NPS Form 10-900
(Oct. 1990) Utah WordPerfect 5.1 Format (Revised Feb. 1993)

OMB No. 10024-0018

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *How to Complete the National Register of Historic Places Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer to complete all items.

1. Name of Property

historic name Glenwood Cemetery

other names/site number

2. Location

street & number End of Silver King Drive; North of Park City Ski Resort N/A not for publication

city or town Park City N/A vicinity

state Utah code UT county Summit code 043 zip code 84060

3. State/Federal Agency Certification

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

Signature of certifying official/Title — Date 3/12/96

Utah Division of State History, Office of Historic Preservation
State or Federal agency and bureau

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

Signature of certifying official/Title — Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

X entered in the National Register.
___ See continuation sheet.
___ determined eligible for the National Register.
___ See continuation sheet.
___ determined not eligible for the National Register.
___ removed from the National Register.
___ other, (explain:)_____

Signature of the Keeper — Date of Action 5/1/96

5. Classification

Ownership of Property
(Check as many boxes as apply)

- _X_ private
- ___ public-local
- ___ public-State
- ___ public-Federal

Category of Property
(Check only one box)

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

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

Contributing	Noncontributing	
		buildings
1		sites
		structures
		objects
1	0	Total

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions)

FUNERARY/cemetery

Current Functions
(Enter categories from instructions)

FUNERARY/cemetery

7. Description

Architectural Classification
(Enter categories from instructions)

N/A

Materials
(Enter categories from instructions)

foundation
walls
roof
other STONE/Granite, Marble; METAL/Iron, Cast Iron; WOOD, CONCRETE

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

_X_ See continuation sheet(s) for Section No. 7

Narrative Description

The Glenwood Cemetery, established in 1885 as a private burial site, is located north of the Park City Ski Resort and approximately one and one half miles northwest of the Park City Main Street Historic District (National Register, 1978), at the end of Silver King Drive, north of the Park City Ski Resort, and near the southwest corner of the Park City Golf Course. The five-acre site consists of a gently sloping, grassy, and lightly wooded hillside that is landscaped with indigenous vegetation. A stream flows diagonally, from northwest to southeast, through the cemetery. The forest-like setting provides a natural barrier from the surrounding resort condominiums which are mostly obscured from all directions except on the northeast periphery of the site.

The cemetery is divided into four large squares that are further subdivided into blocks, then lots. Each lot measures thirteen feet by eight feet. The plot map indicates the cemetery has two main avenues each twenty-five feet wide. Main Avenue runs east and west from the entrance and is bisected by Center Avenue running north and south. Alleys measuring eight feet wide demarcate the blocks--one alley runs north and south and two run east and west in each square. Smaller less distinct paths run between plots. The east and west dividing paths are approximately four and one-half feet wide and the north and south dividing paths are approximately two feet wide.[1] Although this description indicates an orderly layout of the site, the Glenwood Cemetery has a more organic or natural appearance because indigenous, mountainside vegetation has been allowed to grow freely. The walkways are unpaved with paths marked only by bare dirt and trodden native meadow grasses, established over the years by the foot traffic.

The gravemarkers from the period of the mid 1880s through the 1920s are principally made of marble and stone with more recent markers made of granite. The gravemarkers are all unique in size, shape, and sculptural detail. Tree stumps, logs carved in an abstract manner and stacked with a globe on top, and a logging tool on top of logs, are a few of the more unique markers. Concrete borders and wood and iron fences surround various plots in the cemetery and primarily delineate family plots. These borders and fences were added by individual plot owners at unknown times. The gravemarkers, borders, and fences are in fair to moderately good condition, although, some are in poor condition due to weathering and lack of maintenance.

The ornate cast iron gate, with an overhead arch containing the name Glenwood, was fabricated and installed in the fall of 1982.[2] The wrought iron fence bordering the cemetery was installed in sections as funds became available starting in 1987 and concluding in 1992. Metal benches were purchased and installed, two in 1989 and two more in 1990. A small tool shed, built of coursed native rock with a metal door on the west facade, was constructed in 1993 directly west of the entrance to the cemetery. A fire hydrant was also installed in 1993.

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[1] Glenwood Cemetery plot map description prepared by Knights of Pythias, Lodge No. 4.

[2] A historic four-foot wire net fence with iron gate was removed, date unknown. The new fence and gate were partially paid for by public contributions raised by the Park City Historical Society. The city paid the balance.

Those are the only changes that have been made to the cemetery other than the repair of gravemarkers and an annual cleanup. The Glenwood Cemetery has retained its integrity with respect to its boundary, road system, gravemarkers and grave sites, and its natural and planted vegetation. Its overall appearance is one of a period, historic cemetery, a peaceful and beautiful refuge in an otherwise busy and noisy resort city.

