

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Name of Property

County and State

Name of multiple property listing (if applicable)

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 100003984

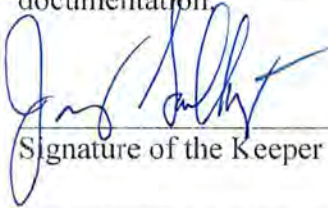
Date Listed: 5/28/2019

Property Name: Temple Beth El Cemetery

County: Phillips

State: AR

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.



Signature of the Keeper

5-28-2019

Date of Action

Amended Items in Nomination:

Section 8: Area of Significance

Religion is hereby deleted as an area of significance. The nomination does not provide support for the religious significance of the property, only the religious affiliation and use.

Section 8: Cultural Affiliation

“Jewish Americans” is hereby deleted as a cultural affiliation. This section is used only when Criterion D is cited.

The Arkansas State Historic Preservation Office was notified of this amendment.

DISTRIBUTION:

National Register property file

Nominating Authority (without nomination attachment)

United States Department of the Interior
National Park Service

3984

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.



1. Name of Property

Historic name: Temple Beth El Cemetery

Other names/site number: PH0566

Name of related multiple property listing:
N/A

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

2. Location

Street & number: Northwest of the intersection of Mable Street and Holly Street/Sterling Road

City or town: Helena State: Arkansas County: Phillips

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

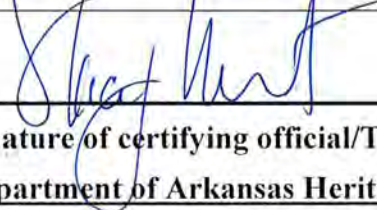
I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

Applicable National Register Criteria:

X A B C D

	April 3, 2019
Signature of certifying official/Title:	Date
<u>Department of Arkansas Heritage, Arkansas Historic Preservation Program</u>	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

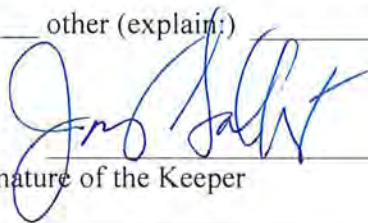
Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

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 of the Keeper

5-28-2019
Date of Action

5. Classification

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

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
_____	_____	buildings
_____	_____	sites
_____	_____	structures
_____	_____	objects
_____	_____	Total

Number of contributing resources previously listed in the National Register _____

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Funerary: Cemetery

Current Functions

(Enter categories from instructions.)

Funerary: Cemetery

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

N/A

Materials: (enter categories from instructions.)

Principal exterior materials of the property: STONE: Granite, Marble; CONCRETE

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Temple Beth El Cemetery is located in Helena, Phillips County, Arkansas in the northwest of the intersection of Mable Street and Holly Street, where Holly Street changes name to Sterling Road. The cemetery was established in 1875 and is the second cemetery of Helena's Jewish community. The cemetery, which is roughly 2.5 acres in size, is owned by the trustees of Temple Beth El Cemetery and managed by its Board.¹ At the end of 2016, the cemetery contained 390 gravestones and memorials.² The earliest known burial was in 1862 and the burials continue to the present day, with only a small proportion of modern day burials.³ This death-date predates the founding of this cemetery and belongs to a burial that was moved from the first Jewish Cemetery in Helena to this site in 1875, after this cemetery was established. Among the gravestones, there are approximately twenty-three World War I and World War II veterans, and one veteran from the Vietnam era. Also, a Holocaust survivor is buried within the cemetery.⁴

¹ The total size of the cemetery was confirmed by David Solomon, the chairman of the Board of Temple Beth El Cemetery and a fourth-generation member of the Helena Jewish community.

² The number of gravestones and memorials was confirmed by David Solomon, the chairman of the Board of Temple Beth El Cemetery.

³ The earliest death date currently known in the cemetery is that of Adolph Ancker (1856-1862).

⁴ The number of the veterans is confirmed by David Solomon, the chairman of the Board of Temple Beth El Cemetery.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

The gravestones are manufactured out of marble, granite, and concrete. The carving patterns and architectural features found on the gravestones in the cemetery represent many popular funerary arts, including Jewish motifs, from the second half of the nineteenth century to the present day. While some of the century-old patterns have become blurry because of weathering, many of the carvings are in excellent condition and have distinctive religious symbolism.

Narrative Description

Elaboration

Temple Beth El Cemetery is located in Helena, Phillips County, Arkansas, northwest of the intersection of Mable Street and Holly Street, where Holly Street's name changes to Sterling Road. The cemetery was established in 1875 and it is the second cemetery for Helena's Jewish community. The former cemetery was located near the Magnolia Cemetery (108 Wire Road, Helena, Arkansas) and proved to be difficult to access. This original cemetery area was near what is now known as Magnolia Cemetery and continues to be the area's African-American cemetery. The current cemetery, which is roughly 2.5 acres in size, is accessed off of Sterling Road and is surrounded by dark iron fences. Inside the cemetery, the burial ground is divided by paved roads into three major sections, the south section, the middle section, and the north section. To the west of the circular roads is another small section that mostly contains graves from the former cemetery that were moved to this new location during the 1870s.⁵ The earliest known burial from the previous cemetery was in 1862 and the burials continue to the present day. By the end of 2016, the cemetery contained 390 gravestones and memorials and ten more burials were added to the cemetery through the end of 2018. Among the over 400 gravestones, thirteen of them are for World War I veterans, nine of them are for World War II veterans, and one gravestone is for a veteran from the Vietnam War era. Two women are among the nine veterans. A Holocaust survivor is also buried in the cemetery.

Most of the gravestones of the cemetery are manufactured out of marble and granite, while some are concrete. Some of the oldest gravestones, especially those that were moved during the late 19th century include patterns and inscriptions that are now hard to decipher due to weathering. However, the deep carvings on these early gravestones are still in excellent shape. Nearly all the gravestones in the cemetery are decorated with patterns and iconography, and these all represent the local Jewish community's religious beliefs and their intentions to honor their loved ones in traditional ways. The iconography seen throughout the cemetery includes plants and flowers such as acanthus, lilies, ivies, wheat, palm tree leaves, tree staves, willow trees, grape clusters, daffodils, etc.; animals such as lambs and doves; human condition like hands pointing up and hands together; religious symbols such as the Star of David, pebbles, Hebrew dates and letters, angels, etc.; fraternal emblems such as those associated with Masons and Woodmen of the World; and mortality symbols such as urns and draped cloth.

⁵ Information regarding the first and the second cemetery is confirmed by David Solomon, the chairman of the Board of Temple Beth El Cemetery.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

Landscape Design and Vegetation

Temple Beth El Cemetery is mostly covered by grass and surrounded by iron fences that were erected in 1924.⁶ The concrete paved entrance drive off of Sterling Road into the cemetery is flanked by two large, square, rough carved stone pillars topped with simplified pillow capitals. These pillars support two large, elaborate, metal entry gates that swing outward toward the road. A small plaque on the entry gates reads “IN MEMORIAM PHILIP SOLOMON 1871-1931, ERECTED BY SARAH SOLOMON SHAPIRA.” To either side of the large central pillars are two smaller stone pillars with similar capitals. These pillars also frame the sides of additional smaller sections of elaborate metal fencing that match the central gate. These side sections are also supported on hinges along the edge of the large central pillars and serve as smaller pedestrian entries for the cemetery. The western large pillar includes a carved panel that reads “MEMORIAL GATES AND DRIVEWAY 1924.” The eastern large pillar includes a carved panel that reads “BETH EL CEMETERY ESTABLISHED 1875.” Just outside of the fence line for the cemetery, within the concrete pavement of the central entry gate metal letters have been inserted into the pavement that read “BETH EL CEMETERY.”

There are three major sections within the overall cemetery, with an additional rear or western section where previous burials from the original Jewish cemetery are located. These sections are divided by concrete paved roads with tall concrete curbing. These concrete road sections were paved in the late 1910s or early 1920s. According to community histories, the local paving company visited the Keeshan-Lambert Funeral Home of Helena and measured their hearse in order to lay out the road to fit that specific vehicle.⁷ This led to the unusual dimensions of the internal cemetery road, making it slightly awkward for modern vehicular traffic during funerals. Most of the gravestones are in the south section and the middle section of the cemetery. The burial ground in the north section is comparatively new and contains relatively few graves. Graves from the earlier Jewish cemetery were relocated to a small area in the southwest corner of the ground.

Inside the cemetery, there are eight lush magnolia trees and eleven cedar trees. The six cedars in the north section of the cemetery are less than ten years old; the magnolias and cedars in the middle section are many decades old. In the north section of the cemetery, Miriam Rayman Solomon, who is buried in the most western row of the northern section, planted three magnolias with a dedicatory plaque under each: from east to west, one is dedicated to her sister-in-law and brother-in-law, Hannah Pauline Solomon Rothschild and Neil Rothschild; one, to Miriam Solomon’s parents, Gertrude Raymond Rayman and Charles Rayman; and one, to Shirley Rayman Weiss Meyer, Miriam Solomon’s older sister.⁸

⁶ The large entry gates were definitely placed in 1924. The decorative metal fence that surrounds the rest of the cemetery may pre-date this entryway.

