



# SACRED GREEN SPACE

A Survey of Cemeteries in St. Louis County

by Ann Morris

photographs by Barbara McDonnell

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## **CEMETERIES OF ST. LOUIS COUNTY**

### **Chronologically by Type**

#### **FAMILY GRAVEYARDS**

- 1802 Conway Cemetery, 14698 Conway Road, Chesterfield
- 1809 Coldwater Cemetery, 15380 Old Halls Ferry Road, Fort Bellegarde
- 1811 Sappington Cemetery, 9111 Watson Road, Crestwood
- 1825 Bates Cemetery, Faust Park, 15185 Olive Blvd., Chesterfield
- 1825 Koewing Cemetery, St. Thomas U.C.C., 17842 Wild Horse Creek Road, Chesterfield
- 1826 Allenton Cemetery, 18530 S. Fox Creek Lane, Eureka
- 1829 Lacy Cemetery, Dana Ring Corp., 14161 Manchester Road, Town and Country
- 1837 Bacon Graveyard, Parkway South Middle School, Woods Mill Road, Manchester
- 1837 Eddie Cemetery, 11839 Eddie and Park Road, Crestwood
- 1839 Stuart Graveyard, (Valley Graveyard) 2234 Ridgely Woods Drive, Clarkson Valley
- 1845 Hibler-Fitzgerald Cemetery, Bellerive Country Club, Mason Road, Town and Country
- 1846 Burns Cemetery, North Outer Road, Lewis Rd. Exit, Hwy 44, Tyson Station
- 1848 Bowles-Vandover Graveyard, 776 Dennis Dr., Fenton
- 1851 Gumbo Cemetery, 245 Long Rd., Gumbo
- 1856 Carrico Cemetery, 13115 Spanish Pond Road, Spanish Lake
- 1859 Crescent Cemetery, Allen Road east of Lewis Road, Crescent
- 1863 Sturdy Cemetery, 9963 East Watson Road, Crestwood
- 1870 Herzig-Peterson Family Cemetery, 429 Big Bend Road, Ballwin

## **MUNICIPAL CEMETERIES**

- 1843 Bridgeton Memorial Park, 4616 Long Rd., Bridgeton
- 1849 Oak Dale Cemetery, Mt. Olive Road and Avenue H, Lemay (separate deed, 1863)
- 1854 Robert Koch Hospital Cemetery, 3950 Robert Koch Hospital Rd., Jefferson Barracks

## **PROTESTANT CHURCHYARDS**

- 1834 Des Peres Presbyterian Churchyard, 2255 N. Geyer Rd., Frontenac
- 1837 Manchester Methodist Churchyard, 129 Woods Mill Rd., Manchester
- 1837 Salem Methodist Churchyard, 14825 Manchester Rd., Ballwin
- 1838 St. John's Evangelical U.C.C. Churchyard, 11333 St. John's Church Rd., Mehlville
- 1841 Old Bonhomme Presbyterian Church Cemetery, 14483 Conway Rd., Chesterfield
- 1841 Antioch Baptist Church Cemetery, 18319 Wild Horse Creek Rd., Chesterfield
- 1843 St. Paul's United Church of Christ Cemetery, 940 N. Warson Rd., Olivette
- 1844 Immanuel Lutheran Cemetery, 646 N. Warson Rd., Creve Coeur
- 1844 St. Paul's Cemetery, 3351 Old Baumgartner Rd., Oakville
- 1846 St. Paul's Lutheran Cemetery, 921 N. Ballas Rd., Des Peres
- 1851 Salem Evangelical Lutheran Churchyard, 5825 Parker Rd., Black Jack
- 1859 Parkway United Church of Christ Cemetery, 2840 N. Ballas Road, Town and Country
- 1859 St. John's Evangelical Lutheran Church Cemetery, 255 Reinke Road, Ballwin
- 1860 St. John's Evangelical Church Cemetery, 258 Sulphur Springs Rd., Manchester
- 1870 Evangelical Children's Home Cemetery, 8240 St. Charles Rock Rd., Bridgeton
- 1874 St. John's Lutheran Church Cemetery, 500 Carmel Woods Drive, Ballwin
- 1875 Bethel Methodist Churchyard, 17500 Manchester Rd., Pond

- 1880 St. Lucas Cemetery, 11825 Denny Rd., Sunset Hills  
(combined with Parke Hill Cemetery, founded 1890)
- 1883 Zion Lutheran Churchyard, 12075 Dorsett Rd., Maryland Heights
- 1892 St. John's U.C.C. in Chesterfield Churchyard, 15370 Olive Street Rd., Chesterfield
- 1899 Trinity Lutheran Church Cemetery, 14088 Clayton Road, Town and Country

#### **RURAL PROTESTANT CHURCH CEMETERIES**

- 1814 Fee Fee Cemetery, 11200 Old St. Charles Rock Rd., Bridgeton
- 1855 St. Peter's Cemetery, 2101 Lucas and Hunt Rd., Normandy
- 1859 Friedens Evangelical Cemetery, 8941 N. Broadway, Bellefontaine Neighbors
- 1859 St. John's Cemetery, 1293 St. Cyr Rd., Bellefontaine Neighbors
- 1863 St. Trinity Lutheran Cemetery, 2160 Lemay Ferry Rd., Lemay
- 1870 Bethany Cemetery, 6740 St. Charles Rock Rd., Pagedale
- 1885 Bethlehem Lutheran Cemetery, 9650 Bellefontaine Rd., Bellefontaine Neighbors
- 1883 Zion Cemetery, 7401 St. Charles Rock Rd., Pagedale
- 1895 New St. Marcus Cemetery, 7901 Gravois, Gravois
- 1914 New St. John Cemetery, 4320 Lemay Ferry Rd., Mehlville
- 1915 Our Redeemer Cemetery, 8551 Brinker Ave., Affton
- 1925 St. Paul Churchyard, 7600 S. Rock Hill Rd., Grantwood

#### **CATHOLIC CEMETERIES**

- 1833 St. Peter's Cemetery, 520 Monroe Ave., Kirkwood
- 1842 Assumption Cemetery, 4725 Mattis Rd., Mattese
- 1849 Mount Olive Catholic Cemetery of Lemay, 3906 Mt. Olive Rd., Lemay
- 1852 St. Mary's Cemetery, 5200 Fee Fee Rd., Hazlewood

- 1860 St. Ann of Normandy Catholic Church Cemetery, 7530 Natural Bridge Rd., Normandy
- 1870 St. Joseph's Cemetery, Creve Coeur Ave., Manchester
- 1872 St. Monica Catholic Church Cemetery, 12136 Olive Blvd., Creve Coeur
- 1874 St. Ferdinand Cemetery, 205 Manion Park Rd., Florissant
- 1874 Sacred Heart Cemetery, 980 Graham Rd., Florissant
- 1890 St. Paul's Catholic Church Cemetery, 741 Gravois Rd., Fenton
- 1906 Sacred Heart Cemetery, 122 Main St., Valley Park
- 1928 Resurrection Cemetery, 7301 Watson Rd., Mackenzie
- 1986 Holy Cross Cemetery, 16200 Manchester Road, Grover

#### **CATHOLIC ORDER CEMETERIES**

- 1839 St. Stanislaus Jesuit Cemetery, Howdershell Rd., Florissant
- 1874 La Salle Institute Christian Brothers Cemetery, 2101 Rue de La Salle, Wildwood
- 1930 Daughters of Charity Cemetery, UMSL South, 7662 Natural Bridge Rd., Normandy

#### **JEWISH CEMETERIES**

- 1850 New Mount Sinai Cemetery, 8430 Gravois Rd., Gravois
- 1855 United Hebrew Cemetery, 7701 Canton Ave., University City  
(formerly Mount Olive Cemetery)
- 1871 B'nai Amoona Congregation Cemetery, 930 North and South Rd., University City
- 1893 Chesed Shel Emeth Cemetery, 7570 Olive Blvd., University City
- 1901 Beth Hamedrosh Hagodol Cemetery, 9125 Ladue Rd., Ladue
- 1922 Chevra Kadisha Cemetery, 1601 North and South Rd., Vinita Park
- 1949 Ohave Shalom Cemetery, 7410 Olive Blvd., University City
- 1969 Chesed Shel Emeth Cemetery II, 650 White Road, Chesterfield

## **AFRICAN AMERICAN CHURCH CEMETERIES**

- 1866 Quinette Cemetery, 12188 Old Big Bend Rd., Kirkwood
- 1868 First Baptist Ch. of Chesterfield Cemetery, 16398 Chesterfield Airport Rd., Chesterfield
- 1868 Union Baptist Church Cemetery, 17233 Church Rd., Chesterfield
- 1872 Mount Pleasant Baptist Church Cemetery, 18711 Wild Horse Creek Road, Wildwood
- 1874 Musick Baptist Church Cemetery, 790 Fee Fee Road, Maryland Heights
- 1886 New Coldwater Burying Ground, 13701 Old Halls Ferry, Black Jack
- 1889 Tribune Baptist Cemetery, 1753 Smizer Mill Road, Fenton
- 1890 First Missionary Baptist Church of Ballwin Cemetery, 14483 Clayton Road, Ballwin
- 1901 Hope and Ebenezer Cemeteries, 5909 Hornecker Rd., Pacific

## **AFRICAN AMERICAN COMMERCIAL CEMETERIES**

- 1874 Greenwood Cemetery, 6571 St. Louis Ave., Hillsdale
- 1903 Father Dickson's Cemetery, 999 S. Sappington Rd., Crestwood
- 1920 Washington Park Cemetery, 5500 James S. McDonnell Blvd., Berkley

## **FRATERNAL CEMETERIES**

- 1877 Harugari Cemetery, Old Meramec Station Rd., Manchester
- 1880 Odd Fellows Cemetery, 126 Ellen Avenue, Ivory
- 1884 Armina Lodge #374 Cemetery, 13330 Olive Blvd., Chesterfield

