

GENERAL STATEMENT OF SIGNIFICANCE

The Methodist Cemetery, located at Murdock Mill Road and 42nd Street NW, adjacent to Eldbrooke United Methodist Church (square 1730 , lot 803), qualifies for designation as a historic landmark and should be listed in the D.C. Inventory of Historic Sites. It meets the criteria for designation in the D. C. Inventory because it is the “site of events that contributed significantly to the heritage, culture, and development of the District of Columbia and is associated with groups and institutions that contributed significantly to the heritage, culture, and development of the District of Columbia.” It also meets criterion A for evaluating cemeteries and burial places for the National Register of Historic Sites because it is “associated with events that have made a significant contribution to the broad patterns of our history.”¹

Specifically, the Methodist Cemetery represents an important aspect of Tenleytown’s early settlement during the late eighteenth and early nineteenth centuries, when it was an agricultural village in rural Washington County. While most cemeteries of the time were family plots on private land or were located in churchyards for the use of the church congregation, the Methodist Cemetery is unique in being the only community cemetery in the Tenleytown area. Although adjacent to the Methodist church, the cemetery was owned and administered by a group of Tenleytown citizens rather than by the clergy and officials of the church.

HISTORICAL OVERVIEW

Tenleytown was originally part of the 3,124 acre “Friendship” tract granted by Charles Calvert to James A. Stoddert and Colonel Thomas Addison in 1713. At that time “Friendship” lay within the borders of Prince George’s County, Maryland; in 1748 the area became Frederick County, and in 1776 it became Montgomery County. In 1791, when a ten-mile square piece of land was appropriated from Maryland and Virginia to establish a new capitol for the American government, “Friendship” was incorporated into the District of Columbia. Washington City, the residential area of the District, was established near the junction of the Anacostia and Potomac Rivers. The general residential limits of Washington City were the Potomac on the south, Boundary Street (now Florida Avenue) on the north, Rock Creek on the west, and First Street,

¹ Criteria for designation in the D. C. Inventory of Historic Sites, section 201.1, 201.2, and 201.3. Elizabeth Walton Potter and Beth M. Boland, *Guidelines for Evaluating and Registering Cemeteries and Burial Places*, National Register Bulletin no. 41 (U.S. Department of the Interior, National Park Service Cultural Resources, 1992), 9-10.

NE, to the east. The only other populated areas were Georgetown, also part of the area transferred from Maryland, and Alexandria, in the area transferred from Virginia. The rest of the Maryland portion of the District was designated "Washington County," and consisted of farms and undeveloped countryside.²

Around this time a little village developed in the northwestern part of Washington County around the confluence of the Frederick-Georgetown Turnpike (now Wisconsin Avenue), Brookville Road (now Belt Road), River Road, and Murdock Mill Road. These roads were established in the eighteenth century, along what had once been Piscataway Indian trails, to connect the outlying farms with the market and port of Georgetown. By the late 1700s the area was known as "Tennallytown" or "Tennelytown," after the tavern operated by John Tennally on the Turnpike just north of the fork of the River Road.³ During the early decades of the nineteenth century the Tenleytown area consisted of a few large estates belonging to wealthy slave-owning families, as well as a number of small farms, dairies, mills, and orchards, and a blacksmith's shop and a store, all operated by people of more modest means. The 1850 census for the area "west of the 7th street turnpike," which included Tenleytown, enumerated 246 heads of households, 1,057 persons in all. Of these, 80 were classified as black and 28 as mulatto; the rest were white. Their surnames indicate that most were of English descent. Some of the occupations listed were laborer (84), farmer (57), gardener (11), carpenter (7), farm worker (7), overseer (7), miller (6), wheelwright (6), blacksmith (4), butcher (4), tavern keeper (4), teacher (3), brick maker (2), brick mason (2), shoemaker (2), grocer (1), lawyer (1), and seamstress (1). Most were born in the District of Columbia, Maryland, or Virginia, with a few from other states and a small number from England, Ireland, and what is now Germany.⁴ The first church in Tenleytown was the Mount Zion Methodist Episcopal Church, built

² Cemetery historian Paul Sluby, personal communication, May 31, 2006.

