

Those Upon Whom the Curtain Has Fallen
Past and Present Cemeteries of Old Town Alexandria, Virginia
With Walking Tours of Old Town

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Front Cover

The tombstone of Cavan Boa, presumed to be the oldest burial in St. Mary's Catholic Cemetery. Boa was a shopkeeper on Prince Street at the time of his death in 1798.

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Foreword

The study of cemeteries and burials have long been of interest to American archaeologists. They provide poignant information about the past both above and below the ground. We have been fortunate in Alexandria to have many dedicated researchers who have transcribed the gravestones which abound above ground in our numerous cemeteries. In 1922, Carrie Avery transcribed hundreds of gravestone inscriptions. Her work has been most useful for all of us who have followed. In the last decade, our knowledge of the known cemeteries and many unmarked burial locations throughout the city has increased dramatically with many new publications. The historical research and gravestone transcription conducted by Ruth Lincoln Kaye, T. Michael Miller and Wesley E. Pippenger have vastly expanded our information and appreciation of this forgotten aspect of the past.

Archaeological study has also brought to light new information about Alexandrians' burial practices. Excavations have occurred in a number of locations prior to development which provide more insight into African American cemeteries, as well as European American ones. In all cases, the archaeological studies were conducted as preservation efforts to protect as many burials as possible in their original locations. In one case, the discovery of the Black Baptist Cemetery assisted in the development of the new African American Heritage Park and the protection of the graves.

As we began mapping locations of historic and archaeological sites across the city in the 1980s, we realized that a compilation of cemeteries would be most useful for preservation planning purposes. The Alexandria Archaeology staff and T. Michael Miller contributed information to the City of Alexandria Abandoned Cemetery Survey requested by the Commonwealth of Virginia. Through this survey, we identified many unmarked cemeteries and burial places which had not been studied. Fortunately, Wes Pippenger has now published more information about these abandoned places to further assist us in their study and preservation.

Mark Greenly's work is a compilation of original historical and archaeological research for use as a handy reference to all the known Alexandria burial places and includes a bibliography. We hope that it can be used by preservationists, teachers, scout leaders, planners, and other interested individuals to further enhance our understanding and protection of burial landscapes and underground remains.

Pamela J. Cressey, Ph.D.
City Archaeologist
April, 1996

Preface

This volume is about all of Old Town's cemeteries, the ones that still exist and the ones that have emerged as reminders that much of Alexandria's past is waiting to be rediscovered. The author hopes this volume will be useful to several audiences. People who wish to visit Old Town's cemeteries can use this as a guidebook with walking tours. People who wish a quick reference source will find capsule descriptions and narratives about the cemeteries in Old Town and, for completeness, briefer descriptions of cemeteries in the rest of Alexandria. Before this material is presented, though, the stage is set with a historic sketch of burial trends in Alexandria and discussions of the value of cemeteries and the threats to them.

Some readers may be interested in using Old Town Alexandria's cemeteries for genealogical research. For detailed information about the inscriptions on specific headstones in Alexandria, readers should consult the works of Carrie Avery, Wesley Pippenger and T. Michael Miller listed in the References. Their works and other related sources are available at Alexandria Library's Lloyd House.

Two other volumes can serve as starting points for readers interested in the cemeteries of wider areas than just Alexandria. *Cemeteries of Fairfax County, Virginia: A Report to the Board of Supervisors*, by Brian A. Conley, is a document describing cemeteries throughout the county. Mr. Conley, who works for the Fairfax County Public Library, specializes in finding and recording information about the county's obscure and threatened cemeteries (Lipton 1995:B1). *Virginia Cemeteries: A Guide to Resources*, by Anne M. Hogg and Dennis A. Tosh, contains capsule descriptions of many cemeteries throughout the state and lists of source material.

Rediscovering the past is a continuing detective story by many people. It means more than just archaeological excavations. It is also the search for brief items in old newspapers, for clues in old tax records, and for a passing mention in an old diary. This volume draws on the efforts of many local historians whose works appear in the Reference List. The author has tried to weave their work into coherent narratives and to add his own contribution. Those whose work has been of the greatest use and to whom the author is indebted are Wesley Pippenger, T. Michael Miller, and Ruth Lincon Kaye.

Ms. Susan Cumbey of Alexandria's Fort Ward Museum and Historic Site helped locate

material on Alexandria National Cemetery. Dr. Steven Shephard, Assistant City Archaeologist; Francine Bromberg, Preservation Archaeologist; T. Michael Miller, Alexandria Research Historian; and John Motheral, Alexandria Archaeology volunteer, all offered valuable comments on drafts of this work.

Finally, the author would like to offer particular thanks to City Archaeologist Dr. Pamela Cressey for the suggested preservation strategies in Appendix 3, for her critiques of early drafts and for her encouragement throughout the creation of what became a much larger work than either of us first envisioned.

Maps: Figures 1, 2 and 18 are based on the map, “City of Alexandria, Virginia” (Alexandria 1990c). Figure 3 is based on the Christ Church site map (44AX88), Alexandria Archaeology collection. Figure 5 is by the author, except that the area west of Hooff’s Run is based on Bromberg and Shephard (1992). Figure 16 is based on the G.M. Hopkins Atlas (1877). Figure 17 is based on a U.S. Army map circa 1865.

Other illustrations: Figures 4, 13, and 14 are from the *Alexandria Gazette*. Figure 7 is from Chataigne (1876). Figure 10 is by Dr. Steven Shephard. All other illustrations are by the author.

Any errors in this work are solely the responsibility of the author.

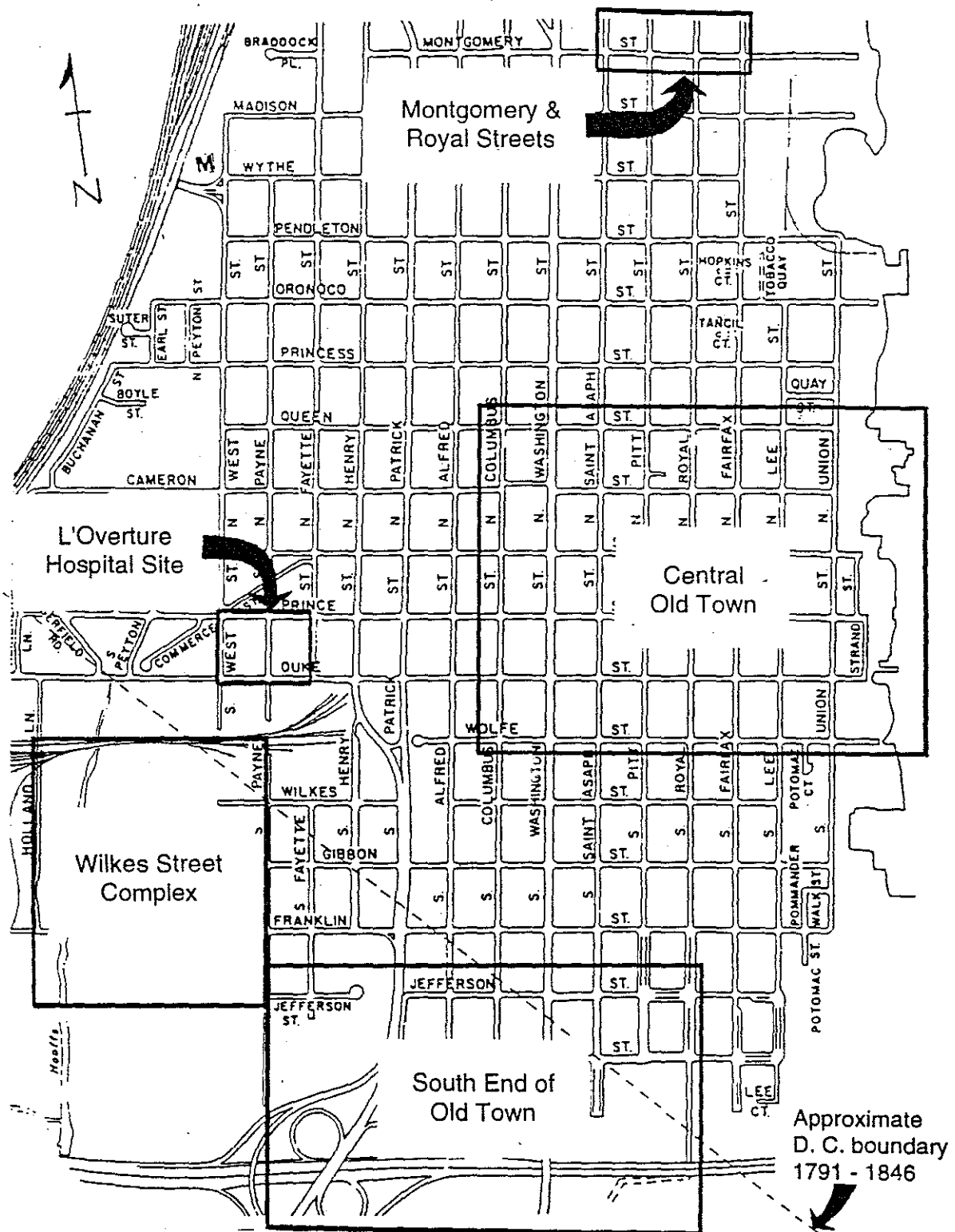


Figure 1. Map of Old Town Alexandria. The boxes encompass locations where cemeteries exit, once existed, or are suspected.

Chapter 1

Setting the Stage

Defining Old Town Alexandria

The term Old Town Alexandria has been used to encompass a variety of areas. In this volume, it means that part of town laid out in gridded streets and city blocks by 1797. This is the area within a "line that had been surveyed for the federal district from the river to West Street; then north, about one block west of West Street, to Montgomery Street; then east, about one-half block north of Montgomery Street, to the Potomac" (Hurd 1983:4). The map in Figure 1 shows how this area presently looks. The boxes on this map contain the sites in Old Town at which existing, former or suspected cemeteries are located. The cemeteries in the Wilkes Street Complex are only partly within Old Town, but are all included in this volume since they are discussed as one group.

There is a walking tour for Central Old Town and one for the Wilkes Street Complex. Other sites in Old Town are spread over too large an area to make convenient tours, so they are gathered together in a chapter by themselves. Of these, only St. Mary's Catholic Cemetery still exists. The other sites in the South End area, the site at Montgomery and North Royal Streets and the site of L'Overture General Hospital no longer offer above-ground evidence.

Counting all the Wilkes Street Complex cemeteries (including one west of Hooff's Run), Old Town Alexandria has 15 cemeteries where some above-ground evidence still exists and the land is still maintained, at least in part, as a cemetery. There are 23 other locations that are known or suspected to have been cemeteries, although these may not represent 23 individual cemeteries. For example, the four known finds of remains around Christ Church on North Washington Street probably attest to the shifting borders of the cemetery around that church. Some of these sites of former cemeteries, where no evidence can be seen today, may still contain burials.

The Value of Historic Cemeteries

I used to wonder why people had any disposition or wish to come among the graves, and "hold, as it were, converse with the dead." I do not wonder any longer. I know that we should always renew our friendships, as former ones are removed from us, and keep alive in our hearts the active sympathies of our nature with those who come upon the theatre of action, to take the place of those upon whom the curtain has fallen.

- Anonymous, writing as an "Old Bachelor,"
The Local News 1861
(transcribed by T. Michael Miller 1987d)

A place of remembrance such as the "Old Bachelor" described is just one function cemeteries can serve. Cemeteries are the source of a wide range of historical information. As such, they should be protected and preserved. If they cannot be preserved, then information should be recorded, and perhaps remains should be excavated to mitigate their loss. Cemeteries offer a connection to the past that many people find very strong. This is important not just for relatives of people buried there, but for larger groups with which people identify. It is part of our current culture to respect these places, although this has not always been the case. However, we cannot protect cemeteries if we do not know where they exist.

Cemeteries are important in their own right as open spaces within a city. As urban greenery becomes more scarce, cemeteries can offer a change from concrete, asphalt and steel. They are one of the most visible aspects of any community's past. In Alexandria's case, where several of its cemeteries date from the 1700s, they are a visible reminder of Colonial days. Within Alexandria's historic districts, the continuation of historic open spaces, scale, density and character is recognized by the Historic Preservation Master Plan as a major issue (Alexandria 1990b:ii). Alexandria, like many Colonial towns, consisted of only a few streets in its earliest days. Much of what is now Old Town was originally rural countryside. A look at where Alexandrians once located their cemeteries can illuminate what Old Town was like years ago. A look at the cemeteries that remain from earlier times can reveal what Alexandrians through the years considered worth preserving.

The information gleaned from cemeteries and the gravestones they contain can offer

insights into the lives of the people buried there and into the cultural attitudes of their times. An examination of where people were buried (in family gardens, in churchyards in town or in larger cemetery complexes outside of town) and how this has changed over time can lead historical archaeologists to a greater understanding of people's attitudes toward land use and the "cultural landscape." Changes in gravestone styles can indicate shifting popular tastes and changing attitudes toward death. A study of all the stones from one time period can reveal demographic information about the population the stones commemorate. A look at any one stone can focus on the person memorialized or on the stone carver who created it. Some people study and admire tombstones as works of art.

Information on tombstones is valuable to genealogists and local historians. Data like birth and death dates, names, spellings, personal relationships and occupations may be available nowhere else. If lost, the data are gone forever. Cemeteries can provide information on where and when locales were settled. After other visible signs are gone, they can remain as "vital signposts pointing to places of home, habitation, and forgotten hopes" (Conley 1994:v).

Another approach is to use cemeteries as a starting point for a look into different aspects of a locale's history. In the case of Old Town, this volume will discuss some of the history of the development of local churches. It will also describe one fraternal organization, of the many that existed, that had a particular connection with Alexandria.

Burials In Old Town: An Historical Sketch

"There was a wooden tombstone in the church-yard that used to tell all about him, but that's rotten and gone too."

-- Washington Irving, in *Rip Van Winkle*

The oldest legible tombstone surviving in Alexandria, that of Isaac Pierce in Christ Church yard, reflects Mr. Pierce's death in 1771. All the grave markers from the years before that have disappeared, like the 18th-century tombstone Washington Irving describes above (Irving 1966:634), or have become illegible and impossible to date precisely. Knowledge about the history of, and the burials in, earlier cemeteries has been lost. Many of Alexandria's gravestones of even more recent date have also disappeared, as have some entire cemeteries.

Alexandria was founded in 1749 as a trading location by merchants and planters who

eyed the opportunities to the west in the Shenandoah and beyond, and who needed a port on the Potomac River. Europeans had lived in the area since the 1720s (Munson 1987:8-11). The tobacco warehouses that belonged to Hugh West at the foot of Oronoco Street marked the site chosen for the town (Mitchell and Sweig 1987:92).

Most of what is now Old Town was, in the mid-1700s, rural countryside. Alexandria's first street plan in 1749 showed lots laid out as far as the west side of Royal Street, the north side of Oronoco Street, and the south side of Duke Street (See the John West, Jr., map in Cox 1976:xi). Other streets were added later as Alexandria grew.

Burials in Alexandria's earliest days were not necessarily in a churchyard. The 1755 diary of a Mrs. Brown, an English visitor to Alexandria, noted, "It is the custom of this place to bury their relatives in their gardens" (Harrison 1924:309, cited in Miller 1987b:61). This was not uncommon in the Middle Atlantic colonies. Home burials occurred because the one church in a large parish might be many arduous miles away (Potter and Boland 1992:4).

According to Beth Mitchell and Donald Sweig, Alexandria's first church was founded by the Truro Parish of the Anglican Church sometime before June 1753. In that month it is first mentioned in the vestry minutes. The exact location of this church is not known, but may have been west of Royal Street, that is, outside the town limits of the time (Mitchell and Sweig 1987:88-90). None of the current or former cemeteries known in Old Town can be conclusively tied to this first church.

Speculation about that church's location has occurred over the years. The *Alexandria Gazette* of May 15, 1871 (p. 3), noting that remains of at least thirty people had been found near Christ Church, observed, "Near the present site of Christ Church a framed church once stood, embosomed in the primitive forest." Another author refers to "a well-worn legend" that placed a "Chapel of Ease" on North Pitt Street near Princess Street (Voges 1975:152).

The oldest existing cemeteries in Old Town date from the last third of 1700s and are all connected with churches. Land on which Christ Church stands was sold to the parish in 1774, although vestry records indicate burials as early as 1766 (DeRossi 1985:24). The land on which the Old Presbyterian Meeting House stands was sold to that congregation in 1773 (Pippenger 1992a:98). St. Mary's Catholic Cemetery dates from about 1795 (Miller 1986:vi-vii; St. Mary's Catholic Church 1995:19).

By 1800, other cemeteries existed or are surmised. The 1799 map by Colonel George Gilpin (Cox 1976:xv) shows the existence of, or sites for, three other churches and meeting houses: Methodist, Quaker and Dutch Lutheran. The Penny Hill Cemetery, a municipal burying ground on South Payne Street, was purchased in 1795 (Miller 1987b:64; Pippenger 1992c:43). There also existed an unknown number of family cemeteries. Perhaps there were also other organized cemeteries of which all knowledge has been lost.

In 1804, the Alexandria Common Council decreed that graves were not to be dug "in any ground within the corporation, not opened or allotted before the twenty-seventh of March, eighteen hundred and four" (cited in Miller 1993a). While some burials occurred in town after that date, the Council's action prevented the founding of any new cemeteries within the limits of Alexandria. Local churches looking for places for new cemeteries settled on an area southwest of the corner of Wilkes and South Payne Streets then called the Spring Garden Farm (Stukenbroecker 1974:32). This locale has grown to include 13 cemeteries, counting the Black Baptist Cemetery immediately west of Hooff's Run from Alexandria National Cemetery.

Old Town's history shows a trend for burial places to be located farther and farther from the living residents. Burials were originally placed informally near residences. Later, by the last quarter of the 18th century, churchyard cemeteries were the formal places of interment within the fabric of the city. Then, in the first decade of the 19th century, most graves were placed in specific cemeteries that joined together outside the city limits into the Wilkes Street Complex.

Those cemeteries left behind in Old Town after 1804 faced pressures that probably had already caused some earlier cemeteries to vanish. Other than the Quaker Cemetery, they were no longer active. As time went by, fewer and fewer Alexandrians remembered the individuals buried there, felt a personal connection with them, or sought to preserve the cemetery. It was not uncommon in this part of the country for the new owner of a piece of land to remove the evidence of a family cemetery on it (Stannard 1980:23). It can be argued that only the cemeteries with the strongest backing among the local population could survive the ravages of time and the pressures of competing land use. Such backing could come, for example, from the fact that a particular cemetery might have important historic associations or ties with

prominent institutions.

Cemeteries without this protection, even the cemeteries of white Alexandrians, would succumb. African American residents of Alexandria faced other challenges. Their graves, for example, were sometimes marked with shells, ceramics or other materials rather than less ephemeral stone gravemarkers (Jamieson 1995:50). Alexandria has had a sizeable African American population since Colonial days. Census reports from 1790 to 1860 show that Alexandria's population in that period varied from 22 to 32 percent African American. In absolute terms, the number of African Americans (free and slaves) in Alexandria was over 2,300 in each census between 1810 to 1860, reaching a peak of 2,801 in the 1860 census (Cressey et al. 1985:55,56). Yet only a few African American cemeteries are known. None of these from Alexandria's earliest days pre-date the 1860s, nor do the few cemeteries account for the number of deaths among this group. There are probably thousands of unknown African American graves in Alexandria, along with the unknown white graves.

Countering the Threats to Cemeteries

As we look around Old Town, why do we not see more of the cemeteries that once existed? Several forces have contributed to the disappearance of inscriptions on gravestones, of the gravestones or other gravemarkers themselves, or of entire cemeteries.

Weathering can erode inscriptions. The natural shifting and settling of the soil can topple stones. Human-caused threats to tombstones include air pollution and acid rain that can erode them, power mowers that damage or deface them, vandalism, modern attempts to clean them, the deliberate (but regrettable) movement of the stones "out of the way" to protect them and so forth (Schafer 1991:3-4). The different kinds of stone used for gravemarkers have different weathering rates. Many marble inscriptions from the mid-1800s are already illegible; some carved from sandstone in the early 1800s, or even late 1700s, are still in excellent condition.

Other forces like the pressures of development can threaten cemeteries as a whole. Even without such competing pressures, though, neglect can be just as damaging. The continued upkeep of a cemetery can be a difficult challenge. Those persons most concerned, the families, congregation or association, can fade away, leaving behind a situation where

perhaps no one continues the proper maintenance.

A cemetery thus neglected can become invisible after grave markers decay, topple over or are removed, and the land becomes overgrown and littered with trash. In general, a well-kept setting helps deter vandalism by conveying the message that someone cares. Conversely, an unkempt setting conveys a lack of concern and an implicit toleration of vandalism or neglect (Gallagher 1993:190). Over time, neglect could continue until a cemetery fades from view. Then, when someone plans to use the land for other reasons, there are no advocates.

How can we counter all these threats or mitigate their effects? It is important to maintain the stones, the terrain and the cultural landscape of cemeteries which still exist. Research should continue on locating cemeteries and individual graves for which no above-ground information exists. Historic graves deserve to be treated with respect and excavated carefully before reburial, if need be. Public programs in the cemeteries can encourage greater appreciation and ultimately encourage greater preservation efforts.

A Report on Alexandria's Archaeological Protection Ordinance (Alexandria Archaeology 1989:40) estimated that over 70 percent of the land in Old Town still has the potential for containing archaeological resources. It is not likely that previously unrecorded graves would be recognized by construction crews as they were in the last century. First, the remains in them would not be well preserved. Even in the May 1871 discovery mentioned previously, the *Alexandria Gazette* noted of the remains: "they consist only of small pieces of worm-eaten and decayed wood, fragments of bone, and some well preserved teeth." Second, many excavations today are more mechanized than in the past. Workers excavating from within or atop heavy machinery are not as likely as the pick-and-shovel men of the 1800s to notice something they uncover at their feet.

Fortunately, Alexandria does not rely on construction crews to find graves. Large development projects in Alexandria require archaeological evaluation before approval. This archaeological process generally follows these three stages (Alexandria 1990a: 1-2, 11, 23). First, the city archaeologists provide a preliminary assessment to determine if a property has the potential to contain significant resources and if further investigation should be conducted. If needed, the second stage is documentary study and archaeological evaluations. Researchers

review archival records like deeds, tax and court records, and so forth. This helps establish the historic features of the landscape and the appropriate historical themes on which to focus a research design. Archaeological evaluation (testing) is done to establish the original ground level and the depth at which any resources might be located. An evaluation report is then written to document any archaeological resources present at the site, the extent to which the development will affect them and what actions should be taken.

The third stage of the process is the completion of the preservation actions recommended in the report and approved by the Director of the Office of Historic Alexandria. These actions are taken before any work on the development disturbs the ground. Possible preservation actions include leaving the archaeological resources undisturbed and protected, performing various sampling strategies or excavating the site to recover all the data.

The discovery of graves in this process adds additional restrictions. The Virginia Antiquities Act mandates a permit from the Virginia Department of Historic Resources for excavation of unmarked graves. Work at the burial site cannot proceed until this permit is received (Va. Code Ann. 10.1-2300, cited in Neumann et al. n.d.:40).

