

# Historic Vienna, Inc.



*Freeman Store and Museum, built in 1859*

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131 Church Street, NE • Post Office Box 53 • Vienna, VA 22183

August 12, 2020

Linda Colbert, Mayor  
Town of Vienna  
Vienna Town Hall  
127 Center Street South  
Vienna, Virginia 22180

**Re: Confederate Street Name: Wade Hampton Drive, SW**

Dear Mayor Colbert,

We spoke the other day about possible Vienna street names named after people who served in the Confederacy, since as Chair of the Fairfax County History Commission I am working on an inventory of Confederate place and street names for the whole county.

One Confederate street name in Vienna is Wade Hampton Drive, SW. We're looking at the full list of street names too, but this one stands out since it was named in the 1960s specifically for a Confederate general from South Carolina. Here is some background on why the street was re-named and some sources of guidance should you want to move forward.

#### Background

This short street in Vienna, off Maple Ave. West, was formerly the southwest quadrant's portion of Lewis Street, NW. It was renamed in the early 1960s in recognition of the 100<sup>th</sup> anniversary of the American Civil War.

Wade Hampton III was a lieutenant general in the Confederate States of America. The street is roughly the location of where he and his cavalry unit of about 600 men and horses came into Vienna at the end of December 1862. This unit, as well as two other 600 men cavalry units under General Rooney Lee and Fitzhugh Lee, were all under General J. E. B. Stuart within the Army of Northern Virginia, CSA. In late December 1862, General Stuart and 1,800 cavalry men, including Hampton's unit, left Fredericksburg, Virginia, rode north to raid Dumfries, Occoquan, Burke's Station, Fairfax Station, and Fairfax Courthouse, and finished the ride through Vienna, Frying Pan, and Culpeper.

Prior to the Civil War, General Hampton, one of the wealthiest men in South Carolina, owned one of the largest plantations in the state. His grandfather served in the American Revolution, his father in the War of 1812. After the Civil War, Wade Hampton III was Governor of South Carolina and served two terms as United States Senator. His post Civil War record is controversial, involving violence and voter suppression.

#### Next Steps

Some guidance on how local governments think about Confederate named places can be found from a number of history organizations. Attached is the statement of the National Trust for Historic Preservation. Also attached is a checklist on monuments from Preservation Virginia. While it does not address street names directly, it includes relevant considerations, and emphasizes that a local government

“Have an inclusive and equitable process to consider new monuments”. The American Association for State and Local History has helpful information on its website, including <https://aaslh.org/monuments-and-history-organizations/>

Alexandria created an Ad-Hoc Committee several years ago to address these issues. They have an informative and thoughtful website: <https://www.alexandriava.gov/Confederate>

Other nearby Confederate naming initiatives are Montgomery County Md:

[https://www2.montgomerycountymd.gov/mcgportalapps/Press\\_Detail.aspx?Item\\_ID=25465&Dept=1](https://www2.montgomerycountymd.gov/mcgportalapps/Press_Detail.aspx?Item_ID=25465&Dept=1)  
and Fairfax County:

<https://www.fairfaxcounty.gov/boardofsupervisors/sites/boardofsupervisors/files/assets/meeting-materials/2020/board/june23-final-board-package.pdf#page=58>

Following these models would suggest that next steps involve community input in an open and transparent process.

Sincerely,



Anne G. Stuntz  
President, Historic Vienna, Inc.

cc. Town Council, Town Manager

Enclosures:

National Trust for Historic Preservation statement on Confederate monuments, including FAQ  
Checklist from Preservation Virginia

# National Trust for Historic Preservation Statement on Confederate Monuments

- Author: The National Trust for Historic Preservation
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In recent weeks, protests throughout America and around the world have sprung up in support of racial justice and equity, sparked by the horrific killings of George Floyd, Ahmaud Arbery, Breonna Taylor, and others. The National Trust stands committed to support this fight for justice. We believe that Black Lives Matter, Black History Matters, and that historic preservation has a powerful role to play in telling the full story of our often-difficult history. A critically important part of this work is elevating and preserving the enormous and important contributions that African Americans have made to our nation and carrying that profound legacy forward through places of truth, justice, and reconciliation.

This nationwide call for racial justice and equity has brought renewed attention to the Confederate monuments in many of our communities.

The National Trust for Historic Preservation has previously issued statements about the history and treatment of Confederate monuments, emphasizing that, although some were erected—like other monuments to war dead—for reasons of memorialization, most Confederate monuments were intended to serve as a celebration of Lost Cause mythology and to advance the ideas of white supremacy. Many of them still stand as symbols of those ideologies and sometimes serve as rallying points for bigotry and hate today. To many African Americans, they continue to serve as constant and painful reminders that racism is embedded in American society.

