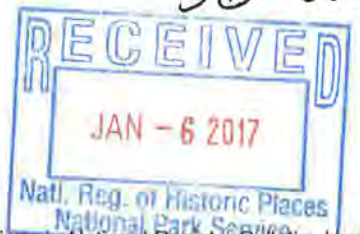


56-660

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 National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. 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 certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

1. Name of Property

historic name Silver Lake Cemetery
other names/site number N/A

2. Location

street & number 926 Victory Boulevard not for publication
city or town Staten Island vicinity
state New York code NY county Richmond code 85 zip code 10301

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, 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 at the following level(s) of significance:

 national statewide x local

Michael P. Lynch Deputy SHPO 16 DEC 2016
Signature of certifying official/Title Date

State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register determined eligible for the National Register
- determined not eligible for the National Register removed from the National Register

other (explain):

[Signature] 2.21.17
Signature of the Keeper Date of Action

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5. Classification

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

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

Number of Resources within Property
(Do not include previously listed resources in the count.)

- private
- public - Local
- public - State
- public - Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
0	0	buildings
1	0	sites
0	0	structures
0	0	objects
1	0	Total

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

Number of contributing resources previously listed in the National Register

N/A

N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

FUNERARY / Cemetery

Current Functions

(Enter categories from instructions.)

FUNERARY / Cemetery

7. Description

Architectural Classification

(Enter categories from instructions.)

N/A

Materials

(Enter categories from instructions.)

foundation: N/A

walls: N/A

roof: N/A

other: Varied stone – Granite, Marble

Bronze, Copper, Cast Iron, Brick

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

Silver Lake Cemetery is located at 926 Victory Boulevard, in the Staten Island borough of New York City, New York. It was established on the former JG Thanner Estate in the Grymes Hill area of Staten Island, now a hilly residential neighborhood of mostly single-family houses and apartment buildings, with views of New York Harbor and the Verrazano Narrows Bridge.¹ Silver Lake Cemetery is situated between two older cemeteries, Silver Mount (opened 1866 as Cooper Cemetery) to the north and Woodland Cemetery (opened 1856) to the south. On the western side of Victory Boulevard, across from Silver Lake Cemetery, are two seven-story brick apartment buildings erected in the 1960s; Silver Lake Golf Course and Silver Lake Park are immediately north of the apartment complex, also on the west side of Victory Boulevard. Although the Grymes Hill Apartments complex of two-story apartment buildings, constructed in the late 1940s along Arlo Road, borders the cemetery on the east at a higher elevation, there is a wooded buffer between the cemetery and this complex. The 6.15-acre cemetery is roughly rectangular in shape and slopes gradually, and then steeply, to the southeast; it is located on New York City Staten Island Block 593, lot 785. The cemetery is set almost perpendicular to Victory Boulevard, where its frontage and the cemetery entrance are located. The cemetery's terrain has the gently rolling hill-and-plain landscape formations typical of ground moraine deposits, with pronounced slopes found at the southwest, northeast, and southeast corners. Silver Lake is a tangible example of an integral institution of Jewish life in New York City, the *landsmanschaftn*, or mutual aid society, which retains its many layers of historical significance and integrity.

Narrative Description

Natural Features

Staten Island's surface geology is composed of glacial deposits - ground and terminal moraines - and associated outwashes laid over bedrock that includes the serpentinite mass, a combined geologic formation of which Grymes Hill is part. The mass's ridgeline cleanly separates glacial deposit types. Staten Island's geology influenced much of rural Richmond County's development. The relationship between surface and base geology determined surface and subsurface hydrology, the depth and quality of soils, the extent to which land could be effectively farmed or put to industrial or commercial use, the locations of settlements, and the network of roadways connecting them.

Terminal moraine soils covering the east slope of the serpentinite were thin and high in manganese content, which is detrimental to plant growth. Turn of the 20th century pictures of Grymes Hill show large areas of open, unimproved landscape. (Todt, which is Dutch for "death," was used to describe the windswept barrenness of that hill's sparsely vegetated, exposed landscape. Charles Gilbert Hine's *History and Legend of Howard*

¹ Grymes hill is named after Suzette Bosque Grymes, widow of the first non-colonial governor of Louisiana, William Charles Cole Claiborne. Mrs. Grymes, who had married prominent New Orleans lawyer John R. Grymes after Governor Claiborne died in 1817, settled in the area on Staten Island in 1836. Her home site's selection for its sweeping view of the Verrazano Neck and New York Harbor pioneered the development of grand estates in the area by New York's financial and industrial elite.

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Avenue and the Serpentine Road, Grymes Hill Staten Island NY, published in 1914, describes the difficulty in cultivating land on Grymes Hill due to the shallow depths of soils there.)²

While land on the serpentinite's east slope was not suitable for farming, its commanding prospect over New York Harbor and the Narrows made it ideal for grand estates and exclusive enclave development: before it was known as Grymes Hill, the area, named Castleton Heights, was earmarked for an exclusive summer home community.³ In contrast, ground moraine deposits on the ridge's west slope left deeper soils of irregular topography: the formation's typical, gently rolling hill-and-plain landscape can be seen most plainly at Silver Mount (formerly Cooper) Cemetery. Early surveys record small farmsteads, indicating that the area was more successfully farmed. These deeper soils were better suited to sanitary burials.

Layout

Silver Lake Cemetery's spatial design is typical for a small cemetery meant to maximize the number of graves: interments were organized in sections and individually laid out in parallel rows set perpendicular to a central path. The cemetery was originally divided into 15 sections, bisected by a concrete and dirt path, although further divisions were made as sections quickly filled with interments. All interment headstones and markers faced west (no religious significance). Though the cemetery is currently lush with greenery, it originally was primarily an open landscape, with several significant trees, including a large beech tree near the cemetery's western border. A small building that was used as a caretaker's cottage and stone workshop, formerly located in the northwest corner of the cemetery, is no longer extant.

Though the cemetery's original plan, shown in the 1892 Bostwick survey (Figure 1), featured 15 sections marked with survey monuments separated by narrow pathways and a center path almost bisecting the cemetery along its long axis, an explosive need for burials ultimately proved that the original plot sizes could not be maintained. An oilcloth map of the cemetery (Figure 2) provides a more detailed, if schematic, description of its organization. Not to scale, it shows 26 sections allocated for charitable burials and five small private sections sold to outside Jewish burial societies and congregations to subsidize the cemetery's land purchase – a common practice in the late 19th century among operators of Jewish cemeteries. Cemetery sections were originally marked with enameled, metal section signs placed near the central path; most are lost but a few remain on a chain link fence along the east boundary (Image 7).

The 1906 topographic map also depicts two buildings on the cemetery property: a 1.5-story frame building near the entrance to the cemetery on Victory Boulevard (which was known as Richmond Turnpike before World War I) and a small frame barn in the extreme northwestern corner of the cemetery; this 1.5-story frame building was used as a caretaker's cottage. The frame barn does not appear on historic maps published after 1907; however, historic maps show an L-shaped structure, determined to be the cottage, and a shed. An undated map of the cemetery in the Hebrew Free Burial Association files depicts a small structure with bathrooms for men and women to the north of the cottage. Aerial photographs of the cemetery taken in 1924 and again in 1955 show the gradual spread of voluntary tree growth across the property.

² Charles Gilbert Hines, *History and Legend of Howard Avenue and the Serpentine Road, Grymes Hill Staten Island NY* (Staten Island: Hines Annual, 1914).

³ Hines's 1914 monograph provides an account of the area's settlement by the elite, and describes characteristics of some estate properties. Properties at higher elevations, with more expansive views, were considered prime.

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The association interred almost 13,600 dead at Silver Lake Cemetery over a 17-year period before closing the site to active indigent burials. Burials of those who held deeds to plots in private burial associations continued to be buried in Silver Lake, though very sporadically. The association's records show that all available open space other than that in Section 1, surrounding the caretaker's cottage, was specifically used for this purpose.⁴

A stone retaining wall buttresses the southeast corner of the cemetery site and pre-dates the development of the cemetery. A similar stone wall fronts the cemetery at Victory Boulevard; it is approximately four feet high at the cemetery entrance and reaches 16-20 feet near the southwest boundary with Woodland Cemetery. Two nine-foot-high pillars of identical stone flank the main gate (Image 8); smaller pillars mark a pedestrian gateway that led to a caretaker's cottage, and original pillars are also found at the termini of each property corner. The shorter gate and end pillars have pyramidal capstones, while the main pillars are capped with pediment blocks that remain of a segmental arch. Presumably, the original pillar capstones were removed and replaced with the segmental arch in order to identify the space as a cemetery; pediment blocks are engraved with the names of HFBA Founders, in English on one block and in Yiddish on the other.

The five small sections of the cemetery that originally belonged to private burial societies possess different characteristics than the rest of the cemetery. These sections are marked by several features: their headstones tend to be larger and more elaborate; interments also included ledgers and footstones; family plots within them are often enclosed by stone and cast-iron cordons, and at least one private section's entrance, owned by the Chevra Mishkan Israel Anshe Zetel Benevolent Association, was formalized with a gate (Image 9). These private sections originally stood in stark contrast to the HFBA's charity interments and are distinguished today by their stone and cast-iron cordons.

