

The Jewish Community of Manchester, NH, 1890 to 1910
(Bedford, NH Jewish Cemetery)
2005 - 5765
by Joshua Segal, Rabbi

The Origins of Adath Yeshurun

The first documented Jewish service in Manchester occurred in 1862¹. The first permanent Jewish settler in Manchester was "A. Wolf" in 1880².

However, the official date of the first formalized Jewish organization in Manchester is 1890, although there are arguments supporting several earlier dates all the way back to 1883³. The early documentation of the organization known today as "Temple Adath Yeshurun"⁴, is a study in the problems of transliteration with at least ten different spellings or spelling variations in the documentation of that community between 1890 and 1910. It is likely that the combination of Yiddish speaking Jewish immigrants and French speaking local officials all contributed to the errors and oddities that are documented in City Directories, on deeds and in papers of incorporation. A detailed listing of which spelling was used and when follows:

1890 - Briai Jshuren⁵: Officers were S. Sullivan and Morris Cohen. The name could possibly have been the "Creations of Israel," but that would have been unusual. It was probably a transliteration error of what today would be "Bnai Jeshurun" meaning Children of Israel. Jeshurun, Yeshurun and variations are all poetic names for "Israel." Generally, pre-20th century transliteration used "J" rather than "Y" for the transliteration of the Hebrew letter, "yod." 1058 Elm Street was the address associated with the synagogue in 1890.

1892 - Jewish Synagogue: The synagogue met at 859 Elm Street⁶, with Rabbi Peter Axel⁷. In 1893 the address was listed as "Central Street between Pine and Union." A synagogue was incorporated as "Eui Jacob" on September 14, 1892⁸. It is unclear what "Eui" might have been or meant⁹. What is unusual about this incorporation is that all other references to this organization include "Yeshurun" or its synonym, Israel. This is the only use of "Jacob" in a Manchester synagogue name. Between the 1892 and 1904, three separate incorporation filings are recorded in the archives of the Secretary of State. There is much overlap among the signers of these incorporation papers, which is further confirmation that these are the all the same organization. What is unclear is why they incorporated again and again.

¹ Becoming American: Manchester's Jewish Community, by David G. Stahl, Historical New Hampshire, Volume 50, Nos. 3&4, Fall/Winter 1995, pg. 151.

² ibid. David Stahl.

³ An Historic Outline of Manchester Jews, Silver Anniversary 1912-1937 Adath Yeshurun Synagogue, October 10, 1937, pp. 25 suggests 1883. Also, a WPA survey of local historical records, done in 1936 and available from the American Jewish Archives suggests 1886

⁴ Note: Although known as Temple Adath Yeshurun or TAY, the legal name is "Congregation Adath Yeshurun."

⁵ Likely a misspelling of "Bnai Jeshurun." The author suspects that someone not familiar with Hebrew transcribed "Bnai" as "Briai" since standard English doesn't have the "bn" combination. Note the similarity between the "n" and the combination of letters, "ri"

⁶ According to the 1894 Manchester City Directory, page 30, a public building known as "Merchants' Exchange" included 859 Elm Street.

⁷ While Peter Axel served as rabbi, he may not have actually been a rabbi.

⁸ Records of Voluntary Corporations, New Hampshire State Archives, Vol. 7, pp. 168-9

⁹ If one uses one's imagination, it is possible that with poor penmanship, "Bnei" could have been copied "Eui." A local non-Jewish person would not be familiar with the letters "bn" appearing together at the beginning of a word.

1896 - Edas Israel: The next transliteration variant that appears is what today would be "Adath Israel" meaning "Congregation of Israel." The rabbi was Henry Cantor. The congregation incorporated on February 23, 1893 as "Edass(sic) Israel"¹⁰. One of their stated goals is "the erection of a house of worship."

1898 - Addis Israel: This name is a variant transliteration of "Edas Israel." From 1898 to 1901, the Rabbi was Soloman Cohen¹¹. Addis Israel was meeting at 94 Laurel Street; President, Harris Simon; V-P: John Tatelman; Secretary, Sam Rosenbaum and Treasurer, Israel Saidel. The cottage at 94 Laurel Street was acquired by Solomon Sullivan, Harris Simon and Morris Rosenblum, in trust for Adath Yeshurun¹² in 1902. It is interesting to note that the lot was a tiny rectangular lot, 25 feet of frontage on Laurel Street and it was 90 feet deep, bordering on a common alley in the back. The common alley in the back was typical of streets of that era. This property was also used as the parsonage.

