



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 Holy Sepulchre Cemetery
Other names/site number DO09-0429-015
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 4912 Leavenworth Street
City or town Omaha State Nebraska County Douglas
Not for publication Vicinity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 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 at the following level(s) of significance: national statewide local

Applicable National Register Criteria: A B C D

SHPO/Director
Signature of certifying official/Title: _____
Nebraska State Historical Society
State or Federal agency/bureau or Tribal Government

9/20/16
Date

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

Signature of Commenting Official _____ Date _____
Title _____ State of Federal agency/bureau or Tribal Government _____

4. National Park Service Certification

I, hereby, certify that this property is:

- entered in the National Register.
- determined eligible for the National Register.
- determined not eligible for the National Register.
- removed from the National Register.
- other, (explain): _____

Signature of Keeper

11-15-2016
Date of Action

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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

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

Contributing	Noncontributing	
1	1	Buildings
1	0	Sites
8	1	Structures
1	0	Objects
11	2	Total

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.)

LATE VICTORIAN

LATE 19th and 20th CENTURY REVIVALS

LATE 19th and EARLY 20th CENTURY AMERICAN MOVEMENTS

Materials (enter categories from instructions.)

Principal exterior materials of the property:

Foundations: Stone, Concrete
 Walls: Stone, Wood, Brick
 Roofs: Stone, Composition, Terra Cotta
 Monuments: Stone (granite & marble)

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Description

Summary Paragraph

Holy Sepulchre Cemetery is located on 40 acres within an otherwise dense urban area of Omaha's Midtown. It is bounded by Leavenworth Street on the south, 48th Street on the east, Howard Street on the north, and 50th Street on the west. The property itself is dominated by a large hill that rises north/northeast of the cemetery's center, while the western one-third of the cemetery is relatively flat. The cemetery includes curvilinear and straight paved roads, with shallow concrete gutters along one or both sides of the roads. The roads delineate many of the cemetery's various sections. Mature trees are spread throughout the cemetery, but are concentrated on the top and southeast side of the large hill in the center of the cemetery. No trees are located within the western one-third of the property. The cemetery, based on its founding date, general topography, and landscaping, is an example of one established during the "rural cemetery" movement of the mid- to late 19th century. Cemeteries such as these sought to emphasize existing topography, using landscaping and curvilinear roads to create picturesque vistas. In larger, industrial urban areas of the eastern United States during the 19th century, these cemeteries often came to be used as parks. While Holy Sepulchre Cemetery is neither particularly large nor professionally-designed or -landscaped, it nonetheless is a local example of such a cemetery.

The cemetery retains sufficient integrity to be listed on the National Register of Historic Places. It remains in its original location, and its overall setting hasn't changed, except that the area around it has become more urban since it was founded. The area immediately surrounding the cemetery is urban/residential (along the west side of 50th and north side of Howard Streets), semi-industrial (along the east side of 48th Street), and a mix of residential and commercial (along the south side of Leavenworth Street). The residential and industrial properties mostly appear to date from the first half of the 20th century, and the commercial development south of the cemetery appears to have occurred from the mid-20th century up to the present. The cemetery retains integrity of design, materials, workmanship, and feeling in that sections opened in the middle to late 20th century still follow the original design aesthetic from its founding: sections bordered by curvilinear roads that generally follow the cemetery's topography, with sections divided into long rows, and subdivided further into smaller plots. Monuments are nearly all constructed of various types of stone. Approximately 1,000-2,000 monuments feature porcelain photographs of the deceased, and approximately 100-200 monuments feature carved figures (angels most prominently). More than half of those also feature the porcelain photographs. Most of these decorated monuments bear Italian surnames and some bear Italian inscriptions, as well.

For this nomination, there is one contributing site (the cemetery itself), one contributing building (office), eight contributing structures (mausolea), one contributing object (Rambusch "Crucifixion" cast bronze statuary), one non-contributing building (the maintenance shop), and one non-contributing structure (the cemetery mausoleum). The cemetery retains sufficient integrity as an extant example of a vernacular landscape that was originally developed during the late 19th and early 20th centuries under the "rural cemetery" movement. It retains many of its original features, such as curvilinear roads, a mixture of monuments (sizes, types, and materials). Although the cemetery's setting has been affected by the suburban/urban development around it, it still retains integrity of location, design, materials, workmanship, feeling, and association to convey its significance as Omaha's first and one of its most prominent Roman Catholic cemeteries and the burial place of men who possess local and state significance.

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Narrative Description
Contributing Resources

Site

Cemetery (one contributing site): For purposes of this nomination, the Holy Sepulchre Cemetery is treated as a single vernacular landscape. The cemetery, with its landscaping, circulation patterns, and numerous monuments and several mausolea, is the largest contributing resource. There is no record of the cemetery or its managers employing a landscape architect or designer; the managing board that was initially in charge of the cemetery simply divided the property into sections bounded by the internal circulation system and then subdivided the sections into individual plots to maximize the number of burials possible. In some areas, large plots were set aside for members of Omaha’s Roman Catholic clergy (the Priest Circle) or members of religious orders (Order of St. Francis plot in Section 3). Other than the planting and removal of trees as necessary, very little organized landscaping took place, unless some was done by owners of individual plots (installing fencing, curbing, retaining walls, or planting small trees to delineate a plot).

The cemetery is a large, rectangular parcel of land approximately 40 acres in size. The main entrance is located just off-center in the south end of the property, from Leavenworth Street. The entrance is delineated by a pair of light gray granite piers and panels that were installed circa 2009. The piers (photographs 1 and 2) each have mirror-image, stylized carvings depicting the Ascension of Jesus into Heaven. The west panel has the inscription “Holy Sepulchre Cemetery/Consecrated 1873.” The east panel has the inscription “Catholic Cemeteries of the Archdiocese of Omaha.” A secondary entrance is located in the north end of the property, intersecting with 49th Avenue and Howard Street, the latter of which is little more than an alley along the north side of the cemetery property. This rear entrance is delineated by an arched metal sign reading “Holy Sepulchre Cemetery” in white-painted metal letters on a black frame. This sign is surmounted by a white-painted metal cross and is supported by black metal columns set into utilitarian, round concrete piers (photograph 3). This sign was previously erected over the current main entrance from Leavenworth Street (figure 1), but was moved to this back entrance circa 2013. A modern cyclone or chain-link fence encompasses the property.

The cemetery is divided into sections, with the cemetery’s internal curvilinear roads and the cemetery boundaries forming the boundaries of the sections (figure 2). The earliest internments occurred in sections 1, 2, 3, and 4, in the northeast corner of the cemetery. The more recent sections to be developed are on the flatter southwest corner/side of the property (section 5). The western one-third of the cemetery along 50th Street is relatively flat, rising to the east, with the summit of the hill to the north/northeast of the center of the property, after which the hill drops off again to the east along 48th Street and south along Leavenworth Street. A retaining wall along the southeast border of the property extends east-west for about 600 feet along the south side, beginning just east of the main entrance gate. Sections 3 and 4 located in the northeast corner of the cemetery and downhill from the Priest Circle, contain relatively few monuments, at least compared to the rest of the cemetery (photograph 4). Since these sections are full, it is possible that these plots were more affordable for poorer Catholics, and monuments were either temporary/ephemeral (wood) or were simply never purchased/erected.

Inside the main entrance gate, the paved cemetery roads, approximately wide enough for one-way traffic, branch off in three different directions. To the immediate left (west), the road curves to the northwest to the secondary entrance from Howard Street. Another road continues more or less straight to the north-northwest back to the secondary entrance. A third road curves slightly east, and climbs the hill to the circular road that delineates the Priest Circle located near the crest of the hill (photographs 5 and 6). The Priest Circle is an original feature of the cemetery, and was delineated as the intended burial site for diocesan and, later, archdiocesan priests. From the Priest Circle, interconnecting roads extend north-south along the top of the hill, and another road loops down

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into the southeast corner of the property, where the road comes to a dead-end near the original entrance to the cemetery, in the property's southeast corner (photograph 7). Another road, paralleling Leavenworth Street, connects back to the entrance area. Former roads along the north sides of Section 2 and 4 and the east sides of Sections 4 and 3 were abandoned and allowed to grow over. The great majority of monuments and internments throughout the cemetery are oriented east-west in keeping with Roman Catholic tradition, except for those in the northwest corner (Section R) which are oriented north-south.



Figure 1: Previous main entrance gate at Holy Sepulchre taken circa 2009.

Individual monuments within the cemetery range in size and type. Most monuments are the relatively modest stone tablets of different sizes and various kinds of stone (predominantly limestone, marble, and granite). The majority of these are the modern monuments well-known to even the most casual visitor to cemeteries: a rectangular base and perpendicular square or rectangular slab with an inscription. There are variations on this type: "slant" or "pillow" monuments and flat or flush markers (photograph 8). There are also numerous examples of late 19th through late 20th century monument types. There is at least one zinc obelisk (photograph 9) and ornately carved Victorian-era monuments (photograph 10). "Tree" monuments were a common theme in the late 19th century, symbolizing a life cut short; one of two such monuments at Holy Sepulchre includes early symbols of the "Woodmen of the World," an insurance company still based in Omaha (photograph 11). Other monuments include variations on the obelisk (various heights) and on the plinth-and-urn or plinth-and-cross (photographs 12 and 13). Sections K, L, M, N, and O (the latter especially) contain many examples of box and table tombs and ledger monuments. In many cases, these same monuments include a carved figure or statue and/or have porcelain photographs of the deceased. These examples of funerary art are still popular among Italian-Americans, and are found on modern monuments.

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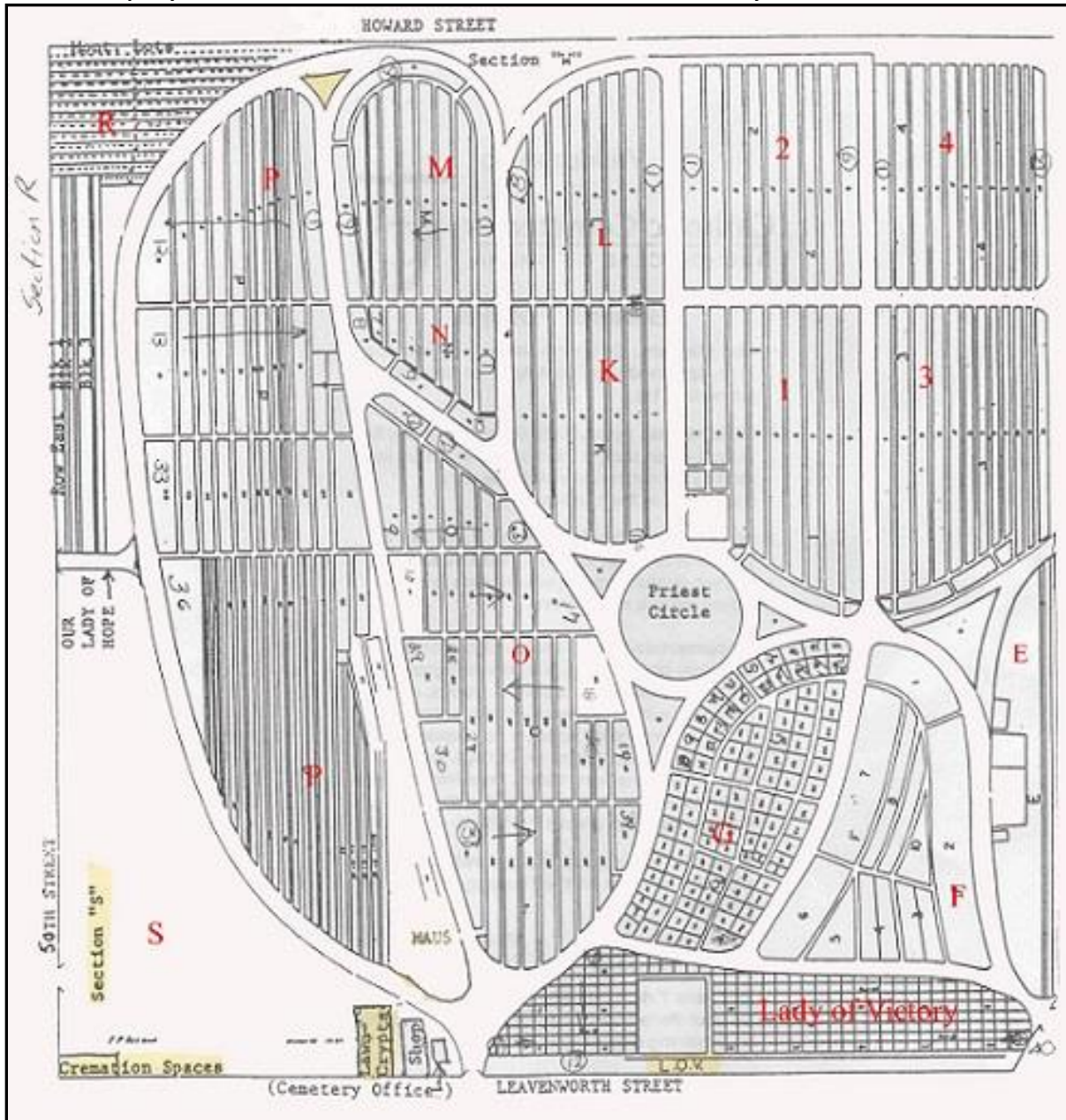


Figure 2: Section within the Holy Sepulchre Cemetery. From the "Catholic Cemeteries of the Archdiocese of Omaha" website. North is the top of the page.

Some of Omaha's wealthier Roman Catholic families erected very large monuments, such as that for the Creighton family: a large granite base and plinth, which is surmounted by a round column, incised with a cross on the south side. The column has a stylized Egyptian base and capital stylized lilies (considered by Victorians to be a mourning flower). The column is crowned by a standing figure of an angel with wings tucked behind its back, arms crossed over its chest, gazing upward (photographs 14 and 15). The Creighton monument is the tallest monument in the cemetery and is located apex of the hill. It thus towers well above the cemetery and the surrounding neighborhood. Other wealthy citizens, such as John A. McShane, erected a large monument to delineate the family plot, around which were placed small, simpler monuments for each member of the family. Still other late 19th and early 20th century Catholic families, including those of more modest means, erected mausolea that varied in size,

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style, and materials. The Itnyer-McGinn and James A. Connor mausoleums are large, professionally-designed structures constructed of stone and featuring architectural ornamentation and fine-art details like stained-glass windows. The Distefano mausoleum, by contrast, is a smaller structure constructed of glazed brick with a simply gable roof. The priests and Franciscan nuns, by contrast, have simple, small flush monuments of white marble. Like the McShane plot, these small monuments are aligned around larger central objects. In the case of the priests, the monuments are arranged in a circle around the cast bronze Rambusch Crucifixion scene, located in the center of the "Priest Circle," immediately south of the Creighton family plot. The monuments for the nuns are aligned in rows around a central obelisk surmounted by a cross (refer back to photograph 13). By contrast to the Creighton or McShane plots, one of the more modest monuments is a few hundred feet from the Creighton monument: a small cross made of iron pipes joined together, the open ends filled with finials, and a small, heart-shaped copper plate screwed to the center of the cross, inscribed with "Theodor [sic] Caston, Age 31 Years, Born 1861, Died 1892" (photograph 16).

Buildings

Cemetery Office (one contributing building): In 1928, the Board let the contract to the William F. Hoyer Company of Omaha for the construction of an office for just under \$4,000.¹ The design of the small building has been attributed to Omaha architect Thomas Rogers Kimball by a local Kimball researcher, but this has proved to be inaccurate.² The single-story, rectangular, six-course common bond brick building is oriented to the east. The single-leaf entrance, filled with a paneled wood door and aluminum storm door, is flanked by windows filled with six-light, double-hung wood sashes. The doors and windows feature stone or cast concrete headers and sills. Similar windows are found elsewhere on the building. The side-gable roof is covered in red clay tiles. The ends have slightly projecting parapet gable walls. The north end of the building features an interior brick chimney, flanked by two windows. The west elevation has two windows, and the south elevation features a single window. A set of concrete stairs on the south side of the building leads to a single-leaf entry filled with a metal door. The building is supported by a concrete basement foundation and is currently empty (photographs 17 and 18).

Structures

Joseph A. Connor Mausoleum (one contributing structure): The Connor Mausoleum is located in the west-northwestern part of Section G, near the Priest Circle. It was constructed circa 1910 for Joseph A. Connor. He was born in Canada, and raised in Illinois. He came to Nebraska in the 1870s, where he made his fortune in grain elevators and land speculation.³ Connor's will was challenged by his relatives and, instead of the bulk of his estate going to the construction of five parochial schools in Omaha as he originally intended, it went instead to his relatives. Under the final agreement, \$100,000 was set aside to fulfill several of Connor's final wishes, including \$10,000 for a mausoleum.⁴

The structure is oriented to the west, and was constructed of gray granite in the Greek Revival style (photograph 19). The exterior features large rusticated blocks of gray granite, with a projecting, front-gabled portico. The portico is supported by paired polished columns with Tuscan capitals. The architrave of the pediment is inscribed with "Connor" while the gable above contains a cross, both in relief. The double-leaf entry is filled with wrought-iron or metal gates. The side and rear walls feature a single window (photograph 20), which were originally filled with a single fixed sash of stained glass (photograph 21). The rear window has been replaced with a single-light fixed sash of clear glass. The lintel above the entry bears the inscription "Joseph A. Connor/Died Sept. 15, 1908" in relief. The entry is reached by granite sidewalk and steps from the cemetery road. The first set of steps are

¹ McCaslin 1961: 33

² Cathedral Arts Project: 1998

³ "Funeral Service of Joseph Connor," *Omaha World-Herald*, 16 Sep. 1908: 3

⁴ "Verdict in Favor of the Connor Heirs," *Omaha World-Herald*, 12 Mar. 1910: 2

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delineated by granite cheek walls, with the sidewalk continuing up to three granite steps to the entry. These steps are flanked by piers and curving granite benches, extending outwards to the road. Large urn planters crown each pier.

Chiodo Mausoleum (one contributing structure): The Chiodo Mausoleum, located in the south end of Section G, was constructed in 1914 by Vincent P. Chiodo, an Italian-American who immigrated to the United States in 1891⁵. He was described as a “pioneer ladies tailor” in Omaha and who rose to become the Italian Vice Consul in Omaha.⁶ Chiodo also invested heavily in Omaha real estate, having constructed his fourth apartment building at 25th and Marcy Streets.⁷ The mausoleum was constructed by William J. Spooner, Shenandoah, Iowa for over \$5,000.⁸ It is a small, square structure, constructed of gray granite, with a concrete foundation. The double-leaf, central entry is filled with glazed bronze doors, with bars protecting the glass. The entry is flanked by rounded pilasters with Tuscan capitals. Flat pilasters are located on each of the structure’s four corners. The numbers “1914” are inscribed in relief on the entablature above the entry, and “Chiodo” on architrave across the front (photograph 22). The rear (north) elevation has a window that contains a single-light, fixed sash, protected by iron bars (photograph 23). The roof appears to be three large granite blocks: the central one surmounts the other two. The central block is surmounted on the southern end by a granite cross incised with “IHS.” The entry is reached by a concrete sidewalk from the cemetery road to a set of four granite stairs. The stairs flare outward with a curve from the entry, and are flanked by granite antepodia, which are surmounted on the right by a carved figure of an angel with wings, hands clasped in prayer, gazing to the sky, and on the left by a large urn-shaped planter.

Itnyer-McGinn Mausoleum (one contributing structure): The Itnyer-McGinn Mausoleum, located in Row 1, Section 1, was constructed in 1918 by Mrs. Martha J. Itnyer and Mrs. Catherine C. McGinn, nieces of Edward and John A. Creighton. An Omaha World-Herald newspaper article described the structure in detail: concrete foundation seven feet thick to support stones in some cases that weighed 25 tons each, “the largest size and weight transportable.”⁹ Each step, the article continued, and all three stones making up the roof were single pieces of stone. It is 27.5 feet wide, 21.8 feet deep, and 22 feet from the base to the top of the Celtic cross. It was designed in the Greek Revival style and built by the Omaha tombstone manufacturer, J.F. Bloom & Co.¹⁰

The mausoleum is a rectangular structure, with a projecting front-gable central pavilion flanked by two flat-roofed sections. The projecting pediment with cornice is supported by paired fluted columns with Tuscan capitals on each side of the entrance. The pediment is surmounted by a granite cross. The architrave is inscribed in relief “Itnyer-McGinn” (photograph 24). The frieze around the central section features triglyphs and dentils at regular intervals. The cornice around the north and south ends of the building features dentils. The entry is filled with double-leaf glazed, bronze doors (photograph 25). The glass is protected by the five sets of eight-pronged mullions on each door. The exterior features flat pilasters at regular intervals around the structure, but aside from a window on the east (rear) side, the exterior is devoid of other ornament (photograph 26). The window is surrounded by fluted stone trim, and also features a set of bronze bars in the same style as the entrance doors. A stone parapet wall extends above the roofs of the north and south end sections. According to a second newspaper article, the interior features a chapel and altar made of white marble. A window above the altar was filled with a fixed sash of art glass featuring the figure of Jesus Christ; however, this window has been replaced with a single-light, fixed sash of clear glass. There are crypts on each side of the chapel for up to 32 internments. The floor is a dark, polished

⁵ United States Census. Omaha, Douglas County, Nebraska: 1900

⁶ “V.P. Chiodo, 80, Dies, Former Vice Consul,” *Omaha World-Herald*, 26, Sep. 1949: 26

⁷ “Chiodo’s Finest Apartments,” *Omaha World-Herald*, 2 Sep. 1917: 8

⁸ “Asks Court to Appoint Mausoleum Appraiser,” *Omaha World-Herald*, 9 Jul. 1920: 20

⁹ “Mausoleum Erected in Holy Sepulchre,” *Omaha World-Herald*, 30, Apr. 1918: 3

¹⁰ “Mausoleum Erected in Holy Sepulchre,” *Omaha World-Herald*, 30, Apr. 1918: 3

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Barre granite, while the exterior and roof are light gray Barre granite. All the doors, fixtures, and even the anchors used to hold the stones together are bronze.¹¹ The entry is reached by three granite steps from the cemetery lawn.

