HISTORY OF THE JEWS OF PETERSBURG

1789-1950

BY

LOUIS GINSBERG

PETERSBURG, VIRGINIA

5714-1954

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SYCAMORE STREET ABOUT 1870 (Looking North)

From W. S. Simpson's "Petersburg Illustrated" Courtesy of the Alderman Library, University of Virginia

HISTORY OF THE JEWS OF PETERSBURG

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PREFACE

Although this monograph has been a labor of love for the past three years, it has only been made possible through the love and kind indulgence of my wife and children. There are many persons and organizations to whom I am indebted. Particularly, I would like to thank Dr. Jacob R. Marcus and his staff at the American Jewish Archives for their fine assistance. Dr. Marcus, who made many valuable suggestions, was kind enough to edit the manuscript.

My two primary motives in writing this monograph were one, to inform and educate our Jewish citizens on their origins and history in Petersburg and secondly to stimulate, if possible, other studies of minority and religious groups in Petersburg. If this work succeeds in achieving either or both objectives, then it will have been worth the time and effort expended.

Others to whom I am indebted include: Miss Theresa D. Hodges, librarian of the Petersburg Public Library, Morris Spessler for his kind assistance on the listings of the stones at the Cemetery, the staffs at the Alderman Library, Charlottesville, the Manuscript Library at Duke University, the Virginia State Library, the Valentine Museum for the photo of Samuel Mordecai, Miss Mattie Spotswood, the late Gaston Lichtenstein of Richmond, Ralph Alperin for his help on the Masonic Lodges, Irvin I. Robinson, Baltimore, for the picture of Isaac Robinson, Herbert U. Feibelman, Miami, Florida, for the picture and information on Uriah Feibelman, Mrs.

Edith Crump for the picture of the old Rodef Sholem building, J. Alfred Rucker for the information and picture of A. Rosenstock Co. building, and the Rose Studio for the pictures of Brith Achim Synagogue and Rodef Sholem Temple, and Isidore S. Meyer of The American Jewish Historical Society.

My thanks also go to Mr. and Mrs. Ben Jacobs, Harry Sollod, Jacob Zuckerman and Rabbi Solomon Jacobson for valuable help in making the publication of this work possible. The kind co-operation of the officers and members of B'nai B'rith Lodge #1067 of Petersburg in helping this work from its inception until its publication is gratefully acknowledged.

With love and affection this volume is dedicated to my wife Shirley, my son Ivan and my daughter Alicia.

LOUIS GINSBERG

Petersburg, Va., 1954

INTRODUCTION

The value of any commodity is determined by intrinsic worth and by the inexorable law of supply and demand. A history of a Jewish community, such as in Petersburg, is intrinsically valuable indeed in that it furnishes another brick in the story of the House of Israel amidst the towns and cities of America. Each brick is important and necessary; the minutiae of each community are the blood and sinew of American-Jewish history as a whole. The supply of such minutiae is limited, and the demand for them is great.

This general intrinsic value is enhanced in that the *History of the Jews of Petersburg* is quite representative of the innumerable Jewish communities of somewhat similar size in the United States. It is a fragment of the entirety of the Jewish population in the smaller towns of the land, but this fragment, like the archeologist's potsherd, enables one to readily reconstruct and visualize the complete vessel. It is a mirror to the settlement and growth of practically every Jewish community where the families are to be counted only in the scores or in the few hundreds. What is true of Petersburg is by and large true of all of them. This is an important study then, because there have been so few published histories of the smaller Jewish communities. There are histories of the metropolitan centers such as New York, Chicago or Cleveland, and a few of the medium-sized communities—particularly those that were distinguished as the earliest Jewish settlements here, such as Newport, Charleston,

Richmond and the like—, but of the smaller-sized communities, there is an almost utter absence of any work.

The reasons which will acount for the dearth of studies of the smaller communities are two, and these two become strikingly and immediately evident to any community which has sought to get some reliable information about its genesis and development. This happens most frequently when a synagogue celebrates its silver, diamond or golden anniversary; or when a newspaper publishes a centenary edition; or when some Jewish organization in the town wishes to trace its annals. The two reasons are:

1. There is no ready-made individual or group of individuals in the area who have the inclination, time or know-how to compile such a history.

2. The facts are submerged in the limbo of time. Yes, just a few decades, and it seems that there is no valid information that can be ascertained; it is apparently gone beyond retrieval.

This history of Petersburg then in its general intrinsic value supplies a pattern for the smaller Jewish communities of the country. It demonstrates that an individual can have the inclination, time and know-how to achieve this task. Mr. Louis Ginsberg, the author of this history of Petersburg Jewry, is a young local merchant, who is fairly representative of the young businessmen to be found in the Main Street of Practically all small Jewish communities. Amongst the community-minded folk in every town—amongst the congregation officers and workers, amongst the B'nai B'rithers, amongst the American Jewish Congressers, amongst the Zionist devotees, amongst the YM or YWHA pluggers, amongst the BBYO leaders, amongst the Hadassah committee women, amongst the Sisterhood shining lights—just knock on

any Jewish community portal, there you will find some counterpart to Mr. Ginsberg. They will have the desire and feel the need for a history of their community just as Mr. Ginsberg did, and they will manage to find the hours away from everything else, and they can learn the technique. True enough, Petersburg is singularly fortunate in that Mr. Ginsberg has an inordinate love for Jewish achievement and scholarship and has employed the trained researcher's methodology; but each community will discover its own apparatus, its own skills in ferreting out the needed information.

The vital thing is that the *History of the Jews of Petersburg* presents a pattern for a history of any of the smaller Jewish communities. Any should be able to pursue an analogous approach. The facts which may have been thought beyond all determining and verification can still be dug up! The author has demonstrated so well the varied and manifold sources which lie waiting to be tapped for any community, each in its own manner. His facts are documented and properly arranged. Every community has its corresponding source material. Only let more of these local histories be published, and the student of American-Jewish life will be endlessly grateful; he demands a collection of such histories in order to collate, compare, and draw conclusions.

Now, as against the general intrinsic worth discussed above, to touch upon the particular intrinsic worth, or what does it actually mean to the Jews of Petersburg to have a *History of the Jews of Petersburg?* (This question will apply likewise to any Jewish community which will consider preparing its own history.) It is good to know who were the first Jews who came here. Where did they come from? Why did they come? What did they do? What sort of thinking did they entertain on national problems? On Jewish matters?

What was their religious orientation or conviction? How did they affect the community at large? What minority problems did they encounter? What political offices did they hold? In what civic undertakings were they active? Did the community recognize their participation and achievement? Every community will have much to be proud of in the lives of the early founders of their synagogues, lodges, organizations, philanthropies, centers; and in the lives of all who come after them unto the present day; in the lives of the Jewish citizens who made the town grow, who served their country with distinction, who fought in all the wars, who gave of themselves without stint, who made the supreme sacrifice for America. And even if the names as names mean little—there may be no descendant around in the town—still we cannot forget that their spirit is still here. They were the links in the chain of the Jewish community. With what pride Petersburg Jewry can welcome the documented knowledge that Jews were here in the same year that Washington took office, way back in 1789; that they fought in the War of 1812, in the War Between the States, in the Spanish-American War, in both World Wars. With what pride Petersburg Jewry can look upon the integral participation of its members in every activity of the town, county, and state; in government, industry, professions, business.

All this last constitutes the particular intrinsic worth for the Jews of Petersburg in having before them a *History of the Jews of Petersburg*. This history, and this history alone, is the ingathering of all the facts of the Jewish community here, and it will remain a perpetual record forever, or as long as records anywhere are carried onward. And, as said previously, every Jewish community of comparable size and circumstance has its own chronicle, its own pages of

merit. Mr. Ginsberg has done yeoman work in writing this *History of the Jews of Petersburg;* this groundwork having been now so securely laid, the history of the Jews of Petersburg can readily be kept current. Year by year, summaries and analyses can be made to add another chapter to this growing Jewish community.

The demand for such history on the local level is expressed in so many Jewish communities everywhere; perhaps, during this tercentary year of the first Jewish settlement in America, there will be a host of studies made in other towns. Mr. Ginsberg has refrained from making the evaluations and drawing the conclusions which even a local history will invite; he has been content merely to hint at them. Nor has he desired at this point to establish the relationships between his community and Virginia, and from thence to the South, and once again further to a comparison with the Jewish population generally during the various periods he covered in this 150-year history of the Petersburg Jewish community. He has intimated interesting studies that could be pursued on such questions as: Why did the early Jewish citizens pick Petersburg as their home? Could it have been any other town just as well? Why do certain families continue in the record for a long time, while others disappear? Is there any least common denominator which would cover most of the Jews who settled in Petersburg in the various periods? A least common denominator in outlook, spirit, religious background, initiative, and thus in the ensemble stamp the Petersburg Jewish community with its own "personality"? Every town has its separate and recognizable personality just like an individual; now does the Jewish community have a personality akin to or different from the community in general; is the Jewish community merely a miniature of the town's

entire personality? What sort of changes have taken place in the religious thinking, in the synagogual affiliations? Can a prognosis be made of the American-Jewish scene from this sample community?

Mr. Ginsberg has undertaken and completed a vast task, especially since the concept was all his, the work was all his, and the burning desire was all his to perpetuate a record of this so very old, though not so very large, Jewish community. His contribution is not only of time, money, and effort, but it is an intrinsically worth-while contribution to the story of American-Jewish life. Of the Petersburg Jewish community, from its beginnings until today, he made it a most interesting and reliable story.

SOLOMON JACOBSON
Rabbi, Congregation B'rith Achim
Petersburg, Virginia

I

Early History
(1789-1840)

The story of Petersburg Jewry begins auspiciously enough in 1789 with the settlement of Samuel Myers, a well-known Jewish merchant and early American pioneer.[1] Prior to his settlement in Petersburg, Mr. Myers had led a varied and interesting life and had but recently returned to America from Amsterdam, Holland. Also he had helped reestablish the business of S. and M. Myers in Norfolk, Virginia in 1787.[2]

It was from this business that he arrived in Petersburg. He remained until 1803 at which time he removed to Richmond, Virginia. In 1789 he is listed in the Land Book and Personal Property List as owning 1 Negro over 16 but no wheel carriage and no horses.[3]

However, in 1792 he is listed along with his brother Moses M. Myers and Benjamin Ellis as owning 3 Negroes over 16 years and 2 horses.[4] We have no evidence that Ellis was a Jew. It is probable that at this date he was joined by his brothers Moses M. and Sampson M. Myers and the firm of Samuel Myers and Brothers, dealers in tobacco, was born. From the land books of the period it appears that their store

[1] Land and Personal Property Books, 1789, manuscript in Virginia State Library, Richmond.

[2] Jacob R. Marcus, *Early American Jewry,* Vol. II, (Philadelphia: Jewish Publication Society, 1953) 214.

[3] Land and Property Books, 1789.

[4] *Ibid.,* 1792.

was at lot #28 on Bolingbrook Street, owned by Francis and Brown.[5] In addition to the store, Samuel Myers and Bros. owned lot # 32 in Blandford, Prince George County, on which they paid 40 pounds yearly rent. They purchased the land and buildings thereon from Richard and Sarah Bate on December 16, 1794 for five hundred pounds, Virginia currency.[6]

In 1796, an unusual event occured. A double wedding took place between two brothers and two sisters, when Samuel Myers married Judith Hays, a daughter of Moses M. Hays of Boston, on September 27, 1796; and Sally Hays, Judith's sister, married Moses M. Myers on the same day.[7] It is well to point out here, that in the early days there was a very close family relationship between the American Jewish families, growing out of the economic and social conditions existing in the colonies. Many hardships served to knit the families together, and it is interesting to note that this tendency is apparent down to our own time, as this narrative will point out.

Both Samuel Myers and his father-in-law, Moses M. Hays, of Boston were well-known Masons as well as synagogue members. In 1781, Mr. Myers is listed as present at a meeting of the Sublime Lodge of Perfection in Philadelphia and as Deputy Inspector of Masonry for the Leeward Islands in the same year. He was a member of the Philadelphia congregation in 1782.[8] Although there are records indicating that Samuel Myers, as well as his brothers, were in Richmond as

[5] *Ibid.*, 1796.

[6] Deed Book, Vol. 2, City of Petersburg, December 15, 1794, p. 302.

[7] Samuel Oppenheim, "The Jews and Masonry," *Publications of the American Jewish Historical Society*, #19 (1910) 72.

[8] *Ibid.*, p. 72.

early as 1798, they are listed as paying taxes on their land in Blandford until 1803.[9] There is no question as to the continued interest of the Myers in Petersburg, as at a later time Samuel Mordecai, Samuel Myers' nephew, and his son Samuel Hays Myers were in business together for a number of years. Samuel Myers died in 1836, and is buried in Richmond at the Hebrew Cemetery.[10]

The Jewish community was developing. Families were moving in; children were born, a circumciser was called in. He appeared in Petersburg, as in other towns in Virginia, in the person of Myer Derkheim. He kept a record of births and the following appeared in his record book: "Samuel, the son of Hayyim Siegel (or Segal) born at Petersburg, Va., 1790 . . . Abram Derkheim, born at Petersburg, 1791 . . . Solomon Mordecai, born at Petersburg, in 1793 . . ." [11]

It appears that indeed the Jewish population was growing and in 1791 we have the arrival of Hyman Samuel, a watch and clockmaker from London, who advertised April 27, 1791 that he made and repaired watches in Petersburg, and also "all kinds of silver and goldsmith jewelry, engraving on silver, gold and other metals." In August of the same year, he announced he had removed from the shop he lately occupied, next to the office, to the house formerly occupied by Mr. Vornard. He was in Richmond in 1796.[12] In 1792, Mr. Samuel is listed as owning 1 negro over 16 years of age.[13] In the same year, Jacob Judah is listed, and again in 1793 and

[9] Land Book, 1803.

[10] Herbert T. Ezekiel and Gaston Lichtenstein, *The History of the Jews of Richmond from* 1769 *to* 1917, (Richmond, Va. Herbert T. Ezekiel, 1917) 307.

[11] *Ibid.*, p. 32.

[12] George Barton Cutten, *The Silversmiths of Virginia from* 1694 *to* 1850, (Richmond, Va.: The Dietz Press Inc., 1952) 165.

[13] Personal Property Book, 1792.

1794, he is listed along with Abram Judah.[14] It is probable that this is the same Abraham Judah listed as serving as juryman on a Richmond Hustings Court jury on March 11, 1796, and again in 1798.[15]

On 2nd July 1792, an interesting record is noted. Jacob Mordecai is listed in the Hustings Court records of Petersburg as plaintiff against William Smith, defendant in trespass, assault and battery.[16] Mr. Mordecai is the father of Samuel Mordecai, who settled in Petersburg at a later date. However, one can't help speculating as to the reason for this very peaceable man being involved in such a "scrap." This same Jacob Mordecai (1762-1838) was a native-born American Jew who fathered a most interesting and cultured family. He married Judith Myers of New York on June 16, 1784 and lived in Goochland County, Virginia, Richmond, Petersburg and in Warrenton, North Carolina.[17] Mr. Mordecai is listed as one of the founders of Beth Shalome Congregation of Richmond in 1791 along with his son, Samuel Mordecai.[18] Jacob Mordecai also founded with his family a widely known and respected school for ladies at Warrenton, North Carolina, finally retiring to Richmond where he died in 1838. His financial backing enabled Samuel Mordecai to enter the tobacco business in Petersburg in 1822.

In 1795, the following statistics are noted concerning the town of Petersburg: There were 561 tithable persons, (i. e. white and black free males) 107 Negroes under 12, 788 Negroes over 16, 380 horses, 2 billiard tables, 72 coach chariots,

[14] *Ibid.*, 1792, 1793, 1794.

[15] Ezekiel and Lichtenstein, *History of the Jews of Richmond,* pp. 77, 78.

[16] Minute Book, Petersburg Hustings Court, (1791-1797), p. 46.

[17] Jacob Mordecai Letters and Papers (1704-1904) in Manuscript Library, Duke University, Durham, North Carolina.

[18] *History of the Jews of Richmond,* p. 240.

52 other four wheel chariots and 68 two wheel riding carriages.[19] This appears to be a sizeable community and from the number of horses and chariots a prosperous one. It appears also to have a sporting side as well if we are to consider the billiard tables.

In this year Mordecai Hayes is listed as a joiner. He is again listed in 1797. In 1799 Jacob Wolf is listed. There is a possibility that this is the same man listed as belonging to Masonic Lodge #37 in 1808.[20] In 1800 John Myers is listed as paying a $15 license to do business.[21] In 1803 there are listed Israel Decandry and the firm of Block and Seixas, merchants licensed to sell merchandise.[23] We can find no record of Mordecai Hayes and John Myers as Jews. It is possible that this John Myers was the son of Moses Myers of Norfolk.

Jacob Block and Isaac B. Seixas were two well-known citizens of Petersburg and Richmond. Mr. Block was president of Beth Shalome congregation three years after the War of 1812. Mr. Seixas was reader at the same congregation up to 1812. He served in the War of 1812 and in the later campaign of 1814.[25]

Another silversmith in Petersburg besides H. Samuel was Thomas Cohen, who was a member of the firm of Cohen and Stevens which dissolved on August 5, 1808. After the dissolution, he carried on the clock, watch making, silversmith and jewelry business in part of the home occupied by Walter Bourke. In 1809, he moved to Lynchburg and in 1814, he

[19] Personal Property Book, 1795.
[20] Oppenheim, "The Jews and Masonry", *op. cit.*, p. 63
[21] Personal Property Book, 1800.
[22] *Ibid.*
[23] *Ibid.*, 1803.
[25] *Jews of Richmond,* pp. 73, 74.

moved to Chillicothe, Ohio. Stevens continued business at the same stand facing Bollingbrook Street.[26]

Joseph Cohen was one of three sons of Captain Jacob Cohen who fought in the Revolutionary War as a captain of cavalry from Virginia. Whether their mother was a Jewess, and whether they had any Jewish interests is difficult to determine. The other sons, namely William and Robert, lived in Alexandria and Petersburg, respectively. Capt. Cohen, who originally came from Cumberland County, died in Alexandria in 1798, and was the subject of some litigation because of his war service. William Cohen, who was a silversmith in 1838, received a power of attorney from his brothers and sister, Margaret Reynolds, in order to apply for a land grant on account of his father's military service. He also presented a letter from General Lafayette in connection with this application. By warrant #8531, dated March 13, 1838, he received a grant of 4,000 acres. William Cohen's silversmith shop is said to have been on Prince Street near Henry Street in Alexandria in 1838.[27] Robert Cohen, who resided in Petersburg, made a will dated October 7, 1835 in which the above claim makes up the entire contents of the will. His will states, "I desire all my just debts to be paid out of the proceeds of said claim when determined and collected and after the payment of my debts, I give the remainder of said claim to my valued and intimate friend, Lewis I. Pagano, of the town of Petersburg, Va. except the sum of $100 which my executors hereinafter named is authorized and directed to give and pay over to Stittle Scroggins of the town of Petersburg. Secondly, appointed Lewis I. Pagano as executor."[28]

[26] Cutten, *The Silversmiths of Virginia,* pp. 60, 61, 110.
[27] *Ibid.*
[28] Will Book# 3, Petersburg Hustings Court, p. 168.

On the 4th of January 1805, A. S. Levy advertised his wares in the *Petersburg Virginia Gazette* as follows: "For Sale, by A. S. Levy, Bollingbrook street—cheap for cash, Sugar and Coffee, Cogniac Brandy; Holland Gin; Rum and wine; and Dry Goods of the best quality, Petersburg, Dec. 10, 1804."[29]

From 1805 to the arrival of Samuel Mordecai in 1821 in Petersburg there is only slight evidence of the existence of any Jews in this section. There is evidence that a Benjamin Levine, entered into partnership with one William Vannerson on 21 March, 1817.[30] However, there is no indication of the type of business they engaged in. Also we can find no concrete evidence that Levine was Jewish. During this period, one of the major retarding influences for the settlement of Jews was the disastrous fire of 1815. Prior to this particular conflagration, there had been a number of smaller fires due in the most part to faulty, wooden construction which made up the great majority of buildings in the town. However, the 1815 fire, which took place on July 16, was the most disastrous in the town's history, and five hundred houses were destroyed. The loss was estimated at three million dollars. Indeed, two-thirds of the town lay in ashes.[31]

Samuel Myers, a native of Baltimore, a bookkeeper, fell a victim of the fire and is buried in the court yard around Blandford Church. There is no positive evidence that Mr. Myers was Jewish. However, the fact that he came from Baltimore, the port for the immigration of many Jewish per-

[29] *Petersburg Virginia Gazette,* January 4, 1805. Copy in Alderman Library, Charlottesville, Va.

[30] Deed Book # 5, Petersburg Hustings Court, p. 186.

[31] *Dinwiddie County,* Compiled by the Workers of the Writers Program of the W. P. A. in Virginia, (1942) pp. 91, 92.

sons from Europe, and his occupation revealing some educational background, plus his name which at that early date is related to many Jews of the period, is an indication that he may have been Jewish.

There is data that other cities in Virginia were aware of the ruinous fire and oddly enough a Jewish person, Solomon Jacobs (1775-1827) was one of a committee of Magistrates who waited upon the Hall (City Council) in Richmond on July 24, 1815, with reference to taking action in regard to the late calamitous fire in Petersburg.[32]

Robert Cohen, whom we have mentioned above, is listed as paying taxes in Prince George County in 1815.[33] In 1820, Theodore Seixas is also listed as paying taxes in Petersburg.[34] Mr. Seixas was the son of Rabbi Gershom M. Seixas, Sephardic rabbi of New York City.

By 1820 there seems to have been a revival of business activity in Petersburg as well as the beginning of settlement of a number of Jews. These people came from England, Holland, as well as Germany.

Simon Wolf explains the increased immigration as follows:

> The emigration of the German Jews remained altogether sporadic throughout the period of the Napoleonic Wars, because of the almost insuperable obstacles which hindered their departure. The increase of the Jewish population in this country was thus limited mainly to the surplus of births over deaths, until sometime after the close of the War of 1812. In the course of the reaction against the innovation of liberalism which ensued after 1820, the hardly gained political rights of the German Jews were gradually curtailed or entirely withdrawn,

[32] *Jews of Richmond,* p. 41.

[33] Personal Property Tax Lists, (1816-1822) ms. in Virginia State Library.

[34] *Ibid.*

and at this time the Jews of the German maritime cities began to emigrate to the United States in increasing numbers.[35]

Another important factor in the increase of immigrants is that after an immigrant arrived he sent for his relatives or families. This tendency is apparent throughout the 19th as well as the 20th century. A very close family relationship existed which was only broken, if at all, after the family was settled for a number of years in their new country.

