

**Loudoun County
African-American Historic Architectural Resources Survey**



Lincoln "Colored" School, 1938. From the Library of Virginia: School Building Services Photograph Collection.

Prepared by:
History Matters, LLC
Washington, DC

September 2004

Sponsored by the Loudoun County Board of Supervisors
&
The Black History Committee of the Friends of the Thomas Balch Library
Leesburg, VA

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Prepared by:

Kathryn Gettings Smith
Edna Johnston
Megan Glynn

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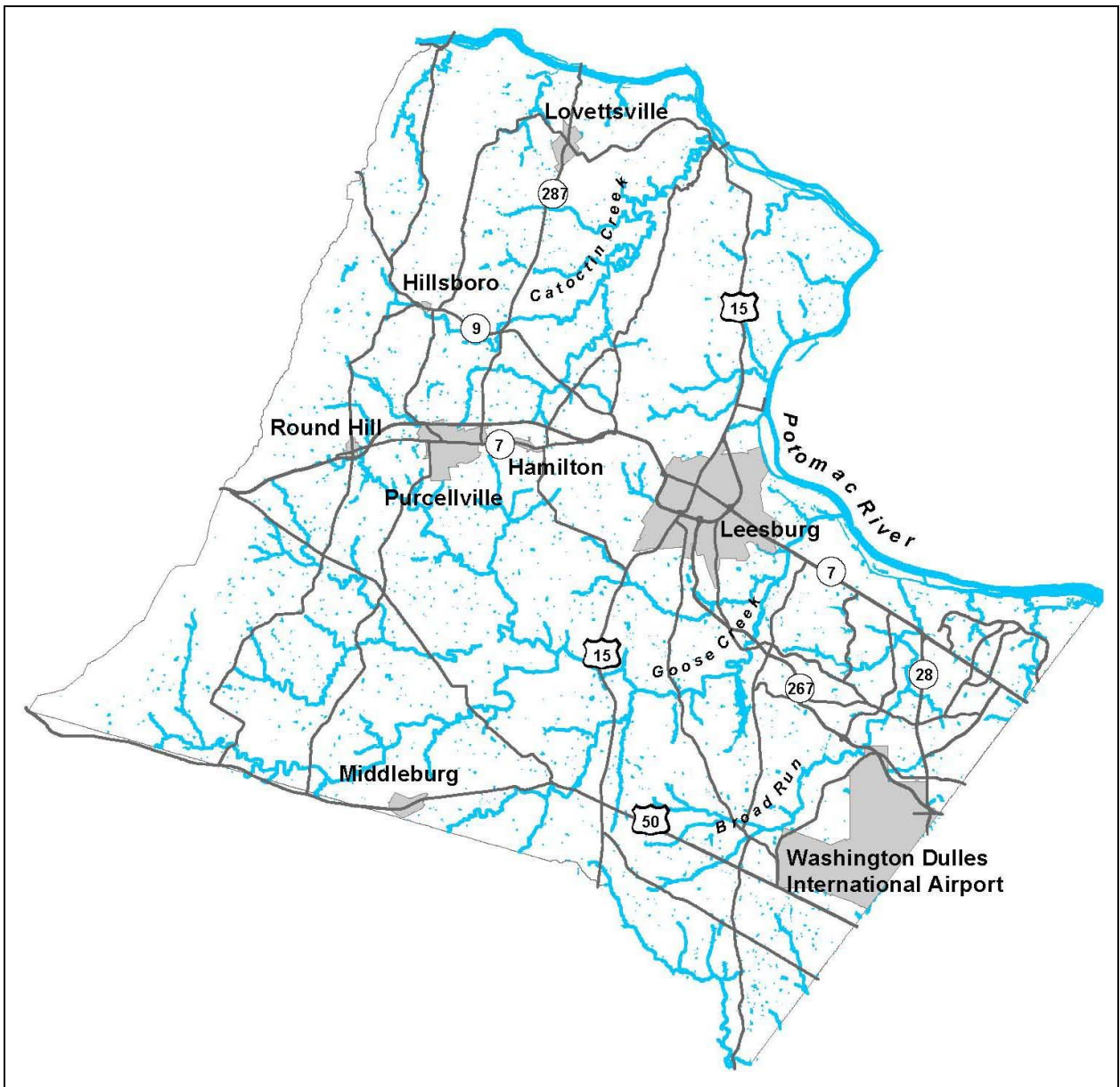


Figure 1: Map of Loudoun County, Virginia with principal roads, towns, and waterways. Map courtesy of the Loudoun County Office of Mapping.

