NPS Form 10-90t: (Rev. 6-86)

OMF! No. 1024-0018

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National Register of Historic Places

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The second secon	dated south	Title M. Least two stone many from meeting about a site are to	arkers, located to the immediate pelieved to elentify intercore . it
is properly that the site contains additional unmarked burials.	is bros	The that the site contains add	ditional unmarked burials.
At least two different structures occupied the site from about 1770 to 1902 as larther downwented in Section 8. The lot was first conveyed to			

See construction sheet

8. Statement of Sign float co	Paragraph (Application) and Application (Application) and Applicat	
Certifying on the easidered the significance of this property in ationally X states.	n relation to other properties:	
Applicable Nation Register Criteria XA B C X	כ	
Criteria Consine serores (Exceptions) - [X]A - []B - []C - [X]r	D E F G	
Areas of Signs once (enter categories from instructions) ARCHA = 805 r Historie - non-aboriginal RELIGERS	Period of Significance 1766-1962	1/85
	Cultural Amiliation Historic Furo-American	
Significant Figure N/A	Archi.ect/Builder N/A	
The control of the co		A
The Old Stone Chilch Archaeological history archaeological site yet a boundaries of Loudoun County. Togethe of worthio, it is an important civil; The Old Stone Church, is the close site associated with Met of the dirst in the nation. Its representation of protection of protection of States.	al Site (44LD376) in dentified within the colonial legacy of Virginial constructed between the character of the construction o	period places a's colonial 1766 and 1770, ginia, and one 1 11 May 1766, st Church in
The sar forms assemblage of colonia Virginia plimaruly consists of Angrepress traive of dissenting Quake congregations. The disestablishment by the rese of other religious desarchite formal idican. Archaeological Archaeological Site would yield additional in understanding the during a cratical pariod of social	plicationurches with er, Presbyterian, of the Anglican Chur- nominations employing excavations at the Ol ional architectural ar early life of a dissi	only a handful and Lutheran the was preceded a range of defende Church artifactual dent community

MUST DESCRIPTION OF CRITERIA

The Old or an Charca Archaeological Site, in Leesburg, is eligible for listing on the National Register of Historic Places under Criteria ${\bf A}$ and

See continuation sheet

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Previous documentation on film (NPS):	X See continuation sheet
	Discour leasting of additional data:
preliminate determination of individual fisting (S6 CFR 67) has been adjusted	Primary location of additional data: State historic preservation office
previous - stad in the National Register	Other State agency
previously ustamined eligible by the National Register	Federal agency
designated a National Historic Landmark	Local government
record to Section American Buildings	University
Survey 6	Other
recorded 1/15 iteric American Engineering	Specify repository:
Record #	VA Division of Historic Landmarks
	221 Governor Street
10. Geographical Data	Richmond, 7a 20219
Acreage of page a syphotic orally 1/2 acre	
UTM References	
Zanc	Zone Easting Northing
Zone Nothing	
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The box of a for the property nominated are been his or, ally associated with the propert	restricted to the parcel that has
remains ' ve been identified.	y and wastan which archaeological
Tundering Tunder action and a resident	
	See continuation sheet
A CONTRACTOR OF THE CONTRACTOR	
11. Form singressed By	
name/title Propert G. Fisher, Archaeologist; Jo	
organization . 7.1. Discision of Historic Landmarks	date Moroin 1988
street & grade	telephase (804)755-3143
city of text - Section of the city of the	state vA zip oode 23219

9. Major Bal regenhical References

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Section	471	more	7	Page	1
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Robert desilton, a Methodist convert, according to a deed recorded on 11 May 1765. This deed specified that the land could be used only for a church or meetinghouse and graveyard. Two other documents, one dated 1768 and the other 1774, suggest that the first meetinghouse already had been specified. Between 1785 and 1790, a second church was constructed on the site of the original meetinghouse. This building, of which two photon with the distribution of its south wall extended approximately 2' about 1802. This church was later modified with the addition of a pulpit recess along the west wall.

A photograph of the church taken about 1892 depicts a two-story stone structure within which is one stone inscribed with the date 1785. The east fracto contains two single door entrances, one in each corner and separate by a cash window. Three additional windows are seen on the second of the east side, while the south facade had five window bays a bank stories. The interior of the church was described as "bare and unarouned, with the pulpit towering above the plain benches on which the account side families. The pulpit, the only part of the church construction of the course of the church construction of the course of the church construction of the contained in a recess on the west side.

Archaeological test excavations were conducted at the site by B. Bruce Powell in 1968 to find the exact placement of the two former meetingsoupes. 2 One test, placed within the southwest quadrant of the site and ded two rubble filled foundations running east-west side by side and 2' apact. Powell interpreted the innermost foundation at the southwest former as the remains of the pre-1783 church and the outermost corner as being that of the post-1785 church.

