THE PENNSYLVANIA STATE UNIVERSITY
SCHREYER HONORS COLLEGE

DEPARTMENT OF ARTS AND HUMANITIES

A STUDY OF THE CUMBERLAND CEMETERY
IN MIDDLETOWN TOWNSHIP, PENNSYLVANIA

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SPRING 2013

A thesis
submitted in partial fulfillment
of the requirements
for a baccalaureate degree
in American Studies
with honors in American Studies

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ABSTRACT

The Cumberland Cemetery in Middletown Township, Pennsylvania is a unique historical landmark that encompasses local and national history from the mid-1800s to the present day. The cemetery represents the lives and culture of the people of Middletown Township during that era. This research focuses on a public history presentation of Cumberland Cemetery and the importance of directing community attention to this local historical landmark. Multiple public history resources were utilized to establish an historic timeline for the cemetery from its inception in the late 1850s. The cemetery's history reflects a growing national issue of overcrowded urban cemeteries during the late 1700s and early 1800s, a problem resolved with the establishment of rural cemeteries nationwide. This rural cemetery movement began to give way to the lawn park cemetery movement by the mid-1800s. Cumberland Cemetery, historically situated at the crossroads of both the rural and lawn park cemetery movements, is a reflection of both.

In addition, a study of the burials at Cumberland Cemetery represented in the interment ledger is used to show how the causes of death on a local scale relate to national and even global trends, revealing the importance of cemetery records as a multidisciplinary data source. The interment records contain extensive information regarding historic trends and variations in health-related causes of death over time. This portion of the research examines the gender, date of death, cause of death, and decedent's age and residence at time of death for burials at Cumberland Cemetery in Middletown Township, Pennsylvania, from 1890 to 1989. The records provide valuable historic documentation regarding the impact of disease, population growth, and social trends over a specific time period within a particular geographic area. All of these trends are compared to historical records to reveal local social and demographic changes over time.

Because burial records were not required by law prior to the early1900s, and because no extensive burial records from the 1860s through 1885 are known to exist, cemetery officials were unsure how much of the land in the oldest portions of the cemetery had been used for burials. A ground penetrating radar study of the oldest portion of the cemetery, sometimes referred to as "Pratt's Burying Ground" was undertaken in an effort to determine the extent and location of burials prior to the cemetery's incorporation in 1885. Results of the study for this one section reveal more than ninety unmarked graves, a reflection of the interplay of religious, cultural, and social issues within Middletown Township during the late 1800s and early 1900s.

Community involvement is an important and critical requirement in working to protect a cemetery such as Cumberland, a fragile archeological and historical resource. As an historical resource, the cemetery crosses many fields of inquiry, including religion, history, gender studies, architecture, folklore, anthropology, popular culture, and others. The Cumberland Cemetery is a multidisciplinary resource, one we should continue to study for the wealth of information it contains, and one that should be preserved as an historic landmark for the residents of Middletown Township.

KEYWORDS: *Cumberland Cemetery, cemetery records, life expectancy, Middletown Township, public history, ground penetrating radar, historical preservation.*

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ACKNOWLEDGEMENTS

I would like to thank Bridget and Jack Monaghan of the Monaghan Funeral Home in Upper Darby, Pennsylvania for generously allowing me to conduct this research project at the Cumberland Cemetery, and to use the records held at their offices in my research. I would also like to thank Marjory Devenny of Montrose Memorials for her invaluable assistance in helping me decipher and understand some of the cemetery records that were used as resources for this study.

Finally, I would like to thank my husband Ron and my three beloved children – Ron Jr., Stephen and Christina. They have been my support and my lifeline during the past few years. They have encouraged me and lifted my spirits when the entire process seemed insurmountable. They have accompanied me on field trips to the cemetery and to various county archives and historical associations. They have offered suggestions, read my drafts, listened, and listened again. None of this would have happened without you. You were the true source of my strength throughout this entire process.

Chapter 1

Overview: The Cumberland Cemetery

Benjamin Franklin once said, "Show me your cemeteries and I will tell you what kind of people you have" (Keels 6). The Cumberland Cemetery in Middletown Township, Pennsylvania does just that. Located adjacent to the Penn State Brandywine campus, it tells the story of the people of Middletown Township and the surrounding areas, of their lifestyle, where they lived, and sometimes how they lived. To a casual passer-by, the Cumberland Cemetery resembles so many other cemeteries that dot our nation's landscape. From the vantage point of a car whizzing past on the highway, it's difficult to see more than a field of gravestones, some tall and majestic, others seemingly worn and broken. This cursory, sideways glance through the trees reveals what appears to be nothing more than an antiquated memorial from the past, another dusty reliquary whose time has come and gone. But the Cumberland Cemetery is anything but a dusty relic; it is a vibrant repository bursting with history, folklore, and stories that reflect the many aspects of human nature. There are stories of human failings, of a lovelorn girl who hid her box of letters under the eaves, of acrimonious disputes among neighbors, of friends and families torn apart. There are stories of heroism and heartbreak, of soldiers across time, and amazing accounts of invention and accomplishment. These stories, and more, are the legacy of Cumberland Cemetery.

The history preserved by the Cumberland Cemetery belongs to all of us. It is our story, but one we are slowly losing to the ravages of time. Wind, weather, and acid rain are relentlessly erasing the history contained in the exquisite sculptures, stonework, and engravings of the Cumberland Cemetery. It is our responsibility as a community to document and record the stories captured by the Cumberland Cemetery – our stories – before they are gone forever.

Figure 1-1. Child's grave marker – deteriorating marble lamb sculpture, Cumberland Cemetery
Date unknown.

My own fascination with the Cumberland Cemetery arose from a series of fortuitous

events that began with my first American Studies class, taught by Mr. Larry Smythe. His

classwork incorporated a field trip to the nearby Cumberland Cemetery, directly across the street

from the Penn State Brandywine campus. While there, Mr. Smythe spoke about Thomas Pratt, the

nineteenth century founder of the cemetery. He also pointed out the marble sepulchers of Jacob

and Minshall Painter, and recounted the local folklore surrounding these ornate graves. This

lovely story told of two grieving sons who were prohibited by 1800s Quaker custom from placing

a commemorative stone on their mother's grave in the adjacent Middletown Meeting burying

ground. Disconsolate, the brothers designed their own sepulchers as a tribute to their mother who

lay buried on the other side of the stone wall. I stopped for a moment to peek over the wall into

the Quaker burying ground next to Cumberland. My view took in a handful of stones, several

trees, and one large solitary sheep staring back at me. I wondered at and was intrigued by the lack

of monuments, particularly in comparison to Cumberland's lush profusion of beautiful markers.

This field trip marked the beginning of a growing interest in the Cumberland Cemetery.

My next American Studies class, taught by Dr. George Franz, opened the door to public history and the many resources available on a local, county, state, and national level. Armed with an understanding of the multitudinous avenues available for historical research, I enrolled in Dr. Phyllis Cole's American Studies class. It was here that my study of the cemetery's history began in earnest. Dr. Cole directed me to the Painter Family Papers collection at the nearby Swarthmore Friends Library, where I began to transcribe the early nineteenth century daybooks of a young Middletown Quaker girl named Hannah Minshall. I found Hannah's world, so vividly described in her own handwriting, both fascinating and enlightening, and the beginning of a trail that led me once again to the Cumberland Cemetery. Hannah's unmarked grave in the Middletown Meeting burying ground was the reputed motivation behind the beautiful sepulchers of her sons Jacob and Minshall Painter. By the end of the semester, at Dr. Cole's suggestion, I contacted Bridget Monaghan of the Cumberland Cemetery for a possible summer internship.

This research truly began to take shape through my summer internship with Jack Monaghan and his daughter Bridget Monaghan, owners of the Cumberland Cemetery. When Bridget requested that I put together a walking tour of the cemetery, I was able to apply public history lessons learned at Penn State to utilize archival information from local sources. Historical societies, courthouse records, and newspaper archives provided much of the background information I needed to bring some of the cemetery's residents "back to life" for the tour. But the cemetery itself remained a mystery. With Bridget's permission, I began to explore the documents tucked away in the files of the Monaghan Funeral Home, piecing together the history of the Cumberland Cemetery. In the office, Marjory Devenny patiently answered my endless questions and supplied many historical documents – including the Interment Journal – in answer to my queries. The Interment Journal itself – an ongoing record of burial information since the cemetery's 1885 incorporation – is an amazing resource. However, many early records were incomplete, lacking exact burial locations within the cemetery. Where were the bodies?

Dr. Laura Guertin, Professor of Earth Sciences at Penn State provided a possible solution. Noting my ongoing interest in the cemetery, Dr. Guertin suggested a more detailed study of the cemetery as the focus of my senior honors thesis. With Dr. Guertin's support and encouragement, I scheduled a Ground Penetrating Radar study for the oldest section of the cemetery, with the intent of shedding light on the mystery of the "missing" bodies. The GPR study was quickly followed by a detailed analysis of the Interment Journal, a research project undertaken for Dr. Guertin's class on research methods.

This thesis, which began – innocently enough – with a class field trip to the Cumberland Cemetery, allowed me to utilize what I was learning in the classroom at Penn State. Through archival work in public history I have been able to track down information, and have encountered fascinating results. With the wholehearted support of my Penn State adviser Dr. Phyllis Cole and instructors Dr. Laura Guertin and Mr. Larry Smythe, my education has expanded far beyond my expectations. It has truly been a journey of unexpected dimension as I uncovered the vibrant history of Middletown Township and some of its residents, all represented within the Cumberland Cemetery.

Some of the history preserved at Cumberland Cemetery can be found in the gravestones themselves. They are indicators of the area's history, but they reflect national history as well. Changing culture from the late 1800s to the present is expressed in the styles of gravestone carvings that range from the sentimental poetry of the 1800s to personalized stones proclaiming a person's hobbies or interests. Stylized neo-classicism of the late 1800s including Grecian urns and pillars has given way to the laser-engraved photographs so common today. The ornate sepulchers of Jacob and Minshall Painter embody the elaborate nature of rural cemeteries such as Philadelphia's Laurel Hill. At the same time, the section of the cemetery originally known as "Pratt's Burying Ground," which contains these sepulchers, is also home to many small unpretentious gravestones that show only a name and a date. The minimalist nature of these

stones is certainly a manifestation of the heavy Quaker influence in the area, but is also a

reflection of the Lawn Park Cemetery movement that swept the country during the late 1800s.

Overall, the Cumberland Cemetery is a cornucopia of valuable historic and cultural information

that can be appreciated from a local, state, and even a national point of view. But to truly

appreciate the scope of Cumberland Cemetery, and to understand its significance within

Middletown Township, we have to begin by looking at the cemetery's roots in history.

Figure 1-2. Sepulchers of Minshall and Jacob Painter, Cumberland Cemetery
1873 and 1876

Chapter 2

Cemeteries in America

On November 3, 1859, a local politician named Elias Leavenworth addressed a crowd of more than five thousand residents who had gathered for the dedication and opening of the Oakwood Cemetery in Syracuse, New York. In his speech, Leavenworth pointed out to the assembled crowd that heretofore, the community's efforts had successfully handled "the wants of the living" but had "forgotten what was due the dead" (Sloane xxxi-xxxii). The people of Syracuse who had come together for the opening of this new cemetery would have understood Leavenworth's message. By 1859, many city dwellers were aware that graveyards within their urban areas were sites of overcrowding and vandalism. Foul odors emanating from some of these locations were believed to be responsible for the spread of disease. Furthermore, the living knew that the remains of family members were subject to disinterment and even removal as burial lots were frequently re-purposed for the subsequent interment of strangers. In addition, entire graveyards were subject to re-use when municipal planners and real estate speculators purchased the land for financial gain to accommodate a city's burgeoning needs. Local burying grounds were no longer a place to honor the memory of a loved one, but had instead become neglected depositories for the dead.

The Oakwood Cemetery, however, reflected a new concept in American cemeteries, one that more accurately evinced the growing sensibilities of the middle and upper class. A "Rural Cemetery," Oakwood had been designed as a park within the city limits. These cemeteries were not rural in location; the term rural referred to the controlled and manicured, park-like setting that

provided an idealized portrayal of nature for city dwellers. This concept of "rural" cemetery design provided a welcome respite for many nineteenth century city residents.

Churchyard Burials

Burial grounds were not always equated with abandonment and neglect; rather, from the twelfth to nineteenth centuries, they were sites to honor the esteemed dead of a community with individual graves and markers (McDannell 105). Within this time period, grave memorials were limited to members of the clergy, royalty, or the wealthy, and were usually situated within the confines of a cathedral or church. Burials for other congregation members were generally restricted to outside churchyards. These churchyard burials may have provided some measure of solace for families who were able to secure a loved one's burial close to an esteemed religious or political leader. Interment in close proximity to these saintly personages was perceived to offer potential protection and guidance for the departed on their journey into the hereafter (Sloane 19). In addition, churchyard burials became a source of income for religious communities. Churches prospered as families who could afford the privilege paid for burials within sanctified church burying grounds.

The earliest European settlers in North America quickly established places of worship within their new communities. Cotton Mather's Puritan congregation, upon their arrival in the New World, built a meeting house and set aside space for burials, bringing the European custom of churchyard burials to the New World. As time passed, the increasingly varied population of the colonies was reflected in the proliferation of religious communities, each with its own burial ground. The Philadelphia area in particular was home to a multi-faceted religious community as a result of William Penn's promise of religious freedom for those who wished to settle in the area. Penn, a Quaker himself, had suffered religious persecution in England, and described his

idealized "holy experiment" as one that "refused to recognize artificial distinctions among individuals, whether created by class, religion, ethnicity, or politics" (Lambert 103). To promote his new colony during the late 1600s, Penn traveled throughout England, advertising the prospective colony's religious freedom. Settlers flocked to the new colony, one that engendered religious plurality while maintaining a Quaker majority during its early years (Lambert 115). These early Quakers, along with Presbyterians, Lutherans, Mennonites, and others, began to establish their own houses of worship (Klein and Hoogenboom 230-234).

During the late 1600s, one Quaker community set aside land to establish their own meeting house and burying ground in rural Middletown, Pennsylvania (Boucher 43). Construction of the Middletown meeting was completed by the early 1700s, and a burying ground was quickly established adjacent to the meeting house. Burial record keeping for the meeting did not commence until 1787, but it is likely that burials were taking place from the late 1600s (J. Painter 6). A subscription list dated 1773 records the names of local farmers who were contributing money or supplies for the purpose of erecting a stone wall to enclose the graveyard, a wall still standing today (Subscription List).

Quaker burials during the eighteenth century reflected "the desire to subjugate the needs of the individual to those of the larger group" (Lavoie 9). Bodies were buried sequentially, in order of death, a system that generally did not allow family members to be buried together. However, unlike many other Christian denominations, the Quakers opened their ecumenical burying grounds to outsiders, allowing non-members to be buried alongside practicing Quakers.

Over time, as the colonies grew and expanded, the space available for burials within urban churchyards became increasingly limited, presenting an increasingly difficult situation. During the post-Revolutionary period, as the population of urban areas expanded, burial space became a much sought-after commodity. Vault burials beneath churches became a popular option for wealthy parishioners. Sloane describes some church vaults as "virtual warrens . . . which

stretched out beyond the building into the churchyard and under the street" (23). Sloane points

out that these vaults also faced overcrowding as time passed, causing one family's vault custodian

"to empty the decayed coffins of their contents" in order that he might "make room for

successors" (24). For other nineteenth century residents, interment options were predominantly

limited to the space offered within the burying grounds of their respective churches. Over time,

church graveyards that had been sited within town centers became badly overcrowded. Growing

populations coupled with the high mortality rates from recurrent outbreaks of deadly and

infectious diseases such as smallpox and yellow fever created an increasing demand for burial

space.

Meg Greene describes such a situation occurring at the Trinity Church burying ground in

New York City. By the early 1800s this small inner-city churchyard was crowded with the

remains of approximately one hundred thousand people. Coffins were stacked in graves, often

within inches of the surface (23). An outbreak of yellow fever in 1822 took the lives of sixteen

thousand New York residents, and was centered in the vicinity of the Trinity Church burying

ground. Fear that the contagion may have originated in the graveyard resulted in the publication

of "pamphlets strongly urging the closing of city graveyards . . . in 1822 and 1823." The

pamphlets, written by New York resident Francis D. Allen, were largely ignored by the city, and

no action was taken to remedy the situation (French 42, Interments in Cities).

Quaker Cemeteries in Pennsylvania

Quaker burying grounds were subject to the same overcrowding that plagued the burying

grounds of Presbyterians, Lutherans, and other denominations. In Philadelphia, the burying

ground of the Arch Street Meeting House is reported to contain the remains of some 7,000 to

13,000 residents in an area of less than three acres. The burials took place during a time span of

approximately 200 years from the late 1690s until the last recorded burial in 1872 (Lavoie 8, 10). The exact number of burials is difficult to determine, because the burying ground was used during times of epidemic for mass burials of strangers, for whom limited records were kept. An example of this type of burial is described in Elizabeth Drinker's eighteenth century diary, in which she described the dire situation during Philadelphia's yellow fever epidemic of 1793. She wrote that in the Friends Burying Ground, "graves are dug before they are spoke for, to be ready" and later noted that "2 or 3 dead bodies were thrown into friends burying ground over the wall" (Drinker 115).

The overcrowding of these urban burying grounds, combined with limited public sanitation efforts in heavily populated areas, gave rise to growing concerns among many city residents about the recurring outbreaks of fatal disease. Graveyards within heavily populated urban areas were increasingly viewed as a source of life-threatening infection, "little more than stinking quagmires" (French 42). The issues these burying grounds presented - overcrowding, contamination of wells and drinking water, and potential exposure to disease - were alarming subjects that affected the populace of early nineteenth century municipalities (Campbell and Weisen 29). These issues were compounded by the ever-increasing reality of urban expansion. David Sloane remarks that during the post-Revolutionary period lasting into the mid-1800s, many Americans believed "graveyards exuded gases that aided the transmission of disease within cities . . . threatening the living" (11). The lack of burial space presented a growing problem for the living as well as the dead.