DiStefano Mausoleum (one contributing structure): The DiStefano Mausoleum is located in southwest corner of Section K, just below the Priest Circle. It is oriented to the west and was constructed in 1924, and is supported by a concrete slab foundation. It is unusual in that it is constructed of glazed brick or tile instead of the more traditional granite or marble. It is a small rectangular structure, with a double-leaf entry filled with metal doors. The black doors feature a wreath design painted gold. A pair of fluted Doric columns, which support a large stone entablature, flank the entrance. The entablature is inscribed "19 DiStefano 24" (with the numbers inside inscribed circles). The exterior is mainly white glazed brick or tile, with dark green glazed bricks or tiles used on the front corners as quoins (photograph 27). The same dark green bricks are used to create a single band that encompasses the structure, along with crosses on the north and south elevations, as well as inside the west-facing gable. The east (rear) elevation features a small rectangular window filled with a fixed sash of stained glass (a cross inside a crown, both inside a larger circle). A metal mesh grate protects the window (photograph 28). The gable roof features a small clerestory ridge, which is surmounted on the west end by a painted, poured concrete cross. The roof is covered in a contemporary seamless membrane material. The sidewalk from the cemetery road directly in front of the entry also contains a cross in the same green brick as the mausoleum.

Hynes Mausoleum (one contributing structure): The Hynes Mausoleum is located in the southeast corner of Section G, and was built in 1937 by Mrs. Margaret Hynes after the deaths of her husband William J., Sr., and son, William J., Jr. The Hynes family had been owners and executives of the Terminal Elevator Company of Omaha. Hynes Sr. built the company up over several years before his death in April 1932. Hynes Jr. took over the company, and expanded into horse racing and ranching, before he died suddenly of a heart attack in December 1936.¹² According to a detailed newspaper article, the mausoleum, constructed of a light gray granite, was "largely designed by Mrs. Hynes" (but was more likely designed by a professional architect or firm with her suggestions incorporated) in what was described as "a modern treatment of Gothic" and features a central entry with double-leaf bronze doors in a pointed Gothic-inspired arch. The interior was completed with a cream-colored marble imported from France, with a floor of brown granite. In a recess behind a "gold and bronze crucifix," was to be a mosaic depicting the Resurrection of Christ by the English artist, R.J. Norman. The catacombs were of slate and hermitically sealed.¹³

The mausoleum faces east-southeast on a corner lot demarcated on three sides by trees and a low, dry-laid stone retaining wall (photograph 29). The exterior of the square structure features a central, double-leaf entry with bronze doors. The Gothic-pointed entry is slightly recessed, with a border that features stylized vegetation in relief at regular intervals and on both sides of the arch. Four flat pilasters decorate the front, while the other sides of the structure each have a similar pilaster at each corner. A stepped water table and a frieze of stylized ivy encompass the structure. The rear of the structure has two slender Gothic windows (photograph 30). "Hynes" in a Celtic font is inscribed in relief in the panel of the frieze above the entry. The entry is reached by a winding, S-curved stone sidewalk and three steps from the cemetery road that runs along the front of the plot, leading to a single gray granite step at the entry.

¹¹ "Chapel in Mausoleum," *Omaha World-Herald*, 6 May 1918: 3

¹² "W.J. Hynes, Jr. Is Dead of a Heart Attack," *Omaha World-Herald*, 31 Dec. 1936: 1

¹³ "Bodies of William J. Hynes, Jr. and Father Put into Mausoleum," *Omaha World-Herald*, 7 Dec. 1937: 24

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Finocchiaro-Fanciullo Mausoleum (one contributing structure): The Finocchiaro-Fanciullo mausoleum is located in south-central part of Section G, and was constructed in 1927.¹⁴ It is oriented to the south, facing the cemetery road that runs along the south end of Section G. It is a small rectangular structure constructed of rusticated, reddish-brown granite blocks of different sizes. It is supported by a rusticated granite stone foundation. The convex roof is also rusticated granite, and is surmounted by a carved granite cross (photographs 31 and 32). The exterior has no other decoration, aside from the polished granite door surround, with “Finocchiaro-Fanciullo” inscribed above the single-leaf entry. The entry is filled with a bronze door: a cross divides the door into four sections, each section is filled with glass. Pairs of smaller metal bars extend across each panel, dividing the panels into a grid. The entry is reached by concrete steps and a landing from the cemetery road, and single granite step. The entry is flanked by two concrete planters.

Piccolo Mausoleum (one contributing structure): The Piccolo mausoleum is located in the southern end of Section O, and was constructed in 1957.¹⁵ It is oriented to the south, facing the cemetery road the runs north-northeast from the gate to the Priest Circle. It is a small rectangular structure constructed of smooth, gray granite blocks. It is supported by a rusticated gray granite foundation. The convex roof appears to be a single slab of matching granite. The double-leaf entry is filled with a pair of two-panel, bronze doors. The upper panels of the doors feature a cross with stylized lilies. The entry is flanked by two incised figures: on the right, a figure of Mary with hands clasped in prayer, and on the left, a figure of the Sacred Heart of Jesus. Two S-shaped buttresses extend from the southwest and southeast corners of the structure. The granite panels on which these figures were incised extend out beyond the side elevations of the mausoleum itself, and rest on one of two buttresses. The entry is reached by a single granite step from the cemetery lawn (photographs 33 and 34).

A.C. Nanfite Family Mausoleum (one contributing structure): The Nanfite mausoleum is located in the southwestern end of Section O, almost due north of the entrance gate from Leavenworth Street. It was constructed circa 1960¹⁶, and is oriented south. The small, square structure is constructed of dark reddish-brown polished granite. It is supported by a concrete slab foundation. The rear (north) side features a window filled with a single, fixed stained-glass sash, depicting Jesus praying on a rock. The roof appears to be a single piece of flat granite. A triangular pediment, incised with “A.C. Nanfite Family” projects from the south end of the roof. The pediment is surmounted by a stone crucifix with a bronze figure of Jesus. The double-leaf entry is flanked by two incised figures: on the right, a figure of Saint Anthony and below it, “St. Anthony,” and on the left, a figure of the Sacred Heart of Jesus, and below it, “Sacred Heart.” The entry is filled with two bronze doors, each with a panel featuring a geometric design (photographs 35 and 36).

Objects

Crucifixion Group (one contributing object): In 1933, the Board determined to complete the receiving vault and erect an altar above the vault¹⁷ inside the Priest Circle immediately south of the top of the hill. A set of cast bronze statues “representing Calvary” were purchased from the Rambusch Decorating Company of New York, New York for just over \$3,500.¹⁸ Danish-born Frode Rambusch founded the Rambusch Company in 1898, and when his son Harold, took over the company in the 1920s, it became the main decorator-of-choice for many Loews and Warner Brothers movie theaters, and also decorated Radio City Music Hall.¹⁹ Harold Rambusch designed the group, and artist Leif Neandross rendered the design in a larger scale. Rambusch then took the larger-scale renderings to

¹⁴ Buras 7 Jun. 2016

¹⁵ Buras 7 Jun. 2016

¹⁶ Buras 7 Jun. 2016

¹⁷ “Sepulchre Vault to be Completed after 25 Years,” *Omaha World-Herald*, 12 Aug. 1933: 4

¹⁸ McCaslin 1961: 35

¹⁹ “1892 Shingle-Style House with an Unusual Layout,” *New York Times*, 5 Jul. 1998: no page

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Florence, Italy where he commissioned an unknown foundry to cast them. The Rambusch Company then delivered and installed the finished pieces in the cemetery.²⁰ The statue group was installed during a renovation of the receiving vault and altar in the 1930s, and when this structure was removed in 1969-1970, the current granite bases were constructed²¹ and the cast bronze figures were re-installed (photographs 37 and 38).

Noncontributing Resources

Building

Maintenance Building (one noncontributing building): The current maintenance building was constructed in 1957, with a 1986 addition. The original portion of the building (the south end) was constructed of running-bond concrete blocks. The south elevation, facing Leavenworth Street, was clad in running bond brick, and the south gable end is covered with vinyl siding. The 1986 addition, constructed on the north side of the original building, is clad in vinyl siding. The north elevation has two garage bays filled with rolling, segmental garage doors. The west side of the building has two former windows in the original concrete block section that have been infilled with concrete block (photograph 39). The south end of the building has four windows: three large windows filled with multi-light fixed sashes and a smaller window in the southeast corner filled with a two-light hopper casement sash. A similar window is located near the southeast corner on the east side of the building. The east side contains two single-leaf entries on either side of the small window. The entries are filled with metal doors. A former window and entry in the original concrete block section of the east side have been enclosed with concrete block (photograph 40). A single-leaf entry in the east side of the 1986 addition is filled with a metal door. The gable roof is clad in composition shingles, and the building is supported by a concrete foundation.

Structure

Our Lady of the Rosary Mausoleum (one noncontributing structure): The mausoleum was constructed in 1991. It includes 455 interior and exterior crypts and 40 cremation niches.²² The building is roughly "L" shaped, and oriented to the east. The entry is filled with aluminum-framed glass doors, and a matrix of single-light windows. The entry is sheltered by an "L" shaped portico. The gables of the portico feature stepped arches and are supported by smooth concrete columns. The exterior of the building not taken up by crypts and niches is covered by a common-bond brick veneer (photograph 41). The front elevation contains a total of 40 crypts. The north exterior wall, the Our Lady of Mount Carmel Wall, has another 56 crypts (photograph 42). A set of concrete stairs with metal railings provide access from the west side of the building. The railings extend the length of the Our Lady of Mount Carmel Wall. The west elevation, the Saint Anne Wall, has another 60 crypts. The south elevation includes a series of setbacks to accommodate the existing cemetery road between the mausoleum and the maintenance garage. On the south elevation around the corner from the Saint Anne Wall, a single-leaf entry is filled with a glass-and-aluminum door, a sidelight, and transom. The entry is sheltered by a flat roof supported by a smooth concrete column similar to those on the façade. The entry is accessed by concrete stairs with metal railings (photograph 43). A gable roof extends from the entrance portico to the west, over the central part of the structure. This gable roof is covered in composition shingles. The rest of the building has a flat roof. The mausoleum is supported by a concrete foundation.

²⁰ Rambusch 21 Mar. 2016

²¹ HSCA 1969: 1

²² "Beautiful Chapel Mausoleum Completed at Holy Sepulchre," *Catholic Cemeteries: Archdiocese of Omaha*, Fall, 1991: 1

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8. Statement of Significance

Applicable National Register Criteria

(Mark "X" in one or more boxes for the criteria qualifying the property for National Register listing.)

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

Criteria Considerations

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

Property is:

- A** Owned by a religious institution or used for religious purposes.
- B** Removed from its original location.
- C** A birthplace or a grave.
- D** A cemetery.
A reconstructed building, object, or structure.
- E** A commemorative property.
- F** Less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

- A: Social History
- B: Significant Persons
- C: Landscape Architecture

Period of Significance

- A: 1873 - 1966
- B: 1884 - 1912
- C: 1873 – circa 1960

Significant Dates

- 1873

Significant Person

(Complete if Criterion B is marked above.)

- Brennan, Thomas
- Creighton, Edward Charles
- Creighton, John Andrew
- Cuming, Thomas Barney
- O'Brien, George Morgan
- O'Neill, John

Cultural Affiliation

N/A

Architect/Builder

N/A

Statement of Significance Summary Paragraph

The Holy Sepulchre Cemetery is eligible for the National Register of Historic Places under Criterion A: Social History at the local level due its association with the city's social development as the primary burial place for the city's Roman Catholic population during the late 19th and early 20th century. The period of significance for Criterion A is 1873 – 1966 as the cemetery's significance in the city's social development continued into the modern era. The cemetery is also eligible under Criterion B: Significant Persons at the local, state, and national levels of significance through its association with the lives of prominent Nebraskans who were significant to the city's, state's, and/or

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the nation's history. The period of significance for Criterion B ranges from 1874, the year Edward Creighton was buried, to 1912, the year Thomas Brennan was buried. The cemetery is also eligible under Criterion C: Landscape Architecture at the local level of significance, because the cemetery is an extant example of a vernacular landscape developed during the late-19th century "rural cemetery" movement and that contains an assemblage of funerary structures (mausolea) and objects (monuments and cast and carved statues). The period of significance for Criterion C is 1873 – circa 1960 as its significance as an extant vernacular landscape continued into the modern era, ending after the last section was developed for burials (Section S) and when the last contributing structure, a family mausoleum, was constructed circa 1960. The cemetery meets the requirements of Criteria Consideration A because it derives its significance from its architectural, artistic, and/or historical importance; the requirements of Criteria Consideration C because there is no other known extant building, district, structure, site, or object associated with the persons listed below; and the requirements of Criteria Consideration D because the cemetery derives its primary significance from the graves of significant persons of transcendent importance, its age, and from its distinctive design features.

Narrative Statement of Significance

Criterion A: Social History

Holy Sepulchre Cemetery is eligible for listing on the National Register at the local level of significance under Criterion A for its association with the city's social development as a city of immigrants and Roman Catholic immigrants in particular in the upper Midwest, becoming a melting pot of Roman Catholics from different countries, with different cultures, languages, folkways and customs. The growth of the both the city and the Roman Catholic population after 1870 forced Roman Catholic leaders, both ecclesiastical and laity, to begin to address the need for infrastructure to support the spiritual needs of Roman Catholics, with the building of churches, schools, hospitals and cemeteries. While exact figures for the Roman Catholic population are unknown, Omaha itself grew from a town of just over 16,000 in 1870 to a city of just over 140,000 by 1890.²³ In 1894, the Catholic population was estimated at being approximately 17,000,²⁴ more than 10 percent of the city's population.

Canon law, at least as it existed in the late 19th century, required Roman Catholics to be buried in consecrated cemeteries when one was available; otherwise, it allowed for the burial of Catholics in non-sectarian or non-exclusively Roman Catholic cemeteries when no such cemetery existed. In Omaha in the early 1870s, with a growing population of Roman Catholics, it soon became necessary to open a large, new Roman Catholic cemetery convenient to the city center. The first Roman Catholic cemetery in Omaha – 10 acres near what is today 24th and Howard Streets – was purchased in March 1863.²⁵ It was part of the St. Mary's Mercy Convent located on St. Mary's Avenue.²⁶ The St. Mary's Mercy Convent cemetery was at or near capacity within a decade of its opening, and due to the lack of other Catholic cemeteries in the city, the diocese had allowed Catholics to be buried at the non-sectarian "Cassidy's Burial Ground" located at 33rd and Q Streets until Holy Sepulchre was established and burials there commenced in 1873, after which time, Cassidy's was officially off-limits to Catholics until 1883, when the diocese purchased the Cassidy cemetery at 33rd and Q Streets and the bishop consecrated it as "St. Mary's Cemetery."²⁷ It should be noted that although this cemetery uses the name "St. Mary's," it is to be differentiated from the St. Mary's Mercy Convent cemetery on St. Mary's Avenue.

²³ Phoenix Publishing 1892: 38

²⁴ Savage 1894: 350

²⁵ NSHS 2011

²⁶ "Removing Bodies from the Convent Cemetery," *Omaha World-Herald*, 12 May 1887: 1

²⁷ NSHS 2011

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With St. Mary's Mercy Convent cemetery at or near capacity, leaving only the non-sectarian cemeteries like Cassidy's as an alternative, a committee of laity formed in 1873 and determined that additional or a larger property must be purchased for use as a cemetery. These Catholic laymen from Omaha included Edward, John, and their cousin, James Creighton and more than 15 other men. The Bishop of Omaha pledged \$2,000 towards the project. Each of the men also agreed to contribute \$100 under the following conditions:

1. That the cemetery should be used for the sole purpose of a burial place for Roman Catholics;
2. That [each man] shall purchase one lot in the same at the price or prices to be hereafter specified;
3. That when so many lots have been sold as will cover the amount of this subscription without interest so much of [each man's] subscription shall be repaid to [him] by the chief owner or trustee, who shall be the Bishop of the Catholic Church, as will remain when [each man's] several lots shall have been paid for;
4. That the rules and regulations of the cemetery shall be similar to the rules and regulations of other well-regulated Roman Catholic cemeteries, and subject to the approval of the Right Reverend Bishop.²⁸

In March, 1873, the first meeting of the Catholic Cemetery Board in Omaha was held at the bishop's residence, where it was decided to buy 40 acres (the northeast quarter of the southeast quarter Section 19, Township 15 North, Range 13 East) for use as a cemetery. In June 1873, the parcel mentioned previously was purchased from the Byron Reed Company for \$2,000, after which it was duly consecrated soon thereafter as Holy Sepulchre Cemetery.²⁹ The first four sections were platted and rudimentary roads were constructed in and around these sections (located in the northeast corner of the 40 acres). The 20 or so laymen who had pledged to support the cemetery purchased lots as they had agreed; Edward Creighton, perhaps the wealthiest man in the room at that time, purchased a large lot on the crest of the hill at the north end of the Priest Circle.

As canon law also required cemeteries to be enclosed, the diocese spent approximately \$850 on lumber for the construction of a fence, completed by Frank Dellone, whose brother, Fred, also built a sexton's or caretaker's house for another \$695.³⁰ A 1910 map of the surrounding neighborhood indicates a single structure was located in the southwest corner, present-day Section S (figure 3). This building continued to exist on the property at least until at least the mid-1950s (figure 4). For unknown reasons, the meeting minutes covering these early years of the cemetery's development until 1906 were either lost or the group simply stopped meeting. The cemetery board continued to develop the cemetery during this period, constructing roads, platting sections, selling lots, and completing other improvements as funds became available.

²⁸ McCaslin 1961: 14

²⁹ McCaslin 1961: 15

³⁰ McCaslin 1961: 15

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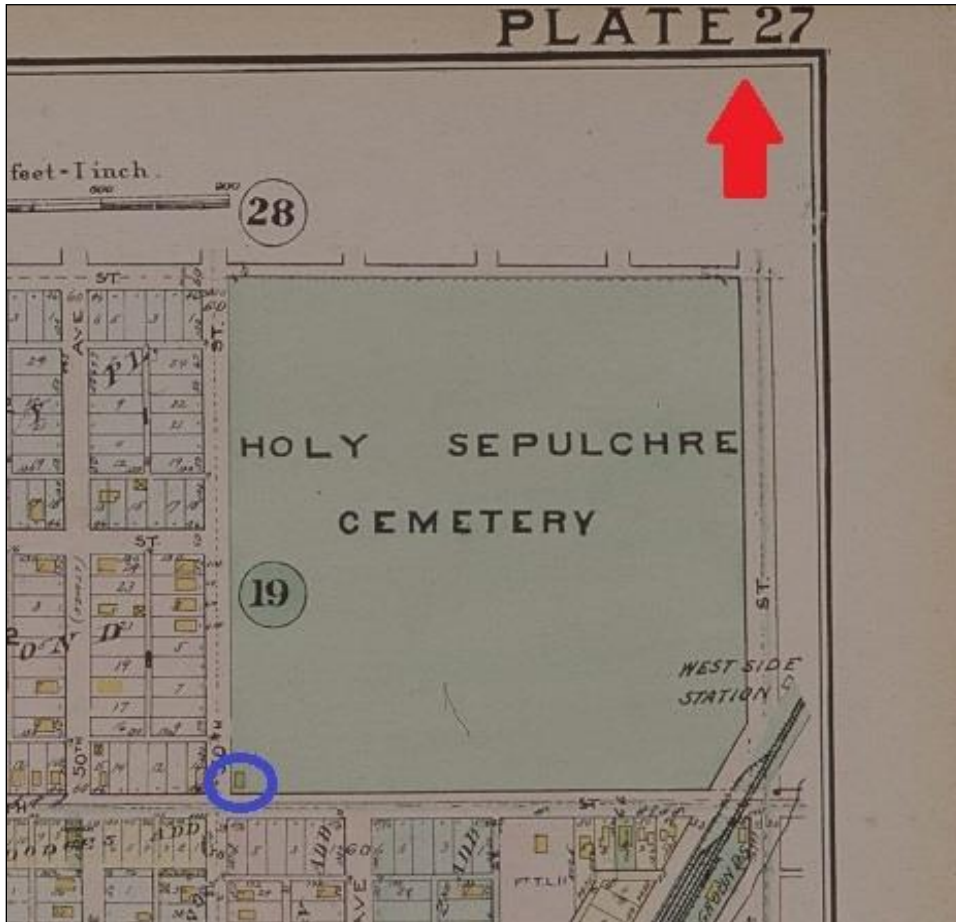


Figure 3: Detail of 1910 Baist Real Estate map, showing the general neighborhood of the cemetery. Note the location of an unidentified structure in the southwest corner circle in BLUE, probably the sexton's house, the railroad line cutting through the cemetery's southeast corner. North is indicated by the RED arrow.

