

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



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

1. Name of Property

historic name OHABEI SHALOM CEMETERY

other names/site number _____

2. Location

street & number 147 Wordsworth Street (one block southwest of Bennington Street) not for publication

city or town Boston (East Boston) vicinity

state Massachusetts code MA county Suffolk code 025 zip code 02128

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this ☒ 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
☒ meets ☐ does not meet the National Register Criteria. I recommend that this property be considered significant
☐ nationally ☒ statewide ☒ locally. (☐ See continuation sheet for additional comments.)

Brona Simon July 7, 2008
Signature of certifying official/Title Brona Simon, State Historic Preservation Officer Date
Massachusetts Historical Commission

State or Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

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

Signature of the Keeper

Date of Action

Edson H. Beall 8-19-08

Ohabei Shalom Cemetery
Name of Property

Suffolk, MA
County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

- ☒ private
☐ public-local
☐ public-State
☐ public-Federal

(Check only one box)

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

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing

Noncontributing

1 building
1 sites
6 1 structures
6 objects
14 1 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

0

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)

Gothic Revival

Materials

(Enter categories from instructions)

foundation
walls Granite
roof Slate
other

Narrative Description

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

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Ohabei Shalom Cemetery
Boston (East Boston) (Suffolk), MA

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7. NARRATIVE DESCRIPTION

The Ohabei Shalom Cemetery, founded in 1844 in East Boston and still active on a limited basis, was the state's first legally established Jewish cemetery. Its founding and evolution illustrate the socioeconomic and cultural development of Boston's Jewish immigrant population. The cemetery is also an important marker of Boston's 19th century Jewish presence. Located in a section of Boston that was home to the largest Jewish population in turn-of-the-century New England, the cemetery represents one of the last vestiges of East Boston's regional Jewish community. Ohabei Shalom Cemetery is a cohesive 2.36-acre unit containing a Gothic chapel and five mausoleums, as well as numerous headstones and family monuments. Divided into seven burial sections by paved walkways, the cemetery contains approximately 2,000 gravesites. Burials date from 1844 to the present.

Ohabei Shalom Cemetery is located in the Harbor View sub-area of East Boston, a section of the city located across the Inner Harbor from Boston on reclaimed land. Harbor View is a mixed-use district comprised of residential buildings interspersed with limited commercial and industrial properties. The cemetery lies north of present-day Constitution Beach and one block south of Bennington Street, a major thoroughfare connecting East Boston proper to Orient Heights. Bennington Street Burying Ground (NR), a public cemetery founded in 1837, which is in many ways stylistically similar to Ohabei Shalom Cemetery, is located two blocks to the west.

Ohabei Shalom Cemetery is trapezoidal in shape. It is bounded by Byron Street on the west; St. Dominic Savio Preparatory School (established in 1958) to the north; Wordsworth Street to the east; and the Massachusetts Bay Transit Authority (MBTA) subway tracks (formerly the Boston, Revere Beach & Lynn Railroad) on the angled southern perimeter. Except for Savio Prep, which is a mid 20th century two-story institutional brick structure, adjacent side streets are primarily occupied by late 19th and early 20th century wood-frame residences on small lots located close to the street.

The cemetery is higher in elevation than the surrounding properties and slopes from a high at the western end, where it is about 15' above Byron Street to grade level on the eastern (Wordsworth Street) side. The terrain slopes uniformly from west to east at a moderately steep grade of approximately 15 to 20 degrees. The eastern side where the main entrance is located is at street level. The cemetery is supported on three sides (north, west and south) by a high concrete retaining wall. The wall is not considered part of the cemetery and is not visible from within the cemetery. On top of the retaining wall on all three sides is a chain-link fence that varies in height from six to eight feet and that is part of the cemetery.

Along the Wordsworth Street edge of the cemetery is a fieldstone pillar-anchored wrought iron fence (**photo 1**) approximately 8' feet tall that probably dates to 1903, when the chapel was built. There are three gated points of entry on Wordsworth Street. The northern and central ornamental gates, sited north and south of the chapel, were designed to admit vehicular traffic via a paved driveway that surrounds the chapel on three sides. Ashlar block piers topped with caps and ball finials flank these two gates. A smaller pedestrian gated entrance, now used as the cemetery's primary entry point, is located further south of the chapel.

The focal point of the cemetery is the granite chapel (**photo 1**) of Victorian Gothic design that abuts Wordsworth Street at the approximate midpoint of the cemetery. Erected in 1903, it has suffered a recent fire and vandalism (2003) and is in

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deteriorated condition. It is a side-gabled, 1½-story rectangular structure of random ashlar granite with four simple buttresses applied to the east and west facades. The steep-pitched, plain-patterned, gray slate roof has copper peak valleys and gutters and meets with end-gable parapets rimmed with limestone coping. A limestone water table course bisects the building on its south, west, and north sides. The chapel's south elevation features a large, single-arched window with a limestone quoined surround and wood tracery describing a menorah pattern with four Stars of David. Its small stained, leaded glass panes are diamond-shaped. The north elevation features a central pair of double casement windows with label molding, diamond panes, and quoined limestone architraves. Centered above them in the upper half story is a single lancet window. There is an entrance to the chapel from Wordsworth Street; a second entrance is from within the cemetery at the southwest corner of the building.

Ohabei Shalom Cemetery reflects a mixture of cemetery design precedents. Laid out in 1844, it is unlikely that the cemetery adhered to a formal design principle. Physical evidence suggests that the congregation relied on the burial practices of their European homelands as well as those of their new Massachusetts residence. The primary organizing element of the cemetery is the system of burial lots, which are divided into seven numbered sections, and include a mix of individual graves and family lots. The oldest sections (1, 2, 3; **photos 2, 3 and 4**; maps 2 and 4) are located on the high western side of the cemetery while the newer sections (4, 5, 6, 7; **photo 6**) are on the east side near the chapel. Smaller rectangular lots and tight grave spacing predominate in the older portions of the cemetery (especially Sections 2 and 3) while more spacious grave placement prevails in the newer sections at the base of the hill except in Section 7, which consists entirely of single- and two-grave lots. The newest sections in the south/southeast part of the cemetery (Sections 4, 5, and 6) display characteristics of 20th-century lawn cemetery and memorial park design, with family plots (many with a central family monument), headstones of uniform height and breadth, and a handful of flush markers. Most of the graves and markers in the cemetery are oriented in the same easterly direction, although some also have inscriptions on the west side (this typically occurs where one side is in English and the other side is in Hebrew).

The circulation system, which consists of concrete footpaths, is pragmatic, designed to provide access to gravesites rather than to create the pastoral experience of a rural or lawn cemetery. The paths mainly run east-west, with a north-south walkway running the full length of the cemetery towards its west end. While the paths are largely functional, there is one circular area known as a *ronde point*, which was intended as a focal point although it presently has only a small upside-down urn rather than a large ceremonial sculpture as intended. Trees in the cemetery consist of relatively evenly-aged maples located in an irregular pattern throughout the cemetery (probably dating from the mid to late 20th century). There are also a relatively small number of yews planted adjacent to family monuments in the newer sections and a few larger clipped yews along the Wordsworth Street edge of the cemetery. The primary groundcover is grass.

The earliest graves are in Section 3 (**photo 2**) near the northwestern corner of the cemetery. There are about fifty individual graves (rather than family lots) clustered together in several rough rows. They are represented by small marble headstones typically less than two feet tall, some mounted on granite bases (which may have been added later). The headstones in this early group vary in shape and design. Most of the inscriptions are in Hebrew, although they are badly eroded and most are almost illegible.

Another section of early monuments is located along the far western (Byron Street) edge of the cemetery in Sections 2 and 3 (**photo 3**). These are in several long rows. As with the other early burials, these are individual graves (or occasionally

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pairs) rather than family lots. These headstones are slightly larger than the earliest group and more varied in style and material. Most are marble, with badly eroding inscriptions, while a few are granite. Many inscriptions are in Hebrew, sometimes with English on the reverse side, while others use a mixture of English and Hebrew.