Despite its rural location, the Quaker community in Middletown, Pennsylvania was not immune to the problem of graveyard overcrowding. More than 1,200 residents were buried within the stone walls of the Middletown Meeting burying ground by 1860. Hand-written burial lists include many well-known Delaware County names such as Minshall, Baker, Sharpless and Darlington, but they also include entries with the simple label of "stranger." These lists reflect

the non-denominational nature of this Quaker burying ground as well as the overcrowding that was beginning to take place in Middletown Township, far outside the Philadelphia city limits. (Yarnall et al).

Riots and Protests

While the Middletown meeting in Delaware County continued to re-use burial space, other problems relating to graveyards began to surface within the city of Philadelphia. An 1836 article in the <u>Philadelphia Inquirer and Daily Courier</u> describes one of the pressing issues facing municipal authorities of that era. Outraged local residents began to riot when a "congregation who owned the burying ground on Arch Street" sold its burial ground to municipal planners (Burying Ground). Local politicians and businessmen, who sought to attract new businesses to the area, had turned to one of the few remaining parcels of open space within city limits – a church graveyard. The article recounts similar actions occurring elsewhere in the city, "the law having decided that burying grounds belong to the city" (Burying Ground). A public opinion article published shortly after the incident suggested that the "wretch" who sold the burying ground "should be buried alive," reflecting community outrage over the callous treatment of the city's dead (Disturbing the Dead). A similar incident is recounted in the <u>New York Times</u> article of May 4, 1893. The headline states "A Syndicate Will Cut up Union Cemetery, Brooklyn, into Building Lots (Old Burying Ground). When city planners determined that the expansion of two municipal streets would necessitate the appropriation of cemetery space, owners of the land decided the most expedient course of action was to sell the entire property to a consortium of businessmen. The <u>Times</u> article described the condition of the cemetery as "grossly neglected . . . and so overcrowded that many plot owners were opening old graves and burying therein" (Old Burying Ground). Despite protests made by individual lot owners, the article maintains that the

cemetery was sold to a "syndicate" of "real estate speculators" with the understanding that bodies would be re-interred at another appropriate location.

The re-purposing of city burial grounds was a widespread concern, as evidenced by these newspaper articles. *Modern Park Cemeteries*, published in 1912 by Landscape Architect Howard Weed, describes old cemeteries as "an ever-present obstacle to the improvement of a locality" and urges that such locations be converted into a "park or children's playground . . . so that the resting place of the dead will become the . . . recreation place of the living" (60). For the dead, there was no guarantee of security.

Chapter 3

The Rural Cemetery Movement

Changing Attitudes

In the United States, the crowded, unsanitary, and unsightly urban burial grounds of their predecessors no longer sufficed to meet the aesthetic needs of middle and upper class nineteenth century Americans. These burial grounds also failed to address a changing Victorian-era sensibility toward death. Thomas Schlereth writes in *Victorian America* that "death did not change in the nineteenth century . . . but American middle-class attitudes toward it did" (291).

This emergent nineteenth century attitude is vividly illustrated in the gravestone symbolism prevalent in many Victorian-era cemeteries such as Cumberland. Representative engravings found within Cumberland including angelic cherubs, lambs, and hands folded in prayer are designed to evoke images of a peaceful, beatific afterlife. Gone are the *memento mori* of earlier times, earthly reminders of the death and decay that waited for all. For example, during the 1700s, the prominence of an engraved skull with crossbones on grave markers was a common reminder of the inevitability of death. Human existence was precarious, subject to the ravages of a harsh life; for the faithful members of a community, these morbid cemetery markers provided a daily admonition that a virtuous life was the surest path to eternal salvation. The eighteenth century epitaph "Death is a debt to nature due, Which I have paid and so must you" is an example of this type of reminder (Jackson and Vergara 2).

By the mid-1800s, industrialization, education and improvements in medicine were making their mark. For those who could afford these improvements, everyday life was no longer

the harsh and dangerous proposition it had been in prior years. Life offered more opportunities for enjoyment; death was no longer a constant, imminent companion, but possibly a transition to a better place. The word "cemetery," from a Greek word meaning "sleep" came into common usage for the first time in American history. Additionally, by the nineteenth century, rules for social etiquette guided all details of mourning behavior, even to the placement of correct sentiments on gravestones. An 1874 guidebook proposed for its readers "the most improved modern forms . . . accompanied by epitaphs . . . together with the correct grammatical wording and punctuation." The guidebook suggests many appropriate epitaphs from which a mourner might choose, including such inscriptions as "Dying is But Going Home," "She faltered by the wayside and the angels took her home" or "Sweet flower, transplanted to a clime where never comes the blight of time." (Hill 515-518). An example of such an epitaph within Cumberland Cemetery is illustrated below in Figure 3-1.
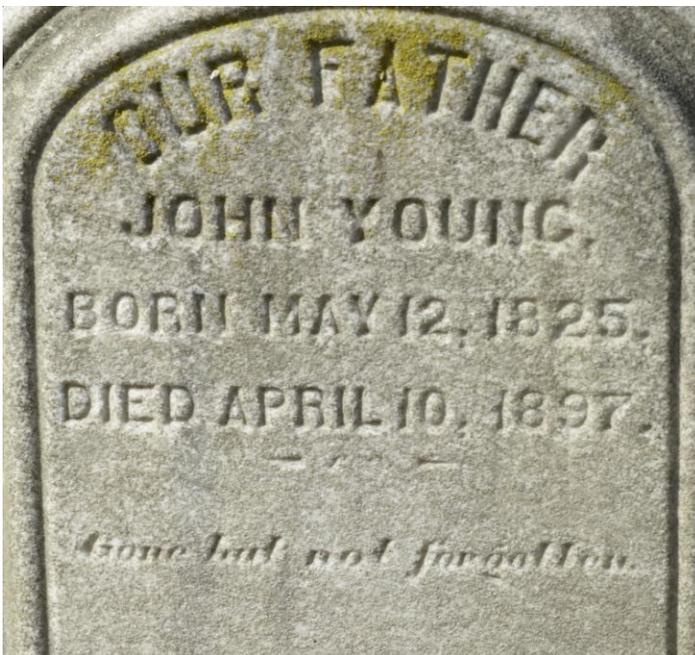
Figure 3-1. Epitaph "Gone but not forgotten"

Interment practices also began to change during the nineteenth century. McDannell describes the common church practice of burying individuals in "communal, unmarked graves" *prior* to the nineteenth century. Communal graves emphasized the importance of the church as a community of believers, shifting focus away from the importance of the individual; individual graves and markers constituted an honor reserved for church hierarchy and the parish's wealthiest members (105). For some denominations, graveyards were a constant reminder that the prayers of the faithful were required to ensure a loved one's heavenly reward. In stark contrast to the belief that intercessionary prayers could help the deceased, some religious groups believed that each person's salvation was predetermined (Heyrman). Increase Mather, the founder of the Puritan colony in New England, preached about the inherently sinful nature of man. His teachings focused on destruction and devastation, warning that only constant vigilance would save a select few from the fires of hell, and promised that the living could offer no help to the departed. Later Puritan leaders promised that "salvation was dependent upon good works." However, believers were warned that good works alone would not suffice, if they were not performed with God-given grace (Johnson 111). For these Puritans, hard work was no guarantee of salvation, a destination that seemed to rest upon the judgment of an arbitrary God.

The Second Great Awakening

These and other religious convictions began to shift during the early 1800s, particularly during the period known as the Second Great Awakening. The religious revival of the Second Great Awakening began in northern towns and cities of the late 1700s and spread quickly throughout the nation, lasting into the 1840s. The proselytizing efforts of charismatic speakers effectively mobilized thousands. Traveling preachers promised that anyone could be saved through a personal acceptance of God's saving grace; an individual acceptance would guarantee

salvation. In nineteenth century America, the "evangelical culture" of this movement

"represented the mainstream of American Protestantism" (Rubin 125). As the movement spread

and gathered momentum, the Protestant base in the United States also began to expand. This

rapid growth of the Protestant church coupled with the Protestant belief that the prayers of the

living had no influence on the condition of the deceased, heaven-bound or otherwise, was soon

reflected in the number of private cemeteries that opened at a distance from crowded urban

centers. The members of these rapidly expanding Protestant denominations were not tied to

church yard burials. According to McDannell, by 1825 as many as six private cemeteries were in

operation in the Philadelphia area (107). These cemeteries offered residents an opportunity to be

buried with their peers, among those who shared their social standing.

Americans continued to seek new a way to handle burials within their growing cities,

something more in keeping with the "refined" sensibilities of middle and upper class Victorian

residents. The solution was one that began in Europe, where civil governments faced similar

mounting concerns regarding overcrowded burial grounds and their potential impact on public

health. In response to the growing crisis, European civil authorities began appropriating control of

burial grounds formerly maintained by individual churches, secularizing management of the

burial business (McDannell 106). During this era of private control, Père Lachaise Cemetery

opened on the outskirts of Paris in 1804, a burial ground that reflected a new attitude toward

death and cemetery management. Viewed as a groundbreaking achievement in cemetery

operation, Père Lachaise allowed visitors to "derive moral uplift from the aesthetic sculpture

placed throughout the cemetery" (McDannell 106). Within the confines of Père Lachaise, visitors

could wander along winding paths and contemplate the beauty of its vistas and natural

waterways. The popularity of private cemeteries and the unparalleled success of Père Lachaise in

Paris offered a new avenue of financial success through rural cemetery planning. The "Rural

Cemetery" movement originated by Père Lachaise quickly took root on American soil. One of the

most illustrious examples of rural cemeteries in America is Laurel Hill Cemetery of Philadelphia, which opened in 1834.

Laurel Hill Cemetery – Philadelphia

Laurel Hill Cemetery was founded by John Smith, a Quaker businessman and horticulturalist who combined his talents in the founding and management of his own private cemetery. His motivation for opening this rural cemetery in Philadelphia was both personal and financial. When Smith's five-year-old daughter succumbed to scarlet fever, Smith was deeply affected by her Quaker burial at the Arch Street Meeting house, a burial where her coffin was lowered "into clay soil that acted like a cup holding accumulated water" (McDannell 103). In addition, because he was prohibited by Quaker custom from placing a marker on his daughter's burial place, Smith was later unable to locate her final resting place with any degree of certainty. Quaker tradition during the eighteenth and nineteenth centuries described the placement of grave markers as a practice of vanity that directly opposed their ordained custom of plainness. An example of this belief is evidenced in a manuscript dated 1706 from the Painter Papers collection at Swarthmore Friends Library. The manuscript states that

> "it is altogether wrong and of evil tendency for to have any
>
> Grave Stone or any other sort of Monuments over, or about
>
> the graves in a Society of Friends Burying-Grounds, and further
>
> that those monuments that are already in the burying grounds,
>
> either of Wood or Stone, shall be taken away"
>
> (Grave Stones)

Figure 3-2. 1706 Grave Stones Manuscript, Painter Papers Collection, Swarthmore Friends
        Library
        RG5/110 Box 46

Smith later described his feelings about this custom when he wrote that the Quakers were "greatly

neglecting the last resting-place of the people . . . the friends of those buried long deplored this

want of proper feeling" (268).

Further insult resulted for Smith when a new Quaker Meeting House was constructed on

the site of the graveyard where his daughter was interred (McDannell 103). Before the

construction of the new meeting house commenced, members of the meeting determined that

there was "no necessity to remove the Remains of the Dead, for a foundation" (Lavoie 9). Smith's

personal conviction that the families of the deceased should be allowed the option to honor their

dead with dignity and respect mirrored a growing sentiment among many Philadelphians. An

1836 newspaper article reported that a burial at Laurel Hill Cemetery offered families the

assurance that "father and child may repose side by side, and no speculation scatter their bones as

an offering to avarice" (Laurel Hill).

According to McDannell, Smith was an astute businessman but also a grieving father who took steps "to remedy what he understood to be a serious moral problem: how to care for the dead" (103). The Laurel Hill Cemetery reflected an emerging movement to secularize the care of the dead and exclude religious leaders from that control; by the 1820s the Philadelphia area was already home to several privately owned, non-denominational cemeteries. Largely led by members of Protestant denominations, McDannell points out that the growth of rural cemeteries was "another way that Protestants ignored denominational boundaries" (104). Secular control of the cemetery effectively removed prohibitive and ritualistic funeral controls imposed by organized religions of the time, and "opened the cemetery to lay expressions of the meaning of death" (McDannell 103). John Sears also remarks that these rural cemeteries, "although Protestant . . . functioned as cultural monuments" (7).

In a country with a pluralistic religious society that continued to expand, non-denominational rural cemeteries provided a focal, unifying point for people of varying devotional persuasions. The Rural Cemetery Movement had dramatically altered the landscape of American burial practices as individual lot owners from various religious backgrounds began sharing the same non-denominational cemeteries (Sloane 95).

These alterations would eventually be felt beyond Philadelphia's Laurel Hill Cemetery. By the mid 1800s the influence of John Smith's rural cemetery design, one that stemmed from his dissatisfaction with Quaker burial practices, would be seen and felt in Thomas Pratt's newly opened Cumberland Cemetery. Pratt's cemetery would incorporate many aspects of a rural cemetery within Middletown Township, including non-denominational burials as well as elaborate grave markers. The marble sepulchers of Jacob and Minshall Painter are the most outstanding examples of rural cemetery design with Cumberland Cemetery; the story behind the sepulchers and the parallel to Jay Smith's unhappiness with Quaker burials is unmistakable.

These sepulchers, designed and erected during the 1870s and enclosed with opulent gated iron fencing, are comparable to many tombs of the same period located within Laurel Hill.

Chapter 4

Emergence of the Lawn Park Cemetery

In the decades following the introduction of the rural cemetery movement, the original design plans for "simple and appropriate embellishments" were ignored (Pike and Armstrong 46). Within the cemetery itself, a social strata for the dead existed, easily identified by a "Millionaires' Row . . . lined with mausoleums constructed in the Greek, Roman, Italian, and Egyptian styles that were popular during America's Gilded Age," while other wealthy patrons erected stunning marble statuary and memorials (Yalom 103).

This pattern of cemetery display began to change during the later years of the nineteenth century. In *Mortuary Display and Status in a Nineteenth-Century Anglo-American Cemetery in Manassas, Virginia*, the authors describe the "cyclical quality of status display" as one in which the upper class effectively discontinues a pattern of ostentatious display when the lower classes begin to emulate the behavior of the more privileged members of society. By changing the rules for what is considered socially correct behavior, the elite are able to redefine social boundaries and exclude those less fortunate. Within cemeteries, this behavior was readily apparent. As middle and lower class families began to memorialize their loved ones with ornate cemetery sculptures, upper class patrons began to eschew such behavior, seeking instead to mark family graves with simpler markers, considered more dignified and in keeping with the social status of the deceased (Little et al 397-398).

Additionally, as rural cemeteries became cluttered with monuments and crowded with visitors, families of lot owners died or moved away, leaving large lots with no one to care for

them. The resulting loss of curb appeal, combined with the confusing magnitude of monuments and statuary, precipitated a slow decline in the allure of rural cemeteries as a pastoral environment for quiet contemplation.

By the mid-1800s a new vision of cemetery organization and design began to surface, led by Adolph Strauch, a cemetery landscape designer from Ohio. The emerging lawn park cemetery plan reflected a growing "shift away from elaborate mortuary display" that was seen at Mt. Auburn and Laurel Hill (LeeDecker 151). Strauch pioneered the concept of a "lawn plan" cemetery, with designs incorporating a simpler, more pastoral landscape that was rigidly controlled, in sharp contrast to the sculptural chaos evident at many rural cemeteries. Monument selection and distribution within the cemetery was controlled through the careful management of a cemetery superintendent. Although a lawn park cemetery maintained the natural park setting of a rural cemetery, trees were thinned, and the landscape was open. Lots were often laid out in a more formal geometric pattern. In fact, Strauch's model entailed strictly defined and enforced rules of acceptable lot embellishment. *Modern Park Cemeteries,* a 1912 guidebook for the operation of a lawn park cemetery, specifically states that "the regulations . . . plainly indicate what may and what may not be done both by lot owners and others" (Weed 47). All monuments and plantings were subject to the approval of management, and Strauch suggested that optimally, these monuments would be placed by cemetery crews. Although Strauch's concept of professional cemetery supervision began to spread, Sloane mentions that "many Americans regretted losing their authority over the graves of their dead" (99). Despite that loss of control, the concept of the carefully controlled landscape designated by Strauch took precedence in American cemetery management.

Managing Death: A Profitable Business

John Sears remarks that "by the final decades of the nineteenth century the park cemetery would become the dominant form of the American burial ground" (118). The lawn park cemetery movement continued to expand and grow, becoming a common feature of the American landscape. Operating under the guidelines defined by Adolph Strauch, the Lawn Park Cemetery had truly become "a business run by experts to make a profit from managing death" (Greene 46). With an "expert" in place to handle the ongoing care of burial lots, a trip to the cemetery could be a more pleasant experience for family members no longer facing the mundane chores of cutting grass or trimming shrubs within their lot. Experts were entrusted with oversight of the entire cemetery, and would ensure that no graves suffered from neglect. This concept of placing a trained "professional" in charge of cemetery management coincided with the rise of professionalism taking place in many other aspects of American life during the late 1800s.