⁷ Information provided by David Solomon, the chairman of the Board of Temple Beth El Cemetery.

⁸ All information regarding the magnolia and cedar trees is based on conversations with David Solomon, the chairman of the Board of Temple Beth El Cemetery and a fourth-generation member of the Helena Jewish community. Miriam Rayman Solomon is David Solomon’s mother. Hannah Pauline Solomon is Miriam Rayman Solomon’s husband’s sister.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

Grave Markers and Monuments

The most complete list of known burials in Temple Beth El Cemetery in Helena, Arkansas, was compiled by Lynn A. Franklin in 2011.⁹ This survey is noted by the current cemetery board as containing some errors and has not been updated since its completion. A more comprehensive survey has been undertaken by David Solomon, current chairman of the cemetery board and there are plans to publish this survey online. David Solomon also maintains the records of the cemetery and an archive of documents including the burial register and bylaws for the cemetery.

There are three distinctive types of gravestones in the cemetery: tablets, upright stones, and obelisks. Tablet and upright gravestones are the most common ones. There are also a few obelisks; notably one very large obelisk dedicated to the Fink family. Most of the gravestones are made from either marble or granite. Some of them are manufactured out of concrete. Most of the gravestones are grouped by families, and among these groups of gravestones, the Solomon memorial tree and log-shaped gravestones in the south section of the cemetery are unique. The Solomon family plot is readily identifiable at a distance due to the tall shared headstone in the shape of a large tree trunk. Carved out of a single large piece of stone, the gravestone contains the names of various members of the Solomon family. The earliest set of names appears to be those visible in a large section on the western face of the stone, in an area that was carved to look like a part of the bark had been peeled downward to reveal the names carved on the revealed wood underneath; including the names Moses L. Solomon (1835 – 1895), Pauline Solomon (1843 – 1903), and Philip Solomon (1871 – 1930). Underneath the carved peeled section of bark is the name SOLOMON spelled out in a rustic branch motif. Throughout the years, other Solomon family members have been added to the tree trunk in newly carved sections with death dates ranging from the 1920s through 2017, with at least 15 names in total by 2017. The tree trunk is also encircled by a carved leafy vine, carved fungus near the bottom, and several carved limbs that appear to have been cut off from the trunk. Although similar to Woodmen of the World tree stones, this gravestone has no mention or symbol associated with that group present. The surrounding family plot is also delineated by small carved upright logs. Within the family plot, all of the gravestones also follow the rustic, log theme with stones carved as cut logs, with the bark still on, laying horizontally on stone bases, with the names carved on what appear to be scrolls laid open across the top of the logs. These smaller log stones include death dates ranging from the 1920s through the 1940s.

The carving patterns and architectural features found on the gravestones in the Temple Beth El Cemetery represent many popular funerary arts from the second half of the nineteenth century to the present day. Many gravestones, especially those of the Solomon family feature very detailed and elaborate carving patterns that are filled with symbolic meanings. These include the gravestones of Freda Kaplan (1906-1986), Harry Becker (1883-1895), Isaac Ehrman (1836-1917), Rosina Ehrman (1842-1900), Stella Shau (1885-1904), Sarah Cohen (1822-1891), etc. One interesting and unusual tombstone is that of A. Sam Trieber (1873-1874). This child's gravestone includes a carved reclining or sleeping figure on top of a more typical stone. This figure lays on a pillow and on top of a cloth that appears to drape the top of the gravestone.

⁹ Lynn A. Franklin, "Temple Beth El Cemetery, Helena, Arkansas, Founded 1875," Rootsweb.com, 2011, <http://freepages.rootsweb.com/~ssjdb/genealogy/BethElHelena.htm>, Accessed 20 January 2019.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

While reclining or sleeping figures can be seen in other cemeteries, they are a rare carving type due to the skill and time they required to produce.

Only three stone carver signed stones have been identified with the cemetery. A signature for “T. A. Fisher, Memphis” appears near the bottom of the gravestone of Louis B. d’Orchimont (1836 – 1879). The eastern face of this gravestone includes the name and dates for d’Orchimont, while a sentiment in English is carved on the southern face and a carved text in Hebrew on the northern face. This gravestone is a very elaborately carved pillar style monument topped by a large urn. In an 1883 publication entitled *Commercial and Statistical Review of the City of Memphis, Tenn*, T. A. Fisher is described as an importer and wholesalers of Italian and American marble as well as other types of stone.¹⁰ He has a marble works at the corner of Adams and Second streets which he took over from L. Amis, Jr., after the latter’s death in 1873. Despite the depression years brought on by the Civil War and the epidemic of 1873, the business continued to thrive and it was said that the Fisher marble works “keep on hand the largest stock in the city” of various types of stone.¹¹ A signature of “Anderson, Venn & Co., Memphis” appears near the bottom of the gravestone of Adele Marzarati (d. 1873). This signature appears to be referring to two stone carvers of Memphis, J. J. Anderson and V. H. Venn. Another signature of “Anderson, Venn & Co, Memphis” appears on the stone of Betty Weinlaub (1864 – 1878).

Throughout the cemetery there are examples of various types of iconography and funerary art. Much of the iconography was in common use through the United States by both Jewish and Christian communities, with symbolism that was accepted by both religious communities. Also, some carvings are specifically Jewish in nature, including the use throughout the cemetery of Hebrew text. This includes the common *po nikbar* or *po nitman* (“here lies”) in Hebrew, a common sign on Jewish gravestones; examples in this cemetery include Sarah Cohen (1822 – 1891), Ray Cohen Abramson (1856 – 1903), and Bertha Bazsinsky (1844 – 18... unreadable).

The following list notes examples of the funerary art and iconography that can be found on tombstones in the Beth El Cemetery with specific examples noted in parenthesis following each entry:¹²

Plants and Flowers:

- Acanthus – The leaves of acanthus are a common funerary motif. Their thorny appearance is often associated with the prickly journey of life to death and the final triumph of eternal life. (Edward D. Ehrman, 1868-1913, and Rose S. Ehrman, 1880-1945)
- Calla Lilies – Lilies, also known as Easter Lilies, are a symbol of purity, chastity, and the attainment of heavenly qualities. They have a strong association with funerals, likely because of their strong scent, which could be used to cover unwanted odors. (Irene Dora Lesser, 1885 – 1890)

¹⁰ *Commercial and Statistical Review of the City of Memphis, Tenn*, Memphis, TN: Reilly & Thomas, 1883, p. 116.

¹¹ *Ibid.*

¹² The explanations of funerary arts included in this text are based on Douglas Keister’s *Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography*.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

- Ivy – Ivy is often associated with immortality and fidelity because it endures harsh conditions. The ability of Ivy to cling to a support makes it a rich symbol of attachment, friendship, and undying affection. (Montie Solomon, 1882 – 1885)
- Wheat – A sheaf of wheat is often a symbol of a long and fruitful life. (Isaac Ehrman, 1836 – 1917)
- Palms – Palm fronds have often been used as a symbol of victory and triumph over death. (Louis Benton Marks, 1884-1887)
- Tree Stones – Tree Stones symbolize humility, frankness, and sincerity. When shown as a cut tree or limb, this often represents the cutting off of a life. Tree stones are a popular funerary motif for members of the Woodmen of the World. (Solomon family plot)
- Willow Trees – Weeping willows are often symbols of grief and sorrow, as well as a symbol of immortality. (Betty Weinlaub, 1864-1878)
- Rose – Roses are a symbol of love, martyrdom (red), and virginity or purity (white). Also, the rose was a symbol as a reminder of the perfection of a Heavenly paradise. This symbol is most frequently associated with women. (Flora Dettelback (sp?), 1855? – 1874, heavily weathered stone)

Animals:

- Lambs – Lambs are often used to mark the graves of children, especially infants, and often represent the innocence associated with youth. In the Jewish community, these symbols would have been associated with the sacrificial lamb. (several examples with illegible inscriptions)
- Doves – Doves have become a symbol of purity and peace due to the story of Noah’s Ark and the presence of Doves as a promise of peace. Doves are often portrayed as holding an olive branch, a symbol of purity and peace. (Mabel Raphaelsky, 1889 – 1890)

The Human Condition:

- Hand Pointing Up – A hand pointing up is often a symbol of the soul’s rise to heaven. (Fred W. Becker, b. 1894)
- Hands together – Clasped hands are often a symbol of matrimony, with one hand having a feminine cuff and one a masculine cuff. They are also used as a symbol of heavenly welcome, an earthly farewell, or a guiding hand to Heaven. (Rosina Ehrman, 1842-1900)