A unique typology found here that is not common in other New England cemeteries is that of a shallow arch spanning between two headstones. Typically these link the adjacent graves of husband and wife. The simplest example are the Holtz headstones, two separate upright marble slabs with slightly arched tops that are linked by a shallow arch inscribed in English, "OUR BELOVED PARENTS MR AND MRS HOLTZ." Another early version of this genre are the marble Leventhal headstones (photo 3), which date to around the 1890s. They commemorate Morris and Rosa Leventhal. There are two separate headstones, each consisting of a squat marble pillar with marble base, pedestal and capstone with inscriptions in both English and Hebrew on the front. They are linked by a shallow marble arch inscribed in English "FATHER & MOTHER." Adjacent to this are the more elaborate Frankenstein headstones (photo 3) in polished black granite. In this case there is a single base and pedestal. The name "FRANKENSTEIN" is written in large block letters on the base. One of the two granite piers is inscribed "FATHER," the other, "MOTHER." The arch linking the two piers is inscribed "REUNITED," and it is topped by a granite urn draped with a cloth. Names, and dates are inscribed in English with one line of Hebrew below. The Isaac and Myer Anthony headstones are located at the very northwest corner of the cemetery. Like the Frankenstein monument, these consist of a single base and pedestal with separate piers at either end joined by a slightly curving arch. The inscription on the arch reads "BROTHERS," and on the base "ANTHONY." Set between the piers is a small marble panel that reads "OUR BELOVED SONS ISAAC AND MYER." There are Hebrew inscriptions on the base of each pier. These four examples illustrate a type that is rare among cemetery monuments in Massachusetts and also reflect the range and variation of the linked headstone motif. There may well have been other examples at one time, but since the arched connecting piece is separate from the main part of the monument, it is fragile and vulnerable to loss.

The mid-19th-century grave markers at the west edge and west-central portions of the cemetery (roughly Sections 2 and 3) are the earliest in the burial ground and are primarily of light-colored marble. Although a wide range of marker forms is represented, the tall, narrow, rounded headstones typical of Eastern European Jewish funerary tradition prevail. Many markers have broken elements and are in advanced weathered condition. These earliest markers feature common Jewish funerary motifs such as hands of blessing (the traditional symbol of a Cohen, or descendant of the ancient priests of Israel), hand-held ewers (the symbol of a Levite, servant of the priests), the felled tree of life (*chaim*), and the menorah. Trailing floral garlands appear often as carved ornamentation. Hebrew inscriptions appear on the front of many of the older markers, with English text (when included) appearing on the reverse. Family names inscribed on the headstones – Myzanski, Frankenstein, Gunsenhiser, Goldinger, White, Vershbow – denote various countries of origin and indicate that a fair number of the deceased were born in Europe.

The markers in later sections (photo 6) tend to be more classically Victorian in style, reflecting the Jewish community's assimilation of American funerary taste. Indeed, some markers display typically Christian iconography, such as sheaves of wheat. There are also many classical motifs such as obelisks, columns, and urns. Family plots predominate, with only limited areas displaying the closely spaced individual gravesites that characterize the cemetery's older sections. A notable preference for white marble markers is apparent at the older individual gravesites, with scattered markers in these sections rendered in the form of broken columns or recessed stele.

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The larger monuments that mark family plots are generally of highly polished black or dark gray granite and are more generic. Many are comprised of assembled component parts, as was typical by the late 19th century. Common forms for family monuments include obelisks, broken columns (occasionally ornamented with floral garlands), pedestals with draped urns, and arks; these are designs that speak to the Classical and Romantic aesthetic traditions as well as to the improving economic status of the families who commissioned them. The traditional iconography typical of the earlier 19th century headstones is absent from these large family monuments.

Some of the older family plots, particularly in Section 3, are demarcated at the corners by low cylindrical granite bollards, some with a fluted top. While many of the corner posts remain, there are no longer any rails or chains which might have linked the posts. A rare marker of white zinc with both Hebrew and English script is the Henry Warshauer Monument, (ca. 1889) situated in Section 2. Significantly, inscriptions in these late 19th-century areas of the cemetery emphasize English, with Hebrew characters (when included) consigned to the rear of the monument or below the English epitaph. A character-defining feature of this portion of the cemetery is a small *ronde-point* formed by four intersecting paths and centered on a circular grass island with a commemorative pedestal and classical urn. The Cohen urn is inscribed "Presented by Israel and Alvina Cohen 1883," and has been separated from its pedestal.

Several groupings of children's graves appear throughout the cemetery: in Section 7 near the Wordsworth Street entrance and at the center of Section 5. Individual children's markers are also interspersed among the graves. Among these smaller-scale plain markers, appear several examples of Victorian children's markers, many in advanced states of deterioration. The latter feature sculpted lambs, lilies, and cherubs.

Twentieth-century family monuments occupy the most of the remaining portions of the cemetery, Sections 4, 5, 6, and 7 (**photo 6**). These are typically of polished granite. Many are simple and massive with simple carving and inscriptions. These mark more spacious family plots, and a few are flanked by ornamental plantings of yew. Most inscriptions are in English and consist of the surname only. Ornamentation is rare and limited to simplified Stars of David or stylized vegetative borders.

The southern perimeter of the cemetery, "mausoleum row," features five north-facing granite mausoleums dating from the late 1930s or early 1940s. Four of the five structures are closely situated; three are of simple flat-roofed construction in the moderne style (Dach, Linsky and Nesson mausoleums, **photo 5**), with one featuring a parapet with inscribed Egyptian motifs. The Schooner mausoleum (**photo 5**) set to the east to of the trio just described, is more elaborate. Greek-inspired, it is constructed of rusticated granite block and has a front-gabled roof, carved pediment with an inscribed Star of David, and pilasters and urns flanking the entrance. The Beal mausoleum (**photo 6**) is situated alone towards the southeastern corner of the cemetery.

Since 1996 the cemetery has been administered by the Jewish Cemetery Association of Massachusetts, which administers over 100 other cemeteries in the commonwealth. Day-to-day maintenance is good, with well-pruned trees and mowed lawn. However, there is a substantial backlog of deferred maintenance. The chapel has serious structural problems and is no longer useable, the Wordsworth Street fence is rusting, and many of the older monuments are broken or otherwise damaged. The cemetery is in a windy area adjacent to Boston Harbor, so loss of inscriptions on the soft older marble headstones is a particular concern, as they contain genealogical information that is not readily available elsewhere.

(end)

Ohabei Shalom Cemetery

Name of Property

Suffolk, MA

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.)

Property is:

- ☐ **A** owned by 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 of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

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

Previous documentation on file (NPS):

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

Areas of Significance

(Enter categories from instructions)

Architecture

Community Planning and Development

Ethnic Heritage (European)

Religion (Jewish)

Social History

Period of Significance

1844 -1958

Significant Dates

1844 – Cemetery established

1903 – Chapel built

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

Jewish

Architect/Builder

John A. Hasty (signed building permit for chapel, 1903)

Primary location of additional data:

- ☐ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency
- ☒ Local government
- ☒ University
- ☒ Other

Name of repository:

Boston Landmarks Commission; Brandeis University
archives; Jewish Cemetery Association of
Massachusetts

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8. SIGNIFICANCE

Ohabei Shalom Cemetery is eligible for listing on the National Register of Historic Places under Criteria A and C, with significance at local and state levels. The period of significance extends from 1844 to 1958. Despite some deterioration of older markers and the poor condition of the chapel, the site possesses integrity of location, design, setting, materials, workmanship, feeling, and association. The cemetery retains its original design and construction materials and conveys its most important period of use. In a very material way, Ohabei Shalom Cemetery relates the broad immigration patterns of an important ethnic/religious group to the United States in the 19th and first half of the 20th centuries. The Jewish community has had a profound effect on the history of the United States in all spheres of our culture.

The cemetery qualifies for listing under Criterion A because of its strong associations with the first Jewish congregation in Boston, the establishment and growth of a Jewish immigrant community in Boston, and the early history of East Boston. Ohabei Shalom Cemetery was the first Jewish cemetery in Massachusetts, and for four decades, until the establishment of Centre Street Cemetery in the West Roxbury section of Boston, the only known cemetery to serve the state's Jewish citizens. The circumstances of the cemetery's founding illustrate the difficulties faced by Jews when establishing themselves in America. As such, the site reflects Boston's transition from a mono-cultural to multicultural society. The cemetery's early crowded gravesite configuration, Hebrew inscriptions, and traditional funerary iconography all reflect Jewish burial practices in Europe, with headstones documenting the many nations from which residents emigrated, including Germany, Poland, and Russia. The gradual disappearance within the cemetery of traditional Jewish and European-inspired characteristics and their replacement with American funerary styles illustrates the assimilation of the Jewish community into the wider American society.