We believe it is past time for us, as a nation, to acknowledge that these symbols do not reflect, and are in fact abhorrent to, our values and to our foundational obligation to continue building a more perfect union that embodies equality and justice for all.

**We believe that removal may be necessary to  
achieve the greater good of ensuring racial  
justice and equality.**

Although Confederate monuments are sometimes designated as historic, and while many were erected more than a century ago, the National Trust supports their removal from our public spaces when they continue to serve the purposes for which many were built—to glorify, promote, and reinforce white supremacy, overtly or implicitly. While some have suggested that removal may result in erasing history, we believe that removal may be necessary to achieve the greater good of ensuring racial justice and equality. And their history needs not end with their removal: we support relocation of these monuments to museums or other places where they may be preserved so that their history as elements of Jim Crow and racial injustice can be recognized and interpreted.

We believe that communities have an obligation to take on this issue forthrightly and inclusively. We recognize that not all monuments are the same, and a number of communities have carefully and methodically determined that some monuments should be removed and others retained but contextualized with educational markers or other monuments designed to counter the false narrative and racist ideology that they represent, providing a deeper understanding of their message and their purpose. We also recognize that some state legislatures have prohibited removal of such monuments, disallowing the rights of local communities wishing to remove these offensive symbols. Until such state laws are changed or overturned, contextualization may be the only option, at least for the present. Our view, however, is that unless these monuments can in fact be used to foster recognition of the reality of our painful past and invite reconciliation for the present and the future, they should be removed from our public spaces.

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# Confederate Monuments—Frequently Asked Questions

**How did the National Trust for Historic Preservation—an organization dedicated to saving places—arrive at a point where it supports removal of Confederate monuments?**

The National Trust believes that Black Lives Matter, Black History Matters, and that historic preservation have a powerful role to play in telling the full story of our often-difficult history.

The nationwide call for racial justice and equity has brought renewed attention to the Confederate monuments in many of our communities. We reexamined the statements we made in the past, including the most recent made in response to the violent white nationalist demonstrations in Charlottesville in 2017, and determined to be more clear about the importance of removing these monuments from public places when they continue to reinforce racial injustice.

Our view is that unless these monuments can in fact be used to foster recognition of the reality of our painful past of racial injustice and invite reconciliation for the present and the future, they should be removed from our public spaces.

As preservationists, our goal is not to freeze places in time, and historic places should be allowed to evolve as their communities and individuals do. The purpose of preservation is not to stop change, but to offer tools that help a community manage change in thoughtful ways that do not disconnect the community from the full legacies of its past and the potential for its future.

**Does removing a Confederate monument mean you're erasing history?**

No. History is not that fragile. History is written in our buildings, landscapes, documents, objects, oral traditions, individual memories, and many other places, as well as in monuments in public spaces. To the contrary, left standing without appropriate context, these monuments promote a false and damaging narrative. When removed, these monuments can provide an even deeper understanding of history in other venues, such as museums, that can offer fuller and more inclusive

context around the people, events, and ideologies that led to the monuments' creation, and their relationship to present-day issues.

**Does the National Trust approve of the spontaneous removal of these monuments by individuals or groups?**

No. Though the National Trust recognizes that these symbols have stood as tacit sanctions of oppression—in some cases, for more than a century—we do not agree with the removal of these monuments in any unplanned way, such as spontaneous action during a protest, that represents a danger to public safety.

**What guidance is the National Trust offering to communities? What steps do you recommend?**

The National Trust is in the process of developing additional guidance to help communities grapple with and formulate their own ideas on these issues, especially if they are considering removing a Confederate monument. We plan to share more resources in the coming weeks, and we want to play an active role in helping communities to allow their public spaces to continue to evolve to reflect their values. Please visit our website on this topic for updates and additional information.

**What should communities do with the monuments that are removed?**

Ideally, communities should be inclusive in deciding the future of these monuments and use the process as an opportunity for acknowledgement and reconciliation. Realistically, that may not be possible at the present time if the removal poses a risk to public safety. Options include putting them in storage; relocating them to private land or other locations as determined by the community; or recontextualizing them in an honest and inclusive way, whether in a museum or another place.