Religious Devotion:

- Dates – It is very common to see dates written in Hebrew according to the Jewish calendar. (Mayer Ehrman, 1808-1890)
- Pebbles – Leaving pebbles on and around a gravestone is one of many memorialization practices in Jewish tradition. Stones are a powerful symbol of “the people of Israel.” They also indicates someone has come to visit the grave, that the deceased has not been forgotten.
- Yahrtzeit – representation of an oil filled basin with a floating wick, sometimes referred to as a “Lamp of the Soul.” (Adele Marzarati, d. 1873)

Secret Societies, Clubs, etc.:

- Freemasons/Masons – The primary symbol of the Freemasons is the square and compass. Inside the design is the letter G, which stands for geometry or for God. The square and

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

compass represent the interaction between mind and matter and refer to the progression from the material to the intellectual to the spiritual. (Ben Marcovitz, 1876 – 1926)

Mortality Symbols:

- Urn – An urn is a symbol of death or mortality. Because of its ancient and traditional use as a container for funerary ashes, it is one of the most common nineteenth-century funerary symbols, even though cremation was rare. (Samuel Bender, 1840-1892)
- Draped Cloth – A draped cloth can be either looked at as a reverential accessory to a grave or as representing the veil between Heaven and earth. (R. P. Cohen, 1828 – 1903)
- Arches – Similar to the gate form, archways are used as symbols of gateways or portals to Heaven. (Hannah and Herman Weinlaub)
- Star – A symbol of divine guidance and in Jewish culture, twelve stars represent the twelve tribes of Israel. (Isaac Brush, 1821 – 1901)

Breakdown of Burials

Grave Date Distribution:

1860 – 1869	2
1870 – 1879	17
1880 – 1889	17
1890 – 1899	33
1900 – 1909	28
1910 – 1919	29
1920 – 1929	47
1930 – 1939	25
1940 – 1949	38
1950 – 1959	37
1960 – 1969	18
1970 – 1979	28
1980 – 1989	27
1990 – 1999	14
2000 – 2016	30
2017 – Present	10+

Total number of marked burials: 400

Historic Burials: 291

Modern Burials (less than 50 years old): 109 (27% of total burials)

Integrity

Since its creation in 1875, Temple Beth El Cemetery has retained a high level of integrity encompassing its location, design, singleness of purpose, and ambience, honoring the Jewish tradition of *l'dor v'dor*, literally “from generation to generation.” Burials continue to the present day, but the modern stones do not break the integral atmosphere. The materials, carving patterns, and architectural designs of these modern stones are similar to the styles of the historical headstones, and thus the cemetery retains its historic presentation, sense of purpose, and family

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

and congregational association created by the founding families who settled in Phillips, Lee and Monroe counties in the late nineteenth century and the twentieth century. Several upright gravestones are broken but these stones are laid on the graves they represent. The Temple Beth El Cemetery is in excellent condition and is very well maintained and managed by an active cemetery board.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

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.

Criteria Considerations

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

- 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

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: Jewish

RELIGION

SETTLEMENT

Period of Significance

1875-1967

Significant Dates

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Jewish Americans

Architect/Builder

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Temple Beth El Cemetery is being nominated to the National Register of Historic Places under **Criterion A** with **local significance**, for its association with the early exploration and settlement of that community by Jewish settlers as well as for its association with the Jewish heritage of the area. The history and burials within this cemetery predate the former Temple Beth El synagogue which is a contributing element to the Perry Street National Historic District. During the last decade, the synagogue was deconsecrated and the building was donated to the state to serve as a community auditorium. Therefore, the cemetery is the only remaining part of the built environment in Helena that is directly connected, and still being used by the Jewish community. Temple Beth El Cemetery in Helena is the final resting place for the Jewish families who settled in the surrounding area during the middle years of the 19th century, including area of modern day Phillips, Lee, and Monroe counties. The local Jewish community came together after the Civil War and organized the Temple Beth El congregation and this cemetery. The cemetery reflects the lives and history of the Jewish citizens of Helena and surrounding communities as well as their artistic sensibilities and religious beliefs. Although many of the members of the original settler families rose to local and state prominence – as did some of their descendants and as did some later arrivals in the area served by Temple Beth El – the cemetery was the burial place for the entire Jewish community. Because the cemetery is directly connected to the history of the Jewish community, it also meets the criteria for listing under **Criteria Consideration D** for Cemeteries.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Elaboration

Although Jews have a long history in the United States, Jewish immigrants did not reach Arkansas until 1823 in the midst of what is known as the second period in American Jewish history. This period was heralded by the arrival of German Jews “prompted to emigrate by the scarcity of land, rural poverty and government restrictions on marriage, domicile and employment.”¹³ These first arrivals to Arkansas were predominantly young men who began working as peddlers and eventually established substantial businesses. Because German Jews tended to “adapt both their customs and their religion to American life,” they quickly gained footing in the middle class and, in some instances, became influential members of their communities.¹⁴ According to the Jewish Virtual Library, by 1860 Arkansas boasted roughly 200 Jewish merchants and a number of these men also served in the Confederate Army. Arkansas’s

¹³ “American Jewish Immigration,” *The Sherwin Miller Museum of Jewish Art*, www.jewishmuseum.net/collections/Oklahoma-jewish-experience/American-jewish-immigration/, Accessed 2 August 2015.

¹⁴ Carolyn Gray LeMaster, *A Corner of the Tapestry: A History of the Jewish Experience in Arkansas 1820s – 1990s*, Fayetteville: The University of Arkansas Press, 1994, pp. 77, 152.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

Jewish population greatly increased after 1865. Several Arkansas towns were founded by or had Jews for their namesakes, including Berger in Pulaski County, Felsenthal in Union County, Goldman in Jefferson County, and Bertig in Greene County.¹⁵

Temple Beth El Cemetery is significant because of its association with Reform Jewish burial customs as exhibited in Arkansas. Burial practices have been mandated among Jews since the time of the ancient Israelites; failure to correctly bury one's dead carried the threat of being cursed in ancient times.¹⁶ Every ancient Israelite had the desire, as expressed by Jacob in Genesis 49:29, to be buried with their fathers.¹⁷ While these are only two examples, many other examples exist regarding the Judaic desire to be buried together as a family and as a community. To this point, many of the graves and headstones within Temple Beth El Cemetery are topped by loose stones. These stones are a Jewish traditional custom upon visiting a cemetery signifying remembrance for the departed even if the departed is unknown to the visitor. This practice has been linked to ancient tradition of covering graves with large stones to keep out scavenging animals that has morphed into a tradition that provides a physical manifestation of memory and remembrance through visitation to a gravesite.¹⁸ Also, within the cemetery there are headstones which include dates from the Hebrew calendar, further demonstrating the ties of the Jewish community in Helena to their Jewish identity and the influence of the Jewish culture on their lives.

Temple Beth El Cemetery reflects the lives and history of the Jewish citizens of Helena and surrounding communities in Phillips, Lee, and Monroe counties as well as their artistic sensibilities and religious beliefs. Although many of the members of the original settler families rose to local and state prominence – as did some of their descendants and as did some later arrivals in the area served by Temple Beth El – the cemetery was the burial place for the entire Jewish community. Among the men and women buried in Temple Beth El Cemetery can be found teachers, doctors, attorneys, judges, and leaders in banking and commerce.

Historical Context of Helena, Arkansas

Phillips County was established on the 1st of May in 1820 and encompassed most modern day eastern Arkansas.¹⁹ In the later years, eleven counties were created from the territory of the original Phillips County. Phillips County is named after Sylvanus Phillips, a local entrepreneur

¹⁵ "Virtual Jewish World: Arkansas, United States," *Jewish Virtual Library*, 2017, www.jewishvirtuallibrary.org/jsource/vjw/Arkansas.html. Accessed 1 January 2019. Stuart Rockoff, "Jews," *The Encyclopedia of Arkansas History & Culture Online*, <http://www.encyclopediaofarkansas.net/encyclopedia/entry-detail.aspx?entryID=2297>. Accessed 4 August 2018.

¹⁶ "Devarim – Deuteronomy – Chapter 28," *Chabad.org*. Accessed 1 January 2019. http://www.chabad.org/library/bible_cdo/aid/9992/jewish/Chapter-28.htm.

¹⁷ "Bereishit – Genesis – Chapter 49," *Chabad.org*, Accessed 1 January 2019. http://www.chabad.org/library/bible_cdo/aid/8244.

¹⁸ "Origins of Leaving A Visitation Stone," JCAM: Jewish Cemetery Association of Massachusetts, <https://www.jcam.org/Pages/Foundation/visitationstones.htm>. Accessed 1 January 2019.

