> Why study cemeteries and grave markers at all? For the same reasons, in essence, that we study and value all artifacts which embody lasting cultural truths: to help us achieve a better understanding of ourselves—what we are, what we have been and, perhaps, what we are in the process of becoming.
> —Richard E. Meyer, *Cemeteries & Gravemarkers, Voices of American Culture.*

scope of the study

This paper examines the history of the Jewish House of Peace Cemetery on Whaley Street in Columbia, South Carolina, and describes its physical structures. The purpose of the study is to provide a better understanding of the people who have used the cemetery over the past century. The paper is divided into two main sections. The first is a thorough history of the cemetery and the land on which it is situated. By using land deeds, maps, city directories, newspapers, county and state records, and documents from the archives of Beth Shalom Synagogue, the state of South Carolina, and the University of South Carolina, a forgotten past is revealed and a present situation better understood.

The second section reviews Jewish burial customs, grave markers, and epitaphic traditions within the context of this particular cemetery. It was initially thought the history of the cemetery would be straightforward and the artifacts contained within would display Jewish characteristics that changed over time as the Jewish community and the way it viewed itself had changed.   However, the history of the cemetery turned out to be more complex than it originally appeared, and the markers themselves have defied expectations and point to a Jewish community that has been consistent in its expression of faith and treatment of death rather than one that has been influenced by external historical or environmental trends.

The story of the Jewish community in Columbia, South Carolina, is a story of perseverance and preservation of tradition and culture. In many ways these qualities are apparent in the history of the House of Peace cemetery, which has persevered in the face of modern land development and encroachment and has preserved the traditions of Orthodox Judaism by ensuring proper Jewish burial and by using traditional Hebrew symbols and inscriptions on the tombstones.

history of the house of peace cemetery

The history of Jewish culture in America is traditionally broken into three time periods. The first, the Sephardic period, coincides with the colonial era in American history and is characterized by the immigration of Jews of Spanish or Portuguese ancestry, mainly from South American and Caribbean areas. The second period is called the German or Ashakenazic, and lasted approximately from 1840 to 1880—a time when most Jewish immigrants were from German-speaking territories. The final period of Jewish migration to the United States, beginning in about 1881, is referred to as the Eastern European phase. This period represents the largest influx of Jewish immigrants in American history, totaling some two and a half million in a forty-year span. Most of these newcomers were from the Pale of Settlement in eastern Europe.

The history of Jewish settlement in South Carolina follows this traditional narrative of Jewish American history. The first wave of Jewish settlers in the colony of South Carolina was predominantly Sephardic; however, by the time of the Revolutionary

War the balance had tipped toward Ashakenazic, and when Columbia was founded in 1786 many of the original Jewish landowners had names that were German rather than Spanish in origin. Among Jewish purchasers of land in and around Columbia at this time were Jacob Cohen, S. W. Levy, Joseph Benzacker, Isaac Jacobs, and Benjamin Lyons.1 Throughout the end of the eighteenth and beginning of the nineteenth centuries the Jewish community thrived, and each successive generation became more closely identified with the American culture in which it found itself. Before the destruction of Columbia in the last days of the Civil War, the Jewish community had a synagogue, a Hebrew school, a benevolent society and men's and women's organizations. Jews held public office and were included among the doctors, physicians, and merchants of the capital city.

The Civil War in general and the burning of Columbia in particular proved cataclysmic for the Jews of Columbia, as it did for other white Southerners. The Hebrew Benevolent Society building and the synagogue were destroyed. However, those Jews who remained in the city rallied and rebuilt, aided by new arrivals from central Europe. These new community members helped increase in numbers the Jewish community, but they also brought with them more traditional Judaic practices that sometimes came in conflict with the more acculturated practices of Columbia's antebellum community. A new congregation, Congregation Anshe Emunath Israel (Believers in Israel), which adopted the German *Minhag* (rite of worship), was formed in February 1866. By the fall of that year separate services were being held on High Holy Days—"one for the Polish and the other for Portuguese."2

In 1883, there were at least twenty Jewish families in Columbia, the patriarchs of which were members of the Hebrew Benevolent Society.3 Founded in 1822 for the purpose of providing a proper Jewish burial ground, the society maintained a cemetery on Gadsden Street in the northwest section of Columbia. Membership in the society was required for burial. However, as the Jewish population increased, the society received requests from nonmembers for burial. According to society minutes, the Constitution of the Hebrew Benevolent Society was revised in 1885 and the issue of nonmembers requesting burial was addressed in the addition of Rule 6, Section 3,which decreed that nonmembers would not be buried without remuneration and set forth a sliding scale of payments: "And all Israelites who are not members shall not in the event of death be interred in the Bethiam [*sic*], unless a sum is paid of not less that $6 and not more than $200."4

About this time several members of the Columbia Jewish community organized and incorporated the Hebrew Cemetery Society of Columbia for the express purpose of providing a "free cemetery or burial ground for Hebrews," one of the earliest Hebrew *free* burial societies in America.5 Officers were identified as follows: "Philip Epstein [*sic*], President; Barret Visanska, vice-President; William Robinson, treasurer." J. David, Charles Elias, J. Morris, B. Steele, A. Trager, and A. David are listed as members.6

The organization received its charter from Richland County on 26 April 1883, although land had already been purchased from Eliza S. Bailey on 12 March 1883. The four-acre square of land was bounded as follows: "to the North by what was formerly known as Indigo Street [now Whaley], to the South by what was formerly known as Lower Street [now Heyward], to the East by what was formerly known as Marion Street and to the west by what was formerly known as Sumter Street."7 It is unknown why the

society chose to buy this particular property. Abraham Trager, a prominent member of the Columbia Jewish community and one of the founding members of the Hebrew Cemetery Society, lived on South Main Street, approximately four blocks from the cemetery, and it is possible he knew of the land's availability.

The Hebrew Benevolent Society already existed in Columbia at this time, so the purpose of this second burial ground is unclear. Perhaps the men who established the Hebrew Cemetery Society were all newcomers to Columbia, part of the wave of Orthodox eastern European Jews flowing through Ellis Island at the time? Being new and most likely not very well off, they might have pooled their money to provide an Orthodox and free burial ground as an alternative to the established and dues-requiring Hebrew Benevolent Society of Columbia. There are, however, many problems with this theory. Although in 1883 none of the members of the Hebrew Cemetery Society belonged to the Hebrew Benevolent Society, most were long-time residents of Columbia, not recently arrived immigrants: Abraham Trager had moved from Russia to Columbia before the Civil War; Philip Epstin emigrated from Poland during the Civil War; Aaron David moved to Columbia at the same time but he previously had been living in Charleston; and Henry Steele was also from Charleston, and had moved to Columbia in 1871. Additionally, the charter clearly states that the burial ground of the Hebrew Cemetery Society is to be made available to all Jews in South Carolina, not just Orthodox Jews. Moreover, in 1884 several Hebrew Cemetery Society members joined the Hebrew Benevolent Society. Philip Epstin and Tobias Morris were elected immediately and unanimously into membership of the Hebrew Benevolent Society at the 3 August 1884 meeting and each was assessed six dollars in membership dues. At the 4 January 1885 meeting William Robinson and J. David both applied and were elected.

It was around this time that the existence of two Jewish burial societies in Columbia seems to have begun causing some trouble. At the 7 July 1885 meeting the following resolutions were offered by S.C. Peixotto:

> "To the end that Unity and Harmony may prevail in this Society, and that the purposes for which it was originally conceived by its founders shall be faithfully adhered to,
> *"Resolved-* that no person shall in the future be eligible to or be admitted to membership who have allied themselves to, or have affiliated with any other Society in this County having for its aims and purposes anything which it is designed by this Society to accomplish.
> *"Resolved-* that should any of its present members be affiliated to, or ally themselves or affiliate thereto in the future with any such other Society or association, such action shall be at once deemed that they dismember themselves with this Society, and they will be considered debarred from any of its privileges if they should not after thirty days from this date signify in writing their having disconnected their association in conflict with this.
> *"Resolved-* that the Secretary be requested to transmit a copy of these Resolutions to such members as these Resolutions may apply to."8

These resolutions were unanimously adopted. At the next regular meeting, Morris, David, and Robinson stated that they had sent in their resignations to "that other society." It is uncertain whether the Hebrew Cemetery Society is the society in question for it was not the only burial society in Columbia. The resolutions could have pertained to other

burial organizations in Richland County; for example, the Woodmen of the World organization, one of whose functions was as a burial society. And though Robinson reports to have resigned from "that other society," he is the Hebrew Cemetery Society member named in the 1896 sale of property from the society to W.B.S. Whaley. Whether or not these resolutions were directed at the Hebrew Cemetery Society, it is evident that the land on Whaley Street was not put to steady use until the mid 1910s.

There is only one extant marker in the cemetery from this time period (1883–1915) and it presents more questions than it answers. It identifies the grave of a man named Arthur Benedict who was murdered in Abbeville, South Carolina, on 24 December 1884. Benedict was a recently arrived immigrant from Germany who was working with his uncle Charles Auerbach in a mercantile store in Abbeville when a local resident, Charles Ferguson, walked in and shot him. According to contemporary accounts, Benedict's body was sent to Columbia for burial that night.9 He was not a member of the Hebrew Benevolent Society and so it is understandable that he was buried in the recently established free Hebrew cemetery. However, when his uncle Charles Auerbach died a year and a half later in the state insane asylum in Columbia (he was traumatized by Benedict's death and never recovered) he was buried in the Hebrew Benevolent Society cemetery.10 There is no mention of either man in the minutes of the Hebrew Benevolent Society, which are the only relevant burial records extant.

