NPS Form 10-900
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NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

767

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

historic name Mount Hope Cemetery

other names/site number

2. Location

street & number 355 Walk Hill Street ☐ not for publication

city or town Boston [Mattapan] ☐ vicinity

state Massachusetts code MA county Suffolk code 025 zip code 02126

3. State/Federal Agency Certification

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

Brona Simon 8/5/09

Signature of certifying official/Title Brona Simon, SHPO, Executive Director Date
Massachusetts Historical Commission

State or Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:
☑ entered in the National Register
☐ See continuation sheet.
☐ determined eligible for the National Register
☐ See continuation sheet.
☐ determined not eligible for the National Register
☐ removed from the National Register
☐ other (explain): _____

Signature of the Keeper Date of Action

Edson H. Beall 9.24.09

5. Classification

Ownership of Property
(Check as many boxes as apply)

- _ private
- x public-local
- _ public-State
- _ public-Federal

(Check only one box)

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

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

Contributing	Noncontributing	
2	1	building
1		sites
15	1	structures
7	1	objects
25	3	Total

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

N/A

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)

English Gothic (chapel and administration building)

Materials
(Enter categories from instructions)

foundation

walls

roof

other

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

7. NARRATIVE DESCRIPTION

Mount Hope Cemetery was consecrated in 1852 as a private cemetery and in 1857 was acquired by the City of Boston, its current owner. The cemetery was initially 85 acres and was expanded to its present 125 acres by 1929. As Boston's first publicly owned rural cemetery, it was a marked contrast to the city's bleak urban burial grounds. Mount Hope was inspired by the pastoral ideals of Mount Auburn Cemetery in Cambridge, Massachusetts (NHL), but was laid out in a more formal style that reflects slightly later ideas of cemetery and monument design. Although similar in design concept to Boston's private rural cemeteries, it has evolved differently because of its public function. It is also linked with the history of the Mattapan neighborhood and the city of Boston. Mount Hope has been Boston's largest and most active public cemetery for over 150 years. It remains an active cemetery, although new burial space is limited. As of 2008, there have been about 370,000 people buried here, including 64,000 designated as "city poor" and 10,000 veterans. The cemetery retains strong historical associations and distinctive landscape features dating from the mid-19th century to 1959. Changes since that time are considered noncontributing because of the 50-year cutoff used by the National Register.

Setting

Mattapan, which was initially a neighborhood in the town of Dorchester, is now part of Boston and is located in the southern part of the city. It developed in the 19th century as a streetcar suburb and was for many years predominantly a Jewish neighborhood, but is now largely African-American. Many large institutions are located near Mount Hope. Forest Hills Cemetery (NR), St. Michael Cemetery (private, nondenominational) and Franklin Park (NR, Boston Landmark) are to the north; the Arnold Arboretum (NR, NHL, Boston Landmark) is to the west. Abutters to the cemetery include: the former Boston State Hospital to the northeast (now redeveloped for residential, business, and open space use); New Calvary Cemetery (Catholic) to the southeast and Calvary Cemetery (Catholic) to the southwest; residential neighborhoods to the north and west; as well as commercial buildings along American Legion Highway to the northwest.

Mount Hope Cemetery is an irregularly shaped parcel, with the main entrance on Walk Hill Street which forms the northeastern boundary of the cemetery. There is also frontage on Harvard Street (southeastern boundary) and Mount Calvary Road (western boundary), as well as Canterbury and Paine Streets (northern boundary).

The core of the original 85-acre cemetery was laid out by David Haggerston in the early 1850s. Roads and burial areas were added as needed to provide additional burial space. The central part of the cemetery was developed first. At the far western end of the cemetery on Mount Calvary Road was the city cemetery, for those who could not afford private burial. It was initially surrounded by a fence and deliberately kept separate from the rest of the cemetery, which was intended to attract a more affluent clientele.

Landscape Character

The physical appearance of the cemetery is defined by three general attributes: landscape character; buildings and

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structures; and burial monuments, all of which are discussed below. However, it is the distinctive mix of natural features and built elements that create the special character of Mount Hope, as well as many other 19th-century cemeteries.

Spatial organization, the arrangement of elements within the landscape, is largely defined by the circulation system and the layout of burial lots. Like most cemeteries, Mount Hope was developed over time, as additional burial space was needed. The original cemetery, which today is the northern part, has roads radiating west from the main entrance. The oldest burial areas were located in the south central and western part of the cemetery, while later areas were developed in the northern section, which had previously been wetland and was filled in the late 19th century to create new burial areas. The newest parts of the cemetery, which have been developed over the past 50 years, are generally located around the perimeter in flatter areas, with densely spaced single or double graves, and uniform-height granite headstones.

The choice of a picturesque site with rocky irregular topography reflects the ideals of the rural cemetery movement, which valued a balance of natural and built elements as well as a landscape of irregularity and surprise. This style was established at Mount Auburn Cemetery (1831) and also exemplified by nearby Forest Hills Cemetery (1848), which would have had a major influence on Mount Hope.

Mount Hope Cemetery has the varied natural topography characteristic of much of the surrounding area, with small undulations in elevation and varied micro-topography caused by underlying rock. The total variation in height is less than 30' over the entire site, with higher elevations towards the center. Outcrops of the distinctive local conglomerate known as Roxbury puddingstone, which is evident throughout the Boston region, are also found in the cemetery. The northern part of the cemetery, much of which was originally wetland, is lower and flatter, allowing for higher density of burial lots.

Soon after the cemetery was established, excavations were begun to create a large naturalistic pond known as **Meadow Vale Pond** that was built in part to drain the wetlands in newly acquired land at the northern edge of the cemetery. By the late 19th century, the pond had reached several acres in size, with a picturesque character and several islands. In the 1960s, part of it was filled in to provide more space for burials and to dispose of surplus fill. Today, parts of it have become overgrown with invasive vegetation, reducing its picturesque character. West of Meadow Vale Pond near the maintenance building is **Sylvan Pond**, a much smaller circular pond edged with cut stone. It once had a fountain but that is no longer operating.

Today the **circulation system** of the cemetery consists of about eight miles of paved roads, most of which were laid out by 1885. The oldest roads are curvilinear in response to the topography, while newer roads tend to be straighter. Most are 14' to 18' wide. Initially the roads were gravel surfaced with gutters in steeper locations. In the early 20th century, they were macadamized and later paved, as automobiles became more prevalent. Some of the paths were initially gravel, but most have been allowed to return to grass.

When the cemetery was established, part of the area was forested and gradually cleared as land was needed for burial space. Wooded areas gave way to plantings of trees, shrubs, perennials, and annuals. These well-maintained plantings gave the cemetery a manicured and ornamental appearance through the late 19th and early 20th centuries. Today, the most

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dramatic vegetation is the canopy of mature trees found in older parts of the cemetery, especially along the roads. In 1999, there were approximately 900 trees – 95% deciduous and 5% evergreen. Maple is the dominant deciduous species, representing about 60% of the total, followed by lindens and oaks. There are relatively few small flowering trees, typically found in newer burial areas around the perimeter of the cemetery. The few evergreens are found mostly near the entrance. In the early years of the cemetery, hedges were used to separate burial areas and to enclose family plots; however, these are no longer extant. The shrubs remaining in the cemetery are largely associated with older graves and memorial lots.

Mount Hope has a long history of floral displays. The first greenhouse was built in 1865 near the present maintenance building to serve Mount Hope, as well as Boston's other municipal cemeteries. Various greenhouses existed in the cemetery until at least 1920. After that, flowers were grown for the Boston cemeteries at nearby Franklin Park. Today floral displays are limited to the entrance and can also be found on a few lots. Lawn extends throughout most of the cemetery.

Buildings and Structures

The **chapel** (photo 1) is located adjacent to the main entrance gate on Walk Hill Street. The English Gothic structure, completed in 1900, was designed by the architectural firm of Wood and White. It is a one-story building with gabled parapet walls, a square tower, and a *porte cochere* on the east side. It is constructed of local seam-faced stone with limestone trim. One stained-glass window has the figure of an elk, which was donated by the Elks organization. The building now functions as a storage area and the tower is in poor repair.

The 1½-story **administration building/office,** located adjacent to the chapel, was built 1903 to replace an earlier superintendents office. It was designed by architect James Mulcahy in the English Gothic style of seam-faced granite with limestone trim. It has two cross gables on the front façade and continues to serve its original function.

The **maintenance building,** located on Webster Avenue in the western part of the cemetery, was built in the 1990s to replace an earlier structure. The present building is a large, shed-roofed, utilitarian structure made of split concrete blocks and has a green metal roof. Adjacent to it is the work yard where equipment and surplus soil from burials are stored.

Mount Hope Cemetery has a varied **system of perimeter walls and fences**, most of which were built between 1858 and 1904. Along Walk Hill Street from the main entrance north is a section of decorative iron-picket fencing that was relocated to the cemetery from the Tremont Street edge Boston Common in 1875. South of the main entrance along Walk Hill Street is a mortared stone wall about three feet tall surmounted by a simple metal picket fence. This wall/fence combination continues along Harvard Street on the southeastern edge of the cemetery, although the wall is lower and the fence is taller. Many sections of the Harvard Street wall have been damaged by automobiles and are in need of repair. Along Mount Calvary Road at the western edge of the cemetery, and at Canterbury and Paine Street on the north, there is metal picket fencing about six feet tall. Between Mount Hope and Calvary Cemetery is a low stone wall surmounted by chain-link fencing. Chain-link fencing also forms the boundary between the cemetery and private residential properties on the north side near the maintenance building.

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The present layout of the entrance area on Walk Hill Street dates to 1903. Outside the main entrance is a semicircular turfed space where there are remnants of formal evergreen plantings. The iron picket that was relocated from Boston Common extends on either side of the central gate (a 2007 replacement), which is flanked by stone pillars that date to the early 20th century. There is also a service entrance on Paine Street.

There are five **interior walls** at Mount Hope Cemetery. Most are retaining walls, although they vary in character depending on their purpose and when they were built. These include the Greenwood Avenue wall adjacent to Meadow Vale Pond (granite slabs with mortared joints), Lake Avenue wall (concrete wall with stone face), Pilgrim Avenue wall (puddingstone), Ocean Avenue wall (field stone retaining wall), and Rosewood Avenue wall (randomly coursed bluestone wall with parged cap). At Pilgrim Avenue overlooking Meadow Vale Pond is an elevated area known as the rockery where there is a rustic wooden **gazebo**. The rockery was at one time a fairly elaborate rock garden but only a few piled rocks remain and the area is now overgrown. The present gazebo is a late 20th-century replacement of an earlier gazebo.

Burial Lots and Monuments

Cemeteries are divided into sections, which are like the neighborhoods of the cemetery; these are divided into smaller burial lots, family plots, and individual graves. These divisions reinforce the spatial organization established by the circulation system, and also reflect changing burial practices. The burial spaces at Mount Hope fall into five general categories: older family lots, paupers lots, civic lots, military lots, and the newer single and double grave sections. Some lot areas have names, while others are designated by numbers or letters.

In the picturesque hilly central part of the cemetery are the older family lots that were common through the late 19th century. They are large enough to accommodate the graves of multiple family members and often have a large central monument, sometimes supplemented by small headstones for individual family members. Many were initially enclosed by iron fencing, granite curbing or hedges.

In contrast to many other large 19th-century cemeteries in the Boston area, which are privately owned, Mount Hope has been a public cemetery since 1857 and has had to accommodate people of limited means as well as the affluent. The earliest area set aside for this purpose was the city cemetery, a five-acre area in the far western part of the cemetery along Mount Calvary Road that was initially treated as a separate cemetery with a wooden fence around it. In the early years, no headstones or monuments were allowed in the city cemetery, so the area offers little information about those who were buried there. Also located in the western part of the cemetery are other lots set aside for people without funds for private burial. These are single grave lots (as opposed to family plots) and some have modest headstones. They include the Boston City Hospital lot, the Home for Little Wanderers lot, the Boston Home for Incurables lot, the Home for Aged Men lot, the Boston Port Society lot (for sailors) and an early lot for those of Chinese descent. By 1887, there were ten acres set aside for free or reduced cost burials. Paupers comprise 64,000 of the 370,000 people buried at Mount Hope.

While both private and public cemeteries often have lots owned by various types of organizations, Mount Hope has an unusually large number and a wide range of organizational lots because it has functioned as Boston's main municipal

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cemetery during a period when many such organizations became active. Notable civic lots include the Odd Fellows lot, the Elks lot, the Masons lot, the Knights Templar lot, the Boston Printers Union and Typographic Society lot, and a memorial to Boston Police officers. Most of these were established in the late 19th century and have distinctive monuments, which are discussed below. There are also lots owned by specific churches (Chapel of the Good Shepherd, Trinity Church, and Cathedral of St. Paul), as well as areas set aside for those with a specific ethnic background including the Scottish lot, the Ukrainian and Norwegian lots, and several lots for those of Chinese ancestry.

Veterans are another well represented group at Mount Hope Cemetery, with approximately 10,000 veterans graves to date. The oldest veterans lots are the Army and Navy lot and the Grand Army of the Republic lot. There are also sections for Spanish War Veterans, and an extensive area in the northeastern part of the cemetery, for veterans of both World Wars and the Korean War, as well as for those of more recent wars (such as the Vietnam and Gulf wars). Veterans graves, which occupy much of the level northeastern section of the cemetery, are distinctive for their uniformity, a marked contrast with the rest of the cemetery. The majority of these are marble headstones, but more recently flush granite or bronze markers have been used for veterans.

The newest burial lots (since the 1960s) are generally located around the perimeter of the cemetery. They include much of the land along Walk Hill Street, as well as some areas along Harvard Street and near the maintenance building. Most of these are single and double grave lots with uniform height granite headstones.

The most prominent burial structure is the **receiving tomb** (photo 2) built in 1875, which is located just inside the front entrance. It is unusually large and handsome for this type of structure, with a central entrance and radial gray granite wing walls. Located in front of it is a veterans lot with flat markers rising only a few inches above the ground, and no trees. Nearby is a tall, late 20th-century replacement **flagpole**, set in an ornate bronze base that appears in earlier photos.

There are four tombs located along Channing Avenue in the central part of the cemetery: the **Lienau/Graham tomb**, the **Whitney tomb**, the **Fairfield tomb** and the **Heyl tomb,** as well as a fifth tomb, **the Mack/Moore tomb** on Springvale Avenue. They are all granite-faced mound tombs that vary slightly in style and detailing, but are typical of tombs found in the Boston area in the late 19th century. The sixth tomb found at Mount Hope, the **Poole/Boyco tomb**, is freestanding, rather than built into the ground, and built in an unusual Egyptian style with decorative tiles (photo 3).

Most of the old lot fences have disappeared, but a few remain. Noteworthy is the **Rollo lot fence**, a cast iron decorative fence, which is typical of the late 19th-century period. The **Jones lot fence** around lot is only 12" tall. The **Hall lot fence** is a rusted cast-iron post and chain fence that is badly deteriorated.

Many of the most distinctive monuments in the cemetery are associated with the lot of a specific civic or cultural group. These include the **Odd Fellows monument**, a monumental granite sculpture created in 1877 by Thomas Ball depicting David and Jonathan, heroic figures from the Kingdom of Israel. Also noteworthy is the **Elks monument**, a life-size bronze sculpture of an elk set on a puddingstone boulder. The **Freemasons monument** is a granite monument with a bronze double-headed griffin on a marble pedestal.

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There are also a large number of military monuments. One of the oldest of these (built in 1867) is the **Soldiers and Sailors monument** (photo 4) in the Army and Navy lot on Greenwood Avenue. It is a tall granite obelisk set on a square-tiered granite base that was designed by Edward R. Brown, an architect in the City Engineer's Office. The corners of the lot are marked with wide eight-sided granite posts surmounted by granite cannonballs. The monument is surrounded by uniform marble military headstones, which are marked with flags at veterans day. A few years later in 1873, the **GAR monument** (photo 5) was built on Webster Avenue to commemorate veterans of the Civil War. The unusual monument consists of a triangular base of three cannons supporting a fourth cannon pointing skyward. At the entrance are granite posts surmounted by shells. The monument is surrounded by uniform marble veterans graves. Much of the relatively level northeastern corner of the cemetery is devoted to the graves of 20th-century veterans, which are marked by uniform marble headstones, giving this area the appearance of a veterans cemetery. A focal point of this area is the **World War Veterans monument**, a 20' tall granite column located in a plaza with a landscaped setting surmounted by a bronze statue of a winged archangel flanked by two flagpoles. Related to the military monuments, but more recent, is the **Boston Police monument,** a bas relief figure of a police officer in an art deco monument set in a landscaped setting.

In addition to its large civic and institutional monuments, Mount Hope also has an array of family monuments and headstones that is fairly typical for a cemetery largely developed in the late 19th and early 20th century. Nineteenth-century grave markers include numerous marble headstones, as well as several hundred marble obelisks and columns. There are also a small number of zinc monuments and a few sandstone markers. By the 1910s, granite had become the most popular form of burial marker, except for veterans graves, which continued to be marble until the mid 20th-century when they were replaced with flush granite markers.

