

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any 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 certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

1. Name of Property

historic name Eden Cemeteryother names/site number N/A

2. Location

street & number 1434 Springdale Road☐ NA

not for publication

city or town Collingdale☐ NA

vicinity

state PAcode PAcounty Delawarecode 045zip code 19023

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this x nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property x meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide x local

Signature of certifying official/Title

October 18, 2010

Date

Pennsylvania Historical & Museum Commission

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official

Date

Title

State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

 entered in the National Register determined eligible for the National Register determined not eligible for the National Register removed from the National Register other (explain:)

Signature of the Keeper

Date of Action

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5. Classification

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

<input checked="" type="checkbox"/>	private
<input type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

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

<input type="checkbox"/>	building(s)
<input checked="" type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

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

Contributing	Noncontributing	
0	1	buildings
0	0	district
1	0	site
1	0	structure
0	0	object
2	1	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

0

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.)

NO STYLE

Materials (Enter categories from instructions.)

foundation: STONE

walls: CONCRETE

STONE

roof: ASPHALT

other: STONE

METAL

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

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Summary Paragraph

Eden Cemetery is a 49-acre public cemetery with over 90,000 gravesites spread over twenty-three sections in Collingdale Borough, Delaware County that was established in 1902 by the Eden Cemetery Company for the regional African American community. The site is bounded by Springfield Road to the east, the Mount Zion cemetery to the south, and mid-20th century development to the west and north. As a historic district, the cemetery includes two contributing resources and one non-contributing resource. The former includes the landscape as one contributing site, and the storage shed as one contributing structure. The latter includes the 1972 administration building. The gravestones and pieces of wall are treated as uncounted landscape features. The site retains its integrity. Its acreage and boundaries have not been altered since the cemetery's inception in 1902, and the plan of each of the individual twenty-three burial sections have not been changed since they were laid out throughout the cemetery's development. The cemetery has been the target of vandalism, particularly since the 1970s, and this has resulted in the destruction of many grave markers and graffiti. However, despite these actions, the cemetery has not lost its ability to reflect its significance as a rare and significant resource associated with the African American community in Pennsylvania.

Narrative Description

Eden Cemetery is a public cemetery owned and operated by the Eden Cemetery Company for the internment of members of the African American community. Within the 49-acre grounds, twenty-three named sections contain approximately 90,000 burial sites. Although the cemetery is referred to as a "Memorial Park" on the entrance gates, the 1902 date of establishment and the general characteristics of the site place it more practically in the category of a "Lawn Park", with its pastoral park-like setting, large expanses of uninterrupted lawns, and collection of high style and modest grave markers. The research conducted for this nomination did not reveal if it is the work of an architect or planner, hence the cemetery's fragmented and patchwork character that features different plans, types of roadways, markers, and landscaping in each of the various sections. According to the current cemetery staff, the grounds were laid out as necessary by the Company without the benefit of formal overall landscape or park planning.

The size and layout of the cemetery is essentially rectangular and extends west from Springfield Road via a single entrance in the center of the eastern property line. Located near the center of Collingdale Borough, the site is bounded by Springfield Road to the east, a cemetery and school property to the southeast and southwest, respectively, and mid-20th century residential neighborhoods to the west and north. The property boundaries are marked by natural and manmade materials, including a combination of original and contemporary fencing and tree lines.

The topography of the cemetery includes rolling hillsides with both steep and shallow gradients and flat expanses of land, particularly toward the western end of the site. A natural stream in a steep gully along the northern boundary of the cemetery runs southward into the site, generally creating two distinct sections, one to the east of the stream's termination, and one to the west. The eastern half of the cemetery terrain is afforded adequate drainage by virtue of the topography; the western half, however, particularly in the northwestern corner, has exceptionally poor drainage that has undermined the stability of the grave markers. Aside from the 1972 one-story concrete block administration building to the west of the cemetery entrance, there are no other buildings associated with the cemetery. An original storage/maintenance shed is located in a steep hillside near the center of the site.

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Eden Cemetery is organized into twenty-three sections, beginning at entrance gate on east side and extending westward. There is no uniformity or overall pattern between or within the sections, as each section follows contours of the site and varies in size, layout, and marker types. Each section is named and identified by contemporary metal signage, and most are separated from their neighbors by a vehicular and pedestrian circulation system of narrow paved macadam and asphalt roads; in very few locations do roads have curbing or other types of associated features.

The entire forty-nine acre site was purchased from John Bartram in 1902, and the individual sections were established within the larger parcel as additional land was needed for burials. As shown on the site plan, the sections have the following names, dates of construction (if known, or given the designation “older” or “newer”), and associations¹.

- Celestine: 1902, named after the first person buried at Eden Cemetery, the wife of the one of the founders of the Eden Cemetery Company
- Lebanon: 1903, named after a Philadelphia African American cemetery that was moved to Eden
- Home: 1903, named after the deceased from the Stephen Smith Home
- Olive: 1923, home to burials that were moved from an African American cemetery in Philadelphia
- Celestine Reserve #1 date unknown (newer), expansion of the original Celestine section
- Celestine Reserve #2: 1976, expansion of the original Celestine section
- Katherine Parvis Gardens: date unknown (newer), named for the daughter of Daniel Parvis
- Daniel Parvis: date unknown, named for Daniel Parvis, one of the cemetery founders and administrators
- Douglass A, B, C, D, and E: date unknown (older), named in honor of Frederick Douglass
- Lincoln: date unknown (older), named in honor of Abraham Lincoln
- Letson-Martin: date unknown (newer), named in honor of two prominent African American Philadelphia business men
- John Brown: date unknown (older), named in honor of the “leader of the rebellion”
- Bowers: date unknown (older), named after American’s first female undertaker, Henrietta Bowers Duterte
- Richard Allen: date unknown (newer), named for the founder of the Mother Bethel A.M.E. Church
- Tubman: date unknown (older), named after Harriet Tubman, the African American female “freedom fighter”
- Catto A and B: date unknown (newer), named after Octavius V. Catto, the African American “martyr” for civil rights in the mid-19th century
- David Bowser: date unknown (newer), named after David Bustill Bowser, a prominent African American painter from the mid-19th century.
- Lehmann: date unknown (newer), named after Martin J. Lehmann, one of the five charter members of the cemetery company.

Celestine, Lebanon, Home, and Olive are considered the four original sections. The dates of establishment of the remaining nineteen sections are unknown because of a lack of information in the historic record; however, they can be generally classified as “older” and “newer” based on the recollections of the cemetery staff, the death dates shown on the markers, and 1937, 1958, and 1971 aerial photographs of the cemetery. It is important

¹ Names, dates, and associations provided by the staff of the cemetery company, interview with author, December 11, 2009.

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to note the date at which the section was named may postdate the actual establishment of that section, which is recognized as the date when the circulation patterns would have defined the individual parcels. While the most recent graves and markers tend to be located at the western end of the site, there is evidence that burials have not, and do not, occur in a systematic manner that would require one section to be filled before moving to the next. Graves can be selected throughout the cemetery wherever there is available land, and this creates a mix of both historic and contemporary markers throughout each of the twenty-three sections.

The 1937 aerial photograph of the cemetery shows that the circulation pattern for the entire site had largely been established and much of the land had been used for burials. The Home, Olive, Celestine, Celestine 1 and 2, Lincoln, Lebanon, Allen, Tubman and Bowser sections are clearly developed with distinguishable rows of markers. Those areas that correspond to the Douglass A, B, C, D, E, Daniel Parvis, Letson Martin, John Brown, and Bower, Lehmann, and Catto A and B sections do not appear to be substantially developed. This image also reveals that a second waterway existed in the northeast corner of the site; based on the later aerial images, this stream was infilled and the area cleared between 1958 and 1971, and is now covered by one of the site's roads. By 1958, burials had expanded into the Douglas A, B, and C, Bower, Lehmann, and Catto A sections. By 1971, all areas were being used for burials and the site reached its current appearance.

Eden Cemetery is considered an historic district for the purposes of National Register listing because of its size and density. Within the district, there are five contributing and two non-contributing resources. Within these categories, the resources can be further distinguished as one contributing site (landscape), two contributing objects (grave markers and fencing), one contributing structure (storage area), one non-contributing building (administration office) and one non-contributing object (fencing).

The landscape is counted as one contributing site, and includes the topography of the site, the viewsheds within the site, the natural features such as waterways and vegetation, and circulation system. While there is no overall formal plan for the cemetery, the landscape and its component parts are important to establishing and understanding the cemetery's setting, feeling, and association. The cemetery's viewsheds are dramatic considering the size of the property. Highpoints of land at both the east and west sides of the site provide for wide viewsheds that extend for a significant distance. The external viewsheds are visible beyond the property boundaries and from within the site, more so in the fall and winter seasons when the deciduous trees have lost their leaves.

There are many natural features that contribute to the character and feeling of the site, but none that are manmade. Natural features include a narrow stream set in a shallow gully at the north side of the site that is obscured by trees, principally indigenous coniferous and deciduous trees like evergreens, maples, and oaks. Vegetation is an important component of the landscape, principally in that it acts as a physical and psychological barrier with the surrounding areas. Beyond the trees that are located along all four of the property's boundaries, a small number of deciduous trees line the main east-west path through the cemetery, and small groupings of coniferous shrubbery and perennial bushes (like wisteria or hydrangea) of various sizes located around site, particularly in earlier sections. The cemetery does not include specimen or exotic plantings, and there is no evidence of historic or contemporary plantings associated with grave markers or plots.

The grave markers are treated as uncounted landscape features because they have not been inventoried for this, or other, projects and there is no comprehensive record with an accurate number of burials within the site. According to the cemetery staff, there are approximately 90,000 graves in the cemetery, with deaths ranging from pre-1903, the date at which the first Philadelphia cemetery was disinterred and moved to Eden, through the

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early 21st century. The cemetery is still active with approximately five hundred plots still available. Although some of the remains of those interred in the cemetery pre-date the site's period of significance, the graves and markers, if any, date to the time of transfer.

Within the cemetery, a portion of the graves are unmarked, particularly in the Home and Lebanon sections, a portion are older graves that are marked with newer markers, and the majority of the graves retain their original markers. The vast majority of the markers are headstones in the common, traditional forms of bevel marker, flush marker, ledger, tablet, and slant marker. There are a few obelisks, screen memorials, and monuments, and one above-ground wall vault. All of the stones have or had epitaphs (few are now completely illegible) with some type of period decorative carving and/or shape; a very few markers are highly original or decorative. The materials used for the markers include, in order from most to least common, granite, marble, cast stone, limestone, sandstone; there are few examples of bronze plates or slate markers.

There is generally no distinction between the quality, size, or design of a marker for important African American personalities and those of ordinary individuals. Where distinctions do exist, it is in new markers erected by independent parties to mark graves that were originally unmarked or were too damaged beyond repair by vandalism or natural deterioration. The character of the markers varies more with respect to its chronological age rather than its associations with a particular personality or artist/mason. It has always been the policy of the cemetery to allow families or organizations to provide their own markers for graves; as a result, there are no particular or consistent marker designs or manufacturers associated with the cemetery. The resulting effect is one of a diverse collection of markers of various heights, sizes, and designs across the rolling hills and plateaus.