__ See continuation sheet

8. Statement of Significance

Applicable National Register Criteria
(Mark "x" on one or more lines for the criteria qualifying the property for National Register listing.)

_x_ A Property is associated with events that have made a significant contribution to the broad patterns of our history.

___ B Property is associated with the lives of persons significant in our past.

___ C Property embodies the distinctive characteristics of a type, period, or method of construction, or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

___ D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations
(Mark "x" on all that apply.)

Property is:

___ A owned by a religious institution or used for religious purposes.

___ B removed from its original location.

___ C a birthplace or grave.

_x_ D a cemetery.

___ E a reconstructed building, object, or structure.

___ F a commemorative property.

___ G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance
(Enter categories from instructions)

ART
SOCIAL HISTORY

Period of Significance

1885-1920s

Significant Dates

1885-1920s

Significant Person
(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

Narrative Statement of Significance
(Explain the significance of the property on one or more continuation sheets.)

_X_ See continuation sheet(s) for Section No. 8

9. Major Bibliographical References

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

Previous documentation on file (NPS):

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

Primary location of additional data:

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

Name of repository:
Hal Compton, Park City Historical Society

_X_ See continuation sheet(s) for Section No. 9

Narrative Statement of Significance

The Glenwood Cemetery, established in 1885, is significant under Criteria A because it describes the commitment of the community to provide for the citizens of Park City through the strong support of fraternal organizations, its fraternal members, and their families in a new and foreign environment. These fraternal societies provided social, political, and religious support, and some offered health care, life insurance, and burial and family benefits. The cemetery, as a single entity, best describes the sense of community that prevailed in Park City, a melting pot of nationalities. The cemetery and the grave markers reflect their beliefs and customs. The Glenwood Cemetery The Glenwood Cemetery is also significant as an example of a distinct type of cemetery that combines both "rural" and "lawn-park" features common during the late nineteenth century, illustrating the development and evolution of cemeteries in America that period. Although repairs have taken place, the site and most of the gravemarkers are intact with inscriptions and epitaphs still visible. The Glenwood Cemetery retains its integrity for the period of its primary use and significance, 1885-1920s.

Early History of Utah

Initially settled by the Mormons in 1847, Utah developed primarily as an agrarian economy. Mormon leaders believed in a planned and balanced economic development that stressed agriculture over mining and minimized outside trade. The development of mining, commercial, and financial activities were left to non-Mormon and Mormon nonconformists who fostered the development of Utah's mineral resources, a course made practical by the advent of rail transportation in 1869. It was not until two decades after the initial Mormon settlement that mining and commercial activities were superimposed upon the agrarian economy.[3]

Mining has played an important role in the history of Utah as well as in the history of the United States. Its contribution to industrialization, technology, and the economy is well documented. In Utah, mining helped to diversify the economy by precipitating much of the area's subsequent industrial development. Many of Utah's mining ventures attracted and provided ample profits for numerous entrepreneurs, both on a state and a national level.

The early search for precious metals in Utah was promoted primarily by non-Mormon groups, especially the U.S. Army. In 1862, Colonel Patrick E. Connor led a force of Nevada and California volunteers into Utah to protect the Overland mail route and to watch the Mormons. His men were veterans of the California and Nevada gold fields and were experienced miners. As a consequence, their abundance of leisure time was spent in prospecting the hills of the Wasatch and Oquirrh mountains. By 1868, Connor's men, and other prospectors, entered the area that was to become Park City.

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[3] Richard D. Poll and others, Utah's History (Logan: Utah State University Press, 1989), pp.193-4.

History of Park City

Sources remain uncertain as to who made the first discovery, but the first claim filed in the district was the Young American lode, recorded on December 23, 1868.[4] However, the discovery of the rich Ontario Mine in 1872 initiated efforts to mine lode ores and acted as the catalyst for Park City's rapid notoriety as a great silver mining camp.

