

QUOIT CLUB 2021

CHURCH HILL

HISTORIC RICHMOND

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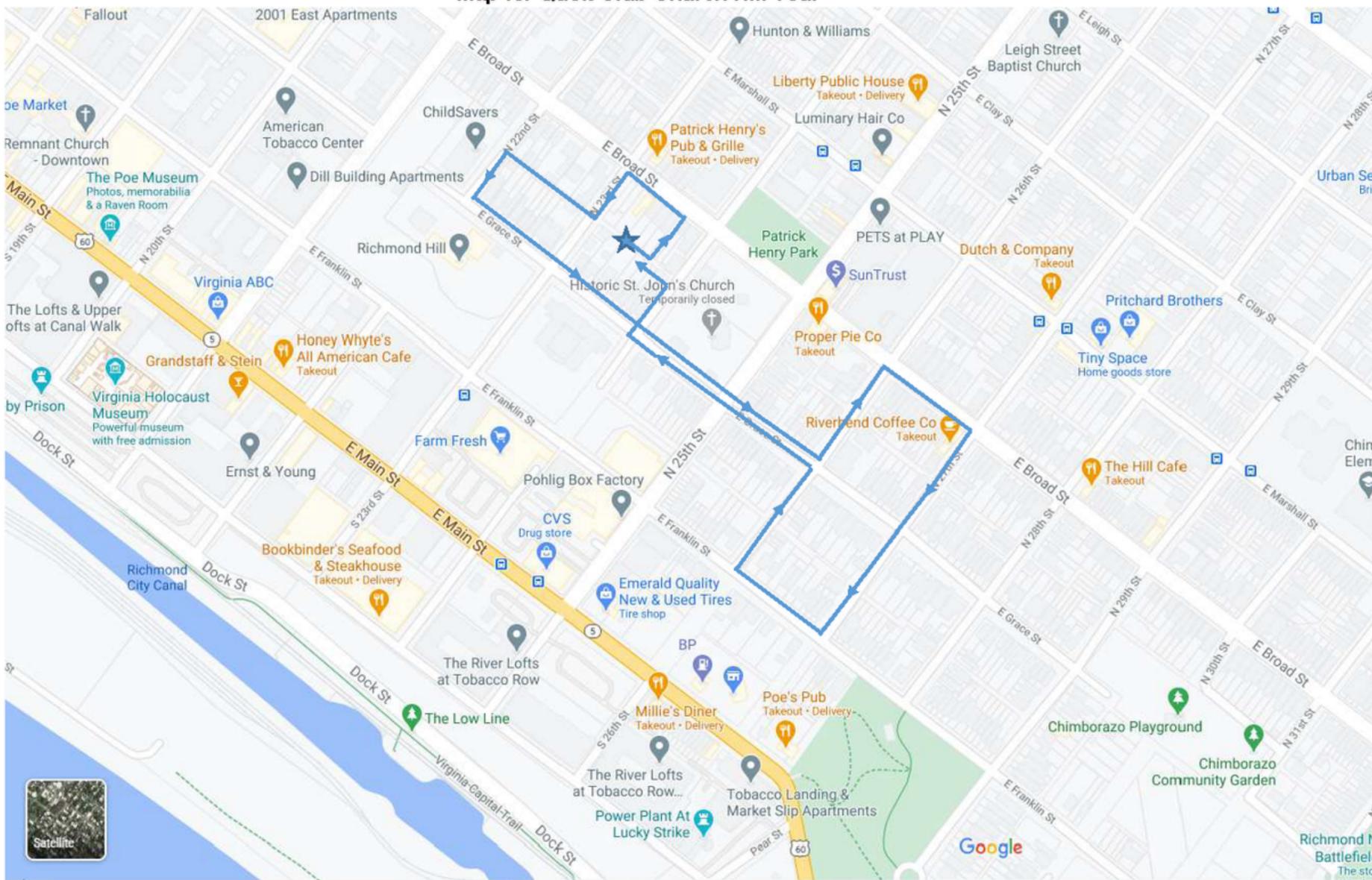
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Zoom in!

**ARCHITECTURAL
STYLES IN
CHURCH HILL**

FEDERAL

(1780-1820)

- Houses are rectangular, have two or more floors with smaller window on the upper floors
- Houses may have projections on the exterior, such as a stoop with steps and wrought iron handrails
- Roofs are standing seam metal, slate, or shingle; Gable roofs with dormers (sometimes) and low-pitched in the new-classical style

**Example of the Federal style:
2306 E Grace St (built 1813)**



GREEK REVIVAL

(1820-1850)

- Use of any Greek order (Doric, Ionic, Corinthian) at front entrances or around a doorway
- Roofs are low-pitched, except for where there is a gable roof with stepped parapets and dormers
- Many of the smaller Greek Revival houses in Church Hill have little ornamentation and feature raised basements and light wells

Example of Greek Revival: 2300 E Grace St



ITALIANATE

(1840-1870)

- Straight-fronted buildings with few projections; some two and three story houses may include square bays, corner quoins, and occasionally a cupola
- Flat or low-pitched roofs with projecting eaves that are supported on wide bracketed cornices
- Other distinguishing characteristics include bracketed hood over the front doorway, larger window panes, and vented cornices
- Elaborate metal and wooden ornamentation (gingerbread) was developed in this style