The condition of the markers varies based on location, age of burial, age of marker, and the material of the marker. A majority of the markers have been damaged in one form or another, whether based on natural weathering, graffiti, or other environmental elements. Graffiti damage includes destruction/physical breakage of markers (i.e. block from base), spray paint, smashing of markers, or removal of markers. Natural weathering includes loss of epitaphs, typically because of positioning on site and quality of marker materials (i.e. granite versus sandstone). Environmental factors include poor drainage and preparation of land and lack of grading or other water management that would eliminate pooling, etc. that has caused unstable ground.

There are two facilities that serve the needs of the cemetery. The administration building is considered one non-contributing building and the banked below-ground storage shed is counted as one contributing structure. The administration building, located approximately 280 feet west of the main entrance, was constructed circa 1971 as a rectangular one-story painted concrete block building with a flat roof. Unchanged since construction, the building includes two offices, restrooms, and two garages. When the Eden Cemetery Company purchased the site in 1902, it also included a two-story frame farmhouse and associated outbuildings that were used as the administrative and support buildings for the site. These buildings are visible in the 1937 aerial photograph, but the outbuildings begin to disappear by 1958 and completely by 1971. The frame farmhouse was removed some time after 1974, leaving the existing administration building the only one in the cemetery.ⁱⁱ

The district's one contributing structure is a below ground storage and maintenance shed near the center of the site. Sited in the northeast slope of the cemetery's steepest hillside, the shed is single room excavated into the earth and has one exposed exterior wall. This wall is triangular in shape and is constructed of quarried stone

ⁱⁱ In an interview with the author, the cemetery's staff stated that the farmhouse was originally used as the site's administrative offices and that it was destroyed by arson in 1972. That data could not be confirmed as part of this research, and evidence in the 1971 aerial photograph and a 1974 advertisement suggests that the current building was built prior to July 1971 and the farmhouse not removed until after February 1974.

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covered with layers of whitewash and paint. A large metal door is positioned in the center of the wall, and features small regularly spaced holes at the top and an unusual hinge along the right jamb. The wall is in poor condition.

The original fencing and its associated components along the east property boundary are also treated as uncounted landscape features. This fencing is an original metal four foot high picket fence with short, square stone pillars that mark the terminus of this run of fencing at the north and south corners. Near the northeast corner, identical pillars interrupt the fencing and mark the location of a former secondary entrance into the cemetery. The stone entrance gates and cast stone pillars on the south perimeter are also considered part of the original fencing. The entrance gates are built of stone and flank the paved vehicular entrance to the site and can best be classified as "Gothic" in their nature because of their massing, arched pedestrian openings, and buttressed wall details. Both have "Eden Memorial Cemetery" set in cast stone above the arched openings. The cast stone pillars along the south perimeter are located roughly in the center of the cemetery and are not associated with any fencing or other boundary demarcation.

The non-original, contemporary fencing at the perimeter of the site at the north, west, and south sides is also considered an uncounted landscape feature. This fencing includes disconnected runs of chain link fencing along the south and west perimeters and a combination of disconnected and discontinuous chain link, metal, and wood picket fencing along the north perimeter.

The Eden Cemetery site retains its integrity and communicates its significance as an important historic resource associated with African American history. Although it is an active cemetery, this historic resource retains integrity of location, design, materials, workmanship, feeling, and association because it has not substantially changed since its founding in 1902. While poor site drainage, inherently poor materials, and vandalism have affected grave markers and the buildings, these occurrences do not negatively affect the property's integrity. The boundaries and associated characteristics have remained constant over the site's history, as has the profile and character of the rolling landscape and the circulation patterns throughout the site's 49 acres. Collectively, these conditions allow the feeling and associations evoked by the site's setting, landscape, and character to remain intact.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ 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" in all the boxes 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.
- ☒ D a cemetery.
- ☐ E a reconstructed building, object, or structure.
- ☐ F a commemorative property.
- ☐ G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: Black

Period of Significance

1902 - 1960

Significant Dates

NA

NA

Significant Person

(Complete only if Criterion B is marked above.)

NA

Cultural Affiliation

N/A

Architect/Builder

Unknown

Period of Significance (justification)

The period of significance begins with the first burial in the cemetery in 1902 and ends in 1960, following the National Register 50 year guideline. The cemetery continued to be one of the few, if not the only cemetery owned by Africa Americans for African American burials in the Philadelphia region.

Criteria Considerations (explanation, if necessary)

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Eden Cemetery meets Criteria Consideration D as a property that derives its primary significance from its association with an important historical theme. From its creation in 1902, as segregation of burial places proliferated in the Jim Crow era, the Eden Cemetery became the only non-sectarian burial ground available for African Americans in the southeastern Pennsylvania region.

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

Eden Cemetery is locally significant under Criterion A in the area of Ethnic Heritage-Black. The cemetery became the site of re-interments of African Americans from three condemned cemeteries in Philadelphia as well as the burial ground for African Americans of all statuses in the Philadelphia region, including locally and nationally outstanding individuals. The Eden Cemetery also shared the same ideology as earlier Philadelphia African American cemeteries Mt. Lebanon and Mt. Olive as being a place in which African-Americans owned and operated a burial ground in an era rife with white prejudice and segregation. Established in 1902 by a group of five African American “men of note” in Philadelphia as a rural burial ground when black non-sectarian cemeteries were being condemned in the city of Philadelphia, it was created as a site in which African customs and burial traditions could be respected. Eden Cemetery represents the efforts of African Americans to maintain autonomy and control over a critical area of their lives in an era rising institutional racism and segregation.

Narrative Statement of Significance (Provide at least one paragraph for each area of significance.)

In her essay, “On the Wrong Side of the Fence: Racial Segregation in American Cemeteries,” Angelika Kruger-Kahloula argues that scientific racism, along with its corresponding emphasis on racial, ethnic, and/or religious stratification, has played a centuries-long role in determining where individuals have been laid to rest in North America, beginning with the arrival of both Europeans and Africans during the early seventeenth century and lasting well into the 20th. Regarding the inchoate nature of such resting places, Kruger-Kahloula asserts that “In the North American colonies, segregated burial facilities appear to have been the rule.”³ In addition, Kruger-Kahloula states that for at least several centuries, and in a variety of locales irregardless of region, cemeteries that were “reserved for blacks might be evocatively referred to as an ‘African reservation,’ as in Shawshine Cemetery, in Bedford Massachusetts, or simply as ‘Burial Ground for Negroes,’ ‘For Negro People,’ or ‘Colored.’”⁴ Kruger-Kahloula has classified the types of segregated cemeteries that have dotted the American landscape into two categories: internal and external. She states of the former category that these were public or private burial grounds, perhaps run by a particular church or municipality, in which different sections of the said cemetery were reserved for separate racial, religious, or ethnic groups. Subsequently, she labels the latter category, or the “external” cemetery-property-type, as consisting of places where separate burial grounds were exclusively established for either whites or blacks, a designation often handed down by entities such as municipalities, families, churches, or perhaps cemetery companies.⁵

³ Angelika Kruger-Kahloula, “On the Wrong Side of the Fence: Racial Segregation in American Cemeteries,” in Genevieve Fabre and Robert O’Meally, eds., *History and Memory in African-American Culture*, New York: Oxford University Press, 1994, 133.

⁴ Ibid.

⁵ There is however a third category that Kruger-Kahloula does not mention, as it does not quite fit her thesis—that of the integrated cemetery in which bodies, or plots are not supposed to be interred and segregated according to race. In Pennsylvania, for instance, the Alleghany Cemetery near Pittsburgh, and the Shreiner’s cemetery in Lancaster, both represent these rare instances; the latter of which the Civil War and Reconstruction era champion of African-American Civil Rights Thaddeus Stevens eloquently espoused his wish to be buried at such a site because it was “not limited by charter rules as to race.”

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Yet one phenomenon that Kruger does not address in regards to the history of segregation among American cemeteries, is how African-Americans either did or did not fit into the overarching “rural cemetery movement” of the early to mid-nineteenth century. The hallmark of this movement, according to intellectual historian Thomas Bender, was defined by a way to escape from the expanding and industrializing--cities particularly in New England and in the Mid-Atlantic--and thus public space was purchased by municipalities in order to place new cemeteries on the fringes of such locales.⁶ Undertaken for both aesthetic and pragmatic reasons, the idea was to create a space for the dead whereby an elaborately landscaped “park” in which trees, rivers, creeks, and perhaps natural or manmade lakes became an integral part of the landscape, thus memorializing the dead while also enhancing the living’s visit. Yet as scholar Desiree Henderson has noted, places such as Mt. Auburn (1831) right outside of Boston, Laurel Hill (1836), adjacent to Philadelphia or Greenwood Cemetery (1838) located on the outskirts of New York, were in no way to be defined as truly “democratic” institutions. As such, Henderson has stated that:

While the cemeteries described themselves as non-denominational, they were essentially Protestant, and Catholic and Jewish communities continued to utilize their own graveyards. While they claimed to be open to individuals of all walks of life, the interred were almost exclusively members of the upper or middle class; the price of burial plots was steep, well beyond the means of most Americans. In fact, as the popularity of the cemeteries ascended, plot ownership and extravagant monument design became status symbols within elite society. And, while the cemeteries had no stated restrictions on race, both interred and visitors were overwhelmingly white. Special plots were sometimes set aside for blacks or the poor, a segregated structure that closely mirrored the segregation that characterized American society as a whole.⁷

And in their trailblazing study “African-American Historic Sites Survey of Allegheny County,” the scholars Lawrence Glasco, Ronald C. Carlisle and Arthur B. Fox, have also chimed into this discourse concerning African-American burial traditions, stating that “Nineteenth-century burial practices and policies, with respect to African-Americans differed from region to region and city to city.” More specifically, these authors have asserted that:

Some cemeteries in strongly abolitionist areas, such as Syracuse, New York’s Oakwood Cemetery or Cambridge, Massachusetts’ Ash Grove Burying Ground, did not exclude on the basis of race....Many urban cemeteries begun during the “rural cemetery” movement of the nineteenth century did not legally exclude blacks, but informal segregation did exist.⁸

⁶ Thomas Bender, “The Rural Cemetery Movement: Urban Travail and the Appeal of Nature,” *The New England Quarterly*, Vol. 47, no. 2, (June 1974): 196-211.

⁷ Desiree Henderson, “‘What is the Grass?’: The Roots of Walt Whitman’s Cemetery Meditation,” *Walt Whitman Quarterly Review*, Vol. 25, no. 3 (Winter 2008): 95-96.

⁸ Eliza Smith Brown, Daniel Holland, Laurence A. Glasco, *African American Historic Sites Survey of Allegheny County*, Commonwealth of Pennsylvania, Harrisburg: PHMC Press, 1994, 87.

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In Charles A. Barker's 1944 work, *A Register of the Burying Grounds of Philadelphia* in which the author assembled the deeds to hundreds of public and private burial grounds in and around the Philadelphia region from the 18th, 19th, and early 20th centuries, we see that in 1755, for instance, public ground for a cemetery was purchased in the Germantown settlement by at Bowman's Lane and Pulaski Avenue for "a Separate and distinct Burying Ground for all Strangers and Negroes and Molattoes as die in any part of German Town."⁹ Additionally, between the years of 1705 and 1813, the city of Philadelphia itself had purchased several tracts of land for the interment of "strangers," the most noteworthy among them perhaps being the burial ground situated in the locale known as present day Washington Square (adjacent to the intersection of Sixth Street and Walnut). Also known as "Potter's Field" or "Stranger's Burial Ground" (a quandary that has sometimes caused historians to confuse both locales), African-Americans were buried here and at the other public burial grounds named "Stranger's Burial Ground" between the South side of 9th and 12th Streets along Lombard.

