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United States Department of the Interior
National Park Service

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NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

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1. NAME OF PROPERTY

HISTORIC NAME: Brownsville City Cemetery and Hebrew Cemetery
OTHER NAME/SITE NUMBER:

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2. LOCATION

STREET & NUMBER: Bounded by E. 5th Street, Madison Street, E. 2nd Street, and Town Resaca
CITY OR TOWN: Brownsville   VICINITY: N/A   NOT FOR PUBLICATION: N/A
STATE: Texas   CODE: TX   COUNTY: Cameron   CODE: 061   ZIP CODE: 78520

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3. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this (x nomination) (__ request for determination of eligibility) meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property (x meets) (_ does not meet) the National Register criteria. I recommend that this property be considered significant (_ nationally) (x statewide) (x locally). (__ See continuation sheet for additional comments.)

Signature of certifying official   Date   2/9/10

State Historic Preservation Officer, Texas Historical Commission
State or Federal agency and bureau

In my opinion, the property ___meets ___does not meet the National Register criteria. (__ See continuation sheet for additional comments.)

Signature of commenting or other official   Date

State or Federal agency and bureau

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4. NATIONAL PARK SERVICE CERTIFICATION

I hereby certify that this property is: Signature of the Keeper   Date of Action

___✓ entered in the National Register   3-31-10
    ___ See continuation sheet.
____ determined eligible for the National Register

    ___ See continuation sheet
____ determined not eligible for the National Register

____ removed from the National Register

____ other (explain):

5. CLASSIFICATION

OWNERSHIP OF PROPERTY: public-local, private

CATEGORY OF PROPERTY: site

NUMBER OF RESOURCES WITHIN PROPERTY:

CONTRIBUTING	NONCONTRIBUTING	
0	0	BUILDINGS
2	0	SITES
0	0	STRUCTURES
0	0	OBJECTS
2	0	TOTAL

NUMBER OF CONTRIBUTING RESOURCES PREVIOUSLY LISTED IN THE NATIONAL REGISTER: 0

NAME OF RELATED MULTIPLE PROPERTY LISTING: N/A

6. FUNCTION OR USE

HISTORIC FUNCTIONS: Funerary/cemetery

CURRENT FUNCTIONS: Funerary/cemetery

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION: Other: Cemetery

MATERIALS: FOUNDATION   BRICK
                WALLS   BRICK
                ROOF   BRICK
                OTHER   METAL/wrought iron, cast iron; STONE/ granite, marble

NARRATIVE DESCRIPTION: (see continuation sheets 7-5 through 7-9)

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Brownsville City Cemetery and Hebrew Cemetery
Brownsville, Cameron County, Texas

Description

The Brownsville City Cemetery and Cemetery of the Hebrew Benevolent Society of Brownsville and Matamoros (hereafter "Hebrew Cemetery") occupy Blocks 128, 129, and 130 of the Original Townsite of Brownsville, Cameron County, Texas. The cemeteries are set on a flat, lightly wooded shelf that slopes down on its long northeast side to the bank of Town Resaca. The three sides of the property fronting East Second, East Fifth, and East Madison Street are enclosed with a whitewashed brick wall. The City Cemetery is accessed by gates on East Fifth Street, and a secondary entrance in the 200 block of East Madison. The Hebrew Cemetery, surrounded by a wall at the west corner of the site, is accessible only from a third gate facing Madison Street, but not from within City Cemetery. The City Cemetery contains numerous examples of nineteenth- and twentieth-century funerary architecture, sculpture, objects, and associated landscape features, most notably whitewashed brick vaults articulated with simple molded bands and pedimented frontispieces. Beyond the vaults that line the north side of the drive, lower funerary monuments prevail, while simple curbing marks family plots. The Hebrew Cemetery, completely enclosed by its own wall, is bisected by a central concrete pathway running southwest to northeast. There are no above-ground crypts in the Hebrew Cemetery, whose funerary markers are generally lower incised gravestones of gray granite. Recent internments have minimal effect on either cemeteries' design, which retain a high degree of integrity.

The wall surrounding the cemeteries extends into the right-of-way of Madison Street, reducing the width of the street to a single lane of traffic. One-story, close-set, wooden cottages of early 20th-century origin line Madison Street facing the wall. The City Cemetery is accessed by two street gates in the wall: the major entrance on East 5th near the corner of East Madison, and a secondary entrance in the 200 block of East Madison. Both openings are framed by pairs of brick piers outlined with corbelled bands and topped with simple pyramidal weathering. The 5th Street gate piers contain decorative arched recesses vertically centered on each pier. Stepped buttresses splay out from the back face of each pier. The Madison Street gate piers are lower than those on 5th Street and the stepped buttresses reinforcing them are not as high or long. Secondary piers occur at regular intervals to stabilize the running portions of the wall. The wall is capped by simple bands of stepped weathering.

A drive runs between the two street gates, making a right angle turn to parallel the interior wall of Hebrew Cemetery. Since 2003 the drive has been surfaced with tawny colored concrete paving blocks. The elite burials in City Cemetery are located along this drive, contained in imposing brick vaults and crypts. As one moves farther away from the drive in the direction of the resaca, the density of brick monuments decreases and individual headstones become more common. The cemetery feels more open and the landscape—a grass lawn dotted with stands of ebony, mesquite, and palm trees—visually dominates. Low shrubs screen the Resaca without concealing it. The slope was historically the site of indigent burials. Despite the open appearance of the landscape, unmarked burials are presumed to be dense, in part because of the Mexican custom of stacked burials.

The City Cemetery contains numerous examples of nineteenth- and twentieth-century funerary architecture, sculpture, objects, and associated landscape features such as walks, curbing, and fencing. Funerary architecture reflects distinct historical episodes in Brownsville's development. Because of its location on the Texas-Tamaulipas border, Brownsville was and continues to be strongly affected by the culture of northeastern Mexico. During the mid- and late-19th century, construction practices in Brownsville were also visibly influenced by those in New Orleans, the chief trading partner of Matamoros and Brownsville. Many of the 19th-century building professionals active in Matamoros and Brownsville came to the lower Río Grande from or through New Orleans. Funerary architecture in the cemetery from the 19th century displays parallels with funerary architecture in the cemeteries of Matamoros and New Orleans. Brick vaults articulated

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with simple molded bands and pedimented frontispieces were popular for elite family tombs. These were built of ranch-made, mesquite-fired, adobe brick. Most were finished with stucco and whitewashed. The largest of these vaults are the size of a small building and are able to accommodate multiple interments. With only a few exceptions, they do not contain accessible interior space. Lower crypt structures also contain pedimented frontispieces. This detail was a regional favorite and can been seen on crypts in the Panteón Viejo of Matamoros, the Panteón Municipal of Guerrero Viejo, Tamaulipas, and the cemetery in the small ranching settlement of La Grulla, Texas, in Starr County upriver from Brownsville. This type of crypt is also among the oldest surviving in the Creole cemeteries of New Orleans. Other crypts are broad, solid, flat-topped structures varying in height from three to four feet.

In the late 19th and early 20th centuries, elite Brownsville families adopted common U.S. burial practices, erecting sculptured obelisks, crosses, or figural statuary mounted on pedestals as funerary monuments rather than Creole type vaults. These monuments were often built of granite or marble, materials not available in the delta of the Río Grande. Often, the monument was the burial place of the family patriarch and his wife. Children, grandchildren, and other household members were interred around the perimeter of the monument, their burials marked by headstones. The family plot was often outlined by a decorative wrought or cast iron fence set in brick or concrete foundation curbing, with elaborately detailed supporting posts and an entrance gate. Intense coastal humidity has exposed iron components to severe corrosion.

Within the elite sector of the cemetery, just inside the Madison Street wall and south of the drive, the density of vaults and monuments is most notable on the east near the 5th St. gate. As one moves westward along the interior drive toward the Hebrew Cemetery wall, this density decreases and the presence of open space increases. Beyond the vaults that line the north side of the drive, lower funerary structures prevail. Curbing marks family plots. In some instances, the entire plot is surfaced with a concrete slab, although grass is the more common surface material. Crypts are interspersed with headstones and freestanding concrete crosses. Newer headstones tend to be granite and contain standardized, mechanically inscribed religious imagery and text. Smaller plots outlined with curbing step down the gentle slope toward the resaca bank, although the incidence of marked burials decreases and grass, occasional shrubs, and trees dominate the view. An unpaved road runs along the shoreline of Town Resaca.

The Brownsville City Cemetery retains its integrity as a 19th-century funerary landscape. Whitewashed Creole vaults and tombs imbue the cemetery with the structures that preserve the distinctive regional Creole-Mexican identity that took shape along the lower Río Grande in the 19th century.

Dedicated Divisions of Brownsville City Cemetery

The landscape of City Cemetery yields valuable clues to illuminate the social and religious patchwork that made up Brownsville society in the 19th and early 20th centuries. The City Cemetery is distinctly divided into several separate sections: General Grounds; Catholic Section; Rio Grande AF&AM Lodge #81; International Order of Odd Fellows; Sociedad Miguel Hidalgo; Sociedad Benito Juarez; Sociedad Concordia; and the Potter's Field. Both the Catholic sector and Potter's Field stand without any structural appointment to mark their boundaries. They are geographically outlined on the master survey of the cemetery (1891, rev. 1976; see Page 35).

Other than the dedicated sections mentioned above, all other parts of the cemetery constitute the "General Grounds." Within this area, burials of the more socially elite families are concentrated on plots with high visibility. As the carriage path dissects the long rectangle of the cemetery the western half is the highest ground, followed by the first forty feet of

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depth that parallels the carriage path on the east side. These runs were sought by the wealthier local residents, as is evident by the presence of larger compounds and more elaborate burial accommodations. The lower ground, extending toward the estuary bank decline, which marked the beginning of Potter's Field, is consumed by more modest funerary appointments, and a higher level of single graves.

One distinction must be made of the two sections directly on either side of the Odd Fellows / Masonic block. On the map of 1891, made by City Engineers, these two sections are not divided into surveyed burial plots which are organized into rows. All else is neatly drafted on this master reference chart. One explanation as to why this map is incomplete lies in the account of the conditions of the first year of active burials in this "new" City Cemetery (Rows 11 through 17, and then taking up again with Rows 33 through 37, all odd-numbered rows). In 1867, a devastating yellow fever decimated the Brownsville area population. While many victims of this epidemic were buried in mass graves in the Potter's Field area, on the down-river *banco* of the military reservation, or on *ranchito* cemeteries, others were buried in Rows 33 through 37. The highly irregular grave plot orientation within this sector stands in stark contrast to the rest of the cemetery. Tombs and individual graves in this zone are also oriented in a "tombstones facing east" manner, contrary to the other portions of the public sector.

It is likely that a system had not been developed for the orderly placement of graves during the height of plague years. Many graves bearing the dates around 1858 are dispersed throughout this earliest zone of burials, corresponding with the great cholera epidemic of that year. Many of these burials were most likely re-interred from the old City Cemetery in 1867, the year that a mandate was given to transfer remains to the new cemeteries. Improvements made to the cemetery in 1867, followed the completion of a new road to the burial grounds, increased accessibility of the cemetery.

In general, the cemetery maintains its orderly lot and block grid formation throughout most of its grounds, but becoming less ordered in the Potter's Field along the resaca. This zone was the last area to be utilized in the cemetery's active period, and its dense and haphazard layout reflects the city growing population of the early 20th century combined with a lack of planning on the part of the city.

The Catholic Church was given the largest parcel within the cemetery. This arrangement was negotiated between the City of Brownsville and the local bishop, representing the Catholic Diocese. The bishop personally petitioned the city on November 12, 1853, and on August 28, 1855, the church issued a formal request for one-quarter of the entire grounds. A condition attached by city officials required that a proportionate linear coverage of the containment wall for the cemetery would be paid for by the recipient of dedicated space. This measure of defraying wall construction costs also applied to the proportionate area allotments given to the fraternal orders.

The final section of grounds allotted for use by the Catholic Church extended from the surveyed block of Row #12 through Row #38. This was comprised of the even-numbered rows directly along the south/north carriage path, oriented on the east side of the cemetery, easterly onward to the border of Potter's Field. The easterly border follows the slight curvature in the path of the resaca waterway, leaving a concave indentation of terrain along that front.

The purchased blocks directly along the carriage path were secured by the more prosperous of the area's pioneer families. As one proceeds down these rows (easterly) toward the break in terrain that delineates the Potter's Field, one may recognize a departure from the orderliness of strict grid orientation of the burial plots. This is especially apparent in the mid-section of this Catholic compound, Rows# 28 and #3 0. This is further characterized by later 20th Century burials. All other burials within this sector appear to have been placed in a more orderly orientation.

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The Fraternal Order of Odd Fellows, along with the local Masonic lodge, have dedicated burial accommodations within the City Cemetery. Its boundaries extend from surveyed block Row #19 through (inclusive of) Row #31, consisting of odd-numbered rows, westerly of the carriage path, and bound by the cemetery wall that runs along Madison Street. The Masons erected a small containment fence within this sector, starting at Row #19 and running up to Row #25. This containment consisted of a series of concrete pickets or 3" x 3" posts, spaced approximately 8' apart, and having a steel ship's anchor chain draped along the top of this support colonnade. The evidence of a trough on the top surface of these posts notes an attempt to secure this chain to its moorings. At some point in the mid-1980s vandals removed this large chain. Grave orientation in this sector runs contrary to the perpendicular alignment to the carriage path that prevails in the rest of the cemetery. This sector (together with the Odd Fellows Rest) are the only portions with graves oriented toward the east, while all other portions of the cemetery is skewed to accommodate city street alignment drawing from the original Quartermaster's Fence at Fort Brown. Brownsville's first (and brief 1848-51) municipal cemetery, originally located on Block #144, was aligned in the traditional fashion of tombstones facing east. The Sociedad Miguel Hidalgo social order has a 15' x 15' section of the city cemetery in Row #37, near the Madison Street wall. The iron arch that marks the entrance to this section bears the dates 1880-1969. Another similar organization was the Sociedad Benito Juarez, which is located in a double-depth, double-width plot midway in Row # 1. The order Sociedad Concordia is noted in cemetery records, but there is no evidence of a defined, dedicated area for these burials. Numerous large, tree-shaped marble grave markers that bear the markings of the Woodmen of the World (W.O.W.) fraternal organization are found throughout the City Cemetery. As is the case with the Sociedad Concordia, there is no fixed area for these markers, as a majority of these burials contain not its membership, but its policy holders.

Hebrew Cemetery

The Hebrew Cemetery encompasses an area of approximately 0.25 acres and is completely enclosed by a whitewashed brick wall. The cemetery is bisected by a central concrete pathway running southwest to northeast. The gated entrance is placed off-center near the southeast wall and is flanked by rectangular brick piers with corbelled tops. The wall on the southwest side features a difference in brick courses that indicate that the original wall was much further inset. The original front wall allowed for a semi-circular carriage drive in front of the cemetery on the Madison Street face. It is not recorded when a continuation wall was erected, entry gates were installed at each front corner, or when the interior wall was demolished to enlarge the Hebrew Cemetery to the west. The early maps of the cemetery show this reduced total acreage, and even a continuation of East Third Street to the resaca bank. There are no above-ground crypts in the Hebrew Cemetery, whose funerary markers are generally lower incised gravestones of gray granite. All grave markers face southwest. Recent internments have minimal effect on the cemetery's design, which retains a high degree of integrity. The landscape is distinguished from that of the City Cemetery by a denser tree cover which helps shade the lawn and promotes a lush growth of grass.

The cemeteries retain integrity of design as it relates to the period of significance and as it defines the cemeteries as the resting places of individuals who shaped Brownsville's early development. These elements include:

- internal circulation systems (driveways, walkways, and pathways)
- internal boundaries (curbings, fences, and plantings)
- external boundaries (entry columns and walls)
- objects (monuments and sculpture)
- structures (mausoleums and crypts)

The cemeteries are nominated as two individual sites. Good examples of elements within the cemeteries have been identified

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and photographed, but due to the complexity of the property and sheer number of outstanding features, they have not been counted individually as objects or structures within this nomination. Each cemetery retains an outstanding degree of integrity, and thus qualify for listing in the National Register at the state level of significance under Criterion A and C.