**What, if anything, should replace them?**

We believe that it is up to each community to decide whether or how to replace them, but that process should be done in a thoughtful and inclusive way to promote genuine healing and reconciliation. Because removal itself becomes a part of the ongoing history of the communities they once stood in, the resulting change in the cultural landscape of these public places creates an important opportunity to “tell the full story” about why they were erected—and why they were removed.

**How does the National Trust's position on Confederate monuments translate to other types of monuments and memorials, such as those to Christopher Columbus?**

This debate has sparked cascading conversations nationwide about the origin and meaning of other monuments, landmarks, or objects. We also acknowledge that not all monuments are the same. The National Trust's statement refers specifically to Confederate monuments, their unique context, and their relationship to this moment in time. That said, we encourage all communities to review, consider, and grapple with their full complex histories, and the way those histories are represented by monuments in public places, to help move us toward greater understanding and acknowledgement of our often-difficult history.

**What is the National Trust doing to save places related to African American history?**

The National Trust strives to tell the full American story, including, among other ways, the National Trust's African American Cultural Heritage Action Fund, which works to save places where African American history happened. We invite members of the public to take the pledge to join us in saving these places, and learn more about this critical work.

**What about historic sites, especially former plantations, where people were enslaved?**

We differentiate symbolic monuments from historic sites that have developed over time, some of them places built by African Americans held in bondage. These historic sites today must serve as critical places to explore the legacies of slavery and discrimination, and as sites of conscience where the honest exploration of our shared history and reconciliation can occur. At our own National Trust Historic Sites, we are engaged actively in this work, but there is much to be done and we look forward to sharing our work on this with colleagues across the country as it continues.

**What about people who are proud of their Confederate heritage? How should they respond to this issue?**

Thoughtful, honest dialogue is essential so that those who are proud of their Confederate heritage also begin to understand the way the monuments are seen differently by other members of the community. While these monuments may be understood as part of the legacy of

Confederate veterans, they are viewed by others—including some of those descendants of Confederate veterans, new residents, and African American members of the community—as public confirmation of an ideology that supports racial oppression. We believe that monuments in public spaces should reflect the shared values of the full community and should not project oppression or intimidation. People are still free to remember and honor their ancestors, whether Confederate, Union, enslaved, or free, which can be a path to deeper understanding of our shared and difficult history.

## **Checklist for the Removal of Monuments From Their Original Location Background From Preservation Virginia**

The 2020 General Assembly Session passed [HB1537](#) that “ provides that a locality may remove, relocate, contextualize, or cover any monument or memorial for war veterans on the locality's public property, not including a monument or memorial located in a publicly owned cemetery, regardless of when the monument or memorial was erected.” The legislation directs the Virginia Department of Historic Resources (DHR) to create regulations about adding **contextualization**. However, the legislation **does not** provide or direct DHR to prepare guidance for localities about considerations of **removing** a monument safely or the implications of removal on local, state, and federal designations.

An interracial working group of Virginia preservation practitioners and scholars with varied backgrounds in history museums, university teaching, community and historic site consulting, and public service met virtually to discuss the preservation/conservation issues related to monument removal. The group included emerging thought and practice leaders, as well as preservation professionals with research and practice experience in Virginia.

*The group agreed that decisions to remove, contextualize, or take other steps to reveal the histories of monuments designed and installed during the Jim Crow and the mid-century Civil Rights Era in twentieth-century Virginia could be an important step in community truth, reconciliation, and healing.*

The following checklist is offered to provide guidance to localities considering removal of war monuments and memorials. Not all items will be applicable to a particular situation, nor is this a comprehensive list of considerations. It is offered as a starting point to help each locality consider its individual circumstances and its communities' values and aspirations.

### **Researching Ownership, Reviews, and Restrictions of the Monument and/or Memorial**

Knowing the unique history of each monument and memorial is a critical first step. In most cases, these statues, pedestals, and plaques were erected a century or more ago. Issues of ownership have come up in various communities.

1. Does the locality own the land beneath the monument? In some localities, the local government transferred ownership of the land (even when located in the middle of a courthouse green or other municipal property) to the organization sponsoring the installation of the monument. You can verify ownership by researching:
  - a. County or city deed and land records
  - b. Period newspapers and periodicals
  - c. General Assembly proceedings
2. If land was deeded to a third party:
  - a. Does the entity still exist?
  - b. If not, is there a successor to the original entity?
3. Is the monument owned by the organization that sponsored installation of the monument?
  - a. Consult with the locality's attorney to investigate provisions under the new legislation to guide removal.
4. Are there ownership or location reversion clauses or stipulations?
5. If there are ownership issues or other restrictions, is there a possible process to reach an outcome that will reduce harm and promote healing?
6. Who currently maintains the monument?