**Example of Italianate style:
2212 E Grace St**



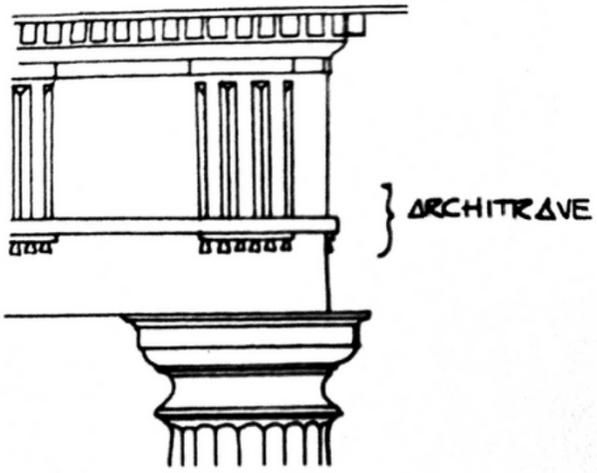
QUEEN ANNE/ EASTLAKE (1870-1900)

- An asymmetrical structural plan with a variety of shapes, colors, and textures
- Roofs are high with dormers and gables
- In row houses of this later period, Queen Anne is identified by a projecting bay front topped by a gable or pinnacle roof, decorative brick pattern and colorful glass transoms

**Example of Queen Anne/Eastlake style:
2600 block of E Broad St**

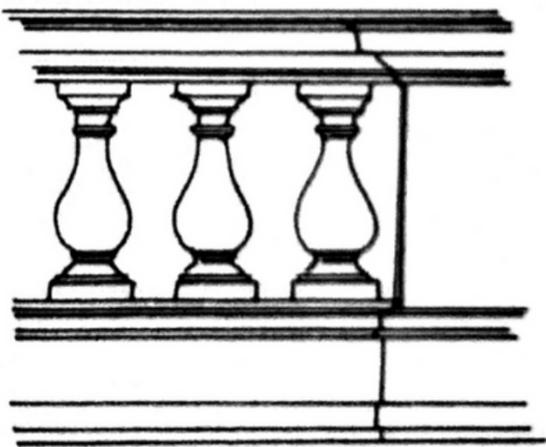


GLOSSARY OF ARCHITECTURAL TERMS



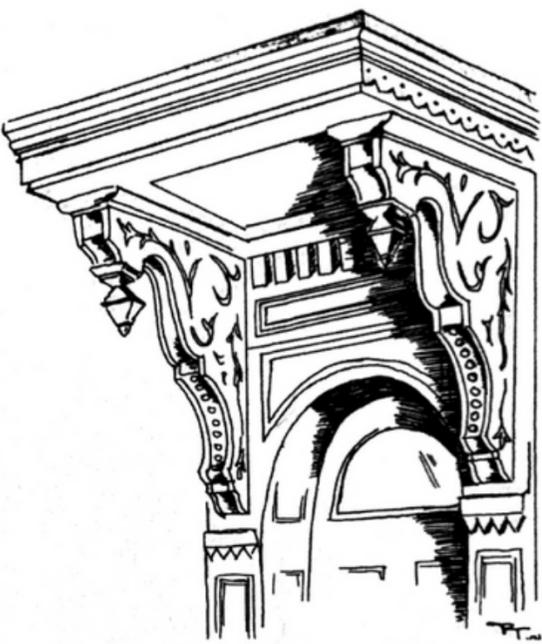
ARCHITRAVE

The lower part of a classical entablature



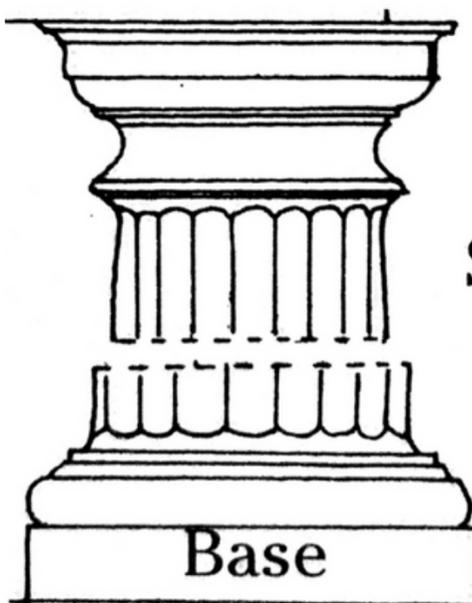
BALUSTER/ BALUSTRADE

A post or upright supporting a handrail, often vase-shaped; a series of which makes up a balustrade