³ Judith Beck Helm, *Tenleytown D. C., Country Village into City Neighborhood*, 17-42. Helm notes that Tennallytown is mentioned in documents found in the Hall of Records in Annapolis and the District of Columbia Recorder of Deeds Office. In 1786 records of the Presbyterian Church in Maryland made reference to "the church at Tenally Town," and John Tennally's tavern is mentioned in a 1793 delineation of the boundaries of "Friendship." Tennally's Tavern also appears in a 1794 court proceeding involving William Murdock's widow, a 1795 land transfer from William Bayly to John Threlkeld, a 1795 sale by John Weems to Sarah Tennally (John's sister), and an 1804 sale by Anastasia Dial (p. 18; p. 42, n. 38). Tennally's Tavern was located on the site now occupied by a modern office/retail structure locally known as the "blue building."

⁴ Census data compiled by Margaret Bates Amundson, C.G. (corresponding secretary of the Methodist Cemetery Association), and included in the Tenleytown Historic Resources Survey (2003). Additional data from the 1850 United States Federal Census on Ancestry.com.

in 1840 at the corner of River and Murdock Mill roads on land purchased from the Murdock family. In 1847 a Presbyterian church was organized in Tenleytown, but it had only a few members and closed in 1850. St. Ann's Roman Catholic parish, located on the Frederick-Georgetown Turnpike, was founded in 1866. In 1875 St. Alban's Episcopal Church established a mission on Murdock Mill Road (now St. Columba's at 42nd and Albemarle streets). None of these churches had its own cemetery.⁵

Closer to the population centers of Washington City and Georgetown, churchyard and public cemeteries became customary. The earliest of these was Rock Creek Cemetery, consecrated in 1719 as the burial ground for St. Paul's Episcopal Church. In 1798 the Eastern and the Western cemeteries were established as public burial areas outside the limits of Washington City.⁶ An ordinance passed in June, 1852, forbade "the establishment of any new burial ground within the Boundary Street (Florida Avenue) limits" of Washington City. Officials were also concerned about rowdy or lewd behavior in the cemeteries. The ordinance stipulated that it was forbidden to "engage in swearing, indecent or profane language, loud and boisterous conversation, yelling, hallooing, playing cards, casting dice...drinking liquor, throwing stones or other missiles, shooting [firearms]...or indecent conduct," and it was unlawful to deface or destroy grave markers or other cemetery fixtures. An 1854 ordinance forced all cemeteries already established within Washington City to relocate outside of the city limits.⁷

There were no formal cemeteries in Tenleytown in the late eighteenth and early nineteenth centuries. The burial of the dead, including slaves, was usually a private affair that was conducted entirely at home, with the interment being made in the family's private cemetery. Several hundred of these farm burial grounds existed, each customarily bearing the surname of the family involved. Wesley E. Pippenger's research on interments in the District of Columbia shows burial plots on land owned by the Addison, Belt, Chappell, Hurdle, Murdock, Shoemaker, and Weems families, all described as being "near Tennallytown." Because

⁵ Helm, *Tenleytown D. C.*, 36-38, 87-92.

⁶ Paul Sluby, personal communication, May 31, 2006. Website for St. Paul's Rock Creek Parish, <http://www.rockcreekparish.org/cemetery/>, accessed July 27, 2006.

⁷ Pippenger, *District of Columbia Interments*, "Cemeteries and Burial Grounds," viii, quoting from "Laws of the City of Washington, An Act concerning grave-yards," June 20, 1853, supplement. Paul Sluby,

Pippenger obtained this data from death certificates, which were not required until 1853 (and even after that date many families did not file a report with the register of deaths), there are no burials listed for the earlier decades of the nineteenth century.⁸

It was some years after the establishment of Mount Zion Methodist Church in Tenleytown that residents began using the land behind the church as a burial ground. The earliest recorded interment is that of a Mrs. Murphy, buried at “Tennallytown” on May 10, 1847. Aquila Eld Sr. was buried there on June 28, 1850; Ruth [Sellman] Paxton on December 4, 1850; George Buckman on March 10, 1851; a Mrs. Burrows on June 16, 1852; Susan Chappell on August 23, 1853; Henry Burke in 1853; and two children of David Jackson on August 16 and November 11, 1854.⁹ The Tenleytown burial ground also served the wider community. The records of St. Alban’s Episcopal Church show that, beginning in 1854, some members of that congregation were also buried there.¹⁰

In 1855 a group of twelve Tenleytown men formalized this arrangement when they purchased the land behind Mount Zion Church from William David Clark Murdock and his wife Ellen Louisa Burnett Murdock. The Murdocks were one of the wealthy land-holding

personal communication, May 31, 2006.