The necessity of maintaining a second Jewish burial ground in Columbia at this time might easily be questioned. The Hebrew Benevolent Society cemetery had room enough to accommodate Columbia's Jewish community, and any issues regarding requests by nonmembers for burial had been addressed by its constitutional update of 1885. The Jewish communities closest to Columbia, in Camden and Sumter, had established their own burying grounds in 1877 and 1874, respectively, so there was no reason to anticipate a need for a larger burial ground for out-of-town Jews.11

In 1896, W.B.S. Whaley approached the Hebrew Cemetery Society with an offer to purchase the three-and-one-half acres of the four acres that had not already been set aside for cemetery purposes. Whaley was starting Columbia's first textile mill two blocks down from the cemetery on Indigo (now Whaley) Street and wanted to build a mill village on the land surrounding the cemetery. In 1895, Whaley had mistakenly approached and paid the executor of Eliza S. Bailey's estate, her grandson, Benjamin F. Bailey, $1000 for the full four acres.12 Apparently no one knew the Hebrew Cemetery Society had purchased the land a full twelve years before. After Whaley learned of the mistake, he bought from the Society for $900:

> All that square of land in the City of Columbia bounded North by Indigo, South by Lower Street, East by Marion Street and West by Sumter Street, saving and reserving to Hebrew Cemetery Society the right to enclose and keep and use as a burying ground or cemetery the ½ acre at the Northeast corner of said square 104.4 feet on Indigo Street and 208.8 feet on Marion Street and in the shape of a rectangle.13

Within a year the Richland Mill had built homes for 400 employees on the property.14

The year 1896 was an eventful one for the Jewish community of Columbia. After many years with no formally organized congregation (Congregation Anshe Emunath Israel dissolved when many Jews left Columbia in the 1870s), a congregation was finally organized but the conflict between the more established Reform Jews and the more

recently arrived Orthodox Jews was evident. Determined to work around these problems, the Tree of Life, as the congregation was named on the suggestion of founding member Henry Steele, was defined as "Liberal Orthodox" and an attempt was made to accommodate the beliefs and worship styles of both groups.15 By the time its first synagogue was dedicated in September 1905, however, the congregation was identified primarily as Reform. *The State* newspaper reported that "it had been decided beforehand that while this is primarily a synagogue for Reformed Jews, yet Orthodox Jews would be welcomed and could suit themselves about wearing or removing hats."16

This subtle but noticeable transition from Liberal Orthodox to Liberal Reform can be explained by a shift in membership, which at its founding had been relatively equally divided between Reform and Orthodox Jews. Over the years the number of Reform members grew but the Orthodox minority managed to maintain control over the board of the congregation. This situation changed in 1903, when, because of a significant increase in Reform members, reorganization was called for and new officers were elected. Changes in worship services were made and the Orthodox group began conducting separate services. 17

In a dramatic attempt to regain control of the congregation, the leader of the Orthodox group, Philip Epstin, filed a lawsuit against the Reform members, claiming damage from an allegedly illegal vote. The lawsuit was thrown out of court only to be taken by Epstin to the Supreme Court of South Carolina, which, in 1907, unanimously upheld the decision of the lower court. Epstin and the other Orthodox members had left the Tree of Life congregation in 1904 and had organized an Orthodox congregation, Beth Shalom, or House of Peace, which was officially incorporated in 1912.18

The antagonism between Reform and Orthodox apparently carried over to the Hebrew Benevolent Society, members of which included adherents of both factions. By 1910, of the sixteen resident members listed in the Hebrew Benevolent Society records only three were members of the House of Peace congregation: Epstin, Joseph Levy, and B. Berry.19 There are no extant records of the Hebrew Cemetery Society to show if an effort was made to make the burial ground on Whaley Street an Orthodox Jewish burial ground. What is known is that in 1911 the Hebrew Cemetery Society of Columbia decided to deed the control and supervision of the Whaley Street burial ground to the House of Peace congregation, with the stipulations that the cemetery remain free for "persons of the Hebrew religion" and that the House of Peace congregation would not have "the right or power to sell the whole or any part of the . . . property without the written consent of the members of the said Hebrew Cemetery Society."20 No mention is made of the cemetery being restricted to members of the House of Peace or Orthodox Jews.21 Nevertheless, over the next few years the little cemetery on the outskirts of town came to be known as the House of Peace Cemetery.

In the first decades of the twentieth century the Jewish population of Columbia was growing and changing. The irresolvable conflict regarding worship styles and beliefs that existed between native Reform Jews and the newly arrived eastern European Orthodox Jews resulted in the establishment of two separate congregations in Columbia. Although views about worship were different, the two communities acknowledged need of one another and for several years shared resources, including Rabbi David Karesh, who is listed as rabbi for both congregations in the Columbia city directories until 1914, when Rabbi Harry Merfeld took over duties for the Tree of Life congregation. By the

time of the 1935 dedication of the new House of Peace Synagogue the congregations were running a Sunday school in unison, in an effort to assure that the Jewish children of Columbia, regardless of worship preferences, grew up understanding and appreciating their Jewish heritage and culture.22 For many years the two congregations also shared the Hebrew Benevolent Society cemetery on Gadsden Street, suggesting that initially the Whaley Street cemetery was reserved for indigent cases and that Orthodox Jews were content with using the burial grounds provided by the Hebrew Benevolent Society.23 As time passed and other congregations and burial societies were formed throughout the state, the need for a free Jewish burial ground in Columbia decreased and the House of Peace began to consider the cemetery on Whaley Street its own.24

In a 1939 survey of synagogues and Jewish congregations in South Carolina, an unnamed Works Projects Administration (WPA) field researcher reported that the Beth Sholam [*sic*] congregation purchased in 1914 "a small cemetery lot, restricted to the use of the Orthodox group…on the 1400 block of Whaley Street." According to WPA records this information was checked and approved by Rabbi Karesh and Max Citron, both founding members of the House of Peace.25 How did the origins of the cemetery come to be remembered so incorrectly?

In 1896, when the Liberal Orthodox Tree of Life congregation was founded, Barret Visanska, Epstin, A. David, and Abraham Trager were the only Hebrew Cemetery Society members listed on the Tree of Life roll. When the Hebrew Cemetery Society transferred the cemetery to House of Peace in 1911, Trager was listed as the society's president and Visanska was listed as secretary. Within ten years of this transfer three of the four men remaining in Columbia who were involved in the founding of the Hebrew Cemetery Society were dead: Trager died in 1913; David in 1914; and Epstin in 1921— all buried, not in the House of Peace cemetery but in the Hebrew Benevolent Society cemetery on Gadsden Street. There is no record of the five other founding members of the Hebrew Cemetery Society being buried in either of Columbia's Jewish cemeteries. It is known that Aaron David moved to Washington, D.C. (though his body was returned to Columbia for interment in the Gadsden Street cemetery) and that William Robinson moved to Baltimore, Maryland; it is probable that the others also moved away from Columbia.26

When the House of Peace was asked by the WPA for information regarding the cemetery in 1939, it is possible that there was no one who had any direct knowledge or recollection of the cemetery's origins. After the gravestone erected for Benedict in 1885, the next-oldest surviving marker dates from 1914. The first reference to the cemetery in the city directory also occurs in 1914 when the cemetery is listed as: "Hebrew Cemetery on Whaley Street"—a name that would be its most-used and best-known until the 1950s.

It is important to note that in the WPA survey the cemetery is described as being for Orthodox Jews, not necessarily members of the House of Peace congregation. Nearly half (twenty-two of fifty-six) of those buried in the House of Peace cemetery during the period from 1911 to 1935 were from out of town and most likely were not members of the synagogue.27 However, obituaries for these people indicate a majority were born in either Russia or Poland, the countries most likely to have sent Orthodox Jewish immigrants to the United States at the time.28 In the early decades of the House of Peace cemetery it is clear that it was considered a cemetery available for all Orthodox Jews.

Over the years, however, the identity of the cemetery changed and it came to be

seen as a cemetery primarily reserved for House of Peace members. On 3 December 1926, in an open letter written on Beth Sholom [*sic*] Congregation stationery, the synagogue's treasurer, Isadore Gergel, wrote to the congregation at large, asking for financial help with an effort to "fix up our cemetery which has long been in need of improving." Money donated by the Daughters of Israel and additional funds collected were to be used to "lay cement walk, plant grass, improve the graves, install additional plumbing, etc."29 In 1934, Gus Oppenheimer, member of the House of Peace, became the cemetery's first caretaker, a position he would hold until he stepped down forty-two years later in 1976.30 As Jewish communities in other parts of the state grew and established their own burying grounds, the Whaley Street cemetery was used less frequently to bury nonmembers. The percentage of out-of-town Jews buried in the cemetery declined dramatically—from almost 50 percent in the first two decades to less than 20 percent in the years 1935 through 1960.31

Just as the House of Peace congregation was growing, so too the residential neighborhood around the cemetery was growing. When the Hebrew Cemetery Society bought the small plot of land for its cemetery in 1883, it lay on the outskirts of town. Within fifteen years of this purchase, the development of Richland Cotton Mills and its attendant mill village placed the cemetery in the middle of a large and bustling community. Columbia's mill villages were well-built and maintained by contemporary standards and there is no indication that the cemetery was ever either resented or abused. In fact, it may have been appreciated in unanticipated ways. The longtime caretaker, Oppenheimer, told a story that while cleaning three of the above-ground tombstones in the back corner of the cemetery he found several prohibition-era liquor bottles stuffed inside the vaults, suggesting that at least some of the local residents found the cemetery to be a useful part of the neighborhood.32

In 1940, Pacific Mills, the last mill to own the block surrounding House of Peace, sold the land to Ebert Realty Company, which in turn sold separate lots to various owners who mostly rented the properties to a predominantly black working class population.33 A block that in 1940 boasted a barbershop, three groceries, a church and Sunday school buildings, and approximately sixty residences, by 1964 had fewer than thirty homes. The church, Sunday school buildings, and cemetery remained, but not for long.34 In 1966, the city of Columbia Housing Authority bought most of the land that comprised the block on which the cemetery is located.35 Together with the University of South Carolina, the city embarked on a major urban renewal project that resulted in the demolition of what was left of the mill village on that block, the church, and the Sunday school, to make way for university expansion.

