

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 National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. 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.

Listed:
VLR 09/17/2015
NRHP 12/15/2015

1. Name of Property

Historic name: Shiloh Baptist Church (Old Site)
Other names/site number: DHR No. 111-0096/111-0132-0066
Name of related multiple property listing:
N/A
(Enter "N/A" if property is not part of a multiple property listing)

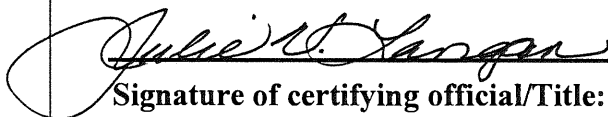
2. Location

Street & number: 801 Sophia Street
City or town: Fredericksburg State: Virginia County: Independent City
Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this X 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 X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide X local
Applicable National Register Criteria:
X A ___ B X C ___ D

 10-20-15
Signature of certifying official/Title: _____ Date
Department of Historic Resources
State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official: _____ Date

Title: _____ State or Federal agency/bureau or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only one box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

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

Number of contributing resources previously listed in the National Register 1

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: Religious Facility: Church

Current Functions

(Enter categories from instructions.)

RELIGION: Religious Facility: Church

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7. Description

Architectural Classification

(Enter categories from instructions.)

LATE 19TH AND 20TH CENTURY REVIVALS: CLASSICAL REVIVAL

LATE 19TH AND 20TH CENTURY REVIVALS: Late Gothic Revival

LATE 19TH AND 20TH CENTURY REVIVALS: Renaissance: Italian Renaissance

Materials: (enter categories from instructions.)

Principal exterior materials of the property: BRICK; CONCRETE; METAL

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Shiloh Baptist Church (Old Site) (DHR No. 111-0096) is located at 801 Sophia Street in an urban part of the City of Fredericksburg, Virginia. It is situated at the northwest corner of the intersection of Sophia and Hanover Streets and is bordered on the east side by the Rappahannock River. The church currently sits on 0.184 acres of land and is a contributing resource within the Fredericksburg Historic District (DHR No. 111-0132; NRHP 1971). The two-story, brick, Classical Revival church was constructed in 1890. Since 1890, the building has undergone several stages of alterations and renovations and currently displays a variety of architectural styles including Late Gothic Revival and Italian Renaissance. Associated with this building are two non-contributing sheds. The property retains a high level of integrity of location, feeling, setting, and association and a moderate level of integrity of design, materials, and workmanship.

Narrative Description

Location and Exterior:

Shiloh Baptist Church (Old Site) is situated at the northeast corner of the intersection of Sophia and Hanover Streets, and the primary elevation faces southwest toward Sophia Street. The building was constructed in 1890 as a two-story, three-bay religious facility in the Classical

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Revival style. The original building was approximately 45 feet by 64 feet and featured segmental arched windows and a pedimented front gable. Around 1905, the congregation constructed a central, square bell tower with louvered vents on each side.¹ The original design and early modifications were likely modeled after The Presbyterian Church of Fredericksburg (DHR no. 111-0034), located at 300 George Street. The Presbyterian Church was constructed in 1833 in the Early Classical Revival style; almost 60 years later, the primary-façade pediment, central bell tower with slender pilasters and louvered windows, and overall shape were replicated in the Shiloh Baptist Church on Sophia Street.² Additionally, Shiloh Baptist Church has a brick foundation and structural system that is laid in a five-to-one American bond. In some spots, the configuration becomes irregular and switches to a three-to-one American bond. The ground level is raised approximately 1 foot above street level; the exterior walls between the street level and the first story are covered in poured concrete. The building is capped by a moderately pitched, front-gabled roof that is sheathed in replacement standing-seam metal. Lining the eaves of the roof is a wide, wooden cornice, dentils, and brackets, which are representative of the Classical Revival design of the building.

A new façade was added to the southwest side of the building during the second quarter of the twentieth century, as shown on a 1954 photograph, the earliest known image showing the modified building. The central, frame bell tower was removed and replaced with two brick bell towers: one at the west corner of the building and one at the south corner. Each has an irregular six-to-one, American-bond configuration and is covered by a pyramidal roof. The shallow eaves are lined with reversed, brick corbeling. Slender, battered, brick buttresses extend from the ground to the eaves of each tower on the southwest elevation. These towers feature paired, wooden, louvered vents on each elevation. Other features on the primary facade constructed during this time include a steeply pitched, parapet gable lined with coping and two identical, battered buttresses each pierced by an arched doorway. The central bell tower appears on the 1927–1947 Sanborn Fire Insurance Maps; however, it is possible that a change in bell towers was overlooked when the 1927 map was updated and reprinted. The church business records and committee meetings dating from 1942 to 1954 do not indicate the construction of a new façade. This leads the History and Archives Committee at Shiloh Baptist Church (Old Site) to believe the southwest elevation was modified between 1927 and 1942.³

The primary entrance of the building is centered on the southwest facade, and is accessed by a flight of poured concrete steps that extend the width of the façade. According to historic photos, the original entry was composed of a set of double-leaf, wooden doors within an arched frame topped with a four-light fanlight.⁴ The window openings were filled by two-over-two, double-hung sashes set within a segmental arch. When the mid-twentieth-century façade was added to the primary elevation the main entrance was slightly altered as well. The doorway continues to be arched and filled with double-leaf, wooden, paneled doors accentuated by concrete quoins.⁵ The fanlight was altered by the second quarter of the twentieth century and currently comprises metal frames and twelve painted glass panes and six, small clear glass panes at the center. When the mid-twentieth century façade was constructed the windows on the southwest façade were changed to match the previously installed lancet windows. The windows on the first story and

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three regularly spaced windows on the second story feature lancet windows with painted glass sash.

By 1927, the windows on the southeast (and possibly northwest) side elevations had been replaced with lancet, awning and hopper windows with painted-glass panes set below a brick, pointed arch.⁶ The first story of the southeast elevation has two-over-two, wood-frame, double-hung sash windows with brick, segmental arches.⁷

During the first quarter of the twentieth century, the church constructed a two-story addition to the northeast (rear) elevation. It is raised on a poured-concrete foundation and has a three-to-one American bond, brick structural system. The addition is covered by a gabled roof sheathed in replacement standing-seam metal. An interior-end chimney is located at the east corner; it is laid in a brick, stretcher-bond configuration and has a simple brick cap. An exterior metal flue extends from the first-story window to the roof. A door is roughly centered on the ground level. Other fenestrations include paired two-over-two, double-hung sash windows set below triple-course, segmental arches on the northeast (side) elevation and two-over-two, double-hung sash windows below double-course, segmental arches on the southeast and northeast (side) elevations. Two windows on the northeast (rear) elevation are bricked in. A one-story, shed-roof addition extends from the rear addition's southeast (side) elevation. It is raised on a poured concrete foundation and has a brick structural system that is laid in a five-to-one American bond. It is covered by a shed roof sheathed in standing-seam metal and lined with a low parapet on the southwest (front) elevation. An entry is centered on this southwest wall and has a metal, replacement door set below a bricked-in lancet arch. A concrete stoop and set of stairs is located in front of this entrance. The addition's side wall has two regularly spaced, two-over-two, double-hung sash windows below double-course, brick arches.

In 1976, the church completed construction of a two-story, Postmodern addition on the church building's northwest (side) elevation. It has a concrete-block structural system with a brick, stretcher-bond veneer on its southwest façade. This addition is covered by a flat roof lined with metal coping. The primary entry to the addition is through the round-arched opening on the original building's northwest corner, which leads to a recessed entry with a metal-framed, glass door. The addition's southwest façade has four windows. One is a plate-glass, storefront window set within a recessed, brick archway located on the ground-level of the southwest facade. The remaining three are identical, narrow, single-pane windows with brick sills on the second story of the southwest facade. The first story of the addition's southeast corner features a diagonal cutout to create space for a built-in flower bed. The northwest (side) elevation is devoid of fenestration, and the northeast (rear) is pierced only by a first-story entry with a metal door, which accesses an interior staircase

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Interior:

First (Ground) Floor

The church's primary entrance on Sophia Street leads into a foyer that is split into two levels. The southwestern half is raised and features a central set of stairs leading to the lowered northeastern half; it is lined with an iron balustrade. Within the foyer are two additional staircases, one on the southeastern side and one on the northwestern side, that lead to the upper (main) stories. Each staircase is carpeted and features a wooden balustrade with turned newel post and balusters. The lower (northeastern) half of the foyer functions as a hallway from the building's original core to the 1976 addition (located immediately northwest). On the northeast side of the foyer is the fellowship hall, which is accessed by a set of replacement, double-leaf doors. The bottom half of the walls in this room are sheathed with particle board and the top half is covered in drywall. The original wood flooring, badly damaged during 1972 flooding that followed Hurricane Agnes, was replaced that year with a slightly higher floor which is covered in tile. The ceiling is covered by a suspended ceiling, composed of square panels. On the south corner of the fellowship hall is a series of built-in offices and storage spaces. At the front (northeast) of the room is a raised stage/baptismal pool and on either side of the stage are changing rooms, one for men and one for women. Flanking the stage are narrow walkways that lead to the rear, two-story addition.

The ground floor of the early-twentieth century addition is composed of several rooms associated with food preparation: a kitchen, dishwashing room, and refrigerator/storage room. Each has a tiled floor and suspended ceiling and is filled with modern, commercial kitchen appliances. On the southeast half of this addition is a storage room, equipment closet, and a hallway. The original wood floor is covered in square tiles and the ceiling has a suspended ceiling. In the center of this level of the addition are two sets of stairs, one that leads to the second story and one that leads to the basement. The latter is composed of narrow, wooden stairs that leads to a space below the two-story addition. The basement is made up of three rooms, all of which currently function as storage space that have poured-concrete floors and a variety of ceiling and wall materials.

Upper (Main) Levels

The upper levels of the church house the sanctuary. The primary point of access to the sanctuary is two sets of stairs located in the foyer. Each staircase extends to the narthex at the southwest (front) side of the upper floor. Like the stairs and stairwell, the narthex floor is covered in carpet and the walls are lined with wooden paneling. The ceiling, covered in plaster, slants upward toward the southwest (front) wall. Near the center of the narthex is an enclosed staircase, lined in vertical wooden boards, that leads up to a second-floor balcony. Below the staircase is a small storage closet. The balcony is lined with carpet and the walls are clad in the same vertical wooden boards as the narthex. There are six levels for seating. Also on the balcony is access to the two bell towers: one at the south corner and one at the west corner. Each is an enclosed area

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with a wooden, five-paneled door. The balcony is lined with a low wall with wooden balustrade on the northeast side overlooking the sanctuary.

The sanctuary is immediately northeast of the narthex and is accessed by two sets of wooden, double-leaf doors. Each leaf has two narrow, fixed glass panes on the top half and two panels on the bottom. This room has carpeted floors and plaster walls that are covered over wood post-1962 paneling which was painted white in 2002. The original ceiling consisted of rectangular, corrugated metal panels in a metal framework. When the inner structure of the roof needed major repairs in 2002, the metal panels were removed and the height of the ceiling was raised several feet. The new ceiling and the raised portion of surrounding walls were covered with drywall. Within this space are three sections of wood pews with two main aisles extending from the narthex to the northeast wall of the sanctuary. The northeast wall is covered in wood paneling that is painted white and at the center is the recessed chancel, which is composed of a choir loft and organ. This was added after the construction of the two-story rear addition; the sanctuary's northeast originally was an exterior wall. The opening of the chancel is flanked by square pilasters and set below a wood ogee arch. Just in front of this area is the pulpit, set on a platform. On either side of the recessed area are square pilasters. Five-panel, wood doors flank the chancel, and each leads to a small room within the second story of the early-twentieth century addition. At the northeast corner is an area that is currently used as a small sitting area; it is also a point of access to the 1976 addition. The floor is carpeted, and the walls are completely clad in wood paneling. A door on the southeast wall provides access to the choir loft. On the southeast corner is a room that was previously used for Sunday school, but is now storage space. It is very similar to the previously described room, except it does not have doors leading to the choir loft or an addition. Connecting these two small rooms is a hallway located behind the chancel. It has an irregular shape and contains stairs that lead down to a central landing from which the stairs provide access to the ground level. The bottom half of the walls are lined with wooden paneling and the top half is plastered.

1976 Addition

The first and second floors of the 1976 addition have an almost identical floor plan. Each level is composed of a hallway lined with small- and medium-sized rooms, such as classrooms, a library, choir room, and nursery. There are also two stairwells, one near the southwest (front) of the addition and one at the north end of the northeast (rear) wall. An elevator shaft is situated at the rear of the northwest (side) elevation. Both men's and women's restrooms are located on both floors of this addition. The addition's floors are covered in tile, and the walls are clad in drywall with wood paneling on the bottom segment. The ceilings are covered in dropped panels. The room entries are lined with metal trim and filled with flat metal doors, many of which have a small single window. Some of the rooms are larger with a plastic folding partition screen in the middle to allow for the division of space.

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Outbuildings:

Two late-twentieth century sheds are located at the rear of the property. The westernmost shed is raised on concrete blocks and is clad in wooden boards. It is covered by a shed roof sheathed in asphalt shingles, which slopes in an east-to-west direction. A set of double-leaf doors is located on the northwest elevation. The easternmost shed is raised on wooden piers and is clad in vertically installed boards. It is covered by a low-pitched shed roof and features a set of double-leaf doors on the northwest elevation.