Chapter 5

Middletown Township Quakers in the Nineteenth Century

Middletown Township was a growing and prosperous community in Delaware County, Pennsylvania during the 1800s. US Census figures indicate that the population of Middletown Township grew from 1,972 residents in 1850 to a total of 2,798 residents in 1880, a growth rate of slightly more than 41% over a thirty year period (US Census Bureau). The Black Horse Inn and other taverns were thriving; the availability of creeks and streams allowed mills to flourish while businesses that supported the mills also prospered. A large Quaker population contributed to the growing economic health of the area. Local historian Mary Ann Eves describes the early nineteenth century Quaker belief that financially successful farmers were encouraged to re-invest their monetary gains into area businesses, a practice that promoted the development of Middletown Township companies (7). Prosperous area farm families included those of the Painters and the Pratts. Both families belonged to the Middletown Quaker Meeting, founded in the late 1600s during the earliest years of the Commonwealth.

The Middletown Meeting expanded during the 1800s, a growth reflected in the number of burials recorded for the Meeting. Records of burials at the Middletown Meeting burying ground between 1787 and 1860 contain the names of more than 1,200 people buried in an area of less than two acres (Yarnall et al). In 1870, Jacob Painter wrote of the likelihood that "interment may have been commenced in the graveyard about 1690," a suggestion that the number of burials within the Middletown burying ground is much higher than the 1,200 recorded by 1860 (J. Painter 6). The sheer number of burials listed also suggests that gravesites were re-used,

bodies presumably stacked over previously buried bodies. In addition, graves for burial were generally opened in consecutive death order, with little regard for family units. Despite the large number of burials recorded, a visual inspection of the burying ground reveals few grave markers, a reflection of a Quaker opposition to the vanity of gravestones. Another early Quaker belief – that the bodies of the dead were of little consequence – is expressed by Enos Painter in his Will. He asks that his friends "carry the Corps to its resting place with no other superfluety [sic] but its mother Earth . . . as I have no confidence in consecrated ground . . . for as the tree falls so it lays" (E. Painter). This conviction is again confirmed by the presence of three bodies beneath the stone wall surrounding the Middletown Meeting burial ground, bodies revealed by a 2012 Ground Penetrating Radar study. Early Quaker burial practices would indicate that the wall was erected with little or no concern for bodies that might have been interred nearby.

Despite its vigorous growth in the Philadelphia area, two opposing systems of belief shook the Quaker community during the year 1827. Elias Hicks, a Quaker minister from Long Island, felt that many Quakers had become overly enamored with the gain of material wealth, "forming ties with non-Quaker evangelical Protestants in business" (Hamm 40). As a result of these relationships, Hicks believed that non-Quaker concepts were becoming an accepted part of the Quaker way of life. Hicks also preached that Christians should look to the "Inward Light" for their spiritual guidance and growth, not merely to the Bible. Those Quakers who were adamantly opposed to Hicks' teachings became known as the "Orthodox" friends, while those who believed his words reflected the true nature of Quakerism became known as "Hicksites." Meetings were divided over the issue. Hamm writes that "the wounds of the separation were deep and lasting . . . the rhetoric of both sides was ferocious" (43). The Middletown Meeting was one of many Quaker meetings nationwide that split into Hicksite and Orthodox congregations during this Great Separation of 1827. As a result of the heated theological disagreement, Orthodox members of the

Middletown Meeting withdrew and founded a separate meeting a short distance away, building a new meetinghouse and establishing their own burying ground.

The disputes arising from this Great Separation resulted in an acrimonious division among members of meetings, severing friendships and destroying family ties as members turned against each other. Minshall Painter recorded in his diary entry for November 2, 1828 that "We met today by ourselves, the Orthodox do not now meet with us . . . I hope they may ever continue away unless they will meet us better conditioned" (M. Painter Day Book). Painter, a prolific writer, also recorded the words of various community members and their feelings regarding the split. One member of the congregation, quoted in October 1828, was particularly vehement in her feelings about the Orthodox congregation. She felt that "we can have nothing to do with them. I can hardly go to meeting if they do it" (M. Painter Conversations). The effects of this bitter rift within the Quaker meeting rippled outward throughout the community.

The Pratts and the Painters

The Pratts and the Painters are two families that remained within the Hicksite Quaker community and continued to congregate in the original Middletown Meeting House. The lives of the Painter and Pratt families were originally intertwined when Thomas Pratt III died in 1820, leaving behind a two-year-old son, Thomas IV. Thomas' mother asked Enos Painter, a community leader and member of the same Hicksite meeting, to assume a guardianship role for her young son, for the purpose of providing paternal advice. Although Enos Painter, along with his sons Jacob and Minshall, eventually withdrew from membership in the Middletown Meeting, they continued to play an influential role in the life of young Thomas Pratt. In his role as guardian, Enos created a sizeable nest egg for his young ward by selling some of the Middletown farmland Thomas had inherited from his father (Smythe 13-14).

Thomas Pratt also separated from the Middletown Meeting as an adult. When Thomas married Mary Worrall, a non-Quaker and outsider, he was "read out" of meeting. Despite this religious severance from the congregation of his youth, Thomas seemed to retain the moral values instilled by his Quaker upbringing. He became involved in many projects that enhanced his community, such as building local bridges, management of a temperance hotel in Media, and serving as a board member for the Pennsylvania Training School for Feeble Minded Children (Smythe 28, 31).

When Mary Worrall Pratt inherited a portion of the Worrall family farm upon the death of her father, her husband Thomas – as a nineteenth century married man – assumed control over the land "in right of" his wife (Inventory and Appraisal of Real Estate). In this position, Thomas managed the land and any legal transactions that might occur as a result of land ownership. Mary's Middletown inheritance was a portion of the land that once comprised a 1250-acre Penn land grant to a settler named George Willard (Pennsylvania Historical and Museum Commission). Willard had named a portion of his property "Cumberland Plantation," a name that appears on an 1882 map detailing the original land grants in Middletown Township (Township of Middletown). By the time of Mary's inheritance, the original Cumberland Plantation had been subdivided and sold several times before coming under the control of Thomas Pratt.

With a solid financial start in life as a result of Enos Painter's astute management of his finances, Thomas established himself in Middletown Township as a businessman and farmer. Mary's inheritance added to the family's holdings, and over time, Thomas continued adding to his land holdings in Middletown. According to an area map dated 1870, Pratt eventually owned a sizeable portion of Willard's original Cumberland Plantation, as well as the property surrounding the Middletown Quaker meeting and burying ground. The map also shows that he owned the land situated directly between the Hicksite and Orthodox Quaker meetings in Middletown (Middletown).

Thomas and Mary prospered in Middletown, and raised a family of seven children. However, life within the Pratt household may not have been idyllic. Court transcripts from a later family dispute included a statement made by Thomas' daughter Hannah, who averred "she had frequently heard her mother ask father for her dividends and rent from the property in dispute [Mary's inheritance held by Thomas "in right of" his wife]". Hannah – identified in the newspaper article as Mrs. Jared Darlington – continued, stating that this dispute "was a constant source of trouble between them and during the years of her mother's life they lived very unhappily" (Bench Bar and Jury). However, despite this purportedly contentious issue between Thomas and Mary Pratt, the family appeared to prosper financially. Thomas continued to invest in real estate, adding to his farm property in Middletown Township and purchasing several properties in Media, the newly established county seat of Delaware County.

Pratt's Burying Ground

A newspaper article in the Philadelphia *Public Ledger* of May 10, 1859 reported that the preceding week's dry conditions "rendered . . . roads leading to and from the city very dusty and unpleasant to travelers. The growing crops would be much improved by a fall of rain" (Rain Wanted). Minshall Painter also recorded this series of clear spring days in his personal diary. Minshall described his time during this season spent hard at work on his farm. His daily chores included drawing wood, digging and moving gravel for paths, marking out fields and planting corn, beans, and potatoes, digging a garden, and even burying a dead horse. Thursday, May 5, 1859 was dry and clear. Minshall Painter's entry for that date mentions a visit to his neighbor Thomas Pratt. Minshall had stopped at the Pratt farm because Thomas was "laying out a piece of ground for a cemetery laying adjoining the Middletown [Friends] grave yard" (M. Painter Observations).

Perhaps a farmer's hard life and reliance on unpredictable weather patterns, as described by Minshall Painter, had influenced Thomas Pratt to entertain a new business venture. As both a businessman and an entrepreneur, Pratt would have been aware of the enormous commercial success of Laurel Hill Cemetery, a non-denominational burial ground in a park-like setting. Newspaper articles revealed the financial growth possible from such an enterprise, with accounts of the ongoing sale of lots at Laurel Hill, and reports that "the list of applicants is becoming numerous" (Laurel Hill). In addition to a cemetery's appeal as a potentially profitable venture, a guidebook to the Laurel Hill Cemetery described it as a place where "all parties can meet in forgiveness and harmony" (Sherman 21-22). By the mid-1800s, such a place of non-denominational harmony was sorely needed in Middletown Township. Within the Quaker community, the split between Hicksite and Orthodox societies had seriously damaged relations between neighbors, families, and friends. Two Quaker burying grounds now existed. The original, Hicksite burying ground remained outside the Middletown Meetinghouse and the recently formed Orthodox Meeting had established its own burying ground a short distance away on Middletown Road. In 1859, the two meetings were separated by several acres of land owned by Pratt. Henry Ashmead described Thomas Pratt as a local businessman who was "devoted" to the Society of Friends, the religion of his youth (633). For Pratt, the divisive nature of the religious issues that had torn his community apart would have been disturbing. The Painter family, members of the Hicksite meeting, had been guardians, mentors, and friends throughout his life. As a well-known local businessman, he undoubtedly also had dealings and relationships with members of the nearby Orthodox meeting. Pratt's "devotion" to the Quaker community may have induced him to seek some way to bridge the gap between the two meetings. In addition, Pratt is described by Larry Smythe as an "enterprising" businessman, someone who "saw the opportunities afforded by the changing social and economic times, and incorporated them into his dairy farming and other business ventures" (i).

Whatever his underlying motivation, Thomas Pratt entertained a vision for enhancing the quality of life in Middletown Township. His vision, which had heretofore included many community-oriented projects with which he was involved, was now expanded to include a non-denominational cemetery on the parcel of land situated between the two Quaker communities (Smythe 24-30). The number of lots eventually available – 175 – indicates Thomas Pratt's expectation that his cemetery business would flourish in Middletown (Big Purchase).

It is unknown if Pratt's newly opened "non-denominational" burying ground was available to members of the African American community, as no records remain that would indicate whether or not Pratt had instituted exclusionary practices. However, during the middle years of the nineteenth century, racial tensions in Philadelphia and the surrounding region were evident. An 1830 Philadelphia historian described a growing anti-African American sentiment, stating that "their aspirings and vanities have been rapidly growing since they got those separate churches . . . now they require to be called coloured people . . . thirty years ago they were much humbler" (Watson 479). A more recent historian notes that by the middle of the nineteenth century, "African Americans were excluded from most of the new rural cemeteries" (Keels 79). In nineteenth century Delaware County, as in the city of Philadelphia, members of the African American community had established their own churches and burying grounds. As a result of racial hostility, and with separate burial grounds available, African Americans may not have sought interment in Pratt's Burying Ground.

One of the few artifacts from the cemetery's beginning, retained by the current owners of the Cumberland Cemetery, is a carefully hand-drawn diagram of Pratt's burial ground in its earliest days. This diagram locates the first burial plots along the stone wall adjoining the Hicksite burying ground. In addition to this burial ground sketch, the paper contains a listing of lot owners. Two of those lot owners are indicated as Thomas Pratt's neighbors and childhood mentors, Jacob and Minshall Painter. The hand-written information also includes the names of those already

buried in some of the lots along with their dates of birth and death. Although difficult to establish with certainty, this early version of a cemetery ledger may have been produced by Thomas Pratt himself as a rudimentary form of record-keeping for his new and growing business venture (Sketch).

In December of 1860, evidence of the full operation of Thomas Pratt's new enterprise appeared in the *Delaware County American.* The published funeral notice of Edgmont resident Elizabeth Sill indicated that "after a lingering illness of consumption," her funeral procession would "proceed to Cumberland Cemetery, Middletown" (Death Notice). During the ensuing years, the cemetery would be known locally as "Pratt's Burying Ground" and more formally as "Cumberland Cemetery."

Over time, Minshall Painter would include many burial records for Pratt's Burying Ground in the journal he entitled *Necrology.* In 1862, he recorded the funeral of a local resident "Anna Smith, daughter of Elijah Pyle of Concord and wife of James Smith of Edgemont" who, "after a lingering sickness" was "buried in Pratt's new cemetery . . . in a lot adjourning our own" (M. Painter Necrology). The hand-drawn layout of Pratt's original burying ground includes a plot for the Smith family next to the double plots of Jacob and Minshall Painter. The legend accompanying the sketch gives the names of Anna Smith as well as 9-year-old Lydia Smith as occupants of the Smith plot. Lydia, identified in1850 US Census records as the younger sister of James Smith, died in 1854, five years before Thomas Pratt began laying out his burying ground (US Census 1850). According to the Cumberland Cemetery Interment Journal, moving bodies from one cemetery to another was not uncommon, so it is quite possible that Lydia Smith's body was brought from another location to be re-interred within a Smith family plot, alongside James' wife Anna. The availability of family plots at the Pratt Burying Ground assured residents that they could be buried alongside loved ones. This certainty would have appealed to many residents within the Middletown Quaker community.

Additionally, allowing owners to select and place grave markers at their own discretion, as opposed to following the dictates of a religious community, was certainly appealing to local residents. The Quaker custom of consecutive, unmarked or minimally marked graves was known to cause emotional distress for families. This distress is clearly reflected in Jay Smith's description of his beloved daughter's Quaker burial at the Arch Street Meetinghouse in Philadelphia. That burial and the lack of a marker were ultimately so disconcerting to Smith that he was moved to establish Laurel Hill cemetery, a non-denominational rural cemetery on the outskirts of Philadelphia (McDannell 103).

Well outside the Philadelphia city limits, the Quaker ideology disallowing grave markers was equally disturbing to some members of the Middletown meeting. This disquietude is illustrated by Jacob Minshall in *Reminiscence* with the statement that a magnolia tree planted on his mother's grave "is the only mark that indicates where any of our ancestors repose, for Friends were opposed to placing monuments of any kind at the graves of deceased persons" (6). Jacob's mention of planting a memorial tree points to his unhappiness with the Quaker regulations, and mirrors Jay Smith's dismay over the Quaker treatment of his daughter's grave in Philadelphia.

Painter's copious descriptions of local funerals in his journal *Necrology* describe family relationships and life – as well as death – in Middletown Township during the middle 1800s. Between 1859 and 1864, Minshall referred to Pratt's Burying Ground many times in his *Necrology*, using the terms "burying ground," "graveyard," and "cemetery" interchangeably. Painter's evolving terminology is evidence of the changing nineteenth century attitude toward death. No longer seen as the frightening end to life's journey, death was increasingly viewed through a softer, more sentimental public lens. The departed were sometimes described as "sleeping," awaiting reunion with loved ones. This transition is reflected in the increasingly common nineteenth century use of the word "cemetery" – derived from a Greek word meaning "sleeping place."

Figure 5-1. Victorian Gravestone: Asleep in Jesus, 1909

The final mention of Pratt's Graveyard in Painter's *Necrology* is a description of the death of Isabella Worrall of Middletown, who died on July 29, 1864 from "a cancer which ultimately pervaded her whole system and stiffening [sic] all her joints" (22). By November of that same year, Minshall records the burial of "Minshall Sharpless, son of Joseph Sharpless of Middletown . . . buried . . . in Cumberland Cemetery" (26). This is the first mention of the burial ground by its modern name, Cumberland Cemetery.

The 1864 name change as noted in Minshall Painter's *Necrology* – from Pratt's Burying Ground to Cumberland Cemetery – coincides with a map from 1870. On this map, a portion of Pratt's property is clearly outlined and labeled as Cumberland Cemetery, directly alongside the Hicksite Friends Meeting House, also marked and labeled. While this 1870 map clearly identifies the Cumberland Cemetery, no building is shown on the property (Middletown).

Minshall Painter recorded in his *Necrology* that on May 1, 1870, "Mary W. Pratt, wife of Thomas Pratt of Middletown . . . was buried in Cumberland Cemetery . . . [she] died much respected . . . the funeral was attended by an unusual number of people" (95). Thomas Pratt's wife was now buried on the property she had inherited from her own father, property controlled by Thomas "in right of" his wife as required by period legal restrictions.

Sadly, within a year, on April 9, 1872, Thomas also buried his son Phineas in the Cumberland Cemetery. Minshall Painter recorded that "the deceased came to his death by the bursting of a fly wheel . . . while at work cutting hay being struck by a piece of flying timber . . . he did not survive many hours . . . he was a very ingenious and intelligent young man and he died much lamented" (M Painter Necrology 98).

Over time, newspaper records as well as Minshall Painter's *Necrology* continue to describe funeral proceedings taking place at the Cumberland Cemetery. The cemetery appealed to many within the community, including Quakers families from nearby meetings. An example of this appeal can be seen in Minshall Painter's 1862 recording of the burial in "Middletown Pratt's Cemetery" of "Jared Darlington . . . a member of the Hicksite branch of the Quaker society" (M. Painter Necrology 7).

A physical examination of the older sections of Cumberland Cemetery provides evidence of the area's Quaker population. Some of these earlier gravestones are dated using the Quaker system of numbering. This system replaced the Pagan-inspired names of months and weekdays with a simple numerical notation for months and weekdays. The gravestone for Davis Broomall, below, is a combination of the "plain" Quaker beliefs and a more elaborate worldview. The beautiful rustic-themed and signed gravestone is combined with a Quaker system of date notation, recording his date of death as "7 Mo 16 1888."

Figure 5-2. Signed gravestone with Quaker dating and Victorian carving,
   Cumberland Cemetery, 1888

Jacob Painter's *Reminiscence*, published in 1870, mentions that "it is only quite recently that the society tolerates even humble headstones at the graves" (6). A comparison of these few "humble headstones" scattered throughout the Hicksite burying ground to similar stone markers dispersed throughout Pratt's original burying ground shows the strong resemblance between the two styles. However, despite that resemblance, the minimalist grave markers within Cumberland Cemetery are larger and taller than the Quaker stones they resemble, a likely manifestation of some residents' desires to memorialize deceased family members in accordance with their own personal wishes.

