

Jewish Section of the Columbia Cemetery

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AHA 375 Historic Preservation

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In 1996, the Boone County Historical Society recognized the area encompassing the original Columbia cemetery as well as the Jewish and African-American sections as a Historic Site.¹ This declaration officially recognizes that the property is of significance to the county. For Jewish residents of Mid-Missouri, however, the Jewish burial ground has always been of more value than a plot of land for simply burying the dead. In fact, the property has played a significant and integral role in the lives of Mid-Missouri's Jewish population since its establishment. Today, It contains eighty-four tombstones with over one hundred graves (Pages 20-25). The intent of this research paper is to describe the history of the cemetery, the symbolism within the cemetery, the stories of those Jews buried on the grounds, and finally aspects of the land's preservation.

According to religious tradition, the Jewish dead should always be interred in Jewish cemeteries or in the Jewish section of community cemeteries.² Thus, local Jewish residents banded together and on January 20, 1880 formed a private corporation known as the Columbia Hebrew Cemetery Association. The initial Board of Directors consisted of Bernhard Loeb, Moses Myer, Abraham Victor, Victor Barth, and Moses Barth. Visit the cemetery today and you will notice their names proudly engraved on the tombstones that mark their final resting-places. The Board's Articles of Association defined their original intentions, "to purchase and hold lands...strictly for burial purposes" (Appendix A). On May 28, 1880, the Association paid two hundred forty-six dollars and forty-four cents for the acre of land (Appendix B).

A religious census taken by the local Columbia newspaper reported that on October 31, 1901, there resided only twenty-five Jewish citizens.³ It was about this time, at the turn of the century, that the cemetery became known as Beth Olem, or

“Home of Eternity”. The naming of the cemetery is described on a certificate, with an original seal, located at the Superintendent’s office on the cemetery grounds (Appendix C). As the certificate notes, the property had been divided into fifteen lots, numbered one to fifteen, on a plat. All lots, except numbers twelve and thirteen, were separated by five- or six-foot wide walks. Initially, six of the fifteen lots remained unsold. The original owners of the sold lots included Isidore A. Barth (1), Nettie Barth (2), Jacob Myer (3), Moses Myer (4), Isidor Loeb (5), Abraham Victor (6), Joseph Barth (7), Ida Barth Victor and Pauline Barth (8) and finally Simon H. Levy (12). Plots were further subdivided among family members, as occurred when the Hanovers bought the latter half of Joseph Barth’s plot. Large masses of granite proudly identify each lot owner’s family name. Appendix D is a copy of the deed to lot number six, acquired by Abraham Victor in October of 1887. Similar to other deeds of the period, it was signed by the President of the Columbia Hebrew Cemetery Association and attested to by the Secretary of the burial society.

Initially, a fence prominently surrounded the perimeter of the cemetery, except for the spot of an entrance gate situated on the northern side. The fence is common on Jewish burial grounds because it marks off the specially consecrated land. Furthermore, although today Second Street ends at Broadway, it once extended to the entrance. On the other side of the gate, a “drive”, sixteen feet wide, continued within the cemetery and made one loop. Page 26 is a copy of a copy of a map that shows the precise route of the drive, locations of the original fifteen lots and the owners of those lots. The copy had been folded over so that plots six, nine and ten are partially visible.

Unfortunately, most original copies belonging to the Columbia Cemetery Association had been lost to a fire in the 1940s.

The location of the Jewish cemetery was a short distance from the Columbia Cemetery, a city burial ground that had existed since 1820. Evidence suggests that the founding members of the Columbia Hebrew Cemetery Association had initially intended for the Columbia Cemetery and Jewish Cemetery to eventually merge. For instance, there is a stipulation in the Board's Articles of Association that "the association shall continue for the period of fifty years". Also, At the turn of the twentieth century, records note that the Columbia Hebrew Cemetery Association paid the Columbia Cemetery Association fifty dollars a month for the upkeep of the grounds. Lastly, the close spatial relationship existed between the two cemeteries.

On January 18, 1928, the merger occurred and the Columbia Cemetery acquired the adjacent Jewish cemetery (Appendix E). As Elizabeth Kennedy, a member of the current Columbia Cemetery Association, explained, the land was not exactly sold (\$1 was paid)...it had simply been handed over.⁴ Along with this transfer of property ownership, however, there were two conditions. The first condition stipulated that none of the six remaining lots could be sold to anyone who is not an Israelite. To further emphasize, Jacob Myer, one of the original plot owners, was not buried in the Jewish section with his family. He married a woman named Mary, and its a safe bet to assume that she was not Jewish. To be buried alongside his non-Jewish wife meant that he could not be interred in the Jewish cemetery near his family. This accounts for the big gap of unused land on the western side of the burial ground. Furthermore, according to the former superintendent of the Columbia Cemetery, Raymond Fountain, he is not

aware of any Gentiles buried in the Jewish section.⁵ The second condition for the transfer of property required that the tract be given “perpetual care and attention with the same force and effect...given unto its own cemetery property”.⁶ Upon handing over the property, “the Columbia Hebrew Cemetery Association paid \$1000 into the perpetual care fund of the Columbia Cemetery Association for care to be given to graves on the Jewish association’s property.”⁷

One must realize that no synagogue existed nearby at this time. Although Temple Beth El existed in Jefferson City, majority of Mid-Missouri’s Jewish residents chose to become members of a synagogue in St. Louis known as Shaare Emeth. Rabbi Sonneshein and subsequently Rabbi Sale of Shaare Emeth synagogue were expected to travel to Columbia and conduct funeral services. In the event that they could not arrive (as in the case of Isidore Victor who died in 1884), a distinguished Jewish citizen would perform the ceremony.⁸ Thus, the early Jewish community of Columbia appeared quite organized even though they resided relatively far from the large Jewish areas of St. Louis and Kansas City. This is especially true with regard to burial practices.

It was not until 1974 that Congregation Beth Shalom was formed in Columbia. Probably around the time of the formation of the synagogue, the cemetery name “Beth Olem” changed to “Beth Shalom”. This name is in Hebrew and translates to “Home of Peace”.

