

VHP 5/5/6  
NHP 5/5/6

United States Department of the Interior  
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES  
REGISTRATION FORM**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

**1. Name of Property**

historic name Hebrew Cemetery

other names/site number Hebrew Burying Ground DHR 127-6166

**2. Location**

street & number 400 Hospital Street N/A not for publication  
City or town Richmond vicinity \_\_\_\_\_  
state Virginia code VA county Independent City code 760 Zip 23219

**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X nomination      request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets      does not meet the National Register Criteria. I recommend that this property be considered significant      nationally X statewide      locally. (      See continuation sheet for additional comments.)

[Signature] Date \_\_\_\_\_  
Signature of certifying official  
**Virginia Department of Historic Resources**  
State or Federal agency and bureau

5/22/06

In my opinion, the property      meets      does not meet the National Register criteria. (      See continuation sheet for additional comments.)

Signature of commenting or other official \_\_\_\_\_ Date \_\_\_\_\_  
State or Federal agency and bureau \_\_\_\_\_

**4. National Park Service Certification**

I, hereby certify that this property is:

- entered in the National Register
- See continuation sheet.
- determined eligible for the National Register
- See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register
- other (explain): \_\_\_\_\_

Signature of Keeper \_\_\_\_\_

Date of Action \_\_\_\_\_

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### 5. Classification

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**Ownership of Property** (Check as many boxes as apply)

- private  
 public-local  
 public-State  
 public-Federal

**Category of Property** (Check only one box)

- building(s)  
 district  
 site  
 structure  
 object

**Number of Resources within Property**

Contributing	Noncontributing
<u>  1  </u>	<u>  0  </u> buildings
<u>  1  </u>	<u>  0  </u> sites
<u>  0  </u>	<u>  0  </u> structures
<u>  0  </u>	<u>  0  </u> objects
<u>  2  </u>	<u>  0  </u> Total

Number of contributing resources previously listed in the National Register   0  

Name of related multiple property listing (Enter "N/A" if property is not part of a multiple property listing.)   N/A  

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### 6. Function or Use

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**Historic Functions** (Enter categories from instructions)

Cat: Funerary Sub: Cemetery

**Current Functions** (Enter categories from instructions)

Cat: Funerary Sub: Cemetery

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### 7. Description

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**Architectural Classification** (Enter categories from instructions)

Romanesque Revival (building)

**Materials** (Enter categories from instructions)

foundation   brick (chapel)    
roof   slate    
walls   brick    
other   granite, sandstone, marble, zinc alloy (gravemarkers)  

**Narrative Description** (Describe the historic and current condition of the property on one or more continuation sheets.)

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### 8. Statement of Significance

**Applicable National Register Criteria** (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- X A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- X C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield information important in prehistory or history.

**Criteria Considerations** (Mark "X" in all the boxes that apply.)

- X A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or a grave.
- X D a cemetery.
- E a reconstructed building, object or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years. (small portion of cemetery)

**Areas of Significance** (Enter categories from instructions)

Religion; Social History; Ethnic History (Jewish)

**Period of Significance** 1816-1956

**Significant Dates** 1816/1817; 1898; 1911

**Significant Person** (Complete if Criterion B is marked above) n/a

**Cultural Affiliation** Jewish

**Architect/Builder** James Dimmock (mortuary chapel)

**Narrative Statement of Significance** (Explain the significance of the property on one or more continuation sheets.)

### 9. Major Bibliographical References

#### Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

#### Previous documentation on file (NPS)

- preliminary determination of individual listing (36 CFR 67) has been requested.
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_

#### Primary Location of Additional Data

State Historic Preservation Office  
 Other State agency  
 Federal agency  
 Local government  
 University  
 Other

Name of repository: Beth Ahabah Museum and Archives, 1111 West Franklin Street, Richmond, Va. 23221

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**10. Geographical Data**

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Acreage of Property 8.399 acres

UTM References (Place additional UTM references on a continuation sheet)

Zone	Easting	Northing	Zone	Easting	Northing
1	<u>18</u>	<u>285362</u>	<u>4158903</u>	2	_____
3	_____	_____	4	_____	_____

\_\_\_\_ See continuation sheet.

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**Verbal Boundary Description**

**Boundary Justification** (Explain why the boundaries were selected on a continuation sheet.)

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**11. Form Prepared By**

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name/title: \_\_\_\_\_

Organization: Margaret and John Peters date December 2, 2005

street & number: 612 W. Franklin Street telephone 804-644-0980

city or town Richmond state VA zip code 23220

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**Additional Documentation**

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Submit the following items with the completed form:

**Continuation Sheets**

**Maps** A USGS map (7.5 or 15 minute series) indicating the property's location.

A sketch map for historic districts and properties having large acreage or numerous resources.

**Photographs** Representative black and white photographs of the property.

**Additional items** (Check with the SHPO or FPO for any additional items)

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**Property Owner**

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(Complete this item at the request of the SHPO or FPO.)

name Hebrew Cemetery Company of Richmond c/o William B. Thalhimer III

street & number 111 West Franklin Street phone 804-353-2668

city or town Richmond state VA zip code 23220

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**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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**Hebrew Cemetery  
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**7. Summary Description:**

The Hebrew Cemetery in Richmond, Virginia, was founded in 1816 and is located on Shockoe Hill at the north end of Fourth Street. The 4.733-acre 19<sup>th</sup>-century portion of the cemetery lies adjacent to the 1861 Richmond Alms House on the north side of Hospital Street. The 3.666-acre portion of the cemetery acquired in the 20<sup>th</sup> century is located immediately across Hospital Street from the older section adjacent to the city-owned Shockoe Cemetery. The cemetery's dramatic setting, visible from Interstate 64 as one enters the City from the northeast, occupies 8.4 acres of land, having been expanded in 1871, 1880, 1886, 1896, 1911 and 1998. The site provides an excellent example of the block and grid cemetery plan in a park-like setting. Founded in a period when most American cemeteries were beginning to become more ornate and more emotional in their appeal, the Hebrew Cemetery stands as monument to traditional Jewish simplicity and uniformity in the 19<sup>th</sup> century. With the advance of the Victorian Period with its Romantic attributes and the acculturation into a predominantly Christian society, the cemetery reveals an expanded use of symbolism accompanied by more elaborate and ornate monuments. Much of the iconography remains essentially Jewish, but there is evidence as well of forms and symbols that epitomize the American cemetery in general during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. One unique attribute of the cemetery is the section, surrounded by an extraordinary iron fence, where thirty Jews who fought and died for the Confederacy were re-interred.