Further acchaeological testing located additional foundation corners of the filtrocations as Iha original structure was 47' x 31.5' wide. The following uncovered was 2' in thickness suggesting a two story a relate with scome walls about 1.5' thick. Also revealed were the measurements of the post-1785 church, being 55.5' long x 36.5' wide. An appending to the west wall, 7' x 16' in size and believed to have been the measurements of the pulpit, also was identified. The north and east foundation walls are believed to have been common to both structures.

A total of nime test trenches were excessed, uncovering an estimated fifteen estimate of the structural remains of the meetinghouse (Figure 1). Testimo determinal that the original grade during the late 18th century was feel about the present surface (Figure 2). The pattern of fill indicate that the meetinghouse was situated on a more prominent knoll than the feel of ay.

Archae of that desping near the surface uncovered brick pavement and two doors to be associated with the two separate east side entrances. These

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features are believed to date from the 1785 construction. They have been covered and are incorporated into a modern brick walkway which surrounds the member acceptance acumdations and forms part of the visual interpretation of the sure.

Further actually concerning the architecture and use of the Old Stone Church which has additional by Powell's 1965 test excavations. The rear pulpit status was only minimally explored and no date for its construction was established archaeologically. No chimney or fireplace remains the discovered. In addition, the quantity of cut nails discovered suggests the former presence of other dependencies within the meetinghouse yard; however, none have yet been found.

There are over fifty grave markers and depressions suggesting burials within the 1/2-acce yard. Curiously, the placement of these interments do not fall into planned rows but rather appear to be randomly placed. Burials are found to the south, west, and north of the meetinghouse site. The had liky appear to chaster very closely to the north side of the church are though there is more open available space further north within the yard (Photo 3). Such open space may mark the location of additions, structures associated with the Old Stone Church. Although this area has not been investigated archaeologically, it is likely to be of sid. Allance for studies on religious beliefs as related to mortuary practic and well as landscape use in an ecclesiastical setting.

The artifact assemblages recovered in the 1965 test excavations consist primarily and apprecise building hardware and structural-related material including hards, window glass, and mortar fragments. Of significance is the presence of artifacts traditionally associated with domestic occupation. This includes arimal bone, byster shell, a variety of cerman dessels renging from porcelain to redware, wine bottle glass, sheren was a wine poster, a glass marble, and a tobacco tin lid.

Currently, the Old Stone Church Archaeological Site occupies a well-groomed and open for public visitation and protected by the Methodist Church. The original doorstone sills and the brick pathway leading to them are exposed. The foundations uncovered during the 1965 test excavations have been reburied and covered with sod. They are surrounded by a codern brick wark. Emited site disturbance occurred during the 1930s when such of the remaining building stones were removed to build a nearby wall. Other than the 1965 test excavations, no further disturbances of the site have taken place. As documented by these excavations, the lie is in an excellent state of preservation.

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- 1. Arthon &. Jenkins, <u>History of Methodism in Leesburg</u> (Leesburg Methodist Churca, 1952), 1.
- 2. I force that Ambiency of the Old Stone Church, Leesburg, Winding Occurs 4-8, 1965 (Unpublished manuscript, 1965).

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D. It is eligible under Criterion A because of its association with the establishment and development of the Methodist Episcopal Church in the United States. Under Criterion D the site is eligible because it is likely to yield significant archaeological data concerning church architecture are at a eways in schonial and untebellum Virginia.

BACKGROUND

During the mid-18th dentury the Virginia Piedmont experienced a rapid influx absentlers, fed both by the western movement of the younger sons of Tidemoter planters and the southern movement of Germans and Mister Scots from Pennsylvania. Because of this dual migration into central and western Virginia, a social pattern of ethnic and religious diversity emerge that set the western regions apart from the Tidewater.

Leesburg bagan as a crossroads settlement and stopping place in the western section of Fairfax County during this early phase of transpiedment miveaent. In 1708, Leesburg (then called Georgetown) was chartern within only formed Loudoun County. The county became a haven for resignous dissenters, including Quakers, New Lights, Presbyterians, and Arabaptists; over half of Leesburg's first lot owners were dissenters. In 1749 the Reverend Charles Green, Rector of Truro Parish, which than included both Fairfax and Loudoun counties, noted the large number of dissenters within the western reaches of his parish. On 11 May 1766 Colonel Nicholas Minor, on whose property Leesburg had been built, conveyed low 50 at West and Cornwall streets to Robert Hamilton. The conveyed low 50 at West and Cornwall streets to Robert Hamilton. The conveyed low 50 at West and Cornwall streets to Robert Hamilton, his heirs and assign built and will dispose of the lot to no other use but for a church or meeting house and grave Yard. On 28 September 1768 the deed was each recently house and grave Yard. On 28 September 1768 the deed was each recently house and grave Yard. The Methodist Society. A road petition to the country court dated 3 September 1763 asked that a road be laid of Terminor part the Methodist Meeting House, thereby indicating that a place of worship had been built by then.