## **COMMERCIAL CEMETERIES**

- 1868 Oak Hill Cemetery, 10305 Big Bend Blvd., Kirkwood
- 1910 Valhalla Cemetery, 7676 St. Charles Rock Road, Hanley Hills
- 1912 Mount Hope Cemetery, 1215 Lemay Ferry Rd., Lemay
- 1912 Parklawn Cemetery, 1800 Lemay Ferry Rd., Lemay
- 1919 Memorial Park Cemetery, 5200 Lucas and Hunt Rd., Jennings
- 1920 Lakewood Park Cemetery, 7755 Harlan Ave., Gravois
- 1921 Sunset Memorial Park, 10200 Gravois Road, Grantwood Village
- 1922 Oak Grove Cemetery, 7800 St. Charles Rock Road, Hanley Hills
- 1922 Lake Charles Memorial Park, 7775 St. Charles Rock Rd., Bel Nor
- 1922 Laurel Hills Memorial Garden, 2000 Pennsylvania Ave., Pagedale
- 1925 Mount Lebanon Cemetery, 11185 St. Charles Rock Rd., Bridgeton
- 1925 Bellerive Cemetery, 740 N. Mason, Creve Coeur (formerly Hiram Park)

## **NATIONAL CEMETERIES**

- 1863 Jefferson Barracks National Cemetery, 2900 Sheridan Road, Jefferson Barracks



## A SURVEY OF CEMETERIES IN ST. LOUIS COUNTY

*Warm summer sun shine kindly here;  
Warm southern wind blow softly here;  
Green sod above, lie light, lie light ---  
Good-night, dear heart, good-night, good-night.*

*Mark Twain*

*epitaph for his daughter, 1896*

We expect much of our cemeteries. We expect them to serve a functional necessity and at the same time to bridge the chasm between life and death with memories, memorials, and reminders of the eternal. Thus, over the centuries, cemeteries have come to embody many of the finest elements of culture: art, architecture, history, religion, engineering, urban planning, landscape design, and ethnic traditions. It is important to make a record of the cemeteries of St. Louis County, so that, in the context of cemetery history and cemetery design, the significant features of each cemetery can be noted, appreciated, and evaluated for historic preservation.

This survey will tell a history of cemetery development in the St. Louis area; it will describe the distinctive types of cemeteries extant in St. Louis County; and it will make recommendations for cemeteries to be nominated to the National Register of Historic Places. The descriptions, histories, and photographs of individual cemeteries will follow.

### Early Cemeteries in St. Louis

The first pioneer settlers in and around the trading post of St. Louis buried their dead in vacant ground adjacent to the settlement. Auguste Chouteau's field was one such burial ground. Land was cheap, and convenience was the main concern.<sup>1</sup>

In 1770 the Catholic fathers began burying Catholics in a sanctified Catholic burial ground at Second and Market, adjacent to where they built their first church in 1776.<sup>2</sup> The burial ground was established and consecrated before the church, because Catholics believed that it was necessary to be buried in consecrated ground for their souls to receive salvation and for them to arise to join the saints on Judgement Day.<sup>3</sup>

As the settlement grew, land became more valuable, and in 1815 Auguste Chouteau gave notice that bodies could no longer be buried on his land near the court house. He sold the land in 1816 and the new owner moved the bodies and built on the land.<sup>4</sup> Thus began the pattern of graveyards being established on vacant land, filling up, and closing. Bodies were dug up and reinterred in newer cemeteries farther from the center of St. Louis, so the land could be put to more profitable use. The body of Auguste Chouteau was moved three times before it reached its final resting place in Calvary Cemetery.<sup>5</sup>

Another reason for the short life of city cemeteries was a growing concern for health. In 1823 an ordinance was passed prohibiting the burial of the dead within the city limits of St. Louis. The ordinance stated that "the practice of interring the dead in the Catholic burial ground in the center of town is prejudicial to the health of the citizens."<sup>6</sup> A similar ordinance was passed by the city of New York that same year. It was believed that a miasma, a poisonous gas, emanated from crowded cemeteries and caused yellow fever and the terrible cholera epidemics that became the scourge of St. Louis summers.<sup>7</sup>

When the ordinance was passed in 1823, St. Louis was still a small settlement close to the Mississippi River. Its limits were Seventh Street on the west, Chouteau Avenue on the south, and Biddle Street on the north. In 1841 the city limits were expanded west to Eighteenth Street. In 1855 the city limits were expanded to one block west of Grand Avenue. And finally, in 1876 the city limits were expanded to where they are now, along Skinker Avenue. Each time new city limits were established, the cemeteries inside the new limits were closed to new burials, and new cemeteries were established beyond the city limits. Eventually the bodies from the old cemeteries were reinterred in the new cemeteries and all traces of the old cemetery disappeared, unless some coffins were overlooked and turned up years later during the excavation for a new building or the grading for a road.<sup>8</sup> A list of past cemeteries in the City of St. Louis, their locations, and their dates, is given in the appendix.

In early St. Louis cemeteries, slaves were buried with members of the family which owned them.<sup>9</sup> Free blacks were probably buried in church owned cemeteries and the cemeteries owned by the city, the potter's fields. A potter's field is a place for the burial of indigent or unknown persons. The name comes from Matthew 27:7, the Bible verse that tells of priests taking the pieces of silver which Judas returned to them and using the silver to buy *the potter's field* to bury strangers in.

Maintenance of the early graveyards was informal. Families planted flowers or ground cover and tended the individual graves. A sexton might cut the grass in a churchyard. But often the dirt sank over the coffins, the ground was uneven, and the weeds grew tall.<sup>10</sup>

### **Rural Cemetery Movement**

Other cities had found a way to cope with the unattractiveness and possible health hazards of cemeteries. Inspiration came from Pere Lachaise Cimetiere, a large park-like cemetery which opened on the outskirts of Paris in 1804 to relieve the awful overcrowding in the old churchyards and cimetieres. Pere Lachaise attracted many visitors with its picturesque winding roads, its beautiful vistas, and its profusion of sculptured monuments.<sup>11</sup> Beginning in 1831 with Mount Auburn Cemetery in Cambridge, outside of Boston, businessmen in major American cities built large rural cemeteries beyond the city limits. They were elaborate works of engineering and horticulture which served the living as well as the dead.

The main elements of the rural cemetery include: a location outside the city, rolling hills, picturesque vistas, winding roadways, planned landscape, and many family monuments. A carriage ride along the winding roadways of a large rural cemetery became a popular pastime for widows and widowers, families, and young lovers. After the Civil War the large rural

cemeteries inspired the creation of our great urban parks.<sup>12</sup>

A fascination with nature came easily in St. Louis, for the first half of the nineteenth century had given her citizens: Lewis and Clark, Robert Campbell and William Sublette, Washington Irving's *The Adventures of Captain Bonneville*, William Cullen Bryant's poem, "The Prairies," the serialized version of Francis Parkman's *The Oregon Trail*, and the romantic landscapes of artists Alfred Jacob Miller, Karl Bodmer, and John Mix Stanley. In 1849 a group of eleven prominent St. Louis businessmen<sup>13</sup> incorporated the Rural Cemetery Association and purchased the 138 acre Hempstead farm north of the city. Shortly afterward, they changed the name to the Bellefontaine Cemetery Association, because the new cemetery was on the Bellefontaine Road that led to the old Fort Bellefontaine. Before the group had time to do anything further, St. Louis was devastated by the worst cholera epidemic ever. One tenth of the population died in the epidemic, and cemeteries in the city filled up quickly.<sup>14</sup> Three cemeteries closed, and four new cemeteries opened.

That autumn James Yeatman went to New York on business, and while he was there he hired Almerin Hotchkiss to be the superintendent of Bellefontaine Cemetery.<sup>15</sup> Hotchkiss was a young civil engineer who helped to lay out Greenwood Cemetery, the beautiful rural cemetery in Brooklyn, in 1838.<sup>16</sup> At Bellefontaine Cemetery, Hotchkiss laid out the winding roads through the rugged woodland of the Hempstead property to take advantage of the spectacular view overlooking the Mississippi River. Hotchkiss employed many ideas from Greenwood Cemetery at Bellefontaine. Even the names of the roads are identical.<sup>17</sup> The cemetery was expanded to include 332.5 acres, and as Hotchkiss cleared and landscaped sections of the cemetery, he planted many varieties of trees. Almerin Hotchkiss, along with other early cemetery superintendents like Howard Daniel who laid out fifteen rural cemeteries in the East and Adolph Strauch of Spring Grove Cemetery in Cincinnati, created a new professionalism in landscape design and maintenance.<sup>18</sup> Bellefontaine Cemetery was dedicated on May 15, 1850, and Hotchkiss remained superintendent for 46 years. When he retired in 1895, his son, Frank, became superintendent. Almerin Hotchkiss died in 1903, at the age of 87. His funeral was held at his home in the cemetery.<sup>19</sup>

Calvary Cemetery, a large rural cemetery for Catholics, lies directly north of Bellefontaine Cemetery between Florissant Road and Bellefontaine Road. It was established in 1867, on land Archbishop Peter Kenrick began purchasing in 1853, adjacent to the Archbishop's Farm on the bluffs overlooking the Mississippi River. At first it was difficult for Archbishop Kenrick to finance the grand undertaking he envisioned. Other large rural cemeteries were incorporated by prominent local businessmen who put up the original money and expected a return on their investment from the sale of cemetery lots. A board of trustees made up of those investors watched over financial matters.<sup>20</sup>

Archbishop Kenrick wanted to establish a large rural cemetery for Catholics, but he did not want it to operate for a profit. So in 1867 Kenrick organized the Catholic Cemetery Association with a board of trustees made up of twelve prominent Catholic businessmen and himself. The twelve trustees purchased shares of stock in the Catholic Cemetery Association and used that investment to enlarge and develop the cemetery. The original investors earned 6% interest. As soon as their investment could be paid back from money earned from the sale

of cemetery lots, the cemetery became a not-for-profit association with extra income going toward the maintenance and development of the cemetery and other profits going toward the care of Catholic orphans.<sup>21</sup>

The Catholic Cemetery Association purchased various tracts of land adjoining one another until Calvary Cemetery encompassed 450 acres of rolling woodland overlooking the Mississippi. Calvary Cemetery is the largest cemetery in the St. Louis area, and at the turn of the century it was the fifth largest cemetery in the country. Matthew Patrick Brazill was the superintendent of Calvary Cemetery for many years, retiring in 1925.<sup>22</sup> His daughter married John H. McCarthy, owner of a prestigious, old monument company in St. Louis.<sup>23</sup> Brazill used the contours of the land to advantage when laying out the winding roads and created lovely ponds from the waters of Maline Creek which runs through the cemetery.<sup>24</sup>

Another lovely rural Cemetery was incorporated in East Kirkwood, in St. Louis County, between the Woodlawn Station on the Missouri Pacific and the Fairlawn Station on the Frisco Railroad. St. Louis business leaders who lived in Kirkwood and Webster Groves organized the Oak Ridge Cemetery Association in 1868 and purchased 53 acres which included an old pioneer graveyard. Because of financial difficulties the cemetery association had to reorganize in 1879, and the new enterprise changed its name to Oak Hill Cemetery Association.<sup>25</sup> The cemetery was laid out with winding roadways following the contours of the rolling wooded hills. W. D. Green was the first superintendent, and, after his death in 1886, Philip O'Toole served as superintendent. They created a cemetery so beautiful, with its profusion of white dogwoods in the spring, that carriages were required to have tickets for admission.<sup>26</sup>

Hyde and Conard's *Encyclopedia of the History of St. Louis* states that "all burial places established after 1870 were located in the county." Of course, in 1870 the western city limit was Grand Avenue, and two more cemeteries opened on Gravois Avenue west of Grand, before the city limit moved farther out to Skinker Avenue. But without a doubt, by 1870, cemetery growth had moved to St. Louis County.