By the 1960s , Beth Shalom congregation had grown and a committee had been set up to oversee the House of Peace Cemetery. Families of the congregation were encouraged to reserve plots. If one examines the layout of tombstones in the cemetery it becomes evident that while originally markers were placed in straight lines and graves were located in chronological order of burial, family sections developed as successive generations placed their loved ones in groups. However, this practice was causing some problems, and by 1963 the cemetery committee requested that reservations be limited to spouses, that is, only two plots. A November 1963 memo announces the establishment of a ten dollar annual fee for maintenance of the stone coping around the plots.36 Although traditionally during High Holidays the congregation was asked to donate money for

upkeep of the cemetery, this memo is an indication that things were changing. The free burial ground had become a thing of the past.

The cemetery faced new challenges in the second half of the twentieth century; both external and internal. The mill village that had surrounded the burial ground had declined over the decades and by the mid 1960s the area was targeted by the University of South Carolina for campus expansion, under the guise of urban renewal.37 Internally, the cemetery faced its own expansion problems as the congregation grew and ran out of space for future burials. Most congregants would agree both problems were resolved to the cemetery's benefit.

The Carolina Research and Development Foundation (CRDF) was chartered as an eleemosynary company in May of 1965. As such it began to acquire property surrounding the existing university campus. "The Foundation was created to promote the educational purposes of the University by obtaining, acquiring, or otherwise providing property which would be used by the University in the accomplishment of its purposes."38 Soon after it was established, the foundation began assisting the university in fulfilling a twenty-year campus expansion plan that included acquiring property to the south of the university "across Blossom Street and up Wheeler's Hill to Heyward."39 In 1969, when the university acquired the block of land surrounding the House of Peace cemetery from the Housing Authority of the City of Columbia, the block contained no more than sixteen residents.40 The last holdouts on Whaley Street were the cemetery, a grocery store, and a daycare center. The directors had approved loaning between $10,000 and $15,000 to the daycare center to assist with relocation.41 There is no mention of how, if at all, the foundation proposed to deal with the grocers and the House of Peace Cemetery.

It is clear, however, that the property was still desirable to the university. In minutes from a 28 May 1970 meeting of the board of directors of the Carolina Research and Development Foundation, Dean Hal Brunton "explained, from the tax map, the possible usage of the South Campus area around Wheeler Hill for fraternity housing. This housing could be developed between Sumter and Marion, Catawba and Heyward," land that included the House of Peace Cemetery. The only problem foreseen at this time was the potential plan of locating a freeway and interchange in the area.

There is no direct mention in the university archives of interactions with the House of Peace congregation regarding possible removal of the cemetery, nor is there any mention of the potential conflict in the synagogue's archives. The only reference to this is found in the 8 June 1972 issue of the university's student newspaper, *The Gamecock*.42 The front-page story, written by Scott Derks, provides a unique perspective on the situation and the cemetery's fate. According to Derks, "Harold Brunton, vice president for business affairs, asked the Beth Shalom Synagogue if it was interested in selling the land. He even sent a representative of a cemetery transfer agency to visit. The answer was a polite but decisive, 'no'." And so plans for fraternity housing were revised and the land surrounding the cemetery was slated to be used for intramural sports and a power plant. In November 1973 Brunton wrote to the vice president of Student Affairs, C. H. Witten, regarding the new field: "Intramural Field G (near House of Peace) The Physical Plant Department did an extraordinary job in getting this field ready in time for the Fall season. Apparently it has been enthusiastically received by the soccer team and I hope others."43 The synagogue and university came to terms with each other's presence. The soccer team continued to use Intramural Field G and as the program grew the field acquired a more

permanent status when in 1996 a stadium was built. Although officially known as the Eugene E. Stone III Memorial Stadium, everyone calls it the Graveyard, a modest nod to the House of Peace Cemetery that sits to the northeast of the field.

The second challenge the cemetery faced was also resolved but with a note of sadness for it required acknowledging the eventual disuse of the cemetery. As Columbia's Jewish population grew in the early decades of the twentieth century, both Reform and Orthodox congregations found it necessary to acquire larger synagogues. The House of Peace first moved from its original location on Park Street to a grand brick synagogue on Marion Street in 1935. By the 1960s it became obvious that the building would soon not be able to meet the community's needs. Land was purchased on North Trenholm Road and in 1973 the old synagogue was demolished and in a grand ceremony the Torah was walked from the old to the new synagogue. The new synagogue seated 400 with extra seating of 400 available for High Holy Days.44

About this time the synagogue's board recognized that the cemetery on Whaley Street would not be able to accommodate the congregation indefinitely. A search for a site for a new cemetery is mentioned in cemetery committee reports dating from 1971 and 1972. In June of 1973, the synagogue decided not to purchase new land for burials as there were enough available plots in Whaley Street for the time being. The committee continued, however, to look into different options for the future.45 In a 20 June 1973 letter from Louis M. Wolff of the Hebrew Benevolent Society to Alan Kahn, president of the Beth Shalom Synagogue, the possibility of the synagogue working with the Hebrew Benevolent Society, which provided burial space to all Jews regardless of affiliation, was broached. This plan would require Beth Shalom members to join the Hebrew Benevolent Society; several were members already and this requirement was not seen as a problem.46 In 1974, the cemetery committee reported to the Beth Shalom board their belief that it was unnecessary to pursue the purchase of additional properties for a future cemetery site as they felt that at the present rate of burials there were enough plots remaining in
Whaley Street to last twenty-five more years. And they reminded the board that the Hebrew Benevolent Society cemetery was available. The Whaley Street cemetery was used and maintained over the next two decades, including the addition of a new sprinkler system in 1989.47

By early 1995, however, the synagogue began a new search for land for a new cemetery. After trying unsuccessfully to obtain land next to the Hebrew Benevolent Society cemetery on Gadsden Street in downtown Columbia, and then at three other sites downtown, land was purchased in Arcadia Lakes, just a few miles from the synagogue.48 Additionally, the synagogue took a cue from the Hebrew Benevolent Society and founded the Beth Shalom Benevolent Foundation, which was given the authority for the supervision, maintenance, and care of the Whaley Street cemetery and the Arcadia Lakes cemetery in perpetuity.49 In 2005, the Whaley Street cemetery was included in the centennial anniversary celebrations of Congregation Beth Shalom. The conclusion of the three day conference was a tour of the cemetery.50 The synagogue found a way to move forward without leaving House of Peace cemetery behind. Although it will not be able to accommodate more burials for much longer, the cemetery receives regular visits as the many stone-topped tombs attest.51

II. jewish burial rituals and traditions and the house of peace cemetery

A. Chevra Kadisha and the House of Peace Cemetery

To fully appreciate the cemetery and its importance in the Jewish community it is necessary to understand the Jewish attitude toward death and burial. Judaism makes no attempt to separate the human spirit from the human body; both are accorded great respect. After death, the body does not lose any sacred value and accordingly, Jewish rituals insure proper and appropriate care of the deceased. Historically, the first thing a Jewish community creates on its founding has been a burial ground and a burial society to insure that Jews are given a proper burial.52 That this need is addressed before the building of a synagogue or school indicates the importance of appropriate treatment of the dead in Jewish culture.

A Jewish burial consists of many elements. The land must be consecrated according to Jewish laws, and separated from unconsecrated land by a surrounding wall or fence with its own entrances and exits. A blessing ceremony is performed that consists of readings from Scripture, Psalms, and prayers. A processional group must walk around the land seven times starting at the northeast corner of the cemetery reciting Psalms and prayers.

The body should be prepared according to the rituals of *Halakah* (Jewish law) by the *chevra kadisha* (sacred society). Historically, every Jewish community has had a chevra kadisha of some type. These groups are formed even before synagogue congregations and, like the consecration of a burial ground, speak to the importance of proper treatment of the individual in death. The duties of the chevra kadisha are numerous and cover every aspect of tending to the deceased from the moment of death until burial. Today, as Rabbi Abner Weiss explains, a chevra kadisha can be expected to "lay out the body prior to its transfer to the funeral home, accompany it to the funeral home, arrange for shomin (pious guards) to remain with the body until it is buried, designate an appropriate casket and shrouds, carry out the taharah (ritual purification) of the body, organize a fitting funeral service, and arrange both the final journey of the body to its ultimate resting place and an appropriate burial service." 53

After death the body continues to be a sacred vessel. Jewish teachings compare a dead body to an unreadable Torah, no longer serving its original purpose but just as sacred and deserving of respect as a living body, or a readable scroll. The rituals of the Halakah as performed by the chevra kadisha ensure the body receives the proper respect. It is considered to be an act of *mitzvoth* (the greatest kindness) to participate in chevra kadisha because the attention and kindness is being given to one who cannot reciprocate.

As Weiss notes, "The lasting importance of the human body determines the loving care which is lavished upon it after death, and explains the detailed attention directed by the Halakah to its dignified disposal— in purity and holiness."54 This attention involves ritual washing in blessed water, wrapping of the body in simple, pocketless linen or cotton shrouds. There is no viewing of the body, which is placed in a simple wooden box and buried as quickly as possible. In addition, Judaism demands equality and simplicity in funeral rites. All Jews receive the same ministrations in burial preparation. The *taharah* (ritual washing) is performed by the members of the chevra kadisha, the body is then wrapped in simple shrouds, the order of placement for which

varies for men, women, and children. It is important to note that embalming or any other method of beautifying or preserving the body is forbidden. Judaism teaches that death is a natural and unavoidable event and should be accepted, not denied by attempts to keep the body from decomposing. Nor should the body be viewed after taharah; the body should be placed immediately into a casket and the casket closed.

