

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.

1. Name of Property

Historic name: Averett School and Wharton Memorial Baptist Church and Cemetery

Other names/site number: DHR File Number 058-5127

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: 57 White House Road

City or town: Nelson State: Virginia County: Mecklenburg

Not For Publication: N/A Vicinity: N/A

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.

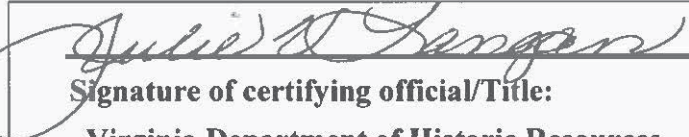
In my opinion, the property X meets ___ does not meet the National Register Criteria.

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 ___ C ___ D

	<u>12/30/20</u>
Signature of certifying official/Title:	Date
<u>Virginia Department of Historic Resources</u>	
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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Church and Cemetery

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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>3</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>1</u>	<u>0</u>	structures
<u>1</u>	<u>0</u>	objects
<u>6</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

EDUCATION: School

RELIGION: Religious Facility: Church

FUNERARY: Cemetery

RECREATION AND CULTURE: Outdoor Recreation: Picnic Shelter

SOCIAL: Meeting Hall: Masonic Hall

Current Functions

(Enter categories from instructions.)

RELIGION: Religious Facility: Church

FUNERARY: Cemetery

RECREATION AND CULTURE: Outdoor Recreation: Picnic Shelter

SOCIAL: Meeting Hall: Masonic Hall

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7. Description

Architectural Classification

(Enter categories from instructions)

LATE 19TH AND 20TH CENTURY REVIVALS: Late Gothic Revival
NO STYLE

Materials: (enter categories from instructions.)

Principal exterior materials of the property: BRICK; STONE; WOOD: Weatherboard;
METAL; ASPHALT; CONCRETE

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 Averett School and Wharton Memorial Baptist Church and Cemetery are in Southside Virginia in the Clarksville Magisterial District of Mecklenburg County. Located in the rural community of Averett, the area is about 7 miles to the southwest of the Town of Clarksville. The complex is located at the intersection of Highway 49 and State Route 735 (locally named White House Road). The current church building dates to 1940, but a church has been on this property since 1882. An associated cemetery was established in 1894 and a frame school building was added c. 1910. The nominated property consists of two discontinuous parcels, one containing the church and school and associated resources and a separate parcel containing the cemetery. The two parcels together encompass a total of 3.48 acres and belong to the Trustees of Wharton Memorial Baptist Church. On the northern of the two parcels, contributing resources consist of the c. 1940 church, c. 1910 school, c. 1900 well, c. 1945 picnic shelter/storage building, and c. 1945 memorial to the 1882 church that no longer is extant. To the southwest, the cemetery occupies a discontinuous parcel located within view of the church and school and on the south side of Highway 49. Integrity of location, setting, design, workmanship, materials, feeling, and association overall are very high.

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Narrative Description

Setting

Generally, the surroundings are typical of rural Virginia countryside, consisting of open space interspersed with wooded areas and agricultural fields. The church and school occupy a parcel at the northwest corner of the intersection of Highway 49 and State Route 735/White House Road. A small pond is located west (to the rear) of the church. The school is located a short distance south of the church, separated from it by the church parking lot. Entry drives lead from the west side of State Route 735/ White House Road and the north edge of a semicircular loop, State Route 866/ Yancey Store Circle, that extends along the north side of Highway 49. Groups of trees line the western and northern edge of the parcel, which otherwise is given over to mown lawns.

To the southwest, within view of the church and school, the 1894 cemetery is along the south side of Highway 49. The 1.55-acre cemetery features a mown lawn interspersed with groupings of burials. A gravel drive is along the parcel's eastern boundary. Woodlots encircle the remainder of the cemetery.

Inventory

School, c. 1910, Contributing Building

Church, 1940, Contributing Building

1882 Beautiful Plain Church Foundation Memorial, c. 1940, Contributing Object

Well, c. 1900 (or earlier), Contributing Structure

Picnic Shelter/Storage Building, c. 1945, Contributing Building

Cemetery, 1894, Contributing Site

Averett School, c. 1910, contributing building

Located closest to the intersection of Highway 49 and State Route 735, the Averett School (also known as the Averette School and the Averett Graded School) is a one-story, frame, gable-roofed building with a two-story frame addition. Averett Graded School was founded by Reverend George D. Wharton c. 1882 and it remained a public school until about 1940, shortly after which the building was purchased by the Wharton Memorial Baptist Church. The earliest section of the extant school building was constructed c. 1910 on the site of an earlier two-room log building. The two-story addition was constructed by the church c. 1959 as part of a renovation campaign to enhance the building's community use.

The older wing is aligned north-south on the site, and the c. 1959 wing is attached at the location of the historic entry on the east façade. The building was historically a two-room school with an entry hall and flanking cloakrooms, typical of similar early African-American schools in the rural South. Five large 1/1 sash windows are arrayed along the west (rear) wall, and paired 1/1 sashes are present on the north and south ends. The building is constructed of circular-sawn timbers

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resting on stacked-rock foundation piers. The exterior is clad in wooden weatherboards with simple board trim and boxed soffits under a gabled roof clad with standing-seam metal roofing. A tall, squared brick chimney is located midway along the west roof slope, and louvered vents pierce the gable ends.

The two-story, c. 1959 addition was constructed to function as a dining hall and community meeting space. The addition is slightly off-center in the location of the historic entry area on the original block's east façade, and the shadow of a historic roofline is visible on either side above the level of the current porch rooflines. The addition has an asphalt-shingled, gable roof and is clad in wooden weatherboard siding. The north elevation features one set of paired sash windows on the first floor level and three, two-light hopper windows on the upper floor. The south elevation only has three, two-light hopper windows on the upper level. A square brick chimney is located near the gable peak of the roof in the east end of the building, near the juncture with the former schoolhouse. The addition rests on a brick pier foundation.

On the east elevation, two porches join the two wings of the building and likely date to the construction of the addition c. 1959. The porches are similar, both three-bay, shed-roofed overhangs with exposed rafter tails, square posts, and shed roofs covered with standing-seam metal. The porches are raised off the ground by parged brick or concrete masonry unit (CMU) piers and accessed by concrete steps.

The interior of the building reflects the renovation campaign of 1959, when the building was converted to a church fellowship hall. The historic classroom space was opened to function as a hall, with a movable partition instead of a demising wall. The existing beaded-board wall cladding in the older section was largely covered by laminated paneling with matching trim, and paneling covers the walls in the addition. The beaded-board ceilings remain exposed in the older section. The floors are covered in linoleum on much of the first floor, but are wood (pine) in the addition on both levels. Historic doors and trim are extant in the former school space, consisting of six-panel doors with plain board trim. The addition features an unornamented winder stair in the east end, and unpainted paneled wooden doors with simple trim. The second floor also includes a ceremonial meeting room for the Averett Union Masonic Lodge #235.

Wharton Memorial Baptist Church, 1940, contributing building

The Wharton Memorial Baptist Church is the fourth church building to stand on this site since the congregation was founded in the mid-19th century. The earliest church building on the site was likely in the location of the current school building, and was a two-room log building originally constructed as a dwelling. Church history recounts that the building was converted to use as both a church and a school after a local family abandoned the house shortly after the Civil War. The congregation was organized as "Beautiful Plain Baptist Church" under the leadership of schoolteacher George D. Wharton and minister Rev. Jordan Moseley.