8. STATEMENT OF SIGNIFICANCE

APPLICABLE NATIONAL REGISTER CRITERIA

__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: D (Cemetery), A (Religious Property)

AREAS OF SIGNIFICANCE: Landscape Architecture, Art, Community Planning and Development

PERIOD OF SIGNIFICANCE: 1851-1960

SIGNIFICANT DATES: 1868, 1915

SIGNIFICANT PERSON: N/A

CULTURAL AFFILIATION: N/A

ARCHITECT / BUILDER: Portscheller, Heinrich (attributed); unknown

NARRATIVE STATEMENT OF SIGNIFICANCE: See continuation sheets 8-10 through 8-30

9. MAJOR BIBLIOGRAPHIC REFERENCES

BIBLIOGRAPHY: See continuation sheets 9-31 through 9-33

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
  [X] Other – Specify Repository: Friends of the Brownsville Historic City Cemetery, Brownsville TX;
        Brownsville Historical Association, Brownsville, TX

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Brownsville City Cemetery and Hebrew Cemetery
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Statement of Significance

The Brownsville City Cemetery and Cemetery of the Hebrew Benevolent Society of Brownsville and Matamoros (hereafter "Hebrew Cemetery") reflect the evolving physical and social structure in this city on the U.S./Mexico border during the 19th and early 20th centuries. Today, the cemeteries are not only the final resting places of notable individuals, but are also tangible surviving reminders of Brownsville's ethnic, religious, and fraternal groups. The cemeteries are notable for their diversity of design, their funerary monuments (from works of accomplished sculptors to folk design), and for the array of community leaders interred there. The character of the cemeteries is visually defined by their fences, mausoleums, plot curbs, grave markers, decorative accessories, and plantings. Occupying three city blocks near the northwest corner of the Original Townsite of Brownsville, the cemeteries reveal the influence of trading partner New Orleans on 19th-century architecture and community planning and development in Texas, and relate to social history in Texas because they represents the confluence of Mexican, Anglo-American, Jewish, and Creole funerary practices. The cemeteries are nominated to the National Register of Historic Places under Criterion A, in the area of Community Planning and Development, at the local level of significance, because they reflect critical planning decisions in the period during which Brownsville developed in the 19th century, as well as the ethnic, religious, and cultural diversity of Brownsville. They are also nominated at the state level under Criterion C, in the areas of Art and Landscape Architecture, as an outstanding example of cemetery planning and for their vast and distinct collection of funerary structures and objects. The cemeteries meet Criteria Consideration A (religious properties) for the historical and artistic value of the cemeteries, and Criteria Consideration D as cemeteries of great age in relation to the settlement of the city, and because their distinct design represents a critical period in the early history of the developing city. Those buried in the cemeteries include persons of individual and collective importance that shaped the region's development.

Founding of the Community
(This section partially adapted from *Morris-Browne House* NRHP nomination, 2006)

Brownsville, Texas, was established in 1848 to facilitate international trade between Mexico, the United States, Cuba, and Europe, described by historian and geographer William Cronon as a "gateway to a primary resource economy."[1] The town plan was surveyed in 1848, just months after ratification of the Treaty of Guadalupe Hidalgo, which ended the U.S.-Mexican War of 1846-48 and established the Río Grande/Río Bravo del Norte as the international border between the U.S. state of Texas and the Mexican states of Tamaulipas, Nuevo León, Coahuila, and Chihuahua. Brownsville was founded adjacent to Fort Brown, a U.S. Army installation established in 1846 by General Zachary Taylor at the outset of the U.S.-Mexican War. Brownsville lies on the left (north) bank of the Río Grande/Río Bravo del Norte, upstream from the Mexican city of Matamoros, Tamaulipas. The original Brownsville townsite occupies the former *ejido*, the town commons, of Matamoros. Brownsville is twenty-two miles southwest of El Frontón de Santa Isabel (now Port Isabel, Texas) and Brazos de Santiago Pass, the natural harbor where the Laguna Madre opens onto the Gulf of Mexico. Prior to the U.S.-Mexican War, this had been the port of Matamoros. In the 1820s, Matamoros emerged as the second most important Mexican port on the Gulf of Mexico because it was the closest to New Orleans, its chief trading partner. European and American trade goods shipped into Matamoros were distributed to markets throughout the northern half of Mexico. In turn, Mexico's most important resources—silver, lead, and copper—were exported to the U.S. and Europe through Matamoros. Since 1849, Brownsville has been the county seat of Cameron County, the southernmost county in the state of Texas. Brownsville received its charter of incorporation in 1850.

The original townsite of Brownsville was platted by George Lyons, deputy surveyor of Nueces County, for the Brownsville Town Company in August 1848 on the left (north) bank of the Santa Cruz bend of the Río Grande/Río Bravo del Norte. The Connecticut-born merchant Charles Stillman, resident in Matamoros since 1828, formed the Brownsville

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Town Company in August 1848 in partnership with two other Americans businessmen, the New York-born merchant Samuel A. Belden and the newspaper publisher Simon Mussina, acting on behalf of his brother, the New Orleans produce broker Jacob Mussina. They set out to survey a 4,676-acre townsite and sell lots on the left bank of the river.[2] Stillman's friendship with Major W. W. Chapman, the first quartermaster of Fort Brown (as Fort Texas was renamed) led him to secure real estate that adjoined the west boundary of Fort Brown, which was formally established in June 1848. The townsite had frontage on the Santa Cruz bend of the Río Grande, just upstream from Matamoros. The town was named Brownsville in memory of Major Brown.[3] The Brownsville Town Co. overcame several rival townsites.[4] The success of this venture was contingent on the protective presence and economic resources of the military reservation. American merchants who had settled in occupied Matamoros flocked to the new town soon after the Treaty of Guadalupe Hidalgo confirmed the river to be the international boundary.

A classic grid plan, the townsite consisted of more than 300 numbered blocks. The parallel streets between the river and the city's Market Square—Levee and Elizabeth—were the original commercial streets of Brownsville, as was 12th Street between the river and Market Square, and 13th Street between the river and Washington Street. Commercial use of property declined east of 13th Street and west of 12th Street. East of 13th Street was the South End, historically the first elite residential neighborhood, and Fort Brown, which provided a defined edge to the city's southeastward expansion. Northwest of 11th Street was the West End, which by the end of the 1850s was poised to become another elite neighborhood. Unlike the South End, the West End was not restricted by the fort or the river and therefore could expand. Initially the town boomed, thanks to the concentration of U.S. trade with northeastern Mexico at the nearby port of Brazos Santiago and a flourishing upriver commerce conveyed by numerous steamboats plying the Río Grande. Ferries offered the only cross-river access between Brownsville and Matamoros, and in spite of long running political feuding between the neighboring nations, cultural, economic and family ties between the cities were reinforced.

Architecturally, the fledgling Texas city, whose population reached 3,000 in just two years, took on the appearance of the Mexican city across the river. The earliest buildings, which were often used for both residential and commercial purposes, frequently demonstrated the strong influence of architectural practices associated with Matamoros, especially as filtered through the nineteenth-century urban architecture of Matamoros's chief trading partner, New Orleans. From the 1820s through the 1860s, building professionals from the U.S. and Europe were active in Matamoros. Some of the most prominent of these professionals came to Matamoros from New Orleans, and then to Brownsville from Matamoros. The traditional Spanish building typologies of the lower Río Grande had strong affinities with the Creole building typologies of New Orleans, reflecting Spain's colonial administration of New Orleans during the second half of the eighteenth century. Brick-built urban architecture seems to have been introduced to the lower Río Grande through Matamoros, which emerged in the 1820s as the region's first city and first commercial trading center of consequence. The architecture of the "commercial houses" of Brownsville during this period reflected this regional trend.

Brownsville was not linked by railroads to the rest of Texas until 1904, but in 1860 it was the fifth largest city in Texas (population 2,734). The outbreak of simultaneous civil wars in the U.S. and Mexico in the 1860s created a remarkable economic phenomenon as Confederate cotton was transported to the Texas-Mexican border for shipment to the U.S. and Europe through the port of Matamoros, the port closest to the Confederacy not subject to the U.S. Naval blockade of Southern shipping. This enabled Brownsville and Matamoros merchants to amass extraordinary fortunes between 1862 and 1865. Profits in the Matamoros cotton trade made Charles Stillman, who retired to New York City in 1865, one of the richest men in the U.S.[5]

Following the initial boom, Brownsville's population grew slowly later in the nineteenth century, to 6,305 by 1900. The *Plano de Matamoros y Brownsville, 1890*, surveyed by the Mexican government, showed continuous development in the

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West End stopping at Adams Street to the north and proceeding spottily as far west as 3rd Street. From the city's founding, Brownsville's population was predominantly of Mexican origin. The South End and West End were the most ethnically mixed neighborhoods of nineteenth-century Brownsville, since they were where Anglo-American and European immigrant families tended to live, as did families of Mexican origin.

The construction of the St. Louis, Brownsville & Mexico Railway (SLB&M) gave Brownsville and the Lower Río Grande Valley a rail link to Houston and the national rail grid in 1904, stimulating investment and development in what had until then been one of the least populated regions of Texas. The tracks of the SLB&M (which was absorbed by the Missouri Pacific Railway in 1925) skirted the southwest edge of Brownsville and provided a defined southern boundary to the original townsite. The construction of the Brownsville and Matamoros Bridge in 1909-10, upriver from the Santa Cruz bend, carried both vehicular and rail traffic across the Río Grande, replacing the ferries that had connected the two cities in the nineteenth century. During the 1910 period, the historic central core was redeveloped with new construction and began to expand up and down Levee, Elizabeth, Washington, Adams, and Jefferson Streets. The West End, like downtown, continued to experience new middle-income residential construction in the 1900-1930 period, despite the development of new middle-income residential neighborhoods west and north of the original townsite.

The arrival of the railroad prompted rapid economic and cultural change in the Brownsville region. Architecture from the early 20th century reflects the decline of the Border Brick style and the replacement of a nineteenth-century regional vernacular with building types and high and popular architectural styles reflecting the U.S. cultural mainstream. Brownsville's elite embraced modernization and economic development, which were implicitly tied to a program of "Americanization," indicating the extent to which the indigenous Mexican culture of the border was associated with under-development. The expanding downtown business district and elite residential neighborhoods were developed with new business, institutional, and residential buildings that mirrored mainstream U.S. architectural trends.

Establishment of Brownsville Cemeteries

The Brownsville Town Company's 1848 town plan (known in Cameron County legal documents as the Original Townsite) set aside four blocks for a public park but did not designate other public reservations. Soon after incorporation in 1850, the city government acquired a site in the center of Block 87 in November 1850 to be dedicated as the Market Square, where the City Market House of 1850-52 was built. Block 144 (East Monroe, East 11th, East Jackson, and E. 12th) was used as a cemetery by 1848, but city records indicate that by April 1850 the Common Council was investigating the possibility of acquiring a more expansive setting for a city burial ground. The Council agreed upon an alternate site (Blocks 128, 129) on February 22, 1851 and authorized the posting of boundary markers in March 1851. This new site was surveyed on October 24, 1853. The confused state of historical knowledge about conditions in the City Cemetery between 1851 and 1868 is in part attributable to the conflicted status of property ownership claims in Brownsville. In 1849, heirs of the last private owner of the territory on which the Original Townsite is located sued the Brownsville Town Company for falsely claiming ownership of the property. In 1850, members of the Common Council who were business rivals of Charles Stillman asserted that under terms of the city's incorporation, the city owned all land in the Original Townsite. In 1852, the private owners obtained confirmation of their title from the state of Texas and negotiated sale of the townsite to the Stillman interests. Stillman and Belden excluded Simon Mussina from this settlement; Mussina sued Stillman in U.S. courts and extracted a settlement in 1864. Between May and August 1868, Charles Stillman, Sam Belden, and their lawyer William G. Hale issued deeds of ownership to the Hebrew Benevolent Society of Brownsville and Matamoros and to the City of Brownsville for the adjoining cemetery sites. It was only after this formal transfer of ownership that the construction of bounding walls and other improvements were undertaken. Litigation based on the contending claims of the Brownsville Town Company and the Common Council were decided by the U.S. Supreme Court

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in 1876 in favor of the Stillman interests.[6]

Brownsville's newspaper, the *Daily Ranchero*, noted the construction of the wall enclosing Hebrew Cemetery in June 1868.[7] In October 1868, the newspaper commented on a plan to grade streets to make the cemetery accessible from the settled parts of the city. The newspaper observed that the wall around Hebrew Cemetery, costing $1,100, had been completed but that the city government had not begun construction of a wall to enclose the rest of the cemetery. In April 1869 City Alderman James G. Browne moved to appropriate $2,500 to be paid in monthly installments for construction of the cemetery wall. Bids were solicited for the construction of the wall according to plans and specifications in July 1869, and then rejected once they were received. Reports on public expenditures indicate that Jeremiah Galvan, City Treasurer, paid Philip Savage $1,982 in December 1869 for building the cemetery wall and that F. E. Starck presented the city with $92.37 contributed by ladies to defray the cost of the wall. In May 1870 A. Rodríguez, A. Quintero, and A. Glaevecke were paid for trees for the cemetery and in July 1870 it was reported that Louis Sauder was paid $300 by the city for cemetery gates. Because the city of Brownsville did not have a water distribution system until 1908, plantings in the cemetery during the 19th century were not as profuse and pervasive as they are today. Drought-tolerant, thorny vegetation—characteristic examples being the Honey Mesquite tree (*Prosopis glandulosa*) and the Texas Ebony tree (*Pithecellobium flexicaule*)—did grow in the cemetery. Turf and subtropical plants are later additions.

Although the three blocks on which the cemetery was located lay in the Original Townsite, they were located near the northwest edge some distance from the core of settlement, which emanated from the southeast corner of the townsite adjacent to Fort Brown and Front Levee, just upstream from the Santa Cruz bend of the Río Grande. Not until the early twentieth century did continuous residential settlement reach and then surround the east, south, and west sides of the cemetery. Town Resaca was the north edge of the Original Townsite. Not until the 1920s was the shore across from the City Cemetery urbanized. Reports on improvements to the Hebrew and City Cemeteries in the *Brownsville Ranchero* in 1868, 1869, and 1870 imply that the cemeteries lay beyond the edge of continuous town settlement. A map of Matamoros and Brownsville surveyed in 1890 showed continuous settlement only as far west as E. 7th St., two blocks short of City Cemetery. The 1890 map still shows the cemetery on Block 144[8].

In 1915 a new cemetery, Buena Vista Burial Park, opened at the north end of E. 7th Street and the Paredes Line Road.[9] Buena Vista replaced City Cemetery as the preferred site for elite burials for families not having family plots in City Cemetery. The Corpus Christi rancher John G. Kenedy had the remains of his parents Petra Vela and Mifflin Kenedy and others buried in the Kenedy plot transferred to Buena Vista (although he left one of his half brothers).[10] City Cemetery continued to be used until the 1980s. New interments now occur only in family plots.

Overview of Brownsville's Historic Cemeteries

Military Reservation (Old Post) Cemetery (est. 1846, active through 1847)

At the time of the establishment of the Brownsville Townsite in 1848, the only cemetery on the north bank of the Rio Grande in this area was essentially created and maintained within the military reservation of Fort Brown. Utilized by military and colonists jointly, for the brief period until provisions were made for an exclusively civilian burial compound, it was hastily given into creation and designated "The Post Cemetery". Later references to the site were made as "The Original", or "Old Post Cemetery". This was described as being situated directly to the west of the original earthen breastworks of the fort, presently the site of the municipal golf course, or more precisely, where the present-day river levee passes through the remnants of the old breastworks. It was located in a very precarious position, between the fort and the river. The very first drawings of the layout of the fort did indicate such a site. It was obviously considered in

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Mansfield's original plan for usage of the land.

