dwellings, "cabins." Sandy Hollow was one of several small, predominantly African American communities that grew up near Staunton following the Civil War. Roughly a mile north of Staunton bordering the Valley Turnpike, by 1870 Sandy Hollow was sufficiently well established to constitute a named voting precinct in the Beverley Magisterial Manor District as well as hosting a segregated public school for African American children.[11] What is today officially called Woodlee Road, Staunton, winding a few acres northeast of Fairview Cemetery, was labeled "Sandy Hollow Road" in nineteenth century real estate ads in Staunton newspapers.[12] The painter Anna Mary Robertson Moses, better known as Grandma Moses, occupied five different residences in Augusta County, including one near Sandy Hollow, "Mount Nebo Farm."[13] In her autobiography she briefly alludes to the community: "Near our place, down what they call Sandy Hollow, there were a dozen or more huts, or shanties, of different families, all colored..."[14] Fairview Cemetery is the most visible survival of the nearly vanished Sandy Hollow community landscape.

A leading trigger for establishing Fairview Cemetery in 1869 was the drive for emancipation that spurred the creation of autonomous African American churches across Reconstruction-era Augusta County: Pleasant Grove/Laurel Hill/Mount Zion Methodist Episcopal Church (1867, Verona), Mount Bethel Baptist Church (1868, New Hope), Mount Chapel Methodist Episcopal Church (1869, Swoope), Mount Ead Baptist Church (1870–72, Greenville), Beverley Manor Baptist Church (1874, Brands Flat).[15] All of these rural churches procured dedicated land for burial, the model exemplified by Fairview Cemetery.

Another trigger was money and lack of alternative funerary infrastructure. On May 5, 1869, the American Missionary Association teacher John Scott wrote from Staunton to the abolitionist Henry Ward Beecher that the recently constituted African American Baptist church there sorely needed funds for a building. Scott also mentioned that the Baptists joined with the African American Methodist church to create a common graveyard because "the cost of burying in the

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A 75-acre farm owned by a prominent Staunton City Commissioner, William F. Ast, whose homestead is marked on the same Hotchkiss map detail east of the Valley Turnpike road, was named Fairview. *Staunton Spectator*, June 30, 1886, pg. 3.

[11] A Sandy Hollow school is listed as an African American public school in Beverley Manor District, 1883–84, possibly the same as Fairview, which was not mentioned by that name in the 15th Annual Report of the Superintendent of Public Instruction. Fairview school was closed at the end of the 1930–31 term. Laten Ervin Bechtel with Susie Brent King, *"That's Just the Way It Was": A Chronological and Documentary History of ~~enslaved negro~~ black African-American Schools in Staunton and Augusta County* (Staunton, Virginia: Lot's Wife Publishing, 2010), 187-88, 218; Richard K. MacMaster, *Augusta County History, 1865-1950* (Staunton, Virginia: Augusta County Historical Society, 1987), 59–61.

[12] *Staunton Vindicator*, May 14, 1880, pg. 2; June 4, 1880, pg. 3.

[13] Franklin Johnston, "Grandma Moses in the Shenandoah Valley: November 1887-December 1905," *Augusta Historical Bulletin* 41 (2005): 35–37.

[14] Anna Mary Robertson Moses, *Grandma Moses: My Life's History*, edited by Otto Kallir (New York: Harper, 1952), 91.

[15] Joe Nutt, *Historical Sketches of African-American Churches of Augusta County, Staunton, Waynesboro, and Vicinity* ([place of publication not identified]: Virginia Foundation for the Humanities and Public Policy, 2001), 31, 77, 97–98, 255, 279–80, 289.

ground of the whites was so much."[16] Antebellum Thornrose Cemetery, located in the Staunton city limits, made socially demeaning provisions for African Americans, whether freedmen or enslaved, to be buried in the "Corporation Lot," a racially-segregated three-acre tract on the outskirts of the original 12-acre cemetery set aside for military-style interments, initially funded to support the work of the "Overseers of the Poor."[17] Purchase in Thornrose of either full burial lots or single gravesites by African Americans was forbidden by the cemetery bylaws, but even burial in the anonymous "Corporation Lot" was reportedly expensive. The sexton could charge $2.50 alone (equivalent to about $95 in 2025 US dollars) for digging the grave.[18] John Scott's aside to Henry Ward Beecher was probably an allusion to the fees charged African Americans for burial at Thornrose Cemetery, an option available since March 1853. There was practically no other burial scenario available to African Americans in 1853–1868 Staunton save for nearby African American rural church cemeteries, family burial grounds, segregated areas within existing white church graveyards, or the county poorhouse in Arbor Hill.

Attempts by church leaders to found African American Protestant churches in Staunton before the Reconstruction Era were thwarted by Virginia black legal codes and white city politics.[19] By 1861, the white-led Central Methodist Episcopal Church in Staunton boasted a congregation of 350, 200 of whom were African American. African American Methodists in Staunton founded a congregation in 1865–66 today known as Augusta Street United Methodist Church. The story has it that the congregants pledged offerings of ten cents apiece towards the construction of the initial church building, known as the "Ten-Cent Church," built in 1869 on land purchased for $2,200.[20] Baptist missionary preachers made some converts among Staunton African Americans in the early decades of the nineteenth century, but the first Baptist congregation in Staunton would not be founded until 1853.[21] Numbers are difficult to come by, but the *Staunton Spectator* asserted that 29 whites and 40 African Americans formed the new church, the First Baptist Church in Staunton.[22] Among the founding white members was Simpson F. Taylor, from whom land for Fairview Cemetery was purchased, his son, daughter and future son-in-law. By 1866, a deacon board was organized for African American members of the church. In July 1868, African American members of First Baptist Church applied for formal permission to establish their own church, and were granted leave to do so, forming Mount Zion Baptist Church. Simpson F. Taylor