BRACKET

A support element under the eaves or other overhangs

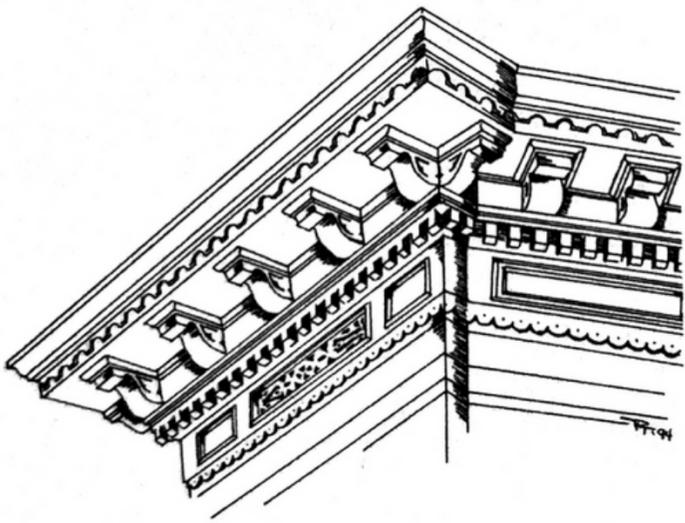


CAPITAL

Uppermost part or top of a column or pilaster

COLUMN

a vertical support generally consisting of a base, circular shaft and capital

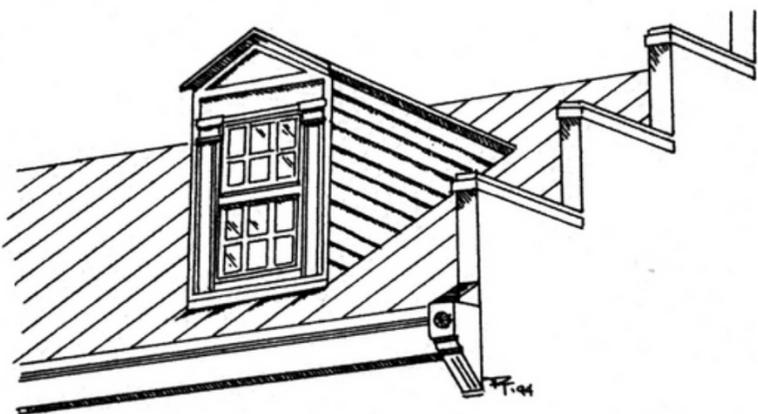


CORNICE

the horizontal molded projection at the top of a building or wall

CUPOLA

a spherical roof or dome-roofed structure built on top of a roof

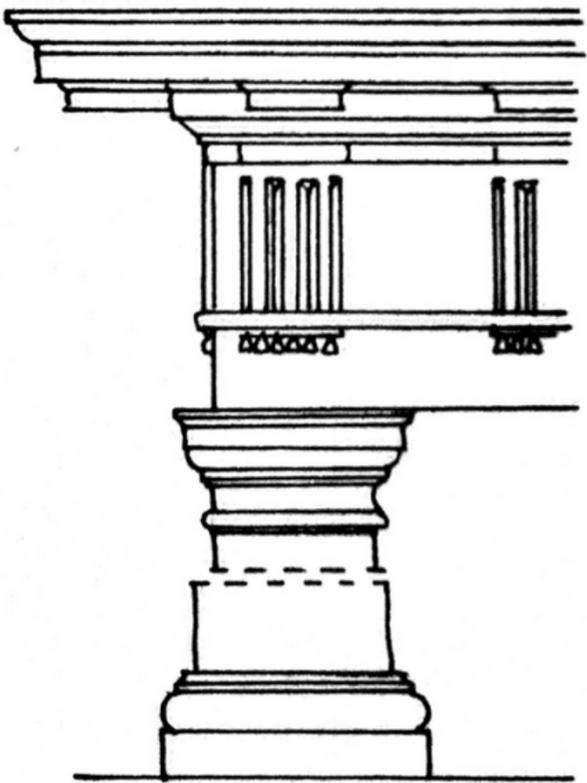


DORMER

a vertical window set in a sloping roof ; a roofed structure containing a window

EAVES

the projecting overhang at the lower edge of a roof



ENTABULATURE

a horizontal part in a classical post and beam system composed of the cornice, frieze and architrave

FAÇADE

the front or principal face of a building

FANLIGHT

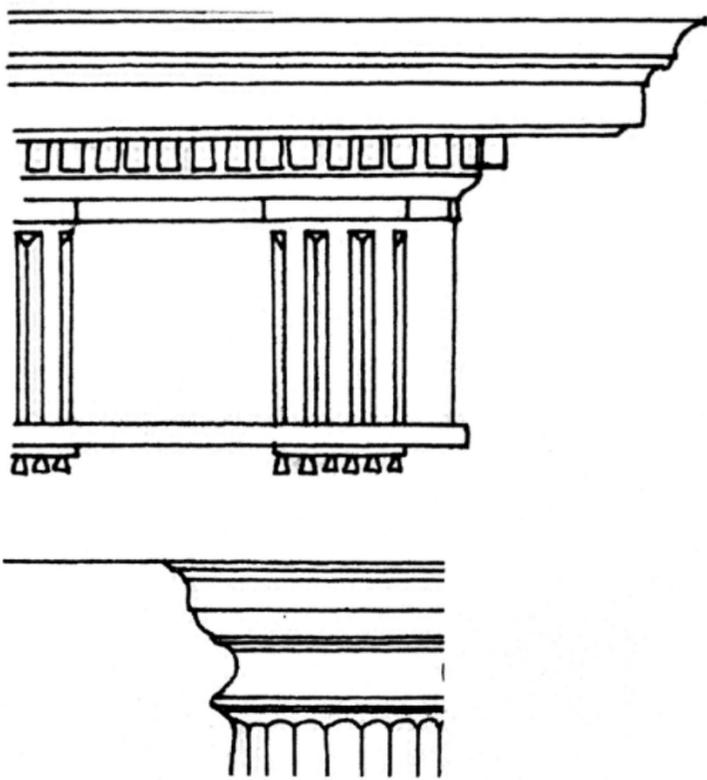
A semicircular window, usually over a door