The first internment in the Old Post Cemetery was Quartermaster Col. Trueman Cross, who was ambushed by Mexican soldiers while on reconnaissance about a mile upriver from the fort. [11] General Zachary Taylor reported his death to President Polk as having been the "blood of an American citizen that was drawn in an aggressive act," which gave cause for the declaration of war. The next casualties of the bombardment occurred in May of 1846, in which Major Jacob Brown was mortally wounded. It was found, almost from the onset, that this site was unsuitable for the establishment of a cemetery, due to its low elevation and tendency for frequent flooding from the all-too-near river. The site of Major Brown's grave was not in this exterior compound, but in the center of the old fort, alongside Sgt. Weigart, who was the first casualty of the bombardment. [12] The site was marked with a large iron cannon, with barrel pointing skyward.

New Post Cemetery (est. 1847, active through 1867)

In 1848 Major William Chapman was assigned to redesign Fort Brown for more permanent and adaptive use after the Mexican War. Due to the old fort's susceptibility to flooding, a new site was selected about ¼ mile northwest of the old breastworks, set back from the river by approximately 100 yards. A more substantial military complex was commissioned, and the hastily placed "Old Post Cemetery" was relocated just to south. [13] The remains of the buried military were disinterred for re-burial at the new site. Some of the casualties of General Taylor's battles of Palo Alto and Resaca de la Palma were probably brought to this site, followed by the military casualties of the Battle of Cadereyta, which was the first organized engagement on Mexican soil. Major Ringgold's body was originally buried at Point Isabel, where General Taylor had erected Fort Taylor at the start of his war engagement. The burial plot had been recorded to have had a paling of Mexican army bayonets that had been taken from the battlefield of Palo Alto, which were placed to mark the perimeter of his grave. Later, his remains were removed to Green Mount Cemetery in Baltimore, Maryland, the area of his family's residence. Maj. Jacob Brown, a casualty of the first bombardment that truly launched the Mexican American War, and Major Ringgold, who was killed at General Taylor's battle with Gen. Arista at the battle of Palo Alto, were among the dead placed in an officer's compound cemetery at the west border of the parade grounds. It is said to have had a ring of cannons, secured in the ground with muzzles pointing skyward and a flagpole at the center point of the officer's section of a cemetery." [14] This was the second organized cemetery (apart from the mass grave section that was on the lower *banco*), that existed on the grounds of the fort during these years.

The "*lower banco*" cemetery is indicated on the map of 1864 which was commissioned by Major General F. J. Herron, commanding the Army of the Frontier, assigned to Fort Brown. It is about 800 feet to the south southeast of the original fort, alongside the river, and appears to be larger than the new post cemetery by about fifty-percent. No official mention of the make-up of this cemetery has survived. From all appearances, it was a site for mass burials during epidemics. A specific mention was made by historian Bruce Aiken in his *Brief History of Fort Brown*, that "both the river bank cemetery and the parade grounds cemetery were used as burial sites for victims of the plague of 1853." It is not clear which of the two river bank cemeteries this refers to.

National Cemetery (est. 1848; designated 1867, active through 1909)

An alternative military cemetery site was chosen on higher ground, located on a peninsula that jutted into a lagoon, slightly to the west of the original location. The few locals in the area referred to it as the "*estero*". This was to become the National Cemetery on the federal reservation, on what is called the "island" of Horseshoe Lake at Fort Brown. Written accounts of 1846 describe this finger of land as "covered in timber." [15] In 1848 this 25 acre plot was prepared for its new usage although the full-scale development of a formal burial ground most likely did not occur until the rebuilding of Fort

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Brown in 1868 under Gen. William A. Wainwright. The actual federal inclusion of the "*estero*" site into the National Cemetery System did not occur until the year 1867. The system was created through an Act by the 37th U.S. Congress on July 17, 1862, and subsequently approved by President Lincoln.[16] This act dealt with various aspects of acquiring, creating, and maintaining a national grid-work of regional, federally operated cemeteries which were primarily intended to receive "soldiers who shall die in the service of the country".

The graves of the New Post Cemetery were exhumed and placed in the new location, in rigid military fashion, in a northeasterly to southwesterly orientation, with symmetrically placed, uniformly cut simple marble markers placed at gravesites. Officers graves were arranged in a circular pattern, radiating from a large flagpole which stood in the center of the cemetery. A ring of upright cannon also was a feature of this new site, as had been created at the old site. The enlisted ranks were inter-dispersed throughout the grounds. It was further noted (during the 1909 mass removal of these graves) that 1,100 graves contained no names - just numbers. These number references were often hastily placed during the times of war, but also served as an expedient way to create mass graves for soldiers that were difficult to identify, who had expired in battles or plagues.

The grounds of National Cemetery were used primarily for military burials, but at various periods civilians were interred there as well. There are distinct references in local historical lore that point to a practice of allowing burials of civilians on the high ground of the "*estero*" at Fort Brown as a provisional measure, due to the fact that floods had made transit (and burials) impossible on the lower grounds of both the old and the new city cemeteries. Customarily, once the floodwaters had receded and the routes were passable, the dead were re-buried in the appropriate cemetery. One obstacle in particular that stood in this equation was the fact that up until 1867, Washington Square, which stood between town center and the new cemetery, was a low lying bog. This was filled in by prisoners at the direction of Mayor William Neale (1869). Then also, an all-weather gravel road was completed, tying in the access to the new cemetery and the Corpus Christi Road.[17] Once the new cemetery had a good road extending to it, Potter's Field served to receive such traffic. The Post Morgue on the military reserve was also brought into play very often as a holding compound for either quarantine cases or delayed burials.

By 1890, there were approximately 3,000 graves within the National Cemetery compound.[18] It sustained a metered growth onwards to 1908, when it was closed for further burials, coinciding with the decommissioning of Fort Brown by President Theodore Roosevelt in the aftermath of the 1906 Brownsville Raid. In 1909 all graves were exhumed and removed to permanent burial in the Arlington National Cemetery at Pineville, Louisiana. The officers (183) were transferred to full-length caskets, and a total of five freight cars were utilized in the shipment of this cargo.[19] When East Saint Charles Street was excavated in 1997 to allow for roadway improvements, a section of a marble tombstone from Fort Brown was unearthed from deep below the street surface. Apparently, backfill had been transported to various low-lying areas to complete this construction project, and the "island" at Fort Brown lagoon was indeed known to be high ground by comparison. It was a condition of the federal contract that the human remains were the only concern of the government, the marble grave markers were surrendered to the possession of the contractor. The Nebraska Apartments (14th and Jefferson) incorporated these modular marble blocks as cornerstones in its construction.[20]

For sixty years, National Cemetery collected the soldiers of the Mexican-American War, the Civil War, various border bandit flair-ups, and the victims of the all-too-frequent tropical plagues that made this spot on the Rio Grande delta ever so difficult to tame. Upon the creation of the National Cemetery System, and Brownsville's entry into this network, also came the responsibility of this cemetery to be the repository for regional military dead. Specifically, the dead from Fort Ringgold, in Rio Grande City, were systematically brought to Brownsville for burial at the national site. The "Commodore" Louis Cobolini held the position of caretaker of the abandoned post. An elderly man by the name of

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Robinson officially stood as the last caretaker over the cemetery.[21]

Old City Cemetery (est. 1848)

Accommodations were made for a city burial ground at the time the original townsite was drafted (1848) by the New York-Brownsville Land Development Co. Charles Stillman, Samuel Belden, Simon Mussina, and company set aside one "square" of land (300' x 260') bordered by 12th Street and Monroe and 11th Street and Jackson for such purposes. It was referred to as having been situated at the junction of the road to Point Isabel and the road to Brazos Saint Jago (otherwise known as Brazos Santiago). The unexpected surge in growth of this colony brought about a need to drastically reconsider a more ample accommodation within two years of the town's founding. By 1850 Brownsville's resident population went from negligible to 2,000 inhabitants. The first written account that reveals the city's concern for additional cemetery space appears in the city council's minutes of April 20, 1850.[22] A committee was appointed to study the existing burial place, out of concern for lack of space for reasonable future growth, as well as the deplorable conditions of the graves. In Brownsville's formative years, there was a great deal of lawlessness in this frontier outpost, and grave robbing, general desecration, and theft of funerary objects was very common.

The orientation of the gravesites was in the classic manner of tombstones facing east. Anticipating a meteoric rise in population based on the first four years of its growth, the city leaders planned for future growth. The early spontaneous growth was phenomenal, but it tapered off dramatically, due to a combination of factors. A primary source of settler traffic that fed the Brownsville economy during these first years was the overland wave of Gold Rush prospectors that came through the local port seeking the "short route" to California. This traffic tapered off drastically within a few short years. Secondly, the cholera epidemic of 1849 served to stifle the in-coming flow. Thirdly, the rumor had spread that land titles were held up in dispute for this area, stemming from a combination of sources, including the transfer of Spanish land grants, Texas statehood, military acquisition of private land, and fraudulent land speculators. Finally, the issue of vulnerability at the hands of what was perceived as a border bandit problem, especially after the uprisings of Juan Cortina, was a huge public relations deterrent for the advertising for land development.

The Town of Brownsville found itself in the position that it could not afford to develop and maintain two cemeteries. For this reason, it backed off from the official stance of promoting the de-commissioning of the old cemetery. The citizenry was allowed to continue burying their dead at the old site, especially influenced by the economic factor that many could not afford the $5.00 fee for interment at the new site. Even after the 1863 and 1869 mandates to convert burial practices, there was no stringent control enforced over the old grounds. Clandestine burials were frequent, and mandatory removal of remains never reached a high level of compliance. Numerous early burials were likely individuals without family members to take on the obligation of moving these remains. Poorly marked unrecorded graves also led to multiple burials in the same location.

Brownsville City Cemetery (est. 1851; nominated herein)

The appointed City Council committee filed a report with council four days after their April 20, 1850 assignment to study the cemetery situation, unanimously recommending an alternate site. It was also discussed that a protective fence would be needed as well. The committee members preferred a parcel of two squares of wooded land in the vicinity of Madison and 5th Streets, then approximately one-half mile northeast of the city limits. This location spread along the west bank of the "Resaca de las Hornillas" at the Corpus Christi Bridge. All council minutes during this time reflect a flurry of discussion on this matter, however, no other site is proposed, mentioned, or considered.

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The city's claim to exclusive right to the property was drafted on February 22, 1851, though the deed to the land did not formally register until June 5, 1868. These delays resulted from the extremely lengthy legal battles that the New York-Brownsville Land Improvement Company (Stillman Purchases) had with the original land grant interests, the Republic of Mexico, Stillman/Mussina Partnership, and the State of Texas. These claims were not fully resolved until 1879, a full four years after Stillman's death.

On March 8, 1851 the city officially placed marker posts at each quadrant of the land, and on October 24, 1853, it was formally surveyed by the county. In November of 1853, large segment tracts were divided up for use as Catholic Burial Grounds, Odd Fellows Rest / Masonic Lodge, and the Sociedad Benito Juarez. It is not clear through any early written accounts, whether the original condition of the transfer of these compounds was linked to an obligation on their part to provide funding for a brick containment wall that was to be built to surround the entire cemetery. In 1869, the various religious and fraternal orders issued their portion of funding that brought this project to completion. Prior to the building of this solid and substantial wall, written accounts describe clearly that the format that was utilized as a protective barrier consisted of a paltry ditch, filled with thorn-bearing shrubs and cactus[23]. Local photographer Robert Runyon captured an image of one of these ditch barriers which was connected with the Matamoros City Cemetery in 1914.

The main body of ordinances governing the use and protection of this cemetery appears to have been written in two separate phases. The first grouping was completed and passed into city record on June 12, 1858, and the second batch was added on October 11, 1915. They basically set the hours of operation, set fees, prohibit nuisances, and delegate official responsibilities.

City archives don't reveal when the Old City Cemetery was actually closed for burials. Formal measures were taken to declare the old site abandoned in 1864, after a major transfer of graves had taken place during 1863. Since this occurred during the Civil War, shortly after the Confederates fled the city (1863), this action may have been undertaken by the Union forces. The only other mass transfer was reported in the year 1912, when the new Cameron County Courthouse had just been completed, directly across from this site, and the city had an interest in improving the real estate surroundings. One historical interview actually states, however, that no building or structure appeared on the "Old Campo Santo" until the year 1890.[25] No mention was made of what structure that was.

Notes inscribed in the margins of the old City Sexton's ledgers[26] occasionally refer to transfers, such as "Old Cemetery - removal of M. Kingsbury Nov.20, 1879 Blk9, Lot26". This clearly is traceable to an actual site in the newer location, but there are many burials that are designated "Old Cemetery" that bear dates of 1870, 71, 72, 77, 78, 79, 87, 90, even as late as 1910. One notable observation, however, is that the majority of these interments are infants and some few are of the very elderly[27].

Adding to the confusion, both sites were referred to as "The City Cemetery" or "The *Old* City Cemetery" through the 19th century. The most revealing clue from the Sextant ledgers was the numerical plot layout. The old site was much smaller, containing only a maximum of 700 gravesites. The newer site, however, had much longer blocks and many more of them. The notable family surnames were a defining clue as well, although the older prominent families most certainly began with space at the older site, and later transferred over to the new one[27]. These transfers were made throughout the period from approximately 1852 through even as late as the 1890's. The record keeping methods, unfortunately, during this period were not consistent or reliable. Common references were made to family tombs, apparently known by all in a very familiar manner at that time to be located at a given lot and block site, only to be recorded as "family tomb." The most fascinating cluster of references comes under the heading of "Masonic Section". This is the vast heart of the cemetery, where a huge portion of the notable citizens are interred. Unfortunately, there is no Block and Lot designation to these

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graves.

Potter's Field (nominated herein as part of City Cemetery)

Until 1984, Brownsville's (and many of Cameron County's) indigent were interred in the low lying commons along the Resaca (lagoon) frontage of this burial ground. This area was set aside from the first days of cemetery usage for specifically that purpose. When the land was charted and subdivided into blocks and lots, all of the terrain along the Eastern boundary that sloped down to the waters edge was considered irregular, and thus not designated as part of the geometric alignment of the cemetery. From the point that this land broke downward, there originally was a dirt pathway that separated the formal cemetery form the commons. No order was ever exercised in the placement of these burials, and a considerable number of the 30,000 graves in the cemetery are probably stacked in multiple layers along this stretch.

In Lt. Chatfield's account of the area, there is clear mention of a high volume of indigent burials (approximately 100 in 1894, without an epidemic) that were charged off to city departmental operating expense. The number of burials after a bout of cholera (1858,1866) or yellow fever (1867, 1882) would certainly spike much higher. There is a reference in the City Sextant's ledger of approximately twenty "Villista's" who were delivered to Potter's Field, casualties of the March 27, 1915 attack on Matamoros, led by General Jose Rodriguez[28]. Also during this period, the unclaimed bodies of hanged bandits and other criminals all ended up in this lowland rest. In the earlier years of the Potter's Field burials, this was not perceived as a problem, as the public laws dealing with human remains were not as protective as they have become. The practice of burying indigents relied on the caretaker's good judgment of terrain rotation, based on the anticipated rate of decomposition of both the human remains, and the burial container. A three-point probe with steel rods was performed in an attempt to locate any conflicts for space that might be encountered in the digging of a new grave.