Essentially, however, as Gary B. Nash has argued, it was not until a petition was undertaken in 1782 by several African-American residents of the city to "fence in the Negro burial ground in the Potters field." (that being Potter's Field located at Sixth and Walnut) that African-Americans would begin to have some success on the arduous journey to obtain at least some semblance of respect and control over their own interments.¹⁰ And, this trend would continue in 1790, when Absalom Jones, Mose Johnson, and Cyrus Bustill, led a contingent of the newly established Free African Society to petition the Mayor for sole control over the African-American section of Potter's Field. Among the words of their petition read:

The Petition of the Free African Society for the benefit of the sick, in the City of Philadelphia, respectfully sheweth: that the burial ground called Potter's Field, being in part appropriated for the benefit of black persons, and chiefly made use of for that purpose, and your petitioners being informed that the Common Council are about to let the same, are desirous to have said burial ground under the care of the said society and are willing to pay same rent that hath been offered by any other person and a year's advance as soon as ground is enclosed and they are put in possession thereof.¹¹

Despite the advances that African-Americans had made within Philadelphia for attaining control over the burial grounds in which members of their race were interred, however, the path to complete control was rocky, to say the least. Particular religious denominations such as the Lutherans, Episcopalians, Catholics, Methodists and Baptists would either flat-out deny African-Americans a place for burial within their church graveyards or would simply relegate them to a segregated spot.¹² In fact, even among the many disproportionately abolitionist-espousing Quaker congregations of the mid to late 18th century and the early to mid-19th century, there often existed a brand of racism that was associated with burials. For instance, as Richard R. Wright has stated in his seminal work on African-American economic history in Pennsylvania, "Even though the Friends were as a rule, the best friends which the Negroes had, they did not care to be buried with them."¹³ Utilizing the

⁹ Charles R., Barker, *A Register of the Burying-Grounds of Philadelphia*. Philadelphia: 1944 Bound Mss. Volumes at The Historical Society of Pennsylvania, 113.

¹⁰ Gary B. Nash, *Forging Freedom: The Formation of Philadelphia's Black Community, 1720-1840*, Cambridge: Harvard University Press, 1988, 94.

¹¹ Absalom Jones and Mose Johnson, "Free African Society Petition to the Mayor," March 20, 1790 in Richard R. Wright Jr.'s *The Negro in Pennsylvania: A Study in Economic History*, Philadelphia: AME Book Concern, 1912, 35-36.

¹² Kruger-Kahloula, 135-137.

¹³ Wright, 35.

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Middletown Friends discourse throughout the 18th century on African-American interment as his example, Wright alleges that among their 1703 records it was stated that “‘Friends are not satisfied with having Negroes buried in the Friends’ burying ground,’” and thus it was required to “‘fence off a portion for such cases,’” and as late as 1798 the same group asserted that “‘Negroes are forbidden to be buried within the walls of the graveyard belonging to this Meeting.’”¹⁴

With the advent of the independent Black Church Movement encompassing the rise of the African Methodist Episcopal (AME,) the AME Zion, and the Union AME churches, as well as the emergence of other African-American denominations allowed to have their own independent churches within the hierarchy of an overarching white ruling structure, African-American private church cemeteries were created throughout the city, region and state. The Bethel AME Church, for instance, located on Sixth and Lombard, established a cemetery adjacent to its property in 1813, and they additionally purchased space for their dead in 1852 on a property owned by the AME Union Church “on [the] south side of Coates St., between Delaware, 4th street, and Old York Road, in the Northern Liberties.”¹⁵ Also in 1852, the First African Presbyterian Congregation, then located at 17th and Moyamensing Streets “convey[ed] a lot on the east side of 7th st.” and “stipulate[d] that no buildings shall be erected ‘whose windows shall overlook the graveyard of the said congregation.’”¹⁶

By mid-century along with the blossoming of African-American church cemeteries within the city, a phenomenon which certainly helped African-Americans exert a great deal more control over their congregants death rites and burials, African cemetery companies also began to appear in whose task it was to purchase public or private land often in joint-stock form with the intention to serve the larger needs of the African-American community that was perhaps shut out from other burial opportunities. Thus when the Mt. Lebanon and Mt. Olive Cemeteries (run by Cemetery Companies of the same name, the former being located adjacent to 19th and Passyunk in South Philadelphia and the latter on 44th and Girard in West Philadelphia) opened in 1849 and 1850 respectively, they continually sold lots to private individuals, fraternal and benevolent societies, and churches. We can see that in 1851, for instance, that the Mt. Olive Cemetery Company sold several lots to “William R. Smith, Wilfred Jackson,” and a “Major Robinson”; all of these men were buying “in trust for Mount Lebanon Lodge No. 9” of the Most Worshipful Prince Hall Grand Lodge of Pennsylvania.¹⁷ Moreover, Jacob White, Sr. the founder and owner-operator of Mt. Lebanon Cemetery Company had purchased five and a half acres in 1849, and, according to Roger Lane when the cemetery was condemned and finally sold to the “municipal authorities” in 1899 in order to “straighten the roads” his son Jacob C. White Jr., a prominent teacher at the Institute for Colored Youth and one of the founder of the American Negro Historical Society, was thrilled to learn that the “price was fixed at \$90,000.”¹⁸

It is not clear how Eden cemetery, or how African-Americans either did or did not fit into the overarching “rural cemetery movement” of the early to mid-19th century. The hallmark of this movement, according to intellectual historian Thomas Bender, was defined by a way to escape from the expanding and industrializing--cities particularly in New England and in the Mid-Atlantic--and thus public space was purchased by municipalities in order to place new cemeteries on the fringes of such locales.¹⁹ Undertaken for both aesthetic

¹⁴ Ibid.

¹⁵ Barker, 24.

¹⁶ Barker, 95.

¹⁷ Barker, 83.

¹⁸ Lane, 108-109.

¹⁹ Bender, 196-211.

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and pragmatic reasons, the idea was to create a space for the dead whereby an elaborately landscaped “park” in which trees, rivers, creeks, and perhaps natural or manmade lakes became an integral part of the landscape, thus memorializing the dead while also enhancing the living’s visit. Yet as scholar Desiree Henderson has noted, places such as Mt. Auburn (1831) right outside of Boston, Laurel Hill (1836), adjacent to Philadelphia or Greenwood Cemetery (1838) located on the outskirts of New York, were in no way to be defined as truly “democratic” institutions. As such, Henderson has stated that:

While the cemeteries described themselves as non-denominational, they were essentially Protestant, and Catholic and Jewish communities continued to utilize their own graveyards. While they claimed to be open to individuals of all walks of life, the interred were almost exclusively members of the upper or middle class; the price of burial plots was steep, well beyond the means of most Americans. In fact, as the popularity of the cemeteries ascended, plot ownership and extravagant monument design became status symbols within elite society. And, while the cemeteries had no stated restrictions on race, both interred and visitors were overwhelmingly white. Special plots were sometimes set aside for blacks or the poor, a segregated structure that closely mirrored the segregation that characterized American society as a whole.²⁰

In “African-American Historic Sites Survey of Allegheny County,” the scholars Lawrence Glasco, Ronald C. Carlisle and Arthur B. Fox, have also chimed into this discourse concerning African-American burial traditions, stating that “Nineteenth-century burial practices and policies, with respect to African-Americans differed from region to region and city to city.” More specifically, these authors have asserted that:

Some cemeteries in strongly abolitionist areas, such as Syracuse, New York’s Oakwood Cemetery or Cambridge, Massachusetts’ Ash Grove Burying Ground, did not exclude on the basis of race....Many urban cemeteries begun during the “rural cemetery” movement of the nineteenth century did not legally exclude blacks, but informal segregation did exist.²¹

Developmental history/additional historic context information (if appropriate)

Fundamentally, the idea of establishing a resting place for many of the region’s African-Americans and situating it among the rolling hills of rural Delaware County was a dream its founders had to escape the urban renewal that was beginning to affect the three primary African-American cemeteries which were situated in West and South Philadelphia by the end of the 19th century (that being Mt. Olive and Stephen Smith in West Philadelphia, which were essentially adjacent to one another, and also Mt. Lebanon in South Philadelphia). In effect, these cemeteries were threatened because of the city’s expansion of its streets, sanitation, and other public works and public health projects, all of which had, by the late 19th century, begun to disrupt their operations. Both the Mt. Lebanon Cemetery and the Stephen Smith Home Cemetery eventually were condemned by the city’s Department of Public Health in 1899 and 1903 respectively, and their owners hashed out contracts with the Eden Cemetery Company to re-inter the bodies at their locales to Collingdale beginning in 1903.

²⁰ Henderson, 95-96.

²¹ Brown, Holland, & Glasco, 87.

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Initiated in 1902 by five African-American men of note wishing to both give African-Americans in the city and the region a bucolic place of their own as well as a site in which African customs and burial traditions were respected, the enterprise was undertaken by Jerome Bacon, an educator at the prestigious Institute of Colored Youth in the city of Philadelphia and also an employee of the city's Milbourne Flour Company; John C. Asbury, a Howard University trained lawyer and civil rights activist and soon to be member of the Pennsylvania State Legislature as only the third African-American to obtain such an honor; Daniel W. Parvis, a successful Philadelphia upholsterer; Martin J. Lehman, who owned, according to the Philadelphia Tribune, a "flourishing business in Cuban Cigars,"; and Charles W. Jones, a successful Philadelphia financier and banker.

Eden's rise to prominence as one of the preeminent African-American cemeteries in the nation did not begin without a major snag, as the town of Collingdale protested the purchase of land by the Eden Cemetery Company and took legal action to nullify the sale. In an article entitled "Protests Against the Cemetery from the August 30th edition of the *Philadelphia Inquirer*, the writer stated that:

At a mass meeting held in the Collingdale Town Hall last night, resolutions were passed supporting the ordinance passed by the Borough Council on July 23rd, 1902 restricting the borough health officer from issuing any permits of burial to the Eden Cemetery Company. The cemetery company, a corporation composed of colored men, recently purchased a tract of land in Collingdale. The residents objected to this. The case will be carried into the courts.²²

If it was not for the legal "astuteness" of John C. Asbury, however, Eden Cemetery may have closed just as it was about to open; yet on October 14th of 1902 the injunction against the cemetery was removed. Thus on that date in the *Inquirer*, it was declared that "Judge Johnson to-day handed down an opinion discontinuing the injunction against the Eden Cemetery Company, granted at the instance of the Borough of Collingdale to restrain the Cemetery Company from establishing a permanent colored burying ground within the borough limits." Moreover, the newspaper would print that Eden could finally get on with its business, having "the contract for the re-interment of the bodies in Lebanon Cemetery, Philadelphia, and the Old Folks Home Burial Ground" (also known as the Stephen Smith Burial Ground).²³

In April of 1903, therefore, the cemetery began the long and grueling process of re-interring bodies from the Mt. Lebanon Cemetery in South Philadelphia, and the *Inquirer* stated in an article entitled "Opening of Streets Through Cemetery" that "The Board of health yesterday granted permits for the removal of bodies from Lebanon Cemetery to Eden Cemetery, Delaware County. This work was made necessary by the opening of 19th Street and Snyder Avenue through Lebanon Cemetery."²⁴

To understand what a long and difficult process the re-interment of a major African-American cemetery involved, one only needs to look at a *Philadelphia Inquirer* two years later, when on May 17th of 1905 it was printed that "The work of clearing the old Lebanon Cemetery, at 18th and Passyunk Avenue, which was stopped by order of the Board of Health on Saturday, will be resumed to-morrow by Contractor Fitzpatrick. The delay was occasioned by some misunderstanding between the cemetery and the management of the Eden Cemetery, at

²² "Protests Against the Cemetery," *Philadelphia Inquirer*, August 30, 1902.

