

Management Data Form Continuation Sheet
(Page 1 of 18)

31. Context or Theme:

Historical Overview

Valley Brook Cemetery was established in 1882, during a time when there was a great American movement toward rural, park-like cemeteries. Typical of the movement, the naturalistic landscape elements for the Victorian graveyard were characterized by open meadows, uneven stands of trees, water ditches, native grasses, wildflowers and incidental objects, such as garden benches and urns, to lend interest and variety to the scene. Carriageways were laid out around two large circles to provide the site with an ordered sense of peace and balance, and natural spaces for contemplation. Picturesque views of majestic mountain vistas, combined with pastoral meadows and vertical gravestones erected to memorialize the dead, made the site spiritually uplifting. A sexton's house was erected in 1901. The prominent gateway symbolized the "earthly gate to paradise" and provided a separation from the outside world.

Valley Brook is laid out in streets, alleys, and circles, which together form the shape of a Celtic cross. The beds of several small, lateral water ditches, left over from the mining days, navigate the graveyard. The historic carriageways in the Town portion of the cemetery have been named. The entrance road is Columbine Street. The other carriageways are named Sage Buttercup Street, Mountain Bluebell Street, Coneflower Street, Larkspur Street, Lupine Street, Paintbrush Street, Marsh Marigold Street, and Columbine Circle. The cemetery is also equipped with historic alleyways. They are Aspen Lane, Juniper Lane, Spruce Lane, Bristlecone Lane, Alpine Fir Lane, Mountain Alder Lane, Ponderosa Lane, and Lodgepole Lane. The carriage- and alleyways in the Masonic cemetery remain unnamed. In mid-May, following two feet of snow, lavender pasque (May) flowers cover open areas.

Within this elaborate landscape scheme are buried a group of historic persons of outstanding importance to Summit County, Colorado. Buried here are people from all walks of life, mostly miners, their families, and those who served them, including bakers, blacksmiths, boardinghouse keepers, butchers, domestics, grocers, hotel men, laundresses, livery stable owners, merchandisers, milliners, public officials, publishers, saloonkeepers, seamstresses, and tailors. Together, their lives illustrate the ethnic and cultural diversity characteristic of western mining towns.

The cemetery records for Valley Brook reveal many tragedies. Men and women died in accidents, from chemical poisoning, of pneumonia, from exposure and malnutrition, in snow slides, and by silicosis and melancholy (suicide). The sorrows that families suffered are apparent from the numerous gravestones of infants and small children. Their causes of death

Management Data Form Continuation Sheet
(Page 2 of 18)

are listed as premature births, cardiac complications, pneumonia, typhoid, influenza, diphtheria, scarlet fever, and accidents.

Many miners died penniless, because they over-invested in mining ventures, or shared too generously with friends down on their luck; then their health often failed and their money was exhausted. If friends, family, or fraternal brothers did not provide a decent burial, the miner was buried in the pauper burial ground, known as the "Potter's Field" portion of the cemetery. Historically, Summit County solicited bids for the burial of paupers. The original 1882 plat, which was formalized and recorded on July 12, 1904, shows that the pauper burial ground extends north from the entrance arch.

An area to the north of Columbine Street is described in early records of St. Mary's Parish as the "Catholic Cemetery." This area also contains the graves of many early placer miners from Lincoln City. Undocumented sources say that the graveyard from the early mining camp, located on French Creek, was moved to Valley Brook around 1904 to accommodate gold dredging operations in French Gulch. French and Irish names are frequent here. The earliest known grave, 1876, of a Yingling family infant, also is buried in this section. Two members of the Breckenridge Camp 305, Woodmen of the World fraternal order rest here as well - John Gough and Homer S. Johnston. Carved on their gravestones are the organization's symbolic scroll, log, axe, wedge, mallet, and dove, with the words: "Dum Tacet Clamat; Here lies a Woodman of the World."

In other Colorado mountain towns, fraternal lodges and churches often had separate cemeteries. Except for the Masons, several Summit County lodges purchased groups of lots in the Town cemetery. They were: Joseph A. Mower Post 31, Grand Army of the Republic (G.A.R.); Kiowa Tribe 6, Independent Order of Red Men (I.O.R.M.); Blue River Lodge 49, International Order of Odd Fellows (I.O.O.F.); and Gold Nugget Lodge 89, Knights of Pythias (K.O.P.). Other fraternal orders represented in Valley Brook Cemetery, that did not own separate sections, were Breckenridge Camp 305, Woodmen of the World; Mt. Helen Homestead Yoemen, Lodge 2066; and Mt. Baldy Tent 6, Knights of the Macabees of the World. The lodges provided political and social activities for the mining community, and also provided good insurance policies. In the event that a miner died penniless, his fraternal brothers would ensure him of a proper burial and often take up a collection for his widow. Numerous symbols that represent fraternal lodges, on and near gravestones throughout the cemetery, demonstrate how broadly such groups affected the socioeconomic status of the community.

The wives of fraternal members are, naturally, interred next to their husbands. They served on the various auxiliaries to the fraternal organizations. The Mt. Helen Rebekah Lodge 102 was an auxiliary to the Odd Fellows, and the Sacajawea Council 51, Daughters of

Management Data Form Continuation Sheet
(Page 3 of 18)

Pocahontas, was the women's organization for the Independent Order of Redmen. Summit Circle 140, Women of Woodcraft, supported the work of the Woodmen of the World, and finally, the Breckenridge Chapter 79, Eastern Star, served the Masonic Lodge #47, A.F. & A.M.