The casket itself should be a simple wooden box that allows the body to decompose as quickly and naturally as possible. Although at one time the bodies of the rich were dressed in fine garments before being buried and elaborate funeral ceremonies were held, this practice was denounced by Rabban Gamaliel (fl. late first and early second century ce) who insisted that all Jews should be buried in the plainest of shrouds. Within a generation of his death, this simplicity had become standard practice and continues to be so today. Flowers were often used for ornamentation in funerals, but the idea of equality in death has changed this practice. It is common for families to request donations to charitable causes in lieu of flowers. These traditions are centuries old and serve not only to assure proper treatment of the dead but also to reinforce a sense of continuity in the Jewish community.

A prompt burial is preferred; however, there are exceptions. For example, if the funeral would take place on a holy day it is delayed, and it is also acceptable to wait for family members to arrive before interring the deceased. The location of the funeral service has varied over time and still varies according to local customs. Ideally the funeral is an unostentatious graveside ceremony held on consecrated ground. The Jewish funeral rite is a "model of brief, simple dignity."55 A eulogy is delivered and the body is placed in the ground. It is recommended that each member of the deceased family participate in the burial by putting a shovel full of dirt on the casket. It is thought that this custom helps the bereaved accept the death of her or his loved one.

Before leaving the cemetery, the attendees place a small stone on the grave (the headstone of the grave should not be erected for at least a year, the length of time thought to be necessary for the soul to be cleansed of sin) and ask the deceased for forgiveness. There are several theories regarding the tradition of placing stones on the graves and tombstones. Some say it is a practice left over from the time of the desert wanderings when the dead were covered with stones. It is also thought to be a remnant of the ancient practice of *stimat ha-golel*—sealing the opening of the grave with a large stone. Regardless, it is an act of significance. Additionally, the mourners pluck grass from the ground and throw it behind them. This act symbolizes a renewed awareness of man's mortality: "Man's days are like the grass" (Psalms 103:15). It is also traditional to wash one's hands on leaving the cemetery.

Although all Jews are to be accorded a proper burial there are some traditional exceptions: still-born children, suicides, and apostates should all be denied burial in consecrated ground. However, each community has its own rules. Disinterment as a rule is not allowed because it violates the sanctity of the body.

There is no evidence that the cemetery of the Hebrew Cemetery Society was ever consecrated but it is impossible to believe that it was not. When the three and one-half acres of the four-acre block originally purchased by the society were sold to Whaley in 1896, the one-half acre in the northeast corner is clearly designated as a Jewish cemetery even though there is no evidence that any burials (apart from that of Benedict in 1885) had taken place. In all subsequent land transfers the northeast corner of that block of land

remains identified as the Jewish or Hebrew cemetery.

There is no documentation regarding the early days of Beth Shalom's chevra kadisha but, according to a current member, Willadene Bernstein, there must have been a sacred society whose members attended to the deceased Jews of Columbia and the surrounding areas.56 As far as we know there has always been and will always be a chevra kadisha at Beth Shalom to assure that the rituals of proper Jewish burial are practiced.   According to Bernstein, there have been virtually no significant changes in the methods and rites of the chevra kadisha throughout the history of Beth Shalom.

Information gleaned from obituaries presents an interesting picture of the changes that have taken place in the funerals of those buried at the House of Peace cemetery.57 The earliest information indicates that most funeral services took place at the home of the deceased or at the cemetery, which is in keeping with Jewish tradition. In 1919 a funeral service was conducted at the synagogue, which may seem unusual, but the deceased was a former president of the synagogue, Max Aberman.58 It is in keeping with tradition to honor a prominent member of the community with a service in the synagogue. In the 1930s there is a noticeable change in the location of funeral services. Of the eighteen funerals during this time period for which we have any information, only two of those services occurred in the home, five were at the cemetery, and the remaining eleven were held at McCormick's mortuary. The reasons for this change in location are not known but it seems safe to assume they are part of a larger social trend that was transferring death and funerals from the home to a professionally designated area as modern living standards improved and increased awareness of basic hygiene made its way into mainstream society's thinking. There is no reason to believe that any of the rites of Halakah were compromised with this transfer of funeral services from private homes to the funeral home. Although the Beth Shalom chevra kadisha has a preferred funeral home they have worked with and been made welcome in funeral homes throughout Columbia and the rest of South Carolina.59

Over the next three decades the percentages remain about the same. Of the fourteen funerals in the 1940s for which we have information, only two were held at the cemetery and those were the only deceased from out of town. In the 1950s the only funeral service that we know of that took place at the cemetery and not the funeral home was that of an infant. In the 1960s funeral services took place predominantly at a funeral home but no longer McCormick's mortuary; from 1958 to 1962 the Oaklawn Funeral Home was used, and then in 1963 it was switched to the Dunbar Funeral Home, which continues to be the preferred funeral home of the congregation. In the 1960s there was one funeral service held at the synagogue, that of a prominent member, Rabbi Abrahm Herson.60

Beginning in the 1970s another interesting trend arose; funeral services switch from being held mostly at the funeral home to being held mostly at the House of Peace cemetery. The 1970s were an important decade for the congregants: they built and moved into a larger synagogue on North Trenholm Road in Forest Acres, South Carolina; they affiliated with the American Conservative Jewish congregation; and they celebrated the seventieth anniversary of their congregation. It seems that this was a time of renewed interest in their Jewish heritage and history and perhaps this interest influenced the decision of most members to have funeral services, not at the funeral home, but in the more traditional setting of the cemetery itself. For whatever reason, this trend has

continued, and of the fifty-three funerals that took place from 1990 to 2004, all but six were held in the House of Peace cemetery.

Of additional interest are the ways in which the congregation has made exceptions to traditional rules regulating burial in the House of Peace cemetery. Where tradition forbids the burial of stillborn infants and suicides, the cemetery holds examples of both. The first is a story of a father's love and the importance to Jews of being buried in consecrated ground. Maxie Rivkin tells the story of how as a young boy he watched, one night, from his family's car, his father jump the fence of the House of Peace Cemetery and, in defiance of the rulings of the synagogue elders, bury a stillborn son in the children's section of the cemetery.61 How exactly this transgression was resolved is unknown but today there is a marker on the infant's grave. The grave of Benjamin Green holds another interesting exception. An elegant dark granite obelisk inscribed in Hebrew and in English pays tribute to the love and esteem the congregation had for its former president, C. A. "Ben" Green, who had moved from Columbia to Richmond, Virginia, just two years before his death in 1924. According to newspaper reports, Green apparently committed suicide by inhaling illuminating gas through a rubber tube.62 He was accompanied by his family to Columbia for burial. There is no indication that his right to be buried in the House of Peace Cemetery was ever questioned.

Apparently there were some rules to which the congregation would not make an exception, most notably the disinterment of anyone buried in the cemetery. This issue became important in the early 1970s when the University of South Carolina reportedly tried to persuade the congregation to disinter the entire cemetery to make room for university expansion. This proposal was rejected by the Beth Shalom congregation and the university soon dropped it. However, this is not the only instance of a request for disinterment. According to minutes of the cemetery committee an individual asked to disinter his mother and move the body to a New Jersey cemetery near where he lived and where he himself intended to be buried.63 Disinterment can be allowed in such a situation. The issue was brought before the House of Peace board of directors and the rabbi, and although there is no record of their decision, the grave marker of this man's mother still remains in the cemetery, suggesting that he was not allowed to move her.

That the community made an early effort to procure a burial ground and to organize and maintain a chevra kadisha to assure the proper burial of its members is an acknowledgement of the importance of these rituals to the Jewish community. The return to more traditional Jewish burial services indicates a greater appreciation for these time-honored customs; however, the willingness to make exceptions for burials traditionally disallowed points to a flexibility in interpretation of ritual that recognizes the importance of being buried in consecrated ground.

B. Jewish Tombstones and the House of Peace Cemetery

Just as consecrating a burial ground and providing proper burial rites are important traditions in the Jewish community, so are the traditions regarding tombstones and epitaphs. The styles of the stones and inscriptions provide insight into the thoughts and values of Jewish communities throughout the ages. As David Goberman remarks of tombstones in the Russian Jewish Pale, "Social content can be read in every aspect of the stone monuments: their cutting, subject matter, methods of execution, and the degree of complexity."64 Historians, genealogists, and anthropologists can all learn from the stones

in the cemeteries.

Although there is evidence that tombstones have existed for almost as long as has mankind, Jewish tombstones can be traced through biblical sources such as Genesis 35: 20, which describes Jacob placing a monument on the grave of Rachel. During the era of the Israelite and Judean kingdoms (first millennium bce) upper class citizens were buried in marked graves. During the first and second centuries (bce), under the influence of the Greek and Roman cultures, Jewish tombstones became more ostentatious. Inscriptions became more common in the second century (bce) and over the next few centuries Jewish monuments became more simple and stark until finally in the Middle Ages Hebrew letters were the sole decoration.

During the Middle Ages differences emerged among tombstones from the various geographic regions in which Jews lived. The Sephardic Jews (in Spain, Portugal, and North Africa) tended to place their markers horizontally, covering the grave, whereas the Jews in the Ashkenazi regions (Germany, France, Poland, Russia, and England) placed theirs vertically, as headstones. These differences persisted in the New World and are an easy way to discern the origins of colonial Jews. Sephardic tombs also were often decorated with elaborate depictions of biblical scenes and/or the deceased. Ashkenazi stones almost never showed the human figure and relied on symbols to convey their messages. Over the years these symbols have become familiar standards on Jewish grave markers: a pair of raised hands for a kohen, a basin for a Levite, an open book for a learned man, a lion and sword for physician, and a candelabrum for a pious woman.65

Although there are fewer than 350 markers in the House of Peace cemetery and their dates range only a little over one hundred years, there is a great variety of styles, materials, and motifs, suggesting a great spectrum of individuality in the House of Peace community. Not surprisingly, there is more variety in the earlier tombstones. Among these can be found giant marble obelisks; a sandstone Woodmen of the World marker shaped like the traditional stack of logs favored by WOW members; and above the ground box tombs, their large horizontal surfaces inscribed in Hebrew and English. (Photo a)

The variation in the styles of Hebrew script is interesting to observe. In the early twentieth century all carvings were done by hand, and carvers who knew Hebrew were in short supply. Families relied on the copying skills of the local carver or sent away to a larger Jewish community where carvers trained in Hebrew lettering were available. As a result, the scripts vary from small and boxy (photo b, Karesh) to a large sweeping script reminiscent (photo c, Switzer) of Sephardic-influenced graves in the older Jewish cemeteries.