⁸ Wesley E. Pippenger, *District of Columbia Interments (Index to Deaths) January 1, 1855 to July 31, 1874*. Family cemeteries, with the dates on which burials were recorded, are listed in the Introduction, p. x-xxvi: Addison farm, 1879, 1883, property of Reason Addison near Tennallytown; Belt farm, 1880, 1881, 1882, 1890, north of Tennallytown (three of these burials were of African-Americans); Burrows farm, 1882, near Tennallytown; Chappell farm, 1882, 1890, property of J. E. Chappel [*sic*] one mile northeast of Tennallytown, also called the Christian Cemetery; Hurdle farm, 1883, Tennallytown; Murdock farm, 1881, near Tennallytown; Shoemaker farm, 1882, 1886, property of Isaac Shoemaker near Tennallytown; Weems, pre-Civil War, situated in Giles Dyer’s garden close to Fort Reno—construction of the fort destroyed the graveyard. Information on slave burials from Helm, *Tenleytown D. C.*, 39.

⁹ Burial of Murphy, Paxton, Burrows, and Jackson from Register of Burials of the Joseph F. Birch Funeral Home at Tenellytown Cemetery, typed copy in the collection of the Methodist Cemetery Association; also available on microfilm at Family History Centers of the Latter Day Saints and published by Paul Sluby and Stanton Wormley, *Columbian Harmony Society*, 1989. Burial of Eld, Buckman, Chappell, and Burke from *Tombstone Inscriptions from the Methodist Cemetery in Washington, D.C.*, compiled by the Eugenia Washington Chapter Daughters of the American Revolution, 1939-1940, Louise C. Chase, Chairman of Genealogical Records Committee, 37, photocopy in the collection of the Methodist Cemetery Association.

¹⁰ Information on Episcopal burials from the St. Alban’s funeral registers provided by Diane Tamayo, vice president of the Methodist Cemetery Association, personal communication, May 29, 2006.

families of Washington County. A portion of the 1713 “Friendship” grant came into the possession of the Murdock family when Ann Addison, daughter of Thomas Addison (one of the two original grantees) married William Murdock in 1728. Ann Addison owned no title to the land, which rested with her brothers John and Anthony. Since Anthony Addison never married and therefore had no heirs, he willed his share of the “Friendship” property to Ann’s sons Addison and John Murdock. It eventually passed to Addison’s son William David Clark Murdock.¹¹ The 1850 census shows that William D.C. Murdock was born around 1806 in the District of Columbia, that he and his wife had two daughters, Louisa and Marianna, that they owned twelve slaves, and that their real estate holdings were valued at \$50,000.¹²

The “indenture,” or deed of sale, by which the land was transferred to Jonathan Buckman, James Fowler, Aquila Eld Jr., Henry Payne, James Paxton , Charles King, J. Riley, James Riley, Phillip L. Brooks [Brooke], Maccia Burrows, John E. Chappell, and Albert Scott by William D. C. Murdock and Ellen Louisa Murdock is dated October 10, 1855. For the sum of fifty dollars, the Murdocks sold the land to the above listed twelve trustees “for a cemetery or burial ground to be under the control and management of the said parties...under such regulations and byelaws [sic] as they or a majority of them may adopt from time to time; with power to repeal, change, or alter such regulations & bylaws & adopt others; with power, if they see fit, to elect a committee to consist of such numbers as they may think convenient, & to place the management of the said cemetery in charge of such committee; to limit the time of the service of such committee, & to choose others in their stead; provided always that the said lot of parcel of land so granted & devoted to the purposes of a grave yard shall never be used for any