**Detailed Description**

The Hebrew Cemetery in Richmond, Virginia, is located at 400 Hospital Street on Shockoe Hill at the north end of Fourth Street. It occupies approximately 8.4 acres adjacent to the Richmond Alms House (National Register, 1981) and Shockoe Cemetery (National Register, 1991)<sup>1</sup> and contains approximately 2600 burials. The original parcel consisting of approximately one acre is located on the north side of Hospital Street on the western side of North Fifth Street. It was acquired in 1816. In 1871, 1880, and 1896 this parcel was expanded by three separate additions on its western boundary. In 1886, a parcel located at a slightly lower elevation and below the crest of the hill to the north of the original cemetery, was added to the northern boundary of the cemetery, extending it to Bacon Quarter Branch along the present CSX railroad right-of-way. The cemetery is bounded on the west by the 1861 City Alms House, on the south by Hospital Street, on the East by Fifth Street and on the north by the right-of-way of the CSX Railroad. A

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black iron fence set atop a brick wall painted white borders the northern portion of the cemetery along Hospital Street. The western boundary and part of the northern boundary are defined by a stepped brick wall, topped with coping brick, which may have been constructed in connection with the building of the 1861 City Alms House. An additional parcel was acquired ca. 1911, and the cemetery expanded once more in 1998 on that portion of the south side of Hospital Street that occupies the block between Fourth and Fifth Streets and lying just across Fourth Street from the Shockoe Cemetery. The 1911 section is enclosed with a brick wall; the 1998 section is enclosed with an iron fence with brick piers.

The oldest portion of the cemetery is laid out in a grid plan, with most family plots defined by low concrete or stone curbing, some of it quite elegant. Seven plots are bounded by ironwork that ranges from the simple to the ornate. A small network of paved roads with two motor entrances on Hospital Street serves this portion of the cemetery. Brick pathways separate the fifty-four sections of this portion. The 20<sup>th</sup>-century section of the cemetery is also defined with paved roads and brick walkways. The chapel, a Romanesque-style building designed by Richmond architect M. J. Dimmock, stands on the north side of Hospital Street near its intersection with Fourth Street. It replaced an 1817 structure, known as a "matahar house" that was removed when the City re-graded and lowered the elevation of what is now Hospital Street in 1897. The "matahar house" was where bodies were prepared for burial. The cemetery is well preserved and well maintained and is generally considered to provide the city's best example of a block and grid plan in a park-like setting.<sup>2</sup> There is no evidence of a comprehensive landscaping plan, and there are relatively few trees. Yet the elm, cedar, magnolia, arborvitae and a Japanese maple that distinguish and beautify the grounds are noteworthy and mature. Boxwood and other small shrubs appear to have been placed randomly by the owners of individual plots. A bronze plaque at the main entrance to the cemetery on the wall of the chapel was put in place ca. 1916 to mark the centennial of the historic burial ground.

The earliest burial site in the cemetery is that for Benjamin Wolfe, who died in 1817/1818 after having led the group that established the cemetery in 1816. This site is marked with a table tomb with inscriptions in both Hebrew and English. When the stone was replaced ca. 1915, language was added to identify the site as the earliest in the cemetery. Most of the early stones in this portion of the cemetery are sandstone, which with the passage of time, tends to erode with the inscriptions becoming less legible.<sup>3</sup> The majority of the early stones are simple, stele-style markers bearing inscriptions in both English and Hebrew, some only in Hebrew. There are a

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limited number of chest tombs. The use of symbols is quite limited. The Hebrew Cemetery was founded at a time when the American cemetery was undergoing a transition from the relatively simple stones found in the Colonial and Early National Period to the more ornate symbols and elaborate carvings of the Romantic Period. Nonetheless, until well past the midpoint of the 19<sup>th</sup> century, the stones in the Hebrew Cemetery preserved a dignified sense of simplicity and uniformity, which was important to the Jewish belief that everyone was equal in death. The use of elaborate symbolism simply would have been inappropriate.

A representative number of the stones have the dates written in Hebrew according to the Jewish calendar, which starts with the creation of the world (2005 would be 5765). This practice was followed less frequently with the passage of time. Almost all of the stones bear the Hebrew symbol for the words *po nikbar* and *po nitman*, which mean “here lies,” a practice that continues to some extent to the current day. Particularly during the 19<sup>th</sup> century, the stones record the native countries of the deceased, including Germany, Bavaria, Holland, Russia, England and Prussia.

By the late 19<sup>th</sup> century, the stones had become much more diverse. Marble was being used more frequently for gravestones, and there is one example of a zinc alloy monument (oftentimes inaccurately identified as “white bronze”). In the original part of the cemetery, there are excellent examples of columns, broken columns, obelisks, arches, tree monuments, exedrae (benches), pedestal monuments, scroll monuments, bedstead (or “cradle” graves) and even a barrel tomb. There are at least a half-dozen impressive “tree” monuments, the most touching of which marks the grave of seven-year-old Abraham Hutzler, where the footstone is a tree stump with a book bag hanging from it. The tree, or “Tree of Life,” is a traditional symbol in Judaism that stands for the Torah, the first five books of the Hebrew Bible. Likewise, incorporation of the scroll or its use in the form of the monuments refers to the Torah, because it was written on parchment on scrolls and read from them in the synagogue.

During this period, it was not unusual for the stone carvers to sign their work. The number of signatures in the Hebrew Cemetery is quite limited, but the signatures of some of Richmond’s leading carvers appear there, including: John W. Davies, William Miller, J. H. Brown, Rogers and Miller, James W. Wallen, Wallen & Wray, J. B. Sands and Wilson & Sands. One signature indicates that the stone came from Baltimore.

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While the Hebrew vocabulary of symbols is much more limited than the Christian, there are

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representative examples of traditional Jewish symbols, including: the water jug and washing bowl, symbol of the Levites who “according to scripture were responsible for cleaning the hands of the Temple priest;”<sup>4</sup> the *Cohanin* with two hands with thumbs and forefingers joined, the symbol of the tribe of Aaron, marking the graves of Cohns and Cohens; the *shofar*, the ram’s horn used to call the faithful to worship; and the Star of David, which appears infrequently in the original part of the cemetery. Throughout the cemetery, there are frequent examples of the Jewish custom of leaving pebbles on or around the tombstone. Scholars differ on the origins of this practice, but few question that it is related to the practice of using stones to memorialize a person or rock cairns to mark an important place. For a nomadic people who would not leave fragile materials at gravesites, rock mounds were common as grave markers in a sandy or rocky environment.<sup>5</sup> The most common explanation for this practice is that it is an act that shows that someone has come to visit and that the deceased has not been forgotten.

