United States Department of the Interior
National Park Service / National Register of Historic Places Registration Form
NPS Form 10-900

OMB No. 1024-0018 1156

Oakdale Cemetery
Name of Property

Henderson County, N.C.
County and State

RECEIVED 2280
DEC 20 2013
NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

historic name Oakdale Cemetery

other names/site number

2. Location

street & number North and south sides of Sixth Avenue West (U.S. 64), west of Valley Street N/A not for publication

city or town Hendersonville N/A vicinity

state North Carolina code NC county Henderson code 089 zip code 28739

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 ___ 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

Kevin Cherry, SHPO
Signature of certifying official

12/13/2013
Date

North Carolina Historic Preservation Officer, North Carolina Department of Cultural Resources
Title / 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

Oakdale Cemetery
Name of Property

Henderson County, N.C.
County and State

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

2-05-2014
Date of Action

5. Classification

Ownership of Property
(Check as many boxes as apply)

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

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

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

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

Contributing	Noncontributing	
1	0	buildings
1	0	site
2	0	structure
0	1	object
4	1	**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

N/A

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)

Late Victorian

Materials
(Enter categories from instructions)

foundation: stone
walls: wood
roof: asphalt
other: Gravemarkers: granite, marble, concrete

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

Oakdale Cemetery is located on the north and south sides of Sixth Avenue West (U.S. 64), west of Valley Street, in Hendersonville, Henderson County, North Carolina, and the entire cemetery has approximately 5,400 burials on a total of 22 acres. Sixth Avenue West, known into the early twentieth century as Shaw's Creek Road, in the nineteenth and twentieth century was a major road leading west out of Hendersonville. Located one mile west of downtown Hendersonville's commercial district, the nominated cemetery property is an irregularly-shaped property with a rectangular-shaped center section and one square extension at the property's northeast corner. The extension at the northeast corner has African American burials from the 1950s to the present. The cemetery is a historic district with one contributing site with contributing and non-contributing resources. Historic contributing resources include the cemetery, a frame, octagonal pavilion dating from the turn of the twentieth century in the 1885 white section, a twentieth-century, rectangular brick mausoleum with a flat roof and terra cotta coping at the 1913 addition's north boundary, a large Neoclassical, concrete mausoleum, built in 1951, at the 1943 addition's south boundary, and a 1950s maintenance building south of the 1885 white section. The non-contributing object is a cast aluminum state highway marker erected in 1986.

The nominated cemetery property includes the original 1885 white section, 1885 African American section, a 1913 addition west of the 1885 white section, a section south of the 1913 addition, 1936 World War I memorial area within the 1885 white section consisting of twenty lots, a section two-thirds of an acre in size dedicated to members of the Agudas Israel Synagogue - Hendersonville's sole Jewish congregation, a pauper's cemetery south of the 1885 white section, a 1943 addition known as the Annex at the property's west boundary, and a section north of the 1885 African American section added during the 1950s.[1]

Situated on a prominent rise on Sixth Avenue West with a view of a mountain ridge to the south, the cemetery is divided into blocks by intersecting, paved roads that provide access to each section and lead to Sixth Avenue West at the white section's north elevation and Valley Street to the east. The cemetery property

[1] Marvin A. Brown, Principal Investigator, URS Corporation, "Phase II Historic Architectural Survey of US 64 from US 25 to SR 1180 in Hendersonville, Henderson County, North Carolina, TIP No. U-4428, Federal Aid Project No. STP-64 (72), Work Order No. 8.1952301." (Raleigh, N.C.: Project Development and Environmental Analysis Branch, NC Dept. of Transportation, April 2003), 20.

slopes down to the south and north from Sixth Avenue, toward the burials in both the 1885 white and African American sections. There are three paved entrances from Sixth Avenue West into the 1885 white section, 1913 addition, and 1943 addition, and three along Valley Street at its east boundary. The 1885 African American section, located at the cemetery's northeast corner, is divided into two sections of nearly equal size by Prince Drive, and is bordered on the north by Seventh Avenue West. A third, rectangular section of the African American cemetery was added during the 1950s, and is bordered on the south by Seventh Avenue West, Prince Drive on the east, Bearcat Loop on the north, and on the west by an unnamed paved road connecting Seventh Avenue West to Bearcat Loop.

On the property are large oak, cedar, and pine trees, with smaller trees around family plot enclosures of granite and concrete curbing in the 1885 white and African American sections, 1913 addition, and the section south of the 1913 addition. It is from these large oaks trees that Oakdale Cemetery derives its name. There are woods at the east and west ends of the African American section. Rock walls extend along Sixth Avenue West and Valley Street, the original 1885 white section, at the property's north and east boundary and meet at the cemetery's northeast corner -- the intersection of Sixth Avenue West and Valley Street -- to form one of the property's most visual physical features. The rock wall terminates at the west end where the 1913 addition begins, and extends south along Valley Street to the southeast corner at the paupers' section. A concrete-paved drive for the Hendersonville Public Works department cuts through the rock wall, near the cemetery's northeast corner. The rock wall terminates in a square planter at the edge of a paved driveway from Valley Street. .

Oakdale Cemetery has one-lane, paved cemetery roads that empty into the cemetery's white sections along Sixth Avenue West and Valley Street, the northern and western boundaries, respectively, creating blocks with cement bollards at the corner of each block. These bollards are painted white with the word "BLOCK" and the block letter or number. The roads in the 1885 white section and 1913 addition are one-lane, and the road into the 1943 addition from Sixth Avenue West is wide enough for two cars. Low concrete curbing runs along the west side of the two-lane road into the 1943 addition, and a set of four concrete stairs with metal handrails leads from this road to the gravemarkers in the 1943 addition, just south of the 1951 Veterans of Foreign War granite monument. The stairs were installed because the terrain slopes downward from the road into this addition.

Both white and African American sections are visible from Sixth Avenue West, and are prominently marked with wooden signs at the east and west ends. The cemeteries are heavily grassed and well manicured by Hendersonville's Public Works department. With the exception of the tallest monuments in each section, there is an overall uniformity maintained by gravemarkers of nearly equal height, and a lack of fences around family plots. There are tall metal fences around the marble angel marking the grave of Margaret E. Johnson in the 1885 white section; large, polished grey granite monument of Ray Larason and Della Larason near the 1943 addition's southern boundary; and a dry-stacked wall around the 1938 Jewish section. The tall metal fence around the marble angel is visible from Sixth Avenue West, but the metal fence encircling the Larason plot is not. A small metal fence surrounds the Redden family plot in the area south of the 1913 addition. The wall around the Jewish section is only three feet tall, and the material used in its construction is suitable to the setting and landscape.

The 1885 African American section of the cemetery property is accessible by Prince Drive at Sixth Avenue West, Valley Street at the east, and Seventh Avenue West at the north, each of which are two-lane roads. A large gate of round metal posts stands to the west of the Sixth Avenue West-Prince Drive intersection. A modern, rectangular wooden sign on two square posts stands at the corner of Sixth Avenue West and North Valley Street, at the southeast corner of the African American cemetery, facing east towards downtown Hendersonville. This painted, multi-colored sign says "OAKDALE CEMETERY/CITY OF HENDERSONVILLE" and has an oak tree carved in relief at the crest of the sign.

Narrative Description

The cemetery is one of the city's most well-known and visited local landmarks, and is noted for its large Italian marble angel marking the grave of Margaret E. Johnson (1832-1905). The original sections for whites and African Americans where planned in 1883 when Hendersonville's city officials charged a committee to "select a suitable place" for their municipal cemetery.[2] Oakdale Cemetery's most excellent examples of gravestones from the period of signficance are located on the north and south sides of Sixth Avenue West, in the 1885 white and African American sections. Gravemarkers for both the white and African Americans are tablets of marble with rectangular, segmental, and pointed-arch tympanums. Among these typical forms are marble and granite, Neoclassical Revival headstones possessing the funerary artistry indicative of decorative motifs of the late nineteenth and early twentieth century. These headstone forms include pulpit markers, tab and socket, die on base, die, base, and cap, rusticated and smoothly-finished obelisks, pedestal tombs with urns and vaulted roofs, faux tree stumps, and bedsteads with popular motifs such as flowers, drapery, clasped hands, crosses, hands holding roses, ferns, ivy, and symbols associated with fraternal, civic, religious, and governmental organizations.

The cemetery has reinterred bodies and their respective gravemarkers dating from the mid-to-late nineteenth century in the 1885 white section, 1913 addition, and 1943 addition. These gravemarkers were moved to Oakdale Cemetery more than fifty years ago by Hendersonville's Methodist Episcopal Church (1923) (now First United Methodist Church) and First Presbyterian Church (1955) when they built new church buildings in the area where their cemeteries were located. The relocated gravemarkers represent these churches' entire cemetery. The gravemarkers in both the white and African American sections are arranged linearly with a north-south orientation, and the front of the gravemarkers face east.

1885 African American Section

The African American section is separated into two sections, with Section 1 on the east side, and Section 2 on the west. The African American section is not as heavily populated with gravemarkers as the white cemetery, and its largest monuments are located in sections 1 and 2 along Sixth Avenue West. The burials in both sections date from 1883 to the 1940s. The land slopes down steeply to the north towards Seventh Avenue West, and large oak trees are located in the middle of each section. Each section is grassed, but neither have earthen or paved walkways or roads. A stairway with concrete steps and metal handrail leading up from Seventh Avenue West in Section 2 is set into a steep slope to provide easier access to uphill burials. These two sections have gravemarkers of concrete and marble of different types such as die on base, tab in socket, pedestal tombs with vaulted roofs, lawn style markers flush with the ground, and large tablets. Each section has rectangular and square burial plot enclosures delineated by low granite and concrete curbing, but most are not enclosed.

The gravemarkers in each of this section's two sections are rectangular and square monuments set directly into the ground or mounted to a base of similar material. All gravemarkers are of comparable height and width, and the largest gravemarker is a marble monument that stands five feet tall. There are gravemarkers located less than fifteen feet from Sixth Avenue West and Prince Drive. The gravemarkers in this section maintain a high level of material integrity, and there are only a few upright gravemarkers that have been detached from their bases and are lying flush with the ground. An open, grassed area at this section's northeast corner is void of any gravemarkers. People who live in the houses to the north of the cemetery say that this area has unmarked burials, but there has been no testing to determine whether or not this is true. It is very possible that there are many unmarked burials throughout both Section 1 and 2 of the African American section.

[2] Oakdale Cemetery, State Study List Application, City of Hendersonville, North Carolina, September 2, 2011; http://www.hendersonvillehpc.org/hendersonville, Accessed 1 February 2013.

The earliest gravestones in Section 1 date from the 1890s to the 1920s and include marble, rectangular-shaped monuments on square bases with artistic motifs of hands pointing up, crosses and crowns above the gates into heaven, and incised floral imagery. The rectangular, gray marble tablet with rounded tympanum and inwardly-curved shoulders of Samuel Fowler (d. 1894) has a hand pointing up carved in relief in the tympanum, and the white marble pulpit marker with rectangular monument on square marble base of Jesse Pilgrim (d. 1920) has a raised arch with keystone, incised cross and crown above the gates into heaven on one side of the monument, and drapery on the other side.

One notable burial in Section 1 is a lawn style granite marker with a bronze plaque for George Mills (1844-1926), who served in Hendersonville's Home Guard during the Civil War. The bronze plaque was added to the lawn style marker in 1960 by the Margaret Davis Chapter, United Daughters of the Confederacy.[3]

Section 2 of the African American section has three, rectangular marble tablets sharing a long base with three slots that mark the 1883 and 1886 burials of three young children of J. F. and M. E. Quinn: infant (d. July 12, 1886), Jesse L. (d. July 6, 1883), and Willie D. (d. May 30, 1883). Their death dates predate by two years the official laying off of Oakdale Cemetery, but there are no documents extant to show whether or not the children's burials are original to the site or if they were reinterred after Hendersonville purchased the property for the cemetery. Due to the base's construction, it is possible that it was created for the three tablets when the bodies were reinterred.

Other gravemarkers in this part of the cemetery date to the early twentieth century. They include the marble pedestal tomb consisting of two square marble bases on which stands a vertical marble shaft with vaulted roof for Walter Bryson (1876 - 1917), the concrete, rectangular tablet with rectangular base shared by Charles McClure (d. July 5, 1918) and John Kearse (d. August 13, 1931), the gray pulpit marker of Wilson Fletcher (d. March 12, 1913), the marble pedestal tomb with vaulted roof of Abraham Summey (d. December 13, 1916), the marble tablet of Arthur Williams (d. 1919), and the square, granite headstone with rusticated finish of S. D. Dogan (d. 1918).

1950s African American Section
This rectangular-shaped section slopes down to the north from Seventh Avenue West to Bearcat Loop. It is bordered on the east by Prince Drive, on the south by Seventh Avenue West, on the north by Bearcat Loop, and on the west by a paved, unnamed side street that connects Seventh Avenue West to Bearcat Loop. One large oak tree stands at this section's southern boundary, and smaller trees are located along the north, east, and west boundaries. This section is completely grassed. There are no sidewalks or curbing at the eastern, western, or southern boundaries, and curbing and sidewalks at the northern boundary were installed when Bearcat Loop was added in the 2012.

This section has mainly lawn-style markers flush with the ground, and its upright markers are only three-to-four feet tall. The southern half of this section has lawn-style markers flush with the ground, and the northern half has upright, granite die on base markers with a combination of polished and unpolished surfaces. The tallest upright marker stands three-and-one-half feet tall, and the earliest markers date to the early 1950s.