²³ "Remove Cemetery Injunction," *Philadelphia Inquirer*, October 14, 1902.

²⁴ "Opening Streets Through Cemetery," *Philadelphia Inquirer*, April 4, 1903.

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Colling[s]dale, to which the bodies were being taken.”²⁵ John C. Asbury’s adept handling of the legal challenge at the outset of Eden’s development as well as his role in carrying out the difficult long period of re-interment from Stephen Smith and Mt. Lebanon, led to his staying the President-elect of the Eden Cemetery Company for many years to come, and he “served in that capacity until his death in September, 1941.”²⁶

Once the cemetery company began to both re-inter individuals from the Lebanon and Stephen Smith Burial Grounds throughout the years of 1903 to 1905, as well as begin to sell plots to those wishing to be buried in its beautiful location, the company could finally begin to establish a landscape design for how it was to go about burying its dead. Angelika Kruger-Kahloula’s assertion that “when black communities were able to exercise authority over their graveyards they did not practice indiscriminate burial,” rings very true with how Eden was eventually organized. Kruger-Kahloula discusses that in many cases, “the spatial structure of black cemeteries” throughout the nation was often “assembled according to family ties and/or membership in the community, church, fraternal society, et cetera”²⁷ As such, we can see the same patterns emerging at Eden which were previously undertaken in Mt. Olive and Mt. Lebanon. For example, some of the organizations “who believed in the worth of Eden Cemetery and purchased lots for its members” throughout the 20th and 21st centuries are and have been: The Veterans of Foreign Wars; The Association of Colored Orphans of Philadelphia; The Home for Destitute Colored Children; The Prince Hall Masons; The Improved Benevolent and Protective Order of the Elks of the World (IBPOE of W); The Odd Fellows; The Cyrenes; The Knights of Pythias; The African Presbyterian Church; The Lombard Central Presbyterian Church; The Wesley AME Zion Church; The Grace Union AME Church; The Church of God and Saints of Christ; The St. Thomas P.E. Church; The St. Marks P.E. Church; The Church of the Crucifixion; The St. Mary’s P.E. Church; The St. Simon the Cyrenian Church; and the Union Baptist Church.²⁸

In addition, among the cemetery’s twenty-three sections, there still exists the original four: Celestine, named for Celestine Cromwell, the wife of one of Eden’s Preliminary Advisory Board members, and who after her death in the beginning of August of 1902 had to be returned to Philadelphia due to the townspeople’s protest at the cemetery, yet she would be secretly brought back under the cover of night to be buried on the next evening; Lebanon, in which the remains of Mt. Lebanon’s dead, including its founder Jacob White Sr., were re-intered between the years of 1903 and 1905; Home, named after the section of re-interments from the Stephen Smith Home; and Olive, for the re-interments from the Mt. Olive Cemetery in 1923.²⁹ Sadly, many of the re-interments that were transferred saw their original gravestones either damaged or lost in transit, and due to the highly difficult task of transporting and then reburying so many of the city’s former dead there indeed exists at Eden a number of unmarked graves in which their occupants have yet to be identified. Finally, there are many other sections at Eden that contain large expanses of land and which have been typically named for famous individuals who are representative of the African-American struggle to attain civil, political, economic and religious rights, including the Harriet Tubman section, the Frederick Douglass section, the John Brown section, and the Richard Allen section.

²⁵ “Removing of Bodies Resumed,” *Philadelphia Inquirer*, May 17, 1905.

²⁶ *Philadelphia Tribune*, December 27, 1952.

²⁷ Kruger-Kahloula, 138.

²⁸ Historic Eden Cemetery,” brochure, Eden Cemetery, n.d.

²⁹ “Eden Cemetery Company History,” Eden Cemetery Archives, 1952.

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In terms of highlighting some of the more significant burials, re-interments, or memorializations which have occurred at Eden throughout the last century in order to add to the idea that the cemetery was indeed a place of great historic significance, a number of remarkable moments rise to the top of the list. Yet it is nevertheless important to remember that these individuals and incidents in no way represent the sum of how many intriguing local, regional and national stories of import can be found behind Eden's iron gates. For instance, some of these individuals have even been lost to history, as their impressive stories are in definite need of further research. John Baxter Taylor is one such individual. Among the first African-Americans to graduate from the University of Pennsylvania's School of Veterinary Medicine in 1908, Taylor "was the inter-collegiate champion quarter-miler in 1904, 1907 and 1908" and was the only African-American athlete on Penn's track and field team during his years at the university.³⁰ In 1908, while Taylor would become only the second African-American athlete to represent the United States in the Olympic Games (which were in London that year), he would also in fact become the first African-American athlete to win a gold medal in the Olympics, running the third leg of the victorious United States sprint medley relay team. Tragically however, and only months after his victory, Taylor would develop Typhoid Pneumonia, and would die on December 2, 1908 at the age of 25. The *New York Times* in reporting of his death and funeral found his story to be so significant that they actually sent out press releases to a number of other papers around the country, including the *Duluth News Tribune*, and under the headline "Tribute is Paid to Colored Man: Funeral of the World's Greatest Negro Runner is held at Philadelphia" it was stated that:

Some of the mightiest and speediest athletes in the country stood beside the bier of John B. Taylor at his late home today and paid their last respects to the former intercollegiate quarter-mile runner, who died Thursday from Typhoid Pneumonia. Many of the Olympic team of which Taylor was a member were present. Several thousand persons viewed the remains and after the service 50 carriages followed the hearse to Eden Cemetery. It was one of the greatest tributes ever paid a colored man in this city.³¹

Even today, the Ivy League presents the Men's Team Track and Field Champion with the recently renamed John Baxter Taylor trophy.³²

In contrast to Taylor, there were many other interments at Eden who represent the other end of the spectrum in regards to popular notoriety, although Frances Ellen Watkins Harper had gone into a sense of scholarly obscurity until Frances Smith Foster essentially pulled her out of obscurity in the late 1908's and early 1990's.³³ Yet when she died in 1911 at the age of 85, she was known as she is today--as the towering poet, abolitionist, Underground Railroad conductor, civil right activist, feminist, women's rights activist, co-founder of the National Association of Colored Women, African-American novelist and author of a number of novels including *Iola Leroy: Shadows Uplifted*. After her life was celebrated with a large interracial ceremony at the First Unitarian Church in Philadelphia, Harper would be interred at Eden at the end of February, 1911.³⁴ In

³⁰ Edwin Bancroft Henderson, *The Negro in Sports*; Brawley, 1937, *Negro Builders and Heroes*, 257.

³¹ "Tribute is Paid to Colored Man: Funeral for the World's Greatest Negro Runner is held at Philadelphia," *New York Times*, December 6, 1908, 1.

³² David Johnson, "Celebrating Black History Month, Profiles from the Ivy League's Black History: John Baxter Taylor," at <http://ivy50.com/blackhistory/story.aspx?sid=12/27/2006>.

³³ Frances Smith Foster, ed., *A Brighter Coming Day: A Frances Ellen Watkins Harper Reader*, New York: Feminist Press, City University of New York, 1990.

³⁴ Ibid., 22; Janeen K. Groshmeier, *A Lamp in Every Corner: Our Unitarian Universalist Storybook*, Boston, Unitarian Universalist

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1992, over eighty years later, a commemoration celebrating the life of Frances Ellen Watkins Harper would be held in Philadelphia as “a collaboration of Philadelphia Unitarian Universalist and African Methodist Episcopal congregations” in which her novel *Iola Leroy* was reissued and sold after 100 years being out of print. Harper’s home at 1006 Bainbridge was also given a Pennsylvania State Historical Marker in March of 1992, and at the ceremony in Eden During September of that year, a new headstone was unveiled.³⁵

When George Henry White was interred at Eden in January of 1919 it signified the passing of the last African-American Congressman from the days of the Reconstruction and post-Reconstruction eras, as White had in effect been purged from his seat after the Wilmington, North Carolina Race Riot of 1898. Although White would not formally retire from Congress until 1901, however, he would not run again, and continued instead to practice law, agitate for civil, economic and political rights, and become a founder of Whitesboro, New Jersey, a city whose creation was additionally endorsed by both Booker T. Washington and Paul Lawrence Dunbar as a voluntarily segregated and “self-sufficient” community for African-Americans trying to cast off the economic malaise that was often coupled with discrimination.³⁶

In addition to White, another proponent of African-American economic power was E.C. Brown, who himself was interred at Eden almost ten years later in February of 1928. Brown was one of the most successful African-American bankers in the nation during the first quarter of the 20th century, owning two banks and a real estate company in Virginia by 1909. According to Eric Ledell Smith, Brown “was active in Booker T. Washington’s National Negro Business League,” and was a founder and owner of the Brown and Stevens Bank in Philadelphia, established in 1913.³⁷ In addition, Smith mentions that Brown was one of the founders of the “Payton Apartments Corporation” which “managed the Payton Apartments—considered a desirable address for members of the black middle class—in Harlem”.³⁸ Finally, Brown was also the main financier behind the establishment of the Dunbar Theater in Philadelphia as a place for “legitimate theater”; that is a challenge to the more popular Vaudeville entertainments that one could find at, say, John T. Gibson’s Standard Theater on South Street. Plays at the Dunbar Theater were performed by the Lafayette Players, a joint theater company who worked primarily out of the Lafayette Theater in Harlem. Brown also would go on to purchase the Howard Theater in Washington D.C., and the Douglass Theater in Baltimore before his death in 1928. After his services were held at the Holy Trinity Church on Bainbridge Street in Philadelphia, Brown was interred at Eden with only twelve close family onlookers by his gravesite, and he was then sealed in his family’s vault.³⁹

The Reverend Charles Tindley was one of the most vibrant interments at Eden, as he was the founder of the Tindley Temple United Methodist Church in Philadelphia which had an immensely active and devoted following, but is perhaps more well know today for his connection to gospel music, as he is often considered by ethnomusicologists to be the founder (if not one of the main influences) of Modern American gospel music.⁴⁰

Association, 2004, 66.

³⁵ “Celebration to Commemorate Black Woman Unitarian Writer,” *Philadelphia Tribune*, September 25, 1992.

³⁶ “Ex-Congressman White Dead,” *Baltimore Afro-American*, January 3, 1919; Benjamin R. Justesen, *George Henry White: An Even Chance in the Race of Life* Baton Rouge: LSU Press, 2001.