In summary, Mount Hope Cemetery combines the rural cemetery design principles generally associated with private cemeteries during the late 19th century with a strong tradition of civic monuments. The landscaped setting and cemetery infrastructure are an integral part of the cemetery, but have lost the refined look shown in early 19th-century photos.

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Mount Hope Cemetery
Name of Property

Suffolk, MA
County and State

8. Statement of Significance

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

X **A** Property is associated with events that have made a significant contribution to the broad patterns of our history.

_ **B** Property is associated with the lives of persons significant in our past.

X **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

_ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

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

Property is:

_ **A** owned by religious institution or used for religious purposes.

_ **B** removed from its original location.

_ **C** a birthplace or grave.

X **D** a cemetery.

_ **E** a reconstructed building, object, or structure.

_ **F** a commemorative property.

_ **G** less than 50 years of age or achieved significance within the past 50 years.

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

Areas of Significance
(Enter categories from instructions)

COMMUNITY PLANNING & DEVELOPMENT
LANDSCAPE ARCHITECTURE
SOCIAL HISTORY

Period of Significance

1852-1959

Significant Dates

1852 – cemetery established
1857 – purchased by city of Boston

Significant Person
(Complete if Criterion B is marked above)

Cultural Affiliation

Architect/Builder

Wood and White – architects of chapel
James Mulcahy – architect of administration building
David Haggerston – laid out cemetery

9. Major Bibliographical References

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

Previous documentation on file (NPS):

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

Primary location of additional data:

- _ State Historic Preservation Office
- _ Other State agency
- _ Federal agency
- X Local government
- _ University
- _ Other

Name of repository:
Municipal Archives; Boston Parks Department

8. STATEMENT OF SIGNIFICANCE

Overview

Mount Hope Cemetery qualifies for listing on the National Register of Historic Places under Criteria A and C, with significance at the local level. The site may also have archaeological significance associated with unmarked graves and buried headstones. The period of significance extends from 1852 to 1959. The cemetery possesses integrity of location, design, setting, materials, workmanship, feeling, and association.

The cemetery qualifies for listing under Criterion A due to its strong association with the history of the Mattapan neighborhood and the city of Boston. Mount Hope was Boston's first large public cemetery, acquired by the city in 1857 to provide much needed burial space after the city's older urban burial grounds were full. It was an important civic undertaking for the city, and included burial space for paupers in unmarked graves as well as for Boston's wealthy citizens. The presence of monuments associated with numerous ethnic and civic groups reflects the importance of the cemetery to the community.

The cemetery also documents the social structure of the community, which became more ethnically diverse over time. In the early years, almost all the names were of English, Irish or Scottish origin, as well as people of Chinese descent buried in the paupers area. By the early 20th century additional countries were represented including Norway, Ukraine, and many more of Chinese descent. Christian symbolism is evident on many headstones throughout the cemetery.

Mount Hope meets Criterion C as a well-preserved, late 19th- and early 20th-century cemetery that reflects the evolving design of burial grounds and funerary monuments in New England during this period. The balanced integration of natural and built elements is a reflection of the 19th-century rural cemetery movement as adapted to a municipal cemetery. Mount Hope Cemetery's earlier burial monuments reflect the sentimentality of the Victorian era in their expression of natural and classical forms, choice of marble as a primary material, and curbed family lots. The later lots with their more uniform granite monuments, reflect changing technology and more impersonal times associated with the machine age.

Several well-known Boston area designers contributed to the creation of Mount Hope Cemetery. David Haggerston, a horticulturist who had been the first superintendent of Mount Auburn Cemetery (1833-34), laid out the original plan at Mount Hope. Architect James Mulcahy, who designed the administration building, also designed the office at Evergreen Cemetery and was appointed Boston's building commissioner in 1903. Wood and White Architects designed the chapel.

The cemetery meets Criteria Consideration D because it has served as Boston's primary public cemetery from 1857 to the present. It includes the graves of 370,000 Boston residents. The 1852 beginning date for the period of significance corresponds with the establishment of the cemetery as a private institution (it became public five years later). The 1959 termination date reflects National Register policy that properties with ongoing significance use a 50-year cut-off date unless events of unusual significance have occurred within the past 50 years.

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History of Mount Hope

The proprietors of Mount Hope Cemetery were incorporated on November 10, 1851. The group included several prominent Bostonians, as well as David Haggerston. Mount Hope was consecrated on June 24, 1852, as a private cemetery. It was undoubtedly inspired by nearby Forest Hills Cemetery (NRIND) (also private), which had been established two years earlier and also had close ties to Mount Auburn.

Before the city of Boston acquired Mount Hope in 1857, public burial options included only the older burial grounds located within the city proper (which was much smaller at that time) and smaller cemeteries such as Bennington Street Cemetery (NRIND) in East Boston, which was laid out in a more organized grid-like fashion. Evergreen Cemetery (NR pending), established in 1850, was still in the separate community of Brighton, which was not annexed to Boston until 1874. Thus Mount Hope provided Boston's only public burial option from 1857 until 1874. It remains the largest and most active city cemetery.

The original parcel was 85 acres (the southern part of the present cemetery), which extended from Walk Hill Street on the east to what is now Mount Calvary Road on the west. The varied natural landscape included fields, forests, wetlands and rock outcrops, which contributed to the natural beauty of the site. Early improvements included laying out a system of roads and paths; transforming the wetland in the northern part of the site into Meadow Vale Pond; construction of a gate and fence along Walk Hill Street (no longer extant); as well as barns (no longer extant) in the southeastern corner of the cemetery and a superintendent's office (no longer extant) near the center (see map 1).

The cemetery was initially private but was acquired by the city of Boston in 1857 for $35,000. By that time Boston had used up all available space within the city limits and was in urgent need of burial space for the rapidly growing city. The city soon divided the 85-acre cemetery into two parts. At the western end was the five-acre city cemetery set aside for paupers and others who could not afford private burial. It was deliberately separate from the main cemetery, enclosed by a wall and accessed from Mount Calvary Road rather than from Walk Hill Street. There are no headstones from this early period, so relatively little is known about who was buried here. Nearby was an area for single graves (as opposed to family lots), which was initially known as the Public Lot but was later changed to Cypress Vale. Other lots in the western part of the cemetery were acquired by various charitable groups to provide burial space for specific groups of needy citizens.

The rest of the cemetery was devoted primarily to family plots where multiple family members would be buried in one large lot. Initially, many of these plots were enclosed by hedges, fences, or granite curbing. Only a few metal fences remain and most of the granite curbs have been removed, although the undulating topography provides evidence of their existence and granite steps can be found throughout the older sections of the cemetery. Typically, there was a central family monument in these older lots, sometimes supplemented by small markers for individuals. Initially, many of these were marble. They included pillars, obelisks, columns, and a few figurative monuments. There are also a few zinc monuments from the late 19th century.

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The 1878 plan (map 2) shows how burial lots were laid out during the early years of the cemetery. The family lots were concentrated in the picturesque hilly central part of the cemetery, which was also higher in elevation, while single grave lots were in the western and southwestern part of the cemetery. By this time, additional land had been acquired in the northeast corner, but there were still extensive wetlands all long the northern edge of the cemetery that had to be drained before the land could be used for burial space. Surprisingly, the area along Walk Hill Street was left open, although there was a barn at the southeast corner of the cemetery.

In the late 19th century, the cemetery had a very manicured appearance with well-maintained roads. There were also two ponds created from the wetland areas to the north. Meadow Vale Pond, which was begun in the 1860s, was several acres in size with undulating edges. Sylvan Pond, to the west, was smaller and circular, initially with a fountain. There was a stone-edged promontory known as "the rockery" overlooking Meadow Vale Pond. Also characteristic of the cemetery in the late 19th century were the extensive plantings of well-maintained trees, shrubs, and flowers, which were grown in the cemetery's greenhouses. The loss of some of these ornamental plantings is one of the biggest changes that has occurred over the past century. There have also been changes in topography. These were partially to drain the wetlands and create the two ponds, but construction and maintenance of roads was another ongoing major task requiring large amounts of gravel.

In 1897, responsibility for all Boston cemeteries was transferred to the newly established Boston Cemetery Department. This led to major improvements in the early 20th century, including redesign of the entrance and construction of the present chapel and administration building. In 1920, another reorganization occurred and cemeteries were placed under the jurisdiction of the Boston Parks Department. There were a few fairly small land acquisitions in the early 20th century, bringing the total size of the cemetery to its present 125 acres by 1929. While most of the cemetery was laid out by 1900, there were still many gaps and large open areas in the eastern part of the cemetery. Much of the northeast quadrant was developed as military burial places in the early part of the century, and other spaces around the edges were filled in throughout the cemetery. The cemetery continued to grow slowly during the 20th century (see map 3, 1941). It remains the city's major public cemetery.

Conclusions

Boston has eighteen municipally owned historic burying grounds established between 1630 and 1892. Seven of these were established in the 17th century, three in the 18th century, and eight in the 19th century. The oldest are primarily small urban burial places in downtown Boston. They contain gravestones, tombs, and monuments that honor the founding members of the community, including Revolutionary War heroes and men and women of national and international fame. The historic significance of this early group of burying grounds has been widely recognized and well documented. Three of these early burying grounds - Granary, King's Chapel and Copp's Hill - are located along Boston's Freedom Trail and attract thousands of visitors annually. The 18th-century burying grounds, which included Brighton's Market Street Burying Ground, were similar in character to the early burying grounds.

(continued)

By the early 19th century, there was major concern about the older burying grounds, which were barren, poorly maintained places. The problem was three-fold. First, they were seriously overcrowded in a rapidly expanding city and there was no longer any space available for burial within the city limits. The second problem was a public health issue. At the time Boston residents were largely dependent upon private wells, and the burial grounds were believed to be contaminating the water supply. The third factor was changing attitudes about death and burial.

In response to these concerns, the next generation of burial grounds were mostly established in outlying communities that were later annexed to Boston. These included Brighton, Charlestown, Dorchester, East Boston, Hyde Park, Mattapan, Roxbury, and South Boston. As New Englanders rejected earlier ideas about the horror of death and embraced melancholy and sentimentalism, they began to explore new burial concepts. Attitudes about horticulture and the landscape were also changing and many new civic institutions were created, including Mount Auburn Cemetery.

Bennington Street Cemetery (NRIND), established in 1838, was one of the first to reflect this new trend. It was located outside the city center in East Boston and, unlike the earlier burial grounds, was laid out in an orderly geometric manner and was intended as a permanent resting place for those who were interred there. Mount Auburn had an even stronger influence at Evergreen and Mount Hope Cemeteries, where strong ties to the Massachusetts Horticultural Society led to a more innovative design. Fairview Cemetery, established in 1892 initially in the town of Hyde Park, became part of the Boston cemetery system when Hyde Park was annexed to Boston in 1912.

The significance of Boston's historic burying grounds has been well documented and is widely appreciated. Almost of them have been formally recognized in some way. Seven of Boston's historic burying grounds are individually listed in the National Register of Historic Places; one site, Central, is a National Historic Landmarks; two sites, Central and Dorchester North, are designated Boston Landmarks; the Granary lies within the Beacon Hill Architectural District; the South End Burying Ground is located within the South End Landmark District; and the Eliot (Eustis Street) Burying Ground lies within the Eustis Street Architectural Conservation District.

Mount Hope, one of three presently active Boston public cemeteries to be nominated to the National Register, was the city's first large rural cemetery. It represents a new generation of burial grounds inspired by Mount Auburn but also reflecting the more conservative practices of a municipal cemetery. Evergreen (1850) and Fairview (1892), the other two active cemeteries, were established by outlying towns but later became part of the Boston system; they expand this tradition and reflect further evolution of Boston cemetery design. There are also a large number of private cemeteries in the city, some of which are also listed in the National Register.

(end)

9. Major Bibliographical References

Books, Articles, Reports

City of Boston. Cemetery Department. *Annual Reports*. 1897-1920.

City of Boston. Parks Department. *Annual Reports*. 1920s on.

Mount Hope Cemetery files, Boston Parks and Recreation Department.

Walker-Kluesing Design Group. *A Preservation Master Plan for Boston's Active Historic Cemeteries.* Boston: Boston Parks and Recreation Department, 1999.

Maps

1867 *Plan of Mount Hope Cemetery*. Smith, Knight & Tappan Engineers. Boston Public Library.

1878 *Plan of Mount Hope Cemetery*. Thomas W. Davis. Boston Public Library.

1902 *Birdseye Perspective of New Stable*. Edward F. Maher, architect. Mass Historical Commission files (reproduced in 1999 Preservation Master Plan).

1903 *Plan of Land in West Roxbury*. (Shows land along Canterbury Street acquired as part of cemetery.) Mass Historical Commission files (reproduced in 1999 Preservation Master Plan).

1941 *General Plan*. (Shows layout of cemetery roads and lots.) Mount Hope Cemetery.

1999 *Existing Conditions Plan*. Walker-Kluesing Design Group. Boston Parks and Recreation Department files.

(end)

Mount Hope Cemetery
Name of Property

Suffolk, MA
County, State

10. Geographical Data

Acreage of Property 125.22 acres

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

1. 19 Zone	326360 Easting	4683500 Northing	3. 19 Zone	326140 Easting	4682620 Northing
2. 19 Zone	326800 Easting	4683020 Northing	4. 19 Zone	325620 Easting	4682500 Northing

x See continuation sheet

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

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

11. Form Prepared By

name/title Shary Page Berg, consultant, with Betsy Friedberg, NR Director, MHC

organization Massachusetts Historical Commission date August 2009

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

city or town Boston state MA zip code 02125

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps
A **USGS map** (7.5 or 15 minute series) indicating the property's location.
A **sketch map** for historic districts and properties having large acreage or numerous resources.

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

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

Property Owner

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

name City of Boston, Parks and Recreation Department

street & number 1010 Massachusetts Avenue telephone 617-635-4505

city or town Boston state MA zip code 02118

10. GEOGRAPHIC DATA

UTMs continued

5. 19 325800 4682900

Verbal Boundary Description

The boundary includes the entire area owned by the City of Boston that currently comprises Mount Hope Cemetery. The cemetery consists of one parcel, Ward 18, parcel 06135-000, which the Assessing Department lists as 125.22 acres (5,454,709 sq. ft.). Note: Parks Department figures indicate 125.32 acres. The cemetery has not been mapped or surveyed in many years so it is unclear which figure is correct.

Boundary Justification

The boundary includes the original 85-acre cemetery established in 1852, as well as smaller acquisitions in the late 19th and early 20th century. The final purchase in 1929 brought the cemetery to its present size. Almost all of this acreage has been developed as burial land except for a small work area at the western end of the cemetery.