Gravemarker Typology

The oldest extant headstones at Silver Lake suggest that the burial association originally provided basic marble markers for interments similar to the marker for Barnet Goldberg (Image 10). The smallest of these, approximately one inch thick and eight inches wide, are inscribed with the names, ages, and dates of death, in English, of pre-adolescent children. One-inch-thick headstones approximately fifteen inches wide bear the names, ages and dates of death, in English, of women interred, and eighteen-inch-wide stones bear the names, ages and dates of death, in English, of males. All three styles are simple, with no ornamentation and simple script. Few of these headstones remain, as many have been replaced with more substantial stones by descendants; most that remain show significant deterioration and material loss. The extent of deterioration suggests that the marble was relatively soft.⁵

Over time, many families returned to replace these basic stones with more elaborate stones to commemorate the lives of their loved ones. In contrast to earlier grave markers, many of these stones are substantially larger, fabricated of granite, and include more detailed information about the deceased, rather than simply a name and date of death. Like the marble stones, most are vertical. Early replacement stones were fashioned from marble and carved to bear names in Hebrew. These headstones are more elaborately carved, were often decorated, and, on occasion, held porcelain cameos or metal-encased photographic portraits of the deceased, such as is seen on the grave of Mary Carp (Image 11). Unlike the original stones, these stone are inscribed in

⁴ AKRF Environmental and Planning Consultants, "Memorandum Summarizing Preliminary Archaeological Consultation Efforts, Silver Lake Cemetery Restoration, Staten Island, New York," July 10, 2012. Hebrew Free Burial Association Archives.

⁵ Julian Edelman, son of the former caretaker, noted that all stones were intact during his family's tenure at the cemetery and expressed surprise at the extent of marble stone loss. This loss, which appears to have occurred and accelerated after the family moved in the early 1950s, coincides with the rise in air pollution from post-WWII industrial development in neighboring New Jersey.

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a plethora of languages besides Hebrew, including Yiddish, English, German and Hungarian. Iconography for these headstones includes images of willows, hands, ewers and candelabra in relief; sculptures of tree stumps and lambs were often placed for children.

Later replacement stones, in keeping with the preferred material of the time, were fabricated of granite. Many of these stones were fabricated on site, without templates, in the stonecutter's shed (no longer extant). These commemorative elements ranged in size and depicted a wide range of iconography. Many indicated the lineage of the deceased and a connection to the priestly and Levite classes.

Symbolism

Most of the gravemarkers in Silver Lake display Jewish funerary symbols. The designs are typically at the top and bottom of the marker, framing the epitaph. The most common symbol seen on the tops of gravestones at Silver Lake is the six-pointed star, known as the Star of David or Magen David (Image 12). An example of this decoration is seen on the grave of Samuel Ashendorf. Also seen with great frequency at the top of gravestones are the two Hebrew letters *peh nun* (פ'נ), which stand for the Hebrew phrase *Po nikbar* or *Po nitman*, both of which mean 'here lies.' At the bottom of many Jewish gravestones are the Hebrew letters *tet nun tzadi vet heiy* (ת נ צ ב ה), which stand for the Hebrew words, "May his/her soul be bound up in the bonds of the living."

Other symbols seen on gravemarkers relate to the gender or familiar relation of the deceased. For example, an important *mitzvah* or commandment designated specifically for women in the Jewish tradition is the lighting of Sabbath and holiday candles that usher in the beginning of the special day. Thus, a candelabra is a symbol seen commonly on Jewish women's gravestones (Image 13), exhibited on both Dora Fieman Rosenthal's and Rebecca Farber's gravemarkers.

Other symbols are references to ancient familial ties. Two common, related symbols are the hands and the ewer. The two hands are rendered with thumbs touching and fingers paired and split, seen on the marker of Michael Mostwiliszker (Image 14). This is how *Kohanim* (Hebrew plural of *Kohein*), those of the Jewish priesthood (descended from Aaron, the brother of Moses), hold their hands when bestowing the priestly blessing during prayer. The biblical patriarch Jacob had 12 sons, each of which fathered a tribe, which together formed the ancient Israelites. Moses and Aaron were both from the tribe of *Levi*, and the *Kohanim*, descendant from Aaron, are a sub-group of the tribe of *Levi*. Like *Kohanim*, other members of the tribe of *Levi* also have a tradition based on their tribal lineage. While the lineages of most Jews have been lost to time, the *Kohanim* and *Levites* have traditionally kept track of this affiliation. Thus, like *Kohanim*, *Levites* have also decorated their gravestones with symbols representing their *Levite* heritage, the most common of which is a ewer pouring water into a basin, as the *Levite* would wash the hands of the *Kohanim* before they performed their priestly duties (and still do today). Any use of an ewer is a reference to the deceased being member of the *Levite* tribe, such as the gravemarker of Nathan Schneider (Image 15).

A lion seen on a Jewish gravestone can reference the tribe of *Judah*, another of the Patriarch Jacob's sons. King David was from the tribe of *Judah* so the lion can symbolize a link to this heritage or merely connect with the man's Hebrew name of *Aryeh* (lion), *Yehuda* (Judah), or any variation of these names or vernacular translations like *Leib* (Yiddish for lion). The ornate gravestone of Abraham Siegel features two lions flanking a double tablet surmounted by a Star of David (Image 16).

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Other symbols seen on gravemarkers in the cemetery are not exclusive to Jewish iconography, but rather seen in many cemeteries from the same period. A common symbol on a baby or child's grave is a lamb, signifying youth and purity. Children's stones tend to be smaller in size than gravestones for adults. Sometimes the lamb was incised on the face of the stone but often the lamb was a sculpted image at the top of the stone, (Image 17). Another symbol used to signify that a person lived a shortened life is the image of a cut down tree or branch. It is not unique to children's stones but it is also an image seen on gravestones for young and middle-aged adults, such as the grave of Gussie Benson (Image 18).

Some stones in Silver Lake display images and symbols of popular late 19th and 20th century cemetery iconography. Examples of this include a ball on the top of a stone or a circle - something with no beginning or end, incised on the stone and symbolizing eternal life; an urn seen at the top of a gravestone symbolizes the body, which is a container for the soul, and stylized depictions of a willow tree symbolize mourning. The tombstone of Morris Chomsky uses this imagery, in the form of a weeping willow (Image 19).

Silver Lake is host to an unusual tradition of building monuments memorializing a loved one with the person's image painted on porcelain plaque and affixed to the gravestone. Sometimes these plaques are exhibited in a frame, similar to a locket, with a hinged door or cover that would have to be opened or lifted to see the image (Image 20).

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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.)

- 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.
- 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.

Areas of Significance

(Enter categories from instructions.)

Social History

Ethnic Heritage: Jewish

Period of Significance

1892 – ca. 1950

Significant Dates

1892, 1909

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Jewish

Architect/Builder

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

Period of Significance (justification)

A period of significance has been established from 1892, when the land was purchased by the Hebrew Free Burial Association (HFBA) to be used as a cemetery for Jewish indigents, through ca. 1950; by this time, Sam Edelman, the caretaker, had retired and HFBA had taken responsibility for the entirety of Silver Lake, including private burial plots. The HFBA continued to utilize Silver Lake as a cemetery and actively maintain it as a during this period.

Criteria Considerations (explanation, if necessary)

Silver Lake is owned by the Hebrew Free Burial Association in New York City and used as a burial ground for indigent members of their Jewish Community and those who owned plots. However, its primary significance is in social and ethnic history.

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

Silver Lake Cemetery is locally significant under Criterion A in the areas of social and ethnic history as the first cemetery established by the Hebrew Free Burial Association, an organization dedicated to providing religious burial to members of the Jewish faith who did not belong to a burial society or synagogue. Primarily in use as a burial ground for indigent Jews from 1892 to 1909, the cemetery primarily contains simple grave markers that have been augmented by descendants with larger, more ornate grave markers. As such, Silver Lake is an example of a small, cemetery that has evolved over time to suit the needs of the Jewish community. Its various types of funerary art, including material, size, and ornamentation, were specifically chosen by descendants to honor their ancestors who had died destitute and are reflective of the traditions and styles over the cemetery's 124-year history.

Silver Lake's operation as an active burial ground highlights the intricacy of Jewish immigrant subculture and the response within New York's Eastern European Jewish communities to social conditions that could determine the endurance of religious tradition. The Hebrew Free Burial Association's founding in 1888 to provide religious burial to those who lacked affiliation before death, and the operation of Silver Lake Cemetery on Staten Island, especially between 1893 and 1909, provides a nuanced understanding of American immigrant life when *landsmanshaft* organizations were at their height of cultural influence during the late nineteenth and early twentieth centuries.

The Hebrew Free Burial Association and the Chevra Kadisha

In addition to finding housing and employment, recent Jewish immigrants to the United States sought community resources that could help them maintain their cultural and religious traditions. In particular, observant Jews placed great importance on observing burial customs. This includes ritual preparation of the body, a series of prayers, and burial within grounds that have been consecrated as sacred Jewish space. Finding a community that would respect those wishes was often difficult. Individuals from the same town in Europe began to form *landsmanshaftn*, or mutual aid societies, that performed a variety of services and included religious and socialist organizations and even American-style fraternal orders. "Landsmanshaftn provided immigrants with formal and informal social networks, and members helped one another with financial needs such as medical care and burial plots."⁶ For those who found a large community of their former countrymen in America, their group was often large enough to form a congregation. Membership in these groups required a financial commitment in the form of dues.

However, there were plenty of individuals who found themselves in a new country with little or no money and no obvious familial or geographical connections. Additionally, not all Eastern European Jewish immigrants sought membership in a society. Some newcomers deliberately loosened cultural ties to assimilate with American culture. Others found themselves alienated after contravening religious law: for example, working on

⁶ "Landsmanshaftn," Research Guides, Ackman & Ziff Family Genealogy Institute, June 2011, available at <<http://researchguides.cjh.org/Landsmanshaftn.pdf>>.