1885 White Section
This section was the first created for whites when the City of Hendersonville established Oakdale Cemetery in 1885, and is located at the cemetery's southern boundary. It has burials that date from the 1850s to the 1940s. The largest number of gravemarkers are in the white cemetery and the tallest monuments rise from this section. It is bordered on the north by Sixth Avenue West and on the east by Valley Street. It is square-

[3] James T. Fain, *A Partial History of Henderson County* (New York: Arno Press, 1980), 550.

shaped and slopes downward to the south. With the exception of the relocated gravemarkers from the Methodist Episcopal Church and First Presbyterian Church, this section has the cemetery's oldest gravemarkers. The turn-of-the-twentieth-century frame pavilion, paupers' cemetery, World War I memorial area, and monumental, Italian marble angel marking the grave of Margaret E. Johnson are located in this section. The World War I memorial area is encircled by low-lying concrete curbing with metal American Legion logos at each corner and linearly-arranged, government issue Georgia marble headstones. A memorial stone, possibly of local origin, is mounted in a slab of concrete in the center of the memorial area.

A modern, rectangular, wooden sign with two square posts marked "Oakdale Cemetery/City of Hendersonville" stands on a strip of grass between Valley Street and the cemetery drive. An identical wooden sign stands near the cemetery's northwest corner. This wooden sign is identical to the sign at the 1943 addition's north boundary. A cast aluminum state highway marker erected in 1986 and titled "Wolfe's Angel" stands near the middle of the three entrances to the original 1885 white section.

The 1885 white section's first burial was the marble tablet for Laura Vance Nelson, daughter of Reverend D. B. and Sarah Vance Nelson, who died on September 19, 1886. The marble, faux tree stump headstone of railroad engineer Lewis Tunstall (d. 1890) is one of the most distinctive gravestones at Oakdale Cemetery.[4] The most famous, recognizable, and admired gravemarker is the large Italian marble Angel towering above the grave of Margaret E. Johnson (1832-1905), from the shop of W.O. Wolfe, who kept Angels at his shop as advertisements and inspired Thomas Wolfe's book *Look Homeward Angel*.

This section has low-lying, square plot enclosures that create curbing along the paved roads. These enclosures are made of low granite and concrete curbing with square piers and tapered caps at each corner that have raised letters introducing the family's last name. The enclosures line many of the paved roads that bisect and divide the cemetery into blocks, and share square, raised corners. Many of the enclosures in the 1885 section connect adjoining family plots, and one small rectangular row of enclosures adjoining the World War I memorial area share a continuous, low-lying concrete curb that runs parallel to the adjacent paved road the full length of the 1885 white section, north to south. This long concrete curb has in raised letters the names of the families that it encloses at the plots' east edge.

Two plot enclosures constructed of possibly local stone are located in the 1885 section. One of these enclosures has no headstones or footstones located within its low walls, and the other enclosure of larger natural stone surrounds the plot of the Duncan family. The Hollingsworth family's concrete plot enclosure in the 1885 white section has raised, square corner blocks and arched, concrete headstones and footstones at opposite ends of the enclosure, east to west, that were formed with the enclosure when it was poured. On the face of each headstone are recessed blocks housing bronze plaques bearing the names and birth and death dates of the deceased.

Reinterred Graves

A row of ten, marble segmental-arched, semi-circular arched, and rectangular headstones (all face the east), a few with carved iconographic images such as bibles, doves, Masonic square and compass, and hands shaking are located just west of the World War I memorial plot in the 1885 white section. These headstones are for Naomi Stradley (d. 1864), Peter Stradley (d. 1883), Polly M. Mathews (d. 1859), N.E. Patton (d. 1866),

[4]Lewis Tunstall was the engineer on a railroad engine that pulled a train from Hendersonville to Spartanburg, South Carolina, when the train's brakes failed and it jumped the tracks and slammed into a large chestnut oak tree. The impact killed Tunstall immediately. The cause of this accident was the lack of safety switches on the Saluda Grade. After the incident, the railroad built safety switches betwen Saluda and Melrose, preventing further accidents. Frank L. Fitzsimmons, *From The Banks of the Oklawaha, Volume III* (Hendersonville, N.C.: Golden Glow Publishing Company, 1979), 252.

Allen Taber (d. 1882), Nancy S. Taber (d. June 21, 1871), Henry Garben (d. 1863), Levinsey Ann Stansill (d. 1850), and Alice C. Sunofsky (d. 1873).

A row of upright, marble segmental-arched, pointed, and capped headstones with a combination of concrete and marble bases are located in the 1885 section and mark the re-interred graves of Ripley and Ewart family members. These marble headstones identify the burials, from north to south, of V. B. Ripley (1843 - 1883), James W. Ripley (1844 - 1872), Mary Farmer Ripley (1846 - 1911), Augustus P. Ewart (1854 - 1864), Mary C. Ripley (d. 1847), and Eliza Ripley (d. 1867). James W. Ripley's headstone has a large willow tree carved in relief, and a dove carved in relief is carved near the top of the Augustus P. Ewart's headstone.

The largest and most elaborately engraved is the marble monument of Ruth W. Ripley, wife of V. Ripley. This marble monument has two bases with molded edges, in which the marble tablet's socket fits, and the marble tablet is crowned with heavily carved molding and a two-tier finial. Ruth W. Ripley was born in Asheville on December 2, 1819, and died a premature death at the age of 38, on June 11, 1858. This ornate monument is engraved at the base by the firm of Maunder and Campbell of Raleigh, North Carolina, and is one of very few in the cemetery that bear the mark of a firm of stonecutters and engravers. Equally significant, although less ornate, is the large, four-sided, narrow tapering obelisk standing on a square plinth for Ruth W. Ripley's husband, V. Ripley, which towers above smaller gravemarkers just north of Ruth's monument. V. Ripley was born in Rockbridge County, Virginia on February 14, 1807, and died on October 3, 1879.

The determination that the gravemarkers have been relocated is based on their age. It is uncertain whether these gravemarkers are from Methodist Episcopal Church (now First United Methodist Church) or First Presbyterian Church.

Pavilion – contributing building
Located in the 1885 white section is a one-story frame, octagonal pavilion with an octagonal roof that extends over the deep porch encircling the building. The porch roof is covered with asphalt shingles and supported by eight, square turned wooden posts on small, poured concrete pads outside of the building's stone foundation. The stone foundation is dry stacked with thin and rough rectangular native stones. The building's rafters are exposed under the porch roof, and the rafters and porch ceiling boards are painted white. Original wooden benches encircle the building, attached to six of the building's exterior wood-paneled walls and wood decking. Five-panel doors are located at the building's north and south elevations, and each of the six elevations has walls of beadboard running vertically and horizontally and a large window opening covered with plywood painted white. The plywood was added within the last twenty years to prevent vandalism to the windows. The porch decking, soffits, porch posts, corner boards, and framing around the window bays are painted green.

The interior walls of the pavilion are covered with unpainted, pine beadboard panels that run vertically as wainscoting below the windows and as wall surface above. The walls between the windows are horizontal beadboard. The large windows have a single large pane bordered by alternating small panes of colored window glass. The windows have simple, pine surrounds with continuous molding. The ceiling is covered with pine beadboard panels, and the building is floored with pine decking.

There are no records of the pavilion's construction date, and no elder members of Hendersonville's historical society remember attending gatherings at the building. The pavilion is shown on the 1922 and 1926 Sanborn Maps for the City of Hendersonville. Based on the building's design and the materials used in its construction, the building dates to around 1900.

Maintenance Building – contributing building
A 1950s maintenance building is located to the south of the 1885 white section near the cemetery's southeast corner. This front-gabled, concrete building has a east-west orientation and stands along a paved road that

runs the full width of the cemetery from the Valley Street to the 1943 addition. The building was built on a concrete pad, is painted white with green trim, and has exposed rafters under wide overhanging eaves. A metal roll-up door occupies one gable end, and the building's north elevation has a metal door flanked by six-over-six double hung wooden sash windows.

Paupers' Cemetery
To the south of the 1885 white section is a paupers' cemetery in which are located very few gravemarkers. The gravemarkers are located in the eastern and northern areas of the field. This field is grassed, bounded by paved roads, and is shaded by pines trees at its northwest corner. It slopes downward to the south. There are no records showing the date of this section's establishment, and the only information in the city's records are that this section was always delineated for burials of individuals who could not afford gravemarkers. This section is now full.

1913 Section
This section is rectangular-shaped and flanked by the 1885 white section on the east and 1943 addition on the west. The graves in this section date from the 1850s to 2012. Three paved roads running east to west cut it into four sections. This addition has low-lying, square plot enclosures that create curbing along the paved roads. These enclosures are made of low granite and concrete curbing with square piers and tapered caps at each corner that have raised letters introducing the family's last name. The enclosures line many of the paved roads that bisect and divide the cemetery into blocks, and share square, raised corners. To its south is a burial area that has no date of establishment. There is no curbing along the paved roads that encircle the section south of the 1913 addition, but small trees line the paved roads and the limbs of very large trees at the cemetery's southern boundary extend over an unpainted, wooden privacy fence to shade the gravemarkers close to this boundary.

The 1913 addition has enclosures around family plots throughout this addition as well as open grassed areas with open space between headstones and footstones for people to walk. The plot enclosures surround predominately gray and buff-colored, rectangular upright monuments on rectangular bases of similar material with the family name engraved on them that serve as headstones with granite lawn-style markers flush with the ground and granite plaque markers with angled tops upon which the names and birth and death dates of the deceased are engraved. These headstones have rusticated and polished surfaces. Some of these family plots have a large headstone with as many as five footstones.

A few burial plots in this section are marked by rectangular, brick tombs with flat roofs and bronze plaques mounted on the east side of the structure bearing the names and birth and death dates of the deceased. The largest tombs in this section are located northeast of the brick mausoleum near Sixth Avenue West. These robust granite tombs of the Staton family have an east-west orientation with a rectangular, polished middle section and base and cap with rusticated finishes. These tombs mark the burials of B. F. Staton (d. 1931), Erma E. Staton (d. 1954), R. H. Staton (d. 1952), Irene J. Staton (d. 1964), and H. V. Staton (d. 1973).

Gravemarkers in the section south of the 1913 addition are upright granite monuments with long rectangular tops on rectangular bottoms with polished and rusticated surfaces. Family plot enclosures in this section consist of low-lying, granite curbing with a combination of polished and rusticated surfaces and square corner posts, and concrete curbing with tapered corner posts. Lawn-style markers flush with the ground and plaque markers with angled tops on square bases are other types of gravemarkers in this section.

Reinterred Graves
In the 1913 section are graves reinterred from the Methodist Episcopal Church in 1923 and First Presbyterian Church in 1955, with death dates from 1850s to the 1910s. The marble tablet of Susannah Jones (1798 - 1852), wife of Joshua Jones, that is now lying flush with the ground in the 1885 white section, is the only

gravestone of the re-interred groups with an epitaph mentioning membership in one of the two churches. Her epitaph reads: "She was an exemplary member of the M.E. Church of 18 years."[5]
A relocated granite cradle grave located to the north of the brick mausoleum in the 1913 addition's northwest corner, marks the burial site of Maria Staton, who died on May 30, 1903, at the age of one year and two months old. Other gravemarkers situated east of Maria Staton's, are segmental-arched and semicircular-arched marble headstones with squared shoulders, a marble tablet, and two federal government issue, Civil War-type Georgia marble headstones. One of the government-issue headstones marks the grave of William O'Grady, Corporal, Company I, First New Jersey Infantry, who fought in the Spanish-American War. The segmental-arched, marble headstone with squared shoulders identifies the re-interred body of Margaret C. Byers (1831 - 1852), and the semicircular-arched, marble headstone of Elizabeth A. Murray (1820 - 1850), is located beside (east of) Byers' headstone. Lying flush with the ground in the same area is the marble tablet of Judah Byers, who was born on February 1, 1795, and died December 16, 1880.

Mausoleum – contributing structure
Rectangular brick structure with an east-west orientation and burial vaults at the east and west elevations. The building was built during the 1940s inside of the Staton family plot enclosure of granite coping and square corner posts. An angled step at the enclosure's east elevation has "STATON" in raised letters, and each of the people in the mausoleum's burial vaults has the Staton family last name or married into the Staton family. A setback area is located at the building's southeast corner, and a granite plaque marker with angled display area marks the grave of Lucy E. Palmer (1860 - 1944) on the setback area's east wall. Two trees taller than the mausoleum stand to the south of the building. Three levels of five burial vaults are at the structure's west elevation, and there are three rows of three burial vaults at the east elevation. Above each burial vault at the west elevation are bricks painted white to resemble keystones. Bronze-coated aluminum plaques with the names and birth and death dates of the deceased are mounted near the top of burial vaults at the west elevation. The east elevation has a large bronze-coated aluminum plaque for Jimmie Allen Staton (1931 - 1995) in the upper left corner.

The mausoleum is an L-shaped structure. It measures eighteen feet on the west, eleven feet two inches on the east, and eighteen feet three-and-one-half inches on the north elevation. The area at the building's southeast corner is setback nine feet three-and-one-half inches at the north wall, and six feet ten-and-one-half inches at the west wall. The west elevation is wider than the east elevation, and may have been enlarged at the north elevation at some point to accommodate more vaults. Terra cotta coping is located along the top of its north, south, and west walls. The mausoleum's roof is flat, and the north, south, and west walls extend a few feet higher than the roof. Decorative metal finials in a fleur-de-lis pattern extend along the roof at the east elevation. The mausoleum's earliest burial vault is 1949, for J. Fred Thomas (1907-1949). All other plaques have death dates of 1973, 1976, 1980, 1981, 1987, 1995, 1999, 2002, and 2003.

