AGS Conference Schedule

Please note: This schedule is subject to change and such changes will be posted at Registration as they occur.

Tuesday, June 20, 2017

3:00 p.m. – 9:00 p.m.  Registration
                        Presidential Village Lobby

5:30 p.m. – 6:30 p.m.  Dinner
                        Presidential Village Community Center

6:30 p.m. – 8:30 p.m.  Exploration of Evergreen Cemetery
                        A University of Alabama bus will run continuously from
                        Presidential Village to the cemetery.

7:00 p.m. – 9:00 p.m.  AGS Board of Trustees Meeting
                        Current and new board members only
                        Presidential Village Classroom

9:00 p.m. – 11:00 p.m. Late Night Presentations
                        Presidential Village Community Center

Wednesday, June 21, 2017

In Brief...

7:30 a.m. – 8:30 a.m.  Breakfast
                        Presidential Village Community Center

8:00 a.m. – 8:30 a.m.  Registration
4:00 p.m. – 9:00 p.m.  Presidential Village Lobby

8:45 a.m. – 4:00 p.m.  Motor Coach Tour
                        Certain Upland Burial Grounds of Tuscaloosa County
                        Leader: Ian W. Brown

4:00 p.m. – 9:00 p.m.  Silent Auction and Sales Room Open
                        Presidential Village Classroom
4:30 p.m. – 5:30 p.m.  Welcoming Reception  
Presidential Village Lobby

5:30 p.m. – 6:30 p.m.  Dinner  
Presidential Village Community Center

7:30 p.m. – 9:00 p.m.  Welcome and Keynote Address  
Shelby Hall – Room 1093  
200 Years of Alabama Gravestones  
Joey Brackner

9:30 p.m. – 11:00 p.m.  Late Night Presentations  
Presidential Village Community Center

Wednesday, June 21, 2017

The Details...

7:30 a.m. – 8:30 a.m.  Breakfast  
Presidential Village Community Center

8:00 a.m. – 8:30 a.m.  Registration

8:45 a.m. – 4:00 p.m.  Motor Coach Tour  
Certain Upland Burial Grounds of Tuscaloosa County  
Leader: Ian W. Brown

Our tour will occur in the hills of Tuscaloosa County, north of the Black Warrior River. Although all the burial grounds are associated with churches at present, most of them began before the churches came into existence. Included in our sample of marvelous burial grounds in this area will be Bethel Church (a bare-earth cemetery, which also contains the earliest grave in the county outside the city of Tuscaloosa), Macedonia Church (with comb graves galore), Arbor Springs Church (a hilltop cemetery with early sandstone markers and an incredible vista of the countryside), Boone (with its fine blend of early box tombs, comb graves, and modern granites), Campground Church (a very old cemetery with a modern gravehouse and cast iron markers), and Ebenezer Church (a large rural African-American cemetery with numerous mementos placed upon the graves).
4:00 p.m. – 9:00 p.m.  **Silent Auction and Sales Room Open**  
Presidental Village Classroom

4:00 p.m. – 9:00 p.m.  **Registration**  
Presidental Village Lobby

4:30 p.m. – 5:30 p.m.  **Welcoming Reception**  
Presidental Village Lobby

5:30 p.m. – 6:30 p.m.  **Dinner**  
Presidental Village Community Center

7:30 p.m. – 7:45 p.m.  **Welcome**  
Shelby Hall – Room 1093  
AGS President Mark Nonestied  
Ian W. Brown (Chair) and Ann Marshall (Co-Chair)

7:45 p.m. – 9:00 p.m.  **Keynote Address—200 Years of Alabama Gravestones**  
Shelby Hall – Room 1093  
Joey Brackner, Director, Alabama Center for Traditional Culture, Alabama State Council on the Arts

I will present an overview of cemetery documentation that I have developed from 1979 until the present. This includes work with the City of Tuscaloosa in 1984 to change Greenwood Cemetery into an outdoor museum. We were to research the burials and tombstones, demonstrate that the cemetery was full, design an entrance that would not allow unauthorized traffic and write a book about the cemetery. This work and my subsequent duty as field researcher for the Alabama Decorative Arts Survey in 1984-1985 led me into my interest in Alabama stoncutters and tombstone styles resulting in an article on Alabama tombstone carvers in the *Southern Quarterly* in 1990. As folklorist for the Alabama State Council on the Arts, I have been able to continue this research through working with organizations such as the Friends of Magnolia Cemetery in Mobile and the Heritage Hall Museum in Talladega. My presentation will touch on early Sylacauga marble workers, pottery gravestones made by local potters and the overall challenge of preserving the material culture of Alabama graveyards.

9:30 p.m. – 11:00 p.m.  **Late Night Presentations**  
Presidental Village Community Center
Thursday, June 22, 2017

In Brief...

7:30 a.m. – 8:30 a.m.  Breakfast  
Presidential Village Community Center

8:30 a.m. – 9:00 p.m.  Registration  
Presidential Village Lobby

9:00 a.m. – 8:00 p.m.  Silent Auction and Sales Room Open  
Presidential Village Classroom

Noon – 1:00 p.m.  Lunch  
Presidential Village Community Center

5:30 p.m. – 6:30 p.m.  Dinner  
Presidential Village Community Center

7:00 p.m. – 9:00 p.m.  Evening Lectures  
Shelby Hall – Room 1093

9:30 p.m. – 11:00 p.m.  Late Night Presentations

Summary of Thursday’s Classroom Sessions

9:00 a.m. – 10:30 a.m.  Classroom—Orientation for Newcomers  
AIME 213  
Presenter: Laurel K. Gabel

9:00 a.m. – 10:00 a.m.  Classroom—Working with Students in Cemeteries  
AIME 111  
Presenter: Ian W. Brown

10:00 a.m. – 11:00 a.m.  Classroom—What is Folk? Interpreting the Material  
Culture of Alabama Black Belt Cemeteries  
AIME 111  
Presenter: Jordan Mahaffey

11:00 a.m. – Noon  Classroom—The Origins and Evolution of Grave  
Shelters in Alabama  
AIME 111  
Presenter: Michael W. Panhorst
Summary of Thursday’s Workshops

Important Note: Because workshops have limited capacity, anyone interested in participating in them needs to sign up when registering for the conference. If the capacity has not been met by the time of the conference, participants can also sign up at the registration desk in the Presidential Village Community Center.

1:30 p.m. – 3:30 p.m.  Workshop—Cemetery Law Panel Discussion
AIME 111
Moderator: Jennifer Shaffer Merry

1:30 p.m. – 4:30 p.m.  Workshop—An Introduction to Cemetery Preservation
AIME 213
Leader: Dennis Montagna and AGS Conservation Committee

Summary of Thursday’s Day Lectures

9:30 a.m. – 9:55 a.m.  Community Engagement in Historic Cemeteries: Tales from the CRPT (Cemetery Resource Protection Training)
AIME 110
Emily Jane Murray

10:00 a.m. – 10:25 a.m.  A Comparative Study of Sacrificial Anti-graffiti Coatings for Outdoor Marble
AIME 110
Dorothy Cheng

10:30 a.m. – 10:55 a.m.  Rising from the Rubble: Preservation Efforts at the Old Jewish Cemetery in Spanish Town, Jamaica
AIME 110
Susan Lockwood

11:00 a.m. – 11:25 a.m.  The Cemeteries of Fort Campbell: An Examination of Rural Burial Practices in the Southern United States in the 19th and 20th Centuries
AIME 110
Hillary Burt

11:30 a.m. – 11:55 a.m.  Woodmen of the World Gravestone: A Study of Alabama Cemeteries
AIME 110
Savannah Leach Newell
Concrete that Binds: The Cultural and Aesthetic Significance of Homemade Cemetery Markers
AIME 110
Elizabeth Clappin

Mosaic Templars Of America African-American Gravestones (1912-1930) And Their Symbolism
AIME 110
Marvin D. Jeter and Charlotte M. Copeland

Sextons and Grave Diggers: Laborers of Atlanta’s Oakland Cemetery in the Victorian Era
AIME 110
Ashley Shares

Death in the Port City: A Look at Gravestone Design, Religion, and Status in Mobile’s Church Street Graveyard
AIME 110
Stella Simpsiridis, University of West Florida

Lecture—The Patriot, the Peacock and the Villain: A Family Cemetery in Jefferson County, Mississippi
AIME 110
Jessica Crawford

Summary of Thursday’s Evening Lectures

“... a coon dog heaven where a hunter’s moon is always shining....”: Alabama’s Coon Dog Graveyard
J. Joseph Edgette, Professor Emeritus, Widener University

Celebrity Corpses and Marketing in the Rural Cemetery Movement
Jeffrey Smith, Professor of History, Lindenwood University

Muslim Graves in Europe
Ron Stockton, Professor of Political Science at the University of Michigan-Dearborn

Nothing Could be Finer: Carolina Gravemarkers of the Eighteenth Century Reconsidered
Jonathan Kewley, Historic Buildings and Monuments Commission, England

Thursday, June 22, 2017

The Details...