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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.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: African American
ARCHITECTURE

Period of Significance

1890–1965

Significant Dates

ca. 1935

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

For its longstanding association with and support of Fredericksburg's historic African American community, the Shiloh Baptist Church (Old Site) in Fredericksburg, Virginia, is locally significant under Criterion A in the area of Ethnic Heritage. The current building at Shiloh Baptist Church (Old Site) was constructed in 1890 at the intersection of Sophia and Hanover Streets; however, its congregation dates to the early-nineteenth century. One key aspect of the congregation's influence was enhancing and aiding in African American education. Some of the church's pastors and members were influential in the creation of, and worked for, the Fredericksburg Normal and Industrial Institute, the first school in the city to provide secondary education to African Americans. During the 1920s, Shiloh Baptist Church (Old Site) held night classes at the church to teach reading and writing. In the 1920s, the church also published a small weekly newspaper for the African American community in Fredericksburg, providing both local news and distinctive perspectives on current events and social justice issues. The Rev. B.H. Hester, who served as pastor from 1921 through 1961, provided strong and outspoken leadership in these areas. During the first half of the twentieth century, the church also hosted a number of nationally significant African American leaders, among them Thomas Calhoun Walker, a Richmond lawyer who promoted education and land ownership among African Americans; the Reverend Adam Clayton Powell, Sr., founder of Harlem's Abyssinian Baptist Church; W. E. B. DuBois, an outspoken sociologist, historian, and educator; Mary McLeod Bethune, a widely known educator and civil rights activist; and Nannie Burroughs, an educator, feminist, religious leader, and civil rights activist. During the mid-twentieth century, members of Shiloh Baptist Church (Old Site) were influential in Fredericksburg's Civil Rights movement. Under the guidance of such key people as the Gladys Todd, R.C. Ellison, Mamie Scott, and Dr. Philip Wyatt, the church pressed for greater social, economic, and political equality. The church also served as the primary meeting, planning, and training place for the city's peaceful Civil Rights demonstrations, including a 1950 commencement protest undertaken by the all-black Walter-Grant High School senior class and the 1960 lunch counter sit-ins at some of Fredericksburg popular downtown businesses. The building also played an important role in the state's Civil Rights movement; it was host to a wide variety of meetings throughout the twentieth century, including gatherings held by the Virginia Voters League and the Virginia Conference of the NCAAP.

Shiloh Baptist Church (Old Site) also is locally significant under Criterion C in the area of Architecture. Although the original façade and the interior have been altered since it was built in 1890, the changes are significant to the church's history and reflect evolving architectural tastes among the congregation. Many major changes were completed prior to the Civil Rights years, while the 1976 addition's Postmodern style makes it clearly distinguishable from the 1890 building and the late 1920s-early 1940s front and rear additions.

Shiloh Baptist Church (Old Site) meets Criteria Consideration A due to its significance in Fredericksburg's African American heritage and its architectural significance. The building

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served not only as a place of worship but also as a community gathering place and a visible nexus for a united front on African-American issues. It has served as the literal and figurative center of African American life in Fredericksburg for more than 125 years. Today, it continues to play a vital and influential role not only for the area's African American community but also for the entire city of Fredericksburg. The period of significance begins in 1890, the date of construction for the oldest section of Shiloh Baptist Church (Old Site) and ends in 1965, the typical fifty-year closing date for properties where significant activities have continued into the more recent past.⁸

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

The site of the present-day building is thought to be the second meeting place for the Fredericksburg Baptist community, which dates to the early-nineteenth century. Originally a racially integrated congregation, as was common during the early Federal period in Virginia, by the second quarter of the nineteenth century, the congregation had constructed the Shiloh Baptist Meeting House, which served as a place of worship for both whites and African Americans. In 1855, the white members of the church split and formed their own congregation housed in a new church on Princess Anne Street. The African American members took charge of the original church and site. Their independence permitted the congregation to play an even more central role within the African American community, in addition to serving as a place of worship throughout the late-nineteenth and twentieth centuries and on to the present day.

The following Historical Narrative for Shiloh Baptist Church (Old Site), Fredericksburg, Virginia, was written by the History and Archives Committee at the Shiloh Baptist Church (Old Site).

Early Years of a Baptist Congregation in Fredericksburg: 1804–1854

It is believed that the first Baptist meeting house in Fredericksburg, Virginia, was established about 1804. The wood building stood near what is now the Fredericksburg train station on Lafayette Boulevard.⁹ The congregation included white folks, enslaved and exploited black folks, and a few individuals known locally as “free Negroes,” though their freedom was in no way equal to that of whites. Blacks who sought membership were examined first by certain black brethren, then by a group of white deacons. Both groups had to be satisfied.¹⁰ Nearly all early churches in Fredericksburg had separate entrances for blacks (often a side door), as well as separate seating areas (often a crudely furnished gallery).¹¹

The original wooden building remained the main gathering place for Fredericksburg's Baptists until 1815. At that time, some members withdrew and began worshipping in a building along the Rappahannock River at what is now the present location of Shiloh Baptist Church (Old Site) at the northwest corner of the intersection of Hanover and Sophia Streets. This building, originally owned by the Bank of Virginia, was badly damaged during the great Fredericksburg Fire of 1807, which destroyed about half of the buildings in town. The damaged shell remained largely unused for a decade.¹²

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By 1818, the Baptists expressed interest in constructing a larger, more permanent building on the site that contained the ruins of the earlier church. In April 1820, Horace Marshall and his wife, Elizabeth, sold the lot at what is now 801 Sophia Street to the trustees of “the New Baptist Meeting House” for \$900. It is believed that a brick church building was erected on the site in the late 1830s or early 1840s. This building was known as “the Shiloh Baptist Meeting House.”¹³

Even before the building was constructed, the congregation was thriving. According to one published report, by September 1831, the congregation had approximately 300 “members of color.”¹⁴ According to other reports, by the late 1830s or early 1840s, the congregation had more than eight hundred members, three-quarters of whom were “people of color.” Although these members constituted a majority of the membership, it is possible that most of those present at Sunday services were white, as the “colored” membership came from a wide area encompassing the City of Fredericksburg and Stafford, Spotsylvania, and Caroline counties. Enslaved individuals were not always allowed (or able) to attend services on a regular basis.¹⁵

The original church building at what is now 801 Sophia Street had a balcony that wrapped around three sides of the sanctuary. On the Sundays when owners allowed their slaves to attend services, they entered the building through a separate side door that led directly to the gallery. Enslaved blacks sat in the side galleries, where they could presumably be better seen by their owners sitting on the main floor. “Free” blacks sat in the end gallery.¹⁶

Sometime before 1844, Noah Davis, one of Shiloh’s enslaved members, was appointed as a deacon, but he longed to do more. He wanted to preach. This desire was in part due to his acquaintance with the Reverend Alexander Daniel, whom Davis considered “a bright and shining light among our people” and “the best preacher of color I ever heard.”¹⁷ Davis shared his desire with the Reverend Armistead Walker, the enslaved leader of the African American portion of the early Shiloh congregation.¹⁸ Walker made Davis’s desires known to the “colored” members of the church, who supported his quest. However, African Americans in Fredericksburg were not allowed to license any of their own for religious ministry. Because of this, Walker then took Davis’s request to “the white brethren,” who gave Davis a full hearing and granted him a license to preach.¹⁹

Davis later wrote and published a memoir entitled *A Narrative of the Life of Reverend Noah Davis, a Colored Man, Written by Himself at the Age of Fifty-Four* that recounted his experiences in Fredericksburg and elsewhere. He used proceeds from the sales to purchase the freedom of his wife and most of his children. In 2012, in recognition of Noah Davis’s achievements, the Library of Virginia recognized him as one of the “African American Trailblazers” in Virginia history.²⁰

By 1849, some of those meeting for worship at the Shiloh Baptist Meeting House expressed interest in constructing a new and larger Baptist church building in Fredericksburg. This building, to be located at the corner of Princess Anne and Amelia streets, would be exclusively for whites.²¹

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A committee was established to seek financial pledges to underwrite the cost of construction. The committee recommended that the existing building at what is now 801 Sophia Street be “given” to the black membership upon completion of the new building for whites, provided that the “colonials”—the term used in the church minutes for slave owners—made a pledge of \$1,100 or more toward the cost of the new whites-only sanctuary.²² After the “colonials” fulfilled this pledge, the black members would be “given” the building in which they had long worshipped.

Initial Independence but Under the Stern Hand of a White Overseer: 1854–1862

Beginning in 1854 while construction was underway—and in anticipation of the forthcoming division of the congregation—black members of Shiloh began meeting separately on Sunday afternoons in the old building on the banks of the Rappahannock. For this reason, the largely African American congregation at 801 Sophia Street in Fredericksburg has long used 1854 as its starting date.

The break between the white and black segments of Shiloh’s congregation became official in 1855. When the new building on Princess Anne and Amelia streets opened its doors in the spring of 1855, the approximately 250 white members of what had once been known as “Shiloh” officially “dismissed” from their membership all 625 or more of their “colored brethren” (male and female).²³

There was, however, some lingering financial tension. On March 26, 1856, the official board of the white congregation said it would support the establishment of a separate constitution for the “colored portion of the church” if the “colored” congregation would pay \$500 “toward liquidation of the debt incurred in erecting the new church.”²⁴ How much of this was paid, or when, is not clear. In the minutes of the white congregation, the records show that they approved the transfer of the title of the 801 Sophia Street property to the “colored” congregation upon receipt of a note from that congregation stating they would pay \$100 still due to the white congregation.²⁵ It is known that a gift of \$11.30 toward this cost was collected by the First African Church of Richmond and sent to Fredericksburg as a gift in support of their “sisters and brothers” on the Rappahannock.²⁶

The white congregation at the new location gradually began referring to itself as “Fredericksburg Baptist Church” rather than as “Shiloh” and informally referred to the church at 801 Sophia Street as “the African Baptist Church.”²⁷ However, it seems as if most black Baptists in Fredericksburg continued to think of themselves as “Shiloh,” because this name had long been the church’s primary identity.

At this time, it was required by law that a white overseer be present whenever people of color held a church service. In 1857, George Rowe, a self-educated, white Fredericksburg resident, became the congregation’s legally required pastor/overseer.²⁸ He charged \$50 a month for his services, to be paid by the free and enslaved members of the congregation.²⁹

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In late November of 1857, the Reverend George Rowe baptized eighteen new members of his congregation in the undoubtedly chilly Rappahannock River. At that time, he reported to the local press that the congregation's membership was in excess of 700 individuals.³⁰ Within five years, however, the outbreak of the Civil War had a monumental effect on the congregation. When Union troops arrived in the area in 1862, more than half of the congregation fled the degradation of slavery and racial discrimination that had prevailed in Fredericksburg to occupy free areas to the north. At some point in 1862, due to the destruction of the city caused by the Civil War and Rowe's own failing health, regular Sunday services were discontinued.³¹ Rowe's resignation as pastor/overseer took effect January 1, 1863, simultaneous with the formal declaration of Emancipation.³² He died three years later on January 18, 1866.³³

According to congregational records, during the period of time in which Rowe served as the official pastor/overseer, much of the actual preaching and spiritual direction was provided by the congregation's own black deacons. In fact, one of those deacons, the Reverend Armistead Walker, is described in early documents as "one of the first ordained colored ministers" in Virginia.³⁴ According to a letter written on December 7, 1855, held in the archives of the James Monroe Museum and Memorial Library in Fredericksburg, Armistead Walker and George Rowe shared the pastoral duties at Shiloh.³⁵ Walker died on January 4, 1860.³⁶ After his death, other African American deacons, including William J. Walker and George L. Dixon,³⁷ continued to provide much of the preaching and spiritual leadership, while Rowe held the "official" position as pastor and overseer.

Turmoil, Destruction, and Flight During the Civil War Years: 1862–1865

On Good Friday 1862, Union troops moved into Falmouth, just across the Rappahannock from Fredericksburg. John M. Washington, an enslaved member of Shiloh Baptist Church in Fredericksburg, was working at the Shakespeare House Hotel on Caroline Street when news came of the advancing Union troops. As the hotel's customers and many white residents of Fredericksburg fled from the city, many taking their slaves with them, Washington boldly decided to test President Abraham Lincoln's new contraband policy by escaping into Union lines.³⁸ He persuaded a few others to join him. Consequently, he became one of the first enslaved individuals to cross the Rappahannock at Fredericksburg during this phase of the war.³⁹ Many others followed. According to early church records, about 400 of Shiloh's members were among the thousands who fled to Washington, D.C., or other places.⁴⁰

One early account notes that it was "only natural for these fellow church members to plan for a place where they might once more gather in prayer and praise God for their deliverance from the ravages of war"⁴¹ and the deep degradation of their past enslavement. As a result, twenty-one of the many individuals who had come from Shiloh in Fredericksburg began meeting together to organize a new congregation in Washington.⁴² Among them was Edward Brooke, one of whose descendants later became a United States senator from Massachusetts, and William J. Walker, a native of Fredericksburg and a nephew of the Reverend Armistead Walker.⁴³ Prior to the Civil War, William Walker had served with his uncle as one of the African American preaching deacons at Shiloh. While in Washington, D.C., Walker was ordained as a minister and became the founding pastor of what became known as Shiloh Baptist Church of Washington; according

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to an article in the *Washington Post*, by the time this church celebrated its twenty-fifth anniversary in 1888, it had 850 members.⁴⁴

The Reverend William Walker also played an influential role in establishing several other Baptist churches in the District of Columbia, including Zion Baptist, Enon, and Mt. Jezereel.⁴⁵ Even while serving as pastor of Shiloh Baptist Church of Washington, he preached at these other congregations. Washington's Zion Baptist was founded in 1864 by nine former members of Fredericksburg's Shiloh who were living at the time in southwest D.C. They bought Simpson's Feed Store and remodeled it as a building for church services and educational programs. The Reverend William J. Walker served as their first minister.

During much of the Civil War, back in Fredericksburg, services at Shiloh Baptist Church on the Rappahannock were largely nonexistent. Much of the membership had fled to Washington. Others had been taken out of the area by their enslavers. Given the large-scale destruction throughout the city and the frequent changes in the military situation, church life become anything but stable.

Shiloh's building incurred damage during the Civil War. Like many buildings in Fredericksburg, the church was used as an army barracks. The sanctuary, located on the second floor, served as the hospital for the care and treatment of the wounded. The ground floor was used as a stable for military horses.⁴⁶

According to eyewitness accounts, the building suffered much destruction at the hand of troops who were under the command of Union generals Ambrose Burnside, Joseph Hooker, and Ulysses Grant. Windows and pews were removed or destroyed. All of the seats were pulled out of the gallery, as were the stairs leading to the balcony. The plaster ceiling was knocked apart, and certain support pillars at the back of the structure were knocked out, severely weakening one corner of the building.⁴⁷ It would take the church years to recover from this wreckage.