1943 Section
This annex is a large rectangular-shaped section with a north-south orientation added to the west of the cemetery in 1943. The graves in this section date from the 1850s to the present. Known as the Annex, this section stretches the full length of the cemetery's white sections and includes a mausoleum near its southern boundary and a tall granite World War II monument near Sixth Avenue West at the northern boundary. Both the mausoleum and monument were built in 1951. A wide, paved road from Sixth Avenue West splits this section into equally-sized vertical halves, and three paved roads from the 1913 addition lead to this addition's east boundary. This section's gravemarkers' relatively equal spacing and size provides a clear view across the cemeteries as people drive and walk along Sixth Avenue West and Valley Street.

The gravemarkers in this section are aligned linearly, north-to-south, and face east. The family plots in this section have gray, rectangular upright monuments on rectangular bases of similar material with the family

[5] M.E. is the acronym for Methodist Episcopal.

name engraved on them that serve as headstones with granite lawn-style markers flush with the ground and granite plaque markers with angled tops upon which the names and birth and death dates of the deceased are engraved.

A few burial plots in this section are marked by rectangular, brick tombs with vaulted roofs and bronze plaques mounted on the east side of the structure bearing the names and birth and death dates of the deceased. The largest tombs in this section are located in the second block to the east of the paved road from Sixth Avenue West. These robust granite tombs mark the plots of the Houston and Gentry families and have polished finishes. The Houston tomb is oriented east-to-west, has a gabled roof, and three plain columns separating two vault sections for Ashley H. Houston (d. 1958) and Arabella O. Houston (d. 1993). The Gentry tomb sits on a large concrete base and has a flat roof with fluted pilasters separating two vault sections for Fred L. Gentry (d. 1966) and Emma Glass Gentry (d. 1966).

A tall, rectangular granite monument standing in the 1943 addition was erected by the Hedrick-Rhodes Veterans of Foreign Wars (VFW) Post in honor of World War II veterans in 1951. This monument is at the north end of the 1943 addition and is visible from Sixth Avenue West. A paved, concrete walkway leads from concrete steps on the west side of the paved road into the 1943 addition to the monument. The monument has engraved on its east side the names of all of the men and women of Hendersonville who served in World War II, as well as the symbol of the VFW at the top.

Reinterred Graves
These gravemarkers are rectangular, upright marble tablets reset from their original locations directly into the ground in each of the three sections. At least ten relocated gravemarkers are located just inside the cemetery's west boundary, near Sixth Avenue West. The gravemarkers are representative examples of prevalent tombstone forms from the 1850s to the 1880s that have decorative motifs of artistic merit, and their integrity has been preserved. These gravemarkers have Neoclassical Revival headstone shapes such as triangular and segmental-arched tympanums, obelisks, and die-on-base. Three of the gravestones were carved and engraved at the shop of W. T. White, a Charleston, South Carolina marble cutter who worked during the 1840s and 1850s.[6] These marble tablets are of Rachel Williams (1825 - 1857), wife of William M. Williams, and W.A. Miller (d. 1851). Two marble and concrete obelisks mark the re-interred graves of Theodore S. Williams, born in Jacksonville, Illinois, in 1836, and died in Hendersonville in 1871, and Reverend William H. Williams, born in Washington County in 1803, and died in Hendersonville in 1876. A marble, scrolled die on base identifies the re-interment of Leopold Alphonso (1883 - 1883) and John Rudolph Ewbank (1883 - 1883), children of H.B. and J.F. Ewbank, and Dunwood Ladson (1861-1881) has a simple lawn-style concrete marker flush with the ground.

Concrete Mausoleum – contributing structure
A large rectangular-shaped, classical style concrete block structure built in 1951 near the 1943 section's southwest corner to house burial vaults. A concrete terrace spans the full length of the mausoleum's facade. The building has a flat roof and there are parapet walls on the north, east, and west elevations. The facade is pedimented with four fluted pilasters separating three vault sections. Three levels of fourteen burials vaults span the structure. The building's east, west, and south (rear) elevations have rock-faced concrete blocks, and the face of the vault drawers are marble with the names and birth and death dates of the deceased engraved on it. A cross is incised into a large block of concrete in the pediment. Bronze guttering extends across the top of the building's rear elevation.

Trees stand at the mausoleum's northwest, southwest, and southeast corners, and there are just a few rectangular-shaped, polished granite monument on bases at the building's south elevation. There are granite

[6] M. Ruth Little, *Sticks and Stones: Three Centuries of North Carolina Gravemarkers* (Chapel Hill, N.C.: University of North Carolina Press, 1998), 281.

gravemarkers of varying sizes and the mausoleum's east and west elevations, and a paved road that extends from the 1943 addition to Valley Street is located just north of the mausoleum. The terrain slopes downward from this paved road to the concrete pad at the mausoleum's facade, and a large amount of water stands in this area after it rains.

Jewish Cemetery

Located at the cemetery's southeast corner is the Jewish Cemetery established in 1938. The section is enclosed by a stone wall that measures three feet tall, and has a metal railing that extends across the top of the wall on the cemetery's west and north sides. A large iron menorah is welded to the metal, double gates at the west entrance, and two decorative urns that hold small stones are stationed equidistant from each other on the central paved walkway.

The Jewish cemetery has granite die-on-base gravemarkers, marble tabs in socket, and three government issue Civil War-type marble tablets from 1938 to the present that are divided by a paved walkway with a east-west orientation. On these gravemarkers are engraved Hebrew text, the Star of David, and crossing hands. The oldest headstone in this section is an upright, rectangular-shaped white marble tablet that stands approximately four feet in height on a marble base for Joseph Mulberg, who died in 1943. The tablet is four inches thick, with engraved overlapping hands on the front near the top.

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.

[X] 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.

[X] 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)

Art
Social History
Ethnic Heritage: Black

Period of Significance

1885-1963

Significant Dates

1885
1913, 1923
1936, 1938, 1943, 1955

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

N/A

Cultural Affiliation

N/A

Architect/Builder

White, W. T., Charleston, S.C. (marble cutter)
Maunder and Campbell, Raleigh, N.C. (marble cutter)

Period of Significance (justification)

Oakdale Cemetery's period of significance is from 1885, the date cemetery land was acquired by the City, to 1963. The period of significance extends to 1963 to include the 1955 re-interred burials from Hendersonville's First Presbyterian Church in the 1943 addition, and the 1950s addition to the African American section. This period is justified because it begins with the establishment of the cemetery, covers the major land additions of 1913 and 1943 to the white section, and includes the re-interments from the Methodist Episcopal Church in 1923 and the First Presbyterian Church in 1955. This period is significant because all of Hendersonville's

socially diverse groups are buried at the cemetery. It includes whites, African Americans, a paupers' cemetery, and members of the Agudas Israel Synagogue - Hendersonville's sole Jewish congregation. As a public cemetery, Oakdale Cemetery served each of these social groups. The period after 1963 is not of exceptional importance, therefore the period of significance ends with the fifty-year historic period date.

Criteria Considerations (explanation, if necessary)

Criteria Consideration D is claimed for the distinctive design features of the funerary art throughout the cemetery. Also, its earliest in-situ gravemarkers date to the mid-1880s and are some of the oldest resources historically associated with Hendersonville's African American community. The cemetery meets Criteria Consideration B as the location of re-interments dating from the 1850s to the 1870s whose tombstone forms and artistic qualities are noteworthy at the new location.

Statement of Significance Summary Paragraph (provide a summary paragraph that includes level of signficance and applicable criteria)

Oakdale Cemetery, established by ordinance in 1883 on Shaw's Creek Road, now Sixth Avenue West, is the City of Hendersonville's public, municipal cemetery for the burial of whites, African Americans, paupers, and members of the Jewish community. In December 1885, the city purchased 5.5 acres and physically established the cemetery, devoting the larger portion for the white section on the south side of Shaw's Creek Road and the African American section on the north side. The white section was expanded in 1913 and 1943, and the city sold a section two-thirds of an acre in size to the Agudas Israel Synagogue - Hendersonville's sole Jewish congregation in 1938. In 1936, the city gave a small, square area of twenty burial lots in the 1885 section to the Hubert M. Smith American Legion Post for a World War I memorial, and in 1951 gave the Hedrick-Rhodes Veterans of Foreign War Post a memorial area in the 1943 addition for a World War II monument and the burial of World War II veterans. In 1923 and 1955, the city allowed Hendersonville's Methodist Episcopal Church and First Presbyterian Church to reinter burials from their respective cemeteries to Oakdale Cemetery's 1885 white section, and 1913 and 1943 additions. During the 1950s, the city expanded the African American section. The cemetery now encompasses twenty-two acres with approximately 5,400 burials aligned linearly in blocks created by paved roads that bisect each section. Family plots are enclosed by granite and concrete curbing that form grassed rows between each plot.

Oakdale Cemetery meets National Register Criterion A for social history and ethnic heritage: black as a public, municipal cemetery established for the burial of whites, African Americans, Jewish people, and paupers in separate sections. It reflects the variety of cultural and religious backgrounds and racial groups in Hendersonville during the late nineteenth and first half of the twentieth century. Consideration for a burying ground for African Americans to the north of Sixth Avenue West was addressed simultaneously by the City of Hendersonville's commissioners when they reserved land for burials of whites on cemetery property located on the south side of Sixth Avenue West. The commissioners' determination that the African American section would be situated on the north side of Sixth Avenue West was based on the location of the African American cultural, religious, and social community in an area just east of the sections allocated to them.

Before Oakdale Cemetery's establishment, people were buried in private cemeteries on land owned or operated by local families, as well as churchyards of the Presbyterian or Methodist congregations in downtown Hendersonville. Both whites and African Americans had their own boards of trustees from 1885 until 1917, at which time a single board was formed for both sections. The Society of Necessity was the board for the African American section, and they were charged with selling and maintaining burial plots, and continued to be their responsibility even after a single board for both sections was created. A paupers' field was set off on an unknown date for people in Hendersonville who did not have the economic means to purchase cemetery plots or headstones or footstones. In 1938, the Agudas Israel Congregation acquired a parcel in the cemetery from the City for their separate burials. The segregated sections in Oakdale Cemetery for different religious,

cultural, and economic groups illustrates how the community's leaders served the various segments of its community from the 1880s through the early 1960s.

Oakdale Cemetery meets National Register Criterion C as it contains gravestones of artistic merit. The cemetery is being nominated on the local level of signficance because of the artistic merit of its gravestones from the mid-nineteenth century to 1963. The gravestones are largely of commercial, white and gray marble and buff-colored granite monuments with a combination of tombstone forms and funerary art. The gravestones from 1883 through the 1940s are made of marble, granite, or concrete. They are small, rectangular marble tablets buried directly in the ground or fit into bases with sockets; tall, square and rectangular marble monuments on square marble or soapstone bases; tall marble and granite obelisks; faux tree stumps; cradle graves for young children; and large, thick granite monuments in family plot enclosures that have a combination of rusticated and polished surfaces with architectural and floral details. The small tablets are two and three inches thick and have rectangular, arched, and triangular tops. The large white marble monuments stand on bases with the family name engraved prominently on the front, with angled, vaulted, and flat tops. A few of these marble monuments have urns affixed to their tops, and others have drapery either engraved or in relief.

The earliest gravestones date from the 1850s and are rectangular marble tablets with rectangular, semi-circular, and segmental-arched tops moved to the cemetery from Hendersonville's Methodist Episcopal Church and First Presbyterian Church in 1923 and 1955, respectively. Some of the relocated marble gravemarkers have decorative motifs such as a cross in a crown, flowers, vines, and heavily carved molding and finials.

The white marble obelisks are tall, four-sided tapering monuments with a pyramid-shaped point at the top that stand on a square plinth. The buff-colored granite obelisks are identical in form to the marble obelisks, but the granite obelisks have both smooth and rusticated finishes. The obelisks and bases of the granite monuments have rusticated surfaces, and the plinths have smooth finishes with deeply engraved or raised letters and numbers. The faux tree stumps are of marble and concrete formed from molds that resemble small tree stumps or stacks of tree stumps. These monuments mark the graves of Woodmen of the World (W.O.W.) members. Cradle graves have marble head and foot markers serving as headboards and footboards, with plain and decorative marble siderails.

The monumental, Italian marble Angel standing atop the grave of Margaret E. Johnson (1832-1905), from the shop of W. O. Wolfe of Asheville, North Carolina, and the marble, faux tree stump monument of railroad engineer Lewis Tunstall (died June 17, 1890) are two of the most distinct and ornamented gravemarkers in the cemetery, and typify the artistic merit and value of the gravestone motifs from the late nineteenth and the first half of the twentieth century.

Large buff-colored granite monuments, dating from the 1880s to 1940 stand between two and six-and-a-half feet tall, measuring five to six inches thick, and function as headstones in plot enclosures. These monuments have large, square dies (tops) with both rusticated and polished finishes, raised lettering, architectural columns wrapped by ivy, and floral motifs resting on large rectangular bases with rusticated finishes. Accompanying lawn-style foot markers flush with the ground are located opposite the large granite monuments in the enclosures.

The cemetery's post-1940 gravemarkers are long, rectangular dies on rectangular bases, brick and granite vaults, lawn-style markers flush with the ground, and plaque markers with angled tops upon which is engraving. The rectangular dies have squared or low arched tops and polished surfaces -- the front side bears engraving. The brick and granite vaults are rectangular-shaped with arched and flat tops, and the names and

birth and death dates of the deceased are engraved or included on bronze plaques. The lawn-style and plaque markers have engraving or bronze plaques with information about the deceased.