7:30 a.m. - 8:30 a.m. Breakfast
Presidential Village Community Center

8:30 a.m. - 9:00 p.m. Registration
Presidential Village Lobby

9:00 a.m. - 8:00 p.m. Silent Auction and Sales Room Open
Presidential Village Classroom

9:00 a.m. - 10:00 a.m. Classroom—Working with Students in Cemeteries
AIME 111
Presenter: Ian W. Brown

This session follows on the heels of Wednesday’s motor coach tour and also sets the stage for Friday’s Tour Option 3. For the past 15 years Professor Brown has been taking students into local Tuscaloosa cemeteries with the express purpose of teaching them how to do research projects. His philosophy is that burial grounds are as much about life as they are about death. Various writings on the subject are contained in *Marking Graves in Tuscaloosa County, Alabama: The Musings of a Teacher* (Borgo Publishing, 2016).

9:00 a.m. - 10:30 a.m. Classroom—Orientation for Newcomers
AIME 213
Presenter: Laurel K. Gabel

This session is designed for members who are attending the AGS annual meeting for the first time. There is a slideshow presentation with an overview of gravestones and cemeteries (1670-1990), followed by an informal question and answer orientation. The session is helpful for first-timers, who often ask about conference “norms”, bus tours, banquet dress code, etc.
Lecture— Community Engagement in Historic Cemeteries: Tales from the CRPT (Cemetery Resource Protection Training)
AIME 110
Emily Jane Murray, Public Archaeology Coordinator, Florida Public Archaeology Network

Historic cemeteries contain not only vital statistics about the people buried in them, but information on the communities who created them including culture, art, architecture socioeconomics, and more. However, in Florida, as well as throughout the United States, these are some of the most at risk heritage sites due to a variety of natural and human causes including vegetation, climate change, development, vandalism, and neglect. To help preserve these sites, the Florida Public Archaeology Network (FPAN) created the Cemetery Resource Protection Training (CRPT). This program offers participants an overview on the basics of historic cemetery management, as well as some hands-on training in simple preservation methods. FPAN has been able to offer support and guidance to many citizen stewardship programs at cemeteries throughout Florida and beyond, as well as engage new groups to become active in cemeteries. The program has also grown to support cemetery reporting projects and a biennial conference. This paper provides an overview of the program, examples of some of the projects and insights into the impact of CRPT.

Lecture— A Comparative Study of Sacrificial Anti-graffiti Coatings for Outdoor Marble
AIME 110
Dorothy Cheng

This paper discusses a comparative investigation into the effectiveness and visual impact of six commercially available sacrificial anti-graffiti coatings for use on marble headstones and monuments. Sacrificial coatings are reversible barrier films that protect vulnerable surfaces from damage. Graffiti materials, such as spray paint and Sharpie marker, seep easily into porous marble surfaces to create stains (called ghosting) that are difficult to safely remove. Cleaning processes to completely remove ghosting can result in surface losses. An ideal coating preserves the natural color, gloss, texture, and integrity of marble substrates and facilitates the complete and safe removal of graffiti. The coatings evaluated in this study are PSS 20, APP-S, Protectosil AQUATRETE®SG®, “World’s Best” Graffiti Coating, Graffiti Melt, and Graffiti-Pruf. Each were either chosen due to notable performances in other studies, or their recommendation for use on other types of stone/masonry. Red spray paint and black Sharpie marker were applied to the samples and removed according to the coating manufacturers’ instructions. To evaluate the coatings’ aesthetic impact and effectiveness in facilitating graffiti removal from Royal Danby marble samples, data were gathered from colorimetry, glossimetry, laser profilometry, contact angle goniometry, and visual assessments. Half of the samples were placed in a QUV
accelerated weathering chamber before attempted graffiti removal to assess the long-term effectiveness and reversibility of the coatings. Surface pH levels of the coatings before and after artificial aging were also measured. The results aim to aid those caring for outdoor marble in selecting appropriate and accessible sacrificial anti-graffiti coatings.

10:00 a.m. – 11:00 a.m.  Classroom— What is Folk? Interpreting the Material Culture of Alabama Black Belt Cemeteries
AIME 111
Presenter: Jordan Mahaffey

In this interactive session, Jordan Mahaffey will explore definitions of folk material culture and provide a background for interpreting handmade grave markers using examples from the Black Belt region of Alabama. What is folk culture? What exactly makes a grave marker folk? Is there a difference between folk culture and traditional culture? Jordan will discuss her years studying handmade grave markers and summarize her research studying folk culture in the Black Belt, a geological and cultural region with a historically agrarian economy based on the cultivation of cotton and dependent on the labor of thousands of enslaved African Americans. Its relative isolation and lack of economic development have resulted in numerous rural and often exclusively African-American cemeteries where hand-crafted grave markers are common to this day. Furthermore, many cemeteries surveyed in Jordan’s research contain evidence of folk burial and grave marking practices that may represent a link to West African traditions. Those who attended the 2014 AGS annual conference in Franklin, Indiana will remember Jordan’s presentation of her undergraduate thesis, “Hand-crafted Grave Markers as Indicators of African-American Folk Culture in Sumter County, Alabama.” Everyone is welcome to this presentation that will also serve as an introduction preparing conference goers attending the “Folk Cemeteries of the Alabama Black Belt,” Option 1 Tour on Friday.

10:30 a.m. – 10:55 a.m.  Lecture— Rising from the Rubble: Preservation Efforts at the Old Jewish Cemetery in Spanish Town, Jamaica
AIME 110
Susan Lockwood

Over the years, efforts to preserve the crumbling cemeteries of Jamaica have been limited at best, although recent restoration work in Spanish Town’s only remaining Jewish cemetery—which has provided employment to the local community and cultivated their interest in this sacred place—has proven to be one example worthy of attention. This was no small task; the long-neglected burial ground in question had evolved into a combination of garbage dump and playground—situated behind the local elementary school and next to the town jail. However, as rundown a condition as this may have been, the only other Jewish burial ground in Spanish
Town had long since been paved over and repurposed as a parking lot by the local supermarket. In 2015, fearing this fate would befall Spanish Town’s last remaining Jewish cemetery, the leaders of the tiny Jewish community of Kingston finally took action. Although still a work in progress, the removal of an enormous amount of trash, rocks and vegetation, has uncovered approximately one third of this burial ground, revealing the tombstones of both Sephardi and Ashkenazi Jews, including the ancestors of some of Jamaica’s prominent citizens. Moreover, by educating the local students about the Jewish contributions to Jamaican history, this once abandoned cemetery has taken on new prominence, and the process of restoration shows promise as a model for other equally-neglected burial sites in other parts of this complex, but historically rich island nation.

**11:00 a.m. – 11:25 a.m.  Lecture—The Cemeteries of Fort Campbell: An Examination of Rural Burial Practices in the Southern United States in the 19th and 20th Centuries**

AIME 110

Hillary Burt

Spanning the borders of Tennessee and Kentucky, Fort Campbell was established in 1941. As it is federal land, all historic properties on the installation must be managed and protected. The majority of Fort Campbell is undeveloped and utilized for army training, leaving thousands of prehistoric archaeological sites, and the vestiges of the historic communities, including 127 cemeteries. Fort Campbell is an interesting case study to examine the burial practices of the historic populations in the South before WWII. The cemeteries were analyzed by type and ethnicity to better understand how historic inhabitants buried their dead. The cemeteries were then dated to see how burial trends related to the historic record. Despite economic booms and recessions, several wars, and vast social changes, lifeways for the rural tobacco farmer on Fort Campbell were relatively consistent through time. The white population’s burial practices began with the focus on the rural family farm in the early 19th century. White community burials became more popular after the collapse of the tobacco plantation system, when farm size decreased and community size and importance increased. On the other hand, the black population’s burial practices began with the focus on freedmen’s communities. Black family farms and burials became more common in the 20th century when more African Americans became landowners. These defined burial trends are noticeable because of the removal of the historic inhabitants from the area in 1941, preserving the historic communities and cemeteries for future study to better understand the historic populations of Fort Campbell.