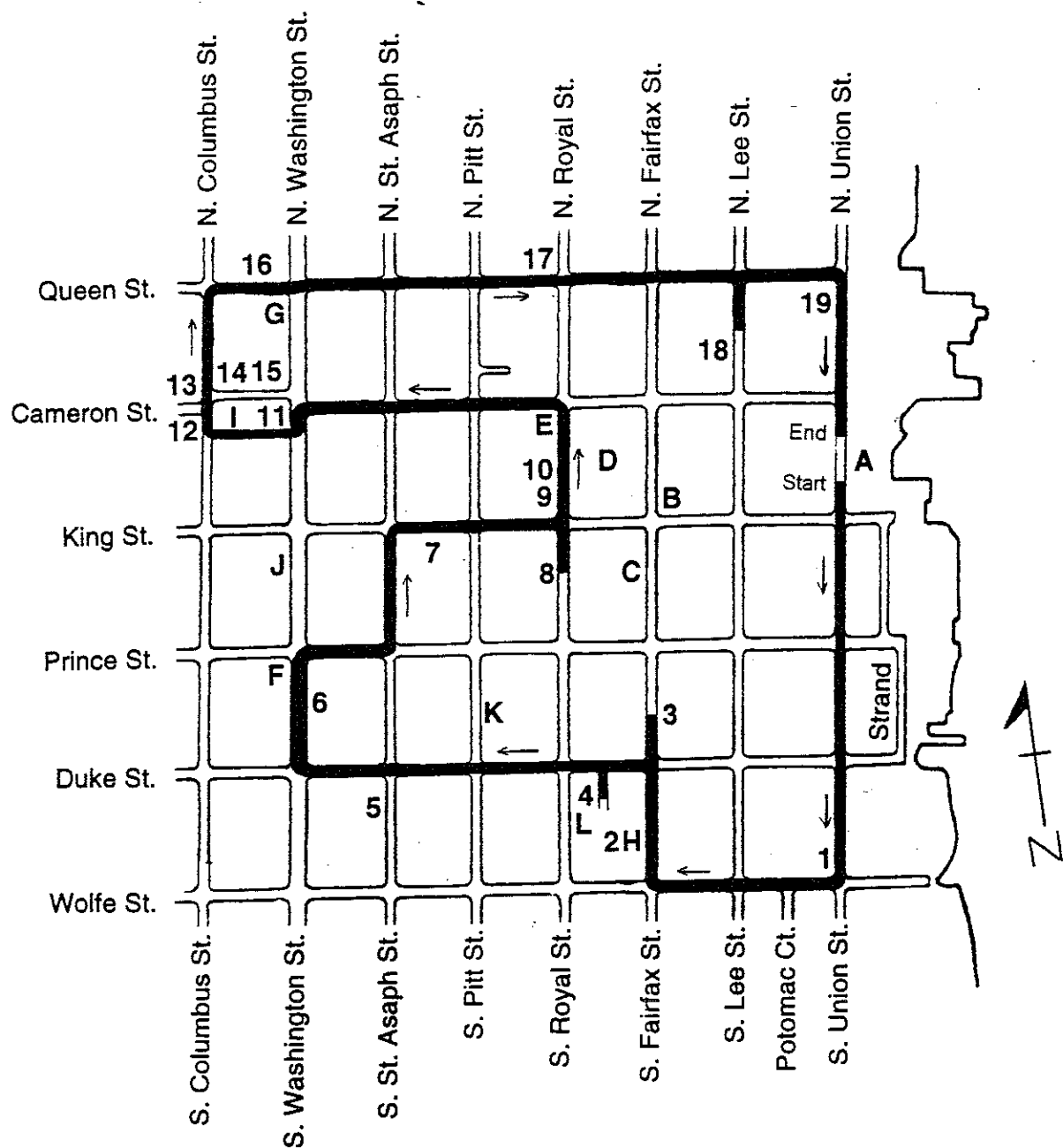
How do archaeologists performing this process detect the presence of graves if the remains are not well-preserved? A grave shaft can be deduced from differences in the soil density and color. When a grave shaft is filled in, the soil does not go back in exactly as it came out, and is not as hard-packed. It will be less dense, shown by the fact it is easier to probe with special tools. Soil layers in the shaft will be mixed together. This evidence indicates that a grave was dug and filled in, but is not proof that the grave shaft contains human remains or a coffin.

Deterioration due to damp, acidic soil can reduce the human and cultural remains to dark soil stains, a few fragments of bone or teeth and a few slivers of wood. This is still a grave, and it is still protected by law. The remains, if removed, may be reburied in a suitable location, perhaps on the site in an area not disturbed by the project. They might be studied before reburial (if this is considered appropriate), since human remains and burial artifacts can be a rich source of information helping to bring life to the past.

In Old Town Alexandria, archaeological excavations have occurred at Christ Church,

the Quaker Burying Ground and the Black Baptist Cemetery. Much work is needed to continue the study and preservation of all the cemeteries. They are threatened by at least some of the destructive forces described here. Information on and about the gravestones should be recorded, even if it cannot be studied immediately. Thanks to T. Michael Miller, Wesley Pippenger, Ruth Lincoln Kaye and Carrie Avery, much work has been done over the years. Much more work remains to be done on topics like changing gravestone materials, shapes and motifs. Archival research must also continue through study of newspapers, old tax records, deeds and oral histories to identify other forgotten graves.

Alexandria Archaeology needs volunteers and advocates: volunteers to perform these tasks and advocates who can make known the importance of this work. A survey by the Virginia Department of Historic Resources on the problems of small community, family-type cemeteries revealed great interest by many Virginians in preserving cemeteries and recording information about them (Little 1990:12). As you visit or read about each site described, try to imagine the site back in the time to when the cemetery was active. Try to imagine what prompted people to create a cemetery at that spot. In many cases, you can also try to imagine what led people to later abandon the cemetery. This should increase your understanding of the sweep of Alexandria's history and of the changes even in this small slice of it. Read about the lives of these people as captured on the gravestone inscriptions and see the family relationships among those buried near one another. How many more are buried without gravestones? Perhaps you will be like one Alexandria resident who called the Alexandria Archaeology Museum to say, "I can't see the history here anymore, but I am sure that knowing what was once here will enrich my experience of being an Alexandrian" (Cressey 1995:1).



A - Torpedo Factory Art Center (Alexandria Archaeology Museum, Studio 327)

B - The Ramsay House
 C - Stabler-Ledbeater Apothecary Shop
 D - Market Square and City Hall
 E - Gadsby's Tavern
 F - The Lyceum
 G - Lloyd House Library

H - Old Presbyterian Meeting House
 I - Christ Church
 J - Washington St. United Methodist Church
 K - St. Paul's Episcopal Church
 L - St. Mary's Catholic Church

Figure 2. A Walking Tour of Central Old Town Alexandria.

Chapter 2

A Walking Tour of Central Old Town

The walking tour shown on the map in Figure 2 will take you through much of the center of the historic city, past both existing cemeteries and the sites of former cemeteries. If you are interested only in cemeteries that still exist, then Stops #2 and #11 are the ones you should visit. The description of some sites on this tour may seem brief and imprecise, but we know of those cemeteries only through a reference in the *Alexandria Gazette*. For brevity, citations will be "AG."

To begin this tour, walk south along South Union Street from the Torpedo Factory Art Center. The land you are walking on until you reach Duke Street was made between 1749 and 1790 by Alexandrians who filled in the river shoreline. When Alexandria was founded in 1749, this part of Old Town was under the water of the Potomac River (see the John West, Jr., Map in Cox 1976:xi).

(1) Corner of South Union and Wolfe Streets

In a house near this corner on May 12, 1823, the skeleton of an infant was found "concealed between the garret floor and the ceiling" (AG, 5/19/1823:2, cited in Miller 1987b:60). The *Gazette* surmised that the infant had been "of Indian origin." The placement of Stop #1 on the northwest corner of this intersection is an approximation. Its exact location is unknown. This is the first of three instances in Old Town where the remains that have been found do not signify a traditional burial. It is for completeness that these three cases are included in this volume. The other instance on this walking tour, Stop #7, is where another body of an infant was apparently disposed of secretly. The third case is on the grounds of the Civil War-era L'Overture General Hospital.

(2) The Old Presbyterian Meeting House Cemetery

Walk west on Wolfe Street to South Fairfax Street and turn north. On your left in the 300 block of South Fairfax Street is the Old Presbyterian Meeting House, once known as the First Presbyterian Church. As noted earlier, the land on which the original building stood was conveyed to the minister in 1773. The first church was built in 1774-1775 (Pippenger 1992a:97). It burned on July 6, 1835 after being struck by lightning. The congregation promptly rebuilt the church. The bell tower was built in 1843 (Cox 1976:47).

The church went into decline after the Civil War because Alexandrians, many of whom still sympathized with the South, saw the church as being too much under Northern influences. The Second Presbyterian Church, which had become more Southern in its sympathies than First Presbyterian, eventually took over the property (Henry 1977:138). The Second Presbyterian congregation had broken away in 1817 over differences about hiring a co-pastor to assist Dr. William Muir, then pastor of the church. While Dr. Muir was pastor for many years, from 1789 until his death in 1820, he was often in ill-health (Dow 1952:4).

The cemetery of this church has many historic associations. William McGroarty, commenting on the cemetery here, concluded, "It is probable that very few of the persons buried here were unknown to Washington, and certainly many were his personal friends" (1940:58). McGroarty noted a 1929 *Washington Post* editorial that offered the following list of those buried in this cemetery:

....the remains of revolutionary hero John Carlyle, besides the bodies of six captains of the line in the War of the Revolution, eighteen other veterans of the Revolution, twenty-two members of the lodge of Masons over which George Washington presided, two of his pall-bearers and the wife of another, the chaplain who preached the funeral sermon, and the captain of the last military organization which Washington reviewed.

Turn into the walkway just north of the church. As you walk back to the cemetery, one notable stone you will pass is in memory of Dr. James Craik, longtime friend and comrade of George Washington and Chief Physician and Surgeon of the Continental Army. Dr. Craik was one of three physicians who attended Washington's last illness and the one who brought the news of Washington's death to Alexandria (Voges 1975:159). He is probably one of the comrades of Washington mentioned in the editorial above. According to

Pippenger this stone is a replacement, the original having vanished during the Civil War (1992a:101). The original stone of another of Washington's comrades, John Carlyle, does still exist, though. When you have followed the path behind the church to where the path leading west to Royal Street begins, you will see Carlyle's stone just southwest of this juncture. It is a reddish-brown table stone with a green metal plaque on it.

Here, as in several places we shall visit, the number of existing stones is not indicative of the number of graves. Many stones have vanished (Pippenger 1992a:98). Furthermore, in Colonial times there was no concept of orderly lots with one burial per lot. One noted archaeologist has written, "the seventeenth- and eighteenth-century concept of a burying ground was that of a finite space that would hold all the deceased members of parish regardless of how congested the space became." The present-day concept of carefully laid out lots with one person per grave came later (Deetz 1977:89-90).

You will see a variety of stone styles here: ledger stones (or slabstones) set flush with the ground, table markers and altar tombs. These styles are all in addition to the more common upright headstones. Appendix 1 offers more about these styles. Many of the stones here, and stones of similar age in other cemeteries, are weathered beyond legibility.

A particularly noteworthy feature in this cemetery is a table stone within an iron fence in the northwest corner. This is the Tomb of the Unknown Soldier of the Revolutionary War. The remains in the tomb are those of a man in a Continental Army uniform whose coffin was uncovered during excavations for the foundations of St. Mary's Catholic Church in 1826. The remains were reburied at the time. In 1925, a movement began to refurbish the church because of its many historic associations. This tomb was erected as part of that process. The Secretary of War spoke at the tomb's dedication in 1929 (AG, 4/20/1929:1). The inscription on the stone reads:

*HERE LIES A SOLDIER OF THE REVOLUTION WHOSE
IDENTITY IS KNOWN BUT TO GOD. HIS WAS AN IDEALISM
THAT RECOGNIZED A SUBLIME BEING THAT PLANTED
RELIGIOUS LIBERTY ON OUR SHORES, THAT OVERTHREW
DESPOTISM, THAT ESTABLISHED A PEOPLE'S GOVERNMENT,
THAT WROTE A CONSTITUTION SETTING METES AND
BOUNDS OF DELEGATED AUTHORITY, THAT FIXED A
STANDARD OF VALUE UPON MEN ABOVE GOLD AND LIFTED
HIGH THE TORCH OF CIVIL LIBERTY ALONG THE PATHWAY*

*OF MANKIND. IN OURSELVES HIS SOUL EXISTS AS PART OF
OURS, HIS MEMORY'S MANSION.*

Another historical grave on these grounds is not in the cemetery itself. Dr. William Muir, mentioned above, was buried inside the church in front of the pulpit near the north aisle. Dr. Muir, besides being pastor of First Presbyterian, was active in the national affairs of the Presbyterian Church. He was a friend of George Washington and a fellow Freemason. After Washington's death, Dr. Muir led the Masonic service at Mount Vernon and also preached one of the memorial services in Alexandria (Sengel 1973:45). The inscribed marble slab that originally covered his grave no longer exists. Today a large stone plaque set into the north wall inside the church commemorates Dr. Muir. The explanation advanced by William McGroarty is that the slab covering the grave was under the floor, so the wall-mounted plaque was procured in 1825 to provide a more visible memorial (1940:64-66).

(3) The Independent Meeting House

Walk back out to Fairfax Street and continue north to the corner of Duke Street. In the middle of the next block, at 216-200 South Fairfax Street, was the site of the so-called Independent Meeting House. This church, constructed about 1804 or 1805, was a two-story brick building, plastered and whitewashed on the inside, with a cupola and a bell (Kaye, 1984:7).

It was used in turn by three congregations that broke away from established Alexandria churches. The first of these was comprised of the followers of the Reverend James O'Kelly, a southern Virginia preacher who left the Methodists in 1792 after a debate over the authority of the church hierarchy (Stukenbroeker 1974:97). His followers in Alexandria left Trinity Methodist Church about 1795 or 1796. The second congregation was that of St. Paul's Episcopal Church, an 1809 off-shoot from Christ Church (Kaye 1984:5-7). Their church is now at 228 South Pitt Street. The third congregation to use the meeting house was the Second Presbyterian Church, mentioned above. By the time they bought the building from St. Paul's in 1818, it needed substantial repairs (Dow 1952:13).

The building was gone by 1840, when an advertisement described the land as "The lot on which the 2nd Presbyterian building stood" (AG, 5/25/1840:3, cited in Miller 1987b:65).

The advertisement also spoke of land at the rear of the lot "in which are the remains of persons buried thirty years since." Ruth Lincoln Kaye (1984:8) noted that an 1810 deed contained an agreement not to build over or "in any way disturb the graves on said lot in which interments have heretofore been made." No tombstones are present, and no accounts of remains being moved have come to light. Kaye, though, offers a story of remains being unearthed in the late 1800s. A group of children supposedly dug up bones from this cemetery and, thinking the bones were from animals, sold them to a rag man (Kaye 1983:38, cited in Miller 1987b:57).

(4) Trinity United Methodist Church Site

Return to Duke Street and walk west. Just before you reach St. Mary's Rectory there is an unmarked alley heading south. This is Chapel Alley. Down this alley, on the west side, was the first site of Trinity United Methodist Church. It was from this church that the O'Kellyites broke away. A building was constructed here about 1791 and used until about 1804 (Stukenbroecker 1974:76-82). This site is now part of St. Mary's Catholic Church, which bought the meeting house and parsonage in 1810 (St. Mary's Catholic Church 1995:18).

Since this site was a churchyard well before the 1804 ordinance closing Alexandria to new cemeteries, burials may have occurred here. The Trinity congregation also founded one of the cemeteries in the Wilkes Street Complex (Stop #3 on that tour) and now has a church at 2911 Cameron Mills Road.

(5) Quaker Meeting House Site

Continue west along Duke Street. When you reach South St. Asaph Street, look south. On the west side of the street at numbers 311-315 is the site of the first meeting house of the Alexandria Monthly Meeting of the Religious Society of Friends (Miller 1993b:3), acquired in 1785 (Pippenger 1992c: 69). Since the Society bought the land on Queen Street for their cemetery a year earlier (see Stop #16 on this tour), the likelihood that any graves exist around the meeting house must be considered remote. Gravestone pieces with the name "Brownly" were found in a building on the property, but historian T. Michael

Miller has not found any documentary evidence that burials actually occurred here (personal communication, 1996).

(6) First Baptist Church Meeting House Site

Continue west to South Washington Street and turn north. The east side of this block of South Washington Street is the site of the Downtown Baptist Church. Originally, it was the site of the First Baptist Church meeting house, whose congregation had split from the Baptist Church at Back Lick in April 1803 and built a meeting house here in 1803-1805 (Gaines 1988:1-2).

The original building was destroyed by fire in 1829. It was replaced by the present building, which has been greatly modified over the years. In 1953, the First Baptist congregation moved to a new church at 2932 King Street. A part of the congregation that decided to stay downtown and preserve the old church building became the Downtown Baptist Church (Gough 1988:6). Since the original congregation's presence predated the 1804 ordinance, burials may have occurred. The presence of an early cemetery here is speculative, though. Church records do not mention one, and no burials have come to light (Miller, personal communication, 1996).

(7) 500 Block of King Street

At the corner of Prince and South Washington Streets turn east and walk to South Saint Asaph Street. Turn and walk one block north to King Street, then walk east. In the 500 block of King Street, the present site of the Alexandria Courthouse, City of Alexandria archaeologists excavating a privy/well in 1977 discovered 36 bones of an infant (44AX88, feature D, level 33). They have surmised that this burial dated from 1820 to 1835 (Cressey, personal communication 1995). This is the second of the three cases in Old Town involving remains not from a normal burial. As in Stop #1, the circumstances here suggest that the body of this infant was disposed of secretly.

(8) "An Ancient Burial Ground," 100 Block of South Royal Street

Continue walking along King Street to South Royal Street, then look south. On the west side of the middle of this block is the site of "an ancient burial ground" mentioned in a news account of a fire in the buildings on the site in 1863. In referring to the land behind the burned buildings, the *Alexandria Gazette* noted, "Some of the old tombstones are there yet, covered over" (AG, 3/19/1863:2, cited in Miller 1987b:59).

(9) 106-112 North Royal Street

Walk north along North Royal Street. The southern part of this block is probably the site where "many skeletons were unearthed," according to someone who wrote to the *Alexandria Gazette* in 1904, signing himself "An Old Alexandrian" (AG, 3/17/1904:2, cited in Miller 1987b:60). The letter offered memories from the writer's youth. This site has been located based on the letter-writer's recollection that foundations for new houses owned by a Mr. James Roach were dug about 1841. A comparison of the 1850 Alexandria property tax records with contemporary street maps leads to the conclusion that the site described was at, or near, 106-112 North Royal Street. A commercial building is now at this corner, spanning 100 to 110 North Royal Street and going north to Tavern Square.

(10) 120 North Royal Street

Further north on the same side of the block was once the site of at least one other grave. A short article entitled "A Ghastly Find" reported the discovery of a box containing a human skull and some bones, and observed that "it is probable that in the beginning of Alexandria's history, when Royal street was the western boundary, that a grave yard existed in the neighborhood" (AG, 3/9/1904:3). It was apparently the public reaction to this find that prompted the "Old Alexandrian" to write the letter described under Stop #9. The writer began with these words: "Seeing that the finding of human remains while building on north Royal street seems strange to some of your readers..." (AG, 3/17/1904:2). This site and the previous one may both be from the same early, yet unidentified, cemetery.

(11) Christ Church Cemetery

Continue up North Royal Street to the corner of Cameron Street then turn west three blocks. After you cross North Washington Street, walk through the gate and you will be in the churchyard of Christ Church, one of Alexandria's most historic landmarks. The present building dates from 1772-73, although vestry records show burials as early as 1766 (DeRossi 1985:1). This was George Washington's church, and his family pew is preserved inside.

Parts of the churchyard were excavated by Alexandria Archeology in 1985 and 1986 prior to restorations and additions to the parish house. A number of graves were located and excavated, some only with a few teeth or stains remaining. The remains were reinterred in the churchyard. The excavations also revealed changes in the lay of the land. Some parts of the churchyard had been filled in and other parts leveled off (Creveling and Cressey 1986:1).

Figure 3 shows a partial map of this excavation. The ungridded area on the right edge represents part of the present parish house. The excavation extended beyond the area shown, including the land on which the parish house addition was later built. The section of the churchyard shown by this map is approximately that area covered by the present brick walkway and raised flower beds in front of the north door of the parish house. The small hexagonal figures plotted on the map each represent an excavated coffin, or the remains of one. Note that the graves were not dug in straight rows as in later cemeteries.

As in the yard of the Old Presbyterian Meeting House, there are many more graves than headstones. At least 396 unmarked graves date from 1787 to 1796 according to Lenora DeRossi's study of burial records, since 413 permits were issued in that period and only 17 grave markers can be associated with names on the permit list. These records also indicate a high rate of death of the young during that era. One hundred and seventy-four of the 413 permits were for children. DeRossi further notes that no burial records exist for twelve of the years between 1766 and 1809, and estimates that these years could account for another 540 unmarked graves (1985:2). The archaeologists also found that none of the graves they uncovered aligned with an existing headstone, and none of the extant headstones in the construction area had an associated grave (Cressey, personal communication 1996).

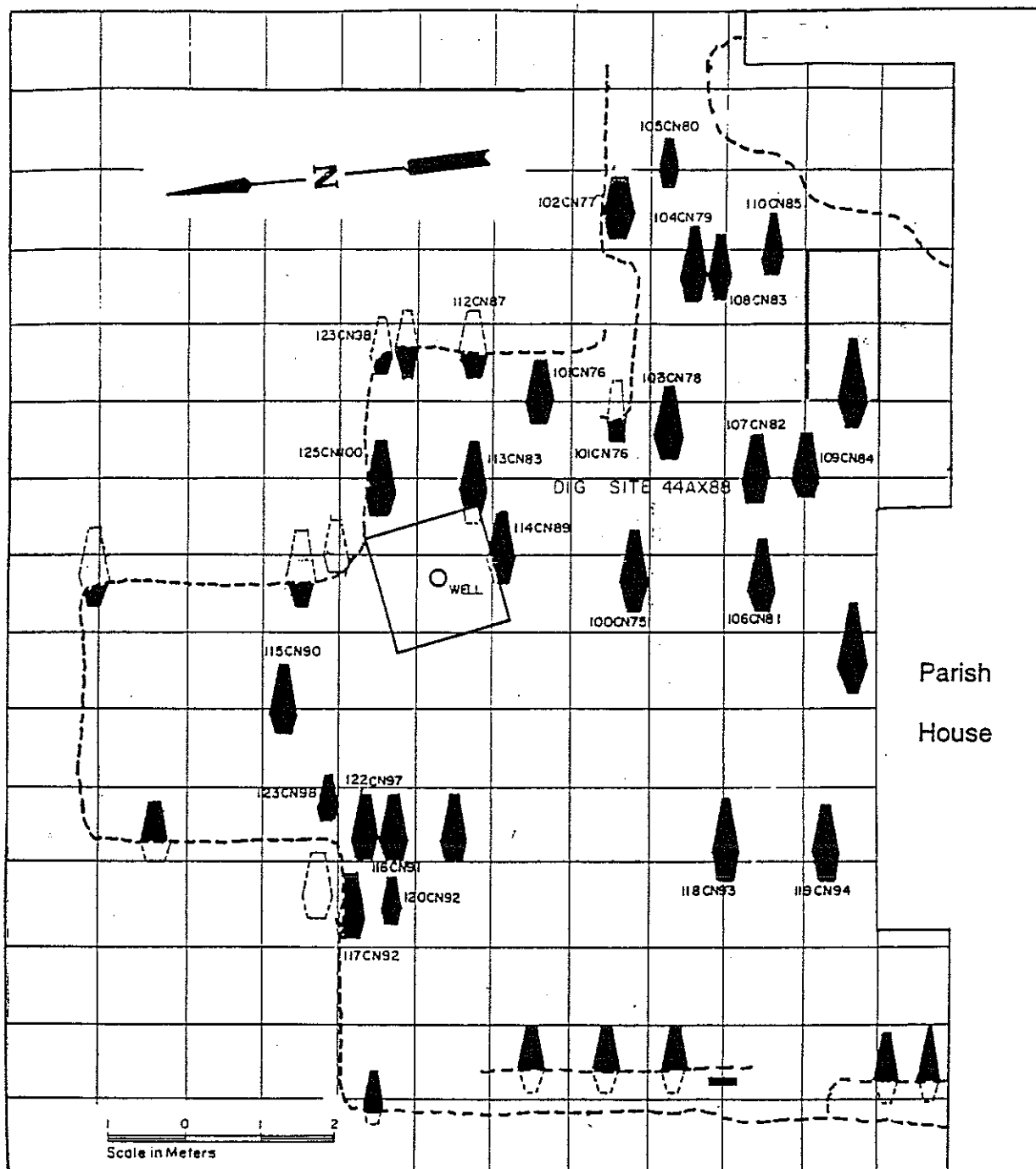


Figure 3. Partial site map of the archaeological excavation at Christ Church (44AX88) in 1985 and 1986 showing individual graves discovered by the excavators.