Nowadays, the burial ground is located within the boundaries of the Columbia Cemetery, separated from the other graves by a winding, narrow road. Thus, a typical visitor usually refers to the area as the Jewish section of the Columbia Cemetery. The

property contains no drive, no gate, no fence on the western side, and the Jewish community is not in charge (Page 27). However the president of the local Jewish burial society, Dr. Bob Goodman, received permission to plant a row of trees along the east boundary in the 1960s.⁹ As a result of the changes, much of the symbolism is not clearly visible. In order to understand how the original ground plan of the cemetery directly reflected Jewish customs, it is necessary to understand the religious tradition.

According to the Torah, twelve tribes once lived in the land of Israel. The men of the tribe of Levi were granted the privileges of priestly rank, while Aaron and his descendants, who were Levites as well as Priests, were set apart for the hereditary priesthood. Before pronouncing the priestly benediction twice daily at Services, the priests, or kohanim, must have clean hands. Therefore those of descent from the Levites, but not from Aaron, pour water on the hands of the kohanim. The kohanim would then have their fingers stretched in a symbolic arrangement underneath something that covers their face while reciting the benediction.¹⁰ Aaron Kahn (Page 28, Picture 1)(#53) and Max Rosenbaum (#87) both have the symbol of the Kohanim, in the form of two hands, on their gravestones. Although none of the gravestones of the Levy family show imagery, traditional symbolism for Levites would have been the pitcher or ewer, representative of washing the hands of the Kohanim.

While alive, for reasons of priestly cleanliness, the Torah forbids Kohanim to come near the dead. Upon their death, they are buried separate from others.¹¹ Relating back to the ground plan of the cemetery, the drive was viewed as an island separate from the other burials. This explains the dimensions, shape, and route of the drive. Also buried within the drive were the Levites who customarily washed the hands

of the Kohanim.¹² Thus, it is also apparent as to why the Levy plot, when originally sold, lied separate from the other plots. The custom of separation exists in Jewish cemeteries today although the “Kohen” section of the cemetery is placed near the gates or in the back row. This is so that those devout relatives whose movements are also restricted because of hereditary tradition can see their family graves without passing over any others. It is not so much an issue of the Kohanim’s “influence” as the desire of the communities involved to accommodate a significant part of the Jewish community.

Also buried separate are three children who died under thirty days of age. These children were buried near the southeastern corner, still within the bounds of the former drive (Page 28, Picture 2). They are known as Nefailim. Two of the three stones were broken and no names appear to have ever been inscribed on them. However, cemetery records indicate that one of the stones may belong to Bernard Rosenthal who died in 1908. In the northeast corner, two more children were laid to rest. Both burials were relatively recent, one having occurred in 1982 and the other in 1991. Although in neither of the two childrens’ sections, it is interesting to note that the earliest discernable date on a gravestone belongs to the ten-month old infant Harry Myer (#39).

It is already evident that Columbia’s Jewish cemetery reflects the culture that created it. The fact that family members were buried together is another important trait of Jewish culture. The Hanover family, for instance, lived in St. Paul, Minnesota but were buried with their family in Columbia. To be prohibited burial near family members, such as the aforementioned instance of Jacob Myer and his family, is a serious occurrence. In modern times, burial near one’s extended family is less focused upon;

instead Jews choose to be buried in a Jewish cemetery near their home. The result is that numerous sets of recent husband-and-wife graves appear on the grounds.

It is important to note that the immigrants who found their way to Mid-Missouri were predominately from Germany. Further regarding the ground plan of the cemetery, German burial practices appeared secondary to Jewish tradition. Terry Jordan, a notable scholar concerning Texas graveyards, notes a few important aspects of Texas German graveyards that do not appear in Columbia. First, instead of family plots, Germans typically buried only husband and wife side by side. Second, plots are not privately owned, and the precise place of burial is determined by annual sequence of deaths. Third, German burial grounds tend to lack fences or an enclosing wall. The Jewish aspects of privately owned family plots, within an enclosed area, prove the religious influence upon the Columbia cemetery's spatial arrangement.

German Jewish immigrants were known for their adaptation and assimilation to the American environment. Thus, it is remarkable that the immigrant families observed so many religious traditions, far from home. Most did not abandon Judaism but rather modified certain religious practices in order to live practically in a non-Jewish environment.¹³ It was this growing movement within America, known as Reform Judaism, that motivated the establishment of Shaare Emeth synagogue in St. Louis in 1867. Majority of Mid-Missouri's Jewish residents became members of this new synagogue.

The effect of the Reform movement is evident in the cemetery, not in the ground plan but on individual tombstones. Traditionally, Jewish graves are quite simple with modest decoration. Indeed many tombstones do correspond with the idea. However

other tombstones, especially of the late nineteenth and early twentieth centuries, tended to parallel the American public's generally ostentatious decoration. An example of this instance includes Victorian urns that rest gracefully on top of Joseph and Babette Barths' gravestones (Page 28, Picture 3)(#12, #13). Nonetheless, most gravestones tend to exhibit a handful of traditional characteristics.

These traditional characteristics associated with Jewish tombstones appear in many forms. The marker of Phineas Burman (#84), for instance, records his death as Iyar 11, 5726 (Page 29, Picture 4). This date is important for observing the custom of *Yahrzeit*, the observance of the anniversary of a death according to the Hebrew calendar. Other engravings appearing on Jewish tombstones behave like modern acronyms. Such is the case on Abraham Pimontel's gravestone (#85). At the top, one notices the Hebrew letters (right to left) Pay and Nun; it is an abbreviation for *Po Nikaver*, "Here is buried". At the bottom one reads the Hebrew letters (right to left) Tav, Nun, Tsadik, Bet, and Hay, which stand for the phrase *tehe nishmato tzerurah bitzror hachayim*. Translated, this means "May his soul be bound up in the bond of life" (based on Samuel I, 25:29).¹⁴

Other well-known and recognizable designs on Jewish tombstones include the Menorah and Star of David (Page 30). The former has roots dating back to Biblical times and the latter has become popular since the Zionist movement of the late nineteenth century.¹⁵ Iconography associated with Christianity, such as crosses, angels, and "the hand of G-d", simply do not appear.

