

VLR 9/8/4
NRHP 1/11/6

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 How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "X" in the appropriate box or by entering the information requested. 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. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Fairview Cemetery (VDHR ID# 204-5031)
other names/site number Citizens' Cemetery; Antioch Cemetery

2. Location

street & number Route 522 (Sperryville Pike), approx. 1/2 mi. W of Main St not for publication N/A
city or town Culpeper vicinity _____
state Virginia code VA county Culpeper code _____ zip code 22701

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, 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 _____ nationally _____ statewide X locally. (See continuation sheet for additional comments.)

[Signature] Signature of certifying official 11/30/05 Date

Virginia Department of Historic Resources
State or Federal agency and bureau

In my opinion, the property _____ meets _____ docs not meet the National Register criteria (See continuation sheet for additional comments.)

_____ Signature of commenting or other official _____ Date

_____ State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:
_____ entered in the National Register
_____ See continuation sheet determined eligible for the National Register Signature of Keeper _____
_____ See continuation sheet determined not eligible for the National Register
_____ removed from the National Register Date of Action _____
_____ other (explain). _____

5. Classification

Ownership of Property (Check as many boxes as apply)

- private
 public-local
 public-State
 public-Federal

Category of Property (Check only one box)

- building(s)
 district
 site
 structure
 object

Number of Resources within Property

Contributing	Noncontributing	
<u>1</u>	<u>1</u>	buildings
<u>2</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>2</u>	<u>0</u>	objects
<u>5</u>	<u>1</u>	Total

Number of contributing resources previously listed in the National Register none

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

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: Funerary Sub: Cemetery
Recreation and Culture Monument/Marker
Domestic Institutional Housing

Current Functions (Enter categories from instructions)

Cat: Funerary Sub: Cemetery
Recreation and Culture Monument/Marker
Domestic Institutional Housing

7. Description

Architectural Classification (Enter categories from instructions)

Late 19th Century and Early 20th Century American Movements

Materials (Enter categories from instructions)

Foundation STONE
Roof ASPHALT (shingles)
Walls WOOD: weatherboard
other _____

Narrative Description (Describe the historic and current condition of the property on one or more continuation sheets.)

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)

- 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.
- 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 a grave.
- D a cemetery.
- E a reconstructed building, object or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

Social History

Ethnic Heritage: African-American

Community Planning & Development

Art

Period of Significance ca. 1855 – 1955

Significant Dates ca. 1855; 1876; 1881; ca. 1898; 1903; 1904; 1907; 1916; 1921

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

Cultural Affiliation N/A

Architect/Builder Culpeper Hardware Manufacturing (1907 caretaker's lodge)

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

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 # _____

Primary Location of Additional Data

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Culpeper County Library; Virginiana Room, Central Rappahannock Regional Library, Fredericksburg, Va.; Library of Virginia, Richmond, Va.

10. Geographical Data

Acreage of Property 20.7 acres

UTM References (Place additional UTM references on a continuation sheet)

Zone Easting Northing	Zone Easting Northing	Zone Easting Northing
A <u>17 761030 4263450</u>	B <u>17 761215 4263375</u>	C <u>17 761245 4263440</u>
D <u>17 761380 4263380</u>	E <u>17 761360 4263340</u>	F <u>17 761440 4263300</u>
G <u>17 761320 4263075</u>	H <u>17 761010 4263220</u>	I <u>17 761020 4263290</u>
J <u>17 760970 4263320</u>	___ See continuation sheet.	

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet.)

Boundary Justification (Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Evelyn D. Causey, Historian
organization History Matters, LLC date June 24, 2004
street & number 2605a P Street, NW telephone 202-333-8593
city or town Washington state DC zip code 20007

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

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

A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Town of Culpeper, John Lassiter (Contact)
street & number 400 South Main Street telephone 540-829-8260
city or town Culpeper state VA zip code 22701

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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. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the 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 Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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Section 7 Page 1

**Fairview Cemetery
Town of Culpeper, Culpeper County, Virginia**

SUMMARY DESCRIPTION

Fairview Cemetery comprises 33.7 acres of land on the north side of Sperryville Pike (U.S. Route 522) in the town of Culpeper, Virginia. The nominated area encompasses 20.7 acres and includes a mid-19th-century municipal cemetery, an early-20th-century African-American cemetery, a monument to Confederate dead, an enclosure wall, a caretaker's lodge, and a non-historic maintenance shed. The landscape design and the collection of grave markers and plot enclosures found in both cemeteries are typical of late-19th- and early-20th-century cemeteries. The original designs of the two cemeteries remain largely intact, and despite the loss of some vegetation and grave markers, they retain their integrity of location, design, setting, materials, workmanship, feeling, and association.

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DETAILED DESCRIPTION

Location and Setting

Located within the town of Culpeper, Fairview Cemetery lies on the north side of Sperryville Pike, approximately one-half mile west of the intersection of Sperryville Pike and Main Street. The westernmost boundary of the cemetery abuts Aspen Street. The surrounding area contains residential architecture and scattered modern commercial establishments, including a funeral home west of the property.

The cemetery occupies high ground northwest of the original town limits and south of Bald's Run. It encompasses gently rolling topography with the Confederate monument standing on one of the highest points in the cemetery.

Layout / Plan

Fairview Cemetery is traversed by a series of gravel driveways that run north-south and by gravel, dirt, and grass roadways and walkways that run east-west. Grassy walkways divide the sections created by the grid of roadways. The seven north-south driveways that lead north from Sperryville Pike into the cemetery are numbered consecutively from east to west, beginning with Gate 1 Road near the eastern boundary of the cemetery. In the northern portion of the cemetery, there are two additional north-south driveways, called East Drive and West Drive, located on either side of Gate 4 Road. The east-west driveways and walkways between Gate 1 Road and Gate 6 Road are numbered consecutively from south to north, with First Drive located closest to Sperryville Pike. North of Fifth Drive, the east-west driveways are not named. (See attached map titled, "National Register Boundary Map.") Fairview Cemetery has a simple drainage system consisting of ditches and culverts.

Fairview Cemetery comprises two cemeteries whose historical and spatial development are linked yet distinct. The African-American cemetery did not become part of Fairview Cemetery until 1970. The nominated area of the municipal cemetery, known as Citizens' Cemetery* until 1903, consists of four historic sections: the old section, the western addition, the eastern addition, and the northern addition. The old section contains five acres of land on the north side of Sperryville Pike that the town purchased for a cemetery in the mid-1800s. This section is located between Gate 3 Road and Gate 5 Road and extends north to the east-west driveway that lies immediately to the north of the Confederate monument. The four-acre western addition, purchased in 1904, contains a caretaker's lodge, a non-historic maintenance shed, burial plots, and a strip of undeveloped land. The southern boundary of the western addition extends west along Sperryville Pike from Gate 5 Road to the western edge of a fence surrounding the caretaker's lodge. A tree line marks the northern boundary of this addition and of the present cemetery property. The eastern addition lies between Gate 3 Road, Gate 2 Road, Sperryville Pike, and an east-west drive that lies to the north of Fifth Drive and east of Gate 3 Road. The northern addition is bounded by the old section on the south, a tree line on the west, the fourth east-west drive north of the Confederate monument on the north, and Gate 3 Road on the east.

Adjacent to Citizens' Cemetery on the west is the African-American cemetery, also known as Antioch Cemetery. This cemetery consists of 4.5 acres of which 2.5 acres were purchased by three African-American organizations

* Throughout this nomination, the historic name "Citizens' Cemetery" refers to the portions of present-day Fairview Cemetery that were part of the municipal cemetery prior to 1970. "Fairview Cemetery" refers to the entire cemetery, including the original municipal cemetery and the African-American cemetery.

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in 1904. Antioch Baptist Church bought an additional two acres of land for the cemetery in 1921. The 1904 cemetery borders Sperryville Pike on the south, Citizens' Cemetery on the east, and the Fairview Cemetery property boundary on the west. A tree line at the northern edge of the cemetery property forms the northern boundary of both the 1904 cemetery and the 1921 Antioch addition. The 1921 addition lies to the west of the 1904 cemetery. Its southern boundary is located approximately 400 feet north of Sperryville Pike, and Aspen Street forms its western boundary.

Most of the driveways in Citizens' Cemetery are gravel roads or two-track roads with grassy medians. The roads are laid out in a grid pattern that probably dates to the late 19th century.¹ The only exception to the grid pattern occurs on Gate 4 Road, the central north-south driveway in the old section, which encircles the Confederate monument. North of Fifth Drive in the old section, there are two additional north-south walkways located on either side of Gate 4 Road. According to a 1929 plat of the cemetery, these walkways originally extended south to Sperryville Pike and were called East Drive and West Drive. South of Fifth Drive, burial plots have filled East and West Drives.²

Erected in 1881, the Confederate monument was the focal point of the late-19th-century plan of Citizens' Cemetery, and the plan of the cemetery continues to reflect the centrality of the monument to the landscape. The monument stands in the middle of Gate 4 Road and is centered between Fifth Drive and the northern boundary of the old section. Gate 4 Road, called Central Road on the 1929 plan, provides an uninterrupted view of the Confederate monument from Sperryville Pike. East and West Drives, which flank the Confederate monument but do not provide access to it, are narrower than Gate 4 Road, reflecting their subordinate place in the cemetery landscape.

The area surrounding the monument includes more curbing than the other sections of the cemetery. The rounded corners and stone curbing at the intersection of Fifth Drive and Gate 4 Road emphasize the importance of the Confederate monument within the cemetery plan and reflect the expectation of heavier vehicular traffic approaching the monument. The northwest corner of Gate 3 Road and Fifth Drive as well as several corners along the northern boundary of the old section also feature stone or brick curbing.

The three historic additions to Citizens' Cemetery continued the grid pattern of the old section. In the western and eastern additions, most of the east-west drives extend one block beyond the boundaries of the old section. In the western addition, First and Second Drives terminate at a fence on the east side of Gate 6 Road, which provides access to the caretaker's lodge and maintenance shed and ends at its intersection with Second Drive. Fifth Drive continues west from Gate 5 Road through the African-American cemetery to Aspen Street. After 1929, the east-west drives in the eastern addition were extended to intersect with Gate 2 Road. The northern addition extended West Drive, Gate 4 Road, East Drive, and Gate 3 Road north and created three new east-west roadways. These east-west roadways terminate at West Drive; no walkways or driveways traverse the area west of West Drive.

At the southwest corner of the western addition, a fence encloses the caretaker's lodge, Gate 6 Road, and the maintenance shed. The area north of the caretaker's yard and south of Fifth Drive is cleared but not used for burials; the land north of Fifth Drive is used for burials. The caretaker's lodge and the open space north of the caretaker's yard visually separate Citizens' Cemetery from the African-American cemetery.

The plan of the 1904 African-American cemetery, which consists of a single north-south driveway (Gate 7 Road)

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and a single east-west driveway, is distinct from that of the old section. Both roads are graveled. Centered between the eastern and western boundaries of this section of the cemetery, Gate 7 Road terminates at the east-west driveway that is an extension of Fifth Drive. Constructed circa 1924, this east-west driveway is the only road that traverses the 1921 Antioch addition to the African-American cemetery.³

When it was laid out in 1904, the African-American cemetery was divided into three sections, one for each of the organizations that banded together to purchase the property. Antioch Baptist Church occupied the northern portion of the cemetery, and the southern portion was divided between two fraternal organizations. The area that belonged to Sunny Fountain Lodge of the Grand United Order of Odd Fellows lay east of Gate 7 Road, while Summers Tabernacle of the Grand United Order of Galilean Fishermen had their cemetery on the west side of Gate 7 Road.

Vegetation

Trees and shrubbery grow in a scattered arrangement throughout Fairview Cemetery. Small trees and shrubs, primarily boxwoods, account for most of the cemetery's vegetation. Many of the small trees and shrubs are situated within family burial plots, though some are located along pathways and driveways. In some cases, lot owners used the plants to mark the plot boundaries.

Most of the large trees are located in the old section, the northern addition, and the African-American cemetery. The large trees include many evergreens such as cedar, pine, hemlock, and holly trees, as well as a few scattered maples and dogwoods. Several of the large trees in the old section of Citizens' Cemetery stand along East and West Drives, including matching maple trees located at the southern ends of the two drives where they intersect with First Drive. These plantings may reflect late-19th- or early-20th-century landscaping, as they are mature trees and were likely planted before these walkways were converted to burial plots. Several large trees are clustered around the Confederate monument. The western addition contains only a handful of large trees, including a stand of four cedar trees placed in a square. Notable plantings in the north addition include cedar trees lining the central east-west walkway in this section of the cemetery.

In the African-American cemetery, most of the large trees are located along Gate 7 Road and south of Fifth Drive. The area north of Fifth Drive contains only a few trees and shrubs, including a single cedar tree that stands just beyond the terminus of Gate 7 Road, a dogwood tree, and scattered yucca plants. Large trees line the boundaries of the 1921 addition, but the interior of the addition is cleared.

Plot Layout

In Citizens' Cemetery, the majority of the burials lie within rectangular family plots that measure 18 feet by 20 feet. Irregularly sized burial plots are scattered throughout the cemetery. Many of the larger plots are located in the old section, and most of the half-sized lots are located along roadways or in former roadbeds. Some of these irregularly sized plots date to the late 19th or early 20th centuries.⁴ Most of the burial plots are rectangular, though driveways cut off the corners of a few plots. Although some lots have been subdivided, single families continue to own most of them. A few areas of the cemetery, including most of the land east of the Confederate monument in the old section, are reserved for single graves instead of family burial plots.

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Grassy walkways run between the family burial plots throughout most of Citizens' Cemetery. According to the 1929 plat, north-south walkways between the burial plots in these sections were four feet wide, while east-west "cross walks" were eight inches narrower. The 1929 plat included no walkways or crosswalks in the single graves area east of the Confederate monument, but a north-south walkway was added later.

Family burial plots laid out in a grid pattern predominate in the African-American cemetery. The Odd Fellows and Fishermen sections of the 1904 cemetery each contain three rows of family burial plots on either side of Gate 7 Road. North-south walkways located between the two outermost rows of burial plots are visible in the southern section of the cemetery.⁵ The Antioch Baptist Church section of the 1904 African-American cemetery and the 1921 Antioch addition also contain family burial plots laid out in a grid pattern.

Memorial Art and Grave Markers

Most of the historic grave markers original to Fairview Cemetery date to the period 1870-1955. Because the cemetery remains active, non-historic grave markers are scattered among the historic ones. A few grave markers date to the early 1800s, but many of these were moved to the cemetery from other locations. The removal of grave markers to the cemetery and the paucity of early cemetery records makes it difficult to identify the earliest original burial site.

A wide range of late Victorian memorial art is represented in Fairview Cemetery. Tablet markers are the most common form in both Citizens' Cemetery and the African-American cemetery. Fairview Cemetery also contains examples of horizontal slab markers; shaft, miniature, and blunt obelisks; square columns with decorative carving; rectangular, block-like monuments; low-lying slant and bevel markers; markers that are flush with the ground (with and without brass plaques); and monuments that combine rough and polished or carved stone. The collection of markers reflects common styles of grave markers from the late 19th through the mid-20th centuries.

Although Citizens' Cemetery and the African-American cemetery exhibit many similarities in grave markers, each cemetery includes grave marker designs not found in the other. Double column-and-arch monuments, for instance, are unique to Citizens' Cemetery. The old section of the municipal cemetery also contains the only statue of an angel, a memorial statue, located in Fairview Cemetery. A classical canopy and a stone monument carved into a tree stump with scroll are also unique to Citizens' Cemetery. Distinctive grave markers in the African-American cemetery include small markers with freehand carving and a tablet with a pointed tympanum.

Grave markers throughout Fairview Cemetery feature a variety of motifs, including the lamb, flowers, the cross, ivy, the urn, crossed branches, the cross and anchor, clasped hands, and the crown. Most of the motifs have religious symbolism, but some reflect affiliations with fraternal, benevolent, social, or military organizations.

The majority of the family plots in Fairview Cemetery are not enclosed, though many have corner stones to mark their boundaries. Corner markers include blocks that lie flush with the ground, blocks that rise slightly above the ground, and low pyramidal stones. Some corner stones are marked with the initial of the family that owns the plot. Stone threshold markers with a family name carved into them also appear throughout the cemetery.

Beginning in the mid-20th century, Citizens' Cemetery regulations forbade railings, fences, and corner stones that were not flush with the ground.⁶ As a result, the most elaborate plot enclosures in the cemetery are located in the

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old section, where more of the burials pre-date those regulations, and in the African-American cemetery, which was managed separately and therefore not subject to the regulations. Enclosures in the old section of Citizens' Cemetery include low concrete walls, decorative wrought-iron fences, and in one case, a brick wall with stone coping and an iron fence. The African-American cemetery also features several enclosures made of concrete walls, as well as one made of brick. Located on a steep hill in the Antioch Baptist Church section of the 1904 cemetery, the brick enclosure also serves as a retaining wall for the burial plot. Several enclosures in the African-American cemetery consist of low-lying stone blocks connected by metal pipes. In some cases, decorative metal brackets connect the pipes to the stones.

Most of the family plots feature grave markers of various styles for individual family members or groups of family members. In a few family plots, a large monument engraved with the family name stands surrounded by an array of low-lying markers for individual family members. This arrangement is characteristic of the lawn cemetery movement of the late 19th century, which aimed to reduce the visual clutter produced by numerous grave markers of varying styles.

Buildings, Objects, and Structures

In addition to burial grounds, Fairview Cemetery contains a 1904-1921 enclosure wall, a 1907 caretaker's lodge, a non-historic maintenance shed, and an 1881 monument to Confederate dead. The enclosure wall marks the southern boundary of the cemetery grounds and separates it from Sperryville Pike. The caretaker's lodge stands at the southwest corner of Citizens' Cemetery and faces Sperryville Pike. The maintenance shed is located behind the caretaker's lodge. The Confederate monument stands in the northern portion of Citizens' Cemetery on one of the highest points in the cemetery. Numerous smaller objects are scattered throughout the cemetery, including wire trashcans, concrete trash cans, metal signs, and water pumps. None of these smaller objects are historic in nature.

The stone enclosure wall runs along Sperryville Pike and marks the southern boundary of the cemetery grounds. Openings in the wall provide access to the cemetery from Sperryville Pike. The oldest section of the wall dates to 1904 and is located between Gate 3 Road and Gate 6 Road.⁷ The wall consists of irregular, uncoursed stone capped with concrete coping. An iron fence with arrow-style pickets stands atop the concrete coping. At the gate openings, the iron fence ends in decorative iron posts. In the early 1920s, the wall was extended in front of the western addition. This section of the wall largely replicates the 1904 design, except that it terminates in a square stone column east of Gate 2 Road. Later additions to the wall extended it east to Gate 2 Road and west to the western boundary of the 1904 African-American cemetery. These later additions to the boundary wall are constructed of uncoursed stone capped with concrete coping but do not feature an iron fence atop the coping.

Constructed in 1907 by Culpeper Hardware Manufacturing, the caretaker's lodge stands on the west side of Gate 6 Road in the southwest corner of the western addition.⁸ Non-historic post-and-rail fences to the east and west of the lodge separate it from the burial grounds in the 1904 addition and from the African-American cemetery on the west. The stone enclosure wall runs along Sperryville Pike to the south of the lodge, and a picket fence encloses a yard behind the house. A one-story, concrete block maintenance shed and garage stands to the north of the picket fence that surrounds the yard behind the caretaker's lodge. The area to the east of the maintenance shed is graveled.

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The two-story caretaker's lodge is a T-shaped, frame dwelling with a cross-gable roof and clipped gables. The front wing, which faces Sperryville Pike, features a one-story, wrap-around porch with turned posts and spindle work on its south and east elevations; the porch on the west elevation has been enclosed. The door on the south elevation of the front wing is ganged with one-over-one windows on either side; two ganged one-over-one windows are located directly above the door in the second story. A one-story, frame porch stands on the north elevation of the house. Most of the windows are two-over-two, double-hung, sash windows. An original interior brick chimney is located roughly in the center of the house, and a non-historic concrete exterior chimney is attached to the east elevation of the house. The house has been re-clad in vinyl siding, and the floor of the front porch has been re-laid with a concrete and block foundation.

The Confederate monument stands atop a grassy mound, adding to its prominence in the cemetery landscape and suggesting the burials beneath it. Approximately eighteen feet tall, the monument consists of a granite obelisk set on a carved square base. The base of the monument rests on a two-stepped stone platform. Plaques on the four sides of the base list by state the names of the soldiers buried beneath and note the 87 soldiers buried there whose names are unknown. The plaque on the south face of the monument reads, "IN MEMORY OF OUR CONFEDERATE DEAD." The Confederate dead from Virginia are listed directly below that. A bas-relief carving above this plaque depicts crossed Confederate battle flags above a cannon and cannonballs.

Condition

The historic layout of roads and burial plots in Fairview Cemetery remains largely intact. The changes that have occurred since their construction are consistent with the original plans. As Citizens' Cemetery expanded, its grid pattern was extended and replicated. Although several driveways and walkways were closed and converted to burial plots, the majority of the original grid circulation pattern remains intact. In 1931, the Culpeper Town Council began to divide West Drive and East Drive south of Fifth Drive into burial plots.⁹ More recently, other portions of the historic driveways have been divided into burial plots, including First Drive in the western addition and Fourth Drive between Gate 4 Road and Gate 5 Road. To date, these infill burials are limited to relatively small areas of the cemetery and do not compromise its overall integrity.

The plan of Citizens' Cemetery retains its focus on the Confederate monument despite several changes to the roads leading to and around the monument. In 1929, Gate 4 Road terminated at a closed circle around the monument, reflecting the centrality of the monument to the circulation pattern of the cemetery. Today, the road continues to additional cemetery land to the north after circling the monument. This change likely dates to the 1930s when the land to the north was opened for burials. In 2003, the circular drive around the monument was closed to traffic, to some extent restoring the Confederate monument's central place as the terminus of Gate 4 Road.¹⁰

The layout of burial plots and the placement of non-burial spaces in Citizens' Cemetery remains essentially intact from the period of significance. Burials have encroached upon walkways between the plots, but many of these walkways are still recognizable, especially where plot enclosures remain. After 1929, a north-south walkway between burial plots was added west of Gate 3 Road in the single graves area of the old section. When the eastern addition was laid out in the 1920s, the area south of Second Drive was reserved for a chapel to be constructed by the Culpeper Memorial Association. In 1935, Culpeper Memorial Association returned the land to the Town of Culpeper for use as burial ground, though portions of it were not opened until the 1960s.¹¹

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When it was established in 1904, the African-American cemetery was physically separated from the municipal cemetery, reflecting racial segregation and the separate management of the two cemeteries. Originally, a fence marked the boundary between the two areas of the cemetery and no east-west roads connected the two.¹² The extension of Fifth Drive into the African-American cemetery has linked it to the original municipal cemetery, but the differences in plan between the two areas and the visual divide created by the caretaker's lodge and the gully to its north maintain the feeling of separateness.

The plan of the 1904 African-American cemetery retains much of its historic integrity. A 1904 plat of the cemetery shows the layout of roads, burial plots, and walkways in the southern areas of the Odd Fellows and Fishermen cemeteries.¹³ Significant elements of this plan, including the central drive, arrangement of burial plots, and north-south walkways near the outer edges of the cemetery, remain visible. The plan also included an east-west walkway located to the north of the seventh burial plot from Sperryville Pike, but the scarcity of graves in the northern sections of the cemetery obscures this feature.

Fairview Cemetery has lost significant vegetation over the years due to natural causes and the necessity of protecting graves, grave markers, plot enclosures, and other structures and objects in the cemetery. Local residents remember dogwood trees lining Gate 4 Road, which leads to the Confederate monument. In 1921, the Culpeper Memorial Association, which oversaw the beautification and maintenance of the cemetery at that time, received permission from Town Council to plant trees along the driveways in Fairview Cemetery.¹⁴ Today, several boxwoods and large trees still stand along the driveways in the historic areas of the cemetery, but with the exception of one east-west driveway in the northern addition, no driveway is entirely tree-lined. A 1937 survey by the Works Progress Administration (WPA) described the cemetery as "shady" and noted that, "many large trees [are] scattered throughout the cemetery."¹⁵ The survival of some large trees in the cemetery means that certain areas remain shaded as they were in the 1930s. In 1952, the Culpeper Memorial Association prohibited lot owners from planting large trees in their lots.¹⁶ This regulation accounts in part for the predominance of boxwoods and other small trees and shrubs outside the African-American cemetery.

Some of the early grave markers and plot enclosures in Fairview Cemetery are deteriorating, and others have disappeared or disintegrated. In the African-American cemetery, some of the metal pipes that once attached to corner stones to create plot enclosures are missing, and the presence of corner stones and thresholds in areas where there are no extant graves suggest the loss of grave markers. Despite these losses, many fine examples of late-19th- and early-20th-century funerary art and decorative work remain in both cemeteries.

The objects and structures in the cemetery are in fair to good condition. The Confederate monument appears little changed since it was erected in 1881, though the plaques on the monument may not be original. An 1881 newspaper article described an inscription that listed only the number of dead from each state and the number of unknown soldiers, while the current plaques list the names of the soldiers.¹⁷ The 1907 caretaker's lodge has seen changes to the porches, but the original form and fabric remain intact. The historic portions of the boundary wall are in fair condition, suffering from rust on the iron fence, soil erosion at the base of the wall, and deterioration of the mortar, stone, and concrete.

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¹ An 1898 newspaper article refers to a new plat of the cemetery and mentions work completed at the cemetery the previous year, including clearing the undergrowth, laying off driveways and avenues, and constructing ungraveled gutters on either side of the driveways. "Citizen's Cemetery," *Culpeper Exponent*, 8 July 1898.

² The 1929 plat of the cemetery is in the possession of the Town Clerk's Office, Culpeper, Virginia.

³ Antioch Baptist Church, Minutes (transcription provided by John Lassiter, Town of Culpeper), 8 August 1924, 10 October 1924, and 26 March 1925.

⁴ The 1929 plan of the cemetery regularized the existing layout of burial plots, but it does depict and describe several lots that are larger and smaller than the standard 18 feet by 20 feet.

⁵ Edward P. Duncan to Thomas Hill, Henry Lightfoot, and Walter W. West, Trustees for Sunny Fountain Lodge No. 1897, Grand United Order of Odd Fellows, et al, Deed Book 35, page 451 (1 December 1904), Clerk of the Circuit Court, Culpeper County, Va.

⁶ Culpeper Town Council, Minutes, 9 April 1957.

⁷ Culpeper Town Council, Minutes, 14 June 1904.

⁸ Culpeper Town Council, Minutes, 15 October 1907.

⁹ Culpeper Town Council, Minutes, 17 September 1931. Today, East Drive and West Drive only remain open north of Fifth Drive.

¹⁰ "The Future of Fairview: Town Council discusses three cemetery-related issues," *Culpeper Star Exponent*, 12 April 2003.

¹¹ Culpeper Town Council, Minutes, 3 September 1935, and Book 14, pp. 326 and 362,

¹² Culpeper Town Council, Minutes, 3 February 1903 and 7 April 1903.

¹³ Edward P. Duncan to Thomas Hill, Henry Lightfoot, and Walter W. West, Trustees for Sunny Fountain Lodge No. 1897, Grand United Order of Odd Fellows, et al, Deed Book 35, page 451 (1 December 1904), Clerk of the Circuit Court, Culpeper County, Va..

¹⁴ Culpeper Town Council, Minutes, 1 November 1921.

¹⁵ J.P. Thompson, "Fairview Cemetery," 7 September 1937, Works Progress Administration of Virginia Historical Inventory.

¹⁶ Culpeper Memorial Association, Minutes, 30 April 1952.

¹⁷ "Dedicated. The Confederate Monument Unveiled with Appropriate Ceremonies," *Culpeper Exponent* 22 July 1881.

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STATEMENT OF SIGNIFICANCE

Fairview Cemetery, a municipal cemetery located in Culpeper, Virginia, is significant locally under Criterion A for its association with the town's community planning and development, social history, and African-American history. Throughout its period of significance (circa 1855-1955), Fairview Cemetery was an important component of the physical and cultural landscape of Culpeper. The establishment, expansion, and improvement of the cemetery reflect the development of the town and the municipal government's evolving role in community planning, and the cemetery remains in active use today. Beautiful and well-kept cemeteries were one of many emblems of civic pride in late-19th-century cities and towns, and as a result, Fairview Cemetery drew the attention of local government officials and citizens who wanted to improve Culpeper's appearance.

Fairview Cemetery is linked to several aspects of the town's social history. In 1881, the cemetery became the site of the Culpeper Confederate monument. Part of a nationwide movement to memorialize and honor soldiers who died during the American Civil War (1861-1865), the monument represented local white residents' efforts to respect their widespread sacrifice and reconcile themselves to the South's defeat. From 1899 through the 1950s, the Ladies' Memorial Association (LMA) worked with the local government to improve and beautify the cemetery. Formed in 1899, the LMA in Culpeper was one of many organizations that middle-class women in the United States created in the late 19th and early 20th centuries to promote civic improvement and other reforms.

Fairview Cemetery is also associated with the history of African-Americans in Culpeper. In the early 1900s, the cemetery became the subject of local whites' efforts to carry out state-sponsored racial segregation in the town, and in 1903, the Town Council officially segregated the municipal cemetery. Culpeper African-Americans could not defeat the cemetery segregation ordinance through legal or political action, but they insisted on exercising control over the African-American burial grounds in the town. Thus, in 1904, Antioch Baptist Church and two local benevolent societies established the African-American cemetery on land adjacent to Fairview Cemetery. The participation of these groups in the creation of a cemetery for African-Americans reflects the importance of such organizations within the African-American community from the end of the Civil War through the era of segregation. The African-American cemetery became part of Fairview Cemetery in 1970.

Fairview Cemetery is significant under Criterion C because it contains a typical example of a Confederate monument from the period 1865 to 1885. The placement and design of the Culpeper Confederate monument reflect the funerary nature of the memorials that many Southern communities established in the first two decades after the Civil War.

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HISTORICAL BACKGROUND

Early History of Culpeper and Citizens' Cemetery

Originally named Fairfax and commonly known as Culpeper Court House, the town of Culpeper, Virginia was laid out in 1759 and incorporated in 1834. In the 18th and early 19th centuries, social and economic life in Culpeper revolved around the town's role as the county seat of Culpeper County. In the 1850s, major transportation improvements connected Culpeper to expanding economic hubs to the west and to larger communities to the east. Thornton's Gap Turnpike (now U.S. Route 522, or Sperryville Pike), which stretched from Culpeper Court House to Sperryville, was completed in 1853. The arrival of the Orange and Alexandria Railroad in Culpeper in November 1952 fueled an economic boom in the town and shifted the town's economic center from the courthouse market square to the nearby railroad depot.¹

The creation of Citizens' Cemetery* in the mid-19th century coincided with this period of economic prosperity that came with the railroad. Culpeper purchased land for a cemetery from County Clerk Fayette Mauzy circa 1860, but the sale was not completed until 1876, after Mauzy's death. The cemetery was certainly in use by 1861 as it is referred to in a deed for a neighboring property. The presence of several grave markers that date to the 1850s and earlier suggests the possibility that the cemetery was established in the mid-1850s.² Civil War-era maps of the area do not indicate the presence of Citizens' Cemetery but do show a cleared area at the cemetery site.³

The Civil War and Reconstruction in Culpeper, 1860-1870

When abolitionist John Brown raided the federal armory at Harper's Ferry, Virginia in October of 1859, white leaders in Culpeper County and elsewhere in Virginia feared that Brown's attempt would provoke unrest among the county's slaves, who accounted for more than half of Culpeper County's population. The election of Republican Abraham Lincoln as President of the United States in November 1860 further alarmed local white residents, since they believed that the Republican Party was committed to the destruction of Southern slavery. At a mass meeting held at Culpeper Court House on December 26, 1860, a group of white men, led by Judge Henry Shackelford, unanimously approved a resolution calling for Virginia to secede from the Union. In April 1861, after the firing on Fort Sumter, South Carolina and Lincoln's call for troops to defend the Union, delegates to the Virginia state convention voted to secede. Culpeper County's delegate to the convention, James Barbour, supported secession. In a countywide referendum held in May of 1861, all of those who voted cast their ballots in favor of secession, reflecting the dominance of secessionists in Culpeper County.⁴ Just two months later, the United States of America and the Confederate States of America fought the first battle of the American Civil War at Manassas, Virginia.

Culpeper quickly felt the effects of the war. In July 1861, wounded soldiers from the Battle of First Manassas arrived in the town by train, and homes and commercial buildings became hospitals. Approximately one year later, Union troops occupied the town, the first of several military occupations by both the Union and Confederate armies. The presence of large numbers of soldiers in the area drained local resources and caused the destruction of crops, fences, and houses.

* Throughout this nomination, the historic name "Citizens' Cemetery" refers to the portions of present-day Fairview Cemetery that were part of the municipal cemetery prior to 1970. "Fairview Cemetery" refers to the entire cemetery, including the original municipal cemetery and the African-American cemetery.

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Hospitals in Civil War Culpeper treated wounded soldiers from many battles and skirmishes, including those at Manassas, Cedar Mountain, Kelly's Ford, and Brandy Station. The hospitals also treated soldiers who fell ill while camped in the area. Over five hundred Confederate soldiers – as well as a handful of Union soldiers – died in the town's hospitals between 1861 and 1864. The dead were buried in a one-acre lot located south of the town limits and on the west side of present-day Blue Ridge Avenue.⁵

With the Confederate surrender at Appomattox in April of 1865, the war ended and the enslaved men and women of Culpeper became free. From 1865 to 1868, the federal Bureau of Refugees, Freedmen, and Abandoned Lands, more commonly known as the Freedmen's Bureau, monitored the local government and protected the rights of freed slaves. In 1865, the Bureau stopped the Culpeper County court from instituting patrols to disarm Culpeper County's African-Americans, and it worked with local African-Americans to establish schools.⁶

After the Freedmen's Bureau left Culpeper County in 1868, local African-Americans continued to be politically active. From the mid-1860s through the 1880s, Virginia African-Americans employed their voting power to secure voting rights and educational opportunities. In Culpeper County, African-Americans accounted for 47% of the county's voters in 1867, but candidates from the pre-war political establishment nevertheless won elections for state offices in 1865 and 1867. In 1884, Lewis L. Marshall became the first African-American to serve as local chairman of the Republican Party. Before disfranchisement in the early 1900s, at least two African-Americans – Henry Lightfoot and Walter West – served on the Culpeper Town Council.⁷

The Confederate Monument, 1865-1890

Soon after the Civil War ended, some Culpeper residents expressed concern over the condition of the Confederate burial ground on Blue Ridge Avenue. In a letter published in the local newspaper in 1866, a group of white women lamented the poor condition of the cemetery and the graves of the Confederate soldiers who were "martyrs to a noble cause; and none the less noble because unsuccessful."⁸

The establishment of the Culpeper National Cemetery in 1867 further highlighted the neglected condition of the Confederate graves. The national cemeteries, constructed by the federal government as the final resting place for Union soldiers, featured stone grave markers, a caretaker's lodge, and a brick enclosure wall. Since the majority of Civil War battles occurred in the South, many of the national cemeteries were located in the former Confederacy. To some Southerners, the national cemetery system was a symbol of federal authority in the region during Reconstruction.⁹ One writer called the national cemeteries "the ensign [of] despotism" and described the "sad contrast" between the "Yankee cemetery" in Culpeper and the Confederate cemetery, where "our poor boys sleep in their humble graves, unornamented save when our noble women bring their annual offering in flowers."¹⁰

Like other white women throughout the former Confederacy, the "ladies of Culpeper" took the lead in caring for the graves of Confederate soldiers. Unable to fund improvements to the cemetery themselves, the women pleaded with the impoverished citizens of the county to "spare a few dollars to enclose their graves, and renew their head boards... before all traces of them shall be destroyed."¹¹ They also organized "Decoration Days" for bringing flowers to the Confederate graves, a tradition that continued well into the 20th century.¹²

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By 1881, local residents had organized a memorial society to raise money for a monument to the Confederate soldiers buried in Culpeper. In that year, they re-interred the remains of at least 350 and possibly over 400 soldiers on high ground in Citizens' Cemetery.¹³ The stone obelisk and mass grave represent a typical example of the memorials to the Confederate dead that many Southern communities created in the first two decades after the Civil War. Primarily funerary, the memorials were usually placed in cemeteries, and the monuments frequently took the form of obelisks or other common grave markers. The funereal design of the monument in Citizens' Cemetery differs from later Confederate monuments, such as the one that stands at the Culpeper County Courthouse, which features a statue of a representative Confederate soldier. Unlike the courthouse monument, the cemetery monument evokes mourning rather than defiance.¹⁴

Local white women likely led or at least participated in the movement to re-inter the bodies of Confederate soldiers in Citizens' Cemetery and to erect a monument there. Women generally took charge of erecting such memorials in Southern towns. Caring for the graves of the war dead was seen as an extension of ante-bellum women's duty to prepare the dead for burial and of women's wartime responsibilities for nursing wounded and dying soldiers. Also, the memorials were perceived as part of a "realm of sentiment" that was then considered the province of women.¹⁵ However, documentary evidence for the participation of women in creating the Culpeper monument remains elusive. Local newspaper accounts from May of 1881 about the Confederate monument are largely silent on the role of women in erecting the monument. At a meeting on May 20, 1881, local white men organized to raise the money to pay the balance due on the monument. Four days later, they met again to plan ceremonies for unveiling the monument. Although "ladies" were invited to attend the meetings, the newspaper account suggests that men dominated the proceedings.¹⁶

The unveiling of the Confederate monument took place on July 21, 1881. Military organizations, fraternal orders, Confederate veterans, and civilians processed from the center of town to the cemetery. Speeches at the event connected the monument to the town's efforts to cope with the defeat of the Confederacy and with the federal government's refusal to grant Confederate soldiers the honor and benefits that it accorded Union soldiers. Former Confederate general Fitzhugh Lee focused his remarks on remembering the fallen soldiers of the South, while former governor and Confederate general James L. Kemper took the occasion to defend the "Lost Cause" of the Confederacy. Kemper "predicted that the time would come when the names of Lee and Jackson would be treasured by both the North and South as the 'proudest memories of America.'" The final orator of the day, the Honorable John Goode, also defended the Confederate cause, claiming that Southern soldiers fought not for slavery but for "liberty and constitutional government" and vowing that Southerners would never call the Confederate dead traitors.¹⁷

The mass grave and monument in Citizens' Cemetery became the focal point for Confederate memorial activities in Culpeper in the late 19th century. The local chapter of the Daughters of the Confederacy organized annual Memorial Day or Decoration Day exercises at the monument. These services, usually held at the end of May, generally featured a procession from the town to the Confederate monument, speeches by notable Confederate veterans, poetry recitations, and songs. Women laid flowers at the monument. Local Confederate organizations, including the A.P. Hill Camp of Confederate Veterans, the Sons of Confederate Veterans, and the Children of the Confederacy, regularly participated in these events.¹⁸

The Confederate monument, along with the accompanying ceremonies, represented local white residents' efforts

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to reconcile themselves to the South's defeat. At this and other memorials throughout the former Confederacy, white Southerners not only mourned the soldiers buried there but the death of the Confederacy as well. At unveiling ceremonies and Memorial Day exercises, they praised the honor and valor of Confederate soldiers and defended the "Lost Cause."¹⁹

Citizens' Cemetery and Civic Improvement, 1890-1920

In the late 19th and early 20th centuries, Citizens' Cemetery drew the attention of government officials and local citizens interested in civic improvement. The social and economic changes caused by the Civil War and the emancipation of enslaved African-Americans made it impossible for towns such as Culpeper to return to life as it was before the war. Beginning in the 1880s, civic and business leaders throughout the South called for a remaking of their cities and towns. They proposed that Southern communities abandon their historic reliance on agriculture, and develop new industries, commercial links, and financial institutions that would lead them to wealth and prosperity. As part of this movement, many cities and towns initiated civic and cultural improvement campaigns as symbols of their renewed and expanding communities. Monumental sculpture, parks, landscaping, and upgraded infrastructure were all part of the civic improvements made to various southern towns and cities.²⁰

In the last decades of the 19th century, at the same time that the South's financially depressed communities were experiencing economic recovery, a national aesthetic and social movement focused on cities and their infrastructure began to take shape. Influenced both by a renewed interest in the nation's origins that flowered following the 1876 Centennial Exhibition in Philadelphia, and by the drive to establish a distinctly American cultural identity associated with the "American Renaissance," the City Beautiful movement was the culmination of a series of 19th-century advances in urban development. These included improvements in urban sanitation and a renewed interest in aesthetic concerns and civic projects.²¹

Like other local governments in the South, town authorities in Culpeper embarked upon a program of civic improvement in the decades following the Civil War. In 1870, the town received a new charter from the state General Assembly, which also officially changed the name of the town from Fairfax to Culpeper. The charter established a more modern, rationalized government consisting of an elected mayor and town council. The new municipal government, in cooperation with local citizens, quickly set about improving the town's appearance and infrastructure. In the 1870s and 1880s, local residents established a fire company and organized the Culpeper Commercial and Industrial Association, while the mayor and the Town Council worked to keep the town's streets clean. After a disastrous fire in 1888, the municipal government adopted a building code that forbade frame buildings and wooden shingles. Public water works were established in 1896 and streetlights were installed in 1904.²²

Beautiful and well-kept cemeteries were one of many emblems of civic pride in late-19th-century cities and towns, and as a result, they drew the attention of government officials and citizens who wanted to improve the appearance of their towns. The rural cemetery movement of the early 19th century, which advocated picturesque cemetery landscapes and well-regulated grounds, changed the popular image of cemeteries. In the 17th and 18th centuries, graveyards were "unattractive necessities" that received little care or attention. Rural cemeteries, on the other hand, became popular recreational sites and local landmarks. In the wake of the rural cemetery movement, cemeteries "came to be looked on as public parks, places of respite and recreation," and sites for

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remembering the dead.²³

In the 1860s and early 1870s, Culpeper's town cemetery was more a source of embarrassment than pride. In their 1866 letter concerning the graves of Confederate soldiers at the Blue Ridge Avenue cemetery, the "ladies of Culpeper" observed that the graves of their family members were "in no better condition" than those of the soldiers. In 1874, one local resident complained about the unsightly appearance of the town cemetery in the local newspaper: "Why don't the Corporation [the Town of Culpeper] and lot owners plant trees in the Cemetery [?] It's a desolate looking spot as can be found anywhere."²⁴ The Confederate monument's presence in the cemetery heightened the cemetery's importance to town pride. Visitors to southern towns in the late 19th century were often eager to admire the local Confederate monument, and an unsightly cemetery detracted from that experience.²⁵

By the mid-1890s, the town government was taking steps to expand, regulate, and improve Citizens' Cemetery. In 1895, the Town Council investigated purchasing additional land for the cemetery, though it did not actually buy more land until 1904. In the late 1890s, the Council clarified the procedures for purchasing a cemetery lot and recording lot ownership. The appearance of the cemetery also attracted the Council's attention. By July of 1898, undergrowth in the cemetery had been cleared and "various avenues and driveways laid off."²⁶ The current grid pattern of the old municipal cemetery is probably the result of the improvements undertaken by the town in the late 1890s.

The Town then turned its efforts towards ensuring the continued maintenance of the cemetery and providing for future improvements there. In November of 1898, the Town Council approved a motion to devote the money received from lot sales and the digging of graves "exclusively to the improvements of the cemetery...." The following year, the Council established the position of cemetery sexton and instituted fines for damaging the cemetery. Also known as the caretaker, the sexton lived in a house on the cemetery grounds. He was responsible for maintaining the grounds and walkways; protecting grave markers and plot enclosures from damage and mutilation; digging and filling graves; opening and closing the gates for funeral processions; and reporting all burials to the Town Recorder.²⁷

As the Town embarked on its efforts to improve Citizens' Cemetery, a group of local white women began raising money to beautify it. In 1899, they created the Ladies' Memorial Association (LMA).²⁸ The members were daughters and wives of local professional men and businessmen: merchants, lawyers, bankers, druggists, and freight agents. Lizzie Nelson Pace, who was likely the first president of the association and who served as an officer throughout the 1900s and 1910s, was the daughter of local merchant and banker Lewis P. Nelson. A widow when she was president of the organization in 1900, she later married local merchant William W. Chelf.²⁹ Like other members of the LMA, she was also active in the Daughters of the Confederacy.³⁰

The LMA was one of many voluntary organizations created by middle-class women in the late 19th and early 20th centuries. Women's organizations dedicated themselves to civic improvement and social reform, championing causes such as education, sanitation, public health, temperance, and municipal beautification.³¹ These groups worked to achieve their goals by taking action themselves and by lobbying local governments to address their issues. By forming an organization, these women were able to participate in public life in ways that they could not as individuals because of prevailing ideas about the proper role and demeanor of women.³² The LMA in Culpeper chose the cemetery as the focus of their efforts to improve their town, but other local women organized to promote temperance, to discuss current events, and to support religious causes.³³

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At their organization, the members of the LMA committed themselves to raising \$500 to enclose and improve Citizens' Cemetery. The women hosted tableaux vivants* and other entertainments to raise money, and in 1904, they constructed the present stone wall and iron fence along Sperryville Pike.³⁴ In April 1907, the LMA offered the Town Council \$300 towards the construction of a new caretaker's lodge, provided that the town completed the project within six months. Six months later, the Town Council accepted a bid from Culpeper Hardware Manufacturing to build the new lodge for \$1,550. The new lodge replaced an earlier caretaker's lodge that may have stood at the southeast corner of the original cemetery.³⁵ In the early 1900s, pressure from the LMA led the Town of Culpeper to purchase additional cemetery land and segregate future interments.³⁶

Segregation, 1903-1904

Citizens' Cemetery was the site of one of the earliest efforts to legalize racial segregation in Culpeper in the early 20th century. The 1896 U.S. Supreme Court case *Plessy vs. Ferguson*, which declared segregation of public places to be constitutional, unleashed a wave of state and local segregation laws throughout the South. Most of Virginia's early-20th-century segregation laws were enacted during or shortly after the passage of a new state constitution in 1902. The Virginia Constitution of 1902 reflected the political dominance of the Democratic Party and included a variety of measures designed to curtail the voting rights of African-American men. (Virginia women were not allowed to vote until the passage of the 19th Amendment in 1920.) The constitution imposed a poll or voting tax and required that potential voters complete registration applications in their own handwriting, making it difficult for poor and illiterate men of both races to register to vote. Men who owned little property had to prove that they understood the new constitution, a subjective test that gave local registrars the latitude to approve registration applications from white men but deny applications from African-American men. With African-American voting power severely weakened, state lawmakers enacted new laws mandating racial segregation. The 1902 state constitution required separate schools for African-American and white children, and the Virginia General Assembly soon passed a law segregating railroad cars in the state.³⁷

Before 1903, Citizens' Cemetery was open to both races, though there is some evidence suggesting that the cemetery had separate sections for whites and for African-Americans. In 1897, the Town Council approved moving two graves in order to widen the driveway around the Confederate monument, provided that the family accepted the Town's offer of "a lot desirable and agreeable... on the side of the whites...."³⁸

The members of the LMA initiated the movement to establish a separate burial ground for African-Americans when they organized in 1899. By 1901, the association was actively lobbying Town Council to purchase additional land for an African-American cemetery. The LMA refused to appropriate any of the funds that it had raised for cemetery improvements until the town complied with their request for a segregated cemetery. Publicly, the LMA did not mention racism in their justifications for segregating the cemetery, citing instead the "crowded condition of some sections of the cemetery...."³⁹

In January 1903, the local chapter of the United Daughters of the Confederacy and the A.P. Hill Camp of

* French for "living pictures," tableaux vivants featured a costumed individual or group who adopted a silent pose to represent famous personages or events.

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Confederate Veterans appeared before the Town Council to lend their support to the segregation of Citizens' Cemetery. The following month, the LMA clarified the conditions that the town had to meet in order to receive the money the association had raised: change the name of the cemetery to Fairview Cemetery, add four acres of land to the cemetery, and establish a separate cemetery for African-Americans. The LMA stipulated, too, that the African-American cemetery have its own entrance and be separated from the existing cemetery by a fence. On April 7, 1903, Town Council approved a resolution requiring that all African-American burials take place in a separate and enclosed section of the cemetery.⁴⁰

African-American Community Organizations and Responses to Segregation, 1904-1970

As a result of disfranchisement, Virginia African-Americans had little chance of successfully fighting segregation politically. With the help of the new voting requirements in the 1902 state constitution, Culpeper County whites secured control of the Culpeper Town Council as well as the county government. The new voting requirements removed 917 African-American men from the county's voter rolls but only 690 white men, and the percentage of Culpeper County voters who were African-American fell to 9.7%. In the fall of 1902, the local newspaper published the names of the 158 African-American men who successfully registered to vote.⁴¹

Although Culpeper African-Americans could not defeat the cemetery segregation ordinance through legal or political action, they insisted on exercising control over the African-American burial grounds. Throughout the early-20th-century South, African-Americans chose to purchase and manage their own cemeteries, likely out of concern that whites who managed segregated cemeteries would neglect the African-American sections.⁴² In Culpeper, three African-American community organizations – Antioch Baptist Church, the local tabernacle of the Galilean Fishermen, and the local lodge of the Grand United Order of Odd Fellows – joined together in 1904 to establish a cemetery, purchasing two-and-a-half acres of land located immediately to the west of Citizens' Cemetery.⁴³

Organized in 1859 by African-American members of Mount Pony Baptist Church at Culpeper Court House, Antioch Baptist Church emerged as one of the leading African-American organizations in Culpeper County in the decades after the Civil War. Originally known as the African Church, the congregation remained under "the superintendence and care of" Mount Pony until 1867, when the African Church reorganized as Antioch Baptist Church.⁴⁴

The significance and influence of Antioch Baptist Church is evident in an 1868 description of the county that appeared in newspapers in Culpeper, Fredericksburg, and Richmond: "[the county is] noted for the Freedmen's Bureau, Antioch Church, and the Town of Fairfax [Culpeper]..."⁴⁵ The church facilitated the creation of other churches, supported local schools, and encouraged political participation among African-Americans in Culpeper. When the Civil War ended, many African-Americans left white-controlled churches and formed congregations of their own. From the 1860s through the 1880s, pastor Harrison Blair and other leaders of Antioch Baptist Church helped African-American Baptists throughout the county found their own churches.⁴⁶

Members of Antioch Baptist Church were instrumental in the creation of the first school for Culpeper's African-American community in 1866. When the county school board met in 1871 to appoint teachers, the members referred to the African-American school in the Town of Culpeper as "Antioch Colored School No. 2," an

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acknowledgement of the pivotal role of the church in establishing the school. Willis J. Madden, the pastor of Antioch Baptist Church from 1896 until his death in 1948, was a teacher and principal at the local African-American school.⁴⁷

African-American Baptist congregations also played important roles in post-bellum political life. Churches sometimes served as polling places, meeting halls, or campaign headquarters, and African-American political leaders often had ties to Baptist churches.⁴⁸ Henry Lightfoot, one of the early leaders of the Antioch Baptist Church, was elected to the Culpeper Town Council in 1886 and remained politically active through the 1890s. As late as 1900, he still had enough political power to hold a position as a government clerk.⁴⁹

Since providing for a proper Christian burial was part of the church's pastoral responsibilities, many Baptist churches owned and operated cemeteries. People who were not members of Antioch Baptist Church could purchase burial plots in Antioch's cemetery, though they had to pay a higher rate than did church members.⁵⁰ By 1915, burial plots in the Antioch section of the 1904 African-American cemetery were no longer available for sale, prompting the church to expand the cemetery. In 1921, the church purchased almost two acres of land to the west of the 1904 cemetery. The new cemetery was laid out in lots measuring 20 feet square.⁵¹ In the mid-1920s, with assistance from the Culpeper Town Council, the church built a road which connected the new cemetery land to the existing cemetery.⁵²

Between 1870 and 1905, African-Americans in Culpeper established a variety of institutions and organizations, including a debating society, a military group, a horse show, and an emancipation association.⁵³ African-Americans in Culpeper also formed chapters of national fraternal and benevolent organizations such as the Improved Benevolent Protective Order of Elks of the World, the Grand United Order of Odd Fellows, and the Grand United Order of Galilean Fishermen.⁵⁴ These organizations primarily provided social services and economic support, and members were often active in politics.⁵⁵

The first American lodge of the Grand United Order of Odd Fellows (G.U.O. of O.F.) received its charter in 1843 from an English lodge, since the Independent Order of Odd Fellows in the United States, which limited its membership to white men, refused to charter a lodge for African-Americans. The Odd Fellows provided assistance to the sick and widowed and helped with the costs of burial. In 1906, Virginia was home to 285 lodges that paid almost \$17,000 in sick and funeral benefits in that year.⁵⁶ In their annual report for 1901, the state's African-American Odd Fellows summed up the importance of these services: "There is nothing on earth that the Negro of Virginia needs more at this critical period of his existence, when he is being ostracized and legislated against, than money, and there is never a time when the need of money is more keenly felt than immediately after the death of the father of a family."⁵⁷

African-Americans in Culpeper founded Sunny Fountain Lodge No. 1897 of the G.U.O. of O.F. before 1899. In that year, Antioch Baptist Church hosted the 19th annual meeting of the state division of G.U.O. of O.F.⁵⁸ Close ties between churches and benevolent societies such as the Odd Fellows were common.⁵⁹ Henry Lightfoot was a member of the G.U.O. of O.F. as well as Antioch Baptist Church and served as one of three trustees for Sunny Fountain Lodge when it purchased land for a cemetery in 1904. Sunny Fountain Lodge also appears to have been politically active: two of the three trustees for the 1904 cemetery purchase, Henry Lightfoot and Walter West, served on the Culpeper Town Council in the late 19th century. Both men are buried in the Odd Fellows section of the cemetery.⁶⁰

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Organized in 1856 in Baltimore, Maryland, the Grand United Order of Galilean Fishermen was a secret society that included both men and women. Like the Odd Fellows, the Galilean Fishermen offered insurance in case of illness or death. In the early 1900s, sick benefits ranged from \$1.50 to \$6.00 per week, and death benefits could reach as high as \$200. The Culpeper tabernacle of the Galilean Fishermen was called Summers Tabernacle No. 115 and was active by 1893.⁶¹

The participation of Antioch Baptist Church, the Odd Fellows, and the Galilean Fishermen in the creation of a cemetery reflects the importance of such organizations within the African-American community in the late 19th and early 20th centuries. Southern African-Americans began to form religious, benevolent, fraternal, and educational organizations soon after the end of the Civil War. By providing social insurance, promoting education and self-improvement, and supporting political activity, religious and benevolent organizations helped African-Americans retain autonomy.

Racial tensions in Culpeper and throughout Virginia rose in the late 1910s and 1920s, as African-Americans increasingly challenged segregation and inequality.⁶² African-American soldiers returned from World War I “expecting more equal treatment, only to face racially motivated riots and lynchings across the country.”⁶³ In Virginia, white mobs lynched two African-American men in 1917 and one in 1918; these were the first lynchings of African-American men in the state since 1905. The 1918 lynching of Allie Thompson took place in Culpeper County. In 1928, the state government finally responded to the rise in racially motivated violence with an anti-lynching law.⁶⁴

Segregation continued to spread over the landscape of Culpeper and of Virginia as a whole in the 1910s and 1920s. The Commonwealth of Virginia outlawed integrated prisons (1918), fraternal and benevolent organizations (1926), and theaters (1926).⁶⁵ In 1915, the Culpeper Town Council passed an ordinance that racially segregated the town by prohibiting whites and African-Americans from establishing residence or businesses on the same street.⁶⁶ In 1923, local whites approached Antioch Baptist Church about moving graves of African-Americans out of the “white cemetery.”⁶⁷ The presence of late-19th-century grave markers in the 1921 Antioch addition to the cemetery suggests that some graves were indeed moved. Despite these events, there is only a single reference in the Antioch Minute Books (the volume which covers the period from 1898 to 1930). The entry of October 6, 1923 records that “Bro. Charlie Waters was here and made a statement sent from the white people concerning some of the bodies in the cemetery they wanted to move.” According to local informants, one local family refused to move the graves of their relatives from their family plot in Citizens’ Cemetery.

The Civil Rights Movement of the 1950s and 1960s ultimately helped lead to the restoration of African-American political power and to the desegregation of schools and public services in Virginia. In 1967, the congregation of Antioch Baptist Church voted to convey the church’s cemetery land to the Town of Culpeper. The following year, Sunny Fountain Lodge of the G.U.O. of O.F. decided to sell its section of the cemetery to the Town as well. The section belonging to the Order of the Galilean Fishermen, which had by that time become inactive, was also transferred to the Town. In 1970, the African-American cemetery officially became part of Fairview Cemetery.⁶⁸

Culpeper Memorial Association, 1916-1965

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In the decades after the LMA's successful efforts to enclose and segregate Fairview Cemetery, the organization became increasingly active in managing and improving the property. Beginning in the 1910s, the LMA adopted a new name – the Culpeper Memorial Association (CMA) – though members continued to use the former name. In 1916, in recognition “of the valuable services rendered by the Culpeper Memorial Association in keeping Fairview Cemetery in such splendid condition,” the Town Council granted the CMA primary responsibility for most of the cemetery operations and property.⁶⁹ The Council retained the right to sell lots and to set the price for burial plots, but turned over the proceeds from the sales to the CMA. In addition to taking responsibility for maintaining the driveways and walkways in the cemetery, the CMA assumed control of the proceeds from digging graves and of agreements with lot owners for the care and maintenance of their lots.⁷⁰

Also in 1916, the town transferred the maintenance and management of the cemetery grounds to the CMA. The association took responsibility for “nominating the sexton [caretaker] of Fairview Cemetery, subject to the approval of the town council.” The CMA requested lot owners to contribute \$1.50 annually towards the caretaker's salary and assured them that the caretaker whom they hired was “a worthy white man.” The organization shared the responsibility for supervising the caretaker with the cemetery committee of the Town Council.⁷¹ In 1921, the Council granted control over the caretaker's lodge to the CMA.⁷²

Between 1920 and 1965, the CMA accomplished a variety of improvement and beautification projects at Fairview Cemetery.⁷³ In 1920, the organization led an effort to macadamize the driveway leading from Sperryville Pike to and around the Confederate monument (Gate 4 Road), securing contributions for the project from the Culpeper Chapter of the United Daughters of the Confederacy and from the Town of Culpeper.⁷⁴ The purchase of additional land for the cemetery in 1921 sparked a period of activity for the CMA. The Town Council adopted a plan for the new section in October 1921, and the members of the association quickly set to work. In November 1921, they proposed planting trees along the driveways in the cemetery, and in 1922, they began another driveway construction project. In 1926, the association extended the stone wall and iron fence along Sperryville Pike in front of the new section of the cemetery. The CMA hoped to build a chapel on the east side of Gate 3 Road and reserved land from the 1921 purchase for that purpose. However, in 1935, the organization abandoned its plans for a chapel and returned the land to the town.⁷⁵

In 1936, the CMA received assistance in their efforts from the Works Progress Administration, which made a grant of \$808 for grading, soiling, and leveling the ground at Fairview Cemetery.⁷⁶ John F. Botts and J.P. Thompson surveyed the property for the Virginia Historical Inventory, a Works Progress Administration project, in 1936 and 1937, respectively. Both surveyors praised the cemetery's appearance, which was largely the result of the CMA's efforts. Botts described it as “too beautiful to ignore.” Thompson noted in particular how well-maintained the cemetery was: “The grass is kept cut and the shubbery [sic] and trees well trimmed so that it has an attractive appearance. All of the graves are leveled off and the stones kept straight.”⁷⁷

During World War II, the CMA removed the metal perpetual care markers in burial plots in order to make it easier to mow the cemetery grounds, and then donated the markers as scrap metal to support the war effort. The members also invested some of their income from perpetual care contracts in war bonds. In 1945, the members established a trust for the perpetual care funds.⁷⁸

Through the 1950s, the CMA remained active in caring for burial plots and grave markers, improving roadways,

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and landscaping the cemetery. In 1942, they relinquished the responsibility for hiring and paying the caretaker to the Town of Culpeper and focused on beautifying the grounds and providing perpetual care.⁷⁹ The group's efforts slowed in the 1960s, and by 1970, the municipal government had re-assumed full control of the cemetery. In 1970, the African-American cemetery became part of Fairview Cemetery.⁸⁰

Fairview Cemetery is the final resting place of many local residents. The oldest graves are in sections known as "Old," "Old A," "A," and "B." These sections are centered around both Gate 4 and Gate 5 Roads. Notable interments include several Town mayors, prominent business leaders throughout Culpeper's history, local politicians and judges, and descendants of some of the Town's founding families. The remains of relatives of native sons General A.P. Hill, a Confederate general, and Eppa Rixey, Baseball Hall of Fame pitcher, can also be found in Fairview cemetery.

The cemetery contains the remains of soldiers who fought in virtually every armed conflict that the United States has ever been involved in. These include the Revolutionary War, the War of 1812, the Civil War, the Spanish American War, World War I, World War II, the Korean Conflict, and the Vietnam Conflict. Of particular note is the Confederate Monument under which the remains of several hundred Civil War soldiers were re-interred from the old Confederate Cemetery in 1881.

The Town of Culpeper currently owns and manages Fairview Cemetery.

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¹ Eugene M. Scheel, *Culpeper: A Virginia County's History Through 1920* (Orange, Va.: Green Publishers, Inc. for the Culpeper Historical Society, 1982), 93-94; Town of Culpeper and Museum of Culpeper History, *In & Around Culpeper: Walking and Driving Tours of a Virginia Piedmont Town* (Culpeper, Va., n.d.), 5; Richard Edwards, *Statistical Gazetteer of the State of Virginia* (Richmond, Va.: Richard Edwards, n.d.), 231.

² William M. Mauzy and Mary D. Rixey, and F. M. Latham to Town of Culpeper, Deed Book 18, p. 315 (18 January 1876), and John S. Pendleton and Lucy A. Pendleton to Joel Rector, Deed Book 14, p. 430 (13 March 1861), Clerk of the Circuit Court, Culpeper County, Va.

³ J. Schedler, "Map of Culpeper County with Parts of Madison, Rappahannock, and Fauquier Counties, Virginia" (Washington, D.C.: U.S. Army Bureau of Topographical Engineers, ca. 1863); Office of Surveys and Maps for the Army of the Potomac, "Map of Culpeper County and parts of the counties of Warren, Rappahannock, Madison, Orange, and Fauquier," 21 September 1863; C. S. Dwight, "Survey of Culpeper and a part of Madison counties, Virginia," April 1863. All three maps are housed at the Library of Congress Geography and Map Division, Washington, D.C.

⁴ Scheel, 158, 172-175.

⁵ On Culpeper during the Civil War, see Scheel, 172-214; Robert A. Hodge, "A Death Roster of the Confederate General Hospital at Culpeper, Virginia" (Fredericksburg, Va., 1977). A historical marker is in the process of being erected at the site of the Confederate burial grounds on Blue Ridge Avenue.

⁶ Scheel, 215-218.

⁷ *Ibid*, 216-217.

⁸ "To the Relatives, Friends and Fellow Soldiers of the Confederate Dead Buried at Culpeper C. H.," *Culpeper Observer*, 22 June 1866.

⁹ Catherine W. Zipf, "Marking Union Victory in the South: The Construction of the National Cemetery System," in *Monuments to the Lost Cause: Women, Art, and the Landscapes of Southern Memory*, eds. Cynthia Mills and Pamela H. Simpson (Knoxville: University of Tennessee Press, 2003), 27-45.

¹⁰ *Culpeper Observer*, 18 September 1868, quoted in Scheel, 285.

¹¹ "To the Relatives, Friends and Fellow Soldiers of the Confederate Dead Buried at Culpeper C. H.," *Culpeper Observer*, 22 June 1866.

¹² *Culpeper Observer*, 9 June 1874. The establishment of the national holiday of Memorial Day and the observance of Confederate Memorial Day in several Southern states have their roots in local traditions of decorating the graves of Civil War soldiers in the years immediately following the war. U.S. Department of Veterans Affairs, "Memorial Day: History," [online] http://www1.va.gov/pubaff/Memorial_Day/memdaybackgrd.htm.

¹³ Although 567 soldiers died in hospitals in Culpeper, the 1881 account in the *Culpeper Exponent* of the unveiling claimed that the plaques on the monument listed 416 dead buried beneath it. It is possible that the remains of some of the soldiers who died in Culpeper were transported by their families to other burial places. "Dedicated. The Confederate Monument Unveiled with Appropriate Ceremonies," *Culpeper Exponent and General Advertiser*, 22 July 1881; Hodge, "A Death Roster of the Confederate General Hospital at Culpeper, Virginia," *passim*.

¹⁴ Gaines M. Foster, *Ghosts of the Confederacy: Defeat, the Lost Cause, and the Emergence of the New South, 1865 to 1913* (New York: Oxford University Press, 1987), 37-41.

¹⁵ Foster, 38-39; Catherine W. Bishir, "'A Strong Force of Ladies': Women, Politics, and Confederate Memorial Associations in Nineteenth-Century Raleigh," *North Carolina Historical Review* 77 (October 2000): 458-459.

¹⁶ "Confederate Monument," *Culpeper Exponent*, 20 May 1881; "Memorial Meeting," *Culpeper Exponent*, 27 May 1881. In other communities, newspaper accounts of the creation of Confederate memorials and cemeteries acknowledged and praised women's participation in these endeavors.

¹⁷ "Dedicated. The Confederate Monument Unveiled with Appropriate Ceremonies," *Culpeper Exponent and General Advertiser*, 22 July 1881.

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¹⁸ Mrs. C. G. Legalfant, Report on Culpeper Chapter of the U.D.C., *Confederate Veteran* 9 (July 1901): 305; "Monuments and Cemeteries in Virginia," *Confederate Veteran* 11 (February 1903): 69-70. For examples of Memorial or Decoration Day exercises at Citizens' Cemetery, see "The Beloved Dead," *Culpeper Exponent*, 27 May 1898, and "Memorial Day Exercises," *Culpeper Exponent*, 17 May 1901.

¹⁹ Foster, 45.

²⁰ Richard Guy Wilson, "Monument Avenue, Richmond, Virginia," in *The Grand American Avenue, 1850-1920*, eds. Jan Cigliano and Sarah Bradford Landau (San Francisco: Pomegranate Artbooks and The Octagon, 1994), 260-262.

²¹ Jan Cigliano and Sarah Bradford Landau, eds., *The Grand American Avenue, 1850-1920* (San Francisco: Pomegranate Artbooks and The Octagon, 1994); William H. Wilson, *The City Beautiful Movement* (Baltimore, Md.: The Johns Hopkins University Press, 1989).

²² Scheel, 285-292.

²³ Stanley French, "The Cemetery as Cultural Institution: The Establishment of Mount Auburn and the 'Rural Cemetery' Movement" *American Quarterly* 26 (March 1974), 37-59 (quotation, p. 39); Elisabeth Walton Potter and Beth M. Boland, *National Register Bulletin 41: Guidelines for Evaluating and Registering Cemeteries and Burial Places* (1992), 4-6 (quotation, p. 6).

²⁴ "To the Relatives, Friends and Fellow Soldiers of the Confederate Dead Buried at Culpeper C. H.," *Culpeper Observer*, 22 June 1866; *Culpeper Exponent*, 8 May 1874.

²⁵ "The Confederate Monument in a Business Point of View," *Culpeper Exponent* 13 May 1881; Foster, 39-40.

²⁶ "Citizen's Cemetery," *Culpeper Exponent*, 8 July 1898. In 1897, the Town Council commissioned Col. William Nalle to survey the grounds and draw a new plat. Unfortunately, the 1897 plat has been lost. (Culpeper Town Council, Minutes, 6 April 1897, 7 September 1897, and 4 January 1898.)

²⁷ Culpeper Town Council, Minutes, 1 November 1898 and 17 April 1899.

²⁸ *Culpeper Exponent*, 8 December 1899; "Interesting Facts on Culpeper Memorial Association," n.d., Cemetery Records, Town Clerk's Office, Culpeper, Va.

²⁹ United States Bureau of the Census, Population Census for Catalpa District, Culpeper County, Va., 1870, 1900, 1910.

³⁰ *Culpeper Exponent*, 19 November 1897; Legalfant, "Report on Culpeper Chapter of the U.D.C.," *Confederate Veteran* 9 (July, 1901): 305; "Monuments and Cemeteries in Virginia," *Confederate Veteran* 11 (February, 1903): 69-70.

³¹ Anne Firor Scott, *Natural Allies: Women's Associations in American History* (Urbana and Chicago: University of Illinois Press, 1992), 79-83, 112-158, 185-189.

³² Scott, 2-4.

³³ Scheel, 295; *Culpeper Exponent*, 16 March 1883 and 28 January 1898.

³⁴ For examples of benefits and entertainments organized by the LMA, see *Culpeper Exponent*, 8 December 1899; "The Cemetery Benefit," *Culpeper Exponent*, 3 August 1900; "The Citizen's Cemetery," *Culpeper Exponent*, 21 February 1902. On the construction of the enclosure wall, see Culpeper Town Council, Minutes, 14 June 1904.

³⁵ The old lodge was sold in 1909 for \$80 and removed from the cemetery grounds. (Culpeper Town Council, Minutes, 3 April 1909)

³⁶ Culpeper Town Council, Minutes, 5 February 1901, 19 February 1901; 3 February 1903, 17 March 1903.

³⁷ J. Douglas Smith, *Managing White Supremacy: Race, Politics, and Citizenship in Jim Crow Virginia* (Chapel Hill: University of North Carolina Press, 2002), 24-26; Emily J. Salmon and Edward D. C. Campbell, Jr., eds., *The Hornbook of Virginia History*, 4th Edition (Richmond, Va.: The Library of Virginia, 1994), 64.

³⁸ Culpeper Town Council, Minutes, 19 October 1897. The 1899 cemetery ordinances required the sexton of the cemetery to report all burials in the cemetery to the Town Recorder. The sexton was required to report the race of each person buried, implying that both blacks and white were interred in the cemetery. (Culpeper Town Council, Minutes, 17 April 1899)

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³⁹ "Culpeper Memorial Association," *Culpeper Exponent*, 10 May 1901. See also, Culpeper Town Council, Minutes, 5 February 1901. In March of 1902, the town purchased four acres of land adjoining the cemetery from Edward P. Duncan, but after the sale fell through, the Town Council appeared to let the matter drop. (Culpeper Town Council, Minutes, 4 February 1902 and 24 March 1902)

⁴⁰ Culpeper Town Council, Minutes, 6 January 1903. The Town Council accomplished the addition of four acres of land with the acquisition of the western addition in 1904. (Culpeper Town Council, Minutes, 3 March 1903, 12 October 1903, and 17 May 1904)

⁴¹ Scheel, 223-224; Smith, 24-26.

⁴² W. E. B. DuBois, ed., *Economic Co-operation among Negro Americans* (Atlanta: Atlanta University Press, 1907), 131-134.

⁴³ Edward P. Duncan to Thomas Hill, Henry Lightfoot, and Walter W. West, Trustees for Sunny Fountain Lodge No. 1897, Grand United Order of Odd Fellows, et al, Deed Book 35, page 450 (1 December 1904), Clerk of the Circuit Court, Culpeper County, Va.

⁴⁴ Scheel, 117.

⁴⁵ *Virginia Herald*, 24 September 1868.

⁴⁶ Scheel, 253-257.

⁴⁷ *Ibid*, 217-218, 253, 269, 273, 277-278; T. O. Madden, Jr., *We Were Always Free: The Maddens of Culpeper County, Virginia: A 200-Year Family History* (New York: W.W. Norton & Company, 1992), 137.

⁴⁸ Harold S. Forsythe, "But My Friends Are Poor": Ross Hamilton and Freedpeople's Politics in Mecklenburg County, Virginia, 1869-1901," *Virginia Magazine of History and Biography* 105 (1997): 423-427.

⁴⁹ United States Bureau of the Census, Population Census for Catalpa District, Culpeper County, Va., 1900.

⁵⁰ Antioch Baptist Church, Minutes (transcription provided by John Lassiter, Town of Culpeper), 26 March 1925.

⁵¹ Antioch Baptist Church, Minutes (transcription provided by John Lassiter, Town of Culpeper), 12 June 1914, 12 May 1922, 10 November 1922; E. P. Duncan and Ethel B. Duncan to Thomas Hill, J. H. Graves, and Tazewell Hart, Trustees for Antioch Baptist Church, Deed Book 67, p. 368 (19 September 1921), Clerk of the Circuit Court, Culpeper County, Va.

⁵² Antioch Baptist Church, Minutes (transcription provided by John Lassiter, Town of Culpeper), 8 August 1924, 10 October 1924, 26 March 1925; Culpeper Town Council, Minutes, 8 August 1933. The August 1933 entry refers to the Town Council building a road for the African-American cemetery "some years ago."

⁵³ Scheel, 222 (emancipation association), 255-256 (churches); *Culpeper Exponent*, 10 February 1881 (debating society), 7 October 1881 (military group), 23 September 1904.

⁵⁴ On the African-American Elks in Culpeper, see William L. Elder, Jr., *Culpeper: A Pictorial History* (Virginia Beach, Va.: Donning, 1976), 112.

⁵⁵ Forsythe, 429-430.

⁵⁶ DuBois, 115-121.

⁵⁷ *Report of the Twenty-first Annual Session of the Grand Lodge of Virginia* (1901), quoted in Loudoun Museum, *Courage, My Soul: Historic African American Churches and Mutual Aid Societies* (Leesburg, Va., 2000), 35.

⁵⁸ "Colored Odd Fellows Meet," *Culpeper Exponent*, 22 September 1899.

⁵⁹ Forsythe, 423.

⁶⁰ E. P. Duncan and Ethel B. Duncan to Thomas Hill, J. H. Graves, and Tazewell Hart, Trustees for Antioch Baptist Church, Deed Book 67, p. 368 (19 September 1921), Clerk of the Circuit Court, Culpeper County, Va.; Map of Odd Fellows Cemetery in Town Clerk's Office, Culpeper, Va.; Scheel, 220.

⁶¹ DuBois, 126; Scheel, 221-222.

⁶² Smith, especially chapter 1.

⁶³ *Ibid*, 41.

⁶⁴ *Ibid*, 155-156. On the lynching of Allie Thompson, see "Lynching in Culpeper," *The Daily Star* (Fredericksburg, Va.), 29 November 1918; Smith, 157-159.

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⁶⁵ Educational Broadcasting Corporation, "The Rise and Fall of Jim Crow," [online], www.pbs.org/wnet/jimcrow/themap/map.html.

⁶⁶ Culpeper Town Council, Minutes, 8 April 1915.

⁶⁷ Antioch Baptist Church, Minutes (transcription provided by John Lassiter, Town of Culpeper), 9 October 1923 and 12 October 1923.

⁶⁸ Gerard Jennings, et al, Trustees of Antioch Baptist Church to Town of Culpeper, Deed Book 255, p. 127 (9 January 1970), James Seals, William Toliver, and Howard Collins, Trustees of Sunny Fountain Lodge No. 1897, Grand United Order of Odd Fellows to Town of Culpeper, Deed Book 255, p. 124 (9 January 1970), Clerk of the Circuit Court, Culpeper County, Va.; Culpeper Town Council, Minutes, 8 October 1968 and 10 December 1968.

⁶⁹ Culpeper Town Council resolution, 4 January 1916, quoted in notice "To The Section Owners of Fairview Cemetery," Town Clerk's Office, Culpeper, Va.

⁷⁰ Culpeper Town Council resolution, 4 January 1916; Culpeper Town Council, Minutes, 5 October 1926.

⁷¹ "To The Section Owners of Fairview Cemetery," Town Clerk's Office, Culpeper, Va.

⁷² Culpeper Town Council, Minutes, 1 March 1921.

⁷³ In 1965, the organization was inactive to the point that the officers requested that the income from their trust fund be reinvested rather than paid to them. In 1970, the income from the trust fund was turned over to the town. "The Future of Fairview: Town Council discusses three cemetery-related issues," *Culpeper Star-Exponent*, 12 April 2003.

⁷⁴ "Memorial Association," *Culpeper Exponent*, 20 May 1920; Culpeper Town Council, Minutes, 6 April 1920.

⁷⁵ Culpeper Town Council, Minutes, 4 October 1921, 1 November 1921, 2 September 1922, 6 July 1926, 3 September 1925. The areas of the eastern addition that were set aside for the CMA are marked "Old A" and "Old B" on the 1929 plat of the cemetery; the map legend notes that these sections were "reserved for the Ladies Memorial Association."

⁷⁶ *Culpeper Exponent*, 10 September 1936.

⁷⁷ John F. Botts, "Fairview Cemetery," 7 April 1936, and J.P. Thompson, "Fairview Cemetery," 7 September 1937, Works Progress Administration of Virginia Historical Inventory, Library of Virginia, Richmond, Va.

⁷⁸ Culpeper Memorial Association, Minute Book, 17, 18, 23, Town Clerk's Office, Culpeper, Va.

⁷⁹ Culpeper Memorial Association, Minute Book, 9, Town Clerk's Office, Culpeper, Va.

⁸⁰ "The Future of Fairview: Town Council discusses three cemetery-related issues," *Culpeper Star-Exponent*, 12 April 2003; Culpeper Town Council, Minutes, 8 October 1968 and 10 December 1968.

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**Fairview Cemetery
Town of Culpeper, Culpeper County,
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GEOGRAPHICAL DATA

Verbal Boundary Description

The area of Fairview Cemetery nominated to the National Register contains 20.7 acres of land. The nominated area encompasses the African-American cemetery and portions of Fairview Cemetery lying between Sperryville Pike, Gate 2 Road, the fourth east-west drive north of the Confederate memorial, and Gate 7 Road. The accompanying map titled "Fairview Cemetery, Culpeper, Virginia, National Register Boundary Map" depicts the exact boundaries of the nominated area.

Boundary Justification

The National Register boundary of Fairview Cemetery includes the sections of the present-day Fairview Cemetery that are depicted on a 1929 plat of the cemetery, as well as the parts of the cemetery that were opened for burials before 1955 and that contain a significant collection of historic grave markers. The nominated area also encompasses areas of the cemetery that contain historic cemetery-related buildings, objects, or landscape features. The extended areas left out of the nominated boundary are additions which were added past the period of significance and do not contain any historic connection to the nominated sections.

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**Fairview Cemetery
Town of Culpeper, Culpeper County,
Virginia**

PHOTOGRAPHIC DOCUMENTATION

The following is the same for all photographs:

Fairview Cemetery, VDHR File no. 204-5031
Town of Culpeper, Culpeper County, Virginia
Photographer: Evelyn D. Causey for History Matters, LLC
Date of Photographs: April 22, 2004

Negatives filed at Virginia Department of Historic Resources, Richmond, Virginia

Photo 1 of 12

View: Grave markers in Citizens' Cemetery, looking northwest from the northwest corner of Gate 3 Road and First Drive.

Negative no. 21463 [Frame 9]

Photo 2 of 12

View: Gate 3 Road and eastern addition to Citizens' Cemetery, looking northeast from the northwest corner of Gate 3 Road and Second Drive.

Negative no. 21464 [Frame 10]

Photo 3 of 12

View: Gate 4 Road and 1904 enclosure wall, looking north from Sperryville Pike.

Negative no. 21463 [Frame 11]

Photo 4 of 12

View: Confederate memorial and Fifth Drive from Gate 4 Road, looking north.

Negative no. 21464 [Frame 14]

Photo 5 of 12

View: Confederate memorial, looking north.

Negative no. 21463 [Frame 4]

Photo 6 of 12

View: Northern addition to Citizens' Cemetery, looking north from Confederate memorial.

Negative no. 21463 [Frame 6]

Photo 7 of 12

View: Northern addition to Citizens' Cemetery and Confederate memorial, looking south from the northern boundary of the nominated area.

Negative no. 21464 [Frame 24]

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**Fairview Cemetery
Town of Culpeper, Culpeper County,
Virginia**

Photo 8 of 12

View: First Drive in Citizens' Cemetery, looking west across Gate 5 Road; 1907 caretaker's lodge in background.
Negative no. 21463 [Frame 24]

Photo 9 of 12

View: Grave markers and plot enclosure between Gate 3 Road and Gate 4 Road in Citizens' Cemetery, looking northwest from Second Drive.
Negative no. 21464 [Frame 8]

Photo 10 of 12

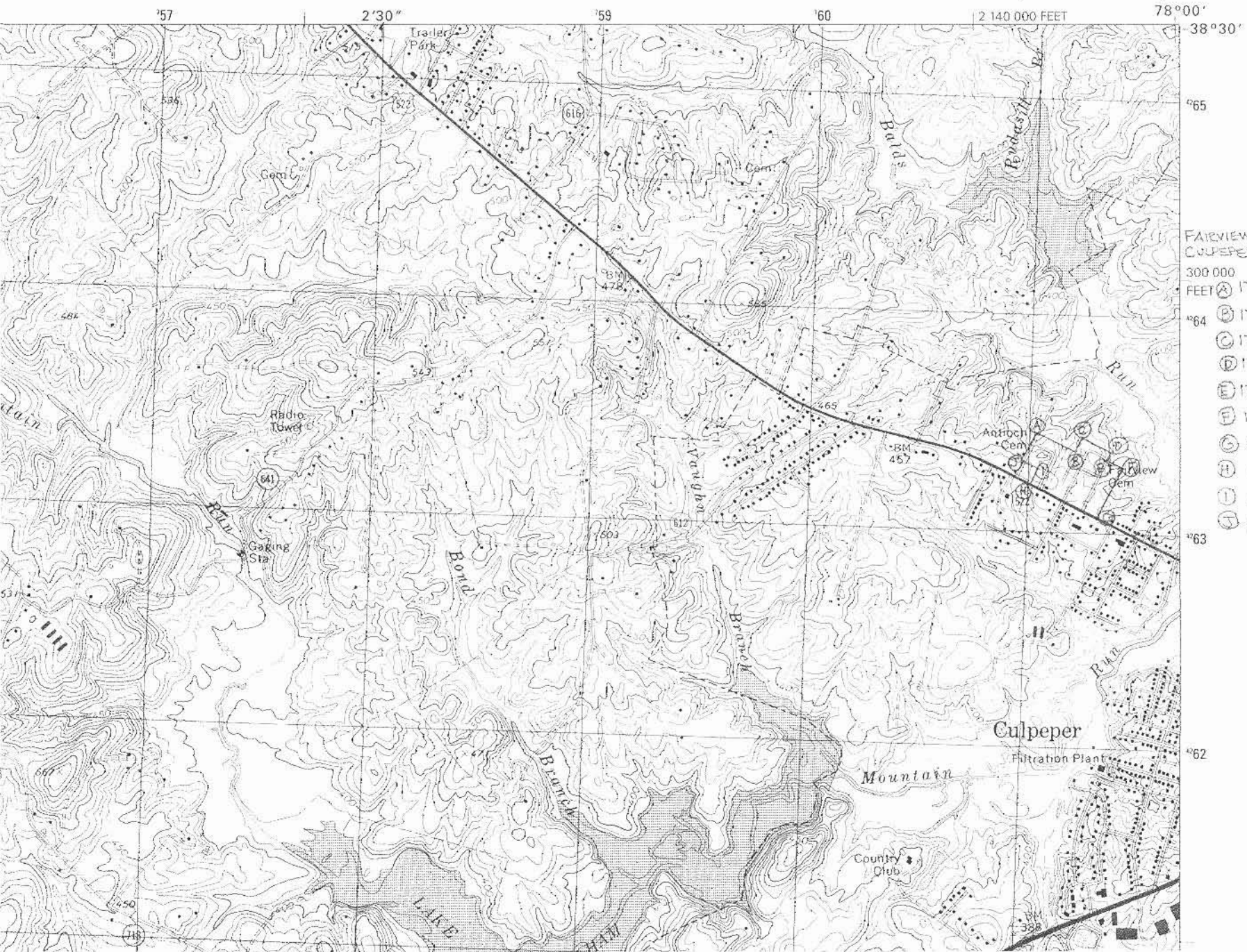
View: Citizens' Cemetery (foreground) and African-American cemetery (background), looking southwest from Confederate memorial.
Negative no. 21463 [Frame 5]

Photo 11 of 12

View: Gate 7 Road in African-American cemetery, looking south; 1907 caretaker's lodge in background.
Negative no. 21463 [Frame 18]

Photo of 12

View: Grave markers and plot enclosure at southeast corner of African-American cemetery, looking east from Gate 7 Road.
Negative no. 21463 [Frame 14]



FAIRVIEW CEMETERY # 204-5031
 CULPEPER, VA
 300 000
 FEET

Ⓐ	17 761030	42634150
Ⓑ	17 761215	42633775
Ⓒ	17 761245	42633440
Ⓓ	17 761330	42633380
Ⓔ	17 761360	42633440
Ⓕ	17 761440	42633000
Ⓖ	17 761320	4263075
Ⓗ	17 761010	4263220
Ⓘ	17 761020	4263290
Ⓣ	17 760970	4263320