Eventually, prospectors and small claims gave way to entrepreneurs and consolidated mining operations.[5] In 1872, shortly after the discovery of the Ontario, the mine was sold to George Hearst, a San Francisco "mining man." The first large-scale mining operations of the Ontario were begun and operated by R.C. Chambers until 1901 (it sold for $27,000 and reportedly produced over $50,000,000). Coupled with the completion of the Transcontinental Railroad in 1869 that spurred mining development, the Ontario ignited new growth in the district of Park City and by 1879, the Ontario operation flourished. Other mines in the area that shipped small quantities of ore were the Pinon, Walker and Webster, Flagstaff, McHenry, Buckeye, among others. With the success of the mines, homes began springing up near the mine and lower down the canyon near the present site of Park City.[6]

Mining operations continued to develop in the late 1880s and early 1890s. In 1885, John J. Daly formed the Daly Mining Company, later the Daly West, then the Daly-Judge (John Judge) Mining Company in 1901. In 1892, David Keith, W.V. Rice, Thomas Kearns, A.B. Emery, and John Judge managed the Silver King Mining Company which quickly attained high ranking among bonanza silver lead mines.[7]

Studies have characterized the development of mining communities as having occurred primarily in three stages: settlement, camp, and town. After the initial settlement stage, the camp stage signified a period of population growth, promising mineral strikes, building booms (principally in wood), formation of governments, and the laying out of streets. The town phase occurred when a camp established itself as a significant location because of its mining prosperity.[8] Park City appeared to have followed this mold becoming a "city" in 1884,[9] with a population in excess of 4000 at that time.[10]

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[4] John Mason Boutwell, Geology and Ore Deposits of the Park City District, Utah (Washington, 1912), 19; George A. Thompson and Fraser Buck, Treasure Mountain Home, A Centennial History of Park City, Utah (Salt Lake City, 1968), p.5.

[5] Oscar F. Jesperson, Jr., "An Early History of the Community of Park City, Utah," (M.A. thesis, Brigham Young University, 1969), pp.11-12.

[6] Boutwell, p.20.

[7] Boutwell, pp.145, 149, 156, 179.

[8] C. Eric Stoehr, Bonanza Victorian Architecture and Society in Colorado Mining Towns (Albuquerque, 1975), p.10.

[9] Jesperson, p.19.

Economic upturns and downturns have always affected mining regions and the financial crises, especially the Panic of 1893, dampened prosperity. But the Silver King endured as it began to produce in 1893 when most silver mines had closed, such as the Daly West and the Ontario. However, it was not the depression that threatened Park City's future but a fire that gutted the lower end of town. On June 19, 1898, fire raged through the Park City commercial district with losses estimated at over $1,000,000. But that did not stop the residents, merchants, and concerned citizens of Park City who responded with speed to rebuild Main Street, a sign of the confidence they had in Park City's future.[11] The spirit of community was evident and Park City continued to grow and the town phase of development appeared complete.[12]

Fraternal and Benevolent Organizations

During this period, Park City saw an influx and combination of several ethnic groups that served to enrich the cultural history of Park City. Religious and social organizations were a major part of the life of the community.[13] Numerous fraternal organizations flourished in Park City, as well as in most mining towns, and comprised a major thread in the town's social fabric.

Fraternal organizations were formed in Park City for several reasons. First, life in Park City for most miners was unstable compared with the familiar surroundings of their original homes; relatives and friends were far away as well as their customs, and traditions. Second, it was evident to most miners that Park City would not be a transitory boom town but rather one that would survive through their lifetime, encouraging them to bring or establish families in Park City. Third, the presence of women and children prompted more responsible behavior among the miners, uncommon for a boom town. Finally, with mining came associated risks, numerous illnesses, and heavy death tolls; most of the fraternal orders in Park City prompted the beginnings of group insurance plans, a primary attraction for many miners. "These conditions all combined to generate an enthusiasm for belonging to a group that could help care for one's family in time of sickness or death, that provided one with a feeling of security and importance within the group, and that afforded social entertainment, association, and personal development."[14] Most miners were members of more than one fraternal order at a time.

Unlike most mining towns, Park City's stability encouraged nationally established fraternal orders to grant charters. The Masonic Order, the Independent Order of Odd Fellows, the Benevolent and Protective Order of Elks, the Knights of Pythias, the Loyal Order of Moose, the Modern Woodmen of

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[10] Thompson and Buck, p.47.

[11] The Park Record, 15 October 1898; the Women's Relief Committee disbanded on October 4, 1898.

[12] Park City, Utah, the Past, Present, and Future, Souvenir Edition, 1902. Compliments of the Park City Record.

[13] Jesperson, Abstract page.

[14] Jesperson, pp.89-91.

America, Woodmen of the World, and the Ancient Order of United Workmen, were among those organizations. These fraternal organizations were established early in Park City's development between 1870 and 1905. The importance of fraternal organizations in a community like Park City cannot be overstated. Not only did they provide assistance that rivaled that of the churches, the fraternal organizations represented cohesion and permanence. There was also an element of social control through their influence of social, political, and cultural development.[15]

Park City, due to its more stable environment, was the first mining camp in Utah granted the authority to form a Masonic Lodge (Uintah Lodge) in 1878. Many of its members were prominent in the community as mining engineers, superintendents, and managers. After many years of meeting in various meeting halls, the Masons gathered enough resources to built their own hall in 1908 located at 540 North Main Street.[16] (This building is still standing and is included in the Park City National Register Historic District.)