Aside from pictorial representation, symbols also occur in the form of tokens left by visitors (Page 29, Picture 4). For instance, Jewish mourners usually set rocks upon

the tombstone of the visited person. This is a sign of respect as well as an indication that the grave has recently been visited. The final scene in Steven Spielberg's movie *Schindler's List* (1993) portrays scores of survivors, and relatives of survivors, one by one placing a stone on the tombstone of Oskar Schindler. Hence, the connotation is that family and friends have not forgotten the deceased. Jews are also discouraged from placing flowers upon tombstones (or sending them to a house of mourning). Flowers are associated with joyous occasions rather than occasions of grief.¹⁶

Although Jewish symbolism often adorns Jewish tombstones, other imagery recognizes the secular part of their lives. For instance, Isadore M. Victor (#65) and Victor Victor (#67) have the symbol of a compass intersecting a right angle ruler with a "G" in the center. This Masonic symbol denotes that the individual was a member of the Grand Lodge of Missouri, a fraternal organization that has existed since 1821. Furthermore, the tombstone of Fannie M. Victor (#66), wife of Victor Victor, exhibits the American War Mothers Symbol. Also, Moses Barth was a founding member of the Rocheport Missouri Odd Fellows Association chartered in 1858. Although his gravestone does not show the characteristic three rings containing one letter of "F L T" each, (standing for Friendship, Love, and Truth), the image does appear on the Jewish tombstone of Joseph Berg who was buried in Mexico, Missouri.¹⁷

The materials of gravestones on the Jewish burial ground were also unrelated to religion. They were instead indicative of the location and period. The earliest stones were locally carved, as described by Mary McVickers in her doctoral dissertation.¹⁸ They were sculpted of sandstone and little, if any, decoration was carved in them. The cheapest were plain, and carved with the vital information about the deceased.

Although there are no signed gravestones in the Jewish Cemetery, a list of local carvers has been compiled in the dissertation. Marble soon became the preferred medium but it was soon evident that this material weathered rapidly as well. About 1890 Granite replaced marble as the primary material because it conformed to the ideal of permanence and strength. Mass produced granite gravestones began being shipped to the Boonslick for inscription and erection. More recently, as a result of having served in World War One, Joseph Rubenstein (#40) and his wife (#41) both have the standard metallic marker provided by the United States Military.

Another secular influence impacted the shape of the gravestones. Types of shapes within the burial ground include tablet, obelisk, pulpit, cross-vault, block, raised-top inscription, and lawn-type (Page 30). Tablet and obelisk stones appear to have been the earliest preferred shapes, the majority of which were manufactured of local stone. Cross-vault types were favored around the turn of the twentieth century and were made of granite. The most abundant types are the raised-top inscription (48%) and the block type (37%). Furthermore, each of the standard military markers lie flat on the ground and its shape is known as lawn-type.

As a result of secular influence, one may travel through the rest of the Columbia Cemetery and notice other stones that look a great deal like those in the Jewish section. The similarities extend from the earliest markers, at the Jewish cemetery's inception, until the most recent marker. For instance, the granite gravestone of Pauline Barth (#70), who died in 1891, is relatively tall, cross-vaulted, and shows a meandering pattern near the base. Across the cemetery, Reverend Isaac Jones, a Presbyterian minister who died in 1875, has the same cross-vault shaped tall granite stone with a

meandering pattern near the base. Rather than of religious significance, it is evident that the only common denominator of the two individuals is the time period and location in which they died. The massive Barth family stone (#5) and the Knapp family stone, located across the Columbia cemetery, are also of similar size and shape. In fact the only visible difference among these stones is that the latter includes a Jewish acronym on the back.

The gravestones of the Jewish cemetery are tangible evidence of the accomplishments and lives of the deceased individuals. The tombstones identify individuals who not only played a significant role in the Jewish community but in the city as well. Beginning as poor, immigrant families, they were determined to succeed in the land of opportunity.

German immigrants, such as Moses Barth who first arrived in Fayette, Missouri in 1847, initially survived by peddling pots, pans and other goods in Howard and Boone counties. In general, German Jews are known for “carrying small items the rural housewife could not easily purchase, they built up their businesses, penny by penny, into some of the most successful department stores in the county.”¹⁹ This description corresponds with the life of Moses Barth. Moses Barth’s legacy continued when two nephews, Joseph and Victor, arrived in 1868 and subsequently became well-known proprietors of the Star clothing houses of Columbia and Mexico, Missouri. Today, the Barth home in Rocheport is on the National Register of Historic Places, and the Barth Family Papers (1852-1907) are available at the Western Historical Manuscript Collection. The Walters-Boone County Historical Museum dedicates a sizeable display to the Barth family and prominently shows such artifacts as a mahogany lamp that once

hung in the window of Barth's Clothing Store. The short inscription engraved on the tombstone of Moses and his wife Minnie Barth (Page 29, Picture 5)(#72) eloquently describes their personalities. It reads "Sainted ones whom we loved so well and see no more, loved and still love, not dead but gone before".

Contemporary businesses such as Victor, Myer & Co. (1865) and Loeb, Myer and Co. (1872) further contributed to the economic prosperity of Columbia. Their very names attest to the strong bonds that formed amongst Mid-Missouri's early Jewish population. Subsequent generations of Jews who lived in Mid-Missouri maintained their Jewish identity and followed the path of commerce as well. For instance, the Riback family opened the Riback Pipe and Steel Co. in 1934, and Max Greenspon operated Greenspon's Ladies Apparel.²⁰

It is believed that the size of the Jewish community increased as the University of Missouri grew.²¹ For instance, Jacob Levitt was a professor in the botany department at Mizzou and Rabbi Abraham Pimontel directed the B'nai B'rith Hillel Foundation from 1955 until 1971. Saul Weinberg, who recently died in 1992, was the first chair of the Department of Art History and Archaeology as well as founder and director emeritus of the Museum of Art and Archaeology. Each remarkable individual mentioned thus far has their name inscribed upon a tombstone in Columbia's Jewish burial ground.