Historically African American Communities of Loudoun County, Virginia

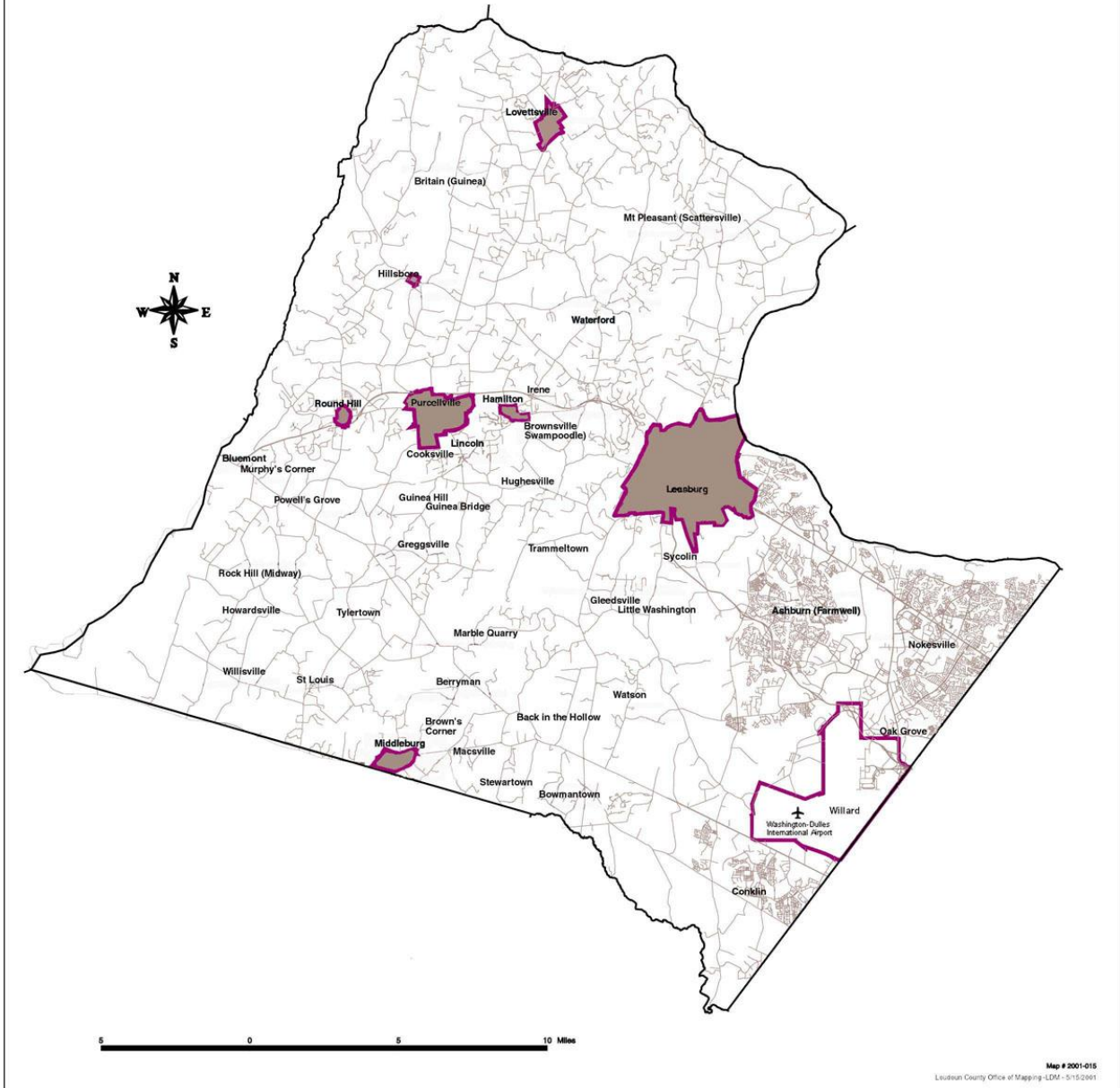


Figure 2. *Historically African-American Communities of Loudoun County, Virginia.* Prepared by Loudoun County Office of Mapping, May 15, 2001 (Map #2001-015) from data collected by the Black History Committee of the Friends of Thomas Balch Library, Leesburg, Va.