### **Family Graveyards in St. Louis County**

The first, and therefore the oldest, cemeteries in St. Louis County were the family graveyards of pioneer settlers. In *Common Landscape of America*, John R. Stilgoe points out that pioneers from the South established the isolated family graveyards. New Englanders and immigrants preferred to be buried in a consecrated churchyard.<sup>27</sup> This seems to be true in St. Louis County, for family graveyards were most often created by families from the South.

Family graveyards are small and remote, usually on a hillside in a large tract of farmland. they have simple tombstones of limestone or white marble, the oldest ones always facing east and carved with simple names and dates and sometimes an epitaph. These little graveyards hold several generations of the family who owned the land and neighbors whose names can be found on the nearby farms on old plat maps. They also hold the graves of family slaves and freed blacks who lived near their former owners. But the graves of African Americans were usually marked with small wooden crosses or simple fieldstones, and thus they are unmarked today.

Family members tended the family graveyards. They planted the graveyards with cedars and ground cover, usually euonymous or periwinkle. Irises and yucca plants survive from the turn of the century. When the farmland was sold or subdivided, the little graveyard was excluded from the sale. State laws provide public access to cemeteries and graveyards forever, especially so that family members can visit and care for the graves. But as families moved away, and because ownership of the burial place was not transferred to anyone, the little family graveyards often became overgrown, sometimes recognizable only by the tall stand of cedars and the ground cover of euonymous or periwinkle. These small wooded areas in the midst of new subdivisions are attractive nuisances, drawing teenagers to vandalize the tombstones and litter the area with beer cans and trash. Some municipalities maintain the abandoned cemeteries as memorial parks to discourage the vandalism.

Today small family graveyards survive in the western parts of St. Louis County where large tracts of land were undisturbed by development until recently. But in earlier years these small family graveyards would have been found where ever pioneer families had lived isolated in the wilderness. The Sutton family of Maplewood and the Jamieson family of Tuxedo Park moved their graves to Oak Hill Cemetery. The Bompert family moved their graves to Mount Olive Cemetery. The Clayton family had a family graveyard, including the graves of many former slaves, on the south side of Clayton Road opposite the southwest corner of Ralph Clayton's farm. When Fidelio Sharp purchased the land, he had all the bodies moved to other cemeteries so that he could build a home on the site.<sup>28</sup> The Kate Moody Papers at the Missouri Historical Society tell that when Elizabeth Richardson sold some of her farm to Benjamin F. Webster, she told him to save the grounds of the old cemetery near Big Bend and Selma because she had some husbands buried there.<sup>29</sup>

### **Protestant Churchyards**

The four oldest churchyards in St. Louis County were established by small Baptist, Methodist, and Old School (Southern) Presbyterian churches in the wilderness.<sup>30</sup> Then beginning in the late 1830s German immigrants established a proliferation of churches with churchyards for German Evangelical, Evangelical Lutheran, and Lutheran congregations.

The churchyards were laid out behind, and sometimes beside, the church buildings. In some cases, when the congregation out grew its old building, a new church was built somewhere else, and now the old church is no longer standing. In those churchyards the newer gravemarkers lie where the old building stood. Des Peres Presbyterian Church established its graveyard across the road from its little stone building. But Geyer Road was rerouted around behind the church, so that now the churchyard adjoins the church.

Churchyards are laid out in a formal, geometric pattern, with tombstones in straight rows, running north and south, always facing east. Driveways, if there are any, lead straight down the middle and straight around the perimeter. Burials were practical and democratic, one right after the other in each row. Families did not reserve family plots, although some husbands and wife were buried next to each other. The churchyard was maintained by the sexton. The landscaping is always simple: grass and tall old trees. Cedar trees and oaks are the most common sentinels in a churchyard.

The oldest tombstones are two dimensional limestone tablets with scalloped tops like the silhouette of a cathedral with short spires on either side. They are carved with names and dates and sometimes an epitaph. In the 1840s two dimensional white marble tablets with arched tops or sometimes flat tops became common. Stonecutters carved low relief pictures of symbolic significance above the name of the deceased. A weeping willow, a common symbol for death found on tombstones in New England, was used on early tombstones in St. Louis County churchyards. Artistic stone carvers came among the German immigrants, and marble tablets carved with a variety of imagery fill the German Evangelical and Evangelical Lutheran churchyards. During the later part of the nineteenth century Victorian monuments began to appear in churchyards: columns, obelisks, arches, and angels. Protestant churchyards never contained crosses, because nineteenth century Protestants did not want anything associated with Catholicism.

Around the turn of the century gravemarkers and monuments began to be made of granite. Granite is much harder than marble and therefore more difficult to carve. Since the middle of the twentieth century gravemarkers were made exclusively of granite and are simple and similar. Granite does not deteriorate as readily as marble. The old marble tablets and markers from before the turn of the century seem to be melting away from the effects of air pollution.

The oldest churchyard in St. Louis County was established by the Fee Fee Baptist Church in 1814, and the youngest churchyard was established by St. John's German Evangelical Church in Chesterfield in 1912. Bodies from the Rock Hill Presbyterian Churchyard were moved to Oak Hill Cemetery in 1962 when McKnight Road was laid across the churchyard at Manchester Road.<sup>31</sup> Most churchyards are nearly full.

### **Rural Protestant Church Cemeteries**

Following the Great Cholera Epidemic which decimated the population of St. Louis during the summer of 1849, Protestant churchyards in St. Louis filled up rapidly and had to be closed to new burials. However, German immigrants still wished to be buried with their German Evangelical or Evangelical Lutheran church families. So, beginning in 1855 with St. Peter's Cemetery on Lucas and Hunt Road, German Evangelical and Evangelical Lutheran congregations established large rural cemeteries out in the county, on land near the streetcar lines that ran out from their church neighborhoods in the city.

These rural church cemeteries were owned and operated by individual churches. But they abandoned the churchyard landscape design of tombstones in straight rows running north and south and facing east. Instead, they adopted all the design elements of the rural cemeteries: a location outside the city, rolling hills, picturesque vistas, winding roadways, planned landscapes, and many family monuments. The rural church cemeteries were often designed by civil or landscape engineers. A rural church cemetery was landscaped and maintained by a sexton who was employed by the church and who often lived on the cemetery grounds. Families could purchase family plots and enclose them with wrought iron fencing or stone coping. Victorian monuments became fashionable at the end of the nineteenth century: marble columns, obelisks, arches, angels, and statues of women and children. Because granite was more permanent than marble, granite monuments and gravemarkers replaced marble after the

turn of the century.

During the 1910s and 1920s many rural church cemeteries realized the importance of establishing an endowment for perpetual care. A large cemetery with many gravemarkers and special gravedigging equipment is expensive to maintain. In 1988 St. Peter's Cemetery took over the assets and liabilities of Bethany Cemetery on St. Charles Rock Road, because Bethany Peace Church could no longer afford to keep up its cemetery.

### **Catholic Cemeteries**

A Catholic cemetery is a sacred place, consecrated for the burial of members of the Catholic faith. A Catholic cemetery is as sacred as a Catholic church, and it is exempt from civil authority.<sup>32</sup> There are three kinds of Catholic cemeteries: parish cemeteries which are like churchyards, archdiocesan cemeteries which are like large rural cemeteries, and small cemeteries belonging to religious orders, in which all the gravemarkers are identical.

### **Catholic Parish Cemeteries**

It was traditional for each Catholic church to have a cemetery as part of its parish facilities. The Catholic liturgy presupposes that the burial ground is adjacent to the church or within walking distance from it.<sup>33</sup> Sometimes the cemetery was established first so that the faithful could be buried in consecrated ground, and the church was built later, several blocks away. Parish cemeteries are like churchyards. Their gravemarkers lie in straight rows facing east, and their roadways, if there are any, run straight down the middle or straight around the perimeter.

As parish cemeteries filled up and could no longer be used, parish cemeteries which were not directly adjacent to their churches closed, the bodies were moved to other cemeteries, and the land was used for something else. In Carondelet, the Mount Olive Cemetery, which served Sts. Mary and Joseph Catholic Church, moved out to the Sigerson Farm on Lemay Ferry Road after the cholera epidemic of 1849, and the old burial ground near the church was used for a parochial school and a new church.<sup>34</sup> In Olivette, St. Martin's Cemetery, sometimes called the Old Central Cemetery, at Bonhomme and Price Road, which served St. Joseph's Catholic Church (formerly St. Martin's Catholic Church) in Clayton, disappeared between 1950 and 1970. The bodies were probably moved to Calvary Cemetery. The land became a park next to Logos School.<sup>35</sup> The old St. Ferdinand's Cemetery in Florissant became full and had to close in 1876.<sup>36</sup> The bodies were moved to the New St. Ferdinand's Cemetery, but the tombstones were not moved. Because of such moves, the early Catholic heritage of St. Louis is not reflected in Catholic cemeteries.

