United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

DRAFT

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Beth Jacob Cemetery

other names/site number Doat Street Cemetery

name of related multiple property listing

2. Location

street & number 23 Doat Street ☐ not for publication

city or town Buffalo ☐ vicinity

state New York code NY county Erie code 029 zip code 14211

3. State/Federal Agency Certification

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

I hereby certify that this _X_ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property _X_ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide _X_ local

Signature of certifying official/Title Date

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:)

Signature of the Keeper Date of Action

DRAFT Beth Jacob Cemetery | Erie, New York
Name of Property | County and State

5. Classification

Ownership of Property
(Check as many boxes as apply.)

- [X] Private
- [ ] public - Local
- [ ] public - State
- [ ] public - Federal

Category of Property
(Check only **one** box.)

- [ ] building(s)
- [ ] district
- [X] site
- [ ] structure
- [ ] object

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

Contributing	Noncontributing	
		buildings
1		sites
2		structures
		objects
3	0	**Total**

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Funerary/Cemetery

Current Functions
(Enter categories from instructions.)

Funerary/Cemetery

7. Description

Architectural Classification
(Enter categories from instructions.)

N/A

Materials
(Enter categories from instructions.)

foundation: N/A
walls: N/A
roof: N/A
other: STONE: Granite, Marble, Limestone
METAL: IRON; CEMENT

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

Beth Jacob Cemetery, also known as the Doat Street Cemetery, occupies approximately four acres at 23 Doat Street in Buffalo, New York. Established by 1882 by Congregation Beth Jacob, it remains the last surviving Jewish cemetery within the Buffalo city limits. Surrounded by an approximately eight-foot-tall wrought iron fence and marked by a decorative cast iron archway over the main entrance, the cemetery retains significant integrity in layout and materials despite some vandalism and settling headstones. The landscape is primarily open grassy ground, punctuated by monuments of marble and granite, a few mature trees along the perimeter, and original concrete walkways that divide the cemetery into its historic sections. The cemetery's presence within an urban industrial and residential neighborhood reflects both the historic growth of Buffalo's East Side Jewish community and the area's changing demographics and land uses over time.

Narrative Description

General Physical Description:

Approaching the site from Lansdale Place, the entry is framed by an iron archway (contributing) reading "Beth Jacob Cemetery." (**Photo 1**) The fence (contributing), though weathered and partially obscured by vegetation, encloses the entire property and provides a clear boundary. A network of concrete pathways divides the cemetery into three principal burial sections. (**Photos 2, 3, 4**) These walkways remain largely intact, though some are cracked and partially overgrown with grass and leaf litter. The north-south central path bisects the property and connects to an east-west path that extends to the main entrance. (**Photos 5, 6**)

The cemetery's landscape is predominantly flat and grassy, with minimal landscaping apart from several mature trees growing along the edges of the site. These trees, likely volunteers that have matured over decades, provide a leafy perimeter that partially screens the cemetery from adjacent industrial buildings and housing. Most of the graves are aligned in rows facing east or west, in keeping with Jewish burial traditions. The headstones vary in size and style but are generally modest in scale, with typical Jewish symbols such as the Star of David, Kohanim hand blessings, and Hebrew inscriptions.

Some headstones and grave markers have shifted, tilted, or fallen due to settling soil or past vandalism, yet the cemetery retains its historic sense of order and design. In the western section, the greatest concentration of marked graves remains visible and relatively undisturbed, while the eastern portion of the site is sparser, suggesting it may have been used later or less intensively.

Overall, Beth Jacob Cemetery is in a fair state of repair but retains a high level of integrity and historic significance. The cemetery is an important physical reminder of the immigrant population growth, particularly for the Jewish community of East Buffalo in the late-nineteenth and twentieth.

Beth Jacob Cemetery Configuration:

Beth Jacob Cemetery is of a spatial design often utilized in small cemeteries meant to maximize space for burials. The cemetery is generally divided into three large sections that are bisected by cement walkways. Gravesites are arranged in perpendicular rows facing east or west with their orientation towards the center walkway. The most prevalent of these pathways runs in a north to south orientation of the length of the property and connects to the main path from the Lansdale Place gate entrance. Another cement walkway borders the area believed to be where the first burials took place in the late-nineteenth century. The walkway

around this earlier portion of Beth Jacob Cemetery is in the southwest section of the property and connects to the Lansdale Place gateway entrance and to the main east/west walkway. Aside from the monuments and fencing, the only other dominant physical traits of the property are these sidewalks.

The cemetery contains little to no landscaping other than larger mature trees, along or near the border of the fence. Overall, the cemetery is a vast open space other than the expanse of underbrush and renegade trees that shield the cemetery view from the surrounding neighborhood giving it a secluded feeling.

The original main entrance to Beth Jacob Cemetery appears to have been along a path from Walden Avenue to Concordia Cemetery at the south and ran parallel to the north of the former New York, Lake Erie and Western Rail line in 1891 (**Figure 1**). At this time, the cemetery appears to be landlocked with no direct street access from Doat Street. Lansdale Place did not exist at this time and George Urban Jr. owned all the real estate immediately to the north and east of the cemetery. By 1894, it appears access to the cemetery was gained through a driveway from Doat Street, as Lansdale Place still did not exist (**Figure 2**).

In 1912, Lansdale Place was created and the main entrance to Beth Jacob Cemetery was shifted to that location. The Monarch Knitting Company's (NRHP 2017) main building was under construction at this time and completed in 1913. With the opening of Lansdale Place, Beth Jacob announced plans to erect a frame chapel (demolished) in the center of their cemetery lot measuring 18' x 30' and twelve foot high in 1914. Doing so would have created a more prominent focal point for the newly repositioned entrance for the cemetery from Lansdale Place. It is believed the present iron gate and arch were relocated to this location at this time from elsewhere on the property, more than likely from the Doat Street access.

Setting and Surroundings:

Beth Jacob Cemetery is embedded within an evolving urban landscape. To the west, the brick Mill at the Crossroads complex (formerly the Monarch Knitting Mill) and its parking lot directly abut the cemetery, while to the north, small-scale industrial structures, vacant lots, and retaining walls trace the path of Doat Street and the remnants of the neighborhood's industrial past. To the east, the abandoned rail line of the New York, Lake Erie and Western Railroad is now a gravel pathway, and beyond it, Rapin Place features modest residential housing dating from the late-nineteenth to early-twentieth centuries. To the south, Concordia Cemetery (1859, NRHP 2008), an ethnically German and a National Register-listed site, provides a historic and cultural continuity, underscoring the multicultural burial locations of eastern Buffalo.

North Side

The northern boundary of Beth Jacob and along Doat Street is surrounded by small scale manufacturing and former industrial buildings of various sizes, condition, and occupancy which date from the nineteenth and early half of the twentieth centuries. The cemetery did not extend all the way to Doat Street and the Buffalo Blacktop Company is located directly to the north of Beth Jacob Cemetery. Vacant lots once occupied by industrial buildings are present. Concrete retaining walls line the north and south sides of Doat Street as it slopes down to pass under an iron former railroad overpass bridge that once linked and serviced the industrial complexes of the neighborhood.

South Side

The southern boundary of Beth Jacob Cemetery is bordered by Concordia Cemetery which is a historic German and Lutheran Cemetery dating from the 1850s.

East Side

The east side of Beth Jacob Cemetery is bordered by the abandoned rail line (The New York, Erie and Western Railroad) that has a north and south orientation. The tracks were removed in the 1970s and it is now a gravel and dirt pathway. That rail system was originally known as the Erie Railroad and was reorganized into the New York, Lake Erie and Western Railroad in 1878. Parallel to the rail line and further to the east is Rapin Place. The east side of Rapin Place (historically known as Zimmerman) is completely vacant land while the west side of the street is lined with mostly two story, frame, multi-family unit housing constructed in the late-nineteenth and early-twentieth centuries.

