

United States Department of the Interior
National Park Service**National Register of Historic Places Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: Temple Beth El CemeteryOther names/site number: PH0566

Name of related multiple property listing:

N/A

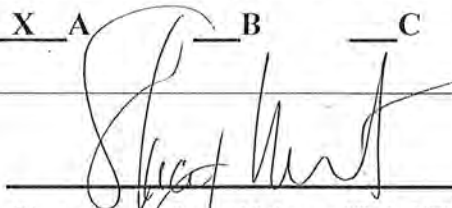
(Enter "N/A" if property is not part of a multiple property listing)

2. LocationStreet & number: Northwest of the intersection of Mable Street and Holly Street/Sterling RoadCity or town: Helena State: Arkansas County: PhillipsNot For Publication: ☐ Vicinity: ☐**3. State/Federal Agency Certification**

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

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance: national statewide X local

Applicable National Register Criteria:

X A B C D

April 3, 2019

Signature of certifying official/Title:

Date

Department of Arkansas Heritage, Arkansas Historic Preservation Program

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
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4. National Park Service Certification

I hereby certify that this property is:

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

Signature of the Keeper

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 ☐

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

Noncontributing

buildings

1

sites

structures

objects

1

Total

Number of contributing resources previously listed in the National Register _____

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Funerary: Cemetery

Current Functions

(Enter categories from instructions.)

Funerary: Cemetery

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7. Description

Architectural Classification

(Enter categories from instructions.)

N/A

Materials: (enter categories from instructions.)

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

Narrative Description

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

Summary Paragraph

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

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

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

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

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

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

Narrative Description

Elaboration

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

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

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

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Landscape Design and Vegetation

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

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

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

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

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

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

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Grave Markers and Monuments

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

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

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

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

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

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

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

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

Plants and Flowers:

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

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

¹¹ *Ibid.*

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

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

Animals:

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

The Human Condition:

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

Religious Devotion:

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

Secret Societies, Clubs, etc.:

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

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

Mortality Symbols:

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

Breakdown of Burials

Grave Date Distribution:

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

Total number of marked burials: 400

Historic Burials: 291

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

Integrity

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

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

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

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Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: Jewish

RELIGION

SETTLEMENT

Period of Significance

1875-1967

Significant Dates

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Jewish Americans

Architect/Builder

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

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

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

Elaboration

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

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

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

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

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

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

Historical Context of Helena, Arkansas

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

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

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

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

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

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

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

History of Jews in Helena

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

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

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

²² *Ibid.* p. 66.

²³ *Ibid.* pp. 66, 480.

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

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

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

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

²⁴ *Ibid.* p. 66.

²⁵ *Ibid.* p. 54.

²⁶ *Ibid.* pp. 164-165.

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

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

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

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

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

²⁹ *Ibid.* pp. 167 – 169.

³⁰ *Ibid.* pp. 164-165.

³¹ *Ibid.* p. 165.

³² *Ibid.* p. 170.

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

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

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

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

Selected Biographical Sketches of Those Buried in Temple Beth El Cemetery

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

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

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

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

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

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

³⁸ *Ibid.*

³⁹ *Ibid.* pp. 165-166.

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

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

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

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

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

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

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

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

⁴⁰ *Ibid.* p. 166.

⁴¹ *Ibid.* p. 167.

⁴² *Ibid.* p. 168.

⁴³ *Ibid.*

⁴⁴ *Ibid.* p. 273.

⁴⁵ *Ibid.*

⁴⁶ *Ibid.*

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

Statement of Significance

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

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9. Major Bibliographical References

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

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

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Previous documentation on file (NPS):

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

Primary location of additional data:

- ☒ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency

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☐ Local government

☐ University

☐ Other

Name of repository: _____

Historic Resources Survey Number (if assigned): PH0566

10. Geographical Data

Acree of Property 2.5 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: _____ Longitude: _____

2. Latitude: _____ Longitude: _____

3. Latitude: _____ Longitude: _____

4. Latitude: _____ Longitude: _____

Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☒ NAD 1983

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

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

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

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

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

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

Boundary Justification (Explain why the boundaries were selected.)

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

11. Form Prepared By

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

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

Additional Documentation

Submit the following items with the completed form:

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

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Photographs

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

Photo Log

Name of Property: Temple Beth El Cemetery

City or Vicinity: Helena – West Helena

County: Phillips State: Arkansas

Photographer: Callie Williams

Date Photographed: 3 January 2019

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

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

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

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).