Oakdale Cemetery meets Criterion Consideration B as the location of re-interments dating from the 1850s to 1870s whose tombstone forms and artistic qualities are noteworthy for their artistic value. The relocated gravemarkers are rectangular, marble tablets buried directly in the ground or set in socketed bases, and marble obelisks with tapered, four-sided pyramid-style tops on square plinths. The marble tablets have pointed, semi-circular, pedimented, segmental-arched, and rectangular tops with doves, willow trees, floral motifs, drapery, hands pointing up, clasped hands, and bibles carved in relief near the top of the gravemarker. The relocated gravemarkers of Rachel Williams (d. 1857) and W. A. Miller (d. 1854) in the 1943 addition were carved and engraved at the shop of W. T. White, a Charleston, South Carolina marble cutter who worked during the 1840s and 1850s, and the firm of Maunder and Campbell of Raleigh carved the marble headstone of Ruth W. Ripley (d. 1858), whose upper section consists of a marble tablet with carved molding upon which rests a decorative finial.[7] These gravemarkers represent the entire relocation of burials from Hendersonville's Methodist Episcopal Church in 1923 and First Presbyterian Church in 1955, and the artistic qualities and integrity of these gravemarkers have been preserved at the new location.

Oakdale Cemetery meets Criterion Consideration D due to the age of the burials for African Americans. Some of the cemetery's earliest gravemarkers date to the late nineteenth century and are some of the oldest resources associated with the history of Hendersonville's African American community. The earliest gravemarkers date to 1883 and 1886. The African American section is located in an area that is associated historically with Hendersonville's African American community, and is one of the only remaining historic resources that documents the late-nineteenth- and turn-of-the-twentieth-century history of this community.

Also, the cemetery as a whole meets Criterion Consideration D as it contains many distinctive markers from the 1850s through the 1950s that possess artistic merit. In particular, the African American section gravemarkers are rectangular marble tablets with rounded tops and inward-curving shoulders buried directly in the ground or set in bases with sockets, and pedestal tombs consisting of square bases surmounted by four-sided, pyramid-shaped tops with vaulted roofs. On these gravemarkers are hands pointing up, crosses and crowns above the gates into heaven, incised floral imagery, and drapery.

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

Hendersonville History

Hendersonville is located in the central section of Henderson County, North Carolina, on the southern edge of the Blue Ridge mountains. Officially laid out in 1840, the city was named for Leonard Henderson (1772-1833), a chief justice of the North Carolina Supreme Court from 1829 to 1833.[8] The city was officially chartered on January 7, 1847, and is the county seat. Rising to an altitude of 2,200 feet above sea level in the North Carolina mountains, the city covers an area of 6.93 square miles.[9]

As most of the North Carolina's western towns during the late eighteenth and early nineteenth century, Hendersonville's maturation was slow. Although Hendersonville had accessible terrain, it had no navigable waterways and its roads were poorly conditioned for travel. The Buncombe Turnpike, completed in 1827,

[7] M. Ruth Little, *Sticks and Stones: Three Centuries of North Carolina Gravemarkers* (Chapel Hill, N.C.: University of North Carolina Press, 1998), 281.
[8] William Stevens Powell and Michael R. Hill, *The North Carolina Gazetteer A Dictionary of Tar Heel Places and Their History* (Chapel Hill: University of North Carolina Press, 2010), 237. <http://public.eblib.com/EBLPublic/PublicView.do?ptiID=605897>.
[9] http://www.cityofhendersonville.org/index.aspx?page=8. Accessed on 15 July 2013.

helped solve this problem by providing access to wealthy, Low Country planters who traveled between Greenville, South Carolina and Greenville, Tennessee on this plank road turnpike. Henderson County served as the southern entry into the Blue Ridge mountains. Additionally, this road provided a course for the transportation of commercial products and the establishment of an exchange of cash crops in and out of Hendersonville.[10]

The economic and population growth created by the Buncombe Turnpike spurred the North Carolina General Assembly to create Henderson County from the southern part of Buncombe County in 1838. Hendersonville was established as the county seat along the Buncombe Turnpike in 1840.[11] The town's first forty lots were laid out a few years after the county's establishment, and they began using their first courthouse in 1844.[12] Plans were laid early for a Main Street to run through the heart of the city, with landscaping and specifications for the street to be wide enough for the movement of horses and carriages. When the city received its official charter in 1847, it had an increased number of merchants, lawyers, innkeepers, and other middle class businessmen who built brick commercial buildings and boarding houses to take advantage of summer tourists visiting the area for a respite from the extreme heat of the Low Country.[13]

Oakdale Cemetery's establishment coincided with one of Hendersonville's most prosperous periods between 1879 and the early twentieth century, when the Spartanburg and Asheville Railroad reached Hendersonville from the east and the railroad connected Hendersonville to Asheville in 1886.[14] This railroad line linked Hendersonville to the Ohio Valley and opened the local business community to national markets. Hendersonville became a producer and exporter of local produce and stock on the backs of enterprising men like Flavius G. Hart (1852-1940), who is buried at Oakdale Cemetery, and, according to Mattson and Alexander, "established a produce shipping business in town, shipped nearly 20 million pounds of fruits and vegetables (including eight million pounds of cabbage)."[15] Local businessmen engaged in dairy farming, brick manufacturing, and fruit orchards, the development of creameries, and large brick commerical buildings replaced frame buildings in the downtown area.[16]

This period also witnessed construction of the city's first bank building, an opera house, and houses of a variety of architectural styles. Local builders such as W. F. Edwards, who is buried at Oakdale Cemetery, had access to architectural pattern books and acquired mass-produced material from local lumber yards or saw mills and by rail, and began building Queen Anne and Colonial Revival homes using ballon framing that reflected the prosperity of local families. The railroad also brought increased numbers of tourists to mountain communities such as Hendersonville who stayed in boarding houses and shopped in stores on the city's main street. The city helped foster this growth by extending the city limits, opening new streets, installing new water and sewer lines, building a new town hall, and establishing a city cemetery - Oakdale Cemetery.[17]

The cemetery's establishment reflects the city government's recognition that there was a need for a public burial ground on the outskirts of the city for both white and African Americans that would be supervised and professionally maintained by white and African American organizations. After the cemetery's establishment, the city drafted an ordinance prohibiting people from being buried within the city's corporate limits, and specifying that they were to be buried only at Oakdale Cemetery. Preventing burials within city limits was an

[10] http://www.hendersonvillehpc.org/hendersonville. Accessed 15 July 2013. Mattson, Alexander and Associates, Inc., "History and Architecture of Hendersonville," December 16, 1996. A copy of this report is located at the Western Regional Office of the North Carolina State Historic Preservation Office in Asheville, N.C.
[11] Ibid.
[12] Ibid.
[13] Ibid.
[14] Ibid.
[15] Ibid.
[16] Ibid.
[17] Ibid.

attempt by the city to protect the general health of its citizens, the value of surrounding properties, and prevent any potential nuisances created by these cemeteries. This was a common practice beginning in the 1840s as part of the Rural Cemetery Movement, when cemeteries were "established around elevated viewsites at the city outskirts" and "operated by voluntary associations which sold individual plots to be marked and maintained by private owners according to individual taste."[18]

The commissioners intended their public cemetery to help with a law they passed in 1885 to prevent private burials within the jurisdictional limits of their city, and they allowed the Methodist Episcopal Church and First Presbyterian Church to reinter at Oakdale Cemetery the burials located in the areas where they planned to build new church buildings. The Methodist Episcopal Church's earlier church buildings dated to 1846 and 1890, and were located on Shaw's Creek Road, now Sixth Avenue West, and the cemetery was south and west of the building.[19] First Presbyterian Church's earliest building was frame, built in 1858-1859, and they built a stuccoed building in 1905.[20] The Presbyterian Church's buildings were located at the southeast corner of King and Seventh Street. In 1958, they built a new church building at the southwest corner of Grove Street and Seventh Avenue.[21] The cemetery was located east of the building near the present building of Wing Memorial Chapel and to the west of the Presbyterian Church's current building.[22]

History of Hendersonville's African American Community

In post-bellum Hendersonville, a group of approximately 100 to 150 African Americans from a plantation in Mississippi and other places in Alabama and Georgia traveled in search of a "friendly situation" or a place "where little attention was paid to their presence."[23] At this time, Hendersonville's African Americans were primarily engaged in farming to provide subsistence for their families, as well as make money. Before 1900, only eight African Americans earned a living working as something other than a farmer. They were stonemasons, blacksmiths, wagon makers, carpenters, railroad hands, and gardener.[24] After 1900, nearly all enterprising African Americans who sought to establish businesses were confined to the African American community because they were unable to secure credit and compete with white-owned businesses that provided a wider selection of goods, prices, and services in Hendersonville's commercial district. These African Americans established restaurants, barber shops, grocery stores, cleaning and pressing businesses, shoe repair shops, mortuaries, and confectionaries. Other middle-class African Americans were teachers, ministers, blacksmiths, and butlers.[25]

The African American community built their earliest church, Shaw's Creek AME Zion, ten miles west of the center of Hendersonville in 1865, in Horse Shoe. They established the St. Paul's Tabernacle AME Zion Church congregation closer to Hendersonville, and in 1880 purchased property on the north side of Shaw's Creek Road to build a new church building. St. Paul's congregation built their second church building and parsonage in 1920-1921 on the same site as their 1880 church, and in 1991 razed their second building to build a third building. This building stands at the exact location as their 1880 church building.[26]

---

[18] http://www.nps.gov/nr/publications/bulletins/nrb41/nrb41_5.htm. Accessed 28 July 2013. Elisabeth Walton Potter and Beth M. Boland, *Guidelines for Evaluating and Registering Cemeteries and Burial Places* ([Washington, D.C.]: U.S. Dept. of the Interior, National Park Service, Interagency Resources Division, National Register of Historic Places, 1992).
[19] Fain, *A Partial History of Henderson County*, 546-547.
[20] Ibid.
[21] Ibid.
[22] Ibid.
[23] Gary Franklin Greene, *A Brief History of the Black Presence in Henderson County* (Henderson County, N.C.: The Black History Research Committee of Henderson County, 1996), 2.
[24] Ibid., 30.
[25] Ibid., 38.
[26] Brown, "Phase II Historic Architectural Survey of US 64 from US 25 to SR 1180 in Hendersonville, Henderson County, North Carolina, 9-10.

One of the earliest schools established for the education of African American children was built near St. Paul's Tabernacle AME Zion Church at the corner of Sixth Avenue West and Valley Street in 1916. The Sixth Avenue School replaced an earlier African American school building that stood at Ninth and Justice Street. A two-story, frame building, the Sixth Avenue School had first floor classrooms and an auditorium on the second floor that was also used as classrooms. In 1936, because of new regulations mandated by the state legislature, the school year was extended from six months to nine months. Also, in 1936, the Sixth Avenue School administration added a high school curriculum and increased its number of teachers from seven to nine. Before 1936, African Americans had to attend a school in a separate county if they wanted a high school education. The Sixth Avenue School served Hendersonville's African American Community until 1951, when the Ninth Avenue School for blacks was built. The City of Hendersonville sold the Sixth Avenue School and it was renovated as apartments. In 1982, because of advanced deterioration, the Hendersonville Fire Department used the school for a practice burn after receiving permission from the building's owner. The only tangible reminder of the Sixth Avenue School is a privately-funded, metal historic marker erected near the school original site on Sixth Avenue West.[27]

Middle-class African American men and women in Hendersonville were respected members their community, and they established businesses, churches, schools, and organizations that made contributions to their community's growth and development from the late nineteenth century through the twentieth century. Some of these men and women were George Mills, Sampson D. Dogan, James Pilgrim, John Marable, Sam Mills, Alberta Jowers, and Paul McMinn. George Mills was a slave of William Bryson who Bryson sent to serve his son Walter during the Civil War. Mills and Walter Bryson were close in age, growing up as compatriots who hunted and fished together. Mills stayed at his friend's side through the battles of Seven Pines and Malvern Hill, and he was responsible for getting Bryson's body back to Hendersonville for internment at the Methodist Episcopal Church after Bryson was killed at the Battle of Antietam on September 17, 1862.[28] Mills served the Confederacy as a member of the Hendersonville Home Guards after Bryson's death, and after the war he attended the National Confederate Veterans Association's reunions in New Orleans, Memphis, and Richmond, as well as Confederate Veterans events in Hendersonville. Mills was also present and accompanied the casket of Walter Bryson when it was relocated from the Methodist Episcopal Church to Oakdale Cemetery in 1923. Mills died in 1926 at the age of 82, and he is buried in Oakdale Cemetery's African American section.[29]

Sampson D. Dogan, James Pilgrim, Sam Mills, and Paul McMinn were successful African American businessmen in Hendersonville who are buried in Oakdale Cemetery's African American section. Dogan, whose grave is marked by a large granite headstone in Oakdale Cemetery's African American section, was a native of South Carolina who opened a textile and apparel business in downtown Hendersonville in 1902, and a grocery store in 1903. It is reported that by 1905 "he had become the most propertied black in Henderson County." He increased his visibility and appeal by 1915 when he moved into a building across from the courthouse, adding a telephone to his office, and advertising his new specialty "French Dry Cleaning and Pressing." Dogan died in 1915, at which time his wife Georgia took over the management of Dogan's businesses.[30]

James Pilgrim was the son of African American parents who worked as cooks at inns in Hendersonville, and graduated from Stephens-Lee High School in Asheville in 1934. He first worked at Mark's Cleaners, partnering with locals Eric Frady and Max Markowitz, and eventually starting Pilgrim's Funeral Home in 1941, with guidance from Thomas Shepherd of Shepherd's Funeral Home. Pilgrim hosted and emceed a Sunday afternoon radio show of live spiritual songs on Hendersonville's WHKP, and was named Man of the Year by

[27] Ibid.
[28] Lu Ann Welter, Administrative Assistant, City of Hendersonville, typed notes on Oakdale Cemetery for community tours, 2012-2013.
[29] Ibid.
[30] Greene, *A Brief History of the Black Presence in Henderson County*, 38.

the National Funeral Directors and Mortuary Association in 1977.[31] He died in 1988 and is buried in Oakdale Cemetery's African American section. Sam Mills worked for English Brothers Shoe Repair for forty years, managed the Hendersonville Red Sox, started the first African American Boy Scout troop in Henderson County, and was the first black member of Hendersonville's City Council.[32] Paul McMinn was the first black clerk to work in a store on Main Street in Hendersonville. He returned from the United States Navy in 1959 and worked at Sherman's Sporting Goods.