Interestingly, the Victorian period also resulted in the broad use of traditional romantic symbols typical of those found in cemeteries generally. Those symbols include flowers, plants, vines, leaves, palm leaves, ferns, a heart, anchors, urns, draped urns, lamb, willow tree and dove. The surprisingly extensive use of ivy, which clings and is eternally green, would attest to its popularity as a symbol of immortality and fidelity. There are at least two examples of hand symbols, one with a hand pointing to the sky and the other with hands joined together, usually considered a symbol of matrimony. There are also symbols that identify the deceased as members of fraternal and social organizations. Those include the compass and square emblematic of the Masons, which indicate the active participation and leadership roles played by members of the Jewish community in Richmond from the early years of the 19<sup>th</sup> century. There is at least one example of both the three links of chain indicative of membership in the Odd Fellows and the seal of the Woodmen of the World.

One of the largest monuments, located in a circle near the northern boundary of the cemetery, marks the burial plot for the Millhiser family, which was active in the community in both the tobacco and the retailing business. A row of smaller stones beside the large central monument, which mark individual graves, are carved in the shape of cash registers to reflect the retailing activity of the family. Distinctive, oval-shaped stones, often paired for a husband and wife, mark several burial sites, such as the grave markers for Flora and Isaac Hutzler. With the turn of the 20<sup>th</sup> century, granite became the predominate material used for gravestones in the Hebrew

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Cemetery, as was used elsewhere in America’s cemeteries.



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It is important to note what one does not find in the cemetery. First, with one exception to be noted later in this discussion and a small, late 19<sup>th</sup>-century stone with a tiny angel, there are no depictions of the human body. This is attributable to the important Judaic tradition that human beings not be represented in stone. As a rule, mausoleums were prohibited in traditional Judaism, because the body was supposed to be buried in the ground (“dust to dust”). There are no mausoleums in the Hebrew Cemetery, although, with the acculturation of Jews into a predominately Christian society, mausoleums can now be found in some other Jewish cemeteries.

The Hebrew Cemetery is noteworthy as well by reason of the enclosed plot where 30 Jewish soldiers who fought for the Confederacy were re-interred. This section of the cemetery, established under the auspices of the Hebrew Ladies Memorial Association in 1866,<sup>6</sup> is surrounded by an exceptional iron fence that is replete with military symbolism: crossed cavalry swords and the stacked rifles of the infantry designed as pillars topped by the caps of artillerymen. The ironwork was designed by Major William Barksdale Myers before 1873, but the manufacturer has not been identified. Tradition within the Beth Ahabah community has attributed the work to the Tredegar Iron Works, but there were a number of manufacturers of architectural ironwork in Richmond at that time. Although individual stone markers were removed from this plot in the 20<sup>th</sup> century, a bronze plaque records the names and states of those buried there.<sup>7</sup>

Only seven private plots in the original part of the cemetery are bounded by iron fences. The ironwork located there, however, is quite diverse. Several, probably the oldest, feature simple wrought iron. One features a Greek key motif in the design. Two plots are surrounded by chain suspended from cast iron posts. The most ornate ironwork appears at the B. Becher and S. Wise plot just north of the chapel. This ironwork features a willow and lamb design and a rose window gate. Its relatively late date (1879) suggests that it was patterned on an earlier design popular in the heyday of ornamental ironwork. The manufacturer cannot be identified.

Visually connected with this older section of the Hebrew Cemetery is the 3.666 acres parcel lying on the south side of Hospital Street. The northernmost part of this 1911 section, is enclosed with a stepped brick wall and is entered through an iron gate. The appearance of this section of the

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cemetery is consistent with 20<sup>th</sup>- century cemeteries generally where tombstones are made of granite with simple and relatively uniform inscriptions. Often there is a large granite marker

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with the family name, surrounded by smaller markers for individual family members. A number of stones in this section bear the Star of David, which is used much more extensively here than in the older portion of the cemetery across the street. This is believed to be attributable to the incorporation of the Star of David on the flag of the new state of Israel, founded in 1948. Large trees grace the perimeter of this portion of the cemetery. One of the more interesting burial sites is that of Sidney Lewis, noted Richmond philanthropist and business man, whose grave marker includes a sculpture of what appears to be an African man. This depiction of the human form, was permitted by the Hebrew Cemetery Committee as an exception to the rule, because it was deemed a piece of art associated with a life-long commitment to the arts by the person whose grave it marks.

The newest section of the Hebrew Cemetery, a triangular-shaped parcel which lies immediately adjacent and south of the 1911 section, was acquired in 1998. Only a few burials have taken place in this section. The large open grass-covered field is enclosed with a handsome brick pier and iron fence. The long brick wall of the Shockoe Cemetery immediately to the west is visible from both of the newer sections and borders the entire western boundary of both sections. The two more recent sections of the cemetery are included in this nomination as they are visually, physically and functionally directly related to the oldest portion of this historic cemetery across Hospital Street.

The two newer sections of the cemetery are well-maintained and in pristine condition. There are no inappropriate modern intrusions. The primary threat to the Hebrew Cemetery is on the northern bank of the oldest section where there was serious erosion during Tropical Storm Gaston. Efforts are underway to stabilize this portion of the historic burial ground.

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**8. Statement of Significance**

The Hebrew Cemetery, located at the north end of Fourth Street within the corporate limits of

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the City of Richmond, is significant under Criterion A as a fitting and tangible testament to the Jewish community of Richmond, which played a significant role in the City's history from the late 18<sup>th</sup> century to the present. The first burial was in 1818. The Hebrew Cemetery is the oldest active Jewish Cemetery in continuous use in the South.<sup>8</sup> It is also the oldest active cemetery in continuous use since its founding in the City of Richmond and was established in 1816 as a successor to the earliest Jewish burial ground in Richmond (1791) that had outgrown its small parcel at 21<sup>st</sup> and Franklin streets. The Hebrew Cemetery has been the final resting place for many Jews in the Richmond area, including a number of its leading merchants, civic leaders, and rabbis and their families. Notable among those buried there are a significant number of German, Dutch and Polish Jews who had immigrated to this country from Europe in the mid-19<sup>th</sup> century. Of special historical interest is the Confederate soldiers' burial section where, contemporary with their sisters throughout the South, the Hebrew Ladies Memorial Association in 1866 made arrangements for the re-internment of thirty Jewish soldiers from across the South who had fallen in battles around Richmond and Petersburg. According to some historians, this military burial ground may be one of the only Jewish military burial grounds outside of Israel.<sup>9</sup>

The overall simplicity of the early grave markers in the Hebrew Cemetery attests to the Judaic tradition of treating everyone equally in death. There are no mausoleums or statues which would not have been in keeping with Jewish tradition. The gravestones do, however, display various Jewish religious symbols and dates and inscriptions in Hebrew. By the midpoint of the 19<sup>th</sup> century, the grave markers and their decorative elements demonstrate that the Jewish community was very much a part of the Victorian culture in which they lived. Various representations of flowers, plants, vines, leaves, palm fronds, ferns and willow trees dominate the carvings on the grave stones. Tree monuments, are a traditional symbol for the Torah, the first five books of the Hebrew Bible. Some stones display various Masonic symbols, pointing to the acculturation of Jews into Richmond's predominantly Christian community.