¹¹ Helm, *Tenleytown D. C.*, 7. The genealogy of the Murdock family is as follows: Captain John Murdock (dates unknown) and Katherine Barton were the parents of William Murdock the first (1700-1769). William Murdock and Ann Addison were the parents of Addison Murdock the first and Colonel John Murdock of Friendship (1733-1790). John Murdock and Elizabeth Belt were the parents of William Murdock the second, who married Jane Contee Harrison. Their son Addison Murdock the second married Mariamne (also called Mary Anna) Craik Clark. Their son was William David Clark Murdock (1805-1886), who married Ellen Louise Burnett. Information on the Addison and Murdock families comes from Effie Gwynn Bowie, *Across the Years in Prince George's County* (1947), 31-35, 562-567, with additional information provided by Tenleytown historian Priscilla McNeil.

¹² U.S. Census for 1850, District of Columbia West of the 7th Street Turnpike, sheet 16, line 10; Slave Schedule for 1850, sheet 736, line 7.

other purpose whatsoever.”¹³ (See Appendix A for a complete transcription of the deed.)

It may be that the twelve men who became the cemetery trustees had already buried family members on the site. Ruth [Sellman] Paxton, buried in 1850, was the mother of James Paxton. Aquila Eld Sr., buried in 1850, was the father of cemetery trustee Aquila Eld Jr, and Henry Burke, buried in 1853, was his step-father. George Buckman, buried in 1851, was the son of Jonathan and Ann Paxton Buckman. Susan Chappell, buried in 1853, was the daughter of John E. and Sarah Paxton Wolford Chappell.¹⁴

The 1840 and 1850 census shows that the original trustees, sometimes referred to as the “Tenleytown Twelve,” were a fairly homogeneous group. At the time the Methodist Cemetery was established, most of the men were in their thirties, although Jonathan Buckman and Philip Brooke were older. Some of the trustees were related to each other by marriage—Buckman, Fowler, and Chappell were married to Paxton women. Eld was married to Louisa Payne, sister of Henry Payne. All but Buckman, a wheelwright, were farmers or laborers. The most prosperous of the men were Jonathan Buckman and John E. Chappell, who both owned real estate valued at \$1,000. The entry for Chappell shows that he had an indentured servant, a twelve-year-old white boy named William Skinner. None of the trustees owned slaves. While Riley and Burrows were very common Tenleytown names, no specific information was found on James Riley, J. Riley, or Maccia Burrows. It is presumed that all of the trustees were members of Mount Zion Methodist Church.¹⁵ (See Appendix B for more on the “Tenleytown Twelve.”)

The Methodist Cemetery was available to anybody from the Tenleytown community. The pre-1940 records have been lost, but we can assume that families purchased burial lots from the cemetery administrator and commissioned tombstones from a local stone carver. Some

¹³ Deed of trust between the trustees of the Methodist Cemetery and the Murdock family, November 6, 1855. A photocopy of the original is in the possession of the Methodist Cemetery Association.

¹⁴ Data on burials compiled by Margaret Bates Amundson, C.G. from the records of the Birch Funeral Home in Georgetown, and “Tombstone Inscriptions,” D.A.R. report, 1940, and included in the Tenleytown Historic Resources Survey (2003).

¹⁵ Margaret Bates Amundson, C.G., “Historical Sketch: Methodist Cemetery.” Marriage data from Janet Thompson Manuel, comp., Marriage Licenses, Montgomery County, Maryland 1798-1898; Wesley E. Pippenger, comp., District of Columbia Marriage Licenses Register 1, 1811-1858. Data on non-ownership of slaves from the 1840 and 1850 U.S. Census for Washington County. The 1840 census provided the name of the head of household and listed family members and slaves only by gender and age categories, not by name. The 1850 census listed slaves in a separate “Slave Schedule,” but again only the slaves’ age, gender, and color (black or mulatto) was given.

graves had wooden or metal markers that have since disappeared, and many were never marked.