John Marable and Alberta Jowers were well-educated African Americans who worked in education and nursing, respectively, in Hendersonville in the twentieth century and are both buried in Oakdale Cemetery's African American section. Marable graduated from Shaw University with degrees in English and French, and he came to Hendersonville in 1940, after being urged by his college roommate, Spencer Durante. Durante was the principle of the Sixth Avenue School, and recruited Marable to teach English and French. After serving in the Armed Forces during World War II, from 1943 to 1946, Marable returned to Hendersonville and became principal of the Sixth Avenue School. He started the first football team at Ninth Avenue in 1947, and in 1949, he earned a Master's degree in Education from the University of Pennsylvania.[33] Marable also coached basketball and baseball, and his Ninth Avenue Tigers football team won the Conference Championship in 1953.

Alberta Jowers came to Hendersonville during the 1920s after graduating with a degree in nursing from the Savannah School of Nursing in Savannah, Georgia. She worked as a private nurse before being hired as the first African American nurse at Patton Memorial Hospital. She started the *Mountain News*, the only African American newspaper every published in Henderson County, the Alberta Jowers Mooney Beauty Shop, the first African American Girl Scout Troop, and sponsored an African American baseball team in Hendersonville during the 1920s.[34]

The African American community formed at least three organizations to face what Historian Gary Franklin Greene called "the hard facts of life around them and respond in constructive and progressive ways," as a "response to the pressing needs and formidable challenges of their time."[35] These organizations were the Kingdom of the Happy Land, Society of Necessity, and Community Council, and they operated with missions of finding a location that was hospitable to newly freed slaves who "set about a life based on work, as well as creating the structures for a communal settlement."[36] The Kingdom of the Happy Land was formed as a "nurturing ground for a grand dream" of survival during desperate times in the life of the African American community, and the Community Council fought for rights of African Americans, more specifically the constitutional right of equality. The Kingdom's members' grand dream was to leave behind the intolerable conditions imposed upon them by slavery and prevail like the biblical figure of Moses into a new life in a promised land. The desperate times in which they lived were the first few years after emancipation and the subsequent decades of Reconstruction.

The community formed the Society of the Necessity in 1885, headquartered four miles southeast of Hendersonville in Flat Rock, with a mission of providing a "sense of security", and this organization and its

[31] Lu Ann Welter, Administrative Assistant, City of Hendersonville, typed notes on Oakdale Cemetery for community tours, 2012-2013.
[32] Ibid.
[33] Ibid. Greene, *A Brief History of the Black Presence in Henderson County*, 19.
[34] Ibid., 41.
[35] Ibid., 1.
[36] Ibid., 3.

mission are the most applicable to Hendersonville's African American community and its members' interment in Oakdale Cemetery's African American section.[37]

Henry Shields Simmons Jr., a twenty-year-old African American from East Flat Rock organized and served as the first president of Henderson County's Society of Necessity in 1885.[38] The society served African American communities throughout Henderson County. Its earliest officers were J. C. Markley, Vice-President; Robert B. Alston, Secretary; L. G. Young, Assistant Secretary; and George Potts, Treasurer.[39] Simmons served as the organization's president until his death on December 3, 1949.[40] He organized the society to provide financial and spiritual support to African Americans in Henderson County through short-term loans to help support their families during winter months when it was difficult for the families to find work, as well as offer these families affordable places to bury their dead. When they drafted their rules and by-laws, the Society sold burial land for "1 cts. a square foot." Entrance in the society required an African American of "good moral character" to pay a $1.00 initiation fee and 10 cent per month dues payment, and they would be "laid liable to be tried" if they did not "go and see the sick without a lawful excuse."[41]

The specific impetus behind Simmons' decision to form the society has not been uncovered, but several authors theorize that African Americans living in Henderson County after the Civil War were from Charleston, South Carolina, where this type of society was prevalent. In Charleston, the Brown Fellowship Society and Humane Brotherhood were created for the charitable purposes of quelling "the unhappy situation of our fellow creatures, and the distress of our widows and orphans, for the want of a fund to relieve them in the honor of their distress, sickness, and death," and "alleviating the crush of pain and the helping of a brother when distressed."[42] These societies, like Henderson County's Society of Necessity, had various committees that carried out various objectives helping the societies realize their missions.[43]

One of the Society of Necessity's most active and accomplished committees was the Sick Committee. The Society held high expectations for members of this committee, and those who did not fulfill their obligation of ensuring the wellness of sick members were expelled from the Society. Expulsion was a major consequence for derelict members because the Society and its Sick Committee were the only form of medical attention that African Americans received until the Patton Memorial Hospital in Hendersonville opened a ward for African Americans in the 1920s. The type of care that the committee provided their sick members was equivalent to the attention that they gave to members at their deaths. Because the African American communities had no undertakers, the sick committee bathed and dressed the bodies, made sure that a suitable coffin was built by a local carpenter, dug graves, and lowered the bodies in the graves. An additional, and equally important, part of the planning for the family of the deceased was preparation for the funeral and securing a gravemarker.[44]

Oakdale Cemetery's African American section was created in 1885 on the north side of Shaw's Creek Road, a very important part of the Hendersonville's African American community, as its churches, and schools where located along it. Their section of the Oakdale Cemetery is one of the only remaining historic resources to document the nineteenth century history and significance of their community in Hendersonville. Buried in

[37] Brown, "Phase II Historic Architectural Survey of US 64 from US 25 to SR 1180 in Hendersonville, Henderson County, North Carolina," 20.
[38] http://articles.baltimoresun.com/2002-07-21/news/0207210176_1_mud-creek-baptist-creek-missionary-baptist-church. Accessed 17 July 2013.
[39] "Oakland Cemetery", East Flat Rock, Henderson County, N.C., Study List Application and Survey Site File on file at the North Carolina Historic Preservation Office, Raleigh, N.C., 1993. The file contains a copy of material on the Society of the Necessity in Flat Rock and Henderson County.
[40] Ibid., 14.
[41] Ibid., 15-16.
[42] Greene, *A Brief History of the Black Presence in Henderson County*, 6.
[43] Ibid., 7-9.
[44] Ibid.

Oakdale Cemetery's African American section are businessmen, educators, and ministers who served this community from the 1880s through the 1950s.

Hendersonville's Jewish Community

The Edward and Ida Lewis family were the first members of Hendersonville's Jewish community, and they arrived in either 1898 or 1900, although various sources on this community have more than one date. Edward and Ida Lewis moved their family to western North Carolina, more specifically Saluda, from Alabama, to escape the threat of yellow fever. They opened their first store in Saluda, but decided to move to Hendersonville because they were desirous of being in a larger town.[45] They operated an apparel store in both cities. Local resident, Morris Kaplan explained that Mr. Lewis "was taking the train from Brevard when it stopped in Hendersonville," and, after walking around downtown, Lewis decided that this was the place for his family to move.[46] Harry Patterson brought his family to Hendersonville in 1906, and established a general mercantile business.[47]

Each of these men encouraged their friends and relatives to relocate to Hendersonville and establish businesses. By September 24, 1922, twenty-seven Jewish men and women founded the Agudas Israel Congregation. The congregation included charter members A. Kantrowitz, the A. Lewises, the Harry Pattersons, the Nathan Brenners, the Louis Shermans, the Alex Pattersons, the M. Freds, the George Lazaruses, the L. Pushnells, the N. Morrises, Mrs. S. Cooley, Mrs. E. Lewis, Miss Marcia Bercoff, Miss Dora Ebenstein, Fred Cooley, George Cooley, Ben Marrigan, Nathan and Louis Fred, Jerry Jerome, Beryl Cohen, A. I. Gold, Morris Kaplan, and the J. A. Patlases.[48] Beryl Cohen moved to Hendersonville at the urging of his brother-in-law, Abraham Lewis, because the Jewish community needed "a teacher to instruct the youth and a shocket for kosher meats." Cohen graduated from Dishin Orphanage and Yeshiva Seminary in Jerusalem, and, after arriving in Hendersonville in 1920, he led the Jewish congregations services until his death at age 63.[49]

The congregation organized their synagogue and began meeting in downtown Hendersonville in July 1925, after they purchased the Home Electric Company building at 322 King Street. Designed by Hendersonville architect, Erle Stillwell, the building was built before 1916 to serve the community as a clubhouse, and had been used by Grace Lutheran Church of Hendersonville for worship services until they built their own church building at the corner of Seventh Avenue and Church Street in 1916. The Jewish congregation completed the first of its numerous renovations to the building shortly after purchasing the building -- and they changed the original flat roof to a hipped roof. The renovation was the first landmark event in the life of the congregation, and the second was the acquisition of a parcel in the Oakdale Cemetery specifically for burials of Jews on May 5, 1938. The members met at their building on King Street until 2002, at which time the congregation moved to Glasgow Lane, off Sixth Avenue West, about three miles west of Oakdale Cemetery.[50]

---

[45] "A New Home: Agudas Israel Congregation moves into a new synagogue," *Times-News*, Hendersonville, N.C., 18 May 2002.

[46] Ibid. Morris Kaplan came to Hendersonville after World War II and became a very active member of the community. He helped found the Community Foundation, and served on the boards of the local Red Cross and YMCA. Kaplan spent over thirty years as chairman of the Henderson County Public Library Board, and under his leadership the library established four branches in the Henderson County. The central library's auditorium was named in his honor. For over fifty years, Kaplan led the Kiwanis Club's free shoe program for needy children. Kaplan also spent many years on the Hendersonville Urban Redevelopment Commission. Kaplan served as president of Agudas Israel Synagogue for more than forty years.

[47] http://isjl.org/history/archive/nc/hendersonville.html. Accessed 15 July 2013.

[48] "Number 35 of A Series: Agudas Israel Synagogue Now In A Growth Phase." Article is from an unnamed and undated newspaper in the Agudas Israel Synagogue reference file at the Henderson County Genealogical and Historical Society in Hendersonville, N.C.

[49] "History of Our Synagogue," Agudas Israel Congregation: Installation of Rabbi Philip J. Bentley, October 28, 2006.

[50] "Agudas Israel congregation turns 87," *Times-News*, Hendersonville, N.C. Undated article in the in the Agudas Israel Synagogue reference file at the Henderson County Genealogical and Historical Society in Hendersonville, N.C.

The gravemarkers in the Jewish section always have small, smooth round pebbles placed on them. Family members of the people buried in this section take these pebbles from one of two metal urns standing at the east and west ends of a paved walkway running from the front metal gates to the back of the cemetery and place them on top of the gravemarkers. Placing stones on the gravemarkers of the deceased has a symbolic meaning in Judaism. Jews believe in the biblical idea that "an altar is no more than a pile of stones, but it is on an altar that one offers to God."[51] One rationale for the placement of stones on the gravemarkers is that it keeps the soul down. This belief has connections to the Talmud, and some Jews believe that the spirit dwells in the grave. Also, they believe that the grave retains some part of the deceased's soul.[52]

Members of the Agudas Israel Synagogue were not buried in Oakdale Cemetery or any other cemetery in Hendersonville before they purchased the property from the city for their designated section. There are members of the synagogue who lived and died in Hendersonville before the Jewish section was established, and they are buried in cemeteries outside of Hendersonville and Henderson County. Members of the synagogue that are buried at the cemetery purchased their gravemarkers from a variety of monument companies in the area.

Criterion A: Oakdale Cemetery as a Burial Place of Hendersonville's Diverse Social Groups

The City of Hendersonville's planning for a cemetery with both white and African American sections began on November 15, 1883 when their board of commissioners appointed a committee for the purpose of selecting "a suitable place" for a municipal cemetery.[53] On January 24, 1884, the board appointed a committee to examine the grounds purchased for the cemetery, and in April they employed W. A. Smith to prepare the necessary papers so that the land could be sold for the burial of whites and African Americans.[54] The Commissioners designated a section to the north of Sixth Avenue West, old Shaw's Creek Road, for the burial of African Americans when it purchased property for Oakdale Cemetery in 1885 because this section was located near the local African American community. Shaw's Creek Road was a major transportation route leading west out of Hendersonville, and was equally important to the city's African American community as a hub for its churches and schools.

In September 1885, the board instructed a committee to proceed with fencing the cemetery in the 1885 white section.[55] It is not known if a fence was constructed as no fence stands today. The current stone wall along Sixth Avenue West and South Valley Street appears to be constructed during the twentieth century. In December 1885, they purchased 5.5 acres on Shaw's Creek Road from T. K. Davis for $250, and at the same time passed a law that no private burials were to be placed within the town's limits. From the beginning, both groups, white and African Americans, had trustees whose mission included the sale of burial plots and the upkeep of their respective sections.[56]

Soon after the city established Oakdale Cemetery they began planning for its oversight by appointing committees who functioned under the city's auspices. On November 24, 1885, the city board appointed a committee to submit proper suggestions and regulations for the cemetery, and on December 1, 1885, the board appointed M. T. Justus, G. S. Jones, and J. G. Waldrop as trustees of the white cemetery, and C. C.