At some point during the war, George Dixon, another of the refugees from Shiloh in Fredericksburg, was released from service as a guide to Union General Irvin McDowell.⁴⁸ Afterward, he sought ordination from Nineteenth Street Baptist Church in Washington.⁴⁹ Much like the Shiloh congregation in Fredericksburg, the congregation of Nineteenth Street Baptist had been "dismissed" from a previously racially diverse congregation that was becoming all white.⁵⁰ This was the congregation that became known as First Baptist Church of Washington.

Either shortly before the war was over or soon after, the newly ordained Reverend George Dixon made a commitment to return to Fredericksburg to provide critical leadership for the church that he had left behind. Some of Shiloh's members had either chosen to remain in the area during the war or had been unable to leave. Others had joined the exodus to the District of Columbia but were now anxious to return.

Hopes Built, Dreams Crushed, Leading to a Congregation Divided: 1866–1887

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On December 24, 1866, Shiloh's "Sabbath School" held its first post-war Christmas Eve program. It opened with a prayer by the Reverend Dixon, after which the assembled scholars sang "in a spirited manner" the Christmas hymn "Glory to God in the Highest."⁵¹ The scholars, allowed to learn to read and write for the first time, read aloud in unison the second chapter of Matthew, after which they recited from memory the Ten Commandments and the Apostles Creed.⁵² This was followed by an "able address" by Dr. Harris,⁵³ an African American physician who had come to Fredericksburg under the auspices of the Freedmen's Bureau and who served as superintendent of Shiloh's school.⁵⁴

By 1869, Shiloh was "growing rapidly in numbers."⁵⁵ In April 1871, Dixon was said to have baptized twenty-seven persons in the river on a single day.⁵⁶ In March 1877, 90 new converts were baptized in a single afternoon.⁵⁷ Most baptisms were conducted at "the old baptizing place" in the Rappahannock River, just above the railroad bridge.⁵⁸ On one occasion, the local press reported that "more than a thousand spectators of both colors" came to the church for one of Shiloh's baptismal efforts.⁵⁹ In addition to aiding in the growth of the church's membership, Dixon also obtained a \$400 grant from the Freedmen's Bureau to undertake some renovations of Shiloh's badly damaged building.⁶⁰

Dixon was also leading the congregation's African American members in political activity, including organizing Emancipation Day (New Year's Day) marches through the streets of the city. According to a newspaper report, the march in 1870 included "several hundred colored persons"⁶¹ and concluded in the vicinity of Kenmore with speeches by Reverend Dixon and another black man, Joseph Evars. A Shiloh-based benevolent society known as "the Good Samaritans" led the procession. In some other years, the procession ended at Shiloh, where the protection of the sanctuary was used for speeches. A brass band often provided music during the processions, and those that occurred after dark were torch-lit.⁶²

Dixon was active in the local Republican Party, sometimes serving on the committees that nominated candidates for the state legislature. In 1869, one of the individuals he helped nominate was a former Union Army officer, Captain Edwin McMahon. The candidate admitted to the local press that he would probably be seen by some people as a carpet bagger, and he said that within that "carpet bag" he carried his deepest sentiments, the sentiments on which he would stand or fall.⁶³ In 1876, Dixon was one of seven African Americans who ran, unsuccessfully, for Fredericksburg's City Council.⁶⁴

In 1878, Dixon resigned as pastor, confessing to the congregation that he had violated the seventh of the Ten Commandments.⁶⁵ After approximately one year's time, he was again accepted as a pastor, serving churches in Spotsylvania and Caroline counties while continuing to live in Fredericksburg.⁶⁶ In time, his relationship with Shiloh was restored, and he served as guest speaker on special occasions. Although he died in 1907 in Philadelphia,⁶⁷ where he had moved to live with a daughter, his body was returned to Fredericksburg and interred in the Shiloh Cemetery, located in the neighborhood that is now below Marye's Heights and the University of Mary Washington.⁶⁸

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In the autumn of 1878, the Reverend Lemuel Walden assumed the pastorate and later helped establish the Shiloh Cemetery. A Shaw University graduate, Walden served Shiloh for three years before accepting a pastorate in Boston, Massachusetts.⁶⁹ Following Walden, the Reverend Willis Robinson arrived in 1881, and he faced the task of rebuilding the confidence of the congregation while also restoring a building weakened by flooding and the continued effect of damage during the war. In 1882, land on what is now Monument Avenue was purchased from A.P. Rowe for use as the Shiloh Cemetery.⁷⁰

Through rallies and other innovative projects, Robinson raised \$1,500 for repairs to the building, but the deacons of the church voted to postpone action until the full amount needed could be raised; however, this delay proved ill-advised. On June 11, 1886, following a meeting of the Grand Lodge of the Good Samaritans, a thunderous crash rocked the area as the rear wall of the building collapsed and left the structure irreparable and requiring demolition.⁷¹

After the building's collapse, the congregation met in the Fredericksburg Courthouse for nearly a year.⁷² During this time, deep divisions emerged within the congregation. At one point, Shiloh's trustees purchased a lot at Princess Anne and Wolfe streets for \$600. They planned to construct a new building for Shiloh on that site, which, at the time, contained a large brick building known as the Revere Shop. Some members wanted to move the congregation to that new location; others insisted on rebuilding on the original location. The congregation was almost evenly divided.

The last business meeting of the combined congregation was at the courthouse in May 1887. The Reverend Robinson was not present. Frank Phillips, a leading member of the congregation, presided. There was much division over what to do. By late May 1887, some of Shiloh's members began meeting on Sundays at the Revere Shop, with the Reverend Robinson in charge.⁷³ Other Shiloh members, opposed to use of the new site, continued meeting at the courthouse with preaching provided on an interim basis by a Reverend Jones.⁷⁴

Rebuilding and Re-Growing on the "Old Site": 1887–1920

Legal questions concerning title for the new property arose in June 1887,⁷⁵ resulting in an injunction prohibiting any new construction on the new site.⁷⁶ By late 1887, the Reverend James E. Brown, a native of Chesterfield, Virginia, assumed the pastorate of the congregation that remained at the courthouse, while Robinson continued as pastor of those who were meeting at the new site in the Revere Shop. Both groups considered themselves the "true" Shiloh Baptist Church and wanted to use the church's name. On November 30, 1888, a local judge issued a final decree, ordering a compromise and division of assets, with each group using the name Shiloh Baptist Church with the addition of either "Old Site" or "New Site."⁷⁷ By May 1889, both groups had approved resolutions resolving all conflicts, and the division of assets was complete by July 1889.⁷⁸ The congregation remaining at 801 Sophia Street would be known as Shiloh Baptist Church (Old Site).

The Reverend James E. Brown oversaw the laying of a cornerstone for a new building on the old site on June 18, 1890.⁷⁹ This festive ceremony included members of the Garfield Light Infantry

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and the Masonic Lodge #4 A.F. and A.M. The church was constructed by renowned local carpenter and builder C. G. Heflin of C. G. Heflin & Bro. Charles Granville Heflin was born in 1867 as the oldest child to Carter and Alice Heflin. His younger brother, Elmer G. "Peck" Heflin, went on to become one of the most prolific and well-known architects in turn-of-the-twentieth-century Fredericksburg. Opening ceremonies were held on October 26, 1890.⁸⁰

In 1891, just a year after the new building's construction, the local press reported more than two hundred children in regular attendance at the Sunday school.⁸¹ That same year, Reverend Brown was elected chaplain of the Grand Lodge of Colored Masons of Virginia.⁸² In 1892 he was named the District Deputy Grand Master of the Fourth Virginia Masonic District.⁸³

One of Reverend Brown's saddest duties came in October 1889, when he climbed the scaffolding and offered a final prayer with Paul Keys, a local African American man who was about to be hung at the rear of the city jail for what a judge determined was an assault on a white child.⁸⁴ Reverend Brown continued as Shiloh (Old Site)'s pastor until 1905, during which time the church thrived.

In 1905, shortly before the end of his pastorate, Reverend Brown set in motion a committee that ultimately led to the establishment of the Fredericksburg Normal & Industrial Institute (F. N. & I. I.), the first school to provide a secondary education for the area's African Americans.⁸⁵ Its first classes were held on October 2, 1905.⁸⁶ The "Colored" School of Fredericksburg, built in 1884 at Princess Anne and Wolfe streets (where the current fire station is located), offered classes only in grades 1 through 7.⁸⁷

On August 28, 1905, the Reverend John Allen Brown, a Washingtonian, became the pastor.⁸⁸ During his tenure, a central bell tower was added to the Sophia Street side of the new building.⁸⁹ After five years of service, he left to go to St. John Baptist Church in Arlington, Virginia. From 1918 through 1929, he served as pastor of Queen Street Baptist Church in Hampton, Virginia.⁹⁰

The Reverend John C. Diamond became the pastor of Shiloh (Old Site) on November 18, 1910.⁹¹ Born July 22, 1877, he was a graduate of Hampton Institute and Howard University.⁹² During his time as pastor, the federal government paid for some of the damage caused by Union troops during the Civil War.⁹³ In addition to serving as pastor, he was an architect and skilled builder. He used these skills to construct an addition on the back of the building. While construction was underway, human bones, identified as the remains of Union soldiers, were found on the river side of the building. In early July 1916, these were reinterred in the Fredericksburg National Cemetery.⁹⁴

For a while, Reverend Diamond taught part-time at the F. N. & I. I.⁹⁵ Also during his time as pastor, the church purchased some property on Amelia Street, where Reverend Diamond oversaw the building of a parsonage. The first stained-glass windows in the church were also installed under his leadership.

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After the United States entered World War I, a group of local citizens organized to raise money for the United War Work Fund. This was a combined effort of the Young Men's Christian Association, the Young Women's Christian Association, the National Catholic War Council, the Jewish Welfare Board, the War Camp Community Service, the American Library Association, and the Salvation Army to promote "high standards of morality" among soldiers and sailors and to aid them in resisting "temptations" as they returned to civilian life.⁹⁶ Reverend Diamond of Shiloh (Old Site) served as chairman of the city's efforts. The local group collected \$17,542.15, of which \$1,226.25 came from the black community.⁹⁷

Reverend Diamond served Shiloh until 1920. He returned frequently thereafter as a guest speaker.

Courageous Leadership for Religious Renewal, Political Equality, Civil Rights, and Educational Opportunity: 1921–1961

The next pastor, the Reverend B. H. Hester, was selected in 1921 and formally installed in 1922.⁹⁸ He had received degrees from Biddle University in North Carolina in 1918 and from Virginia Union University in Richmond in 1921.⁹⁹ He was a gifted writer and educator and served for some years not only as the principal but also as a teacher and coach at the F. N. & I. I.¹⁰⁰ It served for many years as the only educational institution in the area open to African Americans who wished to pursue a high school education.¹⁰¹ Reverend Hester began as Fredericksburg Normal & Industrial Institute's principal in the fall of 1929.¹⁰²

By 1918, Fredericksburg paid the school \$1,000 a year for each "colored" school-age citizen of the city who enrolled. This provided less than was needed for much-needed improvements. In addition, the school admitted students from Stafford, Spotsylvania, and Caroline counties. Their modest tuition and board covered only a portion of the costs.¹⁰³ Additional funds for the institute, informally known as Mayfield High School, were raised in part by individuals and groups at Shiloh Baptist Church (Old Site).¹⁰⁴ Although most of the groups and organizations contributing to the school were black, a few prominent white residents also made contributions. For example, in 1918, the school reported that artist Gari Melchers of Falmouth had contributed \$10.¹⁰⁵

The school initially held classes in an old farmhouse that had once been known as Moorefield.¹⁰⁶ To raise money for future construction, the school sold unneeded land acquired with the farmhouse. As they were developed, these new residential lots gradually became the neighborhood currently known as Mayfield.¹⁰⁷ Thanks to the sale of lots and additional assistance provided by Shiloh (Old Site) and others, the Fredericksburg Normal & Industrial Institute was able to move into a new more academically oriented building on November 16, 1925.¹⁰⁸

The new building was used for its original purpose for only thirteen years. The city built a new elementary school for black children on a lot near Gunnery Spring in 1935. Three years later, the city expanded the facility and asked secondary school students from F. N. & I. I. to move to that building.¹⁰⁹ This allowed a single principal to oversee both the elementary and secondary education of African Americans. In time, the combined institution acquired the name Walker-

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Grant in recognition of Joseph Walker and Jason Grant, both of whom had been instrumental in the founding of F. N. & I. I.¹¹⁰

In 1923, Reverend Hester instituted a “Night School” at Shiloh (Old Site) for adults who sought to increase their skills or overcome their illiteracy.¹¹¹ This church-based educational effort continued for at least four years, with enrollment running as high as 300.¹¹² Students ranged in age from sixteen to seventy-five.¹¹³ Said Reverend Hester about the school, which met every Monday, Thursday, and Friday evening during the school year, “You are never too old to attend....Can you read the Constitution? Do you wish to qualify to vote? If so, come out and join us. We have taught people to read and write in six months and can teach you to do the same.”¹¹⁴ The cost for those “who are able to pay” was \$1 per month, but those without funds were welcome to attend without charge.¹¹⁵

In January 1925, Reverend Hester initiated a newsletter called *The Shiloh Herald*.¹¹⁶ Although it was published by Shiloh Baptist Church (Old Site), it provided a wide range of local news to the black community: who was ill, who was recovering, who had died, who had married, who had been born, who had had out-of-town visitors, who had recently traveled north, and so forth.

The Shiloh Herald was also instrumental in providing a strong African American perspective on important justice issues, a voice that was otherwise not available in the local media. Its motto, published in every issue, was “For all things beneficial and uplifting; against all things injurious and detrimental; neutral on nothing.”¹¹⁷ Reverend Hester, who served as editor-in-chief, explained at one point that he believed a responsible press should work “to change conditions in America and make them what they should be.”¹¹⁸ Courage was required, he said, because a truthful and responsible press needed to “stand before demagogues and damn their treacherous flatterers without winking.”¹¹⁹

Editorials in *The Shiloh Herald* regularly sought to embody this understanding. For example, a March 1927 issue addressed the action of the U.S. Supreme Court in invalidating a Texas law that had prohibited black Texans from voting in that state’s Democratic primary elections.¹²⁰ In Texas at the time, these were the only elections that really mattered because African Americans, who had typically been the primary group in Texas voting Republican, had been effectively disenfranchised during general elections, thus assuring a final victory for whoever won the Democratic primary.