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The second building on the site was constructed c. 1882 after formal organization of the church, and was also a log building erected by members of the congregation including Andrew Yancey, Oliver Jamieson, Jack Pointer, Calvin Yancey, Major Wilkerson, and William Lockett, Sr., from trees growing on church property. A sketch of this church building from a church history bulletin¹ shows a gable-roofed structure clad in weatherboard siding, with a pyramidal-roofed belfry at one end. Three multi-light windows are depicted in the side elevations, and the belfry end features a projecting tower with entry door and steps.

The third church building was constructed c. 1897, under the leadership of former schoolteacher, now-minister, George D. Wharton. The 1897 church was substantially similar to the current church building, constructed in the late Gothic Revival style. The frame church was clad in brick veneer, two stories in height and rectangular in shape, with two large towers flanking the east gable end. The building was oriented east-west and accessed by doors in each of the towers. The southern tower was three stories in height, with a louvered belfry, 1/1 sash window, and double entry door with a divided-light transom. The north tower was nearly identical, but shorter and the proportions of the fenestration were more compressed. The doors and windows were typical of the late Gothic Revival style with pointed-arch headers and tracery details. The east gable end contained one large focal window centered on the elevation, and two smaller windows on either side. According to church records, the church building cost \$12,000 to build in 1897.

This third church building, renamed “Wharton Memorial Baptist Church” in 1922, burned on February 18, 1940. A replacement church was constructed under the leadership of Rev. G.R. Yancey, and remains extant. A contemporary newspaper contributor recalls:

“I was pained to see that the fine, elegant brick church of the colored people at Averett, “Beautiful Plain” I think it was called, was burnt the other day. This church was built through the presistent [sic] labors and efforts of the late Rev. George D. Wharton, a Northern colored preacher who settled there, a well-educated and notably strong man, a good many years ago. He was educated up North before coming South and was pastor of that church...”²

The fourth, and still-extant, church building consists of two wings, including a large sanctuary wing oriented east-west on the site and a perpendicular education addition constructed in the early 1990s. The 1940 sanctuary is very similar in appearance to the previous building on the site, and was constructed in the same footprint. It is a rectangular frame building clad in brick veneer, with a gable roof clad in asphalt shingles and two flanking towers on the east end. The south tower is slightly taller, three stories in height, with a small vinyl- and shingle-clad gable roof between the corner crenellations. The south tower has small louvered vents just under the roofline, a window at the second floor level, and a metal-frame double entry door under a

¹ “Wharton Memorial Baptist Church, Nelson, Virginia: Celebrating 110 Years, 1882-1992,” Wharton Memorial Baptist Church, self-published, 1922. Available in the VDHR collections, or in the church collections.

² “Weekly Letter of M. F. W.: The Saga of Bushy Wood,” *The Halifax Gazette*, Library of Virginia, Film 81, February 29, 1940, page 7.

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pointed-arch transom. The north tower is shorter, with a larger louvered panel and more compressed proportions. The south gable end of the sanctuary features a large focal window and four flanking windows, all clad in Plexiglas panels to protect the underlying stained glass windows. Similar windows are present in the north and south elevations of the sanctuary, including a larger centered window flanked by two narrower windows. All of the windows replicate the late Gothic Revival appearance of the 1897 church with pointed-arch headers.

The church features two corner stones (most likely marble) at the northern corner of the east façade. The stones are set together. The top stone is a dedication to the current church and reads:

DESTROYED BY FIRE
FEB. 18 1940
REBUILT MAR.-MAY 1940
REV. G.R.YANCEY. PASTOR

The stone below the 1940 dedication is likely to have come from the 1922 church and the darker staining may be from fire damage. It reads:

WHARTON MEMORIAL BAPTIST CHURCH
Organized 1882-Built 1922
Rev. Geo. D. Wharton DD Pas
tor Since 1992

The interior of the 1940 sanctuary is a large, open space with a vaulted ceiling. Pews are arranged in three rows, with a small perpendicular choir at the southwest corner. The pulpit is raised on a dais near the west end of the sanctuary, accessed by steps on the north and south sides. Balcony seating is located at the east end of the sanctuary and there are panels in the balcony ceiling to access the towers. Two paneled wooden doors flank a large entryway at the west end that leads to the sanctuary service areas (offices, robing room) and attached education wing. The entry is ornamented with wood trim, bracketed corners, and a large applied wood pediment with a religious message. Similar trim is present in the rear (west end) of the church, including baseboards, window trim, and door trim, as well as beaded-board wainscoting in the vestibule. The flooring in the sanctuary is described as wood in the church history, but was covered with the extant carpet in the early 1990s.

The sanctuary building has ornamental glass windows in the window openings of the north and south sides. The windows generally date to the mid-20th century, and consist of colored glass panes depicting religious iconography and memorial plaques commemorating the donors. The leaded stained glass windows are dedicated to families who supported the reconstruction of the church, members of the Building Committee in 1940. The families named include: "The Hargrove and Clay Families"; "A.J and Mary Yancey and W.H. Amis Families"; "Hassie Jaimison Royster by Floyd and Virginia and Grandchildren"; "R.B. Burwell and J.W. Knight Families"; and "A. Ross and Mary Bowling Families."

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The c. 1990 education addition is a rectangular frame structure clad in brick veneer, with small 1/1 vinyl-sash windows and vinyl siding in the gable ends. The addition is set on a slight grade, and reveals a full-height basement level on the west side that is partially enclosed by a stepped brick retaining wall. A one-story, one-bay gable-roofed porch is located on the south elevation, raised above grade by a stepped brick platform and brick steps.

The Education Wing has a cornerstone executed in light grey granite that reads

WHARTON MEMORIAL BAPTIST CHURCH
EDUCATIONAL WING
“BUILT 1997
DEDICATED JUNE 8TH 1997
REV. JAMES A. HUDSON, JR. PASTOR

The ground floor of the education wing contains classrooms. The top floor contains a fellowship hall, restrooms, and a kitchen. Finishes are typical of the late 20th century, including drywall, tile flooring, dropped ceiling tiles, and wood trim.

Secondary Resources

A memorial to the 1882 Beautiful Plain Baptist Church sits near the current church's northeastern corner and is a contributing object. The focus of the memorial is a foundation stone set in concrete. The concrete pad includes a dedication plaque that reads:

SITE OF
BEAUTIFUL PLAIN
BAPTIST CHURCH
Est. “1882”

The memorial is surrounded by a decorative wrought iron railing with strung chain.

A c. 1900 well with stylized early twentieth century pump, set on a concrete well cap, is located between the north side of the paved parking lot and the south side of the current church building. As a church has been on the property since the 1860s, and previously a dwelling was here, the well may have been dug prior to 1900. The pump provided drinking water to the nearby school as well as the church. Due to its association with the property's early history, the well is a contributing structure.

A picnic shelter was constructed west of (behind) the church c. 1945. The original structure consisted of a poured concrete pad, unhewn tree trunks used as posts, angled corner brackets, and a gable roof the exposed rafter tails and covered with standing-seam metal. Deacon George Sizemore remembers building the shelter in the 1940s and then adding a storage enclosure within the structure nearly 50 years later. The 1990s storage area is frame construction with vertical board siding painted white and a pair of 6-panel doors at the south end. Due to its association

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with the church since 1945 and as an example of construction by congregation members, the picnic shelter/storage area is a contributing building

Cemetery, established 1894, contributing site

The 1.55-acre cemetery contains at least 240 marked graves dating from the late 19th century through the late 20th century, and may contain numerous unmarked graves. Church historic records indicates the cemetery was formally organized on March 19, 1894, and the oldest marked burials are located in the northern part of the parcel, closer to Highway 49. Records indicate that many early graves were marked with fieldstones or now-lost wood crosses. The grave markings transition from vernacular grave markers such as fieldstones and wood crosses to machine-cut stones with incised lettering, a process that occurred at numerous African American cemeteries as literacy rates and financial means improved from Reconstruction through the early 20th century.