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the Sabbath, committing adultery, or marriage to non-Jews could result in expulsion.⁷ In certain instances, there was no hometown association that they could join. However, the greatest contributing factor to alienation from communal Jewish life was impoverishment and the inability to afford or sustain fraternal society membership.⁸ For these people, lack of access to, and expulsion from, these societal structures left them bereft of essential resources, communal religious support, and traditional religious burial upon death.

Before 1888, impoverished Eastern European Jews in New York City's Lower East Side who lacked affiliation with mutual aid societies had few options for traditional religious burial. Destitute individuals who were affiliated with a social group or mutual aid society could receive charitable funeral services from that organization's *chevra kaddsha* (holy society); however, those who were unaffiliated before death were largely bereft of support and often interred without religious preparation in mass graves. Such burial specifically broke traditional Jewish religious law and conveyed particular stigma to those associated with the deceased.

A 1938 survey by the WPA Federal Writers Project identified 2,468 *landsmanshaftn* in New York City, although the number in the early twentieth century may have been upwards of ten thousand.⁹ Some 130 *landsleit* synagogues, associated with hometowns, provided Jewish burials beginning around 1887. United Hebrew Charities, a New York-based mutual aid society (1849-1916), provided funeral services through the Congregation *Darech Amuno* Free Burial Fund Society. These services were contingent on *landsmanshaft* or philanthropic connection before death; Jews without means who were unaffiliated at the time of death risked burial on Hart Island, New York City's potter's field, where religious burial was not accommodated.

As the number of persons facing such burial increased, nine established men with Eastern European immigrant roots founded *Chevra Agudas Achim Chesed Shel Emeth* specifically to provide free traditional burial to the unaffiliated indigent.¹⁰ The society was distinguished from other charities, including those run by German Jewish organizations, by being the first and, for a time, the only organization to provide such services to those without affiliation prior to death. Creating an organization that buried the indigent was *chesed shel emet* ("a good deed of truth" which cannot be repaid). *Chevra Agudas Achim Chesed Shel Emeth* ultimately became the Hebrew Free Burial Association, which today still serves indigent members of New York's Jewish community and their families. While the role of *landsmanshaft* organizations in Jewish immigrant culture is well documented, life for Eastern European Jews who lost affiliation with these organizations is less well known. Factors leading to cultural and religious alienation from these organizations and the community at large were complex, and the costs of being without membership could mean a secular burial.

Jewish Burial Practices

Burial in accordance with Jewish law (*halacha*) had been central to Jewish life since biblical times. The verse Genesis 3:19 expresses the first stipulation for a religious burial: "For dust thou art, and unto dust shalt thou return." This indicates the biblical injunction to bury the deceased in the earth. Furthermore, Genesis 35:20

⁷ Daniel Soyer, *Jewish Immigrant Associations and American Identity in New York, 1880-1939* (Cambridge: Harvard University Press, 1997), 3.

⁸ *Ibid.*, 101.

⁹ Yiddish Writers' Group, "The Jewish Landsmanschaften of New York," (New York: I.L. Peretz Yiddish Writers' Group, 1938).

¹⁰ Hebrew Free Burial Association, "Timeline," *Who We Are – History*, available at <<https://www.hebrewfreeburial.org/who-we-are/history/timeline/>>.

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records the use of a "pillar," or tombstone (*matseva*) to mark the grave of the matriarch Rachel on the road to Bethlehem, indicating that a grave must be marked. So instilled were the biblical references to death and burial, the founders of the association took their name from Genesis 47:29-30, in which the patriarch Jacob asks his son Joseph to "deal kindly and truly with me . . . and bury me in [the] burial-place [of my fathers] . "

The integral role of burial in Jewish communal life resulted in the establishment of the institution of *chevra kadisha*, or burial society, to ritually clean and bury the dead. The earliest mention of the *chevra kadisha* occurs in the Babylonian Talmud, a central text of Judaism which includes rabbinic opinions touch on law, ethics, philosophy, customs and history. One Talmudic assertion in tractate *Moed Katan* 27b states that in the absence of a *chevra kadisha*, everybody must stop working upon news of a death. A Talmudist known as Hamnuna explicitly observes that if a *chevra kadisha* exists, people need not refrain from work. Historians of the Talmud conclude, then, that the *chevra kadisha* has existed at least since the Talmudic period (200 C.E. - 500 C.E.)

Arguably, the *chevra kadisha* arose from the need to ensure group cohesion while also maintaining public health. Talmudic commentators point to historical conditions when they write that funeral expenses were often harder for relatives of the deceased to bear than the death itself. In cases of extreme poverty – a condition that might affect an entire community – the relatives would abandon the body. Much burial law addresses the creation of an affordable and egalitarian funeral system wherein no Jew ever had to resort to abandoning a body.

While burial details have varied somewhat throughout history, the Talmudic rabbis laid down certain core funeral practices. Among these:

- (1) *Tahara*, or preparing the body for burial. The body is purified with water and then dressed in a shroud of muslin, cotton or linen (*tachrichim*). If available, soil from Israel is placed over various parts of the body and sprinkled in the casket. From death until burial, an individual watches over the body and recites Psalms.
- (2) Eulogy, or *hesped*. People may commemorate the deceased before burial.
- (3) Funeral service, or interment. Burial takes place as soon as possible after death to allow the body to decompose naturally. The cemetery staff lowers the body or wood casket into the grave, but the mourners themselves shovel the dirt. Custom dictates that the shovel be held backwards to distinguish its use from other life-affirming purposes. Each mourner puts the shovel back in the ground to avoid passing his grief on to the next mourner. Participating in the burial is seen as the ultimate good deed because the deceased cannot respond with payment or gratitude. For the same reason, joining the *chevra kadisha* was considered both humble and ennobling work. Embalming and cremation are forbidden .

These rituals form the basis of funerary practice of the Jewish faith, though different sects may prefer some practices over others. However, in all traditions, mass interment in common graves contravened all aspects of Jewish religious law, and its threat posed an existential crisis for many in the Lower East Side's Eastern European Jewish community during the late 19th and early 20th century, when mortality rates among immigrant groups of all ethnicities reached staggering levels. Thus, *landsmanschaft* provided protection from a common grave, which left those without membership at risk.

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The Chebra in Immigrant Jewish Life in New York City

Barnett Freedman and eight other established businessmen founded *Chebra Agudas Achim Chesed Shel Emeth* (The Society of the Brotherhood of True Charity) in 1888 specifically to bury the unaffiliated indigent of New York's Lower East Side with religious observance. The society differed from other charities, including those run by German Jewish organizations, by being the first and, for a time, the only organization to provide such services to those without affiliation prior to death.

The Chebra first arranged for burials wherever plots were available, usually at Bayside Cemetery in Queens, New York. In 1892, to meet rapidly increasing need the society purchased its first burial site, Silver Lake Cemetery in Richmond County; a loan provided by HFBA member, Max Silver (Marks Silva), facilitated this purchase and some initial operation costs. The first interments at the cemetery began in 1893. In the early years of the organization's existence, the majority of burials were of small children and women who were victims of squalid living conditions in the Lower East Side. By 1909 (17 years later) interments exceeded its capacity. Some days saw the interment of over a dozen individuals, mostly children.

Charitable interment in HFBA's Silver Lake Cemetery, described as the "Jewish Potters Field," was not always seen in positive light.¹¹ Though individuals interred at Silver Lake received funerary rights consistent with their beliefs, they were still seen as being buried among strangers. Soyer relates an incident where the Kamenetser *landsleit* found, to its dismay, that it did not have the means to bury one of its members, "and after many difficult and painful debasements, they were forced to bury him in the cemetery of the Hebrew Free Burial Society (Hesed shel Emet). With pain in their hearts, the Kamenetser *landsleit* returned from the funeral of their compatriot and friend, whom they had left in a strange cemetery among the unfamiliar graves of strangers, to which it would even be hard to get, and on which a friendly tear would never fall. Then several noble and empathetic people decided that such a thing should never happen again."¹²

In all, approximately 13,600 men, women, children and infants were given traditional religious burial at Silver Lake Cemetery; interments continued there until 1909, when the cemetery's capacity was met and the society moved active operations to Mount Richmond Cemetery, also on Staten Island. While the HFBA stopped burying individuals at Silver Lake in 1909, other associations continued to actively use their portions of the cemetery. Through ca. 1950, a HFBA caretaker lived on site, maintained the grounds, and periodically carved new stones; some new stones were commissioned by descendants while others were replaced as a result of deterioration.

Other Plots

To help ensure Silver Lake Cemetery's viability, the Hebrew Free Burial Association sold sections of the cemetery to other, smaller Jewish burial associations. At the turn of the 20th century, many of the *landsmanschaftn* were too small to purchase large parcels to bury their members. As an alternative, societies or small congregations would purchase small plots or sections within an existing Jewish cemetery, knowing that the grounds would be maintained and their burial customs would be respected. This was also a way to

¹¹ Daniel Soyer, *Jewish Immigrant Associations and American Identity in New York, 1880-1939* (Wayne IN: Wayne State University Press, 2001),83.

¹² Soyer, 88.