[16] American Missionary Association Archives HI-12049 [Fisk University A. M. A. Archives number], available online through the Internet Archive (https://archive.org/details/per_american-missionary-association-archives_american-missionary-associatio_1869-01-21_hi-11722/page/n597/mode/2up?view=theater).
[17] Board Minutes of the Thornrose Cemetery Company, 1–4 (unpublished manuscript located in walk-in safe at Thornrose Cemetery office). I am grateful to Superintendent Suzanne Berry for access to these resources.
[18] In July 1853, full burial lots sold for $30, single graves for $5, with burial fees totaling $7.25 charged for both full and single graves, when the decedent was ten years old or older. No records of cemetery plot sales from the 1860s exist at Thornrose, so the actual price charged African Americans at the time is unknown. Board Minutes of the Thornrose Cemetery Company, 10.
[19] For example, in 1851, a Reverend Lemon, affiliated with the Methodist Episcopal Church, proposed to Staunton City Council the establishment of an "African Church" within the city limits. Nothing came of it. *Staunton Spectator*, May 21, 1851, pg. 2.
[20] Nutt, 67–68.
[21] Mrs. William Burnett and Jane E. Hern, *A History of the First Baptist Church of Staunton, Virginia, 1853-1983* (Staunton, 1983 [unpublished manuscript]), 1.
[22] *Staunton Spectator*, October 19, 1853, pg. 1.

sold a remarkably large piece of property for burial purposes to the two churches no later than January 1869, located a mile north of Staunton on the Valley Turnpike, reportedly for $1,200, on terms payable within one year.[23] Given that the property would be valued at $1,000 by a chancery court commissioner in 1877, Taylor sold the land at a profit.[24] In addition to his business acumen and undoubted knowledge of the need of African American Baptists in Staunton for affordable burial grounds, there is another possible motive for the sale, a personal one. An enslaved man of his, Anderson, highly trusted by Taylor, was said to have been an ardent Baptist "who continually prayed that he might live to see a Baptist Church in the place. His prayer was answered and his master as well as himself was one of the constituent members [of the First Baptist Church]."[25] Perhaps another prayer of Anderson was dedicated cemetery real estate.

Fairview Cemetery served as a community burial place for Staunton and Augusta County African Americans. In addition to documented burials of members of Augusta Street Methodist and Mount Zion Baptist churches that owned Fairview Cemetery, the cemetery was used by at least three funeral homes for burial of Staunton and Augusta County residents who were not members of the two churches. A terse newspaper entry in 1930 suggests that Fairview Cemetery had sanctioned African American pauper burials on the part of Augusta County at no cost, but that Fairview would begin charging a stipulated price for such services, and therefore "it would probably be a measure of economy for the county to buy a piece of land for the burial of colored paupers, but no decision on the suggestion was made at yesterday's meeting."[26] It is worth noting the difficulty, and often physical danger, posed for African Americans congregating openly in the South during the Jim Crow era. Oral histories describe the use of Fairview Cemetery for Sunday picnics as a place of safety and communal solidarity. Other anecdotes recount convivial parties and children playing at horseshoes with the families that rented or lived in "Shea House," the folk Victorian cottage located at the southeastern corner of the cemetery.[27]

Legal Background

Roughly six acres of land in the Sandy Hollow community were purchased by trustees of Augusta Street Methodist Episcopal and Mount Zion Baptist churches from Simpson F. Taylor before January 25, 1869, for $1,200.[28] Taylor died intestate May 1870, leaving a debt of over

[23] According to a letter dated January 25, 1869, "the Methodist-denomination have 1200 dollars to raise toward a burying ground just bought," John Scott to S. P. Smith, American Missionary Association Archives HI-11730 [Fisk University A. M. A. Archives number], available online through the Internet Archive (https://archive.org/details/per_american-missionary-association-archives_american-missionary-associatio_1869-01-21_hi-11722/page/n17/mode/2up?view=theater). The one-year term of payment is cited in American Missionary Association Archives HI-12049, note 7 supra. Efforts to locate the 1868 or 1869 deed in the Augusta County Deed Book are inconclusive.

[24] Augusta County Chancery Court Case #378, Simpson F. Taylor vs. Virginia T. Moon, scanned documents available online from the Library of Virginia, Virginia Memory Project, Chancery Records Index, https://www.lva.virginia.gov/chancery/case_detail.asp?CFN=015-1881-028, pgs. 214–15.

[25] Burnett and Hern, 4.

[26] *The [Staunton] Daily News Leader*, Friday, September 26, 1930, pg. 2.

[27] Laten Ervin Bechtel, "Fairview–The First Hundred Years" (unpublished manuscript), 8–9.

[28] Notes 7 and 14 supra.

$9,000, leading to almost a decade of chancery court proceedings against his estate that necessitated selling off his real estate, including the unpaid portion of Fairview Cemetery. The Commissioner of the Augusta County Circuit Court in charge of the affair, James Bumgardner, Jr., wrote June 16, 1873, that since the churches had paid half of the price for their portion of the tract, they would be given two acres plus 30 poles of their former property as a settlement, "the rear half of said lot [the western acreage] upon which all of the interments have been made, with a right of way thereto over the remainder of said lot twenty feet wide, at a full equivalent for the purchase money paid and to release and abandon all their right to claim as purchased, to the front half of said lot." The church officials named were Francis Overton, Taylor Jefferson, David Colin Scott, James Payne, and James A. Carter.[29] It is worth noting that one acre of the original cemetery allotment had already been sold off by the Commissioner by December 1872, so the loss of the larger part of the land purchased in 1869 was, by June 1873, stale news to the two churches.[30]