The earliest extant headstones date to the first decade of the twentieth century. Prominent professionally made markers include a large tablet-shaped stone with an inscription reading "Cleo, son of William and Alice [sic] Day, born & died Sep. 29, 1908, At Rest," a grouping of eight ledger markers covering entire graves and featuring attached or inset plaques with inscriptions, an obelisk with foliated ornamentation and inscribed for "Aaron A. Pittard, July 4, 1838-July 15, 1911," and a fine early 20th century stone marked "Susie E. Saunder." Many leading figures in the church's history also are buried in the cemetery, including former ministers and deacons such as George Douglass Wharton (1862-1932).

The cemetery continues to be in active use today.

Physical Integrity Statement

All primary resources have a high degree of physical intactness up to the end date of 1959. The church building retains more than 80 percent of its 1940 construction materials. In 1997, a fellowship hall was added to the rear of the church, leaving the 1940 building's form and footprint apparent, and is sympathetic in design, materials, and massing. The c. 1910 school started as a two-classroom building that served as a public school for African American into the 1950s. After the congregation acquired the building from the county public school system, it was enlarged and adaptively reused as a fellowship hall and Masonic Lodge. The classroom spaces have some later fabric and the folding dividers are missing between the classrooms, but the original floor plan otherwise is intact.

The property's overall evolved character and assortment of historic resources demonstrate the historic uses that commonly occurred at rural African American churches during the Jim Crow segregation era, a time when the local African American community's activities were sharply circumscribed.

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Historic records and physical conditions demonstrate that the cemetery contains unmarked and marked graves that are in keeping with the evolution seen in grave markers from early use of fieldstones to professionally designed and machine cut stones. The cemetery's appearance is little altered since the mid-twentieth century and newer markers are very similar in style, material, size, and form to the historic markers.

The Averett School and Wharton Memorial Baptist Church and Cemetery therefore retain high integrity of location, setting, design, workmanship, materials, feeling, and association. Alterations to design and materials, as noted concerning the church, school, and picnic shelter, are part of the property's more recent history since 1959 but are not incompatible or inappropriate with its historic uses and significance.

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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

EDUCATION

SOCIAL HISTORY

Period of Significance

1882 - 1959

Significant Dates

1882 (First Purpose-Built Church)

1897 (Reverend Wharton Begins Pastorship)

1922 (Second Church)

1940 (Church Fire and Third Church)

Significant Person

(Complete only if Criterion B is marked above.)

Wharton, George Douglass

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.)

The Averett School and Wharton Memorial Church and Wharton Cemetery, together known as the Wharton Memorial Church complex, are locally significant under Criterion A because they exemplify the story of the gathering places of an African-American community in rural Virginia in the 19th and 20th centuries, and are thereby associated with events that have made a significant contribution to the broad patterns of our history. The complex is significant in the area of Ethnic-History: African-American for its long historical association with the Mecklenburg County African-American communities of Averett and Nelson and in the area of Education because of the Averett School's history as an early African-American public school in Southside Virginia. The complex is significant in the area of Social History because of its longstanding use as a church, school, community gathering space, and cemetery for the local community during the Reconstruction, Jim Crow, and Civil Rights eras in Virginia. The property's period of significance is 1882-1959, beginning with construction of the first purpose-built church building on the site and ending with the addition to the school as it transitioned in use to a community gathering space and a meeting hall for the Averett Union Masonic Lodge. The historic complex is also significant under Criteria B for the work and contributions of Rev. George Douglass Wharton. Wharton came to the community in 1897, served as pastor and promoted the importance of education. He also organized a land development company for local African American residents and he owned a store and rooming house. Rev. Wharton was a progressive force in the community for education, black property ownership, and commerce. The congregation was organized as "Beautiful Plain Baptist Church" shortly after the Civil War, but 1882 marks construction of the property's first building purpose-built for use as a church. Other significant dates are 1897, when Rev. George Douglass Wharton (1862-1932) began his tenure as pastor; 1922, when a second church building replaced the 1882 building; and 1940, when the second church was destroyed by fire and the current sanctuary was constructed.

The Averett School and Wharton Memorial Church and Wharton Cemetery meet Criteria Consideration A for properties owned by a religious institution and Criteria Consideration D for cemeteries. The property's significance derives from its historical association with the local African American community during a period that spans from the establishment of community institutions by African Americans after the Civil War and through the Jim Crow era to the early years of the Civil Rights movement, association with the local public school system during segregation, and association with the freedoms achieved by and institutions created by African Americans after the Civil War. The property represents the progressive center of Averett during an era of bustling activity for this rural African American community.

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

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Acknowledgements/Dedication

This nomination is dedicated to Deacon George Sizemore (b. 1919), member and caretaker of the Wharton Memorial Baptist Church who shared the history of the church and community in two interviews with Marc Wagner, conducted in May and September 2020. Deacon Sizemore was named “George” after the Reverend George Wharton. He related stories about Reverend Wharton and his wife Mary that were critical in the preparation of this nomination. Deacon Sizemore was thirteen years old when Reverend Wharton died, but the personality of Wharton was deeply impressed into Deacon Sizemore’s memory.

Community members Janet Robinson, Jacie Roberts, and Evella Hutcheson also encouraged, supported, and contributed to the nomination effort. Susan Kyte, reporter/photographer for the Mecklenburg Sun, provided photographs (and wrote a key historical article on Deacon George Sizemore and the community). Gray O’Dwyer, Architectural Historian/Attorney and Marc C. Wagner, Architectural Historian, completed research and nomination preparation over a five-year period.

Overview

The Averett School and Wharton Memorial Church complex is the long-established center of the Averett community in Mecklenburg County. The area grew in the post-Civil War years as a thriving rural farming community, a little over seven miles southwest of Clarksville, the largest nearby town. Since settlement in the eighteenth century, as with the rest of Mecklenburg County, the principal crop was tobacco. The antebellum society was comprised of large plantations and a few small towns, including Boydton, the county seat. The post-Civil War economy of the area boomed with the 1887 extension of the Atlantic and Danville Railroad, which extended from Danville to Norfolk and passed through Averett (just south of the intersection of Route 49 and White House Road).³ Deacon George Sizemore remembered that Averett was a flag stop.⁴ One literally flagged the train to stop if passengers or freight needed to get on the train. The Averett community grew and residents were drawn to the church, school, and store founded by Reverend George D. Wharton (b. 1862-d. 1932) after he came to Averett and its small, already-established church. Over fifty years, Wharton led the church and the community during the Reconstruction and Jim Crow eras.

Church history indicates that the site of the Wharton Memorial Church complex was historically a dwelling and may have been appended to a larger farm parcel prior to the Civil War. After the Civil War, the two-room log dwelling was abandoned by its owners and acquired by the local African-American community for use as a school and meeting space.

³ VirginiaPlaces.org website, created by Charles A. Grymes, 1998-2020.
<http://www.virginiaplaces.org/rail/atlanticiandaville.html>

⁴ Interviews with Deacon George Sizemore by Marc C. Wagner held on May 12th and September 9th, 2020.

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Ethnic Heritage: African-American/Reverend George Douglass Wharton (Criteria A and B)
Reverend George Douglass Wharton of Altoona, Pennsylvania, graduated from Virginia's Hampton Institute in 1880 and was described as a man of "all-round work" in Averett, where he served as "teacher, preacher, lawyer, merchant, farmer, and homebuilder."⁵ Wharton came to Mecklenburg County after graduating, and historical sources agree that he was on a one-man mission to improve opportunities for his community, including founding the school, running a country store, and starting a land company to allow African-Americans to purchase property. His wife, Mary H. (Craddock) Wharton, was the local postmistress, an unusual position for an African-American woman at the time, and one record indicates that she was appointed to the position "as the result of a petition signed largely by the white residents of the place."⁶

Rev. Wharton, working in the historically unprecedented environment of the Reconstruction Era, brought a progressive work ethic to Averett. Author Bill Sizemore, who is related to George Sizemore, captures Wharton's progressive philosophy and optimism in his book *Uncle George & Me, Two Southern Families Confront a Shared Legacy of Slavery*.