### **Catholic Archdiocesan Cemeteries**

The two archdiocesan cemeteries are Calvary Cemetery on the north, established in 1867, and Resurrection Cemetery in the south, established in 1928. They have all the elements of rural cemeteries: locations outside the city, rolling hills, winding roadways, and planned landscapes. Originally SS. Peter and Paul Cemetery on Gravois Road near River Des Peres was to serve

the Archdiocese on the south. It had begun as a parish cemetery for SS. Peter and Paul Church in the City, and it was laid out like a churchyard with straight roadways through flat, straight rows of graves. The Archdiocese added several parcels of land to SS. Peter and Paul Cemetery so that there was plenty of room for it to grow along Gravois Road and River Des Peres. However, when the City of St. Louis adopted zoning soon after the turn of the century, the undeveloped eastern half of the cemetery was zoned residential, and therefore the usable part of the cemetery did not have much room for new burials.<sup>37</sup> In 1910 the Archdiocese purchased 1400 acres spreading west from River Des Peres on both sides of Watson Road. The land north of Watson Road became Kenrick Seminary and Cardinal Glennon College. In 1928 the land south of Watson Road was laid out as New SS. Peter and Paul Cemetery by landscape architect John Noyes, who had helped to lay out the 1904 World's Fair and who later worked for the Missouri Botanical Garden. Noyes used the elements of a rural cemetery for the rugged rocky terrain. Archbishop Joseph Ritter changed the name of the cemetery to Resurrection Cemetery in 1947.<sup>38</sup>

A sad chapter in St. Louis cemetery history occurred in 1951, when grounds keepers at Calvary Cemetery and at SS. Peter and Paul Cemetery removed wrought iron fencing and stone coping from around family plots and removed over 1500 broken and not so broken tombstones from the oldest sections of the two cemeteries, sections which did not have perpetual care.<sup>39</sup> The removal allowed more efficient maintenance, large lawn mowers and the use of a backhoe machine which could dig a grave in half an hour, a task which took two men with shovels eight hours.<sup>40</sup> After the Catholic cemeteries took all the public wrath for removing the old Victorian fencing and broken tombstones, other large old cemeteries quietly followed suit.<sup>41</sup> Cemeteries that began during the nineteenth century were established when families were expected to take care of their own family graves. The newer cemeteries, established during the twentieth century, promised to provide perpetual care for all graves, and they never allowed such impediments to maintenance in the first place.

The Calvary Cemetery Association with its board of trustees oversaw the operation of Calvary Cemetery and helped establish Resurrection Cemetery (New SS. Peter and Paul). Other Catholic cemeteries were owned by the Archdiocese and cared for by their parishes. In 1978 Cardinal Carberry established the Catholic Cemeteries of the Archdiocese of St. Louis to own and operate all the cemeteries in the Archdiocese.<sup>42</sup> Thus efficiencies of scale and shared equipment streamlined the gravedigging and maintenance at all the Catholic cemeteries.

A visual feature that sets Catholic cemeteries apart from all other types of cemeteries is a proliferation of crosses. The cross is the most common symbol used as a gravemarker in a Catholic Cemetery. Crosses are carved in low relief on old Victorian marble tablets; tall, three dimensional marble crosses are carved to look as if they are made from tree stumps; there are tall granite crosses and short, fat granite crosses; and there are granite monuments with crosses on top. Assumption Cemetery has some unusual cast iron crosses with a pierced design, and St. Joseph's Cemetery has cast iron crosses that look like they are welded from pipes. Mount Olive Cemetery has homemade crosses of cast concrete, and crosses made of vitreous clay. Some of the Catholic cemeteries have large crosses or large crucifixes that are sacred shrines. A third feature that can be found in parish cemeteries, Archdiocesan cemeteries, and on land owned by religious orders, is a burial plot for a religious order. It is



easily recognizable because it contains many simple, identical tombstones in perfect order, in regimental rows.

### **Jewish Cemeteries**

Like a Catholic cemetery, a Jewish cemetery is consecrated as a sacred place. A sacred burial place is so important to a Jewish congregation that the congregation establishes its cemetery or makes arrangements to use an existing Jewish cemetery before it builds a synagogue.<sup>43</sup>

### **Reform Jewish Cemeteries**

The two oldest Jewish cemeteries in St. Louis were established at 23rd and Scott and at Pratt Between Gratiot and Cooper Street, both near Jefferson Avenue in the area now covered by the Mill Creek Valley train yard. The early German Jewish immigrants established the two cemeteries, United Hebrew and Emanu El's Camp Spring in the 1840s, as places for Orthodox Jewish burials. The cemeteries were small. They filled quickly during the cholera epidemic of 1849 and had to close. Both groups established new cemeteries out in the county. Emanu El established Mount Sinai Cemetery on Gravois Road in 1850 and moved the bodies from Camp Spring Cemetery there in 1872.<sup>44</sup> United Hebrew established its new cemetery on Canton Avenue in what would become University City in 1855 and moved the bodies from the old cemetery to the new one in 1880.<sup>45</sup>

These two cemeteries in St. Louis County served the St. Louis Jewish population until 1871 when the congregations of both cemeteries were leaning toward Reform Judaism, so Shearith Israel Congregation established a cemetery on North and South Road to serve Orthodox Jews.<sup>46</sup>

Reform Judaism began in Western Europe as part of the French Enlightenment.<sup>47</sup> Reform Jews believe that while the ethical core of the Bible and the Talmud are to be regarded as binding, the various rituals and prohibitions of the Law are not, and there will be new revelations through the universal mind of man. They believe that an undue emphasis on rituals will detract from the purity of the idea of God.<sup>48</sup>

And so, the two oldest Jewish cemeteries, belonging to Reform congregations, actually seem more modern, more Americanized, than the other Jewish cemeteries in St. Louis County. As Mount Sinai grew and reorganized as New Mount Sinai Cemetery, it developed a rural cemetery landscape design with winding roadways among the rolling hills, picturesque vistas, and many family monuments and mausoleums. The landscape design by Julius Pitzman and the mausoleums by well known St. Louis and Chicago architects are truly magnificent. United Hebrew Cemetery is more traditional with straight roadways between the rows of tombstones running north and south. But it is large and open and beautifully landscaped. The two Reform Jewish cemeteries have hardly any Hebrew lettering or Stars of David on their gravemarkers.

### **Orthodox Jewish Cemeteries**

There are six Orthodox Jewish cemeteries in St. Louis County, most of them established by

Jews of a particular ethnic background. B'nai Amoona Cemetery on North and South Road was established by German Orthodox Jews in 1871; Chesed Shel Emeth Cemetery at Hanley and Olive was established by Russian Orthodox Jews in 1893; Beth Hamedrosh Hagodol Cemetery on Ladue Road was established by Lithuanian and Latvian Jews in 1901; Chevra Kadisha Cemetery on North and south Road was established as a burial society to bury poor Orthodox Jews in 1922; Ohave Shalom on Olive Street Road was established for German refugees of World War II in 1949; and Chesed Shel Emeth established a second cemetery on White Road in 1969.<sup>49</sup>

The Orthodox Jewish cemeteries have similar appearances, perhaps influenced by the appearances of cemeteries in the East European ghettos, like Prague, from which many of their founders came. The cemeteries are small and crowded, but very orderly and well cared for. Graves are close together in perfectly straight rows running north and south, the oldest tombstones facing east, others back-to-back with them, facing west. The driveways and walkways lie in perfectly straight lines bisecting the cemetery sections. Because the graves are so close together they must be dug by hand, by two men with shovels. The landscape is simple: tall trees and grass. But there is an unusual feature to the landscaping in the Orthodox Jewish cemeteries: a carefully trimmed bed of ivy or euonymous covers many individual graves like a blanket. These blankets of ivy were not unique to Jewish cemeteries. They were common throughout all cemeteries in St. Louis before the turn of the century. But other cemeteries removed the ivy beds in the 1950s to make mowing easier.

Whereas the symbolic imagery found on tombstones in Reform Jewish cemeteries is in most cases like that found in local Protestant cemeteries: doves, flowers, lambs and weeping willows; the symbolic imagery found on tombstones in an Orthodox Jewish cemetery is special. There are many Stars of David, the symbol for Judaism. There are many Menorahs, candelabras with seven arms, also a symbol for Judaism. There are Cohanim Hands, two hands raised with the palms out and the thumbs touching, the symbol for a priest, a Cohen, who holds his hands up when giving a blessing. There is the Levi Pitcher, a symbol for the Levites who wash the priests' hands prior to religious services. There is the Yahrzeit, a flame or candle that burns on the anniversary of the death of a person, when the family visits the grave. A recumbent lion is a symbol for Judaism, and rampant lions are a symbol for the Maccabees, a family of Jews who led the fight which recaptured the Temple and which is celebrated at Hanukkah. Less common symbols are the two tablets of the Ten Commandments and the Scroll of the Pentateuch, representing the first five books of the Old Testament.<sup>50</sup>

Hebrew lettering is often used on gravemarkers in an Orthodox cemetery. The two Hebrew letters at the top of the tombstone mean: "Here is buried;" and the short line of Hebrew letters at the bottom of the tombstone mean: "May his (her) soul be bound up in the bond of eternal life." The name of the deceased is written in Hebrew and also the date of his or her death, according to the Hebrew calendar.<sup>51</sup>

Orthodox Jews have special traditions pertaining to burials, some of which add special features to a cemetery. When an Orthodox Jew dies, out of respect for him or her, he or she must be buried as soon as possible, preferably within 24 hours, but not on the Sabbath. Because a corpse is believed to be unclean, it is washed by a Chevra Kadisha, a holy burial

society. The Chevra Kadisha dresses the corpse in white linen clothes with no pockets, no fastenings, no shoes, and no jewelry. This is because all men are equal in the eyes of God. The body is buried in a pine coffin, so it will decompose quickly and thus fulfill the words of Genesis 3:19, "From dust you are, and to dust you shall return." For that reason also, Orthodox Jews are not buried in a mausoleum unless they are buried under the floor. Gravemarkers are usually erected on the anniversary of the funeral, at which time there is an unveiling of the gravemarker. Priests do not attend funerals except for their immediate family because they must not become impure. Priests are buried on the perimeter of a cemetery or next to a walkway in case they have relatives who are priests who wish to visit their graves without contact with the impure dead. Flowers are not part of the Orthodox Jewish burial, because all men are equal in the eyes of God. It is traditional to wash your hands when leaving the cemetery, because the dead are unclean. Therefore a sink or basin of some kind is often found at the entrance to the cemetery. And the most beautiful tradition of all, is that of leaving a small stone on top of a tombstone at the end of each visit, to show the soul that it was not forgotten.<sup>52</sup>

### **African American Cemeteries**

Much African American history is ephemeral, and so, too, are African American cemeteries. Many African American cemeteries were established without funds for perpetual care, because families cared for their own graves. But as families died or moved away, the African American cemeteries have become overgrown and are in danger from vandalism or development.