The Independent Order of Odd Fellows was originally an international order developed in England (the Manchester Unity of Odd Fellows), becoming independent in Baltimore, Maryland in 1819. It was organized as a beneficiary secret society with mutual relief for sick and distressed members and charity for the poor, widows, and orphans. Park Lodge No. 7 was organized prior to 1878 and is considered to be the oldest organization in Park City. They purchased the Cupit building, built in 1898, where many other lodges also held their meetings.[17] The I.O.O.F. Hall is located at 551 North Main Street. (This building is still standing and is included in the Park City National Register Historic District.)

The Benevolent and Protective Order of Elks was a charitable and benevolent organization designed to contribute to the social enjoyment and welfare of its members, most of whom were businessmen or professionals. Perpetuating the memories of deceased members was important to the group, therefore, the first Sunday in December is known as Elks' Memorial Day. The Park City Lodge No. 734 was formed in 1902. They built a hall, completed in 1923, located at 550 North Main Street.[18] It is still used for Elks' events.

The Knights of Pythias first formed the Park City Lodge No. 4 in 1882. It was also organized as a charitable and benevolent society, seeking to relieve the sick and distressed, to bury the dead, care for widows and orphans, and insure the lives of those belonging to its mutual assessment plan.[19]

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[15] Smith, Duane A. Rocky Mountain Mining Camps: The Urban Frontier. Bloomington, IN: Indiana University, Press, 1967, p.190.

[16] Jesperson, pp.101-3.

[17] Jesperson, pp.100-1.

[18] Jesperson, pp.104.

[19] Jesperson, pp.93-4.

X See continuation sheet

The Modern Woodmen formed the Park City Camp No. 10637 in the early 1900s. The organization, founded in 1883, provided sick and death benefits to families of deceased members. The Woodmen of the World was organized in 1904 primarily for men who worked with timber in the mines as a beneficiary society providing fraternal benefits and life insurance for its members. They are the only organization of its kind to place a monument at the grave of every deceased member. Both organizations allowed women and children to join.[20]

The Ancient Order of United Workmen, characterized as the oldest of the fraternal beneficiary orders in the United States, was instituted in Park City as the Ontario Lodge No. 1 (1881-1906). By 1887, the lodge grew to almost 170 members and a second lodge was organized in 1892 as the Enterprise Lodge, No. 27. Other lodges and auxiliary groups were organized but ceased when the Workmen disbanded in 1906. The lodge provided optional insurance, funeral benefits, and sick benefits to its members and their families.[21]

Through combined efforts these organizations also contributed to Park City by establishing and constructing the Society Hall (demolished), the Grand Opera House (destroyed by fire in 1898), other buildings that housed meeting halls, and the Glenwood Cemetery. They often provided for the burial of someone who died in Park City with no financial or familial support. They raised funds to help orphans, widows, sick and wounded members, and others they deemed worthy of aid. They organized Grand Balls that were greatly appreciated by the community. Their ritualistic ceremonies provided for the spiritual needs of its members. These organizations provided the strong support needed for the people who had undertaken the risks associated with establishing Park City.[22]

Development of American Cemeteries

Religion's role in cemetery development is significant. Cremation had been popular with the Romans and other pagan cultures of the ancient world. At the onset of Christianity, burials became important because Christian beliefs came to equate a proper burial with the possibility of salvation. To be buried in a churchyard, close to martyrs and saints who were buried in the church, was the safest spot for being resurrected with them. The first churchyard cemeteries were usually a few acres in size, the graves were not carefully plotted, there were probably few pathways until later in the 19th century, there were few trees and scattered shrubs. There was also a sharing of space between the living and the dead because cemetery sites were used for markets, fairs, meetings, walks, talks, pasture animals.

As people began to move west pioneer graves were placed wherever death occurred. These graves usually were not marked because there was no way to protect or maintain them. Next domestic burial grounds were formed. Clusters of graves began to emerge as homesteads grew into small settlements

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[20] Jesperson, p.94.

[21] Jesperson, pp.91-2.

[22] Jesperson, pp.106-7.

and were usually placed on the outskirts of a cultivated field at a high point on the land and in a grove of trees. Markers were placed, the grass cut by the farmer, and flowers tended by the wife.

