

VLR- 6/15/94 NRHP- 9/8/94

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Mount Moriah Baptist Church and Cemetery
other names/site number VDHR File No. 128-234

2. Location

street & number 3521 East Orange Avenue not for publication N/A
city or town Roanoke vicinity _____
state Virginia code VA county Roanoke code 770 zip code 24012

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination
_____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic
Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets
_____ does not meet the National Register Criteria. I recommend that this property be considered significant _____ nationally _____ statewide
 locally. (_____ See continuation sheet for additional comments.)

Aulie G. Tosmik 7-18-94
Signature of certifying official/Title Date
Virginia Department of Historic Resources
State or Federal agency and bureau

In my opinion, the property _____ meets _____ does not meet the National Register criteria. (_____ See continuation sheet for additional comments.)

Signature of commenting or other official/Title Date
State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is: Signature of the Keeper Date of Action
entered in the National Register. _____
_____ See continuation sheet. _____
_____ determined eligible for the National Register. _____
_____ See continuation sheet. _____
_____ determined not eligible for the National Register. _____
_____ removed from the National Register. _____
_____ other (explain): _____

5. Classification

Ownership of Property
(Check as many boxes as apply)

Category of Property
(Check only one box)

Number of Resources within Property
(Do not include previously listed resources in the count.)

- private
- public-local
- public-State
- public-Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
<u>1</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>2</u>	<u>0</u>	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.)

Number of contributing resources previously listed
in the National Register

N/A

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

<i>Category</i>	<i>Subcategory</i>
RELIGION	religious facility
FUNERARY	cemetery

Current Functions

(Enter categories from instructions)

<i>Category</i>	<i>Subcategory</i>
RELIGION	religious facility
FUNERARY	cemetery

7. Description

Architectural Classification

(Enter categories from instructions)

NO STYLE

Materials

(Enter categories from instructions)

foundation	STONE
walls	WOOD
	CONCRETE BLOCK
roof	ASPHALT
other	WOOD
	METAL

(see continuation sheets)

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "X" in all the boxes that apply.)

Property is:

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or a grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past fifty years.

Areas of Significance

(Enter categories from instructions)

- A: ETHNIC HERITAGE: black
- C: ARCHITECTURE

Period of Significance

1870 - 1944

Significant Dates

- 1870
- 1893
- 1908

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

Architect/Builder

UNKNOWN

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

10. Geographical Data

Acreage of Property approximately one (1) acre

UTM References

(Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	17	598285	4128990	3	17	_____
2	17	_____	_____	4	17	_____

___ See continuation sheet.

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title	Leslie A. Giles, Architectural Historian; and Julie Aldrich, Roanoke College student		
organization	VDHR/Roanoke Regional Preservation Office	date	25 April 1994
street & number	1030 Penmar Avenue, SE	telephone	(703) 857-7585
city or town	Roanoke	state VA	zip code 24013

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

- A **USGS map** (7.5 or 15 minute series) indicating the property's location.
- A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name _____

street & number _____ telephone _____

city or town _____ state _____ zip code _____

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 7 Page 1

7. DESCRIPTION (continued)

Materials

foundation BRICK
CONCRETE BLOCK

other BRICK
CONCRETE
STONE

Narrative Description

Summary Description and Integrity Statement

Mount Moriah Baptist Church and Cemetery is located in a semi-rural area near the eastern limits of the city of Roanoke, Virginia. Sited upon a wooded hillside overlooking the major east-west transportation corridor of U.S. Route 460 / Orange Avenue, the nominated property consists of a one-story, turn-of-the-century church, linked by right-of-way to an adjacent cemetery. The property's immediate setting, isolated from modern development by woodland and open fields, enhances the rural character of the church and its associated cemetery. Dating from about 1908, the building is typical of the small frame churches that were constructed in many rural areas of the region at the time. Consisting of a main sanctuary, a front vestibule, and a rear chancel bay, the church has a simple rectangular form sheathed in weatherboards. Interior features include plastered walls, a cove ceiling, stained and varnished woodwork, and all of the original church furnishings. An associated cemetery, approximately one-half acre in size, includes unmarked burials indicated by depressions in the ground, and many other marked burials; the oldest marker dates to the 1870s, while modern interments continue to the present.