¹⁹ Billy Steven Clift, "Phillips County," *The Encyclopedia of Arkansas History and Culture*, Butler Center for Arkansas Studies, 29 December 2017, <http://www.encyclopediaofarkansas.net>, Accessed 20 January 2019.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

who in 1797 settled on large tracts of land that bordered the Mississippi River.²⁰ In 1833, the town of Helena, named after Phillips' daughter, was established as the county seat. Helena's location on the Mississippi River sixty miles south of Memphis, Tennessee, and the surrounding rich delta soil positioned Helena as a prime commercial center for the area's agricultural production. However, the town's location along the Mississippi River's floodplain led to periodic floods that interrupted commerce and devastated the building stock. Eventually, large-scale levees were built along the river to solve this problem. As cotton and timber dominated the local economy and the steamboats of the Mississippi offered quick and easy transport of goods, Helena became a regional hub; especially since the city was a convenient stopover location between Memphis, Tennessee, and Vicksburg, Mississippi. By the 1860s, Helena was the largest Arkansas town on the Mississippi River. During the Civil War, Helena was captured by Union forces in 1862 and remained under Union control for the rest of the war. This meant the town suffered little damage, unlike many other Arkansas towns that saw heavy fighting. After the Civil War, the city continued to develop to the northwest, and eventually an entirely new town was created along the Missouri and North Arkansas Railroad line. This new city was officially incorporated as West Helena in 1917. Both cities grew and prospered until the 1960s; when declines in the timber industry, mechanization of agricultural production, and various other factors led to a marked decrease in jobs in the area. Due to decades of continued economic hardships for both cities, in 2006 the two communities were united into a single city known as Helena-West Helena.

History of Jews in Helena

There are no records of the earliest Jewish settlers in Phillips, Lee, and Monroe counties; however, it is known that there were Jewish settlers in Helena by the early 1840s. Early Jewish families in Helena included the Meyers, Solomons, Goldsmiths, Fins, and the Triebbers. By the late 1860s, the Jewish population had grown to at least sixty-five people. These individuals banded together to form a new Jewish congregation in 1867 that would eventually become known as Temple Beth El, translated as 'House of God'.²¹ It is speculated that there may have been two earlier congregations in Helena as pointed out in Carolyn Gray LeMaster's excellent history of Jewish life in Arkansas, *A Corner of the Tapestry*. Although interest in this new 1867 congregation seems to have lagged in its first few years, by the mid-1870s the congregation included twenty-five families and several young, single men. Also in the 1870s, the fledgling congregation purchased an abandoned Presbyterian church for a dedicated house of worship. During the late 19th century, the congregation was an integral part of the religious life of the city of Helena. Before a rabbi was engaged by the congregation, local Methodist minister Reverend Dr. Garrison officiated at important services such as marriages and funerals.²² Also, the congregations offered space in their buildings for use to other local Christian congregations who were temporarily displaced due to the construction of new church buildings. In November of 1875, the congregation purchased burial grounds to the north of the city, near the cemeteries of the local Catholic and Protestant cemeteries.²³ Prior to the purchase of this dedicated cemetery,

²⁰ Steven Teske, "Helena-West Helena (Phillips County)," *The Encyclopedia of Arkansas History and Culture*, Butler Center for Arkansas Studies, 18 January 2019, <http://www.encyclopediaofarkansas.net>, Accessed 20 January 2019.

²¹ LeMaster, *A Corner of the Tapestry*, p. 65.

²² *Ibid.* p. 66.

²³ *Ibid.* pp. 66, 480.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

members of the local Jewish population had been buried in a section west of the city, near to what is today known as Magnolia Cemetery. After the purchase of land in 1875, the Jewish dead were disinterred and moved to plots along the western edge of the new cemetery. The gravestone were also moved.

During the late 19th and early 20th century, this congregation flourished and many of its members became prominent and influential civic and business leaders in Helena and the surrounding area. In October of 1880, a new, purpose-built brick synagogue was completed. This new edifice at the corner of Perry and Pecan streets would serve the congregation for the next three decades. The presidents of Temple Beth El, who were typically leaders in the area as well as leaders in the Jewish congregation included: Aaron Meyers, H. Weinlaub, Henry Fink, Isadore Mundt, Isaac Frank, Meyer Newman, Baruch Seelig, Issac Ehrman, Mac Leiber, Eli Newman, L. Rothschild, Louis Solomon, Joseph L. Solomon, Julius L. Altman, Mortimer B. Isaacs, and Sam Ciener, Sr..²⁴ These men all served their individual terms as president from 1878 to 1932. All but two, Mac Leiber and L. Rothschild, are buried in the Temple Beth El Cemetery.

The Jewish community of Helena maintained various social clubs and organizations that drew participants from Jewish communities in the surrounding area. This included a Hebrew Benevolent Association, Hebrew Boys' Club, Young Mens' Hebrew Association, the Excelsior Club, the Helena Literary and Social Circle later known as the Lotus Club, the Temple Ladies' Aid Society. Also, in 1871, a local chapter of B'nai B'rith, a Jewish fraternal and charity organization, was formed in Helena.²⁵ Even with the creation of multiple insular community groups, members of the congregation were also part of the general social and civic society of the city at large. Aaron Meyers (1841 - 1914), who founded a successful wholesale and retail grocery business, was elected city marshal, city tax collector, Mayor and city treasurer during the last decades of the 19th century.²⁶ Aaron Meyers is also buried in Temple Beth El Cemetery. Other members of the congregation also served in the city government and the local judiciary. This includes Judge Jacob Trieber, a Polish immigrant whose family relocated to Helena in the 1870s. Trieber was appointed by President William McKinley as a federal judge in 1900, becoming the first Jewish person in the United States to hold such a high position.²⁷ While Judge Trieber is buried in Little Rock, his parents are buried in Temple Beth El Cemetery. Also of note, Trieber notarized the deed to the cemetery in 1875.²⁸

By 1880, it was noted that many businesses in Helena were run by Jewish merchants; including groceries, cotton traders, ready-to-wear clothing, a cotton oil mill, banks, a department store, a mercantile or general store, a theater, dry goods, a liquor store, a livery stable, and a mule

²⁴ *Ibid.* p. 66.

²⁵ *Ibid.* p. 54.

²⁶ *Ibid.* pp. 164-165.

²⁷ Trieber was not the first Jewish person to be offered a Federal Judgeship. That offer was made to Judah Benjamin, a senator from Louisiana who would later serve as a cabinet member in the Confederate government. Benjamin was offered a seat on the Federal bench but turned the offer down. "Judah Philip Benjamin," National Park Service, <https://www.nps.gov/people/judah-philip-benjamin.htm>. Accessed 10 January 2019.

²⁸ Files of David Solomon, chairman of the cemetery board.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

dealer.²⁹ In 1909 there were at least twenty-two known Jewish led businesses in Helena. Several members of the local Jewish community also became prominent in Arkansas's cotton trade as successful cotton brokers.³⁰ M. W. "Pete" Goldsmith, Joseph Solomon, Harry Grauman, and Bert Solomon became major cotton traders in the state. Throughout the early 20th century, members of the Jewish community continued to play an important role in Helena's civic life. David Solomon, Sr., was so popular as a member of the local school board in the 1920s that a Klu Klux Klan-backed candidate was unable to defeat him.³¹ Although the Klu Klux Klan was often a local public voice for the rampant anti-Semitism that was common throughout the United States during the 19th and 20th centuries, the Jewish congregation of Helena considered their community a safe and comfortable home. Carolyn LeMaster notes in her book on the Jewish experience in Arkansas that members of the Jewish community in Helena "were, for the most part, well accepted and became prominent in almost every walk of life."³² Unusually, Jews in Helena were accepted at private clubs, such as the local county club when it was established in 1916 and some served as the club's president throughout the years. While issues such as exclusion from the high school fraternities or sororities and certain amounts of prejudice still marred the daily life of the Jewish residents of Helena, many regarded the community as a haven.

In 1916, during the tenure of Rabbi Samuel Peiper and under the leadership of President of the Temple Joseph Levy Solomon, the Temple Beth El congregation completed an impressive new one-story, Classical Revival Style Temple at a cost of just under \$40,000 along Perry Street in downtown Helena.³³ This building is an important and significant example of Jewish synagogue architecture in the mid-south and was listed in the National Register of Historic Places as a contributing resource in the Perry Street Historic District in Helena, Arkansas, in 1986. (NR 11.26.1986). The founding of the Temple Beth El Cemetery predates the construction of this second synagogue in Helena and represents the early history of the congregation from its earliest foundation in the 1860s as well as those Jewish settlers who moved to the area prior to 1860. The cemetery contains a large proportion of historic graves associated with early Jewish settlement in Helena and the surrounding area and is the only cemetery in the area specifically purchased, created and maintained as a separate, specifically Jewish cemetery. The earliest graves in the cemetery represent the earliest Jewish settlers in the area who were part of the "German Wave" of Jewish immigration into the United States in the decades prior to the Civil War.³⁴

By the 1920s, over 125 Jewish families were listed in Helena. The population peak of the local Jewish community was in 1927, when 400 Jews lived in Helena.³⁵ Over the years as the

²⁹ *Ibid.* pp. 167 – 169.