In modern times, pine box coffins have fallen out of use in favor of metal and plastic caskets. This change in casket construction is greatly responsible for the discontinuing of burials in Potter's Field. In 1967, Hurricane Beulah hit Brownsville, issuing a great amount of damage from wind and rain. The rain sent the water level to such a high level, that this lowland was completely covered with water. The soil in Potter's Field was destabilized and the modern air-tight coffins rose to the surface, and were seen floating around in the Town Resaca. The city administration resolved that no further burials were to be allowed beyond the original high ground of the cemetery. As late as 1984, occasional burials occurred in the Potter's Field, but in that year the Texas Natural Resources Conservation Commission (TNRCC) issued an order to cease performing burials in the lowlands on the bank of the resaca, considering the effect that such action may have on the possible pollution of a natural waterway.

Buena Vista Burial Park (est. 1915)

By 1915, the City Cemetery was becoming quite congested with new internments. Developments in new cemetery design since the turn of the century increased the popularity of cleaner and more modest funerary design. Gone were the ornate vertical monuments, the Victorian above-ground tombs, and wrought iron, replaced by flat, less horizontal grave markers. The car paths were purposely set in meandering, park-like routes, winding through tranquil groves of ebony and mesquite. Also gone were the images of a cemetery that the city administrations rarely maintained against vandalism and neglect. Private cemetery corporations offered regular maintenance and security in their properties. In June of 1915, Brownsville witnessed the opening of the Buena Vista Burial Park. Promoters activated a hard marketing campaign to not only attract the new society of the area, but also to encourage the transfer of some of the established society leaders who had been at rest in the city cemetery, over to the new accommodations. This plan met with some stunning success, namely: Capt. Mifflin Kenedy and family (though he left his wife's son by her first husband behind); John Young and family (though he

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left Samuel Gelston back at the crypt); Henry Miller; Nestor Maxan; Frank B. Armstrong; Salome Balli McAllen and second husband John McAllen (though they left her father and mother behind); and John Closner (though his first wife was left behind). The transferred graves are marked by generally more ornate, 19th-century monuments. In time, however, many members of established families in Brownsville preferred to be laid to rest in the old cemetery again.

Establishment of the City Cemetery

The chronological development of the city burial grounds is revealed through the Board of Aldermen meeting minutes from 1850 through 1870. The following is a distillation of these developments.

- April 24, 1850   Committee Report and Resolution for alternate site (as opposed to Blk. 144)
- Feb. 22, 1851   City's claim to exclusive right
- Mar. 8, 1851   Place marker posts for cemetery
- Aug. 28, 1855   Catholic area requested (one quarter of grounds)
- Feb. 7, 1857   Odd Fellows / Masons request area (one quarter of grounds)
- Nov. 2, 1867   Jewish petition for dedicated cemetery grounds
- June 22, 1868   Town Company and city lay out cemetery on agreed plan
- Oct. 21, 1868   Deed recorded
- Mar. 22, 1869   Mandate to evacuate Old Cemetery (Blk. 144) by Dec. 1, 1869
- Aug. 2, 1869   Philip Savage awarded contract to construct wall
- Sept. 14, 1869   Letter from Hebrew Belevolent Society giving permission for city to join already existing wall of Jewish sector
- Dec. 28, 1869   Wall completed
- Jan. 18, 1870   Order to level and grade cemetery
- Feb. 8, 1870   Henry Field makes survey of New Cemetery
- April 11, 1870   Henry Miller and Louis Sauder purchase first new plot in New Cemetery

What can be interpreted from this administrative activity is a clear framework of how the cemetery began its useful life. There could not have been any burial activity on the new site until after March 8th, 1851 at the earliest. This date marks the posting of the first territorial limits of the grounds. Evidence provides that all discussion centered around Blocks 128 and 129 only at this stage. The next two dates, April 1855, and February 1857 note requests for one-quarter (each) of the grounds for dedicated users. This would have corresponded correctly as a total of fifty-percent of that total area, up to the Third Street boundary. The different orientation of burial rows including the Masonic and Odd Fellows grounds in the middle of this terrain, is now identified as the cemetery within the cemetery. This is the zone that was first utilized, most likely from 1855 through 1870, and mentioned in the early City Sexton ledgers as "Old Burial Grounds", or "Old Cemetery." One reliable mention issued from the notes of historian A. A. Champion makes the statement that the new cemetery was first used in 1863, which coincides with a certain mandate that was issued by the wartime (Civil War) administration that occupied Fort Brown at that time.

Understanding that the area then considered for the cemetery was limited to Blocks 128 and 129, this boundary aligned with East Third Street, and clearly lines up with the old sector (just beyond the Field and Vivier family compounds in Block 43). When the early orders were issued to the citizens of Brownsville to cease usage of Block 144 as a cemetery, coupled with the added pressure of mass deaths brought on by the cholera and yellow fever epidemics of 1857 and 1868, this sector began to receive the city's dead. The limits of the total cemetery apparently were not extended to include Block

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130 until June 22, 1868, when the Town Company and the city drafted the final metes and bounds. A strong influence on this was the petition presented by the Jewish community in November of 1867 for their burial needs. Another factor is the genealogical tie that the Stillman family had with a strong Sephardic Jewish heritage extending back to the 11th Century. Understandably, his sentiments were seated in this direction, and apologies were made for the earlier oversight.

There likely was a continuation of East Third Street separating the Jewish Cemetery from the public sector in the beginning, but this was filled-in by the time that work began on the wall. Newspaper accounts of that time report that the Hebrew Cemetery had completed the erection of a wall for their grounds by October 1868.

When the wall around the city's portion went out for bid, and construction was commenced, all limits that presently are contained by the wall must have been agreed upon. This accounts for the metes and bounds described as "up to East Second Street, and East Madison Street", and also takes in the additional "liberties" of center of the road right-of-way on East Madison Street, and the portion of City Cemetery that lies behind the Hebrew Cemetery along East Second Street, and of course, the lowlands along the resaca frontage. When this wall was laid out, the decision was made to consume the land all the way out to the centerline of the Madison Street right-of-way. There may have been some official conversation conducted on the arbitrary acquisitioning of this additional land, but nothing ever appeared in official minutes to reflect this decision. Perhaps it may have been driven by the character of the rudimentary ditch that formed a border of the cemetery prior to the building of the wall. This ditch was said to have been wide, and filled with thorn bushes and cactus, to keep vandals out of the burial grounds. With the consuming of this extra terrain, Madison Street along the western side of the cemetery was reduced to a one-lane street.

The year 1869 marks the point that Brownsville indisputably made the move from Block 144 to the new grounds, starting with the publicly-issued mandate for the change, and also the completion of the containment wall. The following year witnessed city infrastructure improvements to the roadway leading from the center of the city to the cemetery, and the filling-in of the low bog that constituted Washington Park. This was a significant solution to an age-old problem: a regular weather pattern that caused the Rio Grande River to overflow its banks in May and again in September of each year. The water flow inevitably took the route from the river, along 9th Street, onward to the low-lying area of the bog at Washington Park, and then through a small eroded natural ditch to spill over into the resaca which borders the City Cemetery on the east extremity.

It was also in this year that the grounds were graded, trees were planted, iron gates were installed, and the first plot was sold (April 11, 1870) to Henry Miller and Louis Sauder. It would have been difficult for burials to have taken place in this new expanded ground prior to this point, considering also that the City Marshal was only then instructed to "score the ground" to physically mark the lines of the new cemetery after the grading (leveling) of the property had been done. The city attempted to work around the lay-out of the old sector in as orderly a manner as was possible. The building of a bridge (what is presently known as the Old Alice Road landfill bridge), and the new scheme of surveying helped make order of the lots and blocks in the burial grounds.

The city began a new set of ledgers in the year 1870 to comply with Ordinance #1 that was passed by the Board of Aldermen in the year 1857, pertaining to the keeping of orderly records of burials. In the first sections of these ledgers, the years 1870 through 1873 in particular, margin notes by the City Sexton refer to burials in the odd-numbered rows between Blocks 11 and 37 as the "Old Burial Grounds". The note in Brial Robertson's *Wild Horse Desert* stating that Texas Ranger Berry Smith's son, who was shot by Mexican bandits in a raid on some of Juan Cortina's men near *La Para* ranch in June 1875, "was buried in the northwest corner of the old Brownsville cemetery," referred to the old extremity of the burial grounds at the back corner of Block 37.

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The public sector burials that were done from 1870 onward appeared to predominately utilize the rows of Blocks 1 through 9, starting at the entrance by East Fifth Street. The Catholic Church began heavily loading Blocks 40 and 42. A strong percentage of the 1871 burials in particular listed "fever" or "small pox" as the cause of death. Many of the deaths that were entered into these ledgers that did not indicate a lot and block were most likely buried in Potter's Field. High instances of death due to disease occurred in: 1849, 1866 (Cholera); 1848, 1853, 1858, 1867, 1882, 1885-86, 1890 (Yellow Fever); 1871, 1880-81 (Small Pox); and 1918 (Influenza). The cholera epidemic of 1849 is said to have claimed half of the population of the area, which was reported to have been in excess of 2,000 inhabitants. The yellow fever bout of 1858 was extremely hard on the populace, but the occurrence of 1867 claimed "one out of three" citizens of a population of approximately 4,000 individuals. Beyond these scourges, there also existed the threat of hurricanes in 1847, 1858, 1867, 1880, 1885-87, and 1916. The ledgers that were maintained by the City Sextant of burials did not reflect the huge numbers of burials, and the grave markers, though high in number during the years of 1858, 1867-68, and 1870-71, also don't reflect such heavy use. The land that had been assigned to indigent burials, the potter's field, rapidly descends to the level of the resaca waterway, and though it was 900 feet in length, it still doesn't hold the logistical capability for such a volume of interments because of the lack of terrain sufficiently above the water level. The only other spot that had been utilized for mass burials (which most likely this type of arrangement would have been appropriate for) was a location on the lower peninsula of the "banco" of the Fort Brown military reserve. There has never been any verification of this practice or of a possible cremation of these types of victims. Unfortunately, Texas state medical records for this time frame were not refined into a reporting procedure that would have yielded clues for those living in later years.

Fraternal Orders and Dedicated Burial Compounds within City Cemetery

The Fraternal Order of Odd Fellows, along with the local Masonic lodge, have dedicated burial accommodations within the City Cemetery. The **Sociedad Miguel Hidalgo** social order has a 15' x 15' section of the city cemetery in Row #37, near the Madison Street wall. The iron arch that marks the entrance to this section bears the dates 1880-1969. Very little information on the local chapter of this fraternal order exists. Another similar organization was the **Sociedad Benito Juarez**, which is located in a double-depth, double-width plot midway in Row # 1. The order **Sociedad Concordia** is noted in cemetery records, but there is no evidence of a defined, dedicated area for these burials. These society groups were all very similar in their structure. The earliest of which were formed deep in Mexico around the time of the presidency of Benito Juarez. They endorsed various political ideas, but all emphasized cooperation, service, and protection for their unified memberships. They also provided health and burial insurance, loans, legal aid, social and cultural activities, libraries, classes, leadership opportunities, and safe quarters for their social events. El Gran Círculo de Obreros de México, one of the earliest of these chartered groups, had twenty-eight branches in twelve Mexican states by 1875. Although the dictator Porfirio Díaz banned the Círculo in 1883, it served as a model for the Gran Círculo de Obreros de Auxilios Mutuos of San Antonio, which operated from the 1890s to the 1920s. Texas and Mexican *mutualistas* interacted significantly up until the time that many of them were dispersed during the Mexican Revolution (1910-20) , it was then that membership in the Texas *mutualistas* swelled, surely effecting those chapters located in the Rio Grande Valley, hence you find their presence in Valley cemeteries.

There is no record of how the International Order of Odd Fellows maintained their obligation in tandem with the Masons for their dedicated grounds. There are definitely Odd Fellows interred in this sector, alongside the original cordoned-off sector that was committed to the Masons, however, there are many Masons buried in what was designated as "Odd Fellows Rest." Regional delegations of the I.O.O.F. have no record of any local chapter actually committing any finances toward a dedicated section of this type in Brownsville. The Masons may have stepped in to assume the obligation of their comrades in the Odd Fellows ranks.

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Numerous large, tree-shaped marble grave markers that bear the markings of the **Woodmen of the World** (W.O.W.) fraternal organization are found throughout the City Cemetery. As is the case with the Sociedad Concordia, there is no fixed area for these markers, as a majority of these burials contain not its membership, but its policy holders. In large part Woodmen of the World is a life insurance / burial plan provider. The organization claims approximately 810,000 members, and 1,926 active lodges operating within the U.S. Initially founded by Joseph Cullen Root on June 6, 1890, in Omaha, Nebraska, it served as an organized fraternal order which was focused on the building and maintaining of decent social behavior, community service, and charity work. It had a benefit tied to membership which provided a life insurance policy funded by regular dues. One of the core objectives of the WOW organization was to provide a decent burial for all members, evidenced by founder J.C. Root's motto, "No Woodmen shall rest in an unmarked grave." Originally, these markers were provided as a benefit to all dues-paying members, but as the cost of the statuary rose in the early 20th century, the policy was altered to allow for the issuance of a marker with the payment of a $100.00 rider on their policy. In the early 1920's, this marker program was discontinued. The Brownsville representative (Captive Agent) for the Woodmen was a prominent funeral home owner, Bert Hinkley, who not only collected local dues, but also coordinated with the local stone cutter and assisted with monument placements.

Hebrew Cemetery (est. 1868)

The Hebrew Cemetery was set apart as a completely separate enclosed compound for members of the Jewish community, but the original negotiations for expanded city cemetery needs did not make allowances for a separate parcel y. All of the early communications by the members of the Board of Aldermen simply identified a "burial ground" that was comprised of Blocks 128 and 129 of the Original Townsite as laid out by George Lyons. It was at a later point that Block 130 (where the Hebrew Cemetery is for the most part located), was brought into the request from the Stillman Land Company. To further complicate the tracing of the property transfer, the allowance for a street (Madison Street, and even Third Street) right of way appeared in the original plans and the deed transfer that was issued in 1867. An 1864 map of Brownsville commissioned by Maj. General Herron, who was assigned to Fort Brown, does not show Blk 130 indicated as a cemetery, and there is no evidence of a divided Hebrew section. A deed issued in 1868 that reflected the property lines of both the city section and the Hebrew parcel up to Madison Street's eastern right-of-way limits. The north/south thoroughfares running parallel to Elizabeth Street allowed for a 60' right-of-way. The property up to that street siding was consumed by the Hebrew Cemetery, and further down, the City Cemetery. These limits must have been altered when the City of Brownsville started construction on their portion of the containment wall. The Jewish community completed the enclosure wall by 1868, as referenced in the Board of Aldermen minutes.

The Hebrew sector was set back approximately fifty-five feet from the centerline of the roadway. The containment wall on the Jewish Cemetery side features a difference in brick courses that indicate that the original front wall allowed for a semi-circular carriage drive along Madison Street. It is uncertain when a continuation wall was erected, entry gates were installed at each front corner, and the interior wall was demolished to enlarge the Hebrew Cemetery to the west. The early maps of the cemetery show this reduced total acreage, and even a continuation of East Third Street to the resaca bank. One of the first maps that show a separate Jewish compound appeared in 1885, produced by the New York & Brownsville Improvement Company.

The Brownsville Board of Aldermen minutes of November 2, 1867 makes the first formal mention of a petition for cemetery grounds by the Hebrew Benevolent Society. The actual deed for this separate land is dated at the same time as the deed transaction for the gentile sector: May 21, 1868. A transfer of deed was not possible earlier for either parcel, due to title litigation that held these issues up in the courts from the time that General Zachary Taylor expropriated land to construct Fort Texas, which would later become Fort Brown, and then Brownsville. Incidentally, these "townsite"

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provisions, such as areas dedicated for public use such as parks, churches, cemeteries, and city markets were all surrendered as gifts to the community with the proviso that they are to remain in such use, and if not, they shall revert back to the land company.