Petersburg in the 1820's was a noisy, hustling place with a growing business community growing out of its eminence as a tobacco shipping port as well as a manufacturing center. There was considerable trade with foreign countries and ocean-going vessels made Petersburg a port of entry. One source describes the scene (1835) as follows:

> There are six tobacco factories, six manufacturing flour mills, 1 brass and cast-iron foundry, 2 earthen-ware potteries, 2 cotton seed oil mills, numerous mercantile stores, and 4 druggist shops. The principal mechanical pursuits are 2 printing offices, by which 2 weekly papers are issued, and considerable bookwork printing done, 4 carriage manufacturies, 5 wheelwrights, 4 cabinet makers, 3 jersey wagon makers, 3 brick molders, 1 stone cutter and mill stone maker, 2 tanneries, 5 saddlers, 15 blacksmiths, 4 coppersmiths and tinplate workers, 3 jewelers and watchmakers, many house carpenters, tailors, hatters, milliners and mantua makers. . . . From the town, a considerable foreign trade is carried on with England, France, Holland and Germany and goods of all descriptions are here plenty and cheap.[36]

From the following story involving a Jewish merchant we learn that even money was bartered on the dirt streets of Petersburg.

A petition presented December 9, 1822 states that in June 1821,

[35] Simon Wolf, *The American Jew as Patriot, Soldier and Citizen* (Philadelphia 1895.)

[36] Joseph Martin, *A New and Comprehensive Gazetteer of Virginia,* (Charlottesville, Va., Mosely and Tompkins, Printers, 1836) 163.

Israel B. Kursheedt, a citizen of Richmond, was fined in the Hustings Court of the Town of Petersburg, for conducting business as a broker without a license. Kursheedt protested against the fine, which had been paid, claiming that he was not a broker, but simply selling the money of other States, his own property and not receiving a commission. His petition for restitution was rejected.[37]

Israel Baer Kursheedt (1766-1852) came to America in 1796. He lived in Richmond between 1812 and 1824. He married Sarah, the daughter of Rabbi Gershom Mendes Seixas, Sephardic rabbi of New York City. He was considered a most learned man in the community as well as an authority on religious matters. During the Damascus affair, he was chairman of a committee of Israelites of New York City who formed a protest meeting. Theodore J. Seixas was secretary of the committee. Mr. Seixas, who resided in Petersburg in 1820 (see above) addressed a letter to President Martin Van Buren asking that the U. S. counsul at Alexandria use his office to obtain a fair and impartial trial for the Jews of Damascus.[38]

In 1820 the settlement of Abraham Cohen in Petersburg is noted.[39] Mr. Cohen was a lifetime resident of Petersburg and established the retail dry goods firm of A. Cohen and Sons in 1854 or earlier. The firm was located at 13 Old Street for a number of years.

It is possible that this same firm was the forerunner of M. Cohen Son and Company, wholesale dry goods, which in the early 1900's removed to Richmond to become the Richmond Dry Goods Company. Marx Cohen, the owner of M. Cohen Son and Company was related to the above Abraham Cohen and probably was his son. Marx Cohen was bonded for $5000

[37] *Jews of Richmond,* p. 135.

[38] *Universal Jewish Encyclopedia,* Vol. X, New York, p. 491.

[39] Calisch, Edward N., "The Jews of Virginia from the earliest times to the close of the 18th Century," *Universal Jewish Encyclopedia,* (1911) pp. 85-105.

as executor of the estate of Abraham Cohen on February 20, 1868.[40] Abraham Cohen is buried in Rodef Sholem Cemetery and his stone is the oldest in the cemetery. It is dated 1866.

At about this time (1823) is listed the presence of Adam S. Naustedler. Fortunately a sketch of this person exists and the following exerpt is taken from an article appearing in the *Petersburg Daily News* in 1877 entitled "Sketches of Petersburg" and is an item in the Scrapbook of William F. Spotswood (1827-1895).

> A. S. Naustedler was a Jew from Augsburg in Germany and was another remarkable man in Petersburg in 1823. He was profoundly versed in the Talmud and in the traditions, and sometimes officiated at the religious meetings of his brethren in this city. His mind was stored with rabbinical lore and he was generally called 'Rabbi' by his friends and acquaintances but 'Old Naus' was the familiar appellation by which he was most known.[41]

The article relates his friendly feud with an Irishman called O'Hara and tells of their silhouette being made by an artist during one of their friendly arguments over a cup of tea. This silhouette hung for many years at Southerland's Grocery Store.

Mr. Naustedler is listed in the personal property tax lists in 1824 and 1825. He is also listed as one of the creditors of Ansley Davis, local merchant in 1831.[42] This same Mr. Davis is also listed in the tax lists in 1824 and, according to his tombstone in the Hebrew Cemetery in Richmond, he was a native of London, England and lived in Petersburg for 40 years. He died on Sept. 19, 1863, aged 67 years.[43]

[40] Petersburg Bond Book, No. 2, p. 566.

[41] Spotswood, William F. "Scrapbook" in possession of Miss Mattie Spotswood, Petersburg, Va.

[42] Hustings Court Deed Book No. 8, November 9, 1831, p. 237.

[43] *History of the Jews of Richmond,* p. 290.

We have seen above that Samuel Mordecai was in Petersburg no later than 1822. Although Mr. Mordecai is best known as the author of *Virginia, especially Richmond in By-Gone Days,* and although he has been the subject of numerous articles, his many years in Petersburg have not been the subject of much consideration by historians. To best understand Samuel Mordecai's life in Petersburg, it is best to review briefly the story of his family.

Jacob Mordecai's father, Moses Mordecai, (1707-1781) was born in Bonn, Germany and lived in Philadelphia and New York City. Jacob married Judith Myers of New York on June 16, 1784. Judith Mordecai died January 9, 1796 leaving six small children, namely, Moses, Samuel, Rachel, Ellen, Solomon and Caroline. In 1798 Jacob married Rebecca Myers, a half sister of his first wife. Julia, George W., Alfred, Augustus, Eliza Kennon, Emma and Laura were children of his second marriage.

In 1809, Jacob opened a school for ladies in Warrenton, North Carolina as mentioned above and sold the school in November 1818. He purchased a farm, "Spring Farm," near Richmond, in 1819. He sold the farm in 1832 and moved to Richmond where he died in 1838.

The members of his family were well educated and all made their mark upon the culture of the communities in which they settled. Many of Jacob's sons and daughters lived in Petersburg at one time or another and much of the correspondence between the members of the family originated in or was addressed to Petersburg. Moses Mordecai, the eldest son, (1785-1824) practised law for awhile in Petersburg and was accompanied by Samuel to the Hot Springs in Virginia where he died in 1824.

Samuel Mordecai was born in New York City and began

his business life in Richmond in 1802 where he worked for his uncle Samuel Myers, mentioned above. Although Samuel Mordecai was not a religious man, nevertheless, he was versed in Judaism, not perhaps out of preference but certainly because of his close contact with his father, who was a religious Jew. In a letter dated September 16, 1805, to his sister Rachel, Samuel reminds his sister of the dates of the High Holy Days, namely Rosh Hashana, Kipur, and Succoth and tells her that the holidays start the evening before the listed days.

In 1813 and 1814, Samuel writes from Spain where he was involved in selling cargo of cloth and tobacco as a commission merchant at considerable profit.[44]

In 1814 we find him back in Richmond where he served for a short time in the Richmond militia. On May 1, 1818, we find the first indication of his interest in Petersburg with the purchase of one share in the Upper Appomatox Company from Moses M. Myers, executor of the estate of Samson M. Myers of Richmond, both of whom we will recall were in business in Petersburg with Samuel Myers.[45] Later, on September 20, 1823, he sold this share to James Madison of Prince Edward County for fifty dollars.[46] This company was chartered to build the Upper Appomattox Canal to allow easier approach by ocean-going vessels to Petersburg.

On October 31, 1821, with his arrival in Petersburg, he begins his correspondence with his sister Ellen Mordecai. His letters, written in an oft satirical vein, constitute an invaluable mine of information on the manners and morals of people in Petersburg. They deserve to be published as an in-

[44] Weddell, Alexander W., "Samuel Mordecai" *Virginia Magazine of History and Biography,* October 1945.

[45] Deed Book No. 7, p. 176.

[46] *Ibid.*

valuable source of information on that city in its early days.

In the above mentioned letter he writes, "I am fixed very comfortably in the Tavern [probably Niblo's Golden Ball Tavern] and have more acquaintances than I know." He writes that he will take up lodging in a "spacious store with lodging room annexed" if his furniture arrives the next day.

On November 14, 1821 he writes that he expects Moses and "I shall become a more plodding genius than ever for I do not read nor talk of a book nor have I formed any interesting acquaintances yet." Again in December, 1821 ". . . except on Sunday I find no time to write, except about 'tobacco upon tobacco' as you elegantly express it."

An interesting glimpse of social life in Petersburg can be had from another letter written in December 1821, "the town is quite healthy, and you need feel no apprehension for me on the score of exposure. Since I have engaged an assistant I am very indoors, as I find him very active and industrious—business goes on very well and I think I shall have my share—I have every reason to be satisfied . . .

"I see Samuel H. Myers, attorney at law, has opened an office over M. Lackland—who sells good gin, brandy, etc. If I mistake not Bacchus lived there—a gentleman of the same profession . . . if the barrister can spare a few days away from his chambers or the court, I will introduce him to [here he mentions a widow with six children] and if he will pass Saturday evening here, I will take him to a pleasant Whist Club, supper of wild ducks and oysters at 10—or if he will come on Thursday he may display more grace than the majority of beaux present, on the floor of Niblo's ballroom—but of these parties I do not form a member . . ." He then writes of Moses being the best lawyer in North Carolina.

Again he writes Ellen on Feb. 6, 1822, "I feel more at ease

than I have done for several years, and indeed prefer a residence here to Richmond, because I am in respects unfettered . . . the only objection I can make, except that I should prefer a somewhat different society, is too much dissipation. Last night I was at a christening and dance at Tom Willcox's . . ."

He writes Dr. Solomon Mordecai, his brother, then studying medicine in Philadelphia, "I am going here in as safe a manner as my vocation allows and have a fair prospect of retrieving in time what a few months deprived me of—my establishment places me on a footing with the most respectable houses and gives me the command of funds as great as what I can use or desire."

Again on July 29, 1822 he writes, "A Doctor of Divinity would thrive better here than an M. D. for half the town is heavenly mad." On August 10, the explanation is given for this statement, "The town is half deserted and the remaining half so pious that I hear nothing but preaching and conversation—one of the religious characters is doing penance in jail for forgery—and another has been playing a whist in juicying tobacco—but faith will wipe away their trifling stains . . . I keep my health perfectly well, being very temperate . . . thanks to my absent friends . . ."

In a slightly different vein he writes to Ellen on February 7, 1823 as follows: "I wish you could be with us tomorrow, my dear sister; we are going to take a little ride of two miles on the railroad. We will be carried to the first depot by the engine and there the car will be detached and I will ride back to town on an inclined plane with neither horses nor steam . . ." There are many other subsequent letters ending in 1847-48, the last letters written from Petersburg.[47]

[47] Mordecai, Samuel. "Letters" in manuscript form, Library, Duke University, Durham, North Carolina.

Samuel's cousin Samuel H. Myers, mentioned above, went into business with him in 1825. The bad crop year of 1826, caused such serious reverses, that Samuel Mordecai's business was in a serious state. The family's money had been placed in Samuel Mordecai's hands for investment, and it was largely due to his reverses that their circumstances were straightened shortly after this time. These and later misfortunes rather embittered Samuel who as he grew older could see little pleasure or satisfaction in his life.[48]

It is very probable that as a result of the reverses suffered in 1826, that Samuel Mordecai was forced to sell the land and buildings bounded on the south by Bollingbrook Street on the west by Bowden's lot and north by private alley and east by Second Street for $7,500. However, this sale was made in the family as the purchasers were Joseph Marx, Samuel Marx of Richmond and Samuel Mordecai and Company.[49] Samuel Myers' sister, Richea, married Joseph Marx of Bremen, Germany, who had settled in Richmond.[50]

However, Samuel Mordecai continued in business as we find record of purchase of property in 1826[51] and again at auction in 1827.[52]

On September 30, 1827, we note the dissolution of Samuel Mordecai and Company, which included at this time, Samuel Mordecai, Samuel Marx and Joseph Marx. We find that Joseph Marx paid $4500 to Samuel Marx and also Samuel

[48] Nuermberger, Ruth K. Dr. "Some Notes on the Mordecai Family." *Virginia Magazine of History and Biography,* October, 1941.

[49] Petersburg Deed Book No. 7, p. 288.

[50] Cohen, Caroline Mrs. *Records of the Myers, Hays and Mordecai Families from* 1707 *to* 1913, (Washington, D. C. 1913.)

[51] Petersburg Deed Book No. 8, p. 10.

[52] *Ibid.,* p. 58.

Mordecai and Joseph Marx paid $2050 to Samuel Marx.[53] During this period other members of the Mordecai family spent some time in Petersburg.

On November 21, 1827, Eliza Kennon Mordecai, who was a half sister of Samuel Mordecai, married her cousin, Samuel Hays Myers, and went to live in Petersburg. The S. H. Myers lived in a white cottage in Poplar Lawn and had many friends. After eight years, they moved to Richmond where Mr. Myers took up the practise of law. Their son, Edmund T. D. Myers, born in Richmond in 1830, served in the Confederacy as a Major of the Engineer Corps, and later was president of the Richmond, Fredericksburg and Potomac Railroad from Nov. 20, 1889 to May 12, 1905.[54]

In 1830 there is record of the firm of Mordecai and Myers in Petersburg. They owned three slaves over 16 years of age.[55] It was this same firm which dissolved shortly afterwards in 1832. After a short period in the tobacco business, Samuel H. Myers and family moved to Richmond.

In 1834, Samuel Mordecai, who was a bachelor, brought his sister Ellen, who also remained unmarried, to Petersburg to keep house. Afterwards, in 1848, Ellen taught school in New York and then went to Mobile, Alabama, to stay with her brother, Dr. Solomon Mordecai. She died in 1884.

Mr. Mordecai's sister, Rachel, married Aaron Lazarus and lived in Petersburg for awhile. She died in Petersburg on June 23, 1838. Her husband was born at Charleston, South Carolina, August 26, 1777 and died at Petersburg, October 2, 1841. He was one of the first Jewish settlers of Wilmington, North Carolina.[55]

[53] *Ibid.*, p. 79.

[54] Caroline Cohen, *Records of the Myers, Hays and Mordecai Families*, p. 47.

[55] Reznikoff, Charles and Engleman, Uriah Z. *The Jews of Charleston*, (The Jewish Publication Society, Philadelphia, 1952) 106.

In 1830, there is a change in the fortune of Samuel Mordecai and he is listed as a director of the newly organized Petersburg Railroad Company. In 1832 he is again listed as a director of the Merchants Manufacturing Company, a large cotton manufacuring company employing about 200 operatives.[56]

There is no question as to the esteem in which Samuel Mordecai was held by the people of the town. The following is an extract from the Scrapbook of William Spotswood:

> "There was held a gathering of approximately 350 people in Central Park on November 18, 1834, in honor of Ben Watkins Leigh. First among the many toasts was one from Samuel Mordecai and which was as follows: 'The union—it has withstood the shocks of foreign wars and domestic dissensions; may its value not be impaired by Executive encroachments.' "

This toast indicates that Samuel Mordecai was a strong supporter of states rights as opposed to a strong Federal union. During this period President Andrew Jackson (1832) issued a strong proclamation against the advocators of extreme states' rights. The doctrine of nullification was advanced by Southern leaders at this time in response to the tariffs of 1828 and 1832 which favored Northern interests at the expense of the South. The strong pro-Union stand of President Jackson caused the South Carolina legislature, led by John C. Calhoun, to pass the sweeping ordinance of nullification. This ordinance declared the tariff laws null and void. President Jackson, in reply, issued a strong proclamation against the nullifiers and a Force Bill was introduced into the U. S. Senate to give the President authority to use armed forces if necessary to execute the laws.

[56] Gregory, Edward Sanford, *A Sketch of the History of Petersburg from the Earliest Period,* (Richmond, George W. Gary, Printer, 1877.)

Mr. Mordecai remained in business in Petersburg for a number of years trading under the name of Mordecai and Osborne in 1835, and Samuel Mordecai and Davis in 1840.[57] He also invested in Arkansas, Texas, Michigan and Wisconsin lands in what appears to be speculative ventures.[58]

To indicate the extent of Samuel Mordecai's complicated business transactions, we might indicate an entry in Deed Book No. 12, dated September 5, 1841. Samuel Mordecai along with George W. Mordecai of the town of Raleigh, Gustavus A. Myers of Richmond and Samuel Marx of Richmond, surviving partner of Joseph Marx and Company, secured a shipment of cotton shipped to James Maury and Sons of Liverpool, England. Amount came to 6,100 pounds sterling and Samuel Marx was required to pay said bills of exchange. Samuel Mordecai who was indebted to Samuel Marx therefor assigned lots on Bollingbrook Street to Marx, Gustavus Myers and George Mordecai.[59]

Sometime prior to 1849, Samuel Mordecai left Petersburg and moved to Richmond where he lived until 1863. In 1856, he published his book, *Richmond in By-Gone Days.* He had very little to say about Petersburg in his book because he wished to limit himself to Richmond.

Several years before Samuel Mordecai left for Richmond, a number of English Jews came to town. This was in 1830. Among those who came were: David Davis, Mark Davis, Benjamin Davis, George Davis, Solomon Davis, Goodman Davis and Mark Emmanuel.[60] Also at this time, and shortly after-

[57] Personal Property Tax Lists, Virginia State Library, 1835 and 1840.

[58] Mordecai Letters at Duke University.

[59] Petersburg Deed Book No. 12, p. 230.

[60] Personal Property Tax Lists, 1835.

wards, there are a number of applications from Jews who desire to become citizens.

For example, we find the following: Philip Abrahams, a native of England, files his intention to become a citizen on March 19, 1840.[61] Solomon Davis, a native of England, becomes a citizen on September 17, 1840, and Mark Emmanuel and his son Benjamin Emmanuel, also from England, became citizens in 1838 and 1840 respectively.[62] Also we find that Ansley Davis took the oath of allegiance on June 9, 1834.[63] Also Henry Davis became a citizen in 1835.[64]

As we shall see in the next chapter, many of these immigrants were to become well known in the growing community. However, not all the Jews to settle in the community were able to attain fine reputations. For example, Hustings Court Minutes recites the case of Abraham Levy, dentist, who was charged with bigamy, "committed it is said in feloniously marrying Susan Nichols of this town, widow on the 3rd Day of August last within jurisdiction of this court—he then having another wife was jailed for trial."[65]

[61] Hustings Court Minute Book, Petersburg, (1838-1840), p. 232.

[62] *Ibid.*, pp. 23, 286, 300.

[63] Minute Book, Petersburg, (1832-1835) p. 296.

[64] *Ibid.*, p. 407.

[65] Minute Book, Petersburg, (1834), p. 332.

II

Before the Civil War
(1841-1860)

With the settlement of a number of English Jews, we find a growing awareness and interest in Jewish affairs, climaxed with the establishment of a Hebrew Congregation in 1858. The Hebrew burial grounds were not purchased until 1864. Still later in 1876 the first synagogue was dedicated.

As an indication of interest in Jewish life, there were five subscribers in 1843-44 to the *Occident,* an Anglo-Jewish journal edited by Isaac Leeser and published in Philadelphia. Among the subscribers from Petersburg were Philip Abrahams, Lewis M. Allen, Mrs. Henry Davis, Goodman Davis and George Lyon. There were fifteen subscribers from Richmond and one from Norfolk at this time.[1]

In 1847 the firm of Davis, Abrahams and Lyon, "wholesale and retail dealers in British, French and American staple and fancy dry goods also boots, shoes, trunks, etc." was opened at 13 Sycamore Street.[2]

Solomon Hyman, a new arrival from England, listed his occupation as merchant's clerk and declared his intention to be-

[1] Letter from American Jewish Historical Society to author, July 24, 1952.

[2] Ferslew, W. Eugene, *First Annual Directory for City of Petersburg for* 1859, (Petersburg, Va. Geo. G. Ford, 1859) Microfilm in possession of the Alderman Library, Charlottesville, Va.

come a citizen on November 11, 1846.[3] He was also a member of the Masonic Lodge #15 in 1849.[4]

Also on the roster of members in this Lodge were Jacob Isaac in 1844, Henry Isaacs in 1854 and Rueben R. Isaacs in 1853.[5] Although we are not certain that these Isaacs were Jews, it is likely that they were related to the Isaacs family of Albany, New York who intermarried with Anthony Rosenstock, Petersburg merchant. They were probably influential in bringing the first Hazan, Hebrew teacher or reader, to Petersburg in the person of a Mr. Gabrielle, of Albany, New York.[6] Mr. Gabrielle established the first Hebrew school on January 11, 1859.[7]

It was only a few short months before this time, on August 15th, 1858,[8] that the Congregation 'Rod of Sholem' was organized and worshipped in a building on Sycamore Street.[9] On January 4, 1859 the Hebrew Benevolent Society of Petersburg gave a ball which is described as follows: "The assemblage upon the opening of the ball was peculiarly interesting, and one might have been carried back in thought to the fair daughters of Jerusalem, whose facial characteristics were so strongly reflected here and to the young sons of the patriarchs of old who peopled the rich valleys of the promised land, and left as an inheritance, which has never been dishonored, the manners and customs they originated."[10]

[3] *Jews of Richmond,* p. 94.
[4] Membership Roster, Petersburg Lodge #15 A. F. and A. M.
[5] *Ibid.*
[6] *Occident,* Vo. XVIII, (May 5, 1859) p. 42.
[7] *Daily Express* (Petersburg) January 11, 1859.
[8] *Occident,* Vol. XVI, No. 10 (January, 1859).
[9] *Directory and Gazetteer of the City of Petersburg,* 1877-78, (Campbell and Co., 1878.)
[10] *Daily Express,* (Petersburg) January 5, 1859.

There is an announcement a few days later that the Hebrew Congregation under the presidency of Mr. Hutzler is making progress towards completion of the building of a synagogue.[11] However, the dream was not to be realized for another eighteen years during which time the Civil War was to take its bloody toll.

On March 1, 1859 the "Association of Jews" purchased the property on Market Street offered at auction by Messrs. Branch and Sons belonging to the late John Simpson for the sum of $1750. The article notes that the Association contemplates building a synagogue on this property for devotional uses of the present congregation of Jews in Petersburg.[12] In August of the same year this property was sold at auction.[13]

An article in the *Occident* describes a visit by the editor, Mr. Leeser, to Petersburg in May 1859. He states that there are a number of Israelites in the city and notes an air of prosperity among them. He also points out the presence of a beneficient society whose purpose it is to aid travelers seeking such aid.[14]

Again in 1860, Mr. Leeser answers a letter from Petersburg and has this to say, "*Petersburg, Va.*—A letter from this place, dated the 19th of March, presents a sad picture of religious neglect. It says that there are found here about twenty-five Jewish families, who are without a place of worship and even a burying ground, and have a carry their dead to Richmond, a distance of twenty-one miles, for interment. A charitable society of twenty-two members was started some time ago, and had collected a respectable fund, but has already been dissolved. We deeply regret to hear this. When we were last

[11] *Ibid.*, January 11, 1859.
[12] *Ibid.*, March 1, 1859.
[13] *Ibid.*, August 20, 1859.
[14] *Occident*, XVIII, May 5, 1859, p. 4 col. 3.

spring in Petersburg several spoke hopefully of a speedy reorganization for all the purposes of religion, and we were shown a lot of ground on which they intended to erect a Synagogue. We trust, therefore, that the good spirit which was evoked a year ago, may again visit the people, and that we shall soon hear that the complaints of our correspondent have no longer any cause to be repeated. We know there is wealth enough in Petersburg to maintain a respectable society with a minister and teacher, and success would attend the undertaking if the movement were commenced by the proper men. A little union is needed however; and this, we hope will not be long absent. But when they are ready to recommence the good work, they must see to it, that they procure a man as minister who is sincere in his religious impressions, and will use his office to instruct and not to distract the people; and we warn them now against permitting such as have been chosen occasionally to degrade among them the calling of a Jewish minister."[15]

Evidence of religious fervor is noted in the newspaper article appearing October 1, 1859 stating that the members of the "Israelitish Congregation" have determined to observe the Jewish Sabbath and many of the stores would be closed. Also, the article states, it is contemplated to observe the day regularly in the future.[16]

We might speculate that it was perhaps this action which split the congregation with the resultant sad plight as noted in the above quoted letter by Mr. Leeser.