Ohabei Shalom Cemetery also meets National Register Criterion C because it embodies distinctive characteristics of a type and a period. Its design typology is transitional, marking a mid-way point between traditional urban burial grounds of Eastern Europe and Colonial America and the rural and lawn style cemeteries of 19th century America. Ohabei Shalom's original scheme of individual gravesites eventually ceded to a more complex plan proposed in the late 1890s. This plan, which reflected the popularity of family plots, was ultimately eclipsed by the need for more burial lots and fewer circulation routes as well as by the growing fashion for mausoleums. Grave markers trace the transition from traditional Jewish headstones to ornate Victorian monuments, to austere 20th-century slabs and flush markers. The chapel, a handsome Gothic Revival structure, is evidence of the congregation's appreciation for a popular architectural style often employed in rural cemeteries. The presence of a typically Christian-inspired building style in a Jewish cemetery is rare. In its present state, the design, architecture, and monuments of Ohabei Shalom Cemetery document the attempt of Boston's first Jewish congregation to straddle its own religious identity and contemporary fashions of the dominant Anglo-Saxon culture.

Ohabei Shalom Cemetery also qualifies under Criterion C as a significant and distinguishable entity that merits consideration as a whole. The site includes various types of burial markers and a 104-year-old chapel and original ornamental fencing along Wordsworth Street. Bordered by MBTA train tracks and an urban streetscape of wooden frame houses and schools, the cemetery is an easily distinguishable element. Individual headstones and monuments in this district can be considered as a group. Many of the earlier markers employ distinctive hand carved letters - some in

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Hebrew, embellished with characteristic Jewish iconography. The surnames on the headstones are a rich source of information for those researching Jewish genealogy. For these and other reasons, these stones are of great historical, artistic, and cultural value. Moreover, changes such as the altered circulation scheme and "newer" markers (c. 1930s onward) have not compromised the site's integrity. All objects should be considered significant because they represent changing styles and are survivors of types which newer cemeteries do not contain.

The cemetery's period of significance saw enormous changes in the Boston Jewish community, beginning with the initial arrival of impoverished refugees and continuing with a tempered assimilation to the dominant culture by an educated and economically successful group. The terminal date of significance also marks the trend toward new burial locations and aesthetic tastes for the Jewish American community, as evidenced by the creation of the large rural Sharon Memorial Park in nearby Sharon, Massachusetts, founded in 1948. The Ohabei Shalom Cemetery has remained frozen in this century old manifestation, largely passed over in favor of a more "modern" final resting place on the outskirts of metropolitan Boston. Significantly, cemetery locations also reflect the history of Boston Jewry's residential patterns, tracing the exodus from urban enclaves to scattered suburban locations.

The cemetery meets Criteria Exception D because it served as a major cemetery for Boston's Jewish community from 1844 through most of the 20th century. It includes the graves of roughly 2,000 early Boston Jews and headstones that contain information that is not readily available elsewhere. The 1844 beginning of the period of significance corresponds with the establishment of the cemetery. The 1958 termination date reflects National Register policy that properties with ongoing significance use a fifty-year cut-off date unless events of unusual significance have occurred within the past fifty years.

Jewish Cemeteries in the United States

The evolution of the American Jewish cemetery parallels those of the nation as a whole. While 18th-century Jewish burial grounds were limited to a few coastal ports, until the early 19th century they were remarkably similar in design, management, and monument style to Protestant cemeteries. The oldest known, and still active, Jewish cemetery in the U.S. is the Old Jewish Cemetery in Newport, Rhode Island, established in 1677. With the growth of Jewish communities in the early decades of the 19th century, procurement of a burial site was an urgent concern for most Jewish Americans, whose beliefs prescribed burial in consecrated ground within 24 hours of death. Until the mid-19th-century, most of these cemeteries were owned and controlled by synagogues. Gradually, immigrant mutual aid societies emerged in order to acquire cemetery plots and to manage funeral arrangements for their membership. Most mutual aid societies were comprised of poor Eastern European immigrants, and their cemeteries reflected their class and racial status. Often taking the form of fenced-off sections of larger, non-denominational graveyards, these cemeteries were crowded with monuments and lacked walkways, landscaping, or benches. Headstones were engraved in Hebrew or Yiddish and were usually unadorned. In contrast, by the middle of the 19th century, wealthy and assimilated Jewish Americans of North European extraction were usually buried in elite garden cemeteries such as the Salem Fields Cemetery, established in Brooklyn in the 1850s. These individuals preferred monuments that exhibited a strong German-Romantic influence, similar to the classical markers of other denominations.

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Jewish Immigration to America and Boston

English Separatists first came in contact with Jews while living as refugees in Holland in the late 16th and early 17th centuries. Mainly of Sephardic extraction (Spanish or Portuguese descent), these Jewish communities would come to populate Jewish centers throughout the New World as a result of trading activity with the Dutch East India Company. Expelled from Mexico and Brazil due to renewed Catholic hostilities, Jewish traders eventually settled in Anglo America, with the most significant communities appearing in New York City and Newport, Rhode Island. Reliant as it was on the Old Testament, Puritan culture recognized a kinship with Jewish customs, language, government, and even in self-identity. This did not, however, preclude religious prejudice towards Jews and other religious minorities in the Massachusetts Bay Colony. Elaborate accounts exist of Puritan ministers attempting to convert local Jews. Thus, it is no surprise that of the Sephardic Jews who came to Boston in the 17th century, one "Solomon Franco, the Jew" was typical: he came to conduct trade, stayed briefly, and departed. Due to the lack of an organized Jewish community of any size in Boston (or throughout the rest of the Puritan Massachusetts Bay Colony), Jews settled early and in significant numbers in other port cities of the Eastern Seaboard and even "frontier" cities such as Cincinnati, Cleveland, Louisville, and St. Louis. There were also regional settlements in Newport, Rhode Island (where Anne Hutchinson and Roger Williams presided in the spirit of religious democracy) and in New Haven, Connecticut. As Jonathan Sarna has written of Boston, "Notwithstanding the pious Hebraisms of the Puritans ... [Jews]... were not among the city's founders, and they were not particularly welcome."

This slowly changed throughout the 18th century, when the names of Jews begin to appear in Boston commerce. For example, the partnership in 1728 between Michael Asher and Isaac Solomon is well known: these men were proprietors of a tobacco and snuff concern and reputedly secured land on Chambers Street in Boston for a 100-square-foot section of burying ground "for the Jewish Nation." The most notable Jew in Colonial Boston was Moses Michael Hays. Hays remained the model on how to be a Bostonian and a Jew (which until that time were two mutually exclusive identities); yet unlike the impoverished immigrants who arrived later, Hays was born in the U.S. to Dutch parents and was of a prosperous merchant class. Hays was related by marriage to Judah Touro, the Newport Jew who founded the first synagogue there. Touro made a large bequest in his will to Congregation Ohabei Shalom, a matter of some dispute in the later history of the group.

During the 18th and early 19th centuries, Boston's Jews held religious services in their homes in small groups while also belonging to congregations in neighboring states, such as Shearith Israel in New York City (where Hays had been born), the Touro Synagogue in Newport, or in New Haven. Despite their geographic distance, these congregational ties were essential in order for Boston Jews to access consecrated Jewish burial ground. According to Jewish tradition, burial must occur within 24 to 48 hours of death. From the time of Hays' death in 1805 until the founding of the Ohabei Shalom Cemetery in 1844, Boston's Jews were forced to continue the inconvenient but necessary practice of accompanying their dead to cemeteries far beyond the Boston region.

