



HISTORICAL SOCIETY
Genealogy Club
Est. 1985

The Castle Genie

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NEWSLETTER OF THE GENEALOGY CLUB

Passaic County Historical Society, Lambert Castle, Paterson, New Jersey

African American Soldiers in the Civil War

By the end of the Civil War, roughly 179,000 black men (10% of the Union Army) served as soldiers in the U.S. Army and another 19,000 served in the Navy. Nearly 40,000 black soldiers died over the course of the war — 30,000 of infection or disease. Black soldiers served in artillery and infantry and performed all noncombat support functions that sustain an army, as well. Black carpenters, chaplains, cooks, guards, laborers, nurses, scouts, spies, steamboat pilots, surgeons, and teamsters also contributed to the war cause. There were nearly 80 black commissioned officers. Black women, who could not formally join the Army, nonetheless served as nurses, spies, and scouts, the most famous being Harriet Tubman, who scouted for the 2nd South Carolina Volunteers.

Because of prejudice against them, black units were not used in combat as extensively as they might have been. Nevertheless, the soldiers served with distinction in a number of battles. Black infantrymen fought gallantly at Milliken's Bend, LA; Port Hudson, LA; Petersburg, VA; and Nashville, TN. The July 1863 assault on Fort Wagner, SC, in which the 54th Regiment of Massachusetts Volunteers lost two-thirds of their officers and half of their troops, was memorably dramatized in the film *Glory*.

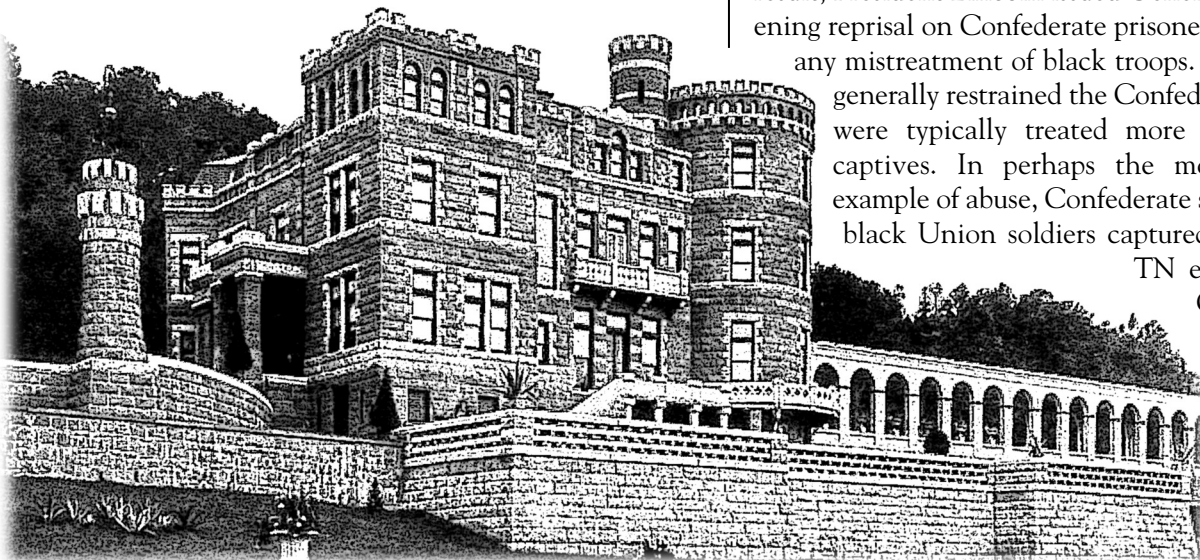
By war's end, 16 black soldiers had been awarded the Medal of Honor for their valor.

In addition to the perils of war faced by all Civil War soldiers, black soldiers faced additional problems stemming from racial prejudice. Racial discrimination was prevalent even in the North, and discriminatory practices permeated the U.S. military. Segregated units were formed with black enlisted men and typically commanded by white officers and black noncommissioned officers. The 54th Massachusetts was commanded by Robert Shaw and the 1st South Carolina by Thomas Wentworth Higginson — both white. Black soldiers were initially paid \$10 per month from which \$3 was automatically deducted for clothing, resulting in a net pay of \$7. In contrast, white soldiers received \$13 per month from which no clothing allowance was drawn. In June 1864 Congress granted equal pay to the U.S. Colored Troops and made the action retroactive. Black soldiers received the same rations and supplies. In addition, they received comparable medical care.