I...saw that if I stayed there [Averett], I must do something beside teaching...I found I had to go to work just like any other man. It was humiliating at first, because the people thought that a teacher and a preacher ought to be above working with his hands, but...I believe every preacher and every teacher ought to get down among the people, and work with them...⁷

In 1909, in an address to a Sunday school convention Wharton conveyed an optimistic attitude on the future of racial progress.

As you sit in this body today you occupy a station in the world's history when contrasted with past conditions makes you a peculiar people. Your ancestors were heathens, you are Christians; your ancestors were property; you are property holders; your ancestors were ignorant, you are learned; your ancestors were conquered, you are conquerors of the highest rank. The man who conquers self is greater than he who takes a city. You have opportunities which the white race does not. You belong to a race which has made greater progress in the time you have been free than in any the world's history.....The fate of this race of ours will be the fate of us all.⁸

⁵ Collected scrapbook of Hampton Institute, published by the Armstrong Association of New York, 1911. In the collections of Harvard University, Available at https://books.google.com/books?id=T6_6JeDAYQEC&dq=%22george+d.+wharton%22+%22hampton%22+institute&source=gbs_navlinks_s, accessed July 3, 2019.

⁶ *The Southern Workman*, Hampton Normal and Agricultural Institute, Hampton Institute Press, 1903. p 635. Available https://books.google.com/books?id=cOpaAAAIAAJ&dq=%22george+d.+wharton%22+%22hampton%22+institute&source=gbs_navlinks_s, accessed July 3, 2019.

⁷ George Foster Peabody, "A Negro Pioneer," New York Tribune, March 1925. Featured in *Uncle George & Me*, Bill Sizemore, pp. 80-81.

⁸ George D. Wharton, address to the 24th session of the Bluestone Baptist Sunday School Convention, Drakes Branch, Virginia, July 1909. Featured in *Uncle George & Me*, Bill Sizemore, p. 81.

Averett School and Wharton Memorial Baptist
Church and Cemetery

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Wharton helped create a community at the little crossroads, and convinced many nearby residents to move to the newly-christened hamlet of Averett (also spelled Averette). One resident was Benjamin Sizemore, born 1858 in slavery on a farm near Buffalo Junction and was able to purchase a 64-acre farm in Averett through George Wharton's land company. Sizemore's son, George Sizemore (born 1919), attended school in Averett and went on to an impressive career as an Army firefighter in World War II, cotton and tobacco farmer, and longtime caretaker of the cemetery at Wharton Memorial Church. Deacon Sizemore was baptized and named after Rev. George Wharton.⁹ George Sizemore, over one hundred years old at the time of the preparation of this nomination, still lives in the house built by his father in the community.

By the early-20th century, Averett boasted an elementary school, a ballfield (still extant), a general store, Beautiful Plain Baptist Church (previous name of Wharton Memorial Baptist), and the Rural Realty Company, which was owned as a co-op by local residents and sold over 3,000 acres of land during its existence. The L.S. Speed store, which stood on current Route 49, to the east of the church and school, featured a stable for mules and field horses. Reverend Wharton lived in a large twenty-room house he had built, located between the store and church. The house and store are no longer extant and that area is an open field.

The Reconstruction Era and the improvement of the economy supported by tobacco created a vibrant community. In many ways Averett is representative of self-sufficient African American villages that sprang up all over Virginia and the South. Here, the transportation networks encouraged commerce with Route 49 providing access to nearby Clarksville, a tobacco market town, and the railroad giving even further mobility to travel to larger cities like Danville and Norfolk.

The community experienced the challenges of the 20th century together, including the struggle against racism and Jim Crow. George Sizemore recalled an incident in 1922 when residents were performing work on the church building and "they [the Ku Klux Klan] put Klan symbols on the road by the church." Sizemore also remembered being forced to ride in the front of the train "where the soot fell" and in the back of the bus "where the exhaust was."¹⁰

The Wharton Memorial Baptist Church, so named after Rev. George D. Wharton in 1922, purchased the adjacent school property in 1940. A c. 1959 two-story addition on the school building became a church fellowship hall and the meeting space for the local Masonic Lodge, the Averett Union Lodge #235. Today the Wharton Memorial Church complex retains integrity as a grouping of community resources in a rural crossroads and maintains its historic significance as a gathering place for African-Americans in the community of Averett during the late 19th and 20th centuries.

⁹ Susan Kyte, "Look forward with hope, not bitterness," *Mecklenburg Sun*, February 27, 2013.

¹⁰ Susan Kyte, "Look forward with hope, not bitterness", *Mecklenburg Sun*, February 27, 2013.

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Education (Criterion A)

Mecklenburg County's education timeline mirrors the Southside region with the overarching tobacco and agricultural economy. In 1869, Virginia's Reconstruction Era constitution mandated the provision of the first statewide free public education system for students of all races. Although provision of equal educational opportunities was anticipated, the new public school system was designed to be racially segregated. By 1871, Mecklenburg County had twenty schools for African Americans, most of them offering primary level education. The United Presbyterian Church was active in starting many schools, including the private, tuition-funded Thyne Institute in Chase City, one of the few secondary schools available for African American students living in the region.¹¹ Other early efforts at teaching also came from outside of the community. Elizabeth Colter came to Clarksville from Bushville, New York, and founded a school in 1868. It had as many as 104 African American students—and some white students as well.

Countywide, education for African Americans took place in homes and churches before purpose-built schools dotted the landscape. Education for African Americans in rural Virginia was generally limited to primary school before the 1920s. A majority of Mecklenburg's youth found work after a primary education in tobacco fields or in jobs offered by the railroad or in the several growing nearby tobacco market towns like Clarksville, Chase City, South Hill, and South Boston.

The Averett Graded School was founded by George D. Wharton c. 1882, and served as the local primary school until c. 1940. The original school was, according to oral histories, little more than a collection of students in a small, two-room log house. The extant school building was constructed c. 1910 and was a significant improvement, serving at least two classes in a building with cloakrooms, heating stoves, and a (extant) water pump for drinking water. One classroom taught students from "pre-primer" through third grade, and the other taught students from fourth grade through seventh grade. George Sizemore, who attended the school in the 1920 to 1930s, remembers the two-classroom building filled with as many as 100 students.¹²

Local residents recall their experiences at the school as formative, describing dedicated teachers working hard to give their students a springboard to opportunity. Hampton Institute continued to send teaching graduates throughout the early 20th century, and students of the Averett Graded School went on to careers in education, social work, and trades. Due to inequities in public funding for African Americans' schools, for decades, the local community raised private funds and provided their own labor to add improvements and expand public schools.

Progress to establish more accessible and standard secondary school for African Americans in Mecklenburg County developed in the 1920s and 1930s. Matilda (V. Mosley) Booker (1887-1957), a graduate of Thyne Institute and Virginia Normal Institute (today's Virginia State

¹¹ Ann Garnett Miller, "Recounting the proud heritage of Black Education in Mecklenburg County," Mecklenburg Sun, February 22, 2012.

¹² Interviews with Deacon George Sizemore by Marc C. Wagner held on May 12th and September 9th, 2020.