The Hebrew Cemetery is also significant under Criterion C as a remarkable collection of funerary art and stones associated with Judaic culture, and arranged in a simple grid and block plan. The cemetery has retained integrity of its location and setting, with the 1861 Richmond Alms House on its western border, and the 1823 Shockoe Cemetery both across the street and

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adjacent to the 1911 expanded area of the Hebrew burying ground. A handsome, unaltered and well preserved Mortuary Chapel, designed by Richmond architect M. J. Dimmock and dating from 1898, stands in the cemetery. The Hebrew Cemetery's artistic significance is substantially enhanced by the exceptional 1873 iron fence that encloses the Civil War soldier's burial ground,

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designed by Richmond artist William Barksdale Myers. Under Criteria Consideration D, the Hebrew Cemetery, established by the first Jewish congregation in Virginia, is closely associated with the Jewish community in Richmond, and its evolution and its grave markers provide a powerful insight into Jewish culture from the early 19<sup>th</sup> to the mid- 20<sup>th</sup> century. It also displays the traditional characteristics of Jewish burial grounds in its essential simplicity and dignity of design of both the over all plan and in the individual burial markers. The period of significance ends at 1956, fifty year mark, since burials have continued to take place within the past fifty years and there is no other justifiable ending date.

### Historical Background

Few Jews immigrated to Colonial Virginia in the 17<sup>th</sup> and most of the 18<sup>th</sup> centuries, which is not unexpected as European Jews were more likely to be attracted to urban environments than to the predominantly rural areas of Virginia. Jews tended to come as individuals rather than in larger groups. This changed with the American Revolution and the establishment of the Commonwealth. The new capital at Richmond welcomed the Jewish merchants who ultimately would dominate the business scene in the city in the 19<sup>th</sup> century. Of the 171 white males enumerated in the 1790 census, 29 were Jews. It is likely that the primary reason for this was the enactment in 1786 of the Virginia Statutes of Religious Freedom that surely improved the status of Virginia's newest citizens.<sup>10</sup> Among the early group of Jews were Jacob I. Cohen and Isaiah Isaacs who had formed a business partnership in Richmond by 1781.<sup>11</sup> Other leaders in the late 18<sup>th</sup>-century Jewish community in Richmond included Jacob Mordecai, Solomon Jacobs, Benjamin Wolfe, and Joseph Darmstadt. Isaacs served on Richmond's original Common Council. Jacobs, Wolfe and Darmstadt were elected to subsequent councils, with Jacobs serving as recorder. During the late 18<sup>th</sup> and well into the 19<sup>th</sup> century, many Jews were active in leadership roles in Masonic orders including Israel Cohen, Marcus Elcan and Solomon Jacobs, and Gustavus Adolphus Myers who also was a member of the Common Council for 30 years and served as its president from 1843-1855.<sup>12</sup> Other noteworthy and active Jewish families in the city included the Levys, the Mordecais, and the Judahs. In 1790, when George Washington became president, the six Jewish congregations in America at the time "congratulated him on his

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elevation to the highest office in the nation." The newly formed Congregation Beth Shalome was named in this document as one of those six congregations.<sup>13</sup> Beth Shalome was organized by 1789 – the exact date is not certain because the congregation's records were destroyed in Richmond's Evacuation Fire in 1865. The first Jewish burial ground established by the fledgling

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congregation was a small parcel located on Franklin Street between 21<sup>st</sup> and 22<sup>nd</sup> streets, deeded to the congregation by Isaiah Isaacs on October 21, 1791. Although the founders of Beth Shalome, which means “House of Peace,” were predominantly German, it included some Spanish and Portuguese Jews as well, and the congregation elected to worship according to the Sephardic ritual that had its roots in Spain and along the Mediterranean rather than the Ashkenazic tradition whose roots were in northern Europe. One writer speculates that the choice of the Sephardic ritual was made because the five other Jewish congregations in the United States at the time followed that tradition, and the Congregation House of Peace “chose the ritual that would enable it to maintain the closest possible relationships with its nearest Jewish neighbors.”<sup>14</sup> Congregation Beth Shalome worshipped in a building on 19<sup>th</sup> Street between Grace and Franklin and was purported to be the “westernmost of Jewish communities” in the new nation at the time.<sup>15</sup>

By 1816, the tiny Jewish burial ground on Franklin Street was filled to capacity, necessitating a larger site to accommodate the growing Jewish population. Benjamin Wolfe, who by now was a member of Richmond’s Common Council, introduced a resolution dated February 18, 1816, subsequently adopted, stating:

“Resolved that Messers Benjamin Wolfe, Manual Judah, and Samuel Myers be appointed a committee to investigate the records of the Common Hall (e.g. the City land records) concerning the appropriation of some ground that was laid off for burying grounds, for the different religious societies some time back and that they use their endeavors to obtain said ground for this congregation.” Benjamin Wolfe, who chaired the committee, then presented to the Common Council “an ordinance of the Common Hall, appropriating a lot of ground to the congregation for a burying ground with a plat of the same.”

The resolution of the Common Council, dated May 20, 1816, states:

“Be it ordained by the President and the Common Council of the City of Richmond...that one acre of land belonging to the City of Richmond, lying upon Shockoe Hill, is hereby vested in the congregation called in Hebrew *Kahal Kadosh Beth Shalome*, in English *The Holy*

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*Congregation, House of Peace*, to be by them held and exclusively used as a burying ground, subject to the rites and laws, for that purpose and for that alone.”<sup>16</sup> According to Herbert Ezekiel, several bodies were moved from the old burying ground to the new one.