Editorials in *The Shiloh Herald* pulled no punches, as can be seen in these excerpts from an editorial addressing the Supreme Court’s decision in the case known as *Nixon v. Herndon*:

Any ignoramus could have easily seen that such a law was unconstitutional and any court in hades would have declared it so at first sight. The fact that such a law found its way to the Supreme Court shows that something is radically wrong in America.... The Negro has been satisfied too long with decisions in his favor, when the courts making them were not concerned with backing them up.... What the Negro needs is not more decisions, but

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sentiment in his favor. He needs a government that will treat all its citizens exactly and precisely alike.¹²¹

Another 1927 editorial pointed with shame toward what it called the tiny “den” at the city’s railway station that is “called a waiting room for colored people.”¹²² And why is it, the same editorial asked, that “whenever a crime or wicked deed has been committed in a community the Negroes are suspected and their homes are searched?”

In like manner, a strongly worded 1926 editorial, presumably by Reverend Hester, described those “who seek to keep others in ignorance and weakness” as “dangerous demagogues,” cutting at the very life of the nation. “The strength of a nation does not depend,” he wrote, “upon its standing armies or latent resources but upon the peace, prosperity, and satisfaction” of its “weakest citizens.”¹²³

Four months later, *The Shiloh Herald* strongly criticized a prominent white pastor from Richmond¹²⁴ who had been “trying to pick a fuss with the Queen of Rumania [sic]...because a few Baptists in far-off Rumania are not allowed to worship as they please.”¹²⁵ Such a concern was utterly misplaced, argued *The Shiloh Herald*, for the individual in question had expressed no concern whatsoever about the ongoing horror of U.S. lynch mobs:

We suggest to Dr. McDaniel that he can start a timely fight without going to Rumania. He can go to the office of Governor Byrd and inquire concerning the Wytheville lynching, why the investigation stopped so abruptly; or he can go to the state of South Carolina and insult the governor there because of the recent lynching of three human beings, one a woman; or he can go to the state of Texas and inform the governor that it is not right to allow a mob to burn three people at one time, especially not when one is a woman; or he can go to the White House and start a fuss with the great silent man, Calvin Coolidge, by telling him to use his great influence to have the Dyer Anti-Lynch Law passed.¹²⁶

A team of “distributors” delivered the four-page weekly paper directly to African American homes in Fredericksburg.¹²⁷ Distribution of *The Shiloh Herald* continued for at least three years, probably more.¹²⁸

During the first half of the twentieth century, many prominent African Americans spoke at Shiloh Baptist Church (Old Site). Among them were Thomas Calhoun Walker, a Richmond lawyer who promoted education and land ownership among African Americans and served as a legal protector of many endangered African American youth; the Reverend Adam Clayton Powell, Sr., founder of Harlem’s Abyssinian Baptist Church; W. E. B. DuBois, an outspoken African American sociologist, historian, and educator; Mary McLeod Bethune, widely known as an educator and civil rights activist; and Nannie Burroughs, an African American educator, feminist, religious leader, and civil rights activist.¹²⁹

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In 1923, under Reverend Hester's leadership, money was collected for purchase of a Moller pipe organ for the church. Many individuals and groups in the congregation worked hard to raise money through bake sales, musical programs, and other efforts. The installation and dedication of the organ was celebrated during a series of music-filled weeknight services, May 18–22, 1925.¹³⁰ During this time, although relationships were still strained with the city's white Baptists, Shiloh (Old Site) enjoyed mutually supportive relationships with the city's Presbyterian and Episcopal congregations. For example, the pastors of both the Presbyterian Church of Fredericksburg and Trinity Episcopal Church¹³¹ attended one or more of the weeknight organ dedication services, offering public words of greeting and support.¹³²

In July 1925, with funds still needed to complete payment on the organ, a helping hand was extended by the Reverend R. V. Lancaster, pastor of the Presbyterian Church of Fredericksburg, who invited Shiloh's choir, joined by other local African Americans, to provide an outdoor, Sunday evening concert of spirituals on the steps of the Presbyterian Church.¹³³ A crowd gathered, and at the conclusion of the singing, which was reported to have left the audience in tears, the Reverend Dudley Boogher, pastor of St. George's Episcopal Church, provided a sermon, after which a free-will offering was collected, yielding \$70.93 to be used toward the cost of Shiloh (Old Site)'s pipe organ, which remains in use to this day.¹³⁴ Earlier that year, Reverend Lancaster of the Presbyterian Church had also been the featured speaker at the closing exercises for students enrolled in the night school at Shiloh Baptist Church (Old Site).¹³⁵

In March 1925, the Reverend Hester single-handedly brought about a major change in the text and headline style of a major Richmond, Virginia, newspaper, the *News Leader*. Writing on church letterhead in his official capacity as pastor, the Reverend Hester addressed the editor of the *News Leader*, objecting to that newspaper's repeated use of "derogatory" and "un-Christian" language in describing people of color. He particularly objected to the use of such terms as "darkie" and "coon," which the paper had commonly used until that point. After some consideration of the Reverend Hester's position, the editor of the newspaper wrote him at Shiloh Baptist Church (Old Site), agreeing with his reasoning and announcing that from that time forward, those terms would no longer appear in the pages of the *News Leader*.¹³⁶

In 1927, the Reverend Hester researched, wrote, and published a history of Shiloh Baptist Church (Old Site).¹³⁷ On June 11, 1946, he received an honorary Doctor of Divinity degree from Virginia Union University.¹³⁸ He served the congregation and community until 1961, an illustrious forty years.

On the evening of Thursday, October 15, 1942, after several days of heavy rains, the Rappahannock River began to rise. On the following afternoon, it reached a record stage of 45 feet above normal. The entire lower floors of Shiloh Baptist Church (Old Site) were inundated. Water rose to within 20 inches of the ceiling of the ground floor. Chairs, a piano, some small organs, hymn books, Bibles, and as many records and files as possible were moved to upper floors. Walls, woodwork, and floors on the lower level of the church were severely damaged. Some records were lost. No services were held at the church the following Sunday.¹³⁹

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During the second quarter of the twentieth century, the building's primary elevation underwent an extensive renovation with the addition of a new façade. (Records of the exact date were apparently lost in the aforementioned flood.)

Shiloh Baptist Church (Old Site) repeatedly used portions of its scarce assets to meet the needs of the larger community. For example, in January 1949, the church contributed \$3,744 to the building fund of Mary Washington, the city's only hospital, which still maintained a strict racial segregation of its patients.¹⁴⁰ Members of the church hoped that the hospital's practices would change once a new building was constructed.

Throughout Reverend Hester's tenure as pastor, Shiloh Baptist Church (Old Site) played a strong role in working to see that as many local African Americans as possible were qualified to vote in local, state, and national elections. Through its night classes for adults, the church promoted greater literacy in an effort to overcome certain unjust obstacles to voting that had been imposed by the state.¹⁴¹ Despite the financial hardships involved, the church also actively promoted the paying of the capitation ("poll") tax that was necessary to participate in elections in Virginia.¹⁴²

One of the key church and community leaders who emerged during Reverend Hester's pastorate was Dr. Philip Y. Wyatt, Sr., a Charlottesville native, who opened a dental practice in Fredericksburg in 1933.¹⁴³ Dr. Wyatt became Shiloh (Old Site)'s clerk, a presiding deacon, one of the church's primary financial officers, a church school teacher, and when Reverend Hester's health began to decline, he also often served as the church's Sunday morning preacher.¹⁴⁴ An outspoken advocate for racial justice, Dr. Wyatt during the 1940s became secretary of the local chapter of the National Association for the Advancement of Colored People (NAACP). By 1953, he had been elected as president of the Fredericksburg chapter of the NAACP, a post he held through 1974.¹⁴⁵ In 1953, he served as program chairman for the NAACP's state conference,¹⁴⁶ and by 1957, he had been elected as the organization's Virginia president.¹⁴⁷ He was reelected the following year,¹⁴⁸ and remained in that position until 1960.¹⁴⁹ He later served as co-chairman of the Fredericksburg Biracial Commission and as a member of the Virginia State Advisory Committee to the U.S. Commission on Civil Rights.¹⁵⁰

Using his involvement in the church, the NAACP, and numerous other civic organizations, Dr. Wyatt was instrumental in pricking the conscience of the community so that the problems of minority inequities, inclusion, and opportunity were aired and addressed. While many cities in the nation were experiencing violence, destruction, and disruption, Fredericksburg remained relatively calm. It was Dr. Wyatt's leadership, combined with skillful mediation and negotiations, that helped to maintain harmony and peace while historic changes were made.¹⁵¹

As an officer of both Shiloh (Old Site) and the local NAACP, Dr. Wyatt frequently served as an informal advisor to members of the local African American community during various struggles in search of racial justice.¹⁵² One of the earliest of these encounters occurred in 1950. The only high school open at that time to African American students in Fredericksburg and southern

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Stafford County was the weakly funded Walker-Grant High School, located just off of Dixon Street in the city.¹⁵³ In June 1950, the high school was preparing for its largest graduating class to date (27 individuals). It became clear that the school's own facilities would be too small to host all of the students, friends, family members, teachers, and administrators who wanted to attend.¹⁵⁴ On the advice of Dr. Wyatt, James Walker, the senior class president and a member of Shiloh (Old Site), approached the city.¹⁵⁵ Mrs. R. C. Ellison, president of the Walker-Grant Parent Teachers Association and a member of Shiloh (Old Site), accompanied him.¹⁵⁶ They asked for permission to hold the school's commencement ceremonies at the city's spacious Community Center, customarily used only by whites.¹⁵⁷

Initially, the city refused the request. Dr. Wyatt then advised James Walker on strategies in appealing the decision.¹⁵⁸ Eventually, the city relented, agreeing that the black high school could use the Community Center for its commencement but stipulating that no student, teacher, or family member could enter through the front doors. All people of color would be required to enter and exit through a small side door near the back of the building.¹⁵⁹

James Walker, the class president, reported this restriction to his class members and said that he would rather get his diploma on the sidewalk than be forced to enter the Community Center through the back door.¹⁶⁰ Shiloh Baptist Church (Old Site) then stepped in and offered its facilities for the commencement. With Dr. Wyatt and Mrs. Ellison from Shiloh (Old Site) assisting with the planning and with the full backing of the Fredericksburg chapter of the NAACP, the Walker-Grant High School senior class then developed a plan to meet in caps and gowns on commencement day outside the front doors of the Community Center, holding large signs saying, "These doors closed to us."¹⁶¹

A crowd of at least three hundred gathered in support of the demonstration.¹⁶² After the graduating class sang "Lift Every Voice and Sing," often described as "the Negro national anthem," and heard a prayer, Dr. Wyatt presented two "dummy diplomas," making a speech about how the class was "learning at the outset that life is filled with problems."¹⁶³ They then marched peacefully from there to Shiloh (Old Site), where the actual commencement ceremony was held. Although Shiloh (Old Site)'s sanctuary was smaller than ideal, it was a church that had supported and encouraged the class in its protest, and a number of Walker-Grant's students and teachers were members of the congregation.¹⁶⁴

The intensity of feeling that the protest generated can be seen in a letter to the editor, published in *The Free Lance-Star*, by the Fredericksburg city attorney, C. O'Connor Goolrick. In his letter, attorney Goolrick called the protest a "childish demonstration" and suggested that "if the city is to be subjected to any more of these trumped-up racial protests, then, in my opinion, the best thing to do is to dispose of [the Community Center] by sale or lease to private owners."¹⁶⁵

The next month, Fredericksburg's NAACP responded to the situation by requesting use of the Community Center for a mass meeting to discuss educational inequalities in the city, voting rights, and an end to discrimination in transportation and other public facilities.¹⁶⁶ A letter urging all local African Americans to attend the meeting was distributed at the city's black churches,

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including Shiloh (Old Site), on the last Sunday of July 1950. Three of the letter's four signers were members of Shiloh (Old Site): Dr. Wyatt, Willa Mae Coleman, and Jerry Taylor.¹⁶⁷ Shortly after the letter went out, the NAACP's request to use the facility was denied, allegedly because the building "had been spoken for" by a white "Youth Canteen," though an African American citizen whose home was across the street from the Community Center entered the building at the requested hour of the NAACP's meeting and found the auditorium in darkness, with only three men "laughing and talking" in one of the side rooms.¹⁶⁸ The denial of access served to strengthen the commitment of Dr. Wyatt and other leaders at Shiloh (Old Site) to work for faster change on local, state, and national levels.