West Side

Approaching the main entrance to the cemetery from the west along Lansdale Place a smattering of two- and one-story frame homes remain surrounded by vacant lots leading the border of the Beth Jacob property line. To the north of Lansdale Place is the former Monarch Knitting Mill located at the intersections of Lansdale Place, Rustic Place and Doat Streets. The building is four stories, brick, and has been converted to affordable housing in recent years. In addition to the main former factory building, a large brick smokestack and related one story former power plant, and another one-story auxiliary factory building are part of the complex and buffers most of the western boundary of Beth Jacob Cemetery. A modern one-story brick building houses a community medical center as part of the compound and fronts Doat Street. The asphalt surface parking lot for the Mill at the Crossroads directly borders the cemetery's western boundary and fence.

Beth Jacob Cemetery and Gravestone Typology and Trends:

The burial marker design trends observed in Beth Jacob Cemetery in Buffalo, New York, closely reflect the broader patterns of Jewish funerary art in the United States during the late-nineteenth and early-twentieth centuries, particularly among Eastern European immigrant communities. The most prevalent marker type in the cemetery is the upright tablet, or stela, a monument form that became widespread in American cemeteries during this period. These stelae typically feature rounded or arched tops—either segmental or Gothic in form—and are constructed from marble or granite, materials commonly used in monument production at the time. The base-and-die construction method dominates the landscape of Beth Jacob, with headstones consisting of a die block mounted on a rectangular base. While the cemetery does not exhibit elaborate carving or high-style design, many stones display subtle craftsmanship such as chamfered edges and beveled dies.

Beth Jacob Cemetery's gravestones also reflect key elements of Jewish burial customs and aesthetics associated with the Eastern European diaspora. Inscriptions are often bilingual, presented in both Hebrew and English, and typically framed within sunken or bordered panels. A variety of traditional Jewish symbols appear in bas-relief across many of the monuments. These iconographic choices align with funerary trends of the era that emphasized religious and cultural identity while maintaining modest, symmetrical forms in line with working- and middle-class sensibilities.[1] The simplicity and uniformity of the monuments, paired with their material durability and spiritual symbolism, offer a clear and cohesive representation of Jewish immigrant burial practices in Buffalo during the cemetery's peak period of use from the 1880s through the early-twentieth century.

The monument styles found in Beth Jacob Cemetery also reflect broader national trends in the mass production of grave markers that emerged in the late-nineteenth century. During this period, advances in quarrying, carving, and transportation technologies allowed for the widespread distribution of prefabricated monument forms through regional and national monument dealers. Catalogs offered a variety of standardized shapes and motifs, making headstones more affordable and accessible to working- and middle-class families, including newly arrived immigrant communities.[2] Jewish congregations and burial societies, such as those

[1] Joshua L. Segal, *A Field Guide to Visiting a Jewish Cemetery: A Spiritual Journey to the Past, Present and Future* (Pitspopany Press, 2013), n.p.

[2] Segal, *A Field Guide to Visiting a Jewish Cemetery,* n.p.

associated with Beth Jacob, readily adopted these mass-produced forms, often customizing them with Hebrew inscriptions and religious symbols. The headstones in Beth Jacob Cemetery exhibit the hallmarks of this adoption—upright tablet forms, uniform dimensions, and minimal yet meaningful ornamentation—demonstrating how the Jewish community in Buffalo integrated contemporary American monument styles while preserving their distinct cultural and religious identity.

The gravestones from Beth Jacob Cemetery from the late-nineteenth and early-twentieth centuries reflect a profound fusion of spiritual meaning and cultural identity. This diversity of forms—including upright tablets, slanted headstones, cylindrical tops, and horizontal ledgers—reflects the evolving practices of Jewish funerary art as influenced by American traditions, religious mandates, and economic resources. Inscriptions were typically in Hebrew and Yiddish, retaining traditional formulas such as *po nikbar* פ״נ ("here lies") and *tehi nishmato tzerura b'tzror ha-chayim* תנצב״ה ("may their soul be bound in the bond of life"), phrases expressing continuity with Jewish tradition and belief in the afterlife.[3]

The gravestones of Beth Jacob Cemetery offer a visual and spiritual archive of Jewish immigrant life. As Segal writes, "the stone markers do not merely memorialize a person's death—they recount a life, a heritage, and a sacred place within a community."[4]

Symbolism of Grave Markers at Beth Jacob Cemetery:

A vital aspect of communal continuity was the establishment of Jewish cemeteries, governed by the same religious principles that guided life. Cemeteries such as Beth Jacob and others founded by landsmanschaften and synagogues serve as lasting records of this immigrant culture. They often operated in conjunction with hevra kadisha—sacred burial societies—tasked with preparing bodies for burial in accordance with halacha (Jewish law). These societies performed taharah (ritual purification), wrapped the deceased in tachrichim (shrouds), and ensured respectful and religiously appropriate burials. Cemeteries were also organized to reflect synagogue and community affiliations, sometimes with fencing or stone curbing demarcating family plots or society sections. These spatial arrangements mirrored the organization of the community in life and emphasized the collective identity of the deceased.

The funerary art of Beth Jacob Cemetery in Buffalo, New York, is rich in Jewish cultural symbolism and vernacular expression, revealing important aspects of Jewish religious identity, family legacy, and immigrant adaptation. These symbols and styles, as explained in Joshua Segal's *A Field Guide to Visiting a Jewish Cemetery* (2013), serve as sacred visual markers of both individual and communal heritage. The gravestones at Beth Jacob Cemetery offer a remarkable visual archive of Jewish immigrant life and spiritual identity. Reflecting both traditional Jewish iconography and adaptations to American funerary art, the markers collectively narrate the story of a community's cultural endurance and religious devotion.

Symbolic carvings were equally rich in meaning. A pitcher and basin indicated a descendant of the Levites, who traditionally performed purification rites. Women's graves frequently featured candlesticks, often shown as extinguished or broken, evoking their central role in maintaining the spiritual rhythm of Jewish home life through Sabbath observance. The tree of life, often shown as severed, symbolized both personal loss and a divine connection to eternal life. Other motifs—lions, Torah scrolls, birds, and crowns—drew from centuries of Jewish funerary art and were interpreted according to the virtues or roles of the deceased.[5]

The most prevalent symbol throughout Beth Jacob Cemetery is the Star of David **(Magen David)**, a six-pointed star that affirms Jewish identity and the individual's connection to the global Jewish community. Prominent examples include the headstones of the **Rosenblatt Family (Photo 7)** and **Louis Simon (Photo 8)**, where the

[3] Segal, *A Field Guide to Visiting a Jewish Cemetery,* n.p.
[4] Segal, *A Field Guide to Visiting a Jewish Cemetery,* 8.
[5] David Greenberg and Sharon Kantor, *Graven Images: Jewish Cemetery Art and the Culture of Memory* (Jewish Publication Society, 2010), n.p.

Star of David is often integrated into decorative motifs like floral wreaths or laurel crowns.[6] This six-pointed star denotes Jewish identity and symbolizes the connection of the deceased to the global Jewish people. In some cases, it is embedded in floral or ornamental surrounds, fusing religious and aesthetic motifs.

The pair of raised hands with parted fingers represents the priestly blessing (Birkat Kohanim) traditionally associated with descendants of the Kohanim, or priestly caste. This motif is prominently displayed on the gravestone of **Isaac H. Cohen (Photo 9),** signifying his ancestral role in Jewish liturgical life. As Segal notes, this symbol is among the clearest indicators of lineage in Jewish cemetery art.[7]

Women's gravestones often feature a menorah with seven branches, linking them to Sabbath observance and the spiritual light of the Jewish home. The gravestone of **Anna Cohen (Photo 10)** beautifully depicts this motif, emphasizing her domestic and religious contributions. Similarly, candles and books—symbols of Sabbath observance and devotion to Torah study—appear together on the marker for **Bertha Rosenblatt Shapiro (Photo 11)** reinforcing her roles in education and Sabbath candle lighting.

