The American Cemetery: A Dying Resting Place?
Preface

Are dead people ever really dead? I don’t mean physically. A thousand scientists and coroners and medical examiners could answer an amazingly quick “Yes” to that question. I don’t mean theologically either. I’m not talking about God, or eternal life, or any of that. What I’m talking about is the here and now. Literally. Why do we have cemeteries if people really die? Why do the cemeteries, or the people in them, matter at all? I’ve become a frequent visitor of tiny Sand Hill Cemetery, in Dunn County, Wisconsin - not with the purpose of visiting any relatives or loved ones, but the aforementioned is the reason most people used to visit the cemetery. The first time I was there, I looked for the oldest graves I could possibly find –the ones no one ever visits anymore – and the thought struck me, “These are the dead. The graves no one ever visits, those are the real Dead People.” If you think about it, isn’t that the entire reason why cemeteries are still around today? We no longer have Neolithic reasons to bury our dead. We have the technologies to make them disappear. So why do we still bury them and mark where they lay? The answer to that question is that we want to keep them living in us. We want to remember them. But once a couple or even just one generation has gone, has died off, those graves in which the previous generations were buried become inconsequential to those who might have remembered them, and it is then, when they have been forgotten, that people truly die.

The mist lies heavy on the stones as the sun struggles to break this early morning fog. Odd it is that the mist persists so high above the Bottoms, here on Sand Hill. It seems the stones, or those buried under them just prefer to remain blanketed – undisturbed by the light of life.
Looking around, it is nearly impossible to identify the handful of scattered stones as marked graves. The only indications this is not simply an untended field: the few notable cemetery pines that border the lot; two concrete blocks – the remains of an entry gate long-ago removed; and three mammoth headstones all in a line, each one preserving the history, or at least the presence, of a particular family. These are the dead of Sand Hill Cemetery in Dunn County, Wisconsin.

The area allotted for the cemetery is not more than an acre, and farming fields border it on three sides. The fourth side, to the south, drops off severely, and at the foot of the hill begins an immense span of valley, known today as part of the Chippewa River Bottoms. Standing at the edge of the cemetery, on this fourth side, one can see for miles in all directions. Sunrises and sunsets, dawn and dusk, morning and night – all are equally beautiful.

There are less than twenty identifiable graves at the top of Sand Hill, each resting under one of eight surnames, none of them dating after 1917. One grave in particular is most poignant in the score of them. “BABY” is all it says. It bears no name; there are no dates; there is no epitaph. It is just a granite headstone, the same size as “MOTHER” and “FATHER” next to it. “BABY” is the only grave in the cemetery tended on a regular basis, evidenced by the toys lying in front of it – old toys supplemented on occasion with brand new toys. There are also at least two known veterans’ graves on Sand Hill: brothers and Civil War Veterans Alvin and George Alderman. Some anonymous visitor annually places flags at each of them on Memorial Day.

It is not a scary place, this cemetery of lost graves and forgotten individuals. Even as the weeds and brush attack and threaten to overwhelm the stone monuments – even as some graves are disturbed and desecrated, those monuments remain standing, proud and strong in the early morning mist.
I was in the habit of sleeping there in the nearby abandoned graveyard, two or three mornings a week…!

A Shift in Societal Behavior

Thomas Lynch, an undertaker, wrote in his autobiography, “Earth burial is practiced by ‘safe’ societies and by settled ones. It presumes the dead will be left their little acre and that the living will be around to tend the graves.” Unfortunately, all too often in contemporary American society, the living do not stay “around to tend the graves.” Cemeteries are the most potent reminder of death – the loss of life – on earth. No matter how hard we try, death of loved ones or perhaps just death of those around us strikes us as a very deep wound. It cannot only be the blatant reminder of our mortality that rocks us; it is the natural inclination of the human to feel empathy, and even while death may be obvious, the reminder of life is present still. The loss of life on earth, and the tragedy that that chapter is over – that is the sadness. Nonetheless, the hope that life may continue in another fashion is one of the things that prompts us to actions which speak of care for the dead. Our continued use of cemeteries is a way of physically proving these feelings: empathy for the pain a loved one may have suffered, personal pain at the loss of that individual, and hope for a blessed afterlife for him or her. Today however, the quickening pace of the average American life has decreased available “free time,” has decreased the desire for family and friends to maintain an interest in their forebears and contemporaries, and has fostered a boom in the practice of cremation and other cheaper and more efficient alternatives to burial for final interment of the dead. Because of this shift the significance of the American cemetery is waning.

Sand Hill Cemetery is one heartbreaking reminder of a history very few have time or care to continue remembering. Due to its historical nature, and because of its recurring disrepair, it is important that Sand Hill Cemetery be protected, for the benefit of its beauty but more for the significance of the individuals buried there, and also as a precedent to respect the sanctity of life and those individuals who live no longer.
...it was cool and quiet
there in the tall wet grass in that
graveyard;
the small insects didn't crawl on
you as they did when you lay
in the dry itchy
summer grass.
sleep was more possible...³

The Loss of Tradition

Cemeteries have been important places where individuals go to grieve, to find solace, or
to appreciate the history displayed by grave markers from various time periods. Today,
however, according to Mike Parker Pearson, “Where we put [the remains of the dead] is
generally a conscious and carefully thought-out activity by which the dead are both remembered
and forgotten.”⁴ A 1986 study of 78 undergraduate students in New York reported that “26% of
the college students had not visited a cemetery for any reason during the previous five years,
45% had not visited a cemetery for burial during that period, and 62% had not visited a
cemetery for purposes of attending a grave.”⁵ Other sources show the shift toward cremation as
a burial alternative. In 1975, Vanderlyn Pine found the alternative not common at all, noting that
cremation accounted for only 5 per cent of dispositions, while 92 per cent of the dead were
interred through burial. However, within the next year, the commonality of cremation had
already increased by two percent. The trend continues, as described by Hayslip and Peveto:
“In 1976, about 7% of deaths resulted in cremation, by 1979, about 9% of deaths ended in
cremation, and by 1985, the proportion of cremations had risen to approximately 12.5%. In

³ Bukowski, 51.
⁴ Mike Parker Pearson, The Archaeology of Death and Burial (College Station, TX: Texas A&M University Press, 2000), 124.
⁵ Bert Hayslip Jr. and Cynthia A. Peveto, Cultural Changes in Attitudes Toward Death, Dying, and Bereavement (NY: Springer Publishing Company, Inc., 2005), 6
1991, 17% of bodies in the United States were cremated…”\(^6\) The movement away from burial is a trend unique to human history. Even the Neanderthal found necessity in the concept of the grave. Certainly the reasons for burial then were quite different than those of structured society, but the idea of a final resting place was nonetheless developed and practiced.\(^7\) There are, of course, instances of even modern cultures that practice cremation (and/or alternative methods to burial) regularly, as a part of their religion or societal beliefs, but they are for the most part, Eastern. The Western tradition has consistently used burial as the means for final preparation of the dead. “The importance attached to burial in American earth,” writes Ken Worpole, “is related to this sense of ultimate belonging or earthly destiny…”\(^8\) It would seem that that need for a sense of belonging Worpole discusses is quickly vanishing. Twentieth- and twenty-first-century American societies have become a unit that craves distance from the uncomfortable subject of death. Pearson writes:

This change in the significance of the dead is embodied in their spatial dislocation from the heart of society as the disposal of the dead becomes virtually another form of waste management. In any case, our life-affirming culture leaves little room mentally as well as physically for the dead.\(^9\)

Previous to the extreme changes which have occurred in the last century, there was another shift which occurred in the early-mid nineteenth century. The concept of earth burial was very developed and accepted at this time, but the concept of “the cemetery” as a “pleasant final resting place” had only begun.

\(^6\) Ibid, 20.
\(^7\) Lynch, 21, 117.
\(^9\) Ibid, 125.
The Rural Cemetery

The 1800s saw a renaissance of thought in American society and the development of the term *transcendentalism*. Notables like Emerson, Thoreau and Hawthorne led society in a desire for the “pastoral,” the “natural,” and “self-knowledge,” all acquired through “an immersion in the natural world.” From these concepts, then, came the invention of the “rural cemetery” and Mount Auburn.

Mount Auburn Cemetery was consecrated in Cambridge, Massachusetts in 1831 and was the first of its kind the world over. Its creation precipitated a trend which spread nationally. Stanley French writes that, “From its beginnings…Mount Auburn ranked as one of the major points of interest in the Boston area. It was proudly displayed to foreign and native visitors in the decades before the Civil War…” It should be noted that until the invention of the rural cemetery, the term “cemetery” was virtually non-existent, preceded instead by terms like “burying ground” and “graveyard.” The dark connotation typically associated with death and burial virtually disappeared, and with this disappearance came a dependence upon the “cemetery” both as a landmark and as a recreational area.

The United States has proven so very different from the typical Western tradition of grave burial within the churchyard. Cemeteries here, following the inception of Mount Auburn,

---

10 Bukowski, 51.
11 Worpole, 140.
13 Ibid, 38.
have been set in scenic places (apart from churchyards) where, if there were no grave markers, a passerby may think the clearing was a park of some sort. And in some ways, that is how we, in the United States have seen cemeteries – as parks of a sort.
...(here were the truly forgotten dead
and I felt I wanted to join them)...\textsuperscript{14}

Space Issue or Societal Ideal?

We have been allowed the luxury of recognition of the American cemetary as a recreational venue due to the seemingly infinite amount of space America has yet to consume. We have believed that if we so desire, we will be buried in our own grave, our very own plot of land, for what to us, the living, will be eternity.

In places like tiny England, however, space is not a luxury – indeed, the \textit{lack of it} is the issue, and in small countries like England, there can be no predominance of resting grounds like Mount Auburn. Habenstein and Lamers write that “Many reports comment on the lack of burial space in a densely populated island, and on the serious overcrowding of British cemeteries with burials made one on top of another in a single grave.”\textsuperscript{15} They also comment that the “first question [in England] arising after death [is] ‘shall the body be buried or cremated?’”\textsuperscript{16} In a society where space is so limited, the question seems predictably obvious, and absolutely warranted. The shift away from burial is from necessity. That is not the case in America, yet we are experiencing the very same shift. Is it because of our close relation with Europe that despite the spatial differences, we appear to be following the social lead of those countries?

David Sloane, although not specifically addressing the concept of America as “copycat,” agrees the shift from burial is a socio-cultural one. He uses the term \textit{museumization} to describe the movement, arguing “other cultural institutions, such as art museums, local historical societies, and botanical gardens, assumed the earlier functions of the cemetary,” concluding, like Pearson, that “the institutionalization of the cemetary reflects a greater distance between the

\textsuperscript{14} Bukowski, 51.
\textsuperscript{16} Ibid.
residents of the community and the graves of their ancestors.”17 Hence, while it may appear the trend which leads away from burial and the cemetery in America is following the non-burial trends of Europe, it is more likely the shift here is stemming from an even broader, international trend: the view that daily life is to be spent living, not dwelling on the past.

In “Dead or Alive,” Webb and Webb quote Certeau, who writes, “The dying are outcasts because they are deviants in an institution organized by and for the conservation of life.”18 Webb and Webb continue to speak on the subject of the removal of the dead from the societal conscious: “…When death can’t be excluded from the present, we can contain it within the bodies of the dead and dying, whom we then consign to the Outside.”19 Cremation is an obvious step in this direction, but the modern use of cemeteries also eludes to this change in the societal belief pattern. To put death from our minds we place the dead out of our sight. Klaver points out that “Criticism of the dead body…apprehends the Western imperative to “do something” about the corpse. Arguably the most powerful object in our lives, the dead body absent its cultural manifestations becomes a[n]…abject too horrific to tolerate.”20 This is an issue not likely to bring positive effects upon our society, however. Authorities like Thomas Lynch agree:

… The meaning of life is connected, inextricably, to the meaning of death; …mourning is a romance in reverse, and if you love, you grieve and there are no exceptions – only those who do it well and those who don’t. And if death is regarded as an embarrassment or an inconvenience, if the dead are regarded as a nuisance from whom we seek a hurried riddance, then life and the living are in for like treatment.21

For American cemeteries, this is a rough time. “Ridding” society of the “burden of the dead” as a new concept is hurting the United States in more ways than simply our newfound ability to

---

21 Lynch, 25.
forget our dead. Cemeteries, which were once respected and revered landmarks, are now
violated on a regular basis, protection of them is at an extreme minimum, and in many places,
such as Sand Hill, cemeteries receive no protection at all.
...the old rusty wrought iron fence
that surrounded the
graveyard seemed more to sag than
tilt...22

The Source

Small cemeteries are falling into disrepair in many places because there is no funding for them, and a there is a seeming lack of desire in those who live near them to keep them around. All along the way this author has encountered obstacle after obstacle in her attempt to find pertinent information about the seemingly forgotten plot of land that is Sand hill Cemetery. Search after search ended in dead ends. Fortuitously, however, on one of my visits to the University of Wisconsin-Stout (which houses the Dunn County Area Research Center) the archivists discovered and pulled an article written in August of 1989.23 The article was about a couple who had “discovered the cemetery…from the road a quarter mile away [when] they saw two of the tallest monuments poking through the weeds.”24 Jim and Betty Humphrey were interviewed in the Dunn County News and the Dunn County Review about their interest in the cemetery. I was told by the archivist who found the article that the couple had likely moved away from the area. He had not received any information from or about them since shortly after the article was published. Fortunately for me, he was incorrect.

Jim and Betty do indeed still live by Sand Hill, and they still visit the cemetery on a regular basis. The reason for the discontinued submission of information to the Stout Area Research Center is simply that they can find no more. It is important to note that before Jim and Betty became interested in the Sand Hill Cemetery, it was non-existent in the records of Dunn County. There had never been a citation in the Archives. No index had been taken of the plots.

22 Bukowski, 51.
24 Ibid.
Not even a general description of the cemetery could be found. Sand Hill had been “completely ignored and forgotten.” The couple took it upon themselves to rectify the situation to the best of their abilities. They first cleaned everything up: replacing stones that had been knocked over or broken, mowing the cemetery for the first time in an unknown number of years, and planting flowers near each stone.

After getting the appearance of the cemetery under control, Betty told me that “Jim measured all the stones and submitted their dimensions along with a map of the plots in the cemetery to the archives at Stout.” For the next eight years Jim and Betty continued to care for the cemetery regularly, submitting whatever new information they happened to find to the Stout Area Research Center. Eventually, after some persistence on their part – they encountered resistance from townspeople and officials in part because of the raise in taxes regular care for the cemetery would perpetuate – Jim and Betty were able to persuade the township and the county to take over care of the cemetery, arguing that by law the cemetery should have received this sort of care all along and that it was the township’s and the county’s shared responsibility.

Now the cemetery is maintained (albeit to a much lesser degree than it was by Jim and Betty) by the Spring Brook Township and Dunn County. Every summer, the township hires a couple young men to mow the grass and weeds. No flowers are planted, though, and vandalism is a recurring problem.

---

25 Jim and Betty Humphrey, Interview by Author, April, 2007. See Appendix ___
26 Ibid.
...the quiet was utterly marvelous, and there was nobody about but the forgotten dead...²⁸

What Jim and Betty Found

From the time I was little, Sand Hill Cemetery was a place of questions. Who were these people? Where did they come from? Why were they buried here? And most importantly, why have they been forgotten? I tried to put possible scenarios together, but without solid evidence, every answer I proposed to my questions lacked substance and credibility. Jim and Betty Humphrey proved to be my missing link. From them, I learned the final links which would complete the chain of Sand Hill’s history.

When one finds a place of historic relevance seemingly forgotten, it is natural to assume that at one time there had been people inhabiting the surrounding area. This was one of my first questions regarding Sand Hill Cemetery: Was there a town here at one time – maybe even a church located on this site? Unfortunately, there were and are no physical indications of either anywhere in the surrounding area of the cemetery. This made the cemetery seem very disjointed and disconnected from the world and is likely the reason so few are even aware of its existence.

South and west (downriver) of Sand Hill Cemetery by about three miles is a very, very small town called Meridean (pronounced Mare-uh-deen). I had known of this town and walked the Red Cedar/Chippewa trail that passes through it on numerous occasions. What I had not realized and not thought to question, was that the town has only been in this location for a little over one hundred years.

Meridean was established originally at the oldest ferry crossing on the Chippewa River (replaced by a bridge in 1962). Settlement there was prompted by the success of a shingle mill

²⁸ Bukowski, 51.
on Happy Island, a short way downstream. The shingle mill – founded, owned and operated by Ira Dean in 1863 – was eventually purchased by Jerome Garland and E.A. Nichols who, in conjunction with Chapman and Thorpe’s Eau Claire Lumber Company, also established a saw mill on the island. With the burgeoning success of the two companies, the area became naturally populated, and by 1880 Meridean had more than 100 residents.\(^29\)

The lumber company on Happy Island was bought out by the Mississippi River Logging Company in 1888, but the area could not withstand the massive quantity of timber required for that size of company. Shortly thereafter, the use of the mill on Happy Island was discontinued. The town “abandoned ship” in favor of another promising spot – its present location – on the main branch line of the Milwaukee Road railway.

Sand Hill Cemetery is not right on the location of Old Meridean, and thus may seem unrelated to the prior existence of the little town. On the contrary, as noted by Francaviglia:

> The earliest cemeteries were usually located on hill tops, and even today there is a tendency to locate on hilly land… Hill and mountain tops are deeply rooted in the Judeo-Christian heritage as spiritual locations. Hill tops are also least susceptible to flooding and without much value in terms of agriculture, or in older days, city expansion.\(^30\)

It is not an unfounded notion at all that Sand Hill was the burial site for the old town of Meridean. Multiple instances of flooding were recorded in regard to the original location of Meridean, so a burial site located above the town seems only natural. Other information also points to this connection between the old town and the cemetery. John Russell refers to the “Cranberry Creek Evangelical Lutheran Church” and its relocation from Old Meridean to its new

\(^{29}\) John Russell, Box 1, Cards 133 (9 June 1982), 154 (5 Sep 1979), Box 3, Card 781 (11 Sep 1985), and Box 6, Card 1857 (19 Sep 2004), Special Collections, Stout Area Research Center, University of Wisconsin-Stout, Menomonie, Wisconsin. Accessible online at [http://ezproxy.uwstout.edu/ics-wpd/_collection/index.shtml](http://ezproxy.uwstout.edu/ics-wpd/_collection/index.shtml). See Appendix B.

location downstream in a couple of his articles. Thus, there was a church near the location of the cemetery, and there is no indication of any other cemetery in the immediate surrounding area. Also pertinent in a connection to the Cranberry Creek church is an observation that Sand Hill is likely a Lutheran cemetery because of the absence of crosses on the stones, negating the likelihood of Catholics buried there. This reinforces the idea that Sand Hill served the congregation of the church in Meridean.

Another indicator that the cemetery was created for members of Old Meridean I found in Jim Humphrey’s indexing of the cemetery. In the Northwest corner of the lot, eight concrete stones are in two lines that create a rectangular perimeter. There are four stones on either side, each six foot apart from the next, making the long side of the rectangle about twenty-five feet long. The short side measures about twenty feet long. Remnants of steel or iron rebar in the stones suggest these are not graves but were once the foundations for stakes of a fenced-in area, likely that of the burial area for one particular family. Strangely, no graves remain within the perimeter of the eight stones. This fact in conjunction with all the others suggests that in relocating to the new town, one family may have chosen to remove and relocate their dead as well.

---

31 John Russell, Box 3, Card 781 (11 Sep 1985), and Box 6, Card 1857 (19 Sep 2004), Special Collections, Stout Area Research Center, University of Wisconsin-Stout, Menomonie, Wisconsin. Accessible online at http://ezproxy.uwstout.edu/ics-wpd/_collection/index.shtml. See Appendix B.
32 Francaviglia, 504.
33 Jim and Betty Humphrey, Interview by Author, April, 2007. See Appendix ___
...and I wondered about their bones
buried there,
bones having long ago escaped from the
rotting coffins...\textsuperscript{34}

The Small vs. The Large

So what do we do now, knowing this cemetery may have buried in it some of the founders in the region? Perhaps the reason for area residents’ lack of desire to maintain Sand Hill Cemetery continues because they refuse to develop any sense of emotional connection to it. Much like it is easier for us to bear the death of an individual if he or she was not close, so too is the burden of an abandoned cemetery and the dead within it easier to bear if we simply deny any feeling of personal responsibility and/or regret for its loss. Former British Prime Minister got it right when he said, “Show me the manner in which a Nation or Community cares for its dead and I will measure with mathematical exactness the tender mercies of its people, their respect for the laws of the land, and their loyalty to high ideals.”\textsuperscript{35} It is a travesty that area residents are concerned with “the raise in taxes” care of cemetery might cause. In addition, the area is not in immediate danger of development, and the cemetery takes up such little space that it cannot be necessarily considered a disturbance in any way.

Because it is so small, does that make Sand Hill Cemetery less important than bigger cemeteries that hold within them names of “more historical import?” Evergreen Cemetery in nearby Menomonie, Wisconsin was just recently recognized as a Wisconsin Historical Landmark. The surnames of town founders Wilson, Stout, Knapp, and Tainter\textsuperscript{36} are all buried on “Cemetery Island,” where Evergreen is located. Because of these notable graves, the cemetery is

\textsuperscript{34} Bukowski, 52.
\textsuperscript{35} “Cures for the Abandoned Cemetery,” Association of Public Historians of New York State, APNY’s, Available from http://aphnys.org/cemetery.html.
a rarity, managing to continue to grip area and state residents’ interest, and it is in a state of constant maintenance and upkeep.

It is wonderful that this cemetery remains a lasting reminder of the area’s forebears. Why, though, in the wider scope of society, should it be any more important than the small cemetery located on top of the hill? Regardless of who they were, these people are all dead. Each and every one of them is dead. Their importance lies in the fact that each and every one of them in life, famed or not, was important to someone and for some reason. Why is Andrew Tainter\textsuperscript{37} guaranteed grave visitation and protection simply because of his wealth in life? It seems almost like there exists a class system even in death. Does being known the nation or the world over give an individual that ticket to land-plot eternity? Does being well-known mean death and burial for that individual are more significant than Every Man’s? Sloane writes that “…Americans have become increasingly indifferent to the cemetery as a sacred space or as a community and cultural institution. The cemetery’s role as a repository of the history and memories of the local community is fading.”\textsuperscript{38} A key word in his statement is “local.” Yes, Evergreen is a regionally recognized cemetery, and rightfully so. Sand Hill Cemetery, however, is not even locally recognized, and as a part of the very important past of the area in which it is located, local residents should be aware of, protect, and feel pride in its presence.

This brings us to the unfortunate shift in societal thought that has occurred in the last century. Sloane comments that “twentieth-century Americans [do] not want the close relationship with the cemetery that their nineteenth-century counterparts had craved.”\textsuperscript{39} This is an issue that must be remedied for more reasons than just that of the preservation of one


\textsuperscript{38}Sloane, 7.