An examination of maps for this period, including the 1819 John Young “Map of Richmond,”

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does not show this area lying within the City's corporate limits. It is likely that the City had acquired land from Henrico County by 1816 at north end of Fourth Street for various public uses, primarily burial grounds and a poor house. Not until a much later expansion of Richmond's corporate limits in 1867 did this land become part of the City.<sup>17</sup> In a period when small graveyards and burying grounds in cities were filling to capacity, local officials were concerned about health issues associated with burial grounds being located in densely urban populated areas. It was common for local governments to establish burial grounds on their perimeters, which the City of Petersburg did when it initiated plans to acquire land for a municipal cemetery adjacent to Blandford Church in 1817,<sup>18</sup> and Richmond did in the early 1820s when it established Shockoe Cemetery. Subsequent uses of the City property are recorded on the Micajah Bates 1835 map show that the City Poor House stood to the west of the "Jews Cemetery" where the 1861 Alms House stands today. Two other burying grounds stood across Fifth Street to the east of the Jews Cemetery, including a "Grave Yard for Free People of Color," and a "Slaves" burial ground. Shockoe Cemetery, laid out in 1824,<sup>19</sup> and located on the south side of what later was known as Hospital Street, is portrayed as the "New Burying Ground." It should be noted that the use of the term "cemetery" did not come into general use until ca. 1830, and an 1853 map drawn by James Kelly continued to call the Hebrew Cemetery the "Jewish Burying Ground." The next time that the name "The Hebrew Cemetery" appears on an official map is the Ellyson Map of 1856. The Ellyson Map also depicts the City Hospital, a Powder Magazine, and the Negro Burying Ground. By 1873, the Hebrew Cemetery is again recorded as "Jewish Burying Ground," and both the "Alms House" and the "Colored Alms House" with Shockoe Cemetery called "Shockoe Hill Burying Ground." Deeds from the City to the Hebrew Cemetery Committee in the 1870s and '80s repeatedly refer to the "Hebrew Burying Ground." By 1890, the Hebrew Cemetery is called the "Jewish Cemetery." All of which confirm that the terms "cemetery" and "burying ground" were both in broad common use in the second half of the 19<sup>th</sup> century.<sup>20</sup>

The congregation accepted the land for a new burying ground and ordered that "four corner-stones with letters thereon be placed on the ground granted to this congregation." Unfortunately these stones are no longer visible today. A committee of the congregation was assigned the task

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of laying off the grounds, building a "matahar house," and "erecting a wall" to enclose the new graveyard.<sup>21</sup> The matahar house would have stood just east of the present mortuary chapel. Unfortunately no photographs or images of it survive. Its proximity to the burial ground would have been required as bodies were supposed to be buried within a very short time after death. It was used as a place where selected members of the Congregation would wash and prepare bodies

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for burial, using prescribed Jewish practices. The word *Tahara* refers to the ritual washing of the body, a practice that is rarely used by Reform Jews today. *Mat* or *Met* means *dead*. However, the early members of Beth Shalome were Sephardic Jews who would have followed more traditional practices.<sup>22</sup>

Ironically, the first burial in the new Jewish Burial Ground was Benjamin Wolfe who died in 1818. Herbert Ezekiel, who with Gaston Lichtenstein wrote the definitive history of the Richmond Jewish community, states that Wolfe died in 1817; however the stone which marks his burial site is inscribed with the death date as January 2, 1818. The present stone replaced the original one in 1916, and Ezekiel questions whether Wolfe's body actually rests under that stone since when Fifth Street was widened, some of the stones were moved back from the roadway. With the re-interment of bodies from the earlier Jewish burying ground, it is possible that some of the stones were rearranged. Ezekiel tells the story that when the congregation acquired the cemetery, Wolfe commented to Jacob Bloch, president of Beth Shalome, "that courtesy demanded that the president should be the first to be interred in the new grounds. To which Block quoted Scripture to the effect that he who digged (*sic*) a pit should be the first to fall into it."<sup>23</sup>

By the early 1840s, large numbers of northern European Jews were immigrating to Virginia and particularly to Richmond. Political upheavals in northern Europe made settling in the United States, where religious freedom prevailed, an attractive alternative for Jews in Holland, Poland, Russia, and particularly in Germany. An examination of inscriptions on the grave markers in the Hebrew Cemetery reveals that at least 160 of those buried there give the place of birth as "Germany," with by far the largest number coming from Bavaria in southern Germany. Twenty stones indicate a birthplace of "Holland" or Amsterdam, and another two dozen point to Prussia, Poland or Russia. The overwhelming proportion of the newcomers were *Ashkenazic* Jews, rather than Sephardic. Ashkenazic Jews adhered to a more Germanic tradition. Their religious practices were less traditional, and many of the new immigrants felt uncomfortable in the more conservative Sephardic practices at Beth Shalome. Notably, in the 1856 Richmond City

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Directory, Kaal Kadosh Beth Shalome was described as "Portuguese," and Kaal Kadosh Beth Ahabah as "German." This led to the founding of a new congregation, to be known as *Beth Ahabah* or "The House of Love," under the leadership of Myer Angle. Angle, (b. 1786; d. 1872) who was a native of Baden in Germany and was the first president of Congregation Beth Ahabah. Both he and his wife, Catherine (b.1804, d.1863) are buried in the Hebrew Cemetery.<sup>24</sup>

The congregation's first "long term spiritual leader was the scholarly Reverend Maximillian J.

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Michelbacher,” who died in 1879 and is also buried in the Hebrew Cemetery.<sup>25</sup> In 1843, Beth Shalome granted burial privileges in the Hebrew Cemetery to members of Congregation Beth Ahabah. Following some friction that arose between the two congregations, an agreement was reached in 1866 to place the cemetery under the control of a joint committee whose members would come from both congregations.<sup>26</sup>

The Hebrew Cemetery was the final resting place of many of the loyal Jews who fought for the Confederacy, among them Henry Adler who died in 1861 and was the first private in the Richmond Blues to fall in battle, and Marx Myers of the Richmond Grays, who fell at the First Battle of Manassas in 1862.<sup>27</sup> Myer Angle, the first president of Congregation Beth Ahabah, had six sons who served in the Confederate army, one of whom was killed in action. Isaac J. Levy, grandson of Jacob Levy one of the early Jewish leaders in Richmond, was killed at Petersburg, August 21, 1864. A testament to the devotion of the Richmond Jewish community was the formation in 1866 of the Hebrew Ladies Memorial Association. This group of women, like their counterparts in the Hollywood Ladies Memorial Association (Richmond) and the Ladies Memorial Association of Petersburg who were responsible for reburial and memorialization of thousands of those killed in battle, dedicated hard work and funds for the re-interment of twenty nine identified and one unknown Jewish soldiers from states across the Confederacy. Home states included Mississippi, Georgia, Texas, North Carolina, South Carolina, Louisiana, and Virginia. Rachel Levy of the Hebrew Ladies Memorial Association dedicated the site in 1866. Under the leadership of the Hebrew Ladies Memorial Association, an extraordinary iron fence, which was in place by 1873 and designed by Richmond artist William Barksdale Myers, was erected to enclose the “Soldiers Section” of the Hebrew Cemetery. The company that cast the elaborate fence has not been identified, but tradition within the community has attributed it to Tredegar Iron Works. There were, however, a number of foundries in Richmond who crafted architectural ironwork such as fences in the period, and Tredegar did not specialize in this type of work.<sup>28</sup> The individual headstones had deteriorated by ca. 1940, and the Hebrew Ladies Association submitted a written request to replace them with a single bronze tablet on a granite