Activity in another direction was noted during the year 1859. The first Petersburg Directory, *Ford's City Directory*, was published during this year and lists twenty-seven Jewish

[15] *Ibid.*, XVIII, March 29, 1860, p. 6, col. 2.
[16] *Daily Express*, October 1, 1859.

firms and forty-nine Jewish persons. The following are the Jewish names, firms and addresses appearing in the *Directory:*

Abraham, Philip, merchant, home Lombard bet. 3rd and 4th Sts.,

Abrahams, P. of Davis, Abrahams and Lyons, boards Bollingbrook Hotel,

A. Cohen and Sons, dry goods and clothing, 13 Old St.,

J. Cohen, clerk A. Cohen and Sons, bds. same,

M. Cohen, clerk above, bds. same,

Bloch, S. clerk, Jacob Kull, bds. Jacob Kull,

Davis, Abrahams and Lyon, 13 Sycamore St.,

Davis, B. A., of above, bds. Jarett Hotel,

David Davis of David Davis and Brother, dry goods, 51 Sycamore,

Davis, George, 56 Bollingbrook St.,

Davis, George Jr., of D. Davis and Bros.,

Davis, G. H., dry goods, 14 Sycamore St., bds. Bollingbrook St.,

Davis, Henry, h. Bollingbrook bet. 2nd and 3rd.,

Davis, Mark, clerk, David Davis and Bro., bds. Bollingbrook St.,

Davis, Marx, merchant, h. Lombard bet. 2nd and 3rd.,

M. M. Davis and Co., dry goods, 35 Sycamore,

Eckstine, J. clerk, A Cohen and Sons, bds 1 Old St.,

Emanuel, D. clerk, A. Rosenstock,

Emanuel, S. dry goods, 1 Sycamore,

Emanuel, S. dry goods, 15 Sycamore,

Emanuel, L., with S. Emanuel, 1 Sycamore, bds. 60 Bollingbrook St.,

Eichberg, A., clothing and dry goods, Washington St., bet. Union and Market, h. same,

Ettinger,Mike, clerk, L. S. Hutzler,

Frankenthal, S., clerk, J. Rosenberg, bds. 28 Sycamore,
Hutzler, Isaac, millinery and fancy goods, 28 Sycamore,
Hutzler, L. S., Bottling Establishment, Harrison ops. Central Market,
Katzenstein, David, clothing store cor. Union and Halifax,
Kayton, Henry, millinery and fancy goods, h. Bollingbrook near Sycamore,
Kull, Eli with Jacob Kull bds. same,
Kull, Jacob, dry goods, 19 Old St., h. same,
Kull, Jacob, hides etc., 24 Old St., h. same,
Kull, M. E., with Jacob Kull bds. same,
Lyon, George of Davis, Abrahams and Lyon h. Lombard near 3rd,
Morse, H. E., dry goods, 198 Old St.,
Morse, Samuel, dry goods, 3 Bollingbrook,
Morse, S. E., dry goods, 36 Olds,
Phillips, Levi, dry goods, 9 Sycamore St.,
Robinson, I., dry goods, 15 Old St. opp. the Market,
Rose, M. W. clothier, 47 Sycamore,
Rosenberg, I., millinery, fancy goods, etc., 22 Sycamore,
Rosenstock, A., fancy goods, 54 Sycamore,
Rosenstock, Sarah, Miss, millinery, 42 Sycamore,
Rosenfeld, D., dry goods, 5 Sycamore,
Rosenfeld, H. A., clerk in W. Rose, bds. same,
Seligman and Bro., dry goods and clothing, Old Market Sq.,
Seligman, I., dry goods and clothing, opp. Old Market,
Seligman, H., dry goods and clothing, 168 Old St.,
Shafer, A. S. and Co., clothing cor. Sycamore and Lombard,
Sherman, M. B., clerk, M. M. Davis and Co. bds. Mrs. Wainwight Bank,

Wasserman, Levi, clerk, I. Robinson, bds. 15 Old St.,
Wolf, Samuel, dry goods, 47 Old St., h. same.[17]

A breakdown by occupation of the Jewish firms listed in the *1859 Directory* shows seventeen in dry goods, four in fancy and variety goods stores, one in the leather, and hides business, four millinery stores and one bottling works.

Many of the above listed persons were Masons and were members of Petersburg Lodge #15, A. F. and A. M. In addition to the Masons listed above, the following were members on the date noted:
Jonas Cohen 1856,
Simeon Emanuel, elected master in 1853 and 1856,
Isaac Robinson was elected master in 1850,
Marx Robinson, 1846 was elected master in 1854,
C. W. Rosenfeld, 1860, Jacob Rosenfeld, H. Seligman, 1861,
S. A. Wolff, 1864.[18]

Before discussing some of the above listed persons who appear for the first time as residents of Petersburg in the *1859 Directory,* mention should be made of other persons who were residents at this time or a little earlier. Simpson Morris is buried in the Hebrew Cemetery in Richmond and his tombstone reads that he was "a native of England who departed this life at the City of Petersburg in the seventy-fifth year of his age, 3 June, 1847."[19] Also Julia Blitz who was married to Mark Blitz in the Congregation Beth Shalome in Richmond,[20] is buried in the Hebrew Cemetery in Richmond. Her headstone relates that she was born in Amsterdam and died in Petersburg, February 14, 1858.[21] Mention also should be made

[17] *Ford's* 1859 *Directory.*
[18] Roster of Members of Lodge #15.
[19] *Jews of Richmond,* p. 305.
[20] *Ibid.,* p. 242.
[21] *Ibid.,* p. 287.

of the jewelry firm of Myers and Jahnke, formed in Richmond in 1852. Both members of the firm, Solomon Myers and A. Jahnke, came from Petersburg. They put up in front of their store on Main Street, near Fourteenth, the first public clock erected in Richmond.[22]

Jacob Cohen, who is listed as clerk at A. Cohen and Sons in the *1859 Directory,* is probably the second son of Abraham Cohen, founder of the firm. Born in 1840, Jacob Cohen served in the Confederate Army as a private in the 12th Regiment Volunteers, Virginia Infantry, Co. C. of the Petersburg Grays.[23] He also served as the second president of the B'nai B'rith Lodge in 1875.[24] A member and on the Board of Trustees of Rodef Sholem in 1877, he served as president of the congregation in 1909.[25] This was probably the same person who formed the firm of Jacob Cohen and Son, manufacturer of Red Fox pants. The company was located on Washington Street at the present location of Arnold Pen Co. He married Jacob Eichenbrunner's sister. Mr. Eichenbrunner was the father of Mrs. Milton Reinach, fifty year resident of Petersburg.[26] Jacob Cohen died in 1911 and is buried in Rodef Sholem Cemetery.

The first son of Abraham Cohen, as we have noted above, was Marx Cohen. He was very active in Jewish affairs and established the firm of M. Cohen Son and Co., wholesale dry goods, in 1854. He joined the B'nai B'rith Lodge on August 23, 1874, and was president of the Rodef Sholem Congrega-

[22] *Ibid.,* p. 142.

[23] *Dinwiddie County,* Compiled by the workers of the Writers Program of the W. P. A. in Virginia, 1942, p. 263.

[24] Letter from B'nai B'rith, Washington, D. C., to author dated June 2, 1952.

[25] Prince George County Deed Book #52, p. 534, (1909).

[26] Conversation with Mrs. Milton Reinach.

tion.[27] He was on the Board of Trustees of the Congregation in 1868 and 1877. He lived at 213 N. Sycamore St. His son, Charles Cohen, was executor of his estate, valued at $40,000 in 1890.[28]

George Davis, in the dry goods business in 1859, was a councilman for the East Ward. He was also father of Rebecca Davis who married Anthony M. Keiley of Petersburg. The following interesting story is related concerning the Keileys.

Anthony Keiley served in the Confederate Army as lieutenant of a Petersburg company. After the war he edited the *Index-Appeal.* Shortly afterwards he moved to Richmond where he served as Mayor for five years. At the expiration of his term he was elected city attorney, from which position he resigned in 1885.

When Cleveland became president in 1885, one of his first acts was to appoint Keiley minister to Italy, which country declined to receive him, as being *persona non grata.* After this declination, Keiley received the appointment as minister to Austria-Hungary. This country also refused him, plainly stating that it objected to him on the ground of his wife being a Jewess. Mrs. Keiley was the sister of Mrs. E. J. Levy, Mrs. Alfred Moses and Mark and Goodman Davis of Richmond.[29] Mrs. Keiley died in Sumter, South Carolina in 1915. George Davis, her father, died in 1870 and is buried in the Hebrew Cemetery in Richmond.[30]

Henry Davis, listed above as a subscriber to the *Occident* in 1843-44, is buried in Richmond at the Hebrew Cemetery.

[27] *American Israelite,* XXVII, July 14, 1876.

[28] Hustings Court Bond Book #6, pg. 30, September 18, 1890.

[29] *Jews of Richmond,* p. 215.

[30] *Ibid.,* p. 290.

His headstone reads in part, "a native of England but for over 40 years a resident of Petersburg, Va., died March 10, 1871."[31] His wife, Mrs. Fannie Davis, died February 3, 1862, and is also buried in Richmond.[32] Mark Davis, son of George Davis and brother of Rebecca Davis, is also buried in Richmond. He has the distinction of having raised $70.00 in Petersburg to increase the Hebrew minister's wage at Beth Shalome in Richmond.[33]

S. Emanuel became a citizen in 1809 and affirmed in court that he came to America prior to 1802.[34] Mark Emmanuel was resident of Petersburg, having resided in town for 19 years. He died in 1851 and is buried at the Hebrew Cemetery in Richmond.[35]

Isaac Hutzler, who is listed in the *1859 Directory* as being in the millinery and fancy goods business, advertised his store for rent in the *Daily Express,* October 1, 1859. He settled in Richmond, and in 1865 with William Lovenstein edited a German weekly, *Der Richmond Patriot.*[36]

Sigmund L. Hutzler, Isaac Hutzler's brother, ran a bottling plant in Petersburg and has the distinction of being the first president of Rodef Sholem Synagogue in 1858.[37] He was born in Hagenbach, Bavaria, on November 11, 1829, and died in Richmond October 26, 1867.[38] He served in the Con-

[31] *Ibid.,* p. 290.
[32] *Ibid.*
[33] *Ibid.,* p. 245.
[34] *Ibid.,* p. 122.
[35] *Ibid.,* p. 291.
[36] *History of the German Element, II,* p. 146.
[37] *The Occident, XVI,* #10, January 1859.
[38] *Jews of Richmond,* p. 297.

federate Army as a Private in Co. A., First Virginia Infantry.[39]

The Kull family was a prominent local family founded by Jacob Kull, who came to Petersburg from Germany. He was a dealer in furs, leather goods, junk as well as dry goods. His establishment was at 19 Old Street and also at 25 Old Street. His sons, Eli and Mark E. Kull, were both prominent in Jewish life. Eli was the first secretary of Petersburg B'nai B'rith Lodge #225, having joined the Lodge as a charter member on August 23, 1874. He was in business with his father and lived at 25 Old Street over the store. He was the administrator of George Lyon's estate in 1872 and posted a $200 bond with Mark E. Kull.[40] Eli Kull's will, dated February 21, 1910, gave $100 to the Petersburg Methodist Orphan Asylum, $100 to Hebrew Union College at Cincinnati and $200 to the B'nai B'rith Orphan Asylum at Atlanta, Georgia.

His brother, Mark E. Kull, served with the Petersburg Grays, 4th Bn., Co. B., 12th Va. Regiment as a private during the Civil War. He enlisted on April 19, 1861.[41] He was also a charter member of B'nai B'rith in 1874.[42] His wife served on a committee of ladies to raise money for the synagogue in 1868.[43] Mr. Kull was a director of the local Chamber of Commerce in 1884.[44]

George Lyon of Davis, Abrahams and Lyon, dry goods merchants, is listed as one of the managers of a ball given in

[39] *Ibid.*, p. 97.

[40] Hustings Court Bond Book #3, p. 135½, June 26, 1872.

[41] Roster of Company in the Petersburg Confederate Museum.

[42] Membership Book, Lodge #225 B'nai B'rith in possession of local lodge.

[43] *Daily Index*, October 3, 1868.

[44] Edward Pollock, *Historical and Industrial Guide to Petersburg, Va.*, (Petersburg, Va. Index-Appeal, 1884) p. 101.

Richmond to aid the Hebrew and English Institute there on February 7, 1849.[45] He died in Petersburg in 1871; his estate was administered by the Kulls as noted above, and is buried in the Hebrew Cemetery at Richmond.[46]

H. E. Morse, also in the dry goods business, was a member of Rodef Sholem in 1877.

A prominent member of the Jewish community was Isaac Robinson. He was born in Germany in 1817 and is listed as a merchant in the *1859 Directory* at 15 Old St. His business was located opposite Jacob Kull's establishment. He owned a considerable amount of property in Petersburg and was in the banking business. He was a director of the Planters and Merchants Bank in 1882.[47] His daughters married Petersburg merchants. Also he was an uncle of Isadore and A. S. Reinach, and brought them to Petersburg from Germany shortly after his own arrival here. Mr. Robinson was chairman of the Rodef Sholem building committee at the time of its dedication in 1876. His home was at 209 Sycamore St. He died in 1891 and is buried in Rodef Sholem Cemetery. His will left bequests of $500 to the Hebrew Orphan Asylum of Baltimore, and $500 to the Jewish Orphan's Home in Atlanta, Georgia. His sons were Morris, Aaron, and Jacob Robinson and his daughters were Fanny Dryfoos, Kate Rosenfeld and Betty Kadden. Executors of the will were William F. Spotswood and Meir Kadden.[48] He was elected a Master Mason in 1850 in Petersburg Lodge #15.

Moses Rose, clothier, was originally located in Richmond in

[45] *Jews of Richmond,* p. 229.

[46] *Ibid.,* p. 302.

[47] *Chataigne's Petersburg Directory,* 1882-83.

[48] Hustings Court Will Book Vol. 7, p. 515.

1852, and was in the dry goods business at 203 Broad Street.[49] He came from Wurtenburg, Germany, and became a citizen in 1855.[50] He is listed in business in Petersburg in 1859.

Another very prominent merchant was Anthony Rosenstock who was born in Germany in 1833. He came to Petersburg when he was 26 years old in 1859. He appears to have been an aggressive merchant from the very beginning of his career as he advertises his wares at the "Temple of Fancy" in 1859. In his lifetime he established A. Rosenstock and Co. at 54 Sycamore St., one of the first complete department stores in southside Virginia. He was a religious person although not orthodox and was president of Rodef Sholem for a number of years. He also served on the Board of Trustees in 1877. Mr. Rosenstock was president of the B'nai B'rith Lodge in 1876.[51]

He signed the minister's bond for Rabbi Emmanuel A. Myers in 1886[52] and for Sigmund Tyre in 1894.[53] Mr. Rosenstock served on the Board of Directors of the Petersburg Musical Association.

He married Mary Isaacs of Albany, New York, and upon her death in 1867, married her sister Cecelia Isaacs. Their children were Isaac, Amy, Gertie, Louis, Edgar, Marie, Helen, Benjamin and Sidney M.[54] Anthony Rosenstock was an uncle of Isaac, Bernard and Lewis Stern and brought them to America from Germany. They worked for him in his store in Petersburg for a number of years until they decided to

[49] *Jews of Richmond,* p. 144.
[50] *Ibid.,* p. 96.
[51] *American Israelite,* July 14, 1876.
[52] Bond Book #5, p. 92, September 16, 1886.
[53] Bond Book #6, p. 245, October 3, 1894.
[54] Letter to author from Sidney M. Rosenstock of Cohoes, New York, July 2, 1953.

open a store in New York City, now known as Stern Brothers Department Store. At the outset, Mr. Rosenstock guaranteed their account with several of the large New York jobbers. When the Stern brothers became successful they wanted Mr. Rosenstock to join them in business but he preferred to remain in Petersburg.[55] His wife, Mrs. Cecelia Rosenstock, was president of the Ladies Benevolent Society in 1876.[56] Mr. Rosenstock died in Petersburg in 1906 and is buried in Rodef Sholem Cemetery.

Note should be made of Mrs. Malchen Rosenstock, wife of Isaac Rosenstock, (not related to Anthony Rosenstock) who died in Petersburg in 1860 and is buried in the Hebrew Cemetery in Richmond.[57]

Jacob Seligman, partner in Seligman and Bros., dry goods and clothing merchants at 168 Old St., was elected treasurer of Rodef Sholem in 1868.[58] He was a member and trustee of the synagogue in 1877.[59] His home was at 117 Sycamore St. His brother, Henry Seligman, noted above as a Mason, also served in the Confederate Army as a private in the Petersburg Grays, Virginia Infantry Co. C., 12th Regiment.

Samuel A. Wolfe, merchant, was also one of the first presidents of the synagogue. He was on the Board of Trustees in 1864, and elected president in 1865.[60] During his incumbency he was a trustee of the Rodef Sholem Cemetery, established in 1865.[61] He also executed a minister's bond for Rabbi Uriah Feibelman in 1864.[62]

[55] Letter to author from Mr. Sidney Rosenstock, May 26, 1953.
[56] *American Israelite,* July 14, 1876.
[57] *Jews of Richmond,* p. 310.
[58] *Daily Index,* October 6, 1868.
[59] Deed Book, #38, p. 353.
[60] *American Israelite,* July 28, 1865.
[61] Prince George County Deed Book, #27, p. 14, October 12, 1865.
[62] Hustings Court Bond Book #2, p. 384, January 21, 1864.

Levi Wasserman is listed as a clerk at Isaac Robinson's store in 1859. He served in the Confederate Army with the Richmond Light Infantry Blues. He was probably the first member of that company to fire a shot in battle. He was wounded and captured at Roanoke Island on Feb. 8, 1862. He returned to duty after recovery and exchange and served until the end of the war.[63]

From the foregoing we can see that there was an active community in 1859 and 1860. The census of 1860 lists 9,342 white and 8,924 Negroes in town. However, with the outbreak of the war in 1861, Petersburg was to take on a new role as a war devastated community with a cessation of growth in business as well as Jewish community life.

[63] *Jews of Richmond,* p. 187.

III

The Civil War and After (1861-1880)

The advent of the War Between the States saw many Jewish citizens of Petersburg taking up arms to fight for the Confederate Armies. In addition to the persons mentioned above, the following are the names of the Jewish personnel and organizations in which they fought.

Uriah Feibelman was a private in the Petersburg Grays, Co. C, 12th Regiment, of the Volunteer Virginia Infantry. He was appointed Chaplain in Mahone's Brigade of the Army of Northern Virginia and served for two years.[1] He is the only known Chaplain of Jewish faith to serve in the Confederate Army.

Aaron Kadden served with Co. A, of the 10th Virginia Cavalry.[2] He resided in Petersburg after the War.

Alexander Myers was a private in the Confederate Guards, Co. A, 9th Virginia Regiment, Pickett's Division, Longstreet Corps.[3]

Aaron S. Reinach served in the Petersburg Grays, Co. C., 12th Regiment, Volunteer Virginia Infantry.[4]

Isadore Reinach was a private in the same company.[5]

[1] Letter from Herbert U. Feibelman, grandson of Uriah Feibelman, who resides in Miami, Florida, to the author dated September 3, 1952.

[2] *Dinwiddie County,* Appendix B, p. 263.

[3] Roster of Company in the Confederate Museum, Petersburg.

[4] *Dinwiddie County,* p. 263.

[5] *Ibid.,* p. 263.

Moses Reinach also served as a private in the Grays.

Simon Frankenthall was a private in Co. B, 1st Virginia Infantry.[6]

Jonas Weinburg served in Co. B also.[7]

Not positively identified as Jewish, Jacob Hershfelt, a Norfolk, Virginia, resident served with the Petersburg Volunteers, Petersburg Artillery.[8]

The statement has been made by the historian, Mr. Herman Schuricht, that the Jews advocated the secession movement because of their interest in the 'Negro trade'. Ownership of the largest auction-house in Richmond for the sale of slaves by a Jew is also cited in this source.[9] The background of the Jewish Confederate soldiers from Petersburg listed above does not substantiate any such conclusion. Without exception, everyone of these men were recent arrivals in America and in the South and were small merchants trying to make a living. It also appears that the Jews flocked to the colors primarly from patriotic motivations rather than from any vested interests which might have impelled others to join the southern cause.

During the Civil War period, the fighting surged in and around Petersburg and resulted in almost complete cessation of economic, religious and social activity. However, the sound of shots had hardly died away when the Jewish community sought to reestablish its roots. On 21st of January, 1864, Uriah Feibelman executed bond with Samuel Wolf for $1500 as follows, "Uriah Feibelman who has produced proof of his ordination as a minister of gospel in the Hebrew Church and

[6] *Jews of Richmond,* p. 179.

[7] *Ibid.,* p. 188.

[8] Roster of Company in Confederate Museum.

[9] Herman Schuricht, *History of the German Element in Virginia,* (Theo Kroh and Sons, Baltimore, Md. 1898) II, 93.

of his being in regular communion with the said church and who by order of the Hustings Court of Petersburg is authorized to solemnize the rites of matrimony."[10]

First mention of the name "Rodeph Shalom" is in an article appearing in the *American Israelite* on July 28, 1865. This article notes that S. Wolf is president of the congregation and that they desire to engage a minister.[11]

On October 12, 1865, Uriah Feibelman was one of the trustees who purchased the Rodef Sholem Cemetery. In 1866 Mr. Feibelman operated a porter house at 5 Short Market Street. He and his family lived at 32 Bollingbrook Street for many years. This building still stands (opposite the Jordan Motor Company) and is reputed to date from the Revolutionary War. Mr. Feibelman and his wife, Marie Klaus Feibelman, had nine children. Joseph, the eldest, was born in Williamsport, Pennsylvania in 1854. The other children were William, Belle, Margaret, Flora, Julius, Samuel, Dora and Fannie.[12] One of Uriah Feibelman's descendants is Marx Leva of Washington, D. C., who served as assistant to Secretary of Defense Forrestal.[13] The descendants of the Feibelman family consider the Rodef Sholem Cemetery their burial plot.