(end)

Number	*Description*	*Date*	*Photographer*
Photo 1	Chapel and cemetery entrance	5/2008	Shary Berg
Photo 2	Receiving tomb	5/2008	Shary Berg
Photo 3	Poole/Boyco Egyptian tomb	5/2008	Shary Berg
Photo 4	Soldiers and sailors monument	5/2008	Shary Berg
Photo 5	GAR veterans monument	5/2008	Shary Berg
Photo 6	World War veterans monument	5/2008	Shary Berg

Historic Maps:

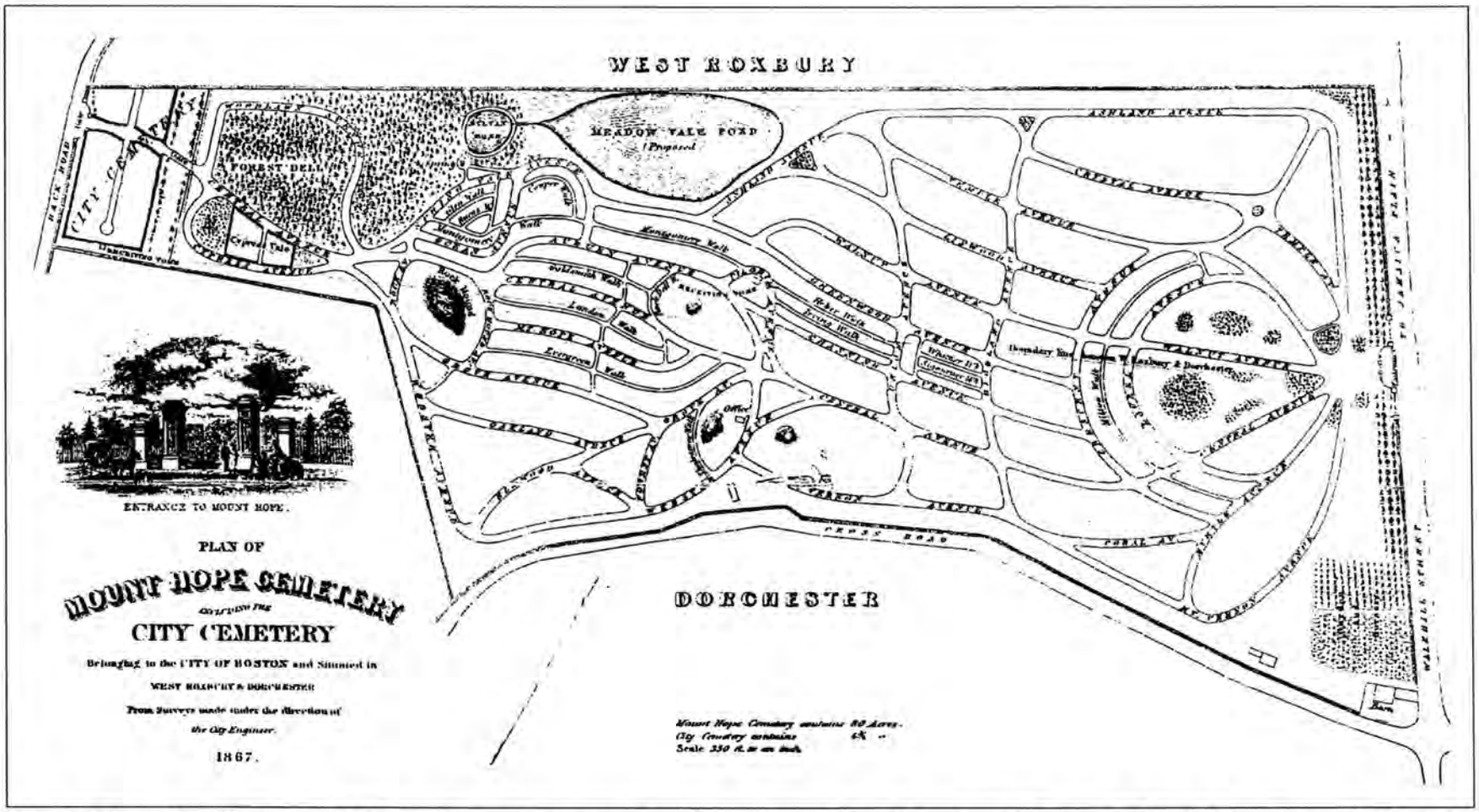
1. *1867 Plan of Mount Hope Cemetery*
2. *1878 Plan of Mount Hope Cemetery*
3. *1941 Mt. Hope Cemetery General Plan*
4. *1999 Plan showing expansion of burial areas*

Mount Hope Cemetery Data Sheet
Boston (Suffolk), Massachusetts 6/2009

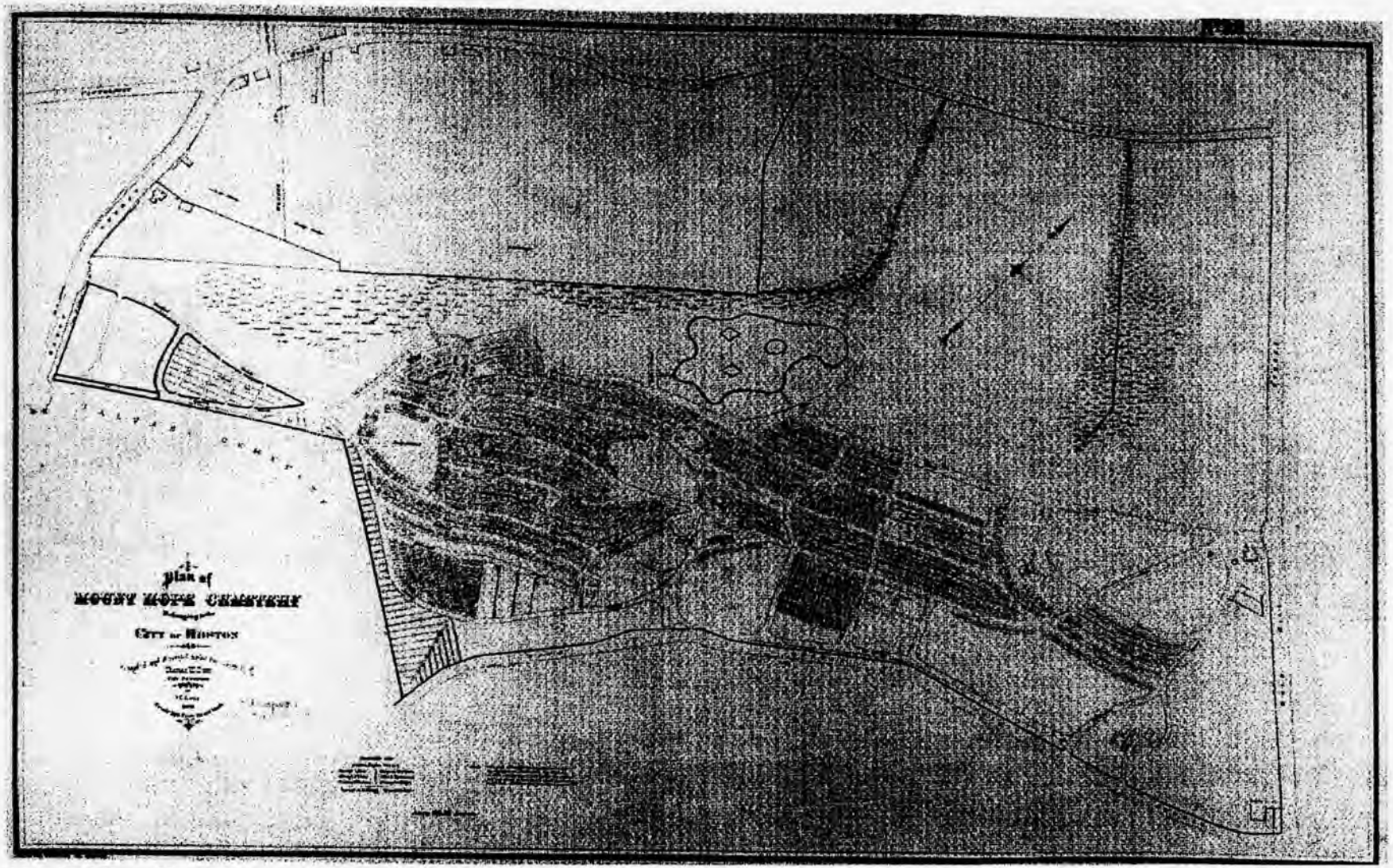
Photo #	*Historic Name*	*Location*	*Description/ Material*	*Date*	*Type*	*Status*
	Cemetery				Site	C
	Meadow Vale Pond	NW side of Greenwood Avenue	Large man-made pond with stone edging, partially filled in 1960s.	Begun 1860s	Structure	C
	Sylvan Pond	Oak and Pinewood Avenues	Small circular pond with cut stone edging.	1860s	Structure	C
	Circulation system	Throughout cemetery	Bituminous (roads were initially gravel)	1852 – early 20th century	Structure	C
1	Chapel (MHC#10820)	At cemetery entrance	English Gothic. Architects: Wood and White. Seam faced ledge stone with limestone trim.	1900	Building	C
	Administration building/Office (MHC#10819)	At cemetery entrance	English Gothic. Architect: James Mulcahy. Seam faced granite with limestone trim.	1903	Building	C
	Maintenance Building	Western Avenue	Industrial building with concrete block walls and metal roof.	1990s	Building	NC
	System of perimeter walls and fences	Perimeter of cemetery	Mortared fieldstone walls of varied styles, also iron fencing.	Begun in 1858	Structure	C
	System of interior walls	Greenwood Avenue Lake Avenue Pilgrim Avenue Ocean Avenue Rosewood Avenue	Fieldstone retaining walls of various types, some with caps.	Late 19th century	Structure	C
	Gazebo	Pilgrim Avenue	Rustic wooden pavilion overlooking lake	Late 20th century	Structure	NC

2	Receiving tomb	Laurel Avenue near cemetery entrance	Radial gray granite wall with central entrance and wing walls	1875	Structure	C
	Flagpole with bronze base	Near cemetery entrance	50' tall brushed aluminum	Late 20th century	Object	NC
	Lienau/Graham tomb	Channing Avenue	Mound tomb with granite front and iron gate	Late 19th century	Structure	C
	Whitney tomb	Channing Avenue	Mound tomb with granite front, door is blocked in	Late 19th century	Structure	C
	Fairfield tomb	Channing Avenue	Mound tomb with granite front topped by urn, steel picket gate	Late 19th century	Structure	C
	Heyl tomb	Channing Avenue	Mound tomb with decorative granite front and marble columns	Late 19th century	Structure	C
	Mack/Moore tomb	Springvale Avenue	Vault tomb with granite front and cast iron gate.	Late 19th century	Structure	C
3	Poole/Boyco Tomb	Pilgrim Avenue near Central	Egyptian vault tomb sheathed in ashlar stone with mosaic and stone column front	Late 19th century	Structure	C
	Rollo lot fence	Montgomery Walk near Springvale Avenue	Cast iron decorative fence	Late 19th century	Structure	C
	Jones lot fence	Irving Walk near Pilgrim Avenue	12" tall iron fence	Late 19th century	Structure	C
	Hall lot fence	Central part of cemetery	Rusted cast iron post and chain fence – badly deteriorated	19th century	Structure	C
	Odd Fellows monument	Central Avenue	Granite sculpture by Thomas Ball depicting David and Jonathan	1877	Object	C

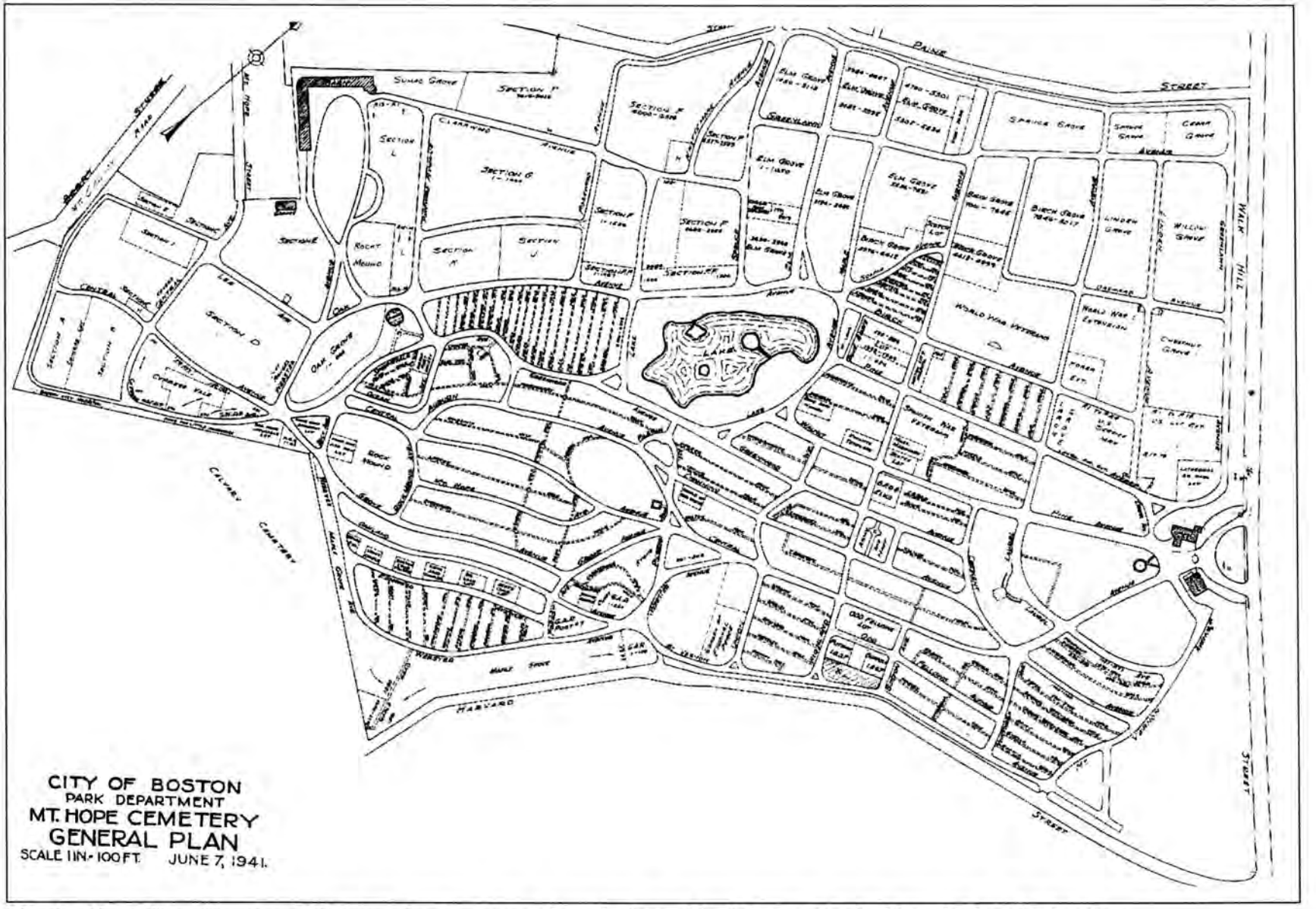
	Elks monument	Benevolent Order of Elks lot, Walnut Avenue	Metal sculpture of large elk on puddingstone boulder	Ca. 1880s	Object	C
	Freemasons monument	Walnut and Highland Avenues	Granite monument with bronze double-headed griffin, marble pedestal.	Ca. 1880s	Object	C
4	Soldiers and Sailors monument	Army and Navy lot, Greenwood Avenue	Edward R. Brown, architect, Granite obelisk on square tiered granite base	1867	Object	C
5	GAR monument	GAR lot, Pilgrim and Webster Avenues	Triangular base of three cannons supporting a fourth cannon pointing skyward.	1873	Object	C
6	World War Veterans monument	Birch Avenue	20' tall granite column surmounted by bronze statue of an archangel	1954	Object	C
	Boston Police monument	Central Avenue	Granite monument with bas relief of a police officer	Ca. 1930s	Object	C



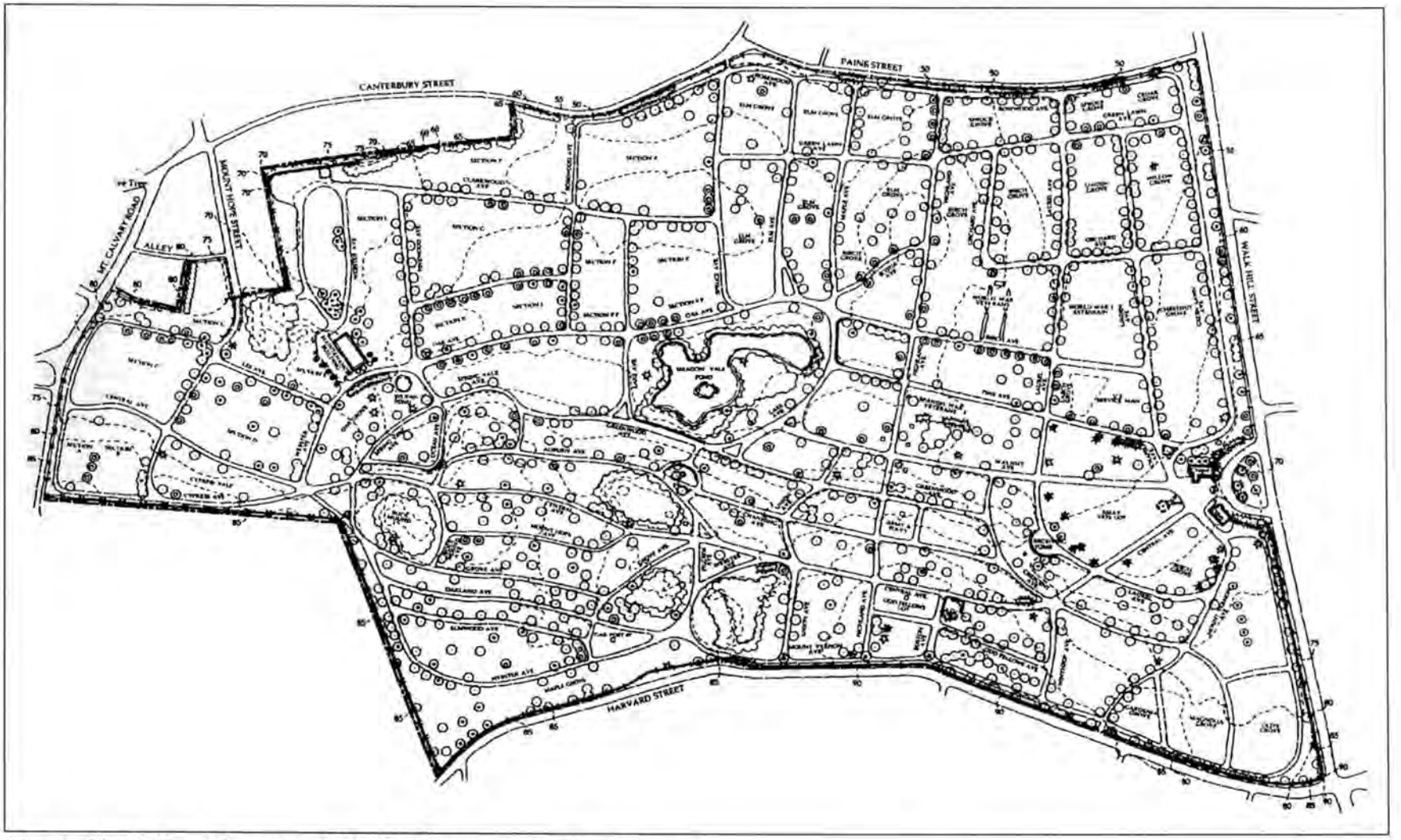
Map 1 - Mount Hope Cemetery, 1867 showing early cemetery boundaries, layout of roads and wooded areas. Walk Hill Street is on the far right. (Note: 1858 map is very similar except that Meadow Vale Pond did not exist at that time.)



