



SAVE AUSTIN'S CEMETERIES

Spring 2017 Newsletter

Save Austin's Cemeteries Board Members

Dale Flatt, President
Sally Victor, Vice President
Jan Root, Secretary
Kay Boyd, Treasurer
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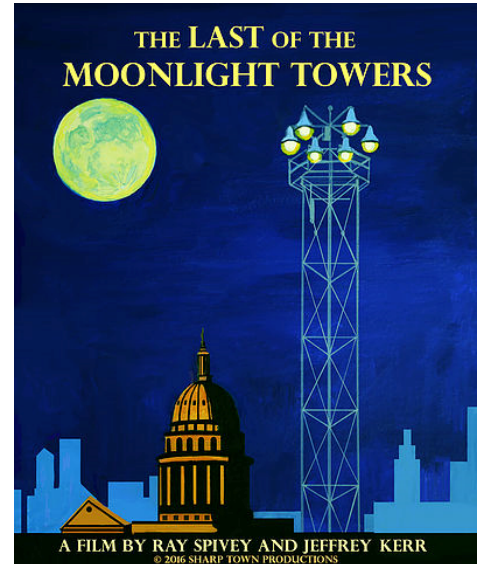
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Speaker Event: *The Last of the Moonlight Towers* Screening by Megan Spencer

The Yarbrough Branch Library was the place to be on Saturday April 9th for a free screening of a new documentary entitled, *The Last of the Moonlight Towers*. Ray Spivey, an Austin artist, and Jeffrey Kerr, an Austin author, decided that a documentary film about these iconic towers was needed because so many people they met did not know the history. Originally, thirty-one of these towers were installed in the years 1894-1895, but only fifteen of them are still lighting neighborhoods in Austin. What surprised me was Austin's Moonlight Towers are the only known towers of their kind still in existence and still working! Austin was touted as a progressive and modern city in the late 1800s, sometimes referred to as the "Athens of the West." The towers were restored in the mid-nineties to honor their centennial.



Climbing the towers was challenging and working on the towers could be dangerous. Twenty-five-year-old Bert Searight slipped and fell 150 feet to his death while working as a "trimmer" of the carbon arc lights that were used at that time. Another trimmer, Louis Henna, fell while working on the tower, leaving behind a wife and five children. On the other hand, another young man, Jamie Fowler, climbed a tower for the fun of it, fell 150 feet, and survived! Climbing a tower for fun is captured in the movie, *Dazed and Confused*. Many newcomers to Austin know about the towers because of the party scene on top of a Moonlight Tower.

Drones were used to capture breathtaking scenes of Austin from the top of a Moonlight Tower. The documentary shows how Austin was a high-tech city long ago! So many stories about old Austin and so many interesting people make this documentary a must-see for everyone! For more information or to purchase a CD of the documentary, visit:

www.moontowermovie.com or
<https://www.facebook.com/moontowermovie>

Oakwood Cemetery Chapel Rehabilitation: Community Conversation by Megan Spencer

Members of Save Austin's Cemeteries attended two Community Conversations held on Saturday, March 25th and Tuesday April 11th. The purpose of the meetings was to inform the public about human remains recently discovered underneath or near Oakwood Chapel during the chapel restoration project, and to gather public input on the best way to commemorate the unknown people interred there. In order to proceed in an informed and dignified manner, the PARD Project Team and Council Member Ora Houston's office presented the archaeological findings and asked for community input. Save Austin's Cemeteries members attended these meetings and provided input in writing as well as detailed research about the variety of races buried near the Chapel.

For all the latest information on the Oakwood Chapel Rehabilitation Project, visit:
<http://austintexas.gov/oakwoodchapel>.

Please see the next article for more on this research.

SAC Research Concludes Oakwood Chapel Area Has Burials of Many Races by Terri Mirka

First, Why was the Chapel Built on Top of Graves?

One theory is that Austin City officials did not know there were burials in this specific area since the grounds may not have had headstones in place before 1914 to mark graves when they identified the area to build Oakwood Chapel. The records kept by the Austin City Sexton usually did not document specific burial locations for people buried outside of purchased family lots or single spaces. (See Endnote for source of all burial/sexton records).



Photo 1 Caption: The area where the chapel is located may have looked like this April 2017 view taken from the west side of the chapel that shows only 3 headstones that would have been in place before 1914, all of Mexican Race, including the two stones at the front of the picture. Photo by Terri Mirka.

Are There Any Headstones Near the Chapel that can Provide Clues?

