

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

1. Name of Property

historic name Middlesboro Jewish Cemetery
other names/site number BLM-211
Related Multiple Property NA

2. Location

street & number 100 Hebrew Cemetery Road

NA

 not for publication
city or town Middlesboro

NA

 vicinity
state Kentucky code KY county Bell code 013 zip code 40965

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.
In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:
___ national ___ statewide **X** local

Applicable National Register Criteria:
X **A** ___ **B** ___ **C** ___ **D**

Signature of certifying official/Title Craig Potts/SHPO Date _____

Kentucky Heritage Council/State Historic Preservation Office
State or Federal agency/bureau or Tribal Government

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

Signature of commenting official _____ Date _____

Title _____ State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:
___ entered in the National Register ___ determined eligible for the National Register
___ determined not eligible for the National Register ___ removed from the National Register
___ other (explain:) _____

Signature of the Keeper _____ Date of Action _____

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5. Classification

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

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

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

- private
- public - Local
- public - State
- public - Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
		buildings
		district
1	0	site
		structure
		object
1	0	Total

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

Number of contributing resources previously listed in the National Register

NA

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

Current Functions
(Enter categories from instructions.)

Funerary: cemetery, graves

Funerary: cemetery, graves

7. Description

Architectural Classification
(Enter categories from instructions.)

Materials
(Enter categories from instructions.)

No style

foundation: NA
walls: NA
roof: NA
other: Stone: marble, granite

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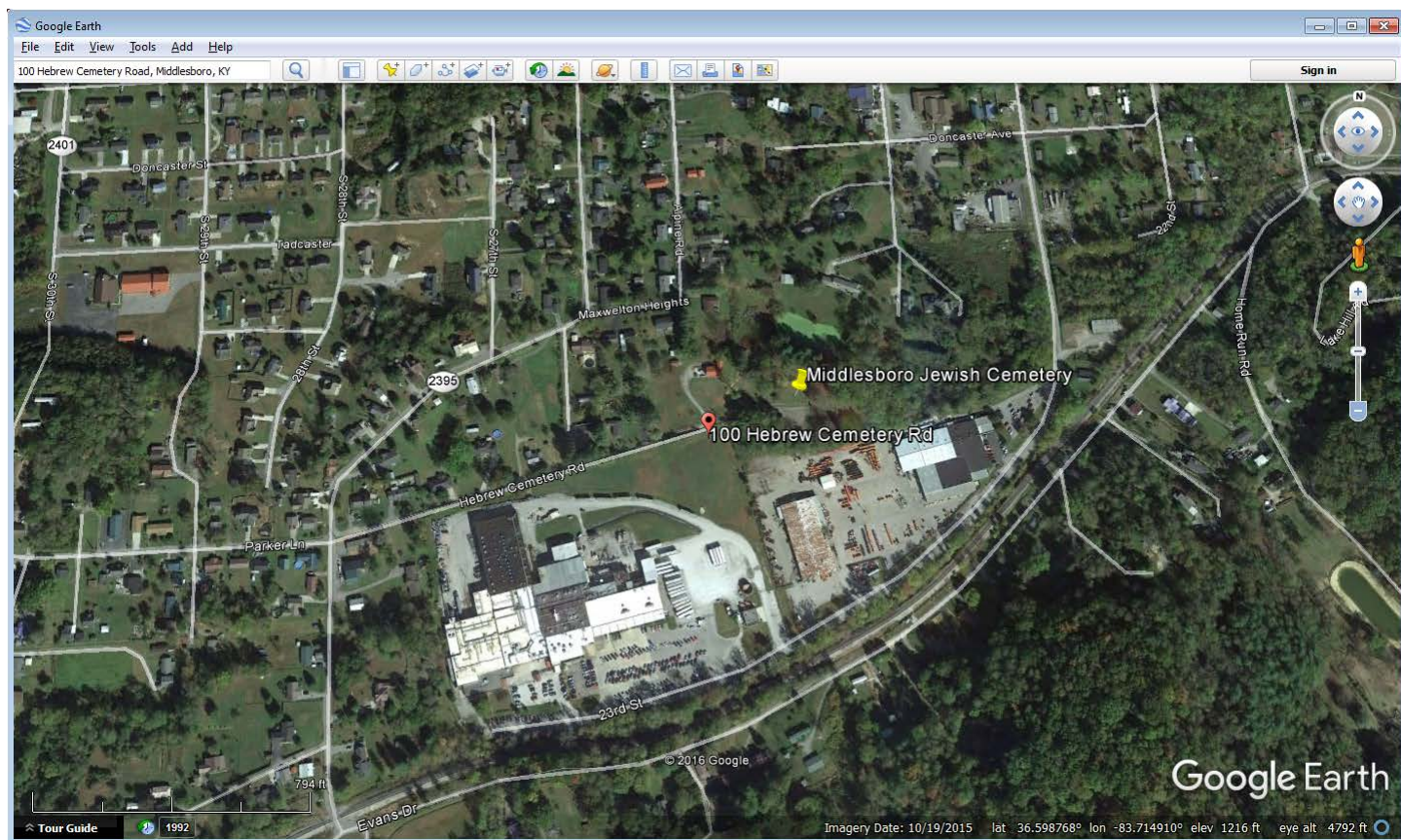
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Narrative Description