Beginning in the late 1930s the stones become more uniform. All are essentially the same size (2 ft. x 4 ft. for single markers, 3 ft. x 6 ft. for double markers), shape (rectangular), and material (granite). This growing homogeneity is likely a direct result of standardization in the monument industry. Today there is little difference between Jewish and non-Jewish grave markers. However, as with all things in this cemetery, there are notable exceptions.

Rather than blending in with the standard granite slab markers of the late twentieth century, several tombstones reflect the middle- and eastern-European roots of most of the Beth Shalom congregants buried in the House of Peace Cemetery. For example, often in the Old Country the grave of a Hasidic master would be protected by

an *ohel,* a house- or tent-like enclosure of wood or stone. The grave of David Krevence, (photo d) located almost directly in the center of the House of Peace cemetery is just such a shape. Made of stone, sealed, with small window-like openings on either side and extensive Hebrew inscriptions on the west end, the structure covers the graves of both David Krevence and his wife, Fannie. The dates of their deaths and the fact that they were born in Bialystok, Russia, (now part of Poland) are inscribed in English. Krevence was the president of the congregation when he died.

The four box tombs in the southeast corner are also reminiscent of the house-like tombs reserved for prominent citizens. Reportedly, the three box tombs in the upper east row were those of young men from Fort Jackson who died in the 1919–1920 influenza epidemic; however, it turns out one was a prominent Columbia merchant and another his son-in-law. The other two men buried in the box tombs remain unknown beyond their names.

Fruit and floral decorations were common on tombstones in Ashkenazi regions and can be found on many markers in the House of Peace Cemetery. Flower vines decorate the gravestone of Tillie Rubenstein, ivy vines are on that of Bosha Kaplan. The rose of Sharon is also popular; either by itself, as on Samuel Hecklin's grave, or incorporated with other symbols as on Rose Sribnick Stern's marker, which includes a spray of roses, the tablets of the Ten Commandments, and the star of David. (photos e - g)

Often, gravestones that from a distance seem to resemble non-Jewish stones in any Christian or municipal cemetery, on closer inspection display prominently Jewish symbols and Hebrew inscriptions. Traditional Jewish symbols predominate, though there are no elaborate carvings such as those found on earlier Sephardim-influenced graves in other Jewish communities. Most commonly featured is the Star of David. There is no noticeable variation in the amount of use of this emblem that would correspond to any historical or social events that may have affected the House of Peace community; the Star of David is used consistently throughout the years. The same is true of the other common symbols. Flowers, vines, grapes, candelabrum, tablets, urns, decorative geometric patterns and borders appear consistently over the decades. Their persistent use suggests that, unlike Jewish communities in other places who may have felt the need to downplay traditional Jewish displays in their cemeteries, the Jews of Columbia never felt a need to shy away from their Jewish identity. There is only one noticeable change in the gravestones of the House of Peace cemetery—over the years, the amount of Hebrew inscription found on stones has decreased.

C. Hebrew Epitaphs and Inscriptions and the House of Peace Cemetery

There is no Jewish law requiring the erection of a tombstone; however, the Talmud does say that the burial place of a Jew should be marked so that the ritually impure place will be known and also so that the family of the deceased has a place to visit. (Sheqalim 1:1, Moed Qatan 1:2) Thus, the tombstone serves as a marker and a prayer. Just as there is no law regarding the placement of tombstones, there is no law regarding the epitaphs that are inscribed on them. Over the centuries, however, several standard features for Jewish epitaphs have evolved. These can be linked directly to the intended purpose of the tombstone: to serve as a marker of a ritually unclean place and a place to pray for the deceased. As Michael Nosonovsky observes, epitaphs also "reflect

Jewish traditional concepts of the soul" and "its return to its source after the death of the body."66 The oldest Hebrew burial inscriptions from the first Temple period around 700 bce include these two elements (introductory/prayer element and the name of the deceased).67 It is important to note that Hebrew epitaphs have no real link to the Hebrew literature of the biblical period. The genre emerged in Europe at the end of the first millennium ce and was influenced by Rabbinical Hebrew literature, including the Talmud and liturgical poetry. It was also influenced by Christian epitaphs to some extent, although Jewish epitaphs have always retained specific distinct features.

      Traditionally, there are four basic elements to a Hebrew epitaph. The first is an introductory formula that does not include any information about the deceased but rather explains the purpose of the tombstone, the Hebrew letters פנ (pē nūn, an abbreviation for *poh nikhbar* or *poh nitman*, meaning "here lies"). This introduction is followed by the full name of the deceased, including titles, given names, surnames, and family names. Next, the date is given according to the Jewish calendar and serves the practical function of reminding the relatives of the deceased of the *jahrzeit* or anniversary of the death, a day when they should pray and light a candle for him or her. The final element is a blessing or eulogy. Although there is some variation to this formula, the majority of Hebrew epitaphs conclude with the abbreviation תנצבה (tāw, nūn, tzade, bēt, hē, usually rendered as TNZBH), which stands for "May His/Her Soul be bound in the eternal bond of life," a phrase from El Maleh Rahamim (God Full of Compassion), a traditional memorial prayer for the dead.

      In his examination of Hebrew epitaphs and inscriptions from the Ukraine and former Soviet Union, Nosonovsky makes several observations that are relevant to the epitaphs of the House of Peace Cemetery. There are few works on Hebrew epitaphs from that region and as a majority of those buried in the House of Peace cemetery are of Russian or eastern European descent, his work provides an interesting point of comparison.68 Nosonovsky makes two points regarding perceivable changes in the epitaphs from the sixteenth to the twentieth centuries. The first has to do with the introductory and concluding elements of epitaphs: pē nūn and the five-letter "eternal bond of life" blessing (TNZBH). The use of these two elements, abbreviations to start with, became so commonplace that they lost their original meaning and became mere symbols and decorative elements. Nosonovsky notes that pē nūn became a decorative element entirely, carved on a tombstone even when the rest of the inscription is in a language other than Hebrew.69 Additionally, as the Hebrew abbreviations lost their initial meanings, the remainder of the Hebrew epitaph lost something, too.

      Nosonovsky observes that the use of Hebrew rather than local languages, once never questioned, occurred less frequently in the twentieth century. This change is significant. The use of Hebrew or the "holy language" had a religious motivation. Although Jewish religious law does not directly prescribe either the language of the epitaphs or the necessity of inscribing one, many families felt that the purposes of the epitaph could be better achieved if it was written in the Holy Tongue.70 In markers from the late nineteenth and twentieth centuries, Nosonovsky notes an increased use of non-Hebrew languages. "This decline of the epitaphic tradition is caused by the general weakening of the traditional culture and decay of the community caused by external influences and secularization."71

      Although it is difficult to obtain exact translations of the Hebrew these same

trends can be observed in the epitaphs on the grave markers in the House of Peace cemetery. If one examines the use of the traditional abbreviations, pē nūn and TNZBH, the same transformation from functional to decorative element can be observed. (see photos: l - p) Examples from 1928 (l) and 1942 (m) show extensive Hebrew epitaphs that fully incorporate these phrases. By the 1960s one observes pē nūn being displayed in a more decorative manner, surrounding and/or incorporated with other ornamental symbols (photos n and o). The five letter abbreviated blessing is increasingly enclosed separately from other writing and is the only Hebrew inscribed on the markers (photo p)—a trend Nosonovsky observes on the markers included in his study, as well.

The early epitaphs on the grave markers in the House of Peace Cemetery are almost all Hebrew. They have, in Hebrew, the traditional introduction and blessing, in addition to the name of the deceased and date of death. There are two notable exceptions: Arthur Benedict's 1885 tombstone, which bears no Hebrew, and the 1915 tombstone of Abraham Ginsburg, which displays poor quality carvings of the introduction and blessing abbreviations and was erected by the Daughters of Israel. It is impossible to explain the lack of Hebrew but it seems safe to assume the money and effort required to acquire a properly carved Hebrew tombstone was substantial at that time and that it was this costliness rather than lack of piety that determined the amount of Hebrew on these tombstones.

The use of Hebrew on the markers in the cemetery changed over the decades. Until the 1930s, the majority of tombstones made extensive use of Hebrew and the traditional epitaphic formulas. In the 1940s this began to change and stones from this decade increasingly feature an equal portion of Hebrew and English with biographical data given in both languages, and blessings, prayers, and eulogies carved in Hebrew. This transition continued with little change through the 1970s and 1980s. However, by the 1990s the amount of Hebrew used in epitaphs decreased dramatically. Although Nosonovsky cites increased secularization and loss of traditional values for the decrease in the usage of Hebrew in the epitaphs he studied, it does not seem to be an adequate explanation for the House of Peace epitaphs.

conclusions

A cemetery or graveyard reflects the community that it serves; signifying aspects of that community's past and present. A study of the physical structure of the House of Peace cemetery provides interesting examples of both continuity and change in the Beth Shalom congregation, as members of the synagogue preserved Orthodox and eastern European monumental and epitaphic traditions, while gradually adopting more Conservative, perhaps more Southern American, conventions. The history of the cemetery itself, from its establishment by the Hebrew Cemetery Society as a site for the free burial of any Jew to its later dedication by the Beth Shalom congregation as a site where "a strict observance of all laws of orthodox Judaism is adhered to,"72 ultimately becoming a place largely reserved for members of the Beth Shalom congregation, to some extent mirrors larger changes within the Jewish community during the late nineteenth and early twentieth centuries. While the motives of the founders of the Hebrew Cemetery Society, who—for reasons that remain unclear— seem to have abandoned their plans for a free Jewish burial ground soon after their purchase of the property, can only be guessed at, those of the Beth Shalom congregation seem self

evident. History shows just how important a proper Jewish burial is to any Jewish community, regardless of size or affluence. As Pool observes, for Jews in Europe and America, traditionally "the cemetery served as the permanent geographic nuclear unit of community organization."73 By purchasing and continuing to maintain this land the Hebrew Cemetery Society and subsequently the Beth Shalom congregation assured that a properly sanctified burial ground was provided for the Jews of Columbia, South Carolina, thus reaffirming the basic Jewish tenets of the sacredness of man and the importance of equality in life and death. Consistent use of traditional Hebrew symbols, inscriptions, and epitaphs throughout the history of the cemetery suggests the community has been proud of its unique heritage and has never felt the need to adapt non-Jewish expressions of faith.