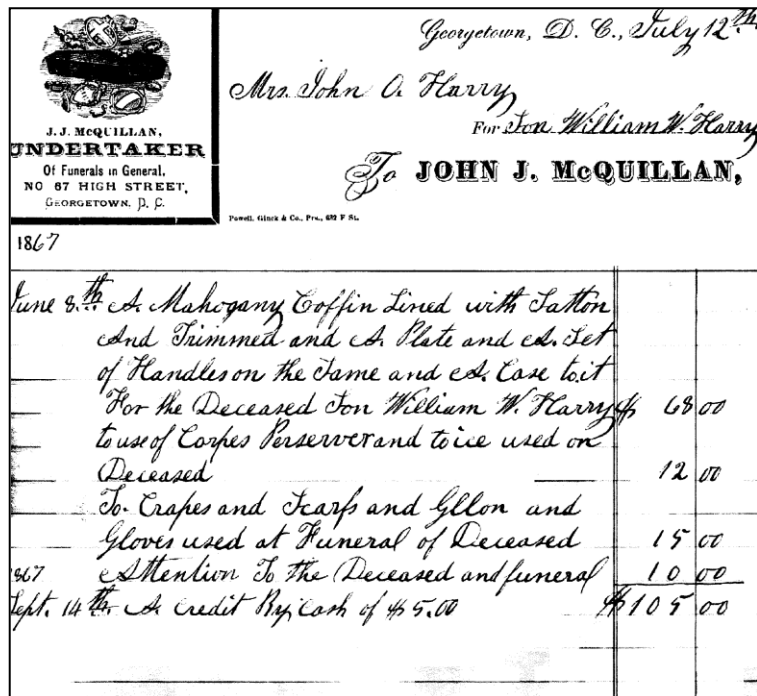


Figure 1 Receipt from J. J. McQuillan, Undertaker, 67 High Street, Georgetown, to Mrs. John O. Harry for the funeral of her son William W. Harry, July 12, 1867. Copy in the collection of the Methodist Cemetery Association.

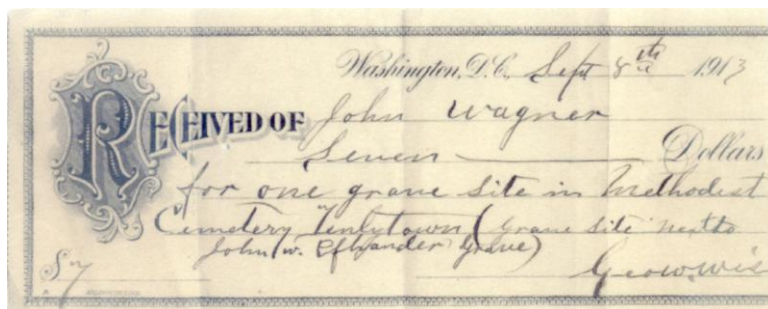


Figure 2 Receipt from Methodist Cemetery Association to John Wagner for a grave site, September 8, 1913. Copy in the collection of the Methodist Cemetery Association.

The Civil War in Tenleytown

The Civil War had a profound effect on Tenleytown because of the area's proximity to Fort Pennsylvania (renamed Fort Reno in 1863), which was located on the highest point in the District of Columbia. Union soldiers from the 55th New York regiment of French Algerian Zouaves, and the 9th and 10th Regiment of Rhode Island Volunteers were encamped at Fort Pennsylvania/Reno. While some developed friendly relations with local residents, Tenleytown was plagued by soldiers who took over private homes and businesses for their own use and

plundered the neighborhood for firewood, vegetables, eggs, milk, and livestock.¹⁶

Mount Zion Methodist Church was occupied by soldiers, causing such severe damage to the structure that it had to be rebuilt in 1866. The New York regiment used it as a dining hall, and it also served as a guardhouse by the Zouaves. The Rhode Island Volunteers subsequently established an encampment called Camp Frieze in the area surrounding Mount Zion Church. The church building was used as a quartermaster's store, residence, hospital, and mess hall, and soldiers plundered gravestones from the cemetery with which to construct ovens.¹⁷ An 1862 sketch of Camp Frieze, reproduced in William Spicer's *History of the 9th and 10th Regiments, Rhode Island Volunteers*, shows the church surrounded by tents and a few small structures. The Methodist Cemetery can be seen in the background. The register of burials from the Birch Funeral Home in Georgetown shows that on December 26, 1863 and on March 21, 1864, children of Union soldiers were buried in the Methodist Cemetery.