Joseph Feibelman was a member of Rodef Sholem Synagogue in 1877 and taught Sunday School. Later he moved to Macon, Mississippi, and then to Mobile, Alabama. William Feibelman is listed as a traveling agent at 213 N. Sycamore St. in the *1882 City Directory*. He later moved to Topeka, Kansas.

[10] City of Petersburg Bond Book, #2, p. 384.

[11] *American Israelite,* XII, July 28, 1865, p. 29.

[12] Letter from Albert F. Mecklenburger, Chicago, Illinois, to author dated September 18, 1952.

[13] Letter from Herbert U. Feibelman, Miami, Florida, to author dated September 3, 1952.

Uriah Feibelman was vice-president of Rodef Sholem in 1875. He was also a member of the Common Council in 1876.[14] He was also a Junior Warden of Masonic Lodge No 15.

In 1866 business went back to normal. Publication of the City Directory was resumed also. Typical of the times was the business history of Isaac Robinson. Mr. Robinson, who was a banker as well as a merchant, kept a very orderly set of account books. He started in the dry goods business on September 1, 1858, with $500 capital at 19 Old Street. He remained in this business until January, 1862.

After the War, in January, 1866, he returned to business with his son, Aaron Robinson. In 1867 he bought A. Solomon and Co. at 37 Sycamore St. In addition to his mercantile interests which prospered, Isaac Robinson loaned money to many Petersburg businessmen and also bought and sold property. He purchased bonds including railroad, utility, city, state and federal bonds. These investments afford us a record of the expanding economy.[15]

The following is a list of Jewish names appearing in the 1866 City Directory:

Jacob Cohen, dry goods, 15 S. Market Square,
M. Cohn, dry and fancy goods, 13 Sycamore, (J. P. Ramsey and C. F. Nassauer),
George H. Davis, 15 Sycamore, (Davis, Drake and Co.),
Mark Davis, home 51 Bollingbrook,
A. Eichberg, (Childress and Co.) home Tabb near Union,
U. Feibelman, porter house, 5 Short Market,
William Feibelman, retail grocer, 25 Olds,

[14] *American Israelite,* Vol. V, July 14, 1876, No. 2.

[15] Record Books of Isaac Robinson, 1858 to 1891, in possession of Irvin I. Robinson, Baltimore, Maryland.

Maurice Fox, clothing, 51½ Sycamore,
Emmanuel Bear, shoes, etc., 7 Sycamore,
Phillip Bear, 9 Sycamore,
M. Frank, clothing and shoes, opp. Jarrett's Hotel,
H. Goldsmith, 51½ Sycamore St., clothing, home in New York,
Jacob, Julius and Louis Oppenheimer (Moses and Harris) clothing and shoes, 56 Sycamore, home same,
George Lyons, dry goods,
May (Godfrey) Ryttenberg (Henry) and Co., 63 Sycamore St.,
Samuel Ash, dry goods, 67-69 Sycamore, home in New York,
Abraham Miller, clothing, shoes and hats, 39 Sycamore, home 27 Old,
David Kaufman, clothing, booths and shoes, 53 Sycamore,
Harry Kaufman, salesman, same,
Jacob Kull, perfumery, 24 Old,
Mark E. Kull, clothing, Old, corner Sycamore,
Morris Levy, shoes, etc., 15 Sycamore St., h. Bollingbrook,
Lewis Levy, clerk, bds. 24 Long Market, h. same,
Levi Lightstone, (S. Wolfe and Co.) 43 Sycamore,
Abraham E. Myers, clothing, Halifax cor. Byrne, h. same,
A. Myers, clerk, h. 44 Bollingbrook,
M. Myers, salesman, h. 44 Bollingbrook,
Myer Myers, h. in New York,
Fred Nassauer, h. 13 Sycamore,
Oppenheimer, h. 56 Sycamore,
Isadore Reinach (Reinach and Bro.) 8 Sycamore, h. same,
Moses Reinach, clothing,
Isaac Robinson, dry goods and millinery, 19 Old, h. 23 Old,
Michael Rosenberg, (Seldner and R.) 57 Sycamore, h. 77 Old,
S. Rosenberg (A. Solomon and Co.) 37 Sycamore,

D. Rosenfeld and Bros. (Jacob) shoes and dry goods, 9 Sycamore, home same,
Samuel Schneider, millinery, 119 Sycamore, h. Adams,
J. Seligman, clothing and shoes, 9 E. Market Sq., h. same,
Joseph Semon, (S. H. Semon and Bros.) 47 Sycamore, booksellers and stationers,
S. H. Semon, above,
L. Hillman (A. Solomon and Co.) clothing, 37 and 49 Sycamore,
Jacob Wolf, junk dealer, Halifax St., home same,
S. Wolfe and Co. (Levi Lightstone) dry goods, 43 Sycamore St.[16]

With the resumption of a more normal way of life, efforts were again made to reactivate the religious life of the community. In 1868 there is mention of a Jewish ball for benefit of the synagogue on Tabb Street. The committee of ladies included Mrs. M. E. Kull, G. May and A. Myers.[17] Committee of arrangements included M. Oppenheimer, J. Rosenfeld, M. Levy and I. Reinach.[18] The synagogue on Tabb Street referred to the basement of the Masonic Hall. It appears that the congregation met in this Hall for eight years until the erection of the synagogue building on Union Street in 1876.

On Oct. 6, 1868, there is mention of an election of officers with the following elected: C. W. Rosenfeld, re-elected president, W. M. Heller, vice-president, U. Feibelman, re-elected secretary, Jacob Seligman, treasurer, Samuel Wolf, M. Cohen and J. Eigenbrun were members of the Board of Trustees and W. Heller, M. Levy and Jos. Mayer were on the finance committee.[19]

[16] Webb and Fitzgerald, *Petersburg City Directory for* 1866, (Petersburg, Va. 1866), Microfilm copy in Virginia State Library.
[17] *Daily Index,* October 3, 1868.
[18] *Ibid.,* October 7, 1868.
[19] *Ibid.,* October 6, 1868.

The congregation employed a rabbi at this time as there is record of the presentation of a gold watch to Rev. Mr. Oppenheimer by Mr. Eichburg in behalf of the congregation.[20] This same Rev .Mr. Oppenheimer formed a class in the Hebrew and German languages at the Synagogue on Sunday afternoon, meeting from 1 to 3 P. M.[21]

Rev. M. J. Oppenheimer served the congregation from 1866 to 1870. He consecrated the lower floor of the Masonic Hall on Dec. 28, 1867. Assisting in the consecration services were Rev. M. J. Michelbacher and George Jacobs of Richmond. A choir of four ladies accompanied by the organ participated in the service. The congregation at this time numbered thirty-five members.[22]

Rev. Oppenheimer was authorized to perform marriage rites on August 15, 1869.[23] Samuel Wolfe guaranteed the bond. It is possible that this is the same person who is listed as a director of the Eigenbrun Company in 1891. At that time his residence is listed as Baltimore, Maryland.

A prominent businessman at this time was Morris Levy. He was a commission merchant and in the peanut business for many years. His home was at 53 Bollingbrook Street. In October, 1885, he is listed as a director of the Petersburg Peanut Company. This firm was chartered to buy, manipulate and sell peanuts. He was president of the M. Levy and Co., chartered in November, 1888, to purchase, clean and store peanuts and other produce and merchandise. In 1882 he was a director of the Petersburg Steamboat Company which was organized to conduct and carry on the business of carrying freight and passengers by means of steamboat navigating the

[20] *Daily Express,* October 9, 1868.
[21] *Daily Index,* November 13, 1868.
[22] *The Occident,* Vol. XXIV, February 1867.
[23] Petersburg Bond Book No. 2, p. 543.

waters of Tidewater, Virginia and Chesapeake Bay. Also he was one of the directors of the Petersburg Hedge Company which sold hedge and wire fences in 1889. He was treasurer of the Commercial Club in 1886 and on the Inland Trade and Transportation Committee of the Chamber of Commerce in 1888.

Morris Levy's sister, Hannah, married Alexander Myers who was also in the commission business. He is the same Myers who fought in the Confederate Army. Hannah and Alexander Myers' daughter is Mrs. Marion Elizabeth Myers Saal, at present time the oldest native-born Petersburg Jewish resident. Mrs. Saal was born in her home on Bollingbrook Street in 1870. Her husband, Myer Saal, was also in the peanut business. Mrs. Saal is a member of the United Daughters of the Confederacy, having joined in 1905. Her son, Harry Gerald Saal, was a flier in World War I and was Grand Chef of the 40 and 8 Society, of the American Legion.

For a short period Rabbi Abraham Bonnheim served the congregation. In 1873 he was bonded, with Godfrey May as surety, to perform marriage ceremonies.

Although Rabbi Alexander Gross was bonded to perform marriages on October 15, 1874, he was elected to his office in 1870.[24] It was during his tenure as Rabbi that the Rodef Sholem Synagogue was built. The building of the Temple climaxed an era of reawakened spiritual feeling. It was in the few years prior to 1876, and shortly after, that Judaism flourished and reached its full stature in Petersburg prior to 1900.

Starting sometime in 1874 and ending on Sept. 3, 1875, the *Index-Appeal* published a daily calendar with Hebrew

[24] *Daily Progress*, August 23, 1871.

dates and dates of the Jewish festivals. For example, on January 14, 1875, the following calendar appeared.[25]

5635		1875
Ve Adar 14	Feast of Esther	March 21
Nissan 15, 16	Passover, 1, 2, Pesach	Apl. 20, 21
Nissan 21, 22	Passover 7, 8 Pesach	Apl. 26, 27
Iyar 18	33rd Omer	May 23
Sivan 6, 7	Pentacost, Shevuoth	June 9, 10
	New Year 5636 AM	Sept. 30

In 1875 a Fair was held to aid in the construction of the new synagogue.[26] On May 24 of the same year Dr. Isaac M. Wise delivered a brilliant address on reform Judaism to the congregation of Rodef Sholem. He was introduced by Dr. Bettleheim of Richmond. His remarks were reported extensively in the May 25th edition of the *Index-Appeal.* It appears that Dr. Wise made a very lasting impression on the congregation as they joined the Union of Hebrew Congregations on May 30, 1875.

It was during Rabbi Gross' tenure that the following interesting editorial entitled "The Rabbinical Council" appeared in a local paper.[27]

> Our readers are aware that for several days past there has been held in Cincinnati a convention called the Rabbinical Council, composed of many of the most prominent rabbis of this country. The object of the labors of these representatives was to reform the existing orthodox ritual of the church so as to conform it more to modern ideas. Such a movement was at the outset in direct opposition to Jewish tradition, for the records of their race find their foundation and their hopes for the unseen future upon what the remote past has accomplished and rendered sacred. The Jewish faith is not changed by human events. The church is founded upon the traditions and teachings so sacred that no human action of a latter day can change them.

[25] *Index-Appeal,* January 14, 1875.
[26] *Index-Appeal,* May 7, 1875.
[27] *Daily Courier,* June 13, 1871.

Conflict as to religious observance appears again at an even later date. From an unsigned letter published in the *American Israelite* we find a controversy arrising over the wearing of hats:[28]

> Last week, at a called meeting of our congregation for the purpose of transacting some special business, to the great surprise of a great many members present, one of our most prominent member arose, and with a few preliminary remarks, advocated the uncovering of the heads with great earnestness. Our Minhag being Szold-Jastrow, of course, is against its ritual (if there be any). The matter met with very strong opposition by a large majority of the members present. One urged the adoption of the motion, simply because he thought it looked bad; another said, owing to his experience, the (substance of his argument being) style demanded it; and another urged the same upon the mere technical grounds that all the religious pictures (lithographs) of our ancestors showed them with their hats off, maintaining that the only principle of Judaism is to perpetuate circumcision and keep the Sabbath-day holy; and still another, who worked very zealously for the adoption of the Minhag America before our new temple was completed, spoke very bitterly against the measure, basing his position upon Jewish Law. Finally, after a spirited debate, on motion the matter was laid on the table to rest for many a day.

There is mention in 1872 of a Grand Mask Ball given by the Hebrew Congregation at Mechanics Hall.[29] In 1875 two entertainments were given by the Petersburg Dramatic Association at the Academy of Music. The net proceeds amounting to $132.12 were turned over to the Hebrew Congregation.

Officers of the congregation elected for 1870 were: President, A. Rosenstock, vice-president, M. Cohen, treasurer, C. W. Rosenfeld, secretary, Eli Kull, trustees, J. Seligman, M. Reinach, H. E. Morse, J. Eigenbrun, and J. Meyer.

[28] *American Israelite,* Vol. XXIX, July 20, 1877, p. 2.

[29] *Rural Messenger,* March 30, 1872.

In August of 1875 the site for the new Hebrew Congregation was purchased from Mr. Leroy Roper for $3,100. It was a lot on Union Street adjoining Dr. Claiborne's residence.[30]

One year later on July 14, 1876, the cornerstone was laid. It was a most impressive ceremony. All the Masonic Lodges of Petersburg were represented and there was a processional through the main street, with a brass band. The cornerstone was laid by Past Master Jas. B. Blanks and members of Petersburg Lodge No. 15, A. F. and A. M. Major addresses were delivered by Mayor Cameron and Dr. Isaac M. Wise of Cincinnati. There was an arch of evergreens erected in the street in honor of the occasion. An extensive description of the event was published in the local papers as well as the *American Israelite*. The Synagogue was a very handsome structure of Romanesque character of brick and granite. All the interior woodwork was of walnut and oak. There were seats for four hundred people in the main hall. The basement was arranged with lecture and school rooms. The design was furnished by Major Harrison Waite of Petersburg and the cost of the building was approximately $13,500.

At this time there were between 20 and 30 members. There were 34 pupils in the Sabbath School. There was a choir and a "melodeon." To quote from a newpaper account, "The choir is voluntary consisting of a quartette, the first soprano a Christian lady. They sing well, and the whole service is conducted pleasantly, although not exactly in the reform style."[31]

Officers of the congregation at the time of the dedication were Marx Cohen, president, C. W. Rosenfeld, vice-president,

[30] *Index-Appeal,* August 21, 1875.

[31] *American Israelite,* XXVII, No. 1154, July 14, 1876, New Series, Vol. V, No. 2.

Jonas Weinberg, secretary, Jacob Cohen, treasurer, Isaac Robinson, chairman of the building committee.[32]

Other Jewish organizations mentioned were Petersburg B'nai B'rith Lodge No. 225, A. Rosenstock, president, a Hebrew Ladies' Benevolent Society, Mrs. A. Rosenstock, president, and a Hebrew Dramatic Association.[33]

Prominent Jewish citizens in addition to those mentioned above were A. S. Reinach, a member of the Common Council, Isidor Reinach, justice of the peace, and Julius Liebert, street commissioner.

In order to complete the building of the new Synagogue the trustees of the Congregation were empowered by a special act of the General Assembly of Virginia, passed January 26, 1877, to borrow $4500 upon approval of two-thirds of the congregation. The congregation approved the loan made to them by Isaac Robinson, chairman of the building committee. Names of the members of the congregation were: E. Levy, L. Lichtenstein, J. Weinberg, M. R. Saal, Marx Cohen, Isaac Bachrach, H. E. Morse, G. May, Isadore Reinach, A. Eichburg, C. W. Rosenfeld, A. Rosenstock, G. Oppenheimer, Alex Meyers, Jacob Seligman, A. Kadden, Joseph Feibelman, Isaac Robinson, M. E. Boehm.[34]

On Friday, January 5, 1877, the Congregation was consecrated with appropriate ceremonies by Rev. George Jacobs of Philadelphia assisted by Rev. Abraham Hoffman of Richmond.[35]

B'nai B'rith Lodge No. 225 of Petersburg was installed on August 23, 1874 with A. S. Reinach as president and Eli Kull

[32] *Ibid.*
[33] *Ibid.*
[34] Deed Book #38, p. 353.
[35] *The Jewish Messenger,* January 19, 1877, Vol. 41, No. 3, p. 2.

as secretary. The second president was Jacob Cohen and the second secretary was Jacob Rosenfeld. A. S. Reinach was elected a Deputy Grand President of District Grand Lodge No. 5 for 1876.[36]

An interesting story is related regarding A. S. Reinach in connection with his office as Deputy Grand President of the Lodge. Although confined to bed because of illness, Mr. Reinach refused to miss the meeting of the Grand Lodge. He was carried on a stretcher to the railroad station, boarded the train and was able to attend the meeting.[37]

Charter members of the Lodge in 1874 were Alexander Myers, Morris Levy, Anthony Rosenstock, Marx Cohen, Jacob Cohen, Eli Kull, Ferdinand Straus, Joseph Semon, Julius Liebert, Isaac Bachrach, Moses R. Saal. On Sept. 6, 1874 Mark E. Kull joined. In October of the same year Alex Philipson joined along with Phillip Philipson, farmer. In December Max Hoffman signed the roster. In January 1875 Louis Levy joined with Nathan Schultz of Greensboro, North Carolina. In November of that year Max Dryfoos became a member.[38]

One of the few Jewish citizens to be elected to a political position of any importance was Godfrey May who was elected Petersburg delegate to the Virginia House of Delegates in 1874 and 1875 on the Republican ticket.[39] He was alternately a grocer and restaurant owner and died in Roanoke in 1903. He is buried in Rodef Sholem Cemetery.

[36] Letter from B'nai B'rith, Washington, D. C. to author June 2, 1952.

[37] Related by Julius Fisher, Roanoke, Va., Secretary of District Grand Lodge No. 5.

[38] B'nai B'rith Membership Roster (1874-1896) in possession of the Petersburg Lodge.

[39] Letter from Virginia State Library, September 24, 1952.

An interesting communication was printed in the local paper in 1878. The article reads as follows:

Communication to A. S. Reinach, Esq.

The undersigned German citizens ask and desire that you should remain and represent them in the Common Council next term. Pleased with your discharge of duties as Councilman we are: Respectfully,

H. Heineman	J. Liebert	Isaac Eigenbrun
Marx Cohen	Simon Mayer	Emmanuel Levy
Jacob Cohen	A. Eichberg	A. Rosenstock
J. Rosenfeld	E. Myers	I. Bachrach
I. Reinach	A. I. Robinson	M. R. Saal
Theodore Peyser	H. Kadden	M. Levy
Eli Kull	J. Seligman	Aaron Kull
M. Emerich	J. Peyser	J. Weinberg
M. E. Boehm	G. Rosenberg	A. Gross
Meyer Saal	J. Feibelman	Isaac Robinson
P. Mayer	H. E. Morse	Jos. Mayer

[only the Jewish names were abstracted from the list—L. G.[40]]

This significant communication seems to indicate that Mr. Reinach represented a substantial German minority who felt that common interests necessitated a representative on the Common (or City) Council.

The Reinach family as we have seen were prominent in the community. After their service in the Civil War they operated a "mixed store" or variety store at the lower end of Sycamore Street. The brothers and their families lived in a row of three brick houses on Adams and Marshall Streets for many years.

A. S. Reinach operated a ladies hose manufacturing factory in Petersburg before going into the shoe business with his brother Isadore. The family operated a shoe store for over 50 years where the present Lerner Store on Sycamore Street is

[40] *Petersburg Daily News,* May 8, 1878 from clipping in the William Spotswood Scrapbook in possession of Miss Mattie Spotswood of Petersburg.

located.[41] The children of Isadore were Milton, Sol, Carolia, and Fannie. A. S. Reinach's children were Sam, Florence, and Cora.

In 1875, Abraham Snow was elected sexton of Rodef Sholem.[42] Notice of an interesting lecture by Rev. M. J. Michelbacker of Richmond to be delivered at the Jewish Synagogue of Tabb Street appeared in the newspaper in 1876. His subject was "Confusion in Religion." Rev. Michelbacker was described as "one of the ablest men in the State as he is one of the most pleasing orators, and this subject in his hands will prove one of deep interest to the general public."[43]

The organization of a German Club is noted in this year with A. S. Reinach and J. Rosenfeld as officers.[44]

Another significant institution established in 1877 was the Sunday School under the control of the School and Ritual Committee with Aaron S. Reinach as superintendent, Rev. A. Gross, Jos. Feibelman, Joseph Saal, C. Cohen and Miss Delia Myers, teachers.[45]

With the climax of developments of Jewish interests in the 1870's and the establishment of the basic formal institutions such as the Synagogue, B'nai B'rith, and the Sunday School, we can discern a pattern which was to continue to serve the community for a number of years. However, a number of new factors developed beginning in 1880 which were to play an important part in forming the Jewish community as we know it today.

[41] Conversation with Mrs. Milton Reinach.
[42] *Index-Appeal,* September 4, 1875.
[43] *Ibid.,* February 26, 1876.
[44] Schuricht, *History,* II.
[45] *American Israelite,* Vol. XXIX, July 20, 1877, p. 2.

IV

The Turn of the Century
(1881 to 1920)
Before 1900

The twenty years preceding the turn of the century is a chronicle of changing rabbis and changing times. Rabbi Louis Nusbaum of Pottsville, Pennsylvania, was elected Rabbi of Rodef Sholem, April 22, 1881.[1] He is also listed as president of the Young Men's Hebrew Association in the *City Directory of 1882*. The YMHA, a social and dramatic group, seems to have been first established at this time and for a number of years operated on the upper floors of what is now the Franklin Furniture Co. on Sycamore and Bank Streets. The YMHA was moved to a hall above People's Drug Store on Sycamore Street and lasted until 1929.

Prominent Jewish persons listed in the *1882 Directory* and the positions held included: A. S. Reinach, a member of the City Council from the Third Ward, and Secretary to the Overseer of the Poor; Isaac Robinson, director of the Planters and Mechanics Bank; George H. Davis, director of the Petersburg Gas Light Co.; Jacob Peyser, Reporter for the Knights of Honor, Harmony Lodge #1369, also secretary of the B'nai B'rith Lodge; Isaac Eigenbrun, president of the B'nai B'rith Lodge; A. Oestreicher, secretary of the YMHA; Mrs.

[1] *American Israelite,* Vol. 27, No. 43, April 22, 1881, col. 4.

J. Peyser, secretary, and Mrs. A. Kadden, secretary of the Hebrew Ladies Benevolent Association.[2]

An interesting advertisement in this *Directory* is that of Emmanuel Levi, who was a shirtmaker and gents furnishings goods manufacturer, located at 214 N. Sycamore St. He advertises "Levi's Pat. reinforced drawers, Patented March 1879."[3] The presence of two Jewish butchers, Philip Mayer and Simon Mayer with stalls in the Old Market leads to speculation that kosher meat was available to the Jewish population at this time. It is likely that kosher meat was available at even an earlier date as there is record that Levi Lightstone, a member of Rodef Sholem, owned a slaughterhouse in Pocahontas in 1875.[4]

Some additional Jewish persons listed in the *1882 Directory* include Henry L. Saal, Miss Carrie Saal, Godfrey Rosenberg, Phillip Rosenbaum, Isaac Rosenstock, Henry Heineman, Meyer Emmerich, Leon Emmerich, Myer Eichberg.

Morris Elkan joined the B'nai B'rith on August 6, 1883.

In 1884 Leopold Freudenthal took out a bond with J. Weinberg as surety to solemnize marriages as Rabbi of the Congregation. He also joined the B'nai B'rith on January 5, 1885.