The black troops, however, faced greater peril than white troops when captured by the Confederate Army. In 1863 the Confederate Congress threatened to punish severely officers of black troops and to enslave black soldiers. As a result, President Lincoln issued General Order 233, threatening reprisal on Confederate prisoners of war (POWs) for any mistreatment of black troops. Although the threat generally restrained the Confederates, black captives were typically treated more harshly than white captives. In perhaps the most heinous known example of abuse, Confederate soldiers shot to death black Union soldiers captured at the Fort Pillow,

TN engagement of 1864.

Confederate General Nathan B. Forrest witnessed the massacre and did nothing to stop it.



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Club News

The Passaic County Historical Society Genealogy Club holds meetings 10:00 a.m. at Lambert Castle Museum on the second Saturday of the month from September through May (unless otherwise specified).

Meeting dates for the 2011 year are as follows:

Saturday, October 8, 2011

Writing Your Family History – presented by Tony Lauriano. How to write an interesting family history for future generations including social history, family stories, photos, etc.

Saturday, November 12, 2011

(Meeting will be held at the Hawthorne Library at 345 Lafayette Ave., Hawthorne.)

Preserving Old Photographs and Documents – presented by Billy Neumann.

Saturday, December 10, 2011

(Meeting will be held at the Hawthorne Library at 345 Lafayette Ave., Hawthorne.)

Annual Holiday Brunch and Silent Auction

For more information about any of these events, please contact the PCHS office at 973-247-0085 extension 200.

Passaic County Historical Society Genealogy Club

Lambert Castle, Valley Road, Paterson, New Jersey 07503
(973) 247-0085 • FAX (973) 881-9434

OFFICERS

President	Annita Zalenski
Vice President	Judi Bonzkowski
Recording Secretary	Pat Van Steyn
Treasurer	Marie Mahler
Corresponding Secretary	John Koontz

All Members are invited and encouraged to submit material for publication in *The Castle Genie*. We will try to publish at least a portion of everything we receive. Information is published as submitted and has not been verified. Material will be printed as space permits. When information is extracted from another publication, please give proper credit.

Send material to: Passaic County Historical Society Genealogy Club
Lambert Castle, 3 Valley Road, Paterson, New Jersey 07503

For Membership information, please contact the PCHS office at 973-247-0085.

Civil War *cont. from page 1*

The above information was extracted from:
<http://www.archives.gov/education/lessons/blacks-civil-war/>

African American Civil War Veterans Buried in Passaic County

Note: an asterisk * next to a surname indicates service in multiple regiments, ships or branches

- BERRY*, THOMAS, Pvt, Btty 1, 11th U.S. CHA, 10/9/1911, Laurel Grove Cemetery, Totowa
- BRADFORD*, PETER, Sgt, Btty M, 11th U.S. CHA, 5/17/1899, Laurel Grove Cemetery, Totowa
- BRINKERNUFF*, SAMUEL, (aka: Brinkerniff, Samuel) Pvt, Btty G, 11th U.S. CHA, 4/10/1911, Laurel Grove Cemetery, Totowa
- BROCAR, PETER, Pvt, F, 29th CT Inf, DoD unknown, Holy Sepulchre Cemetery, Totowa
- BYARD*. SYLVESTER, (aka: Baird, Sylvester) Corp, Btty 1, 11th U.S. CHA, 11/22/1920, Laurel Grove Cemetery, Totowa
- COOPER, JOSHUA W., Pvt, H, 25th U.S. CT, DoD unknown, Cedar Lawn Cemetery, Paterson
- CURVEY, PETER, Pvt, F, 26th U.S. CT, 12/8/1912, Laurel Grove Cemetery, Totowa
- HOSEY*, ROBERT, (aka: Smith, John) Pvt, E, 117th U.S. CT, 1/11/1940, Laurel Grove Cemetery, Totowa
- KIREKER, CHARLES F., Lt Col, 116th U.S. CT, 4/19/1910, Cedar Lawn Cemetery, Paterson
- O'REILLY*, THOMAS PHILIP, Bvt Col, 116th U.S. CT, 1/6/1906, Holy Sepulchre Cemetery, Totowa
- PETERSON, SOLOMON, Pvt, A, 20th U.S. CT, 1908, Laurel Grove Cemetery, Totowa
- ROBINSON, JOHN, Pvt, 1 25th U.S. CT, 4/29/1909, Cedar Lawn Cemetery, Paterson
- SEBRISKIE, SAMUEL, (aka: Zebrisky, Samuel) Pvt, D, 29th CT Inf, 12/3/1904, Laurel Grove Cemetery, Totowa
- SISCO, WILLIAM, Pvt, H, 127th U.S. CT, 10/ /1904, Laurel Grove Cemetery, Totowa
- THOMAS, JAMES E., Sgt, G. 20th U.S. CT, 12/21/1924, Cedar Lawn Cemetery, Paterson
- VAN RIPER, ALLEN, Pvt, H, 127th U.S. CT, DoD unknown, Laurel Grove Cemetery, Paterson
- WALKER*, GEORGE D., Capt. A, 33rd U.S. CT, 7/9/1902, Laurel Grove Cemetery, Totowa
- WALLACE, CHARLES I., Corp, B, 20th U.S. CT., 3/ /1904, Laurel Grove Cemetery, Totowa