Rows of military markers are a visual time-line of wars and battles in which members of the Breckenridge community participated. At least five different styles of military markers are represented here, as the standard military gravestone design changed through the decades. The soldiers' plots, in the G.A.R. section, are associated with a distinguished group of Union soldiers, who fought in the Civil War, several in Co. K. 3rd Colorado Calvary. John Shock, for whom nearby Shock Hill is named, served as Major General in the 2nd Colorado Calvary, a local militia based out of Buckskin Joe in Park County. This unit's charge was to protect the area's gold mines from being taken over by Southern sympathizers. Other veterans, who came to Breckenridge later, served in the Colorado I Third Battalion of Infantry, a Breckenridge-based regiment of the Colorado National Guard. Due to their loyalty to the region, the majority of the members of the Joseph A. Mowers Post 31 had their headstones oriented to face the American West, rather than the traditional orientation to the east. Sometime after World War II, a simple wooden cross was dedicated to the G.A.R. section to memorialize "The Unknown Dead" that served in the Country's wars. A flagpole was erected on the site in 1950. Although Confederate forces were sometimes represented at town Memorial Day celebrations, no Confederate soldiers were buried at Valley Brook Cemetery.

Resting in Valley Brook are most of the funeral directors that served Summit County, beginning with Milton "Deacon" Huntress, the area's second funeral director, who purchased the town's first hearse in 1891 for \$300.00. Harry Rogers became his partner. At Rogers' death his wife Jeanette, later Mrs. John Gough, conducted the funeral business. The Town of Breckenridge employed John Gough as the cemetery's Sexton beginning in 1902.

Finally, the two large plots at the western edge of the cemetery are the graves removed by court order from the communities of Kokomo and Robinson in 1959 and 1966, to make way for the Climax Molybdenum Mine's tailing settling ponds, located near Fremont Pass. Many Colorado pioneers are buried here, among them Colonel La Fontaine, who served with the 2nd Colorado Cavalry, and members of the Recen family, who were founders of the towns of Frisco and Recen, Colorado. The most impressive memorials are those of the Dowd-Colcord family. Mary Dowd, a widow from Georgetown, moved to Kokomo, where she accumulated a large fortune in the mercantile business.

The gravestone carvings in Valley Brook are some of the earliest art and written history in the Breckenridge area. These hand-carved inscriptions and funerary designs still remain to convey their important age, associations, and information. Much can be learned about the

Management Data Form Continuation Sheet
(Page 4 of 18)

history of Summit County from studying these gravestones. Traditional forms such as obelisks and Latin crosses nestle into the native landscape and exhibit Victorian symbols used by early stonecutters, such as laurels, lambs, flowers, gates, and hands. These symbols reveal the age, origins, personalities, and interests of the deceased. Selection of materials indicate what these early settlers found available and what importance they placed on remembering their deceased family members. In this isolated, mountainous location, the difficulty of transporting massive stone overland is evident in the conservative size of the gravestones and in the overwhelming use of regional stone, such as Colorado marble and granites. The historic fences and gates also lend a special character to the lots in which they are located. These features are represented in a unique blend of ornate posts with chains, delicate baby wire, and filigreed cast iron. Concrete and brick enclosures and early wooden picket fences also remain.

Through the years, Valley Brook Cemetery has retained its cultural and natural design features, and the spatial relationship among these. Today, the cemetery spans over twenty acres (including the Masonic portion of the cemetery), of conifer trees, wildflowers, and wild grasses, which are punctuated by meandering brook-like ditches, and a splendid Ten Mile Range backdrop. Situated in the Blue River Valley, one mile north of the original town site of Breckenridge, the cemetery is a notable wildlife and bird sanctuary.

Among all of these features are the graves of people who played a decisive role in the development of Summit County, Colorado's pioneer settlements, and mining properties. For Breckenridge, the platting of Valley Brook Cemetery in 1882 provided the ultimate statement of civilization.

Today, the cemetery displays the Town's respect for its heritage and how it honors its forefathers. It recognizes accomplishments and moral and ethical standards and the various religious beliefs. And if the measure of society is in how it treats its dead, then Victorian Breckenridge was very civilized indeed.

History of Valley Brook Cemetery

The pioneers that are buried in Valley Brook Cemetery founded and produced Summit County's mining economy, which contributed greatly to the region's prestige. Their drive and determination significantly advanced the creation and economic growth of the State. In their day, their names were as well known as Tabor, Teller, and Moffat, yet no public buildings, streets, or monuments were ever erected to tell the story of their achievements. Like many who came to Summit County, they were dazzled by the stories of rich gold and silver strikes near Breckenridge, during the 1859 Pike's Peak Gold Rush, the 1879 Silver and Lead

Management Data Form Continuation Sheet
(Page 5 of 18)

Carbonate Boom, and the resurgence of gold mining in the 1890s. Many continued their quest until they left the mines to become ranchers, saloonkeepers, bankers, or main street merchants. Others spent their entire lives working in the mines.

During the mining booms of the late 1800s, Breckenridge emerged as the Summit County seat, and as an important regional supply center. Throughout the boom years, in addition to Breckenridge, numerous smaller mining towns sprang up all over southern Summit County, including Parkville, Lincoln City, Buffalo Flats, Delaware Flats, Preston, Swan City, Rexford, Swandyke, and Tiger. Many settlers, from all of these camps, are buried in Valley Brook. The mining fervor had negative as well as positive effects. First, the boom populations and poor sanitary conditions provided a perfect breeding ground for cholera, the Spanish influenza, typhoid, and scarlet fever, thus increasing the mortality rate. Citizens who were successful in business, or in finding gold and silver, could afford better gravestones for their dearly departed, while those less fortunate purchased cheaper grave markers, or perhaps crafted their own, or did without.