³⁶ Eric Ledell Smith, *Harlem Renaissance: Lives from the African-American National Biography*, Henry Louis Gates Jr. and Evelyn Brooks Higginbotham, eds., 75-76.

³⁷ *Ibid.*

³⁸ *Ibid*; Eric Ledell Smith, “John Trusty Gibson,” in Gates and Higginbotham, eds., *Harlem Renaissance*, 218-219.

³⁹ “Family Vault Holds Remains of E.C. Brown,” *Philadelphia Tribune*, February 2, 1928.

⁴⁰ Horace Clarence Boyer, “Charles Albert Tindley: Progenitor of Black American Gospel Music,” *The Black Perspective in Music*,

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Tindley, who was also the original composer and writer of the timeless Civil Rights anthem of the 1960's "We Shall Overcome," was interred in Eden after his death in 1946. At his funeral it was reported that at least 5,000 people had attended, and then hundreds of individuals also made the trek out to Eden for his burial.⁴¹

In addition to Tindley, another significant force in the realm of church history to be interred at Eden was the Bishop Ida Robinson, an American Pentecostal and Holiness leader and founder of the Mt. Sinai Holy Church of America. A trailblazer for the rights of African-American women preachers, when Robinson died at the age of 54 in 1946, the denomination which she had started had "84 churches" stretching from "Newark to Florida," and of which 125 out of its 160 Ordained Ministers were women.⁴² At her burial, it has been recounted that the thousands of mourners who paid their last respects to her represented one of the largest turnouts in the cemetery's history.⁴³

But perhaps the most recognized resident of Eden Cemetery is the classically trained singer Marian Anderson, the civil rights icon and trailblazer in breaking down racial barriers and prejudices in the field of classical music and entertainment. Anderson sang in the choir of the United Methodist Church from the young age of six, and would be the first African-American performer to sing with the Philharmonic Society of Philadelphia. She sang in Europe for a period of eight years from 1927 to 1935, culminating in a successful tour of the Soviet Union, returning to On Easter Sunday of 1939, Anderson sang to an audience of almost 100,000 at the Lincoln Memorial after being barred from singing at Constitution Hall by the Daughters of the American Revolution. Most commentators of American history argue that Anderson's performance almost single-handedly helped pave the way for an end of segregation in at least the arena of African-American classically trained opera singers. Anderson died in 1993 of natural causes at the age of 94, and she joined her sister and mother at Eden.⁴⁴

In addition to the many burials specifically handled by Eden, there were of course many burials and memorials over the years to those who were re-interred there over the course of its history. When looking at the re-interments from cemeteries such as Mt. Lebanon, Mt. Olive, or the Stephen Smith Home, for example, it is important to note that many of the individuals who were exhumed at their former site and reburied in Eden would, once there, exponentially add to the cemetery's historical significance. For instance, there is the story of Octavius Catto, champion of African-American civil rights, member of the Equal Rights League, co-founder of the Union League, advocate of Republican politics, African-American baseball pioneer-extraordinaire, and principal of the Institute of Colored Youth's Male Department in 1870; as such Catto would become one of Eden's most famous residents who would eventually be re-interred from Mt. Lebanon Cemetery.⁴⁵ Thus it is perhaps not surprising to find that in October of 2007, a group of individuals devoted to preserving his memory, including Philadelphia City Councilman Jim Kenny, Raymond Jumper from the O.V. Catto Lodge of Elks, and

Vol. 11, no.2, 103-132; W.K. McNeil, *Encyclopedia of American Gospel Music*, New York: Routledge, 2005.

⁴¹ "5000 Mourners Jam Church at Tindley Rites," *Baltimore Afro-American*, August 5, 1933.

⁴² Priscilla Pope-Levison, *Turn the Pulpit Loose: Two Centuries of American Women Evangelists*, 2004; *Tribune*, May 11, 1946).

⁴³ "Eden Cemetery Company History," Eden Cemetery Archives, n.d.

⁴⁴ Allen Keiler, *Marian Anderson: A Singer's Journey*, New York: Scribner's 2000; Victoria Garrett Jones, *Marian Anderson: A Voice Uplifted*, New York: Sterling Press, 2008; Marian Anderson, *My Lord What A Morning: An Autobiography* With an Introduction by James Anderson DePreist, Urbana: University of Illinois Press, 2002.

⁴⁵ Daniel R. Biddle and Murray Dubin, *Tasting Freedom: Octavius Catto and the Battle for Equality in Civil War America*, Philadelphia: Temple University Press, 2010; Harry Silcox, "Nineteenth Century Philadelphia Black Militant: Octavius V. Catto," *Pennsylvania History*, January 1977, 53-76.

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Joseph Certaine from the Office of Pennsylvania State Governor Ed Rendell, honored Catto and rededicated a headstone to this trailblazing activist who had his life cut short by an assassin's bullet while helping to organize African-American Republican voters during the 1871 elections in Philadelphia.⁴⁶

Along the lines of Catto, another of Eden's famous "re-interments" was Stephen Smith, who along with William Whipper owned a successful lumber business in Columbia, Lancaster County, and was an active leader and conductor on the Underground Railroad. Smith would also found the oldest African-American nursing home in the United States—the Stephen Smith Home for the Aged (est. 1864), and his cemetery also known as the Home Cemetery remained active until its sale to Eden in 1903.⁴⁷ Finally, there is the story of Colonel John McKee, whom when he died in the spring of 1902, was interred in the Mt. Olive Cemetery until his remains were re-interred in 1923. At the time of his death, McKee was considered to have been, according to the *New York Times*, "The Wealthiest Negro in the United States."⁴⁸ In addition, according to scholar Jim Waltzer, McKee "acquired thousands of acres of coal land in West Virginia, and additional holdings in Georgia and Kentucky."⁴⁹ After extensive real estate purchases in Philadelphia and South Jersey, including the creation of a utopian society called McKee City, New Jersey, located in Egg Harbor Township, McKee was said to have been worth "two million dollars" at the time of his death. Much of his money would be bequeathed to the Archdiocese of Philadelphia in order to procure scholarships for orphans, money that is still utilized to this day.

Finally, there exists a story that captivated much of the national and international historical, and archeological scholarly communities during the early 1980's, and the end of its first stage unfolded at Eden cemetery in 1987. The author is referring to the excavation and re-interment of the remains from First African Baptist Church, located at Eight and Vine Street between 1823 and 1842. Uncovered in an archaeological excavation during the "construction of the commuter rail tunnel in Center City" in 1980, these bones have been the center piece of a number of historical studies on 18th century African-American northern communities, as well as the focus of a large-scale interactive exhibit at the African-American museum in Philadelphia.⁵⁰

Unfortunately, however, this essay must come to a close on much more somber note; as among the many more positive stories yet to be told there are also several notable events that have taken place at the cemetery over the past twenty-five years that bring one to reflect upon the same issues that the founding of Eden Cemetery was in part trying to address from its inception: racism, discrimination and prejudice. For among the events which have occurred at the cemetery since 1985 are two acts of cowardice: vandalism and desecration of the cemetery, and therefore of its residents as well. Thus in 1985 and once again in the summer of 2008, the cemetery was desecrated by vandals who knocked over and destroyed gravestones and also spray-painted much of the site with

⁴⁶ Letter from the "O.V. Catto Memorial Foundation" October 10, 2007; Patti Mengers "In Death, History Comes to Life for a Day at Eden," *Delaware County Times*, October 13, 2007.

⁴⁷ Leslie James Pollard, "The Stephen Smith Home for the Aged: A Gerontological History of a Pioneer Venture in Caring for the Black Aged, 1864-1953," PhD. Dissertation, Syracuse University, 1977; Julie Winch, ed., *The Elite of Our People: Joseph Wilson's Sketches of Black Upper Class Life in Antebellum Philadelphia*, University Park, Penn State University Press, 2000, 138-139; See also Charles Blockson, *Pennsylvania's Black History*, Philadelphia: Portfolio Associates, 1975.

⁴⁸ "The Wealthiest Negro in the United States," *New York Times*, April 11, 1902.

⁴⁹ Jim Waltzer, "The Case of the Curious Colonel: Civil War Vet John McKee founded McKee City," *Atlantic City Weekly*, December 22, 2005. See also Jim Waltzer and Tom Wilk, *Tales of South Jersey: Profiles and Personalities*, published by the authors, 2001, 90-94.

⁵⁰ Michael Parrington and Janet Wideman, "Acculturation in an Urban Setting: The Archaeology of a Black Philadelphia Cemetery" *Expedition*, 28 no. 1, 55-62; Keels, *Philadelphia Graveyards and Cemeteries*, 2005, 82.

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graffiti. And on the 18th of September of 2008, the Philadelphia City Council passed a resolution No. 080664 stating in part:

Recognizing and commending the volunteers who reset headstones and cleaned up after the damage done to over 200 headstones at Eden Cemetery.

WHEREAS, On July 20, 2008, vandals toppled 201 gravestones at Eden Cemetery in Collingdale, Delaware County, Pennsylvania; and

WHEREAS, Dozens of volunteers worked to right the headstones, helping to ease the pain of family members of the deceased buried at Eden Cemetery; and

WHEREAS, The work of the volunteers has restored peace and order to the burial ground; and

WHEREAS, The volunteers have demonstrated a commitment to their community by working to establish a respectful and safe environment; and

WHEREAS, Today, there are over 80,000 interred in Eden Cemetery in 23 sections whose names honor various civil rights leaders and the deceased from cemeteries moved to Eden; and

WHEREAS, Many prominent African-Americans are buried at Eden Cemetery, including opera singer Marian Anderson, civil rights leader and baseball player Octavius Valentine Catto, abolitionist and Underground Railroad conductor William Still, U.S. Congressman George Henry White, and others; and

WHEREAS, Many Philadelphians and relatives and friends of Philadelphians are interred at Eden Cemetery; now, therefore, be it

RESOLVED, BY THE COUNCIL OF THE CITY OF PHILADELPHIA, That Council does hereby recognize and commend the volunteers who worked to repair and reset the damaged tombstones at Eden Cemetery and thank them for their service to the community and the relatives and friends of the deceased buried at Eden Cemetery.

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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 # _____
☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

☐ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☐ Other
Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 49.0
(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

Lansdowne Quadrangle

1	<u>18</u> Zone	<u>475979</u> Easting	<u>4418823</u> Northing	3	<u>18</u> Zone	<u>476842</u> Easting	<u>4418976</u> Northing
2	<u>18</u> Zone	<u>476577</u> Easting	<u>4419189</u> Northing	4	<u>18</u> Zone	<u>476109</u> Easting	<u>4418540</u> Northing

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

The boundary for the Eden Cemetery corresponds to the following two property tax folio (lot) numbers: #11000259100 and #11000259101 and as described below:

Beginning at a point at the northeastern corner of the property approximately 125' south of the intersection of Westmont Drive and Springfield Road, proceed southeast along the Springfield Road approximately 0.2 miles to the unpaved path and tree line that forms the boundary between the Eden and Mt. Lebanon cemeteries. Proceed southwest along tree line approximately .51 miles to a point approximately 86' east of the intersection of Sharon and Bartram Avenues. Proceed northwest from this point approximately .17 miles to a point at the

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northwest corner of the property at the rear property lines of the properties at the intersection of Spruce Street and Sharon Avenue. Proceed east along the natural terrain and tree line along the rear property lines for the properties that line the south side of Spruce Street, Westmont Drive, Windsor Drive, Glen Cove Road, and Minden Lane for the following directions and distances: northeast approximately 392', east 296', south 250', northeast 527', southeast 353', and northwest approximately .16 miles to the rear property lines of the properties that line the south side of Westmont Drive. Proceed northeast approximately .15 miles to the place of beginning.