The Dispute

Some four years after the death of his first wife, in June of 1874 Thomas Pratt married again, this time to Sarah Johnson of Middletown, Connecticut. His businesses continued to expand, and he eventually moved from his Middletown farm to Media (Ashmead 633). Ever a detail-oriented businessman, Thomas had prepared a will, specifically bequeathing the majority of his landholdings to his second wife, Sarah Pratt. Those lands included the property Thomas controlled "in right of" Mary Worrall Pratt, his first wife. Thomas died suddenly on March 5, 1883; shortly thereafter *The Chester Times* printed the obituary of this entrepreneurial man, noting that he "died suddenly . . . of a congestive chill" (From the *Morton Chronicle*). By the next day, March 6, 1883, Sarah had filed the necessary paperwork and was named as the sole Executrix of Thomas' estate.

Thomas' children from his first marriage quickly sought redress for the loss of their mother's land and holdings. A legal action ensued, instituted by Mary's children William H. Pratt and T. Minshall Pratt, "suing her [Sarah Pratt] for the amount of this property and stock, which they claim rightfully belongs to them" (Bench Bar and Jury). Judgment was swiftly awarded to the plaintiffs in the amount of $14,596.60. Sarah countered by entering a plea in the Delaware County Orphans' Court, stating that the personal estate of the decedent (including the judgment entered against her in Pratt v. Pratt) was insufficient to pay the debts of the Estate. To offset the debts, Sarah requested and was granted permission to begin selling Thomas Pratt's real estate holdings. The public auctions began on February 26 of 1885, with *The Chester Times* reporting that a "syndicate of gentlemen" had purchased seventy acres of land at the auction, land that held no "buildings or improvements of any kind" (Big Purchase). This seventy-acre parcel of land included the property known locally as "Pratt's Burying Ground." In addition, one member of this

"syndicate of gentlemen" was James M. Smith, who would become the first superintendent of the Cumberland Cemetery.

The Cumberland Cemetery Corporation

In April 1885, Articles of Incorporation for the Cumberland Cemetery Corporation were filed on behalf of these five businessmen with the Pennsylvania Department of State; in early May, the same businessmen transferred ownership of an eighteen-acre parcel of the Pratt Plantation to the Cumberland Cemetery Company for the sum of $1.00. The Cumberland Cemetery was again open for business, this time as an incorporated business establishment. The following article appeared in the May 13, 1885 issue of *The Chester Times:*

A NEW PLACE OF BURIAL

A new place of sepulture, known as the Cumberland Cemetery, is a
very finely located burial ground. It is situated in Middletown
Township, and is part of the estate of the late Thomas Pratt. In
February last Townsend F. and Horace P. Green of Media, James M.
Smith, John J. Tyler and Thomas Sharpless, of Middletown,
purchased the farm consisting of seventy acres and then sold all but
eighteen of them, which they reserved for the new cemetery. A
charter was granted by the court on April 6. The property will be laid
out in lots, with avenues running to all portions of the grounds. The
front of the cemetery will be embellished by a stone wall, on which
an iron fence of suitable pattern will be mounted. It is thought this
place will soon become popular as a place of interment. It is on high

ground, commands a fine view, and will make a fit spot for the living

to place their dead. It is only a short distance from Chester. The

officers of the association are J. M. Smith, President, T. J. Sharpless,

Treasurer, Horace P. Green Secretary. (A New Place of Burial).

With the incorporation of their business, the "syndicate of gentlemen" were about to

embark upon their new business venture as the proprietors of an established cemetery. But for this

group of forward-thinking entrepreneurs, a small country cemetery would not suffice. Their plans

for the Cumberland Cemetery, as described in *The Chester Times*, included a makeover for the

grounds. The property, described as having "no buildings or improvements of any kind" was

about to undergo a transformation, with the intention of making the Cumberland Cemetery a

highly desired place of interment in Delaware County.

Chapter 6

The Cumberland Cemetery – A Professional Business

With its incorporation in 1885, the Cumberland Cemetery began its metamorphosis from a sleepy country cemetery to a progressive, professionally run business. The concept of late Victorian-era professionalism is described by Burton Bledstein as an American middle class movement of "structuring society according to a distinct vision" (ix). The growth of professional organizations included such diverse fields as medicine, education, and organized sports teams and leagues. According to Bledstein, the "authority of the professional . . . derived from a . . . command over the profundities of a discipline" (90). This authority allowed specifically designated professionals a power of control within their particular discipline (90).

This late nineteenth century era of rising professionalism coincided with changing "American middle-class attitudes" toward death and dying (Schlereth 291). Families were no longer forced to deal with the harsh realities of death. The sick and dying were less likely to be cared for at home, with families turning instead to hospitals where medical professionals were entrusted with the care of family members. Professional morticians assumed care for the bodies of the deceased, which were turned over to the cemetery superintendent, who cared for the park-like setting where the bodies were interred (Aiken 146-147). In keeping with this "softer" Victorian approach to death, in 1886 the Association of American Cemetery Superintendents was founded, with its stated objective "the advancement of the interests and the elevation of the character of cemeteries in this Country" (Eurich). This professional organization referred to the

"higher ideals" and "intellectual . . . advancement" of its membership, men of "higher education that have been breathing in the spirit of progress of the age" (Stephens).

The AACS offered professional guidance in the field of cemetery design and layout, maintenance, and regulations. These guidelines and rules promoted the lawn park cemetery design of Adolph Strauch. Strauch's design represented a definitive movement away from the limitless statuary and mausoleums of the earlier rural cemeteries. The newly-emerging lawn park cemetery with expanses of green lawn and limited paths would be efficiently regulated under the management of a cemetery superintendent; family members would no longer be responsible for maintaining burial lots. This idealized business model, reflecting the new era of professional management, established the standards for cemetery design and operation that the Cumberland Cemetery would follow in the years following its 1885 incorporation.

Area maps from as late as 1875 show Cumberland Cemetery in its present location as an open expanse of land. By 1890, five years after the cemetery's incorporation, a map shows the presence of a building on the cemetery property (Pearson 10, 74). The house on the property, identified in 1981 as a "late Victorian Gothic style" cottage, is another manifestation of the professional lawn park cemetery management (Wolf and McGill). A 1912 guidebook to the effective management of a lawn park cemetery written by Howard E. Weed describes the most effective use of space within a small cemetery. Weed called for the installation of a "small frame house" to serve as the office for the cemetery superintendent, with the most suitable location for such an edifice "directly at the entrance" (53). Weed further stated that within a small cemetery such as Cumberland, the cottage should be situated apart from the cemetery grounds if possible. In the late 1800s, Cumberland's caretaker's cottage would have been separated from the main burial area – "Pratt's Burying Ground" - by a large expanse of open ground, thus conforming to the professional suggestions.

The Cemetery Superintendent

One of the most important factors in determining the success of a modern park cemetery, according to Weed, was the installation of a cemetery superintendent. Reflecting Bledstein's description of professional authority during the late 1800s, Weed reports that the position of cemetery superintendent is so desirable that it "may well be the ambition of any young man" (39). Following its incorporation in 1885, Cumberland Cemetery required its own "professional" superintendent. The person selected to fill that position was James M. Smith, a member of the "syndicate of gentlemen" who had purchased the cemetery property at public auction.

James M. Smith, Superintendent

For Smith, the road to professional status was filled with trials and tribulations. His life in Delaware County can be traced through census records, newspaper archives, and the *Necrology* of Minshall Painter. The 1860 census reveals James M. Smith as a farmer living in Edgmont with his wife Anna; shortly thereafter – in 1862 – Minshall Painter recorded the death and burial of Anna Smith in Pratt's Burying Ground. By 1870, census records describe James Smith as a 40-year old married farmer living in Edgmont with his second wife Elizabeth, daughter Anna, and son James.

The first portrayal of James as a professional appears in the 1880 census, which describes James' occupation as the County Almshouse Steward. James and Elizabeth Smith are listed as residents of Middletown, along with their children Anna and James (US Census 1880). James' tenure as Almshouse Steward was fraught with problems. The Almshouse, sometimes described in period publications as the "pest-house," was home to the county's indigent. The poor and sick, or those designated by the authorities as "insane" were transported to the Almshouse. Some

newspaper accounts record questionable activities at the Almshouse during Smith's tenure as steward, such as the 1880 "suicide" death reported for a young man found hanged inside the Almshouse with his knees almost touching the floor (Hung Himself).

By October 1880, continued reports of suspicious activities at the Almshouse were the subject of a Pennsylvania Grand Jury investigation. Inmates who were interrogated reported living in terror of being punished by Mr. Smith or his wife, stories corroborated by eyewitnesses. The Grand Jury determined that "Smith's conduct throughout the investigation manifested . . . a violence of temper which unfits him for the very responsible position he occupies." After consideration, the Grand Jury charged Smith with two indictments and bound him over for trial (Alms House). Ultimately, despite the testimony of witnesses, the Grand Jury believed Smith's assertions that the inmates would lie and could not be trusted. A verdict of "not guilty" was returned, most likely a reflection of the nineteenth century belief in a "professional responsibility to restrain the 'dangerous classes'" (Bledstein 118). Smith retained his position as Steward for two more years. In 1882 the *Chester Times* reported that this "very efficient steward of the poorhouse" had resigned his position (Resignation). By today's standards, it is difficult to understand this glowing description of Smith's tenure as steward in light of the Grand Jury investigation. However, during Smith's lifetime, an individual donning the mantle of professionalism was often endowed with "a position of unchallenged authority heretofore unknown in American life" (Bledstein 88).

This culture of professionalism sweeping the country created the setting for Smith's continued recognition as a reliable custodian. By 1885 Smith was established as the superintendent of the newly incorporated Cumberland Cemetery, and his name appears on the opening page of the cemetery interment journal. Cemetery management was no exception to this era of professionalism, as evidenced by the 1886 establishment of The American Society of Cemetery Superintendents. (International Cemetery).

The 1900 Census records again record James M. Smith as a "cemetery superintendent" living in Middletown (US Census 1900). According to the interment journal, Smith continued in this position until his retirement from the cemetery in 1907. Several superintendents followed in Smith's footsteps at Cumberland, a position which was eventually eliminated as the need for live-in management faded. Today, the cemetery is maintained under the experienced management of the Monaghan Family.

Crossroads of a Rural and Lawn Park Cemetery

Cumberland Cemetery's layout and structure, following its incorporation in 1885, are indicative of a lawn park cemetery. The primary objective of a Lawn Park Cemetery – generation of income for its owners – is exhibited in the installation of James Smith as an on-site manager whose duties included the day-to-day business of running the cemetery, leaving the remaining owners free to pursue other ventures. An on-site caretaker's cottage completed the image of a progressive nineteenth century business. Yet, despite its conformance with many of the guidelines set down by Strauch for efficient cemetery management, Cumberland presents aspects of both a Rural Cemetery and a Lawn Park Cemetery.

One of the main points of difference between Lawn Park and Rural Cemeteries is the concept of lot control. While many Americans were reluctant to give up control over their family burial lots, within a Lawn Park Cemetery, control was ceded to professional management. As an offshoot of this management, the concept of "perpetual care" became an embedded factor in American burial practices. With the payment of a one-time fee, families were no longer responsible for the ongoing maintenance and care of their burial lots. In an effort to keep costs to a minimum and ensure ease and efficiency of mowing and grounds-keeping within the cemetery, strict guidelines were set regarding monument size and shape. However, the monuments within

Cumberland Cemetery fail to meet these restrictions. Concrete and metal curbing, large

monuments, cradle tombs for both adults and children, and corner lot markers are features

reminiscent of a Rural Cemetery that appear within Cumberland. Several large gated plots close

to the entrance are also evocative of the more elaborate Rural Cemeteries. These gated plots

provided a measure of privacy for Rural Cemetery lot holders who spent time maintaining and

visiting the graves of family members. Detailed inscriptions and poetry are again the province of

Rural Cemeteries, yet they appear on several stones within Cumberland. By encompassing

features of both, it becomes apparent that the non-denominational Cumberland Cemetery

occupies a unique place in local history at the crossroads of the Rural Cemetery Movement and

the Lawn Park Cemetery Movement.

Chapter 7

The Interment Journal

From its incorporation in 1885 to the present day, Cumberland Cemetery has continued as a local historical landmark, a beloved place of burial for residents of the Middletown area and beyond. One of the most important historical records of the cemetery is its interment journal, a written documentation of life and death in Middletown Township. The interment journal is itself a reflection of the national growth of professionalism during the nineteenth century. The advertisement below, taken from an early 20th century magazine for cemetery and park professionals, illustrates the importance of maintaining a cemetery journal for record keeping.

PARK AND CEMETERY   19

Burial Records—A Cemetery Necessity

INTERMENT RECORDS, LOT DIAGRAM BOOKS AND INDEX BOOKS FOR CEMETERIES OF ALL SIZES

ACCURATE and complete records of every interment are required by law in many states and will soon be compulsory everywhere. Every live cemetery manager realizes that complete records are the first necessity of a well-managed cemetery. They avoid future litigation and confusion in locating graves and in establishing ownership of lots.

No system of cemetery records is complete without three things: First, a detailed record of the important facts about every interment; second, a lot diagram to immediately locate every grave; and third, an index by which every entry in either interment record or lot book may easily be found.

The "Park and Cemetery" systems of record books embody simple and complete forms for all three of these branches of records. They are readily adapted to cemeteries or sections of any size, and are in successful use by over a thousand cemeteries.

Figure 7-1. Advertisement for Cemetery Record Keeping Book
　　　　　Park and Cemetery Magazine March 1918

Whenever possible, the cemetery superintendent or manager recorded information that included the name of the decedent, date of death, age at death, cause of death, and location of the burial within the cemetery. The meticulous record-keeping by the owners of the Cumberland Cemetery for over 125 years has documented changes in population, lifestyle, culture, and health within this small corner of Delaware County. As such, the journal comprises an integral part of the material culture of the cemetery. When combined with other material artifacts such as the

caretaker's cottage, newspaper records, gravestones, and other documentation, the journal allows us to recreate the vibrant, growing community of Middletown during the latter years of the nineteenth century and beyond. The methodology used to study the interment journal records and the results of the study are attached as Appendix A.

Demograpics

Within the interment journal, towns listed as residences for the deceased cover a range within the Middletown Township area, from Chester to Kennett Square to Philadelphia. The records also name several towns and areas of residence that are not in existence today. Some of these vanished towns included in the records are Black Horse, Rockdale, and Howellville. Historical maps and newspaper archives provide clues that allow us to identify and locate these towns within the environs of Middletown Township.

Black Horse refers to an area that surrounded the Black Horse Inn, which was located near the intersection of what is known today as Routes 1 and 352; Rockdale was an industrial mill town along the banks of the Chester Creek in an area known as Aston today. Within Rockdale, the falling waters of the Chester Creek provided power to mills as the Industrial Revolution swept through the country. Howellville is the name of an area originally owned by Israel Howell that is known today as Gradyville (Wiley 134).

Many of these locations were areas of settlement surrounding local inns and mills, often at the crossroads of major thoroughfares. Over time, as these developments became more heavily populated, towns, municipalities, and post offices were established and named (US Postal Service). The interment records provide a glimpse of the changing demographics of the area as the earlier names of these towns disappeared from the records over time.

Social and Cultural Information

Several cultural aspects of life in Middletown Township in the early part of the twentieth century are reflected in the Cumberland Cemetery Interment Journal. In particular, two Middletown women in the early 1900s are reported to have died from "insanity," although no men succumbed to this particular ailment. In describing this type of diagnosis, Elizabeth Lunbeck, Professor of Psychiatry at Vanderbilt University, references a nineteenth century statute that permitted a married man to commit his wife to an asylum without producing any evidence of insanity. Patriarchal societal restrictions of this time period allowed a woman few legal rights concerning her own mental health, particularly if the men in her life felt her behavior was outside the prescribed female societal requirements of obedience, submission, piety, and domesticity (Lunbeck 84-86).

Despite a widespread US outbreak of syphilis prior to World War I, American medical historian John Parascandola describes the disease as a taboo subject because of its association with "sinful sexual activity." This association would have been particularly prevalent during the nineteenth century, an era when white middle and upper class Americans embraced what Parascandola refers to as "Victorian ideals of chastity and virginity" (7). Perhaps for this reason, the disease is not mentioned in the Cumberland Cemetery Interment Journal. However, the diagnosis of "Tabes Dorsalis" appears as a cause of death for one man during the 1890s, a spinal deterioration believed to result from untreated syphilis (Osler 840-841).

Deaths listed as "Childbirth" and "Stillborn" during the 1890s and 1900s attest to the lack of good obstetrical care for women and infants during this time period. The interment journal also shows that men were ten times more likely to die from an "Accidental" cause over the date range of the study, and male deaths were four times more likely to be the subject of a police inquest or investigation than were women throughout the same 100-year period.

All this information, and more, is the result of a careful analysis of the Cumberland Cemetery interment journal. It is a rich source of information that allows us to construct a fuller picture of life in Middletown Township during the late 1800s and early 1900s. The trends and information revealed through a study of the interment journal reflect developments taking place on a larger national scale. As such, the interment journal reveals Middletown Township as a growing, energetic community during that time period, a community whose residents were well connected to the world outside their "rural" neighborhood.

Another aspect of national social trends reflected in the Cumberland Cemetery interment journal is the disappearance of deaths recorded for residents of a "Ward" or "Alms House" by the 1930s. Beginning in the early 1900s, deaths are instead reported in increasing numbers for residents of hospitals. This finding is correlated by information from the National Association of Public Hospitals and Health Systems, which indicates that public hospitals in the United States "emerged from . . . almshouses that provided care . . . for the ailing poor" between 1860 and 1930 (National Association of Public Hospitals).