The property, one of a very few examples of its type to survive in the heavily urbanized Roanoke metropolitan area, retains an unusually high degree of integrity. The church's exterior and interior are virtually unaltered, many original furnishings and fixtures remain in use, and non-historic alterations are unobtrusive in scale, massing, and location, and do not seriously compromise the church's integrity. The cemetery retains most, if not all, of its historic-period interments, although many are unmarked. The two components of the nominated property are linked by right-of-way along a road trace that may predate the Civil War.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetMount Moriah Baptist Church and Cemetery
Roanoke, VASection number 7 Page 2**Description (continued)**Church Exterior

As viewed from the exterior, Mount Moriah Baptist Church rises a single story in height above a raised foundation of uncoursed fieldstones. Built into the northwest slope of the hillside, the historic portion of the church is composed of three parts: the sanctuary, vestibule, and chancel bay. The sanctuary, one bay wide and three bays deep, is of light frame construction sheathed with horizontal weatherboards that are presently painted white. Wooden corner boards and boxed eaves and overhangs provide structural protection without stylistic embellishment. Three, two-over-two double-hung wooden sash windows with translucent glazing punctuate each of the church's long sides. A brick flue that exhausts the current heating system is attached to the south elevation. A front-facing gabled roof with composition shingles covers the main block of the building. The west gable end features the primary entrance, a small gabled vestibule with a single central door. A modern flight of poured-concrete stairs with a landing provides access to the main entry. The vestibule, supported by a concrete block foundation, is lit on its north side by a two-over-two double-hung window with quadrangular upper panes forming a pointed shape.¹ The rear chancel bay, visible on the north side of the building, apparently was added shortly after the original construction. Its exterior also features weatherboard siding and a gabled roof; a brick foundation, rather than stone, distinguishes it from the earlier sanctuary.

Church Interior

The interior of Mount Moriah Baptist Church is dominated by the nave-plan sanctuary, a simple rectangular space within which the congregation holds its religious services. Above beaded board wainscoting that extends vertically to meet a molded chair rail, the plastered walls are presently painted a yellow ochre color. Two-over-two sash windows, regularly spaced along the long walls, are trimmed with intricate wooden moldings. Original kerosene pendant lamps, electrified in the early twentieth century, provide artificial lighting when needed. The sanctuary's cove ceiling is finished with tongue-and-groove boards that run the length of the space. Narrow oak strip flooring covers most of the floor. The church was heated originally by a coal stove; the location of the former flue opening is still visible in the ceiling. The present heating system, an oil-fueled furnace located in the basement/crawlspace, transmits heat to the interior through metal grates inserted in the sanctuary floor.

At the east end of the room, the chancel is set off from the main sanctuary space by a framed semicircular archway. The chancel features a semicircular vaulted ceiling; its walls and ceiling are finished with beaded tongue-and-groove boards. A deacon's bench with carved backrest

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

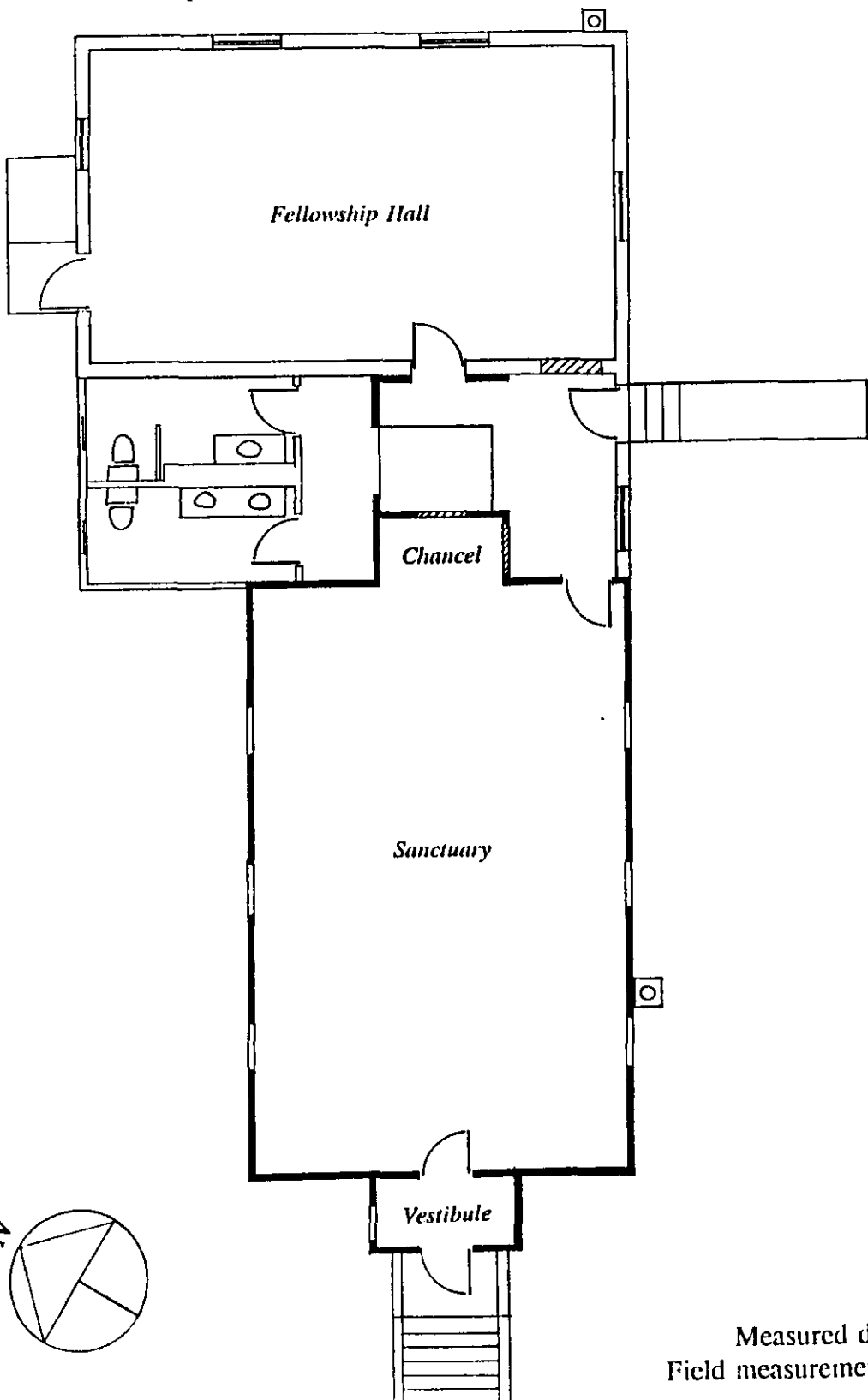
Mount Moriah Baptist Church and Cemetery
Roanoke, VA