Towns grew up around the cemeteries, which symbolized commercial and cultural success and marked the city as a permanent, happy, and civilized place for the living and a safe, secure place for the dead. However, by the mid-1800s city cemeteries were viewed as potential health hazards as well as unattractive and inappropriate places for the living to mourn the dead. In the 1850s new cemeteries away from the cores of the cities began to emerge throughout America and were named rural cemeteries. Their landscape embodied the founders' respect for nature and provided a counterpoint to the chaotic commercialism of the city.[23]

Rural cemetery:

The establishment of rural cemeteries was part of a larger effort to shape and maintain a middle-class community based on family, volunteer associations, and commonly accepted cultural ideas, such as a newly recognized national history, a new artistic consciousness, a more optimistic vision of the afterlife, and a belief in the moral virtue of picturesque nature. Rural cemeteries, which were popular throughout American between 1831-1870s, were planned with a picturesque atmosphere and most were owned and managed by private, secular associations. "Roads and paths curved to ensure that the garden of graves would not remind the mourner and visitor of life in the geometrically ordered city."[24] Serpentine pathways provided visitors with many unexpected views and natural surprises, but always led them back to the road and to civilization.[25] "[T]he rural cemetery was one of the most open and democratic institutions in antebellum America. Family lots were available to members of any religion, economic class, and ethnic group. Some cemeteries were even open to any race. Rural-cemetery founders spoke of equality and community."[26]

By the 1850s the rural cemetery had displaced the graveyard in the city and had greatly influenced burial practices throughout the country. Beginning as early as 1855, however, critics said the rural cemeteries were getting crowded and cluttered, and because they should serve as counterpoints to the city, they needed to be otherwise. Due to this criticism, the cemetery began to become more formal and less picturesque and began to mirror the new urban parks and middle-class suburbs.[27]

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[23] Sloane, David Charles. The Last Great Necessity: Cemeteries in American History. Baltimore: Johns Hopkins University Press, 1991, pp. xxii-xxiii.

[24] Sloane, p.94.

[25] Sloane, p.77.

[26] Sloane, p.83.

[27] Sloane, p.97-98.

Lawn-park cemetery:

Lawn-park cemeteries, customary between 1855-1920s, had pastoral, parklike settings and were patterned after the development of the suburbs.[28] The pastoral would replace the picturesque, the lawn would expand, trees would be thinned, they would appear more parklike, and monuments would become more formalized and standardized.[29] Technological advances, such as the mechanical lawn mower, patented in England 1830, made the lawn-park cemetery more easily maintained.[30] Beginning in the 1850s, lawn-park cemeteries were more rational and efficient in design. Cemeteries underwent decorative changes as Americans mechanized and standardized monument products. This coincided with the distancing of most Americans from death with the development of public hospitals, professional funeral management, and other aspects of the twentieth century.[31]

Occurrences in America that influenced change of cemeteries:

Portraits of heaven had been accepted as possible representations of the afterlife in which spirits were living, and by teaching that heaven was a beautiful place, sentiment and religion stripped death of much of its horror. The rise of science as an important social ideal in the last half of nineteenth century distanced the living from the dead. Darwin's theory challenged the concept of god as creator and destroyer and created doubts about the meaning of life and death. If life was an organic reality, then death was a necessary event in order for new life to survive and for evolution to occur. Death was no longer a sacred encounter but a collective process for the future of humanity. Science demonstrated that disease was a result of small microbes, not an individual's sins,[32] and disturbed people's understanding of salvation and resurrection, thereby raising anew the fears and confusion people felt when confronted with death".[33] Society was slowly accepting these scientific theories, theories that undermined their faith in god and afterlife. They were not men but protoplasm, not spirits but chemical combinations, and a new view of life affected American rituals surrounding death.[34]

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[28] Sloane, p.4-5.

[29] Sloane, p.107.

[30] Sloane, p.110.

[31] Four cemetery models--New Haven Burying Ground in New Haven, CT; Mount Auburn Cemetery in Cambridge, Mass.; Cemetery of Spring Grove, Cincinnati, OH; Forest Lawn Memorial Park, Glendale, CA.--reflected attitudes of symbolic landscape, the institutional structure, the cultural attitudes associated with people's perceptions of the relationship between death and nature. Sloane, p.2-3.

[32] Sloane, p. 145.

[33] Sloane, p.146.

[34] Sloane, p.146.