The first of the two adjacent parcels (#11000259100) includes 48 acres and the second (#11000259101) 1 acre, more or less, and together comprise the Eden Cemetery property. Both parcels are owned by the Eden Cemetery Company.

Boundary Justification (Explain why the boundaries were selected.)

The proposed boundary encompasses the land historically and currently occupied and utilized by the Eden Cemetery Company since its purchase of the property in 1902. Despite being historically part of the cemetery (physically and administratively) and containing graves, the small section of land in the northeast corner of the site (folio #11000259101 on map #11-03-408:001) was split into its own parcel in 1980. There are no records to indicate the reason behind this action.

11. Form Prepared By

name/title Shelby Weaver Splain and Craig Stutman. Ph.D.
organization Keystone Preservation Group/African American Museum date October 2010
street & number P.O. Box 831 telephone 215-348-4919
city or town Doylestown state PA zip code 18901
e-mail swsplain@keystonepreservation.com

Additional Documentation

Submit the following items with the completed form:

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

A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Eden Cemetery
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Delaware County, PA
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Name of Property: Eden Cemetery

City or Vicinity: Collingdale

County: Delaware **State:** PA

Photographer: Shelby Weaver Splain

Date Photographed: December 2009

Description of Photograph(s) and number:

Location of original digital .tiff files: Keystone Preservation Group, Inc., P.O. Box 813, Doylestown, PA 18901

Accompanying prints were made by Mpix.com using true black and white processing on ILFORD'S professional black and white resin paper.

1. Looking west at main entrance on east side of property along Springfield Road.
2. Looking east inside of main entrance at entrance gates and Springfield Road boundary.
3. Looking east in Celestine section from main drive.
4. Looking east in Celestine from the center of the section toward eastern boundary marked by line of mature deciduous trees. Note the variety of marker styles, sizes, orientation, and arrangement.
5. Looking north in Celestine toward main entrance (at right) and toward the Katherine Parvis Gardens and Celestine Reserve #1.
6. Looking north at Douglass sections from paved path that serves as the boundary between the Celestine and Lincoln sections. The line of mature deciduous trees in the background forms the northern boundary of the site; the neighboring residential blocks are visible beyond the trees. The eastern (main) façade of the administration building is visible near the right side of the image.
7. Looking northwest at the Katherine Parvis Gardens (foreground) and the Douglass sections (background) from main entrance drive. The signage for this section is typical for the site, as is the presence of randomly-planted coniferous evergreen shrubs.
8. Looking east from Celestine Reserve #2 section toward main entrance and original Celestine section. Note the topography of the landscape and the variation in markers. The rear façade of the administration building with its garage bays is visible at the right side of the image.
9. Looking west toward the Douglass and Daniel Parvis sections from the Olive section near its eastern boundary. The mid-20th century homes which border the northern boundary of the site are visible near the right side of the image.
10. Looking east along the cemetery's eastern boundary from the north corner of the Home section. Portions of the Home (foreground) and Olive (background) sections are visible in this image, as is the north and west facades of the 1972 administration building.
11. Looking northwest toward the Douglass and Daniel Parvis sections at the western corner of the eastern half of the cemetery site from the secondary entrance in the Home section. The quality and condition of the paved roads visible in the foreground are typical of the site.
12. Looking north along north boundary of cemetery from Douglass C section. The Home section of the

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cemetery is visible, as is the secondary entrance markers and metal fencing along the site's eastern boundary of Springfield Road.

13. Looking north along main drive in the Douglass E section.
14. Looking northwest at paved road that separates the Douglass B (foreground) and Daniel Parvis (background) sections.
15. Looking south along main drive from hill at Daniel Parvis section. The Douglass D section is visible to the right and the Douglass E section to the left, and the Lincoln section is visible on the hillside in the background of the image.
16. Looking northeast toward northern corner of cemetery site from Daniel Parvis hillside in the western corner of the eastern half of the cemetery site. Note the site-typical signage and grave markers.
17. Looking south from Douglass B section toward eastern corner of the cemetery. The character of the site's topography is clearly visible, as are the north and west façades of the administration building.
18. Looking northwest from hillside at the southern side of the Lincoln section. The Lincoln section markers are visible in the foreground, the Douglass E section in the background. The paved main drive is visible on both the right and left side. The dense line of mature deciduous trees at the left side of the image marks the location of the natural stream that bisects the cemetery into two distinct sections.
19. Looking north in the Lincoln section toward the Lincoln (foreground), Douglass (center left), Celestine Reserve #2 (center right), and Home 9far background) sections. In this image, several different types of markers are visible, as are planters, flags, and other decoration.
20. Looking west along south boundary from hillside plateau in the center of the Lincoln section. The site narrows at this location in the valley that is created by the stream bed to the right and the southern boundary to the left; this passage creates the east and west sections of the cemetery. The red door in the banked hillside visible near the center of the image is for the site's storage shed.
21. Looking east along south boundary from hillside plateau near the center of the cemetery. The Lincoln section is visible to the right, and the Douglass E and administration building to the left. The dense line of mature deciduous trees at the right side of the image mark the site's southern boundary.
22. Looking west toward the north boundary of the site from the plateau above the storage shed. The Letson Martin section is visible at the right side of the image and the John Brown section to the left. The tree line along the right side of the image marks the northern boundary.
23. Looking southwest along main drive at entrance to Letson Martin and John Brown sections.
24. Looking northeast from center of John Brown section. The Letson Martin section is visible to the left, in front of the tree line along the stream. The eastern half of the cemetery and the white administration building is visible beyond the tree line.
25. Looking southwest along main drive at the entrance to the Lebanon (left side) and Bower (right side) sections. Note site typical signage and the marked change in topography.
26. Looking south at main path at the southern boundary. Cast stone pillars and mature trees mark the property line. The tall obelisk marker and plot walls are the only ones of their kind visible in this cemetery.
27. Looking west from path between John Brown and Lebanon sections; the Lebanon section is visible in the foreground. The flat landscape is typical of the western end of the site beyond the John Brown section. The lines of mature tree at the right and back sides of the images mark the site boundaries.
28. Looking northeast along main drive at the signage for the Tubman and Allen sections.
29. Looking west from path between Tubman and Lebanon sections; Tubman grave markers visible in the foreground.
30. Looking west from main drive across Allen section, which is largely devoid of markers; the Bowser section

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is visible toward the rear of the image. The mid-20th century homes that mark the site's western boundary are visible at the back of the image.

31. Looking north from east corner of the Lehmann section. Sections of the paved and unpaved drive are visible at the right side of the image, and the markers of the Tubman section are visible beyond the drive.
32. Looking northeast from the southwest side of the Lehmann section. Note the distribution and massing of the markers and the variations in design and size.
33. Looking northeast along main drive at its termination at the southern end of the western section. Lehmann section is visible to the right.
34. Looking south from western corner of the cemetery site at its western corner. This section includes most of the newest markers and suffers from very poor drainage and water management.
35. Looking north along the northern boundary of the site from its westernmost corner.

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

name Eden Cemetery c/o Mina Cockroft
street & number 1434 Springdale Road telephone 610-683-8737
city or town Collingdale state PA zip code 19023

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

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National Park Service

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Eden Cemetery
Name of Property
Delaware County
County and State
African Americans in Pennsylvania MPDF
Name of multiple listing (if applicable)

Site Plan/Photo Locations



Site/Proposed National Register Boundary:

Photo Locations: #

North:

Note: Not to Scale; Image taken from Google Earth Pro 2009

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Eden Cemetery
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Page 1

Additional Documentation: Representative Marker Examples



A: Contemporary marker honoring Octavius Valentine Catto, a prominent scholar and civil rights activist from Philadelphia. This marker is granite and is an example of the tablet on base marker.

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Continuation Sheet

Eden Cemetery
Delaware County, PA

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B: Marker for the grave of Bishop Mary E. Jackson, one of the significant African American personalities buried in Eden Cemetery. Her marker is an example of the bevel marker because of the low profile and shallow angle of the inscribed surface.

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Delaware County, PA

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C: This simple, unadorned limestone headstone marker appears to have been made by hand and only includes the name and spouse as biographical information. Several headstones of this nature and character are located throughout the cemetery and do not exhibit the high style decorative carving or shapes of professionally-made stone.

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D: This cast stone cross on base type marker is one of the more unusual headstones in the cemetery. Located in the Lincoln section, it consists of a pebble-like surface with terra cotta insets in the base. Much of the surface and the epitaph have deteriorated significantly.

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E: This view within the Celestine section illustrates the wide variety of marker sizes and styles found through the cemetery and their distribution and orientation. Cast stone planters like those in this image are found throughout the site.

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F: Example of a grouping of markers in the Celestine section near the southern border; they are not part of a family plot despite their proximity to one another and the grouping. These stones, a mix of marble, granite, and limestone, illustrate the range of types of tablet, bevel, and slant headstone markers typical of the cemetery. The neighboring Mt. Zion cemetery is visible beyond the tree line boundary.

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Eden Cemetery
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G: This marker is one of the only statuary headstones found in Eden Cemetery; the other, a lamb, is visible to the left. As a 1904 burial, this graves is one of the oldest in the cemetery. The graffiti on the epitaph is typical of the vandalism that has plagued the site.

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H: This tablet on base style monument commemorates six men of the Tuscan Morning Star No. 48 Masonic lodge that are known to have been buried in the cemetery. Because the remains of these men were transferred into the cemetery, the exact location of their graves is unknown, making this granite marker a monument rather than a headstone. Several fraternal organizations have sponsored such monuments in Eden.

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I: Similar to the monument in image H, this obelisk on base style monument commemorates members of a local Elks lodge that are known to have been buried in the cemetery. This is also one of the only obelisk style markers in the cemetery.

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J: A limestone example of one of the simple, vernacular tablet headstone markers found in the cemetery.

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K: This example is a new granite tablet on base headstone marker for Christopher James Perry, Sr., an important African American figure in Philadelphia and literary history.

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L: Marker for the graves of renown opera singer Marian Anderson and her family. This granite tablet on base style headstone is characteristic of stones that date to the middle decades of the twentieth century.

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M: This is the marker for Charles Albert Tindley, an important figure in Philadelphia's African American religious history. This marker, also one of the more unique stones because of the inscribed hymn, is an example of the screen memorial type marker.

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N: This marker is a screen memorial style monument erected in 2003 to honor the three hundred people buried at the First African Baptist Church in Philadelphia between 1826 and 1832. The bronze plaque tells the story of this congregation's early graveyard, which was located during construction of the Vine Street Expressway in 1990.

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O: This granite wall vault is the only above ground burial structure in the cemetery. This marker is considered a wall vault rather than a mausoleum because it does not have an accessible interior space.