Yes! SAC has closely studied the headstones surrounding the chapel. After carefully cleaning several with D/2 Biological Solution, we were able to read the headstones and identify who is buried in several of the nearby gravesites. Extensive research of the Sexton Records and the headstones led us to conclude that the area around the Oakwood Chapel has “Mexican,” and “Stranger/White,” and “Negro” burials within this section of the cemetery. Racial terms are those used in the historical Sexton Records.

Table 1: Headstones Near the Chapel Pre-1914

Name	Year Buried	Race	Location Recorded in Sexton Record	Location	Notes (from Sexton records)
Conrad Bormann	1872	W	Strangers Grounds	Directly behind chapel	Murdered
Heinrich Bormann	1872	W	Strangers Grounds	Directly behind chapel	Murdered
Dario Nanes	1875	M	Mexican Grounds	Southwest Corner at front of Chapel	Closest stone to chapel. See <i>Photo</i> . Died from consumption at age 25
Jacob Thies	1876	W	Strangers Grounds	Behind chapel, north of Coleman	14 years in America, fell from wagon
Joe Coleman	1910	N	Col. Gr.	Behind chapel, west of Bormanns	Died at age 82; Burial added after this area was likely no longer being used for “Stranger/White” or “Mexican” burials through early 1880s. Joe's family was later buried beside him

Race Legend: M (Mexican), W (White), N (Negro), terms used in Sexton Records



Photos 2 & 3: The headstone for Dario Nanes is the closest stone to the Oakwood chapel as shown in this photo to the left of the chapel (photo by Dale Flatt) and his headstone (photo by Robert Sage).

Table 2: Other Mexican and White Headstones in Chapel Area Pre-1914 showing the racial mix in the area some refer to as “colored grounds.”

Name	Year Buried	Race	Location Recorded in Sexton Record	Location	Notes
Charles Cezeaux	1861	W		North of chapel, at North St	Headstone in place for him and his wife. No burial record found in Sexton Records.
Joseph Ericson	1872	W	Strangers Grounds	North of Chapel	Swedish Immigrant
Wilhelm Heisser	1875	W	Strangers Grounds	North of Chapel	Died from apoplexy; German immigrant 3 years prior; footstone “W.H” is the only marker so this is a theory only with Wilhelm being the only W.H. match buried in this timeframe in this area
Carl Schlickum	1876	W	Strangers Grounds	North of Chapel	German immigrant; his family was later buried beside him
Amado Luna	1880	M	Mexican Grounds	West of Chapel	Killed by pistol shots in Concho; Headstone not currently visible, likely behind construction area
Manuelita Estrada	1881	M	Mexican Grounds	West of Chapel	9 years in Austin, age 45
Julianta Hernandez	1882	M	Mexican Grounds	West of Chapel	8 years in Austin, age 60, died from chronic hepatitis

Where were People Buried Who Did Not Own a Burial Space in the 1800s?

In 1859, the Austin City Council split the “Austin City Cemetery” (now Oakwood) into three sections for the burials of:

1. “inhabitants of the city” (Likely White)
2. “strangers” (Likely White and Mexican)
3. “people of color” (Likely only Negro, given the meaning of the term “colored” in the 1800s)

Unfortunately, we have not been able to locate any Oakwood cemetery maps that noted exactly where these specific areas were originally mapped. We can only use evidence of headstones to theorize where these grounds are. The other thing to note is that there are no other grounds/lots at Oakwood that were used for the purpose of burials of Mexicans or Strangers/Whites in this timeframe (before 1879). Other lots were sold as deeded property, usually to families, and many of these burial records did not have specific lot locations for each burial. (Sexton records)

Google Earth View with Summary Burial Areas (Limited Data)



Photo: [GoogleEarth](#), 2016 View (T. Mirka)

Records show burials as "Mexican Grounds" (1875, 1881, 1882) west of chapel

No records found yet for this area for burials before the chapel built

Records Show Burials as White, Buried in "Strangers Ground": (1861, 1872-1876), north of chapel

"Strangers Grounds", ~1879-1891
6

Photo 4: This GoogleEarth view from 2016 of part of Oakwood Section 4 has been used to show likely areas used for "Mexicans" and "Strangers/Whites" in the 1860s-1890s.

Who Fell under the Category of Being Buried in the "Strangers Grounds"?