**11:00 a.m. – Noon  Classroom—The Origins and Evolution of Grave Shelters in Alabama**

AIME 111
Alabamians have been building grave shelters almost as long as Alabama has been a state. The earliest shelters that are still standing date from before the Civil War, while the latest were constructed in the past decade. About 75 extant structures are known to the author, but more may hide in remote cemeteries around the state. Indeed, most of the surviving grave shelters are found in country cemeteries where their out-of-sight locations factor into their survival. Almost all are frame structures that cover one or two graves, but a couple shelter a half-dozen sets of human remains. The oldest ones use some mortise and tenon joints, as well as some square, cut nails. A couple are masonry and a few others have metal posts and/or roofs. Iron corner posts and corrugated steel and aluminum roofing are also employed. Indeed, the wide range of locally available building materials vividly manifest the vernacular nature of this memorial building type over time. The impulse to mark graves must be intuitive. There is a long history in many cultures of respectfully gathering human remains—sometimes in ceramic vessels, sometimes after a funeral pyre or charnel house—and depositing them with other flesh, bones, and ashes previously buried by the tribe, town, city, or nation. Almost inevitably, such graves are marked and they may be fenced or covered as well. The fashion varies from culture to culture. Over the past two centuries in Alabama and surrounding states, it has been common to cover graves with stones. They may be selected from what is available locally and simply piled on top or cut to shape. Comb graves, box tombs, and table tombs are examples of such grave marking traditions. Many grave plots are also surrounded by low walls or fences, and a few feature grave shelters to protect the graves and to venerate the memory of the departed.

11:30 a.m. – 11:55 a.m.  Lecture— Woodmen of the World Gravestone: A Study of Alabama Cemeteries

AIME 110
Savannah Leach Newell, Indiana University
Bloomington

Woodmen of the World (WoW), a fraternal organization formed in the late 19th century, is notable for its beautifully carved tree stumps and cut log grave markers. Trees and tree stump symbolism is hardly limited to the WoW; instead, many choose to incorporate tree imagery because of its varying symbolism, which includes wisdom, strength, eternal life, and remembrance. This study looks at WoW grave markers in four cemeteries in central Alabama. The purpose is to better understand the mortuary practices of those belonging to the organization with a specific emphasis on the change of style in the early half of the 20th century and how this may have been impacted by economic, religious, and social factors. This study includes 69 WoW markers ranging from 1901 to 1952. Through time, there is an overall decline in height, detail, and extravagance and family burials and shared markers increase in frequency. Post-depression burials were more likely to be simple constructions that provide minimal information. There were no emblems
on any gravestones past the 1950s, indicating either an overall decline in membership, or a decline in the desire to include an emblem. The impacts of the Great Depression appeared to have the largest effect on marker selection, size, and detail. Unfortunately, many years were underrepresented. Previous studies determined that tree imagery was seen most often at the end of the 19th century. I demonstrate that WoW tree symbolism follows an entirely different trend, but further regional comparative work should be conducted.

Noon – 1:00 p.m.  
Lunch  
Presidential Village Community Center

1:30 p.m. – 1:55 p.m.  
Lecture—Concrete that Binds: The Cultural and Aesthetic Significance of Homemade Cemetery Markers  
AIME 110  
Elizabeth Clappin, Savannah College of Art and Design

The creation of concrete vernacular cemetery markers marks a unique sector of gravestone design. As a cheap, abundant, and readily available material, concrete provided an alternative to more traditional materials like marble and granite, that were accessible to the masses, particularly those in the building trades. Often created by local artisans from homemade molds, they prove that vernacular need not be synonymous with primitive. Concrete markers are found in almost all of the 50 states, as well as parts of Canada, particularly in minority populations, who often turn to their own ethnic communities to provide all manner of goods and services from the cradle to the grave. This paper will focus on the survey of Laurel Grove South Cemetery in Savannah, Georgia undertaken by the City Municipal Archives to document an undocumented minority cemetery. In particular it will explore the challenges associated with the understanding, typology, documentation, preservation, and future of concrete monuments. The largest antebellum African-American cemetery in the Southeast, it possesses an abundance of concrete markers, with approximately 700 homemade concrete markers and over 2,000 when local commercially produced stones were added into the count. These concrete markers, as examples of material culture, illustrate not only the ethnic, cultural, and religious community of Savannah, but also how the African-American community carved a unique portion of that city for themselves up until the present day, as expressed through the cemetery that forms the center of their community and the ability to appropriately memorialize their dead.

1:30 p.m. – 3:30 p.m.  
Workshop—Cemetery Law Panel Discussion  
AIME 111  
Moderator: Jennifer Shaffer Merry
Understanding cemetery law in the United States has been a fundamental problem for centuries. This proposal suggests that a discussion of cemetery law covering all 50 states would enable a more comprehensive understanding of the efficacy of each states’ regulations. The creation of an AGS task force to develop a national clearinghouse of laws and regulations could aid the public in their endeavors to save their cemeteries. Cemetery associations often do not have the resources to go against large corporations or entities threatening their cemeteries, but a large organization like AGS could advocate on a national level on their behalf. States like Ohio have attempted to form Task Forces to revise statute or to understand local cemetery issues, but most have been ineffective. An analysis of these attempts would also greatly benefit the proposed AGS task force. Tanya Marsh argues that, “the common law of cemeteries has not changed significantly in the past six and a half decades—or, for that matter, in the past two centuries. Although the law has not changed significantly in 200 years, America has (Kindle edition, loc. 88).” It is time for a change for cemeteries, and a national organization with preservation as its scope is their best chance. This session is to be a brainstorming session for a potential Cemetery Law task force within AGS, creation of workshops outside AGS meetings, and the group would work closely in conjunction with an advocacy task force to facilitate changes in national cemetery laws. We invite everyone interested in the topic to bring their individual expertise, and knowledge of local issues they have encountered to form a discussion for initiatives and directives an AGS task force should address.

Potential discussion points:

- What constitutes a cemetery?
- Who owns a cemetery? – basic definitions
- Access: best practices, resolutions to access
- Removal – best practices, issues,
- Abandoned cemetery: what is it, who’s responsible
- Nationwide database of cemetery laws accessible to the public
- How can these tie in with other historic preservation work?

1:30 p.m. – 4:30 p.m. Workshop— An Introduction to Cemetery Preservation
AIME 213
Leader: Dennis Montagna and AGS Conservation Committee
Workshop Capacity: 25
Note that attendance at this classroom session is required of all who intend to participate in Saturday's “Conservation Field Workshop."

Conservators Jason Church, Joseph Ferrannini and Francis Miller, and Historian Dennis Montagna will conduct a three-hour classroom session on Cemetery Preservation. Participants will learn to assess a cemetery's preservation needs, and how to prioritize preservation efforts. They will also learn about the wide range of materials used to construct cemetery monuments and their environments, how those materials deteriorate over time, and what responsible efforts can be used to slow that deterioration and achieve the long-term preservation of historic burial places. Additional attendees, beyond the stated capacity, may attend if there are additional seats available in AIME 213.

2:00 p.m. – 2:25 p.m.  
**Lecture—Mosaic Templars Of America African-American Gravestones (1912-1930) And Their Symbolism**  
AIME 110  
Marvin D. Jeter (Arkansas Archeological Survey, Emeritus) and Charlotte M. Copeland (Arkansas Archeological Society)

The Mosaic Templars of America (MTA) benevolent organization was founded in Little Rock, Arkansas in 1882-1883, mainly to provide (in effect) burial insurance for African Americans in that region. They expanded rapidly, becoming the leader in that field, operating in 26 states, the Caribbean, Central America, and western Africa. In 1911-1913 the flourishing MTA built a three-story headquarters building on the southern outskirts of downtown Little Rock, and also started offering members the opportunity to buy marble gravestones of a distinctive uniform design. They later added two smaller buildings, published a book (1924) about their history, and planned a hospital in Hot Springs, but it was not built. The MTA continued providing these markers until 1930, but went out of business due to the Great Depression. The headquarters building burned in 2005 while being rehabbed, but a replica, built in the same location, now houses the MTA Cultural Center, with archives, collections, museum displays, and an auditorium for meetings and public programs. Meanwhile, since 1982, our very intermittent field researches have recorded data on more than 300 MTA gravestones in cemeteries from Arkansas to northeast Texas, coastal Louisiana, Alabama, and central Florida, but much more remains to be done. The symbols on these stones have two major, interrelated foci: the Biblical Moses and his family, with rich meanings for African-Americans, and Ancient Egypt, with allusions to Afrocentrism.