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Site Plan/Photo Locations



Site/Proposed National Register Boundary: 

Photo Locations: # 

North: 

Scale: 1" = 274'

Note: Image taken from Google Earth Pro 2009

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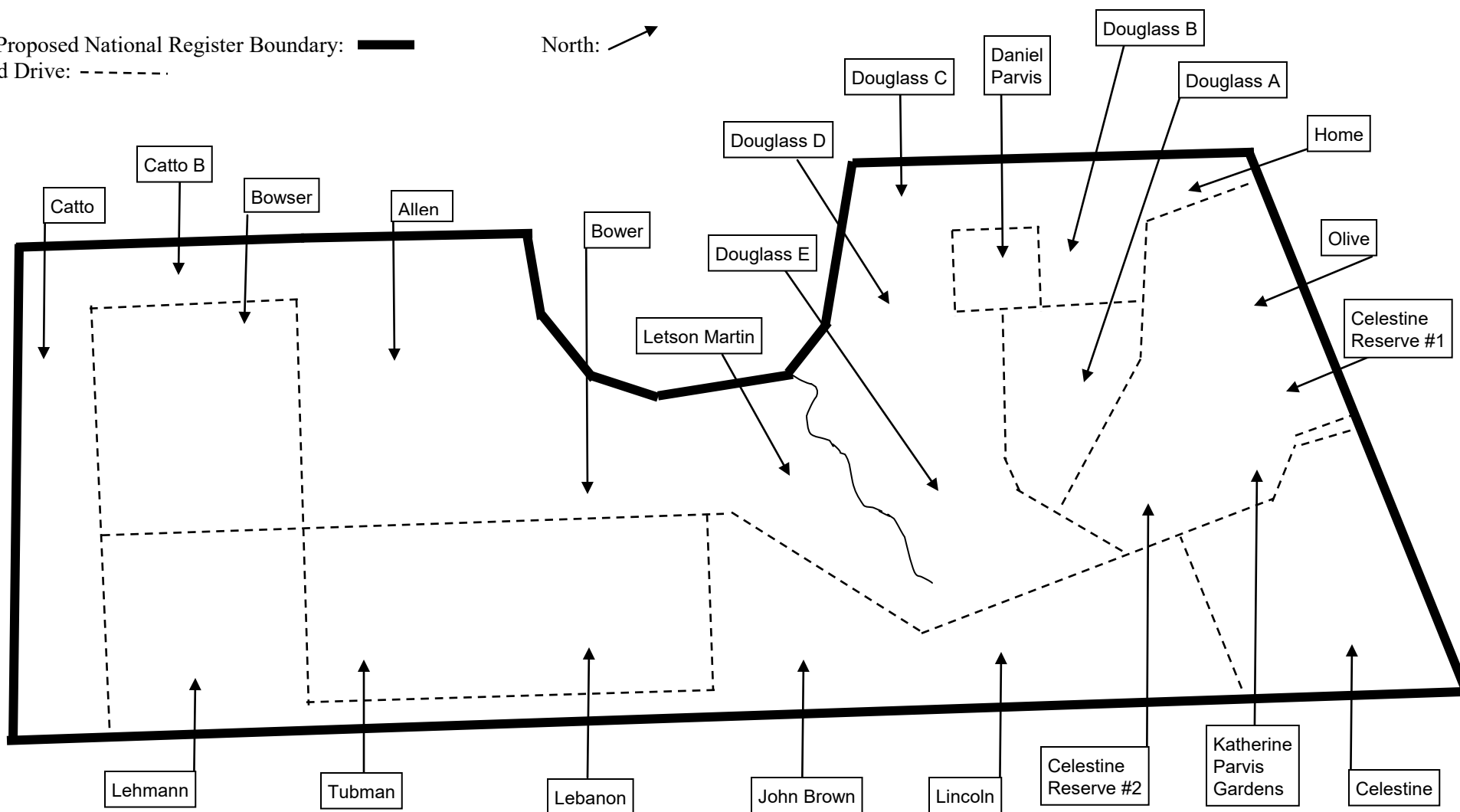
Page 20