In 1887, the last of the burials from the 1863 “St. Mary’s Mercy Convent” cemetery on St. Mary’s Avenue, totaling over 150 individuals, were removed to Holy Sepulchre and St. Mary’s Cemeteries, and that area was opened for the extension of Howard Street. At least 40 unclaimed bodies were reinterred at Holy Sepulchre in lots donated by the bishop for this purpose. It was said that when the St. Mary’s Mercy Convent cemetery was laid out outside the city limits, “it was thought the growth of the city would never disturb the place.”³¹

Some ethnic groups chose to open new non-sectarian or separate Roman Catholic cemeteries that were consecrated but otherwise not affiliated with the Diocese of Omaha. The non-sectarian Bohemian National Cemetery, on Center Street opened circa 1883. Many “Bohemian” immigrants (from the area that includes the present-day Czech and Slovak Republics) were associated with the “Freethinker” movement. Freethinkers affiliated with no religion, but instead established fraternal and other local organizations that fulfilled many of the

³¹ “Removing Bodies from the Convent Cemetery,” *Omaha World-Herald*, 12 May 1887: 1

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Figure 4: Detail of 1955 aerial map of Holy Sepulchre Cemetery. The receiving vault is located in the center of the Priest Circle (large red circle in the center). The sexton's house – or some other building – is located in the southwest corner (indicated by the smaller red circle). North is indicated by RED arrow. Note the extensive trees throughout the cemetery, particularly along its roads. From the Douglas-Omaha Geographic Information Systems (GIS) website.

same social and cultural functions as churches. The Sokol (with Catholic and Protestant versions) was one of these community organizations that flourished during this period.³² The local German-American population formed the "German St. Mary Magdalene Cemetery Association" circa 1882.³³ Little is known about the Association beyond its incorporation, but it may have been created to purchase land for and to manage a predominantly German-American Roman Catholic cemetery that was eventually given to or taken over by the Diocese of Omaha. St. Mary Magdalene Cemetery is located at 48th and Q Streets, less than a mile due west from St. Mary's Cemetery (formerly Cassidy's Burial Ground) at 36th and Q Streets. The reasons for establishing a separate cemetery are now unknown, but may simply have been ethnic pride on the part of the city's German-American Catholics, for whom St. Mary Magdalene Church, located in downtown Omaha, was their home parish.

St. John Kanty Cemetery Association was formed by a group of Polish-Americans in South Omaha in the early 1920s. In 1924, the Association had 425 members.³⁴ Previously, this community had buried its dead in the Roman

³² Wishart 2004: 228

³³ Buras 8 Jul. 2016

³⁴ "New Cemetery Opened," *Omaha World-Herald* 30 Nov. 1924: 14

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Catholic cemeteries nearest to their neighborhood, St. Mary's Cemetery at 36th and Q Streets (formerly known as Cassidy's Burial Ground) and St. Mary Magdalene at 48th and Q Streets. The group's reasons for establishing St. John are unknown, but could be related to the surge of Polish nationalism that accompanied the re-establishment of the Polish state following World War I. The Association purchased land on 36th Street, in Sarpy County (southwest of their South Omaha neighborhood) and opened the cemetery in November 1924. It should be noted that not only did the Polish-Americans open their own cemetery for future burials, but actively removed more than 200 bodies from other Catholic cemeteries in the city, primarily the two mentioned above, and re-interred them in the new cemetery, using the original monuments.³⁵ St. Mary Magdalene Church was known locally as the "German church," and this may have prompted South Omaha's Polish-Americans to open St. John Kanty after World War I.

Holy Sepulchre, as the first large-scale Roman Catholic cemetery in Omaha, was ostensibly open to all Roman Catholics in Omaha, rich and poor. In its earliest days, the prices of lots probably decreased as one descended the hill towards 48th Street. Holy Sepulchre Cemetery was a melting pot as much as the city was: Roman Catholics of all ethnic groups and from different parts of the world – native-born to new immigrants – were all buried there, except those who specifically chose to be buried in other cemeteries like those described above. Early in the cemetery's history, American and Anglo-Irish Catholics dominated the cemetery. Beginning in the latter part of the 19th and early 20th century, however, the city's Italian immigrants and Italian-American families became the largest group: Italian surnames are found on the monuments in Sections K, L, M, N, and especially Section O, which was platted and opened for burials circa 1918.³⁶

An analysis of the census records for Omaha-Douglas County, Nebraska provide a glimpse into the shifting immigrant Catholic populations within the metropolitan area from 1870 - 1950. The number of people who came to Omaha-Douglas County from Ireland in 1870 was approximately 1,865, rising to a high of 4,756 in 1890 before declining steadily throughout the first half of the 20th century to just over 1,000 in 1930 and under 500 by 1950.³⁷ By contrast, there were only 541 Italians in 1890, and slipped to 459 in 1900, increased more than five times that by 1910 to 2,511, and swelled to 3,290 by 1930. Although Italian numbers declined in 1940 and 1950, the totals were never below 2,300.³⁸ This indicates that while Irish immigration to Omaha declined steadily after 1890 and 1900, large numbers of new Italian immigrants continued to come to Omaha between 1910 and 1950.

The Italian burials sometimes include Italian inscriptions (photograph 44) and other customs not necessarily unique to them, but for which they are well-known: monuments often featured carved Christian symbols such as a cross, or a statue of a patron saint or an angel. In some cases, the graves are delineated by stone, concrete, or fencing of some kind (figures 5, 6, and 7). This "separation" indicated an area on which one was not to walk, as a sign of respect (photograph 45 and 46). These open, grassy areas bounded by fencing or stone were often, at least originally, planted with flowers or plantings. Italian-Americans often attached a small, ceramic photograph of the deceased to the monument (photograph 47). This may have been a way of adapting an older Italian custom – leaving personal mementos on a grave – to their new homeland.³⁹

Holy Sepulchre Cemetery is eligible for listing on the National Register under Criterion A as an extant example of the city's early social history as a rising city of the Midwest, embracing native-born and immigrant Roman Catholics, particularly in the late 19th and early 20th centuries.

³⁵ "Transfer Bodies for Burial in New Graves," *Omaha World-Herald* 20 Dec. 1924: 1

³⁶ McCaslin 1961: 29

³⁷ Wheeler 1975: 128

³⁸ Wheeler 1975: 129

³⁹ Greene 2008: 68-69

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Figure 5: West side of Section K, circa 1930.



Figure 6: Center of Section O, looking northwest, circa 1930.



Figures 7: Same row as figure 6, looking south, circa 1930. Images 5-7 available from the Nebraska State Historical Society.

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Criterion B: Significant Persons in Local/State/National History

Holy Sepulchre Cemetery is eligible for listing on the National Register under Criterion B at the local, state, and national levels of significance for its association with the lives of persons significant to the history of Omaha, the state of Nebraska, and the United States. As with many of the “new” cities of the American west, many of these people came to Omaha or Nebraska early in their lives and sought to make a significant mark in their field on the relatively “blank slate” of the American west. Some directly impacted the nation as a whole, directly or indirectly, as did Edward Creighton and General John O’Neill. Others had a significant impact on the state of Nebraska, such as General John O’Neill, and Thomas B. Cuming. Others may have had more indirect roles in the settlement and development of the city or state, such as General George O’Brien and John Creighton. Some were directly associated with the promotion and development of Irish-American settlement in the west, and were viewed as local leaders in the Irish-American community in Omaha, such as General O’Brien and Thomas Brennan. These men were part of the local Irish nationalist movement in Omaha, an important urban social movement in the late 19th and early 20th centuries.

Thomas Brennan 1855-1912: Local Significance

Thomas Brennan was born in Ireland circa 1855 and was educated at the University of Dublin. In 1879, he became the secretary of the Irish Land League, an organization that sought to end the tenancy of Irish farmers to large English landlords in favor of individual ownership of Irish lands. Brennan was one of their outspoken leaders, speaking at rallies attended by thousands, and his speeches were often reprinted in the United States. He was arrested numerous times (figure 7), and along with a fellow League member, eventually sought to escape both jail and the reach of British authorities for good. Coming to the United States by way of France and Morocco, Brennan was initially admitted to the bar in Detroit, but instead determined to make a lecture tour of the United States, during which he first came to Omaha circa 1885. Again his speeches were attended by thousands in some of the country’s largest cities: Chicago, Boston, Philadelphia, and San Francisco. During his stay in Omaha during one of these early tours, Mayor Richard C. Cushing, who was a “railroad builder” with some investments in the city, allegedly induced Brennan to make a small investment. Continuing on his lecture tour, word reached Brennan in San Francisco that his investment in Omaha had made a \$500 profit. Brennan returned to Omaha at the end of his tour, and became interested in real estate investment and sales, and moved to the city permanently.⁴⁰

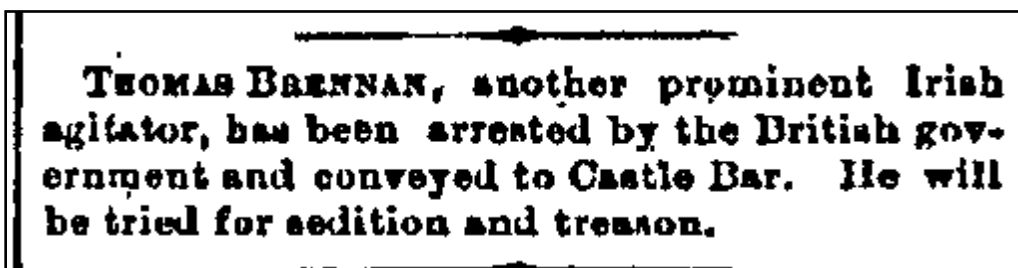


Figure 7: Short news item about the arrest of Brennan by British authorities in the 8 Dec. 1879 edition of the *Omaha World-Herald*.

In Omaha, Brennan not only pursued his real estate career, but also maintained his ties to the Irish nationalist cause in Ireland, and became an ardent defender of his fellow countrymen in the United States generally and Nebraska and Omaha in particular. Michael Davitt, one of the other founders of the Irish Land League, frequently stopped in Omaha to meet and confer with Brennan during his tours of the United States.⁴¹ In 1889, Brennan spoke an Omaha rally to support a defense fund for Charles Stuart Parnell, one of the Land League leaders still in

⁴⁰ “Thomas Brennan Dies after Brief Illness,” *Omaha World-Herald*. 20 Dec. 1912: 1.

⁴¹ “Michael Davitt’s View,” *Omaha World-Herald*. 3 Sep. 1886: 1.

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Ireland, who at the time was in a bitter lawsuit with The Times newspaper in Great Britain.⁴² Brennan frequently spoke out on the question of Irish independence, stating in 1893 that its eventual triumph was assured.⁴³ He also resisted the calls of Irish-Americans to try to dictate the pace or methods of those Irish fighting for their independence, or to otherwise attempt to affect the outcome.⁴⁴ He was involved in most if not all meetings, lectures, and other events that highlighted the cause of Irish freedom, such as the 1907 visit to Omaha by Thomas Kettle, M.P. for the “home rule” Irish, during Kettle’s tour of the United States. Brennan was one of 30+ “vice presidents” of the welcoming committee, which include John A. Creighton and the Bishop of Omaha, the Right Reverend Richard Scannell.⁴⁵ In his personal life, Brennan never married, but was a constant student; at the time of his death, he possessed “one of the greatest personal libraries in this western country.”⁴⁶

In mid-December, 1912, Brennan became ill, and as was his habit, he took a room at the Paxton Hotel and sent for a nurse and doctors. He seems to have rallied from what was thought to be pneumonia, but then “congestive kidneys” led to uremic poisoning from which he failed to recover.⁴⁷ Brennan died on Dec. 19, 1912. He was buried at Holy Sepulchre in what is still today an unmarked grave (photograph 48) in Section 2, Block 1, Lot 1.⁴⁸ As with many Irish nationalists, Brennan was a member of the Emmett Monument Association. One of his final requests, it was said later, was that his grave remain unmarked “until Ireland was free,”⁴⁹ The Association was formed in Ireland in honor of Robert Emmett, an Irish nationalist who was executed in 1803 for leading an unsuccessful uprising against the British. At his trial, Emmett declared that no monument should be erected for him until and unless Ireland was a free country.⁵⁰ The Association was established by Irish immigrants in the United States, and many Irish nationalists, whether members of the Association or not, requested no monument be erected over their graves until a free Irish state erected one over that of Emmett. The Omaha chapter of the Association bought its own lot at Holy Sepulchre, in Section 2, block 8, lot 1, adjacent to the Sisters of Mercy section (figure 8).

There are no known extant buildings or sites in Omaha that directly express the significance of Brennan’s influence on the city’s history. Brennan lived in a succession of residential hotels, and his significance is related to his role as a leader in the local and international Irish nationalist movement than his real estate career. Brennan’s grave at Holy Sepulchre is the only extant site that expresses his significance at the local level.

Edward Charles Creighton 1820-1874: National Significance

Edward Creighton was born in Belmont County, Ohio in 1820. The family moved to Licking County, Ohio in 1830, and Creighton’s early education included stints in the local school as well as working at an early age.⁵¹ Around the time he turned 18 years old, his father provided him with a wagon and a team of horses, and from there, Creighton left the family farm to haul freight in and around Cincinnati, Ohio.⁵² The investment in infrastructure such as roads, railroads, and canals and in industrialization generally provided men like Creighton many opportunities for steady employment. A chance meeting circa 1846 with a team of men constructing telegraph lines may have altered the course of his life: for the next 7-8 years, he was employed in various capacities in the construction of telegraph

⁴² “Rally ‘Round Parnell,” *Omaha World-Herald*: 9 Apr. 1889: 3.

⁴³ “Brennan and Home Rule,” *Omaha World-Herald*: 18 Sep. 1893: 8.

⁴⁴ “Brennan Says No,” *Omaha World-Herald*: 26 Sep. 1896: 1.

⁴⁵ “Mayor Dahlman Will Preside at Kettle Meeting,” *Omaha World-Herald*: 18 Jan. 1907: 10.

⁴⁶ “Thomas Brennan Dies after Brief Illness,” *Omaha World-Herald*: 20 Dec. 1912: 1.

⁴⁷ “Fear Thomas Brennan Will Not Survive Day,” *Omaha World-Herald*: 18 Dec. 1912: 1.

⁴⁸ Buras 15 Mar. 2016

⁴⁹ Unveil Monument to General John O’Neill,” *Omaha World-Herald*, 29 Oct. 1919: 7

⁵⁰ Deneiffe 1904: 187

⁵¹ Mullens 1901: 9

⁵² Mullens 1901: 11

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lines, for lines in Ohio and Michigan.⁵³ Creighton, who also took contracts for the grading of roads and railroads, took a contract in 1855 to grade part of the North Missouri Railroad in Mexico, Missouri, but he abandoned the work due to various difficulties, moving his stock of 40 teams of horses up to Keokuk, Iowa. When a grading job there was revoked through no fault of his own, Creighton sold his stock and, with his brothers John and Joseph and his cousin James, moved to Omaha, Nebraska in 1856. He married his wife, Mary Wareham, in Dayton, Ohio, in October 1856, and returned to Omaha permanently in the first half of 1857, where that same year Creighton secured the contract to build a telegraph line between Omaha and St. Joseph, Missouri, thereby connecting Omaha to the east coast by way of St. Louis.⁵⁴ With the principal cities in the east already linked by telegraph lines, to those major cities in the Midwest (St. Louis and Chicago), a transcontinental line was the next logical progression.

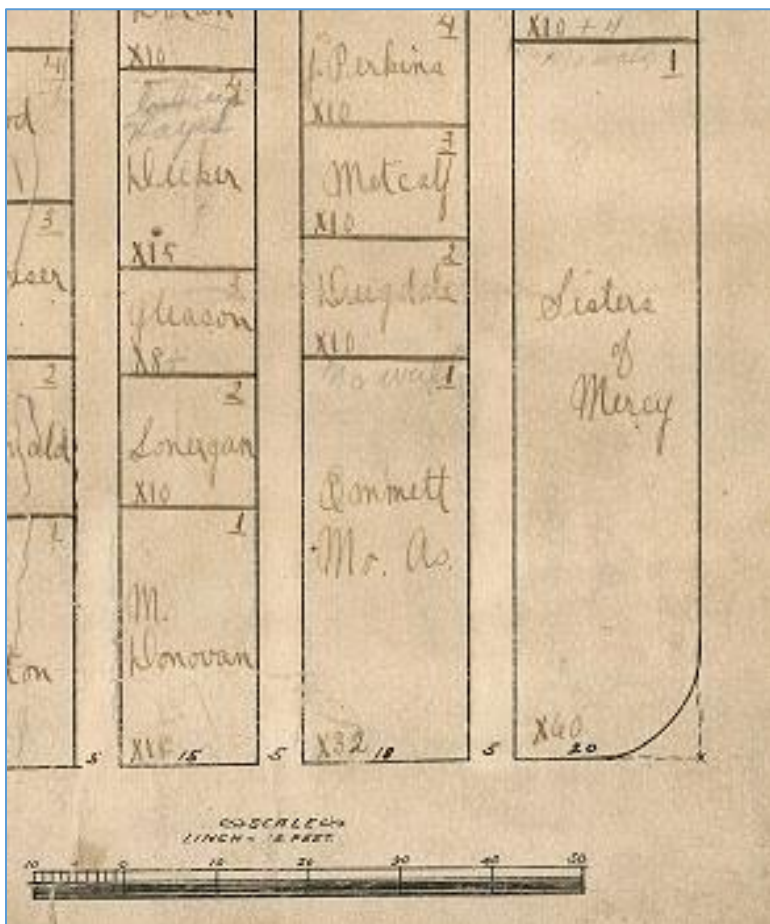


Figure 8: Detail of map for Section 2, showing the south end of blocks 8 and 9. Lot 1 of block 8 was purchased by the Emmett Monument Association (“Emmett Mo. As.”), and is immediately west of the Sister of Mercy lot. Map available from Catholic Cemeteries of the Archdiocese of Omaha.

Jeptha Wade, a founder of Western Union, commissioned Creighton in 1860 to survey a route from Omaha west to connect with the California telegraphy network. Despite initially refusing to participate in the venture, the California partners agreed to extend their lines east to Salt Lake City, while Creighton and Wade built a line west from Omaha via Julesburg, Colorado. The project commenced on July 4, 1861 with Edward as the general

⁵³ Mullens 1901: 12

⁵⁴ Mullens 1901: 12-13

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superintendent, assisted by his brother, John and cousin, James.⁵⁵ The California partners were to build 450 miles of line, compared to the 1,100 to be constructed by Creighton. Creighton's men reached Salt Lake City a week before the California line, on Oct. 17, 1861, and the line was formally completed on October 24.⁵⁶ Creighton was made general superintendent of the new company, the Pacific Telegraph Company, a position which he held until resigning in 1867.⁵⁷ His later fortune was founded on his purchase of one-tenth of the company's stock (\$100,000 worth of stock) at 18 cents on the dollar; the stock first tripled in price, then more than doubled again to 85 cents a share, at which time Creighton sold some of his stock and realized a profit of \$85,000 (some sources say \$850,000), which he then invested in cattle ranches, a freight company between Omaha and several points west, and mining interests in Montana and Idaho.⁵⁸

During the debates about the placement of the Union Pacific Railroad, Creighton placed his wealth and reputation squarely behind his adopted city of Omaha. He erected numerous "business blocks" (speculative buildings) in Omaha, and, along with the Kountze Brothers, was a founder of the First National Bank of Omaha and other western banks.⁵⁹ His death came suddenly: he was stricken by "paralysis," probably a stroke, on the morning of Nov. 3, 1874 and died on Nov. 5, 1874.⁶⁰ Creighton's impact on city of Omaha, the state of Nebraska, and the United States was great: by determining that Omaha would be the eastern terminus of the transcontinental telegraph, he likely provided the Union Pacific Railroad that constructed the nation's first transcontinental rail line a few years later with both a general route between Salt Lake City and Omaha, and a model for bringing such a large project to completion under budget and on time. Omaha's role as terminus of the transcontinental line may have influenced President Lincoln's decision to make Omaha-Council Bluffs the line's eastern terminus. In this way, Creighton helped to make Omaha a large transportation hub in the Midwest during the late 19th and early 20th centuries.

His sudden death was met with near universal grief in Omaha and around the nation: newspapers from San Francisco (figure 9) to New York carried his obituary,⁶¹ and his funeral in Omaha was attended by thousands, coupled with the suspension of ordinary business and the draping of his various business concerns in mourning.⁶² He was buried in the Creighton family plot at the crest of the hill in Holy Sepulchre. Two years later the Creighton family erected the large monument above this plot (refer back to photographs 14 and 15), having purchased it from the Carpenter & Edwards Company of Dayton, Ohio, (figure 10), after it had been on display at their booth at the Centennial Exposition at Philadelphia in 1876 (figure 11). His widow, Mary Creighton, and brother, John A. Creighton, would use his fortune to fund the creation of Creighton College, the modern Creighton University, in his honor to fulfill Edward Creighton's wish to establish an institution of higher learning in his adopted city. The college was placed under the auspices of the Society of Jesus (Jesuits).

There are no known extant buildings or sites in Omaha or Nebraska that directly express the significance of Creighton's influence on the nation's history other than his grave (photograph 49) at Holy Sepulchre Cemetery. While Creighton University was originally constructed as a memorial to him, he was not directly associated with its founding, and none of its buildings now extant were constructed during his lifetime. Today, the University is more justly seen as a memorial to Creighton, his brother, John, and both of their wives.