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

Temple Beth El Cemetery

Helena-West Helena
Phillips County
Arkansas

UTM NAD 1983

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



Google Earth

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Temple Beth El Cemetery

Helena-West Helena
Phillips County
Arkansas

UTM NAD 1983

Zone: 15 S
Easting: 721159
Northing: 3825387



Google Earth

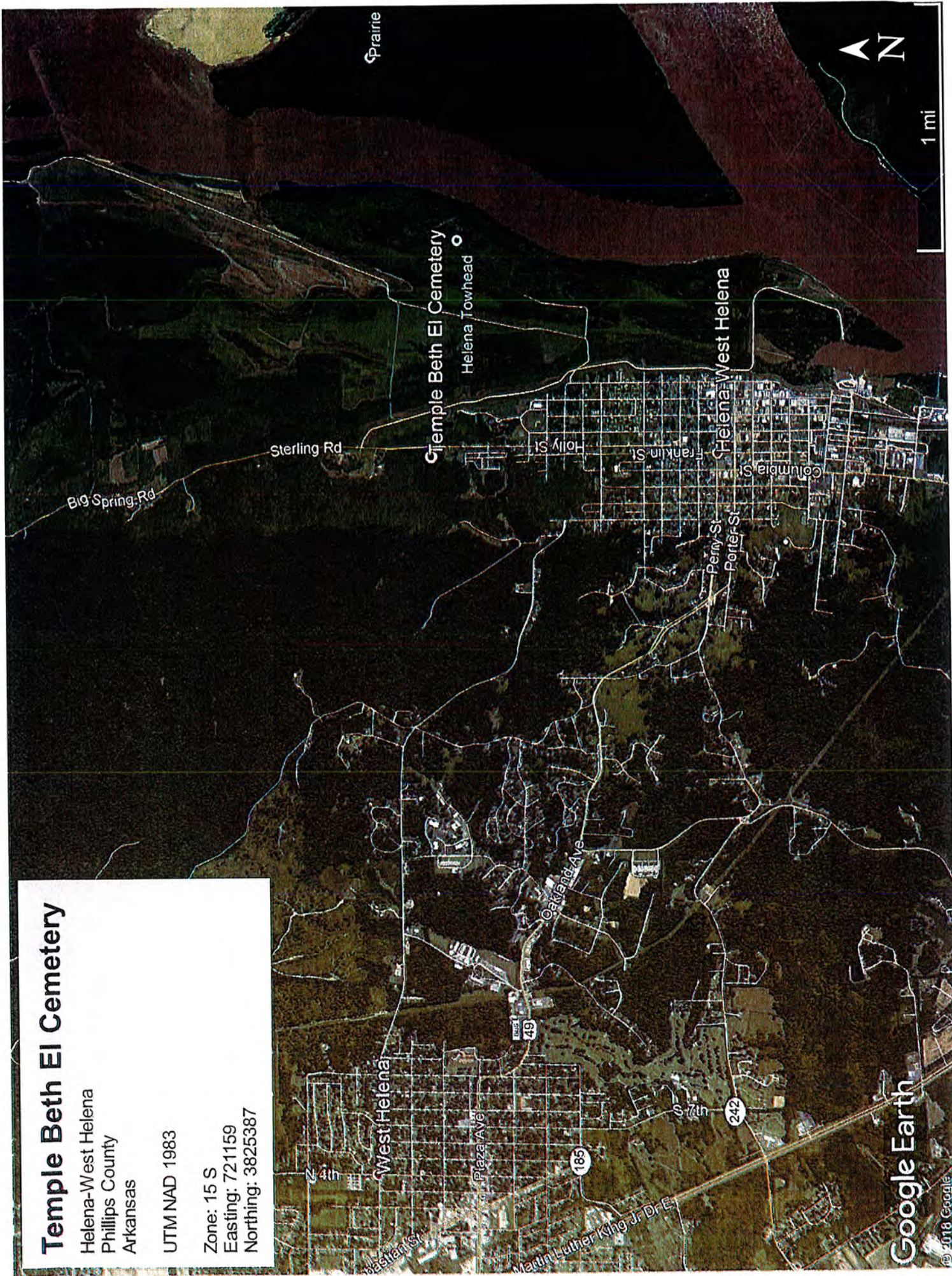
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Temple Beth El Cemetery

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Arkansas

UTM NAD 1983

Zone: 15 S
Easting: 721159
Northing: 3825387



Google Earth

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Temple Beth El Cemetery, Phillips County, Helena