The Victorian culture in American represented the distancing of the living from dead. Parlors began to be called living rooms, flowers joined crepe as a mourning symbol, undertakers evolved into funeral directors, coffins into caskets, and a dead person was referred to as the deceased. Superficially these changes in funeral practices and terminology suggested a continuing sentimentality toward the dead, but actually the alterations illustrated the formality surrounding the process of death.[35]

By the 1880s, more people were dying in hospitals than in homes. However, the wake was still in the home. At that time the role of the undertaker was to sell coffins and other funeral paraphernalia, and lay out the body in the parlor. Changes were occurring, however, and the first funeral homes began to appear in the 1880s soon after embalming became popular after the Civil War, thereby expanding the undertaker's role. Other factors in this changing pattern included the fact that the distance from home to cemetery increased and urban life was more crowded with more families living in apartments and small homes without large parlors. Eventually families asked the undertaker to conduct the viewing and wake in their funeral homes. The undertaker's role became service oriented and including transporting the deceased and the mourners to places of worship. Then the undertaker became known as the funeral director who took charge of the body and proceedings that involved ceremonial disposition. These changes were influencing cemetery development, however, the transformation was not complete in 1880 or even by 1930, particularly in rural areas due to resistance of many cultures.

> These changes offended, frightened, and horrified immigrant communities, which preferred a closer relationship to death, believed that handling the dead was a family responsibility, and saw many of the new reforms as a means of making them conform to others' conception of what an American was. They resisted the lawns, the new monument styles, and the restrictions on lot-holder involvement. Their cemeteries remained closer to the early ideal of the rural cemetery than to the beautified landscape-lawn of the park.[36]

History of Glenwood Cemetery

The Glenwood Cemetery reflects the changes in cemeteries during the late nineteenth and early twentieth centuries. A quote from the June 20, 1885 Park Record suggests that the picturesque and pastoral qualities inherent in both rural and lawn-park cemeteries were incorporated at Glenwood.

> This new cemetery is located south of the Gardens, in the grove of poplars, where the soil is rich and water can be conveyed to any portion of the five-acre tract. The location is a most beautiful one and one that meets with the hearty approval of all interested. No better or more appropriate spot could have been found nearer, or even farther from town, as the thrifty grove, properly trimmed and cultivated will make delightful shades in the last resting places of deceased friends. The different lodges have each contributed $25 for the purchase of the ground, and as improvements progress, will contribute more, until this new cemetery is fixed

[35] Sloane, p.119-20.

[36] Sloane, p.113.

> up in such an attractive manner as to create, it is feared, a desire in the breasts of many to beckon the grim messenger before he is ready to give them a call.[37]

In 1885, Park City businessman Edward Theriot sold three acres of land to the fraternal organizations of Park City for a total of $100. The different lodges, as described above, each contributed $25 for the purchase of the ground and also contributed to any improvements made. Theriot later donated the other two acres that make up the five acre site for members as well as anyone who needed a place to be buried. "[W]hile the secret organizations are the prime movers in this new project, and have advanced all the money so far,..., other societies, such as churches, or corporations and individuals and families will not be excluded."[38]

Inter-Lodge Cooperation at Glenwood Cemetery - Paternalism:

The lodges agreed that the cemetery should be controlled by representatives from the lodges on the basis of one representative for each plot put to use. There were eight plots in the cemetery. The officers were to be a president, a vice-president, a secretary-treasurer, and a water master. Each lodge member was to be given free of charge a lot 8 x 13 feet, sufficient for four persons. If he needed more space another lot was to be given him.[39]

The following areas of the cemetery are occupied by the various fraternal organizations:[40]

Masonic Order	Square 3, Block 4 and 5
Independent Order of Odd Fellows	Square 3, Block 1 and 6
Benevolent and Protective Order of Elks	Square 1, Block 4
Knights of Pythias	Square 1 and 3, Block 2
Loyal Order of Moose	Square 1, Block 5
Modern Woodmen of America	Square 1, Block 1
Woodmen of the World	Square 1, Block 6
Ancient Order of United Workmen (Ontario)	Square 1 and 3, Block 3

An extensive search of the cemetery and burial records revealed additional grave sites for a total of approximately 900 burial sites.[41]

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[37] "The New Cemetery", Park Record. June 20, 1885.

[38] Park Record (Park City, Utah), 20 June 1885.

[39] "Cemeteries of Box Elder and Summit Counties."

[40] Glenwood Cemetery plot map description prepared by Knights of Pythias, Lodge No. 4.

[41] All of this information is now computerized and hard copies are available in the Park City Museum, the Library, and the Miner's Hospital Community Center.

X See continuation sheet

During the early years of the Glenwood Cemetery, the members of each fraternal organization using the cemetery were responsible for the maintenance of their respective sections and plots. Initially, lots sold for $10 each and larger plots for $27. The period of greatest use of the cemetery was from 1889 to 1920 during which 680 of the total of 887 people were interred. The Glenwood Cemetery had, according to a 1950 study of cemeteries in Summit County, experienced its highest period of use and aesthetically pleasing appearance between 1905-22, a period when the sexton took care of individual lots for fifty centers a month and many lot holders took advantage of services. There was also a good overall care of the fences and drives by the lodge organizations.