FINIAL

an ornament at the top of a gable, pinnacle, or spire

FLUTING

vertical grooving as on a Greek column



FRIEZE

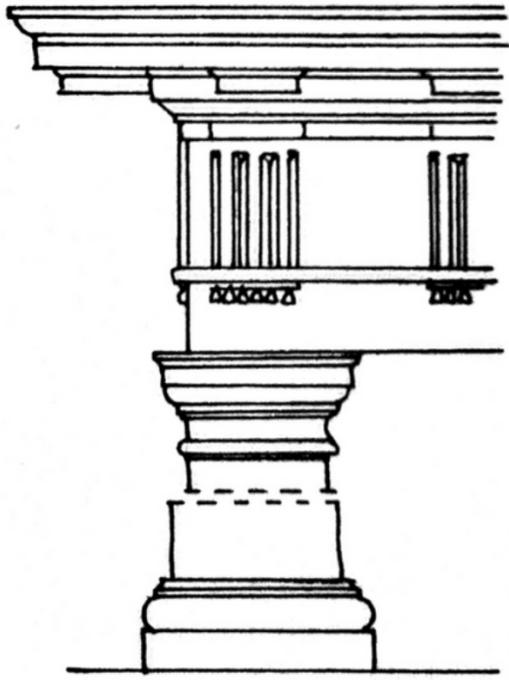
the part of the entablature between architrave and cornice ; any sculptured or ornamented band in a building

GABLE

the triangular portion of a wall between the enclosing lines of a sloping roof

GINGERBREAD

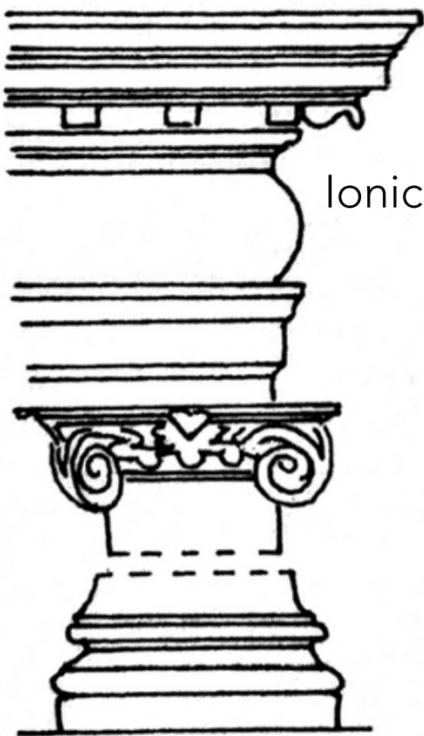
pierced curvilinear ornamentation placed under the eaves of roofs



Doric order

GREEK ORDER

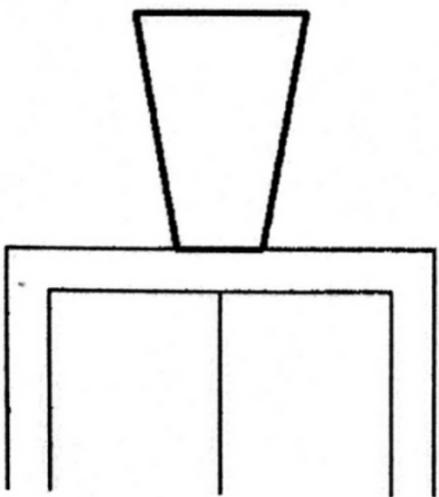
basic structural system of a Greek temple, consisting of columns and an entablature between the columns and roof ; there are three orders: Doric, Ionic, Corinthian



Ionic order



Corinthian order

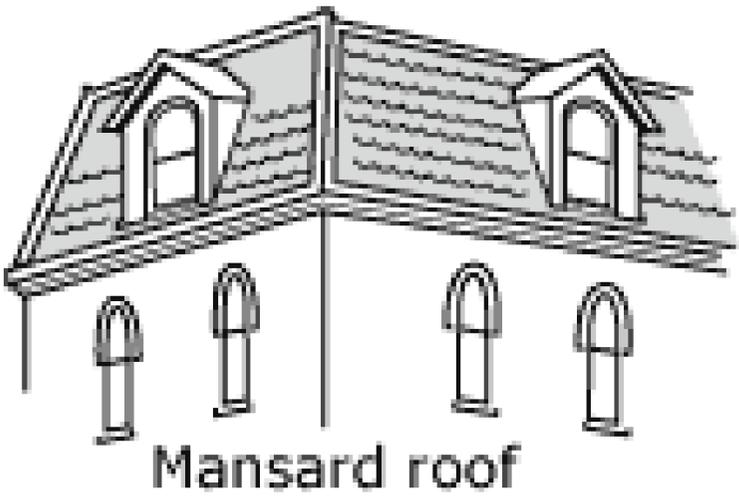


KEYSTONE

a wedge-shaped piece at the crown of an arch that locks the other pieces in place or surmounts a window

LINTEL

horizontal support (usually of timber, stone, concrete or steel) across the top of a door or window

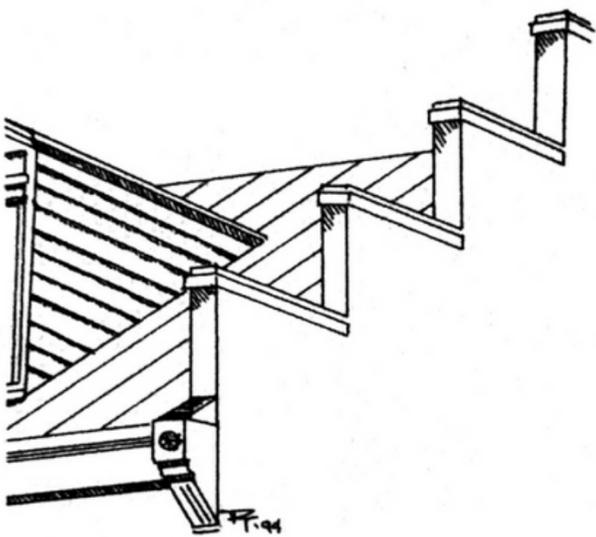


MANSARD

a roof type that has tall sides and an almost flat top; sides are pierced with dormer windows