Section number 7 Page 3

Description (continued)

Mount Moriah Baptist Church
3521 East Orange Avenue
Roanoke, Virginia

Scale: 1" = 10'



-  original construction
-  infill (former door or window)
-  modern construction

Measured drawing of floor plan by Leslie Giles
Field measurements by Leslie Giles and Julie Aldrich

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 7 Page 4

Description (continued)

and apron, which survives from the furnishings of the previous church, is placed within the chancel bay along with a grain-painted book cabinet housing the congregation's original bibles and hymnals. A raised semicircular dais projects from the chancel into the sanctuary, which is divided lengthwise by a wide central aisle. A handcrafted wooden pulpit, original to the church, is placed prominently upon the dais. Twin recessed panels, rectangles with apsidal ends, decorate the front of the pulpit; stepped brackets support its upper shelf; moldings provide stability at its base. Rows of pews flank the central aisle, except in a small area on the south side of the dais, where space for a choir and pianist is demarcated by movable wooden panels. The handmade wooden pew benches, also original to the building, feature shaped ends with curved armrests, turned rondels, and semicircular plaques as decorative elements. Other original furnishings within the church include wicker collection baskets and carved pedestals for flower arrangements.

Church Alterations

In the 1950s, several changes to the property took place to commemorate the centennial of the congregation's traditional founding date. The poured concrete steps and landing with pipe railings at the front entrance appear to date from this time. In addition, the vestibule's concrete block foundation probably dates to the same period. A one-story fellowship hall, of concrete block construction with a gabled roof, was added to the rear of the church, along with a shed-roofed rear vestibule-hallway that linked the new addition to the sanctuary through the existing doorway in the chancel bay's south wall. The church's updated heating system was installed during this period, leading to the removal of the original coal stove from the sanctuary and to the installation of a brick flue along the south elevation and metal grilles in the floor. The "Burnside" potbellied coal stove was reinstalled in the southeast corner of the fellowship hall, where it remains in service. A shed-roofed privy building of concrete block also was built in the 1950s; located to the rear of the property and separated from the fellowship hall by an open green, it stood until 1993. The addition of modern bathroom facilities to the church in 1993 made the privy functionally obsolete and it was demolished. The new bathrooms, built of light frame construction sheathed in vinyl siding, occupy a small space between the chancel bay and the fellowship hall. Accessed from a ramp in the existing rear vestibule, the bathrooms are visually unobtrusive; their construction did not require the removal of significant historic fabric. Other alterations to the property dating to the 1993 renovations include the addition of concrete sidewalks, steps, and a ramp to the non-historic fellowship hall and rear vestibule; the enclosure of one door leading from the chancel bay to the rear vestibule; and the addition of one doorway leading from the sanctuary into the rear vestibule. None of these recent alterations seriously

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 7 Page 5

Description (continued)

compromises the integrity of the building.

Cemetery

The approximately half-acre cemetery tract is located southeast of Mount Moriah Baptist Church. An old road trace, indicated on maps (see the Roanoke, VA USGS 7.5 minute quadrangle) and forming a visible linear depression in the ground, marks the northern edge of the cemetery. The other sides of the triangular parcel are bordered by thin stands of trees and shrubs. Open fields are visible through some portions of the forest cover, although certain vantage points do reveal encroaching areas of residential development. The cemetery itself is primarily open space, with a few large cedar and oak trees dotting the area. Other than the grass that covers most of the open space, most plants have been deliberately placed at the head, foot, or around the length of the burials. Ornamental plants within the cemetery include yucca, roses, periwinkle, and violets.