After 1920 less than nine people were buried per year with only two people buried since 1970. The reason for this sharp decline may be attributed to the slowing mining economy. After World War II, a depressed mining economy led many people to leave Park City. Members of fraternal organizations who died or left town were not replaced by new members and all but one organization, the Elks, eventually disbanded.

By 1950 the cemetery was in a period of decline. There was one officer remaining, the sexton excavations were $20 per interment, the four foot wire-net fence with an iron gate was in fair condition, the trees were in poor shape, the shrubbery consisted of a few scattered lilacs and rose bushes, and there was a heavy growth of weeds. The lot enclosures included seventy-eight cement copings and a variety made of marble, iron, pipe, picket, and wood. There was no evidence of planted grass. There were five water hydrants without connections and a small unpainted single room tool building. The cemetery at that time was considered to be a relative failure because of the high job mobility among miners, low morale among lot owners, and a lack of sustained inter-lodge cooperation of a type necessary to obtain high grade voluntary cooperating of lot owners. At that time the Glenwood Cemetery did not have an effective form of cemetery organization, a satisfactory maintenance system or stable source of revenue to maintain its upkeep.[42]

By 1950 the neglect of the cemetery became apparent to the town of Park City and the Glenwood Cemetery Preservation Committee was organized to address the needs of the Glenwood. This committee eventually became the Glenwood Cemetery Association that has organized a limited level of maintenance, raised funds through public contributions, and used the money to repair damages and make improvements. Over the years the cost of maintaining the cemetery was paid by the various lodges, but as members died or left town responsibility for maintenance fell upon a volunteer organization, Glenwood Cemetery Association and public contributions. The current owners of the Glenwood Cemetery are the Trustees of the Glenwood Cemetery Association.[43]

The changes in the Glenwood Cemetery are relatively minor. The new gate, fence, benches and tool shed are small parts of the overall site and do not impact the historic integrity of the cemetery.

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[42] Fredericksen & Geddes, "Cemeteries of Box Elder and Summit Counties," p.49-51.

[43] Letter from Carl Mitchell, member of the board for the Glenwood Cemetery Association, to the Utah State Historical Society, October 25, 1995.

X See continuation sheet

Other Park City Cemeteries

The first cemetery in the Park City area was established by Mormon pioneers probably in the early 1850s, just north of what is now Bear Hollow Drive, between Park City and Kimball Junction. The small settlement of Snyderville was located nearby. Approximately thirty-five people were buried in the cemetery in the late 1880s. It is presently at risk from the construction of the Sun Peak residential development.

The second cemetery in the area was the City Cemetery, established in 1879, on forty acres of land donated by George and Rhonda Snyder. The heavy snows of that winter made it necessary for the Snyders to bury their young daughter Pearle in an interim grave on a snow-free patch of ground on a south facing slope of their farmstead. In the spring they decided to leave her where she lay and donated the site of the grave and the surrounding land. The cemetery, located on Kearns Boulevard, was initially called Mountain View Cemetery. The City Cemetery is Park City's primary cemetery currently in use.

For a short time there was a small cemetery located in lower Deer Valley, where a number of the Chinese citizens were buried, prior to their remains being shipped to China. For some reason, the small cemetery was disbanded and the remains in the graves removed to the City Cemetery. The time period of this cemetery is unknown.

Gravemarkers

A community is better understood by knowing the cemetery. Many things are learned there: "indications of civic pride; the names and pecking order of extended family groups or clans and of individuals; professions, trades, occupations and affiliations; hobbies; ethnic groups; fraternal orders; military services."[44] On the gravestone there are both denotative and connotative meanings. Name, dates of birth and death, marital and family connections inscribed on the stone convey the literal message. The dove, books and scrolls, weeping willows, stumps and logs, and clasped hands, convey the symbolic message of life and death, burial and resurrection, peace and rest, separation and reunion, and the human bond with God, nature, and humankind. The cultural influences are clearly indicated in gravestones. Ethnic groups may have shared similar symbolic forms but not necessarily with identical meanings. Many of these forms "harken back to ancient nature cults and practices: stumps, tree trunks, and cut logs."[45]

"Underlying the idea of an artifact," anthropologist Steven Beckow has written, "is the idea of culture. We are all students of human culture, and our source of information is almost exclusively the human

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[44] Fife, Austin E. "Western Gravestones", Exploring Western Americana. Ann Arbor, MI: UMI Research Press, 1988, p. 195.