1902 - Ansie Yesurin: This name is a transliteration of what today would be transliterated today as "Anshe Yeshurun" meaning "Men of Israel" and they met at 197 Central Street. The Beech Street Cemetery property, discussed later, was the first recorded deed associated with any of the various entities that have been categorized as predecessors to "Temple Adath Yeshurun."

1903 - Adath Yenshurum(sic): meaning, "Congregation of Israel" is the name still used today, with the addition the the word, "Temple." As far as corporate records show, Temple Adath Yeshurun is still registered as "Adath Yenshurum" and they did so on January 7, 1900.

The 1904 City Directory still refers to it as "Addis Israel." By 1905 the address of the congregation was listed at 100 Laurel Street with rabbi, Jacob Kaplowitz along with president, Henry Trilling; V-P, Israel Saidel; Secretary Morris Rosenbaum (sic - might really have been Rosenblum); and treasurer, A. B. Marcus. 100 Laurel is just two doors away from the parsonage. 100 Laurel was either a private residence or a rented property, because there is no deed recorded for it. In 1910¹³, Adath Yeshurun purchased the land on Central Street that was the property on which the shul was built in 1911 and still stands as an apartment building to this day.

Thus, it is clear that there was a Jewish presence in Manchester in the 1890's, and that presence was the early forerunners of what grew into Temple Adath Yeshurun. They do not buy land for either a building or a cemetery until 1900. While the name inconsistency may seem odd today, in general the people referred to the Jewish community and its synagogue by many different variants of a name that essentially means "the people of Israel."

The Rise and Fall of the "Queen City Hebrew Synagogue"

In May 1894, an organization calling itself the "Queen City Hebrew Association (QCHA)," incorporated stating as their purpose:

"... of aiding its members when sick and in case of death to assist in paying funeral expenses."¹⁴

Given that as their mission statement, it is no surprise that they bought the first cemetery for the Manchester community. (That is the "Bedford Cemetery" which is discussed later.)

While we know that the Queen City Hebrew Synagogue (QCHS) existed around the turn of the century, there is no extant documentation that describes its origins. They incorporated on January 31, 1899, but since incorporating was voluntary, they probably existed earlier. Their purpose is stated as:

"... to provide a place of worship or synagogue... (and) to provide a suitable burying ground and for such other social, charitable and benevolent purposes..."¹⁵

Most of the people associated with QCHA are also associated with QCHS. One source suggests that the "Queen City Hebrew Association (QCHA)," which later evolved to the "Queen City Hebrew Synagogue" was a break from

¹⁰ Records of Voluntary Corporations, New Hampshire State Archives, Vol. 7, pp. 303-4

¹¹ Documents from the American Jewish Archives on a 1936 survey done on local historical institutions

¹² Hillsborough County Real Estate Transactions, Book 609, page 197, April 1902

¹³ Hillsborough County Real Estate Transactions, Book 682, page 200, 1910

¹⁴ Records of Voluntary Corporations, New Hampshire State Archives, Vol. 8, pp. 31

¹⁵ Records of Voluntary Corporations, New Hampshire State Archives, Vol. 10, pp. 110-1

Adath Yeshurun¹⁶. The 1898 City Directory lists the "Queen City Hebrew Association" with President, Louis Kirsch; Recording Secretary, George H. Clark and Financial Secretary, Simon Lowenstan. They met at 335 Pine Street, a place known as "Walker Hall"¹⁷ " which is the same address that is subsequently used by the QCHS.

An article from 1898¹⁸ indicated that QCHS began in 1894, that they had 44 members and the nearest other synagogue was in Lowell. In light of the existence of the synagogue that was the precursor of Temple Adath Yeshurun, this seems odd. The article also indicated that as a result of recent growth they had to move from "Merchant's Exchange"¹⁹ to "Walker Hall." The article refers to two burials in the Bedford cemetery that is discussed later in this report.

The choice of the name, "Queen City Hebrew Association or Synagogue," not only is all English but refers to an American city rather than a Hebrew Community. It may be indicative that the membership of QCHS was feeling the hospitality of America and may have felt the need to take on a name that could be considered either more mainstream American.

In 1898 the QCHS listed its address at 335 Pine Street (same address as QCHA), with Rabbi Rev. A. Cantor.

The first piece of property that became the currently used Beech Street Cemetery complex was acquired jointly by the Queen City Hebrew Synagogue and Ansie Yesurin²⁰ (the current TAY) in 1900. More on that cemetery will be discussed later.