To fill the growing need for quality headstones, “word of mouth” seemed to be the most common method in Breckenridge, since there appear to be no local newspaper advertisements for stone carvers, nor are there any sculptors’ signatures to be found on the headstones. Most of the funerary source information came directly from the local undertakers.

From the beginning, Valley Brook Cemetery was designed to serve both the dead and the living. Originally known as the Masonic Placer Cemetery, the land was heavily placer mined during the early years.

The Masonic Placer claim was worked by sluicing, a popular and efficient gold-finding process. All that was necessary in this case was to turn the bed of Cucumber Creek and run water through new channels. Miners stripped the land adjacent to the water sources down to bedrock. The pay dirt (gold-bearing gravel) was shoveled into a sluice box, a long, three-sided pine trough with a small stream of water running through it, and with riffles placed near the end that were coated with quicksilver (mercury) to catch the gold. The soil shoveled in from the claim ran the whole length of the sluice and was carried along by the force of water. The lighter particles would roll over the riffles, but the gold, being a heavy mineral, would drop down and amalgamate (mix) with the quicksilver.

In 1882, William McAdoo, a carpenter, miner, and Free and Accepted Mason, allowed the burgeoning mining town of Breckenridge and Masonic Lodge #47, A.F. & A.M., to establish their burial grounds on his Masonic Placer mining claim. Apparently McAdoo felt the land’s potential for yielding large quantities of placer gold had “played out.” McAdoo, however, initially retained the mining rights to the land, and accepted no money for the property until

Management Data Form Continuation Sheet
(Page 6 of 18)

1896.

In 1882, Breckenridge's frontier mining camp economy was booming, with the prospects of rich silver strikes and with the arrival of the Denver, South Park and Pacific Railroad. Breckenridge's central location in the Blue River Valley, and close proximity to the rich gold and silver mines, led to the town's growth as a supply center, and as the wealthiest town in Summit County. The growth required an expansion of services for the well-being of the increasing urban population. As the living population quickly outgrew existing wagon roads and the public school, the existing provisions for the dead also became inadequate.

Breckenridge, early on, used several locations as burial grounds. Newspaper accounts and outlines of graves indicate that early settlers may have been buried where they fell, in streets and alleys, and along pathways. As the town became more established, the original frontier practice of burying the dead where the death occurred or on family-owned land, gave way to interment in an early graveyard located on the south end of the town's Main Street. Although there are no burial records, Colorado Historical Society files indicate that the parcel of land was designated for burials by circa 1876. As the area became more urbanized, the need for a more proper burial ground was voiced by local residents.

An overall outrage expressed at the neglected burial ground on the south end of town marked a significant change in attitudes toward death and burial that occurred in Breckenridge during this era. From 1859 to the early 1880s, the Breckenridge graveyard seemed to be seen as an unattractive necessity, to be avoided as much as possible by the living. There was no record of burials, nor was there maintenance for either gravestones or landscape. These old attitudes, which had focused on the finality of death and the horrors of decomposition, were replaced by a romantic treatment of death and a new cemetery in 1882.

A national, rural cemetery movement may have influenced this new attitude toward death. Combined with the pressing need for land in the town to accommodate growth and the deplorable conditions of the existing burial ground, there was a general trend toward locating cemeteries outside town limits. From a more practical standpoint, however, it was believed that locating the new cemetery outside and below the town's water supply improved the general health and sanitary conditions of the town, and therefore prevented diseases.

The transformation of the Masonic Placer mining claim into a burial ground began as early as 1880, when the area north of Columbine Street, in today's Valley Brook Cemetery, was first described in the records of St. Mary's Parish, in Breckenridge, as the "Catholic Cemetery."

In 1882, Masonic Lodge #47, A.F. & A.M., and the Town of Breckenridge, followed the Catholics' lead by establishing their burial grounds on the south side of the parcel. The

Management Data Form Continuation Sheet
(Page 7 of 18)

February 14, 1882 issue of the *Daily Journal* noted:

“The fraternity of this place has taken measures to establish a cemetery about a mile below town. The plans embrace about 20 acres, and it is an excellent location. There are a number of fine evergreens on it already, and it is so situated that it can be easily watered.”

The newspaper article went on to read:

“The committee consists of L.B. Smart, A.D. Bullis, Wm. Abbett, and L.L. Breese... the Town trustees have secured twenty acres adjoining the Masonic location, which will be improved and used instead of the cemetery south of town. The remains of Mrs. Peter Engle were removed to the new cemetery on yesterday where a monument will be erected.”

A.C. Whipple, a civil engineer and Town Sexton (responsible for maintaining the cemetery and digging the graves), undertook the ambitious program of platting the new cemetery in November 1882. A system of wide carriageways radiated from two circles in the form of a Celtic cross. The plat encompassed the Catholic, Masonic, and the Town cemeteries, which were known collectively as the “Masonic Placer Cemetery” and, later, as “Valley Brook Cemetery.”