The low ivy-covered monument in the northeast corner commemorates the mass

grave of 34 Confederate soldiers. These remains were moved here from the Alexandria National Cemetery in 1879. One explanation for this is that the Daughters of the Confederacy did not want "their soldiers buried with the Yankees" (Sammartino 1994:Sec. 8). On your left as you enter is the obelisk of local philanthropist Charles Bennett, who died in 1839. The obelisk was erected in 1841 by the Alexandria Common Council in recognition of the esteem in which Bennett was held (DeRossi 1985:11).

Three stones in this churchyard stand out as unusual for Alexandria. To find them, walk through the yard toward North Columbus Street. The large reddish tombstone beside the path between the church and the parish house memorializes Eleanor Wren, who died in 1798. Based on the color and the ornate design, this stone may be from Philadelphia (Dove 1978:10).

Farther on toward North Columbus Street are the gravestones of Captain George Mumford and Isaac Pierce. These are made of slate and have New England-style motifs, both uncommon characteristics in Alexandria. There has been some speculation that these tombstones were carved in New England, and that they were originally at another cemetery (Dove 1978:10). Pierce's stone is the oldest tombstone in the churchyard (DeRossi 1985:17), that is, presuming it dates from the time of his death.

The tombstone of Isaac Pierce describes him as "Born in Boston, son of Mr. Isaac Pierce, Distiller." Old Boston records show a distiller by that name, living or working on "Leveret-street," who died in January 1792 at age 69 (Lainhart 1989:80, cited in Leland) and who may have been the father of the Isaac Pierce commemorated by this headstone. Soon after the 1771 death of the younger Isaac Pierce, a notice in the *Virginia Gazette* (6/20/1771:3) implied he may have been in the business of building or fitting out ships. It read:

ALEXANDRIA, June 3, 1771.

All persons indebted to the estate of Isaac Pierce, lately deceased, are desired to make immediate payment to the subscriber, who is empowered to receive the same; and those that have any claims against the said estate, are desired to bring them in, that they may be adjusted. There is for sale, a large quantity of blocks (some wanting sheaves) hoops for masts, handspikes, &c. a large stock of lignum vitae; and also a compleat set of block and pump maker's tools, which will be sold very reasonable for ready money. Any person inclinable

to purchase all or any of the above mentioned articles, must apply immediately, as my stay here will be very short.

FRANCIS ROBINS.

There have been four known instances of graves being found nearby, but outside the present cemetery boundary. They are most likely from the early days before any wall existed. Unfortunately, their precise locations cannot be determined. We have only the descriptions reported in the *Alexandria Gazette*. These descriptions appear in quotation marks at the head of each of the next four entries. The placement of the next four stops on the map, Figure 2, is only approximate.

(12) "On Columbus street, in front of Christ Church"

Walk through the churchyard to North Columbus Street. At this site in 1853 a coffin and remains of a body were found while gas lines were being laid (AG, 10/17/1853:3, cited in Miller 1987a:2). Figure 4 shows the paragraph by which the *Alexandria Gazette* announced this find to its readers.

The "Sentinel" says, the workmen engaged in laying the Gas pipes on Columbus street, in front of Christ Church, one day this week, dug up the remains of a human body and of the coffin in which it had been enclosed. It is said that the street now covers a portion of the graveyard formerly used by that ancient Church.

Figure 4. *Alexandria Gazette* article 1853. Typical of the notices by which finds of remains in Old Town were reported (AG, 10/17/1853:3).

(13) "On Columbus street, adjoining Cameron"

Turn north and walk to the corner of North Columbus and Cameron Streets. In 1871 the *Alexandria Gazette* reported that the remains of at least thirty people were discovered during excavations for houses at this location (AG, 5/15/1871:3, cited in Miller 1987a:2).

cemetery adjoining that early church.

(14) "On Columbus street, near Cameron"

Fifteen years later, the *Alexandria Gazette* reported another find in the same area, this time describing excavations for houses to be built at this location. The article noted "several old graves were unearthed and some pieces of bones of human bodies found. The lot in years gone by was used as a burying ground" (AG, 3/16/1886a:3, cited in Miller 1987a:2).

(15) "On the north Side of Christ Church"

Look east down Cameron Street. Workmen digging a trench for a water pipe in 1908 discovered "part of a human skull and some bones" (AG, 6/29/1908a:3, cited in Miller 1987a:2).

(16) Quaker Burying Ground

Walk north on North Columbus Street one block to Queen Street and turn east. At 717 Queen Street is the Kate Waller Barrett Branch of the Alexandria Library. This is the site of the Quaker Burying Ground (see Stop #5 on this tour for the first local Quaker Meeting House). The Alexandria Monthly Meeting of the Religious Society of Friends bought half an acre here in 1784 and used it as a cemetery until the 1890s (Miller 1993b:1,5; Pippenger 1992c:57). Alexandria Archaeology excavated part of this cemetery in 1993 prior to an expansion of the library (Shephard and Bromberg 1995:4-5). Some of the original headstones have been preserved in storage. Most of the brick wall surrounding the property dates to the 1930s and 1950s, but small sections may date to the 19th century. Readers who wish more detailed information on the history of this cemetery may refer to T. Michael Miller's studies (1993b, 1994).

In front of the library is a metal plaque commemorating Dr. Elisha Cullen Dick, who was buried in this cemetery. Dr. Dick, like Dr. James Craik buried at the Old Presbyterian Meeting House, was one of the physicians who attended George Washington's last illness. He is credited with offering the advice not to bleed the first president, which if heeded, perhaps could have saved the man's life (Callahan 1923:33). At the moment of Washington's

He is credited with offering the advice not to bleed the first president, which if heeded, perhaps could have saved the man's life (Callahan 1923:33). At the moment of Washington's death, Dr. Dick stopped the clock in the bedroom. That clock still exists and may be seen in the display of Washington memorabilia at the George Washington Masonic Memorial in Alexandria.

If you go into the library, you will see additional information about the cemetery and the Alexandria Monthly Meeting on a wall panel in the foyer.

(17) "Old House on Queen Street"

Walk east along Queen Street to where it crosses North Royal Street. The "Old Alexandrian" (see Stop #9 on this tour) also noted a tombstone under a garden gate at "the old house on Queen street close to the corner of Royal" (AG, 3/17/1904b:2, cited in Miller 1987b:60). The exact location is not known, so the placement of this site on the northwest corner of this intersection is approximate.

(18) 208-210 North Lee Street

Continue along Queen Street toward the river to the corner of North Lee Street. Further south in this block on your right is the site where a skull and two legbones were found in 1897 during excavations behind a bakery that used to be there (Miller 1987b:61).

(19) Southwest Corner of Queen and North Union Streets

An underground brick vault was found at this corner in 1872. According to the *Gazette*, it contained "portions of what are supposed to be human bones" (AG, 8/9/1872:3, cited in Miller 1987b:60).

To conclude this tour, walk south along North Union Street to the Torpedo Factory Art Center. The route has taken you past many vanished burying places and you may have been impressed by the degree to which these historical resources have been lost. With them has been lost much knowledge of, and insight into, the lives of Alexandria's earliest settlers.

Chapter 3

A Walking Tour of The Wilkes Street Complex

Beginning in 1804, local churches were forced to look beyond the Alexandria boundary for their new cemetery locations. As mentioned earlier, the Alexandria Common Council decreed in that year that no new cemeteries were to be opened or burial lots to be sold within Alexandria.

Local churches and, later, burial associations settled on the area described in this chapter, part of what was then known as the Spring Garden Farm. This land had been surveyed into 128 lots in 1796 by Colonel George Gilpin and was bounded more or less by Duke Street, South Henry Street and Hunting Creek (Stukenbroecker 1974:32). One cemetery, Penny Hill, already existed in this area, having been bought as a municipal cemetery in 1795 (Minutes of the Alexandria City Council 1792-1800, cited in Pippenger 1992c:43). Since then, the number of cemeteries here has grown to 13. Some are abandoned and maintained by the City of Alexandria, but most are still active. Figure 5 shows these cemeteries; the number by each name indicates the order by which the walking tour proceeds.

These cemeteries remain more intact than the sites in central Old Town. For the most part, the cemetery lands have not been taken for other uses. Consequently, we can look at 200 years of how a wide variety of Alexandrians have arranged cemeteries and marked graves. For example, the size and styles of tombstones have changed tremendously over time. Austere Colonial-era headstones gave way to stones bearing a variety of carvings with religious or fraternal meaning. Tall obelisks and life-size statues of angels appeared in the mid- and late 19th century, then gave way to the smaller, more uniform headstones of the 20th century. This tour will also discuss two Alexandria stone carvers of the 1800s, William Chauncey and Charles Neale.

Two other cemeteries may also have existed in this area. In an 1861 article, the *Gazette* spoke of the Union Cemetery of the Washington Street United Methodist Church

(Stop #8 on this tour), saying: "The fence which formerly divided it from the Protestant Episcopal Cemetery, adjoining, has been removed and the two cemeteries thrown into one, increasing greatly the appearance of the ground" (AG 4/4/1861:3, cited in Miller 1987c:80). This can be interpreted in at least two ways: that the Union Cemetery *absorbed* an adjoining Protestant Episcopal cemetery; or merely that whatever fence separated Union Cemetery from St. Paul's Episcopal Cemetery was removed to present a less broken-up appearance. The second interpretation seems more likely. The history of the cemeteries in this complex has been extensively documented, but none of the main accounts (Miller, Pippenger or Hedman) offers anything about Union Cemetery actually absorbing another pre-existing one. A third possibility has been suggested by T. Michael Miller, i.e., that the Union Cemetery may have absorbed a portion of St. Paul's Episcopal Cemetery (personal communication, 1996).

The other suggestion of another cemetery is in Hedman's history of the same Union Cemetery. She states that, "the centralization of the cemeteries of the various bodies of the Episcopal, Presbyterian, Lutheran and Methodist Churches was located at a site at the head of Wilkes Street on the banks of Hunting Creek and Hooff's Run" (Hedman 1974:198). Her reference to a Lutheran cemetery in this complex is the only one that has come to light.

This walking tour begins at the corner of Wilkes and South Payne Streets. At the southeast corner of this intersection you can see one of the original District of Columbia boundary stones. Look for a small white metal fence about four feet square surrounding a stone about 18 inches high. It was beyond (i.e., southwest of) this point that churches had to go in 1804 when choosing new cemetery sites.

There are far more items of potential interest in this group of cemeteries than one tour can address. For that reason, this tour will offer one or two items of interest in each cemetery, but will not provide the same kind of exact route that was offered for the previous walking tour. I encourage you to take the time to wander around each cemetery here and look at whatever specific features interest you.

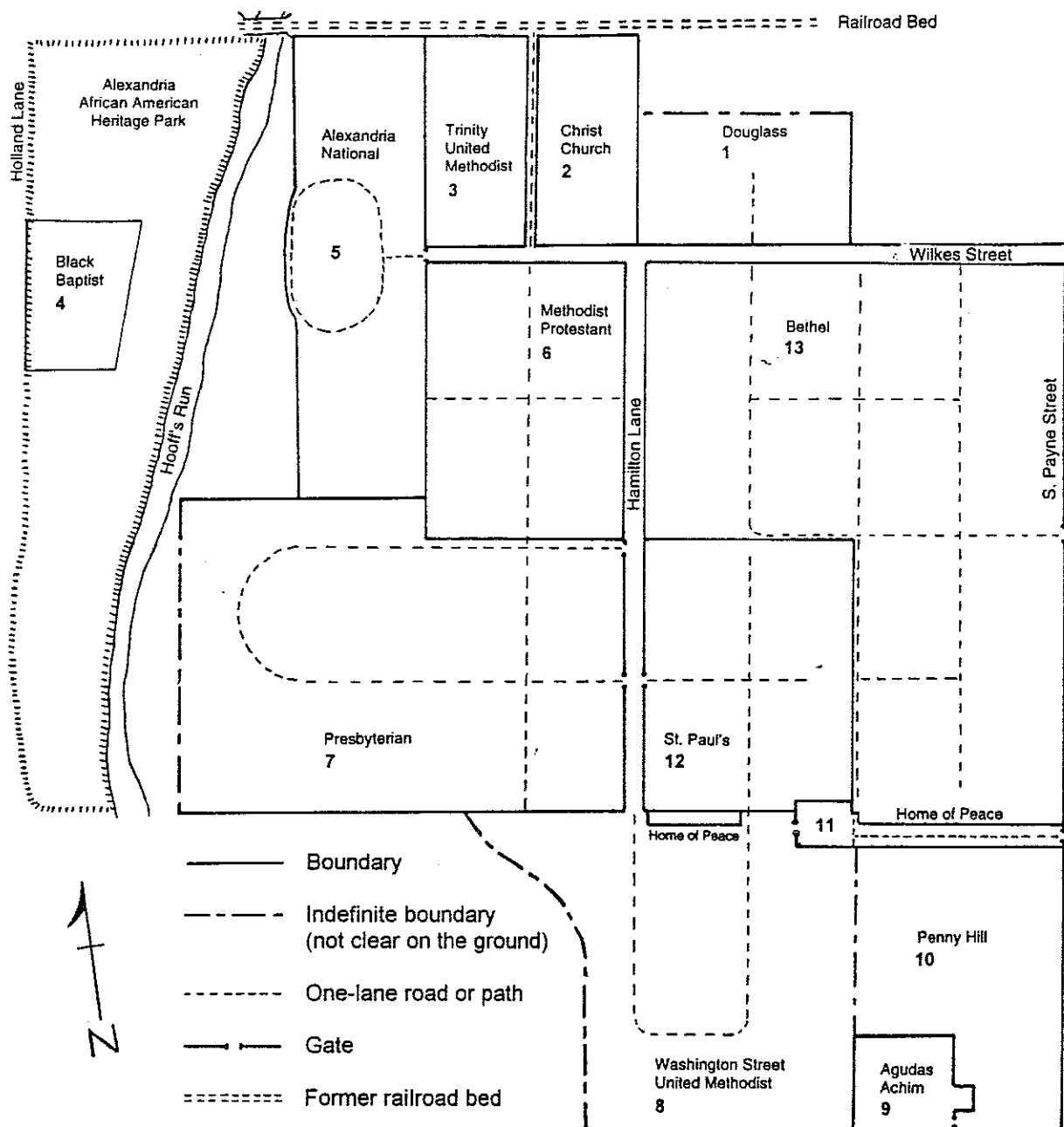


Figure 5. Map of the Wilkes Street Cemetery Complex. The 13 cemeteries here were founded between 1795 and 1933.

(1) Douglass Memorial Cemetery

Walk west on Wilkes Street from the corner of South Payne Street. The first cemetery on the north side of the street is the Douglass Memorial Cemetery, established in 1895 and named after the abolitionist Frederick Douglass (AG, 10/18/1895:3, cited in Miller 1987c:78). The sign now in front of it, stating it was founded in 1827, is incorrect. T. Michael Miller has located burial records for the cemetery and plans to publish them (personal communication, 1996). The cemetery is abandoned and is maintained by the City of Alexandria.

The eastern half of this cemetery shows a pattern of use uncommon in Alexandria. Beginning at the gazebo in the center, the first four rows to the east date to 1928. The next four rows were opened later, and the remaining rows were used starting in the late 1940s and early 1950s. This creates the impression that lots were used more or less in sequence as people died. The appearance of this half of the cemetery is institutional, especially since most of the headstones are the same size and plain design. Mr. James Click, proprietor of Bethel Cemetery, has said that one proprietor of Douglass Cemetery sold the burial plot and headstone together (cited in Pippenger 1992c:160).

The western half of this cemetery contains older graves. It shows the more common pattern of relatives being buried near each other. In the northwest corner are several graves dating from the 1950s to the 1970s which have brick or cement block borders. Perhaps these borders were families' efforts to create something like the more elaborate borders seen around the family plots in the other cemeteries nearby. Another possibility is that this decoration echoes older burial traditions of African Americans, who sometimes decorated graves with such material (Jamieson 1995:50).

(2) Christ Episcopal Church Cemetery

The next cemetery on the north side of Wilkes Street is the new cemetery for Christ Church. It was founded in 1808 and is still active. Note the large number of obelisks which became popular during the mid-1800s, drew their symbolism from ancient Egypt and reflected an association with eternal life (Potter and Boland 1992:12). Another author argues that this type of monumental stone was a conscious display of wealth and power

designed to catch the eyes of passers-by (McGuire 1988:450).

The common use of obelisks gives cemeteries of the period a "bristling quality" readily apparent here (Potter and Boland 1992:120). Contrast this cemetery with the two that adjoin it. Trinity United Methodist Cemetery, on the west side, has fewer obelisks. Douglass Memorial Cemetery has none. One interpretation of these differences, consistent with McGuire's view, would be that they reflect differences in the relative social and economic standing of the three congregations.

The oldest cemeteries in this complex were used long before obelisks came into fashion, though. To find the stones that date from the early 1800s, look for the shape shown in Figure 5 or a variation of it. Some stones of this shape had three lobes of more equal size. Suzita Myers (n.d.:9) noted that tombstones with this shape were used into the 1840s.

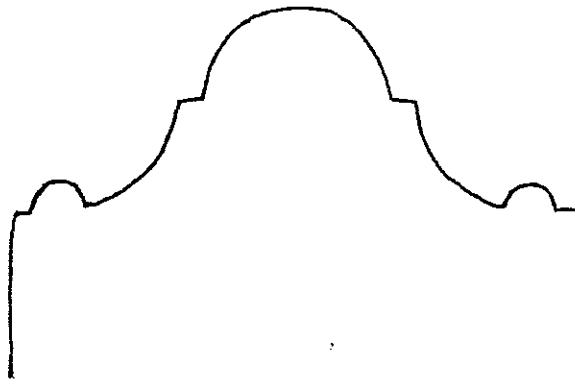


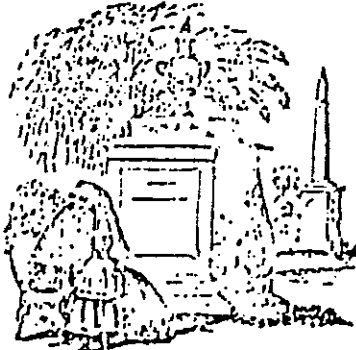
Figure 6. A common Colonial tombstone profile. This shape and variations of it were common in Alexandria in the late 1700s and early 1800s.

This cemetery contains a very late example of this tombstone shape by one of Alexandria's prominent stone carvers. To find it, walk north on the grass path separating the Christ Church and Trinity cemeteries. Go about 60 or 70 feet and look at the large tree on your right. Under the foliage of this tree are two matching brown stones with the shape shown in Figure 6. One stone is for Joseph Myers, who died in 1816. The other is for his wife Mary, who died in 1863. By the latter date, other styles and designs of tombstone had come into vogue.

Two possible explanations come to mind for why Mary's grave has a stone that was, by comparison with other stones of the period, very old-fashioned. Perhaps Mary wanted a stone to match her husband's, regardless of how old-fashioned it may have looked at the time. Perhaps the two matching stones had been bought as a pair when Joseph died many years before, and Mary's inscription carved after her death. Perhaps the reader can think of other explanations. The illegible area on the face of the Mary Myers tombstone is an unfortunate example of damage that can obliterate the information on a gravestone.

In the lower right-hand corner of Mary's stone you will see the carver's mark: CHAUNCEY. This is apparently William Chauncey who purchased a marble yard in Alexandria in the 1870s (Finnell 1993:104). This stone, though, indicates that Chauncey worked in Alexandria before that time. Figure 7 shows a Chauncey advertisement from an 1876 Alexandria business directory. William Chauncey's marble yard remained in business long after his death. Thomas Chauncey, William's son, was still advertising at the same location as late as 1950 (Hill 1950:78). As you walk around these cemeteries you will see other Chauncey stones, although the author has not found a compilation of them.

William Chauncey,
(SUCCESSOR TO WM. OWENS)



Marble, Granite,
AND
SANDSTONE WORKER,
Cor. Duke and Alfred Streets,
ALEXANDRIA, VA.

Repairs Mantles, Monuments and Grave Stones Repaired, Cleaned and Re-lettered.

Figure 7. An advertisement by William Chauncey, one of Alexandria's longtime stonecarvers (Chataigne's Alexandria City Directory, 1876-77, p. 190).

Another long-time Alexandria stone carver for whom a compilation does exist is Charles Lloyd Neale, who worked in town from at least 1837 (the earliest stone attributed to him) until his death in 1886. His firm stayed in business for another 30 years at the southwest corner of Duke and South Columbus Streets (Finnell 1993:92, 106).

There are five stones in Christ Church Cemetery that Finnell attributes to Neale or his firm. The discussion of each cemetery hereafter will mention how many Neale stones appear in it. For readers who wish to do more detailed research, an alphabetical listing of the gravestones in Old Town Alexandria cemeteries attributed to Neale and his firm appears in Finnell (1993:111-115).

Both Neale and Chauncey sold their work outside Old Town Alexandria. Records of Fairfax County family cemeteries compiled by Brian Conley show stones by these carvers as far afield as Vienna, Fairfax, Burke and Centreville (Conley 1994:9, 16, 80, 165).

(3) Trinity United Methodist Cemetery

The third cemetery on the north side of Wilkes Street is that of Trinity United Methodist Church. This congregation was mentioned in the Central Old Town tour (see Stop #4 there) as having its first meeting house on Chapel Alley. This cemetery is separated from Christ Church Cemetery by the grass-lined path described earlier.