Rabbi Freudenthal soon left, as we note that Emmanuel A. Myers took out bond, with A. Rosenstock as surety, on Sept. 16, 1886. He is listed again in the *1888 Directory* as Rabbi and probably remained with the community until 1891.

Some additional members of B'nai B'rith included: Louis I. Peyser, who joined in 1888 along with Elias Peyser. Louis

[2] *Chataigne's Petersburg Directory* 1882-1883, (Mitchell and Co., Petersburg Va. 1882) pp.11-19.

[3] *Ibid.*

[4] Records of Isaac Robinson.

Peyser lists his birthplace as Washington, D. C., and Elias Peyser was born in Richmond, Va. Elias Peyser was financial secretary of the Commercial Club in 1886.[5]

Isaac Cohen of Rochester, New York joined the B'nai B'rith at the same time. He is listed as proprietor along with J. Cohen of the Dominion Pants Mfg. Co. Also in 1891 he was a director of the Eigenbrun Co.

Edward Eigenbrun joined the B'nai B'rith in 1889 and was a clothier in Business with his brother Herbert, trading as Eigenbrun Brothers in 1889.

Eli B. Morse, merchant of Galesboro, North Carolina, joined the B'nai B'rith on June 7, 1891. In March of the same year Daniel Oestricher and Joseph Peyser also joined.

In 1886, again, we see a number of Jewish citizens holding positions of importance in the community. For example, George Davis is councilman for the Second Ward; Jacob Peyser is Justice of the Peace in the First Ward; Charles Cohen is listed as director of the National Bank of Petersburg and E. T. D. Myers is president of the Petersburg Railroad Company. This Mr. Myers is a descendant of Samuel Hays Myers listed in an early chapter.

Joseph Saal is listed as Dictator of the Knights of Honor, Harmony Lodge, #1369, and Jacob Peyser is reporter for this lodge. Jacob Cohen was president of B'nai B'rith Lodge in that year and Jacob Peyser was recording secretary. Myer Saal was president of the Commercial Club, Jacob Cohen was vice-president, Joseph Saal, secretary, Elias Peyser, financial secretary, and M. Levy, treasurer.[6]

Another Jewish person listed in the *1886 Directory* was

[5] *Chataigne's Petersburg Directory* 1886-87, (Mitchell and Co., Petersburg, Va., 1886.)

[6] *Chataigne's Petersburg Directory* 1886-87, pp. 8½, 9½, 10, 11½, 12 and 12½.

Abraham Cohen, listed as salesman for J. Cohen and Sons Co. This is probably the same person who fought in the Spanish-American War in 1898 and is buried in Rodef Sholem Cemetery.

Other names include Theodore Peyser, clothier, and Jacob Schienberg in the clothing business on Old Street.

Morris Levy was a member of the Inland Trade and Transportation Committee of the Chamber of Commerce and Charles Cohen was on the Commerce and Commercial Usage Committee of the same organization in 1888.[7]

Charles Cohen, mentioned prominently above, was the son of Marx Cohen and probably the grandson of Abraham Cohen, one of the early settlers in Petersburg. He was executor of Marx Cohen's estate and was bonded for $40,000.[8] In addition to the positions held above, he was on the Board of Governors of the Chamber of Commerce in 1899. Also he was partners with Jacob Coleman in M. Cohen and Sons, the wholesale dry goods firm. As we have noted above this was the same firm which moved to Richmond and became the Richmond Dry Goods Co. shortly after 1900.

In 1891 the Eigenbrun Company was chartered to manufacture men's clothing, furnishings goods and to conduct business of buying and selling wholesale and retail "all sorts of furnishings including all such articles kept in a first class men's furnishings store." President of the firm was Charles Cohen, vice-president was I. Eigenbrun, secretary was E. Eigenbrun. Directors were Charles Cohen, Isaac Cohen, E. Eigenbrun, Morris Levy, M. J. Oppenheimer of Baltimore,

[7] *Chataigne's Petersburg Directory,* 1888-89, (Petersburg, Va., Mitchell and Co. 1888.)

[8] Bond Book, #6, p. 30.

and Jacob Eichenbruner of Albany.[9] Mr. Eichenbruner was Mrs. Milton Reinach's father.

Some additional names to the B'nai B'rith roster were Jacob Neumann (1895), Julius Liebert, Jr. (1896), who, incidentally, was born in Petersburg in 1869, and Louis A. Rosenstock (1896), son of Anthony Rosenstock, who was also born in Petersburg in 1871.

There were quite a few members of the Masonic order during this period, as in the earlier period, as we have seen. Among those who were members of Petersburg Lodge #15, A. F. and A. M. and dates of admission were: Sol Reinach (1881), Rabbi Louis Nusbaum (1882), Myer Eichberg (1885), E. M. Myers (1886), Morris S. Myers (1886), Myer Saal (1887), Morris L. Myers (1889), Jacob Peyser (1888), Eddie Eigenbrun (1890), Joseph Peyser (1891), Theodore Peyser, Milton Reinach (1896), Julius Liebert, Jr. (1896), Herbert Eigenbrun (1902).[10]

In 1891, Isaac Kaiser was elected rabbi of the congregation and served until 1893. It is shortly after this in 1895 that a "Mr. Kaiser", perhaps the same person, is recorded as being in Salt Lake City, Utah, and acting as rabbi and teacher in that city.[11]

Before the turn of the century, Dr. Sigmund Tyor or Tyre served as rabbi beginning in 1897 and ending in 1900. With the exception of two more rabbis, namely, David Kusner in 1904 and David Klein in 1908, Rodef Sholem was to remain without a permanent rabbi.

However, with the diminution of interest and activity in

[9] Charter Book #1, p. 55.

[10] Membership Roster, Petersburg Lodge #15, A.F. and A.M.

[11] Leon L. Watters, *The Pioneer Jews of Utah,* (American Jewish Historical Society, 1952), pp. 87-88.

the reform synagogue in 1900, Jewish religious and organizational spirit was to be fostered by the orthodox elements who started to arrive in town shortly after 1880.

With the great influx of immigrants from Europe and Russia due to the political and social upheavals taking place in the old country, new institutions were to arise which were to form the pattern of Jewish life in Petersburg as we know it today.

From 1900 to 1920

Flight from the Russian pogrom of 1881, as well as fear of military conscription caused an exodus from Russia, Lithuania and Poland which was reflected in the settlement of these immigrant Jews in America. Some of these immigrants had relatives in the South and many settled in large southern communities such as Baltimore and Richmond. Quite a few immigrants settled in Petersburg.

An interesting personal story concerning such an immigrant is contained in the unpublished autobiography of Abe Gellman, a prominent local resident for many years.[12] He describes with great detail his flight from Russia in 1897, his arrival in Baltimore to live with his aunt and uncle, Mr. and Mrs. Moses Gellman, his subsequent removal to Richmond, and then his establishment in business in Petersburg in 1903. His description of another uncle's establishment, a pawn shop, located in Richmond in 1900, reveals a typical business and its operation by an immigrant in that era.

> We soon arrived in Richmond. We boarded a horse street car which was my first experience on such a conveyance. Uncle's store and dwelling was then at 110 W. Broad St., which at that time was a thinly

[12] Unpublished manuscript in possession of Mrs. Ruth Starr, Petersburg, Va.

populated neighborhood. His business was in a small frame store with a low ceiling and had been converted from a frame dwelling. Little did I know then. I realized that it was not a very prosperous establishment. . . .

The fixtures consisted of long counters on both sides, to the right a couple of showcases which were in old style even then.

In the showcases were a mixture of some watches, chains, lockets, charms, earrings, cuff buttons, lots of emblem buttons, odds and ends of jewelry, pistols, bullets, guns, shells and many other things. I could not make out what they were and what they were used for. Shelves behind on the wall were filled with many things like clocks, musical instruments such as violins, guitars, mandolins, some broken, some without strings, some missing a bridge, a tail piece, etc. There were also drums with a broken head, a couple of clarinets separated half on one shelf and half on the other, piccolos, flutes, musical strings strewn about. When a set was wanted one or two were always missing.

On the shelves could also be found new and old items some that had been there for years, some of no use whatsoever. The mixture and assortment would be impossible to describe. No matter what one was looking for—nuts, screws, tools, wire, etc., it could be found.

On the left side were also long counters down the length of the store on which pants, overalls, jackets, single coats, suits, overcoats, vests, new and second hand, all there but not in an orderly condition or display. Shelves to the wall behind with hundreds of bundles wrapped in newspaper, some small, some large. These were pawned articles which were mostly clothing, shoes, bed spreads, quilts, blankets, curtains and what not. A shelf was taken up with pawned hats etc. Some part of the shelves held shoes, hats, etc. that were unredeemed and could have been sold.

In the middle of the store or the sides were trunks, suitcases, new and old. On top of them were displayed for sale unredeemed bed spreads, quilts, blankets, curtains, piece goods, etc. There were two small front windows. One was for jewelry, if it could be called such. In it on streached wires were watches with price cards. The watches were of a very obsolete type and price cards were dirty. Clocks, instruments, opera and field glasses, pickett knives, razors, playing cards, old and dirty pistols, guns, cartridges, old coins, confederate money and many other things were in that window.

The second window was mostly filled with second hand tools belonging to every trade imaginable. You could have found things that a carpenter, plasterer, painter, electrician, machinist, cement workers etc. could have used. There were even dentists's faucets (sic) surveyor level, drawing instruments, even doctor's instruments, a horse harness, a dog collar, etc.

In front of the store there were trunks, suitcases displayed on the sidewalk. Over the door the entire width of the store was an arrangement so that clothing was hung out. There were suits, coats, pants, overcoats, etc.[13]

Mention should be made of Abe Gellman's meeting with Abraham Levy of Petersburg on the boat from Baltimore to West Point, Va.

Abraham Levy was one of the founders of the orthodox minyan in Petersburg and according to his conversation with Abe Gellman arrived in America in 1870 with his parents, brothers and sisters.[14]

Abe Gellman left for Chicago in 1898 and spent five years in that city. During that time he peddled merchandise with horse and wagon, "like a small store on wheels with shelves." He was secretary of the H. Levy Singing Society and sang with the HaLevy Singing Society. Mr. Gellman had a lyric tenor voice in those days and sang with cantors during the Jewish festivals.[15]

In 1903 Mr. Gellman with his uncle Aaron Gellman of Richmond opened a pawn shop in Petersburg. They employed Abe's brother, Dave, in the store. In 1923 Abe Gellman purchased a retail jewelry business, (where the present Shoe Box is operated) which he operated until his death in 1948.

[13] *Ibid.*, pp. 13-14.

[14] *Ibid.*, p. 13.

[15] *Ibid.*, p. 15.

We are indebted for much of accomplishment in Jewish affairs to Abe Gellman. His gift of $5000 for the creation of a Jewish community center was only one token of his love for the Jewish community. He kept a scrapbook which spans about thirty years in the life of the community as reflected in the newspaper clippings. He wrote a number of letters to the local newspaper suggesting a number of worthwhile civic projects. He supported the organization of the municipal golf course. He was a charter member of the Kiwanis Club along with Louis Levitt, who at one time was president of this organization. He favored a large auditorium as a war memorial and was one of the sponsors of a committee to employ the jobless during the depression. He was president of the Congregation Brith Achim for a number of years. His donation to the Jewish Community Center was the first large donation made by anyone in the community. In 1948, before his death, he was elected chairman of the committee to build such a center.

Soon after arriving in Petersburg, these immigrant Jews organized an orthodox minyan. They worshipped above a Sycamore Street store (now the Fashion Ladies Shop) for a number of years prior to the building of the present synagogue in 1915. During the High Holy Days, services were held in the old Library Hall Building on the corner of Bollingbrook and Sycamore Streets. A white sheet separated the women from the men.

They also purchased land for a cemetery in 1905 from the Rodef Sholem Synagogue. Almost all of them were able to start a small business, usually in the form of partnerships with their brothers or relatives, such as a confectionery or notion store.

On February 13, 1908, the Constitution of the new ortho-

dox synagogue was adopted and name Congregation Brith Achim was taken as the name of the organization.[16]

It is interesting to note that no provision for hiring of a rabbi was included in the constitution although provision was made for electing a Chazon or a Sochet. The duties of this individual are defined in Section 9 as follows:

> It shall be the duty of the Chazon or Sochet to officiate on Sabbath or Holy Days in the manner as laid down in the Orthodox Ritual, he shall also read the Torah on Sabbath and Holy Days or whenever requested to do so by the President or Vice-President. He shall officiate at funerals at the cemetery and attend minion at the house of mourning; he shall keep a correct record of all births, marriages and deaths of the members of the congregation.

In Section 11 is stated the duties of the Sochet, which reads as follows:

> It shall be the duty of the Sochet to kill all cattle or poultry for the members of the congregation, attend to the kosher meat, and be present at the distribution of the meat to the members, at such time and place as may be designated by the Board of Managers, also all other duties that might be deemed necessary by the congregation.

Another interesting section is the one on membership. Section 1 of Article IV reads:

> Any Israelite of good moral character desiring to become a member of the congregation, must make application to the Board of Managers accompanied by the sum of one (1) dollar, and no person shall be eligible to membership who is married outside the Jewish faith, and any member so married forfeits all rights and benefits of the congregation.

The annual dues were set at nineteen dollars and twenty cents payable monthly in advance. Also in the constitution are rules governing the use of the cemetery. Members of the committee formulating the constitution were Jacob Smith, Sam Cooper and Joseph Bamberg.

[16] Constitution and By Laws in possession of Mr. J. Levenson, of Petersburg.

Also listed were officers, trustees and members of the congregation in 1908. These included: president, Jacob Smith; vice-president, Sam Cooper; secretary, L. Levitt and treasurer, A. Gellman. Trustees were S. Levitt, J. Bamberg, D. Gellman and A. Lubman.

The Chazen and Sochet at the time of the constitution was Rev. Louis Cantor. Rev. Cantor arrived in Petersburg in 1905, and served the congregation for many years. He arranged and supervised the erection of the present Ark at Brith Achim Synagogue. All the work was done by an orthodox Sabbath observant Jewish artisan. The Ark and decorations were made possible by donations of the Lavenstein brothers, namely Harry H., Moses E. and Abraham L. Lavenstein.

Rev. Cantor was one of the founders of the Chevre Kadishe (or Hebrew Burial Society) at Brith Achim. During World War I he served as honorary civilian chaplain for St. Helena Naval Training Station in Norfolk, Virginia. Rev. Cantor's father, Rev. Z. Cantor, came from Russia and served as cantor in a Pittsburgh, Pennsylvania, congregation.[17]

Members of the congregation in 1908 were: J. Bamberg, H. Blank, L. Blank, J. Blacker, Max Cooper, Morris Cooper, Ike Cooper, Sol Cooper, Sam Cooper, L. Dishart, H. Friedenberg, D. Gellman, A. Gellman, A. Glass, M. Levy, Aaron Levy, M. E. Lavenstein, A. Lavenstein, L. Lavenstein, Leon Lavenstein, S. Levitt, L. Levitt, J. Leon, J. Levinson, M. Levinson, A. Lubman, J. Smith, M. Sonnenberg, I. Sonnenberg, J. Saddin, D. Sharove, B. Shapiro, Ike Shapiro, S. Roman, H. Wice, A. Wice.

It is interesting to note that although 37 names are listed

[17] Written statement to the author by Dr. Hyman Cantor of Petersburg, son of Rev. L. Cantor, February 16, 1953.

as members there are only 19 families represented. Almost half of the congregation or 16 members represented three families, so we can see the close family relationships which existed at this time. It should be noted that this same family relationship exists in the congregation today although perhaps not the same families are as numerically represented as in 1908.

The story of a well-known family in the community can be cited as an excellent example of these family ties. Jack Levenson was one of three brothers to arrive in Petersburg in 1893 from Grodnow, Russia.[18] The other brothers arrived shortly afterwards and on the advice of a local judge changed their name to Levenson, Levy and Levitt in order to avoid confusion. Jack Levenson came to Petersburg because of Morris Levy, no relation, who was from the same European community. Morris Levy operated a furniture store in Petersburg in 1908.

Jack (or Jake as he was more commonly known) opened a dry goods store on Halifax Street and in 1896 was joined by his two brothers as noted above. He also leased street cleaning devices to the city. Shortly afterwards, Jake Levenson operated a dry goods store on lower Sycamore Street (where the Fashion is now located) and it was above his store that services were held.

Jake Levenson's children were Martin Levenson, Leah Aronchick, and Ella Phillips. Sam Levitt's children were Max Levitt, Louis Levitt, Moe Levitt, Rose Cohen and Esther Pachman. Aaron Levy's children were Abraham Levy, Max Levenson, Jake Leon, Phillip Levenson, Mrs. Bellah Stern,

[18] The following information was furnished by Ben Jacobs, Mrs. Ben Jacobs and Mrs. Abraham Levy of Petersburg.

Mrs. Martha Blumenthal, Mrs. Lena Lubman and Mrs. J. Levenson.

At the time of the arrival of the Levenson family in Petersburg in 1893 the immigrant families in Petersburg included Morris Levy, the Roman family and the Levine family.

Jacob Smith, first recorded president of Brith Achim Congregation, came from Poland. He arrived in Baltimore in 1875. His name originally was Jacob Kolinsky but he Americanized his name shortly after his arrival in America. From Baltimore, he traveled to Petersburg in 1890 and opened a furniture store on Halifax Street (present location of Talmadge Furniture Co.) called Smith's Furniture House. In 1910, Mr. Smith left Petersburg and went to New York. Later he moved to Detroit, Michigan, where he died in 1933. In 1907, Mr. Max Tobias, Mr. Smith's cousin, arrived in Petersburg.

Another immigrant was Mr. Hyman Blacker, grandfather of Mrs. Katie Tobias. He died in Elizabeth City, North Carolina, where he had been in business in 1908. He was buried in Norfolk because Elizabeth City had no Jewish cemetery at the time.[19]

An early family closely associated with Brith Achim were the Lavenstein family. Eli Lavenstein, father of the Lavenstein brothers, Harry, Moses and Abraham, arrived in Norfolk and was associated with a relative living there, Moses Jacobson, who was in the coal and wood business there in 1875. Mr. Lavenstein came from Riga, Latvia. He settled in Elizabeth City and owned a ladies' ready to wear store. Moses Lavenstein came to Petersburg; opened a ladies' wear store at 235 Sycamore Street (present location of Tobias

[19] Information furnished by Mr. and Mrs. Max Tobias of Petersburg.

Ready to Wear Store). Later the brothers opened a store at the corner of Franklin and Sycamore Streets. This store was destroyed by fire and the brothers then built a four story building in 1925. (At the present location of Kresge's Store on Sycamore Street). The Lavenstein brothers invested money in Hopewell property after the First World War and in the crash of 1929 lost the property and the store. Mr. A. L. Lavenstein worked for the department store for a short time while it was in the hands of receivers. After a short stay in Baltimore, he returned to Petersburg and opened, with his father in law, Mr. H. Cantor of Norfolk, the A. L. Lavenstein Specialty Shop. (Now Spero's)[20]

Another prominent business, as we have seen, was the A. Rosenstock Dry Goods Co. This business was completely destroyed by fire in 1910 and rebuilt by Mr. Louis A. Rosenstock, son of Anthony Rosenstock. In 1926, E. B. Sydnor, Sr., Cleveland Cook, and Mr. Julius Klaus, all former Petersburghers and connected with the Richmond Dry Goods Co., with Louis and Charles Larus of Richmond, Wallace Rucker and Mr. J. A. Rucker of Petersburg formed the Textile Finance Corp. They bought out Mr. L. A. Rosenstock's interest and formed A. Rosenstock and Co., Inc. In 1930, this store merged with Rucker Dry Goods Co. to form the present Rucker-Rosenstock Co. The Textile Finance Corp. became the Southern Department Stores in 1949. This corporation owns controlling interest in approximately 30 stores in Virginia, North Carolina and South Carolina.[21] Except for Mr.

[20] Information from Mr. Gerald Lavenstein, son of A. L. Lavenstein, of Petersburg.

[21] Statement made to author by Mr. J. A. Rucker of Rucker-Rosenstock Dept. Store.

Julius Klaus, all the above mentioned persons who organized the Textile Finance Corp. were non-Jews.

Other important buildings built by Jews during the 1900's are the Saal Building (now the Globe Department Store) the Sol Goldstein Building (now the Economy Department Store) and the building which formerly housed Jacob Cohen and Sons, pants manufacturers (now the Arnold Pen Co. on Washington Street).

In 1910, Rabbi David S. Myers was bonded to perform marriages. Morris Cooper was surety. Rabbi Myers officiated at the dedication ceremonies of Brith Achim Synagogue on Sept. 9, 1915.[22]

The present Brith Achim Synagogue was built by G. B. Keeler and Son, of Petersburg for $10,824.00. This did not include a heating system. The building was completed August 15, 1915.[23]

Members of the building committee at the time were H. H. Lavenstein, Abraham Levy, Sol Cooper, Henry Wice, Samuel Levitt, A. Gellman and Jake Levenson. This information is given in a brief historical sketch of the congregation given on the occasion of the clearing of the mortgage on Purim, 1938. It is noted in this document that a heating system was not installed in the synagogue until 1925.

It is also noted in the same source that in the "early days, too, the congregation was administered separately and the Hebrew School separately. Some people would contribute to one of these institutions only. In the year 1919, at the suggestion of Samuel Levitt, the two were combined."[24]

[22] *American Israelite,* September 9, 1915.

[23] Letter to the author by B. F. Keeler of Petersburg, dated March 25, 1953.

[24] "A Brief Historical Sketch of Brith Achim Congregation, Petersburg, Va." Unpublished manuscript in minute books of Brith Achim.

Interesting to note also is that in the early days, members of Rodef Sholem Synagogue sent over a few members to complete a minyan, when the Brith Achim members didn't have enough members present. Also listed in the sketch as past presidents of the congregation were, "Mr. Levy, Mr. Sandler, Mr. M. E. Lavenstein, Mr. Gellman, Mr. Louis Levitt and Mr. Harry Sollod."[25]

The house next door to the synagogue on Market Street was originally on the site of the present building. However, it was moved to its present site to make room for the Synagogue building. This house was used as a Hebrew school and synagogue by the congregation while the construction of the new synagogue was taking place. The rooms upstairs were used by the Rabbi as living quarters.

The Ladies Auxiliary of Brith Achim was organized in 1918. It was named after its first president, Mrs. Hannah Alperin Cooper. Later presidents included, Mrs. Dave Gellman, Mrs. Louis Levitt, Mrs. Leah Jacobs, and Mrs. Mary Starr.

Mrs. Katie Friedenberg organized the first Sunday School in 1912. It was held in the Y.M.H.A. located above the Franklin Furniture Co. on Sycamore and Bank Sts.

Officers of the congregation in 1919 were: Abe Gellman, president, Harry Sollod, vice president, I. A. Murtchen, treasurer, Louis Roman, recording secretary, Max Friedenberg, financial secretary; trustees were Dave Gellman, H. Wice, L. Rosenbloom, Sol Cooper and M. E. Lavenstein.

Rev. Isaac Cooper served the congregation from 1917 until 1923.