Prior to the granting of this Hebrew Cemetery, the Jewish community of deep south Texas' only sanctioned burial compound was located 200 miles up river at Laredo, Texas. This group was small in the scope of total population, perhaps twenty families at the time of the American Civil War. In 1868, after the securing of their dedicated land for burials, those of their ranks that had been buried in community (non-Jewish) cemeteries were ceremoniously disinterred for re-burial in the new Hebrew property. Another option at that time was to transport the remains of the deceased to Monterrey, Mexico to the Jewish Cemetery that existed there, as many did. Beyond this Brownsville location, Jewish people of the Rio Grande Valley did not have dedicated burial space until McAllen established an appropriate cemetery in 1950. This fact stands in stark contrast to the huge impact that various members of the Jewish community had on the social and commercial development of the Rio Grande Valley. Brownsville was the site of the third Jewish Temple in the state of Texas (1870).

The first known Jewish settlers appeared in the Brownsville area at the time of the Mexican American War, under the command of Gen. Zachary Taylor. Three individuals of specific mention are Bernard Kowalski, Benjamin Moses, and Jacob Schlanger. Mr. Kowalski came at the start of the conflict, serving in the Quartermaster Corps, and continued with the war effort all the way to Mexico City. He then settled in New Orleans, where his sons Benjamin and Louis were born. He returned to Brownsville at about the time of the Civil War, setting up a tailor's shop on Elizabeth Street. His sons went on to hold offices of mayor, postmaster, alderman, agent for Swift & Co., Cameron County Treasurer, and notary public. Benjamin Moses, was the captain of the steamboat "Aid" in 1847, carrying military supplies upriver to Camargo for Taylor's movement. He settled in Clarksville, at the mouth of the Rio Grande River after the war. He was the auctioneer who sold the military steamboats to Captains King and Kennedy, he was a Justice of the Peace, U. S. Customs inspector, and a partner in the firm of William Shaum & Co. His son, Joseph, died from yellow fever in the epidemic of 1858 and was buried in the Brownsville City Cemetery. Not long after the 1868 founding of the Jewish sector, his body was exhumed for re-interment in the dedicated sector of his faith. Jacob Schlanger stayed on after the war and became one of the original commissioners of colonial Cameron County. He later settled as a prominent lumber dealer.

The next wave of Jewish settlers arrived during the Civil War years and shortly after. Many of these families resided in Matamoros and were engaged in prominent brokerage businesses, mercantiles, and skilled trades. A. J. Bloomberg and G. M. Raphael, originally from New York, operated the firm of Bloomberg and Raphael. This company traded in war munitions for both sides during the war plus it also carried on a huge business of the same for the various factions of the Mexican revolts and the French Occupation of Mexico. Gustav Raphael was also civically involved as Alderman, and Mayor. Louis Cowen served as City Secretary, Deputy Director of Customs at Brazos Santiago (1858), supplied border forces against Juan Cortina bandit raids, served as Assessor/Collector (1861-67), worked for the King-Kenedy Ranch Company (1870). Cowen also served as Grand Master of the Masonic Order. Solomon Asheim was the proprietor of The Star Store on Washington Street, dealers in dry goods. Aaron Turk worked with him in this store. His son, Adolph, served several terms as Cameron County Treasurer, was an officer in the State National Bank (Brownsville), and Postmaster (1898). Dr. Arthur Wolff served as Assistant Surgeon at Fort Brown during the Civil War, became a local practicing physician, was very active in the treatment of the citizenry in the yellow fever epidemic of 1882, served as Quarantine Officer at Brazos Santiago. Adolph Bollack was a medical runner for the Confederate Army during his enlistment in Brownsville at age sixteen In May of 1865, he participated in the last battle of the Civil War, not far from White's Ranch, where he was assigned. Joseph Alexander was the main figure behind a very successful dry goods establishment in Matamoros by the name of Alexander & Co. He was shot and killed by bandit Chicon Perez (Juan Cortina's gang

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member), while on his way to visit a fellow business associate in Rio Grande City. He had been on the formative board of the Hebrew Benevolent Society of Brownsville and Matamoros, and had signed the deed transfer from the Stillman interests in 1868. His burial in 1872 was one of the first in the cemetery that he had worked to secure for the Jewish people of south Texas.

Summary of Significance

Criterion A: Community Planning and Development (local level)

The City Cemetery and Hebrew Cemetery are significant in the area of Community Planning and Development because they demonstrate the ways in which public services and public spaces were procured in 19th-century Texan cities and towns, which tended to be developed by profit-seeking businessmen and only minimally equipped with civic spaces. Comparison with the town plans of Houston (1836), Galveston (1837), and Austin (1839) indicates that although these cities incorporated more public spaces in their original town plans than did the owners of the Brownsville Town Company, none made provision for public burial grounds. In Houston, cemeteries were developed by religious congregations and fraternal orders well outside the initial townsite and its subsequent extensions. In Galveston, the developer, the Galveston City Company, re-platted four, contiguous, outlying blocks of the townsite in 1840-41 for a series of cemeteries managed by religious congregations and fraternal orders. The City Cemetery is additionally significant in the area of Community Planning and Development because of its adherence to the gridded block-and-lot pattern for organizing burial spaces within the cemetery, mirroring the system of organizing urban space in newly laid out 19th-century Texan cities. It followed a pattern that is not only visible in the city cemeteries of Galveston but also, much closer to Brownsville, in the Panteón Municipal (now called the Panteón Viejo) of Matamoros, which was established in 1832.[29] Occupying parts of two city blocks and now completely surrounded by urban development, the Panteón Viejo is smaller than City Cemetery. It is also more consistent in the density with which it was built out with brick vaults and crypts. Although there is shrubbery growing in the Panteón Viejo, it does not have the park-like feeling that pertains even in the most densely built sections of City Cemetery. City Cemetery and the Panteón Viejo both exhibit a pronounced likeness to such 19th-century New Orleans cemeteries as Lafayette Cemetery No. 1 in the Garden District of New Orleans.[30] The tall, white-painted brick wall enclosing Lafayette Cemetery, the gridded organization of burial sites, and the density with which the cemetery was built out with plastered and whitewashed brick vaults and crypts parallel the Matamoros and Brownsville sites. Despite the similarity in site layout of the Brownsville and Galveston cemeteries, the Galveston cemeteries lack the sense of spatial enclosure and architectural density typical of Brownsville's cemetery and those in Matamoros and New Orleans.

City Cemetery and Hebrew Cemetery are reflect the ethnic, social and religious diversity of Brownsville through the consolidation at a single site generations of Brownsville families who contributed to the city's (and region's) development in the 19th and 20th centuries. In addition to the local notables interred there, they collect people of all social classes and economic circumstances to present a spatial representation of the city's demographics during the period of historical significance. The cemeteries attests to the overwhelming influence of Jewish and Mexican Catholic culture on Brownsville. It attests to the cosmopolitanism of the city's merchant elite in the 19th century in the variety of European languages used in marker inscriptions. It also represents the ways that 19th-century Brownsville residents chose to affiliate themselves - by family, religion, or fraternal association.

Criterion C: Landscape Architecture and Art (state level)

Brownsville City Cemetery and Hebrew Cemetery are significant in the area of Art and Landscape Architecture for their

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late 19th- and early 20th-century funerary architecture, which is characteristic of funerary architecture of the period in other Texan towns and cities. An impressive example is the gray granite monument of the Spanish-born merchant and coffee planter José Fernández (photos 11 & 12) a Victorian classical pedestal on a stepped, molded stylobate that serves as a base for a standing figure of Jesus carrying the cross. The Fernández monument is set in a raised, curbed enclosure originally surrounded by a cast iron fence. Stone slabs set directly on the ground are inscribed with the names of the other Fernández family members buried there.

The cemeteries are significant in the area of Landscape Architecture and Art for their Creole funerary structures (in City Cemetery) as well as for their late 19th- and early 20th-century grave markers (evident in both cemeteries). Writing about 19th-century New Orleans funerary architecture, Peggy McDowell observed the prevalence of what she described as the "stepped tomb" and a more elaborate variant, the stepped tomb with elevated pediment.[31] The stepped tomb, a flat-topped crypt with stepped courses of plastered brick to relieve the otherwise box-like proportion of the crypt, occurs in the substantial tomb of the Scottish-born architect-builder George More and his family (photo 4), on the south side of the cemetery drive. The stepped portion atop the crypt carries inset plaques memorializing various family members and is crowned with a Woodmen of the World tree trunk. The stepped tomb with a raised, pedimented frontispiece was especially popular along the lower Río Grande, and the Brownsville City cemetery represents the largest collection of such monuments in the state. A sandstone example with a carved sunburst in the pediment remains in the Panteón Municipal of the abandoned Tamaulipas town of Guerrero Viejo upriver from Brownsville and Matamoros and may have been the cemetery's receiving vault. In the small ranching community of La Grulla, Texas, downriver from Río Grande City, a line-up of buff brick tombs with exquisite detail of molded brick, all burial sites for members of the Longoria family, La Grulla's seigniorial family, date from the turn of the 20th century and display imaginative variants on the pedimented frontispiece theme. In City Cemetery, the J. Eugene Lugadou crypt of the 1880s is faced with a frontispiece and steeply profiled pediment. Even more imposing are family vaults of whitewashed plastered brick. The adjoining vaults of Lorenza S. and Remigio Garza, shared with the Victoriano Fernández family, of the 1880s and of the Alexander Werbiski family are set on plastered brick plinths. Both have minimal surface articulation other than embedded plaques memorializing those buried inside. Both have heavy lidded cornices. The Garza-Fernández Vault is capped by a low pediment. The Werbiski Vault (photo 18) has a stepped pedestal centered above its front elevation on which the figural statue of a kneeling, praying angel is mounted.

The most architecturally distinctive vault in City Cemetery is that of the grocer Lucio Bouis and his family (photo 2), built in the 1880s (Sánchez: 1991)[32]. It exhibits Doric architectural details (triglyphs, mutules, and engaged fluted corner columns) executed in molded brick similar to the architectural decoration of the Silverio de la Peña House in Río Grande City, Texas, of 1886 by the German-born brick mason and builder Heinrich Portscheller (NR 1980). Brownsville possessed its own local variant of the regional Border Brick style of the late 19th century, but the Bouis Vault is a rare example of Portscheller-style molded brick classicism.

The City Cemetery materializes Creole space in its organization rather than the spatiality characteristic of mid 19th-century Anglo-American town cemeteries. This distinction is very visible in comparing City Cemetery to Hebrew Cemetery. Despite its bounding brick wall, Hebrew Cemetery is much more characteristic of mainstream American practices in its landscape dominant organization of below-grade burials marked by headstones (photo 8). City Cemetery is also significant in this area because it achieves this Creole spatiality while accommodating the later 19th-century taste for park-like landscaping. In this respect, City Cemetery is a hybrid of mid-19th-century regional cultural practices identified with the Creole coast and of succeeding, nationally disseminated Anglo-American cemetery improvement practices that emphasized landscape rather than architecture. The arrangement of burials in the cemetery reflects this underlying orthogonal geometry. Various sections are identified in cemetery records as the Catholic Burial Grounds, Odd

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Fellows Rest, as well as the Masonic Lodge and Sociedad Benito Juárez sections. Only Hebrew Cemetery is spatially separate from the rest of the cemetery. Both cemeteries are significant in the area of Community planning and Development because they spatially demonstrate how American city governments in the 19th century financed public cemetery improvements by selling tracts within cemeteries to various religious and fraternal organizations, which used them to provide burial sites for their members.

The City Cemetery and Hebrew Cemetery retain their historical integrity to represent the 19th- and early 20th-century funerary landscape of an isolated Texas-Mexican border town that, because of its trading connections, experienced contact with New Orleans in the 1850s, 1860s, and 1870s. The City Cemetery of Brownsville preserves the largest and most intact array of Creole funerary architecture in Texas and as such is a significant outpost of 19th-century New Orleans-style material culture. The cemeteries conserve material artifacts and social customs representative of the distinctive cultural identity of the south Texas borderland. They also derive significance from its associations with the gravesites of the immigrant merchants, lawyers, ranchers, and artisans drawn first to Matamoros in the 1820s and then to Brownsville in the wake of the U.S,-Mexican War, from the numerous descendants of Spanish settlers who established European-American settlements along the lower Río Grande in the mid-18th century, and later immigration from Europe and other parts of the United States. Since the 1980s community groups in Brownsville have sought to conserve, preserve, and document the historical significance of City Cemetery. In 1983 the Cameron County Historical Commission erected an Official Texas Historical marker commemorating the City Cemetery of Brownsville.

Criteria Considerations A and D

The City Cemetery and Hebrew Cemetery meet Criteria Considerations A and D for the historic and artistic value of their monuments and markers, for their great age in relation to the settlement of the community, and as the final resting place of persons of transcendent importance to the development of the South Texas region. The cemeteries contain the graves of persons significant in the regional history of the lower Río Grande during the period of significance. The following lists highlight many of the significant persons interred at the cemeteries.

Vaults and crypts:

Name:	*Noteworthiness:*
Family Alonso	Spanish immigrant merchant, builder of the Alonso Complex "Los Dos Canones"
Family Cavazos	Early Spanish land grantees (18th Century) San Jose de Carricitos Grant
Family Cerdá	Cattle rustlers, ambushed in Texas Ranger raid of El Sauz Ranch in 1902
Rev. Hiram Chamberlain	Founded first Protestant Church (1850), daughter Henrietta married Capt. Richard King
Jose Fernandez	Spanish immigrant nephew of Simon Celaya and Jose San Roman, plantation owner
Miguel Fernández	Younger brother of Jose, shared in mercantile empire.
Family Galbert	Merchants of goods on Santa Cruz boardwalk
Capt. Sanforth Kidder	Translator for Gen. Taylor's force; arrived prior to Texas Independence (1836)
Family Marcilie-Fernández	Tomb contains the body of Frank Natus, killed in the Brownsville Riot of 1907
Family McAllen-Ballí	Scotsman McAllen married widow of John Young, Salome Balli
Family Putegnat	Civil War veterans, early pharmacist, merchants
Family San Román	Arrived prior to Mexican American War. Steamboat owner, banker, railroad financier
Alexander Werbiski	Early pioneer, rancher, merchant
Family Yturria	Descendents of a distinguished Spanish military officer, regionally significant ranchers

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Family compounds:

Name:	*Noteworthiness:*
James G. Browne	Arrived with Gen. Taylor, headed troop housing construction, merchant
Harriett Robbins Case	Niece of Charles Stillman (city founder)
José Celaya	Son of Simon Celaya, involved in railroad, banking
Dr. Charles Combe	Surgeon Maj. Under Gen Bankhead McGruder, Civil War. Son was Brownsville Mayor
Capt. Robert Dalzell	Steamboat Captain at time of Mexican American War, built Metropolitan Building
Henry Field	Arrived at Civil War, developed leading hide yard business/ranch supplies/lumber
Benjamin Hicks	Member of the Butler/Vivier/Powers/Browne/Combes dynasty.
Celestine Jagou	France, Pioneer agriculturalist, first to plant bananas, Sea Island cotton, plantation owner
Capt. James Kelly	Steamboat Captain, veteran of Civil War
Mifflin Kenedy	Steamboat Captain, partner with Captain King, owner of Kenedy Ranch
Joseph Kleiber	Pioneer pharmacist, financier of Rio Grande Railroad
Henry Krausse	German immigrant, merchant
Family Michael Lahey	Texas Ranger, saloon owner, member of Brownsville Rifles
James Landrum	Maried into Powers family, owned Landrum Plantation
Henry Miller	Built Stillman House, early partner with Webb Pharmacy, built Miller Hotel
William Neale	Veteran of Mexican War of Independence (1821), arrived prior to Texas Independence
Capt. Stephen Powers	Veteran of Mexican American War, present at coronation of Queen Victoria, attorney
Family Rentfro	Family involved in original Texas Constitutional Convention, cotton brokers, lawyers
Michael Schodts	Belgian immigarnt, County Clerk, Merchant, assassinated on Brownsville street
Fred Starck	Partner with Rabb in large plantation, pioneer agriculturalist
John Vivier	France, Merchant, major financier for Vivier Opera House
Wagner Familiy	Banker, land owner, member of Butler/Powers Dynasty
James B. Wells	Attorney for Capt. Richard King, power broker, political boss
H. Woodhouse	Partner with Charles Stillman, cotton broker during Civil War, financier of railroad