Unique forms like the twin-columned monument with a rounded arch **(Photo 12)** suggest Temple symbolism or a gateway to the World to Come. Floral motifs—including olive branches, vines, and lilies—are also common, signifying peace, the transience of life, and spiritual reward. A particularly striking example is the olive branch on the grave of **Nathan Martz (Photo 13)**, symbolizing peace in the afterlife.[8] The **Louis Feldman** monument **(Photo 14)** includes a low-relief carving of floral branches in the base of a slanted marker.

The variety of gravestone types demonstrates broad stylistic influences. The **Heller** monument **(Photo 15)** are upright markers, with the latter incorporating built-in square urns. The **Sarah Boff grave (Photo 16)** is marked with a cylinder-top monument labeled "MOTHER," a type reflecting early-twentieth-century funerary tastes. The **Ester Tucker grave (Photo 17)** is a pillow-style monument with full ledger slab and the inscription "REST." The marker for **B. Harrison Shapiro (Photo 18)** is a flat horizontal stone enclosed by a concrete bed rail, typical of infant burials in Jewish cemeteries.

The motif of clasped hands, seen on the gravestone of **Fannie Eccles (Photo 19)**, represents farewell or marital unity, reflecting a blending of Jewish and American funerary traditions.[9] The use of English inscriptions alongside Hebrew phrases also underscores the balance between maintaining cultural identity and integrating into a new society—a testament to the dynamic nature of Jewish immigrant life in Buffalo during this period.

[6] Segal, *A Field Guide to Visiting a Jewish Cemetery,* 31.
[7] Segal, *A Field Guide to Visiting a Jewish Cemetery,* 31.
[8] Segal, *A Field Guide to Visiting a Jewish Cemetery,* 39.
[9] Segal, *A Field Guide to Visiting a Jewish Cemetery,* 40-41.

DRAFT Beth Jacob Cemetery Erie, New York
Name of Property County and State

8. Statement of Significance

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

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

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

Property is:

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

Areas of Significance
(Enter categories from instructions.)

Social History
Ethnic Heritage: Jewish

Period of Significance
1882-1959

Significant Dates
1882, 1912, 1959

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

Cultural Affiliation
Jewish

Architect/Builder

Period of Significance (justification)

The period of significance for Beth Jacob Cemetery begins with its establishment in 1882 and extends to the 1959 demolition of the associated Beth Jacob Synagogue—a period when the cemetery actively served as the principal burial site for Buffalo's Orthodox Jewish community. This span encompasses critical years of

neighborhood growth, synagogue development, and evolving burial practices, capturing the dynamic between faith, immigration, and urban transformation.

Criteria Considerations (explanation, if necessary)

Beth Jacob Cemetery is now owned and managed as part of The Jewish Federation of Greater Buffalo Cemetery Corporation Burials seldom occur at the property. Beth Jacob Cemetery holds substantial local significance under Criterion A for its association with the development of Jewish religious life and community-building on Buffalo's East Side. It reflects the historical patterns of Jewish immigration to Buffalo during a period of industrial expansion and cultural transformation

Beth Jacob Cemetery also meets Criteria Consideration D as a religious property deriving significance from its historical and cultural associations, rather than its religious function alone. Its enduring role as a final resting place for generations of Jewish immigrants and community leaders, coupled with its representation of evolving funerary art, elevate it beyond a religious institution to a site of cultural heritage and historical documentation.

Statement of Significance Summary Paragraph
(Provide a summary paragraph that includes level of significance and applicable criteria.)

Beth Jacob Cemetery, located at 23 Doat Street in Buffalo, Erie County, New York, is locally significant under Criterion A in the area of Ethnic Heritage: Jewish for its role as the last surviving Jewish cemetery within the city limits of Buffalo and its strong association with the city's Eastern European Orthodox Jewish immigrant community in the late-nineteenth and early-twentieth centuries. Established in the early 1880s by Congregation Beth Jacob, the cemetery is a rare and tangible record of the religious, cultural, and social practices of Buffalo's Jewish immigrants during a period of rapid industrial and neighborhood growth on the city's East Side. As the last surviving Jewish cemetery within the city limits, it documents the centrality of religious and communal institutions for Jewish immigrants from Eastern Europe—particularly those from Russia and Lithuania—who settled in Buffalo in large numbers from the 1880s through the 1920s. The cemetery served as a focal point of identity and religious observance for Orthodox Jewish residents, and its establishment and subsequent improvements—such as the 1914 construction of a chapel and repeated community fundraisers in 1897 and 1900—underscore its role as a center of communal pride and stewardship. The cemetery's significance spans the late-nineteenth to mid-twentieth centuries and is deeply intertwined with four key historical narratives: the Jewish population and community in Buffalo, the evolution of Jewish cemeteries and burial practices in the city, the history of the Beth Jacob Shul, and the establishment and development of the Beth Jacob Cemetery itself.

The period of significance extends from its establishment in 1882 through 1959, marking the year the congregation's synagogue building was demolished and the end of its direct institutional presence in the neighborhood. Despite some damage and shifting of gravestones, the cemetery retains a high degree of historic integrity in its setting, layout, materials, and design, preserving a vivid representation of Jewish burial customs and community life. Beth Jacob Cemetery meets Criteria D for cemeteries as it derives its significance from its association with the cultural practices of a historically important Jewish immigrant community in Buffalo, rather than from its design alone.

Narrative Statement of Significance

The City of Buffalo and the East Side

As detailed in the National Register nomination for the adjacent Monarch Knitting Mill complex, the City of Buffalo, New York, was surveyed in 1797 by Joseph Ellicott, the chief surveyor of the Holland Land Company, a consortium of thirteen Dutch investors who purchased much of Western New York in 1793. Ellicott's survey showed Buffalo had an advantageous harbor on Lake Erie and a number of nearby rivers and creeks capable of producing waterpower. These water resources indicated Buffalo would make an excellent settlement site and Ellicott laid out streets for the prospective community modeled off the street grid Pierre L'Enfant designed for Washington D.C.

Ellicott's plan centered on Niagara Square and from this central location, streets radiated to the north, east, and west like the spokes of a wheel. Three of these radials, Genesee Street, Sycamore Street, and Broadway, became major thoroughfares in Buffalo's East Side. Genesee Street, which Doat Street branches off from, was particularly important, as it connected Buffalo to the Genesee Road, a roadway used by early settlers moving to Western New York.

During the 1830s, Buffalo's core around Niagara Square developed quickly with homes and businesses lining the radial streets. The section of Genesee Street closest to downtown experienced this growth; however, Genesee Street east of Jefferson Avenue (formerly Jefferson Street) remained thinly settled. In 1854, Buffalo annexed forty-two square miles of land, much of it on the East Side, and more neighborhoods developed along Genesee Street, steadily pushing east as the city's population grew. Yet the forefront of development along Genesee Street at this time did not reach the vicinity of Doat Street and the area featured scattered residential development with rarely more than five houses on a given block. At the start of the twentieth century, however, the neighborhood grew rapidly as industrial firms took advantage of local railroad networks and citizens-built homes in the area.