7. Is the monument a Contributing Resource within a locally designated historic district or located on a locally designated property that is subject to review by an architectural review board or similar elected or appointed body?

8. Is the monument listed in the Virginia Landmarks Register and/or the National Register of Historic Places?

a. Without prior consultation with the Virginia Department of Historic Resources, a listed monument will automatically be delisted upon removal from its historic site.

b. In cases where a monument is being moved to a new location, rather than to storage, consult with the Department of Historic Resources on appropriate site selection and possible retention of listing status.

### **Documenting History**

Within our communities, there have been decades-long struggles to address and correct the racial injustice that many of these monuments convey. Understating the history of these monuments can help communities to understand, acknowledge, and document their effects for more than a century on people who see the monuments and memorials as creating a false sense of history and racial supremacy that is disturbing and threatening to them.

1. Who sponsored the monument?

a. What was their mission and primary membership?

b. Does the organization exist today?

c. Was the monument sponsored by an individual or individuals? Are there descendants alive today?

2. How was the creation and installation funded?

a. By a single organization or a combination of groups? What was their mission and primary membership?

b. Through subscription?

c. Primarily by one or more individuals?

d. By the locality?

e. Through a special tax?

3. Is the monument associated with a particular individual, historical event, or military unit?

a. Is there a historical association to the monument's location?

4. When was the monument dedicated?

a. Are there news accounts or other accounts that documents who attended?

b. Who spoke at the dedication and what was the content of the speeches?

5. Was there any public opposition when the monument was installed?

a. Was there an African-American newspaper or other publication that reported on the creation, installation, or dedication; were there editorials or published letters?

b. Was there formal or informal opposition?

6. What activities have occurred at the monument since it was installed?

a. Regular gatherings and/or events of the organizing entity?

b. Opposition gatherings by individuals or organizations--rallies, events?

c. Have perceptions of the monument changed? Has that affected the uses and activities in the vicinity of the monument?

d. How will removal impact the historical narrative? Will that be addressed or not?

e. Reach out to lineage groups, family associations, as well as communities of color through churches, NAACP, local African American organizations, and school groups and ask for their opinion about what the monument means. Meet groups where they are; do not reinforce supremacy by holding meetings in places that might have uncomfortable associations.

### **Documenting Design**

Some monuments were individually commissioned and may be of scholarly interest because they may reveal past attitudes of our society toward power and influence; are part of a body of work of a particular designer, artist, period, or style; or exhibit details of work, material, and/or site arrangement and organization that may be significant in the study of art, design, and or planning.

Contemporary artists and theorists may wish to study and re-evaluate monument design as artists create and install new works of art. Historians and theorists are also likely to conduct new research related to these monumental sculptural works in public spaces and the human responses to their presence over time.

1. Was the monument an individual work of art or part of a series of other installations in nearby or other community locations?
2. Who was the artist or manufacturer?
  - a. Are there other known works by the same artist or manufacturer?
  - b. Is the statue one that was mass produced?
  - c. Could the monument be part of a body of work that may warrant professional evaluation before or as part of the removal and relocation process? Would a professional evaluation influence the removal process and the location to which the monument will be moved?
3. Was the monument's placement part of an intentional landscape design, or simply placed without significant regard to the surroundings?
4. Was there a landscape designer associated with the design of the site?
5. Have elements been added over time?
6. Is there graffiti or other evidence of protest and resistance to the presence of the monument?
7. Take photographs of the monument and document the design, dimensions and material. Note its current condition and include any graffiti or graffiti traces that have been added as well as any intentional chipping or incisions.
  - a. Map the location including GPS coordinates; and record with a diagram the landscaped site with its plans and measurements and any auxiliary features such as plaques, signs, walkways, paving, plantings and/or fencing.

### **Collateral Materials and Pedestals**

Monuments do not exist in a vacuum. As part of both a goal to emulate the grand plazas of Europe and reinforce repression, additional memorials and plaques often have been located in close proximity to monuments. Streets and buildings also may have names that reinforce messages of racial supremacy.

1. Document the design, dimensions, and material of the pedestal. Examine the inscription of the pedestal. Some simply contain a name. Others contain phrases and symbols that reinforce racial dominance.
  - a. [The legislation](#) arguably requires that pedestals that are retained once a statue has been removed will be subject to the Virginia Department of Historic Resources review as part of their contextualization responsibility.
  - b. Document the names, imagery, and symbols that are inscribed/applied on the pedestal.
2. Take an inventory of any memorials, plaques, and associated street and building names.
  - a. Research the placement and history of the plaques, etc.