Chaplain Francis E. Butler

Rev. Francis (Frank) E. Butler, of Paterson, Chaplain of the 25th Regiment, New Jersey Infantry, was an 1857 graduate of Yale University. Prior to serving in the Union Army, he was the pastor of the First Congregational Church of Paterson. Rev. Butler died on May 4, 1863, during the Siege of Suffolk, a battle that was fought around Suffolk, Virginia, from April 11 to May 4, 1863. He was shot and killed while trying to alleviate the sufferings of wounded soldiers and is buried in Cedar Lawn Cemetery. The GAR Chaplain Butler Post 35 was named in his honor.

On July 22, 1874, President Ulysses Grant and Secretary of the Navy, George Maxwell Robeson, attended the New Jersey Reunion of the Grand Army of the Republic held in Paterson. When addressing the large assembly of Civil War Veterans and sharing his memories of Rev. Butler, Secretary Robeson said, *"...and I remember that fair-haired young man, who went out from Paterson with the Twenty-fifth New Jersey from the post which I had then the honor of commanding, and I remember how, on the deck of that boat, as he bid his last farewell to New Jersey, I took him by his hand with his own family, and then he went to meet his death upon the banks of the Blackwater."*

The greatest influx of chaplains serving during the Civil War came with the calling up of troops from the States. According to the old militia laws, each regiment was to have a chaplain. On 22 July 1861, when 500,000 volunteers were called to the colors, there was a clear need for more chaplains. Appointment was vested in the regimental commander on a vote of the field officers and company commanders. A chaplain had to be a regularly ordained minister of a Christian denomination and received the pay and allowances of a captain of cavalry.

Union Chaplains

- Had authorized uniforms
- Pay of \$100 a month
- Received two rations a day
- Received forage for a horse
- Alloted stationery
- Could request extra clothes or shoes
- Received tentage
- No training
- No supervision
- No ecclesiastical supplies