The Founding of Congregation Ohabei Shalom and its Cemetery

Beginning in the 1820s, a steady stream of German Jews began to arrive in Boston. Boston's early Jewish community was comprised disproportionately of "Germans" from Posen, a Polish region annexed by Prussia in 1793, as well as from other Polish areas east of the Elbe River. This growing community felt acutely the lack of local religious institutions. In 1842, a

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fledgling community of ten men met to celebrate the Jewish New Year in the Wendell Street home of Mr. and Mrs. Peter Spitz (near the waterfront in Fort Hill). The following year, eighteen men gathered to formally establish the congregation as *Ohabei Shalom* – Lovers of Peace. A few months later, in May 1843, at the celebration of the *brith* (ritual circumcision) of the Spitz's firstborn son, the congregation elected officers as its first official act. These first few families are thought to have emigrated from central Europe sometime between 1837 and 1843. The following list of some of their names and occupations provides insight into their identities: Isaac Woolf, a peddler; Peter Spitz, a cloth cap manufacturer; Bernard Fox, a hotel keeper; Charles Heinemann, a peddler; Jacob Norton, a furrier; Abraham Block, a dealer in soap; and Bernard Wurmsur, a variety store keeper. Spitz, Fox, and members of the Heinemann and Norton families are interred at Ohabei Shalom Cemetery. Joined by ever-increasing numbers, the congregation observed religious rites in a series of rented rooms and homes for ten years, until it built its, and Boston's, first synagogue in 1852. From its founding, securing proper burial space was more important to the congregation than building a house of worship. The group set about this all-important task in a petition to the city on April 29, 1844, requesting 100 square feet in a corner of the East Boston City Cemetery (now the Bennington Street Burying Ground) for its exclusive use. The petition was denied for unknown reasons. Undeterred, the congregation purchased a 10,000 square foot site nearby at the corner of Byron and Homer Streets for \$200. The synagogue members, now numbering 40, were willing to pay the sizeable sum of \$5 each toward procuring this land. The City of Boston formally approved its use as a Jewish cemetery on October 5, 1844, and the cemetery came under the management of a committee of the synagogue.

The location of East Boston as the choice for these two burial grounds was related to health and sanitation concerns that emerged in response to urban epidemics of the 1820s. Central urban graveyards were increasingly removed to more remote locations, such as East Boston. The area presently known as East Boston was, until the 1830s, a series of five islands of uplands and marsh. At that time, William H. Sumner's East Boston Company began a large-scale infill to create developable land. Roads were laid out in a strict grid pattern on all but the hilliest Orient Heights section. Development began in the westernmost section near the harbor (where shipbuilding and other commercial concerns were concentrated) and moved eastward. Ohabei Shalom Cemetery and the Bennington Street Burying Ground are both located in the central section of this area. The hillside land purchased by the congregation was hardly desirable for burial purposes, but it was affordable and offered permanence to a group whose existence might have felt anything but secure.

In the 1840s, Jews lived in a concentrated cluster south of Boston Common. Congregation Ohabei Shalom continued to grow during this period, increasing to about 70 families by 1847. In 1852, the community was sufficiently prosperous to commission Boston's first purpose-built synagogue, a wooden frame structure with round-arched windows and center entrance much like the Touro Synagogue in Newport, RI, and on Warren Street in Boston. The building could hold 400 people. However, the year 1853 witnessed a schism within the congregation. Temple Ohabei Shalom had originally been established according to the conservative Polish-Jewish "Minhag Polin" rite. A minority of congregants (probably those recently arrived from the more Germanized centers of Judaism in Western Europe) expressed their preference for the more liberal German "Minhag Ashkenaz" rite and seceded from the congregation to found Temple Adath Israel. Consequently, Temple Ohabei Shalom became known as the "Polish congregation" and tended toward greater conservatism than its German counterpart. At the time of the division, Temple Ohabei Shalom retained control of the cemetery.

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Ten years after the schism, congregation Ohabei Shalom had outgrown the Warren Street *shul* and moved across the street to a remodeled Universalist church. This space sufficed from 1863 to 1886, during which period members increasingly entered the middle class and moved out of the city's tenement districts into the new "upper" South End and Roxbury neighborhoods. The congregation moved once more in 1887 to a remodeled Christian Church on Union Park Street located in the more fashionable "upper" South End. This was to be the last urban worship space of the congregation; they remained here until building a large temple and "temple center" complex on Beacon Street in Brookline in 1925, where the congregation remains today. Not surprisingly, as their worship spaces moved farther out of the city, so did the congregants.

In the last decades of the 19th century, a massive influx of Russian and East European immigrants arrived in Boston. The city's Jewish population exploded from 5,000 to 40,000, largely concentrated in East Boston. While this community established its own local institutions separate from Temple Ohabei Shalom, historians suggest that members of East Boston's Jewish community were allowed to utilize Ohabei Shalom Cemetery as a picnic ground and recreation area. As these newly arrived immigrants prospered through the first decades of the 20th century, they gradually vacated the tenements of the central city to settle in areas of Dorchester, Roxbury, Chelsea, and Mattapan. While immigration reform in 1924 dramatically halted this wave of Jewish immigration, by the onset of World War II, East European Jewish immigrants had become a significant presence in Boston.

Design Precedents and Further Acquisitions

It is unlikely that Ohabei Shalom Cemetery was laid out according to a conscious design. Rather, physical evidence suggests that the congregation relied upon the burial practices of their homeland. The earliest graves were clustered extremely close together in a long rectangular strip near the western (Byron Street) side (sections 1, 2, and 3). Traditionally, Jewish cemeteries in Eastern Europe accommodated the dead sequentially, with little concern for the expression of familial relation. Likewise, in the oldest sections of Ohabei Shalom Cemetery, minimal family groupings are interspersed with individual gravesites. On subsequent plans of the cemetery, this early group of crowded grave plots is still clearly visible.

The history of the Temple Ohabei Shalom congregation prepared in 1982 by Jeannette and Abraham Nizil indicate that the cemetery was expanded in 1868 and again in 1876. Deed transfers show that a Nathan Morris sold properties in the cemetery's vicinity to Ohabei Shalom in 1868 and 1876, but their exact locations are not known. Deed research confirms that the cemetery doubled in acreage with the acquisition in April 1889 of five contiguous parcels, subsuming Homer Street and extending to the right-of-way of the Boston Revere Beach & Lynn Railroad. Between 1884 and 1892, a small triangular parcel at the southeast corner of Wordsworth and Homer Streets was sold to Temple Ohabei Shalom by Nathan Morris (map 1).

A plan (map 2) that probably dates to sometime between 1897 and 1903 illustrates a layout that includes area of both family plots and individual graves. A main feature of this plan is the former Homer Street, which is shown as a wide carriage road with a turnaround at the western end. The generally rectilinear circulation pattern is offset by two *rond points* which serve as focal points in the cemetery. This plan was never carried out in its entirety, probably reflecting the

(continued)

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Ohabei Shalom Cemetery
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changing needs of the congregation. Significantly, the plan depicts in elevation, a two-story wood-frame structure of vernacular style on the same site as the present chapel. A series of three oversize pointed arch doors suggest that this was a public building, designed to admit large groups of people. This was probably an earlier chapel for the cemetery that was replaced by the current masonry structure in 1903. The plan also shows two smaller structures to the south of the chapel, possibly tool sheds or a hearse house.

The plan described above clearly resembles the rationalized cemeteries of the Early American Republic (e.g. the New Haven Burying Ground [ca. 1796] or the South End Burying Ground [Boston, 1810]) and the late 19th century lawn cemetery. In contrast to the earlier haphazard pattern of burial at Ohabei Shalom, this plan orders burials in spacious, regularly spaced family plots. It attempts nothing of the picturesque "rural cemetery" qualities of Mt. Auburn in Cambridge, perhaps the most influential burying ground in American history. It does, however, reflect the idea of cemeteries as welcome green spaces from which to escape the crowded city. The cemetery's network of paths reflected a clear sense of order and permanence, and was beautified by plantings. Until the establishment of Boston's Public Garden in 1859, and the Park System in the 1880s, cemeteries served an important function as pleasure grounds. Indeed, the Ohabei Shalom Cemetery was identified on an 1886 Park Department, City of Boston map entitled "Public Recreation Grounds and Certain other Public Properties Generally Free from Buildings" as "available to be used as [a] breathing place or recreation ground."