The total number of known burials in the cemetery exceeds one hundred individuals. Of these, a large proportion are unmarked and can be identified today only by the shallow depressions they have left in the ground. Most of these burials probably had markers of wood or some other material that deteriorated rapidly over time. Other burials are indicated by markers of stone, concrete, or metal. Their forms vary from simple handpoured slabs to handsomely carved, upright obelisks. Many depict typical religious and funerary motifs, such as clasped or heavenward-pointing hands, weeping willows, reclining lambs, doves in flight, and various floral designs. Several military-type markers, designating the interments of veterans of various twentieth-century wars, also occupy plots in the cemetery. While the cemetery is well maintained by trustees of the church, it is regularly subject to minor acts of vandalism; no major damage has occurred to date, though.

Leslie A. Giles

End Notes

1. Architectural evidence suggests that the window was relocated at an early date from the exterior gable end of the rear chancel bay to this vestibule wall.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 8 Page 6

8. STATEMENT OF SIGNIFICANCE (continued)

Narrative Statement of Significance

Summary Statement of Significance and Justification of Criteria

Mount Moriah Baptist Church and Cemetery together comprise one of the most intact historic African-American religious properties within the Roanoke metropolitan area. The property is significant at the local level under Criterion A in the area of ethnic heritage, for its association with one of the region's earliest African-American religious congregations. Mount Moriah's congregation apparently was established as a Sunday school class before the Civil War, and was authorized to meet independently after 1865. The congregation's half-acre cemetery, reputedly an enlargement of a previous slave cemetery, was purchased beginning in 1870; it presently constitutes more than half of the nominated property. The burial ground contains over one hundred interments from the 1870s through the present. The current church building, apparently the third home of the congregation at or near the site, dates from about 1908. The property, due to the present church home, is also significant at the local level under Criterion C in the area of architecture, as a well-preserved representative example of its resource type--a simple frame rectangular-form church with minimal ornamentation. Common throughout rural areas of the region at the turn of the century, intact examples of the building type are now rare; within the city limits of Roanoke, Mount Moriah is a unique survivor with a high degree of integrity.

Leslie A. Giles

Historical Background and Significance

Church tradition recounts antebellum origins for Mount Moriah Baptist Church when Hollins College founder, Dr. Charles Lewis Cocke, began to educate a small group of slaves in religious studies. These slaves banded together and founded Mount Moriah Baptist Church in March 1858, when the slaves asked and gained permission from George Gish to build a "Brush-harbor," in which church services were held. After about five years George Gish and Samuel Woods gave the church members a small tract of land and enough materials to build a larger church. Membership flourished in the small church until a larger building was once again needed. Around the turn of the century, without the aid of any ministers, the parishioners built the church that stands today.¹

On February 26, 1870, Samuel G. Wood sold a quarter acre of land to James Mayo, William

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 8 Page 7

Statement of Significance (continued)

Step toe, and Lewis Haskle, the trustees of Mount Moriah. This deed shows that Mount Moriah was under the trusteeship of African Americans as early as 1870.

Slave schedules from the 1860 Roanoke County manuscript census record George Gish and Samuel Woods as having slaves of various ages. A comparison of the slave ages listed (taking into account the ten years that had passed) with the ages of Lewis Haskle and William Steptoe in the 1870 census records suggests that Haskle and Steptoe had not been slaves owned by Gish and Woods. Lewis Haskle and William Steptoe were among the first trustees of Mount Moriah Baptist Church. It can be assumed by the comparison of 1870 agriculture census records with the 1870 census reports for population that Steptoe and Haskle worked for Gish and/or Woods. Gish paid \$500 for agricultural labor and Woods paid \$700 for agricultural labor in 1870. The names of Gish, Steptoe, Woods, and Haskle appear in that order on one single page in the 1870 census schedule for population and Steptoe and Haskle are listed as farm laborers.

An 1893 deed in the possession of Mrs. Mary Louise Thompson, the church clerk, shows the Mount Moriah trustees, Lewis Hackely, Richard Fields, William Steptoe, and Robr [sic] Johnson buying one acre of land "adjoining the old Mount Moriah Graveyard." This deed suggests the presence of a graveyard before 1893. According to church tradition, this graveyard had been used as a slave burial ground.

On August 25, 1904, Nannie Gish and G. Gish sold some land to William Steptoe and the trustees of Mount Moriah Baptist Church for the purpose of a graveyard.