Sexton Records show a variety of uses for those people buried in the Strangers Grounds:

- Infants and still-born children
- People who were new to Austin and/or recent immigrants from Europe or Mexico
- People who were murdered, as well as murderers

The designation of "Strangers Ground" was used for people of both White and Mexican race until mid-1873, when the (then) Sexton began using the term "Mexican Grounds" to either indicate a different area was being used for Mexican burials or to further refine the racial designation within the same area. The headstones located for Mexican burials 1875-1882 start on the west edge of the chapel going further west along Main Street. From the time period 1870-1891, over 200 people of Mexican race were recorded as being buried in the "Mexican Grounds," which was likely the area at/near the chapel going west. The area on the border of Section 3 was used for Mexican burials starting around 1891. The area at/near the chapel going north appears to have been originally used for over 250 "Strangers/Whites" starting in the early 1860s. It may have been full by around 1878 when a different area of Section 4 started being used for the categories of strangers or paupers (whites).

Stranger Ground Burials Near Chapel 1870s View from Behind Chapel



Photo: April 2017, T. Mirka

- 1870s Burials: White, “Strangers Ground”
- Buried in rows/columns 1-4 behind chapel
- Many other burials right of the pictured area

Bormann (2), 1872 (behind black fencing)

J. Thies, 1876

W. Heisser, 1875 (theory)

Ericson, 1872

C. Schlickum, 1876 (& family 1908 & 1959)

Notes:

- Not shown: Charles Cezeaux, 1861 headstone, from France, but not found in Sexton records (north of area)

Photo 5: Area behind/north of the chapel showing headstones of “Strangers/Whites” from the 1870s.

Why were These Areas called “Stranger” and “Mexican” Grounds Not Identified Before?

Transcribed records compiled by Austin City cemetery records managers in the late 1970s inadvertently listed the first “Mexican” and “Stranger” grounds as being in Section 1 (southwest area of Oakwood), not Section 4 where the chapel is located. Further, maps of Oakwood Cemetery did not adequately map the western side of Section 4 that was used as “Colored,” “Strangers,” and “Mexican” grounds. Some later versions of the map labeled the full area “Colored Grounds.” This led to erroneous information in initial reports published about the Oakwood Chapel rehabilitation project. Early reports stated the chapel is in “segregated” and in “colored grounds,” which in turn led to most published news articles and television stories about the Oakwood Chapel inadvertently stating that burials under the chapel are only of people of African American race.

We welcome your feedback and any articles or research you may have to better understand who is buried in the area around the historic Oakwood Chapel. Look for an article in our next newsletter providing more research on the areas used for people who did not own lots at Oakwood.

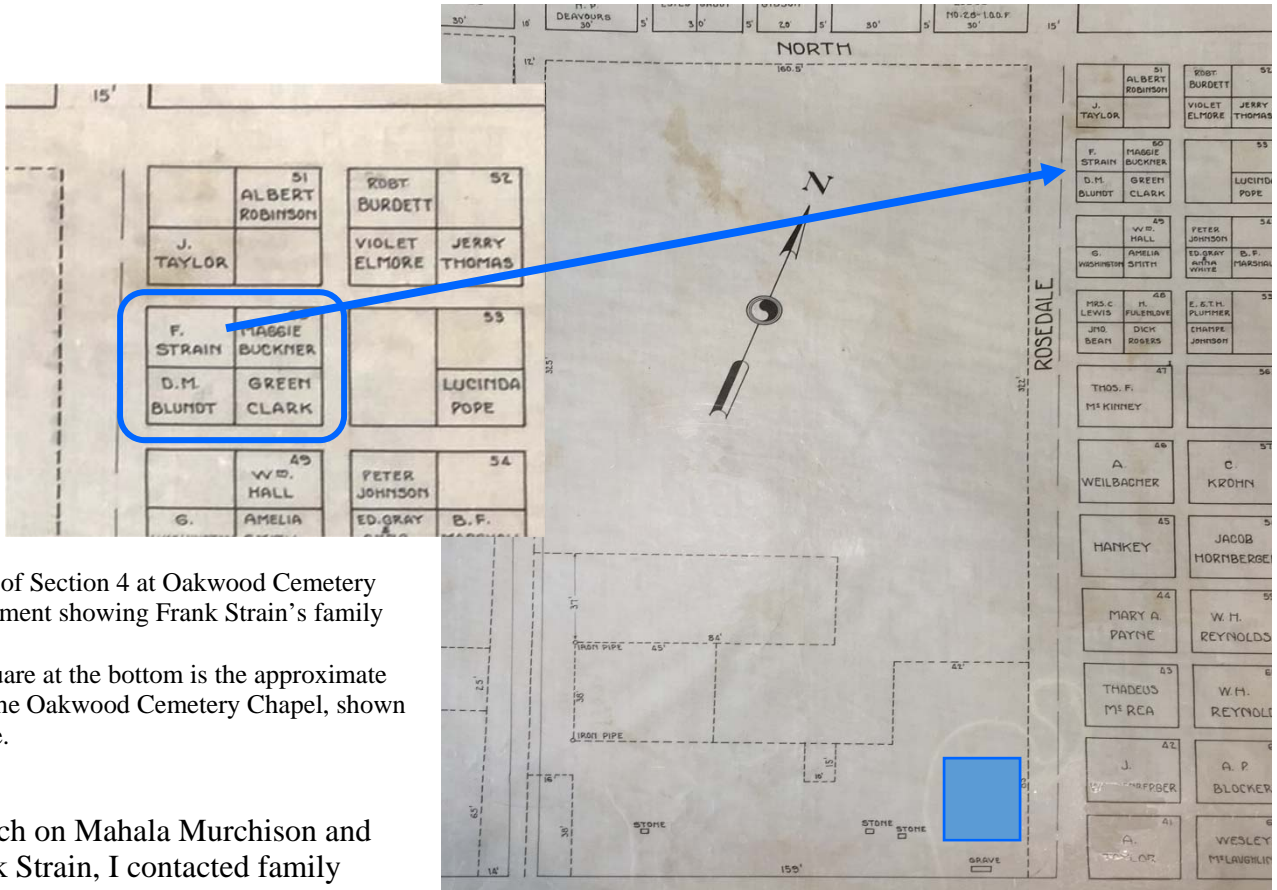
Sources:

- Book 8 - Oakwood Cemetery interments, July 24, 1866 - December 19, 1880 & Book 9 - Cemetery Record, March 17, 1874 - December 30, 1900, Austin (Tex.). Parks and Recreation Department, Cemeteries Division Records (AR.2001.003). Austin History Center, Austin Public Library, Texas

- “Oakwood Cemetery Chapel Rehabilitation,” <https://www.austintexas.gov/oakwoodchapel>, accessed April 26, 2017

Mahala Murchison, Oakwood Cemetery, Section 4, Lot 50 by Kay Dunlap Boyd

I became interested in the Murchison family during the discussions of the remains found under Oakwood Chapel. They were “people of color,” but they were not buried in the grounds designated for them. Since beginning this research, I discovered there are many African-American people buried in Section 4, but not in the area designated for “colored.”



Partial view of Section 4 at Oakwood Cemetery with enlargement showing Frank Strain’s family lot. The blue square at the bottom is the approximate location of the Oakwood Cemetery Chapel, shown for reference.

Doing research on Mahala Murchison and her son Frank Strain, I contacted family members to gather and verify some of the information as there were few written records on slaves and freedmen. I started by looking in The Portal to Texas History website: <https://texashistory.unt.edu>. Here I found family photos and some other materials.

Frank, his mother Mahala, and his family are buried in Section 4 of Oakwood Cemetery across the road from the “colored grounds.” The story of Mahala’s life has been pieced together since she was born a slave between 1824 and 1829, per various sources. Consequently, most of the information on her life was passed down in family stories and not in written documents. Not all these stories collected from family members agree.

Mahala Murchison. Photo from The Portal to Texas History



Mahala Murchison was born in North Carolina and died June 22, 1912 in Austin, Travis County, Texas. The father of at least four of her children was Isaac Milton Strain, born about 1817. He died before 1880.

Mahala Murchison, a ten-year mulatto girl, was the first Negro to appear in Austin. Four months after Austin was founded, Alexander Murchison arrived here to make his home on July 16, 1839. He was accompanied by his wife and maid, Mahala. The site where this Negro girl lived with the Murchison family, was on old fort located where the Becker Lumber Company stood (Congress Avenue at the bridge). The Murchisons and Mahala lived in tents, since there were only two small log houses in Austin at this time. Mahala remained the only Negro living in Austin for at least a decade. During later years, Mahala was the mother of six children, three sons and three daughters. As of the present day, her heirs include grandchildren and great children. Some of the heirs and their families reside in Waco, Houston and in Washington D.C.¹

Strain family lore is that Mahala, born by 1829, was a daughter of a relative (brother or father) of Alexander Murchison, who died before the Murchison family came to Texas from North Carolina. Her mother was thought to be half Native American. Alexander promised to care for Mahala and brought the ten-year-old girl along as a maid for his wife. Eventually, she helped raise several generations of Murchison children as well as her own children. The Murchison family was in Bastrop County by 1850. Mahala's children stated they were born in Bastrop. When Mahala died, the cemetery sexton noted her death by listing her as Mrs. Strain. Maybe this was to acknowledge her advanced age or her status as an early citizen of Austin. Her death certificate states she died of old age on January 22, 1912 and was buried in Oakwood Cemetery, Section 4, Lot 50.