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ensure that people who had emigrated from the same place would remain tied to each other and to the homeland. Even after death, "Jews shared hardships in the old country...lived near each other helped each other, and intended to be buried together."¹³

It was not an uncommon practice for a Jewish cemetery to sell plots and larger parcels to small congregations and societies. Indeed, one cemetery on Staten Island, Baron Hirsch Cemetery, founded in 1899, has sections belonging to over 550 different societies.¹⁴ However, most of these societies, founded over 115 years ago, dissolved due to dwindling membership, as emigration from Europe slowed. In 1980, a report covering *landsmanshaftn* in New York City from 1970 to 1980 reported that by the end of the decade, approximately 10 percent of the 2,445 societies had been dissolved.¹⁵

Like Baron Hirsch, Silver Lake also sold portions of its sections to small burial societies and congregations that could not afford to maintain an entire cemetery. Though most of the cemetery was used for burying indigent Jews, several small sections were purchased by other Jewish burial societies and synagogues for the internment of their members. Among them are Congregation B'nai Jeshurun of Staten Island, the first Jewish congregation of Staten Island, founded in 1884, Chevra Beth Avraham of Bayonne, an Orthodox community in New Jersey founded in 1896, Chevra Mishkan Israel Anshe Zetel Benevolent Association, for citizens of the town Dzyatlava in Belarus, Congregation Capooler Unter. Verein from the town of Kapyl, Belarus and the largest independent section, the Chevra Kadisha Agudath Achim Chesed Shel Emeth, a group within the larger Hebrew Free Burial Association.¹⁶ Though the two synagogues grew large enough to purchase sections in other, newer cemeteries, the two burial societies appear to have been dissolved sometime between 1970 and 1980.

Historical Context of Silver Lake Cemetery

Grymes Hill is located within the town of Castleton, one of four separate towns established by the New York State legislature in 1788, five years after the end of the War for Independence. These towns, which encompassed smaller communities and rural settlements, maintained their status as separate entities until Richmond County was incorporated as Staten Island into the City of New York, in 1898. HFBA developed Silver Lake Cemetery just before the consolidation of the City of New York.

The area in which HFBA opened Silver Lake Cemetery already had three other cemeteries as a result of the New York Rural Cemetery Act of 1847, which allowed non-profits to establish cemeteries and sell burial plots on rural lands. As a result, several "cemetery belts" were established in then-rural areas, including Staten Island. Silver Mount (formerly Cooper Cemetery) opened 1866, Woodland Cemetery opened 1856, and the former Marine Cemetery opened in the mid-19th century. Documentation shows that members of the Grymes

¹³ Jenny Tango, *The Jewish Community of Staten Island* (Charleston, SC: Arcadia Publishing, 2004), 53.

¹⁴ Maura Grunlund, "Apathy, Neglect and Vines Overtake Staten Island Cemetery," *SILive*, August 18, 2012. http://www.silive.com/news/index.ssf/2012/08/apathy_neglect_and_vines_overt.html.

¹⁵ "Master list of New York Landsmanshaftn, 1970-1980," (New York: YIVO Institute for Jewish Research, 1980). Accessed via *Internet Archive*, <https://archive.org/details/Landsmenshaftn>.

¹⁶ "About," *Congregation B'nai Jeshurun of Staten Island*, available at <<http://www.cbjsi.com/>>; Cyrus Adler and Abram S. Isaacs, "New Jersey," *Jewish Encyclopedia* available at <<http://jewishencyclopedia.com/articles/11491-new-jersey>>; Jewish Genealogical Society, "Burial Society Project," available at <<http://www.jgsny.org/index.php/searchable-databases/burial-society-databases/cemetery-search-module-2>>.

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Hill elite were interred within Cooper Cemetery: for example, it is the final resting place of Mary Ewing Outerbridge, buried in 1886, and William Winter, an American dramatic critic and author who was interred in 1917.¹⁷ In contrast, the Marine Cemetery was a mass repository for remains of impoverished Irish immigrants who succumbed to infectious disease while at the Marine Hospital and Quarantine Station in St. George.

Evolution of Landscape

The 1874 and 1887 Beers atlases of Staten Island depict the land that would become the Silver Lake Cemetery as the 4.5-acre estate of J.G. Thanner.¹⁸ What is likely the original Thanner home and an outbuilding are depicted on a survey map of the cemetery prepared by W.H. Bostwick in 1892. It appears that the Thanner home was demolished and the small outbuilding was moved to the western edge of the cemetery and repurposed as the caretaker's home. Surveys taken of the cemetery sites provide contradictory information about the area's surface hydrology. While the adjacent cemeteries are depicted as being developed with small ponds, none are shown on the maps within the Thanner estate. The 1891 Bien and Vermule map of Staten Island depicts two ponds – one within Silver Mount and the other within Woodland Cemeteries – connected by a small stream that ran through the property that would become the Silver Lake Cemetery. The 1906 Borough of Richmond topographic survey depicts a small pond in the north-central portion of Silver Lake Cemetery (that map also showed the dirt road that ran east-west through the entire property). Today, the ponds and stream do not exist; it appears that each cemetery operator filled in its portion of this waterway to accommodate more burials.

Culture of a Jewish Cemetery

HFBA archives do not include records of day-to-day operations at the cemetery. A newspaper report indicates that a shed had been built to accommodate stone cutting operations before 1907.¹⁹ Between 1921 and ca. 1950, World War I veteran David Edelman served as the cemetery's caretaker; he and his family lived on the cemetery grounds. An emigrant from Czechoslovakia, Edelman also ran the cemetery's stonecutting operation during that time, as its self-taught proprietor. Three photographs taken March 16, 1940 show the cemetery's stone wall and gate entries; in one, there is a partial view of the caretaker's cottage as backdrop, showing its mansard roof.²⁰ In these photographs, several headstones with no visible engraving are placed against the cemetery wall and shown for sale.

Edelman's son, Julian, provided an oral history of life on the cemetery grounds, as well as a rough sketch of the caretaker cottage's interior layout as his family's living quarters.²¹ He attested that some of the improvements still found on site today were in place during his childhood; for example, he described skinning his knees and ruining a pair of dress pants while at play on the center concrete walk. This walk, which remains largely intact, was part of a larger, circular drive (no longer extant) that Edelman said was fully navigable by a

¹⁷"Silver Mount Cemetery," available at <<http://www.findagrave.com/cgi-bin/fg.cgi?page=cr&CRid=66302>>.

¹⁸ Though the two Beers atlases from the late 19th century list the Thanner estate as being 4.5 acres, the entire acreage of cemetery today, measures approximately .6.15 acres.

¹⁹ "Tombstone Cutter's Strike: New Union Takes First Action of the Kind in the Trade," *The New York Times*, April 18, 1907: page 5.

²⁰ "Cemeteries - Silver Lake Cemetery - Staten Island," Irma and Paul Milstein Division of United States History, Local History and Genealogy, The New York Public Library, Available at <<http://digitalcollections.nypl.org/items/510d47dd-95af-a3d9-e040-e00a18064a99>>.

²¹ Julian Edelman, Interview with Amy Koplów and Elizabeth Kennedy, Boston, MA, Dec. 8, 2013.

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family sedan; it turned to the left immediately within the main gate (the circular drive's pavement and layout are not visible today).²²

By his account, the cemetery was an open landscape kept trim with regular mowing and largely devoid of trees.²³ Marble headstones were intact throughout the site; his father annually touched up missing text and inscriptions on original stones with black paint as part of their upkeep. The stonecutter shop was in operation on a seasonal basis "from morning 'til night," with operations slowing only in winter when the ground was frozen and headstones could not be reset. The majority of the shop's headstone sales were for replacements and upgrades within Silver Lake Cemetery. Julian Edelman stated that his father worked in granite, designing the stencils himself. At least 40 percent of interments within the cemetery, not including those within private burial plots, now have granite markers. This indicates that, within a fifty-year period, 5,500 replacement granite headstones were set, at an average rate of one per day throughout the working season.²⁴ David Edelman moved to California upon his ca. 1950 retirement from his caretaking and stonecutting duties; it is not clear whether HFBA maintained a formal caretaking position after the Edelman family moved.²⁵ After Edelman resigned as caretaker, the cemetery continued to sporadically inter individuals, but the overall care of the cemetery began to decline. In the late 1980s, the former caretaker's cottage, which had been left vacant, was destroyed by a fire.²⁶ An overgrowth of trees²⁶ began to obscure graves, and the cemetery fell into disrepair.

In the early 2000s, the Hebrew Free Burial Association began a concerted effort to restore the cemetery. Since 2005, the HFBA has sponsored a cemetery "clean-up" program, where high school students volunteer their time to rake leaves, dispose of garbage, and clear excess vegetation.²⁷ More recently, the association has conducted archeological investigations and topographical mapping and solicited multi-phase restoration plans.

Burial Customs at Silver Lake Cemetery

Jewish law dictates that individuals be buried so as to return to earth. The deceased are wrapped in a white linen or cotton shroud and placed within an undecorated pine casket, which is constructed without using metal fasteners.²⁸ Burials occur within one day of death and embalming and cremation are forbidden.²⁹ A preliminary archeological investigation into the burial customs used at Silver Lake Cemetery in the late 19th and early 20th centuries indicated that traditional Jewish burials at Silver Lake was likely the norm; the investigation revealed

²² The geophysical survey shows disturbance in this area consistent with silted-over slab.

²³ Julian Edelman remembered flowering and ornamental trees only near the caretaker cottage, within the center island of the circular drive. However, trees are seen in the vicinity of the private burial plots in the cemetery scenes of the Bert Williams film, *A Natural Born Gambler*, which were filmed at Silver Lake Cemetery.