The congregation at Shiloh (Old Site) tried to support efforts in other locations as well. For example, on Sunday, March 18, 1956, the congregation collected a special offering in support of the bus boycott in Montgomery, Alabama.¹⁶⁹ The Fredericksburg chapter of the Virginia Voters League, in which Dr. Wyatt was heavily involved, regularly held its monthly meetings at Shiloh (Old Site).¹⁷⁰ And in July 1961, the church hosted a mass meeting featuring the leader of protests against racial discrimination in Lynchburg, Virginia.¹⁷¹

On behalf of Dr. Wyatt from Shiloh (Old Site) and twelve other named individuals, Dr. Martin Luther King, Jr., sent a letter on December 3, 1958, to a large number of black ministers in Virginia, urging them to rally their members to attend a nonviolent "Pilgrimage for Public Schools" to be held in Richmond on Emancipation Day (January 1), 1959.¹⁷² As a result of the letter, about eighteen hundred protestors marched two miles from the Richmond Mosque to the state capital.¹⁷³

In April 1960, Dr. Wyatt called a mass meeting in Fredericksburg, attended by about 350 of the area's African Americans, to build support for "courageous members of our race who strive for true democracy in sit-in movements" to integrate some of the city's whites-only lunch counters. At the meeting, Dr. Wyatt sharply criticized the Virginia General Assembly for "hurriedly passing anti-trespassing laws" and urged "100 percent support" by local African Americans for the new efforts.¹⁷⁴

Dr. Wyatt, Mamie Scott, and Gladys Poles Todd, all members of Shiloh (Old Site), trained about twenty local high school students for the sit-in effort, which began July 1, 1960, and continued throughout that month.¹⁷⁵ Three downtown businesses were targeted: Woolworth's, W. T. Grant's, and Peoples Drug Store. Many of the participating high school students walked downtown from more distant neighborhoods, including Mayfield. Shiloh Baptist Church (Old Site) served as the staging and planning area for each day's activity.¹⁷⁶ Groups of students sat in at each location, rotating to a new location after an hour, while others picketed on the sidewalk in front of the business. Those sitting-in at the counter would occupy every third seat, which theoretically left seats available for other customers, but any other customer would thus have to sit next to an African American, which they knew most would choose not to do. However, as soon as the students would arrive, staff at each of the lunch counters would put out signs saying, "This Section Closed," and as soon as the students left, the signs would be removed.¹⁷⁷ After a month of protests, Woolworth's and W. T. Grant (*not* joined by Peoples) announced a change of

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policy. To test the change in policy, seven African Americans, led by Dr. Wyatt from Shiloh (Old Site), immediately went to the two stores on the afternoon of July 30—and were served.¹⁷⁸

That same summer, two young members of Shiloh (Old Site)—Kenneth Wyatt and Gaye Todd—called on the local manager of Pitts Theaters to seek the privilege of sitting in any seat rather than those less desirable seats that had previously been designated for African Americans. The manager informed them that as of that moment, there would no longer be special seats for either whites or blacks.¹⁷⁹

After Reverend Hester's death in 1972,¹⁸⁰ his family remained active in the church. His granddaughter, Pamela Bridgewater-Awkard, served for many years in the U.S. State Department, including stints as U.S. ambassador or other official emissary in many nations, including Belgium, South Africa, the Bahamas, Benin, Ghana, and Jamaica.¹⁸¹

Holding to God's Unchanging Hand While Pursuing a Deeper Level of Social, Political, and Education Transformation: 1962 to the Present

The Reverend Lawrence A. Davies, a native of Houston, Texas, with degrees from Howard University School of Divinity and Wesley Theological Seminary, became the pastor at Shiloh Baptist Church (Old Site) on March 4, 1962, and retired as pastor exactly fifty years later on March 4, 2012.¹⁸²

Six months after Reverend Davies began as Shiloh (Old Site)'s pastor, Roland Moore, a fourteen-year-old member of the congregation, became the first African American to be admitted to the city's James Monroe High School.¹⁸³ One of his aunts had been in the group from Walker-Grant High School that had been denied admission to the Community Center for that school's commencement ceremonies. Although Moore's enrollment at James Monroe had no coverage whatsoever in the local newspaper, it was widely known by some white parents and students. As a result, on his first day at the school in September 1962, he was greeted with a message scrawled in big black letters on the sidewalk: "Nigger go home."¹⁸⁴ During those early days when Moore felt utterly alone at the school and treated unjustly, he often sought and received advice and encouragement from Dr. Wyatt, Shiloh (Old Site)'s long-time spiritual and civil rights leader.¹⁸⁵

Although Fredericksburg's schools were still functionally segregated and unequal, the city, in response to a federal court order, had quietly adopted a "free transfer" policy that technically allowed students the opportunity to attend the school of their choice, though the process of doing so was anything but easy.¹⁸⁶ As a result, three other black students joined Moore at James Monroe for the spring semester. Two of them—Von Nelson and Clarence Robinson—were also members of Shiloh (Old Site). Dorothy Nelson, Von Nelson's mother and a long-time member of the church, had herself participated in the 1960 sit-ins to integrate Fredericksburg lunch counters. She knew the kind of insults and difficulties her son might face, but she wanted him to be among those breaking the color barrier at James Monroe High School. The hostility that he faced was so intense that Von Nelson begged repeatedly to be allowed to go back to the all-black Walker-Grant High School. His mother refused. Integration was the future, she insisted.¹⁸⁷

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In June 1963, fifteen months after Reverend Davies' arrival and less than a year after Roland Moore became the first student of color at James Monroe High School, Fredericksburg's City Council elected Clarence R. Todd, a member of Shiloh (Old Site), as the first African American member of the city's school board.¹⁸⁸ (Gilbert Coleman, another member of Shiloh [Old Site], was named to the school board in July 1971.¹⁸⁹)

Despite the addition of a single African American to the school board, not much progress was being made in desegregating the schools. Thus in May 1964, Dr. Wyatt sent a letter on behalf of the Fredericksburg NAACP to the school board, arguing that the board's "free transfer" policy was not adequate. Dr. Wyatt called for a complete desegregation of students, faculty, custodians, and administrators "no later than the opening day of the 1964–1965 session." He suggested that without compliance, litigation would be initiated.¹⁹⁰

Although this continued pressure, much of it from people at Shiloh (Old Site), eventually led to the much-needed integration of the schools, with a single school for each group of grades, the city continued for a time to discriminate in the provision of certain services. For example, no bus service was offered, despite the fact that *some* school children—*disproportionately* black school children—now lived as much as five miles from the school that they were to attend.¹⁹¹ In response, the Home Missions Committee at Shiloh (Old Site), under the leadership of Janice Davies, chartered a bus to provide daily transportation for school-age residents of certain neighborhoods, and the newly formed Mayfield Civic Association chartered a similar bus to provide school transportation for students in that part of the city.¹⁹² Eventually the city was shamed into providing bus service for all students.¹⁹³

Marguerite Young, a member of Shiloh (Old Site) who had been born on Virginia's Eastern Shore, began teaching in the city's segregated schools in 1957. After the schools were integrated, she moved to James Monroe High School where she became assistant principal. Recognizing her administrative skills, the school board then made her principal of Maury School. She was the first African American to serve as principal in the city's newly integrated educational institutions. She eventually became director of instruction for the city's schools.¹⁹⁴

In 1963, Mamie Scott, a member of Shiloh (Old Site) who had been active in the NAACP and in planning for the 1960 lunch counter sit-ins, made some further waves in the city. She decided to try to integrate one of the city's white churches. She applied for membership in Fredericksburg's previously all-white Methodist church. When the newly installed pastor of that congregation decided to accept her application for membership, controversy developed. Mrs. Scott, however, wasn't one to give in easily. She persisted, even when a significant number of that church's members rebelled, splitting off to form what eventually became Fredericksburg's Grace Memorial Church.¹⁹⁵

Soon after his arrival, Reverend Davies and other members of Shiloh Baptist Church (Old Site) began working for a greater African American impact in local and state elections. Further impetus for the effort occurred in October 1963, when the Virginia Conference of the NAACP

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held its annual convention in Fredericksburg, with Shiloh Baptist Church (Old Site) serving as convention headquarters.¹⁹⁶ Fredericksburg mayor C. M. Cowan was invited to address the gathering but refused. Some local African Americans felt snubbed by his refusal to make an appearance.¹⁹⁷ Perhaps in response, that autumn's voter registration drive, led by Dr. Wyatt, resulted in more than a 30 percent increase in the number of "colored citizens" who had paid the poll tax and would thus be eligible to vote in the next local and state elections.¹⁹⁸ This was despite obstacles the city imposed on first-time registrants, who were required to pay both the current year's poll tax as well as the tax for two prior years, plus a financial penalty for not having paid the prior year's poll taxes when they were due.¹⁹⁹

In the midst of marches being led in Selma, Alabama, in March 1965 by the Reverend Martin Luther King, Jr., and just two days after President Lyndon Johnson spoke to a televised joint session of Congress to urge passage of the Voting Rights Act, a two-hour picketing demonstration by local white and Negro residents was held in front of the city courthouse. Dr. Wyatt of Shiloh (Old Site) explained to the local news media that the demonstration was in support of the marchers in Selma and the voting bill introduced by President Johnson, as well as a protest against Virginia's continued use of a poll tax.²⁰⁰

In the early 1960s, in an effort to build on the increased voting strength of African Americans in Fredericksburg, Reverend Davies and church deacon Weldon Bailey, a local mortician and resident of the city's Mayfield neighborhood, organized a political action group known as Citizens United for Action.²⁰¹ By 1965, through careful behind-the-scenes strategies and determined get-out-the-vote efforts, they were able to provide the needed margin of votes to influence the outcome of both a primary election to determine the Democratic candidate for the House of Delegates, as well as the outcome of the general House of Delegates election itself.²⁰² Shiloh (Old Site)'s Weldon Bailey was also able to foster a more welcoming environment at one of the city's polling places, having been appointed in 1965 as one of the city's first African American election judges.²⁰³ These victories led to increased attention to African American perspectives in future campaigns and laid the groundwork for future victories.

One fruit of this early effort became evident in 1966 when Reverend Davies became the first African American elected to Fredericksburg's City Council. He was elected as the city's first black mayor in 1976.²⁰⁴ (Perhaps significantly, the 1966 city election was the first in which payment of a poll tax was not required for voting.)²⁰⁵ He was reelected as mayor four times, retiring from that post in 1996 after having served for longer than anyone in the city's history.²⁰⁶ As mayor, he was the driving force in establishing a low-cost public transportation system that would serve those who lacked any other way of getting around. The city's central bus station was subsequently named in his honor.²⁰⁷

Early during his years at Shiloh (Old Site), Reverend Davies took an active interest in the mental health of the community, expressing a strong concern for those who were struggling with various kinds of limitations and disabilities. He served as a regional vice-president of the Virginia Association of Mental Health, served on the board of the Rappahannock Area Community Services Board, and in 1969 was awarded the Pratt Mental Health Citation for "the greatest

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service as a volunteer in the field of mental health in the past year.”²⁰⁸ In 1972, Reverend Davies founded the Fredericksburg Area Sickle Cell Association, which has continued to provide critical educational and support services for families dealing with sickle cell disease.²⁰⁹

In 1968, at Reverend Davies’ urging, Shiloh Baptist Church (Old Site) partnered with the Human Relations Council in applying for federal loan guarantees that would allow construction of the city’s first subsidized-rent housing units to be known collectively as Hazel Hill Apartments. Federal approval of the project, intended to benefit the city’s low-income residents, many of whom were African American, was announced in early December 1969. It was only the second such effort in the state. Shiloh (Old Site) and the city’s Human Relations Council jointly created the Hazel Hill Apartment Corporation to build and manage the project. Reverend Davies and Dr. Wyatt served on the project’s board. Roland Gray, another member of Shiloh (Old Site), served as the corporation’s initial treasurer.²¹⁰

Hurricane Agnes brought major flooding to the Rappahannock River in 1972. Flood waters rose above the first-floor level of Shiloh (Old Site)’s building. Years of church records, some of which were stored in the basement, were damaged or lost. Under the leadership of the Reverend Davies, the whole first floor underwent extensive repair.²¹¹

In 1976, the educational annex was constructed, adding classrooms and offices on two levels. An elevator and handicapped restrooms were added in the annex in April 1992.²¹² The church acquired some adjoining land, known as the Gillis property, in 1982.²¹³ The house on that property was torn down in 2005.²¹⁴

In March 2003, the congregation had to vacate the 1890 sanctuary because the sanctuary roof was in need of major repairs.²¹⁵ For four months, the congregation shared Sunday worship services with Friendship Baptist Church in Stafford but continued to use other parts of its Sophia Street building.²¹⁶ The entire roof was rebuilt, and the ceiling of the sanctuary was elevated to provide better viewing angles from the balcony.²¹⁷

Reverend Davies worked closely with pastors of other downtown Fredericksburg churches, undertaking joint, ecumenical efforts of various kinds, becoming the first black president of the Fredericksburg Ministerial Association.²¹⁸ Perhaps more significantly, he became one of the founding pastors of Micah Ecumenical Ministries, an outreach effort in which Shiloh (Old Site) continues to play an important role.²¹⁹ Micah Ecumenical Ministries serves the most troubled and dispossessed local residents, including the chronically homeless.

Even after he retired as mayor, Davies continued to play a significant political role in the city, working behind the scenes for justice and righteousness, especially for the poor and the struggling, speaking out when needed on many issues of importance.²²⁰ Reverend Davies became pastor emeritus in March 2012, having served Shiloh (Old Site) for a full one-third of the years since the Civil War.²²¹

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The Reverend Aaron L. Dobyne began serving as the church's pastor on June 1, 2014.²²² He came to Shiloh (Old Site) with twenty-five years of pastoral experience, a passion for African American history, and advanced degrees from several institutions of higher learning.²²³ A native of Alabama, he had most recently ministered in Shreveport, Louisiana.²²⁴ His selection elicited widespread enthusiasm in the congregation.²²⁵

Criterion C: Architectural Significance

Photographic and architectural evidence shows that the Shiloh Baptist Church (Old Site) has undergone many modifications and alterations since it was constructed in 1890. The original design was reflective of the Presbyterian Church of Fredericksburg, an Early Classical-style building constructed in 1833. The Presbyterian Church survived the Battle of Fredericksburg in 1862 and, by the time of the construction of Shiloh (Old Site), had been in use primarily by the city's white population for almost 60 years. From the centrally placed square bell tower to the prominent front gable with denticulated trim and ocular fenestration in the tympanum, Shiloh (Old Site) was a direct reflection of Presbyterian Church's Greek Revival style. Perhaps the original 1890 design, however, was more a reflection of its white builder, C. G. Heflin, than it was of the African American congregation. Over the first two decades of the twentieth century, some of the building's features were slowly replaced or modified to move away from the symmetrical, classically-inspired design aesthetics of the original building, including replacing the roman-arched windows on the side elevations with lancet-arched openings and the installation of decorative painted-glass fenestration. These gradual changes gave way to the wholesale replacement of the primary façade sometime during the second quarter of the twentieth century, likely in the 1930s. What was a symmetrical Classical edifice was replaced with a Gothic-inspired façade complete with brick buttresses, additional lancet windows, two bell towers, and, most notably, an imposing central triangular parapet that masked the original gable.

The changes to the exterior and interior of the building during this time are a direct reflection of the emerging social and ideological independence of Fredericksburg's African American population. In a move away from the white-designed original façade, consciously or unconsciously, church leaders sought to distinguish their structure from other religious buildings in town. At that time, new construction in Fredericksburg relied heavily on Colonial Revival aesthetics, and the vast majority of new buildings erected from 1920 through 1940 reflected this style's tenants, including the train station, Mary Washington Hospital, George Washington Inn, and many others. The style was so prevalent that the Fredericksburg Historic District, originally established in 1971, was expanded in 1984 specifically to recognize the impact of this style on the physical fabric of the community. Yet during the heyday of Colonial Revival building treatments, the congregation of Shiloh (Old Site) elected to replace their classically inspired façade with one that highlights a completely different architectural milieu—the Gothic Revival—a style that was not utilized on any other church constructed in Fredericksburg during this time.