Map 2 - Mount Hope Cemetery, 1878 map showing expanded boundary at the upper right, areas where burial lots had been laid out and extensive wetlands in the northern part of the cemetery. Walk Hill Street is on the far right.



Map 3 - Mount Hope Cemetery, 1941 map showing current boundaries and burial areas that had been laid out by that time.



Map 4 - Mount Hope Cemetery, 1999 showing expansion of burial areas.

Mount Hope Cemetery, Boston (Suffolk Co) MA Photo 1

MA_BOSTON(SUFFOLKCOUNTY)_MTHOPE.001

SHARY BERG photo 5/2008

CHAPEL & CEMETERY ENTRANCE

Mount Hope Cemetery, Boston (Suffolk Co) MA Photo 2

MA_BOSTON(SUFFOLKCOUNTY)_MTHOPE.002

SHARY BERG PHOTO 5/2008

RECEIVING TOMB

Mount Hope Cemetery, Boston (Suffolk Co) MA Photo 3

MA_BOSTON(SUFFOLKCOUNTY)_MTHOPE.003

SHARY BERG PHOTO 5/2008

POOLE/BOYCO EGYPTIAN STYLE TOMB

Mount Hope Cemetery, Boston (Suffolk Co) Mt Photo 4

MA_BOSTON (SUFFOLKCOUNTY)_MTHOPE.004

SHARY BERG photo 5/2008

SOLDIERS & SAILORS MONUMENT

Mount Hope Cemetery, Boston (Suffolk Co) MA Photo 5

MA_BOSTON(SUFFOLKCOUNTY)_MTHOPE.005

SHARY BERG photo 5/2008

GAR VETERANS MONUMENT.

Mount Hope Cemetery Boston (Suffolk Co), MA Photo 6

MA_BOSTON(SUFFOLKCOUNTY)_MTHOPE.006

SHARY BERG photo 5/2008

WORLD WAR VETERANS MONUMENT

Mount Hope Cemetery
Boston (Norfolk) MA

42071-C1-TM-025

Boston South

MASSACHUSETTS

1:25 000-scale *metric* topographic map

7.5 X 15 MINUTE QUADRANGLE SHOWING

- Contours and elevations in meters
- Highways, roads and other manmade structures
- Water features
- Woodland areas
- Geographic names

U.S. DEPARTMENT OF THE INTERIOR — GEOLOGICAL SURVEY

1987

Produced by the United States Geological Survey
in cooperation with Massachusetts Department
of Public Works
Control by USGS, NOS/NOAA, and Commonwealth of
Massachusetts agencies
Compiled by photogrammetric methods from aerial photographs
taken 1978. Field checked 1979. Map edited 1987
Supersedes Newton and Boston South 1:25,000-scale
maps dated 1970
Selected hydrographic data compiled from NOS charts 13270 (1982)
and 13272 (1982). This information is not intended for navigational purposes
Projection and 1000-meter grid: Universal
Transverse Mercator, zone 19
10,000-foot grid ticks based on Massachusetts coordinate
system, mainland zone
1927 North American Datum
To place on the predicted North American Datum 1983,
move the projection lines 6 meters south and
42 meters west as shown by dashed corner ticks
There may be private inholdings within the boundaries of
the National or State reservations shown on this map

CONTOUR INTERVAL 3 METERS
NATIONAL GEODETIC VERTICAL DATUM OF 1929
CONTROL ELEVATIONS SHOWN TO THE NEAREST 0.1 METER
OTHER ELEVATIONS SHOWN TO THE NEAREST 0.5 METER
DEPTH CURVES AND SOUNDINGS IN METERS
DATUM IS MEAN LOW WATER
THE RELATIONSHIP BETWEEN THE TWO DATUMS IS VARIABLE
SHORELINE SHOWN REPRESENTS THE APPROXIMATE LINE
OF MEAN HIGH WATER
THE MEAN RANGE OF TIDE IS APPROXIMATELY 2.9 METERS

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS

CONVERSION TABLE

Meters	Feet
1	3.2808
2	6.5617
3	9.8425
4	13.1234
5	16.4042
6	19.6850
7	22.9659
8	26.2467
9	29.5276
10	32.8084

To convert meters to feet multiply by 3.2808

To convert feet to meters multiply by 0.3048

DECLINATION DIAGRAM

MN 16° 284 MILS GN 1°36' 25 MILS

UTM grid convergence (GN) and 1987 magnetic declination (MN) at center of map
Diagram is approximate

ADJOINING MAPS

1	2	3
4		5
6	7	8

1 Maynard
2 Boston North
3 Lynn
4 Framingham
5 Hull
6 Medfield
7 Norwood
8 Weymouth

ISBN 0-607-00135-6

Topographic Map Symbols

Primary highway, hard surface
Secondary highway, hard surface
Light-duty road, hard or improved surface
Unimproved road; trail
Route marker: Interstate; U. S.; State
Railroad: standard gage; narrow gage
Bridge; drawbridge
Footbridge; overpass; underpass
Built-up area: only selected landmark buildings shown
House; barn; church; school; large structure
Boundary:
- National, with monument
- State
- County, parish
- Civil township, precinct, district
- Incorporated city, village, town
- National or State reservation; small park
- Land grant with monument; found section corner
- U. S. public lands survey: range, township; section
- Range, township, section line: location approximate

Fence or field line
Power transmission line, located tower
Dam; dam with lock
Cemetery; grave
Campground; picnic area; U. S. location monument
Windmill; water well; spring
Mine shaft; prospect; adit or cave
Control: horizontal station; vertical station; spot elevation
Contours: index; intermediate; supplementary; depression
Disturbed surface: strip mine, lava; sand
Soundings: depth curve
Perennial lake and stream; intermittent lake and stream
Rapids, large and small; falls, large and small
Submerged marsh; marsh; swamp
Land subject to controlled inundation; woodland
Scrub; mangrove
Orchard; vineyard

A pamphlet describing topographic maps is available on request

FOR SALE BY U.S. GEOLOGICAL SURVEY
DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092

BOSTON SOUTH, MASSACHUSETTS

7.5 X 15 MINUTE SERIES (TOPOGRAPHIC)

Zone 19
1. 326360 4683500
2. 326800 4683020
3. 326140 4682620
4. 325620 4682500
5. 325800 4682900

SCALE 1:25 000
1 CENTIMETER ON THE MAP REPRESENTS 250 METERS ON THE GROUND
CONTOUR INTERVAL 3 METERS

KILOMETERS 1 0 1 2 3 4
MILES 1 0 1 2
500 0 1000 2000 3000 4000 5000 METERS
1000 0 2000 4000 6000 8000 10 000 12 000 14 000 16 000 FEET

INTERIOR—GEOLOGICAL SURVEY, RESTON, VIRGINIA—1987

BOSTON SOUTH, MASSACHUSETTS
42071-C1-TM-025
1987

760 761 762 763 764 765 766

293 293 293 293

Boston Nature Center
Boston Nature Center
Olmsted Green
St. Michael's Cemetery
State Public Health Campus
Mt. Hope Cemetery
New Calvary Cemetery
Calvary Cemetery

760 761 762 763 764 765 766

0 155 310 620 930 1,240 Feet

1 inch equals 423.173217 feet

500 FOOT GRID BASED
ON MASSACHUSETTS STATE PLANE COORDINATE SYSTEM, MAINLAND ZONE
THE LAST THREE DIGITS OF THE GRID NUMBERS ARE OMITTED
2 FOOT CONTOURS

Prepared by the Boston Redevelopment Authority
Control Based on U.S.C. & G.S. and the Mass Geodetic Survey
Property information is courtesy of City of Boston Assessing Department
Sidewalks and building footprints derived from
Boston Water and Sewer Commission 1994 digital orthophoto project
North American Datum 1983, Vertical Datum Based on bosotn City Base Data Derived from City of Boston Assessors Plans.

Mount Hope Cemetery Nomination
Boston (Suffolk Co) MA

National Register of Historic Places

Note to the record

Additional Documentation: 2019

NPS Form 10-900
United States Department of the Interior
National Park Service

OMB No. 1024-0018

AD 09000767

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: Mount Hope Cemetery (Technical Amendment)

Other names/site number: _____

Name of related multiple property listing:

Historic Resources Associated with Chinese Immigrants and Chinese Americans in the City of Boston

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

2. Location

Street & number: 355 Walk Hill Street

City or town: Boston (Mattapan) State: MA County: Suffolk

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**

Brona Simon — January 31, 2019

Signature of certifying official/Title: **SHPO** **Date**

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official: **Date**

Title : **State or Federal agency/bureau or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

__✓__ other (explain:) _____

Additional Documentation Approved

Signature of the Keeper 3/15/19
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:	☐
Public – Local	☒
Public – State	☐
Public – Federal	☐

Category of Property

(Check only **one** box.)

Building(s)	☐
District	☐
Site	☒
Structure	☐
Object	☐

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

Contributing	Noncontributing	
0	0	buildings
4	0	sites
0	1	structures
10	1	objects
14	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.)
N/A

Materials: (enter categories from instructions.)
Principal exterior materials of the property:
STONE: marble, granite
BRICK

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

Summary Paragraph

This amendment is made to address the history and significance of the presence of Chinese and Chinese-American burials in Mount Hope Cemetery (NR 2009) and their representation of Chinese-American history in the city of Boston. It follows the development of a National Register Multiple Property Nomination for Historic Resources Associated with Chinese Immigrants and Chinese Americans in the City of Boston.

Narrative Description

Chinese Burials in the City Cemetery
When the city of Boston acquired Mount Hope Cemetery in 1857, it created a five-acre City Cemetery, a potter's field, for anonymous and indigent burials made at the city's expense. This section was the city's principal charitable burial site until Fairview Cemetery in Hyde Park came under its jurisdiction when that town was annexed to Boston in 1912. Additionally, a paupers' cemetery was maintained on Long Island in Boston Harbor, mostly for those quarantined to the sanitarium there. It is likely that the earliest Chinese burials occurred in the City Cemetery,

beginning as early as 1876, as these men (the community comprised only men at this time) had neither the resources nor the privilege of being interred anywhere else. Those who died from tuberculosis in quarantine on Long Island may have been buried there, although there is evidence that some were brought back to Mount Hope Cemetery by Chinese associations for interment.

The City Cemetery was located at the most extreme rear part of the Mount Hope plan (Map 1; Figure 1). It bordered on a street appropriately named Back Road, now the access road into adjoining Calvary Cemetery, from which entrance was made into the cemetery. Roughly correlated to a current map, it contained what are now Sections A, B, and the part of Section C south of Lee Street (Map 3). Not long after the *Plan of Mount Hope Cemetery Including the City Cemetery* was published in 1867, the City Cemetery was extended into what the map depicted as Forest Dell, now Sections D and E (Maps 1 & 3). Sections B, C, and D constitute what remains of the potter's field distinguished by the absence of grave markers. Considering that sections within Mount Hope Cemetery were given picturesque names, the lettered sections in the City Cemetery reflect its lower status in the eyes of the authorities. Within these sections, lots were distributed to charitable organizations, such as the Boston City Hospital, the Home for Little Wanderers, the Boston Home for Incurables, the Home for Aged Men, the Boston Port Society, and for Chinese associations.

Currently, there are three groupings of Chinese burials represented by small marble markers in the old City Cemetery (Figure 1). One is Section A, which the 1941 map of the cemetery denotes as the Chinese Lot (Map 3; Photo 7). The other two stone groupings are not so indicated. One is contained in a small piece of ground in the far westerly corner of the cemetery up against Mount Calvary Road and some house lots (Photo 8). It apparently was part of an expansion area of Section C, most of which is across a cemetery road. Numbered subsections are delineated within Section C in the 1941 map for unknown reasons, but not this Chinese area, which is the only part of Section C to contain gravestones. The southerly part of Section E has the third concentration of Chinese stones; it also was in this location where the Immigrant memorial is located (Photos 9–10). It also has no identification on the 1941 map. In a further indication of the division between Mount Hope and the City Cemetery, a maintenance facility occupies the Mount Hope side of Lot E.

An inventory of Chinese-American gravestones in the three Chinese sections conducted in 2007 by Dr. Peter Kiang and Asian American Studies students from University of Massachusetts Boston identified 1,462 markers for interments that took place between 1930 and 1967. In this period the earliest burials were in Section A, though other records document pre-1930 burials in Sections A, E, and D, the last of which contained unmarked graves. Boston vital records document Chinese deaths as early as 1876; burials this early would have occurred within the bounds of the City Cemetery, although no markers have been found. The oldest recorded Chinese burial of a named individual so far found in Mount Hope Cemetery records was that of Moy Ni Chung in 1881. By then Chinese associations had taken responsibility for the interment of their people and were purchasing grave sites from Mount Hope, probably in dedicated parts of the expansion areas of the City Cemetery peripheral to the potter's field. An article on Moy Ni Chung's "Chinese Funeral" in the July 25, 1881, edition of the *Boston Daily Globe* described his funeral at Mount Vernon Church in Boston, followed by a procession and graveside ceremony at

Mount Hope Cemetery.[1] The article noted that he was buried in the same grave as an unnamed Chinese person who had died a month earlier.

A temple (Fun Toon) was erected by the Boston Lodge of Chinese Freemasons in 1892 (Fig.1). It occupied the site of the current Immigrant Memorial, built in 2007 in Section E. Based on newspaper accounts from the period there were more than 50 gravesites in the vicinity of the temple in Sections E and D.[2] By this time, at least 400 Chinese people were living in Boston. In 1900 this number had grown to 1,000, nearly all of them men. The Chinese cemetery at Mount Hope was the burial place for all of them, as well as other Chinese Americans living elsewhere in the region.

However, for many, it was not the final resting place. The remains of more than 1,000 deceased Chinese were exhumed and returned to China between 1893, when the bones of 8 members of the Moy family were sent home, until 1937 when the final shipment of 542 sets of remains was made. (The Japanese occupation of China and other factors ended this practice.) Based on this enumeration, the remaining gravestones represent about half of the total burials made in the Chinese cemetery, and it helps to explain why so few markers dating before 1930 exist. The locations of the exhumations have yet to be determined but it is known from newspaper accounts that there had been burials both behind the temple in Section E and in front of it in Section D. The latter section was part of the potter's field and contains no markers. More research in Mount Hope Cemetery records is necessary to identify where exhumations occurred and if those gravesites were concentrated in a separate location or if they were reused for subsequent burials. This also raises the question of the nature of earlier markers, particularly those for people whose remains were removed. Were they nonexistent, temporary, or reused by other family members? Could 1,000 stone markers simply be discarded?

The grave markers in the Chinese sections of Mount Hope were described in 1896 as small white stones, which correspond with existing conditions (Photos 7–10). They are made of white marble, a common gravestone material of the period, and they are arrayed in rows in all three sections, reflecting the grid plan of grave sites imposed by the cemetery office. Except for newer stones in more Americanized styles that have replaced or supplemented them, these markers are uniform in style and size. Most are vertical, though some are flush to the ground, having probably fallen over. Whether one or several stone-cutting firms fabricated them has not yet been determined, though it seems likely that they were carved by someone skilled with Chinese characters.

A cursory examination of internet images indicates that the small white markers characteristic of Mount Hope bear little resemblance to those in other Chinese and Chinese-American cemeteries except for the placement and content of their Chinese-language inscriptions and the occasional application of red paint on characters in the inscription.[3] The stones feature three vertical

[1] "Chinese Funeral: Obsequies of Moy Ni Chong *[sic]*, a Chinese Laundryman," in *Boston Daily Globe*, July 25, 1881, in ProQuest Historical Newspapers Boston Globe (1872-1927), 2.
[2] *Boston Post*, July 20, 1892
[3] See Google images, which show red characters on markers in a cemetery at Tengchong, China, at Cebu Chinese Cemetery in the Philippines, and at Fairmount Cemetery in Denver. At the Chinese cemetery in Daly City, California, the earliest markers

columns in Chinese: the center column carved with the name of the deceased, the column on the right indicating the village and province where the deceased had been born, and the left column recording the date of death and, sometimes, the date of birth. Centered at the top of many stones is a Chinese character meaning the equivalent of "rest in peace" (Photo 11). Peter Kiang has noted that some markers bear dates reflecting the use of a Chinese calendar that began in 1911, the year of the birth of the Republic of China. Some markers include the name and date of death in English in a horizontal line above the Chinese inscription (Photo 12). At least two newspaper accounts of Mount Hope burials state that the markers were traditionally placed at the feet, not the head, of the graves in the Chinese sections.[4] This assertion has yet to be verified in the field.