Summary Paragraph

Established in 1904 on land donated by local resident Benjamin Horr, the Middlesboro Jewish Cemetery (BLM-211) is located on Hebrew Cemetery Road in Middlesboro, Kentucky. The cemetery lies southwest of Middlesboro's commercial district, which is centered around Cumberland Avenue. There are several other cemeteries on this road. The Jewish cemetery is the last cemetery on the road and is located where the road reaches a dead-end. Cumberland Ham processing plant (owned by Smithfield Foods) lies to the south of the cemetery. The area proposed for listing is .8 acres and contains one contributing site.



Description of the Cemetery

The cemetery is situated on a hill. The high point is the parking lot, which is adjacent to the west side of the cemetery. The hill slopes downward in an easterly direction. The cemetery is surrounded by an iron fence, the installation date of which is unknown. Additionally, there is one tree within the boundary of the cemetery.

There is a brick structure with a small overhang that contains a granite plaque reading:

Middlesboro, Kentucky Jewish Cemetery
Founded 1904

This sacred plot of ground was donated by Benjamin Horr for use of persons of the Jewish faith.

Over the years it has been a final resting place for the Jewish families of southern Kentucky, West Virginia, and east Tennessee.

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Middlesboro Jewish Cemetery, USGS quad map location

Previously, the brick structure housed the *yartzeit* plaque from the B'nai Shalom synagogue that once was active in Harlan, Kentucky. A *yartzeit* plaque is a board that contains the Hebrew and English names of deceased congregation members. It was moved from the cemetery to the Heska Amuna Synagogue and is located on the north wall of the main sanctuary at 3811 Kingston Pike in Knoxville, Tennessee.



Fence



Plaque

The other non-grave structures in the cemetery are a granite bench, which sits beneath the one tree enclosed in the fence and a basin containing stones. The stone container was added by Mary Ann Merrell, head

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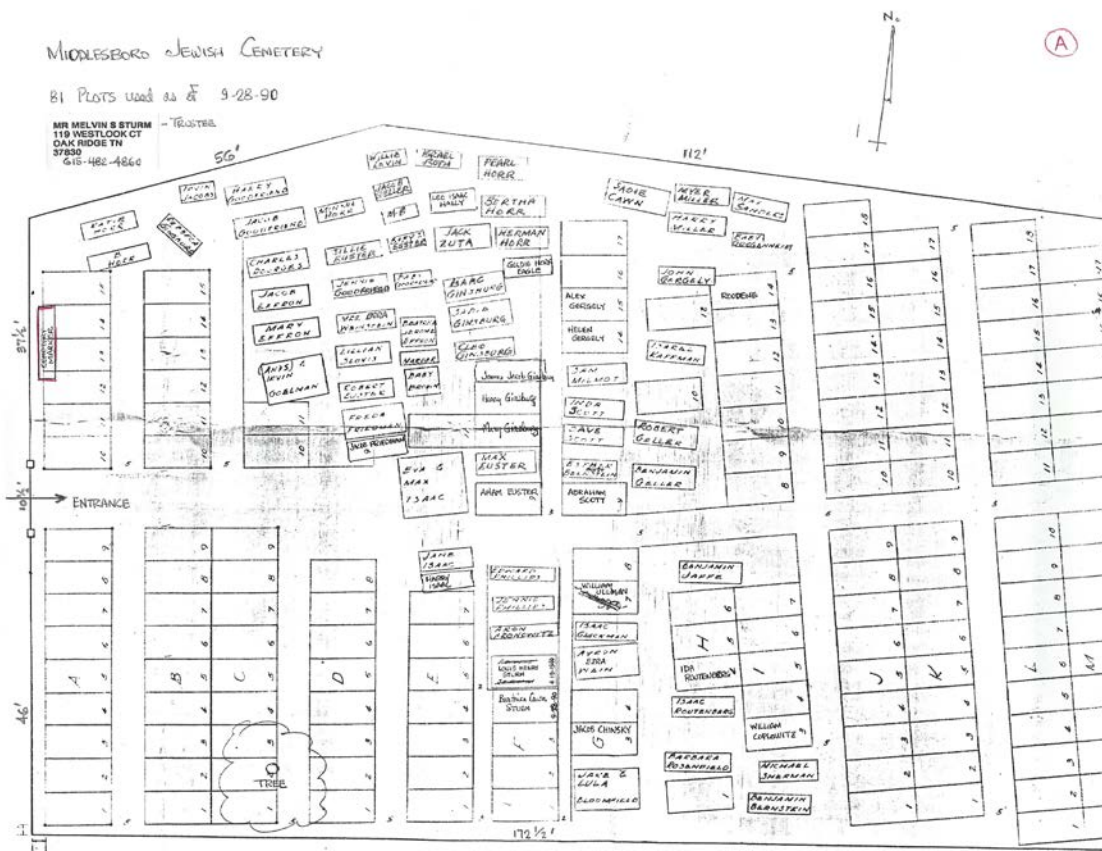
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of the cemetery association. It is customary for Jewish people, when visiting a cemetery, to place a stone – like the ones contained in the stone basin – on the grave of their loved ones.