³⁰ *Ibid.* pp. 164-165.

³¹ *Ibid.* p. 165.

³² *Ibid.* p. 170.

³³ *Ibid.* p. 66. "Temple Beth El, Helena," *Goldring/Woldenberg Institute of Southern Jewish Life*, 2017, <http://www.isjl.org/arkansas-helena-temple-beth-el-encyclopedia.html>, Accessed 20 January 2019.

³⁴ Rockoff, "Jews," *The Encyclopedia of Arkansas History & Culture Online*.

³⁵ "Helena, Arkansas," *Goldring/Woldenberg Institute of Southern Jewish Life: Encyclopedia of Southern Jewish Communities*, 2017, <http://www.isjl.org/arkansas-helena-encyclopedia.html>, Accessed 20 January 2019.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

population of Phillips County declined, the Jewish community declined in number as well. In 1967, Helena had sixty-eight Jewish families and 109 adult members of the Temple Beth El congregation.³⁶ In 2006 with the resident Jewish population reduced to a handful, the majority over the age of ninety, the congregation decided to close the Temple after 139 years of continuous use. After being deconsecrated, the building was donated to the state to serve as a community auditorium. For a few years, the remaining members of the congregation met for services in members' homes. In 2017, at the age of 101, the last remaining member of the historic Jewish community died; after 160 years, Helena has no Jewish residents.

Selected Biographical Sketches of Those Buried in Temple Beth El Cemetery

The great majority of those buried in the cemetery were the original Jewish settlers in Phillips, Monroe, and Lee counties, their families, and their descendants.

Moses Levy Solomon (1835-1895) and his wife Pauline (Postdamer) Solomon (1843-1903) and their eight children, Ella, Joseph Levy, Philip, Louis, David, Sarah, Lafe, and Henry (all born between 1868 and 1883) are buried in Temple Beth El Cemetery. Moses and Pauline settled in Helena in the 1860s. Moses Solomon was the brother-in-law to Aaron Meyers and his family were well known as generous philanthropists in the local community.³⁷ Seven of the eight children of Moses and Pauline Solomon were self-taught with very limited formal education. Sons Joseph (1869-1927) and Lafe (1879-1949) Solomon formed a grocery company. Joseph Solomon soon became a local leader in the cotton trade and built a large, five-story building in downtown Helena. The other sons and daughters also became prominent local citizens with business interests in banking, dry goods, and clothing, as well as local charitable leaders. The family having established playgrounds for both white and black children in Helena in memory of departed family members. Moses Solomon's youngest son, Henry R. Solomon (1883-1947), settled in Memphis, where he was in the shoe business. Philip Solomon (1871-1930), with partner John Ware, established a department store that became the largest in Helena. Philip Solomon also owned a shoe store. After Philip's death, David Solomon, Sr., (1875-1952) managed the Ware and Solomon department store and was also a successful farmer. The Solomon daughters, Mrs. Ella Cook (1868-1922) and Mrs. Sarah Shapira (1877-1947) married into other prominent local Jewish families and were active in local charitable organizations.

Selig Goldsmith (1843-1916) arrived in the Helena area and settled in the 1860s, soon establishing a general store.³⁸ Milton W. "Pete" Goldsmith (1899-1949), son of Selig Goldsmith, entered the cotton trade and became one of the leading cotton brokers in the Mid-South. Both father and son are buried with their families in the Temple Beth El Cemetery.

Harry Grauman (1867-1948) first established a store at Marvell, about fifteen miles west of Helena, then started a cotton business in Helena in 1909.³⁹ Edward Grauman (1896-1948) was known as one of the best authorities on cotton in Eastern Arkansas and Dave Grauman (1871-

³⁶ "Temple Beth El, Helena," *Goldring/Woldenberg Institute of Southern Jewish Life*.

³⁷ LeMaster, *A Corner of the Tapestry*, pp. 164-165.

³⁸ *Ibid.*

³⁹ *Ibid.* pp. 165-166.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

1963) became a well-known pharmacist in Helena. All three are buried in the Temple Beth El Cemetery.

Henry Fink (1833-1896) arrived in Helena in 1862 and developed a large and successful mercantile business.⁴⁰ His two sons, Morris and Isidor (1860-1923), joined their father in business in order to save money to fund the education of the two youngest sons Jacob (1862-1923) and Montague (1866-1957). Montague attended the University of Virginia Medical School and started a general practice in Helena where he became an authority on the treatment of tuberculosis. Jacob became a respected local lawyer and eventually served as Mayor of Helena. Henry, Isidor, Dr. Montague, and Mayor Jacob Fink are buried in Temple Beth El Cemetery.

Isaac Ehrman (1836-1917) settled at Helena in the early 1870s and established a wholesale and retail liquor firm.⁴¹ He also served as a city alderman and financially supported the city's Grand Opera House and Fair Association. He is buried in Temple Beth El Cemetery along with his family.

Isadore Mundt (1838-1918) settled at Helena in the 1860s and established a dry goods business.⁴² Leo Mundt (1880-19580), son of Isadore, was a local lawyer who served as the municipal judge in Helena. Isadore Mundt's other sons, Seelig (1876-1939) and Hugo (1878-1934), established one of Helena's largest general stores. Isadore, Leo, Seelig, and Hugo Mundt are all buried in the Temple Beth El Cemetery.

Meyer Newman (1839-1899) arrived in the area in 1862.⁴³ His son Eli Newman (1868-1922) served on the Helena city council and managed the Rex Theater and the Grand Opera House. The Newman family also ran the Newman Coal Company, Helena Bill Posting Company, and the Newman Steam Bottling Works. Many members of the Newman family are buried in the Temple Beth El Cemetery, including Meyer and Eli Newman.

Samuel Levine (1883-1974) emigrated from Minsk, Russia, and settled in Helena in 1915, where he established a small business; his son, Irvin, later joined the company.⁴⁴ Both are buried in Temple Beth El Cemetery.

John Irwin Hyman (1895-1972) emigrated to the United States and served in World War I, then settled at Helena and established what became one of Helena's finest ladies' shops.⁴⁵ He is buried with his family at the Temple Beth El Cemetery.

Samuel Kaplan (1875-1946) emigrated from Russia and established a grocery store at Helena.⁴⁶ Freda Kaplan (1906-1986) and Mrs. Dora (Kaplan) Cohen, two of Samuel Kaplan's four daughters are buried in the Temple Beth El Cemetery, along with their families. Harry

⁴⁰ *Ibid.* p. 166.

⁴¹ *Ibid.* p. 167.

⁴² *Ibid.* p. 168.

⁴³ *Ibid.*

⁴⁴ *Ibid.* p. 273.

⁴⁵ *Ibid.*

⁴⁶ *Ibid.*

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

Cohen (1897-1965), who married Dora Kaplan, and Nathan Cohen (1904-1976) conducted the Cohen Salvage Company. Both brothers are buried in the Temple Beth El Cemetery along with their families.

Statement of Significance

Temple Beth El Cemetery is being nominated to the National Register of Historic Places under **Criterion A** with **local significance**, for its association with the early exploration and settlement of that community, as well as for its association with the area's Jewish heritage. The cemetery is also being nominated under **Criteria Consideration D** as a cemetery. Temple Beth El Cemetery in Helena is the final resting place for the Jewish families who, starting in the middle years of the 19th century, settled in the east-central part of Arkansas in modern day Phillips, Lee, and Monroe counties and organized the Temple Beth El congregation and its associated cemetery. The cemetery reflects the lives and history of the Jewish citizens of Helena and surrounding communities as well as their artistic sensibilities and religious beliefs. Although many of the members of the original settler families rose to local and state prominence – as did some of their descendants and as did some later arrivals in the area served by Temple Beth El – the cemetery was the burial place for the entire Jewish community.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

All information regarding the size of the cemetery, the number of the gravestones, the number of the veterans and the Holocaust survivor, the locations of the former and the current cemetery, and the number of magnolia and cedar trees in the cemetery, etc. is confirmed by David Solomon, the chairman of the Board of Temple Beth El Cemetery and a fourth-generation member of the Helena Jewish community.