2:30 p.m. – 2:55 p.m.  
**Lecture—Sextons and Grave Diggers: Laborers of Atlanta’s Oakland Cemetery in the Victorian Era**
AIME 110
Ashley Shares, Manager of Preservation for the Historic Oakland Foundation in Atlanta

The mid-nineteenth century witnessed significant changes in the way Americans looked at death. The shift from fear, gloom, and woe to a view of deliverance, peace, and homecoming manifested itself in cemetery landscape and hardscape design. The Victorian Garden Cemetery was born out of an era that coveted greenspace, admired classical architecture, and cultishly revered its dead. In the South, major metropolises developed beautiful “cities of the dead” at a later time than their northern neighbors, although they were no less lovely. Much research has been done on these garden cemeteries, and a good bit on the sculptors who carved their great monuments, but nothing on the men who maintained the grounds and interred the dead. This paper will delve into the lives of workers at Atlanta’s Oakland Cemetery during the height of its Victorian era through the Great Depression (roughly 1870 through 1939). This case study of Southern Cemetery work will discuss the economic and social status of cemetery laborers and compare it to other manual labor positions of the time. I will talk about the types of work these men performed and what hierarchies may have existed in their ranks. I hope that eventually, through potential collaboration and outside research opportunities, I can expand to cover labor at other cemeteries as well. My sources will include the following: newspaper articles from the Atlanta Journal-Constitution, the Atlanta City Directory, Sanborn Fire Insurance Maps, The United States Census, the Historic Oakland Cemetery Archives material, Atlanta History Center Archival materials, and grounds research within the cemetery itself.

3:00 p.m. – 3:25 p.m.  Lecture—Death in the Port City: A Look at Gravestone Design, Religion, and Status in Mobile’s Church Street Graveyard
AIME 110
Stella Simpsiridis, University of West Florida

Gravestones are a physical reminder left by the living to commemorate the life of the deceased. The choice of size, design, and motif can provide information not just about the person who died, but about the living as well. The gravestones and monuments that commemorate the dead can be used to determine and understand a society’s cultural ideas about death, such as in regard to religion and social status. The Church Street Graveyard is Mobile, Alabama’s oldest existing cemetery, with burials beginning in 1819 and ending in 1898. As a port city, Mobile was home to people of numerous religious affiliations. According to Harriet Amos (1985), many of the city’s leaders and wealthiest citizens and families were members of the Protestant faith with many joining Episcopalian congregations. The Catholic Church in Mobile was associated with the poorer immigrants in the city, such as Irish or German, and was therefore not favored by the wealthy, city elite. This ongoing research project will explore whether the association of wealth and religion during
life is reflected in the gravestones found in the Church Street Graveyard. The gravestones in both the Protestant and Catholic sections of the graveyard are compared, and the preliminary results presented here will show that the grave markers located in the Protestant section are larger and more elaborate than the markers located in the Catholic section, reflecting the greater wealth and higher socioeconomic status of the Protestant community in Mobile during the 19th century.

3:30 p.m. – 3:55 p.m.  Lecture—The Patriot, the Peacock and the Villain: A Family Cemetery in Jefferson County, Mississippi
AIME 110
Jessica Crawford

Prospect Hill plantation was established in the early 1800’s in what was at the time, the Mississippi Territory, by a Revolutionary War captain from South Carolina named Isaac Ross. Captain Ross was one of the region’s earliest members of The American Colonization Society. The ACS was comprised of abolitionists and funded by Southern slave owners whose aim was to resettle freed slaves in colonies that had been established in Africa. Upon his death in 1836, Captain Ross’s will instructed that his slaves were to be given the choice of remaining in bondage or emigrating to a West African colony known as Mississippi in Liberia. The will was challenged by a grandson and a long court battle ensued, which resulted in a slave uprising, a fire that destroyed the original plantation house, the death of a child and the deaths of several slaves. All of this occurred against the backdrop of the family cemetery, which is now dominated by a massive three-quarter scale copy of the Choragic Monument of Lysicrates, near Athens, Greece, and cost $25,000 in 1838 when it was made in Philadelphia by J. Struthers and Sons. Prospect Hill belongs to The Archaeological Conservancy, and this presentation will focus on efforts to preserve the family cemetery and its stories.

5:30 p.m. – 6:30 p.m.  Dinner
Presidential Village Community Center

Evening Lectures
Shelby Hall – Room 1093

7:00 p.m. – 7:25 p.m.  “... a coon dog heaven where a hunter’s moon is always shining....”: Alabama’s Coon Dog Graveyard
J. Joseph Edgette, Professor Emeritus, Widener University
While there is evidence of a long kindred spirit between humans and their domesticated animals, often referred to as their pets, when their end had come, proper burials were commonplace. Regardless of the culture or the location, pet cemeteries can be found world-wide. Listed in the top 10 most-visited cemeteries in the United States, the Key Underwood Coon Dog Memorial Graveyard, located in northwest Alabama, has been declared by the state legislature a world-renowned tourist attraction. This cemetery was started in 1937 when Key Underwood chose the site as the final resting place for his faithful Troop, a coon dog. At that time no one would have ever thought this simple burial would evolve into what would later become a one-of-a-kind graveyard set aside exclusively for coon dogs. This richly illustrated presentation will examine the origin, evolution, and long-standing reputation of this unique canine graveyard. Included will be information about its first burial, as well as an examination of a few of the other more notable coon dog residents who also sleep here.

7:30 p.m. – 7:55 p.m.  Celebrity Corpses and Marketing in the Rural Cemetery Movement
Jeffrey Smith, Professor of History, Lindenwood University

When Mount Auburn Cemetery opened in 1831, it ushered in a new kind of burial ground, the “rural cemetery.” The great majority of these cemeteries were privately chartered institutions that relied upon burial fees and sales of large family lots for their operating revenue. Furthermore, these differed from previous graveyards in that they were oriented to the living—founders intended them to serve as green space for burgeoning cities and to articulate and preserve collective memory for visitors. From their inception, these cemeteries worked to attract visitors as well as prospective customers. Mount Auburn and others—Laurel Hill in Philadelphia, Hollywood in Richmond, Green-Wood in Brooklyn, and Bellefontaine in St. Louis stand as examples—therefore became the first cemeteries to actively market themselves to broad markets. One marketing tool used by these cemeteries was attracting the mortal remains of notable figures, sometimes at the time of death, but more often as re-interments; visitation to the final resting places of these famous figures was a popular stop for both tourists and local residents. Examples of cemeteries luring famous remains include Green-Wood and DeWitt Clinton, Woodlawn and David Farragut, and Hollywood and James Monroe. This paper will investigate the role of marketing in cemeteries’ efforts to attract both visitors and burials, and the place of these celebrity graves in creating a new business model for burial sites.

8:00 p.m. – 8:25 p.m.  Muslim Graves in Europe
Ron Stockton, Professor of Political Science at the University of Michigan-Dearborn
Ron Stockton has visited Muslim graves in various places in Europe. This talk features graves in England, Germany, Hungary, Portugal, Turkey, and France. Among those included are Ottoman graves in Budapest, Iraqi Communists in London, Algerian soldiers in France during World War I, North African graves in Portugal, and Turkish graves in Germany. There are also the graves of Turkish, Crimean, Polish, Lithuanian, Christian, and Muslim buried in Detroit. The talk reflects the exceptional diversity of styles and cultures found within the term “Muslim.”