⁵⁵ Mullens 1901: 16-17

⁵⁶ Sorenson 1888: 117

⁵⁷ Mullens 1901: 19

⁵⁸ Sorenson 1888: 117

⁵⁹ Mullens 1901: 24

⁶⁰ Sorenson 1888: 117

⁶¹ Mullens 1901: 25

⁶² Mullens 1901: 30

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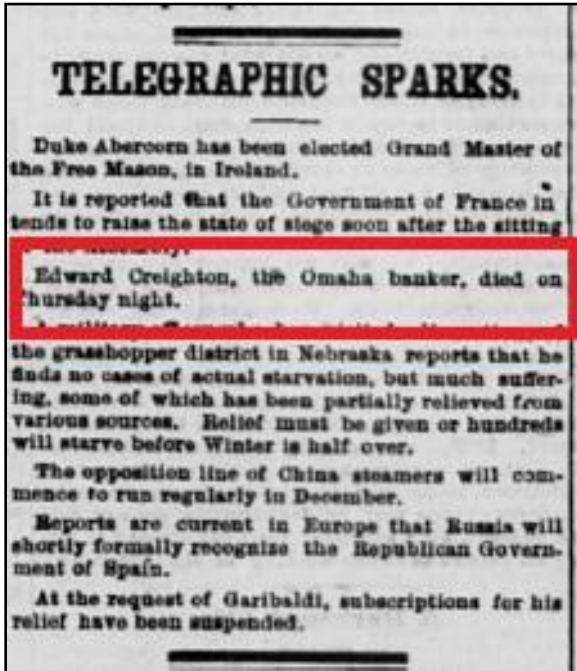


Figure 9: Detail from the first page of the "Daily Alta California" (San Francisco) newspaper, November 7, 1874. The item in RED reads, "Edward Creighton, the Omaha banker, died on Thursday night."

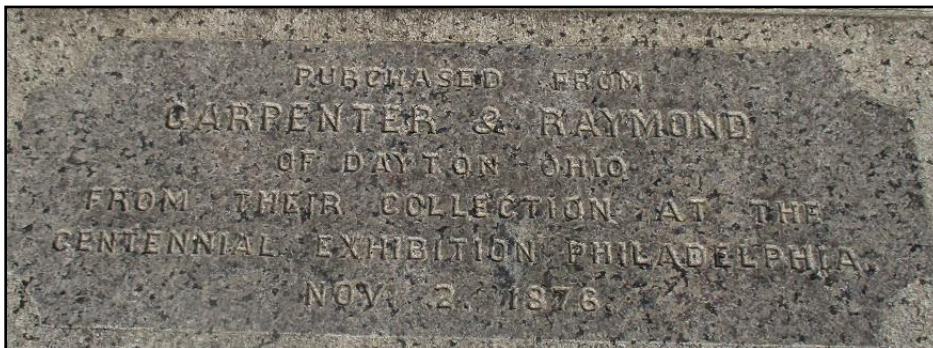


Figure 10: Inscription on the base of the Creighton monument, reading "Purchased from Carpenter & Raymond of Dayton, Ohio from their collection at the Centennial Exhibition, Philadelphia, Nov. 12, 1876."

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Figure 11: Historic photograph from the Philadelphia Centennial Exposition in 1876, showing the display of Carpenter & Raymond's monuments, with the Creighton monument indicated by the red circle. From the digital collections of the Free Library of Philadelphia.

John Andrew Creighton 1831-1907: Local Significance

John Creighton was born in 1831 in Licking County, Ohio. The youngest sibling of Edward Creighton, he attended local schools and, after the death of their father and sale of the farm, his mother and brother, Edward, his guardian, invested his inheritance in tuition to St. Joseph College, where he intended to study civil engineering. Upon his mother's death in 1854, however, Creighton left college, and instead began to work with Edward in the construction of telegraph lines.⁶³ From this point forward, his life and fortune was linked inextricably with that of his older brother, Edward. Upon arriving in Omaha, he worked for a dry goods and cattle merchant, and then for his brother Edward during the construction of the transcontinental telegraph line. In 1863, he took a load of cattle up to Virginia City, Montana, and stayed there for three years engaging in the mercantile business before returning to Omaha in 1866. He returned to telegraphy construction, building lines between Salt Lake City, Utah, and Virginia City and Helena, Montana.⁶⁴ In Omaha in 1868, Creighton married Emily Wareham, the sister of his brother, Edward's wife, Mary.⁶⁵ The same year, he started a wholesale grocery business, but sold his interests in the company in 1870. He continued in several local businesses until the death of his brother in 1874, after which he devoted himself to managing his sister-in-law's inherited fortune, and upon her death, as her beneficiary, with

⁶³ Mullens 1901: 36

⁶⁴ Sorenson 1888: 118

⁶⁵ Mullens 1901: 45

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managing his new fortune so as to allow him the independence to further the interests of a number of Roman Catholic initiatives in the city of Omaha throughout the late 19th and early 20th centuries, such as the development of Creighton College.

Creighton managed his fortune well, investing in cattle and mining interests, and reinvesting his wealth in Omaha through the purchases of large amounts of real estate. It was said of him in 1888 that Creighton controlled the most valuable portfolio of Omaha's real estate,⁶⁶ which included the land syndicate that created the Union Stockyards and the separate city of South Omaha. By 1901, his holdings included a substantial stake in the Omaha Street Railway Company, one-fifth of the total stock of the First National Bank of Omaha, and was president (and thus a large shareholder) in both the Stockyards National Bank in South Omaha and the People's Savings Bank in Butte, Montana, and was thought to be worth between one and two million dollars.⁶⁷

His contribution to Roman Catholic charities, educational institutions, and other causes was very generous. In 1888, he and his wife donated \$13,000 to the construction of the south wing of Creighton College, and another \$10,000 to purchase scientific instruments for that addition. He contributed \$10,000 towards the construction of St. John's Collegiate Church and Chapel on the Creighton College campus. He underwrote the construction of the Convent of the Poor Clares for \$35,000, and in 1892, as a memorial to his late wife, who died in 1888, he built St. Joseph's Hospital, for which he paid \$150,000. In 1898, he underwrote the cost of the John A. Creighton Medical College at Creighton University for \$75,000, and provided another \$75,000 in 1900-1901 for the general improvement of buildings and grounds in the undergraduate department.⁶⁸ For his philanthropic efforts on behalf of the Roman Catholic Church and its institutions, Creighton was named a "Count of the Papal Court" in 1895, and received the Knighthood of St. Gregory, for his personal service to the Holy See of the Church, both from Pope Leo XIII in 1898,⁶⁹ and in 1900, the Laetere Medal from the University of Notre Dame (Indiana),⁷⁰ which honors a member of the Catholic laity who has promoted the religion, education, and morality.

In the years leading up to his death, Creighton's philanthropy increased dramatically, most of it benefiting Creighton University: in 1899-1900, he financed the construction of L-shaped wings on the College of Arts, built an auditorium and library in 1902 and a Law School building in 1904; constructed a Dentistry Building in 1905, adjacent to the medical school; built a dormitory in 1906; and a Pharmacy building in 1907. Upon his death in early 1907, the University received approximately 40% of the residue of his estate, estimated at approximately \$2.7 million, after certain other bequests.⁷¹ Creighton was buried in the family plot, under the large Creighton monument (refer back to photographs 14 and 15) near his wife, who had preceded him in death (photograph 50).

There are no known extant buildings or sites in Omaha or Nebraska that directly express the significance of Creighton's influence on the city's history other than his grave at Holy Sepulchre Cemetery. While Creighton University was originally constructed as a memorial to his brother, and he was directly associated with its founding, none of its buildings now extant have a direct association with Creighton except that he financed their construction. Today, the University is more justly seen as a memorial to both Creighton brothers, and their wives.

⁶⁶ Sorenson 1888: 117

⁶⁷ Mullens 1901: 47

⁶⁸ Mullens 1901: 48

⁶⁹ Mullens 1901: 50

⁷⁰ "To Get Laetere Medal," *Chicago Tribune*: 25 Mar. 1900: 14

⁷¹ Byrne 2008: 217

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Thomas Cuming was born in Genesee County, New York in 1828. His father was an Episcopal minister, who moved to Michigan before Cuming started college; he was in the first freshman class of the University of Michigan, and graduated with honors. He moved with his father's family to Grand Rapids, Michigan, where Cuming began teaching. He resigned to join the Army during the Mexican War (1846-1848), and was commissioned a lieutenant, but contracted a disease that forced him to resign and return to the United States. In 1849, he attempted to move to California during the "Gold Rush," but ended up in St. Louis as a telegrapher.⁷²

Cuming was later hired to manage the telegraph office in Keokuk, a small town in southeastern Iowa, on the Mississippi River, and while there, began to write for the local newspaper, the *Keokuk Dispatch*. His writing was met with local acclaim, and soon Cuming was running the newspaper. While in Keokuk, he married Marguerite Murphy, a Roman Catholic, in 1853. In 1854, as a political reward, probably associated with his journalism career, Cuming was appointed by President Franklin Pierce as Secretary of Nebraska, which had been organized as a territory by act of Congress in May 30 of that year. Cuming was to serve under Governor Samuel Burt, formerly of South Carolina, who arrived in Bellevue, the only white settlement in the state of any size, on Oct. 7, 1854. Cuming and his wife arrived the next day. Although he became ill, Burt took his oath of office on October 16, and he suddenly died two days later.⁷³

Burt's sudden death elevated Cuming to the post of Acting Governor, and had immediate consequences for the growth and development of Omaha specifically and Nebraska generally. Aside from issuing a proclamation calling for a territorial census in order to determine representation in the territorial census, Cuming's first acts were to determine the number and boundaries of counties and to fix the location for the meeting of the territorial legislature. In these acts, it appears that Cuming clearly favored Omaha as the future seat of state government, in that he apportioned the majority of delegates for the territory north of the Platte River, and he grouped the two towns vying for the capital, Omaha and Bellevue, in the same county (Douglas). In the end, the Omaha faction was elected, and Cuming proclaimed in December 1854 that the legislature would meet in Omaha the following January. Cuming was prescient in his belief that the Platte River valley afforded a natural pathway across Nebraska as part of a Pacific railway line and for a transcontinental telegraph.⁷⁴ He no doubt saw Omaha, and its counterpart, Council Bluffs, Iowa, as the benefactors of these transportation and communications projects. Although there would be other governors, and the "capital fight" would continue, the capital would remain in Omaha until Nebraska achieved statehood in 1867.

In February 1855, Cuming resumed his duties as Secretary after the arrival of Mark W. Izard of Arkansas, who was appointed by President Pierce to fill the vacancy caused by Governor Burt's death. He remained in that office until November, 1857, when Izard resigned as governor and Cuming again became Acting Governor.⁷⁵ In his message to the legislature in December, Cuming again called for concrete steps from the legislature to aid construction of a Pacific railroad:

...as a means of inter-communication between the Atlantic and Pacific states, and as a purveyor of lucrative commerce with India, China, and the Pacific Islands. ...the valley of the Platte is on the nearest and most direct continuous line from the commercial metropolis of the east, by railroad and the great lakes, and through the most practical mountain passes, to the metropolis of the

⁷² Savage 1894: 537

⁷³ Savage 1894: 538

⁷⁴ Sheldon 1904: 78

⁷⁵ Savage 1894: 539

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west; that it is fitted by nature with an easy grade; and that it is central and convenient to a great majority of grain-growing states.⁷⁶

William A. Richardson succeeded Izard, and relieved Acting Governor Cuming on Jan. 12, 1858.⁷⁷ Secretary Cuming resumed his duties, but on March 23, 1858, Cuming suddenly died. He was first buried in an ad-hoc cemetery "used without leave or license" by early Omahans located on the Shull property, "five acres in what is now Shull's Addition."⁷⁸ Shull's (first) subdivision, platted in 1875, is bounded by present-day 22nd, Pierce, 27th, and Pacific Streets. At some point prior to 1875, Cuming's remains were removed from the Shull property when that property was subdivided, and they were re-interred at Prospect Hill Cemetery, where they remained at least through the 1890s, according to Savage's "History of Omaha." Cuming's remains were again moved from Prospect Hill to Holy Sepulchre Cemetery circa 1907 (photographs 51 and 52).⁷⁹ This last and final move was probably at the request of his Catholic wife and widow, Marguerite Murphy Cuming, who never remarried after Cuming's death.

There are no known extant buildings or sites in Omaha or Nebraska that directly express the significance of Cuming's influence on the city's or state's history other than his grave at Holy Sepulchre Cemetery. The site of his home and all government buildings from Nebraska's territorial era are no longer extant.

General George Morgan O'Brien 1829-1887: State Significance

George M. O'Brien was born in County Wexford, Ireland in 1829. He was reared in Ireland, and was part of an abortive rebellion against the British in 1848, and after eluding capture, he and his father sailed for the United States in 1849, and settled in Wisconsin. O'Brien married Catherine Carroll, to whom he was engaged before leaving Ireland, in Cleveland, Ohio in 1851. Having studied both law and civil engineering, O'Brien was employed in one or the other throughout the 1850s. In 1861, just prior to the start of the Civil War, he was appointed by President Abraham Lincoln to be Consul to Cuba, but when war broke out he resigned his commission and joined a National Guard battalion in the defense of the capital. He was later mustered out of this battalion and returned to Wisconsin, where he commissioned as Chief Clerk in the U.S. Surveyor General's office in Dubuque, Iowa.⁸⁰

Upon the death of his brother, Captain Moses O'Brien, at the Battle of Cedar Mountain in 1862, O'Brien went to Washington, secured his brother's body and returned with it to Milwaukee, where his brother was buried. Upon returning to Dubuque, O'Brien determined to take the place of his brother in the Federal army, and resigned from his position, and left his wife and six children to raise a regiment of Irishmen at his own expense. He was commissioned a colonel and when his regiment failed to meet the minimum number of men required, it was combined with another to form the 7th Iowa Cavalry, with O'Brien accepting the rank of lieutenant colonel.⁸¹ When further reorganizations were necessary and another officer demanded to be named lieutenant colonel instead, O'Brien agreed in his haste to see action, and was eventually commissioned a major. In August 1863, O'Brien and his men were sent west to fight Indians in western Nebraska and Colorado. He constructed Post Cottonwood (also known as Fort McPherson),⁸² to protect settlers in western Nebraska and northeast Colorado, and to defend the stage line between Fort Kearny, Nebraska and Julesburg, Colorado,⁸³ making much of southwestern Nebraska more hospitable to later white settlement, especially after the railroads extended deeper into throughout the

⁷⁶ Wakely 1917: 245

⁷⁷ Savage 1894: 539

⁷⁸ Savage 1894: 351

⁷⁹ Buras 6 Jul. 2016

⁸⁰ Savage 1894: 566

⁸¹ Savage 1894: 566

⁸² Edmonds 1871: 447

⁸³ NSHS 2001: no page

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area. As a token of their high esteem, his men successfully petitioned President Andrew Johnson in 1866 to raise him by brevet to the rank of Brigadier General.⁸⁴

Leaving the Army in 1866, O'Brien moved his family from Dubuque, Iowa to Omaha, and after working a few years as a contractor during the construction of the Union Pacific Railroad, he returned to the practice of law. In 1868 he was appointed U.S. Commissioner for the District of Nebraska, a position for which he was well suited due to his knowledge of Indian languages and culture. That same year, he was admitted to the bar in the state and federal courts of Nebraska, and in 1873, admitted to practice before the U.S. Supreme Court. O'Brien was widely successful, mainly in real estate, chancery, and even criminal law.⁸⁵

O'Brien died on Jan. 8, 1887 in Omaha. At his death, he was commander of the Grand Army of the Republic of Nebraska, and a member of the Emmet Monument Association, an Irish nationalist organization.⁸⁶ He was buried in a family plot in Holy Sepulchre Cemetery. Nearly 40 years later, at the unveiling ceremony for the General John O'Neill monument in the cemetery, O'Brien's son, Mose[s], reminded the assembly that his father asked that his grave remain unmarked "save by the shadow of Old Glory flying above it."⁸⁷ This was a common request among Irish nationalists, following the example of the namesake of the Emmet Monument Association. Although the exact date is unknown, but probably sometime after the proclamation of the Republic of Ireland, O'Brien's family erected a monument over his grave (photograph 53).

There are no known extant buildings or sites in Omaha or Nebraska that directly express the significance of O'Brien's influence on the city's or state's history other than his grave at Holy Sepulchre Cemetery. Fort McPherson/Post Cottonwood was abandoned by the U.S. War Department in 1880,⁸⁸ and is no longer extant, aside from a portion reserved as a national cemetery, which was listed on the National Register of Historic Places on March 7, 2012.

General John O'Neill 1834-1878: National Significance

John O'Neill was born in County Monaghan, Ireland in 1834. His father died weeks after O'Neill's birth, and his mother, seeking a better life for herself and her children, immigrated with several of her elder children to the United States in 1835, and settled in New Jersey. O'Neill remained in Ireland and was reared by an Irish nationalist grandfather. In 1848, he followed his mother to New Jersey. After working for a Catholic publishing company, he opened a bookstore in Richmond, Virginia in 1855, and joined the Emmett Monument Association there to meet other Irish nationalists.⁸⁹ The Second U.S. Dragoons (cavalry), stationed in Richmond, was going to Utah to suppress a Mormon rebellion, and in 1857, O'Neill sold his bookstore and joined them. For unknown reasons (perhaps inactivity) he deserted and moved on to California, where he rejoined his old unit, now the 1st U.S. Cavalry, in 1859; he was not charged or punished for his earlier desertion. He was a Sergeant in San Francisco when the Civil War began in 1861. O'Neill and his unit went to New York via Panama, and volunteered for immediate service in the war. The fought in the "Peninsula Campaign" through the first half of 1862.⁹⁰ In 1863 O'Neill, having shifted to the "Western campaign" and part of the 5th Indiana Cavalry, was promoted to First Lieutenant, and was hailed for his leadership in battles in Kentucky, and against General John Hunt Morgan in his raids into Kentucky, Southern Indiana, and Southern Ohio. In December 1863 he was given a citation for bravery

⁸⁴ Edmonds 1871: 449

⁸⁵ Savage 1894: 566

⁸⁶ "Gen. George M. O'Brien is Dead," *Omaha World-Herald*, 10 Jan. 1887: 4

⁸⁷ "Unveil Monument to General John O'Neill," *Omaha World-Herald*, 29 Oct. 1919: 7

⁸⁸ Morton 1907 :168

⁸⁹ Fenian Graves 2009

⁹⁰ Noonan 1967: 268

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at the Battle of Walker's Ford.⁹¹ He resigned from his unit early in 1864, and later the same year, at his own request, was appointed Captain of the 17th U.S. Colored Infantry, but resigned in November 1864 due to complications from his previous injury. He married May Crowe in late November 1864, and soon thereafter, moved to Nashville, Tennessee to work as a government pension agent.⁹²

In 1866, O'Neill became deeply interested in the Fenian Brotherhood, an Irish nationalist/republican organization founded in the United States among expatriate Irish and he soon resigned from his job to formulate a plot with other Fenians to invade and seize Canada to force Great Britain to grant Ireland's freedom. O'Neill, at the Fenian Convention in Philadelphia in 1876, explained the logic behind the invasion:

I have always believed in striking at England wherever we could reach her, and wherever the English flag floats and the English government is recognized and there are English soldiers in arms to defend the flag and maintain the government. I hold that the Irish people, particularly the Irish Exiles whom her oppressive laws have driven from their native land, have a right to go there and make war on England.⁹³

O'Neill led 600 men across the Niagara River from Buffalo, New York, and seized the town of Fort Erie, Ontario. A day later, O'Neill's troops defeated a group of Canadian volunteers at the Battle of Ridgway. With his own reinforcements failing to materialize, and the Canadian forces strengthening, O'Neill retreated back across the river, but he and his men were captured by a United States gunboat. Charges against the men were dropped after they agreed to disperse and go home. Soon after, O'Neill was named "Inspector General of the Irish Republican Army," and it is likely from this commission that the "General" title became associated with his name.⁹⁴ O'Neill would attempt two more invasions of Canada before turning his attention to a new goal: settling Irish immigrants from the slums of the eastern cities of the United States on farms and in small towns in the west.

O'Neill spent large parts of 1872-73 travelling through Minnesota, Wisconsin, Iowa, Illinois, Missouri, and Nebraska searching for a possible location for his settlement plan. He eventually determined Nebraska was the best choice: it was located between two extremes of weather; it had plenty of pure water, and it had millions of acres of free or very cheap, railroad-subsidized land available. Another point in favor of Nebraska was a purely commercial one: Patrick Fahy and S.M. Boyd of Lincoln, Nebraska owned 160 acres in Holt County, northwest of Omaha, and Fahy and Boyd hoped their property would be the site of a new town, populated by O'Neill's Irish-American settlers. The men paid O'Neill \$150 per month for four months to tour the cities of the east coast and promote the county.⁹⁵

While no evidence suggests pure monetary interest was O'Neill's motivation, he genuinely believed his settlement plan would help his fellow Irish-Americans. It appears his other motivation was strategic, as indicated by him in an 1876 address:

I had a double object [in encouraging settlement from the eastern cities to the Midwest]. The first is that they might better their own condition and that of their families, and the second is that they

⁹¹ Fenian Graves 2009

⁹² Noonan 1967: 279

⁹³ Fenian Graves 2009

⁹⁴ Noonan 1967: 279

⁹⁵ Noonan 1967: 280-281

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might be in a position, from their improved circumstances and their nearness to the contemplated field of future operations, to assist the cause of Irish liberty.⁹⁶

O'Neill continued by stating unambiguously that he already had young men willing to fight for the cause, while older ones stayed behind to grow food to sustain them all. In the end, it would appear he was contemplating a springboard in the Midwest for a new and future Irish invasion of Canada.