All sources are in agreement that the "Queen City Hebrew Synagogue," rejoined Adath Yeshurun. The question is, when did this happen?

¹⁶ An Historic Outline of Manchester Jews, Silver Anniversary 1912-1937 Adath Yeshurun Synagogue, October 10, 1937, pp. 27

¹⁷ A number of the late 1890's Manchester City Directories list both a "Queen City Public Hall" and "Walker Hall" at 335 Pine Street. It is not clear whether these were the same place or if there were multiple public halls in the same building.

¹⁸ Mirror and American Newspaper, Jan. 29, 1898

¹⁹ According to the 1894 Manchester City Directory, page 30, Merchants' Exchange was from 837 to 871 Elm Street

²⁰ Hillsborough County Real Estate Transactions, Book 598, page 519 - The use of the name "Ansie Yesurin" is so unusual, that the author felt that the reference to it is appropriate.

One source says that in 1899, the "Queen City Hebrew Synagogue" returned to Adath Yeshurun²¹. Still another source says that it happened in 1904²². Still another source says that the "Queen City Hebrew Synagogue" transferred its remaining property to Adath Yeshurun for \$1. The transfer occurred on June 17, 1902 and the deed²³ was recorded on June 18, 1902. The deed includes mention of an ark, a Torah scroll, chairs and bookcases. It would be odd to have transferred all religious objects unless the congregation had rejoined Adath Yeshurun in 1902. So despite the conflicting sources, I would suggest that the actual date for the end of the "Queen City Hebrew Synagogue" was 1902. We can also infer that 1899 might have been a date where the two synagogues began to consider reconciliation as evidenced by the joint purchase of the Beech Street cemetery land.

The Rise of Temple Israel

According to one reference, the precursors of Adath Yeshurun formed in 1889, with Anshe Sefard breaking off in 1897²⁴. When they incorporated on May 22, 1899²⁵, their official name was "Ansher Sfaïrd Russia of Manchester²⁶ ." The name which includes, "Sfaïrd" implies that they represented Sephardic Jews (i.e. Jews of Spanish origin) as contrasted with Ashkenazi Jews, Jews of German or East European descent.

It is well documented, that "Ansher Sfaïrd Russia of Manchester" were Jews of Russian descent who had variant worship practices which they could not reconcile with Adath Yeshurun and they were in no way Sefardim! The locals of the era referred the congregation merely as the "Russiche" and apparently did so, in a somewhat derogatory way.²⁷ In general, Temple Israel was always the lesser of the two surviving Manchester congregations, generally trying to keep up with Temple Adath Yeshurun. The author presents the following anecdotal examples, because it is not his intention to demean in any way, the organization known today as TI. When TAY built on Hanover Street, a few years later, TI built on Hanover Street. TAY had a cemetery on Beech Street. Some years later, TI purchased the adjacent land on Beech Street for their cemetery. TAY moved to its present, location North Manchester and a few years later, TI moved to its present, location near TAY.

The 1906 Manchester City Directory makes the first mention of this congregation which was referred to as "Agedas(sic) Sfaïrd(sic)[meaning "The Association of Spanish Jews"]" and is listed at address, "335 Pine Street, the same "Walker Hall" used by the now defunct "Queen City Hebrew Synagogue."

Only a few of the names associated with "Ansher Sfaïrd Russia of Manchester" correspond to names on earlier documents which would indicate that they were truly an independent organization rather than a break off. Somewhat later, one of the founders, M. Goldberg shows up as an officer of Adath Yeshurun.

In 1952, "Ansher Sfaïrd Russia of Manchester²⁸" formally changed its name to "Congregation Anshe Sephard" and in 1958 they formally changed their name to "Temple Israel."²⁹

²¹ op. cit. "An Historic..."²⁹

²² op.cit. WPA survey of local historical records, 1936

²³ Hillsborough County Real Estate Transactions, Book 611, page 314.

²⁴ A Brief History of the Manchester Jewry, by Nancy Stahl, Copyright 1978, Manchester Historic Association, pg. 14

²⁵ Records of Voluntary Corporations, New Hampshire State Archives, Vol. 10, pp. 339-40

²⁶ The spelling "Ansher" was probably a result of a local French official who transliterated the long "a" as in the word "day" into the standard "er" French regular verb ending, also pronounced as the long "a" as in the word "day".