8:30 p.m. – 8:55 p.m.  Nothing Could be Finer: Carolina Gravemakers of the Eighteenth Century Reconsidered
Jonathan Kewley, Historic Buildings and Monuments Commission, England

Most American gravemarker scholarship of the Colonial and Federal periods has concentrated on just New England, at the expense of the other two-thirds of the country. In the year of a Southern conference, this paper will help redress the balance by looking at the distinct and important gravemarker traditions of the Carolinas—both how these traditions emerged and how they influenced the development of practice in the Deep South. Published work on the Carolinas has divided into two main strands: first, on the New England imports to the Low Country, and second on the Piedmont with an emphasis on the Bigham family; there has been no real attempt at synthesis. Based on fieldwork throughout the Carolinas over the last five years, this paper will argue that they need to be considered as a whole, giving to the Emmes and the Bighams their due, but looking too at the great variety of commemorative practice throughout the two states in the eighteenth century, including some endemic forms, often enclosure-based. The paper will explore how this variety arose, reflecting differences in geology and in the ethnicity and culture of different settlers. It will argue that in the Piedmont, monumental culture was preserved with little change by immigrants from Pennsylvania, but in the Low Country, influenced from England and hitherto little-considered by scholars, there were more inventive developments that prefigured the challenging of accepted norms that later characterized the Appalachians and the Deep South.

9:30 p.m. – 11:00 p.m.  Late Night Presentations
Presidential Village Community Center
Friday, June 23, 2017

In Brief...

7:30 a.m. – 8:30 a.m. Breakfast
Presidential Village Community Center

8:00 a.m. – 8:30 a.m. Registration
4:00 p.m. – 9:00 p.m. Presidential Village Lobby

8:45 a.m. – 4:00 p.m. Motor Coach Tours

Tour Option 1: Folk Cemeteries of the Alabama Black Belt
Leader: Jordan Mahaffey

Tour Option 2: Birmingham: The Diversity of a Post Reconstruction Southern Town
Leader: Stuart Oates

Tour Option 3: A Taste of Tuscaloosa’s Urban and Rural Cemeteries
Leader: Ian W. Brown

5:30 p.m. – 6:30 p.m. Dinner
Presidential Village Community Center

6:30 p.m. – 8:00 p.m. Silent Auction and Sales Room Open
Presidential Village Classroom

7:00 p.m. – 8:00 p.m. Annual Meeting
Shelby Hall – Room 1093

8:00 p.m. – 9:00 p.m. Evening Lectures
Shelby Hall – Room 1093

9:30 p.m. – 11:00 PM Late Night Presentations
Presidential Village Community Center

Summary of Friday’s Evening Lectures

8:00 p.m. – 8:25 p.m. Spiritualism in Contemporary Memorialization
June Hadden Hobbs, Gardner-Webb University
8:30 p.m. – 8:55 p.m.  
Student Prize Winner: ‘Feeble’ Stones: Graves of the Developmentally Disabled in Massachusetts  
Ashlynn Rickord

Friday, June 23, 2017

The Details...

7:30 a.m. – 8:30 a.m.  Breakfast  
Presidential Village Community Center

8:00 a.m. – 8:30 a.m.  Registration

8:45 a.m. – 4:00 p.m.  Motor Coach Tour Option 1: Folk Cemeteries of the Alabama Black Belt  
Leader: Jordan Mahaffey

In this tour we will visit five small town and rural cemeteries located in the heart of the Black Belt, a geological and cultural region that is known for being particularly rich in folk culture. First we'll explore an Anglo-American cemetery that also features an example of the Confederate soldier monuments that are ubiquitous to the South. Next we'll visit an African American cemetery that served as a meeting and rallying place for Civil Rights activists in the '60s. After that, we'll continue deeper into the Black Belt, crossing the Tombigbee River with its iconic views of the chalk bluffs that define the region. Participants will then explore three African-American cemeteries that contain numerous examples of well-preserved handmade grave markers, some of which likely represent a link to West African traditions. One of these cemeteries is the final resting place of Vera Hall, world-famous folk singer, whose burial is unmarked today. The following cemeteries will be visited: Mesopotamia, Eutaw, Miller Hill, Livingston, and New Prospect.

8:45 a.m. – 4:00 p.m.  Motor Coach Tour Option 2: Birmingham: The Diversity of a Post-Reconstruction Southern Town  
Leader: Stuart Oates

This tour includes visits to two modern cemeteries, Oak Hill and Shadow Lawn, and two Jewish cemeteries, Knesseth Israel and Emanu-El. These cemeteries reflect the diversity of a unique Southern city, founded in the post-Civil War Reconstruction era as a booming iron and steel-making city. Shadow Lawn has served the city’s African-American community exclusively since the 1930s. Buffalo soldiers and more than 100 Civil War veterans are interred. Oak Hill is Birmingham’s oldest
cemetery with most of the 10,000 burials occurring before 1930. A section is set-aside for victims of the 1873 cholera epidemic. The Jewish cemeteries document the arrival of a wave of Jewish immigrants escaping persecution from Eastern Europe in the 1800s. The tombstones form a virtual “who’s who” of successful businessmen and merchants operating the commerce to support the thriving steel mill city. Lunch will be in the Civil Rights District at Kelly Ingram Park, site of the historic Civil Rights struggle and memorial to 1963 Birmingham church bombing victims.

8:45 a.m. – 4:00 p.m.    Motor Coach Tour Option 3: A Taste of Tuscaloosa's Urban and Rural Cemeteries
Leader: Ian W. Brown

In this tour we will be looking at a range of urban and rural cemeteries. Unlike Wednesday’s adventure, this tour will focus on the city cemeteries, Anglo American (historic Greenwood and Evergreen) and African American (West Highland Memorial), and we will also head south into the Black Warrior River’s broad valley, a major agricultural district, to examine quite distinct burial patterns, including unusual folk markers at two rural burial grounds. Cemeteries that will be visited include Greenwood, West Highland Memorial, Liberty Church, Little Sandy Church, and Evergreen.

4:00 p.m. – 9:00 p.m.    Registration
President Village Lobby

5:30 p.m. – 6:30 p.m.    Dinner
President Village Community Center

6:30 p.m. – 8:00 p.m.    Silent Auction and Sales Room Open
President Village Classroom

7:00 p.m. – 8:00 p.m.    Annual Meeting
Shelby Hall – Room 1093

Evening Lectures
Shelby Hall – Room 1093

8:00 p.m. – 8:25 p.m.    Spiritualism in Contemporary Memorialization
June Hadden Hobbs, Gardner-Webb University
Spiritualism emphasizes the idea that the dead are both near and readily accessible, separated from the living by a “thin veil.” It began as an esoteric 19th-century movement that changed attitudes toward death, empowered women, and inspired intellectuals such as Harriet Beecher Stowe and William Lloyd Garrison. By the late-20th century, however, Spiritualist ideas had become so normalized that many people began to see them simply as elements of mainstream Christianity. The Spiritualist epitaphs and icons on the gravestones of Hopedale Village Cemetery in Milford, Massachusetts, seem to characterize a strange irrational cult, typical of a 19th-century utopian community. But the developing connections between the Spiritualist religion and orthodox mainstream Christianity are clearly evident throughout the United States in the literature of the period such as Elizabeth Stuart Phelps’ novel Beyond the Gates, Nathaniel Hawthorne’s The Scarlet Letter, sentimental verse, and Christian hymns. The connections became especially strong after the Civil War, which, as the historian Drew Gilpin Faust has noted, created the context for new perspectives on death and the rituals to express them. By the late-20th century, the distinctions between Spiritualism and popular manifestations of Christian attitudes toward death had broken down completely. This presentation will describe the ways in which Spiritualism has become mainstream belief, as evidenced by memorialization practices in many contemporary American cemeteries.

8:30 p.m. – 8:55 p.m.  Student Prize Winner: ‘Feeble’ Stones: Graves of the Developmentally Disabled in Massachusetts
Ashlynn Rickord, Harvard Divinity School

Through analysis of the Metfern Cemetery, shared by the Walter E. Fernald State School and the Metropolitan State Hospital, and other cemeteries of state-run facilities, it is evident that the Commonwealth of Massachusetts has neglected the graves of the disenfranchised populations and must act to repair and commemorate the cemeteries in which they are buried. This presentation includes a brief history of “feeble-mindedness,” a case study of the Fernald State School and Tewksbury State Hospital cemeteries, and a prescription for next steps within the Commonwealth for honoring these forgotten feeble stones.

9:30 p.m. – 11:00 PM  Late Night Presentations
Presidential Village Community Center
Saturday, June 24, 2017

In Brief...