MULLION

a vertical member that divides a window or separated one window or door from another ; sometimes called a munion

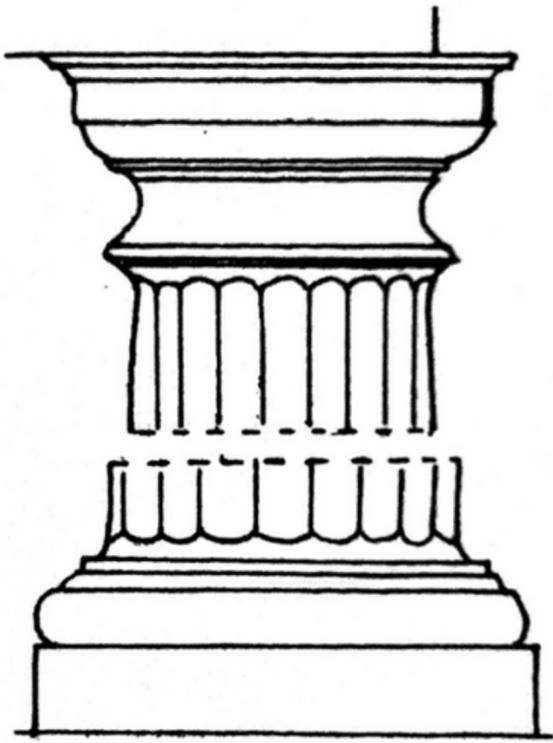


PARAPET

a low, solid, protective wall or railing along the edge of a roof or balcony

PEDIMENT

A wide, low-pitched gable above a portico or door



PILASTER

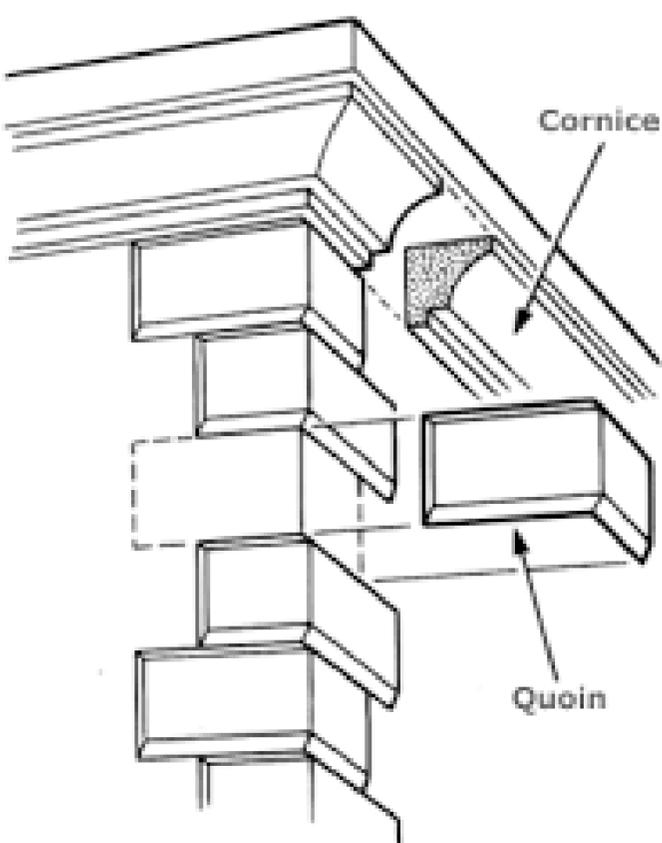
a rectangular or flat faced column, sometimes projecting from a wall

PITCH

the degree of slope of a roof

PORTICO

a major porch with a pedimented roof supported by columns



QUOIN

stones or bricks forming an outside corner of a building, of a different design or material than the adjacent walls

RUSTICATED

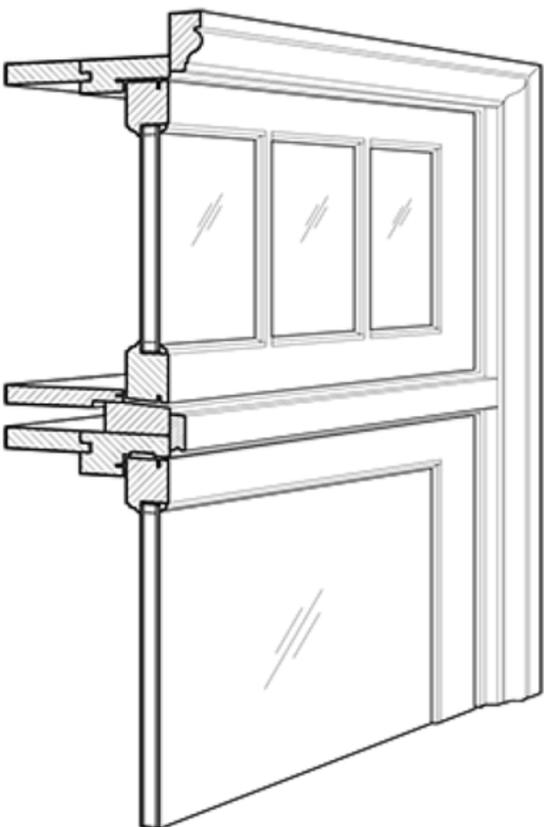
deliberately made to look old

SASH

a frame or window in which glass is set

STUCCO

a type of plaster work, either coarse or fine, used for surfacing interior or exterior walls



TRANSOM

a small window over a door or large window

IMPORTANT FIGURES

Mary Jane Richards and Elizabeth Van Lew

Mary Jane Richards was born around 1840 to an enslaved family in the household of Richmond's Van Lew family. She was baptized on May 17th, 1846 in St. John's Church, an unusual location given that most of the others enslaved by the Van Lew's had been baptized at the First African Baptist Church. Why Eliza and Elizabeth Van Lew sought for Mary Jane to be baptized in their church, a center for the Church Hill elite, is unclear. But clearly, the Richards family meant a great deal to the Van Lew women, who were abolitionists and had quietly freed the majority of those enslaved by their family, including Mary Jane, after the death of Eliza's husband in 1843.