The building permit for the chapel was issued to John A. Hasty of 68 Devonshire Street on July 21, 1903, and the building was completed in December 26, 1903, at a cost of \$5,000. The 1912 atlas (map 3) shows Homer Street as a paper street running east-west through the cemetery. North of the road there are six evenly spaced square sections of burial lots. South of Homer Street are four parcels, three of which are angled because of the alignment of the railroad tracks. There are also two buildings shown on the cemetery property, the 1903 chapel and a smaller structure in the southwest corner that was probably a tool shed. A building located on the east side of Wordsworth Street labeled "Ohabei Shalom" served as the caretaker's house. It exists today as a private residence, having been sold some years ago, and is not included in the present nomination.

A plan of the cemetery dated ca. 1937 (map 4) reflects the cemetery largely as it is today. Rather than the elaborate cul-de-sac shown on the ca. 1897 plan (map 2), the parcel to the south of what was Homer Street was filled with large family plots traversed by the same narrow walkways evident elsewhere on the site. Most of these family plots date from the 20th century. Related headstones and monuments are much simpler than their older counterparts, but with multiple burials that vividly portray a family's extended history. Intermingled with these "newer" markers are occasional stones from the 19th century, either with traditional Jewish symbols or those of Classical derivation, such as the urns and columns. A thorough headstone inventory would yield authoritative data, but it would seem that as the congregation became assimilated over time, their taste in funerary monuments increasingly reflected that of the dominant Anglo-Saxon culture. The English Gothic basis for the design of the chapel is another example of this adoption of American tastes; it can be viewed merely as a continuation of the congregation's use of Christian building forms for its own vibrant traditions.

In the post-war era, large numbers of Boston's Jews moved out to the suburbs of Brookline, Newton, and beyond. Many alternatives became available to the cemetery in East Boston, leading to its eventual decline. Social mobility contributed to a crisis of succession in the management of once-independent Jewish cemeteries, and a number of cemeteries were

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Continuation Sheet

Ohabei Shalom Cemetery
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neglected or abandoned. Ohabei Shalom Cemetery was acquired in 1996 by the Jewish Cemetery Association of Massachusetts (JCAM), a nonprofit communal agency formed in 1984 to provide for the continuity and preservation of Jewish cemeteries. JCAM identifies itself as a religious organization, with a stated commitment to maintenance of Jewish tradition and the provision of dignified Jewish burial for the indigent. Although Ohabei Shalom Cemetery remains active under the management of JCAM, only a handful of burials take place there each year. Burials at the East Boston cemetery are limited to members of "old families" associated with Brookline's Ohabei Shalom Temple, whose congregation today primarily uses a section of Sharon Memorial Park. The cemetery grounds receive routine maintenance, but funds are lacking for landscape and monument restoration. The chapel is in a deteriorated condition; however, remedial structural and masonry restoration has stabilized the building. The owner is actively engaged in preparing a management plan, which will revitalize the chapel for life cycle uses and community functions, featuring an interpretive exhibit.

(end)

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Ohabei Shalom Cemetery
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(end)

Ohabei Shalom Cemetery
Name of Property

Suffolk, MA
County and State

10. Geographical Data

Acreage of Property 2.36 acres

UTM References See continuation sheet.

(Place additional UTM references on a continuation sheet)

1. 19 334020 4694020
Zone Easting Northing

2. 19 334100 4694080
Zone Easting Northing

3. 19 334160 4694000
Zone Easting Northing

4. 19 334060 4693960
Zone Easting Northing

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

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

11. Form Prepared By

name/title Lynn Smiledge/Rosemary Foy/Bernie Zirnheld, edited by Lynne Spencer, with Betsy Friedberg, NR director

organization Massachusetts Historical Commission date July 2008

street & number 220 Morrissey Boulevard telephone 617-727-8470

city or town Boston state MA zip code 02125

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

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

Photographs

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

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

Property Owner

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

Name Jewish Cemetery Association of Massachusetts

street & number 189 Wells Avenue, Third Floor telephone 617-244-6509

city or town Newton Centre state MA zip code 02459

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of

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National Park Service

National Register of Historic Places Continuation Sheet

Ohabei Shalom Cemetery
Boston (East Boston) (Suffolk), MA

Section number 10 Page 1

10. GEOGRAPHICAL DATA

Verbal Boundary Description

Ohabei Shalom Cemetery is a roughly trapezoidal area located in the East Boston neighborhood of Boston. It is bounded on the west by Byron Street; on north by the former Horace Street (now the Savio Prep School); on the east by Wordsworth Street; and on the south by the MBTA (subway) tracks. It consists of two parcels: Parcel 0100965000, 147 Wordsworth Street (101,510 square feet), which encompasses the bulk of the cemetery; and Parcel 0100966000, Byron Street (1,464 square feet) a small sliver of land along the MBTA tracks. The total acreage is 102,974 square feet or 2.36 acres. The owner of record listed in Boston Assessing files is Temple Obahei Shalom [sic]. However, in 1996 the cemetery was transferred to the Jewish Cemetery Association of Massachusetts, which currently owns and administers the property.

Verbal Boundary Justification

The boundary encompasses the entire 2.36-acre cemetery established in 1844 and expanded over time. The former caretaker's house located across the street from the cemetery on Wordsworth Street is excluded from this nomination, as it does not have strong associations with the cemetery, does not retain integrity, and is now privately owned.

(end)

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Ohabei Shalom Cemetery
Boston (East Boston), (Suffolk) MA

Section number Photos Page 1

Photographs

<i>Photo #</i>	<i>Location/Description</i>	<i>Date</i>	<i>Photo by</i>
1	View of chapel looking northwest, with Wordsworth Street in the foreground. Wordsworth Street fence is visible on either side of the chapel.	2/2007	David Bohl
2	Oldest part of cemetery (section 3) with small marble headstones, view looking west towards Byron Street.	2/2007	David Bohl
3	Older headstones along the western edge of the cemetery (section 2) including the Leventhal and Frankenstein paired headstones joined by an arch (at left, adjacent to each other), view looking northwest towards Byron Street.	2/2007	David Bohl
4	View of older headstones (section 2) looking southeast towards Wordsworth Street, some with inscriptions on the west (back) side.	2/2007	David Bohl
5	Four of the five mausoleums located along the southern edge of the cemetery, view looking south towards railroad tracks.	2/2007	David Bohl
6	Beal mausoleum at far left and family monuments in section 6, view looking southwest from near chapel.	2/2007	David Bohl
7	Interior view of the Chapel looking southeast, featuring trusses and board ceiling and stained glass window.	2/2007	David Bohl

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Ohabei Shalom Cemetery
Boston (East Boston), (Suffolk) MA