Children of MAHALA MURCHISON and ISAAC MILTON STRAIN are:

1. MARTHA STRAIN, born 1842
2. FRANK STRAIN, born 1846
3. FANNY STRAIN, born 1850
4. HENRY STRAIN

Other children of MAHALA MURCHISON are:

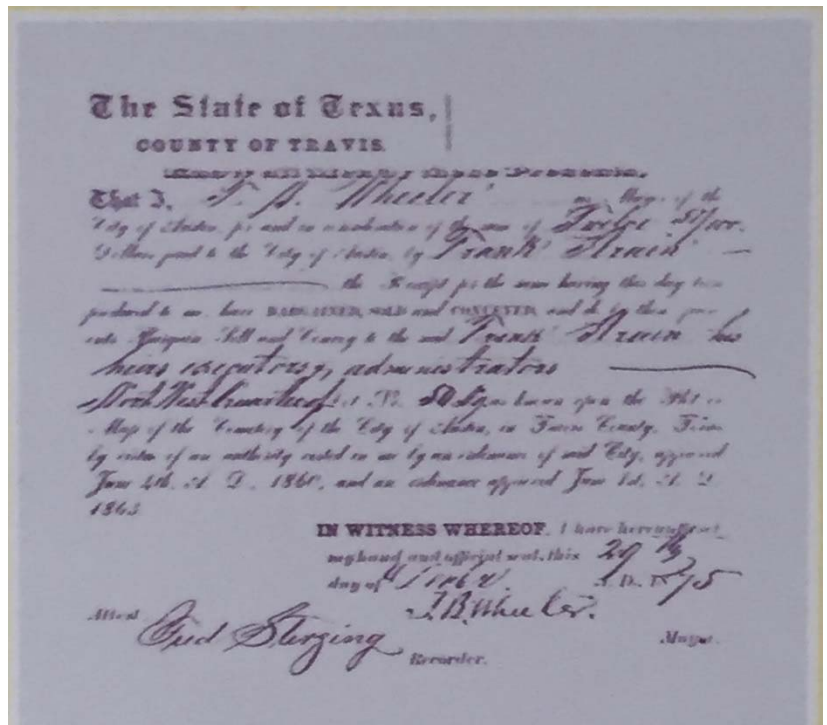
5. WILL STRAIN
6. AMANDA STRAIN
7. GEORGE STRAIN

Martha and Fanny Strain married brothers Mack and Giles Madison. They were brothers of Henry Green Madison, the first black city councilman in Austin.

Since the family was of mixed heritage, they were many shades of color. One woman even had blue eyes. Family notes state that Mahala's son Will Strain moved to Kansas after Emancipation and passed as a white man.

Frank Strain was born February 1, 1846, in Bastrop County and died April 19, 1910 in Austin, Texas. He married Phoebe Hedley who was born in 1849, who died January 9, 1899 of heart failure in Austin. Phoebe was buried in Oakwood Cemetery, Lot 50. Frank purchased the northwest portion of Lot 50 in Section 4 in 1879 for \$12.50. A copy of receipt for the deed for the cemetery lot for this lot is on display at the George Washington Carver Museum. It states Frank Strain was the "first Black to acquire a plot in Oakwood."

¹ Biography from the files of the Jacob Fontaine Museum, The Portal to Texas History



Frank Strain. Photo from The Portal to Texas History. Copy of Plot Receipt from Oakwood Cemetery, Murchison Display, George Washington Carver Museum.

Mahala lived most of her life with her son Frank. Frank, his wife Phoebe, and their five children lived at home at 2510 Speedway in 1880. In 1889, Mahala lived with Frank at 107 East 26th Street at the corner of Lampasas. Frank was shown to be a janitor at the 6th Ward Public School, which later became Wooldridge Elementary School on West 24th Street. His daughter Cora, a school teacher, also lived at home. The 1900 census still shows Mahala at her son's home with four of his children, a son-in-law and two grandchildren – Cora's family. After Phoebe's death, Frank married Mollie in 1902. Phoebe is buried in Lot 50. In 1909, Frank, Mahala, Lillie, Morris, and Woodie are listed on Lampasas at 2504, 2506, and 2510. In the April 1910 census, Frank is 64, his second wife Mollie is 37, and Mahala is 85. Frank died of a heart ailment and was buried in Lot 50. Mollie is buried in Evergreen Cemetery.