I. Abstract

History Matters surveyed 210 properties that relate to the history of African Americans in Loudoun County, Virginia. Of the surveyed properties, 200 were surveyed at the reconnaissance level (exterior documentation) and ten were intensively documented (exterior and interior). The documented resources date from the late 18th through the mid-20th centuries.

Approximately 90 percent of the surveyed properties are located within the 30 historically African-American towns, villages, hamlets or neighborhoods that the project's cosponsor, the Black History Committee of the Friends of the Thomas Balch Library, identified during their African American Community mapping project in 2001. Initial research suggests that most of the identified communities were founded by African Americans in the three decades that followed the end of the American Civil War. Many of the villages were established by former slaves who purchased land from white landowners.

Documented building types include single- and multi-family dwellings, schools, commercial buildings, religious buildings, and cemeteries. By far, the most common building type was the single-family dwelling. While stylistic trends were generally muted, some common forms and building techniques were discernable. Loudoun's African-American communities were characterized by clusters of modest residences that were often accompanied by churches or schools and, less frequently, by general stores.

Three types of African-American communities were documented: independent communities (Willisville, St. Louis, Bowmantown, Hillsboro/Short Hill); segregated neighborhoods or enclaves within larger, mixed-race towns (Purcellville, Hamilton, and Round Hill); and small, mixed-race rural communities (Sycolin and Watson).

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IV. Project Description and Research Design

In 2002 and 2003, under contract to the Loudoun County Board of Supervisors, History Matters surveyed 210 historic resources that relate to the history of African Americans in Loudoun County, Virginia. Of the surveyed properties, 200 were surveyed at the reconnaissance level (exterior documentation) and ten were intensively documented (exterior and interior). The documented resources date from the late 18th through the mid-20th centuries.

History Matters' research team was comprised of the following individuals: William Critzman, Patsy Fletcher, Megan Glynn, Kendra Hamilton, Edna Johnston, Jean McRae, and Kathryn Gettings Smith. Edna Johnston is the Principal of History Matters and directed the project with Kathryn Gettings Smith, History Matters' Senior Architectural Historian. Ms. Smith led the team's survey and research efforts.

Throughout the project, History Matters worked closely with the Loudoun County Department of Planning and with the Virginia Department of Historic Resources (DHR).

Before physical survey began, History Matters reviewed existing research materials and survey data at DHR headquarters in Richmond, Virginia and at Loudoun County. We also collected relevant research materials from libraries in Loudoun County and Washington, DC and consulted resources at the Library of Virginia and the Virginia Historical Society in Richmond, Virginia, and at Alderman Library at the University of Virginia in Charlottesville. Primary sources consulted included historic maps, census information, Loudoun County property records, and antebellum registration records of Loudoun County's free persons of color. In addition, History Matters utilized relevant information from surveys that had been conducted in the 1970s and 1980s by DHR and by its predecessor, the Virginia Historic Landmarks Commission.

At the instruction of the Department of Planning, History Matters first surveyed those sites that the County identified as most threatened. In addition, History Matters responded to several urgent requests by Loudoun County staff to survey sites that were deemed to be in immediate danger of destruction.

After conducting a windshield survey of the County with David Edwards, the director of DHR's Winchester office, to identify potential sites, it was determined that many more sites than those that were initially identified would be needed to meet the project goal of surveying 200 sites. Using data generated by the Black History Committee of the Friends of the Thomas Balch Library's Community Mapping Project that identified approximately 30 African-American communities in Loudoun County, History Matters asked local informants to help it define the boundaries of these communities and to identify historic sites to be surveyed (fig. 2).

Charles Clark, Pastor Robert Grayson, Arlean Hill, Deborah Lee, Maura McKenney, Lorraine Moten, Mary Randolph, Elaine Thompson, and Francine Williams spent long hours working with Kathryn Gettings Smith and Patsy Fletcher of History Matters to identify nearly one hundred additional historic resources. They and other members of the Black History Committee also contacted or helped History Matters contact local residents to identify sites, conduct interviews, and facilitate site visits. Black History Committee Chair Pauline Singletary and Phyllis Cook Taylor provided contacts and publicity along with moral support for the additional work that was required.

Throughout the entire project period, the Richmond DHR staff spent countless hours helping History Matters to obtain and analyze relevant information contained in two DHR databases, the obsolete Integrated Preservation Software (IPS) and the new Data Sharing System (DSS). Navigating between the two state systems and then importing the data to more readily available data base software proved to be technically very difficult but crucial to the project's overall success. History Matters is deeply grateful to all those who assisted us.