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APPENDIX A: Photographs of Tombstones in the House of Peace Cemetery

APPENDIX B: Transcriptions of tombstones in the House of Peace Cemetery
Name, location in cemetery, date of birth (when given), date of death (when given), epitaph (if in English).
* means there is an obituary in the HOP cemetery project files.
+ means war veteran

Aberman, Celia, B53. b.1888. d.1944.
　　　May her soul rest in peace
*Aberman, Max, A51.   d. January 7, 1919.
　　　May his soul rest in peace
*Allen, Abraham, A23.
　　　(obit date 10-14-18)
Alterman, Ida, I42. b.1892. d. 1936.
　　　Our mother
*Arnold, Bert, I02. b. March 4, 1917. d. September 30, 1994.
　　　Love and miss you
*Arnold, Gustav d., H03. b. March 4, 1921. d. April 28, 2000.
　　　Forever in our loving memory
Astrovsky, Ida, I49.
　　　Wife of L. Feinstein
　　　Born in Tinkowitsz, Minsk, Russia.
Astrovsky, Malke, I50.
　　　Wife of I. Astrovsky
　　　Born in Tinkowitz, Minsk, Russia
*Averbuck, Ida, I52. d. January 22, 1920.
　　　Age 43
*Baker, Annie, F27. b. 1862. d. August 4, 1932.
　　　Born in Poland, Died in Columbia, SC
Baker, Clara Kligman, G03. b. 1892. d. September 4, 1969.
*Baker, Dora Grossman, B03. b. September 9, 1893. d. April 19, 1967.
*Baker, Edythe, B02. b. January 2, 1921. d. September 16, 1935.
*Baker, Frank, G04. b. 1884. d. October 10, 1941.
Baker, Louis, B04. b. December 24, 1882. d. September 1, 1946.
Baker, Meyer J., A15. d. December 25, 1952.
　　　Aged 49 yrs.

*Baker, Pearl Winter, E28. b. January 28, 1898. d. May 8, 1971.
Balser, Abraham, F30. b. 1881. d. 1956.
*Balser, Paul, F32. b. July 17, 1907. d. October 6, 1944.
　　　Beloved son of Abraham and Rebecca Shatenstein Balser and a devoted brother.
*Balser, Rebecca, F31. b. 1881. d. 1930.
*Barker, Jeanette, B01. b. September 19, 1919. d. December 25, 1934.

*Baron, Nat, I12. b. June 8, 1920. d. May 24, 1994.
    Ever an inquiring mind a compassionate heart a loving and beloved heart
Bercovitz, Fannie, C31. b. 1880. d. 1957.
Bercovitz, Ida, E26. b. 1892. d. 1966.
*Bercovitz, Ike, C32. b. 1879. d. 1959.
*Bercovitz, Morris, E27. b. 1883. d. 1948.
    God in thy gracious keeping, I leave my beloved husband sleeping.
Berelowitz, Burnett R., A10. b. September 9, 1913. d. July 4, 1932.
*Berelowitz, Max, A11. b. May 25, 1880. d. July 4, 1932.
*Berkman, Aaron, A05. b. January 10, 1899. d. December 8, 1916.
    (*obit date- 11-9-19, Aaron M. Berkman)
*+Berry, Aaron, E05. b. November 7, 1914. d. November 9, 1981.
    Devoted husband, loving father and grandfather.
*Berry, Abraham, A24. b. ng. d. January 8, 1917.
    Age 33.
*Berry, Bella, D02. b. January 12, 1898. d. October 25, 1970.
*Berry, Bessie, C40. b. January 4, 1897. d. March 14, 1982.
Berry, Fannie Baker, D04. b. 1886. d. 1967.
*Berry, Frances, C02. b. December 17, 1922. d. January 1, 2002.
    She holds a piece of our hearts.
*Berry, Jake Yankel, H13. b. July 4, 1908. d. September 10, 1983.
*Berry, Jennie, H12. b. ng. d. May 20, 1964.
    Our beloved mother.
*+Berry, Joe S., H07. b. November 25, 1913. d. May 1, 1995.
*Berry, Louis, D03. b. May 18, 1894. d. May 20, 1973.
*+Berry, Louis, C03.   b. January 22, 1916. d. October 15, 1978.
    He lived life in love
*Berry, Mark Alwin, D05. b. August 30, 1950. d. April 24, 1970.
    Son of Florence and Aaron Berry.
*+Berry, Max Mickle, C05. b. September 15, 1909. d. January 28, 1978.

Berry, Minnie K., C08. b. 1886. d. 1961.
+Berry, Myer Jake, C07. b. 1906. d. 1963.
*Berry, Pauline Morris, C04. b. June 28, 1925. d. March 5, 1979.
*Berry, Ruth Ruskin, H14. b. January 8, 1920. d. February 4, 1994.
Berry, Sam, C09. b. 1888. d. 1971.
Berry, Sampson, B28. b. September 15, 1891. d. September 27, 1945.
*Berry, Schagna, B26. b. ng. d. February 9, 1922.
    At the age of fifty.
Bloom, Amelia, G08. b. ng. d. June 5, 1934.
    Beloved wife of Harold Bloom of Greenville, SC, Died June 5, 1934 Aged 67.
*Bloom, Harris, G09. b. 1859. d. September 5, 1942.
*Bloom, Max, G07. b. March 25, 1879. d. June 8, 1941.
    Beloved husband and father, born Orley, Russia.
*Bloom, Sam, G02. b. 1890. d. 1951.
*Bloom, Sonia W., H38. b. February 22, 1883. d. March 13, 1955.

Mamma you will always be in our hearts
*Blum, Nathaniel, F33. b. September 21, 1912. d. May 30, 2002.
    Beloved father.
*Blum, Rita Karesh, E08. b. September 2, 1914. d. August 4, 1991.
    Beloved mother.
*Bogen, A., H24. Nothing?
*Bogen, Bella, F15. b. 1878. d. 1934.
*Bogen, Belle Darling, I23. b. September 11, 1908. d. October 9, 1991.
*Bogen, Edward J., I24. b. April 28, 1908. d. October 11, 1977.
*Bogen, Helen, H19. b. November 23, 1919. d. July 28, 1999.
    Beloved wife and mother.
Bogen, Joseph, H23. b. 1875. d. 1952.
    Father.
*+Bogen, Leonard, H20. b. February 24, 1916. d. September 23, 1984.
    Beloved husband and father.
*Boris, Abraham A., G11. b. March 6, 1916. d. December 28, 1981.
*Briller, Florence M., I35. b. December 5, 1918. d. April 9, 1996.
*Bruckner, Ethel Arnold, E02. b. May 15, 1898. d. August 1, 1970.
*Bruckner, Jacob, E03. b. November 16, 1894. d. August 10, 1972.
*Bruckner, Stewart, G13. b. June 21, 1927. d. April 12, 1992.
    Beloved son, brother and father.
Buck, Eleanor L., F43. b. August 19, 1929. d. September 16, 1983.
    The best wife, companion, mother and grandmother in the whole world.

*Carson, Herbert, A47. b. December 28, 1920. d. January 2, 1991.
Copel, Louis, B25. b. ng. d. October 15, 192_ (2 or 3)*
    Died in Greenville, SC
*Coplan, Annie L., F17. b. ng. d. April 13, 1953.
    82 yrs of age.
*Coplon, Gertrude, H34. b. February 12, 1898. d. July 20, 1988.
    Loving wife and devoted mother.
*Coplan, Harry A., I26. b. December 1912. d. August 1975.
*+Coplan, Louis, H06. b. January 20, 1913. d. January 20, 1989.
    Beloved husband and father.
*Coplan, Max, B31. b.ng. d. November 30, 1951.
    Age 60 years
*Coplon, Gertrude b., I28. b. ng. d. May 15, 1973.
    Age 67.
*Coplan, Joe, F18. b. ng. d. July 14, 1970.
    95 years of age
*Coplon, Julius, H35. b. April 11, 1899. d. January 3, 1978.
    Loving husband and devoted father
*Coplon, Lila Lynn, H36. b. February 24, 1937. d. March 12, 1999.
    She was truly a special person.
*Cotzin, Irwin Edward, D09. b. April 29, 1935. d. March 30, 1975.
    Beloved husband, father and son.

*+Davis, William E., A38. b. April 17, 1913. d. October 15, 1993.
*Disner, Samuel, A27. b. ng. d. 1918.
        Died in Anderson, SC
*Dobran, Leonard W., I07. b. October 16, 1914. d. December 23, 1985.
*Dobran, Sadie Darling, I06. b. July 6, 1914. d. December 11, 1989.
Epstein, Nathan, B05. b. ng. d. July 29, 1940.
Filner, Aaron, A25. b. ng. d. December 30, 1915.
*Fisher, George Irwin, H53. b. March 5, 1916. January 27, 1993.
        Beloved husband, father and grandfather.
*Freed, Bessie, B30. b. March 14, 1887. d. December 4, 1954.
*Freed, Ida, E39. b. December 10, 1920. d. September 5, 2003.
*Freed, Louis, B27. b. ng. d. December 5, 1933.
        Aged 61 years.