The Roanoke County Circuit Court records a final land acquisition as members of Mount Moriah Baptist Church worked together for the advancement of their church. On September 21, 1908, the trustees of Mount Moriah, listed as William Minor, James Dickerson, and William Divers, bought land on the north side of the Mill road at public auction. Apparently the church subsequently consolidated its land holdings. Current Roanoke City land records show Mount Moriah as owner of the half-acre parcel where the church stands just south of Orange Avenue and as owner of another half-acre cemetery plot 350 feet to the south east.

The names on the graves speak of the generations of families that have been members of Mount Moriah Baptist Church. One member, Mrs. Mary Louise Thompson, the church clerk, has been a member since she was twelve. Her family has had a long line of service to the church. Her grandfather, Reverend Thomas C. Curtis, was a minister of Mount Moriah from 1901 until 1933. Reverend Curtis was born a free African American in the year 1857. Reverend Curtis

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 8 Page 8

Statement of Significance (continued)

took into his home a trainee to the ministry, a Mr. Orange. Rev. Curtis helped Mr. Orange to become a minister while he lived with him. At the end of Reverend Curtis's life he asked Reverend Orange to baptize his grandchildren before he left to start his own ministry. After Reverend Curtis's death, Reverend Orange baptized the grandchildren on the day he was to leave town to begin his ministry. Mary Louise Thompson recalled, "I'll never forget the song they sang. It was 'I'm going through . . .' we sang it just the other day in a prayer meeting." Rev. Curtis is buried in the graveyard; the inscription on his tombstone reads "I have fought a good fight, I have finished my course, I have kept the faith. Second Psm 4:7." The Divers family is also memorialized within the graveyard. William Divers, a trustee of Mount Moriah in 1908, is buried in the cemetery along with many generations of his family.

Members of Mount Moriah report that church trustees have always been chosen in the same way. A trustee is picked because that person has the money, time, and ability to take care of the church if it were to meet a crisis of some sort. Silas Witt said "We vote on our trustees." A trustee also takes care of the every day running of the church. Before each Sunday service, the trustees and their wives make sure the church is clean and ready for worship.

Mount Moriah has been the spiritual focal point for its members for over a hundred and thirty years. On the sixty-eighth-year celebration of the church's foundation, Mary Louise Thompson's mother, Elizabeth Alexander Curtis, gave a speech of welcome to the church members in which she said "God has touched our joys with pain. He has caused shadows to fall on our brightest hours and the thorns remained, but he has done this so that Earth's bliss may be our guide and not our chain."²

Mount Moriah Baptist Church now meets the second and last Sunday of every month. Just recently church members voted to meet two times a month instead of one. Thomas Pleasant has been the pastor for almost five years. Reverend Pleasant and the parishioners work together with other churches in the Roanoke community. They have a missionary society and choir that go to other churches and to people within the community to spread religion and goodwill. When interviewed, Reverend Pleasant commented, "We are a world missionary and what we have we will freely give."

Sunday school used to play an important part within the activities of the church, but due to a decline in membership there has been no Sunday school for over thirty years. In the past the Sunday school was used to train youth to become adult members. "We just learned about the Bible," parishioner Silas Witt recalled. Reverend A. T. Philpott wrote, in the church's one

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 8 Page 9

Statement of Significance (continued)

hundredth anniversary brochure, "The true Sunday school is the whole church of God engaged in systematic Bible study to ascertain the whole will of God as revealed in His word for their lives."

One parishioner, Mrs. Dolly English, remembers the old revivals. When she joined the church seventy-four years ago things were different. Mrs. English recalls, "My grandfather was the preacher and at that time you had to go up to the moaners bench and you had to sit until you became filled with the spirit," and then you became a member of the church.

Not only is the church the religious center of its members' lives, it also provided the members with a special bond toward one another. Mrs. Leigh Clayborne said "Everyone down there its like you have known them all their life . . . if something happens in your family or anything you'll see them. If you need any help just call . . . we are closeknit . . . a family." All the members that were interviewed described the congregation as a family.

Traditions within the church are all old. One tradition that mixes religion with the family community within the church is the annual Homecoming July rally. This Homecoming rally has been held for over 100 years. This is when the children and grandchildren of the parishioners come home to their roots at Mount Moriah for a day of religion and bonding with family and friends.

In 1958 Mount Moriah celebrated its one hundredth anniversary with the installation of electric lights. This was a welcome change to the church. The lights allowed the church to be used more often as a meeting place at night.