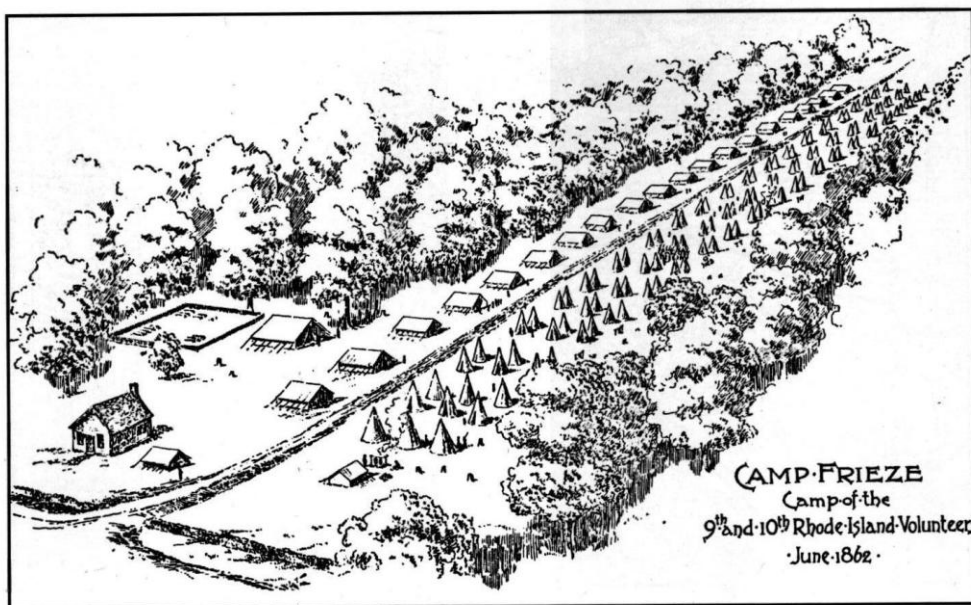


Figure 3 Camp Frieze, from Spicer, *History of the 9th and 10th Regiments, Rhode Island Volunteers*, reproduced in Helm, *Tenleytown D. C.*, 52.

¹⁶ Helm, *Tenleytown D.C.*, 55.

¹⁷ Helm, *Tenleytown D.C.*, 51, quoting from William Spicer, *History of the 9th and 10th Regiments, Rhode Island Volunteers* (1892), 276.

St. Alban's Mission and the Episcopal Cemetery

Until the mid-1870s Episcopalians from the entire area north of Georgetown had attended services at St. Alban's Church, located on the Frederick-Georgetown Turnpike south of Tenleytown (now on Wisconsin Avenue adjacent to the National Cathedral). In 1874 the Reverend John H. Chew, rector of St. Alban's, began holding services in several buildings in Tenleytown or, in good weather, under an oak on a half-acre of land given to the church by William D. C. Murdock, a vestryman at St. Alban's. In 1875, a simple wooden mission chapel was built in the shade of the oak tree. As previously noted, Episcopalians had been burying their dead in the Tenleytown cemetery since at least 1854, and they continued to do so after St. Alban's chapel and congregation became established.

By 1900 the St. Alban's Episcopal Chapel had a congregation of about two hundred families. In 1904 it was given the name St. Columba's, for the Irish-born missionary to Scotland.¹⁸ In 1926, St. Columba's replaced their little mission chapel with a significantly larger stone church. Church officials were aware that the District of Columbia Department of Highways planned to pave Albemarle Street and extend 42nd Street through to River Road and Wisconsin Avenue, and the chapel and cemetery stood directly in the path of the oncoming construction. By that time the Episcopal Cemetery had fallen into disuse and many of the grave markers had been lost. Some of the unidentified burials were reinterred under the new St. Columba's church.¹⁹