Even as the intricate carriageways were being laid out, family lots were being marked. From the beginning, the design and maintenance of individual burial spaces and family lots were the responsibility of the owners, one that they took very seriously. They viewed their efforts not only as a measure of respect for the dead, but also as an indication of their wealth and community station. The imposing white marble monument that was erected to mark the relocation of Mrs. Peter Engle’s grave from the old burial ground marked an important step in the acceptance of the new cemetery. The transfer of her remains from the old cemetery south of town was upon application to the Masons.

Finally, on April 11, 1883, the *Daily Journal* reported: “The cemetery of 18 acres is enclosed, platted, and the lots marked with stakes, this is an ornament to the town and a credit to the late board. Mayor Smart did the greater part of the work.”

Although the idea of pre-purchasing a plot for burial was a new concept in the late 1800s, the public was quick to accept the new cemetery. Prior to the establishment of Masonic Placer Cemetery, in the old graveyard, plots were assigned at the time of death. Soon after the turn-of-the-century, though, many family lots in the new cemetery were purchased prior to death, and were marked with decorative gravestones and waist-high, cast-iron fences and decorated with small wildflower gardens and aspen benches.

To insure the continued existence of the cemetery, Masonic Lodge #47, A. F. & A. M., paid William McAdoo \$120.34 for a clear deed to the south third of the Masonic Placer claim, which included 6 2/3 acres. The Town of Breckenridge, subsequently, paid him \$240.66 for the remainder of the land, or 13 1/3 acres. However, there were considerations that came with the lucrative price tags. First, both parcels were to be used for burial or cemetery

Management Data Form Continuation Sheet
(Page 8 of 18)

purposes only, and if the Masons ever abandoned their land as a burial ground, their portion was to be conveyed to the Town of Breckenridge for use as a public park. The Town's portion also carried the same restrictions. A further consideration for both parcels was that the Masons and the Town agreed not to change, close up, or obstruct the streets, alleys, driveways, entrances, or any other public ways as defined by the original plat.

Beginning in 1883, groups of lots were sold by the Town to local fraternal lodges for burial of their members. Lodges which purchased lots were the Joseph A. Mower Post 31, Grand Army of the Republic (G.A.R.); the Kiowa Tribe No. 6, Independent Order of Red Men (I.O.R.M.); Blue River Lodge 49, International Order of Odd Fellows (I.O.O.F.); and the Gold Nugget Lodge 80, Knights of Pythias (K.O.P.).

Unfortunately, as the area's economy continued to be subjected to cycles of "boom and bust," miners and their families moved on when mining faded here. Breckenridge experienced considerable turnover in its population, and the cemetery's maintenance began to suffer. During a gold dredging boom in the late 1890s, however, the Town passed an ordinance to make its cemetery investment more desirable. An official book of deaths and burials was established in 1897, and the management of the graveyard was transferred to the Town Board. According to the January 1, 1898, issue of the *Summit County Journal*, "Town attorney Frye prepared an ordinance to govern and regulate Breckenridge Cemetery." Both a cemetery committee, made up of the Breckenridge Town Board, and a cemetery fund were established. During this time the committee began to employ a cemetery caretaker, a job that was usually filled by a miner in poor health.

When the monies in the cemetery fund grew low, the following notice to improve the cemetery appeared in the *Summit County Journal* on May 19, 1900:

"All persons interested in beautifying and improving Valley Brook Cemetery are requested to meet at the County courtroom on Thursday evening, May 24, at 8 o'clock. The matters to be considered are of general interest to all citizens, and it is to be expected that the attendance at said public meeting will be a large and extensive one."

A second notice appeared in the *Summit County Journal* on May 26, 1900, and reported:

"To Beautify Valley Brook... As per previous notice, on Thursday evening a number of citizens met at the county courtroom to devise ways and means for raising funds to beautify the Breckenridge cemetery...Judge Thomas was made chairman, and Dr. Arbogast secretary, of the meeting, and after general discussion a committee was appointed to confer with the several secret orders with a view to soliciting aid for the said purpose...All persons willing to donate labor are requested to report to and meet at the cemetery on Monday morning, May 28, for the purpose of placing the grounds in shape for Decoration Day."

During the meeting, other committees were appointed to solicit funds from citizens, and to

Management Data Form Continuation Sheet
(Page 9 of 18)

carry on work in the graveyard. The following year, in 1901, a 15.5' x 20.5' sexton's house was subsequently constructed, to be used by the sexton, and as a shelter for funerals conducted during bad weather.

From this point, the local cemetery campaign snowballed, through the efforts of Ed D. Keller and W. F. Forman, and by May 17, 1902, enough money had been raised to employ a regular sexton at Valley Brook Cemetery. John (Jim) Gough was hired for the summer and charged with the task of "cleaning up and beautifying the grounds." The *Journal* editor commented, "This action is proper, and should have been taken years ago."

The cemetery fund was short lived, though, and to further support the cemetery's maintenance costs, the Town Board began selling private burial plots for the first time. Certificates to cemetery grave sites were available September 2, 1902, at \$10.00 per lot. A lot included ten grave sites. Single grave sites were priced at \$3.00, while a half lot (five grave sites) sold for \$5.00

On September 28, 1904, the 1882 plat of the "Masonic Placer Cemetery" was finally recorded. In October of that year, Summit County Judge William Thomas began preparing a permanent cemetery record and plat book, asking "all relatives to identify unmarked graves in the Breckenridge Cemetery." He requested that all persons having relatives or friends buried in graves not marked by tombstones or headboards call at his office. As a result, numerous unmarked graves were appropriately recorded.

Although town funding of the cemetery was sporadic in the 1910s, \$500.00 was appropriated in the town budget for the operation of the cemetery in February 1910.