The closes headstone still standing in the graveyard is dated 1777. It marks the burial sate of Wright Brickell, one of the first Methodist book stewards to America--the forerunner of the modern Methodist publishing empire. The Sixth American Conference of Methodists (the first in Virginia) tot at the church site on 19 May 1778.4 A photograph taken of the course entrace to the church about 1892 shows a two-story stone structure of the first in Structure of the church building was described by Hardesty:

The first house of worship owned by the Methodist society of Leesburg was a small stone church, built prior to 1780, and for a number of years, the only place of worship in the town. The

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constantial stone building which they now own and occupy was built in 1790, and its foundations mediose those of the first church, which being weall and constructed out of soft stone was taken the liberion of the pulpit remains updated in the interior of the building some chaght changes have taken place, but no addition has been made enlarging it, excepting the pulpit recess.

In 1852 comple Hilliard, an early member of the congregation, described a church hallding constructed in 1802

or part of the lor dation of the Old Church, and I think covers the whole of the old foundation. It is a larger building than the old one, and [I] and harm a time for years been at meeting in the said that the before it was pulled down.

One possible especiation for the inconsistency in the date of construction for the second church is that the enlarging of the brick pulpit recess that formerly stood on the western side of the church may have be arred about 1802, making Hilliard believe that it represented a new bull-larg. Also, Hilliard was still a child in 1802 and in 1851 was relying on his memory of events that had taken place half a century earlier.

In the GDs treditter and divisive national argument over the issue of slavery were exemplified by the division that occurred within the Methodic consumpt Church. In 1844, at a general conference of the Methodic consumpt Church in New York City, the delegates from the slavely in strate seceded from the main body and formed the Methodist Episcope Courch South. Each group agreed not to raid the other's congregations. Those churches in Virginia that continued in the Methodic Chiscopal Church remained a part of the Baltimore Conference, while we see that joined the Methodist Episcopal Church South became part of the Methodist Episcopal Church congregation remained with the Methodist Episcopal Church and the Baltimore Conference.

Short of the conference, however, some members of the Old Stone Church seemed from the congregation and adhered to the Methodist Episcops whitch Seath. In October 1849 they filed a suit in the Superior to the Law and Coancery to obtain custody of the old church. The coal beautiful the property ruling that, until the assue could be settly a word outs must use the building alternately, and appointed trustee to carry but its order. During its spring session in 1852, however the court banded down a final decree awarding sole use of the

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church to the Methodist Episcopal Church congregation because it had original distody of the structure. The old trustees resigned, new ones were successed, and the court continued the alternate use scheme until 1 September 332 compably to allow the seceding members enough time to find other cuarrers.

By 5 learners of 4 mew church had been built on Market Street for the member: 1 the decidal Episcopal Church South. The members of the Methodom Teiscopal Church continued to worship in the Old Stone Church.

Worship to ices were not always the staid occasions that old photographs and everyongs wight lead one to suppose. In 1840 the General Assembly of Virginia received a petition from various churchgoing inhabitants of Loudoun County complaining about disturbances created during their church services.

by hunderers trading in Cider, Beer, Cakes, Design 10. . So long as their traffic is secretified mean places of worship . . it is secretly to Markhays for worship, for it is secretly rated ander the cover of those other articles of traffic.

Despite the plea of the churchyoers for a law against such practices, the General resembly evidently decided in favor of free trade by rejecting the petition.

After a livil Mar membership in the old church declined. Ascund the turn of the century a black congregation of Methodists sought to use the church of the century a black congregation of Methodists sought to use the church of the filled against the white crustees of the old church in chances court to broke a sale of the property. Although the court issued that the plaintiff's favor on 24 October 1902 and ordered the church to be sold, it was with the following proviso: "that there shall not be created therein any building to be used by colored people as a place sublic vership." The property soon was sold and the church was to bown. The proceeds from the sale, including salvaged building mater as a were divided between the two congregations.

The condition theses of construction and expansion of the Old Stone Church is to the social decision of the place in the development of Methodism is America. Initially, Vetrossa was a reform movement within the established Angle: a later within the established Angle: a later within the established angle: a later within the was made of lay preachers, and chapels were constituted for a spinar, retiance was still placed on clergymen ordained by the later constitution. Between 1785 and 1791 too American Methodist Church as formed as Philadelphia, establishing the church as a separate entity from the Anglican Church of England.