- b. Consider removal, adding context or renaming

### **Oral Histories**

Oral histories are an important opportunity to capture the voices of people and their reflections of history embodied by the monument.

1. Enlist local libraries, historical societies, churches, and other organizations to help film and collect the recollections.
2. Ensure participation of a broad spectrum of people in the community.
3. Identify a repository for the oral histories and consider ways to share them with consent of those recorded or interviewed.

### **Planning For Removal**

Careful and thoughtful planning is needed in order to safely remove any monument and prepare for the future use and appearance of the site.

1. Consider how the monument site and related spaces will be treated following removal.
  - a. Consider how the monument will be moved.
    - i. Is it metal or stone?
    - ii. How many pieces make up the construction?
  - b. Will it remain a commemorative space or will it be repurposed?
  - c. Will there be an interim period before a more permanent decision is made?
  - d. Will the monument remain accessible to the public or will it be concealed or shielded?
  - e. If encased, fenced or otherwise kept inaccessible to the public as a way to mitigate possible damage, how will the community be allowed to continue to register its reactions to the monument?
  - f. How will the site be treated during the period immediately following removal?
  - g. Identify a process for making decisions for more long-term uses, planning, and design.
2. Find original plans of the monument to determine how the statue, pedestal, and any other elements were constructed.
3. Consider consultation with an art conservator or other professional for assistance in planning the removal process.
4. Identify riggers who have experience and expertise in moving large statues.
5. What kind of security is necessary for the removal?
  - a. How will spectators be managed for human safety? Do you anticipate that a large number of people might gather to witness the removal? How will you plan for an assembly?
  - b. How will transportation and utilities be managed? Will streets need to be closed temporarily? Will parking need to be restricted during preparation and removal? Will any utilities or other services need to be disconnected or temporarily disrupted? If so, remember to post public informational signage and to notify those likely to be affected.
  - c. How will the monument be transferred?
6. Find appropriate storage for the monument and its associated parts.
  - a. Identify a new site or storage facility prior to removing.
  - b. Is the facility secure?
  - c. Will the storage be temporary or permanent?
7. Determine whether the monument needs conservation.
8. Will the pedestal be retained and repurposed?
  - a. Will divisive language or images be removed, covered, reinterpreted? If so, how?
  - b. Evaluate design significance before repurposing and consider how significant features integral to the overall pedestal design might be incorporated as new inscriptions or other features are added.
9. Determine full costs for removal and/or relocation.

### **After the Monument is Removed**

Stewardship responsibilities for the monument do not end with removal. Once the monument has been removed:

1. Plan to re-evaluate historic designation documents

a. Do local, state or federal designations need to be revised to reflect the removal?

Does the National Register Nomination need to be updated?

b. Is this an opportunity to revise the documents to reflect the communities' current values?

2. Will the monument be moved to another location within the control of the locality?

a. If so, how will the monument be interpreted?

b. Consult with the Virginia Department of Historic Resources for regulations to guide contextualization and interpretation.

3. Will the monument be transferred to another organization? [HB1537](#) provides that the monument may be transferred to a museum, historical society, government, cemetery, or military battlefield.

a. Is the museum or historical society established?

b. Does it have a history of and the capacity to care for artifacts of this type?

c. Does the institution have a record or mission statement and vision of equitable interpretation?

### **Addressing the Site after a Monument is Removed**

Once a monument has been removed, consider the site where it was located.

1. Identify individuals who have different perspectives who can advise, help plan, or help to decide whether the removed monument will be addressed through site interpretation, how the site will be addressed--whether and how it will be paved or planted or whether new sculptural or other elements will be located on or near the site of the removed monument.

2. Enlist the assistance of landscape architects and others who can help assess and plan for how the site can be made a place where all can feel welcome.

### **New Monuments**

Have an inclusive and equitable process to consider new monuments.

1. Enlist the assistance of local museums, historical societies, humanities organizations, and educational institutions.

2. Identify individuals who have different perspectives who might serve on a committee.

3. Develop inclusive ways to survey the community for how and whether new monuments or other features will be added in the future.

**Resources** --Search for recommendations regarding memorials on these sites

[Department of Historic Resources](#)

[Preservation Virginia](#)

[Virginia Humanities](#)

[Monument Lab](#)

[FiveThirtyEight](#)

[American Association of State and Local History](#)

[Society for Architectural Historians](#)

[National Register of Historic Places--Contact](#)

[Transforming Community Spaces](#)

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