Noteworthy individual monuments:

Name:	*Noteworthiness:*
Patrick Shannon	Irish immigrant, applied for original township charter "Shannondale" 1848
R. B. Creager	State Chairman for Republican Party, brought Pres. Warren Harding to Brownsville
Franklin Cummings	Civil War Veteran, son founded the original school system for Cameron County
E. H. Goodrich	Quartermaster at Fort Brown during Civil War, Very prominent attorney
Adrián Vidal	Stepson of Mifflin Kenedy, hanged by Maximillian French forces in Mexico
Isreal Bigelow	First County Judge, first Brownsville Mayor. Introduced bill to form Hidalgo County
Juan Alamía	Roughrider with Roosevelt Spanish American War, hanged during Mexican Revolution
Joseph Alexander	Civil War cotton broker, arms, munitions, shot by one of Cortina's bandits
Santiago Brito	Cameron County Sheriff, Brownsville City Marshall, solved great train robbery of 1890
J. G. Fernández	Premier banker in south Texas, founded Merchants National, State National
Emilio Forto	Cameron County Judge, Sheriff, founded Brownsville Counrty Club, 1st National Bank
Dr. Charles McManus	Assist. Surgeon Andrew Jackson, Smith's Brigade, Gen. Taylor
Rafael Morales	Veteran of Battle of San Jacinto on Gen. Santa Anna's side

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9. Interview with Celvia Rodriguez, Buena Vista Burial Park, Brownsville, Texas

10. Interview with Homero Vera, Museum Coordinator, Kenedy Ranch Museum, Sarita, Texas, March 2, 2004

11. Chatfield, W. H., Lt. The Twin Cities of the Border, Brownsville, Texas, and Matamoros, Mexico, and the
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13. The Robert Runyon Photograph Collection,[002769] Courtesy of The Center for American History, The
    University of Texas, Austin

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    1893]

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United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section _8_ Page _29_   Brownsville City Cemetery and Hebrew Cemetery
                                         Brownsville, Cameron County, Texas

15.   City of Brownsville, Department of Planning, Archive Map, 1864 Commissioned by Maj. General Herron, attached to Fort Brown, Texas

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17.   Steere, William. Evolution of the National Cemetery System 1865 – 1880. Quartermaster Review, May / June, 1953, Quartermaster Foundation, U. S. Army

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20.   Canales, S.V., Cemeteries of Texas.com

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23.   Board of Aldermen Minutes, April 20, 1850, City Secretary, City of Brownsville, Texas, November, 2004

24.   Bay, Betty, Historic Brownsville Original Townsite Guide. Brownsville Historical Association, Springman King Printers, 1980 p198

25.   Ledger of Burials. City Sexton, City of Brownsville

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27.   Potter, E. W., Boland, B. M., National Register Bulletin #41, Guidelines for Evaluating and Registering Cemeteries and Burial Grounds, U. S. Department of the Interior National Park Service

28.   Kearney, Milo, and Anthony Knopp. Boom and Bust: The Historical Cycles of Matamoros and Brownsville, Austin: Eakin Press, 1991. p. 31

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30.   New Orleans Architecture, Volume III: The Cemeteries. Ed. Mary Louise Christovich. Gretna: Pelican Publishing Co., 1974.

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NPS Form 10-900

OMB No. 1024-0018

(Expires 5/31/2012)

United States Department of the Interior
National Park Service

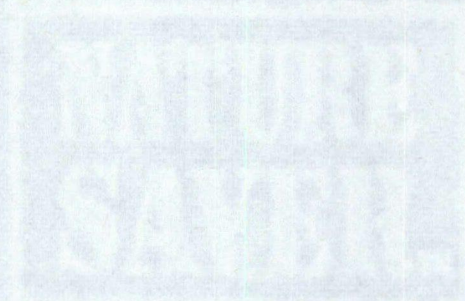**National Register of Historic Places
Continuation Sheet**

Section 8 Page 30

Brownsville City Cemetery and Hebrew Cemetery
Brownsville, Cameron County, Texas

Historical Commission, 1991.

32.   Chatfield, W. H., Lt. The Twin Cities of the Border, Brownsville, Texas, and Matamoros, Mexico, and the
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       1893]

NPS Form 10-900   OMB No. 1024-0018   (Expires 5/31/2012)

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 9   Page 31

Brownsville City Cemetery and Hebrew Cemetery
Brownsville, Cameron County, Texas

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Fernandez, Eugene. Interview with Celvia Rodriguez, Buena Vista Burial Park, Brownsville, Texas

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        2004

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United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section _9_ Page _32_   Brownsville City Cemetery and Hebrew Cemetery
                    Brownsville, Cameron County, Texas

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United States Department of the Interior
National Park Service

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Continuation Sheet

Section 9   Page 33

Brownsville City Cemetery and Hebrew Cemetery
Brownsville, Cameron County, Texas

Quartermaster Foundation, U. S. Army

Stillman, Chauncey Devereux, 1956 *Charles Stillman, 1810-1875*, privately printed, New York, p. 31.

The Daily Ranchero. Copies of this Brownsville newspaper from 1865 to 1870 have been microfilmed.

Robert Runyon Photograph Collection,[002769] Courtesy of The Center for American History, The University of Texas, Austin.

WOODMEN OF THE WORLD. http://www.woodmen.org

10. GEOGRAPHICAL DATA

ACREAGE OF PROPERTY: approximately 4.95 acres

UTM REFERENCES   Zone: 14   **Northing:** 2866530   **Easting:** 650130

VERBAL BOUNDARY DESCRIPTION: Brownsville City Cemetery and Hebrew Cemetery occupy Blocks 128, 129, and 130, Original Townsite, City of Brownsville, Texas.

BOUNDARY JUSTIFICATION: The boundary includes all land and improvements historically associated with the cemeteries.

11. FORM PREPARED BY (with assistance from Gregory Smith, THC National Register Coordinator)

NAME / TITLE: Eugene Fernández, Executive Director

ORGANIZATION: Friends of the Brownsville Historic City Cemetery **DATE** September 2007

STREET & NUMBER 641 E. Madison   **TELEPHONE** (956) 455-5452

CITY OR TOWN Brownsville   **STATE** Texas   **ZIP CODE** 78520

ADDITIONAL DOCUMENTATION

CONTINUATION SHEETS

MAPS (See Continuation Sheets 34-37)

PHOTOGRAPHS (See Continuation Sheets 38-39)

ADDITIONAL ITEMS

PROPERTY OWNERS

Individual graves and collected grounds are deeded to occupier and/or family. Deeds for property in Brownsville City Cemetery are recorded in office of the Brownsville City Secretary. Hebrew Cemetery deed records are maintained by Hebrew Benevolent Society of Brownsville and Matamoros.

NAME: City of Brownsville
STREET & NUMBER: P. O. Box 911   **TELEPHONE:** (956) 548-6007
CITY OR TOWN: Brownsville   **STATE:** TX   **ZIP CODE:** 78520

NAME: Hebrew Benevolent Society of Brownsville and Matamoros (Attn: Larry Holtzman)
STREET & NUMBER: 1231 E. Levee St   **TELEPHONE:** (956) 982-4540
CITY OR TOWN: Brownsville   **STATE:** TX   **ZIP CODE:** 78520

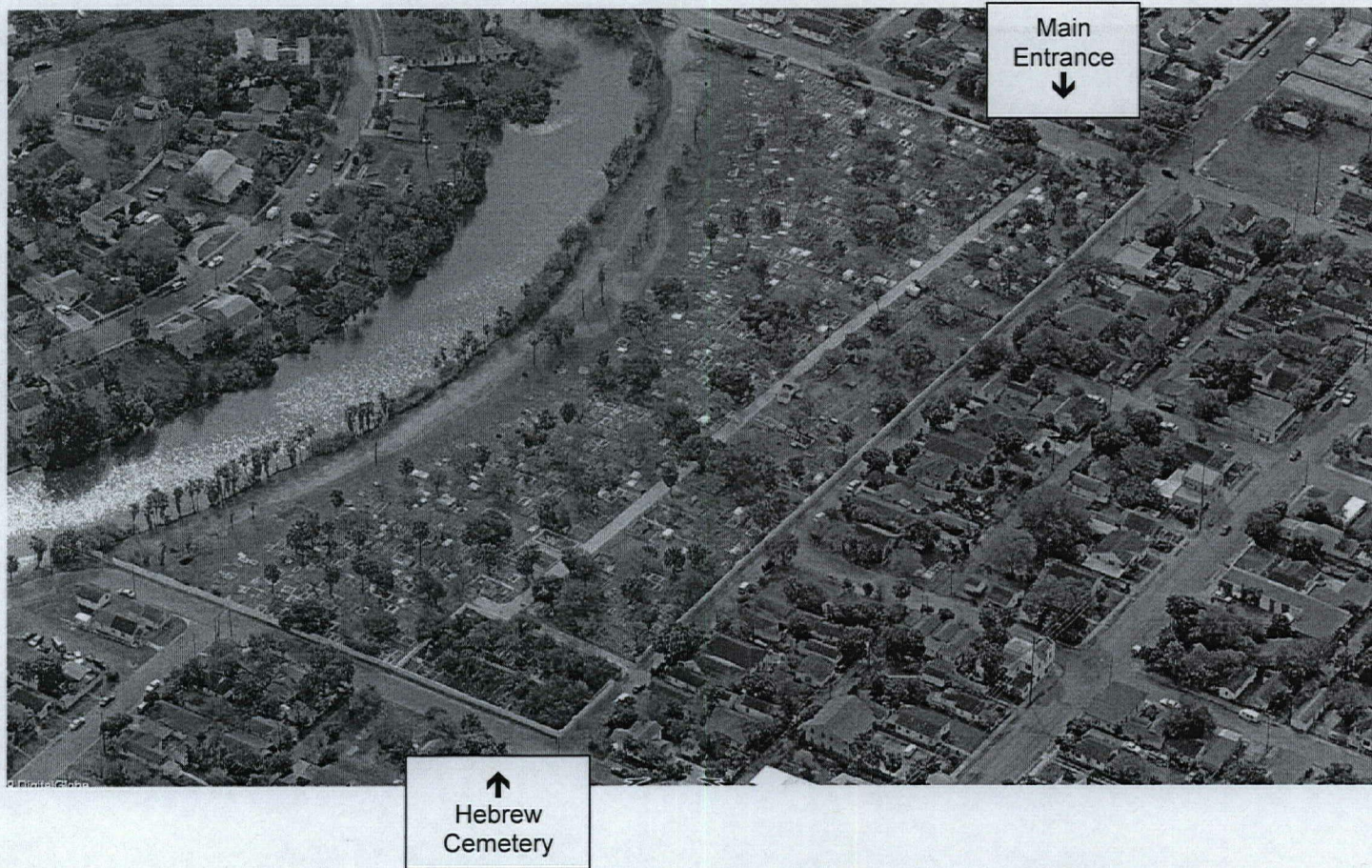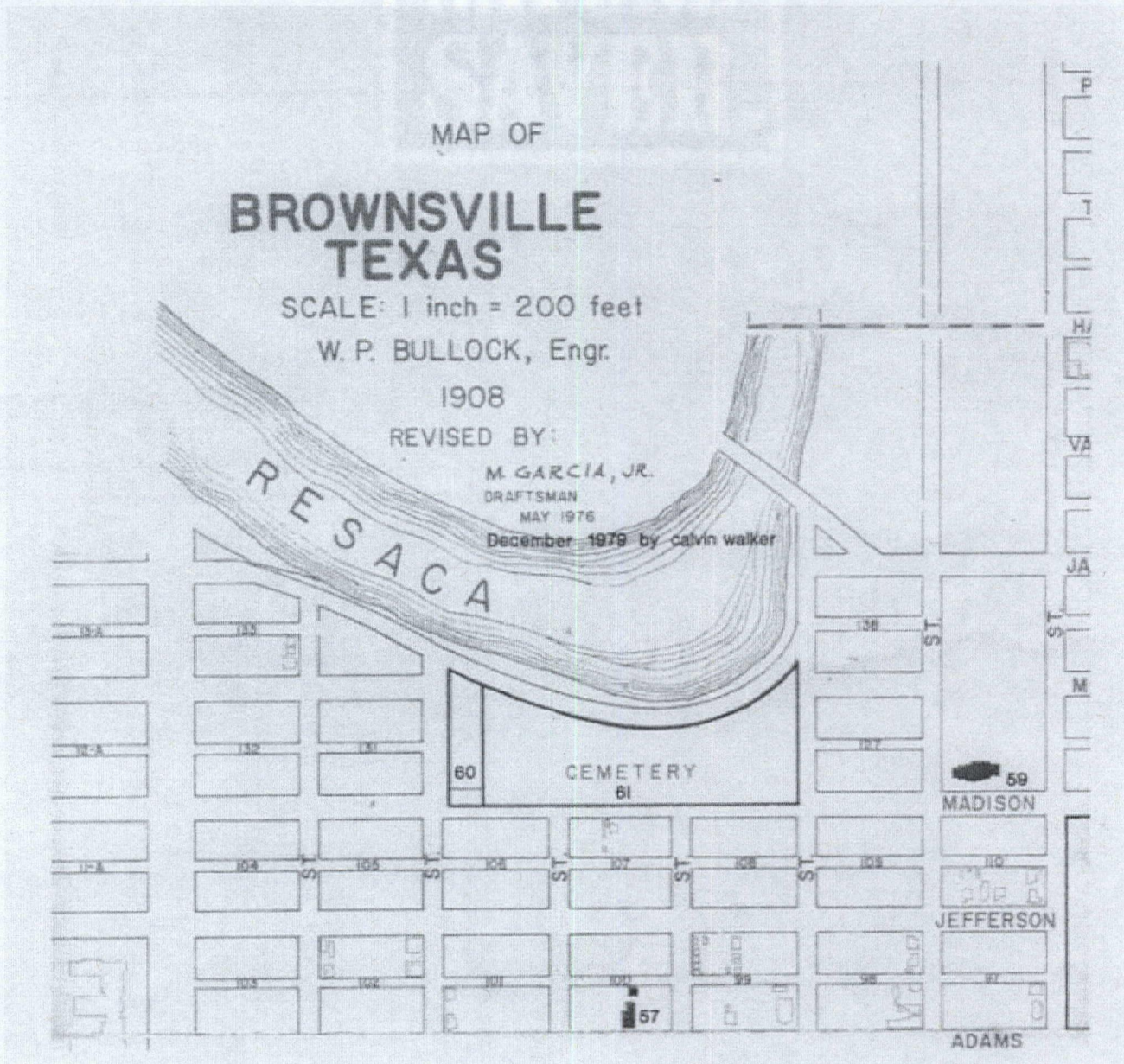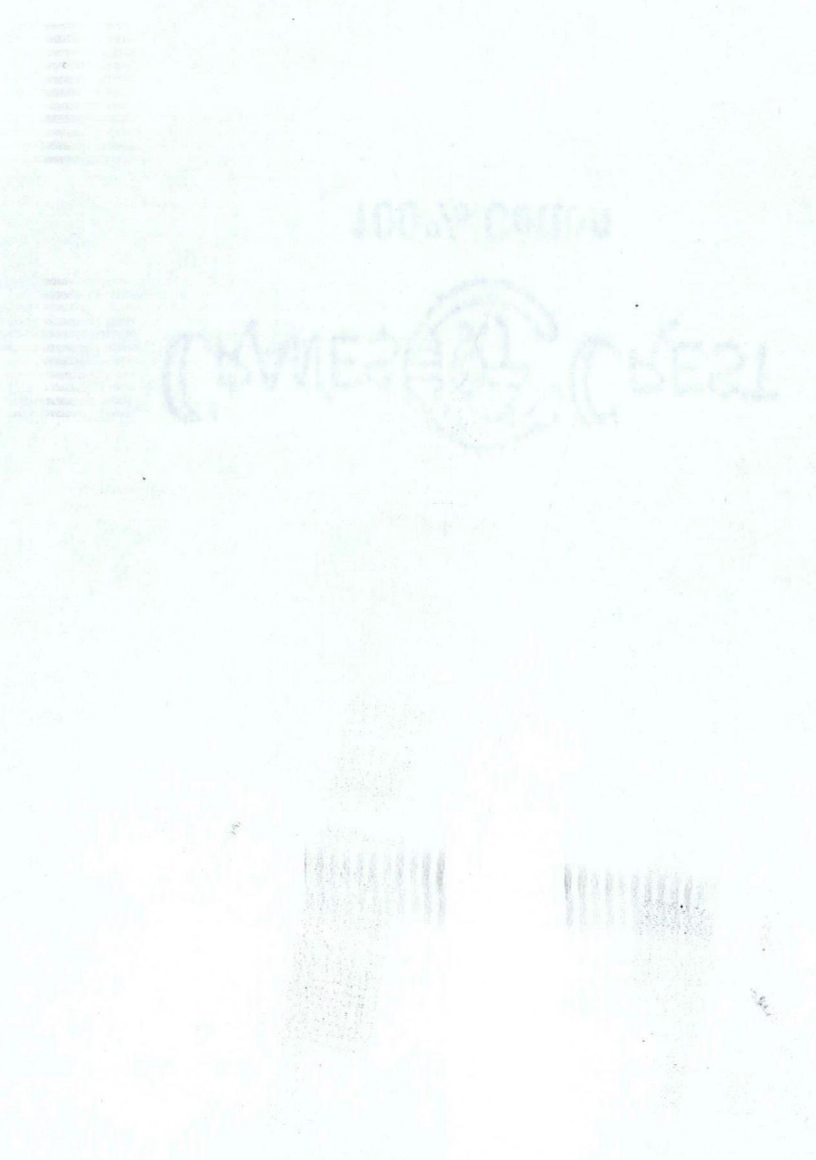United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section __FIGURE__   Page __34__