The earliest membership list in the existing records of Brith Achim indicate the following as members during the year 1918-1919:

[25] *Ibid.*, p. 3.

H. Asbeil, Joseph Adler, B. Blank, Bass, E. Blacker, Burdwise, F. Berrent, Brasman, H. Banks, B. Bankofsky, W. Blumenthal, Z. Blank, I. Beckman, B. M. Cohen, Max Cooper, L. A. Cohen, Harry Caplan, Gus Carnick, H. L. Cohen, Sol Cooper, I. Cooper, Morris Cooper, J. Dishard, Dreizin, Dubinsky, L. Dimond, S. Dorsk, Sam Ende, Abraham Ende, J. Eisenberg, Ch. Ehrenkrantz, H. Friedenberg, M. M. Feldman, J. Feirstein, H. Frost, M. Firestone, A. Gellman, S. Goldstein, H. Guller and A. Goldman.

Dave Gellman, S. Gollick, S. Honeyman, Morris Haimovit, Harelick, J. Holtzman, Max Jacobs, Louis Kittuer of Weldon, North Carolina, B. Kerman, M. Krell, B. Kramer, B. Lipnick, Dr. Louis Levy, M. Lassiter, S. Levitt, M. Laster, Moses E. Lavenstein, L. E. Lavenstein, Abe Lavenstein, Louis Levitt, Max Levenson, A. Levy, J. Levenson, I. Lavenstein, Aaron Levy, A. Lubman, Sam Lubman, N. Menditch, S. Moskowitz, I. Meltzner.

I. Merchant, Mrs. G. Miller, H. Markowsky, Oklander, Jack Petroff, M. Peckler, B. Poland, L. Rosenbloom, Louis Roman, S. Robinson, B. Rosen, I. Rubin, J. Rubin, M. Rendie, H. L. Strebnick, M. Savel, M. Sermaker of Hopewell, I. Shapiro, Walter Sachs, P. Sheintoch, S. Sherr, S. Soslowsky, A. Starr, S. Starr, H. Sollod, H. Silverstein, M. Sachs, B. Sandler, Max Stern, Morris Starr, E. Spitz, Sheldin, Jacob Smith, Sol Sollod, Mrs. B. Shapiro, S. Tabs, H. Taves, Max Tobias, H. Wice, Samuel Wolfman, Archie Wice, Joe Weiner, L. Weinberg, and Morris Young.[26]

Although this chapter deals almost exclusively with the establishment of Brith Achim Congregation, members of Rodef Sholem Temple still worshipped in their synagogue. Except for Rabbi David Klein who served the congregation for a short period until 1915, there is no record of any other rabbis serving the congregation except for student rabbis who conducted the High Holy Day services.

Eli Kull, a member of Rodef Sholem, died in 1910 and his will was probated shortly afterwards. He donated $100 to

[26] "Record Book of Brith Achim" unpublished manuscript in possession of Brith Achim.

the Petersburg Methodist Orphan Asylum, $100 to Hebrew Union College in Cincinnati, and $200 to the B'nai B'rith Orphan Asylum at Atlanta, Georgia.[27]

The outbreak of World War I meant that again Jewish personnel from Petersburg would do their share. In fact, one Jewish resident made the supreme sacrifice. Robert Blacker, brother of Sam Blacker, was killed in the Battle of the Marne in 1918. Others who served in World War I included Max Shapiro, Jacob Zuckerman, H. Gerald Saal, Moe Levitt, Morris Spessler, Henry Rubin and Sam Scherr.

The Jewish Welfare Board set up a hut for the benefit of soldiers stationed at Camp Lee, near Petersburg, during the War. At this hut, soldiers received articles of comfort, cigarettes, books and newspapers. Holiday observances, and entertainment were also arranged. Personal service, especially to the foreign born, handicapped by language and orientation problems, was a feature of JWB service. These huts were open to all military personnel, Jew and non-Jew alike. The vestry of Rodef Sholem served as headquarters for the local committee. The chairman of the JWB Army and Navy Committee was Mr. Edward Eigenbrun and the Secretary was Miss Rose Lavenstein. Members of the JWB staff that served Camp Lee from early fall, 1917, until the fall of 1919 were: Alexander Berlin, I. Davidoff, R. A. Friedson, Abraham A. Geretsky, Edward Goodman, Louis J. Grossman, Rabbi A. Holtzberg, Samuel J. Kessler, M. M. Levinson, Melville Marx, Lesser Paley, Benjamin Rabinowitz, Samuel Rosen, David Scott, and Maurice R. Spear.

With the close of the War, another peaceful era began. However, great changes were to occur in the subsequent years

[27] Will Book #10, p. 67.

effecting the Jewish life of the community. Our present community is the result of gradual changes which took place during the past thirty years. In the following and final chapter, we will attempt to describe these changes and to sketch briefly the history of the Jewish community down to the present day.

[39] Letter to author from S. D. Gershovitz, executive vice-president, Jewish Welfare Board, dated July 29, 1952.

V

Present Petersburg Jewry (1921-1950)

With the growth of the Jewish population in Petersburg after the World War, came an increasing interest in religious worship and community affairs. For a few years during this period, the congregation employed a Hebrew teacher, a rabbi and a schochet. Dr. B. Wade taught Hebrew from 1921 to 1923. During this same period, Rabbi Isaac Cooper was spiritual head of the congregation and Rev. L. Cantor was employed as schochet.

From late 1923 to 1926 Rabbi M. Goodkovitz, of Washington, D. C., was employed as the rabbi of the congregation. Rabbi Goodkovitz's son Chaplain Alexander D. Goode, who was one of the four chaplains who went down on the troopship Dorchester, February 3, 1943, was bar mitzvahed in the Brith Achim Synagogue. Chaplain Goode was presented with a watch by the congregation on this occasion. This watch is now in the possession of Joseph Good, his brother.[1]

An interesting commentary on Jewish life during this period is given in Mr. Joseph Good's letter to the author.

> Community life was simple, centering more or less about the synagogue. Dad [Rabbi Goodkovitz] was extremely popular and lead his congregation in a vigorous fashion—what with daily Hebrew school—Friday and Saturday services and the inexorable Sunday School activities, and each Holiday thoroughly observed.

[1] Letter to author by Joseph S. Good, dated June 3, 1953.

He was a staunch promoter of Zionism, frequently arranging visits by outstanding Jewish leaders.

Frankly my best memories of his tenure in Petersburg are framed in the color of a next door church—peopled by "Holy Rollers"—their chants and abandonment to religious ecstacy is still vivid in my memory. . .

We were four children and attended the public school at the edge of town on Halifax St. frequently using the quaint 4 wheeled street cars of those days. Later Alex and I attended the Petersburg High School. . .

The community, as a whole, during our time there was rather small (about 35 families) closely knit, and very friendly Jewish folk—mostly of the old school. I am afraid they were not noted for any great accomplishment.[2]

It was during Rabbi Goodkovitz's tenure as Rabbi that the congregation combined the posts of Hebrew teacher with that of Rabbi.

In 1920 the following officers were elected: Abraham Levy, president, Benjamin Sandler, vice-president, Louis Roman, recording secretary, Max J. Friedenberg, financial secretary, Isaac A. Murtchen, treasurer, Abe Gellman, Louis A. Cohen and Harry Sollod, trustees, Aaron Levy, first Gabbai and Soslowsky, second Gabbai.

Early in 1922, the first community wide charitable fund was started. The minutes record a receipt from the Hebrew Immigrant Aid Society of New York for monies received. Also at a congregation meeting on January 31, 1922, a motion was made by Abe Gellman, seconded by Sam Honeyman, to appropriate $25 to create a charity fund in connection with other Jewish organizations in town. Max Jacobs was appointed to arrange the matter with other organizations, namely the Ladies Auxiliary of Brith Achim, the Y.M.H.A. and the Ladies Auxiliary of the Y.M.H.A.[3]

[2] *Ibid.*

[3] Minute Book #1 of Brith Achim Congregation.

Out of this modest beginning grew the Joint Distribution Fund which was organized in 1931 to aid refugees from Nazi-ism. Chairman of this Fund was Louis A. Rosenstock with Harry Sollod as vice-president. Shortly afterwards, the community contributed to the Palestine Restoration Fund the sum of five thousand dollars. Abe Gellman was chairman, Louis Levitt vice-chairman, and Harry Sollod, secretary of this fund. In 1940-41 the United Jewish Community Fund of Petersburg was organized with Louis Levitt as Chairman, and Stanley Spero as secretary. In 1946 Jacob Zuckerman was chairman of the drive. In 1947 with Louis Levitt, again as chairman, the Fund raised its greatest sum, $48,000, of which $6,000 was contributed by non-Jewish sources.[4]

Subsequent chairmen have been, Dr. Philip Jacobson, Irving Struminger, Max Jacobs, and J. H. Lavenstein.

Another important endeavor was the organization of the Petersburg Chapter of Hadassah in February, 1925. The original purpose of this organization was to fight trichinosis in Palestine. The first officers were Mrs. Louis A. Cohen, President, Mrs. Abe Gellman, Vice-President, and Mrs. Max Shapiro, Secretary-Treasurer. This organization has been very active in helping the sick, homeless and needy in Israel.

The Sisterhood helps maintain the Sunday School. It also purchased the organ for the synagogue in 1948 as well as the carpets for the building.

Another important ladies' group is the National Council of Jewish Women, Petersburg Section. Fifteen ladies organized this chapter in 1936 with the following officers: Mrs. J. H. Lavenstein, president, Mrs. Archie Spigel, vice-president, Mrs. Max L. Forman, secretary, Mrs. William Cohen, treasurer,

[4] Conversation with Harry Sollod of Petersburg.

Mrs. Louis A. Rosenstock, Jr., publicity chairman, Mrs. Herman L. Weisler, recording secretary. The purpose of this organization was "to further united efforts in behalf of Judaism by supplying means of study; to bring about closer relations among Jewish women by an organic union; to furnish a medium for interchange of thoughts and a means of communication and of pursuing work of common interest; to further united efforts in the work of social betterment through religion, philanthrophy and education . . ."[5]

Petersburg Lodge #759 Independent Order of Brith Abraham was installed December 28, 1925. This organization does not exist today, however, and no information is available as to its organization.[6]

Another important Jewish men's group which was reorganized after a long period of inactivity, after early establishment in Petersburg, was the local chapter of B'nai B'rith, which was granted Charter #1067 on December 20, 1926. Recent presidents of this Lodge have been Moe Levitt, Jacob Zuckerman, Henry Struminger, William Zatcoff, Stanley Spero, Jerome Spero, Max Jacobs, Jacob H. Lavenstein and Irving Starr.

On February 14, 1934, S. J. Levin, executive secretary of the Zionist district, addressed a general meeting of the congregation and asked for support for the organization. Temporary officers selected were Abe Gellman, chairman, and Rabbi Paul Reich, secretary.[7] Harry Sollod was president of this group for a number of years. Harold Mollock was president, Hyman Mersel, vice-president, Eli Saltzman, secretary in

[5] Letter to author from Mrs. Elayne B. Lavenstein, Petersburg.

[6] Minute Book #2 of Brith Achim Congregation.

[7] Record Book of Congregation Brith Achim (1930-1937).

recent years. Zionists from Petersburg attended Zionist conventions as early as 1919.

An important adjunct of the congregation has been the Chevra Kadisha (Hebrew Burial Society). A bronze tablet presented in 1949 by the group in memory of Abraham Gellman lists the following as deceased members of the Chevra Kadisha:

> Bernard Shapiro (d. 1916), Soloman Roman (d. 1917), Samuel E. Cooper (d. 1919), Joseph Weiner (d. 1922), Aaron Levy (d. 1922), Harry H. Lavenstein, (d. 1935), Benjamin Sandler (d. 1936), Rev. Louis Cantor (d. 1939), Max Friedenberg (d. 1942), Hyman Friedenberg (d. 1942), Abram Levy (d. 1943), Philip Sheintoch (d. 1946), Abraham Gellman, (d. 1948), Max Levenson (d. 1949), I. Shapiro (d. 1950) Rabbi Ralph Hershon (d. 1951), Sidney Hopkins (d. 1951).

The Chevra Kadisha organization was, at the beginning of the organization of Brith Achim, the most important group in the Synagogue. Membership in the Chevra Kadisha was a high honor. Members of this group were influential in running the affairs of the synagogue including the cemetery. In recent years the importance of the Chevra Kadisha as an influence in synagogue affairs has diminished. Women as well as men are in the group. Women members include: Mrs. Max Haimovit, Mrs. William Green, Mrs. Si Hellman, Mrs. Sam Saval, Mrs. Dora Wilensky, Mrs. Abraham Levy, and Mrs. Rebecca Levenson.

It is probable that the Chevra Kadisha was organized even prior to the election of the first officers of the synagogue. Taking care of the dead and the cemetery are its prime functions at the present time.

From October 1930 to March 1946 the Chevra Kadisha minute book was written in Yiddish. However, in 1946, Rabbi Samuel Schwartz, who was elected secretary, kept the minutes in English. At that time, Abraham Gellman was

chairman, Max Haimovit, Ben Hausner, Sidney Hopkins, Max Jacobs, Max Levenson, Rabbi Schwartz, Harry Sollod, and Ike Shapiro were members.

From 1925 to 1930 the minutes of the congregation were also written in Yiddish by the secretary, Philip Sheintoch.

In August of 1927, a very important meeting was held by the elders and the officers of the congregation to recommend a constructive plan whereby the methods and services of Brith Achim would be more modern and more attractive to Jewish young men, women and children, "by letting them understand and enjoy the services, by preserving more order and discipline in our quarters, making us proud of our achievements, being more enthused and proud of our membership, keeping them in closer touch with religious activities, keeping them from drifting away altogether to competitive synagogues and temples."[8]

Members present included Louis Levitt, Chairman, Abe Gellman, Harry Sollod, Max Jacobs, Sam Hopkins, Ben Sandler, Ben Jacobs and Philip Sheintoch. The following were the committee recommendations:

"1—It is the pleasure and desire of the committee not to interfere or cause to abolish any of the old customs which have been perpetuated and which are so dear to some of the members.

"2—To maintain Schochet and furnish kosher meat to the satisfaction of all concerned.

"3—To make the Hebrew school much more attractive, inviting, interesting, beneficial, systematized, and conducted in a high class manner, that Jewish children may benefit from a Hebrew educational standpoint.

"4—To obtain the services of a man, a graduate of Schech-

[8] Minute Book #2, Brith Achim Congregation.

ter Jewish Theological Seminary at a cost of not over $4000 per year; a man who will install with the supervision and determination of the Board a conservative Synagogue Service which will be conducted in Hebrew and many important parts in the English language. This man is to be a spiritual leader, teacher of the Hebrew school, and to be explicit, a Jewish representative, who will represent the Jewish people in all civic affairs, pertaining to the welfare of the community, which will live in happiness and harmony among our good gentile neighbors, commanding their respect and admiration as God's Chosen People, enjoying the rights of the free liberty granted to all by the constitution of the United States of America with equal rights to everyone regardless of creed or religion, classed as civilized people of a civilized nation."[9]

This statement of principle might very well have been written today as representative of the views of many in the congregation.

Rabbi Joseph E. Raffaeli served the congregation starting in 1928. Rabbi Raffaeli's report to the congregation on the Hebrew school and the state of the Jewish community during 1929 gives a good insight into the state of affairs at the time.

About the Hebrew school he writes, "Almost all of the children (thirty students) read a Hebrew that was ungrammatical; this may be due to the influence of changing teachers or of lengthy interruption. They could not write anywhere near fair. They could not translate at all. Knew nothing of Jewish holidays. Had no conception of the Jewish calendar. No appreciation of Jewish customs and ceremonials . . .

> ". . . the undersigned found a community that was composed of members adhering to the orthodox ritual of prayer, members favoring a Conservative form of service and others inclined to form a service

[9] *Ibid.*

combining both the orthodox and conservative. To meet this peculiar situation it was necessary to maintain two services, one orthodox and one conservative or partly conservative. The attendance at orthodox services was very poor during the regular Saturday and Friday evening services, this of course, explains why no special participation on the part of the undersigned was called for. . . . The conservative services were conducted all the time by the undersigned. They consisted of a translated service, special reading, at times of anthem and a sermon. The sermons were delivered in English with two exceptions, when on Holidays a Yiddish sermon was delivered. . ."[10]

Rabbi Raffaeli served the congregation until 1931.

Rabbi Paul Reich served for a short period in 1934 succeeded by Rabbi Max L. Forman. Rabbi William Greenberg served in 1935. These men were graduates of the Jewish Theological Seminary in New York.

In 1937, Rabbi Joseph Utchen, a graduate of Hebrew Union College, was chosen as spiritual head. He was recommended by the Union of American Hebrew Congregations in Cincinnati. He served until 1945.

After Rabbi Utchen came Rabbi Samuel Schwartz, who served from 1945 to 1948. Rabbi Ralph Hershon served from 1948 until his death in 1951. Mention should be made of Rabbi David Wice, of Philadelphia, who although a native of Petersburg, never held a pulpit here. Rabbi Wice is the son of Henry Wice of Petersburg.

On March 20, 1938, a ceremony was held during which the notes due on the synagogue building were burned. Harry Sollod, president of the congregation, presided and introduced some of the former presidents including Abraham Levy, Louis Levitt and A. Gellman. Rabbi Morris Frank of Richmond's Beth El delivered the main address.[11]

[10] Report to the Congregation by Rabbi Raffaeli dated 1929, in Minute Book #2, Brith Achim Congregation.

[11] *Progress Index*, March 20, 1938.

During the period from 1930 to 1937, Samuel Sharove, now of Richmond, was secretary of the congregation. In 1940, the following were elected officers of the congregation: A. Gellman, president, Ben Jacobs, vice-president, Isidore Sollod, recording secretary, Louis Levenson, financial secretary, Sidney Hopkins, treasurer. Trustees were Sam Blacker, Max J. Friedenberg, Sam Hopkins, Dr. Philip Jacobson, Abe L. Lavenstein, Louis Levitt, Herman Rubin and Philip Sheintoch. Abraham Levy was appointed chairman of public worship.

For several years the question of a Jewish community center had been discussed. Finally, in 1948, a general meeting of the congregation was held at which the following were named members of a Building committee: Abe Gellman, chairman, Max Jacobs and Irving Dorsk, co-chairmen. In 1950, Irving Struminger was elected as chairman to replace Abe Gellman who passed away in 1948.

During World War II, seventy-seven Jewish residents from Petersburg served in the armed forces. These included: Abraham Adler, Alfred Asbiel, Sidney Barney, David Beckman, Jerome Brokaw, Dr. H. Cantor, Paul Greenblatt, L. Ginsberg, Phil Haimovit, Bernard Homer, Leonard Lubman, Bobby Cooper, Murray Cooper, Robert Dorsk, Edwin Triner, Allan Triner, Dr. Allan Unger, Dr. E. Scherr, Phillip Barney, Dr. M. Sheintoch, Dr. Julius Hopkins, Dr. Milton Ende, Dr. Norman Ende, Jerry Lavenstein, Herman Bassman, Joe Fox, Sam Taylor, Floyd Lubman, Bernard Lubman, Herbert Lubman, Melvin Lubman, Howard Rubin, Rudy Saltzman, Jack Sandler, Bernard Shapiro, Louis Shapiro, Reubin Shapiro, Dr. Norman Sollod, Dr. Herbert Tobias, Louis Tobias, Morton Spero, Herman Kaplin, Melvin Blacker, Alvin Jacobs, Dr.

Herbert Levitt, Alfred Hopkins, Morton Sollod, George Lewis, David Lewis, Harry Wilson.

Jack Barney, Julius Wachtel, Arthur Lavenstein, Robert Lavenstein, Martin Rosenblum, Dr. Milton Friedenberg, Joe Asbiel, Sam Katzker, Franklin Finke, Ellis Goldman, Ellis Desher, Jack Kirsch, Harry Kohn, Irving Starr, Abe Hassett, Jay Hassett, Bernard Petroff, Sam Unger.

Dr. H. Sheintoch, S. C. Weinberg, Al Resnick, L. B. Lavenstein, Rabbi L. E. Wice, Nathan Achstein, Alex B. Jacobs.[12]

Floyd Lubman was killed during the War and in his honor the Floyd Lubman Award was established. This Award is sponsored by the B'nai B'rith Lodge and is given annually to the best citizen of Petersburg as determined by a distinguished board of local citizens.

To mention a few of the Jewish persons who have taken an active part in community affairs: Max Jacobs served on the commission to build the Petersburg General Hospital; Moe Levitt has served on the City Planning Commission; Ben Jacobs is now a member of the City Traffic Commission; Jacob Zuckerman was commander of the local post of the American Legion in 1939, 1940, and District Chairman of the Boy Scouts for the American Legion; Max Haimovit was elected Master of Petersburg Masonic Lodge #15 in 1935, also he served as president of the Petersburg Shrine Club in 1947, and was on the Board of Directors of the Kiwanis Club.

The local Jewish Welfare Board was first organized in 1941 with Jacob Zuckerman as chairman. He served for two years, after which time Jacob H. Lavenstein served as chairman for two years.

Again, as in World War I, the Jewish Welfare Board

[12] From plaque in foyer of Brith Achim Synagogue.

operated in Petersburg during World War II. Through the operation of a USO-JWB Club in rented quarters at 14 East Tabb Street, this service was established as a two worker operation in the spring of 1943 and continued until March 1, 1947. At that time due to a considerable reduction in the number of personnel at Fort Lee, consolidation of existing USO units in the community was effected. JWB joined in the conduct of the program at the USO Club on Wythe Street until the Club closed on Dec. 31, 1947. Since January 1948, JWB services have been made available to Jewish personnel at Fort Lee and Camp Pickett by David Zwerdling, a JWB staff worker who makes his office in Newport News, Virginia.

Throughout World War II and to date, the program has had the assistance of a local JWB Army and Navy (Armed Services) Committee. Mr. Jack Lavenstein has served as Chairman of this Committee from 1943 to the present (1950). Some of the professional staff who served from 1943 to 1947 were: Carolyn Lichtenfels, Samuel Spector, Ellen Miller, Ira Gelber, Rebecca Balaban, Sylvia Berger, Ethel Shapiro, Leah Grumet, Stanley Reitzes, Celia Israel, Lazarus Baum, Viola Mayer and Joseph Greenhut.

Among the Jewish chaplains serving at Camp Lee since 1942 have been: Irwin Hyman, Mordecai L. Brill, Jacob J. Honig, Morris E. Eson. Postwar chaplaincy services has been rendered by Chaplain Efraim Shimoff from July, 1948, to December, 1950.[13]

At the present time there are approximately 135 members of Brith Achim Congregation. The Sunday School is attended by 90 children in eight classes. Also there are Hebrew classes held four times weekly.

[13] Letter to author from S. D. Gershovitz, of National Jewish Welfare Board, dated July 29, 1952.

On Sept. 22, 1949, Rodef Sholem Temple built a new house of worship in the Walnut Hill Section of Petersburg. Members of Masonic Lodge #15, as in 1876, participated in the dedication of the new building. Jacob H. Lavenstein was president and Rabbi Ariel Goldberg, of Richmond, officiated. The old synagogue building on Union Street was torn down to make room for a parking lot.