²⁴ Julian Edelman did not recall his father working in marble. It is likely that granite stonecutting operations were already underway when the Edelman family assumed caretaking responsibilities. His most startling description was of an open well located near the southeast end of the property's retaining wall, which he was told served the estate house in its original location. The well's purported location is consistent with the cemetery's current and historically mapped surface hydrology; his description also places the well near the "ditch" that marked the boundary of suicide interments.

²⁵ A photograph of the caretaker's cottage was taken in the late-1980s, before it was destroyed by fire (Figure 3).

²⁶ AKRF, "Memorandum, 2.

²⁷ Hebrew Free Burial Association, "How You Can Help: Cemetery Clean-Up," available at <<https://www.hebrewfreeburial.org/how-you-can-help/cemetery-clean-up/>>.

²⁸ Blu Greenberg, *How to Run a Traditional Jewish Household* (New York: Simon and Schuster, 1983); During the first meeting to review the cemetery restoration scope, in January 2012, HFBA rabbinic advisor Rabbi Elchonon Zohn stated that non-compostable materials that do not decompose, such as metal fasteners, are not used to construct the coffins used for traditional Jewish burials.

²⁹ Greenberg.

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no evidence of metal fasteners or inorganic materials, which would indicate that Jewish burial customs had not been observed.

Late-19th century descriptions of Jewish burials indicate that these customs were in general use at that time. An article published in 1895 in the *New York Tribune* described a carpenter's shop on the Lower East Side of Manhattan where coffins were produced. The article described these coffins as unlined, with rough, un-planed edges, and stated that Jews of all economic classes in New York City used them for traditional burial. Many immigrants were buried in plain linen or cotton burial robes that they brought with them from their place of origin.³⁰ In some traditional Jewish burials in the late 19th century, a "pillow made of earth in a linen bag" was also placed within the coffin beneath the head of the deceased.³¹ During the late 19th century, however, many Reform Jews had more elaborate funerals, which included more expensive coffins.³²

The cemetery's records indicate that areas of the cemetery maintained the custom of burying men in a separate section than women and children, and many sections had separate burial areas for children. Although much of the cemetery's paper documentation has been lost over time, HFBA has recently undertaken a series of surveys to corroborate and supplement its existing archives and records.³³

HFBA's records indicate that the earliest interments were placed at the highest elevation of the cemetery site, within easternmost Sections 12, 13, and 14. These sections are the most intact, with the greatest range of original and replacement headstones. In contrast, the greatest loss of headstones to deterioration has occurred in Sections 4, 9, 18, 20, and 22; these sections are in low-lying areas of the cemetery mapped for ponds and streams, and it is interesting to note that there are few granite markers in these sections.³⁴

In the Chevra Kadisha section—the only section for which there is an existing map of burials—the distinction between men's, women's and children's areas appears to have been maintained initially. Some burials dating to the late 20th century appear to be those of married couples interred in adjacent plots. Records also indicate that females were buried in male sections of the cemetery or vice-versa.

There were numerous instances where an individual was initially interred elsewhere and later re-interred at the Silver Lake Cemetery. For example, Charles Siegel, a soldier killed in the Philippines in March 1900, was eventually re-buried at Silver Lake Cemetery in July 1901.³⁵ Another individual, Abraham Lieberman, died in a city hospital and was buried in the city's potter's field before his family was alerted to his death and had

³⁰ Ibid.

³¹ "The Rites of the Dead," *The New York Tribune*. May 31, 1896, page 22.

³² Ibid; "No Funeral Pomp," *The New York Tribune*. November 17, 1895, page 28.

³³ AKRF, "Memorandum."

³⁴ The impact of the site's surface hydrology on interments and the historical record cannot be understated. Siltation from upland runoff, the saturation and collapse of soils in low-lying areas, and build-up of organic duff, have changed the pH of soils in low-lying areas and directly contributed to the significant loss of marble headstones. Natural features further organized the subdivision: for example, Sections 12M and 12W, reserved for the burial of suicides, was separated from other sections by a ditch, which remains today as a pronounced drainage swale.

³⁵ "A Soldier's Reburial," *The New York Times*. July 29, 1901: page 7; Siegel is listed in the original cemetery records available on Ancestry.com as a soldier from Manila. He was buried in Section 20, Row 1, Grave 1. He is not listed in the index provided by the HFBA.

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Lieberman reburied at Silver Lake Cemetery.³⁶ In addition, cemetery records published on Ancestry.com make note of other individuals who were disinterred from the city's potter's field or other cemeteries and reburied at Silver Lake. Additional historic research into the history and use of Silver Lake Cemetery may result in the collection of additional data that could provide more information on burial practices in place at the cemetery in the late-19th and early-20th centuries.

Conclusion

Silver Lake Cemetery is a tangible reminder of the role of the role of *landsmanschaftn* in 19th and 20th century immigrant acculturation and the consequences of cultural alienation at the turn of the 20th century. The short-term intensity of interments within its grounds forms a corollary to mortality rates within New York's Lower East Side. The cemetery's development and logistical operation demonstrate how the resources of charitable organizations were deployed at that time. Their decoration pays tribute to Jewish culture and tradition, providing thousands of examples how the dead are memorialized. The existence of later monuments, some placed decades after a relative has passed away, is testament to the strength of familial bonds and respect for the deceased in Jewish culture. Silver Lake is an unusual example of a rural cemetery created out of pressing need that evolved into an eternal place of remembrance where the dead are truly "bound up in the bonds of the living."

³⁶ "Saved for Good Burial by Children he Petted," *The New York Times*. June 3, 1904: page 3. Lieberman is listed in an HFBA index of burials as "Abraham." However, original records published on Ancestry.com list his first name as "Jacob."

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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 # _____
 recorded by Historic American Landscape Survey # _____

Primary location of additional data:

State Historic Preservation Office
 Other State agency
 Federal agency
 Local government
 University
 Other
Name of repository: _____

Historic Resources Survey Number (if assigned): _____

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10. Geographical Data

Acreage of Property 4.79
(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

1 18 576383 4497036
Zone Easting Northing

3 _____
Zone Easting Northing

2 _____
Zone Easting Northing

4 _____
Zone Easting Northing

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary is indicated by a heavy line on the enclosed map with scale.

Boundary Justification (Explain why the boundaries were selected.)

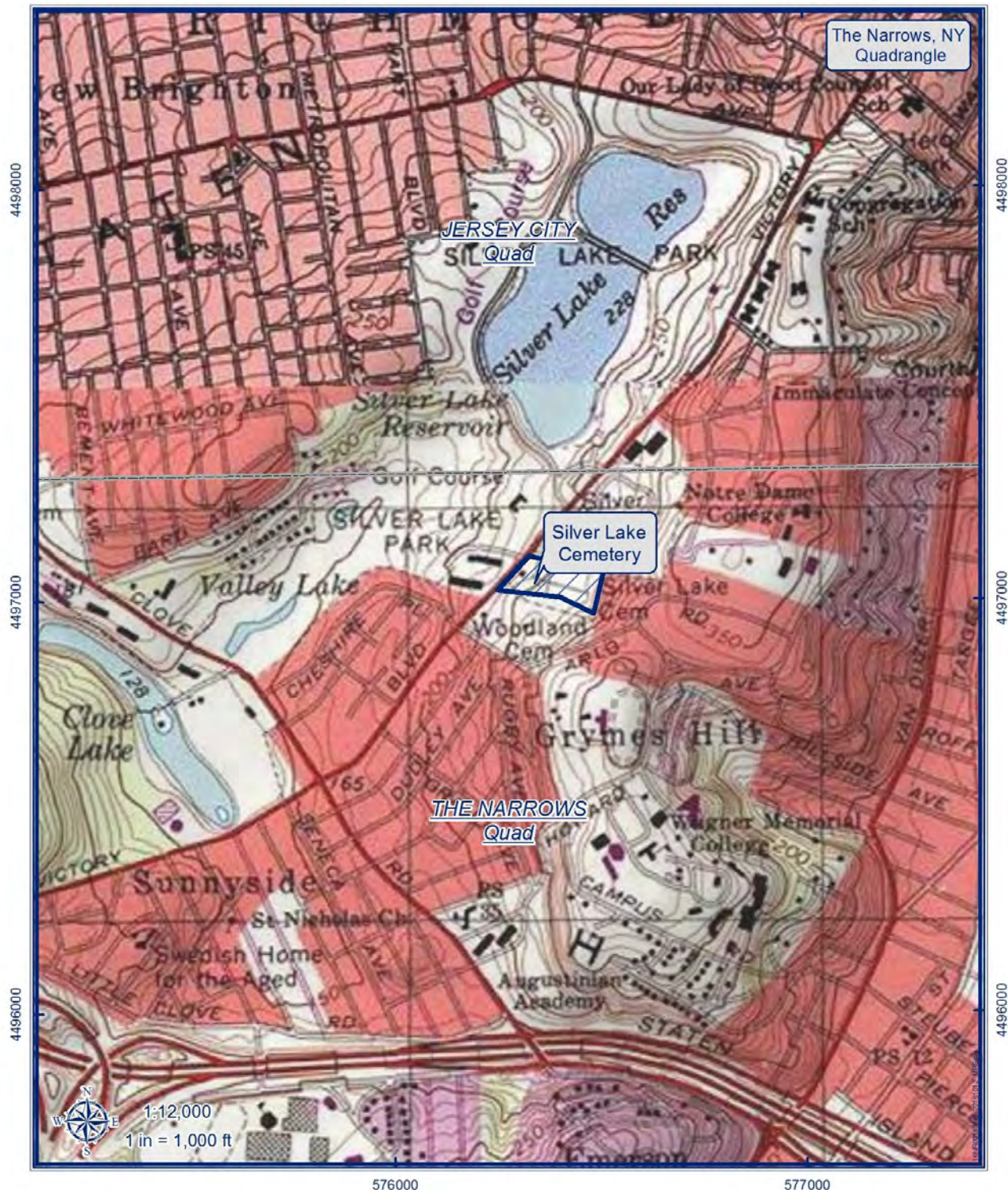
The boundaries given for Silver Lake Cemetery encompass the original 6.15 acres purchased by the Hebrew Free Burial Association in 1892; this has remained the acreage of Silver Lake Cemetery throughout its period of significance and to the present day.