\textsuperscript{39}Ibid, 190.
particular cemetery. As Francaviglia remarks, “Cemeteries, as the visual and spatial expression of death, may tell us a great deal about the living people who created them.”

Pearson’s argument that “placing the dead is one of the most visible activities through which human societies map out and express their relationships to ancestors, land and the living” also pleads for the continued care of these historical places.

---

40 Francaviglia, 509.

41 Pearson, 141.
...it was all so curious,
so strange,
those long dead and forgotten
bones,
those lives gone, totally
erased, their history now never to be
recorded...^{42}

The Future

If only we could know them, the people buried in that little cemetery on Sand Hill. If only we could see them, meet them; hear of their accomplishments, their hobbies, of the ones they loved and of those who loved them. If only we could do all these things, then maybe everyone living here today would find their graves and the preservation of them important. Then maybe we could start finding time in our busy lives to feel a little empathy for those who rest eternally in places we seem to be forgetting about more and more. Mendelson writes:

Ours indeed is a dialectical tension – we cannot actually see the place called Death, yet we find it difficult to doubt its presence; we cannot conceive the actuality of a Death that is truly Death, yet it is a possibility we find difficult to deny. In this tension, we find ourselves confronted by the darkest prospect of all: a heterogeneity for which there can be no representation and for which there can be no reconciling idiom. And so, it is hardly surprising that we so often do as seemingly we must, that we speak amongst ourselves, assuaging our fears as we move in the other direction – away from the corpse on the other side of the door, away from the body in the next room, unconsciously trusting in a moral geometry that would allow each step to increase the distance between ourselves and that which we would flee…^{43}

The “body in the next room” is dead, but the memory remains, for now. When will we be forgotten, and for what reason? Why has it become difficult, in a society as advanced as ours, to preserve the memory of a few souls who taught those around us to be who we are today? Small cemeteries are dying in the United States. Busy schedules, a lack of respect for history, an insistence upon the expansion of our cities and towns, a societal denial of mortality, and an

^{42} Bukowski, 52.
unwillingness to confront the emotions connected with death have all led to the disappearance of these places which once were loved and visited on a regular basis. At one time within their walls, visitors could find comfort, solace, and a lasting connection to friends and relatives buried there. This can happen again. We can begin preserving even the remnants of cemeteries around our areas. The Sand Hill Cemetery in Spring Brook Township of Dunn County, Wisconsin will be preserved for at least a bit longer because there are a few of us yet who care.

...I felt sad for those lost lives and felt there was a perspective to be gleaned about it all but it was a vague one, one only partially understood.\textsuperscript{44}

The End

\textsuperscript{44} Bukowski, 52.
Bibliography

Primary Sources


Church and cemetery records (Genealogical Society of Utah Project): Barron and Dunn Counties, Wisconsin [microform], 1861-1979. Special Collections, Stout Area Research Center, University of Wisconsin-Stout, Menomonie, Wisconsin.


*Dunn County Geneology Index*. Located in Special Collections, Stout Area Research Center, University of Wisconsin-Stout, Menomonie, Wisconsin.


“Happy Home Lodge No. 301 (Town of Spring Brook, Dunn Count, Wis.).” Minutebook, 1879-1881. Special Collections, Stout Area Research Center, University of Wisconsin-Stout, Menomonie, Wisconsin.

Humphrey, Jim and Betty. Interview by author, April 2007.


“Spring Brook (Dunn County, Wis.: Town). Clerk.” Minutes of town meetings, 1856-1906. Special Collections, Stout Area Research Center, University of Wisconsin-Stout, Menomonie, Wisconsin.


“Wisconsin, Justice of the Peace (Town of Spring Brook, Dunn County).” Justice docket, 1863-1926. Special Collections, Stout Area Research Center, University of Wisconsin-Stout, Menomonie, Wisconsin.
Secondary Sources

Books


Articles