Looking at 120 years of family gravestones, one may notice that generations of Jews often share similar names. Jews traditionally name a child after a recently deceased relative. Thus, it is often possible to trace the genealogy of a large Jewish family, such as the Barth family. Conversely, it is harder to figure out which family member was being described in old books, deeds, and especially obituaries. For

instance, there are three men with the name “Joseph Barth” in the Barth family. Also, the Barth and Victor families often intermarried and members thus share similar first names. A chart that attempts to show the family relationships has been organized on page 31 of this report. If no genealogical research material such as old newspapers had been available, the family trees would still have been buildable. Because of the cultural attribute of family burials, simply reading and calculating information from tombstones would provide sufficient information.

Although most of the early Jewish families of Mid-Missouri were buried in the Columbia Cemetery, it was not the only possible burial ground. Jewish cemeteries have also existed in such cities as Kansas City, St. Louis, Independence, Jefferson City, Louisiana, Sedalia and St. Joseph. The Jefferson City Cemetery Association, for instance, formed around the time of the city’s synagogue in 1773. However, Jews who once lived around Fayette, Rocheport, Columbia and Booneville owned their plots in the Columbia Cemetery.

The nearest Jewish cemetery is a small burial ground of five family names located in Mexico, Missouri. Rather than a city cemetery, it was a small privately owned area of land. It was found to be so neglected twenty years ago that weeds and brush grew to staggering heights. Burials occurred from the cemetery’s inception in 1882 until 1921 and as Jewish families left the Mexico area, they often exhumed their relatives buried there and moved them to other locations such as St. Louis and Columbia.²² The result being that no one in Mexico had any ties to the cemetery and it fell into disrepair. To emphasize the relationship of both cemeteries, Victor and Fannie Victor are buried in the Columbia Cemetery whereas tombstones for their children who died in infancy are

located in the Mexico cemetery. Also, Sarah Cohn, maiden name Mayfield, appears to have been the sister of Moses Mayfield (#64) buried in Columbia. Thankfully, a private individual from Moberly, Missouri organized a project to maintain the landscape in 1982. Congregation Beth Shalom in Columbia watches over the burial ground so that the dismal appearance will not recur.

The Columbia cemetery is a great deal larger than the small Jewish burial ground in Mexico and thus has more to offer. On the other hand, it was established for religious purposes rather than as an impressive burial ground like Bellefontaine Cemetery in St. Louis. A full time superintendent resides in a house on the property and attends to the landscape's daily needs. The former superintendent, Raymond Fountain, has provided a wealth of information for this report. He lived on the property for twenty-four years (1982-1996) and was responsible for all of the Jewish burials during that period. His successor, as superintendent of the cemetery grounds, is Allan D. Patton.

Preservation of the tombstones and landscape within Columbia's Jewish burial ground has been and always should be a high priority. The original Articles of Association of the Columbia Hebrew Cemetery Association required that any monies obtained by donation or through the sale of plots were to be applied under the direction of the Board of Directors for the improvement of the cemetery. Battling the elements, however, words on markers crafted from soft sandstone have practically disappeared today. Two stones not only lie badly weathered but broken in half as well (Page 29, Picture 6)(#89, #91).

It has already been mentioned that the Jewish cemetery has received local acknowledgement for its significance to the community. In order to obtain National

recognition, the burial ground could qualify for the National Register. It meets the criteria of “a religious property deriving primary significance from architectural or artistic distinction or historical importance”.²³ It has already been described how important and relevant Judaic traditions were to the architecture of the grounds. Also, the tombstones are clearly distinct from the neighboring, predominately Christian stones. Historically, the cemetery was not the biggest or earliest Jewish cemetery in Mid-Missouri. However, it was the biggest and earliest cemetery that was totally established and funded by community residents without a synagogue in the vicinity. On a preservation-related sidenote, when the city of Columbia finally establishes its Certified Local Government program, through the Missouri Department of Natural Resources, the cemetery may also qualify for monetary benefits.

Jewish individuals of Mid-Missouri, each with their own story to be told, have been buried in the cemetery. James Deetz, a noted author regarding New England cemeteries, wrote “from the designs of these stones, and the way [the stones] vary in time and space, we may learn much.” Indeed, variations in form have existed, as revealed by the changes in iconography, material and shape of gravestones. Significant spatial characteristics have included the changing ground plan and important temporal characteristics have ultimately been the result of the land’s changes in ownership. Nevertheless, from its establishment one hundred and twenty years ago the land has retained its integrity – it has continually remained a sacred Jewish burial ground.

¹ Columbia Cemetery Association, *Columbia Cemetery Historic Site Dedication Pamphlet* May 27, 1996.

² Simeon Maslin, *Gates of Mitzvah A Guide To The Jewish Life Cycle* (Central Conference of American Rabbis: New York, 1979) 57.

- ³ “Columbia’s Religious Census,” *Columbia Daily Tribune* October 31, 1901.
- ⁴ Elizabeth Kennedy, Personal Interview March 17, 1999.
- ⁵ Raymond Fountain, Personal Interview March 16, 1999.
- ⁶ Recorder of Deeds, *Merger of Columbia Hebrew Cemetery and Columbia Cemetery* (Columbia, Boone County Government Center, 1928) Book 185 Page 127.
- ⁷ “Jewish Cemetery Joins In Merger,” *Columbia Missourian* March 28, 1928.
- ⁸ Obituary of Isidore Victor, *Missouri Statesman* July 25, 1884.
- ⁹ Dr. Bob Goodman, Personal Interview March 31, 1999.
- ¹⁰ Philip Birnbaum, *Encyclopedia of Jewish Concepts* (Brooklyn, New York: Hebrew Publishing Company, 1964) 113.
- ¹¹ *The Holy Bible*, Leviticus 21 (New York: B & F Publishing House, 1947) 121-122.
- ¹² Birnbaum, 426.
- ¹³ Walter Ehrlich, *Zion in the Valley; The Jewish Community of St. Louis*. Vol. 1 (Columbia, Missouri: University of Missouri Press, 1997) 114.
- ¹⁴ Leo Trepp, *The Complete Book of Jewish Observance* (Behrman House, Inc: New York, 1980) 340.
- ¹⁵ Richard E. Meyer, *Ethnicity and the American Cemetery* (Bowling Green, Ohio: Bowling Green State University Press, 1993) 152.
- ¹⁶ Alfred J. Kolatch, *The Jewish Book of Why* (Jonathan David Publishers, Inc.: New York, 1981) 59.
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- ¹⁹ Meyer, 140.
- ²⁰ Rose M. Nolen, “A Chosen Place” *Columbia Daily Tribune* Dec. 10, 1989: 34.
- ²¹ Nolen, 34.
- ²² Terry Raffensberger, “Moberly Man’s Project Pays Off In Cleanup For Mexico Cemetery” *Mexico Ledger* July 13, 1982.
- ²³ William J. Murtagh, *Keeping Time*, (Preservation Press: New York, 1997), 183.