The remainder of the original six-acre tract was divided into two uneven parcels, a one-acre parcel next to the land purchased by the Valley Turnpike Company from the Taylor estate in 1871, and a two-acre six-pole parcel bordering the tract remaining in possession of the two churches. The reduced cemetery plat records "Opie's Land" on the western border and "Opie's Alley" on the south, probable allusions to real estate associated with the nearby Selma estate purchased by Hierome L. Opie in the 1850s and owned at the time by John N. Opie.[31] The other plats in the chancery court case and the Augusta County Deed Book entries make reference to a "cemetery road" running along the southern borders of the tracts connecting with the "macadamized" (graded stone-laid bed) Valley Turnpike Toll Road, with a toll house (no longer standing) located close to the site of a seafood market on 1518 Augusta Street. An attempt to sell the two tracts of the former six-acre cemetery land at public auction January 14, 1871 failed.[32] Another public auction in December 18, 1872 led to a memorandum of agreement with Edward F. Shea, a longtime Valley Turnpike Company employee, to purchase one acre of land adjoining the Valley Turnpike property for $125 dollars, making a $50 down payment with three installments to be paid over eighteen months, with the title to be held in trusteeship for Bridget Shea, his wife.[33] No mention is made of the existence of a house on this property, nor does the price quoted reflect such an improvement. Evidence of a taxable improvement on this parcel in 1876 probably signifies the construction of "Shea House."[34] On May 24, 1879, the two-acre six-pole tract adjoining the remaining cemetery property was sold to the highest bidder, Bridget Shea, for $160, with a down payment at the time of $63.28, to be made in four installments of $24.18.[35] In June 30, 1881 Bridget Shea gained full title to the parcel of land situated between the remaining cemetery tract and the one-acre lot owned by her husband, Edward F. Shea.[36]

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[29] Simpson F. Taylor vs. Virginia T. Moon, pg. 25; Augusta County Deed Book 102, pg. 515.
[30] Simpson F. Taylor vs. Virginia T. Moon was filed in Chancery Court September 1870, so it is possible that the cemetery property had already been reduced by that date.
[31] Simpson F. Taylor vs. Virginia T. Moon, pg. 169.
[32] Simpson F. Taylor vs. Virginia T. Moon, pg. 203.
[33] Simpson F. Taylor vs. Virginia T. Moon, pgs. 484–85; Augusta County Deed Book 88, pgs. 87–88.
[34] Augusta County Land Book, 1876, pg. 19 line 12.
[35] Simpson F. Taylor vs. Virginia T. Moon, pgs. 210–11.
[36] Augusta County Deed Book 97, pgs. 57–58.

Both Edward and Bridget Shea were Irish immigrants. Edward worked for the Valley Turnpike Company from at least April 1869 until his death in May 1890 at the Sandy Hollow turnpike toll gate, a short walk from the parcel of land he purchased in 1872. In the 1870 census he is listed as a "stonebreaker," a term used for turnpike workers that could be taken literally, or it could imply other duties. In the 1876 birth record of a son, Edward's occupation is identified as toll-gate keeper. The five-room, 1,058-square-foot folk Victorian cottage the Sheas built in 1876 and shared with their eight children would have been lively. Edward and Bridget Shea were members of St. Francis of Assisi Catholic Parish and are buried in Thornrose Cemetery in Staunton.[37]

On Dec 12, 1900, a deed was drawn up for $875, paid in full on that date, between the widow Bridget Shea, H. C. Watts, administrator of the late Edward F. Shea, and the trustees of Augusta Street Methodist Episcopal Church (Frank T. Ware, John F. Harris, George L. A. Cabell, and Elijah Smith) and trustees of Mt Zion Baptist Church (John Monroe, Daniel W. Yancey, William Perkins and C. W. Givens), to purchase the two parcels of land held by the Sheas.[38] Both of the Shea tracts, land formerly owned by Simpson F. Taylor, sold to the two churches in 1869 as part of a unified six-acre parcel, definitively lost to them by December 1872, returned to the churches in 1900, thus restoring the property of Fairview Cemetery to the original dimensions recorded in the 1869 plat. The only demonstrably durable improvement on these two parcels was the building of Shea House, reportedly valued at $300 at the time of the 1900 sale.[39] In all of these Augusta County Deed Book entries and chancery court records, "Fairview Cemetery" is never mentioned by name ("cemetery lot" "colored cemetery lot" "cemetery for the interment of the bodies of deceased colored persons"). Church cemeteries were typically identified by the name of the church itself. Since this cemetery was owned by two churches, other arrangements were made.

"Fairview Cemetery" occurs in an Augusta County Circuit Court document ("Ex. B") dated June 8, 1888, appointing a new slate of Trustees to administer the cemetery. In the same packet of documents there is a printed burial permit slip addressed "To the Superintendent of Pleasant View Cemetery" with names of the decedent and burial plot owner, also dated 1888, which suggests a different name for the cemetery may have been in use at that time.[40] Use of the name "Fairview Cemetery" is first attested in online newspapers in an 1890 obituary for William Spears.[41] The cemetery property entered Staunton city limits proper as part of the 1948

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[37] On April 27, 1869, a stable belonging to Edward F. Shea at the toll gate at the northern end of town (Staunton city limits at the time was a mile south) was robbed, *Staunton Spectator,* April 27, 1869, pg. 3. Edward F. Shea died at the toll gate at the northern end of town, May 7 1890, aged 65 years, *Staunton Spectator,* May 14 1890, pg. 3. Bridget McC. [McCaffray?] Shea (29 March 1837–14 February 1912), Findagrave memorial ID 58844565; Edward F. Shea, Findagrave memorial ID 38254976 (both Findagrave entries have multiple errors and do not link the two spouses).