---

[51] http://www.myjewishlearning.com/life/Life_Events/Death_and_Mourning/Burial_and_Mourning/Graveside_Service/Stones.shtml Accessed 15 June 2013.
[52] Ibid.
[53] "Index to City Minutes - Hendersonville, North Carolina," November 15, 1883.
[54] Ibid., January 24, 1884, April 30, 1884.
[55] Ibid., September 15, 1885.
[56] "Index to City Minutes - Hendersonville, North Carolina," November 15, 1883. City of Hendersonville Planning Department, Hendersonville, N.C. Hereafter cited as "Index to City Minutes - Hendersonville, North Carolina".

Dwinn, Elias Bradley, and Benjamin Mills as the trustees for the African American cemetery.[57] On December 16, 1885, the board established an ordinance "prohibiting [the] burial of persons within corporate limits...persons were to be buried only in Oakdale Cemetery."[58] A review of board minutes prior to the passage of this ordinance yields no recorded motions or discussions about the reasoning behind this move.[59]

The African American section was overseen and operated under the auspices of the Society of Necessity, formed in Hendersonville in 1885. On April 7, 1890, the city board ordered that the "colored cemetery was to be fenced."[60] No fencing exists today. It was not until twenty-one years later, on April 6, 1911, that any action by the board relating to Oakdale Cemetery appears in the city minutes. The board asked the water and sewer committee to investigate "water propositions near the colored cemetery."[61] On June 1, 1911, the board voted for the street committee to use street workers to clean up the cemetery, and they made an appropriation to help cover the costs associated with the cemetery's care.[62]

The city began planning for an addition west of the 1885 white section two years before they were able to acquire the property. On August 3, 1911, the board appointed a committee to work with Col. S. V. Pickens on an agreement for the city to acquire Pickens's property west of the cemetery.[63] The committee made Col. Pickens an offer on March 18, and two days later he declined the offer.[64] On April 13, 1913, the board authorized M. M. Shepherd to close the deal with Col. Pickens for the additional cemetery tract, and on May 1, Col. Pickens accepted the board's offer for the land.[65] On June 24, 1913, the board discussed the new cemetery lots and appointed M. M. Shepherd, A. Ficker, T. L. Durham, and G. W. Justice as the new cemetery committee.

On October 9, 1913, Dr. Few of the Methodist Episcopal Church of Hendersonville presented to the city board a request for permission to remove graves from their cemetery to the Oakdale Cemetery because of their plans to build a new building where their cemetery was located.[66] The city board did not address Dr. Few's request until 1922, referring the matter to the city attorney to investigate. On April 5, 1922, the board gave Tom Shepherd of the cemetery committee "allowances for reduction on lots in the white cemetery" for the re-interment of bodies removed from the Methodist Episcopal Church cemetery.[67]

On January 19, 1914, the board appointed a caretaker for the cemetery, discussed the matter of buying a house for the caretaker and referred it to the cemetery committee. They also received subscriptions to "erect a fence around the cemetery."[68] The board received a recommendation from the cemetery committee to erect a house at the cemetery for the caretaker and "acquire land on left side of road for the house."[69] By May 7, 1914, the board referred the matter of drawing plans and erecting the house at the cemetery to the building committee.[70] On April 18, 1916, the board appointed a committee to investigate the management of the colored cemetery, and on July 13, the board instructed Frank Evans to audit the books of the "colored

[57] Ibid., November 24 and December 1, 1885.
[58] Ibid., December 16, 1885.
[59] Lu Ann Welter, email to author, 23 July 2013. The City of Hendersonville's minutes are stored in a safe in the Planning Department at 145 Fifth Avenue East in downtown Hendersonville.
[60] "Index to City Minutes - Hendersonville, North Carolina," April 7, 1890.
[61] Ibid., April 6, 1911.
[62] Ibid., June 1, 1911.
[63] Ibid., August 3, 1911.
[64] Ibid., March 18 and 20, 1911.
[65] Ibid., April 13 and May 1, 1913.
[66] Ibid., October 9, 1913.
[67] Ibid., April 5, 1922.
[68] Ibid., January 19, 1914.
[69] Ibid., April 23, 1914.
[70] Ibid., May 7, 1914.

Cemetery keeper."[71] The city board continued its oversight of the African American cemetery by having Ben Mills, who had served as a trustee of the African American cemetery since 1885, meet with the board regarding the cemetery on October 12, 1914.[72] On January 4, 1917, they paid G. W. Justice, a member of the white cemetery committee, to make a plat of the cemetery.[73] On June 7, 1917, the city attorney received orders from the board to draft an ordinance placing the colored cemetery under the auspices of the same committee as the white cemetery.[74]

During the 1920s, the city made arrangements for Oakdale Cemetery's upkeep by charging their city departments with the responsibility. The cemetery caretaker's position was dissolved on September 6, 1923, and the city turned the care of the cemetery over to the superintendent of streets. In June 1950, Burgin Staton, Hendersonville's Superintendent of Streets, took over operations at Oakdale Cemetery.[75] The board also discussed periodically the fees for digging graves and the prices for cemetery plots. On March 5, 1925, the city's street committee employed a person to "restake and number plots" at Oakdale Cemetery.[76]

On August 8, 1935, Nathan Patla encouraged the city board to sell a cemetery plot for the Jewish Community, and on May 5, 1938, the board sold the land to "[Nathan] Patla, [Nathan] Brenner, [Sam] Kalin, [Louis] Sherman, and [Louis] Williams, Trustees for the Jewish Cemetery." The motion made by City Commissioner Foster of the board of commissioners included the following language about Hendersonville's Jewish community:

> "Whereas, the Jewish population of Hendersonville, and surrounding vicinity, has increased very materially within the last two decades, and the Jewish people desire to establish a cemetery exclusively for members of their own race; and, whereas, certain members of said race have offered the city the sum of $400.00 for the land hereinafter described; and whereas, the Board of Commissioners of the City of Hendersonville is of the opinion that said offer is a fair and adequate price therefore, and that it will be to the mutual interest of, both the City and of the Jewish race, for said cemetery to be established..."[77]

The city board's minutes from the 1930s through the 1950s show discussions about purchasing more land in both the white and African American sections. On October 18, 1939, the board discussed additional property for the colored cemetery, and "instructed Foster to make Fred Justus offer" on June 5, 1941.[78] The next reference in the minutes to this action was not until the 1950s. The gravemarkers in this section of the cemetery date to the early 1950s.

Additional property for a white section west of the 1913 addition was purchased by the city in 1943, and they appointed Commissioner Reaben as the "Agent for clearing property for cemetery."[79] On August 7, 1947, the mayor appointed a committee to meet with and discuss with the local Veterans of Foreign Wars the possibility of devoting a "plot for burials of Veterans of World War 2" in the 1943 addition.[80] The city approved this action and allowed the city's Hedrick-Rhodes Veterans of Foreign War Post to erect a granite monument in 1951,

[71] Ibid., April 18 and July 13, 1916.
[72] Ibid., October 12, 1914.
[73] Ibid., January 4, 1917.
[74] Ibid., June 7, 1917.
[75] Ibid., June 8, 1950.
[76] Ibid., March 5, 1925.
[77] Ibid., August 8, 1935 and May 5, 1938.
[78] Ibid., October 18, 193 and June 5, 1941.
[79] Ibid., August 5, 1943.
[80] Ibid., August 7, 1947.

bearing the engraved names of all men and women who served the United States from Hendersonville during World War II.[81]

Criterion C: Nineteenth Century and Twentieth Century Funerary Art

In North Carolina, during the nineteenth and twentieth century, tombstone forms and artistic funerary art underwent a transformation that was dictated by the affluence of the deceased, availability of trained marble cutters, a railroad system to transport marble, as well as the tastes and conditions of the deceased's family. Prior to the nineteenth century, gravemarkers of wood, soapstone, slate, and schist were quarried from local geologic resources and erected with very little engravings other than the name and birth and death dates of the deceased, while some early family graveyards have burials demarcated by a unmarked fieldstone of native origin. The gravemarkers in early burial grounds, cemeteries, and churchyards that display decorative elements or cultural symbols were not highly stylized in their designs, rather they were vernacular or folk interpretations that mirror very personal family and community values.[82]

Commercial stonecutters working during the nineteenth and twentieth century in North Carolina employed in their designs imagery such as plants and flowers, hands coming down, hands pointing up, and hands holding flowers, each with attributes of Christian symbolism. Faux tree stump design gravemarkers in various sizes were common examples of the interest in symbols and nature. The rusticity movement of the Late Victorian period was the impetus for the erection of this form in cemeteries during the 1880s to around 1905.[83] This movement derived its meaning from nature, using symbols such as the tree stumps, logs, leaves, and trees. A tree stump symbolizes a life interrupted, and a tree stump with broken branches is for a young life interrupted.[84]

Oakdale Cemetery's gravemarkers from the 1880s to 1955 have decorative funerary art motifs such as flowers, drapery, clasped hands, crosses, hands holding roses, ferns, and ivy. Also prevalent on gravemarkers in public cemeteries such as Oakdale Cemetery are symbols associated with membership of the deceased with business organizations, clubs, and fraternal organizations. Associations with these organizations grew to their greatest level of membership after the Civil War, and although Freemasonry is reported to have gained its first members in the United States during the 1760s, the proliferation of Masonic symbols such as the square and compass occurred during the nineteenth and twentieth centuries. Membership in these organizations and societies was not the only reason why their symbols occupied a seat of prominence on the deceased member's monument, many of these organizations offered a benefit upon death as an incentive of membership. These benefits included, but are not limited to, a monument, placement in the organization's cemetery, or interment in a community mausoleum.[85]

The most commanding, elegant, and well known example from this period is the Italian marble angel marking the grave of Margaret Bates Johnson (1832-1905). Situated in the Johnson family plot, now encircled by a rock enclosure with metal fence, the angel was erected on its current location by William O. Wolfe, father of novelist Thomas Wolfe, of Asheville, North Carolina. Although not carved by W. O. Wolfe, the angel sat on the

[81] The date of the monument's erection is engraved along with the name of the local V.F.W. Post on the west side of the monument.
[82] M. Ruth Little, *Sticks and Stones: Three Centuries of North Carolina Gravemarkers* (Chapel Hill: University of North Carolina Press, 1998), 3. Jason L. Harpe, "Shiloh Presbyterian Church Cemetery," National Register of Historic Places National Register of Historic Places Nomination, on file at the North Carolina Historic Preservation Office, Raleigh, N.C., 2011, 21.
[83] Douglas Keister, *Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography* (Salt Lake City: Gibbs Smith, Publisher, 2004), 65-67.
[84] http://callmetaphy.blogspot.com/2011/07/treestones-symbols-of-life-interrupted.html. Accessed 17 July 2013.
[85] Keister, *Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography*, 181.

porch of Wolfe's Pack Square marble workshop in Asheville as an advertisement for his business. Wolfe sold the monument to Johnson's daughter for $1,000 after visiting her and taking with him photographs of some of the gravemarkers at his Asheville shop, as well as this angel.[86] This monumental Angel rises from the cemetery's 1885 white section as a guardian and celestial being that serves as a connection between God and humans.

The marble angel stands over fifteen feet tall with a lily in her left hand and her right hand pointing upward. The angel is work and stonecutting art that very few in the profession were able to master during the time that it was carved. W. O. Wolfe, the Asheville marble cutter, who operated a marble works on Pack Square placed this and other Italian marble angels in front of his shop as advertisement and as crown jewels of the trade that he so regularly admired and aspired to create. The detailed and precise carving required to produce a large marble angel like Oakdale Cemetery's angel was beyond the grasp on W. O. Wolfe and other marble cutters in North Carolina.[87]

Oakdale Cemetery's burials reinterred the Methodist Episcopal Church in 1923 and First Presbyterian Church in 1955 are gravemarkers dating from the 1850s to the 1870s. Many of them are marble tablets with neoclassical forms such as rectangular, rounded, and pedimented tops. Bibles, clasped hands, doves, and Masonic square and compasses are carved in relief near top of each gravemarker. The marble obelisk of Theodore S. Williams (1846-1871) has an anchor carved in relief near the top of the monument for his association with the United States Navy. The most elegant and artistic of these reinterred gravemarkers is the upright, marble headstone of Ruth W. Ripley (d. 1858), whose upper section consists of a marble tablet with carved molding upon which rests a decorative finial. Ripley's attributes and six-line epitaph are carved into a raised marble plaque on the tablet. This gravemarker is engraved at the bottom of the tablet near the base with the firm name "MAUNDER & CAMPBELL RALEIGH". Although very little is known about this firm, they are responsible for at least one other gravemarker, a marble obelisk for Mary McLean Bryant (d. 1857) at City Cemetery in Raleigh.[88]

Oakdale Cemetery has gravemarkers with religious, civic, and fraternal symbols and they show the economic ability and associations of some of Hendersonville's most prominent citizens during the second half of the nineteenth and twentieth centuries. Large faux tree stumps of marble and formed concrete and headstones of stacked logs bearing fraternal and business associations of their deceased members are found in the white 1885 and 1913 sections. The large tree stump of Virginia railroad engineer Lewis Tunstall (1857 - 1890) has cut off limbs extending from the base and top with carved ferns extending up the stump from the base and carved ivy attached near the top of the stump. Tunstall's professional and fraternal memberships are symbolized with a square, compass, and letter "G" above his name for his membership with the Freemasons, and the letters "BLE" for his membership in the Brotherhood of Locomotive Engineers. The headstone of Stephen W. Young (1881 - 1915) was carved to look like a stack of logs with a carved medallion of the Woodmen of the World to memorialize his membership in this organization.[89] Other tree stump monuments include ones for Col. Joseph Livingstone (1813 - 1890), C.J. Milward (1867 - 1928), Samuel A. Pruett (1866 - 1911), J. Walter Cairnes (1877 - 1909), and C.F. Pack (1865 - 1929). The marble monument of S. J. Blythe (1862 - 1917) has an upper section of stacked faux logs on which a display area shows an arched opening with columns and a keystone into the gates of heaven framed by two small trees. The round Woodmen of the

[86] http://www.ncmarkers.com/Markers.aspx?ct=ddl&sp=search&k=Markers&sv=P-65%20-%20WOLFE'S%20ANGEL. Accessed on 1 April 2013.
[87] Little, *Sticks and Stones: Three Centuries of North Carolina Gravemarkers*, 230.
[88] M. Ruth Little, "City Cemetery," National Register of Historic Places Nomination on file at the North Carolina Historic Preservation Office, Raleigh, N.C. 2008, 35.
[89] Joseph Cullen Root organized the Woodmen of the World in Omaha, Nebraska on June 6, 1890, as a fraternal organization with a mission of making life insurance available for all people. http://www.woodmen.org/about/history.cfm. Accessed June 5, 2013.