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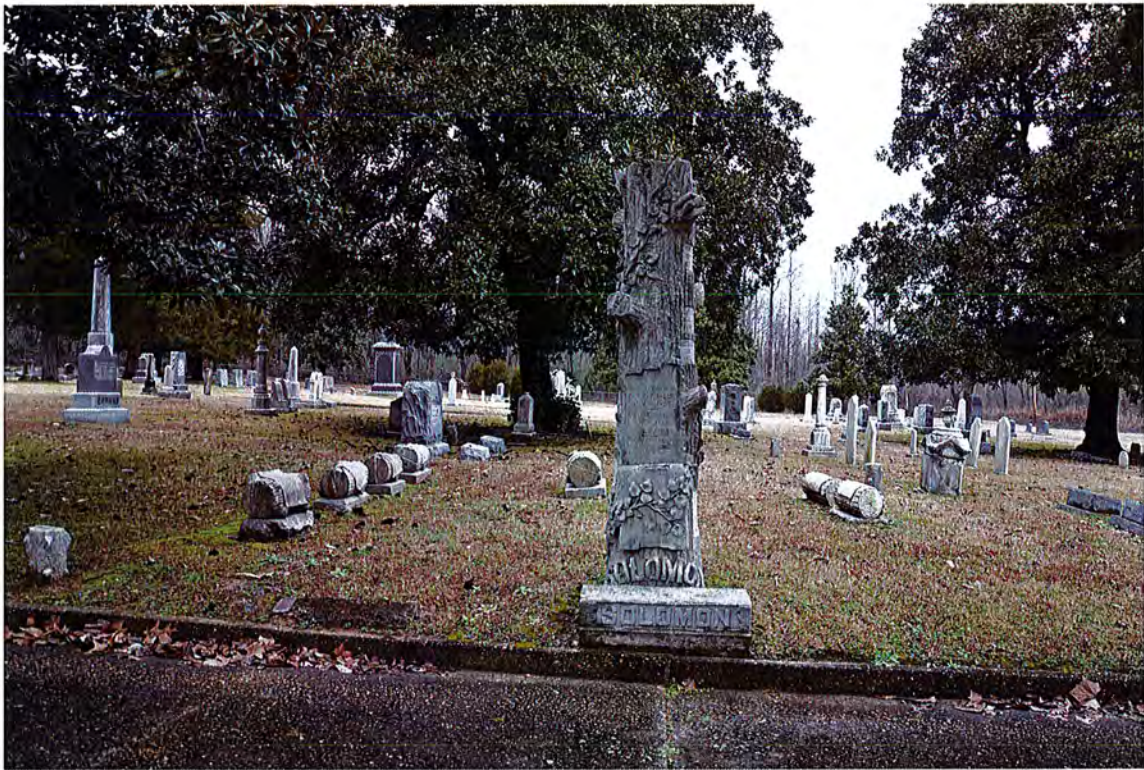
0020



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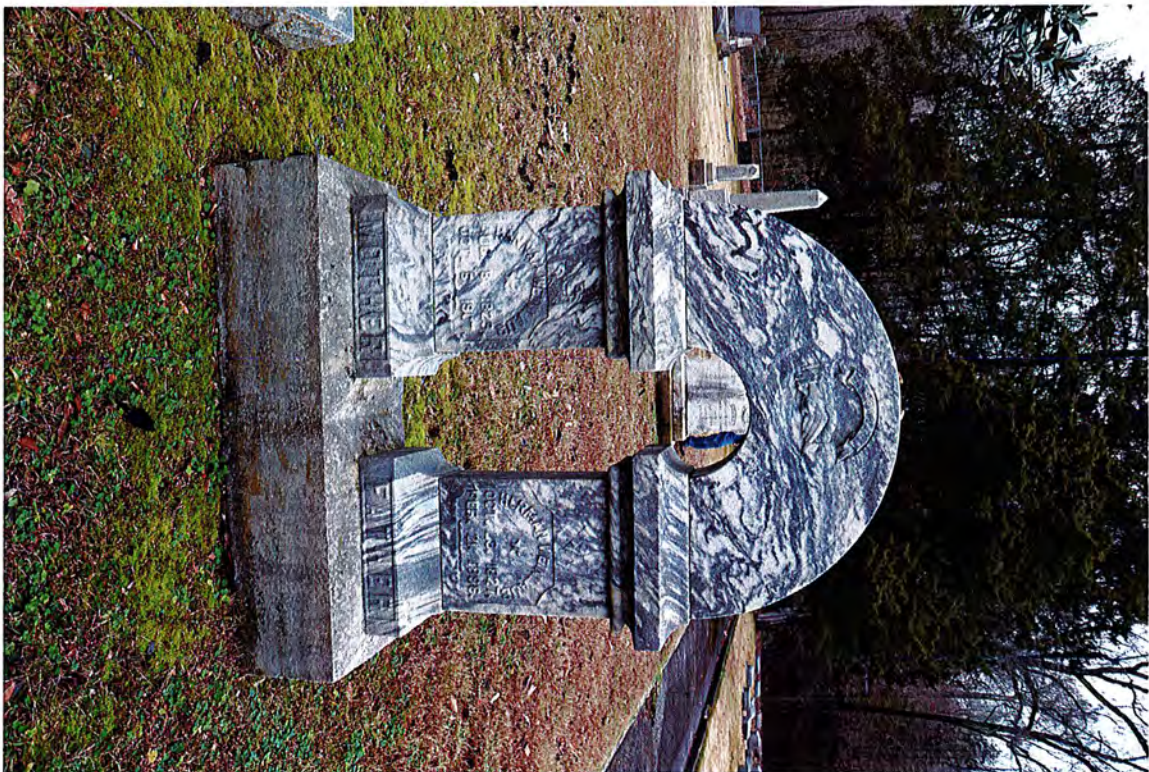
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