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Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

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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

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

Local government

University

Other

Name of repository: _____

Historic Resources Survey Number (if assigned): PH0566

10. Geographical Data

Acreege of Property 2.5 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: _____ Longitude: _____

2. Latitude: _____ Longitude: _____

3. Latitude: _____ Longitude: _____

4. Latitude: _____ Longitude: _____

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

A. Zone: 15 S Easting: 721108 Northing: 3825427

B. Zone: 15 S Easting: 721206 Northing: 3825428

C. Zone: 15 S Easting: 721209 Northing: 3825328

D. Zone: 15 S Easting: 721110 Northing: 3825336

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

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

Starting at point (A) with UTM coordinates, the northwest corner of the cemetery is at point (A), Zone: 15 S, Easting, 721108, Northing: 3825427; and then east to the point (B) with coordinates Zone: 15 S, Easting, 721206, Northing: 3825428; and then south to the point (C) with coordinates Zone: 15 S, Easting, 721209, Northing: 3825328; and then west to the point (D) with coordinates Zone: 15 S, Easting, 721110, Northing: 3825336; and then north, back to the starting point at (A).

Boundary Justification (Explain why the boundaries were selected.)

This boundary includes all of the property historically associated with the Temple Beth El Cemetery.

11. Form Prepared By

name/title: Yu Dong, MA; Mikhail Komlatskiy, MA; and Edward Salo, PhD
organization: Arkansas State University

name/title: Callie Williams, National Register Historian
organization: Arkansas Historic Preservation Program
street & number: 1100 North Street
city or town: Little Rock state: AR zip code: 72201
e-mail Callie.Williams@arkansas.gov
telephone: 501-324-9880
date: January 5, 2019

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Temple Beth El Cemetery

City or Vicinity: Helena – West Helena

County: Phillips State: Arkansas

Photographer: Callie Williams

Date Photographed: 3 January 2019

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

- 1 of 37: Temple Beth El Cemetery, main entry gate, camera facing west.
- 2 of 37: Temple Beth El Cemetery, main entry gate, northern pillar detail, camera facing west.
- 3 of 37: Temple Beth El Cemetery, main entry gate, southern pillar detail, camera facing west.
- 4 of 37: Temple Beth El Cemetery, main entry gate pavement detail, camera facing west.
- 5 of 37: Temple Beth El Cemetery, overall cemetery view, camera facing west.
- 6 of 37: Temple Beth El Cemetery, Brush family monument, camera facing southwest.
- 7 of 37: Temple Beth El Cemetery, Marks family monument, camera facing northwest.
- 8 of 37: Temple Beth El Cemetery, overall cemetery view, camera facing northwest.
- 9 of 37: Temple Beth El Cemetery, D'Orchimont family monument, camera facing northwest.
- 10 of 37: Temple Beth El Cemetery, D'Orchimont family monument, T. A. Fisher stone-carver marker detail, camera facing northwest.
- 11 of 37: Temple Beth El Cemetery, Meyers family monuments, camera facing northwest.
- 12 of 37: Temple Beth El Cemetery, overall cemetery view, camera facing southwest.
- 13 of 37: Temple Beth El Cemetery, overall cemetery view down central driveway, camera facing east.
- 14 of 37: Temple Beth El Cemetery, view of drive and northeastern corner of the cemetery, camera facing north.

Temple Beth El Cemetery
Name of Property

Phillips, Arkansas
County and State

- 15 of 37: Temple Beth El Cemetery, overview of northern section of the cemetery, camera facing northeast.
- 16 of 37: Temple Beth El Cemetery, overview of central section of the cemetery, camera facing east.
- 17 of 37: Temple Beth El Cemetery, overview of southern section of the cemetery, camera facing southeast.
- 18 of 37: Temple Beth El Cemetery, Solomon family plot, camera facing southwest.
- 19 of 37: Temple Beth El Cemetery, Solomon family plot, detail, camera facing west.
- 20 of 37: Temple Beth El Cemetery, Solomon family plot, detail, camera facing west.
- 21 of 37: Temple Beth El Cemetery, Solomon family plot, detail, camera facing west.
- 22 of 37: Temple Beth El Cemetery, Solomon family plot, detail, camera facing west.
- 23 of 37: Temple Beth El Cemetery, Solomon family plot, detail of rustic tree family marker, camera facing north.
- 24 of 37: Temple Beth El Cemetery, Solomon family plot, detail of rustic tree family marker, camera facing southwest.
- 25 of 37: Temple Beth El Cemetery, Solomon family plot, detail of rustic tree family marker, camera facing southeast.
- 26 of 37: Temple Beth El Cemetery, Adele Marzabati monument, camera facing west.
- 27 of 37: Temple Beth El Cemetery, Adele Marzabati monument, detail of stone-carver signature, camera facing west.
- 28 of 37: Temple Beth El Cemetery, Weinlaub family monument, camera facing west.
- 29 of 37: Temple Beth El Cemetery, Ehrman family monument, camera facing west.
- 30 of 37: Temple Beth El Cemetery, Fink family monument, camera facing northwest.
- 31 of 37: Temple Beth El Cemetery, Fink family monument, camera facing southeast.
- 32 of 37: Temple Beth El Cemetery, overview of southern section of the cemetery, camera facing southeast.
- 33 of 37: Temple Beth El Cemetery, Isaacs family monument, camera facing west.
- 34 of 37: Temple Beth El Cemetery, A. Sam Trieber monument, camera facing west.
- 35 of 37: Temple Beth El Cemetery, overview of northern section of the cemetery, camera facing west.
- 36 of 37: Temple Beth El Cemetery, overview of central section of the cemetery, camera facing southwest.
- 37 of 37: Temple Beth El Cemetery, overview of central section of the cemetery, camera facing southwest.

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.).

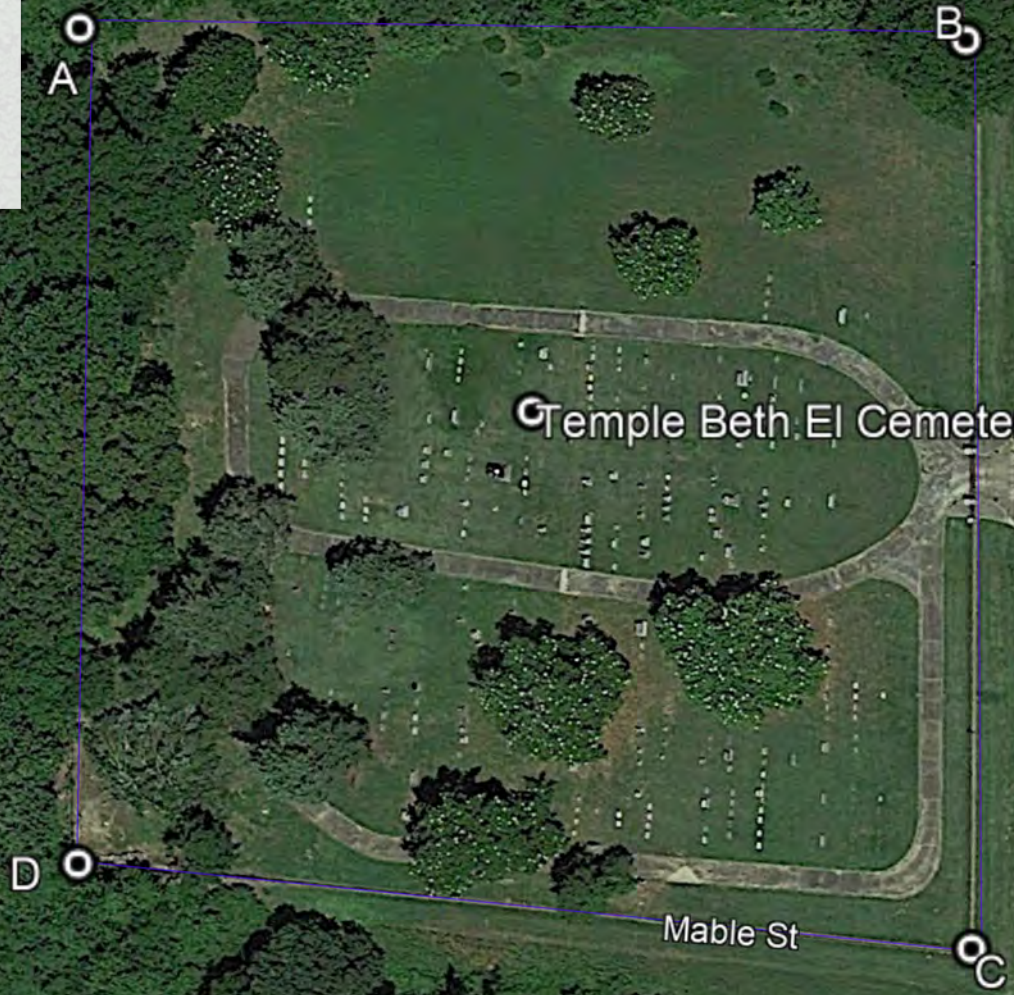
Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Temple Beth El Cemetery

Helena-West Helena
Phillips County
Arkansas

UTM NAD 1983

- A. Zone: 15 S Easting: 721108 Northing: 3825427
- B. Zone: 15 S Easting: 721206 Northing: 3825428
- C. Zone: 15 S Easting: 721209 Northing: 3825328
- D. Zone: 15 S Easting: 721110 Northing: 3825336