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University), taught in Chesterfield County public schools and became the Jeanes Fund supervisor in charge of 23 black schools. She became a school supervisor in Mecklenburg County in 1920. She drove 100 miles a day for 35 years to work from her home in Cumberland County. Booker pushed to establish more high schools for African American students. The Thyne School, established in 1872, was the only secondary school in the County, and it was a private, tuition-funded facility until 1946, when the County School Board purchased it (and later converted it for use as the Chase City Elementary School). The Mecklenburg Training School, established in 1915, occupied a building partly funded by the Julius Rosenwald Fund, for which Booker was instrumental in obtaining. The school was built in South Hill, in the eastern end of the County in 1925-1926. A shop building was added a year later. The school building burned in 1942.¹³

Students and parents at Averett also helped support other local schools and in 1935, Averett students held fundraisers to raise money for the new West End High School in Clarksville. An Averett teacher, Robert O. Harris, became the first principal at West End. Harris was the principal and only teacher for the first school year with an enrollment of more than 100 students, ages 13 to 22. Rev. George Yancey, of Wharton Memorial Church, became West End High School's next principal. The curriculum included agriculture and home economics. In June 1939, the state Department of Education accredited West End High School and the first graduating class included (Deacon) George Sizemore. The high school moved to a new building in 1953. Integration began in 1968 and the last high school class graduated from here in 1969, after which the school was converted to a junior high.¹⁴

At the primary school level, Averett Graded School ceased operations around 1940, shortly before the church acquired the property. In the south end of the county, Mecklenburg County consolidated the local African-American primary schools, all of which were one to three rooms in size, in 1961 with the construction of Hillcrest Elementary. County schools finally fully desegregated in 1970, sixteen years after the U.S. Supreme Court ruled segregated public education to be unconstitutional with its *Brown v. Board of Education* decision.

The Averett Graded School, as part of the Wharton Memorial Church complex, is significant in the area of Education because of its role as the primary school for a rural African-American community in the late 19th and early 20th century. The two-room frame building is a rare survivor of early twentieth schools in Mecklenburg County. The school as part of the complex also represents a key institution of the Averett community.

Social History (Criterion A)

The Wharton Memorial Church has had several incarnations, beginning as the Beautiful Plain Baptist Church in the 1880s, renamed Wharton Memorial Baptist Church after Rev. Wharton's

¹³ Fisk University Rosenwald Database/Results for Mecklenburg County:
<http://rosenwald.fisk.edu/index.php?module=search>

¹⁴ Ann Garnett Miller, "Recounting the proud heritage of Black Education in Mecklenburg County," Mecklenburg Sun, February 22, 2012.

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death in 1932, and continuing operations to the present day. Through a succession of buildings, including a complete rebuilding by church members after a 1940 fire, the congregation has persisted and celebrates Reverend George W. Wharton, a progressive leader who set a precedent of African American leadership in Mecklenburg County through his involvement as church pastor, as a storeowner, as a real estate investor, and as an educator. Rev. Wharton is buried in the church cemetery and his many contributions are summarized in his epitaph:

George Douglass Wharton
Born Jan. 1862 – Died Dec. 12, 1932
Married Mary Craddock Nov. 19, 1884
Pastor (1897-1932) Beautiful Plain Baptist Church
Renamed Wharton Memorial Baptist Church 1922
Teacher, Deacon, Builder, Community Leader
“The work which I did, Ye shall do greater work.”¹⁵

The property’s evolved character and the spatial relationships between the church and school, as well as secondary sources that consist of a c. 1900 well, c. 1940 memorial to the 1882 building, and c. 1945 picnic shelter-turned-storage area, are illustrative of the historic functions that commonly occurred at rural African American church properties during the Jim Crow segregation era. The church, school (including its 1959 addition), and picnic shelter combine to demonstrate the social, educational, and religious functions that served the local African American community during a time that public amenities and accommodations, such as parks, social halls, restaurants, and theaters, were rigidly segregated. These multifunctional properties also provided African Americans with autonomous and safe spaces somewhat insulated from outside threats inherent to a time and place when their civil and political rights were circumscribed by Jim Crow.

Provision of a cemetery on church property also was a crucial social and community function of African American churches during Jim Crow, as segregation extended even to human burials and funerary practices. The church cemetery was organized in 1894, but may have been used informally prior to that date. Church records indicate that the land around the church was timbered in the late 19th century for logs to build a new church building, and the timbering may have coincided with the first use of the land as a cemetery.

At the writing of this nomination, there are approximately 240 known burials.¹⁶ Cemetery grave markers include many types, including fieldstones, wooden crosses, metal plaques, concrete (or composite masonry), and carved gravestones. At the north end of the cemetery is a double row of eight long ledger stones that completely cover the underlying graves. Another stone marked “Cleo” appears to be the product of a local artisan, commemorating the death of a newborn child.

The cemetery includes families who have been in the Averett area for generations over the last 120-150 years. Former enslaved residents are included as are the leaders during the

¹⁵ Find a Grave website: <https://www.findagrave.com/memorial/208522734/george-douglass-wharton>.

¹⁶ Find a Grave website has photographed 92% of headstones, numbering 220.

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Reconstruction, Jim Crow and Civil Rights eras. The burials represent names that are found in a swath of Southside Virginia, including Amis, Baker, Baptist, Barbour, Boulden, Bouldens, Boxley, Boyd, Burnette, Canty, Carrington, Chrisp, Clay, Daniels, Davis, Day, Dixon, Downey, Finley, Frazier, Garner, Garrett, George, Goode, Greene, Gregory, Gupton, Hargrove, Henderson, Hester, Hilliard, Houston, Hughes, Hunter, Hutcheson, Jamieson, Jones, Kirkland, Koger, Liggon, Lockett, Mayes, McBee, Newton, Northam, Overbey, Parker, Perry, Pines, Pittard, Preston, Puryear, Roberts, Robinson, Ross, Royster, Saunders, Short, Silver, Sizemore, Skipwith, Small, Smith, Speede, Stern, Terry, Thomas, Thompson, Thorpe, Turner, Venable, Walker, Watkins, Wharton, Wilkerson, Williams, Woody, and Yancey.

The Wharton Memorial Church complex's continuous use as a religious, educational, and community institution and the accompanying cemetery make the property locally significant in the area of Social History.

Averett School and Wharton Memorial Baptist
Church and Cemetery
Name of Property

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)
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copy: https://www.dhr.virginia.gov/wp-content/uploads/2018/10/301-5063_John_Groom_School_2017_NRHP_FINAL.pdf

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son of a former slave: <http://www.storiedandstyled.com/family/wisdom-from-cousin-george-97-years-old-the-son-of-a-former-slave/>.

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Averett School and Wharton Memorial Baptist
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Name of Property

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<http://www.virginiaplaces.org/rail/atlanticdanville.html>.

Wagner, Marc C. Interviews with Deacon George Sizemore conducted on May 12th and
September 9th, 2020.

Wharton Memorial Baptist Church, 91st & 110th Anniversary Booklets.

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: Virginia Department of Historic Resources, Richmond, VA

Historic Resources Survey Number (if assigned): DHR File Number 058-5127

10. Geographical Data

Acreage of Property 3.48 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

Church and School (Parcel PRN 25550 = 1.93 acres)

Latitude: 36.577370

Longitude: -78.656080

Cemetery (Parcel PRN 32993 = 1.55 acres)

Averett School and Wharton Memorial Baptist
Church and Cemetery
Name of Property

Mecklenburg County, VA
County and State

Latitude: 36.575750

Longitude: -78.657370

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 church, school, well, picnic shelter/storage building, and foundation memorial are all on the same parcel, recorded by Mecklenburg County as PRN 25550, at the northwest corner of the intersection of Route 49 and White House Road. The cemetery is on a discontinuous parcel, recorded by Mecklenburg County as PRN 32993, but is nearby, south of Route 49, and can be viewed from the school property.