7:30 a.m. – 8:30 a.m.  Breakfast  
Presidential Village Community Center

8:30 a.m. – 4:00 p.m.  Registration  
Presidential Village Lobby

9:00 a.m. – 4:00 p.m.  Silent Auction and Sales Room Open  
Presidential Village Classroom

Noon – 1:00 p.m.  Lunch  
Presidential Village Community Center

4:00 p.m.  SILENT AUCTION ENDS

5:00 p.m. – 5:30 p.m.  Oakley Award Reception  
Smith Hall Grand Gallery

5:30 p.m. – 6:30 p.m.  Forbes Award Banquet  
Smith Hall Grand Gallery

6:45 p.m. – 7:30 p.m.  Forbes Award Presentation  
Smith Hall Room 205

7:30 p.m. – 9:00 p.m.  Evening Lectures  
Smith Hall Room 205

9:30 p.m. – 11:00 p.m.  Late Night Presentations

Summary of Saturday’s Classroom Sessions

9:00 a.m. – 11:30 a.m.  The Cemeteries of New Orleans Session

  9:00 a.m. – 9:25 a.m.  Lecture—New Orleans Historic Cemetery Database  
AIME 111  
Heather Veneziano

  9:30 a.m. – 9:55 a.m.  Lecture—The Saint Louis Cemeteries in New Orleans Louisiana: The Threats They Face and How Their Long-Term Future Can Be Ensured
AIME 111
Donna Mann

10:00 a.m. - 10:25 a.m.  Lecture— Lost Cemeteries of New Orleans
AIME 111
Emily Ford

10:30 a.m. - 11:30 a.m.  Classroom— Improving Preservation Dialogue Between Cemetery Operators and Contractors
AIME 111
Presenters: Emily Ford and Sam Beetler II

2:30 p.m. - 3:30 p.m.  Classroom—Letterform Primer: A Comparative Study of Incised Letterforms and Typography
AIME 110
Leader: Lynne Baggett

Summary of Saturday’s Workshops

Important Note: Because workshops have limited capacity, anyone interested in participating in them needs to sign up when registering for the conference. If the capacity has not been met by the time of the conference, participants can also sign up at the registration desk in the Presidential Village Community Center.

9:00 a.m. - Noon  Workshop—Lecture Boot Camp: Using Classical Rhetoric to Create Winning Conference Presentations
AIME 213
Leader: June Hadden-Hobbs

9:00 a.m. - 3:30 p.m.  Workshop—Conservation Field Workshop
Hopewell Baptist Church Cemetery
Leader: Dennis Montagna and AGS Conservation Committee

2:30 p.m. - 3:30 p.m.  Workshop—Paranormal
AIME 213
Leader: Joshua Segal
Summary of Saturday’s Day Lectures

9:30 a.m. – 9:55 a.m.  What do African American Gravestones Look Like?  
A New England Perspective  
AIME 110  
Bob Drinkwater

10:00 a.m. – 10:25 a.m.  The Discovery of the Catholic Plots at Eastern Cemetery (Portland, Maine)  
AIME 110  
Ron Romano

10:30 a.m. – 10:55 a.m.  Presbrey-Leland and the Commemoration of the Wood Family at Riverview Cemetery  
AIME 110  
Richard A. Sauers

11:00 a.m. – 11:25 a.m.  A Synopsis of Some of the Gems Available in the AGS Quarterlies Updated Since the Last AGS Conference to Include Vols. 21-40  
And  
Robinson and Girou: Hebrew Signature—Non-Jewish Carvers  
AIME 110  
Joshua Segal

1:30 p.m. – 1:55 p.m.  Lecture—Horse Prairie Cemetery  
AIME 110  
Ron Stockton

2:00 p.m. – 2:25 p.m.  Lecture—That Pleasant Country’s Earth: Cultural Lessons From German-American Churchyards of the Wisconsin Holyland  
AIME 110  
Norman C. Sullivan and Erin J. Hastings

Summary of Saturday’s Evening Lectures

7:30 p.m. – 7:55 p.m.  Speckled Monsters, Destroying Angels, And Strangling Distempers: A Plague Of Epidemics  
Laurel K. Gabel

8:00 p.m. – 8:25 p.m.  Photography and Modernity in the Monument Industry  
Bruce Elliott, Professor of History, Carleton University
8:30 p.m. – 8:55 p.m.  Haunting Memories: A Landscape Approach to Graveyards  
Erin J. Hastings, Chapter Facilitator of Wisconsin AGS Chapter

Saturday, June 24, 2017

The Details...

7:30 a.m. – 8:30 a.m.  Breakfast  
Presidential Village Community Center

8:30 a.m. – 4:00 p.m.  Registration  
Presidential Village Lobby

9:00 a.m. – 4:00 p.m.  Silent Auction and Sales Room Open  
Presidential Village Classroom

9:00 a.m. – 9:25 a.m.  The Cemeteries of New Orleans Session  
Lecture—New Orleans Historic Cemetery Database  
AIME 111  
Heather Veneziano

This paper details the inception and commencement of a multi-phase project involving collaboration with Tulane School of Architecture, Tulane University Law School, The Historic New Orleans Collection, and Save Our Cemeteries. The first phase of the project is focused on producing a publicly accessible on-line database containing survey information for St. Louis Cemeteries I and II. In order to present St. Louis I and II to an on-line audience a number of resources will be drawn upon and incorporated into a digital platform. The goal of phase 1 is to provide on-line access to the 1981 survey data specific to these cemeteries and the most recently completed survey of St. Louis II, produced by the graduate program in historic preservation at the University of Pennsylvania in 2015. This database will eventually incorporate and supersede all prior New Orleans cemetery survey methodologies at these sites, allowing researchers full access to historical and contemporary condition reports, images, and select oral histories, ephemera, as well as a bibliography of cemetery resources held within various collections. The completed database will allow for global cross-disciplinary research, as well as the
promotion of localized preservation efforts, advocacy, and educational initiatives. The database will also function as a tool to revive interest in and investment into the several other cemeteries of New Orleans. By reestablishing them as living landscapes with a structured and esteemed presence, it is expected that their preservation will be enhanced.

9:00 a.m. – Noon  Workshop—Lecture Boot Camp: Using Classical Rhetoric to Create Winning Conference Presentations
AIME 213
Leader: June Hadden-Hobbs
Workshop Capacity: 15

This three-hour workshop is a crash course in using the principles of classical rhetoric as practiced by Aristotle and others to compose and present winning lectures on tombstones and cemeteries (or any other subject!). The workshop will begin with principles of invention, the process of coming up with ideas that go beyond simple reporting to analyze and probe the meaning of the material a speaker has collected. It will offer practical advice on arranging the points in a speech, using language memorably, employing mnemonics (memory tricks) to speak without a script, and delivering a lecture engagingly. The ultimate aim of the workshop is to help speakers refine the skill of extemporaneous speaking, i.e., giving a well-prepared and thoughtfully practiced speech without reading a manuscript. Dr. June Hadden Hobbs, the facilitator for this workshop, has taught both undergraduate and graduate courses on extemporaneous speaking using the principles of classical rhetoric for many years. Her students often say that Classical Rhetoric is the most practical course in the curriculum.

9:00 a.m. – 3:30 p.m.  Workshop—Conservation Field Workshop
Hopewell Baptist Church Cemetery
Leader: Dennis Montagna and AGS Conservation Committee
Workshop Capacity: 25

Note: To participate in this workshop you had to have taken the “An Introduction to Cemetery Preservation Workshop” on Thursday.

Conservators Jason Church, Joseph Ferrannini and Francis Miller will lead a six-hour workshop on the basics of cemetery preservation. It will be held at Tuscaloosa’s Hopewell Cemetery, located a short distance from the University. We will organize carpools to transport participants to and from the cemetery. Aimed at an audience of participants who do not already possess extensive experience in cemetery preservation, the workshop will address actual conditions and preservation issues
typically found in historic burial places. It will provide tangible examples of issues and challenges presented by instructors during the Thursday afternoon Classroom Session. Additionally, participants will receive “hands on” instruction in: condition assessment and preservation planning; cleaning protocols and methods appropriate for various types and conditions of cemetery stones; resetting fallen or badly leaning small-scale cemetery monuments; and basic repair techniques for broken cemetery markers.