Ultimately, a small group of Irish cast their lot with O'Neill, and in May 1874, he led a group of settlers made up of 13 men, two women, and five children to Holt County, Nebraska. The settlers were disappointed by the lack of any buildings, which they had been assured were already built or would be; they constructed a communal sod house, and set about farming the land. The majority of these first settlers soon left for other, better opportunities, leaving only five of the original settlers by October 1874.⁹⁷ New settlers arrived in May 1875, and the town of O'Neill started to get laid out and "built up." Patrick Fahy, one of the original promoters of the Holt County land, was finally goaded by O'Neill to lay out the town and to erect some buildings. One of the first was a frame general merchandise store, which soon became very profitable after gold was discovered in the Black Hills of South Dakota, approximately 200 miles north/northwest of the town. O'Neill (town) was one of the last places would-be miners could buy supplies.⁹⁸

New settlers arrived in waves throughout 1875 and 1876, despite the failure of his idea for an immigrant aid society that would have provided revolving loans to poor Irish-Americans who wanted to move west. In 1876, O'Neill's efforts were buoyed by the proposed construction of a railroad line through his settlements in Holt County, and with it, the promise of easier transportation, more settlers, and general prosperity to his town. Despite an attack of grasshoppers in July of that year that destroyed crops and drove away some settlers, Holt County was formally organized in the fall of 1876.⁹⁹ In the early spring of 1877, he identified lands in Greeley County, Nebraska (south of Holt County) that were affordable to most homesteaders for new Irish-American settlements, and then proceeded in late March to Pennsylvania on another lecture tour.¹⁰⁰ During this tour, he lined up his final group of settlers, who split themselves between settling in Holt and Greeley Counties. In November 1877, he embarked on another lecture tour. In Little Rock, Arkansas, his asthma exacerbated a cold he already had, and he returned to his home in O'Neill in December. While there, he suffered a slight stroke, after which his wife transported him to St. Joseph's Hospital in Omaha. Pneumonia set in and O'Neill died on Jan. 8, 1878.¹⁰¹

He was buried in Holy Sepulchre Cemetery, not far from the Creighton family plot. Despite O'Neill's request no monument be erected over his grave until Ireland was free, one was erected circa 1896 by local Irish nationalists (photographs 54 and 55).¹⁰² On Oct. 28, 1919, this monument was formally dedicated and unveiled by Éamon de Valera while on a lecture tour of the United States to seek support for the Irish republican movement (of which he was the leader). During the ceremony, de Valera invoked O'Neill's example for Irish-Americans in the early 20th century to follow:

The Fenian brotherhood for which General O'Neill fought is the backbone of the Irish republic.

⁹⁶ Noonan 1967: 283

⁹⁷ Noonan 1967: 293-294

⁹⁸ Noonan 1967: 298-299

⁹⁹ Noonan 1967: 303

¹⁰⁰ Noonan 1967: 305

¹⁰¹ Noonan 1967: 306

¹⁰² "Soldier's Sad Sabbath," *Omaha World-Herald*, 1 Jun. 1897: 5

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We have vindicated O'Neill by establishing the republic. The Irish have always fought for the country of their adoption, but like O'Neill, have been ever ready to battle for their native land. We of Ireland have nothing to learn from any country about the spirit of liberty and democracy. We have a government by the people, for the people, and of the people. The question is will the American people recognize in others the principals for which they themselves have fought and died.¹⁰³

After the unveiling, de Valera laid wreaths of roses on O'Neill's grave, and those of other prominent Irish-Americans buried in the cemetery.

There are no known extant buildings or sites in Omaha or Nebraska that directly express the significance of O'Neill's influence on national history other than his grave at Holy Sepulchre Cemetery. The City of O'Neill is named for him, but the buildings or sites located there with direct association to General O'Neill are no longer extant.

Criterion C: Landscape Architecture

Holy Sepulchre Cemetery is eligible for listing on the National Register under Criterion C at the local level of significance as extant example of a vernacular cemetery landscape that developed in the late 19th century under the non-professional guidance of the cemetery's managing board and the Bishop of Omaha. The cemetery was created and originally developed during a time when the "rural cemetery" movement was nationally popular. In the mid- to late-20th century, the cemetery developed sections that included design concepts from the "lawn park" and "memorial lawn" cemetery movements. The former was a reaction to the rural cemetery movement: the lawn park methods imposed a more orderly grid pattern on both roads and plots, and is perhaps best exemplified by Holy Sepulchre's Section P. The latter movement went further still by placing all or most monuments at grade, giving the appearance of a lawn dotted with statues and other displays that served as visual focal points.

The rural cemetery movement that was nationally popular in the mid- to late 19th century would have appealed to the wealthy, educated men who worked with the Bishop of Omaha to purchase the new cemetery property. They, like the bishop himself, probably travelled through the United States, particularly in the east, and saw similar cemeteries, or read about the large, park-like cemeteries in the large cities of the eastern United States. In architectural matters generally, wealthy men have long wished to be fashionable, and so it is not surprising that the Catholic Omahans sought a property that was large, in a rural (at the time) location, and which might lend itself to the creation of a park-like cemetery landscape.

The "rural cemetery" movement in the United States got its start in Boston in the early to mid-1820s. It was a response to increasing industrialization and urbanization, and the growth of the older cities left less space for burials, which were generally considered to contribute to disease.¹⁰⁴ Dr. Jacob Bigelow led a citizen's group that sought to establish a new cemetery outside the city limits. In 1831, the group purchased 72 acres of farmland along the Charles River, and began to develop it as a cemetery named "Mount Auburn." As a way to make the cemetery more attractive to potential buyers of plots, Bigelow and his supporters joined with the Massachusetts Horticultural Society, a local gardening club, to landscape the cemetery.¹⁰⁵ The cemetery employed curvilinear

¹⁰³ "Unveil Monument to General John O'Neill," *Omaha World-Herald*, 29 Oct. 1919: 7

¹⁰⁴ Greene 2008: 29-30

¹⁰⁵ Greene 2008: 31

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roads, serpentine ponds, and groupings of plantings, all of which were ideas borrowed from earlier precedents such as the English country house garden and Pere-Lachaise Cemetery in Paris.¹⁰⁶

Mount Auburn was a success, and it became, despite being a cemetery, a popular destination for Boston's wealthy and even middle class citizens, who at the time had few large urban parks in which to spend their leisure time and "get away from the city." Following Mount Auburn's success, similar cemeteries – developed by joint-stock or privately-held corporations as non-sectarian community cemeteries – were developed in other cities. These were considered sacred precincts isolating death from the world of the living, but, as with Boston, became scenic retreats for both city residents and visitors alike. Often becoming a tourist attraction onto themselves, these cemeteries greatly contributed to the future development of new, urban public parks and residential subdivisions, and to the professionalization of landscape architecture as a discipline in the United States.¹⁰⁷

These cemeteries were part of a simultaneous shift in attitudes about death and dying in the mid- to late-19th century, away from the dark pessimism of the Puritans to a Victorian optimism about "life in the Kingdom of God" and that death is a release from a low, common earthly existence to one of everlasting joy and peace with God and with departed loved ones; death as "eternal rest." The cemeteries themselves could be seen as "return to Eden."¹⁰⁸ This view was probably aided by the sentimentalized death of Queen Victoria's consort, Prince Albert, as Victoria famously remained in mourning for 40 years after his death. This shift was exemplified by grave markers or monuments, as they came to be called. Earlier, Puritan markers, for example, most often exhibited stylized skulls or "the death's head," sometimes with crossed bones, as well, if they exhibited any "decoration" at all. Monuments popularized during the "rural cemetery" movement included new shapes borrowed from antiquity such as obelisks and urns, and figures such as angels, cherubs, animals, and/or botanical motifs. Certain botanicals had certain meanings: oak leaves for immortality, ivy for memory, poppies for sleep, and acorns for life. Visitors often viewed the various stone carvings as a form of public art.¹⁰⁹ Many of these elements are evident in the development of Holy Sepulchre Cemetery.

The meeting minutes from 1873 of the original "Holy Sepulchre Cemetery Association" in Omaha do not record any debate among its members about choosing one site over another. Being pragmatic businessmen of the opening west, they probably sought to maximize their investment: the largest-sized property for the Board's money. The 40-acre property they eventually purchased for \$2,000 appears to have fulfilled some of the basic requirements for a "rural cemetery" in that it was well outside the city limits at the time, and it was picturesque with the large hill rising from the west end to the center. It is unknown if any trees stood on the property at the time. The property would have been difficult but not impossible to develop commercially otherwise due to the topography.

The scant records available before 1906 indicate that little landscaping was done aside from grading the roads to the top of the hill, and around the first four sections of the cemetery that were platted (Sections 1-4 in the northwest corner, near 48th Street). One of the few design choices made the bishop and the managers of the cemetery was the creation of the circular drive at the top of the hill, called the Priest Circle (refer back to photographs 5 and 6). It was meant to be a final resting place for generations of Omaha's diocesan and archdiocesan priests, and was likely intended to be the original burial location of Omaha's bishops as well. The

¹⁰⁶ Eggener 2010: 92

¹⁰⁷ Eggener 2010: 92

¹⁰⁸ Eggener 2010: 92

¹⁰⁹ Greene 2008: 36

Holy Sepulchre CemeteryDouglas County, Nebraska**Name of Property****County and State**

first burial within the Priest Circle was made in 1873,¹¹⁰ and the final one in 1963, after which priests were buried in a new priest section at Calvary Cemetery.¹¹¹

The large Creighton monument would remain the single most dominating feature in the cemetery until the construction of the first large mausolea in early 20th century, and may have been a local “tourist attraction” for visitors to the cemetery in the late 19th century. After a new “Holy Sepulchre Cemetery Association” was incorporated in 1906 to take title to the cemetery and manage its affairs, the “perennial problem of upkeep of cemetery grounds and money to finance the necessary ground work” was the first topic to be addressed by the new board. Actively involved in the cemetery’s management and maintenance, the board demanded the resignation of the cemetery’s sexton (caretaker) in August, 1907 due to the poor quality of his work, and a month later they directed the old fence be repaired.¹¹²

At its second annual meeting in December 1907, the board discussed plans for the construction of a receiving vault (temporary storage for bodies that would not or could not be buried immediately after a funeral). Thomas Rogers Kimball was given the commission to draw up plans, and the J.E. Merriman Construction Company’s bid of just over \$2,400 was accepted.¹¹³ The other major issue the board considered was road maintenance, which was an annual issue due to the cemetery’s terrain. During this period, it appears burials were mostly limited to the east side of cemetery (Sections 1, 3, 3, 4, F, and G). The first burial on the west side (Section P) was made in 1909.¹¹⁴ By the end of 1910, there were 4,473 burials at Holy Sepulchre.¹¹⁵

In 1911, the first professional landscaping at Holy Sepulchre was complete, when the Haden and Gross Landscaping Company graded most of the cemetery for \$4,200; sewers were installed for just over \$500 (gutters had been constructed next to some roads the previous year); and the Flynn Tree Company planted trees and shrubs in the newly developed sections F, G, and K.¹¹⁶ The first roads paved in Holy Sepulchre were those between Sections G and F and the areas to the south in 1912 for just over \$1,800. Additional road work (including sewers and gutters) cost another \$775 that year.¹¹⁷ During this time, single plots sold for \$5 to \$6, but large lots might go for much more: John McShane’s lot, adjacent to the Creighton lot at the crest of the hill, cost \$2,230.¹¹⁸

In 1914, with the east side of the cemetery developed and the available lots nearly sold out, it was determined to start developing new sections. The Towl Engineering Company was hired to plat Section M and subdivide it into plots, and trees were planted by the James Burt Tree Company in Sections F, G, K, and M for another \$373.¹¹⁹ In 1916, the Board agreed to convey to the city of Omaha the “west 35 feet” of its property along 50th Street, under condition it would not be subject to further special assessments, and that the city replace its western boundary fence. The city accepted these conditions.¹²⁰ For 1918, Holy Sepulchre had 462 total interments, the greatest number in its history up to 1961.¹²¹ This may have been due to increased demand for burials as a result of World War I, and may also have been due to the Influenza Epidemic that year.

¹¹⁰ Buras 21 Jul. 2016

¹¹¹ Buras 23 Jul. 2016

¹¹² McCaslin 1961: 21

¹¹³ McCaslin 1961: 22

¹¹⁴ McCaslin 1961: 22

¹¹⁵ McCaslin 1961: 24

¹¹⁶ McCaslin 1961: 24

¹¹⁷ McCaslin 1961: 25

¹¹⁸ McCaslin 1961: 25

¹¹⁹ McCaslin 1961: 26

¹²⁰ McCaslin 1961: 27

¹²¹ McCaslin 1961: 28

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During this same period, Section O was platted and roads surrounding it were graded. In May 1918, John Maher was hired to install 570 feet of concrete gutters between Sections N and O, and in August, was hired to install another 592 feet between Sections O and P. By the end of 1919, Holy Sepulchre Sections 1, 2, 3, 4, F, G, K, L, M, N, O, and the north end of P were all developed and open for burials.¹²² By the end of 1919, another 2,941 burials had been made at Holy Sepulchre, for a total of 7,414.¹²³ Although little development was done at the cemetery in the early 1920s, in 1928 the Board approved the building of a new office at Holy Sepulchre. The William F. Hoyer Company was paid just under \$4,000 to construct the building.¹²⁴ The placement of the office immediately inside the Leavenworth Street entrance would suggest that regardless of when the original entrance in the southeast corner was removed, the Leavenworth Street entrance was constructed at least by the mid-1920s.

In 1933, the Board determined to remodel the receiving vault at Holy Sepulchre and erect an altar above the vault: John Deverell was awarded the remodeling contract for just over \$8,500, and the altar and bronze statues representing Calvary were purchased from the Rambusch Company for just over \$3,500. The receiving vault, either originally or later adapted for this purpose, was also meant to serve as a grand burial vault for Omaha's bishops, surrounded by the concentric rings of Omaha's deceased priests within the so-called Priest Circle. McCaslin indicates that Mass was offered there "...yearly on the altar in the "deceased priests' circle" where the bishops and most of the priests of the diocese and of some of religious congregations...were buried."¹²⁵ In 1906, the cemetery hosted a large Memorial Day Mass attended by approximately 4,000,¹²⁶ Another Memorial Day service 30 years later was attended by approximately 3,000 people (figure 12).¹²⁷ Between 1931 and 1940, many of the roads at Holy Sepulchre were paved at a cost of just over \$20,000.¹²⁸

In 1940, the Board determined the area between the Leavenworth gate and southeast corner, bounded by the property line and an east-west road, would adopt the "lawn park" style of management. Described by McCaslin as "a modern trend," this section allowed monuments only at grade, creating the look of an unbroken lawn. Known as the Our Lady of Victory section, it was developed in 1941, with the stipulation that monuments could be erected only if another monument was not already within 40 feet of the proposed monument (photograph 56).¹²⁹ The cemetery continued to average over 300 burials a year: between 1921 and 1941, another 6,212 burials were made at Holy Sepulchre for a total of 13,626. Before the end of 1941, all the roads at Holy Sepulchre were paved, and a new entrance from 50th Street was created the western side of the cemetery.¹³⁰

By the 1950s, most of Holy Sepulchre appears to have been developed, even if sections were platted and subdivided much later. Section R was platted around this time, and the plots in the north end are oriented north-south instead of the more traditional east-west orientation (photograph 57). In the mid-1950s, many of the cemetery's trees were removed, many of which lined the cemetery's roads. The reason for the removals are unknown, but might have been due to disease, age, or to lower maintenance costs. In 1957, several new projects at Holy Sepulchre were completed: a new maintenance building was constructed on the south end of the cemetery, immediately west of the 1928 office building, Section S was platted and subdivided (photograph 58 and

¹²² McCaslin 1961: 29

¹²³ McCaslin 1961: 31

¹²⁴ McCaslin 1961: 33

¹²⁵ McCaslin 1961: 35

¹²⁶ "Over 4,000 People at Military Requiem Mass," *Omaha World-Herald*, 31 May 1906: 7

¹²⁷ "Wirephotos Show Scenes of the 'Queen Mary' – as Omahans Observed Memorial Day," *Omaha World-Herald*, 31 May 1936: 8

¹²⁸ McCaslin 1961: 36

¹²⁹ McCaslin 1961: 38-39

¹³⁰ McCaslin 1961: 39

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59), a new gate, and a new retaining wall east of the Leavenworth gate and cyclone fence along the length of Leavenworth Street were all constructed.¹³¹ In 1958, the board also began to discuss the need to formulate long-term plans for the receiving vault, which was becoming structurally unsound. The cemetery continued monitor the situation, but in 1962, Archbishop Gerald T. Bergan again brought up the “proposed altar and mausoleum” at Holy Sepulchre: he indicated that he didn’t think the bishops buried at Holy Sepulchre were treated with “proper dignity and respect,” and that he wished a new alternative to be determined within “the next five years.”¹³²



Figure 12: Photograph from 31 May 1936 Omaha World-Herald. Note the temporary canopy erected over the altar atop the receiving vault, with the Rambusch-designed Crucifixion group in the background.

After this new mausoleum for the bishops had been constructed at Calvary Cemetery, the existing vault and altar at Holy Sepulchre continued to deteriorate: in 1968, the Board was informed of a bid to repair the vault and construct a new, simple altar for \$25,000; the price of a more in-depth rebuilding and new altar was between \$50-60,000.¹³³ No action must have been taken until later that year, when the Board was again informed the condition of the vault warranted either repair or replacement, and that new bids were being sought for a “granite altar.”¹³⁴ At the next meeting in 1969, it was announced the receiving vault was in the process of being removed, and that new granite bases for the Rambusch bronze statues and new altar were still being finalized.¹³⁵ Apparently, the new altar was not completed at that time, for in 1972, the Board was told that the cost of the new altar at Holy

¹³¹ Holy Sepulchre Cemetery Association (HSCA) 1958: 1

¹³² HSCA 1962: 1

¹³³ HSCA 1967: 1

¹³⁴ HSCA 1968: 1

¹³⁵ HSCA 1969: 1

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Sepulchre would be between \$35-40,000.¹³⁶ Work on the altar – presumably the current one - continued into 1973.¹³⁷

The cemetery property did suffer losses of its overall acreage over the years, mainly due to street widening. The southeast corner of the cemetery and location of its original entrance was also included in an easement for the Missouri Pacific Railroad tracks that extended southwest-northeast along the west side of Saddle Creek Road and just across the southeast corner of the cemetery property. The tracks were apparently abandoned in 1963, when the City of Omaha moved to condemn the right of way, which it formally acquired in March 1964.¹³⁸ At this time, the original entrance in the southeast corner may have also been abandoned by the cemetery. A 1992 property survey formalized this and catalogued other previous changes to the property, such as that 33 feet of the east side of the property was previously taken to widen 48th Street, 30 feet of the west side was previously taken to widen 50th Street, and 33 feet was previously taken for widening Leavenworth Street, leaving the property with 37.33 acres.¹³⁹

In December 1985, it was determined by the board to officially change the name of the organization from the “Holy Sepulchre Cemetery Association” to “Catholic Cemeteries of the Archdiocese of Omaha.” This was completed officially in January 1986. The addition to the garage at Holy Sepulchre was also completed that year.¹⁴⁰ In 1991, the Our Lady of the Rosary Chapel mausoleum was constructed almost immediately north-northeast of the entrance from Leavenworth Street. The “L” shaped structure contains 455 crypts and 40 cremation niches, and is heated and air conditioned for conducting services in lieu of graveside services during inclement weather (refer back to photographs 41 – 43).¹⁴¹ A year later (1992), the entrance from 50th Street was removed, and the road from that gate removed.¹⁴² In 2009, a new entrance was constructed at the Leavenworth Street gate: the metal arched sign, brick piers, and iron gates were removed, and new granite piers and carved panels installed. The old arched sign was re-installed on metal columns over the Howard Street (north) entrance (refer back to photograph 3). It is estimated the current number of burials within Holy Sepulchre is between 35-40,000, with approximately 10-15,000 individual monuments, mausolea, and other forms of memorial.¹⁴³ There are approximately 1,000 -2,000 individual or shared monuments that either originally included or still include porcelain photographs of the deceased buried in the associated plots.

Criteria Consideration A: Religious Properties

Holy Sepulchre Cemetery meets Criteria Consideration A: Religious Properties because it derives its primary significance from its architectural/artistic distinction and its historical importance. The cemetery is an extant example of a vernacular cemetery landscape developed during the late-19th century “rural cemetery” movement, featuring a location – at the time of its founding – in the countryside well outside Omaha’s city limits, with curvilinear roads, a large number of monuments and mausolea with high levels of architectural ornamentation, and a park-like appearance. The cemetery is also historically significant as the burial place for two nationally-significant men, Edward Charles Creighton and General John O’Neill, two men with statewide significance, Thomas Barney Cuming and General George Morgan O’Brien, and two men with local significance, John Andrew Creighton, and Thomas Brennan.

¹³⁶ HSCA 1972: 2

¹³⁷ HSCA 1973: 2

¹³⁸ DOGIS undated

¹³⁹ Lamp, Rynearson & Assoc. 1992

¹⁴⁰ Catholic Cemeteries of the Archdiocese of Omaha (CCAO) 1986: 1

¹⁴¹ “Beautiful Chapel Mausoleum Completed at Holy Sepulchre,” *Catholic Cemeteries: Archdiocese of Omaha*, Fall, 1991: 1

¹⁴² Keller 21 Dec. 2015

¹⁴³ Keller 12 Jan. 2016

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Criteria Consideration C: Birthplaces or Graves

Holy Sepulchre Cemetery meets Criteria Consideration C: Birthplaces or Graves because there are no other appropriate sites or buildings directly associated with the productive lives of Thomas Brennan, Edward Charles Creighton, John Andrew Creighton, Thomas Barney Cuming, General George Morgan O’Brien, and General John O’Neill. Their individual graves are the only known extant sites that memorialize the national, state, and/or local significance of these men.