The construction of railroad tracks by companies such as the New York Central Railroad and the New York, Lake Erie & Western Railroad helped spur industrial growth throughout Buffalo's northern and eastern quadrants. After the Civil War, Buffalo experiences a boom in railroad construction and by 1887 eleven trunk railroads passed through Buffalo. Of all the railroads that crisscrossed Buffalo, the New York Central Railroad Belt Line played arguably the greatest role in shaping the city. Completed in 1883, the Belt Line circled Buffalo, providing industrialists with a transportation route uncoupled from the city's waterfront, where most industry had previously centered. Many companies-built factories near the railroad tracks and built rail spurs to allow trains to pull off and load or unload goods on the factory grounds. Other railroad companies built similar looping track networks, among them the New York, Lake Erie & Western Railroad, which laid tracks at the intersection of Genesee and Doat Streets. However, the railroad's presence did not lead to immediate growth around Genesee and Doat Streets. By 1900, the Jacob Joeckle Lumber Yard (not extant) was the only large industry near the railroad tracks, although this would change during the 1910s and 1920s.[10]

While growth was limited near Beth Jacob Cemetery in the late-nineteenth century, a dense mix of industry, commerce, and residences would begin to emerge by 1910. When the Monarch Knitting Company erected its factory in 1912, it was one of the first significant industrial firms to do so, helping to pioneer industrialization in the vicinity of Genesee and Doat Streets. During the late 1910s and 1920s other industrial concerns joined the Monarch Knitting Company around Genesee and Doat Streets; these included the Bettinger Coal & Coke Corporation (1929), the City Ice & Fuel Company (factory built circa 1920), the Teachout Company (1921, factory extant), the Kendall Refining Company (1918), and the Evans Lumber Company (built circa 1920), all of which erected factories along the New York, Lake Erie & Western Railroad tracks. The emergence of industry

[10] Matthew Shoen, Kelsie Hoke, and Jennifer Walkowski, *Monarch Knitting Mill, National Register of Historic Places Nomination Form* (National Park Service, 2019), Section 8, 2.

around Genesee and Doat Streets simulated population growth, and by 1939 side streets such as Montana Avenue, Nevada Avenue, and Kilhoffer Street were lined with homes. While industrial buildings were primarily built alongside the New York, Lake Erie & Western Railroad's tracks and houses lined the side streets, Genesee Street itself developed into a vibrant commercial corridor.[11]

History of the Jewish Population in Buffalo

With the completion of the Erie Canal in 1825, Buffalo continued to develop as a major lake port and commerce center in Western New York. With the city's increase in growth and prominence, the first efforts of Jewish immigration began to appear in the region. Mordecai Manuel Noah sought to establish a permanent Jewish settlement on 2,500 acres on what is modern day Grand Island with an ambition plan to establish "Ararat" in 1825, but the effort failed to ever materialize. It would be another ten years before Buffalo would see its first Jewish resident in 1835, with Lemuel H. Flersheim from modern day Germany. Additional German Jewish immigrants would find their way to Buffalo and by 1847 they had formed the Jacobsohn Society to support the fledgling German Jewish community socially and economically.[12]

Among the initial goals of the group was to establish a Jewish Cemetery, originally located near Fillmore and Broadway Streets. It was also at this time that the congregation of Beth El was formally organized. In 1850, the German contingent of the congregation seceded from the Polish element of the group and formed Beth Zion. Beth El and Beth Zion congregations continued to grow before and after the Civil War and acquired new locations for their growing congregations in the downtown Buffalo area. In 1866, a third congregation, Brith Sholem, was established. The first Jewish fraternal organization in Buffalo was formed in 1868 with the founding of Montefiore Lodge. The 1860s also saw a reform movement take place within Beth Zion which caused it to move away from its Orthodox origins.[13]

During the decades between the 1840s and 1860s, most of the Buffalo's Jewish population worked in the clothing trade through the manufacture of ready-made clothing. At the same time, many of these families would play a role in the creation of clothing stores and department stores in the city in the years following. Many of Buffalo's Jewish community also began to play important roles in real estate development, construction, banking and law.[14]

Following the Civil War, Buffalo's Jewish population grew stagnant. However, conflicts and restrictive social and economic policies in Eastern Europe in the early 1880s against the Jewish population began to trigger an increase in Jewish immigration to the city. In 1881-1882, there were over 25,000 Jewish residents in the United States. Of that number, 1,500 were in Buffalo. However, a great migration began, and by 1886, it was reported 10,000 Jews called Buffalo home, marking the end of a period of slow growth. This new wave of immigration would last through World War I.[15]

By 1899, eight Jewish Synagogues were established in the city with most emerging on the city's East Side. Among the congregations were: Ahavas Achim on Broadway; Anshe Lubavitz on Pratt Street, Ahavas Sholem on Jefferson, Anshe Emes also known and the Little Hickory Street Synagogue on Hickory Street, Beth El on Elm Street, Temple Beth Zion on Delaware Avenue, Brith Sholem on Pine Street, Guild House Zion House on Jefferson Avenue, and Beth Jacob on Clinton Street. Most of the newer congregations in the city at this time were Orthodox in nature and comprised of Hassidic Jews from Russia, and Lithuanian. Many of these

[11] Shoen, Hoke, and Walkowski, Monarch Knitting Mill, Section 8, 3.
[12] "Israelites in Buffalo," *Buffalo Courier,* March 21, 1876.
[13] "Israelites in Buffalo."
[14] "A Little Jerusalem," *Sunday Truth*, September 19, 1886
[15] "A Little Jerusalem."

congregations erected buildings and established cemeteries but did not reform and eventually lost members to more liberal congregations.[16]

The migration of Jews from Eastern Europe to the United States during the latter part of the nineteenth century, and to Buffalo in particular, was driven by a convergence of powerful push and pull factors rooted in both the deteriorating conditions of life in Europe and the promise of opportunity in the U.S. Jewish communities were increasingly targeted by systemic antisemitism codified through both legislation and violence in Russia and Eastern Europe. Most Jews lived within the confines of the Pale of Settlement, a restrictive geographic area encompassing parts of modern-day Poland, Lithuania, Belarus, and Ukraine, where they faced discriminatory laws limiting property ownership, employment, education, and freedom of movement. Conditions worsened following the May Laws of 1882, which prohibited Jews from settling in rural areas and further restricted their livelihoods.[17]

The threat of violence loomed large. Pogroms—state-condoned or tolerated mob attacks on Jewish communities—began in earnest following the assassination of Tsar Alexander II in 1881. These violent outbursts destroyed homes, synagogues, and businesses, killing or displacing thousands of Jews. Forced conscription into the Russian military, often under brutal and assimilationist conditions, further contributed to the trauma of Jewish life in Eastern Europe. At the same time, economic stagnation, overpopulation, and the collapse of traditional artisanal trades led to widespread poverty and deprivation among Jewish families.[18]

The United States offered opportunity to Jewish immigrants—especially in industrial cities like Buffalo. The expanding industrial economy of the late-nineteenth century created jobs in steel mills, grain elevators, construction, and transportation. Buffalo's strategic position as a major port along the Great Lakes, bolstered by the Erie Canal and an extensive rail network, made it an attractive destination for immigrants seeking work.[19]

Beyond economics, religious freedom and personal safety were key attractions. While antisemitism existed in the United States, it was not enshrined in law or sanctioned through violence to the same degree. Chain migration also played a vital role: early immigrants wrote home, encouraging friends and relatives to join them, and many formed landsmanschaften—benevolent societies based on town or regional origin—to provide support for new arrivals. These networks offered housing, employment referrals, and community, helping immigrants find a foothold in unfamiliar surroundings.

Communal Life in Buffalo

Eastern European Jewish immigrants initially settled in Buffalo's East Side neighborhoods, particularly around Jefferson Avenue, William Street, and Fillmore Avenue. In these densely populated areas, Yiddish was commonly spoken, Orthodox Judaism practiced, and tight-knit communities thrived. Religious, educational, and cultural life centered on Orthodox synagogues, such as Beth Jacob Congregation, which served primarily Lithuanian Jews and reflected their commitment to traditional religious observance.[20]

Community structure mirrored that of the shtetls from which many had come. Institutions like Yiddish schools, mikvehs (ritual baths), kosher butcher shops, and mutual aid societies were integral to preserving tradition. Many synagogues were more than houses of worship—they were centers of communal governance, dispute resolution, and charity.

[16] Selig Adler, "A Study of the Early Jewish Community of Buffalo, 1835-1880," *Buffalo Jewish Review*, October 14, 1932.
[17] John D. Klier, *Russians, Jews, and the Pogroms of 1881–1882* (Cambridge University Press, 2011), n.p.
[18] Hasia Diner, *The Jews of the United States, 1654 to 2000* (University of California Press, 2004), n.p.
[19] Mark Goldman, *City on the Edge: Buffalo, New York* (Prometheus Books, 2006), n.p.
[20] Klier, *Russians, Jews, and the Pogroms of 1881-1882,* n.p.

The new wave of Orthodox Jewish immigrants would play significant roles in growth of the city's clothing industry, trades, occupations and the creation of such social organizations as the Federated Jewish Charities in 1903. By the 1920s, Buffalo was home to roughly 22,000 Jewish inhabitants, with a quarter of those residing on the city's East Side. Buffalo's Jewish residents were involved in everything from theaters, department stores, steel, oil, real estate, banking, construction and more. Buffalo's Jewish residents were cited as having constructed 95% of the city's apartment houses and businesses, and were owners of the city's largest department stores. The growth of Jewish social efforts for education, health care, and social services also continued to flourish under Buffalo's influential Jewish community.[21]

By the late 1930s, the influence of Jewish institutions and neighborhoods in the city began to decline. Organizations such as the Bureau of Jewish Education and the Jewish Federation of Social Services moved out and synagogues closed. Following World War II, Buffalo's Jewish residents began to leave their associated neighborhoods in greater numbers.[22]

History Beth Jacob Shul

The Beth Jacob Shul was a vital institution for Buffalo's Orthodox Jewish immigrants, particularly those from Russia, Polish, and Lithuania. Newspaper accounts from the 1880s and 1890s document the congregation's fundraising fairs, educational programs, and communal gatherings.[23] The first congregational meeting took place on October 2, 1881, and the congregation was legally incorporated on November 20, 1881.[24] It emerged through a split from Congregation Brith Sholem (the Pine Street Shul), reflecting internal communal dynamics and the desire for a synagogue aligned with the specific liturgical traditions and language preferences of newly arrived Eastern European immigrants.[25]

After initially meeting in private residences, Beth Jacob members soon commissioned a purpose-built synagogue. After a devastating fire in 1891, the congregation rebuilt and the second Beth Jacob synagogue was completed in 1894, at the corner of Walnut and Clinton Streets in Buffalo's East Side. This new building led to the creation of Beth Jacob's other name, the Clinton Street Shul.[26] This structure served as both a house of worship and a community gathering place for several decades, maintaining a prominent role in Buffalo's Jewish life well into the 1930s. However, suburbanization and urban renewal led to the congregation's decline by the 1940s and the building was demolished in 1959.

Beth Jacob's religious life reflected its Orthodox practice. Early leadership included notable figures such as Harry "Hazzan" Singer, who served as the first cantor until he transitioned to Brith Sholem. Rabbis like Raphael Josephson, M. G. Levensohn, and Israel M. Feinberg—the latter a Volozhin Yeshiva–trained scholar—led the community in Torah study, prayer, and observance. The Beth Jacob Congregation's role in fostering religious observance and social cohesion for Buffalo's Jewish immigrants remains a significant chapter in the city's history.[27]

History of Jewish Cemeteries and Burials in Buffalo

The first recorded efforts to organize Jewish burial space in Buffalo occurred during the mid-nineteenth century. As early as the 1840s, German Jewish immigrants formed associations such as the Jacobsohn

[21] "Balm of Joint Goals Heals Old Divisions," *Buffalo News*, April 6, 1974.
[22] "Balm of Joint Goals Heals Old Divisions."
[23] "A New Synagogue," *Buffalo Courier Express,* July 1, 1889.
[24] "Synagogues: Beth Jacob," Jewish Buffalo History Center, accessed August 12, 2025, https://jewishbuffalohistory.org/synagogues/beth-jacob/
[25] "Synagogues: Brith Sholem," Jewish Buffalo History Center, accessed August 12, 2025, https://jewishbuffalohistory.org/synagogues/brith-sholem/
[26] "For Russian Exiles," *Buffalo Courier,* August 24, 1891.
[27] "Synagogues: Beth Jacob," Jewish Buffalo History Center.

Society and Congregation Beth El to provide mutual aid and burial services. One of the earliest cemeteries established was located at Fillmore and Broadway Streets. Over time, Beth Zion inherited these grounds from the Jacobsohn Society, but as Buffalo's East Side expanded, this early burial ground faced pressure from encroaching development. By the early-twentieth century, much of this cemetery was abandoned, and portions were sold off to the city for infrastructure projects. Despite disinterment efforts, it is unclear whether all remains were relocated, and unmarked graves likely remain under modern developments.[28]

Two primary burial areas emerged in the late-nineteenth and early-twentieth centuries, Forest Lawn Cemetery (1849, NR 1991), adjacent to Delaware Park, and Pine Ridge Cemeteries, in Cheektowaga.

In the 1870s, Beth Zion inherited cemetery property and burial rights from the Jacobsohn Society, which would become part of Temple Beth Zion's extended cemetery at Pine Ridge. In 1875, Temple Beth Zion allowed Congregation Beth Israel and Brith Sholem (Pine Street Shul) to use a rear section of its Pine Ridge cemetery.[29] Pine Ridge continued to be used as a location for Jewish cemeteries, with congregations like Ahavas Achim developing their burial sites in the early-twentieth century.[30]

Forest Lawn Cemetery, founded in 1849, was part of the American Rural Cemetery Movement and open to all faiths from its inception. However, its relationship with Buffalo's Jewish community gained prominence beginning in the late 1870s. The first significant Jewish burial took place in Section FF in July 1879, when Abraham and Jacob Altman purchased a lot following the death of Abraham's son. This marked the beginning of a clustering of Jewish burials in that section.

By the 1880s, Section FF had become the preferred burial area for members of Temple Beth Zion, Buffalo's oldest Reform Jewish congregation. The funeral of Rabbi Samson Falk in 1886 and the dedication of his monument two years later—attended by over a thousand mourners—cemented Section FF's role as a symbolic and physical center of Jewish burial at Forest Lawn.

As suburbanization occurred in the mid-twentieth century, congregations closed, merged and began to relocate to the commuter neighborhoods of the city. With the demolition and alteration of Jewish communal buildings throughout the twentieth century, cemeteries are frequently the only remaining connections to Buffalo's Jewish heritage.

Beth Jacob Cemetery:

Beth Jacob Cemetery is significant for its association with the development of Buffalo's Jewish immigrant community during the late-nineteenth and early-twentieth centuries. Established in 1882, the cemetery served members of Beth Jacob Congregation—an Orthodox synagogue formed a year earlier in 1881 by Jewish families primarily from Prussia, Lithuania, and Poland, including many with roots in Suwalki. These immigrants settled on Buffalo's East Side, where they established businesses, religious institutions, and mutual aid societies that shaped the fabric of the neighborhood. The founding of Beth Jacob Congregation and its cemetery reflected the broader patterns of Jewish communal life in America: burial grounds were essential religious and cultural institutions, marking a community's permanence and spiritual priorities.

In 1889, Judge Corlett's legal authorization of the Beth Jacob Cemetery Association formalized the cemetery's stewardship.[31] Its establishment reflected both theological preferences for distinct burial customs and a

[28] Adler, "A Study of the Early Jewish Community."

[29] Glenn R.P. Atwell. "Two Vanished Jewish Cemeteries in Buffalo." *W.N.Y.G.S. Journal*, Vol. X, No. 2 (1984): 67-69; William Hodge, *Buffalo Cemeteries: An Account of The Burial-Places of Buffalo, From the Earliest Times* (Bigelow Brothers, 1879), 22-23.

[30] Chana Kotzin, *Ahavas Achim Cemetery National Register of Historic Places Nomination Form* (National Park Service, 2025), n.p.