*Freed, Zelick, B29. b. May 10, 1882. d. March 29, 1951.
*Friedman, Estelle N., H15. b. June 3, 1907. d. November 11, 1965.
        Loving wife and devoted mother.
*+Friedman, Jack, H16. b. September 15, 1905. d. July 1, 1968.
        Loving husband and devoted father.
*Galoob, David, A35. b. December 17, 1886. d. March 7, 1944.
*+Geffen, Joseph, I29. b. July 24, 1892. d. October 23, 1969.
*Gelman, Philip, B24. b. ng. d. October 22, 1934.
        Age 62 years.
*Gelman, Rakhil, A36. b. December 15, 1915. d. December 7, 1996.
Gergel, Gustave, E44. b. March 25, 1898. d. August 14, 1927.
        In memory of my beloved father, may his soul rest in peace.
*Gergel, Ida Levy, E13. b. November 28, 1896. d. June 21, 1982.
        Beloved mother, grandmother and great-grandmother.
*+Gergel, Isidore, E14. b. May 28, 1892. d. July 29, 1963.
        Beloved husband, father and grandfather.
*Gerstle, Bertha, J02. b. November 20, 1909. d. February 14, 1999.
        In loving memory.
*Gerstle, Hugo, J01. b. March 23, 1909. d. January 26, 1995.
        In loving memory.
Ghitter, Esther L. Berry, C06. b. 1905. d. 2003.
        Loving, devoted wife, aunt, grandmother to her family, she was an excellent
        homemaker and a true woman of valor.
Ginsburg, Abraham, A 26. b. ng. d. 1915.
        Died at Union, SC, erected by the Daughters of Israel
Glickman, Herman Mendel, B22. b. August 30, 1908. d. January 9, 1942.
*Goldstein, Rose, B17. b. ng. d. May 27, 1944.
        Mother.
Goldstine, Annie, I54. b. 1845. d. September 15, 1915.
        Grandmother of Rachel Rivkin.
*Golinsky, Alex, B15. b. September 9, 1887. d. November 11, 1947.
*Golinsky, Ida, B16. b. October 8, 1892. d. November 6, 1979.

*Gordon, Harry, A14. b. ng.   d. January 11, 1944.
        Age 57 years.
*Gordon, Ida, A13. b. March 12, 1892. d. December 9, 1978.
*+Gordon, Samuel, A12. b. February 6, 1916. d. October 10, 1981.
Gorny, Samuel, I34. b. 1909. d. 1957.
*Gottlieb, Herman, A33. *1938
*Gottlieb, Rose, A34. *1950
*+Gould, Alan E., C17. b. August 30, 1919. d. December 25, 1990.
*Gould, Melba Gergel, C16. b. July 13, 1922. d. December 4, 2000.
*Green, Benjamin, A32. b. February 28, 1879. d. May 22, 1924.
        To live in hearts we leave behind us is not to die.
Hecklin, Annie, A20. b. ng. d. February 24, 1971.

Hecklin, Barney, A19. b. April 14, 1872. d. October 26, 1928.
*Hecklin, Gussie Gordon, B20. b. August 21, 1881. d. March 14, 1940.
        May her soul be bound up in the band* of eternal life (* should be bond)
Hecklin, Samuel, B19. b. March 1, 1877. d. March 8, 1951.
        Beloved husband, father, grandfather. May his soul be bound up in the bond of
        eternal life.
*+Herson, Rabbi Abraham, F06. b. June 25, 1915. d. October 15, 1963.
        Loving husband, devoted father, faithful shepherd of God's people.
*Hillman, Berry, B23. b. 1866. d. 1936.
        At rest.
*Hirsch, Lillian Winter, B35. b. October 1, 1904. d. April 28, 1962.
*Jablon, Gerald, E42. b. June 13, 1907. d. June 10, 1992.
        Beloved husband, father and grandfather.
*Jablon, Gerda, E43. b. April 1, 1910. d. September 22, 1996.
        Beloved wife, mother and grandmother.
*Kahn, Katie b., F11. b. November 19, 1914. d. February 15, 1973.
*Kahn, Martin Menashe, C37. b. December 30, 1881. d. January 17, 1958.
Kahn, Rose, C36. b. ng. d. March 9, 1963.
        Age 72.
*+Kaletski, Aaron H., F23. b. August 6, 1914. d. April 13, 2004.
*Kaletski, Joseph, F22. b. July 4, 1889. d. October 26, 1954.
*Kaletski, Rachel, F21. b. July 15, 1889. d. December 19, 1964.
*Kaplan, Bosha, F16. b. ng. d. August 11, 1945.
        Age 86 yrs. May her soul rest in peace.
Kaplan, Frieda, I41. b. ng. d. July 6, 1937.
*Kaplan, Saul, H18. b. February 12, 1918. d. April 9, 1976.
        Loving devoted husband and father. May their souls be bound up in the bonds of
        eternal life.
Karesh, A. S., A21. b. 1884. d. 1939.
Karesh, Alexander, A22. b. March 10, 1893. d. March 17, 1928.
Karesh, Frances, A45. b. August 19, 1913. d. April 12, 1991.
*+Kessler, Donald Irving, I30. b. January 9, 1930. d. April 9, 1960.
Kligman, Ida Lomansky, E06. b. July 23, 1901. d. December 23, 1984.

Kligman, Louis, E07. b. January 21, 1898. d. October 27, 1973.
Koenig, Lawrence, A42. b. October (4), 1931. d. April 15, 1985.
        Beloved and cherished husband and father.
*Koplow, Abraham, A28. b. April 15, 1883. d. January 31, 1920.
*Krevence, David, E12. b. ng. d. May 14, 1928.
        Born Bialystok Russia.
Krevence, Fannie, E11. b. ng. d. April 1, 1942.
        Born Bialystok Russia.
*Krugman, Jack, F40. b. September 9, 1897. d. August 20, 1982.
        Beloved husband, father and grandfather. Grow a little better day by day.
*Krugman, Jean Getter, F41. b. September 7, 1906. March 31, 1993.
        Beloved daughter and wife. Mother, grandmother, and great-grandmother.

Getter, Harry, F42. b. June 15, 1880. d. February 28, 1947.
        Beloved and devoted father. May his soul rest in peace.
Krugman, Morris, B11. b. October 18, 1885. d. September 8, 1945.
*Laden, Bernard, E38. b. April 26, 1919. d. October 22, 2001.
*Ladin, Morris David, F39. b. December 10, 1885. d. March 25, 1967.
*+Langer, Martin, B12. b. November 16, 1919. d. May 4, 1961.
*Lavisky, Emma Bukatman, F09. b. November 16, 1906. d. February 8, 1999.
*Lavisky, Michael S., F10. b. December 25, 1904. d. November 7, 1977.
Lavisky, Sara, B32. b. 1875. d. 1959.
*+Lavisky, Saul, I20. b. July 12, 1927. d. January 6, 1982.
Lavisky, Solomon, A29. b. 1877. d. 1922.
*Lesner, Yetta, I37. b. December 25, 1882. d. June 13, 1962.
        Our beloved mother.
Lesov, Yuriy, H02. d. 2005* (no stone yet)
*Lesov, Yekha G., H01,. b. August 1, 1915. d. March 17, 1996.
        Beloved wife, mother, grandmother and great-grandmother.
*Levin, Abraham, A30. b. 1877. d. 1922.
*Levinson, Fannie G., D08. b. December 27, 1882. d. July 5, 1982.
*+Levy, Harry Samuel, E33. b. December 4, 1922. d. March 7, 2000.
*Levy, Joseph, E18. b. 1864. d. November 22, 1947.
        Born Kobryn Poland. Our beloved parents.
*Levy, Moe, E16. b. January 20, 1899. d. April 14, 1974.
        Beloved husband, father and grandfather.
Levy, Mollie A., E24. b. 1898. d. 1964.
*Levy, Sarah, E17. b. 1868. d. July _, 1936.
        Born Kobryn Poland. Our beloved parents.
*Levy, Shirley Winter, E34. b. March 2, 1924. d. January 16, 1977.
*Levy, Zelick, E25. b. 1893. d. 1954.
*Lifchez, Jennie Burkhom, E09. b. January 29, 1894. d. August 5, 1942.
Lomansky, A. M., A06. b. June 10, 1896. d. April 19, 1927.
*Lomansky, Lea, B07. b. October 10, 1863. d. August 1, 1941.
*Lomansky, Samuel, B06. b. ng. d. December 3, 1934.
        Age 67 yrs.

