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PORTLANDCENTERSTAGE

The Guide

A theatergoer's resource edited by the Education & Community Programs department at Portland Center Stage

The Whipping Man

By Matthew Lopez

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About the Playwright



Matthew Lopez's play *The Whipping Man* is currently one of the most regularly produced plays in America with productions planned in over 15 US cities in the 2012/2013 season. *The Whipping Man* premiered off-Broadway in 2011 at Manhattan Theatre Club in a production directed by Doug Hughes and starring

Andre Braugher. For it, Mr. Lopez was awarded the John Gassner Playwriting Award from the Outer Critics Circle. The play premiered at Luna Stage in Montclair, NJ in 2006 and was produced and developed at Penumbra Theatre Company in St. Paul, MN and the

Old Globe in San Diego before arriving in New York. His play *Somewhere* premiered last year at the Old Globe under the direction of Giovanna Sardelli and will be produced in January 2013 at TheatreWorks in Palo Alto, CA. Other works include *Reverberation*, *The Legend of Georgia McBride*, *Zoey's Perfect Wedding* and *The Sentinels*, which premiered last year in London as part of Headlong Theatre Company's 9/11 Decade project. Mr. Lopez is a New York Theatre Workshop Usual Suspect, a past member of the Ars Nova Play Group and a recent artist-in-residence at the Old Globe. He is currently the 2012/13 Aetna New Voices Fellow at Hartford Stage. He is commissioned by Hartford Stage, Roundabout Theatre Company and Manhattan Theatre Club. Mr. Lopez is a staff writer on the HBO series *The Newsroom*.

Source: www.matthewlopez.com/bio.html

Words from the Playwright

History is an unending sequence of great and calamitous events. To paraphrase Alan Bennett for a family audience: history is simply one thing after another.

But that is the history of kings, nations and armies and it ignores completely the people who are caught up in its unyielding progression. To look at it from a different perspective, history is the story of life interrupted, suspended momentarily, and then put back differently. History is the constant reshuffling of the deck of cards that is the human experience. What fascinate me are the moments that history skips over: when calamity subsides and life is free to return to normal.

Of course, after such events, "normal" is rarely the state to which life returns. The deck is never shuffled the same way twice. A new "normal" takes the place of the old. How, for example, do you pass through the gates of a newly liberated Auschwitz and begin to live again? How, when the machetes are finally put away, does a Rwandan return to her quotidian routines? And how, after centuries of bondage, do slaves become free people? What is the first morning like? How long does it take to register the immensity of that change? What, simply, do you do? For American slaves, in particular, there was no "normal" to return to. Their deck wasn't reshuffled. It was replaced entirely.

Those are the questions that prompted me to write *The Whipping Man*.

The Whipping Man could never tell that story in its entirety. No one piece of fiction ever could. My hope is that this play tells the story of the first tentative steps of the long, painful, hopeful journey that began in April 1865 and continues today.

And so, in one southern home in April 1865, two slaves and their former master, all self-identifying Jews, celebrate the observance of Pesach together. As they do, they each come to realize the immensity of the moment they find themselves in and of the tremendous scars, both real and psychological, they bear from their encounter with slavery. It is the story about when history ends and life begins again, much like the springtime in which the story is set.

—Matthew Lopez

Information courtesy of the Old Globe Theatre in San Diego, which produced *The Whipping Man* in 2010. www.theoldglobe.org

The Origins of the Play

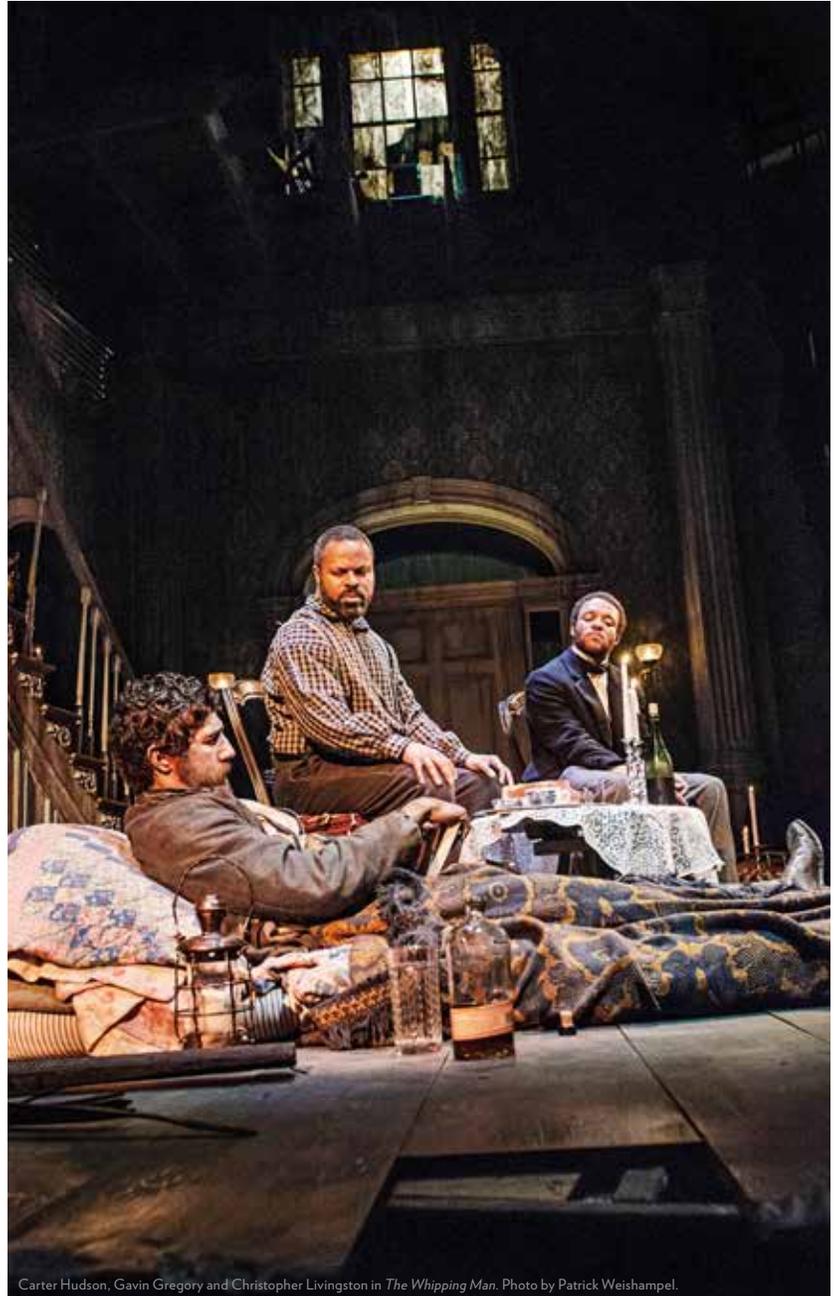
In researching the end of the war and the very eventful month of April 1865, I came across a reference to the fact that Passover began that year on April 10, the day immediately following Lee's surrender at Appomattox. This meant that as Jews across the nation were celebrating this sacred ritual commemorating their ancestors 'freedom' from bondage in Egypt, a new kind of exodus was occurring all around them. The parallels were irresistible.

The Whipping Man began in my mind with the image of an old man performing a Seder. Recently freed from a lifetime of slavery, he speaks the words of the Haggadah with a newfound understanding of their meaning. The words are hopeful, a promise of justice to come. Something ancient and distant suddenly becomes immediate. The past and the present intermingle as he becomes a part of history that began thousands of years before his birth and that arrives finally at the moment he takes his first psychological and emotional step towards emancipation. The promised justice has finally arrived.

My challenge, of course, was how to depict a slave who knows the ceremony well enough to perform it. Or that it even exists. Who would this person be? In attempting to find the answer to that question, I discovered two books that were invaluable to my research: Bertram W. Korn's *American Jewry and the Civil War* and Robert N. Rosen's *The Jewish Confederates*.

—Matthew Lopez

Information courtesy of Kansas City Repertory Theatre's Learning Guide from their 2012 production of *The Whipping Man*. www.kcrep.org



Carter Hudson, Gavin Gregory and Christopher Livingston in *The Whipping Man*. Photo by Patrick Weishampel.



Letter to My Old Master

In August of 1865, a Colonel P.H. Anderson of Big Spring, Tennessee, wrote to his former slave, Jourdan Anderson, and requested that he come back to work on his farm. Jourdan—who, since being emancipated, had moved to Ohio, found paid work, and was now supporting his family—responded spectacularly by the way of the letter seen below (a letter which, according to newspapers at the time, he dictated).

(Source: *The Freedmen's Book*; Image: A group of escaped slaves in Virginia in 1862, courtesy of the Library of Congress.)

Dayton, Ohio,

August 7, 1865

To My Old Master, Colonel P.H. Anderson,
Big Spring, Tennessee

Sir: I got your letter, and was glad to find that you had not forgotten Jourdan, and that you wanted me to come back and live with you again, promising to do better for me than anyone else can. I have often felt uneasy about you. I thought the Yankees would have hung you long before this, for harboring Rebs they found at your house. I suppose they never heard about your going to Colonel Martin's to kill the Union soldier that was left by his company in their stable. Although you shot at me twice before I left you, I did not want to hear of your being hurt, and am glad you are still living. It would do me good to go back to the dear old home again, and see Miss Mart and Miss Martha and Allen, Esther, Green, and Lee. Give my love to them all, and tell them I hope we will meet in the better world, if not in this. I would have gone back to see you all when I was working in the Nashville Hospital, but one of the neighbors told me that Henry intended to shoot me if he ever got a chance.

I want to know particularly what the good chance is you propose to give me. I am doing tolerably well here. I get twenty-five dollars a month, with victuals and clothing; have a comfortable home for Mandy,—the folks call her Mrs. Anderson,—and the children—Milly, Hane, and Grundy—go to school and are learning well. The teacher says Grundy has a head for a preacher. They go to Sunday school, and Mandy and me attend church regularly. We are kindly treated. Sometimes we overhear others saying, "Them colored people were slaves" down in Tennessee. The children feel hurt when they hear such remarks; but I tell them it was no disgrace in Tennessee to belong to Colonel Anderson. Many darkeys would have been proud, as I used to be, to call you master. Now if you will write and say what wages you will give me, I will be better able to decide whether it would be to my advantage to move back again.

As to my freedom, which you say I can have, there is nothing to be gained on that score, as I got my free papers in 1864 from the Provost-Marshal-General of the Department of Nashville. Mandy says she would be afraid to go back without some proof that you were disposed to treat us justly and kindly; and we have concluded to test your sincerity by asking you to send us our wages for the time we served you. This will make us forget and forgive old scores, and rely on your justice and friendship in the future. I served you faithfully for thirty-two years, and Mandy twenty years. At twenty-five dollars a month for me, and two dollars a week for Mandy, our earnings would amount to eleven thousand six hundred and eighty dollars. Add to this the interest for the time our wages have been kept back, and deduct what you paid for our clothing, and three doctor's visits to me, and pulling a tooth for Mandy, and the balance will show what we are in justice entitled to. Please send the money by Adam's Express, in care of V. Winters, Esq., Dayton Ohio. If you fail to pay us for faithful labors in the past, we can have little faith in your promises in the future. We trust the good Maker has opened your eyes to the wrongs which you and your fathers have done to me and my fathers, in making us toil for you for generations without recompense. Here I draw my wages every Saturday night; but in Tennessee there was never any pay-day for the negroes any more than for the horses and cows. Surely there will be a day of reckoning for those who defraud the laborer of his hire.

In answering this letter, please state if there would be any safety for my Milly and Jane, who are now grown up, and both good-looking girls. You know how it was with poor Matilda and Catherine. I would rather stay here and starve—and die, if it come to that—than have my girls brought to shame by the violence and wickedness of their young masters. You will also please state if there has been any schools opened for the colored children in your neighborhood. The great desire of my life now is to give my children an education, and have them form virtuous habits.

Say howdy to George Carter, and thank him for taking the pistol from you when you were shooting at me.

From your old servant,

Jourdan Anderson.

Source: www.lettersofnote.com/2012/01/to-my-old-master.html

What Is a Jewish Seder?

The Passover Seder is a Jewish ritual feast that marks the beginning of the Jewish holiday of Passover. It is held on the evening of the 14th day of Nisan in the Hebrew calendar, which corresponds to late March or April in the Gregorian calendar. The Seder is a ritual performed by a community or by multiple generations of a family, involving a retelling of the story of the liberation of the Israelites from slavery in ancient Egypt. This story is in the Book of Exodus (*Shemot*) in the Hebrew Bible. The Seder itself is based on the Biblical verse commanding Jews to retell the story of the Exodus from Egypt: “And you shall tell it to your son on that day, saying, ‘Because of this God did for us when He took me out of Egypt.’” (Exodus 13:8) Traditionally, families and friends gather in the evening to read the text of the Haggadah, which contains the narrative of the Israelite exodus from Egypt, special blessings and rituals, commentaries from the Talmud, and special Passover songs. Seder customs include drinking four cups of wine, eating matzo and partaking of symbolic foods placed on the Passover Seder Plate. The Seder is performed in much the same way by Jews all over the world.



Instructions on how to Observe a Seder

The Passover Seder Plate (*ke'ara*) is a special plate containing six symbolic foods used during the Passover Seder. Each of the six items arranged on the plate have special significance to the retelling of the story of the Exodus from Egypt. The seventh symbolic item used during the meal—a stack of three matzohs—is placed on its own plate on the Seder table.

The six items on the Seder Plate are:

- *Maror* and *Chazeret*: Two types of bitter herbs, symbolizing the bitterness and harshness of the slavery which the Jews endured in Ancient Egypt. For *maror*, many people use freshly grated horseradish or whole horseradish root. *Chazeret* is typically romaine lettuce, whose roots are bitter-tasting. Either the horseradish or romaine lettuce may be eaten in fulfillment of the mitzvah of eating bitter herbs during the Seder.
- *Charoset*: A sweet, brown, pebbly paste of fruits and nuts, representing the mortar used by the Jewish slaves to build the storehouses of Egypt.
- *Karpas*: A vegetable other than bitter herbs, usually parsley but sometimes something such as celery or cooked potato, which is dipped into salt water (Ashkenazi custom), vinegar (Sephardi custom), or charoset (older custom, still common amongst Yemenite Jews) at the beginning of the Seder.
- *Zeroah*: A roasted lamb bone, symbolizing the *korban Pesach* (Pesach sacrifice), which was a lamb offered in the Temple in Jerusalem and was then roasted and eaten as part of the meal on Seder night.
- *Beitzah*: A roasted egg, symbolizing the *korban chagigah* (festival sacrifice) that was offered in the Temple in Jerusalem and was then eaten as part of the meal on Seder night.

Steps to Observing a Seder:

1. Light the festival candles, either at the start of the Seder or earlier, just before sunset (either is correct). Recite two blessings over the candles as you light them.
2. Bless the wine that all will drink during the Seder, and then pour a cup for each guest and one for the prophet Elijah. After everyone has drunk the first cup, pour the second. (Each participant drinks four cups of wine at specified points in the service; Elijah's cup remains untouched throughout the Seder.)
3. Wash your hands, with no blessing, in preparation for eating the Karpas, which is a vegetable—usually parsley—dipped in salt water. The green vegetable symbolizes rebirth of spring; the salt water represents the tears shed by Jews in slavery.
4. Break the middle one of the three matzohs on the table. Return half to the pile. The other half becomes the afikomen, the part hidden away for children to find later and consume at the end of dinner. The afikomen can also be ransomed back to the adults by the children for a prize.
5. Tell the story of the Exodus from Egypt and the first Pesach (Passover). Begin by having the youngest child (or youngest adult if there are no children present) ask the traditional Four Questions. At the end of the story ("Maggid" in Hebrew) recite a blessing over the second cup of wine and drink it.
6. Wash your hands, saying a blessing, in preparation for eating the matzoh. Then recite two blessings over the matzoh: one, the ha-motzi, is a generic blessing for grain products used as a meal; the other is a blessing specific to matzoh. Eat a bit of matzoh after saying the blessings.
7. Recite a blessing over the maror, a bitter vegetable (usually raw horseradish) that symbolizes the bitterness of slavery. Dip the maror into charoset and eat it. Then make and eat a sandwich of another piece of maror and charoset between small pieces of matzoh.
8. Eat a festive meal. Anything goes here—except, of course, chametz, the leavened foods forbidden during Passover. At the end, reward the children who find the afikomen and then eat the afikomen.
9. Pour the third cup of wine, recite birkat ha-mazon (grace after meals), then bless and drink the wine. Pour a fourth cup of wine for everyone. Then have someone (a child if possible) open the door for the prophet Elijah, who is supposed to arrive on Pesach to herald the Messiah.
10. Recite a series of psalms and a blessing over the last cup of wine and drink it.
11. Close with a statement that the Seder has been completed and a wish to celebrate next year's Pesach in Jerusalem (i.e., that the Messiah will come within the coming year).

Information courtesy of the Old Globe Theatre in San Diego,
which produced *The Whipping Man* in 2010. www.theoldglobe.org

Jews and the Civil War

Written by *Laura Muir*
Director of Communications
Kansas City Repertory Theatre

The Whipping Man by Matthew Lopez is set during the alignment of three dates of historical and religious significance that occurred within three days in April 1865, at the end of the American Civil War: the surrender at Appomattox by Confederate States Army General Robert E. Lee, the assassination of President Abraham Lincoln (which occurred on Good Friday) and the celebration of the Jewish Passover.

In the decades between 1800 and 1860, arguments intensified between Northern and Southern states over slavery, political power, social structure, economy and states' rights. Anti-slavery Northern and Midwestern states gained more and more political power as their populations increased, while pro-slavery Southern states lost influence because their population grew less rapidly. The election of Abraham Lincoln as President in November 1860 was a turning point. Lincoln vowed to keep the country united and believed the new western territories should be free from slavery, a position the South did not support. Eleven Southern slave states (South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana, Texas, Virginia, Arkansas, Tennessee and North Carolina) seceded from the United States, formed the Confederate States of America and elected Jefferson Davis as its first President. The other 25 states supported the Union.

The Confederates' April 12, 1861 attack on Fort Sumter in South Carolina dramatically announced the beginning of the Civil War. Many believed the conflict wouldn't last more than a few months at the most, but each side underestimated the other. Armies were raised and soldiers from varied walks of life and ethnicity, from the North and South, fought to maintain their ideals and way of life.

The Civil War was the first extensive participation of Jews in the American military. Out of around 150,000 Jews in the United States at the beginning of the war, approximately 3,000 fought for the Confederacy and 7,000 fought for the Union side.

Leading up to and throughout the war, Jews held positions of power in military, government and business on both sides. A few noteworthy examples include:

- **Frederick Salomon**, a Union Army general who began the war as a captain in the 5th Missouri Infantry in 1861. By 1862, he had earned the rank of brigadier general. According to Jewish historian Herb Geduld, Jewish officers distinguished themselves by attaining rank through battlefield bravery, rather than through political influence, which was the custom.
- **Judah Phillip Benjamin**, referred to as the “brains of the Confederacy,” was the first Jewish appointee to a cabinet position and was considered to be the most prominent Jewish citizen in the country. President Davis selected Benjamin for his Attorney General on February 25, 1861; in March 1862, he was appointed Secretary of State for the Confederacy.
- **Phoebe Yates Levy Pember** was the first woman to hold a matron's position at Richmond's Chimborazo Hospital, the largest military hospital in the world in the 1860s. Between 1862 and 1865, more than 15,000 patients came under her direct care. Her memoirs, *A Southern Woman's Story: Life in Confederate Richmond*, published in 1879, remain one of the best sources for understanding the experiences and ideas of Southern Jewish women before and during the Civil War.
- **Moses Ezekiel** was the first Jewish candidate at Virginia Military Institute (VMI). He suspended his studies at the outbreak of the war to fight against Union forces. Later, back at VMI, Robert E. Lee recognized the young soldier's outstanding artistic talent. Ezekiel went on to study art in Europe, becoming one of the 19th century's greatest sculptors.
- **Joseph Seligman** was a prominent U.S. banker and businessman responsible for providing valuable financial aid for the North.
- **Philip Speyer & Co.** negotiated credit for America during the war and participated in the development of American railroads.





Battlefield bravery and political leadership could not diminish growing tensions over ethnicity and immigration, or the economic competition between Jews and non-Jews. The result was an outbreak of anti-Semitism with Americans from the North and South denouncing Jews as disloyal war profiteers, and accusing them of driving Christians out of business and of aiding and abetting the enemy.

Union General Ulysses S. Grant was influenced by these sentiments and, on December 17, 1862, issued one of the most flagrant anti-Jewish decrees in American history. His General Order No. 11 expelled all Jews from areas under his control in western Tennessee. The order was quickly rescinded by President Lincoln, but not until it had been enforced in a number of towns.

Grant later issued another order “that no Jews are to be permitted to travel on the road southward” and his aide, Colonel John V. DuBois, followed, ordering “all cotton speculators, Jews, and all vagabonds with no honest means of support” to leave the district. While Grant issued anti-Jewish orders, Confederate General Robert E. Lee allowed Jewish soldiers under his command to observe all holy days.

After four long and bloody years and approximately 1,030,000 casualties (including 620,000 soldier deaths), the Civil War ended on April 9, 1865, when General Robert E. Lee surrendered his Army of Northern Virginia at Appomattox Court House. More than 10,000 people of Jewish faith had fought for the Confederacy, and about 8,400 for the Union, with Jews fighting on both sides in numbers greater than their percentage in the general population. Six Jews are recognized by the Jewish War Veterans of America as earning the Congressional Medal of Honor during the war.

Abraham Myers (1833-1889), a Jewish military officer and graduate of West Point wrote, “We were not fighting for the perpetuation of slavery, but for the principle of States Rights and Free Trade, and in defense of our homes which were being ruthlessly invaded.”

This excerpt is provided courtesy of Laura Muir and Kansas City Repertory Theatre. www.kcrep.org

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University of South Carolina Press, 2000.

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New York University Press, 2010.

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PBS.org

Brody, Seymour, “The Civil War: Creates Jewish Soldiers and Heroes.”
Florida Atlantic University Libraries, fau.edu/library/brody27.htm

thejewishchronicle.net

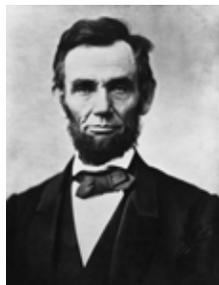
americancivilwar.com

Timeline of the Civil War, 1861–1865

- 1787 The United States Constitution is ratified; slaves are counted as three-fifths of a person and enjoy no rights of citizenship.
- 1793 Eli Whitney, a northerner, invents the cotton gin.
- 1803 Louisiana Purchase roughly doubles the size of the United States.
- 1831 William Lloyd Garrison begins publication of radical abolitionist newspaper, *The Liberator*.
- 1831 55 whites killed in Virginia slave revolt led by Nat Turner.
- 1837 Pro-slavery mob kills abolitionist editor Elijah P. Lovejoy in Alton, Illinois.
- 1846–8 War with Mexico adds territory to the United States.
- 1852 Harriet Beecher Stowe's international best-seller, *Uncle Tom's Cabin*, exposes the evils of slavery.
- 1854–5 Anti-slavery northerners found the Republican Party.



- 1854 The Kansas-Nebraska Act allows incoming settlers to decide for themselves whether to permit slavery.
- 1857 The Supreme Court decides that a slave, Dred Scott, has no rights a white man is bound to respect.
- 1858 Abraham Lincoln and Stephen Douglas debate issues in the campaign for Illinois United States Senate seat.
- 1859 John Brown is executed for treason against the state of Virginia after his unsuccessful attempt to incite a slave uprising at Harpers Ferry.
- 1860 Abraham Lincoln is elected the 16th President of the United States.



- 1861 February – The Confederate States of America is formed, with Jefferson Davis sworn in as president.
- 1861 March 4 – Abraham Lincoln inaugurated as President of the United States.
- 1861 April 12 – Confederates fires on Fort Sumter in Charleston Harbor, South Carolina.



- 1861 April 14 – Lincoln calls for 75,000 volunteers to put down the insurrection.
- 1861 April 18 – Virginia's Robert E. Lee rejects Lincoln's request to command the Union army.
- 1861 April 19 – Lincoln orders the blockade of ports in Confederate states.
- 1861 July 21 – Battle of First Manassas (Bull Run) in Virginia; 4,878 casualties.
- 1862 June 25 – The Seven Days (the Peninsula Campaign) for Richmond, Virginia; 36,000 casualties.



- 1862 August 29 to 30 – The Battle of Second Manassas in Virginia (also known as Second Bull Run); 25,251 casualties.
- 1862 September 17 – Battle of Antietam Creek near Sharpsburg, Maryland; 23,000 casualties in bloodiest day of combat in American history.
- 1862 September 24 – Lincoln suspends the writ of habeas corpus for individuals deemed guilty of "Discouraging volunteer enlistments, resisting military drafts, or guilty of any disloyal practice offering comfort to Rebels."
- 1862 October 11 – The Confederate Congress passes a bill exempting from army service anyone owning 20 or more slaves.
- 1862 December 13 – The Battle of Fredericksburg in Virginia; 17,900 casualties.

1863 January 1 – Lincoln signs the Emancipation Proclamation.



1862–3 December 31 to January 3 – The Battle of Murfreesboro; 23,514 casualties.

1863 March 3 – Congress passes the Conscription Act, calling for the enlistment in military service of all able-bodied males between 20 and 45 years of age for terms of three years.

1863 March 10 – Faced with an estimated 125,000 deserters, Lincoln issues a general amnesty for all who will report back to duty.

1863 April 21 to May 11 – The Battle of Chancellorsville in Virginia; 30,051 casualties.

1863 May 19 – Ohio congressman Clement Vallandigham, an out-spoken critic of Lincoln and the war, is exiled to the South.

1863 May 19 – In three weeks Grant’s army marches 180 miles through Mississippi, fights and wins five battles, and surrounds Vicksburg. After a failed attack on the city, Grant settles for a siege to “Out-camp the enemy.”

1863 July 1 to 3 – The Battle of Gettysburg in Pennsylvania 51,000 casualties.

1863 July 4 – The Battle (Siege) of Vicksburg in Mississippi; 50,000 casualties; 29,000 rebels surrender.

1863 July 13 – 50,000 people (mostly Irish) riot in New York City in opposition to the draft, attacking and beating blacks.

1863 July 18 – 54th Massachusetts Colored Infantry attacks Battery Wagner at Charleston Harbor, South Carolina.



1863 August 1 – Jefferson Davis offers amnesty to all Confederate deserters.

1863 August 21 – Confederate William C. Quantrill’s guerilla raid on Lawrence, Kansas; 150 civilian casualties.

1863 September 19 to 20 – The battle of Chickamauga Creek in Georgia; 34,444 casualties.

1863 November 19 – Lincoln’s Gettysburg Address dedicates a battlefield cemetery at Gettysburg Pennsylvania.

1863 November 23 to 25 – The Battle of Chattanooga in Tennessee; 12,491 casualties.



1864 March 2 – U.S. Grant named General-in-Chief of Union armies.

1864 April 12 – The Massacre at Fort Pillow on the Mississippi River in Tennessee; 431 casualties.

1864 May 5 to 19 – The Battles of the Wilderness and Spotsylvania near Chancellorsville, Virginia; 54,000 casualties.

1864 May 31 – A group of radical Republicans meets in Cleveland, Ohio to nominate their own presidential candidate, General John Charles Fremont.

1864 June 1 to 3 – The Battle of Cold Harbor in Virginia; 13,500 casualties.



1864 June 14 – Naval battle between CSS Alabama and USS Kearsarge near Cherbourg, France; 33 casualties.

1864 June 27 – The Battle of Kennesaw Mountain near Marietta, Georgia; 2,321 casualties.

1864 June 8 – Lincoln is nominated by the Union Party for president. Andrew Johnson, a Tennessee Union Democrat, is nominated as vice-president.

1864 July 2 to 14 – Early’s Raid on Washington, D.C.; 9,000 casualties.

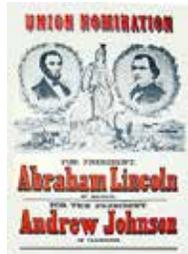
1864 August 5 – Naval Battle of Mobile Bay; 589 casualties.

1864 August 31 – General McClellan is nominated as the Democratic candidate for president.

1864 July 18 to September 3 – The Battles for Atlanta; 20,000 casualties.

1864 October 19 – The Battle of Cedar Creek in the Shenandoah Valley; 8,665 casualties.

- 1864 October 19 – Confederate raiders, based in Canada, steal \$200,000 from banks in the Vermont town of St. Albans.
- 1864 November 8 – Lincoln is re-elected to a second term winning more than 55 percent of the popular vote.



- 1864 December 16 – The Battle of Nashville in Tennessee; 4,449 casualties.
- 1864 December 21 – Sherman captures Savannah, Georgia.
- 1865 January 15 battles for Fort Fisher in North Carolina; 1,841 casualties.
- 1865 February 3 – Lincoln meets with Confederate Peace Commission at Hampton Roads, Virginia.
- 1865 February 19 – Confederates abandon Charleston, South Carolina.
- 1865 March 3 – Union Congress creates the Freedmen’s Bureau.
- 1865 March 13 – The Confederacy authorizes the arming of slaves as soldiers.
- 1865 March 25 to April 2 – The Battle of Petersburg in Virginia; 17,000 casualties.



- 1865 April 3 to 4 – Davis flees Richmond, hoping to escape to the South; Lincoln arrives in the city.
- 1865 April 9 – Lee surrenders at Appomattox Courthouse, Virginia.



- 1865 April 14 – Abraham Lincoln is assassinated.

Further Reading/Watching

Literature:

Uncle Tom's Cabin, Harriet Beecher Stowe

The Red Badge of Courage, Stephen Crane

The Unvanquished, William Faulkner

Beloved, Toni Morrison

Non-Fiction:

The Jewish Confederates, Robert N. Rosen

American Jewry and the Civil War, Bertram Korn

Film:

Roots (1977)

TV mini-series written by Alex Haley

Glory (1989)

Directed by Edward Zwick, and starring Matthew Broderick,

Denzel Washington, and Morgan Freeman

Cold Mountain (2003)

Written by Charles Franzier, directed by Anthony Minghella,

and starring Jude Law, Nicole Kidman, Renée Zellweger, Natalie Portman,

and Donald Sutherland

Local Connections

Jewish Soldiers in Blue & Gray (2011)

Portland Screening at the Oregon Jewish Museum on March 14

<http://www.ojm.org/>

Northwest Civil War Council

<http://nwcwc.org/>