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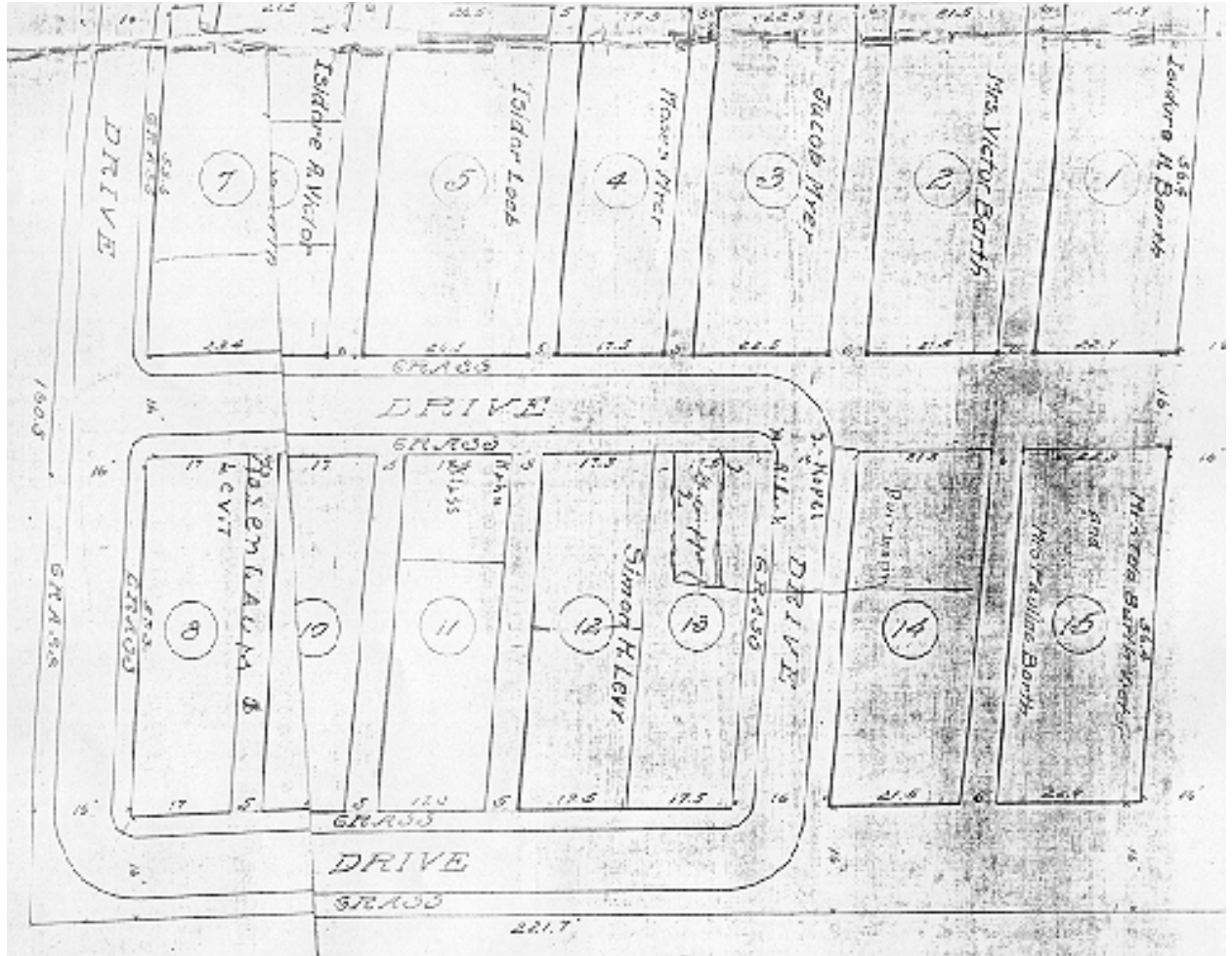
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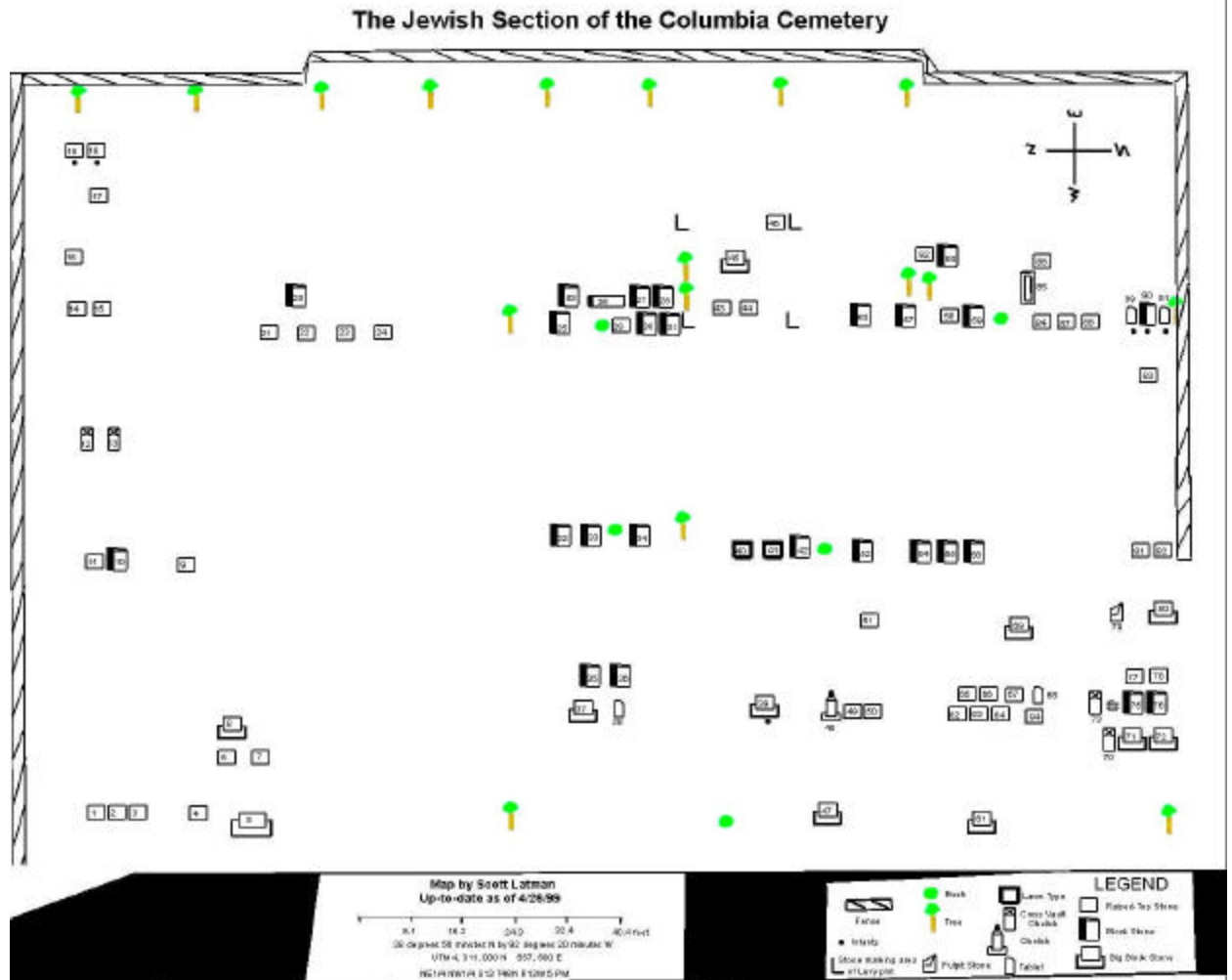
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Early Twentieth Century Map of Cemetery