Before the Civil War, slaves were buried with the family that owned them. They are mentioned in the records of Bellefontaine Cemetery, Calvary Cemetery, Oak Hill Cemetery, Rock Hill Presbyterian Churchyard, Des Peres Presbyterian Churchyard, and they are part of the legends of many of the small family graveyards. Free blacks were buried in the city owned cemeteries, the potter's fields, and in the Catholic Cemeteries, and in St. Peter's Cemetery on Lucas and Hunt Road. After Emancipation these practices probably continued, but all early burials are illusive because the graves of blacks were marked with small wooden crosses or fieldstones which have since disappeared.<sup>53</sup>

### **African American Church Cemeteries**

During the later part of the nineteenth century, small African American cemeteries were established in the far reaches of the county where previously slaves had been part of large farms and had been buried in the family graveyards. One, two, or three men, acting as trustees on behalf of a small African American church, purchased or donated an acre or two to be used as a cemetery for those of African descent. That was stipulated in the deed, and the deed often stipulated that burials were to be free.<sup>54</sup> These cemeteries included Ebenizer and Hope Cemeteries in Pacific, Quinette Cemetery in Kirkwood, Union Baptist Cemetery near Chesterfield, First Baptist Church of Chesterfield Cemetery in Chesterfield, Ballwin Colored Cemetery in Chesterfield, and the New Coldwater Burying Ground in Black Jack. Because burials in these cemeteries were free, there were no funds for landscaping or maintenance. Families cared for the graves. They planted cedar trees, euonymous, periwinkle,

yucca plants, irises, and daylilies. They marked the graves with wooden crosses, fieldstones, homemade cast concrete markers, and sometimes small treasures belonging to the deceased. At the New Coldwater Burying Ground, a toy china tea set was laid out on the grave of a little girl.<sup>55</sup> An old church burial ground on Wild Horse Creek Road had glass Mason jars containing small treasures on some of the graves.<sup>56</sup> Decorating graves with common items belonging to the deceased is a Southern tradition that traces its roots back to Africa.<sup>57</sup>

Today the poignant, natural landscape distinguishes many of these African American church cemeteries. They are small, wooded areas where tall oaks form a cathedral canopy of shade, old cedars stand as sentinels, and euonymous and periwinkle cover the ground. All but one or two homemade gravemarkers have disappeared, and only the yucca plants or daylilies suggest the haunting, sacred past of the little forests.

### **African American Commercial Cemeteries**

The three larger African American cemeteries began as commercial ventures. In 1874 Herman Krueger resigned his position as superintendent of St. Peter's Cemetery on Lucas and Hunt Road to establish Greenwood Cemetery for African Americans, nearby. It is said that one of the first burials was an employee of Abraham Lincoln. Krueger's son-in-law, Adolph Foelsch, and his descendants operated the cemetery for over one hundred years.<sup>58</sup> Many African Americans from the City are buried there, including many blues musicians.

In 1903 the International Order of Twelve Knights and Daughters of Tabor, a non-profit organization dedicated to the uplifting of black people, established the Father Dickson Cemetery on Sappington Road in South St. Louis County.<sup>59</sup> African Americans from Webster Groves, Kirkwood, and St. Louis are buried there, among them several great civil rights leaders: James Milton Turner, Moses Dickson, and John B. Vashon.

In 1920, inspired by the success of commercial cemeteries along St. Charles Rock Road, Andrew H. Watson, established Washington Park Cemetery for African Americans on Natural Bridge Road.<sup>60</sup> It was large and beautiful and popular.

These three cemeteries were large enough to be laid out with rural cemetery landscape features: winding roads and picturesque vistas. Gravemarkers ranged from Victorian marble and granite tombstones and monuments; to homemade cast concrete tombstones; to scraping the ground and covering it with clean white gravel; to outlining graves with seashells, rocks, or little fences; to fieldstones painted with the names of the deceased or simply "Mother;" to small trinkets or treasures belonging to the deceased; to planting a rose bush or daylilies or geraniums.

By the 1970s, when the original owners were no longer involved with these three cemeteries, they fell into sad disrepair. New owners, expecting to make a profit, found there were no perpetual care funds to pay for maintenance and any income came from the sale of new graves. Washington Park Cemetery suffered the additional hardship of being bisected by Interstate Highway 70 and further reduced by Metrolink and the expansion of the Airport. These three federally funded projects had the financial resources to pay for digging up

thousands of bodies and reintering them elsewhere, a procedure which has taken many years.

In recent years, a group of volunteers has cleaned up the Father Dickson Cemetery and are maintaining it. The group would like to purchase the cemetery, but the owner wants a quarter of a million dollars for the property.<sup>61</sup>

Without perpetual care funds for maintenance, African American cemeteries become overgrown and vulnerable to vandalism and dumping. African American cemeteries are in danger, and yet they are an important cultural resource, for in many cases they are the only remaining site associated with the lives of an important ethnic group.

### **Fraternal Organization Cemeteries**

Fraternal organizations began in England during the Industrial Revolution to provide medical assistance and death benefits to workers. Provisions for their burials and their widows and orphans were a big concern for workers as they and their families became less dependent on the agricultural and feudal life of large estates. Fraternal organizations began in the United States with Freemasonry, established on the east coast before the American Revolution.<sup>62</sup> Masonic lodges were not established in St. Louis until after the Louisiana Purchase, because the Spanish and French governments of the Louisiana Territory adhered to the Catholic prohibition of such organizations.<sup>63</sup>

Beginning with the Independent Order of Odd Fellows in 1835, many fraternal organizations were established in St. Louis to provide members with burials and death benefits of from \$200.00 to \$3000.00 for their widows and orphans. The organizations also provided opportunities for socializing and marching in parades, and the German and other ethnic groups promoted an appreciation for the language and culture of their fatherlands. Some of the fraternal organizations provided elaborate funerals for their members.<sup>64</sup>

Fraternal organizations purchased sections at Bellefontaine Cemetery to provide a free burial spot for their members and for members from out of town who died while visiting in St. Louis. (Before embalming became common in the early part of the twentieth century, bodies had to be buried quickly before they began to decompose.) Organizations which owned sections in Bellefontaine Cemetery include: the International Order of Odd Fellows, the Masonic Home, the Elks, the Grand Lodge of the State of Missouri, the Steamboat Clerks Benevolent Society, the George Washington Lodge of Masons, the Grand Lodge of Free and Accepted Masons, the Caledonian Society, the Grand Lodge of Missouri Ancient Order of United Workmen, the Knights of Pythias, and the Scottish Clans.<sup>65</sup>

In 1877 a lodge of the Deutsch Orden Harugari, a German benevolent society, purchased two acres for a cemetery for members and their wives, in Manchester, Missouri. In 1884 another Harugari lodge, the Arminia Lodge #374, Deutsch Orden Harugari, purchased two acres west of there, on Olive Street Road, for a meeting lodge and cemetery. Burials were probably free at both cemeteries, the grave markers seem to lie in rows running north and south, families took care of the graves, and now both little cemeteries are slightly overgrown.<sup>66</sup>

In 1881 several St. Louis lodges of Odd Fellows created an Odd Fellows Cemetery Association and purchased five acres near Jefferson Barracks for a cemetery. They hired Julius Pitzman, the great civil engineer, to lay out the cemetery like a formal garden. The dedication of the cemetery was attended with much pomp and ceremony, and it was written up in *Frank Leslie's Illustrated* of June 18, 1881. Today the organization is still around and cares for the cemetery.<sup>67</sup>

The Woodmen of the World is another fraternal organization which left its mark in many St. Louis cemeteries. The Woodmen of the World is a fraternal organization established in Omaha, Nebraska, in 1890. It guaranteed its members prepaid burials, including distinctive gravemarkers in the shape of sawed-off tree trunks or low stacks of logs. These gravemarkers are found throughout Protestant and Jewish cemeteries. They were popular all the way through the Great Depression, attesting to the importance of death benefits during those years. The Woodmen of the World still operates as a life insurance society.<sup>68</sup>

Today labor unions and life insurance companies provide the death benefits once provided by a profusion of unique fraternal organizations.

### **Commercial Cemeteries**

St. Louis is the birthplace of the modern cemetery movement. In St. Louis cemetery owners took some of the attractive elements of rural cemetery design, streamlined those elements for maintenance, expanded services, and promoted it all for a profit. C. B. Sims established Valhalla Cemetery on St. Charles Rock Road in 1911, and it was there that he developed his revolutionary ideas of pre-need sales; perpetual care endowment funds established using life insurance formulas; large, elegant community mausoleums; and cemeteries which are beautifully maintained parks with classical sculpture and references to happy, eternal life, rather than sorrow or death.

Charles Blackburn Sims, originally a lawyer from Chicago, became involved in cemeteries while working in the bond department of a large bank in Mobile, Alabama. He established Pine Crest Cemetery there in 1905. He came to St. Louis, where, in 1910, he incorporated the National Securities Company of St. Louis with Charles S. Marsh, vice president of the Bankers Trust Company of St. Louis. The National Securities Company of St. Louis purchased two hundred acres on the streetcar line on St. Charles Rock Road in 1911, and hired E. R. Kinsey, a landscape engineer, to lay out Valhalla Cemetery with gently winding roads and open lawns blanketing the hills.<sup>69</sup>

In January of 1912 the National Securities Company of St. Louis deeded Valhalla Cemetery to the Valhalla Cemetery Association. The two groups shared a business office in the National Bank of Commerce, downtown, for several years, one group managing the perpetual care endowment funds, and the other group managing the cemetery.<sup>70</sup>

C. B. Sims created the American Necropolis Company, "Experts in Cemetery Origination." American Necropolis furnished engineers, superintendents, and sales managers, on commission, for new or financially troubled cemeteries.<sup>71</sup> In addition to Pine Crest and

Valhalla, Sims founded Greenwood Cemetery and Lincoln Cemetery in Montgomery, Alabama; Peach Tree Hills Cemetery in Atlanta; Mount Hope Cemetery in St. Louis County; Fair Lawn Cemetery in Decatur, Illinois; and Valhalla Cemetery in Milwaukee, Wisconsin. In 1913 his American Necropolis Company purchased Oak Lawn Cemetery in Seattle, Washington, and reorganized it as Washelli Cemetery; and he took over the nearly bankrupt Forest Lawn Cemetery outside of Los Angeles.<sup>72</sup>