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The Claritors Church site is a physical manifestation of this process of separation and establishment of a new religious movement. At first a simple mestroghouse was built, expressing a desire for reform but lacking any characterizations advanced adormment that would represent a challenge to established chilippies authority. As the movement became formally separate from the inglican Church, a new meetinghouse was constructed that respected the stablishment of the new faith. The church structure, however, remained humble in outward appearance, lacking spires, ornament lavindows, and central entrance. By the first quarter of the 19th century, the church structure was enlarged in response to the growth of the congregation, and a pulpit and church pews were added as the congregation became more permanent. Separate entrances for men and women, however, were still maintained. The division of the congregation that the quarter of the next century—a split between the white an illack races that resulted in the church's destruction.

Despite the later, unhappy history of the Old Stone Church, its first years the later ment ones for the establishment of Methodism in the United Bratis. As church hastorian pointed out,

To was dero that the first deeded property was purchased by the Methodists: here the sixth American Conference (the first in Virginia) was neld on May 19, 1/78; here Captain Wright Brickell, one of the eight original Book Stewards of 1/75 aled and was buried; and it was to Tabshing that the first native-born Methodist Local Freacher, Richard Owings, came. Here he did a Cocher B, 1786 and was buried in the Old Street Church Cenetery.

Archaeological research on ecclesiastical sites in Virginia has been extremely limited, particularly in terms of defining through material culture and architectural remains distinctions existing between different religious communicies and now such distinctions change over time. Key areas of particular significance for supplementing existing historical research include acchaeological investigations on church architecture, ecclesionical use of landscape, cultural lifeways as reflected at church sites contiary customs, and use of skeletal material from well-defined religions of communicies for studies in physical anthropology.

Archaus egycul bust excavations have confirmed the presence of intact buried descrits relating to the construction of the first meetinghouse between dust and 1170, the second meetinghouse, built in 1785, and its subsequant expansion in 1802. Such testing, waits clearly documenting

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the site a research notential, has been limited to only a minor portion of such state foundation remains. Further archaeological research is expected to eveal additional architectural evidence on the evolution of this ecolesiastical structure over more than a century of use.

Enhances to precently significance further is the excellent state of condition of the original lot on which Old Stone Church Archaeological Site he iterated. Further archaeological examination of locations with open space, possibly containing the remains of additional structures, and graves a lation to identified church foundations should prove valuable for otherwise ecclesiastical use of landscape within a developing town. Both an actural and artifactual data gleaned from more intensive excavations at the site also should provide additional insight into the lifeve of this only religious dissenter group and changes occuring over a particular significance is the use of such data for comparative studies with owner religious communicies in this region during a 18th and 19th centuries.

Finall that a premaeological excavations of extant graves are planned, they now maneless are a significant archaeological resource possessing research potential. Excavations elsewhere in Virginia from comparably lated sices have shown that the graves at the Old Stone Church site with their associated skeletons and functory items are likely to be sufficiently well preserved to provide significant comparative cultural and biological data for studies on mortuary practices, demography, and paleon the poy.

JSS/HGF

ENDNOTES

- 2. Le Jane County, Deed Book L, 1775-1778, pp. 451-453, recorded 10 June 1778, in Lordon County Courthouse, Lessburg, Va.
- 3. Los espers, tage 3, in Loudoun County Counthouse, Leashurg, Va.
- 4. Harris P. Bughes, "First Virginia Conference--A Turning Point," in <u>light train Method at Meritage</u> (1978), vol. 6, no. 1, pp. 5-9.
- 5. How and selection of the selection of
- 6. Jack lenn Filkington, The Methodisi Fublinging Mayse: A History Brabbille. Abingdor Press, 1968), 37-40.

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- 7. Louis of County: Ended Chancery Cases, Head vs. Hough (M2069), 1852, discription of Oseph Hilliard, 8 October 1851, in Loudoun County
- 8. 15
- 9. Mut with Assurance Society, week 7, vol. 59, declaration 581A, in a. I as of DB4, Rachmond, Va.
- 10. Gara are Assembly, Records, Legislative Fetitions, Loudoun County, 3 June 27 1843 (B1898-1899), in Archives Branch, Virginia State Liberty and Archives, Richmond, Va.
- 11. Let a County Ended Chancery Cases, Norwood vs. Gaver (M4531), The Decree in Loudoun County Courthouse, Leesburg, Va.
- 12. folio de Country Deed Book 80, p. 415, an Loudoun Country Counthouse,
- 13. Mais A & Steadman, Ir., "Leesburg and Early Methodism," in <u>Virginia</u>
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