Elizabeth Van Lew was born in 1818 to John and Eliza Van Lew, who had moved to Richmond from the North and integrated themselves into the city's wealthy society. During the early years of the war in Richmond, the two women often ministered to the Union officers and soldiers held in Libby Prison, bringing them clothes, food, and information – even helping some escape – all under the guise of white female charity.



Elizabeth Van Lew



Mary Jane Richards

The Van Lew mansion became a safe house for those attempting escape to the North, and Elizabeth coordinated other safe houses and a small network of spies in the area. Meanwhile, Mary Jane Richards, having been sent North to be educated and then to Liberia with a missionary community, returned to Richmond on the eve of the war at Elizabeth's request, and served a critical role in Elizabeth's burgeoning espionage efforts.

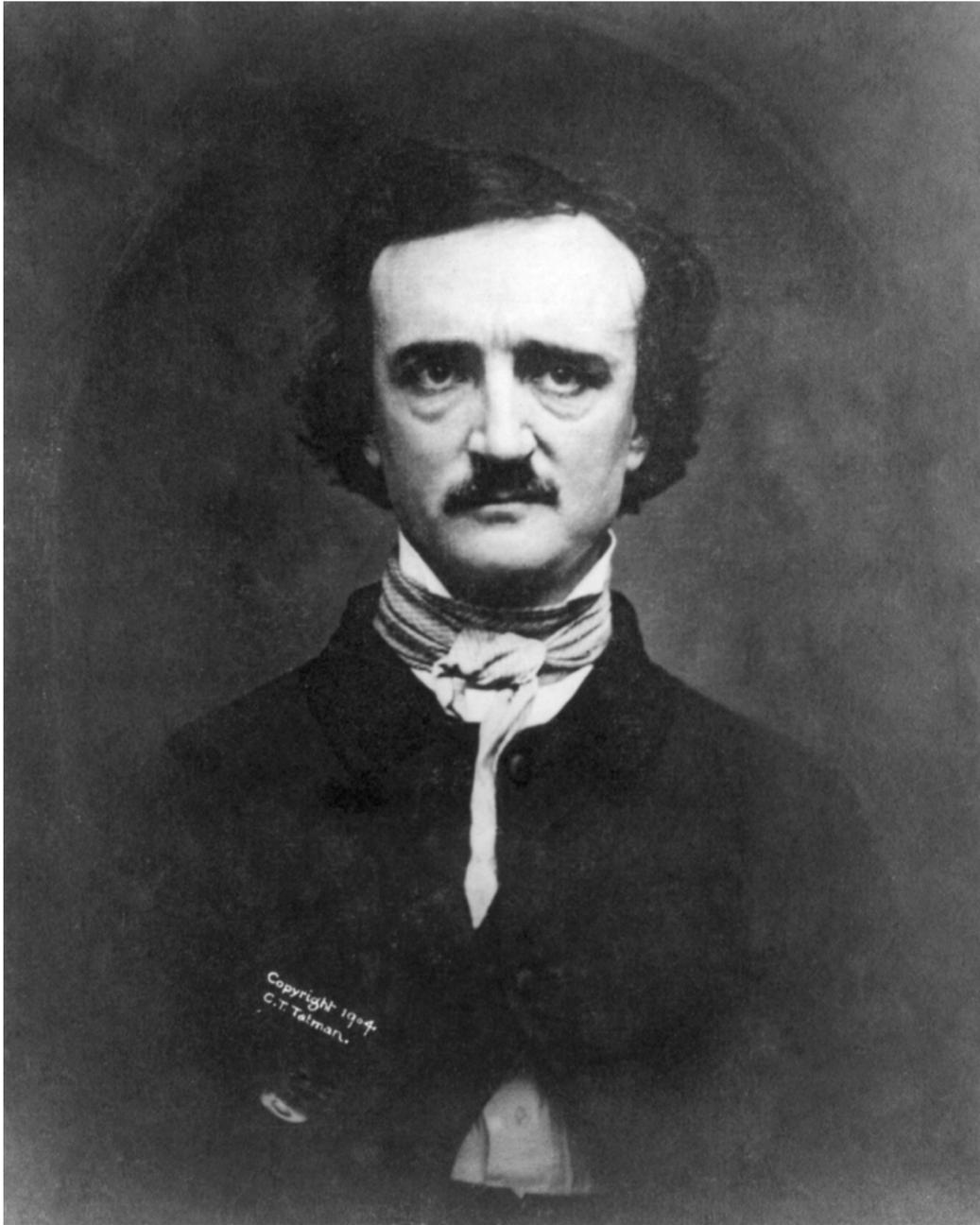
Soon, both Elizabeth and Mary Jane were leading secret double lives: in public, the wealthy Southern belle and a black family servant; within their networks, abolitionists and Union sympathizers. This predicament became all the more important and precarious when, in 1863, Major General Benjamin F. Butler officially enlisted Elizabeth and her spy ring into Union service. Information collected by the Richmond Underground proved critical for Union offensives, as well as the February 1864 breakout of 109 Union officers from Libby Prison. The Confederate government launched an investigation into the Van Lew's later that year; she was found to not be enthusiastically supportive of the Confederacy, and was known to express her opinions among friends, but no actions were taken against her. The idea that a woman could spy on the Confederacy in their own capital was unthinkable.