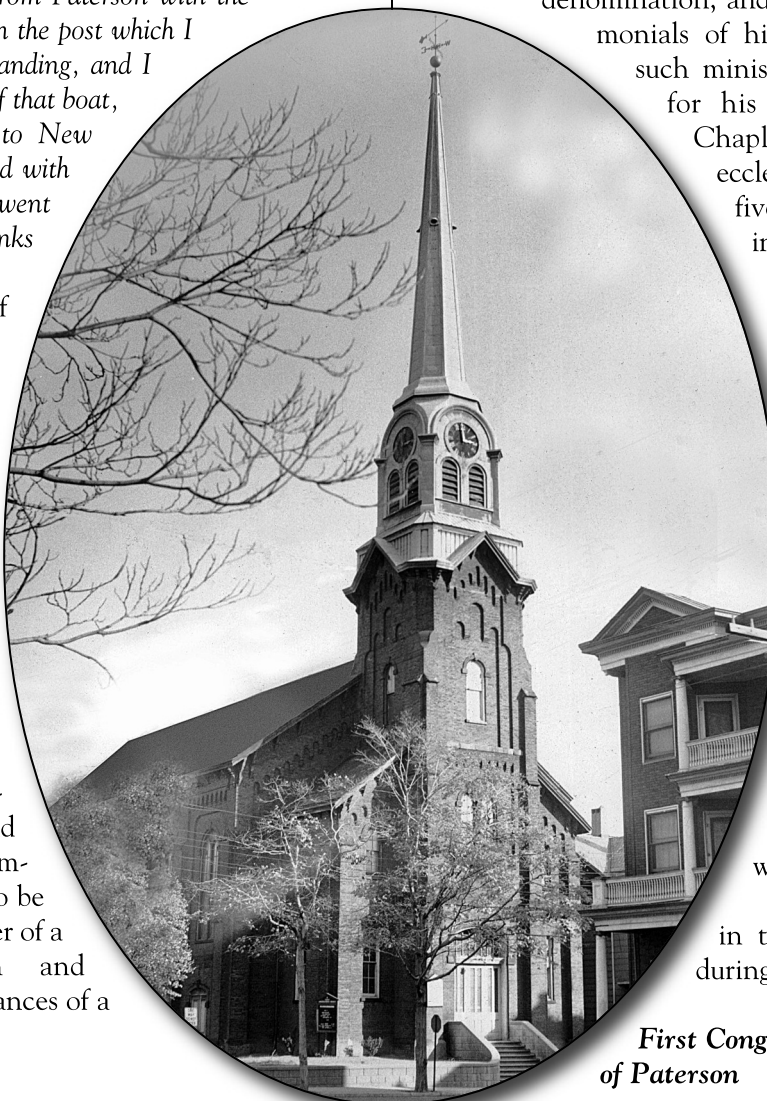
Confederate Chaplains

- Had no authorized uniforms
- Pay of \$50-80 a month
- Had no specific duties
- No training
- No supervision
- No ecclesiastical supplies

Beginning in July of 1862, Congress decreed that "No person shall be appointed a chaplain in the U.S. army who is not a regularly ordained minister of some religious denomination, and who does not present testimonials of his present good standing as such minister with a recommendation for his appointment as an army Chaplain from some authorized ecclesiastical body, or not less than five accredited ministers belonging to said denomination."

This act changed the 1861 wording from "some Christian denomination" to some "religious denomination," thereby allowing Jewish chaplains to be commissioned in the U.S. Army – for the first time in American history. Four Jewish chaplains served in the Union armies, two of those in hospitals. There were no Jewish chaplains known to have served in the Confederate armies, although there were Jewish physicians who aided the Confederacy.

Sixty-six chaplains died in the service of their country during the Civil War.



*First Congregational Church
of Paterson*

Funeral Customs of Olden Days

By Dr. William H. Rauchfuss

The following article was published in the Paterson News in 1927, (exact date unknown).

Dr. Rauchfuss was a local historian with a vast knowledge of the history of Paterson and the surrounding area.

Many years ago, his weekly columns were cut from the newspaper, mounted on brown kraft paper, and filed at the PCHS.

**“The young may,
the old must,
die.”**

The above is a startling assertion, usually taken from the Dutch. Its truth is not to be challenged, but after all, what of it? So many worry, worry, worry, about the next world, but when one does the very best he can, then the next world need not be worried about

In the early times, the undertakers had no such things as ice or preservatives for the bodies, the result being that an early interment was essential. Now, with the advancement of the mortuarian's profession, a body may be kept for an indeterminate period, comparatively.

So far back as the time of our own grandfather, if a burial occurred in the summer time, it was customary for the mourners to carry some strong-scented flower, tansy, for instance, to overcome the odor that arose from the corpse. That sounds gruesome, but it is a fact nevertheless, and that occurred right here in Paterson, many times in the long ago.

When a death occurred, the clocks were stopped, and the mirrors were covered with a white cloth. In some neighborhoods there was an “aansprekker,” whose office it was to go from farm to farm and announce to the relatives and friends that a death had happened, and to bid them to the funeral. In other localities this sad errand was performed by some friend of the family (nowadays we telephone all the relatives and friends). Furnished with a “dood-ceel” or list of those to be invited, he would go from place to place on horseback and gravely announce, for instance; “Frederick is dead, and you are invited to the funeral tomorrow afternoon at one o'clock.” This was said in Dutch in the long ago, for it was a Dutch settlement, remember.