Members of the church purchased this piece of land in 1808 (Pippenger 1992a:115). A particularly long and detailed description of the cemetery and those buried here who had close connections with the church may be found in Stukenbroecker (1974:189-194). The cemetery is still active.

This is a good place to point out something of the variety of carvings that began to appear on tombstones in Alexandria in the first half of the 1800s. Some of these symbols (clasped hands, anchors, Bibles, wreaths and doves) are associated with a 19th-century religious revival in America called the Second Great Awakening (McGuire 1988:468). Beginning about 1800, this movement "swept back and forth across the country for almost two generations" (Hudson 1981:134). Figures 8, 9 and 15 show a few examples of the variety of motifs that can be found throughout the Wilkes Street complex. Figure 8 is a particularly common style and, because it takes up the full width of the stone, may easily be

seen from a distance. So, it is a good example to watch for as you tour these cemeteries. Finnell attributes 26 stones in this cemetery to Neale or his firm (1993:111-115).

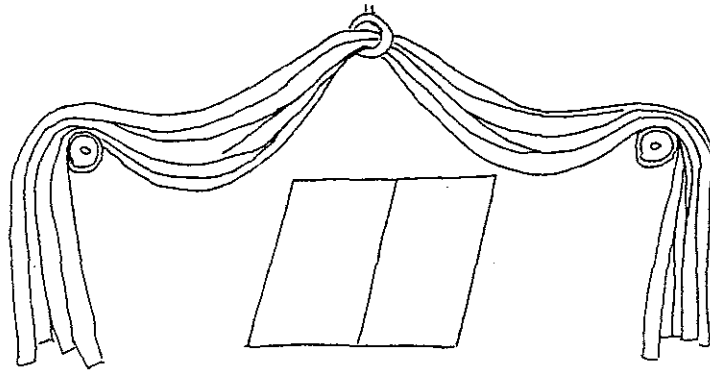


Figure 8. Book and Curtain Tombstone Motif. A common mid-1800s carving of parted curtains revealing a book (perhaps a Bible?).

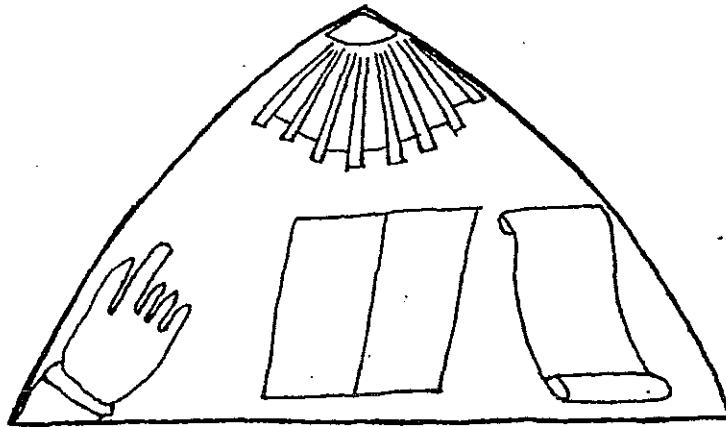


Figure 9. Carving on Robert I. Taylor's Tombstone. Taylor, who died in 1855, is buried in Methodist Protestant Cemetery.

(4) Black Baptist Cemetery

The next cemetery in this tour does not border Wilkes Street, but is on the other side of Hooff's Run. It may be reached by car via Duke Street on Holland Lane. It may also be reached from Wilkes Street with a walk of a few hundred yards. Follow the grass path between Christ Episcopal and Trinity United Methodist Cemeteries north to the former railroad bed. Walk west over the stone railroad bridge across Hooff's Run. The northern section of this stone bridge was built for the Orange and Alexandria Railroad in 1856. The southern section was added during 1885 to 1895 for the tracks of the Baltimore and Potomac

Railroad (Massey and Gibber 1993:Sec. 7:2). When you reach the brick sidewalk you will be in the new Alexandria African American Heritage Park, which includes the site of the Black Baptist Cemetery.

The recovery of this cemetery is an example of archaeology in action to preserve the history of Alexandria and to be part of its development. Archival searches found documentary records of deeds and the formation of a cemetery association. The cemetery here dates from 1885, when members of the "Silver Leaf (Colored) Society of Alexandria" petitioned the Fairfax County Court for a charter of incorporation for a cemetery (Miller 1987c:77). Some burials may have occurred here earlier. A 1928 *Alexandria Gazette* article noted that some older residents recalled burials in this area prior to the Civil War ("Six Coffins Dug Up Under Hooff's Run," 12/29/1928:1). The presence of a few scattered headstones on the site was an indication that graves existed, but no burial records or other confirmation of interments were known. Excavation was needed to identify any graves and to give recommendations for the park's development.

A team from Alexandria Archaeology excavated in 1991. They confirmed that burials were present near some gravestones, by finding the top edges of two coffins. They also found remains of a grave-vest, coffin planks and a coffin handle in test trenches dug near Holland Lane. These were from a grave disturbed by episodes of grading and filling, since the city used the site as a landfill in the 1950s and 1960s (Bromberg and Shephard 1992:5-11). A drawing of this coffin handle appears in Figure 10.

Further excavation was done by Tellus Consultants, Inc. for the Carlyle Development Corporation before development of the park in 1992. This work found 24 more graves, identified by a variety of things: grave shaft soil color, coffin fragments and gravestones (Anderson 1992:10-15). Landfill operations changed the topography in the 1960s (Anderson 1992:19).

Although the coffins were not disturbed, many clam and oyster shells which had once marked the graves were found buried under fill. These fit within the African American burial practices of certain material being on top of the grave. The color white, in ceramics and shells, and associations with water, such as jugs, bottles or shells, have been favored in African American traditions (Jamieson 1995:51). The excavators found clam or oyster shells

associated with 19 graves, and ceramics associated with eight of the graves (Anderson 1992:24-25). None of the burials in this cemetery have been excavated; the graves were identified, recorded as to location, and preserved.

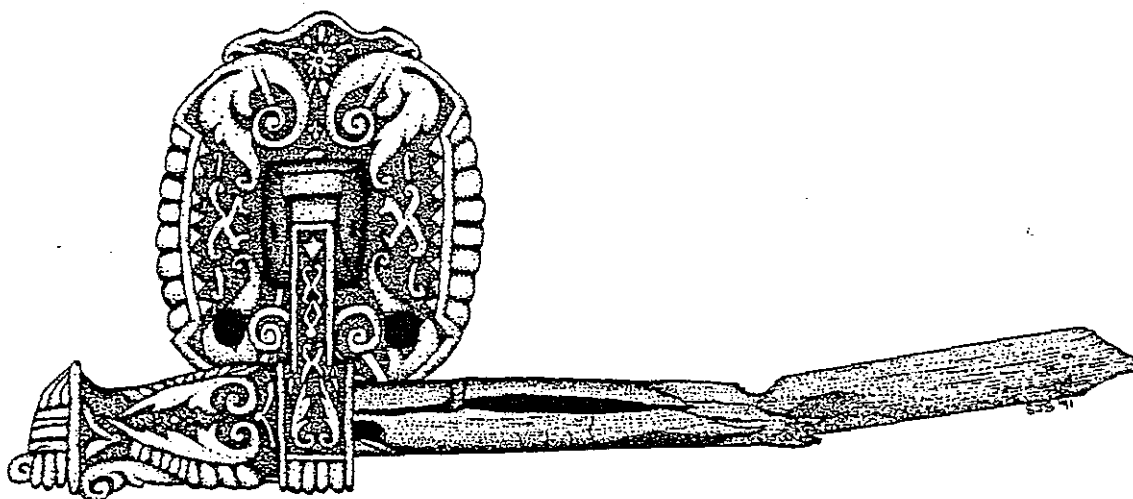


Figure 10. Metal alloy and wood coffin handle recovered from fill at the Black Baptist Cemetery, Alexandria, Virginia (44AX136). One-half of actual size.

The present park setting displays six headstones that are reset as close as possible to where the associated graves are located. One is only a fragment, but five are complete. The names on these five stones are Julia Washington, d. 1890; Abraham Hunter, d. 1891; Sarah Hunter, d. 1896; Matilda Gaines, d. 1897; and Mary Rome, d. 1899. As a result of the archaeological excavations, twenty other unmarked graves are known to be in the immediate area. Even more unmarked graves are likely to be present in this cemetery.

This is now a significant historical site in Alexandria. It is the oldest known and intact African American cemetery in Old Town. Two earlier ones are known or suspected, but no above-ground evidence remains. These are both in the South End of Old Town: the Freedmen's Cemetery and the possible Black Methodist Cemetery (Sites #3 and #4 in Figure 18). Black Baptist Cemetery is thus representative of an entire category of burial grounds that have been lost. As described earlier, Alexandria had a sizeable African American population since its early days. Unfortunately, their burial places are still not known.

Before returning to Wilkes Street, be sure and visit the Holland Lane side of this park where Jerome Meadows' sculptures commemorate notable African American leaders,

institutions and those buried in the cemetery. Walk around the path circling the wetlands to see another sculpture memorializing African American neighborhoods and plaques noting wildlife here.

(5) Alexandria National Cemetery

Once you have returned to Wilkes Street, walk west and you will enter the gates of this cemetery, one of about 200 federal cemeteries for war veterans and casualties (Potter and Boland 1992:6). It is one of the oldest, if not the oldest, of the national cemeteries based on 1862 Congressional legislation. The cemetery as it now stands is made of four parcels. The government bought three (including the original one) from John H. Baggett and his wife beginning in 1865. In 1875, the government bought the fourth parcel, which it had leased from the City of Alexandria on June 1, 1862 (Miller 1987c:75; Sammartino 1994:Sec. 8:3).

During the Civil War there was great need for a military cemetery in Alexandria. Many soldiers died in battle in the area surrounding Alexandria (Sammartino 1994:Sec. 8, pg 3.), but so also did thousands die in Alexandria's Union hospitals. There were 26 such hospitals in town (Barker 1988:103). Many soldiers buried in this cemetery died of disease or wounds here rather than on the battlefield.

There are 3,533 Civil War veterans buried here, including 123 whose names were not known (Dyer 1978:19). Two hundred and twenty-nine are African Americans. For the most part, these men were members of the United States Colored Troops (U.S.C.T.) (U.S. Army Quartermaster General 1866:64-69). The various regiments to which these troops belonged were not from the Alexandria area, but were formed in various Northern states. For example, the 28th, 29th and 30th regiments, all of which are well represented among the 229 veterans buried here, were from Indiana, Illinois and Maryland, respectively (Dyer 1978:1728). All the Civil War veterans now buried here are Northerners. Thirty-nine Southerners were originally interred here and later moved to the Old Town Christ Church cemetery in 1879.

There are now about 4,000 graves here. The cemetery is closed to new burials, but some plots are reserved, and there is room for cremations (Sammartino 1994:Sec. 7, p. 1). The cemetery does not appear now as it did during the Civil War. The original wooden

headboards were replaced by marble headstones in 1876 (AG, 8/26/1876:3, cited in Miller 1987c:76). A wooden picket fence was replaced by the stone wall built in 1870-1871 (AG, 1/1/1871, cited in Miller 1990).

The red stone lodge by the gate is apparently the third one that has stood at that spot, although the complete history of the lodges has not come to light. A photograph of the cemetery by A. J. Russell shows a log lodge on the left just inside the gate (Davis 1981:392). The photograph can be dated to no later than 1871, since it also shows the picket fence replaced in that year. It may date to after 1867, since a description from that year states: "on the right of the gate is a small house used as a watch house" (Miller 1990:1). Russell's photograph does not show this watch house. By 1878, a stone lodge existed, since a report in the *Alexandria Gazette* of August 9 tells of it being destroyed by fire and describes it as being "of brown stone" (Miller 1990:2). The present lodge was apparently built in 1878-1879 to replace the one that burned, since a contract for the work was let in September of that year (Miller 1990:3). The small stone monument across the loop road from the lodge was erected in 1922 (Sammartino 1994:Sec. 7:1). It commemorates four soldiers who died in 1865 chasing John Wilkes Booth.

(6) Methodist Protestant Church Cemetery

As you come out of Alexandria National Cemetery, the cemetery of the Methodist Protestant Church is on your right. This congregation was founded in 1829 after a schism in which it split from Trinity United Methodist Church (Stukenbroecker 1974:148). From 1828 until 1952, its church building was on the west side of the 100 Block of North Washington Street. A small plaque in the wall of the Ross Building commemorates this fact.

In 1836, a two-and-one-quarter acre parcel of land was acquired by the congregation (Fairfax County Deeds, Bk. C, No. 3, pp. 489-93, cited in Pippenger 1992b:123). The sign at the corner of Wilkes Street and Hamilton Lane says circa 1809, but there is no evidence to support this (Pippenger 1992b:124). As you can see, the cemetery is in disrepair, with many stones leaning or moved. The cemetery is abandoned and is now maintained by the City of Alexandria.

There is a stone here that bears carvings of one of the many fraternal organizations that flourished in the United States in the 1800s and early 1900s. This particular organization had a connection with Alexandria that is worth mentioning. To find this stone, go to the farthest east of the three parking spaces on Wilkes Street in front of the National Cemetery. In the Methodist Protestant Cemetery next to this space, note the gray obelisk of the Chaunceys. Keeping this obelisk on your left, walk south about 25 or 30 feet. On your right is the tombstone of Robert I. Taylor. It is topped with the carving shown in Figure 9.

Part of the inscription says "killed in the Fire on King St. November 17, 1855." Mr. Taylor was one of seven Alexandria firefighters killed that night in a fire set by an arsonist in a warehouse in the 200 block of King Street (AG, 11/19/1855:2). A monument to all seven men may be seen in Ivy Hill Cemetery.

The letters "I O R M" that bracket the carving of the pipe stand for Improved Order of Red Men. The Red Men and similar fraternal organizations that flourished in the 1800s served serious purposes in their heyday. They provided members with life insurance, burial expenses, community prestige, and a sense of belonging. Many adopted secret rituals, arcane names and other such trappings (Schmidt 1980:3-18). The Red Men took their trappings from an idealized concept of Native Americans (Litchman 1894:320).

The order was formally chartered in Baltimore in 1833 or 1834, although it took pride in tracing its roots back through earlier "red men" groups to the Sons of Liberty active in the 1760s and 1770s before the Revolutionary War. Casting back even earlier, the order also looked to the League of the Iroquois as a source of inspiration and ritual. As a result, the Red Men prided themselves that their orders, principles and rituals were purely American in origin, unlike other fraternal organizations that had come from Europe (Litchman 1894:153, 659, 663).

The Alexandria "tribe" (the name for each local lodge) was one of the earliest ones, being chartered on February 18, 1845 (Litchman 1894:259). The national organization of the order was founded in 1847. The following year, Hugh Latham of Alexandria was elected the Red Men's national leader. Mr. Latham was a long-time political figure in Alexandria. His grave is in the Union Cemetery of the Washington Street United Methodist Church, Stop #8 on this tour.

What more can be learned by looking at this stone? The Red Men, like many such organizations, had several degrees of membership. The round carving of a tomahawk, knife and warclub shown in Figure 11 represented the Chief's Degree, the highest of the order's three degrees (Litchman 1894:534, 561). The term "Past Sachem" shows that Mr. Taylor was once the head of a tribe. The term "grand sons" in his age was the Red Men's way of referring to a year.

One thing about Taylor's stone suggests a connection with another IORM lodge. "War Eagle Tribe No. 22" that erected this stone was not from Alexandria. The Alexandria tribe was Osceola Tribe No. 1 (Litchman 1894:251). Mr. Taylor's connection with Tribe No. 22 remains to be uncovered. Perhaps he lived elsewhere before coming to Alexandria.

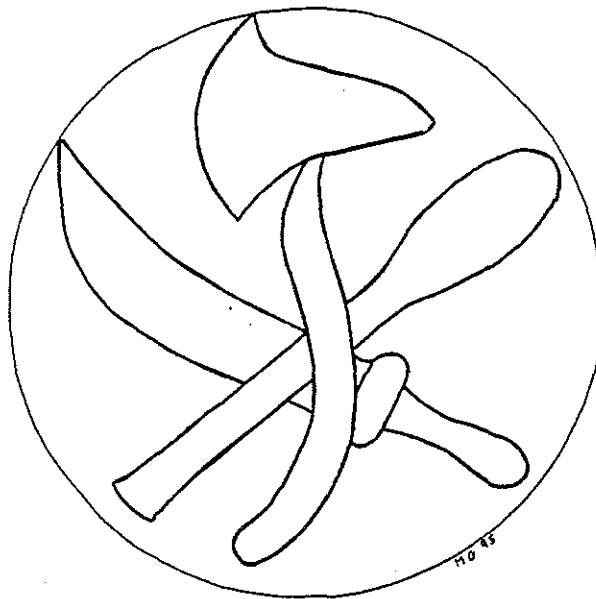


Figure 11. Improved Order of Red Men Carving. This emblem of the Chief's degree of membership in the order appears on the tombstone of Robert I. Taylor in Methodist Protestant Cemetery.

The emblems of the Red Men are not the only fraternal emblems you will see as you walk around this and other cemeteries. The arc and square of the Masons is common. You will also see the Odd Fellows' emblem of three links of a chain with the letters F, L, and T, one letter per link, standing for friendship, love and truth (Schmidt 1980:245).

Note the state of disrepair into which this cemetery has fallen. Stones have toppled over, moved or been damaged. These stones are difficult for archaeologists to connect with a specific grave and the person buried there, should the need to excavate any graves ever

arise. Pippenger (1992b:124) notes that the disrepair made it impossible to match some inscriptions made earlier this century with stones as they are today. In the absence of written records, moving a tombstone destroys the only link between the above-ground evidence and the remains in the grave.

Finnell attributes 38 stones in this cemetery to Charles Neale and firm (1993:111-115).

(7) First Presbyterian Church Cemetery

South of Methodist Protestant Cemetery on the same side of Hamilton Lane is the cemetery of the First Presbyterian Church. You can enter through either gate. The cemetery was founded in 1809 when a committee of the church leased the land, later buying it in 1813 (Fairfax County Deeds, Bk. K, No. 2, p. 14, and Bk. M, No. 2, pp. 311-315, cited in Pippenger 1992a:5). It is still active.

One particularly impressive monument is the stone of Dr. William Harper and his family. Dr. Harper was an elder and one of the founders of Alexandria's Second Presbyterian Church (see Central Old Town stop #2). To find his stone, go in the main gate and look diagonally to your left. The Harper obelisk, with its pedestal, is about 12 to 15 feet tall. It is dark gray and is carved with a shroud over the top of the obelisk. These features make it one of the most somber and imposing monuments in the entire Wilkes Street complex.

Another intriguing stone is that of the children of Charles and Honore Pascoe. Continuing on the road past the Harper obelisk, you will see this stone on the right side about 150 feet from Hamilton Lane. It is recognizable from a distance as being carved in the style of Figure 6, but with five lobes on top instead of three. The stone commemorates the three sons of the Pascoes who died between February 1805 and August 1807. All of them were less than four years old: William, d. Feb 1805, age 3 yrs, 9 months; Charles, d. Oct 1806, age 2 yrs, 7 months; William, d. Aug 1807, age 11 months.

This stone is interesting for two reasons. It is topped with a skull-and-bone motif that is very uncommon in Alexandria. A drawing of this appears as Figure 12.

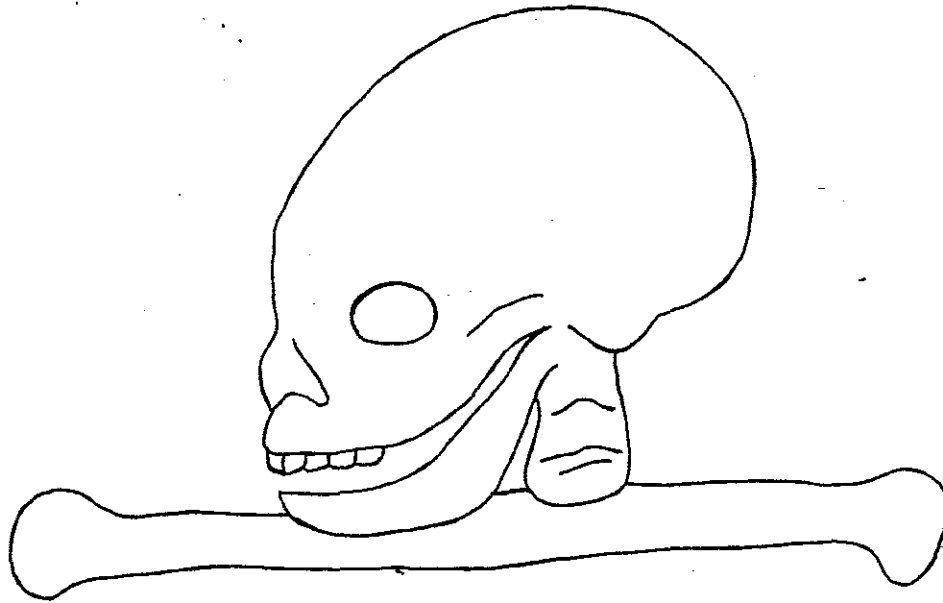


Figure 12. Carving on the Pascoe Children's Tombstone. This motif, uncommon in Alexandria, may be seen in First Presbyterian Cemetery.

The stone also shows a transition between two ways of thinking about death. The skull-and-bone motif was common in the late 1600s and 1700s as a symbolic remonstrance of death as the terror of a dreadful judgement. On the other hand, the epitaph is a more 19th century-sentiment of a romanticized view of death as sleep (Stannard 1980:16-17). Part of it reads:

*Weep not for us our parents dear,
We are not dead but sleeping here,
God took us home as He thought best,
and now in heaven our souls doth rest.*

In this cemetery you will find 25 stones attributed to Neale and his firm (Finnell 1993:111-115).

(8) Union Cemetery of the Washington Street United Methodist Church

At the south end of Hamilton Lane is the cemetery of the Washington Street United Methodist Church, a congregation originally known as the Washington Street Church of the Methodist Episcopal Church, South. This church was the third of the offshoots from Trinity Methodist Church, after the O'Kellyites and the Methodist Protestants had left. Unlike the earlier schisms, which had been over questions of church authority, this split revolved around the question of Northern (i.e., anti-slavery) versus Southern (pro-slavery) control of the entire Methodist church (Stukenbroeker 1974:160-164). The cemetery is still active.

This cemetery began in September 1860, when trustees purchased the land for use as a burial ground (Fairfax County Deeds, Bk. C, No. 4, p. 387, cited in Hedman 1974:198). Even though there are headstones as early as 1843 and 1844, Pippenger believes that stones earlier than 1860 were moved here (1992b:13).

There have been several land transactions affecting the size and shape of this cemetery. For example, in 1860, and again in 1864, 1894 and 1911, the trustees sold parcels of land to the adjoining Home of Peace Cemetery (Pippenger 1992a:149).

Mr. Hugh Latham, mentioned under Stop #6 in connection with the Improved Order of Red Men, is buried here. Besides being active in the IORM and other fraternal organizations, he served four terms as mayor of Alexandria (Miller 1986:122). To find his stone, walk straight south along the dirt road. The Latham stone, a whitish obelisk, is near the road on the left about halfway to the point where the road bends to the left. Mayor Latham's death in 1880 prompted a funeral procession the *Alexandria Gazette* described as "one of the largest ever witnessed in the city's history" (AG, 10/28/1880:3). The procession contained representatives of the various fraternal orders to which Latham belonged. Emblems of three of these orders can be seen on the sides of his obelisk: Masons on the north side, Odd Fellows on the west side, and IORM on the south side. The emblem on the east side of the obelisk may represent another fraternal order, but its eroded condition makes it difficult to decipher.