Criteria Consideration D: Cemeteries

Holy Sepulchre Cemetery meets Criteria Consideration D: Cemeteries because it derives significance from the graves of persons of transcendent importance: Thomas Brennan, Edward Charles and John Andrew Creighton, Thomas Barney Cuming, General George Morgan O’Brien, and General John O’Neill. The cemetery also derives significance from distinctive design features as a vernacular “rural cemetery” landscape developed during the late-19th and early 20th centuries under the direction of the Bishops and Archbishops of Omaha and its various boards of lay Catholic managers.

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Additional Historic Context - Early Property History

On July 2, 1860, the northern half of the southeast quarter Section 19, Township 15 North, Range 13 East was among three blocks of land granted to Mary H. Gelston, the widow of Solomon Grey. Grey had been a private in the New York militia during the War of 1812. Gelston assigned her warrant to John D. Montagne,¹⁴⁴ and the property, well outside the boundaries of Omaha, Nebraska at the time, was subject to real estate speculation for the rest of the 1860s. By 1873, the northeast quarter of the southeast quarter (Figure 13), the 40-acre Holy Sepulchre property, was owned by the Byron Reed Real Estate Company, which sold it to the Diocese of Omaha.

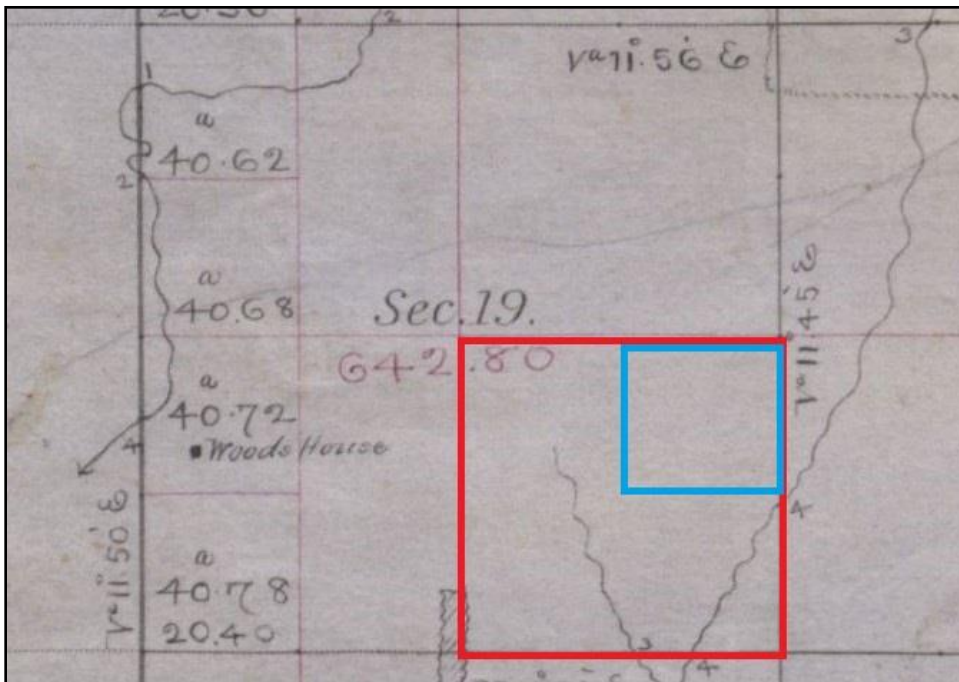


Figure 13: Detail of the original survey map, indicating the southeast quarter (RED) of Section 19, and the northeast quarter (BLUE) of that section.

¹⁴⁴ BLM/GLO 1860

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Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other (Name of repository)
Catholic Cemeteries/Omaha.

Historic Resources Survey Number (if assigned): DO09-0429-015

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10. Geographical Data

Acreage of property Approximately 40 USGS Quadrangle Omaha North

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

1.	Latitude	<u>41.256039</u>	Longitude	<u>-95.990165</u>
2.	Latitude	<u>41.256066</u>	Longitude	<u>-95.985533</u>
3.	Latitude	<u>41.252566</u>	Longitude	<u>-95.985539</u>
4.	Latitude	<u>41.252510</u>	Longitude	<u>-95.990135</u>

Verbal Boundary Description

The legal description is the northeast quarter of the southeast quarter of Section 19, Township 15 North, Range 13 East. The cemetery is bounded by Leavenworth Street to the south, 48th Street to the east, Howard Street to the north, and 50th Street to the west.

Boundary Justification

The boundary includes all property historically associated with the cemetery.

11. Form Prepared By

name/title Patrick Thompson
organization Restoration Exchange Omaha date July, 2016
street & number 3902 Davenport Street telephone (402) 679-5854
city or town Omaha state NE zip code 68131
email info@restorationexchange.org

Holy Sepulchre Cemetery

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Additional Documentation

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

Holy Sepulchre Cemetery

4912 Leavenworth St
 Omaha, Douglas Co.,
 Nebraska


Latitude/Longitude Coordinates:

- A) 41.256039, -95.990165
- B) 41.256066, -95.985533
- C) 41.252568, -95.985539
- D) 41.252510, -95.990135

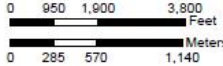
Datum WGS84

Total Acreage: 38

Legend

 Proposed NRHP Boundary

1:24,000



Holy Sepulchre Cemetery

4912 Leavenworth St
 Omaha, Douglas Co.,
 Nebraska


Latitude/Longitude Coordinates:

- A) 41.256039, -95.990165
- B) 41.256066, -95.985533
- C) 41.252568, -95.985539
- D) 41.252510, -95.990135

Datum WGS84

Total Acreage: 38

Legend

 Proposed NRHP Boundary

1:3,000



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- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to map.

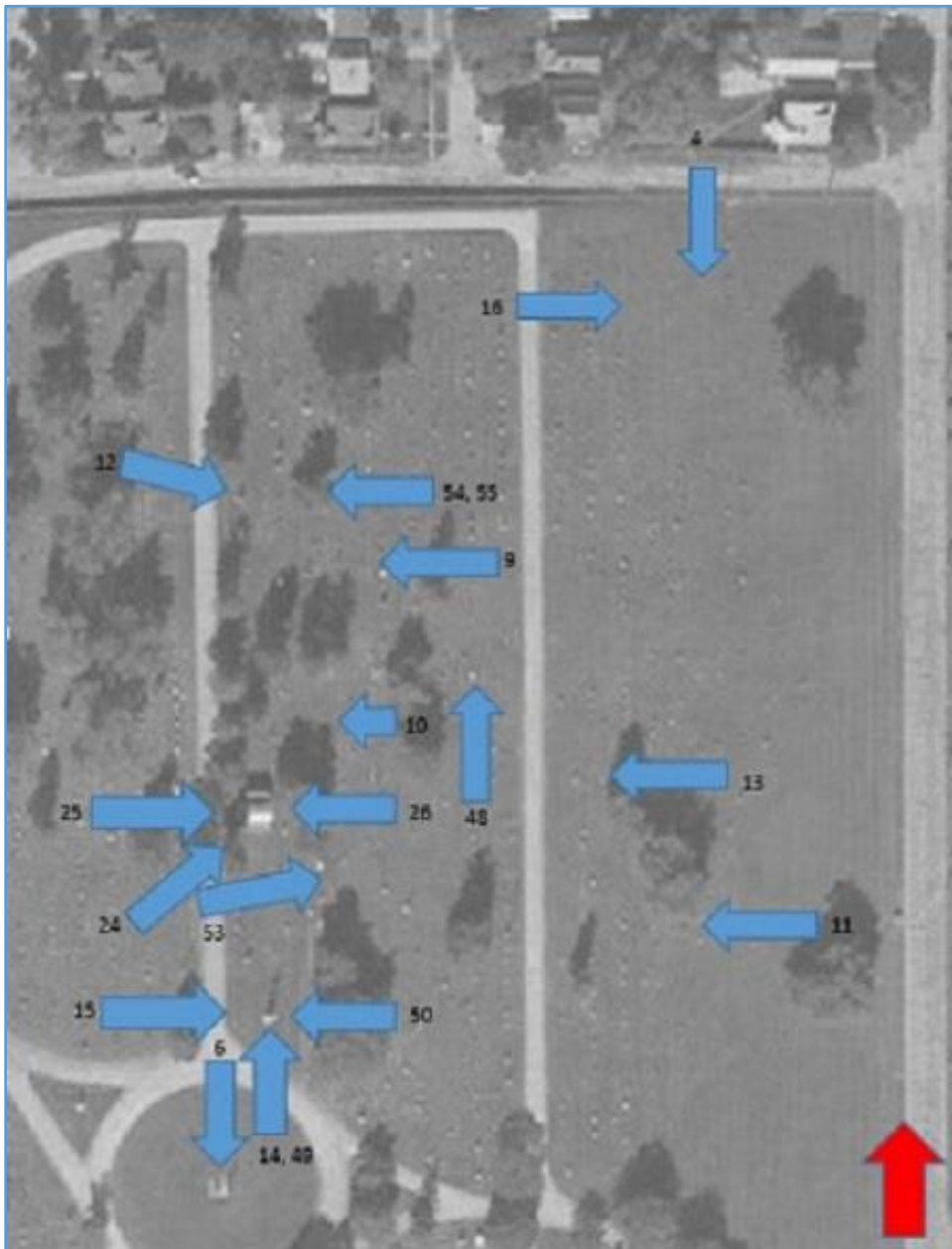


Photo Site Key 1 of 4 – Holy Sepulchre Cemetery: northeast quarter. Base map from Google Earth.

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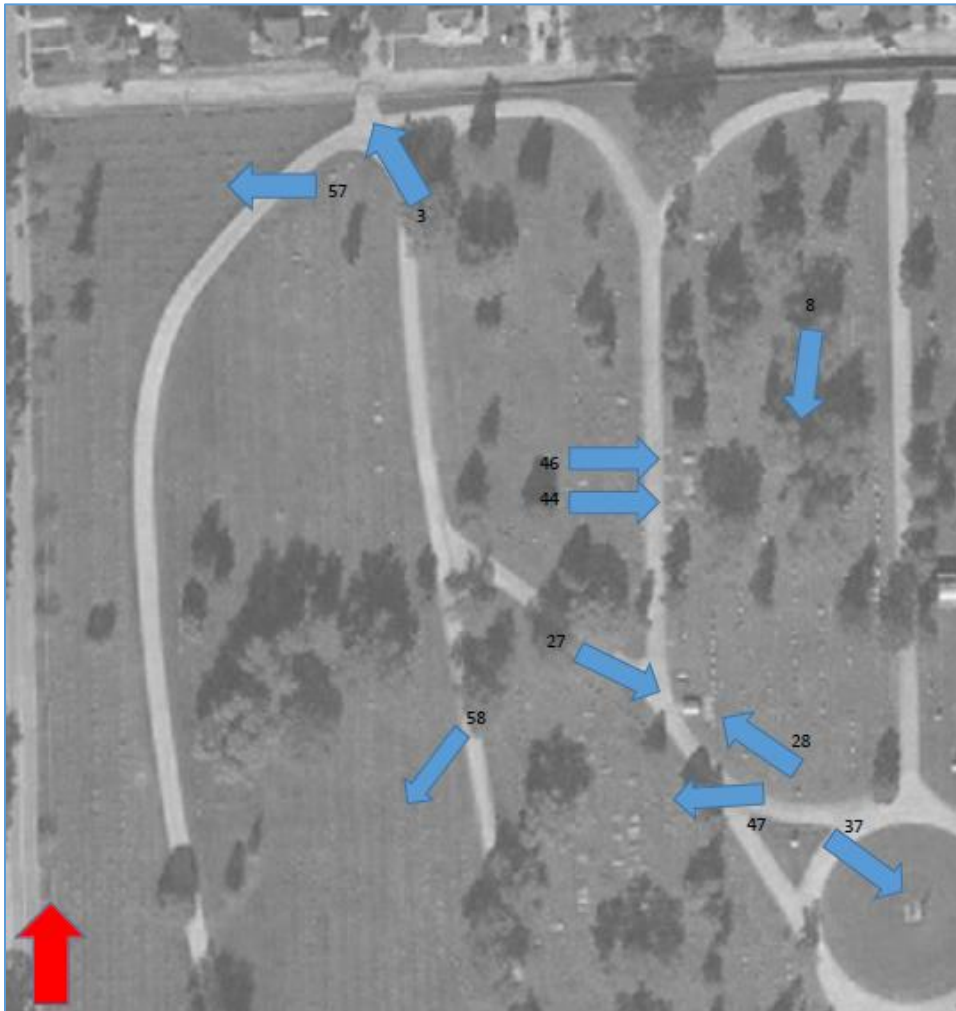


Photo Site Key 2 of 4 – Holy Sepulchre Cemetery: northwest quarter. Base map from Google Earth.

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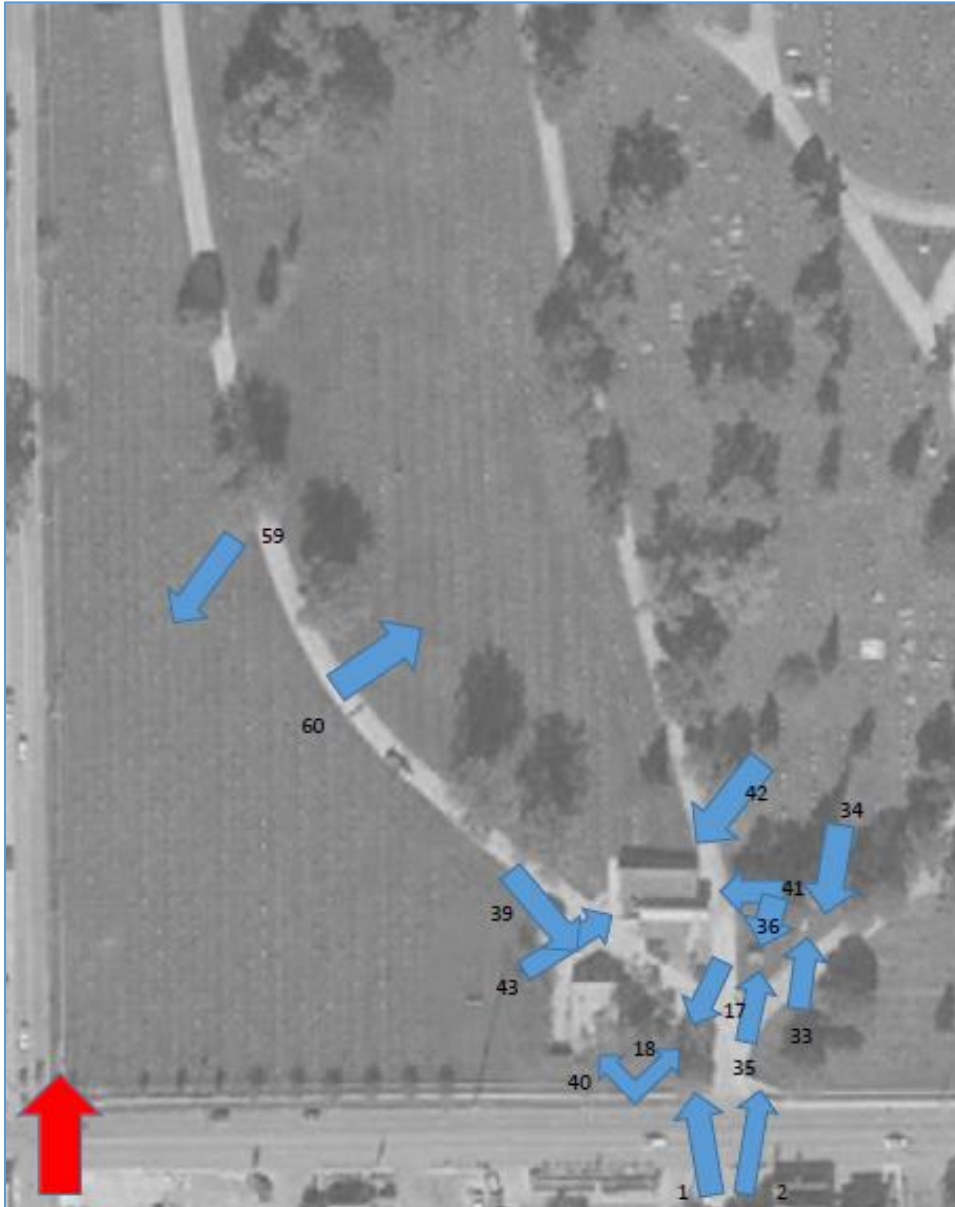


Photo Site Key 3 of 4 – Holy Sepulchre Cemetery: southwest quarter. Base map from Google Earth.

Holy Sepulchre Cemetery

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Name of Property

County and State

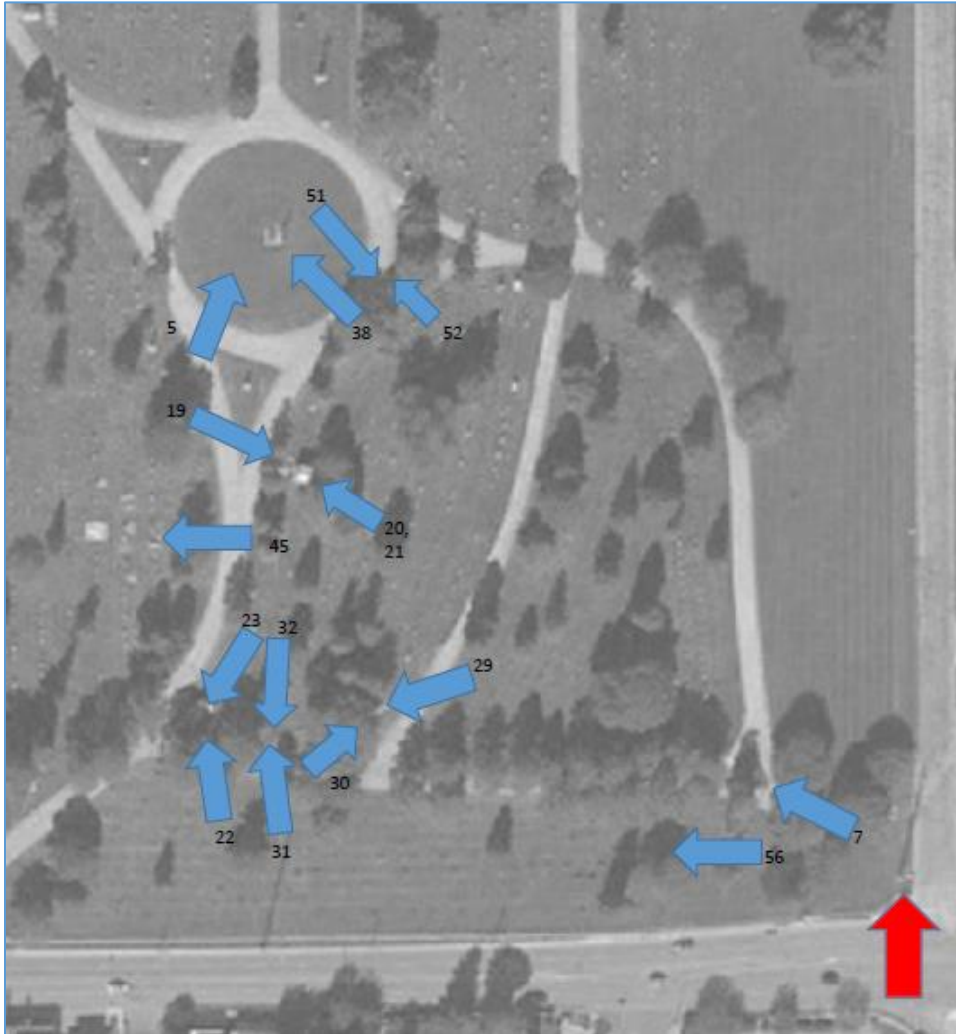


Photo Site Key 4 of 4: Holy Sepulchre Cemetery: southeast quarter. Base map from Google Earth.