There were none of the modern appliances for preserving bodies, and burial took place within twenty-four or forty-eight hours after death, as a rule. This was another reason why it was essential for people to have their “doodkleder” (death clothes or grave-clothes) ready always; as children grew up they used these garments for every-day wear, and prepared new ones for their larger growth. The “doodkist,” or coffin was hastily put together by the nearest carpenter, or by the “doodgraver” (sexton) and at the

appointed hour the dominie arrived at the house, where the funeral service took place. Reverently then did some of the stout friends or neighbors of the deceased lift the coffin upon their shoulders, or carry it on a bier, cover it with the “doodkleed,” or pal, owned by the church and supplied for the occasion. Slowly and solemnly the relatives and friends followed on foot to the burying ground, often on a home farm, and there the final ceremonies occurred. Many of those assembled might have driven or walked many miles to attend the funeral, and accordingly, it was the custom to have a bountiful “doodmaal” (dead-meal) prepared, where at the “funeral baked meats” were set forth for the refreshment of the guests. Liquor was also provided without stint upon such occasion.

Funerals Were Cheap

There is an ungrammatical saying that talks loud, “Times ain't what they used to was!” Of course, it means that times are so different that the comparison is startling. The burial expenses of today are so high that many “are afraid to die.” If one has not the wherewithal he finds himself greatly embarrassed. For instance, to show how our forefathers had it different we may recite a few instances:

Dominie Van Driessen of the Acquackanonk Church, lost his wife. The church paid the expenses of the funeral. But they were so small that they were no burden, comparatively.

Aside from the outlay for entertaining friends, funerals were far less expensive in the former days than now. For one thing, burial lots cost less. Thus, we read in the Totowa Church records, June 21, 1813:

“At a meeting of the Dutch consistory of the totoway church have unanimous A greed that Every Person is to Pay for Laying and to Be Bayried in this Church yard, to Pay the Sum of for Twelve years and upwards is to Pay the Sum of one Dollar and under Twelve years the Sum of fifty cents.”

A Few Examples

Gerbrandt Van Houten, of Totowa, whose personal estate was inventoried and appraised April 7, 1789, at \$996.93 was buried at an expense of only \$10.43.

When Cornelis Westervelt, of Wagaraw, died in 1816, although he left a large estate, his funeral expenses were

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Funeral Customs *cont. from page 4*

but \$17.62. Richard Berdan was paid \$4.50 for making a coffin; Albert Van Saun, sexton, “voorlaeser”, etc., charged \$4.00 for services, and Adrian Van Houten’s bill for funeral expenses was \$9.12. As Adrian Van Houten kept a grocery, it is probable that he contributed liquid refreshments for the funeral party. In December, 1816, Mr. Van Saun charged Dr. Marvin \$3.00 for burying his wife and \$2.00 for burying his child. Certainly the people in those days could not be charged with wasteful extravagance in the matter of funeral expenses.

No Monuments Long Ago Here

No stone in this vicinity was suitable for monuments, and the people could not afford the Connecticut brown-stone; accordingly, the oldest tombstone in Acquackanonk churchyard dates no further back than 1737, (nearly two hundred years ago) more than half a century before the settlement began. Prior to that date rude bits of field stone only were used to mark the graves of the departed, sometimes with initials scrtched on the surface, but for the most part with no attempt at inscription.

Burial Places

The old graveyards of Paterson have been obliterated. What a shame! The oldest of all, which was situated [at the] corner of Ryle avenue and the Valley of the Rocks, was the resting place of the oldest of Paterson’s settlers. Many times the writer passed through it and read the names and dates on the old sandstones used as “tomb stones.” The dates were in the 1700’s. The bodies were removed (as far as known) and placed elsewhere. It is too bad we have not the records of all the ones who were laid away in this old place. The records would be of great value now.

Up at Saddle River there is an old burial place that is well known, especially to our “Jersey Dutch” relatives hereabouts. Some of the epitaphs are very interesting. These wordings in time past were rather doleful, but today we have just the name and dates of birth and deaths as a rule.

Some of these at Saddle River were:

“Fret not for me, my parents dear,
I am not dead but sleeping here;
My debt is paid, the grave is free
Prepare yourselves and follow me”
(This was for a little one six years old),

Another one is:

“Ah! is he gone, such lovely flower,
A victim to the grave?
None should oppose the hand of death,
Nor could his beauty save.”