Section number Maps Page 1



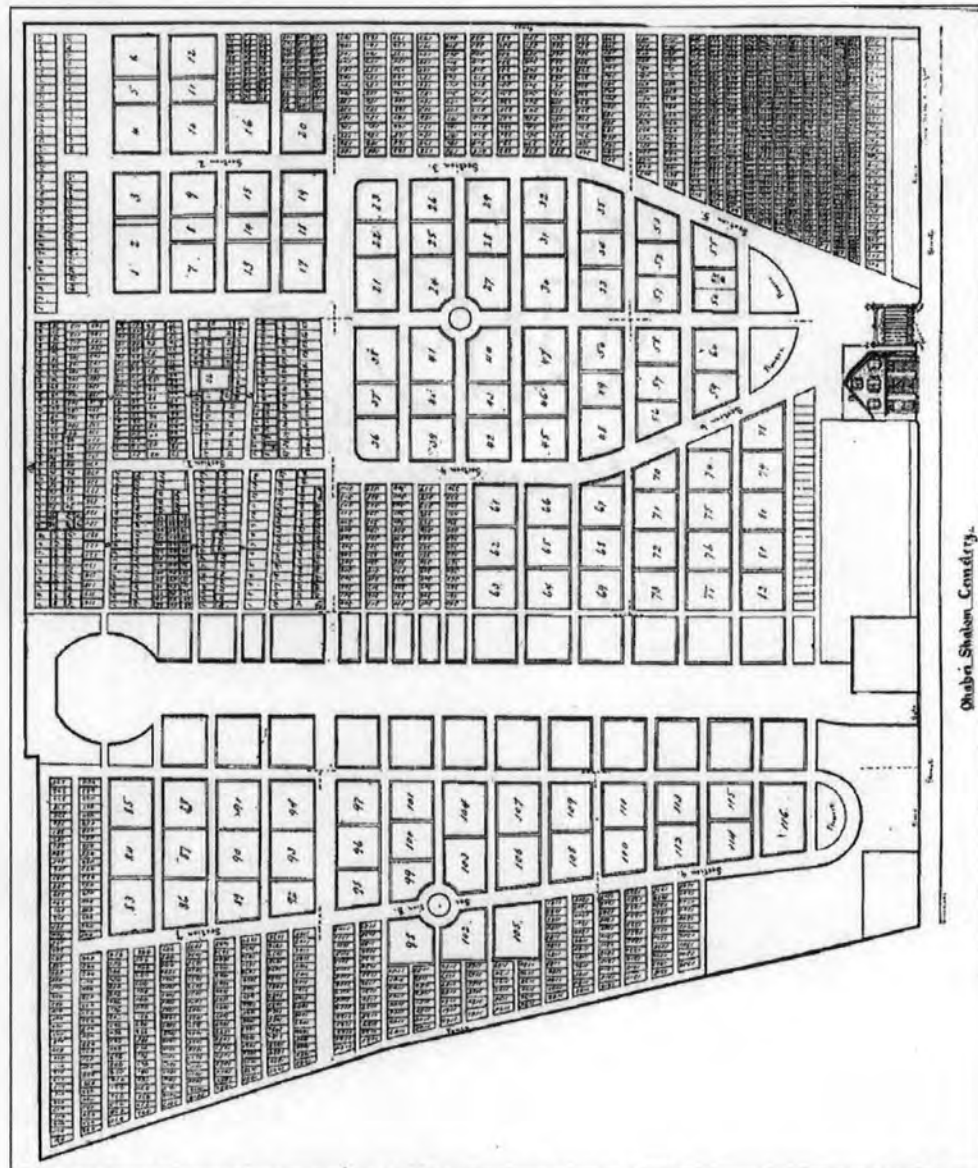
Map 1 – 1892 atlas showing Homer Street (probably a paper street) running through the center of the cemetery. There are two buildings on the Wordsworth Street side of the cemetery. The upper building was probably an early chapel that was replaced by the present chapel in 1903. The lower building was probably a tool shed. The cemetery is divided into a series of roughly square sections except at the southern end.

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Ohabei Shalom Cemetery
Boston (East Boston), (Suffolk) MA

Section number Maps Page 2



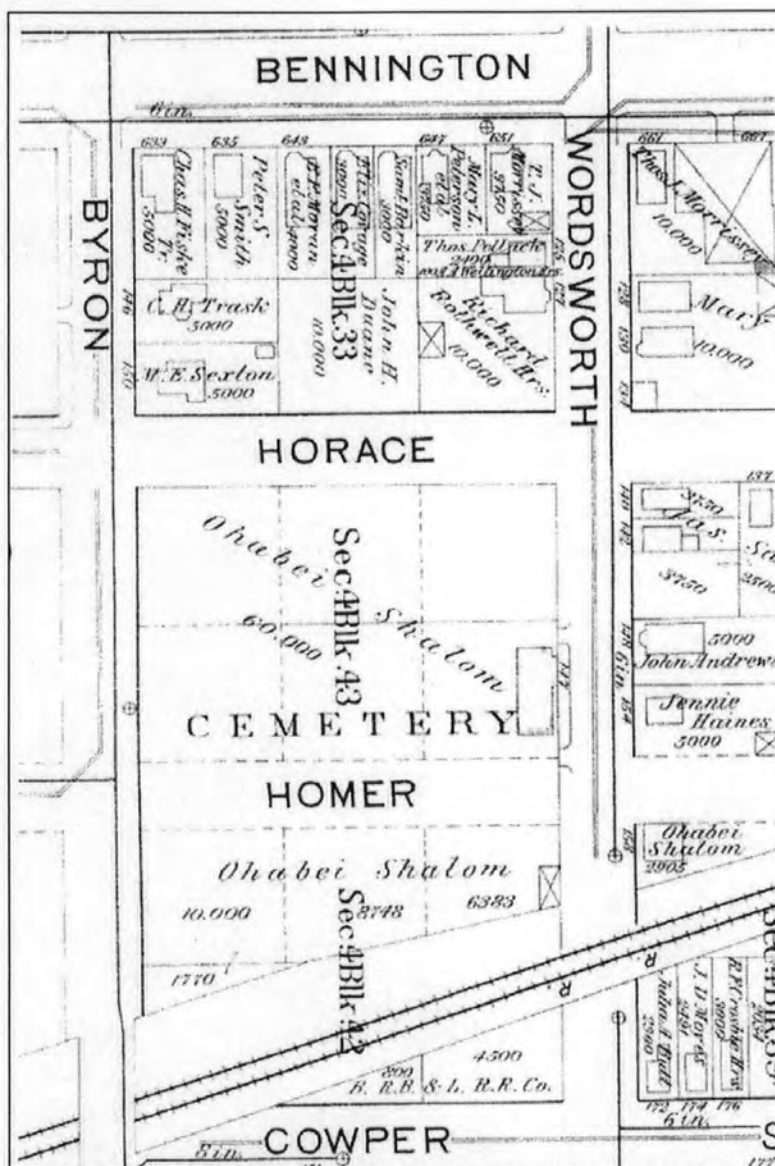
Map 2 – Undated plan, probably between 1897 and 1902, showing an earlier chapel and two smaller buildings along Wordsworth Street. Homer Street is shown here as a wide cemetery road. This plan corresponds closely with the current layout of the northern part of the cemetery but the southern part has been modified.

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Ohabei Shalom Cemetery
Boston (East Boston), (Suffolk) MA

Section number Maps Page 3



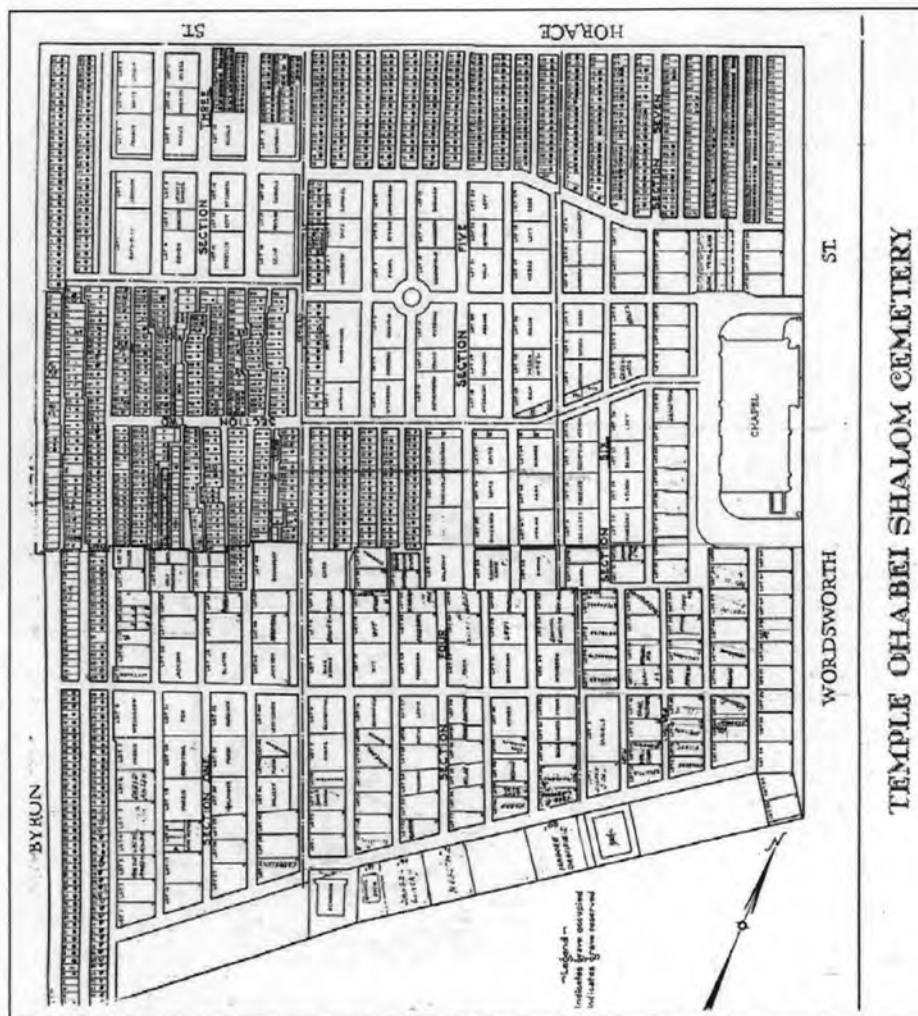
Map 3 – The 1912 atlas is similar to the 1897 atlas except that it shows the new chapel built in 1903. Also, the former Milton Street north of the cemetery (which no longer exists) has been renamed Horace Street. Surprisingly, Homer Street is still shown as a city street, although it had almost certainly been acquired by the cemetery between 1892 and 1901.