9:30 a.m. – 9:55 a.m.  
Lecture—What do African American Gravestones Look Like? A New England Perspective  
AIME 110  
Bob Drinkwater

Sylva Gray and Sarah Church were domestic servants of African descent. Their slate gravestones stand side by side at the Bridge Street Cemetery in Northampton, Massachusetts, just outside the area where many of Northampton’s founding families are buried. These two stones are among a small number of gravestones in the Northampton area on which there is an explicit reference to the deceased as persons of color. Most of the gravestones for African Americans, here and elsewhere in the Connecticut River Valley, include no reference to race. The presence of African Americans in many New England communities, since Colonial times, has been underestimated, if not forgotten. Many—perhaps, most of them—lie in unmarked graves on the periphery of municipal cemeteries. Census records, vital records, and other archival sources provide an approximation of the size and distribution of the African-American population in most New England communities. In many instances, these sources provide the only indications that particular individuals were of African descent. Over the past few decades, several scholars have begun to remind New Englanders of these forgotten residents of their communities, and some communities have begun to belatedly acknowledge and commemorate those who lie, long forgotten, in unmarked graves. This presentation is a progress report on ongoing research I began a decade ago, and introduced at the 2010 AGS Conference.

9:30 a.m. – 9:55 a.m.  
The Cemeteries of New Orleans Session

Lecture—The Saint Louis Cemeteries in New Orleans Louisiana: The Threats They Face and How Their Long-Term Future Can Be Ensured  
AIME 111  
Donna Mann

The Saint Louis Cemeteries in New Orleans, Louisiana, are some of the last remaining representations of the French and Spanish influences that have shaped the traditional culture found in New Orleans today. With a history spanning over two centuries, the cemeteries have been subjected to numerous serious threats, and
their future survival is unclear. The questions this presentation seeks to answer are: what is their value, what are the most serious threats to these cemeteries, and how can the long-term future preservation and cultural viability of the Saint Louis Cemeteries be ensured? The above-ground tombs in the Saint Louis Cemeteries represent the culture, architecture, artistry, and burial traditions brought to New Orleans by the French and Spanish in the 18th century and remain a significant part of the culture and traditions of present-day New Orleans. As such, these cemeteries are a vital historical resource. However, many of these elegant symbols of the past have become victims of abandonment, neglect, vandalism, and the harsh climate of the region. The survival of these cemeteries depends on the active intervention of the Archdiocese of New Orleans, and the community. With a partnership between the archdiocese and local community organizations, the development of a master plan will identify and prioritize the many problems impacting the future of the cemeteries. This includes plans for evaluation, restoration, preservation, maintenance, fundraising, volunteer opportunities, and tourism. With intervention, the Saint Louis Cemeteries will continue to be the symbol of New Orleans culture, history, and tradition far into the future.

10:00 a.m. – 10:25 a.m. The Cemeteries of New Orleans Session

Lecture— Lost Cemeteries of New Orleans
AIME 111
Emily Ford, Owner, Oak and Laurel Cemetery Preservation, LLC (New Orleans)

Both within and beyond the bounds of the city, the cemeteries of New Orleans are embraced for their historic character almost automatically. From a cemetery preservation perspective, this unquestioning value placed on surviving cemeteries serves as both blessing and curse—the community values its cemeteries, but perhaps without realizing how fragile their preservation may be. Despite the irreplaceability of New Orleans cemetery landscapes, at least eight historic cemeteries in New Orleans have been wiped from the map. Some were demolished after they became full or were replaced by newer cemetery properties. Some were the unfortunate obstacles to 20th-century progress, easily removed prior to cemetery preservation laws. This presentation will examine eight lost cemeteries of New Orleans—their history, their character, and their demise. Their stories highlight the very specific ways each New Orleans cemetery develops into a landscape unmistakable from its neighbor, and what is lost when careful, incremental preservation is abandoned. “Lost Cemeteries of New Orleans” will also compare demolished cemeteries to other historic cemeteries that very nearly met the same fate, but were instead recovered. These cemeteries offer a critical understanding of why New Orleans cemeteries are studied and valued. Cemeteries discussed include St. Peter Street Cemetery (1723-1789), the Duverje-Olivier Cemetery (1808-1916), Girod Street Cemetery (1822-1957), Cypress Grove
Cemetery No. 2 (1840-c. 1925), Locust Grove Cemetery No. 1 and 2 (1859-1905), and Gates of Mercy Cemetery (1834-1957).

10:00 a.m. – 10:25 a.m.  Lecture—The Discovery of the Catholic Plots at Eastern Cemetery (Portland, Maine)
AIME 110
Ron Romano

In 1668, Eastern Cemetery in Portland, Maine, was established as the first burial ground for the area's settlers. As the population grew and became more diverse, the cemetery expanded and special sections were set aside for the burial of African Americans (the "Colored Ground") and Quakers (the "Friends' Ground"). A "Strangers' Ground" was also designated to hold the remains of paupers, unidentified bodies, and visitors who died while in town. Active for about 200 years, the cemetery reached capacity of 7,000 interments by 1850. Today, more than 50% of the known graves are unmarked, for a variety of reasons. Catholics began coming to the area in the early 1800s and as they died, they too were buried in the town's sole cemetery. While some gravestones with Catholic icons do still exist, there has never been record of a designated section for Catholic burials at Eastern Cemetery. Recently, burial records for Portland's early Irish Catholics were analyzed. Catholic grave markers and known—but unmarked—graves of Catholics were plotted in order to look for burial patterns. The result was clear—Catholic graves are clustered in two distinct sections. This discovery advances our knowledge about this historic burial ground and leads to the inclusion of the Catholic Grounds both on the visitor map and during the historical walking tours we will lead in 2017 and beyond. This paper follows the research that led to this discovery and these changes, and includes images of Eastern Cemetery's landscape and some of the Catholic markers.

10:30 a.m. – 10:55 a.m.  Lecture—Presbrey-Leland and the Commemoration of the Wood Family at Riverview Cemetery
AIME 110
Richard A. Sauers

Presbrey-Leland Inc., one of the nation’s leading designers of cemetery monuments and mausoleums, was retained to design the sarcophagus and accompanying ledgers on the Wood family’s plot in Riverview Cemetery, and it is here that Isaac T. Wood (1846-1932) and his son I. Trumbull Wood (1886-1947), prominent attorneys with law practices in Trenton, New Jersey, along with their wives Stella M. Bruist (1862-1945) and Lois S. Goorley (1901-1987), are interred on the bluff overlooking the Delaware River. Drawing upon print publications, cemetery records including interment and lot cards, and the company’s project file of drawings and correspondence, this paper offers insights into the fabrication of monuments in the mid-19th century, and the interaction of clients, designers, artisans, contractors, and stone suppliers that resulted in a lasting commemorative work.
Richard A. Sauers is the cemetery historian at Riverview Cemetery in Trenton, New Jersey. His research interests include the histories of monument companies, “white bronze” monuments, and accidents and disasters. He was a recipient of the Loretta Lorance Award from the Mid-Atlantic Popular and American Culture Association in 2013, of which he is co-chair of the Death in American Culture area, and the Harriette Merrifield Forbes Award from the Association for Gravestone Studies in 2015.

10:30 a.m. – 11:30 a.m.  The Cemeteries of New Orleans Session

Classroom—Improving Preservation Dialogue Between Cemetery Operators and Contractors
AIME 111
Presenters: Emily Ford, Owner, Oak and Laurel Cemetery Preservation, LLC (New Orleans) and Sam Beetler II, Conservation Coordinator, City of Savannah GA Dept. of Cemeteries

This session will begin with a discussion focusing on the working relationships between operators of historic cemeteries and the independent contractors who work within them. As the Conservation Coordinator for the City of Savannah Georgia’s five municipal cemeteries, Sam Beetler will discuss challenges and achievements in conservation along with the day-to-day maintenance of these historic landscapes. As an independent preservationist working in historic New Orleans’ cemeteries, Emily Ford will present challenges and achievements working with cemetery operators to assure the preservation of tombs and landscapes. From this initial presentation, discussion will delve into building better relationships between cemetery operators, contractors, and outside organizations to achieve preservation goals that assure the future conservation of historic cemetery landscapes. Topics will include the preservation ethics, such as the Secretary of the Interior’s Standards for Historic Preservation, trade skills and material requirements, cemetery contractor policies, and communication between all parties. The final portion of the classroom session will be open to discussion, with a goal of identifying common challenges across communities and perhaps inspiring ongoing conversation about how cemetery preservation partnerships are achieved.