Funeral of Frank Strain, son of Mahala and Isaac Strain

The funeral of Frank Strain was held at Metropolitan A.M.E. church Thursday evening April 21, 1910 at 3 o'clock. The ceremony was under the auspices of the Knights of Pythias, of which the deceased was a member. The eulogy was read by Professor W. H. Passon in a very impressive manner, after which Dr. J.T.S. White preached the funeral oration. Many floral tokens were given by friends, showing the high esteem by both white and colored. Floral offerings were given by the teachers and pupils of Wooldridge School, of which the deceased had been janitor for over twenty-five years. An offering was also received from Professor E. L. Blackshear, principal of Prairie View normal, and from many other friends.²

Children of FRANK STRAIN and PHOEBE HEDLEY are:

1. CORA V. STRAIN was born in 1871. She married HOWARD MAXWELL. He was born August 31, 1868 in Ohio, and died March 6, 1943. Howard was a school teacher in San Antonio. Their children were Howard Jr. and Hobart. Howard Jr. worked for the Department of the Interior and

² *The American Statesman*, April 25, 1910

Hobart was a “dental mechanic” in Washington D.C.

2. EFFIE STRAIN was born January 1873, and died May 22, 1955 in Waco, Texas. She married Dr. Thomas Addison Webster in 1898 in Travis County, Texas. Thomas was born in 1869 in Pennsylvania, and died January 15, 1949 in Waco, Texas. They had son Thomas Addison (Speck) Webster Jr., born in 1901 and died May 17, 1979 and daughter Phoebe Jane Hortense who was born in 1905 and died February 25, 2008 in Waco, Texas.
3. HENRY WOODIE STRAIN was born October 21, 1878 and died November 30, 1953. He is buried in Evergreen Cemetery. His occupation was listed as longshoreman.
4. FRANK MORRIS STRAIN was born July 24, 1881, died April 27, 1961. He and his two wives Estella (McGowen) and Lavina (Blanton) are buried in Evergreen Cemetery.
5. LILLIE STRAIN was born in 1884, died December 27, 1908 of tuberculosis at age 25. According to the sexton’s records, she was buried in Lot 49 at Oakwood, but her name is included on the family marker at Lot 50.



Frank Strain and family. Photo from The Portal to Texas History.



Strain family monument in Lot 50.
Photo by Ken Hitchcock.

Do You Know Any Dumbells? By Kay Dunlap Boyd

Dumbell. Yes, his name was Austin Kenrick Dumbell.

I first learned of Kenrick, as the family referred to him, when I read a newspaper article in *The Austin Statesman* of April 10, 1910, on Oakwood Cemetery with a paragraph titled, Graves of Young Men. He was one of the two mentioned.

in England and that his parents were from Wales and Ireland. Mrs. Dumbell, born Georgiana Cox, was from Honduras with her parents both from England. Nellie, a servant who traveled with the family from England, also lived with the family.¹² Rev. Dumbell was with the Episcopal Diocese of Texas serving in Palestine.

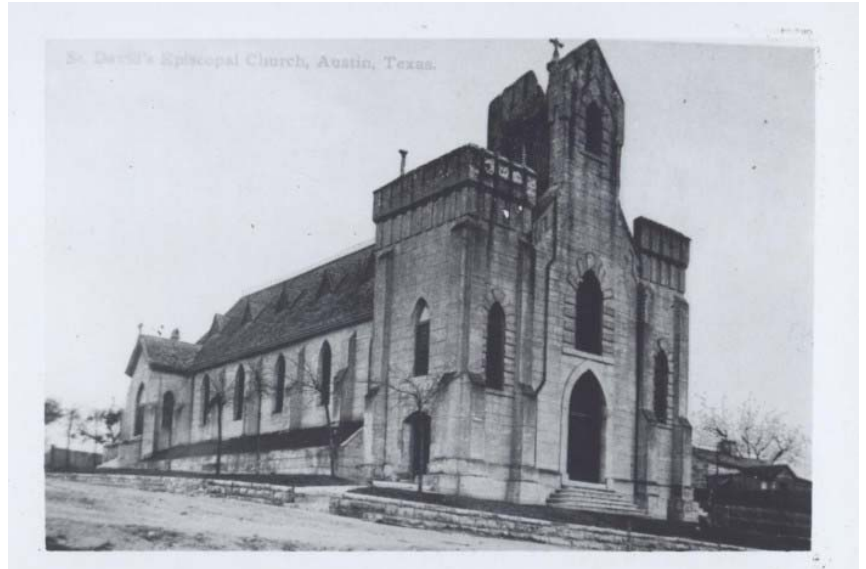
The 1880 census lists the family in Palestine, Anderson County, Texas on 24 June 1880. It states Rev. Dumbell was born in England and that his parents were from Wales and Ireland. Mrs. Dumbell, born Georgiana Cox, was from Honduras with her parents both from England. Nellie, a servant who traveled with the family from England, also lived with the family.¹³ Rev. Dumbell was with the Episcopal Diocese of Texas serving in Palestine.