Brownsville City Cemetery and Hebrew Cemetery
Brownsville, Cameron County, Texas

Aerial Photograph
Bing Maps (http://www.bing.com/maps/, accessed January 29, 2010)

Camera facing east

Main Entrance

Hebrew Cemetery

National Register of Historic Places
Continuation Sheet

Section __FIGURE__   Page _35_

Brownsville City Cemetery and Hebrew Cemetery
Brownsville, Cameron County, Texas

Location map showing cemeteries in relation to city blocks and the resaca
Revised 1979

MAP OF

BROWNSVILLE
TEXAS

SCALE: 1 inch = 200 feet

W. P. BULLOCK, Engr.

1908

REVISED BY:

M. GARCIA, JR.
DRAFTSMAN
MAY 1976
December 1979 by calvin walker

North
No Scale

United States Department of the Interior
National Park Service

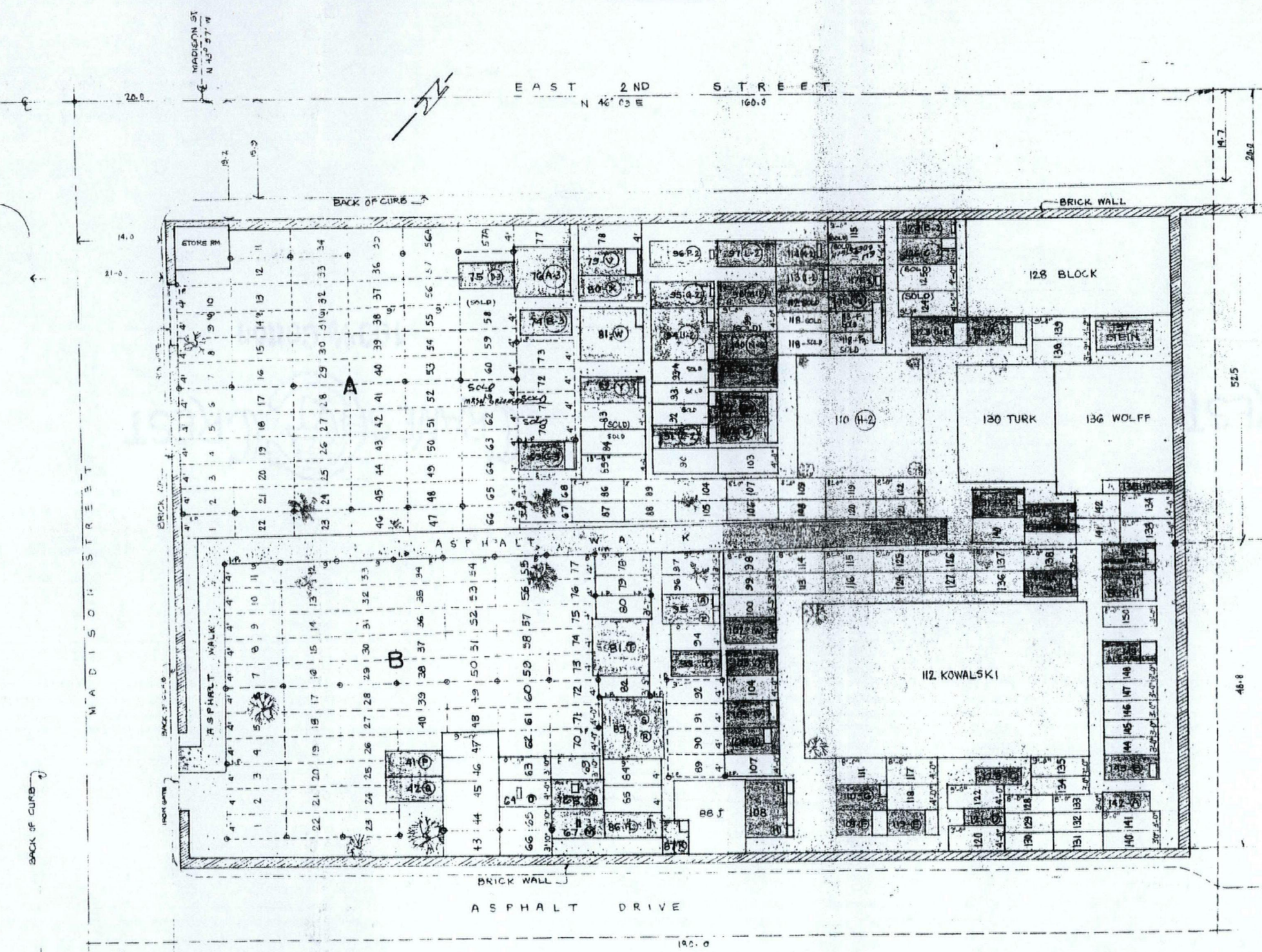# National Register of Historic Places
Continuation Sheet

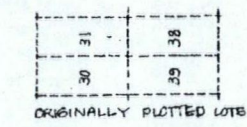Brownsville City Cemetery and Hebrew Cemetery
Section FIGURE   Page 36   Brownsville, Cameron County, Texas

City Cemetery (see reverse)
Planning Department Map, 1976
No Scale

CITY
CEMETERY
OF
Brownsville Texas

Scale: 1:30

Copied from map made by
J. W. Davis City Engineer

by M.B. dated 12/2/91
Restracted by R.O.C. 8/2/45
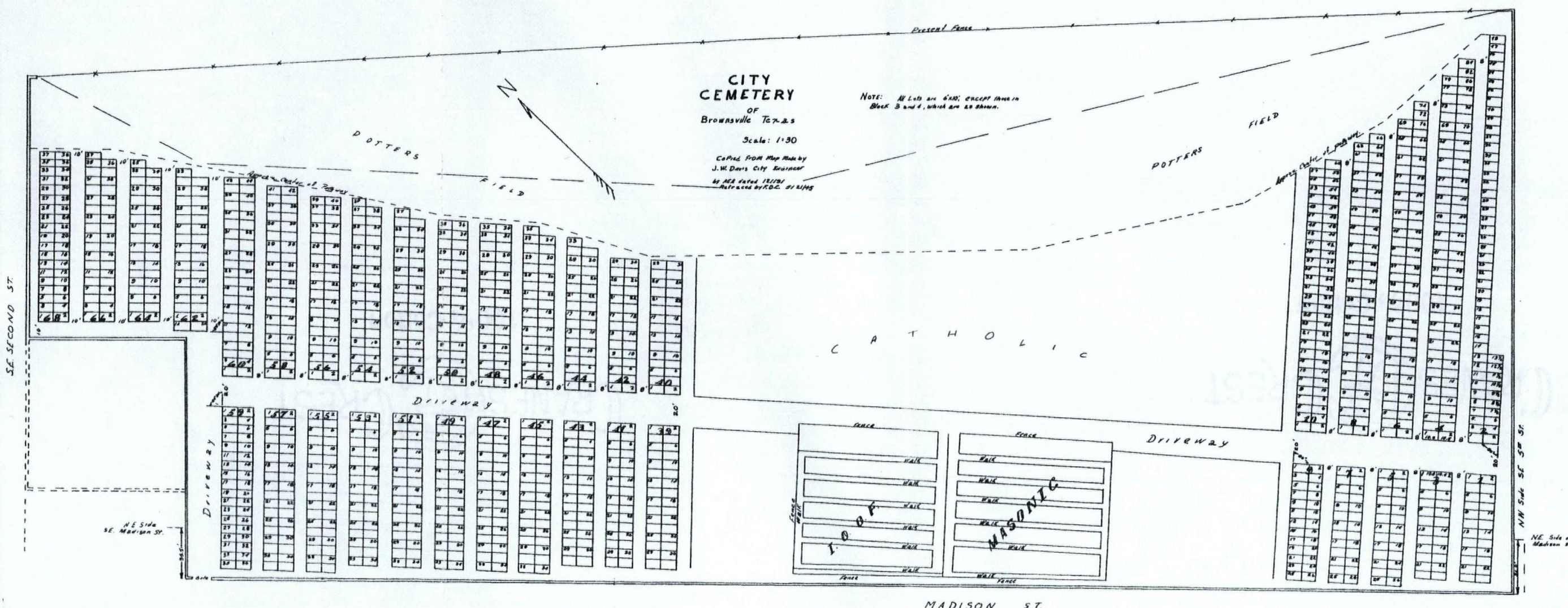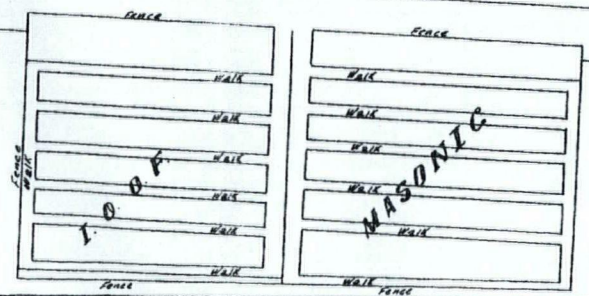
NOTE: All Lots are 6x15, except those in
Block 3 and 4, which are as shown.

POTTERS   FIELD

POTTERS   FIELD

N

CATHOLIC

Present Fence

Driveway

Driveway

Driveway

SE Second St.

NE Side
SE Madison St.

NE Side of
Madison St.

NW Side SE 5th St.

I.O.O.F.

MASONIC

Fence   Fence

Walk   Walk
Walk   Walk
Walk   Walk
Walk   Walk
Walk   Walk
Walk   Walk

Fence   Fence

MADISON   ST.

Plat-90

National Register of Historic Places
Continuation Sheet

Hebrew Cemetery (see reverse)
1971 Map
No Scale

EAST 2ND STREET

N 46° 03 E 160.0

BACK OF CURB

BRICK WALL

MADISON ST

STONE RM

128 BLOCK

A

110 H-2

130 TURK   136 WOLFF

ASPHALT WALK

B

112 KOWALSKI

MADISON STREET

ASPHALT WALK

BACK OF CURB

BRICK WALL

ASPHALT DRIVE

190.0

PLAT OF
HEBREW BENEVOLENT SOCIETY
CEMETERY
BROWNSVILLE, TEXAS

SCALE: 1" = 10   SEPTEMBER 20 1971

LEGEND:

| 31 | 38 |
| 30 | 29 |
ORIGINALLY PLOTTED LOTS

EXISTING PLOT
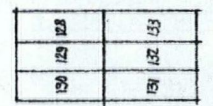
128	53
129	127
130	131
ADDITIONAL PLOTS

REFERENCE LIST of EXISTING PLOTS

SECTOR A

129 A-2   MARCEL BLOCK
127 B-2   DOROTHY BLANCHE
126 C-2   BABY EDELSTEIN
123 D-2   LUCIEN BLOCK
117 E-2   PHILIP MACKLES
118 F-2   EDELSTEIN FAMILY PLOT
110 H-2   ADOLPH ASHEIM FAMILY PLOT
113 I 2   DONALD LOUIS LEONARD
118 J 2   MORRIS EDELSTEIN
114 K 2   JOSEPH KAPLAN
97 L 2   MOLLIS GOLDENBERG
98 M 2   ROSA CROITOR
100 N 2   HANNAH LORBER COHN
102-O 2   BOLLACK
96 P 2   HARRY GLEN
95 Q 2   IDA BRENNER PLENN
101 R 2   EDWARD JACOB
102 S 2   HENRY BOLLACK
102 T 2   PAULINE WORMSER BOLLACK
34 U 2   MEER SOMMER - MATILDA SOMMER
79 V 2   ABRAHAM WILLIAM
81 W 2   LOUIS WHITMAN
80 X 2   ADOLPH D'ACOSTA
82 Y 2   ISI HORN
84 Z 2   JOSEPH FERDINAND BOLLACK

76 A 3   ISAAC JOSEPH KOLMEN
74 B 3   BERTHA WEISBERG
69 C 3   DOROTHY DORFMAN
          ISADORE DORFMAN
75 D 3   OSCAR SOMMER

SECTOR B

142 A   FRANZISKA
143 B   S.M. PRICE
123 C   CHAVA LADABAUM
121 D   LEAH A. ORLOFF
119 E   מרים החשובה
109 F   LOUIS WISE
110 G   ANNIE L. WISE
108 H   PHILIP ADELSON
108 I   SADIE ADELSON
88 J   WILLIAM NEALE
87 K   M.A. LEVY
86 L   INFANT SON OF M. FALLEK
67 M   AXELROD BABY
68 N   IGNAZ LAMIN
64 O   MICHAEL LOUIS TUBERVILLE
41 P   HARRY KIRSH
42 Q   GELLA KIRSH
83 R   IDA K. LEVIN
83 S   J.L. LEVIN
81 T   ALBERT RUBINSKY
106 U   ALBERT J. KAUFMAN
105 V   SAM LEVIN
102 W   ROSE GREENSPAN
103 X   MARTIN SPIELBERG
93 Y   HEZEKIAH BERNASCHEFSKY
95 Z   JAMES LYON MAYER
   A   MAX MAYER

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United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section Photo   Page 38

Brownsville City Cemetery and Hebrew Cemetery
Brownsville, Cameron County, Texas

Brownsville City Cemetery and Hebrew Cemetery
Brownsville, Cameron County, Texas
Photographed by Eugene Fernandez
November 2009
Printed by Texas Historical Commission staff on HP Premium Plus photo paper with HP Vivera inks

Photo 1
Southeast Wall with Main Entrance
Camera facing north

Photo 2
Bouis tomb
Camera facing north

Photo 3
John McAllen tomb
Camera facing west

Photo 4
George and Mary More monument (Woodmen of the World)
Camera facing north

Photo 5
Galbert tomb
Camera facing west

Photo 6
Masonic section gate (Rio Grande Lodge No. 81)
Camera facing southwest

Photo 7
Captain John Brown tomb (left) and Frank Natus tomb (center)
Camera facing west