[31] "Court Notices," *Buffalo Courier,* March 9, 1889.

communal desire for local religious self-determination. The cemetery was actively supported by congregation-led fundraising efforts in the late-nineteenth century, including a major fair in 1897 and another campaign in 1900.[32]

The interment period at Beth Jacob Cemetery spans from the early 1880s through the late twentieth century, reflecting the growth, migration, and eventual decline of the Jewish community it served. The earliest known burial in the cemetery is that of Mirvam Fass in 1883 with most interments taking place between the late 1880s through early 1930s. These decades correspond with a period of rapid population growth among Eastern European Jewish immigrants in Buffalo's East Side. By the 1940s and 1950s, burials at Beth Jacob Cemetery became increasingly sporadic, reflecting the congregation's gradual decline and the Jewish population's migration from the urban core to suburban neighborhoods. One of the last known burials occurred in 1978, for William Nord Mudd Sr., marking the cemetery's transition from an active to a largely dormant burial ground.

In contrast to other Jewish congregations that established their cemeteries outside the city, Congregation Beth Jacob chose to place its burial ground within Buffalo's city limits. Proximity to the Beth Jacob Shul, a somewhat private and secluded location at the time of the cemetery's founding, and maintaining a distinct identity are all possible rationales for the Beth Jacob Cemetery location. Burial in a local cemetery was crucial in Orthodox Jewish tradition, which emphasized prompt interment and proximity to one's community and synagogue. The establishment of Beth Jacob Cemetery offered a practical and spiritual necessity to these early immigrants, affirming both their permanence and identity in the city.

The significance of Beth Jacob Cemetery also lies in its representation of Jewish mortuary customs and burial traditions common among Eastern European Jewish communities in the United States during this era. The cemetery contains a high concentration of upright tablet gravestones with shape and forms that were widely available at the time, but those monuments are inscribed in Hebrew and English, contain Jewish religious iconography, and are stylistic influences of late-nineteenth-century funerary art, all consistent with practices found in immigrant Jewish cemeteries across the nation and abroad.

The decline of Jewish institutions on the East Side in the mid-twentieth century was part of a larger pattern of urban transition. As Jewish families experienced upward mobility, many moved to North Buffalo, the Humboldt Parkway area, and eventually to suburban neighborhoods such as Amherst and Williamsville. This suburban migration was fueled by postwar housing policies, GI Bill benefits, and shifting economic opportunities. The closure and demolition of various synagogues in East Buffalo over the years has practically erased the physical landmarks of the area's Jewish heritage. However, Beth Jacob Cemetery remained a fixed and enduring landmark, even as it fell into disrepair, reflecting both the loss and persistence of a community's presence.

As the Beth Jacob congregation diminished in number and influence, the Beth Jacob synagogue closed in the 1940s and was ultimately demolished in 1959. Without the sustaining presence of the congregation or a substantial nearby Jewish population, Beth Jacob Cemetery began to fall into neglect. By the 1960s and continuing into the late twentieth century, the cemetery faced increasing challenges, including overgrown vegetation, toppled headstones, loitering, and instances of vandalism. The cemetery's isolated location away from other Jewish Cemeteries located in nearby Cheektowaga, left the grounds forgotten, vulnerable to damage and in an overall deteriorating condition. Beth Jacob Cemetery began to gain public attention in the 1990s as it had become largely abandoned. The deterioration of the site paralleled the broader disinvestment in Buffalo's East Side neighborhoods during this time.

Despite these setbacks, the cemetery remains a significant cultural and historical landmark, now overseen by The Jewish Federation of Greater Buffalo Cemetery Corporation, which seeks to stabilize and preserve the site. With over 300 monuments present at the property today, Beth Jacob Cemetery is the only Jewish

[32] "Beth Jacob Fair," *Buffalo Courier,* October 24, 1897; "Fair Opened Last Night," *Buffalo Courier Express,* October 29, 1900.

surviving cemetery within city limits. Its preservation is vital not just for its funerary architecture or historical burials, but for its role in anchoring memory and identity. Beth Jacob Cemetery is a historic resource tied to the broader arc of Jewish settlement and transformation in Buffalo.

Conclusion

As the Jewish population of eastern Buffalo began to move to the suburbs in the 1920s and 30s, many of the original urban congregations declined, closed, or relocated. Yet the Beth Jacob Cemetery remains as the only surviving historic burial ground specifically dedicated to the Jewish community in the city. Even most of the nine various Shuls that served the Eastern European Jewish community in Buffalo have been lost to demolition over the years. Beth Jacob Cemetery offers insight into the migration experience, communal organization, religious life, and artistic expression of identity and memory. The cemetery reflects popular and mass-produced American grave makers from the late-nineteenth and early-twentieth centuries, illustrating adaptation by the Jewish immigrant community to American funerary tastes, but applying unique Jewish symbolism and inscriptions, reflecting their cultural and religious identity.

While the logic behind the location choice of Beth Jacob Cemetery is thought to be driven by the proximity to the historic location of Beth Jacob Shul, the site also reflects national cemetery trends during the Victorian Era. Those patterns include siting the cemetery away from dense population for a more secluded setting for peace and reflection. Second, the cemetery's placement at the time also limited direct interaction with the living to avoid the risk of being exposed to transmittable diseases that caused the death of those interred there. Finally, the cemetery's location reserved other prime real estate in the area needed for development for a growing city. The location of Beth Jacob Cemetery adjacent to the long-established Concordia Cemetery also provided an additional opportunity to create a city of the dead-on Buffalo's East Side.

The survival of Beth Jacob Cemetery in the City of Buffalo represents the enduring heritage of Buffalo's Jewish community. The site reflects the city's layered ethnic, religious, and social history and offers an invaluable cultural landscape suitable for preservation and interpretation. The burial practices, configuration, marker typology, gravestone symbolism and the cemetery's location offer insights into evolving religious affiliations, immigrant assimilation, and community cohesion. While earlier Jewish cemeteries and interments in the city have vanished beneath urban infrastructure, or been moved to Pine Ridge, Beth Jacob Cemetery remains an important physical reminder of the Jewish heritage of Buffalo's East Side.

9. Major Bibliographical References

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(To be converted to Chicago style)

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DRAFT Beth Jacob Cemetery Erie, New York
Name of Property County and State

Previous documentation on file (NPS):

____preliminary determination of individual listing (36 CFR 67 has been requested)
____previously listed in the National Register
____previously determined eligible by the National Register
____designated a National Historic Landmark
____recorded by Historic American Buildings Survey #_____
____recorded by Historic American Engineering Record # _____
____recorded by Historic American Landscape Survey # _____

Primary location of additional data:

____State Historic Preservation Office
____Other State agency
____Federal agency
____Local government
____University
____Other
Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 1.4
(Do not include previously listed resource acreage.)

Latitude/Longitude Coordinates

Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

1. Latitude: 42.908719 Longitude: -78.819068

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

The boundary is indicated by a heavy line on the enclosed map with scale.

Boundary Justification (Explain why the boundaries were selected.)

The boundary reflects the current legal parcel associated with the property, which correlates to the size of the cemetery during the historic period.

11. Form Prepared By

name/title John Bry, Historic Cemetery Consultant; Campbell Higle, editor, NYSHPO
organization _____ date 7/2/2025
street & number 112 Reynolds St telephone 937-508-3090
city or town Urbana state Ohio zip code 43078
e-mail Sowles88@yahoo.com