Rev. Dumbell was the pastor of St. Philip's Episcopal Church in Palestine, Texas in 1879¹⁴ and the family were shown as members of his church in 1880.

The Austin cemetery sexton's entry for Kenrick states he died of typhoid fever and was buried on 29 October 1879 in Lot 259.¹⁵ This lot is located on the west road upon the hill next to the Beth Israel I grounds. The cross no longer stands on its pyramid base, but lies in the rectangular enclosure. In the Spring, it is covered with bluebonnets.

A *Daily Democratic Statesman* February 29, 1880 article states:

A window of stained glass has just been put into St David's church to the memory of Mr. Austin Kenrick Dumbell, who for some time, acted as lay reader in that church, and after his ordination would have been assistant minister. The window is rich with color, crimson predominating. It is in three diatribes; in the tops is a calla lily plant bearing three blossoms; the shading in the leaves and flowers is exquisite. The calla lily is a fitting emblem of masculine, as the annunciation lily is of maidenly purity. The second division represents an eagle calling a loft bearing upward an open Bible, on whose page are recited the last chapter read by Mr. Dumbell, in St. David's church. The last division of the window bears in golden letters these words:



St. David's Episcopal Church, date unknown.
Photo from The Portal to Texas History.



Kenrick Dumbell's grave. Photo by Kay Boyd.

¹² www.ancestry.com

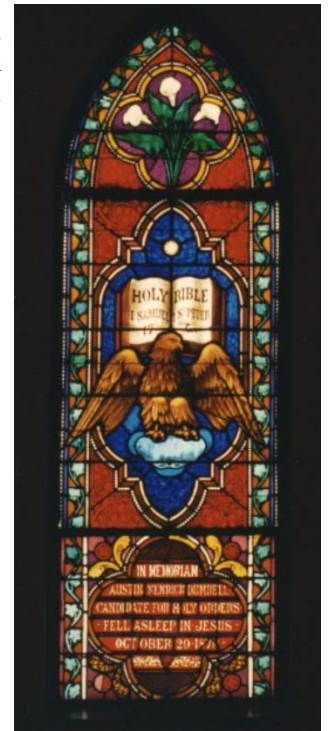
¹³ www.ancestry.com

¹⁴ <http://genealogytrails.com/tex/pineywoods/anderson/churches.html>

¹⁵ www.austinlibrary.com/ahc/oakwood.htm

In Memoriam
Austin Kenrick Dumbell,
candidate for holy orders
fell asleep in Jesus
Oct. 29, 1879.¹⁶

Holy Bible Window.
Photo from The Portal
to Texas History.



This photograph is of the Holy Bible Window located at St. David's Episcopal Church in Austin. It was created in 1880 and sponsored by the youth class of the church. There is a decorative border around the window, with an eagle in the center.¹⁷ Kenrick had been recommended as worthy of admission as a Postulant in the church.¹⁸

Rev. Dumbell accepted a call to a church in Galveston in 1881 and later moved from there to Tennessee.¹⁹ His ministry work took him from Texas to Tennessee to Wisconsin to Canada and back to New York. In 1901, the family resided in Quebec, Canada. Evidently, Georgiana died after 1901. The 1910 census of New York shows George married for the second time to a young Canadian woman named Mary. Rev. Dumbell died 1 March 1913 in Goshen, Orange, New York. He and three of their children are buried in Orange County, New York where all their graves are marked with a cross.²⁰

SAC Board Elections in October: Calling All Members and Interested People by Sally Victor and Dale Flatt

SAC is always looking for interested and energetic people to serve on the board of directors. From this pool of people, the officers are elected by the membership. Board members must be SAC members of good standing. Join with us for a truly memorable experience. The board members are a fun and dedicated group. We seek diversity, so we can more fully represent the interests of our members and volunteers.