Perhaps church members were looking for ties to older religious structural iconography. Perhaps they just wanted to appear different than other ecclesiastical construction in the city. In the end,

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what was created was a distinct stylistic statement on the emerging socioagency of African Americans in the period between the World Wars. This independence is mirrored not only in the building's architecture but also in the success of their 1920s newsletter, *The Shiloh Herald*, which contained articles on black voting rights and the sub-par conditions of "colored" facilities in town. Even into the 1930s, when many communities were struggling with conditions brought on by the Great Depression, Fredericksburg—including its African American residents—fared much better than other communities across the nation due to the success of the Sylvania Plant, which was the country's largest producer of cellophane. Over 60 percent of the company's 2,600 employees were black residents who earned a higher wage at the factory than in the vast majority of other industries in town.²²⁶ This economic prosperity, combined with the evolving belief in black independence amongst the city's African American population, likely resulted in the architectural edifice seen today.

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Shiloh Baptist Church (Old Site)
Name of Property

Fredericksburg, VA
County and State

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Shiloh Baptist Church (Old Site)
Name of Property

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Shiloh Baptist Church (Old Site)
Name of Property

Fredericksburg, VA
County and State

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Shiloh Baptist Church (Old Site)
Name of Property

Fredericksburg, VA
County and State

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Shiloh Baptist Church (Old Site)
Name of Property

Fredericksburg, VA
County and State

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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 # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

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

Name of repository: Department of Historic Resources, Richmond, VA

Historic Resources Survey Number (if assigned): DHR No. 111-0096 and 111-0132-0066

Shiloh Baptist Church (Old Site)
Name of Property

Fredericksburg, VA
County and State

10. Geographical Data

Acreage of Property 0.184 acre

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 38.302439 | Longitude: -77.457285 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

The historic boundary of the Shiloh Baptist Church are tight around the building. It begins at the northeast corner of Sophia Street and Hanover Street and extends northwest along Sophia Street approximately 100 feet to the corner of a vacant lot. It then extends northeast approximately 105 feet to an asphalt parking area. The boundary continues in a southeastwardly direction roughly 100 feet along the edge of the parking lot to the corner of Hanover Street, thence with Hanover Street in a southwestwardly direction approximately 100 feet back to the intersection of Hanover and Sophia streets. These boundaries conform to the current tax parcel, recorded by the City of Fredericksburg as parcel no. 7789-24-1847, and with the original urban lot lines on which Shiloh Baptist Church (Old Site) was originally constructed.

Shiloh Baptist Church (Old Site)
Name of Property

Fredericksburg, VA
County and State

Boundary Justification (Explain why the boundaries were selected.)

The historic boundary include the primary resource (the church) and two immediately adjacent, non-contributing sheds. The boundaries are those associated with the church since it was built in 1890.

11. Form Prepared By

name/title: Heather Dollins Staton, Architectural Historian
organization: Dovetail Cultural Resource Group
street & number: 300 Central Road, Suite 200
city or town: Fredericksburg state: VA zip code: 22401
e-mail: hstaton@dovetailcrg.com
telephone: 540-899-9170
date: May 2015

name/title: Mark Olson (Primary Contact)
organization: History and Archives Committee of the Shiloh Baptist Church (Old Site)
street & number: 801 Sophia Street
city or town: Fredericksburg state: VA zip code: 22401
e-mail: molson@shiloholdsite.org
telephone: 540-373-8701

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Shiloh Baptist Church (Old Site)
Name of Property

Fredericksburg, VA
County and State

Photo Log

Name of Property: Shiloh Baptist Church (Old Site)

City or Vicinity: Fredericksburg (Independent City)

State: Virginia

Photographer: H. Dollins and C. Oshida

Date Photographed: April 2013

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 23:

Shiloh Baptist Church (Old Site), South Oblique, Looking Northwest

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0001

2 of 23:

Shiloh Baptist Church (Old Site), East Oblique, Looking West

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0002

3 of 23:

Shiloh Baptist Church (Old Site), Northeast Elevation, Looking Southwest

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0003

4 of 23:

Shiloh Baptist Church (Old Site), Southwest Elevation, Looking Southeast

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0004

5 of 23:

Shiloh Baptist Church (Old Site), Addition, Southwest Elevation, Looking Northeast

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0005

6 of 23:

Shiloh Baptist Church (Old Site), Southwest Elevation, Looking Northeast

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0006

7 of 23:

Shiloh Baptist Church (Old Site), Door Detail, Southwest Elevation, Looking Northeast

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0007

8 of 23:

Shiloh Baptist Church (Old Site), Shed #1, North Oblique, Looking South

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0008

9 of 23:

Shiloh Baptist Church (Old Site), Shed #2, West Oblique, Looking East

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0009

Shiloh Baptist Church (Old Site)
Name of Property

Fredericksburg, VA
County and State

10 of 23:

Shiloh Baptist Church (Old Site), Narthex, Looking South
VA_Fredericksburg_ShilohBaptistChurch-OldSite_0010

11 of 23:

Shiloh Baptist Church (Old Site), Balcony, Looking South
VA_Fredericksburg_ShilohBaptistChurch-OldSite_0011

12 of 23:

Shiloh Baptist Church (Old Site), Sanctuary From Balcony, Looking Northeast
VA_Fredericksburg_ShilohBaptistChurch-OldSite_0012

13 of 23:

Shiloh Baptist Church (Old Site), Sanctuary, Looking Southwest
VA_Fredericksburg_ShilohBaptistChurch-OldSite_0013

14 of 23:

Shiloh Baptist Church (Old Site), Sanctuary, Looking West

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0014

15 of 23:

Shiloh Baptist Church (Old Site), Sanctuary and Choir Loft, Looking Northeast
VA_Fredericksburg_ShilohBaptistChurch-OldSite_0015

16 of 23:

Shiloh Baptist Church (Old Site), Organ Detail, Looking East
VA_Fredericksburg_ShilohBaptistChurch-OldSite_0016

17 of 23:

Shiloh Baptist Church (Old Site), Foyer/Entrance Hall, Looking Northwest
VA_Fredericksburg_ShilohBaptistChurch-OldSite_0017

18 of 23:

Shiloh Baptist Church (Old Site), Sunday School Room, Looking Southeast
VA_Fredericksburg_ShilohBaptistChurch-OldSite_0018

19 of 23:

Shiloh Baptist Church (Old Site), Stage/Baptismal Pool, Looking Northwest
VA_Fredericksburg_ShilohBaptistChurch-OldSite_0019

20 of 23:

Shiloh Baptist Church (Old Site), Basement, Looking South

Shiloh Baptist Church (Old Site)
Name of Property

Fredericksburg, VA
County and State

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0020

21 of 23:

Shiloh Baptist Church (Old Site), Addition, Second Story, Hallway, Looking East

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0021

22 of 23:

Shiloh Baptist Church (Old Site), Addition, Archives/Library, Looking East

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0022

23 of 23:

Shiloh Baptist Church (Old Site), Addition, Classroom, Looking East

VA_Fredericksburg_ShilohBaptistChurch-OldSite_0023

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. 460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including 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 Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

ENDNOTES

¹ Shiloh Baptist Church (Old Site), Historic photographs (on file with the History and Archives Committee at the Shiloh Baptist Church [Old Site], 801 Sophia Street, Fredericksburg, Virginia, 2013).

² Ronald E. Shibley, "The Presbyterian Church of Fredericksburg National Register of Historic Places Nomination," written 1983, accessed October 2013, http://www.dhr.virginia.gov/registers/Cities/Fredericksburg/1110034_Presbyterian_ChurchofFredericksburg_1984_Final_Nomination.pdf

³ Shiloh, 2013; City of Fredericksburg, "Surviving Fredericksburg Building Permits," compiled by Gary Staton, last updated January 9, 2014, accessed October 2013, http://resources.umwhisp.org/Fredericksburg/building_permits.htm; Environmental Data Resources, Inc. "Fredericksburg, Spotsylvania County," Sanborn Map Company, 1927, updated 1947, accessed October 2013, <http://www.librarypoint.org/>.

⁴ Shiloh, 2013.

⁵ Shiloh, 2013.

⁶ Ibid.

⁷ Ibid.

⁸ National Park Service, "Guidelines for Completing National Register of Historic Places Forms. Part A: How to Complete the National Registration Form," 1997.

⁹ Michael Aubrecht, *Historic Churches of Fredericksburg: Houses of the Holy* (Charleston: The History Press, 2009), 33; and Oscar Darter, *The History of Fredericksburg Baptist Church, Fredericksburg, Virginia* (Richmond, Virginia: [publisher not stated], 1960), 28.

¹⁰ B. H. Hester, *The History of Shiloh (Old Site) Baptist Church, Fredericksburg, Virginia* (Richmond, Virginia: The Saint Luke Press, 1927), 9.

¹¹ Aubrecht, *Historic Churches of Fredericksburg*, 33.

¹² Aubrecht, *Historic Churches of Fredericksburg*, 33.

¹³ Aubrecht, *Historic Churches of Fredericksburg*, 33–34.

Shiloh Baptist Church (Old Site)

Name of Property

Fredericksburg, VA

County and State

¹⁴ Noah Davis, *A Narrative of the Life of Reverend Noah Davis, a Colored Man, Written by Himself at the Age of Fifty-Four* (Baltimore: John F. Weishampel, Jr., 1859), 25.

¹⁵ Laura Farwell, *Research Prepared for Shiloh Baptist Church (Old Site)* (Fredericksburg, Virginia: Historic Fredericksburg Foundation, Inc., 2000), 3; and Aubrecht, *Historic Churches of Fredericksburg*, 34.

¹⁶ Ruth Coder Fitzgerald, *A Different Story: A Black History of Fredericksburg, Stafford, and Spotsylvania, Virginia* ([City not specified], Unicorn, 1979), 76–77.

¹⁷ Davis, *A Narrative of the Life*, 27–28.

¹⁸ Davis, *A Narrative of the Life*, 27.

¹⁹ Davis, *A Narrative of the Life*, 27.

²⁰ Janice M. Hathcock, “Library of Virginia to Honor 2012 African American Trailblazers in Virginia History” (news release) (Richmond, Virginia: Library of Virginia, January 24, 2012); and “2012 African American Trailblazers in Virginia History” (brochure) (Richmond, Virginia: Library of Virginia, 2012).

²¹ Darter, Oscar, *History of Fredericksburg Baptist Church* (Richmond, Virginia: Publisher not stated, 1960), 31.

²² Darter, *History of Fredericksburg Baptist Church*, 33.

²³ Darter, *History of Fredericksburg Baptist Church*, 147.

²⁴ Darter, *History of Fredericksburg Baptist Church*, 147.

²⁵ Darter, *History of Fredericksburg Baptist Church*, 148.

²⁶ Fitzgerald, *A Different Story*, 77.

²⁷ Darter, *History of Fredericksburg Baptist Church*, 147–148.

²⁸ *The Fredericksburg Ledger*, January 26, 1866 (page 3, column 2).

²⁹ Hester, *The History of the Shiloh (Old Site) Baptist Church*, 10.

³⁰ *The Fredericksburg News*, December 1, 1857 (page 2, column 2).

³¹ *The Fredericksburg Ledger*, January 26, 1866 (page 3, column 2).

³² Fitzgerald, *A Different Story*, 77.

³³ Darter, *History of Fredericksburg Baptist Church*, 81.

³⁴ John C. Diamond, *Jubilee Jottings* (Fredericksburg, Virginia: Shiloh Baptist Church [Old Site], 1914); and Brooks-Higginbotham, “From Strength to Strength: The History of Shiloh Baptist Church of Washington, D.C., 1863–1988.” Accessed October 2013. http://www.shilohbaptist.org/pages/page.asp?page_id=245533.

³⁵ Letter from John Minor to Mary Minor Blackford, written in Fredericksburg, December 7, 1855, cited by Fitzgerald, *A Different Story*, 77.

³⁶ *Weekly Advertiser*, Fredericksburg, Virginia. January 7, 1860.

³⁷ *Fredericksburg Daily Star*, Fredericksburg, Virginia. July 15, 1907 (page 3, column 3).

³⁸ Crandall Shifflett (ed.), *John M. Washington’s Civil War: A Slave Narrative* (Baton Rouge: Louisiana State University Press, 2008); and David W. Blight, *A Slave No More: Two Men Who Escaped to Freedom, Including Their Own Narratives of Emancipation* (Orlando: Harcourt, 2007).

³⁹ Shifflett (ed.), *John M. Washington’s Civil War*, 47; and David W. Blight, *A Slave No More*, 42.

⁴⁰ John Wesley Cromwell, “The First Negro Churches in the District of Columbia,” *Journal of Negro History*, 7 no. 1 (January 1922): 88; and Brooks-Higginbotham, “From Strength to Strength.”

⁴¹ Cromwell, *Journal of Negro History*, (January 1922): 88.

⁴² Brooks-Higginbotham, “From Strength to Strength.”

⁴³ Brooks-Higginbotham, “From Strength to Strength.”

⁴⁴ Brooks-Higginbotham, “From Strength to Strength.”

⁴⁵ Brooks-Higginbotham, “From Strength to Strength.”

⁴⁶ Deposition on July 29, 1904, by George Triplett and Thomas Dennis for *The Court of Claims of Trustees of Shiloh (Old Site) Baptist Church of Fredericksburg, Virginia, v. The United States (Case No. 11781 Cong.)*, quoted by Aubrecht, *Historic Churches of Fredericksburg*, 61–62.

⁴⁷ Deposition by Triplett and Dennis, quoted by Aubrecht, *Historic Churches of Fredericksburg*, 61–62.

⁴⁸ *Fredericksburg Daily Star*, July 15, 1907 (page 3, column 3).

⁴⁹ Fitzgerald, *A Different Story*, 114.

⁵⁰ Cromwell, “The First Negro Churches,” 76.

⁵¹ *Fredericksburg Ledger*, January 1, 1867 (page 3, column 2).