Odd Epitaphs

Our forefathers, in a certain epoch, had the most gruesome carvings on their grave-stones. On the top part of the old sandstones, there was a face, apparently an angel, which represented Heaven. Many had the skull and crossbones – just think of that! But that is not all: the verses were of a sad and “hellish” reference, and many seemed to take delight in the apparent small chance of this or that one.

Then again, it was customary for a verse or two, as many knew little of poetry, or the knack of rhyming, so to make a verse “fit” the most awful grammar and construction was used. Any old word would do to make it rhyme.

The following is one of the common verses found in many old graveyards:

“Behold and see as you pass by,
What you are now – so once was I,
Remember than when this you see,
Prepare for death and follow me.”

On a tombstone somewhere in New Jersey appear the following:

“Reader pass by! Don’t waste your time
On bad biography, and better rhyme;
For what I am this crumbling clay insures,
And what I was, is no affair of yours.”

At times the profession or following of a person was described; or there might be a little narrative of something rather touching, such as:

“Found dead – dead and alone;
There was nobody near, nobody home,
When the outcast died on his pillow stone –
No mother, no brother, no sister dear,
Not a friendly voice to soothe or cheer,
Not a watching eye or a pitying tear.
Found dead – dead and alone –
In the roofless street, on a pillow of stone.

A bit of satirical philosophy would often be found, for instance:

Reader, I have left a world in which
I had a world to do;
Sweating and fretting to be rich –
Just such a fool as you.”

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Funeral Customs *cont. from page 5*

Here is a descriptive epitaph:

"Here lies Elizabeth Wise.
She died of thunder from Heaven
In 1777."

Here is the shortest epitaph on record:

"Thorpe's Corpse."

The following is very frank, even if it is a bit ungrammatical:

"She lived a life of cirtue,
and died of the cholera morbus,
caused by eating green fruit,
in the full hope of a glorious immortality,
at the early age of twenty-four,
Reader, go and do likewise."

This is an "unrhymed rhyme":

"Here is the grave of Daisy Bell.
I certainly hope she has gone to Heaven."

"Out West" there was a style all its own.

We find in San Diego:

"This yere is saked to the memory of
William Henery Shraken, who cam to his
deth being shot with Colt's revolvers –
one of the old kind, brass mounted –
and of such is the kingdom of Heaven."

In Ireland this was found:

"Here lies the body of Patrick Round
Who was lost at sea and never found."

In Scotland this appears:

"Here lies the body of Alexander MacPherson,
Who was a very extraordinary person;
He was two yards high in his stocking feet,
And kept his accoutrements clean and neat.
He was slew
At Waterloo.
Plumb through
The gullet; It went in at his throat
And came out at the back of his coat."

This appears at Plymouth, Mass. graveyard:

"Here lies Tommy Jones
Who died at the age of ten;
Had he lived, the good Lord only knows,
What he might have been."
(Who Knows?)

Another one up these shows the tombstone of an old sea captain, who, it was rumored, had had two wives. One wife whom he pre-deceased, claims she was the first and only wife that he could have had, and has cut on her stone her history and the statement that she was the wife of Captain Brown, and had the stone cutter engrave a hand on his stone pointing to her tombstone so that the world would know just whose wife she really was, and where her beloved husband was buried.

Up at the "Van Blarcom" cemetery, called the "Union Cemetery" at Wyckoff, where generations of that family lie sleeping, appears a peculiar epitaph. The story is that a woman went to visit her mother in the country. The mother was ill; but the daughter fell sick and died. So, on her tombstone appears this:

"I went to the country to see my mother;
Death took me instead of a mother;
As I am now, so you will be;
Prepare for death and follow me."

There is a peculiar wording in the following:

"Stranger, stop as you pass by;
As you are now, so once was I.
As I are now, so you will be,
Prepare for death and follow me."

A story of a young lady who went visiting but this is what happened:

"Here lies the body of Sally Trent;
She kicked up her heels and away she went."
(This was seen at Milford. Conn.)

Another epitaph appears in the Van Blarcom burying ground. Two men went hunting; one shot the other accidentally killing him, and the epitaph ends with the following:

"In this world is no reprieve.
I was shot in an instant like a thief."

cont. on page 7

Funeral Customs *cont. from page 6***Epitaphs in Jocular Vein**

A Faithful Fireman

"Here lies a brave fireman;
Although he's dead,
At his duty he'll remain."

Another one:

A Long Sleep
"Underneath the sod
Lies Jacob Klooper;
He went to sleep
And never awoke from his stupor."

Here is one that is appropriate for

"Safety First"
"Here rests the body of Peter Kneff,
Am sorry to say he was very deaf,
A train came along;
He didn't hear the gong;
Now he's singing a heavenly song."

Why Did He Die?

"Here lies the body of a man who was clever.
If he hadn't died he would have lived forever."

"Still Weaving"

"Here lies the body of a hatband weaver;
He worked at his loom just like a beaver;
He wove the silk into a pretty band,
And now he weaves in a better land."

"Watch Your Step!"

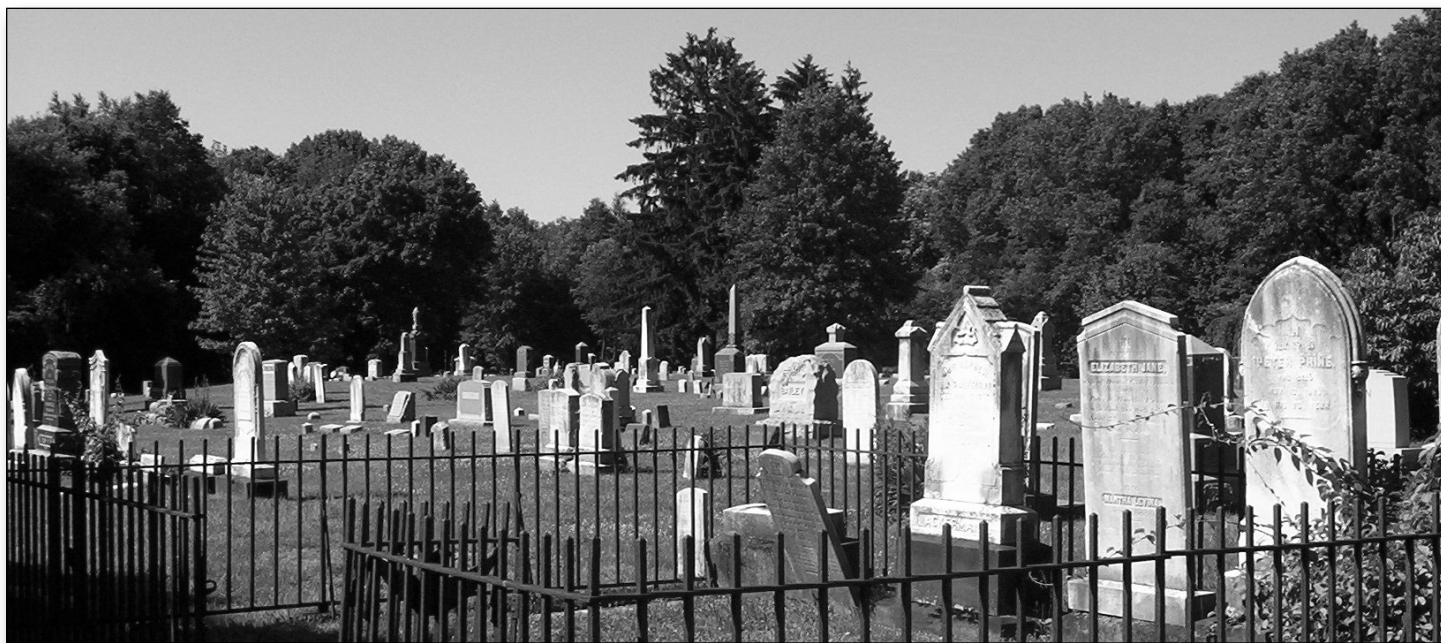
"Here lies the body of a guy named Deen,
Whose eyesight wasn't so very keen;
He missed his step he fell in a hole
And now we pray for the repose of his soul."

"Some Cook"

"Dear Pilgrim, stop and take a look!
Underneath this tombstone lies a cook;
She could cook so well, and could eat no more,
She will cook her way to the heaven's door."

A Premature Blast

"Here lie the remains of dynamite Freezes;
We shall miss him; may he rest in pieces."



A view of the Preakness Reformed Church Cemetery in Wayne, NJ, one of Passaic Counties older cemeteries which contain many of the counties early settlers.