Temple Beth El Cemetery

Helena-West Helena
Phillips County
Arkansas

UTM NAD 1983

Zone: 15 S
Easting: 721159
Northing: 3825387



Temple Beth El Cemetery

Helena Townh

Google Earth

© 2018 Google

3000 ft

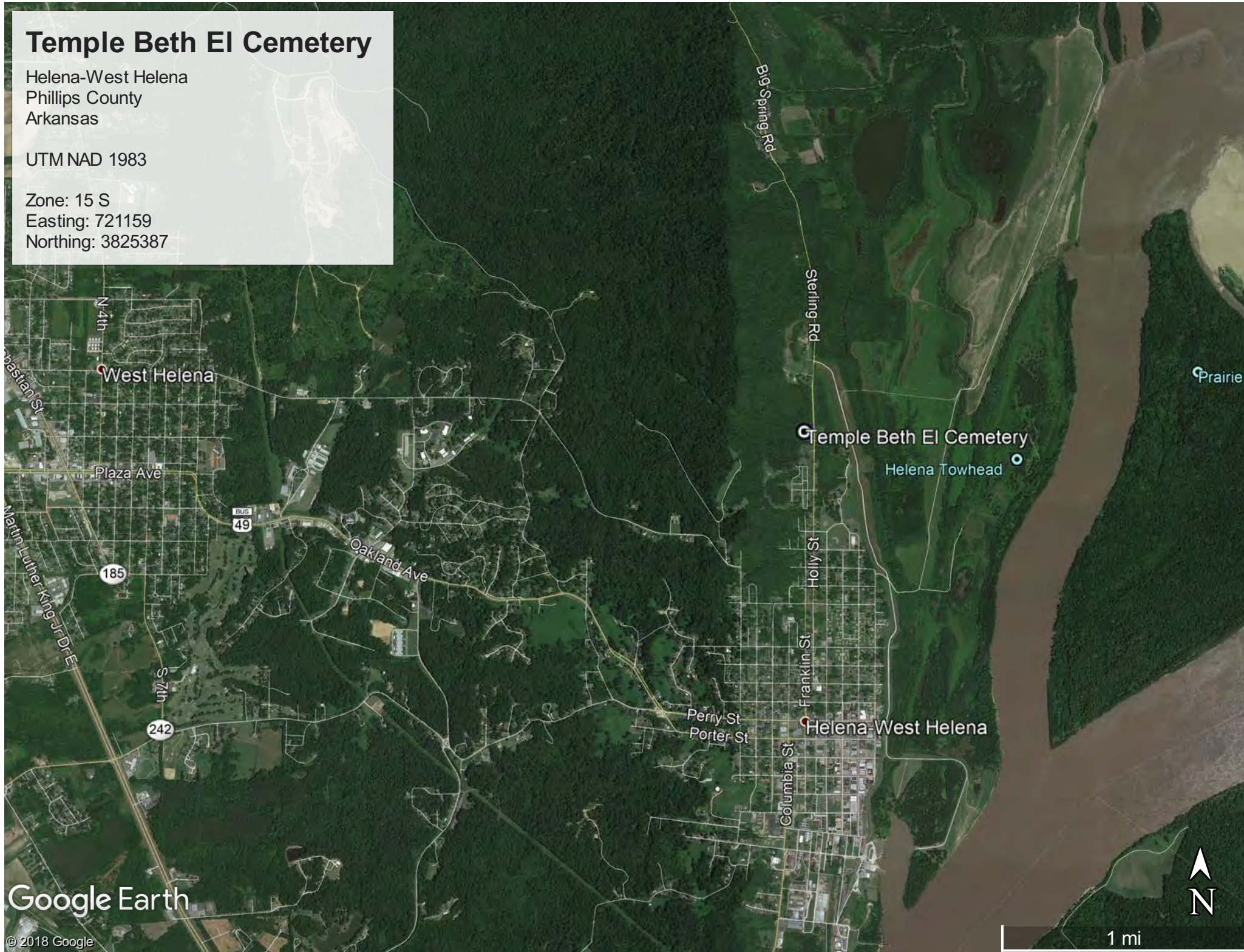


Temple Beth El Cemetery

Helena-West Helena
Phillips County
Arkansas

UTM NAD 1983

Zone: 15 S
Easting: 721159
Northing: 3825387



Google Earth

© 2018 Google

1 mi



A tall, rectangular stone pillar stands as a central marker at the entrance of Beth El Cemetery. The pillar is made of rough-hewn, grey stone and features a rectangular plaque in the middle with engraved text. The pillar is flanked by ornate, black wrought-iron gates with decorative scrollwork and pointed finials. In the background, a paved path leads into the cemetery, bordered by a low concrete curb. Beyond the path, several headstones of various shapes and sizes are visible, set against a backdrop of trees, some with bare branches and others with green foliage. The sky is overcast and grey.

BETH EL
CEMETERY
ESTABLISHED
1875

A tall, rectangular stone pillar stands as the central focus, flanked by ornate, dark iron gates. The pillar is made of a light-colored, textured stone, possibly granite, and has a slightly weathered appearance with some greenish moss or lichen growth. At the top, it features a simple, rectangular cap. The iron gates are highly decorative, with intricate scrollwork and pointed finials. In the background, a cemetery is visible with several other headstones and a line of trees under a cloudy sky. The ground in the foreground is paved with large, light-colored stones.