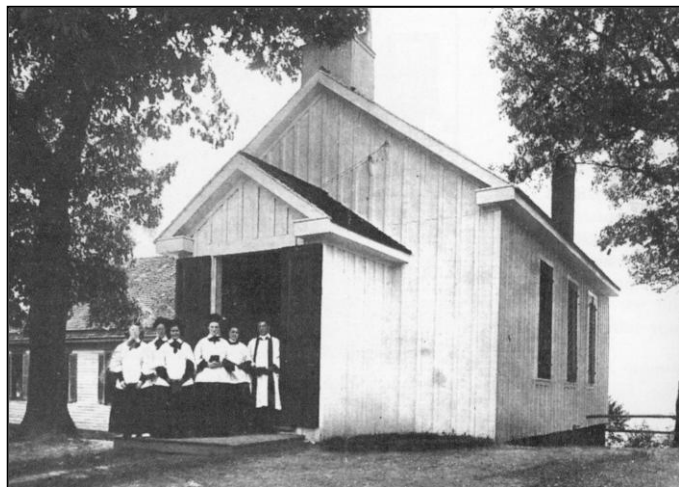


Figure 4 Photograph of the 1866 Mount Zion Methodist Church, collection of Ellen Wright, reproduced in Helm, *Tenleytown D.C.*, 88. The cemetery would have been located behind the fence.

¹⁸ Website for St. Columba's Episcopal Church, <http://www.columba.org/AboutStColumbas/history.html>, accessed May 10, 2006. Helm, *Tenleytown D.C.*, 38.

¹⁹ "Tombstone Inscriptions," D.A.R. report, p. 37.

The Methodist Cemetery Association

For over seventy years the Methodist Cemetery had been maintained by lot owners on an informal basis. On April 10, 1928, perhaps as a result of the anxiety and disruption engendered by the proposed taking by eminent domain of land from the Episcopal and Methodist cemeteries, a group met at Eldbrooke Church to establish a formal cemetery association. John William Chappell, Albert E. Shoemaker, Philip M. Riley, Marion Walker, Herman Weede Walther [incorrectly listed as Herman S. Walther], Robert Burrows, Herbert E. Riley, Hilleary T. Burrows [incorrectly listed as Hilleary I. Burrows], J. Bernard Harry, N. Webster Chappell, Hiliary M. Smith, Benjamin Paxton, Curtie M. Smith, Florence M. Buckman, Herbert Lerone Walther [incorrectly listed as W. Lerone Walther], Sarah Robey, Mary H. Walker, Samuel F. Fowler, and George C. Paxton were chosen as directors. Chappell, Riley, Burrows, Paxton, Buckman, and Fowler were descendants of the original "Tenleytown Twelve." Shoemaker, Walther, and Robey, also common Tenleytown names, were related by marriage to the original twelve. The Certificate of Incorporation, dated May 25, 1928, stated that the "Methodist Cemetery Association is a body of persons associating themselves together as owners of burial lots in a plot of ground containing approximately 34,000 square feet, located on Murdock Mill Road near River Road, in the District of Columbia, and known as the Methodist Cemetery." The purpose of the Association was "to properly maintain said cemetery, on behalf of the lot owners, as a suitable burial place for the dead, with good and sufficient walls or fence and necessary conveniences." The list of names and addresses of the directors shows that most lived on Grant Road, River Road, Murdock Mill Road, and Wisconsin Avenue near the church and cemetery.²⁰ (See Appendix C for a full transcription of the Certificate of Incorporation.)

During the summer and fall of 1929 the Methodist Cemetery Association sought to resist plans by the District of Columbia's Highway Commissioners to extend 42nd Street, designated as parcel 35/14, square 1730. St. Columba's Episcopal Church did not join in this effort. The fate of the Methodist and Episcopal cemeteries hinged on an interpretation of the law regarding the opening of public streets through privately owned cemetery property. The city's attorney was of the opinion that "the Commissioners are empowered to secure a right-of-way through...any grounds now used as a...place of burial." In early 1930 the Methodist Cemetery Association again petitioned the Commissioner of Highways to "abandon the proceedings for the condemnation of 42nd Street through the cemetery." They argued that: "burial places are held to be forever set aside for sacred purposes...and are not subject to condemnation for secular

²⁰ Certificate of Incorporation of the Methodist Cemetery Association, typed copy, collection of the

use," that the Highway Commissioners "have no authority to condemn cemeteries," that it is impossible to give legal notice the owners of lots because "owners and the heirs of deceased owners are widely scattered," and that "there is no place to move [the human remains] within the limits of the District." The Cemetery Association won their point. The work on Albemarle Street went forward, but the cemetery property in the path of the proposed 42nd Street extension was spared.²¹

In 1938, however, the issue of "the extension and widening of 42nd Street between Albemarle Street and Butterworth Place and between Chesapeake Street and Wisconsin Avenue" again reared its head "due to the increase of traffic on Wisconsin Avenue." This time the condemnation proceedings went forward.²² (See Appendix D for a plat of parcel 35/14, the land condemned for the extension of 42nd Street.)

