

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: St. James Baptist Church and Cemetery

Other names/site number: DHR # 030-5898

Name of related multiple property listing: N/A

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

2. Location

Street & number: 7353 Botha Road

City or town: Bealeton State: VA County: Fauquier

Not For Publication: N/A Vicinity: N/A

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.


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

I recommend that this property be considered significant at the following level(s) of significance:

 national statewide X local

Applicable National Register Criteria:

X A B C D

		<u>9/27/2021</u>
Signature of certifying official/Title:		Date
<u>Virginia Department of Historic Resources</u>		
State or Federal agency/bureau or Tribal Government		

In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria.	
<hr/>	
Signature of commenting official:	Date
<hr/>	
Title :	State or Federal agency/bureau or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

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

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

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

Category of Property

(Check only **one** box.)

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

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>1</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>1</u>	<u>0</u>	structures
<u>0</u>	<u>1</u>	objects
<u>3</u>	<u>2</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: Religious Facility

FUNERARY: Cemetery

Current Functions

(Enter categories from instructions.)

RELIGION: Religious Facility

FUNERARY: Cemetery

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7. Description

Architectural Classification

(Enter categories from instructions.)

LATE 19th AND 20th CENTURY REVIVALS: Gothic Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: CONCRETE, STUCCO, WOOD, METAL

Narrative Description

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

Summary Paragraph

The 1922 St. James Baptist Church and Cemetery at 7353 Botha Road is located on the west side of Botha Road (Route 661), northwest of its intersection with James Madison Highway (Route 15) in Bealeton in the southern part of Fauquier County, Virginia. The church is situated on two lots, totaling 2.22 acres, covered in a manicured grass lawn dotted with deciduous trees including cedar, shrubbery, and plantings such as yucca. The 1922 church has two 1972 additions that create a roughly somewhat irregular footprint. A 1998 addition connected the 1970s south addition to a 1922 building that now houses a kitchen. An early 2000s covered walkway connects the 1972 south addition to the church's main entry. The cemetery is situated in the northwestern portion of the property and separated from the parking area by a split rail wood fence. The property is accessed via a gravel drive, which extends southwest from Botha Road and connects to a gravel parking area/circular drive on the northeast side of the church and a paved-asphalt parking area on the southeast side of the church. Associated with the church building are a contributing cemetery and well cap and a noncontributing sign and shed. The overall setting of the property immediately surrounding the property retains the character of a rural hamlet with clusters of detached single-family houses on cleared lots of varying size nearby, much like it was in the nineteenth century.

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Exterior Description

St. James Baptist Church and Cemetery at 7353 Botha Road is a one-and-one-half-story, three-bay church building constructed in 1922 with elements reflective of the Gothic Revival style, which was popular in the mid- to late-nineteenth century; however, elements were utilized in ecclesiastical buildings well into the twentieth century (Novelli et al. 2015:49). The continuous parged foundation supports a structural system clad in stucco. A concrete date stone on the main section of the building reads “St. James Baptist Church, Org. 1866, Cor. Stone Laid Aug. 1922.” The moderately pitched, front-gabled roof with exposed rafter tails is sheathed in standing-seam metal. A hip-roofed bell tower is centered on the southeast elevation (façade) and is clad in the same materials as the core, however the tower’s foundation is random rubble stone. The tower features a pressed-metal roof; wood, louvered, lancet vents on the belfry; and pent roof below the vents. At the southwest elevation of the church is an interior-end, parged brick chimney.

The primary entrance, centered on the façade of the bell tower, is filled with a wood, paneled, bi-fold door with a simple surround and a two-light, wood-framed transom. Other fenestration includes single lancet, single-hung-sash and fixed stained-glass windows, all of which are wood framed and feature simple wood surrounds. The stained-glass inserts were installed in the 1970s after church members donated money for their projects; in return, their names were added to brass plaques underneath the windows as a token of appreciation. A circa-1970, one-story, shed-roofed entry porch clad in corrugated metal and supported by squared wood posts is set in front of the primary entrance; it covers a poured-concrete stoop and steps and features vertical wood board in the roof eave. A 1972, one-story, gabled rear addition and a one-story, shed-roofed addition that extends from the northwest elevation of the church are clad in the same materials as the core. They feature one-over-one, wood-framed, double-hung-sash and metal-framed sliding windows and a single-leaf, half-glazed, paneled door and storm door. A brick stoop with steps lined with an iron rail is located on the northeast elevation of the 1972 rear addition. This rear portion of the building contains a choir lounge, restrooms, and the pastor’s study.

A 1972 one-story, four-bay, side-gabled dining hall addition extends from the southwest elevation. It is clad in the same materials as the core and features sliding metal-framed windows, an interior-slope concrete-block chimney, and a single-leaf, paneled, wood door with four lights at the top. There is a cornerstone with “Oct. 1972” located at the south corner of this addition. This addition includes a dining hall, kitchen, and offices for the choir and the treasurer. Spanning the southwest elevation of the 1972 addition is a one-story covered walkway; it is covered by a shed roof that extends from the gabled roof of the addition and is supported by metal posts. A circa-2000, curved, covered walkway connects this 1972 covered walkway to the primary entrance of the church. A one-story rear extension lines the northwest elevation of the 1972 addition and is clad in the same materials as the core. It connects to the rear addition on the original core, creating an even rear elevation wall from the east corner of the 1922 core to the west end of the 1972 addition.

A 1998, one-story, one-bay, side-gabled, brick-veneer-clad overflow space/addition extends from the southwest elevation of the 1972 addition and provides a connection to the circa-1922 dining

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hall building, also utilized as a Masonic lodge, to the west. This 1998 addition features a single-leaf, paneled, fiberglass door with fanlight and sidelights. A one-story, concrete-block, shed-roofed rear extension extends from the northwest elevation of the 1998 addition and provides additional restrooms.

The circa-1922, two-story, one-bay, front-gabled, stuccoed dining hall building was originally a separate building, but is now connected to the church's core by several additions on its northeast elevation. This building was formerly utilized as a dining hall for the church, and before that was known as a Masonic lodge (Harolyn Bland, personal communication 2021). The building is set on a continuous form poured-concrete foundation and features an interior-end brick chimney, exposed rafter tails, and two-over-two, wood-framed, double-hung-sash windows. A one-story, front-gabled, stuccoed extension from the northwest elevation of the circa-1922 dining hall has an exterior-end brick chimney, is set on rubble-stone piers, and used to function as a kitchen (Harolyn Bland, personal communication 2021). The extension was likely constructed at the same time as the dining hall or shortly thereafter. The circa-1922 dining hall building has been used only for storage for several years.

Interior Description

The primary entrance on Botha Street leads into the ground level of the bell tower. This space, which functions as a vestibule, has a carpeted floor and a wooden chair rail separating the vertically laid beadboard on the bottom and angled paneling on the top. A winding staircase with carpeted treads and risers leading to the balcony is along the southwest wall. Two benches and a water fountain further fill this space. The bell tower also contains a bell in the upper level which still works but is not continuously rung (Harolyn Bland, personal communication 2021). It can be rung by a wooden dowel attached to a wire that hangs from the ceiling in the balcony. A wooden, fully glazed, double-leaf door surrounded by fluted wood molding and bullseyes in the top corners on the vestibule's northwest wall provides entry into the nave, the main part of the sanctuary. This large room has hardwood floors, plastered walls embellished with an unadorned chair rail, wood paneling, and wall sconces, and a ceiling finished with beadboard. An interior chimney stands on the nave's northwest wall. The pews are laid out in two sections divided by a central, carpeted aisle that leads from the bell tower to the pulpit at the northwest end. Centered behind the pulpit is a recessed area with lancet windows on the northeast and southwest walls. Flanking this recessed area are two doors: a wood-paneled door is located immediately to the north, which leads to the pastor's study, and a solid wood door to the south, providing access from the choir loft to the choir's lounge. At the sanctuary's northern corner is a choir loft, a slightly elevated area lined with a low wall.

The balcony, which is accessed by the staircase within the bell tower, spans the nave's southeast wall. At the top of the stairs is a storage area with beadboard-clad walls and ceilings that currently houses the HVAC unit. A single-leaf, wooden, paneled door opens onto the balcony, which is supported by two square, wooden, chamfered posts. The floors are carpeted and a low wall reinforced with wooden braces and topped with a wooden, geometric hand rail lines the balcony's northwestern edge. Adjacent to the door is a two-over-two window with colored, textured glass panes. Three rows of pews separated by a central aisle are located within this space.

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1972 Addition

A single-leaf door on the sanctuary's southwest wall opens onto a ramp that provides access to the 1972 dining hall addition. The floors are covered in tile and the walls are plastered with wood paneling on the bottom half. Lights and ceiling fans hang from the stucco ceiling. There are three rooms on the dining hall's northwest elevation: a choir office, the treasury office, and a kitchen. The two offices are accessed by a single-leaf door within an unadorned, wooden surround. The kitchen, accessed by a door within a hallway that extends from the dining room's northern corner, features two serving windows. A stove is situated between the treasury office door and the kitchen serving window. The kitchen has plastered walls and ceiling and laminate flooring. Wooden cabinets and drawers line the northwest and southwest walls. At the dining room's eastern corner is the furnace closet, a small enclosed space with a wooden door.

The previously mentioned hallway that extends from the dining hall's northern corner is accessed by a single-leaf door. The floor is covered in tile and the walls are exposed concrete blocks. From the dining room, the hall turns to the northeast and it is along this wall that entrances to the choir lounge, bathrooms, and the pastor's study are located. The choir lounge has a tiled floor and plastered ceiling and walls. A carpeted set of stairs lined with a wooden hand rail on the southeast wall leads to the choir loft in the sanctuary. The restroom has tiled floors and a mixture of stuccoed and exposed concrete-block walls. Although the pastor's study was not accessible during the time of survey, details were provided by the church's current treasurer. The room has large office desk, several office chairs along the walls, and an open closet area for the Pastor's robes. It also has access to a personal bathroom which has laminate wood floors and the walls are a combination of plaster and drywall (Harolyn Bland, personal communication 2021).

1998 Addition Interior

Returning to the 1972 dining room, a 15-light, wooden door at the southern corner leads to a wooden ramp lined with metal handrails, which provides access to an area that was built in 1998. An exterior door is on the southeast elevation. Square tiles cover the floor and the walls are stuccoed; fluorescent lights are located on the plastered ceiling. At the northwestern wall are two bathrooms and a utility room, each of which has a fiberglass door.

Circa-1922 Dining Hall Interior

Access to the circa-1922 dining hall is gained from a centered, single-leaf, wood paneled door on the building's southeast elevation. It leads into a large, open room with an exposed structural system, although remnants of earlier plaster work are visible in some areas. A winding, wooden staircase at the south corner leads to the second story, and a brick chimney flue is on the southwest elevation. At the top of the stairs is a simple, wooden hand rail. The second story is similar to the first, in that it is a large, rectangular room with no cladding on either the walls or the ceiling and a wooden floor. It is here that the rafters and ceiling joists are visible. The chimney flue on this level has been parged.

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On the first floor's northwest elevation is a five-paneled, wooden door that leads into the former kitchen, which also has an exposed structural system. A door on the kitchen's northeastern wall was once a door that provided exterior access to the space; however, it has since been filled in with concrete blocks. On the other side of this wall is one of the bathrooms in the 1998 addition.

Secondary Resources

A contributing cemetery is located in the northwest portion of the property and encompasses over 1.22 acres with approximately 180 interments from the Foxville and Bealeton communities. The cemetery is laid out in a grid-like pattern oriented northeast to southwest, with grave markers primarily facing southeast/eastward. The cemetery features a manicured grass lawn that is primarily open; however, the oldest section features some shrubbery, yucca, and matured cedar trees. There is an unpaved driveway that circles through the center of cemetery, looping behind the circa-1922 dining hall building to connect to the paved-asphalt parking lot on the southeast side of the church. Grave markers include upright headstones or monuments and flat or slanted pillow markers composed of marble, granite, stone, and concrete. Most marked markers are engraved; however, several concrete examples are inscribed. One obelisk, several metal funeral home markers (i.e., Nellie Mudd [1936–2008] from Joynes Funeral Home), and a few fieldstone markers were observed. Most of the early fieldstone markers are blank but a few have been inscribed. Flowers, crosses, and sunsets are some of the symbols seen on grave markers throughout the cemetery with various types of flowers being the most common. One full-length ledger gravestone was also identified, belonging to Lelia Washington (1896–1953). Several military-issued grave markers were observed for the community members who were enlisted in the U.S. Army and fought in wars such as the Korean War. The oldest datable grave markers observed in the cemetery were from 1901, located within the section (southern) of oldest graves nearest to the church. They include Mark Coleman and Birtie Mosley, who both died in May 1901 (Harolyn Bland, personal communication 2021). It is possible that there are earlier, unmarked graves in the older section. The newer (northern) section was added in 1983 through a deed of gift from the Berry family (Fauquier County Deed Book 454:253–256; Harolyn Bland, personal communication 2021). Common surnames observed include Berry, Fox, Grant, Haley, Jenkins, Mosley, and Mudd. The cemetery is still in active use.

A contributing circa-1960 well superstructure is located southeast of the primary resource. It is covered by a circular, poured-concrete cap. A metal pump is immediately adjacent to the well cap, near the northeast (rear) elevation of the shed. A non-contributing circa-1990 brick sign is located at the east corner of the church. It features an arched top and metal-frame letter board. The sign reads “St. James Baptist Church, Pastor Shep Bridgett” and then lists the worship services and times. A non-contributing circa-1980, one-story, one-bay, prefabricated shed is located southeast of the primary resource. It is clad in T1-11 siding, covered by a front-gambrel roof, and has a T1-11, board-and-batten-style, double-leaf door. The shed rests on a wood skid foundation. The entrance is approached by a wooden ramp located on the southwest elevation.

Integrity Analysis

Overall, the church and cemetery at 7353 Botha Road maintain a moderate to high degree of integrity of location, design, setting, materials, workmanship, feeling, and association. The original

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St. James Baptist Church was lost to a fire, and in 1922, the present church building was constructed on the current parcel, which has not been moved since the church was constructed, therefore, sustaining its integrity of location. Although the property and surrounding area retains a somewhat rural character, the former landscape featured larger agricultural properties that now have been subdivided, thus moderately impacting the resource's integrity of setting and feeling. The resource has a high level of association as it continues to operate as a church and cemetery as well as function as a social gathering space for the Bealeton and Foxville communities. The integrity of design, materials, and workmanship of the building has been slightly diminished due to renovations to the building's core and multiple additions; however, the layers of change reflect the progress and growth of the local community and congregation.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

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Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: African American

Period of Significance

1922-1972

Significant Dates

1922

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

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

The St. James Baptist Church has been the center of community life for the African American communities of Foxville and Bealeton in Fauquier County, Virginia, since the congregation's establishment in 1866, making it the first formal African American church congregation in Fauquier County according to locals (Watts 2021). Several buildings preceded the current sanctuary, built in 1922 along with the associated dining hall.. Although the church has undergone several modifications and features several additions, these layers of change reflect the progress and growth of the local community and flourishing congregation during a tumultuous century of social unrest, civic change, and immense cultural pride. Racial segregation and discrimination during Jim Crow led to a growing Black-focused congregation, while widespread change during the Civil Rights era and subsequent political and social movements continued an important focus on African American enclaves as a notable hub of cultural activity. Reflecting African American traditions as well as the evolution of the local community, the cemetery is filled with a variety of headstone types and materials and includes the graves of veterans who served in major conflicts such as the Korean War.

Scholars of African American history and culture continually point to ecclesiastic facilities as the most important institution in African American life from the mid-nineteenth century through today. Historic African American churches, especially rural groups, 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). St. James Baptist Church and Cemetery is eligible for the National Register of Historic Places (NRHP) under Criterion A at the local level in the area of Ethnic Heritage: African American for its association with the first African American congregation in Fauquier County, organized in 1866, and for its continued importance to the local African American community in Foxville and the larger Bealeton area. The church continues to be an integral gathering place, a safe haven, and essential component to the social and religious aspects of the lives of the people of the Foxville and Bealeton communities. The church meets Criteria Consideration A for religious properties and Criteria Consideration D for a cemetery as it derives its primary significance from historical importance in the African American history of Fauquier County. It features a period of significance from 1922, when the main block of the church was constructed, to 1972 when the additions to the 1922 church were constructed, thus enhancing the property's ability to operate as the core of the African American community in the Bealeton/Foxville area.

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

Historical Context

Church and Community History

St. James Baptist Church and Cemetery, located in an African American enclave known as Foxville approximately 3 miles northwest of the crossroads community of Bealeton, was originally organized in 1866, making it the first official African American church congregation in Fauquier County. The congregation, established by the freedmen of former enslaver John Fox, met in a bush arbor, similar to the beginning of other rural African American churches during the Reconstruction era (Bridgett 2006:3; Center for Historic Preservation Middle Tennessee State University 2000:5, 27; Lee 2007:6). Although serious consideration of emancipation was made by the General Assembly of Virginia in the 1830s, the proposition failed, leaving three general methods in the Commonwealth to liberate the enslaved prior to 1863: special legislation, deed, and will (Givens 1972:1). John Fox chose the latter and when he died in 1859, he willed that those persons he had enslaved be freed and his personal property and land sold in order to send his formerly enslaved people to Ohio, where slavery was illegal. Funds were to be expended to assist them with purchasing land and building houses there since Virginia law at the time required emancipated person to leave the state (Fauquier County Will Book A:432–440; Lee 2007:6). Although many of the 200 formerly enslaved left the area and took advantage of this offer, other of Fox’s freedmen initiated a chancery suit in 1866 to retain ownership of the Fox land—a case they later won (Lee 2007:6). Eli Tackett, a miller, led the effort and sought legal counsel in 1860 and he was appointed to manage Fox’s property until the case was settled.

According to research conducted by Harolyn Bland, the church’s current treasurer, prior to the Civil War, African Americans in the area worshiped under the name Foxville Baptist Church. This name was given to the group by their white minister (name unknown) based on the colloquial name Foxville, ascribed to the area surrounding the church when individuals freed by Fox established a community near his former plantation. The white minister was also involved in appointing African American Reverend Leland Warring (also seen as Waring and Warren) to serve as the first Black minister (Harolyn Bland, personal communication 2021). During the antebellum era, white supervision of African Americans’ churches and worship services was required by state law. In 1866, Warring helped reorganize the congregation as the St. James Baptist Church; he also established three additional churches in Fauquier, Culpeper, and Loudoun counties in 1867 (Bridgett 2006:3; Lee 2007:7–8).

Leland Warring was born into slavery in Spotsylvania County, Virginia. When the Civil War broke out, Warring became a contraband and escaped to freedom behind Union lines in Alexandria by November 1862 (Traum et al. 2007:viii). Reverend Doctor E. Turney helped Warring improve his reading and writing, so much so that Warring started his own evening school for other recently freed people in a former Lancastrian School or the L’Overture Hospital. Warring felt a strong

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calling to become a minister, which led him to establish the Shiloh Baptist Church in Alexandria in 1863, serving as their minister until 1889. His desire to spread Christianity and help to educate freed people took him to the Piedmont of Virginia where he established St. James Baptist Church in 1866, and then the three other aforementioned churches in 1867.

The original meeting location, the bush arbor, was replaced in the late-nineteenth century by the first St. James Baptist Church building, which was made of hand-hewn logs and featured seats of split rails supported by wood blocks (Bridgett 2006:3). According to church history, “never at any time except in extremely bad weather in the winter months was there ample seating capacity for the increasing attendance” of the congregation to the Sunday services (Bridgett 2006:3). Initially, services were not held every Sunday as it was common for pastors to travel and preach at several different churches in a county or region. The next iteration of the church building was possibly constructed around 1907, indicated by receipts from that year for building materials in church records (Harolyn Bland, personal communication 2021). There was certainly a well-known worship building in place by 1914, as the words “St. James Ch (Col)” and the small church symbol appeared on a 1914 Map of Fauquier County (Fauquier County Board of Trade 1914). It was reported that the circa 1907 building later burned and the current church building was constructed in 1922 (Harolyn Bland, personal communication 2021). According to Harolyn Bland, the church’s current treasurer, a two-story dining hall was constructed southwest of the church around this time as well (Harolyn Bland, personal communication 2021).

The current building has been modified with several periods of additions and modifications reflecting the church and community’s importance. These layers of change in the St. James Baptist Church building illustrate the growth of the local community and flourishing congregation, which was not uncommon as “better church buildings became possible with the challenge and eventual smashing of Jim Crow segregation,” an effort followed by an “intensified period of church building and modernization” (Center for Historic Preservation Middle Tennessee State University 2000:43). This development is reflected in the St. James Baptist Church building. During the tenure of Reverend Rufus Adkins (1968–1975), many improvements were made including indoor restrooms, a pastor’s study, stained glass windows, choir room, pulpit furniture, kitchen, and dining room (Bridgett 2006:4). By this time, church services were held on the first and third Sundays of each month (Bridgett 2006:4). Reverend Willie Cropp (1975–1983), chosen by the congregation to lead as their pastor in 1975, added additional rooms and a covered patio and sidewalk during his guidance. Cropp had held many roles in the church prior to becoming pastor, such as usher, Sunday School Superintendent, and Deacon, had preached a trial sermon, and was licensed as assistant pastor. In 1984, Reverend Shep Bridgett, who is the current pastor, arrived and under his leadership, a multi-purpose room and additional restrooms were added. He also assisted in establishing a men and women ministry (Bridgett 2006:4).

The cemetery that is associated with the church features a 1901 death date for the earliest marked interment; however, it is likely that there are earlier, unmarked graves as well, given that the congregation began in 1866. The oldest graves are closest to the church building. The newer portion of the cemetery was added in 1983, expanding the area to encompass over 1 acre, by a deed of gift from the Berry family, who have been active members of the congregation since the

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church's inception (Fauquier County Deed Book 454:253–256; Harolyn Bland, personal communication 2021). More than 180 known interments are present, with a variety of markers, and the cemetery is still in active use.

Community Involvement

Many local residents of the Foxville and Bealeton communities recall the St. James Baptist Church and Cemetery being a key part of the community as well as an assured safe place for social gatherings during many years of racial segregation and discrimination. There, people could “nurture personal and spiritual growth as well as social life” through sponsored choirs, youth groups, clubs, and community service (Lee 2004). Southern rural African American churches acted as the “nerve centers of their denominations, simultaneously sending pulses of humanity running upward through the institutional hierarchy and generating cohesion and a sense of belonging among people in isolated neighborhoods and settlements whom the larger society shunned because of their race” (Montgomery 1993:254). The church held many annual community events that continue to this day including Ushers Day in March, Missionary Day in April, Deacon and Deaconess Day in July, Homecoming in August, and the Church Anniversary in October. These events would not only involve a morning and evening service but also a picnic or meal as well as other social activities. Invitation letters were sent out to neighboring churches as well as some in northern states such as New Jersey and Pennsylvania that former members may have belonged to or that were known from organizations the church was involved with (Harolyn Bland, personal communication 2021). Particularly for Homecoming, former members who have moved away from the community often return and create a sense of a reunion of family and friends (The Circuit Newspaper 1945:3; Harolyn Bland, personal communication 2021).

Conferences and other trips sponsored by the church took the group and invitees on trips throughout the Mid-Atlantic region. These trips, in particular during the most severe periods of segregation, were important as the only types of such activities available for African Americans in the area. The purpose of these trips was not only for religious ministry but to provide members a chance to explore other places and cultures. Group trips to Busch Gardens and Kings Dominion in Virginia, Hershey Park in Pennsylvania, Baltimore Harbor, Virginia Beach, and to local parks such as Bull Run Park were also sponsored by the church. The church was highly involved in other extracurricular activities that were not solely theologically focused. Their women's ministry includes meetings, workshops, conferences, and retreats that emphasize women's spirituality as well as other external topics such as mental and physical health and personal relationships. Youth activities were also an important aspect of the church. Beginning in the 1960s, the church hosted summer camps in the church's former dining hall (Harolyn Bland, personal communication 2021). Summer camps included activities such as arts and crafts, games, physical activity and sports such as baseball and American Red Cross swim lessons. Buses transported the children from church locations to Vint Hill and Bull Run Park. Formally sponsored by the Masonic lodge, these camps also are sponsored by the church as well as the Fauquier Community Action organization, which holds camps at several church locations in the county. Although further financial success was achieved for later generations, the church continued to serve as the center of African American life in this region of Fauquier County since its inception in part because it was a safe and welcoming

St. James Baptist Church and Cemetery
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place for members of that community, unlike so many of the nearby recreations, businesses, and churches that discriminated against them because of their race.

Fraternal Orders

Similarly, two fraternal orders were established in the community and met at the former dining hall on the church property. The first was the Foxville Fold #342 of the Improved Order Shepherds and Daughters of Bethlehem, which was established in 1924 with the following members: Harrison Robinson, George Berry, Esther Berry, Maud Braxton, Welford Willie, Edward Robinson, Jack Braxton, Samuel Grant, Mollie Murphy, Lee Jackson, Winnie Willie, and Lewis Thomas (Improved Order Shepherds and Daughters of Bethlehem 1924). This African American fraternal organization was founded and established in 1910 in Richmond, Virginia, to offer insurance to its members (Skocpol et al. 2018:57; Virginia Bureau of Insurance 1911:ix). The organization, which accepted men and women, was meant to operate as a family circle, with each member invested in its welfare, and to offer members opportunities for education and spiritual guidance (Hewin 1912). By the time the Foxville Fold was established, the organization had expanded its reach into six states, with the goals of eventually becoming a national organization, with over 10,000 members (Bonis 2019). During the late 1920s, the organization was led by civic leader and social reformer, Ora E. Brown Stokes, who is credited for greatly increasing membership and the organization's programs (Bonis 2019; *The Richmond Planet* 1927:8). In membership drive advertisements in *The Richmond Planet*, an African American newspaper published in Richmond, Virginia, they boasted of "a modern fraternity with a big twentieth century fraternal, economic, and sociological program" that operated in six states and the District of Columbia (*The Richmond Planet* 1927:8). The organization had a Juvenile Department as well as annual exercises for its younger members (*The Richmond Planet* 1925:5, 1930:1). In July 1926, Juvenile Fold #412 was established at the St. James Baptist Church and called Queen Esther (Improved Order Shepherds and Daughters of Bethlehem 1926).

In August 1929, the first candidates of the Foxville Masonic Lodge #261, the second fraternal order to utilize the circa-1922 dining hall, established the lodge in Bealeton (Foxville Masonic Lodge 261 1929). The first candidates included surnames such as Fields, Berry, Madden, Shumate, Botts, Deacon, Scroggens, Washington, Blackwell, Davis, Ford, Robinson, and Corbin. They requested permission of the Improved Order Shepherds and Daughters of Bethlehem to utilize the St. James Baptist Church dining hall for their meetings. The lodge paid the order \$1.00 per month for use of the hall beginning in September 1929. Most lodge meetings featured a guest lecturer and members from other local lodges such as Midland Lodge #238 and View Tree Lodge #142 who were invited to attend. The Foxville Lodge #261 sponsored trips and other activities including dances, bingo, turkey shoots, and lawn parties and carnivals. They also sponsored boys to attend the Booker T. Washington School at Virginia State College. They donated to local charities and the National Association for the Advancement of Colored People as well as provided financial support to members and the church for improvements and repairs, particularly to the dining hall. The lodge moved into a new building on land they purchased in 1959 on Route 29 between the villages of Opal and Remington in 1969 (Foxville Masonic Lodge 261 1929).

St. James Baptist Church and Cemetery
Name of Property

Fauquier County, VA
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St. James Baptist Church and Cemetery
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2021 Preliminary Information Form: St. James Baptist Church (DHR # 030-5898), Fauquier County, Virginia. On file at the Virginia Department of Historic Resources, Richmond.

St. James Baptist Church and Cemetery
Name of Property

Fauquier County, VA
County and State

Previous documentation on file (NPS):

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

Primary location of additional data:

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

Name of repository: St. James Baptist Church, Afro-American Historical Association of Fauquier County, Loudoun County Circuit Court

Historic Resources Survey Number (if assigned): 030-5898

10. Geographical Data

Acreage of Property 2.22

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 38.590011 Longitude: -77.810483
2. Latitude: Longitude:
3. Latitude: Longitude:
4. Latitude: Longitude:

St. James Baptist Church and Cemetery
Name of Property

Fauquier County, VA
County and State

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

The true and correct historic boundaries for the St. James Baptist Church and Cemetery are drawn to encompass the current tax parcels where the resource is situated, which is recorded as parcel numbers 6879-98-8852-000 and 6879-98-9669-000 in Fauquier County land records and is depicted on the enclosed tax map.

Boundary Justification (Explain why the boundaries were selected.)

The boundaries include a 1-acre parcel that was deeded to trustees to create a multi-denominational church by Elizabeth E. Sangster in 1854 along with a 1.22-acre parcel that was given to the church to use for additional space for the cemetery by the Berry family in 1983 (Fauquier County Deed Book 54:145; 454:253). This property has been historically associated with the congregation since at least the 1860s according to oral history.

11. Form Prepared By

name/title: Adriana T. Moss and Katherine Watts, Architectural Historians
organization: Dovetail Cultural Resource Group
street & number: 11905 Bowman Drive, Suite 502
city or town: Fredericksburg state: VA zip code: 22408
e-mail: amos@doetailcrg.com
telephone: 540-899-9170
date: July 14, 2021

Additional Documentation

Submit the following items with the completed form:

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

St. James Baptist Church and Cemetery
Name of Property

Fauquier County, VA
County and State

Photographs

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

Photo Log

Name of Property: St. James Baptist Church and Cemetery, 7353 Botha Road (DHR# 030-5898)

City or Vicinity: Bealeton

County: Fauquier State: Virginia

Photographer: Katherine Watts

Date Photographed: March 30 and April 13, 2021

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

1 of 21:

St. James Baptist Church and Cemetery, East Oblique of Building Core
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0001

2 of 21:

St. James Baptist Church and Cemetery, Northeast Elevation of Building Core
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0002

3 of 21:

St. James Baptist Church and Cemetery, East Oblique of Building Core and Additions
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0003

4 of 21:

St. James Baptist Church and Cemetery, Building Core and Additions, Looking North
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0004

5 of 21:

St. James Baptist Church and Cemetery, North Oblique of Building Core
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0005

6 of 21:

St. James Baptist Church and Cemetery, Southwest Additions, Looking West
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0006

7 of 21:

St. James Baptist Church and Cemetery
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St. James Baptist Church and Cemetery, Northwest Elevation
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0007

8 of 21:

St. James Baptist Church and Cemetery, Circa-1922 Dining Hall, Looking Northwest
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0008

9 of 21:

St. James Baptist Church and Cemetery, Circa-1922 Dining Hall, West Oblique
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0009

10 of 21:

St. James Baptist Church and Cemetery, Sanctuary Northwest Wall
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0010

11 of 21:

St. James Baptist Church and Cemetery, Sanctuary Overview, Looking Northwest
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0011

12 of 21:

St. James Baptist Church and Cemetery, Circa-1922 Dining Hall Northwest Wall
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0012

13 of 21:

St. James Baptist Church and Cemetery, Kitchen, Looking West
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0013

14 of 21:

St. James Baptist Church and Cemetery, Overflow Space, Looking Northwest
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0014

15 of 21:

St. James Baptist Church and Cemetery, 1972 Dining Hall, Looking Northeast
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0015

16 of 21:

St. James Baptist Church and Cemetery, Sign, Looking West
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0016

17 of 21:

St. James Baptist Church and Cemetery, View of Cemetery, Looking Northeast
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0017

18 of 21:

St. James Baptist Church and Cemetery
Name of Property

Fauquier County, VA
County and State

St. James Baptist Church and Cemetery, View of Cemetery, Looking North
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0018

19 of 21:

St. James Baptist Church and Cemetery, View of Cemetery, Looking Northwest
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0019

20 of 21:

St. James Baptist Church and Cemetery, View of Cemetery, Looking Southeast
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0020

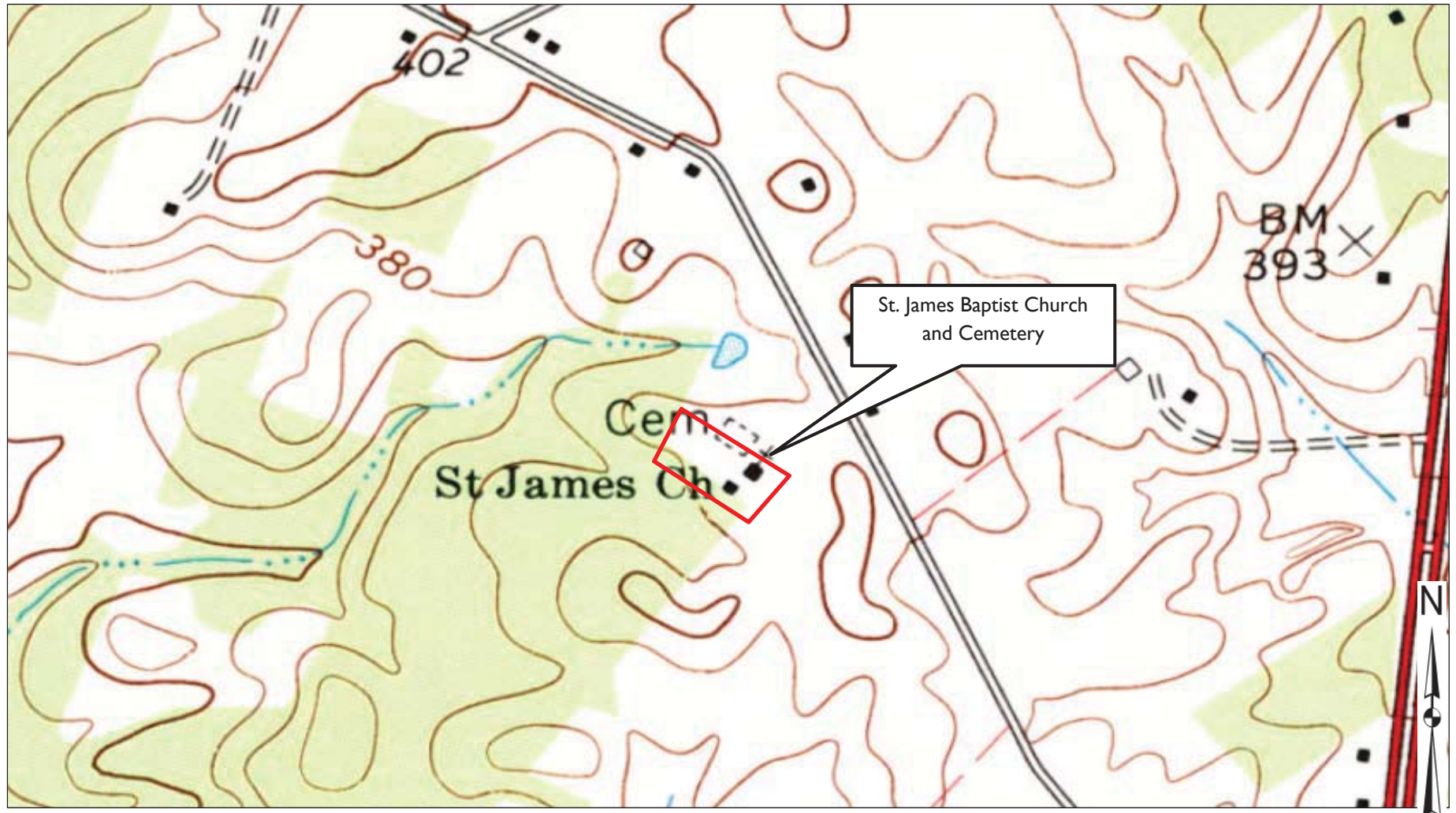
21 of 21:

St. James Baptist Church and Cemetery, Shed and Well Superstructure, Looking Southwest
VA_FauquierCounty_St.JamesBaptistChurchandCemetery_0021

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

St. James Baptist Church and Cemetery
7353 Botha Road, Bealeton, Fauquier County, Virginia, 030-5898



TOPOGRAPHIC MAP

St. James Baptist Church and Cemetery

Address: 7353 Botha Road,

Bealeton, Fauquier County, Virginia (030-5898)

GPIN#: 6879-98-8852-000 and 6879-98-9669-000

Latitude: 38.590011

Longitude: -77.810483

1981 Remington Gap 7.5-Munited United States Geological Survey Topographic Quadrangle Map

Not to Scale

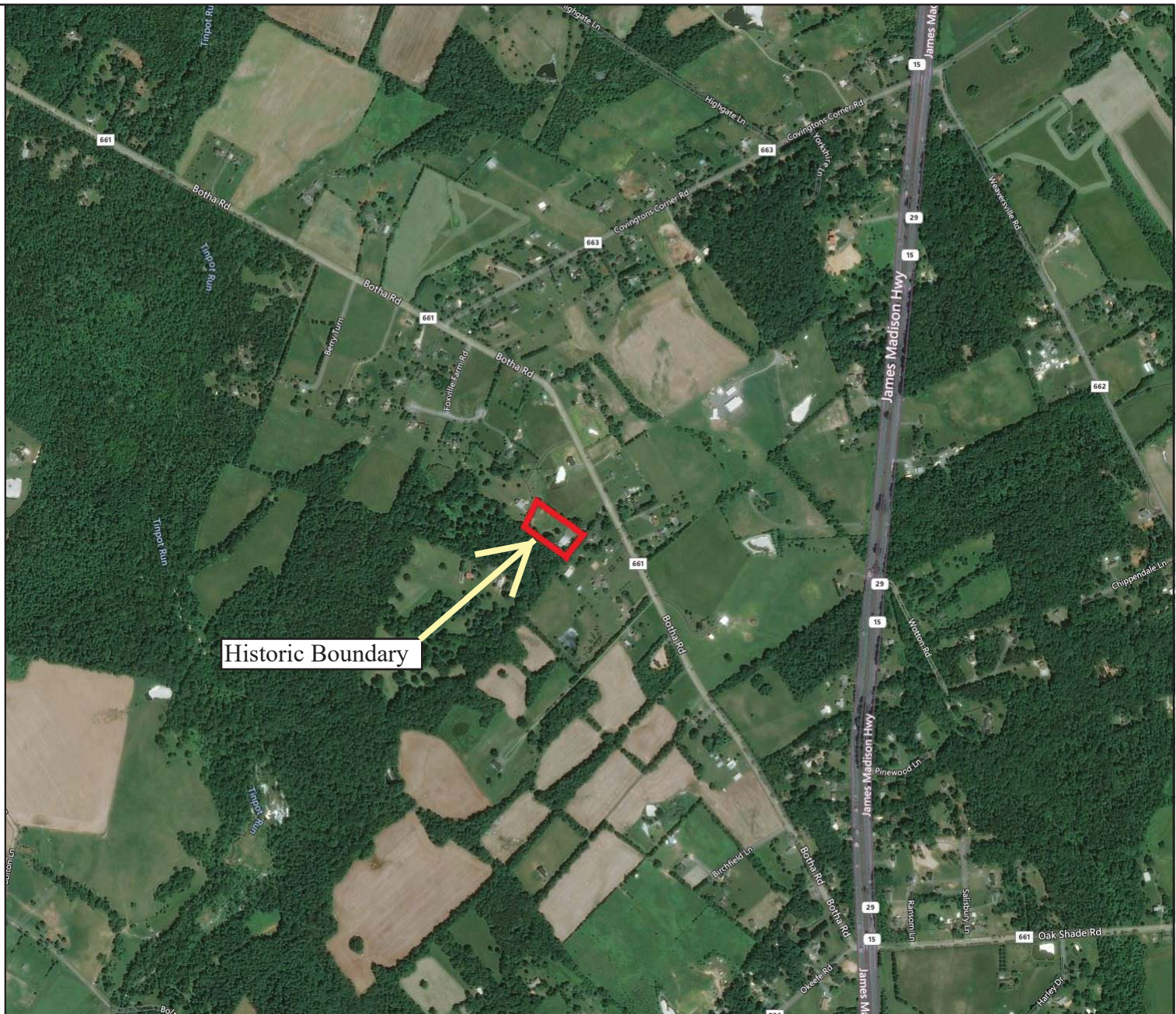


AERIAL VIEW - VICINITY

St. James Baptist Church and Cemetery

Fauquier County, VA

DHR No. 030-5898



Historic Boundary



Feet

0 500 1000 1500 2000

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

Title:

Date: 9/24/2021

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

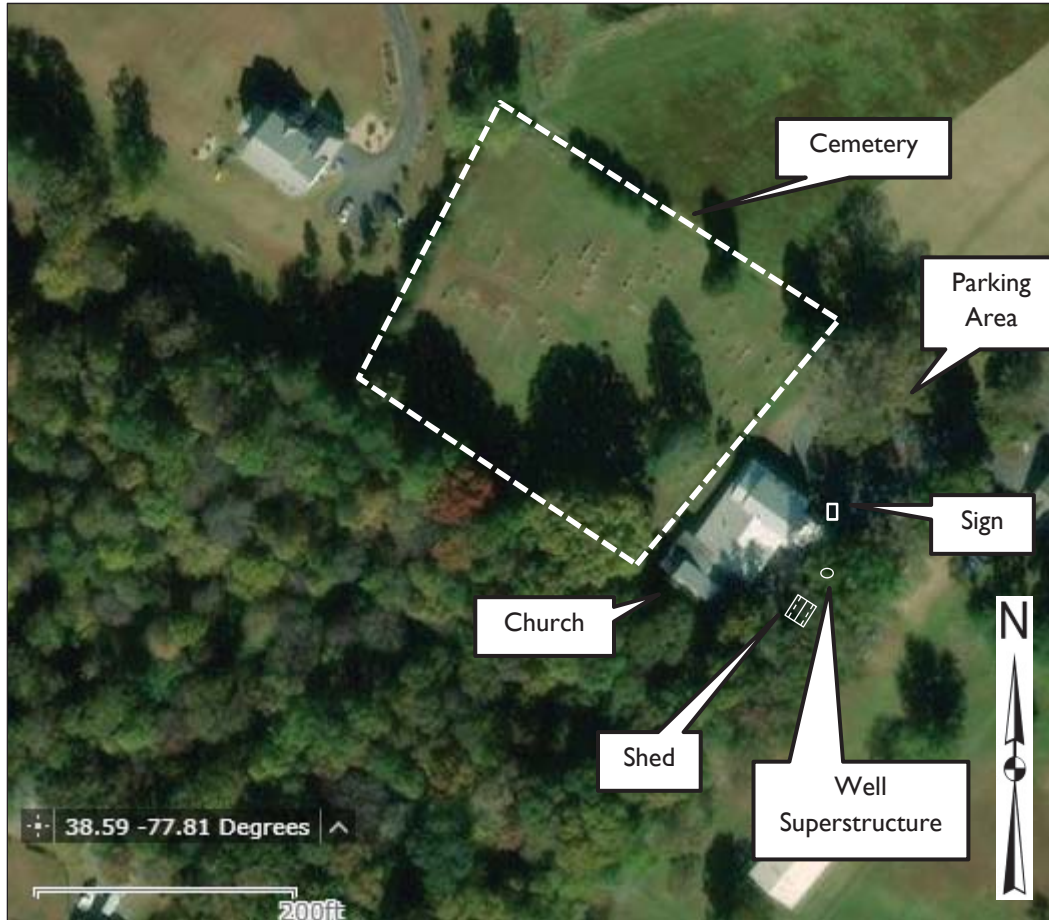
Notice if AE sites: Locations of archaeological sites may be sensitive to the National Historic Preservation Act (NHPA), and the Archaeological Resources Protection Act (ARPA) and Code of Virginia §2.2-3705.7 (10). Release of precise locations may threaten archaeological sites and historic resources.

St. James Baptist Church and Cemetery
7353 Botha Road, Bealeton, Fauquier County, Virginia, 030-5898



LOCATION MAP

St. James Baptist Church and Cemetery
Address: 7353 Botha Road
Bealeton, Fauquier County, Virginia (030-5898)
GPIN#: 6879-98-8852-000 and 6879-98-9669-000
Latitude: 38.590011
Longitude: -77.810483
2021 Aerial Imagery (Fauquier County, VA 2021)



List of Resources

- Church (contributing)
- Cemetery (contributing)
- Well superstructure (contributing)
- Sign (noncontributing)
- Shed (noncontributing)

SKETCH MAP

St. James Baptist Church and Cemetery
 Address: 7353 Botha Road
 Bealeton, Fauquier County, Virginia (030-5898)
 GPIN#: 6879-98-8852-000 and 6879-98-9669-000
 Latitude: 38.590011
 Longitude: -77.810483
 2021 Aerial Imagery (Fauquier County, VA 2021
 and Google Earth 2020)

Detail of Church Key:

- A. 1922 Core
- B. Ca. 1922 Dining Hall and Attached Kitchen
- C. Ca. 1970 Entry Porch
- D. 1972 Rear Addition
- E. 1972 Dining Hall Addition
- F. 1998 Overflow Space Addition
- G. Ca. 2000 Covered Walkway

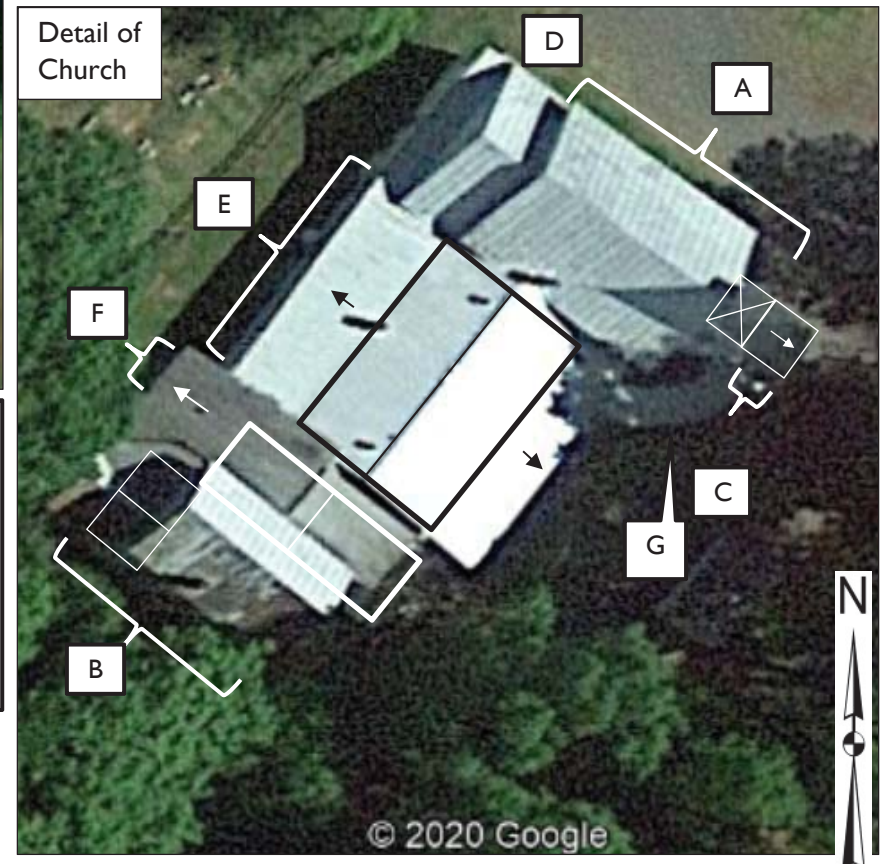




PHOTO KEY (exterior views)

St. James Baptist Church and Cemetery

Address: 7353 Botha Road

Bealeton, Fauquier County, Virginia (030-5898)

GPIN#: 6879-98-8852-000 and 6879-98-9669-000

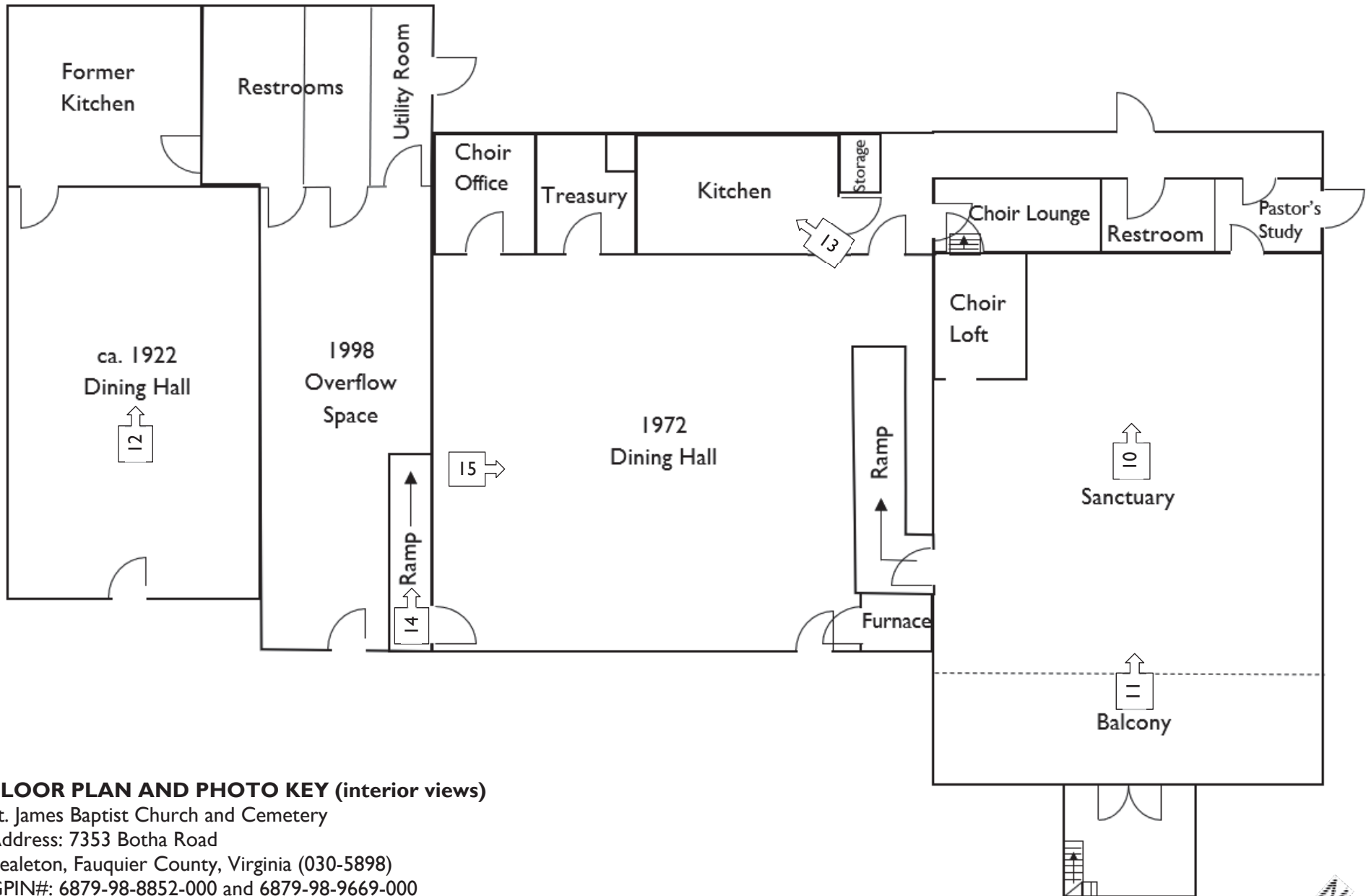
Latitude: 38.590011

Longitude: -77.810483

Photo Key Map (1 of 2)

2021 Aerial Imagery (Google Earth 2021)

Not to Scale



FLOOR PLAN AND PHOTO KEY (interior views)

St. James Baptist Church and Cemetery

Address: 7353 Botha Road

Bealeton, Fauquier County, Virginia (030-5898)

GPIN#: 6879-98-8852-000 and 6879-98-9669-000

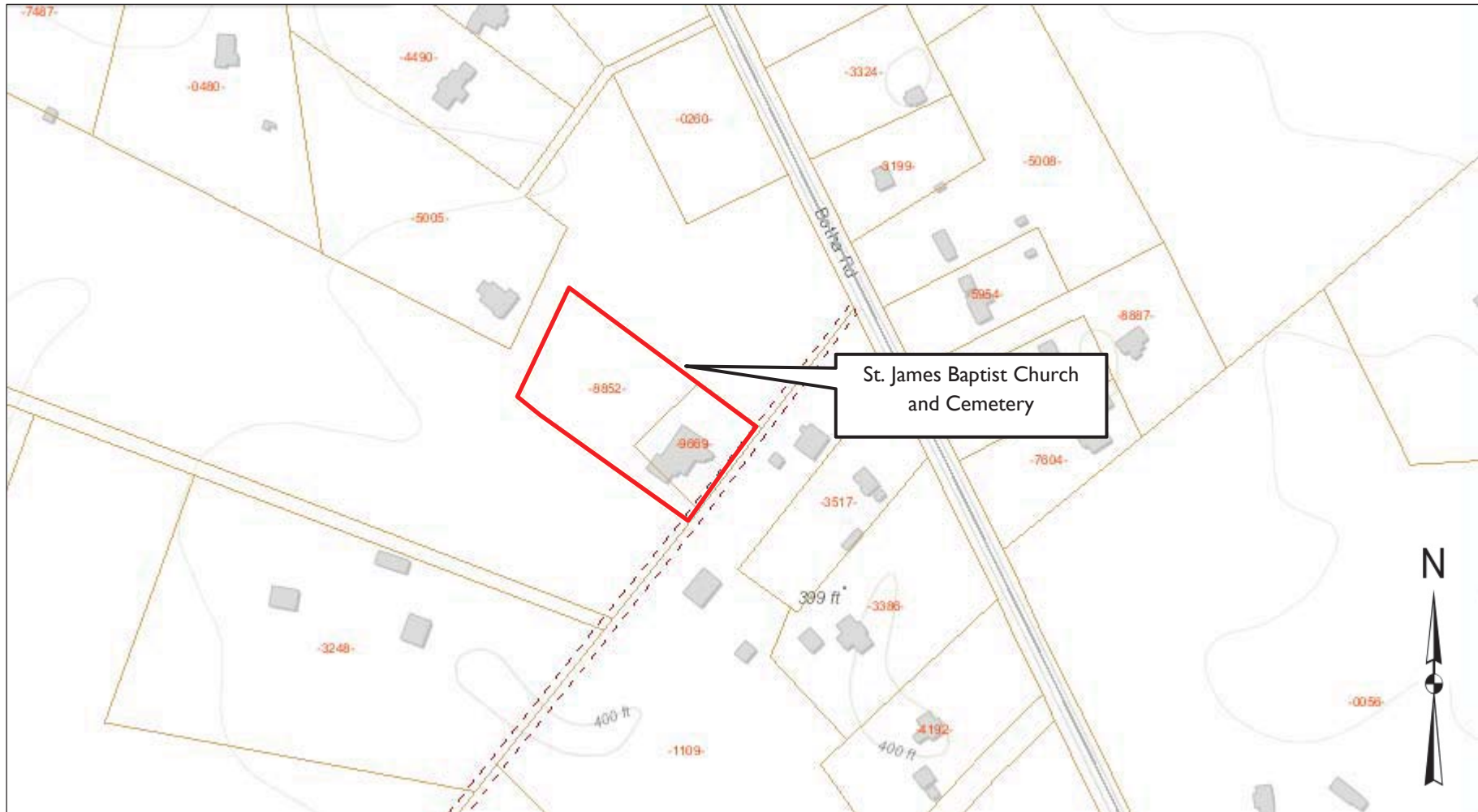
Latitude: 38.590011

Longitude: -77.810483

Photo Key Map (2 of 2)

Not to scale

St. James Baptist Church and Cemetery
7353 Botha Road, Bealeton, Fauquier County, Virginia, 030-5898



TAX PARCEL MAP

St. James Baptist Church and Cemetery

Address: 7353 Botha Road

Bealeton, Fauquier County, Virginia (030-5898)

GPIN#: 6879-98-8852-000 and 6879-98-9669-000

Latitude: 38.590011

Longitude: -77.810483

2021 Tax Map (Fauquier County, VA 2021)

Not to Scale