Consumption was a prevalent diagnosis during the 1890s and the early 1900s, with the last reported death from consumption listed in 1913. The term "consumption" referred to the wasting effect of the disease on the human body, and the apparent ability of the disease to consume the energy and life of its victims. The name was gradually changed to tuberculosis following Robert Koch's isolation and identification of the tuberculosis bacterium in 1882 (Ott 7-10). This change is reflected in the Cumberland Cemetery interment journal by tuberculosis diagnoses beginning in 1908 and continuing until the last reported death from tuberculosis in 1952.

In his article for the National Geologic Society titled "Nineteenth-Century Death Records: How Dependable Are They?" William Saxbe Jr., Fellow of the American Society of Genealogists, discusses the myriad diagnoses present in nineteenth century death records that

represent a general wasting away that may have resulted from old age or chronic diseases such as consumption, tuberculosis, or cancer. Many of these diagnoses, such as complications, debility, general debility, and inanition are recorded in the Cumberland Cemetery Interment Journal, from the 1890s through the 1920s. Dr. Saxbe also mentions that without the use of x-rays, blood tests, and other modern diagnostic equipment, these earlier diagnoses of death were based upon physical examination only. Because symptoms of many diseases overlap, it is difficult to determine any degree of accuracy with respect to these records (43-54).

Health History

In addition to these examples of social and cultural activities, the interment journal entries reveal Middletown Township's health history to be a microcosm of national and global health trends. For example, deaths from diphtheria disappear from the interment records during the 1930s following the discovery and nationwide distribution of a diphtheria vaccine (College of Physicians). The journal also shows that residents of Middletown Township were subject to global health issues, revealed by a cluster of eight influenza deaths in October of 1918 during the Spanish flu pandemic that killed millions worldwide. Additionally, the journal shows that deaths from consumption and tuberculosis were eliminated in Middletown Township by 1951; this trend follows the advent of nationwide antibiotic use to treat these diseases during the 1940s (Lee 33-34). The decline in kidney disease as a cause of death in Middletown Township is related to a nationwide decline described by *The Nation's Health* as a direct result of the use of antibiotics to combat streptococcal infections (Lee 18). Additionally, *The Nation's Health* references an increase in the nationwide popularity of smoking during the 1920s that led directly to a rise in cancer deaths by the 1940s and 1950s, a trend that can be seen in reported deaths from cancer in Middletown Township (Lee 21-22). The interment journal also shows that deaths from heart

related issues are the leading cause of death in Middletown Township today, reflecting a statement from the CDC that heart disease is currently the leading cause of death in the United States (Centers for Disease Control).

Conclusion

The Cumberland Cemetery Interment Journal is an important source of information about the residents of the Middletown Township area from the cemetery's incorporation in 1885 to the present day. The journal itself demonstrates the importance of written artifacts in enabling us to reconstruct the history of an area. It allows us to see trends in social issues and demographics over time; it allows us to visualize trends in past and present day disease mortality rates; and a study of the records reveals changes in the life expectancy of Middletown Township residents over time as well as the health-related causes behind those changes.

Chapter 8

Gravestones and Markers in the Cumberland Cemetery

The historical evolution of Cumberland Cemetery is apparent in the gravestones themselves; the various grave memorials reflect the culture of the different times and eras in which they were created. By the mid-nineteenth century, gravestones had evolved from the earlier markers that often consisted of hand-carved slabs of stone standing upright in the ground. Nineteenth century markers had become more elaborate, often including an upright tablet anchored to a base with metal dowels. The term "headstone" was increasingly used to describe stones of this construction (Veit and Nonestied 113). Pneumatic stone carving tools, the product of an increasingly industrialized society, were being used to create intricate carved details and sophisticated patterns for clients who could afford such luxury. Skilled professional stonecutters were sought to create beautiful, lasting memorials for departed loved ones. However, within the oldest areas of the cemetery, it is also the lack of gravestones that provides clues to Middletown's past.

Areas of open ground appear randomly within the oldest portion the cemetery, the section commonly referred to as "Pratt's Burying Ground." The missing stones may well be a result of Quaker influence, in particular a reflection of the Quaker aversion to the vanity of using grave markers. However, another possible explanation may account for some of the missing markers. An article in the 1923 issue of American Stone Trade magazine describes the "no memorial" system espoused by some cemetery superintendents. It outlines a practice of placing monuments on every other lot only, to prevent the buildup of stone markers that would make mowing more

difficult (20). Mass production of lawn mowers by the late 1800s would make them an accessible and useful tool in a commercial cemetery. A reduction in the number of stones would be of great benefit to a cemetery superintendent, allowing greater ease of mowing and maintenance, thus contributing to the overall pleasing appearance of the "professionally" maintained lawn park cemetery. Park and Cemetery Magazine, a publication targeting cemetery and park professionals, contained many advertisements for lawnmowers by the early 1900s.

Figure 8-1. Advertisement for Cemetery Lawn Mowers
            Park & Cemetery Magazine 1918

Gravestones within Cumberland Cemetery express the varying styles that enjoyed popularity over time, beginning with the late 1800s lawn park/Quaker style of Thomas Pratt's marker. However, perhaps surprisingly, the Quaker influence can also be found in the two ornate marble sepulchers of the Painter Brothers. Although these elaborate sepulchers appear to stand in direct opposition to the "plain" tradition of Quakers, local folklore places the Painter memorials in the center of a Quaker controversy. Described by her son Minshall as "quite corpulent," Hannah was attending meeting when she "received an apoplectic attack which deprived her of the power of speech and almost of voluntary motion." She lingered in this state for several days before she died, at which

time a meeting was held in Hannah's honor (M. Painter Genealogical 216). Despite her apparently well-known status within the Quaker community, no gravestone was permitted to mark Hannah's burial.

It is unknown exactly where Hannah Minshall Painter was buried; the magnolia tree Jacob mentioned in *Reminiscence* is long gone. However, the ornate sepulchers marking the final resting places of her sons Jacob and Minshall are the most lavishly decorated graves within Cumberland Cemetery, far removed from the few simple stones to be seen on the other side of the wall. It is known that Jacob Painter designed his own sepulcher. Sketches for his sepulcher and drafts of the poetry engraved on both his own tomb and on his brother Minshall's tomb are found among Jacob Painter's papers.
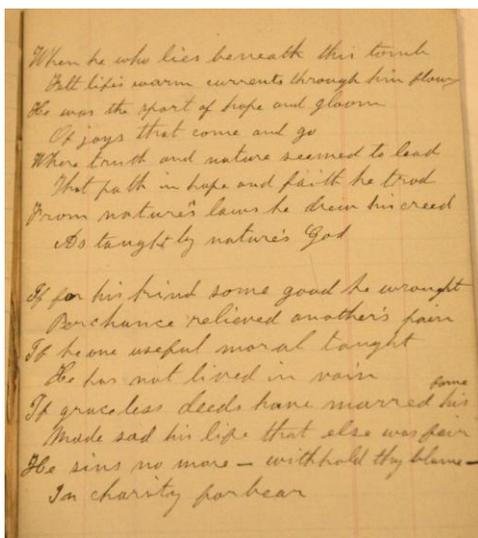
Figure 8-2. Jacob Painter's handwritten draft of the poem engraved on his sepulcher
      Painter Family Papers, Swarthmore Friends Library
      RG5/110 Box 36
      Date unknown.
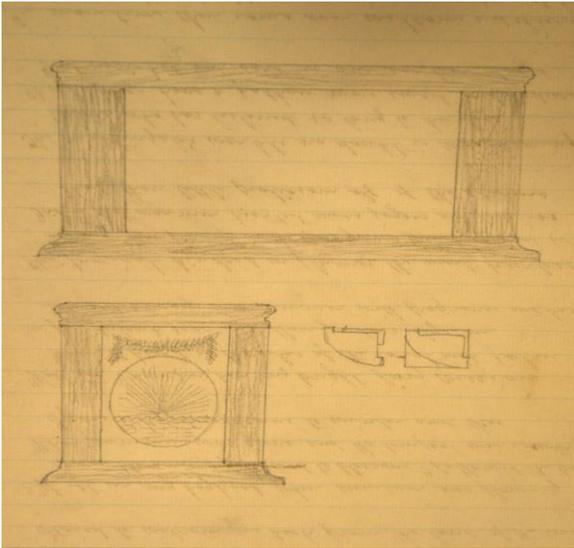
Figure 8-3. Jacob Painter's sketches for his own sepulcher
Painter Family Papers, Swarthmore Friends Library
RG5/110 Box 36
Date unknown.

Figure 8-4. Jacob Painter's sepulcher, Cumberland Cemetery, 1876

A nineteenth century transition from marble gravestones to granite or other types of stone is apparent within Cumberland. Marble grave markers popular from the late 1700s through the mid 1800s slowly gave way to granite by the late 1800s. Families realized that the beautiful marble statuary and engravings designed to memorialize their loved ones for eternity were beginning to wear away. Kenneth Ames writes that by the Civil War, "memories and status were eroded" along with the marble, prompting a change to the durability of granite (654). The marble

stones at Cumberland are badly worn and many are illegible; most are located in the oldest section of the cemetery known as Pratt's Burying Ground.

As a reflection of nineteenth century society, Cumberland Cemetery also reflects the social hierarchy of the people buried within its borders. Taller monuments, gated plots, and elaborately curbed plots with corner markers define private areas, symbols of status where wealthier families from the community could be buried together. These various markers are visible signs of the financial status of Middletown Township families. Ames describes the practice of placing a vertically imposing marker in the center of a family plot, surrounded by smaller markers for each family member buried within the plot. Ames points out that "these family markers, symbols of wealth and taste . . . contribute much to the "social register" aspect of the Victorian cemetery" (653).

Obelisks and urns within Cumberland are an indicator of the classical revival style popular in the mid-to late nineteenth century, a style also popularized in architecture of that era. Cradle graves and ornate statuary were also popular during these years. By the mid-1900s, gravestone styles became more formal. Polished granite stones with custom engraving began to reflect the personal attributes of the deceased. By the end of the 20th century custom stones had become very popular, leading to the laser engraving of photographs often used today.

Signed Gravestones

Nineteenth century stonecutters were also known to customize stones with their own names, a type of period business card. Many stones within Cumberland Cemetery contain the signature of an area stonecutter, such as the name "D. Burns" carved into the base of the Regester monument. Newspaper records tell us that Burns was a well-known stone carver in the area. An 1885 issue of the Chester Times reported that "D. Burns is turning out some fine work at his

marble yard on Third Street" (Fine Marble Work). Another stonecutter whose signed work appears in Cumberland is that of J. E. English, who created "a great number of the finest monuments and tombstones" (Semi-Centennial 90). This custom of signing tombstones, according to Veit and Nonestied, was possibly an attempt by stonecutters to highlight their more impressive work, thus attracting more buyers (58). With a growing middle class able to afford more costly and elaborate memorials, signing a beautifully engraved stone was an effective marketing tool.

Figure 8-5. Signed Regester monument, Cumberland Cemetery

Personalizing gravestones was not a practice limited to stonecutters. Within Cumberland Cemetery, and in cemeteries nationwide, gravestones are a reflection of individual taste and style, as well as a reflection of cultural heritage. Because Cumberland's historical beginnings overlap the end of the Rural Cemetery Movement and the beginning of the Lawn Park Cemetery Movement, elements of both are combined here in Middletown Township. The ornate sepulchers of Jacob and Minshall Painter are readily identified as part of the Rural Cemetery Movement. These beautifully carved white marble monuments within a fenced plot are reminiscent of more ornate statuary that can be found at Laurel Hill Cemetery. The lavish monuments of the Painter brothers are starkly contrasted by the row of simple stones bordering the sepulchers. These simple markers, placed for Thomas and Mary Pratt and their children, are within the parameters set by

Howard Weed in his guidebook *Modern Park Cemeteries*, as are the inscriptions which "should

bear only . . . the name and year of birth and death" (43-44).

Poetry and Symbolism

In addition to the Painter sepulchers, several tombstone engravings scattered throughout

the cemetery are reminiscent of the Rural Cemetery Movement in their poetic expressions of

grief, sometimes emotional, but always conveying the peaceful, tender sentiment that a loved one

has gone to rest in a better place. An example of this poetry is inscribed on the headstone of

Abram Garrett, who died in 1896:

> Sleep on beloved, sleep on and take thy rest
> Lay down thy head upon thy Saviour's breast
> We loved thee well but Jesus loved thee best.

The 1887 grave of 35-year old "Lizzie" bears a more poignant inscription:

> Thy hands are clasped upon thy breast
> We have kissed thy lovely brow
> And in our aching hearts we know
> We have no mother now.

Many of the gravestone carvings and statuary found throughout Cumberland Cemetery

are symbolic, particularly those from the Victorian era. A walk through the cemetery rows reveals

many motifs, some listed below:

Willow Tree	Mourning
Upward Pointing Hand	Pointing to the Afterlife, Heaven
Hand Plucking Rosebud	Young Person's Death
Broken Chain	Death
Lamb	Child, Innocence
Sunrise/Sunset	End of Life / Beginning of Heavenly Life
Hourglass	End of Time on Earth
Lily	Purity
Acorn	Strength and Honesty

Ivy	Evergreen – Eternal Life
Garland	Victory of Redemption
Urn / Draped Urn	Ashes/Afterlife
Obelisk	Greek Symbol of Afterlife

Figure 8-6. Gravestone Symbolism in Cumberland Cemetery: Upward Pointing Hand

Another nineteenth century trend well-represented in Cumberland Cemetery is Victorian rusticity. The establishment of state and national parks during the 1890s and early 1900s, along with Frederick Jackson Turner's pronouncement that the American frontier was closed, created a new interest in a romanticized American wilderness and the rugged individualism of the pioneers. "Rustic" styles of tombstones with carvings of logs, or relief lettering carved in the shape of branches became so popular during this period that they were offered for sale through the Sears catalog (Ridlen 63). Many gravestones representative of the Victorian Rusticity Movement can be found throughout Cumberland Cemetery. Examples are shown in Figures 8-7 and 8-8 below.

Figure 8-7. Victorian Rusticity, 1911

Figure 8-8. Tree Stump Grave Stone, 1906

Fraternal Organizations and Women's Auxiliaries

The late 1800s ushered in an era of male-dominated societies and clubs, some with women's auxiliaries; this culture of fraternal clubs and auxiliaries is well represented within Cumberland Cemetery. The upsurge in these organizations promoting the "brotherhood" of its members is characterized by Matthew Davis as resulting from the misery of the recently-passed Civil War era that had pitted "brother against brother" (136). One example of a nineteenth century fraternal organization found in Cumberland is a gravestone displaying the "Woodmen of

the World" seal. The Woodmen of the World was a fraternal organization founded during the late 1800s; membership in the organization involved initiation rites and provided insurance benefits, one of which guaranteed a gravestone for any deceased member. Membership was limited to white men from the "twelve healthiest states" and "excluded men in hazardous vocations like train brakeman [or] gunpowder factory employee." The stone is engraved with the words "Here rests a Woodman of the World" along with an emblem depicting a log, an axe, and a splitting wedge. According to the company founder Joseph Root, the emblem symbolizes "workmanship and the progress of culture" (Keister 189). The Latin words *Dum Tacet Clamet* also appear on this 1909 grave marker, which roughly translates to the sentiment "Though silent he speaks."

Figure 8-9. Woodman of the World

Many of these fraternal organizations organized women's auxiliaries; membership in these auxiliaries was generally restricted to female relatives of members. The auxiliary organization allowed women to participate marginally in the activities of the club, activities usually supervised by their male counterparts (Carnes 81-87). One women's auxiliary represented in Cumberland Cemetery is the "Daughters of Liberty," the women's branch of the United American Mechanics. The objectives of the Daughters of Liberty are described in an 1899

publication as the promotion of "fidelity, patriotism, and integrity . . . [and] the maintenance of

the public school system" (Stevens 301).

Figure 8-10. Daughters of Liberty

Gravestone Symbolism: A Guide to the Past

Other gravestones within Cumberland Cemetery present symbolism that identifies or

relates to the life of the deceased. Christian symbols including crosses and crowns, a fireman's

hat, mountain and beach scenes, Masonic symbols, and others can all be found in Cumberland.

All of the symbolism, engravings, and various styles of gravestones found within Cumberland

Cemetery are a guide to the past, a material representation of the society that produced the stones.

They provide information about the religious and cultural background of the people they

represent, and sometimes indicate the community status held by the deceased during his or her

lifetime. Of equal importance, the chronological information engraved on the stones can be used

as a starting point that allows us to recreate the past history of Middletown Township.

Chapter 9

The Cumberland Cemetery Today

Ground Penetrating Radar

Open spaces dotting the landscape, interspersed with gravemarkers within Section A of the Cumberland Cemetery – the section also known as Pratt''s Burying Ground – presented a puzzling situation to cemetery owners. Because burial records were not required by law prior to the early1900s, and because no extensive burial records from the 1860s through 1885 are known to exist, cemetery officials were unsure how much of the land in that area had been used for burials. After discussing the issue with Dr. Laura Guertin of Penn State Brandywine, she suggested that Ground Penetrating Radar (GPR) could provide information about past burials by locating sub-surface anomalies. GPR has been used for cemetery studies and similar research in the past, including the original colonial settlement in North America at Jamestown. After first obtaining permission from the Monaghan family to conduct a test GPR study within the cemetery, I began contacting area GPR firms.

Under the auspices of Dr. Laura Guertin, I obtained pricing estimates for a one-acre study from several area firms. Based on the results of those estimates, a test study was scheduled for December 15, 2011 with Jay Graf of Geo-Graf, Inc., a West Chester firm. The site selected for the test was the Russell & Hickman family plot, an enclosed and gated cemetery plot north of and adjacent to the main driveway of Cumberland Cemetery. This plot is unusual in that it contains no stones or markers of any kind, unlike the other enclosed family plots within the cemetery. We selected the 18' x 32' Russell & Hickman plot as the test location for that reason.