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Silver Lake Cemetery
Staten Island, Richmond Co., NY

926 Victory Boulevard
Staten Island, NY 10301



Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter



Parks, Recreation
and Historic Preservation

Silver Lake Cemetery
Name of Property

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County and State

Silver Lake Cemetery
Staten Island, Richmond Co., NY

926 Victory Boulevard
Staten Island, NY 10301



Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter



Parks, Recreation
and Historic Preservation

Silver Lake Cemetery
Name of Property

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11. Form Prepared By

name/title Amy Koplow, Elizabeth Kennedy, Marena Wisniewski (Editor), edited by Jennifer Betsworth (NY SHPO)
organization _____ date September 2016
street & number 101 Mill Hill Lane, Apt. A telephone 203-809-1797
city or town Southport state CT zip code 06890
e-mail _____

Additional Documentation

Submit the following items with the completed form:

- **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. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Silver Lake Cemetery
City or Vicinity: Staten Island
County: Richmond State: New York
Photographer: Marena Wisniewski
Dates Photographed: July 28, 2016

Description of Photograph(s) and number, include description of view indicating direction of camera:

- 1 of 20 Silver Lake Cemetery, view looking east to Arlo Road from entrance on Victory Boulevard.
- 2 of 20 Silver Lake Cemetery, view looking south towards Woodland Cemetery, from entrance on Victory Boulevard.
- 3 of 20 Entrance of Silver Lake Cemetery, view looking west towards Victory Boulevard.
- 4 of 20 Silver Lake Cemetery, view looking northeast from entrance on Victory Boulevard towards Silver Mount Cemetery.
- 5 of 20 Rear of Silver Lake Cemetery, view looking east towards Arlo Road.
- 6 of 20 Rear of Silver Lake Cemetery, View looking southeast towards Arlo Road and Woodland Cemetery.
- 7 of 20 Section sign on eastern fence of Silver Lake Cemetery, denoting Sections 7B-7A, and Section 7.
- 8 of 20 Main entry gates of Silver Lake Cemetery on Victory Boulevard, showing iron gates field stone pillars, and keystones. View looking east towards Arlo Road.
- 9 of 20 Entry gates to the Congregation Zeitel section within Silver Lake Cemetery. The

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- gates are fabricated of granite pillars and metal gates and arch. Inscription is in Hebrew.
- 10 of 20 The gravemarker of Barnet Goldberg, an example of a simple marble tombstone, with epitaph in both Hebrew and English.
- 11 of 20 The gravemarker of Mary Carp, with an locket containing the image of the deceased at the top. The marker is fabricated of granite, with an inscription in both Hebrew and English. A relief of a menorah is featured at the top.
- 12 of 20 The marker of Samuel Ashendorf, with the Star of David above the epitaph, which is in both Hebrew and English.
- 13 of 20 The gravemarkers of Dora Fieman Rosenthal and Rebecca Farber, both fabricated of granite, and both with a relief of a candelabrum.
- 14 of 20 The granite gravemarker of Michael Mostwilszker, with an epitaph in both Hebrew and English, and an engraving of the priestly hands.
- 15 of 20 Gravemarker of Nathan Schneider, fabricated of granite, with a ewer in a basin as decoration. Epitaph is in both Hebrew and English.
- 16 of 20 The tombstone of Abraham Siegel, fabricated of granite, with ornate engraving of two lions flanking a double tablet, surmounted by a Star of David.
- 17 of 20 An illegible marble headstone with a sculpture of a lamb. Epitaph appears in Hebrew and English. The ledger stone appears to connote the internee as a child, "In Memory of Our Dear Son and Brother."
- 18 of 20 The tombstone of Gussie Benson, fabricated of marble and sculpted into a cut tree trunk, denoting a life cut short. Inscription is in both Hebrew and English.
- 19 of 20 The granite tombstone of Morris Chomsky, which uses the secular funerary imagery of a weeping willow while also featuring an epitaph in Hebrew.
- 20 of 20 Portrait of Mary Carp, within a hinged frame atop a granite tombstone.
- Figure 1 Survey map of the Silver Lake Cemetery prepared by W.H. Bostwick in 1892. The map depicts the original plan for the cemetery, with 15 separate sections separated by narrow pathways, all marked with survey monuments.
- Figure 2 Oilcloth map of Silver Lake Cemetery, undated. Shows individual sections, as well as a building on the western boundary of the cemetery, with restrooms and a shed.
- Figure 3 New York City tax photo of 926 Victory Boulevard, ca. 1983-1988, showing the former caretaker's cottage at the northwest corner of Silver Lake Cemetery. The stone wall surrounding the cemetery can be seen in the foreground.

Property Owner:

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

Name Hebrew Free Burial Society

street & number 125 Maiden Lane, Unit 5B

telephone (212) 239-1662

city or town New York

state NY

zip code 10038

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.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including 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 Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Silver Lake Cemetery
 Name of Property

Richmond Co., NY
 County and State

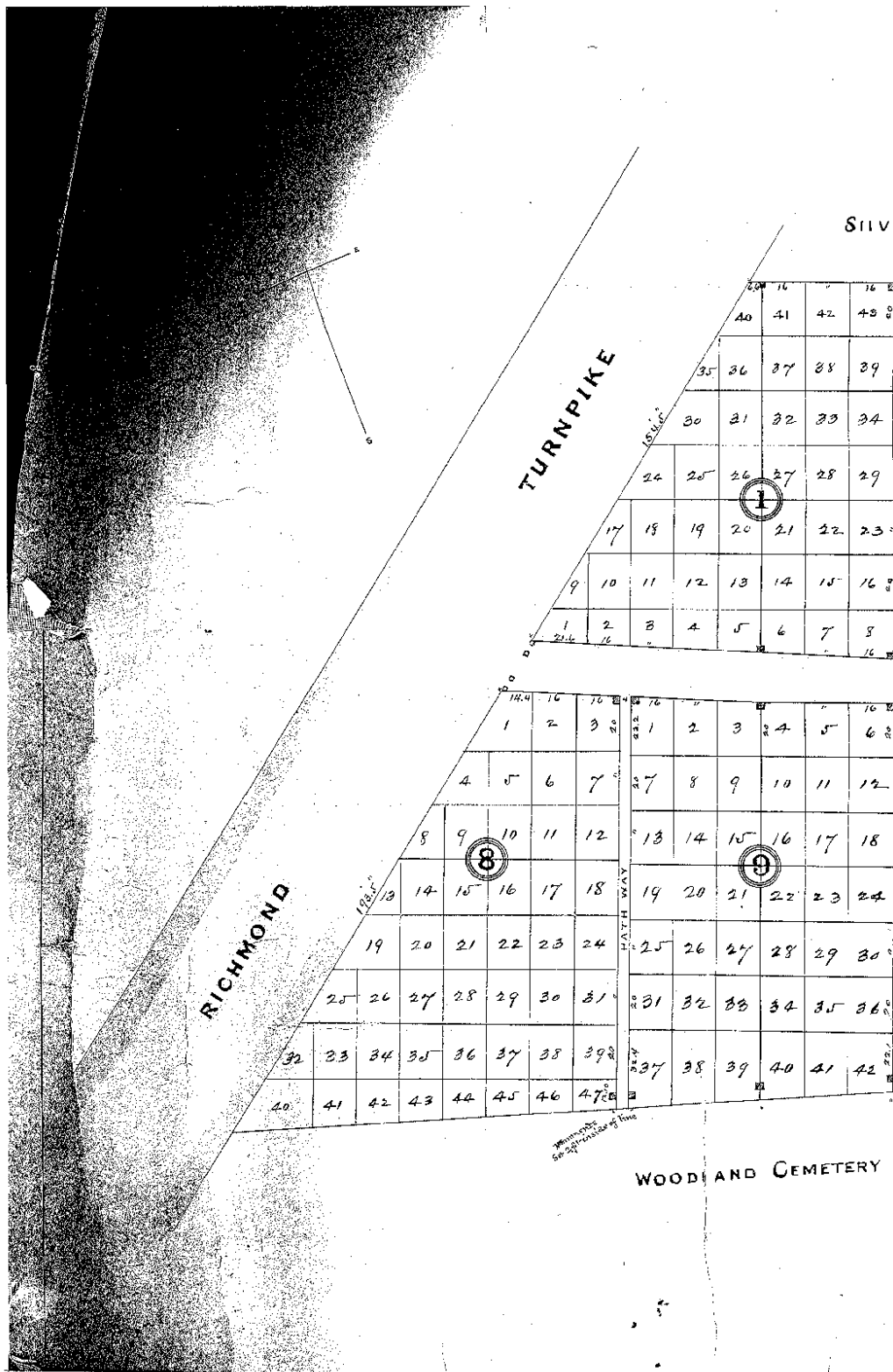


Figure 1a Survey map of the Silver Lake Cemetery prepared by W.H. Bostwick in 1892. The map depicts the original plan for the cemetery, with 15 separate sections separated by narrow pathways, all marked with survey monuments.