²⁷ op.cit. David Stahl pg. 152

²⁸ Records of Voluntary Corporations, New Hampshire State Archives, Vol. 200, pg. 401

²⁹ Records of Voluntary Corporations, New Hampshire State Archives, Vol. 301, pg. 301

The chart that follows summarizes the names of those mentioned in City Guides, incorporation papers or real estate documents, whose names appear associated with more than one of the synagogues.

	<u>Eda(s)</u> <u>Israel</u>	<u>Addis</u> <u>Israel</u>	<u>QCHS</u>	<u>Eui</u> <u>Jacob</u>	<u>Ansher</u> <u>Sfaird</u> <u>Russia</u>	<u>Adath</u> <u>Yen-</u> <u>shurum</u>	<u>Briai</u> <u>Jshuren</u>
Cohen, Morris	X						X
Curtin, Barnett	X		X	X			
Feinberg, Israel	X			X			
Goldman, M.	X			X	X		
Katz, Julius			X	X			
Koplan, Solomon				X		X	
Miller, J.	X			X			
Rosenblum, Morris	X					X	
Saidel, Israel		X				X	
Saidel, J.	X			X			
Schwartz, Jacob	X		X				
Segal, Wolf	X			X		X	
Simon, H	X	X		X			
Sullivan, Salomon	X						X
Tatelman, J.		X	X		X		

Another Jewish Organization in Manchester

As an aside, the 1899, 1900 and 1901 City Directories all list a "Hebrew Women's Aid Association" with officers Dora Booth, Freda Miller, Rebecca Rosenblum, Fanny Segal and Rachel Simon. They incorporated on February 10, 1898, with a stated purpose:

"This association is formed for the mutual benefit of members in cases of sickness and for such other purposes as said association may designate from time to time."³⁰

The Bedford Cemetery

The "Queen City Hebrew Association" bought land in Bedford for a cemetery in 1896. There was a problem with burials that involved bringing bodies to Haverhill, MA³¹, a distance of about 25 miles, which was no small trip in that era.

Real estate records indicate that the first land purchased by any Manchester-based Jewish organization was that of the Jewish Cemetery in Bedford, NH. The purchase was made by the "Queen City Hebrew Association." On February 4, 1896, this group purchased a plot of land for \$200 from Jamie G. Taggart and Joseph F. Monahan to be used as a cemetery. The plot was a rectangular plot 220 feet by 396 feet, an area just short of 2-acres³² and the deed was recorded on February 4, 1896.

The two acre plot was the easterly portion of a 5-acre plot deeded to Taggart and Monahan by Edward Payson French on February 3, 1896. Apparently, the "Queen City Hebrew Association" intended to purchase the remainder of the plot, because the deed specifically says "we hereby agree that for a term of three years from this date we will not deed the balance thereof to any other society or person for a burying ground."

The option was never picked up by the "Queen City Hebrew Association." As a matter of fact, the "Queen City Hebrew Association" apparently ceased to exist or at the very least felt that running a cemetery was not their function. On March 13, 1899, the "Queen City Hebrew Association" authorized the transfer of the two acre plot of land for \$1 to the "Queen City Hebrew Synagogue". The transfer occurred on April 29, 1899 and the deed³³ was recorded on May 1, 1899.

On October 24, 1899³⁴, the "Queen City Hebrew Synagogue" met and authorized the transfer of the cemetery property to Gordon Woodbury for \$1. The transfer occurred on January 15, 1900 and the deed³⁵ was recorded on

³⁰ Records of Voluntary Corporations, New Hampshire State Archives, Vol. 9, pp. 607-8

³¹ op. cit. "An Historic..."²⁷

³² Hillsborough County Real Estate Transactions, Book 559, page 519.

³³ Hillsborough County Real Estate Transactions, Book 585, page 311.

³⁴ Hillsborough County Real Estate Transactions, Book 591, page 81-82 says October 24, 1899 and page 325 says October 23, 1899

³⁵ Hillsborough County Real Estate Transactions, Book 591, page 81-82 and 325.

January 19, 1900. According to several sources³⁶ there was a proviso that the graves would remain undisturbed, but there are no restrictions or covenants written on the deed that would confirm this. The minutes of the October 24th meeting would be interesting but as suggested in a later footnote in Appendix B, the records from this era are lost. It is unusual to deconsecrate land for Jewish burial without eminent domain as an overriding consideration. Further, it is odd that the deed was transferred for a nominal \$1 without any conditions and those conditions were probably specified in those minutes.