Figure 9-1. The Russell & Hickman Plot

Test Study – Russell & Hickman Gated Family Plot

On December 15, Dr. Guertin and I met with Jay Graf at the Cumberland Cemetery to observe the GPR test process. Mr. Graf explained his work process, described the GPR unit and provided details about the types of information we might retrieve from the study. He began the test study by marking a reference grid pattern within the fenced plot at 5' intervals, using the southwest corner of the plot as a reference point. Using a Subsurface Interface Radar System 3000 GPR unit, data was collected over the entire area of the plot. A second magnetic search was conducted to locate any "subsurface metallic anomlies" (Graf 3). Throughout the process, Mr. Graf paused several times to point out and explain findings as seen on his GPR display. A sample of that display is seen in Figure 9-3 below.

Figure 9-2. GPR Test Study in Progress 12/15/2011
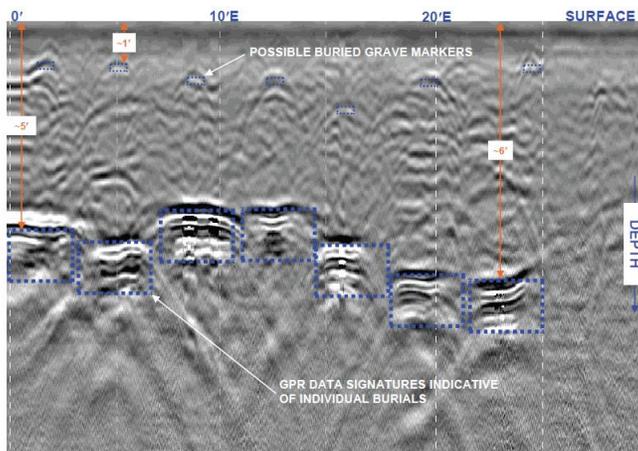
Figure 9-3. Sample of GPR Test Results – Russell & Hickman Plot 12/15/2011

The results of the test study were conclusive. Two rows of burials were detected within the confines of this private burial plot, with seven burials in the northernmost row and three burials to the south of that row. In addition to the ten burials, a vault was detected in the southwest corner of the plot, indicated in Figure 9-4 below with a dotted outline in the lower left hand corner of the outline. GPR data obtained from the study showed that all burials were located at depths ranging from 4-1/2' to 6-1/2' feet below ground. Eight potential grave markers were also detected, located 1' to 2' below ground, directly aligned with eight of the burials. Based on

the successful results of this test, a full one-acre study of the oldest portion of Cumberland

Cemetery was scheduled for March of 2012.
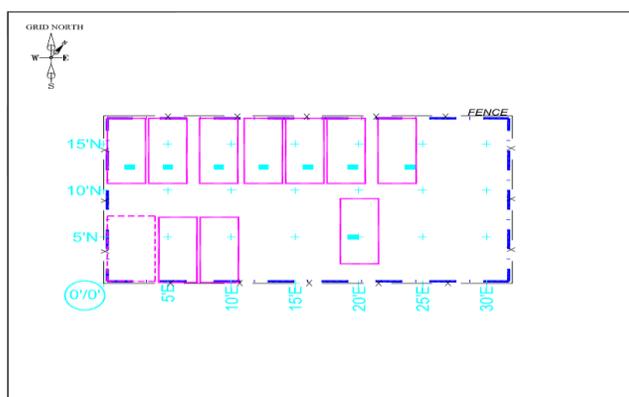
Figure 9-4. Diagram of GPR Test Results – Russell & Hickman Plot 12/15/2011

Full GPR Study – Pratt's Burying Ground

On March 6, 2012, Geo-Graf Inc. conducted a Ground Penetrating Radar study that

included portions of Sections A and C of the Cumberland Cemetery. The study was conducted as

part of the research process for this senior thesis, with the guidance of Dr. Laura Guertin of Penn

State University, and with the permission of Bridget and Jack Monaghan, owners of the

Cumberland Cemetery.

A reference grid was created with 5' intervals within the designated search area, with a

zero/zero reference point located at the northwest corner of the area to be searched. Beginning at

this zero/zero start point, GPR profiles were completed every 2-1/2' over the entire search area.

The findings revealed 245 sub-surface anomalies within the search area, anomalies determined to

represent individual burials. A profile map was produced by Geo-Graf Inc. showing the exact

location for each burial within Sections A and C of Cumberland Cemetery.

In July of 2012, I conducted a detailed comparison of the GPR results to the cemetery itself. The area of the cemetery studied was carefully marked out and measured, using the GPR plot plan to confirm measurements. The comparison showed that out of the 245 burials located within Pratt's Burying Ground, 93 are unmarked graves. In addition to the unmarked graves, the comparison showed more than 100 grave markers with no detected burials. Although it is possible that not every burial was detected by the GPR study due to factors such as ground conditions or age, it is also likely that some of these markers coincide with unmarked burials. Careless record keeping in the early days of the cemetery, combined with delays between the time of selecting a "proper" Victorian sentiment for a gravestone until its eventual engraving, delivery, and placement at Cumberland could result in a marker being misplaced some distance from the actual point of interment.

Another interesting find resulting from the GPR study was the discovery of three burials beneath the stone wall separating Cumberland Cemetery from the Middletown Meeting burying ground. Because the stone wall was erected during the 1700s, these three burials took place long before Thomas Pratt began operating his own burial ground in the mid-1800s. The building of a wall over the resting place of three members of the Middletown Meeting parallels Jay Smith's writing of a similar situation: a new meetinghouse built over his daughter's burying ground at the Arch Street Meeting in Philadelphia. In addition to this cultural information, the GPR findings are important to the owners of the Cumberland Cemetery for many reasons. The findings help to correlate information contained in the interment journal. Burial entries recorded by James Smith between 1885 and the early 1900s are sometimes incomplete. Confirmation of burials within specific cemetery plots helps to corroborate many of Smith's entries, information that can be useful to genealogists.

The GPR study results are also helpful from an historic point of view. Jacob Painter wrote in 1870 that "it is only quite recently that the society tolerates even humble headstones at

the graves," a reference to an earlier Quaker refusal to mark graves (J. Painter Reminiscence 6).

Although the Middletown Meeting was beginning to allow "humble headstones," it is possible

that some members chose Cumberland Cemetery to ensure the interment of family members

together in one place, while at the same time clinging to an earlier practice of unadorned, plain

burials. Moreover, Minshall Painter describes the emotional distress caused by the "Great

Separation" in his portrayal of his mother Hannah , a Hicksite Quaker, who "was most severely

tried by being separated from some of her more intimate fellow members who inclined to go with

the other party" (M. Painter Genealogical 216). Cumberland Cemetery's central location offered a

place where families and friends could overcome their earthly separation while still preserving

ties to their religious communities by adhering to the Quaker custom of unmarked graves. This

selectivity with respect to Quaker tradition is confirmed by some of the more ornate markers at

Cumberland, such as the Painter sepulchers. The elaborate nature of these sepulchers defies the

Quaker "plain" tradition, yet clings to the Quaker system of identifying months and days with

numbers.

Finally, older grave markers are sometimes positioned incorrectly, and there is no surface

expression of a burial after more than one hundred years. This lack of physical evidence within

older sections of the cemetery, combined with missing cemetery records from the cemetery's

beginning, has made it difficult for the cemetery owners to determine which plots are available

for use. The study has been effective in determining vacant areas that may be used for future

burials.

The methods and equipment used for the Ground Penetrating Study are described in

Appendix B.

Community Involvement

Cumberland Cemetery today, under the ownership of the Monaghan family, "reflects the signs of a modern and experienced cemetery management" (cumberlandcemetery.com). As the cemetery continues to evolve, its importance as an historical landmark within Middletown Township cannot be underestimated. Steps have been taken to enhance and preserve this Victorian treasure, including renovation of the caretaker's cottage, re-setting of stones and corner markers, and community service.

Veteran's Day

Community involvement at Cumberland Cemetery is a priority for the Monaghan family. Through their generosity, community events continue to take place at Cumberland on a regular basis. A recent Veteran's day tribute at the cemetery honored the deceased war veterans buried at Cumberland. Records at the Delaware County Archives confirm the graves of 106 Civil War veterans buried at Cumberland, along with veterans of the Philippine Insurrection, the Spanish American War, World War I, the Korean War, World War II, and the Vietnam War (Delaware County). Many veterans' graves at Cumberland can be identified by their service markers, and their histories documented by researching the dates and names on the tombstones.

Figure 9-5. Service Markers at Cumberland Cemetery: Civil War, WWI, WWII

Archival newspaper records and other historical sources can be accessed for information regarding these veterans. One such story is that of Richard Passmore, who served in the Grand Army of the Republic during the Civil War. Minshall Painter's *Necrology* records Passmore's death in 1863 after being "taken prisoner by the Rebels and taken to Richmond . . . where it is represented he was severely used" (12). Suffering from abuse and starvation, Passmore was included in a prisoner exchange and taken to Annapolis, where he died. Passmore's brother had his remains brought home to Middletown for burial in Pratt's Cemetery. The Cumberland Cemetery Veteran's Day presentation incorporated stories of war veterans like Richard Passmore, stories which were presented to the public.

Historical Walking Tours

As part of my summer internship with the Monaghan Funeral Home, Bridget Monaghan requested my assistance with the production of a walking tour at Cumberland Cemetery. I conducted extensive research of newspaper archives and county archival records to gather information regarding the lives of some of the cemetery's residents. I incorporated this material into written scripts for the tour itself. Throughout the summer of 2011, this undertaking expanded to include borrowing period costumes from the Chadds Ford Historical Society, recruiting Penn State students and faculty, members of the Middletown Township Historical Society, and area residents as tour guides and actors, conducting rehearsals in the cemetery, and laying out a tour path through the cemetery. The tour was successfully presented in September of 2011 to an audience of more than 70 area residents, and included stops at the graves of local notables where actors in period costumes described the lives, achievements, and a brief history of the cemetery's "residents." Tour guides spoke about Victorian burial customs and about the history of the Cumberland Cemetery. Through the implementation of this tour, residents learned

about Jacob Pusey and his invention of the safety match, and Dr. Samuel Busey, local physician

and oil speculator who became the first person to discover oil in southern Arkansas. At the

Darlington family plot, visitors learned that the Darlingtons were a leading dairy producing

family in Middletown Township during the 1800s. The Darlington-produced butter – stamped

with their trademark cornucopia symbol – was of such high quality that by 1884 they were able to

charge 15 cents more per pound for their butter than other area producers. When T. Minshall

Pratt, son of the cemetery's founder, began to stamp his butter with a similar cornucopia,

consumers mistook it for the superior Darlington butter. The Darlington family sued and won

their case on appeal in the Pennsylvania Supreme Court, setting a legal precedent in the area of

trademark infringement (Bliss 395-399). These historical facts, and many others, were presented

at the tour.

Through the stories presented at the Cumberland Cemetery walking tour, area residents

were able to learn about different aspects of the history of Middletown Township, and how it

relates to our lives today. Continued public presentations of history at the cemetery are critical to

the ongoing preservation of this resource.

Figure 9-6. Larry Smythe as Cemetery Founder Thomas Pratt at 2011 Walking Tour

Halloween Walking Tours

During the summer of 2012, a local paranormal group, SPRIT of Pennsylvania, spent the night in Cumberland Cemetery. Their findings were incorporated into a Halloween Walking Tour of Cumberland Cemetery. The tour was well received by area residents, who were excited to learn of ghosts wandering throughout the cemetery. The "spirits" include a young man who watches over the Darlington family plot, a disconsolate woman who paces along the stone wall, and three young children who enjoy running, playing, and hiding among the stones.

The Halloween Walking Tour, in keeping with the current popularity of "reality" ghost hunting shows, incorporates history and ghost stories into a community event. Providing information through a "haunted" presentation is another undertaking by the Monaghan family that allows area residents to become familiar with the history of Middletown Township.

Eagle Scout Projects

Several area Boy Scout troops have undertaken Eagle Scout projects with the assistance of the Monaghan Family and Cumberland Cemetery. I became aware of the ongoing need for preservation and community involvement at Cumberland Cemetery through my summer internship with the Monaghan family. Based on this acquired knowledge, and with the sponsorship of the Monaghans, I contacted Boy Scout Troop 222 in Westtown. Rising Eagle Scout David Dunn volunteered to undertake an Eagle Project that incorporated landscaping, lighting, and installation of a new sign along Route 352. After many weeks of fundraising and several meetings with professional design firms and members of the Monaghan family, the sign was ready for installation. On August 18, 2012, David, a team of Troop 222 members, and

several adult supervisors began their work. By the end of the day, a modern, well-lit sign was in place near the cemetery entrance.

Figure 9-7. Eagle Scout Project at Cumberland Cemetery, 2012

Other Eagle Scout projects are planned for the near future, including grounds landscaping and work around the caretaker's cottage. By assisting these young men with their Eagle Scout projects, the Cumberland Cemetery – through the Monaghan family – continues to involve the community in the ongoing care of Cumberland Cemetery. The work of these young men helps to ensure the preservation of this valuable historic resource.

Caretaker's Cottage

The Monaghan family has begun making renovations to the Victorian caretaker's cottage, originally the home of James Smith – the cemetery's first professional superintendent in 1885 – and his family. When the interior renovations first began in 2009, a box of letters belonging to Smith's daughter Anna was found tucked into the eaves of an upstairs bedroom. The letters reveal a young woman who attended the West Chester Normal School, where her admirers included a jilted young man whose heart once "beat in unison" with Anna's. Other letters include one from

Edward, who professes to be "her friend through thick and thin," and one from another admirer who refers to Anna's sense of humor when she described his photograph as one that would "frighten rats" (Letters). These letters, describing the life of a young woman growing up in Middletown during the late nineteenth century, are carefully preserved at the offices of the Monaghan Funeral Home in Upper Darby. When renovations on the caretaker's cottage are completed, the letters will be returned to their home in Middletown Township.

Chapter 10

Conclusion

The Cumberland Cemetery is alive with history. The cemetery paths wind through stories of Civil War heroism, love affairs, and amazing scientific discoveries. A visitor to the cemetery can marvel at the changes in culture and architecture over time, or quietly contemplate the Victorian beauty of the cemetery with its avenue of majestic trees lining the drive. This charming country cemetery nestled in the heart of Delaware County is much more than a place of endings. It is one of the places where the story of Middletown Township begins.

The cemetery's value as an historical resource can be found in the stories it tells. From its roots in Quaker traditions that began with William Penn's land grants to the present day, the Cumberland Cemetery reflects events that unfolded over time on a local, national, and sometimes even a global scale. These events – and their effects on the residents of Middletown Township – can all be traced through the history and records of the Cumberland Cemetery. The importance of cemeteries as historical sites is described by the Pennsylvania Historical and Museum Commission, which points out that cemeteries can provide "evidence of various settlement patterns, burial practices, cultural and religious influences, economic development, social relationships, and genealogy history" (Pennsylvania Historical). The Cumberland Cemetery provides all of this and more.

The settlement patterns described by Cumberland Cemetery can be traced to the earliest European settlers, who brought their burial customs to the new world and to Pennsylvania. Quakers seeking freedom from religious persecution found a refuge in William Penn's land

grants, in an area that would become Middletown Township. Some tombstones reflect the area's heavy Quaker settlement through the format of their engraved dates. In addition, the interment journal records several area towns or villages that no longer exist today. These villages, originally surrounding inns, mills, or stores, are a reflection of growth patterns within Middletown. As an area's population increased and well-traveled roads were developed, new post offices were established and named to support these areas, a phenomenon taking place nationwide. A close study of the cemetery records and its interment journal provides important information that can be used to trace the growth of settlements within the area.

By the mid-1800s, burial practices in America were changing along with the growth in population. The Industrial Revolution inaugurated a period of explosive change and rapid expansion for the country and for Middletown Township. The burgeoning population brought with it a demand for increased burial space. In the country, as in the cities, overcrowding in many cemeteries was increasingly viewed as the source of disease. Rural cemeteries, with their sweeping vistas and beautiful statuary, helped to remove that stigma. Operated apart from the control of religious organizations, these increasingly popular rural cemeteries of the mid-1800s also presented a profitable business opportunity. For Thomas Pratt, an entrepreneurial businessman and farmer from Middletown Township, a new country cemetery served a dual purpose: it answered the community's need for reunification and satisfied his "enterprising" business acumen.

Born in 1818 in Middletown Township, Thomas Pratt was witness to many changes taking place in American burial customs during his lifetime. During the 1800s, the Rural Cemetery movement in America provided elaborate cemeteries that allowed families to bury loved ones free from the strictures of religious control. These elaborate burial grounds eventually gave way to the professionally managed and operated Lawn Park Cemeteries of the late 1800s.

Cumberland Cemetery occupies an interesting place in history at the crossroads of these two American cemetery movements.

Blending the elaborate Rural Cemetery movement with the restraint of a Lawn Park Cemetery, Cumberland's graves, layout, and design display components of both. The elaborate Painter sepulchers are rural in design, as are the gated plots and many family plots surrounded by curbing, corner markers, or rails. However, the beautiful Victorian gatekeeper's cottage is clearly a representation of the professional management required for a Lawn Park Cemetery. The various gravestone styles also illustrate this historical interchange. Many of the small grave markers, such as those placed for the Pratt family members, are within the guidelines suggested for a late nineteenth century Lawn Park Cemetery. Many stones within Pratt's original burying ground favor the simple Lawn Park custom of engraving only a name and date. However, several stones are engraved with the sentimental poetry that is in keeping with the earlier Rural Cemetery. Other stones fall somewhere in between the two.