Silver Lake Cemetery
 Name of Property

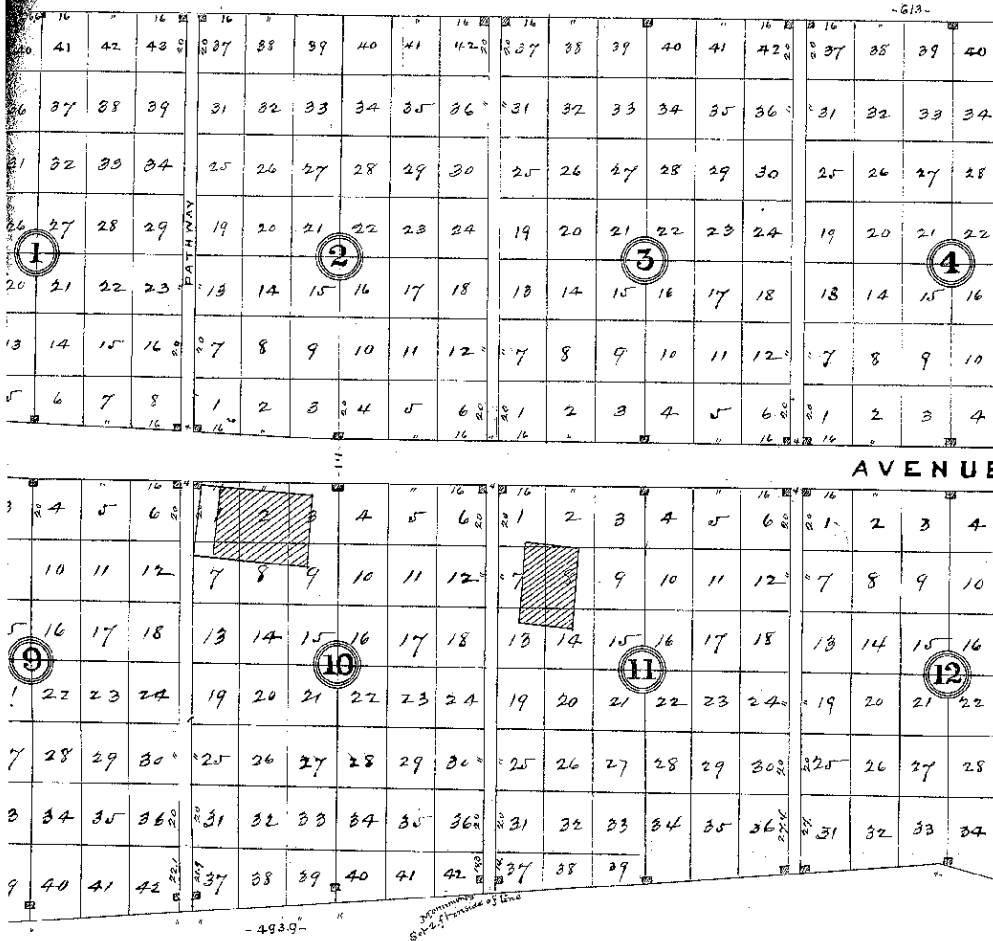
Richmond Co., NY
 County and State

Agudas Achim Chesed

SILVER LAKE CEME

Staten Island, N.Y.

SILVER MOUNT CEMETERY



□ CEMETERY

Figure 1b Survey map of the Silver Lake Cemetery prepared by W.H. Bostwick in 1892. The map depicts the original plan for the cemetery, with 15 separate sections separated by narrow pathways, all marked with survey monuments.

Silver Lake Cemetery

Name of Property

Richmond Co., NY

County and State

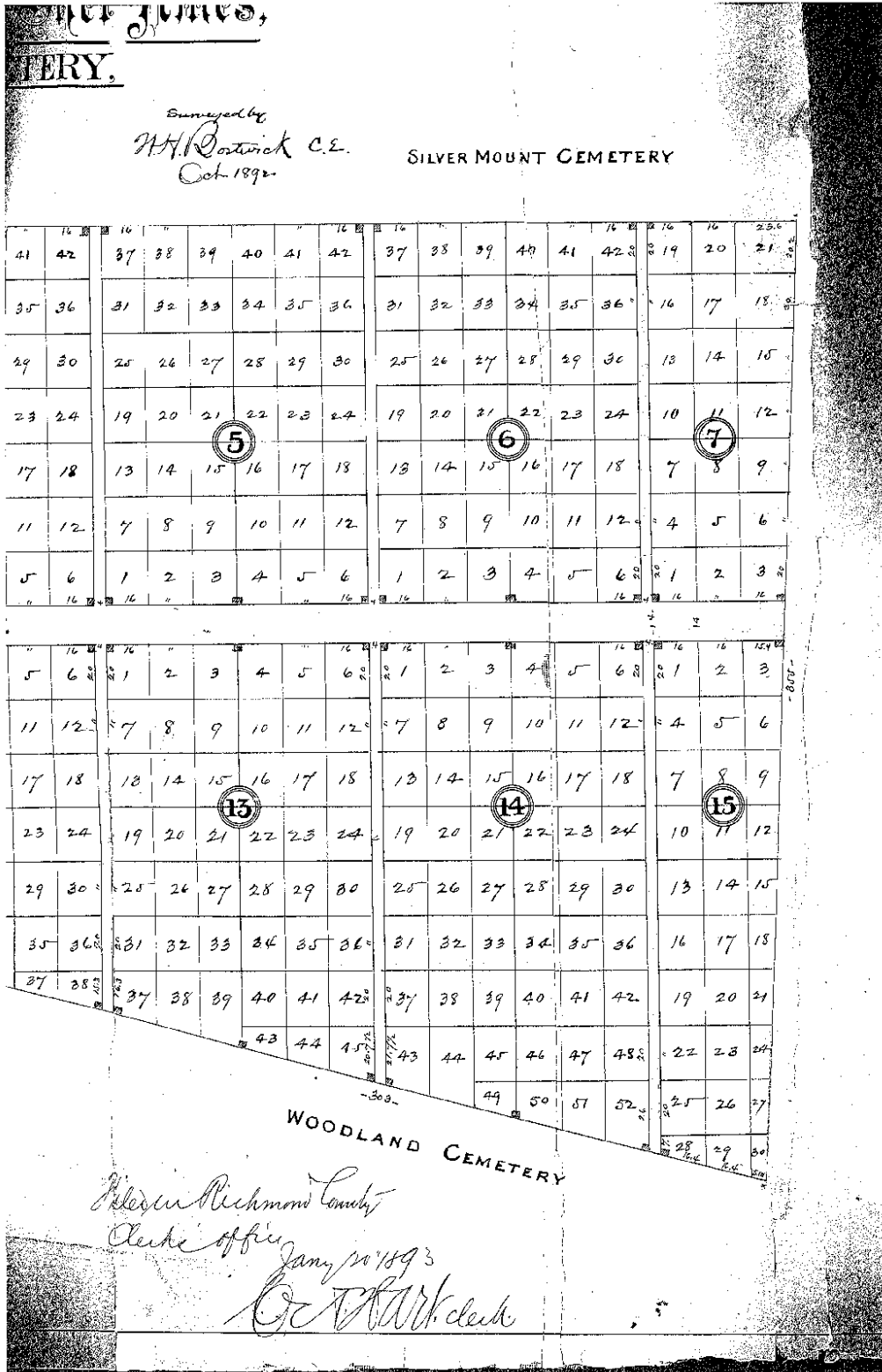


Figure 1c Survey map of the Silver Lake Cemetery prepared by W.H. Bostwick in 1892. The map depicts the original plan for the cemetery, with 15 separate sections separated by narrow pathways, all marked with survey monuments.