World insignia is set above the gates. The same insignia is on the monuments of Milward, Pruett, Cairnes, and Pack.

Large granite obelisks in the cemetery's 1885 white section reflect the prominence of certain families in Hendersonville, specifically their financial ability to purchase gravemarkers of the highest caliber that were prevalent from the 1880s through the 1910s. By the 1880s, granite was the preferred stone for monuments because it is hard, heavy, dense, and very durable.[90] Quarries in Vermont provided most of the granite for monuments in the United States.[91] Two of these large obelisks include the granite monument of John Anderson and his wife, Mary Jeffrey. John Anderson was born at Crosscatehall, Berwickshire, Scotland, in 1821, and died in 1888, and Mary Jeffrey Anderson was born in Scotland in 1819, and died in 1899. The Andersons' tall, four-sided monument with tapered top has a rusticated finish. Nearly identical in size and shape, with a rusticated surface is the obelisk monument of Hamilton G. Ewart (1849-1918) and his wife, Sarah Cordelia Ripley Ewart (1854-1912). Ewart was mayor of Hendersonville in 1878-1879, provided the address to a gathering of locals when the train arrived in Hendersonville in 1879, and served in the United States Congress from Henderson County for three terms; 1887 to 1889, 1895 to 1897, and 1911 to 1913.[92]

Equally impressive are marble and granite monuments in both the 1885 white section and the 1913 addition that have decorative motifs from the Late Victorian period. Some of these monuments with sculpted symbols carved in relief are situated along the rock wall south of Sixth Avenue West. The monument forms in these sections are obelisks, die on base, pulpit markers, and pedestal tombs with vaulted roof and urn with decoration such as gadrooned corners, draped corners, hand pointing down while grasping a rose, crosses, hands shaking under tasseled drapery, clasped hands with drapery, symbolic images of the gates of heaven, bibles, and Masonic square and compass. The marble monument in the Whitemire family plot, dating to 1914, has a rusticated surface with the family name on a plaque in the center of the monument surrounded by carved Corinthian pilasters and surmounted by a keystone. This monument is the headstone for Annie F. Whitemire (1862-1914), William Whitemire (1858-1944), and Ninna Deaver Whitemire (1879-1946), all of whom have granite, lawn-style footstone markers flush with the ground. The white marble monument of Reverend D. B. Nelson (1832 - 1895), has a tall rectangular shaft with Masonic square in compass and carved drapery on each of its corners. The marble monument of Joseph Livingston is similar in form and size to Nelson's monument, but Livingston's monument has drapery with tassels carved in relief. The marble tablet of W. G. B. Morris (d. April 9, 1891) along the rock wall south of Sixth Avenue West has deeply carved clasped hands under drapery with a central tassel, and his daughter, Minnie Galilei Morris (d. Oct. 27, 1892), whose monument stands adjacent to her father's, has a deeply carved cross flanked by floral motifs at the monument's crest.

The 1885 white section and 1913 section have a plethora of large granite monuments in family plot enclosures with both rusticated and polished surfaces and architectural and floral details that show the prevailing tastes of 1900 to 1940. The monuments also reflect the craftsmanship of the monument companies that produced them, as well as the financial prominence of some Hendersonville families during the first three decades of the twentieth century who were able to afford these monuments. The monuments are a die on base tombstone form, standing between two and six-and-a-half feet tall, and measure five to six inches thick. The dies of these forms are square, and their bases are rectangular. In the 1885 white section, the granite monuments of the Justice, Allen, and Gover families have rusticated bases on which rest dies with both rusticated surfaces, polished finishes, raised lettering, architectural columns wrapped by ivy, and floral motifs. Mary Henderson

[90] "Identifying Stone and Metal," in Tamara Anson-Cartwrigh, ed., *Landscapes of Memories: A Guide for Conserving Historic Cemeteries - Repairing Tombstones* (Toronto: Ministry of Citizenship, Culture, and Recreation, 1998), 12.
[91] Ibid.
[92] Sadie Smathers Patton, *The Story of Henderson County* (Asheville, North Carolina: The Miller Printing Company, 1947), 240.

Justice, wife of G. W. Justice, and E. J. Allen both died in 1913, and William Stuart Gover died on May 17, 1911.

The monuments in the 1913 section that exemplify the granite monuments with rusticated and polished surfaces are in the Durham family plot and the monument of Mary Shackleford Begg. The ca. 1940 Thomas L. Durham monument has a square, upright rusticated and polished top section with a Corinthian pilaster surmounted by a plain frieze and hipped cap on a rusticated base. The monument is located on the west side of the enclosure, and the granite, lawn-style foot markers flush with the ground of both Thomas and his wife Martha S. Durham (1874 - 1969) are at the east. Mary Shackleford (1842 - 1925), wife of James Begg, has a marker with a rusticated finish on two sides, and a modest column and central panel simulating a piece of paper on which her name and birth and death dates are engraved.

Also in these sections are granite monuments with rusticated and polished surfaces, but with other stylistic details such as a pronounced, framed area on the front for the family's last name, or the names of the deceased similar to the granite monument with a hipped cap and Masonic square and compass for Joseph W. Waldrop, M. D. (1847-1913) and Nancy C. Waldrop (1863-1941). The granite monument for Hazzie Lee Brooks (d. 1912) in the Brooks family plot enclosure has a smooth, polished panel resembling a scroll, on which the family name appears in raised letters. The monument marking the grave of Bartlett Shipp (1864 - 1914), in the 1885 section, to the east of the pavilion, is a large granite cross with a rusticated surface on two rusticated bases.

A few gravemarkers located in the cemetery's oldest section, and in the 1913 addition near the brick mausoleum mark the burial sites of children. These marble bedsteads and small tablets with lambs atop them convey Victorian views and sentiments towards children during the late nineteenth and early twentieth century. Children were largely viewed as pure and sanctified. Lambs, the most widely used carving on children's graves, symbolize innocence, and bedsteads or cradle graves are also used to mark children's burials.[93]

The bedstead marker of Sallie Kate Myers (1879 - 1887), in the 1885 white section near the intersection of Six Avenue West and Valley Street, has a gray marble base that serves as the head of the bedstead on which rests a gray marble die with rounded top with a carved dove and flower in relief. The bedstead's simple, rectangular rails are white marble. The bedstead marker of Mary R. Staton (1902 - 1903), daughter of H. and I. A. Staton, has a marble head and foot with some decorative engraving and scalloped side rails. Another child's burial in the 1913 addition, just south of Mary Staton's bedstead is the marble bedstead of William Calhoun Ewbank who died in 1923. The head and foot of Ewbank's bedstead have rounded tops, and the side rails are scalloped.

African American Section

The east and west parts, Sections 1 and 2, of the 1885 African American section, divided by Prince Street, have gravestone forms with decorative motifs that date from the establishment of this section to the present, and both parts have burials enclosed by concrete and granite plot curbing. The earliest gravestones date from 1885 to the 1930s and include forms such as tab in socket, die on base, pedestal tombs with vaulted roof, marble tablets with rectangular and triangular tops, pulpit markers, and crosses. Three small soapstone gravemarkers located in the east part of the African American cemetery, just east of Prince Drive, have deteriorated and are illegible. Two of these stones are ten inches tall with rounded tops, and the other one is seven inches tall with a rectangular top. The most distinctive gravemarker in the African American section, and dating to 1892, is a small, one-inch-thick concrete tablet with name and death date of the deceased delineated

[93] Keister, *Stories in Stone,* 74.

with small white stones, and small red stones as borders and decoration. Although nearly indecipherable, the headstone is possibly for "W. F. Green/d. 1/92."

The earliest gravemarkers in the African American section are three marble tablets all stationed in three sockets of a long, low rectangular marble base dating to 1883. Although these tablets do not display any overly decorative motifs, the fact that they are marble, produced during the 1880s, speaks to the relative affluence of the family from whom these people belong. These three marble tablets mark the graves of three young children of J. F. and M. E. Quinn, and are, from north to south, infant (d. July 12, 1886), Jesse L. (d. July 6, 1883), and Willie D. Quinn (d. May 30, 1883). Another late nineteenth century example is the rectangular marble tablet on marble base of Samuel Fowler (d. 1894). The tablet has a rounded top and inward-curving shoulders with a hand pointing up carved in relief.

Other gravemarkers in the African American cemetery that date to the early twentieth century include the pedestal tomb for Walter Bryson (1876 - 1917), the concrete tablet shared by Charles McClure (d. July 5, 1918) and John Kearse (d. August 13, 1931), the gray pulpit marker of Wilson Fletcher (d. March 12, 1913), the marble pedestal tomb with vaulted roof of Abraham Summey (d. December 13, 1916), the marble tablet of Arthur Williams (d. 1919), and the granite headstone of S.D. Dogan (d. 1918).

Section 2 of the African American section has gravestone forms and plot enclosures very similar to those found in Section 1, and date from the same time period. The earliest gravemarker is a marble tab in socket for Samuel Fowler, who was born on June 16, 1851, and died on December 9, 1894. The rectangular tablet has a rounded tympanum with concave shoulders and a hand with index finger pointing up. In the Shepherd family plot is the Georgia marble die on base marker with the engraved letter "S" flanked by floral engraving for Sandy Shepherd (1839 - 1911), and his wife, Sealina Shepherd (d. 1909). The large Pilgrim family plot, which is enclosed by concrete curbing with "Pilgrim" in raised letters at its west side, has the African American section's most decorative gravestone. The marble pedestal tomb of Jesse Pilgrim (1887-1920) has raised drapery over one of its top corners, and a cross and crown above the gates of heaven on the face of its east side. The top rests on a marble base with "PILGRIM" in raised letters. The marble tablet of Elizabeth Blakely Fant (1882 - 1927), wife of J. M. Fant, has two hands shaking near the top of the stone. It is another gravemarker in Section 1 with symbolism from the period. The five foot tall marble die on base gravemarker from 1928 for Irwin Morgan is the largest gravemarker within Section 1 of the African American section.

The family plot enclosures in both parts of the African American section are simple, square and rectangular curbing of poured concrete or concrete blocks dressed in concrete. Some of the enclosures have single, upright monuments while others have a combination of upright monuments with lawn style markers flush with the ground. Some of the family plot enclosures have curbing connected to adjacent family plot enclosures, and at least one of the plot enclosures in the west section has no visible headstones or footstones. There is a large section at the northeast corner of the African American section with no markers, and it is reported to be final resting place of African Americans with no gravemarkers.

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets)

Anson-Cartwrigh, Tamara, ed., *Landscapes of Memories: A Guide for Conserving Historic Cemeteries - Repairing Tombstones*. Toronto: Ministry of Citizenship, Culture, and Recreation, 1998.

Brown, Marvin, Principal Investigator, URS Corporation. "Phase II Historic Architectural Survey of US 64 from US 25 to SR 1180 in Hendersonville, Henderson County, North Carolina, TIP No. U-4428, Federal Aid Project No. STP-64 (72), Work Order No. 8.1952301." Prepared by Project Development and Environmental Analysis Branch, North Carolina Department of Transportion, Raleigh, North Carolina, April 2003.

Fain, James T. *A Partial History of Henderson County*. New York: Arno Press, 1980.

Greene, Gary Franklin. *A Brief History of the Black Presence in Henderson County*. Henderson County, N.C.: The Black History Research Committee of Henderson County, 1996.

Hacker, Debi. *Iconography of Death: Common Symbolism of Late 18th Through Early twentieth Century Tombstones in the Southeastern United States*. Columbia, S.C.: Chicora Foundation, 2001.

Harpe, Jason L. "Shiloh Presbyterian Church Cemetery," National Register of Historic Places Nomination. On file at the North Carolina Historic Preservation Office, Raleigh, N.C., 2011.

"Index to City Minutes - Hendersonville, North Carolina." Hendersonville City Hall, Hendersonville, North Carolina.

Keister, Douglas. Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography. Salt Lake City: Gibbs Smith, Publisher, 2004.

Little, M. Ruth. "City Cemetery," National Register of Historic Places Nomination. On file at the North Carolina Historic Preservation Office, Raleigh, N.C. 2008.

Little, M. Ruth. *Sticks & Stones: Three Centuries of North Carolina Gravemarkers*. Chapel Hill, North Carolina: University of North Carolina Press, 1998.

Mattson, Alexander and Associates, Inc. "Hendersonville's Past: History and Architecture of Hendersonville, North Carolina." Charlotte, North Carolina, December 1, 1996. Also available at http://www.hendersonvillehpc.org/hendersonville.

Oakland Cemetery, State Study List Application, Society of Necessity, Flat Rock, North Carolina, March 24, 1993.

Oakdale Cemetery, State Study List Application, City of Hendersonville, North Carolina, September 2, 2011.

Patton, Sadie Smathers. *The Story of Henderson County*. Asheville, North Carolina: The Miller Printing Company, 1947.