Shiloh Baptist Church (Old Site)

Name of Property

Fredericksburg, VA

County and State

- ⁵² *Fredericksburg Ledger*, January 1, 1867 (page 3, column 2).
- ⁵³ *Fredericksburg Ledger*, January 1, 1867 (page 3, column 2).
- ⁵⁴ *Virginia Herald*, Fredericksburg, Virginia. April 18, 1867 (page 3, column 1).
- ⁵⁵ *Fredericksburg Ledger*, May 4, 1869 (page 3, column 1).
- ⁵⁶ *Fredericksburg Ledger*, May 4, 1871 (page 3, column 2).
- ⁵⁷ *Virginia Star*, Fredericksburg, Virginia. March 3, 1877 (page 3, column 2).
- ⁵⁸ *Virginia Star*, March 3, 1877 (page 3, column 2).
- ⁵⁹ *The Virginia Star*, April 18, 1877 (page 3, column 1).
- ⁶⁰ National Archives and Records Administration. "The Freedmen's Bureau, 1865–1872." November 20, 1868. Accessed October 2013. <http://www.archives.gov/research/african-americans/freedmens-bureau/>; and *Fredericksburg Ledger*, December 1, 1868.
- ⁶¹ *Virginia Herald*, January 3, 1870 (page 3, column 2).
- ⁶² *Fredericksburg Ledger*, January 3, 1873 (page 3, column 1).
- ⁶³ *Fredericksburg Ledger*, June 25, 1869 (page 3, column 3).
- ⁶⁴ *Virginia Herald*, May 27, 1872 (page 3, column 1).
- ⁶⁵ *Virginia Star*, July 13, 1878 (page 3, column 1).
- ⁶⁶ *Fredericksburg Daily Star*, July 15, 1907 (page 3, column 3).
- ⁶⁷ Philadelphia, Pennsylvania: *Death Certificates Index, 1803–1915*, George Lewis Dixon ("Pennsylvania, Philadelphia City Death Certificates, 1803–1915." Index. FamilySearch, Salt Lake City, Utah, 2008, 2010. From originals housed at the Philadelphia City Archives. "Death Records.").
- ⁶⁸ *Fredericksburg Daily Star*, July 15, 1907 (page 3, column 3).
- ⁶⁹ *Fredericksburg Star*, Fredericksburg, Virginia. October 19, 1878; and Hester, *The History of Shiloh Baptist Church (Old Site)*, 13.
- ⁷⁰ Fitzgerald, *A Different Story*, 223.
- ⁷¹ Hester, *The History of Shiloh Baptist Church (Old Site)*, 14–15; *Star*, June 12, 1886.
- ⁷² Hester, *The History of Shiloh Baptist Church (Old Site)*, 16.
- ⁷³ Hester, *The History of Shiloh Baptist Church (Old Site)*, 20.
- ⁷⁴ Hester, *The History of Shiloh Baptist Church (Old Site)*, 24.
- ⁷⁵ Hester, *The History of Shiloh Baptist Church (Old Site)*, 16.
- ⁷⁶ *Fredericksburg Free Lance*, Fredericksburg, Virginia. January 20, 1888.
- ⁷⁷ Hester, *The History of Shiloh Baptist Church (Old Site)*, 23.
- ⁷⁸ Hester, *The History of Shiloh Baptist Church (Old Site)*, 20–23; Fitzgerald, *A Different Story*, 117.
- ⁷⁹ Fitzgerald, *A Different Story*, 117.
- ⁸⁰ Fitzgerald, *A Different Story*, 117.
- ⁸¹ *Fredericksburg Free Lance*, January 1, 1892 (page 3, column 5).
- ⁸² Fitzgerald, *A Different Story*, 206.
- ⁸³ Fitzgerald, *A Different Story*, 206.
- ⁸⁴ Fitzgerald, *A Different Story*, 224.
- ⁸⁵ "An Early Written History of the Fredericksburg Normal & Industrial Institute," 1926 or after but not later than 1929 (author not specified, but the handwritten document was found in the papers of the late Reverend B. H. Hester).
- ⁸⁶ "Thirteenth-Fourteenth Annual Catalogue of The Fredericksburg Normal and Industrial Institute, 1918-1919." Photocopy on file in the Shiloh Baptist Church (Old Site) archives.
- ⁸⁷ "Thirteenth-Fourteenth Annual Catalogue of The Fredericksburg Normal and Industrial Institute, 1918-1919."
- ⁸⁸ Hester, *The History of Shiloh Baptist Church (Old Site)*, 26; *Minutes of the Shiloh Baptist Church (Old Site)*, Fredericksburg, Virginia. 1905. On file in the Shiloh Baptist Church (Old Site) archives.
- ⁸⁹ Fitzgerald, *A Different Story*, 119.
- ⁹⁰ *The Shiloh Herald*, Fredericksburg, Virginia. September 12, 1926 (page 2, column 2); and "Our History" on the web site of Queen Street Baptist Church, Hampton, Virginia. <http://www.queenstreetbaptistchurch.com/church-history.html>.
- ⁹¹ Shiloh Baptist Church (Old Site) "Minutes," 1910.

Shiloh Baptist Church (Old Site)

Name of Property

Fredericksburg, VA

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- ⁹² Diamond, *Jubilee Jottings*.
- ⁹³ Aubrecht, *Historic Churches of Fredericksburg*, 62.
- ⁹⁴ *Fredericksburg Daily Star*, July 8, 1916 (page 2, column 2).
- ⁹⁵ "An Early Written History of the Fredericksburg Normal & Industrial Institute."
- ⁹⁶ John D. Rockefeller, Jr., "Fundraising" (1917). Speech explaining the United War Work Fund. Reproduced at <http://firstworldwar.com/audio/fundraising.htm>.
- ⁹⁷ Fitzgerald, *A Different Story*, 208.
- ⁹⁸ Hester, *The History of Shiloh Baptist Church (Old Site)*, 30.
- ⁹⁹ Hester, *The History of Shiloh Baptist Church (Old Site)*, 31.
- ¹⁰⁰ John Whylie, "Tribute to Reverend B. H. Hester." Fredericksburg, Virginia: Shiloh Baptist Church (Old Site), 1976.
- ¹⁰¹ "History of the Fredericksburg Normal and Industrial Institute," published in the commemorative booklet issued as part of the Historical Landmark Celebration, October 25, 1997, and seemingly drawn in large measure from Fitzgerald, *A Different Story*.
- ¹⁰² "History of the Fredericksburg Normal and Industrial Institute," published in the commemorative booklet issued as part of the Historical Landmark Celebration, October 25, 1997. Seemingly drawn in large measure from Fitzgerald, *A Different Story*.
- ¹⁰³ "Thirteenth-Fourteenth Annual Catalogue of The Fredericksburg Normal and Industrial Institute, 1918-1919."
- ¹⁰⁴ See, for example, "F. N. & I. I. Receives Gifts," *The Shiloh Herald*, October 3, 1926 (page 3, column 2); "Ever-Ready Club Makes Gifts of Books to F.N.I.I.," *The Shiloh Herald*, April 3, 1927; and "Report of Commencement Drive," *The Shiloh Herald*, June 26, 1927 (page 3, column 1).
- ¹⁰⁵ "Thirteenth-Fourteenth Annual Catalogue of The Fredericksburg Normal and Industrial Institute, 1918-1919."
- ¹⁰⁶ "History of the Fredericksburg Normal and Industrial Institute."
- ¹⁰⁷ "An Early Written History of the Fredericksburg Normal & Industrial Institute."
- ¹⁰⁸ *The Shiloh Herald*, November 14, 1925 (page 3).
- ¹⁰⁹ Fitzgerald, *A Different Story*, 133.
- ¹¹⁰ Fitzgerald, *A Different Story*, 133.
- ¹¹¹ Whylie, "Tribute to Reverend B. H. Hester."
- ¹¹² "The Night School," *The Shiloh Herald*, October 26, 1926 (page 3, column 2).
- ¹¹³ "Rev. Lancaster's Address," *The Shiloh Herald*, April 11, 1925 (page 2, columns 1-2).
- ¹¹⁴ "The Night School," *The Shiloh Herald*, September 26, 1925 (page 2, columns 1-2).
- ¹¹⁵ "The Night School," *The Shiloh Herald*, September 26, 1925 (page 2, columns 1-2).
- ¹¹⁶ *The Shiloh Herald* was typeset and printed by The Saint Luke Press in Richmond, Virginia. Copies of sample issues on file in the Shiloh Baptist Church (Old Site) archives.
- ¹¹⁷ *The Shiloh Herald* (printed on page 2 of each issue from at least 1925 through 1927).
- ¹¹⁸ "The Power of the Press," *The Shiloh Herald*, April 3, 1927 (page 2, column 1).
- ¹¹⁹ "The Power of the Press," *The Shiloh Herald*, April 3, 1927 (page 2, column 2).
- ¹²⁰ *The Shiloh Herald*, March 27, 1927 (page 2, columns 1-2).
- ¹²¹ *The Shiloh Herald*, March 27, 1927 (page 2, columns 1-2).
- ¹²² "Killing Christianity," *The Shiloh Herald*, March 13, 1927 (page 2, columns 1-2).
- ¹²³ *The Shiloh Herald*, July 24, 1926 (page 2, columns 1-2).
- ¹²⁴ The individual in question was the Reverend George W. McDaniel, pastor of Richmond's First Baptist Church, who was outspoken in promoting reactionary social and theological views. Earlier in his life, he had been a Confederate Army officer, fighting for the Southern cause in the Battle of Fredericksburg. Fred Anderson, *My Dear Doctor Mac: The Life & Times of George White McDaniel*. Richmond, Virginia: Virginia Baptist Historical Society, 2013.
- ¹²⁵ *The Shiloh Herald*, November 21, 1926 (page 2, columns 1-2).
- ¹²⁶ *The Shiloh Herald*, November 21, 1926 (page 2, columns 1-2).
- ¹²⁷ The names of the "distributors" were included in each issue.

Shiloh Baptist Church (Old Site)

Name of Property

Fredericksburg, VA

County and State

¹²⁸ Samples of published issues from 1925 through 1927 are on file in the Shiloh Baptist Church (Old Site) archives. However, many of the church's official files and records from the late 1920s through the early 1940s were lost during a 1942 flood that inundated parts of the current building. Thus, how long *The Shiloh Herald* was published has not yet been determined.

¹²⁹ Fitzgerald, *A Different Story*, 215.

¹³⁰ *The Shiloh Herald*, May 30, 1925 (page 3, columns 1–2).

¹³¹ At the time, Rev. R. V. Lancaster was pastor of the Presbyterian Church of Fredericksburg. Rev. W. T. Sherrin was pastor of Trinity Episcopal Church.

¹³² *The Shiloh Herald*, May 30, 1925 (page 3, columns 1–2).

¹³³ *The Shiloh Herald*, July 11, 1925 (page 3, column 1).

¹³⁴ *The Shiloh Herald*, July 11, 1925 (page 3, column 1).

¹³⁵ "Rev. Lancaster's Address," *The Shiloh Herald*, April 11, 1925 (page 2, columns 1–2).

¹³⁶ Original correspondence and related newspaper clippings are in a private collection held by Pamela Bridgewater-Awkard (granddaughter of B.H. Hester).

¹³⁷ *Fredericksburg Free Lance-Star*, March 30, 1927 (page 1, column 7).

¹³⁸ Shiloh Baptist Church (Old Site), "Appreciation Day Program," June 30, 1946. On file in the Shiloh Baptist Church (Old Site) archives.

¹³⁹ Shiloh Baptist Church (Old Site) "Minutes," October 1942 (descriptive report written by Philip Wyatt, church clerk).

¹⁴⁰ Shiloh Baptist Church (Old Site) Minutes," January 14, 1949 (page 2).

¹⁴¹ "The Night School," *The Shiloh Herald*, October 26, 1926 (page 3, column 2).

¹⁴² Oral and written reports of families who were present in the church during the 1920s, 1930s, 1940s, and 1950s.

¹⁴³ "Dr. Philip Wyatt dies; was civil rights advocate," *The Free Lance-Star*, October 23, 1984 (page 15).

¹⁴⁴ Shiloh Baptist Church (Old Site) "Minutes" 1940–1977; and John Whyllie, "Years of Hope, Years of Promise" (pamphlet). Fredericksburg, Virginia: Shiloh Baptist Church (Old Site), revised edition 1992. On file in the Shiloh Baptist Church (Old Site) archives.

¹⁴⁵ "Dr. Philip Wyatt dies; was civil rights advocate," *Fredericksburg Free Lance-Star*, October 23, 1984 (page 15).

¹⁴⁶ *Memphis World*, Memphis, Tennessee. October 2, 1953 (page 5).

¹⁴⁷ Washington, D.C.: "Dr. Philip Wyatt elected NAACP state president," *The Afro American*, October 15, 1957 (page 17); and New York, New York: *The Crisis*, March 1958 (page 170).

¹⁴⁸ Virginia NAACP Re-Elects Wyatt to Presidency," *The Free Lance-Star*, October 14, 1958 (page 3).

¹⁴⁹ Floor statement by Rep. Bobby Scott, 3rd District of Virginia, in the U.S. House of Representatives, "On the 75th Anniversary of the Virginia State Conference NAACP," September 29, 2010.

¹⁵⁰ "Dr. Philip Wyatt dies; was civil rights advocate," *Fredericksburg Free Lance-Star*, October 23, 1984 (page 15).

¹⁵¹ Letter from Rev. Lawrence A. Davies and Mrs. Janice Pryde Davies to the Fredericksburg Wall of Honor Committee, cited by Virginia Johnson, "Fredericksburg's Wall of Honor: Honorees for 2000-2005." <http://www.librarypoint.org/wall-honor-2005>.

¹⁵² Oral and written reports of families who were present in the church during the 1920s, 1930s, 1940s, and 1950s.

¹⁵³ Grace Garnett Sprow, member of the 1950 Walker-Grant High School senior class and life-long member of Shiloh (Old Site). Interviewed by Joan Olson, recorded January 13, 2015. Available in the Shiloh Baptist Church (Old Site) archives.

¹⁵⁴ "Walker-Grant High Will Present 27 Diplomas Tuesday," *Fredericksburg Free Lance-Star*, June 3, 1950 (page 7).

¹⁵⁵ Sprow Interview. January 13, 2015.

¹⁵⁶ Sprow Interview. January 13, 2015.