In late 1939-early 1940, before road work began, the Eugenia Washington Chapter of the Daughters of the American Revolution surveyed the Methodist and Episcopal cemeteries. Their report describes the "small piece of ground between the [Methodist] cemetery fence and St. Columba's Church [that] has been used as a burial ground by that church" and "has not been cared for in recent years." Among the grave markers still standing were those of Isaac Williams (d. 1879), George Bock (d. 1878) and Margaret Eva Bock (d. 1898); these were moved to the Methodist Cemetery.²³

In late September of 1940 the entire Episcopal Cemetery and a "slice" of the Methodist Cemetery were dug up by steam shovel. An article from the *Washington Daily News* reported that the city had "advertised for relatives of people buried there to appear and move the remains. A handful responded, but none could locate their ancestors graves" in the Episcopal Cemetery. The undertaking establishment of George W. Wise was authorized to remove about

Cemetery Association.

²¹ D.C. Surveyor to Captain Oram, Assistant Engineer Commissioner, U. S. Corp of Engineers, June 19, 1929; Daniel E. Garges, Secretary D.C. Board of Commissioners to Albert Shoemaker, President, Methodist Cemetery Association, July 19, 1929; D.C. Surveyor to Captain Oram, September 15, 1929; William W. Bride, D.C. Corporation Counsel to D.C. Board of Commissioners, September 25, 1929; D.C. Surveyor to Board of Commissioners, September 23, 1929; D.C. Surveyor to Captain Oram, October 8, 1929; Methodist Cemetery Association to Board of Commissioners, January 31, 1930. Copies in the collection of the Methodist Cemetery Association.

²² D.C. Surveyor to Engineering Commissioner, September 15, 1938; Condemnation order by G.M. Thornett, Secretary of the Board of Commissioners, September 23, 1938; G. M. Thornett, Secretary of the Board of Commissioners, agreement to construct a retaining wall along 42nd Street, January 28, 1939. Copies in the collection of the Methodist Cemetery Association.

²³ D.A. R. report. The graves of Isaac Williams and George and Margaret Eva Bock are also listed in the

sixty-three bodies. Wesley Pippenger, in researching death and cemetery records, was unable to discover the place of reinterment. The adjoining Methodist Cemetery was said to be “larger and more populous,” and the remains were removed by surviving relatives.²⁴

In addition to the disruption caused by the construction of 42nd Street, the corner of Wisconsin Avenue and Albemarle Street was also being redeveloped. The Tennallytown Inn, later Godfrey Conrad’s Tavern, had occupied the site since 1860. The building, which had been converted to use as a gas station and automobile accessory outlet, was demolished in 1939 to make way for the new Sears, Roebuck, and Company department store. This huge building, constructed in 1940-1941, occupied all of square 1730 bounded by Wisconsin Avenue, Albemarle Street, Murdock Mill Road, and an unnamed ally. Murdock Mill Road provided access for delivery trucks and an exit ramp for the parking garage on the roof.²⁵ The disruption of excavation and construction directly across from Eldbrooke Church and the Methodist Cemetery and the increased traffic on Murdock Mill Road must have been troubling to church officials and the Cemetery Association.

survey of the Methodist Cemetery conducted by Frieda Klopfenstein, April 16, 2002.

²⁴ “Steam Shovel Turns Ghoul in Graveyard,” *Washington Daily News*, October 7, 1940, p. 12. Pippenger, *District of Columbia Interments*, xxii.

²⁵ Helm, *Tenleytown, D.C.*, 209, 219-20. Historic landmark nomination for Sears, Roebuck, and Company Department Store, submitted March 15, 1993, by the Art Deco Society of Washington and the Tenleytown Historical Society.