Lurey, Ida, I45. b. 1891. d. 1933.
*Lurey, Mashe Leah, B10. b. 1856. d. 1932.
*Lurey, Sylvia Bruckner, G14. b. September 1, 1920. d. November 14, 1991.
        Devoted Army wife, loving mother and grandmother.
*Lurey, Zelick, A08. b. 1856. d. 1931.
*McDuffie, Bluma Lomansky, B08. b. January 1, 1906. d. December 4, 1986.
*Morris, Bessie, C33. b. 1870. d. 1940.
        Mother.
*Morris, Harry, C34. b. 1876. d. 1951.
*Morris, Edith, B45. b. September 16, 1904. d. March 14, 1975.
        Father Harry, mother Bessie, sister Celia, brother Barney.
*Miller, Katie, I51. b. ng. d. September 6, 1928.
        Age 64 years. Mother.
*Morris, Louis, I40. b. March 15, 1871. d. April 4, 1964.
*Morris, Rachel Riegel, I39. b. April 15, 1873. d. February 9, 1939.
*Nankin, Judith Barbara, H45. b. January 1, 1939. d. April 13, 1996.
        Artist, nature lover, devoted kind gentle, wife mother friend
*Nussbaum, Clara, G19. b. February 23, 1920. d. June 24, 1998.
*Nussbaum, Sammie, G18. b. December 4, 1915. d. December 9, 1991.
*Orenstein, Jacob, A49. b. ng. d. September 3, 1923.
        May his soul rest in peace.
Ortner, Mollie, I53. b.ng.   d. ng.
        Beloved wife of Leon Ortner, died in the bloom of her life at the age of 28.
*+Perloff, Lewis, C43. b. April 15, 1909. d. October 29, 1978.
*Perloff, Rosa b., C42. b. April 12, 1918. d. October 30, 1992.
*Pittman, Barbara Bogen, H51. b. August 5, 1936. d. June 10, 1988.
Popkin, William, I36. b. April 15, 1890. d. January 30, 1954.
*+Port, George Alan, H40. b. December 13, 1917. d. February 27, 1993.
        In loving memory of my devoted husband and our beloved father.
*Prager, Benjamin, F38. b. March 29, 1907. d. July 10, 1973.
*Prager, Sylvia b., F37. b. August 1, 1908. d. April 18, 1966.
Quantinetz, Fannie, G10. b. 1872. d. 1934.
*Ravdin, Frederick Julius, F26. b. December 14, 1917. d. November 22, 1997.
        Son of Max b. and Jennie.
*Ravdin, Jennie Baker, F25. b. 1896. d. 1941.
*Revelise, Samuel, H30. b. ng. d. January 4, 1966.
        Age 86.
*Revelise, Sophia L., H29. b. April 22, 1883. d. March 31, 1961.
*Rivkin, Avron David, B46. b. April 29, 1921. d. May 15, 1975.
        Beloved son of Rachel and Raphael Rivkin.
*Rivkin, Gaba Earle, C23. b. February 28, 1904. d. September 24, 1995.
*Rivkin, Jacob, E23. b. July 24, 1876. d. March 5, 1962.
*Rivkin, Jennie, C29. b. January 22, 1911. d. February 17, 1966.
*Rivkin, Katie Roth, C22. b. August 14, 1905. February 26, 1987.
*Rivkin, Lewis S., C30. b. May 2, 1907. d. September 21, 2002.
*Rivkin, Rachel W., C25. b. September 8, 1902. d. October 17, 1984.

Beloved wife, mother, grandmother and friend.
*Rivkin, Raphael, C26. b. December 5, 1899. d. July 4, 1987.
        Beloved husband, father, grandfather and friend.
*Rivkin, Tama, E22. b. July 1, 1876. d. January 8, 1938.
*Robinson, Abraham Max, B50. b. July 11, 1914. d. January 20, 1989.
        Beloved husband, father, grandfather and physician.
*Roosevelt, Ernest G., I27. b. January 23, 1905. d. August 30, 1974.
        (born) Vienna Austria, (died) Columbia, SC
*Rosenberg, Gedalia, A18. b. 1868. d. 1934.
*Rosenthal, Charles S., A07. b. December 1, 1909. d. July 23, 1930.
*Roth, Daniel, C20. b. December 15, 1910. d. June 2, 1988.

*Roth, Helen Cooper, C14. b. August 26, 1907. d. May 27, 1994.
*Roth, Hyman H., C15. b. February 1, 1909. d. February 9, 1975.
        Beloved husband, father and grandfather.
Roth, Mollie, C21. b. December 26, 1915. d. 2002.
*Roth, Ruben, E20. b. August 20, 1871. d. July 31, 1933.
*Rothstein, Sadie S., I22. b. August 17, 1904. d. September 8, 1976.
        Beloved mother, grandmother and great-grandmother.
*Roth, Tillie, E19. b. ng. d. December 31, 1959.
        Age 78 yrs.
Rubenstein, Fannie b., A01. b. 1891. d. 1969.
        Mother.
*Rubenstein, Joseph, B14. b. May 15, 1896. d. June 10, 1956.
        In memory of my beloved husband and our dear father.
*Rubenstein, Mordie, H50. b. April 30, 1917. d. January 24, 1987.
        A lover of humanity.
Rubenstein, Sara F., B13. b. November 25, 1900. d. October 9, 1957.
        In memory of my beloved wife and our dear mother.
*Rubenstein, Tillie, A03. b. March 10, 1913. d. February 1, 1931.
Rubenstein, Wolf, A02. b. 1886. d. 1949.
        Father.
Rubenstein, Yetta, H49. b. 1923. d. 2004.* no stone yet
Safran, Jennie Elkoff, B34. b. 1895. d. 1972.
Safran, Joseph, B33. b. 1884. d. 1961.
Safran, Meyer, A04. b. January 3, 1915. d. June 10, 1919.
*Saimovici, Etlea, I25. b. May 8, 1908. d. April 6, 1985.
*Salley, Clara G., I43. b. April 6, 1882. d. February 9, 1962.
*Schwartz, Louis, C39. b. February 16, 1891. d. September 26, 1961.
*Schwartz, Rose Peskin, C38. b. February 16, 1894. d. September 2, 1993.
*Schoeman, Ferdinand David, G16. b. January 27, 1945. June 12, 1992.
        Beloved husband and father.
Seideman, Gennnie Revelise, H27. b. ng. d. ng.
        In loving memory of.
Seideman, Jules, H26. b. August 15, 1903. d. July 10, 1959.

In loving memory of my devoted husband.
*Selden, Bella b., H10. b. July 4, 1909. d. April 26, 1995.
*+Selden, Jacob "Jack," H09. b. June 2, 1912. d. December 12, 1999.
Shway, Jacob W., A16. b. 1892. d. 1974.
*Shway, Rose, A17. b. 1900. d. 1954.
Silber, Esther F., F14. b. ng. d. March 24, 1933.
        Aged 77. Mother.
*Silver, Ida, D06. b. January 3, 1893. d. January 3, 1980.
*Silver, Isidore, D07. b. May 29, 1893. d. March 10, 1975.
*Simon, Ann Lourie, F07. b. April 15, 1901. d. September 28, 1990.
        Her courage built a family.
*Simon, Hyman, F08. b. February 6, 1894. d. October 11, 1975.
        Beloved husband.

*Sklar, Ben, G23. b. December 8, 1917. d. April 28, 1997.
*+Slesinger, Morris, H44. b. August 15, 1897. d. September 24, 1949.
Slesinger, Yvonne, I48. b. ng. d. December 25, 1929.
*Smolosky, Harry, C10. b. March 9, 1908. d. December 27, 1995.
*Smolosky, Sara Berry, C11. b. August 1, 1912. d. November 4, 2001.
*Smolosky, Selma, C12. b. September 30, 1934. d. April 12, 1953.
Solomon, Joel N., G20. b. September 18, 1958. d. January 5, 2003.
        Beloved son and brother.
Spero, A. G., H22. b. ng. d. ng.
Sribnick, Hodes, F28. b. ng. d. May 21, 1917.
        Age 56.
Sribnick, Hyman, G05. b. 1886. d. 1978.
Sribnick, Rose, G06. b. 1893. d. 1947.
*Stern, Nathan, B52. b. January 10, 1922. d. October 29, 1996.
*Stern, Rose Sribnick, F35. b. 1897. d. 1954.
        A devoted, wise and courageous wife, mother and grandmother.
*Switzer, Meyer, I 46. b. 1856. d. 1932.
*Switzer, Sarah, I47. b. 1867. d. 1930.
        Wife of Meyer Switzer.
Tanenbaum, Nathan, A50. b. ng. d. November 3, 1918.
        May his soul rest in peace.
*Truere, Robert Samuel, A48. b. January 5, 1920. d. March 29, 1980.
        Beloved husband and father.
Wasercug, Malka, I32. b. ng. d. ng.
*Weinberg, Leonard, E41. b. May 19, 1916. d. March 26, 1988.
        He enjoyed life.
Weiner, Ephraim, B37. b. ng? d. 1969.
Weiner, Gietel, B36. b. ng? d. 1969.
*+Weiner, Mitchell I., B38. b. October 26, 1920. d. April 24, 1976.
*Weinstein, Rebecca, F24. b. 1879. d. May 10, 1931.
        Our mother.
*Wengrow, Morris, F20. b. April 21, 1909. d. April 6, 1985.

*Wengrow, Rebecca, F29. b. 1870. d. 1926.
Wengrow, Sam, B39. b. December 5, 1904. d. March 3, 1970.
*Wengrow, Sarah K., F19. b. July 23, 1909. d. April 9, 1996.
*Whitton, Molly Berry, C44. b. November 4, 1920. d. September 9, 1993.
*Whitton, Sylvan, C45. b. July 11, 1914. d. June 22, 1998.
*+Winter, Benjamin M., E29. b. ng. d. February 25, 1941.
        South Carolina PVT. 61 REG. CAC
*+Winter, Joseph Elliott, E35. b. April 6, 1920. d. March 1, 1992.
*Winter, Max, E31. b. ng. d. January 12, 1934.
        Age 63 yrs.
Winter, Rosea, E30. b. January 18, 1873. d. March 9, 1943.

*Wolfson, Minnie, I38. b. June 2, 1886. d. Juni 1, 1953.
        Beloved mother.
Zaglin, ___, I56. b. ng. d. 1914.
        Wife of Rev. S. Zaglin.
*Zaglin, Annie, B18. b. ng. d. January 4, 1944.
        Goldstein-Zaglin, Daughter
Zusman, Pauline K., H41. b. October 28, 1902. d. July 28, 1970.
        In loving memory of a devoted wife and our beloved mother.
Zusman, Sam, H42. b. December 15, 1883. d. June 30, 1957.
        In loving memory of my devoted husband and our beloved father.

a.   b.   c.   d.   e.

f.   g.   h.   i.   j.   k.

l.   m.   n.   o.   p.