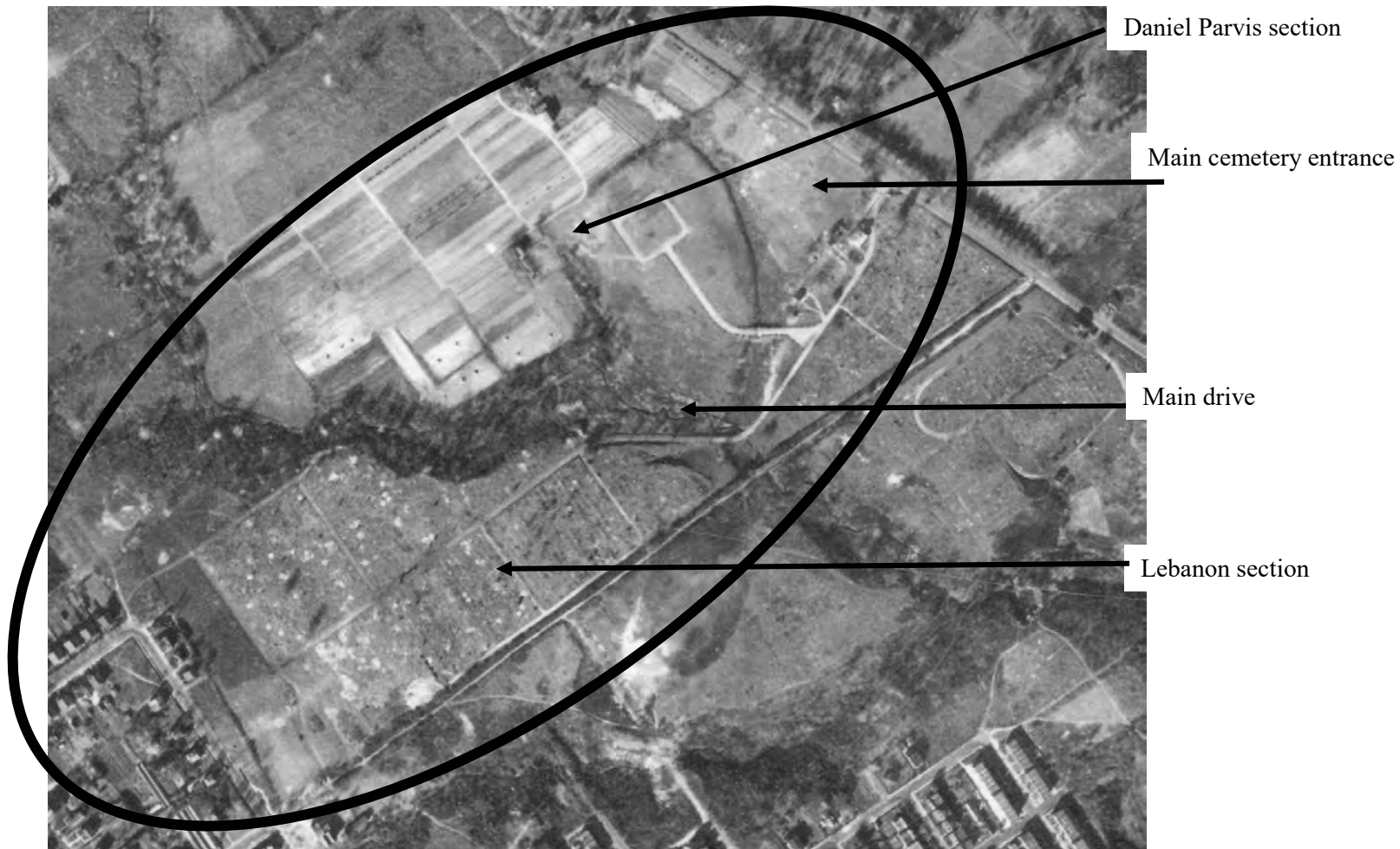
Site Plan/Section Identification

Site/Proposed National Register Boundary: **—————**

Paved Drive: - - - - -

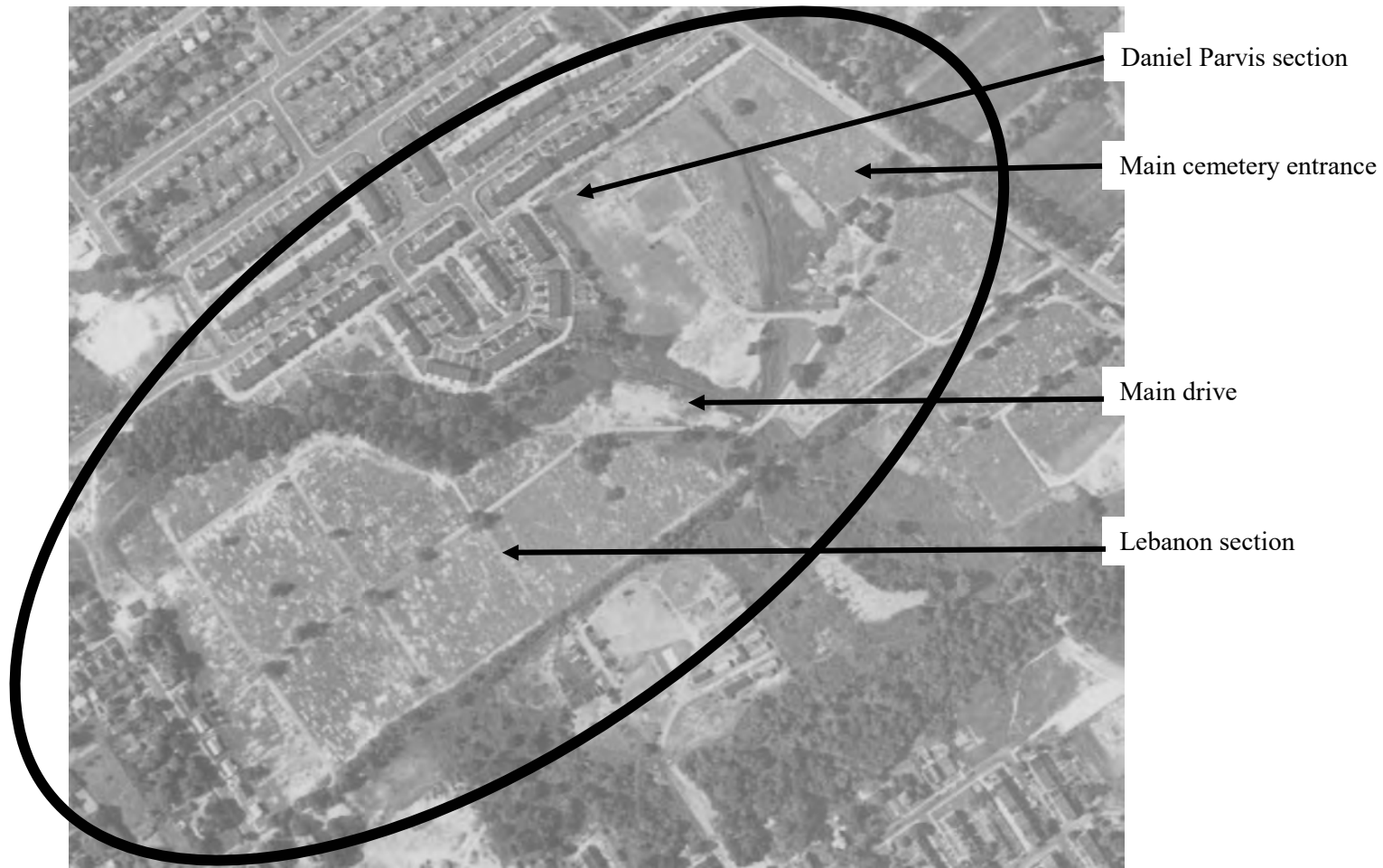
North: ↗





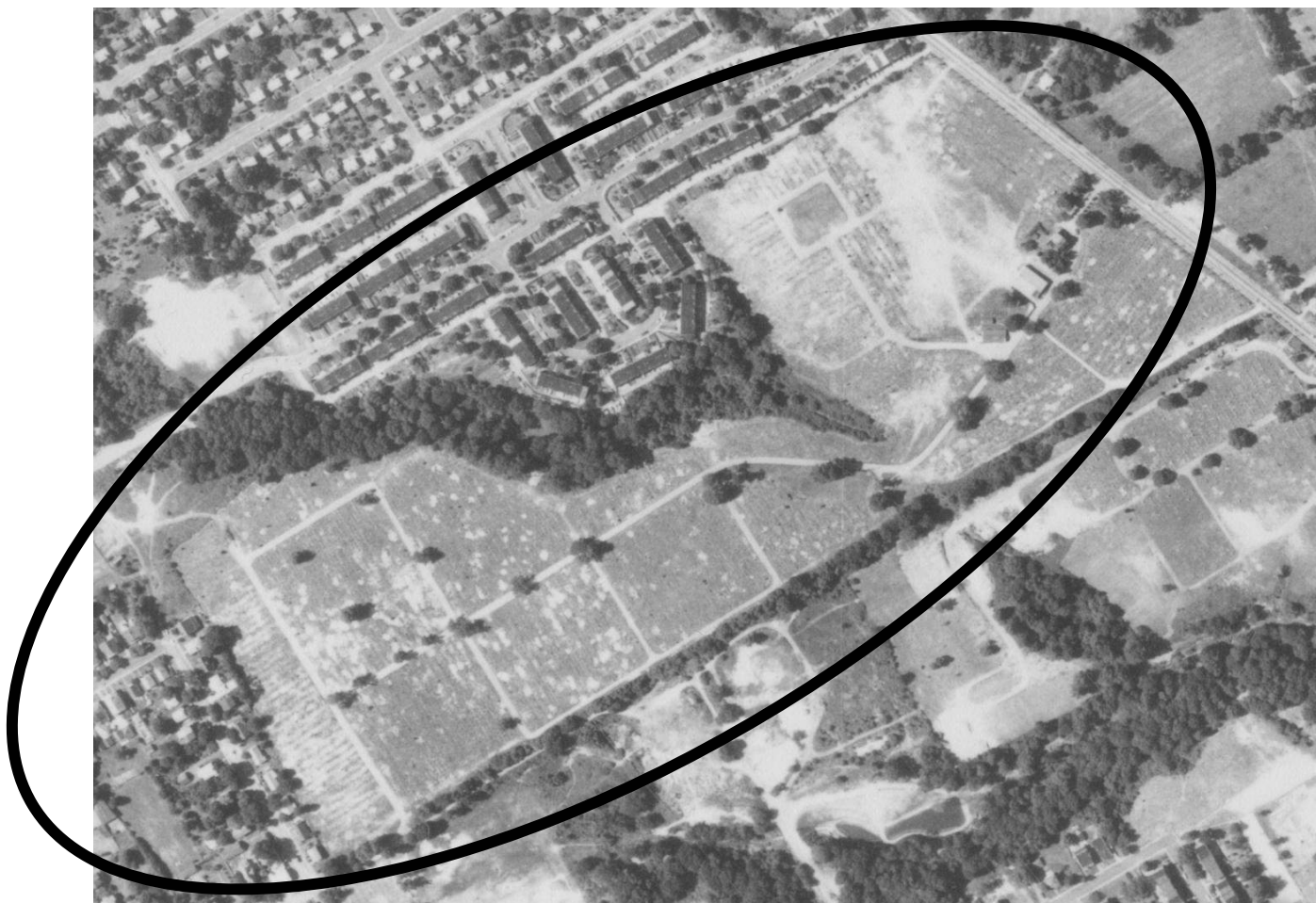
1937 aerial view of the Eden Cemetery, approximately thirty-five years after the founding of the cemetery. The shape and size of the cemetery can be clearly identified, as can the topography and circulation system.

Eden Cemetery
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African Americans in Pennsylvania, 1644-1965



1958 aerial view of the Eden Cemetery by the mid 20th century; there are now residential neighborhoods bordering the property to the north and west. The characteristic shape is still visible, and the development of the northern and western sections has begun.

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African Americans in Pennsylvania, 1644-1965



1971 aerial view of the Eden Cemetery. By this date, the site has reached its current appearance, with the former stream visible in the northern corner of the site (next to the Daniel Parvis section) infilled with earth.

Eden Cemetery
Delaware County, PA
African Americans in Pennsylvania, 1644-1965

PHOTO # 1



1. Looking west at main entrance on east side of property along Springfield Road.

PHOTO # 2



2. Looking east inside of main entrance at entrance gates and Springfield Road boundary.

PHOTO # 3



3. Looking east in Celestine section from main drive.

PHOTO # 4



4. Looking east in Celestine from the center of the section toward eastern boundary marked by line of mature deciduous trees. Note the variety of marker styles, sizes, orientation, and arrangement.

PHOTO # 5



5. Looking north in Celestine toward main entrance (at right) and toward the Katherine Parvis Gardens and Celestine Reserve #1.

PHOTO # 6



6. Looking north at Douglass sections from paved path that serves as the boundary between the Celestine and Lincoln sections. The line of mature deciduous trees in the background forms the northern boundary of the site; the neighboring residential blocks are visible beyond the trees. The eastern (main) façade of the administration building is visible near the right side of the image.

PHOTO # 7



7. Looking northwest at the Katherine Parvis Gardens (foreground) and the Douglass sections (background) from main entrance drive. The signage for this section is typical for the site, as is the presence of randomly-planted coniferous evergreen shrubs.

PHOTO # 8



8. Looking east from Celestine Reserve #2 section toward main entrance and original Celestine section. Note the topography of the landscape and the variation in markers. The rear façade of the administration building with its garage bays is visible at the right side of the image.

PHOTO # 9



9. Looking west toward the Douglass and Daniel Parvis sections from the Olive section near its eastern boundary. The mid-20th century homes which border the northern boundary of the site are visible near the right side of the image.

PHOTO # 10



10. Looking east along the cemetery's eastern boundary from the north corner of the Home section. Portions of the Home (foreground) and Olive (background) sections are visible in this image, as is the north and west facades of the 1972 administration building.

PHOTO # 11



11. Looking northwest toward the Douglass and Daniel Parvis sections at the western corner of the eastern half of the cemetery site from the secondary entrance in the Home section. The quality and condition of the paved roads visible in the foreground are typical of the site.

PHOTO # 12



12. Looking north along north boundary of cemetery from Douglass C section. The Home section of the cemetery is visible, as is the secondary entrance markers and metal fencing along the site's eastern boundary of Springfield Road.

PHOTO # 13



13. Looking north along main drive in the Douglass E section.

PHOTO # 14



14. Looking northwest at paved road that separates the Douglass B (foreground) and Daniel Parvis (background) sections.

PHOTO # 15



15. Looking south along main drive from hill at Daniel Parvis section. The Douglass D section is visible to the right and the Douglass E section to the left, and the Lincoln section is visible on the hillside in the background of the image.

PHOTO # 16



16. Looking northeast toward northern corner of cemetery site from Daniel Parvis hillside in the western corner of the eastern half of the cemetery site. Note the site-typical signage and grave markers.

PHOTO # 17



17. Looking south from Douglass B section toward eastern corner of the cemetery. The character of the site's topography is clearly visible, as are the north and west façades of the administration building.

PHOTO # 18



18. Looking northwest from hillside at the southern side of the Lincoln section. The Lincoln section markers are visible in the foreground, the Douglass E section in the background. The paved main drive is visible on both the right and left side. The dense line of mature deciduous trees at the left side of the image marks the location of the natural stream that bisects the cemetery into two distinct sections.

PHOTO # 19



19. Looking north in the Lincoln section toward the Lincoln (foreground), Douglass (center left), Celestine Reserve #2 (center right), and Home 9 (far background) sections. In this image, several different types of markers are visible, as are planters, flags, and other decoration.

PHOTO # 20



20. Looking west along south boundary from hillside plateau in the center of the Lincoln section. The site narrows at this location in the valley that is created by the stream bed to the right and the southern boundary to the left; this passage creates the east and west sections of the cemetery. The red door in the banked hillside visible near the center of the image is for the site's storage shed.

PHOTO # 21



21. Looking east along south boundary from hillside plateau near the center of the cemetery. The Lincoln section is visible to the right, and the Douglass E and administration building to the left. The dense line of mature deciduous trees at the right side of the image mark the site's southern boundary.

PHOTO # 22



22. Looking west toward the north boundary of the site from the plateau above the storage shed. The Letson Martin section is visible at the right side of the image and the John Brown section to the left. The tree line along the right side of the image marks the northern boundary.

PHOTO # 23



23. Looking southwest along main drive at entrance to Letson Martin and John Brown sections.

PHOTO # 24



24. Looking northeast from center of John Brown section. The Letson Martin section is visible to the left, in front of the tree line along the stream. The eastern half of the cemetery and the white administration building is visible beyond the tree line.

PHOTO # 25



25. Looking southwest along main drive at the entrance to the Lebanon (left side) and Bower (right side) sections. Note site typical signage and the marked change in topography.

PHOTO # 26



26. Looking south at main path at the southern boundary. Cast stone pillars and mature trees mark the property line. The tall obelisk marker and plot walls are the only ones of their kind visible in this cemetery.

PHOTO # 27



27. Looking west from path between John Brown and Lebanon sections; the Lebanon section is visible in the foreground. The flat landscape is typical of the western end of the site beyond the John Brown section. The lines of mature tree at the right and back sides of the images mark the site boundaries.

PHOTO # 28



28. Looking northeast along main drive at the signage for the Tubman and Allen sections.

PHOTO # 29



29. Looking west from path between Tubman and Lebanon sections; Tubman grave markers visible in the foreground.

PHOTO # 30



30. Looking west from main drive across Allen section, which is largely devoid of markers; the Bowser section is visible toward the rear of the image. The mid-20th century homes that mark the site's western boundary are visible at the back of the image.

PHOTO # 31



31. Looking north from east corner of the Lehmann section. Sections of the paved and unpaved drive are visible at the right side of the image, and the markers of the Tubman section are visible beyond the drive.

PHOTO # 32



32. Looking northeast from the southwest side of the Lehmann section. Note the distribution and massing of the markers and the variations in design and size.

PHOTO # 33



33. Looking northeast along main drive at its termination at the southern end of the western section. Lehmann section is visible to the right.

PHOTO # 34



34. Looking south from western corner of the cemetery site at its western corner. This section includes most of the newest markers and suffers from very poor drainage and water management.

PHOTO # 35



35. Looking north along the northern boundary of the site from its westernmost corner.