In 1913, Lester C. Owens joined Mrs. John Gough in conducting the mortuary business in Breckenridge. He used Summit County's first motorized hearse in 1924 for the funeral of Charles Sisler.

The year 1915 brought a force of men doing "splendid work" in the way of cleaning up and beautifying the cemetery. After the work was completed, the May 15, 1915, issue of the *Summit County Journal* reported that the cemetery, although it had not been kept in as nice condition as it should have, was now in "first-class condition." That same month, various fraternal orders formed a line in front of the Grand Army of the Republic (G.A.R.) hall, located on North Main Street, and marched to the cemetery, where "appropriate ceremonies" for Decoration Day were carried out. The Breckenridge Town Board donated \$97.00 to cover the cost of the event.

The May 1916 ceremonies were a bit more modern and commercialized. J. W. Shaw and W. F. Forman ran their autos from Evans Pharmacy, located at 103 South Main Street, to the cemetery on Memorial Day. The cost for a round trip was 50 cents per person.

The year 1918 brought the flu epidemic to the mountains. Newspapers reported deaths almost weekly. Lester Owens purchased rows of graves in Valley Brook Cemetery, where he

Management Data Form Continuation Sheet
(Page 10 of 18)

interred victims - young mothers, newborn infants, and miners. The flu epidemic and World War I stymied any citizens' improvements to the cemetery.

On June 5, 1920, Memorial Day exercises were again resurrected at the cemetery and the G.A.R. hall. For the first time, the Memorial Day exercises represented both the Confederate and Union Forces of the Civil War. The South was represented by County Commissioner J. W. Hampton and Colonel J. H. Myers, of Dillon. C. L. Westerman, S.B. Blair, George Hammersley (visiting from Illinois), and guest Jacob David represented the North.

In 1923, the natural beauty of Valley Brook Cemetery was further enhanced when local citizens were encouraged to walk the grounds, contemplate the meaning of life and death, and take part in two Memorial Day exercises, one at the cemetery and one at the G.A.R. hall.

That same year, Summit County made a point to solicit bids for the burial of paupers. The next summer, Jacob Wild was employed by the Town of Breckenridge to put the cemetery in shape. The newspaper editor reported, "He was on the job all the time, and no better commendation of his work can be had, than an inspection by anyone who knew the condition before he went on the job."

The Great Depression struck Breckenridge's mining industry hard. During this era, the Town of Breckenridge found it financially impossible to help plot owners make improvements to Valley Brook Cemetery. Consequently, the cemetery's condition fell into what the *Journal* editor described as a "deplorable state." By the late 1930s, the perimeter fence had fallen down in several places, some graves had sunk, and a few headstones had toppled. Lots and carriageways throughout the cemetery were in bad condition, and the water ditches were filled with debris.

Members of the Breckenridge Woman's Club felt the cemetery's condition reflected badly on the community. They appointed a committee in 1938 to make plans for a "cemetery beautification project." Improvements were to be carried out by the people in the community.

Following the committee's recommendations, the Woman's Club was to oversee the planned repairs and enhancements to the graveyard as a whole. In addition, the Club would sponsor fund-raisers, and every cent collected was to be used for the cemetery project.

In July 1938, it was announced that the cemetery beautification project would officially be started. Since the fence around the cemetery was down in many places, and loose livestock were ruining decorated graves and surrounding vegetation, work commenced on the repair of the fence first. In the first month of the project, the Breckenridge Woman's Club contracted for one hundred posts to replace old ones, and the old fence wire was re-stretched. But many more repairs were needed before the cemetery could again be considered an asset of the community.

The Masonic Lodge along with individual members of the Woman's Club made small donations toward the cemetery work. A general plea was sent out to the community for volunteer services and financial support. The cemetery committee from the Woman's Club, under the leadership of Charlotte "Lottie" Porter, conducted a house-to-house campaign for additional funds. They also launched a direct-mail fund-raising campaign to past residents and convinced many townsmen to give a day's wages or their labor to the good cause.

Management Data Form Continuation Sheet
(Page 11 of 18)

Finally, the cemetery fund and volunteer core grew enough to finish replacing the remaining fence posts, re-stretch the wire, trim trees, and work on the various graves and general beautification of the cemetery. Long-time resident and philanthropist Barney Whatley joined in the civic improvements by erecting a new gateway arch at the entrance of the cemetery. The entrance was designed in a triumphal arch in the Beau Arts style. Towering 15 feet and spanning the entry road, the cast iron arch was supported and complimented by river-rock columns. The words "Valley Brook Cemetery" were cast in metal at the top center of the arch.

But the improvements were not destined to last. Even though World War II increased the Breckenridge Mining District's commercial importance in zinc production, its gold economy was devastated by the War. By 1954, the beautiful entrance arch had fallen down and lay twisted in desecration in the weeds and mud.

Once again, Charlotte "Lottie" Porter, who had continued her interest in the upkeep of the cemetery, sprang into action. She suggested to citizens that anyone raking a lot in the cemetery could rake several extra lots, and thereby the cemetery would be cleaned. She also made plans to erect a new sign for the cemetery on Colorado Route 9 to replace the entrance arch that had been knocked down. However, the entrance arch was repaired and re-erected instead. Lottie continued to work on behalf of the cemetery, to secure and install bronze markers for over sixty unmarked graves, until her death three years later.