[38] Augusta County Deed Book 133, pgs. 126–27.

[39] Bechtel, "Fairview–The First Hundred Years," 6.

[40] Augusta County Criminal Court case no. 660 [revised case no. 176], Monroe John vs. Brock, C. L. & Trustees, August 1896.

[41] *The Freeman, a National Illustrated Colored Newspaper*, December 27, 1890, pg. 1.

annexation of 3,593 acres, together with the only other historically African American cemetery in Staunton, Uniontown Cemetery.

Origins of the Cemetery and Early History (1869–1900)

In 1868–69, the year that land for Fairview Cemetery was purchased, Federal troops continued to be stationed in Staunton due to its status as an important independent city in the First Military District, a legacy of ongoing violence against the perceived occupying power and the African American community.[42] Perhaps the most successful of the many innovations of the Freedmen's Bureau (1865–1872), another facet of occupation, was support for basic education. Staunton enjoyed the fourth largest enrollment of African American students in the state, following Richmond, Petersburg and Alexandria.[43] With the demise of the restrictive black codes in cities and Commonwealth, independent African American churches began to flourish, typically with provisions for congregational gravesite real estate. Cemeteries and the dead, alas, were all too topical. Large-scale cemetery burial of Confederate Civil War casualties loomed an unfinished task, one prominent in the local newspapers as Staunton men and women exhumed and transported hastily buried bodies from battlefields in the Shenandoah Valley for communal interment in a dedicated portion of Thornrose Cemetery in 1866.[44] The Staunton National Cemetery opened in September 1868, receiving the unwanted Union dead from the private Thornrose Cemetery, as well as bodies of Union soldiers from nearby battlefields, whether their names were known or not.[45] An African American settlement, Uniontown, would come into being on land contiguous with the Staunton National Cemetery, eventually with its own schoolhouse ("Cemetery School," established 1877) and community cemetery.[46]

Fairview Cemetery was created as part of the Reconstruction-era drive for newly emancipated African Americans to establish their own churches and cemeteries, together with schools, homes and farms or businesses. Establishing this community cemetery for agency over the interment of the dead was a pivotal act representative of the reordering of society that occurred after the Civil War and the abolishment of slavery. The other burial options for early postbellum Staunton African Americans comprised family burial sites, burial within segregated sections within white church cemeteries, burial within a segregated section of Thornrose Cemetery (1853–), burial in a graveyard owned by one of the few Augusta County African American rural churches operational at this time, or the Augusta County poor house. That the land for the cemetery was located a mile from the two churches that purchased the acreage is not unusual for urban Virginia African Americans, given the cost of real estate within city limits and stout resistance by Southern whites to having African American burial grounds visible in their towns. What is unusual is the size of the cemetery, just under six acres, and the fact that it would effectively

[42] Brent Tarter, "First Military District," in *Encyclopedia Virginia*, https://encyclopediavirginia.org/entries/first-military-district/, viewed March 8, 2025.
[43] Bechtel and King, *"That's Just the Way It Was"*, 20.
[44] Edward L. Ayers, *The Thin Light of Freedom: The Civil War and Emancipation in the Heart of America* (New York and London: W. W. Norton & Company, 2017), 398–401.
[45] National Cemetery Administration, "Staunton National Cemetery," https://www.cem.va.gov/cems/nchp/Staunton.asp, viewed March 8, 2025.
[46] Bechtel and King, *"That's Just the Way It Was"*, 323–25.

serve as a community (town) cemetery for African Americans living in surrounding parts of Augusta County, not exclusively the membership rolls of the two churches. The 1860 Federal census of Staunton records 1,010 "colored" or 26% of the population, versus 1870 with 1,535 colored or 32% of the population. In the same period, the 1860 Augusta County census records 6,202 colored or 22.3% of the population, versus 1870 with 6,737 colored or 23.4% of the population. Was the purchase of almost six acres for a cemetery, unlike the more modest dimensions of all other documented African American cemeteries in Augusta County, a response to the notable uptick of African Americans residents in Staunton in the Reconstruction era? Community cemeteries are not the norm in Augusta County.[47] The only other documented African American cemetery in Staunton city limits (annexed with Fairview Cemetery in 1948), however, is the small and inactive Uniontown Cemetery, also a community cemetery. Considering the many harsh trials facing African Americans in the early Reconstruction era, sharing burial space is an unsurprising strategy.

The original deed for the 5.87 acres that would become Fairview Cemetery is lost. John Scott, an American Missionary Association educator and lay Methodist leader working in Staunton, noted in a letter dated January 25, 1869 that the Methodists in Staunton had "just bought" land for a cemetery for $1,200. In a letter dated May 5, 1869, Scott reiterated the $1,200 price tag but adds that the [African American] Baptist church joined the Methodists in the purchase, and that the terms stipulated repayment in one year. The earliest plat for the cemetery is dated June 28, 1869, part of the extensive chancery court proceedings against the estate of the original owner, Simpson F. Taylor, a farmer, ardent Baptist and real estate speculator with ties to Staunton African Americans who founded an African American Baptist church in 1868, and who died intestate in May 1870. By January 1871 at the latest, the original 5.87 acreage was divided into two or three tracts due to chancery court proceedings. One acre was sold in December 1872 to a career Valley Turnpike worker, Edward Shea. By September 1872 at latest, the 5.87 acre tract was definitively reduced to three tracts, one of which was deeded to trustees of the two churches for their half of the land purchase paid to Taylor prior to his death. Effectively, the two churches owned the full 5.87 acres for just two years before their holdings were reduced to two acres and thirty poles, what constitutes the western end of Fairview Cemetery today. There are no surviving grave markers dated earlier than 1884, and while it is technically possible that burials could have been dug in 1869–70 anywhere on the original acreage, all of the pre-1901 markers are found in the western portion, facts suggesting that only the western portion was used for burial prior to December 1900, when the original acreage was restored.