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Ohabei Shalom Cemetery
Boston (East Boston), (Suffolk) MA

Section number Maps Page 4



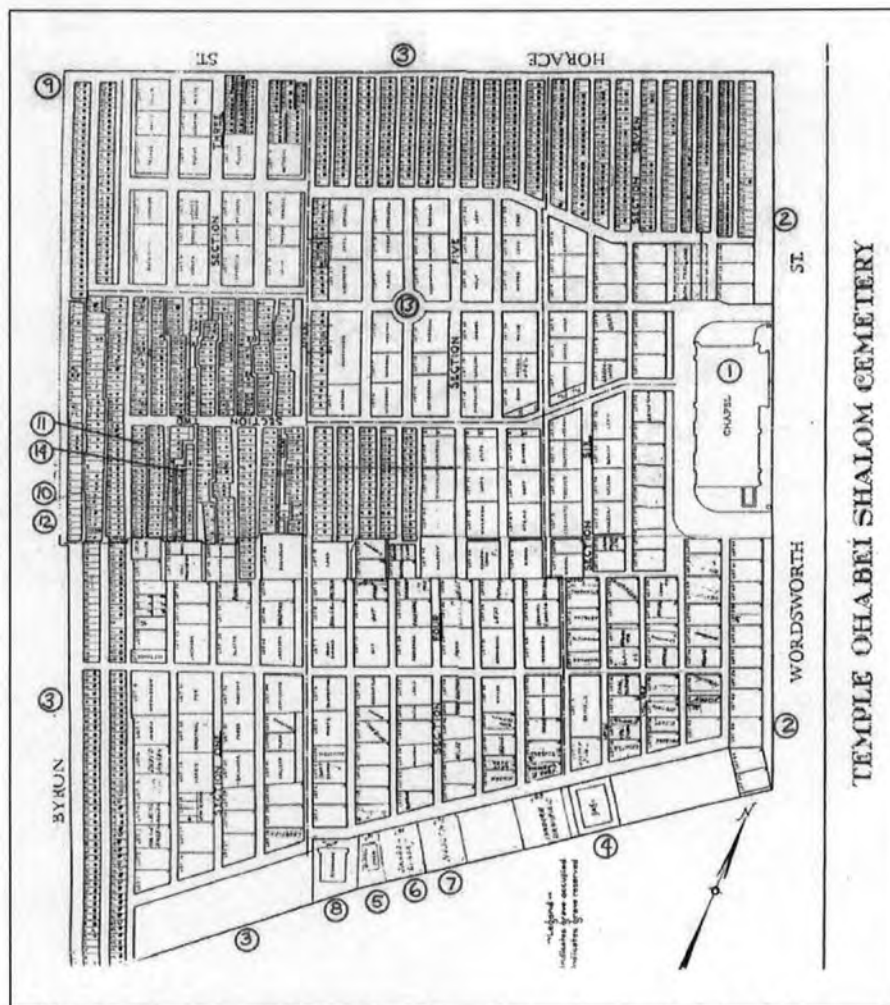
Map 4 – This map probably dates to ca. 1937. The Beal Mausoleum, which was built in 1925 is shown here, as are the Schooner and Dach Mausoleums, which were built in the late 1930s or early 1940s. The other two mausoleums are roughly sketched in. Other than the mausoleums, this plan generally reflects existing conditions. The darker areas, Sections Two and Seven, and part of Section Three, reflect smaller single or double burial lots, while the larger rectangles reflect family plots.

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Ohabei Shalom Cemetery
Boston (East Boston), (Suffolk) MA

Section number Maps Page 5



Map 5 - Key Map. The numbers here refer to the attached data sheet.

1. Chapel	6. Linsky Mausoleum	11. Holtz Headstones
2. Wordsworth Street Fence	7. Nesson Mausoleum	12. Leventhal Headstones
3. Perimeter Fence	8. Schooner Mausoleum	13. Cohen Urn
4. Beal Mausoleum	9. Anthony Headstones	14. Warshauer Monument
5. Dach Mausoleum	10. Frankenstein Headstones	

OHABEI SHALOM CEMETERY
East Boston (Suffolk County), Massachusetts
DATA SHEET 2/19/07

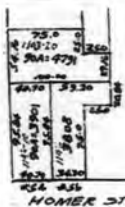
#	Photo #	Historic Name	Description	Material	Date	Location	Type	Status
		Ohabei Shalom Cemetery (MHC# - BOS 801)	Jewish cemetery	NA	1844	Wordsworth Street	Site	C
1	1	Chapel (MHC# - BOS 232)	Victorian Gothic	granite, slate roof	1903	Wordsworth Street	Building	C
2	1	Wordsworth Street Fence	Iron picket fence with three gates	Wrought iron, stone piers	Ca. 1903	Wordsworth Street	Structure	C
3		Perimeter Fence (other three sides)	6-8' tall fence	Chain link	Late 20 th century	North, west, south sides	Structure	NC
4	6	Beal Mausoleum	Moderne	Granite, bronze door	1925	South side of cemetery	Structure	C
5	5	Dach Mausoleum	Moderne	Granite, bronze door	Ca. 1940s	South side of cemetery	Structure	C
6	5	Linsky Mausoleum	Moderne	Granite, bronze door	Ca. 1940s	South side of cemetery	Structure	C
7	5	Nesson Mausoleum	Moderne	Granite, bronze door	Ca. 1940s	South side of cemetery	Structure	C
8	5	Schooner Mausoleum	Greek inspired, pilasters and urns	Rusticated granite	Ca. 1940s	South side of cemetery	Structure	C
9		Anthony Paired Headstones	Double headstones joined by arch	Marble	Late 19 th century	Section 3	Object	C
10	3	Frankenstein Paired Headstones	Double headstones joined by arch	Granite	Early 20 th century?	Section 2	Object	C
11		Holtz Paired Headstones	Double headstones joined by arch	Marble	Late 19 th century	Section 2	Object	C

Note: The Data Sheet lists key and representative examples of burial markers, but is by no means a comprehensive list of all markers in the cemetery.

OHABEI SHALOM CEMETERY
East Boston (Suffolk County), Massachusetts
DATA SHEET 2/19/07

12	3	Leventhal Paired Headstones	Double headstones joined by arch	Marble	1890s	Section 2	Object	C
13		Cohen Urn	Urn in ronde point	Marble	1883	Section 3	Object	C
14		Warshauer Monument	Small family monument	Zinc	Ca. 1889	Section 4	Object	C

Note: The Data Sheet lists key and representative examples of burial markers, but is by no means a comprehensive list of all markers in the cemetery.