During the years of ownership of the cemetery, the following burials occurred³⁷ :

Stillborn male infant: son of Lewis and Eva (Sextenen) Spark: March 27, 1897

Annie Kaplon; 9 months; daughter of Solomon and Betsy Kaplon: May 26, 1897

Robert Lowenstein; 1 year, nine months; son of Abraham and Ida (Harris) Lowenstein: October 10, 1897

Silia Buchalter; 11 months; daughter of Asher and L. (Sachs) Buchalter: July 25, 1898

Raffe Isenberg; 1 year 4 months; son of Louis and Ida (Spector) Isenberg: Feb. 18, 1899³⁸

Jennie Gordon; age 8 months; daughter of Elias and Malco (Fisher) Gordon: Aug. 4, 1899.

An article written in January 1898³⁹ mentioned that there had been two burials in the cemetery, which is consistent with the above list (if you don't count the stillbirth.)

What happened to the bodies after the sale of the cemetery appears to be a matter of conjecture. According to one source⁴⁰, there is no formal record that the bodies were moved, yet there appears to be a folk lore that the families had the bodies moved.

Three members of the late 20th century Manchester community; David Stahl, Alfred Nottenburg and George Silberberg apparently visited the site in the 1960's and reported seeing a rusted iron fence surrounding the the area where the six bodies were buried. There were no tombstones. By the 1970's, the fence had disappeared⁴¹. Note that all the burials were of those younger than 2-years of age. It was common Jewish burial practice of that era to not have monuments for young children. That there were no burials of older people is curious. It is possible that no adults died during the short period of time that the Bedford cemetery was active or it is possible that those who did, already had family plots in other cemeteries.

The actual location of the Bedford Cemetery site is just east of Ascot Court and north of Ridgewood Road. See Appendix B for detailed methodology for finding the lot.

The cemetery is mentioned in "The History of Bedford, NH⁴²," but in the wrong location.

³⁶ Op. Cit. David Stahl, pg. 150

³⁷ op.cit. Nancy Stahl, Appendix B and Manchester City death records.

³⁸ Note: The death record actually said "Ivais" but, the great-grandchild of Ida, Mark Isenburg confirms that his great-grandfather's name was "Louis." Mark Isenburg also confirms that there is great ambiguity in the family between the spelling "Isenberg" vs. "Isenburg."

³⁹ op.cit. Mirror and American

⁴⁰ op. cit. Nancy Stahl

⁴¹ op. cit. David Stahl, pg. 150, and op.cit. Nancy Stahl, Appendix B.

⁴² "The History of Bedford, NH, Copyright 1972, Bedford Historical Society, page 129

The Beech Street Cemeteries

In parallel with the Bedford purchase, one reference⁴³ suggests that M. Rosenblum⁴⁴ and S. Simon raised \$1000 and formed the Manchester Hebrew Cemetery Association in 1896. It was clear that the purchase of cemetery property was a critical issue facing the community. The article suggests that this money was used to buy the Beech Street property. The outcome of this appears to have been recorded when the combined entity, Queen City Hebrew Synagogue and Association and "Ansie Yesurin⁴⁵" purchased a piece of land on Beech Street on October 24, 1900⁴⁶. The cemetery was appended to in 1923⁴⁷ and these properties are still the site of the Beech Street cemeteries.

The fact that there were two groups seeking cemeteries at the same time is further indication that part of the reason for the split of QCHS was in part motivated by different perceptions of the immediate need for a cemetery.

In August of 1903⁴⁸, an agreement was made between the cemetery and Granite State Lodge No. 181 and Manchester City Lodge No. 264 allowing their Jewish members of these lodges to buy lots in the Beech Street Cemetery for \$20. Both of these were Jewish Orders of Masons⁴⁹. Manchester City Lodge belonged to the "Order of Brith Abraham." A schism occurred forming the "Independent Order of Brith Abraham" of which Granite State Lodge was a member. Based on the list of officers, there were apparently many who belonged to both. Neither of these organizations still exist today.

Summary and Conclusions

The period from 1890 to 1910 was a turbulent period in the development of Manchester's Jewish communities as it was in the greater American Jewish communities of that time. Synagogues formed and recombined. Cemeteries were bought and sold. The choice of names for their organizations reflected what other Jewish groups in America called themselves resulting in transliteration variations that began to shake out by 1910.

There were controversies, needs, and differences of opinion in how to best serve the extant Jewish community.

Strangely enough, not much has changed in 100+ years.