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stone with the names and home states of the soldiers. This was finally accomplished in the mid-1950s. The claim that this site is the only military burial ground for Jewish soldiers outside of the state of Israel has neither been proved nor challenged according to the American Jewish Archives in Cincinnati, Ohio. However, since that claim has never been challenged, it can be presumed that at a minimum, it is one of the very few such burial sites. According to records in the Beth Ahabah Archives, it appears that the Hebrew Ladies Memorial Association was disbanded about 1943. Until 1930, the Association had provided perpetual care for the soldiers’



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section. In that year, the women paid \$2000 to the Hebrew Cemetery Company to continue that care and oversight.<sup>29</sup>

According to the (Richmond) Dispatch of January 1, 1877, Richmond had three Jewish congregations, the two largest being Beth Ahabah with 100 members and Beth Shalome with 72 members.<sup>30</sup> In 1888, the Virginia General Assembly granted a charter to the Hebrew Cemetery Committee to manage the burial grounds.<sup>31</sup> Five members from Beth Shalome and five members from Beth Ahabah were to serve on the ten-member managing committee for the cemetery. A rare copy of the constitution and by-laws of the Hebrew Cemetery Committee from 1897 indicates that both congregations were still actively involved in the management of the cemetery.

In addition to the standard directives for meetings and duties of officers, the by-laws contain several notable items. The “matahar” house is called a “Matar” house in directing that the sexton hired to care for the cemetery would also clean and sweep the “matar” house. Owners of family sections were required to enclose these plots with stone curbing as soon as they were purchased; and monuments or tombstones, with inscriptions were subject to the approval of the presiding officer, presumably the president of the committee or company. Moreover, the by-laws state that “No tombstone or monument shall be erected in the cemetery, unless under the supervision and approval of the presiding officer.”<sup>32</sup> This oversight and the requirement for approval of all tombstones and designs and inscriptions remain in effect to the present day.

With the membership of Congregation of Beth Shalome dwindling by 1898, it was merged into Congregation Beth Ahabah. Since then, the management and oversight of the cemetery has been maintained by Congregation Beth Ahabah. The cemetery had been expanded several times since 1816. In 1871, the Hebrew Cemetery Committee acquired by gift a parcel from the City of Richmond, presumably located on the western and possibly part of the northern boundary of the original cemetery. Nine years later, in 1880, the City gave to the Hebrew Burying Ground a

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parcel measuring 100' by 150', again located to the west of the original parcel between the existing cemetery and the Alms House. In 1886, another parcel located to the north of the cemetery and extending along Fifth Street to Bacon's Quarter Branch was deeded by the City based on a joint resolution of the Council and approved by the mayor. It appears from the description in that deed that this parcel included the section at the north end of the cemetery that is at a lower level from the original section. Another 100-foot wide parcel, again on the western boundary of the cemetery and extending northward the full length of the City property (from Hospital Street to the railroad right-of-way), was purchased at public auction by the Cemetery

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Committee from the City of Richmond for \$1541 in 1896. It appears likely that the stepped brick wall that marks the present western line and a portion of the northern boundary of the cemetery was in place at the time of this acquisition. The various expansions of the cemetery are confirmed by a close examination of the burial dates on the surviving tombstones.<sup>33</sup> The next expansion, which was probably the largest addition to the cemetery, was acquired from the City in 1911 and included the parcel on the south side of Hospital Street between Fourth and Fifth streets. This parcel had been the site of the City's Colored Alms House.<sup>34</sup> For this sizable parcel, the Hebrew Cemetery Company paid \$18,000.<sup>35</sup> The final expansion of the cemetery took place in 1998 with the acquisition of a triangular parcel adjacent to the southern boundary of the 1911 portion. From these various transactions, it can be confirmed that the oldest portion of the cemetery lies on the north side of Hospital Street adjacent to Fifth Street. This is confirmed as well by the 1835 Bates Map and the dates on the grave markers in that section.<sup>36</sup>

The Richmond Dispatch of December 19, 1897, provides excellent documentation for the handsome mortuary chapel that stands in the cemetery. It appears that by reason of Richmond city street work involving the re-grading of Hospital Street, the foundations of the Matahar House were severely compromised. The newspaper presented a detailed description of the plans for the new building. The architect was noted architect, Captain M. J. Dimmock. Commenting on the building, the article, which was accompanied by a remarkably detailing drawing of the proposed structure dated November 1897, goes on to say, "The old building which now occupies the site upon which the new chapel will be erected will be removed, and the surroundings improved and a new gateway made to conform to the new grade of the street. The plan of the building, in addition to the auditorium, provides for an office for the superintendent of the cemetery. The building will be of grey brick and stone trimmings, and the roof covered with slate, and when finished will be very attractive and an ornament to the cemetery."<sup>37</sup> Actually, the brick was not gray in color but the standard buff-colored brick that was often used in institutional

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buildings of the period. Another interesting description of the building appeared in The Jewish South, a periodical published in Richmond and dated December 10, 1897. The news item said that a building contract for the new chapel had been awarded to Mr. Nelson Powell "for the sum of \$3,597." The article described the new building, saying: "The work will begin at once, as the lowering of the street undermined the matar (sic) house, rendering its immediate removal imperative. The new building will be of a dark grey brick, closely resembling granite and will have slate trimming. It will have a tower of moderate dimensions sufficient to obviate monotony....It will have a seating capacity of 150 with standing room for nearly as many more.