Also in 1913 Hubert L. Eaton, a college friend of Charlie Marsh, came to work for the American Necropolis Company, selling cemetery lots, door to door, in St. Louis. Recognizing Eaton's persuasive sales ability, Sims and Marsh sent him to California as sales manager for Forest Lawn Cemetery. Applying Sims' philosophies of pre-need sales, uniform perpetual care funds figured using life insurance formulas, an easy to maintain memorial park landscape design, and an emphasis on a happy eternal life, Eaton was able to turn around the fortunes of Forest Lawn. Beginning in 1916, Eaton bought out the interests of Sims and the American Necropolis Company. Eaton went on to make Forest Lawn the fantastic tourist attraction it is today.<sup>73</sup>

In 1916 Sidney Lovell, an architect from Chicago, designed the great Valhalla Mausoleum on the hill in the center of the cemetery. Inside one sees evidence of C. B. Sims' philosophy that an ideal cemetery overcomes sorrow with beauty and uplifting references to virtues such as Love, Courage, Truth, and Knowledge. Lovell designed other large, beautiful, classical mausoleums in the St. Louis area: the Mount Hope Mausoleum, and the Oak Grove Mausoleum with St. Louis architect Tom Barnett.<sup>74</sup>

Sims inspired a wealth of commercial cemeteries, established in St. Louis County during the boom years before the Great Depression. They share fundamental similarities. They were all established along streetcar lines or within walking distance of streetcar lines. They were all developed in unincorporated areas, since municipalities often prohibited cemeteries, thinking they were health hazards.<sup>75</sup>

Cemetery developers purchased large tracts of farm land, and by using the land as cemeteries, removed the land from the tax rolls. Cemeteries did not pay property taxes. The cemetery owner could develop half of the land for the cemetery, leaving half the land as a picturesque natural backdrop for the cemetery. The undeveloped half could be sold after it had appreciated in value. But as long as it was owned by the cemetery, it was tax free. The new state constitution, written in 1945, changed the law, so that only non-profit cemeteries are tax exempt. Today commercial cemeteries are taxed at a rate between that of farm land and that for residential property.

The cemetery developers set up real estate trusts, usually called securities companies, so that they could manage the perpetual care endowment funds separately from the management of the cemetery. C. B. Sims established Valhalla Cemetery, owned by the National Securities Company of St. Louis, in 1911, and the Mount Hope Cemetery, owned by Mount Olive Realty Company in 1912. Charles Schraeder established Park Lawn Cemetery, owned by Southern Securities Company, in 1912. John P. McDermott established Memorial Park Cemetery, owned by Arlington Securities Company, in 1919; and his brother Philip A.

McDermott, established Lakewood Park Cemetery, owned by Fairmont Securities Company, in 1920. Andrew H. Watson established Washington Park Cemetery, owned by Washington Securities Company, in 1920. John Chrisman established Sunset Burial Park, owned by Chrisman Real Estate and Development Company, in 1921. Earl and Dale Stanza established Oak Grove Cemetery, owned by Glendale Investment Company, in 1922. Carlton Haislip established Lake Charles Cemetery, owned by Carlton Securities Company, in 1922. Walter Harral established Laurel Hills Cemetery, owned by Plymouth Securities Company, in 1922. Otis Clonts established Mount Lebanon Cemetery, owned by United Development Company, in 1925; and Hugo Essen established Hiram Cemetery, owned by Mason Securities Association, in 1925.<sup>76</sup>

All of these commercial cemeteries are large. They have winding roads complimenting the topography of their rolling hills. They have tall trees providing shade, and open, expansive lawns flooded with sunlight. They sell their own granite gravemarkers and they sell flowers for the graves. The gravemarkers have a certain uniformity to make grass cutting easy. The commercial cemeteries also have memorial park sections where the gravemarkers are flush to the ground to accomodate large riding mowers. Valhalla, Mount Hope, and Oak Grove have beautiful, monumental, classical, Bedford stone, community mausoleums, all designed in the 1920s by Sidney Lovell of Chicago. Memorial Park, Sunset Burial Park, Mount Lebanon, and Hiram (now named Bellrieve Heritage Gardens) have newer community mausoleums, which greatly increase the capacities of their cemeteries.

In recent years two large corporations have begun buying up family owned funeral homes and commercial cemeteries. Since 1962, Service Corporation International (SCI) of Houston, Texas, has purchased 3,048 funeral homes, 376 cemeteries, and 160 crematoria in 42 states and in Canada, Europe, and Austrailia. The Loewen Group, Inc. of British Columbia, Canada, began in 1990 and now owns and operates 984 funeral homes and 356 cemeteries in the U. S. and Canada.<sup>77</sup> By consolidating the services of licensed embalmers, grave diggers, and grounds keepers, these large corporations are able to eliminate significant numbers of employees, especially union members. They are also able to purchase granite gravemarkers and flowers in large quantities. These measures increase the profitability of each cemetery. It is possible that SCI and Loewen cemeteries will develop a uniformity that compromises the unique character of each cemetery. SCI owns two cemeteries in St. Louis County, and the Loewen Group owns a cemetery in St. Charles County.<sup>78</sup>

### **National Cemetery**

One last type of cemetery in St. Louis County is the National Cemetery at Jefferson Barracks. *The National Register Bulletin: Guidelines for Evaluating and Registering Cemeteries and Burial Places* says that a National Cemetery is eligible for listing on the National Register of Historic Places because the U. S. Congress has designated it as a memorial to the country's military history. Its symbolic value has invested it with significance in addition to its significance from age and tradition.<sup>79</sup> Jefferson Barracks Cemetery began as a military post cemetery in 1826. By Executive Order, President Abraham Lincoln designated it as one of the fourteen original National Cemeteries in 1863, the year he dedicated the National Cemetery at Gettysburg. That distinction was formalized by an Act of Congress in 1866.<sup>80</sup>



Jefferson Barracks, like other National Cemeteries, is striking in appearance. It is huge, and its rolling hills are covered with regimented rows of identical white marble tombstones. The winding roads, the tall old trees, and the picturesque vista from the bluffs overlooking the Mississippi River may suggest a rural cemetery landscape design, but the overwhelming impression is that of a memorial commemorating our military history, the armies of the dead sleeping beneath acres and acres of green lawn, with their uniform white tablets gleaming at attention to the far horizon.

## **Landscape Engineers**

St. Louis has been blessed with many great landscape artists and engineers: Henry Shaw, creator of the Missouri Botanical Garden and Tower Grove Park; Almerin Hotchkiss, creator of Bellefontaine Cemetery; Matthew Patrick Brazill, creator of Calvary Cemetery; Maximillian G. Kern, creator of Lafayette Park and Forest Park; and George Kessler designer of the 1904 World's Fair; to name some of the early ones.

Another of our great St. Louis landscape engineers of the late nineteenth and early twentieth centuries was Julius Pitzman. Among his great works, Pitzman designed at least three cemeteries: Odd Fellows Cemetery, St. Peter's Cemetery, and New Mount Sinai Cemetery. Pitzman became a civil engineer while working for his brother-in-law, Charles E. Solomon, the Surveyor of St. Louis County, in the 1850s. During the Civil War Pitzman served as a topographical engineer for the Union Army, mapping the Battle of Shiloh, Sherman's supply base at Memphis, and the Confederate position during the Siege of Vicksburg. After the war, he created *Pitzman's Atlas of St. Louis County*, showing every road, farm, and property line in the county, which enhanced his reputation with its thoroughness. Pitzman took up landscape engineering and visited Europe in 1874 to study the great parks. He advocated the acquisition of a large park for St. Louis, and when a charter was granted for Forest Park, Pitzman became the Chief Engineer. Pitzman designed many of the exclusive private places around Forest Park, and Compton Heights near Shaw's Garden, and he laid out Granite City, Illinois, opposite the confluence of the Missouri and the Mississippi Rivers.<sup>81</sup> Pitzman's design for the Odd Fellows Cemetery is a formal garden, with concentric circular pathways articulated with trees. His design for St. Peter's Cemetery on Lucas and Hunt Road is a large rural cemetery with a pastoral, park-like feeling, similar to Frederick Law Olmsted's Central Park in New York City. His design for New Mount Sinai Cemetery on Gravois Road is a rural cemetery with a more dense, picturesque atmosphere, like Pere Lachaise Cemetery in Paris.

From the subdivision plats recorded at the St. Louis County Recorder of Deeds Office, it seems that there were but a handful of civil engineers who designed and laid out cemeteries. Plats for churchyards or family graveyards were never recorded with the Recorder of Deeds; someone in the church or the family just remembered where the empty lots lay in those simple, straight rows.

The Elbring Surveying Company, made up of brothers William and Richard Elbring, laid out simple, non-profit cemeteries, such as: the fluid, rural Father Dickson Cemetery in 1903; a rural addition to the old Fee Fee Cemetery in 1908; a formal oval for New St. John's Cemetery in Mehlville in 1914; the rural, pod-like additions to New St. Trinity Lutheran

Cemetery on Lemay Ferry Road in 1925; formal blocks for Chesed Shel Emeth in University City in 1927; and the formal, yet open, plan for St. John's Cemetery on St. Cyr Road in 1931.

E. R. Kinsey was the landscape engineer used by C. B. Sims for his commercial cemeteries developed by the American Necropolis Company. Kinsey laid out Valhalla in 1911 with a rural, lawn-park design. He reserved a large, open hillside for the massive, classical mausoleum, designed by Sidney Lovell of Chicago. Kinsey laid out Mount Hope Cemetery in a rural, lawn-park design, but at an angle to Lemay Ferry Road, so that the monumental classical entrance gate, designed by architect George F. Hayden, would be on an axis with the massive, classical mausoleum, by Sidney Lovell, planned for the large, open hillside across the cemetery. Kinsey also laid out Sunset Burial Park for John Chrisman in 1921. He designed Sunset Burial Park as an open, lawn-park cemetery with the fluid roadways of a rural cemetery.