The *Roanoke Times & World-News* recently focused public attention upon Mount Moriah Baptist Church in 1992, when it featured the church in an article. This article not only captured the interest of the historic preservation community, it also caught the attention of the public at large. The general public helped to pay for new indoor plumbing that the church now has. The public did this by giving the church donations to complete its water project in June of 1993. Mrs. Mary Louise Thompson wrote "The long dream has come true to have water and restrooms. Thanks be to God."³

Mount Moriah has experienced a loss of church members since the 1950s. There are now only twelve senior citizens and one eleven-year-old boy who are members of this church. The decline of membership was caused by many factors; the lack of indoor plumbing and families moving

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 8 Page 10

Statement of Significance (continued)

away to other states are among the reasons. But Mount Moriah is fighting back. With their new pastor Reverend Pleasant, they are trying to get new members to join their church. The church members are going to other churches to try to recruit others to join their church. There are also new families moving into the Roanoke community that need a church to call home and the parishioners of Mount Moriah are actively recruiting them to join their church. With an influx of new people into the church, the current church members would be able to share Mount Moriah's history and community while preserving the religious traditions of the church for generations to come.

Julie Aldrich

End Notes

1. Rev. A.T. Philpott, "The History of Mt. Moriah Baptist Church," in *One Hundredth Anniversary Celebration, 1858-1958* (1958).
2. Elizabeth Alexander Curtis, Untitled address.
3. Mary Louise Curtis Thompson, *History of Mount Moriah Centennial Event*.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 9 Page 11

9. MAJOR BIBLIOGRAPHIC REFERENCES (continued)

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Deed Books. Roanoke County Circuit Court. Salem, Virginia.

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United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 9 Page 12

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Pleasant, Rev. Thomas. Interview with Julie Aldrich, February-March 1994. Original tape recording in possession of DHR, RRPO, Roanoke, Virginia.

Poindexter, Jena Kaye. "Mount Moriah Baptist Church Preliminary Information Form." 12 April 1993. Original form in possession of DHR, Richmond, Virginia. Photocopy at RRPO, Roanoke, Virginia.

Thompson, Mary Louise Curtis. History of Mount Moriah Centennial Event (pamphlet, no date). Original in possession of Mount Moriah Baptist Church, Roanoke, Virginia.

Thompson, Mary Louise Curtis. Interview with Julie Aldrich, February-March 1994. Original tape recording in possession of DHR, RRPO, Roanoke, Virginia.

United States Census Manuscripts, Agriculture.

1870. Ninth Census. Manuscript schedule. Roanoke County, Virginia. Microfilm, Virginia Room, Roanoke Public Library, Roanoke, Virginia.

United States Census Manuscripts, Population.

1860. Eighth Census. Manuscript schedule. Roanoke County, Virginia. Microfilm, Virginia Room, Roanoke Public Library, Roanoke, Virginia.

1870. Ninth Census. Manuscript schedule. Roanoke County, Virginia. Microfilm, Virginia Room, Roanoke Public Library, Roanoke, Virginia.

United States Census Manuscripts, Slave Population.

1860. Eighth Census. Manuscript schedule. Roanoke County, Virginia. Microfilm, Virginia Room, Roanoke Public Library, Roanoke, Virginia.

Witt, Silas. Interview with Julie Aldrich, February-March 1994. Original tape recording in possession of DHR, RRPO, Roanoke, Virginia.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Mount Moriah Baptist Church and Cemetery
Roanoke, VA

Section number 10 Page 13

10. GEOGRAPHICAL DATA (continued)

Verbal Boundary Description

The nominated property includes two parcels, Roanoke City Tax Map numbers 7110101 and 7100710; plus an adjoining right-of-way containing 0.1 acres (fifteen feet wide for a distance of about three hundred fifty feet). The nominated property is depicted on an enclosed sketch map, drawn at a scale of 1" = 100', and also shown on the relevant USGS 7.5' map (Roanoke, VA).

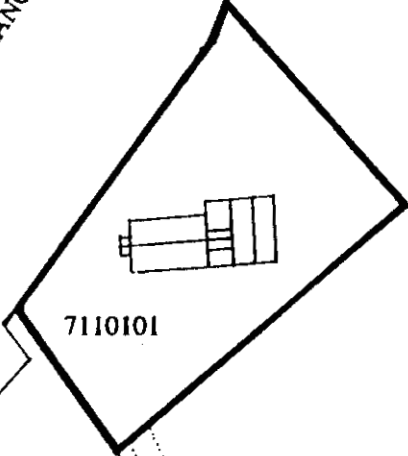
Boundary Justification

The boundaries chosen for the nominated property include the church and cemetery tracts historically associated with Mount Moriah Baptist Church and presently owned by the church trustees. The two parcels, although physically separated by portions of two intervening parcels, retain their historic relationship and setting (the intervening parcels are undeveloped open space) and are legally joined by right-of-way as indicated on the accompanying sketch map.