The parcels are recorded in the Mecklenburg County Plat Books as PL-NEW DB-8-207. The true and correct historic boundary is shown on the attached Tax Parcel Map.

Boundary Justification (Explain why the boundaries were selected.)

The foundation memorial has been on its parcel since 1882 and the later extant church building, school, well, and picnic shelter/ storage building are all at their original locations on this parcel, so the complete parcel is included in the historic boundary. The cemetery is on a discontinuous parcel southwest of the church/school parcel and has been an active cemetery since at least 1894 (perhaps earlier). Both parcels have been historically and functionally associated since the last quarter of the nineteenth century.

11. Form Prepared By

name/title: Janet Pines Robinson, Chairperson

organization: The Historical Landmark Committee, Wharton Memorial Baptist Church

street & number: 2210 Meade Lane

city or town: Durham

state: NC zip code: 27707

e-mail: Joemade51@gmail.com

telephone: 919-489-6268

date: November 2020

Averett School and Wharton Memorial Baptist
Church and Cemetery
Name of Property

Mecklenburg County, VA
County and State

name/title: Gray O'Dwyer and Marc C. Wagner
organization: Virginia Department of Historic Resources
street & number: 2801 Kensington Avenue
city or town: Richmond
state: VA zip code: 23221
e-mail: marc.wagner@dhr.virginia.gov
telephone: 804-482-6099
date: November 8, 2020

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.

Photo Log

Name of Property: Averett School and Wharton Memorial Baptist Church and Cemetery
City or Vicinity: Averett/Nelson
County: Mecklenburg State: Virginia
Photographer: Susan Kyte or Marc C. Wagner (as noted below)
Date Photographed: Susan Kyte/10-13-2017; Marc C. Wagner/7-15-2014

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

1 of 30-Wharton Memorial Baptist Church East Façade (Kyte)

Averett School and Wharton Memorial Baptist
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- 2 of 30-Wharton Memorial Baptist Church East and North Elevations (Wagner)
- 3 of 30-Wharton Memorial Baptist Church North Elevation (Wagner)
- 4 of 30-Wharton Memorial Baptist Church Interior view towards West (Kyte)
- 5 of 30-Wharton Memorial Baptist Church Interior view towards East (Kyte)
- 6 of 30- Wharton Memorial Baptist Church Interior view from gallery (Kyte)
- 7 of 30-Wharton Memorial Baptist Church Interior Pulpit Detail (Wagner)
- 8 of 30-Wharton Memorial Baptist Church Fellowship Hall (Kyte)
- 9 of 30-Wharton Memorial Baptist Church Stained Glass Window Detail (Wagner)
- 10 of 30-Wharton Memorial Baptist Church Foundation Stones (Wagner)
- 11 of 30-Beautiful Plain Baptist Church Foundation Stone Memorial (Kyte)
- 12 of 30-Wharton Memorial Baptist Church Original Well (Kyte)
- 13 of 30-Averett Graded School, East Elevation (Kyte)
- 14 of 30-Averett Graded School, North Elevation (Kyte)
- 15 of 30-Averett Graded School, South Elevation (Kyte)
- 16 of 30-Averett Graded School, West Elevation (Kyte)
- 17 of 30-Averett Graded School, view towards Southwest (Wagner)
- 18 of 30-Averett Graded School, Stone Pier Foundation Detail (Wagner)
- 19 of 30-Averett Graded School, Classrooms, view towards North (Wagner)
- 20 of 30-Averett Graded School, Classrooms, view towards South (Wagner)
- 21 of 30-Averett Graded School, Old Piano (Wagner)
- 22 of 30-Averett Graded School, Masonic Lodge stair access (Wagner)

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Mecklenburg County, VA

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- 23 of 30-Averett Graded School, Masonic Lodge Meeting Room (Wagner)
- 24 of 30-Averett Graded School and Wharton Church, View Towards North (Wagner)
- 25 of 30-Wharton Memorial Baptist Church, Picnic Shelter/ Maintenance Shed (Wagner)
- 26 of 30-Wharton Memorial Garden, cemetery, general view towards South (Wagner)
- 27 of 30-Wharton Memorial Garden, cemetery, George D. Wharton headstone (Wagner)
- 28 of 30-Wharton Memorial Garden, cemetery, Pittard headstone (Wagner)
- 29 of 30-Wharton Memorial Garden, cemetery, Day headstone (Wagner)
- 30 of 30-Wharton Memorial Garden, cemetery, Ledger headstones (Wagner)

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.

TOPOGRAPHIC MAP

Averett School and Wharton Memorial Baptist Church and Cemetery

Mecklenburg County, VA

DHR No. 058-5127

Latitude/Longitude Coordinates

Church and School (Parcel A):

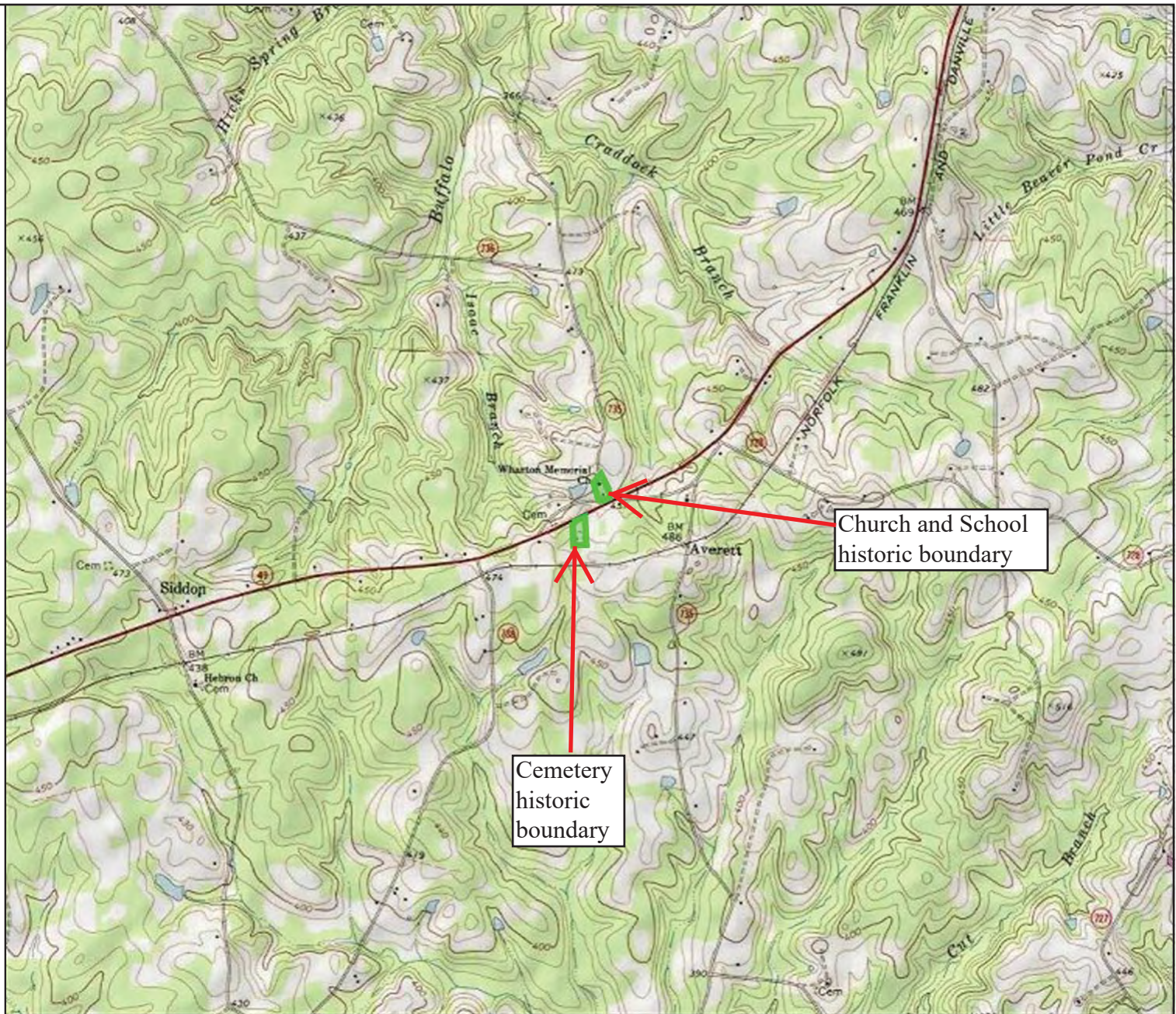
Latitude: 36.577370

Longitude: -78.656080

Cemetery (Parcel B)