There are 38 Neale Stones in this cemetery (Finnell 1993: 111-115). It is also thought there are about 200 unmarked African American graves, mostly in the southern portion (Pippenger 1992b:15, 88).

(9) Agudas Achim Cemetery

Southeast of the Union Cemetery, within a fence and row of trees, is the small cemetery of the Agudas Achim Congregation, formed in Alexandria just prior to World War I by Orthodox Jews who had migrated from eastern Europe (Baker 1992:32). Alexandria had been home to a Jewish population since the 1830s, who founded Beth El congregation (#11 on this tour).

Part of the adjoining Penny Hill Cemetery was deeded by the city to the Agudas Achim Congregation in 1933. More Penny Hill land was deeded in 1943, but only used as a site for quiet reflection, since the land was presumed to be full of burials already (Pippenger 1992a:161). The tombstones here all face east, like most tombstones in the surrounding Christian cemeteries, but not like the other Jewish cemetery in this complex, Home of Peace. This cemetery is still active.

This cemetery is the newest one in this complex, only some 60 years old. As such, it does not display the variation in styles of the others. Its appearance is more uniform and modern, with no older styles of stones. Contrast this with any of the other cemeteries in this complex.

(10) Penny Hill Cemetery - "New"

North of Agudas Achim Cemetery and bordering South Payne Street is what looks like an open field. This is the Penny Hill Cemetery, sometimes called the "New" Penny Hill Cemetery to distinguish it from the so-called "Original" Penny Hill mentioned by the "Old Bachelor" in 1861, Stop #5 in the section of this volume: "South End of Old Town." In August 1795, the Alexandria Common Council appointed a group to acquire land for a new cemetery (AG, 8/29/1795:3, cited in Miller 1987b:64). Figure 13 shows the notice at the time in the *Gazette*.

Francis Peyton, George Deneale, and James Keith,
are appointed a Committee, to purchase a piece of ground
for a general burying ground, containing not less than two
acres, nor exceeding four acres—not nearer to any part
of the town, than half a mile from the west line of Wash-
ington Street.

Done in Council.

Test,

OLIVER PRICE, c. c.

Figure 13. *Alexandria Gazette* Article from 1795. The Alexandria Council was looking for land for a cemetery and bought what is the present Penny Hill Cemetery (AG, 8/29/1795:3).

About 90 years later, the *Gazette* noted that efforts were being made to clean out the saplings and undergrowth and offered this reason for the creation of Penny Hill Cemetery:

At that time there were three cemeteries in town: Christ church and Friends cemeteries, on Washington street, and the Presbyterian cemetery on Fairfax street, but it was very difficult if not impossible for any but church members and lot holders to obtain graves there, and the new ground was used as the common place of sepulchre by citizens until a wide new area of burial ground was obtained in the new Episcopal, Methodist, Presbyterian and Catholic cemeteries beyond the city limit. (AG: 11/16/1886b, p. 3)

Eleven widely-scattered gravestones, two of them broken, were identified in 1992. A smooth unmarked slabstone and a footstone were also present (Pippenger 1992c:168). These stones, along with at least three other unmarked pieces, are still present today. However, a visitor to this cemetery must look very carefully to find them. Several of the stones are lying on the ground near the bases of trees, and are covered by vines and weeds. In 1991, Alexandria resident Mr. Walter Sanford related a story he had heard in 1980 from a man named Mr. Robey, who said that when he was a child he had seen many of the stones thrown down a well on the cemetery grounds (Miller 1991b). The cemetery is not active.

While we do not know much about the people buried here, we have a sketch of one. In 1861, the "Old Bachelor" described his walk through this cemetery:

....when my eye rested upon a plain marble headstone, nearly concealed by the bushes, on which was inscribed "To the memory of Francis Hall". I stopped and lingered at that headstone, a thousand recollections of my early manhood thronging my brain--called up by the name of this humble man, once so well known to me, and to all the citizens of Alexandria. How many of the generation now active in the streets and employed in the business of the place, remember Frank Hall? I expect but few--though it is comparatively but a short time since he died.

Frank Hall was, as I have said, a "barkeeper" of the old school--and therefore I liked him then, and like to think of him now. He was no "clerk in the office" -- no "caterer" -- no "steward" -- no "manager" -- no "assistant." He had no "office" -- he stood behind the counter at the bar, where he handed you the bill for meals and lodgings -- received your money -- gave you the change -- mixed you a glass of toddy -- chatted with you -- received your orders politely and had

them executed promptly.

(Local News, 11/16/1861:2, transcribed by Miller).

The inscription on the stone standing near South Payne Street does indeed begin "To the memory of Francis Hall." We cannot be completely sure this is the same stone the "Old Bachelor" saw, but this seems a safe conclusion. The date of death, 1845, means this stone would have been there when the "Old Bachelor" visited 16 years later.

(11) Home of Peace Cemetery

North of Penny Hill Cemetery is another small, fenced area bordering South Payne Street. This is part of Home of Peace Cemetery, the earliest Jewish cemetery in this complex. As mentioned earlier, Alexandria had a Jewish population since the 1830s. They formed the present Beth El Congregation in 1859. The report of a Rabbi Leeser who visited in 1856 noted that, at that time, many worshipped in Washington (quoted in Silver 1984:1). In 1857, two years before founding the congregation, the Alexandria Jews "took the traditional step of establishing a Hebrew Benevolent Society to provide for an adequate burial ground" (Silver 1984:1). In 1860, the society bought the first of several parcels of land from the adjoining Union Cemetery. The other part of Home of Peace Cemetery is just to the west, across the gravel road that runs north out of Union Cemetery. This newer part dates from 1911 (Pippenger 1992a:149). The cemetery is still active.

The oldest marked grave here is that of R. Lindheim, Oct 25, 1862. One news story related that the cemetery also contains the unmarked graves of 13 Union soldiers (AG, June 20, 1881:3, cited in Miller 1987b:68), but this account may be unreliable (Pippenger 1992a:149). The same article described the funeral of a Mrs. Caroline Dreifus at the "little Hebrew burying place, situated in the northwestern [sic] corner of the Union Cemetery." Her stone is in the eastern part of the cemetery.

Two of Alexandria's mayors are buried here. Henry Strauss, mayor from 1891 to 1897 (Miller 1992:123), was buried here in 1908 (AG, 12/10/1908c:3). He was one of the earliest Jewish residents of Alexandria, arriving in town in 1835 or 1836. He stayed for a short time, then moved to Georgia. He returned about at the end of the Civil War and lived in Alexandria thereafter (AG, 10/10/1908b:3). His portrait, along with part of the

Alexandria Gazette's notice of his death, appears in Figure 14. Leroy S. Bendheim, mayor from 1955 to 1961 (Miller 1992:123) was buried here in 1987. He was also a Virginia state senator and president of the Beth El Hebrew Congregation (AG, 19/6/1987:1). Readers interested in more information about these men and other Alexandrians buried here, will find a detailed article by Ruth S. Baker in a 1992 issue of *The Fireside Sentinel*, Vol. VI, No. 4.

As mentioned earlier, the orientation of the tombstones here is different from the Christian tradition of facing east. Here, the stones face north, west and south, with west being the most common. Finnell attributes six stones in this cemetery to Neale or his firm (1993:111-115).

DEATH OF HENRY STRAUSS.



Ex-Mayor Henry Strauss died at his home on Prince street, near Royal, shortly after 2 o'clock this morning. His death was due to the rupture of a blood vessel of the brain. Mr. Strauss had been in feeble health for some time, he having been a sufferer from organic disease. He was, however, on the streets a few days ago, and there were no indications that his decease was so near. Mr. Strauss leaves a widow and a daughter, Mrs. Phil. Leterman, of Charlottesville. He had been married twice. The funeral will take place Monday evening at 3 o'clock.

Figure 14. Alexandria Mayor Henry Strauss. The opening paragraph from his obituary in the *Alexandria Gazette* (AG, 10/10/1908b:3).

(12) St. Paul's Episcopal Church Cemetery

Walk north on the gravel road between the two parts of Home of Peace Cemetery and you enter the cemetery of St. Paul's Episcopal Church. As mentioned earlier, this church was formed in 1809 after a schism with Christ Church. The issue prompting the split was a pastor, the Reverend William Lewis Gibson, whose garb and preaching style many members of the church found objectionable. Gibson's supporters left Christ Church and founded St Paul's (Kaye 1984:4).

As you walk north on the road you will pass the grave of Elliott Brown, whose tombstone bears the carvings illustrated in Figure 15. To find this stone, look two rows behind the first table stone on your left.

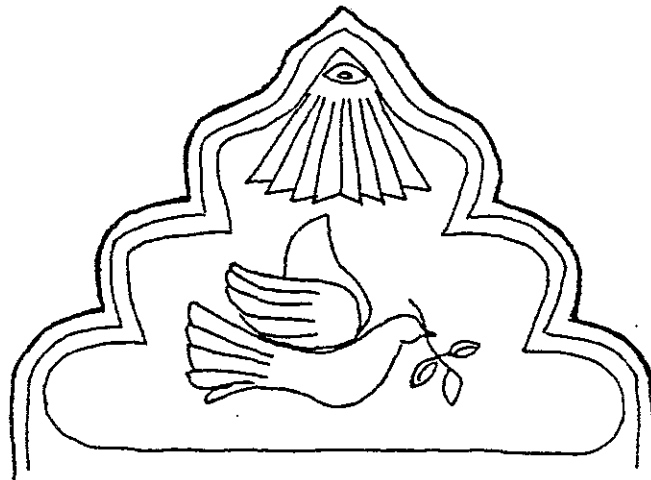


Figure 15. Carving on Elliott Brown's Tombstone. Brown, who died at age 10 in 1857, is buried in St. Paul's Episcopal Cemetery.

One gravestone in St. Paul's Cemetery is associated with some particularly colorful Alexandria history. It is a table stone, the second stone on the west side of the road to the south of where the gravel roads cross. It is inscribed:

*To the memory of a
FEMALE STRANGER
whose mortal sufferings terminated*

*on the 14th day of October 1816
Aged 23 years and 8 months.*

*This stone is placed here by her disconsolate
Husband in whose arms she sighed out her
latest breath and who under God
did his utmost even to soothe the cold
dead ear of death.*

*How loved how valued once avails thee not
To whom related or to whom begot
A heap of dust alone remains of thee
Tis all thou art and all the proud shall be.*

*To him gave all the Prophets witness that
through his name whosoever believeth in
him shall receive remission of sins.*

Acts 10th Chap. 43rd verse.

According to a story reported 20 years after the event by the *Alexandria Gazette*, the woman and a man who called himself her husband arrived by ship in Alexandria. Within a few weeks the woman died, after supposedly telling her story to a local minister. The man who had come with her quickly left town (AG, 12/3/1836:2). Ruth Lincoln Kaye has collected various versions of the story embellished by oral history. The couple landed in September from the West Indies, and the woman was ill with typhoid fever. The husband employed a doctor and two nurses, all sworn to secrecy. Various versions of the tale tell of murders, of the two being of royal blood, of the woman being the daughter of Aaron Burr, and so on (Kaye 1983:15).

(13) Bethel Cemetery

North of St. Paul's Cemetery is Bethel Cemetery, founded in December 1885 by the Bethel Cemetery Company. By 1980 almost 11,000 burial permits had been issued (Pippenger 1993:6). The cemetery can be entered from the gate on South Payne Street or by several paths from Wilkes Street. The cemetery is still active.

Since this cemetery is newer than most others here, there are fewer large obelisks and other stones of the mid-19th century style. McGuire (1988:452-453) notes that the look of

cemeteries became more uniform in the 20th century. Tombstones did not have the size or variety they did before. The stones you will see in Bethel Cemetery do not stand out individually as do monuments like the Harper obelisk in First Presbyterian Cemetery.

There are a variety of fraternal emblems to look for as you walk around the cemetery. Pippenger counts 63 Masons, 28 Odd Fellows and three Red Men, to name just a few. There are also the emblems of various professional groups - doctors, clergy, firemen and so forth - which can be seen as you walk around this cemetery (Pippenger 1993:7).

Bethel Cemetery concludes this walking tour of the Wilkes Street Complex. The cemeteries are still here, although not all with their original boundaries. So, the emphasis on this tour has not been on entire cemeteries vanishing, as it was in the previous walking tour. This tour has concentrated on what can be observed above-ground: differences in gravestone styles over time and between cemeteries, differences in appearance and maintenance, the weathering away of stones, emblems of associations in life and so forth. While this tour has been different from the one through central Old Town, I hope you found it both interesting and representative of the forays into other areas of local history that gravestones can prompt.

Chapter 4

Other Old Town Cemetery Sites

There are seven cemetery sites in Old Town besides the ones included in the two walking tours, but they are spread out over a wide area. Only one site still exists as a cemetery, that being St. Mary's Catholic Cemetery on South Washington Street. For these reasons, these seven sites are presented only as individual descriptions with no attempt to link them together into a walking tour. However, three of them are near the corner of South Washington and Church streets and may easily be seen in one visit.

The Montgomery and Royal Street Site

One incident of the finding of human remains in Old Town stems from the digging of the Alexandria Canal, which is gone now but which contributed to Alexandria's commercial success in the mid-1800s. As the Chesapeake and Ohio (C&O) Canal was being built, Alexandria businessmen noted that ships passed their wharves and went on to Georgetown, the terminus of the C&O Canal. They decided they needed a way for canal boats to reach Alexandria (Mitchell 1978:18-19).

A seven-mile canal was created to run from the Georgetown terminus of the C&O to the port of Alexandria. It crossed the Potomac River via an aqueduct bridge at Rosslyn, then ran to the northern edge of Old Town. The canal terminated in a large turning basin that was completed in December 1843. The final stretch, completed in 1845, paralleled Montgomery Street and descended 38 feet to the Potomac River via a set of four locks. In the canal's heyday, the boats on it carried a variety of agricultural produce, coal and lumber. However, it was plagued by financial troubles and closed in 1886 (Mitchell 1978:18-26). The map in Figure 16 shows the canal's position relative to the streets at the north end of Old Town.

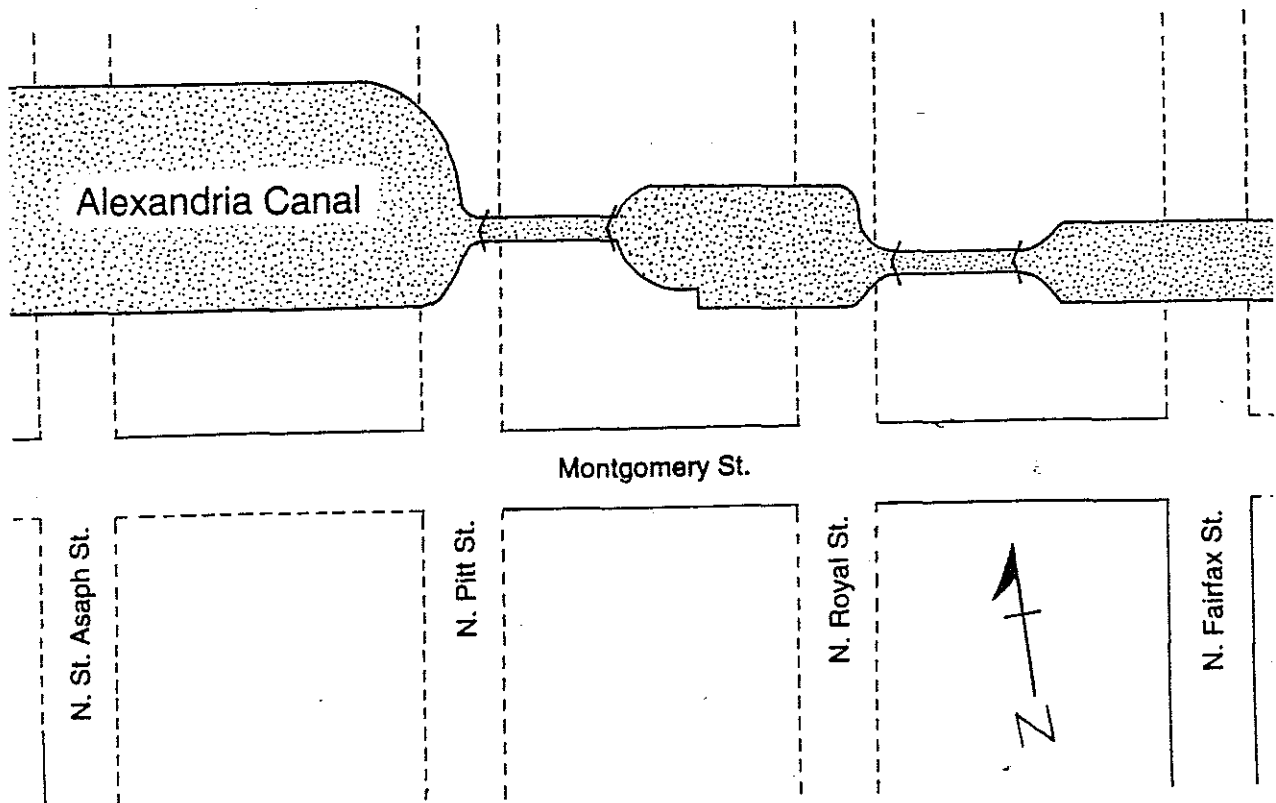


Figure 16. Map of Montgomery and North Royal Sts. In 1843, during excavations for the Alexandria Canal, remains from an 1803 cemetery were found here.

Readers of the *Gazette* in early November 1843 saw the following short paragraphs appear two days apart:

In excavating on the height east of the Spa Spring, at the intersection of Royal and Montgomery streets, on the line of the Canal, a number of old graves have been discovered, with the bones of the bodies buried in them nearly all decayed. (AG, 11/4/1843:3, cited in Pippenger 1992c:77).

The old graves spoken of in a paragraph in Saturday's paper, as having been discovered at the north of the town, at the intersection of Royal and Montgomery streets, were the burial places of several who died during the yellow fever in 1803. (AG, 11/6/1843:3, cited in Pippenger 1992c:77).

Together, these two articles paint a picture of the process by which cemeteries can vanish. The phrasing of the first article, that the graves were "discovered," implies the excavators did not know this cemetery existed. The second article, only two days later,

spoke authoritatively about the history of the burials. This suggests the cemetery had decayed to the point where no above-ground evidence remained, yet some local knowledge of it still existed. Even if the yellow fever victims were the last burials in this cemetery (and this is unknown), the epidemic had occurred only 40 years before the discovery. Evidently, this was long enough for all above-ground evidence to vanish.

Pippenger calls this site the Spa Spring or Chalybeate Spring Cemetery. He does this to mark its proximity to a medicinal spring which bore these names and which was once located near the corner of Montgomery and Pitt Streets (Pippenger 1992c:77).

The L'Overture General Hospital Site

In December 1879, the *Alexandria Gazette* carried the following notice of an unusual find:

Relics of the War. -- Mr. Miles Murphy, who has purchased the lot at the southeast corner of Prince and West streets, commenced on Saturday to dig the foundation for a building he proposed to erect there. In the course of their labors the workmen found the bones of sundry legs, arms, &c, which had been amputated in the hospital which stood on the spot during the war. Some excitement was caused in the neighborhood by the report that the bones came from a dissecting room.

(AG, 12/22/1879:3, cited in Miller 1987b:61)

The hospital to which the article refers was a Union military one called L'Overture General Hospital (sometimes spelled L'Ouverture or L'Oveture). Alexandria was a major Union supply and hospital center during the war, with 26 hospitals in town (Barker 1988:103). L'Overture Hospital had been "provided for the use of Sick and Wounded Colored Soldiers," noted one Union officer, who went on to state, "They are not received in the Veterans Reserve Corps" (Bentley 1864). The hospital also served contrabands, that is, escaped slaves or slaves freed by Union forces. It was named after Toussaint L'Ouverture, who led an African-Caribbean force against the Spanish, French and British on the island of Hispaniola, now Haiti (Virginia Division of Historic Landmarks 1991).

L'Overture Hospital covered most of the city block spoken of in the *Alexandria*

Gazette article and part of the next block to the east. Figure 17, based on a U.S. Army map circa 1865, shows the hospital's main features.

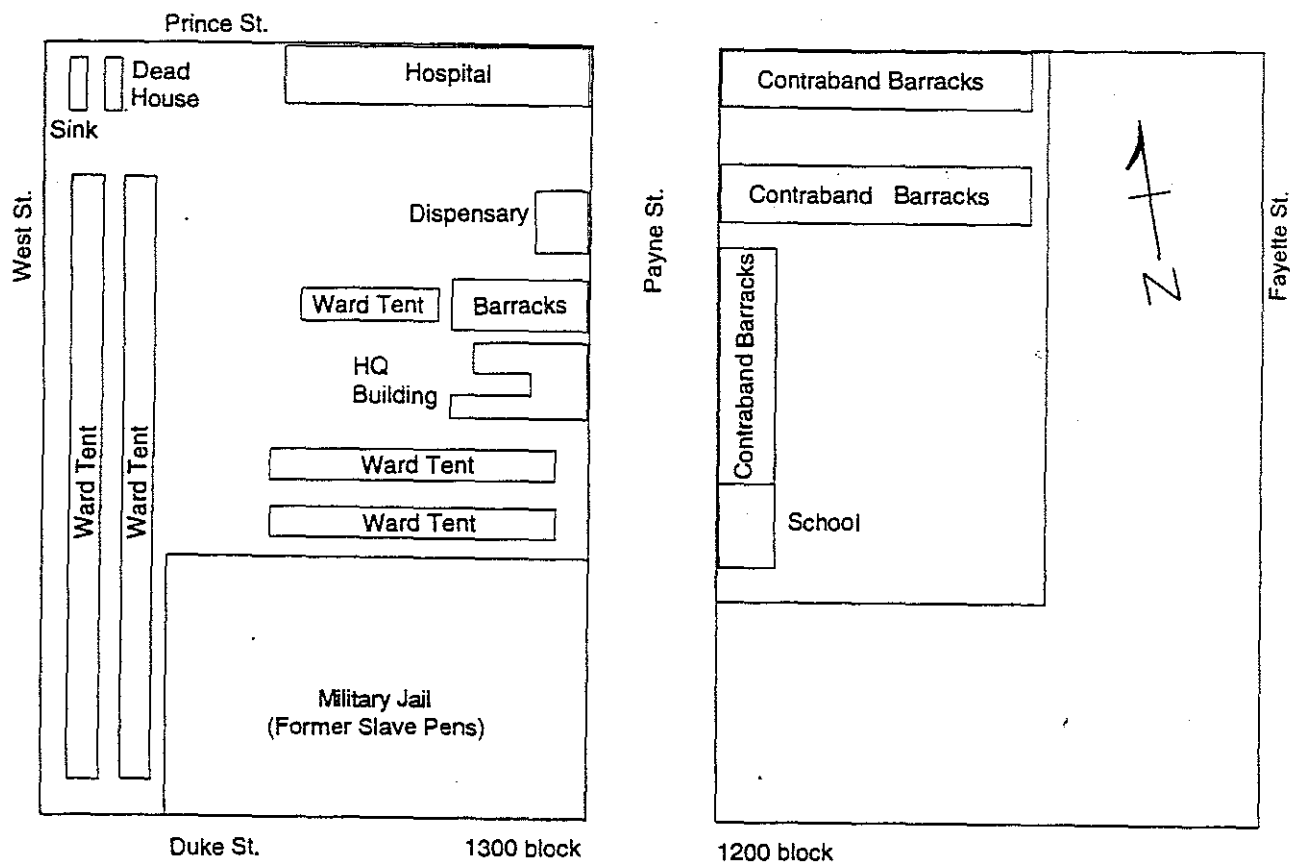


Figure 17. Partial Plan of L'Overture General Hospital. This was one of 26 Union military hospitals in Civil War Alexandria.

Why would amputated limbs have been disposed of in this particular corner of the hospital grounds? The hospital feature closest to the corner of Prince and West Streets is labeled a "sink." Webster's Dictionary offers a meaning consistent with the 1879 discovery: "a pool or pit for the deposit of waste or sewage" (1969:812). It is probable that the L'Overture Hospital sinks (the original map shows more than one on the grounds) were the places in which hospital workers dumped waste, including amputated limbs. This was a common practice at military hospitals during the war (Miller 1987c:61).

There is a connection between this hospital and the Contraband Cemetery on South Washington Street (see the section: South End of Old Town). In January 1864, the Alexandria Depot Quartermaster's office began issuing coffins and furnishing a hearse for

deceased destitute contrabands. The coffins were stored at L'Overture Hospital, where hearse drivers would collect them before going to the address where the body was located (Pippenger 1992b:10). In U.S. Army correspondence later that year, invalid soldiers at L'Overture were proposed as funeral escorts (Bentley 1864:2). If used as such, they would probably have been part of the funerals for African American veterans buried in the Contraband Cemetery.

The South End of Old Town

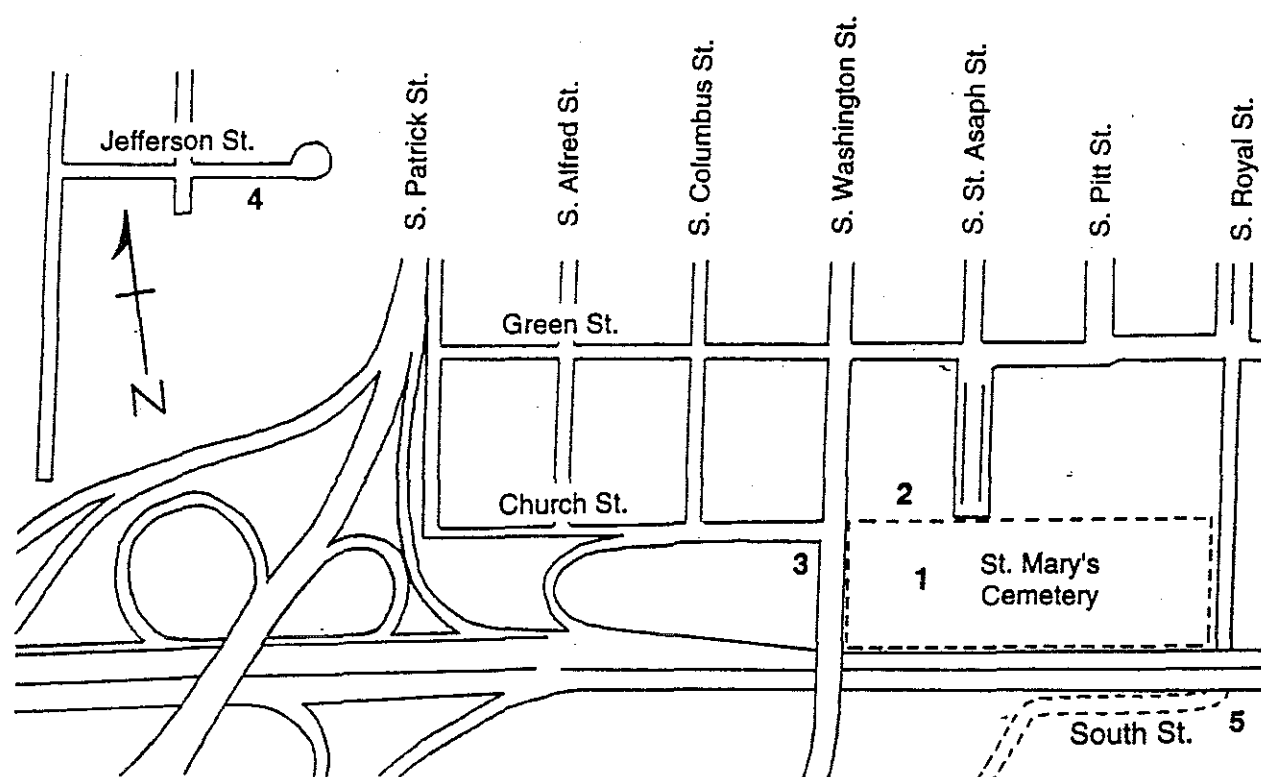


Figure 18. Map of the South End of Old Town Alexandria.

(1) St. Mary's Catholic Church Cemetery

This is the oldest public Catholic cemetery in Virginia (St. Mary's Catholic Church 1995:19) and the oldest active cemetery in Alexandria. Since it was outside the Alexandria boundary in 1804, the ordinance restricting burials in town did not apply to it. It was also the site of the parish's first chapel, built between 1796 and 1799 (Miller 1986:vii), and standing near South Washington Street in the northwest corner of the cemetery. Today, the cemetery

is bounded by the approach to the Woodrow Wilson Bridge and by South Washington Street, South Royal Street, St. Mary's School and the private homes at the end of South St. Asaph Street.

There are differing accounts about the source of the original land for the chapel and cemetery. A brass or bronze plaque on a stone outside the fence on Washington Street, erected in 1932 to commemorate the bicentennial of George Washington's birth, notes that Washington was a subscriber to the building fund and that Colonel Robert Hooe, mayor of Alexandria, donated the land.

The details on this plaque linking George Washington to the enterprise probably came from Mary Powell's history of Alexandria, in which she states that Washington and others, including Robert Hooe, attended a 1788 dinner at the home of John Fitzgerald, a prominent Alexandrian and former aide to Washington. It was at this dinner, according to Powell, that Hooe offered to donate the land (Powell 1928:113,114, cited in Miller 1986:v). Miller questioned this account, noting that while Washington's diary confirms that the dinner took place, it sheds no light on the conversation (1986:v).

The parish history adds William Thornton Alexander's name to that of Robert Hooe as a donor of the original parcel (about one-third of the present land), and adds that a deed was issued to the bishop of Baltimore in 1803 (St. Mary's Catholic Church 1995:12).

Miller refutes the story of Hooe's 1788 offer of the land. He notes that Hooe's first possession of the land was not until 1794, when this site and other land were leased from William Thornton Alexander (Miller 1986:vi-vii). A deed has come to light showing that, in fact, Alexander was the donor (Miller, personal communication, 1996).

St. Mary's Church used the chapel here until 1810, when the congregation bought the Trinity Methodist meeting house and rectory on Chapel Alley. Since the move to Chapel Alley was after the 1804 ordinance, the new churchyard could not be used for burials, so the original cemetery remained active. The original chapel building there was torn down in the late 1830s (St. Mary's Catholic Church 1995:19).

The oldest recorded burial is that of Cavan Boa in 1798 (Miller 1986:112), a local tailor and, supposedly, at one time an indentured servant to George Washington. When he died, he was a shopkeeper on Prince and Washington Streets (St. Mary's Catholic Church

1995:13). To find his stone, go to the path that runs from Washington Street through the middle of the cemetery to South Royal Street. This path starts at the west fence, although the gate there may not be open. Follow the path east until you come to a pinkish obelisk on your right. Look to your left about 10 feet to see two brownish stones. The nearer of these two, with the broken top, is Cavan Boa's. An illustration of this stone is on the cover of this volume.

Finnell attributes 45 stones in this cemetery to Neale and his firm (1993:111-115).

(2) Lutheran Churchyard Site

The 1799 Gilpin map (Cox 1976:xv) shows Church Street continuing east of South Washington Street to South Royal Street. Today the line of this street would be more or less along the north boundary of St. Mary's Cemetery. This map also shows the north side of Church Street, just east of South Washington Street, as the site for a "Dutch Lutharian Church." The 1803 Alexandria map by an unknown surveyor (Cox 1976:xvii) refers to a "German Lutheran Church" at this site. If this land was indeed an early churchyard, then there may have been burials. However, neither church records suggesting this, nor physical evidence confirming it, has come to light.

(3) Contraband or Freedman Cemetery

This cemetery was created during the Civil War as a burial place for contrabands and African American Union soldiers. In 1864, the U.S. Military Governor of Alexandria seized, as abandoned, 1-1/2 acres of land on the west side of the 1000 block of South Washington Street (Pippenger 1992b:9). The site is across South Washington Street from St. Mary's Cemetery. It was still recognized as a cemetery as late as 1939, when it appears on an Alexandria property survey (cited in Pippenger 1992c:29). The cemetery remained undisturbed until a service station was constructed on the eastern portion of it. Many bodies may still lie buried there (Miller 1991a).

Burial records for the cemetery's first years were kept by local pastor Reverend Albert Gladwin, who served as Superintendent of Contrabands in Alexandria from October 1863 to June 1865. These records have been transcribed and published by Pippenger (1995).

The records note that over 1,200 bodies were interred here by January 1, 1866. Five hundred and ninety-two more entries appear after this date.

As mentioned earlier, coffins for Freedmen's burials were stored at L'Overture Hospital. It is also possible that invalid African American soldiers quartered there provided funeral escorts for some of the burials.

(4) Proposed Black Methodist Cemetery

This site is on the south side of Jefferson Street between South Fayette and South Henry Streets. Notes on an 1839 map refer to city lots 11, 12, 17 and 18 of the Spring Garden Farm. Evidence of supposed plans for a cemetery on this spot appeared in records of a lawsuit by which a neighbor was able to stop those plans (Charles Murray v. Robert I. Taylor, Fairfax County Chancery, File CCF, #63N, cited in Pippenger 1992c:15). One of the purchasers of the site was Philip Hamilton, one of the founding members, in 1832, of the African American congregation of the Charles A. Davis Chapel, now Roberts Memorial United Methodist Church on the 600 block of South Washington Street (Stukenbroecker 1974:154-156). Hamilton is buried in the cemetery of Trinity United Methodist, from which this black church formed. It is not known if any burials occurred here, and no remains have come to light. The location is now the site of the Nannie J. Lee Center, Alexandria Department of Recreation, Parks and Cultural Activities.

(5) "Original" Penny Hill Burying Ground

The reminiscence of the "Old Bachelor," printed by *The Local News* in 1861, is the only known reference to this cemetery. He placed it at "the south end of Royal street bordering on Hunting Creek," and noted it was "a public burial ground where many victims of the yellow fever epidemic of 1803 were buried" (11/16/1861:2, cited in Miller 1987d). Due to extensive development over the years, whatever cemetery may have existed here has probably been obliterated.

The recollections of the "Old Bachelor" can be taken with a little skepticism. After describing this location and the 1803 burials, he went on to say, "Subsequently the present Penny Hill was purchased by the Corporation." In fact, the purchase of the "new" Penny Hill

was in 1795, eight years before the epidemic the "Old Bachelor" describes.

However, apart from the question of dates, the presence of a cemetery as the "Old Bachelor" described it would be plausible. The cemetery at Montgomery and Royal Streets, then the north edge of town, may also have been used for yellow fever victims in 1803. Those looking to bury yellow fever victims who died in the southern part of Alexandria may have looked for cemeteries close by, rather than one at the other end of town.

If a cemetery did exist here, then the origin of its name becomes another question. Early maps show a Penny Hill Street that was one block south of South Street. Penny Hill Street is gone now, but it was reflected on maps as late as 1877 (Hopkins 1877:14). Perhaps the street was laid out and named first, and the cemetery was later named for it. Or maybe, the cemetery came first and gave its name to the street. If so, then one can wonder whether the name "Penny Hill" may have been brought from another locale as an informal term for a cemetery, like "boot hill" or "potters' field." Only further research can answer this.

Chapter 5

Conclusion

A look at the history of any locale can prompt lines of inquiry that seem to lead far afield from the original question. This volume has tried to offer a small piece of the history and archaeology of Old Town Alexandria, expand on it, and show where it can lead and where further research might take it.

The topics presented here are all tied together, but many of the connections are fragile. The loss of the information from gravestones, of the links between gravestones and the burials they mark, and of entire cemeteries all work to make it more difficult to discern these connections and to use them more fully to illuminate Old Town's past.

The author hopes this volume has whetted your interest so that when you look at an old cemetery, even if it is not in Alexandria, you will see it with a more informed and critical eye. Conversely, when you look at many other forces and events in Old Town's history, you should remember that these, too, may have ultimately affected the cemeteries. If you are interested in contributing to this work of exploring, recovering, and preserving Alexandria's past, then Alexandria Archaeology would welcome your efforts.

About Alexandria Archaeology

Alexandria Archaeology, a division of the Office of Historic Alexandria, exists to study and preserve the heritage of the past. It is a pioneering program in community archaeology, and has one of the largest urban archaeology collections in the United States. Developed originally as a "rescue" program in 1965 by the Smithsonian Institution, the City of Alexandria has continued Alexandria Archaeology since 1975 as a research, preservation and education program. Over 2,500 volunteers who share a commitment to archaeology have helped in all phases of its work: excavation, cataloging and curating artifacts, archival research and education. If you would like to help, drop by the Alexandria Archaeology Museum at the Torpedo Factory and talk to the City archaeologists.

Appendix 1

Glossary of Tombstone Terms

The terms and definitions in italics are from Potter and Boland (1992:28-29), who offer a comprehensive list of terms associated with cemeteries.

Altar tomb - A solid, rectangular, raised tomb or gravemarker resembling ceremonial altars of classical antiquity and Judeo-Christian ritual. Figure 19 shows an example from St. Mary's Cemetery. May also be called a box tomb.

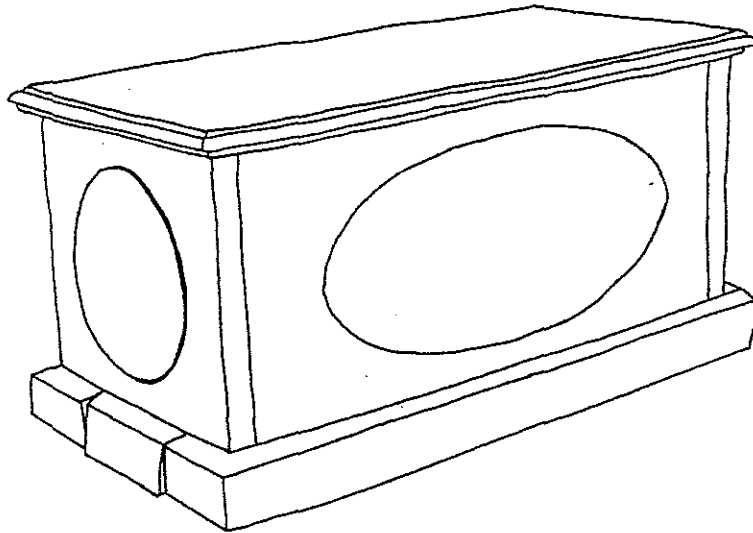


Figure 19. An Altar Tomb.

Epitaph - An inscription of a gravemarker identifying and/or commemorating the dead. Figure 20 shows an example of this on the headstone of Cavan Boa.

Family Cemetery - A small private burial place for members of the immediate or extended family; typically found in rural areas, and often, but not always, near a residence; different from a family plot which is an area reserved for family members within a larger cemetery. Many of the unidentified cemeteries that have been discovered in Old Town were probably of this type.

Headstone - An upright stone marker placed at the head of the deceased; usually inscribed with demographic information, epitaphs, or both; sometimes decorated with a carved motif. See Figure 20 for Cavan Boa's headstone, showing all three of these features. Headstones

varied widely in size, shape, and degree of decoration in the last 200-plus years, and this variation may be seen in the Old Town cemeteries.

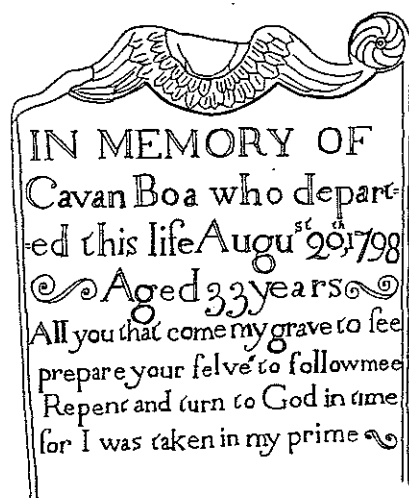


Figure 20. The headstone of Cavan Boa.

Ledger - A large rectangular gravemarker usually of stone, set parallel with the ground to cover the grave opening or grave surface. May also be called a slab stone.

Mausoleum - A monumental building or structure for burial of the dead above ground. See Figure 21. Local examples may be seen in Bethel and St. Mary's Cemeteries.

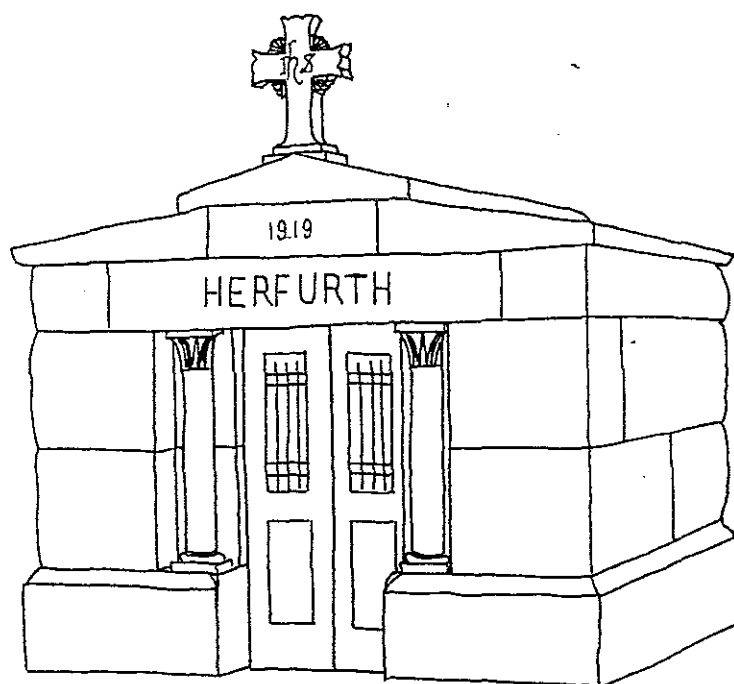


Figure 21. A Mausoleum.

Obelisk - A four-sided, tapering shaft having a pyramidal point; a gravemarker popularized by romantic taste for classical imagery. See Figure 22. Like other stone styles, these varied widely in size, shape and degree of decoration from the mid-1800s to the early 1900s.

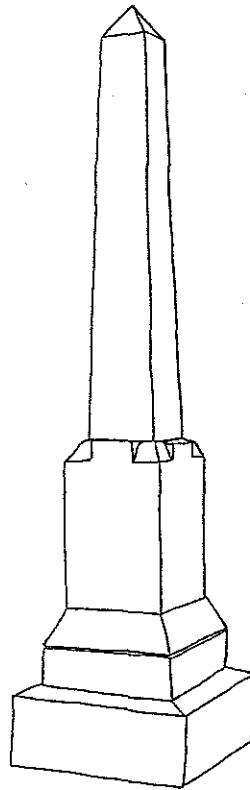


Figure 22. An obelisk.

Table marker- A rectangular grave covering consisting of a horizontal stone slab raised on legs, which sometimes are highly elaborate; also "table stone." Figure 23 shows the table marker of the Female Stranger in St. Paul's Cemetery.

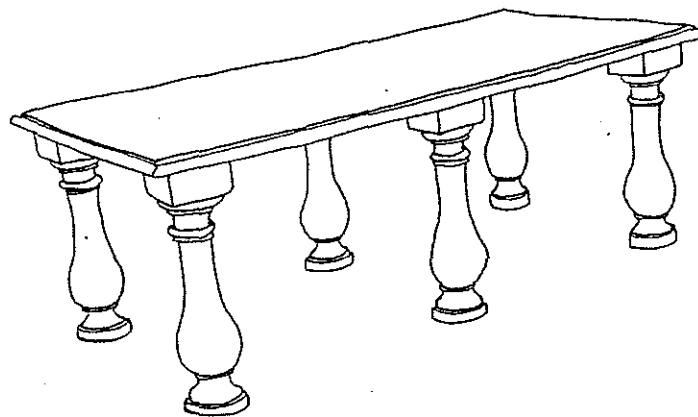


Figure 23. The Table Marker of the Female Stranger.

Appendix 2

A Chronological List of All Alexandria Cemeteries

This list presents all the Alexandria cemeteries and churchyards, plus locations that may have been cemeteries, discussed in this volume, including those in Appendix 4 that are outside Old Town. The cemeteries are listed more or less chronologically, based on the known or estimated date of founding. Those in Old Town listed under as "Unidentified Cemeteries" were discovered years after being abandoned and are impossible to date precisely. They probably date to Alexandria's earliest years when family cemeteries were common in Old Town. For this reason, they are categorized as Pre-1800. The exception to this is the finding of an infant's bones during an excavation in the 500 block of King Street. The context in which the bones were found was dated to the 1820s or 1830s.

Appendix 3 contains a capsule description of each of the Old Town cemeteries. Those cemeteries shown in italics are in parts of Alexandria outside Old Town and are described in Appendix 4.

Cemeteries founded before 1800

Alexander Family Cemetery at Preston Plantation (now Potomac Yard) -

ca. mid-1700s

Christ Church Cemetery - ca. 1766

Old Presbyterian Meeting House Cemetery - ca. 1773

Quaker Burying Ground - ca. 1784

Quaker Meeting House Site (possible cemetery) - ca. 1785

Summers Family Cemetery - pre-1790

Trinity United Methodist Church Site (possible cemetery)- ca. 1791

Shuter's Hill Cemetery - pre-1795

"New" Penny Hill Cemetery - ca. 1796

St. Mary's Catholic Church Cemetery - ca. 1796

Fendall Family Cemetery - pre-1799

Summer Hill Plantation Cemetery - pre-1800

Lutheran Church Site (possible cemetery) - ca. 1800

Unidentified Cemeteries:

Corner of Union and Wolfe Sts. - found in 1823

Queen St. near Royal St. - a 1904 recollection of ca. 1830s

106 - 112 N. Royal St. - a 1904 recollection of ca. 1841

Montgomery and N. Royal Sts. - found in 1843

Columbus St. in front of Christ Church - found in 1853

Royal St. between King and Prince Sts. - noted in 1863

On Columbus St. adjoining Cameron - found in 1871

Corner of Queen and Union Sts. - found in 1872

Near Christ Church on Columbus St. near Cameron - found in 1886

208-210 N. Lee St. - found in 1897

120 North Royal St. - found in 1904

North side of Christ Church - found in 1908

Cemeteries founded between 1800 and 1850

"Original" Penny Hill Cemetery - pre-1803

First Baptist Church Meeting House Site (possible cemetery) - ca. 1803

Independent Meeting House Cemetery - ca. 1805

Trinity United Methodist Church Cemetery - 1808

Christ Episcopal Church Cemetery - ca. 1809

First Presbyterian Church Cemetery - 1809

St. Paul's Episcopal Cemetery - 1809

Unidentified infant burial, 500 block King St. - ca. 1820s or 1830s

Goings Family Cemetery - pre-1831

Howard Family Cemetery - ca. 1831

Methodist Protestant Church Cemetery - ca. 1833

Lebanon Union Church Cemetery - ca. 1833

Bloxham Family Cemetery - ca. 1837

Black Methodist Cemetery (possible cemetery) - ca. 1839

Trisler Family Cemetery - pre-1844
Auld Family Cemetery - ca. 1840s
Dove Family Cemetery - ca. mid-1800s

Cemeteries founded between 1851 and 1900

Ivy Hill Cemetery - founded 1856; a family cemetery from ca. 1811
Home of Peace Cemetery - 1860
Union Cemetery of the Washington Street United Methodist Church - 1860
L'Overture General Hospital Site - ca. 1861
Unidentified Cemetery in Parkfairfax near Orlando Place - ca. 1860s
Macedonia Cemeteries - ca. 1860s
Alexandria National Cemetery - 1862
Union Military Cemeteries at Virginia Theological Seminary - ca. 1861
Virginia Theological Seminary Burying Ground - pre-1864
Contraband Cemetery - 1864
Virginia Theological Seminary Cemetery - 1876
Moore-Holland Family Cemetery - ca. 1881, may be earlier
Bethel Cemetery - 1886
Black Baptist Cemetery - 1885
Terrett Family Cemetery - ca. late 1800s
Unidentified Cemetery in Fort Ward Park - ca. 1891
Douglass Memorial Cemetery - 1895
Oakland Baptist Church Cemetery - ca. 1897

Cemeteries founded after 1901

Agudas Achim Cemetery - 1933

Cemeteries of Unknown Dates

Unidentified Cemetery: South side of Colvin St. between Sweely and Roth Sts.
Unidentified Cemetery: May have existed at 4141 Mount Vernon Ave.

Appendix 3

Preservation Assessment of Old Town Cemeteries

This appendix offers a few key facts about all the cemeteries in Old Town. The Unidentified Cemeteries are arranged chronologically based on the year the remains were discovered, with two exceptions. The site on King Street, which was dated to 1820s or 1830s, is listed by those dates rather than the date the remains were found. Second, the four instances of remains being found near Christ Church are all listed following the entry for Christ Church. The entry "Fig./Site Number" refers to the map in the text where each site appears.

Agudas Achim Cemetery

Location: S. Payne St. at Jefferson St. **Fig./Site Number:** 5/9.

Dates: 1933 - present.

Active? Yes. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: The congregation bought a parcel of Penny Hill Cemetery from the city in 1932, although the deed was executed 5 January 1933 (Alexandria Deeds, Bk. 112, p. 512). The parcel measured 100 by 140 ft. Another 30 ft. by 40 ft. parcel was bought in 1943 (Alexandria Deeds, Bk. 204, p. 425). This latter sale was made with the condition that no excavations occur, in light of the belief that the land contained unmarked graves. See Pippenger (1992a:161).

Group affiliation: Members of the congregation.

State of Preservation:

Stones: Good.

Other features: Gate, stone wall, fence, bench. Good.

Grounds: Well-maintained.

Recommendation: Given the cemetery's recent age, it is unlikely there are any unmarked burials of members of the Agudas Achim Congregation. However, since the land was

originally part of adjoining Penny Hill Cemetery, it almost certainly contains unmarked burials from that cemetery.

Alexandria National Cemetery

Location: West end of Wilkes St. **Fig./Site Number:** 5/5.

Dates: 1862 - present.

Active? Yes. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: Originally part of the Spring Garden Farm. While the U.S. used the land as a cemetery for about three years during the Civil War (mid-1862 to 1865), the four parcels that make up the cemetery were not bought until after the war. John H. Baggett and his wife sold the United States about two acres on November 8, 1865. The Baggetts followed this with another sale of two adjoining parcels totaling about another one and one-half acres. The remaining land (about two acres) was leased to the United States by the City of Alexandria in 1862. The United States bought this parcel on May 6, 1875. (See Sammartino 1994: Sec. 8, p. 3, and Miller 1990).

Group affiliation: Military veterans and their families.

State of Preservation:

Recently placed on the National Register of Historic Sites.

Stones: Mostly good, some older stones are almost illegible.

Other features: Within the loop road near the gate are a flagpole, white marble rostrum, stone paths and stone steps. The red sandstone lodge at the gate was built in 1878-1879 to the design of an earlier stone lodge destroyed in 1878 by fire. An earlier log lodge existed, as shown in an A.J. Russell photograph (Davis 1981:392). The photograph can be dated to no later than 1871, since it shows the picket fence that was replaced that year by a stone wall. The adjoining brick utility building was also built in 1887. A three- to four-foot high masonry wall runs around most of the cemetery, except for part of the west side. A steel cable-and-post fence covers that stretch. The area between the west wall/fence and Hooff's Run is also part of the cemetery property. This area has been used sometimes for dumping tree limbs, brush, etc. A sweetgum tree on the grounds (*liquidambar styracifua*) is

an Alexandria Bicentennial tree and is estimated to be more than 200 years old.

Grounds: Well-maintained.

Recommendation: While the Federal Government has lists of interments, it is possible some of the earliest graves may be unmarked. Wooden headboards were used until the 1870s, and some may have been moved or lost before headstones were put in place. Additional research on the Civil War features and log lodge would provide much-needed information.

Bethel Cemetery

Location: Bounded by Payne, Hamilton, Gibbon and Wilkes Sts. **Fig./Site Number:** 5/13.

Dates: 1885 - present.

Active? Yes. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: The Bethel Cemetery Association was incorporated in December 1885. In that same month it bought two parcels of land from Morgan H. Beach, who was acting as a special commissioner to settle debts arising from a court case. The land had been owned by William Burton Richards, Sr. See Pippenger (1993:5-7) for more details on the transaction and the parties involved.

Group affiliation: Persons buying lots.

State of Preservation:

Stones: Good.

Other features: Mausoleum, fences. Good.

Grounds: Good.

Recommendation: Record carvings and other stylistic information on the stones.

Black Baptist Cemetery

Location: West of Hooff's Run and east of Holland Lane. **Fig./Site Number:** 5/4.

Dates: Pre-1885 to at least 1899. Use of the land for burials may have predated the Civil War (AG, 12/29/1928:1), although the land was not purchased as a cemetery until 1885.

The newest of the six headstones uncovered in the archaeological study is for Mary Rome, d. 1899. Given the poor condition of the cemetery over the years, many burials, now unmarked, are undoubtedly present.

Active? No. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: On December 29, 1885, George W. Keys and his wife sold one acre to Thomas H. Mann and his wife (Fairfax County Deeds, Bk. E, No. 5, p. 418). Mann was one of the trustees of the Baptist Cemetery Association of Alexandria, Inc. In an 1890 sale, Keys sold Mann three more acres (Fairfax County Deeds, Bk. V, No. 5, p. 29). See Pippenger (1992c:18-20). Today the cemetery and land west of Hooff's Run is the Alexandria African American Heritage Park developed by the Norfolk Southern Corporation (Evans 1995).

Group affiliation: Local African American community.

Reports of Archaeological Studies:

Cressey (1985).

Anderson (1992).

Bromberg and Shephard (1992).

State of Preservation: Now the site of the Alexandria African American Heritage Park.

Stones: Six have been reset. Eighteen other known graves have no markers.

Other features/grounds: Other features near the graves are associated with the Heritage Park. No other features from the original cemetery remain.

Recommendation: Other unmarked graves most probably exist. Monitor excavations. Much additional research is needed in Fairfax County archives to learn about the Silver Leaf Society as well as all the people buried here.

Black Methodist Cemetery (possible cemetery)

Location: South side of Jefferson between Fayette and Henry Sts.

Fig./Site Number: 18/4. **Dates:** ca. 1839.

Active? No. **Features Visible?** No. **Graves Extant?** Probably never used.

Source of the land: In 1839, Robert I. Taylor was alleged, in a lawsuit filed by a neighbor, to have sold this land (lots 11, 12, 17 and 18 of the Spring Garden Farm) to Philip Hamilton and others, supposedly for a cemetery. No deed for this transaction has been found, and no evidence that burials actually occurred has come to light (Pippenger 1992c:15-17).

Group affiliation: If the allegations in the suit were correct, then the cemetery was to have been for an African American Methodist congregation or association in Alexandria.

State of Preservation: No above-ground evidence exists. The site is presently the location of the Nannie J. Lee Center, Alexandria Department of Recreation, Parks, and Cultural Activities.

Recommendation: Unmarked graves may exist. Any development proposal should be evaluated for its adverse impact any remaining graves.

Christ Church Cemetery

Location: 118 N. Washington St. **Fig./Site Number:** 2/11.

Dates: ca. 1766 - 1879.

Active? No. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: Land for the current church and cemetery was conveyed by John Alexander to Fairfax Parish on October 10, 1774. In 1795, the Alexandria Council ordered that the north boundary be adjusted, since the Sexton's house and a number of graves were determined to be obstructing Cameron Street. Some graves were moved as a result (Council minutes, 3/10/1834, quoted in Miller 1987a:2).

Group affiliation: Members of the Episcopal congregation. Miller notes that it also was a cemetery for local indigents (1987b:61).

Related stones or graves found nearby? Remains were found near the churchyard in 1853, 1871, 1886 and 1908. (see the next four entries.) These may have been early burials in the churchyard when the boundary was not marked.

Reports of archaeological studies:

Creveling and Cressey (1986).

Creveling (1987).

Other reports:

John Milner Associates (1979).

State of Preservation:

Stones: Many are illegible.

Other features: Brick and iron fence expected to be rebuilt in 1996. Well-maintained.

Grounds: Well-maintained.

Recommendation: DeRossi estimates there may be hundreds more graves than existing headstones (1985:2). Prior to excavations anywhere on the grounds, plans should be evaluated to determine if there will be any adverse effect on the human remains. Record carvings and other stylistic information on the stones.

Unidentified Cemetery near Christ Church - 1853

Remains of a human body and the coffin were found during excavations for gas pipes.

Location: On Columbus St. in front of Christ Church. **Fig./Site Number:** 2/12.

Dates: pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: May have been part of Christ Church.

Group affiliation: Congregation of Christ Church or an earlier church on the site.

State of Preservation: Unknown.

Recommendation: Any excavations in the streets should be monitored.

Unidentified Cemetery near Christ Church- 1871

Remains of at least thirty people were found while digging cellars for a row of new houses.

Location: On North Columbus St. (100 or 200 block) adjoining Cameron.

Fig./Site Number: 2/13. **Dates:** pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: May have been part of Christ Church.

Group affiliation: Congregation of Christ Church or an earlier church on the site.

State of Preservation: No evidence remains.

Recommendation: Any development proposal should be evaluated for its adverse effect on any remaining graves.

Unidentified Cemetery near Christ Church - 1886

Several old graves and some pieces of bones were found while digging foundations for houses.

Location: On Columbus St. near Cameron. **Fig./Site Number:** 2/14.

Dates: pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: May have been part of Christ Church.

Group affiliation: Congregation of Christ Church or an earlier church on the site.

State of Preservation: No evidence remains.

Recommendation: Any development proposal should be evaluated for its potential for adverse effect on any remaining graves.

Unidentified Cemetery near Christ Church - 1908

Part of a human skull and some bones found while digging a trench for a water pipe.

Location: On north side of Christ Church. **Fig./Site Number:** 2/15.

Dates: pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: May have been part of Christ Church.

Group affiliation: Congregation of Christ Church or an earlier church on the site.

State of Preservation: No evidence remains.

Recommendation: Any development proposal should be evaluated for its potential for adverse effect on any remaining graves.

Christ Episcopal Church Cemetery

Location: Northwest Corner Wilkes and Hamilton Sts. **Fig./Site number:** 5/2.

Dates: ca. 1809 - present.

Active? Yes. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: The land was lots 110 and 111 of the Spring Garden Farm. It was bought in December 1808 by William Moore and John Muncaster, wardens of the church. They purchased it from Frederick Trytall (or Trytle) and his wife, and Richard Lewis and his

wife. Lewis' interest stemmed from the fact that Trytall seems to have sold the same parcel twice. See Pippenger (1992c:86) for a more detailed explanation of the transactions.

Group affiliation: Members of the congregation.

State of Preservation:

Stones: Many are illegible. Some stones and pieces of stones have been set to the side. Some stones are leaning, toppled or broken.

Other features: Some family plots are bordered with stone or iron fences or low walls. The conditions of these borders vary.

Grounds: Part of the land on the north end is unused. It is bounded there by the railroad bed and is wooded, seasonally flooded by a creek running through it, and has some trash and broken tombstones on it.

Recommendation: Reset headstones in place. Record carvings and other stylistic information on the stones.

Contraband (or Freedmen) Cemetery

Location: 1001 S. Washington St. **Fig./Site Number:** 18/3.

Dates: 1864 - unknown. This land was still shown as a "Negro Cemetery" on the *Alexandria Real Property Survey* in 1939, p. 126. See also Miller (1991a:2).

Active? No. **Features Visible?** No. **Graves Extant?** Graves may still exist, but no archaeological testing has occurred to date to substantiate this.

Source of the land: In 1864, the U.S. Military Governor of Alexandria seized one and one-half acres of land as abandoned. The owner of the land was Francis L. Smith (see Pippenger 1992b:9-11).

Group affiliation: Contrabands (i.e., escaped slaves and slaves freed by Union forces), African American Union soldiers, and Freedmen.

State of Preservation: The eastern portion of the land is now a service station and parking lot. No above-ground evidence remains.

Recommendation: It is probable that unmarked graves exist. Archaeological testing should occur prior to any proposed development to determine whether graves are preserved.

Douglass Memorial Cemetery

Location: 1421 Wilkes St. **Fig./Site Number:** 5 /1.

Dates: 1895 - ca. 1975.

Active? No. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: Originally part of the Spring Garden Farm. In July 1895, the land was transferred from Jesse H. Graham, and David J. Howell and his wife, to five men acting as Trustees of the Douglass Cemetery Association: Rufus H. Porter, Henry H. Waring, Fields Cook, Freeman H.M. Murray, and William B. Dulaney (Fairfax County Deeds, Bk. W, No. 5, pp. 32-4, cited in Pippenger 1992c:160).

Group affiliation: Local African Americans.

State of Preservation:

Stones: Poor. Many graves show settling; stones are leaning, fallen or missing. Some graves in the northwest corner are outlined by a row of bricks or cement blocks set on or slightly into the ground. Some stones show evidence of damage from lawn mowers.

Other features: A wooden gazebo sits on the north-south lane dividing the two halves of the cemetery. Good.

Grounds: Fair.

Recommendation: Reset leaning or fallen stones. Record carvings and other stylistic information on the stones. Investigate the practice of outlining plots with bricks as part of African American burial traditions.

First Baptist Church Meeting House Site (possible cemetery)

Location: East side of South Washington St. between Prince and Duke Sts.

Fig./Site Number: 2/6. **Dates:** ca. 1803 - ca. 1804.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: On April 22, 1803, a covenant to constitute the Baptist Church of Jesus Christ was granted. Twelve names were listed. One of them was Alexander Smith. In June 1804, Alexander Smith conveyed the meeting house and the lot to four trustees: Jeremiah Moore, John Morgan, Walker Turner and William Simms (Gaines 1988:2).

Group affiliation: Members of the congregation.

State of Preservation: No evidence remains of any cemetery that may have existed here. No references to burials appear in church records (Miller, personal communication, 1996).

Recommendation: Although no burials are recorded here, any proposed excavations near the church should be evaluated for adverse effect on any remaining graves.

First Presbyterian Church Cemetery

Location: West of Hamilton Lane, generally between Gibbon and Franklin Sts., although part of the western half is north of Gibbon St. **Fig./Site Number:** 5/7.

Dates: 1809 - present.

Active? Yes. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: In 1809, a committee of the church leased from Phillip G. Marsteller and his wife land bounded by Gibbon St., Hamilton Lane, Franklin St. and Mandeville Lane (Fairfax County Deeds, Bk. K, No. 2, p. 14; and Bk. M, No. 2, pp. 311-315, cited in Pippenger 1992a:5). More land was added later.

A survey was done in 1890 by Howell & Greenhough, Washington, D.C. and updated in 1939 by A. B. Garrett, Alexandria. Part of this survey (reproduced in Pippenger 1992a:94) clearly shows part of this cemetery on the west side of Hooff's Run, now within the African American Heritage Park. None of this land is part of the present cemetery.

The same survey shows the land sloping downward to the south and west of the loop road that runs through the cemetery. Apparently these slopes have been filled in to level the land.

Group affiliation: Members of the congregation.

State of Preservation:

Stones: Good, but some older ones illegible.

Other features: Iron fence. Good.

Grounds: Good.

Recommendation: The landscaping that was done to build up the slopes on the south and west sides may have covered over early graves. Research should focus on whether any graves in those areas were moved or covered over. Record carvings and other stylistic information on the stones.

Home of Peace Cemetery

Location: Franklin St., between Hamilton and Payne Sts. **Fig./Site Number:** 5/11.

Dates: 1860 - present.

Active? Yes. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: In 1857, Jewish residents of Alexandria formed the Hebrew Benevolent Society, which owns the cemetery. The Society bought land from the adjoining Union Cemetery or from the City of Alexandria in 1860, 1864, 1894, 1910, 1927 and 1929 (Baker 1992:31; Pippenger 1992c:44; 1993:149).

Group affiliation: Members of the Beth El Congregation.

State of Preservation:

Stones: Good, but some earlier ones illegible.

Other features: Metal gate and archway, chain link fence. Good.

Grounds: Good.

Recommendation: Record carvings and other stylistic information on the stones.

Independent Meeting House Cemetery

Location: 214 - 218 Fairfax St. **Fig./Site Number:** 2/3.

Dates: ca. 1805 - ca. 1840.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: In 1810, the land (Lot 73 of the original Alexandria survey) was sold to Daniel McClean by Daniel and Mary Ann McLeod. The existence of graves was mentioned in the agreement (Kaye 1984:8). Daniel McClean was one of the founders of St. Paul's Church, and gave the property to the church in 1813 (Kaye 1984:6,9).

Group affiliation: The congregations of three break-away churches used this meeting house: the O'Kellyite faction that broke away from Trinity Methodist Church about 1795; St. Paul's Episcopal, that broke away from Christ Church in 1809; and Second Presbyterian Church, that broke away from First Presbyterian Church in 1817. These factions did not use the meeting house during all of these years. Kaye (1984:7) indicates the meeting house was built about 1804 or 1805. It was gone by 1840, although one burial may have occurred in 1841 (Kaye 1984:9; Pippenger 1992c:38).

State of Preservation: No above-ground evidence exists, but no records of any remains being removed have come to light.

Recommendation: Any development proposal should be evaluated for its adverse effects on remaining graves.

L'Overture General Hospital Site

(Also spelled L'Ouverture or L'Overture)

Location: Southeast corner of Prince and West Sts. **Fig. Number:** 17.

Dates: ca. 1861 to ca. 1865.

Active? No. **Features Visible?** No. **Graves Extant?** Probably removed in 1879.

Source of the land: Not determined.

Group affiliation: Bones from amputated limbs were found in 1879 at the site of one of the hospital's sinks, near the street corner named above.

Status of Preservation: This was not an actual cemetery. No above-ground evidence of any burials exists. However, the building next to the sink was the "Dead House" where bodies were placed prior to interment. One house that was used as the hospital headquarters still stands on S. Payne Street.

Recommendation: Any development proposal should be evaluated for its adverse effects on any remaining graves.

Lutheran Churchyard Site (possible cemetery)

Location: North of Church St., just east of Washington St. **Fig./Site Number:** 18/2.

Dates: ca. 1800.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: Unknown. The Gilpin map (Cox 1976:xv) describes the location as the site for a "Dutch Lutharian Church." The unknown surveyor's 1803 map (Cox 1976:xvii) shows a "German Lutheran Church" on the site.

Group affiliation: It is reasonable to suppose that if a church existed here and if any burials occurred, then those buried would have been members of the congregation.

State of Preservation: No evidence is known.

Recommendation: If development is proposed, additional research is needed to determine whether any church or cemetery features remain. If they do, preservation actions are needed prior to development.

Methodist Protestant Church Cemetery

Location: 1420 Wilkes St. **Fig./Site Number:** 5/6.

Dates: ca. 1833 - 1993.

Active? No. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: Lots 99, 100, 108 and 109 of the Spring Garden Farm. Church trustees bought the land in 1836 from Samuel H. Janney and his wife (Fairfax County Deeds, Bk. C, No. 3, pp. 489-493, cited in Pippenger 1992b:123). There were no references in the records that the land would be or had been used as a cemetery. Records of burials begin in 1833, and the earliest tombstone is 1830 (Pippenger 1992b:124).

Group affiliation: Members of the congregation, slaves, war dead.

State of Preservation:

Stones: Poor. Many stones leaning or fallen. Some fallen ones have been covered over by grass and dirt. Consequently, many unmarked graves exist.

Other features: Fair to poor. Two burial vaults. Numerous family lots marked with fences or low walls.

Grounds: Fair. Maintained by the City of Alexandria.

Recommendations: Reset stones that are leaning or fallen. Record stylistic and other information on the stones.

Old Presbyterian Meeting House Cemetery

Location: 315 South Fairfax St. **Fig./Site Number:** 2/2.

Dates: ca. 1773 - 1831.

Active? No. **Features Visible?** Yes. **Extant?** Yes.

Source of the land: On July 12, 1773, Richard Arell and his wife Eleanor conveyed the land to Reverend William Thom for the church (Fairfax County Deeds, Bk. L, No. 1, p. 215, cited in Pippenger 1992a:98).

Group affiliation: Members of the congregation.

State of Preservation:

Stones: Poor. Many are illegible, some have likely been moved from original locations. Many unmarked graves probably exist.

Other features: Tomb of the Unknown Soldier of the Revolutionary War is enclosed by an iron fence in the northwest corner. The wall around the church was erected in 1932 by the Society of the Sons of the Revolution. The Reverend James Muir, a longtime early pastor, was buried inside the church itself in 1820.

Grounds: Good.

Recommendation: Record carvings and other stylistic information on the stones. Any development proposal should be evaluated for its adverse effects on the potential resources.

Penny Hill Cemetery - "New"

Location: 700 block of S. Payne St., near Franklin St. **Fig./Site Number:** 5/10.

Dates: 1795 - 1976.

Active? No. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: In September 1795 a committee appointed by the Alexandria Common Council reported purchase of lots 61, 62, 67 and 68 of the Spring Garden Farm from Matthew Franklin Browne and Theodorus James Hamilton (Fairfax County Deeds Bk. Y, No. 1, pp. 487-491; cited in Pippenger 1992c:43).

Group affiliation: General population and, later, local paupers and indigents.

State of Preservation: Poor.

Stones: Poor. Eleven headstones, two broken, remain. An unmarked slabstone, a footstone, and at least three unmarked pieces are also present.

Other features: None.

Grounds: The entire area is well-maintained almost as a lawn. However, weeds and vines around the bases of trees cover several stones or pieces.

Recommendation: Oral history indicates the location of a well into which headstones were discarded in the early 20th century. There are many hundreds of graves here and any

development proposal should be evaluated for potential to disturb these graves. Record carvings and other stylistic information on the stones. Trim the weeds and vines that make several existing stones difficult to see.

Penny Hill Cemetery - "Original"

Location: "Extreme south end of Royal street, bordering on Hunting Creek, nearly surrounded by the marsh." **Fig./Site Number:** 18/5.

Dates: pre-1803? - unknown.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: Unknown. The only reference to a cemetery at this site is the 1861 *Manuscripts of an Old Bachelor* that appeared in *The Local News* (Miller 1987d). The description of the location quoted above comes from this work.

Group affiliation: Unknown. The "Old Bachelor" described how yellow fever victims of 1803 were buried here, but his recollection of the dates may have been faulty.

State of Preservation: No evidence remains.

Recommendation: Any development proposal should be evaluated for its potential for having an adverse effect on the graves.

Quaker Burying Ground

Location: 717 Queen St. **Fig./Site Number:** 2/16.

Dates: ca. 1784 - ca. 1896.

Active? No. **Features Visible?** No. **Graves Extant?** Yes.

Source of the land: In May 1784 Thomas West sold the land to members of the Religious Society of Friends: William Hartshorne, John Butcher, John Saunders, John Sutton and Aaron Hewes for use as a burying ground (Fairfax County Deeds, Bk. O, No. 1, p. 276, cited in Miller, 1993b). The earliest confirmed burial is that of Benjamin Shreve in 1801. In 1937, the City of Alexandria acquired a 99-year lease to build a library on the site. Some graves may have been moved by that time (Miller 1993b:8; 1994:5; Pippenger 1992c:57-68).

Group affiliation: Alexandria Monthly Meeting of the Religious Society of Friends.

Reports of Archaeological Studies:

Shephard and Bromberg (1995).

Magid and Young (1995).

State of Preservation:

Stones: Although no gravestones remain at the site, several are preserved in storage.

Other features: Many burials are known to remain *in situ*.

Grounds: Nothing of the original landscape remains, except a small portion of the brick boundary wall. The Barrett Library now occupies the property.

Recommendation: Any potential ground disturbances should be discussed with the Alexandria Monthly Meeting of the Religious Society of Friends. The Meeting is now located at the Woodlawn Meeting House, Fairfax County.

Quaker Meeting House Site (possible cemetery)

Location: 311-315 S. St. Asaph St. **Fig./Site Number:** 2/5.

Dates: ca. 1785.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: In 1785, land for a meeting house was sold to the Religious Society of Friends by Benjamin Shreve. The site may extend to adjacent lots. Trustees of the Friends sold the land in May 1841. While some tombstone fragments were found on the property, historian T. Michael Miller has found no documentary evidence that burials actually occurred here (personal communication, 1996).

Group affiliation: Members of the Alexandria Monthly Meeting of the Religious Society of Friends.

State of Preservation: Seven pieces of tombstones were found in a backyard building of the residence at this address.

Recommendation: Any development proposal should be discussed with the Alexandria Monthly Meeting and evaluated for its potential for having an adverse effect on any graves that may exist.

St. Mary's Catholic Church Cemetery

Location: 1100 block of S. Washington St. **Fig./Site Number:** 18/1.

Dates: ca. 1796 - present.

Active? Yes. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: Various accounts of the donation of this land to the parish mention Robert Hooe and Thornton Alexander as donors. Hooe had leased the land from Alexander in December 1794 (Miller 1986:vi-vii). The association of Hooe's name with the donation implies that it occurred after this time. A deed has come to light that shows Alexander as the donor (Miller, personal communication, 1996). The oldest confirmed burial was Cavan Boa in 1798. A chapel stood on the northwest corner of the present cemetery until the 1830s.

Group affiliation: Members of the parish.

State of Preservation:

Stones: Good. Some older ones are broken or illegible.

Other features: Two mausoleums. Brick and iron fence.

Grounds: Well-maintained.

Recommendation: Record carvings and other stylistic information on the stones.

Additional research on the early church would be insightful.

St. Paul's Episcopal Church Cemetery

Location: Bounded by Gibbon, Hamilton, S. West, and Franklin Sts.

Fig./Site Number: 5/12. **Dates:** 1809 - present.

Active? Yes. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: In 1809, Daniel McLean (one of the founders of St. Paul's) bought the land from Richard Veitch, William Hall and James Wilson. The land was lots 79, 80, 89 and 90 of the Spring Garden Farm (Stukenbroecker 1974:32-33).

Group affiliation: Members of the congregation.

State of Preservation:

Stones: Good. Some older ones are illegible.

Other features: Columbarium and burial vault. Brick and iron fence.

Grounds: Good.

Recommendation: Record carvings and other stylistic information on the stones.

Trinity United Methodist Church Cemetery

Location: Wilkes St. **Fig./Site number:** 5/3.

Dates: 1808 - present.

Active? Yes. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: In December 1808, Frederick Trytle and his wife Mary, and Richard Lewis and his wife Eliza, sold to members of the church a parcel of land about 130 feet by 369 feet (Fairfax County Deeds, Bk. J, No. 2, pp. 38-45, cited in Pippenger 1992a:115).

Group affiliation: Members of the congregation.

State of Preservation:

Stones: Fair. Some stones are illegible or leaning.

Other features: Fair. Some family plots are marked by fences or low walls.

Grounds: Generally good. A number of depressions may indicate sinking land above graves.

Recommendation: Reset stones that have fallen or are leaning. Record carvings and other stylistic information on the stones. Identify other African Americans in the cemetery, other than the Hamilton family.

Trinity Methodist Church Site (possible cemetery)

Location: West side of Chapel Alley, off 300 block of Duke St. **Fig./Site Number:** 2/4.

Dates: ca. 1791 - ca. 1804.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: On June 16, 1789, William Busby and his wife granted land to trustees of the church as the site for a meeting house. The meeting house was used until the congregation moved in 1804 (Stukenbroecker 1974:77,82). Cox (1976:22) describes this as a lot extending west 43 feet and south 57 feet on the west side of Chapel Alley.

Group affiliation: Members of the congregation from Alexandria and surrounding area.

State of Preservation: No above-ground evidence remains.

Recommendation: Any development proposal should be evaluated for its potential for having an adverse effect on any remaining graves.

Unidentified - 1823

The skeleton of an infant (presumed at the time to be an Indian) was found concealed between "the garret floor and ceiling" in a house near this location.

Location: Corner of Union and Wolfe Sts. **Fig./Site Number:** 2/1.

Dates: pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** No.

Source of the land: Not applicable. The land was not a cemetery.

Group affiliation: Not applicable.

State of Preservation: No evidence remains.

Recommendation: None.

Unidentified - 1820s-1830s

The bones of an infant found in a brick-lined privy/well during the 1977 city archaeological excavation of site 44AX1. The grave was feature D, level 33.

Location: 500 Block of King St. **Fig./Site Number:** 2/7.

Dates: 1820s-1830s.

Active? No. **Features Visible?** No. **Graves Extant?** No.

Source of the land: Not applicable. The land was not a cemetery.

Group affiliation: Not applicable.

State of Preservation: Curated with materials excavated from the site at the Alexandria Archaeology Storage Facility.

Recommendation: None.

Unidentified Cemetery - 1830s

"When I can first remember (over seventy years ago) there was a tombstone under the gate of the garden attached to the old house on Queen street close to the corner of Royal" - An

"Old Alexandrian" writing in 1904b (AG, 3/17/1904:2).

Location: Queen St. near Royal St. **Fig./Site Number:** 2/17.

Dates: pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: Unknown. The site cannot be precisely located.

Group affiliation: Family cemetery?

State of Preservation: No evidence remains.

Recommendation: None.

Unidentified Cemetery - ca. 1841

"While digging the foundations for the Royal Street houses [being built by James Roach], many skeletons were unearthed" - An "Old Alexandrian" writing in 1904b (AG, 3/17/1904:2).

Location: Approximately 106 - 112 North Royal St. **Fig./Site Number:** 2/9.

Dates: pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: Unknown. The site cannot be precisely located.

Group affiliation: Family cemetery?

State of Preservation: No evidence remains.

Recommendation: None.

Unidentified Cemetery - 1843

A number of graves were discovered near the intersection of Royal and Montgomery streets during excavations for the Alexandria Canal.

Location: Intersection of Montgomery and Royal Sts. **Fig. Number:** 16.

Dates: pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** No.

Source of the land: Unknown. Site cannot be precisely located.

Group affiliation: Victims of the 1803 yellow fever epidemic. Perhaps also an earlier family cemetery.

State of Preservation: No evidence remains.

Recommendation: None.

Unidentified Cemetery - 1863

An "ancient burial ground" (AG, 3/19/1863:2).

Location: West side of South Royal (100 block) between King and Prince Sts.

Fig./Site Number: 2/8. **Dates:** pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: Unknown. Site cannot be precisely located.

Group affiliation: Family cemetery?

State of Preservation: No evidence remains. If the site was in the middle of the block where the ground is relatively undisturbed, it may still contain burials.

Recommendation: Any development proposal should be evaluated for its potential for having an adverse effect on any remaining graves.

Unidentified Cemetery - 1872

A brick vault containing portions of what were supposed to be human bones was found five feet below the surface while digging the foundations for an engine house

Location: Southwest corner of Queen and North Union Sts. **Fig./Site Number:** 2/19.

Dates: pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: Undetermined.

Group affiliation: Family cemetery?

State of Preservation: No evidence remains.

Recommendation: Any development proposal should be evaluated for its potential for having an adverse effect on any remaining graves.

Unidentified Cemetery - 1897

A human skull and two leg bones were found while excavating behind Brockett's Bakery.

Location: 208-210 North Lee St. **Fig./Site Number:** 2/18.

Dates: pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** Unknown.

Source of the land: Undetermined.

Group affiliation: Family cemetery?

State of Preservation: No evidence remains.

Recommendation: Any development proposal should be evaluated for its adverse effect on any remaining graves.

Unidentified Cemetery - 1904

A wooden box with a skull and some human bones was found while digging a sewer trench.

Location: 120 North Royal St. **Fig./Site Number:** 2/10.

Dates: pre-1800.

Active? No. **Features Visible?** No. **Graves Extant?** No.

Source of the land: Undetermined.

Group affiliation: Family cemetery?

State of Preservation: No evidence remains.

Recommendation: None.

Union Cemetery of the Washington Street United Methodist Church

Location: South end of Hamilton Lane. **Fig./Site Number:** 5/8.

Dates: 1860 - present.

Active? Yes. **Features Visible?** Yes. **Graves Extant?** Yes.

Source of the land: In September 1860, Harrison Emerson and his wife sold between three and four acres to David G. Watkins, John H. Watkins, Joseph Grigg, John S. Pascoe, John Howell, William Davis and Richard H. Rudd as trustees of "The Union Cemetery of the Methodist Episcopal Church South" (Fairfax County Deeds, Bk. C, No. 4, p. 387; cited in Hedman 1974:198).

Group affiliation: Members of the congregation.

State of Preservation:

Stones: Some are illegible.

Other features: Partly fallen-in gatehouse.

Grounds: Well-maintained.

Recommendation: Monitor excavations. Account books for 1945 to 1958 indicate unmarked graves along the south end (Pippenger 1992b:15).

Appendix 4

Capsule Descriptions of Other Alexandria Cemeteries

Known cemeteries in the rest of Alexandria, that is, outside of Old Town, are presented here in order to make this volume a source of information on all Alexandria cemeteries. Since this geographical area is not the main focus of this volume, the coverage here, admittedly, is more brief.

Alexandria grew from Old Town to its present size through a series of expansions. The land annexed in these actions was more rural than Old Town, although a number of plantations, villages, crossroads and so forth, did exist. Some of these settlements dated back to the 1700s.

Oral histories record that backyard burials in family cemeteries occurred into the 20th century in the western parts of Alexandria. One oral history report tells of another cemetery, yet to be located, near the Van Dorn Metro Station. Archival research is being done to pinpoint this site (Cressey, personal communication, 1996).

It should not be surprising that cemeteries are still coming to light. Brian Conley (1994:v) estimates that for the rest of Fairfax County the known private cemeteries may be only one-quarter of the total number. It seems safe to apply this rule of thumb to Alexandria. Thus, there could have been more than 60 or 70 small cemeteries in this area that are still unknown. Given the extensive construction in western Alexandria in recent years, though, there is no way to tell how many of these may have been destroyed without ever having been recorded or studied.

This listing also includes the Summers Family Cemetery that is just outside the Alexandria limits. John Summers, who is buried there, was a long-time resident of Alexandria in the 1700s. So, it is not taking too much of a liberty to call this an "honorary" Alexandria cemetery.

For brevity in listing sources, the Historical Preservation chapter of the Master Plan of the City of Alexandria (Alexandria 1990b) is abbreviated "PCMP." The Abandoned Cemetery Survey (Alexandria 1989) is abbreviated "ACS."

Alexander Family Cemetery Site at Preston

Once located on the south side of Four Mile Run near its junction with the Potomac River. Exact location is not known. Dates from mid-1700s. Used by the Alexander family. Known graves were removed to Pohick Episcopal Church cemetery in 1933. A detailed account of the removal, with descriptions of the burials and the people buried here is in Calvert (1946:245-268). Archaeological testing in 1996 did not reveal any remaining graves. See also PCMP pp. 8-5, 8-7; and Pippenger (1992c:50-51).

Auld Family Cemetery

Near Holmes Run Park, at the end of private drive at 4620 Strathbane Place, off Latham St. One obelisk exists. It gives eight names with dates of death from 1843 to 1919. There may be unmarked graves on adjacent land (ACS; PCMP pp. 4-5, 4-9; Pippenger 1992c:13-14).

Bloxham Family Cemetery Site

Approximately 850 feet southwest of the intersection of Telegraph Road and Duke St. May date to 1837. Was approximately 32 by 37 feet. Many graves were removed in 1927 to Bethel Cemetery (Site #13 of the Wilkes Street Complex walking tour presented elsewhere in this volume) (ACS; PCMP pp. 5-5, 5-9; Pippenger 1992c:23-24). Prior to proposed development of the site in 1990, archaeologists from Engineering Sciences, Inc., discovered a gravestone, deteriorated wood coffin, and associated human remains ten feet below the present ground surface. An analysis of the remains and research into the Bloxham family history suggest the grave may be that of William H. Hawley (Petraglia et al. 1993:47,57). Pippenger (1992c:24) notes, though, that the remains of William H. Hawley were supposedly among those moved to Bethel Cemetery. The gravestone and other remains are still present on the property since the proposed development has not, as of yet, taken place.

Dove Family Cemetery Site

Once located at 5190 Dawes Avenue. Dating to the mid-1800s. Forty by 38 feet. Used by Dove and Green families and relatives. Known graves moved to an unknown location late in the 1950s-early 1960s; no tombstones were present then (Pippenger 1992c:25).

Fendall Family Cemetery Site

Thought to have been south and east of the Monroe Street Bridge over railroad tracks. Exact location not known. The 1799 will of Philip Richard Fendall (d. 1805) stated his request to be interred "in my burying ground on my farm." No tombstones are present (PCMP pp. 8-5, 8-7; Pippenger 1992c:27-28).

Goings Family Cemetery Site

Once located behind 1407 and 1409 West Braddock Road. Measured 75 by 148 feet. First mentioned in the will of James Duff in 1831. Likely used by members of Duff, Duncan, Goings and Sols families. Known graves were removed to the Calvary Memorial Cemetery, Burke, Virginia, in 1969 (ACS; PCMP pp. 1-3, 1-5; Pippenger 1992c:30-33).

Howard Family Cemetery Site

Once located at 4419 Seminary Road. Dating to circa 1831. In 1966, graves that could be located were moved to All Saints Episcopal Church - Sharon Chapel on Franconia Road, Presbyterian Cemetery and Bethel Cemetery (Pippenger 1992c:35-37). These latter two cemeteries are Sites #7 and #13 of the walking tour of the Wilkes Street Complex presented elsewhere in this volume.

Ivy Hill Cemetery

Extant and active. Located at 2823 King St. A family burial ground as early as 1811. Became a community burial ground in 1856. Recall, from the description given earlier in this work of the Methodist Protestant Cemetery on Wilkes Street, that Robert I. Taylor, whose

stone displayed his association with the Improved Order of Red Men, was one of the seven Alexandria firefighters killed in an 1855 tragedy. Ivy Hill Cemetery contains the memorial erected to those men. It is directly inside the entrance (Bruch and Sullivan 1982:ix). Near it are two other, more recent, firefighter's memorials. (See also PCMP, pp. 6-4, 6-8).

Lebanon Union Church Cemetery

100 North Breckinridge Place. Circa 1833. Some graves have been moved to undetermined locations, but many unmarked graves may remain (ACS; PCMP pp. 2-5, 2-8; Pippenger 1992c:181-182).

Moore-Holland Cemetery Site

Once located near the southeast corner of Echols Avenue and Seminary Road. Had 115-foot frontage on Seminary Road, and was between 448 and 459 feet deep. May have once been used for burial of slaves and freedmen. Owned by members of Moore and Holland families beginning in 1881. Active into second quarter of the twentieth century. Known graves were moved about 1978-79 to Coleman Cemetery, 1900 Collingwood Road, Fairfax County. Townhouse construction may have obliterated other unmarked graves (Pippenger 1992c:40-41).

Macedonia Cemeteries

Documented as part of the former African American neighborhood of Macedonia, on and near the grounds of T. C. Williams High School. Karen Harvey and Ross Stanfield, writing in *Alexandria: A Pictorial History*, note that the neighborhood was originally an enclave of African American families dating to the Civil War. Supposedly, its original residents were descendants of servants and slaves who worked at the Virginia Theological Seminary and the Episcopal High School. By the 1960s, the enclave had shrunk to about 43 acres. Extensive development has occurred since the 1960s, but Harvey and Stanfield, writing in 1977, noted, "Graveyards dotted the properties in memory of distant ancestors" (1977:154). It is not known what happened to the gravestones (Knock 1995), and no

information about graves being moved has come to light. (See also Miller 1987c:79; and PCMP 5-7, 5-9.)

Oakland Baptist Church Cemetery

Extant and active. Surrounded by Fort Ward Park, 4200 block of West Braddock Road. This is the cemetery of a congregation that formed in 1891 and is presently located at 3408 King Street. The cemetery is ca. 1897 (Pippenger 1992c:188-190).

Shuter's Hill Cemetery Site

Once located near northwest corner of Carlisle Drive and Hilltop Terrace. Dates from pre-1795. Used by the Lee, Dulany and Carter families. Other graves of unknown location on the property are John Mills, d. 1783, and some Civil War soldiers. Known graves were removed in 1948 to Congressional Cemetery, Washington D.C., although others evidently remained. Ruth Lincoln Kaye wrote of a 1962 occurrence on the site: "The owner, while digging in her garden, discovered the moldy skeleton of a human hand with a ring attached" (Kaye 1983:42, cited in Miller 1987b:61).

Summer Hill Plantation Cemetery Site

Described by historian Dorothea E. Abbott (mentioned in Pippenger) as located at the site of a parkway maintenance facility at 2700 George Washington Memorial Parkway. Dates from pre-1800. Used by the Chapman and Hunter families. Known graves were removed in 1940 to the cemetery of Pohick Episcopal Church. Helen Chapman Calvert offered a detailed account of exhuming the remains (Calvert 1946:245-268). See also Pippenger (1992c:46-47).

Summers Family Cemetery -- An "Honorary" Alexandria Cemetery

Located between Barnum Lane and Deming Avenue on Lincolnia Road. This cemetery is about two blocks outside the Alexandria limits. It is included here because it is the resting place of John Summers (1688-1790), a colorful, long-time Alexandria resident and landowner during most of the 1700s. William Carne, writing in *Alexandria's Lost*

Legacy, describes Summers as "an early 18th century Daniel Boone" and "one of the first white inhabitants of the area now called Alexandria" (cited in Miller 1987b:57). See page 12 in *A Seaport Saga* for a photograph of Summers headstone (Smith and Miller 1989).

Terrett Family Cemetery

Located at 1023 Pelham St. Privately owned. Mentioned in deeds as early as 1912, when it was described as 22 by 42 feet, for the use of descendants of George H. Terrett, Sr. Dating to circa late 1800s - early 1900s. Graves may exist, but no tombstones are present (ACS; PCMP 4-9, 4-11; Pippenger 1992c:78-79).

Trisler Family Cemetery Site

Once located under present highway ramp from eastbound Duke Street to southbound Telegraph Road. Dating to the pre-1844 period. Remains of Lewis Trisler and his wife Priscilla were moved in the 1970s to the Union Cemetery of Washington Street United Methodist Church (Site #8 in the Wilkes Street complex) (Pippenger 1992c:80).

Union Military Cemeteries at Virginia Theological Seminary

Civil War cemeteries, one at northwest corner of Quaker Lane and Seminary Road on the grounds of the Virginia Theological Seminary and the other north of Aspinwall Hall (shown on map *Environs of Washington, 1864-1865*, U.S. Army Corps of Engineers, copy on file at Alexandria Archaeology). It is believed the remains of soldiers buried at the intersection of Quaker Lane and Seminary Road were later reinterred in Alexandria National Cemetery (Cressey, personal communication, 1996).

Unidentified Cemetery at Fort Ward Park

Small plot with three known graves adjacent to the southwest corner of the Oakland Baptist Church Cemetery. Land was transferred to the City of Alexandria (ACS).

Unidentified Cemetery Site

4141 Mount Vernon Ave. City records show this address reserved for a private cemetery. Searches of the area have not located any evidence (PCMP 7-8, 7-12; Pippenger 1992c:83).

Unidentified Cemetery Site

Near Orlando Place and the northeast edge of the Parkfairfax development. A Civil War cemetery is thought to exist here. One is shown on two 1860s maps. No tombstones are present. The exact location is not known (PCMP 6-7, 6-9; Pippenger 1992c:82).

Unidentified Cemetery Site

A family cemetery is documented on the south side of Colvin Street between Sweeley and Roth Sts. (PCMP 5-5, 5-9).

Virginia Theological Seminary Burying Ground

Dating to the pre-1864 period. A cemetery is visible in a Matthew Brady photograph taken in 1864 that appears in *A Seaport Saga* (Smith and Miller 1989:63). Presumed to be associated with either the Seminary or earlier residents of the property.

Virginia Theological Seminary Cemetery

Extant and active. Located at Seminary Road and Quaker Lane. Founded in 1876 upon death of Reverend John Johns (Pippenger 1992c:196-197).

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Mark D. Greenly was raised in Henniker, New Hampshire. He has been an officer in the United States Air Force since 1974. In 1992, he was assigned to Headquarters, U.S.A.F., at the Pentagon. Living close to Alexandria allowed him to pursue his interest in archaeology, and he has been a volunteer for Alexandria Archaeology since 1993. Besides writing this volume, he participated in the excavations at the Carlyle House and the Shuter's Hill site. In 1994, he also attended the N.H. Division Of Historical Resources Prehistoric Archaeology Field School. He will retire from the U.S. Air Force in 1996, and enter the University of New Hampshire to study archaeology.



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