The Joyce Surveying Company, made up of brothers William, John, and G. D. Joyce, called themselves "Cemetery Engineers,"<sup>82</sup> and they designed many commercial cemeteries. They designed Park Lawn Cemetery in an intricate pattern of circles in 1914. They designed the rural Memorial Park Cemetery for John McDermott in 1919, with roads named for famous French officers of World War I. They designed rural Lakewood Park Cemetery for Philip McDermott in 1920, with roads named Argonne and Pershing and with sunken gardens. They designed the rural Washington Park Cemetery for African Americans with roads named Washington and Lincoln. They designed the rural Lake Charles Cemetery in 1922, with a lovely lake behind the monumental classical entrance gate, designed by Frenchman Gabriel Ferrand, head of the Washington University School of Architecture. They designed Laurel Hill Cemetery in 1923, incorporating an old, oval racetrack with a lake in its center. And they designed the rural, lawn-park St. Paul's Churchyard on Rock Hill Road in 1925.

Charles C. Keck, Civil Engineer, laid out Oak Grove Cemetery in 1922, with a rural lawn-park cemetery design and a central boulevard at the entrance containing a huge monument to the soldiers who died in World War I, designed by architect Tom Barnett. Keck also designed Mount Lebanon Cemetery in 1925, a rural, flowing, lawn-park cemetery with boulevards, on a long narrow property.

John Noyes, a landscape architect who helped to lay out the 1904 World's Fair and later worked for the Missouri Botanical Garden, designed Resurrection Cemetery for the Catholic Archdiocese of St. Louis in 1928. He created an elaborate rural cemetery design, but the cemetery had problems. Part of it had dense rock just below the surface, making it necessary to use dynamite to open the graves.

Other cemetery engineers include: R. E. McMath who designed the rural New St. Marcus Cemetery in 1895; Edgar Rapp, who designed the lawn-park Hiram Cemetery in 1925; and Carl A. Fuelle, who designed Our Redeemer Cemetery for the English Evangelical Lutheran Church in 1915. Fuelle designed Our Redeemer Cemetery in the shape of a cross lying on a hillside. From the top of the cross, one can see the City of St. Louis.

## **Tombstones and Monuments**

Victorians of the nineteenth century had an obsession with maudlin excess and ornamentation which produced beautiful funerary art and architecture.<sup>83</sup> Today's emphasis is on practical profitability, low maintenance, and avoidance of thoughts of death. The cultural trends of the past are reflected in the funerary art found in St. Louis County cemeteries.

The oldest tombstones are grey limestone tablets with scalloped tops, found in family graveyards or churchyards from the beginning of the nineteenth century. They are carved with the names and dates of the deceased and sometimes a Bible verse or epitaph. Although the lettering is often quite beautiful, they have a Puritan simplicity and severity that reflects a New England heritage. They did not survive the moves from old cemeteries in the city; most of them were discarded. Thus only the few that are undisturbed in their original early graveyards or churchyards remain.<sup>84</sup>

Beginning in the late 1830s talented stonecarvers immigrated to St. Louis from Germany.<sup>85</sup> Their work first began to appear in German Evangelical churchyards and cemeteries. They carved tombstones of white marble from Vermont and Georgia; and they expanded the repertoire of symbolic imagery carved above the name on each tombstone. The earliest image was the weeping willow, a traditional New England image of death; but the German stonecarvers were soon carving clasped hands to symbolize marriage, fingers pointing to Heaven, doves, flowers, lambs, Bibles, anchors, crowns, gates, and even profiles.

During the second half of the nineteenth century the white marble Victorian monuments became three dimensional, with classical details: round columns, square columns, columns topped with urns or finials, draped columns and draped urns to symbolize death, obelisks in all sizes, arch-shaped monuments to symbolize marriage, and tall, square monuments with roofs and spires that resembled the steeples of cathedrals.

A number of companies fed the Victorian hunger for fancy marble work and classical ornamentation. Talented stonecarvers immigrated from Italy, Ireland, Scotland, and France. By the turn of the century monument companies in St. Louis included: the John H. McCarthy Monument Co. opposite Calvary Cemetery on Florissant Road, founded in 1852; R. L. Roseborough & Sons Marble and Granite Works at 19th and Olive, founded in 1858; Filsinger & Fruth Marble and Granite Works at 16th and Washington, founded in the 1870s; the Breen Monument Co. at Calvary Cemetery, founded in 1883; the H. Marquardt Marble and Granite Co. at 12th and Clark, opposite the new City Hall in the 1890s; Herman Pohl Monument Co. on Broadway near Bethlehem Cemetery; Samuel Rosenbloom Monument Co. on 10th near Franklin; A. Goebel & Son on St. Louis Avenue; Espensheid & Right on N. Grand; F. X. Speh & Sons Monuments on Gravois; M. Causman Monument Co. on S. Broadway; Charles Lorenzen's Cooperative Marble & Granite Works on Gravois opposite St. Matthews Cemetery; A. Stanze Monument Co. on Gravois opposite New St. Marcus Cemetery; Ed Piskulik Monument Co. on 12th Street; Schnettler & Murray Monument Co. on Florissant near Calvary Cemetery; P. B. Greenman Monument Co. on Easton; Coles Marble and Granite Co. on Easton; Braun Monument Co. on Easton; the Norman Monument Co.; F. A. Koch Monument Co.; H. Munsberg Monument Co.; Jungman Co.; and C. Knuepper out in

Gumbo, Missouri.<sup>86</sup>

At the turn of the century these companies were not only making tombstones and monuments; many of them were carving statuary, entrances, altars, vestibules, wainscoting, balusters, columns, caps, vases and urns. And they were constructing mausoleums.<sup>87</sup> They imported marble from Vermont and Georgia. It was soft and easy to carve, and the Italians who had immigrated from Carrara, Italy, were able to execute the finest, most delicate details. For large angels and other statues, the St. Louis carvers usually carved plaster molds which were sent to the quarry, where stonecutters there carved the monuments. Marble angels that were carved in Italy were sent to America as ballast in ships. They were sent to New Orleans and then shipped up the Mississippi River. Marble and granite blocks, monuments, or statues were shipped from Vermont through Canada and Detroit on the Wabash Railroad. Herman Pohl used a team of twenty mules to haul his large monuments up Calvary Hill from Broadway. To set a tall monument, stone workers used gin poles, with guy wires in the trees, and they rented equipment from each other. Monument companies sometimes put their names on the bottom edge of a tombstone, but more often the company name appeared on the footstones or cornerstones of a family plot, and most of those were removed by the cemeteries in the 1950s, to facilitate mowing the grass.<sup>88</sup>

A special kind of gravemarker was available through the Sears Roebuck Catalog in the 1890s. It was cast in zinc and had a whiteness that made it appear to be marble. It does not corrode, and the few angels or obelisks or monuments with anchors and ropes that remain in local cemeteries are noticeable because of the sharpness of their detail.

But the ultimate expression of Victorian funerary art was the family mausoleum. From 1880 to the 1920s, successful capitalists spent their new wealth on family mausoleums in the great rural cemeteries throughout the country, and in St. Louis cemeteries from 1890 to 1940.<sup>89</sup> The mausoleums were designed by architects and constructed by the monument companies. The mausoleums resemble miniature models of revival styles of architecture: Greek Revival, Egyptian Revival, Classical Revival, Gothic Revival, and the Art Nouveau and Art Deco styles of the day. Many family mausoleums have stained glass windows, some by Louis Tiffany.<sup>90</sup> The best collections of family mausoleums in the St. Louis area occur in Bellefontaine Cemetery in the City and at New Mount Sinai Cemetery on Gravois Road.

By the late 1800s the Industrial Revolution had created the tools that made it possible to carve granite. Granite is much harder than marble. The best granite came from Barre, Vermont, and talented stonecarvers from Carrara, Italy, were employed by the quarry there. Over time, marble corrodes from the carbon dioxide in the air, and with the advent of the automobile that process was speeded up. By the end of the 1930s, granite became more popular for gravemarkers than marble, because it did not deteriorate. But because granite is so hard to carve, monuments of granite are more simple than those of marble, with straight lines and less details.

Today most tombstones arrive from the quarry in standard, pre-cut shapes. The only carving done in St. Louis is that of putting a name and dates on the stone.<sup>91</sup> The commercial cemeteries in St. Louis County sell their own granite tombstones. Several years ago

Rosenbloom Monument Company sued many of the large cemeteries for restraint of trade. The suit was found in favor of the cemeteries, and the great old monument companies are almost all gone now.

### **Recommendations for Preservation**

In the early 1800s Alexander Campbell, a celebrated Virginia orator, left a will requesting that no stone be placed over his grave, for the reason that if a stone were placed over every grave there would be no place left for agriculture.<sup>92</sup> But during the past two centuries much attention and money has been devoted to the development of American cemeteries. In the 1800s and the 1900s cemeteries became eternal repositories of our cultural heritage, embodying art, architecture, urban planning, engineering, landscape design, history, religion, and ethnic traditions. Today some of those cemeteries are endangered by vandalism, rising maintenance costs, abandonment, and development pressure on the land. Very few new cemeteries have been created in the United States in recent years. The last new cemetery in St. Louis County was Holy Cross Cemetery on Manchester Road in Ellisville, opened in 1986. It is imperative that those cemeteries which reflect the cultural heritage of St. Louis in the nineteenth and twentieth centuries be recognized and preserved.

### **State Laws Regarding Cemeteries**

One way to preserve such local treasures is for communities to avail themselves of the state laws which protect cemeteries. Laws which may be especially helpful include:

Any person, corporation, partnership, proprietorship, or organization who knowingly disturbs, destroys, vandalizes, or damages a marked or unmarked human burial site commits a class D felony. *Mo. Statute 194.410*

No road shall be constructed in any cemetery over a burial lot in which dead human remains are buried. *Mo. Statute 214.041*

Every person who shall knowingly destroy, mutilate, disfigure, deface, injure, or remove any tomb, monument, or gravestone, or other structure placed in any abandoned family cemetery or private burying ground, or any fence, railing, or other work for the protection or ornamentation of any such cemetery or place of burial of any human being, or tomb, monument or gravestone, memento, or memorial, or any other structure aforesaid, or of any lot within such cemetery is guilty of a class A misdemeanor. *Mo. Statute 214.131*

Whenever the attorney general determines the existence of an abandoned cemetery in this state, the attorney general shall immediately proceed to dissolve the cemetery corporation owning the same. Upon the dissolution of such corporation, title to all property owned by the cemetery corporation shall vest in the municipality or county in which the cemetery is located. *Mo. Statute 214.205-2*

...every municipality or county in which any abandoned cemetery is located may acquire through its power of eminent domain such cemetery, together with all endowed care funds, maintenance equipment, books and records... Upon so acquiring the cemetery and related property, the acquiring municipality or county shall operate and maintain the cemetery as a public cemetery. *Mo. Statute 214.205-3*

These laws and others may be helpful to the City of Kirkwood in dealing with development pressure on Quinette Cemetery, to the City of Wellston in dealing with the abandoned Greenwood Cemetery, and to the City of Crestwood in dealing with the abandoned Father Dickson Cemetery. There is also a state fund with which municipalities may acquire and restore abandoned cemeteries as memorial parks.