Additional Documentation

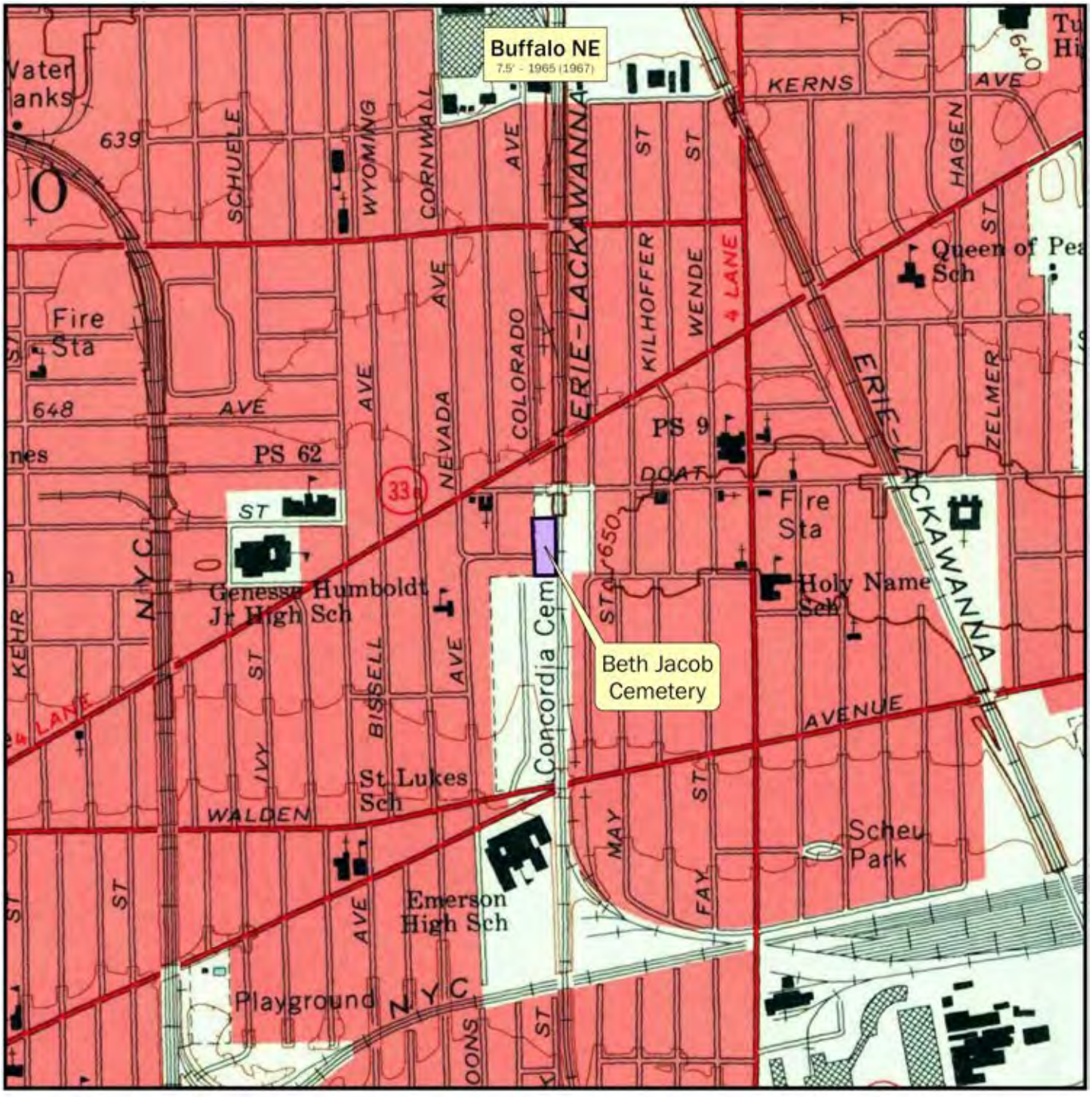
Submit the following items with the completed form:

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

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

- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

DRAFT Beth Jacob Cemetery Erie, New York
Name of Property County and State



1:12,000
0 500 1000 ft

Beth Jacob Cemetery

New York State Parks, Recreation and Historic Preservation

Projection: WGS 1984 UTM Zone 17N

Mapped 06/30/2025 by Matthew W. Shepherd, NYSHPO

DRAFT Beth Jacob Cemetery Erie, New York
Name of Property County and State

DRAFT Beth Jacob Cemetery Erie, New York
Name of Property County and State

1:2,400
0 100 200 ft

Nomination Boundary (1.40 ac)

New York State Parks, Recreation and Historic Preservation

Projection: WGS 1984 UTM Zone 17N

New York State Orthoimagery Year: 2023

Mapped 06/30/2025 by Matthew W. Shepherd, NYSHPO

Figure 1: G.M. Hopkins & Co., Cartographer. Atlas of the city of Buffalo, N.Y. Philadelphia, 1891. Accessed Library of Congress.

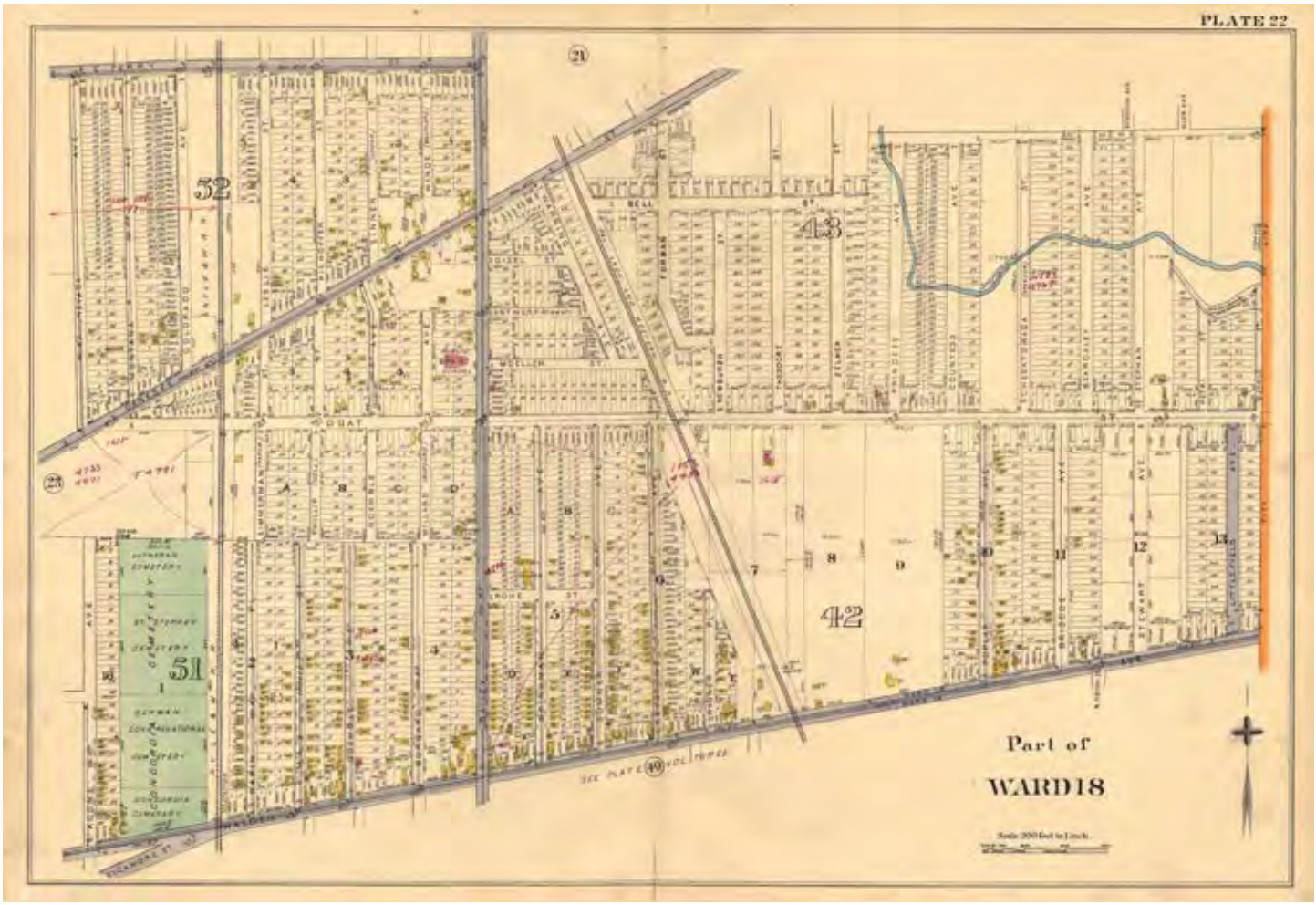


Figure 2: American Atlas Co. Atlas of the City of Buffalo New York. Philadelphia, 1894. Accessed Erie County Website.