Her efforts to beautify Valley Brook were recognized at the 1959 Memorial Day services. During the ceremony, Breckenridge Mayor Frank Brown eulogized, "Charlotte Porter died in July of 1957 with the knowledge that the project she and the cemetery committee had embarked upon turned into a many, many years' project. The people of Breckenridge will forever maintain the present beauty of Valley Brook Cemetery."

In 1959 and 1966, graves were transferred by court order from the Kokomo and Robinson cemeteries, near Fremont Pass, to Valley Brook Cemetery. The graves, otherwise, would have been covered by the Climax Molybdenum Mine's tailing ponds. In 1964, the Town of Breckenridge made yet another effort to generate more revenues for the maintenance of the cemetery by raising the cost of burial plots. These rates would remain in effect until 1991.

Today, behind the cast-iron gateway, shaded by the needled branches of 130-year-old lodgepole pine trees, lie many of the first settlers in Summit County. Their epitaphs read like poetry. Their stories, dating back to the 1859 Pike's Peak Gold Rush, hint of romantic folly and grand adventure. Their lovely gravestones, hidden from the bustle of the nearby resort industry, draw few visitors besides the wildlife and birds that hide in the willows. Still, at a time of rapid development in the Blue River Valley, Valley Brook Cemetery stands as a quaint testimonial to a forgotten era - a time when Summit County was young and metal mining dominated the American West.

Management Data Form Continuation Sheet
(Page 12 of 18)

Valley Brook Cemetery is physically beautiful. The wildflower landscape, which is forested with hundreds of conifer trees and vertical monuments, combines with meandering ditches and a majestic Ten Mile Range backdrop to create a stunning setting of peace and tranquility. In the twenty acres, the permanent population of Valley Brook is approximately 1200, each of whom has a story to tell. Much can be learned about the area's historic and cultural influences through an examination of the cemetery's landscapes, gravestones, and other site features.

The cemetery was laid out in 1882, by civil engineer A.C. Whipple, into a complex system of compound burial sites, carriageways, and alleys. Together, the elements of the plat merged into a shape that resembled a Celtic cross. Plots were sold and improved by their owners, and ornate cast-iron fences and tasteful headstones showed visitors to the graveyard that the dead were held in grateful remembrance by the living. Victorians generally agreed that all graves should face east so that when the angel of the Lord came they would be able to "rise up and meet him."

In keeping with the late nineteenth century's fascination with the picturesque, Valley Brook Cemetery's grave sites soon displayed an array of fancy cast-iron fences and gates, post and chains, walls, benches, and hand-carved headstones.

Much credit for the growth of Valley Brook Cemetery in the early 1880s was due to the booming economy, and to the widely held conviction that material property carried with it the moral obligation for public service. The striking marble headstones and fences erected during the early development of the cemetery served both as tangible evidence of Breckenridge's prosperity and as a testimony to the plot owners' efforts to make contributions to the town that had made possible the accumulation of assets.

There was an exuberance in the early 1880s as Breckenridge faced the end of the century with a heady confidence born of economic well-being, secure in its position of leadership as the Summit County seat, and buoyed by recent gold and silver strikes in the area. The town's economic future seemed secure as the mining industry supplemented commercial activity.

The size and styles of gravestones and fences in Valley Brook Cemetery attest to the continued mining-related industrial growth, yet modest economic stability of Breckenridge for the next several decades. The majority of the memorials continued in the Victorian fashions - marking accomplishments, fraternal organizations, providing moral instruction, and eliciting emotion.

20' by 20' lots were the standard size for the cemetery's core, and allowed families to purchase a spacious lot of ten 4' by 10' spaces for future burials of loved ones. Alleys, which are located every two rows, measure ten feet in width. The pauper burial ground extends north from the entrance, in two rows, with thirteen 20' by 20' lots, and one 15' by 20' lot, in each row. A ten-foot-wide alleyway separates the two rows. Historically, Summit County solicited bids for the burial of paupers. By 1904, the paupers' section contained about sixty graves.

Management Data Form Continuation Sheet
(Page 13 of 18)

Two large circles, each measuring 150 feet in diameter, formed the hubs of the Town and Masonic portions of the cemetery, and provided ample room for community activities, such as Memorial Day services. The main carriageways - Columbine Street, Columbine Circle, and Mountain Bluebell Street - were originally platted with widths of fifty feet, which allowed for ease in turning around horse-drawn vehicles, and provided additional room for street activities.

The geological structure of the area is reflected in the physical development of Valley Brook Cemetery. The cemetery's man-made water ditches date to earlier gold mining operations on the Masonic Placer mining claim. The surrounding Blue River Valley was a Rocky Mountain treasure house of free placer gold. As a result, the burial needs of the area's citizens, including lodge members, church parishioners, paupers, immigrants, and others, were met by the establishment of this one integral parcel of land, rather than by the establishment of cemeteries in several locations. Because the surrounding properties were also mining claims that contained great quantities of placer gold, additional ground was simply too valuable to give up for burial purposes. The water that flowed through the ditches could be controlled by a water gate on Cucumber Creek. Later, the diverted water from the creek was used to irrigate burial plots.

In addition to its burial functions, the early graveyard served as a park area and green space, a much needed environment that helped make up for the "rough n' ready" lifestyle of Breckenridge and the nearby mines. Because the site was heavily wooded, the cemetery was one of the most attractive spots around Breckenridge for a walk, or a picnic.

