

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

Historic name: Fairview CemeteryOther names/site number: DHR ID# 132-5018

Name of related multiple property listing:

N/A

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

2. Location

Street & number: 11 Lambert StreetCity or town: Staunton State: VA County: Independent CityNot For Publication: N/AVicinity: N/A

3. State/Federal Agency Certification

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

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

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

___ national ___ statewide X local

Applicable National Register Criteria:

X A ___ B ___ C ___ D

Signature of certifying official/Title:

Date

Virginia Department of Historic Resources

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official:

Date

Title :

State or Federal agency/bureau
or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- ☐ entered in the National Register
☐ determined eligible for the National Register
☐ determined not eligible for the National Register
☐ removed from the National Register
☐ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

Category of Property

(Check only **one** box.)

Building(s)

☐

District

☐

Site

☒

Structure

☐

Object

☐

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>3</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>4</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

FUNERARY: cemetery

Current Functions

(Enter categories from instructions.)

FUNERARY: cemetery

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7. Description

Architectural Classification

(Enter categories from instructions.)

OTHER: Rural Cemetery

Materials: (enter categories from instructions.)

Principal exterior materials of the property: STONE: Marble, Granite, Limestone, Sandstone;
METAL: Bronze, Copper; CONCRETE

Narrative Description

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

Summary Paragraph

Fairview Cemetery is an active cemetery located today inside Staunton city limits. It was founded in 1868 or 1869 by two Staunton-based African American churches, Augusta Street Methodist and Mount Zion Baptist churches, part of the Reconstruction-era emancipatory movement of Virginia African Americans to purchase property to build their own churches and burial places. Both churches continue to share ownership and oversight of the cemetery. Situated on the slopes of Gibbs Hill and easily visible from Lambert Street, it picturesquely combines elements of nineteenth-century rural and early twentieth-century garden or lawn cemeteries, now in an urban setting. Its boundaries are unchanged from its original purchase in 1869. Apart from the accumulation of durable markers, documentary evidence is strong that the physical layout of the cemetery is virtually unchanged from the early twentieth century, when a road down the middle of it and two service buildings were constructed, accompanying a folk Victorian cottage built in the 1870s. One of only two documented African American cemeteries in the Staunton city limits, Fairview Cemetery occupies just under six acres, with over two thousand two hundred documented interments, with an estimated thousand more in unmarked graves, making

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it by far the largest African American cemetery in Augusta County, both in acreage and number of burials. Although Fairview was explicitly created to serve the needs of the two churches, it has functioned as a de facto community cemetery for African American families throughout greater Staunton, and thus is an example of a town cemetery. It stands as the most visible and enduring relic of the almost vanished African American Sandy Hollow community. Buried in its acreage are the movers and shakers of post-Civil War Staunton: educators, journalists, AMA-accredited physicians, lawyers, pastors, political activists, decorated soldiers, a plethora of business-owners, members of many fraternal orders, former enslaved and freedmen, representatives of all economic classes and walks of life.

Narrative Description

Inventory

1. Fairview Cemetery, ca. 1869 – Contributing site
2. Shea House, ca. 1876 – Contributing building
3. Storage Building, early 20th century – Contributing building
4. Mortuary, early 20th century – Contributing building

Setting

Fairview Cemetery is today located near the center of the Gibbs Hill neighborhood in Staunton, which combines residential streets, professional buildings, small businesses and the main post office. The cemetery is bounded on the southern border by busy Lambert Street, most of which is faced by the Staunton Main Post Office and the Staunton Medical and Professional Center, a 1960s-vintage two-story professional office park, with almost no Lambert Street buffer defined by mature trees. There is no fencing between the cemetery and the lawn of the private residence that borders it on the western leg of the rectangle, near the North Lynnhaven Drive loop. Almost all of the long northern cemetery perimeter is wooded, completely concealing the sizable Gibbs property at the summit. A greenhouse business on the northeast and east borders is partially concealed by natural woods.

Physical Description

Fairview Cemetery sits on a northeast/southwest ridge. It is sited on a south facing slope. The slope percentages range from 7% to 30% with most slopes falling into the 10% to 15% range. The highest elevation is approximately 1570 feet above sea level. The lowest is approximately 1495 feet at the southeast corner of the site for a total of 75 feet elevation change. There is a stepped, broad stone wall of native bluestone flanking the western entrance off of Lambert Street, a lower stone entrance on the eastern elevation of the same bluestone, and a short sandstone wall at the back of a rectangular concrete slab at the cemetery's highest elevation, but otherwise there are no cemetery-maintained fencing or walls separating the cemetery from

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Lambert Street or surrounding properties. The western entrance incorporates two matching concrete obelisks with inscriptions facing Lambert Street "FAIRVIEW EST. 1869."

The cemetery combines two distinctive styles, corresponding to the eras of their creation and the topographical features of the acreage. The two western acres, under continuous administration by the two churches since 1869, exhibit features of a nineteenth-century rural cemetery, with little formal ordering of burials or fixed plot dimensions, evidence of many unmarked graves, a sparse admixture of native and specimen trees, and possibly what had once been uninscribed fieldstone markers piled reverently around an old tree stump. The north-western portion occupies a swale, with some bluestone outcroppings. The eastern portion of the old cemetery follows the ascent of Gibbs Hill. The view from a crumbling fifteen-foot by twenty-foot concrete slab at the summit provides a dramatic vista of nearby Betsy Bell Mountain and the distant Blue Ridge Mountains. What function the foundation slab originally served is unknown. Mention is made in an 1883 newspaper article about the construction of a superintendent's house, which perhaps rested on this foundation.¹ Two service buildings were constructed on the western portion of the cemetery during the twentieth century, judging from the choice of cinder block construction material. The roadbed beneath an asphalt road leading from the western entrance that loops between a square service building and the concrete slab foundation may or may not have been constructed in the nineteenth century. Grave markers in the old cemetery generally face east, with three however that face due west, the only such orientation in the entire cemetery. Headstones are made of marble or granite, range in legible dates between 1884 and 2019, and include tablet, obelisk, slant, flat/bevel, pulpit, neoclassical, veteran-issue, and block designs. Iconography includes crosses, flowers, fruit, grain and leaves, and symbols for fraternal orders. Some footstones are present. At least three family plot layouts are identifiable, two with concrete curbs or metal fences. Plastic and silk flowers are often seen on the more recent interments. Gravesite plantings include yucca, bearded iris, Colorado blue spruce, arborvitae, vinca minor. Of these plantings only yucca and possibly vinca minor can be considered markers typical of African American cemeteries in Virginia.²

The central and eastern cemetery landscape, by contrast, embodies the twentieth-century open "garden" or lawn cemetery look, with north/south ordered rows of burials and open access alleys, mostly uniform plot dimensions, scattered prefabricated concrete benches, a small mortuary, an anachronistic nineteenth century cottage, mature specimen plantings of non-native trees, a central one-lane road that doubles as a walking path, and a stone-lined eastern entrance off of Lambert Street with a loop asphalt road. Most grave markers throughout the cemetery face east, the direction of the rising sun, symbolically positioned for the Christian resurrection. A metal flagpole was donated by a fraternal order, built atop a bluestone foundation near the center of the cemetery, just south of the asphalt bisecting road. It is not known whether this stone base predated the flagpole and served other purposes. Headstones are made of marble, granite, concrete, bronze and copper, and range in dates from 1901 to 2025. Designs include tablet, block, flat/bevel, slant, plinth wing, pulpit, obelisk, pedestal, neoclassical, veteran-issue flat and

¹ *Valley Virginian*, April 12, 1883, pg. 3.

² Lynn Rainville, *Hidden History: African American Cemeteries in Central Virginia* (Charlottesville: University of Virginia Press, 2014), 15, 49, 62.

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tablet, and temporary funeral home metal and plastic markers. Some are topped with lamb or angel sculptures. Iconography includes crosses, churches, Gothic windows, flowers, fruit, grain and leaves, and symbols for fraternal orders. Some of the more recent ones include etched portraits or images of cherished objects associated with the deceased. Plastic and silk flowers are often seen, along with American flags on Memorial Day. A number of family plot layouts with concrete or stone curbs are visible. Some footstones are present. Gravesite plantings include yucca, bearded iris, vinca minor, holly, barberry, yew, boxwood, Norway spruce, sugar maple, and crepe myrtle.

Fairview Cemetery bears by far the largest and most varied visual lexicon of community membership in benevolent and fraternal orders of any African American cemetery in Augusta County. At least five members of the original "Alpha Consistory" of the first African American Prince Hall Order of 32nd Degree Grand Masons in the state of Virginia, founded in 1897, are buried in Fairview, two of whom have headstones with the familiar interlocked Masonic compass, ruler and "G."³ A bronze marker from the 1940s includes an Elk's head with clock dial and initials standing for Improved Benevolent & Protective Order of Elks (of the World). There is one engraved example of the Prince Hall Order of the Eastern Star "FATAL" symbol. There are five examples of three interlinked chain links, the symbol of the Grand United Order of Odd Fellows. Masonic and Odd Fellow symbols are combined on two headstones, unsurprisingly, since many community members held memberships in multiple fraternal orders. Membership in many other African American fraternal orders and burial societies for decedents in Fairview are attested in newspaper obituaries and archival sources. These include Knights of Pythias, White Cross Burial Society, Independent Order of Good Samaritans and Daughters of Samaria, Independent Order of St. Luke, Grand United Order of Galilean Fisherman, Daughters of the Sphinx, Courts of Calanthe, Grand United Order of True Reformers, Daughter of Elks, Household of Ruth.⁴ Several of these orders were state wide or national in constituency, illustrating vital connections of the greater Staunton African American community with social and cultural movements outside Augusta County.

Three distinctively styled buildings reflect different eras and have served multiple uses. A square building on the eastern edge of the western "rural" landscape, north of the western entrance to the cemetery, was constructed of cinder block core but is now clad in beautifully set sandstone and has a double door on the north elevation wide enough to accommodate a small carriage or hearse. It has tall 9x3 windows with metal mullions on the east, west and south elevations. The building has a central brick chimney but no stove or fireplace. A disused vehicular loop road leads from the western entrance around it. The building has in recent years been used for storing tools and small detached headstones, but it might have once functioned as a mortuary. Given the use of cinder block fabric and little used surrounding road, the building probably dates from the early twentieth century. This "storage building" is considered a contributing resource to Fairview Cemetery.

³ *Richmond Planet*, June 5, 1897, pg. 1.

⁴ Terry Shulman, "Fraternal Orders Filled Niche for Victorian Males," *Daily News Leader*, May 7, 2005, pg. 16.

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Facing the central road, built into the hillside, not far from the square “storage building,” is a small rectangular one-story flat-roofed mortuary. Built of cinder block with a mica aggregate, it has a wooden double-door entry and a parapet wall with the legend “FAIR VIEW CEMETERY” picked out in raised serif capital letters. With small cased openings on the east and west elevations, three steps leading up to the entrance and no sign of a chimney, the building reportedly functioned as a mortuary in years past. It is speculated that it was made from a type of kit available in the early twentieth century. This mortuary is considered a contributing building to Fairview Cemetery.

The largest of the three structures is a cottage situated on a gentle slope near the eastern boundary of the cemetery property and facing south onto Lambert Street, known as “Shea House” after its builders and first occupants. Clad in clapboard siding, the front portion of this one-and-a-half story, three-bay, two-pile folk Victorian structure rests on brick piers with later cement block infill. A later addition with bathroom plumbing is present on the north elevation. The rear portion of the structure sits at ground level and has a brick and rubble foundation. The pyramidal roof with centered front gable is covered in standing-seam metal. Windows throughout the house are wood, six-over-six, double-hung sash with architrave surrounds on the first floor and plain trim above.

On the south/front elevation, the center bay is recessed creating a covered front porch under the gable. The porch is accessed from the yard by cast-concrete steps centered on the porch opening. Flanking this opening, square posts embellished with scroll-sawn corner brackets appear to support the gable and are spanned by a simple square spindle railing on either side. The gable over the porch has one centered window with plain trim. Three doors open onto the porch: the four-panel front door surrounded by sidelights and transom, and two additional four-panel doors – one leading to the projecting bays. The projecting bays on either side of the porch are symmetrical and each has one window with architrave trim. Scroll sawn brackets under the eaves further detail this elevation. The east and west elevations are mirror images and each feature two window-openings with architrave trim and a centrally-placed gable dormer with plain trim.

A one-story, standing-seam metal, shed-roofed addition with six-panel door is centered on the rear/north elevation and spans the space between the original, symmetrically located window openings on this elevation. There is a small, one-light opening to the west of this door with no existing casement. A single-lane asphalt driveway leads directly from Lambert Street north along the east elevation of the cottage. This driveway does not connect with the asphalt road that bisects the cemetery and terminates in the bluestone-lined eastern entrance.⁵

To a remarkable extent, Shea House preserves many of the design features and very fabric of its original construction. The sash windows, fireplace surrounds, interior staircase, doors, flooring, clapboard siding, Victorian gingerbread trim, standing-seam metal roof and chimneys all appear to be original.

⁵ Most of the design-specific description of “Shea House” is quoted verbatim from Frazier Associates, *Fairview Cemetery: Landscape and Preservation Master Plan*, April 2005 (unpublished report), pgs. 15–17. Used with permission.

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Based on deeds and land tax records, it is likely that this house was constructed by Edward and Bridget Shea in 1876 and used as a residential dwelling until the building was sold along with the adjoining property to the two Staunton churches in December 1900. Although the dates are approximate, the churches used "Shea House" as a residence for cemetery caretakers and their families, and as a rental property, from 1900 until the 1980s or 1990s. It has been vacant since that time. As of 2024, the building is being stabilized and rehabilitated as an information center for the cemetery. "Shea House" is considered a contributing building to Fairview Cemetery.

Physical Organization

The 2-acre 30-pole western portion of Fairview Cemetery that has been in continual possession of the two churches since 1869 exhibits some family groupings, but there is no consistent evidence for a formal burial grid or uniform size of plots. Most durable markers face east. Natural bluestone outcroppings in the swale would have limited burials in those places. The depressions of many unmarked graves were once visible in the meadow-like region of the western cemetery. With a few large indigenous trees, scattered, irregularly placed markers, and steep slope along Gibbs Hill, this portion of the cemetery best preserves the "rural" cemetery ambiance. All of the legible markers that date between the 1880s and 1900 are located in this section of the cemetery, together with burials as late as 2019. It is possible that the western entrance off of "cemetery road" (Lambert Street today) existed in the nineteenth century, and also possible that the connecting loop road led close to whatever structure was situated on the fifteen-foot by twenty-foot concrete foundation at the cemetery's highest elevation. The current sandstone-faced storage building inside the loop road, with a cinder block core, is a twentieth-century installation. The absence of pre-1900 marked graves near the slab foundation and eastern side of the nearby loop road suggest that this portion of the old cemetery was unavailable for burials, despite the picturesque views of Betsy Bell Mountain and the distant Blue Ridge Mountains.

There is both strong physical and documentary evidence for consistent gravesite organization in the eastern portion of the nearly three and one-half acre property that returned to cemetery use in 1900. Beginning a few dozen feet to the east of the mortuary, grave markers generally follow north-south lines, with most headstones facing east. This grid pattern runs all the way to the eastern border and down to the Lambert Street perimeter. The row designations map prepared by Rivanna Archaeological Services clearly illustrates this pattern.⁶ On the section and plot map, the regular north/south lines correspond to columns 1-12G (north half) and 13-23 (south half).⁷ The typical plot/lot is a fifteen-foot square, often divided into east and west or north and south halves, with each half plot/lot accommodating the possibility of four or five inhumations.

⁶ Rivanna Archaeological Services. "Fairview Cemetery: Row Designations," in *Fairview Cemetery Staunton Virginia: Inventory of Monuments and Inscribed Names*, May 2008, pg. 3. Used with permission.

⁷ Rivanna Archaeological Services. "Fairview Cemetery: Section & Plot Designations," in *Fairview Cemetery Staunton Virginia: Inventory of Monuments and Inscribed Names*, May 2008, pg. 4. Used with permission.

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Evidence that this grid was imposed at an early point in the twentieth century stems from multiple sources. An eight-foot by three-foot canvas map of Fairview Cemetery, formerly owned by the Jones Funeral Home, attests to this basic grid pattern.⁸ A small, handwritten ledger book also belonging to the undertaker Kenneth L. Jones records the names of plot owners, keyed for most entries on the canvas map.⁹ Inside the front cover, the ledger book is inscribed "Record of Plot Owners of Fairview Cemetery, Staunton, Virginia," and "This book is the property of Kenneth L. Jones." The ledger consists of 152 numbered pages, organized alphabetically by plot owners' surnames. The top portion of most pages is written in an elegant flowing cursive script using a nibbed fountain pen, whereas the lower portion is written with a ball-point pen in a markedly different hand. Many of these top-page entries are for people buried prior to 1945, before Jones gained his undertaker license and started his funeral home business. The canvas map also records names of plot owners in different hands, many of which also predate Jones Funeral Home activity. Newspaper obituaries tie several of these inhumations to two earlier funeral homes that operated in the Staunton area, S. M. Wilkes & Co. and Hamrick Funeral Home. One example of such a ledger book entry (the first one recorded, p. 3) is for Samuel Adams, a trustee of Fairview Cemetery, 1888–1896, who was buried with an extant marker dated 18 March 1897. It is evident that Kenneth L. Jones (b. 1905) "inherited" both the ledger book and the canvas map, updating both through decades of applied bookkeeping and gravesite use.

Other evidence for the early and consistent employment of a plot grid includes alleyways between the burial rows, the existence of the east-west road that bisects the cemetery, linking the two entrances from Lambert Street, and the fact that markers dating to the first decade of the twentieth century are sprinkled across the post-1900 cemetery boundaries, preserving the grid organization. There is one prominent burial inside of the looping road terminating in the eastern entrance, but no sign of burials near the nineteenth-century cottage, nor along the narrow strip of land that extends east to Augusta Street, what was the Valley Turnpike. There does not appear to have been any restrictions on the design, height or material of the durable markers.

Integrity Statement

Fairview Cemetery occupies the same plat of land that was sold to the two churches in 1868 or 1869. While there are records and oral tradition that a portion of it was used for pauper burials and a mass grave for yellow fever victims, the cemetery has served the burial needs of the two churches, together with the African American community in greater Staunton and Augusta County, for 156 years. The overall design layout and major features of roadways, service buildings, cottage, gateways and panoply of markers are largely unchanged since the early twentieth century. The "new" section dating from December 1900 evidences grid organization and grave orientation that has been maintained since that date. While the surrounding real estate has transitioned from rolling farms to urban vistas, the cemetery itself abides as a unique

⁸ The canvas map was scanned at the University of Virginia by Rivanna Archaeological Services in 2008. The original is currently in the possession of McCutcheon and Jones Funeral Home, Waynesboro.

⁹ Rivanna Archaeological Services. *Burial Plot Ownership Records From the Jones Funeral Home Ledger Book*, July 2008. Used with permission.

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example of a merged rural and garden cemetery, a 5.87-acre time capsule from the previous centuries, the most accessible and least altered survival of the African American Sandy Hollow community. Therefore, the site retains a remarkable integrity of setting, location, design, materials, workmanship, feeling, and association.

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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 grave
- ☒ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE – BLACK

SOCIAL HISTORY

Period of Significance

1869-1975

Significant Dates

1869

1901

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

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

Fairview Cemetery exhibits one of the least edited and most comprehensive of records of African American deathways in the Shenandoah Valley. It is significant under **Criterion A** in the areas of **Ethnic Heritage: Black** and **Social History** because of the cemetery's evidence of the evolution of the African American community in greater Staunton, among the largest historically African American cemeteries in the Commonwealth outside of Richmond. The remarkable size of Fairview, half the acreage of Thornrose Cemetery when the latter opened for business serving Staunton in 1853, is host to the gamut of African American lifestyles possible in the postbellum South, beginning with freedmen and the formerly enslaved in 1869, encompassing the eras of Reconstruction, Jim Crow and civil rights victories, adding physicians, lawyers, veterans, activists and educators to the earlier farmers, laborers and domestics in 2,200 documented burials spanning 156 years. As a cemetery owned by two historically African American churches in Staunton, Fairview Cemetery meets **Criteria Considerations A and D** because of these significant associations with the city's African American history and community. Most decedents identified in life with Protestant Christianity and were buried beneath a variety of Christian iconographic motifs. Many were members of the fraternal and benevolent societies which also fostered social cohesion and guaranteed burial and gravesite ritual, leaving behind the greatest variety of fraternal order symbols on African American gravestones in Augusta County. It is impossible to engage authentically with postbellum Staunton socially, economically, religiously, and politically without coming to terms with those buried in Fairview Cemetery. The asserted period of significance, 1869–1975, begins with the known possession date of the cemetery and ends conventionally with the fifty-year cutoff for historic resources, since the cemetery is still accepting burials in existing plots. The significant dates cover the year that the two churches initially possessed the full acreage of the cemetery, 1869, and the first year that the full acreage was regained, 1901.

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

Social and Cultural Background

Fairview Cemetery was located in the rural Sandy Hollow community on property that was probably once part of the Selma Plantation. An 1884 map by local cartographer Jed Hotchkiss identifies a public schoolhouse named Fairview, located near the unmarked Fairview Cemetery.¹⁰ The same map detail employs Hotchkiss' shorthand for modest African American

¹⁰ Jedidiah Hotchkiss and Joseph A. Waddell, *Historical Atlas of Augusta County, Virginia. Maps from Original Surveys, by Jed. Hotchkiss., Top. Eng. Its Annals, by Joseph A. Waddell. Physiography, by Jed. Hotchkiss* (Chicago: Waterman, Watkins & Co, 1885), 64–65.

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

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

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

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

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

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

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

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

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

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

Attempts by church leaders to found African American Protestant churches in Staunton before the Reconstruction Era were thwarted by Virginia black legal codes and white city politics.¹⁹ By 1861, the white-led Central Methodist Episcopal Church in Staunton boasted a congregation of 350, 200 of whom were African American. African American Methodists in Staunton founded a congregation in 1865–66 today known as Augusta Street United Methodist Church. The story has it that the congregants pledged offerings of ten cents apiece towards the construction of the initial church building, known as the “Ten-Cent Church,” built in 1869 on land purchased for \$2,200.²⁰ Baptist missionary preachers made some converts among Staunton African Americans in the early decades of the nineteenth century, but the first Baptist congregation in Staunton would not be founded until 1853.²¹ Numbers are difficult to come by, but the *Staunton Spectator* asserted that 29 whites and 40 African Americans formed the new church, the First Baptist Church in Staunton.²² Among the founding white members was Simpson F. Taylor, from whom land for Fairview Cemetery was purchased, his son, daughter and future son-in-law. By 1866, a deacon board was organized for African American members of the church. In July 1868, African American members of First Baptist Church applied for formal permission to establish their own church, and were granted leave to do so, forming Mount Zion Baptist Church. Simpson F. Taylor

¹⁶ American Missionary Association Archives HI-12049 [Fisk University A. M. A. Archives number], available online through the Internet Archive (https://archive.org/details/per_american-missionary-association-archives_american-missionary-associatio_1869-01-21_hi-11722/page/n597/mode/2up?view=theater).

¹⁷ Board Minutes of the Thornrose Cemetery Company, 1–4 (unpublished manuscript located in walk-in safe at Thornrose Cemetery office). I am grateful to Superintendent Suzanne Berry for access to these resources.

¹⁸ In July 1853, full burial lots sold for \$30, single graves for \$5, with burial fees totaling \$7.25 charged for both full and single graves, when the decedent was ten years old or older. No records of cemetery plot sales from the 1860s exist at Thornrose, so the actual price charged African Americans at the time is unknown. Board Minutes of the Thornrose Cemetery Company, 10.

¹⁹ For example, in 1851, a Reverend Lemon, affiliated with the Methodist Episcopal Church, proposed to Staunton City Council the establishment of an “African Church” within the city limits. Nothing came of it. *Staunton Spectator*, May 21, 1851, pg. 2.

²⁰ Nutt, 67–68.

²¹ Mrs. William Burnett and Jane E. Hern, *A History of the First Baptist Church of Staunton, Virginia, 1853-1983* (Staunton, 1983 [unpublished manuscript]), 1.

²² *Staunton Spectator*, October 19, 1853, pg. 1.

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

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

Legal Background

Roughly six acres of land in the Sandy Hollow community were purchased by trustees of Augusta Street Methodist Episcopal and Mount Zion Baptist churches from Simpson F. Taylor before January 25, 1869, for \$1,200.²⁸ Taylor died intestate May 1870, leaving a debt of over

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

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

²⁵ Burnett and Hern, 4.

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

²⁷ Laten Ervin Bechtel, “Fairview—The First Hundred Years” (unpublished manuscript), 8–9.

²⁸ Notes 7 and 14 *supra*.

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

The remainder of the original six-acre tract was divided into two uneven parcels, a one-acre parcel next to the land purchased by the Valley Turnpike Company from the Taylor estate in 1871, and a two-acre six-pole parcel bordering the tract remaining in possession of the two churches. The reduced cemetery plat records “Opie’s Land” on the western border and “Opie’s Alley” on the south, probable allusions to real estate associated with the nearby Selma estate purchased by Hierome L. Opie in the 1850s and owned at the time by John N. Opie.³¹ The other plats in the chancery court case and the Augusta County Deed Book entries make reference to a “cemetery road” running along the southern borders of the tracts connecting with the “macadamized” (graded stone-laid bed) Valley Turnpike Toll Road, with a toll house (no longer standing) located close to the site of a seafood market on 1518 Augusta Street. An attempt to sell the two tracts of the former six-acre cemetery land at public auction January 14, 1871 failed.³² Another public auction in December 18, 1872 led to a memorandum of agreement with Edward F. Shea, a longtime Valley Turnpike Company employee, to purchase one acre of land adjoining the Valley Turnpike property for \$125 dollars, making a \$50 down payment with three installments to be paid over eighteen months, with the title to be held in trusteeship for Bridget Shea, his wife.³³ No mention is made of the existence of a house on this property, nor does the price quoted reflect such an improvement. Evidence of a taxable improvement on this parcel in 1876 probably signifies the construction of “Shea House.”³⁴ On May 24, 1879, the two-acre six-pole tract adjoining the remaining cemetery property was sold to the highest bidder, Bridget Shea, for \$160, with a down payment at the time of \$63.28, to be made in four installments of \$24.18.³⁵ In June 30, 1881 Bridget Shea gained full title to the parcel of land situated between the remaining cemetery tract and the one-acre lot owned by her husband, Edward F. Shea.³⁶

²⁹ Simpson F. Taylor vs. Virginia T. Moon, pg. 25; Augusta County Deed Book 102, pg. 515.

³⁰ Simpson F. Taylor vs. Virginia T. Moon was filed in Chancery Court September 1870, so it is possible that the cemetery property had already been reduced by that date.

³¹ Simpson F. Taylor vs. Virginia T. Moon, pg. 169.

³² Simpson F. Taylor vs. Virginia T. Moon, pg. 203.

³³ Simpson F. Taylor vs. Virginia T. Moon, pgs. 484–85; Augusta County Deed Book 88, pgs. 87–88.

³⁴ Augusta County Land Book, 1876, pg. 19 line 12.

³⁵ Simpson F. Taylor vs. Virginia T. Moon, pgs. 210–11.

³⁶ Augusta County Deed Book 97, pgs. 57–58.

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

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

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

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

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

³⁹ Bechtel, “Fairview—The First Hundred Years,” 6.

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

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

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

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

In 1868–69, the year that land for Fairview Cemetery was purchased, Federal troops continued to be stationed in Staunton due to its status as an important independent city in the First Military District, a legacy of ongoing violence against the perceived occupying power and the African American community.⁴² Perhaps the most successful of the many innovations of the Freedmen's Bureau (1865–1872), another facet of occupation, was support for basic education. Staunton enjoyed the fourth largest enrollment of African American students in the state, following Richmond, Petersburg and Alexandria.⁴³ With the demise of the restrictive black codes in cities and Commonwealth, independent African American churches began to flourish, typically with provisions for congregational gravesite real estate. Cemeteries and the dead, alas, were all too topical. Large-scale cemetery burial of Confederate Civil War casualties loomed an unfinished task, one prominent in the local newspapers as Staunton men and women exhumed and transported hastily buried bodies from battlefields in the Shenandoah Valley for communal interment in a dedicated portion of Thornrose Cemetery in 1866.⁴⁴ The Staunton National Cemetery opened in September 1868, receiving the unwanted Union dead from the private Thornrose Cemetery, as well as bodies of Union soldiers from nearby battlefields, whether their names were known or not.⁴⁵ An African American settlement, Uniontown, would come into being on land contiguous with the Staunton National Cemetery, eventually with its own schoolhouse ("Cemetery School," established 1877) and community cemetery.⁴⁶

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

⁴² Brent Tarter, "First Military District," in *Encyclopedia Virginia*, <https://encyclopediavirginia.org/entries/first-military-district/>, viewed March 8, 2025.

⁴³ Bechtel and King, *"That's Just the Way It Was"*, 20.

⁴⁴ Edward L. Ayers, *The Thin Light of Freedom: The Civil War and Emancipation in the Heart of America* (New York and London: W. W. Norton & Company, 2017), 398–401.

⁴⁵ National Cemetery Administration, "Staunton National Cemetery," <https://www.cem.va.gov/cems/nchp/Staunton.asp>, viewed March 8, 2025.

⁴⁶ Bechtel and King, *"That's Just the Way It Was"*, 323–25.

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

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

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

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

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

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

⁴⁸ *Monroe John vs. Brock C. L. & Trustees*.

⁴⁹ Bechtel, “Fairview—The First Hundred Years,” 5.

⁵⁰ I am grateful to Charles Cabbage, the current Fairview Cemetery Caretaker, for this information.

⁵¹ David G. Demchuk, “*I am Black but in My Heart there is no Stain of Infamy*”: *Race Relations in Augusta County, Virginia, 1865-1870*, M.A. thesis, Department of History, The College of William and Mary in Virginia, ProQuest, 1995 (ProQuest no. 10629465), 53.

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

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

Expansion of the Cemetery, 1901–

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

⁵² *Valley Virginian*, November 2, 1876, pg. 3.

⁵³ Robin von Seldeneck, “Frank T. Ware,” Woodrow Wilson Presidential Library & Museum blog, September 6, 2019, <https://www.woodrowwilson.org/blog-podcast/2019/9/6/frank-t-ware>, viewed March 9, 2025; *Daily News Leader*, March 19, 1919, pg. 1.

⁵⁴ W. D., “Frank T. Ware,” *The Freeman, a National Illustrated Colored Newspaper*, December 6, 1890, pg. 4.

⁵⁵ Von Seldeneck, “Frank T. Ware”; “The Grant Medal,” *Staunton Spectator*, February 14, 1882, pg. 3.

⁵⁶ G. F. Richings, *Evidences of Progress Among Colored People*, 11th ed. (Philadelphia: Ferguson, 1904), 501.

⁵⁷ “New Cemetery,” *Valley Virginian*, April 12, 1883, pg. 3; Bechtel, “Fairview—The First Hundred Years,” 6–7.

⁵⁸ S. M. Wilkes & Co., Hamrick Funeral Home, Jones Funeral Home.

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

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

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

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

Noted Burials

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

⁵⁹ Private communication, Col. Melissa Patrick.

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

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

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

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

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

⁶⁰ Robert Heinrich and Deborah Harding, *From Slave to Statesman: The Life of Educator, Editor, and Civil Rights Activist Willis M. Carter of Virginia* (Antislavery, Abolition, and the Atlantic World. Baton Rouge LA: Louisiana State University Press, 2016).

⁶¹ Julius W. Gaines, Jr. *Homecoming: a Book of Poems* (Oakland CA: Prevention Through Creativity, 1996); *ibid.*, *Old Uniontown—Glances Backwards: Commentary and Oral History through 1920* (Berkeley CA: General Printing, 2007), and online at <https://discoveryvirginia.org/old-uniontown-glances-backwards-commentary-and-oral-history-through-1920>.

⁶² *The News Leader*, June 29, 2019, pg. A4.

⁶³ Perlista Y. Henry, “Finding Samuel Lindsay ‘From Slavery to Bank President’,” *Augusta Historical Bulletin* 58 (2022): 51–63.

⁶⁴ Katherine Bushman, “Records Depict Lives of Early Blacks,” *Daily News Leader*, November 5, 1988, pg. 75.

⁶⁵ https://www.messiah.edu/centennial/documents/Multicultural_Cards.pdf.

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decades, mostly African American, until the last orphanage building burned down in 1955.⁶⁶ She has the distinction of being only one of two African Americans buried in Fairview Cemetery to have had a monograph written about her.⁶⁷

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

Charlotte “Lottie” Gertrude Pannell (1872–1949) spearheaded a movement to form a union for African American domestics in Staunton. An attempt to secure better living conditions, training, and fair wages, the idea of the union was to protect African American women from both prostitution and poverty through wages more competitive with white domestics, and mentorship training, especially for “country girls” seeking employment in Staunton. Charlotte Pannell was involved in many charitable enterprises, a longtime member of Augusta Street Methodist Church. In 1897 Charlotte purchased a large house on 613 N. Augusta St., near Mount Zion Baptist Church, later known as Pannell’s Inn Hotel, which would become part of the nationally publicized Green Book “safe” housing options for African American travelers. It was operated by Lottie and subsequently by her daughter, Placid Louise and son-in-law Frank Allen Evans. The building was razed in 1977.⁶⁹ Her spouse was Dr. Maurice W. Pannell.

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

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

⁶⁶ Dale M. Brumfield, “‘Courage to Do and to Dare’: How Queen Miller became Famous for Orphanage near Staunton,” *The News Leader*, July 3, 1982, pg. B1.

⁶⁷ Audrey Blackford, *The Royal Queen Elizabeth Miller: The True Story of a Woman Who Built a Kingdom for Homeless Children* (New York: Greenwich Publishers, 1961).

⁶⁸ Lee G. Fox, “James M. Morris, County’s Lone Negro Attorney, Taking Life Easy these Days,” *Daily News Leader*, August 6, 1954, pg. 12.

⁶⁹ “Local Negroes Form a Union of Domestics,” *Evening Leader*, July 29, 1920, pg. 1; Terry Shulman, “Black Stauntonians Sought to Form a Union for Domestic Workers,” *Daily News Leader*, July 30, 2005, pg. 18.

⁷⁰ Maurice W. Pannell, “A Man of Faith,” *The Southern Workman* 31 no. 11 (November 1902): 628–31.

⁷¹ *Daily News Leader*, May 26, 1929, pg. 2.

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Americans in the field of higher education at the time. Baptized as a Methodist, he became an African Methodist Episcopal minister, later joining the American Baptist as an ordained minister. He wrote for several African American newspapers and edited the *Bowling Green Watchman*, the *Baptist Monitor*, and the *Christian Banner*. He married T. Elizabeth Penman in 1875, another Berea College graduate, and together they would teach, serve in Baptist churches, publish together and manage denominational publications. In 1891 Chasteen became pastor for Mount Zion Baptist Church in Staunton, a post he held until his death in 1895.⁷²

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

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

⁷² “Chasteen C. Stumm,” English Wikipedia, viewed September 26, 2024.

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

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

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

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9. Major Bibliographical References

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

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Daily News Leader

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Staunton Vindicator

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Previous documentation on file (NPS):

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

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Primary location of additional data:

☒ State Historic Preservation Office

☐ Other State agency

☐ Federal agency

☒ Local government

☐ University

☒ Other

Name of repository: database of Augusta County African American cemeteries
maintained by author; Virginia Department of Historic Resources, Richmond

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

10. Geographical Data

Acreage of Property 5.87 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 38.164632 Longitude: -79.067971

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

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- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

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

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

Boundary Justification (Explain why the boundaries were selected.)

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

11. Form Prepared By

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

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Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

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

Photo Log

Name of Property: Fairview Cemetery

City or Vicinity: Staunton

County: Independent City State: VA

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

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

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

1 of 18. VA_StauntonCity_FairviewCemetery_0001

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

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2 of 18. VA_StauntonCity_FairviewCemetery_0002

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

3 of 18. VA_StauntonCity_FairviewCemetery_0003

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

4 of 18. VA_StauntonCity_FairviewCemetery_0004

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

5 of 18. VA_StauntonCity_FairviewCemetery_0005

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

6 of 18. VA_StauntonCity_FairviewCemetery_0006

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

7 of 18. VA_StauntonCity_FairviewCemetery_0007

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

8 of 18. VA_StauntonCity_FairviewCemetery_0008

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

9 of 18. VA_StauntonCity_FairviewCemetery_0009

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

10 of 18. VA_StauntonCity_FairviewCemetery_0010

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

11 of 18. VA_StauntonCity_FairviewCemetery_0011

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

12 of 18. VA_StauntonCity_FairviewCemetery_0012

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

13 of 18. VA_StauntonCity_FairviewCemetery_0013

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

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14 of 18. VA_StauntonCity_FairviewCemetery_0014

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

15 of 18. VA_StauntonCity_FairviewCemetery_0015

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

16 of 18. VA_StauntonCity_FairviewCemetery_0016

Concrete slab at highest elevation, with modern sandstone wall and benches

17 of 18. VA_StauntonCity_FairviewCemetery_0017

Small mortuary, a contributing building to the cemetery.

18 of 18. VA_StauntonCity_FairviewCemetery_0018

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

Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

Tier 1 – 60-100 hours
Tier 2 – 120 hours
Tier 3 – 230 hours
Tier 4 – 280 hours


The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.



LOCATION MAP

Fairview Cemetery
City of Staunton, VA
DHR ID# 132-5018

Latitude/Longitude Coordinates
38.164632, -79.067971

 Nominated Boundary

0 100 200 300
Feet






11230 2486 12245 11588
11249 11198 12246 6835
7966 2485
4247 9275 3029 4082 548
2635 4085 549
9276 2634 4174 3001 2939 3596
2387 3549 8999
1011 2633 2632 7440 9000
1725 6412 2218 3678 4067
3961 4928 688 1106 4801 6412 3678 4067
1723 3026 2269 7072 48 147
4184 5966 605 64 2652
4185 4840

2983 5211 9236 2683 2430 5644 3425 6217 7950 6910 3898 2159 6782 778 2750 2875 795 5302 8062 2188 441 6106 5790 8035 6922 8719 2064 948 6575 4631 2553 47 2554 5846 3060 2437 2436


TAX PARCEL MAP

Fairview Cemetery
City of Staunton, VA
DHR ID# 132-5018

City of Staunton Tax Parcel: 9011

 Nominated Boundary


0 200 400
Feet





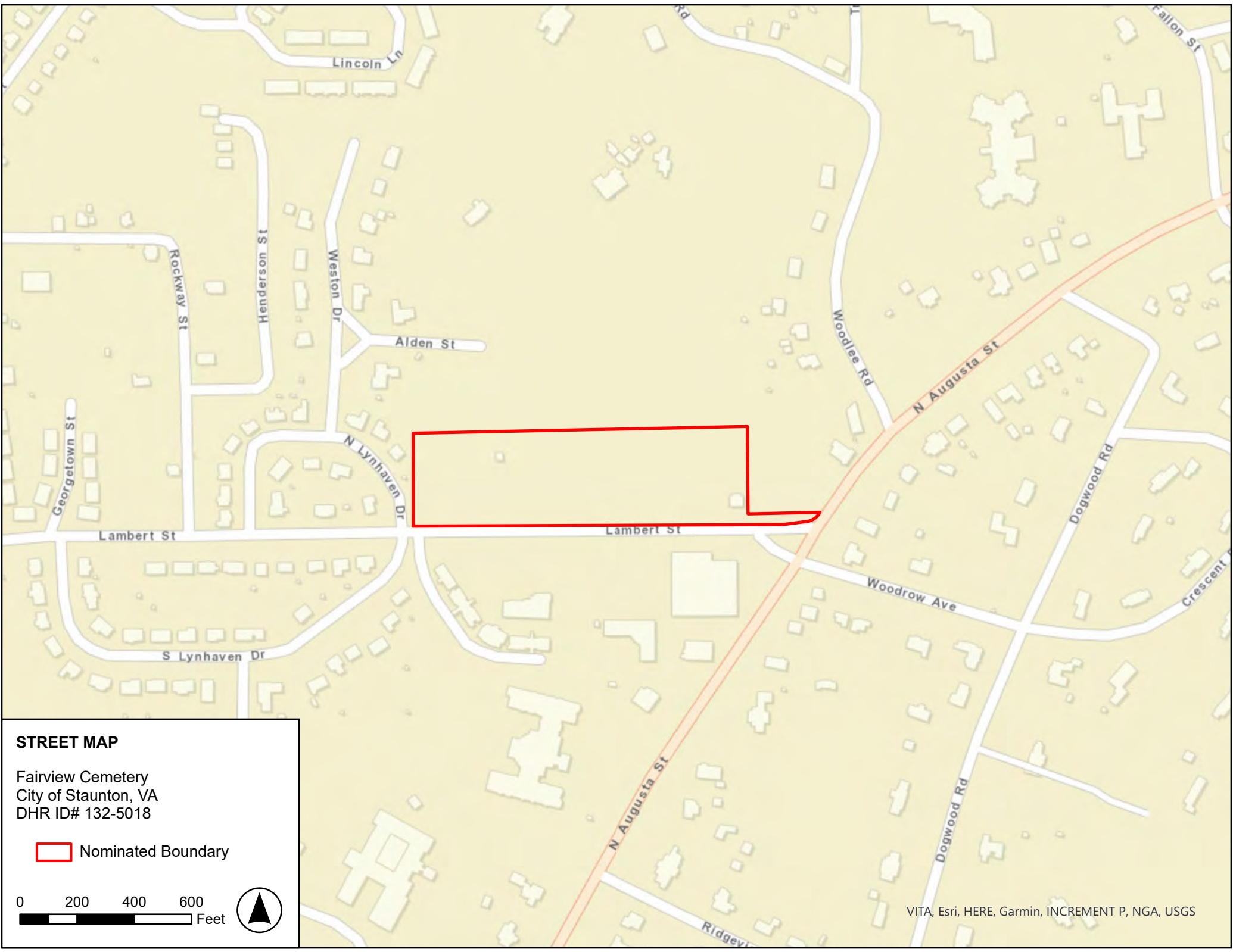
AERIAL-VICINITY MAP

Fairview Cemetery
City of Staunton, VA
DHR ID# 132-5018

 Nominated Boundary


0 200 400 600
Feet





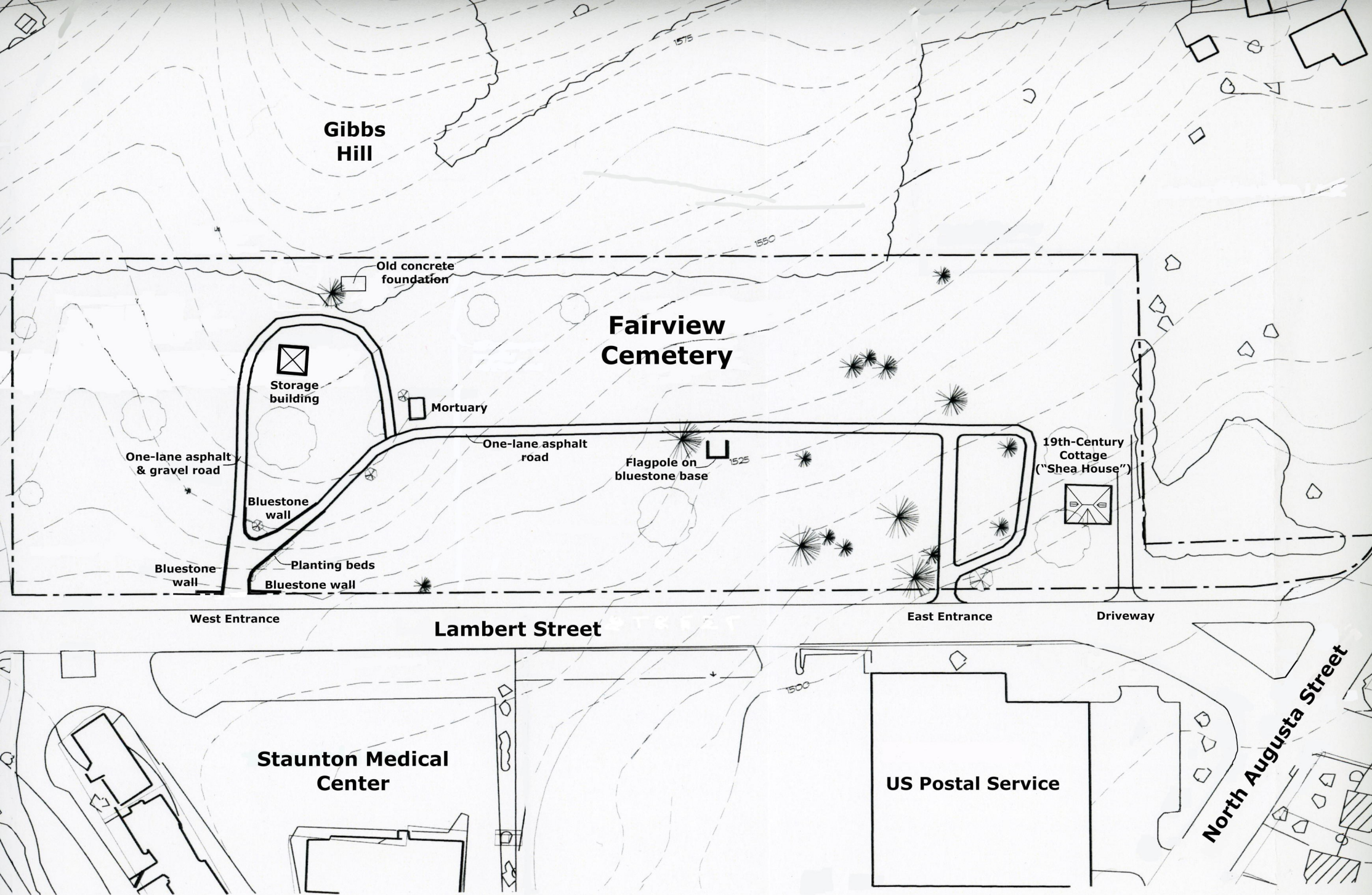
STREET MAP

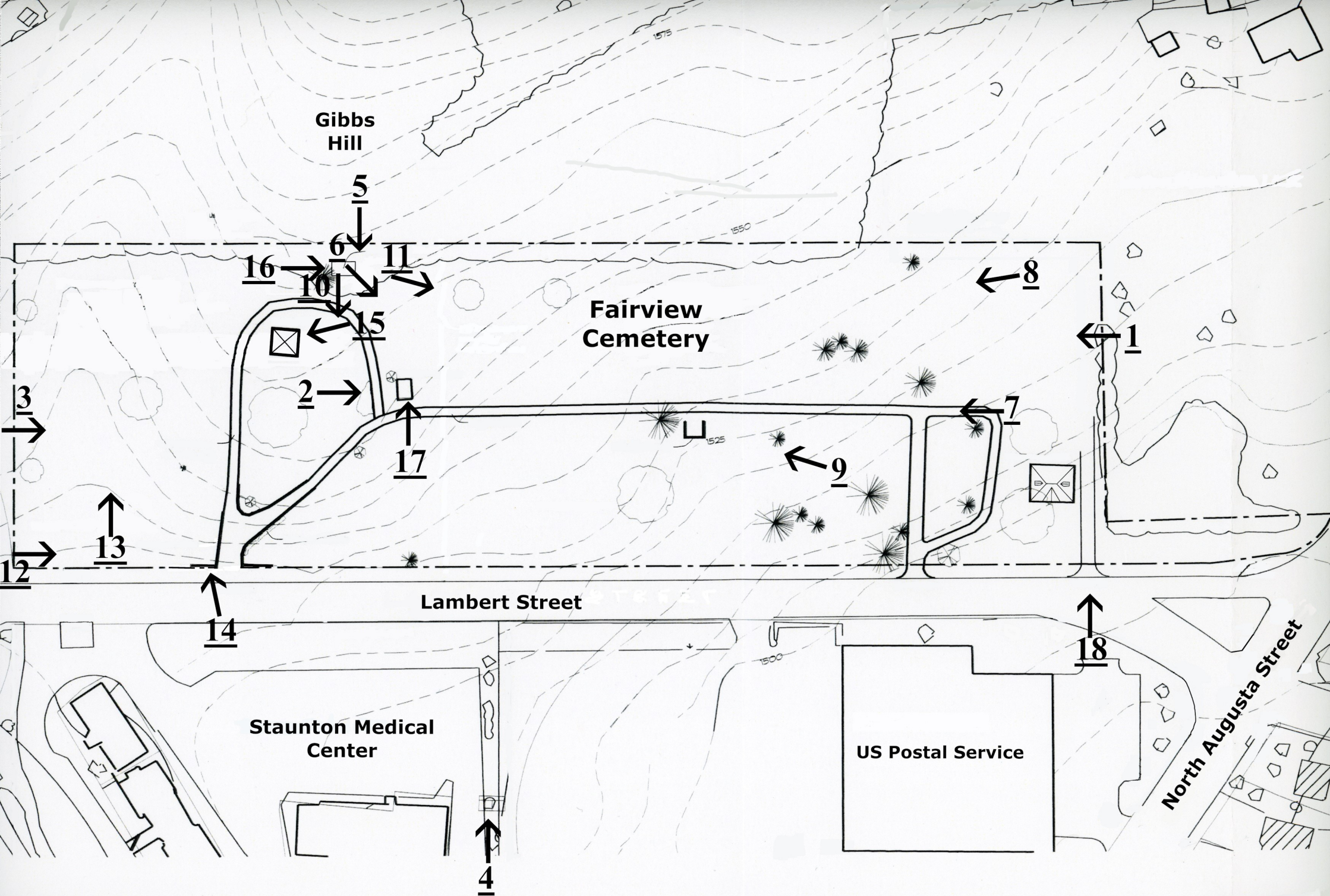
Fairview Cemetery
City of Staunton, VA
DHR ID# 132-5018

 Nominated Boundary

0 200 400 600
Feet







Scale = 1":40' 