[45] Fife, pp. 196-7.

artifact." [46] Cemeteries, over time, become museums of human artifact that can yield valuable cultural insights to a number of discrete time periods, including the present.[47]

> [O]ral and material traditions ... are highly instrumental in providing cohesiveness and self-identity to members of the group. Most distinct occupational groups, event some of the more recent to emerge, possess some degree of occupational folklore. ... This seems to be most especially true amongst those whose history is fraught with elements of hardship and danger, and where the occupation itself is felt to have had a dominant impact upon the development of American society. Although many died while working, markers focus on work, not cause of death. Visual representations of objects and activities associated with work and complimentary verbal sentiments that reinforce pride, self-identity, and worldview association with member of group.[48]

Such is the case with the Glenwood Cemetery. The markers of the various fraternal organizations have unique features. Among some of the more traditional markers that have crosses, doves, folded hands, and/or stone carved to resemble draped crepe, are a particularly unique grouping of gravemarkers dealing with those who worked with the timber in the mines. Tree stumps, logs carved in an abstract manner and stacked with a globe on top, and a logging tool on top of logs, are a few of the unique "woodmen" markers that relate to the work of the people buried in Glenwood Cemetery.

The tendency to think of a cemetery as a static institution, one that has existed, and will exist, forever, is common among Americans. However, cemeteries are dynamic, like farms, cities, suburbs, theaters, businesses, and peoples, and are born, live, and die. Because death has become a private ritual and a less frequent occurrence in every day life, the cemetery no longer has cultural significance for much of society.[49] Historic cemeteries such as the Glenwood Cemetery are important for appreciating and understanding the relationships between the living and the dead.

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[46] Meyer, Richard. Cemeteries and Gravemarkers, p.1.

[47] Meyer, p.2.

[48] Cemeteries and gravemarker: voices of American culture, p.64.

[49] Sloane, pp. 242-44.

___ See continuation sheet

Glenwood Cemetery
Name of Property

Park City, Summit County, Utah
City, County, and State

10. Geographical Data

Acreage of property approx. 5 acres

UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing		Zone	Easting	Northing
A	1/2	4/5/6/7/9/0	4/5/0/0/3/2/0	B	/	/ / / / /	/ / / / / /
C	/	/ / / / /	/ / / / / /	D	/	/ / / / /	/ / / / / /

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

Section 8 Township 2 South Range 4 East. Commencing at the southeast corner of said section 8, T2SR4E, SLBM (Salt Lake Base and Meridian), thence north on the east line of said section 500 feet, thence west 435.60 feet, thence south 500 feet, thence east 435.60 feet to place of beginning.

Property Tax No. PP-25-B-X

___ See continuation sheet(s) for Section No. 10

Boundary Justification
(Explain why the boundaries were selected.)

The boundaries define the original Glenwood Cemetery property.

___ See continuation sheet(s) for Section No. 10

11. Form Prepared By

name/title Liza Julien & Julie Osborne/USHPO and Hal Compton/Park City Historical Society
organization Utah State Historic Preservation Office date November 1995
street & number 300 Rio Grande telephone (801) 533-3500
city or town Salt Lake City state UT zip code 84101

Additional Documentation

Submit the following items with the completed form:

- **Continuation Sheets**
- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.

  A **Sketch map** for historic districts and/or properties having large acreage or numerous resources.
- **Photographs:** Representative **black and white photographs** of the property.
- **Additional items** (Check with the SHPO or FPO for any additional items.)

Property Owner

name Robert H. Anderson, Joseph E. Galigher, Cornelius Hunt, Robert L. Thomas, Trustees
street & number 7035 Stagecoach Drive telephone (801)
city or town Park City state UT zip code 84060

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___ See continuation sheet

Common Label Information:
1. Glenwood Cemetery
2. Park City, Summit County, Utah
3. Photographer: Roger Roper, Julie Osborne, and Hal Compton
4. Date: Fall 1995
5. Negative on file at Utah SHPO.

Photo No. 1:
6. Cemetery front gate. Camera facing west.

Photo No. 2:
6. Entrance road. Camera facing west.

Photo No. 3:
6. Southeast elevation of storage shed. Camera facing northwest.

Photo No. 4:
6. Bench and gravemarkers. Camera facing southwest.

Photo No. 5:
6. View of cemetery. Camera facing northwest.

Photo No. 6:
6. View of gravemarkers in historic iron fence. Camera facing south.

Photo No. 7:
6. Detail of gravemarkers.

Photo No. 8:
6. Detail of gravemarkers.

Photo No. 9:
6. Detail of gravemarkers.

___ See continuation sheet

GLENWOOD CEMETERY.

PARK CITY., UTAH.