Holy Sepulchre Cemetery

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Name of Property

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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 Holy Sepulchre Cemetery

City or Vicinity Omaha County Douglas State Nebraska

December, 2016,

Photographer Patrick Thompson Date Photographed May & July, 2016

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

1. Photograph 1. NE_Douglas County_Holy Sepulchre Cemetery_0001. Main entrance gate, west side, looking north.
2. Photograph 2. NE_Douglas County_Holy Sepulchre Cemetery_0002. Main entrance gate, east side, looking north.
3. Photograph 3. NE_Douglas County_Holy Sepulchre Cemetery_0003. Rear entrance sign, looking northwest.
4. Photograph 4. NE_Douglas County_Holy Sepulchre Cemetery_0004. Section 4, looking south from north end.
5. Photograph 5. NE_Douglas County_Holy Sepulchre Cemetery_0005. Priest Circle looking north from south end road.
6. Photograph 6. NE_Douglas County_Holy Sepulchre Cemetery_0006. Priest Circle looking south from Creighton plot.
7. Photograph 7. NE_Douglas County_Holy Sepulchre Cemetery_0007. Looking northwest from original entrance in southeast corner of property, toward southeast corner of Section F.
8. Photograph 8. NE_Douglas County_Holy Sepulchre Cemetery_0008. Looking south from central part of Section L.
9. Photograph 9. NE_Douglas County_Holy Sepulchre Cemetery_0009. Burns (zinc) monument in Section 2, looking west.
10. Photograph 10. NE_Douglas County_Holy Sepulchre Cemetery_0010. Drexel monument in Section 1, looking west.
11. Photograph 11. NE_Douglas County_Holy Sepulchre Cemetery_0011. "Tree" monument with Woodmen of the World symbol, in Section 1, looking west.
12. Photograph 12. NE_Douglas County_Holy Sepulchre Cemetery_0012. Power monument in Section 1, looking east.
13. Photograph 13. NE_Douglas County_Holy Sepulchre Cemetery_0013. "Order of St. Francis" section in Section 3, looking west.
14. Photograph 14. NE_Douglas County_Holy Sepulchre Cemetery_0014. Creighton monument, looking north from Priest Circle.
15. Photograph 15. NE_Douglas County_Holy Sepulchre Cemetery_0015. Detail of Creighton monument, show inscription for Edward Creighton and family.
16. Photograph 16. NE_Douglas County_Holy Sepulchre Cemetery_0016. Theador Caston monument, looking east.
17. Photograph 17. NE_Douglas County_Holy Sepulchre Cemetery_0017. Cemetery office, front and side elevations, looking southwest.
18. Photograph 18. NE_Douglas County_Holy Sepulchre Cemetery_0018. Cemetery office, side and rear elevations, looking northeast.
19. Photograph 19. NE_Douglas County_Holy Sepulchre Cemetery_0019. Connor mausoleum, front elevation, looking east from road/Priest Circle.
20. Photograph 20. NE_Douglas County_Holy Sepulchre Cemetery_0020. Connor mausoleum, rear elevation, looking west.
21. Photograph 21. NE_Douglas County_Holy Sepulchre Cemetery_0021. Connor mausoleum, detail of a stained-glass window.
22. Photograph 22. NE_Douglas County_Holy Sepulchre Cemetery_0022. Chiodo mausoleum, front/side elevation, looking north.
23. Photograph 23. NE_Douglas County_Holy Sepulchre Cemetery_0023. Chiodo mausoleum, rear/side elevation, looking southwest.
24. Photograph 24. NE_Douglas County_Holy Sepulchre Cemetery_0024. Itnyer-McGinn mausoleum, front, looking northeast.

Holy Sepulchre CemeteryDouglas County, Nebraska**Name of Property****County and State**

25. Photograph 25. NE_Douglas County_Holy Sepulchre Cemetery_0025. Itnyer-McGinn mausoleum, detail of central entry, looking west.
26. Photograph 26. NE_Douglas County_Holy Sepulchre Cemetery_0026. Itnyer-McGinn mausoleum, rear, looking west.
27. Photograph 27. NE_Douglas County_Holy Sepulchre Cemetery_0027. DiStefano mausoleum, front, looking southeast.
28. Photograph 28. NE_Douglas County_Holy Sepulchre Cemetery_0028. DiStefano mausoleum, rear, looking northwest.
29. Photograph 29. NE_Douglas County_Holy Sepulchre Cemetery_0029. Hynes mausoleum, front, looking southwest.
30. Photograph 30. NE_Douglas County_Holy Sepulchre Cemetery_0030. Hynes mausoleum, rear, looking northeast.
31. Photograph 31. NE_Douglas County_Holy Sepulchre Cemetery_0031. Finocchiaro-Fanciullo mausoleum, front, looking northwest.
32. Photograph 32. NE_Douglas County_Holy Sepulchre Cemetery_0032. Finocchiaro-Fanciullo mausoleum, rear, looking southwest.
33. Photograph 33. NE_Douglas County_Holy Sepulchre Cemetery_0033. Piccolo mausoleum, front, looking north.
34. Photograph 34. NE_Douglas County_Holy Sepulchre Cemetery_0034. Piccolo mausoleum, rear, looking southeast.
35. Photograph 35. NE_Douglas County_Holy Sepulchre Cemetery_0035. Nanfito mausoleum, front, looking north.
36. Photograph 36. NE_Douglas County_Holy Sepulchre Cemetery_0036. Nanfito mausoleum, rear, looking south.
37. Photograph 37. NE_Douglas County_Holy Sepulchre Cemetery_0037. Rambusch bronze crucifixion statues, looking southeast.
38. Photograph 38. NE_Douglas County_Holy Sepulchre Cemetery_0038. Rambusch bronze crucifixion statues, looking west.
39. Photograph 39. NE_Douglas County_Holy Sepulchre Cemetery_0039. Maintenance garage, front (north) end, looking southeast.
40. Photograph 40. NE_Douglas County_Holy Sepulchre Cemetery_0040. Maintenance garage, rear (south) end, looking northwest.
41. Photograph 41. NE_Douglas County_Holy Sepulchre Cemetery_0041. Our Lady of the Rosary mausoleum, front, looking west.
42. Photograph 42. NE_Douglas County_Holy Sepulchre Cemetery_0042. Our Lady of the Rosary mausoleum, north elevation, looking southwest.
43. Photograph 43. NE_Douglas County_Holy Sepulchre Cemetery_0043. Our Lady of the Rosary mausoleum, rear (west) and side (south) elevations, looking east-northeast.
44. Photograph 44. NE_Douglas County_Holy Sepulchre Cemetery_0044. Luigi Sodaro box tomb, Section K, looking west.
45. Photograph 45. NE_Douglas County_Holy Sepulchre Cemetery_0045. Ledger stones, monuments, carved figures, and curbs, Section O, looking west.
46. Photograph 46. NE_Douglas County_Holy Sepulchre Cemetery_0046. Concrete retaining wall with ledger stone and "fencing," Section K, looking east.
47. Photograph 47. NE_Douglas County_Holy Sepulchre Cemetery_0047. Vacanti-Terzo monument, Section O, looking west.
48. Photograph 48. NE_Douglas County_Holy Sepulchre Cemetery_0048. Approximate location of Thomas Brennan burial, Section 2, looking north.
49. Photograph 49. NE_Douglas County_Holy Sepulchre Cemetery_0049. Edward Creighton inscription on Creighton monument (south side), looking north.
50. Photograph 50. NE_Douglas County_Holy Sepulchre Cemetery_0050. John Creighton inscription on Creighton monument (west side), looking east.
51. Photograph 51. NE_Douglas County_Holy Sepulchre Cemetery_0051. Cuming/Murphy/Hamilton family main monument, looking southeast from Priest Circle.
52. Photograph 52. NE_Douglas County_Holy Sepulchre Cemetery_0052. Thomas B. Cuming monument within the Cuming/Murphy/Hamilton plot.
53. Photograph 53. NE_Douglas County_Holy Sepulchre Cemetery_0053. General George M. O'Brien monument in Section 1, looking east.
54. Photograph 54. NE_Douglas County_Holy Sepulchre Cemetery_0054. General John O'Neill monument in Section 2, looking west.
55. Photograph 55. NE_Douglas County_Holy Sepulchre Cemetery_0055. Detail of inscription on General O'Neill monument (east side), looking west.

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State

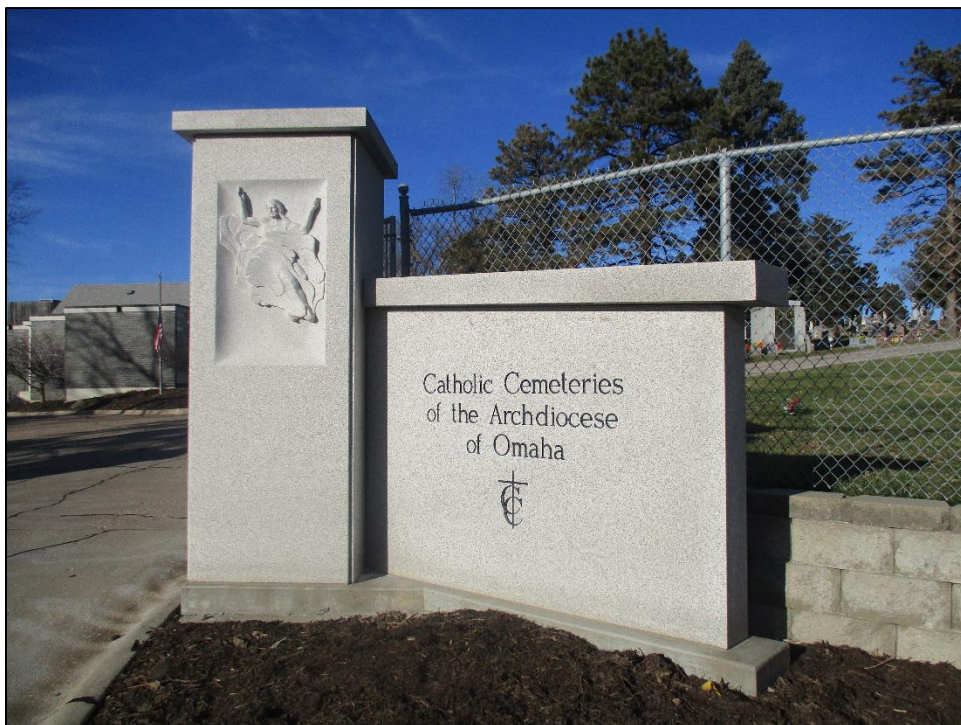
- 56. Photograph 56. NE_Douglas County_Holy Sepulchre Cemetery_0056. Our Lady of Victory section, looking west from the east end.
- 57. Photograph 57. NE_Douglas County_Holy Sepulchre Cemetery_0057. North end of Section R, showing lots oriented north-south, looking west.
- 58. Photograph 58. NE_Douglas County_Holy Sepulchre Cemetery_0058. Looking southwest from road between Sections P and S, toward the southwest corner of Section S.
- 59. Photograph 59. NE_Douglas County_Holy Sepulchre Cemetery_0059. Detail of Section S, looking southwest, showing the "park-lawn" style employed in this section.
- 60. Photograph 60. NE_Douglas County_Holy Sepulchre Cemetery_0060. Looking east from the road between Sections P and S, toward Priest Circle in the cemetery's center.