⁴³ An Historic Outline of Manchester Jews, Silver Anniversary 1912-1937 Adath Yeshurun Synagogue, October 10, 1937, pg. 27

⁴⁴ Note from the listed real estate transaction, Morris Rosenblum's brother, Simon Rosenblum was part of the Queen City group. So whatever the feud was, it crossed family lines.

⁴⁵ Hillsborough County Real Estate Transactions, Book 598, page 519

⁴⁶ Hillsborough County Real Estate Transactions, Book 598, page 519, 24 October 1900, recorded Dec. 5, 1900

⁴⁷ Hillsborough County Real Estate Transactions, Book 828, page 502, June 20, 1923, recorded May 27, 1924

⁴⁸ Hillsborough County Real Estate Transactions, Book 620, page 115, Aug. 12, 1903, recorded Aug. 13, 1903

⁴⁹ http://www.phoenixmasonry.org/masonicmuseum/fraternalism/jewish_orders.htm

Appendix A: The sources of data for this report include the following:

Hillsborough County Real Estate Transactions 1890 to 1923

Manchester City Directories 1891 to 1908

Manchester City Death Records

Documents from the American Jewish Archives on a 1936 survey done on local historical records⁵⁰

An Historic Outline of Manchester Jews, Silver Anniversary 1912-1937 Adath Yeshurun Synagogue, October 10, 1937

A Brief History of the Manchester Jewry, by Nancy Stahl, Copyright 1978, Manchester Historic Association

Becoming American: Manchester's Jewish Community, by David G. Stahl, Historical New Hampshire, Volume 50, Nos. 3&4, Fall/Winter 1995.

Records of Voluntary Corporations, New Hampshire State Archives

⁵⁰ Note, this survey indicates that records of both Adath Yeshurun and Queen City Hebrew Synagogue from 1886 to 1926 were held by Mr. I. A. Brodie. Unfortunately, he passed the records on to another individual, who apparently "lost them." Although the man's name is known as of 2004, it is not included here, because there is no possible good that can be done by naming him.

Appendix B:

Methodology for determination of the Geographic Location of the Bedford Cemetery

After hours of research at Hillsborough County Real Estate Records, I believe I accurately found the property location. But if someone wants to take this work to the next level, the methodology presented next should save the researcher a lot of time.

1. Common sources:

A. History of Bedford, NH, Bedford Historical Society, page 129, copyright 1972:

The source with its accompanying map shows the cemetery as being just south of Hull Road in the location occupied by "Bedford Place" in the 2000 time frame. While the article correctly states that the cemetery was near the western boundary of Edmund Hull's land, this location is south of Edmund Hull's Land.

B. Nancy Stahl's article, referenced extensively in the main body of the document provides similar information and cites an erroneous source, that the land was never really purchased.

2. Hillsborough County Real Estate Records of the Cemetery property:

Book 559, page 519 shows the purchase of the land by the Queen City Hebrew Association from Taggart and Monahan, which days before were purchased from Edward Payson French. This is important for reference.

Book 585, page 311 shows the transfer of the land to the Queen City Hebrew Synagogue by the Queen City Hebrew Association

Book 591, page 81-82 and 325 shows the transfer of the land to Gordon Woodbury from the Queen City Hebrew Synagogue.

Book 832, page 467 shows the transfer of the land to Charlotte Woodbury as heir to Gordon Woodbury.

As an aside, the plot shown at the top of Book 832, page 467 which traces a plot of land from Gordon Woodbury to Charles W. Weld (sic - Weed), if traced back, is the other three acres of the "French property" mentioned above. The time frame is Sept. 1924.

Charlotte Woodbury owns so many properties and extensive research of subsequent transactions of hers was not fruitful in further locating the property.

3. Abutters

The western abutter of the original 5-acre plot was the estate of D. K Mack. Book 561 page 403 describes the property vis-à-vis Plummer Road, a known location. The deed describes the land as following the border of properties of French, Hull and Parker. That would identify the boundary between the French and Hull properties as the boundary between Bedford tax map 11 and 45 in an east-west orientation.

Properties associated with 11-24-1 and 11-24-8 could both be traced back to Edmund Hull.

4. Description of cemetery lot from deed:

The deed says: beginning at Southeast corner of property, north along land of Woodbury and Hull 396 feet and west 220 feet along property of Hull. Note that lot 11-24-12 has such a feature to it and we therefore conclude that feature was the western boundary of the cemetery properly and is shown on Bedford Map 12 as part of lot 12-8-3, just west of Ascot Court and North of Ridgewood Road.

The location of the cemetery is shown in the map below:

