

**CITY OF CHARLOTTESVILLE**

**Blue Ribbon Commission  
on  
Race, Memorials, and Public Spaces**

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**Report to City Council  
December 19, 2016**

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## PREFACE

Few institutions and communities in the United States, if any, have ever fully explored the truths and legacies of slavery, Jim Crow and white supremacy. Charlottesville is no exception. Many of the ways in which our history is presented—in monuments, memorials, and history books—do more to hide these wrongs, to justify them, and even to glorify them, than to reveal them. The impact of this neglect and distortion may be seen in continuing systems and structures (cultural beliefs, institutionalized policies and practices) that disenfranchise, disempower, and devalue African Americans, Native Americans, and other people of color.

In public squares, college campuses, and other institutions, individuals and organizations are beginning to challenge the ways that histories are presented in public spaces. In Charlottesville, the effort to tell a more complete racial history has led to preservation of Jefferson School, renovation of the Daughters of Zion Cemetery, memorialization of the Vinegar Hill neighborhood, and more. In addition, some residents have begun calling for the removal of the statues and transformation of public parks that honor Confederate generals Lee and Jackson. For those who seek removal of the statues, these memorials are painful reminders of the violence and injustice of slavery and other harms of white supremacy that are best removed from public spaces. For others, change is challenged as a revisionist effort to rewrite history, and an attack on fundamental values represented in the personal character of Lee and of Jackson. Still others argue that it is precisely because the memorials evoke reminders of this shameful past—and that the legacies of that past continue to cause harms—that we need to transform them in place so that they may serve as a public reminder of the visibility and scale and endurance of those harms, while at the same time making clear our rejection of those harms.

Across the nation, institutions and communities struggle over whether and how to take action.

Public meetings and rallies see intimidating confrontations, threats, and anger that verge on and occasionally cross into violence. Even when “balancing” change occurs, such as the placement of a statue of Arthur Ashe in Richmond, the change rarely connects our difficult history to contemporary issues of race and equity; these types of correctives instead create a superficial understanding of both history and problems in the present, or the false sense that these problems have been resolved and do not necessitate further action.

While these conflicts may be painful, the attention brought to our racial history and problematic racial narratives is an opportunity to tell a more complete racial history and to change those narratives that may not happen again.

The commission wishes to acknowledge and assert the following as fundamental to our work contained in this report:

- that far too often African American history has been ignored, silenced or suppressed;
- that far too often our public spaces and histories have also ignored, silenced or suppressed the story of white supremacy and the unimaginable harms done under that cause;
- that the narratives that supported white supremacy that began as long ago as 1619 in Virginia, although challenged by many, continue in various forms today;
- that the impacts of those narratives today are evidenced around us in the loss of African American population and in racial disparities involving health, employment, family wealth, public safety, education, and more;
- that to tell a more complete racial history and to transform these narratives in order to become the community we want to become, it is necessary for us use our public spaces to promote understanding of all of our history, good and bad.

New public history can expand our understanding of Charlottesville's evolution on race. It helps uncover and explain aspects of the community's racialized history that may be hidden or intellectually and emotionally challenging. A broad-based public history of Charlottesville demands that we recognize the complex relationships between those with political power and those without; that we appreciate the city's changing social and political context over time; and that we identify and interpret the places and people whose stories have not been told in the historical record.

The places identified for this study include cemeteries, parks, monuments, a slave auction block, houses, churches, schools, and other sites located throughout Charlottesville. While many of these historic places have been recognized through markers, plaques, or other designation, they are overshadowed by the city's dominant historic narratives focused on Thomas Jefferson and the World Heritage site associated with him (Monticello and UVA's Academical Village); and by the Paul Goodloe McIntire legacy of monuments that depict Meriwether Lewis, William Clark, Robert E. Lee, and Thomas "Stonewall" Jackson.

The historic sites studied for this report represent a wide range of historic contexts and themes spanning more than two centuries. They are associated with many people who played critical roles in the evolution of the community. They illustrate topics as diverse as slavery, neighborhoods, education, Jim Crow laws, urban renewal, local business, and the City Beautiful movement. Individually and collectively, these places are important, tangible monuments to the spirit of perseverance and commitment to self-determination within the city's African American community. Some are also tangible reminders of the role that white supremacy has played in Charlottesville history. Confronting directly and honestly the difficult history represented by many of these places—stories of oppression, struggle, attainment, and defeat—may

ultimately prove to be a source of both shame and pride Charlottesville.

Members of the commission and public strongly emphasized a desire to create a better and more complete history of Charlottesville and to publicly recognize the places and people that embody our community's hidden stories. Although the fate of the Lee and Jackson sculptures seemed to capture almost all of the public's attention, many people, including all members of the commission, also expressed very strong support for the memorialization of the slave auction block, Vinegar Hill, and other sites associated with our city's history.

This report offers a range of recommendations addressing many of these sites and structures. Some recommendations may be relatively easy and inexpensive to achieve and others may be more costly and difficult. However, the cost and work associated with each recommendation should not imply anything about its importance. There may be strong symbolic importance associated with even the smallest of the changes recommended in this report.

Many of the commission's recommendations are conceptual in nature or are provided for planning purposes. Supplemental planning and design will be required to implement many of the options.

# INTRODUCTION

The commission's work builds on a tremendous amount of study and research undertaken by people in the community—local archaeologists, professional and amateur historians, city planners and commissioners, UVA students and faculty, librarians, historical architects and landscape architects, genealogists, and many others. The public generously offered a continuous supply of information and ideas throughout the multi-month process.

While extensive information about the City's African American history exists in multiple repositories and online, the documentation still requires greater synthesis for use and understanding by the community and visitors. Much history also lies untapped. The on-going work of the African American Heritage Center is a critical component in the endeavor to build and archive a base of knowledge about the Charlottesville-Albemarle African American community and to share this legacy near and far. Other agencies, such as UVA and the city, also provide stewardship for information as well as for local physical resources.

## Commission Members

Melvin Burruss

Andrea Douglas

Frank Dukes

Gordon Fields (Human Rights Commission first representative, resigned)

Don Gathers, Chair

Susan Lewis (Human Rights Commission second representative, replacing Gordon Fields)

Rachel Lloyd (PLACE representative)

John Mason, Vice Chair

Margaret O'Bryant (Historic Resources Committee representative)

Jane Smith

## Purpose and Charge

On May 28, 2016, Charlottesville's City Council approved a resolution to create the Blue Ribbon Commission on Race, Memorials, and Public Spaces to "provide Council with options for

telling the full story of Charlottesville's history of race and for changing the City's narrative through our public spaces."

The commission is charged with providing options to Council for specific ways in which our public spaces are used, or could be used, to address race, including but not limited to:

- Relocating or adding context to existing Confederate statues
- Augmenting the slave auction block at Court Square
- Completing the Daughters of Zion cemetery
- Providing a further narrative for the Vinegar Hill community in conjunction with the ongoing work of the African American Heritage Center
- Highlighting and linking existing historic places, such as the Tonsler House and the Drewary Brown Memorial Bridge
- commissioning a new memorial or memorials to an African American leader
- Identifying naming opportunities
- Identifying additional opportunities within the City to enhance a holistic reflection of our history

The commission's tasks include:

- Public engagement with the Charlottesville/Albemarle community
- Providing Council with a full range of options within the mission
- Coordination with the City Attorney for legal review of the proposed options
- Communication with other related agencies or public bodies, such as the Governor's commission, African American Heritage Center, Historic Resources Committee, Human Resources commission, Drewary Brown Committee, Daughters of Zion, UVA commission on Slavery, UVA Ad Hoc group on the monuments, PLACE, BAR, Parks and Recreation, and UCARE

The commission's work must include opportunities for public comment and must result in information about the costs, revenue, sites and siting, and fundraising related to the charge. The commission's report to Council must provide recommendations for public policy or a specific plan to implement a strategy for the interpretation of the city's history of race.

The commission has been allotted \$10,000 to complete this charge.

## Why the Charge Matters

Meeting this charge means understanding how history has been deliberately distorted to support enduring and pernicious narratives of race, and then finding ways in our public spaces to tell those histories involving race that have been forgotten, ignored, denied, or suppressed, and demonstrating, representing, and narrating that history through our public spaces. By doing so we hope to change the narratives of race that have shaped far too much of our community history for far too long.

Telling the full story of Charlottesville's history of race—and doing so in ways that change the City's narrative—matters for many reasons. Certainly, a community that admits to the distortions and omissions of history, that begins an effort to be honest about that history, and that demonstrates truth-seeking and truth-telling as public virtues, provides an example that goes beyond the meaning of that history alone.

But there is a greater purpose to the charge than merely realizing the truths about our racialized past. For our past and the way we understand our past continues to shape our present. The way we understand our history is linked to the ways we explain and live in our world—our narratives—and failures to confront those faulty narratives have kept us trapped in desperately unjust systems. Learning our history, and, just as importantly, understanding the power of the narratives that have emerged from this history, help us understand much:

- why destructive racial injustices and racial disparities persist;
- how decades of loss of bright, energetic black youth (and of the black population generally), escaping Jim Crow and searching for opportunity, has been the city's self-inflicted wound;
- how today so many members of the African American community believe that the City does not value them; and
- why these narratives keep us from becoming, in the aspirations that guide us today, a more perfect union.

*"Over the years, the driving force behind my scholarly work has been our collective white blindness, our "not seeing"—not seeing the horror of human bondage, not seeing the horror of the slave trade, not seeing the horror of lynching, not seeing the horror of Jim Crow. How did we Southerners—my people, multiple generations of us—manage to look evil in the face every day and not see what was right there in front of us? How could I have turned a blind eye to Jim Crow? ... If you accept the notion that black men, women, and children are inferior human "stock"—an idea as old as the Atlantic slave trade itself—then slavery itself becomes an outlet for this supposedly primitive and brutish race of people. It is this conviction of white superiority and black inferiority that drives everything else. The generational transmission of this pernicious belief has taken place for centuries in the South, one race superior, the other inferior. It was what my ancestors were raised on. It was what I was raised on.*

*How do we break that chain of racist transmission?*

*An honest confrontation with our history seems to me to be the best place to start. Both scholars and students have a responsibility here. We need to peel away*

*multiple layers of myth and look at the results of our embrace of racism squarely in the face—from our earlier acceptance of slavery and Jim Crow down to the ready acceptance of crude racial stereotypes in our own day. All of these need to be swept to their well-deserved place in the dustbin of history.*

*History can teach. And all of us must be willing to learn."*

"The Unmaking of a Racist," in *The Chronicle Review* by Charles B. Dew, October 16, 2016.<sup>1</sup>

## Ground Rules

The commission has been committed to open communication, to respectful consideration of multiple views, and to informed decision-making.

The commission agreed at its first meeting to adopt the following ground rules:

- We prefer an informal approach during our meetings to encourage free and open conversation among members
- We will treat one another and the public with respect
- We will strive for curiosity before judgment, to fully understand one another's views
- We can agree to disagree
- When speaking to the media, we will speak of our own views and not characterize the views of other members without their permission
- Reserve time to suggest future agenda items at the end of each meeting
- No substitutes for members may participate in commission decisions, but members are welcome to have someone

attend who can report back what they missed

- Members may participate by conference call or other remote means when technology permits
- We will use the commission email to communicate through official channels, recognizing that all written communication is subject to public disclosure
- Members will select a Chair and a Vice-Chair to run meetings and serve as commission spokesperson

## Principles

The commission identified several broad questions, or criteria, that generally guided the decision-making process:

- Would this action help Charlottesville tell a more complete and inclusive story of our history?
- In relation to the statues, would this action lead to greater, not lesser, understanding of our racial history, and especially the Civil War, its aftermath, and the Jim Crow era when the statues were erected?
- Conversely, would this action oversimplify, avoid, or ignore our history?
- Would this action lead to stronger relationships, to healing of long-standing harms?
- Would this be cost-effective, including potentially attracting private funding so as not to compete for public funding with other substantive priorities?

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<sup>1</sup><http://www.chronicle.com/article/The-Unmaking-of-a-Racist/238054>, accessed Oct. 24 2016.

# RECOMMENDATIONS

## Lee Park and Robert E. Lee Sculpture

### Background

Philanthropist Paul Goodloe McIntire donated the Robert E. Lee sculpture to the city of Charlottesville in 1924. The sculpture was the second of four given by McIntire to the city and University between the years 1919 and 1924; the others include the Jackson, Lewis and Clark, and Clark sculptures. Lee Park, a formal urban square, was also one of five public parks that McIntire gave to the city. The sculpture, a heroic-sized sculpture of Lee and his horse, Traveler, is located in the center of the park. Conceived by sculptor Henry Shrady, the initial models for the sculpture exhibited a strong vitality and conceptual tension. After Shrady's untimely death, Italian artist Leo Lentelli completed the bronze sculpture, although in a manner that did not fulfill the original vision or meaning of the work. Shrady and Lentelli were both members of the National Sculpture Society, and were prolific and highly-regarded artists. The sculpture is significant as a work of art for its association with the late City Beautiful movement, and is listed on the Virginia Landmarks Register and the National Register of Historic Places as part of a Multiple Property Listing with the other McIntire-donated artwork (*Four Monumental Figural Outdoor Sculptures in Charlottesville, VA*).

The Lee and Jackson statues embodied the Lost Cause interpretation of the Civil War, which romanticized the Confederate past and suppressed the horrors of slavery and slavery's role as the fundamental cause of the war while affirming the enduring role of white supremacy. The Lost Cause interpretation was a key element in the ideological justification of the disfranchisement of African American voters and the segregation of African Americans in virtually all walks of life, including employment, education, housing, healthcare, and public accommodations.

Reflecting many of the racist attitudes of the Jim Crow-era south, an unveiling ceremony for the

sculpture was organized by local chapters of the Confederate Veterans, Sons of Confederate Veterans, and United Daughters of the Confederacy. Although a public park, the landscape surrounding the Lee sculpture retained a reputation as a segregated "whites only" space for decades, consistent with McIntire's terms of deed for other racially segregated parks he donated to the city.

In March 2016 city council received a petition to remove the Lee sculpture from the park and to rename the park in recognition of the sculpture's troubling symbolism in the city.

### Options Considered

As the statues now stand, there is nothing that indicates any challenge to the values of the Lost Cause and white supremacy that they represented when they were erected and that they continue to represent to many people today. This commission suggests that the Lee and Jackson statues belong in no public space unless their history as symbols of white supremacy is revealed and their respective parks transformed in ways that promote freedom and equity in our community.

The commission therefore considered multiple options, including removal entirely from public view. After months of presentations, public comment, and discussion, two primary options for the Lee sculpture emerged as the best ways of meeting our charge. These included 1) moving the sculpture to McIntire Park and confronting its history there in a new context; or 2) confronting the sculpture in place by redesigning/transforming Lee Park. The work for either option may be accomplished through a design competition, the commission of new public art, or a standard request for proposal (RFP) process. The commission did not identify specific park designs, treatment for the sculpture, new art, or new interpretive narratives as a part of the option development process. Instead the commission identified a list of basic concepts, parameters, opportunities, and

constraints for each option in the hope that these ideas will assist council in their decision.

#### *The Relocate Option*

The Relocate Option suggests moving the Lee sculpture to an unspecified site within McIntire Park. Interpretive information and a design setting would accompany the sculpture at its new location to help transform our understanding of its meaning. Lee Park would be renamed and redesigned to reflect its history and to maintain its use as a central public gathering space in downtown Charlottesville. City staff confirmed that the master plan for McIntire Park included potential locations for public art. However, the commission cautions that the site selection for the sculpture must be undertaken with great care in order to establish an appropriate context for the art. For example, placing the sculpture on hilltops or other commanding locations may allow the artwork to visually dominate large areas of the public park and perpetuate a "supremacy" narrative that the city wishes to avoid. On the other hand, the Dogwood Vietnam Memorial or other historic places within the park may help provide a new but relevant physical and conceptual context for the sculpture that situates it in the broad scope of local and national history.

Staff prepared a preliminary cost estimate for moving the Lee sculpture. The conceptual estimate—including engineering, general conditions, basic site work, relocation, and contingency among other costs—totaled approximately \$330,000. This estimate did not include design fees or construction costs associated with other landscape changes that would be required at both parks.

The rationale for moving the sculpture to McIntire Park included several key points:

- McIntire Park and the Lee sculpture both share a historical association with Paul McIntire.
- McIntire Park contains another major veterans memorial which provides a new context for the Lee sculpture.

- McIntire Park is a larger landscape that would not necessarily be dominated by the monumental scale of the Lee sculpture depending on the site selected for the sculpture.
- Moving the Lee sculpture provides an opportunity to redesign the central square (Lee Park) to better fulfill its current role as a space for public activities.

Some commission members expressed several concerns about this option:

- Moving it would remove what would otherwise be the most prominent link in the chain of sites that will form a powerful, walkable, central and prominent challenge to our perverse racial narratives.
- Moving the sculpture from its current location diminishes the integrity of the sculpture and the other historic buildings and landscapes downtown.
- Moving the sculpture to McIntire Park would simply shift the interpretive and symbolic problems associated with the Lee sculpture from one public space to another.
- Moving the sculpture to another park could incur expenses that would be better used to implement the commission's full suite of recommendations
- Moving the sculpture might occasion such considerable delay that nothing might happen to meet the charge of telling a more complete racial history and transforming the narrative for many years, if ever. Potential delays include likely legal challenges, changes to Council, opposition for relocation from advocates for McIntire Park, and greater expenses.

#### *The Transform-in-Place Option*

The Transform-in-Place Option focused on the historic significance of the sculpture and its unique ability to convey an important—although

difficult and complex—story about Charlottesville’s past and its legacy today. Using an “additive” approach, this option’s success would rely on the inclusion of new accurate historical information and transformation of the sculpture and its place in the city’s evolution. The commission believes the revision needs to be done clearly, unambiguously, and on at least the same scale as the statue exists now, such as by lowering, covering, de-centering, or otherwise indicating the rejection of the Jim Crow-era narratives that dominated when the statue was erected. New design that deemphasizes the centrality of the sculpture and counters the Lost Cause narratives could achieve a real transformation of both the space and the narrative. Council may wish to consider the desired future use of the park as part of the deliberations. For example, major transformation of the entire park landscape to accommodate an interpretive program may limit the park’s use for other public functions such as festivals; other equally powerful but smaller-scale transformation of the sculpture’s immediate context could address the need to challenge the meaning of the sculpture while also preserving the full spectrum of current programming within the park.

Commissioners also recommended renaming the park.

The rationale for transforming the Lee sculpture in place included several key points:

- Retaining the sculpture in the park provides an opportunity to tell the complete story—good and bad—about Charlottesville’s past, and enables the city to confront the Jim Crow-era narratives of the sculpture and park in the public place where its prominence was, and is, obvious.
- The Lee sculpture is a significant work of public art located in the authentic historic fabric of downtown Charlottesville.
- This transformation may also create new interest and uses for the park.

- Significant transformation of Civil War hero and Jim Crow-era monuments has never been done. To do so in Charlottesville would be of national and global interest and could serve to inspire many other communities to take action.
- Numerous Charlottesville African American residents who have lived through decades of suppression of their history oppose removal on the grounds that it would be yet another example of hiding their experience. For them, transforming the statues in place forces remembrance of the dominance of slavery and Jim Crow white supremacy.
- Transforming the sculpture in place may be a less costly solution, freeing up funds for other worthy causes

Some commission members expressed concerns about this option:

- The Lee sculpture physically dominates Lee Park through its central location and size, which could complicate the efforts to successfully transform the space.
- No matter how dramatic the changes, any visible evidence of the statues may be insufficient to transform the park into a welcoming place for all.

Significant challenges are associated with reinterpreting the sculpture in any location. Minimal or poorly-executed new design and interpretation for the sculpture and park(s) would fail to satisfy many people’s (and the commission’s) concerns about the negative symbolism of the Lee sculpture. Members of the commission agreed that simply adding new plaques or other small interpretive gestures would not fulfill the charge to tell “the full story of Charlottesville’s history of race and [change] the City’s narrative through our public spaces.”

#### Preferred Option

- Concept—The commission deliberated and voted on the two primary sculpture options in a two-step process. The

commission ultimately chose to recommend sending both the Relocate and Transform-in-Place options to council for deliberation.<sup>2</sup> The commission believes that both options offer important opportunities and risks, as described above. The commission also voted unanimously to rename Lee Park to reflect a broad and inclusive vision of Charlottesville's history, consistent with the commission's intent to transform the parks and engage the community and citizens in determining the new names.

- Impact to community/human rights—The presence of the Lee sculpture has perpetuated a false Lost Cause historical narrative for Charlottesville and has made many members of our community feel uncomfortable and unwelcome in the park. A new name, new design and new interpretive material for the park and sculpture may transform the landscape and situate the Lee sculpture in a new, more complete historical context that better reflects the community's current values and understanding of its past.
- Impact to historic resources—Both options retain the historic sculpture within the City of Charlottesville, which protects the McIntire collection of public artwork as an ensemble. Moving the Lee sculpture and/or changing the design of Lee Park would somewhat diminish its historic integrity and the historic integrity of its immediate environs. Any potential damaging impact to the sculpture during redesign or relocation

may be minimized or mitigated by ensuring that the work is undertaken under the guidance of art conservators specializing in historic sculpture.

- Impact to urban design—The concept protects the park as an important landscape space in downtown Charlottesville and offers the opportunity to redesign it in a way that makes it more welcoming to the community.
- Public response—Members of the public voiced strong opinions for both *retain* and *relocate* options.
- Legal issues—Transformative new design and narrative and/or relocation may incite legal challenges and lawsuits.
- Costs—Undetermined. Costs would vary depending on the designs prepared for the park.
- Revenue, if any—Likely none.
- Fundraising required—To be determined by City Council. Grants and other fundraising may defray the costs to the public.

### **Jackson Park and Thomas "Stonewall" Jackson Sculpture**

#### Background

The Thomas "Stonewall" Jackson sculpture was the third of four art works commissioned by Paul Goodloe McIntire from members of the National Sculpture Society between the years 1919 and 1924. The bronze sculpture of Jackson and his horse, Little Sorrel, is set on a granite base carved with the allegorical figures of Faith and Valor. The sculptor was eminent artist Charles Keck who had created numerous monuments and memorials around the country, including the Lewis and Clark sculpture in Charlottesville and the Booker T. Washington monument at Tuskegee Institute. His sculpture of Jackson was considered at the time to be one of the best equestrian statues in the country. The sculpture is significant as a work of art for its association with the late City Beautiful movement, and is listed on the Virginia Landmarks Register and the National Register of Historic Places as part of a

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<sup>2</sup>The initial vote was 6-3 in favor of the Transform-in-Place option. A subsequent commission work session resulted in a unanimous vote to send both options for council consideration. The commission also voted on the Relocate Option and Transform-in-Place individually, resulting in a 7-2 vote in favor of Relocate and 5-4 vote in favor of Transform-in-Place. (During the voting, four commissioners voted for Relocate, two for Transform, and three for both.)

Multiple Property Listing with the other McIntire-donated artwork (*Four Monumental Figural Outdoor Sculptures in Charlottesville, VA*).

Jackson Park was created from the former McKee block and land adjacent to the county courthouse. The McKee block had been a busy residential and commercial area lining McKee Alley, occupied by white and African American merchants and families. Reputed to be “ramshackle,” the block was demolished—originally for the construction of a school for white children, although public outcry derailed the plans. McIntire later bought the land for the creation of the park, which he donated to the city.

Like the dedication of the Lee sculpture, the 1921 dedication of the Jackson sculpture was organized by local chapters of the Confederate Veterans, Sons of Confederate Veterans, and United Daughters of the Confederacy and included a parade, dances, and decoration of the city with Confederate colors and flags.

#### Options Considered

The options for the disposition of the Jackson sculpture and Jackson Park are complicated by the undetermined fate of the County Court, located adjacent to Jackson Park. The court’s potential relocation may have a major (but unknown at this time) impact on the park and its use. In addition, separate but related recommendations for the memorialization of enslaved people in the Charlottesville region may also transform the use and meaning of the park and Court Square. (See the recommendations for the interpretation of the slave auction block and memorial below). Two other factors influenced decision-making process for the Jackson sculpture: 1) the Jackson sculpture is a much finer work of art than the Lee sculpture, and 2) in general, the Jackson sculpture was less of a “lightning rod” for public concern or outrage than the Lee sculpture. The commission discussed relocating the sculpture to McIntire Park and retaining it in its current park. Relocating the sculpture to McIntire Park offered some of the

same benefits that could be achieved by relocating the Lee sculpture, including providing a new physical and conceptual context for the artwork. However, some members of the commission expressed concern that co-locating two major Confederate memorials within McIntire Park could alter the meaning of that landscape in ways that may be detrimental or inconsistent with its planned programming and design. Retaining the sculpture in the park, accompanied by new interpretive information and a new memorial for those enslaved in the Charlottesville area presents the opportunity to tell a more complete history of that public space. The commission emphasizes, however, that the simple addition of new plaques or other small-scale interpretive gestures would be insufficient to satisfy the need to fully transform the sculpture and park. The design for any new interpretation may be accomplished through new public art, an RFP or through a design competition, perhaps through the same effort applied to the Lee sculpture. Staff had prepared a preliminary cost estimate for moving the Jackson sculpture to a new location. The conceptual estimate—including engineering, general conditions, site work, relocation, and contingency among other costs—totaled nearly \$370,000.

#### Preferred Option

- Concept—The commission deliberated and voted on the two primary sculpture options in a two-step process. The commission ultimately chose to recommend sending both the Relocate and Transform-in-Place options to council for deliberation.<sup>3</sup> The commission believes that both options offer

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<sup>3</sup> The initial vote to transform the Jackson sculpture in place was undertaken simultaneously with the vote to transform the Lee sculpture in place. A subsequent commission work session resulted in a unanimous vote to send both options for council consideration. The commission also voted on the Relocate Option and Transform-in-Place individually, resulting in one vote in favor of Relocate and eight votes in favor of Transform-in-Place.

- important opportunities and also risks, as described above. The commission also voted unanimously to rename Lee Park to reflect a broad and inclusive vision of Charlottesville's history, consistent with the commission's intent to transform the parks and engage the community and citizens in determining the new names.
- Impact to community/human rights—The presence of the Jackson sculpture has perpetuated a false Lost Cause historical narrative for Charlottesville and has made many members of our community feel uncomfortable or unwelcome in the park. A new name, new interpretive material, and a new memorial within the Court Square area may conceptually transform the landscape and situate the Jackson sculpture in a new, more complete historical context that better reflects the community's current values and understanding of its past.
  - Impact to historic resources—Both options retain the historic sculpture within the City of Charlottesville, which protects the McIntire collection of public artwork as an ensemble. Moving the Jackson sculpture and/or changing the design of Jackson Park would somewhat diminish its historic integrity and the historic integrity of its immediate environs. Any potential damaging impact to the sculpture during redesign or relocation may be minimized or mitigated by ensuring that the work is undertaken under the guidance of art conservators specializing in historic sculpture.
  - Impact to urban design—The concept protects the park as an important landscape space in downtown Charlottesville and offers the opportunity to reinterpret it in a way that makes it more welcoming to the community.
  - Public response—The Jackson sculpture received considerably less attention than the Lee sculpture during the public

engagement process, although public opinion also varied between *transform in place* and *relocate* options.

- Legal issues—Transformative new design and narrative and/or relocation may incite legal challenges and lawsuits.
- Costs—Undetermined. Costs would vary depending on the designs prepared for the park.
- Revenue, if any—Likely none.
- Fundraising required—To be determined by City Council. Grants and other fundraising may defray the costs to the public.

### **Court Square Slave Auction Block**

#### Background<sup>4</sup>

The plaque memorializing one of several slave auction blocks around the Court Square area is located at a building labeled "Number Nothing." This building was erected as a mercantile store in the 1820s. A stone block that once sat outside the building's southwest corner was used for auctioning both goods and people until slavery was abolished in 1865. Slave auctions frequently took place on plantations, but enslaved people were sometimes traded in town on court days, when auctions for many types of goods were sold at auction houses or in front of public buildings. It was common to sell people at the Courthouse to settle debts owed to Albemarle County and for estate probates. Other locations, such as a tree stump near the court, functioned as auction blocks.

The slave auction block was memorialized with a building-mounted plaque and a plaque set into the sidewalk near the Number Nothing building. Today, the plaque is virtually illegible.

#### Options Considered

Members of the public strongly supported the memorialization of those who suffered enslavement during Charlottesville's and Albemarle's ante-bellum era, particularly when it

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<sup>4</sup> This information is taken from city documents, including a historic marker inventory for Court Square.

became known that more than half of the county's population was enslaved during the Civil War years. Two options gained support during the process:

- Replace the current plaque with a new plaque that is legible
- Create a new memorial for Charlottesville's enslaved population

#### Preferred Option

- Concept—the commission voted unanimously to support a two-phased process for interpreting the slave auction block and memorializing those who were enslaved in the Charlottesville area: first, to install a proper, visible historic marker to replace the current illegible marker, and second, to commission a new memorial through a competitive RFP process. The commission suggests that the memorial be located on or near Court Square.
- Impact to community/human rights—The installation of a new plaque and memorial would fulfill a widely-expressed goal for many members of the public who advocated for recognizing the terrible losses of those enslaved in the Charlottesville area. In addition, a new memorial to enslaved people would be both a tribute to those who endured the devastating hardships of slavery and a retort to the Jackson sculpture located nearby.
- Impact to historic resources—The installation of a new plaque and memorial would not result in any damage to historic resources within the Court Square area, and, instead, would help interpret the historic events and meaning of the landscape.
- Impact to urban design—A new plaque and memorial are appropriate additions to the public space within the Court Square area.
- Public response—Members of the public consistently supported the replacement

of the slave auction block plaque and addition of a new memorial for those who were enslaved in the Charlottesville area.

- Legal issues—The installation of a new plaque and memorial on private and/or county property may require negotiations between the city and the other entities.
- Costs—The cost to design and fabricate a new plaque is likely low (between \$500 and \$1500). The exact costs associated with commissioning a substantial new memorial are unknown; however, the proposed Vinegar Hill Monument provides a recent cost comparison, suggesting that \$300,000-\$500,000 is a reasonable estimate.
- Revenue, if any—Likely none.
- Fundraising required—To be determined by City Council. Grants and other fundraising may defray the costs to the public.

#### **Daughters of Zion Cemetery**

##### Background<sup>5</sup>

The Daughters of Zion Cemetery is a historic community burial ground located within the city of Charlottesville. The cemetery has already been recognized as significant in the history of the community through listing in the National Register of Historic Places. The cemetery derives its significance from its association with the Daughters of Zion Mutual Aid Society, a Reconstruction-era women's organization that sought to provide a place of dignified burial for the African American community within the context of a segregated society. Established in 1873, the cemetery remained an active burial ground until 1995. It is currently owned and maintained by the city of Charlottesville. Many members of the Charlottesville community retain familial bonds with those buried at the Daughters of Zion Cemetery.

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<sup>5</sup> The text for this section was taken from the *Daughters of Zion Cemetery Preservation Strategies* plan prepared in April 2016 by Liz Sargent and Shelley Sass.

Over the course of 2015, several individuals and groups, in addition to the city of Charlottesville, began discussing ways to address the concerns about the deteriorating condition of the cemetery. Several individuals formed a group known as the Preservers of the Daughters of Zion Cemetery to serve as the core organizers of the effort to improve the condition of the cemetery.

The cemetery has been the subject of a Preservation Strategies plan (April 2016) and a Historic American Landscape Survey (June 2016). The plan provides a prioritized list of projects that address the cemetery's need for 1) emergency stabilization of features that are in poor condition or threatened with failure or loss; 2) community engagement and development of a plan; 3) follow up preservation treatments for features that do not require emergency stabilization; and 4) long term care and maintenance procedure guidance and training.

#### Options Considered

The commission endorses the planning currently underway for the Daughters of Zion Cemetery and did not formulate or consider additional conservation options.

#### Preferred Option

- Concept—The *Daughters of Zion Cemetery Preservation Strategies* plan (April 2016) recommended a series of actions designed to conserve the cemetery. The recommendations are based on sound, federally-recognized standards and best management practices and focus on the need for prioritized landscape stabilization and maintenance. The commission unanimously voted to recommend that the city continue to provide financial support for the efforts of the Historic Resources Committee and the Preservers of the Daughters of Zion Cemetery to protect and maintain this important landscape.
- Impact to community/human rights—Preservation of the cemetery will perpetuate a respectful environment for those interred and for their descendants, many of whom still live in Charlottesville.
- Impact to historic resources—Stewardship of the cemetery will preserve the only extant place associated with the Daughters of Zion Mutual Aid Society, and offers the possibility to interpret this important aspect of Charlottesville's Reconstruction-era history. It is important to acknowledge that cemeteries require specialized treatment through professional conservation practices to ensure their long-term preservation.
- Impact to urban design—The Daughters of Zion cemetery is a historically-significant landscape adjacent to the larger municipal Oakwood Cemetery. The cemetery helps form a large central green space near Charlottesville's downtown and is a historic landscape that possesses a unique character worthy of care and protection. However, the cemetery's relationship to adjacent streets, which are truncated or disconnected from the adjacent grid, means that the cemetery is relatively isolated and therefore may be more subject to undetected vandalism.
- Public response—The Daughters of Zion Cemetery was one of the top five places identified for memorialization during the commission's first public forum.
- Legal issues—Legal documentation may be required for the incorporation of non-profit "friends" groups that could support the preservation of the cemetery in the future.
- Costs—The *Daughters of Zion Cemetery Preservation Strategies* report provided planning-level estimates of probable cost for priority projects ranging from \$50,000-\$122,500 in total. See the plan for details.

- Revenue, if any—Likely none.
- Fundraising required—Grants and other fundraising may defray the costs of the landscape stabilization and other improvements.

### **Vinegar Hill Community**

#### Background<sup>6</sup>

Vinegar Hill, one of the city's first neighborhoods, was bordered loosely by Preston Ave., West Main St., and Fourth Street. It was established by Irish families in the early 1800s and incorporated into Charlottesville in 1835. African Americans first moved onto the "Hill" after the Civil War. From the 1920s to the early 1960s it was the city's principle black business district and the vibrant center of the community's social life. Despite barriers to education and employment, African Americans gained economic opportunities through a wide range of small businesses in the Vinegar Hill area. Though many rented their Vinegar Hill housing—which often lacked running water, indoor plumbing, and electricity—residents lived and worked among their homes, schools, and churches in a close-knit community. Over 55 of the homes and businesses in Vinegar Hill were owned by African Americans.

In the 1960s, noting Vinegar Hill's large number of "substandard" homes, the voters of Charlottesville decided to redevelop the 20 acre neighborhood. Because of a poll tax, many of the residents were denied a say in their own future. By March 1965, one church, 30 businesses, and 158 families—140 of which were black—had been relocated as part of the city's urban renewal process.

#### Options Considered

Two important memorialization plans for the Vinegar Hill neighborhood are currently underway; these include the Vinegar Hill Monument proposed for placement at the Jefferson School and plans for a new Vinegar Hill

Park at the west end of the Downtown Mall. The Vinegar Hill Monument has been designed by internationally-recognized artist, Melvin Edwards, and has been partially funded by the City of Charlottesville, private donations, and a matching grant from the National Endowment for the Arts. The Vinegar Hill Park has been proposed by the Historic Resources Committee. The park would occupy the public walkway between the ice rink and Omni Hotel at the west end of the downtown mall. Preliminary proposals for the park include recommendations for the addition of interpretive and identity signage along the walkway.

#### Preferred Option

- Concept—The commission voted unanimously to recommend that the city provide financial assistance for the completion of the proposed Vinegar Hill Park. The commission also voted unanimously (with one abstention) to recommend that city council provide financial assistance for the fabrication and installation of the Vinegar Hill Monument, as designed. Finally, because of the Jefferson School African American Heritage Center's preeminent position in telling the public history of Charlottesville's African American community, the commission voted unanimously (with one abstention) to recommend that city council provide financial assistance for the fixed costs of the Center (rent and common area costs).
- Impact to community/human rights—The Vinegar Hill neighborhood and its importance in the history of Charlottesville has been a consistent topic of interest for the public. Vinegar Hill is the best known, but not the only, lost African American neighborhood in the city; Gospel Hill, Pearl Street, Garrett Street, Canada, and others were also wiped out through urban renewal, redevelopment, or gentrification.

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<sup>6</sup> This information is taken from city documents available online.

- Impact to historic resources—The addition of a new memorial to the Jefferson School complex and new interpretive information to the west end of the Downtown Mall in a location identified as Vinegar Hill Park by the designer of the Mall will create greater public awareness of this lost neighborhood and the forces that ruined it. The funding of the African American Heritage Center will likewise support its mission to generate public awareness of the city's history and historic resources.
- Impact to urban design—The proposed Vinegar Hill Park creates an interpreted landscape space at a major threshold into Charlottesville's Downtown Mall. Although the current proposal is limited to the addition of new signage, the landscape within the corridor may be suitable for future redevelopment as designed park space. The proposal for the new Vinegar Hill Monument will place the memorial on the Jefferson School property.
- Public response—Many members of the public have expressed a strong interest in telling the story of Charlottesville's lost African American neighborhoods.
- Legal issues—Likely none.
- Costs—The new Vinegar Hill Park signs are estimated to cost approximately \$5,000-\$10,000. The fabrication and installation of the Vinegar Hill Monument is estimated to cost \$320,000, a portion of which the city has already committed to funding. The memorial has a \$100,000 matching grant from the NEA.
- Revenue, if any—Likely none.
- Fundraising required—Fundraising is underway by the Dialogue on Race Vinegar Hill Monument committee.

### **Highlighting and Linking Historic Places Background**

The historic sites inventory process identified over 70 places associated with important aspects

of the city's African American history as well as sites associated with Native American and labor history. The inventory is appended to this report. The places include cemeteries; neighborhoods; schools; churches; other buildings such as houses or businesses; roads and bridges; parks; memorialized "lost" sites; and lost sites with no memorialization. While many of the sites are well-documented, interpreted or protected, some are not.

The rehabilitation of the Jefferson School—which now houses the African American Heritage Center, the Jefferson School City Center, and the expanded Carver Recreation Center—represents perhaps the city's most prominent effort to revitalize an essential historical place in the city's African American community. Many recently-added historic markers now identify other important buildings and landscapes in the city, such as the Tonsler House and Daughters of Zion Cemetery. The Drewary Brown Bridge's association with the Bridge Builders Award has revitalized its meaning in the community.

Comments during the first public forum emphasized the community's desire to expand the memorialization of diverse and "hidden" places and people and to protect the city's historically African American resources, including neighborhoods, churches, and cemeteries. Many also recommended that the city's stories be told through the perspective of the African American community, with no "sugar coating."

### **Options Considered**

Options for highlighting and linking historic places relate to information-gathering, planning, and protection for the city's historic resources. Members of the public supported initiatives that would result in the collection of additional historical information about Charlottesville's "lost" history through surveys and oral histories. Protecting and acknowledging a wide variety of historic sites—such as the Tonsler House and the Shelton House—were also important to members of the public. The community expressed some preference for installing historic

markers at a variety of historic sites and protecting historic neighborhoods against the forces of gentrification. Members of the public and the commission also supported the improvement and maintenance of the Drewary Brown Bridge.

#### Preferred Option

- Concept—The commission voted unanimously to recommend two concepts: 1) To applaud the Bridge Builders Committee work to improve the visibility and appearance of the Drewary Brown Bridge and to encourage council's continued support of these efforts, including the inclusion of the Bridge Builders work in the West Main Street design process and 2) to recommend that council provide financial and planning support for historic resource surveys of African American, Native American and local labor neighborhoods and sites, seeking National Register listing and zoning and design guideline protection, where appropriate.
- Impact to community/human rights—Many members of the public drew an explicit connection between the loss of historic African American neighborhoods and the current threats to neighborhoods by gentrification and inappropriate new development. Commissioners also noted the lack of visible and accurate interpretation of the city's sites related to African American history.
- Impact to historic resources—This recommendation would enable the successful protection of the city's historic built fabric.
- Impact to urban design—Zoning and design guideline protection would protect the historic character of the city's neighborhoods. New design updates and maintenance of the bridge would also signal its important symbolism in the city.
- Public response

- Legal issues—Likely none, although zoning and design guidelines can impact property values.
- Costs—The costs associated with historic resource surveys will vary based on the size of the areas. Costs for any changes or enhancements in the design of the bridge may be estimated based on schemes produced through the West Main Street schematic design plans.
- Revenue, if any—Likely none.
- Fundraising required—To be determined by City Council. Grants and other fundraising may defray the costs to the public.

#### **Place Names**

##### Options Considered

The commission discussed options for naming and/or renaming public places and features, and agreed to avoid renaming current places with the exception of the -Lee and Jackson parks as described earlier in the report. The commission understands that there is a city policy that governs the naming of new features.

#### Preferred Option

- Concept—The commission unanimously recommended that the city consider naming new streets, new bridges, new buildings, or other new infrastructure after people or ideas that represent the city's history in consultation with the affected neighborhoods and other appropriate local bodies such as the Albemarle County Historical Society and the African American Heritage Center.
- Impact to community/human rights—The commission supports engagement with the community and local institutions to identify appropriate people, events, and ideas to commemorate through naming.
- Impact to historic resources—Likely none to historic resources, although providing names for new features and structures related to local history may help convey

- the importance of previously uncelebrated people and events.
- Impact to urban design—Likely none.
- Public response
- Legal issues—Likely none.
- Costs—Likely none beyond the costs associated with public engagement or other outreach to local institutions.
- Revenue, if any—Likely none.
- Fundraising required—Likely none.

## New Memorials

### Options Considered

The public offered many ideas for new memorials during the public forums and through other communication with the commission. Suggestions included “hidden heroes” and other people and communities significant to the history of Charlottesville such as: enslaved workers at UVA, lost neighborhoods such as Gospel Hill, Isabella and William Gibbons, Queen Charlotte (Charlottesville’s namesake with African ancestry), Peter Fossett, Julian Bond, Eugene Williams, Sally Hemmings, Rebecca McGinness, local Native Americans, the Greers of Ivy Creek, Shadrach Battles, and many others.

The commission noted these suggestions but also expressed a belief that the other two new monuments recommended for Charlottesville—the Vinegar Hill Monument and a memorial to those enslaved in the Charlottesville area—will be substantial new additions to the city’s public art collection and will require equally substantial financial commitment. The commission also noted the ability of other types of public art to convey more complex information than is possible with memorials to individuals.

### Preferred Option

- Concept—The commission unanimously recommended that the city not pursue the addition of other new monuments to specific individuals at this time. The commission recommends that the city explore other ways to recognize the city’s leaders and hidden heroes and

invest in other creative ways to memorialize the full story of race in this community’s history including, but not limited to, new murals.

- Impact to community/human rights—Monuments and memorials are often large, permanent installations that are intended to convey clear and simple narratives. Murals and other forms of public art may provide opportunities to tell complex stories about the city’s history through more dynamic means; they are also less expensive to implement and provide opportunities for community engagement.
- Impact to historic resources—Likely none.
- Impact to urban design—Murals or other public art may be implemented on a wide variety of city-owned buildings and structures, such as bridge abutments, walls, or at schools.
- Public response
- Legal issues—Likely none.
- Costs—Would vary depending on the artist and the medium.
- Revenue, if any—Likely none.
- Fundraising required—To be determined by City Council. Grants and other fundraising may defray the costs to the public.

## Other Opportunities

### Options Considered

The commission identified several additional opportunities to enhance a holistic reflection of our history. These focused primarily on programming and education.

### Preferred Options

The commission chose six options that received unanimous votes:

- Recommend council sponsor research on the history of Charlottesville, together with the African American Heritage Center, UVA, Albemarle Charlottesville Historical Society, among others, which

may provide the basis for a new more comprehensive story of the city.

- Encourage the Charlottesville City School Board to ensure that the curriculum creates an opportunity for all students to learn the fuller history of our community including the difficult history of slavery and racism. This resolution also supports the teacher education required to carry out an effective educational program in local history.
- Encourage the Charlottesville City School Board to ensure that courses in African American and Native American history are taught in local schools on a continual basis.
- Support the ongoing efforts of the African American Heritage Center to develop curricula related to our complete history and encourage all the institutions that hold the history of Charlottesville—including Albemarle Charlottesville Historical Society and the University of Virginia—to be part of that development.
- Urge the city to participate in the Equal Justice Initiative's Memorial to Peace and Justice by retrieving the memorial marking the lynching of John Henry James and displaying it locally as a commitment to confronting the truth and terror of white supremacy in the Jim Crow era.
- Recommend designating March 3rd as either Liberation Day or Freedom Day in an annual commemoration of March 3, 1865.

# METHODOLOGY

## Meeting Schedule and Agendas

The commission gathered for 15 meetings. These meetings were held at a variety of locations around Charlottesville in order to make it easier for members of the public to attend and comment, and also included three public forums, described below, and a bus tour of relevant historic sites. The meeting schedule, meeting agendas, and audio recordings of the meetings have been documented on the commission's webpage.

## Coordination with City Staff

City staff has provided extensive support of the commission's work. City Manager Maurice Jones, Assistant City Manager Mike Murphy, Director of Human Services Kaki Dimock, Manager of the Office of Human Rights Charlene Green, Deputy City Attorney Lisa Robertson, and Executive Assistant Terry Bentley set up meeting space, led meetings, moderated the public forum, provided food, transcribed public meeting notes, led the bus tour, offered interpretation of legal issues, and provided researched background information, among many other critical tasks. The commission is very grateful for this coordination and support.

## Research and Data Collection

Members of the commission undertook targeted research and data collection as part of the subcommittee efforts described below. In addition, city staff undertook a preliminary "benchmarking" review of work accomplished by other cities facing similar consideration of public spaces and monuments. The benchmarking process resulted in summaries of the recent and on-going efforts of the:

- *Ad Hoc Advisory Group on Confederate Memorials and Street Names in Alexandria, VA.* This advisory group evaluated several initiatives related to the city's Confederate memorials and street names. The group recommended retaining the city's lone Confederate

sculpture (*Appomattox*, on South Washington Street), changing the name of the Jefferson Davis Highway, retaining other street names memorializing Confederate military leaders, and maintaining the city's current policy not to fly the Confederate flag. In a September 2016 meeting, the Alexandria City Council voted to move the Confederate statue to a local history museum near its current location, pending Virginia legislature approval.

- *St. Louis Confederate Memorial Reappraisal Committee in St. Louis, MO.* The committee requested cost estimates for the removal and long-term storage of the city's Confederate memorial. No suitable entity was identified for the storage or display of the monument and the city is evaluating the \$150,000 cost for its removal.
- *Unmonumental and the Sacred Ground Historical Reclamation Project in Richmond, VA.* *Unmonumental* and the Sacred Ground Historical Reclamation Project are two citizen and non-profit groups committed to exploring Richmond's history of race, memorials, and public space. *Unmonumental*, a weekly radio show associated with the national initiative called Finding America, funded by the Ford and MacArthur Foundations, collects and shares personal stories about the individual histories and experiences in Richmond. The Sacred Ground project has prepared a community proposal for a new memorial park in Shockoe Bottom, including the site of Lumpkin's Jail and a graveyard.
- *City council actions in New Orleans, LA.* In December 2015, the New Orleans city council voted to declare the city's Confederate statues a "nuisance" and solicited bids for their removal. The city received a cost estimate of \$170,000 per statue for removal to long-term storage;

however, the contractor's property was vandalized and work was stopped.

- Outside of meetings, commission members also received and reviewed information about other efforts.

City staff also provided information on:

- *The City Beautiful Movement, the design context for the Lee and Jackson sculpture.* The City Beautiful Movement (c. 1890-1930) provided a new approach to American architecture and urban planning that focused on beauty, art (particularly sculpture), and scale to inspire civic order, morality, and virtue. Leaders posited that large-scale structured city planning would lead to harmonious social order. Many proponents of the City Beautiful Movement responded to the disorganized growth of cities, including rapidly forming neighborhoods of immigrants, with new monumental architecture, artwork, and landscapes. The National Sculpture Society, one of several art and design organizations to promote the City Beautiful Movement, "espoused figurative public sculpture of historical and allegorical subjects as a means of familiarizing people with the best and most fundamental values of past and present cultures." The National Mall, Chicago Waterfront, and Richmond's Monument Avenue are examples of the movement's grand urban vision. The City Beautiful Movement has been criticized for its elitist emphasis on beauty and urban aesthetics at the expense of social reform.

Invited speakers to commission meetings included Karen Van Lengen (UVA Architecture School), Kirt Van Daacke (UVA History Department), and Gary Gallagher (UVA History Department/Nau Center for Civil War History) who shared ideas and information relevant to the commission's mission. Members of the

commission also met with Kelley Libby of Richmond's *Unmonumental*.

Finally, the value of information offered by the public at each meeting cannot be overestimated. The citizens of Charlottesville have a huge depth and breadth of knowledge about the history of our city, the Civil War, and many other topics, which they generously shared with the commission and the public at large. While most of what was brought to the commission's attention was valuable, some testimony at public meetings repeated long-discredited histories as facts, thereby confirming the need for more complete and visible histories. Commission members were particularly grateful for the contributions of the city's elders who offered their early memories of life in Charlottesville.

## Subcommittees

The work of four subcommittees supplemented the general work of the commission. These included:

- Public Engagement (Melvin Burruss, Frank Dukes). This subcommittee prepared plans for a public engagement strategy, organized public meeting facilitators, set public meeting agendas, and set the format for the first two community forums.
- Case Studies (Gordon Fields/Sue Lewis, Don Gathers). This subcommittee researched the decisions and results of other cities' efforts to address similar questions about race, memorials, and public spaces.
- Inventory of Historic Sites (Andrea Douglas, Rachel Lloyd). This subcommittee created an inventory of historic sites related to the city's African American history.
- Historical Context and Background (John Mason, Margaret O'Bryant, Jane Smith). This subcommittee examined the broad history of inventoried sites in Charlottesville and explored the "hidden" history of the city.

## **Legal Review**

Chief Deputy City Attorney, Lisa Robertson provided a summary of the legal issues raised by the 2016 Virginia Assembly bill HB587, the Governor's subsequent veto of the bill, and the related court case in Danville that resulted in the removal of a Confederate flag from a monument on the grounds of the Sutherlin Mansion. The City Attorney's office also provided legal interpretation of the terms of the deeds for Lee and Jackson Parks. The memo provided on September 28, 2016 is included in the report's appendix.

## **Coordination with other Agencies/Commissions**

Several other commissions and local organizations shared information and ideas with the Blue Ribbon commission, including the Preservers of the Daughters of Zion Cemetery, the Ivy Creek Foundation Board, Preservation Piedmont, the President's Commission on Slavery at the University, the Historic Resources Committee, and others.

## **Public Engagement**

The community's deep interest in the topic of race, memorials, and public spaces resulted in continuous and vigorous engagement between the commission and the citizens of Charlottesville. Every regular commission meeting included two public comment opportunities totaling approximately 20 minutes or more. The work session meetings and the bus tour would have one or no scheduled opportunities for public comment. The commission received emails from the public through a group address and a comment section of the webpage, which was regularly updated with commission information. Members of the public also attended the bus tour of the historic sites. In addition, the commission hosted three public forums.

The first forum was held at the Jefferson School. This forum was intended to be a "listening

session" and included two open public comment periods and a small group discussion period organized around four separate topics:

- What are the stories you want told about Charlottesville?
- What places need to be memorialized that are not being memorialized sufficiently? Who are some of our hidden heroes?
- What does the statue of Stonewall Jackson mean to you? What would you like to see happen in that location?
- What does the statue of R.E. Lee mean to you? What would you like to see happen in that location?

Approximately 150 people attended the first forum. The attendees were divided into eight separate groups for the discussion topics; the comments and ideas shared during the discussion period are appended to this report. Members of the public spoke for and against removing the Lee and Jackson statues, although a preponderance of speakers recommended retaining the monuments and adding new interpretive information that re-contextualizes them for contemporary times. The small group discussions revealed a powerful desire within the community to publicly interpret the city's full racial history through an inclusive and complete approach that proclaims our hidden stories, places, and heroes. Members of the public focused primarily on the city's African American history, but also expressed an interest in the region's Native American history and working/labor history.

The second public forum took place at Buford Middle School. This forum was intended to elicit the public's input for a selected set of concepts and action options related to the commission's mission. Members of the public were allotted time at the beginning and end of the meeting for general public comment, and then "voted" with stickers for various recommendations listed at different idea stations. Members of the public focused primarily on the disposition of the Lee and Jackson sculpture and spoke equally in favor

of removing the sculpture and retaining the sculpture.

The third and final public forum took place at Walker Elementary School. This public forum provided the commission with an opportunity to share information about the recommendations provided in this report. The commission read a synthesis of the complete set of recommendations and heard public comment about them. Most speakers focused their comments on the recommendations related to the statues, with a large majority speaking in favor of moving the statues.

## **Expenditures**

City Council approved of \$10,000 to be used for expenses related to the Blue Ribbon Commission on Race, Memorials and Public Spaces. Just under \$5,000 remains in the appropriated funds. Expenses included \$4,246 for meals (regular meetings and community forums), \$445 for supplies to conduct the meetings and forums and \$255 for two buses used in the historic tour of Charlottesville.

## APPENDICES

- A. City Council resolution
- B. Community engagement process (including bus tour) and written comments from the community forums
- C. Subcommittee information
  - a. Historic context
  - b. Inventory of historic sites
  - c. Case studies
    - Alexandria
    - Richmond
    - St. Louis
- D. Photographs (Rachel Lloyd images from her walking tour; Richmond field trip images)
- E. Historic marker inventory (from the Charlottesville Historic Resources Committee)
- F. Information shared from invited speakers:
  - i. Karen Van Lengen , UVA Architecture School
  - ii. Kirt Van Daacke, UVA History Department (**did not have materials**)
  - iii. Gary Gallagher, UVA History Department/Nau Center for Civil War History
- G. Legal memo from City Attorney
- H. Cost estimates to move the Lee and Jackson statues
- I. Daughters of Zion Cemetery plan
- J. Vinegar Hill Park plan
- K. Vinegar Hill Monument plan
- L. Historical Narrative document

## **APPENDIX A**

### **City Council Resolution**

**RESOLUTION**  
**Blue Ribbon Commission on Race, Memorials and Public Spaces**

**WHEREAS**, Council seeks to address questions that have been raised regarding race, memorials and public spaces in Charlottesville; and

**WHEREAS**, Council created the Human Rights Commission in 2013 to address issues of discrimination and carry on the work of the Dialogue on Race;

**NOW THEREFORE, BE IT RESOLVED**, that City Council does hereby authorize the creation of an ad hoc blue ribbon commission on race, memorials and public space and tasks them with the mission to provide Council with options for telling the full story of Charlottesville's history of race and for changing the City's narrative through our public spaces;

**BE IT FURTHER RESOLVED**, that the blue ribbon commission shall have nine members to be appointed by Council, including six at-large members and one representative each from the PLACE Design Task Force, Human Rights Commission, and Historic Resources Committee;

**BE IT FURTHER RESOLVED**, that the blue ribbon commission is charged with providing options to Council for specific ways in which our public spaces are used, or could be used, to address race, including, but not limited to:

- Relocating, or adding context to, existing Confederate statues;
- Augmenting the slave auction block at Court Square;
- Completing the Daughters of Zion cemetery;
- Providing a further narrative for the Vinegar Hill community in conjunction with the ongoing work of the African American Heritage Center;
- Highlighting and linking existing historic places, such as the Tonsler House and the Drewary Brown Memorial Bridge;
- Commissioning a new memorial or memorials to an African-American leader;
- Identifying naming opportunities;
- Identifying additional opportunities within the City to enhance a holistic reflection of our history;

**BE IT FURTHER RESOLVED**, that the blue ribbon commission is tasked with the following goals:

- 1) Amply engage with the Charlottesville/Albemarle community through public hearings, forums, etc.;
- 2) Evaluate and advise Council on the full range of options within the mission;
- 3) Coordinate with the City Attorney's office to provide full legal review of options;
- 4) Identify and communicate with other efforts underway relating to its mission\*;

\*including, but not limited to, the Governor's commission, African American Heritage Center, Historic Resources Committee, Human Rights Commission, Drewary Brown Committee, Daughters of Zion, UVA Commission on Slavery, UVA ad Hoc group on the monuments, PLACE, Board of Architectural Review, Parks and Recreation, and University and Community Action for Racial Equity (UCARE).

**BE IT FURTHER RESOLVED**, that Council shall appoint members to the blue ribbon commission who meet the following criteria:

- Commitment to the mission
- Open-mindedness
- Respected in their area of expertise or representation
- Principled and collegial
- Diverse and reflective of our community
- Strong affiliation with the Charlottesville/Albemarle area;

**BE IT FURTHER RESOLVED**, that Council charges the blue ribbon commission with providing a written report by no later than November 30, and after robust opportunities to gather public comment, which will:

- Recommend to Council how best to complement the previous and ongoing work of the groups identified above in telling the full story of Charlottesville's history of race and changing the City's narrative through our public spaces, either through a policy or a specific plan to implement the recommendations, including but not limited to costs, revenue, sites and fundraising;
- Research, evaluate and advise Council on the full range of options regarding disposition of the two large Confederate Monuments in Lee and Jackson parks, including moving the memorials to a museum or historical site, changing their context to reflect current values, or adding new memorials, including but not limited to costs, revenue, sites and fundraising; and specifically:
  - Make a recommendation as to the course of action Council should take;
  - Estimate the costs involved and any revenue that might be anticipated from such action;
  - Develop a fundraising strategy for any relocation effort
- Specify any recommendations involving the erection of additional monuments, memorials or historical markers, and recommend a plan for funding them, including but not limited to costs, revenue, sites and fundraising;
- Determine appropriate locations where memorials may be relocated, if applicable;

**BE IT FURTHER RESOLVED**, that Council will reserve \$10,000 from the Council Strategic Initiatives Fund for the operating costs of the blue ribbon commission, with expenditures approved by the City Manager and reported to Council at regular intervals.

Approved by Council  
May 2, 2016

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Clerk of Council

## **APPENDIX B**

Community Engagement Process (including bus tour) and  
written comments from the community forums

**Charlottesville Commission on Race, Memorials and Public Spaces**  
**July 27, 2016 Public Listening Session**  
**African American Heritage Center, Jefferson School**  
**233 4th St NW, 2nd floor**

**Participant Agenda**

**Listening Session Goals:**

- Inform community members of Commission charge, work plan, and opportunities for involvement.
- Provide opportunities for community members to offer ideas about how the Commission can address its charge.
- Encourage dialogue and understanding about the issues that are part of the charge.

<b>Check-in</b>
Welcome and Overview of the Commission Charge – Chair Don Gathers
First Public Comment Period – Facilitator Charlene Green <ul style="list-style-type: none"><li>• Limit 3 minutes per comment/question</li></ul>
<b>Break</b>
<b>Small group discussions</b> Participants will rotate in small groups to address these four topics: <ul style="list-style-type: none"><li>• What are the stories that you want told about Charlottesville?</li><li>• What places need to be memorialized that are not being memorialized, or not memorialized sufficiently?</li><li>• What does the statue of Stonewall Jackson mean to you – what would you like to see happen in that location?</li><li>• What does the statue of R. E. Lee mean to you – what would you like to see happen in that location?</li></ul>
Second Public Comment Period – Facilitator Charlene Green <ul style="list-style-type: none"><li>• Limit 3 minutes per comment/question</li></ul>
<b>Closing</b>

Council-directed mission, charge and tasks:

Mission: “to provide Council with options for telling the full story of Charlottesville’s history of race and for changing the City’s narrative through our public spaces”

Charge: “providing options to Council for specific ways in which our public spaces are used, or could be used, to address race, including, but not limited to:

- Relocating, or adding context to, existing Confederate statues;
- Augmenting the slave auction block at Court Square;
- Completing the Daughters of Zion cemetery;
- Providing a further narrative for the Vinegar Hill community in conjunction with the ongoing work of the African American Heritage Center;

- *Highlighting and linking existing historic places, such as the Tonsler House and the Drewwary Brown Memorial Bridge;*
- *Commissioning a new memorial or memorials to an African-American leader;*
- *Identifying naming opportunities;*
- *Identifying additional opportunities within the City to enhance a holistic reflection of our history”*

**Tasks:**

*“1) Amply engage with the Charlottesville/Albemarle community through public hearings, forums, etc.;*

*2) Evaluate and advise Council on the full range of options within the mission;*

*3) Coordinate with the City Attorney’s office to provide full legal review of options;*

*4) Identify and communicate with other efforts underway relating to its mission \*;*

*\*including, but not limited to, the Governor’s commission, African American Heritage Center, Historic Resources Committee, Human Rights Commission, Drewwary Brown Committee, Daughters of Zion, UVA Commission on Slavery, UVA ad hoc group on the monuments, PLACE, Board of Architectural Review, Parks and Recreation, and University and Community Action for Racial Equity (UCARE).”*

## Participant Worksheet for July 27 Commission Listening Session

Please print neatly!

Name:

Address:

Ideas I want the Commission to consider include the following:

*Relocating, or adding context to, existing Confederate statues*

*Augmenting the slave auction block at Court Square*

*Completing the Daughters of Zion cemetery*

*Providing a further narrative for the Vinegar Hill community in conjunction with the ongoing work of the African American Heritage Center*

*Highlighting and linking existing historic places*

*New memorial or memorials to an African-American leader*

*Naming opportunities*

*Additional opportunities*

Do you have any other suggestions for the Commission to meet its charge?

THANK YOU FOR ALL OF YOUR IDEAS!

**Blue Ribbon Commission on Race, Memorials and Public Spaces**

**Community Forum**

**July 27, 2016**

**Group 1A & 1B – What are the stories that you want told about Charlottesville?**

- UVa built by slaves & served needs of students; slave contributed immensely (role of slaves)
- Be inclusive & complete-tell all stories so add more statutes (5)
- Have African Americans tell their stories personally (3)
- No sugar coated stories even though painful
- Graveyard for slaves near Monticello & other unrecognized places
- Beauty & music of Charlottesville
- Be sure schools teach the complete stories too (1)
- Ivy Creek, Tonsler Park (1)
- Written work with these stories for tourists
- Slave auction place more visible
- Vinegar Hill
- Urban Renewal south of tracks, near UVa (Gospel Hill) & Rose Hill, 10<sup>th</sup> & Page –where did people go when this happen
- Environmental justice (1)
- Zoning history since 1920's – relating to class & race
- People of African American community (history) that have gone unsung
- Identify & list rural African American communities – free state, etc
- List as many businesses form Vinegar Hill & what happened to those individuals (1)
- History of segregation of schools, Massive Resistance & the blacks & whites who protested it (2)
- History of Belmont – working class (1)
- UVa Anatomy Lab story – dissecting African American people
- How inhabit same place but have totally different ways of seeing world (creating memory history) (1)
- 10,000 years of Indians here (1)
- Contribution of African Americans (1)
- Indians from NY (before white settlers) invaded locan Indians, capturing some & killing some (one of many invasions over time)
- Don't get stuck in one time frame (1)
- Tell specific stories (such as Nanay West who started a newspaper)
- More storytelling so everyone knows them (a venue of sharing)
- Schools tell Virginia history better

## **Blue Ribbon Commission on Race, Memorials and Public Spaces**

### **Community Forum**

**July 27, 2016**

- Find stories from when Washington Park was to be built – make accessible
- Tell stories of the Gibbons at UVa- teacher Jefferson School/Founder 1<sup>st</sup> Baptist
- Stories of early African Americans at UVa (1)
- Discussion of anti-Semitism (1)
- Main Street-Friendship Court – urban renewal – how past affects present, education make a learning experience
- Details of integration & race issues i.e. library, cemeteries, (not just schools) ongoing today (step by step) (1)
- Platform history channel – untold stories of Charlottesville (2)
- Eugenics – sterilization-history (2)
- UVa researching on black bodies without consent, health disparities – blacks not given same pain meds, connect as a way to make past connect to present
- Know what happened to the slaves – accomplishments? (1)
- Know more about black & white businesses & about Vinegar Hill-more stories (1)
- There are no statues of black people. What about Queen Charlotte, a black woman-why? McIntire's role as white supremacist?
- Know more about the stories of accomplishment of freed black people & all people of color(2)
- Learn more about the confederate hospitals & cemeteries
- American Indian history & stories (3)
- Learn more about the confederate hospitals & cemeteries
- Slave cemeteries – how were people buried (threw them over the wall)
- First Baptist as hospital in Civil War (2)
- Individuals – Stones- Oral Histories of Elders
- UVa Credit Union history founding members included Black WWII veteran & this history is not displayed (reference photo at Lowe's, story around 50 anniversary)
- History of Woolen Manufacturing Charlottesville Gray – West Point
- What does John Paul Jones have to do with Charlottesville?
- How are we supporting conversations to try to move past pervasive racism?
- Vinegar Hill is Charlottesville but they don't want you to know (1)
- Jefferson School – a great school, all black teachers – history repeating itself
- Black people struggling forever (3)
- African American churches & schools in rural Albemarle – the political boundaries don't erase the interconnection (1)
- Vinegar Hill as a reservation story – connection between Indian removal, Black removal, gentrification today (4)

## **Blue Ribbon Commission on Race, Memorials and Public Spaces**

### **Community Forum**

**July 27, 2016**

- Current housing issues - Connect to historical displacement (3)
- Rubber Road
- Stories of white & black people who have worked together - Carter years?
- Black artist in Jefferson School should fill this place with color
- Peter Faucet – giant monuments for people who resisted slavery (1)
- Tucker Issac (1)
- Positive comments from Monticello programming – The Slave Dwelling Project
- Homeownership at Piedmont Industrial Institute – history of black successes
- Confederate soldiers stories on why they fought (3)
- History closer to today – 40's, 50's, 60's, 70's
- Dredary Brown bridge
- Charlottesville initiatives started but become dormant
- Trash can in front of Vinegar Hill plaque
- Voices of youth – today
- Massive Resistance & Apologies (1)
- Other historical figures who have visited here – MLK, Ali
- Stories of people from Charlottesville & Albemarle County – local people –Tippy, Julian Bond, Eugene Williams, Sally Hemmings – street named after her (5)
- Were leaders surprised by the debate about removing the statue?
- History of UVa – built by slaves
- Discussion by young people
- How I can get involved to get beyond racism (2)
- What were people in Charlottesville thinking when the statues were dedicated – who was there?
- See a common narrative of our history in Charlottesville
- Comprehensive list of current monuments – but not know about Vinegar Hill monument
- Stories of immigrants
- Black history of Charlottesville
- Good stories, like Maplewood Cemetery- & blacks & whites buried together
- Why don't we dialogue together
  - Queen Charlotte and her African heritage (1)
  - Black people not represented in Charlottesville's "brand" – white story is advertised (3)
  - Black stories in Civil War commemorations
  - White people as interested in learning black history because the stories are there – the folks who are pro Lee

**Blue Ribbon Commission on Race, Memorials and Public Spaces**

**Community Forum**

**July 27, 2016**

This was the hotbed for slavery in VA – at one time there were more Africans than whites  
(4)

Cont House – info about the laws that kept slavery working (1)

Tell the story post-Civil War latter 1800's, early 1900/s (3)

Need a clear periodization-huge gap in knowledge

African American genealogy

**Blue Ribbon Commission on Race, Memorials and Public Spaces**

**Community Forum**

**July 27, 2016**

- **Group 2A & 2B – What places need to be memorialized that are not being memorialized sufficiently? Who are some of the hidden heros?**

Hidden Heroes:

- Sally Hemmings (18)
- Julian Bond (8)
- Eugene Williams (7)
- African American teachers (1); Teacher in the Civil Rights Movement (5)
- Survey “the unknown heroes”
- Ann Hope – integrated schools
- “WPA” like stories offered program by the City (3)
- Drerary Brown (4)
- John West (4)
- Moseby “Ranger”
- Alicia Lugo (2)
- Miss Garrett
- Rev. E. G. Hall
- George Custer
- Janie Porter Barrett (2)
- Seminole Indians (1)
- Research more Black slaves (4)
- Pastor Henry Mitchell (1)
- Rev. and Mrs. Benjamin Bunn (4)
- Pastor Andrew Gibbons (William ?) (1)
- Mr. and Mrs Gibbons (5)
- Benjamin Tonsler (2)
- Jackson P. Burley (1)
- Professor McGuffey
- Rebecca McGinness (5)
- John Jackson, DDS
- Nanny Cox Jackson
- Pauline Minor: Delta founder (5)
- Mrs. Fowlkes: ran the Carver Inn
- George Inges (4)
- MLK and John Lewis opened doors at CHS (3)

**Blue Ribbon Commission on Race, Memorials and Public Spaces**  
**Community Forum**  
**July 27, 2016**

Places memorialized:

- 1870 James Monroe House
- Monticello Dairy
- Spud Nuts
- Grocery stores; related to G. Inges comment (1)
- Jefferson School (4)
- Slave Block, Court Square (38)
- Vinegar Hill (39)
- Lee Park (4)
- Washington Park (10)
- Black parks
- Roadways; Main St., Ghost Roads – Pearl St. (1)
- Historic Black Neighborhoods (3)
- Historic Neighborhoods
- McGinness House (1)
- Frys Spring Beach Club
- Cemeteries (4)
- DOZ cemetery (9)
- More Black cemeteries located and identified (2)
- Native Americans (6)
- Native American settlement (1)
- Indigenous communities – where located? (4)
- Churches; First Baptist, Virginia Murray (6)
- Diner on Emmett St.
- James River Bateaux Boatmen
- Installation on contemporary history
- History Park
- Black Cemetery at UVA (5)
- Closing of school; massive resistance (2)
- Full story (white and Black history) of the Jefferson School (5)
- History of the schools
- UVA history of Nursing Profession (3)
- Historic homes on Ridge St. (2)
- Jokers' Barber Shop (3)

## **Blue Ribbon Commission on Race, Memorials and Public Spaces**

### **Community Forum**

**July 27, 2016**

- Inges' Grocery Store (3)
- Lewis and Clark House
- Ivy Creek Natural Area; Greer (10)
- Rose Hill hotel (Carver Inn) on Albemarle St (3)
- UVA hospital – Lee St. near Roosevelt (2)
- UVA gardens; recognize who built (3)
- Model of the community/businesses – before stories are lost (1)
- Lower Belmont – stock yard; class system explained (4)
- Making memorials interactive (3)
- Carter Woodson better publicized (2)
- Promote historic sites better (2)
- App for walking tours of historic sites (2)
- Prisons- behind library and new court house (3)
- Nau Hall site- Foster property (1)
- Highlight places where positive stories of African Americans histories (2)
- Albemarle Co. courthouse- house where man fought for freedom- Mighak? (1)
- Museum talking about African American history and highlight places to visit (2)
- UVA President's Commission on Slavery (1)
- Bren-wanna – hotel, restaurant, and nighclub on 29S (1)
- Tell full stories of people who won and lost; personal stories of sacrifice (2)
- African American graveyard at Monticello; original site of Hartman's Mill; operated until 1950's included Black and white workers from community (9)
- Oddfellows Hall and Blue Diamond Club (3)
- Woolen Mills; 4,000 year old Native American graveyard (8)
- Albemarle Hotel on West Main St. (1)
- Need generic empty public space freee of any history and open to new ways of interacting (2)
- Buck v Bell plaque on Preston needs more visibility (4)
- Bowles family cemetery – Dunlora area (5)
- Integrate sites into African American trails project (3)
- Lynn Rainville has a cemetary project with all locations (1)
- Put info/history on Google maps as opposed to road markers (3)
- Need better ways to protect historical sites from degredation (2)
- Memorialize private sites/homes (1)
- Un-memorialize Thomas Jefferson (4)

## **Blue Ribbon Commission on Race, Memorials and Public Spaces**

### **Community Forum**

**July 27, 2016**

- More historical info, the better; more ways to learn (1)
- Profile positive Black role models; more positive stories (4)
- More community gardens/something similar- positive spaces for positive interactions (4)
- Expanding history lessons in public schools (5)
- What does memorialization mean? (2)

### **Group 3A & B – What does the statue of Stonewall Jackson mean to you – what would you like to see happen in that location (next to courthouse)?**

- Add to what is there (1)
- Rename the park – plaques, statues contextualize w/civil rights from Cville-civil rights leaders from the time era
- Monument to free African American shadach battles (1)  
Historic to that spot built a house (3)
- Remove statue from pedestal
- Tear it down use it for new courthouse (7)
- Contextualize funding sentiment during statue planning commission
- Objective education of Jackson remove statues to museum (2)
- Plaque-mention white supremacy – teach-make it welcoming for all (2)
- Choose different place for existing statues. Interpretive timeline
- All statues in one place labeled –interpret insurrection treason (1)
- Move the statue  
Thematically interpret to prevent “Re-created Nazi Camp”
- Memorialize more plaques!! (4)
- Leave it as is, no emotion, it's art (7)
- Women's memorial in history plantings add to the story
- Slave Market Memorial (2)
- Something inclusive and privately funded add to
- A new role for the space, then decide who is responsible for the space?-compromise
- Replace the statue, a statue of Nat Turner
- Remove statue represents social, political, economic oppression, positive uplifting
- Something that speaks to African American story – all different histories, timeline concise, consistent history of the park
- Process feedback...understand where people feel comfortable (1)
- Relocate/Add Context

## **Blue Ribbon Commission on Race, Memorials and Public Spaces**

### **Community Forum**

**July 27, 2016**

- Pleasure for passersby, for all
- Finest equestrian statue/remarkable (1)
- Historical information/questions
- Memorial to confederate soldiers
- Discomfort (1)
- Placement at courthouse?
- Feeling of anger/loss providing justice location near slave auction/preserves slavery
- Happen at stonewall location
- Balance of story (1)
- Move in context of McIntire gift (1)
- “Re-contextualize” (5)
- Stay where it is /familial (5)
- Equestrian ok, remove and replace with General Custer
- Sell/donate statue
- Location of stone
- What about black family if we talk about “family” (1)
- I’m not sure? (1)
- Legal work/check deed, patents, etc. (1)
- Means a lot to tourists, residents, etc. statue is a “mirror” of perception (1)
- Ancestors fought/enslavement
- Work of art (4)
- Where is it?
- Equestrian/beautiful
- Values whites only (1)
- Move to history park (Lee Park) (1)
- Leave/acknowledge history good/bad (1)
- Expand story/leave it for inclusion (1)
- Move to museum (8)
- Full story...
- Move to a “history park”
- Make a history boulevard leave/incorporate other histories
- Dominate size-add to /equally-sized to tell another story
- What did Italy/Germany do with statues
- Here before I was born
- Lot of history/a presence

**Blue Ribbon Commission on Race, Memorials and Public Spaces**

**Community Forum**

**July 27, 2016**

- Work of art (4)
- Remembering segregation & hatred/white superiority
- Curiosity
- Symbol f the past
- Leave in place and add other statues & information (5)
- Move to a museum (9)
- Seek balance in place (2)
- Use the space as an educational opportunity (3)
- Never seen it
- Beautiful but no significance
- Irreplaceable piece of art
- Aesthetic pleasing
- Part of an era
- Balance at the location
- Remove statues – leave a plaque
- Make a history park & tell the whole story
- Seek balance
- Memorialize legal freedom
- Draw the citizens to it-reflecting pool
- Place of war, not a place of court
- Leave in place, like simple open spaces
- People, not \$\$ to move the statue

**Blue Ribbon Commission on Race, Memorials and Public Spaces**

**Community Forum**

**July 27, 2016**

**Group 4A & 4B – What does the statue of R.E. Lee mean to you – what would you like to see happen in that location (Lee Park, next to the library)?**

- The statue has only recently become an issue
- Nothing that represents white folks should affect me
- The statue is low hanging fruit – look at Jefferson
- Change name of park is ok, but moving statue is too much
- “Heroes” who represent inequality is the issue – should add elements from “other” perspective (black, native American, etc.)
- Have this conversation after all African American children read well
- Lee is a good role model on being a human
- Stands for slavery & confederacy
- Put lee in art museum & replace –historically it was Lee Park that was the issue-(black kids didn’t go there)
- Replace Lee statue
- I admire beauty of statue
- Public art was a gift to city
- Statue should remain
- History of Lee & Lee Park should be made clear
- Change name of Park
- Resented Lee statue & park as a child
- Add more history of local meaning in history (African American)
- Statue is not a big thing to African American community-its that hate surrounding this issue that hurts
- Use money to help the current residents
- Statue should stay
- Add notable figures
- Concentrating on Lee’s bravery & services whitewashes history – his history w/rescinding voting rights is ignored
- Statue could go since the history is uncomfortable it is stays, need fuller history
- I see both sides & hate art being destroyed
- Statue is an affront to founding principles of us – doesn’t feel inclusive (2)
- Statue should be reframed, perhaps in a special park (5)
- For statue to mean anything to me, it needs to be in context of why it was put there & present historical context
- As art, it shouldn’t be destroyed but moved elsewhere w/fuller history

## **Blue Ribbon Commission on Race, Memorials and Public Spaces**

### **Community Forum**

**July 27, 2016**

- Lee fought but also worked for reconciliation after war-add reconstruction history (1)
- Statue was an entry to history for me
- Touched by story that black children couldn't play in park
- I don't want to go into Lee Park now that I know local history (3)
- Move it elsewhere (2)
- Need more info on why statue went up in that location
- Add elements representing "positives of Lee"
- Informational plaques on objective history
- Suggest group reading on Lee & then further discussion
- As civil war student, I admire Lee & see fine statuary that was commissioned by McIntire
- Should stay (historic & art) (1)
- Lee Park is home of many festivals without adverse effect (add significance) & should stay (1)
- Take it down-represents racism(wading pool-celebrates confederacy & slavery both(3)
- Cluster the confederate monuments in a "history park" with balance, equal art
- State is part of our history-not all of it
- Court Square history is only partly told – let's bring the whole areas' history
- As an African American, I've never gone into Lee Park (1)
- This is not a unique statue (disputed: there were generic confederate statues)
- Statue means nothing to me, but there should be representation of black people in park as well- I want something to love
- Advertising for tourism contains no images of blacks (2)
- History "boulevard" from Court Square to Lee Park – more room to represent all history (9)
- Maintain statue – add talks from Historical Society
- Tells us about our American identity/development
- Statue should stay (there are Union statues in Maine) and add other statuary/signs to round it out (1)
- Need more diversity represented in Lee Park (1)
- Statue should stay (art & history)
- Statue shows people were proud of what they did (right or wrong – leave statue but all more history (1)
- Money to move statues is better spent on other needs (kids programs, low income needs) (6)
- Confederacy means different things to different people
- Segregation, subjugation, white superiority – should go to museum & Park devoted to history of Charlottesville

## **Blue Ribbon Commission on Race, Memorials and Public Spaces**

### **Community Forum**

**July 27, 2016**

- Items of divisiveness should go to a separate place
- Memorializes conquest & supremacy
- Hard to disempower visually by additions but should be attempted
- Lee was treasonous, ended in death & was a failure – shouldn't be commemorated-should be removed.
- Offended by statue as military honoree belongs w/B. Arnold didn't defend me or my country, traitor to country would be glad to remove (2)
- Represents honor, courage commitment (2)
- Move to ground; level, lower ----- below ground
- Means nothing, removed because of time it was erected
- Energy raised by issue needs to be addressed; statue needs to go
- Money should be used for something else, keep it
- Explain –Japan still honors WWI heroes, analogy-Lee should not be honored, tore country apart, state rights, slavery can't be separated, unconscionable. At least lowered, civil rights figures (1)
- Unrealistic-add statue to park, remove, or add plaque w/filled history
- Problem honoring men in public space, owned by city; uneasy-offended as citizen, not black issue-contextualize needs to be owned by responsible private group
- Point in time-should Ø be erased-the piece of equestrian art
- Oppression, persecution, evil, military man, not like T.J. would rather see Hitler (2)
- Sculpture, history (2)
- Disturbing, represents slavery would like to see It moved subjugated, surround 20<sup>th</sup> century historical fiction used to intimidate AA, to make white southerners feel good – important to contextualize (1)
- Add Harriett Tubman & other African Americans
- First: beautiful statue, Jackson 3<sup>rd</sup> equestrian statue in world, visins info on the history's changing, want to know more
- Beautiful statue not sanize –painful history, don't tear down history, risky-add, note Native Americans
- Touched by oral history of kids not allowed in Lee Park,, understand how it could still be intimidating, wants to see more perspectives/facets expressed (4)
- **Timeline of changing interpretation 1920-----**
- Lot of moving parts, should keep statue or moved doesn't need to be here
- Familiarity continuing-only other fix point besides Rotunda-want it to stay add African American statues
- Education completely surround statues is best argument against confederacy

## **Blue Ribbon Commission on Race, Memorials and Public Spaces**

### **Community Forum**

**July 27, 2016**

- Symbol – we have the responsibility to change the meaning
- Starting to signify lack of education
- Sell it to highest bidder (1)
- Put it with confederate money
- Put down in flood plains
- Give to McIntire descendants
- Need newer context stories, experiences, diverse views & history
- Not sure what to think
- Hero, Cville would have burned
- Need more stories (2)
- Need to be careful – need more historical info/markers, not less <race card stirring trouble
- If Stay-more people, more stories, update plaques, something to help African Americans, people feel proud & share w/grandchildren throughout the city, add more info, what in heart is more important than statues, need to learn to get along, can't change past, move past hatred, teach history, read history (6)
- If Moved – hesitant to move, take down Thomas Jefferson's statue too, social equality cannot be achieved politically
- Glorifies people who marginalized people & oppressed – remove it
- Hateful against freeing slaves, moved but not destroyed, part of history, put in museum
- Lost cause, make into unicorn repaint w/pride colors
- Civil war & slavery and implementation – holding on to racism remove, add education (1)
- Glorifies power for unjust cause confederate
- Ghost of past still haunting present
- Time period & person who dedicated -----, separation, segregation or remove, burning--  
-----
- Supports white supremacy, history isn't taught in parks, if money were not an issue, what would you see remove & contextualize history , surround w/others not on same level/height
- Prevailing thought of time,, strolling park – use new as public space or can use if different
- Symbol of oppression, Lee could be celebrated at his house
- Sell it to museum, market (5)

## Charlottesville Commission on Race, Memorials and Public Spaces

September 22, 2016 Public Forum, 6 – 9 pm

Buford Middle School, 1000 Cherry Ave

### Overall Meeting Goals:

- Inform community members of Commission work to date including those ideas that have generated sufficient interest to warrant consideration.
- Provide opportunities for community members to evaluate ideas generated to date about how the Commission can address its charge.
- Encourage dialogue and understanding about the issues that are part of the charge.

5:30	Check-in
6:00	Welcome and Overview of the Commission Charge – Chair Don Gathers
6:05	First Public Comment Period – Facilitator Charlene Green
6:35	<p>Reviewing key concepts and ideas</p> <ul style="list-style-type: none"><li>• Concept: The Lee and Jackson statues remain in place with additional history and interpretation</li><li>• Concept: Move the statues to another location</li><li>• Concept: Memorialize the people and events of the slave auction block</li><li>• Concept: Undertake additional surveys, oral histories, and documentation</li><li>• Concept: Acknowledge historic places through markers, place names, and other recognition</li><li>• Concept: Add new memorial(s) to people, events or ideas</li><li>• Concept: Support educational and other programming (festivals, special events)</li><li>• Concept: Support neighborhood protection and preservation</li><li>• A separate station will allow participants to share and record any ideas for additional opportunities within the City to enhance a holistic reflection of our history.</li></ul>
7:45	Second Public Comment Period – Facilitator Charlene Green
8:15	Closing

Concept: The Lee and Jackson statues remain in place with additional history and interpretation

- Rename the parks
- Add new historical markers/additional interpretation
- Add new monuments
- Add new artwork
- Design competition

Concept: Move statues to another location

- Move to museum
- Move to history park
- Replace the statues with others
- Sell or donate the statues

Concept: Memorialize the people and events of the slave auction block

- Make the plaque more visible
- New memorial

Concept: Undertake additional surveys, oral histories, and documentation

- Architectural surveys of the city's African American neighborhoods
- Cultural landscape surveys
- Oral history interviews
- Compile information at an "Interpretive History Center" at African American Heritage Center

Concept: Acknowledge historic places through markers, place names, and other recognition

- Local historic designation
- National Register of Historic Places designation
- Create "history boulevard" downtown
- Historic markers
  - Ivy Creek
  - Washington Park
  - Vinegar Hill
  - African American cemeteries
  - Woolen Mills

Concept: Add new memorial(s) to people, events or ideas

- Queen Charlotte
- Julian Bond
- Native Americans
- Sally Hemmings
- Eugene Williams
- Enslaved people in Charlottesville
- Peace pole

Concept: Support educational and other programming (festivals, special events)

- Juneteenth, African American Heritage Festival, etc.
- Youth programs-internships at local historic sites, learning day camps, etc.
- Curriculum-based school field trips to local historic sites
- More local history in schools
- Park and neighborhood partnerships

Concept: Support neighborhood protection and preservation

- Zoning support for the city's African American neighborhoods, including preservation protections
- Support rehabilitation tax credits for work in historic neighborhoods (federal program)
- Financial support/incentives for the preservation of historic buildings and landscapes (local programs)

Additional opportunities within the City to enhance a holistic reflection of our history: An oral comment station

**Blue Ribbon Commission on Race, Memorials and Public Spaces**  
**Sept. 22 Community Forum Concept Results**

**Concept A:**

The Lee and Jackson statues remain in place with additional history and interpretation

1. Rename the parks (10)
2. Add new historical markers/additional interpretation (113)
3. Add new monuments (28)
4. Add new artwork (7)
5. Design competition (5)

Additional Comments: (10)

- Re-design the parks to tell a balanced story
- Reconciliation
- Literally take it off the pedestal

**Concept B:**

Move statues to another location

1. Move to a museum (15)
  2. Move to a history park (42)
  3. Replace the statues with others
  4. Sell or donate the statues
- (108)

Additional Comments: (27)

- Move Lee statue next to Jackson statue
- Move to Washington & Lee University
- Put it in someone's year who wants it. I want a refund for my taxes used for maintenance
- Grind the statues up and sell the metal
- Situate statues with the American Flag with words in "with liberty and justice for all" and 1<sup>st</sup> statement of the Gettysburg Address if possible without destroying base of monuments, lower them so they don't seem gigantic in size
- I agree with this option it is time to take down vestiges of slavery, racism, and intimidation in our public spaces
- If moving the statues to a history park make sure it tells all of the history
- Move statues to the IX Art Park-redesign, re-name Lee Park as a truly public space for all the public, for everyone
- Move the Jackson statue and use the space for an addition to the courthouse
- Re-name park to Monument Park and add more artwork

**Blue Ribbon Commission on Race, Memorials and Public Spaces**  
**Sept. 22 Community Forum Concept Results**

**Concept C:**

Memorialize the people and events of the slave auction block

1. Make the plaque more visible (21)
2. New memorial (85)

Additional Comments: (0)

**Concept D:**

Undertake additional surveys, oral histories, and documentation

1. Architectural surveys of the City's African American neighborhoods (18)
2. Cultural landscape surveys (4)
3. Oral history interviews (39)
4. Compile information at an "Interpretive History Center" at African American Heritage Center (43)

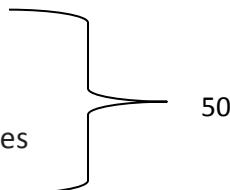
Additional Comments: (4)

- Archaeological Research
- Reconcile
- More black history in schools

**Concept E:**

Acknowledge historic places through markers, place names, and other recognition

1. Local historic designation (1)
2. National Register of Historic Places designation (6)
3. Create "history boulevard" downtown (12)
4. Historic markers
  - a) Ivy Creek
  - b) Washington Park
  - c) Vinegar Hill
  - d) African American cemeteries
  - e) Woolen Mills



Additional Comment: (1)

- ATS (?)

**Blue Ribbon Commission on Race, Memorials and Public Spaces**  
**Sept. 22 Community Forum Concept Results**

**Concept F:**

Add new memorial(s) to people, events or ideas

1. Queen Charlotte (10)
2. Julian Bond (9)
3. Native Americans (18)
4. Sally Hemmings (9)
5. Eugene Williams (7)
6. Enslaved people in Charlottesville (27)
7. Peace pole (1)

Additional Comments: (74)

- Drewary Brown
- Alicia Lugo
- Rebecca McGuiness
- William Monroe Trotter
- Frederick Douglass
- Harriet Tubman
- Sojourner Truth
- Otelia & Dr. John Jackson
- Charlottesville 12

**Concept G:**

Support neighborhood protection and preservation

1. Zoning support for the city's African American neighborhoods, including preservation protections (33)
2. Support rehabilitation tax credits for work in historic neighborhoods; federal program (8)
3. Financial support/incentives for the preservation of historic buildings and landscapes; local programs (7)

Additional Comments: (0)

**Concept H:**

Support educational and other programming (festivals, special events)

1. Juneteenth, African American Heritage Festival, etc. (11)
2. Youth programs-internships at local historic sites, learning day camps, etc. (11)
3. Curriculum-based school field trips to local historic sites (12)
4. More local history in schools (22)
5. Park and neighborhood partnerships (2)

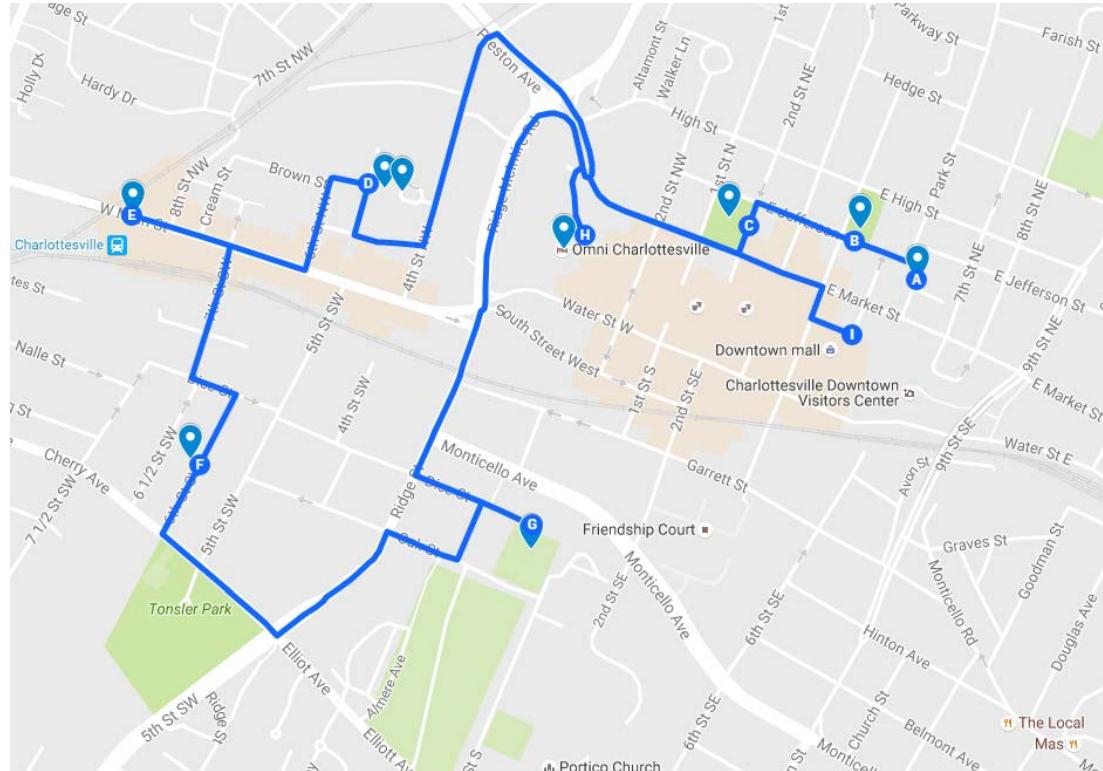
**Blue Ribbon Commission on Race, Memorials and Public Spaces**  
**Sept. 22 Community Forum Concept Results**

Additional Comments: (21)

- Develop educational curriculum & youth programs as part of development of public history-telling (members, plaques, walks) that will encourage local institutions to continue engaging history
- Create a Dialog Park/Space to discuss all issues
- Create a brochure of a history trail
- City ownership of Jefferson City Center to support non-profits that support our African American legacy (like they own McGuffey School)
- More names on Drewary Brown Bridge

## Blue Ribbon Commission on Race, Memorials and Public Spaces historic bus tour itinerary

August 13, 2016



TIME	STOP	ADDRESS	Responsible for sharing key facts
8:45am- 9:00am	Meet at Market St. Parking Garage	600 block of Market St.	-----
9:00am	A -Court Square: Slave Auction Block	Park St. and E. Jefferson St.	Charlene Green
9:15am	B – Jackson Park	4 <sup>th</sup> St. NE, E. High St., E. Jefferson St.	BRC members
9:30am	C – Lee Park	Market St. ; Jefferson St.; 1 <sup>st</sup> N and 2 <sup>nd</sup> NE St.	BRC members
9:45am	D – Point out Vinegar Hill neighborhood boundary (on the way to the Jeff. School)	_____	Staff on each bus
9:45am	D – Jefferson School	233 4 <sup>th</sup> St. NW	Andrea Douglas
10:00am	E – Drewary Brown Memorial Bridge	West Main St. (by Amtrak)	Charlene Green
10:15am	F – Tonsler House	327 6 <sup>th</sup> St. SW	
10:25am	G – Daughters of Zion Cemetery	Oak St. (behind Oakwood Cemetery)	Bernadette W. Hammond
10:40am	H – Vinegar Hill plaque	Water St. entrance to Downtown Mall	Charlene Green
11:00am	City Space: debriefing about the sites	100 5 <sup>th</sup> St. NE	Don Gathers

**Blue Ribbon Commission  
On Race, Memorials and Public Spaces  
Community Forum Agenda  
Thursday, Nov. 10, 2016**

- I      Welcome
- II     Reading of recommendations
- III    Public comment
- IV    Around the Table
- V    Adjournment

## **APPENDIX C**

Blue Ribbon Commission subcommittee information

- a. Historic context
- b. Inventory of historic sites
- c. Case studies
  - Alexandria
  - Richmond
  - St. Louis

**A Brief History of Court Square, Lee Park,  
Jackson Park, and Paul Goodloe McIntire**

By Margaret M. O'Bryant,  
For the Blue Ribbon Commission on Race, Memorials,  
and Public Space  
December 1, 2016

This section of the sub-committee report will cover briefly the history of the Court Square area and the presence there of a slave auction area/block until the end of the Civil War, the history and evolution of the Lee Park area into the present park, and the history and evolution of the former McKee Block area next to Court Square into the present Jackson Park.

The section will also briefly outline the life and contributions of benefactor Paul Goodloe McIntire, particularly Lee and Jackson Parks, and the usage of these public areas in the years since their creation.

**History of Charlottesville's Court Square area**

Albemarle County was first formed by the Virginia General Assembly in 1744, mainly from territory taken from Goochland County. It first contained a very large area of land, much of it south of the James River, with Scott's Landing on the river being its county seat. In 1761, following the pressures of steady settlement and granting of land to new inhabitants, the General Assembly took all of Albemarle County's territory south of the James River to form new counties (the present-day counties of Buckingham, Nelson, Amherst, Appomattox, and a portion of Campbell). At the same time the western end of Louisa County was separated and added to the northern end of Albemarle County. This added land is the

northern third of the present-day county. Fluvanna County was separated from Albemarle in 1777.<sup>1</sup>

After these significant territorial changes, Scott's Landing was on the county's southern edge. A more central location was needed for the county seat, so a site on the Rivanna River near its gap in the Southwest Mountains range was chosen for that purpose. On December 23, 1762, the General Assembly issued a charter for a town -- to be called Charlottesville in honor of Queen Charlotte, the new wife of King George III – to be that new county seat.

This charter also called for the town's original 50 acres to be laid off into streets and lots, with a larger lot on its northern edge designated for a court structure. A wood frame courthouse was soon built there. One or more such buildings may have stood on the square until the present back brick portion of the Albemarle County Courthouse was erected in 1803.<sup>2</sup> This structure has served as the county's principal court room from its construction to the present day.

A two-story brick addition was added to the front of the first brick structure in 1859, the two-story portico in 1871, and an attached building for county offices in 1938. Several stylistic changes also have been made to the 1859 section in particular.<sup>3</sup>

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<sup>1</sup> John Hammond Moore, *Albemarle, Jefferson's County; 1727-1976*, (Charlottesville: Albemarle County Historical Society, 1976), 9.

<sup>2</sup> *Ibid.*, 29; Historic Resources Committee, City of Charlottesville, *Marker and Website Notes*, c.2015, 3.

<sup>3</sup> Daniel Bluestone, "A Virginia Courthouse Square ...," in *Buildings, Landscapes, and Memory; Case Studies in Historic Preservation*, (New York: W. W. Norton, 2011), 211.

From the town's beginnings and the erection of a courthouse and associated structures (clerk's office for the recording of deeds and official documents, jail, stocks, and other forms and sites of punishment), the Court Square area was the center of official and legal activity for the county, especially on court days, those days of each month when the court held session. Residents from throughout the county travelled to Charlottesville on those days to transact legal matters, to take part in other activities, and to do business with tinkers, vendors, and entertainers drawn by the potential customers.<sup>4</sup>

Another important aspect of settlement in Albemarle County, as in all other parts of the colony, was the arrival of enslaved African Americans with their owners, to perform any kind of labor needed to start the cultivation of new land and crops, and then to maintain farmsteads and larger estates. Chattel slavery had been finally codified in Virginia law by 1705,<sup>5</sup> before the beginning of substantial settlement in Albemarle County in the late 1720s. The presence of these enslaved people supported another feature of Court Square from its earliest times -- the sale, trading, and auctioning of these human beings.

Although there were doubtless one, or several, actual blocks around Court Square for these transactions, much of the activity was carried out more informally, between individual buyers and sellers, at or in front of most of the buildings around Court Square, including the steps of the courthouse itself. Court days, when many people would be gathered in the area, were a prime time for slave sales to take place.<sup>6</sup>

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<sup>4</sup> Historic Resources Committee, 4.

<sup>5</sup> Emily J. Salmon and Edward D. C. Campbell, Jr., eds., *The Hornbook of Virginia History; a Ready-Reference Guide to the Old Dominion's People, Places, and Past*, 4<sup>th</sup> edition, (Richmond: The Library of Virginia, 1994), 13.

<sup>6</sup> Gayle M. Schulman, "Site of Slave Block?" *Magazine of Albemarle County History*, 58 (2000), 85.

A general auction firm which also dealt in the sale of slaves, Benson & Brother (for Henry and Alfred Benson), occupied the building known as Number Nothing Court Square by the 1850s (the street number assignments had been set before this building was built; thus 0, or “nothing,” was inserted to give it a number). This corner was reputed to have been the location of a large stone block until its removal for road work in the early 20<sup>th</sup> century; the wall of the Number Nothing building and later the sidewalk by it have been the location of the slate and metal markers entitled, “Site of Slave Block.”<sup>7</sup>

Efforts by the Historic Resources Committee to erect a marker in a more prominent position on this corner with more prominent wording about the historical slave trading activity there are already under way. Many members of the community, however, have expressed to the Blue Ribbon Commission a strong desire for a greatly enhanced interpretation of the slave sales and trading that took place in the Court Square area, of their importance to and impact on the antebellum economy, and with a proper acknowledgement of the human anguish and despair that these transactions represented. Such an interpretation seems a very likely recommendation from the Commission to City Council.

## **Lee Park**

The property which became Lee Park was owned by the Southall family for a number of years prior to the Civil War. The home on the site, known as the Southall-Venable House, was built for Valentine Wood Southall about 1830 by

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<sup>7</sup> Schulman, *op.cit.*, 65; James Alexander, *Early Charlottesville: Recollections of James Alexander, 1828-1874*, Mary Rawlings, ed., (Charlottesville: 1942), 19.

John Neilson, one of Thomas Jefferson's builders at the University of Virginia. Like several of those builders, Neilson designed and built a number of houses in the Central Virginia area, as well as buying and selling other land in and around Charlottesville.<sup>8</sup>

Valentine Wood Southall was a prominent lawyer who had first come to Albemarle County about 1813. He served as Commonwealth's Attorney for the county from 1829 to 1850, was a member of the General Assembly (Speaker of the House for 5 years), of the convention which formed the Constitution of 1850, and of the Secession Convention of 1861. He was selected as a Union delegate to that body, and was opposed to secession until President Lincoln called for troops to put down the rebellion in the already-seceded states in April of that year. It was clear that their path would be through Virginia, so Southall, as did many other delegates, then voted for secession. \*\* [see below 1] He died later in 1861.<sup>9</sup>

\*\* [1] Following Abraham Lincoln's election to the presidency in November 1860 and the subsequent secession of seven Deep South states from the Union, Virginia's governor and General Assembly called for a state convention on the issue in February 1861. A majority of delegates favored staying in the Union, and continued to do so through the time of Lincoln's inauguration on March 4. On April 4, the convention defeated by 88 votes to 45 a motion to recommend secession to the voters.

After the April 12 firing on Fort Sumter and Lincoln's call for troops, the Virginia convention voted again, this time 88 votes for secession and 55 against. Most of the no votes were from mountain counties and from far western counties (later to secede from Virginia to form West Virginia). The voters ratified the Ordinance of Secession on May 23, 1861.<sup>10</sup>

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<sup>8</sup> K. Edward Lay, *The Architecture of Jefferson's Country; Charlottesville and Albemarle County, Virginia*, (Charlottesville: University Press of Virginia, 2000), 98.

<sup>9</sup> Edgar Woods, *Albemarle County in Virginia*, (Charlottesville: The Michie Company, 1901), 317; Albemarle Charlottesville Historical Society [ACHS] MS-272-aa [manuscript], "The Southall House," 2-3.

<sup>10</sup> Emily J. Salmon & Edward D.C. Campbell, eds., *The Hornbook of Virginia History; a Ready-Reference Guide to the Old Dominion's People, Places, and Past*, 4<sup>th</sup> edit., (Richmond: The Library of Virginia, 1994), 45-46.

His daughter Mary Southall was first married in 1858 to John Thompson Brown, who was killed during the Civil War. After inheriting the family home from her mother in 1874, she subsequently married again, to Prof. Charles Scott Venable, in 1876. The Southall-Venable House was their family home until Prof. Venable's death in 1900 and until Mrs. Venable moved to San Antonio to live with their son Dr. Charles Scott Venable, Jr., in 1908.<sup>11</sup>

Prof. Venable was a distinguished professor of mathematics at the University of Virginia from 1865 until 1896. He had served for most of the war years as an aide-de-camp to Gen. Robert E. Lee and thus both greatly admired him and was closely associated with him during their intense military service.<sup>12</sup> Like Lee, Prof. Venable was one of a number of post-war educators who worked to promote education as one way for Virginia to recover from the war's devastation.

\*\* [see below 2]

In his academic work Prof. Venable authored a number of mathematics texts and oversaw administrative and curriculum improvements in scientific and mathematical studies at the University. He also served for a number of years as a trustee for the Miller Manual Labor School in Albemarle County, founded in 1878 to help indigent students who had no other way to gain an education.<sup>13</sup> \*\* [see below 3]

\*\* [2] Chief among these educators was William H. Ruffner, the state's first Superintendent of Public Instruction, who worked closely with John B. Minor of the University's law faculty to design the free public school system required by the new constitution of 1869. While these men definitely saw the system as one segregated by race, Ruffner in particular was a firm believer in the education of African-Americans as well as whites. He saw it as necessary for the creation of an educated electorate, leading to better governance, and as a moral imperative for the state to educate all of its citizens, white and black, at least to a basic level. Ruffner

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<sup>11</sup> ACHS MS-272-aa, 3, 6.

<sup>12</sup> William Minn Thornton, "Charles Scott Venable," *The McGuffey Reader*, VI, 3, November 30, 1936, 84-85.

<sup>13</sup> Harry Clemons, *Notes on the Professors for whom the University of Virginia Halls and Residence Houses are named*, (Charlottesville: University of Virginia Press, 1961), 141-142.

Hall at the University of Virginia is named in his honor, as are a number of facilities at other state educational institutions.<sup>14</sup>

\*\* [3] The Miller School was founded under the terms of donor Samuel Miller's will, probated in 1869 (Miller was an Albemarle County native, 1792–1869). As the will specified that the school was to be for white orphan and poor children, it thus operated on that segregated basis until the time of the desegregation of public schools in the years following the 1954 *Brown v. Board of Education* Supreme Court decision. Since that time, it has accepted students of all races.<sup>15</sup>

Mrs. Venable sold the lot enclosed by First, Market, Jefferson, and Second Streets NE to her son Dr. C. S. Venable in 1906; he and his wife sold the property to William O. Watson, acting as agent for Paul Goodloe McIntire, in May 1917. Over the next year the Southall-Venable House was demolished. In June 1918, Watson and McIntire conveyed the property to the City of Charlottesville for use as a public park, with the understanding that McIntire would have erected there a statue of Gen. Robert E. Lee as a memorial to his parents, George M. and Catherine A. McIntire.<sup>16</sup>

With the vital assistance of Mr. William O. Watson in Charlottesville, who also travelled to New York and other places when the needs of the project required, and of artist and Charlottesville native Duncan Smith, mostly in New York, Mr. McIntire oversaw the creation of the Robert E. Lee monument from the commissioning of sculptor Henry M. Shrady in October 1917 to its completion and dedication on May 21, 1924. The project did not progress as rapidly, or smoothly, as originally envisioned, largely due to Shrady's continuing involvement with his other sculptural work (principally the completion of his *magnum opus*, the Ulysses S. Grant Memorial in Washington, D. C.) and to his chronic ill health. Shrady died

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<sup>14</sup> Marianne E. Julianne & the *Dictionary of Virginia Biography*, "William Henry Ruffner (1824-1908)." *Encyclopedia Virginia*. Virginia Foundation for the Humanities, April 29, 2016. Web. November 23, 2016.

<sup>15</sup> Robert F. Haggard, "Samuel Miller and the Founding of the Miller School of Albemarle," *Magazine of Albemarle County History*, 56 (1998), 69-71; Interview with Robert A. Shaw, Miller School alumnus, Charlottesville, Virginia, October 26, 2016.

<sup>16</sup> Charlottesville City Deed Book 30, p. 298; Charlottesville City Deed Book 32, p. 7.

just 15 days before the dedication of the Grant Memorial, in April 1922, having greatly stressed and overworked himself on his several large undertakings. His death left the full-size clay model of the Lee statue yet uncast.

By mid May 1922, sculptor Leo Lentelli of New York was commissioned to complete Henry Shrady's work. Like Shrady, he was a member of the National Sculpture Society. When he commenced his work he found that Shrady's clay model had dried out too much to be useful, so he largely started over, finishing his full-size clay model in July 1923. Lentelli's completed work followed Shrady's overall conception rather closely, but with several stylistic changes. Over the ensuing months the Roman Bronze Works of Brooklyn, New York, cast the clay model first in plaster, then in bronze, with the completed statue ready for shipment by rail to Charlottesville on April 17, 1924. After a few travel delays the statue arrived at its destination and was placed on its waiting base on May 3. (The base had been designed by architect Walter Dabney Blair, who also designed the Charlottesville Public Library, another McIntire gift to the City, completed in 1921.)

The unveiling and dedication of the new Lee monument took place on May 21, 1924, during a three-day reunion of Confederate veterans and organizations of sons and daughters of Confederate veterans. Dignitaries from Virginia's governor to city, county, and University of Virginia officials were in attendance, along with several ceremonial military units from around the state. Speeches in praise of Lee, his military life, and, especially, his post-war years were made. Paul G. McIntire, Leo Lentelli, W. O. Watson, and Duncan Smith were all present for the festivities, with a great-granddaughter of Gen. Lee doing the actual unveiling of the statue.<sup>17</sup>

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<sup>17</sup> U. S. Department of the Interior ... National Register of Historic Places ... *Draft Nominations for the City of Charlottesville, Virginia*. Betsy Gohdes-Baten, *Robert Edward Lee Sculpture* ... section 8, page 1 – section 8, page 10.

## **Jackson Park**

The bulk of the property where Jackson Park is now located was previously a block of five contiguous buildings erected in the early to mid-19<sup>th</sup> century, known as the McKee Block, after a well-known property owner and resident there, the milliner Andrew McKee. One of the buildings, the Central Hotel, had first stood in the community of Milton, east of Monticello on the Rivanna River. It was disassembled there, the materials carried to Charlottesville, and then reassembled in this area to the west of Court Square in the 1840s. Always a mixed commercial and residential area, by the early 20<sup>th</sup> century the block also was racially mixed, with a large component of African-American residents. John West, an African-American barber and owner of properties widely spread throughout Charlottesville, owned one of the wooden duplexes on the McKee Block, but did not live there.<sup>18</sup>

The area was a focus of discussions and proposals by city and county officials in the early 20<sup>th</sup> century to make changes in the McKee Block, both to clear the area immediately adjacent to Court Square of its sometimes rowdy residents and activities, and to make use of the land for some other public purpose. Principally discussed was the possible building of a school there. Nothing came of these efforts before Paul Goodloe McIntire bought each of the properties on the block successively in 1918, planning to create in the area a park and statue honoring Confederate Gen. Thomas Jonathan “Stonewall” Jackson and to present the park to the city.<sup>19</sup>

Jackson Park, with its landscaping and monument to Stonewall Jackson created by sculptor Charles Keck, was dedicated on October 19, 1921. The sculptor also designed the monument’s pedestal, with the allegorical figures of Faith and Valor carved in high relief. (Keck, one of the premier sculptors of his day, had also been the sculptor for the 1919 Lewis, Clark, and Sacajawea statue on

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<sup>18</sup> Historic Resources Committee, City of Charlottesville, *Marker and Website Notes*, c.2015; Bluestone, *op. cit.*, 218-219.

<sup>19</sup> Bluestone, 218-219.

West Main Street. His next sculptural work after the Jackson one was of African-American educator and leader Booker T. Washington, entitled “Lifting the Veil,” at Tuskegee Institute in Tuskegee, Alabama.) The ceremony took place during a reunion of Confederate veterans, dwindling in numbers by that date, but a festive day of parade and speeches. The statue itself was widely recognized from its creation as a remarkable example of equestrian sculpture and as one of Keck’s most outstanding works.<sup>20</sup>

Jackson Park and its statue have provided a restful setting for a variety of activities, civic and personal, for Charlottesville citizens since its inception, as donor McIntire intended. However, an active neighborhood with a number of African-American residents was wiped away from a central area of Charlottesville, with later parallels in the city’s history.

### **Paul Goodloe McIntire**

Paul Goodloe McIntire, the donor of Lee and Jackson Parks and their statues, was born in Charlottesville in 1860, thus experiencing the Civil War in his early childhood years. He was one of a large family of children. His father was a druggist and served as the town’s mayor during part of the war years. His parents owned considerable property as reflected in the 1860 census, including eight slaves. In the 1870 census the family’s wealth had been reduced to less than a third of its pre-war figure: to a total worth of \$5000.<sup>21</sup>

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<sup>20</sup> U. S. Department of the Interior ... National Register of Historic Places ... *Draft Nominations for the City of Charlottesville, Virginia*. Betsy Gohdes-Baten, Thomas Jonathan Jackson Sculpture ... section 8, page 3 – section 8, page 9.

<sup>21</sup> 1860, 1870 U. S. Federal Censuses for Geo. M. McIntire, Fredericksville Parish, Albemarle County; 1860 U. S. Federal Census – Slave Schedules for G. M. McIntire.

McIntire himself is thought to have helped out in his father's drug store as a youngster, as well as clerking for and assisting William O. Watson, stationmaster for the Chesapeake and Ohio Railway in Charlottesville. Mr. Watson, who would years later help so vitally in the completion of his Charlottesville statuary projects, encouraged the young man to make his own way in a larger community. After a brief attendance at the University of Virginia (one session) he did just that, leaving for the booming city of Chicago in 1880.

He had other family members in Chicago – a brother and a sister – and a brother-in-law who probably gave him introductions to other business people, but he made his own way and did well, first as a coffee salesman and trader before purchasing a seat on the Chicago Stock Exchange in 1896. From that point he acted as a broker for other customers and traded for himself, largely in rail stocks. By 1900 he decided to move to the wider opportunities of the New York commercial and financial markets. In January 1901 he was admitted to the New York Stock Exchange and purchased a seat as an independent broker, continuing until at least 1918.<sup>22</sup>

In June 1891, McIntire had married Edith Clark of Chicago. Their child -- McIntire's only child – a daughter, was born in January 1901. The name given her was Charlotte Virginia. It is not clear whether Mrs. McIntire died or whether the couple were divorced. After McIntire's retirement to Charlottesville in 1918, he met and married – in 1921 -- Miss Anna Rhodes, a teacher in Albemarle County and a Louisa County native. Until her death in 1933, the McIntires continued together his pattern of travelling widely to Europe as well as other parts of the world, while also spending much of the year at their home on Rugby Road in Charlottesville.<sup>23</sup>

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<sup>22</sup> William R. Wilkerson & William G. Shenkir, *Paul G. McIntire: Businessman and Philanthropist; Founder of Business Education at the University of Virginia*, (Charlottesville: McIntire School of Commerce, University of Virginia, 1988), 2-4.

<sup>23</sup> *Ibid.*, 5, 11-12.

After his retirement to Charlottesville in 1918, McIntire wished to use his resources to share cultural and artistic materials with both the University of Virginia and the public schools of the City and Albemarle County. His gifts of artworks, equipment, and scholarships continued from the period of his first return to his home to his death in 1952. The scholarships were continued for many years after his death. The large gifts of public parks, monuments, and the City's first public library were more concentrated in the years 1918-1924. They thus fit well, in timing and in type, into the late City Beautiful movement, the American planning movement which focused on public architecture and landscaping as a means of civic improvement.<sup>24</sup>

Following his second wife's death, McIntire returned to New York. In 1934 he married again; he and his third wife also travelled a good deal until McIntire's declining health left him unable to do so for a number of years prior to his death. He died at age 92. He is buried in his family's plot in Charlottesville's Maplewood Cemetery. The remarks of Strother G. Hamm, Charlottesville's mayor at that time, were appropriate ones for the passing of such a generous donor:

"In the death of Paul Goodloe McIntire, Charlottesville has lost one of its most beloved citizens and greatest benefactors. By his gifts to the University of Virginia, the public school systems, to the City of Charlottesville for parks, statues and other means of beautification, he has made an outstanding and lasting contribution to his native community."<sup>25</sup>

These feelings can be echoed in many ways still today.

The monuments to Lee and Jackson, and their park areas, have been appreciated from their beginnings by many residents and visitors, whether admirers of these historical figures or not. It is also true that they were created at a time of strict racial segregation in social, educational, and political matters – complete with local Ku Klux Klan activity during the period of the group's 20<sup>th</sup> century

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<sup>24</sup> Wilkerson & Shenkir, 18-23.

<sup>25</sup> *Ibid.*, 12.

resurgence, some of it at the time surrounding, though not any part of, the Lee Park dedication. Paul Goodloe McIntire, while fitting his gifts into the existing social and political structures, did not limit his gifts to the white community, but also gave Washington Park (named for Booker T. Washington) to the City for the use of black citizens. Some members of today's African-American community have reported to the Blue Ribbon Commission that they understood in years past that they were not to use Lee and Jackson Parks. With the progress that has been made in years since in wider political participation, in racial cooperation, and in more equal opportunities for all citizens, use of all these parks, as in many other areas of public life, has become more widespread across all racial groups. More efforts toward those ends, more recognition of what has been contributed and is being contributed to public betterment by all elements of our population, and more acts of good will by everyone, will always be needed – from us all.

## 1917–1924: A Timeline

*The McIntire Statues and Charlottesville's African American Community*

Based on Contemporary Reports  
From *The Daily Progress*

## CONTENTS

- 1893–1916 Virginia Constitutional Convention / Confederate Monuments
- 1917 War, Lynch Mobs & Race Riots / Rallies & Red Cross  
*R. E. Lee and Lewis and Clark Statues Commissioned*
- 1918 NAACP / WWI: Shoulder to Shoulder / Spanish Influenza / Armistice
- 1919 Fourth of July Homecoming Celebration / Red Summer  
*Stonewall Jackson and George Rogers Clark Statues Commissioned*  
*Lewis and Clark Statue Unveiled*
- 1920 Prohibition / Inter-Racial Committee / Nineteenth Amendment
- 1921 *Charlottesville Messenger* & "The New Negro" / KKK / Elections  
*Stonewall Jackson and George Rogers Clark Statues Unveiled*
- 1922 KKK at Sheriff's Funeral / Luray Convention / UVA Klan No. 5
- 1923 Bond Issue on Jefferson School Improvements / Rev. C. M. Long & the Struggle for a High School / J. A. C. Team Football
- 1924 Lee–Jackson Day / Birth of A Nation / Elks' Minstrel Show Linen Drive / Racial Integrity & Eugenics / KKK Parade & Cross Burnings  
*R. E. Lee Statue unveiled*
- 1925–1926 More KKK Parades & Cross Burnings / KKK at Belmont Revival  
McIntire Park & Washington Park

\* National events in the timeline are marked with an asterisk.

*Events concerning the McIntire statues in the timeline are italicized in gray.*

1893-1916



Special Collections University of Virginia Library

"FATE DENIED THEM VICTORY BUT CROWNED THEM WITH GLORIOUS IMMORTALITY"

June 7, 1893 Confederate Monument at University of Virginia Cemetery unveiled

"Sculpture in and around Charlottesville: Confederate Memorials" (pages 9–10)  
*Magazine of Albemarle County History* Volume 48, 1990

"Unveiled! Monument to the Confederate Dead"

*Daily Progress*, June 8, 1893

<http://search.lib.virginia.edu/catalog/uva-lib:2070667/view#openLayer/uva-lib:2070668/5011.5/1501/2/1/0>

June 12, 1901–June 26, 1902 Virginia Constitutional Convention.

“The Virginia Constitutional Convention of 1901–1902 produced the Virginia Constitution of 1902 and is an important example of post-Reconstruction efforts to restore white supremacy in the American South by disenfranchising large numbers of blacks and working-class whites.”

*Encyclopedia Virginia*

[http://www.encyclopediavirginia.org/Constitutional\\_Convention\\_Virginia\\_1901-1902](http://www.encyclopediavirginia.org/Constitutional_Convention_Virginia_1901-1902)

Two of Charlottesville’s most powerful voices for white supremacy leading up to the 1902 Constitutional Convention were James H. Lindsay, owner and editor of the *Daily Progress*, and Dr. Paul B. Barringer, Chairman of the Faculty at the University of Virginia.

James H. Lindsay was owner and editor of the *Daily Progress* and Albemarle County Delegate to the Virginia Constitutional Convention.



Mr. Lindsay is of opinion that the education of the negro rather unfits him for the practical duties to which he is called to his sphere. He stated that there might be exceptions, but that, as a rule, the negro got just a smattering that spoiled him, and made him feel above work, instead of fitting him for work, as was intended. The negro looked upon education at public expense as a right, he thinks, rather than as a gratuity bestowed upon him by the whites, who pay the bulk of the taxes. Still Mr. Lindsay thinks that there may be legal difficulties in the path of the division plan that would make it unwise to apply it at this time.

Mr. Lindsay came out boldly in favor of disfranchising the negro as far as possible and thus remove him as a factor in politics in the State. Education had unfitted the negro for his sphere in life. At least 75 per cent of those in the penitentiary could read and write, were educated. Replying to a question from a member of the committee he said he was committed to it by the platform upon which he was elected in favor of deviding the school fund. He would go further, he would educate the negro women for cooks and the men for good coachmen, farm hands and laborers. He said the white people of the Southwest should support such a proposition, as none of them would be disfranchised.

THE DAILY PROGRESS

June 20, 1901

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July 03, 1901

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“Division of School Funds”

*Daily Progress*, Thursday June 20, 1901, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2080120/view#openLayer/uva-lib:2080121/4393.5/3124.5/4/1/0>

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“Franchise Comes First”

*Daily Progress*, July 03, 1901, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2080175/view#openLayer/uva-lib:2080176/5527.5/2676/3/1/0>



University of Virginia Visual History Collection

Left: Dr. Paul B. Barringer, Chairman of the Faculty and Superintendent of the Hospital at the University of Virginia.  
Right: The University of Virginia Hospital's Barringer Wing, completed and dedicated to him in 1936.

"Charleston, S. C., Feb. 21 — Dr. P. B. Barringer of the University of Virginia delivered an address here last night before the Tri-State Medical Association on 'The Southern Negro.'

Dr. Barringer contended that the ages of degradation under which the negro was formed and the 50 centuries of historically recorded savagery with which he came to America could not be permanently influenced by one or two centuries of enforced correction, so that when the correcting force was removed the negro, like the released plummet, began to fall. What has been seen, the speaker said, is but the first evidence of a motion as certain in its result as the law of gravitation.

'The negro,' said Dr. Barringer, 'was in Thebes 3,000 years before the Christian era, he was in Carthage and in Rome when those nations flourished, and always as a slave. He is the slave of the nations and accepts that condition contentedly if his animal wants are supplied. Wherever he has attained any civilization it has been when he was under the control of a stronger will than his own, for in Africa, where he has been left to himself, he is still the cannibal and the savage that he always has been.'

Speaking of the young negro of the present generation, Dr. Barringer said:

'By the time he is fully grown he is far from home and has almost forgotten the parents that gave him birth. He is a liar, a thief, a robber, gambler, perhaps murderer or highwayman, fearing neither God or man. This man is a unit of that dark cloud which overhangs the black belt of the South. Before another generation is allowed to arise, worse, as we must see, than the present, the people of the South must act. They must remove the negro from politics and give the ballot to him only when it can be given as a reward of progress and not as a weapon of revenge. The negro must be educated along new lines.'

'One of two things may then be expected unless a remedy is found. Some question of race will probably arise which will stir the passions and there will come a struggle, a day of judgment for folly piled upon folly. As all classes of the South are of pure Saxon blood, the chronicles of their Saxon ancestors will be humane reading compared with the records of that day.'"

"The Future of the Negro: Predicated upon His Past History of Fifty Centuries of Savagery and Ten Generations of Control in Civilizing Surroundings—A Gloomy Outlook."

*Daily Progress*, February 22, 1900, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2077130/view#openLayer/uva-lib:2077131/5522.5/2975.5/4/1/0>

"Another Negro Hater: Dr. Barringer of the University of Virginia Goes Negro Mad"

*The Colored American* (Washington, D.C.), March 3, 1900, Page 4

<http://chroniclingamerica.loc.gov/lccn/sn83027091/1900-03-03/ed-1/seq-4/>

*The Sacrifice of a Race / By Dr. P. B. Barringer, M. D. LL. D.; An Address Delivered by him before the Race Conference at Montgomery, Ala., May 10th, 1900*

Raleigh, N. C.: Edwards & Broughton, 1900.

<http://babel.hathitrust.org/cgi/pt?id=uva.x000089577;view=1up;seq=5>

# THE FUTURE OF THE NEGRO: PREDICATED UPON HIS PAST HISTORY

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## ANOTHER NEGRO HATER.

Dr. Barringer of the University of Virginia  
Goes Negro Mad—Personals and Other  
Items.

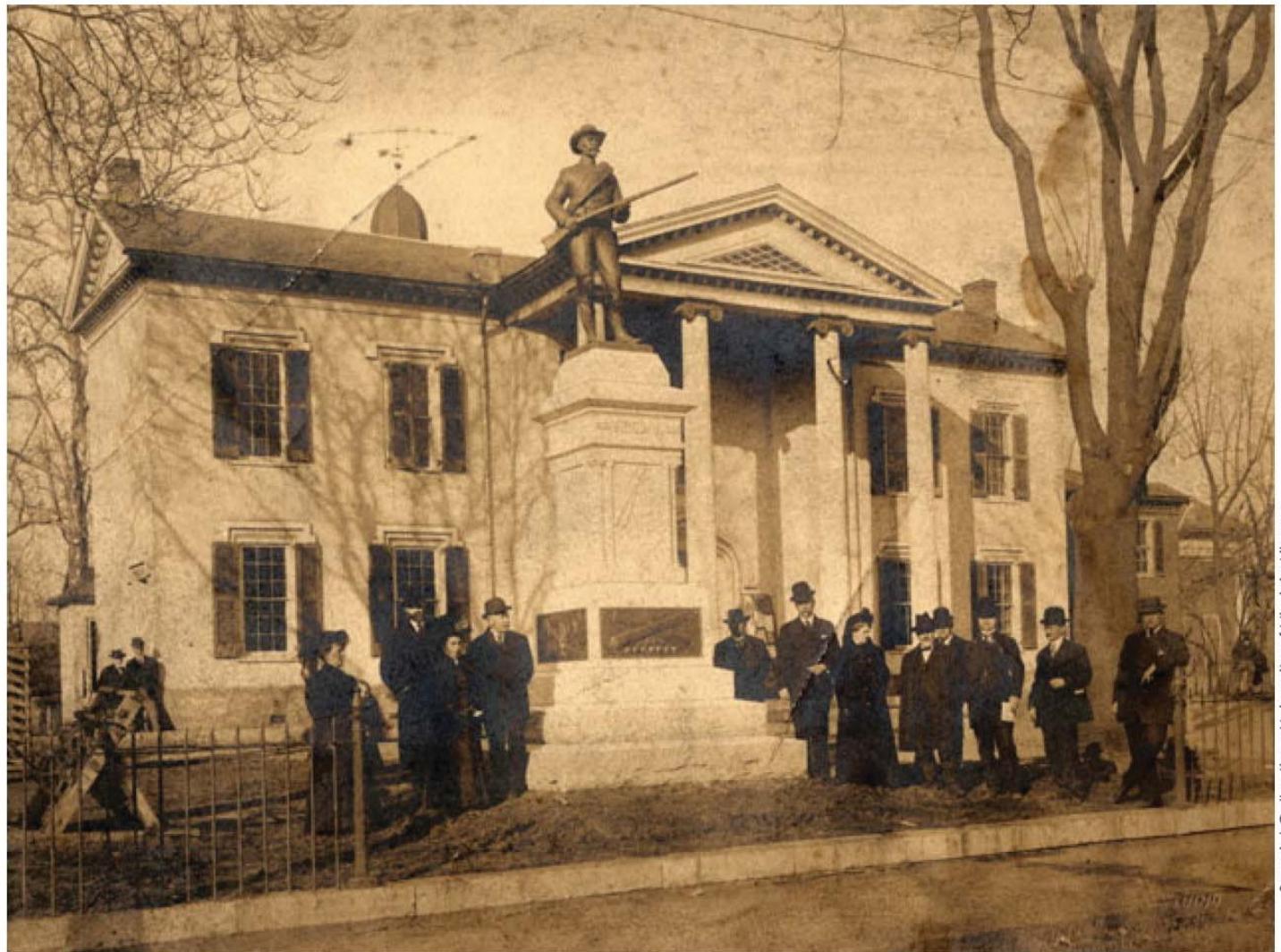
Charlottesville, Va.—Special. In the Charlottesville, Va., Progress of the 22nd of February appeared one of the most caustic speeches said to have been delivered by one Dr. P. B. Barringer of the University of Virginia, at Charleston, S. C., on the "Future of the Negro," a part of which is as follows:—"He is a liar, a thief, a robber, gambler, perhaps murderer or highwayman, fearing neither God nor man." There is considerable more of such unfounded stuff the learned Doctor said against our people without exception. In composing this correspondence I am now sitting in full view of "Monticello" where rests the remains of the immortal Thomas Jefferson, and I am sure if it were possible for Jefferson to arise from his grave and find that the grand old University of Virginia, of which he is the founder, has such a man as the chairman of its faculty, who would make such base utterances as the Doctor is quoted to have made against an inoffensive people, his next request would be, "Let me go back immediately to Mother Earth." I am glad of one thing and that is, the best class of the South-white people do not agree with such utterances and the white people of Charlottesville especially. So much or the learned Doctor. Selah.

THE COLORED AMERICAN  
(Washington, D.C.)  
March 3, 1900  
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THE DAILY PROGRESS

February 22, 1900

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Special Collections University of Virginia Library

"The overthrown ideas of civic virtue and patriotic sacrifice must be restored and the noble history of this State re-enacted in the lives of her growing sons." — Capt. Carlton McCarthy at the dedication of the Confederate monument at Albemarle County Courthouse, May 5, 1909. *The Daily Progress*

May 5, 1909 Confederate Monument at Albemarle County Courthouse unveiled.

Parade included Humphrey Shelton and other body servants plus Henry Martin and Peter Briggs from the University of Virginia.

Mrs. Charles S. Venable (Mary Southall) chaired the monument committee. Last minute controversy about the proper location for the monument—the Courthouse versus Midway.

"Sculpture in and around Charlottesville: Confederate Memorials" (p. 35)

*Magazine of Albemarle County History*  
Volume 48, 1990

"Monument Is Unveiled Today"

*Daily Progress*, May 5, 1909, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2090743/view#openLayer/uva-lib:2090744/4722.5/1828/2/1/0>

November 1, 1916 Children costumed as Klansmen for Halloween described by *Daily Progress*

"Hallowe'en Is Duly Observed"

*Daily Progress*, Wednesday November 1, 1916, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2108782/view#openLayer/uva-lib:2108783/2719.5/2701.5/4/1/0>

In the midst of all, a gay battalion of the Ku Klux Klan came thundering down from the heights of Midway, recalling other days. Many a dusky denizen of "the bottom" was seen to shrink instinctively back into the shadows of Preston Avenue, as they swept along, the realism of the suggestion controlling their adventurous efforts to see.

It was a strictly orderly and well behaved outpouring of the spirit world last night, and afforded much pleasure to the onlookers as well as to the merry participants.

from

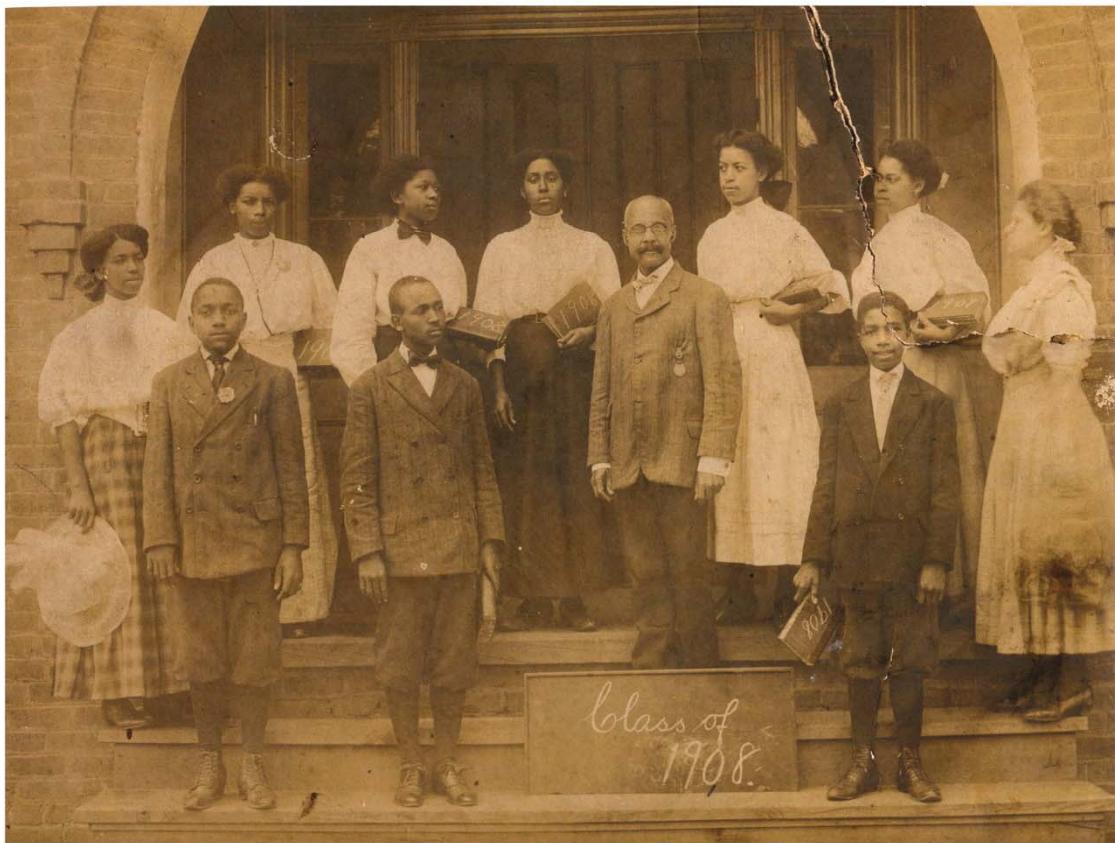
"Hallowe'en Is Duly Observed"

THE DAILY PROGRESS

Wednesday November 01, 1916

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1917



Benjamin Tonsler and Jefferson School graduates, 1908

March 7, 1917 Death of Benjamin E. Tonsler, principal of Jefferson Graded School for almost thirty years.

“A Colored Educator Dead”

*Daily Progress*, Wednesday March 7, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2109587/view#openLayer/uva-lib:2109588/4862/3431.5/3/1/0>

\*April 6, 1917 United States declared war on Germany. Within the following week there were two front page articles in the *Daily Progress* linking subversive activities to Germans and African Americans.

“War Declaration Was Signed by President This Afternoon”

*Daily Progress*, Friday April 6, 1917

<http://search.lib.virginia.edu/catalog/uva-lib:2109791/view#openLayer/uva-lib:2109792/5293/4250/3/1/0>

“Reveals Plot to Incite Negroes”

“Jacksonville, Fla., April 7.— Robert Hicks, the negro arrested for incendiary talk, admitted that the Germans had held a meeting in his neighborhood. They were told that if the United States won in the war with Germany all negroes would be returned to slavery, and that if Germans were victorious the negroes would be given equal rights and allowed to intermarry. More arrests of Germans are expected.”

*Daily Progress*, April 7, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2109798/view#openLayer/uva-lib:2109799/5337.5/4175/3/1/0>

**"Held Under Suspicion"**

"Suspected of attempting to incite a rebellion among negroes of this section, a man giving his name as W. T. Clements, is being detained by Federal authorities here for a hearing at an early date. Clements has been in the neighborhood for about two weeks, and was first observed hanging around the plant of the Woolen Mills. Clements is apparently about sixty-five years of age, and says that he is from North Carolina."

*Daily Progress*, April 10, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2109812/view#openLayer/uva-lib:2109813/1585.5/2671/4/1/0>

April 12-17, 1917 Hampton Cosby and Richard Jones were nearly lynched after being caught stealing a ham by Special Policeman M. A. Thomas, who in trying to apprehend them shot Jones. A struggle ensued and Thomas was shot and killed with his own gun. Cosby and Jones were arrested for murder and were almost lynched by an angry mob a few days later.

**"Sub Policeman Is Murdered"**

*Daily Progress*, Friday April 13, 1917

<http://search.lib.virginia.edu/catalog/uva-lib:2109833/view#openLayer/uva-lib:2109834/5345/1218.5/3/1/0>

**"Cosby Shot Thomas"**

*Daily Progress*, Saturday April 14, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2109842/view#openLayer/uva-lib:2109843/1516/1562.5/3/1/0>

**"Raise Fund for Officer Thomas' Widow"**

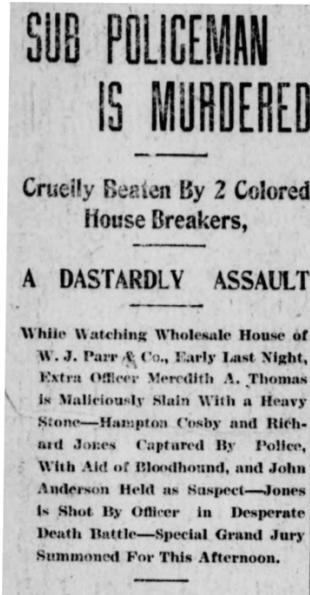
*Daily Progress*, Monday April 16, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2109851/view#openLayer/uva-lib:2109852/4370/2286.5/3/1/0>

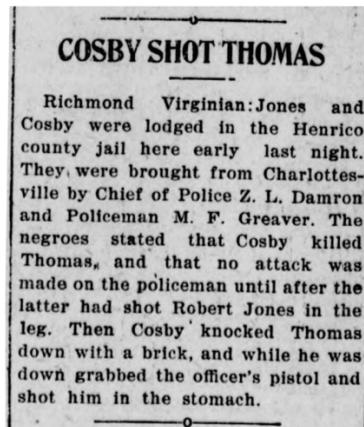
**"Lynching Party Is Dispersed"**

*Daily Progress*, Tuesday April 17, 1917, page 1

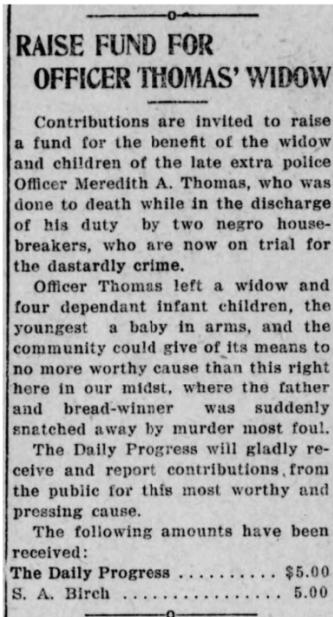
<http://search.lib.virginia.edu/catalog/uva-lib:2109858/view#openLayer/uva-lib:2109859/5314.5/3041/3/1/0>



THE DAILY PROGRESS  
Friday April 13, 1917  
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Saturday April 14, 1917  
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Monday April 16, 1917  
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THE DAILY PROGRESS  
Tuesday April 17, 1917  
Page 1 & Page 8

BAYONETS HALT MOB AT JAIL

Members Abandon Plan to Lynch 2 Colored Men at Charlottesville.

Special to The Washington Post.

Charlottesville, Va., April 17.—Lack of leadership was probably all that prevented the lynching early this morning of Hampton Cosby and Robert Jones, both colored, charged with the murder of Extra Policeman Meredith A. Thomas on Thursday night of last week.

A mob from 800 to 1,000 formed about midnight and moved toward the entrance of the city jail, many of them with handkerchiefs tied across their faces. There they were met by the drawn bayonets of the Monticello guard, the local military company, which had been put on guard at the jail early in the evening. At this juncture Mayor Haden and Judge Archdeacon D. Dabney appeared. Judge Dabney made a vigorous address cautioning the mob that sworn officers were already moving among them getting the names of those making threats. The effect was instantaneous. The crowd at once began to scatter and by 1 o'clock the street in front of the jail was practically cleared.

The Washington Post  
Tuesday April 17, 1917

Page 1

LYNCHING PARTY IS DISPERSED

All who happened to be on the portion of High Street between Second and Park Streets last night after 10:30 or 11 o'clock had all doubts removed as to the presence of a spirit of riot and lynching having been in the city ever since the murder last Thursday night of Extra Police Officer Meredith A. Thomas.

Despite the fact that the two negroes who attacked him, Robert Jones and Hampton Cosby, had been held confined to the jail overnight and then put to trial this morning in the Corporation Court, there were enough of reckless and lawless disposition around to form a mob of 800 or 1,000 and make a demonstration at the entrance of the lane that leads off from High Street to the County Jail.

There were some hundreds in the procession, many having masks over their faces, who reached the pavement on the south side of the street at that point, but they got no farther. They were met by the stern and determined "hal" shouted in the voices of Sergeant C. W. Rogers and Sheriff E. T. Thomas and Captain Elmer Johnson, of Co. D., the Monticello Guard, who were stationed there with a squad of men, and notified them that they could not come in and that if they did come in they would be arrested. Coheed had no voice in the play, and the crowd furnished no leader who could risk those gleaming revolvers and shining bayonets seen dimly in the darkness, and turned back and hung fire. They did not finally disperse until after 2 o'clock this morning, but they were foiled of their purpose, if it was really to get the mob held up for the murder, and simply above the noise of the crowd violence and interference with the orderly course of justice.

Alarm Given.

The Guard had been stationed at the jail, in pursuance to the request of His Honor, Mayor R. G. Haden, and Captain Johnson was sent in person with the Sergeant and Sheriff at the main entrance, to see that the mob did not approach the jail building. There had been plenty of rumors all the evening through that a mob was gathering near the Wards property, near where the homicide occurred, and also that a large delegation from the student body at the

(Continued on Eighth Page.)

LYNCHING PARTY

Continued from First Page.

University had expected to join them in the grand march to seize the men and carry out a spectacular lynching at a tree selected near the place of the killing.

They did finally advance in solid phalanx, however, direct to High and there to the opening facing the jail, but there they halted and remained all the balance of the time they were out.

It was half past 12.

As the procession came along, shouting and cat-calling, the sentries at two corners on High Street fired their alarm guns, and the balance of the Guard who had been placed in the jail were rushed out to the street and met them with a display of bayonets and gleaming Springfield rifles.

There were hundreds of others at every corner in all directions from the jail, but no concerted movement was made. The cool conduct and determined stand of the officers of the law and the Guard calmed the order of the would-be lynchers, and the worst that happened was a show of demonstration for a time, that subsided later into a bantering exchange of near-wit until the most of them became wearied out and quietly stole away in two and small groups.

It was really a tragedy, but fortunately, no hostile shots were fired. The show of resistance proved to be enough, and the participants doubtless are breathing in relief today, that they went no farther.

Judge and Mayor on Scene.  
After the rioting became pronounced, Mayor Haden was waiting for, at his home, and came out and addressed and reasoned with the crowd. He called on them to disperse and preserve law and order.

Judge Archdeacon D. Dabney also came on the scene, and marched through the crowd for quite a while, exhorting all to preserve the peace and disperse to their homes. His intrepid coolness had a salutary effect on the mob leaders, and especially his impromptu calling the Corporation Court "order," in front of the crowd at the jail. The Judge ordered Sergeant C. W. Rogers to open fire, and he has informed all within hearing of his voice, that any person guilty of disorder or incendiary talk would be sent at once to jail, being in contempt of court. None had the temerity to do so, and the crowd dispersed down to a long wait, to which would ride out first. The organized body of game young men from the city, who lent their services to the rathole known as their service on the Mexican border, inspired by the gallantry of the regularly constituted law officers of the city, were still in the game of passing and this time it was Hampton Cosby, and ate their breakfast not much disturbed by the exciting and nearly tragic happenings of which they were the focus last night.

The Fire Department had come out in force at 12 o'clock, and responded to the alarm, but the hose was not used against the crowd. It was reported that the men declined to shift their volunteered services from fire-fighting to mob chasing, and would not use the apparatus.

An act of pre-emption. Sheriff Thomas went to Mayor Haden's house at 12 o'clock and explained what had been done to the men he assigned for patrol duty in front of the jail. His Honor replied that if a guard was needed at all, it would be better to have at least twenty men, and that he would speak with Judge Dabney. The decision was reached to call out the Monticello Guard, the local military company. This was done at 9 o'clock, a copy of the order being forwarded to the Sheriff.

Adjutant Sale's order calling out the Staunton troops reached the Valley City at 12:30 and two hours later the men were on their way to the city, which was reached about 1:30. The men made the trip over a portion of Companies I and K, First Regiment, under Capt. H. L. Ogle, of Co. I, and Capt. M. V. Smiley, of Co. K.

Nearly fifty members of the Monticello Guard were on duty at the jail last night under Capt. Elmer L. Johnson. This morning the number was reduced to a dozen.

JUDGE SCATTERS MOB

A. D. Dabney Prevents Lynching of Negroes At Charlottesville.

THREATENS TO TRY LEADERS

Military Company Guards Jail In Which Alleged Slayers Of Police Officers Are Confined.

Charlottesville, Va., April 17.—Lack of leadership was probably all that prevented the lynching early this morning of Hampton Cosby and Robert Jones, the two negroes charged with the murder of extra policeman Meredith A. Thomas last Thursday night.

A mob variously estimated to number from 800 to 1,000 formed about midnight. Mayor Haden, notified promptly of the trouble, had the fire-bell rung. The mob moved toward the entrance to the city jail, many of them with handkerchiefs tied across their faces. There they were met by the Monticello guard, the local military company, which had been put on guard at the jail early in the evening with drawn bayonets. At this juncture Mayor Haden and Judge Archdeacon D. Dabney, of the Corporation Court, appeared on the scene and addressed the crowd.

Judge Dabney cautioned against any violence. When he told the mob that sworn officers were already moving among them for the purpose of getting the names of those making threats, the effects was instantaneous. The crowd at once began to scatter and by 1 o'clock the street in front of the jail was practically cleared. The order calling for additional troops from Staunton to guard the prisoners was then recalled.

The accused negroes, who were rushed to Richmond Friday night for safety keeping, were brought back here at noon yesterday.

The courtroom was packed and jammed with eager spectators today when Judge John was presiding. Members of the Monticello Guard, with Springfield fully loaded, were scattered through the crowd. Four hours were consumed in the selection of a panel of 16 jurors, from whom the jury of 12 will be chosen. The trial will be resumed at 10 o'clock tomorrow morning and indications are that it will be concluded by noon.

Throughout the court proceedings today there was no demonstration of any kind. Only a few shots were fired, but the jail is well guarded tonight. In addition to the Monticello guards, two Staunton companies are on the scene.

The Baltimore Sun  
Wednesday April 18, 1917

Page 6

May 25, 1917 R. T. W. Duke Camp of Sons of Confederate Veterans reinstated; made plans for Grand Camp session and parade in Washington D. C. June 5-7.

"Sons of Vets Have Busy Meeting"

R. T. W. Duke Camp reinstated in national organization; prepare for June 7 parade in DC

Daily Progress, May 26, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2110118/view#openLayer/uva-lib:2110119/4477/3049.5/3/10>

\*May 28, 1917 East St. Louis Massacres begin.

“Negroes Flee from City”

“East St. Louis, May 29.—Hundreds of negroes are fleeing from here today, fearing a repetition of the riots of last night which resulted in injury to a score of blacks. The rioting was a protest against the importation of negro labor from the South.”

*Daily Progress*, Tuesday May 29, 1917

<http://search.lib.virginia.edu/catalog/uva-lib:2110132/view#openLayer/uva-lib:2110133/5276.5/1687.5/3/1/0>

Editorial: Colonizing Beset with Trouble”

(East St. Louis)

“The negro’s natural place is undoubtedly in the South, and they invariably come back home after a time, sadder and wiser for the pursuit of the wil-o-‘the-wisp which the astute labor agents hold up to them. They are better understood in the South, and but for one single crime, which is limited to a few, and is as much frowned down on by the better element of their own color as by the white native population, they are far better treated.”

*Daily Progress*, June 1, 1917, page 4

<http://search.lib.virginia.edu/catalog/uva-lib:2110153/view#openLayer/uva-lib:2110157/1849/1551/3/1/0>

June 20, 1917 Hampton Cosby and Richard Jones electrocuted in Richmond. Cosby's twenty-year-old wife Ethel died June 4th. *The Daily Progress* reported that her illness dated from the day of the crime, but her death certificate shows that she had been suffering for two years from pulmonary tuberculosis, one of the principal diseases of poverty, closely linked with malnutrition.

“Cosby’s Wife Dead”

*Daily Progress*, June 4, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2110167/view#openLayer/uva-lib:2110168/3425/5072/3/1/0>

“Men Die In Electric Chair

*Daily Progress*, June 20, 1917

<http://search.lib.virginia.edu/catalog/uva-lib:2110265/view#openLayer/uva-lib:2110266/5348/4961.5/3/1/0>

“Cosby Buried this Afternoon”

*Daily Progress*, June 21, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2110272/view#openLayer/uva-lib:2110273/5340/4967/3/1/0>

June 22, 1917 Charlottesville holds Red Cross “Tag Day” to raise money for the Red Cross War Fund and to demonstrate Red Cross work with patients. There is a separate “Tag” station for African Americans at Inge’s Store on West Main, supervised by Dr. George Ferguson. The *Daily Progress* reported: “Our colored people will doubtless measure up splendidly at this tag station. They have shown admirable patriotism in volunteering for war service and in registrations, and will wish to help make ready the relief so surely to be needed.”

“Tag Station for Colored People”

*Daily Progress*, Friday June 22, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2110279/view#openLayer/uva-lib:2110280/3202/2553/3/1/0>

*Note: Donations from African Americans continued to come in later that summer:*

“Tendered Thanks”

(Horace Tonsler and Charlottesville Tigers baseball team donate \$117.25, the entire proceeds from a game at Hot Springs, to the Red Cross fund.)

*Daily Progress*, July 6, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2110356/view#openLayer/uva-lib:2110357/3410.5/2384.5/3/1/0>

\*July 2, 1917 East St. Louis Massacres resume.

“100 Negroes Mob Victims”

“One hundred negroes are believed to be dead and more than 500 injured as the result of one of the worst race riots in the history of the country.”

*Daily Progress*, July 3, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2110342/view#openLayer/uva-lib:2110343/5255/3601/3/1/0>

NAACP Report: “The Massacre of East St. Louis”

*The Crisis Magazine*, September 1917, pp. 219–238

Link to article: <http://hdl.handle.net/2027/hvd.32044011044633?urlappend=%3Bseq=535>

Permanent link to journal volume: <http://hdl.handle.net/2027/hvd.32044011044633>

August 1917 J. F. Bell opened a funeral parlor at 275 West Main Street.

“New Colored Enterprise”

“J. F. Bell & Co. of Chicago, Ill., have opened for business an Undertaking parlor and show room at 275 W. Main St. Call and let us show you through. Yours for the advancement of the race. J. F. Bell”

*Daily Progress*, Friday August 24, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2110654/view#openLayer/uva-lib:2110655/514.5/4667.5/4/1/0>



THE DAILY PROGRESS  
Friday August 24, 1917



J. F. BELL (1890-1959)



J. F. Bell Funeral Home now at 108 Sixth Street NW  
Built by African American contractor Charles Coles

“It is the oldest family-run funeral home in central Virginia, as well as the area's oldest existing business owned by people of color. . . He and his wife Maude Lee Bell and their three sons all kept meticulous funeral records, a key family history resource today through the Bell family's generosity.”

—Starr Hill Heritage Trails Brochure, Jefferson School African American Heritage Center

The J.F. Bell Funeral Home Records

<http://www.virginia.edu/woodson/projects/bell/intro.html>

\*August 23, 1917 Houston Race Riot.

“A race riot. On August 23, a riot erupted in Houston between black soldiers and white citizens; 2 blacks and 11 whites were killed. 18 black soldiers were hanged for participation in the riot.” from *Time Line of African American History, 1901-1925* at Library of Congress <https://memory.loc.gov/ammem/aap/timelin3.html>

Editorial: “The Houston Aftermath”

“How the national authorities hope to ever make reliable soldiers of the darkeys is a problem for future discussion. . . If they must be used, let them be employed as they were in the Confederate Army during the Civil War, as teamsters, camp-helpers and as workmen on trench and fortification building. They can discharge whatever duty they may technically owe the Nation for their life, liberty and pursuit of happiness along with the whites; but aside from such tasks, they have no place in an army, and no right to be entrusted with dangerous weapons.”

*Daily Progress*, Monday August 27, 1917, page 4

<http://search.lib.virginia.edu/catalog/uva-lib:2110668/view#openLayer/uva-lib:2110672/1034/733.5/3/1/0>

## "Colored Soldier Not a Menace"

(Letter to the Editor by Lieutenant Colonel James Alfred Cole, (U.S.A. retired.)

Daily Progress, Wednesday August 29, 1917, page 2

<http://search.lib.virginia.edu/catalog/uva-lib:2110682/view#openLayer/uva-lib:2110684/5826.5/1009.5/3/1/0>

## THE DAILY PROGRESS

Monday August 27, 1917

Page 4

**How the national authorities hope to ever make reliable soldiers of the darkeys, is a problem for future discussion.**

### THE DAILY PROGRESS

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MONDAY, AUG. 27, 1917.

#### THE HOUSTON AFTERMATH.

The aftermath of the Houston, Texas, riot by enraged negro regular soldiers, is now being gathered up, and the tale is miserable and the outlook sinister. The casualty list included 14 whites and 3 negroes killed outright and 22 wounded, presumably all white.

Indictments have been brought in against 34 of the negro soldiers by the grand jury of the locality, and the balance of the 600 colored men who constituted the battalion, of which the 150 assassins were members, has been disbanded and drummed out of the service in disgrace. They were driven out in as spectacular and striking a manner as it was possible to make it, without actual violence being used. The battalion was drawn up within a hollow square of white regulars, forced to stack their arms, and see them hauled away in the presence of all their former associates.

They were then marched between lines of white soldiers to the trains, which were standing in readiness to take them to Columbus. They were then displayed of violence would sub-

given protection by the military authorities, but warned that any further attempt to do so would result in being shot without mercy.

They are now out of the United States Army, and good riddance at that. How the national authorities hope to ever make reliable soldiers of the darkeys, is a problem for future discussion. These have certainly proven their unfitness as well as unworthiness to carry arms, and this episode should be the starting point for getting them out of the regular service altogether. They have proven utterly unfit to serve this country in the responsible capacity of bearing arms. If they must be used, let them be employed as they were in the Confederate Army during the Civil War, as teamsters, camp-helpers, and as workmen of trench and fortification building. They can discharge whatever duty they may technically owe the Nation for their life, liberty and pursuit of happiness along with the whites; but aside from such tasks, they have no place in an army, and no right to be entrusted with dangerous weapons.

The trial of the murderers will now be the bone of contention. The military authorities are claiming jurisdiction over them, and hence, deny the authority of the State to place them on trial in Houston. This would cause them to be tried by juries of twelve lawful men, free from exception or bias, and they would be hard to get. The war-power of the Government, to say nothing of the exclusive jurisdiction of the army authorities over the enlisted men and officers, seems to be absolutely paramount in such cases. It is true, as a general rule, that the Court of the Circuit where crime has been committed, has jurisdiction over it. But that only applies to the civilian population. Even where the enlisted man goes outside of the camp, he is not out of the jurisdiction of the military authorities; and hence, he must be amenable to the military courts-martial, if he commits any crimes (felonies or misdemeanors).

## COLORED SOLDIER NOT A MENACE

**Editor Progress:** The hideous outbreak of scattered members of a battalion of the 24th Infantry has blasted a good name won by over a half century of disciplined, faithful and valiant service. This regiment has always borne a fine reputation. Its ranks were filled with old, self-respecting soldiers who gloried in their strict performance of duty, who watched over their recruits jealously to be sure that they came up to the regimental requirements. Scores, hundreds of these seasoned soldiers from the four black regiments have been separated from their regiments for further training at Fort Des Moines, leaving the non-commissioned grades to be largely filled by young, inexperienced men, proud of their promotion, self confident, and yet not ready through years of subordination, to take the responsibility that has become theirs. It was the 24th that fought gloriously at El Caney and then marched all night to reinforce the woefully thin line before Santiago. It was the 24th that, hearing the call for volunteer nurses at Siboney when doctors and nurses were down and numbers of previous volunteers from the regiment were dead with yellow fever, stepped forward to a man—every man in the regiment. The facts of the present awful, villainous outbreak will be known when Colonel Cress's official report is published. Until we read that report, let us in charity withhold unlimited condemnation. Meanwhile let us keep several very vital facts in mind.

First. Negro civilization in this country is at the most 250 years old, and there is many a negro in this country whose ancestors were naked African savages in 1800.

Second. Military training has a wonderful, regenerating effect on the negro. He loves it, becomes clean in personal habits, splendidly neat in his dress and equipment, performs his duties with scrupulous fidelity at no matter what cost of wounds or of life to himself, is subordinate and devoted to his officers, and, in short, makes a fine soldier. The negro soldier has his faults. He is emotional, he has learned self-respect, because the rigorous discipline which brings him daily under the command and instruction of his white officers does not withhold from him the respect and admiration of those officers; and self-respect not sufficiently tempted by civilization, or its military equivalent, discipline, is a dangerous possession.

## THE DAILY PROGRESS

Wednesday August 29, 1917

Page 2

Third. White officers who serve with the colored soldiers, like, admire and trust them. To cite an instance: Five dear friends, graduating in successive classes, three in one and two in the next, by choice selected the 10th Cavalry. All were promoted in the spring of 1891. All of these men, sons of Virginia, North Carolina, Georgia, men of fairly heroic mould, asked to a man to be retained in the regiment they had learned to love.

Fourth. While graduates of the University of Virginia and the people of our neighborhood recognize, and respect, and pay tribute to the honesty, self-respect and innate dignity of a Henry Martin, we are not in a position to know that the four colored regiments have turned out in the last fifty years, hundreds and thousands of soldiers who possess in varying degree, and many in equal degree, the qualities that make the name of Henry Martin an honored one here. And our tendency, too often, when we look at a colored soldier, is to think of him, not as a soldier, but as a colored man, and the latter is apt to stand in the mind of the observer for habits and tendencies that military training has eliminated in the black, more thoroughly than the same training has eliminated these same tendencies in men of our own race. For the colored man is impressionable: the white man knows his peculiar slant is all that it should be. I saw the 23rd Kansas Infantry mustered out at Fort Leavenworth in 1899. This regiment, black from commanding officer down, in service much less than a year, surrounded by white soldiers during the whirl of war preparation, went out of service in perfect order. I commanded Troop "E," 9th Cavalry, for over a year. I never commanded better, more devoted soldiers. I served for over a year in the Philippines with the battalion of the 25th Infantry that participated, earlier, in the outbreak at Brownsville. A steadier, more soldierly body of men I never saw. We had, of necessity, a mixed guard and the colored sergeants frequently commanded the guard. Their tact was so

perfect that the most potent white recruit never thought of insubordination.

One soldier of this command, crazed by jealousy, stole a rifle, shot up his rival, took to the woods and finally drowned himself to avoid capture, but he managed to send word to his Captain where he had hidden his rifle. He did not want it to fall into the hands of near-by hostile Moros.

The colored soldier is not a menace. He is an asset. Let us use him wisely, kindly. He has won golden opinions in many communities. We will not forgive the 24th for betraying an honorable past. Riot, mutiny, murder, have not sufficient provocation, ever. For the acts of criminal individuals a whole regiment must suffer. Let us give this regiment a chance to atone. It will wash out this smirch.

J. A. COLE,

Lt. Col., U. S. A., Retired.



President Alderman promptly communicated with the War Department asking that one or more units of the Reserve Officers' Training Corps be established here, and asked that Lieutenant-Colonel James A. Cole, U. S. A., retired, a resident of Charlottesville, Va., be detailed as Professor of Military Science and Tactics at this University. This request of President Alderman's was granted and the War Department on April 2, 1917, detailed Lieutenant-Colonel Cole as Professor of Military Science and Tactics in the University of Virginia.

The Alumni Bulletin of the University of Virginia  
1917, Volumes 10-11  
page 202

October–December 1917 Patriotic rallies and farewell receptions are held as African American men begin to enlist and depart for Camp Lee.

“A Send-off for Colored Recruits”

*Daily Progress*, October 25, 1917

<http://search.lib.virginia.edu/catalog/uva-lib:2111027/view#openLayer/uva-lib:2111028/5308/2199/3/1/0>

“Will Speak at Colored Song Service”

*Daily Progress*, December 8, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2111302/view#openLayer/uva-lib:2111303/1652/821.5/3/1/0>

*October 26, 1917 Henry M. Shrady was commissioned to design R. E. Lee Sculpture.*

Robert E. Lee Sculpture 104-0264, National Register of Historic Places

<http://tinyurl.com/gq9kaph>

*November 1917 Charles Keck was commissioned to design Lewis and Clark Monument.*

Four Monumental Outdoor Sculptures (MPD) 104-5091, National Register of Historic Places

<http://tinyurl.com/jdc2pkw>

\*November 5, 1917 The Supreme Court ruled that a Louisville, Kentucky segregation ordinance was unconstitutional, reversing the ruling of the Kentucky state courts. The *Daily Progress* reported that the Supreme Court said, with regard to the verdict, “There exists a serious situation, however, which the law is powerless to remedy.”

“Segregation is Unconstitutional”

*Daily Progress*, November 5, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2111096/view#openLayer/uva-lib:2111097/5444/2138.5/3/1/0>

## 1918



Holsinger Collection University of Virginia Library

February 11, 1918 Southall-Venable House on Market Street was demolished for Lee Park site.

“Demolishing Old Home to Make City Park”

*Daily Progress*, Monday February 11, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2111728/view#openLayer/uva-lib:2111729/5150.5/2528/3/1/0>

February 14, 1918 Charlottesville Common Council accepts Lee Park property from McIntire. Mayor Haden reads letter from Mr. Watson, saying McIntire presents the gift “as a memorial to his parents.”

“McIntire Gift is Accepted”

Council passes resolution which ends with these words:

“... and in this gift we recognize the vision and noble impulse which enables the donor to look beyond the dark chasm of war and with steady eye and clear vision behold the triumphant day, when, freed from the curse and blighting influences of war the nations and peoples of the earth shall return to their peaceful pursuits.”

*Daily Progress*, Friday February 15, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2111756/view#openLayer/uva-lib:2111757/5218/997/3/1/0>

“Veterans Express Their Gratitude”

*Daily Progress*, Thursday February 21, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2111791/view#openLayer/uva-lib:2111792/5180/4318.5/3/1/0>

March 1, 1918 From the fall of 1917 through the spring of 1918 African American schools, churches, lodges, and church societies raised money to help the YMCA provide for soldiers at Camp Lee.

“Colored People Give to Y. M. C. A. War Work”

“This check was for \$252.80 and brought the total secured by the colored committee, of which Rev. C. M. Long was the chairman, up to the splendid total of \$618.96.”

*Daily Progress*, March 1, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2111847/view#openLayer/uva-lib:2111848/2276.5/1652/3/1/0>

July 1918 Charlottesville Branch of NAACP was chartered.

“And in Charlottesville, the NAACP was chartered in July 1918 and was an active part of the community for a quarter of a century. It was re-chartered in 1945.”

from Julian Bond's Remarks at the Dedication of the Rock House

Legal Aid Justice Center, Charlottesville, Virginia, April 18, 2006

<https://www.justice4all.org/wp-content/uploads/2013/05/Julian-Bonds-Rock-House-dedication-address.pdf>

“Partial Results of the Moorfield Storey Drive”

Charlottesville is listed as one of 18 new branches of the NAACP.

*THE CRISIS*, July 1918, page 122

<http://tinyurl.com/gwrxhyu>

# National Association for the Advancement of Colored People

## PARTIAL RESULTS OF THE MOORFIELD STOREY DRIVE.

THE extended period for the Moorfield Storey Drive for 50,000 members ended on May 31. Most of the branches are busy checking up the results from the different teams and individual workers, so that full results cannot be announced until next month.

It is seldom that a campaign has aroused so much interest as this Drive, and this is especially encouraging since it indicates a marked increase in interest upon the part of the colored people in the work that the Association is doing. In addition to this interest on the part of the branches already established at the beginning of the Drive, the desire of other cities to be identified with the work of the Association has resulted in the establishment of 18 new branches with a total membership of 1593. The new branches that have been established with the number of charter members are as follows:

Fayetteville, N. C.....	25
Fort Worth, Tex.....	117
Isthmian (Canal Zone, Panama).....	27
Lynchburg, Va. ....	49
Roanoke, Va. ....	52
San Antonio, Tex.....	400
San Jose, Cal.....	42
Venice, Cal. ....	25
Western University (Kansas City, Kan.).....	30
Wheeling, W. Va.....	52
Winston-Salem, N. C.....	80
Rocky Mount, N. C.....	36
Lincoln, Neb. ....	47
Darlington, S. C .....	25
Wilberforce, O.....	318
*Charlottesville, Va. ....	33
Cheyney, Pa. ....	79
Vallejo, Cal. ....	71
Asheville, N. C.....	48
Salt Lake City, Utah.....	37

1593

from THE CRISIS, July 1918, page 122

\*July 1918 W. E. B. Dubois published an editorial in *The Crisis*, official magazine of the NAACP, calling on his fellow African Americans to “forget our special grievances and close our ranks shoulder to shoulder with our own white fellow citizens and the allied nations that are fighting for democracy.”

“We of the colored race have no ordinary interest in the outcome. That which the German power represents today spells death to the aspirations of Negroes and all darker races for equality, freedom and democracy. Let us not hesitate. Let us, while this war lasts, forget our special grievances and close our ranks shoulder to shoulder with our own white fellow citizens and the allied nations that are fighting for democracy. We make no ordinary sacrifice, but we make it gladly and willingly with our eyes lifted to the hills.”

Editorial: “Close Ranks” (W. E. B. Du Bois)

*THE CRISIS*, July 1918, page 111

<http://tinyurl.com/jnqb3re>

See also: *THE CRISIS*, January-February 1999, p. 44.

<http://tinyurl.com/hx8cls5>

“War, the Grim Emancipator”

*The Crisis* June 1918, page 72

<http://tinyurl.com/j4w6erl>

from  
*THE CRISIS*, Jun 1918, page 72



WAR. THE GRIM EMANCIPATOR

## COLORED PEOPLE GIVE TO V. M. C. A. WAR WORK

A reminder of the V. M. C. A. campaign of last fall came to the local committee a few days ago in the shape of the final check from the colored people of the city. This check was for \$252.80 and brought the total secured by the colored committee, of which Rev. C. M. Long was the chairman, up to the splendid total of \$618.56.

At the beginning of the campaign the colored people were asked to raise \$500 and this generous over-subscription was a fine evidence of their deep interest in this important war service. The colored schools, several of the lodges, churches, and church societies, participated in this offering and share in the credit due for obtaining it.

The colored people who gave to this fund will be glad to know that the V. M. C. A. is providing regular buildings and secretaries for the colored soldiers in the camps, just as it is for the white men. The reports of this work brought back by colored soldiers from Camp Lee did much to inspire the local workers and givers to make the efforts that resulted in such a creditable victory.

THE DAILY PROGRESS  
Friday March 01, 1918  
Page 1

## A SEND-OFF FOR COLORED RECRUITS

At the First Baptist Church, (colored), tomorrow (Friday) Oct. 26th at 4 o'clock p. m., a patriotic rally will be held to give the colored drafted men an encouraging send-off and a farewell reception, on the eve of their departure to Camp Lee.

It is earnestly desired that all unite to make the occasion a grand success.

An invitation is extended the Mayor, city and county officials and the public generally to honor the occasion with their presence.

All drafted men of City and County and those who are to take a part in the parade will meet at Odd Fellows Hall at 3 o'clock p. m.

This should be made one of the greatest send-offs and patriotic demonstrations which the colored people have had an opportunity to make during the whole war period, and should receive the earnest support and endorsement of the public at large.

Uncle Sam is calling on his colored citizens in equal proportions with the whites, and the young men of the race within the draft ages have responded with eagerness and promptness. They should be made to feel that their willingness to do their duty in defense of the flag is both recognized and appreciated.

Col. J. A. Cole, of the U. S. A., and Judges R. T. W. Duke, Jr., will deliver addresses.

It is hoped that those who can do so will furnish automobiles for the occasion.

G. P. Ince is chairman of the committee and Robert Johnson is secretary.

THE DAILY PROGRESS  
October 25, 1917  
Page 1

## WILL SPEAK AT COLORED SONG SERVICE

At the great colored song service to be held tomorrow afternoon at the First Baptist Church, colored, at 3:30 Mr. H. M. MacManus, Superintendent of Schools for Albemarle County, will make an address in the interest of the fund being raised.

It is in aid of the V. M. C. A. work among the colored soldiers who have gone from here and are in training at Camp Lee, Petersburg.

Provision will be made for the accommodation of white patrons of the real musical treat which has been arranged, and the public is cordially urged to attend.

THE DAILY PROGRESS  
December 8, 1917  
Page 1

## NOW LEARNING FRENCH.

Charlottesville, Va.—Do Negroes wish to learn to speak French before going "Over?" The response of over forty, between the ages of twenty and forty years, to the offer made by the students of the University of Virginia; through the Y. M. C. A. Extension Bureau, to teach a Negro night school, seems to answer in the affirmative.

The University Y. M. C. A. inaugurated a night school for Negro children the first of last week, which has turned into a school of over forty men. The teaching staff is composed of Virginia students, with graduates and professors as lecturers. Three nights a week are given, one of which is "lecture night."

The New York Age  
(New York, New York)  
Saturday, March 9, 1918  
Page 7

## 6 COLORED MEN TO CAMP WADSWORTH

The local Draft Board will send the following colored men to Camp Wadsworth, S. C., on Monday:  
Jesse Alexandria Cary, Charlottesville.  
Sam Hill, Blandham.  
Thomas Brown, Eastham.  
Grover Scott, Charlottesville.  
Bernard Carter, Scottsville.  
Ollie Dickerson, Esmond.  
Vernon Dubney Maupin, Ivy Depot.  
James Watson Smith, Avon.  
Theodric Williams, Charlottesville.

THE DAILY PROGRESS  
August 3, 1918  
Page 1

# THE CRISIS

JULY, 1918

## Editorial

### CLOSE RANKS.

HIS is the crisis of the world. For all the long years to come men will point to the year 1918 as the great Day of Decision, the day when the world decided whether it would submit to military despotism and an endless armed peace—if peace it could be called—or whether they would put down the menace of German militarism and inaugurate the United States of the World.

We of the colored race have no ordinary interest in the outcome. That which the German power represents today spells death to the aspirations of Negroes and all darker races for equality, freedom and democracy. Let us not hesitate. Let us, while this war lasts, forget our special grievances and close our ranks shoulder to shoulder with our own white fellow citizens and the allied nations that are fighting for democracy. We make no ordinary sacrifice, but we make it gladly and willingly with our eyes lifted to the hills.

### THE CRISIS July 1918, Page 111

Founded by W.E.B. Du Bois as the official publication of the NAACP

### "WAR PROBLEMS" LECTURE CAMPAIGN

The Negro Organization Society has been commissioned by the U. S. Government to send its representative members on a lecture tour through Virginia, speaking on the "Causes of the War" and "What we must do to Help Win the War." One of these patriotic meetings will be held for Albemarle County next Wednesday, August 28th at one o'clock at Esmond, in the New Green Mountain church. Among the speakers will be Major Allen Washington of Hampton Institute, Prof. F. D. Morton of Manassas, and Rev. W. T. Johnson of Richmond.

The general public will be welcome, and every citizen is asked to help in making the occasion a success.

THE DAILY PROGRESS  
August 24, 1918  
Page 1

### AWARDED "SERVICE STRIPE."

Joseph Carey, Jr., colored, son of Joseph Carey, of Preston Heights, writes his parents from France that he "has now been in France six months and has been awarded a service stripe."

THE DAILY PROGRESS  
August 30, 1918  
Page 1

### LOCAL COLORED SOLDIERS SOON HOME AGAIN

A telegram has been received by Sarah Dickerson, of Dice Street, from her husband, Jas. E. Dickerson, who went with the colored troops on service abroad, that he has arrived safely at New York and will return home as soon as his command has been discharged.

Dickerson served with Co. A, 379th Inf. (Col.) A. E. F., and with him were a number of other young colored drafted men from this section, who returned on the same transport.

They are stationed at Camp Upton, and will be demobilized by the War Department within a short time.

THE DAILY PROGRESS  
February 11, 1919  
Page 1

### SOLDIER'S BODY BROUGHT FROM FRANCE

Colored Man Honored By Members of Local Post, American Legion

The body of Clairbourne Jones, colored, who died in France of influenza, reached here yesterday and was taken to Union Ridge Church, where the funeral took place.

The services were conducted by the pastor of the deceased. The body was taken to the family section in the church cemetery and there laid to rest with civil and military honors. Representatives from the Charlottesville Post of the American Legion attended in uniform and stood at salute while taps were being sounded over their fallen comrade in arms.

A beautiful floral tribute was sent by the American Legion.

THE DAILY PROGRESS  
July 14, 1920  
Page 1



June–August 1918 The *Daily Progress* published the names of hundreds of African American men leaving their homes in Charlottesville to fight in the war.

“More Colored Men to Fight”

*Daily Progress*, June 20, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2112512/view#openLayer/uva-lib:2112513/4877/2235/3/1/0>

“Colored Men to Camp Lee”

*Daily Progress*, July 10, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2112626/view#openLayer/uva-lib:2112627/4802.5/3503.5/3/1/0>

“Colored Men to Camp Lee”

*Daily Progress*, July 18, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2112677/view#openLayer/uva-lib:2112678/4732/2274.5/3/1/0>

“Colored Men to Go South”

*Daily Progress*, July 26, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2112719/view#openLayer/uva-lib:2112720/4428/2932/3/1/0>

“6 Colored Men to Camp Wadsworth”

*Daily Progress*, August 3, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2112761/view#openLayer/uva-lib:2112762/1343.5/2938.5/3/1/0>

“12 Colored Men Go to Camp Lee”

*Daily Progress*, August 17, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2112845/view#openLayer/uva-lib:2112846/1404.5/3612.5/3/1/0>

“8 Colored Men off to Camp Lee”

*Daily Progress*, August 22, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2112873/view#openLayer/uva-lib:2112874/3423/4748.5/3/1/0>

“‘War Problems’ Lecture Campaign”

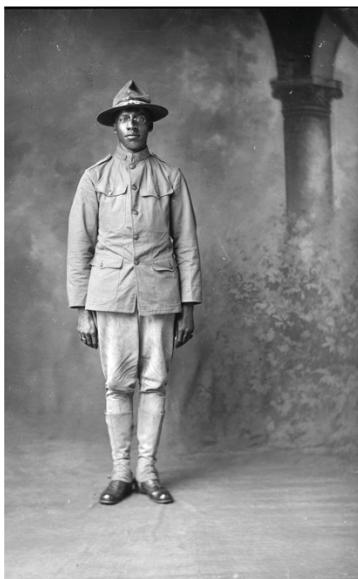
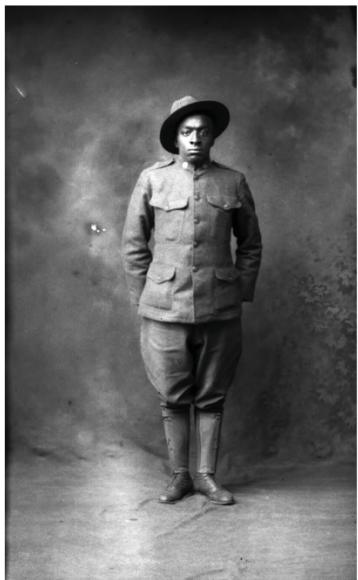
*Daily Progress*, August 24, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2112887/view#openLayer/uva-lib:2112888/812.5/1546/3/1/0>

“Awarded ‘Service Stripe’”

*Daily Progress*, August 30, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2112922/view#openLayer/uva-lib:2112923/1172.5/3429.5/4/1/0>



World War I Soldiers, 1917-1919  
Holsinger Studio Collection  
University of Virginia Library  
Charlottesville, Virginia

## MORE COLORED MEN TO FIGHT

The local train over the Chesapeake & Ohio shortly before noon yesterday carried from Charlottesville and Albemarle County another contingent of thirty-nine men to Camp Lee, to take their places in the army that is to wrest the world from the grip of Prussianism.

Colored men in all branches of the army are making splendid records in both fighting and general deportment and that the latest local quota will live up to the standard set by the race is confidently believed.

The men assembled at the local draft office at 11 o'clock, were checked up and given their final instructions. They marched to Main Street Station, where they were greeted by a large gathering of their relatives and friends and were provided with certain little comforts and an abundance of good cheer and best wishes.

Those leaving were as follows: Carl Conrad, Charlottesville; Eddie Moore, Keswick; Genie W. Jefferson, Charlottesville.

Harvey Morris Mitchell, Cobham. David V. Young, Philadelphia. Willie R. Davis, Keswick. William White, Rio. McBrasco Goins, Boonesville. Tommie Carter, North Garden. Curtis A. Wood, Yancey's Mills. Jesse Tyler, Charlottesville. Roscoe Conkling Murray, Charlottesville.

William Wallace Scott, Ettrick. Harry Smith Walker, Gordonsville. Eugene M. Wafer, Keswick. George Tinsley, Charlottesville. Elmo Flanagan, Proffit. Vaughan Herbert Scott, Esmont. Minyon Tyler, Charlottesville. Silas Witcher, Charlottesville. Charles S. Givens, Charlottesville. Archibald Hackney, Charlottesville.

Joe Harris, Charlottesville. Wallace Williams, Nortonsville. Percy Nicholas, Charlottesville. Louie L. Whittle, Charlottesville. Curtis Johnson, Scottsville. William Page, Woodridge. Frank L. Nicholas, Charlottesville. Chester H. Murray, Cappadocia. Thomas Douglas, Charlottesville. Frank Terry, Charlottesville. George Phillip Holmes, Lawrenceville, N. J.

Daniel Johnson, Alberene. William Lynch, Charlottesville. William Washington Walker, Red Hill.

Will George White, Mechums River.

Lewis Evans, Charlottesville. John Wesley, Charlottesville. Lacy Mills, of Elizabeth, N. J., was sent to camp from Elizabeth, N. J., direct.

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## COLORED MEN TO CAMP LEE

The local Draft Board has called the following colored men for entrainment to Camp Lee on Wednesday of next week, July 17th. The men must report at the office of the local Board at 9 o'clock that morning. They will leave on the 11:25 train and are due to arrive at Camp Lee at 5:40 the same afternoon.

Ben Smith, Greenwood. Malitus K. Henderson, Moorman's River.

Robert Johnson, Charlottesville. Charles L. Terrell, Scottsville. David Carter, Greenwood. Robert Daniel Brown, Proffit. Lacy Keys, Ivy Depot. Winston Johnston, Ivy Depot. Edward Baylows, Charlottesville. Vanderbilt Cureton, Hagerstown. Arthur Curtis Smith, 426 9th N. W. Washington:

Davis Wm. McKinley Jones, Charlottesville.

Horace E. Tonsler, Jr., Charlottesville.

Alfred Burton, Red Hill. Manley Anderson, Charlottesville. Emmett Timothy Whiting, Batesville.

Starks Foster, Charlottesville. James Carter, North Garden. Philip Tyler, Charlottesville.

Carl Edward Harris, Earlysville. Charles Waynes, Keene.

Carl Harris, Charlottesville. John Key, Charlottesville.

Edward Walker, Toronto. Daniel Marks, Keswick.

James Henry Banks, Red Hill. Fred William Robinson, Red Hill.

Harry Garfield, Greenwood. William Walker, Charlottesville.

Robert Mike Jackson, Charlottesville.

Earl Brown, Greenwood.

William M. Tyler, Charlottesville.

Julius Hill, Manteo.

Richard Carter, Scottsville.

Thomas Lee Cary, Ivy Depot.

Thomas Lincoln, Rio.

Henry Turner, Charlottesville.

James Douglas, Barboursville.

Roscoe Burden, Shadwell.

William H. Arnold, Charlottesville.

Lawrence Fleming, Charlottesville.

Garfield Richard Moore, Proffit.

Edward Brown, Charlottesville.

Hosea Lee Bowles, Charlottesville.

Richard Lewis Gilmore, Newark.

Willie Lockett, Greenwood.

Joseph Banks, Free Union.

De Forest Monroe, Greenwood.

John Andrew Howard, Charlottesville.

Geo. W. Dixon, Baltimore.

James Edward Murray, Washington, D. C.

Henry Evans, Charlottesville.

Gustave Taylor, Esmont.

Charles Madison, Gordonsville.

William Hern, Charlottesville.

William James Gilmore, Charlottesville.

Hugh Douglas, Cobham.

David Marshall, Charlottesville.

Ralph Waldo Burrell, Petersburg.

Earnest Lovelock, Crozet.

Arthur R. Bryson, Washington.

Henry Sellers, Brooklyn.

William H. Smith, Elizabeth.

Noah A. Chambers, Jacksonville,

## COLORED MEN TO CAMP LEE

The following sixty-seven colored registrants left here at noon yesterday for Camp Lee:

Ben Smith, Greenwood; Robert Johnson, Charlottesville; David Carter, Greenwood; Robert Daniel Brown, Proffit; Lacy Keys, Ivy Depot; Winston Johnson, Ivy Depot;

Edward Baylows, Charlottesville; Davis Wm. McKinley Jones, Charlottesville; Horace E. Tonsler, Jr., Charlottesville; Alfred Burton, Red Hill; Manly Anderson, Charlottesville; Emmett Timothy Whiting, Batesville; Starke Foster, Charlottesville; James Carter, North Garden;

Philip Tyler, Charlottesville; Carl Edward Harris, Earlysville; Charles Waynes, Keene; Carl Harris, Charlottesville; John Key, Charlottesville;

Edward Walker, Toronto; Daniel Marks, Keswick; James Henry Banks, Charlottesville; Fred William Robinson, Red Hill; Harry Garfield, Greenwood; William Walker, Charlottesville; Robert Mike Johnson, Charlottesville; Earl Brown, Greenwood; William M. Tyler, Charlottesville; Julius Hall, Manteo;

Richard Carter, Scottsville; Thomas Lee Cary, Ivy Depot; Thomas Lincoln, Rio; Henry Turner, Charlottesville; Roscoe Burden, Shadwell;

Will H. Arnold, Charlottesville; Lawrence Fleming, Charlottesville; Garfield Richard Moore, Proffit; Edward Brown, Charlottesville; Hosea Lee Bowles, Charlottesville; Richard Lewis Gilmore, Newark, N. J.; Willie Lockett, Greenwood; DeForest Monroe, Greenwood; John Andrew Howard, Charlottesville; Ernest Lovelock, Crozet; Arthur R. Bryson, Washington, D. C.; Henry Sellers, Brooklyn, N. Y.; William H. Smith, Elizabeth, N. J.; Edward Johnson Brown, Proffit; Leonard Stinne, North Garden; Charles Ben Anderson, Scottsville; John Henry Lewis, Rie; Robert Lee Murray, Charlottesville; Vanderbilt Hill, Esmont;

Dave Thomas, Crozet; Isaiah Henderson, Proffit; Robert Lewis, Charlottesville; Harry L. Furbush, Charlottesville; Burdell Chapman, Charlottesville; Braxton Randolph, Charlottesville; Daniel Thomas, Earlysville; Rufus Emonds, Wilmington, Va.

## COLORED MEN TO GO SOUTH

The local Draft Board yesterday sent out notices to the following colored registrants to report on Aug. 1st., to be sent to Camp Wadsworth, Spartanburg, S. C.:

Conrad Wills, Crozet. Lucian Garland, R. F. D. No. 3, Charlottesville.

Dennis Gross, Ivy Depot. William Wells, Scottsville, R. F. D.

Bennie Powell, Charlottesville. Bernard Cartier, Scottsville. Frank Flanagan, University.

John Green, Greenwood. Joseph Banks, Free Union.

David Winston, R. F. D. 3, Charlottesville.

Thomas Alexander Winston, R. F. D. No. 3, Charlottesville. Nimrod Basil Goings, Moorman's River.

Jefferson Edward Banks, Eastham Charley Madison, R. F. D., Gordonsville.

Howard Braxton, Crozet. Peter Davis, Barboursville.

Fred Clark Catterton, Free Union.

John Henry Brown, Proffit. Ernest Chambers, Howardville. James Newton Smith, Avon.

Ernest Walker, Red Hill. John Smith, Stony Point.

Clarence Smith, Keswick. Grover Cleveland Robinson, Red Hill, R. F. D.

Ollie Brown, Greenwood. Frank Sampson Beasley, Proffit.

Russell Blakey, Earlysville.

Stephen Walker, Charlottesville. Fountaine Green, R. F. D. No. 3, Charlottesville.

Thomas Cosby, Proffit. James Murray, Charlottesville.

Archie Burley, Charlottesville. Arthur Tyree, Stony Point.

Clark Williams, Nortonsville. Charles Dickerson, Burnleys.

George Howard Mills, Alberene.

Alonzo Bruce, Esmont.

Melvin N. Maupin, Mount Fair.

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\*October 5, 1918 The Influenza Pandemic hit Charlottesville. Schools, churches, theatres were closed.

"Public Gatherings Are Discontinued: Schools, Churches and Theaters Ordered by Mayor to Close Until Monday, Oct. 14."

*Daily Progress*, Saturday October 5, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2113151/view#openLayer/uva-lib:2113152/3624/2292.5/3/1/0>

"To the Public" (Board of Health advises Mayor to order all soda fountains to stop serving soft drinks and ice cream until further notice.)

*Daily Progress*, Tuesday October 15, 1918, page 6

<http://search.lib.virginia.edu/catalog/uva-lib:2113207/view#openLayer/uva-lib:2113213/5977/2860/3/1/0>

#### "Red Cross Helping Influenza Sufferers"

"Others who cannot prepare cooked soup can help by contributing vegetables, chicken and meats, which should be left at the Colored School, just back of the Model Steam Laundry, on 8th [sic] and Main Streets, where the Teacher of Domestic Science will make the materials into soups."

*Daily Progress*, Wednesday October 16, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2113214/view#openLayer/uva-lib:2113215/1897/2947.5/3/1/0>

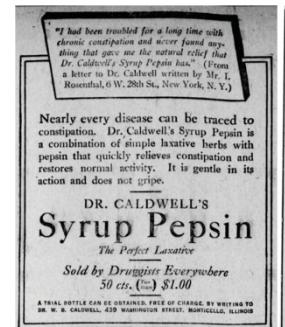
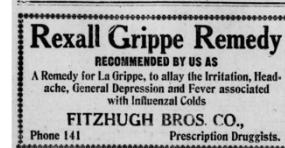
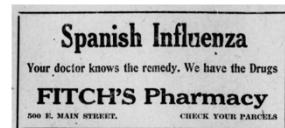
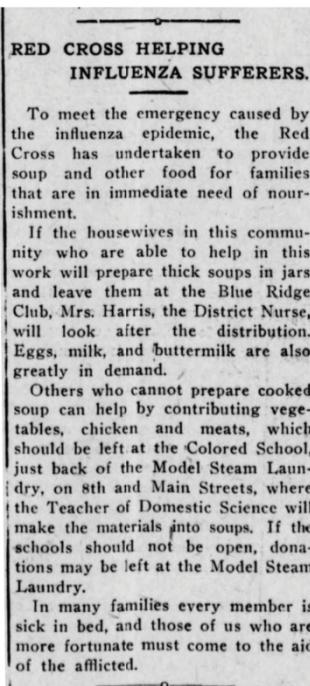
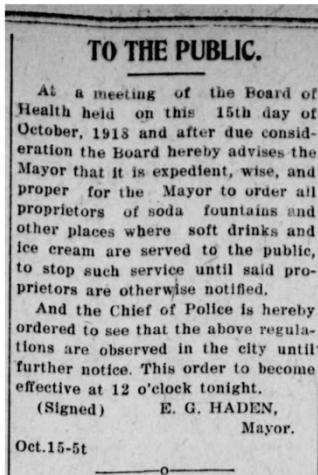
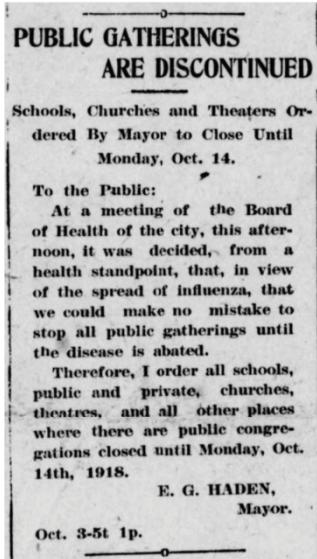
*Note: The Teacher of Domestic Science was Nannie Cox Jackson, a Charlottesville native who had completed a course in Domestic Economy at Columbia University in New York the previous summer:*

#### "Taking Special Course"

"Mrs. Nannie Cox Jackson, teacher of cooking at the Jefferson School, is taking a course in Domestic Economy at Columbia University."

*Daily Progress*, Friday July 6, 1917, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2110356/view#openLayer/uva-lib:2110357/215.5/1989/4/1/0>



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Pages 4 & 6

\*November 11, 1918 Armistice. Charlottesville “poured out onto the streets” in celebration.

“Armistice Terms Read in Congress”

*Daily Progress*, November 11, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2113367/view#openLayer/uva-lib:2113368/3798.5/3212/1/1/0>

“Peace Comes; City Rejoices”

“The Fire Department lads next caught the contagion, and on a ‘still alarm’ of ‘fire,’ came tearing down through Main Street, the horses in a gallop and the apparatus covered with wildly cheering members, whose exuberance spread contagion all around, and the town poured out onto the streets to devour the fast spreading news of victory, peace and the downfall of autocracy forever. Then pandemonium broke loose indeed, and from 9 o’clock onward the plans for a monster parade and celebration were rapidly set on foot.”

*Daily Progress*, November 11, 1918, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2113367/view#openLayer/uva-lib:2113368/4268/2718/3/1/1>



Holsinger Collection University of Virginia Library

# 1919

February 1919 McKee Block next to Albemarle County Courthouse was demolished for Jackson Park site.



Holsinger Collection University of Virginia Library

“McKee Block No More”

*Daily Progress*, Monday February 3, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2113851/view#openLayer/uva-lib:2113852/2253/2110.5/4/1/0>

Photographs of McKee Block

High Street “McKee Block”, Charlottesville, Virginia

University of Virginia Library

<http://search.lib.virginia.edu/catalog/uva-lib:2167065>

<http://search.lib.virginia.edu/catalog/uva-lib:2167066>

<http://search.lib.virginia.edu/catalog/uva-lib:2167067>

<http://search.lib.virginia.edu/catalog/uva-lib:2167068>

Photograph of McKee Block

Farmer’s Day, Court Square

Image date: ca. 1910

Albemarle Charlottesville Historical Society

<http://tinyurl.com/h98st6q>

“City Awakes from Slumber: Long Nap is Nearing Close: Native Son Awakener”

*“Mr. Paul Goodloe McIntire, a Devotee of Art in its Best Forms and Highest Estate and a Lover of his Native Commonwealth, Resolves to Make Charlottesville, Like Monticello and the University of Virginia, Known to the World Around—Attractive Parks and Magnificent Monuments to Be Our Portion”*

*“Another exercise of Mr. McIntire’s magic has removed the unsightly pile of buildings known as McKee Block, adjoining Courthouse Square, and there we shall see, in bronze, an expression of the austere dignity, the heroic spirit which made our Stonewall Jackson, the story of whose achievements has filled the earth with his fame, and engaged the pens of writers throughout the world, including those of great masters of strategy.”*

*Daily Progress*, Thursday February 13, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2113914/view#openLayer/uva-lib:2113915/5227/1086.5/3/1/0>

“As Viewed by a Vet”

“And when, with singular propriety the foundation of the monument to the illustrious Lee is laid upon the former home of one of Virginia’s distinguished University professors, Col. Charles S. Venable, of Lee’s staff, who carried the last order from Lee to his little struggling band of heroes at Appomattox, and the yet added incentive of paying tribute to the memory of his gallant brothers in a holy and a righteous cause, one has reached the acme of giving and the gift is princely.”

*Daily Progress*, Thursday February 13, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2113914/view#openLayer/uva-lib:2113915/4501/4058.5/4/1/0>

February 11, 1919 Relatives in Charlottesville got word that soldiers were beginning to arrive in New York from their service abroad.

**"Local Colored Soldiers Soon Home Again"**

*Daily Progress*, February 11, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2113900/view#openLayer/uva-lib:2113901/1093/1564.5/3/1/0>

July 4, 1919 Huge Independence Day celebration in honor of all soldiers and sailors returning from WWI.

**"Homecoming Program Out"**

*Daily Progress*, July 2, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2114786/view#openLayer/uva-lib:2114787/5347.5/4748.5/3/1/0>

**"Colored People Announce Program"**

*Daily Progress*, July 2, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2114786/view#openLayer/uva-lib:2114787/3030.5/3642.5/3/1/0>

## Homecoming Celebration July 4, 1919

<b>Order of March</b>	
1.	Mounted Police.
2.	Firemen's Band.
3.	Old Vets and Spanish War Vets.
4.	Drum Corps.
5.	Infantry Virginia National Guard.
6.	Returning White Soldiers and Sailors.
7.	Colored Band.
8.	Returning Colored Soldiers and Sailors.
9.	M. W. A. Concert Band, Crozet, Va.
10.	County Delegations.

### Address of Welcome, North Steps of Rotunda.

Presiding officer, Hon. R. H. Wood, General chairman, with his honor, Mayor E. G. Haden.

Music, Star Spangled Banner, Firemen's and Crozet Bands.

Introduction of Speakers by Dr. H. W. Battle.

Mr. T. J. Randolph, on behalf of the City of Charlottesville.

Music—Fireman's Band.

Rev. H. Fields Lindsay, on behalf of Albemarle County.

Music—M. W. A. Band.

Judge R. T. W. Duke, Jr.

Music—Firemen's Band.

George P. Inge, on behalf of Colored troops.

Music—Colored Band.

Reply to Addresses of Welcome.

George Gilmer on behalf of returning soldiers and sailors, from the camps and oversea men, all of whom are requested to come in uniforms.

Music—"America"—M. W. A. Concert Band.

At the conclusion of the speaking, the colored Band will lead the colored soldiers and people to Lambeth's Field (Athletic Grounds) where their picnic will be held. After which Base Ball and other games will be played.

The white soldiers and people will remain on University Grounds where their picnic will be held. After which games will be played and Pageant given.

Chief marshal, Col J. A. Cole  
Asst. marshal, Col. Thos. S. Keller.

THE DAILY PROGRESS  
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## COLORED PEOPLE ANNOUNCE PROGRAM

Plans are rapidly being put into shape for the exercises to be held on Lambeth Field by the colored people when they assemble there following the program on the north side of the Rotunda on the Fourth of July. A committee of representative citizens, under the chairmanship of Geo. P. Inge, have worked out an interesting program which will include, among other numbers, an address by Hon. John Mitchell, Jr., of Richmond, Va. The Rev. C. M. Long, of this city, will deliver the eulogy to the fallen heroes and J. T. Brown will direct the community singing.

An interesting game of baseball between the Tigers, a local nine, and the Homestead Giants, of Hot Springs, will be the feature of the afternoon.

The colored people, soldiers and citizens, owe it to the community to help make this the grandest event in the history of our city.

GEO. W. BUCKNER,  
Chairman Publicity Committee.

### PICNIC NOTICE.

I will have at athletic field a committee to receive baskets and look after arranging dinner for colored soldiers and all colored citizens. Come bring your baskets and your friends and make it a joyful day.

G. P. INGE Chairman.  
July 2 2t.

THE DAILY PROGRESS  
Thursday July 03, 1919  
Page 1

## COLORED CITIZENS EXPECT TWO THOUSAND

"On to Lambeth Field" can be heard everywhere throughout the city by the colored citizens. It is estimated that fully 2,000 will gather there, following the exercises on the north front of the Rotunda. Many old residents from the county will spend the day on the Athletic grounds with full baskets.

A special feature of the program will be an address by Dr. Dillard, of this city, president of Jeannes and Slater Funds.

General Chairman Geo. P. Inge and his committee are putting forth every effort to make this the most memorable event in the history of the city. Soldiers and citizens are urged to unite and enter wholeheartedly in this great celebration. There will be no admission fee whatever to these exercises.

GEO. W. BUCKNER,  
Chairman Publicity Committee.

### CELEBRATION NOTES

The idea that there will be a charge made at Lambeth Field, where the exercises for the colored soldiers and people tomorrow, is a mistake, as they are expected to take part in the picnic and event free of charge.

The ball game and other games scheduled will come afterwards and will be a "Fourth of July" feature entirely separate from the general program for the welcome to the colored boys who served their country on land and sea.

### Soldiers' Dress.

It has been suggested by an "overseas" man, just returned home and who will take part in the parade, that the men should only wear their service shirts with the blouse or necktie, owing to the heat to be expected, and this should be followed by all who participate.

THE DAILY PROGRESS  
Saturday July 5, 1919  
Page 6

## COLORED PEOPLE HAD GALA DAY

More than 1500 colored citizens, including a large number from the county, followed the soldiers from the North side of the Rotunda to Lambeth Field yesterday to participate in such a jubilation as has never been witnessed here before.

Never was there a keener sense of appreciation of Independence Day. Highest tribute was paid to Thomas Jefferson, the apostle of democracy, and to the heroes who died on the battlefields of France.

After the singing of patriotic airs, led by James T. Brown, Dr. James H. Dillard, President of Jeannes and Slater Funds, of this city, was introduced. He briefly told of the futility of wars and called for continued devotion on the part of the negro to the American flag.

His Honor, Mayor Haden was next presented and he said that he was desirous of all citizens being happy on this occasion. After a few touching words by Mr. R. H. Wood, who gave a son in defense of democracy as speaker of the day, Geo. W. Buckner, was introduced. He briefly recalled the part the negro had played in the growth of our country and urged the large audience to assist the returning soldier in getting readjusted to civil life. A strong plea for better schools, larger economic opportunities, greater participation in civic affairs, was made in order that negroes might become better and more useful citizens to the community. After the stirring eulogy to the fallen heroes, by Rev. C. M. Long, the large crowd quickly gathered baskets and went in search of shade while the soldiers were served sumptuously. It is the consensus of opinion that this celebration was the greatest celebration in the history of our city.

“Colored Citizens Expect Two Thousand”

*Daily Progress*, July 3, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2114795/view#openLayer/uva-lib:2114796/2997/2879.5/3/1/0>

George W. Buckner, a Charlottesville native, was Executive Secretary of the Urban League of St. Louis. He was the speaker of the day. “He briefly recalled the part the negro had played in the growth of our country and urged the large audience to assist the returning soldier in getting readjusted to civil life. A strong plea for better schools, larger economic opportunities, greater participation in civic affairs, was made in order that negroes might become better and more useful citizens to the community. After the stirring eulogy to the fallen heroes by Rev. C. M. Long, the large crowd quickly gathered baskets and went in search of shade while soldiers were served sumptuously. It is the consensus of opinion that this celebration was the greatest celebration in the history of our city.”

“Colored People Had Gala Day”

*Daily Progress*, July 5, 1919

<http://search.lib.virginia.edu/catalog/uva-lib:2114804/view#openLayer/uva-lib:2114810/4466.5/2297.5/3/1/0>

*August 1, 1919 Charles Keck commissioned to design Stonewall Jackson Sculpture.*

*September 9, 1919 Robert Aitken commissioned to design George Rogers Clark Sculpture.*

Four Monumental Outdoor Sculptures (MPD) 104-5091, National Register of Historic Places

<http://tinyurl.com/jdc2pkw>

“Statue of Clark Near University”

University committee “decided to dismantle the old University Dispensary building and to erect the statue there.”

*Daily Progress*, October 30, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2115584/view#openLayer/uva-lib:2115585/1228/1607/3/1/0>

\*September 30, 1919 Massacre in Elaine, Arkansas. One of the deadliest racial conflicts of the Red Summer, with hundreds of African Americans killed and five white men killed. Within a few days 285 more African Americans were arrested. Trials began the following week.

“The Elaine Massacre”

*The Encyclopedia of Arkansas History & Culture*

<http://www.encyclopediaofarkansas.net/encyclopedia/entry-detail.aspx?entryID=1102>

“Race Clash in Arkansas”

*Daily Progress*, October 2, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2115392/view#openLayer/uva-lib:2115393/5279/4933/3/1/1>

## 1919 RED SUMMER

The Red Summer of 1919 broke in fury. The colored people throughout the country were disheartened and dismayed. The great majority had trustingly felt that, because they had cheerfully done their bit in the war, conditions for them would be better. The reverse seemed to be true. There was one case, at least, in which a returned Negro soldier was lynched *because of the fact* that he wore the uniform of a United States soldier. The Ku Klux Klan had reached ascendancy. Reports from overseas had come back giving warning that the returned Negro soldiers would be a dangerous element and a menace; that these black men had been engaged in killing white men, and, so, had lost the sense of the inviolability of a white man's life; that they had frequently been given the treatment accorded only to white men in America, and, above all, that many of them had been favorably regarded by white women. One of the chief recruiting slogans of the Klan was the necessity of united action to keep these men in their place.

During the summer, bloody race riots occurred in Chicago, in Omaha, in Longview, Texas, in Phillips County, Arkansas, in Washington, and other communities. The riot in the national capital lasted three days, during which Negroes were hunted through the streets, dragged from street cars, beaten, and even killed. These pogroms brought from Claude McKay this cry of defiant despair sounded from the last ditch:

If we must die—let it not be like hogs  
Hunted and penned in an inglorious spot,  
While round us bark the mad and hungry dogs,  
Making their mock at our accursed lot. . . .

Oh, Kinsmen! We must meet the common foe  
Though far outnumbered let us show us brave,  
And for their thousand blows deal one death-blow!  
What though before us lies the open grave?  
Like men we'll face the murderous, cowardly pack,  
Pressed to the wall, dying, but fighting back!<sup>1</sup>

<sup>1</sup> Quoted from *Harlem Shadows*, by Claude McKay, New York, 1922, Harcourt, Brace and Company.

October 1, 1919 African American teachers passed a resolution thanking Paul McIntire for his contributions.

“Colored Teachers Meet”

“Yesterday at the First Baptist Church (colored) practically all of the colored teachers of the county met and plans were made for the year. Resolutions were passed thanking Mr. McIntire for the interest he has shown in the schools of the county. The officers of the Colored Teachers Association elected for the year were J. G. Shelton, president; Egbert Terrell, vice-president, and Bessie Terrell, secretary and treasurer.”

*Daily Progress*, October 2, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2115392/view#openLayer/uva-lib:2115393/2275/2350/3/1/0>

November 21, 1919 *The Lewis and Clark Sculpture by Charles Keck was unveiled.*

*The Unveiling of the Lewis-Clark Statue at Midway Park*

The City of Charlottesville, 1919

<https://archive.org/details/unveilingoflewis00char>

Four Monumental Outdoor Sculptures (MPD) 104-5091, National Register of Historic Places

<http://tinyurl.com/jdc2pkw>

“The Unveiling Program”

(Lewis & Clark)

*Daily Progress*, Thursday November 20, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2115726/view#openLayer/uva-lib:2115727/3710/1653.5/3/1/0>

“Lewis and Clark in Noble Bronze”

*Daily Progress*, Saturday November 22, 1919, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2115740/view#openLayer/uva-lib:2115741/4993/1400/2/1/0>

# 1920

\*January 16, 1920. Prohibition began as Eighteenth Amendment went into effect.

“Farewell to King Booze”

*Daily Progress*, January 16, 1920, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2116083/view#openLayer/uva-lib:2116084/5435/1138.5/3/1/0>

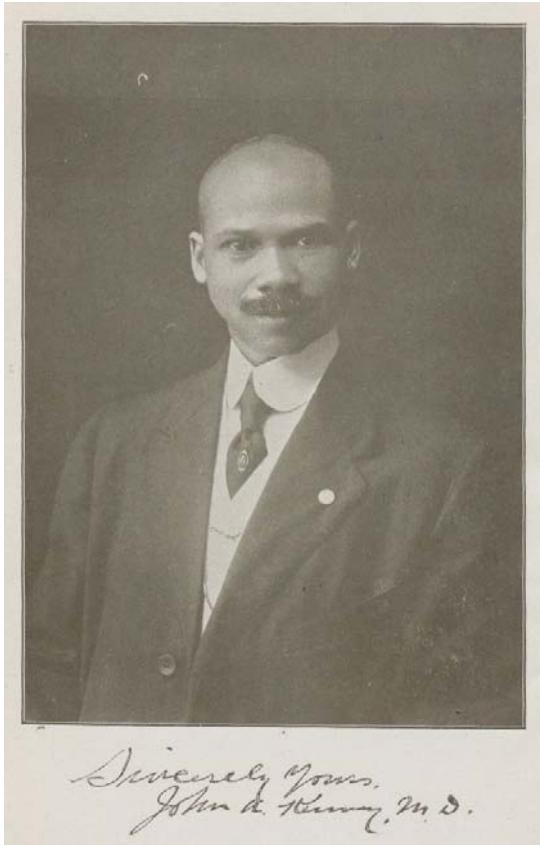
June 19, 1920 Inter-racial group formed in Charlottesville. T. J. Randolph, George P. Inge, and others.

“After strong speeches by several colored men present . . . an organization was effected of a local Group Committee of both white and colored citizens . . . Dr. Kennie, a former Charlottesville boy, now of Tuskegee Institute spoke intelligently and feelingly on the movement, stating among other things, that while born and raised here, he had been 18 years at the Alabama Institution for the education of the colored race, as the opportunities at home were so meager, and the field so neglected.”

“Inter-Racial Group Formed Here”

*Daily Progress*, June 19, 1920, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2117109/view#openLayer/uva-lib:2117110/5270.5/1286.5/3/1/0>



*More about Dr. John A. Kenney, Medical Director at Tuskegee and Booker T. Washington's personal physician:*

“From The Son Of Ex-Slaves, The Gift Of A Hospital”

NPR StoryCorps, February 25, 2011

<http://www.npr.org/2011/02/25/134048252/StoryCorps>

\*August 18, 1920 The Nineteenth Amendment to the United States Constitution was ratified, extending voting rights to women.

“Strong Race Appeal”

“Women’s Rights Association for Colored Women”

*Daily Progress*, September 29, 1920, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2117738/view#openLayer/uva-lib:2117739/4583/2729.5/3/1/0>

“Have a Care, Women of Virginia!”

Letter from Rorer A. James, Chairman of the Democratic state committee: “The negro women are making desperate efforts to register . . . We must look to the Democratic white women of the state, whether they favored equal suffrage or not, to maintain the prestige, the integrity, the traditions and the honor of Virginia.”

*Daily Progress*, Friday October 1, 1920, page 3

<http://search.lib.virginia.edu/catalog/uva-lib:2117754/view#openLayer/uva-lib:2117757/3580/1833/3/1/0>

“812 Women Pay Capitation Tax: White Women Have Majority—Over Five Times as Many as Colored”

“When the books closed Saturday night, 680 white women had paid their tax as against 132 colored.”

*Daily Progress*, Monday October 4, 1920, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2117772/view#openLayer/uva-lib:2117773/3801.5/1710.5/3/1/0>

THE DAILY PROGRESS  
September 29, 1920  
Page 1

## STRONG RACE APPEAL

Today's Times-Dispatch: A circular letter sent out by an organization and signed "Women's Rights Association for Colored Women" makes a strong race appeal. A copy of this letter was sent by mistake to Mrs. Stinson, of Norwood, N. C., whose name was evidently confused with that of a colored woman.

The communication contains such inflammatory suggestions as the following: "The time for negroes has come. Now is our chance to redeem our liberty. We have been driven long enough. \* \* \* Don't be afraid. There are plenty of white Republicans that will help us. \* \* \* Organize. Get the white Republican women and men to help you. They will, if only you will keep quiet about it. \* \* \* Keep this secret. Don't let it get into the hands of Democrats."

THE DAILY PROGRESS  
October 1, 1920  
Page 3

## HAVE A CARE, WOMEN OF VIRGINIA!

Chairman Rorer A. James of the Democratic state committee, is sending out this letter to the various leaders of the Virginia democracy:

"Dear Sir:

"We wish to call your urgent attention to the activities of the Republicans in having the women of Virginia qualify to vote in the November election.

"The negro women are making desperate efforts to register—hundreds of them have been standing in line here in Richmond for days awaiting their turn to register. The negro women are more intelligent than the negro men, therefore much more successful in meeting the requirements of the registration law.

"Yesterday 128 negro women passed successfully the registration examination. Joseph R. Pollard, a negro leader, said in the City Hall on Saturday: 'We will bring at least 5,000 colored women here before October 2.'

"We must look to the Democratic white women of the state, whether they favored equal suffrage or not, to maintain the prestige, the integrity, the traditions and the honor of Virginia.

"Write or phone to all precinct chairmen and co-workers and impress upon them the importance of having every Democratic white woman registered at once.

"Do not forget that Saturday, October 2, is the last day of registration.

"Very truly yours,  
"RORER A. JAMES, Chairman."

1921

**Messenger**

FOR JUSTICE, LIBERTY OF THE PRESS AND EQUAL RIGHTS BEFORE THE LAW.  
THE WATCH WORD OF PROGRESS, RACIAL EQUALITY AND EDUCATION.

Official Organ of the National Negro Press Association.

**REV. S. A. THURSTON, B. Th.**

**Local and Personnel**

**Editorial Staff**

**REV. S. A. THURSTON, B. Th.**

**PRO ARIS ET FOCIS.**

**Charlottesville Messenger**

**Published Weekly by**

**the Messenger Printing Co.**

**Charlottesville, Va.**

**J. G. SHELTON. Editor and Mgr.**

**W. M. BARBOUR. Business Mgr.**

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**ASSOCIATION  
OF THE  
NEGRO PRESS**

**MEMBER OF THE  
NEGRO PRESS**

**FIRST IN SERVICE**

**THE DAILY PROGRESS**

**Wednesday February 16, 1921**

**Page 1**

Special Collections University of Virginia Library

January 18, 1921 After the Harvard track team insisted on including their two African American members at the April 19 track meet in Virginia, Dr. W. A. Lambeth cancelled the event.

“Negro Athletes Will Prevent Track Meet”

*Daily Progress*, January 18, 1921

<http://search.lib.virginia.edu/catalog/uva-lib:2118470/view#openLayer/uva-lib:2118471/2984.5/3032/3/1/0>

January 29, 1921 Paul Goodloe McIntire conferred upon the Albemarle Chapter of the United Daughters of the Confederacy entire charge of the programs for the unveiling of the Lee and Jackson monuments.

“Plans for Unveiling”

*Daily Progress*, January 29, 1921, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2118548/view#openLayer/uva-lib:2118549/3919.5/4342/3/1/0>

February 12, 1921 The *Charlottesville Messenger*, edited and published by John G. Shelton, principal of the Albemarle Training School, was Charlottesville’s African American newspaper from 1910 until about 1927. On February 12, 1921, Shelton published an article written by George W. Buckner entitled “The New Negro.” The *Daily Progress* reprinted part of the article the following Wednesday, Feb. 16, 1921.



George W. Buckner 1887-1928  
Executive Secretary  
St. Louis Urban League



John G. Shelton 1859-1952  
Editor, Charlottesville Messenger  
Principal, Albemarle Training School

“The New Negro: What He Wants”

“Saturday’s issue of the Charlottesville Messenger, of which J. G. Shelton, colored, is editor and manager, contains an article on “The New Negro,” by George W. Buckner, of St. Louis. It concludes as follows:

‘The New Negro’ the country over is coming to see that his salvation is in his own hands. No longer can he leave it to Mr. So and So. Thank God the pussy-footing ‘Me-too-boss’ and hat in hand Negro is gone! The race is now to the thinkers, and Negroes everywhere know it! That is why we are termed New Negroes. So the New Negro of Charlottesville wants:

1. Teachers’ salaries based on service not on color.
2. A four year high school.
3. Representation in City Council.
4. ‘Jim Crow’ street cars abolished
5. Representation on School Board.
6. Better street facilities in Negro districts.

We are tax payers and law abiding citizens. We know our strength and will accept nothing short of justice!””

*Daily Progress*, Wednesday February 16, 1921, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2118657/view#openLayer/uva-lib:2118658/5452.5/2082/3/1/0>

Although in 1921 George W. Buckner was the Executive Secretary of the St. Louis Urban League, he was born and raised in Charlottesville, the scion of an old Charlottesville family. His father Anthony T. Buckner, who had been the body servant of James Fife throughout the Civil War, became a successful grocer who owned and ran a grocery store at 904 West Main for almost forty years. George Buckner's wife and daughter, Geneva Tonsler Buckner and Eileen Woods Buckner, are buried at Daughters of Zion Cemetery near George's father Anthony Buckner and Geneva's parents, Horace and Pocahontas Tonsler.

THE DAILY PROGRESS  
June 5, 1918  
Page 1

**A LOCAL COLORED  
MAN MAKES GOOD**

Geo. W. Buckner, son of A. T. Buckner, colored merchant near the University, who for the past two years has been instructor in Economics at the Tuskegee Institute, founded by Booker T. Washington, has accepted a position with the National League on Urban Conditions among Negroes. Buckner will study the work of the League at the national headquarters, New York City, from whence he will go to East St. Louis as Executive Secretary.

THE CRISIS  
July 1921  
Page 132

George W. Buckner, Executive Secretary of the St. Lou's Urban League, is Chairman of the Committee on Negro Problems of the Missouri State Conference on Social Work which met in Kansas City on May 12 and adopted for the State Conference in November the most comprehensive program the conference has yet presented on the problems of the Negro. The office of the League was used as headquarters for the St. Louis Health Campaign during which 40,000 people were reached and 50,000 pieces of literature distributed.

THE PITTSBURGH COURIER  
May 21, 1927  
Page 12

Mr. George W. Buckner, vice president and general manager of the People's Finance Corporation of St. Louis, Mo., will come to Newark May 20th to complete the organization of a similar corporation here.

Mr. Buckner is one of the best known of the young Negro financiers. The company of which he is general manager began business about five years ago. Today it has resources totaling almost a million dollars.

The publication of Buckner's *Charlottesville Messenger* article in the *Daily Progress* spawned a series of letters, editorials, and articles, and caused a stir that lasted until Shelton ended the hysteria with a conciliatory editorial which was reprinted in the *Daily Progress* on Saturday March 5, 1921.

**"Misleading the Colored Race"**

(Editorial) "The circulation of such absurd tirades and impossible proposals as this article contained only serve to make the problem of the law-abiding and the respected element among the colored people that much harder, as if trouble ensues, its greatest weight will ultimately fall on them."

*Daily Progress*, Friday February 18, 1921

<http://search.lib.virginia.edu/catalog/uva-lib:2118671/view#openLayer/uva-lib:2118675/5783/1695/3/1/0>

**"The New Negro: What He Is Getting"**

(Letter to the Editor) "I am surprised that the editor of this paper would publish an article of this kind, as he must have known that the sentiments therein expressed are not the true sentiments of the better class of his own race, and are certainly not calculated to bring about the 'wants of the new negro.'"

*Daily Progress*, Saturday February 19, 1921, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2118680/view#openLayer/uva-lib:2118681/5300.5/2239/3/1/0>

**"Another View"**

*Daily Progress*, Tuesday February 22, 1921, page 5

<http://search.lib.virginia.edu/catalog/uva-lib:2118698/view#openLayer/uva-lib:2118703/2204.5/2976.5/3/1/0>

**"No Such Animal as the New Negro: Editor of The Messenger States His Attitude on Article Written by G. W. Buckner"**

*Daily Progress*, Saturday March 05, 1921, page 1 & page 3

<http://search.lib.virginia.edu/catalog/uva-lib:2118773/view#openLayer/uva-lib:2118774/4029.5/3596/3/1/0>

<http://search.lib.virginia.edu/catalog/uva-lib:2118773/view#openLayer/uva-lib:2118776/4474.5/2341.5/3/1/1>

June 28, 1921 Charlottesville Ku Klux Klan organized.

"Ku Klux Klan Organized Here"

*Daily Progress*, Tuesday June 28, 1921, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2119582/view#openLayer/uva-lib:2119583/4557.5/1559/3/1/0>

"Ku Klux Klan Issues 'Warning'"

*Daily Progress*, July 19, 1921, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2119725/view#openLayer/uva-lib:2119726/5244/3480.5/3/1/0>

"Ku Klux Klan Public Address"

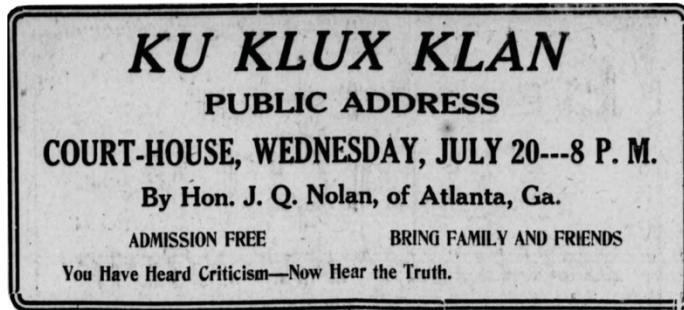
*Daily Progress*, July 19, 1921, page 3

<http://search.lib.virginia.edu/catalog/uva-lib:2119725/view#openLayer/uva-lib:2119728/5153.5/2738/2/1/0>

THE DAILY PROGRESS

July 19, 1921

Page 3



\* \* \* \* \*  
\* KU KLUX KLAN  
\* ORGANIZED HERE \*  
\* \*  
\* The spirit of Gen. Nathan \*  
\* Bedford Forrest hovered over \*  
\* Charlottesville recently, and \*  
\* the fiery cross, symbolic of \*  
\* the Invisible Empire and of \*  
\* the unconquered and uncon- \*  
\* querable blood of America, \*  
\* cast an eerie sheen upon a le- \*  
\* lion of white robed Virginians \*  
\* as they stood upon hallowed \*  
\* ground and renewed the faith \*  
\* of their fathers.  
\* Which is by way of saying \*  
\* that the Ku Klux Klan has \*  
\* been organized in this city.  
\* Hundreds of Charlottesville's \*  
\* leading business and profes- \*  
\* sional men met around the \*  
\* tomb of Jefferson at the mid- \*  
\* night hour one night last \*  
\* week and sealed the pledge \*  
\* of chivalry and patriotism \*  
\* with the deepest crimson of \*  
\* red American blood. It is \*  
\* said that the reorganization \*  
\* of the Klan is proceeding rap- \*  
\* idly throughout the State, the \*  
\* South and the Nation.  
\* \* \* \* \*

### KU KLUX KLAN ISSUES "WARNING"

Various bulletin boards about the city today contained the following notice, signed "Knights of the Ku Klux Klan."

#### WARNING

Law and Order must prevail at Charlottesville, Va.

All undesirables must leave town.

The eye of the unknown has been and is constantly observing.

Gamblers, Bootleggers, High Speeders, Thieves, Crooks, Grafters, Houses of Ill Fame and Proprietors

THIS IS THEIR LAST WARNING.

#### BEWARE

Protection for the good and needy, especially for women.

Punishment Swift and Sure for the Unlawful.

We See All, We Hear All, We Know All.

#### Invitation to Join

If you are a man, we respect you. If you are 100 per cent American, we want you. Only native-born, white Americans who hold no allegiance to any government, sect, ruler, person or people that is foreign to the United States.

Do you believe in the tenets of the Christian Religion, Free Schools, Free Speech, Free Press, Law Enforcement, Liberty and White Supremacy?

Can you take a MAN'S OATH?

Drop a line to M. N. T., General Delivery, Charlottesville, Va.

State age, reference, religion, present employer, etc.

THE DAILY PROGRESS

June 28, 1921

Page 1

THE DAILY PROGRESS

July 19, 1921

Page 1

August 20, 1921 The only known extant issue of the *Charlottesville Messenger*, Charlottesville's African American newspaper from 1910 to 1927, is from August 20, 1921.

Special Collections at the University of Virginia Library  
<http://search.lib.virginia.edu/catalog/u3832085>

October 19, 1921 *The Stonewall Jackson Sculpture by Charles Keck was unveiled.*

"Jackson Monument Unveiled Today"  
*Daily Progress*, Wednesday October 19, 1921, page 1  
<http://search.lib.virginia.edu/catalog/uva-lib:2120387/view#openLayer/uva-lib:2120388/4532/2696/2/1/0>

"Gen. Lee's Cook Attending Reunion: Rev. Wm. McLee Interesting Figure at Gathering"  
(See Kevin Levin's post at <http://cwmemory.com/2016/05/24/the-making-of-a-black-confederate-soldier/>)  
*Daily Progress*, Wednesday October 19, 1921, page 1  
<http://search.lib.virginia.edu/catalog/uva-lib:2120387/view#openLayer/uva-lib:2120388/3056/2178/3/1/1>

November 1921 Local advocates of a "lily-white" Republican Party objected to the appointment of African American electoral judges and went to court in attempt to prevent appointed judges George Inge and Charles Coles from acting as judges of the election in the 2nd and 3rd wards.

"Mandamus Asked on Electoral Board"  
*Daily Progress*, Tuesday November 1, 1921, page 1  
<http://search.lib.virginia.edu/catalog/uva-lib:2120486/view#openLayer/uva-lib:2120487/5370/3393/3/1/0>

"A Mandamus Is Refused: Colored Judges Upheld"  
Charles E. Coles and George P. Inge  
*Daily Progress*, November 7, 1921, page 1, continued on pages 3 and 8  
<http://search.lib.virginia.edu/catalog/uva-lib:2120531/view#openLayer/uva-lib:2120532/5006/1543.5/2/1/1>

"... he held to his right to vote a secret ballot and declined to state."

Judge Duke made the point that the solitary question was whether or not the two judges were Republicans at the previous election and that that party cast the next highest number of votes, and to ascertain this both were called to the stand. Chas. E. Coles was first examined and stated that he was a Republican and had voted for President Harding, but when pressed by Mr. Dechert to state whether he would vote for Anderson in this election, said he held to his right to vote a secret ballot and declined to state. That he was still a Republican, however, the "old Republican party," and "only knew of but one."



CHARLES E. COLES & SONS

If the Lily White convention can keep the colored man from voting for Republican candidates, then indeed is he out of that party. But of all the law quoted, none has yet been cited to this effect.

The issue is now reduced to the simple question of whether the negro shall per se be discriminated against. Whatever others may do, the courts of this state never have and never will do this.

THE DAILY PROGRESS  
November 7, 1921  
Pages 1 & 8

"A Mandamus Is Refused: Colored Judges Upheld"

Editorial (the day before Election Day)

"While our Republican friends who claim to have been recently converted to the necessity of having the affairs of Virginia conducted under the control of white people . . . the Democratic party has given the people just this sort of government since it wrested the State from Republican and Radical hands nearly 30 years ago."

*Daily Progress*, Monday November 7, 1921, page 4  
<http://search.lib.virginia.edu/catalog/uva-lib:2120531/view#openLayer/uva-lib:2120535/3510/1336/4/1/1>

*November 3, 1921 The George Rogers Clark Sculpture by Robert Aitken was unveiled.*

**"Will Unveil Clark Group"**

*Daily Progress, Wednesday November 2, 1921, page 1*

<http://search.lib.virginia.edu/catalog/uva-lib:2120495/view#openLayer/uva-lib:2120496/5301/757/3/1/0>

**"Clark Group Unveiled Today"**

*Daily Progress, Thursday November 3, 1921, page 1*

<http://search.lib.virginia.edu/catalog/uva-lib:2120504/view#openLayer/uva-lib:2120505/4796/1657.5/2/1/0>

**"Clark's Work is Extolled in Eloquent Speech by Dr. Alderman"**

*Daily Progress, Thursday November 3, 1921, page 1*

<http://search.lib.virginia.edu/catalog/uva-lib:2120504/view#openLayer/uva-lib:2120505/4712/3533/2/1/1>



THE DAILY PROGRESS  
Thursday November 3, 1921  
Page 1

# 1922

February 9, 1922 The Ku Klux Klan appeared at the burial service of the Albemarle County Sheriff at Oakwood Cemetery. They stood on both sides of the grave, made signs, and placed a cross of red and white flowers on the grave along with a card saying 'Blest be the Klansman's tie / Of real fraternal love / That binds us in a friendship / Akin to that above.' Then they made a quick getaway in a car that had been stripped of its license plate.

"Ku Klux Attend Burial of Sheriff"

*Daily Progress*, Friday February 10, 1922, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2121220/view#openLayer/uva-lib:2121221/5006.5/2953.5/2/1/0>

"Ku Klux Klan at Thomas Funeral"

*Richmond Planet*, February 18, 1922, page 1

<http://tinyurl.com/z7zzvs3>

"The Ku Klux Klan"

*Richmond Planet*, Saturday March 25, 1922, page 2

<http://tinyurl.com/zm6prk5>

THE DAILY PROGRESS

Friday February 10, 1922

Page 1

## CROWD AT FUNERAL OF SHERIFF THOMAS

Impressive Service Held at First  
M. E. Church

In the presence of a large and sorrowing congregation the funeral of the late C. M. Thomas, sheriff of Albemarle county, who lost his life in an attempt to escape from the Lexington Hotel in Richmond while it was burning on Tuesday morning, was held at the First Methodist church yesterday afternoon at 3 o'clock.

The service was conducted by the pastor, the Rev. H. P. Myers, assisted by Dr. H. W. Battle, of the High Street Baptist church, and because of the shock to the community, occasioned by the untimely end of Mr. Thomas, a deep sense of sorrow, as well as sympathy for the family of the deceased, pervaded the large congregation.

The simple ritual service was observed with marked solemnity, and a compassionate prayer was offered by Dr. Battle. The choir sang two hymns, "Abide With Me" and "Nearer, My God To Thee." At the cemetery a male quartet sang "Sometime We'll Understand" and "The Sweet Bye and Bye."

The funeral was attended by judges of the courts and members of the bar, and both county and city officials who were present as a delegation. A large delegation from the Ladies Auxiliary of the church, of which Mrs. Thomas is a member, were present.

There were a large number of beautiful floral tributes, among them being many handsome designed.

The service at the grave was in charge of Widow's Son Lodge No. 60 A. F. & A. M. and the impressive ritual service for the burial of the dead was observed in the presence of a large assemblage.

The pallbearers were Messrs. W. E. Wilson, B. B. Feagans, L. T. Handzel, Jr., C. E. Moran, Lyt. W. Wood, Mason Smith, C. H. Ergenbright and S. A. Calhoun.

## KU KLUX ATTEND BURIAL OF SHERIFF

A dramatic incident occurred yesterday afternoon in Oakwood cemetery, where hundreds had gathered to witness the burial of Sheriff C. M. Thomas, victim of the fire in the Lexington Hotel in Richmond.

Immediately following the Masonic ceremonies the benediction was pronounced and the funeral party began to move away when the crowd was amazed to see four men in white robes and masks approach the grave from the rear, carrying with them a floral design in the form of a cross of red flowers which they deposited at the head of the grave.

After placing the floral piece the men stood on both sides of the grave and made signs, after which they silently retraced their steps, leaped over the eastern wall of the cemetery and entered a closed auto which had been stripped of its license number. The machine made a quick getaway, headed toward the country.

Examination of the design disclosed that there were three "K"s worked in white flowers among the red ones, and there was a card bearing the following inscription: Blest be the Klansman's tie.

Of real fraternal love  
That binds us in a friendship  
Akin to that above.

Then it became evident to all that the visitors were none other than members of the Ku Klux Klan paying their last tribute of respect to the deceased.

from RICHMOND PLANET

Saturday March 25, 1922

Page 2

## THE KU KLUX KLAN

Dr. Arthur Talmadge Abernethy of Asheville, N. C., the lecturer for the Ku Klux Klan is reported to have spoken at Hickory, N. C. March 16th, 1922 and in his address asserted that one million of the Klansmen from Maine to Texas have been pledged to see that the colored man, Matthew Bullock be returned to North Carolina. This is a menace to our free institutions. This lawless organization now proposes to involve this country in international complications. The Governor of this State recently refused to honor a requisition for the return of a white man to North Carolina, but no effort is made by the Ku Klux Klan to secure his return.

There is a sinister movement on the part of this secret organization to influence the courts. In some sections, it would seem that the trial by the court is virtually a trial by Ku Klux Klan. The Pincastle case looks very peculiar. The sheriff of Charlottesville, a Member of the Ku Klux Klan lost his life in the Lexington hotel fire. The time will yet come, when this menace to free institutions will be outlawed and its members held up to public scorn and derision. Let the body fight in the open and relinquish its assassin like policy of fighting in the dark and under hoods, which are as hideous as they seem.

from RICHMOND PLANET

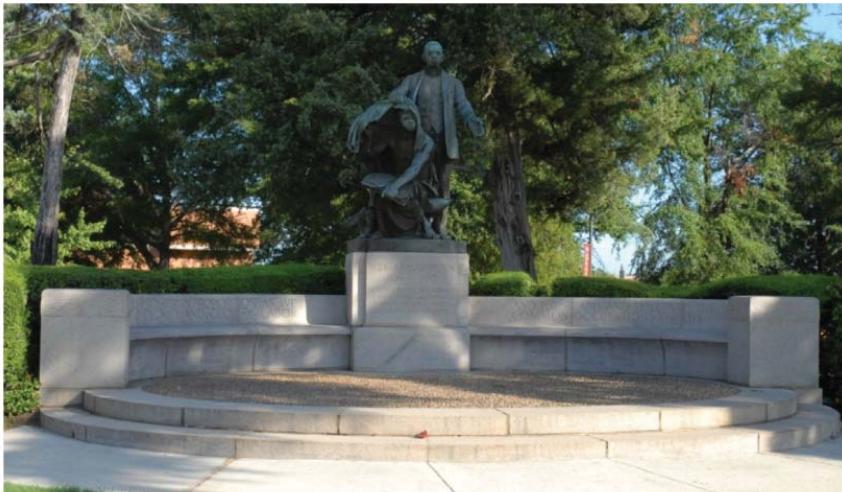
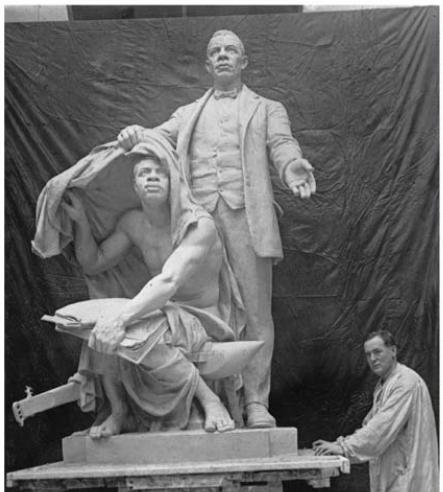
February 18, 1922

Page 1

## Ku Klux Klan at Thomas Funeral

Charlottesville, Va., Feb. 11.—Hundreds of persons who assembled in Oakwood cemetery Thursday afternoon to attend the last rites over the body of Sheriff Camm M. Thomas, victim of the Lexington fire, Richmond; stood amazed, following the Masonic ceremonies, when six white-robed members of the Ku Klux Klan suddenly appeared.

The Klansmen scaled a high rock wall and, forming in the figure of a cross marched to the newly-made grave bearing a large cross of red flowers. After placing the wreath on the grave, the gave the sign of the cross, retraced their steps, leaped over the wall and entered a closed automobile, which had been stripped of license number. The car made a quick getaway.



Booker T. Washington "Lifting the Veil of Ignorance," by Charles Keck, at Tuskegee University in Tuskegee, Alabama (Images from Library of Congress Prints and Photographs Division)

April 5, 1922 The Booker T. Washington Monument by sculptor Charles Keck was unveiled on April 5th at Tuskegee Institute. In August, Roscoe Conkling Simmons quoted in his newspaper column a remark made about the statue and the sculptor, Charles Keck, by W. A. Lambeth of the University of Virginia:

*"His productions of 'Lewis and Clark' and the equestrian 'Stonewall Jackson' in enduring bronze at Charlottesville are superb, and, moreover, his typification of Booker T. Washington, at Tuskegee, gives that noted Negro educator a niche in history and art and depicts the place in which the Negro, by origin and color, must be forced to remain."*

Then as Simmons began to deconstruct the quote, or as he put it, "shoot it full of holes," he asked "What place is it that the Negro will be forced to remain in? That position of stooping as Booker T. draws the curtain from his eyes? How do you know whether that Negro is stooping or about to spring, full-powered, upon a world amazed, trembling, struggling, frightened, staggering under the burden of a poisoned civilization?" He then added, "Mr. Lambeth is all right, but short of history and knowledge of human nature. Trying to accommodate Virginia white people is rather hard, for they want to look at Lee and Jackson as they do. You can't do this."

"The Week" by Roscoe Conkling Simmons  
*The Chicago Defender*, Aug 5, 1922, page 13

April 12, 1922 Henry Merwin Shrady died.

"Henry M. Shrady, Sculptor, Dies: His Colossal Monument to General Grant to Be Unveiled in Washington April 27, a Labor of Twelve Years"  
*New York Times*, April 13, 1922, page 16

May 12, 1922 Watson wrote to Blair saying Leo Lentelli would commence work shortly.

Robert E. Lee Sculpture 104-0264, National Register of Historic Places  
<http://tinyurl.com/gq9kaph>

July 24, 1922 Charlottesville sent two delegations to the Republican State Convention at Luray, a 'lily white' delegation and a delegation led by Chairman L. W. Cox which included African Americans George Inge and Charles E. Coles. Only the 'lily white' delegation was seated.

"Negroes Get Jolt at Convention"  
*Daily Progress*, Monday July 24, 1922, page 5  
<http://search.lib.virginia.edu/catalog/uva-lib:2122460/view#openLayer/uva-lib:2122465/5845.5/3734.5/3/1/0>

THE DAILY PROGRESS  
Wednesday August 23, 1922  
Pages 1 & 3

**KU KLUX KLAN**

**Grand Dragon of the State Visits Charlottesville.**

Charlottesville Klan No. 9 of the Knights of the Ku Klux Klan, at its regular conclave on last Saturday night, elected delegates to a State conference which will be held on August 26th "Somewhere in Virginia" for the purposes of discussing matters affecting the order in Virginia and at large.

The Grand Dragon, or chief executive officer in the State, outlined briefly the many problems that confront the order and urged that clear-thinking Klansmen be chosen to aid in their solution. He further pointed out the necessity for close co-operation of all real Americans in "carrying on" the Gospel of real American citizenship, based on principles that are as firm and enduring as the everlasting hills. No man can

(Continued on third page)

**KU KLUX KLAN**

(Continued From First Page.)

subscribe to tenets like the following and fail to become a better and bigger and more patriotic citizen of the greatest country on earth.

"Respect for and obedience to duly constituted authority, that law may be enforced and justice administered.

"Protection to our women, that their honor may be preserved, and the racial purity of our descendants may be kept untarnished.

"The preservation of our Free Public Schools, that our children may be taught American history, American traditions and American ideals, by Americans.

"Eternal separation of Church and State, that religious liberty may be preserved, and that we may be spared a debauched Church and a degraded State.

"Allegiance to our country, absolute and undivided, that we may never have to attempt to reconcile civil and political allegiance to America with ecclesiastical allegiance to an alien. It is still fundamental truth that no man can serve two masters.

"Rigid preservation of white supremacy. The destinies of America shall remain with the white race; they shall never be entrusted to the black, the brown, or the yellow, or to the unclean hands of hybrids and mongrels.

"These are the American principles and those who oppose them are not Americans, but are enemies to our country."

Charlottesville Klan is not the largest in Virginia, but it numbers among its members many of our able and influential citizens, and it is here to stay. It is now and proposes to remain a power for good in this community, one whose influence will increase as it gradually finds its place in and duty to Charlottesville and vicinity.

August 23, 1922 Virginia Grand Dragon visited Charlottesville Klan No. 9 of the Knights of the Ku Klux Klan.

"Ku Klux Klan: Grand Dragon of the State Visits Charlottesville"

The *Daily Progress* prefaced the report on the Grand Dragon's speech by saying "No man can subscribe to tenets like the following and fail to become a better and bigger and more patriotic citizen of the greatest country on earth." The final tenet in the speech was "Rigid preservation of white supremacy. The destinies of America shall remain with the white race; they shall never be entrusted to the black, the brown, or the yellow, or to the unclean hands of hybrids and mongrels." The *Daily Progress* ended the report on the meeting with the following remark:

"Charlottesville Klan is not the largest in Virginia, but it numbers among its members many of our able and influential citizens, and it is here to stay. It is now and proposes to remain a power for good in this community, one whose influence will increase as it gradually finds its place in and duty to Charlottesville and vicinity."

*Daily Progress*, August 23, 1922

Page 1: <http://search.lib.virginia.edu/catalog/uva-lib:2122694/view#openLayer/uva-lib:2122695/4367/1723/3/1>

Page 3: <http://search.lib.virginia.edu/catalog/uva-lib:2122694/view#openLayer/uva-lib:2122697/5752/3804.5/3/10>

November 1922 The *Daily Progress* reported on Nov. 6 that the University of Virginia Ku Klux Klan severed ties with the national organization and then on Nov. 21 reported that the earlier action had been rescinded.

"U. of VA. Klan No. 5"

*Daily Progress*, November 6, 1922, Page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2123262/view#openLayer/uva-lib:2123263/3474/3101.5/3/10>

"Ku Klux Klan Rescinds Action: Will Not Secede from Atlanta Organization"

*Daily Progress*, Tuesday November 21, 1922, Page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2123380/view#openLayer/uva-lib:2123381/4095/2485/3/11>

## 1923

April 10, 1923 A public bond issue was approved in a citywide election, to finance a new school for white children and to expand and improve the Jefferson School. This was an important milestone in the long, arduous struggle for an African American high school in the city. For the full story of that struggle, see Scot A. French's excellent essay, "African American Civic Activism & the Making of Jefferson High School" on pages 31–70 in *Pride Overcomes Prejudice*, Andrea Douglas, ed., Charlottesville, Va. Jefferson School African American Heritage Center, 2013.

Rebecca McGinness wrote about losing Reverend Clarence M. Long, a much admired pastor, as a result of his efforts to get a high school in Charlottesville:

*"It took a long hard struggle and a lot of agitation to finally get a high school for African Americans. It came too late for me to take advantage of it, but I was very impressed with the dedication and persistence those who worked for it demonstrated."*

*"Reverend Clarence M. Long, the pastor of First Baptist Church at the time, led the fight. He went to bat to secure that basic right for African-American children in Charlottesville, when such carrying-on was very unpopular. He was an extremely dynamic speaker, one who was admired by both African-Americans and white people. He stirred up the white people so much that they thought it better to concede to the African-American community's demand for a high school than to allow him to stir up the African-American community any further. The white people were so enraged with Rev. Long that they refused him any credit at all. Eventually he moved away from Charlottesville. The African-American community surely hated to see him go."*

*Rebecca Fuller McGinness, A Lifetime, 1892–2000*, pages 36-37

Florence Coleman Bryant, editor

Charlottesville, Va. The Van Doren Company, 2001



The Reverend Clarence Marcellus Long, who had become pastor of First Baptist Church at Seventh and Main in 1914, left Charlottesville and assumed the pastorate at Bank Street Baptist Church in Norfolk, Virginia on December 5, 1920. A few years later he moved north and took a pastorate in Orange, New Jersey, then New Rochelle, New York where he served for 10 years on the New Rochelle Board of Education, the first African American to hold such a position in the state of New York.

*New Journal and Guide* (Norfolk, Virginia), January 8, 1921, page 6

*New Journal and Guide* (Norfolk, Virginia), September 12, 1925, page 1

"Rev. Clarence Long, 65 Years in Ministry" *Detroit Free Press*, April 4, 1976

The requirements set up by the State are so high and the cost so great to maintain a four-year High Schools now in existence are having to drop back and become two-year High Schools. There will be plenty of time to consider the matter of a four-year High School course at the Jefferson Colored School when enough pupils, properly prepared to meet all the requirements for a school of this type apply for entry at this school. What we want now is relief for the primary and grammar grades, and progressive steps leading toward a full-fledged high grade two-year or Junior High School, meeting the exacting requirements as set up by the State Board of Education for accrediting High Schools.

JAMES G. JOHNSON,  
Superintendent of Schools.  
February 2, 1923.

(Excerpt from 2-page article)  
THE DAILY PROGRESS  
February 02, 1923  
Page 3

(a) To pay the purchase price of land for another public school building for white children and to construct such building and properly equip same and to make such other necessary improvements on said land as to make a complete school plant for the housing of a part of the white schools of the City.

(b) To pay the purchase price of land for an athletic field for public school uses and to make such improvements thereon as necessary.

(c) To enlarge the present Jefferson Colored School Building by the addition of certain rooms to the present building and to properly equip such additional rooms and to make such other necessary improvements to the present building and grounds at said Jefferson Colored School as necessary to meet the needs for properly housing the colored school children of the City.

(Excerpt from Notice of Bond Issue Election)  
THE DAILY PROGRESS  
April 02, 1923  
Page 6

“Our School System: Jefferson Colored School”  
(Article VII by James G. Johnson, Superintendent of Schools)  
*Daily Progress*, February 2, 1923

Page 1: <http://search.lib.virginia.edu/catalog/uva-lib:2124001/view#openLayer/uva-lib:2124002/4682/4069.5/3/1/0>  
Page 3: [http://search.lib.virginia.edu/catalog/uva-lib:2124004/5691.5/3461/3/1/0](http://search.lib.virginia.edu/catalog/uva-lib:2124001/view#openLayer/uva-lib:2124004/5691.5/3461/3/1/0)

“Our School System: Jefferson Colored School”  
(Article VIII by James G. Johnson, Superintendent of Schools)  
*Daily Progress*, February 3, 1923, page 1  
<http://search.lib.virginia.edu/catalog/uva-lib:2124010/view#openLayer/uva-lib:2124011/5319.5/3466.5/3/1/0>

“Notice of Bond Issue Election”  
*Daily Progress*, April 2, 1923, page 6  
<http://search.lib.virginia.edu/catalog/uva-lib:2124541/view#openLayer/uva-lib:2124547/5645.5/2076.5/3/1/0>

“Both Bond Issues Win”  
*Daily Progress*, April 11, 1923, page 1  
<http://search.lib.virginia.edu/catalog/uva-lib:2124613/view#openLayer/uva-lib:2124614/3723/1543.5/3/1/0>

July–September 1923 R. E. Lee Statue was nearing completion.

“Soon to Cast Lee Statue”

Local Resident Visits Lentelli Studio

*Daily Progress*, July 11, 1923, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2125345/view#openLayer/uva-lib:2125346/5284.5/4591/3/1/0>

“Ready to Cast Statue of Lee”

*Daily Progress*, September 1, 1923, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2125758/view#openLayer/uva-lib:2125759/4825/2017/2/1/0>

“LEE STATUE COMPLETED: McIntire Gift to Charlottesville Finished by Sculptor”

“Delay in the completion of this work was due to the illness and death of Mr. Schrady, whom Mr. McIntire commissioned to carry out his wish to place in Charlottesville the most noble and striking image of the great Southern Chieftain.”

*The Daily Star* (Fredericksburg, Virginia), September 6, 1923

<http://tinyurl.com/j9valcl>

August 23, 1923 The *Daily Progress* published a summary of 1922–23 school statistics, showing that twenty-five percent of the children enrolled in Charlottesville City schools were African American, and ten percent of the expenditure for teachers’ salaries went to African American teachers.

“Session of 1922-23 Briefly Summarized”

*Daily Progress*, August 23, 1923, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2125682/view#openLayer/uva-lib:2125683/5244.5/3551/3/1/0>

#### Enrollment

The enrollment in the white schools for the session 1922-23 was 2,338; in the colored school, 769; a grand total of 3,107, an increase of 180 pupils as compared with the previous session.

The average daily attendance in the white schools was 1,763, in the colored school, 590; a grand total of 2,453.

The percentage of attendance in the white schools was 92.5; in the colored school, 89 per cent.

There were 43 white school rooms and 11 colored open during the session.

#### Teachers

There were 24 teachers in the High School department; 34 in the white elementary grades and 13 in the colored school, making a total of 71; 35 teachers held collegiate or normal professional certificates; 17 elementary professional; 13 special certificates and 6 first grade.

Expenditures by objects: White male teachers, \$11,734.92; white female teachers, \$54,717.11; colored female teachers, \$7,740.00. Total salaries of all teachers, \$74,192.03. Superintendent, \$2,500.00; Janitors \$3,320.50. Total salary items for year, \$80,012.53.

Excerpt from “Session of 1922-23 Briefly Summarized”

THE DAILY PROGRESS

August 23, 1923

Page 1

September–November 1923 Charlottesville's African American Jefferson A. C. team was undefeated.

“Colored Elevens to Play”

*Daily Progress*, Wednesday September 26, 1923, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2125947/view#openLayer/uva-lib:2125948/3388/3703.5/3/1/0>

“Football”

*Daily Progress*, Tuesday November 27, 1923, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2126482/view#openLayer/uva-lib:2126483/686/4131/4/1/0>

“Colored Game on Lambeth Field”

*Daily Progress*, Wednesday November 28, 1923, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2126491/view#openLayer/uva-lib:2126492/4586.5/1606.5/3/1/0>

<p><b>COLORED ELEVENS TO PLAY.</b></p> <p>Lynchburg News: Virginia College and Theological Seminary will play Charlottesville Saturday afternoon, on seminary field in the first of the intercollegiate championship games between the colored colleges. The local seminary has been practicing hard for the last month in preparation for the contest and it is the opinion of Coach Lawrence, the seminary mentor, that his team is in the best possible shape for the contest.</p>	<p><b>FOOTBALL.</b></p> <p>The undefeated J. A. C.'s (colored) will play the Roanoke High School on Lambeth Field Thursday afternoon at 2.30 P. M. Admission: Adults 50c, children 25.</p> <p>MGR. JACK SHADOW CAPT. GOODLOE COACH, HENRY Nov. 27-28-1p.</p>	<p><b>COLORED GAME ON LAMBETH FIELD</b></p> <p>Following is the line-up of the J. A. C. football team (colored), which will play the Roanoke High School team (colored) at 2.30 tomorrow afternoon on Lambeth Field.</p> <p>Johnson, left end; Mason, left tackle; Carey, left guard; Brown, center; Harris, right guard; Rogers, right tackle; Austin, right end; Watson, quarterback; Henry, left halfback; Jackson, right halfback; Washington, fullback.</p> <p>White football fans are especially invited.</p>	<p><b>CHARLOTTESVILLE WINS</b></p> <p>Charlottesville, Va., Nov. 26.—Jefferson A. C. of Charlottesville, downed Harrisonburg before a gala crowd here Tuesday, 7 to 0. This is the first game Harrisonburg has lost in three years.</p>
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THE DAILY PROGRESS  
Wednesday Sept. 26, 1923  
Page 1

THE DAILY PROGRESS  
Tuesday Nov. 27, 1923  
Page 1

THE DAILY PROGRESS  
Wednesday Nov. 28, 1923  
Page 1

The Baltimore Afro-American  
November 30, 1923  
Page 1

1923 *Charlottesville Messenger* was listed among newspapers regularly received at the National NAACP Office and entitled to mention for their use of NAACP stories.

*NAACP Fourteenth Annual Report*

of the National Association for the Advancement of Colored People

for the Year 1923, page 32

<http://tinyurl.com/zrjmza9>

The result of the cooperation between the colored press and the N. A. A. C. P. is a marked increase in the power of colored Americans as a group, to make their demands felt through legislation and other channels. Some of the Association's staunchest support comes from colored newspapers in the heart of the South.

Among the colored newspapers regularly received at the National Office and entitled to mention for their use of N. A. A. C. P. stories are: Rome, Ga., *Enterprise*; *The Echo*, Augusta, Ga.; *Supreme Circle News*, Albany, Ga.; *Michigan State News*, Grand Rapids; *Cleveland Call*; *Black Dispatch*, Oklahoma City; *New Age*, Hopkinsville, Ky.; *Southern Register*, Jackson, Miss.; *Hotel Tattler*, New York; *Shining Star*, Anderson, Ind.; *Indianapolis Ledger*, *Freeman*, *Recorder*; *Afro-American Presbyterian*, Charlotte, N. C.; *St. Louis Argus*; *New Idea*, New Haven, Conn.; *Charlottesville, Va., Messenger*; *Richmond Planet*; *St. Luke Herald*, Richmond, Va.; *Memphis Western World Reporter*; *Colorado Statesman*, Denver; *Chicago Whip*, *Defender*, *Half-Century Magazine*; *Evanston Weekly*; *National Notes*, Kansas City; *Wichita, Protest*; *Topeka Plain Dealer*; *Bessemer, Ala., Enterprise*; *The Echo*, Red Bank,

NAACP Fourteenth Annual Report of the  
National Association for the Advancement of Colored People  
for the Year 1923, page 32

# 1924

January 14–21, 1924 Lee-Jackson Day: Preparations and Celebrations.

“Sons of Vets Elect Officers: Plan for Lee-Jackson Day Exercises”  
(Includes discussion of May Reunion and Lee Statue unveiling)

*Daily Progress*, January 14, 1924

<http://search.lib.virginia.edu/catalog/uva-lib:2588997/view#openLayer/uva-lib:2588998/5159.5/4585/3/1/0>

"Head of Lee in Native Rock"  
"Unveiled Today on Stone Mountain"

*Daily Progress*, January 19, 1924

page 1: <http://search.lib.virginia.edu/catalog/uva-lib:2589040/view#openLayer/uva-lib:2589041/5303/4583/3/1/1>

page 2: [http://search.lib.virginia.edu/catalog/uva-lib:2589042/5727/1669/3/1/1](http://search.lib.virginia.edu/catalog/uva-lib:2589040/view#openLayer/uva-lib:2589042/5727/1669/3/1/1)

“Lee's Birthday at St. Anne's”  
(Recitation of “The Sword of Robert Lee” See poem here: <http://xroads.virginia.edu/~cap/lee/sword.html>)  
*Daily Progress*, January 19, 1924, page 1  
[http://search.lib.virginia.edu/catalog/uva-lib:2589041/4211/3173/3/1/1](http://search.lib.virginia.edu/catalog/uva-lib:2589040/view#openLayer/uva-lib:2589041/4211/3173/3/1/1)

At the Lee-Jackson Day Banquet, Rev. George L. Petrie, pastor of the Presbyterian church, spoke on “Old Time Dixieland Lost Cause.” The *Daily Progress* reported that he “described social life in the South before and during the war. He said that was really The Lost Cause, with all that made it ideal and charming, it is gone. It cannot be again, because its conditions are forever gone.” According to the *Progress*, when “a fragment of the very granite that had been cut from the face of Stone Mountain by the skilled chisel of the sculptor” was presented as a gift to the speaker, it “completed the Confederate spell.”

“Reminiscences of Dixie Land”  
*Daily Progress*, January 21, 1924

page 1: <http://search.lib.virginia.edu/catalog/uva-lib:2589049/view#openLayer/uva-lib:2589050/4819/2037.5/2/1/0>  
page 3: [http://search.lib.virginia.edu/catalog/uva-lib:2589052/5815.5/1708/3/1/0](http://search.lib.virginia.edu/catalog/uva-lib:2589049/view#openLayer/uva-lib:2589052/5815.5/1708/3/1/0)

January 25, 1924 The *Daily Progress* described D. W. Griffith's “Birth of a Nation” as “the greatest picture of the age.” It was shown twice daily at Charlottesville's Jefferson Theatre on Friday January 25 and Saturday January 26.

“At the Theatres”  
*Daily Progress*, January 24, 1924, page 1  
<http://search.lib.virginia.edu/catalog/uva-lib:2589088/view#openLayer/uva-lib:2589089/1560/1956/4/1/1>

“The Birth of a Nation”  
(Display Ad)  
*Daily Progress*, Thursday January 24, 1924, page 7  
[http://search.lib.virginia.edu/catalog/uva-lib:2589095/1713.5/4196/2/1/0](http://search.lib.virginia.edu/catalog/uva-lib:2589088/view#openLayer/uva-lib:2589095/1713.5/4196/2/1/0)

“Avoid the Crowd”  
“David W. Griffith's greatest spectacle, ‘The Birth of a Nation,’ will be shown again tonight, tomorrow matinee and Saturday night, and on its revival is drawing as large crowds as it did originally. If possible, attend Saturday's matinee as you may not be able to get a seat Saturday night. Thousands have not seen it and thousands want to see it a second time.”

*Daily Progress*, Friday January 25, 1924, page 1  
<http://search.lib.virginia.edu/catalog/uva-lib:2589097/view#openLayer/uva-lib:2589098/1117/1613.5/3/1/0>  
[http://search.lib.virginia.edu/catalog/uva-lib:2589098/765/4363/3/1/1](http://search.lib.virginia.edu/catalog/uva-lib:2589097/view#openLayer/uva-lib:2589098/765/4363/3/1/1)

**IN MOVIE WORLD**

**COULDN'T REPRODUCE  
"BIRTH OF A NATION"**

D. W. Griffith's wonder spectacle, "The Birth of a Nation," a United Artists release, is to be seen here for a special presentation at the Jefferson Theatre Friday and Saturday.

It will be presented upon the same elaborate scale which has marked its recent presentations in New York and other important cities where the great public demand for it induced Mr. Griffith to send several companies on tour.

In these days of costly production it would be impossible to reproduce "The Birth of a Nation" with its remarkable cast and its great scenes. The public, therefore, is benefitted by the shift of times and given an opportunity to see Griffith at his best in a master work which would swamp a National Reserve Bank to produce in these days.

Among the screen favorites and stars who have prominent parts in this story are: Henry B. Walthall, Mae Marsh, Lillian Gish, Miriam Cooper, Mary Alden, Josephine Crowell, Spottiswoode Aitken, Ralph Lewis, Joseph Henabery, Raoul Walsh, Donald Crips, Howard Gaye, George Siegman, Walter Long and Elmer Clifton.

## THE DAILY PROGRESS

January 24, 1924

Page 7

FRIDAY  
January 25

THE JEFFERSON

SATURDAY  
January 26

2 Shows Daily, 2.30 and 8 P.M.

**THE  
BIRTH  
OF A  
NATION**

BIG SYMPHONY ORCHESTRA

David W. Griffith's Masterpiece, the greatest picture of the age. More people have seen and more people want to see it than any picture ever produced. Popular prices. Lower floor 50c. Balconies 40c. Children 10c. Including tax.

Free List Suspended

—0—  
**AVOID THE CROWD.**  
—0—

David W. Griffith's greatest spectacle, "The Birth of a Nation," will be shown again tonight, tomorrow matinee and Saturday night, and on its revival is drawing as large crowds as it did originally.

If possible, attend Saturday's matinee as you may not be able to get a seat Saturday night. Thousands have not seen it and thousands want to see it a second time. The matinee is 2.30 and the night show 8 P.M.

—0—

THE DAILY PROGRESS  
Friday January 25, 1924  
Page 1

—0—  
**AT THE THEATRES**  
—0—

**JEFFERSON**

Today and Saturday—D. W. Griffith's Masterpiece, "THE BIRTH OF A NATION," the greatest picture of the age. Two shows daily, 2.30 and 8 P. M. Big Symphony Orchestra. Popular prices. 10, 40 and 50c. Free list suspended.

**LAFAYETTE**

Today—Chas. (Buck) Jones in "BIG DAN," a powerful drama of the Prize Ring. Fox News.

Saturday—"IN THE DAYS OF DANIEL BOONE"—Chapter No. 4: Susan Boone's thrilling ride to save Jack Gordon. Westerner. "PERILOUS LEAP." Comedy, "Down to the Ship to See."

—0—

Try a Progress Want Ad.

January–February 1924 A series of Jim Crow caricatures ran as teaser ads in the *Daily Progress* from Wednesday January 23 until Tuesday February 5 in the winter of 1924 to promote the Elks' annual minstrel show, a fundraiser for charity.

"Elks Minstrel Frolic"

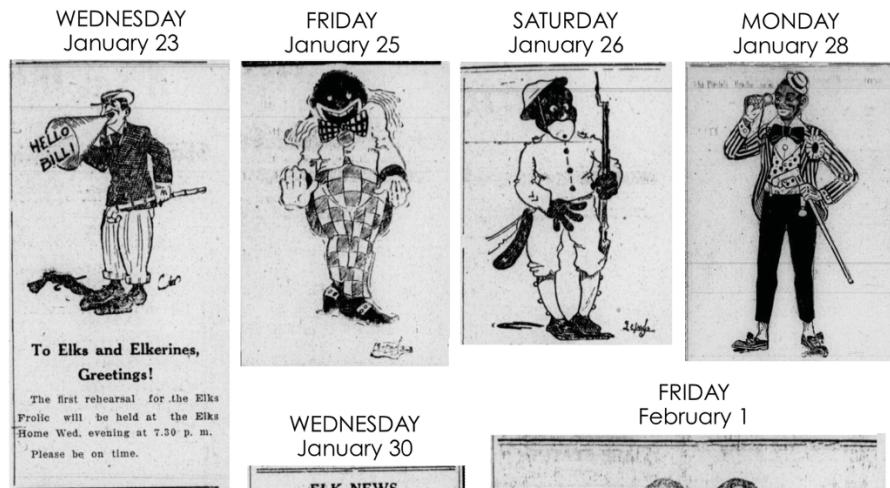
*Daily Progress*, February 1, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2589168/view#openLayer/uva-lib:2589169/4675/3689/3/1/0>

"Elks' Minstrels the Best Yet"

*Daily Progress*, February 5, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2589201/view#openLayer/uva-lib:2589202/5290/3670.5/3/1/0>



A series of Jim Crow caricatures  
ran as teaser ads  
in the *Daily Progress*  
from Wednesday January 23  
until Tuesday February 5  
in the winter of 1924  
to promote  
the Elks' annual minstrel show,  
a fundraiser for charity.



**Elks Minstrels  
The Best Yet**

Capacity Audience at Jefferson Given  
a Treat,

The Elks' "Frolic of 1924," held  
the boards at the Jefferson Theater  
last evening and the capacity audi-  
ence that turned out to greet the  
clever players and artists of the fa-  
mous local entertainers were given  
a treat that sent them away pleased  
from every standpoint and more  
enthusiastic in praise and admira-  
tion for the great benevolent organ-  
ization that annually caters to the  
public for sweet charity's sake.  
While the response of the appreci-  
iative public was conspicuously

(Continued on Page Three).

Tuesday February 5, 1924

February 13–March 13, 1924 A series of concerts at First Baptist Church at Seventh and Main and at the Jefferson Theater raised money for a “linen drive” to furnish beds in the African American wards of the new wing to the University Hospital.

“Sacred Concert”

*Daily Progress*, February 13, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2589268/view#openLayer/uva-lib:2589269/3566/1363.5/4/1/0>

“Unique Affair”

*Daily Progress*, February 19, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2589321/view#openLayer/uva-lib:2589322/3067/2792.5/3/1/0>

“Linen Drive for Colored Ward Grows”

*Daily Progress*, February 22, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2589352/view#openLayer/uva-lib:2589353/2579.5/2751/4/1/0>

“Grand Jubilee Concert”

*Daily Progress*, March 8, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2589487/view#openLayer/uva-lib:2589488/1303.5/1315.5/4/1/0>

“Neat Sum Realized”

*Daily Progress*, March 13, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2589532/view#openLayer/uva-lib:2589533/2366.5/2812.5/3/1/0>

LINEN DRIVE

To Furnish Bedding for New African American Wing of the University Hospital

SACRED CONCERT

On Sunday afternoon at 3 o'clock at the First Baptist Church (colored) a special concert will be given by the worthy colored people of the community for the benefit of the colored ward in the new wing of the University Hospital.

Special reservations for white people. A silver offering will be taken up to aid this worthy object. Please patronize this concert.

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UNIQUE AFFAIR

The Jubilee Concert held at the First Baptist church (colored) Sunday afternoon for the benefit of a “linen drive” for the colored ward in the new wing of the University Hospital was a most praiseworthy affair.

The church was taxed to its fullest seating capacity by the congregation and white visitors. A well trained choir and male quartet rendered an excellent program.

The speakers for the occasion were: Rev. Noble C. Powell, Drs. Hough and Flippin and Mr. E. I. Carruthers.

Mr. Powell opened the service by showing the significance of giving as typified by the gifts of the three wise men to their new born Savior.

The addresses by Drs. Hough and Flippin made clear to the colored people a greater necessity for organization and co-operation for the care of their sick and convalescent people in the Hospital and after leaving it.

Mr. Carruthers paid honest praise to such colored people that he had known during his business life in Charlottesville. This “personal touch” to his remarks added a touch of humor to the occasion.

We can not commend too highly this initial drive for money and to those persons who planned and worked for its success.

We hope each church in Charlottesville will catch the spirit of giving and lend its support to any work undertaken for the colored ward in the new wing of our University Hospital.

MRS. C. H. H. THOMAS.

GRAND JUBILEE CONCERT

The second Jubilee Concert for the Linen Drive for the colored ward of the University Hospital will be given at the Jefferson Theater Sunday afternoon at 3:30 o'clock, the music will be rendered by fifty well trained voices and remarks will be made by President Alderman and other noted speakers. Come and enjoy the program and help this worthy cause. Silver offering at the door.

Mar. 8-11, 1p.

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LINEN DRIVE FOR  
COLORED WARD GROWS

The Linen Drive for the Colored Ward in the new annex to the University Hospital is rapidly growing in interest and finance. To add special impetus to the already stimulating movement, C. E. Coles & Sons have donated \$60.00, which is heartily appreciated by those leading the drive and will be a great incentive to others. The drive has now passed the \$300.00 mark and the interest is spreading out into the rural districts where offerings are being taken in many of the churches which bespeak united effort from numerous points.

LEWIS BARBOUR,  
ALONZA BARBOUR  
STUART FULLER.

THE DAILY PROGRESS  
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NEAT SUM REALIZED

Editor Progress: Will you kindly give space in your paper for a few words of thanks to those who made possible the success of the Jubilee Concert at the Jefferson Theatre last Sunday afternoon.

We wish to express our appreciation to all who assisted, and to the entire community for their interest and generous contributions. After paying all expenses there has been deposited in the bank \$156.50 to be used to furnish beds in the colored wards of the new wing to the University Hospital.

We are especially indebted to the musical director, Mrs. Cora Murray Duke, and the children of Jefferson School for the splendid concert.

ALICE GORDON  
SARAH GOWING  
BETTIE GORDON.

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Page 1

March 20, 1924 The Racial Integrity Act (SB 219) and the Eugenical Sterilization Act (SB 281) were signed into law by Virginia Governor E. Lee Trinkle.

*Encyclopedia Virginia*

[http://www encyclopediavirginia.org/racial\\_integrity\\_laws\\_of\\_the\\_1920s](http://www encyclopediavirginia org/racial_integrity_laws_of_the_1920s)

[http://www encyclopediavirginia.org/Petition\\_to\\_Sterilize\\_Carrie\\_Buck\\_September\\_10\\_1924](http://www encyclopediavirginia.org/Petition_to_Sterilize_Carrie_Buck_September_10_1924)

April 5, 1924 Dr. Ivey F. Lewis, Miller Professor of Biology at the University of Virginia gave a public lecture on the importance of Virginia's new Racial Integrity Act. According to the *Daily Progress* report, Dr. Lewis said that the "mixing of whites with the blacks was the chief cause of the fall of the civilizations of Rome, Greece, Egypt, and India" and brought about "laxness of morals and a crumbling of culture." The *New York Times* also carried a report on the lecture.

"Virginia Again Leading Nation"

*Daily Progress*, April 5, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2589746/view#openLayer/uva-lib:2589747/5556.5/3319.5/4/1/0>

"Biologist Supports Curb on Immigrants: Dr. Lewis Calls Johnson Bill a 'Reasonable Attempt' to Bar Inferior Racial Stock: Discusses Negro Question"

*New York Times*, April 6, 1924, page E3

THE DAILY PROGRESS  
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Page 1

**Virginia Again Leading Nation**

Prof. Lewis Declares Registration of Races Marks New Epoch

Virginia has resumed its place as the leader of the nation in passing the bill for registration of the races at the last session of the legislature according to Dr. I. F. Lewis, Professor of Biology at the University of Virginia, in a public lecture here Wednesday night.

The mixing of the whites with the blacks was the chief cause of the fall of the civilizations of Rome, Greece, Egypt and India. With the mixing came a laxness of morals and a crumbling of culture. America faces the same danger. When the fact is considered that a hundred years ago most of the negroes in this country were pure-blooded and that today only about one-third are unmixed assimilation is seen to be taking place rapidly. Already there are many individuals whose racial identity is hard to determine.

The new law provides for registration of the races and makes it illegal for any person containing one drop of negro blood to marry a white person. This will do much to preserve American culture and traditions. All persons should register and in that way help the law.

THE DAILY PROGRESS  
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page 1

**BIOLOGIST SUPPORTS CURB ON IMMIGRANTS**

Dr. Lewis Calls Johnson Bill a "Reasonable Attempt" to Bar Inferior Racial Stock.

**DISCUSSES NEGRO QUESTION**

Praises Their State to Virginia Students for Its Drastic Law Against Miscegenation.

CHARLOTTESVILLE, Va., April 5.—The duty of the good citizen to support restrictive immigration legislation and the maintenance of the purity of the white race in America was insisted upon by Dr. Ivey F. Lewis, Miller Professor of Biology of the University of Virginia, in an address to students on "What Biology Says to the Man of Today," which he made under the sponsorship of the University Post of Anglo-Saxon Clubs.

In introducing his subject Dr. Lewis traced the growth of the interest of the average American in the biological aspects of human problems. He showed also that the scientist and the layman alike had come to see that racial survival was no longer that of the fittest, but was becoming confined to the less successful. He gave figures to demonstrate that the birth rate among the intelligent members of the Commonwealth was on the decrease at an alarming rate, while that of the lower groups of the population was on the increase.

"The one clear message that biological investigation has brought as its gift to the thought of the twentieth century is that the idea of environment molding something out of nothing is sheer nonsense," said Dr. Lewis. "What goes into the hereditary mill is what comes out of it. Education and opportunity can do great things. They can bring out the best in man, but what is in him to be brought out is a matter of heredity."

**NEW YORK TIMES**

April 6, 1924  
Page E3

**No Such Thing as a Melting Pot.**

"This disproved theory of the creative environment has been put forth in siren tones until the idea of the great American melting pot, into which one can put the refuse of three continents and draw out good sound American citizens, has reached wide acceptance. It is simply and perilously false. There is no such thing as a melting pot.

"The qualities of mind and body, good or bad, do not fuse and melt in the mixed breed. They may be shuffled and recombed, but they all come out in the same unchanged.

"The citizen of tomorrow! Is there any problem facing our statesmen to compare in importance with this? Our country will be what it is tomorrow because of the citizen of today. We have undertaken the direction of human evolution. At the present moment we are bungling along, just what is happening in the United States, insuring with tragic finality that the next generation will be less capable of bearing its burdens than the present one. Since 1875 we have been doing nearly everything possible to insure racial decay. The falling birth rate has been accomplished among the better classes. Unrestricted immigration has diluted our stock with millions of unassimilated aliens."

Dr. Lewis turned to the history of Greece and Rome to show that "the race in which the best do not reproduce is headed for the rocks."

**Argument From Example of Jews.**

"The only foundation for an enduring culture is a sound stock of fairly homogeneous races," the biologist went on to say. "It is no accident that the culture with the longest continuous history in the world has been carried on by the race which is most jealous of its purity. The entire treatment of the Jewish tradition has been carried on only by that section of the race which preserved the Divine commands. The ten tribes mixed with surrounding people and have absolutely disappeared.

"Great races may be formed by the fusion of nearly related stocks. It would ill become us to deny this when we consider the people of our mother country, and therefore our own people, were the result of the interbreeding of many races or sub-races. It is of doubtful service to consider it as superior to other races. But, whatever its virtues and defects, it is our race, and it has built what we have of civilization.

"From two sources there is danger of racial deterioration and ultimate destruction. These are the nature and extent of continued immigration and prolonged contact with a race which may be considered unassimilable.

"The immigration problem offered no

insuperable difficulty when the immigrants came largely from similar peoples. It is a common belief that the recent tide of immigration has brought us people who are relatively deficient in intelligence, in character and in willingness to enter into American traditions and life. These deficiencies are aggravated by the tendency of these people to segregate in foreign colonies. Such a situation is a thoroughly demoralizing one. The Johnson bill before Congress is a reasonable attempt to prevent its further growth. It is the duty of every good citizen to support restrictive immigration legislation.

"The second problem is a familiar one to us all. The negro constitutes what Lord Bryce called the 'one unsolvable American problem.' In the history of the world no two races have ever lived in such close proximity without amalgamation. It has often been said that there are only two solutions: one is miscegenation and the other segregation of the members of the negro race now in this country."

Before giving figures on the growth of the negro race from 757,000 to 10,463,000 within 130 years, Dr. Lewis paid a tribute to the loyalty of the Southern negro and to the progress which had been made in the South. He added that the proportion of negroes to whites in Virginia had fallen from 35 per cent. in 1900 to 29 per cent in 1920.

The need of legislation to prevent racial intermarriage was pointed out by the speaker, who told of the recent action of the General Assembly which cut Virginia off from the rest of the nation by forbidding intermarriage between whites and any persons with any degree of negro blood, and which placed the burden of the proof of race upon the individual.

"The cause of racial integrity is of immediate and vital importance," said Dr. Lewis in conclusion. "The purity of the white race in America must regard as a basic necessity for the maintenance of their heritage which we have received."

April 25, 1924 C. I. Hoy, a national lecturer for the Ku Klux Klan, lectured at the courthouse in April and again in June.

“Klan Speaker Here Last Night”

*Daily Progress*, April 26, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2589938/view#openLayer/uva-lib:2589939/1657/3566/3/1/0>

“Klan Speaker Well Received”

*Daily Progress*, June 9, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590289/view#openLayer/uva-lib:2590290/3005/2741/3/1/0>

May 3, 1924 The R. E. Lee statue was placed in Lee Park.

“Lee Statue on the Way”

*Daily Progress*, April 17, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2589848/view#openLayer/uva-lib:2589849/4885.5/4998/2/1/0>

Robert E. Lee Sculpture 104-0264, National Register of Historic Places

<http://tinyurl.com/gq9kaph>

“Lee Monument Placed Today”

*Daily Progress*, Thursday May 3, 1924

Page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590001/view#openLayer/uva-lib:2590002/3082/3763/3/1/0>

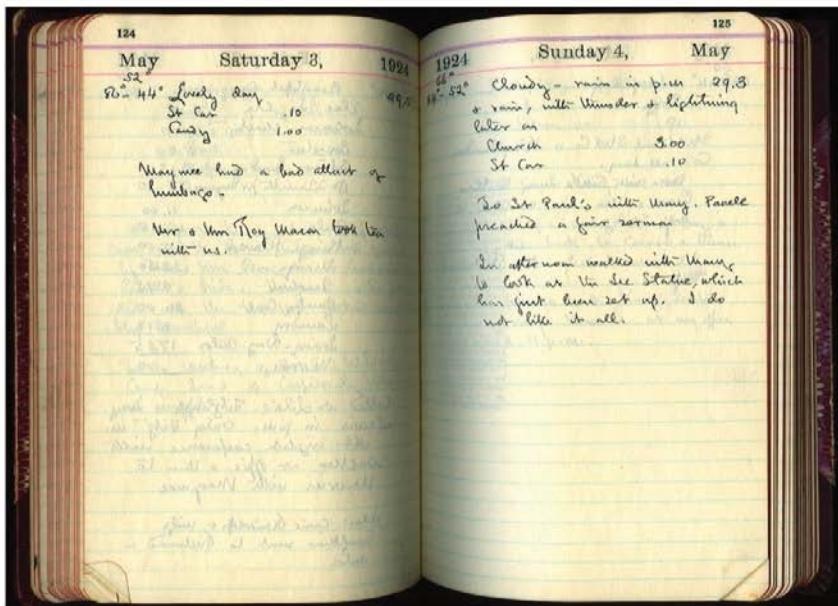
May 4, 1924 Judge R. T. W. Duke, who was to be master of ceremonies at the unveiling of the Lee statue, wrote in his diary on Sunday, May 4: “In afternoon walked with Mary to look at the Lee Statue, which has just been set up. I do not like it all.”

Richard Thomas Walker Duke, Jr., prominent Albemarle County, Virginia, jurist and civic leader.

Duke Family Papers in the Small Special Collections Library at the University of Virginia

[http://static.lib.virginia.edu/rmds/duke/diaries/1924/source/0074\\_p124\\_125.html](http://static.lib.virginia.edu/rmds/duke/diaries/1924/source/0074_p124_125.html)

<http://small.library.virginia.edu/collections/featured/duke-family-papers/diaries/>



JUDGE R. T. W. DUKE & HIS DIARY (Special Collections, University of Virginia Library)

May 14, 1924 The University of Virginia Anglo-Saxon Club announced a lecture by Ernest Sevier Cox, who with John Powell founded the Anglo-Saxon Clubs of America and pushed the Virginia General Assembly to pass the Racial Integrity Act and later, in 1926, the Massenburg Bill.

“University News”

[Announcing Ernest S. Cox lecture at Madison Hall]

*Daily Progress*, May 14, 1924, page 2

<http://search.lib.virginia.edu/catalog/uva-lib:2590085/view#openLayer/uva-lib:2590087/5570.5/2053/4/1/0>

“Earnest Sevier Cox (1880–1966)”

*Encyclopedia Virginia*

[http://www.encyclopediavirginia.org/Cox\\_Earnest\\_Sevier\\_1880-1966](http://www.encyclopediavirginia.org/Cox_Earnest_Sevier_1880-1966)

May 16, 1924 On Friday night the KKK burned a large cross on Patterson’s Mountain (near Monticello—now called Montalto or Brown’s Mountain) for two hours. The *Daily Progress* reported that many people saw it and that it was thought to be “a demonstration by the Ku Klux Klan in connection with their program for today.”

“Cross Burned on Patterson’s Mountain”

*Daily Progress*, Saturday May 17, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590109/view#openLayer/uva-lib:2590110/4654.5/4386.5/3/1/0>

May 17, 1924 On Saturday night the white robed KKK paraded to music by the Crozet Band, from Belmont down through Main Street to Midway and back again. The *Daily Progress* reported that thousands of people “lined the sidewalks of Main Street from the C. & O. Station to the foot of Vinegar Hill.”

“Klan Parade Drew Big Crowd”

*Daily Progress*, Monday May 19, 1924, page 1

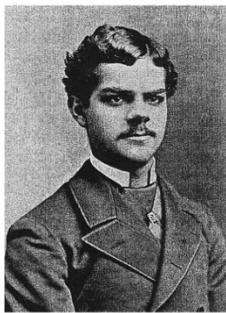
<http://search.lib.virginia.edu/catalog/uva-lib:2590120/view#openLayer/uva-lib:2590121/3732.5/1708/3/1/0>

This was probably the parade that Suzanne Cook Martin was remembering when she recalled a particular visit with her grandfather John West. He was born into slavery in Charlottesville in 1850 and became a prosperous barber here, with many white clients. He owned a home at 313 West Main, right at Midway:

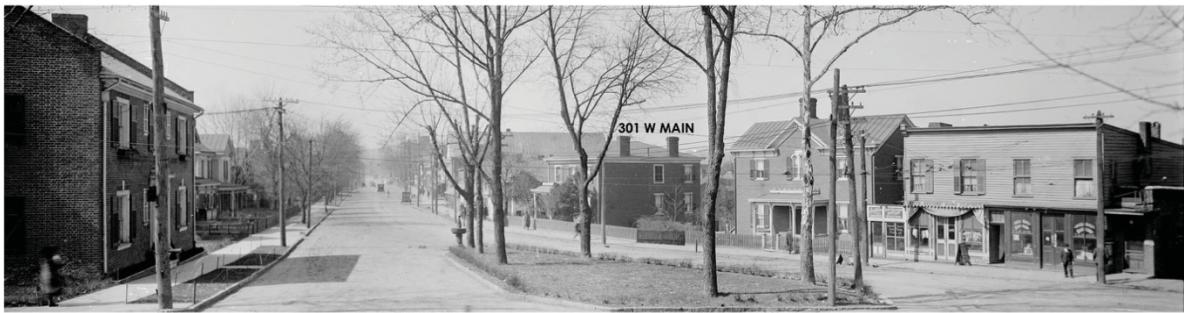
*“Another time he told all of us grandchildren to quickly get into the house and stay there. He went out to the front gate of the house and watched a parade of Ku Klux Klan men, completely covered in white sheets, as they marched down West Main Street. Afterwards he came in and said, ‘I recognized every single one of them!’ He was their barber and knew them all by their shoes!”*

*Tenth Anniversary Cookbook*, page 70

African American Genealogy Group of Charlottesville and Albemarle County, Virginia, June, 2005



JOHN WEST (1850-1927)



HOLSINGER PHOTOGRAPH OF MIDWAY, MARCH 7, 1917 (Special Collections, University of Virginia Library)

*May 17–22, 1924 The week of the Lee statue unveiling and Confederate Veterans of Virginia reunion*

Attention, Sons of Vets!

*Daily Progress*, Thursday May 15, 1924, page 1

(R. T. W. Duke Camp Sons of Confederate Veterans)

<http://search.lib.virginia.edu/catalog/uva-lib:2590098/view#openLayer/uva-lib:2590099/3560.5/2127.5/4/1/0>

“Lee Statue Work of Art”

*Daily Progress*, Saturday May 17, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590109/view#openLayer/uva-lib:2590110/5327/927/3/1/1>

“Stage Is Set for Reunion”

*Daily Progress*, Monday May 19, 1924, page 1

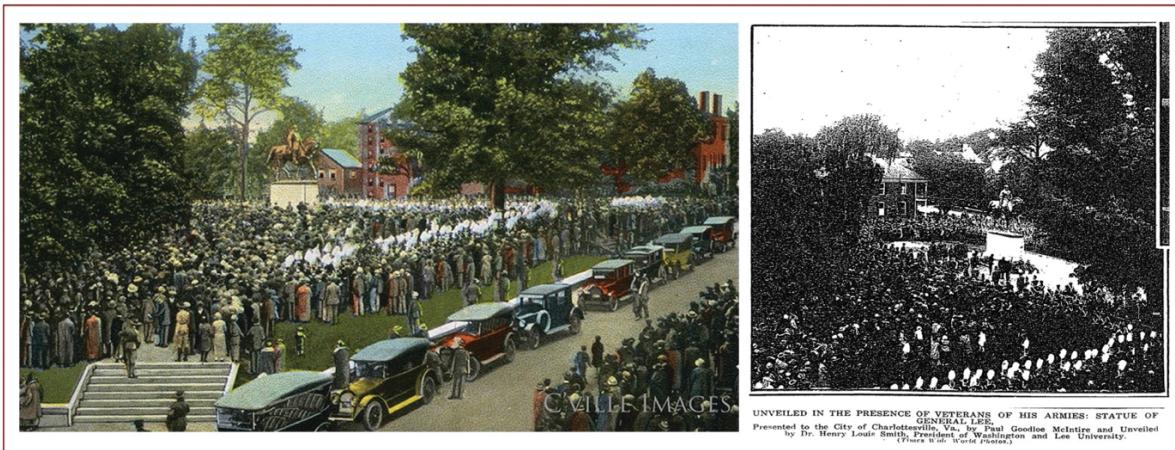
<http://search.lib.virginia.edu/catalog/uva-lib:2590120/view#openLayer/uva-lib:2590121/4422.5/3562/1/1/0>

“Grand Camp Opens Session”

*Daily Progress*, Tuesday May 20, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590129/view#openLayer/uva-lib:2590130/4349.5/3751.5/1/1/0>

*May 21, 1924 Robert E. Lee Statue unveiled.*



from Dave Norris Postcard Collection at C'ville Images

from New York Times, June 1, 1924

“Lee Statue Is Unveiled”

*Daily Progress*, Wednesday May 21, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590142/view#openLayer/uva-lib:2590143/4358.5/3403.5/1/1/0>

*Proceedings of the 37th Annual Reunion of the Virginia Division of the Grand Camp U. C. V. and of the 29th Reunion of the Sons of Confederate Veterans*

<http://tinyurl.com/hr6u9mc>

May 21, 1924 Diary of R. T. W. Duke, Jr.

“Unveiling of Genl Lee’s statue at 3 p.m. I presided and Ashby Jones made one of the best addresses I think I ever heard. Smith of Washington & Lee presented the Statue: Alderman accepted it & it was unveiled by Mary Walker Lee Genl Lee’s great grand-daughter—a very sweet little child. Large crowd & everything passed off delightfully.” Richard Thomas Walker Duke, Jr., prominent Albemarle County, Virginia, jurist and civic leader.

Duke Family Papers in the Small Special Collections Library at the University of Virginia

[http://static.lib.virginia.edu/rmds/duke/diaries/1924/source/0084\\_p142\\_143.html](http://static.lib.virginia.edu/rmds/duke/diaries/1924/source/0084_p142_143.html)

<http://small.library.virginia.edu/collections/featured/duke-family-papers/diaries/>

“Veterans Cheer Lee Descendant”

*Daily Progress*, May 22, 1924, page 1

“The most dramatic moment in a day of moving scenes was when Judge R. T. W. Duke, master of the ceremonies incident to the unveiling of the Shrady-Lentelli equestrian statue of General Robert E. Lee, took three-year-old Mary Walker Lee from her father’s arms and, standing her on the speaker’s table, said: ‘I want to introduce to you the great granddaughter of the greatest man who ever lived.’”

<http://search.lib.virginia.edu/catalog/uva-lib:2590151/view#openLayer/uva-lib:2590152/5370.5/2454/3/1/0>

May 23, 1924 Williams’ World-Famous Singers appeared in concert at First Baptist Church at 7th and Main.

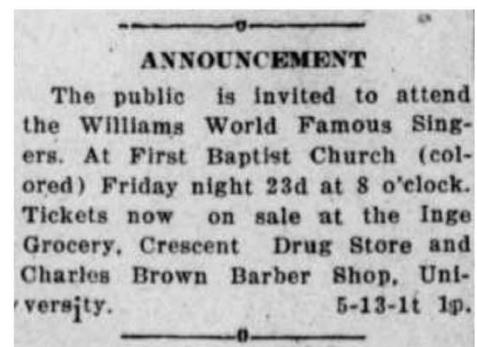
“Announcement”

*Daily Progress*, May 13, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590076/view#openLayer/uva-lib:2590077/1720/1405.5/4/1/0>



Williams’ World-Famous Singers  
In Concert at  
First Baptist Church



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June 2–4, 1924 In the first week of June the Ku Klux Klan held demonstrations and burned crosses at Crozet, Keswick, Scottsville, and “on an eminence on the Pantops property to the left of the road to Keswick.” The *Daily Progress* reported that “it is evident that the hooded order is quite active here, and it is stated that the membership of the local organization is being rapidly recruited.”

“Klan Burns Crosses at Several Places”

*Daily Progress*, June 2, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590230/view#openLayer/uva-lib:2590231/4978/1196.5/4/1/0>

“Flaming Cross Seen Last Night”

*Daily Progress*, June 4, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590247/view#openLayer/uva-lib:2590248/3823/4552/4/1/0>

June 21, 1924 The Ku Klux Klan set off “heavy explosions from three bombs,” then burned a large cross at around 10 o’clock Saturday night “near the colored church just west of Mechum’s River.” (The church was probably Mt. Salem Gospel Church which celebrated its 121st anniversary in 2014). The *Daily Progress* reported that “fifty klansmen, only about six of them masked” were nearby, and that “the good citizens of that part of the county” approved of the Ku Klux Klan’s action that night.

"Klan Burns Cross Near Mechums River"

*Daily Progress*, June 23, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590407/view#openLayer/uva-lib:2590408/5128/3823.5/4/1/0>

August 23–30, 1924 Ku Klux Klan members paid visits to the South Plains Presbyterian Church in Keswick and to the Fife Chapel on 9th St SW, leaving "a purse containing a substantial sum of money" at each place.

"Klan Visits Keswick Church"

*Daily Progress*, August 23, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590912/view#openLayer/uva-lib:2590913/1119.5/4242.5/4/1/0>

"Klan Visits Fife Chapel"

*Daily Progress*, August 30, 1924, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2590968/view#openLayer/uva-lib:2590969/2591.5/1111.5/4/1/0>

### KLAN BURNS CROSSES AT SEVERAL PLACES

Members of the Ku Klux Klan in several sections of Albemarle County have held demonstrations recently when crosses have been burned at night.

Within the past week or ten days the demonstrations have occurred at Crozet, Keswick and Scottsville. It is learned on good authority that a celebration will be staged here next Saturday night when a prominent speaker will appear.

THE DAILY PROGRESS  
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### FLAMING CROSS SEEN LAST NIGHT

The sound of an explosion at some point just east of the city and the flaming up of a fiery cross attracted the attention of many persons shortly after 9 o'clock last night.

Hundreds of people sought vantage points to observe the demonstration, which is credited to the Ku Klux Klan, and the cross blazed brightly for several hours. The location of the cross was on an eminence on the knolls proximity to the left of the road to Keswick, and many people approached the spot as closely as possible in automobiles.

From the frequency of demonstrations in this community it is evident that the hooded order is quite active here, and it is stated that the membership of the local organization is being rapidly recruited. It is rumored that there will be public speaking, under the auspices of the Klan, at the courthouse at 8 o'clock Saturday night, when a gifted speaker will make an address on "Americanism."

THE DAILY PROGRESS  
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### KLAN BURNS CROSS NEAR MECHUMS RIVER

A demonstration by the Ku Klux Klan, which may have some influence in the community in which it was staged, was set up about 10 o'clock Saturday night near the colored church just west of Mechum's River.

Preceded by heavy explosions from three bombs in single order, a large cross began to blaze up, and it was instantly understood that the hooded knights were in that locality. In fact, it may be safely stated that fifty Klansmen were nearby, only about six of whom were masked.

This action is commended by the people of the Mechum River-Crozet section of the county, and the good citizens of that part of the county are determined that the lawlessness and immorality practiced at these places shall be broken up quickly.

THE DAILY PROGRESS  
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### KLAN VISITS KESWICK CHURCH

At the close of the service at South Plains Presbyterian church at Keswick last night, which was the final service of a series of revival meetings in progress there, ten members of the Ku Klux Klan made their appearance, and deposited a purse containing a substantial sum of money.

THE DAILY PROGRESS  
August 23, 1924  
Page 1

### KLAN VISITS FIFE CHAPEL

At the beginning of the service at Fife Chapel last night, which was the regular Friday night service, nineteen members of the Knights of the Ku Klux Klan made their appearance and deposited a purse containing a substantial sum of money.

THE DAILY PROGRESS  
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Page 1

## 1925–1926

1925–1926 The KKK continued to be very active in the two years following the unveiling of the Lee statue. In Washington on August 7, 1925 more than fifty thousand robed Klansmen marched down Pennsylvania Avenue from the capitol to the White House. In June 1926 two hundred hooded men and women of the Klan arrived at a revival service of the Hinton Avenue Methodist Church in Belmont and marched down the aisle to the tune of ‘Onward, Christian Soldiers’ to fill the seats which had been reserved for them.

“Ku Klux Klansmen Pour into Capital for Demonstration”

*Daily Progress*, Friday August 7, 1925

<http://search.lib.virginia.edu/catalog/uva-lib:2594859/view#openLayer/uva-lib:2594860/5404.5/4537/3/1/0>

“Klan to Parade at 8 Tonight”

*Daily Progress*, Saturday August 22, 1925, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2595010/view#openLayer/uva-lib:2595011/4588/1570.5/3/1/0>

“Klan Parade a Big Success”

*Daily Progress*, Monday August 24, 1925, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2595027/view#openLayer/uva-lib:2595028/3701.5/4086/3/1/0>

“Burning Klan Cross Draws Large Crowd”

*Daily Progress*, Wednesday June 16, 1926, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2598916/view#openLayer/uva-lib:2598917/2955/4088.5/4/1/0>

“Ku Klux Klan Attend Revival”

“Four Thousand People Hear Inspiring Sermon in Gospel Tent”

“Last evening the silent lines of white-hooded men and women who compose the Ku Klux Klan marched down the aisle of the revival tent on Belmont to their reserved seats, to the strains of that inspiring hymn, ‘Onward, Christian Soldiers.’ They numbered some two hundred.”

*Daily Progress*, Tuesday June 29, 1926, page 1 & 9

page 1: <http://search.lib.virginia.edu/catalog/uva-lib:2599043/view#openLayer/uva-lib:2599044/4321/1283.5/4/1/0>

page 9: [http://search.lib.virginia.edu/catalog/uva-lib:2599052/3352/2692.5/3/1/1](http://search.lib.virginia.edu/catalog/uva-lib:2599043/view#openLayer/uva-lib:2599052/3352/2692.5/3/1/1)

“Klan Attends Revival Service”

Evangelist E. B. White at Fife Memorial Chapel

*Daily Progress*, Friday July 2, 1926

page 1: <http://search.lib.virginia.edu/catalog/uva-lib:2599079/view#openLayer/uva-lib:2599080/4717.5/1301/4/1/0>

page 3: <http://search.lib.virginia.edu/catalog/uva-lib:2599079/view#openLayer/uva-lib:2599082/3077/1522.5/3/1/0>

January 21, 1926 A banner headline on the front page of the *Daily Progress* announced that the Charlottesville City Commissioners had accepted two tracts of land from Paul G. McIntire. The first, “a valuable tract of ninety-two acres for the white people of the city,” would become McIntire Park. The second, “generally known as the Pest-House property,” was “a tract of about ten acres for use as a park and playground for the colored people” on Preston Avenue in the Rose Hill section. It is now called Booker T. Washington Park.

“M’intire Gives City Sites for Two Parks”

“Ninety-Two Acre Tract on Rugby Avenue Will Be Converted into Playground for White People. Second Tract, on Rose Hill, For Colored”

*Daily Progress*, January 21, 1926, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2597540/view#openLayer/uva-lib:2597541/3651/3856/1/1/0>

# The Lynching of John Henry James at Wood's Crossing on July 12, 1898

*"The lynching of John Henry James will be far more damaging to the community than it will be to the alleged criminal.  
His troubles are o'er; those of the community have just begun."*  
*Richmond Planet, July 16, 1898*

"John Henry James is not a resident of Charlottesville. He came here a tramp, but has been around the city for five or six years. He has been in various occupations, and possibly several times a valued member of the chain-gang. As far as we can learn he has no relatives or friends in this section."

"When the train was nearing Wood's Crossing, about four miles west of this city, the officers noticed a crowd at the station . . . As soon as the train slowed up, a number of men, unmasked, boarded the platforms, front and rear all were armed with pistols and there seemed to be about 150 in the crowd. . . . a rope was thrown over his head and he was carried about 40 yards to a small locust tree near the blacksmith shop. . . . As soon as he was elevated the crowd emptied their pistols into his body, probably forty shots entering it."

"He Paid the Awful Penalty"

*Daily Progress, Tuesday July 12, 1898, page 1*

<http://search.lib.virginia.edu/catalog/uva-lib:2076186/view#openLayer/uva-lib:2076187/5207.5/1513.5/3/1/0>



Wood's Crossing was on the C&O railroad, 0.3 mile west of Farmington and 2.9 miles east of Ivy Depot, according to an old table of Virginia railroad stations. <http://www.railwaystationlists.co.uk/pdfusarr/virginiarrs.pdf>

"She described her assailant as a very black man, heavy-set, slight mustache, wore dark clothes, and his toes were sticking out of his shoes.

"About noon a negro named John Henry James was arrested in Dudley's barroom as answering somewhat the description of Miss Hotopp's assailant. . . .

". . . It is said that the young lady resisted the fellow to the extent of scratching his neck so violently as to leave particles of flesh under her fingernails and so effective was the resistance that he failed of accomplishing his foul purpose."

"Atrocious and Outrageous"

*Daily Progress, Monday July 11, 1898, page 1*

<http://search.lib.virginia.edu/catalog/uva-lib:2076181/view#openLayer/uva-lib:2076182/5396/1283.5/3/1/0>

### **Reports in the *Richmond Planet*:**

"They Lynched Him: A Brutal Murder--Mob Makes No Efforts at Disguise"

*Richmond Planet*, 16 July 1898 page 1

<http://tinyurl.com/zxym3wf>

"The lynching of John Henry James, (colored) was as dastardly in its conception and as heinous in its execution as the crime with which he stood charged. . . . The lynching of John Henry James will be far more damaging to the community than it will be to the alleged criminal. His troubles are o'er; those of the community have just begun."

"Another Virginia Lynching"

*Richmond Planet*, 16 July 1898, page 4

<http://tinyurl.com/zdouovf>

### **More reports in the *Daily Progress*:**

"Being asked as to his guilt or innocence, he admitted that he was the right man . . . the crowd thought there was no reason for delay, and they decided to lynch the prisoner, who then begged for his life and protested his innocence but without avail. . . . The fact that there is no doubt of his guilt makes the people of Charlottesville heartily approve the lynching, as in this way the innocent victim is spared the terrible ordeal of being a prosecuting witness."

"Result of Coroner's Inquest"

*Daily Progress*, Wednesday July 13, 1898, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2076191/view#openLayer/uva-lib:2076192/5550/1072.5/4/1/0>

"From an Eyewitness"

*Daily Progress*, Saturday July 16, 1898

<http://search.lib.virginia.edu/catalog/uva-lib:2076206/view#openLayer/uva-lib:2076207/5562/3508.5/4/1/0>

"The Lynching of James: The Staunton 'Spectator' Has Somewhat to Say on the Subject"

*Daily Progress*, Thursday July 21, 1898, page 1

<http://search.lib.virginia.edu/catalog/uva-lib:2076226/view#openLayer/uva-lib:2076227/5607/2983.5/4/1/0>

### **Reports in the *Staunton Spectator and Vindicator*:**

"Mob Law"

*Staunton Spectator and Vindicator*, July 21, 1898, page 2

<http://tinyurl.com/hubvtjz>

"The exact reason why the Sheriff of Albemarle, took the local train instead of the fast train to Charlottesville with his prisoner, James, who was lynched was not considered a material question before the coroner."

*Staunton Spectator and Vindicator*, July 21, 1898, page 2

<http://tinyurl.com/zu4aqfk>

The exact reason why the sheriff of Albemarle, took the local train instead of the fast train to Charlottesville with his prisoner, James, who was lynched was not considered a material question before the coroner.

The terrible effort made by the sheriff of Albemarle county, at Wood's Crossing last week to save his prisoner seemed to temporarily unbalance his mind, so much so that he came very near charging the lynching to the people of Staunton. Such efforts are often attended with serious consequences.

The jury summoned by the coroner to sit upon the body of the late James lynched in Albemarle county last week at Wood's Crossing for assault on Miss Hotopp, found that "deceased came to his death by the hands of persons unknown to the jury." The rule in society in Albemarle is such that one frequently has to be introduced to another several times there before he can be said to know him. The jury had not had a formal introduction, you see.

*Staunton Spectator and Vindicator*, July 21, 1898, page 2

**Note: This is a draft. The information is incomplete.  
The arguments are not final. The citations are largely  
missing. Please excuse all typos and grammatical  
errors.** --John Edwin Mason

*Virginia was the mother of slavery.*

--Louis Hughes, freedman

*Some whitefolks were terrible, terrible mean...*

*some was what you might call medium.*

--Ishrael Massie, freedman

Slavery was the foundation on which antebellum Virginia society was built. Slavery and its accompanying ideology of white supremacy shaped every aspect of life in the Commonwealth, from the law and the economy to politics and religion. Its economy depended on the labor of enslaved men, women, and children; the value enslaved Virginians -- who were legally chattel property -- was its greatest form of wealth. Racist ideas that justified slavery on the basis of the supposed natural superiority of white people and inferiority of black people were enshrined in law and preached from pulpits.

As chattel property, enslaved Virginians were people with virtually no legal rights. Slave-owners were free to exploit their labor and bodies. Whippings, sexual assaults, and the destruction of families through sale were parts of everyday life.

Slave-owners might control the bodies of the enslaved, but they could never fully control their minds. Notably, Virginia produced two of the most iconic figures in the cause of liberty -- Gabriel

(sometimes incorrectly known as Gabriel Prosser), whose planned slave uprising in 1800 was betrayed and thwarted by authorities, and Nat Turner, the leader of the 1831 slave revolt that shook the entire slaveholding South to its core. Yet day-to-day resistance of enslaved people who ran away to freedom in the North, resisted their owners' demands for obedience, and, perhaps most profoundly, found strength in a Christianity that stood in opposition to the claims of white supremacy were more important than rebellions in preserving their humanity.

The Slave Auction Block site is the symbol of the suffering of the enslaved people of Charlottesville and Albemarle. (Enslaved people constituted about 52% of the population of Charlottesville and Albemarle County in 1860. The population also included several hundred free blacks.) Between 1820 and 1860, the sale of the enslaved from the upper South to the more dynamic economies of the lower South was a major economic enterprise. Over 1,000,000 people were forcibly sent to the lower South, about half of them from Virginia. By the 1830s, human beings were Virginia's largest export. Caravans or "coffles" of up to 300 slaves being marched to the south in chains were common sights on the Virginia landscape. Husbands were separated from their wives and children from their parents. Extended networks of family and friends were destroyed. Because enslaved people feared sales even more than the whip, slave-owners used sales and the threat of sales as a form of discipline. Historian Philip Troutman has written that after emancipation formerly enslaved people remembered sales "as the most publicly painful symbol of slaveholders' power over their lives."

*...a greater blessing was never conferred, by kind Providence, upon any portion of the African slaves, than in establishing the institution of slavery as it exists in Virginia.*

--Samuel Moore, delegate to the Virginia secession convention

*As a Southern man, as a slaveholder in Virginia, I never can consent that this great interest, this great institution of the South, shall be placed under the ban of government.*

--John Baldwin, delegate to the Virginia secession convention

Delegates to Virginia's two secession conventions understood that the issue that drove the secession crisis was the fate of slavery. The preservation of slavery -- the institution on which their society and their personal wealth and status stood -- was, for most, their highest priority. For many, it was their only one. Initially, delegates differed on how best to protect slavery. Some believed that remaining in the Union was the best path; others favored secession. After Confederate artillery fired on Fort Sumpter, prompting President Abraham Lincoln to call for volunteers to suppress the rebellion, the pro-Union side collapsed. Delegates voted overwhelmingly to join the lower South in rebellion against the United States.

\* \* \*

*Our new government... its foundations are laid, its corner-stone rests, upon the great truth that the negro is not equal to the white man; that slavery subordination to the superior race is his natural and normal condition.*

--Alexander Stephens, Vice President  
of the Confederacy, 1861

When the Civil War (or Slave-owners' Rebellion, as some call it) erupted, most people in Charlottesville and Albemarle County -- enslaved people and free blacks -- would have hoped that it heralded the end of slavery and dawn of freedom. At least 230 enslaved and free black men from the city and county risked death to ensure that happened. In the chaos of war, they made their way to the North and enlisted in the United States Colored Troops to fight for their freedom and that of their family and friends.

The white minority of the region's population saw things differently, going to war to preserve slavery and white supremacy.

\* \* \*

*We all wanted freedom and our rights.*

--Alfred Wilson, black Virginia farmer, 1872

After the war's end, black and white Virginians fought over its meaning and its consequences. For African Americans, the war's meaning was freedom -- a freedom that would be incomplete without the realization of the rights secured under the 13th, 14th, and 15th Amendments to the Constitution, which outlawed

slavery, granted the rights of citizenship to freedpeople and former free blacks, and prohibited discrimination on the basis of race, color, or "previous condition of servitude."

Except for a small handful, white Virginians were determined to reinvent and reinvigorate white supremacy. They could not re-impose slavery, but they could and did find legal and extra-legal ways to render the post-war constitutional amendments as meaningless as possible, a process that happened throughout the South. At the same time, they and other white southerners began to develop their own interpretation of the war -- the Lost Cause. In its dismissal of slavery as the underlying cause of the war, in its evocation of the notion of loyal, happy, and submissive slaves, and on its emphasis on the honor of the Confederate cause, it served to legitimate the re-imposition of white supremacy. This interpretation is now seen by historians and other observers as a composite of truths, half-truths, and distortions.

The franchise was most important battleground between African Americans and their few white supporters, on the one hand, and the majority of whites, on the other. African American men secured the vote under Virginia's first post-war constitution, which was drafted without the participation of most conservative whites. For the next three decades, black male voters in alliance with racially liberal white men in the Republican party competed for political power with the Democratic party, the party of white supremacy. Black and white Republicans held elected office in cities and counties throughout the Commonwealth and even controlled the General Assembly for a short time.

Democrats undermined black voting rights in a number of ways, sometimes turning to "bribery, fraud, intimidation, violence, and corruption," as historian Brent Tarter puts it. Ultimately, white conservatives decimated the African American vote through the "understanding clause" of Virginia's 1902 constitution, which was similar to a literacy test. The Democrat's goal, as Carter Glass, who drafted the language on the franchise put it, was "to discriminate to the very extremity of permissible action under the limitations of the Federal Constitution, with a view to elimination of every negro voter who can be gotten rid of, legally, without materially impairing the numerical strength of the white electorate." Glass and his fellow white conservatives got what they wanted -- a fall of 90% in the number of black voters -- but it came at the expense of poor and working class white voters, whose numbers dropped by about 50%. For the next sixty years, was the state with the smallest proportion of adults participating in elections. To put it another way, between 1902 and the mid-1960s, democracy in Virginia was more myth than reality.

Largely deprived of political power, black Virginians found it hard to resist the creation of a Jim Crow social order. They faced segregation and discrimination in virtually all walks of life, including employment, schooling, healthcare, housing, and public accommodations. Charlottesville was no exception. Black children went to segregated schools that were inadequate and underfunded by design. Black adults could expect to secure the most menial jobs, except for the handful of teachers, preachers, professionals, and small business owners. For black

women, this often meant working long hours as maids, cooks, or nursemaids for white children.

In many ways, the 1920s -- the decade during which the Lee and Jackson statues were erected -- witnessed the final consolidation of white supremacy in Virginia and in Charlottesville. In 1921, the Daily Progress reported that "leading business and profession men" had established a local branch of the Ku Klux Klan during a midnight ceremony at Thomas Jefferson's grave. For the next several years, the newspaper favorably reported on the Klan's local activities, including a cross burning and a march through the city in the days leading up to the unveiling of the Lee statue. In 1924, the same year as the unveiling, the General Assembly passed the first of the Commonwealth's now notorious racial integrity laws, which were designed to protect "whiteness" from the "dangers" of racial mixing. Two years later, another act required all public meeting spaces to be strictly segregated. It is important to mention that in 2001, the General Assembly denounced the act of 1924 for its "use as a respectable, 'scientific' veneer to cover the activities of those who held blatantly racist views."

\* \* \*

When Gary Gallagher addressed the commission, he called the statues of Lee and Jackson "Jim Crow" monuments. By that he meant that they reflected the views and attitudes of white Charlottesvilleans of the 1920s, not the views and attitudes of the Civil War era and certainly not the views of Charlottesville's black citizens. The statues are at once monuments to the myth of the Lost Cause and white supremacy as it had been reconstituted in the 1920s.

**Blue Ribbon Commission on Race, Memorials, and Public Spaces**

Charlottesville Inventory of African American Historic Sites

\*all narrative below quoted directly from source material

Property Type	Current and Historic Names / Owner	Address/ Location	Description	Significance	Sources	Important Dates	Recognition
School	Jefferson School and Carver Recreation Center New Jefferson School	233 Fourth Street NW 3.971 acres	The large two-story brick building was constructed in four sections with the earliest in 1926 and additions in 1938-39, 1958, and 1959. The oldest portion of the school was designed by Norfolk-based architect Charles Calrow and forms the façade of the building that faces Commerce Street. The 1938-1939, two-story, rear addition, containing primarily classrooms, was designed by architects William E. Stainback and Louis A. Brown, Jr. and was partially funded by the Public Works Administration (PWA). Two more additions were made to the north end of the building in the late 1950s, both designed by Baker, Heyward and Llorens Architects of Charlottesville. The 1958 portion contains primarily additional classroom space, and the 1959 portion, now known as the Carver Recreation Center, includes the large gymnasium that is the present northern terminus of the building. The 3.971-acre site on which Jefferson School and Carver Recreation Center is located includes a playground and grassy area northeast of the school as well as a large parking lot along the entire east side of the building.	"Jefferson School, located in Charlottesville in the heart of Virginia's Piedmont region, is significant for its central role in the African-American community in the areas of educational, social, and political history of the twentieth century in the Commonwealth. Continuing to carry the name of the nation's third president given to the Freedman Bureau's School in Charlottesville by abolitionist and educator Anna Gardner in 1865, the 1926 Jefferson's School's history parallels the development of public education in Virginia from its years of strictly segregated school facilities to its culmination in the tumultuous years from 1954-1970 as the entire South struggled to desegregate its public school systems. Jefferson School also served as the fulcrum for the colored citizens of Charlottesville and surrounding Albemarle County, providing a venue and a focal point for their emergence as a dynamic and vital part of the community's social history during the 20th century. As a tangible symbol of Negro education in Charlottesville, Jefferson School embodies the expansion and growth of the recognition within the African-American community of the primary importance of education to its well-being."	NRHP nomination, 2006	1926-1967	NRHP VDHR #104-5087  Historical marker
School	Venable School	406 14th St NW	The Charlottesville Twelve was the group of 12 African American children who first attended previously all-white schools in Charlottesville. The students transferred into <a href="#">Venable Elementary School</a> and <a href="#">Lane High School</a> . Both schools had been closed during "massive resistance" by order of Governor James Lindsey Almond, Jr. in September, 1958, but were reopened in February, 1959. The 12 students entered the schools for the first time on September 8, 1959. Students were Charles E. Alexander, Raymond Dixon, Regina Dixon, Maurice Henry, Marvin Townsend, William Townsend, Sandra Wicks, Roland T. Woodfolk and Ronald E. Woodfolk	Plaque: On September 8, 1959, twelve African American children bravely entered Venable Elementary School and Lane High School by order of U.S. District Judge John Paul. With the assistance of the National Association for the Advancement of Colored People, the children's parents sued the Charlottesville City School Board for equal access. Their fight began in 1955, following the U.S. Supreme Court decision of the 1954 case, <i>Brown v Board of Education</i> . Parents took action to fulfill their civil rights by petitioning the Charlottesville School Board to transfer their children from the segregated Jefferson Elementary School and Jackson P. Burley High School. The School Board chose to take no action on the petition request. In 1956, Judge Paul ruled that Charlottesville must integrate Lane High School and Venable Elementary School. The School Board filed several appeals contesting the decision to comply with integration. Using the strategy of "massive resistance," Governor James Lindsey Almond, Jr. ordered the closure of Lane and Venable on September 19, 1958 to prevent the integration of the Charlottesville City Schools. When schools in Charlottesville reopened in February 1959, the School Board provided space in the Board office for students to take classes while they determined how to proceed with a plan for integration. On September 5, 1959, Judge Paul ordered the immediate transfer of twelve students who became known as "The Charlottesville Twelve."	<a href="http://www.civillepedia.org/media/wiki/index.php/Charlottesville_Twelve">http://www.civillepedia.org/media/wiki/index.php/Charlottesville_Twelve</a>  <a href="http://esb.ccs.k12.va.us/attachments/4e181d04-0c32-4127-8480-d4aaecf3c36f.pdf">http://esb.ccs.k12.va.us/attachments/4e181d04-0c32-4127-8480-d4aaecf3c36f.pdf</a>	1959	Historical marker

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Property Type	Current and Historic Names / Owner	Address/ Location	Description	Significance	Sources	Important Dates	Recognition
School	Lane High School / Albemarle County Office Building	401 McIntire Road	<p>The Charlottesville Twelve was the group of 12 African American children who first attended previously all-white schools in Charlottesville.</p> <p>The students transferred into Venable Elementary School and Lane High School. Both schools had been closed during "massive resistance" by order of Governor James Lindsey Almond, Jr. in September, 1958, but were reopened in February, 1959. The 12 students entered the schools for the first time on September 8, 1959.</p> <p>Students were French Jackson, Don Martin and John Martin</p>	<p>Plaque: On September 8, 1959, twelve African American children bravely entered Venable Elementary School and Lane High School by order of U.S. District Judge John Paul. With the assistance of the National Association for the Advancement of Colored People, the children's parents sued the Charlottesville City School Board for equal access. Their fight began in 1955, following the U.S. Supreme Court decision of the 1954 case, Brown v Board of Education. Parents took action to fulfill their civil rights by petitioning the Charlottesville School Board to transfer their children from the segregated Jefferson Elementary School and Jackson P. Burley High School. The School Board chose to take no action on the petition request. In 1956, Judge Paul ruled that Charlottesville must integrate Lane High School and Venable Elementary School. The School Board filed several appeals contesting the decision to comply with integration. Using the strategy of "massive resistance," Governor James Lindsey Almond, Jr. ordered the closure of Lane and Venable on September 19, 1958 to prevent the integration of the Charlottesville City Schools. When schools in Charlottesville reopened in February 1959, the School Board provided space in the Board office for students to take classes while they determined how to proceed with a plan for integration. On September 5, 1959, Judge Paul ordered the immediate transfer of twelve students who became known as "The Charlottesville Twelve."</p>	<a href="http://www.civillepedia.org/mmediawiki/index.php/Charlottesville_Twelve">http://www.civillepedia.org/mmediawiki/index.php/Charlottesville_Twelve</a> <a href="http://esb.ccs.k12.va.us/attachments/4e181d04-0c32-4127-8480-d4aaecf3c36fd.pdf">http://esb.ccs.k12.va.us/attachments/4e181d04-0c32-4127-8480-d4aaecf3c36fd.pdf</a>	1959	Historical marker
School	Burley High School Jackson P. Burley School	901 Rose Hill Drive	Jackson P. Burley Middle School, formerly Burley High School, is located at 901 Rose Hill Drive in Charlottesville. Burley School is a red brick building situated on fifteen acres in an urban setting. Renovations occurred in 1988, 1991, and 1995, and current facilities include a library, technological center, computer lab, auditorium, band room, art room, cafeteria, and gymnasium. An outdoor play area, multi-purpose field, and baseball diamond are visible from the street.	In 1949, the Charlottesville School Board combined Jefferson High School, Esmont High School, and Albemarle Training School, black high schools in Charlottesville and Albemarle County, into a single high school for all the black students in this area. The city purchased land from Jackson P. Burley, a teacher, church worker, and leader within the Charlottesville community and constructed the new school on a seventeen-acre tract of land located on Rose Hill Drive. Construction began on the site in 1950, and in 1951 Burley High School opened for classes with a total of 542 students enrolled in grades 8-12. Segregation continued in Charlottesville following the 1954 Brown vs. Board of Education of Topeka decision, and black residents who requested transfers to white schools in 1955 were denied. Senator Harry F. Byrd led a policy of "massive resistance" to desegregation in Virginia while staunch segregationists on the Charlottesville School Board followed suit. After enacting a Pupil Placement Board that had sole authority for assigning students to Virginia public schools, the school board delegated placement to either Lane or Burley High Schools to be based on "personal desires, enrollment and academic standing, but not race." Despite this claim to racial equality in placing students, a black student who wished to	<a href="http://www.aahistoricssitesva.org/items/show/220?tour=5&amp;index=22">http://www.aahistoricssitesva.org/items/show/220?tour=5&amp;index=22</a>	1949-1967	

**Blue Ribbon Commission on Race, Memorials, and Public Spaces**

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				<p>transfer from Burley to Lane had to submit a written application and meet certain residential and academic qualifications, criteria that did not apply to white students. On September 4, 1958, the Charlottesville School Board met to consider applications for the transfer of thirty-three black pupils. The board resolved unanimously that each applicant be refused permission to transfer, offering as reasons that twenty-four lived in the Jefferson Elementary School District, sixteen were not academically qualified, and three were likely to have social adjustment problems. When desegregation finally occurred in Charlottesville the city's all-black schools were closed and repurposed. Burley High School graduated its final class of seniors in 1967. Afterwards the school board divested itself of any relationship to the school, renting its portion of the jointly-owned building to the County for \$10,000. The County then purchased the entire building for \$700,000 on April 18, 1968. By this point the high school had become the Jack Jouett Junior Annex, housing an overflow of seventh grade students from Jack Jouett Middle School in Albemarle County. In 1973 Albemarle County reopened Burley as a middle school, and today the school serves students in the sixth, seventh, and eighth grades.</p>			
Site/Memorial	Court Square Slave Block City	"Number Nothing" / Park Street and E. Jefferson Street	Brick building with city marker placed on the vertical wall and bronze plaque inlaid in the sidewalk.	<p>This building was erected as a mercantile store in the 1820s for John R. Jones and Sam Leicht Jr., but it never received a proper address. A stone block that once sat outside the building's southwest corner was used for auctioning both goods and slaves until slavery was abolished in 1865. Prior to 1865, slaves too shopped along Court Square on Sunday mornings. Of the approximately 20,000 people living in Albemarle County in 1830, slightly more than half were black and all but 400 of those were enslaved. Most free blacks became so before 1807 when it became illegal in Virginia to emancipate slaves without moving them out of the state. Slave auctions frequently took place on plantations, but slaves would sometimes be traded in town on court days, when auctions for many types of goods would be sold at auction houses or in front of public buildings. It was common to sell slaves at the Courthouse to settle debts owed to Albemarle County and for estate probates. In the state of Virginia required auctioneers to have a special license allowing them to sell slaves as well as farm animals like cattle, horses, or hogs.</p> <p>Auctioneers in Virginia did not advertise exclusively as slave brokers and their typical business included a variety of goods like firewood, mules, wagons, furniture, and saddles. However, Number Nothing has historically been associated with the urban</p>	<a href="http://www.charlottesville.org/departments-and-services/departments-h-z/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/number-nothing">http://www.charlottesville.org/departments-and-services/departments-h-z/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/number-nothing</a>  Charlottesville Historic Marker Inventory ( <a href="http://www.charlottesville.org">http://www.charlottesville.org</a> )	1820s-1865	Historical marker

**Blue Ribbon Commission on Race, Memorials, and Public Spaces**

Charlottesville Inventory of African American Historic Sites

\*all narrative below quoted directly from source material

Property Type	Current and Historic Names / Owner	Address/ Location	Description	Significance	Sources	Important Dates	Recognition
				slave trade through its proximity to a former outdoor auction block.	<a href="#">/home/showdocument?id=30035</a>  Courtsquaresummaryfinal.pdf		
Site/Memorial	Vinegar Hill	bordered loosely by Preston Ave., West Main St., and Fourth Street.	Today the area formerly known as Vinegar Hill constitutes roughly the triangular segment of central Charlottesville bordered by West Main Street on the South, Preston Avenue on the North, and Fourth Street on the West.  A small plaque located on a partial wall marking the entry to the Downtown Mall at Ridge McIntire Road and Main Street commemorates the once-thriving African American neighborhood.	"Vinegar Hill" one of the city's first neighborhoods was bordered loosely by Preston Ave., West Main St., and Fourth Street. It was established by Irish families in the early 1800s and incorporated into Charlottesville in 1835.  First called the "Random Row," the origin of the name "Vinegar Hill" remains obscure. Ruled by the O'Toole's, the O'Traceys and the O'Donovans, the local tradition has it that National League pitcher Charlie Ferguson- a four time 20 game winner in the mid 1880s- was born and raised here.  African Americans first moved onto the "Hill" after the Civil War. From the 1920s to the early 1960s it was the city's principle black business district and the vibrant center of the community's social life.  In the 1960s, noting "Vinegar Hill's" large number of substandard homes, the voters of Charlottesville decided to redevelop the 20 acre neighborhood. Sadly, because of a poll tax, many of the residents were denied a say in their own future. By March 1965, one church, 30 businesses, and 158 families—140 of which were black—had been relocated. Today, "Vinegar Hill" is just a memory.  Until the 1960s, "Vinegar Hill" was a large African American neighborhood located in Charlottesville just west of the city's present-day Downtown Mall. The origins of the district's name have become obscured among varying legends and interpretations. Some accounts maintain that Irish immigrants who prospered in the area during the early nineteenth century called it Vinegar Hill after the location of an agrarian revolt in Ireland; others claim "vinegar" was a code word for moonshine used by bootleggers who operated on the Hill; another legend involves a keg of vinegar falling from a horse-drawn wagon, saturating the sloping road now known as West Main Street with its pungent smell. Regardless of its name's genesis, the area defined as "Vinegar Hill" became a focal point for black residential and social life following the 1863 Emancipation Proclamation and continued until the city's urban renewal project in the 1960s.  During the early twentieth century Charlottesville's African-	<a href="http://www.charlottesville.org/departments-and-services/departments-history/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/vinegar-hill">http://www.charlottesville.org/departments-and-services/departments-history/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/vinegar-hill</a>  <a href="http://www.aahistoricssitesva.org/items/show/457">http://www.aahistoricssitesva.org/items/show/457</a>	1865-1965	Historical marker

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				<p>American inhabitants made Vinegar Hill their own in many ways. Beginning in the 1920s, Vinegar Hill constituted the economic center for Charlottesville's black population. While segregation remained intact, black businesses in the area served black clientele or both the black and white communities. Despite barriers to education and employment, African Americans gained economic opportunities through a wide range of small businesses in the Vinegar Hill area. Though many rented their Vinegar Hill housing that often lacked running water, indoor plumbing, and electricity, residents lived and worked among their homes, schools, and churches in a close-knit community. Over 55 of the homes and businesses in Vinegar Hill were owned by African Americans.</p> <p>The <i>Brown v. Board of Education of Topeka, Kansas</i> decision in 1954 did not put an end to segregation in Charlottesville; rather, the Virginia General Assembly adopted Senator Harry Byrd's invidious "Massive Resistance" policy. Amidst the tension of continued segregation, a referendum was held on the question of activating a Housing Authority in Charlottesville, and the Charlottesville Redevelopment and Housing Authority (CRHA) was established by a vote of 1,105 to 1,069. Newspapers listed advantages to the Housing Authority such as higher property values, better stores, wider streets, elimination of slums, and federal assistance of up to two-thirds of the net project cost, while the disadvantages given were few in comparison.</p> <p>In 1960 the CRHA submitted an application to city council calling for redevelopment of the Vinegar Hill area and construction of public housing for relocating its inhabitants. The CRHA's goals included facilitating expansion of the downtown business district, improving traffic, and cutting off commercial flow from central to peripheral areas through revitalizing the Hill. These factors, combined with federal funding and a thinly veiled agenda of "slum cleansing" an area so close to reputable downtown businesses, ushered in the urban renewal project. By the mid-1960s Vinegar Hill was largely demolished, with twenty-nine businesses disrupted and over 600 people moved to public housing in Westhaven.</p> <p>Twenty years after demolition, Vinegar Hill remained highly undeveloped. In 1985 the Omni Hotel opened its doors, and since that time several office buildings, businesses, and restaurants have developed in the area. There are few physical reminders of the Vinegar Hill neighborhood, though its name remains on landmarks like the Vinegar Hill Theatre (opened in 1976) and the Vinegar Hill Shopping Center.</p>			
Site/Memorial	Catherine "Kitty" Foster Site / Foster Site	1540 Jefferson Park Avenue	Lying adjacent to and south of the University of Virginia's Academical Village, the Foster Site is bounded by Jefferson Park	The Foster Site possesses statewide significance under Criterion A in the area of Ethnic Heritage: African American due to the	NRHP nomination,	1819-1906	NRHP VDHR #44AB0525

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	UVA	.74 acres	Avenue on its north, the former Venable Lane alley corridor and newly built South Lawn buildings on its west, one office and two apartment buildings on the east, and a turfed area and vehicular and service entrance associated with the South Lawn buildings on its south. In 2011 the Foster Site was commemorated by the University of Virginia and now serves as a memorial park dedicated to education and interpretation of the Foster family, the cemetery and the adjacent Canada neighborhood. Among the Foster Site's prominent archaeological features is a central domestic core containing a dug, frame, floored, and paneled basement with bulkhead entrance; a brick fire box and chimney base; and remnant masonry piers. Also located within the Foster archaeological site is a small cemetery containing 32 interments including adults, youth and children. The cemetery is believed to be the final resting place of many Foster family members, as well as residents of the larger African-American Canada community. The Foster Site currently contains large areas of turf with relatively few mature trees and a number of recently planted young trees. The parcel slopes down gradually from north to south in a series of terraces and falls. Non-contributing objects on the site include a 'shadow catcher'; an archaeological reveal; a reconstructed well placed flush with the ground surface; a bench; interpretive signs; staircases with railings; 1.5-by-1.5 foot square granite monoliths; and a low stone wall surrounding the Foster-Canada cemetery.	property's ability to represent the struggles and achievements of generations of a free black family during the pre-Emancipation period when the lens of race defined the lives of non-whites, as well as the struggles to take advantages of limited rights and opportunities offered and to forge the promise of community during the post-Emancipation period. The property is also of statewide significance in the area of Social History for its ability to document the complex negotiated social relationships of a land-owning, free African-American family with larger white and black antebellum society, for its ability to document the importance of gender in the purchase and development of the Foster property, and for its role in helping to establish a Civil-War-era free black and post-Emancipation African-American community named Canada. Additionally, the site possesses statewide significance in the area of Commerce for its ability to document the service-based commercial relationship between free African Americans and the University of Virginia during the pre- and post-Civil War periods, and through material culture analysis the ability to document the complex role of personal consumption and its ramifications throughout the nineteenth century. The Foster Site possesses statewide significance under Criterion D in the area of Archaeology- Historic (Non-Aboriginal) due to its extensive intact and well-preserved archaeological features that document a nineteenth century working-class household and landscape, its rich and broadly distributed stratified cultural deposits, its collection of over 47,000 artifacts, and the presence of 32 intact burials believed to represent members of the Foster family and larger Canada neighborhood. The period of significance for the Foster Site, 1819-1906, spans the dates between its initial development during the construction of the University of Virginia's Academical Village and its sale out of the Foster family in the first decade of the twentieth century.	2016			and #104-5140  Exhibits and interpretive memorial structure
Site/Missing	Site of Robert Scott House	123 East Main Street	missing	Robert Scott was born free, the son of Sarah Bell and Jesse Scott, a free man of color whose mother was a Pamunkey Indian. The Scott trio (Robert, his brother James, and his father) were well known musicians who traveled all over Virginia playing at dances at private homes, mountain resorts, and the University of Virginia. Scott married Nancy Colbert, probably the daughter of Burwell and Critta Colbert of Monticello. He was able to purchase her and some of their nine children out of slavery. In 1857 Robert Scott, who had more than three-quarters white ancestry, successfully petitioned the court to be declared "not negro"—an intermediate status between white and black or "mulatto." Robert Scott lived in the Bell-Scott house on Charlottesville's main street for almost ninety years. He was a	<a href="https://www.monticello.org/getting-word/people/robert-scott">https://www.monticello.org/getting-word/people/robert-scott</a>	c. 1810-1899?		

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				rich source of recollections about Jefferson and, at his death, was described as "a man who in the course of a long life never failed to command the respect of his fellow citizens."			
Site/Missing	Bren-wana	Formerly, on Route 29	missing	<p>Now demolished, Bren-wana was a restaurant/nightclub on Route 29 South owned by late African-American entrepreneur Edward Jackson. "It was the only place where blacks and whites could eat together." Black businessman Ed Jackson opened an integrated jazz club and seafood restaurant in the late 50s. Few came to dine there in the beginning despite excellent fish and good steaks. It caught on thanks in part to Catholics seeking fish on Friday nights, such as WCHV radio engineer Tom Gallagher. Later Tuck often hung out there when he could get away from the Gaslight, but in the early 60s the white saloon crowd hadn't yet discovered the Bren. They discovered the Gaslight.</p> <p>Due to racial segregation, African American visitors to Charlottesville had few hotel options during the 19<sup>th</sup> and 20<sup>th</sup> centuries. When Duke Ellington played at Memorial Gym in 1961, he stayed at the Carver Inn on Preston Avenue, as did Hattie McDaniel and Louis Armstrong.<sup>54</sup> During Jim Crow laws between 1936 and 1967, African American travelers consulted <i>The Negro Traveler's Green Book</i>, a national publication that navigated hospitable restaurants and hotels like the local Carver Inn and Bren-Wana Restaurant and Motel</p>	<a href="http://www.readthehook.com/81986/cover-failures-brink-how-mlk-snatched-success-charlottesville">http://www.readthehook.com/81986/cover-failures-brink-how-mlk-snatched-success-charlottesville</a> <a href="http://www.freewarehof.org/gaslight.html">http://www.freewarehof.org/gaslight.html</a> <a href="http://www.charlottesville.org/home/showdocument?id=30035">http://www.charlottesville.org/home/showdocument?id=30035</a>		
Site/Missing	Free Town (Free State?)						
Site/Missing	Pearl St. neighborhood						
Site/Missing	Site of the Gibbons House		missing	The enslaved population at the University fluctuated between 100 and 150 for the years 1830 through 1860. Isabella and William Gibbons were among the several hundred enslaved individuals who toiled at University over the course of its first half-century. Born into slavery, Isabella and William Gibbons refused to be restricted by the laws and customs of that institution. They managed to build a family and educate themselves. In freedom, they built on the education they struggled to obtain and worked to lift up those in their community. Their lives are a testament to their steadfast resistance to enslavement. William Gibbons was born on an Albemarle County plantation in 1825 or 1826. Isabella was born circa 1836, possibly in Charlottesville. The couple married in the early 1850s despite Virginia laws that did not recognize the marriages of enslaved individuals. They struggled to raise a family while laboring in different households. Isabella, owned by Physics professor Francis Smith, cooked in the kitchens of Pavilions V and VI from 1853 to 1863. In the 1850s, William worked as a butler for Moral Philosophy professor William	<a href="http://slavery.virginia.edu/?p=102">http://slavery.virginia.edu/?p=102</a>	1869-1889	Gibbons House at UVA with historic interpretation

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				<p>McGuffey, who resided in Pavilion IX. Rejecting prevailing notions about black inferiority, Isabella and William sought opportunities to educate themselves, and both learned to read and write. William's education included reading books in the McGuffey household and paying attention to student conversations. Isabella secretly taught their children how to read and write. Following the end of slavery, William and Isabella Gibbons worked hard to enjoy the fullest fruits of freedom. Isabella received a diploma from the New England Freedman's Aid Society's Charlottesville Normal School in May 1867 and became the first African-American teacher in that same school, which became the Charlottesville Freedmen's school (now the Jefferson School). Regarded as "quick and bright" and "an excellent teacher," she was admired by the school's founders and her colleagues. She taught at the school through the late 1880s. William Gibbons, noted for his "rich, sonorous voice and a wonderfully magnetic manner" William Gibbons, noted for his "rich, sonorous voice and a wonderfully magnetic manner," became minister to the congregation now known as the First Baptist Church, Charlottesville's oldest black church. He later served as pastor of Zion Baptist Church in Washington, D.C. At the age of 59, William began his formal studies, enrolling at Howard University as a divinity student. "[B]y their persevering industry," the Gibbonses acquired "considerable property" in Charlottesville in the years after 1865. When William died in 1886, the Washington Post ran a front-page obituary. Ten thousand mourners reportedly attended his funeral in Washington, D.C. Another large funeral was held in Charlottesville before his burial in Oakwood Cemetery. Isabella died three years later and is believed to be buried in an unmarked grave near her husband.</p>			
Site/Missing	Site of John West House	255 West Main Street	missing	<p>John West and his mother, Isabella, probably were owned by Jane West, a milliner who was a free woman of color residing in downtown Charlottesville.(1) Isabella may have been hired out to Professor William Barton Rogers at the University of Virginia when John was a toddler.(2) Professor Francis Smith, Rogers' successor, later purchased her. Isabella and her children by her husband William Gibbons (also enslaved by a University Professor) were listed with Smith in the 1860 slave census, but John stayed with and was reared by Jane West, at that time a childless widow for more than fifteen years.(3) Once freedom came John attended the Freedman's school, later known as the Jefferson School, where his mother was the first woman of color to teach.(7) He also trained as a barber serving white clients. In her will written 1867 and in court 1869 Jane West left all her property to John W. West her adopted son. No legal document</p>	<a href="http://www.civillempedia.orgmediawiki/index.php/John_West">http://www.civillempedia.orgmediawiki/index.php/John_West</a> <a href="http://www.charlottesville.org/home/showdocument?id=30035">http://www.charlottesville.org/home/showdocument?id=30035</a>		

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				<p>has been found to confirm his adoption. A codicil to her will stipulates that he would inherit her property at the age of 21. (8) Using inherited assets and his earnings as a barber John West purchased his first property in 1872. West purchased hundreds of acres of land during his lifetime.(13) As the first to buy costly land he is called the first of the “four hundred” a phrase used to identify wealthy African Americans in Charlottesville. Among the Charlottesville locations where he owned land are Vinegar Hill, Fifeville, the 10th street area, and on Preston Avenue where the Monticello Dairy and Zion Union Baptist Church were later built. In Albemarle he owned land in the Buck Island area of southeastern Albemarle and land near Stony Point that included mineral rights. His largest purchase was 903 ½ acres, largely in Augusta County, that is now part of the Shenandoah National Park near where route 250 and Interstate 64 cross the Blue Ridge Mountains. John West and Darrie raised their children in the house formerly owned by his wife’s family on West Main Street at the top of Vinegar Hill. By 1900 they had had fourteen children of whom seven survived at that time.(15) John and Darrie’s four daughters all graduated from college. Septimia West taught in the Jefferson School prior to her marriage.</p> <p>John West, a prominent African American barber, owned one of the wooden duplexes on McKee Block. Born to a slave mother and later adopted by a free African American woman, West went on to amass one of the largest real estate holdings in Charlottesville in the early 1900s. The Westhaven housing development near West Main Street is named in his memory.<sup>104</sup></p>			
Site/Missing	Eagle Tavern	Jefferson Street	Missing	<p>As early as the 1820s, the Eagle Tavern was a slave auction site on court days. Traders passing through town stayed at local hotels while reviewing the availability of slaves for purchase in Southern towns.</p> <p>On January 1, 1829, 30 slaves from Thomas Jefferson’s estate, the most ever advertised in Charlottesville, were sold in front of the Eagle Tavern. Thomas Jefferson Randolph, the executor of Jefferson’s will, conducted the auction. The slaves were sold to local residents, including several UVA professors and the school’s proctor. Two years earlier, there had been a sale of slaves at Monticello to settle Jefferson’s debts.</p>	<a href="http://www.charlottesville.org/home/showdocument?id=30035">http://www.charlottesville.org/home/showdocument?id=30035</a>		
Site/Missing	Albemarle Training School	Hydraulic Road Off Rio Rd W.	Missing	<p>Beginning in the 1890s, Albemarle Training School was the only school in Albemarle County where African-American students could seek an education beyond the primary grades. Albemarle Training School grew out of Union Ridge Graded School, a primary school established shortly after emancipation that burned down in 1893. Following an educational program advocated by Booker T. Washington, Albemarle Training School</p>	<a href="http://www.aahistoricssitesva.org/items/show/12?tour=5&amp;index=0">http://www.aahistoricssitesva.org/items/show/12?tour=5&amp;index=0</a> <a href="http://ivycreekf">http://ivycreekf</a>		

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				<p>offered basic elementary education followed by two years of training in vocational agriculture, domestic science, or industrial education.</p> <p>Mary Carr Greer, daughter of prosperous freed slave and Ivy Creek landowner Hugh Carr, played a key role in Albemarle Training School's development. Greer attended the Union Ridge Graded School, earned a certificate from Piedmont Industrial Institute in Charlottesville that qualified her to teach, and went on to the Virginia Normal and Industrial Institute in Petersburg (now Virginia State University). After college she began teaching domestic science at the Training School, located a short distance from her home at River View Farm (in Charlottesville). Greer continued to attend summer school at Hampton Institute and Fisk and Cornell universities, qualifying herself to teach English, history, and government. In 1931 she became the Albemarle Training School's third principal, a position she held until 1949. During her tenure Greer initiated a formal four-year high school curriculum and pushed for the merging of the school with the Albemarle-Charlottesville public school system.</p> <p>In 1950 consolidation occurred and Albemarle Training School closed along with Jefferson and Esmont, the other black high schools in Albemarle. Burley High School in Charlottesville opened as the county's sole black high school, and Albemarle Training School became an elementary school until it closed in 1959. In 1979 Albemarle County memorialized Mary Carr Greer's devotion to black education by dedicating Greer Elementary School in her name.</p> <p>For years African American children attended separate schools, and improvements in facilities, teaching resources and course offerings lagged behind those funded for white children. Though full high school instruction was not available to them, beginning in the 1890s black students from Albemarle and surrounding counties could continue their education beyond grade school at the Albemarle Training School on Hydraulic Road. Most of the complex has since been demolished. ATS grew out of the Union Ridge Graded School and at first offered practical training along the lines advocated by Booker T. Washington, with courses in Vocational Agriculture, Domestic Science and Industrial Education. In later years a full four-year high school course was added. Mary Carr Greer served as principal from 1930 to 1950 following fifteen years as the Domestic Science teacher. As a child she had attended Union Ridge, and had gone on to study at Virginia State College, Fisk and Cornell. Greer Elementary School is named for her. In 1951, when black high school students were transferred to the joint city-county Burley High School, Albemarle Training School became an elementary school</p>	<a href="http://foundation.org/history/ivycreek.html">oundation.org/history/ivycreek.html</a>		

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				and eventually was closed in 1959.			
Site/Missing	Charlottesville Messenger	279 W. Main St	missing	The Charlottesville <i>Messenger</i> was published in the 1910s and early 1920s by and for African Americans. Rev. T. D. Atkins, pastor of Ebenezer Baptist Church, probably started the newspaper. The paper surely provided a much-needed antidote to the invisibility of and the slander against blacks provided by the <i>Progress</i> , and it probably ran the stories about black social life and the announcements of church and club meetings that the <i>Progress</i> had no concern for including. Perhaps its editors were bold enough to challenge publicly and in writing the pleas of local whites to exclude blacks from the political sphere and to contain the economic advancement of blacks by limiting them to industrial education. John Gibbons Shelton (1859-1952) was principal of Union Ridge/Albemarle Training School from 1903-1930. He edited and published the <i>Charlottesville Messenger</i> , Charlottesville's African American newspaper, from 1910-1927. There is one known extant copy, from Aug. 20, 1921: Charlottesville Messenger , Special Collections, University of Virginia Library	<a href="http://www.vcdh.virginia.edu/afam/aas405/syllabus/essay.html">http://www.vcdh.virginia.edu/afam/aas405/syllabus/essay.html</a>  "The Shelton Family 301 5th Street SW" <a href="http://www.loc.gov/albemarle/2008/11/05/black-leadership-in-charlottesville/">http://www.loc.gov/albemarle/2008/11/05/black-leadership-in-charlottesville/</a> <a href="http://search.lib.virginia.edu/catalog/u3832085">http://search.lib.virginia.edu/catalog/u3832085</a>	1911-1928	
Site/Missing	Anthony Buckner Grocery	904 W. Main St	missing	Anthony Buckner (1846-1923) originally from Spotsylvania. Buried in Daughters of Zion Cemetery.		1885-1923	
Site/Missing	Trading Ground/Auction Block	Water St. Parking garage	missing				
Site/Missing	Gospel Hill	Behind Jordan Hall	missing				
Site/Missing	Lincoln Heights		missing				
Site/Missing	Castle Hill	Cismont .8 mi NW of rt 231, 2 mi NE of intersection with Rt. 600	The original clapboard, colonial residence was built by Walker in 1764, with a front porch facing west and six dormer windows. William and Judith Rives added the brick, federal style addition to the home in 1824, which was built by Captain John Perry, one of Thomas Jefferson's master brickmasons. In 1844 the home's columned conservatories were added to each end of Perry's addition by another Jefferson brickmason, William B. Phillips. The 1824 addition is described as a typical example of the Piedmont plantation house of the early 19 <sup>th</sup> C.	Added to the National Registry of Historic places in 1972.Lands first owned by Nicholas Meriwether. Through marriage to Meriwether's widow Mildred, the 1500 acre property became the possession of Dr. Thomas Walker. Thomas Jefferson, a good friend of Dr. Walker's was a frequent visitor to the property. Castle Hill came into the possession of the Rives Family in 1819 when William Cabel Rives (1793-1868) married Judith Page Wallker, a granddaughter of Thomas Walker and heiress of Castle Hill.	1764	<a href="http://www.dhr.virginia.gov/registers/Counties/Albemarle/002-0012%20-%20Castle%20Hill%20-%201972%20-%20Final%20Nomination.pdf">http://www.dhr.virginia.gov/registers/Counties/Albemarle/002-0012%20-%20Castle%20Hill%20-%201972%20-%20Final%20Nomination.pdf</a>	
Site/Missing	the Flats		missing				
Site/Missing	Canada	Between JPA and Venable Lane	It was located between what is now Jefferson Park Avenue and Venable Lane, and was rediscovered during the expansion of a university parking lot in May 1993. <sup>[2]</sup> An architectural firm cataloging the finding believes that the cemetery that they've	<b>Canada</b> was a small community of free African-Americans established near the University of Virginia in Charlottesville in the 19th century. <sup>[1]</sup> Many residents of Canada were employed by the university. The community	<a href="https://en.wikipedia.org/wiki/Canada,_Virginia">https://en.wikipedia.org/wiki/Canada,_Virginia</a>	c. 1820-c.1920	

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			uncovered served the community; 32 graves have been discovered. <sup>[1]</sup>	<p>existed from the early 19th century until the early 20th century, by which time the increasingly valuable land had been purchased by white speculators.<sup>[2]</sup> Researchers theorize that the community was named in homage to the country bordering the United States to the north, where slavery had been abolished under the Slavery Abolition Act of 1833.<sup>[3]</sup></p> <p>Foster's home was part of an antebellum community adjacent to the University named "Canada," probably a reference to the Free Black population who lived there (slaves were emancipated in 1843 in Canada).</p> <p>After the Rotunda burned in 1895, the University's rector directed the architectural firm of McKim, Mead and White — hired to redesign and rebuild the Rotunda — to close off the south end of the Lawn with additional buildings (Cabell, Rouss and Cocke halls) to block the view of "the area immediately to the south of the University's land and in full view ... filled with unsightly houses."</p> <p>Already, though, the Canada neighborhood was beginning to lose its identity as a black enclave. "By the late 1880s, land adjacent to the University of Virginia and the route of the new Charlottesville City and Suburban Railway line was considered quite valuable," according to the report. White speculators began buying up the land in Canada, and by 1920 it was predominately white-owned.</p>	<a href="http://www.cville.com/Charlottesville_archaeologists_uncover_local_Black_stories/#.V533uPkrLOM">http://www.cville.com/Charlottesville_archaeologists_uncover_local_Black_stories/#.V533uPkrLOM</a> <a href="http://www.loc.gov/albemarle/2011/05/10/canada-community-at-uva/">http://www.loc.gov/albemarle/2011/05/10/canada-community-at-uva/</a> <a href="http://www.virginia.edu/topnews/releases2005/foster-june-8-2005.html">http://www.virginia.edu/topnews/releases2005/foster-june-8-2005.html</a>			
Site/Missing	McKee Block		An early McKee Block (circa 1813) was comprised of apartment buildings, single family homes, and businesses. These brick and wood frame buildings faced the courthouse to the east, on a street where Jackson Park is now located.	<p>Throughout the 1800s and early 1900s, McKee Block was a vibrant, mixed-use community in the social and commercial heart of Charlottesville. McKee Block was named for the McKee family, which lived on the block and owned property there for nearly 100 years. Andrew McKee was a reputable businessman in the early 1800s.</p> <p>The McKee Block was architecturally similar to other 19th century buildings at Court Square. However, unlike other streets adjacent to Court Square, by the early 1900s, these buildings were occupied by African American families and white families alike. John West, a prominent African American barber, owned one of the wooden duplexes on McKee Block.</p> <p>Paul Goodloe McIntire, a Charlottesville native and philanthropist who made a fortune investing in New York and Chicago, donated the land to create Jackson Park in 1918. McIntire had purchased and demolished the McKee block buildings to expand the "square", converting Court Square into the rectangle it is today.</p>	<a href="http://www.charlottesville.org/home/showdocument?id=30035">http://www.charlottesville.org/home/showdocument?id=30035</a> courtsquaresummmaryfinal.pdf	1813-c. 1920		

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Cemetery	Maury Cemetery	Gooch/Dillard Residence Area	If you drive to the Piedmont Housing Area (off JPA) you will see some of the original houses from the plantation era, including a farm house and part of a chapel. Old topographic maps indicate a white cemetery across JPA (near the modern-day Fontaine Research Park). This may have been the Maury Family Cemetery. In contrast, the slave cemetery was located about three-quarters of a mile from the plantation house. The name "Maury Cemetery" was assigned to it by the AACAAAC project managers. Because no stones remain it is impossible to determine which families were buried here. Hopefully, additional archival research or oral history will provide us with information about the individuals buried in this graveyard.	The "Maury Cemetery" is named after the family that owned a nearby plantation, the Piedmont Plantation. Today this area is owned by the University of Virginia and contains dormitories and off-campus housing. The cemetery contains over 70 graves but there are no above-ground markers preserved. Instead, only faint depressions remain visible in a small patch of woods surrounded by roads. A commemorative sign, added by the University in 1984, reads "Graveyard Site: This area contains unmarked graves believed to be those of slaves owned by the Maury family, owners of Piedmont in the 19th Century."	<a href="http://www2.vcdh.virginia.edu/cem/db/cemetery/details/MRY/">http://www2.vcdh.virginia.edu/cem/db/cemetery/details/MRY/</a>		
Cemetery	Oakwood Cemetery			Oakwood Cemetery is one of Charlottesville's two historic Public Cemeteries (along with Maplewood). The city obtained the land in the 1860s and the Oakwood Cemetery opened in 1883, after Maplewood ran out of space for new family plots. The 7-acre plot sold to the city was originally part of Alexander Garrett's 117-acre estate, "Oak Hill," hence its name (and the subsequent naming of the adjacent street, Oak St.). Today the cemetery contains over 14 acres and is adjacent to the Hebrew Cemetery and the Daughter's of Zion Cemetery (both are located on opposite sides of the street from the cemetery). Oakwood contains thousands of burials, far more than we were able to survey. Instead, a corner of the cemetery was selected for sampling (similar to the process conducted at Maplewood Cemetery). We surveyed the south-eastern portion of the cemetery because it was labelled as the "Colored Section" during the Jim-Crow Era. We surveyed 349 stones in this area.  If you are looking for African American relatives buried in Oakwood, please do not take their absence in the database as proof that they are not buried here. The J.F. Bell Funeral database lists over 2,100 African-American burials in this cemetery, so our sample here is less than 20% of the total burials. With more volunteers we hope to add the additional 1,800 individuals to this database, complete with photographs and copied inscriptions.	<a href="http://www2.vcdh.virginia.edu/cem/db/cemetery/details/OKW/">http://www2.vcdh.virginia.edu/cem/db/cemetery/details/OKW/</a>		
Cemetery	African American Burial Ground UVA	University Cemetery	University Cemetery Expansion 'H' project area, an approximately 50 x 90 foot area off the northeast corner of the University Cemetery. A total of 67 previously unidentified interments, both adult and child-sized grave shafts, were located and documented. Several burials contained fieldstone or worked	Although unable to discover the names of the individuals buried there, archival research identified that as late as 1898 the larger area north of and adjacent to the original ca. 1828 University Cemetery was recognized as historically utilized by the University of Virginia for 'servant' burials. Although used as a burial ground	Beyond the Walls: An African American Burial Ground at the	1828-1898?	VDHR 2012-0277 Interpretive markers

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			quartzite sandstone markers, but no inscriptions were found. The area of interments appeared to be bounded on the north by an historic fence line, possibly dating to the burial ground's use and occupation, and was demarcated on its southern and western sides by extant University Cemetery stone walls erected ca. 1915 and 1940 respectively.	for a significant period of time, it is not yet known when the interment of servants in this area was initiated or if it ceased in the post-Emancipation period. The African American burial ground, and its component cultural features, have been accurately mapped and are currently preserved under permeable landscape fabric and fill soils.	University of Virginia, Volume 1. Rivanna Archaeological Services, 2013		
Cemetery	Rose Hill Church/Cemetery						
Cemetery	Phillip Brown Cemetery						
Cemetery	Blenheim Cemetery		The cemetery contains at least 110 burials, a majority of which are unmarked by any stone but visible by deep depressions. The first inscribed burial occurred in 1871, that of Char[lie] Car[e]y, suggesting that the cemetery dates to the later third of the 19th Century, after emancipation. Of the legible stones, seven individuals were born prior to 1863 (including members of the Jones, Johnson, Lewis, and Mays families). At least eight other people were born prior to 1900. A handful of inscriptions provide background into the lives of the enslaved individuals. Most notably, Katherine Lewis' stone contains an inscription that reads "A memorial of Affection and Appreciation To Katherine Lewis, Redlands – 1840, Blenheim –1928, Faithful unto death." Redlands, owned by Robert Carter and his descendants, was an ante-bellum plantation located about half-a-mile away from the cemetery.	In the 18th and 19th Centuries, the Blenheim area contained several dozen plantations and attendant black and white burial grounds. After the Civil War, the Middle Oak Baptist Church was founded by several African American families who settled in the area. Oral tradition holds that the "Blenheim Cemetery" is the original cemetery associated with both the church and with Mr. Charlie Scott, an emancipated slave. We should note, the name "Blenheim Cemetery" was assigned by the AACAAC project. Other possible names include the "Scott Cemetery" or the "Middle Oak Baptist Church Historic Cemetery." In the late 19th and early 20th Century this area, originally called "Middle Oaks" and later called "Blenheim," was populated by a large number of African Americans who owned property and ran businesses, including the Blenheim Post Office, a store, and a blacksmith shop. The Blenheim School house (for African Americans) was also located at the Blenheim Crossroads.	<a href="http://www2.vcdh.virginia.edu/cem/db/cemetery/details/BLN/">http://www2.vcdh.virginia.edu/cem/db/cemetery/details/BLN/</a>		
Cemetery	Lincoln Cemetery			The Lincoln Cemetery is owned by the J.F. Bell Funeral Home. Burials are still allowed in this cemetery, where there is space in existing family plots. The cemetery is enclosed by a stone fence to the north and woods to the south. There are several hundred burials here, representing a diverse selection of gravestone motifs and forms. The more recent stones are carved from granite, whereas the early 20th Century gravestones include marble, soapstone, and metal markers. In addition to inscribed, permanent markers, there are numerous plantings that supplement, and occasionally, replace markers. These floral elements include pine trees, shrubs, and perennials. The stone at the left, with the praying hands and Bible, is a common Biblical motif, indicating worship. Other stones commemorate military service (often illustrated with a simple cross). Because the cemetery is owned by a funeral home the plots are laid out in an orderly fashion. The photograph below illustrates several rows of gravestones, most of which are divided into family plots (indicated on the ground by marble or granite plot markers that include the initial of the family's last name).	<a href="http://www2.vcdh.virginia.edu/cem/db/cemetery/details/LNC/">http://www2.vcdh.virginia.edu/cem/db/cemetery/details/LNC/</a>		
Cemetery	Daughters of Zion Cemetery	Corner of First and	The 1873 Daughters of Zion Cemetery is located atop a hill on	Established in 1873, the Daughters of Zion Cemetery sits on	NRHP	1873-c. 1933	NRHP

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	City of Charlottesville	Oak Streets 2.087 acres	approximately two acres of land in the southeastern quadrant in the city of Charlottesville, Virginia. Featuring an estimated 300 burial sites with 152 of the burials commemorated with 136 surviving grave markers, the small, urban, African-American cemetery presents a grassy, park-like setting surrounded on three sides by residential development with the municipal Oakwood Cemetery located adjoining the western boundary. The site is bisected by a gravel alley and features scattered mature hardwood trees. A majority of the marked graves feature small, arched-topped stones, although larger memorials are also found throughout the cemetery. Although no burials have taken place since 1995, the cemetery continues to be maintained and flowers adorn several of the graves. The cemetery also consists exclusively of marble and granite grave markers with a single 20' x 20' section enclosed with a cast iron fence and the remains of a central access road. The cemetery adjoins the larger, circa 1863, 14-acre municipal Oakwood Cemetery located across Oak Street to the southwest. Nearby, and also segregated from Oakwood Cemetery, is a private Jewish cemetery belonging to the Charlottesville Congregation Beth Israel.	approximately two acres in the southeastern quadrant of Charlottesville, Virginia and holds an estimated 300 graves (150 of which are marked with 140 gravestones). The small, urban cemetery is significant locally under Criterion A with areas of significance in Social History and Ethnic History: African-American. The Daughters of Zion Cemetery was founded in response to the previously established segregated municipal Oakwood Cemetery that adjoins the cemetery to the west and remains a visible link to the post-emancipation development of a segregated society in Virginia. Additionally, the Daughters of Zion Cemetery remains the only site that relates to Charlottesville's Daughters of Zion Society and one of the few sites in the City that retains a connection to the vital role played by reconstruction-era African-American mutual aid societies in the development of post-emancipation African-American communities. The period of significance for the cemetery begins at its establishment in 1873 and continues through to ca. 1933 when the Daughters of Zion disbanded and a majority of the burials had been interred. However, the cemetery continues to be used as a burying ground, with the most recent grave dating to 1995. For its association with patterns of events illustrating Social and African-American history and the Daughters of Zion Mutual Aid Society, the Daughters of Zion Cemetery also meets National Register Criterion Consideration D.	nomination, 2010		VDHR #104-5153 Historic marker
Church	Mt Zion First African Baptist Church	105 Ridge Street	The oldest black church in Charlottesville is the Mount Zion Baptist Church at 105 Ridge Street, built in 1878. Formed in 1867, the Mount Zion congregation has had only twelve ministers in its 113 year history.	The origin of Mt. Zion Baptist Church is traced back to the period after the Civil War. Although the founding fathers had roots in a white Baptist Church, in 1867 they began meeting independently from house to house. Soon thereafter, Brother Samuel White offered his home as a permanent meeting place. Around 1875, the congregation erected a frame church on Ridge Street that they called Mt. Zion First African Church of Charlottesville. In 1883, this church was razed, and in 1884 it was replaced with the current brick edifice designed by George Wallace Spooner. The Church's founding minister was Spotswood Jones. Several of the subsequent ministers have been prominent community leaders including Rev. Alvin Edwards who was mayor of Charlottesville from 1990-1992. Hosting many prominent national speakers and leaders, Mt. Zion Baptist Church has been influential in Charlottesville's history, especially the struggle for Civil Rights. Rose Hill Baptist, Ebenezer Baptist, and Zion Union Baptist all came out of Mt. Zion Baptist Church.  It is interesting to note that Ridge Street was a racially integrated neighborhood, even back before the Civil War. Robert Battles, most likely a descendant of black Revolutionary War soldier	<a href="http://www.charlottesville.org/departments-and-services/departments-hz/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/mt-zion">http://www.charlottesville.org/departments-and-services/departments-hz/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/mt-zion</a>  Ridge Street NRHP	1884	Part of the Ridge Street historic district  Historical marker

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				<p>Shadrack Battles, owned property on the east side of' Ridge Street as early as 1842. When Ridge Street was extended after the Civil War, its southern end became one of the City's most fashionable black neighborhoods. Mount Zion Church, at 105 Ridge Street, was founded in 1867. It was not until the mid 1950's that the area become predominantly black. Ridge Street remains an important residential area in the black community.</p> <p>The origin of Mt. Zion Baptist Church is traced back to the period after the Civil War. Although the founding fathers had roots in a white Baptist Church, in 1867 they began meeting independently from house to house. Soon thereafter, Brother Samuel White offered his home as a permanent meeting place. Around 1875, the congregation erected a frame church on Ridge Street that they called Mt. Zion First African Church of Charlottesville. In 1883, this church was razed, and in 1884 it was replaced with the current brick edifice designed by George Wallace Spooner. The Church's founding minister was Spotswood Jones. Several of the subsequent ministers have been prominent community leaders including Rev. Alvin Edwards who was mayor of Charlottesville from 1990-1992. Hosting many prominent national speakers and leaders, Mt. Zion Baptist Church has been influential in Charlottesville's history, especially the struggle for Civil Rights. Rose Hill Baptist, Ebenezer Baptist, and Zion Union Baptist all came out of Mt. Zion Baptist Church.</p>	nomination, 1982 <a href="http://www.charlottesville.org/departments-and-services/departments-h-z/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/mt-zion">http://www.charlottesville.org/departments-and-services/departments-h-z/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/mt-zion</a>		
Church	Ebenezer Baptist Church	113 Sixth Street	Intersection of Commerce and 6 <sup>th</sup> Sts	Located in the Starr Hill neighborhood Ebenezer was founded in 1898 and led by Rev. Alexander Truatt. A Church fire in 1907 demanded the building of a new church at the same location. New church opened in 1908.	<a href="http://www.civilepedia.orgmediawiki/index.php/Ebenezer_Baptist_Church">http://www.civilepedia.orgmediawiki/index.php/Ebenezer_Baptist_Church</a>	1898, 1907	
Church	First Baptist Church / Delevan Baptist Church  First Baptist Church	632 West Main Street .3 acres	Located at 632 West Main Street, at the corner of 7th Street in Charlottesville, the cornerstone for the First Baptist Church was laid in 1877 and the building completed in 1883. This rectangular three-bay brick building is an excellent example of the Romanesque Revival style and features a projecting brick square entrance tower topped by an octagonal wooden lantern on a square base. The main entry is at the base of the tower through paneled double-leaf doors with a segmental-arched lintel. Matching projecting brick towers stand at the façade corners and rise slightly above the roof eaves. The gabled roof is clad in asphalt shingles. The six-bay sides of the brick building are articulated into bays by projecting piers that also serve to buttress the high walls, and contain double-hung, round-arched stained-glass windows and a corbelled brick	Originally listed as part of the Charlottesville Multiple Resource Area nomination, the Delevan Baptist Church was placed in the Virginia Landmarks Register on October 20, 1981 and in the National Register of Historic Please on October 21, 1982. First Baptist Church, now known as the Delevan Baptist Church, is directly related to the African-American community that was growing in the eastern portion of the proposed Fifeville-Castle Hill Historic District by the 1870s and is a significant contributing resource and visual landmark within this area. Black Baptists who had formerly worshipped at Charlottesville's white First Baptist Church purchased the property on which the Delevan Hospital stood (formerly known as "Mudwall") in 1868 and began construction in 1877 of what would be called the First Colored Baptist Church, completed ca. 1883. Although several other	Charlottesville Architectural and Historic Survey, 1981-1982 NRHP nomination, 1982 <a href="http://www.charlottesville.org/departments-and-services/departments-h-z/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/mt-zion">http://www.charlottesville.org/departments-and-services/departments-h-z/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/mt-zion</a>	1863, 1868	NRHP VDHR #104-0376 Historic marker

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			cornice. The rear of the building has a hip-roofed rectangular apse with a taller gable-roofed projecting. A corbelled brick water table separates the basement level from the main floor. The basement level windows contain square-headed six-over-nine double-hung windows.	Baptist congregations split off from the "first" church, this building made a bold statement for the African-American community in downtown Charlottesville. It stands today as the only institutional building within the proposed district's boundaries and would have been convenient to the growing number of African-Americans in the Fifeville and Castle Hill neighborhoods.	ments-h-z/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/first-baptist-church		
Neighborhood	Kelly Town			A strip of land along Barracks Road (today Preston Avenue) that the Craven Family had subdivided into 23 lots. African American families settled upon the upper portion of this strip after the Civil War, establishing mini-neighborhoods that are now known as Kellytown and Tinsleytown.  Ella Baylor, now deceased, grew up in the section of Charlottesville called "Kelly Town." She taught elementary school for fort-one years, and was sharply aware of the needs of the black community. Her recollections reflect these needs and how conditions have improved. "Our neighborhood was called Kelly Town because my brother and sister married Kellys who had a large area of land there. This included Preston Avenue. Everyone else calls it Kelly Town also. Everyone who lived here knew each other. The people who worked didn't work in the neighborhood. They had to work somewhere else because no jobs were available.  "Important to the community is Washington Park. Mr. McIntire gave the park to the black people. There were alot of vacant places and open space. There was one house next door, and one lot belonged to Inge near Rugby Road. Ridge Street consisted of homes.	<a href="http://www.charlottesville.org/departments-and-services/departments-h-z/parks-recreation-parks-trails/city-parks/parks-history/history-of-washington-park/history-of-the-land">http://www.charlottesville.org/departments-and-services/departments-h-z/parks-recreation-parks-trails/city-parks/parks-history/history-of-washington-park/history-of-the-land</a>  <a href="http://www2.iatech.virginia.edu/schwartz/vhill/baylor.html">http://www2.iatech.virginia.edu/schwartz/vhill/baylor.html</a>  <a href="http://cvilletomorrow.typepad.com/charlottesville_tomorrow/_/2011/09/kellytown-rose-hill.html">http://cvilletomorrow.typepad.com/charlottesville_tomorrow/_/2011/09/kellytown-rose-hill.html</a>	post Civil War to the present	
Neighborhood	Rose Hill neighborhood			The Rose Hill area was annexed into the city in 1916. Washington Park, located in the western portion, is a very important place within this neighborhood. It features a community center and swimming pool as well as play equipment and recreational ball	<a href="http://www.charlottesville.org/community/neighborhood-">http://www.charlottesville.org/community/neighborhood-</a>	1916-present	

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				<p>fields.</p> <p>The majority of the neighborhood is single-family residential with small to medium size homes. The second greatest land use in the area is Educational property. Burley Middle School, on Rose Hill Drive, serves Albemarle County. Rose Hill's was designated as a Community Development Block Grant (CDBG) target neighborhood.</p>	connection/ros e-hill		
Neighborhood	(SIA area) Garrett Street neighborhood			<p>This mixed-use neighborhood contained industry and residences between Belmont and Ridge Street. Industry included the Charlottesville Ice Co., the Charlottesville Lumber Company and the IX Silk Factory.</p> <p>"Some people called it "the Road" or "Chinatown" and said bad things about the people who lived there. The one thing they didn't know is that people in that area stuck together. If one family had a problem, everybody had a problem until it could be resolved. We never had to hire babysitters because everybody took care of everybody's children. We had preachers who would come out on Saturdays and preach on the street corners. We had Miss Lou Williams, Big Maybelle, and Mary Alice when people wanted to party and have a good time. Miss Lou had socials every week and charged 25 cents to get in. I had such a wonderful time, I wished it still existed, but they tore down a lot of the houses to build Garrett Square. All of those 'uptown' people who used to talk about the road are living there now."</p> <p>Garrett Square was named for Dr. Marshall T. Garrett. Garrett Square, a public housing superblock, was later renamed Friendship Court</p>	SIA plan <i>Pathways of Life</i> by Deloris Goins and Dorothy Rockett	1865-1960, Garrett Square developed in 1967	
Neighborhood	Starr Hill neighborhood			<p>Starr Hill is located in the center of Charlottesville between the University and Downtown. The well-defined neighborhood is situated on a hill and bordered on three sides by commercial corridors: Preston Avenue, West Main Street and Ridge/McIntire.</p> <p>Several churches are located in Starr Hill, including Ebenezer Baptist Church and First Baptist Church on West Main Street. The Jefferson school was built in 1927 and was the first African American high school in Charlottesville. The City Yard occupies most of the property between residential Brown Street and Preston Avenue. The City Yard property was once the site of the City Jail.</p> <p>Starr Hill was historically integrated, and remains integrated today. In the early part of the 20th Century many African American professionals and their families lived in Starr Hill. During the first half of the 20th Century the Union Station</p>	<a href="http://www.charlottesville.org/community/neighborhood-connection/starr-hill">http://www.charlottesville.org/community/neighborhood-connection/starr-hill</a>		

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				property on West Main Street was the transportation hub of the Charlottesville community. Many railroad workers lived in the neighborhood. Starr Hill is located just to the west of the Vinegar Hill neighborhood. Vinegar Hill was home to many African American owned residences and businesses including Inge's Grocery Store, on the corner of W. Main and 4th Street. The Vinegar Hill neighborhood was razed during Urban Renewal in the 1960's.			
Neighborhood	Fifeville and Tonsler Neighborhoods Historic District	Cherry Ave on the south, railway to the north, 4st W to the east, Spring ST. to the west  56 acres	Located within the south-central city limits of Charlottesville, Virginia, the Fifeville and Tonsler Neighborhoods Historic District encompasses a 56-acre residential area that developed primarily during the period from 1890 to 1930. Several dwellings dating from the mid-19th century are also included and help tell the story of the district's growth and evolution from primarily an undeveloped agricultural area to a densely populated collection of residential buildings. The majority of the buildings in the western portion were occupied by white, middle-class blue-collar workers during the late 19th and early 20th centuries. Although the majority of the eastern portion was inhabited by whites during most of the 19th century, by the last two decades of the 19th century, the area was primarily occupied by African-Americans, both professionals and workers, including several community leaders. The eastern portion of the district did not have a single formal plan, as evidenced by the irregularity of the street layout and the lot configuration. It evolved from early-19th-century landholdings from which small parcels were carved and developed by individuals over the course of the middle decades of the 19th century. In contrast, the western portion of the district was essentially developed all at one time, being part of a large farm that was subdivided into lots in the late 1880s. By 1900 both these areas were densely developed and contained dwellings with common architectural features, thus visually tying together the two neighborhoods.	The Fifeville and Tonsler Neighborhoods Historic District, located south of the main railroad tracks and the primary retail and business thoroughfare in the City of Charlottesville, Virginia, is significant as a remarkably intact collection of primarily modest 19th- and early-20th-century dwellings associated with the development of the central Virginia community. So named for a large property owner, James Fife, whose estate in the western portion was ultimately subdivided for residential use in 1888 and for Benjamin Tonsler, long-time area resident, educator, and beloved principal of Jefferson School, the district stretches from 4 <sup>th</sup> Street on the east to Spring Street on the west, incorporating the early development of one of Charlottesville's peripheral suburbs between downtown and the University of Virginia. The northern boundary is essentially the railroad right-of-way and the southern line is Cherry Avenue. The district well represents the typical evolution of agricultural land that bordered small 19th-century communities into planned and unplanned neighborhoods of mostly modest dwellings on small lots that ultimately were absorbed by the City. Several imposing 19th-century dwellings that were homes to early landowners in the area are scattered throughout the district. The district also retains a large collection of houses sited on small lots that served the middle-class blue collar workers who labored on the railroad in varying capacities as well as small business managers, and provided manpower for the service, building and manufacturing industry in Charlottesville. A number of enterprising African-Americans lived at the eastern end of the district throughout its history. Their presence defined much of the area from the period when they were enslaved and continuing through Reconstruction, recovery and well into the 20th century. African-Americans who resided at the eastern end of the district included Mr. Tonsler, many of Jefferson School's teachers, business owners and preachers, along with laborers, craftsmen and many who listed their occupation as "laundresses" or "washer women." Included within the district's boundaries is the 1877-1883 First African Baptist Church (Delevan Church), the	NRHP nomination, 2009	1822-1957	NRHP VDHR #104-0213

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				only surviving institutional building in the district, whose congregation in its formative years was led by William Gibbons, a former slave and a preacher who attained national recognition and whose well-attended funeral was from Delevan following his death in Washington in 1886. The Fifeville and Tonsler Neighborhoods Historic District's history is particularly illuminating when considering the evolving relationship between the white and African-American communities in Charlottesville during the last years of the 19th and the first three decades of the 20th century. Examination of local land and population records and city ordinances reveal the initiation of Jim Crow laws and efforts to legalize residential segregation, a movement that was mirrored in other areas of Virginia and the South between 1890 and 1930. In addition to residential use, the district also features a few commercial structures and the site of a former brick yard. Only a scattering of commercial buildings stand in the district, the small number resulting from most enterprises such as "eating houses," barber shops, hotels, and grocery stores, being located along Charlottesville's primary mercantile street, just north of the district in Vinegar Hill.			
Building	Jefferson Madison Regional Library/ Courthouse	Market Street		Gregory H. Swanson, whose lawsuit against the University of Virginia helped pave the way for racial integration in schools, has been honored with a plaque in the Central Branch of the Jefferson-Madison Regional Library. Swanson's legal team, including future Supreme Court Justice Thurgood Marshall, argued the case before the Court of Appeals. It took the panel just 30 minutes to rule in favor of Swanson. The decision would help lay the foundation for Brown v. Board of Education, which declared public school segregation unconstitutional in 1954.	<a href="http://www.dai.lyprogress.com/news/local/swanson-s-uva-case-a-triumph-of-the-rule-of/article_7c8d1af6-86fa-556f-a74e-db87c2fae819.html">http://www.dai.lyprogress.com/news/local/swanson-s-uva-case-a-triumph-of-the-rule-of/article_7c8d1af6-86fa-556f-a74e-db87c2fae819.html</a>  <a href="http://www.virginia.edu/woodson/projects/keenan/swanson/swanson.html">http://www.virginia.edu/woodson/projects/keenan/swanson/swanson.html</a>	1950	Historic marker
Building	Benjamin Tonsler House	327 6th Street SW	Vernacular combination of Italianate and Second Empire styles.	Benjamin E. Tonsler was Principal of Jefferson School, the first black public school in Charlottesville, from its opening in 1895 until his death in 1917. Tonsler Park at Cherry Avenue and Fifth Street, SW was named in his honor. Tonsler purchased this lot in 1876 (ACOB 73-293) and, according to tax records, built this house in 1879. His daughter, Mabel T. Sampson, bought the house from the other heirs in 1940 (City DB 107-382).	1983 architectural and historic survey, Fifeville NRHP nomination	1879, constructed  Part of Fifeville historic district  Historical marker	104-0233; 104-0213-0144

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				<p>Originally listed as part of the Charlottesville Multiple Resource Area nomination, the Benjamin Tonsler House was placed in the Virginia Landmarks Register on October 20, 1981 and in the National Register of Historic Places on August 10, 1983. The ca. 1879 house at 327 6th Street SW was owned by Benjamin Tonsler, a very prominent local black citizen, who had acquired the lot in 1876. Tonsler, a graduate of Hampton University and friend of Booker T. Washington, went on to become principal of Jefferson School and is remembered as one of Charlottesville's leading educators. The Tonsler House is one of the proposed Fifeville-Castle Hill Historic District's best examples of the additive quality of an early African-American dwelling.</p> <p>Born enslaved, Tonsler attended the Hampton Institute before returning to Charlottesville. As reported on the African American Heritage program website, "He took personal risks in order to help many African-American students gain an education beyond the legal eighth grade during segregation, teaching advanced texts after school. Tonsler was also a friend of Booker T. Washington and played an important role in Charlottesville's civil rights movement." He is buried in the Daughter of Zions Cemetery (across from Oakwood) and the nearby Park is named after him. His ca. 1879 house, located at 327 6th Street SW, is listed on the Virginia Landmarks Register.</p>	<p>Benjamin Tonsler house NRHP nomination, date?</p> <p><a href="http://www.loc.gov/ob/www/loc/ohistory.org/blog/albemarle/2008/11/05/black-leadership-in-charlottesville/">http://www.loc.gov/ob/www/loc/ohistory.org/blog/albemarle/2008/11/05/black-leadership-in-charlottesville/</a></p>		
Building	Fairfax Taylor house			<p>Fairfax Taylor who had purchased his freedom many years earlier advocated fighting for all rights and privileges enjoyed by whites; Fairfax Taylor, an African-American civil rights activist who lobbied for equality for newly freed black citizens after the Civil War, is buried at Maplewood. His son, James T. S. Taylor, was among 25 blacks elected to the Virginia Constitutional Convention of 1867. Taylor Walk, at Martha Jefferson Hospital, commemorates Fairfax Taylor, the first African American property owner in the area.</p>	<p><a href="https://celebrate250.wordpress.com/features/cville-through-the-ages-2/">https://celebrate250.wordpress.com/features/cville-through-the-ages-2/</a></p> <p><a href="http://www.charlottesville.org/departments-and-services/departments-hz/neighborhood-development-services/historic-preservation-and-design-review/national-and-state-historic-">http://www.charlottesville.org/departments-and-services/departments-hz/neighborhood-development-services/historic-preservation-and-design-review/national-and-state-historic-</a></p>		

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					<a href="#">registers/maple-wood-cemetery</a>  <a href="http://www.mjna.org/about-our-neighborhood.html">http://www.mjna.org/about-our-neighborhood.html</a>		
Building	Shelton House Rebecca McGinness house	301 5th Street SW		<p>John M. Shelton (~1824-1895) and Rebecca Wheat Shelton (1829-1917) were founding members of the First Baptist Church at Seventh and Main. According to their granddaughter, Rebecca McGinness, John M. Shelton built the house at 301 5th Street SW and was also one of the builders of First Baptist in the early 1880s. The Shelton family lived at 301 5th Street from before 1876 until the 1930s and owned the house until 1979.</p> <p>John Gibbons Shelton (1859-1952) was principal of Union Ridge/Albemarle Training School from 1903-1930. He edited and published the <i>Charlottesville Messenger</i>, Charlottesville's African American newspaper, from 1910-1927. Shelton became principal of the Union Ridge School in 1903. Under his careful twenty-seven year stewardship the small elementary school grew into the only secondary school for African Americans in Albemarle County, the Albemarle Training School. He managed to maintain good relationships with county and state authorities while remaining a politically active, progressive advocate for African Americans. He was secretary and trustee of the Odd Fellows Mentor Lodge No. 1453 in 1907, and then became a founder and charter member of Elks Rivanna Lodge No. 195 in 1914. In 1922 he served as one of the two African American alternates for the Cox delegation to the Congressional Convention in Luray, Virginia.</p> <p>Both she and her husband finished their schooling at Hampton Institute. She taught school, teaching every grade at one time or another. "This area was just called Fifth Street. My family didn't call it "Starr Hill." That name has been used a lot since the redevelopment began. The name originated in earlier days when some folks called it Starr Hill because most of the prominent Blacks lived up on the hill here. It was up high, and they prided themselves because they owned their own homes here--no one rented. Quite a few of the ministers lived here. We didn't know anything about "blacks" then. Everyone used the word "Negro." Whites and blacks lived together in the neighborhood until segregation was legally promoted and then the whites moved away. Almost all the houses on Oak Street were owned by</p>	<a href="http://www2.iath.virginia.edu/schwartz/vhill/mcginness.html">http://www2.iath.virginia.edu/schwartz/vhill/mcginness.html</a>  "Sheltons at 301 5th St. SW"		

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				whites. My neighborhood was close-knit and friendly. Many of the residents were railroad workers, both black and white.			
Building	Inge's Grocery	333 West Main Street	The oldest part of the building known as Inge's Store at 333 West Main Street was constructed in 1820 and is one of the older buildings remaining on the Three Notch'd Road between downtown Charlottesville and the University. It is an example of the 19th Century buildings which provided commercial space on the street level and living space for the owner above the store. A metal awning projected over the sidewalk and protected the entrance doors for many years.	<p>After graduating from the Hampton Institute, George P. Inge came to Charlottesville to teach in the public school system. In 1891 at age twenty-eight he began a business career as owner-operator of Inge's Grocery. The store provided most of the fresh fish sold in the city, to the University of Virginia Hospital, and to leading hotels and boarding houses. Inge's Store was the center of community and social life in the Vinegar Hill area and was continued by his son, Thomas Inge Sr. until 1979. The Inge family of nine children, among whom there were four teachers, two medical doctors, a college professor, and two businessmen, original lived upstairs.</p> <p>Mr. George Inge was active in civic, social, educational, and religious affairs. At one time he served as chairman of the local Republican Party. Public hotels refused to accommodate black visitors and private homes had to fill in this void. The Inge family often had famous black guests staying at their home, including Booker T. Washington who was a classmate of Inge at Hampton Institute.</p>	<a href="http://www.charlottesville.org/departments-and-services/departments-h-z/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/inge-s-grocery-store">http://www.charlottesville.org/departments-and-services/departments-h-z/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/inge-s-grocery-store</a> <a href="http://www2.iatech.virginia.edu/schwartz/vhill/inge.html">http://www2.iatech.virginia.edu/schwartz/vhill/inge.html</a>	1820 (constructed)-1979	Historical marker
Building	JF Bell Funeral Home	108 6th St NW		<p>John Ferris Bell (January 14, 1890-Oct. 10, 1959) was born and educated in Petersburg, Virginia. Following his graduation from Hampton institute, he taught tailoring for four years at Lincoln Institute, Jefferson City, Missouri. He then trained as a Funeral Director and Mortician in Chicago, Illinois. Dr. John A. Jackson, his cousin from Petersburg who had become a dentist in Charlottesville, pointed out the city's need for a mortician. Mr. Bell moved from Chicago to organize the J.F. Bell Funeral Home which continues today as the oldest family-run funeral home in central Virginia and the area's oldest existing business owned by people of color.</p> <p>Initially the business was located on Vinegar Hill at 275 West Main Street in a two-story brick building that was shared with Messenger Printing Company operated by John G. Shelton. While a bachelor John F. Bell lived across the street at 278 West Main Street in a wooden boarding house run by relatives of the locally well-known Inge family. After his marriage to Maude Lee of Charlottesville (married April 3, 1919 in Chicago), the couple moved to Fagans' boarding house on Preston Avenue. Maude</p>	<a href="http://www.jfbellfuneralhome.com/history.html">http://www.jfbellfuneralhome.com/history.html</a>		

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				Lee Bell assisted her new husband and later became a Funeral Director. Their business prospered, around 1925 a local contractor, Charles Cole, built the J. F. Bell funeral Home with an upstairs apartment for the family. It remains as the main part of the funeral home at 108 6th Street N.W.			
Building	Rock House / C.B. Holt House UVA	1000 Preston Avenue	Holt built his bungalow in the Arts and Crafts style. This popular style connected the house with its natural site. The stone walls of the house and at the edges of the property united house and garden harmoniously. A covered porch strengthened the connection. Large windows let light and air into the living room, dining room, and bedrooms. Nine years after Holt purchased his land, he completed his house. He inscribed the dates "1925" and "1926" in two places—one on the house, the other outside.	African American Charles B. Holt owned a carpentry business in Charlottesville's Vinegar Hill neighborhood. The son of former slaves, Holt built this Arts and Crafts-style house in 1925-1926, during the era of segregation when blacks were more than a quarter of the city's population but owned less than one-tenth of its private land. He lived here with his wife, Mary Spinner, until his death in 1950. Later Holt's stepson, Roy C. Preston, and his wife, Asalie Minor Preston, moved in. After a distinguished career teaching in Albemarle County's segregated black public schools. Asalie Preston endowed the Minor-Preston Educational Fund to provide college scholarships. Though he owned his home, Holt still had to contend with society's prejudice and unfairness. In 1929 Charlottesville adopted its first zoning ordinance. The city forbade business and industry from encroaching on residential neighborhoods, but did not give Holt's neighborhood the same zoning protection that many white neighborhoods received. Instead, the ordinance allowed commercial development in Holt's neighborhood. The City Laundry, Triangle Service Station, and Monticello Dairy soon moved next to Holt's property. In 1941 the Columbia Baking Company built an industrial bakery next door to Holt. Later, Bruton & Company took over the building for its beauty supply business. In 2003 the Legal Aid Justice Center renovated the structure as a new home for its civil legal services program.	<a href="http://www.charlottesville.org/departments-and-services/departments-hz/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/c-b-holt-house-2790">http://www.charlottesville.org/departments-and-services/departments-hz/neighborhood-development-services/historic-preservation-and-design-review/historic-resources-committee/historic-markers/c-b-holt-house-2790</a>  "Charles B. Holt African American Heritage Path" brochure ( <a href="http://www.justice4all.org/wp-content/uploads/2013/05/Rock-House-Brochure.pdf">http://www.justice4all.org/wp-content/uploads/2013/05/Rock-House-Brochure.pdf</a> )	1925-1950?	Historic marker
Building	John R. Jones House	109 East Jefferson Street		Originally constructed in the 1820s by Colonel John R. Jones, Social Hall had a reputation as a social hang-out. Reportedly, Col. Jones and Thomas Jefferson played fiddle together in the house. It was the birthplace of Brigadier-General John Marshall Jones, who was killed at the Battle of the Wilderness and is buried in Charlottesville's Maplewood Cemetery.  Home of Peter Fossett, from Monticello, who was bought while an enslaved eleven-year-old boy, by John R. Jones.	<a href="http://www.readthehook.com/91629/socialites-renovate-social-hall">http://www.readthehook.com/91629/socialites-renovate-social-hall</a>  <a href="https://www.monticello.org/site/plantation-and">https://www.monticello.org/site/plantation-and</a>		

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					<a href="#">slavery/buying-ones-children</a>  <a href="https://www.monticello.org/site/plantation-and-slavery/peter-fossetts-eventful-life">https://www.monticello.org/site/plantation-and-slavery/peter-fossetts-eventful-life</a>		
Roads and Bridges	E. Main St (Fossett/Isaacs/West/Hemmings)						
Roads and Bridges	Roosevelt Brown Boulevard			Roosevelt Brown, Jr. (1932-2004) was born in Charlottesville and played football at Jefferson High School, the City's only African-American High School. Following a stellar career he attended Morgan State University where he was named to the Black All-American Team in 1952. Upon graduation Rosey was drafted by the New York Giants where he became a stand-out offensive lineman, earning numerous Pro Bowl and All-Pro honors. His career culminated with the sport's ultimate individual achievement, Induction into the Pro Football Hall of Fame in 1975.	<a href="http://www.hmdb.org/marker.asp?marker=30546">http://www.hmdb.org/marker.asp?marker=30546</a>		Historic marker
Roads and Bridges	Drewary Brown Memorial Bridge City	West Main Street	Drewary J. Brown Bridge carries vehicular, bike and pedestrian traffic over the railroad on West Main Street.	Drewary J. Brown was a Charlottesville civil rights leader and activist. He was also one of the founders of the Monticello Area Community Action Agency. Brown's father was lynched when the boy was three months old, and his mother died also when he was young. Although Brown grew up on Washington Street, not on Vinegar Hill per se, he did enjoy considerable dealings on Vinegar Hill and recalls several anecdotes about the racism African Americans experienced there. He worked for civil rights and recalls that to a certain extent some members of his own community saw him as a troublemaker given his chosen forms of activism. The Drewary J. Brown Bridge, which crosses the railroad tracks on West Main Street, is named in Brown's honor. Charlottesville awards the annual Bridge Builder Award to honor residents for bringing the community together in the spirit of Brown.	<a href="http://www.civilpedia.org/mediawiki/index.php/Drewary_J._Brown">http://www.civilpedia.org/mediawiki/index.php/Drewary_J._Brown</a>  <a href="http://www.civilpedia.org/mediawiki/index.php/Drewary_J._Brown_Bridge">http://www.civilpedia.org/mediawiki/index.php/Drewary_J._Brown_Bridge</a>  <a href="http://www2.vcdh.virginia.edu/afam/raceandplace/orals/dbrown.html">http://www2.vcdh.virginia.edu/afam/raceandplace/orals/dbrown.html</a>		Memorial plaques
Building and Landscape	Court House Square Albemarle County Courthouse Albemarle County	501 E Jefferson St	Colonial Revival style courthouse building surrounded by lawn and mature trees, brick walkways, and memorials. Major expansions and renovations over time.	Some blacks had gained their freedom by serving in Virginia's integrated regiments during the American Revolution. Black soldiers from Albemarle County included Shadrack Battles, Sherad Goings, David Barnett, Stephen Bowles, Peter Hartless, and Johnson Smith. Battles, half black and half Native American,	<a href="http://www.charlottesville.org/home/showdocument?id=30035">http://www.charlottesville.org/home/showdocument?id=30035</a>	c. 1762-present (?)	Historic markers

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				<p>worked after the war as a carpenter and landscaper around Court Square. Goings' wife, Susannah, was highly respected in the community.</p> <p>By the 1850s, there were many laws regulating the lives of slaves and the relationships among slaves, slave owners, and freed blacks. During the decades leading up to the Civil War, rebellious slave activity was increasingly common. For example, Ben an enslaved male, was hanged at Court Square in 1851 for beating and drowning his master, Edward Farneyhough. Throughout the 1850s, multiple cases were heard at the Court House related to slaves burning barns and other farm structures or for attempts to poison their masters. When found guilty, slaves were either lashed at the public whipping post on Court Square or hanged. In 1861, Virginia declared that all freed blacks between 18 and 50 years old must register to fight for the Confederate States of America in the Civil War. On December 12, 1862, 540 slaves from Albemarle County rural and urban homes were brought to Court Square after a state mandate to volunteer slaves for help building defenses in Richmond.</p> <p>Before Main Street began to grow commercially in the 1840s, Court Square was Charlottesville's primary mixed-use commercial, residential, and social district. Stores in the Court Square area served both city residents and local farmers. Before the Civil War, grocers typically opened early Sunday mornings to trade with slaves who traveled with written permission from their owners to sell their own produce and other products in town.</p> <p>By the mid-1800s, however, that trading practice had ended. Slaveowners could be fined for allowing their slaves to go "at large" to trade independently or to hire themselves out to others for pay. Free white individuals could also be charged for trading with slaves. If the owners refused to pay the fine (typically \$10-\$20 per incident), their slaves were sold at public auction at the courthouse.</p> <p>Slave auctions frequently took place on plantations, but slaves would sometimes be traded in town on court days, when auctions for many types of goods would be sold at auction houses or in front of public buildings. It was common to sell slaves at the Courthouse to settle debts owed to Albemarle County and for estate probates. In the state of Virginia required auctioneers to have a special license allowing them to sell slaves as well as farm animals like cattle, horses, or hogs.</p>	Court Square Summary (final)		

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Building and Landscape	Hugh Carr House and Carr/Greer family cemetery, barn  City/County (?)		<p>In his 1913 will, <a href="#">Hugh Carr</a> reserved a quarter acre plot next to the house as a graveyard for his descendants. Marked headstones list Hugh Carr, his second wife Texie Mae Hawkins, their son Marshall Carr, daughter <a href="#">Mary Carr Greer</a> and her husband <a href="#">Conly Greer</a>.</p> <p>Besides the marked headstones, there are 8-10 unmarked graves as well as two field stones that are reminiscent of West African burial markers. Research on these graves is ongoing.</p> <p>There are no records to indicate who built the farm house at River View Farm, but it is likely that <a href="#">Hugh Carr</a> constructed it himself after his marriage to <a href="#">Texie Mae</a> in 1883. The original house occupied the highest ground and was shaped like the letter 'I', oriented in an east-west direction with a center gable and two chimneys, one on either end.</p> <p>After Hugh Carr's death in 1914, Carr's eldest daughter <a href="#">Mary Louise</a> lived here with her husband <a href="#">Conly Greer</a> and daughter Evangeline. Mrs. Greer taught at the nearby <a href="#">Albemarle Training School</a>. During this time, the farm house also boarded ATS students who lived too far away to get to school each day.</p> <p>The barn at the Ivy Creek Natural Area was built in the early 1930s by Conly Greer on River View Farm as a modern, up-to-date facility. It housed horses, cows, pigs, and the winter food supply necessary for successful livestock farming. Conly Greer, an agricultural extension agent in Albemarle County, also used it as a model for other farms in the area. The barn's construction was unique in part because trees growing on the farm, sawn into lumber by a portable sawmill, provided the building material.</p> <p>The barn has been restored to resemble what we believe is its original design while maintaining openness and room for exhibits and demonstrations.</p>	<p><b>Hugh Carr</b> was born into slavery between 1840 and 1843 in Virginia. The earliest reference to him comes from records of the First Baptist Church in Charlottesville. There on November 18, 1860, just eight days after the election of Abraham Lincoln as President, Hugh was presented for baptism by his owner, R. W. Wingfield of Woodlands. Four months later the start of the Civil War would mark the beginning of the end of Virginia's centuries-old slave culture. While working for others, Carr began to purchase land of his own in the Ivy Creek area. In 1870 Hugh Carr paid John Shackelford \$100 "in part payment for lands sold him". This 58-acre tract would form the core of what would become River View Farm where the Carr <a href="#">residence</a> was built, and which much later would become the Ivy Creek Natural Area. Hugh Carr continued to add to his farm, <a href="#">acquiring</a> over 125 acres by 1890. Here, Hugh Carr and his second wife Texie Mae Hawkins raised their six daughters and one son: Mary Louise, Marshall, Fannie, Emma, Peachie, Hazel, and Virginia. Although Hugh himself never learned to read or write, his highest priority was the education of his children. Five of his children earned college degrees, becoming teachers and community leaders wherever they settled. His eldest daughter, <a href="#">Mary Louise</a>, became the well-regarded principal of the <a href="#">Albemarle Training School</a>, and <a href="#">Greer Elementary School</a> is named in her honor. Mr. Carr is buried in the family <a href="#">cemetery</a> at the Ivy Creek Natural Area. By 1880, census records document that <a href="#">Hugh Carr</a> had a diversified 80-acre farm. Using both horses and oxen to clear and plow, 32 acres were planted in wheat, corn and oats, as well as potatoes and tobacco. Supplementing these cash crops, Hugh Carr also kept a milk cow, four swine, ten poultry, and a half acre orchard. Under the care of his son-in-law, <a href="#">Conly Greer</a>, River View Farm grew the cash crops corn and wheat as well as hay to feed the livestock. Dairy cows, hogs and chickens were also kept. Eggs, as well as milk and the cream skimmed from it, were sold locally. Close to mid-century, Greer's livestock began to reflect regional trends, focusing more on cattle and horses. Like his father-in-law, Greer turned his fields with a horse and plow and did not acquire a tractor until shortly before he retired as county extension agent in 1953.</p>	<a href="http://ivycreekfoundation.org/history/familyhistory.html">http://ivycreekfoundation.org/history/familyhistory.html</a> <a href="http://ivycreekfoundation.org/history/familyhistory/cemetery.html">http://ivycreekfoundation.org/history/familyhistory/cemetery.html</a> <a href="http://ivycreekfoundation.org/history/familyhistory/residence.html">http://ivycreekfoundation.org/history/familyhistory/residence.html</a> <a href="http://ivycreekfoundation.org/history/familyhistory/barnguide.html">http://ivycreekfoundation.org/history/familyhistory/barnguide.html</a> <a href="http://ivycreekfoundation.org/history/familyhistory/fieldnorthofbarn.html">http://ivycreekfoundation.org/history/familyhistory/fieldnorthofbarn.html</a>	1870-1950s?	
Park	Tonsler Park			Mr. Tonsler's home was located not far from the park which now bears his name: Tonsler Park, which the city created in 1946.			
Park	Blue Ridge Swimming Pool / Blue Ridge Swim Club / Blue Ridge Camp	1275 Owensville Road	The Blue Ridge Pool is located in the unincorporated village of Ivy, just west of the City of Charlottesville in Albemarle County Virginia. It is set on level ground alongside a small stream, a branch of Ivy Creek, on a 12.1-acre parcel of forest featuring walnut, cherry, tulip poplar, pine, and cedar trees, many of which tower above the long, narrow pool. The pool, built in	In 1944, Monica Baker bought the pool and 28 acres from White and established it as a club, running it thus for several decades. She made some effort to improve the facilities, leveling out space for tennis courts in the area that is now the upper parking lot. In the early 1960s, she sold off pieces of the land (the lots on the north side of the current driveway), and then sold the Pool	NRHP nomination, 2015		

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			1913, is the lone significant historic structure on the property, and it measures 100 yards long by 10 yards wide.	with 13 acres to the club's members in 1966. Though racial tensions often marred the history of pools during this era, this does not seem to have been the case at the Blue Ridge Pool. It was situated then in a rural area that was becoming increasingly suburban, on the outskirts of Charlottesville and the University of Virginia. With its natural water source, it was always a draw for liberal minded university faculty members, and was never formally segregated racially.			
Park	Booker T. Washington Park / Washington Park	1001 Preston Avenue 9.25 acres	The park ( <a href="#">location</a> ) contains only 9.25 acres but remains one of the most heavily used parks. The park features a multitude of facilities for individuals of all ages, including a lighted outdoor pool with a wading area and bath house, 3 basketball courts (including a lighted court on the upper level), a recreation building with restrooms and a playground area. The sloping land drops spectacularly to a level plain far below where park patrons can enjoy a regulation softball field, basketball courts, multi-use field, picnic shelter and tot play area . Washington Park is the site for the Annual African-American Cultural Arts Festival every summer. This family-oriented festival opens with a grand entrance by the Spiritwalker, dancers, drums and many other exciting performers. A wide variety of crafts, foods, community organizations and artisans set up stations throughout the park. The festival welcomes people of all backgrounds to listen to the storyteller, watch the performers, and discover more about local and national African American history and the contributions of African Americans to our community.	The land on which Booker T. Washington Park lies today was once part of John H. Craven's Rose Hill Plantation, one of several large farms surrounding Charlottesville before the Civil War. Following the Civil War, former slaveholders like the Cravens could no longer afford to cultivate such large tracts of land. Real estate development companies began to divide the farmland for industrial usage, and by 1890 companies like the Charlottesville Industrial and Land Improvement Company owned all but 50-60 acres of the former Rose Hill Plantation. Even so, the Cravens continued to live in the plantation house and to farm its surrounding 35 acres. They also owned a strip of land along what is today Preston Avenue that they subdivided into 23 lots, the upper portion of which became African-American neighborhoods. In the southern portion, a segment known as the Grove Lot remained in the Craven family until 1904, at which point James Hayden purchased the land and sold it to the city. Paul Goodloe McIntire bought the land from the city of Charlottesville in 1926. A Charlottesville native and wealthy businessman, McIntire donated copious acres to the city during the early twentieth century, leading to the development of several public parks. In 1921 McIntire deeded land to Charlottesville for Belmont Park, a segregated, whites-only public facility. According to Charlottesville Parks and Grounds Division, the deed stated "that said property shall be forever maintained as a park and playground for white people." In 1925 McIntire donated ninety-two acres to forward the City Council's project of establishing another whites-only park. This park in northern Charlottesville eventually became McIntire Park in honor of its donor. McIntire felt compelled to create a similar space for black citizens at this time; when he gave land for McIntire Park, he concurrently donated the 9.25 acres that had composed the Cravens' Grove Lot for an all-black Washington Park. Newspaper headlines referring to both parks read "One for White and One for Colored," highlighting the embedded "separate but equal" standards of the time established by Plessy vs. Ferguson (1892). By 1939, Charlottesville's black Elks petitioned for the use of the	<a href="http://www.charlottesville.org/departments-and-services/departments-hz/parks-recreation-parks-trails/city-parks/washington-park">http://www.charlottesville.org/departments-and-services/departments-hz/parks-recreation-parks-trails/city-parks/washington-park</a>  <a href="http://www.charlottesville.org/departments-and-services/departments-hz/parks-recreation-parks-trails/city-parks/parks-history/history-of-washington-park">http://www.charlottesville.org/departments-and-services/departments-hz/parks-recreation-parks-trails/city-parks/parks-history/history-of-washington-park</a>	1926-?	

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				<p>lower portion of Washington Park for organized recreation after being "rooted" out of the old Winecellar Field. Recreation Board minutes from this period suggest that the Elks wanted to improve and enlarge the field in "The Bottom" with or without funding from the City of Charlottesville. One board member further speculated that some day Washington Park might have a "wonderful natural amphitheater." According to a Washington Park Newsletter published in 1941 by the Colored Branch of the City Recreation Department, band concerts were regularly held every Sunday on the lawn of Washington Park.</p> <p>Continued efforts by the black community to improve the conditions of the park's ball field combined with the formation of the Jackie Robinson Little League for Negroes are believed to have been the impetus that allowed team sports such as baseball, softball, and football to occur regularly in "The Bottom." Local residents remember the sloping hill adjacent to the fields being covered with spectators watching local heroes, such as Roosevelt Brown, playing in the park.</p> <p>In 1954 the City presented a Master Plan for Charlottesville's Parks, also referred to as the Graves Report. By this time Washington Park's facilities included "an athletic field, a wooden gymnasium-type structure [known as "the Barn"], a wading pool, two clay tennis courts, playground equipment, limited picnic facilities and other miscellaneous facilities." The report recommended vast improvements to the playing fields at Washington Park including one baseball diamond, two tennis courts, and one Junior League Baseball diamond. By the end of the decade the park board decided that a building should be erected on the lower level to act as a picnic shelter for elderly folks and a play area for local children. During the 60's, a community request for a picnic shelter similar to that at McIntire Park was rejected by the Recreation Advisory Board, instead the decaying "Barn" was demolished and a new recreation building erected. History shows that "The Bottom" has been and can once again be an integral part of the park's activities.</p> <p>Washington Park became the first recreational space reserved for the African-American members of the Charlottesville public. After Washington Park opened in 1926, Charlottesville's black citizens worked hard to improve its conditions. The Colored Recreation Board formed as the African-American branch of the City Recreation Department in 1934 and began work on the area of the park known as "The Bottom." When the park opened this portion consisted of a flood plain dissected by small streams, yet over the years the Board developed the land into an integral part of Washington Park. The Board also made plans for new tennis</p>	<a href="http://www.aahistoricssitesva.org/items/show/60">http://www.aahistoricssitesva.org/items/show/60</a> <a href="http://www2.iath.virginia.edu/schwartz/vhill/inage.html">http://www2.iath.virginia.edu/schwartz/vhill/inage.html</a>		

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				<p>courts and created a recreation hall known later as "The Barn," completed December 1934, to be used for indoor fundraisers. Improvements continued, and a 1954 report of Washington Park's facilities noted "an athletic field, a wooden gymnasium-type structure, a wading pool, two clay tennis courts, playground equipment, limited picnic facilities, and other miscellaneous facilities." The report also suggested a swimming pool, bath house, and new community center be built at the park. In 1961, the Barn was demolished after the new recreation building was completed, and in 1968 the park's pool opened. Between 1997 and 1998, a redesign of Washington Park began, and a new pool was created in conjunction with several other park renovations. At the 2001 African-American Cultural Arts Festival, Washington Park was rededicated as Booker T. Washington Park. The African-American Cultural Arts Festival, celebrating the rich heritage of African people and their contributions to the community, has been held at Washington Park on the last Saturday in July of every year since 1989.</p> <p>Recollections of Thomas Ferguson Inge, Sr.: "Mr. Paul McIntire never made a contribution around here that he didn't come to my father about his intentions. They were great friends. Mr. McIntire gave all those parks. It was segregated then and, of course, McIntire Park was for the whites, but he bought the old city dump which was to be improved for the black people to use. He and my father decided it would be called Booker T. Washington Park, but the city ended up naming it after George Washington. Maybe that was because of George Washington Carver, I don't know. That's unwritten history."</p>			
	African American Masonic Temple						
	Reflector Newspaper	Commerce St		Newspaper started by T.J Sellers. The Charlottesville Reflector ran for only two years, 1933-1935. However, this two year span sliced through a period of United States history remarkably full of volatile events, issues, and circumstances. Therefore, it is important for readers of The Reflector to place its significance within the larger realm of national events occurring at the time. These events impacted every citizen, influencing their opinions and actions. Nowhere is this influence more apparent in Charlottesville than in the outspoken opinions voiced by editor T.J. Sellers through his reporting of events in countless Reflector articles . Sellers left Charlottesville to move to New York City where he would become the editor for the Amsterdam News, an African American newspaper.		1933-35	<a href="http://www2.vcdh.virginia.edu/afam/reflector/newsellers2.html">http://www2.vcdh.virginia.edu/afam/reflector/newsellers2.html</a>
	UVA Lawn memorial plaque	between Pavilion I		Student Council's Diversity Initiatives Committee, and in 2010			

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		and the Rotunda		helped to found the student group Memorial for Enslaved Laborers (MEL). After surveying students, MEL resolved that the University required more of a memorial than the small, easily overlooked plaque devoted to the free and enslaved laborers who had built the Rotunda that was installed in March 2007.			
	Rubber Road						
	Piedmont Industrial Institute						
	Elks Rivanna Lodge 195	115 2 <sup>nd</sup> st NE		Elks lodge known as the Improved Benevolent Protective Order of the Elks of the World was established in Charlottesville in 1914 and was originally located on Commerce Street. The present location was purchased in 1947 from a member of the lodge. Having few places to go, the Elks lodge became the center of African American social life. During Jim Crow it also served as lodging for African American entertainers.	<a href="https://issuu.com/uvaarch/docs/cvilemmallbooklet/42">https://issuu.com/uvaarch/docs/cvilemmallbooklet/42</a>	1947	
	Burkley Bullock restaurant	Wild Wings/train station					
	Carver Inn	Preston Avenue (corner of Albemarle and Commerce Street)	missing	Due to racial segregation, African American visitors to Charlottesville had few hotel options during the 19 <sup>th</sup> and 20 <sup>th</sup> centuries. When Duke Ellington played at Memorial Gym in 1961, he stayed at the Carver Inn on Preston Avenue, as did Hattie McDaniel and Louis Armstrong. <sup>54</sup> During Jim Crow laws between 1936 and 1967, African American travelers consulted <i>The Negro Traveler's Green Book</i> , a national publication that navigated hospitable restaurants and hotels like the local Carver Inn and Bren-Wana Restaurant and Motel.	Court Square Summary Final.pdf		
	Monticello Dairy						
	Jokers Barber Shop						
	Oddfellows Hall	116 4th St NE		A social (fraternal?) organization that was one center of African American social life, hosting dances and other functions.			
	Blue Diamond Club						
	Woolen Mills						
	Shiloh Church						
	Barracks Road Rose's						
	Hartman's Mill						
	Albemarle Hotel						
	Dr. Jackson house						
	Choice Staple and Fancy Groceries	Missing from 508 Jefferson Street		W. H. and J. P. Edmonds, African American brothers, operated a "Choice Staple and Fancy Groceries" store at 508 Jefferson Street, beginning in the late 1800s. They specialized in selling and shipping such local foods as Virginia ham, bacon, and cornmeal from nearby counties. <sup>76</sup> Their business was later demolished, with other buildings, to construct the Monticello			

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				Hotel.			
	Road to Secretary's Mill	(Old Scottsville Road, 6th Street, Avon Extended, Route 20)		Originating in the early 1740s, this road was used for moving slaves, stock, and tools between plantations around Carter's Bridge. Today, it is represented in Charlottesville by the corridor of 6th Street south of the old C&O Railroad Station and runs along the western edge of Belmont to Jordan Park. There, one can view the northern abutment of the bridge that carried the "Old Scottsville Road" over Moore's Creek. Hartmann's Mill lay just to the west, also accessed by Hartmann's Mill Road. South of the creek, the road wound up the hill along what is now called Avon Court, then headed south along the Avon Extended road corridor towards Scottsville. For more information, please visit VDOT's web site and search for "Albemarle County Roads, 1725-1816."	<a href="http://static1.1.sqspcdn.com/static/f/456046/18006801/1336058142330/CvilleOldestTourBrochure.pdf?token=K9mTd9hBNX258FwJxSrnNBXyjR4%3D">http://static1.1.sqspcdn.com/static/f/456046/18006801/1336058142330/CvilleOldestTourBrochure.pdf?token=K9mTd9hBNX258FwJxSrnNBXyjR4%3D</a>		

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Burial Ground		Burials near Rivanna River			<p>The Monacan Indian Nation is a state-recognized Indian tribe whose tribal area is located near Bear Mountain in Amherst County. The original territory of the Siouan-speaking tribe and its allies comprised more than half of present-day Virginia, including almost all of the Piedmont region and parts of the Blue Ridge Mountains. Early in the twenty-first century about 1,600 Monacans belonged to the tribe, one of the oldest groups of indigenous people still existing in its ancestral homeland, and the only group in the state whose culture descends from Eastern Siouan speakers.</p> <p>Traditionally, Monacan people buried the remains of their dead in sacred earthen mounds constructed over time. These mounds, excavated by archaeologists and others, have been the site of secondary burials. In other words, many corpses were exhumed and reburied during periodic ceremonies. Thirteen such mounds have been found throughout the Blue Ridge and Piedmont regions, similarly constructed, some more than a thousand years old. In his <i>Notes on the State of Virginia</i> (1785), Thomas Jefferson wrote that in the mid-1750s several Indians had been observed visiting one of the mounds on the Rivanna River and in or about 1784 directed an excavation of the burial mound. Located in Albemarle County, the mound's location, according to a map published by John Smith, lies in what was Monacan territory, but scholars disagree as to whether the mound's builders were Monacan. Some argue that because most burial mounds are found west of the Piedmont, the so-called Jefferson's Mound may have been the work of Indians who invaded the area from the Blue Ridge Mountains and the Shenandoah Valley. In 2000, after learning of the possibility of nearby development, the Monacan Indian Nation conducted a blessing ceremony at the site.</p> <p>...during the year 1735 Thomas Moorman was granted 650 acres extending from the branches of Meadow Creek to the South Fork of the Rivanna "including the Indian Grave low grounds,"<sup>4</sup> so designated by reason of the large burial mound which was then standing on the low ground a short distance from the right, or south bank of the stream. Some years later the mound was carefully examined and described by Jefferson in his "Notes on the State of Virginia."... The Indians may have been some who had formerly lived at Fort Christanna. The fort was abandoned by the Colony in 1718, but the "Sapponey Indian Town" nearby was recognized as late as 1728 as belonging to the Saponi and allied tribes, and white settlers were not permitted to acquire the land. It is not known when the Indians were finally dispersed, but it is believed that not all left at the same time; they probably drifted away in small groups to seek new homes elsewhere. Not long after this a party of Indians visited the burial mound, "the Indian Grave," on the low ground of the Rivanna and, as related by Jefferson, "staid about it some time, with expressions which were construed to be those of sorrow." The mound, long since destroyed, is believed to have been the burial place belonging to the Saponi village,</p>	<a href="http://www.encyclopediavirginia.org/Monacan_Indian_Nation#start_entry">http://www.encyclopediavirginia.org/Monacan_Indian_Nation#start_entry</a> <a href="http://www2.vcdh.virginia.edu/lewisan/dclark/students/projects/monacans/Documentation_Evidence/evidence.html">http://www2.vcdh.virginia.edu/lewisan/dclark/students/projects/monacans/Documentation_Evidence/evidence.html</a>		

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					Monasukapanough, which occupied the level ground on both sides of the Rivanna, as described in "The Five Monacan Towns", but which must again be mentioned. Although the mound may have disappeared by the beginning of the last century, it had been remembered as was clearly indicated on the map of the State of Virginia that accompanied the 1801 edition of Jefferson's Notes. A small section of the map is reproduced in figure I. The "Indian Grave" is placed near the right bank of the Rivanna, a little west of north of Charlottesville, on the site of the ancient settlement. A view looking northward from the cliffs south of the right bank of the river, over a section of the village site, is shown in plate I. The course of the Rivanna is indicated by the line of trees beyond the cultivated field on the extreme right in the picture. The mound stood within this cultivated area, but its exact position is not known. The rising ground in the distance is on the left bank of the Rivanna and was occupied by part of the native village.				
Habitation and Burial					The Monacans appear to have continued a tradition of constructing and using burial mounds that began in the Late Woodland period. In Albemarle County and in nearby Orange County were located two representatives of what MacCord has labeled the Lewis Creek Mound Culture: the Rapidan Mound (44OR1) (Fowke 1894; Hantman 1990; Holland et al. 1983) and the mound north of Charlottesville excavated by Jefferson in 1784 (Hantman and Dunham 1993). Unlike the other 10 mounds in the mountains to the west, these two mounds appear to have continued in use up to the contact period. Hantman (1990:684) has concluded that "one plausible interpretation of the extant archaeological data is that the Monacan were an agricultural people, characterized by a dense population, whose mortuary ritual may imply the presence of a centralized and hierarchical sociopolitical system." The Lickinghole Creek site (44AB416) has produced some of the first well-documented evidence for a contact period site in Albemarle County. The site produced a roughly circular midden lens 14 x 7-10 m in diameter, which Hantman et al. (1993:9) interpret as a former living surface. This feature produced charcoal, an abundant amount of lithic debitage, two small triangular points, and a small amount of quartz tempered pottery. Two radiocarbon dates were obtained for the feature: a conventional date of A.D. 1700 +60 came from a charred post fragment, and an AMS date on scattered midden charcoal was A.D. 1580 +60 (Hantman et al. 1993:9). Hantman et al. (1993:IO-11) suggest that the scarcity of identified contact period sites in the regional inventory may be due to several factors. First, since the Monacans chose not to interact with Europeans, trade goods are likely to be scarce or nonexistent; second, the triangular Clarksville (Holland Type A) points may have been misidentified as Late Woodland points. They note that the more recent points tend to be smaller than the Late Woodland versions. As contacts between Native Americans and Europeans increased during the seventeenth century, native societies were irreparably modified. The	<a href="https://www.albemarle.org/upload/images/Forms_Center/Departments/Community_Development/Forms/Historic_Preservation/AB-060_Monacans_to_Monticello_Prehistoric&amp;Historic_Contexts_Albemarle_1995_TRC_report.pdf">https://www.albemarle.org/upload/images/Forms_Center/Departments/Community_Development/Forms/Historic_Preservation/AB-060_Monacans_to_Monticello_Prehistoric&amp;Historic_Contexts_Albemarle_1995_TRC_report.pdf</a>			

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					introduction of smallpox and other epidemic diseases, cross-tribal warfare, and population disruption all took their toll, and by the early eighteenth century, those remaining in Virginia lived in small, dispersed groups on reservations or in small, isolated communities (Stevens and Seifert 1990:17). European settlement of the Albemarle County area began in the 1720s, when the native inhabitants were almost completely dispersed from the area.			
Roads/Trails		Three Notch'd Road			Traditionally considered to be the improvement of an Indian trail from Tidewater to the Valley, the Three Notch'd Road does not appear to have earned its name until rather late. In the search for the origins of the road in the county records, it was found that on 19 June 1733 Old Style there was issued by the Goochland County Court an order for a road which was probably the initial part of the one called Three Notch'd today. It was originally called the Mountain Road, or Mountain Ridge Road, and went by this name for about the first decade of its existence. It was to run ifrom the Mountains down the ridge between the North River [Rivanna] & Pamunkey River [South Anna] the most convenient way... In the spring of 1734 Peter Jefferson became the surveyor of this road. From this point forward orders concerning this road proliferate as settlement rapidly gets under way in the area along the Southwest Mountain and beyond.	<a href="http://www.virginiadot.org/vtrc/main/online_reports/pdf/76-32.pdf">http://www.virginiadot.org/vtrc/main/online_reports/pdf/76-32.pdf</a>		

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Neighborhood		Belmont		<p>The 403-acre Belmont neighborhood forms the southeast corner of the City and is bounded by the CSX Railway on the north, Moore's Creek on the south and east and 6th St. SW on the west. Modern-day Belmont is actually the combination of the Belmont and Carlton neighborhoods.</p> <p>Belmont is a late 19th Century neighborhood consisting primarily of two "1890's era subdivisions, "Belmont" and "Carlton". The neighborhood serves as a significant entrance to the City from Monticello as it is easily accessible to I-64 by way of Monticello Avenue (Route 20). With its rolling topography and setting, Belmont affords excellent views of both the Downtown and the surrounding mountains. Originally, the county estate "Belmont" was the prosperous farm estate of John M. Carr, the nephew of Dabney Carr, a boyhood friend of Thomas Jefferson. The Belmont Mansion got its name from the farm when it was built circa 1837 by the original owner John Winn. The neighborhood of Belmont grew with the building of the Old Belmont Bridge in 1905. This bridge stood until 1961 when the New Belmont Bridge that connects Ninth Street and Avon Street replaced it. Belmont is now one of Charlottesville's southern neighborhoods.</p> <p>Area studies led to its designation as a priority neighborhood for improvements from 1996-1999, which resulted in enhancements such as new paved crosswalks, street trees and planters in "Downtown Belmont."</p> <p>The Neighborhood has a mixture of housing with corner convenience stores scattered throughout. Industrial and commercial uses are located south of the CSX Railroad tracks. Trackside redevelopment has added offices for corporations like National Optronics and Inova.</p>		<a href="http://www.charlottesville.org/community/neighborhood-connection/belmont">http://www.charlottesville.org/community/neighborhood-connection/belmont</a>		
Industry/Neighborhood		Woolen Mills		<p>Located in the eastern edge of Charlottesville and bordered by the Rivanna River and Meade Avenue, Woolen Mills is one of the oldest neighborhoods in the City. The neighborhood developed around the Charlottesville Woolen</p>	<p>The Charlottesville Woolen Mills had specialized in making uniform cloth since the middle 1880s. Policemen in New York and Los Angeles wore uniforms made of Charlottesville cloth. So, too, did cadets at Virginia Military Institute and the United States Military Academy at West Point, as well as conductors for the Southern Pacific Railway. Although the</p>	<a href="http://historicalwoolenmills.org/pages/andy_myers.html">http://historicalwoolenmills.org/pages/andy_myers.html</a>		

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				<p>Mill during the later half of the 19th Century. The mill operated from the mid 1850's until the 1960's when it permanently closed. The Woolen Mill was the center of activity and the primary employer for Woolen Mills residents.</p> <p>The Woolen Mills Chapel was built in the 1880's to provide worship and a meeting space for the mill workers. Today, it continues to serve as a house of worship and meeting place for the neighborhood.</p> <p>Housing in the neighborhood is predominantly single-family with a mix of other housing types. There are also industrial and commercial uses in the neighborhood. Locally-owned markets serve the community as well.</p> <p>Meade Park is a major recreational and community center. Riverview Park and the Rivanna Greenbelt Trail provide additional recreational amenities to the neighborhood and the community at large. Residents of Woolen Mills value the diversity of the neighborhood, the neighborhood's rural feel and its access to the Rivanna River.</p>	<p>company did not contract directly with the War Department, military post exchanges as far away as Vancouver bought woolen fabric from it. Famous civilian tailors such as Brooks Brothers also purchased Charlottesville products. Even in death, one could not escape the ubiquitous cloth: manufacturers in Burlington and Atlanta used it to line caskets.</p> <p>Having a secure market niche allowed for a certain amount of stability because demand stayed relatively constant, and uniform styles tended to change slowly. In the short run, Marchant could afford to operate the plant continuously and maintain an inventory without fear that fickle fashion would render it obsolete. In the long run, sales to uniformed organizations remained high even as urbanization and indoor work induced a growing number of Americans to switch from heavy woolens to lighter cotton garments. Consequently, the plant rarely shut down or laid off its workers during the early twentieth century.</p> <p>This situation made the Charlottesville mill different from the more numerous woolen factories in Philadelphia and New England. There, manufacturers practiced what historian Phillip Scranton has called "batch production". Operations continued long enough to fulfill orders after which point employees lost their jobs until a customer placed another order. Charlottesville also differed in that the solid cloth required less skill to produce than the generally more intricate patterns made up North. Here in Charlottesville, management practiced what Scranton would call "bulk production." [33] Utilizing this technique gave Charlottesville much in common with the more numerous cotton mills that dotted the Appalachian Piedmont. Of course, wool required more highly-skilled processing than did cotton, and the woven cloth more finishing, but the basics remained similar as did the social organization of the work force. According to the April 1910 payroll, the Woolen Mills employed approximately 122 people, 72 men and 50 women. One hundred and eleven of these appear on the 1910 manuscript census, which provides many demographic details. Of the 111 listed, 47 were married, 58 were single, and 6 were widowed. Married people earned the highest wages, averaging \$1.94 per day as compared to 86 cents for singles. Forty-nine lived with family members, a figure that includes wives. These relatives were not always only spouses or children. As noted earlier, mill households consisted of nieces, nephews, aunts, uncles, and in-laws as well. No children under the age of thirteen were hired. Apparently, the relatively skilled nature of woolen manufacturing precluded the use of youngsters. The median male age in 1910 was 36, and the median female age was 20. Ages for everybody ranged from 13 to 66.</p> <p>The size and nature of the village changed as people became more established. By 1910, 18 of 111 workers had the means to purchase their own homes. The company rented to another 30, and only 14 boarded. This arrangement benefited both management and</p>	<a href="http://historicalwoolenmills.org/Charlottesville.html">http://historicalwoolenmills.org/Charlottesville.html</a> <a href="http://www.charlottesville.org/community/neighborhood-connection/woolen-mills">http://www.charlottesville.org/community/neighborhood-connection/woolen-mills</a>		

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					employees. The former secured a stable labor force that reproduced itself and passed skills along generationally. The latter secured shelter, subsistence, and a sense of place.			
Industry/Road		Hartman's Mill / Albemarle Roller Mill			Hartman's Mill, once known as the Albemarle Roller Mills, operated at the crossing of the old Scottsville Road (now Sixth Street) over Moore's Creek.	<a href="https://www.facebook.com/friendsofhartmansmill/about/?entry_point=about_section_header&amp;tab=page_info">https://www.facebook.com/friendsofhartmansmill/about/?entry_point=about_section_header&amp;tab=page_info</a>		
Industry/Building		Brown Milling Company						
Industry/Building		Ix Silk Mill			Founded in 1919, Frank Ix & Sons was originally based in Union City, New Jersey. In 1928, Frank Ix, Jr. moved to Charlottesville, Virginia to build the third and eventually largest of six mills. He'd only planned to stay a year but liked it so much, he stayed a lifetime. Known around town as the silk mill, Ix & Sons produced "greige goods", unfinished fabrics. All dying and sewing was done in other factories in other towns. Reams of white silk and satin were shipped across the country to be transformed into everything from daringly short dresses for flappers to dashing scarves for aviators. For seven decades, Ix & Sons thrived. Even as fashion rode an economic roller coaster, the company remained solid and stable, the helm quietly passing from father to son to grandson to great-grandson.  Resourcefulness was a large part of their longevity. During World War II, Ix & Sons shifted the emphasis of their output from bolts of fabric to nylon parachutes. Four times, the Undersecretary of War awarded Ix & Sons the Army-Navy Production Award, both for their industry and their contribution to the development of new fabrics such as rip-stop nylon, a true lifesaver for American paratroopers. By the 1950s, silk had returned to fashion, so the Ix team scoured old records and within months, they were weaving fine quality silk again. As time went on, they expanded to produce lycra for swimsuits, cloth for mainsails, backpacks and camouflage tarps for military planes. Looms ran around the clock, six days a week. A weekly electric bill of \$30,000 was par for the course. That's what it took to produce as many as one million yards of fabric per week. For decades, Ix & Sons was Charlottesville's largest employer, known for its fairness and warm family atmosphere. Most employees stayed with the mill at least twenty-five years. Many never worked anywhere else. But in 1999, the grand old mill bowed to an enemy it could not see; a depressed domestic textile market. Their high of 1,400 employees shrank	<a href="http://www.whatisix.com/history.php">http://www.whatisix.com/history.php</a>		

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					to only 150. After years of struggling, Ix & Sons finally succumbed to the pressure of foreign competition and closed its doors. The roaring machines fell silent. The old mill, whose labor had helped win a war and touched the homes and backs of millions of people in the course of four generations, relegated itself to the local history books.			
Residence		Nimmo House	Hartman's Mill Road		About half-way down Hartman's Mill Road off Ridge Street stands a dilapidated, unusual Gothic Revival house built in 1870. It's one of a handful of historic residential properties protected by city preservation laws. Dubbed the Nimmo House, it was built and owned by an enterprising carpenter named James D. Nimmo. According to architectural historian Aaron Wunsch, the roads running east of Ridge Street were home to free black landowners beginning in the 1840s. However, Nimmo and his family were white. As Wunsch studied the census of the time, a pattern emerged—most of the men who lived on Hartman's Mill Road were in the building trades. Interestingly, long after Charlottesville had embraced Jim Crow laws, it appeared that occupation, not race, was the tie between people living in that neighborhood. Wunsch found few details about Nimmo's life and career, but the house he left behind provided fascinating clues. Wunsch calls the house a curious example of Carpenter Gothic, based on a quatrefoil (four-leaved) cutout in the dormer and a pointed but not necessarily remarkable window in the west gable. What is remarkable, however, is the way the house reveals a talented workingman's evolving preoccupation with the high-style architectural forms of the time. Indeed, touring the house one can imagine the despair of Nimmo's wife as her husband added yet another fanciful detail—an elaborate, nearly abstract mantelpiece in an office area, the giant Gothic dormer upstairs, the fancy staircase with its curved Eastlake newel post and carved inlays. Even the complex configuration of cupboards in the kitchen shows a similar ambition. These are architectural details normally found in structures five times as big as this little place, and in neighborhoods several class distinctions away.	<a href="http://www.readthehook.com/85394/architecture-saving-nimmo-history-avoids-wrecking-ball">http://www.readthehook.com/85394/architecture-saving-nimmo-history-avoids-wrecking-ball</a>		

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Other sources:

[http://www2.vcdh.virginia.edu/afam/raceandplace/oralhistory\\_main.html](http://www2.vcdh.virginia.edu/afam/raceandplace/oralhistory_main.html)

[http://www2.vcdh.virginia.edu/afam/raceandplace/oralhistory\\_porchswings.html](http://www2.vcdh.virginia.edu/afam/raceandplace/oralhistory_porchswings.html)

[http://www2.vcdh.virginia.edu/afam/raceandplace/oralhistory\\_ridge.html](http://www2.vcdh.virginia.edu/afam/raceandplace/oralhistory_ridge.html)

[http://www.virginia.edu/cue/kenan\\_project\\_files/scott\\_nesbit.pdf](http://www.virginia.edu/cue/kenan_project_files/scott_nesbit.pdf)

<http://www2.vcdh.virginia.edu/cem/index.shtml>

<http://slavery.virginia.edu/>

<http://www2.vcdh.virginia.edu/afam/aas405/syllabus/essay.html>

<http://www.locohISTORY.org/blog/albemarle/2008/11/05/black-leadership-in-charlottessville/>

[http://www.c-ville.com/Charlottesville\\_archaeologists\\_uncover\\_local\\_Black\\_stories/#.V532cPkrLOM](http://www.c-ville.com/Charlottesville_archaeologists_uncover_local_Black_stories/#.V532cPkrLOM)

[http://www.encyclopediavirginia.org/Black\\_Baptists\\_in\\_Virginia\\_1865-1902](http://www.encyclopediavirginia.org/Black_Baptists_in_Virginia_1865-1902)

<http://www.vinegarhillproject.org/About.html>

<https://prezi.com/kdtwvhq5wocu/history-of-african-americans-at-uva/>

## **Draft Report**

Ad Hoc Advisory Group on Confederate Memorials and Street Names

June 6, 2016

### **Overview**

#### **Mission:**

From the City of Alexandria Website:

On September 29, 2015, City Council unanimously passed a resolution to establish an Ad Hoc Advisory Group on Confederate Memorials and Street Names. The resolution directed the City Manager to appoint the seven members of the Advisory Group, with two members appointed at-large and one member appointed from each of the Alexandria Human Rights Commission, the Historic Alexandria Resources Commission, the Alexandria Society for the Preservation of Black Heritage, the Alexandria Planning Commission, and the Alexandria Transportation Commission.

The functions of the Advisory Group are to:

Attend scheduled Advisory Group meetings, which shall be open to the public

Bring community values, knowledge, and ideas into its discussions and considerations

Develop recommendations on actions, if any, that it believes City Council should consider with respect to:

- the status of the *Appomattox* statue on South Washington Street
- the name of Jefferson Davis Highway in the City of Alexandria
- the names of the many streets within the City that are named after Confederate generals and military leaders
- a specific policy on flying of any flags on property owned or under the control of the City\*

Hold one or more public hearings to solicit comments from the public on the issues relating to Confederate memorials

\* On September 8, 2015, City Council voted unanimously to prohibit the flying of the Confederate flag on City property on Robert E. Lee's Birthday and on Confederate Memorial Day.

## Members

After soliciting applicants for the two at-large positions, and recommendations by commission chairs for commission representatives, the City Manager appointed the following members to the Advisory Group:

- Mary Lyman, Chair (representing the Planning Commission)
- Ruth Brannigan (at-large)
- Molly Fannon (at-large)
- Elizabeth McCall (representing the Historic Alexandria Resources Commission)
- James Lewis (representing the Transportation Commission)
- LaDonna Sanders (representing the Human Rights Commission)
- Eugene Thompson (representing the Society for the Preservation of Black Heritage)

The City Manager appointed Craig Fifer, the City's Director of Communications and Public Information, to provide staff support to the Advisory Group.

## Meetings:

As a result of the number of applications for at-large appointments received by the City Manager and difficulty scheduling an initial meeting date during the holiday season, the start date for the Advisory Group's work was much later than planned. At the first meeting, the Advisory Group voted to ask for an extension of the original deadline to allow time to not only deliberate, but allow fuller public input. In the end, the Advisory Group held five meetings, all but one in the Sister Cities Conference Room (room 1101) at City Hall.

- Wednesday, January 27, 2016, 7 p.m. to 9 p.m.
- Monday, February 8, 2016, 7 p.m. to 9 p.m.
- Monday, March 28, 2016, 7 p.m. to 9 p.m. (at Downtown Baptist Church, 212 S. Washington St. (across the street from The Lyceum)
- Monday, April 11, 2016, 7 p.m. to 9 p.m.
- Monday, June 13, 2016, 7 p.m. to 9 p.m.

All members were present for the first meeting, no more than one member was absent from any meeting, and no member was absent from more than one meeting. The agendas, minutes, materials provided, written public comments and a video record of each of these meetings are posted on the City Website at [www.alexandriava.gov/Confederate](http://www.alexandriava.gov/Confederate). Some of these are also provided as appendices to this report.

**Summary:**

All of the Advisory Group's meetings included public hearings, and no meeting was closed to the public. In addition, in the interests of transparency, the Advisory Group avoided any involved, collective email correspondence beyond setting agenda and points for discussion at the meetings (and even these were not contemporaneous group discussions). It was clear early there was not a community consensus regarding these items, but the group did not expect there to be.

The first meeting was divided between general discussion about the goals of the group, and seeking some starting place for discussion, and public input. The two following meetings were almost entirely devoted to public hearings, and the fourth focused on seeking some common ground on how to respond the City's for possible recommendations, but it too included public input. The fifth meeting responded to a draft report. Most Advisory Group discussion about the items to be considered were limited to portions of the first, fourth and fifth meetings

At the first meeting, staff briefed the Advisory Group on mission and aspects of historical context. Craig Fifer reviewed the City Council resolution establishing the Advisory Group as well as the instructions given to the Advisory Group. Lance Mallamo, Director of the Office of Historic Alexandria, gave a chronology of Alexandria's experience during the Civil War, and an overview of the context of the Civil War.

Also at the first meeting, the Advisory Group decided that there should be at least three additional meetings, with one of these primarily a public hearing, but public comment would be received at each meeting. In the end, the Advisory Group expanded the public hearing process to most of two full meetings. They also requested additional information from staff on 1) the costs of changing street signs; 2) the impact on the U.S. Postal Service of changing street names; 3) the Reconstruction Period following the Civil War; 4) Current African American heritage activities and assets; 5) the origin of the name of Forrest Street; and 6) how other cities have handled Civil War issues. Staff provided information at subsequent meetings. These are included in the public record.

**Public Input:**

The Advisory Group received more than 150 comments through its online feedback form and heard more than 60 speakers at its meetings, with many individuals submitting multiple comments or speaking at multiple meetings. Most individuals providing feedback were local but some were not. Passions ran high in some cases (and this can be seen in the video record), and most commented either on street names or the *Appomattox* statue. Relatively few commented on the question of a flag policy beyond what council already had set regarding the flying of the Confederate battle flag. The decision by the Advisory Group to extend opportunities for public input was meant to offer transparency and also ensure that all perspectives on each item had an opportunity to be heard.

### **Advisory Group Discussions:**

Members offered a range of starting points to the discussions, but positions evolved in some cases. The discussions fell mainly into three areas: whether the group needed to address a general flag policy at all; whether there should be wholesale or individual name changes (if necessary or advisable); and the *Appomattox* statue. There was some separate discussion about Jefferson Davis Highway.

### **Discussion of Recommendations:**

At the fourth meeting, the group began to consider the items individually, and on the basis of whether it ought to make reject making a change, suggest a change, or take no action. There was one exchange of emails prior to the meeting to begin to set up some principles. These ideas were presented in their entirety at the fourth meeting as a starting point, and form the core of the following points.

- 1) The *Appomattox* statue at Washington and Prince Streets is the lone public recognition to Confederate veterans in Alexandria. A much copied statute by a significant sculptor of the time, it was erected by the veterans organization with money raised locally and on land provided by the city. It is owned and maintained by the United Daughters of the Confederacy. Unlike similar statues elsewhere in the former Confederacy, the location was chosen for its own significance: It marks the site from which the 17<sup>th</sup> Virginia Regiment mustered to withdraw from the city prior to Union occupation in 1861, and the names inscribed on it are of local residents who fell during the war. As such, its creation and positioning not only have a significant historical context for the City, but also reflect the national experience of the war. In addition, the artwork itself was designed and positioned specifically for the site. *Appomattox* has been a local landmark since its erection, and is one of the few surviving authentic memorials connected to the war. It also is unusual in that it is protected by statute: The statue cannot be moved without action and approval by the state legislature. These are each important considerations.

Overall, the city of Alexandria has relatively few “real” visual connections to the Civil War, which was an important and devastating event in our history – if not the most important event. Even familiar places connected to the conflict such as Fort Ward have been largely reconstructed long after the war ended. Given that what sets apart Alexandria regionally (and as a historical tourism destination) is its declared dedication to preserving and retrieving its fragile and endangered historic fabric, any decision to review the *Appomattox* statue must be understood in that context as well. The removal of the statue would be a deliberate act to remove a piece of Alexandria’s history and cultural heritage and must be treated seriously.

However, the statue should not be singled out as a lone element, focus, or solitary perspective of Alexandria's Civil War experience or contemporary conscience either. Instead it should be treated as part of a complex story as one of many historical assets we offer as a witness to the American experience. In fact, we have far more Federal memorials and interpretations of slavery here than we do any Confederate relics, and we already share more perspectives regarding the experience of the war than most places can. These assets include the Union Fort Ward (to include the post war era we are struggling to interpret), the National Cemetery (which includes not only white Federal soldiers but the African American troops), the Contraband and Freeman's Cemetery, the Edmondson Sisters memorial, and Freedom House, the site of a former slave dealer and slave pen complex. In these terms, *Appomattox* shows only aspect of the War, and we must acknowledge that the city has not been neglecting broadening the story in recent decades. City museums are inclusive here (we have a Black History Museum, and we will be linked to the new museum in Washington), and virtually all interpretive signage we have added reflects inclusiveness.

For these reasons, we think it important that we follow a principle of preserving authentic historical fabric of the statue where it is, but to enhance it with a better effort to offer the inclusive "why" of the context of the war and take an "additive" instead of "subtractive" approach to interpreting our city's history and experience. We do (and have done so as a city) a poor job making the Civil War explicable beyond pointing at a spark and obvious open wound. The war was and is an important thread in our ongoing local and national history, and we must understand it through treating it in the entirety of our national story. This, in turn, requires we preserve the few authentic assets we have, yet amplify the complete story better than we have.

- 2) In the 1930s, the state of Virginia designated US Route 1 within the state as "Jefferson Davis Highway" to honor the President of the Confederacy. In practice, however, the name does not run the full length of the course of US Route 1 in Alexandria. Within the older section of the city, and prior to the designation of US Route 1, there were and remain Patrick and Henry Streets, which were simply parallel streets in the grid but which connected to the historic Alexandria Pike to the north, and to what was the Richmond highway to the south. Even today, the designation of Jefferson Davis Highway is only reflected on signs starting where Patrick and Henry merge as one road on the north end of Old Town at the turn off for Fayette street and continuing on up to the border with Arlington – which retains the Jefferson Davis Highway designation for Route 1. The name "Jefferson Davis Highway" seems never to have been in local use for the Old Town section, even where the two streets become one for a short distance at the south end. At the same time, it was the de facto address for buildings at the north section

of the road. In some cases, “Route 1” and “Jefferson Davis Highway” are used interchangeably by residents when referring to the north section.

For these reasons, and because of the odd street configuration, changing the name of the “Jefferson Davis” section of Route 1 in the city may be more feasible and less controversial than renaming other City streets. There will however, be significant costs to local businesses and residents in terms of deeds and other legal changes, as well as in switching over other records and advertising using the current name.

- 3) There are a large number of streets in the city that may be connected with Confederate figures. The exact number, and verification, would take a great deal of research. The origin and context of the decision to give the streets those names may also vary: some may date to the commemoration of the centennial of the Civil War, when the City also decided to reconstruct Fort Ward. Some may date much earlier with specific reasons for naming associated with that time. In many cases, the names reflect Alexandrians who served during the war some capacity. There is no existing signage explaining the names, so for the most part these names are simply passive markers.

However, changing the names of such a large number of streets is a daunting task, even should the City make that choice. Not only are there the considerable costs to the City, but every address and every individual or business and account connected to those addresses will be affected – meaning thousands of city residents and business would be forced to suddenly deal with the equivalent of an involuntary “move.” There will be in turn a ripple effect economically, as residents and businesses will be forced to change not only all the daily address references for bills, accounts, etc., but also they will have to pay for the legal aspects, such as deeds and mortgages. Thus there would be significant cost to the City to identify and verify the names, then to physically change the street signs and alter all day to day City records, and additionally, and far more significantly the cost to local residents and businesses.

The City has already stopped naming additional streets for Confederate figures and has adopted a policy to redress naming in new opportunities (Potomac Yards and over on the West end are examples). City Council can certainly adopt a resolution affirming that fact. However, as the interests and input of affected residents loom large in renaming such a wide swath of streets (no one has specifically asked their opinion, street by street), it is impractical to take a wholesale approach to names. Instead, the Advisory Group points out that Sec. 5-2-66 of the City Code gives City Council the authority to rename a street.. We suggest that if individual objects to the name of a specific street, he or she may bring that concern to City Council at any time. The City may wish to make this process better known to the community, through information on its website or by other means.

- 4) The question of a “flag policy” for public property seems somewhat unnecessary beyond ensuring that an institutional procedure provides for the flying of certain flags in association with appropriate events and occasions. The Alexandria City Council has already voted to cease flying the Confederate flag specifically, and that question need not be reopened by the Committee. The City has either tacitly or explicitly approved the display of flags other than the national, state, and city flags in connection with parades and festivals, although the procedures followed in those cases is not clear. It is also not clear at what times the flags of other nations have been displayed beyond the Irish flag associated with the annual Saint Patrick’s Day Parade. For example the Advisory Group would not encourage the City to adopt a stringent restriction regarding flying flags honoring a sister city day, or a visit by a foreign dignitary. At the same time, we would also not encourage opening the floodgates to a plethora of weekly or daily displays.

The sense of the Advisory Group is that the City should ensure that a predictable application process exists for City staff, festival or event organizers, or even residents wishing to ask the City to commemorate a special day to ask that a flag be flown. This process should be handled by staff, with an oversight and appeals process. At the same time, the Committee suggests that the City differentiate between city or community events (such as annual holidays, parades, festivals, or sister cities opportunities) and one-time events, and set time limits for displays, with perhaps a week limit for annual events, and two days for other markings. For those events not sponsored by the City, costs associated with the procurement, posting and removal of such flags should be borne by the private organizers. The committee also suggests that the city identify specific areas, streets or locations that may be used for such displays.

The committee recommends that the City review and fine tune the existing flag policy and procedures, perhaps with an eye on how to better capitalize on the use flag displays in conjunction with city celebrations and national events.



## **Blue Ribbon Commission On Race, Memorials and Public Places**

### BENCHMARKING REVIEW: Richmond

July 7, 2016



#### **Timing**

In 1991, a councilmember proposed adding two statues to Monument Avenue of civil rights leaders. While there was significant community discussion and tension, only 32% of Richmond citizens actively opposed the action. In 1996, a statue of Arthur Ashe is unveiled along Monument Avenue. In 2015, in response to conversations happening in other communities, many in response to the Charleston, South Carolina shooting, city leaders began discussing ways to address the presence of confederate statues. City council members and the mayor assert that statues need not be removed but that additional statues and memorials more reflective of the RVA community should be commissioned.

#### **Community engagement strategies**

While no formal commission or community engagement strategy was established, the broader community responded with direct feedback throughout. Citizen groups and nonprofits have provided formal and creative opportunities for engagement around the issue:

- **Unmonumental**

Unmonumental is a weekly radio show on WVTF that reflects on ways to remember and engage the past in Richmond, including deeply personal stories about individual histories of and experiences in Richmond. While some are directly related to monuments, most are not. They focus on the quotidian experiences of life in Richmond for the storyteller, and the deep impact these have on individual growth, values and narrative.

- **Sacred Ground Historical Reclamation Project**

Established in 2004, this project seeks to provide information and context for historical sites and events with a specific eye towards improving equity and justice. The project is deeply involved in protecting a site slated for redevelopment in Shockoe Bottom that was the location for Lumpkin's Jail and a graveyard.

**Report of the  
St. Louis Confederate Monument  
Reappraisal Committee**

December 10, 2015

**Background.** The Confederate Monument, situated in Forest Park, is a “32-foot-high granite shaft with a low relief figure of ‘The Angel of the Spirit of the Confederacy.’” Below is a bronze group, sculpted by George Julian Zolnay, depicting a Southern family sending a youth off to war.

The monument was sponsored by the Confederate Monument Association of St. Louis, with financial support of the United Daughters of the Confederacy. It was dedicated in December 1914, having been erected in Forest Park pursuant to city ordinance (26754, approved December 16, 1912),\* after what have been reported to be years of political controversy.

The monument's principal inscription is a memorial "to the memory of the soldiers and sailors of the Southern Confederacy, who fought to uphold the right declared by the pen of Jefferson and achieved by the sword of Washington."

"With sublime self-sacrifice," the inscription continues, "they battled to preserve the independence of the States which was won from Great Britain and to perpetuate the constitutional government which was established by the fathers."

The inscription adds:

"Actuated by the purest patriotism, they performed deeds of prowess such as thrill the heart of mankind with admiration. ‘Full in the front of war they stood’ and displayed a courage so superb that they gave a new and brighter luster to the annals of valor. History contains no chronicle more illustrious than the story of their achievements; and although worn out by ceaseless conflict and overwhelmed by numbers, they were finally forced to yield their glory."

On December 4, 1964, amid Civil Rights demonstrations throughout the nation (and one year following the Jefferson Bank Protests in St. Louis), the monument was rededicated. The Missouri Historical Review noted that “on the fiftieth anniversary of the dedication it seems well to remind our citizens again of the significance of the shaft, which remains as a permanent evidence of the many charitable works of the Sons and Daughters of the Confederacy.

Over the next 50 years, the memorial remained where it had been erected, along a paved roadway in Forest Park known as Confederate Drive.

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\* The ordinance was passed by the City of St. Louis Municipal Assembly, a predecessor to today's Board of Alderman.

There is no record of any interpretative material ever having been installed, or even proposed to be installed, at or around the monument. Notwithstanding the monument's proximity to the Missouri History Museum, it appears that no publicly accessible interpretative program has been developed or deployed explaining the monument's inscription glorifying the Confederate Cause, or the monument's place in a national post-Reconstruction political mythology organized and perpetuated by survivors of Confederate combatants (the "Lost Cause of the Confederacy") which sought to ennable Confederate war efforts and suppress their legacy of human slavery, and which served to politically disenfranchise former slaves and their descendants and as a political foundation to Jim Crow segregation.

In April 2015, during the monument's centennial year, St. Louis Mayor Francis G. Slay publicly challenged the community to consider whether "the monument is appropriately situated in Forest Park – the place where the World was asked to meet and experience St. Louis at its best and most sublime – or whether it should be relocated to a more appropriate setting."

The Mayor called the public question whether "the monument represents a peculiar memorial to what euphemistically was referred to in the American South as a 'peculiar institution' – slavery – and wherever ultimately situated, whether the monument should be accompanied by a description of the reality and brutality of slavery, over which the war was waged, including in this city, and the bitter badges of slavery, Jim Crow and de facto discrimination and segregation, that are its continuing legacy."

**Creation of the Committee and its work.** St. Louis Mayor Francis Slay asked the Incarnate Word Foundation (IWF) to organize a committee that would "formulate and circulate a request for proposals from persons and organizations who would be willing and able to provide an appropriate public place for the Confederate Monument should the decision be made for it to be moved."

The IWF formed a committee with five voting members: Bridget Flood, Executive Director of the Incarnate Word Foundation, is chairperson. The other members are David Felling, Ron Jackson, Stuart Symington, Jr. and Tony Thompson (see member biographies attached as Exhibit "A"). Greg Hayes, St. Louis Director of Parks, Recreation and Forestry, is an ex officio non-voting member of the Committee. Eddie Roth, St. Louis Director of Human Services, is non-voting secretary to the Committee.

The Committee was asked: "To provide the Mayor and the public with information on practical options for moving the monument from Forest Park to a more suitable public setting in a timely manner."

"Such information should include the estimated costs of (a) excavating the monument, (b) transporting the monument, and (c) reinstalling the monument and/or (d) storing the monument pending identification of a suitable public relocation place."

The committee would accomplish this by soliciting "proposals from universities, museums, public parks, and other suitable public agencies or institutions in the City of St. Louis or St.

Louis County to which the monument may be re-sited, and from storage facilities at which the monument could be maintained pending its being resited.”

**Request for Proposals (RFP).** In September 2015, the committee circulated an RFP to the following institutions and locales: The Missouri Civil War Museum at Jefferson Barracks (potentially in collaboration with Jefferson Barracks (County) Park, Jefferson Barracks Cemetery and/or the Missouri National Guard; St. Louis University Campus, UMSL Campus, Webster University Campus, Bellefontaine Cemetery, Calvary Cemetery, the City Museum and Laumeier Sculpture Park. (A copy of the RFP is attached as Exhibit “B”)

The RFP sought proposals from “universities, museums, public parks, and other suitable public or private agencies or institutions in the City of St. Louis or St. Louis County that (provide) venues that are readily accessible and open to the public and to which the Confederate Monument in Forest Park (the “Monument”) might be moved.”

It asked respondents to provide specific information about the history, mission, and goals of the organization, as well as a description of its experience in developing a “public display of historic, artistic, or other items or artifacts of public and civic interest and importance.”

The RFP also requested that the organization explain of why it believed it would be “an appropriate custodian for the Monument,” where and how it proposed to display the monument, why “this locale and method and display would be appropriate,” and what “explanatory and educational programming” would be provided, with an explanation of the “goals of that programming.”

**Costs of dismantling, moving and reinstalling the monument.** The committee solicited a bid from a qualified contractor, which separately estimated costs as follows (a) dismantling and loading the monument at its current site (\$98,180), (b) moving the monument to a new location within 5 miles of its current location, and off-loading it (\$32,250), (c) constructing a concrete footing at a new site (\$35,000), and (d) erecting the monument at the new site (\$96,650).

Thus, dismantling and moving the monument to a new site, preparing the new site and re-erecting the monument would cost an estimated \$262,080, plus crane rental costs of \$6,500 for a total estimated cost of \$268,580.

If the monument were dismantled and moved to storage, the estimated costs would be \$122,780, (plus \$6,500 crane rental, for a total of \$129,280) as estimated moving costs would be reduced from \$35,000 to \$24,600.

If the monument were dismantled and stored, the granite portion of the monument could be fully preserved through secure outdoor storage. The bronze elements should be secured in the equivalent of a bonded warehouse.

A copy of the cost estimates is attached hereto as Exhibit “C”.

**Responses to the RFP.** All but one institution to which the Committee had sent the RFP respectfully declined to submit a proposal. (A copy of these communications is attached hereto as Exhibit "D.")

The Missouri Civil War Museum submitted the only proposal. It was incomplete and non-responsive to the RFP. The museum currently has no place at which it could display the monument. It informed the committee that it "is not interested in submitting any detailed plans of interpretation or exhibition of the monument."

The museum instead proposed that the City of St. Louis pay to remove and transport the monument to the museum and then "relinquish full ownership and control of the Confederate Monument to the Missouri Civil War Museum and walk away from the issue forever."

The Missouri Civil War Museum's letter to the committee is attached hereto as Exhibit "E".

**Options for moving the monument.** As noted above, the Committee was asked: "To provide the Mayor and the public with information on practical options for moving the monument from Forest Park to a more suitable public setting in a timely manner."

While the monument was permitted by ordinance in 1912 to be erected in Forest Park, the committee did not investigate and has no opinion on whether action by the Board of Aldermen would be required to move the monument. The committee does note, however, that such a legislative process could provide an appropriate and robust public and political forum in which to debate and decide the monument's future.

The committee has identified two options for moving the monument from its current location:

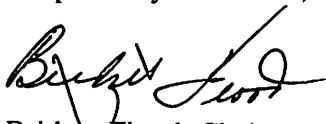
- Incurring an estimated cost of \$129,280 to dismantle and transport the monument and "relinquishing full ownership and control" of it to the Missouri Civil War Museum, which would store the monument for some indeterminate period with no promise or plan for when or how or where it might be displayed or interpreted.

*or*

- Incurring an estimated cost of \$129,280 to dismantle and transport the monument and store it at a secure location owned by the City of St. Louis, preserving for the people the right to decide at some future date when or how or where the monument most appropriately would be displayed and interpreted.

ON BEHALF OF THE COMMITTEE

Respectfully submitted,



Bridget Flood, Chairperson

## Committee Member Biographies

**Bridget Flood** is executive director of the Incarnate Word Foundation, a ministry of the Sisters of Charity of the Incarnate Word. The Foundation uses its time and resources to “work as a community partner that collaborates with organizations and other community stakeholders” to improve “the quality of life of the poor and marginalized,” to bring “others together to discuss, educate, prompt action, and/or foster collaboration,” to work “with others to pool resources and to achieve a common goal,” to bring “the voice of the poor and marginalized to the civic arena,” and to assist “others to gain knowledge about issues or target populations.”

**Dave Felling** is principal of Felling Contracting, a firm that specializes in the salvage and preservation of historic architectural artifacts.

**Ron Jackson** is a member of the board of the Incarnate Word Foundation. He is a former assistant dean at the College of Arts and Sciences at Washington University and staff member to U.S. Senator John C. Danforth. He went on to lead InterAct St. Louis, which paired religious congregations from area communities to foster ecumenical understanding and to work together in mentoring and tutoring children. Mr. Jackson also is a former member of the St. Louis Board of Education and executive director of St. Louis for kids.

**Stuart Symington, Jr.**, a member of the Missouri Bar, has served on Missouri Civil War Sesquicentennial Commission, and as trustee of the Supreme Court of Missouri Historical Society, secretary of the Jefferson Barracks Heritage Foundation, Inc. and former chair of the St. Louis Regional Chamber and Growth Association Military Affairs Committee. He is a former civilian aide to the Secretary of the Army, chairman of the Missouri Committee for Employer Support of the Guard and Reserve, and a former trustee of the Association of the United States Army. He co-edited the critically-acclaimed book *Malindy's Freedom: The Story of a Slave Family* by Mildred Johnson and Theresa Delsoin published by The University of Missouri Press in 2005.

**Tony Thompson** is CEO and Chairman of the Board of Kwame Building Group, Inc. (KWAME), which he founded in 1991. Headquartered in St. Louis, MO, KWAME is a construction management/program management firm that serves as an independent agent to the owner. KWAME provides, along with other services, project management, scheduling, estimating, contract/claims administration, and document controls. Mr. Thompson is active in community leadership, including board service for Barnes-Jewish Hospital, Teach for America, the Regional Business Council K-12 Committee Chair, Boy Scouts of America, St. Louis Community College Foundation, the Advisory Board for the School of Business and Technology at Webster University, the St. Louis Regional Crime Commission and the St. Louis Black Leadership Roundtable Education Committee.

## St. Louis Confederate Monument Reappraisal Committee

### Request for Proposals

September 4, 2015

The St. Louis Confederate Monument Reappraisal Committee is seeking proposals from universities, museums, public parks, and other suitable public agencies or institutions in the City of St. Louis or St. Louis County with venues that are readily accessible and open to the public and to which the Confederate Monument in Forest Park (the "Monument") might be moved to another location.

The Monument is a "32-foot-high granite shaft with a low relief figure of 'The Angel of the Spirit of the Confederacy.'" Below is a bronze group, sculpted by George Julian Zolnay, depicting a Southern family sending a youth off to war.

St. Louis Mayor Francis Slay has asked the Incarnate Word Foundation to organize a committee "to formulate and circulate a request for proposals from persons and organizations who would be willing and able to provide an appropriate public place for the Confederate Monument should the decision be made for it to be moved."

The committee will evaluate the best options for moving the Monument, quantifying costs and making recommendations on what it considers to be the best options — the Committee's purpose being to provide the Mayor and the public with information on practical options for moving the Monument from Forest Park to a more suitable public setting in a timely manner.

To respond to this request for proposal please answer the following questions and supply such other information as may be requested below by sending it on or before October 5, 2015 to:

By regular mail:      Bridge Flood, Executive Director  
                            Incarnate Word Foundation  
                            5257 Shaw Ave., Ste. 309  
                            St. Louis, MO 63110

Or by email: [bridget.flood@iwdn.org](mailto:bridget.flood@iwdn.org)

*About the Committee. The Committee has five voting members: Bridget Flood, Executive Director of the Incarnate Word Foundation, is chairperson. The other members are David Felling, Ron Jackson, Stuart Symington, Jr. and Tony Thompson (see member biographies below).*

*Greg Hayes, St. Louis Director of Parks, Recreation and Forestry, is an ex officio non-voting member of the Committee. Eddie Roth, St. Louis Director of Human Services, is non-voting secretary to the Committee.*

- Exhibit B -

## **Information Sought in Proposals for Confederate Monument**

1. Please state the name, mailing address, and contact information for your organization, as well as for the person serving as primary point of contact for your organization. Please identify the current members of your Board of Directors or Trustees.
2. Please briefly describe the (a) history of your organization, (b) its mission and goals and (c) its primary activities.
3. Insofar as your organization is involved in the public display of historic, artistic, or other items or artifacts of public and civic interest and importance, please describe your primary audience or audiences? Approximately how many people do you estimate visit your public displays each year?
4. Please explain why you believe your organization would be an appropriate custodian for the Monument.
5. Please describe where and how you would display the Monument. Please explain why you believe this locale and method of display would be appropriate for the Monument.
6. Please describe any explanatory and educational programming you would provide related to the Monument, including the goals of that programming and any partners with which your organization would collaborate in the development and presentation of that programming.
7. Please provide a budget for the funding your organization believes would be needed to appropriately display and establish explanatory and educational programming for the Monument (Note: The budget in response to this RFP should not include costs associated with moving or reinstalling the Monument. These costs will be separately assessed by the Committee).

*Questions about this RFP or clarifications concerning the information sought may be submitted by email to: [bridget.flood@iwdhn.org](mailto:bridget.flood@iwdhn.org)*

October 16, 2015

Proposal No. 15-284

Mr. Dave Felling  
1031 North Clay  
Kirkwood, MO 63122

RE: Incarnate Word Foundation Confederate Monument at Forest Park

Dear Dave:

Pending further design, engineering, structural, or other relevant information, we are offering the following preliminary pricing to dismantle, haul, and re-assemble the granite "Confederate Monument" from its present location at Forest Park to a new location within approximately 5 miles for the following cost:

**Item #1 – Dismantle and load at current site**

Preliminary Bid: \$98,180.00

Scope of work includes:

- All rigging, hoisting, and access equipment
- Carefully disassemble multiple granite pieces and single bronze piece
- Load and secure components on flat bed trailers and prepare for dry age
- Clean up site upon completion of any items related to scope of work above

**Item #2 – Move to new location within approximately 5 miles and off load**

Preliminary Price: \$32,250.00

Scope of work includes:

- All related hauling and shipping transportation
- Safely off load and place on wood cribbing

Note: Price assumes a stable base of earth, concrete, gravel, or asphalt to support the weight of statue components. No provisions for ground stabilization or settlement prevention

**Item #3 – New concrete footing**

Preliminary Price: \$35,000.00

NOTICE TO OWNER: FAILURE OF THIS CONTRACTOR TO PAY THOSE PERSONS SUPPLYING MATERIALS OR SERVICES TO COMPLETE PROPERTY WHICH IS T-  
RESULT YOU MAY ASK SERVICES FOR THE WC [REDACTED] *Exhibit C* [REDACTED]  
THE MECHANICS LIEN ON THE PTER 429, RSMo. TO AVOID THIS PERSONS SUPPLYING MATERIAL OR RE LIEN WAIVERS MAY RESULT IN YOUR PAYING FOR LABOR AND MATERIAL TWICE.

**Scope of work includes:**

- Excavation of 10'-0" deep x 12'-0" wide x 14'-0" across footing foundation on pit
- Furnish and install appropriate re-bar reinforcement cages
- Furnish and install redi-mix concrete pour for monolithic concrete footing, (approx. 65 cubic yards) to be +/- 2" below finish grade
- Remove excavation spoils offsite

**Item #4 – Erection of monument components and bronze statue element**

Preliminary Price: \$96,650.00

**Scope of work includes:**

- Furnish all rigging , hoisting, and access equipment
- Carefully re-assemble granite and bronze components
- Furnish and install fully grouted and reinforced concrete block construction for all internal voids of monument interior cavity's
- Clean up and haul off debris

**Alternate Price #1 –**

In the event that monument needs to be stored and not re-assembled, immediately, the cost to haul and off load the monument at suitable storage site within 5 miles of Forest Park would be \$24,600.00.

**Qualifications:**

- This price is good for 30 days
- Payment due 30 days after invoice date
- Price is based on one mobilization, cost for additional mobilizations are \$1,500.00
- No caulking or sealing
- No winter weather protection
- No provisions for hidden conditions
- No provisions for permits of any kind
- No provisions for drawings, engineering, etc.
- No provisions for ground stabilization at either storage location or new erection site

**Note: The Harlan Company is experienced and well versed in this type of project, and extreme care will be exercised in all aspects. However, due to the amount of "unknowns", and the age of the components, we accept no liability for breakage or replacement components!**

Sincerely,

THE HARLAN COMPANY

James C. Theusch  
Accepted

By: \_\_\_\_\_

Date: \_\_\_\_\_



## Budrovich Crane Rental

Customer: Felling Contracting LLC  
Job Name: Confederate Statue Removal  
Date: 10/8/2015

Item:	Hourly Rate	Daily Rate:	Qty.:	Amount:
120 ton Grove Crane	\$ 5,200.00	1	\$	5,200.00
Hauling of Parts	\$ 1,300.00	1	\$	1,300.00
Minimum charge:				\$ 6,500.00

Crane Hourly Overtime Rate: \$ 950.00

**Job Description/Site Requirements:**

Crane will lift 80,000 lbs heaviest piece of statue at 25-30 feet radius.

Crane will set up directly between roadway and statue. Trailer will have to pull next to crane and statue in lawn. Assume clear access for crane set up and assembly.

Crane capacity at 25 ft = 112,000 lbs and capacity at 30 ft = 97,000 lbs.

**Special Note:**

**Budrovich Contracting Co. is not responsible for damage done to concrete, asphalt or landscaping during any phase of the project.**

All dollar figures above are for STRAIGHT TIME weekday work.

It is the contractors responsibility to provide clear access for entry, set up, and operation of crane.

Crane crew operates under "me too" clause with respect to payscale and other trades on job.

Minimum charge column is not a guarantee of final charges. Overtime work is extra.

Pricing valid for 60 days from above date.

Crane time is portal to portal and includes wages, fuel, insurance and taxes.

Daily rates are for 8 hours portal to portal with 1/2 hour for lunch.

Crane time beyond 8 hours will be charged at standard hourly overtime rates.

Weekly rates consist of 40 consecutive straight-time hours M-F. Overtime is extra.

Monthly rates consist of 176 straight-time hours - 22 days M-F. Overtime is extra.

Joe Vickey, Estimator  
[jvickey@budrovich.com](mailto:jvickey@budrovich.com)  
Budrovich Contracting  
618-334-8241

# Budrovich Crane Rental



## \*Terms and Qualifications\*

1. Free and clear access to work area including sufficient area for set-up and operation of supplied equipment.
2. Site conditions are assumed adequate for equipment proposed. Additional matting or soil improvement is not included. **Budrovich Contracting Co. Inc and its support contractors are not responsible for damage to driveways, parking lots, curbs, grass or any underground utilities.**
3. This offer is based on one mobilization of equipment and personnel each way. Any moves on site that require additional trucking of crane parts will be the financial responsibility of the customer.
4. Budrovich will not be liable for any contractor crew wages in the event of a mechanical breakdown of our equipment or weather conditions that stop work.
5. Hourly labor rates are as follows: \$100.00 straight time hour per man / \$150.00 time and half hour per man / \$200.00 double time hour per man.
6. Crew will be paid lunch half hour if worked through at \$75.00 /  $\frac{1}{2}$  hour per person.
7. Crew will be paid applicable over time rates for dinner hour after 10 hours (and every 4 hours after 10).
8. On a multiple day project, crew will be paid back to yard on first day and from yard to project site on last day.
9. Daily rates consist of 8 consecutive hours with  $\frac{1}{2}$  hour lunch.
10. Weekly rates consist of 40 consecutive straight-time hours M-F. Overtime is extra.
11. Monthly rates consist of 176 consecutive straight-time hours M-F. Overtime is extra.
12. No liquidated damages or consequential liability shall be transferable to Budrovich Contracting Co.
13. Property insurance for the buyer's equipment shall be provided under buyer's policy.
14. Prices are firm for 90 days and subject to availability at the time of order.
15. Payment terms are net thirty days from the invoice date.
16. Per diem charge (if required) is \$165.00 per man and travel time will be assessed per man-hour at the applicable straight time or overtime rate.
17. **Minimum charge column is not a guarantee of final charges. Overtime work is extra.**
18. Crane crew operates under "me too" clause with respect to pay scale and other trades on job.
19. Price excludes costs of any local labor mandates.
20. Budrovich Contracting Co. Inc. is signatory the International Union of Operating Engineers. All work to be performed in compliance with the local labor agreements.
21. Crane subject to availability at time of project.

The above prices are portal to portal and include fuel, taxes, insurance, and wages for our employees. If you have any further questions, please call me at (618) 334-8241.

Respectfully,  
Joe Vickey  
Crane Estimator  
Budrovich Contracting Co. Inc.



# Washington University in St. Louis

Office of the Chancellor

September 10, 2015

Ms. Bridget McDermott Flood  
Incarnate Word Foundation  
5257 Shaw Avenue, Suite 309  
St. Louis, Mo. 63110-3029

Dear Bridget:

Thank you for your letter in reference to finding a more appropriate place for the St. Louis Confederate Monument in Forest Park. I have discussed your request with Chancellor Wrighton, but this is not something that we wish to pursue.

With best personal regards,

Sincerely yours,



Steven J. Givens  
Associate Vice Chancellor and  
Chief of Staff

SJG:js

- Exhibit D -



Roth, Eddie <[rothe@stlouis-mo.gov](mailto:rothe@stlouis-mo.gov)>

## Webster University's Response Regarding the Confederate War Memorial

Marty Glosemeyer <[marty.glosemeyer@iwdn.org](mailto:marty.glosemeyer@iwdn.org)>

Mon, Oct 5, 2015 at 2:10 PM

To: "ronald9275@sbcglobal.net" <[ronald9275@sbcglobal.net](mailto:ronald9275@sbcglobal.net)>, "sjrsymington@gmail.com" <[sjrsymington@gmail.com](mailto:sjrsymington@gmail.com)>, "dfelling@sbcglobal.net" <[dfelling@sbcglobal.net](mailto:dfelling@sbcglobal.net)>, "tony@kwamebuildinggroup.com" <[tony@kwamebuildinggroup.com](mailto:tony@kwamebuildinggroup.com)>, "HayesGA@stlouis-mo.gov" <[HayesGA@stlouis-mo.gov](mailto:HayesGA@stlouis-mo.gov)>, "rothe@stlouis-mo.gov" <[rothe@stlouis-mo.gov](mailto:rothe@stlouis-mo.gov)>, Bridget Flood <[bridget.flood@iwdn.org](mailto:bridget.flood@iwdn.org)>

Dear Committee Members,

Please see the response below from Beth Stroble, President of Webster University, in regards to the Confederate War Memorial.

*Best Regards,*

*Marty*

**Marty Glosemeyer**

Executive Administrative Assistant to Bridget Flood, Executive Director

**Incarnate Word Foundation**

5257 Shaw Ave., Suite 309 | St. Louis, MO 63110

Office: (314)773-5100 | Fax: (314)773-5102

Email: [marty.glosemeyer@iwdn.org](mailto:marty.glosemeyer@iwdn.org) | Website: <http://www.iwdn.org/>

-----Original Message-----

From: Elizabeth Stroble [mailto:[stroble@webster.edu](mailto:stroble@webster.edu)]

Sent: Sunday, October 4, 2015 8:45 PM

To: Bridget Flood <[bridget.flood@iwdn.org](mailto:bridget.flood@iwdn.org)>

Subject: responding to your request

Dear Ms. Flood,

Thank you for corresponding with me as the St. Louis Confederate Monument Reappraisal Committee members explore the possibility of moving the monument to a more appropriate site.

My colleagues and I discussed the dimensions of this request and have reached the conclusion that we are not in a position to meet this need. As a result, we will not respond to the request for proposals.

I wish for you a satisfactory conclusion to the work you are undertaking on behalf of Mayor Slay.

With my regards,

Beth Stroble

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One North Grand Boulevard  
St. Louis, MO 63103  
Phone: 314-977-7777  
Fax: 314-977-7105  
[www.slu.edu](http://www.slu.edu)

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SAINT LOUIS  
UNIVERSITY

Office of the President

September 14, 2015

Bridget McDermott Flood  
Chair  
St. Louis Confederate Monument Reappraisal Committee  
C/O Incarnate Word Foundation  
5257 Shaw Avenue  
Suite 309  
St. Louis, MO 63110-3029

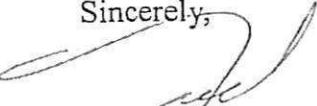
Dear Ms. Flood,

Thank you for your letter regarding the possible relocation of the monument.

While I appreciate your interest in SLU, we will not be responding to the RFP.

I wish you well in your efforts.

Sincerely,

  
Fred P. Pestello, Ph.D.  
President

*Steven V. Stenger*  
County Executive



*Gary D. Bess*  
Director of Parks & Recreation

September 10, 2015

Bridget McDermott Flood, Chair  
St. Louis Confederate Monument Committee  
Incarnate Word Foundation  
5257 Shaw Ave., Suite 309  
St. Louis, Missouri 63110

Dear Ms. Flood:

Thank you for your recent letter requesting St. Louis County to submit an RFP to relocate the “St. Louis Confederate Monument” to Jefferson Barracks Park. Please be advised the County will not be submitting an RFP. Once again, thanks for your consideration.

Sincerely,

A handwritten signature in black ink, appearing to read "Gary D. Bess".

Gary D. Bess  
Director, St. Louis County Parks

cc: Steven V. Stenger  
Mike Chapman  
Greg Hayes  
Bob Mainieri



**DEPARTMENT OF VETERANS AFFAIRS**

Jefferson Barracks National Cemetery  
2900 Sheridan Road  
St. Louis, MO 63125

September 8, 2015

In Reply Refer To:

- Ms. Bridget McDermott Flood  
5257 Shaw Avenue, Suite 309  
St. Louis, MO 63110-3029

Dear Ms. Flood,

Thank you for your letter received on September 8, 2015, concerning the possible site for the relocation of the St. Louis Confederate Monument to Jefferson Barracks National Cemetery. We respectfully decline the offer to consider Jefferson Barracks National Cemetery as a possible site for the monument.

I can be reached at (314) 845-8320, extension 4101 if you have any questions concerning this matter.

Sincerely,

A handwritten signature in black ink that reads "Jeff S Barnes".

JEFF S. BARNES  
Cemetery Director



Catholic Cemeteries of the  
Archdiocese of St. Louis  
6901 Mackenzie Road  
St. Louis, Missouri 63123

p) 314.792.7737  
f) 314.351.1782  
[www.archstl.org](http://www.archstl.org)

8 September 2015

Bridget McDermott Flood  
St. Louis Confederate Monument Reappraisal Committee  
Incarnate Word Foundation  
5257 Shaw Avenue  
Suite 309  
St. Louis, Missouri 63110-3029

Dear Ms. Flood,

Thank you for your letter of 4 September 2015 on behalf of the St. Louis Confederate Monument Reappraisal Committee. I appreciate your inquiry on behalf of the Committee.

Such a relocation to Calvary Cemetery, or one of the other Catholic Cemeteries of the Archdiocese of St. Louis, would not be consistent with our norms and practice followed since the 1854 opening of Calvary Cemetery. All of our cemetery-erected monuments in each are religious-themed and reflect various aspects of the Catholic faith. They include sculptures depicting Christ, the Blessed Virgin Mary, the Saints, the Cross, or other Christian Symbols, in various compositions as executed by the artists commissioned to render them over the years.

Hopefully a suitable site for the Monument can be identified and the good purposes the Committee envisions with respect to it at that site can be realized.

As you proceed with this initiative I wish you all the best.

Grace and peace,

*Dennis M. Delaney*

Monsignor Dennis Delaney  
Executive Director



Roth, Eddie <[rothe@stlouis-mo.gov](mailto:rothe@stlouis-mo.gov)>

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## Response from The City Museum

1 messages

Marty Glosemeyer <[marty.glosemeyer@iwdn.org](mailto:marty.glosemeyer@iwdn.org)>

Wed, Sep 9, 2015 at 5:47 PM

To: "ronald9275@sbcglobal.net" <[ronald9275@sbcglobal.net](mailto:ronald9275@sbcglobal.net)>, "sjrsymington@gmail.com" <[sjrsymington@gmail.com](mailto:sjrsymington@gmail.com)>, "dfelling@sbcglobal.net" <[dfelling@sbcglobal.net](mailto:dfelling@sbcglobal.net)>, "tony@kwamebuildinggroup.com" <[tony@kwamebuildinggroup.com](mailto:tony@kwamebuildinggroup.com)>, "HayesGA@stlouis-mo.gov" <[HayesGA@stlouis-mo.gov](mailto:HayesGA@stlouis-mo.gov)>, "rothe@stlouis-mo.gov" <[rothe@stlouis-mo.gov](mailto:rothe@stlouis-mo.gov)>, Bridget Flood <[bridget.flood@iwdn.org](mailto:bridget.flood@iwdn.org)>  
Cc: Bridget Flood <[bridget.flood@iwdn.org](mailto:bridget.flood@iwdn.org)>

Dear Colleagues,

Please read the e-mail thread below to see the response from Steve Erwin at The City Museum. Thank you.

*Best Regards,*

Marty

**Marty Glosemeyer for Bridget Flood**

Executive Administrative Assistant to Bridget Flood, Executive Director

**Incarnate Word Foundation**

5257 Shaw Ave., Suite 309 | St. Louis, MO 63110

Office: (314)773-5100 | Fax: (314)773-5102

Email: [marty.glosemeyer@iwdn.org](mailto:marty.glosemeyer@iwdn.org) | Website: <http://www.iwdn.org/>

**From:** Bridget Flood  
**Sent:** Wednesday, September 9, 2015 2:22 PM  
**To:** 'Rick Erwin' <[rerwin@citymuseum.org](mailto:rerwin@citymuseum.org)>  
**Subject:** RE: City Museum: St. Louis Confederate Monument Reappraisal Committee

This is to let you know City Museum will not be submitting a proposal.

We wish you the best of luck in your search,

Rick

Rick Erwin III

Chief Executive Officer, City Museum

701 North 15th St, Box 29

St. Louis, MO 63103

[www.citymuseum.org](http://www.citymuseum.org)

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**HAYES, GREG** <[hayesga@stlouis-mo.gov](mailto:hayesga@stlouis-mo.gov)>

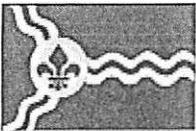
Thu, Sep 10, 2015 at 5:59 AM

To: Marty Glosemeyer <[marty.glosemeyer@iwdn.org](mailto:marty.glosemeyer@iwdn.org)>

Cc: "ronald9275@sbcglobal.net" <[ronald9275@sbcglobal.net](mailto:ronald9275@sbcglobal.net)>, "sjrsymington@gmail.com" <[sjrsymington@gmail.com](mailto:sjrsymington@gmail.com)>, "dfelling@sbcglobal.net" <[dfelling@sbcglobal.net](mailto:dfelling@sbcglobal.net)>, "tony@kwamebuildinggroup.com" <[tony@kwamebuildinggroup.com](mailto:tony@kwamebuildinggroup.com)>, "rothe@stlouis-mo.gov" <[rothe@stlouis-mo.gov](mailto:rothe@stlouis-mo.gov)>, Bridget Flood <[bridget.flood@iwdn.org](mailto:bridget.flood@iwdn.org)>

Marty, thanks for this update.

[Quoted text hidden]



Roth, Eddie <rothe@stlouis-mo.gov>

## Laumeier's Response

1 message

Marty Glosemeyer <marty.glosemeyer@iwdn.org>

Wed, Sep 9, 2015 at 1:59 PM

To: "ronald9275@sbcglobal.net" <ronald9275@sbcglobal.net>, "sjrsymington@gmail.com" <sjrsymington@gmail.com>, "dfelling@sbcglobal.net" <dfelling@sbcglobal.net>, "tony@kwamebuildinggroup.com" <tony@kwamebuildinggroup.com>, "HayesGA@stlouis-mo.gov" <HayesGA@stlouis-mo.gov>, "rothe@stlouis-mo.gov" <rothe@stlouis-mo.gov>, Bridget Flood <bridget.flood@iwdn.org>

FYI

Dear Marilu:

Thank you for your prompt, thoughtful response and your best wishes. I will share your email with the Committee members.

Peace,

Bridget

Sent from my iPad

On Sep 8, 2015, at 4:52 PM, Knodel, Marilu <mknode@laumeier.org> wrote:

Dear Bridget,

Thank you for your recent proposal regarding a statue (I assume late 19<sup>th</sup>/early 20<sup>th</sup> century) art work being deinstalled from Forest Park.

Laumeier's specific focus is on bringing to the residents of our region contemporary art, primarily but not exclusively made on site, by living artists. Many of our legacy collection works are site specific for us, but any additional works we would bring would have to fill in the narrative on the history of modern and contemporary artistic practice. Our oldest work in the Collection is 1969, and with our limited resources we are not able to wander much further back than that.

The statue you are looking to decommission does not match our mission-driven work, and therefore we will not be bidding to borrow it for the Collection.

Best of luck is re-siting the piece.

Best,

Mariu Knode

*Best Regards,*

*Marty*

**Marty Glosemeyer**

Executive Administrative Assistant to Bridget Flood, Executive Director

**Incarnate Word Foundation**

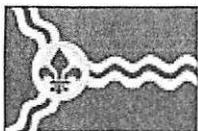
5257 Shaw Ave., Suite 309 | St. Louis, MO 63110

Office: (314)773-5100 | Fax: (314)773-5102

Email: [marty.glosemeyer@iwdn.org](mailto:marty.glosemeyer@iwdn.org) | Website: <http://www.iwdn.org/>

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Roth, Eddie <[rothe@stlouis-mo.gov](mailto:rothe@stlouis-mo.gov)>

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## Confederate Monument

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Gossen, Ronald <[ron@umsl.edu](mailto:ron@umsl.edu)>  
To: "rothe@stlouis-mo.gov" <[rothe@stlouis-mo.gov](mailto:rothe@stlouis-mo.gov)>

Mon, Sep 21, 2015 at 1:02 PM

Eddie,

I've visited with Chancellor George, as well as others in the administration and faculty regarding relocating the Confederate Memorial to the UMSL Campus. We reviewed the appropriateness of the art and the potential effects surrounding a larger discussion. I agree with you that a very appropriate siting might well be the Missouri Civil War Museum. That would be a venue where both context and content will foster valuable dialogue for the people of Missouri.

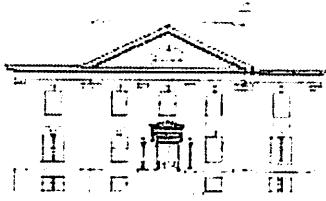
Our concern regarding siting the memorial on the UMSL Campus is viewed as problematic for us from the process side. That's prior to any discussion surrounding function, purpose, interpretations, etc., related to the piece itself. Our policies require that acceptance and then siting of monuments/public art be vetted by a faculty/staff committee. Like all activities of the university, these discussion would be subject to open records requests. I don't believe that the sentiment of the faculty/staff would be favorable and that the deliberations, in-and-of-themselves, may be divisive for the campus and our key stakeholders.

I'm sure that you can understand that in these times, we need to work diligently to create unity and avoid any possible activities that would cause division. I appreciate your concern and attention to history. I'm very hopeful that you'll receive a positive and welcoming response from the Civil War Museum.

With regards,

Ron

Ron Gossen, APR, PMP(r)  
Senior Associate Vice Chancellor/Chief Marketing Officer  
University of Missouri-St. Louis  
(O) 314-516-5776 (cell) 314-239-7644  
401 Woods Hall  
1 University Blvd.  
St. Louis, MO. 63121-4400



**MISSOURI CIVIL WAR MUSEUM**  
222 Worth Road, St. Louis, Missouri 63125

October 2, 2015

Ms. Bridget McDermott Flood  
Incarnate Word Foundation  
5257 Shaw Avenue, Suite 309  
St. Louis, MO 63110

Re: Confederate Monument at Forest Park, St. Louis, Missouri

Dear Ms. Flood,

I have received your recent correspondence regarding your committee's assignment from St. Louis Mayor Francis Slay to explore the possibility of moving the Confederate Monument from Forest Park to a "more appropriate" site. I have also shared this information with our museum's Board of Directors and our legal advisor for their comments, and the following information is our official response to your request.

First of all, please note that I am very familiar with the history of this monument and I am very concerned for its overall safety, its preservation, and its ultimate fate in the future. For your information, there is little I do not know about this monument regarding its original creation, design, symbolism, and placement in Forest Park. Knowing this, I do not care to debate or discuss the issues surrounding the current "political viewpoints" of this monument and would therefore rather focus on its future preservation as a historic artifact of the past.

Although your committee is making an attempt to find a "more appropriate" site for the monument, the current "hostile and negative political atmosphere" will no doubt prevent virtually everyone you have contacted from wanting this monument. As you know, historical monuments relating to the Confederacy are now being vandalized and defaced by radical activists nationwide, and many political leaders, such as Mayor Slay, are calling for their removal.

I will be quite surprised if any university, institution, public park, or museum you have contacted would want this monument and take on the liability and controversy of the topic. What institution in their right mind would want to accept the "political and social" issues and problems that have been unfairly and unjustly attached to Confederate monuments such as this one? The same reasons that have prompted Mayor Slay to seek the removal of this monument in the first place, will be the same reasons that will prevent anyone else from accepting it as well.

Therefore, the only institution that can justifiably get involved with your committee and even consider taking on the enormous responsibility and political issues associated with the monument in the eyes of the public, is of course a Civil War museum such as ours. However, even the Missouri Civil War Museum has been ordered not to relocate or erect this monument at our current location that is within a St. Louis County Park. I have spoken with Mr. Gary Bess, St. Louis County Parks Director, on several occasions regarding the Confederate Monument.

- Exhibit E -

Mr. Bess informed me that he will not authorize this monument to be relocated and erected within any St. Louis County Park, because of the recent acts of vandalism and the negative political and social issues that have been raised regarding Confederate monuments.

However, due to our museum's mission of preserving artifacts and items relating to the Civil War, I feel that it is our duty and responsibility to offer assistance to save this historic Civil War monument. The museum currently has thousands of historical artifacts in its collection that we have been entrusted by others to perpetually care and preserve for generations to come. This monument is no different and must be protected and preserved.

Although not publicly known, I will share with your committee members the fact that the Missouri Civil War Museum does have a planned strategic goal of expanding and establishing a new larger additional facility on a large tract of land in the future. This new facility will be constructed on property that will be owned by the museum and will be large enough to erect numerous historic monuments the size of the aforementioned Confederate Monument. This new facility will be the perfect place to permanently erect the Confederate Monument in the future and ensure its overall protection and preservation in an appropriate historic and educational setting.

Therefore, the Missouri Civil War Museum proposes to your committee that the City of St. Louis, Missouri can relinquish its current responsibility and liability of preserving the Confederate Monument at Forest Park by transferring the full ownership of the monument to our institution. The city of St. Louis, and/or funding obtained by your committee, will pay for the disassembly and relocation of the monument from Forest Park to a protective storage site that will be provided by the museum. The monument will stay in protective storage until it is reassembled at a future date at the museum's new facility. This proposal is the perfect solution to Mayor Slay's goal of removing the Confederate Monument from property owned by the city and transferring all of its future "social and political issues and problems" to an institution that is widely accepted by the general public as the most appropriate place for items such as this to be.

The Missouri Civil War Museum is not interested in submitting any detailed plans of interpretation or exhibition of the monument as your correspondence has requested due to the fact that the monument will be placed in storage for a period of time. Its future exhibition, interpretation, and costs will be determined and provided entirely by our museum officials at that time.

The Missouri Civil War Museum is offering a reasonable and permanent solution to Mayor Slay's dilemma with the Confederate Monument. Our proposal is quite simple and clear, the city is to relinquish full ownership and control of the Confederate Monument to the Missouri Civil War Museum and walk away from the issue forever. As you know, there will be those that will protest the movement of this monument no matter where it goes. However, if the monument is to be removed by the City of St. Louis, I do believe that the Missouri Civil War Museum is the best avenue for the city to pursue that will draw the least criticism.

Thank you for contacting the Missouri Civil War Museum in regards to the Confederate Monument and I will be your official contact on all matters regarding this issue. I can be reached at 636-237-3398, by email at [mtrout@mcwm.org](mailto:mtrout@mcwm.org), or at our address of Missouri Civil War Museum, 222 Worth Road, St. Louis, Missouri 63125. Additional information on the Missouri Civil War Museum can be found at our website at [www.mcwm.org](http://www.mcwm.org).

Respectfully Submitted,



Mark L. Trout, Founder & President  
Missouri Civil War Museum

## **APPENDIX D**

### **Photographs**

- Rachel Lloyd images of her walking tour
- Richmond field trip images

Blue Ribbon Commission on Race, Memorials, and Public Spaces  
July 20, 2016

Photographs of Historic Places/Public Spaces

Lee Memorial



Lee Memorial



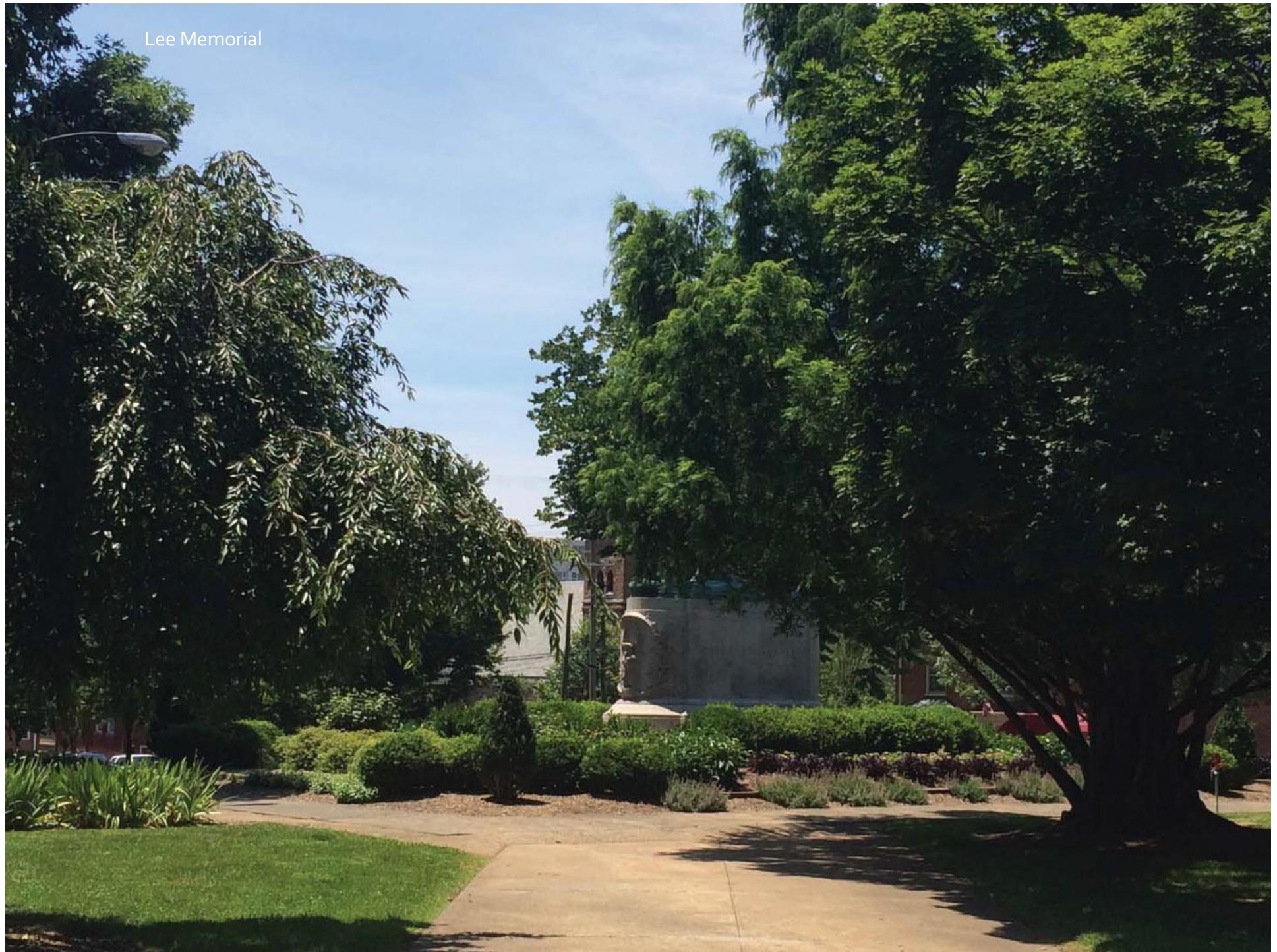
## Lee Memorial



Lee Memorial



Lee Memorial





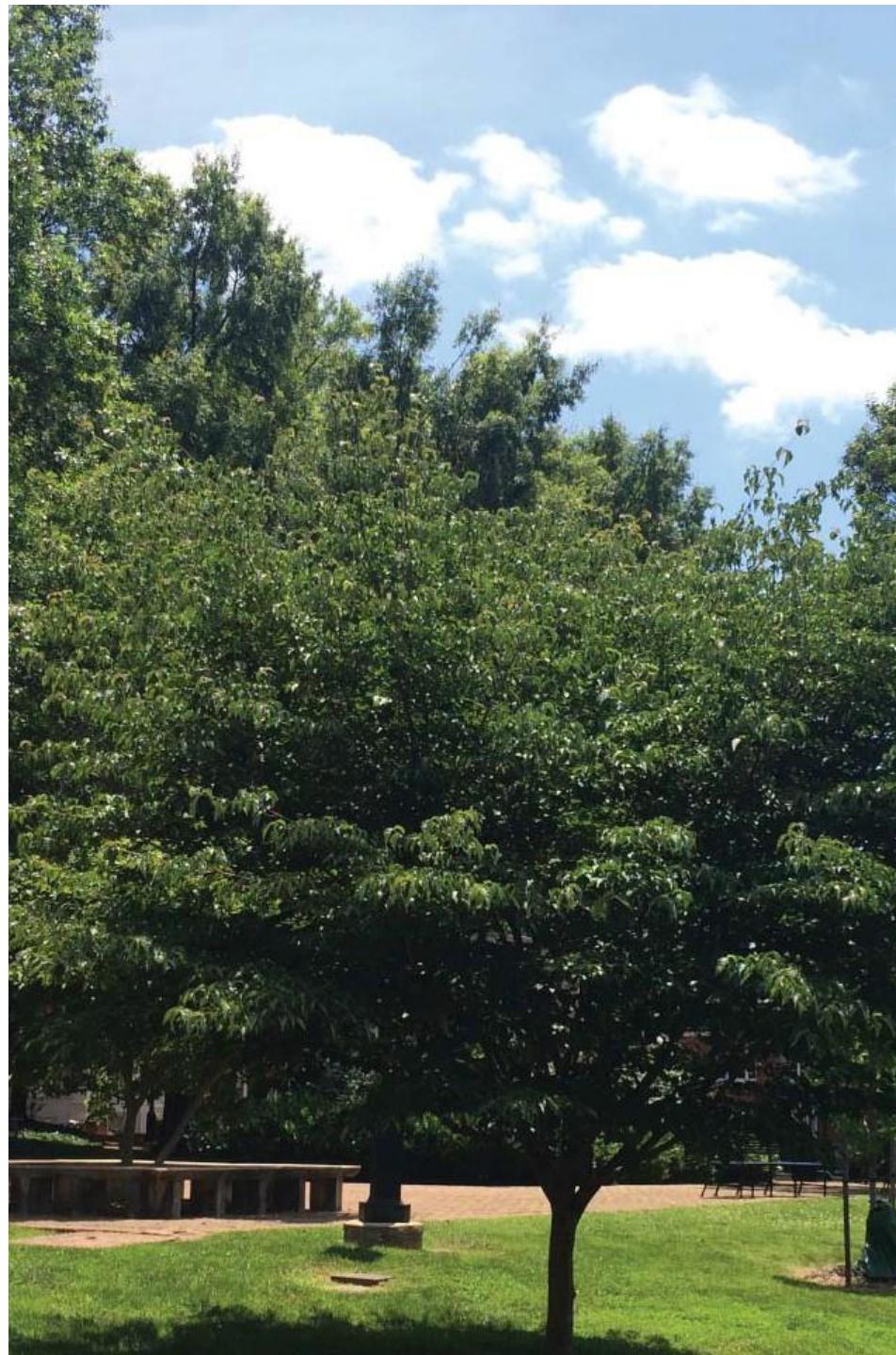
Confederate Soldiers Memorial

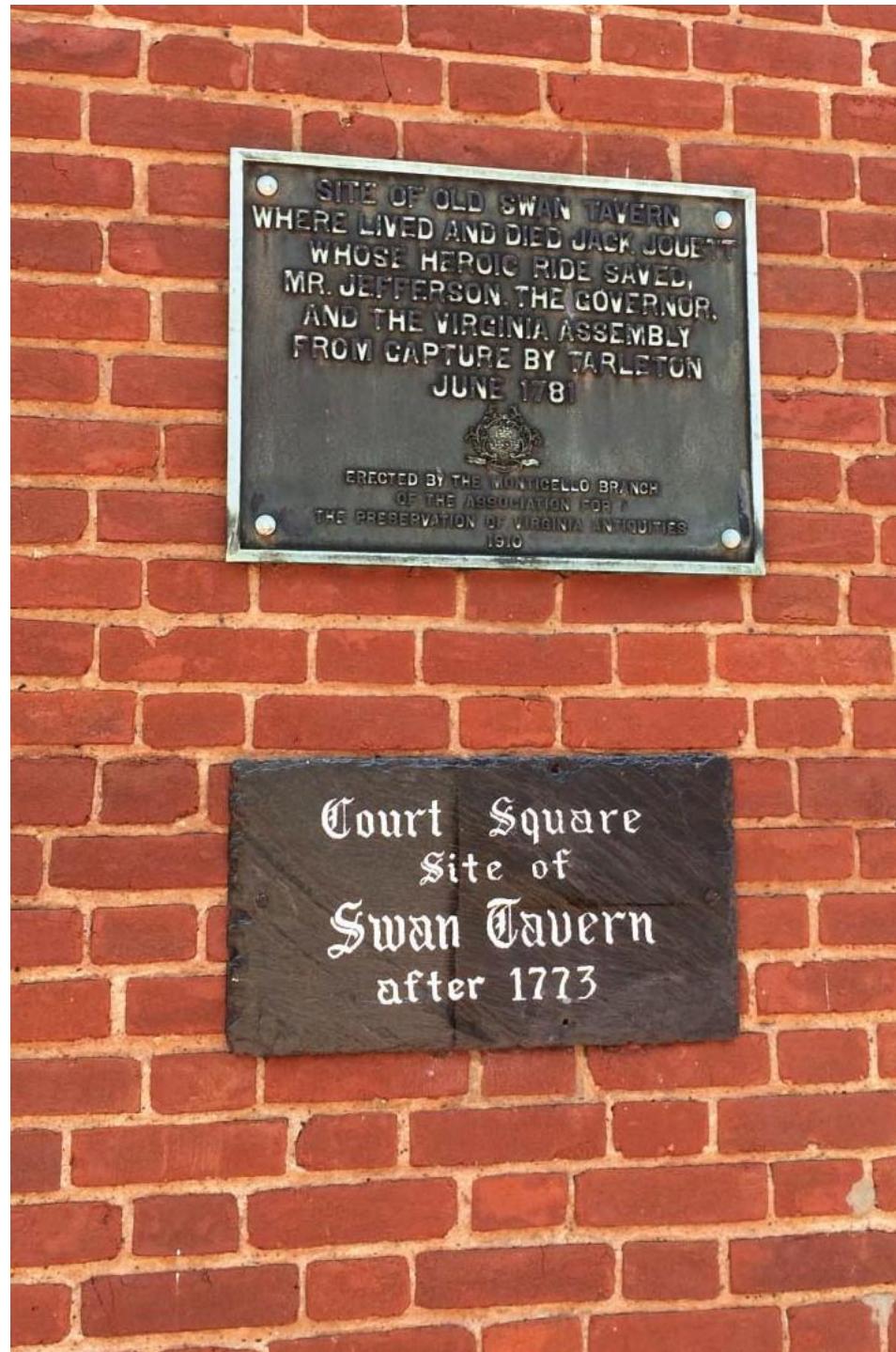
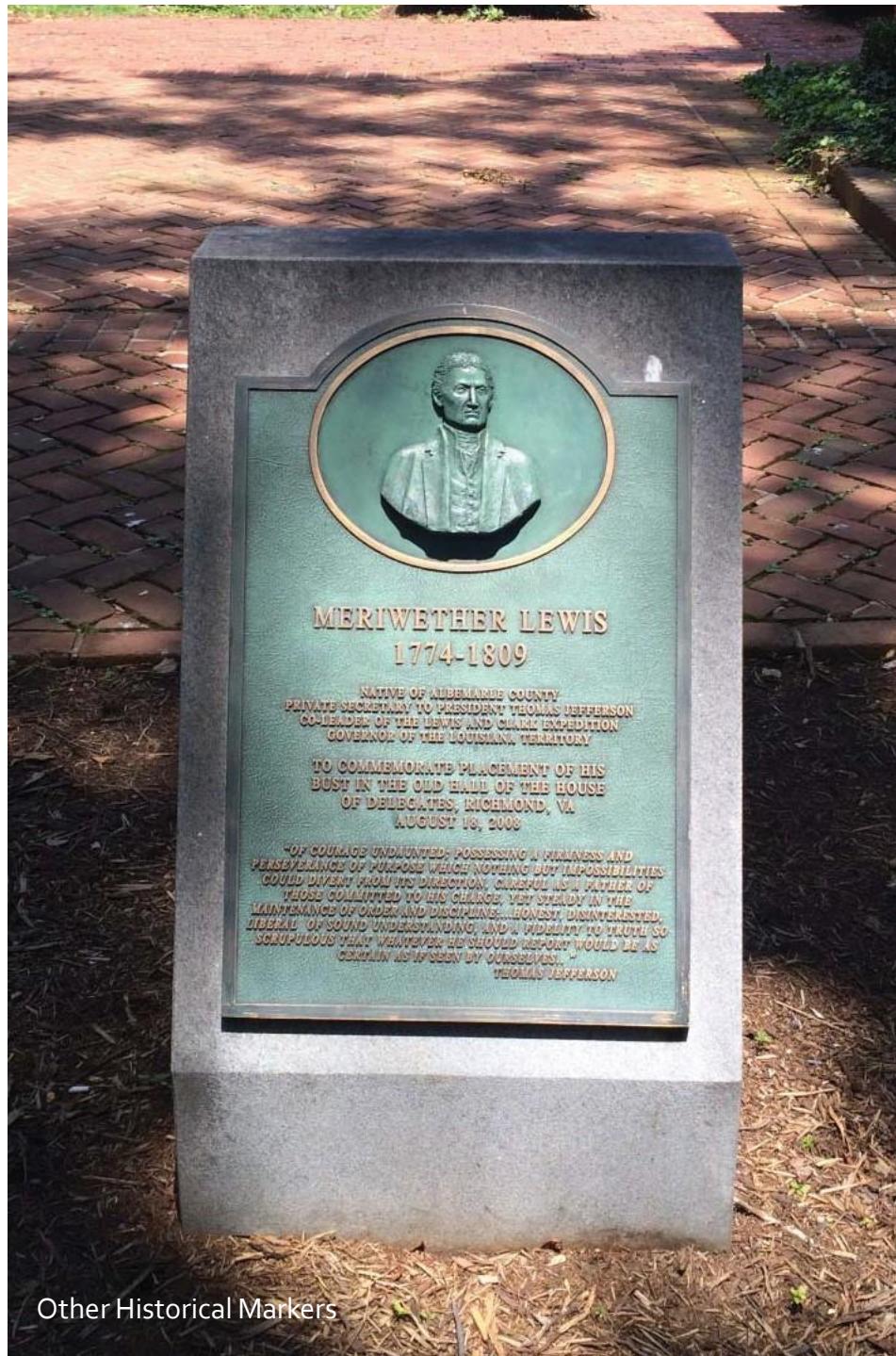
Jackson Memorial



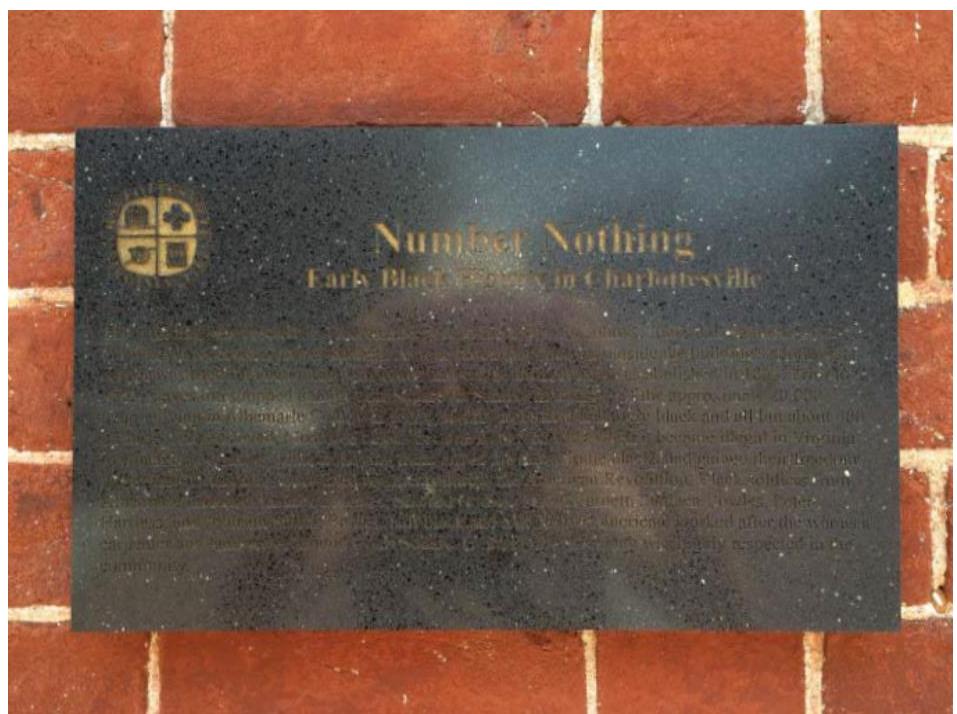
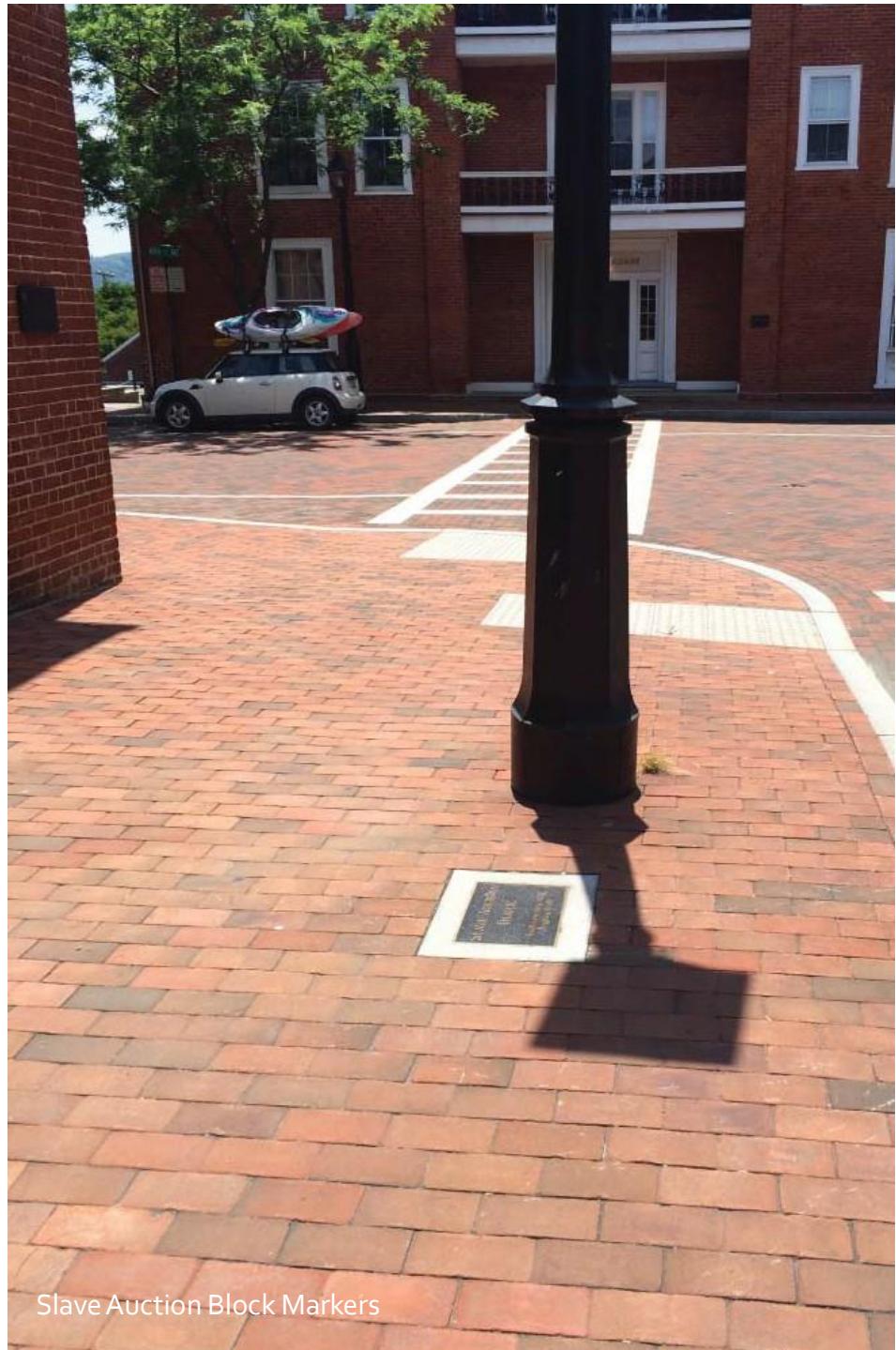


Jackson Memorial





Other Historical Markers





Vinegar Hill Historical Marker

**THE DREWARY J. BROWN  
MEMORIAL BRIDGE**

**IN HONOR OF THOSE PEOPLE  
WHO SUCCEEDED IN  
BUILDING BRIDGES  
IN OUR COMMUNITY.**

Drewary Brown Bridge Marker





Daughters of Zion Cemetery and Marker



Daughters of Zion Cemetery



Daughters of Zion Cemetery

Daughters of Zion Cemetery



First Baptist Church





Benjamin Tonsler House



Shelton House

Former Inge's Grocery Store



Kitty Foster Site





## Kitty Foster Site

### SHADOW CATCHER

AT THIS PLACE, ON THE SITE OF CATHERINE FOSTER'S HOME, THIS "SHADOW CATCHER" LINKS THE VISIBLE WITH THE UNSEEN EVEN AS IT PULLS THE EYES UPWARD TO THE SKY. IT CREATES A SHADY, GRIDLIKE OUTLINE OF THE HOUSE THAT ONCE STOOD AT THIS LOCATION.

The meandering paths lead away from the home site across the Fosters' yard to a family and community burial ground.



The Foster dwelling site yielded artifacts like those to the far left that suggest details of family life and livelihood.

The woman in the photo to the left launders outside as the Fosters would have.

Image circa 1900–1901, courtesy of The Schlesinger Library, Radcliffe Institute, Harvard University.

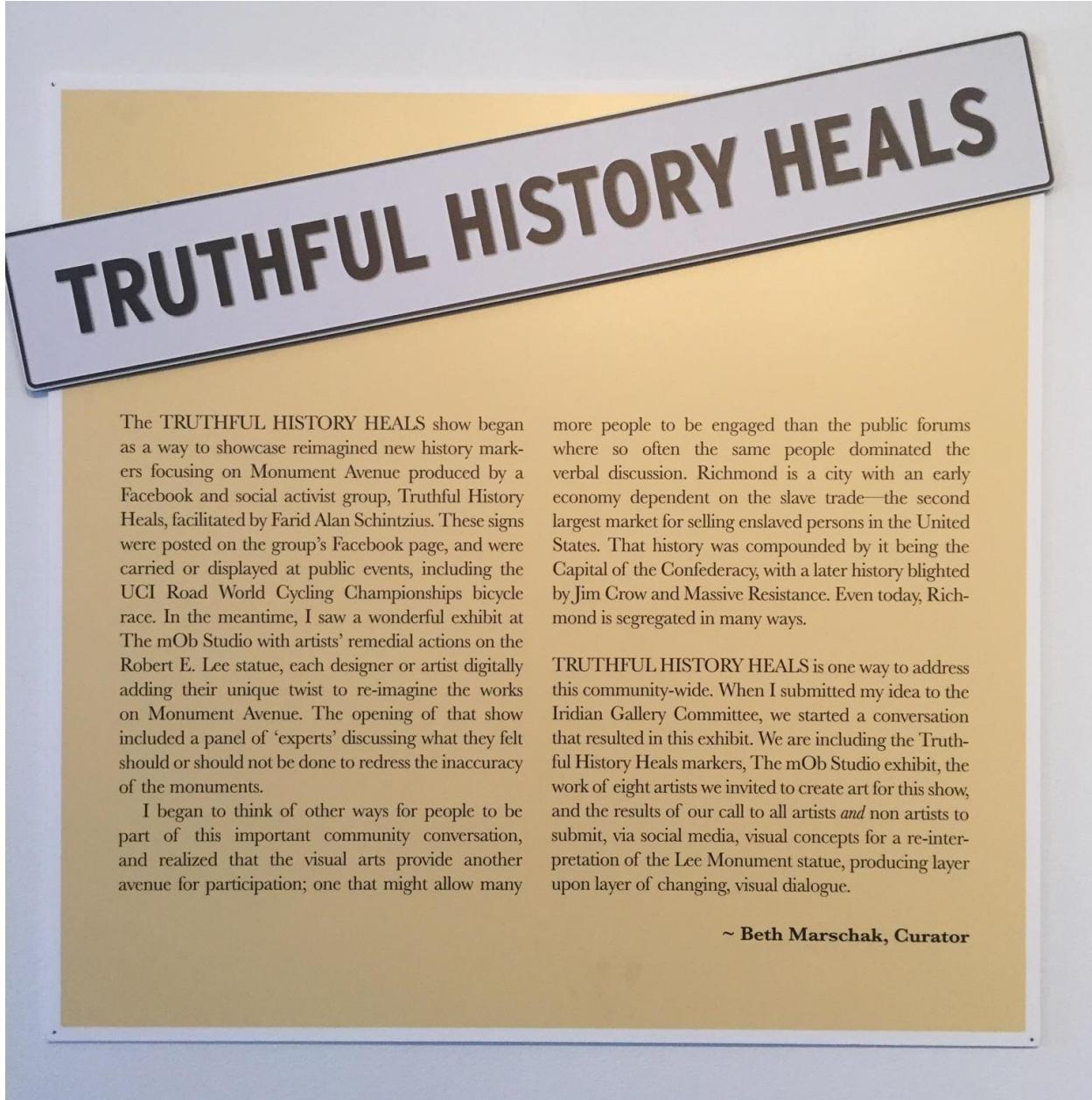
# UVA African American Cemetery



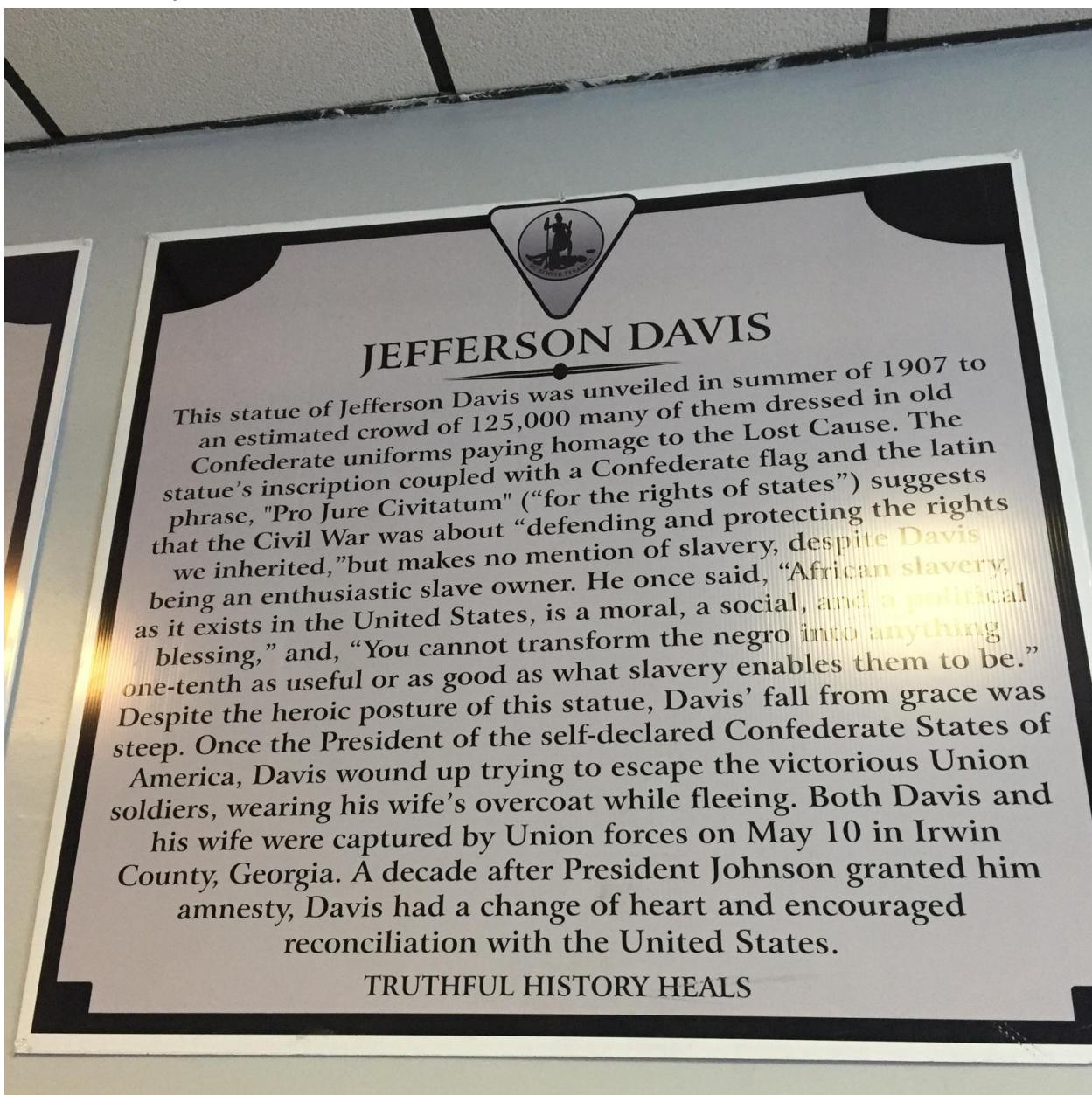
UVA African American Cemetery



## IMAGES FROM RICHMOND, VIRGINIA FIELD TRIP (Don Gathers, John Mason, Kaki Dimock)



## IMAGES FROM RICHMOND, VIRGINIA FIELD TRIP (Don Gathers, John Mason, Kaki Dimock)



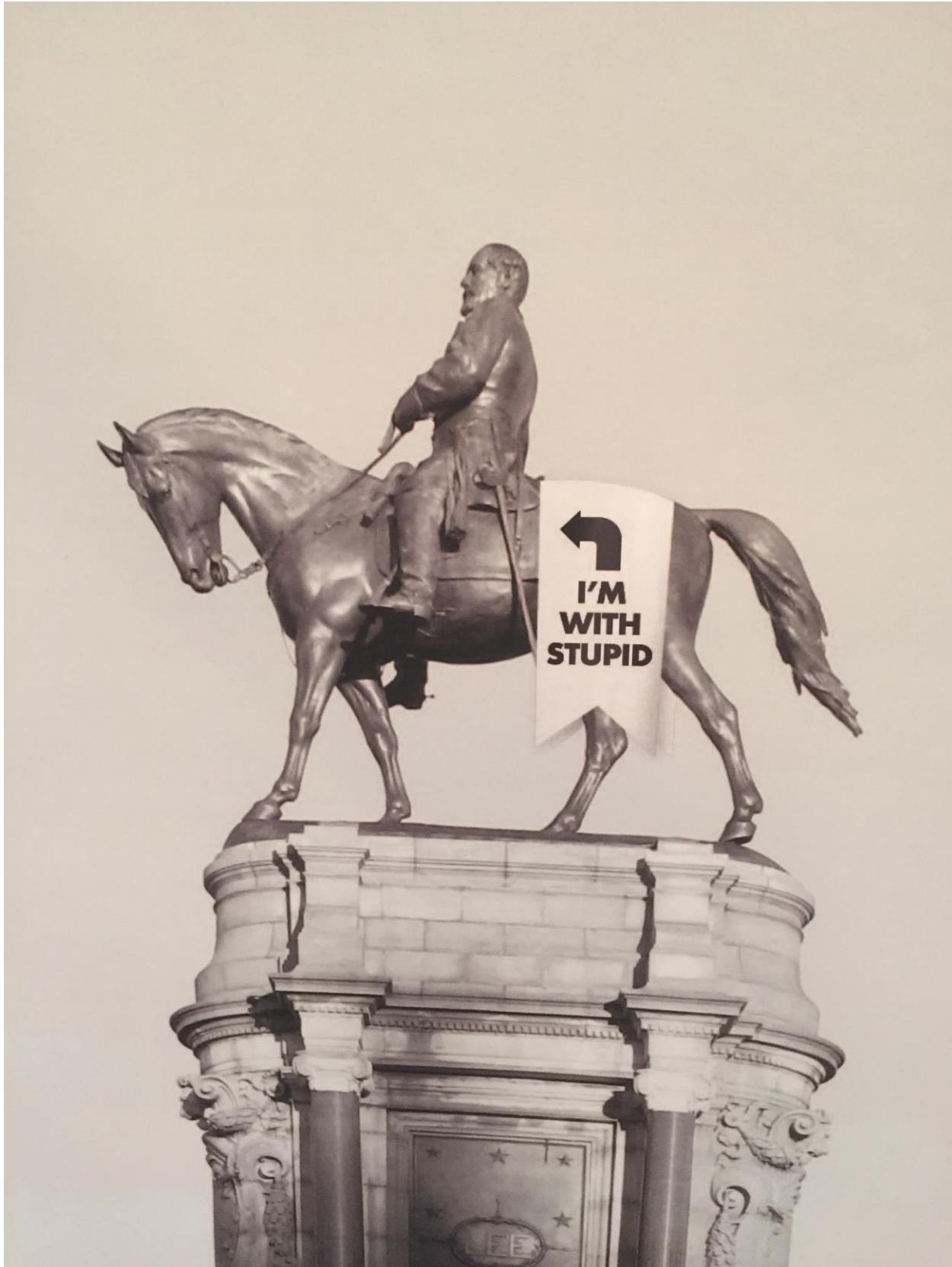
**IMAGES FROM RICHMOND, VIRGINIA FIELD TRIP (Don Gathers, John Mason,  
Kaki Dimock)**



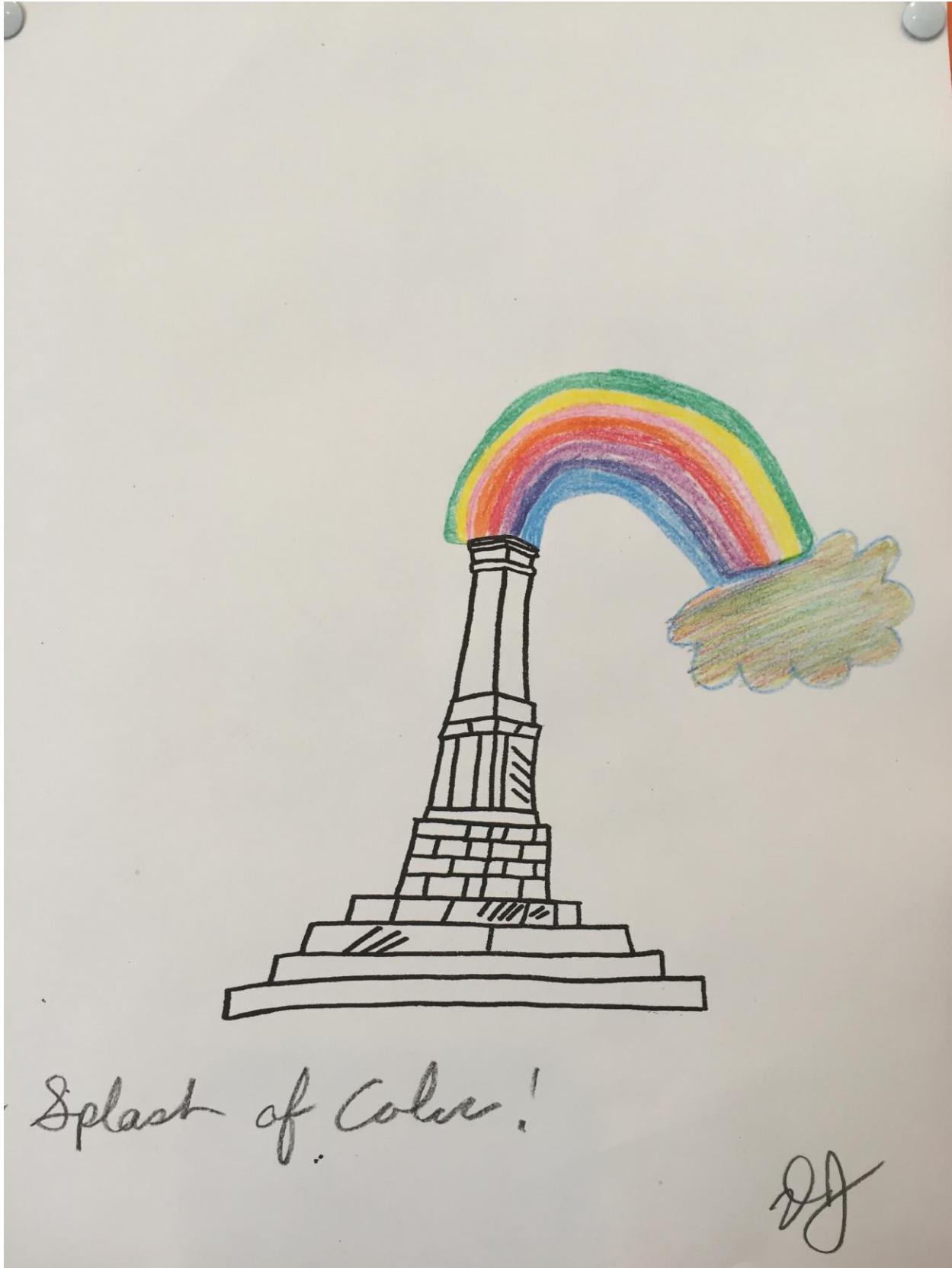
**IMAGES FROM RICHMOND, VIRGINIA FIELD TRIP (Don Gathers, John Mason, Kaki Dimock)**



**IMAGES FROM RICHMOND, VIRGINIA FIELD TRIP (Don Gathers, John Mason,  
Kaki Dimock)**



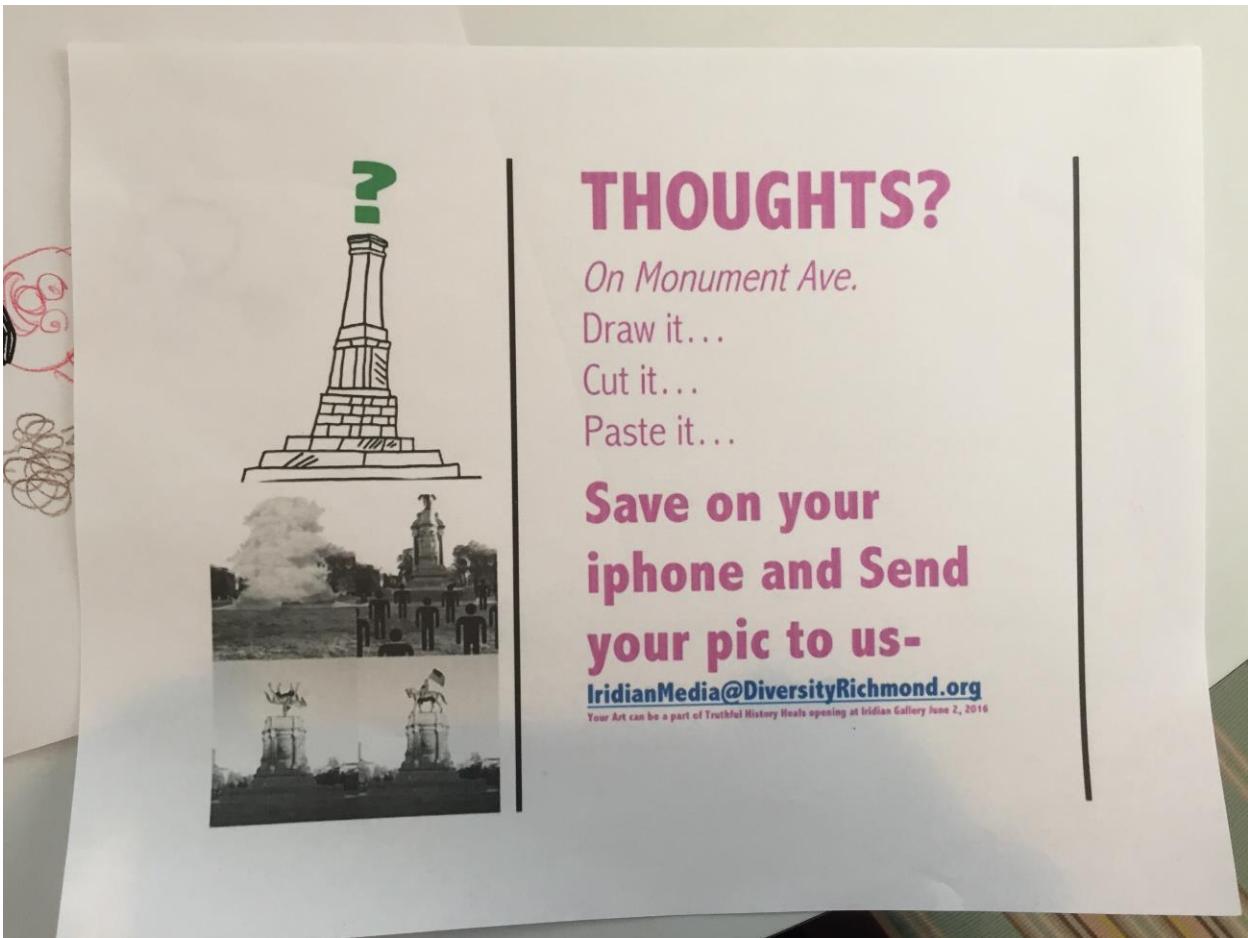
IMAGES FROM RICHMOND, VIRGINIA FIELD TRIP (Don Gathers, John Mason,  
Kaki Dimock)



Splash of Color!

DD

**IMAGES FROM RICHMOND, VIRGINIA FIELD TRIP (Don Gathers, John Mason,  
Kaki Dimock)**



## **APPENDIX E**

Historic marker inventory from the Charlottesville Historic Resources Committee

## **CHARLOTTESVILLE'S HISTORIC MARKER DATABASE**

### **STATE HIGHWAY MARKERS**

Buck v. Bell  
C. B. Holt House  
Charlottesville  
Charlottesville General Hospital  
Edgar Allen Poe  
First Baptist Church  
Georgia O'Keefe Home  
General Alexander A  
Vandergrift  
Jack Jouett's Ride  
James Monroe's First Farm  
Jefferson School  
Monticello  
Monticello Wine Company  
Revolutionary Soldiers' Graves  
Stone Tavern  
Tech. Sergant Frank D. Peregory  
The Farm  
Three Notch'd Road  
University of Virginia  
Woolen Mills

### **LOCAL MARKERS**

McIntire's Park Campaign  
Confederate Heroes  
The Corner  
Historic Court Square  
Historic Court Square Fountain  
Inge's Grocery Store  
Jackson P Burley School  
Daughters of Zion Cemetery  
Jefferson Street Buildings  
McKee Block  
Mt. Zion First African Baptist Church  
Number Nothing  
Sixth Street Buildings  
Swan Tavern  
Town Hall/Levy Opera House  
Vinegar Hill

### **NATIONAL REGISTER MARKERS**

McGuffey School  
Jefferson School

## APPENDIX F

### Guest speaker information

- Karen Van Lengen, UVA Architecture School
- Kirt Van Daacke, UVA History Dept. (**did not have materials**)
- Gary Gallagher, UVA History Dept./Nau Center for Civil War History

# BLUE RIBBON COMMISSION PRESENTATION

CHARLOTTESVILLE

AUGUST 24, 2016

KAREN VAN LENGEN, SCHOOL OF ARCHITECTURE, UVA

Krzysztof Wodiczko

1988

"What are our cities? Are they environments that are trying to say something to us? Are they environments in which we communicate with each other? Or are they perhaps the environments of things that we don't see, of silences, of the voices which we don't, or would rather not, hear. The places of all of those back alleys where perhaps the real public space is, where the experiences of which we should be speaking, where voices that we should be listening to, are hidden in the shadows of monuments and memorials."

# FIRST CONSIDERATION:

MAP ALL SITES TO BE CONSIDERED FOR ALTERATION AND/  
OR EXPANSION WITH THE AIM OF CONVEYING THEIR  
HISTORICAL SIGNIFICANCE IN THE CONTEXT OF A  
COMPREHENSIVE STORY



## **SECOND CONSIDERATION:**

INTRODUCE THE PRECEDENT WORK OF ARTISTS AND DESIGNERS WORKING WITH URBAN MONUMENTS AS POSSIBLE DIRECTIONS IN EXPLORING NEW MEANS AND METHODS OF UNDERSTANDING OUR PUBLIC MONUMENTS

### **EXAMPLES:**

KRZYSZTOF WODICZKO: PROJECTIONS ON MONUMENTS

KOMAR MELAMID: TRANSFORMATION OF MONUMENTS

LAUREN WOODS: VIDEO INSTALLATION ONTO ARTIFACTS

BILL FONTANA: SOUND ENHANCEMENTS OF MONUMENTS

KRZYSZTOF WODICZKO  
1998

BUNKER HILL PROJECTION



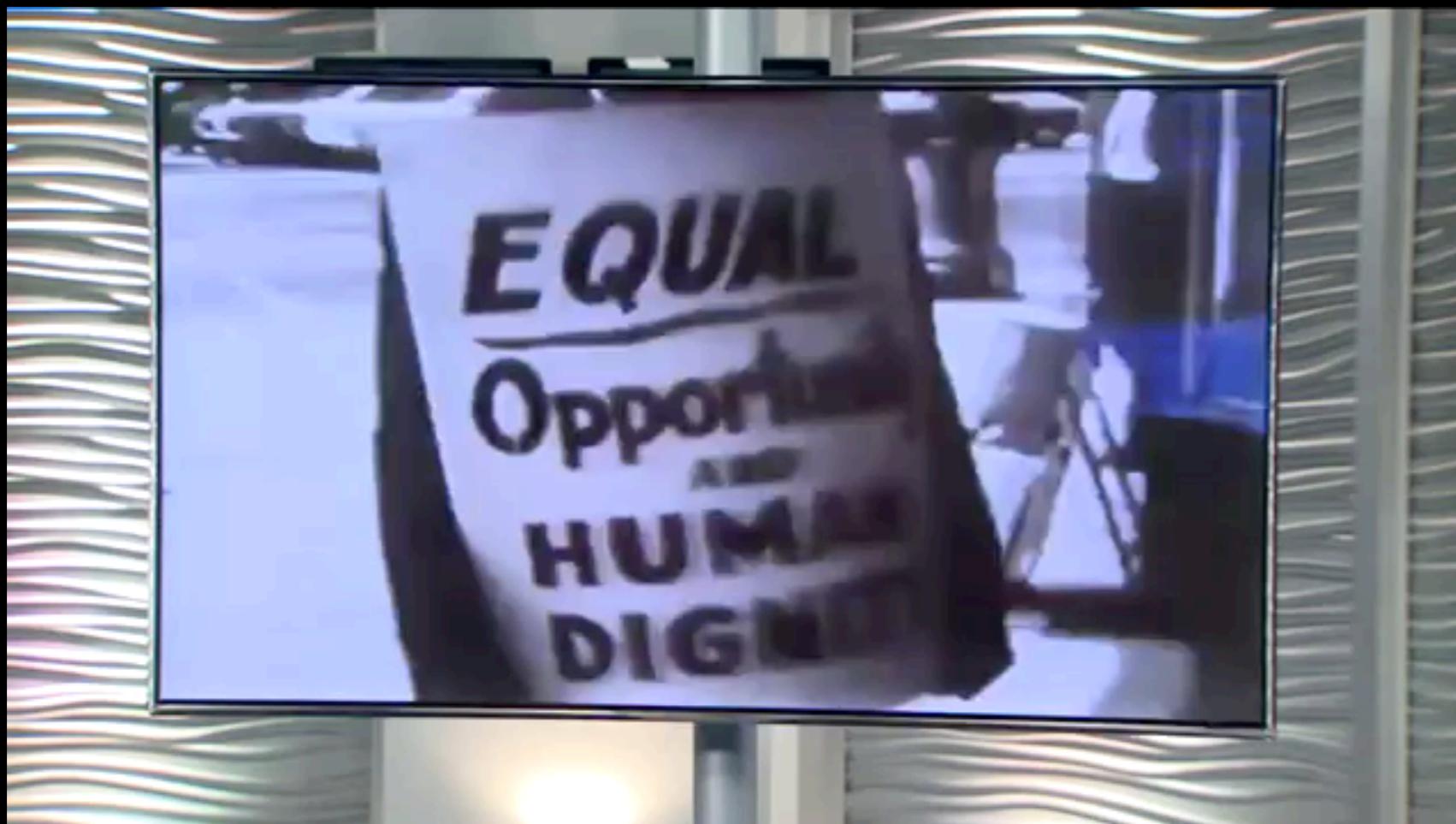
# **Mayakovsky Steps Down from His Pedestal to Let the People Speak**

1993

Monumental Propaganda, an exhibition of proposals for recycling Russian Monuments, organized by Komar and Melamid and Independent Curators INC.



# LAUREN WOODS DALLAS DRINKING FOUNTAIN 2003



BILL FONTANA : SOUND ISLAND, PARIS 1994

50TH ANNIVERSARY OF D DAY

## THIRD CONSIDERATION:

CONSIDER SPONSORING AN INTERNATIONAL COMPETITION  
TO PROMOTE A DIVERSE AND EXPANSIVE DIALOGUE:

EXAMPLE:

PENTAGON MEMORIAL COMPETITION 2002-6  
SPONSOR: ARMY CORP OF ENGINEERS



# COMPETITION PROCESS

FIRST ROUND: 2002  
1100 ENTRIES

SECOND STAGE:  
SELECTION OF 54 FINALISTS  
PANELS DISPLAYED AT THE NATIONAL  
BUILDING MUSEUM, WASHINGTON DC

FINAL STAGE:  
SELECTION OF 6 FINALISTS TO  
DEVELOP PROJECTS

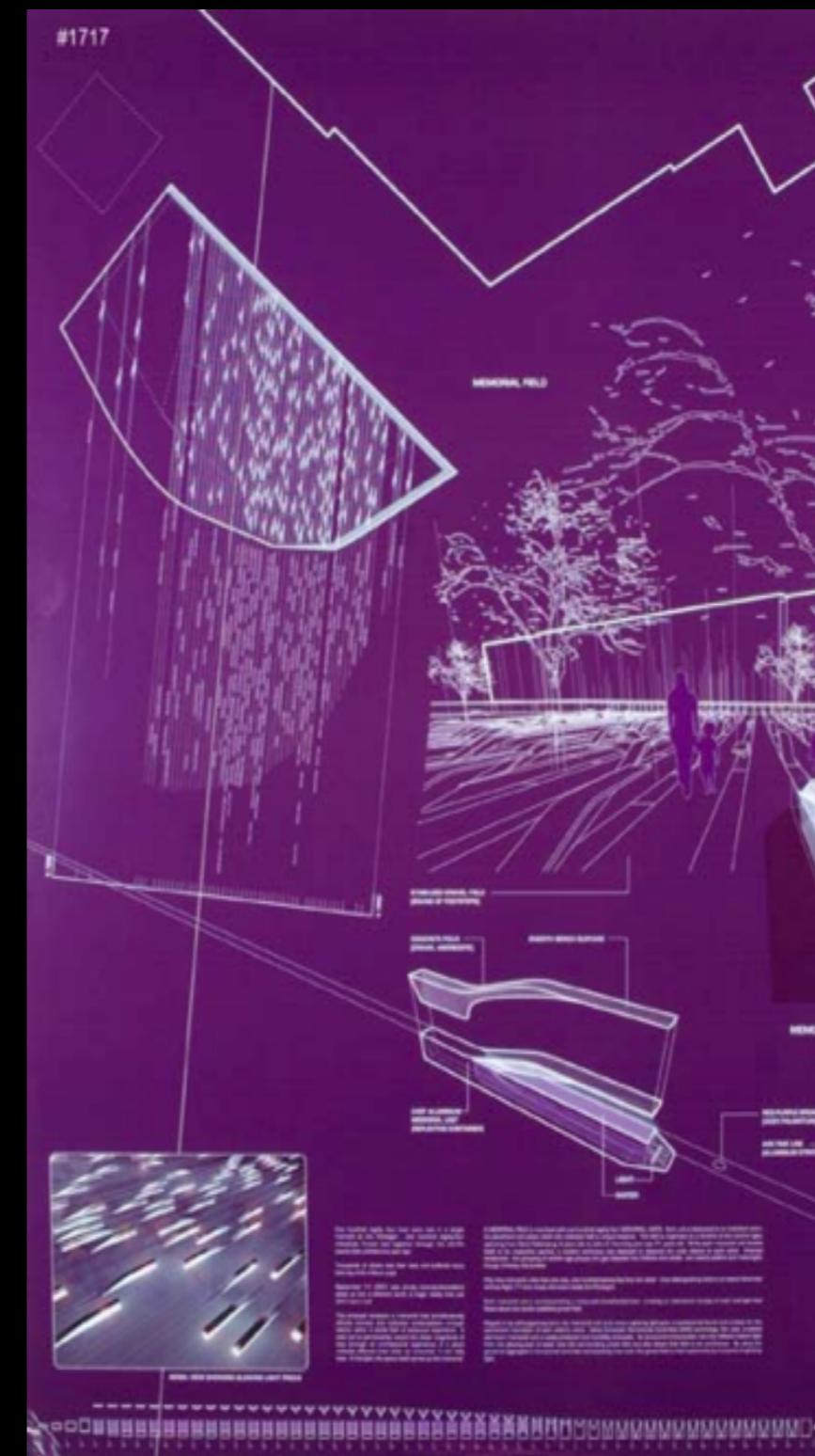
JURY SELECTS WINNER;  
BECKMAN / KASEMANN ARCHITECTS  
NEW YORK CITY

FUND RAISING PERIOD

2006-OPENING OF THE MEMORIAL

## JURY:

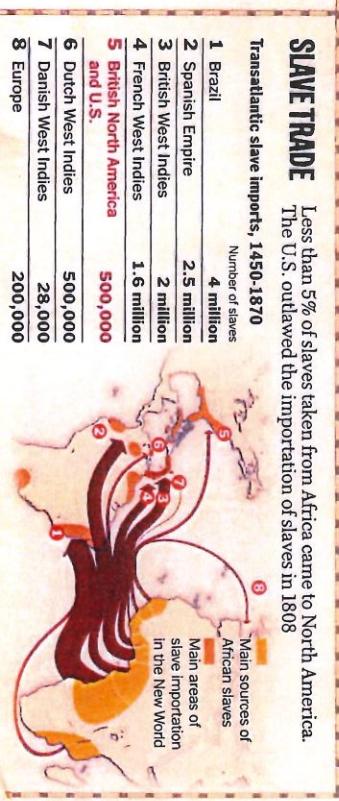
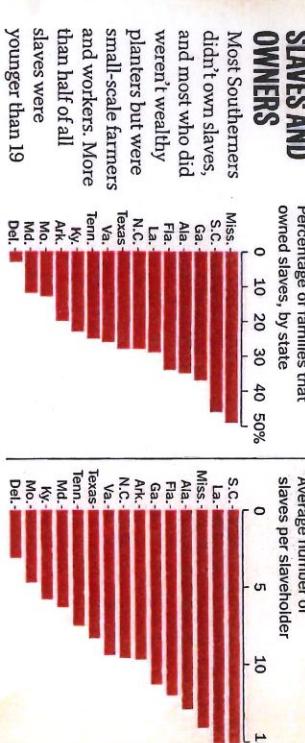
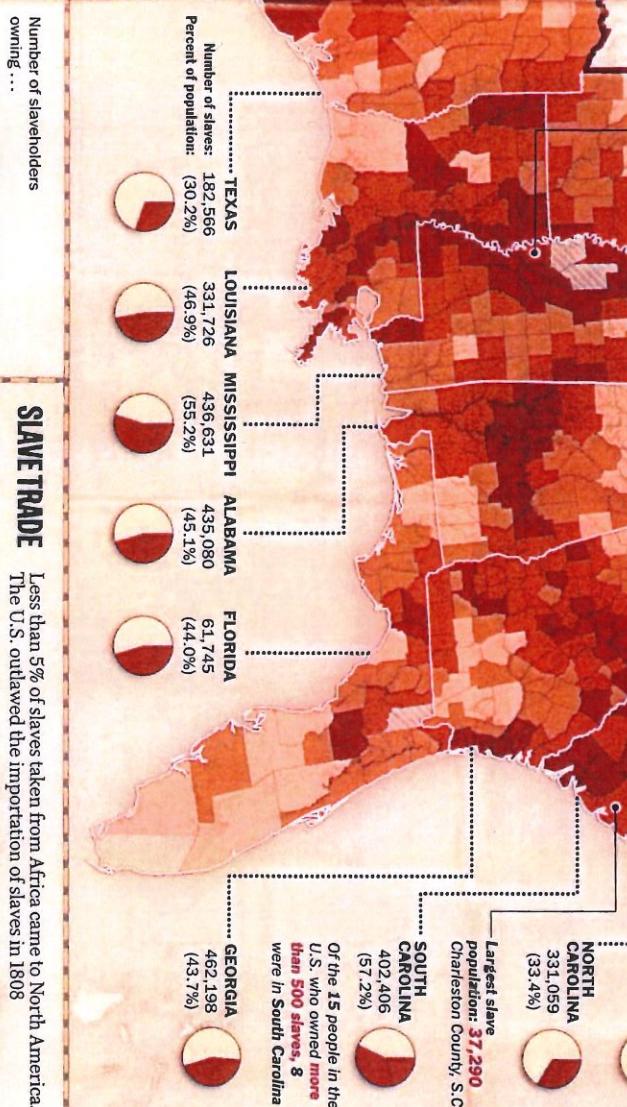
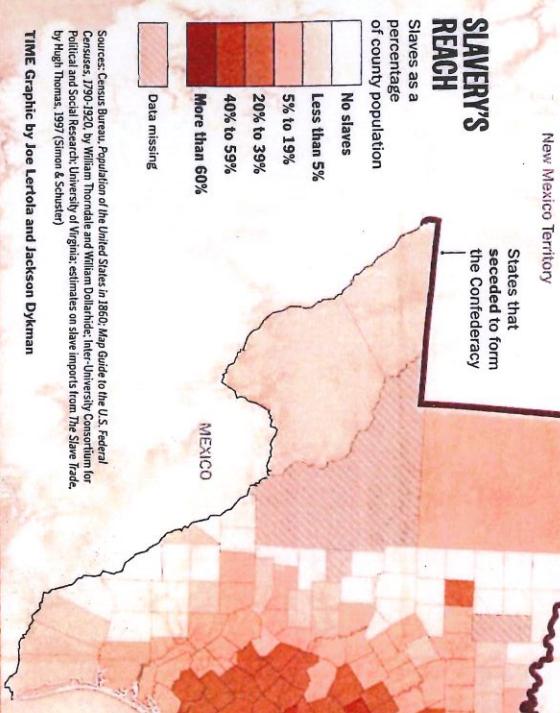
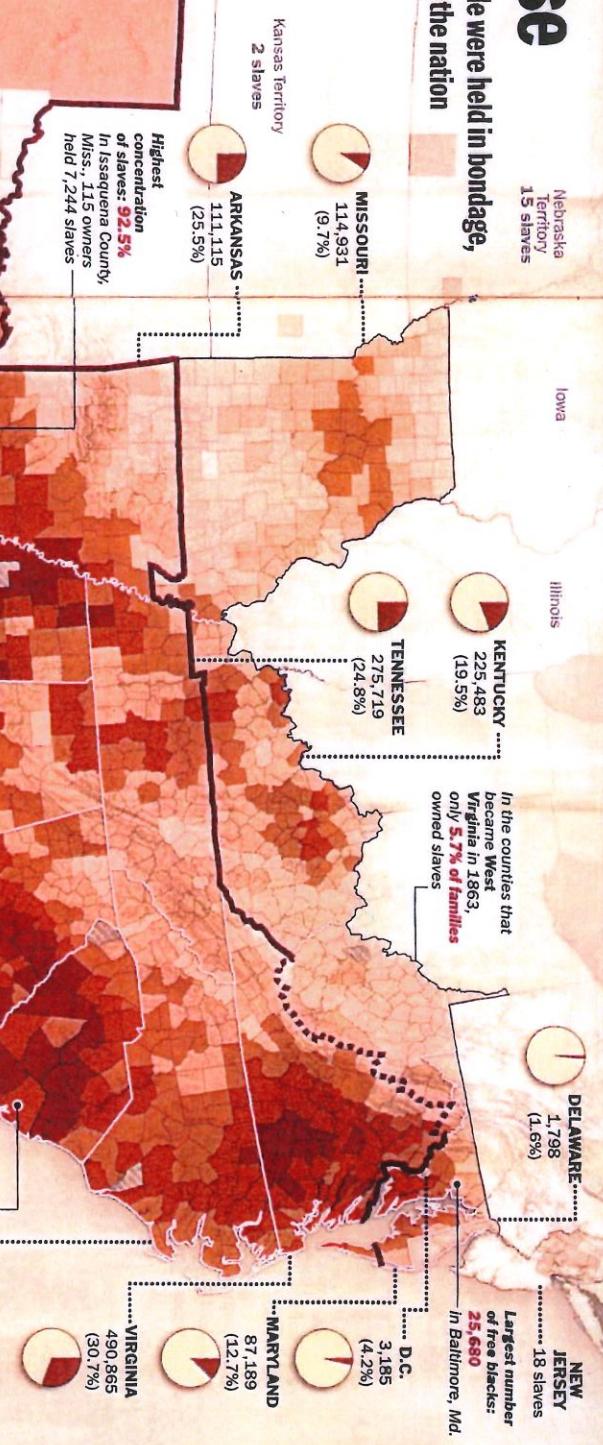
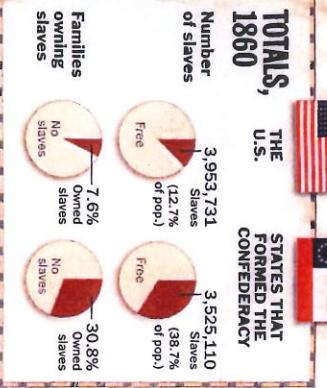
TERRY RILEY	Chair
SHEILA DE BRETTEVILLE	Designer, Artist
HAROLD BROWN	Former Sec of Defense
WENDY CHAMBERLAIN	Victims Steering Comm
WALTER HOOD	Landscape Architect
MELVIN LAIRD	Politician
JIM LAYCHAK	Victims Steering Comm
ROGER MARTIN	Landscape Architect
MARY MISS	Land Artist
GREG PASQUARELLI	SHOP Architects
CAROLYN SHELTON	Rep of Joint Chiefs of Staff
KAREN VAN LENGEN	Dean of Arch, UVA





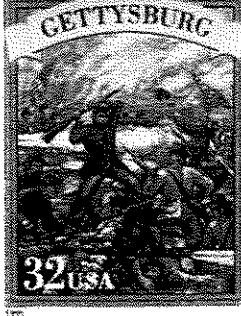
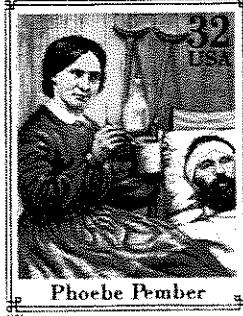
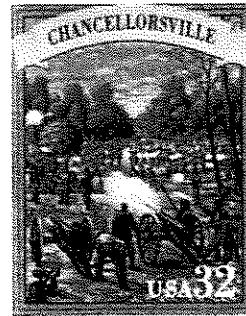
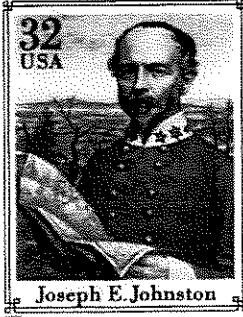
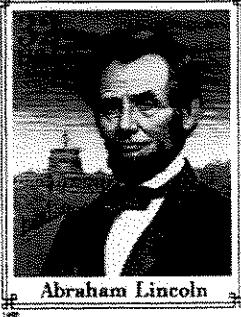
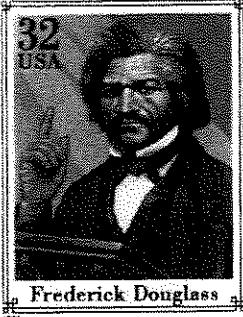
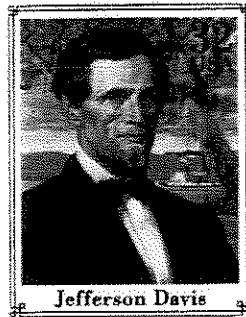
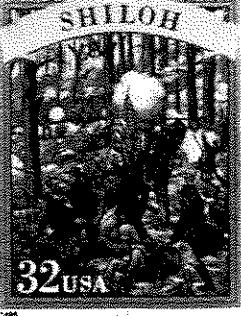
## **Slavery Up Close**

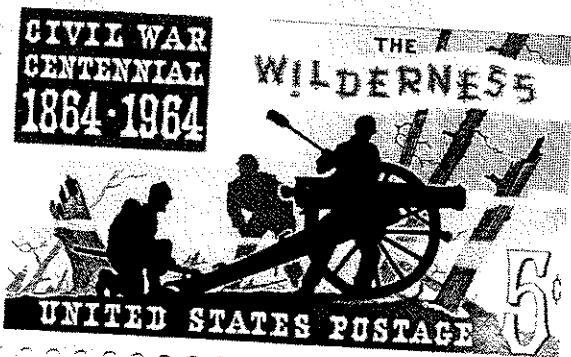
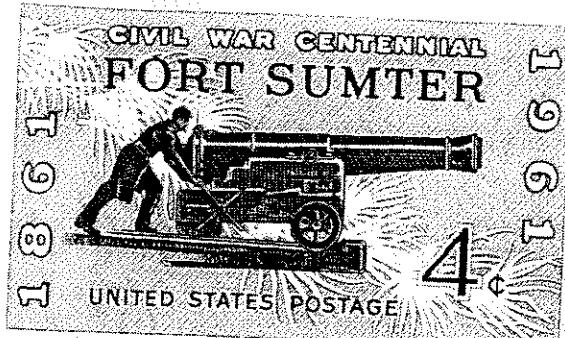
**On the eve of the Civil War, 4 million people were held in bondage, fueling the South's economy but cleaving the nation**





CLASSIC  
COLLECTION





# THE CIVIL WAR

# 1864

A Nation Touched With Fire

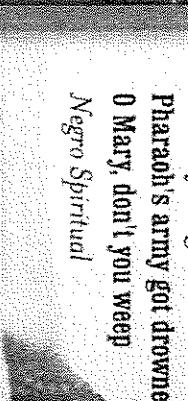
...It was a sight that is seldom seen to gaze upon the dead bodies of the enemy and to hear the cries for assistance and water.. it was enough to break the heart of the most hardened...

*Jeremiah Tate, 5th Alabama*

U.S.A. Petersburg June 15, 1864-April 3, 1865



Mobil Bay August 5, 1864



U.S.A.

Some of these mornings bright and fair  
Take my wings and cleave the air  
Pharaoh's army got drowned  
O Mary, don't you weep  
*Negro Spiritual*

...the Tecumseh reeled a little to starboard, her bow settled beneath the surface...her stern lifted high in the air...and the ship pitched out of sight like an arrow twanged from the bow.

You cannot make soldiers of slaves, nor slaves of soldiers... The day you make soldiers of them is the beginning of the end of the revolution.

*Howell Cobb, 16th Georgia*



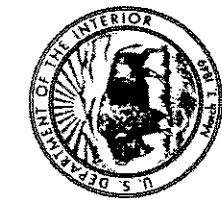
I have given the signal of arming the  
negroes, by giving  
them arms we have added a powerful ally  
We will make good soldiers

*Orville S. Fowler*

# CUSTIS-LEE MANSION

—☆— *The Robert E. Lee Memorial*

VIRGINIA



UNITED STATES DEPARTMENT OF THE INTERIOR

Stewart L. Udall, *Secretary*

NATIONAL PARK SERVICE

Conrad L. Wirth, *Director*



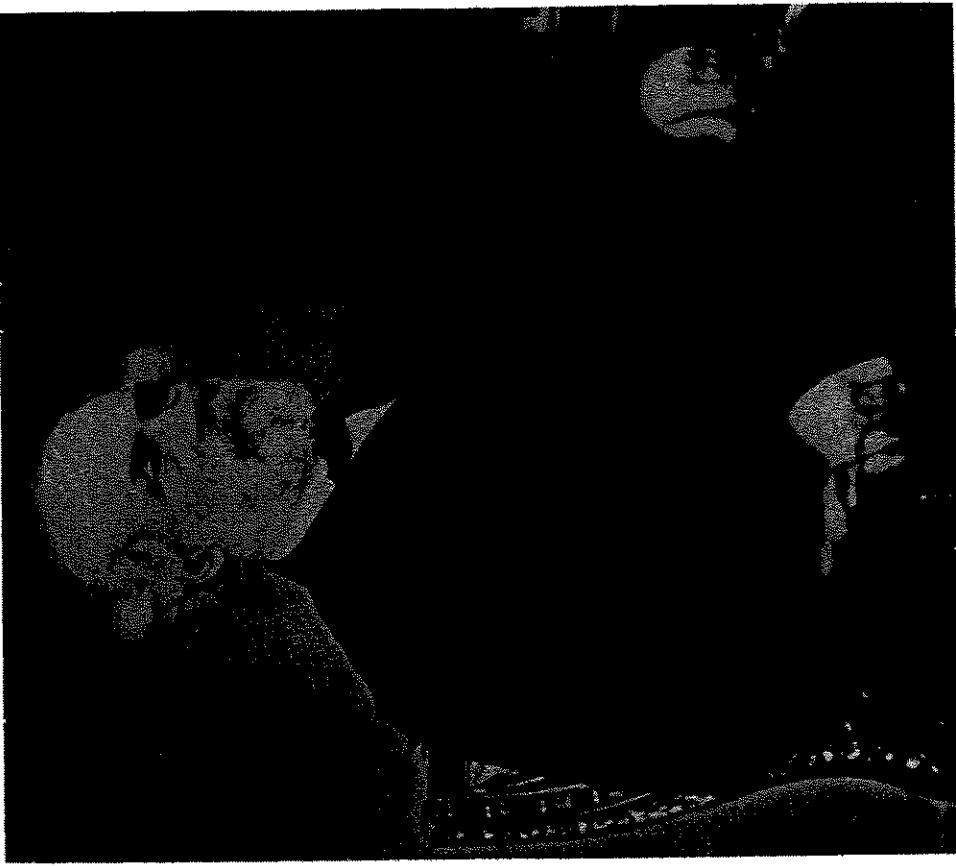
by Murray H. Nelligan

## HISTORICAL HANDBOOK NUMBER SIX

This publication is one of a series of handbooks describing the historical and archaeological areas in the National Park System administered by the National Park Service of the United States Department of the Interior. It is printed by the Government Printing Office and may be purchased from the Superintendent of Documents, Washington 25, D. C., Price 25 cents.

NATIONAL PARK SERVICE HISTORICAL HANDBOOK SERIES No. 6

WASHINGTON, D.C., 1950 (REVISED 1962)



*Robert E. Lee in 1869 when President of Washington College, Lexington, Va.* From the Brady photograph, U. S. Army Signal Corps.

THE NATIONAL CEMETERY ESTABLISHED AT ARLINGTON, 1864. Early in 1862, the army moved away from Arlington for service in the field, but the mansion continued to be used as a headquarters. In 1864, the Government levied a tax on the Arlington estate. Because Mrs. Lee was unable to appear personally to pay the tax as stipulated, payment through her agent was refused and the property sold at public auction. In June of that year the first burials were made in 200 acres set aside as a national cemetery. Work was begun at once to restore the former natural beauty of the grounds, and by the end of the war almost all the scars caused by its military occupation had been erased. Only the long rows of white headboards gleaming among the trees and the desolate house now used only for the cemetery office bespoke the bitter strife that had wrought such a profound change at Arlington.

### *Arlington from 1865 to the Present*

LEE'S INFLUENCE HELPS TO RESTORE THE SOUTH AFTER THE WAR. The splendid leadership which Lee had given his people during the war did not cease at Appomattox. As president of Washington College (afterwards Washington and Lee University), he devoted himself to restoring the South culturally, economically, and politically. Magnanimous in peace as in war, he urged his countrymen to forswear hatred and make the best of their situation. By his advice and example he did much to bring about the true restoration of the Union, not by force, but by the immeasurably stronger bonds of reconciliation and a common loyalty.

For a time General Lee hoped to regain possession of Arlington for his wife, but he died in 1870 without having recovered it. Mrs. Lee died 3 years later, and her son Custis then took legal action to obtain his inheritance. In 1882, the case was finally decided in his favor by the Supreme Court of the United States, but since thousands of soldiers had been buried at Arlington, Custis Lee accepted the offer of the Government to buy the property for \$150,000.

ARLINGTON BECOMES FAMOUS AS THE FORMER HOME OF GENERAL LEE. Originally "Arlington House" had been famous for its associations with George Washington; but after the Civil War it became even more widely known as the former home of General Lee. Though its rooms were empty, thousands from all over the country came to see it each year. [ ] Because of the universal admiration for its former master, it was in response to this sentiment that Representative Louis C. Cramton, of Michigan, sponsored the legislation passed by Congress in 1925 which authorized the restoration of the mansion as a national memorial.

RESTORATION OF THE MANSION. The project of restoring and refurnishing the mansion was begun by the War Department in 1928.

Structural changes made since 1861 were removed and the house refurnished as nearly as possible as when occupied by the Lee and Custis families. The original furnishings having long since been scattered or lost, few could be returned to their old setting, but copies were made of furniture and portraits known to have been at Arlington and pieces appropriate to the period procured. By 1933, when the mansion was transferred to the National Park Service of the Department of the Interior, the major portion of the work had been finished. However, the work of restoring the mansion to its original condition is a continuing process, as structural changes based on historical research are made and more of the original furnishings are identified and acquired.



# ROBERT E. LEE

*The  
Beloved General*



*John Hancock*  
THE ORIGINAL  
LIFE INSURANCE COMPANY  
OF BOSTON, MASSACHUSETTS



Lee in the Battle  
of the Wilderness

Published in 1926

## WHAT WAS THE AMERICAN CIVIL WAR ABOUT?

### I. THE REPUBLICAN MESSAGE REGARDING SLAVERY IN 1858

(1) Lincoln's "House Divided Speech," delivered on June 16, 1858, to the Republican state convention in Springfield, Illinois, after he was chosen to run for the U.S. Senate against Democratic candidate Stephen A. Douglas.

"In my opinion, [sectional agitation] . . . will not cease, until a crisis shall have been reached, and passed. **A house divided against itself cannot stand. I believe this government cannot endure, permanently half slave and half free.** I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery, will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward, till it shall become alike lawful in all the States, old as well as new—North as well as South.

(2) William Henry Seward's "Irrepressible Conflict" speech, delivered in Rochester, New York, on October 25, 1858, and widely read and commented on at the time. A former governor of New York and a U.S. senator since 1849, Seward was the most famous Republican leader at the time.

"Our country is a theater which exhibits in full operation two radically different political systems—the one resting on the basis of servile or slave labor, the other on the basis of voluntary labor of freemen. . . . Hitherto the two systems have existed in different States, but side by side within the American Union. This has happened because the Union is a confederation of States. But in another aspect the United States constitute only one nation. Increase of population, which is filling the States out to their very borders, together with a new and extended network of railroads and other avenues, and an internal commerce which daily becomes more intimate, is rapidly bringing the States into a higher and more perfect social unity or consolidation. Thus these antagonistic systems are continually coming into closer contact and collision results. . . . Shall I tell you what this collision means? They who think that it is accidental, unnecessary, the work of interested or fanatical agitators, and therefore ephemeral, mistake the case altogether. **It is an irrepressible conflict between opposing and enduring forces, and it means that the United States must and will, sooner or later, become either entirely a slave-holding nation or entirely a free-labor nation.** Either the cotton and rice-fields of South Carolina and the sugar plantations of Louisiana will ultimately be tilled by free labor, and Charleston and New Orleans become marts for legitimate merchandise alone, or else the rye-fields and wheat-fields of Massachusetts and New York must again be surrendered by their farmers to slave culture and to the production of slaves, and Boston and New York become once more markets for trade in the bodies and souls of men."

## II. HOW IMPORTANT WAS SLAVERY TO SECESSION, WAR, AND THE CONFEDERACY?

### The Confederacy's Vice President and President Comment in 1861 and in Retrospect

#### (1) Alexander H. Stephens, "Cornerstone Speech" delivered at Savannah, Georgia, on March 21, 1861

The new Confederate constitution "has put at rest forever all the agitating question relating to our peculiar institutions--African slavery as it exists among us--the proper *status* of the negro in our form of civilization. *This was the immediate cause of the late rupture and present revolution.* [Thomas] Jefferson, in his forecast, had anticipated this, as the 'rock upon which the old Union would split.' He was right." Goes on to say that Jefferson was misguided in believing slavery was "wrong in principle, socially, morally and politically." "Our new government is founded upon exactly the opposite ideas; its foundations are laid, its cornerstone rests, upon the great truth that the negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and moral condition. This, our new Government, is the first, in the history of the world, based upon this great physical, philosophical, and moral truth."

#### (2) Alexander H. Stephens in *A Constitutional View of the Late War between the States* (published in two volumes, 1868-1870)

"The War had its origin in *opposing principles*" concerning "the organic Structure of the Government . . . It was a strife between the principles of Federalism, on the one side, and Centralism, or Consolidation, on the other . . . Slavery, so called, was but *the question* on which these antagonistic principles . . . were finally brought into . . . collision with each other on the field of battle."

#### (3) Jefferson Davis, Message to the Confederate Congress, on April 29, 1861

Davis justified secession on the grounds that Abraham Lincoln and the Republican Party planned to exclude slavery from the territories, in turn rendering "property in slaves so insecure as to be comparatively worthless, and thereby annihilating in effect property worth thousands of millions of dollars." Confronted with this threat to economic "interests of such overwhelming magnitude," added Davis, ". . . the people of the Southern States were driven by the conduct of the North to the adoption of some course of action to avert the danger with which they were openly menaced." Note: the value of slave property in the South in 1860 was roughly \$3,000,000,000--more than the value of all investment in manufacturing and railroads in the United States combined.

#### (4) Jefferson Davis in *The Rise and Fall of the Confederate Government* (published in two volumes, 1881)

The South waged war solely for “the inalienable right of a people to change their government . . . to withdraw from a Union into which they had, as sovereign communities, voluntarily entered.” “The existence of African servitude was in no wise the cause of the conflict, but only an incident.”

### Two Confederate Responses to Emancipation

#### (5) Robert E. Lee to Secretary of War James A. Seddon, January 10, 1863

Lee called for more men in the Confederate army, alluding to Lincoln’s recent proclamation as a threat to the southern social system: “In view of the vast increase of the forces of the enemy, of the **savage and brutal policy he has proclaimed, which leaves us no alternative but success or degradation worse than death**, if we would save the honor of our families from pollution, our social system from destruction, let every effort be made, every means be employed, to fill and maintain the ranks of our armies, until God, in His mercy, shall bless us with the establishment of our independence.”

#### (6) Robert Garlick Hill Kean, Head of the Confederate Bureau of War (married to one of Thomas Jefferson’s granddaughters), from his diary on April 26, 1865, as he traveled around Virginia following Appomattox.

“The *abolition of slavery* immediately, and by a military order, is the most marked feature of this conquest of the South. In Virginia where I am observing the effect of this overthrow of the labor system of a whole country without preparation or mitigation, the results of it are very striking as they unfold themselves. . . Manumission after this fashion will be regarded hereafter, when it has borne its fruits and the passions of the hour have passed away, as the greatest social crime ever committed on the earth.”

### What Was the View in the North?

#### (7) Abraham Lincoln Weighs in on the centrality of slavery to secession and the war in his Second Inaugural Address, March 4, 1865

“One eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the Southern part of it. **These slaves constituted a peculiar and powerful interest. All knew that this interest was, somehow, the cause of the war.** To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union, even by war; while the government claimed no right to do more than to restrict the territorial enlargement of it. Neither party expected for the war, the magnitude, of the duration, which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease.”

### **III. A WAR FOR UNION . . . FIRST TO LAST FOR MOST OF THE WHITE LOYAL CITIZENRY**

**Abraham Lincoln**

#### **(1) First Inaugural Address, March 4, 1861**

Insisted the Union was perpetual and closed on a lyrical note. "The mystic chords of memory, stretching from every battle-field, and patriot grave, to every heart and hearthstone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."

#### **(2) Message to Congress, July 1861**

Addressed the meaning of Union not only for the United States but also for the world. Secession "presents the whole family of man, the question, whether a constitutional republic, or a democracy—a government of the people, by the people—can, or cannot, maintain its territorial integrity, against its own domestic foes."

#### **(3) Message to Congress, December 6, 1864**

"In a great national crisis, like ours, unanimity of action among those seeking a common end is very desirable—almost indispensable. . . In this case the common end is the maintenance of the Union . . ." Emancipation, added Lincoln, stood "among the means to secure that end."

#### **(4) An Ohio Cavalryman**

United States victory was necessary because of "the great principles of liberty and self government at stake. . . for should we fail, the onward march of Liberty in the Old World will be retarded at least a century, and Monarchs, Kings and Aristocrats will be more powerful against their subjects than ever."

#### **(5) William Tecumseh Sherman in Congratulatory to His Army in May 1865**

"Three armies had come together from distant fields, with separate histories, yet bound by one common cause—the union of our country, and the perpetuation of the Government of our inheritance." The soldiers had "done all that men could do," added Sherman, and had "a right to join in the universal joy that fills our land because the war is *over*, and our Government stands vindicated before the world . . ."

#### **(6) An Ohio Soldier Immediately After Appomattox**

He celebrated "the citizen soldier of the army of the Republic . . . By them the great experiment of self government has been settled for all people, in all countries beneath the sun. . . and liberty and popular institutions every where recognized as an outgrowth of American destiny."

#### **IV. A WAR AGAINST SLAVERY FOR AFRICAN AMERICANS, ABOLITIONISTS, AND SOME RADICAL REPUBLICANS**

**(7) Joseph T. Wilson, a black veteran and author of *The Black Phalanx* (1877), the first major book on USCT soldiers during the war.**

"What a picture for the historian's immortal pen to paint of the freemen of America," wrote Wilson in looking back at the conflict, "whose sufferings were long, whose struggle was gigantic, and whose achievement was a glorious personal and political freedom!"

**(8) Henry Wilson, a Radical Republican Senator from Massachusetts, in his book *History of the Rise and Fall of the Slave Power in America*, published in three hefty volumes between 1872 and 1877.**

Wilson attacked slaveholders who had "organized treasonable conspiracies, raised the standard of revolution, and plunged the nation into a bloody contest for the preservation of its threatened life." Like black Americans, Wilson considered emancipation rather than reunion to be the great triumph of the conflict—a triumph that "opened the continent to the forces of a fresher energy and a higher civilization."

**(9) Frederick Douglass in an address at Arlington Cemetery on Decoration Day (modern Memorial Day) in 1871.**

Douglass recognized the importance of Union, stating that loyal Americans should never forget that "victory to the rebellion" would have "meant death to the republic." But he stressed that "the unselfish devotion of the noble army who rest in these honored graves" had made possible a far better republic—"a united country, no longer cursed by the hell-black system of human bondage," that had "before it a long and glorious career of justice, liberty, and civilization . . ." For Douglass, the admirable goal of restoring the Union had been ennobled by the achievement of emancipation.

**(10) Douglass on obituaries for Lee in northern newspapers that did not emphasize the Virginian's role in almost destroying the republic.**

"Is it not about time that this bombastic laudation of the rebel chief should cease?" he asked. Offended by "nauseating flatteries of the late Robert E. Lee," Douglass sarcastically suggested that "the soldier who kills the most men in battle, even in a bad cause, is the greatest Christian, and entitled to the highest place in heaven."

## **APPENDIX G**

Legal memo from the Charlottesville City Attorney's Office

## MEMORANDUM

**TO:** **Charlene Green**  
**FROM:** Lisa Robertson, Chief Deputy City Attorney  
**DATE:** September 28, 2016  
**RE:** **Blue Ribbon Commission on Race, Memorials and Public Spaces**

=====

On behalf of the Commission, you've asked for a written opinion clarifying what the City of Charlottesville can or cannot do, under state law, relative to the statues of Stonewall Jackson in Jackson Park and Robert E. Lee in Lee Park ("Statues"). By referencing state law, it is my understanding that the Commission is specifically inquiring about the state statute that was at issue in *Heritage Preservation Association Inc., et al. v. City of Danville* (Danville Cir. Court, decided 2015).<sup>1</sup>

The state law about which the Commission is concerned is a statute, Virginia Code Sec. 15.2-1812 (copy attached) ("Statute"). The Statute prohibits a locality, and other persons, from disturbing or interfering with certain monuments, i.e., "monuments or memorials for any war or conflict, or for any engagement of such war or conflict". In 2015 the Danville Circuit Court applied the provisions of the Statute, and determined that (i) a Danville monument commemorating the historical significance of the Sutherlin Mansion (residence of Jefferson Davis for a short period, near the end of the Civil War) is not a monument or memorial subject to the restrictions of Va. Code 15.2-1812, and (ii) the General Assembly did not make the provisions of the Statute applicable to cities until 1997, therefore the Statute doesn't apply retroactively to monuments or memorials erected prior to 1997. The Danville Circuit Court's opinion was appealed to the Virginia Supreme Court, but in June 2016 the Supreme Court declined to review the decision, issuing a brief statement that it found no reversible error in the opinion. A petition for rehearing remains pending.

What does all of this mean? We cannot say with any certainty whether or not the provisions of the Statute govern what City Council can or cannot do relative to moving the Statues, or either of them. **In order for the Statute to govern, two things would need to be determined:**

- (1) **Does the Statute apply to any monuments or memorials erected within a city prior to 1997?** The Danville Circuit Court answered "no" to this question; however, absent an detailed written opinion issued by the Virginia Supreme Court, we have no way of knowing whether the Supreme Court agrees with Danville on this issue. A local Circuit Court decision can provide helpful analysis, but it's not binding on courts elsewhere in Virginia (*Note: in March 2016 Governor McAuliffe vetoed legislation (H 587) that would*

<sup>1</sup> You've indicated that the Commission members are aware of our previous observation that the deeds to Jackson and Lee Parks appear to contain only two conditions: (i) each property must be held and used in perpetuity by the city as a public park, and (ii) no buildings can be erected on either property.

*expressly have applied the provisions of the Statute, without regard to the date on which a monument or memorial was erected. The Governor's veto was ultimately sustained). Only the Supreme Court or the General Assembly can answer this question in a manner that can be relied upon, as a matter of law.*

- (2) **Are the Statues, or either of them, “monuments or memorials” for purposes of Va. Code 15.2-1812?** The provisions of Va. Code 18.2-1812 authorize localities to “*permit the erection of monuments or memorials for any war or conflict, or for any engagement of such war or conflict*”, including the War Between the States (1861-1865). Localities are prohibited from disturbing or interfering with “*any monuments or memorials so erected*.” Separately, the Statute authorizes a governing body to appropriate money to aid in the erection of “*monuments or memorials to the veterans of such wars*”.

We cannot say, one way or the other, whether either of the Statues would be regarded by a court as one of the types of monuments or memorials that a locality is prohibited from disturbing. A court would review factual information individually, with respect to each Statue, and would consider circumstances of how the Statues originally came to be placed in the City parks, and evidence of the intentions of the parties involved in that process.

Absent a court decision based on facts specific to the Lee and Jackson Statues here in Charlottesville, another way to resolve the potential applicability of Va. Code 15.2-1812 would be to seek special legislation from the General Assembly. That appears to be the path that Alexandria is taking. Recently, the Washington Post reported that the Alexandria City Council has voted to seek permission from the General Assembly to move a statue of a confederate soldier (titled “Appomattox”) out of a public street right-of-way, and onto the property of an adjacent historical museum. The Appomattox statue was erected in 1889, and it occupies a location where a local regiment mustered to retreat from the City of Alexandria in 1861. Although located in public right-of-way, Appomattox is owned by the local chapter of the United Daughters of the Confederacy.

We regret that we’re unable to provide you more specific legal guidance. On this particular topic, Virginia law remains unsettled, and even if it were not, each case presents a different, unique set of factual circumstances to which the law would need to be applied.

## **APPENDIX H**

Cost estimates to move the Lee and Jackson statues

## CONCEPTUAL ESTIMATE

Jackson Monument Relocation

Date September 19, 2016

## DIVISION

ACTIVITY DESCRIPTION	QUANTITY	UNIT	COST PER UNIT	EXTENSION
General Conditions				\$23,017.12
Permit	0	LS	\$215,856.00	\$4,317.12
Site Protection, Existing Site, Fence	1	LS	\$5,000.00	\$5,000.00
Portable Toilet, Existing Site	1	LS	\$200.00	\$200.00
Excavation Protection, Existing Site	1	LS	\$500.00	\$500.00
Site Protection, Proposed Site	1	LS	\$4,000.00	\$4,000.00
Portable Toilets, Proposed Site	1	LS	\$200.00	\$200.00
Excavation Protection, Proposed Site	1	LS	\$400.00	\$400.00
Crane Rental	2	LS	\$1,200.00	\$2,400.00
Testing & Inspection	1	LS	\$3,000.00	\$3,000.00
Supervision	1	LS	\$3,000.00	\$3,000.00
Demolition				\$4,200.00
Brick Wall	1	LS	\$1,000.00	\$1,000.00
Site Concrete	1	LS	\$3,000.00	\$3,000.00
Plant Material	1	LS	\$200.00	\$200.00
Site Work, Existing Site				\$54,170.00
Soil Removal, Road	240	CY	\$40.00	\$9,600.00
Soil Removal, Monument	150	CY	\$50.00	\$7,500.00
Stone	210	T	\$25.00	\$5,250.00
Restore Soil, Subsoil, Compact	400	CY	\$48.00	\$19,200.00
Restore Soil, Top Soil, Roll	90	CY	\$66.00	\$5,940.00
Reconstruct Brick Wall	1	LS	\$5,000.00	\$5,000.00
Grass	2,800	SF	\$0.60	\$1,680.00
Site Work, New Site				\$60,520.00

Soil Removal	90	CY	\$40.00	\$3,600.00
Stone	100	T	\$25.00	\$2,500.00
Pit Excavation	240	CY	\$50.00	\$12,000.00
Concrete	190	CY	\$180.00	\$34,200.00
Restore Site, Top Soil, Roll	100	CY	\$66.00	\$6,600.00
Grass	2,700	SF	\$0.60	\$1,620.00
Monument Relocation				\$100,000.00
Resource Estimate, Blake Moving & Rigging (Greensboro, NC)‡	1	LS	\$100,000.00	\$100,000.00
<b>SUBTOTAL</b>				<b>\$241,907.12</b>
Contractor's O&P	25%		\$141,907.12	\$35,476.78
Contingency	25%		\$273,066.78	\$68,266.70
Engineering	8%		\$273,066.78	\$21,845.34
<b>TOTAL</b>				<b>\$367,495.94</b>

‡ This is a conceptual estimate based upon photographs and telephone conversations. A second estimate of \$150-175K per monument was provided by Expert House Movers, Chesapeake, VA.

## ESTIMATE

Lee Monument

Date September 19, 2016

## DIVISION

ACTIVITY DESCRIPTION	QUANTITY	UNIT	COST PER UNIT	EXTENSION
General Conditions				\$21,375.52
Permit	2%	LS	\$213,776.00	\$4,275.52
Site Protection, Existing Site, Fence	1	LS	\$3,500.00	\$3,500.00
Portable Toilet, Existing Site	1	LS	\$200.00	\$200.00
Excavation Protection, Existing Site	1	LS	\$400.00	\$400.00
Site Protection, Proposed Site	1	LS	\$4,000.00	\$4,000.00
Portable Toilets, Proposed Site	1	LS	\$200.00	\$200.00
Excavation Protection, Proposed Site	1	LS	\$400.00	\$400.00
Crane Rental	2	LS	\$1,200.00	\$2,400.00
Testing & Inspection	1	LS	\$3,000.00	\$3,000.00
Supervision	1	LS	\$3,000.00	\$3,000.00
Demolition				\$4,200.00
Stone Wall	1	LS	\$1,000.00	\$1,000.00
Site Concrete	1	LS	\$3,000.00	\$3,000.00
Plant Material	1	LS	\$200.00	\$200.00
Site Work, Existing Site				\$33,095.00
Soil Removal, Road	120	CY	\$40.00	\$4,800.00
Soil Removal, Monument	150	CY	\$50.00	\$7,500.00
Stone	105	T	\$25.00	\$2,625.00
Restore Soil, Subsoil, Compact	200	CY	\$48.00	\$9,600.00
Restore Soil, Top Soil, Roll	45	CY	\$66.00	\$2,970.00
Reconstruct Stone Wall	1	LS	\$5,000.00	\$5,000.00
Grass	1,000	SF	\$0.60	\$600.00
Site Work, New Site				\$60,520.00

Soil Removal	90	CY	\$40.00	\$3,600.00
Stone	100	T	\$25.00	\$2,500.00
Pit Excavation	240	CY	\$50.00	\$12,000.00
Concrete	190	CY	\$180.00	\$34,200.00
Restore Site, Top Soil, Roll	100	CY	\$66.00	\$6,600.00
Grass	2,700	SF	\$0.60	\$1,620.00
Monument Relocation				\$100,000.00
Resource Estimate, Blake Moving & Rigging (Greensboro, NC)‡	1	LS	\$100,000.00	\$100,000.00
<b>SUBTOTAL</b>				<b>\$219,190.52</b>
Contractor's O&P	25%		\$119,190.52	\$29,797.63
Contingency	25%		\$244,712.63	\$61,178.16
Engineering	8%		\$244,712.63	\$19,577.01
<b>TOTAL</b>				<b>\$329,743.32</b>

‡ This is a conceptual estimate based upon photographs and telephone conversations. A second estimate of \$150-175K per monument was provided by Expert House Movers, Chesapeake, VA.

**Prepared by Facilities Development, Public Works Department, City of Charlottesville**

**September 22, 2016**

**JACKSON AND LEE MEMORIAL MONUMENTS**

The Monuments, donated to the City by Paul Goodloe McIntire, "exemplify both the contemporary desire to honor the South's heroes and the wide-spread civic movements of the early 20<sup>th</sup> century City Beautification movement". The Jackson monument was dedicated in 1921. The Lee monument was dedicated in 1924. Each is the product of "nationally prominent sculptors".

The bronze statues are made of multiple castings, brazed together and anchored to cap slabs on the monument base structures with anchor bolts. The bronze work should be able to be removed for separate handling.

The monument bases are divided into multiple stone blocks that, once positioned and leveled, were grouted together with a Portland cement grout. The grout is in extremely good condition. The width of the seams is an impressive 3/16 inch wide, making removal problematic without stone damage.

The Jackson monument has two, multiple section (6), base layers, the first resting on a concrete foundation slab. The body of the monument is comprised of four stones, two curved ends and two flat sides. Although concealed, we suspect that the body was filled with Portland grout once the individual stones were set and leveled. Steel or iron pins could also have been used to assist in carving and installation. The Lee monument is similar but with only one, taller base layer.

Having no previous experience in performing this type of rigging, Facilities Development reached out to three companies with recognized achievements in this genre of moving. During our conversations, immediate concerns for relocating the monuments were identified:

1. Without knowing the exact installation of the stone base, in order to preserve its integrity and to minimize the potential for damage to the individual stones, our advisors recommended the stone bases and concrete foundation slabs be considered monolithic and moved as one unit.
2. Assuming the foundation slab is 24 inches thick, a minimal dimension for what appears to be a mass pour, the total height of the monument, excluding the bronze work, should be approximately 10 feet, well within the nominal clearance for utilities (Lee park clearance requires further evaluation). The move should not require attendance by the various utility service providers along the travel path.
3. Even with the bronze work removed, the weight of the stone base precludes hauling by normal road equipment. Transportation speeds of the custom lorry will be at a walking pace (approximately 3 mph). Navigation of turns will be considerable slower. Steep grades will need to be avoided, and normal traffic flow will be impacted.
4. Impact on the sites will be significant. The ground around the monuments will need to be excavated approximately 10 feet on each side of the base and two feet below the monument

- foundation (30'x40'x4' estimate) in order to provide room for the lift gantry and to insert steel beams under the foundation. In addition, a construction road, 12' wide with an 8" stone base, will need to be built in each park, sufficient to carry the weight of the monument and specially designed lorry, from an adjacent street and level with the monument excavation. (While the cost estimate includes rebuilding the brick retaining wall and reestablishing grade at the excavations, it does not include other restoration or improvements.)
5. Lee Park presents additional challenges because of overhead utility service, extremely narrow streets at its only grade level point of access, at East Jefferson and 2<sup>nd</sup> Street, the skewed alignment between the monument and access road and a plethora of mature trees along the preferred access.
  6. Facilities Development initially envisioned two relocation scenarios for the monuments, relocation within the City limits and delivery to a regional Civil War site. Due to the weight of the bases, we deem the regional option impractical.

Facilities Development has generated line-item estimates to relocate each of the monuments, based upon the particular site conditions in each park.

- The estimate for relocating the Jackson monument is \$370K.
- The estimate for relocating the Lee monument is \$330K.

NOTE: Facilities Development was advised the cost for raising and transporting each monument to a site within the City would be approximately \$100,000. This amount is reflected in the overall estimates attached to this report.

## **APPENDIX I**

Daughters of Zion Cemetery plan

## DAUGHTERS OF ZION CEMETERY

### PRESERVATION STRATEGIES



#### *INTRODUCTION*

The Daughters of Zion Cemetery is a historic community burial ground located within the city of Charlottesville, Virginia. The cemetery has already been recognized as significant in the history of the community through listing in the National Register of Historic Places. The cemetery derives its significance from its association with the Daughters of Zion Mutual Aid Society, a Reconstruction-era women's organization that sought to provide a place of dignified burial for the African American community within the context of a segregated society. Established in 1873, the cemetery remained an active burial ground until 1995. It is currently owned and maintained by the city of Charlottesville. Many members of the Charlottesville community retain familial bonds with those buried at the Daughters of Zion Cemetery. The cemetery is also a historic landscape that possesses a unique character worthy of care and protection.

As of 2015, the cemetery exhibits several condition issues and concerns that have been recognized within the community as requiring immediate and near-term attention in order to perpetuate a respectful environment for those interred and their descendants. Over the course of 2015, several individuals and groups, in addition to the city of Charlottesville, have begun discussing ways to work together to address the issues and concerns surrounding the condition of the cemetery. Recently, several individuals have formed a group known as the Preservers of the Daughters of Zion to serve as the core organizers of the effort to improve the condition of the cemetery.

The information conveyed below has been developed by preservation professionals, in conjunction with the Historic Resources Committee of the city of Charlottesville, in order to support community-led efforts to preserve and protect the cemetery. The focus of this document is on identifying preservation issues and concerns and appropriate strategies for correcting them that are consistent with federal and state preservation standards. Recommended herein is a phased approach that addresses four key needs: emergency stabilization of features that are in poor condition or threatened with failure or loss, community engagement and development of a plan, follow up preservation treatments for features that do not require emergency stabilization, and long term care and maintenance procedure guidance and training. A process and guidelines for these phases are indicated below, along with the likely costs associated with early action items.

Specific actions that may need to be conducted in the future to return the cemetery to a desired condition are anticipated to include repair of broken and leaning grave markers, cleaning of grave markers, replacement of missing grave markers, marking of currently unmarked graves, repair of metal work and family plot enclosures, evaluation and care of tree and shrub plantings, erosion control, implementation of security measures, and articulation of appropriate long-term maintenance and management practices.

To guide these actions, this document provides a summary of the federal guidelines that are used for the treatment of significant historic properties like the Daughters of Zion Cemetery. The guidelines provided are intended to support careful repair and restoration of the cemetery, while protecting its historic character. Where the addition of new features may be desirable, the guidelines also address what it means to add elements or implement change that is appropriate and protects the integrity of the historic cemetery. For example, new features should be designed as contemporary, simple, and unornamented so that they are clearly a product of their own time, and sited in such a way as to complement and not detract from the historic character of the cemetery.

In addition to the federal guidelines, this document offers a suite of task specific guidelines that convey methods for how the cemetery might be managed and maintained in the future. These guidelines address repair and rehabilitation efforts and can be used to inform any specific action(s) that are determined to be undertaken in the future based on the next step in the process, which is condition assessment .

## *CONDITION ASSESSMENT AND PRIORITIZATION*

The first step towards conservation treatment is the examination of each architectural feature to determine needs. A condition assessment of existing grave plots, markers, enclosures for treatment priorities and treatment recommendations should be completed by a cemetery conservation professional. This should be combined with photographs of existing conditions and may be compared with earlier photographs for better assessment of causes of conditions. Condition assessment should be combined with proposal for conservation treatment and cost estimate.

The first task for conservation treatment is a condition assessment of all masonry, stone, and metal features of the cemetery in order to identify those sites that require treatment. Those, which require treatment immediately for safety concerns, are given top priority. The conservation need can be further define on a scale of one to five. The classifications used include:

1. Emergency stabilization: Requires immediate treatment: including top priority unstable, hazardous sites
2. Requires treatment soon: treatment should be completed to ensure retention and preservation of the stone.
3. Requires treatment eventually: site should be monitored for change in conditions warranting treatment
4. Requires maintenance: routine maintenance such as cleaning, or repointing
5. No treatment required

Priority of treatment may be furthered refined with the significance of the marker historically and aesthetically. This requires the input of historians, anthropologists, and/or art/architecture historians. For example, the Tonsler family lot might be given additional priority due to the role the Tonslers played in Charlottesville history. From an aesthetic point of view the markers most visible from the street might be given higher priority.

This process can include a workshop for general public to train volunteers in assessment techniques and simple repair techniques combining lecture and hands-on. Such workshops generate interest in cemetery preservation, educate the public about preservation principles, and involve the community in the process.

Based on casual observation at least half of the visible stones, enclosures, and curbing require some type of treatment and fall into the categories of Priorities 1 and 2. The remainder of markers is stable and classifiable as Priorities 3 and 4.

The condition assessment can build on the preliminary overview of typical cemetery conditions provided herein, and conveyed in the section that follows.

## *TYPICAL CONDITIONS ASSOCIATED WITH THE CEMETERY*



*Daughters of Zion Cemetery, general conditions.*

First impressions of the Daughters of Zion Cemetery are of a simple late nineteenth and early twentieth-century burial ground with grave markers often arranged in family groups, along with some isolated individual stones, set in a landscape of turf grass, a grove of mature trees, and rolling terrain.

Closer inspection reveals inscriptions and motifs representative of the late nineteenth century in terms of style and presentation that suggests particular cultural practices and views about death and dying that are typical of the era.

Several types of monuments and gravestones are represented in the cemetery including headstones, footstones, and obelisks. There is also one example of a barrel vaulted brick crypt. Family burial sites have various enclosures ranging from simple flush stone markers that delineate corners to cinderblock curbing and ornamented cast iron fencing. The majority of the grave markers are fashioned from natural limestone or granite that has been cut and finished, and oftentimes inscribed.

The majority of grave markers are upright headstones. Typically there are three varieties of vertical headstones, also referred to as tablet headstones:

1. Elongated vertical stone set directly in the ground with up to two thirds of the stone below grade for support
2. Tablet with tab inserted into groove in base may be secured with adhesive or mortar
3. Vertical stone, with a squared or flat bottom, referred to as die, may be initially set with mortar bed or monument setting putty on stone base
4. Die fitted with iron pins, which are inserted into the base, may be secured with adhesive or mortar, often referred to as blind pinning because the pins are not visible when set.

In addition to headstones and footstones for individual graves several family plots are marked with monuments exhibiting the family surname. Larger slab monuments, such as Tonsler, are featured as well as at least two obelisks. While some markers have carved embellishments there are no sculptures in the cemetery.

The cemetery has cast iron fence enclosures representing several styles of ornamentation popular in the late nineteenth and early twentieth century. Such fences were available throughout the country and are well illustrated in period metal catalogues. Frequently such enclosures disappear from cemeteries, so the surviving ironwork is a treasure that should be treated carefully. The preservation of cast iron enclosures significantly contributes to the preservation of the cemetery from theft, neglect, and vandalism. Therefore conservation of these features is a top priority based on condition, history, and aesthetics. These enclosures require replacement of missing supports for stabilization and replacement of ornamentation. Since many of the motifs are repeated in the fencing replication parts may be based on the existing representatives. If historic photographs exist, it may be possible to determine if either had a gate or other missing elements.



*Cast iron enclosure.*

Today, the cemetery is suffering from the gradual erosion of its cultural and aesthetic history due to natural weathering as well as manmade conditions of benign neglect and vandalism that speaks to a disintegration of the relationship of the cemetery with the community.

Most of the stones are in good to fair condition that is consistent with age and exposure. The majority of the conditions of concern appear to be structural, such as tilted, toppled, and broken stones, rather than relating to severe deterioration. However, there is also evidence of moderate degradation from conditions associated with outdoor exposure—such as erosion, staining, and biological growth—but of particular concern is the deterioration that follows structural damage. There is also evidence damage resulting from vandalism, such as one shattered headstone now in approximately ten fragments. Observation of family plots reveals tilted or toppled stones, broken tablets, and elements missing from cast iron fence enclosures..



*An example of the failure of iron pins.*

The extent of the damage and deterioration conveys an impression that the cemetery is neglected, if not actually abandoned. This sense is emphasized by the presence of Oakwood Cemetery across the street that is a much larger cemetery with seemingly neat rows of erect headstones and monuments and a more park-like setting. The isolated location of the cemetery means that it is particularly susceptible to undetected vandalism. Very little vehicular or foot traffic pass the cemetery. Historically, the cemetery was established on land owned by Albemarle County. Today, the property falls within the limits of an expanded city of Charlottesville, but in an area where street patterns were either never completed, or blocks have been modified. As a result, the cemetery falls within an area that is something of a cul-de-sac or at least a little traveled corridor. Care and stewardship, that includes a more active human presence on the site, will help improve the appearance and may well help protect the cemetery from further vandalism or careless behavior.

## **PRESERVATION STRATEGY AND STANDARDS**

### *Standards for Historic Landscape Treatment*

The Daughters of Zion Cemetery is listed in the National Register of Historic Places. Properties that are listed in the National Register derive their importance from historic events and associations and reflect an important historic context at the local, state, or national level. The physical composition of a historic property is usually an important consideration that is documented for National Register listing. To protect the inherent value of the physical composition of a historic property, the Secretary of the Interior has developed standards for treatment. For each historic property, a treatment approach is typically selected from four options: preservation, rehabilitation, restoration, and reconstruction. Preservation assumes that other than stabilization and protection, no changes will be made to current physical conditions. Rehabilitation allows for limited change to accommodate new uses. Restoration involves returning a property to a missing condition at a specific point in time based on historic documentation. Reconstruction suggests that a missing feature be authentically replicated.

Efforts to restore aspects of the Daughters of Zion Cemetery to its original character and configuration may also include the addition of new signage, site furnishings, grave markers for unmarked graves, and security and erosion control features. Given the potential to accommodate these new features, and the fact that it is not likely possible to accurately restore the cemetery to its historic appearance, this effort should be considered a “rehabilitation” approach as regards the Secretary of the Interior’s Standards for the Treatment of Historic Properties.

Should the rehabilitation approach be selected, future work would follow ten basic principles that comprise the standards developed by the Secretary of the Interior. These are intended to help preserve the distinctive character of a historic property while allowing for reasonable change to meet new needs. The rehabilitation standards create a baseline of guidance to which intended changes to the historic landscape must be compared. These standards are neither technical nor prescriptive, but promote responsible preservation practices as follows:

1. A property will be used as it was historically, or be given a new use that requires minimal change to its distinctive materials, features, spaces, and spatial relationships.
2. The historic character of a property will be retained and preserved. The removal of distinctive materials or alteration of features, spaces, and spatial relationships that characterize a property will be avoided.
3. Each property will be recognized as a physical record of its time, place, and use. Changes that create a false sense of historical development, such as adding conjectural features or elements from other historic properties, will not be undertaken.
4. Changes to a property that have acquired historic significance in their own right will be retained and preserved.
5. Distinctive materials, features, finishes, and construction techniques or examples of craftsmanship that characterize a property will be preserved.

6. Deteriorated historic features will be repaired rather than replaced. Where the severity of deterioration requires replacement of a distinctive feature, the new feature will match the old in design, color, texture, and, where possible, materials. Replacement of missing features will be substantiated by documentary and physical evidence.
7. Chemical or physical treatments, if appropriate, will be undertaken using the gentlest means possible. Treatments that cause damage to historic materials will not be used.
8. Archeological resources will be protected and preserved in place. If such resources must be disturbed, mitigation measures will be undertaken.
9. New additions, exterior alterations, or related new construction will not destroy historic materials, features, and spatial relationships that characterize the property. The new work will be differentiated from the old and will be compatible with the historic materials, features, size, scale and proportion, and massing to protect the integrity of the property and its environment.
10. New additions and adjacent or related new construction will be undertaken in such a manner that, if removed in the future, the essential form and integrity of the historic property and its environment would be unimpaired.

#### *Standards for Conservation Treatments*

The conservation treatments recommended herein are in accordance with the Code of Ethics and Guidelines for Practice of the American Institute for Conservation and based on the Standards of Preservation developed by the Secretary of the Interior. Criteria for the conservation treatments include:

- o Ability of the treatment to be removed and/or retreated in the future.
- o Use of materials that are compatible with historic materials in physical properties, such as equal or lesser strength, and in appearance in color, texture, and water vapor transmission.
- o Use of materials that are environmentally compatible.

Once preserved routine maintenance and monitoring is vital to the continued preservation of each object. Seasonal or annual inspections and regularly scheduled maintenance will maximize the benefits of the preservation program.

#### *Conservation Contractor Qualifications*

Selection of professionals experienced with the conservation and preservation of historic cemeteries is key to the success of long-term preservation. The use of contractors with inadequate training and insufficient professional experience working with historic stone may cost less initially but can result in additional costs in the future due to failed treatments, or worse, treatments which exacerbate deterioration.

All personnel conducting conservation treatments should have demonstrated training and experience in the restoration of historic properties and the use of specified restoration materials. Formal education in preservation trades or conservation is preferred. This includes training such as graduate degree in conservation, participation in

preservation workshops and annual meetings and/or extensive demonstrable experience with cemetery and/or historic masonry restoration or historic cast iron fences.

As in any construction conditions may be revealed during the course of work that require a refinement of the treatments recommended. The following recommendations for conservation treatment note possible circumstances and include some flexibility for the restoration contractor to make appropriate decisions on site as work progresses. Therefore it is particularly important to hire an experienced contractor identified through pre-qualification.

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## **CONSERVATION PLANNING**

The Daughters of Zion Cemetery is an excellent candidate for conservation. The conditions observed can relatively easily be treated through recognized professional conservation practices. Although the types of structural issues make the stones and fencing vulnerable to irreparable damage, or worse, loss, with near term intervention the cemetery may regain its historic character. Community recognition of the this outstanding historic landmark of a significant era of Charlottesville's African American cultural history is also warranted and anticipated to play an important role in the successful outcome of preservation treatment.

The first step toward mitigating the conditions of concern requires the development of a conservation plan that is based on an assessment of the existing conditions of each marker, monument, and enclosure feature using the Condition Assessment process outline above. Based on these findings it will be possible to identify repairs and develop budget for conservation treatment. The conservation treatments should also be considered as part of a broader landscape preservation plan that considers vegetation, boundary issues, interpretation, visitor amenities, signage, etc.

In order to address these, and other landscape related needs associated with the cemetery, this study suggests a phased approach to the treatment of Daughters of Zion Cemetery. The phases are:

- Identify stakeholders, partners, and people resources
- Develop baseline information
- Prepare landscape preservation plan and design
- Prepare conservation assessment of grave enclosures, grave markers, and monuments
- Conduct emergency stabilization for landscape and grave stones and enclosures
- Conduct additional repair and rehabilitation measures and implement the landscape plan
- Follow maintenance and management protocols established for the cemetery that integrate the treatment guidelines included herein; train those involved in maintenance and management

## *Community Outreach and Planning*

Successful implementation of conservation treatment will require a blueprint for action, and the support of the local community. In addition to the technical tasks described herein, the conservation approach recommended includes organizing those interested in improving the condition of the cemetery and pursuing several avenues of community outreach, information collection, and planning. These efforts may help ensure an adequate understanding of the historic resource and promote fundraising.

A group of area residents have formed an entity currently referred to as Preservers of Daughters of Zion to address the needs of the cemetery. This group plans to involve many interested parties in cemetery preservation.

A few possible resources that might be considered to assist in the endeavor include:

- Local churches
- Descendants/family of those buried in the cemetery
- Descendants/family of DOZ members
- Daughters of Zion Cemetery neighbors
- African American Genealogy Group Charlottesville Albemarle (Afro-American Historical and Genealogical Society, Inc. Central Virginia Chapter)
- City of Charlottesville
- Ted Delaney, current Director, Old City Cemetery, Lynchburg, Virginia
- Lynn Rainville, expert on local cemeteries
- UVA historic preservation and anthropology departments
- Mary Washington University historic preservation department

Some suggested community-led activities that might support cemetery preservation include:

### Organize community workshop/events

- Invite people to bring historic/family photos and other memorabilia
- Invite people to bring knowledge of the location of missing gravestones
- Share the direction of the plan, need for community involvement, and solicit feedback and ideas for the restoration effort and other ways to honor and celebrate the cemetery
- Train general public in recommended preservation maintenance techniques to aid with conservation and long term maintenance

### Develop a non-profit friends group

- By incorporating as a non-profit, a friends group can be effective in generating interest and pride as well as apply for grants to help fund landscape and monument restoration as well as improvements

- Several local lawyers have been known to prepare the necessary paperwork for non-profit incorporation pro bono.

### *Develop Baseline Information*

There are several areas of information that are needed to facilitate the development of a comprehensive and successful rehabilitation plan for the cemetery. These include background research, locating potential unmarked graves, and collecting information about the way the cemetery looked in the past to help ensure accurate and faithful repair of damaged and deteriorated grave markers and plot enclosures, and reestablishment of missing features.

#### Continue to conduct research into the history of the cemetery

Additional knowledge of the historic character and configuration of the cemetery is needed to accurately portray lost conditions as part of the restoration. For example, the location of grave markers that may no longer be present, the density and composition of the grove of trees and shrubs that may no longer be present, as well as family plot enclosures that are no longer intact can be restored if sufficient historic documentation is available. This may be assembled from various materials, such as historic maps and photographs, the recollections of community members, and written documents that may be located in one of several local repositories. Therefore, research to locate the following types of records is recommended:

#### Locate graves using non-invasive archeological techniques

Several methods are used by archeologists to locate graves in a cemetery that do not require disturbance of the ground. These include ground penetrating radar, electrical resistance, and magnetic survey, in addition to landscape archeology, which entails reading landform and topographic patterns. Further knowledge of the location of graves that are currently not marked is highly desirable in terms of the overall effort to restore the cemetery. Locating graves that may have formerly been marked, as well as those that may never have been marked, would allow for planning to either restore missing grave markers, or identifying previously unmarked graves to honor those buried at Daughters of Zion and to avoid potential disturbance of the graves in the future.

#### Continue to conduct research to understand the historic character and configuration of the cemetery

Accurate restoration of the cemetery will require the collection of good documentation to determine a missing former condition. It will be important to locate historic photographs as well as other documents to support this effort. Potential avenues for further research include:

- Historic maps (Sanford, city)
- Historic photographs (community members, Holsinger, etc.)
- City directories (monument carving businesses)
- Local funeral homes
- UVA library
- Gordon Avenue Library, Roland E. Beauford Sr. African American Collection
- Charlottesville-Albemarle Historical Society

- Ted Delaney, Executive Director, Old City Cemetery, Lynchburg
- Lynn Rainville, Ph. D., Research Professor in Humanities, Sweetbriar College

Collect examples of models for cemetery rehabilitation

Many communities have conducted cemetery rehabilitation efforts similar to what may occur at Daughters of Zion. It would be worthwhile to collect information about these efforts as models and for guidance. Old City Cemetery in Lynchburg is one potential site that comes to mind.

*Develop an Overall Preservation and Landscape Design Plan for the Cemetery*

Work conducted within the cemetery should follow an overall landscape plan that ensures that all physical relationships and features are carefully considered and the result is a seamless whole.

Develop preservation and maintenance protocols to address appropriate care and perpetuation of the cemetery

Efforts conducted to repair, restore, manage, and maintain features of the cemetery should follow the guidance afforded in the landscape plan. The plan should articulate specific recommendations for how to address the various landscape features of the cemetery, which include

- Tree maintenance
- Mowing
- Erosion control along First and Oak streets near their intersection
- Gravestone cleaning and care
- Gravestone repair and resetting (issues relating to associated materials, such as marble, granite, concrete)
- Marking unmarked graves
- Cast iron cleaning and repair
- Cast iron restoration of missing fence components.

## *RECOMMENDED PROCEDURE FOR TREATING CEMETERY FEATURES*

### *Top Priority Concerns*

#### Emergency stabilization

##### Erosion control

The edge of the cemetery property as it abuts the intersection of First and Oak streets is steeply sloped. The slope is eroded in some places, and the grass has died back to reveal soil. Of concern is the fact that there are graves located very close to the edge of the property in this location.



*Views west of the bank along the southern edge of the Daughters of Zion Cemetery near the intersection of Oak and First streets. Erosion of the bank is of concern, and is one of the priority projects recommended for implementation as part of an overall restoration of the cemetery.*

Options to address this area of concern include construction of a retaining wall, or rehabilitation of the slope through the application of soil to even out the slope, and an erosion control blanket that can include soil and seed ready to germinate. The roots of the grass seed can be used to help knit together the soil of the bank. Future mowing protocols should be used to prevent scalping of the grass cover.

Nearby Oakwood Cemetery features a wall at the opposite side of Oak Street at its intersection with First. This wall could serve as a model for Daughters of Zion, although the design of the wall should be contemporary to avoid misrepresentation of the historic character of Daughters of Zion Cemetery.



*View southwest of the stone wall that edges Oakwood Cemetery across Oak Street from the Daughters of Zion Cemetery.*



*There are also additional areas of the cemetery that require erosion control treatment.*

## Tree removal and pruning

Trees, shrubs, and other plantings have traditionally been used to add beauty, sophistication, and symbolism to cemeteries. The individual plants themselves can represent a challenge to those managing and maintaining the cemetery, as plants grow, mature, and die. Portions of trees and shrubs that fall or are blown over can damage grave markers. Uprooted trees can also disturb gravesites. Trees as they grow can dislodge and envelope grave markers.

Regular evaluation and maintenance of the tree and shrub plantings in the Daughters of Zion Cemetery is needed to ensure that the threat of hazard trees and limbs falling on grave markers is reduced to the extent possible. Currently, there is one dead tree located in the cemetery. This tree should be removed before it falls. The other trees within the cemetery should be evaluated by a certified arborist. Similarly the shrubs should be evaluated and pruned to enhance their health and well-being. As part of the preservation plan, consideration should be paid to making sure that trees continue to be planted in the cemetery to replace those that are lost to age and other causes.



*This tree, encased in poison ivy, is dead,  
and should be removed before it falls on any  
of the grave markers in the cemetery.*



*Branches and other debris need to regularly be  
removed to prevent damage to grave markers.*

Top priority gravestone, metalwork, and plot enclosure stabilization projects

- Reset toppled obelisks
- Reattach fragments of the shattered inscribed headstones with at least ten fragments
- Document the locations of and safeguard loose and displaced gravestones
- Stabilize cast iron fencing
- Repair wall curbing capstone



*An example of an obelisk that needs to be reset on a leveled base.*



*An example of a gravestone where there is an immediate need to reattach multiple fragments and reset.*



*An example of a plot enclosure wall that requires repair of the curb capstone.*

#### Security enhancement

- Consult with police department to develop awareness and protocol for addressing suspicious activity
- Identify neighborhood watch, increased patrol, and other options for enhanced security
- Bring attention to encroachment, loss of grave markers, use of the cemetery for incompatible uses
- Educate public on the laws protecting cemeteries and the fines and punishment associated with the crime

*Additional treatment – possible Priority 2 conservation efforts*

- Repair Tonsler family plot which has both conservation and historic significance
- Level and reset tablets and bases that have shifted
- Attach broken tablet fragments and reattach to leveled base.
- Reset and level bases and align headstones



*View of the gravestones associated with the Tonsler family plot.*



*The Elder Harris gravestone is an example of a simple break that should be repaired.*



Repair break and reattach to base

The preservation and landscape design plan will direct the additional efforts that occur to rehabilitate the cemetery. The plan should include planning level cost estimates to guide funding of additional tasks.

## **LONG-TERM CARE AND MAINTENANCE**

In addition to the guidance afforded in the preservation and landscape plan, the following tasks should be considered for long-term care and management of the Daughters of Zion Cemetery.

### *Continue the Friends Group*

Cemeteries with an organization interested in history, genealogy, and historic landmarks are more likely to be maintained after a preservation campaign is completed. The Friends group should continue to conduct research, give talks, and host events that will keep the cemetery in the public eye and perpetuate a sense of stewardship.

### *Conduct a Preservation Training Workshop for those Involved in the Care of the Cemetery*

Maintenance practices are the first line of defense for all preservation efforts. Once a landscape plan is in place that contains specific protocols for how to manage and maintain cemetery features, it would be particularly useful to hold a maintenance workshop for those involved in the care of the cemetery to ensure that the recommended practices are understood.

### *Routine Inspection, Fall and Spring*

Twice yearly the cemetery should be inspected for changes in conditions that may indicate need for maintenance. Addressing these issues in the fall and spring following storms can identify conditions for repair before they become hazardous or require greater expenditure. Check for drainage issues, fallen branches, vegetation removal, and review of conditions of headstones and enclosures.

## *PLANNING LEVEL ESTIMATES OF PROBABLE COST FOR PRIORITY PROJECTS*

### *Condition Assessment and Prioritization*

<u>Document Condition Assessment and Priorities</u>	<u>\$2,500 - \$4,000</u>
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Condition Assessment will determine identification of Top Priority and Costs

### *Prepare a Preservation and Landscape Design Plan*

<u>Background research, and plan preparation</u>	<u>\$10,000 - \$20,000</u>
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- Collect data and research information
- Conduct programming with stakeholders
- Document historic character and configuration of cemetery
- Undertake archeological investigations to locate unmarked graves
- Develop landscape plan

### *Emergency Stabilization*

<u>Tree care</u>	<u>\$2,500 - \$5,000</u>
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- Remove dead tree
- Engage arborist to evaluate all trees in cemetery
- Prune in conformance with arborist recommendations

<u>Erosion control of the bank near the corner of First and Oak streets</u>	<u>\$2,500 - \$25,000</u>
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#### Options

- Regrade bank and apply hydroseeded erosion control blanket
- Construct retaining wall

<u>Treatment of top priority stone</u>	<u>\$6,000 - \$8,000</u>
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<u>Treatment of top priority cast iron</u>	<u>(TBD)</u>
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### *Additional Treatment*

<u>Treatment of Priority 2 category features from condition assessment</u>	<u>\$12,000 - \$15,000</u>
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## ***GUIDELINES FOR CONSERVATION AND LANDSCAPE TREATMENT PROCEDURES***

### *Guidelines for Materials Conservation*

#### Documentation

At the time of stabilization and restoration existing conditions should be recorded. All restoration treatment, particularly where removal of original historic material is necessary, should be well documented with photography and with a report of the procedures and materials used. Each artifact should be photographed before treatment, during treatment, and after treatment. Digital photographs may be used as such documentation. Additional documentation in black and white photographs and/or color slides is advised to provide archival records, if stored properly.

#### Removal of old repairs

Old repairs such as cementitious materials and adhesives that have failed should be removed without damage to historic material. Most materials may be removed with hand tools such as chisels and mallet. Where extensive cement or concrete is present judicious use of drill or grinder is recommended to remove majority of material, then switch to hand tools.

#### Adhesive repair

Structural adhesives specifically formulated for stone type should be used for reattachment, preferably an adhesive that could be removed for future repairs and still provide attachment in an exterior setting for the expected temperature and moisture conditions of the cemetery. Skill is required to select appropriate adhesive and apply without leaving residue on stone surface. Regardless of adhesive selection, both edges of the break must be sound before applying adhesive. For sugaring stones it may be necessary to pre-consolidate the edges before re-attachment. Any residual adhesive will darken with exposure to ultraviolet rays of the sun and will become disfiguring.

#### Reattachment and pinning

To provide additional structural stability in the reattachment of the stone to the base or fragments to the body of the object, a pinning system using threaded stainless steel pins is generally recommended. The diameter of the pin should not exceed two fifths of the width of the stone break, dependent on the fragility of the stone.

While the use of pinning can provide reinforcement it does introduce a point of stress. Pinning should not be used for all reattachment. Breaks near ground level generally benefit from such reinforcement. Fragments or features overhead or subject to lateral shocks may require such support.

#### Fills and patches

Cracks, voids, and repaired breaks should be filled with a soft lime-based mortar mixture resembling the stone in texture, absorbance, and color. Several proprietary lime-based systems are available or the contractor may provide a custom mixture. Hard gray Portland cement should not be used with historic materials due to its

excessive strength and density. The fills should only extend to the edge of the break and should form a flush surface with the stone to direct the flow of water away from the crack or repaired break.

### Cleaning

Cleaning is recommended only when cleaning is required to protect the monument from disfiguring deterioration associated with the byproducts of biological growth. Light soiling and light biological growth, however, do not require cleaning. The choice to clean is based on the accumulation of soiling and biological growth that is not only visually unappealing but also may contribute to accelerated deterioration. The surface of the stone must be in stable condition for cleaning. Other treatments, such as pre-consolidation may be necessary if stone surface is friable, granular, or delaminating. Acceptable cleaned surfaces reduce soiling and growth while retaining a historic patina in appearance. The stone surface should not appear bright or bleached in comparison to other stones.

Some biological growth, such as algae, mosses, fungi, and lichens, may be considered endangered. Consult with a local natural resources authority before removal of unusual types of growth.

Non-endangered types of biological growth should be removed carefully to avoid additional damage to the stone's surface. In general they may be removed with natural or synthetic bristle brushes with water. For removal of heavier accumulations an architectural antimicrobial solution designed for use on stone may be used. No wire brushes should be used as they cause abrasion to stone and may leave metal filings that can corrode and result in staining.

Each type of stone must be tested to determine the most appropriate and effective technique starting with the gentlest water cleaning. Failure to test cleaning and stain removal methods may result in unnecessary damage.

### Vegetation Control

The cemetery's landscape is a vital component to Daughters of Zion Cemetery, but in some circumstances it may contribute to the erosion and deterioration of the mortar and deterioration of base supports, foundations, and pathways. It is important that landscape materials and elements that contribute to the historic design of the cemetery be identified for their preservation.

Vegetation such as root systems, vine suckers, sap, and plant debris can contribute to the deterioration and instability of a monument. Higher plant forms such as weeds, shrubs, and trees can cause severe deterioration on a more massive scale. At present, no commercial chemical treatment is currently accepted as safe for use on historic materials. The soft mortars and limestone are most susceptible to chemical attack by most herbicides and fungicides.

Work should avoid using any of the following commonly applied chemicals to remove biological growth and weeds directly from historic stonework in the cemetery: household bleach, abrasive cleaning powders, Round-up® or other commercial biocides or herbicides. These chemicals will cause damage to historic materials identified on this site.

### Protective Coating for Iron Fence

Structural repairs should be executed by restoration professional with experience with historic fencing. Maintenance of iron fences requires a protective coating applied when the old coating fails characterized by pitting, cracking (sometimes referred to as alligatoring for its characteristic network) blistering, flaking, and/or peeling.

Before painting, establish original color of paint, if evidence survives. Original paint type and color may be matched with on site investigation and microscopical examination of representative samples. Surface preparation is essential for successful painting of metals outdoors. This includes removal of flaking, peeling, crazed paint and corrosion, which may be removed with wire brushes, scrapers, etc. Any remaining corrosion should be treated with a rust converter/inhibitor. The surface should be free of dust, grime, oil and grease before the application of a metal primer and one to two coats of satin to semi-gloss alkyd or acrylic paint for exterior metals.

Black is a traditional color for iron fences in cemeteries. Ornamentation or nameplates may have been highlighted with gilding.



*Neighbors can help protect the cemetery from vandalism and other undesirable access. Neighbors should be apprised of the importance of the cemetery and its stewardship so that encroachment and other problems can be avoided.*

*Guidelines for Erosion Control*

- Address erosion carefully by working to establish a healthy stand of grass, using appropriate soil, soil amendments, protective cover, and watering during establishment. An erosion control blanket can be used to protect the eroded area until the grass takes hold.

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### *Guidelines for Tree Maintenance*

- Ensure that the root zones of historic trees are not compacted by parking, spoils storage, or storage of equipment or materials. Protect trees in areas impacted by construction activity, and closely monitor throughout the construction period. Tree roots typically extend well past the drip line of the tree. At a minimum, the area within the drip line should be protected from soil compaction from construction equipment, which will inhibit water penetration to the root zone and threaten the health of the tree. If major roots are to be affected, use an air spade to clear soil from those roots so that the mass can be tied back away from the area of excavation. Once the work is completed, replace the roots at their original level and back fill.
- Plant appropriate tree species in appropriate locations and maintain them properly so that they thrive and do not cause harm to other historic features or visitors. Establish the parameters for tree plantings in an overall landscape plan, and use the plan when addressing the need for tree planting or replacement.
- Fertilize trees periodically as needed using a slow release fertilizer.
- Inspect trees regularly, and after damaging storms, for evidence of disease and/or decline in order to prevent deterioration or loss of plant material. Identify pruning needs. Also inspect trees to make sure the root systems are not interfering with grave markers. Treat each condition appropriately and ensure that maintenance actions are documented for the record.
- Educate cemetery maintenance staff on the significance of historic vegetation, and ensure that they receive training that is appropriate to the unique conditions within the cemetery.
- A five-year cycle of pruning is advised for normal maintenance. Prior to pruning, erect plywood structures over grave markers and monuments to protect them from damage. Pruning should be conducted according to a three-pronged prioritization strategy. The highest priority for pruning is to address safety considerations by removing hazardous limbs and trees. The next priority is to prune to preserve the health of a tree, including improving its internal structure, and to allow passage beneath limbs, maintain sight lines, and to encourage air circulation that will lessen the growth of biological growth on grave markers. The lowest priority for consideration is to prune for aesthetics that are intended to enhance the natural form and character of a tree or to promote flowering.

### *Guidelines for Tree Removal*

- Remove historic vegetation only when it poses a hazard to humans, cultural resources, or natural resources due to its potential to drop limbs, fall, or transfer disease to other plants.
- Engage a certified arborist with successful experience working at historically significant sites to conduct the work.
- Utilize hand-pulling or removal with small tools to remove vegetation that is close to other historic features.
- Avoid using chemicals for vegetation control in the vicinity of other historic materials, because such chemicals are absorbed by masonry, thus hastening their deterioration.
- Minimize the use of heavy vehicles in or around the root zone of nearby trees in order to limit soil compaction; restrict use to times when soil is firm to reduce erosion potential.
- Field-check clearing locations prior to tree removal to ensure that other natural or cultural resources will not be adversely affected.
- Cut all tree and shrub trunks to be removed flush with the ground.
- Allow the stump to decay rather than grinding or removing it. This is the least invasive technique for tree removal which will cause negligible disturbance to the surrounding area. The stump may take from between 12 and 36 months to decay, depending on the tree species and local conditions. The following procedures should be followed:
  - ✓ Flush cut the tree trunk as close to the ground as possible and remove bark from the stump.
  - ✓ Drill a series of holes 3/4 inch to 1 inch in diameter, 6 inches deep, and 2 to 3 inches apart into the stump.
  - ✓ Fill holes with a mixture of 1 part screened compost, 1 part screened topsoil, and 1 part slow release organic high-nitrogen fertilizer such as feather-meal or cottonseed-meal.
  - ✓ Keep the stump moistened during dry periods and re-fill holes as needed with compost/soil/nitrogen mix.
  - ✓ Check the stump periodically. Within 12 to 36 months, the stump should be adequately decayed to remove remaining material with hand tools. After removal, backfill the hole with soil that matches the texture and composition (sand: silt: clay) of the original soil as closely as possible and reseed the area.
- Remove felled trees and large shrubs without dragging, which can gouge the ground surface.
- Seed and cover immediately with erosion control material, such as straw, or use hydro-mulch, to reduce the potential for soil erosion.
- Ensure that the removal of historic trees is noted in maintenance records.
- Replace dead or damaged historic plant materials based on the landscape plan, which may recommend they be replaced in-kind, whenever possible, using specimens of the same species, variety, and form.
- Ensure that replacement vegetation is added to maintenance records.

- Consider that procedures for replanting trees can be disruptive and damaging to resources adjacent to the planting site, especially grave markers. Equipment needed for planting trees may need to be brought into the cemetery, so site selection and correct procedures are critical to the success of the planting and protection of nearby historic features.
- Consider the potential to plant into a decayed stump. Assess the extent of decay within the stump. Replanting in the same location will only be effective if the decomposition is well advanced. Select the smallest acceptable plant size for replacement. The rootball must be small enough to fit into the decomposed area of the stump with at least 6 to 8 inches of additional space around the roots to backfill with soil. Using hand tools, break up and remove the decayed wood remaining from the stump. Create adequate space for planting the rootball and backfilling with soil.
- Elevate the top 2 to 3 inches of the rootball above the surrounding grade when planting new trees. Backfill the hole with soil that matches the texture and composition of the original soil as closely as possible.
- Engage an archeologist to monitor new planting efforts in areas that may contain subsurface cultural resources.

### *Guidelines for Turf Care*

- Conduct careful training of maintenance personnel in maintenance practices that avoid damage to grave features during mowing operations.
- Utilize appropriate mowing equipment in the vicinity of gravestones. Avoid heavy machinery and equipment that will damage grave markers or exacerbate erosion. Grass should be cut by the mower up to, and no closer than 3 inches from the markers. Avoid the use of string trimmers.
- Use turf wheels on riding mowers.
- Equip all mowers with rubber bumpers on the decks, any axle assembly, or other feature that might come in contact with a stone while mowing. This can be fabricated out of old inner tubes or tires and can be riveted on. Loose cell foam can also be used as a bumper.
- Include and use discharge guards on all mowers used in the cemetery to protect the gravestones and workers from thrown debris.
- Direct the discharge chute of the mower away from markers while mowing around gravestones.
- Avoid contact with grave markers when using mowing equipment.
- Cut grass to a height of 3 inches unless unique considerations require a different height that is agreed to prior to mowing.
- Rake up and discard off premises all large clumps of grass debris left by the mowers.
- Train staff to report any damage immediately to the chief of maintenance.
- Avoid the use of fertilizers, biocides, and landscape equipment that can damage gravesite features.

*Guidelines for the Addition of New Features*

Site furnishings

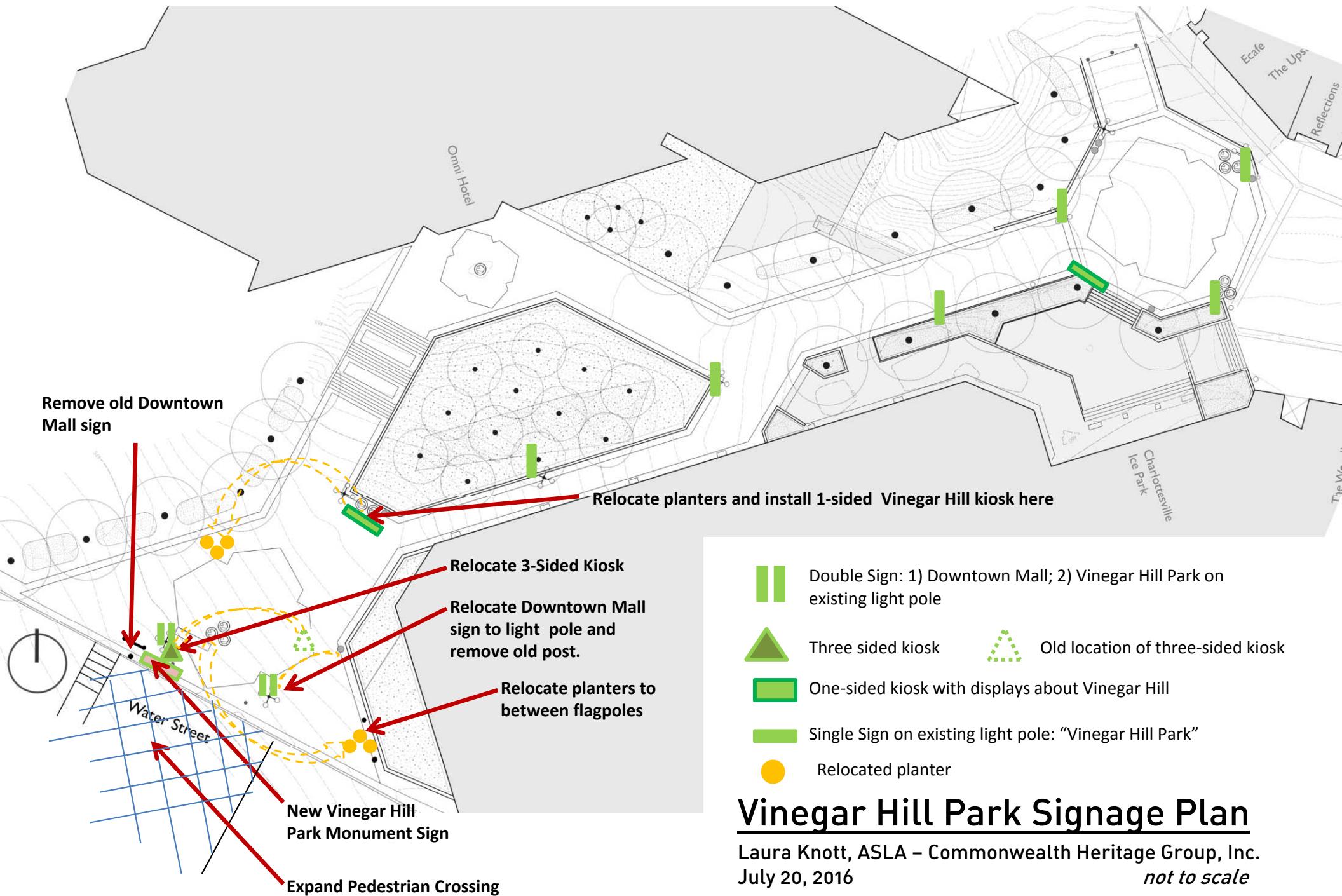
Site furnishings have never been a component of the cemetery. Should the city or community desire to place a bench or benches in the cemetery, consideration should be paid to siting the bench in such a way as to avoid detracting from the overall historic character of the cemetery, for example siting it in a less prominent position. Similarly, the new identity plaque should be sited so that it does not become the focal point of the cemetery, and placed in a clearly visible but not dominant position.

Marking unmarked graves

A simple feature that is modest in size and scale, of a durable material, and not visually intrusive (bright white or shiny/reflective) should be considered for marking graves that were not formerly marked, or where the original grave marker is missing.

## **APPENDIX J**

Vinegar Hill Park plan



## Vinegar Hill Park Signage Plan

Laura Knott, ASLA – Commonwealth Heritage Group, Inc.  
July 20, 2016 *not to scale*



Single Sign on Light:  
Vinegar Hill Park



Double Sign on Light:  
Downtown Mall and  
Vinegar Hill Park



Single-Sided Vinegar  
Hill Park Kiosk



Monument Sign, West  
Entrance to Vinegar Hill Park

## Vinegar Hill Park Signage Details

Laura Knott, ASLA – Commonwealth Heritage Group, Inc.  
*not to scale*

## **APPENDIX K**

Vinegar Hill Monument plan



## Vinegar Hill Monument Resiliency in a Neighborhood

Vinegar Hill was an African American neighborhood leveled in 1962 in a national wave of urban renewal. It was founded by strong men and women who established a thriving community after leaving plantations that included Monticello and Forest Hill, a robust center for African American life for over a hundred years. This history of strength, survival and Black enterprise in pursuit of the American dream is punctuated by the loss of a beloved community under the guise of urban revitalization. The history of this neighborhood has both a national and local context. Woven from 1762 to the present, this story is part of a larger history of African Americans in our country, told in stories about Monticello, the University of Virginia, desegregation, and urban renewal. While this monument is about the Vinegar Hill neighborhood, it is also about emancipation and the stories of the history of America and its people. Charlottesville is in a moment of national recovery and this piece should lead us to acknowledge the past while, at the same time, forge a vision of the future. This commission for a Vinegar Hill Monument, began after five years of engagement around community and race relations in Charlottesville. Over 600 people participated in the process by which renowned sculptor Melvin Edward was selected to build the 12 foot tall stainless steel abstract sculpture. This Vinegar Hill monument creates a vision that both acknowledges and transcends that past.

### Melvin Edwards

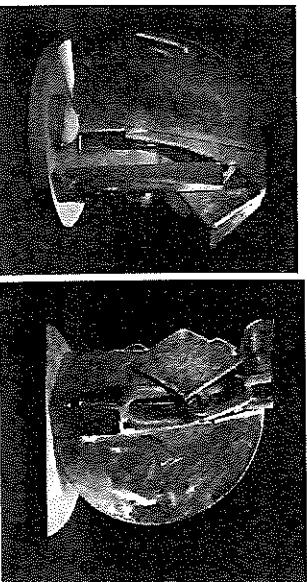
A truly international artist well before the advent of today's global art world, Melvin Edwards has borne witness to seminal periods of change in American culture and society. His work addresses the history of black Americans. Edwards began creating monumental work in the 1970's, most often in stainless steel and always using the universality of simple form, which lends itself to multiple interpretations. His monumental work has been commissioned in America, Japan, Cuba and Senegal. Edwards' proposed Vinegar Hill monument will stand in conversation with the last publicly commissioned work in Charlottesville, the "McIntire Bronzes" erected in the 1920's. These pieces celebrate the Westward Expansion and the Confederate leaders of the Civil War. It will be located in the yard of the Jefferson School, a block from the Lewis and Clark statue and address experiences in our national fabric equally significant to the present, experiences of strength and resiliency in the midst of difficult times, of education and its power, of cultural bonds, oppression and strength.

### Fundraising Goals

The cost to fabricate and install the work is \$320,000. The City of Charlottesville has already committed \$18,000. Funds will be matched through a local and statewide campaign with a \$100,000 matching grant from the National Endowment for the Arts. This sculpture will play a transformative role in the course of race relations in Charlottesville and across the country. It will make a statement that empowers citizens to participate in civic discourse and will honor the history and legacy of a community wronged by inequity yet strong in resiliency. The project is rooted in the idea that art, in its essence, is inclusive and descriptive of the human experience. Donations will be accepted to the Jefferson School Foundation, 233 4<sup>th</sup> Street, NW, Charlottesville, VA 22903 or through its website: [www.jeffschoolfoundation.org](http://www.jeffschoolfoundation.org)



**Lafferton School**  
FOUNDA TION



Charlottesville  
**Dialogue On Race**

## **APPENDIX L**

Historical narrative document

Commission Report Thinking  
Frank Dukes, Blue Ribbon Commission on Race, Memorials and Public Spaces  
Charlottesville, VA

## 1. Changing the narrative

### a. What is a narrative?

"...the history of racial terrorism continues to shape the relationship between and among blacks and whites in communities all over this country. If we are honest, we know that it is this history—not that of affirmative action or busing—that lurks in the dim, gray area of distrust, fear, and resentment between and among blacks and whites. It is there—where overwhelming anger, insistent denial, shame, and guilt lie—there, where our reconciliation efforts must be targeted."

*On the Courthouse Lawn: Confronting the Legacy of Lynching in the Twenty-first Century*, by Sherrilyn Ifill, 2006, Beacon Press.

What is a narrative, why are they important, and why is it necessary to change the narrative as the commission was charged? Narratives are ways we understand the world, as represented in the stories we tell one another. Narratives may be expressed literally in story-telling, but such stories also may be presented through art, music, place and building names, literature, classes and textbooks, laws, public policies, and, of course, monuments and memorials.

All communities, peoples, and countries have narratives that help us understand who we are. They can help us feel proud about who we are, they bind people with diverse interests together, they teach us lessons about who we should emulate and who we should refute, they help us navigate right and wrong, and they help us face challenges together. In Charlottesville, one of our most powerful narratives is the role that Thomas Jefferson, James Madison and James Monroe played in the formation of our independence, our constitution, and our republic, as well as in the creation of the University of Virginia.

Narratives also can be and are used in less positive ways. They may develop so as to demean others, to justify harm, or to provide public cover for private gain. For example, the narrative that Jews were the enemy of the other Germans of the Third Reich eventually allowed thousands of non-Jewish Germans to take away Jewish rights, to plunder Jewish property, and eventually to murder millions of Jews. This narrative, and the absence of sufficient challenge to it, further enabled millions of German citizens to look away as those murders occurred.

Narratives often persist for generations and make up a good deal of our individual identities, that is, our beliefs about ourselves and our worth. Thus, when portions of some narratives – the stories we tell ourselves about how we have become who we are - are challenged, they can provoke intense resistance among many of us.

The harmonious and united founders are our myth rather than their history. But myths have their purpose. More than mere lies, myths simplify the past, smoothing away contradictions to offer reassurance to the present. Every nation seeks guiding principles from an imagined set of wiser and nobler ancestors. At their best, mythic heroes can, as Abraham Lincoln put it, help us seek “the better angels of our nature.”

But myths become dysfunctional when they cripple instead of inspire. The cult of the founding fathers has become masochistic, as we invoke them to rebuke ourselves for having such petty politicians. We put the founders on an imaginary pedestal to look down on our own politics as beneath their contempt.

Alan Taylor, NY Times: <http://www.nytimes.com/2016/10/17/opinion/our-feuding-founding-fathers.html?src=twr&r=1>

Some narratives contain so much power that even people who would deny any belief in them nonetheless are influenced sub-consciously by what is known as “implicit association.”

**b. What is the problematic narrative?**

**i. How black lives have been lowest in the hierarchy of human value**

In Charlottesville, as elsewhere, history that challenges the narrative of white supremacy has been forgotten, ignored and suppressed such that few of us understand so much of that history that has shaped who we are today. Our world-famous Presidential homes - Monticello, Montpelier and Highland - have only very recently begun to tell a more complete history of the vast majority of the population who lived and worked there. The University of Virginia just established the President's Commission on Slavery at the University in 2013. It appears to be news to most Charlottesville residents today that March 3, 1865 in fact did not only mark Charlottesville's surrender to Union forces but more significantly the liberation of a majority of our residents. One letter writer to this Commission noted about the Civil War that “Americans in the south were still proud of their grandparents' participation” at the time the statues were erected, omitting yet again the fact that African Americans are indeed Americans; the 8 million African Americans in the south certainly were not proud of the history those statues represented.

There has been one consistent American narrative that has endured from the first time that African peoples were brought to the English colonies in North America, in 1619. That narrative is that there exists a hierarchy of human value, and that people of African descent are at the lowest rung of that hierarchy. At times that narrative of white supremacy even asserted that African Americans were less than fully human. That narrative of white supremacy has drawn on such varied sources as the Bible, the declarations of science, the impassioned proclamations of respected community leaders, and as slavery became ever more the core of the South's economy, the enthusiasm for profit.

“The negro,” said Dr. Barringer, was in Thebes 3,000 years before the Christian era, he was in Carthage and Rome when those nations flourished, and always as a slave. He is the slave

of the nations and accepts that condition contentedly if his animal wants are supplied. ... He is a liar, a thief, a robber, gambler, perhaps murderer or highwayman, fearing neither God or man." Published in the Daily Progress on Feb. 22, 1900

at <http://search.lib.virginia.edu/catalog/uva-lib:2077130/view#openLayer/uva-lib:2077131/4489/2837/3/1/1>

[n.b.: the Barringer wing of the University of Virginia hospital is named after this man, chairman of the faculty of the University of Virginia from 1895 - 1903]

Dr. Paul Barringer, Chairman of the Faculty at the University of Virginia, originally presented the following essay at the 20 February 1900 meeting of the Tri-State Medical Association in Charleston, S.C. According to the Preface, he was asked to speak on "the influence of heredity upon the negro" at the conference. The Association then voted unanimously to print the lecture and send copies "to all the medical societies in the South."

"I will show from the study of his racial history (phylogeny) that his late tendency to return to barbarism is as natural as the return of the sow that is washed to her wallowing in the mire. I will show that the ages of degradation under which he was formed and the fifty centuries of historically recorded savagery with which he came to us can not be permanently influenced by one or two centuries of enforced correction if the correcting force be withdrawn. ... With the savage, however, there is no self-control, and dishonesty gives theft, anger gives murder, and desire rape. This state of being is pathognomonic of savagery; and the African fills the bill. ... Although he came to us a savage, with fifty generations of unalloyed savagery behind him, two hundred and fifty years of close association, as slave and master, produced changes in the race, the like of which has never been seen before or since. ... Thirty-five years have passed since the negro changed from the condition of a slave to that of a freedman. In every part of the South, it is the opinion of every man of unbiased mind, that the second generation is infinitely worse than the first. So patent is this that I would be tempted to doubt the sanity of any man having fair opportunities to judge, who declared the reverse to be true. ... Fifty centuries of savagery in the blood cannot be held down by two centuries of forced good behavior if the controlling influences which held down his savagery are withdrawn as they have been in this case." From <http://twain.lib.virginia.edu/wilson/barrnger.html>:

Barringer's words are much more than artifacts of the past. They were part of the intellectual foundation on which Jim Crow society in the South was built, and they gave intellectual legitimacy to individual bigotry, to public policies such as disfranchisement and segregation, and to forms of social control, such as lynchings. And Barringer was not alone. Ideas such as his informed the scientific racism of the day - an ideology which we now recognize as profoundly unscientific. Locally, the University of Virginia was one of its intellectual homes, with long-time Dean of the Medical School Harvey Jordan and others carrying on in Barringer's footsteps for decades in his promotion of white supremacy and eugenics.

If you are white and you believe as you have been told by white leaders that black people are liars,

thieves, robbers, gamblers, murderers, and highwaymen, who fear neither God nor man, then any act is permissible, no matter how unjust or violent.

To put it in contemporary terms, for too many whites, in too many places, for too long, black lives have mattered far less than those of whites.

This narrative of white supremacy and black inferiority has been expressed in many dimensions.

*The narrative of violence* - Many white Americans have no idea of the extent that systematic brutalities have been imposed upon people of African descent in the United States, of how such brutalities have been used to put down African Americans' own efforts to achieve first freedom and then equality, and of how the denial of such brutality has allowed each generation to witness different forms of such violence whenever legal gains have been made.

The bodies of enslaved people were controlled by their white enslavers with virtually no restrictions on that control. That included physical abuse with whips, with sticks and bars, with various forms of shackles, and with fists and feet, many times to the point of death. During Reconstruction, immediately following Emancipation as well as decades after, social control of African Americans seeking their freedom to make lives for themselves and their families was maintained by persistent, systemic, and extreme violence. The Equal Justice Initiative has identified over 4,000 lynchings of African Americans by mobs of whites, not ending until 1950. Dozens of those lynchings took place in Virginia, and at least one of those lynchings, that of a man named John Henry James, took place right here in Albemarle County on July 12, 1898. Those lynchings were typically public events, meant to demonstrate the inevitable power of white supremacy.

Our country's national crime is *lynching*. It is not the creature of an hour, the sudden outburst of uncontrolled fury, or the unspeakable brutality of an insane mob. It represents the cool, calculating deliberation of intelligent people who openly avow that there is an 'unwritten law' that justifies them in putting human beings to death without complaint under oath, without trial by jury, without opportunity to make defense, and without right of appeal.

- Ida B. Wells, *Lynch Law in America*

Efforts to exercise the right to vote and seek office were squelched by extreme violence, including murder, by white leaders and white mobs, until the denial of voting rights was formally enshrined through laws such as Virginia's 1902 Constitution, when mob violence was no longer needed to keep blacks from voting. After that, voter suppression could be enforced through the state.

Our nation's history is also full of eruptions of mob violence inflicted on the black members of their communities, with thousands murdered even when the African Americans fought back, which they certainly did. There were explicit "sundown towns" with signs or other public messages demanding the exclusion of African Americans, frequently enforced by violence. Colfax 1873,

Atlanta 1906, East St. Louis 1917, Chicago 1919, Tulsa 1921, Rosewood 1923, and Detroit 1943, represent only the best known of what were called “race riots,” but which were in fact massacres.

Despite this history of overwhelming violence perpetrated by whites on blacks and, especially during Reconstruction, on many whites who supported black equality, the *false narrative*, fueled by the occasional uprisings such as that led by Nat Turner as well as whites’ constant fear of revolt by enslaved people, was that blacks were the people who were inherently dangerous, uncontrolled, violent, without morals, and more animal than human in their dangerous tendencies. Lest anyone think that this narrative no longer matters, one need only look at the headlines of the Oct. 23 *Daily Progress* showing that 80% of police stops in Charlottesville are made of African Americans.

*The narrative of sexuality* – One form of violence begun during slavery that also remains too little understood is that of sexual violence. The lives of the enslaved included frequent sexual abuse; female slaves were commonly subject to the sexual whims of their ‘owners’ and owners’ families. Many males were used as though they were not human beings with families and will of their own but as livestock for the breeding of more slaves. Many females were raped and made pregnant, their so-called “mulatto” offspring to be enslaved as well. This practice was enshrined by law in Virginia as long ago as in 1662. White masters fathering children by their black slaves was not only common, but commonly understood, including within both white and black Charlottesville communities. That

And yet the false narrative was that African and African American men and women were the ones with the uncontrolled sexual appetites. This projection of sexual drive by white supremacists on African American men led to most of the 4,000 plus lynchings and countless other forms of violence perpetrated on blacks, including frequent castrations, mutilations, and other forms of humiliation. That narrative continues today; as a local example, a frequent commenter on local news sites repeated the lie of freed slaves running amok and raping white women as recently as last spring (2016).

*The narrative of intelligence* – Enslaved people were prohibited from learning, including learning to write. Yet following Emancipation, African Americans fought for their education despite violent opposition by unrepentant southern whites. Hundreds of schools and colleges for African Americans emerged in the South, some of them led by African Americans who had been educated in the North, some by white Northern women and men working through religious institutions, and more funded by northern white philanthropists, most notably the Rosenwald Fund. Such education was often resisted by white supremacists, even to the point of violence and the destruction of such schools, although some southern whites supported limited industrial education.

This resistance continued throughout the time of “separate but equal,” where funding for the education of African Americans was never anywhere near equal. In 1958, Charlottesville, in keeping with Virginia’s white leadership policy of Massive Resistance, infamously closed schools where black parents had successfully sued to admit their children rather than integrate. White

colleges and universities fought for almost a century to exclude African Americans from their midst and continue to admit far fewer African Americans than whites.

Yet the false narrative, fed by the mythologies of inferior intelligence that buttressed white supremacy, is that people of African descent are inherently less intelligent, uninterested in education, undeserving of higher education, and, at the same time, beneficiaries of special favors in getting such an education. Although discredited by biologists, one still sees pseudo-science such as *The Bell Curve* make such claims of inferior intelligence, and it is commonplace to hear of how affirmative action means that undeserving blacks get preferences over whites.

In 2015, Virginia's high schools graduated 19,150 African Americans, or about 22% of a total of 85,884 graduates (Virginia cohort reports, [http://www.doe.virginia.gov/statistics\\_reports/graduation\\_completion/cohort\\_reports/](http://www.doe.virginia.gov/statistics_reports/graduation_completion/cohort_reports/)). UVa enrolled as new students 244 African Americans in the fall of 2015 out of a total of 3,674 new students, or about 6.5% of all new admissions. UVa's in-state percentage of admissions overall was about 66% (about 34% were from out of state), which means that assuming an equivalent in- and out-of-state enrollment proportion, about 164 out of 19,150 of Virginia's 2015 African-American high school graduates enrolled at UVa. Is 164 out of 19,150 Virginia African American high school graduates an excessive number that suggests racial favoritism towards African Americans?

*The narrative of laziness* – Enslaved people cleared the lands, tilled the fields, harvested the crops, forged the nails, hauled the stones, paved the roads, constructed the buildings, prepared the foods, washed the clothes, emptied the cisterns, buried the trash. They earned vast wealth for the people who controlled their bodies and the production of their labor.

At the largest employer in the area, the University of Virginia, about 50% of the most physically demanding jobs – the ones described as “service and maintenance” – are held by African Americans. Furthermore, if you talk with the people who do that work, many are working more than one job because their pay is insufficient to support a family; they are not paid a living wage. This is true for many of the rest of our least wealthy community members, white as well as black.

Yet the false narrative is that African Americans don't want to work, and that if hired they won't do as good a job as a white person. This narrative endures in explicit form through the frequency of white leaders' admonishments to the black community and in the enduring discrimination against hiring African Americans.

A further perversion of this narrative is the false claim that affirmative action has made it easier for blacks to get jobs than whites. This false narrative persists despite the fact of black unemployment – that is unemployment among African Americans seeking jobs – at nearly double that of whites. Despite the legal prohibition against such practices, racial discrimination in hiring practices is demonstrated repeatedly by research and testing.

*The narrative of incompetence, greed, and corruption* – Following the end of the Civil War, the South had the beginnings of a real, multi-racial democracy for the first time. Freed slaves shared what little resources they had to educate their children and themselves. Former black and white abolitionists and educators braved a war-torn landscape, the scorn and active resistance of white supremacists, and violence to provide that education. Some of the escaped slaves who had secured education returned to their birthplaces and joined newly freed slaves to win election to local governments, state legislatures, and even Congress. Resistance by white supremacists was met with appeals to the federal government, which responded for a number of years until northern whites tired of seeing their taxes and military remaining in the South.

The false narrative is that a combination of uneducated and unprepared blacks, or Freedmen, and greedy local whites, termed *scalawags* by unrepentant whites, and corrupt northerners, called *carpetbaggers* by those same whites (both terms which still are found in history books without explanation of their malicious origin), was overturned by those citizens interested in restoring authority and good governance, called “redeemers.” According to this narrative, African Americans were incapable of participating fully in our nation’s democratic experiment.

These perverse narratives have never been without their challenges. These include religious, philosophical, and political objections, and more fundamentally, the drive for freedom by the enslaved and free people of African descent who always have known themselves to be fully human. The University of Virginia is documenting the numerous African Americans from Charlottesville and Albemarle who escaped to freedom to join the Union armies during the Civil War, and many local whites who fought for the Union as well. African Americans developed businesses, purchased properties, build places of worship and schools. But despite those challenges, this claim of white racial superiority has persisted in varying forms and with varying strengths now for nearly 400 years.

How powerful this narrative of white supremacy and black inferiority must be:

- to have survived periodic protests and uprisings by the enslaved;
- to have survived the contradicting public expressions of human liberty and freedom embodied in the aspirations of our Declaration of Independence;
- to have survived the daily and familial intimacy of enslaved and enslavers;
- to have survived the passionate and fully human entreaties of the former enslaved such as Sojourner Truth and Harriet Tubman and Frederick Douglass;
- to have survived the examples of the likes of Abigail and John Adams and the pens of Harriet Beecher Stowe and William Lloyd Garrison.

How powerful these narratives must be to continue to survive long after the guarantees of the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> amendments, despite the demonstrable humanity of that African American portion of our population who have created brilliant art and music, advanced medicine, invented miraculous devices, fought and died in our wars, volunteered in our communities, labored in our farms and factories, educated our children, and, generation after generation, demanded only to lead lives of dignity and equality.

### i. How these narratives matter today

A final perverse narrative that has persisted for many decades declares that while the past had its problems, we have long had full equality of opportunity for all races. By this narrative, we now even have a playing field that is tilted in favor of black people in areas such as hiring and college admissions and media attention, and that any problems that African Americans have today is largely a result of their own doing. From the first polling done about racial attitudes in the 1950s, whites as a whole have expressed the belief that blacks are demanding too much, too fast. This final false narrative contains its own enforcement: accept the status quo and you were called lazy; work to get ahead and you were called uppity; point out inequities and you are told you are racist and playing the “race card.”

The endurance of these combined narratives is revealed in our tolerance for the racial injustice and disparities that abound here. While many freedoms have been won, we continue to live in the midst of a community, state and nation where these racial disparities, the sources of which originate from the time of slavery and segregation, and whose existence is justified and maintained by the invidious narrative of white supremacy, continue to permeate virtually every area of community life, including housing, public safety, health, household wealth, education, and employment.

*Housing:* Our housing is more segregated by race than it was 50 years ago. Far fewer African Americans own their own homes than do whites (49% to 73%, respectively, in 2014 in Virginia; see <http://scorecard.assetsandopportunity.org/latest/measure/homeownership-by-race>) , and the value of those homes is much less per capita. This disparity may be traced directly to public policies such as redlining, restricted covenants that prohibited sales of homes to African Americans, racially-biased zoning, and other practices of discriminatory lending.

Researchers note that racial discrimination played a key role in the crash of the housing market beginning in 2008. Predatory lending, including subprime mortgages, directly targeted majority African American neighborhoods. And while white households on average have been recovering from the worst effects of the Great Recession, black households on average are losing in the race to make up ground that they lost (see <http://www.ssrc.org/publications/view/impact-of-the-us-housing-crisis-on-the-racial-wealth-gap-across-generations/>) . Unequal opportunity to rebuild wealth coming out of the housing crisis is leading to widening, not narrowing, racial disparities. The disparity in housing value, the primary source of household wealth, has increased rather than decreased in the last decade; between 2010 and 2013, inflation-adjusted median home values fell by 4.6% for white households, but by 18.4% percent for African American households (<http://www.epi.org/publication/home-values-starkly-disparate-recoveries/>).

African Americans of the same income as whites continue to be less likely to be approved for a mortgage (a number of studies document this; for an example of how this is reported see <http://fortune.com/2016/07/19/mortgage-lending-racial-disparities/>) . In many places they

continue to have a harder time than whites finding affordable rental housing because some people continue to want to discriminate on the basis of race.

*Public safety:* African Americans nationally are more likely to be arrested, to spend time in jail while awaiting trial, to face juries that do not represent their community's racial demographics, to be convicted, to be sentenced to longer prison terms, or to face the death penalty for the same offenses, than are whites (see <http://www.nber.org/papers/w22399>, <http://policingequity.org/research/1687-2/>, [http://www.uscc.gov/sites/default/files/pdf/news/congressional-testimony-and-reports/booker-reports/2012-booker/Part\\_A.pdf#page=55](http://www.uscc.gov/sites/default/files/pdf/news/congressional-testimony-and-reports/booker-reports/2012-booker/Part_A.pdf#page=55), for documentation). Our national news these past two years has finally caught up with the stories that blacks have known all their lives: that they have greater reason than whites to fear that they will be stopped, frisked, ticketed, assaulted, or killed by an authorized representative of the state. Michelle Alexander's *The New Jim Crow* is only one of many recent books noting the severe racial impacts of mass incarceration that in Virginia leaves five times as many blacks in prison as whites per capita (<http://www.prisonpolicy.org/profiles/VA.html>, based on 2010 U.S. Census).

*Health:* In healthcare, although the era of outright segregation is long past, the power of the false narrative of white supremacy continues in explicit and implicit bias. One only need to walk from the University hospital to the adjacent neighborhoods to find African American mothers facing three times the risk of infant mortality than white mothers (<http://www.naccho.org/uploads/downloadable-resources/TJHD-MAPP-2-Health-2-7-13.pdf>) . African Americans in general are more likely to receive less favorable treatment by physicians and nurses, and are less likely to be referred to specialists. More specifically, blacks received worse care than whites for about 40% of measures and had worse access to care than whites for one-third of core measures identified in the 2010 National Healthcare Quality and Disparities Report by the US Department of Health and Human Services. Fewer than 20% of those disparities show any signs of lessening (<https://archive.ahrq.gov/research/findings/nhqrdr/nhqrdr10/minority.html>) .

*Wealth:* Family wealth, correlated with many factors that affect quality of life and resilience, has demonstrated massive racial disparities in the past decade. As reported in the business magazine Forbes (March 26, 2015: <http://www.forbes.com/sites/laurashin/2015/03/26/the-racial-wealth-gap-why-a-typical-white-household-has-16-times-the-wealth-of-a-black-one/#262cf91d6c5b>), on average black households now have just 6% of the wealth of the white households. The racial wealth gap means African American families on average are not able to give the next generation gifts to invest in their future, relative to what their white friends are much more likely to receive.

*Education:* Today, many school systems are more segregated than they were during the 1960s. African American parents have to consider that their children are more likely be tracked into less rigorous classes, to have lower expectations by teachers, to be more likely to be suspended or otherwise referred for discipline, and to be kept out of gifted programs, than the children of whites (see <https://www2.ed.gov/about/offices/list/ocr/docs/crdc-discipline-snapshot.pdf>, and <http://www.apa.org/news/press/releases/2014/03/black-boys-older.aspx>, as well as reporting in <https://www.theodysseyonline.com/7-statistics-that-will-change-view-racism>) for evidence and

explanation of differential treatment. Even getting a college degree is no guarantee of financial security; a white family at the median sees a return of \$55,869 from completing a four-year degree, a black family sees \$4,846 (from the same Forbes article).

*Employment:* African Americans of all ages see far more people who look like them either unemployed or in low-paying, low status positions, than do whites (the current unemployment rate nationally is 8.55% vs. 5%). And they are far more likely to be told by politicians and radio hosts that they are in that position because they are lazy, stupid, morally deficient, or otherwise less deserving than those who do not share their skin color; this despite evidence such as job applicants with black sounding names having a harder time getting interviews than those with white sounding names (<http://www.nber.org/digest/sep03/w9873.html>) . The average income for white households in 2015 was \$60,256, for black families, \$35,398 (<https://www.census.gov/content/dam/Census/library/publications/2015/demo/p60-252.pdf>) .