The tops of many stones in the Chinese sections have paper prayers or facsimile money (joss) held down by rocks, remnants of periodic family rituals honoring the dead (Photo 13). Others show evidence of the burning of incense in front of or near the marker (Photo 14). There are a few outliers such as the altar-like Chin monument with its marker fronting a paper burner constructed of bricks and a household incense burner mounted in front between angelic figures (Photo 14). At the other end of the spectrum is a marker made from a landscaping block (Photo 15). As time went on, the traditional marble stones were replaced with conventional American mainstream types, perhaps because of changes in the supply system governed by local undertakers and monument makers. One example is a child's marker, flush with the ground in a manner popular with modern cemetery maintenance; another is a slab marker for a war veteran typically supplied by the government (Photos 16–17). Bridging the gap is the stone for Lung Gock, who died in 1952. It was carved with the traditional three columns of Chinese characters topped with a "rest-in-peace" symbol and his name and life span scripted in English, but it was produced mechanically in granite rather than marble (Photo 18). One of the most recent stones also is emphatically Chinese with Chinese characters carved in the pink granite tablet and gilded (Photo 19). There are no English names or dates on the stone, but there is a photograph of the deceased centered at the top. The use of photographs on gravestones is seen increasingly in American cemeteries, but not extensively. Yet, an internet query on Chinese markers has revealed that this type of illustrated stone is quite popular in China.

The last-mentioned examples are fitting objects in the context of the Chinese cemetery. As Boston's Chinese population increased and normalized after the Second World War with the arrival of families, people moved to other communities and, when they died, were buried in their communities. This left the Chinese section of the Mount Hope Cemetery as the representation of Boston's Chinese community, primarily Chinatown, as it existed prior to the Second World War when it was a largely male population marginalized by and segregated from white society.

Overall, the Chinese burial areas show the signs of long periods of neglect along with the positive effects of recent restoration efforts by the Chinese Historical Society of New England (CHSNE) and its members. A significant number of the stones lie flat on the ground where they

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appear to be marble with a vertical red-painted inlay in which characters were inscribed. No sources on the comparative designs of markers in Chinese-American cemeteries has been identified.

[4] Peter Kiang, interview with authors, August 7, 2016, Mount Hope Cemetery. See "With Rites of Native Land: Joe Tong Laid in the Grave at Mount Hope Cemetery," *Boston Herald*, March 9, 1898, 7, and "The Funeral of a Chinaman," *Boston Herald*, July 28, 1898, 6.

have fallen or have been broken by vandals (Photo 20–21). Many others show evidence of makeshift repairs made by family or community volunteers (Photos 22–23). Others have been replaced with new stones to show families' respect for their ancestors (Photo 24).

Mount Hope Cemetery Chinese Immigrant Memorial

In 1998, the newly created Chinese Historical Society of New England, spearheaded a project to restore the historic Chinese burial grounds at Boston's Mount Hope Cemetery and identify the people who had been buried there. The project included building a new memorial altar on the site of the original one. Architect Joo Kun Lim, principal of Twinspine Architects of Somerville, Massachusetts, was engaged to design the structure; a plan was presented to the public in September 2000 and the completed project was dedicated in 2007. The memorial comprises three parts: a gateway at the street, an altar set back behind the gateway, and a cylindrical burner in between (Photo 25). The gateway is constructed of two rectangular brick piers with stone caps and panels containing Chinese characters on their interior faces. Metal piers flanking the interior panels support benches at the base and extend above the brick piers to carry an open metal top. The altar is constructed of concrete and stone with a long, low shelf backed by a wall faced with figured granite panels embellished with four large Chinese characters. A cast-concrete roof cantilevers over the altar space, supported in one corner by a tall cylindrical shaft. The area leading from the street through the gateway and up to the altar is paved with brick and stone. Two cast figures of lions in front of the gateway were not part of the architect's design.

The calligraphy was designed by David Hong Wee Lee, a retired Boston businessman and an immigrant himself. The characters are from Chinese adages that describe the intent of the Memorial ("Remembering those who came before you"), the long journey of the Chinese immigrants ("Long rivers flow from distant origins"), and their lasting impact in America ("Abundant leaves flourish from deep roots.")

8. Statement of Significance

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

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

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

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

Areas of Significance
(Enter categories from instructions.)
ETHNIC HERITAGE: ASIAN/CHINESE and CHINESE AMERICAN

Period of Significance
1852–1980

Significant Dates

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

Cultural Affiliation
n/a

Architect/Builder
n/a

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

This amendment is being made to address the history and significance of the presence of Chinese and Chinese-American burials in Mount Hope Cemetery (NR2009) and their representation of Chinese-American history in the city of Boston. It follows the development of a National Register Multiple Property Nomination for Historic Resources Associated with Chinese Immigrants and Chinese Americans in the City of Boston. The Period of Significance for the original nomination was 1852–1959, but with this amendment the end date has been extended to 1980, consistent with the Multiple Property Nomination context.

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

Chinese Burial Areas in Mount Hope Cemetery

The three segregated sections containing the graves of Chinese Americans at Mount Hope Cemetery constitute the largest burial ground of Chinese Americans in New England (Figure 1). Though some Chinese-American Bostonians are buried in other parts of Mount Hope Cemetery, much greater numbers have been interred in these three sections in the extreme northwestern part of the 125-acre city-owned cemetery. A Chinese section had somehow been identified and set aside by 1890, and though its location is not stated it was almost certainly Section A or E of the City Cemetery section of Mt. Hope. The Boston lodge of the Chinese Freemasons, founded by 1886 with headquarters in what had by then been variously identified as "the Chinese quarter" and "Chinatown" in city documents and newspapers, had erected an altar in one of these three sections in 1892.[5] Yet Mount Hope Cemetery Board minutes, which routinely document the applications of various charitable, fraternal, and other groups for space in the cemetery as well as the most minute details of cemetery construction and maintenance, mention neither the designation of a Chinese section nor the construction of the altar.[6] The 1892 altar stood in Section E of the cemetery and bordered Lee Avenue, which separated Sections C and E and ran from Central Avenue to Oak Grove section and is shown, though not labeled, on the 1941 map of the cemetery.

[5] The Boston Chinese Free Masons Athletic Club website, www.bostonchinesefreemasons.org, states that the Boston Lodge was founded in 1868. The 1870 federal census documented only two persons of Chinese ancestry in all of Suffolk County, and it seems unlikely that the Boston lodge could have been founded at this early date.

[6] A 1941 map of Mount Hope Cemetery (see Map 3) identifies Section A of the City Cemetery as the "Chinese Lot" but distinguishes no other. An undated unpublished map, probably from around this time, does contain a footprint of the altar.

Though censuses are believed to have undercounted Chinese residents consistently, it is likely that at least 400 China-born persons were living in Boston by 1890, two years before the Chinese Freemasons constructed the altar at Mount Hope Cemetery. The city's historic commercial and missionary ties with south China, from the waning years of the American Revolution into the 19th century, had little direct connection to the settlement of Chinese men that began about 1875 in Boston. Mining and railroad construction had attracted Chinese immigrants to the West Coast beginning about 1850, and the 1868 Burlingame Treaty, negotiated by Boston attorney Anson Burlingame, codified the right of "free migration and emigration" of each country's citizens to the other for "purposes of curiosity, or trade, or as permanent residents." Chinese-born persons thus enjoyed virtually unlimited movement to and from the United States for the next fourteen years.[7] Between 1841 and 1970 the decade of greatest emigration from China to the United States was 1871–80, when some 123,201 Chinese entered the country—almost double the number that had entered the decade before.[8]

The completion of transcontinental railroads between 1869 and 1883 left many Chinese immigrants without work, but it also offered them means by which to escape escalating violence against them as well as a rash of California laws that imposed heavy taxes and barred them from acquiring real estate, testifying in court, attending the state's public schools, and working on certain public works projects. California birthplaces—legitimate or, particularly after the 1882 Chinese Exclusion Act, asserted for the purposes of avoiding deportation—are listed for a great many of Boston's Chinese for decades from 1900 forward. Many sources also assert, though none document, that a number of Chinese immigrants who had been recruited in California to break a strike among workers at the Calvin T. Sampson shoe factory in North Adams, Massachusetts, came to Boston when their three-year contracts expired in 1873 and 1874. Whatever the origin of the city's first ethnic Chinese residents, numerous accounts describe Chinese men in Boston by the mid-1870s. According to the 1897 report of the City Missionary Society, about 39 Chinese people were living in Boston by 1875. In his survey of the 1880 census David Chang found 89 Chinese persons living in 45 households in the city, while Michael Liu and Shauna Lo have indicated that half of the 239 Chinese-born persons in Massachusetts found in the 1880 census were Boston residents. By 1900, roughly 1,100 of 2,932 China-born persons enumerated in Massachusetts were living in Boston.[9] As in other Chinese enclaves in the United States, the overwhelming majority of them were male, either unmarried men or married men whose wives lived in China; the Chinese Exclusion Act of 1882 banned from entry into the United States all Chinese women except the wives and daughters of merchants who had already become U.S. citizens. One study identified only fifteen Chinese women in Boston's Chinatown in 1903, and the district was 70 percent male as late as 1960.[10]

[7] This right is stated in Article V of the July 28, 1868 treaty; for the full text see https://academic.udayton.edu/race/02rights/treaty1868.htm. See also Wang, "History of Chinese Churches," 11-12.
[8] Charles Sullivan and Kathlyn Hatch, *The Chinese in Boston, 1970* (Boston: Action for Community Development, 1970), 2, table 1, citing federal Immigration and Naturalization Service data.
[9] David Chang, "Chinese in the City of Boston, Suffolk County, to 1900—A Snap Shot Based on US Census Data" (Paper, March 2011), Chinese Historical Society of New England (hereafter cited as CHSNE) Archives, Boston; Michael Liu and Shauna Lo, "Insights into Early Chinese American Community Development in Massachusetts through the U.S. Census" (Boston: Institute for Asian American Studies, University of Massachusetts Boston, March 2014), 2-5.
[10] Shauna Lo, "Challenging Exclusion: Chinese Entering the Northeast," *CHSNE Newsletter* 9, 1 (Fall 2003): 6-7, 9; Shauna Lo, "Chinese Women Entering New England: Chinese Exclusion Act Case Files, Boston, 1911-1925," *New England Quarterly* 81, 3 (September 2008): 385; Herbert Haywood, "China in New England," *New England Magazine* 28 (June 1903): 473-83.

Because so many of Boston's Chinese were single men, voluntary associations assumed a greater role in funeral and burial practices than they had in South China, the origin of most Chinese immigrants before immigration restrictions were lifted in limited degree beginning in 1943.[11] In China, the eldest son of the deceased is typically designated as the chief mourner and bears specific responsibilities in "rites of separation," during which the body is prepared and then moved from the private space of the home to a public space for formal mourning rites involving daughters-in-law, married daughters, and younger sons and then carried in a procession to the gravesite and buried. The family afterwards remains in isolation for seven days, or multiples of seven days up to forty-nine, and then brings paper effigies—a chair, a house, a table—to the public space to be set afire. The family and other mourners walk counterclockwise around this fire, offer wine in sets of three, and, after a Buddhist priest tells the spirit of the deceased to leave and not return, family members remove their mourning clothes, change into bright red clothes and shoes, and burn the mourning clothes. These acts signal the end of any possibility of "active pollution" on the part of the deceased sprit and the reintegration of the family into society. Many Buddhist Chinese, according to one anthropologist, distinguish between "normal" deaths—those resulting from natural causes and leaving behind children who can conduct the necessary funeral rites—and "bad" deaths—any death from accident, disease, murder, or suicide, deaths of soldiers and women in childbirth, and any death of a person without progeny. Another category is the "orphaned dead," those who died far from their Chinese villages or through disaster or pestilence. In the United States, almost all deaths were orphan deaths, and many deaths were "bad" in the sense that family members who could play the role of chief mourner and pay the costs and observe the rites of funeral and burial were rarely present. Nor were Buddhist priests and corpse handlers, the latter of whom were considered permanently polluted by their contact with the dead. Still, funeral and interment rites had to be observed lest the spirits of such deceased remain to disturb the living. [12]

Among unattached Chinese men in western railroad and mining camps, a friend or next of kin often served as the chief mourner, and lay people or Christian ministers took the role of Buddhist

[11] Rhoads Murphey, "Boston's Chinatown," *Economic Geography* 28, 3 (July 1952): 250: "Boston's Chinese, like most permanent Chinese residents in US, are almost entirely Cantonese, from coastal margins of Kwangtung province. Kwangtung, together with Fukien, is not only a food deficiency area, but is the only part of China with a close orientation to the sea, implemented by numerous excellent natural harbors. The Cantonese, ethnically and linguistically distinct from the main body of Chinese people, are China's traditional overseas traders and colonizers, and Kwangtung has been for centuries the traditional supplier of emigrants." Boston's Chinese came from the Pearl River delta area of Kwangtung (Guangdong), most of them from the district of Toi Shan; according to Margaret Huang the "overwhelming majority" of Chinese in the United States before the 1960s came from eight of ninety Guangdong provinces, all along the Pearl River delta, those being Toi Shan, Hoi Ping, Yan Ping, Sun Wui, Shun Tak, Nam Hoi, Pun Yui, and Chung Shan. Margaret M. Huang, "A Sociological Study of Chinese and Chinatown in Boston" (M.A. thesis, Clark University, 1971), 39-42. In December 1943 President Franklin D. Roosevelt signed the Magnuson Act, which repealed all early legislation related to emigration from China and allowed 105 Chinese persons to enter the U.S. annually; the War Brides Act of 1945, the Chinese Alien Wives of American Citizens Act of 1946, the Displaced Persons Act of 1948, the various Refugee Relief Acts between 1949 and 1957, and finally the 1965 Immigration and Nationality Act, which abolished national origin quotas put in place in 1924, all combined to change the gender profile and size of Chinese immigration. See Shauna Lo, "Transition and Change: Chinese Immigration to the U.S., 1943-1965," *CHSNE Chronicle* 18, 1 (Fall 2012): 11-13.

[12] Scholar James L. Watson described the stages of funeral, interment, and reintegration based on 29 funerals he witnessed among villagers near Hong Kong in 1969-70 and 1977-78. See Jill L. McKinney, "The Chinese American Way of Death: The Making of an Ancestor" (Paper, Boston University School of Theology, April 22, 2015), 16-20, 23-24, 26, 34, CHSNE Archives.

priests. American undertakers generally stood in for village corpse handlers. Early Chinese immigrants began to form family or district associations, and later lodges, to pool money for temples, cemetery land, and funerals. This apparatus became standard in most American cities with significant Chinese populations. Chinese rites at the gravesite—offering food, pouring wine on the ground, bowing three times, setting fire to paper lanterns and incense, and burning joss paper (ghost money) to pay the spirit's way into heaven and ensure its continued prosperity—have continued to be observed in the burials of Chinese Americans in the United States.[13]

The earliest record of a named Chinese individual buried at Mount Hope Cemetery so far discovered dates to 1881, when Moy Ni Chung was interred there. In these years, newspaper accounts of deaths, funerals, burials, and in some instances of exhuming bones for return to China are the chief source of information on Mount Hope's Chinese interments, though a complete review of burial records held at the cemetery itself would probably reveal interments earlier than that of Moy Ni Chung, and in fact, an article describing his funeral in the *Boston Daily Globe,* published on July 25, 1881, noted that he was buried in the same grave as an unnamed individual buried one month earlier.[14] Boston vital records document the deaths of China-born residents from at least as early as 1876.[15] A laundryman on Meridian Street in East Boston, Moy Ni Chung died of heart disease and was buried at Mount Hope Cemetery on July 24, 1881, after a funeral at Mount Vernon Church on Beacon Hill, according to the article in the *Boston Daily Globe,* which also noted that he had been in the country for only a year and half, and reported that he left a widow and five-year-old son in China. Whether his and other early burials were in the sections later set aside for Chinese Americans is not clear, but descriptions of graveside services exist from as early as 1886. On May 13, 1886, the *Boston Globe* reported that several "job wagons" took Chinese Americans from Boston and nearby towns to Mount Hope Cemetery for interment of an unidentified man. Several members of the party measured off a space about 50 feet square, and others dug small holes in which to place "pyrotechnics," which were then set off. The *Globe's* description continued:

> The Chinese in solemn procession walked inside the inclosure, some throwing small pieces of paper in the air. On the paper had been traced certain figures. At regular intervals a fire-cracker was exploded, while those on the procession chanted hymns to the music of a drum. After passing around the enclosure several times, the line was brought to a halt. An innovation having been made by one of the men, a number of others built a fire of medium size in the centre of this square, at the same time half a dozen Chinese removed the covering from their feet. The fire was allowed to burn until the wood had become thoroughly ignited when the embers were scattered and the Chinese who were barefooted then ran through the drying fire. There was a renewal of the chanting, the drum was again beaten, and fire-crackers were exploded.