The gravesites cover about 3/5 of the enclosed surface area of the hill – with the graves generally descending the hill from earliest to latest and grouped loosely by family. For example, many members of the Ginsburg family (Isaac, Jimmy Jacobs, Sadie) are buried in the same row. Jack Zuta, a cousin, is buried in the vicinity as well.

The first recorded burial in the cemetery is Rebecca Ginsburg, who died on November 5, 1904 at the age of six. The most recent burial is Irvin “Sonny” Gergely – a former merchant and Harlan city council member – who died on May 26, 2000 at the age of 73. The cemetery is still an active facility, and people currently living have plans to be interred there. At present, there are 84 recorded burials. The gravestones are made from different materials (for example some are granite and others are marble) and their design – in terms of style and opulence – depends on both the year of interment and wealth of the deceased’s family; the designs appear to be more typical than unique. Furthermore, while spouses are buried next to one another, some are marked with individual gravestones for each burial and others are marked with a single headstone for both spouses.



The cemetery bears physical evidence of the Jewish ethnic and religious character of the community. Almost all of the headstones depict a Star of David and a Hebrew inscription. Furthermore, carved into most headstones is a five-letter Hebrew acronym *tav-nun-tzadi-bet-heh* (meaning “May his/her soul be bound up in the bond of life”).

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The information typically listed on a headstone (name and dates of birth and death) can be found throughout the cemetery. Almost all of the headstones contain the Hebrew name of the deceased, as well as the date of death in the Jewish lunar calendar.



Changes to the Cemetery Since the Period of Significance

At the bottom of the hill, on the far eastern boundary of the cemetery, the fence's foundation has been repaired, and the fence has been brought in approximately six feet. Other new additions include a memorial bench, made of black marble and installed in 2016 by the Maimonides chapter of the DeBusk College of Osteopathic Medicine at Lincoln Memorial University, located in nearby Cumberland Gap, Tennessee. The same organization funded the fence foundation repair.

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8. Statement of Significance

Applicable National Register Criteria

Areas of Significance

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

Social History

Period of Significance

1904-1967

Significant Dates

1904

Criteria Considerations

Significant Person

(Complete only if Criterion B is marked above.)

NA

Property is:

Cultural Affiliation

NA

Architect/Builder

NA

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

Period of Significance: The Period of Significance for Middlesboro’s Jewish cemetery is the period between the first interment in 1904 and 1967, which is 50 years prior to this nomination, the traditional close of the historic period. This Period of Significance accounts for the peak of Jewish immigration and residence in the area, as well as the slow exodus of Jews from the region throughout the second half of the 20th century. Thus it provides a vivid document of the advent and slow atrophy of the region’s Jewish community

Criteria Considerations: This cemetery is evaluated as a resource associated with a social group, and provides a valuable means of understanding that group’s core identity, which is religious and cultural in nature. Further, this cemetery is justified under Criteria Consideration D for cemeteries, which states “A cemetery is eligible if it derives its primary significance from graves of persons of transcendent importance, from age, from distinctive

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design features, or from association with historic events.” In our case, the cemetery fulfills Criteria Consideration D for cemeteries because, as outline in the “Statement of Significance,” it is associated with historic events, and its significance sufficiently extends beyond individual expressions commemorating family members or spiritual beliefs, thereby qualifying it for listing on the National Register.

Statement of Significance

Summary Paragraph

The Middlesboro Jewish Cemetery (BLM-211) meets National Register Criterion A and is significant in association with events that have made a significant impact on the broad patterns of our history. Its significance is interpreted within the context “Jewish Immigration to and Life in an Appalachian Boomtown, 1890-1960.” It gives evidence of a small but influential Jewish community in southeast Kentucky. The coal boom radically transformed the southeastern region of Kentucky from a predominantly subsistence-oriented society to a rural-industrial one, and the Jewish community played an important role in this transformation (Weiner, 187). That Jews even lived here, let alone figured so prominently in the region’s economic development, is a surprise to many. Nevertheless, members of the Jewish community in Middlesboro – as in other independent towns in southeastern Kentucky – filled an important economic position as merchants. Merchants were vital for helping the regions’ economy to transition from a subsistence condition to an industrial economy dominated by the coal companies. They also contributed to the social and political life of the region through involvement in social clubs and election to political office.