Latitude: 36.575750

Longitude: -78.657370



Feet

0 600 1200 1800 2400

1:36,112 / 1"=3,009 Feet

Title:

Date: 11/16/2020

DISCLAIMER: Records of the Virginia Department of Historic Resources (DHR) have been gathered over many years from a variety of sources and the representation depicted is a cumulative view of field observations over time and may not reflect current ground conditions. The map is for general information purposes and is not intended for engineering, legal or other site-specific uses. Map may contain errors and is provided "as-is". More information is available in the DHR Archives located at DHR's Richmond office.

Notice if AE sites: Locations of archaeological sites may be sensitive to the National Historic Preservation Act (NHPA), and the Archaeological Resources Protection Act (ARPA) and Code of Virginia §2.2-3705.7 (10). Release of precise locations may threaten archaeological sites and historic resources.



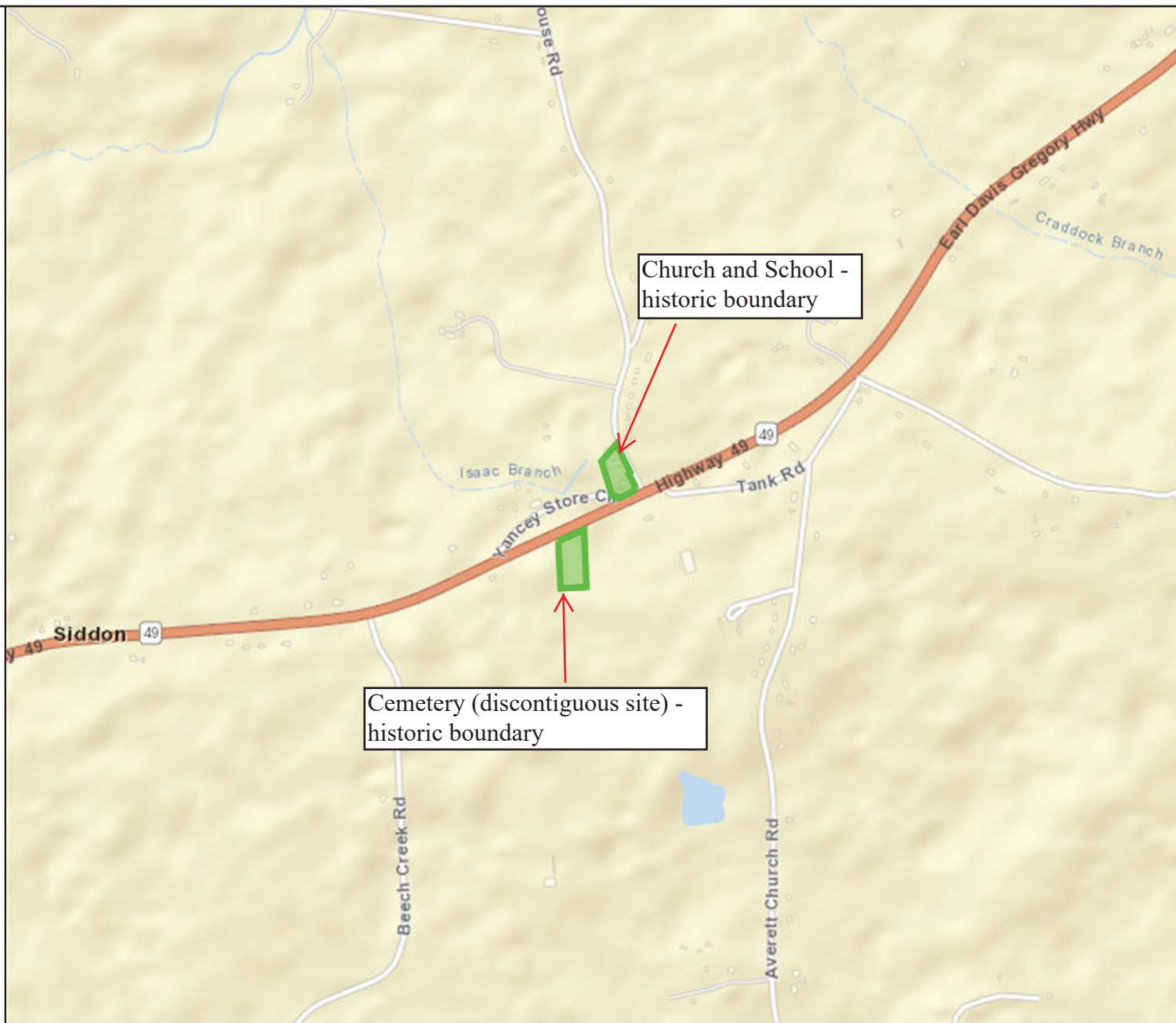
LOCATION MAP

Averett School and Wharton Memorial Baptist Church and Cemetery
Mecklenburg County, VA
DHR No. 058-5127

Latitude/Longitude Coordinates

Church and School:
Latitude: 36.577370
Longitude: -78.656080

Cemetery:
Latitude: 36.575750
Longitude: -78.657370



Title:

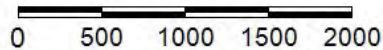
Date: 11/16/2020

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Feet



1:18,056 / 1"=1,505 Feet

Averett School and Wharton Memorial Baptist
Church and Cemetery
Mecklenburg County, VA
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SKETCH MAP

LIST OF RESOURCES

- A. Church (Contributing Building)
- B. School (Contributing Building)
- C. Church Foundation Memorial (Contributing Object)
- D. Well (Contributing Structure)
- E. Picnic Shelter/Storage Building (Contributing Building)
- F. Cemetery (Contributing Site)

Sources: VDHR 2020, VGIN 2020, ESRI 2020

Records of the Virginia Department of Historic Resources (DHR) have been gathered over many years and the representation depicted is based on the field observation date and may not reflect current ground conditions. The map is for general illustration purposes and is not intended for engineering, legal or other site-specific uses.