Gravestones reveal important genealogical information. They give important social and cultural information regarding birth, death, and cause of death; infant mortality rates, and epidemics, such as the small pox epidemics of 1903 and 1911, and the influenza epidemic of 1918. The grave of sixteen-year-old Ruby McAdoo documents the scarlet fever epidemic of 1897, and the early gravestones of two young friends, Annie Fletcher and Helen Remine, stand as testaments to the diphtheria epidemic of 1879. Many gravestones tell us of the high mortality rate in this harsh mountain environment. Young women died in childbirth, babies died the same day they were born, toddlers died of childhood diseases, and miners often died young from freak accidents, consumption, and even bad water. But not all died young; at least seven pioneer women and one man lived into their nineties.

Elements of local history survive in Valley Brook as nowhere else in the community. For example, the inscription on naturalist Edwin Carter's stone reads "Founder of Carter's Museum." Carter's Museum, which was located in Breckenridge from 1868 to 1901, was the forerunner to the Denver Museum of Nature and Science. The symbols of shamrocks and an elk on his grave marker celebrate his Irish nationality and his career as a naturalist.

The history of the opening of the West, and the settlement of Colorado and of Summit County, is exemplified in Valley Brook's brief biographies of the dead. Not only the men who become prominent in mining, but those who served them, such as shopkeepers, suppliers, and boardinghouse keepers, are all remembered here. Four publishers of the *Summit*

Management Data Form Continuation Sheet
(Page 14 of 18)

County Journal, all but two of Breckenridge's undertakers, and an Attorney General of Colorado, rest in Valley Brook Cemetery. Settlers of the West interred here include: Isaac Filger, a Pony Express agent, and promoter of Filger City, a mining camp located on Lenawee Mountain, near Montezuma; Dave Braddock, founder of the settlement of Braddocks or Braddockville; Ernest Conrad, an Indian Scout on the plains with Buffalo Bill Cody; and the family of territorial judge John W. Remine.

The geographical isolation and harsh climate of the mountain setting, no doubt contributed to a lack of affluence in the Breckenridge community. The modest size of the headstones tells us not only about the Town's economy, but also of the difficulty of transporting massive stones overland locally. (Granite weighs approximately 170 to 200 pounds per cubic foot, while marble weighs about 170 pounds per cubic foot.) However, the overwhelming use of Colorado materials demonstrates that an adequate regional transportation system served the Blue River Valley. In fact, the Denver, South Park, and Pacific Railroad arrived in Breckenridge on September 1, 1882, shortly before the cemetery was platted in November of the same year.

The fabric of the gravestones illustrates what the early settlers found available to them - native pine, white marble, granite, rhyolite, and other vernacular materials. White marble and granite were the prevalent materials for markers at the turn of the twentieth century. In most cases, the local materials have proven to be a lasting tribute, although a few wooden fences have weathered almost to obscurity. Wood was seldom used, however, indicating that more permanent materials were readily accessible to the mountain population at a surprisingly early point in Breckenridge's history.

The early introduction of Colorado materials, such as white marble from Marble, Colorado, cast iron from Leadville and Denver, rhyolite from Castle Rock, and granites from Salida and Silver Plume, reveal the trade practices which were established after the arrival of the railroad. More exotic materials came from afar, such as the black granite obelisk marker of Maggie Mahoney McManis, and the Georgia marble tablet, with a Vermont blue marble base, that makes up the tiny 1897 lamb grave marker of baby Daniel McNeil. One other example of a gravestone of non-native materials is a lovely "tree of life" monument, which memorializes two children, and is carved from a solid block of Indiana limestone.

Out of the Colorado Yule Marble Company quarry, located near Marble, Colorado, came thousands of enduring gravestones. It is the nearly pure white blocks and slabs unique to the quarry that link Marble, Colorado to many markers in Valley Brook Cemetery. The white marble was used to mark graves throughout the cemetery, including the tell-tale white tombstones that mark the graves of Civil War, Spanish-American War, and World War I soldiers buried in the Grand Army of the Republic (G.A.R.) Plot.

Some Breckenridge families spared no expense when shipping in ornate cast-iron perimeter fencing and gates for their plots, from Denver and Leadville - where merchants such as Bills Bros. (Denver), W.L. Malpuss (Leadville), and the Leadville Monument Works, acted as agents for the Valley Forge Fences of Knoxville, Tennessee; The Stewart Ironworks, of Cincinnati, Ohio, and Wichita, Kansas; and the Muncie Architectural Ironworks, of Muncie, Indiana.

Management Data Form Continuation Sheet
(Page 15 of 18)

Although the majority of the monuments in Valley Brook are simple in design, they are clearly beautiful headstones. Stonecutters, based in Leadville, Silver Plume, Denver, Salida, and other nearby communities, catered to the “common dollar” person, who often chose smaller, less ornate, headstones. Besides the early headstones, which are of various styles, and typically three feet high or less, the cemetery displays a large inventory of traditional monument forms. Examples of these shapes are seen in the black granite obelisk on the McManis plot, in the Celtic cross on the Jones grave site, in the Latin cross that adorns the Nolan plot, and in the square-capped upright edifice that memorializes Henry Yust. In addition, the sarcophagus style of monument can be found throughout the cemetery in its simplest form. They are essentially rectangular in shape, often rough, but sometimes smooth and polished.

From the carved gravestones and site features, one can interpret the local attitudes toward death, such as the crown and pearly gates motif that are depicted on the gravestones of Josephine L. McDonald and John G. Myers. The crown depicts glory and righteousness, while the pearly gates depict the passageway to heaven. The drapery carved in stone, located on the top and rear of the monument, conveys sorrow. The lambs that adorn numerous children’s graves are often associated with the death of a child. Even the cemetery’s cast-iron and stone entry arch is a symbol of the house of the dead portal through which the soul passes into immortality.