[13] McKinney, "Chinese American Way of Death," 35-36.
[14] "Chinese Funeral: Obsequies of Moy Ni Chong *[sic],* a Chinese Laundryman, in *Boston Daily Globe,* July 25, 1881, in ProQuest Historical Newspapers *Boston Globe* (1872–1927), 2.
[15] The China-born cook John Campbell, "alias Kee Nee," for example, died of phthisis (pulmonary tuberculosis) at City Hospital on May 24, 1876.

> The finale of the ceremonies was a feast. Plates of edibles were passed about, a plate of food being first placed on a grave which had the appearance of having been but recently made. After the company had satisfied the cravings of their appetites they departed, leaving the plate of food on the grave.[16]

In late August 1890, the Boston *Herald* described the rites involved in a religious feast day translated "freely" as "yellow devil's lucky day" and identified as the occasion of a "big display for the laundrymen, storekeepers and gamesters of Chinatown." Nine carriages, the last of which carried bundles of food and paper clothing, left the Chinatown headquarters of the Chinese Freemasons at 36 Harrison Avenue for Mount Hope Cemetery for the return of a spirit, who according to the *Herald* was allowed to revisit earth once a year after 49 days had passed since its death. The procession carried rice wine, roast suckling pig, boiled chicken, eggs, rice, and a "traveling outfit" made of red, white, blue, yellow, and black paper cut into the shapes of clothing, a hat, shoes, and mechanics' tools. Everything except the pig, brought back to Chinatown for a post-funeral feast, was strewn on the deceased man's grave.[17] On October 1, 1894, which the *Boston Daily Advertiser* reported was "one of the days upon which the Celestials carry offerings to their dead," two barges carried some 45 persons along with chickens and "rice enough for a dozen good meals" to Mount Hope, where the food was placed along with chopsticks on Chinese-American graves in order to provide sustenance to souls on their otherworldly journey. The men also burned papers containing prayers at the gravesite.[18]

By late July 1892, the *Boston Post* reported, the six "secret societies" among Boston's Chinese—apparently the family associations of Moy, Chin, Ye[e], Lee, Wong, and Low, each reported to have from twenty to eighty members—had formed an entity called Jun., Wah, Kun Shove Company to buy a lot of fifteen by twenty feet at Mount Hope Cemetery and build upon it what the newspaper termed a "Fun Toon," or temple. The organization may have been what is sometimes called a *shantung*, a temple association to which community members contributed alms to handle funerals and interments; such organizations existed in south China.[19] According to the *Post*, the Chinese population of the city had "of late years grown enormously," and in the two years since 1890 more than 50 people of Chinese birth had been buried at Mount Hope:

> The rites of burial have been simple. The body would be taken to the burial ground and the Chinese minister would burn some holy paper—the body then is to rest forever.
>
> For some time the residents of Chinatown have been agitating the idea of purchasing land for a 'Holy Prayer,' called by them 'Fun Toon,' and now arrangements have been made whereby in a short time a building will be erected and a regular 'Chinese Fun Toon' will be ready for use.
>
> When a member of their race dies they pursue different methods of taking care of the body from Americans.

[16] "Chinese Mourners," *Boston Globe*, May 13, 1886, 5. McKinney, "Chinese American Way of Death," 19, has noted that after Chinese funerals mourners returned to their village by a different route from which they had gone to the cemetery, and before entering the village they stepped over an open fire and wash themselves.
[17] "Yellow Devil's Lucky Day," *Boston Herald*, August 26, 1890, 5.
[18] "Food for the Dead," *Boston Daily Advertiser*, October 2, 1894, 4.
[19] McKinney, "Chinese American Way of Death," 26.

> Instead of the relatives of the deceased taking charge of the body some one of the different secret societies, of which the dead man was a member, pay all expenses and sees to the proper rites of burial.
>
> . . . The lot will be encircled by a high iron fence containing Chinese idols, and in the centre will be erected a house for prayer.
>
> This house will be a triangular one, and will be built of granite, with a top sixty-five feet in the air.
>
> Here the Chinese will meet four times a year and celebrate their holidays by holding services, worshipping their gods, which are painted on a canvas frame, and burning incense, Hei yu, a powder which is offered as a sacrifice.
>
> It is expected the 'Fun Toon' will be ready in about a month, when a grand celebration will occur.[20]

The temple was not built of granite but of brick on a masonry foundation, and the Chinese Freemasons held a dedication of the structure on October 27, 1892. A drawing of it in an 1896 issue of the *Boston Globe* shows the altar as a berm fronted by a low brick wall that angled downward at both sides, where it met two brick posts; behind the berm were two brick furnaces where incense, joss sticks (a type of incense), and paper money and goods were to be burned (Fig.1).[21] At the dedication a feast including "delicacies of all kinds" was laid out on the floor of the temple, and after the cemetery the food was "removed from the grasp of the crowd of small boys and assembled and loaded into a wagon" to be returned to the city proper. In one 1896 ceremony at the altar, according to the *Globe*, papers with prayers or other inscriptions, a tissue paper burial robe decorated with gold and silver paper, and other clothing and goods belonging to deceased persons were burned in the ovens. A feast, including a roast pig decorated with red ribbons, was set on a stone slab at the base of the altar, and three wine cups were arranged before it; wine was poured three times in each of the cups and thrown onto the altar. Three bundles each containing three "wax tapers," were lit, and food, money, and other articles were interred with the remains. After the burial, three tapers were lit at the head of the grave. The *Globe* here noted that Chinese Americans were buried on either side of the altar as well as "across the road" from it, meaning what is now identified as Section D, across Lee Street.[22] The altar survived, much

[20] "Chinese 'Fun Toon': The Celestials to Have a Burying Ground," *Boston Post*, July 20, 1892, 2. The Post identified the officers of the company as are Chin Chen, Cha Walt Hang, Wong Lung Unck, Moy Fay, Lee Shom and Goon Dung. Moy Fay was probably the Fay Yon Moy listed as among eleven partners in a grocery business at 3 Oxford Street in Chinatown in the 1900 census; he was born in 1851, had emigrated in the 1870s, and is listed in the 1910 census at 4 Oxford Place in Chinatown. Goon Dung is probably the man shown as Dung Goon in the 1900 census at 18 Harrison Avenue in Chinatown, a general merchant who stated that he had come to the United States in 1879. He was then living with two partners, and all three men had wives and families. Goon Dung's wife Li Shia had emigrated in 1894, and their children Carrie G. and Bertha Folsom Goon were born in Massachusetts in 1896 and 1898; a son, Edward, died at thirteen weeks in 1897. Lung Goon, who died at age thirty-two in 1889, and On Goon, who died at age thirty-six in 1891, lived at 20 and 22 Harrison respectively; 18 and 20 Harrison shared a building.

[21] "Chinese Temple Dedicated," *Boston Globe*, October 28, 1892, 9. The *Globe* stated that the "temple" had been built "some weeks ago" and, even more vaguely, that it was "the only one of the kind in the United States." This last claim is almost certainly not true. A census of Chinese "funerary burners" built between 1880 and 1920 has identified at least eighty such structures all over the world, including thirty-seven in California alone. See Terry Abraham, "Chinese Funerary Burners: A Census," http://www.uidaho.edu/special-collections/papers/burners.htm.

[22] "Food by the Graves of the Dead," *Boston Globe*, September 13, 1896, 25. According to this article, white-gowned Chinese mourners carrying white banners had "a few years ago" burned items relating to a deceased countryman in a "great bonfire" at Mount Hope that triggered an order that fires could not take place except in the altar ovens. No evidence of this order exists in Mount Hope Cemetery Trustee records.

repaired and somewhat altered, at the front of Section E of Mount Hope Cemetery until the Chinese Historical Society of New England raised funds for the design and construction of a new altar and memorial, installed in roughly the same spot and dedicated in March 2007.[23] By the end of the twentieth century the original altar was a brick wall in an inverted V shape with low posts at each end and a square brick furnace on the north side (Fig.2).

About a year after the altar was dedicated in 1892, the members of Boston's Moy family, or the Moy family association (the date of that association's founding in Boston is unclear), arranged for the first exhumation of bones from Mount Hope Cemetery for shipment back to China.[24] Traditionally the bones of the orphan dead were disinterred between two and ten years after interment, cleaned, packed in containers, and shipped to China, where they were reburied in native villages where relatives could care for the graves. Family and district associations customarily arranged these disinterments until a local Chinese Consolidated Benevolent Association (CCBA), a group embracing all these associations, was formed in a given foreign city and assumed these responsibilities.[25] In late October 1893, Jeremiah Tinkham, an undertaker doing business on Howard Street in Boston's Scollay Square, exhumed eight Chinese Moys who had been buried at Mount Hope since 1882, placed the bones in canvas bags, and boxed and shipped them to San Francisco's CCBA, which arranged for their passage to Hong Kong; there, relatives assumed responsibility for transport and reburial. The eight included Moy Ni Chung and Moy Fook Sing, a Charlestown laundryman who is believed to have been murdered on Charlestown Bridge and dumped into the Charles River, or pushed from the bridge to his drowning there, in July 1883.[26] This 1893 disinterment might well have been the first of at least three known mass exhumations, the others, both involving many more disinterments, taking place in 1922 and 1937.

By the mid-1890s, Chinese Americans from Boston and the region at large were being buried in Mount Hope Cemetery Sections A and E, the latter the location of the altar. A comparison of cemetery maps makes plain that Section A was part of what was at first the City Cemetery, five acres in the extreme northwestern section of Mount Hope along what was originally Back Road and was later Berry Street and Mount Calvary Road. The City Cemetery was designated for people who could not afford the cost of burial, and it was initially surrounded by a wooden fence. An 1867 map of Mount Hope shows the cemetery's Central Avenue running between the wooded Forest Dell section on the north and the Cypress Vale section on the south through two rows of trees and then through the city cemetery to an entrance on Back Road (Map 1). By the turn of the twentieth century, a cemetery map shows the area between Cypress Vale and Berry Road as Section A; what had been Forest Dell was now Section D, and the area just north of it was Section E. At this time most other cemetery sections were named, not lettered.

[23] Information about and photographs of the old altar are from David Kiang, chair of the Asian American Studies Department at the University of Massachusetts Boston and among the chief historians of the Chinese burial grounds at Mount Hope Cemetery.
[24] Most historians of Chinese America states that the first Moy family association was founded in 1906 in Chicago; its Boston branch is dated to 1935, when it was located at 52 Beach Street, though some form of the association clearly existed in earlier years.
[25] See Nicholas J. Smits, "Roots Entwined: Archaeology of an Urban Chinese American Cemetery," *Historical Archaeology* 43, 3 (2008): 155, and McKinney, "Chinese American Way of Death," 12-13, 26.
[26] Fook Sing's death record gives his date of death as July 10 and states the cause as "drowning in Boston Harbor." He was thirty years old. See "Back to China. The Bones of Eight Chinamen to be Sent," *Boston Post*, October 28, 1893, 8. The newspaper states that Fook Sing was murdered on July 4.

The earliest acquisition of a burial plot by a Chinese-American Bostonian shown in the Mount Hope Cemetery records kept at the Boston City Archives dates to April 24, 1904. On that day, Lem Gue Ju paid ten dollars for a deed to grave 64 in Section E through undertaker Lewis Jones and Sons, in business as early as the mid-1850s; since about 1872 its offices and funeral parlor were at 50 LaGrange Street, on the western edge of Chinatown. The Jones firm was the principal undertaker handling Chinese-American burials in Boston for many decades. Another undertaker handling numerous Chinese-American burials in the city was Frederick L. Briggs, who had started out at Tinkham's Howard Street funeral parlor and later did business on Huntington Avenue.

Cemetery deeds such as the one Lem Gue Ju acquired do not list for whom the plot had been bought, but matching them to death records near the time of their purchase suggests possibilities. On April 16, 1904, Lem Quong, a laundryman who lived at 6 Oxford Place in Chinatown, had died of tuberculosis at the city's chronic disease hospital on Long Island in Boston Harbor; he was 46 years old. His death record notes that Lewis Jones and Son was the undertaker and that his burial was to be at Mount Hope. A week after Lem Gue Ju bought the plot, Yee Toy acquired a deed for grave 66 in Section E through Jones; two days earlier Jones was shown as undertaker and Mount Hope as the cemetery on the death record of Yee Sing, who died at Boston City Hospital of tuberculosis and lived at 9 Oxford Street in Chinatown. Where cause of death was indicated in the death records, tuberculosis was the clear leader among Chinese-American men from the early decades of their settlement in Boston into the modern era.[27] Three days after Yee Sing died of the disease at the city hospital, Gin Wing Tue, who lived across from Yee Sing at 10 Oxford Street, died of the same disease. Lewis Jones and Sons handled his burial at Mount Hope Cemetery, and he was likely interred in grave 67 in Section E, acquired on May 8, 1906, by Gin Sing.

Between late April 1904 and the end of the year, Lewis Jones and Sons and Frederick L. Briggs handled the lot purchases and burials of at least seventeen Chinese Americans.[28] Some of these burials were in Section D, the area between Cypress Vale on the south and Chinese Section E on the north; these graves may always have been unmarked, and there are few markers in Section D to the current day. The two undertakers handled another twenty-one burials in Sections D and E in 1905; most of these were probably Chinese. City archives collections also include five books of "Chinese Mortuary Deeds" dating between April 1912 and September 1937. Of the first 100 deeds for burial plots listed in these books, bought from late April 1912 to mid-November 1915, Lewis Jones and Sons handled 86 of the burials, Briggs ten, and undertaker W. J. Cassidy of South Boston three (the undertaker is not identified in one deed). Two thirds of the 100 burials were in Section E and occupied plots numbered consecutively or nearly consecutively between grave numbers 224 and 290. The other third of the burials were in Section D and are identified

[27] In 1906 the incidence rate of tuberculosis was 192 percent greater among Boston's population of Chinese descent than in the city as a whole. See Sullivan and Hatch, *Chinese in Boston*, iii.

[28] Mount Hope Cemetery Deeds, Box 37 of 48, Deed book for deeds numbered 2501 to 3000, 4411.001, Boston City Archives. On deeds Jones bought, the Chinese American deed purchaser is always indicated, but the same is not usually the case for deeds Briggs purchased.

by grave as well as range number (Map 3, Photo 7). These 33 burials were in ranges 38 through 43 and appear to occupy roughly the same area of each range.[29]

Chinese mortuary deeds document that Lewis Jones and Son handled 44 of the 53 Chinese-American burials in 1928, but by this time all of these deceased persons were buried in Section A—graves 24 through 30 in Range 34, graves 1 through 28 in Range 35 (including graves numbered 16 and 16A), and graves 1 through 17 in Range 36. Peter Kiang of University of Massachusetts Boston's Asian American Studies Department has analyzed the real and symbolic meaning of Mount Hope's historic treatment of Chinese American burials:

> The organized purchase and active sale of public cemetery plots within a particular section of the cemetery literally as well as symbolically grounded the racialized segregation of Boston's Chinese immigrants after death. At the same time, this concentration of Chinese-owned burial plots ensured continuing linguistic familiarity and cultural convenience for the Chinese community's tradition family associations and merchant leaders through the umbrella Chinese Consolidated Benevolent Association who mediated the burial arrangements on behalf of the deceased. Much like the dual reality of Boston Chinatown itself—the formation, development, and maintenance of Chinese burial grounds at Mount Hope represented both a reality of segregated racial inequality on public land, together with an undeniable sociocultural assertion of critical mass through a well-organized system of business transaction facilitated by a community structure of merchants and traditional, transnational regional- and clan-based associations.[30]

Of the 53 burial plot buyers in 1928, 42 of them lived in Boston's Chinatown, two others lived at other Boston addresses, and one each lived in Somerville, West Medford, Roxbury, Waltham, Canton, Worcester, and Fall River in Massachusetts; Watertown, New York; and Providence, Rhode Island. These deeds as well as newspaper accounts make clear that though most Chinese-American burials were of Boston's Chinatown residents, Mount Hope Cemetery's Chinese sections served people of Chinese descent throughout the region, just as Boston's Chinatown was the economic and sociocultural center of Chinese New England. Some of these purchasers may have represented family associations: Bennie Lee, who bought five burial plots in 1928, listed his address as both 25½ Tyler Street and 50 Beach Street, which latter address was the headquarters of the Lee family association between about 1925 through at least the early 1950s. The associations paid for burials, organized and probably funded funerals, and arranged for disinterment and transport of Chinese bodies returned to their native places.

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[29] In Section D Chinese mortuary deeds cover numbers 134 and 136 in Range 38; 134 in Range 39; 12 plots between grave numbers 133 and 160 in Range 40; eight plots between graves 133 and 155 in Range 41; five plots between 136 and 151 in Range 42; and five plots between graves 127 and 143 in Range 43. See Chinese Mortuary Deeds, Deeds 1-100, Box 18 of 38, 4411.001, Boston City Archives. The book covering deeds 101 to 201 is not in the archives collection.