The name "Fairview Cemetery" does not occur in any extant legal document dated earlier than 1888. The 1884 Hotchkiss map of Beverley Manor Magisterial District locates a public school house named "Fairview" in the Sandy Hollow community, and the name is associated with a nearby farm marked on the map, but the cemetery itself was not identified in any way on that map. It is possible that the cemetery was called by some "Pleasant View Cemetery" in the first two decades, an inference based on a single surviving typeset burial receipt from 1888.

[47] Ann McCleary, *Historic Resources in Augusta County, Virginia, Eighteenth Century to Present* ([place of publication not identified]: Virginia Historic Landmarks Commission, 1983), 403.

Relatively little is known about the cemetery layout or administration in the nineteenth century prior to 1896. The cracked and weathered fifteen-foot by twenty-foot concrete slab at the highest elevation may have supported a "superintendent's house" with access from "cemetery road" corresponding to the loop asphalt road and western entrance to the cemetery off Lambert Street today. The names of the original trustees are attested in the chancery court documents, and those of a new slate of appointees in 1888, corporately removed by court order in 1896. According to Monroe vs. Brock, a small cabal of trustees administered the cemetery inappropriately and fraudulently, maintaining sparse records of plot purchases, overcharging for burial permits or failing to honor them altogether, and letting the grounds grow rank with uncut foliage.[48] All in all, there are 52 extant markers dated before 1901, and 24 more decedents are attested in newspaper obituaries and archival sources, what must be a gross under reportage of the first 30 years of cemetery operation. John Monroe, chairman of the burial committee for the Staunton Odd Fellows Lodge, a position he held for over twenty years, bought Fairview burial permits for George Bailey in 1890, George Bolden in 1888, Thomas Brooks, William Bullock, Nelson Burton, William Carter, Isaac Childs, Wesley Elliott, Oliver Gray, Thomas Morton, James Robinson (d. 1890) and Rev. C. C. Stumm (d. 1895), of whom only the two last named have either durable markers or corroborating newspaper obituaries.[49] Oral tradition has it there is a mass grave for yellow fever victims and a potter's field,[50] and indirect evidence exists that the City of Staunton used Fairview Cemetery for African American pauper burials up to 1930. There are many unmarked graves visible in the "old section" of the cemetery. Whether the local Sandy Hollow African American community freely used Fairview Cemetery to bury their dead must remain speculative in the absence of documentation and durable markers. Apart from the oldest markers and their rough alignment with a ring road with an entrance off "cemetery road" (now Lambert Street), there is no structure in that portion of the cemetery that can be positively dated prior to the twentieth century.

The economic station of the earliest names associated with the cemetery are typical of freedmen or newly emancipated African Americans with community stature. In a report prepared in early 1867 by Staunton's first Freedmen's Bureau agent, Frederick S. Tukey, two of the five individuals who would become cemetery trustees are listed among "six of the most intelligent of the freedmen belonging to each county, in whom both races have confidence, and who have the most influence over their own people." Frank (Francis) Overton (1821–1885) is a laborer who "writes his name indifferently, but has good common sense and the respect of all classes," while James Carter is a "farmer, writes a very good hand, is a Christian man, and much respected by both races."[51] Other sources reveal that Overton and his wife, Lucinda, worked for the Wesleyan Female Institute in Staunton as domestics prior to the Civil War. James A. Carter was a public speaker at a "Hayes and Wheeler Club" (Republican presidential candidate Rutherford B. Hayes

[48] Monroe John vs. Brock C. L. & Trustees.
[49] Bechtel, "Fairview–The First Hundred Years," 5.
[50] I am grateful to Charles Cubbage, the current Fairview Cemetery Caretaker, for this information.
[51] David G. Demchuk, *"I am Black but in My Heart there is no Stain of Infamy": Race Relations in Augusta County, Virginia, 1865-1870*, M.A. thesis, Department of History, The College of William and Mary in Virginia, ProQuest, 1995 (ProQuest no. 10629465), 53.

and vice-president Wheeler) event in Staunton 1876, and his voice was heard at several well-attended public "local option" (temperance) meetings. Trustee Taylor Jefferson (b. 1838), child of a couple enslaved by Thomas Jefferson, a fruit seller or dealer according to the 1870 census, was elected president of that same "Hayes and Wheeler Club" and played a prominent role in community affairs until he relocated to Iowa in 1880, recruiting Staunton African Americans for a coal mining venture in that state.[52]

Staunton-born Frank T. Ware (1843–1919), who reportedly played with the infant (Thomas) Woodrow Wilson as an enslaved youth, was forced to act as a body servant for the Confederate Army, but, once freed, joined the United States Colored Troops to fight for the Union cause.[53] The veteran returned to Staunton and became a highly successful merchant with a warehouse located in the heart of the business district.[54] Politically active, he ran for Staunton City Council unsuccessfully, but was among the 306 delegates who voted for Ulysses S. Grant at the Chicago Republican Convention in Chicago in 1880, and would speak out in Staunton against the Danville race murders of 1883 on the same stage with his friend and (by 1900) next-door neighbor, Willis M. Carter.[55] In an oft revised and reprinted volume extolling success stories of African Americans, Ware's vignette was one of only three published about Stauntonians.[56] Ware was appointed to the Fairview Trustee Board as Treasurer in 1883. He resigned in 1886, sensing issues in the way the cemetery was being run. Appointed by court order President of the reorganized Fairview Cemetery Board in 1896, he oversaw the rehabilitation of the cemetery and its finances that culminated in the purchase of the lost acreage in December 1900, restoring Fairview Cemetery to its original 1869 dimensions.[57]

Expansion of the Cemetery, 1901–

By January 1901, the original 5.87 acres of the cemetery had been restored to the two churches, more than doubling the acreage available since 1871 for interment. Burials in the "new" eastern section began that year, with markers conventionally oriented to the east, following a north-south grid, with plots generally measuring fifteen-foot squares. There is solid evidence that at least three funeral homes followed this grid design and shared documentation or a common knowledge of the interments.[58] The road bisecting the length of the cemetery, joining the west and east entrances off "cemetery road" must have been built early in the twentieth century, judging by the placement of the nearby graves. Whether an earlier building occupied the foundation of the square "storage building" in the older western section prior to 1901 is unknown. The current building with its cinderblock fabric is clearly a product of the twentieth century. The mortuary, also built of cinderblock, is therefore a product of twentieth-century

[52] *Valley Virginian*, November 2, 1876, pg. 3.
[53] Robin von Seldeneck, "Frank T. Ware," Woodrow Wilson Presidential Library & Museum blog, September 6, 2019, https://www.woodrowwilson.org/blog-podcast/2019/9/6/frank-t-ware, viewed March 9, 2025; *Daily News Leader*, March 19, 1919, pg. 1.
[54] W. D., "Frank T. Ware," *The Freeman, a National Illustrated Colored Newspaper*, December 6, 1890, pg. 4.
[55] Von Seldeneck, "Frank T. Ware"; "The Grant Medal," *Staunton Spectator*, February 14, 1882, pg. 3.
[56] G. F. Richings, *Evidences of Progress Among Colored People*, 11th ed. (Philadelphia: Ferguson, 1904), 501.
[57] "New Cemetery," *Valley Virginian*, April 12, 1883, pg. 3; Bechtel, "Fairview–The First Hundred Years," 6–7.
[58] S. M. Wilkes & Co., Hamrick Funeral Home, Jones Funeral Home.

activity as well. The latter building is oriented to face the east-west bisecting road, further evidence of its post-1901 construction.

Following the December 1900 sale of the property by Bridget Shea to the two churches, the folk Victorian cottage "Shea House" was occupied by a succession of cemetery caretakers, renters and their families, probably beginning in 1901. Fairview Cemetery entered Staunton City limits with the land annexation of 1948, not long after which "cemetery road" became Lambert Street. The "macadamized" Valley Turnpike just east of Fairview Cemetery property would become U.S. Route 11 in 1928, later renamed as portions of North Augusta Street in Staunton.

Exploiting the consistent grid gravesite pattern and lack of topographical impediments, post-1900 Fairview has followed the open plan of the "garden cemetery" with a single central bisecting road and a few tall specimen trees, a panorama readily visible from Lambert Street. While most graves are for members of the two churches, the cemetery has historically provided burial space for the African American community of greater Staunton and Augusta County, and a potter's field for the poor, hence the sociological profile is that of a Community (town) cemetery. All of the military burials with Veteran Administration markers in Fairview Cemetery date from WWI and later. There is at least one member of the United States Colored Troops (Civil War) buried there in an unmarked grave, and several members of the Staunton Light Guards, an African American infantry unit of the Virginia Volunteers, commissioned by the governor of Virginia (1882–88).[59] It is not known when Fairview began accepting cremation remains, but there is no dedicated space or columbarium for cremains. With the exception of previously purchased family plots with open spaces, the cemetery is closed to new plot sales.

A philanthropic group, the "Friends of Fairview," active the first decade of the twenty-first century, reroofed and faced the square storage building with a beautiful sandstone facade, added a matching sandstone wall behind the weathered concrete slab at the highest elevation, recast the inscribed concrete pillars flanking the western entrance, added a massive stepped bluestone wall east and west of these pillars, and paid for a comprehensive archaeological survey and preservation plans, the latter research documents heavily ingredient in drafting this application.

Noted Burials

The centrality of Fairview Cemetery in the formation of the greater Staunton African American community is attested by the prominent individuals buried there. These include Willis McGlascoe Carter (1852–1902), born into slavery, who served as a Staunton public school principal in the segregated school system, periodical editor and early civil rights activist. Carter was editor and president of the *Southern Tribune/Staunton Tribune* (1891–96?), an African American-owned weekly newspaper. He was an active member of the Virginia Republican party, selected as an alternate delegate to the Republican National Convention in 1896. He died while attempting to defend education and voting rights in opposition to the Virginia Constitutional Convention (1901–02) that effectively disenfranchised most African Americans and poor whites.

[59] Private communication, Col. Melissa Patrick.

He wrote an autobiography that was published in 2016 as a critically-received biographical monograph.[60]

Julius Wesley Gaines, Jr. (1933–2019), educator, poet, veteran and author, was raised in Uniontown outside of Staunton city limits. He graduated from Booker T. Washington High School in Staunton, with an M.A. in psychology from Iowa State University and a Ph.D. from the University of California-Berkeley. He served as a career school psychologist in Fort Dodge, Iowa and Berkeley, California schools. In addition to his poetry, he published an illustrated 2007 monograph on Uniontown, based on autobiographical experience, oral histories and archival research.[61] This publication was ingredient in the determination by the City of Staunton to change the zoning of Uniontown and to begin to provide badly needed infrastructure to this neglected community.[62]

Born into slavery, Samuel Lindsay (1851–1937), a blacksmith, grocer, and accomplished well borer, opened the Peoples Dime Savings Bank and Trust Association, Inc. in 1908 in Staunton, a savings institution catering to the African American community. Among the first African American-owned banks in the Commonwealth, a single dime could open an account. The bank entered receivership in 1931, a victim of the economic collapse of the Great Depression. That receivership was handled by James M. Morris, a prominent Stauntonian lawyer who is described below.[63] Lindsay was a Fairview Cemetery Trustee.

Oscar William Marshall (1882–1972) earned his Doctor of Dentistry degree from Howard University. He began practicing dentistry in Staunton in 1909, the first African American dentist in the city, working in Staunton Tuesday through Saturday and holding office hours in Lexington Sunday and Monday.[64] Marshall willed the balance of his estate to Messiah College, a private Christian college in Pennsylvania.[65]

Queen Elizabeth Taylor (1874–1956), Baptist minister, educator and orphanage superintendent, earned a ministry degree from Virginia Theological Seminary and College in Lynchburg. Queen Taylor led a segregated one-room schoolhouse in Augusta County, Middle Grove School, 1909–10. She founded the Hayes Memorial Industrial School and Orphan's Home in 1918 in Staunton, together with her husband William A. Miller. She would spend considerable time trekking across the state fundraising for the orphanage. The orphanage took in hundreds of children over

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[60] Robert Heinrich and Deborah Harding, *From Slave to Statesman: The Life of Educator, Editor, and Civil Rights Activist Willis M. Carter of Virginia* (Antislavery, Abolition, and the Atlantic World. Baton Rouge LA: Louisiana State University Press, 2016).
[61] Julius W. Gaines, Jr. *Homecoming: a Book of Poems* (Oakland CA: Prevention Through Creativity, 1996); ibid., *Old Uniontown—Glances Backwards: Commentary and Oral History through 1920* (Berkeley CA: General Printing, 2007), and online at https://discoveryvirginia.org/old-uniontown-glances-backwards-commentary-and-oral-history-through-1920.
[62] *The News Leader*, June 29, 2019, pg. A4.
[63] Perlista Y. Henry, "Finding Samuel Lindsay 'From Slavery to Bank President'," *Augusta Historical Bulletin* 58 (2022): 51–63.
[64] Katherine Bushman, "Records Depict Lives of Early Blacks," *Daily News Leader*, November 5, 1988, pg. 75.
[65] https://www.messiah.edu/centennial/documents/Multicultural_Cards.pdf.

decades, mostly African American, until the last orphanage building burned down in 1955.[66] She has the distinction of being only one of two African Americans buried in Fairview Cemetery to have had a monograph written about her.[67]

James Montgomery Morris (1867–1956) was Staunton's first Virginia State Bar-accredited African American attorney to practice law, beginning in 1896, specializing in civil and criminal law for 56 years before retirement. Morris received his law degree from Howard University in 1894. He edited and published a weekly newspaper for the African American community, *The Valley Herald/Valley Index*. His voice was heard often in public venues outside of the courthouse, including the ceremony of "charging" the first wave of African American recruits for WWI.[68]

Charlotte "Lottie" Gertrude Pannell (1872–1949) spearheaded a movement to form a union for African American domestics in Staunton. An attempt to secure better living conditions, training, and fair wages, the idea of the union was to protect African American women from both prostitution and poverty through wages more competitive with white domestics, and mentorship training, especially for "country girls" seeking employment in Staunton. Charlotte Pannell was involved in many charitable enterprises, a longtime member of Augusta Street Methodist Church. In 1897 Charlotte purchased a large house on 613 N. Augusta St., near Mount Zion Baptist Church, later known as Pannell's Inn Hotel, which would become part of the nationally publicized Green Book "safe" housing options for African American travelers. It was operated by Lottie and subsequently by her daughter, Placid Louise and son-in-law Frank Allen Evans. The building was razed in 1977.[69] Her spouse was Dr. Maurice W. Pannell.

Born into slavery, Maurice W. Pannell (1863–1929) was the first American Medical Association-accredited African American physician to practice in Staunton. A product of Hampton Normal and Agricultural institution, he received his medical degree from the Leonard Medical School at Shaw University, beginning his practice in Staunton in 1894. He formed a brief partnership with a brother, Nathaniel T. Pannell, to open a pharmacy.[70] He was a member of the Elks and Knights of Pythias.[71] His spouse was Charlotte Pannell.

Chasteen C. Stumm (1848–1895) was a pastor, newspaper publisher, journalist, editor and teacher. Born in Kentucky, he would be educated at Berea College and Nashville Normal and Theological Institute, receiving an honorary Doctor of Divinity degree in 1890 from the University of Louisville, a remarkable trajectory considering the trials faced by African

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[66] Dale M. Brumfield, "'Courage to Do and to Dare': How Queen Miller became Famous for Orphanage near Staunton," *The News Leader*, July 3, 1982, pg. B1.
[67] Audrey Blackford, *The Royal Queen Elizabeth Miller: The True Story of a Woman Who Built a Kingdom for Homeless Children* (New York: Greenwich Publishers, 1961).
[68] Lee G. Fox, "James M. Morris, County's Lone Negro Attorney, Taking Life Easy these Days," *Daily News Leader*, August 6, 1954, pg. 12.
[69] "Local Negroes Form a Union of Domestics," *Evening Leader*, July 29, 1920, pg. 1; Terry Shulman, "Black Stauntonians Sought to Form a Union for Domestic Workers," *Daily News Leader*, July 30, 2005, pg. 18.
[70] Maurice W. Pannell, "A Man of Faith," *The Southern Workman* 31 no. 11 (November 1902): 628–31.
[71] *Daily News Leader*, May 26, 1929, pg. 2.

Americans in the field of higher education at the time. Baptized as a Methodist, he became an African Methodist Episcopal minister, later joining the American Baptist as an ordained minister. He wrote for several African American newspapers and edited the *Bowling Green Watchman*, the *Baptist Monitor*, and the *Christian Banner*. He married T. Elizabeth Penman in 1875, another Berea College graduate, and together they would teach, serve in Baptist churches, publish together and manage denominational publications. In 1891 Chasteen became pastor for Mount Zion Baptist Church in Staunton, a post he held until his death in 1895.[72]

Ruth Washington Waller (1906–1995), teacher, counselor and school administrator, was born in Staunton and attended Booker T. Washington High School. She earned her B.A. at Morgan College and M.A. at Columbia University. She was employed by Staunton city schools for 40 years, including D. W. Davis Elementary, Shelburne Junior High, Robert E. Lee High and Booker T. Washington High Schools. Waller was exceptionally active in the Virginia and National Education Associations, Augusta Street United Methodist Church, Kings Daughters Hospital Board of Trustees, the Woodrow Wilson Birthplace Foundation, and the American Red Cross, and served on many local civic and charitable organizations, often in leadership positions.[73]

Arthur Reid Ware, Jr. (1912–2003), educator, school administrator, historian, veteran and community leader, earned degrees from Virginia State, Hampton Institute, Cornell and City College of New York. Working in Staunton schools for 35 years, he taught music and eventually became principal of his Alma Mater, Booker T. Washington High School. After the integration of city schools, he directed Adult Education and Federal Programs. In 1979 Westside Elementary School was renamed A. R. Ware Elementary School in his honor.[74]

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[72] "Chasteen C. Stumm," English Wikipedia, viewed September 26, 2024. https://en.wikipedia.org/wiki/Chasteen_C._Stumm; "Death of Rev. C. C. Stumm," *Staunton Spectator*, November 20, 1895, pg. 3; "Elizabeth Stumm," English Wikipedia, viewed September 29, 2024. https://en.wikipedia.org/wiki/Elizabeth_Stumm.

[73] *Daily News Leader*, December 23, 1995, pg. A2.

[74] Karen Simmons, "Blacks have Always Been Prominent in Area History," *Sunday New Leader*, February 16, 1986, pg. A3; "Arthur R. Ware Jr., 91," *Daily News Leader*, November 6, 2003, pg. 2; "Westside School Renamed in Honor of Veteran Educator," *Daily News Leader*, June 8, 1979, pg. 1.

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Previous documentation on file (NPS):

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

Primary location of additional data:

_X_ State Historic Preservation Office
____ Other State agency
____ Federal agency
_X_ Local government
____ University
_X_ Other
Name of repository: database of Augusta County African American cemeteries maintained by author; Virginia Department of Historic Resources, Richmond

Historic Resources Survey Number (if assigned): __DHR ID# 132-5018__

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10. Geographical Data

Acreage of Property ___5.87 acres____

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)
1. Latitude: 38.164275 Longitude: -79.066317

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Or
UTM References
Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

3. Zone: Easting: Northing:

4. Zone: Easting : Northing:

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

The nominated boundary corresponds to City of Staunton Tax Parcel ID 9011, as shown on the attached Tax Parcel Map.

Boundary Justification (Explain why the boundaries were selected.)

The nominated boundary encompasses all acreage historically comprising Fairview Cemetery, which has remained unchanged from the 1869 plat.

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11. Form Prepared By

name/title: Steven W. Holloway
organization: James Madison University Libraries
street & number: 428 Albemarle Avenue
city or town: Staunton state: VA zip code: 24401
e-mail: hollowsw@jmu.edu
telephone: (540) 414-8933
date: March 10, 2025

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: Fairview Cemetery

City or Vicinity: Staunton

County: Independent City State: VA

Photographer: Brad Arrowood (1-6) and Steven W. Holloway (7-18)

Date Photographed: July 2, 2024 (1-6), April-July 2020 (7-11, 17-18), March 30, 2024 (12-16)

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

1 of 18. Aerial view of the cemetery taken from the northeast border looking southwest, with Lambert Street and the Augusta Street Post Office parking lot on the left hand side.

2 of 18. Aerial view taken near the western border looking east, with the small mortuary in the foreground, and the road that bisects the cemetery running east to west.

3 of 18. Aerial view taken from the western border looking east, capturing the entire cemetery.

4 of 18. Aerial view taken from the south, with a corner of North Lynnhaven Drive on the left bisecting Lambert Street, with the Gibbs Hill property to the north.

5 of 18. Vertical view of the cemetery with south at the top. The oldest section (1869–) runs from the circular drive to the west (photo right), illustrating the complete absence of fencing between the cemetery and the contiguous residential properties.

6 of 18. Aerial view taken above the highest elevation in the cemetery, facing southeast, with local Betsey Bell Mountain and the distant Blue Ridge mountains.

7 of 18. Looking west from bisecting road, 1901– section of cemetery.

8 of 18. Looking west from north-east quadrant, 1901– section of cemetery.

9 of 18. Looking west from south-east quadrant, with flagpole pedestal near bisecting road, 1901– section of cemetery.

10 of 18. Looking south from highest elevation of cemetery, with the small mortuary in corner, 1869– section of cemetery.

11 of 18. Looking east from highest elevation of cemetery, 1869– section of cemetery.

12 of 18. Looking east from south-west corner of cemetery, with Lambert Street to the right, 1869– section of cemetery.

13 of 18. Standing near Lambert Street looking north into the swale, with Gibbs Hill elevation on the right, 1869– section of cemetery.

14 of 18. Pillar with "FAIRVIEW EST. 1869" inscription flanking west entrance off Lambert Street, 1869– section of cemetery.

15 of 18. Storage building near old concrete slab, the former a contributing structure to the cemetery.

16 of 18. Concrete slab at highest elevation, with modern sandstone wall and benches, a noncontributing structure of the cemetery.

17 of 18. Small mortuary, a contributing structure to the cemetery.

18 of 18. The Folk Victorian cottage, "Shea House," circa 1876, a contributing structure to the cemetery.