Averett School and Wharton Memorial Baptist
Church and Cemetery
Mecklenburg County, VA
DHR No. 058-5127

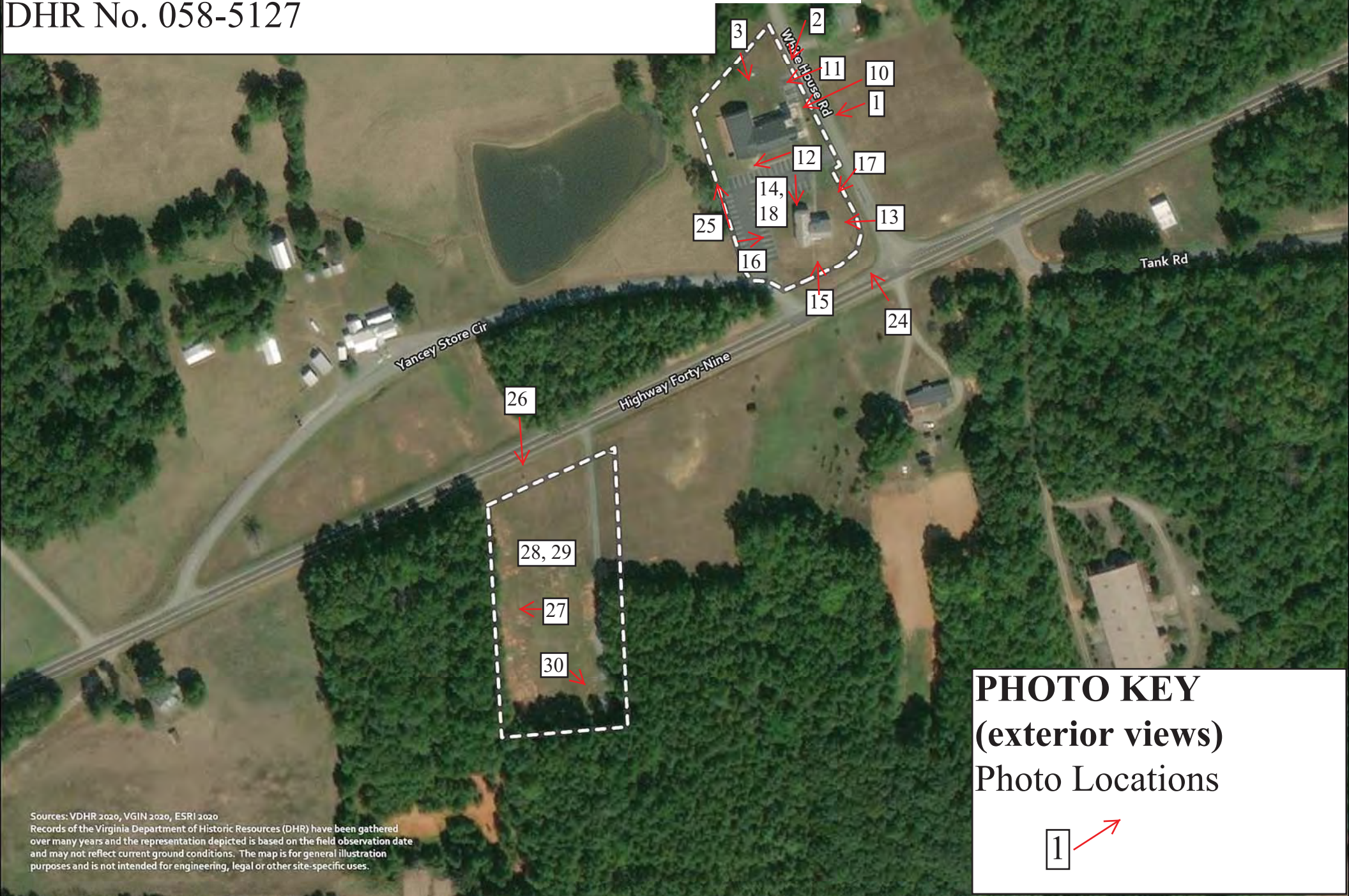
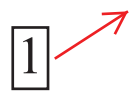


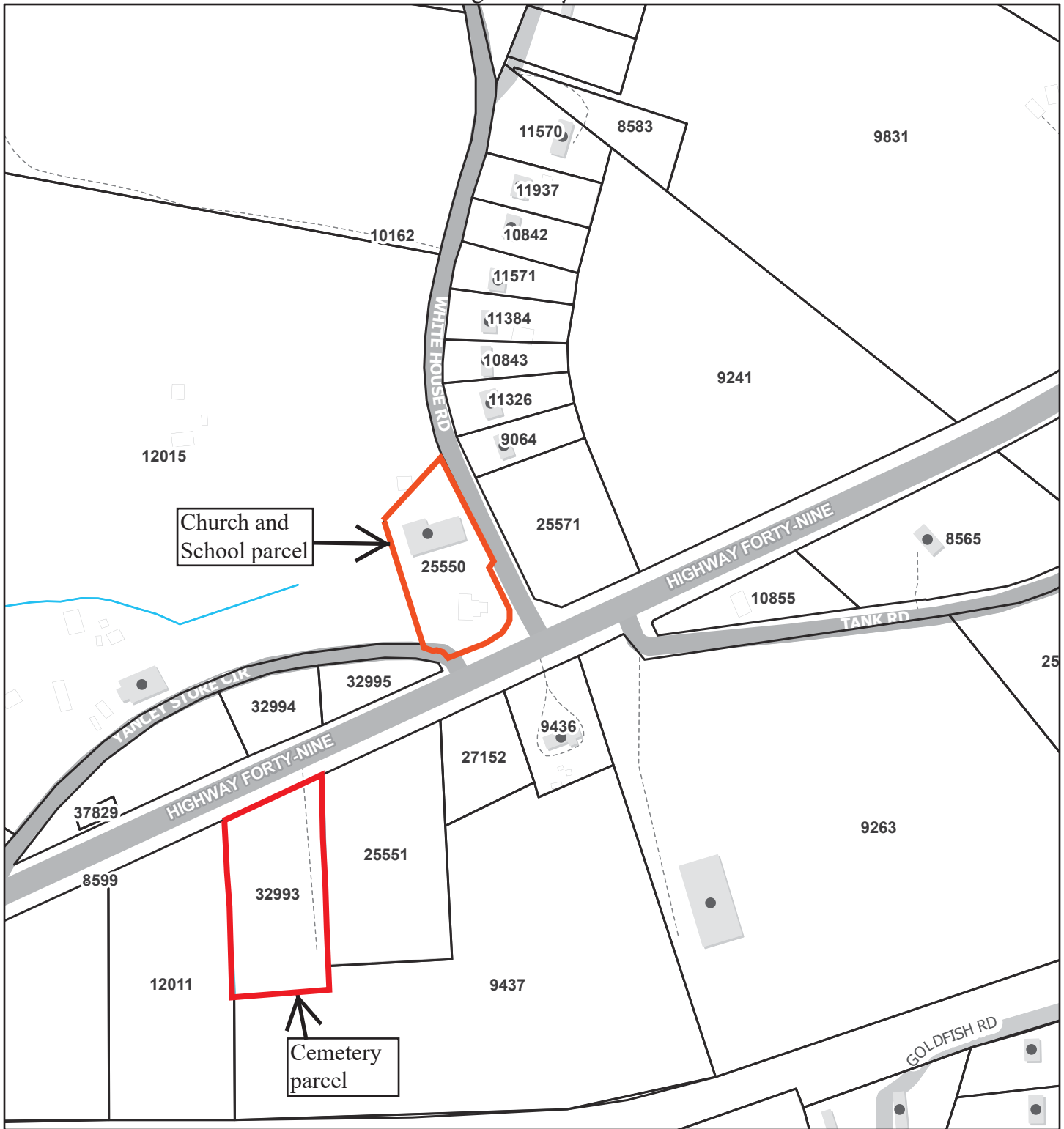
PHOTO KEY
(exterior views)
Photo Locations





Sources: VDHR 2020, VGIN 2020, ESRI 2020
Records of the Virginia Department of Historic Resources (DHR) have been gathered over many years and the representation depicted is based on the field observation date and may not reflect current ground conditions. The map is for general illustration purposes and is not intended for engineering, legal or other site-specific uses.

TAX PARCEL MAP

Averett School and Wharton Memorial Baptist Church and Cemetery
Mecklenburg County, VA; DHR No. 058-5127



10/19/2020, 3:12:59 PM

-  Tax Parcels
-  911 Address Point