Potter, Elisabeth Walton, and Beth M. Boland. *Guidelines for Evaluating and Registering Cemeteries and Burial Places*. [Washington, D.C.]: U.S. Dept. of the Interior, National Park Service, Interagency Resources Division, National Register of Historic Places, 1992.

Powell, William Stevens, and Michael R. Hill. *The North Carolina Gazetteer A Dictionary of Tar Heel Places and Their History*. Chapel Hill: University of North Carolina Press, 2010. <http://public.eblib.com/EBLPublic/PublicView.do?ptiID=605897>.

Rosen, Marilyn. Phone conversation with author. 15 July 2013.

"Sketch Map of Oakdale Cemetery," *Henderson County, North Carolina Cemeteries*, 1985.

Sloane, David Charles. *The Last Great Necessity: Cemeteries in American History*. Baltimore: Johns Hopkins University Press, 1991.

Welter, Lu Ann, Administrative Assistant, City of Hendersonville. Typed notes on Oakdale Cemetery for community tours, 2012-2013.

Welter, Lu Ann. Interview by author. 25 November 2012.

Henderson County Deeds.

Henderson County Board of Commissioners Minutes, Book 1, 1A, 3-9. Hendersonville City Hall, Hendersonville, North Carolina.

http://www.hendersonvillehpc.org/hendersonville. Accessed 15 March 2013.

http://isjl.org/history/archive/nc/hendersonville.html. Website of The Goldring/Woldenburg Institute of Southern Jewish Life, History Department, Encyclopedia of Southern Jewish Communities. Acccessed 17 July 2013.

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 #_____

Primary location of additional data:

_X_ State Historic Preservation Office
___ Other State agency
___ Federal agency
_X_ Local government
___ University
___ Other

Name of repository: **City of Hendersonville, City Clerk, Public Works, and Planning Department**

Historic Resources Survey Number (if assigned): HN 114

10. Geographical Data

Acreage of Property 22 acres
(Do not include previously listed resource acreage)

UTM References

	Zone	Easting	Northing
1	17	365940	3909720
2	17	366000	3909720
3	17	366080	3909600
4	17	366025	3909320

UTM references continued

5. 17 E 365720 N 3909340
6. 17 E 365760 N 3909580

Verbal Boundary Description (describe the boundaries of the property)

The National Register boundaries of the Oakdale Cemetery follow the heavy black line on the attached Henderson County GIS-based tax map, Parcel 00956839427955, at a scale of one inch equals 200 feet.

Boundary Justification (explain why the boundaries were selected)

The boundary includes the entire twenty-two-acre cemetery, which includes the original 1885 African American section, located to the north of Sixth Avenue, the rectangular section added to the north of the 1885 African American section during the 1950s; the original 1885 white section and 1913 addition, located to the south of Sixth Avenue; the 1938 Jewish Section near the cemetery's southeast corner; the 1943 addition known as the Annex at the cemetery's west boundary, and the paupers' cemetery. The later additions in 1943 and during the 1950s include memorials and reinterred graves that contribute to the district's significance. These boundaries were chosen because they contain gravemarkers for each of the diverse groups represented at the cemetery.

11. Form Prepared By

name/title Jason L. Harpe

organization Harpe Consulting date September 2013

street & number 1035 Conestoga Drive telephone (704) 477-0987

city or town Charlotte state NC zip code 28270

e-mail jason@harpeconsulting.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)

Photographs:

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

Name of Property: Oakdale Cemetery
City or Vicinity: Hendersonville
County: Henderson **State:** North Carolina

Photographer: Jason L. Harpe
Date Photographed: 12/2012

Description of Photograph(s) and number:

1 of 21. 1885 White Section, Nelson and Livingstone headstones visible. Camera facing west.

2 of 21. 1936 World War I memorial area. Camera facing west.

3 of 21. Johnson family plot with Italian marble Angel and ca. 1975 iron fence, located in the 1885 white section. Camera facing west.

4 of 21. 1885 White Section, Morris family headstones, late nineteenth and early twentieth century. Camera facing west.

5 of 21. Frame, octagonal Pavilion, turn of the twentieth century. Camera facing north.

6 of 21. 1913 addition. Camera facing south.

7 of 21. 1885 African American section, Abraham Summey (d. 1916) and S. D. Dogan headstones visible. Camera facing west.

8 of 21. 1950s African American section. Camera facing north.

9 of 21. Late nineteenth century and early twentieth century marble headstones in 1885 White Section. Camera facing west.

10 of 21. Jewish Section enclosed by rock wall. Camera facing east.

11 of 21. Headstones, Jewish Section. Camera facing east.

12 of 21. Paupers' Cemetery. Camera facing east.

13 of 21. Brick mausoleum in 1913 addition. Camera facing east.

14 of 21. Marble, faux tree stump of railroad engineer Lewis Tunstall (died June 17, 1890), in 1885 white section. Camera facing west.

15 of 21. Rusticated granite obelisk of Sarah Cordelia Ripley Ewart (died February 16, 1912), in 1885 white section. Camera facing west.

16 of 21. Ornate marble headstone of Ruth W. Ripley in 1885 white section. Camera facing west.

17 of 21. Sections 1 and 2 of 1885 African American section. Camera facing east.

18 of 21. Section 2 of 1885 African American section. Camera facing west.

19 of 21. Marble cradle grave of Sallie Kate Byers (d. 1887). Camera facing west.

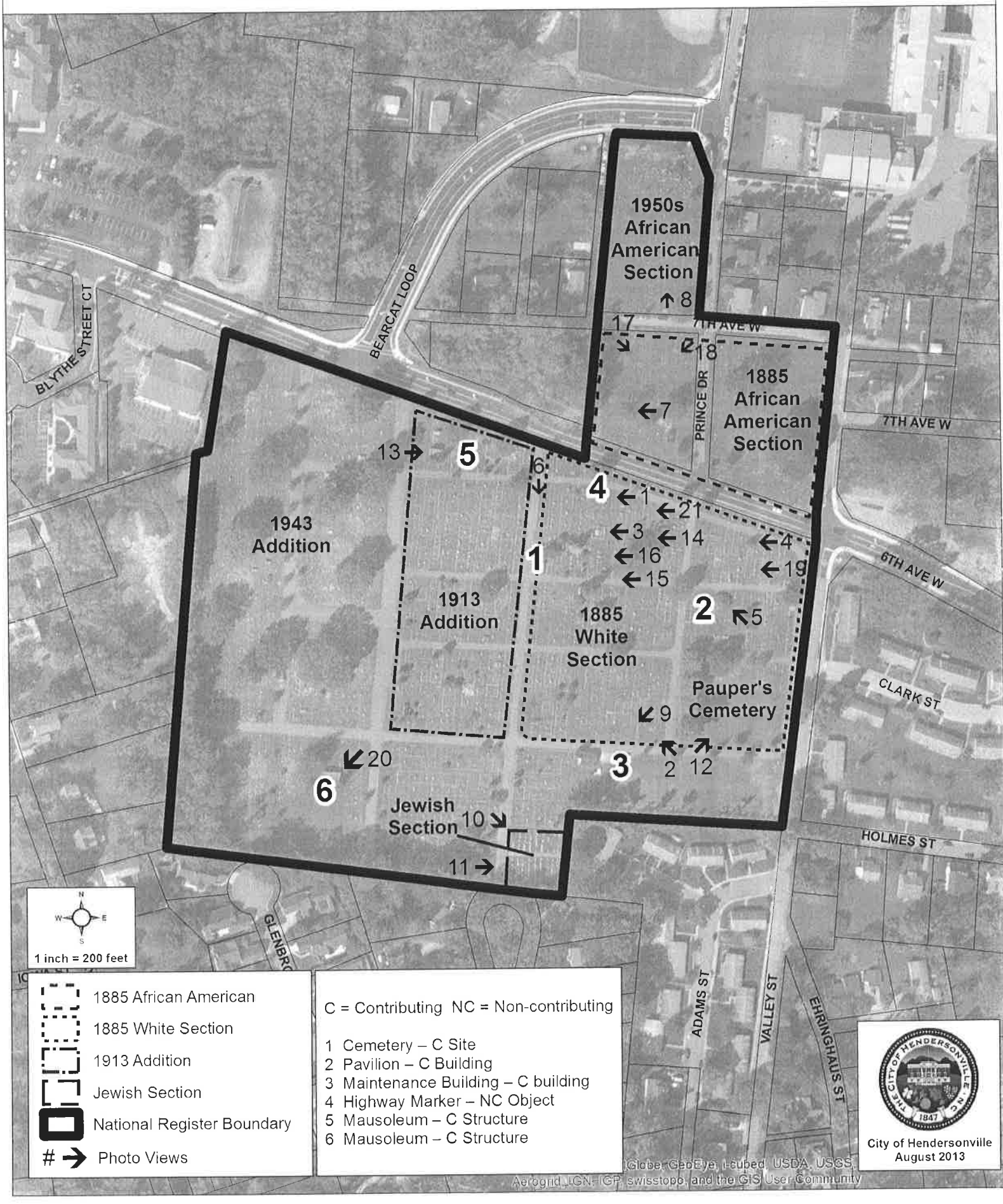
20 of 21. 1943 Addition and mausoleum. Camera facing south.

21 of 21 – View of Sixth Avenue West and the stone wall on the south side of the road, looking west.

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.

Oakdale Cemetery
North and South Sides of Sixth Avenue West (U.S. 64)
Hendersonville, Henderson County, North Carolina



USGS science for a changing world

U.S. DEPARTMENT OF THE INTERIOR
U. S. GEOLOGICAL SURVEY

The National Map US Topo

HENDERSONVILLE QUADRANGLE
NORTH CAROLINA
7.5-MINUTE SERIES

Oakdale Cemetery
Hendersonville
Henderson Co.
N. Carolina
zone 17s
1 E 365 940 N 3909 720
2 E 366 000 N 3909 720
3 E 366 080 N 3909 600
4 E 366 025 N 3909 320
5 E 365 720 N 3909 340
6 E 365 760 N 3909 580

Produced by the United States Geological Survey
North American Datum of 1983 (NAD83)
World Geodetic System of 1984 (WGS84). Projection and
1 000-meter grid: Universal Transverse Mercator, Zone 17S
10 000-foot ticks: North Carolina Coordinate System of 1983

Imagery.....NAIP, June 2008 - September 2008
Roads.....©2006-2010 Tele Atlas
Names.....GNIS, 2008
Hydrography.....National Hydrography Dataset, 2008
Contours.....National Elevation Dataset, 2008

UTM GRID AND 2010 MAGNETIC NORTH DECLINATION AT CENTER OF SHEET
MN 6° 8' 109 MILS GN 0° 50' 15 MILS

U.S. National Grid
100,000-m Square ID: LV
Grid Zone Designation: 17S

SCALE 1:24 000
1 0.5 0 KILOMETERS 1 2
1000 500 0 METERS 1000 2000
1 0.5 0 1 MILES
1000 0 1000 2000 3000 4000 5000 6000 7000 8000 9000 10000 FEET

CONTOUR INTERVAL 20 FEET
NORTH AMERICAN VERTICAL DATUM OF 1988

This map was produced to conform with version 0.5.10 of the draft USGS Standards for 7.5-Minute Quadrangle Maps.
A metadata file associated with this product is draft version 0.5.11

NORTH CAROLINA

QUADRANGLE LOCATION

Skyland	Fruitland	Bat Cave
Horse Shoe	Hendersonville	Cliffield Mountain
Standingstone Mountain	Zirconia	Saluda

ADJOINING 7.5' QUADRANGLES

ROAD CLASSIFICATION

Interstate Route	State Route
US Route	Local Road
Ramp	4WD

Interstate Route · US Route · State Route

HENDERSONVILLE, NC
2010

NELSON
NELSON

SADA W. SMITH
1896 1975

MALONEY-HARVEY
PAGE
FRANK KING
MORRIS
SON OF
W. G. B. & A. E.
MORRIS
AUG. 9 1893
JAN 29 1919
MINNIE GALILEI
Daughter of
W. G. B. & A. E. MORRIS
Born Apr. 9. 1873
Died Oct. 27. 1892
A precious one from us has gone
A voice we loved is stilled
A place is vacant in our home
Which never can be filled.
W. G. B. MORRIS
DIED
April 9. 1891
Aged 50 yrs. 9 mos.

HART
WILSON

DURHAM

DOGAN
FATHER
SUMMEY

NO
TRESPASSING
AFTER DARK
W 7TH AE
1029

WARD
DOUGLAS
PETER STRADLEY
DIED
POLLY M.

SHEPHERD

SHERMAN
WEISBERG
WEISBERG
GAESER
BECKER
WOHLBERG
ACHLER
SHAPIRO
BERGER

LEWIS TUNSTALL
BORN AT
AMELIA C.H.V.A
DEC. 3, 1857
DIED JUNE 17, 1930
TUNSTALL

SARAH CORDELIA
RIPLEY
WIFE OF
HAMILTON G. EWART
BORN JULY 23, 1854
DIED FEB. 16, 1912
EWART
McCALL
BLOCK F

RUTH W. RIPLEY
Wife of
V. RIPLEY
Born in ASHEVILLE
December 2nd, 1819.
Died in Hendersonville,
June 11th, 1858
Aged 38 Years 6 Mo.
& 9 Days.
Blessed are the Dead which
die in the Lord from Hence-
-forth yea saith the Spirit that
they may rest from their lab-
ours and their works do follow
them.

STOP

SALLIE KATE
DAUGHTER OF
W.F. & A.M. BYERS
BORN
AUG. 2, 1879.
DIED
JULY 10, 1887.

BLOCK 5
JOHNSON
CHRISTOPHER