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It will be provided with a neat office for the sexton, who by means of electric bells can be summoned from all parts of the grounds. There will be a room for the minister, and the building will also be equipped with lavatories and a coal vault. The chapel will front on the walkway which now begins at the rear door of the matar [sic] house. (This indicates that the mortuary chapel was built just west of the matahar house site). This path will be continued to the street where double iron gates will be placed.”<sup>38</sup> It appears from this description that the traditional uses of the matahar house – the ritual washing of bodies prior to burial – would no longer take place here, and that the building would be used as a gathering place for those attending funerals at the Hebrew Cemetery. By this time, funeral homes would have been far more common and likely would have performed the necessary tasks associated with preparing the deceased for interment. The reformed Jewish congregation would have been far less likely to employ the more traditional *Tahara* ritual. The timing would coincide with the absorption of the more conservative Congregation Beth Shalome congregation into the larger Congregation Beth Ahabah. Calling the building a “chapel” would confirm a greater level of acculturation by Jewish congregations in traditions that dominated Christian society of the time and a tendency among many Jews to abandon stricter Jewish traditions.<sup>39</sup>

The Hebrew Cemetery is the burial site for many Jewish civic and business leaders and their families in the Richmond area. Solomon Jacobs, who served briefly as Richmond’s mayor, died in 1828 and according to Herbert Ezekiel had an elaborate inscription on his tombstone indicating he was “called an officer of distinction in the municipality.”<sup>40</sup> Benjamin Wolfe, the earliest burial in the cemetery, served as a prominent member of the Common Council. William Flegenheimer, an expert penman who died in 1910, inscribed the articles of the Ordinance of Session for the Confederacy in 1861.<sup>41</sup> Other families who held prominent positions in Richmond’s city government including family members of the Cohens, the Isaacs, the Mordecais, and the Levys are buried there. Another prominent family, many of whose members are buried in

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the Hebrew Cemetery, is the Strauss family with more than sixty family members interred there. The best known is Lewis L. Strauss, (b.1896; d. 1974), Rear Admiral in the United State Navy and Chairman of the Atomic Energy Commission under President Dwight D. Eisenhower.

But it is primarily the business, mercantile, and retail leaders who were most prominent on the Richmond social and business scene. Many of those family names still identify local retail operations such as Joseph Galeski, (optical and photographic business); W. H. Schwarzchild (jewelry business) who also was founder of Central National Bank; Samuel Binswanger

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(Binswanger Glass Company); Samuel Rosenthal, founder of Standard Drug Company, S. Sidney Myers, founder of Heilig-Myers Furniture Company; the Bachrach family jewelers, the Greentree family, founders of a successful retail clothing business and Sidney Lewis, founder of Best Products Company and prominent patron of the arts in Virginia. The Thalhimer family name is among the most well known family names in both retailing and real estate. William Thalhimer, (b. 1809, d. 1883) came to Richmond from Thairnbach in Baden, Germany, and founded the department store that carried his name in 1842 that continued to serve the community for 150 years until 1992. This department store, along with Miller and Rhoads, dominated the Broad Street retail corridor for decades, and served as the destination for shoppers from across the Commonwealth for well over a century. William B. Thalhimer, Sr., ( b. 1888, d. 1969) grandson of the founder, may be best known for his remarkable project in the 1930s when with his cousin Morton G. Thalhimer, he bought Hyde Park, a large farm in Nottoway County. With help from Congressman David E. Satterfield and Supreme Court Justice Felix Frankfurter, Thalhimer “engineered a heroic scheme” to save 36 German students who were learning agriculture at Gross Breesen, located near Auschwitz, and who were seriously threatened by the Nazis with incarceration in one of the notorious death camps after Kristallnacht in November of 1938. Gross Breesen was a non-Zionist settlement founded in 1936 when all Jews had been denied German citizenship. The school was designed to teach students the agricultural skills they would need to immigrate to other countries. At the time, there were only two ways in which young German Jews could emigrate to the United States: they either had to have relatives already here; or they had to own property in the U. S. To circumvent these difficulties, Thalhimer incorporated Hyde Park Farm into Hyde Farmlands, Inc. and gave the 30 boys and six girls each a share of the property. The students came to Virginia and studied and worked on the farm until Pearl Harbor, when most joined the American army and went on to live productive lives in the United States. Thalhimer’s effort became known as “The Virginia Plan.” Four generations of the Thalhimer family are buried in the Hebrew Cemetery, and William B. Thalhimer III is presently

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president of the Cemetery Association.<sup>42</sup>

Several Jews were leaders in the tobacco industry as well, including Philip Whitlock (Whitlock Cheroot and Cigars) and Charles Millhiser, whose family plot sits on a circle at the northern boundary of the cemetery. The Millhisers came to Richmond from Hagenbach, Bavaria, Germany in the mid-19<sup>th</sup> century. The stones for the tobacco branch of the family are simple stele stones; the markers for the retailing branch of the family are shaped like cash registers. Leon Strause (d. 1923) founded Leon Strause Tobacco Company in the late 19<sup>th</sup> century, and his

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grandson, Bernard Strause for many years was a leading volunteer and both secretary and vice-president of the Hebrew Cemetery Company. His grandfather's tobacco business was sold to Universal Tobacco Company in 1960.<sup>43</sup>

A number of rabbis and other Jewish spiritual leaders are also buried in the Hebrew Cemetery. Rabbi Maximilian Michelbacher (d. 1879) served Beth Ahabah from 1841 to 1867 and his "beloved consort" (the term used on many Jewish tombstones for wife) Miriam who died in 1915. The final line on Mrs. Michelbacher's tombstone says "One angel more in heaven and one less upon earth."<sup>44</sup> Other Rabbis of Beth Ahabah who are buried in the Hebrew Cemetery are Dr. A. Hoffman who died in 1878, and Dr. Abraham Harris who died in 1891. Dr. Harris was rabbi from 1878-1891 and died in the pulpit while leading services. Dr. A. S. Bettleheim, (d. 1890) rabbi of Beth Ahabah from 1869-1875, died and was buried at sea, and his stone was placed as a memorial in the cemetery. Rabbi Edward N. Calisch, Beth Ahabah's first American-born rabbi, served the congregation from 1891 to 1945 and was known for his dedicated pursuit of interfaith relationships in the City.<sup>45</sup> Dr. Ariel Goldburg (d. 1981) was Beth Ahabah's rabbi from 1945-1970. Rabbi David Klein, although not one of Beth Ahabah's rabbis, is buried with his in-laws, the Moses family. He gave the sermon when the cornerstone of the Keneseth Israel Synagogue on 19<sup>th</sup> Street was laid in 1908. Moses Milhiser (b. 1825, d. 1898) was president, or "Parnass" of Congregation Beth Ahabah for over 30 years as well as president of the Hebrew Cemetery Committee.<sup>46</sup> Other early presidents of the Congregation who are buried in the cemetery are Myer Angle (d. 1872), Joseph Myers (d. 1859), Emanuel Straus (d. 1863) and William Fleischman (d. 1880).<sup>47</sup>

The Hebrew Cemetery captures the full panoply of Jewish life in Richmond in a pristine setting of granite, brick and iron. Its longevity as the final resting place for many of Richmond's leading citizens over a period of nearly 190 years is a remarkable testament to the important role played

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by Jews in Richmond and Virginia. The cemetery not only stands as a rich collection of funerary art, but as a reflection of the extraordinary contribution made by Richmond's Jewish community to the well-being of the City as a whole. With its well tended family plots, its dignified gravestones carved with traditional Jewish symbols, with many inscriptions in Hebrew and anchored by a simple but elegant mortuary chapel, the Hebrew Cemetery embodies the spirit of one of America's richest cultures.





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<sup>42</sup> Richmond Times Dispatch, April 19, 1941; Richmond Times Dispatch, June 16, 1948; (Amelia) News Journal, December 9, 1997; Richmond Times Dispatch, May 8, 1988; Boston Globe, October 12, 1986; Werner T. Angress, Auswandererlehrgut Gross Breesen, Year Book X of the Leo Baeck Institute, [London, 1995].

<sup>43</sup> Alberta Lindsey. "A Friend to the Dead," Richmond Times Dispatch, September 4, 1999.

<sup>44</sup> Ezekiel, The History of the Jews..., 304.

<sup>45</sup> Virginius Dabney. Richmond: The Story..., 260.

<sup>46</sup> Ezekiel, The History of the Jews..., 304.

<sup>47</sup> Gaston Lichtenstein. History of the Jews of Richmond: Their Progress and Prospects, [Chicago: Bloch and Newman, 1913], 8; Ezekiel and Lichtenstein, The History of the Jews..., inventory of burials before 1916; "Alphabetical List of Burials, Hebrew Cemetery, current through June 1, 2005; also see the script for Bonnie Eisenman's walking tour of the cemetery.

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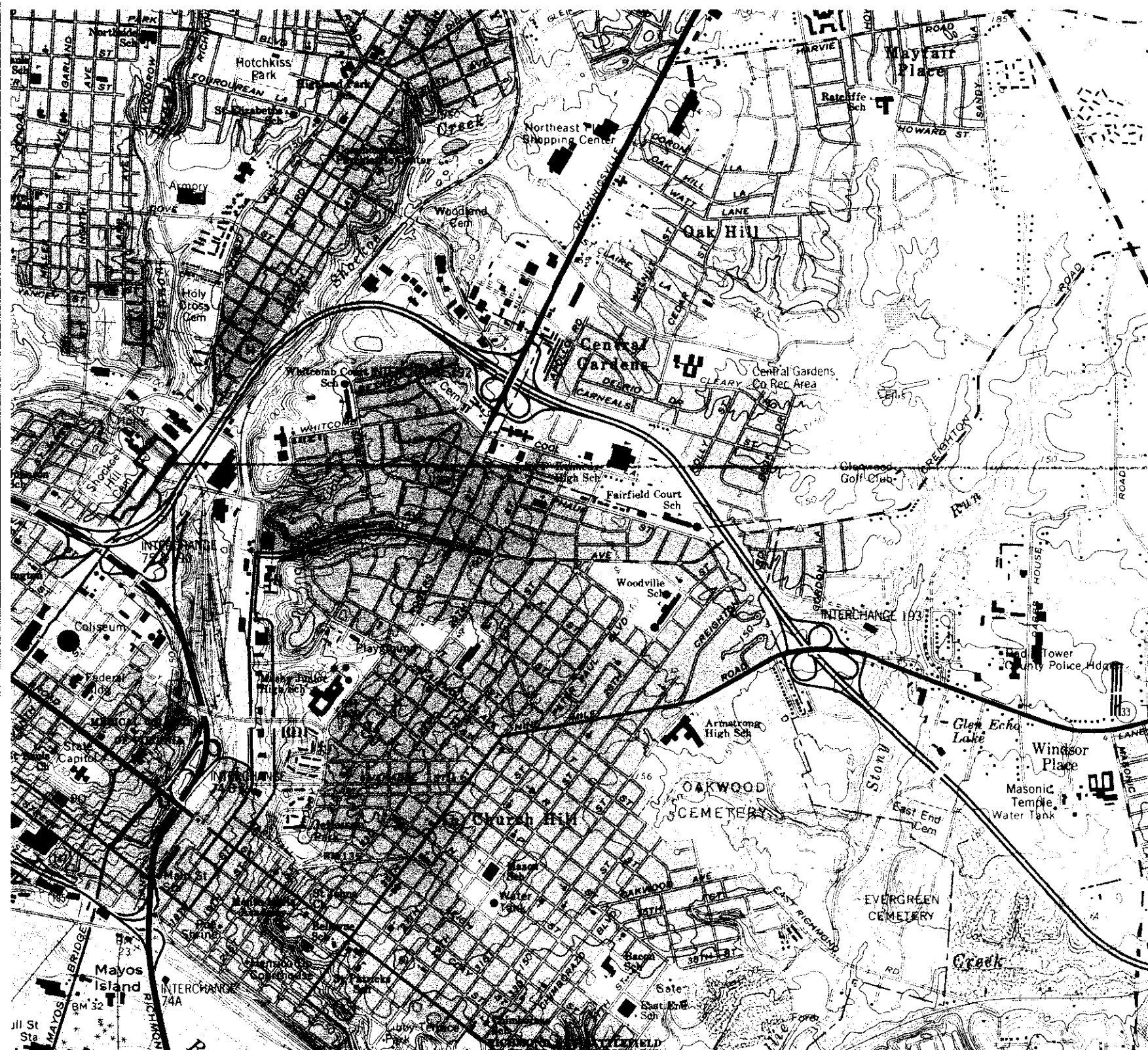
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**Boundary Justification**

The boundaries have been drawn to incorporate all land associated with the Hebrew Cemetery. The small parcel at the southern boundary was added in 1998 but is deemed to be an integral part of the cemetery and is visually and functionally associated with the older sections of the property.



#160  
 1.7 MI TO VA 33  
 (SEVEN PINES)  
 5559 III SE

4158

32'30"

CHANGE 195  
 IE 238/43 MI

HEBREW CEMETERY  
 127-60166  
 Richmond VA  
 Zone 18

Latitude 37° 32' 30"  
 Nailing 415843

OAKWOOD CEMETERY

EVERGREEN CEMETERY

HIGHLAND SPRINGS 2.9 MI  
 WEST POINT 3.4 MI