Modern Map of Jewish Section



Columbia Hebrew Cemetery Association Articles (Book 54, Pages 328-331)

To all whom these presents shall come Greeting: This Article of agreement Witnesseth: That we whose hands and seals are hereto subscribed do hereby agree and associate ourselves under and pursuant to Article Tenth of Chapter Twenty one of the Revised Statutes of the State of Missouri 1879, entitled "Private Corporations"

The corporate name of said Association shall be "The Columbia Hebrew Cemetery Association", to be located in said Town and in Boone County Mo.

The names and places of residence of said Incorporation fully appear by their signatures hereto attached.

The number of Directors of said Association shall be Five (5) and the following named persons have been agreed upon for the first year viz: Bernhard Loeb, Moses Myer, Abraham Victor, Victor Barth, Moses Barth.

The object and purpose of forming said Association is to purchase and hold lands in the corporate name of said Association to be appropriated to and used as a Cemetery or burying ground and for that purpose all Real Estate so purchased and held, shall be divided into suitable Lots and conveyed by said Association to such persons and for such sums as said Directors may agree upon, and said Lots shall be conveyed and held by the purchasers thereof, subject to such conditions as may be prescribed by the By-Laws of said association, and every lot or right sold and conveyed as aforesaid, shall be held and used by the proprietors thereof strictly for burial purposes and shall not be conveyed by the owner out of his family, after any interments have been made in said Lot.

It is further agreed that the net proceeds arising from the sale of said Lots or Subdivisions shall be expended in the improving and embellishing the grounds of said Cemetery, building suitable fences or walls around the same and in erecting necessary buildings on the premises.

The above named persons shall constitute a Board of Directors for the period as aforesaid of one year, or until their successors are duly elected, as provided by the By Laws of said association and shall have full power to fill all vacancies occurring in their Board, to elect one of their number as President of the Board, appoint a Secretary and Treasurer, and such officers as the Board shall deem needful, and prescribe their duties and terms of office; they shall also keep a faithful record of their proceedings.

It is further agreed that all persons owning Lots, or to whom Lots may hereafter be conveyed, situate in said Cemetery on burial grounds, shall be and are hereby declared to be members of said Association, and shall have the right and authority to vote at all elections held, for the purpose of electing a Board of Directors of said Association, and the Board of Directors shall enact by-laws, prescribing the mode and manner and the time and place of holding said elections.

All Deeds for the Conveyance of the Lots or Subdivisions in said Cemetery, shall be signed by the President and attested by the Secretary and the seal of the Association, attached. It is agreed that if any donation, bequest or grants of money property or effects is hereafter made to said Association it shall be held in trust and applied under the directions of said Board for the improvement of said Cemetery or any portion thereof, or in the erection or preservation of any tomb or monument according to the terms of any such grant or bequest.

Said Association shall have and use a common seal and said Board shall have power to alter or change the same at its pleasure.

It is agreed that as soon as said Board shall meet and organize, said Board shall have power to make and pass By-Laws prescribing the rules and regulations for the government of said Association.

It is further agreed that this association shall continue for the period of Fifty years and shall commence on the 20th day of January A.D. 1880.

In Testimony whereof we have hereunto set our hands and seals and herto respectively specify our respective places of residence and the number of incorporations.

	Residences
<i>B. Loeb</i>	Columbia Mo (Seal)
<i>A. Victor</i>	Columbia Mo (Seal)
<i>M. Myer</i>	Columbia Mo (Seal)
<i>Victor Barth</i>	Columbia Mo (Seal)
<i>Moses Barth</i>	Rocheport Mo (Seal)

State of Missouri)

County of Boone) Be it Remembered that on this 9th day of January A.D. Eighteen hundred and eighty before me the undersigned Clerk of the Circuit Court within and for the County and State aforesaid, came Bernhard Loeb, Abraham Victor, Moses Myer and Victor Barth, who were personally known to me to be the same persons whose names are subscribed to the foregoing instrument of writing as party thereto and acknowledged the same to be their act and deed for the purposes therein mentioned.