[30] P. N. Kiang, "Asian American Studies Praxis and the Educational Power of Boston's Public Chinese Burial Grounds," *Chinese America: History and Perspectives* 30 (San Francisco: Chinese Historical Society of America, forthcoming 2016). Dr. Kiang generously shared this essay with the authors before its publication.

Not all Chinese Americans were buried in these Mount Hope sections. In 1929 and 1930, at least six people of Chinese descent were buried in the Birch Grove section, on the other side of Meadow Vale Pond in the northeastern part of the cemetery, where the lots then cost twenty-five dollars and mandatory perpetual care another twenty-five dollars. These burials are not in consecutively numbered graves. Interment records exist for one of these six: Fung Koi Chan, who may have been a student at the Massachusetts Institute of Technology, died accidentally from a skull fracture in Hanover, Massachusetts, on August 17, 1930; MIT students Kang Tsuen Chan and Eugene Chen Koo, the latter a native of Shanghai, paid undertaker C. L. Rice and Sons for Fung Koi Chan's burial plot.[31] Though in the other five cases only the lot buyer is definitely known, the coincidence of dates and surnames suggest the identity of one other burial. Chin Hing, a 50-year-old member of the Hip Sing tong, one of two rival business associations in Boston at the time, was shot and killed outside the Hudson Building at 85 Kneeland Street in Chinatown on August 5, 1929. His murder was laid to a New York City member of the rival On Leong tong, and "tong wars" between the two had taken place at irregular intervals in Chinatown since at least 1903. Police believed that Chin Hing, who lived on Harrison Avenue, had been mistaken for the former Boston secretary of the Hip Sing tong. A member of the rival On Leong tong, Harrison Avenue laundryman Yee Wah, was shot and killed 45 minutes later.[32] Four days after Chin Hing's murder, Chin Kluen, a merchant of Chinese goods who then lived on 1 Hudson Street, bought a Birch Grove grave deed through Lewis Jones and Son.

Other victims of the sporadic and violent tong wars, which took place in all American cities with significant Chinese-American populations, are buried at Mount Hope, and the newspapers' special interest in the Chinatown tong wars have provided information about burials and funerals that is otherwise lost. Much as they were enthralled by the exotic spectacle of Chinese ceremonial events, Boston journalists showed little interest in nonviolent matters involving local Chinese Americans unless they involved persons of unusual importance in the wider metropolitan community. Wong Yak Chong, the earliest documented Boston casualty, was shot and killed on Harrison Avenue in Chinatown on October 2, 1903; the Jones firm handled his burial at Mount Hope, though the site of his grave is not yet known.[33] Three of the four Chinese-American men murdered in the August 2, 1907 "inter-tong gunplay in Chinatown"—Chin Let, Lee Kai, and Wong Chee Chung—were buried at Mount Hope; the casket containing the remains of the fourth, Chin Mon Quin, who according to the *Boston Herald* was "one of the great Chin family, the most powerful of the Chinese 'companies' in America," was part of the August 11, funeral procession to Mount Hope Cemetery, but his casket was returned to Jones's LaGrange Street parlor to be prepared for shipment to Hong Kong. The *Herald* noted that Wong Ling Auck

[31] Interment Record 55222, Burial Permits and Orders, July-August 1930, Mount Hope Cemetery, Box 6 of 22, 4411.001, Boston City Archives (these interment orders exist intermittently from 1926 forward); Mount Hope Lot Sales, 4501-5000, Box 4 of 22, 4411.001, Boston City Archives.

[32] Deed 4538, Birth Grove, August 9, 1929, Mount Hope Lot Sales 4501-5000, Box 4 of 22, 4411.001, Boston City Archives; "Two Killed in Boston, Third in New York as Tong War Sweeps East," *Boston Herald*, August 6, 1929, 1, 16. "The cause of the warfare is the desertion of members from the Hip Sing tong and their acceptance to membership in the On Leong tong, a powerful Chinese organization composed of business men, restaurant keepers, waiters, and prosperous laundrymen," the *Herald* reporter stated. "The Hip Sings, whose membership is small in comparison with that of the other tong, are made up of the poorer classes of Chinese workingmen."

[33] The death record for Wong Yak Chong lists Jones as undertaker and Mount Hope as the burial site. See "Murder Served to Delay Bloody War," *Boston Journal*, October 7, 1903, 1; "Evidence in Chinese Trial," *Boston Post*, December 1, 1903, 10; "Chinese Get Life Sentence," *Boston Post*, February 7, 1904, 4.

of 30 Harrison planned the August 11, funerals, which included both an American and a Chinese band. Before the funeral, the Chinese band was to play on Harrison Avenue to "charm away the evil spirits"; the American band would play "white man's funereal music" during the procession of the three hearses to the Mount Hope. Along the way, the *Herald* noted, "the mourners and relatives of the dead will strew the way with paper prayers interceding for the departed." Some accounts state that the devil or evil spirits were compelled to read all of these prayers, thus placing them sufficiently far behind the procession that mourners could deposit the coffin in the burial plot and thus permit the departed soul to escape.[34] Another account, of the funeral of laundryman Joe Wung Shing in 1898, stated that this brother sat next to the hearse driver and distributed "spirit money" on the way to Mount Hope. "There are two reasons for scattering the paper," the *Boston Herald* noted. "First, it is to pay the way of the spirit through the other world; the second, to enable the spirit to find its way back again if it desires to."[35]

Seven days later the Chinese Freemasons orchestrated the funeral of both the murdered Wong Chee Chung, whom the *Herald* described as "the most advanced Chinese Mason in New England," and Leong Quen, who died of edema at Boston City Hospital after heat exhaustion felled him during the funerals that took place the week before. Because of his status in Chinese Freemasonry, Wong Chee Chung was given an elaborate funeral service on Harrison Avenue in front of the Freemasons' headquarters. At Mount Hope, thousands gathered for a graveside service in which both caskets were placed by their graves and the lids removed so that mourners might pay their respects. "The roasted pig and fowl, together with a lot of other food, were placed in a kiln built for the purpose, and burned," the *Boston Herald* reported; after the caskets were lowered, mourners deposited earth, food, and paper into the grave to accompany them.[36]

The Boston newspapers also covered the funeral and burial rites of men prominent in the Chinese-American community. When Chin K. Shue died in December 1926, a band gathered at his home at 19 Harrison Avenue in Chinatown to lead the procession to Mount Hope Cemetery. Born in Seattle in 1873, Shue was living in Boston by 1894, when he became a probationary member of Bromfield Street Methodist Episcopal church. He married Nettie Serena Lee in San Francisco in 1898. Chin K. Shue was a partner in the large Chinese importing firm of Quong, Shue, Lung Company, and in 1909 former Massachusetts governor John Lewis Bates (whose father was pastor at the Bromfield Street church) and state representative Freeman O. Emerson sponsored him to become a justice of the peace; newspapers claimed he was the first Chinese American ever appointed to this post. In 1909 Chin was acquitted on a charge that he had worked

[34] Massachusetts death records confirm the circumstances and dates of these three murders as well as the two Mount Hope burials and the intention to ship the remains of Chin Mon Quin to Hong Kong.
[35] "The Funeral of a Chinaman," *Boston Herald*, July 28, 1898, 6.
[36] See "Feud Victims Go to Graves Today," *Boston Herald*, August 11, 1907, 14, and "Last Feud Victim Rests in His Grave," *Boston Herald*, August 19, 1907, 1. The latter article contains a detailed description of the outdoor funeral. Another notable Mount Hope burial was Bella Hubbell Yuen, "for years the undisputed queen of Chinatown," who had been taken from her home at the rear of 29 Harrison Avenue in December 1905 to Long Island Hospital. According to her death record and the 1894 record of her marriage to Chelsea laundryman Yung Song, Yuen was born Annabelle Hubbell in Hudson, New York, in the early 1860s; Yung Song was her second Chinese-born husband and third husband overall. Newspaper accounts state that she became addicted to opium during a visit to New York City when she was seventeen, and she moved to Boston about 1892. Yuen had been "the adviser and trusted counselor of Boston Chinamen for nearly two decades" at the time of her death from tuberculosis on May 13, 1906. See "Chinatown's Queen Begs for Her Pipe as Health Officers Taker Her to Long Island Cot," *Boston Journal*, December 23, 1905, 5; "Bella, the Queen of Chinatown, is Dead," *Boston Journal*, May 15, 1906, 1; "Queen of Chinatown Dead," *Springfield Republican*, May 16, 1906, 12.

with a schooner captain to smuggle 33 Chinese men into the country from Newfoundland, and he and his family were profiled less than a year later in the *Boston Globe* as part of the "sunny side of Boston's Chinatown." His three children—Russell Bates Chin, named in part for the ex-governor; Albert; and Elizabeth—were taught privately by a Chinese-born university student. In 1912 he was the first Chinese American in Boston to campaign for a seat in the state legislature on a pledge to improve living conditions in his ward and the conditions at Chinatown's Quincy Grammar School. Chin ran several restaurants in Chinatown, including the Pekin on Washington Street, and his obituary noted that "he is credited with having organized the Chinese-American restaurants in this country, and had restaurants in Chicago and Providence. He was connected with five or six restaurants here and at one time was manager of the foreign department of the Cosmopolitan Trust Company."[37] After the August 1927 death of Moy Dow, whom the newspapers called the "mayor of Chinatown" as well as "the peacemaker" and "the just" for his mediation of various tong disputes, his coffin was set up on Tyler Street for a public ceremony, and a cortege of "several hundred cars" followed the hearse, a truck draped in crepe carrying a Chinese band, and four open barouches full of flowers to Mount Hope Cemetery, where his body was interred until its return to China could be arranged.[38]

An inventory of Chinese-American gravestones in the three Chinese sections of Mount Hope Cemetery—Sections E, A, and a smaller, unlettered section in the extreme northwestern section of the cemetery—identified 1,462 markers for interments that took place between 1930 and 1967. In this period the earliest burials were in Section A, though other records document pre-1930 burials in Sections A, E, and D, the last of which contains unmarked graves. The unlettered section contains 164 stones marking burials from 1946 to 1950. The inventory, conducted by Dr. Peter Kiang and Asian American Studies students from University of Massachusetts Boston in 2007, lists 26 markers for interments from 1930; Mount Hope Cemetery interment records exist for ten of the 26. They include Leong Toon, an unemployed restaurant worker who was killed in tong violence on July 30, 1930; his plot was acquired by Wong Poy, who managed Hop Yuen Noodle Company as well as the United Chinese Association and a Chinese family association at 14 Oxford Street, the last association not identified in the directory by family name. He also bought the plot for Yee Shee Bull, Jr., who lived at that address and died of tuberculosis on August 11, 1930.

To develop an understanding of the interments for which markers exist, in 2007 four advanced Asian American studies students from University of Massachusetts Boston matched marker inscriptions to 351 death records from the city's vital records department. These records represent 24 percent of all Chinese-American interments between 1930 and 1967. Their analysis found that the most common family names among those buried in the three sections are Chin, Lee, Wong, and Yee and the most common addresses were Beach Street, Harrison Avenue, Hudson Street, and Tyler Street, all in Boston's Chinatown. Of the 351 interments, 262—almost 75 percent—were born in China, while 16 percent had been born in California and 4 percent in

[37] "Dead Chinese Merchant to Have Church Funeral," *Boston Herald*, December 25, 1926, 5; Sui Sin Far, "Sunny side of Boston's Chinatown," *Boston Daily [Globe?]*, April 3, 1910, SM4; "Chinese Justice in Boston," New York Times, April 29, 1909, 1; "Chin Shue is Held for the Grand Jury," *Boston Herald*, July 14, 1909, 7; "Shue Pledges Self to Work for Wage-Earners," *Boston Herald*, October 28, 1912, 3. Newspapers also identified Shue as Charles K. Shue, Ching Quock, Ching Quock Shue, and Chin Suie. His first funeral was at Copley Methodist Church in Boston's Back Bay in late December.
[38] "Chinatown's 'Mayor' Buried," *Boston Herald*, August 22, 1927, 4.

Massachusetts. Nearly 70 percent of those buried had been married; only seven of the 351 interments, or two percent, were women. Fully 60 percent of those interred had worked as laundrymen, 19 percent were restaurant employees, and four percent were students. The mean age at death was 58 years, and the largest known cause of death, for 18 percent of those whose cause of death could be determined, was pulmonary tuberculosis.[39]

In modern times, Chinese Americans visit Mount Hope as they had in the past—for funerals and on regular religious or memorial days such as Ching Ming, an early April ritual event also known as Tomb-Sweeping Day, Ancestors Day, or Chinese Memorial Day. After a home-based ceremony involving the burning of incense and offerings of oranges and other foods before photographs of ancestors, families customarily visit Mount Hope on Ching Ming with food, wine, and incense for graveside offerings, bow three times as a sign of respect to the deceased, and leave paper money or simply a rock on top of the marker to signify their presence, respect, and hope for the absence of suffering and presence of wealth in the afterlife. Ren-ying Gao, who undertook a detailed sociological survey of Chinatown in the early 1940s, noted that gravesite mourners at Mount Hope were "given ten cent pieces neatly wrapped in paper, which stand for good luck. This is a sort of wish, expressing thanks for attending the unhappy event in the family of the deceased and wishing them good luck as they go back to their own homes."[40] Caroline Wong Chang, who grew up on Hudson Street in Chinatown in the 1950s, remembered sweeping the graves on Chinese memorial days, "and I always remember bringing chicken and then a little rice wine and the chop sticks, the little cups, and you know, laying them out and then when it was all laid out . . . the men would do the bowing." Family associations gather at the altar to burn incense and offerings as a sign of respect for all ancestors of their name, whose graves may be too numerous to visit individually. The altar also serves as a civic and community space in which Chinese ancestors collectively may be remembered and honored. William Seam Wong, born in Chinatown in 1920 and a member of the "Flying Tigers" 407th Air Service Squadron during World War II, kept a card file that identified several dozen Chinese-American veterans buried in Mount Hope's Chinese sections; for years he placed small American flags at these graves, and the American Legion Boston Chinatown Post 328 has continued this tradition.[41]

Markers do not of course exist for the many bodies once buried at Mount Hope Cemetery and later disinterred, sometimes individually and sometimes in large numbers. In 1904 "Boston's oldest Chinaman," John Sing, died at Harrison Avenue's Hong Far Low, one of the city's oldest Chinese restaurants, where he had been employed; the Chinese Freemasons held his graveside service at Mount Hope, and the *Boston Journal* reported that his remains were to be disinterred a month later and returned to China with those of physician and merchant Lee Hay (or Ham) Wee, who had also died recently.[42] In November 1922 the United Chinese Benevolent Association (later CCBA) arranged to have the remains of 350 Chinese American residents of Massachusetts

[39] This survey is cited in Kiang, "Asian American Studies Praxis."
[40] "Food by the Graves of the Dead"; "Chinese Temple Dedicated," *Boston Globe*, October 28, 1892, 9; "Chinese Temple Dedicated," *Boston Globe*, October 28, 1892, 9; Ren-ying Gao, "A Social Survey of Chinatown, Boston, Massachusetts" (M.A. thesis, Boston University, 1941), 100, 103.
[41] Kiang, "Asian American Studies Praxis"; Richard Tang, "Chinese American Veterans II," *CHSNE Newsletter* 7, 1 (Fall 2001): 8-9, 12.
[42] "Temporary Burial in Mount Hope Cemetery," *Boston Journal*, May 23, 1904, 3. Massachusetts death records show Lee Ham Wee, merchant and physician and living at 9 Harrison Avenue, as having died on May 8, 1904 of tuberculosis.

exhumed from Mount Hope Cemetery and returned to China. The association hired East Boston undertaker Richard Kirby to disinter the remains—"the greater portion of the 350 are buried in one lot," the *Boston Globe* noted—and hired a "Chinese expert" from San Francisco to "solder" the bones into zinc boxes, each three feet long; these were then crated into larger wooden boxes and shipped aboard the steamship *Esther Dollar*. The *Globe* reported that the 350 had all died in Massachusetts within the past 25 or 30 years; the *Herald* stated, by contrast, that most of the Chinese men had been buried in Mount Hope Cemetery between 1889 and 1918; some few of those to be exhumed were in other of the state's cemeteries. The *Globe* endeavored to explain the practice to its readers: "Many Chinaman believe that burial in consecrated ground in the soil of their ancestors is necessary to insure translation to the Heaven destined for their race, but the bones are regarded as the main essential for resurrection, the more perishable part of the body being always removed before transference to the final resting place." The remains of Chinese men who had been married to American woman were not exhumed "for fear of possible legal complications."[43]

In March 1946, when the body of Chin Suey Ming left Boston on the S. S. *Marine Star* for burial in China, the *Herald* reported that the shipment was "thought to be the first such mission since before the war. The last mass shipment of deceased New England Chinese to a final resting place in their homeland was in 1937, when the bodies of 542 persons, temporarily buried in Mount Hope cemetery, were disinterred and shipped. The Marine Star's trip will be around the world, with a cargo of 500 tons of New England made goods." No contemporary newspaper account of this 1937 exhumation has yet been found, but cemetery records document remains "removed to China" on November 12, 1937.[44] The *Herald* article hints at the fact that the Sino-Japanese War, which began in 1937, and the Second World War interrupted the repatriation of Chinese remains. So too did the emergence of the Communist People's Republic of China in 1949. In addition, the growing popularity of embalming and metal caskets kept bodies from decomposing to only the bones and helped bring an end to the practice of returning bones of China for most Chinese Americans.[45]

In 1989, Bostonians David Woo and David S. Y. Wong began an effort to clean and beautify the Chinese sections of Mount Hope Cemetery, a campaign that became public with the founding of the Chinese Historical Society of New England in the same year. Under the direction of Peter Kiang, students in the Asian American Studies program at University of Massachusetts Boston and members of the Coalition of Asian Pacific American Youth began a project to clean headstones and document them in both digital photography and an inventory. In 1998 CHSNE board members Deborah Dong and Bik-Fung Ng began to raise funds for the design, construction, and installation of a Chinese Immigrant Memorial at Mount Hope Cemetery to replace the altar, by then more than a century old. The $180,000 project was funded with grants from the city's Edward Ingersoll Browne Fund, the Chinatown Trust Fund, CI Associates, and the city's Parks and Recreation Department and cash and other contributions from Chinese

[43] "Will Exhume 350 Chinese," *Boston Globe*, November 3, 1922, 2; "Zinc-lined Boxes Will Carry Bones of 350 Back to China," *Boston Herald*, November 22, 1922.