11:00 a.m. – 11:25 a.m.  A Synopsis of Some of the Gems Available in the AGS Quarterlies Updated Since the Last AGS Conference to Include Vols. 21-40
And
Robinson and Girou: Hebrew Signature—Non-Jewish Carvers
AIME 110
Joshua Segal
Over the last year, I have completed indexing the old issues of the *AGS Quarterly* (formerly known as the *AGS Newsletter*). In the indexing effort, I’ve had to read most of the articles and entries. It has an incredible wealth of information, sources and AGS history. AGS anticipates making these available on the internet and it is my hope that the index will provide those users with a way to access items that they find relevant. The purpose of this paper is to briefly update my presentation of last year to include Volumes 21-40.

And

The Chestnut Street Jewish Cemetery in Cincinnati was used from 1821-1849. The cemetery is small, but very interesting for a wide variety of reasons: 1) It was the first Jewish cemetery west of the Alleghenies; 2) It was one of the first Ashkenazi cemeteries in North America; and 3) It was one of the few Ashkenazi cemeteries pre-dating the transition to garden cemeteries and their successor forms. When visiting that cemetery at last year’s AGS conference, we encountered a marker signed in Hebrew by Robinson and Girou. Who were these non-Jews? This short paper is backstory behind the signature.

**Noon – 1:00 p.m.**  
Lunch  
Presidental Village Community Center

**1:30 p.m. – 1:55 p.m.**  
Lecture—Horse Prairie Cemetery  
AIME 110  
Ron Stockton

Ron Stockton decided in 2001 to use his sabbatical to make an inventory of the 829 gravestones in his hometown cemetery in Sesser, Illinois, population 2,100. The first of those burials was 1841. After spending several days recording names, dates, poems, and inscriptions, he linked up with local historian Clara Crocker Brown, who had compiled genealogies of many of those individuals. At this point, his goal of recording 16 decades of graves became something much bigger. What was originally a local history project became something with academic significance. The project ultimately produced a book and two academic publications. This is a discussion of the project and its outcome.

**2:00 p.m. – 2:25 p.m.**  
Lecture—That Pleasant Country’s Earth: Cultural Lessons From German-American Churchyards of the Wisconsin Holyland  
AIME 110
The Wisconsin Holyland is an area of central Wisconsin, which was settled during the 19th century by a migration of farming families from Rhenish Prussia. The Holyland is comprised of 10 villages, each of which has a parish church and associated cemetery. The first immigrants were Catholic, as are the contemporary residents of the area. The majority of people in the towns and villages surrounding the Holyland were from Ireland, Scandinavia and Protestant regions of Germany. The Holyland is remarkable for the high degree of residential continuity from its founding to the present, a high degree of endogamy based on ethnicity and faith, and the retention of ancestral cultural attributes through multiple generations. This cultural continuity is documented with the compilation of data from cemetery memorials. These document the use of Old World names in favor of their New World forms, the retention of ancestral language and European designations of dates through the fourth generation of Holyland families. The data from the gravestones also document the retention of frequent use of Catholic symbols to the present day, although this is accompanied by an increasing frequency of secular representation of the individual beginning in the 1950s.

2:30 p.m. – 3:30 p.m.  
Classroom—Letterform Primer: A Comparative Study of Incised Letterforms and Typography  
AIME 110  
Leader: Lynne Baggett

Both past and present scholarly research on 17th–18th century gravestones from Great Britain and its American colonies is typically focused on: the epitaph, illustrative motifs, and the social context behind the stone. With regard to the epitaph, there seems to have been less emphasis placed on the design of the stone carvers’ incised lettering. This brief introduction to the study of letterform design uses the language of gravestone lettering to acknowledge greater consideration of its influence(s) within the broader realm of typography (printed letterforms). My intent is to compare the visual and aesthetic characteristics of the incised letterforms using terminology for expert, novice, and non-designer so that we all might better appreciate the ligature among the lichen. Over the past 20 years, I have amassed a considerable collection of incised examples (over 6,000 images of lettering from grave markers 17th-18th c.) from the British Isles and New England with many incised specimens deemed innovative for their time. Samples presented will compare unique stylistic characteristics of incised letterforms with those found in printed material of the period. One seeks to broaden the discussion on the derivation of the incised letterform and to acknowledge the stonemason’s craft and its significance within a greater historical context.
2:30 p.m. – 3:30 p.m.  Workshop—Paranormal
AIME 213
Leader: Joshua Segal

Over the years, I've heard various AGS people tell some very interest stories about their time in cemeteries that border between extreme coincidence and the supernatural. This workshop is a "sharing workshop." The requirement for attending this workshop is that each attendee brings a story to share. However, for those who are curious, but have no story, we won't turn you away!

4:00 p.m.  SILENT AUCTION ENDS

5:00 p.m. – 5:30 p.m.  Oakley Award Reception
Smith Hall Grand Gallery

5:30 p.m. – 6:30 p.m.  Forbes Award Banquet
Smith Hall Grand Gallery

6:45 p.m. – 7:30 p.m.  Forbes Award Presentation
Smith Hall Room 205

Evening Lectures
Smith Hall Room 205

7:30 p.m. – 7:55 p.m.  Speckled Monsters, Destroying Angels, And Strangling Distempers: A Plague Of Epidemics
Laurel K. Gabel

Epidemic diseases have been a part of the human condition throughout history, impacting individual lives, communities, political boundaries and the world at large. This illustrated paper takes a look at the lethal history of six epidemic diseases: smallpox, diphtheria, scarlet fever, influenza, polio, and aids, and explores how these deaths are acknowledged—or ignored—on gravestones.

8:00 p.m. – 8:25 p.m.  Photography and Modernity in the Monument Industry
Bruce Elliott, Professor of History, Carleton University
Modernization of gravestone production involved a shift from craft to industrial production technologies, the adoption of new business models, and a continental standardization in materials and design. New technologies facilitated the transport of materials and finished monuments to distant locations, and new technologies were also employed to promote and advertise designs, materials, and wholesaled monuments. Beginning in the 1860s, the photographic negative facilitated the democratization and emulation of design and the dissemination of fashion, by offering carte-de-visite and cabinet photos, and eventually lithographed and rotogravure photographic images, as alternatives to artist or architect drawn pattern books. But it also advanced the continental standardization and commodification of monument production by providing wholesalers in the main quarry towns with an inexpensive medium for reproducing images of stock monuments that could be ordered for local inscription. Even stereoscopic photography was enlisted to promote gravestone sales.

8:30 p.m. – 8:55 p.m. Haunting Memories: A Landscape Approach to Graveyards
Erin J. Hastings, Chapter Facilitator of Wisconsin AGS Chapter

Graveyards in Galway, Ireland were examined through a landscape approach to illustrate how places are deliberately cultivated to carry memory and place emotion. This presentation offers a theoretical discussion of landscape and emotion while also highlighting specific gravestones to demonstrate how form, orientation, placement, and inscription were deliberate acts with an awareness of the physical, social, and mental landscape. A landscape approach to graveyard studies offers insight into the emotions of people in the past by acknowledging that emotions shape behavior, regardless of what those subjective emotions might be. Like the tangled strings of a complex marionette, landscape, perception, memory, desires, and emotion orchestrate human behavior. Landscapes may trigger memories with emotional repercussions, or emotion may cast itself over a perception of a landscape, or habitual behavior may become memory affixed to the landscape. The landscape can thus take on a haunted presence when memories associated with place involve the dead or terrible events. Even happy and quotidian memories take on a tone of sadness as they recede further and further into the irrevocable past. The encountered landscape becomes crowded with an excess of memories, emotions, and desires, while also denying any hope of return. The behavioral response to this is the construction of culturally validated places like graveyards. These places mask, downplay, confront, share, acknowledge, and express the finality of death using the same power of the landscape.

9:30 p.m. – 11:00 p.m. Late Night Presentations
Sunday, June 25, 2017

7:30 a.m. – 9:00 a.m.  Breakfast
Presidential Village Community Center

8:00 a.m. – 11:00 a.m.  Check Out
Presidential Village Lobby

Please return keys and pick up all unclaimed silent auction items before you leave! Also, please remember to complete and turn in your conference evaluation form.