### **Nomination to the National Register of Historic Places**

Another way to recognize and help preserve those cemeteries which contribute the most to the cultural heritage of St. Louis County is to nominate them to the National Register of Historic Places. Listing on the National Register will not restrict the rights of the cemetery owners. However, listing on the National Register will protect the cemeteries from federally funded projects and will bring attention and prestige to the cemeteries.

To be eligible for the National Register, a cemetery or burial place must be shown to be significant under one or more of the four basic Criteria for Evaluation:

*Criterion A: Properties can be eligible for the National Register if they are associated with events that have made a significant contribution to the broad patterns of our history.*

*Criterion B: Properties may be eligible for the National Register if they are associated with the lives of persons significant in our past.*

*Criterion C: Properties may be eligible for the National Register if they embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction.*

*Criterion D: Properties may be eligible for the National Register if they have yielded, or may be likely to yield, information important in prehistory or history.*

Because cemeteries and burial grounds are a special type of landmark, they must also meet the requirements of one or more of the following Special Criteria Considerations:

*Criteria Consideration A: A religious property is eligible if it derives its primary significance from architectural or artistic distinction or historical importance.*

*Criteria Consideration B: A property removed from its original or historically significant location... (Not applicable to cemeteries in St. Louis County.)*

*Criteria Consideration C: A grave of a historical figure is eligible if the person is of outstanding importance and if there is no other appropriate site or building directly associated with his or her productive life.*

*Criteria Consideration D: A cemetery is eligible if it derives its primary significance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events.*

*Criteria Consideration E: A reconstructed property is eligible when it is accurately executed in a suitable environment and presented in a dignified manner as part of a restoration master plan, and when no other building or structure with the same associations has survived. (Not applicable to cemeteries in St. Louis County.)*

*Criteria Consideration F: A property primarily commemorative in intent can be eligible if design, age, tradition, or symbolic value has invested it with its own historical significance.*

*Criteria Consideration G: A property achieving significance within the last fifty years is eligible if it is of exceptional importance. (Not applicable in St. Louis County.)*

### **Cemeteries in St. Louis County to be nominated to the National Register**

**Conway Cemetery**, 14698 Conway Road: eligible under *Criterion A, Consideration D*; associated with broad patterns of history as a pioneer settlers' family graveyard, and as the oldest graveyard in St. Louis County.

**Coldwater Cemetery**, 15380 Old Halls Ferry Road: eligible under *Criterion A, Consideration D*; associated with broad patterns of history as a pioneer settlers' graveyard, and because of its age, as one of the oldest cemeteries in St. Louis County.

**Gumbo Cemetery**, 245 Long Road: eligible under *Criteria A and C, Consideration D*; associated with broad patterns of history as a pioneer settlers' graveyard later used by the community, containing tombstones of high artistic value and little deterioration, and because of its age.

**Fee Fee Cemetery**, 11200 Old St. Charles Rock Road: eligible under *Criteria A and C, Consideration D*; associated with broad patterns of history as a town cemetery connected with a meetinghouse used by three churches, with a rural cemetery landscape design, because of its age. (To be listed along with the meetinghouse.)

**Old Bonhomme Presbyterian Churchyard**, 14483 Conway Road: eligible under *Criterion A, Considerations A and D*; to be added to the National Register listing for Old Bonhomme Presbyterian Church, associated with broad patterns of history as an early Protestant churchyard, because of its age and its association with the church which is already listed.

**St. Stanislaus Jesuit Cemetery**, Howdershell Road: eligible under *Criteria A and B, Considerations A,C,and D*; associated with broad patterns of history as a Catholic missionary outpost cemetery; as the burial place of Father Pierre DeSmet, the great Indian missionary to the West; because of its association with the St. Stanislaus Seminary which is already listed on the National Register; and because of its age.

**Assumption Cemetery**, 4725 Mattis Road: eligible under *Criteria A and C, Consideration D*; associated with broad patterns of history as an early Catholic parish cemetery in the wilderness, and because of its distinctive cast iron crosses, unique examples of the ethnic heritage of early Catholic immigrants from Bavaria.

**Mount Olive Cemetery of Lemay**, 3906 Mt. Olive Road: eligible under *Criteria A and C, Considerations A and D*; associated with broad patterns of history as an early community cemetery established because of the Great Cholera Epidemic of 1849; because of the unique pre-Civil War tombstone for a "coloured servant;" because of the artistic wrought iron fence around a family plot; because of the unique, cast concrete gravemarkers and wrought iron crosses examples of Latin American folk art; and because of the mausoleum with the unusual history.

**St. Joseph's Cemetery**, Creve Coeur Avenue, Manchester: eligible under *Criterion C, Consideration D*; because of the Wapelhorst monument of unusual Victorian artistic design, and because of its unusual cast iron crosses and small cast iron gravemarkers.

**St. John's Evangelical U. C. C. Churchyard**, 11333 St. John's Church Road: eligible under *Criteria A and C, Considerations A and D*; associated with broad patterns of history as the oldest German Evangelical churchyard in this region of much German Evangelical immigration, because of its age, and because of its collection of Victorian gravemarkers and sculpture.

**St. Peter's Cemetery**, 2101 Lucas and Hunt Road: eligible under *Criteria A and C, Considerations A and D*; associated with broad patterns of history as an example of the Rural Cemetery Movement; as an example of the work of Julius Pitzman, one the most outstanding landscape engineers of the 19th century; for the architecture of its entrance gates attributed to architect George Barnett, Jr.; for the artistic value of its undulating stone wall built by the WPA; and for its collection of Victorian gravemarkers and its wrought iron fencing around family plots.

**St. John's Cemetery**, 1293 St. Cyr Road: eligible under *Criterion C, Considerations A and D*; for its rural cemetery landscape design and its collection of Victorian gravemarkers and sculptures.



**Bethany Cemetery**, 6740 St. Charles Rock Road: eligible under *Criterion C, Considerations A and D*; because of its rural cemetery landscape design, and because of its collection of Victorian gravemarkers and sculpture and ornamental wrought iron fencing around family plots.

**Zion Cemetery**, 7401 St. Charles Rock Road: eligible under *Criteria A and C, Considerations A and D*; because of its rural cemetery landscape design, because of its collection of Victorian gravemarkers and sculpture, and because of its monument to the Woodmen of the World which makes this cemetery representative of that period of our history when working men joined fraternal organizations to provide death benefits for their families.

**New St. Marcus Cemetery**, 7901 Gravois Road: eligible under *Criterion C, Consideration A and D*; because of its rural cemetery landscape design, and because of its collection of Victorian gravemarkers and sculpture.

**New Mount Sinai Cemetery**, 8430 Gravois Road: eligible under *Criteria A and C, Considerations A and D*; associated with broad patterns of history as part of the rural cemetery movement and as the oldest Jewish cemetery in the St Louis region; as an example of the work of Julius Pitzman, one of the most outstanding landscape engineers of the 19th century; because of the high artistic value of the monumental Art Deco entrance gates designed by Benjamin Shapiro; because of the high artistic value of the many mausoleums and their stained glass windows; because of the artistic value of individual monuments, such as the modern sculpture by Isamu Noguchi, and the large stained glass window by Sol Nodel in the community mausoleum.

**Quinette Cemetery**, 12188 Old Big Bend Road: eligible under *Criterion A, Consideration D*, associated with broad patterns of history as the oldest African American cemetery in St. Louis County, and deriving its significance from its association with an ethnic group for which there is no other appropriate site or building associated.

**Greenwood Cemetery**, 6571 St. Louis Avenue: eligible under *Criteria A and C, Consideration D*; associated with broad patterns of history as an African American cemetery in which several prominent blues musicians are buried, deriving its significance from its association with an ethnic group for which there is no other appropriate site or building associated, and for its rural cemetery landscape design.

**Valhalla Cemetery**, 7676 St. Charles Rock Road: eligible under *Criteria A and C, Consideration D*; associated with broad patterns of history as the birthplace of the modern cemetery movement, started by C. B. Sims and his American Necropolis Company; because of its lawn-park landscape design; because of the artistic value of its Great Mausoleum designed by architect Sidney Lovell; and because of the ethnic heritage associated with the section owned by the Chinese Merchants Association.

**Mount Hope Cemetery**, 1215 Lemay Ferry Road: eligible under *Criteria A and C, Consideration D*; associated with broad patterns of history as one of the original cemeteries of the modern cemetery movement started by C. B. Sims and his American Necropolis Company; because of its lawn-park landscape design; because of the artistic value of its Great Mausoleum designed by architect Sidney Lovell; because of the artistic value of its monumental Beaux Arts Classical entrance gate designed by architect George F. Hayden; and because of the ethnic heritage associated with the section devoted to Russian and Serbian Orthodox burials.

**Oak Grove Cemetery**, 7800 St. Charles Rock Road: eligible under *Criteria A and C, Consideration D*; associated with broad patterns of history as one of the early cemeteries of the modern cemetery movement; because of the artistic value of its lawn-park landscape design; because of the artistic value of its Great Mausoleum designed by architects Sidney Lovell and Tom Barnett; because of the artistic value of its Gothic Revival chapel and crematorium designed by Sidney Lovell; and because of the artistic value of its collection of stained glass windows.

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Here lie the remains of  
DICK  
Coloured Servant of

John Withnell  
He died of cholera

The fact that Dick had no last name indicates that he was a slave.

54. See histories of Quinette Cemetery, the New Coldwater Burying Ground, Ballwin Colored Cemetery, and Union Baptist Church Cemetery.

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86. St. Louis City Directories, 1914 and 1917. Advertisements at the Missouri Historical Society. Names carved in monuments at the cemeteries.
87. Brochure for H. Marquardt Marble and Granite Co. at the Missouri Historical Society.
88. Conversations with Crawford King and John McCarthy.
89. Kiester, p. 1. Records at Bellefontaine Cemetery and at New Mount Sinai Cemetery.
90. Records at Bellefontaine Cemetery.
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