In Witness whereof I have hereto set my hand and affixed my seal at office in Columbia Mo. The day and year last above written.

(Seal)

W.W. Garth Clerk

State of Missouri)

County of Boone) Be it Remembered that on this 9th day of January A.D. Eighteen hundred and eighty before me the undersigned Notary Public written and for the County and State aforesaid came Moses Barth who is personally known to me to be the same person whose name is subscribed to the foregoing instrument of writing as party thereto and acknowledged the same to be his act and deed for the purposes therein mentioned.

In Witness whereof I have hereto set my hand and affixed my seal at office in Rocheport Mo the day and year last above written. Commissioned and qualified til Nov. 24 1882.

(Seal)

W. S. Woods N.P.

In the Circuit Court of Boone County, State of Missouri November adjourned ??????
1879, Monday January 13, 1880 = 12' day

In the matter of the)	in compliance with Article 10 Chapter 21 Revised Statutes of
Incorporation of "The)	Missouri 1879; they also file their Petition for incorporation
Columbia Hebrew)	under the name and style of "The Columbia Hebrew Cemetery
Cemetery Association)	Association", and no valid objections being filed to said petition
	and the court being fully advised of and concerning that

premises, doth order and adjudge and decree, that they be and they are hereby declared to be a body politic and corporate by the name and style aforesaid, with all powers privileges and immunities granted in the act above named.

State of Missouri)
County of Boone) Sct.

I, W.W. Garth, Clerk of the Circuit Court within and for the County and State aforesaid, do hereby certify that the foregoing is a true and perfect Copy of an Order and Decree made by the Boone Circuit Court at its November adjourned XXXX 1879 thereof in the "Matter of the Incorporations of the Columbia Hebrew Cemetery Association" as the same now remains of record in my Office in book "M" Page 42.

Witness my hand and the seal of said Court hereto affixed at Office in Columbia Mo this 15 day of January A.D. 1880.

(Seal)

W.W. Garth

Clerk

State of Missouri)
County of Boone) Sct.

These Articles of Association of "The Columbia Hebrew Cemetery Association" and Order of incorporation of the same were produced before me Clerk of the Circuit Court and E-officio Recorder of Boone County on the 15th day of January in the year of our Lord one thousand eight hundred and eighty, and with the Certificates thereon endorsed are duly recorded in Book 54 pages 328 to 331.

Filed at 3 o'clock P.M.

Given under my hand as Recorder aforesaid with the seal of said Court hereto affixed at Offices in Columbia on this day and year aforesaid

(Seal)

W.W. Garth

Clerk and Recorder

Deed for Hebrew Cemetery (Book 54, Pages 542/3)

This Deed made and entered into this 28th day of May A.D. Eighteen hundred and eighty by and between John M. Samuel, Trustee in a Deed from Caroline J. Todd recorded in the Recorder's Office of Boone County Missouri in Book #45 Pages 615-6-7 of Boone County State of Missouri party of the First Part and The Columbia Hebrew Cemetery Association of Boone County State of Missouri, party of the Second Part. Witnesseth that the said party of the First Part for and in consideration of Two hundred and forty six & 44/100 Dollars to him paid by the said party of the Second Part the receipt of which is hereby acknowledged do by these presents grant, bargain and sell, convey and confirm unto the said party of the Second Part, the following described tract of parcel of land situated in the County of Boone in the State of Missouri, to wit: One Acre of land situate in the North East corner of 11 Acre out Lot Number Thirteen (13) in the Town of Columbia Boone County Missouri, commencing at the North East corner of said Eleven Acre Lot thence West with the South boundary of Columbia N 89 1/2° W to the center of the South end of second Street thence South 5° 15' E. to a point from which a line parallel to the North line of said Lot extended to the East line of said Lot, will include one Acre, thence parallel with the North line of said Lot to the East line thereof thence North 5° 15" W. to the Beginning. To have and to hold the same, together with all the rights, immunities privileges and appurtenances to the same belonging unto the said party of the Second Part and to their heirs and assigns forever, for cemetery purposes alone, and to his heirs and assigns forever against the lawful claims of all persons whomsoever.

In Witness Whereof the said party of the First Part has hereunto set his land and seal the day and year first above written.

John M. Samuel (Seal)
Trustee (Seal)

State of Missouri)
County of Boone)

Be it Remembered that on this 28th day of May A.D. Eighteen hundred and eighty before me the undersigned Clerk of the Circuit Court written and for the County and State aforesaid, came John M. Samuel, Trustee as aforesaid, who was personally known to me to be the same person whose name is subscribed to the foregoing instrument of writing as party thereto, and acknowledged the same to be his act and deed for the purposes therein mentioned.

In Witness whereof I have hereunto set my hand and affixed my seal at Office in Columbia the day and year last above written

(Seal) *W.W. Garth* Clerk

State of Missouri) Sct.
)

County of Boone) This Deed from John M. Samuel, Trustee to the Columbia Hebrew Cemetery Association was produced before me Clerk of the Circuit Court and Ex-officio Recorder for Boone County on the 28 day of May in the year of our Lord one thousand eight hundred & eighty and with the Certificate thereon endorsed is duly recorded in Book 54 pages 542/3, filed at 4 O'clock P.M. Given under my hand as Recorder aforesaid with the seal of said Court hereto affixed at Office in Columbia on this day and year aforesaid. (Seal) *Clerk and Recorder*

Deed for Burial Plot of Abe Victor (Book 107, Page 20)

Know all Men by these Presents, That "The Columbia Cemetery association," for and in consideration of One Dollars, in hand paid, the receipt of which is hereby acknowledged, do hereby grant, bargain and sell unto Abe Victor of Boone County, Missouri, Lot No. Six #6 as known and numbered on the plat of the grounds of said Hebrew Cemetery Association, in Boone County, Missouri.