¹⁵⁷ "Colored Students to Demonstrate in Protest Here," *Fredericksburg Free Lance-Star*, June 6, 1950 (page 1).

¹⁵⁸ Sprow Interview. January 13, 2015.

Shiloh Baptist Church (Old Site)
Name of Property

Fredericksburg, VA
County and State

¹⁵⁹ “Colored Students to Demonstrate in Protest Here,” *Fredericksburg Free Lance-Star*, June 6, 1950 (page 1); and C. O’Conor Goolrick, “Goolrick Clarifies Statement Made to Superintendent,” Letter to the Editor, *Fredericksburg Free Lance-Star*, June 6, 1950.

¹⁶⁰ “Colored Students to Demonstrate in Protest Here,” *Fredericksburg Free Lance-Star*, June 6, 1950 (page 1); and Sprow Interview. January 13, 2015.

¹⁶¹ “Demonstration Held by Negro Students Here Is Orderly,” *Fredericksburg Free Lance-Star*, June 7, 1950 (page 1); and Sprow Interview. January 13, 2015.

¹⁶² “Demonstration Held by Negro Students Here Is Orderly,” *Fredericksburg Free Lance-Star*, June 7, 1950 (page 1); and Sprow Interview. January 13, 2015.

¹⁶³ “Demonstration Held by Negro Students Here Is Orderly,” *Fredericksburg Free Lance-Star*, June 7, 1950 (page 1).

¹⁶⁴ Sprow Interview. January 13, 2015.

¹⁶⁵ Goolrick, Letter to the Editor, *Fredericksburg Free Lance-Star*, June 6, 1950.

¹⁶⁶ “Reply Is Awaited for NAACP to Use Community Center,” *Fredericksburg Free Lance-Star*, August 1, 1950 (page 11)..

¹⁶⁷ “Reply Is Awaited for NAACP to Use Community Center,” *Fredericksburg Free Lance-Star*, August 1, 1950 (page 11).

¹⁶⁸ “Negroes Set Stage for Law Suit over Community Center,” *Fredericksburg Free Lance-Star*, August 4, 1950 (page 1).

¹⁶⁹ Shiloh Baptist Church (Old Site) “Bulletin,” March 11, 1956 (page 4).

¹⁷⁰ See, for example, Shiloh Baptist Church (Old Site) “Bulletin,” September 8, 1957 (page 3).

¹⁷¹ Shiloh Baptist Church (Old Site) “Bulletin,” July 2, 1961 (page 3).

¹⁷² Martin Luther King, Jr., “To Brother in Christ,” December 3, 1958, collected as part of the Martin Luther King, Jr., Papers Project, Stanford University, pages 542–543. Available at http://mlk-kpp01.stanford.edu/primarydocuments/Vol4/3-Dec-1958_ToBrother.pdf.

¹⁷³ “Negro Protest Called a New ‘Moral Force,’” *Richmond News Leader*, January 2, 1959.

¹⁷⁴ “NAACP Gathering Asked to Support Sit-Downs,” *Fredericksburg Free Lance-Star*, April 13, 1960 (page 3).

¹⁷⁵ John Hennessy, “Sit-in Corner, July 1960,” *Fredericksburg Remembered* (web site) <http://www.fredericksburghistory.wordpress.com/2011/08/04/sit-in-corner-july-1960>.

¹⁷⁶ Whylie, “Years of Hope, Years of Promise.”

¹⁷⁷ Hennessy, “Sit-in Corner.”

¹⁷⁸ “Quiet Switch in Policy: 2 Lunch Counters Here Offer Service to Negroes,” *Fredericksburg Free Lance-Star*, August 1, 1960 (page 1); and Baltimore, Maryland: *The Baltimore Afro-American*, August 9, 1960 (page 2).

¹⁷⁹ Fitzgerald, *A Different Story*, 244.

¹⁸⁰ Whylie, “Tribute to Reverend B. H. Hester.”

¹⁸¹ Shiloh Baptist Church (Old Site), “Retirement Banquet Program for Reverend Lawrence Davies,” March 4, 2012.

¹⁸² “Retirement Banquet Program,” March 4, 2012.

¹⁸³ Roland Moore, Oral interview at Shiloh Baptist Church (Old Site) by Mark Olson, January 11, 2015.

¹⁸⁴ “Changing Times,” *Fredericksburg Free Lance-Star*, January 26, 2003 (page F1).

¹⁸⁵ Moore interview, January 11, 2015.

¹⁸⁶ “Group Calls for New Desegregation Steps,” *Fredericksburg Free Lance-Star*, May 11, 1964 (page 1).

¹⁸⁷ “Changing Times,” *Fredericksburg Free Lance-Star*, January 26, 2003 (page F1).

¹⁸⁸ “First Negro School Boardman Elected; Bi-Racial Commission Is Proposed,” *Fredericksburg Free Lance-Star*, June 12, 1963 (page 1); and “On School Board: Clarence Todd Sworn In,” *Fredericksburg Free Lance-Star*, June 29, 1963 (page 1).

¹⁸⁹ “Coleman is named to City School Board,” *Fredericksburg Free Lance-Star*, July 28, 1971 (page 1).

¹⁹⁰ “Group Calls for New Desegregation Steps,” *Fredericksburg Free Lance-Star*, May 11, 1964 (page 1).

¹⁹¹ Fitzgerald, *A Different Story*, 255; and Janice Pryde Davies Interview, January 15, 2015.

¹⁹² Fitzgerald, *A Different Story*, 255; and Janice Pryde Davies Interview, January 15, 2015.

Shiloh Baptist Church (Old Site)

Name of Property

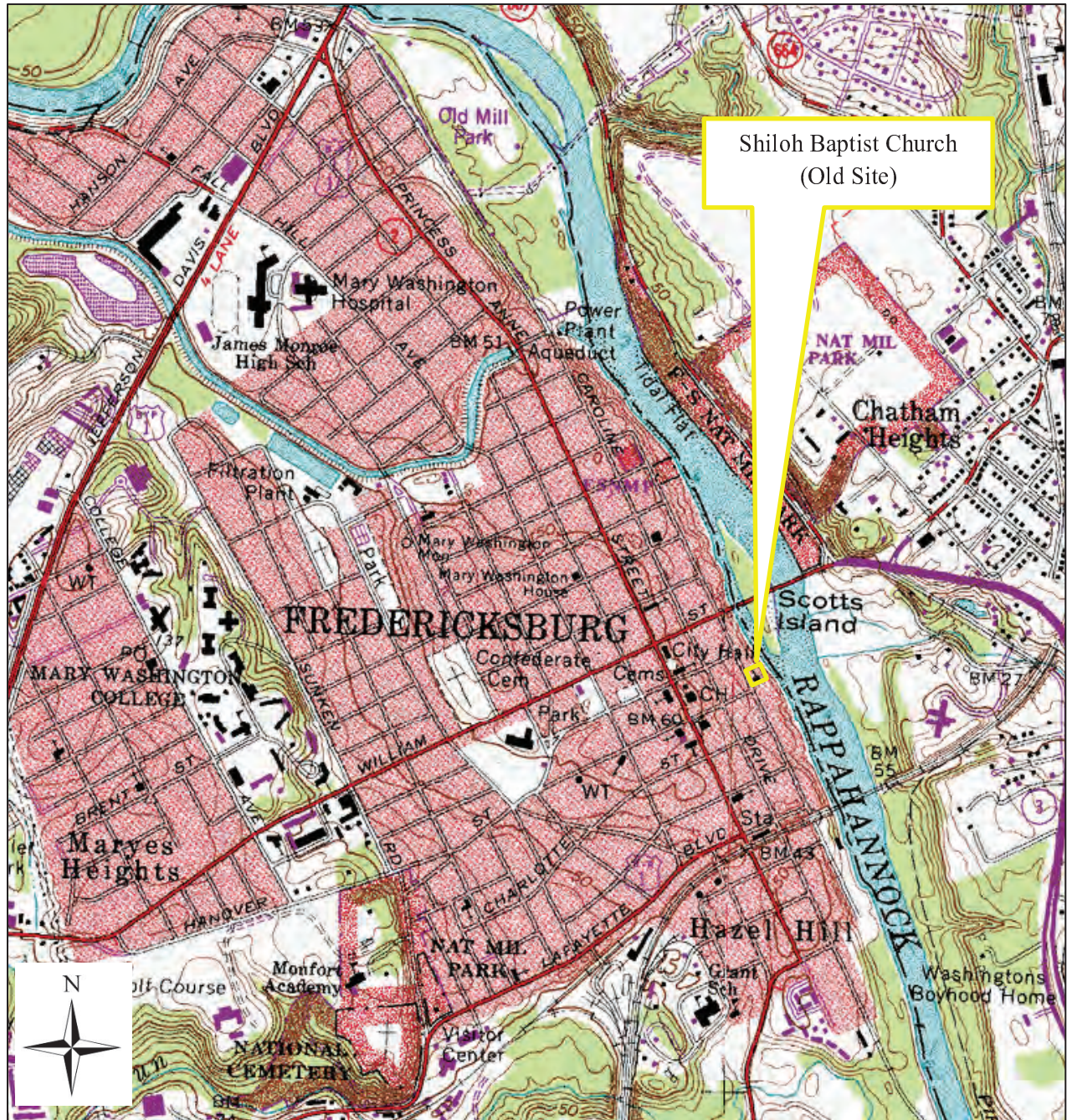
Fredericksburg, VA

County and State

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- ¹⁹³ Janice Pryde Davies Interview, January 15, 2015.
- ¹⁹⁴ "Tribute to Marguerite Bailey Young," In the program booklet published by Shiloh Baptist Church (Old Site) on the occasion of her retirement from full-time service to the city schools, 1988. On file in the Shiloh Baptist Church (Old Site) archives.
- ¹⁹⁵ "City Methodists Recall Founding of Church," *Fredericksburg Free Lance-Star*, April 20, 2002 (page C5).
- ¹⁹⁶ "State NAACP Sets Session Here in Fall," *Fredericksburg Free Lance-Star*, August 26, 1963 (page 3).
- ¹⁹⁷ "Negroes Boost Voting Strength," *Fredericksburg Free Lance-Star*, December 10, 1963 (page 1).
- ¹⁹⁸ "Negroes Boost Voting Strength," *Fredericksburg Free Lance-Star*, December 10, 1963 (page 1).
- ¹⁹⁹ "Negroes Boost Voting Strength," *Fredericksburg Free Lance-Star*, December 10, 1963 (page 1).
- ²⁰⁰ "Civil Rights Picketing Planned Here," *Fredericksburg Free Lance-Star*, March 17, 1965 (page 3).
- ²⁰¹ Andrew Buni, *The Negro in Virginia Politics, 1902–1965*. Charlottesville: University Press of Virginia, 1967, 246–248.
- ²⁰² Buni, *The Negro in Virginia Politics, 1902–1965*.
- ²⁰³ Fitzgerald, *A Different Story*, 250.
- ²⁰⁴ Shiloh Baptist Church (Old Site) "Retirement Banquet Program," March 4, 2012.
- ²⁰⁵ Fitzgerald, *A Different Story*, 251.
- ²⁰⁶ Fredericksburg, Virginia: Shiloh Baptist Church (Old Site), "Retirement Banquet Program," March 4, 2012.
- ²⁰⁷ Fredericksburg, Virginia: Shiloh Baptist Church (Old Site), "Retirement Banquet Program," March 4, 2012.
- ²⁰⁸ "Davies Receives Honor," *Fredericksburg Free Lance-Star*, November 13, 1969 (page 15).
- ²⁰⁹ "Fredericksburg Area Sickle Cell Association," Informational brochure, 2012.
- ²¹⁰ "City Housing Project Gets Federal Funds," *Fredericksburg Free Lance-Star*, December 9, 1969 (page 11).
- ²¹¹ Shiloh Baptist Church (Old Site) "Minutes," 1972.
- ²¹² Shiloh Baptist Church (Old Site) "Minutes," 1976, 1992.
- ²¹³ Shiloh Baptist Church (Old Site) "Minutes," 1982.
- ²¹⁴ Shiloh Baptist Church (Old Site) "Minutes," 2005.
- ²¹⁵ Shiloh Baptist Church (Old Site) "Minutes," 2003.
- ²¹⁶ Shiloh Baptist Church (Old Site) "Minutes," 2003.
- ²¹⁷ Shiloh Baptist Church (Old Site) "Minutes," 2003.
- ²¹⁸ Fitzgerald, *A Different Story*, 250.
- ²¹⁹ Shiloh Baptist Church (Old Site), "Retirement Banquet Program," March 4, 2012.
- ²²⁰ Shiloh Baptist Church (Old Site), "Retirement Banquet Program," March 4, 2012.
- ²²¹ Shiloh Baptist Church (Old Site), "Retirement Banquet Program," March 4, 2012.
- ²²² Shiloh Baptist Church (Old Site) "Minutes," 2014.
- ²²³ Shiloh Baptist Church (Old Site), pamphlet introducing Aaron L. Dobyne to the congregation, April 2014.
- ²²⁴ Shiloh Baptist Church (Old Site), pamphlet introducing Aaron L. Dobyne, April 2014.
- ²²⁵ Shiloh Baptist Church (Old Site) "Minutes," 2014.
- ²²⁶ Hicks, James L. 1955. The Virginia Caravan: Viewing Fredericksburg, Virginia. *Baltimore Afro-American*, p. 7, 9.

LOCATION MAP

Dovetail Cultural Resource Group
Shiloh Baptist Church (Old Site) PIF
November 2014



111-0096, Shiloh Baptist Church (Old Site), Highlighted in Yellow

801 Sophia Street, Fredericksburg, Virginia

GPIN# 7789-24-1847

As shown on the Fredericksburg, Virginia 7.5-minute United States Geological Survey Topographic Map.

Latitude/Longitude Coordinates

Latitude: 38.302439 Longitude: -77.457285

SKETCH MAP

Dovetail Cultural Resource Group
Shiloh Baptist Church (Old Site) PIF
November 2014



111-0096, Shiloh Baptist Church (Old Site), Contributing Building
801 Sophia Street, Fredericksburg, Virginia
GPIN# 7789-24-1847

As shown on the City of Fredericksburg's Geographic Information System showing parcel boundaries.
Background: 2014 Aerial Imagery