Holy Sepulchre Cemetery
Name of Property

Douglas County, Nebraska
County and State



Photograph 1



Photograph 2

Holy Sepulchre Cemetery

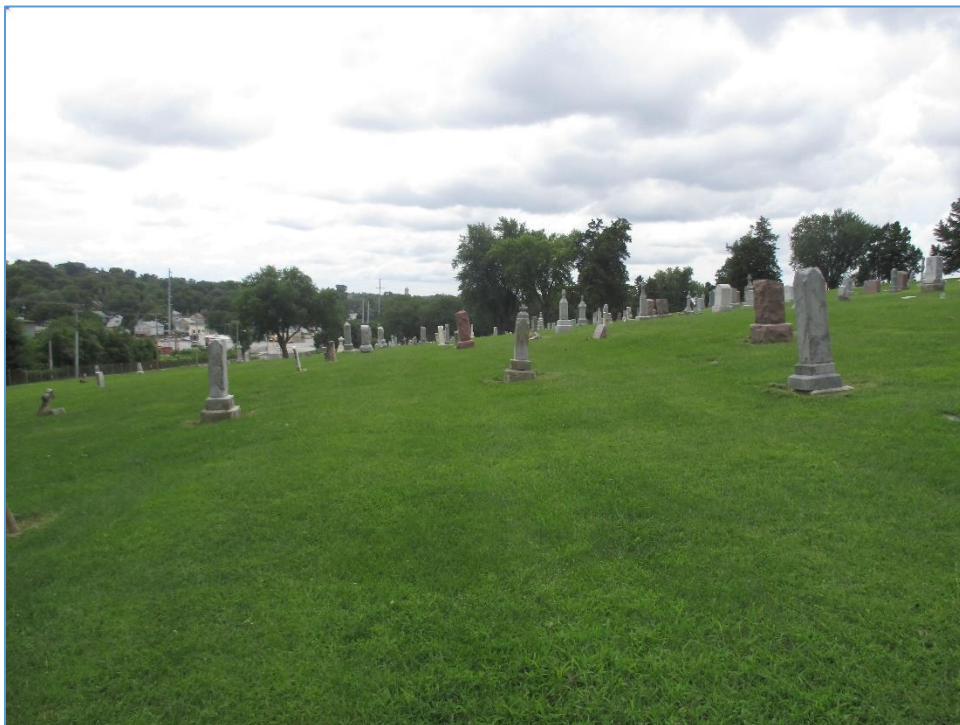
Douglas County, Nebraska

Name of Property

County and State



Photograph 3



Photograph 4

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 5



Photograph 6

Holy Sepulchre Cemetery

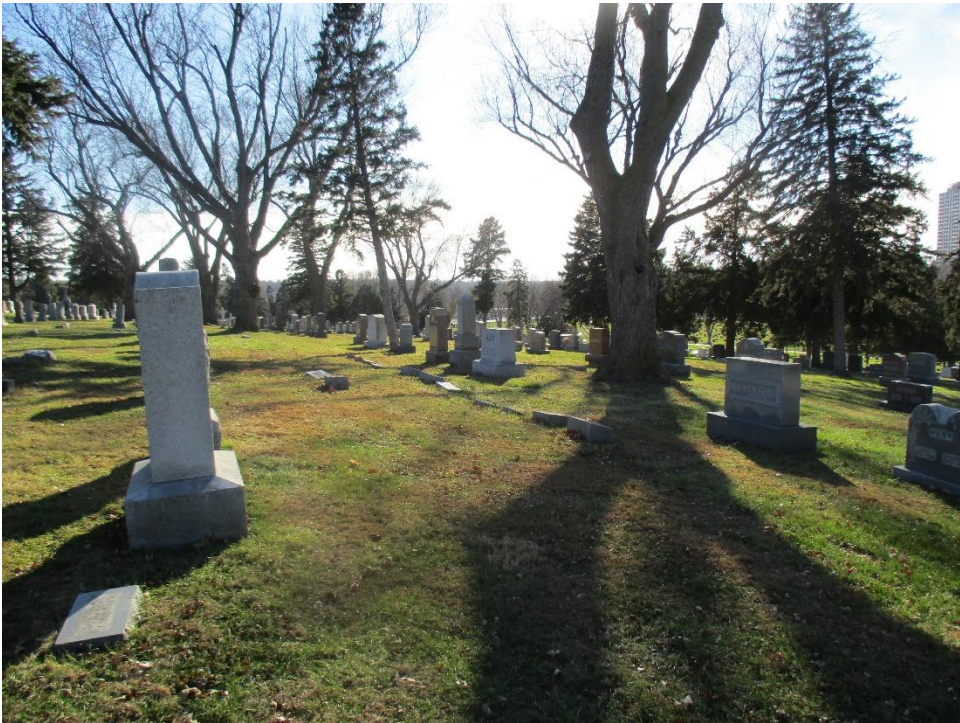
Douglas County, Nebraska

Name of Property

County and State



Photograph 7



Photograph 8

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



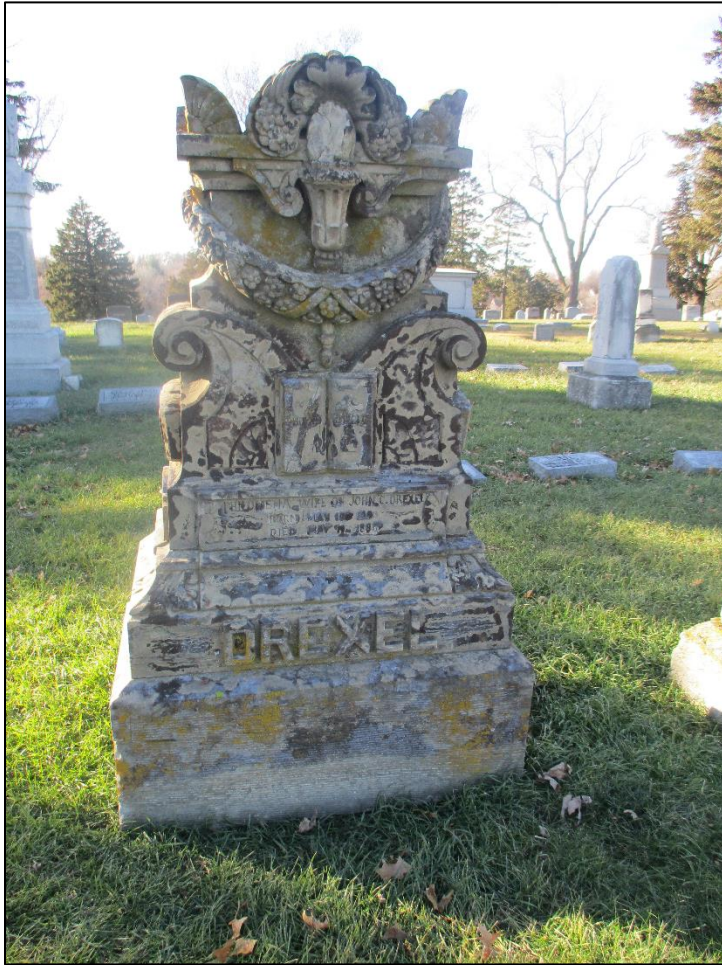
Photograph 9

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 10

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 11



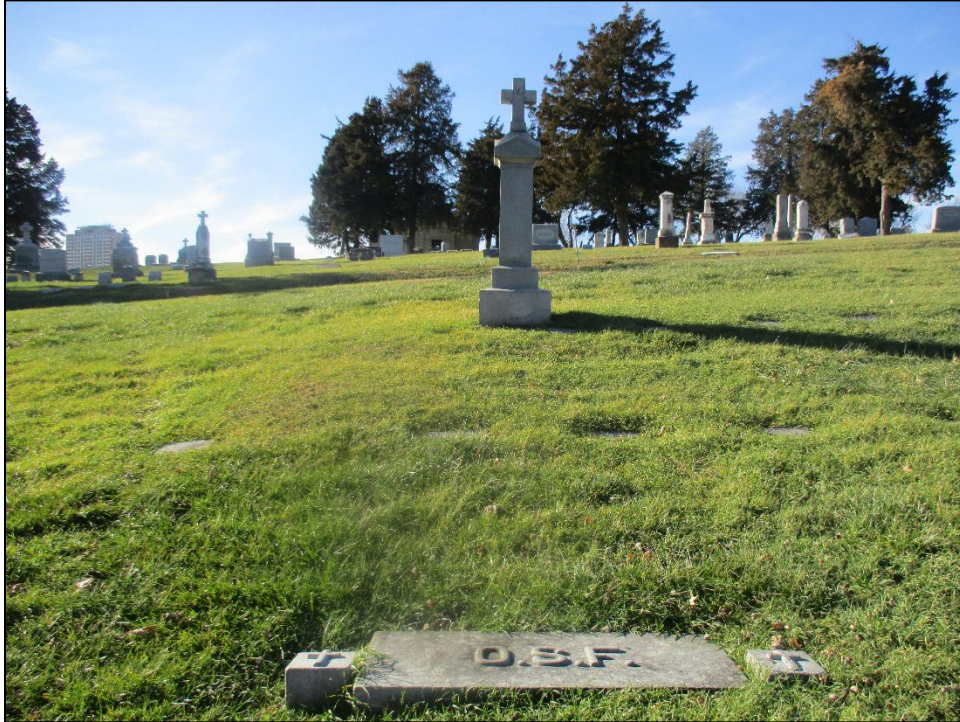
Photograph 12

Holy Sepulchre Cemetery

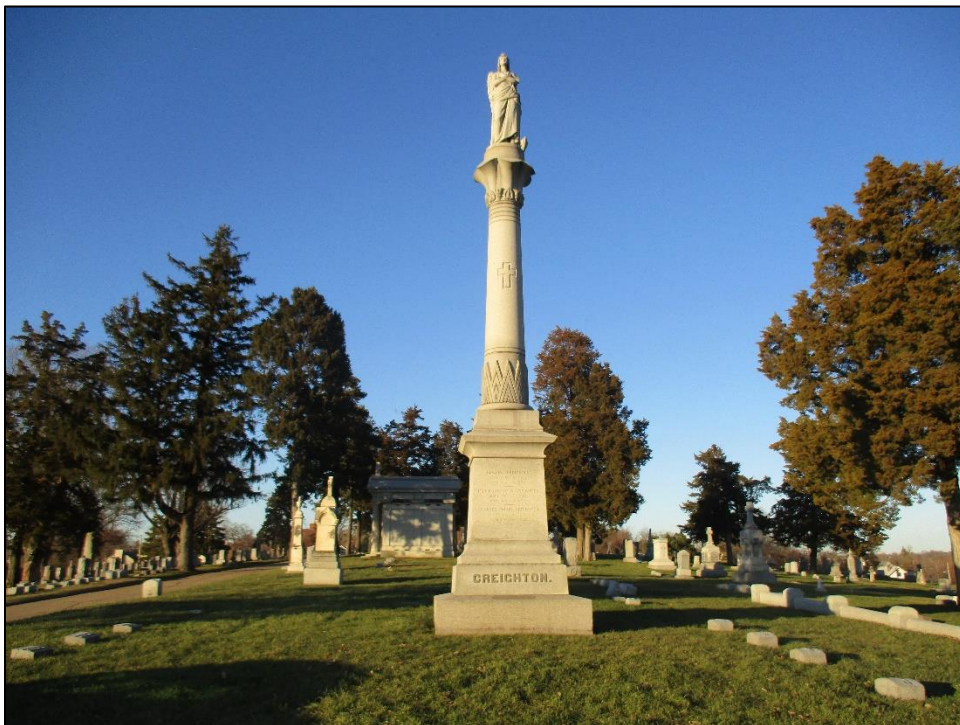
Douglas County, Nebraska

Name of Property

County and State



Photograph 13



Photograph 14

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 15

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 16



Photograph 17

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 18



Photograph 19

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 20

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 21

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 22



Photograph 23

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 24



Photograph 25

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 26



Photograph 27

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 28



Photograph 29

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 30



Photograph 31

Holy Sepulchre Cemetery

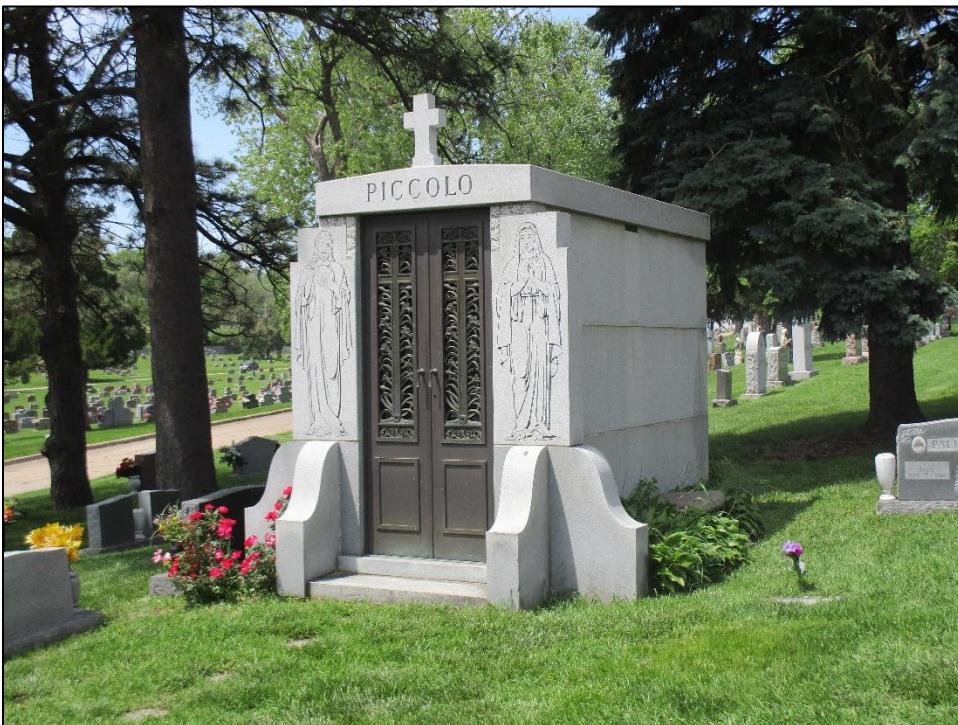
Douglas County, Nebraska

Name of Property

County and State



Photograph 32



Photograph 33

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 34



Photograph 35

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 36



Photograph 37

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 38



Photograph 39

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 40



Photograph 41

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 42



Photograph 43

Holy Sepulchre Cemetery

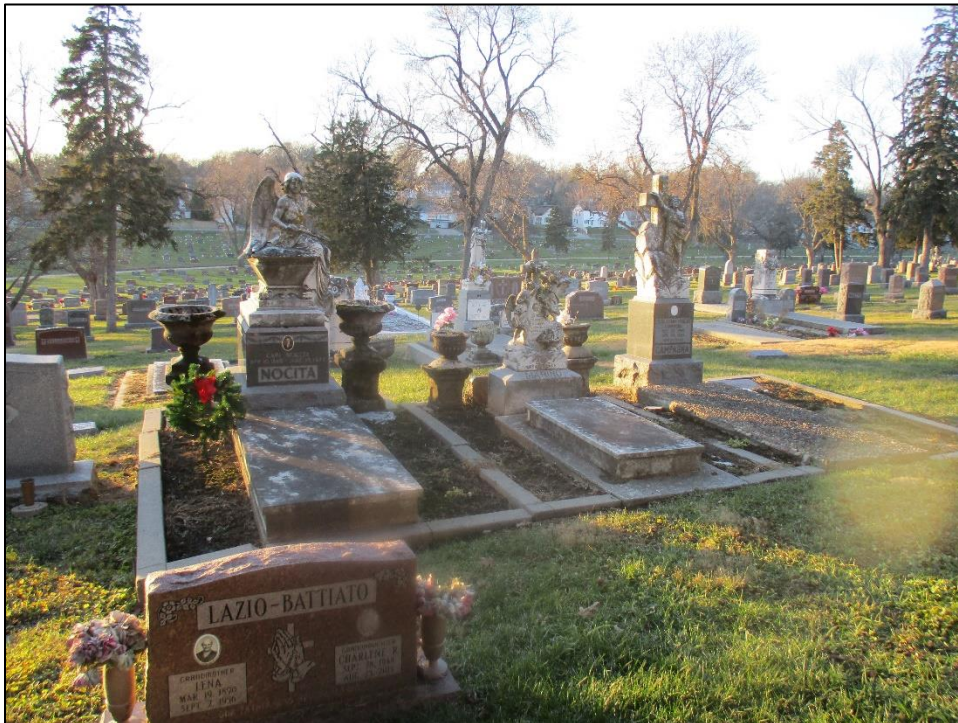
Douglas County, Nebraska

Name of Property

County and State



Photograph 44



Photograph 45

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 46



Photograph 47

Holy Sepulchre Cemetery

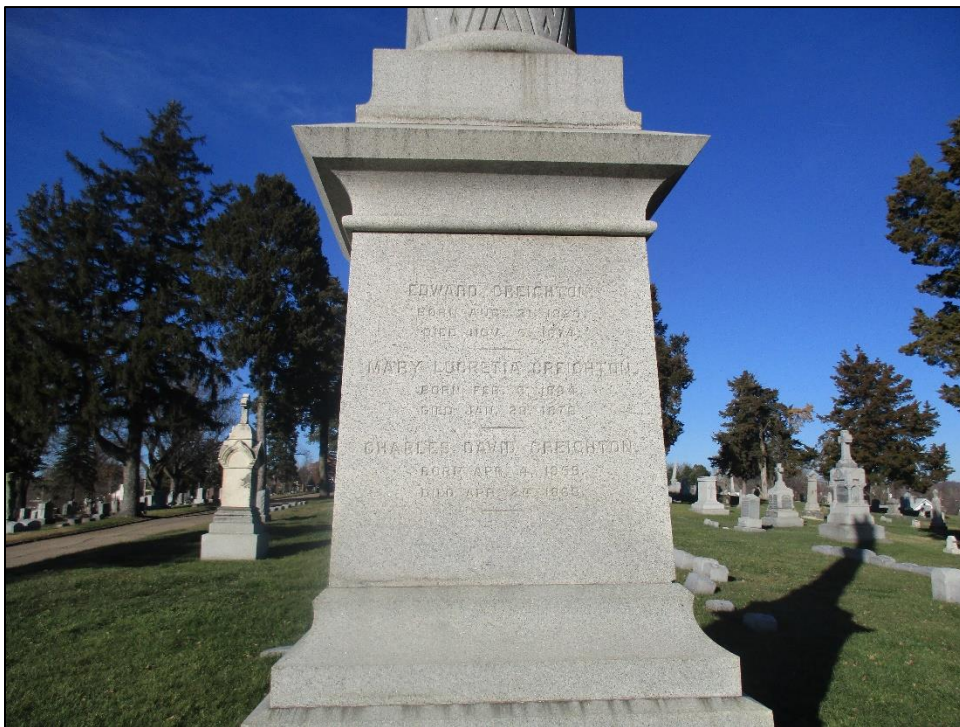
Douglas County, Nebraska

Name of Property

County and State



Photograph 48



Photograph 49

Holy Sepulchre Cemetery

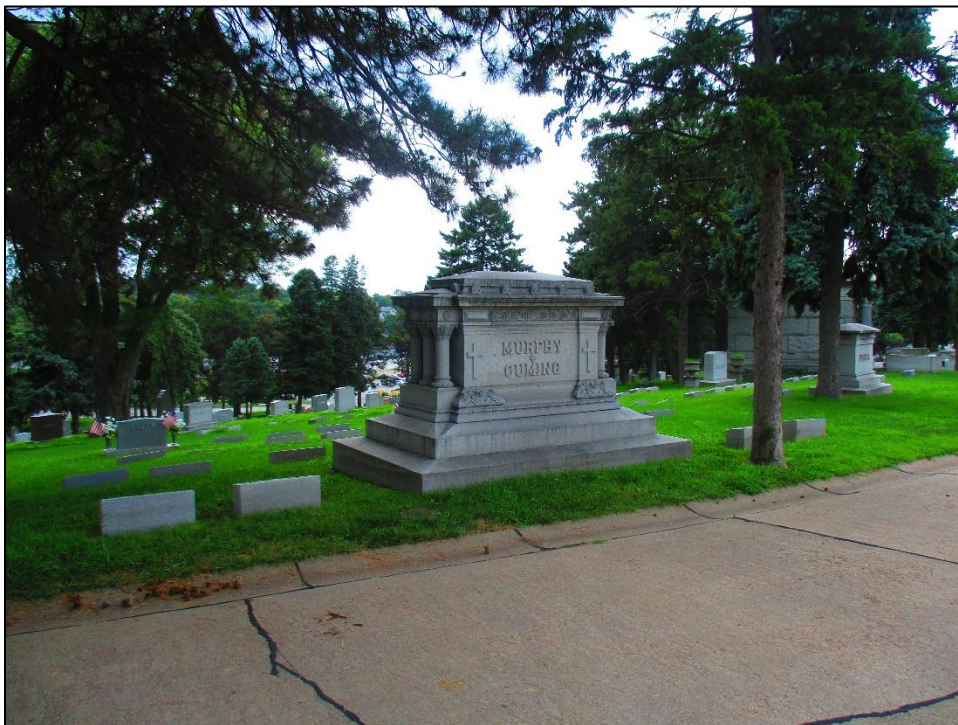
Douglas County, Nebraska

Name of Property

County and State



Photograph 50



Photograph 51

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 52



Photograph 53

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 54

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 55

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 56



Photograph 57

Holy Sepulchre Cemetery

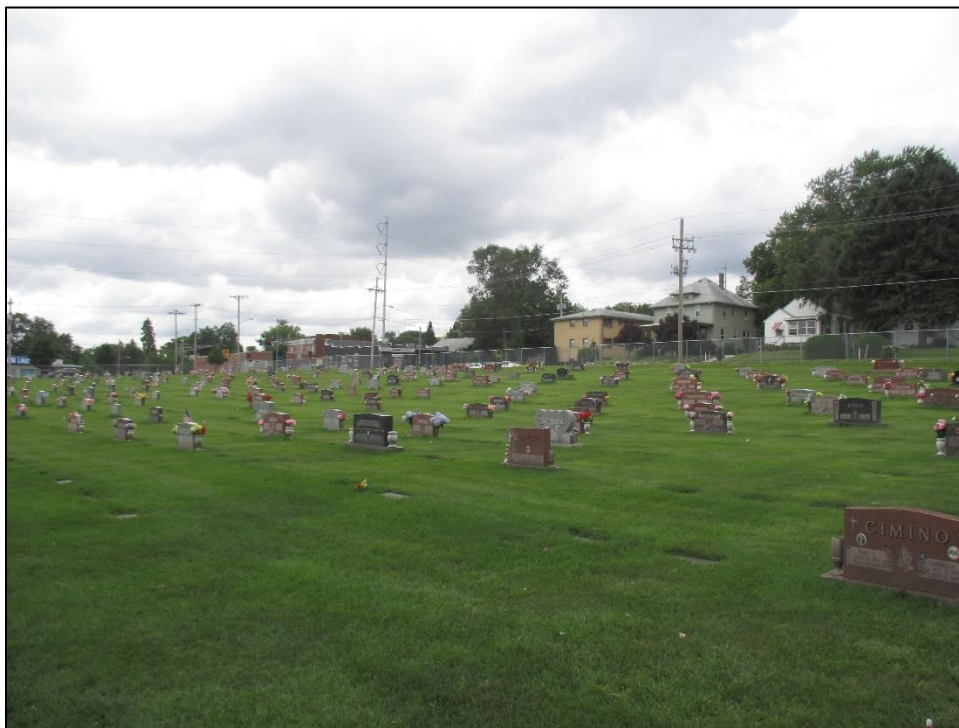
Douglas County, Nebraska

Name of Property

County and State



Photograph 58



Photograph 59

Holy Sepulchre Cemetery

Douglas County, Nebraska

Name of Property

County and State



Photograph 60

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.

Holy Sepulchre
Cemetery
Consecrated 1873





Catholic Cemeteries
of the Archdiocese
of Omaha



HOLY SEPULCHRE CEMETERY















EURNS

EDWARD J.
BORN [illegible]
DIED [illegible]
MAY 22 1887

RODSELL

FATHER
[illegible]

ELLEN [illegible]



PHENOMENA WIFE OF JOHN C. DREXEL
BORN MAY 18 1833
DIED MAY 11 1885

DREXEL



JOHN POWER
1849 — 1916

MARY
WIFE OF
JOHN POWER
BORN AUG. 22 1856
DIED JUNE 6 1888
REST IN PEACE
JOHN
DEAR SON
BORN JUNE 3 1888
DIED JUNE 20 1888

POWER

SCHMIDT

ONEESE







EDWARD CREIGHTON
BORN 1810
DIED 1870

MARY LUCRETIA CREIGHTON
BORN 1815
DIED 1875

CHARLES DAVID CREIGHTON
BORN 1840
DIED 1890

CREIGHTON.





THEADOR CASTON
AGE
31 YEARS
BORN 1861
DIED
1892







CONNOR

JOSEPH A. CONNOR
1854 - 1914







SHIPPO

185





TINNEY & MCGINN

SMYTH

ITNYER & MCGINN





CATHERINE M. SMYTH
1824 - 1880

CONSTANTINE J. SMYTH
1855 - 1924



19 DISTEFANO (24)

MONAHAN

RAB



BRECI



MURPHY

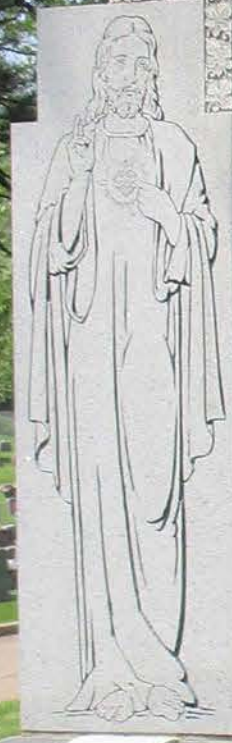




FINOCCHIARO - FANCIULLO



PICCOLO



PALM
UNCLE
TONY
1893 - 1955



A.C. NANFITO FAMILY



SACRED HEART



ST. ANTHONY





SEBASTIANO CIRCO
1875-1967

MOTHER
LUCIA MILITTI
1902-1958

FATHER
SALVATORE MILITTI
1895-1963

MILITTI-CIRCO











OUR LADY OF GUADALUPE WALK

EMMANUEL
DUNN
TRANSI
BEVERIDGE

SANTA LUCIA WALK

Multiple small inscriptions and names on the right panel.

OUR LADY OF MOUNT CARMEL WALK

D
C
B
A

CANNIA
CHARLES S.
MAY 4 1931
MAR. 27 1997
ALBERTA M.
DEC. 28 1931
DEC. 20 2003

BARROIS
JOSEPH M.
AUG. 22 1921
JUNE 8 1997
MARY F.
MAR. 16 1926
FEB. 21 1996

MEAD
JOSEPH W.
NOV. 1 1919
JULY 22 2006
ANNA J.
AUG. 19 1921
JULY 22 2009
TRAVIS
ANNA C.
AUG. 12 1922
MAY 25 2002

FERRARI
ADOLF P.
AUG. 27 1923
SEPT. 29 1995
U.S. ARMY
LOUISE R.
DEC. 27 1930
OCT. 21 2000

NANFILO
JOSEPH SAMUEL
NOV. 7 1917
JUNE 30 2001
MARIO DELLAZANA
KUBER
ANN
1905 - 1991

WHITE
CATALANO
ORSI
ROMAN
LUNA
SANZOVINI

BERTEN
PHILLIP G.
OCT. 23 1961
BARBARA A.
MAR. 11 1951

GIUZZIA
FRANK
APRIL 2 1919
JUNE 7 2001
MARGARET
MAY 6 1929

PENNISI
SEBASTIAN
AUG. 13 1922
FRANCY M.
1925 - 2001
CHASE
MARCELLA R.
1915 - 2003

LAGUZZA
HARRAL
OSCO





SAINT ANNE WALK



SODARO



LUIGI SODARO
NATO IN ITALIA 31. GENNAIO 1895
MORTO FORT BENJAMIN HARRISON
INDIANA. 23. OTTOBRE 1918
RIPOSA IN PACE





LAZIO-BATTIATO
GRANDMOTHER
LENA
MAR 19, 1890
SEPT. 7, 1976
GRANDMOTHER
CHARLENE R.
SEPT. 28, 1949
AUG. 23, 2013

CARL NOCITA
APR 10, 1878
OCT 10, 1967
NOCITA

NOREA MARINO
MARINO

ANGELICA RAMPASNA
MAY 20, 1882
MAY 23, 1967
RAMPASNA



FRANCIS
MAY 11 1850
JUNE 11 1882
PONTASUGLO

FRANCIS
MAY 11 1850
JUNE 11 1882
BENOLKEN

FRANCIS
MAY 11 1850
JUNE 11 1882

LARESE

EGAN

ANHEUSE

LAN



NETTIE
VACANTI
1878 — 1937



ANGELA
TERZO
1890 — 1953

REST IN PEACE





DEAN

EDWARD GREIGHTON

BORN AUG. 21, 1826

DIED NOV. 5, 1874

MARY LUCRETIA GREIGHTON

BORN FEB. 3, 1834

DIED JAN. 29, 1876

CHARLES DAVID GREIGHTON

BORN APR. 4, 1858

DIED APR. 24, 1893

JOHN A. CREIGHTON,
COUNT OF THE PAPAL COURT.
BORN OCT. 15, 1831.
DIED FEB. 7, 1907.

SARAH EMILY CREIGHTON,
BORN OCT. 17, 1840.
DIED SEPT. 30, 1888.

LUCRETIA CREIGHTON,
BORN APR. 20, 1869.
DIED APR. 9, 1870.



MURPHY
&
GUMING

THOMAS B. CUMING

DEC. 25, 1827

MAR. 23, 1858.

O'BRIEN

GEORGE MORGAN O'BRIEN
BRVT. BRIG. GENERAL U.S. VOLS.
WAR OF 1861-1865
BORN IN CO. WEXFORD IRELAND
MAY 1, 1828 - JAN. 8, 1887

CATHERINE E. O'BRIEN
BORN IN CO. WEXFORD IRELAND
APR. 8, 1833 - DEC. 14, 1906

MR. JOHN O'NEILL

HERO OF RIDGEWAY
BORN IN IRELAND
MARCH 9, 1834
DIED AT OMAHA
JANUARY 8, 1878

BY NATURE A BRAVE MAN
BY PRINCIPLE A SOLDIER OF
LIBERTY. HE FOUGHT WITH
DISTINCTION FOR HIS ADOPTED
COUNTRY AND WAS EVER READY
TO DRAW HIS SWORD FOR HIS
NATIVE LAND.

TO PERPETUATE HIS MEMORY
THIS MONUMENT WAS ERECTED
BY THE IRISH NATIONALISTS
GOD SAVE IRELAND

O'NEILL

GEN. JOHN O'NEILL

HERO OF RIDGEWAY

BORN IN IRELAND

MARCH 9, 1834

DIED AT OMAHA

JANUARY 8, 1878

BY NATURE A BRAVE MAN,
BY PRINCIPLE A SOLDIER OF
LIBERTY. HE FOUGHT WITH
DISTINCTION FOR HIS ADOPTED
COUNTRY AND WAS EVER READY
TO DRAW HIS SWORD FOR HIS
NATIVE LAND.

TO PERPETUATE HIS MEMORY
THIS MONUMENT WAS ERECTED
BY THE IRISH NATIONALISTS

GOD SAVE IRELAND

1878









† CIMINO †
PAUL L.
MAY 10 1918
OCT 15 1988
CARMELA R.
MAY 15 1918
OCT 15 1988

DELITTI

EVAN



PAMPAL

DELMAN

CUVA
SAM J

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Holy Sepulchre Cemetery

MULTIPLE NAME:

STATE & COUNTY: NEBRASKA, Douglas

DATE RECEIVED: 9/30/16 DATE OF PENDING LIST: 10/28/16
DATE OF 16TH DAY: 11/14/16 DATE OF 45TH DAY: 11/15/16
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 16000774

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 11-15-2016 DATE

ABSTRACT/SUMMARY COMMENTS:

Our guidance on Cemeteries is vague on establishing the Level of significance for a cemetery nominated under "B." Here, we have graves of 3 individuals of marginal national importance in a 40 Acre Cemetery. Since the guidance is vague, we will accept that these 3 persons elevate the entire Cemetery to the national level

RECOM./CRITERIA Accept A, B, & C

REVIEWER J. Gaby 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.



September 26, 2016

J. Paul Loether
National Register—National Historic Landmarks Programs
National Park Service
1201 "I" Street NW, 8th Floor
Washington, DC 20005

RE: Holy Sepulchre Cemetery
4912 Leavenworth Street, Omaha, Douglas County, Nebraska

Dear Mr. Loether:

The enclosed disks contain the true and correct copy of the nomination for the above referenced property to the National Register of Historic Places. This form has met all notification and other requirements as established in 36 CFR 60.

If you have any questions concerning this nomination, please let me know.

Sincerely,

A handwritten signature in black ink that reads "Jill E. Dolberg". The signature is written in a cursive style with a large, looped initial "J".

Jill E. Dolberg
Review and Compliance Coordinator
Nebraska State Historical Society

Enclosure

1500 R Street
PO Box 82554
Lincoln, NE 68501-2554
p: (800) 833-6747
(402) 471-3270
f: (402) 471-3100
www.nebraskahistory.org