[44] Many thanks to Peter Kiang for sending several pages of cemetery records showing these 1937 removals.

[45] McKinney, "Chinese American Way of Death," 44-45, cites an interview with Wing Fook, who founded metropolitan Boston's first Chinese American funeral home in 1995, that in modern times the firm's policy is to embalm a body for any open-casket viewing and that "very few" people of Chinese descent ask for burials without embalming.

family associations, the Chinese Merchants Association of Greater Boston, the Chinese American Association of Greater Boston, J.S. Waterman & Sons-Waring-Langone Funeral Home, businesses, hospitals, and almost 100 individual donors. CHSNE commissioned Joo Kun Lim, an architect in the Somerville, Massachusetts, firm Twinspine Architects, to design the memorial. In 2006 Ng Brothers Construction Company began to build the structure. Boston's David Hong Wee Lee was the calligrapher for the memorial, dedicated in March 2007.[46]

[46] Deborah B. Dong, "Mount Hope Cemetery Chinese Immigrant Memorial Dedication," *CHSNE Newsletter* 13, 1 (Fall 2007): 2-4, 23-25, 28.

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Maps

1941 *General Plan*. (Shows layout of cemetery roads and lots.) Mount Hope Cemetery.

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Mount Hope Cemetery files, Boston Parks and Recreation Department.

Previous documentation on file (NPS):

____ preliminary determination of individual listing (36 CFR 67) has been requested
__X__ 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:

__X__ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
____ University
__X__ Other
Name of repository: _Chinese Historical Society of New England

Historic Resources Survey Number (if assigned): _____

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10. Geographical Data

Acreage of Property See Mount Hope Cemetery NR nomination for acreage, coordinates_

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

1. Latitude: Longitude:

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Verbal Boundary Description (Describe the boundaries of the property.)
Within the bounds of the NR-listed Mount Hope Cemetery.

Boundary Justification (Explain why the boundaries were selected.)
Within the bounds of the NR-listed Mount Hope Cemetery.

11. Form Prepared By

name/title: Neil Larson, Larson/Fisher Consultants, with Betsy Friedberg, National Register Director
organization: Massachusetts Historical Commission
street & number: 220 Morrissey Boulevard
city or town: Boston state: MA zip code: 02125
e-mail betsy.friedberg@sec.state.ma.us
telephone: 617-727-8470
date: February 2019

Additional Documentation

Submit the following items with the completed form:

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

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: Mount Hope Cemetery
City or Vicinity: Boston (Mattapan)
County: Suffolk State: MA
Photographer: Neil Larson
Date Photographed: 2016

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

(Note that because this a technical amendment to the Mount Hope Cemetery National Register nomination, which includes six photos, this photo list begins with photo 7.)

Photo 7: View of Chinese burial area in Section A from southeast.

Photo 8: View of Chinese bural area in expanded Section C from south.

Photo 9: View of Chinese burial area in Section E east of the monument.

Photo 10: View of Chinese burial area in Section E west of the monument.

Photo 11: Marble stones with three columns of characters highlighted in red.

Photo 12: Stones with three columns of characters, one with name and dates in English.

Photo 13: Stone with joss under rock and burnt incense.

Photo 14: Chin family marker and altar.

Photo 15: Marker made from landscaping block.

Photo 16: Child's slab marker.

Photo 17: War veteran's slab marker.

Photo 18: Lung Gock stone.

Photo 19: Unidentified stone.

Photo 20: Yee Mon Den stone.

Photo 21: Damaged stones.

Photo 22: Reset stone with name added in English.

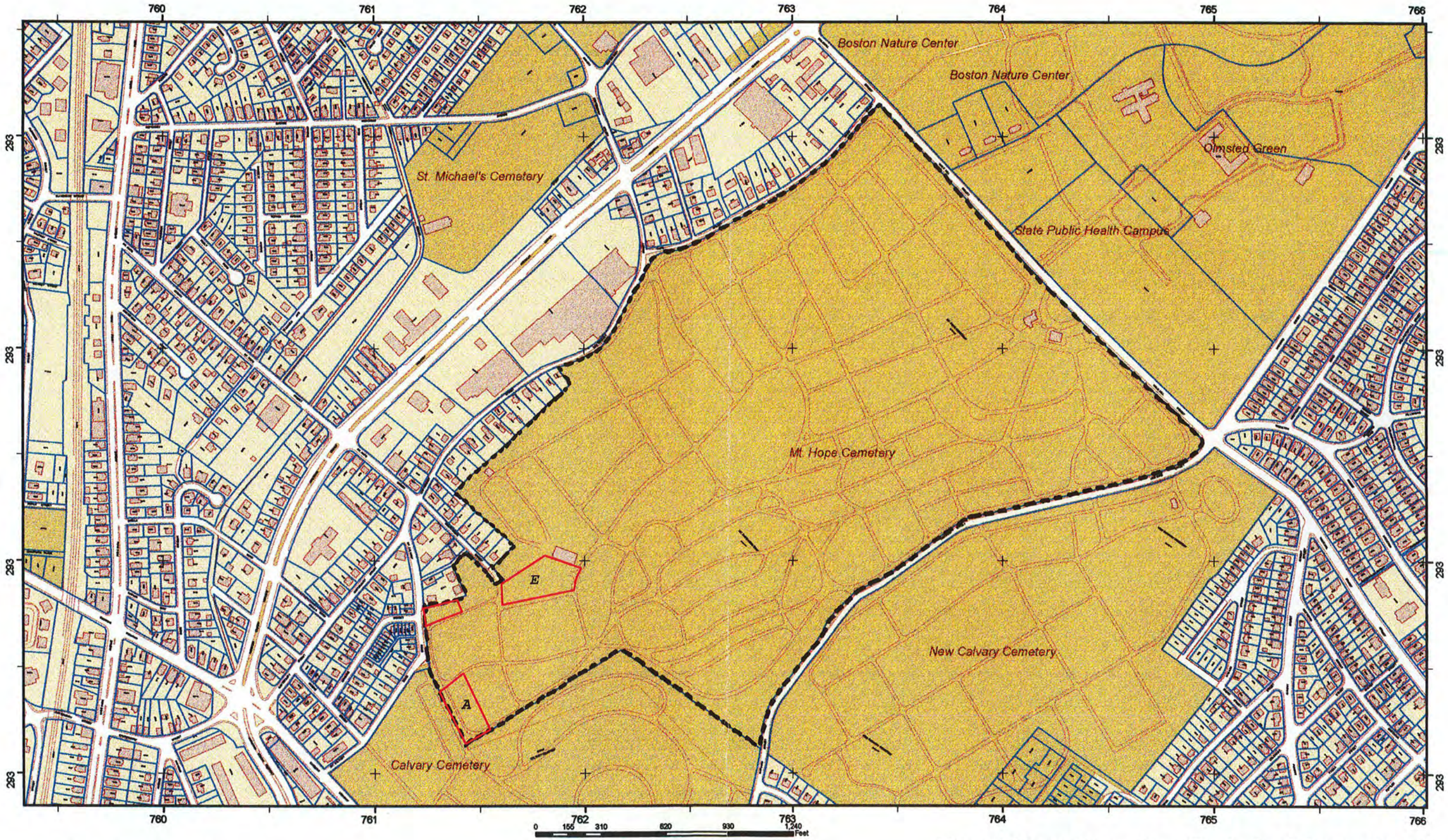
Photo 23: Reset stone.

Photo 24: Leong Tip replacement marker.

Photo 25: Mount Hope Cemetery Chinese Immigrant Memorial.

Figure

Figure 1: Aerial view of City Cemetery from south with Sections lettered and Chinese areas outlined. Sections A, B & C south of road represent original dimensions of City Cemetery ca. 1857. Chinese burials are concentrated in remote corners of the cemetery and in a section containing a bedrock dome and Mount Hope Cemetery's maintenance facility. Note the Mount Hope Cemetery Chinese Immigrant Memorial is visible in Section E in the upper right corner of the view. Photo from Bing Maps.



1 inch equals 423.173217 feet

500 FOOT GRID BASED
ON MASSACHUSETTS STATE PLANE COORDINATE SYSTEM, MAINLAND ZONE
THE LAST THREE DIGITS OF THE GRD NUMBERS ARE OMITTED
2 FOOT CONTOURS

Prepared by the Boston Redevelopment Authority
Control Based on U.S.C. & G.S. and the Mass Geodetic Survey
Property information is courtesy of City of Boston Assessing Department
Sidewalks and building footprints derived from
Boston Water and Sewer Commission 1994 digital orthophoto project
North American Datum 1983, Vertical Datum Based on bosotn City Base Data Derived from City of Boston Assessors Plans.

Mount Hope Cemetery Technical Amendment
Boston (Mattapan), Suffolk County, MA

Areas of Chinese Interment


MONG
CHUNG
WOO
趙
LUNG COCK
1880 十 1952
顯考毓配趙公墓
浮石鄉
台山縣

CHING CHONG
1899 — 1951
廣東省台山
陳良坐
三合鄉潮江村


CHIN

ROSE MARY CHIN

1951 — 1954

GONE BUT NOT FORGOTTEN

ROBERT GORDON LEM WONG
SGT US ARMY
WORLD WAR II
OCT 23 1919 MAR 18 1990

DORIS MARK WONG
1922

趙

LUNG GOCK

1880 † 1952

顯考毓熙趙公墓

台山縣

浮石鄉

廣東
台山

劉公孔煥之墓

生於光緒五年乙卯五月初九吉時
終於甲午一九五四年六月十三日申時

YEE MON DEN

APR. 4. 1960

台山荻海洋塘里

余萬進次養

民國四十九年

RG. 5 GR. 10


梁事業
吉昌堡
梁公象
裕坟墓

LEONG TIP
FEB. 18. 1958

梁洽之墓

廣東台山

NEWLY ERECTED
OCT. 2007
RG. 1 GR 84


源遠流長
慎終追遠

National Register of Historic Places
Memo to File

Correspondence

The Correspondence consists of communications from (and possibly to) the nominating authority, notes from the staff of the National Register of Historic Places, and/or other material the National Register of Historic Places received associated with the property.
Correspondence may also include information from other sources, drafts of the nomination, letters of support or objection, memorandums, and ephemera which document the efforts to recognize the property.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Mount Hope Cemetery

MULTIPLE NAME:

STATE & COUNTY: MASSACHUSETTS, Suffolk

DATE RECEIVED: 8/12/09 DATE OF PENDING LIST: 9/03/09
DATE OF 16TH DAY: 9/18/09 DATE OF 45TH DAY: 9/25/09
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 09000767

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 9.24.09 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA_____

REVIEWER_____ DISCIPLINE_____

TELEPHONE_____ DATE_____

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

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

bF

BOSTON

Thomas M. Menino, Mayor

June 2, 2009

Ms. Betsy Friedberg
National Register Director
Massachusetts Historical Commission
220 Morrisey Boulevard
Boston, MA 02125-3314

RE: National Register Nomination for Evergreen, Mt. Hope, and Fairview Cemeteries

Dear Ms. Friedberg:

I am writing to you to express my support for the National Register nomination of the Boston Parks and Recreation Department's three active cemeteries: Evergreen, Mt. Hope, and Fairview. All three of these sites were established in the nineteenth century. They illustrate important developments in the evolution of graveyard design from rural cemeteries to lawn park cemeteries. They continue the tale of Boston's residents, begun in the oldest seventeenth-century burying grounds, tracing the history of Boston from before the Civil War to the present day.

The National Register status will allow these sites to seek grant funding to restore its historic administration buildings and chapels as well as to preserve the landscape characteristics and planting patterns that distinguish and honor the memory of those buried there.

Thank you for considering Evergreen, Mt. Hope, and Fairview Cemeteries for listing on the National Register. The Boston Parks and Recreation Department welcomes the opportunity to work with the Massachusetts Historical Commission towards our joint goal of preservation of Boston's historic resources.

Sincerely

Antonia M. Pollak

Antonia M. Pollak
Commissioner

Boston Parks and Recreation Department
Antonia M. Pollak, Commissioner
1010 Massachusetts Ave., Boston, MA 02118 / Tel.: (617) 635-4505 / Fax: 635-3173

The Commonwealth of Massachusetts

William Francis Galvin, Secretary of the Commonwealth
Massachusetts Historical Commission

August 5, 2009

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

Dear Mr. Loether:

Enclosed please find the following nomination form:

Mount Hope Cemetery, 355 Walk Hill Street, Boston [Mattapan] (Suffolk), MA

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

One letter of support was received.

Sincerely,

Betsy Friedberg

Betsy Friedberg
National Register Director
Massachusetts Historical Commission

enclosure

cc: Shary Page Berg, consultant
Katherine McLaughlin, Boston CLG coordinator
Thomas Menino, Mayor, City of Boston
Susan Pranger, Boston Landmarks Commission
Antonia Pollak, Boston Parks Commissioner

220 Morrissey Boulevard, Boston, Massachusetts 02125
(617) 727-8470 • Fax: (617) 727-5128
www.state.ma.us/sec/mhc

The Commonwealth of Massachusetts

William Francis Galvin, Secretary of the Commonwealth
Massachusetts Historical Commission

January 31, 2019

Dr. Julie Ernstein
Deputy Keeper
Acting Chief, National Register of Historic Places
Department of the Interior
National Park Service
1849 C Street NW, Stop 7228
Washington, DC 20240

Dear Dr. Ernstein:

Enclosed please find the following technical amendment to a previously listed National Register nomination:

Mount Hope Cemetery (Technical Amendment), Boston (Suffolk County), Massachusetts

The amendment expands the earlier (2009) nomination to add an additional area of significance, Ethnic Heritage/Asian/Chinese and Chinese American. No new properties were added, but additional contributing resources were identified in the technical amendment. The amendment was prepared in conjunction with the Multiple Property Documentation Form for Historic Resources Associated with Chinese Immigrants and Chinese Americans in the City Of Boston. The MPDF was accepted in 2017.

The amendment has been reviewed and voted on by the State Review Board and has been signed by the State Historic Preservation Officer. The owner of the property was notified of pending State Review Board consideration and was afforded the opportunity to comment.

Sincerely,

Betsy Friedberg

Betsy Friedberg
National Register Director
Massachusetts Historical Commission

enclosure

cc: Neil Larson, Kathryn Grover, consultants
Jess Camhi, Chinese Historical Society of New England
Rosanne Foley, Kathleen von Jena, Boston Landmarks Commission

220 Morrissey Boulevard, Boston, Massachusetts 02125
(617) 727-8470 • Fax: (617) 727-5128
www.sec.state.ma.us/mhc

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:	Additional Documentation
Property Name:	Mount Hope Cemetery
Multiple Name:	
State & County:	MASSACHUSETTS, Suffolk

Date Received:	Date of Pending List:	Date of 16th Day:	Date of 45th Day:	Date of Weekly List:
2/8/2019	2/28/2019	3/15/2019	3/25/2019	

Reference number: AD09000767

Nominator:

Additional Documentation Approved

Reason For Review:

__X__ Accept _____ Return _____ Reject **3/15/2019** Date

Abstract/Summary Comments: Amendment addresses the history and significance of the Chinese and Chinese-American burial practices in the cemetery and representation of their history in the city of Boston. AOS: Ethnic Heritage: Asian-American; LOS: local; POS: 1852-1980.

Recommendation/ Criteria: NR Criterion: A and C.

Reviewer Lisa Deline Discipline Historian

Telephone (202)354-2239 Date 3/15/19

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

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