Members of Rodef Sholem in 1950 were: Herman Rubin, president, Howard Rubin, secretary, Louis A. Rosenstock, Jr., treasurer, Milton Winsten, Henry Wice, Dr. Philip Jacobson, Jacob H. Lavenstein, Jacob Zuckerman, Adolph O. Spero, Jerome Spero, Dr. George Cohen, Stanley Spero, Morton Spero, Mrs. E. A. Crump, Mrs. Milton Reinach, Sidney Unger, Jack Schwartz, Archie Spigel, Miss Rose Rosenberg, Miss Ray Rosenberg. Sunday School teachers were Mrs. Sidney Unger and Mrs. Alberta Rosenstock.[14]

In 1949 a Brith Achim Men's Club was formed. Those active in its organization were Morton Sollod, Dr. David Bader, Louis Ginsberg, Dr. Alex Sadle and James Lyman. After two years this organization was disbanded.

It is obvious from the above historical survey that Petersburg Jewry today has inherited a wealth of tradition which should make the Jewish citizen proud to be a member of his community. Albeit a closeknit group, they have provided a more than adequate share of their talents to business, religious and civic affairs. At present the community supports two synagogues and is planning the early erection of a Jewish community center. If the next 100 years is as productive of a Jewish way of life as was the last 100 years than those who have worked for a better community will not have labored in vain.

[14] List provided by Jacob Zuckerman, Petersburg, Va.

APPENDIX I

Membership List Brith Achim Congregation (1950-1951)

The following is the membership list of Congregation Brith Achim for 1950:

Achstein, Rachel
Adler, Moe
Alperin, Ralph
Bader, David Dr.
Barney, D
Bassman, H.
Bankofsky, A.
Bisger, M.
Blacker, S.
Blasenstein, J.
Blumenthal, William
Cantor, H. Dr.
Cohen, Arthur
Cooper, S.
Daniels, M.
Desher, J.
Dolsey, Harold
Dorsk, Frank
Dorsk, Irvin
Dorsk, William
Edison, M. Dr.
Ende, Herman
Ende, Milton Dr.
Ende, Samuel
Felton, Larry
Fischer
Fox, J.
Freeman, Harold
Garfinkle, S.
Garfinkle, Seymour
Ginsberg, Louis
Grayboyes, H.
Green, William
Guller, Harry
Haimovit, Herman
Haimovit, Morris
Haimovit, Phil
Haimovit, Max W.
Hanenson, I. Dr.
Hassett, Louis
Hausner, B.
Hellman, Dave
Hellman, Si
Hersh, Louis
Hirshhorn, Abe
Homer, Bernard
Homer, Louis
Homer, Monroe
Hopkins, Julius, Dr.
Hopkins, Samuel

Jacobs, Alexander
Jacobs, Ben
Jacobs, Max
Kamm, A.
Kipnis, Louis
Krell, Dave
Krippitzer, Phil
Lavenstein, Gerald
Lazerson
Levenson, Herbert
Levenson, J.
Levenson, Louis
Levitt, Herbert Dr.
Levitt, Moe
Levitt, S.
Levy, Bertha
Levy, Ralph
London, Phil
Lubman, Abe
Lubman, Mrs. L.
Lubman, Harry
Lubman, Leon
Magid, I.
Mersel, Hyman
Mollock, A.
Mollock, Ben
Mollock, Sol
Petroff, Bernard
Petroff, Jack
Pierce, Chas.
Pierce, H. A.
Pierce, Morton
Rendleman, J.
Remeny, G.
Rosenbaum, Sol
Rothman, L.
Rubin, J.
Rubin, L.
Rubin, Rose
Saltzman, Eli
Sandler, Y. Mrs.
Saval, S.
Sadle, Alex Dr.
Scherr, Sam
Selig, Otto
Schwartz, Jules
Shapiro, I.
Shapiro, Louis
Shapiro, Max
Shapiro, R.
Silverman, Phil
Sheintoch, Martin, Dr.
Sheintoch, P.
Skoland, S.
Soloman, Herbert
Sollod, Harry
Sollod, Isadore
Starr, B., Dr.
Starr, M.
Starr, S.
Starr, Irving
Struminger, Irving
Struminger, L. Mrs.
Stern, Max
Taylor, Sam
Tobias, Herbert, Dr.
Tobias, Max
Waldman
Weiner, Louis
Wilensky, S.
Zatcoff, William
Zweig, Sam

APPENDIX II

List of Persons Buried in "Rod-of Sholom" Cemetery

The following are the inscriptions as they appear on the tombstones in "Rod-of Sholom" Cemetery in the Blandford section of Petersburg. The author's original intention was to list only the name, date of birth and date of death, however the inscriptions were in many cases of such historical and poetic nature, that he felt their inclusion in this section to be justified. Many of the headstones contain Hebrew lettering and some Hebrew phrases but no notes were made of these.

The plaque at the entrance of the cemetery states that the cemetery was established in 1865 and the earliest stone dates from 1866. The deed on the property recorded in the Prince George County courthouse states that the land for the cemetery was purchased by Uriah Feibelman, Samuel Wolfe, William Hellar, Michael Rozenburg and Philip Baer, trustees of the Hebrew Congregation, on October 12, 1865. The four and one half acres containing the cemetery is adjacent to the old Blandford Cemetery fronting on the "Monk's Neck or the plank road" now known as Crater Road. It was purchased from William E. Shortt and wife for four hundred dollars.[1]

Most burials of Petersburg Jews earlier than 1865 were made in the Hebrew Cemetery in Richmond. However, there

[1] Prince George County Deed Book, Vol. 27, p. 14, dated October 12, 1865.

were at least two Jewish burials prior to 1865 in the old section of Blandford Cemetery. For example, the stone of Samuel Myers, who died in the fire of 1815 is located in the church square where Blandford Church is located. This square contains the oldest headstones. This Samuel Myers is not to be confused with the first Jewish settler in Petersburg who bore the same name but who is not otherwise related.

Samuel Myers, who is buried in the Blandford Church square, worked as a bookkeeper at the time of the 1812 fire. His headstone reads as follows:

Sacred/ to the memory of/ Samuel Myers/ a native of Baltimore/ he fell a victim of the memorable fire in Petersburg/ on the 16th day of July 1815/

Also buried in Blandford Cemetery is P. Cohen, a Confederate soldier who died during the Civil War. Records at the cemetery do not indicate the exact location of his grave. However, the records state that he was a soldier and died of wounds on September 20, 1864. Although there is no definite evidence that these persons were of the Jewish faith, the name Myers and Cohen are suggestive of Jewish origin.

Dashes in the inscriptions which follow indicate the end of a line.

ABRAHAM COHEN/ Born in Germany/ in the year 1800/ Died in Petersburg/ Feb. 24, 1866/

ABRAHAM COHEN/ June 5, 1868/ Dec. 8, 1931/

In memory of/ BABETTA COHEN/ Wife of/ A. Cohen/ Died Jan. 22, 1888/ Aged 38 years/

CHARLES COHEN/ son of/ Sophie and Marx Cohen/ Born in Petersburg, Va./ December 29, 1860/ Died in New York/ January 10, 1915/

EDWIN A. CRUMP/ 1872-1941/

FLORA COHEN/ Beloved wife of/ Charles Cohen/ Died in Richmond, Va./ October 1, 1933/

HANNAH/ daughter of Jacob and Matilda COHEN/ Born Sept. 26, 1871/ Died June 30, 1912/ A kind and loving daughter/ and sister/

Sacred/ to the memory of JACOB COHEN. Born June 14, 1840/ Died Jan. 23, 1911/ He was a devoted husband/ an indulgent father/ A good and upright man/ May his soul rest in peace./

MARX COHEN/ Born in/ Pulzheim Bavaria/ July 10, 1836/ Died in Petersburg, Va./ August 6, 1890/

MATILDA COHEN/ wife of Jacob Cohen/ Born Oct. 19, 1832/ died Mar. 31, 1918/ A devoted wife and loving mother/

RACHEL COHEN/ died the 5th/ and buried the 6th of April 1880/ Peace to her ashes/

Mother/ SOPHIE COHEN/ Born in/ Strumpfeldbrunn/ Baden/ Germany/ Died in/ Petersburg, Va./ January 30, 1890/

DAVID DAVIS/ son of/ George and Esther Davis/ Born/ July 2, 1837/ died July 4, 1895/ Yea, though I walk through/ the valley of the shadow of death I fear no evil/ Psalms XXIII, 4./

SAMUEL C. DAVIDSON/ Beloved husband of/ Nonye Hoffman/ 1874-1933/

Infant son of/ Fannie and Jacob Dryfoos/ Born Sept. 20, 1881/ Died Sept. 22, 1881/

EMANUEL EICHBERG/ July 12, 1872/ Dec. 12, 1945/

Children of A. and B. EICHBERG/ EZELLE/ Born March 2, 1868/ Died Dec. 23, 1872/ FLORA/ Born Aug. 10, 1863/ Died Jan. 7, 1873/ MARIANNA/ Born Feb. 7, 1870/ Died Feb. 1, 1878/

ALBERT EIGENBRUN/ 1877-1889/

ROSA M. EICHBERG/ 1873-1926/

CARRIE EIGENBRUN/ 1845-1882/

EDWARD EIGENBRUN/ 1867-1948/

ISAAC EIGENBRUN/ 1838-1898/

MIRIAM EIGENBRUN/ 1875-1876/

FLORA EMMERICH/ Born July 25, 1876/ Died Sept. 7, 1876/

LOUISA SELIGMAN EMMERICH/ Born March 8, 1841/ Strumfelbrunn Baden/ Died Nov. 18, 1895/ Petersburg, Va./

MEYER EMMERICH/ Born/ Nov. 22, 1841/ Paterweil Germany/ Died Aug. 30, 1927/ Richmond, Va.

SIGM ETTLINGER/ Born Nov. 5, 1803/ Died Sept. 29, 1867/

CARRY FEIBELMAN/ Born/ Aug. 22, 1864/ died June 4, 1866/

Sacred/ to the memory of/ MARIE FEIBELMAN/ Born in Bultzheim, Bavaria/ Germany/ May 30, 1828/ Died in Selma, Alabama/ Nov. 6, 1902/ A devoted wife, loving mother/ and faithful friend/ May she rest in peace./

Sacred/ to the memory of/ SAMUEL J. FEIBELMAN/ son of/ Uriah and Marie Feibelman/ born in Petersburg, Virginia/ December 5, 1862/ died in/ Macon, Mississippi/ October 14, 1937/

Sacred/ to the memory of/ WILLIAM FEIBELMAN/ son of Uriah and Marie Feibelman/ Born in Petersburg, Virginia/ January 9, 1858/ Died in/ Topeka, Kansas/ October 17, 1937/

My husband/ URIAH FEIBELMAN/ Born in Bultzheim, Bavaria/ Germany/ October 18, 1826/ Died suddenly/ May 21, 1876/ The heart's keen anguish only those/ can tell,/ who've bid the dearest and the best farewell/

In memory of HELEN R. FISCHER/ wife of Sidney Fischer/ Born/ Petersburg, Va./ January 26, 1876/ died Albany, N. Y./ April 6, 1948/

In memory of/ SIDNEY FISCHER/ Born/ at Richmond, Va./ September 4, 1873/ Died/ at Petersburg, Va./ October 27, 1913/

HELLENE FISHER/ 1875-1950/

In loving memory of/ MATHILDE SAAL FISHER/ Born in Richmond, Va./ February 7, 1851/ Died in Petersburg, Va./ December 4, 1918/ At Rest/

SAMUEL FRANK/ Born/ May 6, 1838/ Died/ February 28, 1911/ A devoted husband/ an indulgent father/

TEKLA VIRGINIA/ wife of/ Samuel FRANK/ December 20, 1842/ January 8, 1899/ A devoted wife/ (self sacrificing mother)/

BETTIE WOLFE GOLDSTEIN/ May 15, 1869/ Aug. 5, 1937/

In memory of/ LEVY VON GOLLEM/ Born in/ Rotterdam, Holland/ July 17, 1822/ Died Jan. 7, 1869/ May his Soul Rest in Peace/ Amen/

MILORD/ son of Carrie and Alexander GROSS/ died February 19, 1881/

HAGEMAN/ HAZEL S./ Dec. 30, 1892/ Sept. 18, 1947/ My beloved wife/

MORRIS B. HILMAN/ Born Dec. 15, 1864/ Died April 30, 1866/ Aged 2 yrs. 5 mos. 10 ds/ Thus passed away/ A lovely being scarce formed or moulded/ A rose with all its sweetest leaves yet folded/

DAVID HOFFMAN/ 1876-1936/

FANNIE HOFFMAN/ 1856-1915/

(Masonic Emblem)/ In memory of MAX HOFFMAN/ beloved husband of/ Fannie Hoffman/ Born Sept. 3, 1852/ at Waldorf Sax Meiningen/ Germany/ Died July 19, 1904/ Faith, Hope, Charity, those virtues in life. Peace, heaven, immortality, these blessings in death./

SAM HOFFMAN/ 1877-19—/

A. S. Reinach/ Carrie H. Reinach/ Our sister/ BARBARA HOLLERBAUM/ Died in New York/ April 10, 1905/ at the age of 54/ May her soul rest in peace.

A. S. Reinach/ Carrie H. Reinach/ Our mother/ HENRIETTA HOLLERBAUM/ April 10, 1817-Aug. 1, 1902/

BURROW E. JOHNSON/ daughter of H. and E. Eigenbrun/ Oct. 26, 1908-Feb. 13, 1950/

BERNARD KADDEN/ Born Aug. 5, 1881/ Died/ Nov. 24, 1884/ Peace to his ashes/

SEYMOR KADDEN/ Born Sept. 4, 1877/ Died Nov. 27, 1878/ Peace to his ashes/

CHARLIE A. KLEINMAN/ Born —— 1883/ Tishre 5644/ Died/ Jan. 11, 1885/ Tebeth 24, 5645/

ELI KULL/ Oct. 1835/ Feb. 17, 1910/

Sacred/ to the memory of/ our father/ JACOB KULL/ Born at Haffenheim/ State of Baden, Germany/ May 12, 1801/ Died April 8, 1880/ May his soul Rest in Peace/ Kull

MARK E. KULL/ Dec. 25, 1836/ Oct. 9, 1916/

Sacred/ to the memory of/ our mother/ SARAH KULL/ Beloved wife of Jacob Kull/ Born at Sinsheim/ State of Baden, Germany/ Aug. 1807/ Died May 19, 1884/

SARAH KULL/ Sept. 16, 1828/ Dec. 2, 1910/

Twin children/ of/ Mark and Sarah Kull/ Died/ August 1866/

Mother/ BLANCHE P. LAVENSTEIN/ Sept. 11, 1888/ June 16 1951/

Lavenstein/ Father/ MOSES E. LAVENSTEIN/ May 21, 1878/ July 13, 1933/

BERDIE K. LEHMAN/ 1868-1948/

WILLIAM LEHMAN/ 1858-1889/

Sacred/ to the memory of/ EMMANUEL LEVY/ Born March 29, 1859/ Died June 16, 1908/ A kind devoted husband and loving father/

MORRIS LEVY/ Born/ December 24, 1841/ Died/ March 21, 1912/

BABETTE LIGHTSTONE/ Died Jan. 28, 1875/ Peace to her ashes/

LEVY LIGHTSTONE/ Died April 10 and/ Buried April 11, 1880/ Peace to her ashes/

MINITTE LIGHTSTONE/ Died January 29th and/ Buried January 30th 1880/

MARIAM E. MARION/ 1898/

SAMUEL I. MARION/ 1901-1952/

EUGENIE MAY/ daughter of/ Godfrey and Fannie May/ Born March 7, 1856/ Died Aug. 9, 1876/

Mother/ In memory of our/ Beloved Mother, FANNIE MAY/ Born in Lorraine, France/ Jan. 16, 1833/ Died in Roanoke, Va./ Mar. 21, 1905/ In labor and in love/ Allied in death then/ here sleep side by side/ Resting in peace/ the aged twain/ Till God shall raise/ them up again/

(Masonic emblem)/ In memory of GODFREY MAY/ Beloved husband of/ Fannie May/ Born in Darmstadt, Germany/ Nov. 18, 1827/ Died in Roanoke, Va./ May 10, 1903/ He was a devoted husband/ and a loving father. How desolate our home./ Bereft of thee/ After life's fitful fever/ He sleeps well/

In memory of/ LOUIS/ son of/ Godfrey & Fannie MAY/ of Petersburg, Va./ Born Nov. 14, 1867/ Died Dec. 9, 1870/

M. Meyers/ CARRIE MILLER/ wife of/ Manas MEYERS/ Born/ Oct. 10, 1875/ Died/ July 6, 1929/

MANAS MEYERS/ Born/ Sept. 25, 1877/ died July 6, 1929/

AARON MILLER/ Oct. 21, 1872/ Nov. 27, 1876/

ELIZABETH MILLER/ Dec. 3, 1839/ Dec. 1, 1908/

ESTHER MILLER/ Born June 1, 1877/ Died Feb. 14, 1922/

My life's work is done./ Wife of/ Sam'l A. Reinach/

By her parents/ Sacred/ to the memory of/ FANNIE MILLER/ daughter of Abraham Miller/ and Bettie his wife/ Born July 23, 1864/ died Jan. 13, 1867/

ISAAC MILLER/ Oct. 13, 1866/ Dec. 27, 1902/

In memory of/ SOLOMON MILLER/ Born/ August 14, 1862/ Died/ April 10, 1920/ Rest in Peace for the/ Lord Thy God Blessed Thee/

In memory of/ BETTY MORSE/ Born in Bavaria/ Germany Nov. 1832/ died Oct. 18, 1886/ Tishri 19, 5646/ Aged 54 years/

DAISY MORSE/ Born June 1, 1882/ Died/ Nov. 23, 1884/

FLORA MORSE/ Born/ August 6, 1861/ Died Oct. 29, 1884/

GILBERT D. MORSE/ Born in Petersburg, Va./ March 1, 1884/ Died in Chicago, Ill./ January 4, 1934/

Erected to the memory/ of my beloved husband/ H. E. MORSE/ Born in Gallingen/ Baden/ May 19, 1826/ Died June 16, 1885/ May his soul rest in peace Amen/

HENRY G. MORSE/ Born in Lewisburg, N. C./ Oct. 19, 1886/ Died in Denver, Col./ Dec. 22, 1940/

MORSE/ His wife/ KATIE EICHBERG/ born in Petersburg, Va./ Sept. 29, 1861/ Died in Cincinnati, Ohio Apr. 3, 1926/

MARX MORSE/ Born in Charlotte, N. C./ June 24, 1857/ Died in Cincinnati, Ohio/ Nov. 11, 1924/

STERLING MC. MORSE/ Born/ March 29, 1896/ Died/ Sept. 19, 1902/ At Rest/

MOSES MILLER/ June 26, 1870/ Jany 31, 1918/

(Masonic Emblem)/ ALEXANDER MYERS/ Born in/ Niederflorsheim/ Germany/ January 1, 1831/ died December 9, 1917/

Sacred/ to the memory of/ HANNAH MYERS/ Wife of/ Alexander Myers/ Born/ Aug. 26, 1837/ in Viereth Bavaria/ Died May 10, 1900/ in Petersburg, Va./ She died as she lived/ Trusting in God/

JOSEPH MYERS/ Died July 8, 1867/ Sleep on sweet babe, and take/ thy rest/ God called thee home. He/ thought it best/

MORRIS L. MYERS/ Born March 2, 1868/ Died May 13, 1899/ Death has been here and/ borne away/ our loved one from our side/ Just in the morning of his day/ In youth and love, he died/

BERTHA NEUMANN/ Born/ in Berlin Germany 1824/ died/ in Petersburg, Va./ Jan. 25, 1890/ Thought lost to———/ in memory dear/

DANIE OESTREICHER/ Born in/ Strimpherbrun/ Baden Germany/ Nov. 25, 1861/ Died Jan. 21, 1935/

LENORA K./ Beloved wife of/ David OESTREICHER/ Born/ in Boydton, Va./ March 26, 1874/ Died in Charlotte, N. C./ Nov. 1, 1895/

AUGUSTA OPPENHEIMER/ 1825-1909/

GOTTLEIB OPPENHEIMER/ 1824-1901/

LOUIS M./ son of/ Mr. and Mrs. M. OPPENHEIMER/ Born Aug. 10, 1892/ Died Feb. 16, 1893/ Aged 10 months and 6 days/

Erected to the/ Memory of our/ Beloved mother/ AMELIA PEYSER/ Born August 5, 1841/ Died/ July 31, 1911/ May her soul rest/ In peace. Amen/

BENJAMIN PEYSER/ Born Jan. 12, 1853/ Died Dec. 12, 1880/ Peace to his ashes/ A dutiful son, an affectionate brother/

In memory of/ JOSEPH A. PEYSER/ Born April 1851/ Died Aug. 2, 1880/ He done justice, loved mercy, and/ Walked humbly with his God/

MOSES L. PEYSER/ Beloved son of/ Theodore and Amelia Peyser/ Born in Washington, D. C./ Sept. 25, 1869/ Died Tishre 29th 5644/ Oct. 30, 1883/

SADRE/ Beloved daughter of/ Jacob and Henrietta PEYSER/ Born in Richmond, Va./ Dec. 12, 1858/ Died in Newport News, Va./ June 10, 1910/ Blessed are the pure in Heart/ For they shall see God/

(Masonic Emblem)/ THEODORE PEYSER/ Born/ in Germany 1822/ Died/ April 16, 1889/ May his soul rest/ In peace/

CLARA POLLOCK/ Died Jan. 5, 1909/ Age 55 years/

SOLOMON POLLOCK/ Died Jan. 20, 1908/ Aged 54 years/

(Masonic Emblem)/ AARON S. REINACH/ Born/ at Sinsheim, Baden/ Jan. 17, 1842/ Died/ at Petersburg, Va./ May 18, 1911/ The memory of the Righteous/ is for blessing./ Carrie H. Reinach/

AUGUSTA REINACH/ Born/ Jan. 9, 1845/ Died/ April 6, 1919/

CAROLIA R./ Beloved daughter of/ Isadore and Rachel REINACH/ October 22, 1875/ December 27, 1933/

CARRIE REINACH/ July 14, 1852/ April 20, 1933/

CARLYNE/ Infant daughter of/ Sam'l A. and Esther M. REINACH/ March 4, 1902/ Oct. 14, 1902/

HENRIETTA/ Infant daughter of/ Esther M. REINACH/ March 12, 1904/ Sept. 24, 1904/

Father/ ISADORE REINACH/ Husband of Rachel Rosenberg/ January 29, 1843/ June 22, 1925/

LEROY REINACH/ Died March 1, 1881/ Aged 8 months and 11 days/ The bright heart has returned/ to its———/

MILTON I. REINACH/ July 2, 1875/ Feb. 16, 1930/

MILTON I. REINACH JR./ July 22, 1906/ Jan. 24, 1918/

Here rests MORRIS REINACH/ Born April 29, 1845/ Died June 22, 1873/ Peace to his ashes/

Mother/ RACHEL ROSENBERG/ Wife of/ Isadore REINACH/ December 18, 1847/ June 19, 1923/

In loving memory of/ ROSA PEYSER/ Beloved Wife of/ Alfred REINACH/ Born/ July 29, 1873/ Died/ Oct. 16, 1912/ May her soul rest/ In Peace/

SAMUEL A. REINACH/ 1876-1944/

SOL I./ Beloved son of/ Isadore and Rachel REINACH/ August 5, 1870/ May 30, 1927/

SOLOMON/ son of/ A. S. and Carrie REINACH/ Born Oct. 28, 1871/ Died July 19, 1872/

FLORA/ Daughter of/ Isaac ROBINSON/ Born/ February 4, 1867/ Died/ November 12, 1872/

Sacred to the/ Memory of/ HENRIETTA/ Beloved wife of Isaac ROBINSON/ Born/ Feb. 22, 1828/ Germany/ Died in Petersburg, Va./ December 7, 1871/

Sacred to the/ Memory of/ ISAAC ROBINSON/ Beloved husband of/ Henrietta Robinson/ Born June 17, 1817/ in/ Siedshein——/ Baden Germany/ Died in Petersburg, Va./ Dec. 17, 1891/

SONORA/ Daughter of/ Issac ROBINSON/ Born/ May 2, 1865/ Died November 10, 1872/

In memory of/ MINA ROSENBERG/ Born/ in Hanau Germany/ 1812/ Died/ October 17, 1887/ May her soul rest in peace/

ISAAC ROSENBERG/ Born in/ Burell by Frankfurt/ 1805/ Died in/ Petersburg, Va./ Dec. 22, 1894/ May his soul/ Rest in Peace/

FANNIE ROSENFELD/ wife of C. W. Rosenfeld/ Born Bulzheim Pfalz/ Bavaria A. D. 1808/ Died December 22, 1869/ Petersburg, Va./

In memory of/ ANTHONY ROSENSTOCK/ Born at Melsungen/ Hessen-Nassau/ Germany/ October 22, 1833/ Died at Petersburg/ Virginia/ December 17, 1906/

In memory of BENJAMIN C. ROSENSTOCK/ husband of Katherine M./ Rosenstock/ Born/ January 26, 1878/ Died/ September 11, 1918/

In memory of/ CECELIA ROSENSTOCK/ wife of/ Anthony Rosenstock. Born at Albany, N. Y./ March 25, 1843/ Died at Petersburg/ Virginia/ March 14, 1909/

GORDON SAAL ROSENSTOCK/ January 3, 1916/ March 10, 1941/

LOUIS ANTHONY ROSENSTOCK/ April 11, 1870/ July 15, 1934/

In memory of/ MARY ROSENSTOCK/ Wife of/ Anthony Rosenstock/ Born at Albany, N. Y. Dec. 1, 1838/ died/ at Petersburg July 28, 1867/

MILTON ROSENSTOCK/ Born Jan. 25, 1867/ Died Aug. 20, 1867/

CARRIE/ Daughter of Henry and Hannah SAAL/ Born in Richmond, Va./ Feb. 11, 1853/ Died in Newport News, Va./ May 13, 1911/ Into thy hands/ I commit my spirit/

In loving memory of/ HANNAH/ daughter of/ Joseph and Drugie SAAL/ Born/ Sept. 30, 1890/ Died/ June 17, 1891/

MARK A. SAAL/ Son of/ Henry and Hannah Saal/ Born/ January 15, 1859/ Died/ September 28, 1912/ At Rest/

MYER SAAL/ March 23, 1856/ March 9, 1922/

In memory of/ FANNIE A. SACHS/ Wife of Walter Sachs/ June 15, 1893/ April 3, 1940/

PEARL S. SAENGER/ Born Oct. 28, 1878/ Died Oct. 30, 1879/

Dedicated to the memory of/ A dear wife and devoted mother/ FLORA SAMUELS/ Died Sept. 18, 1882/ Eternal Rest/ to her ashes/

SCHOENTHAL/ God's finger/ Touched him/ and he slept/

At Rest/ CLIFFORD S./ Son of J. and R. D. SCHWARTZ/ Oct. 1, 1882/ Dec. 3, 1911/

HENRY M./ son of Jacob and Delia/ SCHWARTZ/ Born Jan 15, 1889/ Died July 6, 1889/ Budded on earth to bloom in heaven/

At rest/ JACOB SCHWARTZ/ Beloved husband of R. Delia Schwartz/ Aug. 8, 1851/ July 31, 1917/

MAURICE I./ SCHWARTZ/ Oct. 11, 1886/ Feb. 11, 1919/

At rest/ R. DELIA SCHWARTZ/ Beloved wife of/ Jacob Schwartz/ April 11, 1860/ June 15, 1930/

STERLING L. SCHWARTZ/ Son of J. and R. D. Schwartz/ Born/ Feb. 29, 1884/ Died Aug. 20, 1884/ Budded on earth to bloom/ in Heaven/

Here lies/ CLOTHILDA H. SCHWARZBURGH/ Beloved wife of/ Henry Schwartzburgh/ Born in Petersburg/ January 5, 1873/ Died at Asheville, N. C./ April 17, 1911/

BARERLY SELIGMAN/ Born in Reichen/ State of Baden Germany/ Died in Richmond, Va./ July 18, 1879/ Aged 73 years/ Peace to her ashes/

Here rests/ HENRY SELIGMAN/ Born in Germany/ Died October 7, 1874/ Peace to his ashes/ Aged 36 years/

JACOB SELIGMAN/ Born May 24, 1834/ Died Aug. 1, 1884/

In memory of/ JULIUS SELIGMAN/ Died/ Oct. 29, 1894/ Aged 51 years/

WILLIE W. SELIGMAN/ Born Oct. 4, 1876/ Died Nov. 21, 1884/

ABRAHAM SNOW/ Born/ Jan. 29, 1820/ Bischberg Bavaria/ Died/ Nov. 15, 1894/ Petersburg, Va./ Peace to his ashes/

In memory of my wife/ ELIZABETH ALPERIN SPIGEL/ March 25, 1884/ January 22, 1945/

JULIA FRANK/ wife of Samuel SYCLE/ July 12, 1865/ April 13, 1915/ A devoted wife/ A self sacrificing daughter and sister/

In memory of/ JONAS WEINBERG/ Born April 30, 1836/ Died April 27, 1904/ At Rest/

LOUIS WEINBERG/ 1865-1916/

SOPHIE WEINBERG/ Born Feb. 22, 1836/ Died July 15, 1908/

MILTON WINSTEN/ 1889-1950/

BERTHA WOLFE/ Born July 26, 1866/ Died Oct. 29, 1868/

ISAAC N. WOLFE/ July 22, 1867/ July 14, 1912/

APPENDIX III

List of Persons Buried in Brith Achim Cemetery

In 1905 the Brith Achim Cemetery was established on land purchased from the Rodef Sholem Congregation. This property is immediately adjacent but separated from the Rodef Sholem Cemetery by a 12 foot alleyway. On April 26, 1909, there is a deed recorded from Congregation Rodef Sholem to Brith Achim conveying a lot of land near Blandford Cemetery, said lot front 88 feet and running back 215 feet to a width of 80 feet rear. The land was sold for a consideration of $200. This deed was signed by Jacob Cohen, president and Sidney Fischer, secretary of Rodef Sholem.[1]

A subsequent deed dated January 16, 1942, conveys an additional parcel of land to the trustees of Brith Achim for use as a cemetery.[2] This additional one and one half acres were sold by the Trustees of Rodef Sholem for $350.[3] Signing the deed for Rodef Sholem were M. I. Reinach, president, I. Reinach, Sol I. Reinach, Sam A. Reinach, Edward Eigenbrun and L. A. Rosenstock as trustees. Signing for Brith Achim was Moses E. Lavenstein, president.

For the sake of brevity only the name, date of birth and death are listed as taken from the headstones.

[1] Prince George County Deed Book, August 23, 1909, p. 534.

[2] City of Petersburg Deed Book, No. 167, (1948) p. 84.

[3] Statement by Ben Jacobs, treasurer of Brith Achim for many years.

Name	*Born*	*Died*
DAVID ACHSTEIN	——	1940
BENCIL BANKOFSKY	1869	1889
ESTHER HANNAH BARNEY	1899	1944
ISAAC BECKMAN	——	1948
SAUL BISGER	1898	1946
H. BLANK	——	1918
INDA BLANK	——	1912
LOUIS BANKS	1867	1937
ISADORE BLACKER	1853	1937
ROBERT BLACKER	1890	1918
SARA BLACKER	1860	1936
LOUIS BLANK	——	1918
WIFE OF LOUIS BLANK	——	1922
MIRIAM BLANK	——	1917
SON OF M. S. AND M. BLUMENTHAL	——	——
H. BURK	——	1919
REV. LOUIS CANTOR	1882	1939
HELEN RUTH CAPLAN	1918	1918
LOUIS CAPLAN	1857	1914
MIGNAN LILLIAN COHEN	——	——
HANNAH Y. COOPER	1881	1919
MAX COOPER	1849	1925
SADIE COOPER	1851	1918
SAMUEL EUGENE COOPER	1872	1919
SOLOMON COOPER	1874	1948
CELIA DIAMOND	——	1946
LOUIS DISHART	1852	1919
SARA DESHER DORSK	1886	1952
SADIE FREEMAN	1882	1944
BENJAMIN FRIEDMAN	——	1952
CELIA H. FRIEDENBERG	1870	1933
HYMAN FRIEDENBERG	1873	1942
KATE FRIEDENBERG	1892	1948
MAX J. FRIEDENBERG	1893	1942
HARRY GARFINKEL	1888	1951
LOUIS GARFINKEL	1881	1941

Name	*Born*	*Died*
ABRAHAM GELLMAN	1882	1948
MOSES GELLMAN	1858	1920
SARAH GELLMAN	1863	1930
JACOB JOSEPH GELLMAN	——	1928
JEANETTE BERMAN GELLMAN	1892	1940
GITTEL GOLDBERG	——	1930
ABRAHAM GOLDMAN	1887	1944
HUSBAND GOLDMAN	1855	1923
WIFE GOLDMAN	1851	1924
HANNAH GOLDSTEIN	1876	1917
HENRY GOLDSTEIN	1898	1928
SAMUEL GOLDSTEIN	1871	1930
MINNIE SHAPIRO GULLER	1892	1951
BERTHOLD BENJAMIN HABERER	1878	1918
RABBI RALPH B. HERSHON	——	1951
MORTON S. HONEYMAN	1918	1921
DORA K. HOPKINS	1891	1950
LOTTIE K. HOPKINS	1897	1947
DOROTHY HELEN JACOBS	1916	1918
REBECCA F. JACOBS	1868	1950
W. JAMESON	——	1912
SAMUEL L. KACHER	——	1942
ABRAHAM KAPLAN	——	1919
ABE L. KAMM	1898	1951
IDA KRELL	1894	1950
JUDA KRELL	1915	1922
MOSES KRELL	1886	1950
REBECCA SCHEIN KRELL	1885	1938
ABRAHAM L. LAVENSTEIN	1887	1948
BELLE BLACKER LAVENSTEIN	1852	1923
HARRY HENRY LAVENSTEIN	1874	1935
KATIE LAVENSTEIN	1903	1918
LEON B. LAVENSTEIN	1873	1920
LOUIS L. LAVENSTEIN	1852	1914
ROSA T. LAVENSTEIN	1880	1947

Name	*Born*	*Died*
CLARA LEVENSON	1870	1950
LESLIE ILLENE LEVENSON	1949	1950
MAX LEVENSON	1869	1949
JACOB LEVINSON	1864	1944
ESTHER ALPERIN LEVITT	1887	1952
JOSEPH A. LEVITT	1914	1914
LOUIS LEVITT	1884	1947
SAMUEL LEVITT	1859	1927
AARON LEVY	1847	1922
ABRAHAM LEVY	1866	1943
SARAH LEVY	1849	1924
ABRAHAM LUBMAN	1881	1946
FLOYD ALVIN LUBMAN	1922	1944
HANNAH LUBMAN	1886	1951
SAM B. LUBMAN	1882	1929
JOSEPH LUSTIG	——	1916
BRUCE DAVID LA MARCA	1951	1952
MENDELL MILLER	——	1913
ROSA LAVENSTEIN NEUMAN	1892	1921
LIBBY RAY ————	1901	1906
SOLOMON J. ROMAN	——	1917
HENRY RUBIN	——	1940
HERMAN RUBIN	1887	1951
VERA RUBIN	——	1934
BENJAMIN SANDLER	1886	1936
JOSEPH SCHAFER	1866	1948
NATHAN SCHNURMAN	——	1911
IRVING SEID	1889	1922
BENJAMIN SHAPIRO	1862	1916
FANNIE SHAPIRO	1865	1943
IKE SHAPIRO	1885	1950
WALLACE SHAPIRO	1899	1940
SAMUEL SHARE	——	1935
PHILIP SHEINTOCH	1884	1946
SAMUEL R. SIFF	1892	1942
H. SILVERSTEIN	——	1929

Name	*Born*	*Died*
HANNAH SMALL	1885	1948
IDA STARR	1879	1927
SAMUEL STARR	1882	1950
HENRY STRUMINGER	1899	1951
JACOB TOBIAS	1883	1937
GEORGE WEINBERG	——	1932
HELEN WEINBERG	1917	1927
HENRY ALBERT WEINBERG	1908	1923
ARCHIE WICE	1883	1937
BLUMA WICE	1847	1930
JACOB WICE	1838	1936
SAM WILENSKY	——	1937

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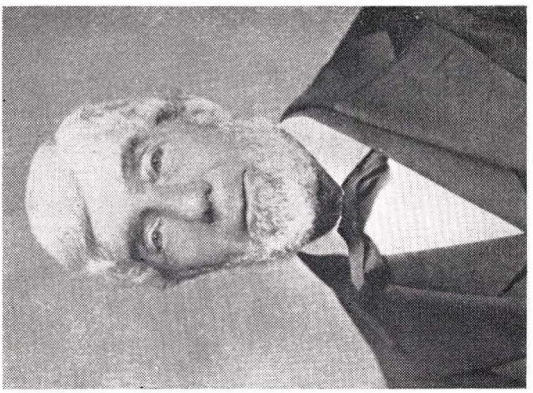
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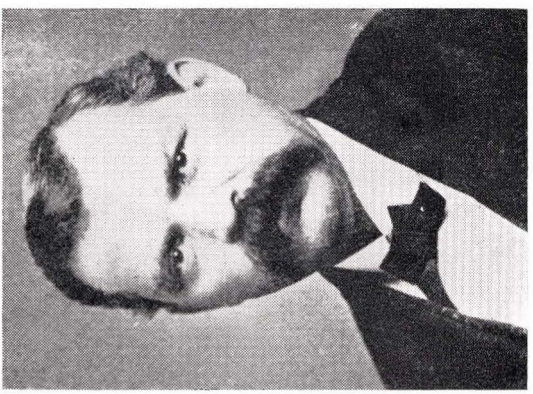
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ILLUSTRATED SECTION



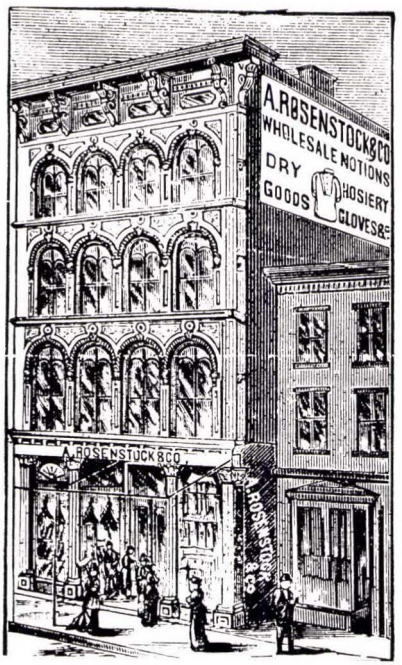
ISAAC ROBINSON



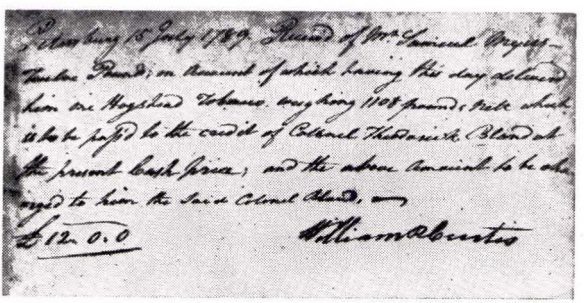
URIAH FEIBELMAN



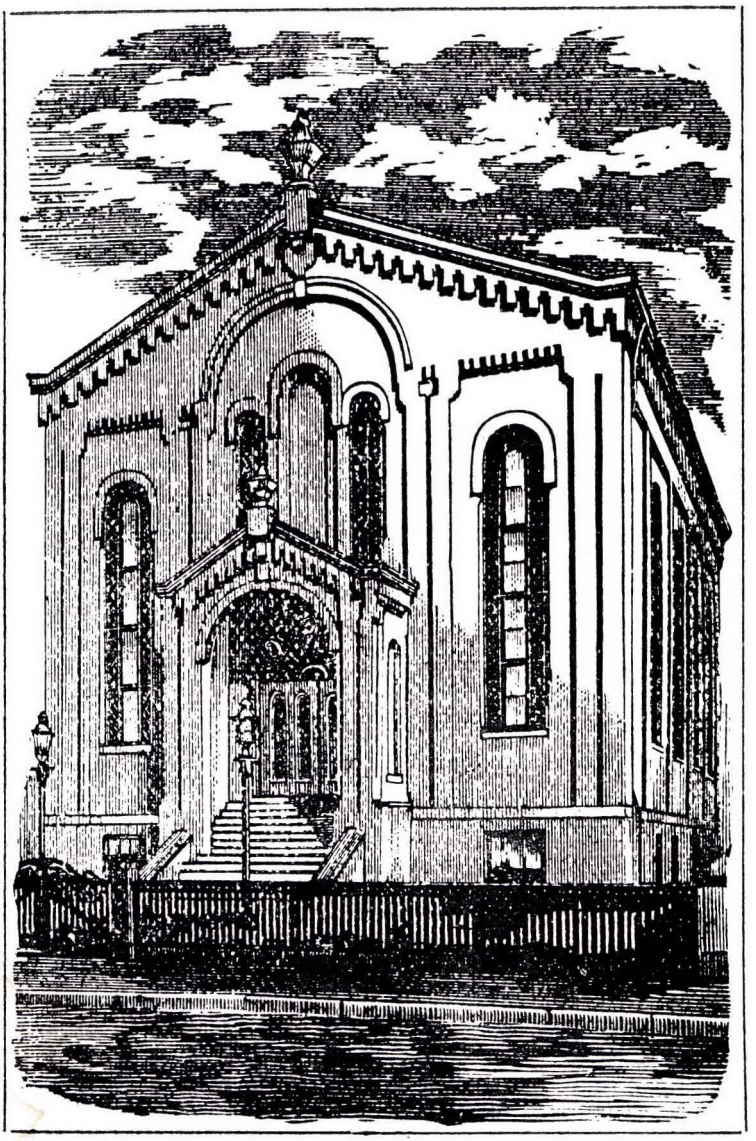
SAMUEL MORDECAI



A. ROSENSTOCK AND COMPANY (1879)



Receipt Issued to Samuel Myers dated "Petersburg, 15 July 1789"
Courtesy of the Virginia Historical Society



OLD RODEF SHOLEM BUILDING, 1876

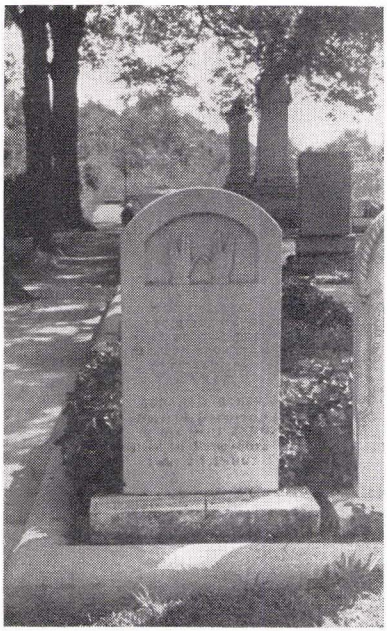


OLD STREET ABOUT 1876

From W. S. Simpson's "Petersburg Illustrated" Courtesy of the Alderman Library, University of Virginia



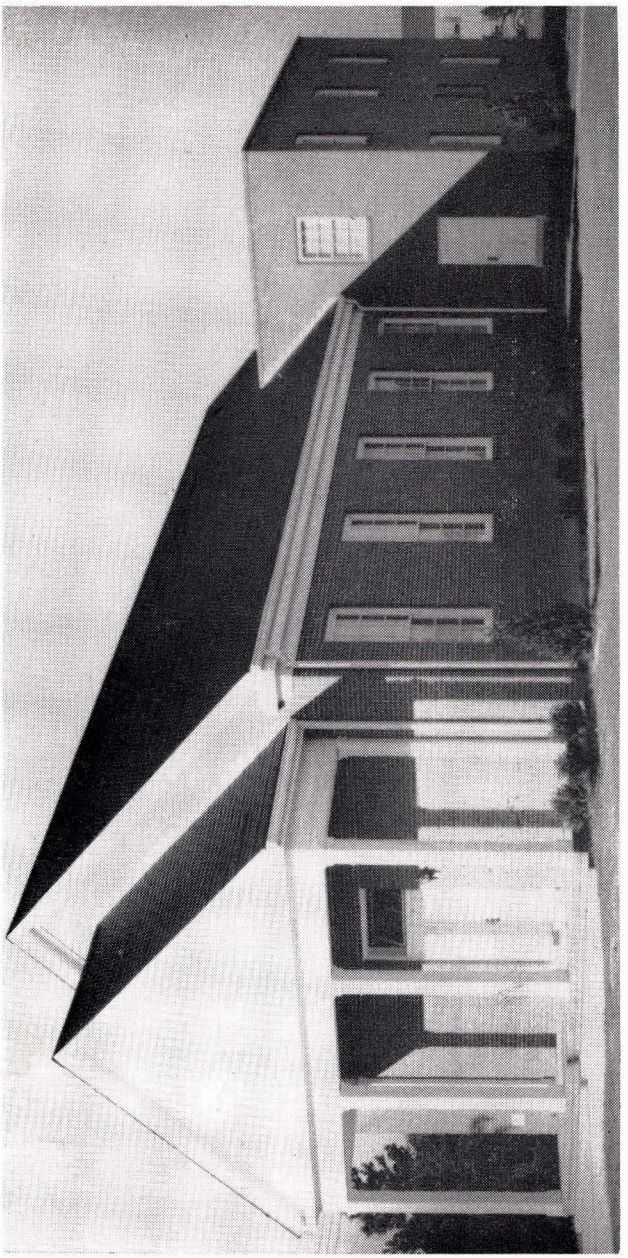
CONGREGATION BRITH ACHIM WITH LATE RABBI
RALPH B. HERSHON



ABHAHAM COHEN TOMBSTONE, 1866



"ROD-OF SHOLEM" CEMETERY



NEW RODEF SHOLEM TEMPLE, WALNUT HILL



ABE GELLMAN
(1882-1948)
Courtesy of Mrs. Ruth Starr, Petersburg