Silver Lake Cemetery
Name of Property

Richmond Co., NY
County and State

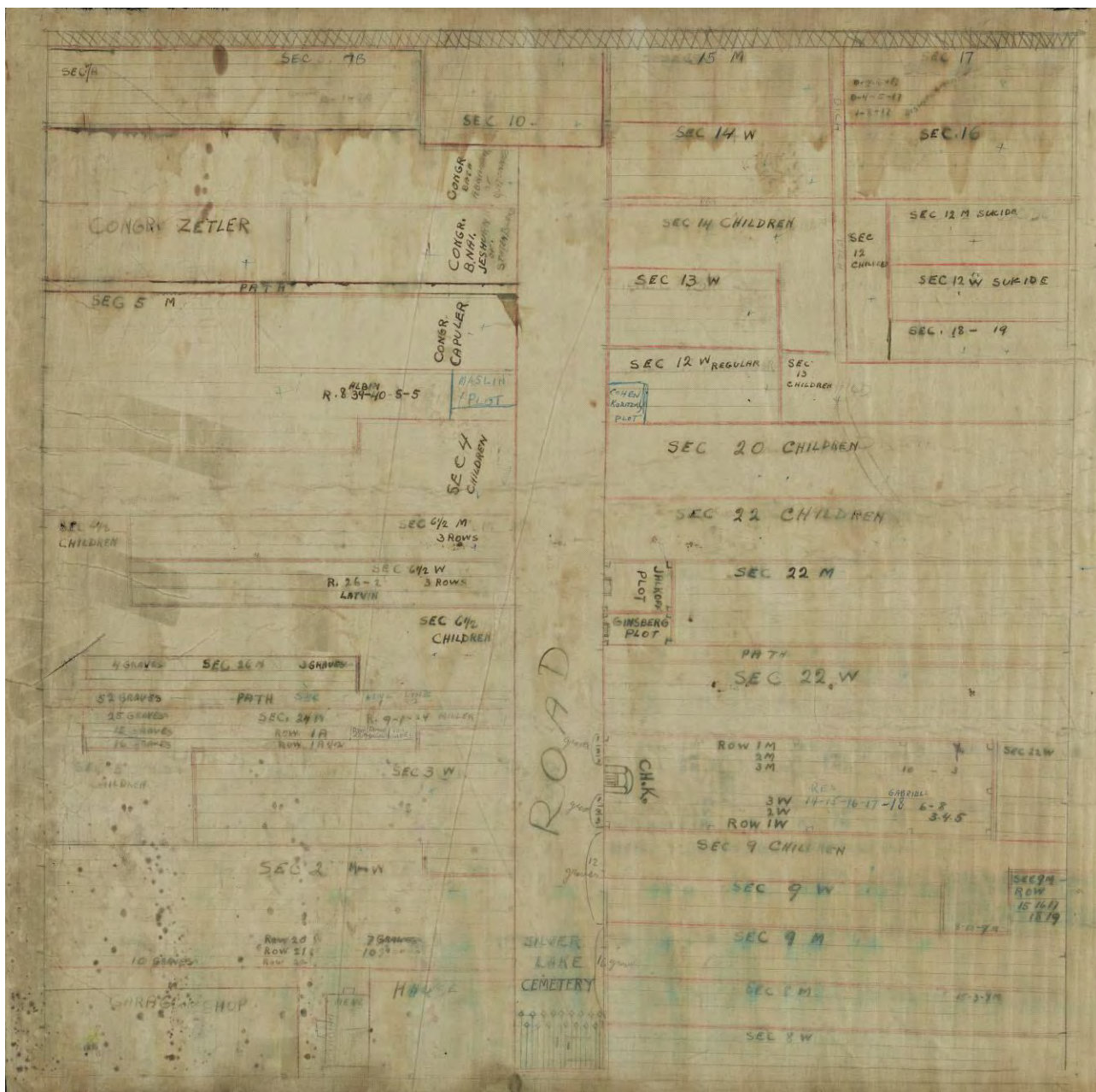


Figure 2 Oilcloth map of Silver Lake Cemetery, undated. Shows individual sections, as well as a building on the western boundary of the cemetery, with restrooms and a shed.

Silver Lake Cemetery

Name of Property

Richmond Co., NY

County and State



Figure 3 New York City tax photo of 926 Victory Boulevard, ca. 1983-1988, showing the former caretaker's cottage at the northwest corner of Silver Lake Cemetery. The stone wall surrounding the cemetery can be seen in the foreground.







661
662
666
X10







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SEC. 7B-7A SEC. 7 CH
← ←

אשה
הת
החל
אשה
נא
נצח
My dear Father
JOSEPH MINIKES
Died Nov. 3, 1893
Age 48 Years



HEBREW FREE BURIAL
ASSOCIATION
SILVER LAKE CEMETERY
926 Victory Blvd.

There is a small white sign on the blue tarp with illegible text.

ביתנו יקרה הוא
ישאל אברהם
בר מנחם מענדל
נפטר וצער בטרם
OUR BELOVED
FATHER
ISRAEL A.
KAUFMAN
DIED MARCH 8, 1880
AGE 40 YEARS

ביתנו יקרה הוא
ישאל אברהם
בר מנחם מענדל
נפטר וצער בטרם
OUR BELOVED
FATHER
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נפטר וצער בטרם
OUR BELOVED
FATHER
ISRAEL A.
KAUFMAN
DIED MARCH 8, 1880
AGE 40 YEARS

LEVINE

RABINOWITZ

ביתנו יקרה הוא
ישאל אברהם
בר מנחם מענדל
נפטר וצער בטרם
OUR BELOVED
FATHER
ISRAEL A.
KAUFMAN
DIED MARCH 8, 1880
AGE 40 YEARS

ביתנו יקרה הוא
ישאל אברהם
בר מנחם מענדל
נפטר וצער בטרם
OUR BELOVED
FATHER
ISRAEL A.
KAUFMAN
DIED MARCH 8, 1880
AGE 40 YEARS



מרת מרים קארפ
נפטרת ביום
ד' כ"ג שבט ה'תרס"ד
MARY CARP
DIED FEB. 23, 1934
AGE 74 YEARS
OUR BELOVED
MOTHER



רַבִּיקָה בַּת יִצְחָק לַיִים
נִפְטְרָה בְּיָמֵינוּ
עַל עֵפֶר יָקוּם וְאַחַר עוֹד
קָבַר וְאֵת זַמְבִּשְׁרֵי אֶחָזָה אֵלֶיהָ
*Without my flesh
shall I see God
In Memory of
our beloved Mother
REBECCA PEARL
Died Sept. 19, 1919*



פ
 אִישׁ תָּם וְיָשָׁר
 יִשְׂרָאֵל מְשֵׁה בְרִיתוֹ
 נָפַט מִיּוֹן תְּרַסַּח
 תּוֹצֵב"ה

SAMUEL
 ASHENDORF
 DIED JUNE 8, 1908
 AGE 40 YEARS

BELOVED HUSBAND
 AND DEAR FATHER

כ' חשוון תש"ה
 דבורה בת י'חזקאל
 נפטרה כו' אב תש"ה
 IN MEMORY OF
 OUR BELOVED
 MOTHER
**DORA FIEMAN
 ROSENTHAL**
 DIED AUGUST 4, 1945
 AGE 70 YEARS
 AS A STAR THAT IS LOST
 WHEN THE DAYLIGHT IS GIVEN
 SHE HATH FADED AWAY
 TO SHINE BRIGHTLY IN HEAVEN

ז' אב תש"ב
 דבקה בת ר' געצ'יל
 OUR BELOVED MOTHER
REBECCA FARBER
 DIED AUG. 4, 1908
 AGE 30 YEARS
 Rest in peace



פ' אבינו היקר מוה'
יהיאל מיכל בן
צבי הירש הכהן
נפטר י"ט אייר תרס"ז

MY BELOVED HUSBAND
AND OUR FATHER
MICHAEL
MOSTWILSZKER
DIED MAY 3, 1907
AGE 43 YEARS.

AT REST

ב
איש דגם חסיד מ
מוחם צב"ר יעקב הלוי
נפטר בא' שבט תרס"ז
ה' נ צ ב ה
NATHAN
SCHNEIDER
DIED FEB. 5, 1907
AGED 53 YEARS



פ"נ
 אברהם ב"ר לייב
 נפ' י"ז סיון תש"ד
 ת"נ צ"ב'ה'
 BELOVED HUSBAND
 AND FATHER
 ABRAHAM
 SIEGEL
 DIED JUNE 8, 1944
 AGE 74 YEARS

אברהם יפאטא
 נפ' י"ז סיון תש"ד
 ת"נ צ"ב'ה'
 BELOVED HUSBAND
 AND FATHER
 ABRAHAM
 SIEGEL
 DIED JUNE 8, 1944
 AGE 74 YEARS

אברהם יפאטא
 נפ' י"ז סיון תש"ד
 ת"נ צ"ב'ה'
 BELOVED HUSBAND
 AND FATHER
 ABRAHAM
 SIEGEL
 DIED JUNE 8, 1944
 AGE 74 YEARS

אברהם יפאטא
 נפ' י"ז סיון תש"ד
 ת"נ צ"ב'ה'
 BELOVED HUSBAND
 AND FATHER
 ABRAHAM
 SIEGEL
 DIED JUNE 8, 1944
 AGE 74 YEARS



IN MEMORY OF
OUR DEAR SON
AND BROTHER



TEMPERENT
MAGNANIMOS
SOCIETATIS
S. M. W. P.
WIFE
ENSON



פ' משה

קדוש ה' יחי

קדוש ה' יחי

MORRIS

CHOMSKY

Died Oct 10, 1906

Age 21 Years



UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: Date of Pending List: Date of 16th Day: Date of 45th Day: Date of Weekly List:

Reference number:

Nominator:

Reason For Review:

- | | | |
|---------------------------------------|--|---|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input checked="" type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input type="checkbox"/> Other | <input type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 2/21/2017 Date

Abstract/Summary
Comments:

Recommendation/
Criteria

Reviewer Alexis Abernathy Discipline Historian

Telephone (202)354-2236 Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



**Parks, Recreation
and Historic Preservation**

ANDREW M. CUOMO
Governor

ROSE HARVEY
Commissioner



23 December 2016

Alexis Abernathy
National Park Service
National Register of Historic Places
1201 Eye St. NW, 8th Floor
Washington, D.C. 20005

Re: National Register Nomination

Dear Ms. Abernathy:

I am pleased to submit the following five nominations, all on disc, to be considered for listing by the Keeper of the National Register:

Offerman Building, Kings County
St. Rose of Lima Roman Catholic Church Complex, Erie County
St. Thomas Aquinas Roman Catholic Church Complex, Erie County
Mentholatium Company Building, Erie County
Silver Lake Cemetery, Richmond County

Please feel free to call me at 518.268.2165 if you have any questions.

Sincerely:

Kathleen LaFrank
National Register Coordinator
New York State Historic Preservation Office