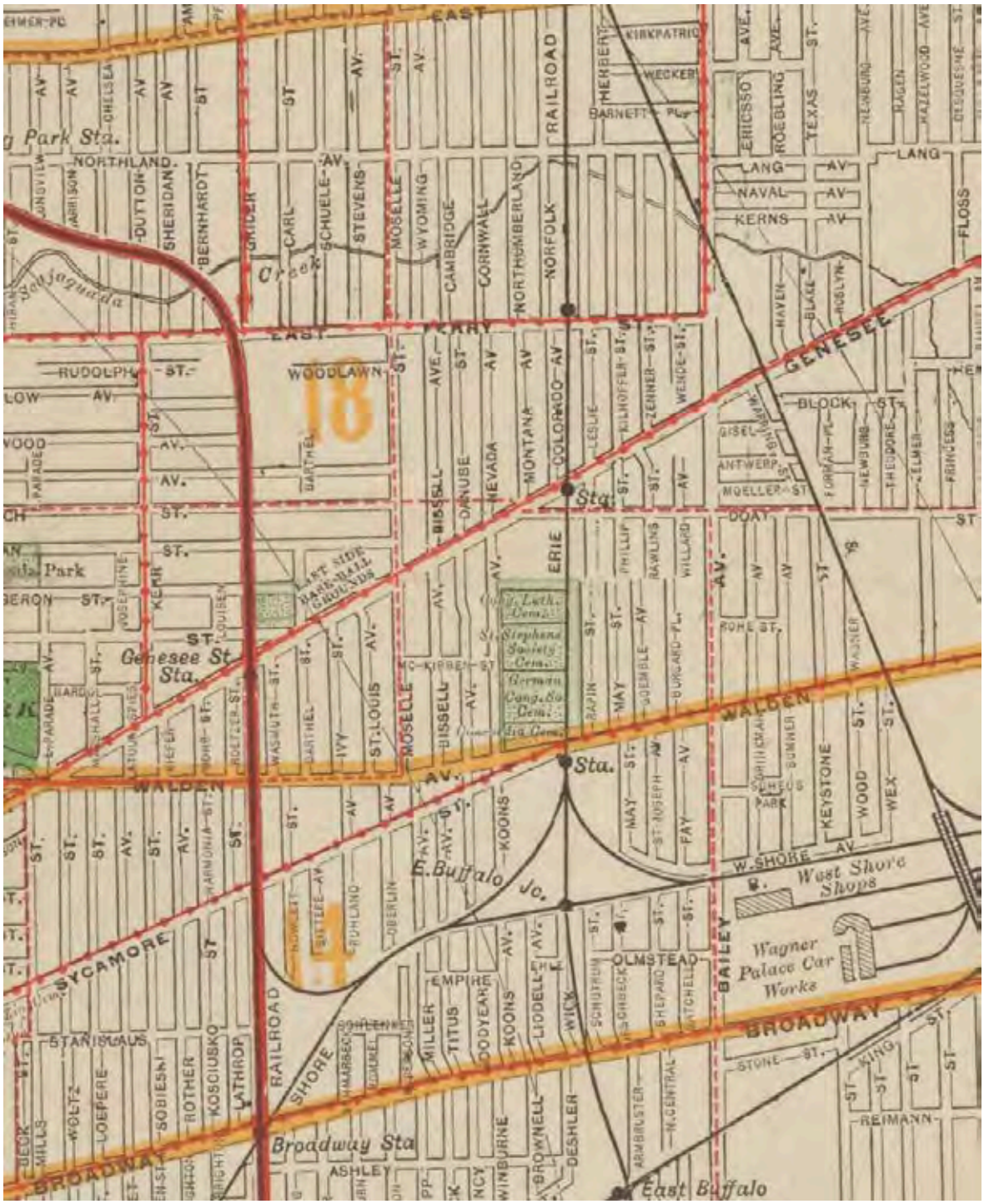


Figure 3: Matthews Northrup Co. The Matthews-Northrup up-to-date map of Buffalo and Towns of Tonawanda, Amherst, Cheektowaga and West Seneca. Buffalo, 1898. Accessed NYPL.

Figure 4: Beth Jacob Synagogue (demolished), corner of Walnut and Clinton Streets, undated. Israelowitz, *Synagogues of the United States: A Photographic and Architectural Survey,* Israelowitz Publishing, 1992, 62.

DRAFT Beth Jacob Cemetery Erie, New York
Name of Property County and State

Photographs:

Submit clear and descriptive photographs. The size of each Photo must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Beth Jacob Cemetery

City or Vicinity: Buffalo

County: Erie State: NY

Photographer: John Bry

Date Photographed: November 10, 2024

Description of Photograph(s) and number:

0001 of 0019: Front gate entrance looking east from Lansdale Place
0002 of 0019: View from inside front gate entrance at Lansdale Place looking southeast
0003 of 0019: Looking west from center of the property to entrance on Lansdale Place
0004 of 0019: View from inside front gate entrance at Lansdale Place looking north
0005 of 0019: Looking south from the center of the property
0006 of 0019: Looking south from northern boundary of the property
0007 of 0019: Star of David iconography, Rosenblatt monument, Located in the southwest section of the cemetery, looking west
0008 of 0019: Upright monument for Louis Simon with garland wreath and Star of David, NW section of the cemetery, looking west
0009 of 0019: Fingers iconography, Issac Cohen monument, located in SW section of the cemetery, looking west
0010 of 0019: Menorah iconography example. Anna Cohen monument, located in the southwest section of the cemetery, looking southwest
0011 of 0019: Candle iconography. Betha Rosenblatt Shapiro monument, southwest section of the property, looking west
0012 of 0019: Twin columns with arch monument, unreadable, located in the southwest section of the cemetery, looking west
0013 of 0019: Floral iconography example, Nathan Martz monument, northeastern section of the property
0014 of 0019: Slant monument on base example with floral relief for Louis Feldman, northwestern section of the cemetery, looking west
0015 of 0019: Upright style monument with built in square urns, Heller, NE section of the cemetery
0016 of 0019: Cylinder top monument type, Sarah Boff, northeastern section of the property, looking east
0017 of 0019: Ester Tucker monument, grant slant on base, grey granite, polished grave cover, NE section of the cemetery, looking northwest
0018 of 0019: Flat block monument with bed rail, northeastern corner of the property along fence, looking east
0019 of 0019: Clasped hands iconography, Fannie Eccles monument
located in southeastern section of the property looking east

DRAFT Beth Jacob Cemetery Erie, New York
Name of Property County and State

Property Owner:

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

name Jewish Federation of Greater Buffalo Cemetery Corporation

street & number 338 Harris Hill Rd, Suite 108B telephone 716-463-5050

city or town Williamsville state NY zip code 14221

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.


ROSENBLATT


LOUIS SIMON
DIED DEC. 25, 1925
AGED 45 YRS.


פ נ
יצחק בר פינחס הכהן
נפ׳ ערח חשון
BELOVED HUSBAND
ISAAC H.
COHEN
1865 — 1936


פ נ
אמנו ה' זכרה מ' חנה
דבורה בתו"ד יעקב
ז"ל נפט' כ"ג אי"ר ש
תרפ"ד תנצב"ה
MOTHER
ANNA COHEN
DIED MAY 26, 1924
AGED 80 YRS.


MOTHER
BERTHA ROSENBLATT
SHAPIRO
1880 — 1954
ברוינא בת ר יוסף

פ"נ

הר' נחום

בן הר' [illegible]

מארטץ נפטר ט"ו סיון

תרפ"ו

NATHAN MARTZ

DIED JUNE 22, 1926


DIED FEB. 5. 1911
AGED 27 YRS.


HELLER
MOTHER
SARA
MOTHER
ANNA (CINTIA)
SCHINE
1860 — 1930


MOTHER


MOTHER
FATHER


SON
B HARRISON SHAPIRO
1909 - 1912