Photo 8
Central path, looking towards southwest Hebrew Cemetery wall
Camera facing northwest

Photo 9
Henry Field family section
Camera facing north

National Register of Historic Places
Continuation Sheet

Brownsville City Cemetery and Hebrew Cemetery
Brownsville, Cameron County, Texas

Photo 10
Cerda Family Tomb
Camera facing northeast

Photo 11
José Fernandez monument
Camera facing northeast

Photo 12
José Fernandez monument – iron fencing
Camera facing north

Photo 13
Hebrew Cemetery entrance
Camera facing south

Photo 14
Hebrew Cemetery
Camera facing east

Photo 15
Catholic section
Camera facing north

Photo 16
Potter's Field
Camera facing south

Photo 17
City Cemetery Main Entrance (southeast side)
Camera facing northwest

Photo 18
Werbiski Tomb
Camera facing southeast

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY   Brownsville City Cemetery and Hebrew Cemetery
NAME:

MULTIPLE
NAME:

STATE & COUNTY: TEXAS, Cameron

DATE RECEIVED: 2/19/10   DATE OF PENDING LIST: 3/04/10
DATE OF 16TH DAY: 3/19/10   DATE OF 45TH DAY: 4/05/10
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 10000143

REASONS FOR REVIEW:

APPEAL: N   DATA PROBLEM: N   LANDSCAPE: N   LESS THAN 50 YEARS: N
OTHER: N   PDIL: N   PERIOD: N   PROGRAM UNAPPROVED: N
REQUEST: N   SAMPLE: N   SLR DRAFT: N   NATIONAL: N

COMMENT WAIVER: N

_✓_ ACCEPT   ___ RETURN   ___ REJECT   _3-31-10_ DATE

ABSTRACT/SUMMARY COMMENTS:

**Entered in
The National Register
of
Historic Places**

RECOM./CRITERIA_____

REVIEWER_____   DISCIPLINE_____

TELEPHONE_____   DATE_____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the
nomination is no longer under consideration by the NPS.
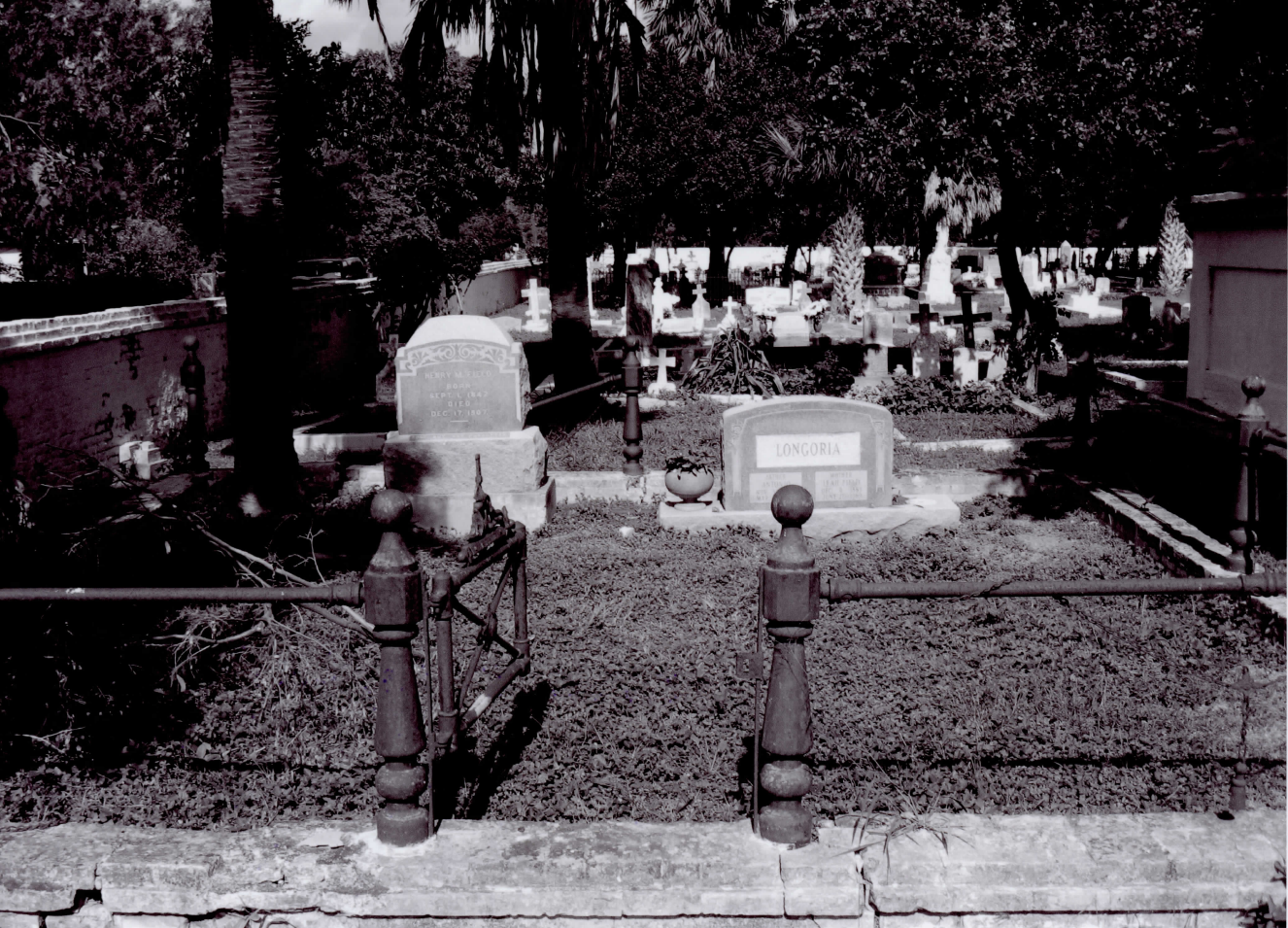
Brownsville City Cemetery and
                 Hebrew Cemetery
Brownsville, CAMERON Co. TX
        photo 1

Brownsville city cemetery and
Hebrew Cemetery

Brownsville, Cameron Co. TX

photo 2

Brownsville City Cemetery and
Hebrew Cemetery

Brownsville, CAMERON Co. TX
photo 3

Brownsville City Cemetery
Brownsville, Cameron Co. TX
photo 4

Brownsville City Cemetery and
Hebrew Cemetery
Brownsville, Cameron Co. TX
photo 5

Brownsville City Cemetery and
Hebrew Cemetery
Brownsville, Cameron Co. TX
photo 6

Brownsville City Cemetery
Hebrew Cemetery
Brownsville, Cameron Co TX
photo 7

Brownsville City Cemetery and
Hebrew Cemetery
Brownsville, Cameron Co. TX
photo 8

Brownsville City Cemetery
and Hebrew Cemetery
Brownsville, Cameron Co. TX
photo 9

Brownsville City Cemetery and
Hebrew Cemetery
Brownsville, CAMERON Co. TX
photo 10

Brownsville City Cemetery and
Hebrew Cemetery
Brownsville, Cameron Co. TX
photo 11

Brownsville City Cemetery and
Hebrew Cemetery

Brownsville, CAMERON Co. TX
photo 12

Brownsville City Cemetery
and Hebrew Cemetery

Brownsville, Cameron Co. TX

photo 13

Brownsville City Cemetery and
Hebrew Cemetery

Brownsville, CAMERON Co. TX

photo 14

BROWNSVILLE City Cemetery
and Hebrew Cemetery
Brownsville, Cameron Co., TX
photo 15

BRowNsville city Cemetery and
Hebrew Cemetery

Brownsville, Cameron Co. TX
photo 16

BROWNSVILLE City Cemetery and
Hebrew Cemeter[y]

Brownsville, CAMERON CO. TX
photo 17

BROWNSVILLE City Cemetery and Hebrew Cemetery

Brownsville, CAMERON CO. TX

photo 18

UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

EAST BROWNSVILLE QUADRANGLE
TEXAS–CAMERON CO.
7.5 MINUTE SERIES (TOPOGRAPHIC)
NW/4 FORT BROWN 15' QUADRANGLE
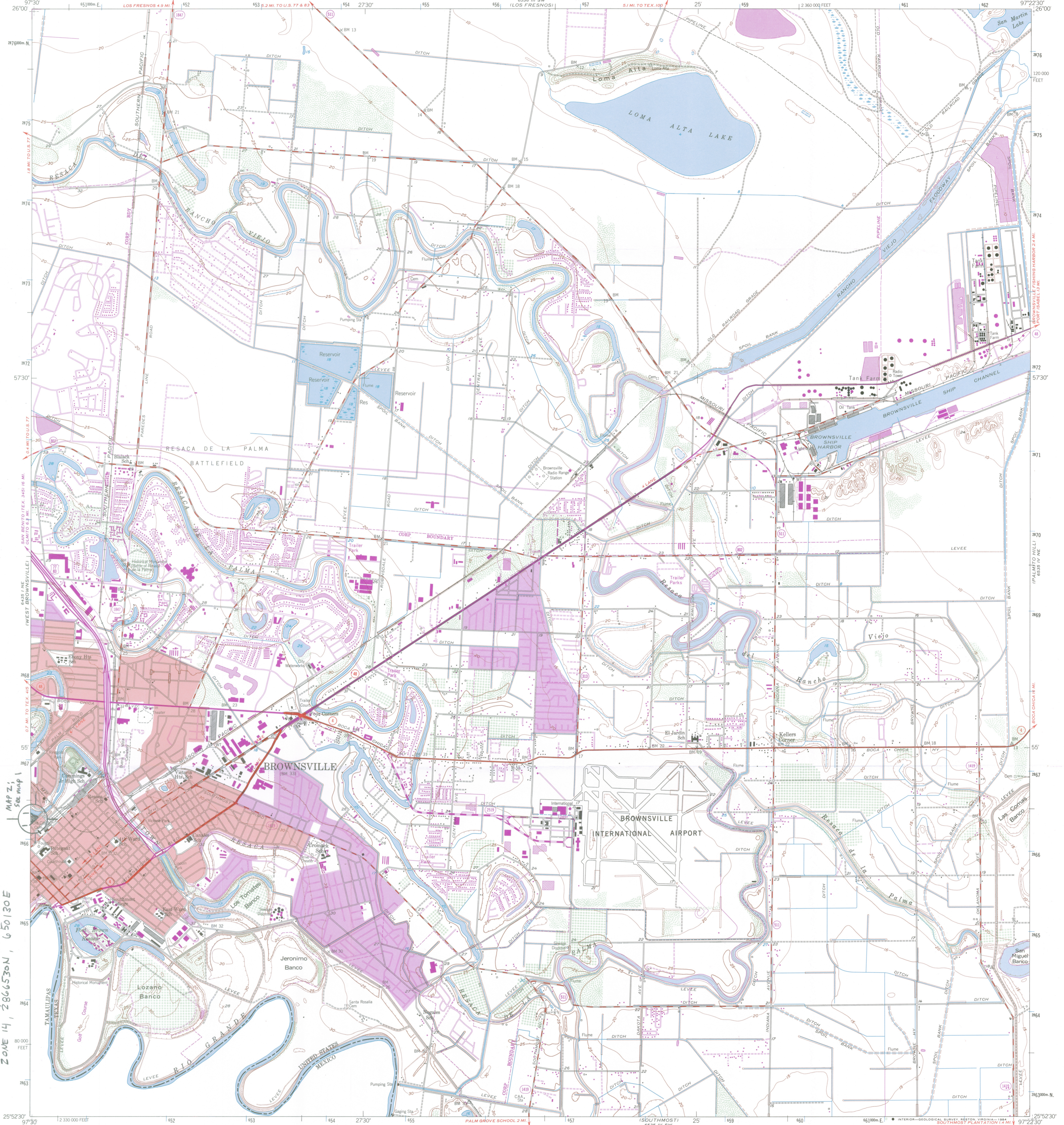
Brownsville City Cemetery and HEBREW cemetery
Brownsville cameron county, TEXAS
Zone 14, 2866530 N, 650130 E

MAP 2;
SEE MAP 1

LOMA ALTA LAKE

San Martin Lake

RESACA DE LA PALMA BATTLEFIELD

BROWNSVILLE

BROWNSVILLE INTERNATIONAL AIRPORT

BROWNSVILLE SHIP HARBOR

BROWNSVILLE SHIP CHANNEL

Tank Farm

RIO GRANDE

UNITED STATES
MEXICO

TAMAULIPAS

Jeronimo Banco

Lozano Banco

Los Tomates Banco

San Miguel Banco

Las Comas Banco

Reservoir
Res

Kellers Corner

El Jardin Sch.

Viejo del Rancho

Mapped, edited, and published by the Geological Survey

Control by USGS, NOS/NOAA, and USCE

Culture and drainage in part compiled by U.S. Coast and
Geodetic Survey from aerial photographs taken 1950
Topography from 1930 map by USGS, revised by
planetable surveys 1955.

Polyconic projection. 1927 North American Datum
10,000-foot grid based on Texas coordinate system, south zone
1,000-meter Universal Transverse Mercator grid ticks,
zone 14, shown in blue

Red tint indicates areas in which only
landmark buildings are shown

Purple tint indicates extension of urban areas

To place on the predicted North American Datum 1983
move the projection lines 34 meters south and
26 meters east as shown by dashed corner ticks

SCALE 1:24 000

CONTOUR INTERVAL 5 FEET
NATIONAL GEODETIC VERTICAL DATUM OF 1929

UTM GRID AND 1983 MAGNETIC NORTH
DECLINATION AT CENTER OF SHEET

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

Revisions shown in purple and woodland compiled from
aerial photographs taken 1980 and other source data
This information not field checked. Map edited 1983
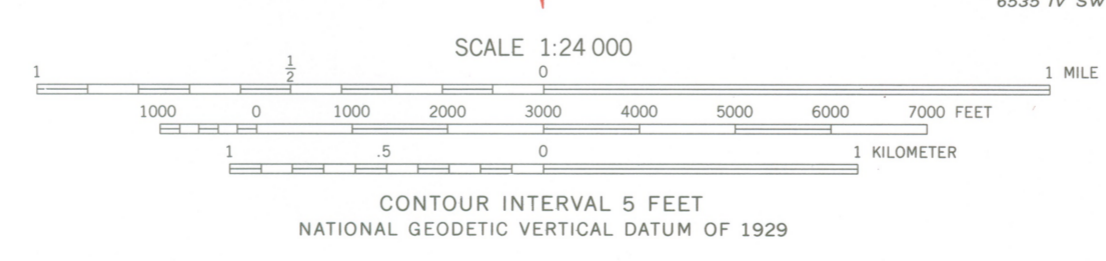
ROAD CLASSIFICATION

Heavy-duty   Light-duty
Medium-duty   Unimproved dirt

U.S. Route   State Route

TEXAS

QUADRANGLE LOCATION

EAST BROWNSVILLE, TEX.
NW/4 FORT BROWN 15' QUADRANGLE
25097-H4-TF-024

1955
PHOTOREVISED 1983
DMA 6535 IV NW–SERIES V882

2597–433

TEXAS HISTORICAL COMMISSION
real places telling real stories

TO: Linda McClelland
           National Register of Historic Places

FROM: Gregory W. Smith, National Register Coordinator
           Texas Historical Commission

RE: Brownsville City Cemetery and Hebrew Cemetery, Brownsville, Cameron County, Texas

DATE: February 9, 2010

- The following materials are submitted:

X	Original National Register of Historic Places forms:
	_ Resubmitted nomination
	Multiple Property nomination form
X	Photographs
X	USGS maps
	Correspondence
X	Other: Photo CD

COMMENTS:

___ SHPO requests substantive review

___ The enclosed owner objections (do__) (do not__) constitute a majority of property owners

___ Other: