United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Cottage Hill Methodist-Episcopal Cemetery (31-06215); Archaeological Site 13DB1081
Other names/site number:

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

2. Location

Street & number: 22001 Route 52 North
City or town: Durango State: Iowa County: Dubuque
Not For Publication: N/A Vicinity: X

3. State/Federal Agency Certification

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

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

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

___**national** ___**statewide** __X_**local**
Applicable National Register Criteria:

__X_**A** ___**B** ___**C** __X_**D**

Signature of certifying official/Title: **Date**

_**State Historical Society of Iowa**_____

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official: **Date**

Title : **State or Federal agency/bureau or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private: [x]

Public – Local [ ]

Public – State [ ]

Public – Federal [ ]

Category of Property

(Check only **one** box.)

Building(s) [ ]

District [ ]

Site [x]

Structure ☐

Object ☐

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

Contributing	Noncontributing	
_____	_____	buildings
_____1_____	_____	sites
_____	_____	structures
_____	_____	objects
_____1_____	_____	Total

Number of contributing resources previously listed in the National Register ___0_____

---

6. Function or Use
Historic Functions
(Enter categories from instructions.)
FUNERARY/cemetery
_____
_____
_____
_____
_____
_____

Current Functions
(Enter categories from instructions.)
FUNERARY/cemetery
_____
_____
_____
_____
_____

7. Description

Architectural Classification
(Enter categories from instructions.)
OTHER/cemetery____
_____
_____
_____
_____
_____
_____

Materials: (enter categories from instructions.)
Principal exterior materials of the property: _STONE/marble; STONE/granite; METAL/zinc; METAL/bronze; METAL/iron

Narrative Description
(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Cottage Hill Methodist-Episcopal Cemetery (M.E. Cemetery) is an extant cemetery associated with the Cottage Hill Methodist Episcopal Church and the town of Cottage Hill in Dubuque County, Iowa. The cemetery is located in the abandoned town of Cottage Hill along U.S. Highway 52 in Concord Township of Dubuque County, Iowa. The buildings and houses that once defined Cottage Hill as a town are gone, leaving two extant cemeteries, the Methodist Episcopal and the Concord Congregational, both are currently surrounded by farmsteads and agricultural fields. These two extant cemeteries serve as reminders of the pioneers who built the town of Cottage Hill and settled this portion of Dubuque County, Iowa.

The M.E. Cemetery is 1.93 acres in size and has approximately 144 marked burials and 43 unmarked burials. The cemetery is composed of a single space enclosed by post-and-wire and chain-link fencing and accessed by a simple grass drive. The majority of markers were placed facing east, though a small number of markers face west. Some are more three-dimensional—such as a vaulted obelisk—with inscriptions on multiple sides. The graves are, for the most part, regularly placed, but the cemetery lacks formal landscape design such as lanes, walkways, or decorative plantings. Field surveys of

the cemetery recorded burial dates that range from 1843 to 1991 and include the remains of some of the earliest settlers of the region as well as their descendants who lived and died in the area surrounding Cottage Hill.[1] The site retains six of the seven aspects of integrity, location, design, setting, materials, feeling, and association. Maps of the cemetery location map, historic plat maps, and detailed cemetery are found in Figures 1 through 8.

Narrative Description

Setting

The Cottage Hill Methodist-Episcopal Cemetery is situated on a high ridge on which U.S. Highway 52 traverses in Dubuque County. This road, part of the original Territorial Road and stagecoach route, follows the ridge with pastoral views of the surrounding valleys on either side. The Methodist-Episcopal Cemetery is located on the south side of U.S. Highway 52 and southwest of the extant Concord Congregational Cemetery that shares its historical context of pioneer settlement and social and religious life for the town of Cottage Hill.

The Cottage Hill Methodist Episcopal Cemetery is bordered on the north by the highway and on the east, south, and west by agricultural fields. It is enclosed by a modern chain-link fence on the north and post-and-wire fence on the remaining sides. This cemetery is set on a sloping portion of the ridge, providing a commanding view of the valley below.

Site Layout

The Cottage Hill Methodist Episcopal Cemetery boundaries include the cemetery and its features, surrounded by modern chain-link and post-and-wire fencing. The M. E. Cemetery is roughly square in shape, measuring 313 feet on the north, 268 feet on the east, 294 feet on the south, and 282 feet on the west. The cemetery is accessed east of center by a short and narrow grass entrance reminiscent of many of the field access drives found throughout the area. To the east of the entrance is a decorative sign for the cemetery matching the materials and style of the chain-link fence but with decorative scrollwork under the sign and finials along the top. The cemetery is composed of a single undivided area that slopes down the hillside. After passing through the entrance, to the northeast near the fenceline is a small modern memorial, built in the 1990s, with a stone pedestal and bronze plaque for Cottage Hill war

[1] Myrtle Hardenbergh Miller, Mrs. Clifton Trewin, and Dorothy Huntoon., *Dubuque County Iowa Grave Records Vol. 56* (Dubuque County: Daughters of the American Revolution, 1939), 21-25.; Jason O'Brien, Colleen Vollman, and Owen Reese, *Intensive Level Architectural History Survey for the U.S. Highway 52 Improvement Project, Dubuque County, Iowa.* Wapsi Valley Archeology, Inc. Report No. 836, Anamosa, Iowa. 2015, 29-30.

veterans. The memorial commemorates those who served in the War of 1812 and the Civil War.

The M.E. Church building was at one time located in the northeast corner of the property; photographs and interviews with Cottage Hill Cemetery Association members verified the church's location on the property. Stones likely associated with the church foundation are visible on the ground surface and the remains of the church are likely present archaeologically. Burials were positioned throughout the other three-quarters of the property in an overall L shape made up of north-south rows. Some rows are broken by missing or damaged gravestones or sections of gravestones. The majority of the grave markers face east with some exceptions facing west. A drainage ditch separates the graveyard from the highway.

Landscape

Historically, the Methodist Episcopal Cemetery was located adjacent to a church within the town of Cottage Hill. The cemetery exhibits a relatively sparse layout and is modest and informal in design aside from the rows of graves present. The cemetery was not landscaped in the manner of the rural cemetery movement[2] popular at the time but was a smaller religious cemetery that did not require engineering to achieve a pleasant pastoral scene as demanded by the rural cemetery movement. The cemetery was already situated in a pastoral setting along the ridge with broad views of the landscape surrounding it providing a commanding view of the valley below. There are a few trees and a bush within the boundaries of the M.E. Cemetery that were likely planted as landscaping elements.

Grave Markers

The extant grave markers that comprise the Cottage Hill Methodist-Episcopal Cemetery are representative of the cemetery's dates of operation, 1843 through 1991. The markers also represent individuals of a mixture of social standings, occupations, ages, and ethnic groups. Despite the loss of some markers, the site retains a collection of gravestones that speak to the historic time and place.

Most of the grave markers are of moderate size, but the cemetery also contains markers of small size as well as larger monuments for multiple individuals and families. The surviving markers in the cemeteries are carved from marble (white and grey) and granite.

Different materials for grave markers were popular in different periods and represent the dates the cemetery was in use. The most common material found in the cemetery is marble. Marble had one of the longest periods of use, being most popular from the

[2] *National Register Bulletin 41*, National Park Service.

1830s to the 1880s, but was used as early as the late 1700s. Marble was popular because it was soft and easily shaped by local stone carvers. However, this quality also made it susceptible to weathering and deterioration from pollution. By the late 1800s, granite, following developments in quarrying techniques and the advent of machine tools, became the dominant material because of its durability. From the 1880s to the 1910s the softer grey granites were used, which then transitioned to the use of polished granites most popular from about the 1920s onward. Granite, both soft grey and polished, is found throughout the M.E. Cemetery.

Throughout the M.E. Cemetery, individuals and families chose markers in a variety of forms carved from the above materials. The most abundant form found in the cemetery, and historically the most popular, is the tablet. Found here, the markers range from simple rectangular slabs with modest inscriptions to examples with embellished tops and ornately carved decorations. The next most frequently found forms in the M.E. Cemetery are the vaulted obelisk and neoclassical forms.[3] These two forms represented the wider Romantic Movement sweeping through literature, art, and architecture that looked to medieval themes for inspiration. The pointed arch with cross vault, broad rounded arch, and classical motifs respectively reflect the Gothic, Romanesque, and Neoclassical revivals found in architecture popular during the cemetery's period of significance.[4] Additional forms for markers include the raised top, obelisk, plaque/wedge, pulpit, flat, die and base, footstone, globe, and government-issued markers; these are all defined in Table 1.

Throughout the cemetery are a range of motifs and decorations found carved into the materials and forms discussed above. These include motifs prominent during the cemetery's period of significance, including hands pointing skyward, crowns, urns, sheafs of wheat, and rosebuds with broken stems. In addition to the decorations are a range of epitaphs and mottos. These all were deeply attached to religious belief and the mourning of those who had passed.

The gravestone designs found in the M.E. Cemetery are varied. Furthermore, motifs used on grave markers held several interpretations. Commonly found throughout the cemetery, as well as on grave markers from the period in general, is the hand pointing up indicating that the soul had risen to heaven. Interestingly, found here, this motif is often combined with a crown above the hand. The crown indicated the soul's ultimate achievement of glory and the afterlife. Clasped hands are also common in this cemetery, representing the deceased welcomed into heaven. They may also signify a

[3] These forms/styles exhibit similarities. Many neoclassical grave markers take the vaulted obelisk form but are differentiated by additional decoration such as being topped with urns or drapery. However, neoclassical motifs are found on other forms in addition to the obelisk and vaulted obelisk. Markers were counted as vaulted obelisks if it appeared that decorations on top were missing because it could not definitively said what had been there. Only the form remained.

[4] King et al., *Michigan Historic Cemeteries Preservation Guide* (Lansing: Michigan State Historic Preservation Office, 2004), 37.

farewell to those who had passed. A few different motifs utilized in the cemetery represent mourning and perpetual remembrance. These include the weeping willow, as well as the drapery and urns on neoclassical grave markers. However, symbols such as the weeping willow or urn could also represent immortality. Furthermore, the willow was a potent Christian symbol for its association "with the gospel of Christ because the tree will flourish and remain whole no matter how many branches are cut off."[5] Another symbol of immortality utilizing flora found on a couple of gravestones is ivy. The headstones used to commemorate the graves of children often utilized particular symbols. Examples found in this cemetery include a lamb lying down, deceased dove, and rose bud with broken stem symbolizing ideas such as innocence, peace, and a life cut short. These motifs, in particular the rosebud with broken stem denoting an early death, were not exclusive to children but were most often found on their grave markers.

The above are the most frequently found motifs in the M.E. Cemetery, but also present are laurel wreaths (glory/heavenly reward), gates (passage into the next life), as well as a variety of epitaphs and mottos. The presence of a Civil War military marker for Joseph Stocks should also be noted and consists of a simple rounded top marble tablet with a shield design surrounding the inscription typical of government-issued gravestones for those who had served in the Civil War.[6] (Examples of these motifs are found in photos 2 through10).

Integrity

The Cottage Hill Methodist-Episcopal Cemetery retains integrity of location, design, setting, materials, feeling, and association.

The cemetery retains a high degree of integrity in its location because it still encompasses the acreage from its formal founding in 1858. As indicated by plat maps of the area, the cemetery has experienced little change to its boundaries over time. Importantly, the cemetery has not been intruded by modern infill.

The cemetery also retains good integrity of design in that the M.E. Cemetery was a modest local religious cemetery with informal elements of landscaping and design.

---

[5] Douglas Keister, *Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography* (Salt Lake City: Gibbs Smith, Publisher, 2004), 67.

[6] Sharon DeBartolo Carmack, *Your Guide to Cemetery Research* (Cincinnati: Betterway Books, 2002), 136–141; McLean County Museum of History, "Cemetery History, Symbolism, and Monument Information," http://www.mchistory.org/perch/resources/4-cemetery-history-2015.pdf (accessed 9/7/2015), 9–11; United States Genealogy and History Network, "Tombstone Symbols and Their Meanings," http://msghn.org/usghn/symbols.html (accessed 9/15/2015); Colorado Cemeteries, "Tombstone Symbols," http://www.coloradocemeteries.com/symbols.html (accessed 9/15/2015).

The setting of the cemetery is similar to its period of significance though the adjacent churches and nearby village are no longer extant. The cemetery was originally rural and agricultural in character and remains so today. It is situated among farmsteads and agricultural fields much as it was when established. The scenic pastoral vistas provided from the M.E. Cemetery's position on a side of a hill are still intact. The cemetery continues to overlook a sweeping valley containing a patchwork of farmsteads, agricultural fields, and open pastures, as it did historically.

The majority of the cemetery's stones are intact and standing, but there are some detractions from overall integrity that should be noted. These include the loss of the modest church that had once stood within the site boundaries. Additionally, although many of the markers present today are in relatively good shape, there are some that have become deteriorated due to exposure to the elements, and others have even been broken. Records show that there had been more grave markers than remain today. The missing markers may have decayed, been buried, or deliberately removed. It is also possible that some internments are unmarked.

The site retains integrity of workmanship as indicated in the cemetery's grave markers and monuments. Despite some deterioration and damage to gravestones, the ranges of motifs and mottos carved from or into the stone are readily visible and speak to the site's time and place, the expression of cultural and religious identities, social classes, and the individual and family identities represented.

The Methodist-Episcopal Cemetery possesses a high level of integrity in feeling related to the factors discussed above.

Finally, the Cottage Hill Methodist-Episcopal Cemetery retains integrity through its association with the history of the town of Cottage Hill during the initial settlement of the region and the continued occupation of this area into the early Twentieth Century. The cemetery represents the remains of a once-thriving community that no longer exists. The cultural heritage of the first settlers, although diverse, is very singular when examined in conjunction with the religious ethos of their respective cultures. Both the Concord Congregational Church and the Methodist Episcopal Church are included under the overarching umbrella of Protestantism, and both trace their roots to the Anglican underpinnings of the Church of England, but the similarities end there.

The fact that there were at one time three churches within the town of Cottage Hill attests to the presence of ideological differences within this small town, expressed in the characteristics of each extant cemetery. The Cottage Hill Cemetery Complex also represents ideological differences between this community of Protestants and their Catholic neighbors at Luxemburg, Pin Oak, and New Melleray Abbey. The site also appears to retain intact archaeological integrity. The cemetery has been cared for over the years, the areas are fenced, and the graves appear to remain relatively undisturbed.

It is likely that remains of the associated church and other related features are also present archaeologically.

8. Statement of Significance

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

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

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

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

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

Criteria Considerations
(Mark "x" in all the boxes that apply.)

[ ] A. Owned by a religious institution or used for religious purposes

[ ] B. Removed from its original location

[ ] C. A birthplace or grave

[x] D. A cemetery

[ ] E. A reconstructed building, object, or structure

[ ] F. A commemorative property

[ ] G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance
(Enter categories from instructions.)
EXPLORATION/SETTLEMENT
RELIGION

Period of Significance
1843–1909

Significant Dates
1843

Significant Person
(Complete only if Criterion B is marked above.)
N/A

Cultural Affiliation
Euro-American
African-American

Architect/Builder
Unknown

Period of Significance:

The period of significance for this cemetery is 1843 through 1909.

Criteria Considerations:

The Cottage Hill Methodist-Episcopal Cemetery is eligible for listing on the National Register of Historic Places under Criteria A and D and meets Criteria Consideration D.

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Cottage Hill Methodist-Episcopal Cemetery is eligible for listing on the National Register of Historic Places on a local level under Criteria A and D. The period of significance for the cemetery is 1843 through 1909. These dates span the time period between the first burial, the establishment of the Cottage Hill M.E. church, and the burial of the last early settler within the cemetery in 1909. The site is eligible under Criterion A for its role in the early settlement and history of the town of Cottage Hill and surrounding area. It is also eligible under Criterion D because the site has the potential to contribute to a further understanding of the people and history of settlement in Cottage Hill and the surrounding area. Applicable Criteria Considerations include D. The site is eligible under Criteria Consideration D for its potential to contribute information that would shed light on the initial settlement of Cottage Hill and the integration of ethnic minority populations that moved into Iowa.

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

Historic Context

The Cottage Hill Methodist-Episcopal Cemetery represents the era of pioneer settlement and the development of Cottage Hill and surrounding area. Cottage Hill became a thriving town with three churches, three associated cemeteries, and a variety of stores and other business enterprises. The site straddles U.S. Rt. 52, which was the Territorial Road, also a stagecoach route, and is considered a major artery through Dubuque County to places north. The site represents not only the physical burials of the Cottage Hill settlers, but also the expression of religious development and social ideals in this community.

Westward Expansion

Euro-American settlers began to move into the Iowa territory in greater numbers as early as 1833, following the Black Hawk Purchase of 1832. Neither the President nor Congress had sanctioned the movement westward, but there was also no attempt to prevent easterners from homesteading in these new territories. Much of northern and western Iowa had been ceded to the United States from Native American people in 1830, but the territory along the Mississippi River and inland for about one hundred miles was still part of the Sauk and Meskwaki lands. These lands became part of the Black Hawk Purchase of 1832 negotiations after the Black Hawk War.

Westward expansion was promoted by President Andrew Jackson. The Jacksonian mindset was shaped by the idea of Manifest Destiny as interpreted by Irving H. Bartlett, "first, that Americans are more virtuous and more powerful than Europeans because they are closer to nature; second, that Americans can accomplish great things in the world on the basis of determination and will; third, that a benevolent God presides over the glorious destiny of the American people."[7] A multitude of reasons drove the migration of populations from the east to new territories in the west. Among them were the overcrowding of large families on small farms and skilled labor competing with mechanization. Not only did Euro-Americans migrate west; a continuous influx of European immigrants found their way into America and the western territories.

The 1830s pioneer settler of Iowa set to the tasks of building a modest dwelling and breaking the prairie for the purposes of grain cultivation and livestock production. Many of the pioneers homesteaded the land, meaning that there was no official land transfer transaction from the government to the homesteader. This practice was also referred to as squatting. Squatting was not a new practice; the early eighteenth century Scotch-Irish and Germans escaping poor living conditions and poverty in their own countries had immigrated to America and began to inhabit and improve lands in western Pennsylvania. James Fullerton recounts that although western Pennsylvania had not been surveyed and officially settled, meaning the United States had not purchased the land rights from the Native groups, immigrant groups had crossed into western Pennsylvania and squatted on the land. These squatters improved the land, built homes, farmed, and created communities.[8] This practice of squatting continued in the new western territories, including the area of what is now Dubuque County, Iowa.

[7] Irving H. Bartlett, *The American Mind in the Mid-Nineteenth Century.* Thomas Y. Crowell Company, New York, 1967, 35.
[8] James N. Fullerton, *Squatters in Early Pennsylvania.* Western Pennsylvania Heritage Magazine Vol. 6, No. 3, PA. 165–176.

Concord Township Development

Dubuque County was distinguished from other Iowa counties due to the large percentage of foreign-born settlers in the Antebellum Era of Iowa with forty-two percent of residents being born outside of the United States. This pattern is reflected in the ethnic diversity that strongly characterized immigration into Cottage Hill. The most numerous of these ethnic groups were from England and Ireland, while a smaller contingent emigrated from Switzerland, what later became Germany (Prussia, German states, etc.), and Luxembourg.[9] However, many Americans that made their home in Cottage Hill came from the eastern United States, places such as Pennsylvania, Kentucky, New York, and Ohio. In addition, though relatively little is known from historic documents of the period, African Americans, consisting of individuals who were freed, fugitive, descendants, or actual slaves, also settled in the Dubuque County area.

The early development and settlement of Concord Township began in the 1830s and continued through the 1850s. Following the government land survey of 1836 in Dubuque County, townships were surveyed and laid out, and put on sale beginning in August 1838. For the homesteaders who had settled on the landscape prior to official land sales, preemptive land purchases of one-quarter sections for $1.25 an acre were granted to them. Based on research it appears that of the seventeen settlers considered “first settlers” and buried in Cottage Hill, thirteen had been living on the landscape prior to the official land sales. They are recorded as paying $1.25 per acre for their initial tracts of land. The others received their land through warrants and patents.

The town of Cottage Hill, located within Concord Township, began providing retail services as early as 1851, three years prior to Francis A. Hills survey and platting of the town in 1854. At the height of Cottage Hill’s most populous period, there were two blacksmiths, two general stores, a doctor, and three churches. Richard Greenley, considered an early settler, established a dry goods store and grocery in the town as well as a post office where he served as the first postmaster for Cottage Hill. The post office operated from 1854 until 1903. In 1899, the Cottage Hill post office served forty-two families. However, rural free delivery in the county had begun by 1901. This quickly led to a decline in those served by the Cottage Hill post office, leading to its closure in 1903.

The 1906 Dubuque County Atlas described Cottage Hill as rich in resources and fertile land and noted “game was plentiful, especially deer, and the rich prairie provided abundant crops.”[10] During the early years of settlement wheat served as the principal

[9] Iowa Department of Transportation, *A Historic Architectural Survey of Primary Roads Project TSF-52-2(58)--19-31, a.k.a. PIN 9-31040-1 Dubuque County, Iowa* by Hugh Davidson, (Iowa City: Highway Archaeology Program, University of Iowa, 1991), 3–4.
[10] Iowa Publishing Co., *1906 Dubuque County Atlas: Containing Maps of Cities, Towns, Villages and Townships of the County* (Davenport: Iowa Publishing Co., 1906), 150.

crop. As the area's population increased, stock raising grew as an economic enterprise. The emphasis on animal stock led to building creameries and other farm cooperatives in the area. By the turn of the century, the majority of the areas farmers turned to the diversified farming[11] practices that continue to present the day.[12]

Development of the Territorial Road

In 1843, the Iowa Territorial Council and House of Representatives approved an act calling for the establishment of a Territorial road leading from Dubuque City to John Floyd's homestead in Concord Township, Dubuque County. John Floyd, David Moreland (of Delaware County), and Elisha Boardman (of Clayton County) served as the appointed commissioners to locate and mark out the territorial road.[13] The road ran along a ridge through Concord Township, with the grade becoming much steeper on either side as it headed east from Holy Cross through Cottage Hill and Rickardsville. Laying roads on ridgetops and highlands was a common practice in an effort to avoid lowland obstacles such as swamps, marshes, and the flooding that came in the spring and fall.[14] The desire to avoid these obstacles led to the twisting and curvilinear path U.S. Highway 52 now follows, opening up to views of picturesque valleys as it heads east toward Dubuque.

Route 52 runs east to west on the ridgetop, through the middle of what was once Cottage Hill. The town was located on both the north and south sides of Route 52. The buildings and cemeteries were built on small plateaus with sideslopes on either side. The Cottage Hill M.E. Cemetery is located on a ridgetop and upland sideslope on the south side of Route 52 and west of the Concord Congregational Cemetery.

Denominational History

The Methodists

The Methodist movement was in direct opposition to Calvinism. Whereas Calvinism was exclusionary through the idea of predestination, John Wesley, founder of the Methodist movement, believed that humans had free will and that faith alone guaranteed salvation. The early movement sought reform within the Church of England; they wished to return to the Gospel. Although the upper echelons of society attacked and ridiculed the Methodist message, the working class of England embraced the message and began to share and spread Methodism through open-air revivals and

[11] Defined on Dictionary.com as "The practice of producing a variety of crops or animals, or both, on one farm, as distinguished from specializing in a single commodity.
[12] Iowa Publishing Co., *1906 Dubuque County Atlas*, 150.
[13] Iowa Territorial Government, *Laws of Iowa Passed at the Session of the Legislative Assembly Which Commenced on the 4th of December, 1843* (Burlington: James Clarke, Printer, 1844), 54–55.
[14] William Thompson, *Transportation in Iowa: A Historical Summary* (Des Moines: Iowa Dept. of Transportation, 1989), 3, http://www.iowadot.gov/history/pdfs/TransInIowa/Chapter1.pdf.

testimonials. Methodism was not separate from the Church of England; it was Wesley's desire that it should be incorporated into the Anglican liturgy, although that never came to be.

Methodism was introduced to the New World as early as 1735 when John Wesley arrived in the colony of Georgia to teach the Gospel. Historically, the movement was not widely accepted in New England because of the episcopal influence, which the Puritan faction had originally fled England to escape. Many New Englanders found the Methodist itinerant ministers to be too enthusiastic. For the most part Methodism in New England spread through the lay ministers.

Establishment of the Cottage Hill Methodist Episcopal Church and Cemetery

The Methodist Episcopal message began spreading with the first pioneers moving into Iowa Territory. The Iowa District Conference was organized in 1839, and under the supervision of elders, "the preachers of the district, each traveling a circuit several hundred miles around"[15] with the hopes of converting and ministering to the men and women settling a new land. Stephen Norris Fellows described the preachers' experience in the following way,

> "The pioneer itinerant preacher followed hard after the immigrant train and, as it halted for the night, broke the bread of life to the newly arrived homeseekers [*sic*]. He entered their rude cabins and consecrated them with prayer and song and sermon, and leaving an appointment, went on his way for new openings. He returned to find a congregation of eager and attentive listeners and to form 'a class,' and make it a part of his circuit. . . . Under these conditions of isolation and loneliness the quarterly meetings became an occasion of great interest. These meetings were held in school houses and private cabins."[16]

Between 1839 and 1843 there existed two districts in Iowa, the Dubuque and Burlington Districts. The Rock River conference was held in Dubuque, Iowa Territory, in 1843. At this conference, a third district was created from the existing districts to form the Des Moines District. In addition, "a resolution was adopted requesting the General Conference to separate and organize the work in Iowa into the Iowa Conference. This request was granted, and the historic General Conference of 1844 ordained that the 'Iowa Conference shall include all of the Iowa Territory.'" Every year appointments were made and itinerant preachers assigned to a region. In 1843 the Dubuque Circuit was appointed to Richard Greenley.[17]

Richard Greenley was born in Yorkshire, England, in 1802; he became a member of the Methodist Episcopal Church at the age of thirteen and began preaching at the age of

[15] Stephen Norris Fellows D.D., *History of the Iowa Conference of the Methodist Episcopal Church 1856 – 1906*, 22.
[16] Ibid.
[17] Ibid., 28.

nineteen. After immigrating to the United States in 1831, his early years in the Northwest Territory were spent teaching school in Dubuque and Galena, Illinois.[18] In 1843 he was appointed to the Dubuque Circuit as an itinerant Methodist preacher, and Cottage Hill would have been on his circuit. Richard Greenley most likely took advantage of the Preemption Act of 1841 and began "squatting" on forty acres in the SE 1/4, NW 1/4, Section 36, T90N, R1W, sometime between 1843 and 1847 when he purchased his land for the required $1.25 per acre.[19] Sometime after 1851 he opened a dry goods and grocery store, and in 1854 he became the first Cottage Hill Postmaster.[20] Richard Greenley is one of the original settlers of Cottage Hill; he helped shape the community through his spiritual and religious relationship with the pioneers of the area and as a land and business owner.

The Cottage Hill Methodist Episcopal Church was formally established in March 1856 through the purchase of land on which they had already begun to bury congregants as early as 1843. Trustees Richard Greenley, John Greenley, George Brown, John Dickinson, and John Cook purchased two acres of land from Conrad Kephart for the amount of $20.00. A wood frame church was erected at the site and served the congregation into the 1940s. Richard Greenley continued in the capacity of occasional preacher at the Cottage Hill M.E. Church until his death in 1875. Of the five trustees, only Richard Greenley can be verified as being buried in the Cottage Hill M.E. Cemetery.

Based on historic photographs, the church was a one-story, wood frame, lapboard-sided, front gable with a low-slope roof with a ridge-placement brick chimney. There were six windows, three on each side; the windows were double hung, six-over-six. The cemetery was located to the west and south of the church. The first recorded burial was Laura Rickard in 1843, which means that the cemetery was active before the 1856 purchase of the property from Conrad Kephart.[21] The last recorded burial was Harry Butters in 1991, and although the cemetery is no longer active it is maintained by the Cottage Hill Cemetery Association, which is composed of the descendants of those buried in the cemetery.

The Cottage Hill Methodist Episcopal Cemetery holds the remains of at least one hundred and fifty known individuals based on surveys conducted in 1939 and 1971. Of the one hundred and fifty individuals, twenty individuals can be attributed to the early settlement of the area: Richard and Isabella Greenley, Joseph and Jane Atkinson (nee

[18] James H. Schmitt, *Cottage Hill, Iowa* (Sherrill, Iowa, Loras College, Center for Dubuque History, 2002), 8.
[19] Boyd, Gregory A., *Concord Township Book of Original Entries* (Norman: Arphax Publishing, 2007, 2010).
[20] Schmitt, *Cottage Hill, Iowa*, 6.
[21] Miller, et al., *Dubuque County Iowa Grave Records Vol. 56*, 1939), 21-25.; O'Brien, et al., *Intensive Level Architectural History Survey for the U.S. Highway 52 Improvement Project, Dubuque County, Iowa,* Report No. 836, Anamosa, Iowa. 2015, 29-30.

Houps), John and Sarah Stocks (nee Matthews), Naugle and Susan Kephart (nee Jones), Thomas and Margaret Paisley (nee Foster), John C. Gore, Salmon and Elizabeth Rickard, James and Helena Maxwell, Sarah Meyers, Alexander and Amanda Glew (nee Wathen), and Robert and Catherine Allen. The remaining individuals are family members of these early pioneers or are members of other families that arrived later to the area. (see Figures 9 through 11 for historic photos included Naugle and Susan Kephart and of the M.E. Church building).

The trustees and local citizens founded and developed the M.E. Cemetery within the religious, cultural, and economic milieu of the Victorian period. The materials, forms, and motifs used to remember those who had passed impart a particular look and feel that separates cemeteries of this period from those that came before and after.

A range of decorative motifs can be found on the gravestones, all characteristic of the Victorian culture that produced them. The grave markers placed in the cemetery reflected the wider cultural values of the time, including changing attitudes toward death and mourning. Geographer Candace A. Wheeler notes,

> The Victorian period was typified by romantic notions, religious liberalism, emphasis on nature and scientific advances, values that seeped into the cities' architecture and landscapes…These romantic, religious, and scientific values would impact the Victorian outlook on death and directly impact how they shaped the cemetery landscape.[22]

In addition, historian Kenneth L. Ames argues the period was also marked by transitions in religion and changing perceptions of people's relation to God from the stark Calvinist view of people as immoral sinners to the Christian Gospel's view of a personal relationship with Jesus where "salvation had become eminently accessible."[23] This transition shifted the emphasis from "people's sin to their salvation," and "emphasized heaven and the afterlife" over submission to a vindictive God.[24]

This emphasis on salvation, the afterlife, and the sentimentalization of death came to be represented in the mottos and motifs that decorated grave makers such as those found in the Methodist-Episcopal Cemetery. Attitudes had turned away from the more grim artwork of colonial times—such as the death's head—towards decorations and inscriptions that expressed feelings of grief, sadness, happiness, and even hope.[25]

Motifs that gained popularity in the Victorian period were circulated through pattern books among carvers' associations. Additionally, grave markers increasingly became

---

[22] Candace A. Wheeler, "The Comstock Cemeteries: Changing Landscapes of Death" (master's thesis, University of Nevada, Reno, 2008), 82.
[23] Kenneth L. Ames, *Death in the Dining Room and Other Tales of Victorian Culture* (Philadelphia: Temple University Press, 1992), 135–137.
[24] Ibid.
[25] Carmack, *Your Guide to Cemetery Research*, 131.

available by mail order, pre-carved elsewhere and transported by rail and wagon to the cemetery. During the Victorian period, gravestones were part and parcel of Victorian popular culture, and social mores were reflected in the widespread use of certain motifs chosen by individuals or their families to mark their graves.[26]

The Cottage Hill Cemetery Association

1920s Organization

On March 1, 1927, Mr. J Chester Paisley typed a letter to a contributor regarding the fledgling volunteer cemetery group. Mr. Paisley provided a brief history of the development of the organization as well as a financial breakdown of the group's solvency. The following is an excerpt from the letter,

> Dear Contributor:
> In the fall of 1920 a movement was started on foot by those interested in seeing the Cottage Hill (Iowa) M.E. Cemetery properly cared for, to provide a fund, the interest from which would provide financial support to keep the grounds in a most respectable shape.
>
> That was over six years ago. Today our hopes have been realized, and this burial grounds is [*sic*] being given the best of care, and sufficient funds and an active organization are behind the desire to have it kept so from year to year.
>
> After the success of the money raising campaign was assured, a committee of five men were dully [*sic*] elected to see that the funds provided were efficiently spent in caring for the cemetery grounds. Those elected were: - F. W. Mangold, (President); T. F. Cook, J. N. Maxwell, W. K. Paisley, and J. C. Paisley. This Committee wishes to make a financial report to you at this time.

The letter goes on to itemize cash on hand, expenditures, and investment growth.

Of the five officers listed above, only T. F. Cook (Thomas Frazier) appears to have been buried in the M.E. Cemetery.

1930s Incorporation

On December 30, 1929, the officers filed documents for the purpose of incorporation at the Dubuque County Courthouse. At that time, the volunteer group was formally organized and named the Cottage Hill Cemetery Association with a board of trustees in place. The first Cottage Hill Cemetery Association Board of Trustees comprised the same five men who had filled the officers' positions in 1927 (see above).

The Cottage Hill Cemetery Association's purpose was described in detail in Article II of the Association's Articles of Incorporation. In general, the Association would own and

[26] King et al., *Michigan Historic Cemeteries Preservation Guide*, 40–41.

hold the properties, make improvements as necessary, and create and maintain special funds for the care and keep of the cemeteries.[27] The Association continued to care for the cemeteries and accept burials of ancestral residents in the M.E. Cemetery. Based on an interview conducted by Biays Bowerman with Mrs. Nelda Stocks, "after World War II membership lagged and the Association became inactive with little work being done in the one cemetery. There was a strong renewal of interest about 1980 and then in 1982 Mrs. LaVerne Streif and Stella Baker undertook the task of reviving the Association."[28] Volunteer interest continued to grow and continues into the present.

1980s to the Present

The reorganized group was determined to continue caring for the cemeteries. Moving forward they "brought the old charter up to date; new blood was recruited and new officers were elected. Once again Cottage Hill had a cemetery association."[29] Again, cleanup and maintenance was required for the M.E. Cemetery; the Association approached Concord Township for the funds, which were granted with the caveat that if someone requested a gravesite then the Association would grant the request.[30] Additionally, Iowa State Law 35B.17 requires that "county boards of supervisors shall each year appropriate and shall, as provided in this section, pay to the owners of, or to the public board or officers having control of cemeteries within the state in which any such deceased service person is buried, a sum sufficient to pay for the care and maintenance of the lots on which they are buried in all cases in which provision for such care is not otherwise made . . ."[31]

The M.E. Cemetery holds the remains of four war veterans. The Association placed a war memorial in the cemetery listing the names of the men of Concord Township who served in wars and conflicts and placed asterisks next to those veterans interred in the M.E. Cemetery. In addition, the Association placed flagpole holders in a small garden directly adjacent to and east of the memorial. On Memorial Day and Labor Day, flags are flown in an effort to honor those who have served.

Since the 1980s, the Association has continued to care and maintain the cemetery. Every May there is an organized cleanup day, and the lawns are mowed monthly. The Association continued to accept burials, the last being Harry Butters in 1991. In 1996, the Iowa Department of Commerce, Insurance Division, Securities Bureau issued a

---

[27] Cottage Hill Cemetery Association, *Articles of Incorporation of Cottage Hill Cemetery Association.* Dubuque County, Iowa Courthouse, Document No. 9610, 1929.
[28] Mrs. Nelda Stocks, interview by Biays Bowerman, July 1997, Cottage Hill Cemetery Association Papers, 2.
[29] Ibid.
[30] Ibid.
[31] General Assembly of Iowa, *Volume I Code of Iowa 2015, County Commission of Veterans Affairs §35B.17*, Legislative Services Agency, General Assembly of Iowa, Des Moines, Iowa, 2014.

certificate of authorization of perpetual care to the Cottage Hill Methodist Episcopal Cemetery.

The members of the Association trace their roots back to the people buried in the cemeteries and to the founding members of the Association: the care and upkeep of the cemeteries is very important to them and not a duty but a responsibility gladly undertaken. In the future, the Association hopes to be able to complete non-invasive testing through geophysical survey and magnetometer testing to locate burials that no longer have headstones marking their locations.

Significance Under Criterion A

The Cottage Hill Methodist-Episcopal Cemetery is locally significant under Criterion A for its association with the early settlement of this portion of Dubuque County and the development of religious and social ideals in the rural the town of Cottage Hill, Iowa, as this development pertains to the United States Jacksonian Era Western Expansion and the ideal of Manifest Destiny.

The Cottage Hill M.E. Cemetery is part of a larger cemetery and church complex that at one time included three cemeteries associated with three churches within this small community of Dubuque County, of which only two cemeteries are still extant. As such, this cemetery, along with its sister, the Concord Congregational Cemetery, represents the only remaining vestige of the once-thriving community of Cottage Hill, Iowa, and the people who built it. The Cottage Hill Methodist Episcopal Cemetery holds the remains of the pioneers who initially settled and shaped this community in the Nineteenth Century.

The Cottage Hill cemetery and church complex is also significant because it indicates the presence of a religious belief system that allowed for unity and disregarded cultural differences. Leaders like Richard Greenley and Francis Fawkes, itinerant traveling ministers in the newly opened territory, were paramount to the community's development.

Significance Under Criterion D

The Cottage Hill Methodist-Episcopal Cemetery has the potential to contribute important information regarding this period of history in Dubuque County. A pedestrian survey suggests that the cemetery is relatively intact and likely to contain additional unmarked burials of Cottage Hill residents. In addition, associated features, including the foundations of the church building, may be present within the cemetery boundaries.[32]

[32] Toby Morrow, *Phase I Intensive Archaeological Survey for the U.S. Highway 52 Improvement Project, Dubuque County, Iowa.* Wapsi Valley Archaeology, Inc. Report No. 835. Anamosa, Iowa. 2015

Avenues of investigation that have the potential to broaden our understanding of Cottage Hill and its residents include archaeological data that could be obtained directly from human remains to address such areas as health, nutrition and diet, as well as economic, and ethnic differences between individuals and family groupings associated with the settlement and development of Dubuque County and specifically Cottage Hill.

The site can also provide insight into patterns of religious development in this region that are as yet unexplored. The site can provide information to address questions regarding the ideological, social, and economic similarities and differences expressed in this extant cemetery, the nearby Congregational Church and Cemetery (Archaeological Site 13DB1088), and a third non-extant Concord Christian Church and Cemetery (Archaeological Site 13DB1084); as well as between nearby cemeteries associated with Catholic and Lutheran communities of Holy Cross and Luxemburg located west of Cottage Hill on U.S. Highway 52.

It is important to note here that during the height of Cottage Hill's development, three churches and cemeteries served this tiny community. One of these, the Concord Christian Church and Cemetery (Site 13DB1084) was located in the NE ¼ of the SW ¼ of Section 25, but is no longer extant. Trustees Alexander Glew, Richard Peed, Charles Platt, and Albert C. Tucker purchased the land for the church in 1871.[33] Because there are no records or written histories available for this church, it is not known when the church was demolished and when or where the headstones were removed.

An affidavit by Melvyn Cook, dated August 16, 1996, stated that in the late 1940s the gravestones that were in the Concord Christian Cemetery had been removed and lined up against the cemetery fence but no graves had been removed. There is no information as yet recovered that discusses the removal of the headstones from the Concord Christian Cemetery, but there is a working hypothesis regarding some of the headstones in the M.E. Cemetery as they relate to the Christian Cemetery. Based on an examination of the all the headstones in the M.E. Cemetery it has been posited that headstones from the Christian Cemetery may have been relocated to the M.E. Cemetery in the 1940s without the remains. It is possible that in an effort to remember that there were headstones without remains, the headstones were positioned facing west. This is suggested by the presence of Alexander Glew's and Richard Peed's headstones, trustees of the Concord Christian Church, as well as their family members in the M.E. Cemetery, which all face west. These headstones are among headstones of individuals with a known association to the M.E. church; these headstones are facing east.

The Cottage Hill Cemetery Association has erected a marker on Route 52 to signify the location of the Concord Christian Church Cemetery. On May 11 and 12, 2015, an

[33] Boyd, Gregory A., *Concord Township Book of Original Entries* (Norman: Arphax Publishing, 2007, 2010).

electrical resistance survey was conducted at the site of the Concord Christian Church and Cemetery in an effort to locate the remains of the church foundation and unmarked graves. At the request of the Cottage Hill Cemetery Association the presumed location of the church and cemetery is not tilled but is left in grass, however, based on the 1873 surveyor map, the site extends out into the present day agricultural field. Neither the pedestrian survey nor the resistivity testing produced evidence of the church foundation. The initial survey was undertaken using low-resolution reconnaissance in an effort to pinpoint areas to be targeted at a higher resolution.[34] The survey identified one anomaly that could possibly represent a cultural feature, however, no anomalies could definitively be considered grave shafts. An independent, experimental cadaver dog survey of a broader area did result in the detection of possible human remains outside of the recorded boundaries of the property, beyond the limits of the geophysical survey. However, field conditions were quite windy and the cadaver dog survey results were somewhat inconclusive.[35]

To test the above hypothesis, electrical resistance survey was conducted around the headstones of Alexander Glew and Richard Peed. Again, the results were inconclusive. It should also be noted that there was no visible slumping on the east or west side of either headstone. Additional survey, such as magnetometer testing, at the Methodist Episcopal Cemetery may shed light on whether there are actual burials associated with the headstones of the Concord Christian Church Trustees. If it is found that Alexander Glew and Richard Peed are, in fact, buried in the M.E. Cemetery, it would help establish date ranges for the Concord Christian Church and confirm whether the Concord Christian Church congregants were absorbed into the M.E. Church when the Christian church became defunct.

Another avenue of investigation centers around four burials in the M.E. cemetery that may provide an opportunity to study ethnicity and the settlement of minority groups in Iowa. A recent study of the Third Street Cemetery in the City of Dubuque identified one individual of African descent of 889 burials containing human remains.[36] At the M.E. Cemetery of Cottage Hill, in the third row on the west boundary of the cemetery, are four headstones facing west marking the burials of Permilla Darling Butler, Tacy Darling, Samuel Ball, and Loraine Ball. Interviews with Cemetery Association members revealed that Tacy Darling was a mulatto woman. Further research into this claim confirms that Tacy Darling, Permilla Darling Butler, Adelia Butler, and Tauley Darling were recorded in the 1860 U.S. census as living in the same house and listed as

[34] Geoffrey Jones, *Electrical Resistance Survey of Three Cemeteries in Dubuque County, Iowa,* Minneapolis: Archaeo-Physics, 2015

[35] Jim Peters, *Intensive Survey,* Samaritan Detection Dogs, 2015.; Toby Morrow, *Phase I Intensive Archaeological Survey for the U.S. Highway 52 Improvement Project, Dubuque County, Iowa.* Wapsi Valley Archaeology, Inc. Report No. 835. Anamosa, Iowa. 2015.

[36] Lillie, Robin M. and Jennifer E. Mack. *Dubuque's Forgotten Cemetery: Excavating a Nineteenth-Century Burial Ground in a Twenty-First-Century City.* Iowa City: University of Iowa Press, 2015. .

mulatto. Two other individuals, Loraine Ball, wife to Samuel Ball, and Phoebe Darling, were also recorded as mulatto, and Samuel Ball was recorded as white in the same census. Further research into the origins of the Balls and Darlings revealed that they were born in New York State, but it is unclear whether the Darlings came with Samuel Ball or if they met in Dubuque. New York was the home of many free thinkers during that time period. It is interesting to note that the 1870 census recorded the individuals earlier documented as mulatto as now being white. The grave markers of Tacy Darling, Permilla Daring, Loraine Ball, and Samuel Ball face west with slumping visible on the east. This pattern differs from the other markers present, perhaps expressing perceived social differences.

The Cottage Hill Methodist-Episcopal Cemetery has the potential to provide data on ethnic and biological diversity and social relationships within Cottage Hill that are not documented in written archival sources. Though it is known that African Americans settled in the Dubuque County area once this territory was opened to pioneer settlement, details about the lives and histories of African Americans largely remain obscure in historic documentation. The specific histories of the four African American individuals buried in the M.E. Cemetery are not known at this time. Additional research would provide a better understanding of African American settlement and ethnic diversity in Cottage Hill, Dubuque County, and eastern Iowa.

The Cottage Hill Methodist-Episcopal Cemetery has the potential to provide information about these significant social relationships, as well data that could be retrieved from analysis of human remains.

Criteria Consideration D Significance

Cottage Hill as a town no longer exists and is considered abandoned. At its height, Cottage Hill supported two blacksmiths, two general stores, a doctor, and three churches. The buildings are no longer extant and the land that once was the flourishing town of Cottage Hill has been plowed under and converted for use as agricultural production, leaving the cemeteries and those buried in them as the only extant resources that contribute to the understanding of the settlement and religious development of Cottage Hill and the surrounding area. The following table lists individuals who have been identified as first settlers of the area and are buried in (or are represented by grave markers in) the M.E. Cemetery:

Cottage Hill Methodist Episcopal Cemetery

Richard Greenley (M.E. Trustee)	b. 1802 (England)	d. 1875
Isabella Greenley	b. (Unknown, Penn)	d. 1873
Joseph Atkinson	b. 1809 (England)	d. 1881
John Stocks	b. 1810 (England)	d. 1880
Sarah Stocks (nee Matthews) (m. 1836)	b. 1812 (England)	d. 1893
Naugle Kephart (1838)	b. 1798 (Penn)	d. 1884

Susan Kephart (nee Jones)	b. 1803 (Wales)	d. 1885
Thomas Paisley (1841)	b. 1816 (Ireland)	d. 1886
Margaret Paisley (nee Foster) (m. 1843)	b. (Unknown, Ireland)	d. 1889
John C. Gore	b. (Unknown)	d. 1856
Salmon Rickard	b. 1801	d. 1863
Elizabeth Rickard	b. 1806	d. 1901
James Maxwell	b. 1821 (Scotland)	d. 1901
Helena Maxwell	b. 1830 (Sweden)	d. 1892
Sarah Meyers	b. (Unknown)	d. 1881
Alexander Glew (Christian Church Trustee)	b. 1823	d. 1895
Amanda Glew (nee Wathen) (m 1846)	b. 1827 (IL)	d. 1909
Robert Allen	b. 1795 (PA)	d. 1871
Catherine Allen	b. 1796 (PA)	d. 1882
Richard Peed (Christian Church Trustee)	b. (Unknown)	d. 1900
Rebecca Peed	b. 1815	(Not listed)

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Ames, Kenneth L. *Death in the Dining Room and Other Tales of Victorian Culture*. Philadelphia: Temple University Press, 1992.

Andreas, Alfred T. *Illustrated Historical Atlas of the State of Iowa.* Chicago: A. T. Andreas, 1875.

Balliet and Volk. *Balliet and Volk's 1892 Plat Book of Dubuque County, Iowa*. Philadelphia: Northwest Publishing Co., 1892.

Bartlett, Irving H. *The American Mind in the Mid-Nineteenth Century.* New York: Thomas Y. Crowell Company, 1967.

Boyd, Gregory A., J.D. *Concord Township Book of Original Entries*. Norman: Arphax Publishing Company, 2007, 2010.

Carleton, *Guy H. Sectional map of the state of Iowa, compiled from the United States surveys also exhibiting the internal improvements, distances between towns & villages, lines of projected rail roads &c. &c.; drawn and published by Guy H. Carleton, Dep. Sur. U.S.* Dubuque: U.S. Department of Survey, 1850.

Carmack, Sharon DeBartolo. *Your Guide to Cemetery Research*. Cincinnati: Betterway Books, 2002.

Colorado Cemeteries. "Tombstone Symbols." http://www.colorado-cemeteries.com/symbols.html (accessed 9/15/2015).

Cottage Hill Cemetery Association. *Articles of Incorporation of Cottage Hill Cemetery Association.* Dubuque County, Iowa Courthouse, Document No. 9610, 1929.

Douglass, Truman O. *The Pilgrims of Iowa*. Concord: The Rumford Press, 1911.

Fellows, Stephen Norris. *History of the Iowa Conference of the Methodist-Episcopal Church 1856 – 1906.* Cedar Rapids: Language Press Company, 1907.

Fullerton, James N. "Squatters in Early Pennsylvania." *Western Pennsylvania Heritage Magazine*. Vol. 6, No. 3.

General Assembly of Iowa. *Volume I Code of Iowa 2015, County Commission of*

Veterans Affairs §35B.17. Legislative Services Agency, General Assembly of Iowa. Des Moines, Iowa, 2014.

Harrison & Warner. *Atlas of Dubuque County, Iowa*. Clinton: Harrison and Warner, 1874.

Historical Publishing Company. *Pennsylvania Historical Review: Gazetteer, Post-Office, and Telegraph Guide*. New York: Historical Publishing Company, 1886.

Iowa Department of Transportation. *A Historic Architectural Survey of Primary Roads Project TSF-52-2(58)--19-31, a.k.a. PIN 9-31040-1 Dubuque County, Iowa* by Hugh Davidson. Iowa City, Iowa, Highway Archaeology Program, University of Iowa, 1991.

Iowa Publishing Co. *1906 Dubuque County Atlas: Containing Maps of Cities, Towns, Villages and Townships of the County*. Davenport: Publishing Co., 1906.

Iowa State Highway Commission. "Plan and Profile of Proposed Improvement on the Primary Road System, Dubuque County." State Highway Commission. Federal Aid Project 148-4 Dubuque County From Sageville West to Holy Cross. 1926.

Iowa State University Geographic Information Systems Support and Research Facility. "2014 USDA orthophotograph (Raster digital data)." Last accessed September 2015. Available at: http://cairo.gis.iastate.edu.

Iowa Territorial Government. *Laws of Iowa Passed at the Session of the Legislative Assembly Which Commenced on the 4th of December, 1843*. Burlington: James Clarke, Printer, 1844.

Jones, Geoffrey. *Electrical Resistance Survey of Three Cemeteries in Dubuque County, Iowa,* Minneapolis: Archaeo-Physics, 2015.

Keister, Douglas. *Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography*. Salt Lake City: Gibbs Smith, Publisher, 2004.

Key City Genealogical Society. *The Resource Book of Concord Township T 90N R 01W Dubuque County Iowa.* Dubuque, Iowa, Dubuque County/Key City Genealogical Society, 1992.

King, Gregg G., et al. *Michigan Historic Cemeteries Preservation Guide*. Lansing: State Historic Preservation Office, 2004.

Lillie, Robin M. and Jennifer E. Mack. *Dubuque's Forgotten Cemetery: Excavating a Nineteenth-Century Burial Ground in a Twenty-First-Century City.* Iowa City: University of Iowa Press, 2015.

McLean County Museum of History. "Cemetery History, Symbolism, and Monument Information." http://www.mchistory.org/perch/resources/4-cemetery-history-2015.pdf (accessed 9/7/2015).

Miller, Myrtle Hardenbergh, Mrs. Clifton Trewin, and Dorothy Huntoon. *Dubuque County Iowa Grave Records Vol 56*. Dubuque County: Daughters of the American Revolution, 1939.

Morrow, Toby A. *Phase I Intensive Archaeological Survey for the U.S. Highway 52 Improvement Project, Dubuque County, Iowa.* Wapsi Valley Archaeology, Inc. Report No. 835. Anamosa, Iowa. 2015

O'Brien, Jason, Colleen Vollman, and Owen Reese. *Intensive Level Architectural History Survey for the U.S. Highway 52 Improvement Project, Dubuque County, Iowa.* Wapsi Valley Archeology, Inc. Report No. 836, Anamosa, Iowa. 2015.

Peters, Jim. *Intensive Survey,* Samaritan Detection Dogs, 2015.

Potter, Elisabeth Walton and Beth M. Boland. *National Register Bulletin 41: Guidelines for Evaluating and Registering Cemeteries and Burial Places*. Washington, D.C: National Park Service, 1992.

Schmitt, James H. *Cottage Hill, Iowa*. Sherrill: 2002. Loras College, Center for Dubuque History.

Thompson, William. *Transportation in Iowa: A Historical Summary*. Des Moines: Iowa Dept. of Transportation, 1989. http://www.iowadot.gov/history/pdfs/TransInIowa/Chapter1.pdf

United States Genealogy and History Network. "Tombstone Symbols and Their Meanings." http://msghn.org/usghn/symbols.html (accessed 9/15/2015).

United States Geological Survey. *Holy Cross, Iowa, 7.5' series quadrangle*. United States Department of the Interior, 1988.

Western Historical Company. *The History of Dubuque County, Iowa*. Chicago: Western Historical Company, 1880.

Wheeler, Candace A. "The Comstock Cemeteries: Changing Landscapes of Death." Master's thesis, University of Nevada, Reno, 2008.

Williams, Verla "Naugle and Susan (Jones) KEPHART," A Kephart Blog: Descendants and Ancestors of Alfred Brunson Kephart (1842–1921), http://kephartbook.blogspot.com/2010/01/naugle-and-susan-jones-kephart.html (accessed 9/25/15).

W. W. Hixson. *Plat Book of Dubuque County, Iowa.* Rockford, Illinois: W. W. Hixson and Company, 1900.

Previous documentation on file (NPS):

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

Primary location of additional data:

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

Historic Resources Survey Number (if assigned): 31-06215; 31-06216

10. Geographical Data

Acreage of Property 2.69

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

1. Latitude: Longitude:

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Or
UTM References
Datum (indicated on USGS map):

[ ] NAD 1927 or [x] NAD 1983

A. Zone: 15 T	Easting: 670917 m E	Northing: 4716739 m N
B. Zone: 15 T	Easting: 670912 m E	Northing: 4716657 m N
C. Zone: 15 T	Easting: 670823 m E	Northing: 4716657 m N
D. Zone: 15 T	Easting: 670822 m E	Northing: 4716743 m N
E. Zone: 15 T	Easting: 670844 m E	Northing: 4716744 m N

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

The boundary of Cottage Hill Methodist-Episcopal Church Cemetery is shown as the solid line on the accompanying map entitled "General location map highlighting Cottage Hill Methodist-Episcopal Church Cemetery, image courtesy of Iowa State University GIS Facility."

Boundary Justification (Explain why the boundaries were selected.)

The boundary of the nominated property is delineated by the polygon whose vertices are marked by the following UTM reference points: A 15 670917 4716739, B 15 670912 4716657, C 15 670823 4716657, D 15 670822 4716743, E 15 670844 4716744.

11. Form Prepared By

name/title: Colleen Vollman, Jason O'Brien, Nurit Finn, Owen Reese, Michael Finn, Toby Morrow
organization: Wapsi Valley Archeology, Inc.
street & number: P.O. Box 244, 126 E. Main Street
city or town: Anamosa state: Iowa zip code: 52205
e-mail: cvollman@wapsivalleyarch.com
telephone: (319) 462-4760
date: November 17, 2015

Additional Documentation

Submit the following items with the completed form:

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

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

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

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Cottage Hill Methodist-Episcopal Cemetery

City or Vicinity: Cottage Hill

County: Dubuque State: Iowa

Photographer: Jason O'Brien, Keith Young, and Owen Reese

Date Photographed: April 27, 2015, September 2–3, 2015

Description of Photograph(s) and number, include description of view indicating direction of camera:

Photo 1 of 9: View of Cottage Hill M.E. Cemetery, facing south.
(IA_DubuqueCounty_CottageHillMethodistEpiscopalChurchCemetery _0001)

Photo 2 of 9: View of Cottage Hill M.E. Cemetery, facing southwest.
(IA_DubuqueCounty_CottageHillMethodistEpiscopalChurchCemetery _0002)

Photo 3 of 9: View of Cottage Hill M.E. Cemetery, facing northwest.
(IA_DubuqueCounty_CottageHillMethodistEpiscopalChurchCemetery _0003)

Photo 4 of 9: View of Richard Greenley's marker, facing west.

(IA_DubuqueCounty_CottageHillMethodistEpiscopalChurchCemetery _0004)

Photo 5 of 9: View of Rickard family marker, facing west.
(IA_DubuqueCounty_CottageHillMethodistEpiscopalChurchCemetery _0005)

Photo 6–7 of 9: View of children's markers, facing west.
(IA_DubuqueCounty_CottageHillMethodistEpiscopalChurchCemetery _0006);
(IA_DubuqueCounty_CottageHillMethodistEpiscopalChurchCemetery _0007)

Photo 8 of 9: View of Tacy Darling's marker, facing east.
(IA_DubuqueCounty_CottageHillMethodistEpiscopalChurchCemetery _0008)

Photo 9 of 9: View of Naugle Kephart's marker, facing northwest.
(IA_DubuqueCounty_CottageHillMethodistEpiscopalChurchCemetery _0009)

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).
Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Table 1. Typology of Grave Markers at Cottage Hill Methodist-Episcopal Cemetery

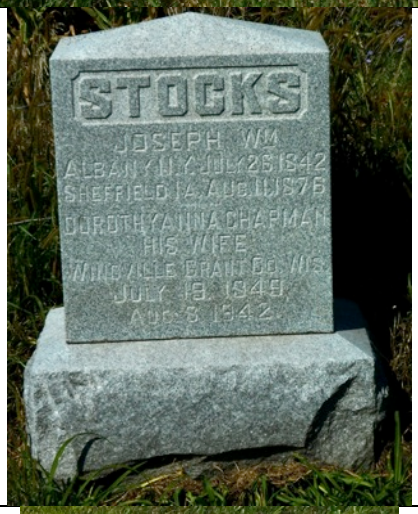
Definitions were compiled using several sources; most are based on the *Michigan Historic Cemeteries Preservation Guide* that utilized the definitions created by the Chicora Foundation and Association of Gravestone Studies. Some markers combined forms and styles but were categorized once under their dominant feature.

Grave Marker Typology	**Cottage Hill Methodist Episcopal**	
Definition	**Example**	**Number**
Obelisk: narrow, tall, square, and tapered at a point at the top. Speaks to the revival of Egyptian art in the U.S.		2
Vaulted Obelisk: variation of obelisk with vaulted "roof" on top of pedestal.		12

Grave Marker Typology	**Cottage Hill Methodist Episcopal**	
Definition	**Example**	**Number**
Neoclassical: square column, or tablet reflecting styles, motifs, and scenes drawing from classical Greece. These include urns, draperies, and columns.		15
Pulpit: imitates a preacher's pulpit.		4
Definition	**Example**	**Number**

Grave Marker Typology	**Cottage Hill Methodist Episcopal**	
Tablet: most basic type of headstone. May have rectangular, rounded, or gothic (pointed or ornamented) top. May be set in the ground or into/on a base.		38
Government Issue: types of military veteran markers.		1
Plaque/Wedge: triangular shape that angles inscription toward reader.		5
Definition	**Example**	**Number**

Grave Marker Typology	**Cottage Hill Methodist Episcopal**	
Flat (Lawn) Marker: marker flush with the ground.		4
Raised Top: flat and low to the ground but not flush.		13
Globe: uses globe on ground or on top of a column.		1
Definition	**Example**	**Number**

Grave Marker Typology	**Cottage Hill Methodist Episcopal**		
Footstone: small and simply carved/ decorated block marker. Usually demarcates related markers, i.e. “Father,” “Mother."			2
Die and Base: marker composed of a base on the bottom with main portion of marker placed on top.			6
Other/Unknown: includes grave markers carved in shapes/designs that do not conform to the more typical forms.			4

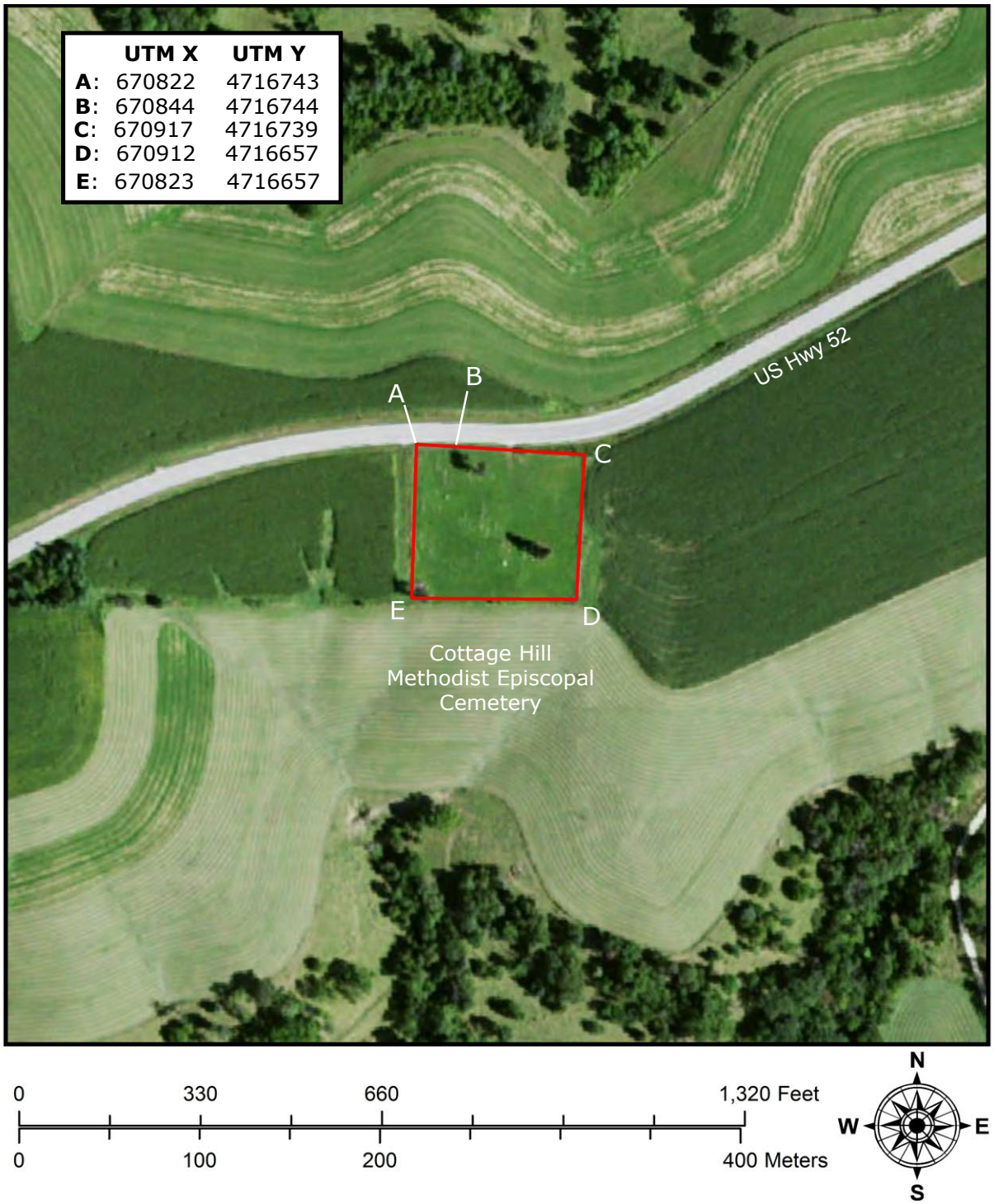


Figure 1 – General location map highlighting Cottage Hill Methodist-Episcopal Church Cemetery, image courtesy of Iowa State University GIS Facility.

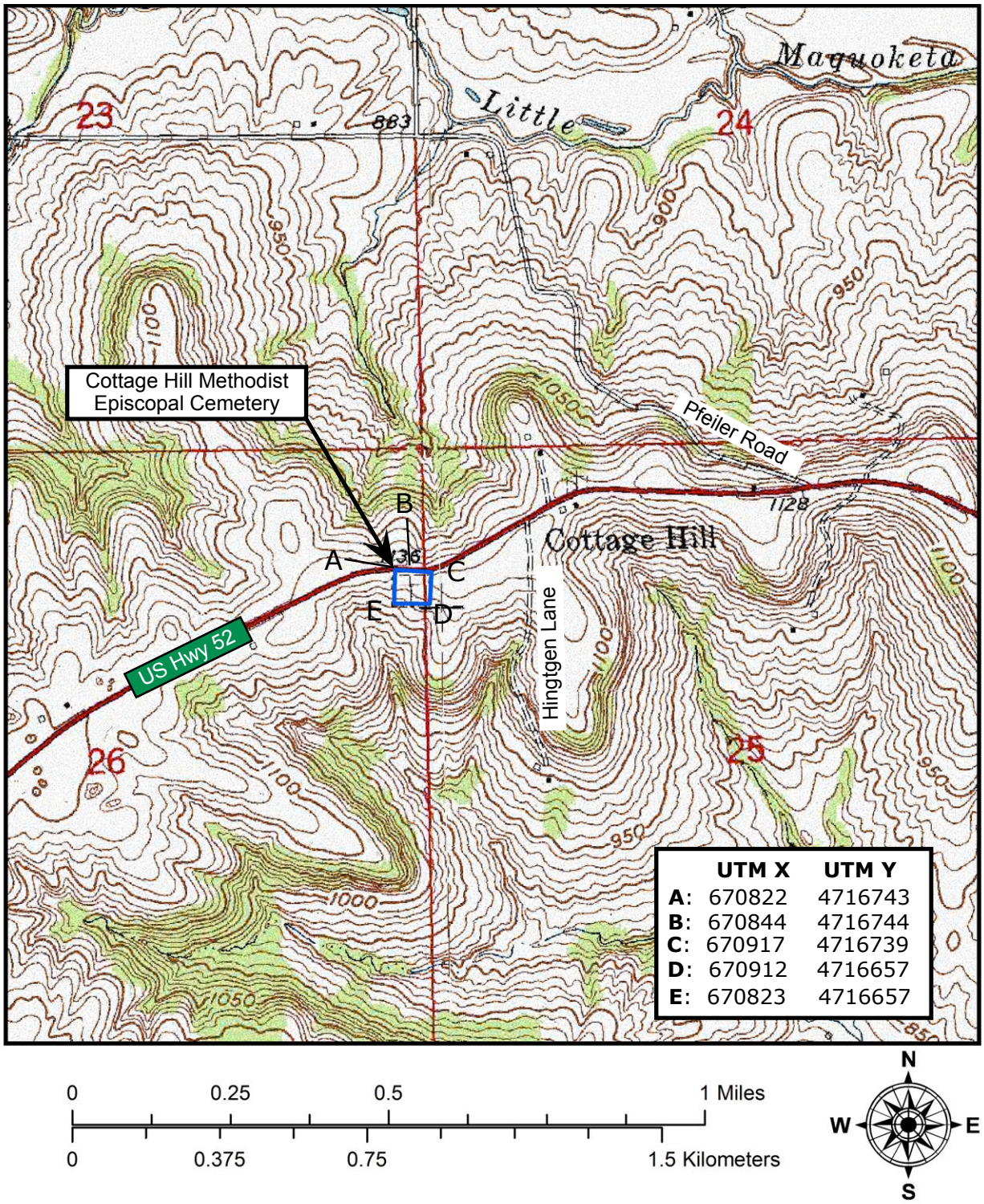


Figure 2 – United States Geological Survey 7.5 Minute Map, Cottage Hill Methodist-Episcopal Church Cemetery is highlighted.

Figure 3 – 1850 map of Iowa indicated location of Cottage Hill. *Source: Guy H. Carleton (1850).*

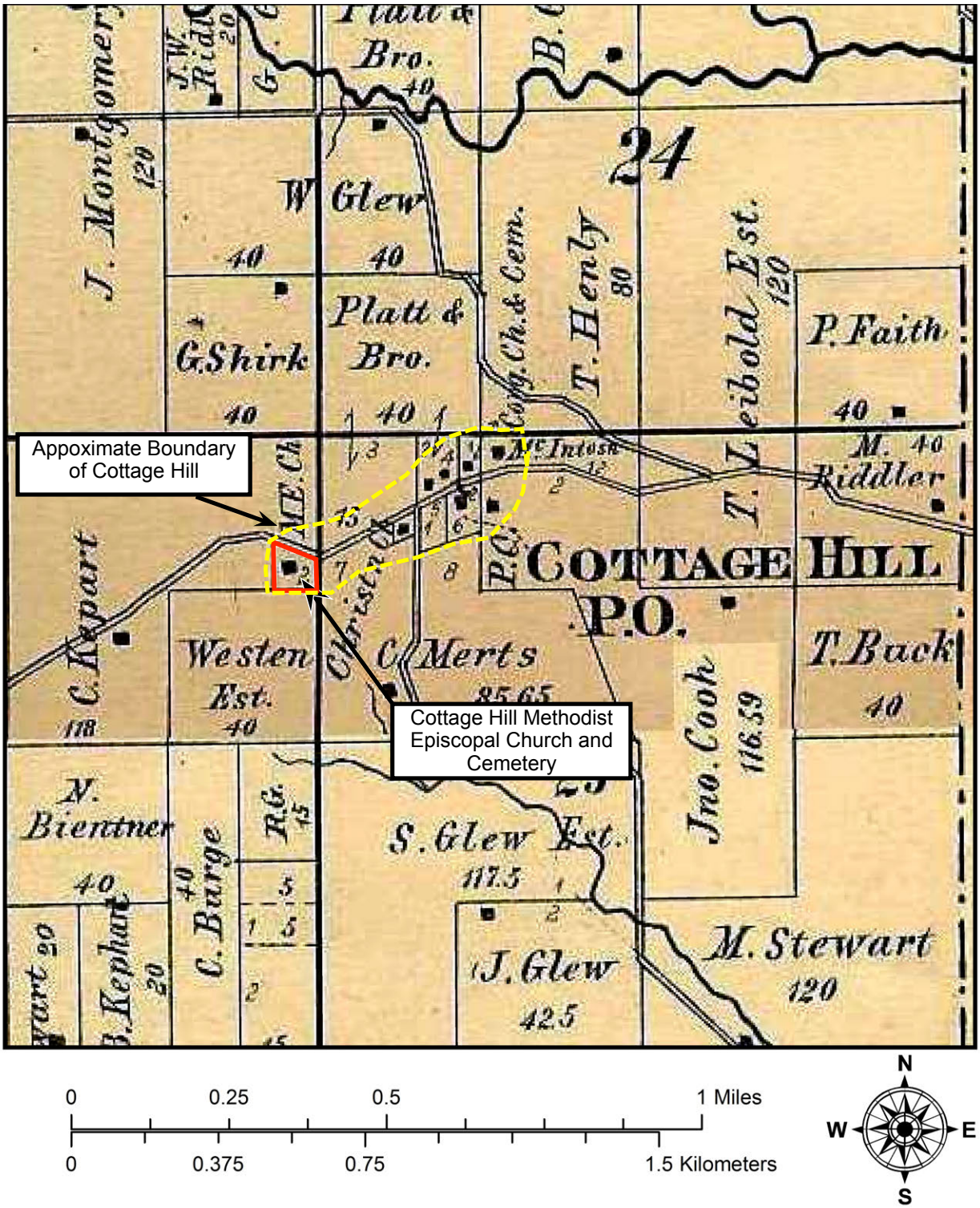


Figure 4 – 1874 Concord Township plat map. *Source: Harrison and Warner (1874).*

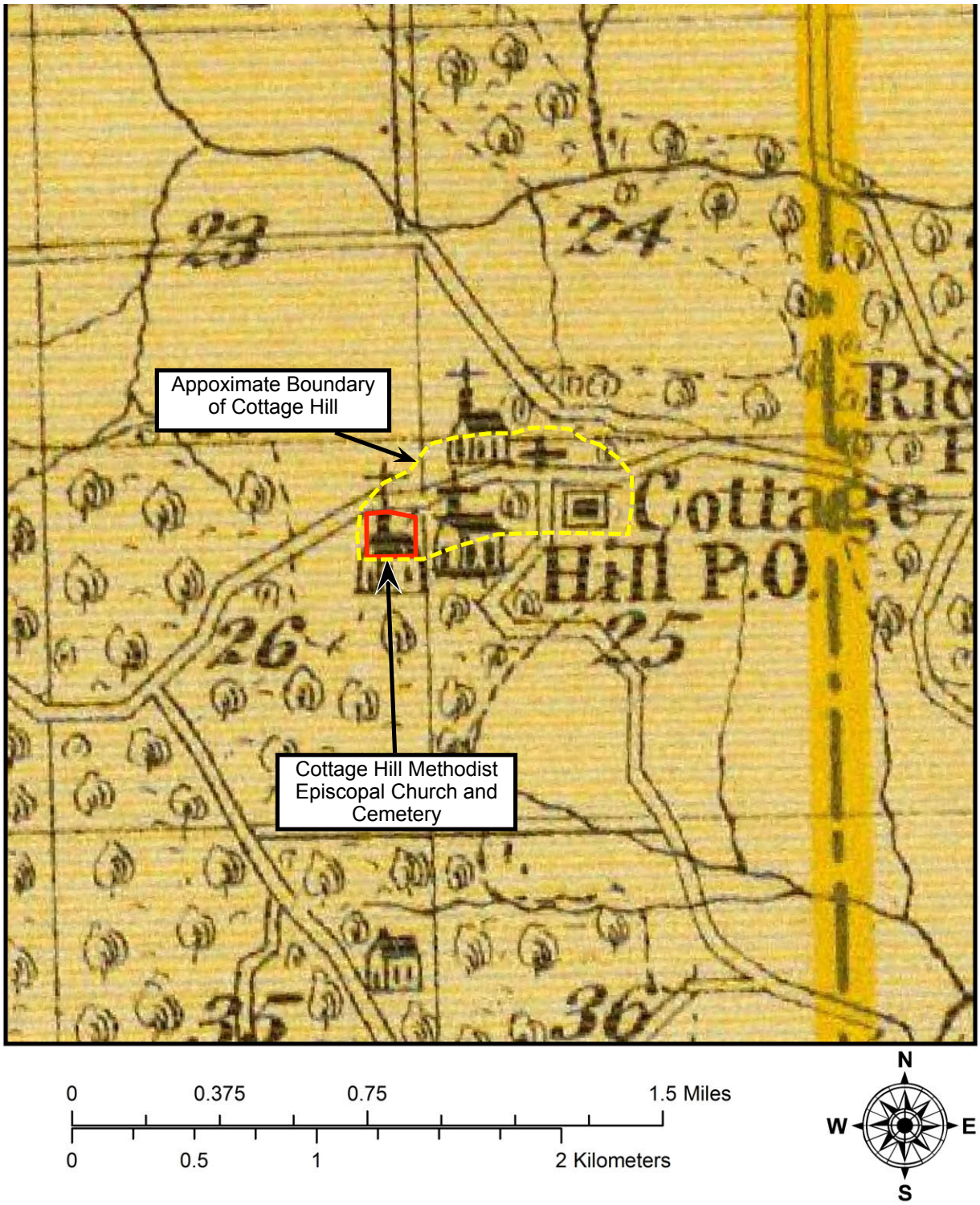


Figure 5 – 1875 Dubuque County plat map. *Source: Andreas (1875).*

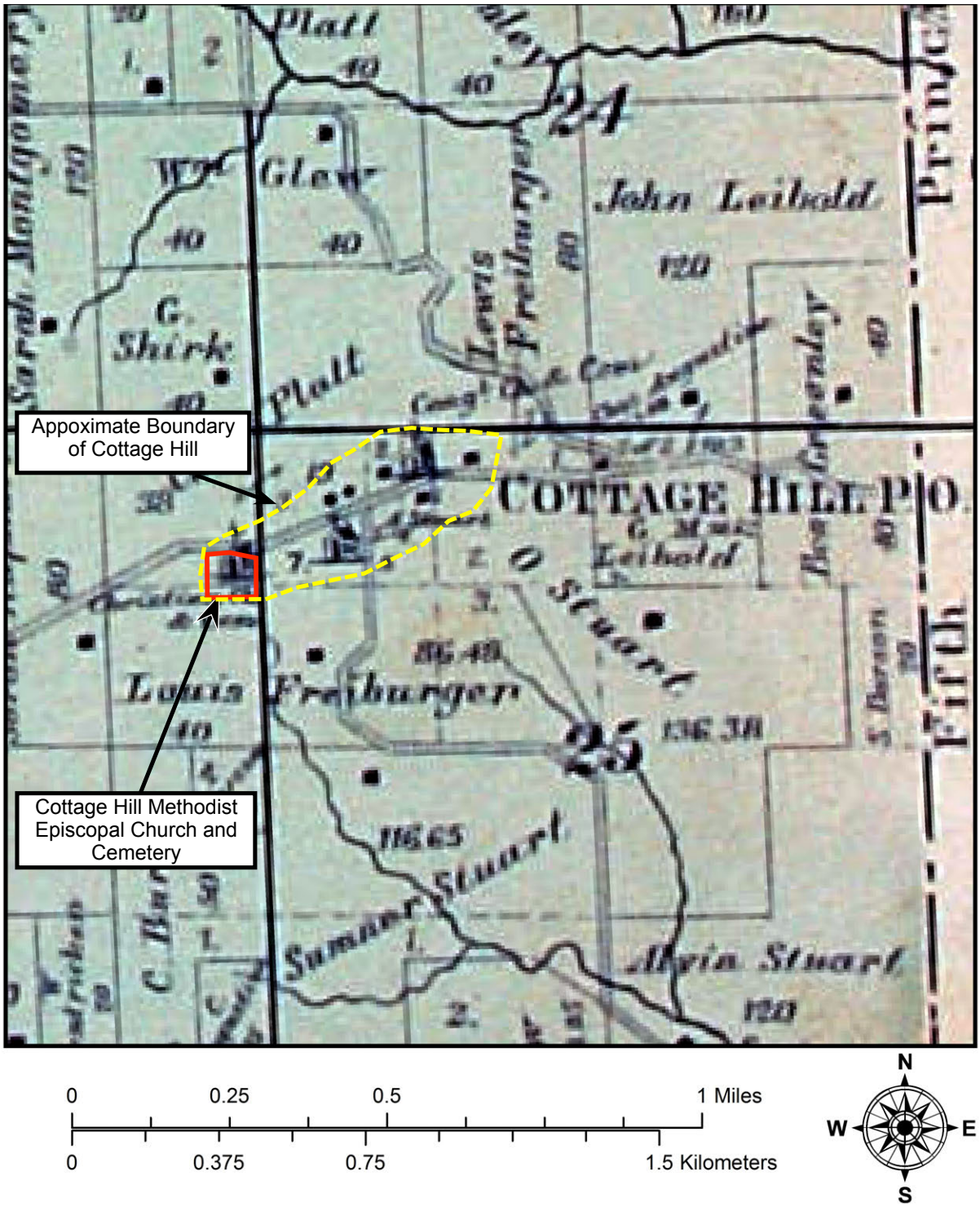


Figure 6 – 1892 Concord Township plat map. *Source: Balliet and Volk (1892).*

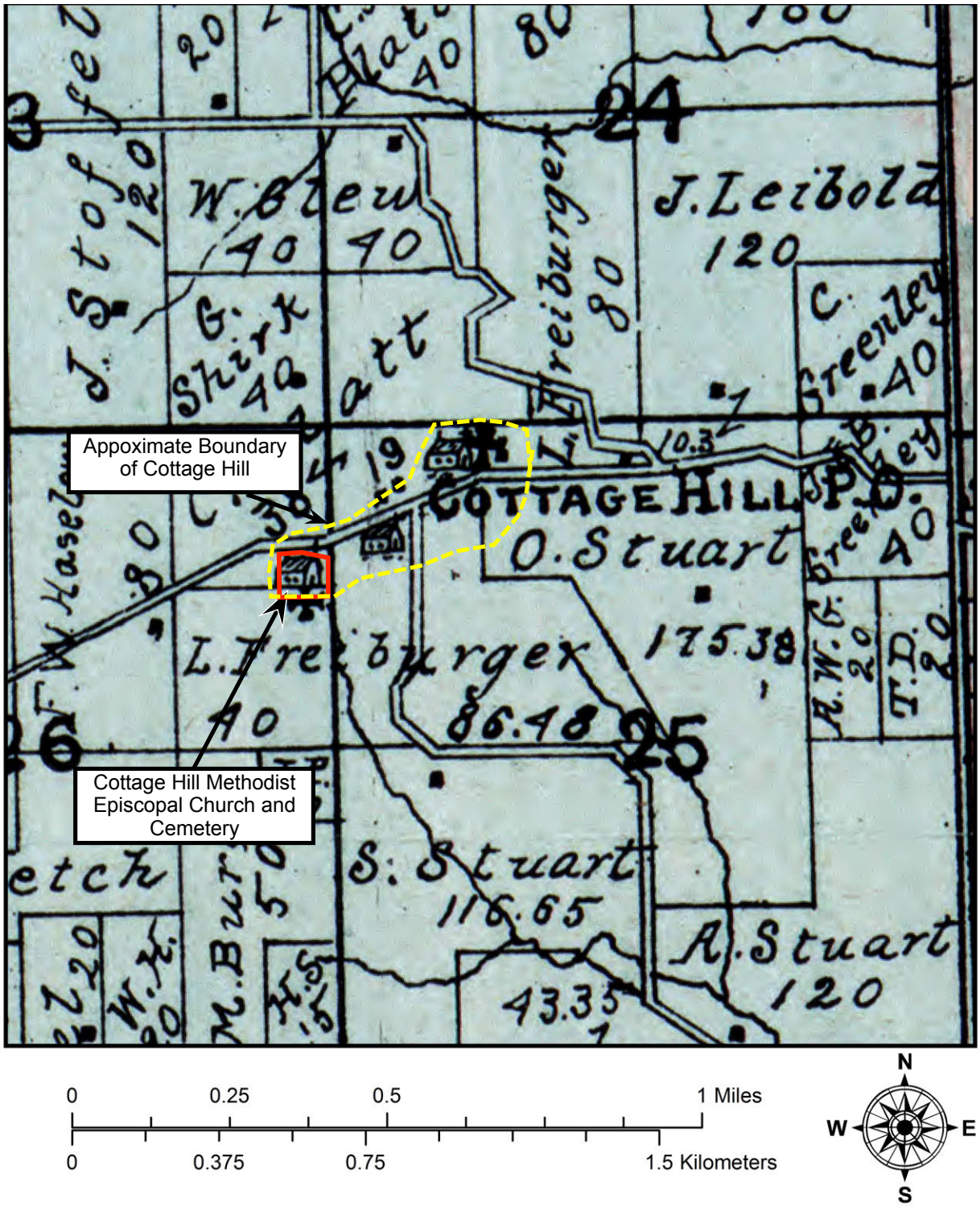


Figure 7 – 1900 Concord Township plat map. *Source: W. W. Hixson (1900).*

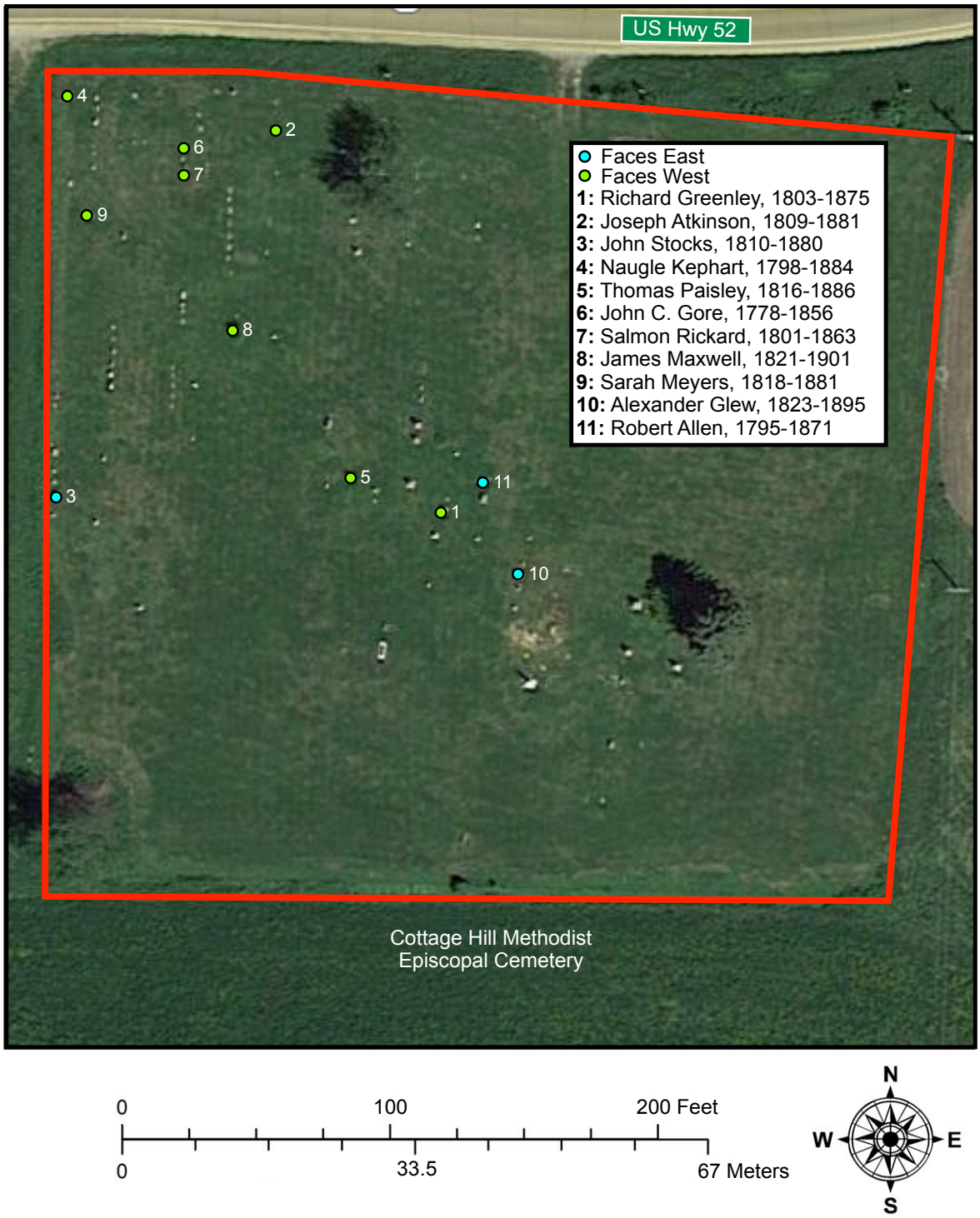


Figure 8 – Detailed map displaying location significant features of Cottage Hill Methodist Episcopal Cemetery.

Figure 9 – Naugle and Susan Kephart (Date before 1884). Verla Williams, "Naugle and Susan (Jones) KEPHART," A Kephart Blog: Descendants and Ancestors of Alfred Brunson Kephart (1842–1921), http://kephartbook.blogspot.com/2010/01/naugle-and-susan-jones-kephart.html (accessed 9/25/15).

Figure 10 – Photograph of the Cottage Hill Methodist-Episcopal Church, Circa 1900. Source: James Schmitt, *Cottage Hill Iowa* (2002).

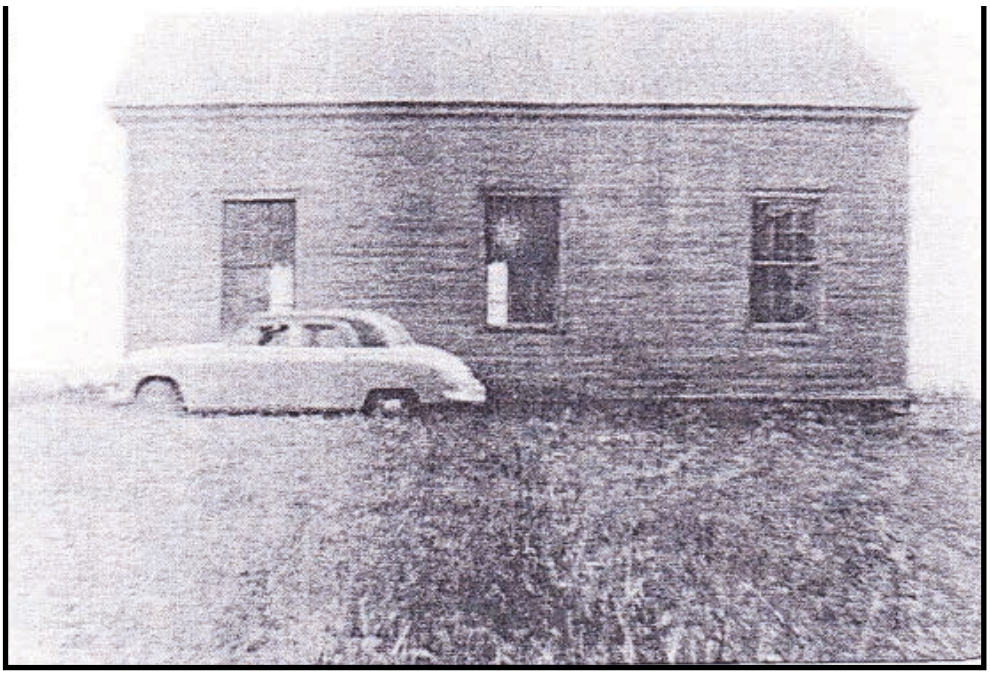


Figure 11 – Undated photograph of the Cottage Hill M.E. Cemetery. Source: James Schmitt, *Cottage Hill Iowa* (2002)

Photo 1 of 7: View of Cottage Hill M.E. Cemetery, facing south.

Photo 2 of 7: View of Cottage Hill M.E. Cemetery, facing southwest.

Photo 3 of 7: View of Cottage Hill M.E. Cemetery, facing northwest.

Photo 4 of 7: View of Richard Greenley's marker, facing west.

Photo 5 of 7: View of Rickard family marker, facing west.

Photos 6–7 of 9: View of children's markers, facing west.

Photo 8 of 9: View of Tacy Darling's marker, note shaking hand motif, facing east. Tacy Darling was listed as "mulatto" in the 1860 federal census living in a household with three other mulatto women. Permilla Butler (head of household, age 33), Adelia Butler (age 1), and Tauley Darling (age 40). Nearby in both the census and cemetery are Phoebe Darling and Loraine Ball (wife of Samuel Ball), also recorded as mulatto.

Photo 9 of 9: View of Naugle Kephart's marker, note neoclassical urn motif at top, facing northwest.