HOMER ST

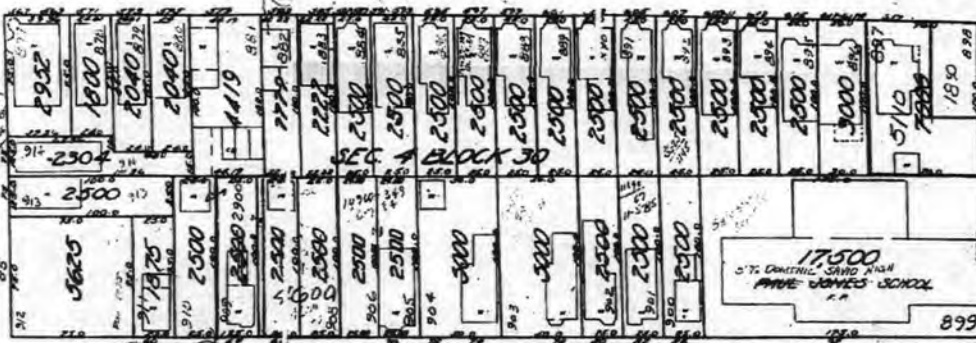
BENNINGTON

INFORMATION ON THIS PLAN
APPROXIMATE AND FOR ASSESSOR
DEPARTMENT USE ONLY

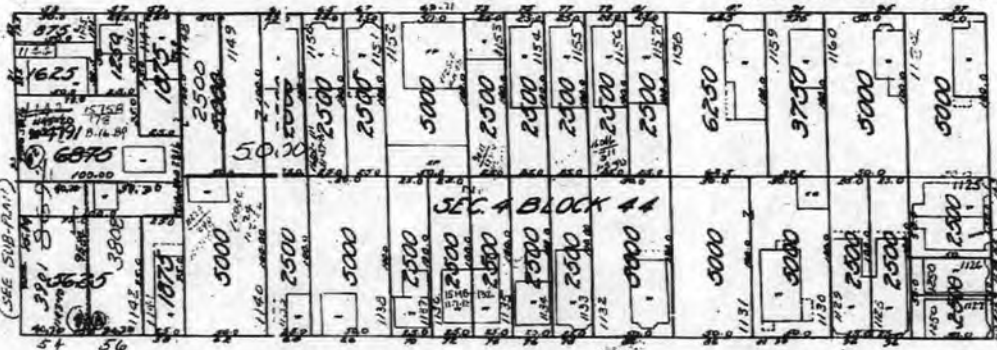
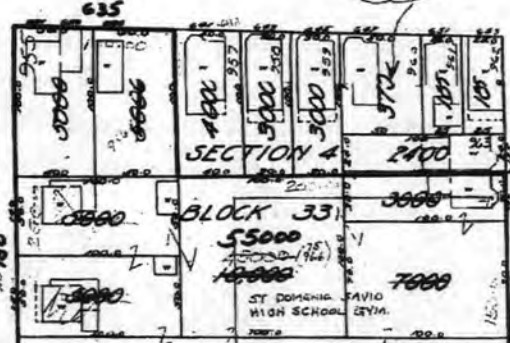
SEC 4 BLK 32
1077.

STREET

LOC 1380A
IN 1930



INFORMATION ON THIS PLAN
APPROXIMATE AND FOR ASSESSOR
DEPARTMENT USE ONLY



CHARLES SHALOM CEMETERY

101,510
SEC. 4 BLOCK #33-43

HOMER STREET

BYRON

WORTHWORTH

HOMER ST.

SEC 4 BLK 45
1042

SEC 4 BLK 42

1042

ASSESSOR'S PLAN
WARD 1078
SECTION 4
BLOCKS 30, 33, 43, 44
SCALE 1/4" = 30 FT. MAY 1934
F.B. KENNEY CE

CITY OF BOSTON
TOPOGRAPHIC AND PLANIMETRIC MAP



Prepared by the Boston Redevelopment Authority
 Coordinates on U.S.C. & M.S. and the State Plane System
 Property information is courtesy of City of Boston Assessing Department
 Boundaries and building footprints derived from
 Boston City and State Commission 1998 digital orthographic project
 North Arrow: Datum 1983, Vertical Datum Based on Boston City Block Data Derived from City of Boston Assessment Plans

0 50 100 200 300 Feet
 1 inch equals 100 feet
 500 FOOT GRID BASED
 ON MASSACHUSETTS STATE PLANE COORDINATE SYSTEM, ISLAND ZONE
 THE LAST THREE DIGITS OF THE GRID NUMBERS ARE OMITTED
 27 FOOT CONTOURS



BOSTON
MASSACHUSETTS
2008

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Ohabei Shalom Cemetery
NAME:

MULTIPLE
NAME:

STATE & COUNTY: MASSACHUSETTS, Suffolk

DATE RECEIVED: 7/09/08 DATE OF PENDING LIST: 7/28/08
DATE OF 16TH DAY: 8/12/08 DATE OF 45TH DAY: 8/22/08
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 08000795

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

☒ ACCEPT ☐ RETURN ☐ REJECT 8-19-08 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



OHABEISHALOM CEMETERY
Suffolk Co. MA

1
VIEW OF CHAPEL LOOKING NORTHWEST,
WITH WORDSWORTH STREET IN THE FOREGROUND.
WORDS WORTH STREET FENCE IS
VISIBLE ON EITHER SIDE OF THE CHAPEL.

2/2007 • DAVID BOHL



BITABEI SHALOM Cemetery
Suffolk Co. MA

- 2 OLDEST PART OF THE CEMETERY (SECTION 3)
WITH SMALL MARBLE HEADSTONES,
VIEW LOOKING WEST TOWARDS BYRON STREET.

2/2007

· DAVID BOHL



GHABER Shalom Cemetery
Suffolk Co. MA

3

OLDER HEADSTONES ALONG THE WESTERN
EDGE OF THE CEMETERY (SECTION 2)
INCLUDING THE LEVENTHAL AND
FRANKENSTEIN PAIRED HEADSTONES
JOINED BY AN ARCH (AT LEFT, ADJACENT
TO EACH OTHER), VIEW LOOKING
NORTHWEST TOWARDS BYRON STREET.

2/2007

• DAVID BOHL



OHABEI SHALOM CEMETERY

BOSTON (SUFFOLK COUNTY) MA

FEBRUARY 7, 2007

photo 4

VIEW OF OLDER HEADSTONES (SECT. 2) LOOKING SE
TOWARDS WADSWORTH ST., SOME WITH INSCRIPTIONS
ON THE WEST (BACK) SIDE. DAVID BOHL PHOTO



Ohabei Shalom Cemetery
Suffolk Co. MA

5

FOUR OF THE FIVE MAUSOLEUMS
LOCATED ALONG THE SOUTHERN
EDGE OF THE CEMETERY, VIEW
LOOKING SOUTH TOWARDS
RAILROAD TRACKS.

2/2007

• DAVID BOHL



OHABEI SHALOM CEMETERY

BOSTON (SUFFOLK COUNTY) MA

FEBRUARY 7, 2007

photo 6

BEAL MAUSOLEUM AT FAR LEFT AND FAMILY
MONUMENTS IN SECT. 6, VIEW LOOKING SW FROM
NEAR CHAPEL.

DAVID BOHL PHOTO.



Shabei Shalom Cemetery
Suffolk Co. MA

7

INTERIOR VIEW OF THE CHAPEL
LOOKING SOUTHEAST, FEATURING
TRUSSES AND BOARD CEILING
AND STAINED GLASS WINDOW.

2/2007 . DAVID BOHL



The Commonwealth of Massachusetts

William Francis Galvin, Secretary of the Commonwealth
Massachusetts Historical Commission



July 7, 2008

Mr. J. Paul Loether
National Register of Historic Places
Department of the Interior
National Park Service
1201 Eye Street, NW 8th floor
Washington, DC 20005

Dear Mr. Loether:

Enclosed please find the following nomination form:

Ohabei Shalom Cemetery, 147 Wordsworth Street, Boston [East Boston] (Suffolk), MA

The nomination has been voted eligible by the State Review Board and has been signed by the State Historic Preservation Officer. The owners of the property in the Certified Local Government community of Boston were notified of pending State Review Board consideration 60 to 90 days before the meeting and were afforded the opportunity to comment.

Sincerely,

Betsy Friedberg
National Register Director
Massachusetts Historical Commission

enclosure

cc: Lynne Spencer, Menders, Torrey, Spencer Architects
Katherine McLaughlin, Boston CLG coordinator
Thomas Menino, Mayor, City of Boston
Susan Pranger, Boston Landmarks Commission
Jewish Cemetery Association of Massachusetts
Lynn Smiledge/Rosemary Foy/Bernie Zirnheld