Save Austin's Cemeteries holds an election every two years (odd-numbered years) for the board of directors at the annual meeting in October. The officers will be elected by a majority of the voting membership present and those casting votes by mail.

The board members serve to uphold the mission of our 501(c)3 charitable organization. The object and purpose of Save Austin's Cemeteries is to work in partnership with the City of Austin in the preservation, documentation, and selective restoration at the city's owned and operated cemeteries. This is to be accomplished through educational workshops, tours, lectures, fundraising, and any other related activities that may be applicable from time to time.

The secretary shall notify every member in good standing, at his or her address as it appears in the membership records of this organization, of the time and place of the annual meeting.

¹⁶ www.austinlibrary.com:2400/hnpaustinamericanstatesman/index?accountid=7451

¹⁷ www.texashistory.unt.edu

¹⁸ "Proceedings of a convention of the clergy and laity of the Protestant Episcopal Church in the State of Texas," Episcopal Church Diocese of Texas Convention, p. 30

¹⁹ www.texashistory.unt.edu

²⁰ www.findagrave.com

The board meets as needed, about once every two months.

Major annual projects include but are not limited to the following:

1. March – It’s My Park Day with the Austin Parks Foundation (Oakwood, Plummers, and Evergreen cemeteries have been parklands SAC has worked with in the past).
2. Participate in Austin Museum Day with the Austin Museum Partnership.
3. October – Murder Mayhem and Misadventure Tours that have grown exponentially over the past few years. It now takes 40+ volunteers to prepare and hold this event on the Saturday before Halloween, this year on October 28th.
4. Attend City of Austin Parks and Recreation Department meetings to uphold our mission.
5. Hold at least one interesting lecture annually.
6. Continue surveying and photographing graves in Oakwood Cemetery with volunteer photographers.
7. Publish a quarterly newsletter.
8. Maintain a website to showcase our organization and provide links to a wide variety of resources.

History Revisited II stories collected by Kay Dunlap Boyd

Following are two stories about the chapel in Oakwood Cemetery that were originally printed in *The Austin Statesman* in 1914 and 1918. These articles are available by searching the ProQuest database, which is available to anyone with an Austin Public Library card. With your library card, you can access this database at no charge and do a word search for the years 1871-1977. Other newspapers can be searched using <https://texashistory.unt.edu/>

The Austin Statesman March 19, 1911

OAKWOOD CHAPEL DAY

The little chapel to be at Oakwood will add much to the beauty of the cemetery grounds, while the comfort and convenience it will afford can not be overestimated. Especially is this true of the up-to-date receiving vaults, which will be located in the chapel. The plan to raise the building fund by asking for \$1 subscriptions is a wise one, as it gives everyone an opportunity to aid with a building which will be for the use of all.

“Oakwood Chapel Day” will be announced later.

The Austin Statesman August 31, 1914

MORTUARY CHAPEL HANDSOME

After a visit to the mortuary chapel that is under way at Oakwood Cemetery the Mayor declared yesterday that he wished all of the people who love a beautiful building would go out and see it. The structure, now about one-third completed, is of white limestone laid in the so-called broken xxx fashion.

SAC on Facebook, Instagram, and Twitter

You can follow Save Austin's Cemeteries on Facebook, Instagram and Twitter. These links will take you to Save Austin's Cemeteries.

Facebook (link to: <https://www.facebook.com/SaveAustinsCemeteries/>)

Instagram (link to: <https://www.instagram.com/save.atx.cemeteries/>)

Twitter (link to: <https://twitter.com/SaveATXCemetery/>)

Submit an Article to the SAC E-newsletter

If you would like to submit an article to the SAC e-newsletter, please send your article or idea to info@sachome.org.

SAC Board Meetings

If you are interested the city's cemeteries and would like to attend a board meeting, please contact info@sachome.org to confirm the time and place of the next board meeting.

Calendar

Please join us for these upcoming events!

Sept. 17	Austin Museum Day at Oakwood Cemetery
Oct. 7	Photo-documentation starts again at Oakwood Cemetery
Oct. 28	11 th Annual Murder, Mayhem & Misadventure Walking Tours at Oakwood Cemetery

If you would like to stop receiving SAC emails, or if you have updated contact information, please send an email to info@sachome.org.