To Have and to Hold said lot of ground unto said Abe Victor subject to such conditions as are or may be prescribed by the By-Laws of said Association.

In Testimony Whereof, B. Loeb President of said Association, hereto sets his hand and causes the seal of said Association to be hereto attached, on this 20th day of October 1887.

(Seal)

B. Loeb President
(Seal)

Attest, with the seal of said)
Corporation attached.)

I. Loeb, Secretary.

State of Missouri,)
)

County of Boone.) I, I. Loeb Secretary of "The Columbia Cemetery Association" do hereby certify that B. Loeb is President of said Association, executed the foregoing Deed. Witness my hand and the seal of said Association hereto affixed, at office in Columbia, Mo., October 20th A.D. 1887

(Seal)

I. Loeb, Secretary.

State of Missouri,)
) sct.

County of Boone.) This deed, from the Columbia Cemetery Assn., to Abe Victor was produced before me, Clerk of the Circuit Court and Ex-officio Recorder of Boone County, on the 24th day of November A.D., Nineteen Hundred and three, at 4 o' clock P.M., and with the certificate thereon endorsed, is duly recorded in the Book No. 107, Page 20.

Given under my hand as Recorder aforesaid, with the seal of said court hereto affixed, at office in Columbia, on the day and year aforesaid.

(Seal)

???? M. ??????
Clerk and Recorder

Columbia Hebrew Cemetery Association merges with Columbia Cemetery Association (Book 185 Page 127)

THIS DEED, made and entered into this 18th day of January, A.D. 1928, by and between the Columbia Hebrew Cemetery Association, a corporation, of Boone County, State of Missouri, party of the first part, and the Columbia Cemetery Association, a corporation, of Boone County, State of Missouri, party of the second part. Witnesseth:

That the said party of the first part for and in consideration of the sum of One Dollar Dollar (\$1.00), and the faithful performance by party of the second part of the covenants hereinafter set out, the said sum being paid to the said party of the second-part, the receipt of which is hereby acknowledged, does by these presents grant, bargain and sell, convey and confirm unto the said party of the second part, the following described tract or parcel of land situate, in the County of Boone and State of Missouri, to-wit:

One (1) acre of land situated in the Northeast corner of the Eleven (11) acre Out Lot Number Thirteen (13), in the town, now City of Columbia, Boone County, Missouri, described as follows: Commencing at the Northeast corner of said Eleven (11) Acre Lot, thence North 89.5 Degrees West to the center of the south end of Second Street, thence South 5 Degrees 15 Minutes East to a point from which a line parallel to the North line of said lot extended to the East line of said lot will include One (1) Acre, thence parallel with the North line of said lot to the East line thereof, thence North 5 Degrees 15 Minutes West to the beginning, all as described in a Warranty Deed from John N. Samuels, Trustee, to the Columbia Hebrew Cemetery Association, dated May 28, 1880, which deed is recorded in the office of the recorder of Deeds, Boone County, Missouri, in Book 54, pages 542 and 543.

This conveyance is made subject to the following conditions and covenants to be assumed and performed by party of the second part:

1. This transfer is to be subject only to the right, title and interest of the several owners of the respective lots as shown by the records in the Recorder's Office of the County of Boone, State of Missouri, said lots being numbered as follows, that is to say: 1, 2, 4, 5, 6, 7, 12 and 15, and further to be subject only to the use that may have heretofore been made of the remaining of said lots in said tract through the interment of body or bodies therein; provided however, it is further understood that said transfer of title is subject to the condition that The Columbia Cemetery Association will not sell, transfer and deed any one or more of said lots not now owned by private owners, that is to say, Lots 9, 10, 11, 13 and 14, or any part thereof to any person who is not an Israelite.

2. The Columbia Cemetery Association will on its part give unto the entire tract transferred, as aforesaid, perpetual care and attention with the same force and effect and subject to the same provisions as now obtain with reference to the perpetual care and attention given unto its own cemetery property operated by it in said City of Columbia; provided, however, that as to Lots 1, 2, 3, 4, 5, 6, 7, 12, and 15, being those now privately owned, as aforesaid, such perpetual care and attention shall be given without any cost or charge whatsoever.

TO HAVE AND TO HOLD the same, together with all the rights, immunities, privileges and appurtenances to the same belonging unto the said party of the second part and to its successors and assign forever, the said party of the first part hereby covenanting that it, its successors and assign shall and will warrant and defend the title to the premises unto the said party of the second part and to its successors and assigns forever, against the lawful claims of all persons whomsoever, except those specially set out herein.

Appendix: E

IN WITNESS WHEREOF, the said party of the first part has caused these resents to be signed by its president and attested by its secretary, and its corporate seal to be hereto affixed the day and year first above written.

(CORPORATE SEAL)

Isidor Loeb, PRESIDENT

ATTEST: Joseph A. Barth, SECRETARY.

STATE OF MISSOURI)

)ss.

CITY OF ST. LOUIS)

On this 23rd day of January, 1928, before me, appeared Isidor Loeb, to me personally known, who being by me duly sworn did say that he is the President of The Columbia Hebrew Cemetery Association, a corporation of the State of Missouri, and that the seal affixed to the foregoing instrument is the seal of said corporation and that said instrument was signed and sealed in behalf of said corporation by authority of its Board of Directors, and said Isidor Loeb, acknowledges said instrument be the free act and deed of said Corporation.

Isidor Loeb

IN TESTIMONY WHEREOF, I have hereunto set my office in said City, the day and year first above written.

My term of office as a Notary Public will expire May 13, 1929.

(SEAL)

Rosalind D. Levy, NOTARY PUBLIC

STATE OF MISSOURI)

)Sct.

COUNTY OF BOONE)

I, the undersigned, Recorder of Deeds for said County and State do hereby certify that the foregoing instrument of writing was filed for record in my office on the 7th day of February, A.D. 1928, at 1 o'clock and 40 minutes, P.M., and is truly recorder in Book 185, page 127.

WITNESS my hand and official seal on the day and year aforesaid.

(SEAL)

(illegible handwriting) RECORDER