Thomas Pratt's decision to open a non-denominational cemetery in Middletown Township may have been more than an astute business decision. Raised as a member of the Middletown Meeting, Pratt's lifestyle embodied the Quaker heritage of his youth. The divisive nature of the Great Separation that occurred within the Quaker community was destructive to family and social relationships. Pratt's new burying ground provided a place where beloved friends and family could be reunited in peace. Minshall Painter's *Necrology* confirms Pratt's burying ground as a resting place enjoyed by members of both the Hicksite and Orthodox meetings, despite the availability of two adjacent Quaker burial grounds. Additionally, both rural cemeteries and Quaker burying grounds were non-denominational and open to members of all faiths, a practice espoused by Pratt in his new venture. Gravestones in Cumberland are representative of community members from many faiths and walks of life, from its earliest days to the present.

As a depository for so much of Middletown's history, Cumberland is an important resource. Certainly much of the area's history is readily available through other sources. For example, it is relatively easy to understand the technological developments taking place during the industrial revolution, and how machinery changed the workplace. But when we combine a name and date retrieved from one of Cumberland's markers – Phineas Pratt, for example – with other resources such as Minshall Painter's *Necrology*, we begin to see so much more. We learn that technology brought its own dangers, one that took the life of young Phineas when a flywheel burst. We learn how people reacted to his accident and how his death affected the community. In other words, we can combine these resources to create a richer, fuller picture of life in Middletown Township. Cumberland Cemetery provides a starting point for understanding the social, cultural, economic, and health stories of the community and of the nation as well. The names and dates inscribed on its many beautiful gravestones provide information that, when combined with other resources, reveal a vibrant, growing, and changing community and nation. All those buried here – young and old, farmer and businessman, wealthy and poor – combine to create a picture of the multi-faceted landscape of Middletown Township over time. From the earliest settlements to its place within Middletown Township today, Cumberland's history is an important link that connects us to the broader history of our developing nation.

Most importantly, through the Cumberland Cemetery and the generosity of the Monaghan family, this history is accessible to everyone, from family genealogists to students of history to those seeking a quiet place to walk. Thomas Pratt's burying ground provided a place where a community could come together, a legacy we can carry on today through community involvement. The formation of a "Friends of Cumberland" volunteer group is needed to document the information contained within Cumberland Cemetery. By working together, we can preserve the information captured here in stone, before it is lost forever. This repository of local history is

truly a place that will bring us together: while maintaining its heritage as a memorial to the past,

the Cumberland Cemetery will continue to serve us now and in the future.

Appendix A

Analysis: Cumberland Cemetery Interment Journal

OBJECTIVE

The objective of this study is a comparison of the Middletown Township health related causes of death, as reported in the Cumberland Cemetery Interment Journal, to national health trends over a 100-year period.

From the working spreadsheet of 2,261 records, data were sorted by date of death into decades from the 1890s through the 1980s, and within each decade were further sorted into categories of male and female, and totals compiled (Figure 1). These totals were used to calculate percentages of deaths from specific causes within each decade.

Decade	1890	1900	1910	1920	1930	1940	1950	1960	1970	1980
Male	05	39	35	52	70	32	09	01	6	2
Female	04	32	33	34	56	10	04	9	8	0
Total	09	71	68	86	26	42	13	00	54	2

Table 1-1: Burials at Cumberland Cemetery by Decade

METHODS

The original working spreadsheet of 2,261 records was sorted by cause of death. New spreadsheets were created for any cause of death containing more than twenty entries over the 100-year date range of the study. The remaining causes of death, each containing fewer than twenty entries over the date range of the study, were compiled in a single spreadsheet entitled "Other." This category contained a variety of deaths from causes including hydrophobia, teething, thrown from horse, operation, starvation, and even insanity. New individual spreadsheets were created in the following categories: apoplexy, cancer, consumption, diphtheria, heart issues, hemorrhage, influenza/grippe, kidney issues, old age, paralysis, pneumonia, pulmonary, stillborn/colicky infant, tuberculosis, and typhoid. Each spreadsheet was sorted by decade, and each decade was then sub-sorted into male and female categories. Percentages of deaths were calculated by comparing the number of deaths from a particular disease (total, male, and female) in each decade to the number of deaths in each decade (total, male, and female) as shown in Figure 1. A chart was then created for each disease showing the percentage of deaths resulting from that particular disease by decade, and a separate chart was created comparing male and female deaths from that disease in each decade. Examples of these chart types are shown below in Figures 2 and 3.
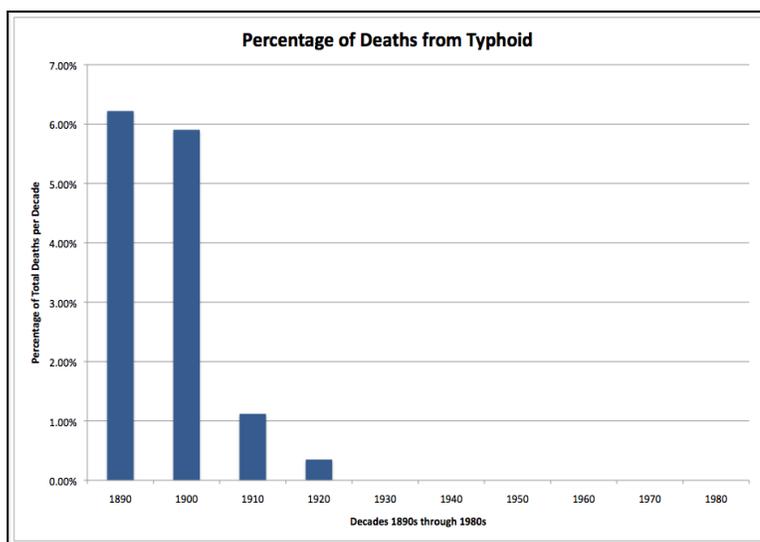
Table 1-2: Chart Showing Percentage of Deaths from
Typhoid by Decade, 1890s through 1980s.
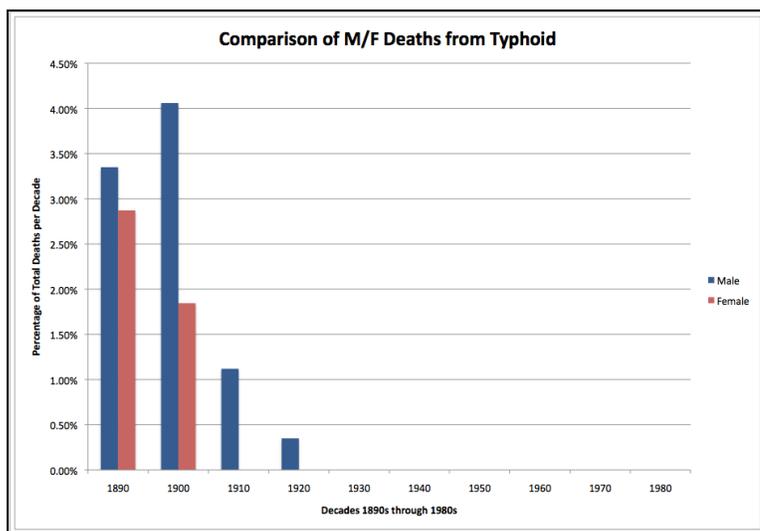
Table 1-3: Chart Comparing Male and Female Deaths
from Typhoid by Decade, 1890s through 1980s.

Information was also compiled from the original working spreadsheet regarding age at

date of death. The records were sorted by decade, and an average age of death was calculated for

each decade. Each decade was sorted into male and female categories, and an average age of

death calculated for male and for female by decade. A chart was created showing the overall

average life expectancy throughout the 100 year date range of the study, and a second chart was

created comparing male and female life expectancy over the date range of the study, shown in

Figures 4 and 5 below. The charts show an average life expectancy in Middletown Township of

40.55 years during the 1890s, and rises to a life expectancy of 75.9 years during the 1980s. These

figures are corroborated by US Census Bureau figures that show an average 1890 US life

expectancy of 46.8 years, and an average 1980 life expectancy of 74.5 years (Haines).
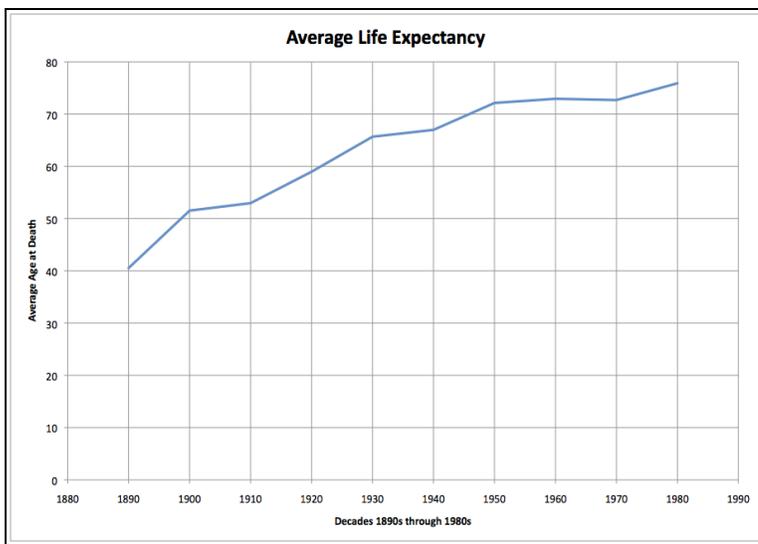
Table 1-4: Chart Showing Average Life Expectancy
by Decade, 1890s through 1980s.

Comparison of M/F Average Life Expectancy
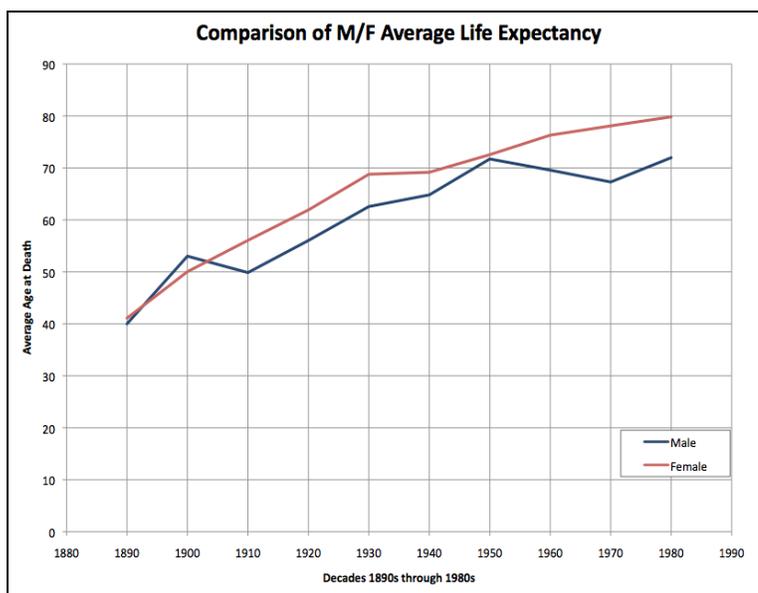
Table 1-5: Chart Comparing Male and Female Average
Life Expectancy by Decade, 1890s through 1980s.

A third study of life expectancy was conducted to compare life expectancy at birth vs. life expectancy at age 30 over the date range of the study. The age of 30 was selected as a starting point based upon spreadsheet data showing the youngest person buried at Cumberland Cemetery during the 1980s (the decade showing the highest life expectancy) was in his 30s. The resulting chart in Figure 6 shows that high mortality rates for infants through young adults lowers the overall average life expectancy in the early decades of the study.
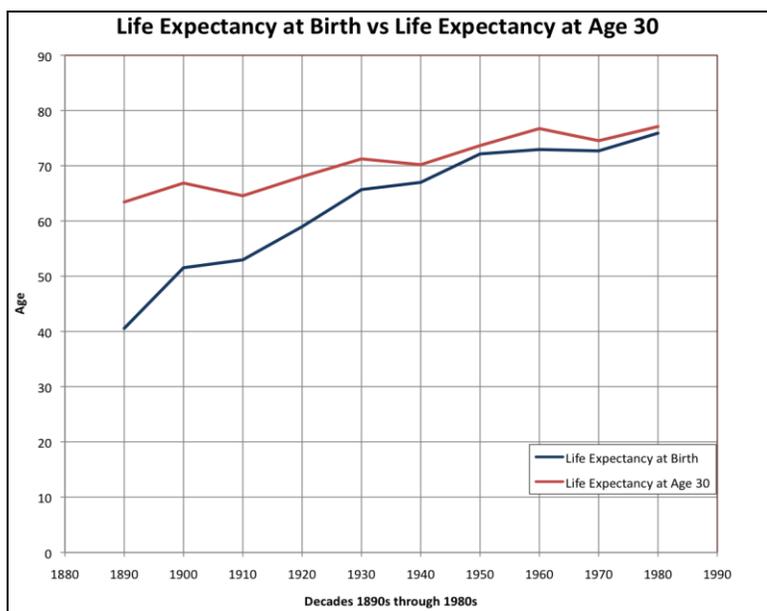
Table 1-6: Chart Comparing Life Expectancy at Birth vs.
Life Expectancy at Age 30 by Decade, 1890s through 1980s.

A final comparative study was completed that charted the percentages of deaths from

each specific disease by decade. These charts provide a visual image of the changes in causes of

death over time. An example is shown in Figure 7 below.
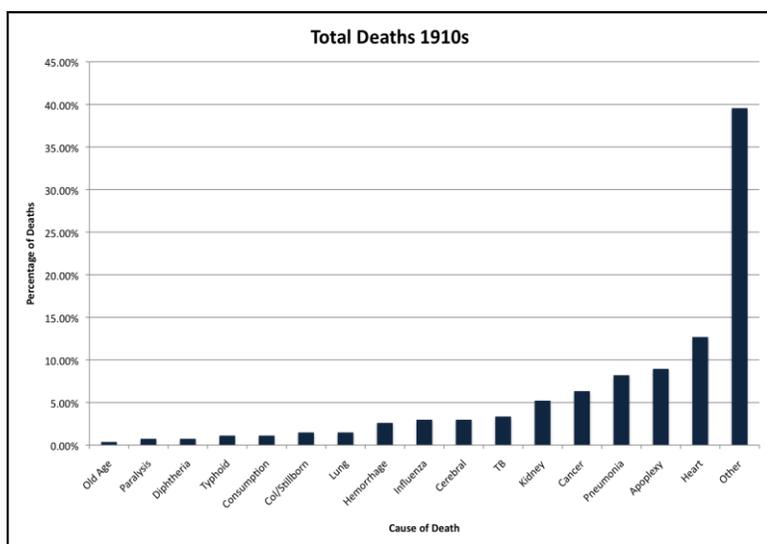
Table 1-7: Charted Percentages of Deaths from Specific
Diseases during the 1910s.

ANALYSIS

According to the Pennsylvania Historical and Museum Commission, recording vital statistics within the Commonwealth of Pennsylvania was not required by law until 1906. The Cumberland Cemetery Interment Journal is a valuable historic artifact that contains recorded information about residents of Middletown Township prior to state-mandated record keeping in 1906. The information preserved in this journal reflects social, cultural, demographic, and health trends over the 100-year period studied that can be confirmed by comparison to outside sources and references.

HEALTH HISTORY

The health history of Middletown Township, Pennsylvania, as charted from information contained in the Cumberland Cemetery Interment Journal, reflects only a small portion of the total population of Middletown Township. Figure 7 below shows the approximate population of Middletown Township, Delaware County over time, as retrieved from the US Census Bureau website (US Census Bureau). The total population of the township shown in the Census Bureau figures was compared to the number of burials at Cumberland Cemetery for each decade, and a percentage of Middletown Township's area population buried at Cumberland Cemetery was calculated for each decade. Although the figures show that burials at Cumberland Cemetery comprise only a small portion of the Middletown Township population, disease trends charted over the 100-year date range of this study display a parallel to national and even global health trends.

Year	Total Population Middletown Township (www.census.gov)	Burials at Cumberland Cemetery (By Decade)	Percentage of Township Population Buried at Cumberland Cemetery (By Decade)
1890	74,683	209	.28%
1900	94,762	271	.29%
1910	117,906	268	.23%
1920	173,084	286	.17%
1930	280,264	326	.12%
1940	310,756	242	.08%
1950	414,234	213	.05%
1960	553,154	200	.04%
1970	600,035	154	.03%
1980	555,007	92	.02%

Table 1-8: Percentage of the total population of Middletown Township buried at
Cumberland Cemetery by decade, 1890s through 1980s.

The study shows that residents of Middletown Township were subject to global health issues, revealed by a cluster of 8 influenza deaths in October of 1918 during the Spanish flu pandemic that killed millions worldwide. National health trends are also reflected in the cemetery interment records. Deaths from diphtheria disappear from the interment records during the 1930s following the discovery and nationwide distribution of a diphtheria vaccine (College of Physicians). Charts indicate that deaths from consumption and tuberculosis were eliminated in Middletown Township by 1951; this trend follows the advent of nationwide antibiotic use to treat these diseases during the 1940s (Lee and Estes 33-34). The decline in kidney disease as a cause of death in Middletown Township is related to a nationwide decline described by *The Nation's Health* as a direct result of the use of antibiotics to combat streptococcal infections (Lee and Estes

18). Additionally, *The Nation's Health* references an increase in the nationwide popularity of smoking during the 1920s that led directly to a rise in cancer deaths by the 1940s and 1950s, a trend that can be seen in charted deaths from cancer in Middletown Township (Lee and Estes 21-22). The interment journal also shows that deaths from heart related issues are the leading cause of death in Middletown Township today, reflecting a statement from the CDC that heart disease is currently the leading cause of death in the United States (Centers for Disease Control).

For access to the complete data set compiled for this study, please contact the author Eileen Fresta at: 610-724-4687 or <u>efresta@psu.edu</u>.