Little of substance is known of Mary Jane Richard's exploits during the war, an issue compounded by the fact that she remarried at least twice and utilized various aliases in her work, the most famous of which is "Mary Elizabeth Bowser." Most of what we know comes from two speeches she gave in New York City in 1865 and from a 1911 Harper's Monthly article, the latter of which is the primary source of the myths around her, much of it since proven to be false. The most well-known myth surrounding Mary Jane is her infiltration into Jefferson Davis' residence posing as a slave in order to gain access to important documents. While it is possible that she did this on at least one occasion, it is more likely that other Black members of the Richmond Underground performed this work on a regular basis, and that their myriad of individual stories have conflated into the mythology of Mary Bowser, given that she is one of the few Black people in Elizabeth's circle whose name and identity are known to us today. We do know that after the war she settled in St. Mary's, Georgia where she started a school for free Blacks in 1867. Around this time, she also remarried and took the last name Garvin. Her many aliases make it difficult to find much exact information about her life, and it is unknown when or where she died.

During the war, Elizabeth had used much of her family fortune supporting her espionage network, and by the end of the conflict she was struggling financially. For a few years she found employment as a clerk for the newly formed Freedman's Bureau. Her position and story became quite widely known when President Ulysses S. Grant appointed her Postmaster of Richmond in 1869, to much uproar among the wealthy elite of the city. She used this new position to further the causes for civil rights and for women's suffrage in Richmond and made it a point to hire African Americans and women to her office. During this period, up to the time of her death, and for many years afterward, white Richmonders painted Elizabeth as a hysterical spinster, leading to the many tales of "Crazy Bet." In her later years, Elizabeth lived alone at the Van Lew mansion, and her isolation from Richmond's society certainly contributed to the rumors around her - nevertheless, there is no real evidence that she suffered any severe mental instabilities. She died in the mansion on September 25, 1900 and was buried in Shockoe Hill Cemetery.

Elmira Royster Shelton and Edgar Allan Poe

Sarah Elmira Royster was born in 1810 and grew up in Richmond across the street from the Allan family, whose foster son Edgar Allan Poe was the orphaned child of travelling actors in Boston. The two young people fell in love as teenagers and secretly pledged to marry. John Allan, Poe's foster father, sought to make him a successful businessman, but early records show that the young writer showed little interest in such work. In 1826 Poe left Richmond and Elmira behind to study at the University of Virginia. During his time in Charlottesville, the two lovers would attempt to send each other letters, all of which were intercepted by Elmira's father. Each thinking that the other had lost interest, Royster became engaged to Alexander B. Shelton, a prosperous businessman in the James River shipping industry, at the age of seventeen. Though young, she soon rose to be an important and respected woman in Richmond society. She bore four children, though only her daughter Ann and her son Southall survived past infancy.



Edgar Allan Poe



Elmira Royster Shelton

Meanwhile, Poe was forced to drop out of the university before finishing his first year due to his and his foster father's inability to pay the tuition. When he returned to Richmond in 1827, he was shocked and dismayed to learn of Royster's engagement. Between his heartbreak and a falling out with Allan, he left Richmond in search of writing opportunities and adventure. Beggared by his time in school, Poe started selling short stories and also enlisted in the military, only to be thrown out of West Point after eight months. He continued to travel and write, and eventually found his way to Baltimore in hopes of connecting with relatives of his birth parents. Maria Clemm, his aunt, took him in, and his thirteen-year-old cousin, Virginia Clemm, soon became the object of his romantic desire. He began publishing more short stories and was able to land an editorial position at the *Southern Literary Messenger*, a magazine based in Richmond that he would make popular with his writing and bold criticism. He travelled to Richmond in 1836 with Maria and Virginia Clemm and married his cousin at that time. Over the next decade or so Poe followed work from Richmond to New York City and Philadelphia, making a name for himself as both an author and a critic at various literary magazines.

However, he was consistently underpaid for all his published work and struggled to support himself and his young wife. He became an outspoken proponent for fair wages for writers and copyright laws to protect their work.

Virginia Clemm died in 1847 of tuberculosis. Now a widower, Poe returned to Richmond in 1848 and reconnected with Shelton, who had been left a widow herself in 1844. They rekindled their relationship and were supposedly engaged once more to marry in 1849. On September 26, 1849 Poe visited Shelton at the home she rented from Eliza Van Lew, 2407 E. Grace Street, before leaving Richmond early the next morning, bound for Philadelphia. For unknown reasons he stopped in Baltimore, and was found dead there a few days after he left Richmond.

There is mixed evidence on the part of Shelton as to whether she considered herself to be officially engaged to Poe at the time of his death. By some accounts, she denied any return of their romantic relationship, though by others she later admitted to being engaged and fully prepared to marry him during the months leading up to his death. She died on February 11, 1888, having lived rather reclusively after Poe's death.