7160112

Mount Moriah Baptist Church and Cemetery Roanoke, Virginia

ORANGE AVENUE (U.S. ROUTE 460)



7110101

7110102

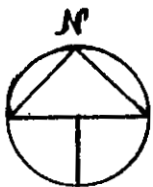


7100708

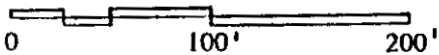
15' right-of-way
between church and
cemetery tracts

7110105

7100707



7100710



Source: Roanoke City Tax Maps

7100701



Jkv
LE

Department of Planning and Community Development
Planning Division

July 26, 1993

Mr. James Christian Hill
National Register Assistant
Virginia Dept. of Historic Resources
221 Governor Street
Richmond, VA 23219

Dear Mr. Hill:

SUBJECT: Mount Moriah Baptist Church

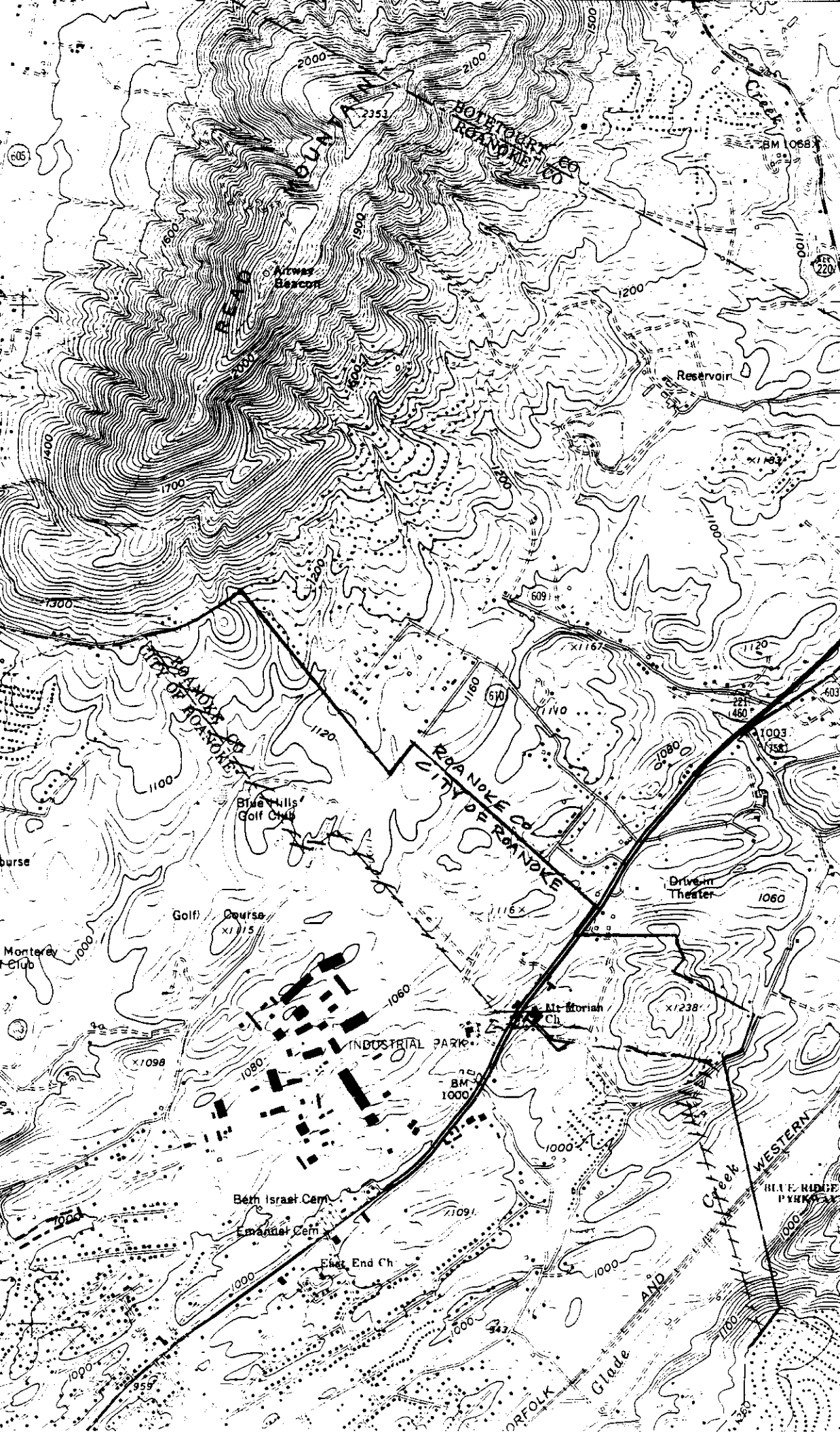
This is to advise you that the above referenced property is located in the City of Roanoke and not the County of Roanoke. The U.S.G.S. map revised in 1984 was in error with respect to the location of the City/County line. I have enclosed a revised map for your information.