The development of both company and non-company (independent and county seat) towns quickly followed the onset of the coal boom in southeastern, Kentucky. This historical phenomenon intersected with the largest wave of European Jewish immigration (Weiner 2). Eastern European Jewish immigrants – fleeing religious persecution and seeking economic opportunities – moved to the coalfields, often settling in independent towns such as Middlesboro (Weiner 2). As the last remaining (or at least identifiable) site of Jewish significance in Middlesboro, the cemetery is the physical structure most strongly associated with this ethnic group (“Encyclopedia of Southern Jewish Communities - Harlan / Middlesboro, Kentucky” n.d.). The cemetery and those interred therein reveal the oft-unconsidered ethnic diversity that characterized the region’s development. Members of the Jewish community of Middlesboro were both culturally and religiously Jewish (to varying degrees), and the cemetery, through both the gravestones and the accompanying burial rituals, is strongly associated with this religious and ethnic identity.

Historic Context: Jewish Immigration to and Life in an Appalachian Boomtown, 1890-1960

Middlesboro was founded in 1890 by industrial entrepreneur Arthur Alexander who sought to create “a huge industrial complex” (Matheny xxi). By 1891, Middlesboro was home to 15 Jewish families. While many of the town's residents left during the bust following the Panic of 1893, “a core” of Middlesboro’s Jews remained (Weiner 161). By the end of the century, the town experienced newfound growth and development with the expansion of coal mining in the region. Typical of the population in other coal boomtowns, Middlesboro’s Jewish population peaked around 1910 (Weiner 161). At this time, Middlesboro and environs had a population of 100 Jews. Most were retail merchants, while others owned hotels and restaurants (“Encyclopedia of Southern Jewish Communities - Harlan / Middlesboro, Kentucky” n.d.).

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The Jewish cemetery was established in 1904 when Benjamin Horr donated the plot of land upon the death of his granddaughter Rebecca Ginsburg. Rebecca was the child of Horr's daughter Sadie and son-in-law Ike Ginsburg, a future saloon owner and mayor of Middlesboro. Due to Rebecca Ginsburg's illness, her body could not be transported across state lines for burial in a Jewish cemetery in Knoxville – where the region's Jewish residents were buried until this time (Matheny 133). Jewish tradition stipulates that Jews be buried separately from non-Jews, and thus Rebecca Ginsburg could not be buried in any existing cemetery in Middlesboro. Her death necessitated the establishment of a Jewish cemetery. Benjamin Horr stipulated that burial plots be given away free of charge. The community adhered to this proscription throughout the cemetery's operation as a burial place for the Jews of Middlesboro and the broader region including Southeastern Kentucky, West Virginia, and to a lesser extent east Tennessee (Weiner 160).

A Jewish congregation (synagogue) was established in 1905, and as Deborah Weiner admits in *Coalfield Jews: An Appalachian History*, her study of the Jews of southeastern Kentucky and southwestern West Virginia, "the history is sketchy" (Weiner 160). The congregation met in a local Masonic temple and held services at least until 1930, after which most of Middlesboro's Jewish population traveled to Harlan, Kentucky, for religious services ("Encyclopedia of Southern Jewish Communities - Harlan / Middlesboro, Kentucky," n.d.). B'nai Shalom in Harlan was the largest Jewish congregation in southeastern Kentucky, and like Middlesboro's short-lived synagogue, met in a Masonic temple (Weiner 161).

Middlesboro's Jewish population began declining in the 1920s, and by the 1960s the region's Jewish population was nearly nonexistent. Evaporating economic opportunity and the increasing difficulty of maintaining a cultural and religious Jewish life encouraged the exodus of Jews from the coalfields (Weiner 184). Furthermore, as Deborah Weiner points out, "Jews found it easier than other coalfield residents to move away. They had connections beyond the region and skills that could be readily transferred" (Weiner 185).

Commercial Life

Effectively barred from the economy of company-owned towns, merchants filled an important economic niche in non-company towns like Middlesboro. The existence of a merchant class – comprised of both Jews and non-Jews – turned these towns into the social and economic centers of the region. Furthermore, merchants witnessed the coal economy from a rarely considered perspective – that of the merchant and not the coal miner, union man, company boss, etc. (Weiner 4). Studying their communities creates a more complete understanding of both Appalachian and American Jewish history.

The late-19th and early-20th century saw the largest wave of Eastern European Jewish immigration. Jews fleeing religious persecution and chasing economic opportunity came to the newly formed "boomtowns" of southeastern Kentucky in search of prosperity (Weiner 2). The Jewish population came to dominate commerce in Middlesboro and towns throughout the region. From Europe they brought a centuries-old "heritage as middlemen" (Weiner 2). The Jews of the coalfields fell into a classic and oft-repeated pattern of Jewish migration: Move to a small town as a peddler, sometimes with nothing more than a cart and bag of goods; and then expand business to eventually become an established merchant with a storefront and ideally multiple locations (Weiner 83).

This pattern repeated itself in small towns throughout the United States and is recounted in popular books such as Edward Cohen's *The Peddler's Grandson*. It is a story well known to scholars of Jewish American history (Weiner 5). Nonetheless, the peddler to merchant story in southeastern Kentucky was unique. The typical progression was occurring in the context of the coal economy – Jewish merchants operated in a region undergoing drastic change in newly established towns, which often carried the rough and tumble atmosphere of the Wild West. These merchants were surrounded by extreme poverty. They sometimes were in direct competition with company stores, even accepting company scrip on occasion.