John Jasper

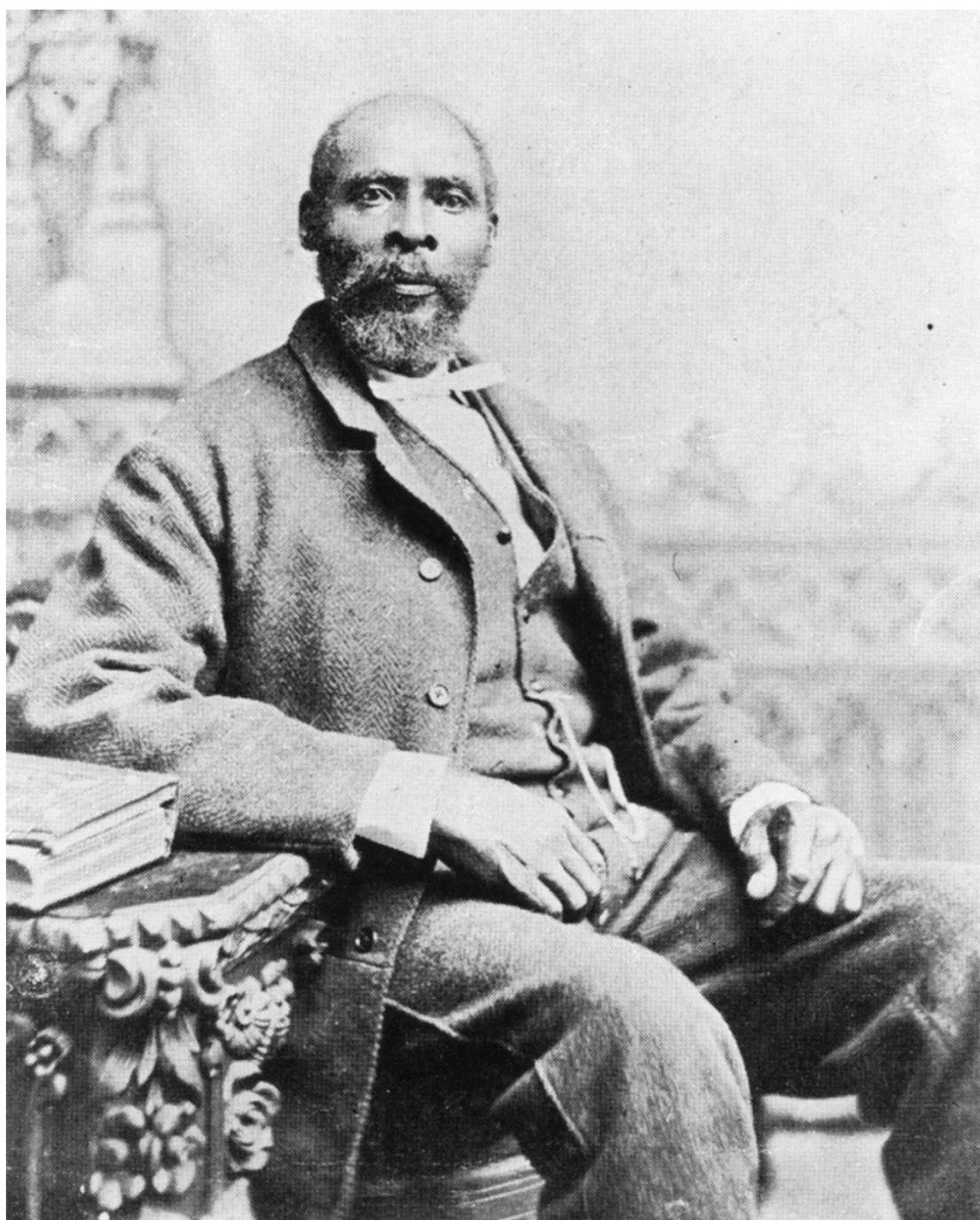
John Jasper was born into slavery in Fluvanna County in 1812. His father, Philip Jasper, was a well-known preacher, an influence that was surely of some importance in his son's own preaching career.

At some point, Jasper was sent to work in a tobacco factory in Richmond that was owned by the Hardgrove family, who were prominent Church Hill residents. In 1839 he experienced a religious conversion that sparked his preaching career. After learning how to read and write from another slave and studying the Bible, he began travelling across the state to provide his services to other enslaved people, most often giving funeral sermons. He became very well-known during this time and was much sought after.

After Emancipation, Jasper returned to Richmond and founded Sixth Mount Zion Church in Jackson Ward with just a handful of members, whose ranks would grow to over two thousand by 1887. The church became an important religious center for Jackson Ward and Richmond's Black community. He also continued to travel and preach up and down the east coast, especially his famous "The Sun Do Move" sermon, which was frequently requested.

Jasper's dynamism, leadership, and compelling speaking style brought him national fame. He continued to lead his congregation at Sixth Mount Zion Church until a few days before his death on March 30th, 1901.

Jasper did not live at the Hardgrove house; however, the house is one of the few in Church Hill with its outbuildings still intact. The slave quarters show signs of wear from the daily lives of those who lived there during the Hardgrove's, and Jasper's, time.



John Jasper

Further Reading

***Church Hill: The St. John's Church
Historic District*** by John G. Zehmer

*Available in our online store! Go to
historicrichmond.com/shop to view this
book and others about Richmond's
historic structures*

***Death and Rebirth in a Southern City:
Richmond's Historic Cemeteries*** by
Ryan K. Smith

Lincoln's Spies by Douglass C. Waller

Southern Lady, Yankee Spy by
Elizabeth R. Varon

Richmond's Unhealed History by
Benjamin Campbell