Appendix B

Ground Penetrating Radar Report

**GEOPHYSICAL INVESTIGATION REPORT
CUMBERLAND CEMETERY
SECTIONS A & C
447 NORTH MIDDLETOWN ROAD
MIDDLETOWN TOWNSHIP
DELAWARE COUNTY, PENNSYLVANIA
23 MARCH 2012**

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Project Number: 030612

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Project Summary:

This report contains the findings of a nonintrusive geophysical subsurface investigation performed by Geo-Graf, Inc. (GGI) on March 6, 2012, at the Cumberland Cemetery, 447 North Middletown Road in Middletown Township, Delaware County, Pennsylvania. The Investigation was conducted in accordance with the GGI Nonintrusive Geophysical Subsurface Investigation Proposal Number 2780, dated November 12, 2011.

The accessible areas of "Sections A and C" within the north end of the cemetery were investigated by GGI in an attempt to delineate subsurface anomalies indicative of unmarked graves, burials, and/or grave shafts.

Detected Burials

Data signatures indicative of 245 individual burials were delineated within the 100' x 300' investigated area. A comparison of the number of detected burials with the number of existing grave markers would yield the number of unmarked burials that were detected for this project.

Detected Grave Markers

Conclusive data signatures indicative of buried grave markers were not detected within the investigated area.

Findings are presented on a color plan-view Subsurface Anomaly Map (*SAM*) that accompanies this report.

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Scope of Work

Perform a nonintrusive geophysical subsurface investigation within the accessible sections of the specified search areas in an attempt to delineate subsurface anomalies indicative of unmarked graves, burials, and/or grave shafts.

The nonintrusive geophysical delineation techniques utilized will include collection and interpretation of data from Ground Penetrating Radar (GPR). The collected site data will be analyzed and correlated with the findings presented on a color plan-view GGI Subsurface Anomaly Map (*SAM*).

Specified Search Area

The specified search area totaled approximately 30,000 ft^2 and included the accessible sections of "Section A" and a partial area within "Section C". Both sections are located at the north end of the cemetery.

Geophysical Investigation

On March 6, 2012, GGI performed a nonintrusive geophysical subsurface investigation as directed by Ms. Eileen Fresta, Graduate Studies Student – The Pennsylvania State University.

Investigative Procedure

To facilitate GPR data collection and documentation of site findings, GGI created a reference grid with 5′ intervals over the accessible sections of the specified search area. The zero/zero reference datum point was located at the northwest corner of project area (refer to the *SAM*).

GPR profiles were completed at 2½′ intervals, where accessible in east-west grid directions in an attempt to delineate subsurface anomalies. The GPR data was collected utilizing a 200 MHz and a 400 *MHz* antenna system. The GPR data profiles were recorded for subsequent review and post-processing at the GGI office. A total of 29 GPR data profiles were recorded for this project.

Geophysical Instrumentation

The following is a list and brief description of the geophysical instrumentation utilized for this investigation.

GPR

A Geophysical Survey Systems, Inc. Subsurface Interface Radar System 3000 GPR unit was used for this investigation. Profiles collected on site are digitally recorded for subsequent data analysis and post-processing at the GGI office.

Antenna Systems

Each GPR antenna operates at a different center band frequency that's measured in megahertz (*MHz*). The use of the different antenna systems is based on the fact that the higher the antenna frequency, the greater the GPR image resolution (ability to detect smaller-sized targets), but at the cost of signal penetration depth. Thus the converse is true, the lower the antenna frequency, the deeper the signal penetration, but at the cost of image resolution. For most projects the GGI

field crew will carry five GPR antenna systems which range from 1500 *MHz* to 120 *MHz*. Additional antennas and configurations can be used for unique applications.

Data Interpretation
The GPR data profiles recorded at this site are downloaded from the collection unit for storage and analysis. Various computerized post-processing techniques are used in an attempt to improve the data resolution. Each profile is individually reviewed and the findings correlated with data from the other geophysical instruments used in this investigation. Profiles best representing the targets-of-concern are selected and annotated for inclusion in this report.

Applications
GPR data can be collected and used to delineate underground metallic and nonmetallic tanks, drums and utilities. The data can also be interpreted to delineate utility leaks, sinkholes and voids, geologic features such as near-surface consolidated rock and contamination plumes. GPR is the only nonintrusive technique capable of mapping burials within a cemetery. Other applications include the delineation of buried artifacts and historical structures, as well as, use in the structural engineering fields (concrete floor/wall analysis, post-tensioned cable locating).

Findings
Refer to the color plan-view *SAM* for the plotted findings.

Detected Burials
GPR data signatures indicating the location of 245 individual burials were delineated within the accessible sections of the investigated area. The detected burials were oriented north-south. Approximate depth to the top of the burials based on GPR data estimates ranged from 4′ to 9′ below grade.

The estimated maximum GPR signal penetration achieved at this site is approximately 10′ below grade. Thus, features existing at or below this depth will go undetected.

All services provided by GGI are performed under the disclaimer found on the cover page of this report. Also note, just because features or anomalies were not detected by the geophysical techniques within the investigated area, does not preclude the possibility that they could exist and go undetected.

Respectfully submitted,

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Jamieson Graf, President
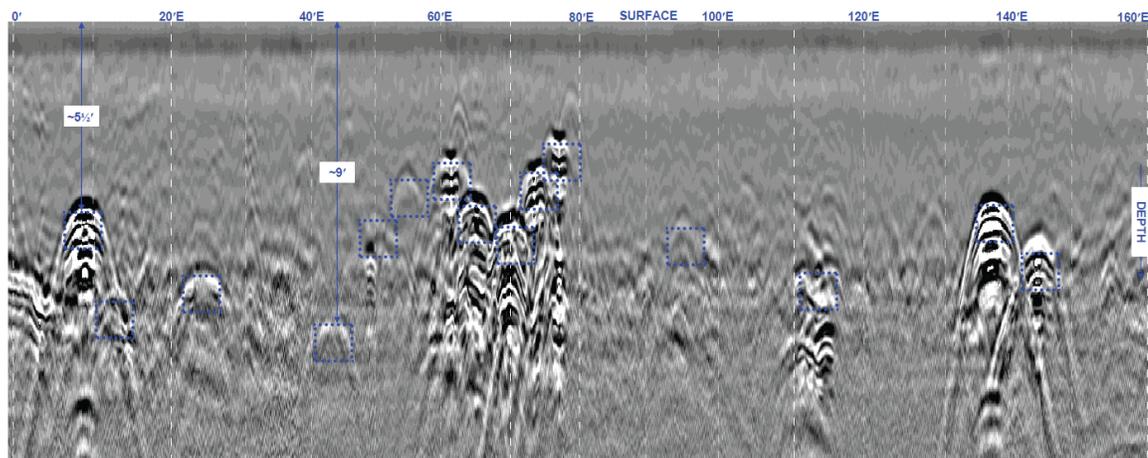
Figure 1-GPR Data Profile
Representative GPR data profile excerpt extending within Section A. The profile is at 20'S extending from 0' to 160'E (GGI reference grid, refer to the *SAM*). Shown in this profile are the GPR data signatures exhibited by fifteen suspected burials. GGI suspects several of the burials may be unmarked. Estimated depth ranges of the burials shown based on GPR data approximations are 4' to 9' below grade. 200 *MHz* GPR antenna system, edited from 90 *ns*.

Geophysical Investigation Report / Sections A & C / Cumberland Cemetery / 447 North Middletown Rd /
Lima, PA / The Pennsylvania State University / Brandywine Campus / Eileen Fresta

Figure 2 – Site Photograph – Section A – Looking West
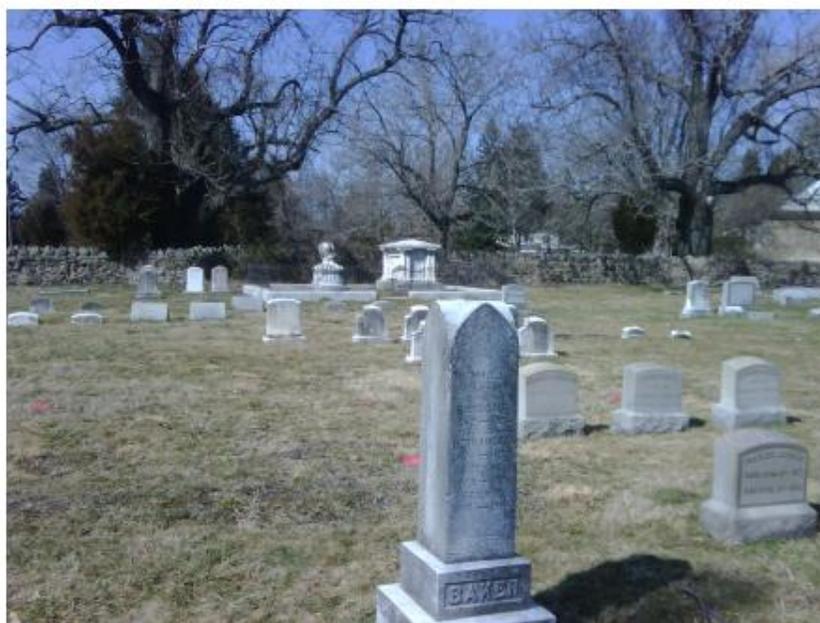
Figure 3 – Site Photograph – Section A Looking North

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Education

B.A., American Studies, 2013, Penn State Brandywine, Media, PA

Honors and Awards

- Evan Pugh Scholar Award
  Penn State University, Spring 2013
- Undergraduate Student Research Award
  Penn State University, Spring 2013
- Outstanding Poster, Pennsylvania Historical Association
  2012 Annual Meeting, November 3, 2012
- The Jane E. Cooper Endowed Scholarship
  Penn State Brandywine, 2010 – 2013
- President Sparks Award
  Pennsylvania State University, Spring 2012
- President's Volunteer Service Award, Silver Level, Spring 2012
- Outstanding Academic Achievement
  Penn State Brandywine, Spring 2011, 2012, 2013
- Recognition of Leadership and Civic Engagement
  Penn State Brandywine, Spring 2010
- Dean's List All Semesters, Penn State Brandywine, 2010 – 2013

Association Memberships/Activities

- Council of Club Presidents, Penn State Brandywine
  2012 - 2013
- Phi Kappa Phi National Honor Society
- Penn State Brandywine Academic Integrity Committee
  2011 - 2013

Research Interests

I have broad interests in American material culture, particularly the connection between written records and the material culture to which these records refer.

Professional Presentations

- Fresta, E., Kupfer, Charles, *Pleistocene Rewilding in North America*. Presented at the Eastern American Studies Association Conference, Harrisonburg, VA, March 22-23, 2013. Presented by undergraduate author Eileen Fresta.
- Fresta, E., Guertin, Laura, *Charting the Health History of Middletown Township, Pennsylvania through a Study of the Cumberland Cemetery Interment Records*. Presented at the Pennsylvania Historical Association (PHA) 2012 Annual Meeting, Harrisburg, PA, November 3, 2012. Presented by undergraduate author Eileen Fresta.
- King, Theresa-Lewis, Fresta, E., Guertin, Laura, *Cemetery as a Site for Multidisciplinary Teaching*. Presented at the Pennsylvania Earth Science Teachers Association Conference (PAESTA), Lima, PA, October 13, 2012. Presented by undergraduate researcher Eileen Fresta.
- Research project "Charting the Health History of Middletown Township, Pennsylvania through a Study of the Cumberland Cemetery Interment Records" was featured by research mentor Dr. Laura Guertin in session *Social Media Tools for Networking, Collaborating, and Disseminating Undergraduate Research*. Council on Undergraduate Research Conference - Leveraging Uncertainty: Toward a New Generation of Undergraduate Research, Ewing, NJ, June 23-26, 2012.
- Fresta, E., Guertin, Laura, *Charting the Health History of Middletown Township, Pennsylvania through a Study of the Cumberland Cemetery Interment Records*. Presented at the Exposition of Undergraduate Research and Creative Accomplishment (EURECA), Penn State Brandywine, April 19, 2011. Presented by undergraduate author Eileen Fresta.
- Fresta, E., Blockett, Kimberly, *The Plantation Mistress and the Cult of True Womanhood*. Presented at the Exposition of Undergraduate Research and Creative Accomplishment (EURECA), Penn State Brandywine, April 19, 2011. Presented by undergraduate author Eileen Fresta.
- Fresta, E., Guertin, Laura, *Charting the Health History of Middletown Township, Pennsylvania through a Study of the Cumberland Cemetery Interment Records*. Presented at the Sigma Xi Student Research Symposium, Saint Joseph's University, April 13, 2012. Presented by undergraduate author Eileen Fresta.
- Fresta, E., Blockett, Kimberly, *The Plantation Mistress and the Cult of True Womanhood*. Presented at the Eastern American Studies Association Conference, Rutgers University, March 31, 2012. Presented by undergraduate author Eileen Fresta.

- Fresta, E., Franz, George, *A Critique of the DuPont Presentation of Life in Hagley Village.* Presented at the Exposition of Undergraduate Research and Creative Accomplishment (EURECA), Penn State Brandywine, April 19, 2011. Presented by undergraduate author Eileen Fresta.
- Gilliam, Chelsea, Fresta, E., Goldschmidt, M., *Helping Haiti: Hope Comes in Many Colors.* Presented at the Annual Conference of the Association of American Geographies (AAG), Seattle, WA, April 12, 2011. Presented by undergraduate author C. Gilliam.

Undergraduate Research

Slavery and the Underground Railroad in Southeastern Pennsylvania - Spring 2012
- Multidisciplinary independent research project combining technology/historical information/media presentations of slavery and the Underground Railroad.
- Created a Google Earth presentation of routes followed by escaping slaves as they traveled from southern states to meetings with Underground Railroad contacts near the Mason-Dixon Line.
- Incorporated multiple historical resources including Library of Congress, movie clips, sound clips of WPA slave interviews, interview with local author and historian Christopher Densmore, and transcripts of slave interviews.
- Created an interactive teaching resource suitable for use in middle school and high school curricula.

The Plantation Mistress and the Cult of True Womanhood – Fall 2011
- Researched the inability of many plantation mistresses to conform to the "Cult of True Womanhood" as defined by Barbara Welter.
- Identified sources of failure through examination of slave narratives and plantation mistress diaries.
- Identified psychological disturbance caused by conflict between plantation life and societal restrictions imposed upon "True Women" of the 19th century.

Charting the Past Health History of Middletown Township, Pennsylvania Through a Study of the Cumberland Cemetery Interment Records- Fall 2011
- Transcribed the Cumberland Cemetery Interment Journal into an Excel spreadsheet.
- Compiled information from 2,261 records. Information included sex, date of death, age at time of death, cause of death, and residence at time of death.
- Sorted results for Male, Female, and combined records related to various causes of death, age, and life expectancy; charted results.
- Recorded changes in health history of Middletown Township over time by charting causes of death by decade from 1890 through 1989.

History of the Cumberland Cemetery - Summer/Fall 2011
- Researched and compiled the historical timeline of a local cemetery from original William Penn Land Grants through present day owners.
- Research conducted at Delaware County Historical Archives, cemetery offices, and Delaware County Courthouse.
- Documents consulted included newspaper archives, maps, wills, letters, and other original documentation from early 1700s to the present day.

A Critique of the DuPont Presentation of Life in Hagley Village - Fall 2010
- Traveled to Hagley Village in Delaware for interactive tour on site.
- Researched 19th life in Hagley Village, Delaware for comparison to tour presentation.
- Accessed DuPont archival information at Hagley for research purposes.

Extracurricular Activities and Service Activities

Adult Students Club, Penn State Brandywine - 2012-2013
- Founding member of club for adult students
- Club President 2012-2013

Spread the Love, Penn State Brandywine - Spring 2013
- Chairperson for Spread the Love campaign
- Campus-wide food Peanut Butter & Jelly drive for Philabundance, Philadelphia area food bank.

Cumberland Cemetery Haunted Halloween Tour – Fall 2012
- Wrote tour guide script for Halloween walking tour of cemetery.
- Advertised and marketed tour through community channels.

Cumberland Cemetery Historic Walking Tour – Fall 2011
- Wrote, produced, and directed successful walking tour for local historic cemetery.
- Researched background information on locally and nationally important persons buried in Cumberland Cemetery.
- Wrote press releases, advertised, and marketed walking tour.
- Wrote tour scripts for actors and tour guides; secured costumes for period actors.
- Advertised and coordinated marketing for walking tour.
- Participated as actor in tour.

Canstruction, Penn State Brandywine - Spring 2011
- Innovative design competition to assist Philadelphia Area Food Bank
- Member of winning design team for 1st Penn State Brandywine entry in Canstruction competition.
- Member of leadership team for Philadelphia Canstruction Competition.
- Attended Canstruction build and deconstruction in Philadelphia.
- Attended planning meetings, coordinated initial fundraising effort for Canstruction.

Knittany Lion Needleworks, Penn State Brandywine - Spring 2010-Present
- Worked on various projects including Handmade Especially for You, 2011 Special Olympics Scarf Project, and Save the Children – Caps for Good.
- Crocheted items and helped package finished items for distribution.

Planting a Seed, Penn State Brandywine - Fall 2010
- Member of committee that was organized to raise money for an inner city Philadelphia elementary school.

- Assisted with apple sales on Penn State Day, a family and community-centered day of activities on Penn State Brandywine campus.

Mac Attack, Penn State Brandywine - Fall 2010
- Member of campus team organized to collect 250 boxes of Mac&Cheese for Philabundance, a Philadelphia area food bank.
- Coordinated collection of donations from faculty and staff.

Hope Comes in Many Colors, Penn State Brandywine - Spring 2010
- Member of 8-person team devoted to raising money for Haiti after January 2010 earthquake.
- Raised over $3,000.00 for an elementary school in Haiti.
- Filled fifty backpacks with school supplies for elementary school children in Haiti.
- Provided money to build two water pumps and filtration systems in school village.
- Essay "Hope Comes in Many Colors" published in Penn State Brandywine newspaper.