Consistent with the fundamental intention of the rural cemetery movement to enlighten and elevate the human spirit, the purpose of the symbolism was not only to honor the dead, but also to provide instruction in moral and ethical behavior, and to inspire civic virtue. Even the modestly prosperous could support the cemetery, a civic institution that promoted a sense of community and contributed to the well-being of the Town of Breckenridge.

Among the ironies of Valley Brook Cemetery are the stories of several of Breckenridge’s most influential settlers like Charles Levy, a Main Street clothier, and William Harrison Briggles, a long-time cashier at the Engle Bros. Exchange Bank. In life, these prominent figures, along with others, purchased land, participated in politics and volunteer organizations, and lived in Breckenridge for a lengthy period of time. In death, however, they were buried with no headstone or monument. They dedicated a great portion of their lives to ensuring the continued existence of Breckenridge, but ironically, neither townspeople or family constructed any monument to them. The Great Depression, apparently, had struck the mining industry particularly hard, and members of many of Summit County’s most prominent pioneer families were badly strapped for funds to bury their loved ones during these difficult times.

In the late 1930s and 1950s, a cemetery committee worked to improve the grounds and to promote Valley Brook as the most desirable place for burial in Summit County. They placed bronze plaques on many unmarked graves, repaired fences and roads, and reset toppled monuments. Building on the earlier work, in 1991, the Town of Breckenridge once again took up the cause of improving the cemetery, by placing small granite markers on fifty more unmarked graves, and by tackling other cemetery improvements.

Management Data Form Continuation Sheet
(Page 16 of 18)

36. Statement of Significance / NRHP Justification:

Valley Brook Cemetery is eligible for inclusion in the National Register of Historic Places under Criteria A, C, and D. Relative to Criterion A, the cemetery is significant for its association with the founding and development of Breckenridge as an important Colorado mining town, beginning in the latter half of the nineteenth century. Beyond Breckenridge, Valley Brook is notable as the largest and best-known cemetery in Summit County. In addition to pioneer citizens of Breckenridge, the cemetery is also home to numerous miners and other settlers from nearby communities and mining camps. Included among these are the graves removed from the Kokomo and Robinson cemeteries near Fremont Pass, in 1959 and 1966 respectively, to make way for the Climax Molybdenum Mine's tailing settling ponds.

In short, the pioneers buried in Valley Brook founded and produced Summit County's mining economy. Beginning in 1859, their drive and determination contributed significantly to Colorado's establishment and early economic growth.

Valley Brook Cemetery is eligible for the National Register under Criterion C, because its various features and landscape designs embody the distinctive characteristics of a late nineteenth century rural and naturalistic graveyard, and because many of these features exhibit high artistic values. Considered as a merged cultural and natural landscape, Valley Brook is a fascinating blend of man-made and natural elements. Here, within a natural high-mountain setting of open meadows, towering conifer trees, and native wildflowers, are nestled gravestones carved of marble, granite, limestone, rhyolite, and other materials. Other cultural features, such as wrought iron fences, a variety of funerary art, and the cemetery's roadways, laid out in the shape of a Celtic cross, contribute significantly to the site's historic landscape and sense of place. Throughout the years, Valley Brook Cemetery has retained its cultural and naturalistic design features, and the spatial relationship among these.

Perhaps most importantly, though, Valley Brook is eligible for inclusion in the National Register under Criterion D, for its potential to yield information important to the history of Breckenridge, Summit County, and the mining frontier of the Rocky Mountain West. Displaying some of the earliest art and written history of the Breckenridge area, the cemetery's gravestones' hand-carved inscriptions and funerary designs convey important associations and information relating to the settlement of Summit County. The stones' traditional forms, including obelisks and Latin crosses, nestle into the cemetery's native landscape, and exhibit familiar Victorian-era symbols, such as laurels, lambs, flowers, gates, and hands clasped in prayer. These symbols reveal the age, origins, and personalities of the deceased. Considered as a whole, the cemetery's landscape design, gravestones, fences and

Management Data Form Continuation Sheet
(Page 17 of 18)

other site features, have the potential to yield a great deal of information about the area's historic and cultural influences. The gravestones, in particular, reveal important genealogical and social information, such as dates of birth and death, occupations and interests, causes of death, mining accident rates, life spans, infant mortality rates, and various epidemics.

In addition to providing genealogical and cultural information, Valley Brook also has the potential to yield insight into ethnic and social traditions. For example, the graveyard's non-traditional plat, which is shaped like a Celtic cross, reflects what U.S. Census records confirm - Breckenridge's early immigrants were predominantly of Northern European descent, most often from the United Kingdom. The style of funerary art at Valley Brook reflects the attitudes and tastes of the late nineteenth and early twentieth centuries, and the cemetery is an outstanding resource which relates the prevailing sensibilities and values of a western mining community. Motifs, such as neoclassical cast-iron urns, reflect the progress of culture in mining camps of the Rocky Mountain West, while other motifs, such as the Irish shamrock on the headstone of Edwin Carter, provide insight into settlers' ancestral countries.

In terms of its historical integrity, Valley Brook Cemetery clearly possesses the relevant elements of all seven aspects of integrity - location, design, setting, materials, workmanship, feeling, and association. A sense of time and place - that of a late nineteenth century mountain town cemetery - is still very much intact.