



**PHASE I ARCHITECTURAL SURVEY
OF SELECTED AFRICAN AMERICAN
HISTORIC RESOURCES,
FAUQUIER COUNTY, VIRGINIA**

by

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Prepared for

**Virginia Department of Historic Resources
and
Fauquier County Department of Community Development, Planning
Division**

Prepared by

DOVETAIL
CULTURAL RESOURCE GROUP

April 2021

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ABSTRACT

Dovetail Cultural Resource Group (Dovetail) conducted a Phase I architectural reconnaissance survey of selected African American historic resources in Fauquier County, Virginia, between November and December 2020. The project was completed at the request of the Virginia Department of Historic Resources (DHR) and the Fauquier County Planning Division (the County) in satisfaction of requirements outlined in the DHR Cost Share program contract. The project comprised a Phase I-level investigation of selected African American historic architectural resources, the completion of Virginia Cultural Resource Information System (VCRIS) documentation packets for each studied resource, and this report which provides a historic context for African American resources in the county, the results of the fieldwork, and recommendations for future work, including a potential, county-wide Multiple Property Documentation (MPD) form.

Fauquier County is situated approximately 40 miles west-southwest of Washington, D.C. and was historically rural in character, dominated by agricultural properties throughout much of the eighteenth, nineteenth, and twentieth centuries. Segregation laws and housing discrimination caused the establishment of distinct African American communities throughout Fauquier County, usually centered around a church and a school. This project sought to highlight these African American historic resources. The resources selected for this project by the DHR and the County span the entire length of the County.

In total, 47 architectural resources, comprising 10 communities and 37 individual resources, were recorded during this survey. Virginia Landmarks Register (VLR) and National Register of Historic Place (NRHP) eligibility determinations were outside of the scope of this project, and instead, the focus was placed on the history of the resources and their significance to the local and historic African American communities in which they are located. All of these resources were recommended for further study, with the exception of Public School No. 18 (030-0135), which is already listed in the VLR and NRHP. This report also makes recommendations for future studies of African American resources, and identifies themes and resources types for a potential county-wide MPD form in the future. A full list of resources surveyed in this investigation is provided in the Results of Fieldwork, p. 19.

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ACKNOWLEDGEMENTS

This investigation was conducted with the assistance of state and local funding sources through Virginia's Cost Share Program. Appreciation goes to DHR staff members, Blake McDonald and Aubrey Von Lindern, along with Fauquier County Planning Division, Preservation Planner, Wendy Wheatcraft for their support of this project.

Despite limited in-person access due to the ongoing COVID-19 pandemic, we are indebted to countless area residents who provided historical information to support this study and to those property owners who gave their time and opened their homes to Dovetail staff, shared historic photographs and other artifacts, and provided access to portions of their properties that would have otherwise been unreachable. Special thanks go to the members of Mt. Olive Baptist Church who led an incredible walking tour in Rectortown and Frogtown, and the congregation of St. James Baptist Church who sent us many founding church documents via email. Oral history and recommendations for research were provided by these residents in electronic communication shared with Ms. Wheatcraft following an official County mailing to area property owners. Additional research and historical data was provided by Karen Hughes White, Norma Logan, and Angela Davidson of the Afro-American Historical Association of Fauquier County (AAHAFC) and Vicky Ginther of the Fauquier County Library. Local African American residents' input and oral history will continue to be vital in any future iterations of this project.

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INTRODUCTION

Beginning in November 2020, Dovetail Cultural Resource Group (Dovetail) conducted an architectural reconnaissance survey of selected African American historic resources in Fauquier County (Figure 1, p. 2). This investigation was conducted with the assistance of state and local funding sources through Virginia's Cost Share Program, as directed by the Virginia Department of Historic Resources (DHR). Work was completed under guidance from the DHR and Fauquier County Planning Division.

This investigation was completed in compliance with the DHR survey guidelines. The goals of the survey were to identify selected above-ground resources of importance within the African American communities in Fauquier County, to make recommendations for future studies of African American resources, and identify themes and resources types for a potential Multiple Property Documentation (MPD) form. The majority of the resources (n=43) are more than 50 years of age, but the main focus was to increase overall documentation of African American resources important to the local communities, rather than to make Virginia Landmarks Register (VLR) or National Register of Historic Places (NRHP) eligibility assessments or comment on the integrity of these individual architectural resources.

Prior to beginning this project, 27 individual resources and 10 communities were selected for the current survey by local officials and representatives of the DHR. Ten additional resources were added by Dovetail, in consultation with the DHR, to the project after research and field work had commenced, for a **total of 47 historic African American resources surveyed**. Several of these resources (n=24) were newly recorded with the DHR for the first time.

Fieldwork for this project was conducted over a period of two months, from November to December 2020. Additional research and documentation materials for the identified resources was ongoing from November 2020 to March 2021. This report details the findings of the survey and includes a description of the 10 communities, historical background information gathered from the DHR archives and other repositories, a historic context to aid in the evaluation of African American historic resources in Fauquier County, a summary of the types of properties identified during fieldwork, and recommendations for the MPD form and future survey in the county.

Work for this project was conducted by Katherine M. Watts, Adriana T. Moss, Mical Tawney, Danae Peckler, Melissa Butler, Aubrey Von Lindern, with Heather D. Staton serving as Principal Investigator. Ms. Staton, Ms. Watts, Ms. Moss, Ms. Tawney, Ms. Peckler, Ms. Butler, and Ms. Von Lindern meet or exceed Secretary of Interior standards established for Architectural Historian and Historian.

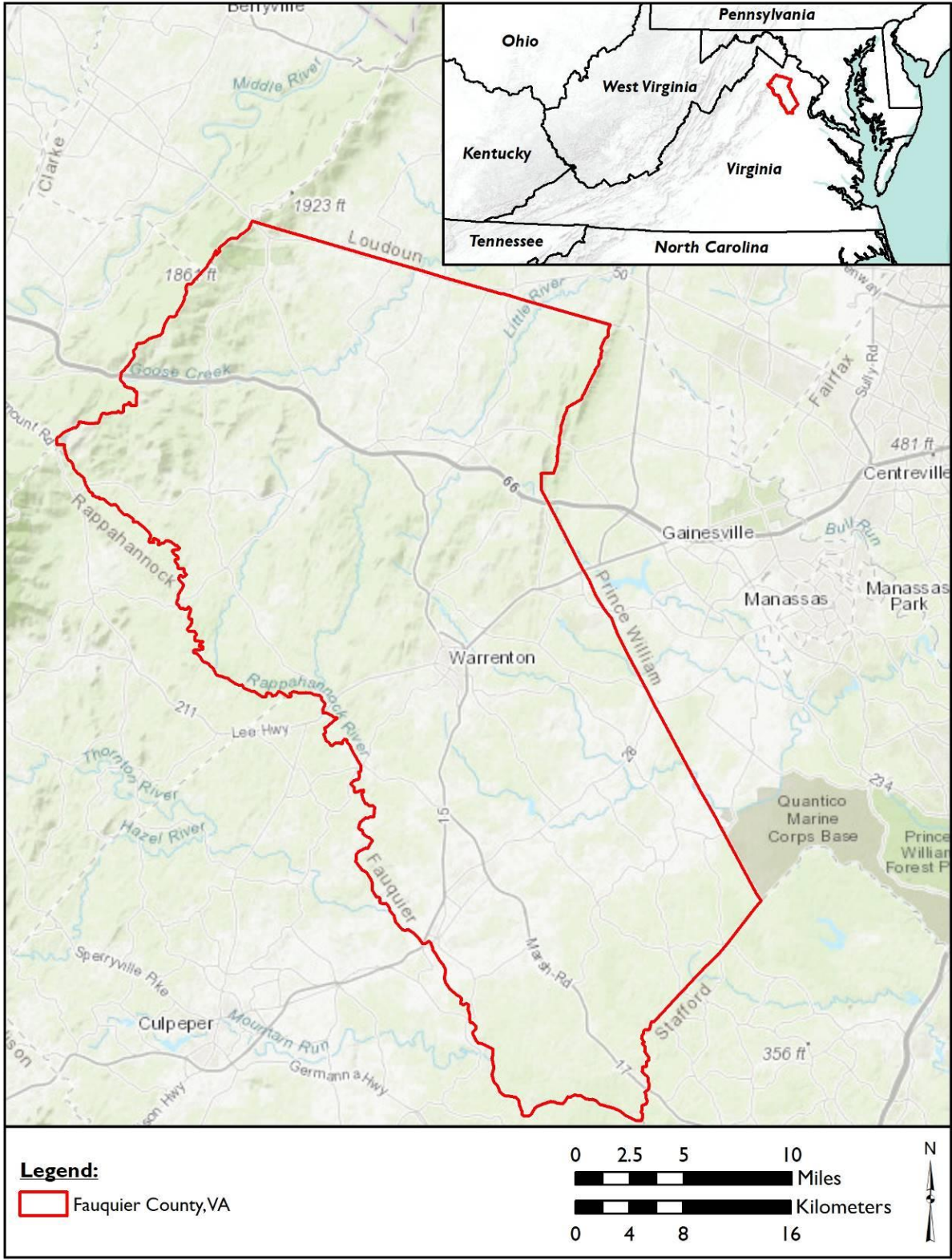


Figure 1: Map of Fauquier County, Virginia (Esri 2021).

SETTING

Fauquier County is situated approximately 40 miles west-southwest of Washington, D.C. and was historically rural in character, dominated by agricultural properties throughout much of the eighteenth, nineteenth, and twentieth centuries. However, given its proximity to Washington, D.C., and I-95, coupled with the Fauquier County Comprehensive Plan that channels growth to certain areas, the northern and southern portions of the county, especially around the county seat at Warrenton, Marshall, New Baltimore, and Bealeton, have continued to see an increase in residential and commercial development over the past several decades. As population in northern Virginia and along the I-95 corridor continues to grow during the twenty-first century, land in the southern section of the county has increasingly been redeveloped for residential and commercial purposes. The resources selected for this project span the entire length of the County.

Situated in central northern Virginia, Fauquier County is bordered by Loudoun, Warren, and Clarke Counties to the north, Prince William County to the east, Stafford County to the south, and Culpeper and Rappahannock Counties to the west. Fauquier County spans two major physiographic provinces: the Blue Ridge and the Piedmont. Within the Piedmont lies the geologic province known as the Culpeper basin, a large rift basin infilled with Triassic and Jurassic age sediments formed during the breakup of the supercontinent Pangaea. Resources in the northern and western parts of Fauquier County have views of or are within the mountains and the sloping topography has influenced the architecture (Photo 1). Rubblestone foundations are common. The southern part of the County is flatter, with some gently sloping topography of the Piedmont, but not nearly as extreme as the northern and the western areas.



Photo 1: Mountain View from Mt. Morris Community Cemetery (030-5911) in Hume, Looking East.

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HISTORIC CONTEXT

Prior to conducting fieldwork, environmental and historical data was collected from various sources and compiled into a written narrative highlighting important periods and themes in Fauquier County history. This section of the report focuses on the county's physical development over time to place its historic resources in greater context and to shed greater light on African American life in Fauquier County.

Historic Period

Contact Period (1607–1750)

Prior to European interest in Fauquier County, the Iroquois Nation controlled the central Piedmont of Virginia and Maryland and utilized north-south trails for raids into North Carolina. By the late-seventeenth century European interest in the County was growing and in response to the European settlement the Iroquois established other trails further west.

The area known as Fauquier County today was included as part of the Northern Neck of the Colony of Virginia by Captain John Smith as early as 1608 (Fauquier Historical Society 2016). In 1696, Nicholas Hayward, Richard Foote, Robert Bristow, and George Brent purchased 30,000 acres from Lord Culpeper and established a strategically-placed settlement overlooking the north-south trail that led from Conoy Island in the Potomac to Occaneechi Island in the Roanoke (Groome 1927:24). The settlement was located at Brent Town in the general vicinity of present day Sowego (Groome 1927:24; Haley 1989:5). By the beginning of the eighteenth century roughly 80 settlers occupied this area (Haley 1989:5).

With the Iroquois using more westerly trails and the 1722 Treaty of Albany that restricted Native American populations to areas west of the Blue Ridge Mountains, larger numbers of Europeans moved into the area, and their population subsequently increased (Haley 1989:5). Although the majority of the settlers were English, small groups of Germans settled around Midland, near the present-day Warrenton-Fauquier Airport, in 1721 (Petro 1956:13).

According to most accounts, the first Germanna Colony arrived in Virginia in 1714. After docking in Tappahannock, the group moved westward to a location about 30 miles past the Fall Line of the Rappahannock River. Within a horseshoe bend of the Rapidan River, the group of 12 families built Fort Germanna with the sponsorship of Lieutenant Governor Alexander Spotswood (Wayland 1989). Two additional groups of Germans joined the first colony in 1717 and 1719, and the town grew to over 200 people. By this time, they had outgrown the fort, and it was demolished. In its place, Spotswood had his servants and enslaved people construct an enormous mansion, now known as the Enchanted Castle (Barile 2004).

The first colony's tenure at Germanna lasted approximately seven years. In return for their passage, the settlers were indentured servants on Spotswood's land. In addition, the Germans

were granted a levy-free existence so long as they remained in the county (Hackley 1962). Once their indentures had expired; however, the group left Germanna to form their own town. The new property, named Germantown, was located on Licking Run in what was then the Northern Neck proprietary. Germantown did not last long since there were only 12 different families comprising less than 50 people, and by 1745 many had moved back to Culpeper County. By 1775 the majority of the buildings in Germantown were in ruins (Russell and Gott 1977:3).

Colony to Nation (1751–1789)

Tidewater landholders had been granted most of the land in the Piedmont by the first half of the eighteenth century, but they did not move to the area. Instead they used this land as an extension of their plantation property, which in turn prohibited colonization by independent settlers (Haley 1989:6). It was not until the second half of the eighteenth century that these large holdings were slowly replaced, which in turn allowed for the population to grow even more (Haley 1989:7). In 1759, Fauquier County, named after Francis Fauquier—a governor of the Virginia Colony from 1758–1768—was formed out of the larger Prince William County due to the increase in population and development of the rural and agrarian area (Fauquier Historical Society 2016). This new county was without towns or villages but had a population of approximately 13,500 people by 1775. Of these, approximately 8,700 were white with the remainder being enslaved people and a limited number of free Blacks. While Blacks made up 35 percent of the population, they were only owned by 15 percent of the white male population. Most white men in Fauquier County owned fewer than five enslaved individuals. By 1782, 88 major landholders owned 44 percent of all enslaved people in the county (Russell and Gott 1977:1).

Prior to the American Revolution, the two religious groups established in Fauquier County by white settlers were the Baptists and the Anglicans. When the county was established in 1759, it was part of the Anglican Parish of Hamilton. At that time there were two church buildings: the brick church at Elk Run built around 1745 and the frame church building called St. Mary’s on Turkey Run near Fauquier Court House (Russell and Gott 1977:15–16). Four additional frame chapels were built by spring 1772: Taylor’s Church near Bethel, Goose Creek near Salem, Bull Run just over the line in Prince William County, and Piper’s Church on Thumb Run between Orlean and Hume (Russell and Gott 1977:16–17).

The Society of Baptists was established in Fauquier County by 1762 with a small group worshipping in a church on Barker’s Branch near Broad Run. Their group remained small until a young minister named David Thomas from Pennsylvania came to the church preaching the “New Light” doctrine (Russell and Gott 1977:17–18). The first Separate Baptist Church in the county was built on Carter’s Run by John Pickett in 1769 (Russell and Gott 1977:19). Additional Baptist churches appeared at Thumb Run in 1772 (growing out of what was the old Piper’s Church or also called “the Manor Church”) and at Goose Creek Church, established near Upperville in 1775. Whatever persecutions the Baptists had faced in Fauquier County in the past were gone by 1775 (Russell and Gott 1977:20).

It is not known for sure if enslaved people were allowed to attend these early churches with their white owners, but Fauquier County predominately had the majority of slaveowners

living on relatively modest farms with small numbers of enslaved people, which led to “frequent and intimate interactions between the races” (Hollie et al. 2009:7). In general, residents of Virginia and Fauquier County liberally supported religious instruction for all youth, both Black and white, so it seems likely that enslaved people attended these early Baptist churches (Hollie et al. 2009:7). All of the churches surveyed for this project were African American Baptist churches, and it is likely they emerged out of this early Baptist tradition in the County. For example, St. James Baptist Church in Bealeton is said to be the oldest African American church in the County; it was established in 1866. According to research conducted by Harolyn Bland, the church’s Treasurer, prior to the Civil War, the enslaved people worshiped under the name Foxville Baptist Church, a name given to them by their first minister, a white man, Reverend Leland Waring (Harolyn Bland, personal communication 2020). In 1866, he helped reorganize the church as St. James Baptist Church, as well as established three additional churches in Fauquier, Orange, and Loudoun counties (Bridgett 2006:3; Lee 2007:7–8).

Early National Period (1790–1829)

By the first quarter of the nineteenth century, farmers were growing a variety of crops such as corn, wheat, oats, and, of course, tobacco. Like most southern counties, Fauquier farmers used enslaved labor as their primary labor force to produce these crops. Due to an increase in the production of raw goods, mills began to spring up across the countryside, which made these crops easier to transport to larger markets (Del Rosso 1990). As early as 1775 there were 20 mills in Fauquier County, including ones at Cedar Run, Broad Run, Licking Run, Carter’s Run, Goose Creek, Deep Run, Auburn, Cromwell’s Run, and Thumb Run near Orlean (Russell and Gott 1977:10).

Two larger areas of settlement were established during the early-twentieth century: Warrenton and New Baltimore. Warrenton was incorporated as a town in 1810 and served as the Fauquier County seat, situated on 71 acres of land donated by Richard Henry Lee. The first courthouse was built by 1790, along with a jail and an academy named for General Joseph Warren, a Revolutionary War hero. Warrenton’s location was at the junction of two roads, the Falmouth-Winchester and the Alexandria-Culpeper roads, where a trading post had been established called the Red Store (Fauquier Historical Society 2016).

The town of New Baltimore was established in 1822 as a crossroads community in central Fauquier County. Before incorporation, New Baltimore was known as Ball’s Mill or Ball’s Store. Located at the base of Pond Mountain, the town was strategically located at the junction of the Old Alexandria Turnpike (the road from Warrenton to Alexandria) and two smaller roads that led to Thoroughfare Gap, one of the only ways to get from northern and eastern Virginia to the Shenandoah Valley (Kalbian 2003:8-18). Life in New Baltimore centered on a mill and a tavern, and eventually a school, New Baltimore Academy, founded in 1827 (Kalbian 2003:7-6). The town of New Baltimore flourished from the 1820s to the 1840s, but by the 1855–1856 Virginia General Assembly session, the town’s incorporation act was repealed due to steady decline (Kalbian 2003:8-20).

Antebellum Period (1830–1860)

The expanded road network increased commerce throughout the County, which supported the creation of new crossroad communities in the 1830s. One such community, initially known as Mill View, was located at the convergence of Tinpot Run and the Rappahannock River. In 1850, the town was renamed Bowenville, and then later to Rappahannock Station when the Orange and Alexandria Railroad established a line near the town (New Orange and Alexandria Railroad Historical Society 2014). This railroad greatly enhanced area residents' ability to market goods and wares to regional urban centers, and created the next generation of crossroads communities like Catlett (also known as Colvin, and later Catlett's Station), Calverton (initially Warrenton Junction), and Bealeton.

The railroad fueled the development and success of the area's farmers and instituted a larger shift in Fauquier County's farming system by enabling greater production of goods for local and regional markets. By the 1840s, America's Agricultural Revolution was making lasting impacts on the nation's farm properties and agricultural production, bringing greater prosperity to the County's agrarians, who comprised 69 percent of the work force (United States Department of Agriculture [USDA] 2020a). Recapitulations of the 1840 Agricultural Census indicate that Fauquier County farmers were leading producers of the state's Eastern District's wheat, oats, rye, buckwheat, Indian corn, and hops (within the top five of the 67 counties in the district), but also its horses, mules, cattle, sheep, swine, and poultry (in the top three) (USDA 2020b).

By 1860, Fauquier County's population was 21,706 people, of which Blacks outnumbered whites by 4 percent as evidenced in the 1860 Census (Scheel 1985:2). At the outbreak of the Civil War, Fauquier County was agrarian-based, making farming the number one occupation in the County. Subsequently, 93 percent of the Black population was made up of enslaved people, who provided the labor for those farms (Scheel 1985:2). As mentioned previously, there were a few landholders of sizeable tracts in Fauquier who owned large quantities of enslaved people, but the majority of slaveowners lived on relatively small farms and owned a few enslaved people (Hollie et al. 2009:7). Life as an enslaved person in Fauquier County was still brutal, no matter whether one lived on a large or small farm. Free Blacks also had a challenging life, as there were many laws that governed their every move; free African Americans were required to carry documentation and could be asked to produce it at only a moment's notice. Free Blacks could easily be kidnapped and sold into slavery, as all Blacks were assumed enslaved until proven otherwise (Hollie et al. 2009:13). Yet despite this constant tension and fear, many free Blacks did manage to practice their trades, create homes, and carve out lives for themselves, like Spencer Hall, born free in 1811, who worked as a blacksmith in the Hopewell community of Fauquier County (Hollie et al. 2009:11).

Civil War (1861–1865)

The Civil War greatly impacted Virginia and Fauquier County specifically. With its location between the capitals of Washington, D.C., and Richmond, Virginia, Fauquier County saw troop movements and frequent occupation (67 times between 1861 and 1865). There were 12 battles in the County in addition to numerous movements, encampments, raids, and skirmishes of troops (Visit Fauquier n.d.). Many Blacks in Fauquier County fought for the

Union, with the hope of attaining freedom. They also fought for the Confederacy, some voluntarily, and others by force (Hollie et al. 2009:81). Eli Washington was born enslaved to Elizabeth Blackwell but freed in her 1859 will. He was drafted into the Confederate army and sent to Dumfries, where he worked as a teamster, driving a team of six mules. He served in Virginia for most of the war, but was then transferred to Alabama until Lee's surrender. He returned to Midland, Virginia (Hollie et al. 2009:82). Another Black soldier was Anthony Dangerfield, a skilled, enslaved blacksmith who was sent as a body servant to his master's son, William Skinker, in the Black Horse Cavalry of the Confederate army. Dangerfield worked maintaining the horses, mules, and wagons, and was discharged at the end of the war from Staunton. He went on to teach all of his sons to be blacksmiths and gave a portion of the land he owned to build the African American school at Hume (Hollie et al. 2009:85). Another Confederate, James Dawson served as a teamster for the Confederate army and raided the Union army's supplies. He earned the nickname of "Yellow Jacket" for his ability to move fast and his small stature. The reason he supposedly never got caught was because he put his horse's shoes on backwards. Dawson worked with horses for the rest of his life, and was known throughout Fauquier County for his skill as a trainer (Hollie et al. 2009:86).

Many African Americans in Fauquier also fought for the Union. Gabriel Dankins, emancipated in 1845 in Fauquier County, joined the Union army in 1864 and later received disability payments for injuries received in the war (Hollie et al. 2009:81). Wesley Washington traveled from Fauquier to Washington, D.C., to join the Union army on June 6, 1863. He enlisted for a term of 3 years and served in the U.S. Colored Troops as a cook. He was wounded in October 1864 and mustered out in September 1865 in North Carolina. He returned to Fauquier and owned a farm in Opal (Hollie et al. 2009:83). James Dade was born free in 1822. He fought for the Union army during the Civil War and served for a while after the war ended (Hollie et al. 2009:84). These men are likely among countless others, not yet known by name, who served during the Civil War.

Two battles in Fauquier County were associated with the Northern Virginia campaign. The First Battle of Rappahannock Station took place in August 1862, resulting in little tangible gain for the Confederates. The Battle of Thoroughfare Gap also took place in August 1862. Thoroughfare Gap was a narrow, rocky pass through the Bull Run Mountains that gave access to the Shenandoah Valley on the other side. As a result of this battle, General Longstreet's Confederate forces were able to join with General Jackson's troops for a victory over the Federal forces at the Second Battle of Manassas (Visit Fauquier n.d.).

The Battle of Unison occurred over a three-day period in November 1862 between Philomont in Loudoun County and Upperville in Fauquier. Confederate General J.E.B. Stuart's troops delayed Federal troops moving through the lower Loudoun Valley and pushed them southward, allowing Confederates to reach Culpeper Court House in time to block the Federals' plan to cut General Lee's communications with Richmond. The Confederate's success in this led to the dismissal of General McClellan and his replacement by Major General Ambrose E. Burnside (Visit Fauquier n.d.).

The Battle of Kelly's Ford took place on March 17, 1863. Union General William Averell had been ordered to attack Confederate General Fitzhugh Lee's cavalry near Culpeper. The Federal forces crossed the Rappahannock River at Kelly's Ford but eventually withdrew their

men, fearing Confederate reinforcements. This battle ended in a draw, marking the first time the Confederate cavalymen had not defeated their Union opponents (Visit Fauquier n.d.).

There were five battles in Fauquier County that were associated with the Gettysburg Campaign. They include the Battle of Brandy Station, the Battle of Aldie, the Battle of Middleburg, and the Battle of Upperville all in June 1863. The Battle of Manassas Gap in July 1863 was also part of this campaign, as Lee's army retreated across the Potomac River after defeat at Gettysburg, being pursued by General Meade (Visit Fauquier n.d.).

The Bristoe Campaign of Fall 1863 included three battle sites in Fauquier County: the Battles of Auburn I and II in October, the Battle of Buckland Mills (described in detail below), and the Second Battle of Rappahannock Station in November (Visit Fauquier n.d.).

The Battle of Buckland Mills on October 19, 1863 is often referred to as the "Buckland Races" since it was mainly a cavalry battle, a map of the battle can be seen on the 1863 Boswell map of Fauquier County, with towns like New Baltimore and Buckland noted along with the railroads and local topography (Figure 2, p. 11) (Boswell et al. 1863). Confederate Generals J.E.B. Stuart and Fitzhugh Lee, who held the town of Buckland, just over the County line in Prince William County, surprised Federal troops, who occupied the heights east of Broad Run, with a trap. The Confederates were pursued by Union Generals Davies and Kilpatrick west along the turnpike. When the Confederates retreated, they went towards Warrenton, luring the Federals down the turnpike into their trap, where 5,200 Confederate cavalymen were waiting. Union General Judson Kilpatrick's troops retreated along what is today Route 29 (Visit Fauquier n.d.). The Confederates lost approximately 50 men, while the Union forces lost about 260, mostly taken as prisoners. The Battle of Buckland Mills would be known as the last large-scale Confederate cavalry victory in Virginia (Virginia Civil War Trails n.d.).

Reconstruction and Growth (1866–1917)

During the war, buildings were burned, crops and livestock were commandeered, railroad travel was disrupted, and enslaved people were liberated. All of this combined temporarily destroyed the agrarian economy of Fauquier County. Since the Union army freed the enslaved, a large number of farmers had no laborers to work the fields or tend to the livestock and subsequently many were forced to leave the County (Haley 1989:10). The railroad became operational again in September 1865. Smaller towns developed around the railroad system, but the areas immediately outside of the towns remained predominately rural. With the great joy of emancipation came the turmoil of starting a completely new life for the now freed Blacks. For many African Americans, legalizing the marriage bonds they formed in slavery was one of the first acts they completed as free people; slave marriages had no legal standing in the antebellum years (Hollie et al. 2009:16). African Americans in Fauquier also began forming their own communities and churches, like St. James Baptist Church in Hume, which was mentioned previously.

Some former slaveowners were willing to sell small parcels of land to free Blacks to start their own farms, like widow Ann Morgan, whose husband William had owned enslaved

people prior to his death, and sold 10 acres of land near Morgantown to newly freed Brister Grigsby (Hollie et al. 23).



Figure 2: Excerpt of a Map of Fauquier County, Virginia Showing Towns, Waterways, the Railroad and Nearby Mountains (Boswell et al. 1863). Not to scale.

By 1870, the agrarian economy of the County returned in force and by the end of the nineteenth century the County ranked third in wheat production and sixth in corn production in Virginia (Haley 1989:10). Despite repeated financial crises in the later decades of the nineteenth century and the continued practice of subdividing larger farm properties for development, agriculture remained Fauquier County's leading industry. The African American population in the County decreased at the end of the nineteenth and into the early-twentieth century, many emigrating north to cities for employment, particularly after the 1902 Virginia constitution disenfranchised Blacks and instituted Jim Crow-era laws (Klein et al. 2010:37). The County seat, Warrenton, experienced a devastating fire in 1909 that consumed more than half of the town, including the Fauquier County Courthouse (Visit Fauquier 2015).

For those African Americans who stayed, forming their own communities became the key to their success. Small enclaves, centered around churches and schools, formed adjacent to

almost every town and village in Fauquier County. For example, Rosstown was formed adjacent to the Town of Marshall in the 1870s when Robert Ross purchased land and other African Americans began living nearby. Rosstown and the other communities surveyed during this project will be discussed in detail in the Communities section, p. 48.

At the turn of the century and continuing until the end of the First World War, Fauquier County, along with much of America, experienced an economic boom that spurred development and expanded road systems to connect farms and markets. This growth was particularly visible in areas along the railroads. A *Map of Fauquier County* published in 1914 by the County Board of Trade, noted public and private roadways, as well as springs, churches, schools, cemeteries, villages/towns/communities, and historic points of interest (Figure 3, p. 13). The map will be zoomed and cropped and used throughout this report to highlight specific communities and buildings that are important to African Americans in Fauquier. Area farmers profited from increased transportation as the railroad and an expanding system of “farm-to-market” roads encouraged the production of perishable farm goods for local and regional urban centers. Dairy farming became an increasingly important part of the economy as did horse breeding, training, and racing.

World War I to World War II (1917–1945)

Both the First and Second World Wars encouraged young men and women to leave Fauquier County for employment in urban centers and military service. During World War I, local Company C, 2nd Virginia Infantry (known as the Warrenton Rifles with lineage back to the Civil War) was federalized in June 1916 for eight months of duty on the Mexican-United States border. They joined forces with Company D of Front Royal, Virginia and became part of the 116th Infantry, Virginia National Guard. They would later serve as part of the U.S. Army 29th Division in Europe. When the Selective Service Act was passed a Fauquier County Draft Board was established in May 1917, affecting many young men in the County. Some local men who were drafted became part of the 80th Division and were already fighting in Europe by 1918, when the 116th Infantry arrived in France. The combined Allied offensive that began in September 1918 ultimately led to victory. The men from the 116th Infantry returned home in May 1919 (Toler 2017).

African American troops were in segregated units during World War I. Many individuals from Fauquier County served. Some of the noteworthy African Americans who fought included: Alexander Daniel Brent from Rectortown, James William Dade, Eugene Thomas Alexander of Bealeton, and brothers Eugene Dade and John “Scott” Dade from the community of Dudie (Hollie et al. 2009:84, 87, 90). African Americans gallantly served in segregated units, and then returned home to a largely still segregated society in Virginia.

The post-bellum African American communities that had been formed continued to grow during this inter-war period, because even as segregation continued through the first half of the twentieth century, African Americans were able to succeed and prosper. Churches continued to grow and many new schools were built. African American children attended segregated, one-room school houses, some built by the Rosenwald Foundation, through the mid-1960s in Fauquier County (Green 2003).



Figure 3: 1914 Map of Fauquier County, Which Notes Many African American Schools, Churches, and Communities (Fauquier County Board of Trade 1914). Not to scale.

Fauquier County, like much of America, was moving towards war long before Pearl Harbor. The Federal Alien Registration act was passed August 25, 1940 and by December, 94 people had registered in the County. The Selective Service was underway by September 1940 with Dr. John E. Knight serving as the examining physician in Fauquier. On October 16, 1940 a nationwide volunteer registration took place and 2,493 young men signed up at 17 registration stations through the County. Local men serving the National Guard were called up for active duty by the end of 1940.

Counties were given quotas to fill and in early 1941 the numbers were relatively small. Edward Walker was the first African American man in Fauquier County to volunteer, followed by three more men from Warrenton. With the Virginia National Guard on active duty, the Virginia Protective Force (V.P.F.) was created to aid civil police and protection at home. Much like during World War I, locals on the homefront volunteered and supported troops in countless ways, often volunteering through churches and the Red Cross (Toler 2016). Those who died in military service are commemorated at the Fauquier Veterans Memorial on Hospital Hill in Warrenton, which bears the name of 170 soldiers who were killed from World War I through present day (Toler 2018).

Segregation in the armed forces continued in the United States until 1948, when President Truman officially changed the policy, so during World War II (1941–1945), Black soldiers again served in segregated units (Gates, Jr. 2013). Many from Fauquier served, including, Browning “Brownie” Robinson and Edward Tates of Orlean, Sergeant Lloyd Allen Hughes of Ashville, Malachi Grant of Rectortown, Abner Adams of Delaplane, James Brown of Remington, and Melvin Leroy Tates of the Condee community (Hollie et al. 2009:92–96). Countless other African Americans from Fauquier likely served during the two world wars and through today.

Highway and railroad improvements in this inter-war era continued to boost commerce and transportation throughout the region. In 1925, a second railroad track was added to the Alexandria and Orange line that was reorganized as the Virginia Midland and is currently operated by Norfolk Southern (Klein et al. 2011:27). Growth in the region’s transportation networks and an increased reliance on the automobile reinforced agricultural production as an important sector of Fauquier County’s economy in the decades between the World Wars. Agricultural Census data recorded 1,787 farms in the County in 1929 with an average of 193 acres, one of the highest in the region (USDA 2020b).

The New Dominion (1946–1991)

In the postwar period, the federal government increasingly supported the construction and expansion of Fauquier County’s roadways, including the James Madison Highway that ties together Routes 15, 17, and 29 through the County, connecting the County seat of Warrenton with neighboring urban centers around Washington, D.C. and cities to the south like Charlottesville. In the late 1950s, James Madison Highway was widened to four-lanes throughout the County.

Changes in transportation and food processing further impacted the farming population as many products went from being shipped by rail to large trucks in the second half of the

century. In the postwar period, the agricultural industry in Fauquier County was fueled by technology and federal programs designed to help farmers improve efficiency and support commercial growth. However, these programs were assisting a smaller share of the workforce as the percentage of laborers employed in agriculture decreased from 8.3 percent in 1960 to 2.6 percent by 1990 (USDA 2020a). Rising costs associated with dairying discouraged small-scale production, but supported the continued expansion of large corporate farms. Agribusiness became the economic backbone in Fauquier County as farming family's incorporated and invested in machinery to plant staple crops such as wheat, corn, and soybeans, and invested in animal husbandry. The latter has brought about great notoriety to the County, especially revolving around raising show horses.

According to the 1860 Census, the County totaled 21,706 people, and in 1980, the population was not much greater than it was before the Civil War (Haley 1989:17; Scheel 1985:2). Though much of the County remained rural in this period, local employment options diversified as military developments like the Warrenton Training Center Stations C and D, established in 1953, opened the door for increased residential, commercial, and government-funded investments in the area.

Post Cold War (1992–present)

As of 2015, the population of Fauquier County is estimated at more than 68,000 people with recent increases attributed to the development of urban centers in northern Virginia. From 2000 to 2010, Fauquier County's growth increased roughly 18.3 percent (Fauquier County Department of Community Development 2016). Towns like Warrenton and Bealeton have rapidly developed due to their proximities to larger cities such as Fredericksburg and the nation's capital in Washington, D.C.

Today, Fauquier County encompasses 666 square miles of Piedmont Virginia land. It is known for its hilly landscape, equestrian farms, wineries, and historical sites (Fauquier Historical Society 2016). Despite recent booms in suburban growth in northern Virginia, much of southern Fauquier County has retained an overwhelmingly rural character with minimal intrusions from contemporary development. Rural areas have been maintained in part by the County's Purchase Development Rights program's focus on the preservation of prime soils to ensure continued agricultural use. In 2007, Fauquier reported having 1,222 farms covering nearly 225,000 acres with an average size of 182 acres (which is only a slight decrease from the 1929 data presented earlier in this section). It was also noted as having the fifth largest dairy industry in the state (Fauquier Agriculture Development Office 2009).

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METHODOLOGY

The methodology employed to meet the goals of this architectural survey and report was chosen with regard to the project's scope and in consultation with both the DHR and Fauquier County. The architectural survey was designed to identify African American resources selected by DHR and County planning officials, in an effort to increase documentation of this resource type and make recommendations for a county-wide MPD form in the future. Eligibility determinations were outside the scope of this project, and instead, the focus was on the history of the resources and their significance to the local African American communities in which they were historically located. The project comprised three phases of work: archival research, field survey, and report production.

Any previously recorded resources were subject to an architectural and historical background literature and records search at the DHR Archives in Richmond, Virginia. This investigation reviewed existing records, cultural resource surveys, maps, and additional information on file at the DHR. All of the resources assigned for this survey were also researched at the Afro-American Historical Association of Fauquier County (AAHAFC) and the majority of resources, especially schools and churches, had their own vertical files. Historic maps available online at the Library of Congress were also studied. Staff at Fauquier County Planning Division also provided copies of historic maps and other data collected from various local repositories and knowledgeable citizens. Additional historical data was obtained in the field during the course of the investigation from area property owners and African American church members. A portion of this data was previously presented in the Historic Context and will be further discussed in the Results of Fieldwork section.

A vehicular and pedestrian reconnaissance survey was conducted on the 47 historic African American resources. Each resource was evaluated for architectural, historic, and cultural significance. Recommendations of NRHP eligibility fell outside of the scope, as this project focused, instead, on strengthening documentation of African American resources. The resources were documented through written notes and digital photographs. The information obtained during the survey was then used to update or generate a new DHR Virginia Cultural Resource Information System (VCRIS) form, to print archival-quality, color photographs, and to generate sketch site plans.

Although the ongoing COVID-19 pandemic has somewhat limited access to archives, deed offices, and face-to-face human interactions, the author of this report was able to communicate via phone, email, and in some cases, in person, socially distanced, with local residents, archivists, and librarians in Fauquier County. While no formal oral histories were completed as part of this project, local residents' memories and recollections, in addition to photographs, ephemera, and other primary source documents they shared were an invaluable part of the research for this report.

Many varied archival sources were used in the research for this project, including *Images of America: African Americans in Fauquier County*, by Donna Tyler Hollie, Ph.D., Brett M. Tyler, and Karen Hughes White, *Negro Education in Fauquier County, Virginia* by William

Garland Coleman (1939), *Survey Schools - Fauquier County, VA* by W.G. Puller and William Hundley (1936), Bryan Clark Green's Rosenwald Schools in Virginia MPD (012-5041), and Dr. Andrea Roberts' Texas Freedom Colonies Project.

RESULTS OF FIELDWORK

The architectural investigation involved a field survey of 47 African American architectural resources, including 37 individual resources and 10 communities that were surveyed like historic districts. The majority of resources were more than 50 years of age, but this was not a limiting factor in this study, as the goal was to increase overall documentation of African American resources. In addition to primary resources, most of the properties recorded during this investigation contained a number of auxiliary buildings, structures, objects, sites, and/ or landscape features. Each property was documented through written notes, photographed, assigned DHR numbers, and recorded in VCRIS as stipulated by the project scope of work. This chapter provides a summary of the survey's findings, identifies common property types and themes from the project, and makes recommendations for future studies.

General Survey Findings

In total, 47 architectural resources, comprising 10 communities and 37 individual resources, were recorded during this reconnaissance survey (Figure 4–Figure 5, pp. 20–21). The 37 individual resources include 19 churches, six schools (and one school that is recorded as part of a church complex), five dwellings, three fraternal lodges, two cemeteries, one store, and one commercial building (Table 1, p. 22). VLR and NRHP eligibility determinations were outside of the scope of this project, and instead, the focus was placed on the history of the resources and their significance to the local and historic African American communities in which they are located. All of these resources were recommended for further study, with the exception of Public School No. 18 (030-0135), which is already listed in the VLR and NRHP. The various building types and the 10 communities are discussed in greater detail below.

Churches

Scholars of African American history and culture continually point to the church as the most important institution in African American life, from the mid-nineteenth century continuing until today. Historic African American churches, especially rural ones, are “historical artifacts of the creation, development, persistence, and continuity of three vital and interrelated components of African-American ethnic heritage: ethnic identity, religion, and education” (Center for Historic Preservation Middle Tennessee State University 2000:5, 27). Many of these churches were established in the Reconstruction era (at least one as early as 1866) and began in bush arbors or other outdoor sacred spaces. Early worship also happened in members’ homes, or modest log buildings which were later replaced with more substantial frame structures. St. James Baptist Church (030-5898) in Bealeton is said to be the earliest African American church in Fauquier County, established in 1866. Their current building, constructed around 1922 with additions made around 1972 and 1998, replaced a circa-1907 frame building that burned; there was a pre-1907 log building that served the early church as well. Further research is needed to verify that St. James is the first, as there may be other early Reconstruction-era churches that also began in bush arbors or informal spaces.

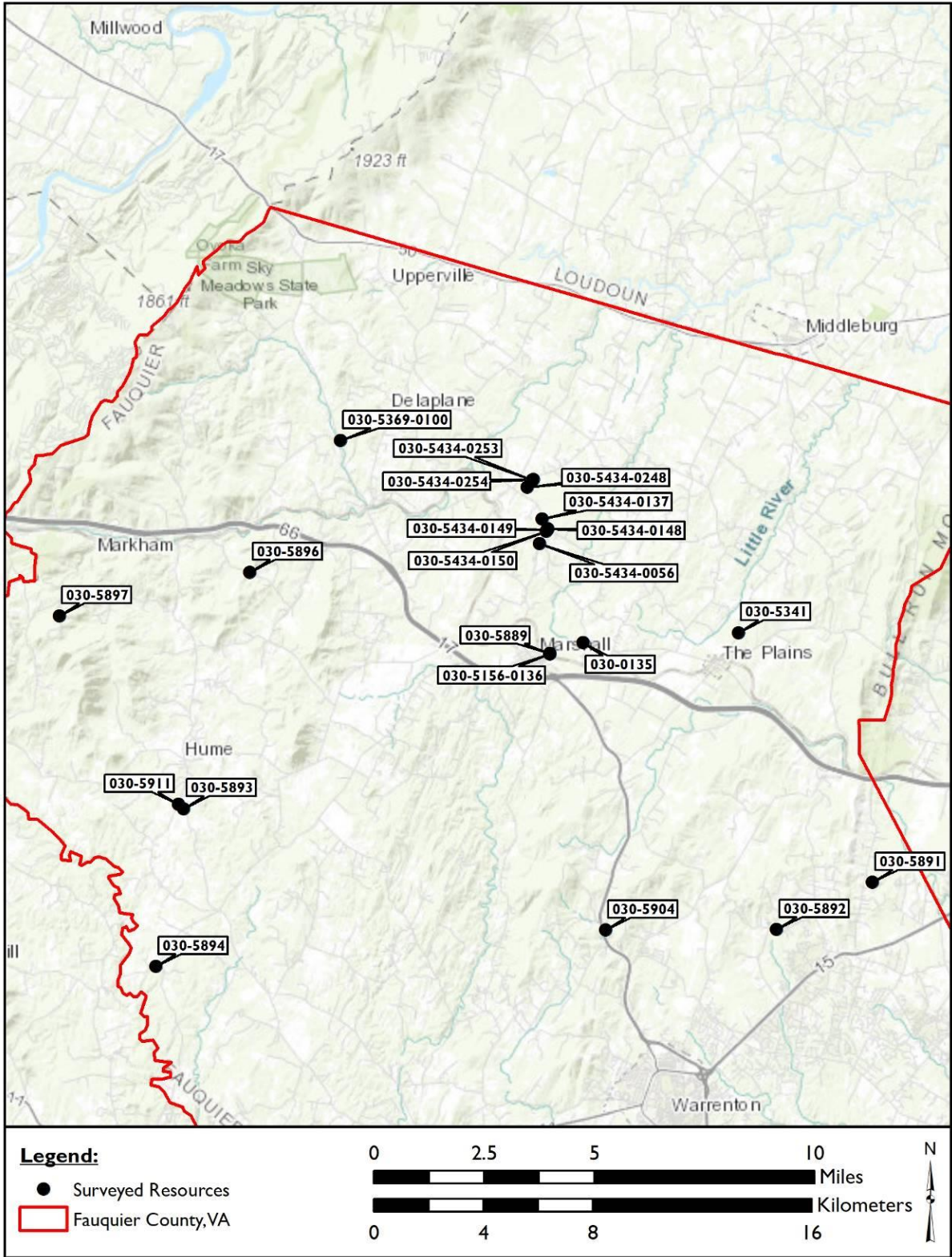


Figure 4: Architectural Resources Surveyed During the Current Project (Map 1 of 2). (Esri 2021).

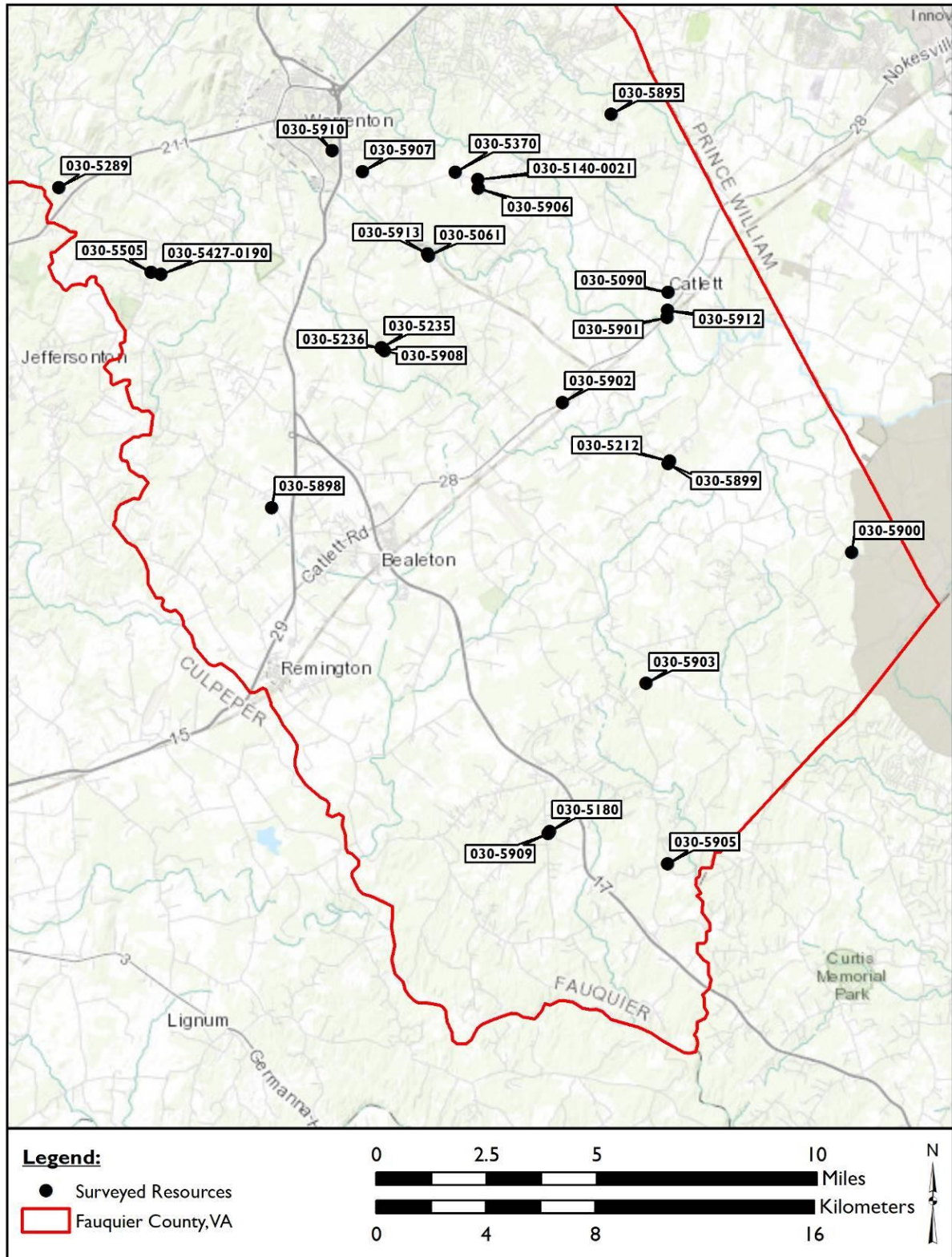













Figure 5: Architectural Resources Surveyed During the Current Project (Map 2 of 2) (Esri 2021).







Table 1: African American Architectural Resources Surveyed in Fauquier County.

DHR #	Other DHR #	Name/Address	Date	Description	Photograph
030-0135	N/A	Public School #18, 7592 E. Main Street	1887	one-story, one-bay education building constructed in a rectangular plan and vernacular style	
030-5061	N/A	Walnut Grove Baptist Church, 8909 Meetze Road	1922	one-story, one-bay church building constructed in a vernacular style	
030-5090	N/A	Catlett School/No. 12 School, 9213 Old Dumfries Road	ca. 1920	one-story, two-bay education building later converted to a residence	
030-5140-0021	N/A	Righteous Church of God/Store, 5228 Old Auburn Road	1950	two-story, three-bay, vernacular, concrete-block building that was historically operated as a store	
030-5156-0136	N/A	Salem Baptist Church, 4172 Rosstown Road	1929	one-story, three-bay church building constructed in a vernacular style with Gothic Revival-style elements	



DHR #	Other DHR #	Name/Address	Date	Description	Photograph
030-5180	N/A	Silver Hill Baptist Church, 13323 Silver Hill Road	ca. 1902	one-story, three-bay church building constructed in a rectangular plan with Gothic Revival-style elements	
030-5212	N/A	Cross Roads Baptist Church, 10469 Shenandoah Path	ca. 1916	one-story, three-bay church building constructed in a vernacular style with Gothic Revival-style elements	
030-5235	030-5369-0225	Moses Lodge/St. John's Odd Fellows Hall, 9502 Green Road	ca. 1905	two-story, one-bay, frame building with vernacular architectural details	
030-5236	030-5369-0226	St. John's Baptist Church, 9502 Green Road	1931	one-story, three-bay church building rebuilt in a vernacular style with Gothic Revival-style elements	
030-5289	N/A	Waterloo Baptist Church/School and Cemetery, 9535 Old Waterloo Road	1898	one-story, one-bay front-gabled vernacular church building	
030-5341	N/A	Foster Hill School, 4055 Halfway Road	ca. 1910	one-story, multi-bay education building constructed in a rectangular plan, later converted to a residence	

DHR #	Other DHR #	Name/Address	Date	Description	Photograph
030-5361	030-5369-0100	Delaplane School, 2425 Winchester Road	ca. 1929	one-story, three-bay education building constructed in a rectangular plan and vernacular style, later converted to a residence	
030-5370	030-5140-0024	Poplar Fork Baptist Church, 8128 Twin Poplar Lane	1960	one-and-one-half-story, three-bay concrete block church building	
030-5427-0190	030-5505	Turnbull School/No. 16 School, 8329 Turnbull Road	ca. 1910	one-story education building constructed in a rectangular plan and vernacular form, later converted to a residence	
030-5434-0056	N/A	Frenchy Grant Parker's House, 3277 Fortune Mountain Road	ca. 1942	one-story concrete-block house constructed in a vernacular style	
030-5434-0137	N/A	Northwestern Elementary School, 3284 Rectortown Road	1963	one to two-story, multi-bay brick school building with flat-roof	
030-5434-0148	N/A	Julia Grant's House, 3358 Rectortown Road	ca. 1867	one-story, T-shaped, vernacular dwelling with the rear portion of log construction	

DHR #	Other DHR #	Name/Address	Date	Description	Photograph
030-5434-0149	N/A	James D. Tines' House, 3362 Rectortown Road	ca. 1986	one-story, six-bay, Ranch-style house	
030-5434-0150	N/A	Mattie Yates' House, 3368 Rectortown Road	ca. 1958	one-story, two-bay, Ranch-style house	
030-5434-0248	N/A	Mt. Olive Baptist Church, 2932 Atoka Road	1911	one-story church building constructed in a rectangular plan with Gothic Revival-style elements	
030-5434-0253	030-5155-0044	Mt. Olive Odd Fellows Lodge #10966, west side of Atoka Road	ca. 1933	two-story, three-bay recreational building constructed in a rectangular plan	
030-5434-0254	030-5155-0045	House, 2874 Atoka Road	ca. 1910	two-story, three-bay, single-family dwelling constructed in a rectangular plan	
030-5505	N/A	Turnbull Historic District, Turnbull Road	POS: ca. 1870–1970	small African American village centered on the intersection of Turnbull Road and Springs Road; contains a church, school, and houses	

DHR #	Other DHR #	Name/Address	Date	Description	Photograph
030-5889	030-5156	Rosstown Community, Rosstown Road	POS: 1870– 1970	African American community within the Marshall Historic District (030-5156) includes a church, cemetery, five houses, one commercial building, and one former house site.	
030-5891	N/A	Beulah Baptist Church & Cemetery-Pilgrim's Rest, 6049 Pilgrims Rest Road	1966	one-story, three-bay building constructed in a vernacular style	
030-5892	N/A	Second Mt. Morris Old School Baptist Church, 6018 Old Bust Head Road	ca. 1926	one-story, one-bay church building constructed a vernacular style with Gothic Revival elements	
030-5893	N/A	Mt. Morris Primitive Baptist Church, 5342 Leeds Manor Road	1909	one-story, multi-bay church building constructed in a vernacular style with a few Gothic Revival-style elements	
030-5894	N/A	Trough Hill Baptist Church, 12283 Crest Hill Road	ca. 1962	one-story, one-bay church constructed in a vernacular style with a few Gothic Revival-style elements	
030-5895	N/A	Little Zion Baptist Church and Cemetery (Greenville), 7600 Greenville Road	1948	one-story, one-bay church constructed in a vernacular style with a few Gothic Revival-style elements	

DHR #	Other DHR #	Name/Address	Date	Description	Photograph
030-5896	030-5428	Sagetown or The Sage Community, Sage Road and Fenny Hill Road	POS: 1912–1970	African American settlement, includes eight vernacular dwellings, a store, and a former school site	
030-5897	N/A	Africa Mountain Community, Mount Paran Church Road	POS: 1867–1965	African American community, includes Mount Paran Baptist Church, Cherry Hill School, and the Baltimore Cemetery, dwellings no longer extant	
030-5898	N/A	St. James Baptist Church and Cemetery, 7353 Botha Road	1922	one-and-one-half-story church building constructed in vernacular style with Gothic Revival-style elements	
030-5899	N/A	Midland Masonic Lodge No. 238, 10481 Shenandoah Path	1994	one-story, five-bay fraternal organization building constructed in no discernible style	
030-5900	N/A	Hearts Delight Church, 11229 Brent Town Road	ca. 1894	one-story, three-bay church building constructed in a rectangular plan and a vernacular style	
030-5901	N/A	Oak Shade Baptist Church, 3287 Old Catlett Road	1968	large, one-story, multi-bay, religious building	

DHR #	Other DHR #	Name/Address	Date	Description	Photograph
030-5902	N/A	Mt. Pleasant Baptist Church, 4440 Catlett Road	ca. 1950	one-story, three-bay church building constructed in a vernacular style	
030-5903	N/A	Oak Grove Church, 3457 Ensors Shop Road	1971	one-story, three-bay church constructed in a vernacular style	
030-5904	N/A	Little Zion Baptist Church (Bethel), 6313 Old Zion Road	1978	a one-story, three-bay church constructed in a vernacular style	
030-5905	N/A	Clevers Oak Community, Sillamon Road and Clovers Oak Lane	POS: 1865– 1970	small African American village near Goldvein, consists of a church, cemetery, and six dwellings	
030-5906	030-5140	Double Poplars Community, Old Auburn Road and Kines Road	POS: 1840– 1970	rural African American community includes church and cemetery, the Tapscott family cemetery, 39 single-family dwellings, one commercial building, and one former school site	
030-5907	N/A	Frytown Community, Frytown Road and Old Auburn Road	POS: 1870– 1970	suburban African American community includes six single-family dwellings	

DHR #	Other DHR #	Name/Address	Date	Description	Photograph
030-5908	030-5369	Hurleytown Community, Green Road	POS: 1894– 1970	rural African American community includes 28 single-family dwellings, one church, one lodge, and one former school site	
030-5909	N/A	Silver Hill Community, Silver Hill Road & Dyes Lane	POS: 1885– 1980	African American community located south of the village of Morrisville, includes a church, cemetery, school, and over 80 dwellings constructed between 1960s and present	
030-5910	N/A	Oliver City Community, Oliver City Road and Old Mill Lane	POS: 1905– 1970	an African American community within the Town of Warrenton, comprises 12 dwellings and one commercial property	
030-5911	N/A	Mt. Morris Community Cemetery, Leeds Manor Road	1909	community cemetery historically associated with an African American church, contains approximately 700 interments with a variety of headstones	
030-5912	N/A	Oak Shade Baptist Missionary Center, 3576 Catlett Road	ca. 1945	one-story commercial building with vernacular architectural details, currently used as Oak Shade Baptist Missionary Center	
030-5913	N/A	Walnut Grove Cemetery, Meetze Road	ca. 1940	a cemetery with an estimated 30 interments which began in the early- to mid-twentieth century and is likely associated with the Walnut Grove Baptist Church and surrounding community	

All of the 19 churches surveyed during the current project were Baptist in denomination, with one church representing the Primitive Baptist branch of the denomination: the Mt. Morris Primitive Baptist Church (030-5893) in Hume (Photo 2; Figure 6, p. 31). Primitive Baptists were opposed to the missionary movement that took hold of the Baptist Church in the nineteenth century and separated. Members of the Primitive Baptist church believe in predestination and therefore, do not place religious effort in conversion like other Baptist churches. For Primitive Baptists, the “original” church is the most important, so they follow the scriptures in the Bible closely, and auxiliaries like Sunday School, which is not in scripture, are not practiced (Center for Historic Preservation Middle Tennessee State University 2000:23). It is not entirely clear why there are so many Black Baptist churches in Fauquier County, as opposed to African Methodist Episcopal, or other common African American denominations, but it is likely connected with the eighteenth-century establishment of only two religions for the white population of Fauquier in any great quantity: Anglican and Baptist. Future surveys should include other denominations whenever possible, as this could provide a useful comparison and contrast to the Baptist churches.

Many of the current church buildings were constructed in the early-twentieth century and modified with several additions and sometimes material replacement; however, the layers of change are visible in the interiors of the buildings’ cores, if not also on the exteriors, and reflect the progress and growth of the local community and flourishing congregation which was not uncommon. “Better church buildings became possible with the challenge and eventual smashing of Jim Crow segregation” which was followed by an “intensified period of church building and modernization” (Center for Historic Preservation Middle Tennessee State University 2000:43).



Photo 2: Mt. Morris Primitive Baptist Church (030-5893) in Hume, Southeast Oblique.

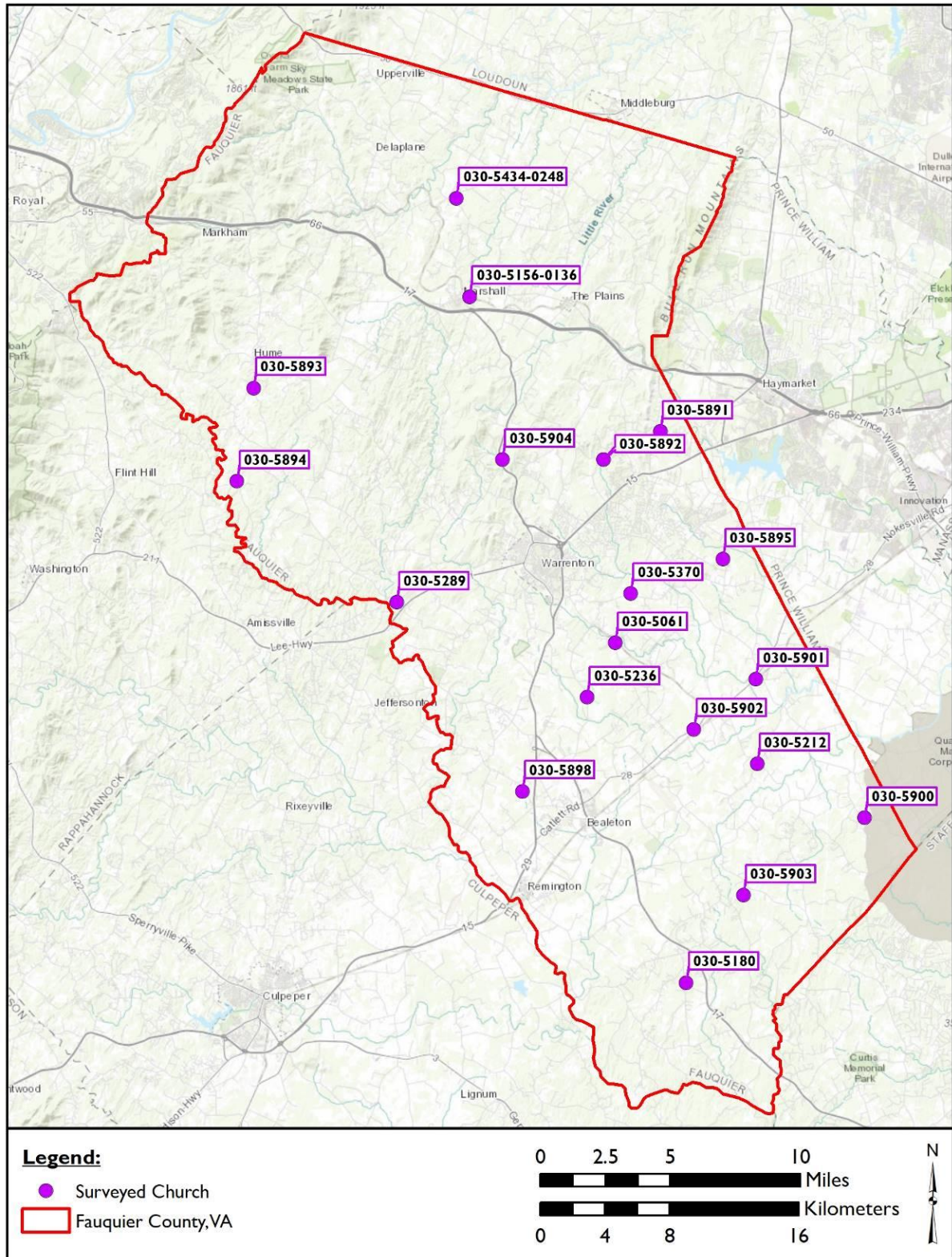


Figure 6: Map of the Churches Surveyed for the Current Project (Esri 2021).

Dr. Carroll Van West from Middle Tennessee State's Center for Historic Preservation suggests dividing rural African American churches into three time periods based on their founding/construction in order to evaluate their significance: 1850–1890, 1890–1945, and 1945–1970 (Center for Historic Preservation Middle Tennessee State University 2000:27–49). The early period of church construction was about establishing their own autonomous congregations, separate from white-dominated churches, and creating their own worship traditions as newly freed people. Few actual buildings from this period survive, but they were important symbolic foundations for the churches that do stand today (Center for Historic Preservation Middle Tennessee State University 2000:28). Many of the churches that are still extant were built during this middle period from 1890 to 1945, when Jim Crow segregation was widely enforced and “churches became an even more important rallying center for African-American culture.” During this period, schools and fraternal lodges were often built close to the churches and many church cemeteries were established as well.

In terms of the church architecture, Gothic Revival and Colonial Revival styles were dominant during this period. Often congregations replaced or modified previous buildings that did not necessarily have a discernible style (Center for Historic Preservation Middle Tennessee State University 2000:41). The modern era for church building, from 1945 to 1970 was greatly influenced by the Civil Rights Movement. Black churches have been involved in the Civil Rights Movement since the Reconstruction era (1865–1877), but were even more actively involved during the modern era (1945–1970) (Center for Historic Preservation Middle Tennessee State University 2000:42). The new buildings constructed during this period often had indoor plumbing and electricity for the first time, making the spaces much more comfortable for worship. Oak Grove Church (030-5903) in Midland was built around 1971 and represents the modern era of African American churches in Fauquier (Photo 3, p. 33) As mentioned previously, with the dismantling of Jim Crow came another big building boom in African American churches, reflecting their assertiveness, pride, Black identity, and shared cultural/religious life (Center for Historic Preservation Middle Tennessee State University 2000:43). African American churches in Fauquier County from all three time periods are important, and some churches may even derive their significance from all three periods because of their long histories.

Cemeteries

Historian John Michael Vlach asserted that “For black Americans, the cemetery has long had special significance...the graveyard was, in the past, one of the few places in America where an overt black identity could be asserted and maintained” (Vlach 1991:109). These sacred places should be documented, especially through oral history if written records do not remain, and preserved for the next generation, as they are visible signs of a people's religious traditions and cultural heritage (Center for Historic Preservation Middle Tennessee State University 2016). Fourteen cemeteries were surveyed during the current project (Figure 7, p. 34). The majority of cemeteries surveyed during the current project were associated with churches. Many have both marked and unmarked graves, and a variety of headstone types (Photo 4, p. 35). The Walnut Grove Cemetery (030-5913) and the Mt. Morris Community Cemetery (030-5911) both need further investigation as to whether they still have religious affiliation or are now private, secular burial grounds (Photo 5–Photo 6, p. 35). Fraternal

groups also sometimes maintained cemeteries, like the Mt. Olive Odd Fellows Lodge #10966's Odd Fellows Cemetery (030-5434-0192) in Frogtown, where members and their families could be buried. The Odd Fellows Cemetery was not part of the current survey, but is discussed briefly in the section on fraternal organizations below, p. 44.



Photo 3: The Circa-1971 Oak Grove Church (030-5903) in Midland, West Elevation.

Hand in hand with African American cemeteries are Black funeral homes. Funerary customs reflected the resourcefulness and resilience of the Black community. Funeral homes were among many of the Black-owned businesses during the early-twentieth century, as products of the Black self-help movement and Jim Crow segregation. Along with churches and schools, Black funeral homes became important centers of the community. Funeral home directors were often well-respected and well-educated community leaders, offering a service that white funeral homes were unwilling to provide to African America patrons (Center for Historic Preservation Middle Tennessee State University 2016). According to local resident and Mt. Olive Baptist Church member Earsaline Anderson, the most commonly used funeral homes in Fauquier include Joynes Funeral Home in Warrenton and Ames Funeral Home in Manassas, both Black, family-owned businesses, in addition to Royston Funeral Home in Marshall and Moser Funeral Home in Warrenton (Earsaline Anderson, personal communication 2020). Joynes Funeral Home was founded in 1938 and their building in Warrenton should be included in future surveys of African American resources.

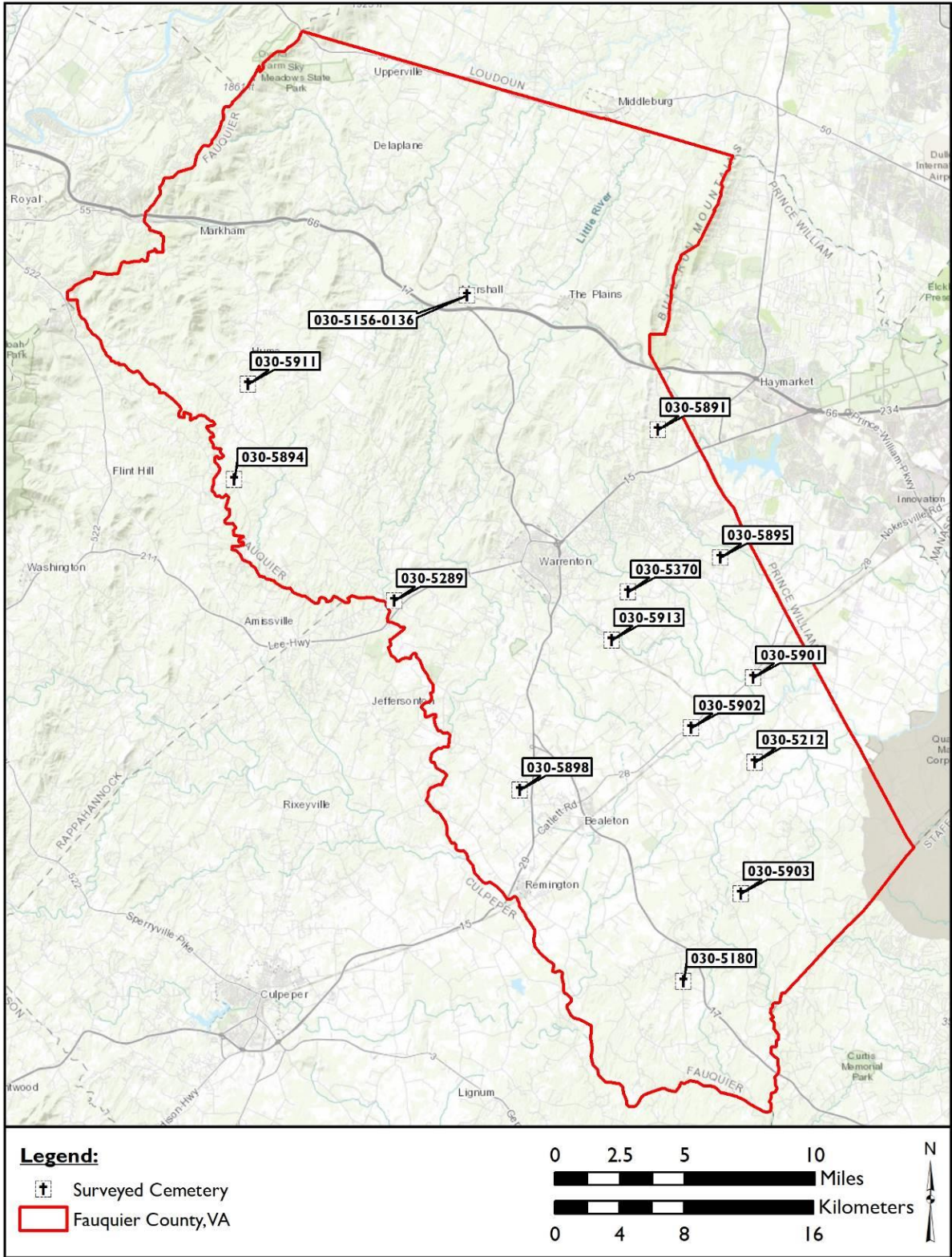


Figure 7: Map of the Cemeteries Surveyed for the Current Project (Esri 2021).



Photo 4: Poplar Fork Baptist Church Cemetery (030-5370), Looking East.



Photo 5: Walnut Grove Cemetery (030-5913) on Meetze Road, Looking Northeast.



Photo 6: Mt. Morris Community Cemetery (030-5911), Leeds Manor Road, Looking Southeast.

Schools

Three previous studies of African American schools in Fauquier County were important for this project and should be included in future studies as well. In 1936, W.G. Puller and William Hundley published *Survey Schools- Fauquier County, VA* with the Firemen's Insurance Company of Newark, New Jersey. Because of this connection to fire insurance, their surveys had a particular focus on building materials, construction methods, and mechanical systems. They filled out survey forms and provided a photograph for each school they surveyed. Not much other detail was given and it does not appear that they interviewed teachers or students. According to their table of contents, they surveyed both white and Black schools (Puller and Hundley 1936).

William Garland Coleman published a thesis on Fauquier County African American schools in 1939 as part of his Master's degree in education at the University of Virginia. The thesis, *Negro Education in Fauquier County, Virginia*, includes a brief history of education in the County, a detailed analysis of the school budgets and taxes collected, teachers' educational backgrounds and salaries, attendance rates, population information, architectural descriptions and photographs of the school buildings and equipment, health services provided by the schools, and physical activities in which the students participated. Coleman interviewed teachers and coordinated with the County Treasurer and Superintendent of Schools to obtain the data presented in tables. While this analysis is riddled with the inherent biases of a white male in 1930s Virginia, the photographs and descriptions of the schools and their equipment (a few photos have fallen out of the University of Virginia copy), and the data tables provided are still worthy of exploration (Coleman 1939). If possible, it may be advantageous to work with the AAHAFC and/or Fauquier County Library to digitize this resource in its entirety, or at least the portion with the photographs of the schools, and make them available online.

The other survey that captured some of the African American schools in Fauquier County is the NRHP-listed Rosenwald Schools in Virginia MPD (012-5041) by Bryan Clark Green (2003). The MPD gives the history of Julius Rosenwald and the Rosenwald Fund, the architecture of the Rosenwald Schools (including drawings and plans), a brief history of African American education in Virginia, and then the distribution of Rosenwald Schools throughout the state. According to the MPD, eight schools, built between 1920 and 1930, in Fauquier County were Rosenwald Schools: Blackwelltown School, County Training School (no longer standing), Crest Hill School, Greenville School, Orlean School (no longer standing), Rectortown School (no longer standing), Remington School, and Routts Hill School (Green 2003). Although the Rectortown School is no longer extant, but its location and an interpretive sign telling its history were recorded as part of the documentation of Northwestern Elementary School (030-5434-0137) during the current survey (Photo 7).



Photo 7: Interpretive Sign for the Rosenwald School in Rectortown, on the Property of the Northwestern Elementary School (030-5434-0137).

Many of the school buildings have been converted into dwellings and some have additions; however, the original core of the school room is still evident on the exterior of most schools, like the Delaplane School (030-5361) (Photo 8, p. 39). As part of the current survey, Public School #18 (030-0135), Delaplane School (030-5361), Turnbull School (030-5427-0190), Catlett School/No. 12 School (030-5090), Foster Hill School (030-5341), Northwestern Elementary School (030-5434-0137), and Silver Hill School (recorded as part of the Silver Hill Baptist Church resource [030-5180]) were revisited (Figure 8, p. 38). A few of the African American schools in Fauquier County have been moved, such as Sagetown's Fenny Hill School, which is now in Hume (Wendy Wheatcraft, personal communication 2020). Some schools were not recorded individually by Dovetail, but were noted as being part of one of the 10 communities recorded during this survey, such as Cherry Hill School (030-5890) in Africa Mountain (030-5897). Several schools in the County are no longer extant, like the aforementioned Rectortown School, the Hurleytown School, and the Turkey Run School. Despite the loss of a few buildings, these early school buildings remain an important

resource in the African American communities in Fauquier County. Not only did they provide education, meals, and recreation for children, they also served as dental clinics and toxoid clinics in the late 1930s (Coleman 1939:130).

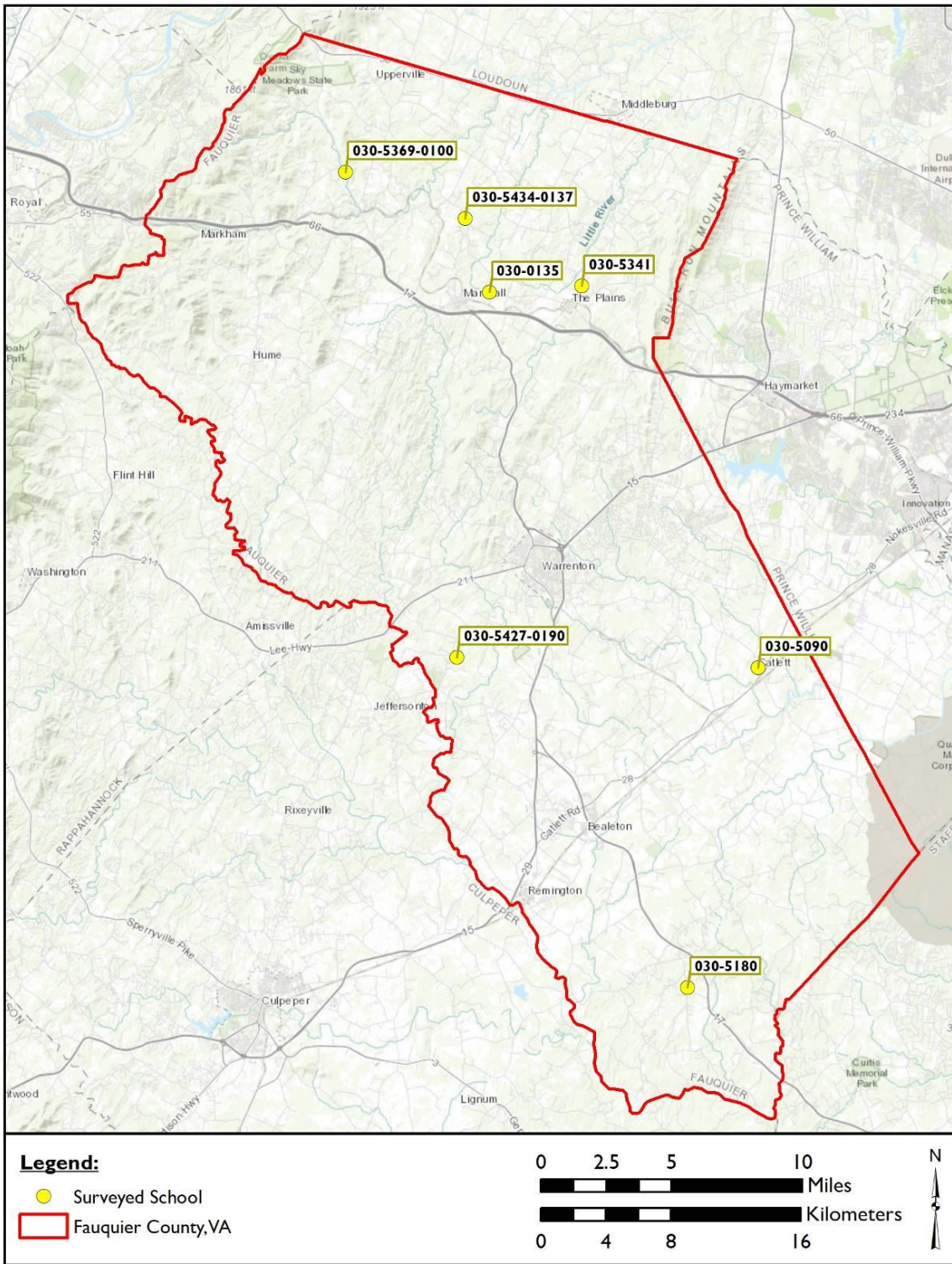




Photo 8: Delaplane School (030-5361), Northwest Oblique.

In addition, African American schools provided employment for many highly trained African American men and women during the years of segregation. Coleman noted in his thesis that Black teachers were more highly educated than their white counterparts, but they were consistently paid less. In elementary education in Fauquier during the 1936–1937 school year, 30 percent of Black elementary school teachers had collegiate professional certificates, whereas only 15 percent of white elementary school teachers did (Coleman 1939:194). Coleman did suggest raises for the more experienced and educated Black teachers, in order to retain them, but did not go as far as to suggest they be paid the same as white teachers (Coleman 1939:198). Coleman cited the lower tax revenues received from Black residents in Fauquier as the reason for the lower salaries of Black teachers and the inferiority of the school buildings (Coleman 1939:138–139). Overall, when compared to other counties in Virginia in the 1930s, Fauquier had highly educated and experienced teachers and generally higher salaries than other counties, even despite the difference in pay between whites and Blacks (Coleman 1939:207). These historic African American educational facilities were extremely important to the communities they served throughout most of the twentieth century, and although they no longer function as schools, they continue to be notable resources for their communities and touchstones to Fauquier’s past.

Dwellings

Five dwellings were surveyed as part of the current project (Figure 9, p. 40). Although dwellings made up only a small portion of the resources surveyed for this project, they represent a variety of architectural styles and forms that were common to the era in which they were built, including vernacular, Ranch, Minimal Traditional, Queen Anne, Tudor Revival, and Two-Story Massed (Photo 9–Photo 10, p. 41). Community-specific architectural details are also likely present when a common builder worked in a village or enclave, which resulted in houses that are similar in materials and design. For example, in the Turnbull Historic District (030-5505), most of the dwellings were built after 1955 with the aid of the Spilman-Tufts family, a local employer to many residents, and the Fauquier Housing Authority. The affordable model Turnbull house, built from 1975 through 2005 on 1-acre

lots, is a one-story, four-bay, rectangular form house (Shepherd 2005) (Photo 11, p. 42). More photos of dwellings can be found in the section that discusses the 10 surveyed communities, beginning on p. 48.

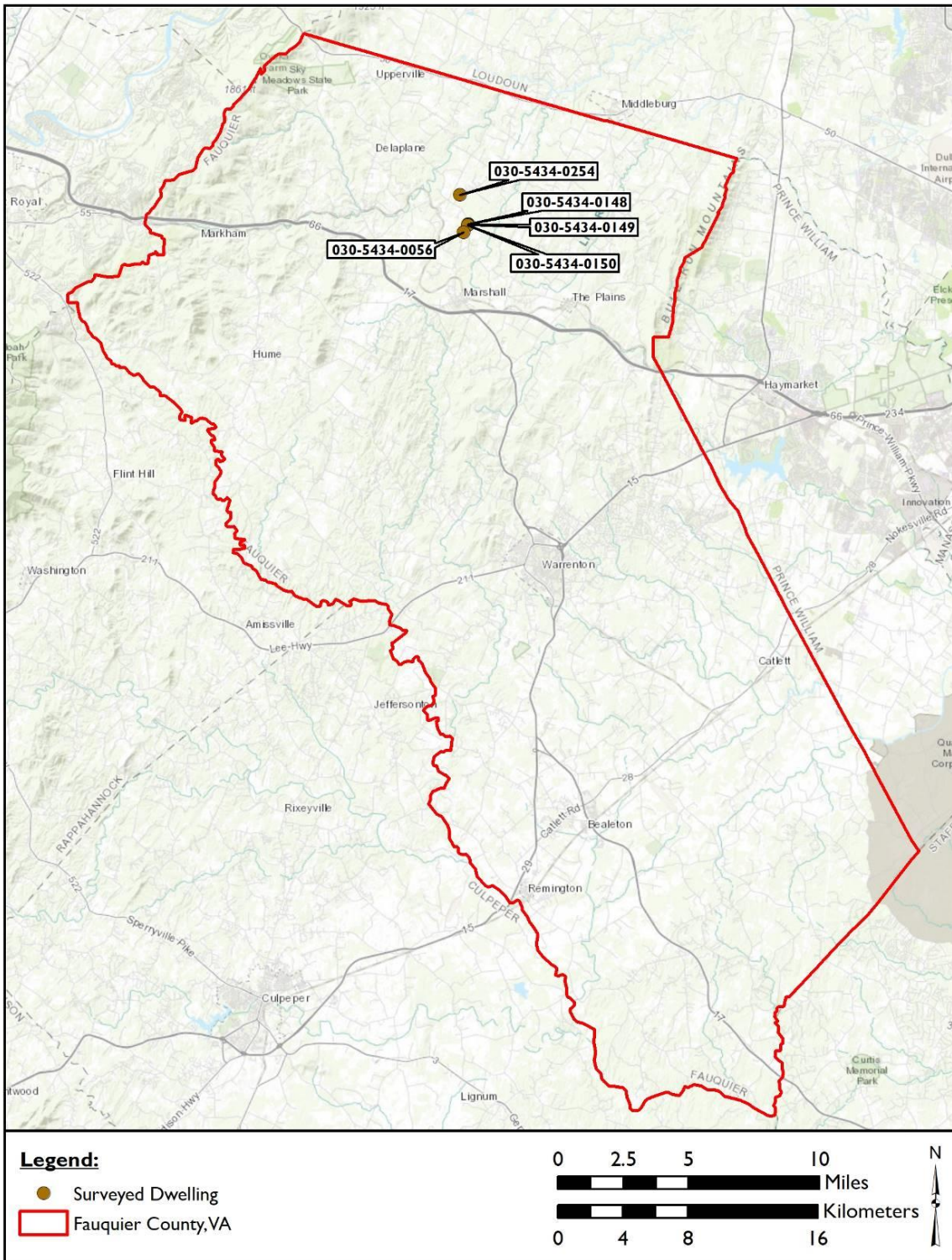


Figure 9: Map of the Dwellings Surveyed for the Current Project (Esri 2021).



Photo 9: Circa-1867 Julia Grant's House (030-5434-0148), Northeast Oblique.



Photo 10: Circa-1958 Mattie Yates' House (030-5434-0150), North Elevation.

Fraternal and Commercial Buildings

As part of the current survey, three fraternal buildings and one commercial building were surveyed individually (Figure 10, p. 43). Other commercial buildings were captured as part of the community surveys and are discussed in greater detail in the Communities section, p. 48.



Photo 11: Example of the Turnbull Model House, 8486 Turnbull Road, Looking North.

Fraternal Groups

Three buildings associated with Black fraternal groups were surveyed during the current project (030-5235, 030-5434-0253, and 030-5899). Archival evidence suggests that there are/were many more in Fauquier County. Buildings of fraternal groups should be prioritized for documentation in future studies, as some, like the Mt. Olive Odd Fellows Lodge #10966 (030-5434-0253), have not been used in several years. It is possible, therefore, that these structures will be lost forever without prioritization. During the Reconstruction period following the Civil War, African American secret and/or benevolent societies formed to provide an informal insurance system when local and national insurance companies discriminated against Blacks and refused to provide services. These societies proliferated in great numbers in the late-nineteenth century. Members received monetary benefits during hardship and at death, but also derived status and elevated social positions in their communities. W.E.B. DuBois noted that churches, fraternal, and benevolent organizations were of utmost importance in the African American community (Kathan et al. 2017:24). DuBois explained:

Their real function is to provide a fund for relief in case of sickness and for funeral expenses. The burden which would otherwise fall on one person or family, is, by small regular contributions, made to fall on the group. This business feature is then made attractive by a ritual, ceremonies, officers, often a regalia, and various social features [DuBois 1995:233].

Two of the many fraternal groups will be discussed in detail and with their connection to Fauquier County below.

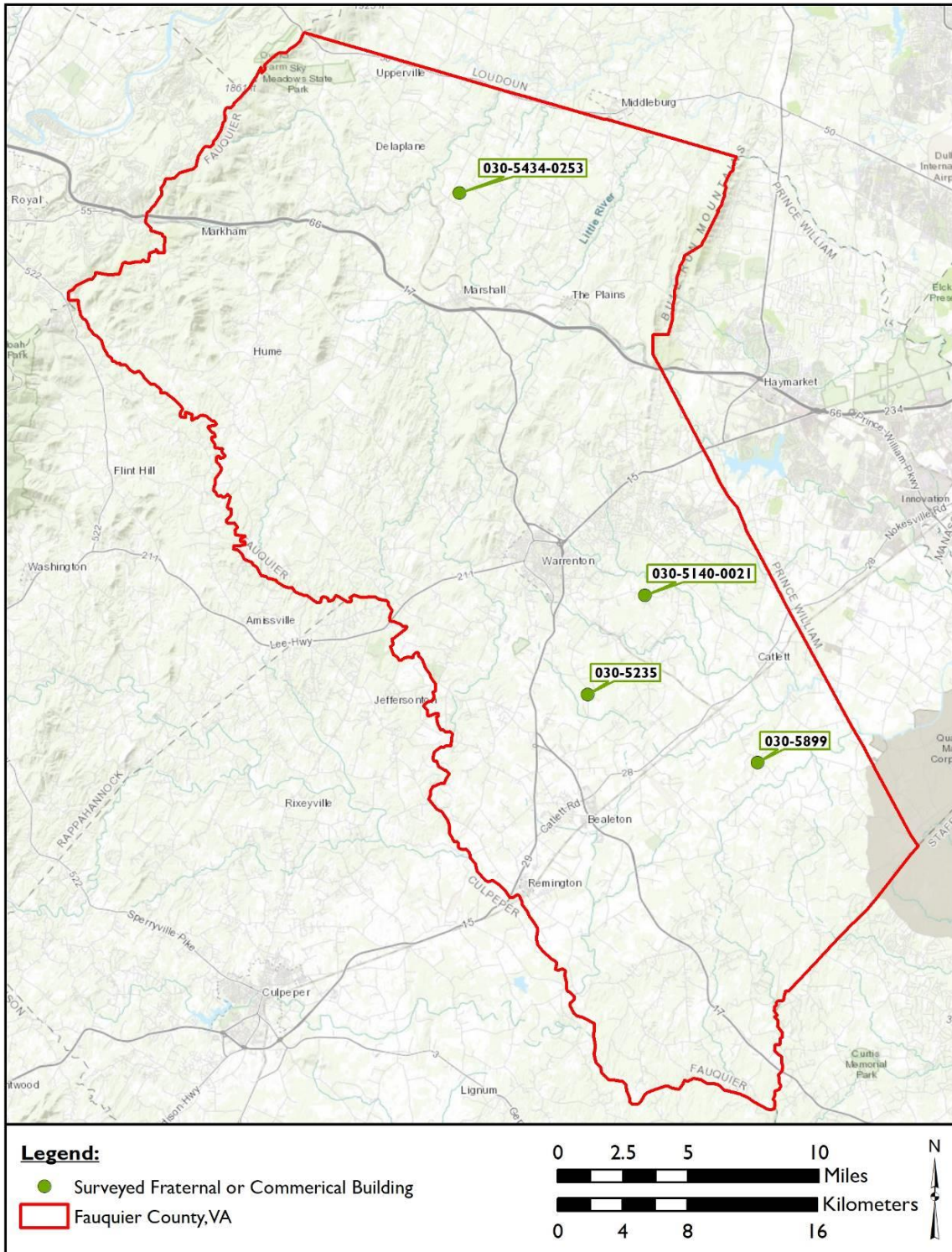


Figure 10: Map of the Fraternal or Commercial Buildings Surveyed for the Current Project (Esri 2021).

Odd Fellows

The Order of the Odd Fellows was a historic fraternal order promoting personal and social development “regardless of race, nationality, religion, social status, gender, rank and station are brothers and sisters” (The Sovereign Grand Lodge Independent Order of Odd Fellows n.d.a). Further research is recommended to discern if African American chapters of the Odd Fellows are part of Sovereign Grand Lodge Independent Order of Odd Fellows or if they are associated with the Grand United Order of Odd Fellows instead. Odd Fellows, in addition to their social function with their lodge buildings, are also involved in the community through their women’s division, known as the Rebekahs (The Sovereign Grand Lodge Independent Order of Odd Fellows n.d.b).

The Moses Lodge or St. John’s Odd Fellows Hall at 9502 Green Road (030-5235) is a circa-1905, two-story, frame building with vernacular architectural details. The lot and building were sold in 1910 by Samuel and Belle Smith to many of the same trustees that purchased the St. John’s Baptist Church lot in 1894 (Fauquier County Deed Book [FCDB] 104:43). The building is on the same tax parcel as the church today, and while it does not appear to be currently in use, it is in good condition.

The Mt. Olive Odd Fellows Lodge #10966 building (030-5434-0253) was also used for community events such as holiday parties or educational programs, in addition to Odd Fellows meetings (Afro-American Historical Association of Fauquier County [AAHAFC] n.d.a). The building has been neglected for some time; however, it still retains much of its original materials and form and is in fairly good structural condition (Photo 12, p. 45). The Mt. Olive Odd Fellows Lodge #10966 created the Odd Fellows Cemetery (030-5434-0192) in Frogtown for members and their families to be buried. Land for the cemetery was donated by Raymond Samuel Bannister, and he is also buried there. Graves are arranged along the fence line which borders the perimeter of the property on three sides, rather than the typical east–west orientation. Since the last Odd Fellow of this chapter passed away in the early-twenty-first century, the cemetery is now maintained by a committee of the Mt. Olive Baptist Church (Earsaline Anderson, personal communication 2020).

Masons

Masonic lodges are one of several type of fraternal and benevolent organizations, where white chapters began in the nineteenth century or even earlier in England. However, in New York, Black freemasons organized during the Revolutionary War under the leadership of freedman Prince Hall. Black chapters really proliferated during the Reconstruction era (New York Historical Society 2019).

According to a datestone at the corner of the northeast elevation of the building, the Midland Masonic Lodge No. 238 (030-5899) was chartered in 1923 and the current building was constructed in 1994 (Photo 13, p. 45). The sign in front of the building reads “Midland Lodge #238 Prince Hall F. & A.M.” and is surrounded by two masonic symbols. The “Prince Hall” is likely reminiscent of the African American lodge in New York that began in the eighteenth century. The “F. & A.M” stands for “Free and Accepted Masons,” one of two types of masonic lodges that have their origins in England, but changed their names slightly due to a

rivalry. Both names persisted as chapters were established in the United States, and both work towards the same goals and have reconciled their differences (Masonic Lodge of Education 2020). Midland Masonic Lodge No. 238 often gathered with other Black masonic lodges in Fauquier County to celebrate St. John's Day in the early- to mid-twentieth century. St. John's Day was in memory of St. John the Baptist and St. John the Evangelist, both of whom are patrons of Masonry and founders of the Christian church (The Circuit Newspaper 1945).



Photo 12: Mt. Olive Odd Fellows Lodge #10966 building (030-5434-0253), East Elevation.



Photo 13: Midland Masonic Lodge No. 238 (030-5899), Northwest Elevation (Left) and Datestone (Right).

There likely are and were other African American fraternal groups besides the Masons and the Odd Fellows in Fauquier County. The Ancient United Order of the Sons and Daughters, Brothers and Sisters of Moses was common in Maryland and the Washington, D.C. area after

being founded in Philadelphia. The Ancient United Order of the Sons and Daughters, Brothers and Sisters of Moses had divisions for women, men, and adolescents (Rotenstein 2018:39–43). Given that the St. John's Odd Fellows Hall (030-5235) was also called Moses Lodge, there may be a connection in Fauquier County as well. Future studies should continue to include fraternal organizations and their buildings, and should also include research on the women's chapters of the various groups.

Stores

Despite Jim Crow segregation, African Americans in Fauquier were able to participate in a variety of commercial endeavors and thrive. Two stores were part of the current survey: the Wanser Store (030-5328) was captured in the documentation of the Sagetown or The Sage community (030-5896), and the store of Harrington William "Skippy" Harris, Sr., a white man, at 5228 Old Auburn Road (030-5140-0021) was surveyed individually and is also part of the Double Poplars (030-5906) community (Photo 14). There are likely other stores remaining in the County that may now serve other functions, such as dwellings, churches, or other forms of business. Further research is needed to explore white versus Black ownership of stores and the related demographics of their customer bases. Especially for the more rural stores, people had to likely travel several miles over rough terrain to reach a store before the expanded road networks of the mid-twentieth century arrived and made travel easier. Commercial endeavors by entrepreneurial African Americans in Fauquier County should continue to be explored and documented in future studies.



Photo 14: Store, 5228 Old Auburn Road (030-5140-0021), Southeast Oblique.

Employment

Related to all of the previous building types is the theme of African American employment. Despite the rural nature of Fauquier County, not all African Americans were farm laborers in the early- to mid-twentieth century. Lloyd Wanser of The Sage community was a Pullman Porter and he and his second wife opened the Wanser Store (030-5328), which was mentioned in the previous section (Hollie et al. 2009:111). African Americans in Fauquier also trained as barbers and beauticians, like Frenchy Grant Parker who operated a beauty shop out of a small building on the same parcel as her house at 3277 Fortune Mountain Road (030-5434-0056) (Photo 15). Parker received a certificate from Apex College of Beauty Culture and Hairdressing in 1941 and was a member of Mt. Olive Baptist Church. The barber shop and beauty parlor both acted as a social gathering space where one could catch up with old friends from near and far, as people often traveled quite a distance to get to a Black barber or beauty parlor during the segregation era (Earsaline Anderson, personal communication 2020). As mentioned in the previous section on cemeteries, p. 32, during the period of segregation, black funeral homes emerged out of necessity and provided employment in northern Virginia, in addition to facilitating Black funerals.



Photo 15: Certificate from Apex College of Beauty Culture and Hairdressing of Frenchy Grant Parker (Left) and Parker's Beauty Shop at her House at 3277 Fortune Mountain Road (030-5434-0056) (Right).

Fauquier County is part of Virginia's Hunt Country, and as mentioned in the historic context, breeding, raising, foxhunting with, and racing horses is a major part of the County's economy and culture. James Dawson, who was mentioned earlier for his service as a teamster for the Confederate army, worked with horses for the rest of his life, and was known throughout Fauquier County for his skill as a trainer. He won several ribbons at horse shows in the County and in Manassas and Culpeper (Hollie et al. 2009:86). Cassius "Cash" Carter Blue (1917–2004) was educated in Fauquier County and a deacon at St. John's Baptist Church (030-5236) in Hurleytown. He was a professional huntsman for Casanova Hunt, a fox-hunting club. He learned his skills from his mother, Sarah Dawson Blue Mackenzie, an accomplished horsewoman (Hollie et al. 2009:126). Likely, many other unnamed African Americans were and still are involved in the horse industry in Fauquier.

The Circuit newspaper was founded in 1940 by Thomas Chapman Tyler and William H. Lewis, Sr., and published monthly until 1954. It was used many times during research for this project, as there was frequently news about schools, churches, and fraternal groups. *The Circuit* was published out of Catlett, Virginia and was advertised as “Virginia’s Only Colored Paper North of Richmond.” The newspaper not only brought news to residents from Fauquier County and northern Virginia, it also provided employment for several staff members, including Oscar White, Dr. J.H. Anderson, and Reverend J.C. Hackett. Advertisements and subscriptions from both Black and white local businesses helped support the paper (Hollie et al. 2009:105). Teaching was another profession where Blacks in Fauquier County excelled. For more on this discussion, see the previous section on schools, p. 36. African Americans in Fauquier County also served as domestic servants, gardeners, and caretakers at large estates like the one of philanthropist Paul Mellon, near Rectortown (Earsaline Anderson, personal communication 2020). This is by no means a comprehensive list of all the jobs held by African Americans in Fauquier County, but it does begin to show the breadth and depth of Black employment and work culture in the County. Further studies should continue to focus on these stories of empowerment and success.

Communities

The 10 communities selected for this survey are all very different from one another, especially in regards to how much of the built environment survives. Most of the communities are rural, however, Oliver City (030-5910) is located on the edge of Warrenton and its development was associated with the Town, and Rosstown (030-5889) is part of the Town of Marshall, located within its historic district boundary (030-5156). The 10 communities span much of the entirety of Fauquier County (Figure 11, p. 49). The rural communities almost always had a school and a church that functioned as centers of the cultural life of the community. Despite their differences, all of the communities reflect the themes of perseverance and success in overcoming adversity during the Reconstruction and Jim Crow segregation eras into the present day. Despite economic hardship and systemic racism, Blacks in Fauquier County created thriving communities with schools, places of worship, businesses, and farms. Many of these communities are also examples of very early (late-nineteenth century) Black land ownership.

Rosstown

Rosstown (030-5889) is an African American community within the Marshall Historic District (030-5156) that was established during the Reconstruction era. The Rosstown community includes Salem Baptist Church and First Baptist Church Cemetery (030-5156-0136), five houses, one commercial building (which currently serves as dwelling), and one former house site. The community is centered around Rosstown Road, a private, gravel road which runs north–south and intersects with E. Main Street (Route 55). The southern end of Rosstown is bordered by the Manassas Gap Railroad. This community is located east of the intersection of Route 55 and Route 17, approximately 0.5 miles east of the main commercial center of Marshall (Figure 12, p. 50).

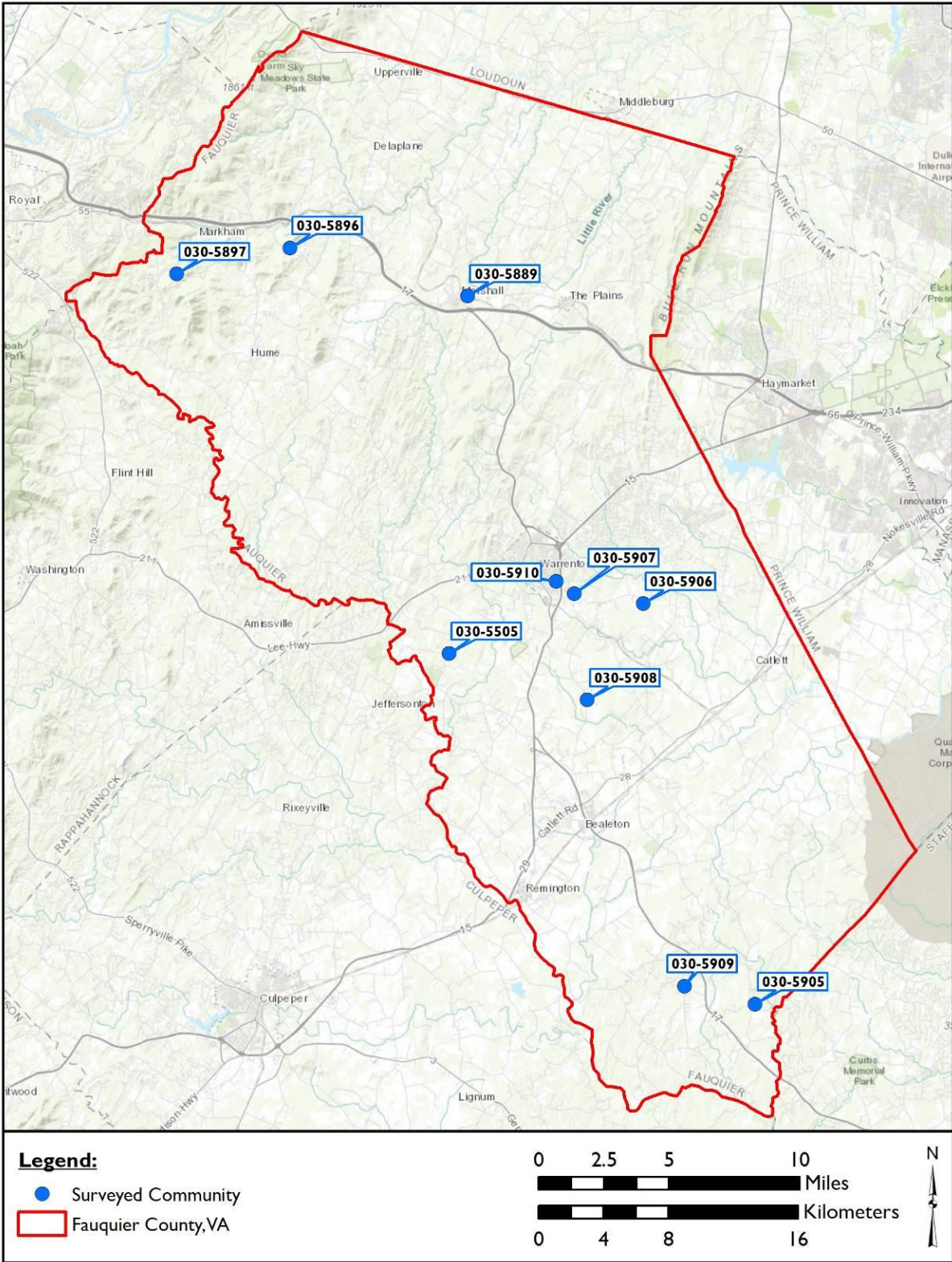


Figure 11: Map of the Communities Surveyed for the Current Project (Esri 2021).



Figure 12: Map of Rosstown Community's Proposed Boundary (Esri 2020).

As early as 1870, Robert Ross purchased a parcel of land in Fauquier County for \$75 near the Town of Salem (today called Marshall) from Thomas A. Rector, executor of Ludwill Rector, deceased (FCDB 62:171). It is not known with certainty whether Robert Ross was born into slavery or was free. According to the 1870 Census, Robert (~1840–1922) was a blacksmith who lived with his wife (Mary) Ellen who kept house (United States Federal Population Census [U.S. Census] 1870). Mary Ellen and Robert Ross had at least three children of their own, but also housed African American boarders over the years, who may have been employed as servants at nearby houses in Marshall (U.S. Census 1870, 1880, 1900). Throughout the late-nineteenth and early-twentieth centuries, neighbors recorded in the census included other African American family names such as Gains, Craig (also seen as Craigg), Boyd, Braxton, and Lacey. Lewis Craig, a local African American carpenter, likely constructed a house for himself in Rosstown, as well as those of several of his neighbors (Wendy Wheatcraft, personal communication 2021). Rosstown, as it came to be called, was an enclave of African American land ownership and occupation.

According to Salem Baptist Church (030-5156-0136) history, the congregation began in 1872 (Photo 16). They first met in the home of Robert and Mary (Ellen) Ross and in 1891, the Rosses conveyed a parcel of land adjoining the tract where they resided to the trustees of First Baptist Church (FCDB 88:214, *The Fauquier Times-Democrat* 2001). Further research is needed on the transition from First Baptist to Salem Baptist Church. In 1926, Frank D. Ford and his wife, Grace, conveyed the current 0.5-acre lot to the trustees of Salem Baptist Church (FCDB 129:361). The Salem Baptist Church (030-5156-0136), a one-story building with an associated cemetery, exhibits Gothic Revival stylistic elements. The church building was dedicated in May 1929, and has been in use ever since, serving as the center of the religious community in Rosstown. The cemetery of First Baptist Church is located across Rosstown Road to the southeast of Salem Baptist Church. This is thought to have been the location of the First Baptist Church building, which seems to be the precursor to Salem Baptist Church. There appear to be at least four late-nineteenth-century and early-twentieth-century marked graves, most of which are associated with the Ross family.



Photo 16: Salem Baptist Church (030-5156-0136), in Rosstown, Looking Northwest.

The dwellings within Rosstown (030-5156-0131, 030-5156-0132, 030-5156-0134, 030-5156-0135, 030-5156-0137, 030-5156-0139) date from the late-nineteenth to the mid-twentieth centuries and include an I-house, a Queen Anne-style house, and vernacular dwellings (Photo 17). The dwellings are one or two stories in height. Exterior cladding materials include stucco, aluminum siding, asbestos shingles, and vinyl siding and many of the buildings are covered by side-gabled or hipped roofs sheathed in asphalt shingles or standing-seam metal. Typical secondary resources associated with these dwellings are sheds and garages, although one meat house was noted in a previous survey (030-5156-0134).



Photo 17: The House at 8177 E. Main Street (030-5156-0134) in Rosstown, North Elevation.

The commercial building that now serves as a dwelling (030-5156-0131) appears to date to the mid-twentieth century. It is a concrete-block building covered by a shed roof with double-hung-sash vinyl windows. The former Braxton house site (030-5156-0138) is located at the southern end of Rosstown. All that remains of the house is a large stone chimney likely from a nineteenth-century dwelling. The suggested period of significance for Rosstown is 1870 to 1970, but additional research could be used to further define the period of significance. Research could also be done to confirm whether students from Rosstown attended Public School No. 18 (030-0135) or another school for African American children.

Turnbull

Turnbull Historic District (030-5505) is a small African American village centered on the intersection of Turnbull Road (Route 683) and Springs Road (Route 802) situated southeast of the Town of Warrenton (Figure 13, p. 53). Turnbull was the only community in this project that was previously recorded and referred to as historic district by the previous surveyor, rather than community, as has been done in the current project. It is located within the Rappahannock River 1862 Northern Virginia Campaign Rural Historic District (030-5593) and includes Timber Knoll Lane, Pinn Turn, Springs Way Place, Springs Hollow Road, Carter Hill Lane, and Dublin Lane. The crossroads community is surrounded by

farmland composed of open or cultivated fields and thick patches of mature trees. The district includes Turnbull School/No. 16 School (030-5427-0190), First Springs Baptist Church (030-0298/030-5427-0192), and approximately 88 houses (Figure 14, p. 54).

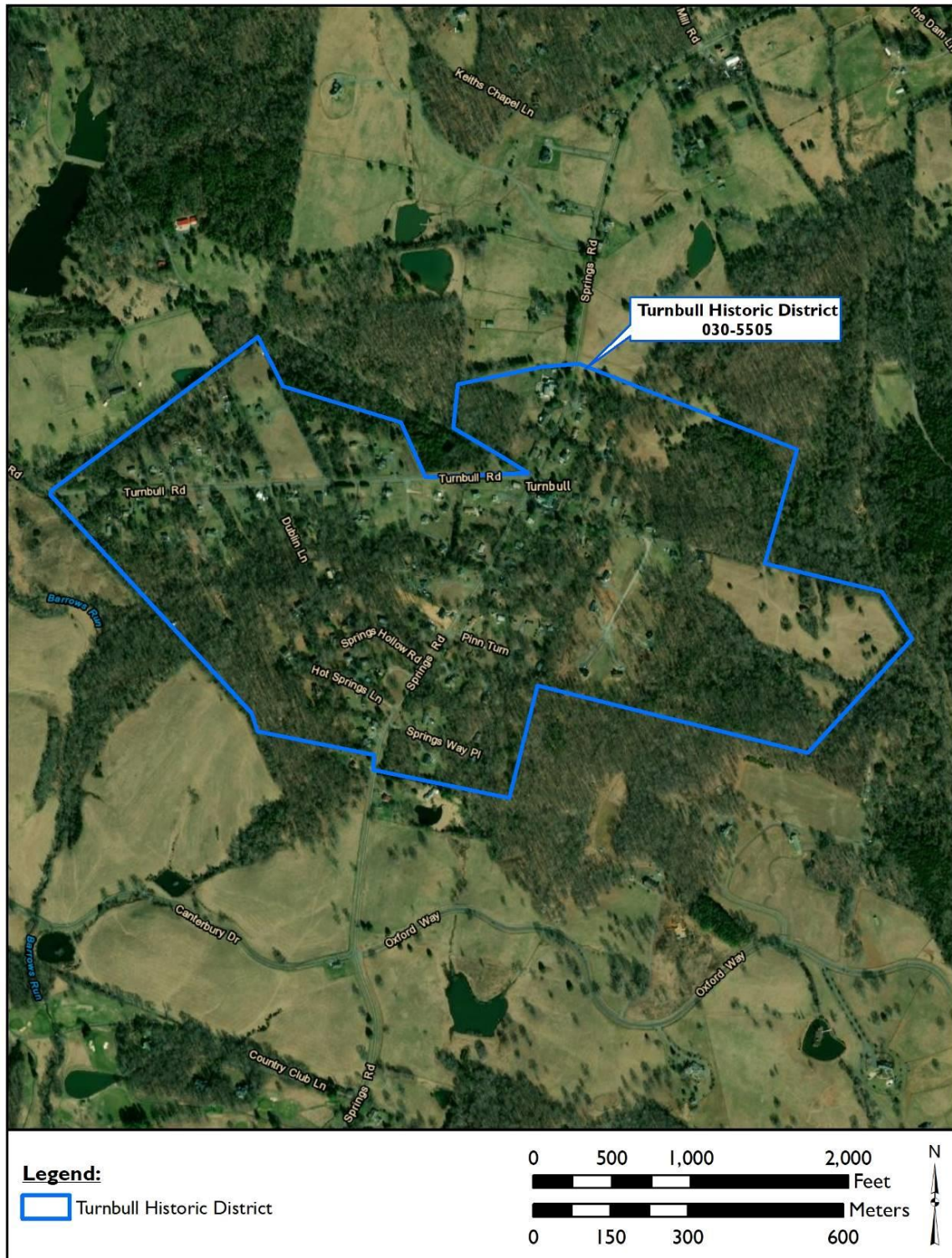


Figure 13: Map of Turnbull Historic District’s Proposed Boundary (Esri 2020).

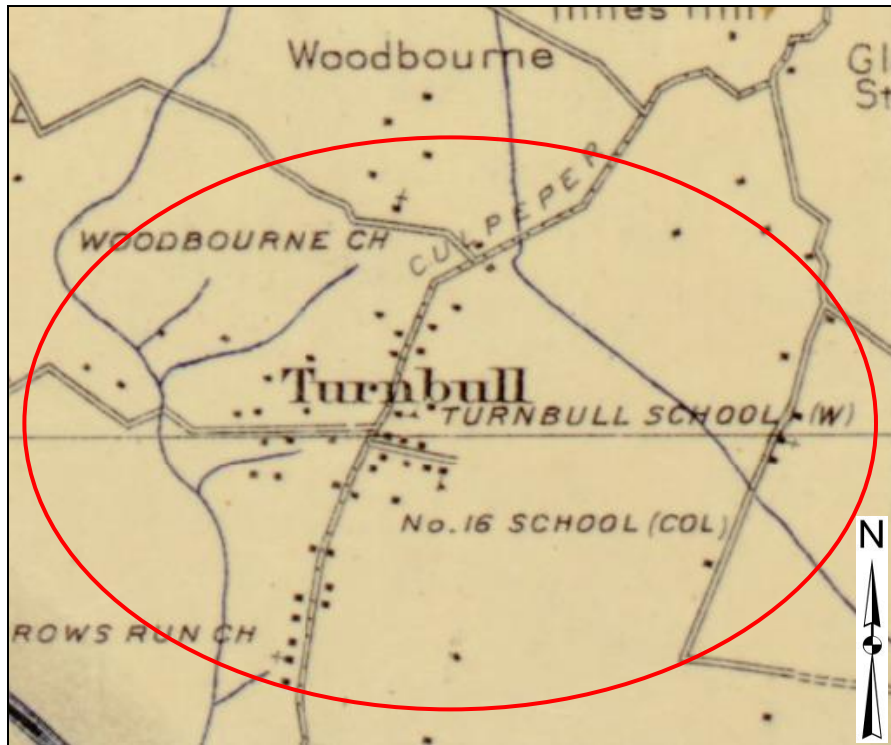


Figure 14: Detail of 1914 Map of Fauquier County with Turnbull at Center (Fauquier County Board of Trade 1914). Not to scale.

Turnbull was formed during the Reconstruction era when formerly enslaved African Americans developed the settlement on land of their former owner, Col. Lewis Porter. The settlement remained a vibrant African American community throughout the twentieth century; although recently some white residents have moved in (Fauquier Times-Democrat 1999:A7). The community is centered on the intersection of Springs and Turnbull roads where the First Springs Baptist Church (030-0298/030-5427-0192) sits; other churches were once active in the community but are now used as residences (Fauquier County 2007). While a majority of the houses were constructed in the last 50 years, there are several extant residences from the early history of the community.

The dwellings within Turnbull date from the late-nineteenth to the mid-twentieth centuries, although there is a grouping that were constructed between 1975 and 2005 (a photo of this type of dwelling can be seen on p. 42). Houses are between one- and two-stories in height and represent styles and forms such as I-House, Classical Revival, Minimal Traditional, Ranch, Split Foyer, and vernacular dwellings. Typical secondary resources associated with these dwellings are sheds and garages. The First Springs Baptist Church (030-0298/030-5427-0192) is a one-story, stucco-clad religious building constructed in 1900 with a castellated bell tower (Photo 18, p. 55). The former Turnbull School/No. 16 School (030-5427-0190) is a one-story, frame building covered by a gabled roof that is now utilized as a single-family dwelling (Photo 19, p. 55). The suggested period of significance of 1870 to 1970 of this community is based on preliminary research and data obtained in the field; any future study should more clearly discern the period of significance of this resource through additional research.



Photo 18: First Springs Baptist Church (030-0298/030-5427-0192), in Turnbull, Southwest Oblique.



Photo 19: Turnbull School (030-5427-0190), Southwest Oblique.

Sagetown or The Sage

The African American settlement known as The Sage or Sagetown (030-5896) is located south of Markham Historic District (030-5157) and approximately 0.6 mile north of the intersection of Sage (Route 724) and Carrington (Route 729) roads (Figure 15, p. 57). The community is concentrated along the middle and southern end of Sage Road on the southeast side of what is known as Red Oak Mountain and at its intersection with Fenny Hill Road (Fauquier County GIS 2020). At the northwest, a portion of the district intersects with the John Marshall's Leeds Manor Rural Historic District (030-5428). The community includes a former store known as the Wanser Store (030-5328), eight dwellings, and a former school site of the Fenny (also seen as Finney) Hill School (030-5158-0006), which was moved to Hume in 1946 and serves as a dwelling now (Wendy Wheatcraft, personal communication 2020).

First settled by Irish railroad workers during the construction of the Manassas Gap Railroad in the 1850s, The Sage or Sagetown was originally known as Fagan's or Fenny's Hill (Fauquier County 2007). After the Civil War, the area transformed into an African American settlement and attained its new name from the sage-like flora that grew in the area. Historic maps from 1863 and 1876 that depict this portion of the County do not indicate any buildings along Sage Road during this period, although only large properties may be denoted on these drawings (Garden 1876; Gilmer and Minis 1863). On the 1914 map of Fauquier County, only a handful of buildings are visible along Sage Road with a concentration of three to four just north of the Sagetown School (Fauquier County Board of Trade 1914) (Figure 16, p. 58). Although it is noted to be a white school in that map, the building was utilized for African American students later (Wendy Wheatcraft, personal communication 2020). A 1943 topographic quadrangle map shows the same school denoted as Funny's Hill School and approximately three buildings are situated on the opposite side of the road, likely the house at 3600 Sage Road (030-5428-0129) and the Wanser Store (030-5328) (Figure 17, p. 58) (United States Geological Survey [USGS] 1943a). It was moved in 1946 to Upperville (Growing Up Colored n.d.; Wendy Wheatcraft, personal communication 2020).

The dwellings in The Sage/Sagetown which are one- or two-stories in height and date between 1912 and 1966 with one outlier constructed around 1840 (030-0656), represent forms and styles such as the I-House (030-5428-0129), Ranch and Minimal Traditional. There is one log dwelling (030-0656) (Photo 20, p. 59). The Wanser Store (030-5328) is a circa-1910, one-story, gable-roofed, frame commercial building clad in weatherboard siding and has a stone-pier foundation (Photo 21, p. 59). The remaining resource included within the proposed boundaries is the site of the original location of the Fenny Hill School, which was moved in 1946 to Upperville (Growing Up Colored n.d.). The suggested period of significance for the community is 1840, being the earliest estimated construction date for a resource in the community, to 1966, the latest known construction date in the community. The boundaries of this community are based on preliminary research and data obtained in the field; any future study should more clearly discern the boundaries and period of significance of this resource through additional research.

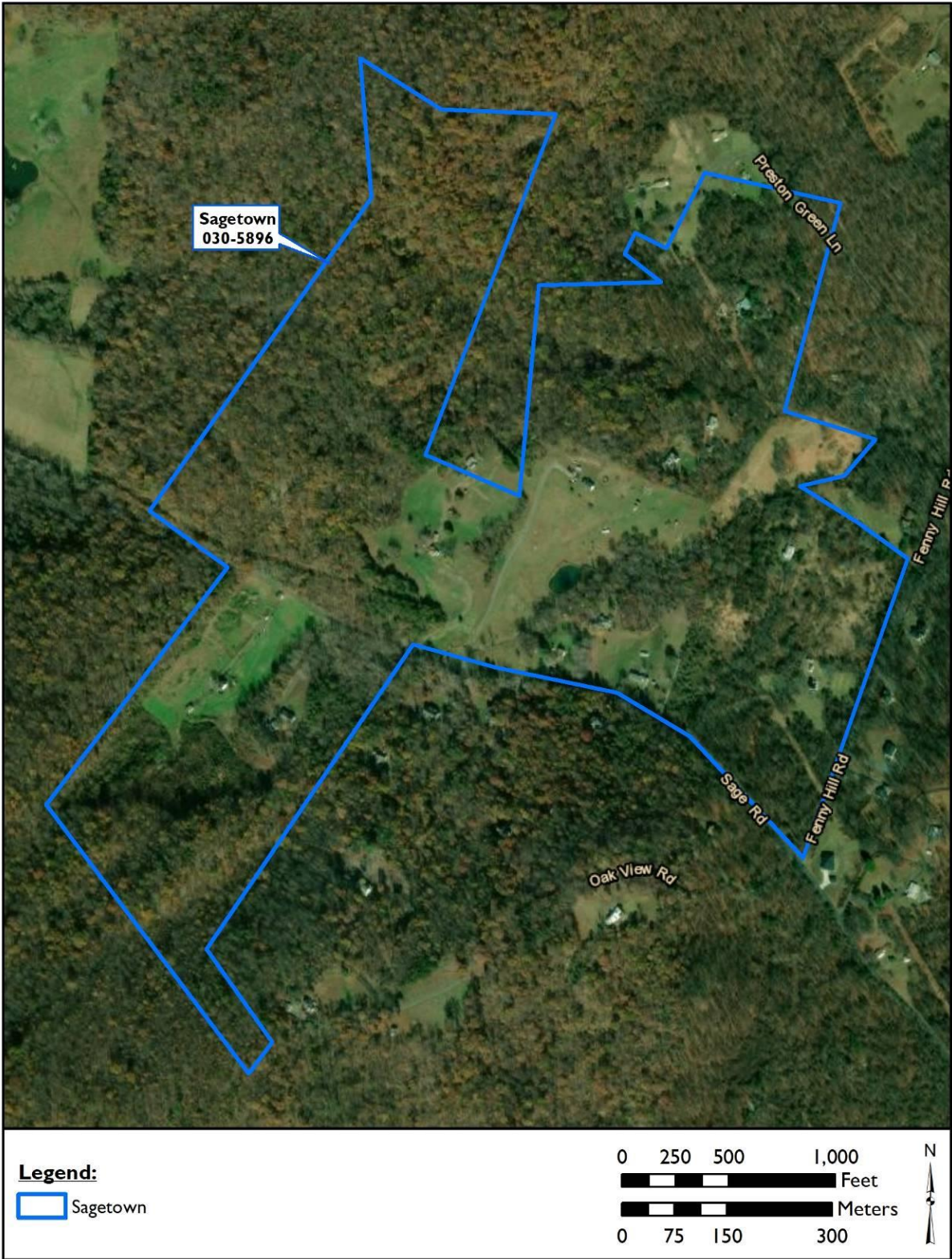


Figure 15: Map of Sagetown or The Sage Community’s Proposed Boundary (Esri 2020).

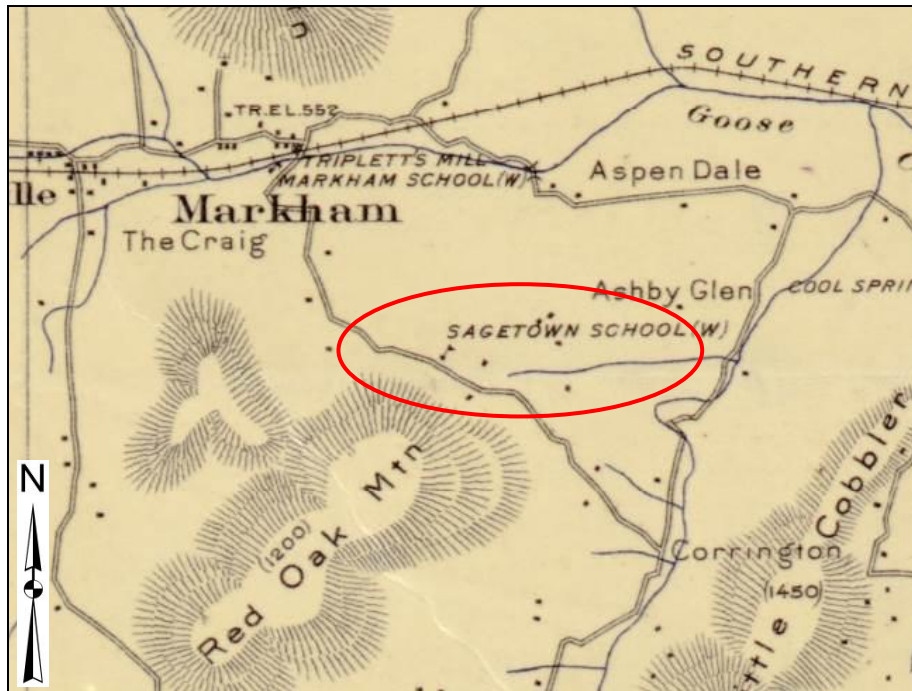


Figure 16: Detail of 1914 Map of Fauquier County with Sagetown in Red (Fauquier County Board of Trade 1914). Not to scale.

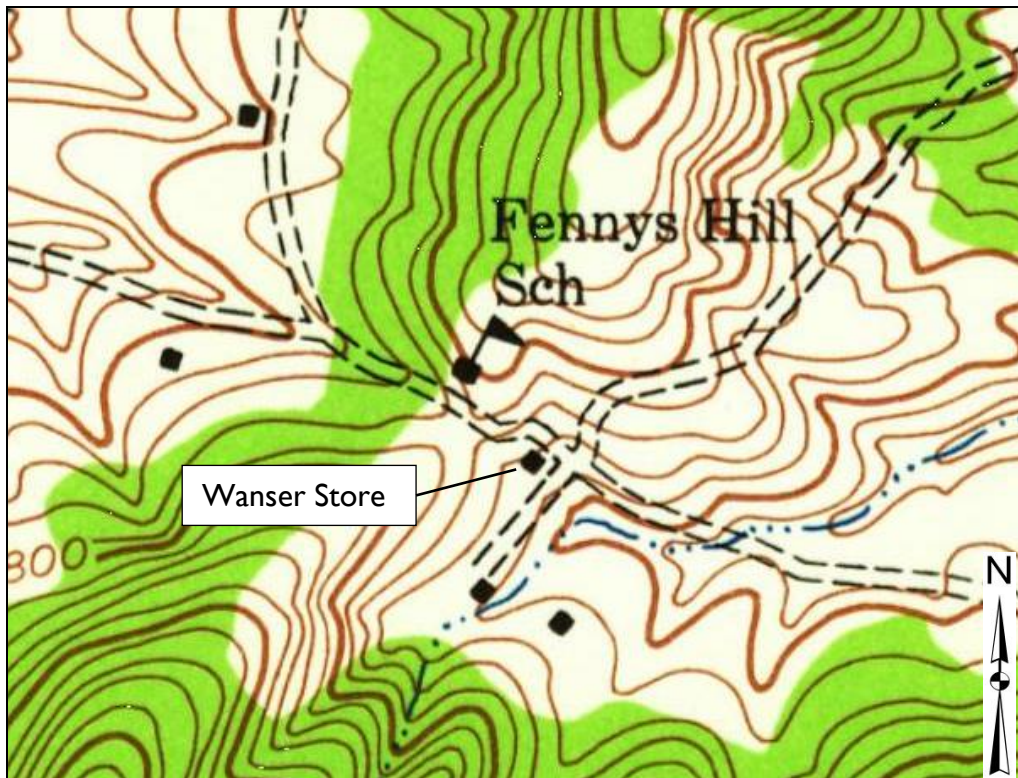


Figure 17: Excerpt from 1943 Topographic Quadrangle Map Showing the Original Location of the Fenny Hill School (030-5158-0006) and the Location of the Wanser Store (030-5328), in Sagetown or The Sage (United States Geological Survey 1943a). Not to scale.



Photo 20: Gaskins House, 3702 Sage Road (030-0656) in The Sage or Sagetown, East Elevation.



Photo 21: Wanser Store (030-5328) in Sagetown or The Sage, Looking Southwest.

Africa Mountain

Africa Mountain (030-5897) is an African American community that began during the early Reconstruction era in northern Fauquier County (Figure 18, p. 61). Located within the John Marshall's Leeds Manor Rural Historic District (030-5428), Africa Mountain includes Mount Paran Baptist Church (030-5428-0019), Cherry Hill School (030-5890), and the Baltimore Cemetery (030-5428-0020). It likely included single-family dwellings that were associated with it in the past as well, but further research is needed to discern if any of those survive, as it seems unlikely based on current survey. The community is centered around Mount Paran Church Road and Cherry Hill Road between Hardscrabble and Rattlesnake mountains (Figure 19, p. 62). The school, cemetery, and the church are located at the top peak of Africa Mountain. This community is south of Route 55 and Interstate 66, approximately 2.3 miles southeast of the village of Linden, and 3 miles southwest of the village of Markham.

The Mount Paran Baptist Church (030-5428-0019) congregation first formed under the name Zion in 1867 served by the first paster Thornton Hill (McClane 2007). Church members were African Americans who left the white Baptist church located between Markham and Linden. The first church building was near the Cherry Hill School, but it was destroyed by fire, after which services were temporarily held in the home of Roberta Clark, and likely inside the school house as well (McClane 2007). According to McClane, who wrote the National Register nomination for John Marshall's Leeds Manor Rural Historic District (030-5428), the "Old Stone Church" was built in 1877, about 20 feet from the current building. A surviving cornerstone from a previous building reads, "Mount Paran Baptist Church of Primitive Baptist, Built by Rev. S.W. Brown, August 2, 1896." This suggests that the congregation constructed a new church in 1896 or expanded the 1877 building with an addition. The church continued to grow and there was need for a larger, updated building. The current worship space was completed and dedicated in 1963 while Reverend John Phillip Baltimore served as pastor (McClane 2007).

Cherry Hill School (030-5890) is one of the earliest known one-room school houses for African American children in this part of Fauquier County (Photo 22, p. 62). In 1886, Peter King and his wife sold 0.5 acre to the County School Board; it is on this land that the Cherry Hill School was constructed around 1898 (FCDB 77:334). Although the school was supposedly open until integration in the mid 1960s, like most of Fauquier County's African American schools, a 1959 deed in which the County School Board sold the land and building to private citizens, Guy and Marcia Jackson, suggests that Cherry Hill School may have closed a bit sooner than most (FCDB 205:630). The Jacksons and perhaps later owners converted the school building to a dwelling by making some modifications, including a small addition with an indoor bathroom (Abbott 2020).



Figure 18: Map of Africa Mountain Community’s Proposed Boundary (Esri 2020).

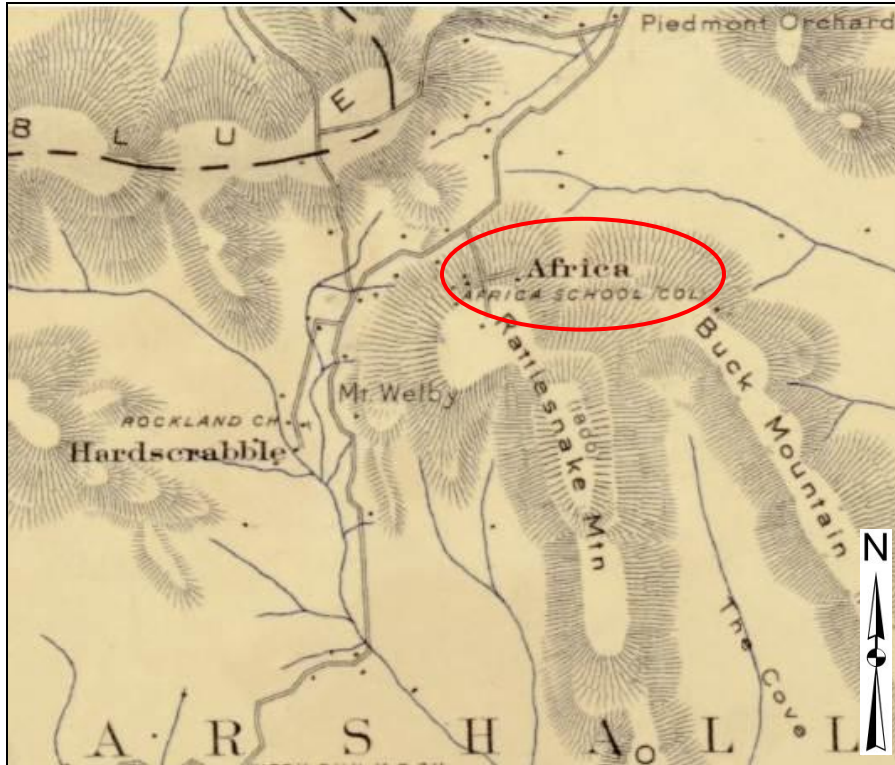


Figure 19: Detail of 1914 Map of Fauquier County with Africa Mountain in Red (Fauquier County Board of Trade 1914). Not to scale.



Photo 22: Cherry Hill School (030-5890) in Africa Mountain, Looking Northwest.

The Baltimore Cemetery (030-5428-0020) is associated with the congregation of Mount Paran Baptist Church and the Baltimore family, along with other African American residents (Photo 23). It has about 20 marked graves. Peter Baltimore, Sr., was a free African American man who was born around 1823 and owned a large farm on Rattlesnake Mountain. His son, Peter, Jr., also stayed in the area, and Mount Paran Baptist Church's Reverend John Phillip Baltimore, who oversaw the construction of the present building, was a descendant of the Baltimores. Many of the Baltimore descendants live in nearby Front Royal, Virginia today.



Photo 23: Baltimore Cemetery (030-5428-0020) in Africa Mountain, Looking Northeast.

Mount Paran Baptist Church is a one-story frame religious building constructed in 1963. The church is clad in stucco and topped by a front-gabled roof sheathed in asphalt shingles. The Cherry Hill School is a one-story, one-bay frame school house built around 1898 that has since been converted to a dwelling. The building is clad in German lap siding, topped by a front-gabled roof sheathed in standing-seam metal. According to the recent survey, original flooring, a brick chimney with a stove, and beadboard ceilings and walls survive on the interior (Abbott 2020). The Baltimore Cemetery is located on the east side of Mount Paran Church Road and is unfenced, with forested areas forming a natural barrier on the sides. Tombstones are arranged in linear rows that run east–west. There are about 20 burials marked with tombstones, some of which are simple fieldstones, and possibly some unmarked graves. According to the previous survey, the earliest marked grave is from 1888, and the most recent is from 1988.

None of the early associated dwellings seem to be extant in Africa Mountain. According to McClane, by 1914, there were at least two residents in Africa Mountain, and the family surnames included Crisman, Marshall, Ford, Chloe, Johnson, Thompson, Keene, Jackson, and Baltimore. Many of these families were subsistence farmers and also labored in the nearby Piedmont, Freezeland and Salisbury orchards (McClane 2007). The suggested period

of significance for the Africa Mountain Historic community is 1867, when the church congregation was first organized, to 1965, when most schools in Fauquier County were integrated, but additional research could further define the period of significance.

Clevers Oak

The African American village of Clevers Oak (sometimes seen as Cleavers Oak) (030-5905) is located north of the village of Goldvein in southern Fauquier County (Figure 20, p. 65). The Clevers Oak community includes six dwellings and the Clevers Oak Baptist Church and Cemetery (030-5659) (Photo 24, p. 66). The community is centered along Clovers Oak Lane (potentially a typographical error for Clevers) and Sillamon Road, about 1.3 miles east of Route 17. Clovers Oak Lane, an unpaved private road, extends northeast from Sillamon Road. The majority of the dwellings are on the same 13-acre parcel, while two other dwellings are on lots that range from 1 to 3 acres. The area surrounding the village is densely wooded and rural.

It was likely named for a large oak tree on or near the church the property. Local history suggests that enslaved people worshipped at this site as early as the Revolutionary War (Lee 2009:157). Near the end of the Civil War, Reverend George Taylor preached in an open bush arbor in Clevers Oak. The Bible was supposedly laid upon two cut cedar trees that were joined together to form an altar. A log church building was constructed in the mid-1860s, and in 1906 a larger frame church was built (Lee 2009:157). The present church dates to 1955, according to its datestone, suggesting the continued growth of the congregation and ongoing improvement of the property in the twentieth century (AAHAFC n.d.b). At the time of the present survey, a Clevers Oak Baptist Church van was parked beside the House at 3307 Clovers Oak Lane (030-5663), suggesting the sustained connection into the twenty-first-century between the church and the adjacent houses.

The dwellings within Clevers Oak date from circa 1920 to circa 1960 and represent vernacular, Ranch, and Minimal Traditional styles and forms (030-5660, 030-5661, 030-5662, 030-5663, 030-5664, 030-5665). They are mostly one story tall and are topped by gabled roofs sheathed in asphalt shingles or standing-seam metal (Photo 25, p. 66). Clevers Oak Baptist Church (030-5659) is a one-story, three-bay church building constructed around 1955 in a vernacular style with an associated cemetery. The continuous concrete-block foundation and structural system are topped by a front-gabled roof sheathed in standing-seam metal. An annex was added to the rear of the church building in 1979 according to its datestone and the previous survey. The cemetery at Clevers Oak Baptist Church has between 26 and 50 interments, with a variety of headstone types, including several World War I and II military headstones. The cemetery and church building appear to be in active use.

The suggested period of significance for Clevers Oak is 1865 to 1970, based on preliminary research and data obtained in the field; any future study should more clearly discern the boundaries and period of significance of this resource through additional research.



Figure 20: Map of Clevers Oak Community’s Proposed Boundary (Esri 2020).



Photo 24: Clevers Oak Baptist Church (030-5659), Southwest Elevation.



Photo 25: Houses at 3303 and 3305 Clovers Oak Lane (030-5661 and 030-5664, Respectively), Looking Northeast in Clevers Oak.

Double Poplars

Double Poplars (030-5906) is a rural African American community situated roughly 4.5 miles east of the Town of Warrenton in Fauquier County along Gupton Run (Figure 21, p. 68). The community includes communal resources along the north side of Old Auburn Road, extending from Twin Poplars Lane at its northwest corner to Kines Road on the east, and then encompasses residential resources along Kines Road to the south and Double Poplars Lane to the southeast (Figure 22, p. 69). Double Poplars began as a free Black community established prior to the Civil War along what is now Old Auburn Road/Route 670 (historically Double Poplars Road) and Kines Road. Although the earliest extant building in this community dates from around 1900, burials and a headstone said to date from 1840 in the cemetery of Poplar Fork Church reflect its mid-nineteenth-century origins. The church congregation was organized by Elder John Clark in 1870 and the lot was purchased from an African American minister, Phillip Hughes and his second wife, Sarah Hughes, by the Second Ketotcan Association of Colored Regular Churches of Fauquier County in 1874, wherein the property was identified as being in “Double Poplars” (AAHAFC n.d.c; FCDB 66:178). This community is located within the Auburn Battlefield (030-5140) and contains about eight resources previously surveyed in 2011 for the battlefield’s NRHP nomination.

The Double Poplars (030-5906) community includes the Poplar Fork Baptist Church (030-5370) and cemetery, the Tapscott family cemetery, 39 single-family dwellings, one commercial building (currently vacant), and one former school site. The dwellings within Double Poplars date from the early-twentieth century up to the present, the oldest of which local tax records indicate is a vernacular two-story, two-bay dwelling house built circa 1907 addressed as 5083 Old Auburn Road though it originally faced southwest towards Double Poplars Lane. Five additional dwellings date between 1910 and 1950, all of which are one-story, frame, vernacular houses with some Craftsman or Minimal Traditional elements. Another six dwellings in the community were constructed between 1951 and 1970, most of which are one-story Ranch houses.

The Poplar Fork Baptist Church (030-5370) is a one-story religious building that was “rebuilt in 1960” according to its cornerstone (Photo 26, p. 69). The church appears to be primarily constructed of concrete block and features at least three building periods that have all been parged in the same type of stucco. Windows on either side of the sanctuary are single-hung, pointed-arch, wood-framed sashes. Headstones within the church’s associated cemetery largely date from the late-nineteenth and early-twentieth centuries, although earlier and unmarked graves also exist. Situated northeast of the church cemetery is the Tapscott family cemetery (030-5372) that contains more than 60 interments, including the grave of Susan Hughes (d. 1909) and Edmund Tapscott (d. 1880) (Find A Grave 2020).

Initially surveyed in 2011 as the Righteous Church of God, the circa-1950, three-bay, concrete-block building at 5228 Old Auburn Road is known to have been a store operated by Harrington William “Skippy” Harris, Sr. in the mid- to late-twentieth century (030-5140-0021) (Karen Hughes White, personal communication 2020). The former Double Poplars School site is located on the west side of Kines Road, south of its intersection with Old Auburn Road, and appears on historic topographic maps into the mid-twentieth century just north of what is currently 8340 Kines Road (USGS 1943b) (Figure 23, p. 70).

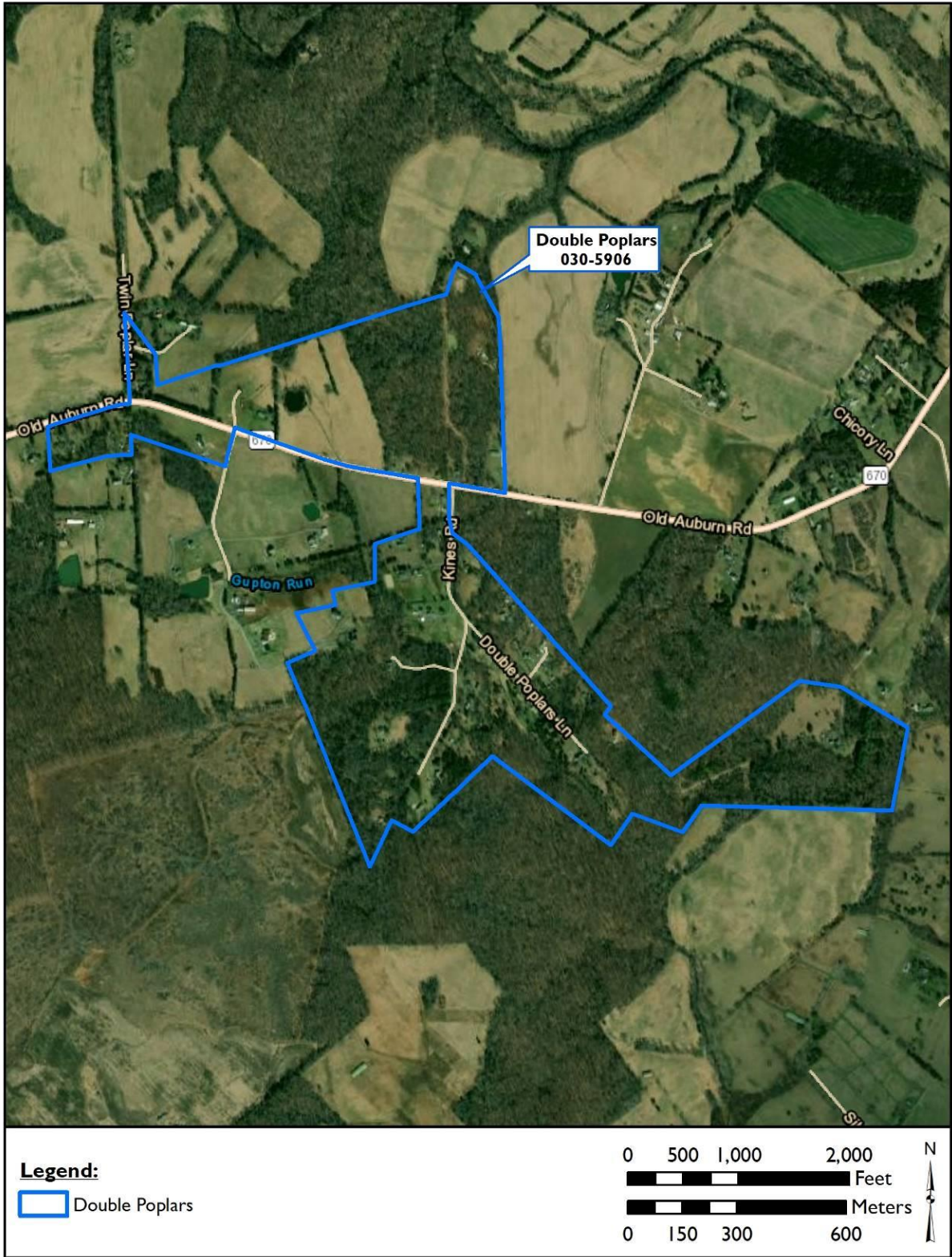


Figure 21: Map of Double Poplars Community’s Proposed Boundary (Esri 2020).

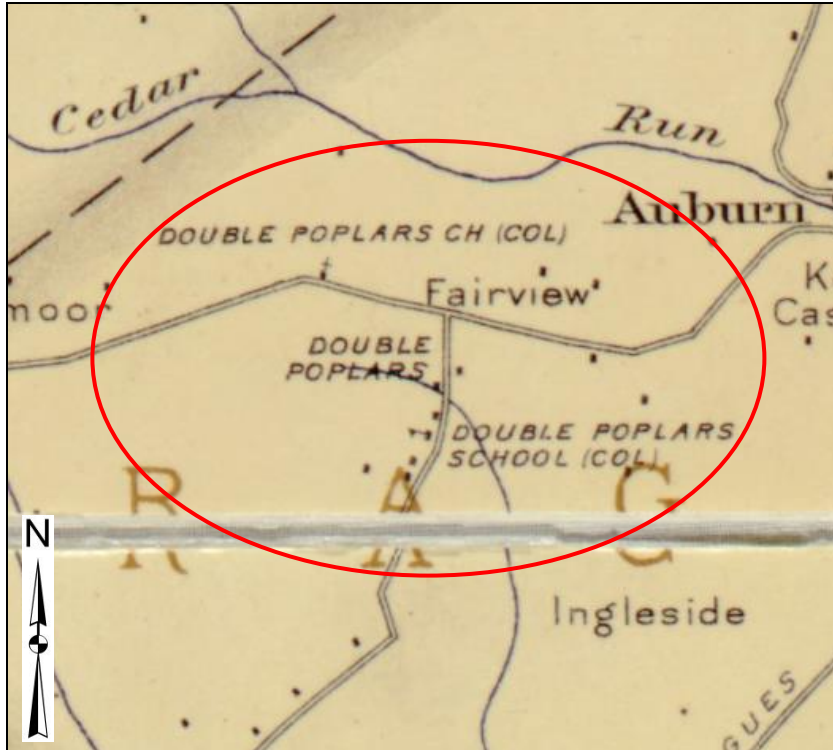


Figure 22: Detail of 1914 Map of Fauquier County with Double Poplars at Center (Fauquier County Board of Trade 1914). Not to scale.



Photo 26: Poplar Fork Baptist Church (030-5370) in Double Poplars, Southwest Oblique.

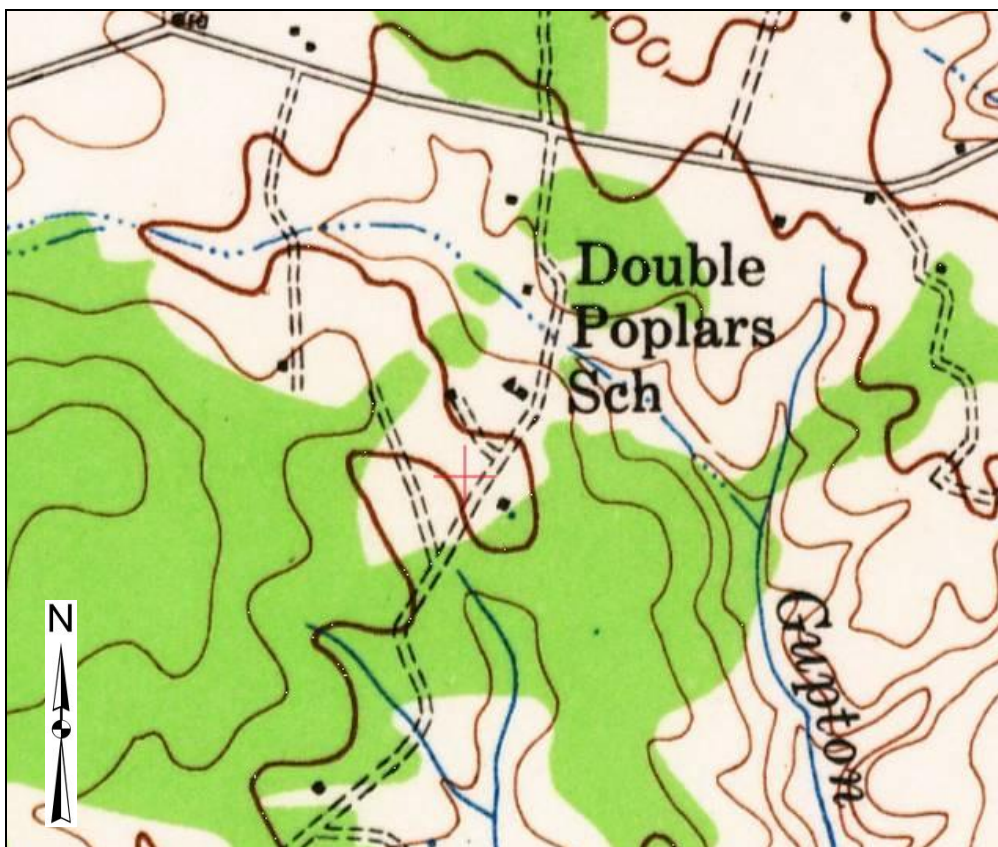


Figure 23: Excerpt from 1943 Topographic Quadrangle Map Showing Double Poplars School (USGS 1943b). Not to scale

The suggested period of significance for Double Poplars is circa 1840 to 1970; the 1840 date is based on the earliest recorded grave in the Poplar Fork Baptist Church cemetery and the latter date is based on the NRHP's 50-year threshold. Additional research is needed to further define and capture historic information about the African Americans that occupied land within this community.

Frytown

Frytown (030-5907) is a suburban African American community situated roughly 2 miles east of the Town of Warrenton in Fauquier County (Figure 24, p. 71). The community includes residential resources along the west side of Frytown Road, extending south from Fox Haven Lane to Old Auburn Road. Domestic lots in Frytown, some of which are gently sloping, range from 0.5 to 3 acres and are covered by manicured grass lawns dotted with bushes and trees. Some lot boundaries are lined with stone fences or hedgerows and some have gate posts where the driveways meet Frytown Road.



Figure 24: Map of Frytown Community’s Proposed Boundary (Esri 2020).

Frytown is a suburban community that emerged around the property of Al Fry, an enslaved cobbler who served with his owner during the Civil War and was a cook in the 7th Virginia Regiment of the Confederate Army. After the war, as a free man, Fry settled outside Warrenton along what is now Frytown Road (Figure 25, p. 72). The Frytown community, named after Al Fry, includes six single-family dwellings, the majority of which date from around 1920 to 1950 (030-5046, 030-5044, 030-5043, 030-5732, 030-5042, 030-5045) (Fauquier County 2007). In a 1996 survey, a log house (030-5045) was identified on Frytown Road; however, by 2016 it was recorded as being demolished and was replaced by a circa-2004 house at 8180 Frytown Road. While the proposed boundary includes the parcel for 8180 Frytown Road, so as to not make the community discontinuous, further research is needed to determine if the current dwelling at 8180 Frytown Road is related to the African American community of Frytown. The remaining five dwellings range from one to two stories in height and are clad in stucco or vinyl siding. Two of the houses have Tudor Revival-style elements (Photo 27, p. 73). They are topped by a variety of roofs sheathed in asphalt shingles or metal. Typical secondary resources associated with these dwellings are sheds, garages, gate posts, and domestic outbuildings, like greenhouses.

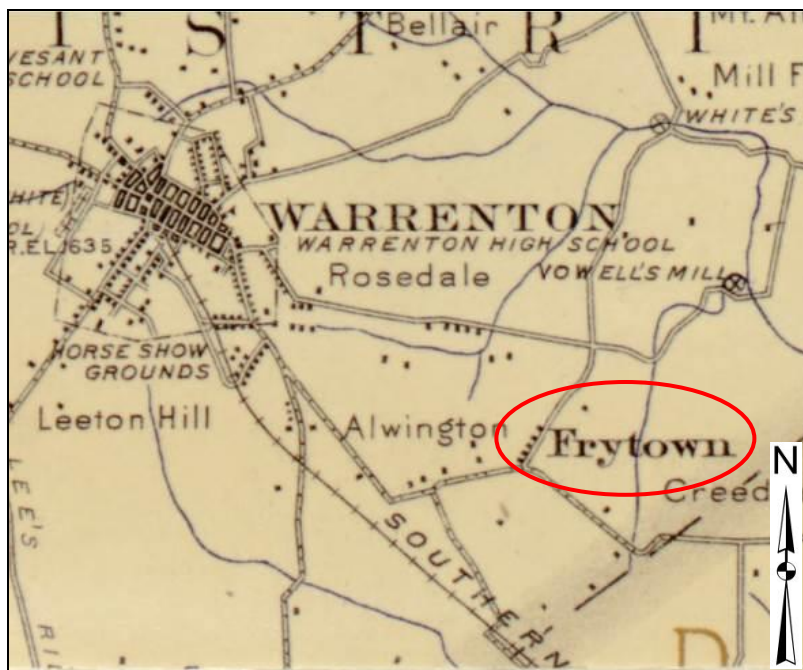


Figure 25: Detail of 1914 Map of Fauquier County with Frytown in Red (Fauquier County Board of Trade 1914). Not to scale.

The Frytown community is said to include just six single-family dwellings on the west side of Frytown Road, south of Fox Haven Lane, although the 2007 Fauquier County village plan highlights a larger area with houses on both sides of the road (Fauquier County 2007; Wendy Wheatcraft, personal communication 2020) (Photo 28, p. 73). The suggested period of significance for the Frytown community is circa 1870 to 1970, but additional research is needed to further define and capture historic information about the African Americans that occupied land within this community. There is an oral history roundtable discussion with residents of Frytown, completed in 2019 by the Afro-American Historical Association of

Fauquier County, which may provide greater insight into the boundaries of the African American community of Frytown and should be fully investigated in future studies of Frytown (AAHAFC 2019).



Photo 27: House at 8154 Frytown Road (030-5043) with Tudor Revival Details in Frytown, East Elevation.



Photo 28: Streetscape with 8160 Frytown Road (030-5732), Looking Southwest.

Hurleytown

Hurleytown (030-5908) is a rural African American community situated roughly 5 miles southeast of the Town of Warrenton along Green Road, in an area north and east of Licking Run (Figure 26, p. 75). This community includes more than 70 acres of predominantly residential resources on either side of Green Road clustered around a few communal resources. Residential lots vary in size, but are typically 1 to 3 acres, and mainly covered by grassy lawns dotted by mature trees and shrubs. Larger wooded lots and tracts of farmland border the community, interspersed by more recently constructed residential properties.

Hurleytown emerged around the property of Lawson Hurley, a general farmer that purchased land along what is now Green Road, after the Civil War (AAH AFC n.d.d). The 1880 population and agricultural censuses describe Hurley as a 56-year-old African American who could not read or write, but who owned land and reported tilling 114 acres that same year alongside a group of African American agrarians such as William Alexander, Henry Davis, Alexander Williams, and Samuel Smith (U.S. Agricultural Census 1880; U.S. Census 1880). In 1894, Samuel Smith and his wife, Belle, granted the 0.25-acre lot upon which St. John's Baptist Church (030-5236) currently rests to trustees Edward Bell, Richard Madison, and James Dawson, although a church building is said to have been established in the community as early as 1869 (FCDB 85:199; Fauquier Times-Democrat 2000). In 1910, the Smiths again deeded roughly 0.16 acre of the property they had purchased from Lawson Hurley to the trustees of the "Moses and Juvenile Lodge of Hurleytown," James Dawson, Samuel Smith, C.M. Tyler, Stepney Addison and William Ross (FCDB 104:43).

According to local tax records, the oldest dwelling is a vernacular, circa-1929, two-story, frame dwelling addressed as 6118 Old Hurleytown Road that was built by members of the Craig family (AAH AFC n.d.d). Six additional dwellings date between 1969 and 1978, including one-story, Ranch or two-story, Split Foyer houses. Another eight dwellings in the community were constructed in the 1980s, while a dozen were built during the last few decades. Exterior cladding materials include stucco, brick and stone veneers, aluminum siding, and vinyl siding. These resources are primarily topped by side-gabled roofs sheathed in asphalt shingles. Typical secondary resources associated with these dwellings are sheds and garages.

The communal buildings in this community are among the oldest, including the 1905 Moses Lodge (030-5235) and the 1931 St. John's Baptist Church (030-5236) at 9502 Green Road. St. John's Baptist Church is a one-story, three-bay, vernacular church building with some Gothic Revival-style elements that was rebuilt following a devastating fire. The church appears to be primarily constructed of concrete block and features at least three building periods that have all been parged in the same stucco (Photo 29, p. 76). The Moses Lodge or St. John's Odd Fellows Hall at 9502 Green Road (030-5235) is a two-story, frame building with modest Gothic Revival architectural details. The lodge faces east and appears to be primarily situated on the same 0.16-acre lot owned by St. John's Baptist Church where its annex was built circa 1979.



Figure 26: Map of Hurleytown Community’s Proposed Boundary (Esri 2020).



Photo 29: St. John's Baptist Church (030-5236) and Moses Lodge/St. John's Odd Fellows Hall (030-5235) in Hurleytown, Looking Northwest.

Situated at the southern end of the community at what was the northwest corner of the Green and Old Hurleytown Road intersection is the 0.10-acre undeveloped site of the former Hurleytown School for African Americans, known to have existed at that location as early as 1914 until 1962 (AAHAFC n.d.d) (Figure 27).



Figure 27: Detail of 1914 Map of Fauquier County Showing Hurleytown at Center (Fauquier County Board of Trade 1914). Not to scale.

The Hurleytown community includes 28 single-family dwellings, one church, one lodge, and one former school site centered around Green Road, although the Fauquier County village plan highlights a somewhat larger area. Of these 31 resources, local tax records indicate that five date within the suggested period of significance for the community from 1894 to 1970. The 1894 date is based on the earliest archival document identified in association with the community and the latter date is based on the NRHP's 50-year threshold. However, additional research is needed to further define and capture historic data about the African Americans that occupied land within this community.

Silver Hill

Silver Hill (030-5909) is an African American enclave located south of the village of Morrisville (Figure 28, p. 78). It is concentrated along Silver Hill Road and Union Church Road and its intersection with Dyes Lane, Silver Hill Court, Shawnee Lane, Secret Lane, Kingwood Drive, Greyfriar Lane, and Silver Spur Lane. The community includes over 80 dwellings, many of which were constructed over the last several decades, and the Silver Hill Baptist Church, Cemetery, and School (030-5180) (Figure 29, p. 79).

Silver Hill, whose name was derived from traces of silver found in gold ore mined in the area, is an African American enclave located south of the village of Morrisville (Wendy Wheatcraft, personal communication 2020). The community was established by Hannibal Cole, a former enslaved man and a blacksmith who had a shop and lived with wife, Ellen, at Silver Hill. In 1876, he purchased 33 acres of the Silver Hill Estate from heirs of Hannah Blackwell (FCDB 76:385). In 1885, Cole purchased 1 acre of Blackwell's estate "for use of worship by the Silver Hill Church forever" and Thomas H. Coles [Hannibal Cole] was listed as church trustee along with David Jackson and Horace West (FCDB 78:397). Much of the community has been built in the last several decades, including some recent infill, signaling that an influx of funds came into the area beginning in the 1960s and 1970s (Fauquier County GIS 2020; USGS 1944, 1953, 1978).

The Silver Hill community includes Silver Hill Baptist Church, Cemetery, and School (030-5180) and over 80 dwellings constructed between the early 1960s to the present day, primarily in a vernacular form of the Ranch or Split Foyer styles. The dwellings are one story in height. Exterior cladding materials include vinyl or aluminum siding or a brick veneer and are covered by side-gabled or cross-gabled roofs sheathed in asphalt shingles. Typical secondary resources associated with these dwellings are sheds and garages. The Silver Hill Baptist Church, Cemetery, and School (030-5180) features a one-story, Gothic Revival-style church building constructed in 1902 and a circa-1906, one-story, frame, vernacular school building (Photo 30, p. 79). According to the previous survey conducted in 2001, there are approximately 40 grave markers in the Silver Hill cemetery; however, there are also simple unadorned fieldstones and possibly unmarked graves (Photo 31, p. 80).

The estimated boundaries and period of significance of 1885 to 1980 of this community are based on preliminary research and data obtained in the field; any future study should more clearly discern the boundaries of this resource through additional research.

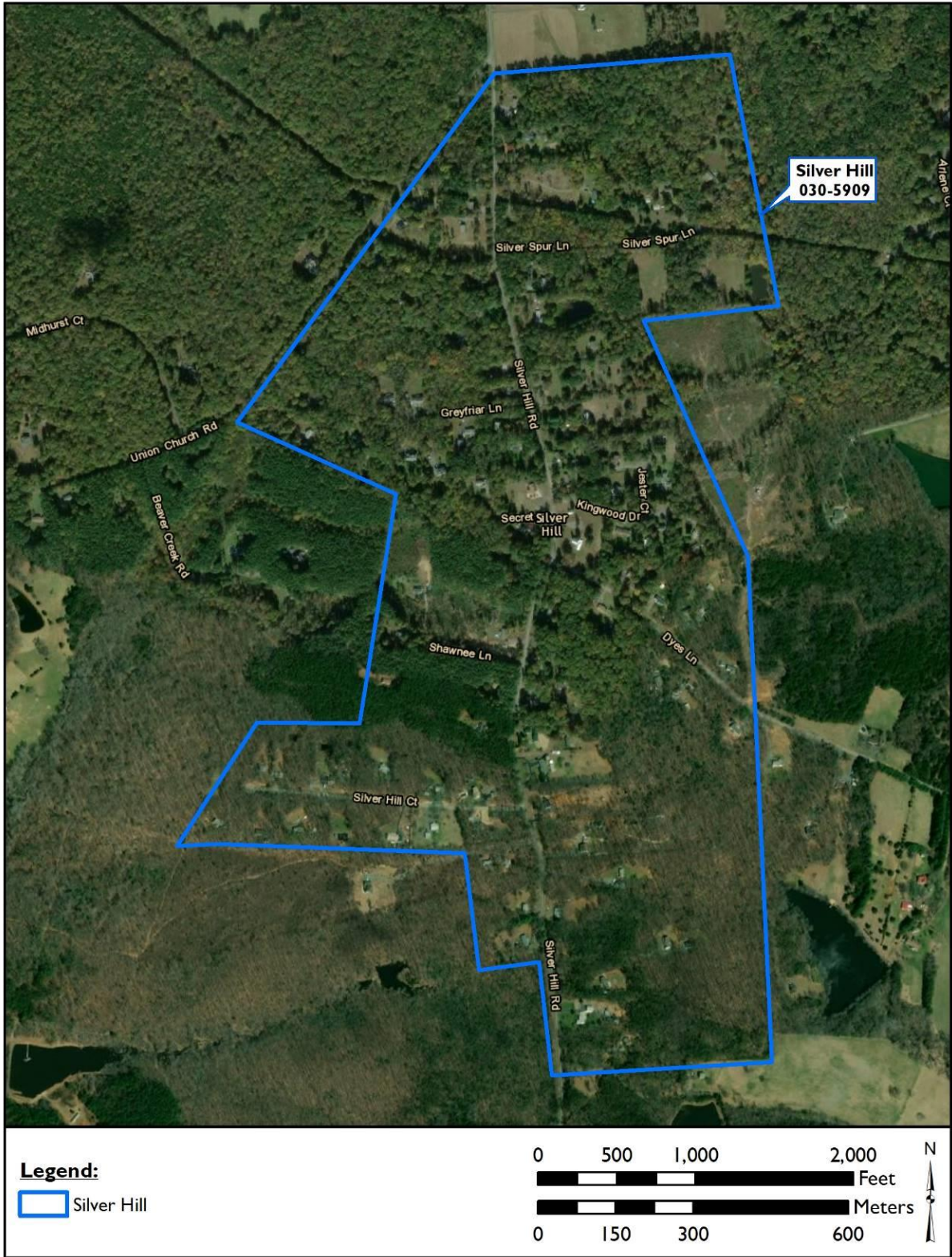


Figure 28: Map of Silver Hill Community’s Proposed Boundary (Esri 2020).

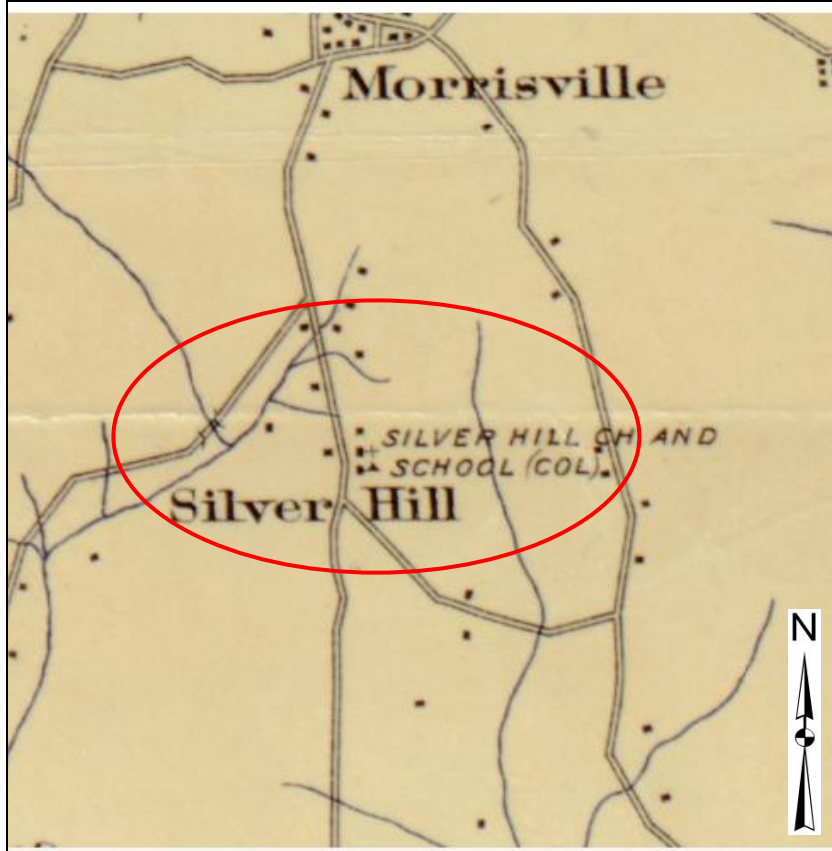


Figure 29: Detail of 1914 Map of Fauquier County Showing Silver Hill at Center (Fauquier County Board of Trade 1914). Not to scale.



Photo 30: Silver Hill School at Silver Hill Baptist Church (030-5180), Southwest Oblique.



Photo 31: Silver Hill Baptist Church and Cemetery (030-5180), Looking Northwest.

Oliver City

Oliver City (030-5910) is an African American community within the Town of Warrenton that was first established in 1905 (Figure 30, p. 81). The Oliver City community includes 13 dwellings and one commercial property, Rusty's Towing, which has not been previously recorded but is located at 82 Old Mill Lane. The community is centered around the intersection of Oliver City Road and Old Mill Lane, on the west side of Route 15/29. The southern end of Oliver City is bordered by Old Meetze Road and Meadowview Lane. This community is located east of the intersection of East Lee Street and Falmouth Street, approximately 0.7 mile southeast of the main commercial center of Warrenton.

Oliver City was formed at the start of the twentieth century, following the Reconstruction era when newly freed African Americans began making a better, autonomous life for themselves outside of the confines of slavery. In 1905, a carpenter named William F. Oliver initiated construction of Oliver City on land southeast of Warrenton (FCDB 100:190). It is not known with certainty whether William F. Oliver was born into slavery or was a freeman. In 1907, a mechanic's lien document revealed that Bettie A. Oliver and Peter Grigsby, with W. F. Oliver as the agent, were contracted to build houses in Oliver City (FCDB 100:190). Oliver City, as it was called from conception, was an enclave of African American land ownership and occupation within Warrenton that may continue to the present day. Further research is recommended in order to fully understand the early period of Oliver City's history. The Oliver City community includes 13 houses and one commercial building. The southwestern portion of the community is located within the boundary of Rappahannock Station I Battlefield (023-5049) and the northernmost part of Oliver City overlaps the southern boundary of the Warrenton Historic District (156-0019).



Figure 30: Map of Oliver City Community’s Proposed Boundary (Esri 2020).

The dwellings within the community date from the late-nineteenth to the mid-twentieth centuries with several more recent dwellings from the 1990s and early 2000s. Styles and forms include Ranch, Minimal Traditional, Cape Cod, American Foursquare, and other vernacular dwellings (Photo 32–Photo 33, p. 82). The dwellings are one or two stories in height. Exterior cladding materials include weatherboard, vinyl, or aluminum siding, and many of the buildings are covered by side-gabled, front-gabled, or hipped roofs sheathed in asphalt shingles or standing-seam metal. Typical secondary resources associated with these dwellings are sheds and garages or carports. The commercial building, which now operates as Rusty’s Towing at 82 Old Mill Lane, was constructed circa 1964. It is a one-story, parged concrete-block, front-gabled building with multiple flat-roofed additions with metal garage doors. It has not been previously individually recorded.

The boundaries and period of significance of 1905 to 1970 of this community are based on preliminary research and data obtained in the field; any future study should more clearly discern the boundaries of this resource through additional research. Further research is also needed to learn more about the schools, churches, and social/community buildings associated with Oliver City. There is an oral history interview with two residents of Oliver City, Minister Madelyn Johnson Montgomery and Reverend Lemuel A. Montgomery, completed in 2019 by the Afro-American Historical Association of Fauquier County, which may provide greater insight into these aspects of life in Oliver City.



Photo 32: Houses at 121 and 131 Old Mill Lane (155-5141 and 155-5142, Respectively) in Oliver City, Looking Northeast.



Photo 33: House at 438 Oliver City Road (155-5146), in Oliver City, Looking South.

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RECOMMENDATIONS FOR FUTURE WORK

In late 2020, Dovetail conducted a reconnaissance survey of 47 African American historic resources in Fauquier County, Virginia, at the request of DHR and the Fauquier County Planning Division through Virginia's Cost Share survey program. The purpose of this investigation was to raise awareness regarding the location and significance of African American historic properties in Fauquier County and to use the data collected on these resources to support the County's long-term planning, education, and tourism goals. Another goal was to make recommendations for future studies of African American resources and a potential county-wide MPD form.

Several common building types emerged from this survey including African American schools, churches, fraternal lodges, cemeteries, and stores/commercial buildings. Dwellings were also included in this survey, although in far fewer numbers, as the focus was on buildings important to the communities at large. Themes of African American resilience, education, entrepreneurial success, and religious and cultural life emerged from these building types. These themes and common building types should be explored in a future MPD and can serve as a useful organizing tool for future surveys. Collaboration with local African American residents, church congregations, and local repositories like the AAHAFC and the Fauquier County Library will be vital. If possible, oral history interviews should be included in future scopes of work, as important information and memories were shared through our brief encounters with Fauquier residents. Many of the lodges and community buildings remain vacant, and collaboration with churches, non-profits, civic/fraternal groups and the County to help them apply for preservation grants would be a positive outcome for many of these communities and their historic resources. A full list of all properties surveyed during this investigation is provided in the Results of Fieldwork (see p. 19).

This report builds on many previous studies of African American resources in the South, in Virginia, and in Fauquier County specifically. The book, *Images of America: African Americans in Fauquier County*, by Donna Tyler Hollie, Ph.D., Brett M. Tyler, and Karen Hughes White may provide a possible framework for organizing a future MPD. The book is organized into the following sections: the first chapter, "Trails to Freedom", discusses slavery and both enslaved and free Blacks through the late-nineteenth century; the second chapter, "Standing on the Solid Rock", discusses churches in Fauquier County, most of them emerging during the Reconstruction period; the third chapter, "Let There Be Light", discusses schools, beginning with the Freedmen's Bureau schools and Rosenwald schools through integration in the 1960s; the fourth chapter, "From Fields to Front Lines", is about African American men and women who served in the armed forces, from the Revolutionary War to the present; and the final chapter is called "Ties That Bind", and celebrates achievements of African Americans in Fauquier, including marriages, the birth of children, graduations, the creation of Black newspapers and other businesses, church Homecomings, and many other celebrations.

Three previous studies of African American schools in Fauquier County were important for this project and should be included in future studies as well. Two were required research in

the scope for this project: *Negro Education in Fauquier County, Virginia* by William Garland Coleman (1939) and *Survey Schools - Fauquier County, VA* by W.G. Puller and William Hundley (1936) and provided vital primary source data. Both are discussed in greater detail in the school section, p. 36, along with Bryan Clark Green's Rosenwald Schools in Virginia MPD (012-5041).

A MPD on African American resources in Fauquier County could take many forms, as African Americans have been a vital part of life in the County since its founding. Possible historic contexts for the MPD could include communal development, educational development, religious development, or even a context on employment and workforce development. As mentioned previously, several property types emerged during this survey that will be helpful in organizing the future MPD. Schools, churches, and postbellum communities were the most frequently recorded types. Fraternal buildings and commercial buildings could be additional property types to include, along with dwellings. Cemeteries are most often associated with African American churches in Fauquier County, so they likely do not need their own separate property type. The "African American Heritage Resources of Alexandria, Virginia" MPD (100-5015) chose to combine churches and fraternal buildings under one property type, Structures Owned or Used by Communal Organizations, and this could be a good option in Fauquier County as well, since many fraternal organizations were associated with or located near a church building (Calvit et al. 2001).

Going forward, future projects on African American resources in Fauquier County should involve local African American residents as much as possible, including an oral history component, and time for continued research in local repositories, such as the AAHAFC. Dr. Andrea Roberts of the Texas Freedom Colonies Project recommends an ethnographic approach when trying to document African American buildings and landscapes, especially when it comes to places where no above-ground resources remain. A combination of tools such as architectural survey, oral history, and documenting rituals and celebrations, collectively called performance ethnography, have been found most effective in the Texas Freedom Colonies Project (Roberts 2018). Fauquier County has an impressive array of African American historic resources and documenting as many of them as possible for posterity should be prioritized.

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