MEMORIAL
GATES AND
DRIVEWAY
1924

ВЕТНЕМ СЕМЕТУ

LUPKIN
HERZGA LUPKIN
FEB. 18, 1860
JULY 22, 1922
ANNA LUPKIN
DEC. 25, 1873
SEPT. 7, 1930

JOSEPH LUPKIN
FEB. 14, 1900
FEB. 24, 1915
HE IS A DAY OF THE OTHER
IS A STEP TO ETERNITY

KAHN
LOUIS KAHN
1862—1926

SHAIL

1880—1930
ANNIE LUPKIN
MOSS
1886—1971

LEONARD W. MOSS
FEB. 11, 1880
DEC. 6, 1971



OUR FATHER
ISAAC
BRUSH
BORN
IN 1821
DIED
SEPT 1890

ETERNAL
REST
TO THE
DEPARTED
SOULS OF

BRUSH



ZOLLIE BRUSH
DEC. 12. 1869
NOV. 20. 1957



RALPH DAVID ABRAMSON SR.
BORN 1892
DIED 1972



RALPH DAVID ABRAMSON JR.
BORN 1947
DIED 2017



VERA
MARKS
BORN
FEB 7 1852
DIED
DEC 19 1914

MARKS

ROBERT E. MARKS
AGE 36 - 1936



HUSBAND
JULIUS J. STEIN
186-1935

SARAH
WIFE OF
R.P. COHEN
BORN
1852
DIED
July 21, 1901

R.P. COHEN
BORN
OCT. 23, 1928
DIED
JAN. 19, 1903

RAY COHEN
Beloved Wife of
R. ABRAMSON
BORN
1856
DIED
Oct. 26, 1908

WIFE OF
R. ABRAMSON
BORN
1848
DIED
Nov. 18, 1908

THE ABRAMSON
WIFE OF
RAY COHEN
BORN
1848
DIED
NOV. 18, 1908

KERN



LOUISE
DORCHMONT
BORN
OCT. 1826
DIED
OCT. 22, 1879



LEVY
SILAS W. LEVY 1860-1942
ELLEN R. MEYERS 1871-1942
WIFE OF
SILAS W. LEVY



MOTHER
BORN
DIED

T. A. Fisher
Memphis

BIANCA
WIFE OF
AARON MEYERS
MARCH 3, 1856
APRIL 14, 1931
תלמוד

AARON MEYERS
AUGUST 25, 1854
MAY 9, 1914

JOHANNA
WIFE OF
AARON MEYERS
BORN
AUG. 27, 1877

HUSBAND
JULIUS J. STEIN
1867—1935





IAAC DAVIDSON
MAY 14, 1922
MARCH 13, 1925

1981 — 1981
1981 — 1981

1981 — 1981
1981 — 1981

ED. D. DAVIDSON
25E
1898 — 1952



WALTER WATSON

MUNDT











SOLOMON
JUNE 9, 1870
AUG. 15, 1929

JOSEPH
SOLOMON
MAY 25, 1869
AUG. 24, 1927

SEPT. 4, 1883
OCT. 18, 1948

STRASSNER

Y. S.

M. S.

MAY 29, 1891
AUG 2, 1930

SAKAI
SHAPIRA
JUNE 27, 1877
MAY 6, 1947

HENRY SOLOMON
SEPT. 4, 1883
OCT. 18, 1948

STRASSNER

Y. S.

M. S.

STRASSNER

STRASSNER

STRASSNER

SARAH S. SHAPIRA
MAY 9, 1871
AUG 2, 1930

SARAH S.
SHAPIRA
JUNE 27, 1877
MAY 6, 1947



STRASSNER

Y. S.

STRASSNER

M. S.

MOTHER

MOTHER





SOLOMON
APR 4 1823
- 8 1948

SARA
JUNE
MAY

SOLOMON
30 1879
- 2 1949

ELLA
MAY
MAY

SOLOMON
8 1887
- 19 1970

J. L. SOLOMON
MAY 25 1881
AUG. 24 1922
SOPHYE A. SOLOMON
JUNE 8 1870
AUG. 15 1928

MIRIAM R. SOLOMON
FEB. 15 1919
JULY 6 2011
DAVID SOLOMON
JULY 19 1916
MAR. 23 2017

SARAH S. SHAPIRA
JUNE 27, 1877
MAY 6, 1947

ELLA S. COOK
MAR. 6, 1868
MAR. 14, 1922

DAVID SOLOMON
MAR. 15, 1875
NOV. 10, 1957

PAULINE ELLA
SOLOMON
SEPT. 22, 1881
APR. 29, 1968

SOLOMON
1869
1927

SOLOMON
1870
1929

HANNAH SOLOMON
ROTHSCHILD
FEB. 25, 1881
FEB. 23, 1958

W. H. WARE
ADELLE WARE ALBERT
DIED
OCT. 18, 1923.



W. H. WARE & SONS
MEMPHIS





EMMA W. WEAVER
JUN 8, 1823
OCT 5, 1897

MOTHER

MERRAN WEAVER
OCT 23, 1827
FEB 21, 1896

FATHER

JULIUS SAMUELS
BORN
JAN. 6, 1882.
DIED
AUG. 2, 1908.

IN MEMORY OF



ISAAC

BELOVED HUSBAND OF
ROSINA EHRMAN
BORN
Nov. 4, 1836
DIED
June 8, 1917

IN MEMORY OF



ROSINA

BELOVED WIFE OF
ISAAC EHRMAN
BORN
Jan. 8, 1842
DIED
Oct. 26, 1900

OPHELLA
APR.
DEC.



אברהם בן יצחק
ה'תקל"ח
נפטר ל' כסלו
ה'תקל"ט
בגיל 70
שנה

ERECTED TO THE MEMORY OF
RACHEL
REMOVED WIFE OF
H. FINK
DIED
JUNE 25, 1889

JACOB FINK
DIED
DEC. 12, 1828
AGED
61 YEARS

FINK



HENRY FINK
DIED
APRIL 11 1886
AGED
65 YEARS

BOOK



GRAVESTONE

GRAVESTONE

HIRSCH
MAX JOSEPH
DEC 17 1815
MAY 2 1919

HIRSCH
MINNIE RUTH
MAY 16 1918
APR 10 2007

GRAVESTONE

GRAVESTONE

GRAVESTONE

GRAVESTONE

ARLEAN HIRSCH
MAY 9 1898
MAY 26 1990

HOLYER

BARNETT
MAY 18 1850
OCT 10 1910



A PROUD MOTHER OF
 A SON
 beloved husband
JOHN ISAACS
 who departed
 this life
 Sept. 7 1880
 AGED
 46 Years
 Rest in Peace

EVA E. FINK
 BORN
 MARCH 31 1849
 DIED
 JANUARY 15 1943
 SISTER
FINK

DR. M. FINK
 BORN
 FEBRUARY 24 1866
 DIED
 MARCH 1 1943
 BROTHER

HIRSCH
 BORN
 MARCH 1 1866
 DIED
 MARCH 1 1943

ISAACS
 BORN
 MARCH 1 1866
 DIED
 MARCH 1 1943

ISAACS
 BORN
 MARCH 1 1866
 DIED
 MARCH 1 1943



OUR LITTLE SON
ASAM TRIEBER
BORN
MAY 4, 1873
DEED
MAY 24, 1874



HYMAN
JOHN IRVIN
MAY 21 1895
DECEASED 1973

LUPKIN
HERZGA LUPKIN
JAN 18 1860
JULY 22 1960
ANNA LUPKIN
DEC 21 1862
1960

WARR
LOUIS WARR
1862 - 1960

SHAUL



MILLER

BAACE

SAUNDERS

WKS

LUPKIN

HERZGA LUPKIN
FEB. 18, 1860
JULY 22, 1922

ANNA LUPKIN
DEC. 23, 1875
SEPT. 7, 1940

HYMAN

JOHN IRWIN
MAY 23, 1895
DEC. 27, 1972



UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination
Property Name: Temple Beth El Cemetery
Multiple Name: _____
State & County: ARKANSAS, Phillips

Date Received: 4/16/2019 Date of Pending List: 5/2/2019 Date of 16th Day: 5/17/2019 Date of 45th Day: 5/31/2019 Date of Weekly List: _____

Reference number: SG100003984
Nominator: SHPO

Reason For Review:

- | | | |
|---------------------------------------|--|---|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input 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 5/28/2019 Date

Abstract/Summary Comments: Locally significant burial ground that contains the remains of the earliest Jewish settlers of the area and that remained an active part of Jewish lifeways in the area through much of the 20th century.

Recommendation/ Criteria: Accept / A

Reviewer Jim Gabbert Discipline Historian

Telephone (202)354-2275 Date _____

DOCUMENTATION: see attached comments : No see attached SLR : **Yes**

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



THE DEPARTMENT OF ARKANSAS
HERITAGE

Asa Hutchinson
Governor

Stacy Hurst
Director

January 25, 2019

Joann D. Smith
Historic Preservation Officer
PO Box 248
Helena-West Helena, AR 72342

Re: Temple Beth El Cemetery – Helena-West Helena, Phillips County

Dear Ms. Smith:

We are pleased to inform you that the above referenced property will be considered by the State Review Board of the Arkansas Historic Preservation Program, an agency of the Department of Arkansas Heritage, for nomination to the National Register of Historic Places. The National Register of Historic Places is the federal government's official list of historic properties worthy of the preservation. Listing in the National Register of Historic Places provides recognition and assists in preserving our nation's heritage.

Listing of this property provides recognition of the community's historic importance and assures protective review of the federal projects that might adversely affect the character of the historic property.

Listing in the National Register does not mean that limitations will be placed on the property by the federal government. Public visitation rights are not required of property owners. The federal government will not attach covenants to the property or seek to acquire it.

We have enclosed a copy of the National Register nomination for your review. If you have any comments on the proposed nomination, please submit a letter with your comments, concerns, or concurrence to the Arkansas Historic Preservation Program at least 24 hours prior to the date of the State Review Board meeting.

You are invited to attend the State Review Board meeting at which the nomination will be considered. The board will begin meeting at 10:00 a.m. on Wednesday, April 3, 2019 at the Arkansas State University Offices located at 501 Woodlane Drive, 6th Floor, in Little Rock.

If you have any questions regarding the State Review Board meeting feel free to call Ralph Wilcox, Callie Williams or Travis Ratermann at (501) 324-9880.

Sincerely,


Scott Kaufman
Director

Arkansas Arts Council

Arkansas Historic
Preservation Program

Arkansas Natural
Heritage Commission

Arkansas State Archives

Delta Cultural Center

Historic Arkansas Museum

Mosaic Templars
Cultural Center

Old State House Museum



ARKANSAS HISTORIC
PRESERVATION PROGRAM



1100 North Street
Little Rock, AR 72201

(501) 324-9880
fax: (501) 324-9184

info@arkansaspreservation.org
www.arkansaspreservation.com



THE DEPARTMENT OF ARKANSAS
HERITAGE

Asa Hutchinson
Governor

Stacy Hurst
Director

April 3, 2019



Joy Beasley, Keeper and Chief
National Register and National Historic Landmark Programs
National Register of Historic Places
1849 C Street, NW
Mail Stop 7228
Washington D.C. 20240

Arkansas Arts Council

Arkansas Historic
Preservation Program

Arkansas Natural
Heritage Commission

Arkansas State Archives

Delta Cultural Center

Historic Arkansas Museum

Mosaic Templars Cultural Center

Old State House Museum

RE: Temple Beth El Cemetery – Helena – West Helena, Phillips County,
Arkansas

Dear Ms. Beasley:

We are enclosing for your review the above-referenced nomination. The enclosed disk contains the true and correct copy of the nomination for the Temple Beth El Cemetery to the National Register of Historic Places. The Arkansas Historic Preservation Program has complied with all applicable nominating procedures and notification requirements in the nomination process.

If you need further information, please call Callie Williams of my staff at (501) 324-9789. Thank you for your cooperation in this matter.

Sincerely,

Stacy Hurst
State Historic Preservation Officer

SH:clw

Enclosure



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Little Rock, AR 72201

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fax: (501) 324-9184

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