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This merchant class had a significant impact on the development of the region. Weiner writes, “by drawing on their heritage to establish a retail niche in the economy, Jews contributed to the transformation of the region from a rural, subsistence-oriented society to a rural-industrial, consumer-oriented society” (Weiner 187).

The link between the Jewish merchant class and transformation of the region has been well defined by scholars. Here Deborah Weiner identifies this fact:

Rural historians have long recognized the importance of local retailers in connecting the countryside to the national market system. Merchants, peddlers, and mail-order catalogues disseminated modern products, styles, and sensibilities, spreading a ‘consumer ethic’ through the countryside...By continuing their old-country strategy of catering to underserved, excluded groups, Jewish retailers helped both the rural and urban masses fashion a modern American life-style and identity through the purchase of inexpensive commodities...The impact of obscure Jewish retailers in country towns and city neighborhoods can be likened as well to that of their famous *landsmen*, the Hollywood moguls and department store ‘merchant prince’ who had such a marked impact on U.S. society (Weiner 82-83).

By way of their supply routes and familial ties, Jewish merchants also helped to connect the coalfields to larger, cosmopolitan cities like Cincinnati, Baltimore, New York, and Los Angeles (Weiner 83). As Weiner notes, they were more likely to travel outside the region than their non-Jewish merchant counterparts (Weiner 86). Local newspapers helped disseminate information on the travels – as well as the other various goings on – of the Jewish merchants. For example, upon Herman Weinstein’s return to Middlesboro from a buying trip in New York, the newspaper ran a story explaining how Weinstein had learned of innovative business practices in the “metropolis” and would soon be implementing them in his own store (Weiner 87). A testament to how integral the Jews were in the commercial life of Middlesboro, “the town closed down for Jewish High Holidays” (Matheny 132).

Peddling their goods around the countryside, newly-arrived Jewish immigrants would often live in towns like Middlesboro “near the rail lines that linked them to their goods” (Weiner 84). Even after opening stores in town, which adequately served the needs of the town’s consumers, some Jewish merchants would venture into the countryside (or send employees) to peddle goods in faraway places.

Sam and Herman Weinstein, brothers who operated a store in Middlesboro, took the opposite approach: they invited their rural customers to visit them in town. The brothers immigrated from Raseiniai, Lithuania to New York in 1888. Following a brief stint as shirt factory workers in New York, the Weinstains came to Middlesboro seeking economic opportunity. They eventually became “leading merchants” (Weiner 9). As Weiner chronicles in *Coalfield Jews*, the brothers took out a newspaper advertisement in 1902 stating, “the country readers of the *Republican* are advised to give these hustlers a visit. Why let your town cousins reap the benefit of these sales? Come to Middlesboro, visit the stores of H. Weinstein and Bro” (Weiner 84).

Another pair of brothers-turned-business-associates was Robert and Isaac Euster. Members of the Euster family emigrated from Romania to Bell County during the late-19th and early-20th centuries. The family was comprised of Ida Euster, her six sons, and her two daughters. From 1913 to 1920, Robert and Isaac operated a clothing and dry goods store named “Euster Brothers” at a newly constructed building in Middlesboro’s commercial district.ⁱ

ⁱ The building is located at 1914 Cumberland Avenue.

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In 1920, Isaac opened his own store in a building several blocks away from the original store. The brothers dissolved their partnership, and “Euster Brothers” was renamed “Euster’s Fair Store.” The store was sold in the 1960s, making it one of the last Jewish-owned businesses in Middlesboro (“Encyclopedia of Southern Jewish Communities - Harlan / Middlesboro, Kentucky” n.d.).

Not all of Middlesboro’s Jewish business owners operated stores. For instance, William Horr, Benjamin Horr’s son, owned and operated a hotel in Middlesboro in the 1920s, while his wife Bertha ran a restaurant (Weiner 74).

Civic Engagement

Members of the Jewish community were “fully involved” in the civic life of their resident towns; several served in elected office, and a significant number were involved in local chambers of commerce (Weiner 99). Emil Hilburn and Ike Ginsburg served as mayors of Middlesboro in 1912 and the 1930s respectively. Abe Euster served as mayor of Pineville (Bell County’s seat) in the 1960s, and Irvin Gergely served as a Harlan city councilman (Weiner 99).

As Deborah Weiner notes, while “many families stayed long enough to participate in town development for several decades,” Jews were civically engaged to such an extent because of their immigration to towns in early stages of development (Weiner 99).

Colonel Ginsburg (as Ike was known) is a good example of the various ways Jews took part in Middlesboro’s politics, economy, and culture. Aside from his role as mayor, he was the proprietor of a dry goods store and a popular Middlesboro saloon. He was also well connected with the illegal saloons and brothels that characterized Middlesboro’s boomtown culture. His mayoral term came to an end when he was indicted by a grand jury for deliberately ignoring the prohibition against operating “saloons, casinos, and brothels” in town (“Encyclopedia of Southern Jewish Communities - Harlan / Middlesboro, Kentucky” n.d.). Consistent with the relative acceptance Jews enjoyed in the region, no open anti-Semitism was apparent in Ginsburg’s trial.