Sincerely,

Evelyn S. Gunter, AICP
City Planner

cc: John Kern, Roanoke Regional Preservation Office

JUL 28 1993



4133
20'
4132
VILLAMONT 8 MI.
4130
(STEWARTSVILLE)
5058 IV SE
4129
4128
17'30"

Mount Moriah Baptist
Church and Cemetery
3521 East Orange Avenue
Roanoke, VA
DHR File No. 123-23
U.T.M. Coordinate(s)
Zone Easting Northing
1) 17 598285 412999

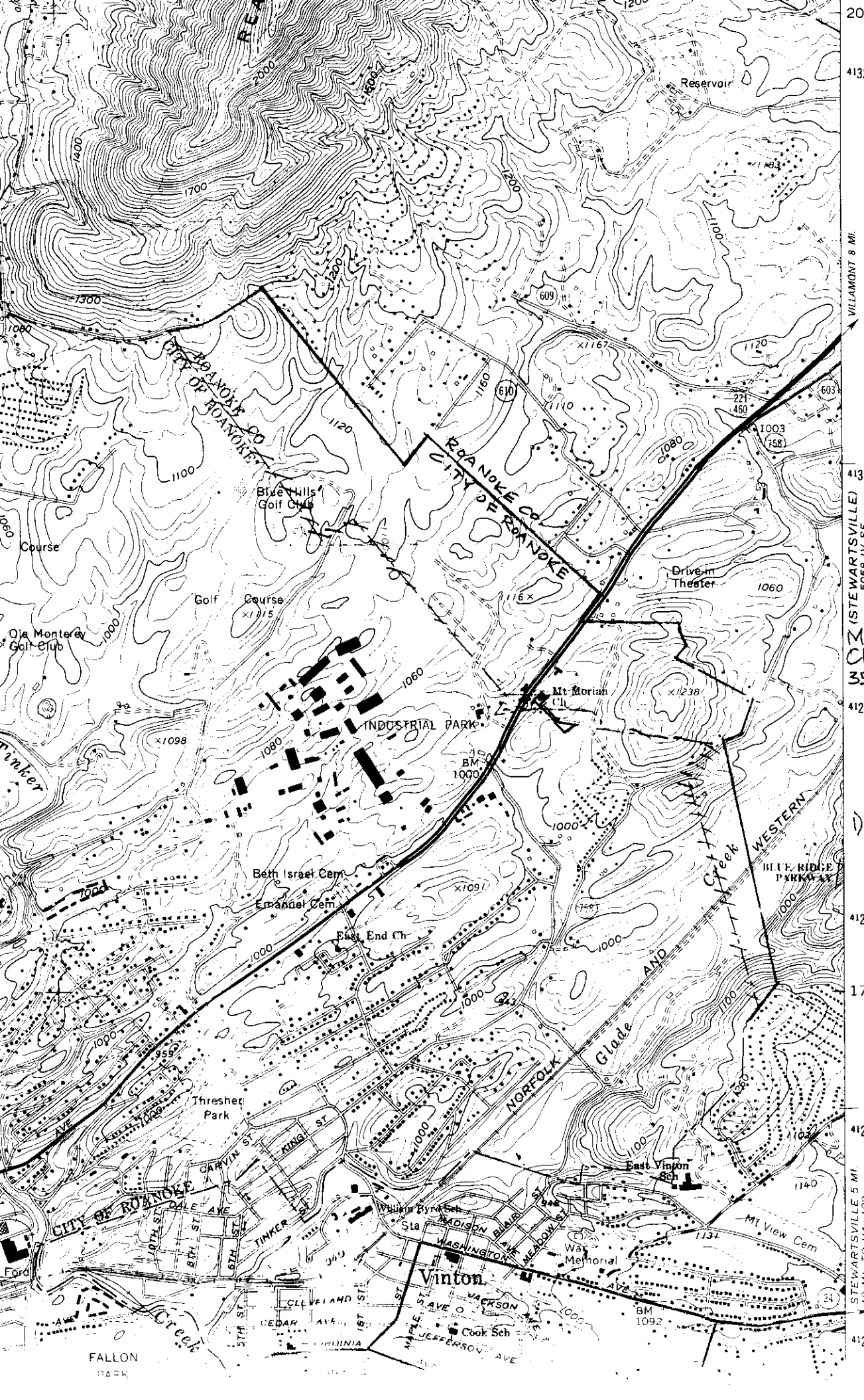


350

360

20

370



20'
 4132
 4130
 4129
 4128
 17'30"
 4127
 4126
 VILLAMONT 8 MI.
 (STEWARTSVILLE) 5058 IV SE
 STEWARTSVILLE 5 MI.
 19 MI. TO VA. 122

Mount Moriah Baptist Church and Cemetery
 3521 East Orange Avenue
 Roanoke, VA
 DHR File No. 123-4
 U.T.M. Coordinate (5)
 Zone Easting North
 17 598285 412894