Ginsburg was also the cousin of infamous gangster, Jack Zuta. Zuta left Middlesboro around 1915 and made his way to Chicago (Matheny 298). Initially he was a member of Al Capone’s gang, but he defected and became an influential member of Bugsy Moran’s northside gang (Al Capone’s main rival). Zuta maintained contact with the Middlesboro Jewish community and would come to town to spend the Jewish High Holidays of Rosh Hashanah and Yom Kippur with his relatives (Matheny 299).

Having survived at least one unsuccessful assassination attempt, Zuta was shot dead in 1930 in a Wisconsin hideout by associates of Al Capone. His body was returned to Middlesboro as “Zuta often expressed the desire to be buried with his relatives in the cemetery here” (Matheny 302). No Rabbi would agree to perform the funeral, but a lay-leader from the Jewish community conducted the traditional funeral rites. This act of reverence by a member of the community, to offer a proper burial to a man of a criminal reputation, illustrates the Jewish sense of communal obligation towards the dead. Such an act demonstrates the cultural and spiritual importance that the Jewish community attached to the burial act, and by extension, to the burial place.

Cemetery as Remaining Symbol of Jewish Legacy

The Jewish community left a physical legacy in the communities of this region. Weiner explains:

While absentee land corporations and coal companies had little interest in activities that did not directly advance their bottom line, local merchants – at once residents and capitalists – had reason to invest in measures to improve the livability and viability of their towns. Jews helped shape the physical contours of their communities through their town-building

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activities...Through the years, Jews worked to establish banks, utility services, parks, libraries, hospitals, and other community institutions (Weiner 96-97).

Nonetheless, these buildings and institutions served the broader community – not just the Jews. While nothing overtly Jewish can be seen in a community library or park, a Jewish cemetery is quite a distinct cultural expression. Thus, the Middlesboro Jewish cemetery’s significance is, in part, drawn from the way it bears physical evidence of the Jewish ethnic and religious character of the community.

The very existence of a separate Jewish cemetery hints at the religious requirement that Jews be buried apart from gentiles. Additionally, as stipulated by Benjamin Horr, burial plots were given away free of charge, reflecting the Jewish traditions of charity and communal obligation towards the dead. As is noted above, the events surrounding Jack Zuta’s burial reflect the importance of these traditions. During a present-day visit to the site, one would notice that small rocks are resting on numerous gravestones through the cemetery. This evidences the Jewish tradition of placing a stone on the grave of a loved one. This tradition was followed from first burial in 1904 and continues to this day.

Still, there are even clearer physical representations of Jewishness in the cemetery. One need not look further than the headstone engravings. Almost all of them depict a Star of David and contain a Hebrew inscription. In the Jewish tradition, a five-letter acronym is typically engraved on the headstone (*tav- nun - tzadi - bet - heh*). The letters form an acronym of the phrase “May his soul be bound up in the bond of life.” Nearly all of the headstones contain the Hebrew name of the deceased, as well as the date of death in the Hebrew calendar (which follows the lunar cycle). A Jewish person’s formal Hebrew name is comprised of their name followed by “son/daughter of” their father’s name. The headstones in the Middlesboro Jewish cemetery illustrate this tradition, as almost all of the names are listed in relation to a parent or set of parents.

While the aforementioned characteristics are apparent to the naked eye, what lies below ground is also uniquely Jewish. The precepts surrounding Jewish burials are specific and were followed by the residents of southeastern Kentucky. For example, any casket used must be made of unfinished wood with little to no ornamentation, and no metal nails are to be used. Furthermore, there is specific clothing in which a Jew is to be buried. Also, as previously mentioned, the interment must occur as quickly as possible. There were certain local funeral homes (in both Middlesboro and Pineville) that understood these restrictions and handled Jewish burials. Typically, a Rabbi from Knoxville would be hired to conduct the funeral rites.

Evaluation of the Historic Significance of the Middlesboro Jewish Cemetery within the context of Jewish Immigration to and Life in an Appalachian Boomtown, 1890-1960

Even though the Jewish community in this region is most strongly associated with the merchant-class who operated stores in town, the cemetery best represents the significance of this community for several reasons.

First, while a number of formerly Jewish-owned storefronts are still standing in Middlesboro, the cemetery is the last remaining structure that is recognizably associated with the Jews.

Second, no synagogue building was ever constructed in Middlesboro. The Middlesboro congregation met in a Masonic temple during its brief existence, making the cemetery the only communally-owned space.

Third, while a number of Jewish women operated businesses in southeastern, Kentucky (e.g., Middlesboro’s Bertha Horr), the merchant’s shop was a predominantly male domain. Morbid, albeit true, the

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cemetery is an egalitarian location. It best accounts for the accomplishments and contributions of the male *and* female Jewish residents.

Fourth, the significance of the Jewish presence in southeastern Kentucky extends beyond economic impact. As this nomination seeks to demonstrate, the community played an important social and political role as well.

Evaluation of the Integrity between the historic significance of the Middlesboro Jewish Cemetery and its Current Physical Condition

The cemetery has historical integrity based on location, design, materials, and feeling. The cemetery’s location has not changed since it was first established. The design and layout of the cemetery, as well as the materials used for the gravestones has not been altered, with the exception of the fence and the addition of the benches, stone basin, and new brick structure containing a memorial plaque. While a food processing plant has opened near the cemetery, the general feeling of the cemetery is one of peace and quiet – much like it was throughout the cemetery’s history.

Deterioration has occurred, as the engravings on several of the older headstones have weathered and are more difficult to read. Nonetheless, names and Hebrew characters are still decipherable. Furthermore, several of the gravestones were at one time knocked over by vandals. They were re-erected in their original location.

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Ann Dudley Matheny, *The Magic City: Footnotes to the History of Middlesborough, Kentucky, and the Yellow Creek Valley* (Middlesboro: Bell County Historical Society, 2003).

Institute for Southern Jewish Life, “Harlan / Middlesboro, Kentucky,” Encyclopedia of Southern Jewish Communities. Accessed January 18, 2017. <http://www.isjl.org/kentucky-harlan-encyclopedia.html>.

Deborah R. Weiner, *Coalfield Jews: An Appalachian History* (Urbana: University of Illinois Press, 2006).

Previous documentation on file (NPS): NA

- preliminary determination of individual listing (36 CFR 67 has been requested)
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: **American Jewish Archives (Hebrew Union College, Cincinnati, Ohio).**

Historic Resources Survey Number (if assigned): _____ BLM-211 _____

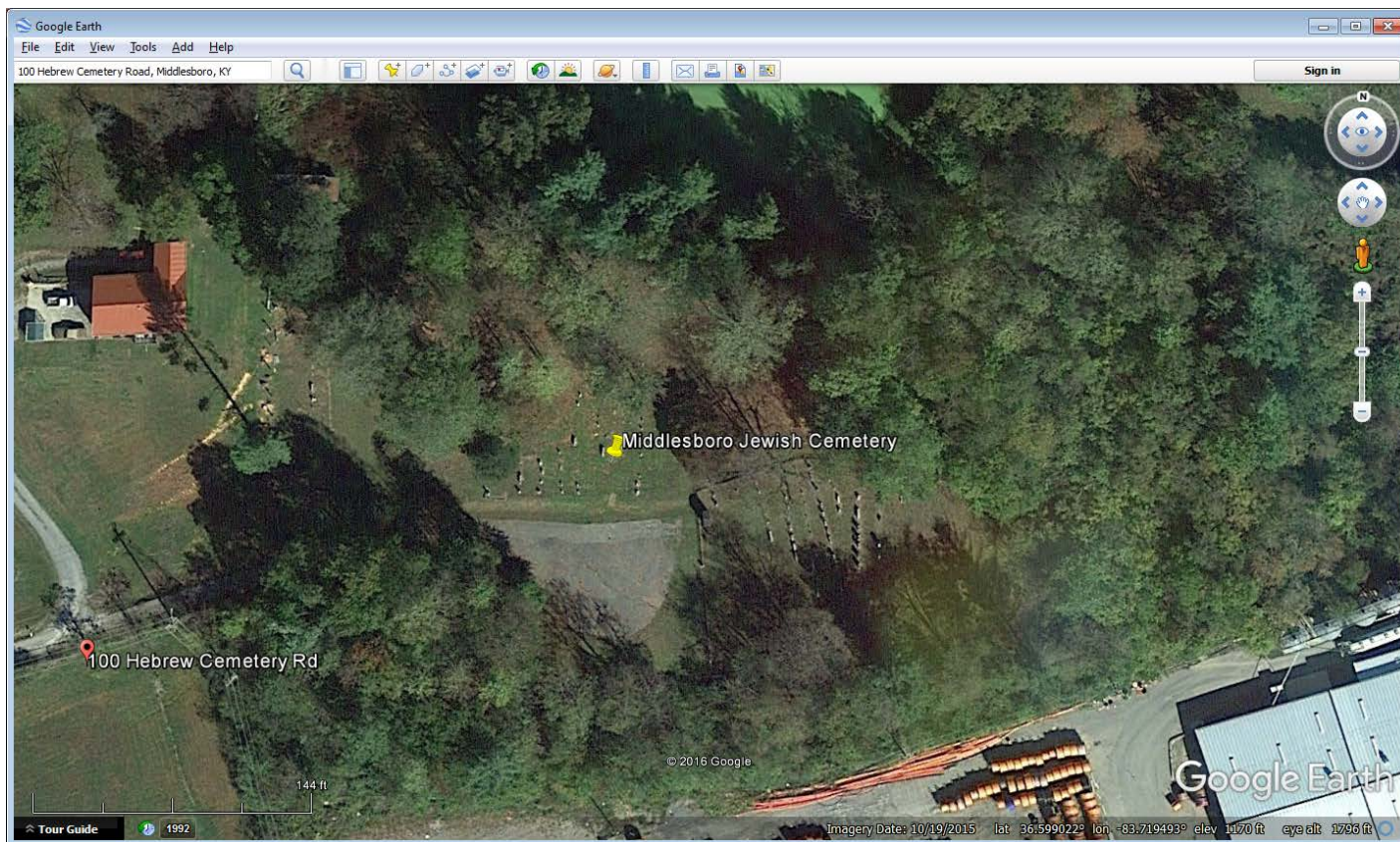
10. Geographical Data

Acreage of Property .8 acre _____

Latitude: 36.598738° **Longitude:** -83.720858°

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UTM References

Coordinate according to NAD 1983:

1	<u>17</u>	<u>256 616.85</u>	<u>4053 809.14</u>	3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing

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

The area proposed for National Register listing is a less-than-one-acre plot of land in Bell County, Kentucky, whose Property Valuation Administrator defines as an area corresponding to this account number: 070-30-00-145.00.

Two deeds on the property specify that area the following way:

From: Deed book 48 page 333 in the Bell County, Kentucky, County Clerk's office:

The following described tract or parcel of land situate in the city of Middlesboro Bell County, State of Kentucky to wit: Beginning at the northwest corner of Captain (?) John M. Brooks' brickyard property at a stake, thence north 12 degrees 45 minutes west 96 feet to a stake; thence north 70 degrees 30 minutes east 59 and a half feet to a stake; thence north 89 degrees east 116 feet to stake; thence south 12 degrees 45 minutes east 96 feet to a stake at the northeast corner of Captain Brooks; thence along the north line

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of said Brook south 82 degrees 35 feet to the beginning containing .4 acres; thence being the same property conveyed to the Middlesboro Town and Lands company and William Thomas Exhom (?) Fasberry and Frank Morris Crisp, Trustees of London England, by deed dated November 23rd 1893 as recorded in the Bell County clerk's office in the deed book 29 page 244.

From: Deed book 81 page 78 Bell County, Kentucky, County Clerk's office:

Together with the following described tract or parcel of land situated in Middlesboro Bell County, Kentucky. A strip of land 10 feet wide on the South side of the boundary or strip of land, which was accepted from the boundary of land mentioned and described for the purpose of a roadway and the deed for Middlesbrough Town and Lands Company to J. P. Yarbrough 12th day of May, 1913 recorded in deed book 70 at page 456 Bell County records. Said strip of land to extend the full length of the said trip herein before mentioned, the same to be used for public road purposes in connection with the aforesaid strip of land.

Boundary Justification

These boundaries include the land that has historically been associated with the property. The area has integrity of location and setting, and those considerations inform the boundary choice.

11. Form Prepared By

name/title Seth Isaac Euster

organization NA

date 1/24/2017

street & number 5451 Redbark Place

telephone 770-314-0681

city or town Dunwoody

state GA

zip code 30338

e-mail euster.s@gmail.com

Photographs:

Name of Property: Middlesboro Jewish Cemetery
City or Vicinity: Middlesboro
County: Bell
State: Kentucky
Photographer: Seth Euster and Mel Sturm
Date Photographed: November 6, 2007 and December 3, 2016

Individual Photos

1 of 11: Shot of cemetery fence (western boundary of cemetery), brick structure containing information plaque, and recently installed bench. Camera facing to the northeast.

2 of 11: Shot of brick structure and plaque. Camera facing to the west.

3 of 11: Headstone of Rebecca Ginsburg's (d. 1904) grave, the first burial in the cemetery.

Middlesboro Jewish Cemetery
Name of Property

Bell County, Kentucky
County and State

4 of 11: Headstone of Benjamin Horr, donor of cemetery land and grandfather of Rebecca Ginsburg. Headstone is inscribed entirely with Hebrew writing and features a Jewish Star of David.

5 of 11: Headstone of Jack Zuta, cousin of Isaac "Ike" Ginsburg and notorious Chicago gangster assassinated in 1930 by associates of Al Capone.

6 of 11: Headstone of Isaac Ginsburg, dry goods store and saloon owner and 1930s mayor of Middlesboro.

7 of 11: Headstone of Irvin Sonny Gergely (d. 2000), a Harlan city councilman and the most recent burial.

8 of 11: Shot of fence that comprises the eastern boundary of the cemetery and the concrete foundations of the original fence. Camera facing southeast, with food processing plant in background.

9 of 11: Shot of cemetery fence. Camera facing to the east.

10 of 11: Shot of multiple rows of headstones and the brick structure and information plaque. Camera facing to the northwest.

11 of 11: Shot of cemetery fence and gate comprising the western boundary of cemetery and several rows of headstones. Camera facing to the west.

Property Owner:

name Hebrew Cemetery
street & number Hebrew Cemetery Road telephone _____
city or town Middlesboro state Kentucky zip code _____

Property Contact:

name Mary Ann Merrell
street & number 2232 Fallen Oaks Drive telephone 865-719-0693
city or town Knoxville state Tennessee zip code 37932

Email: mamerrell@yahoo.com