V. **Historic Context**
 A. **Historic Overview**

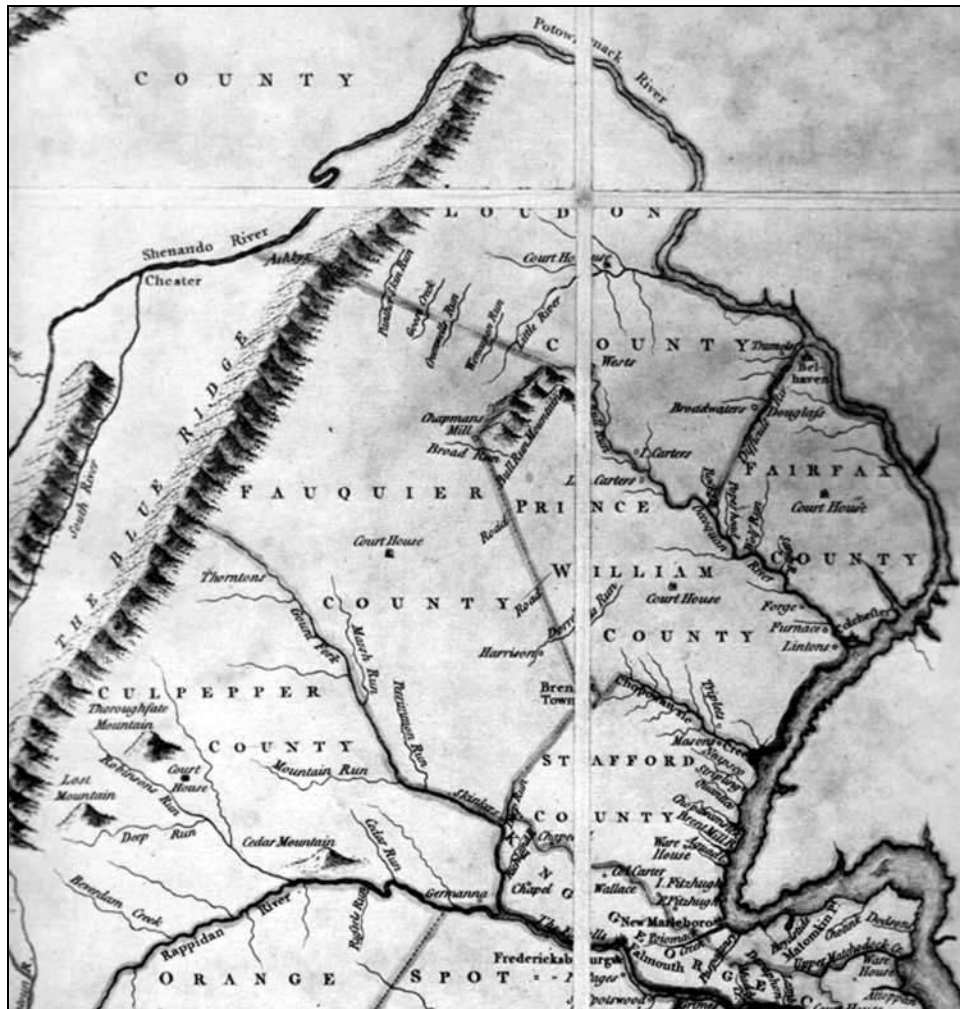


Figure 3. John Henry's 1770 Map of Virginia. From *The Cartography of Northern Virginia: Facsimile Reproductions of Maps Dating From 1608 to 1915* by Richard W. Stephenson. History and Archaeology Section, Office of Comprehensive Planning: Fairfax County, VA, 1981. Plate 15.

Loudoun County, 1722-1800

Located in the foothills of the Blue Ridge Mountains, Loudoun County was a part of the Virginia colony's western frontier during the early 18th century. In 1722, Alexander Spotswood, Virginia's royal governor between 1710 and 1722, negotiated the Treaty of Albany with the Iroquois Nation, who ceded all of the territory east of the Blue Ridge to the colony of Virginia. This helped to entice to the west immigrants from Europe and migrants from other English colonies who sought inexpensive, fertile land, a commodity which was becoming increasingly difficult to find in the more settled portions of nearby colonies such as Pennsylvania and Maryland. In addition, land speculation and soil exhaustion in much of eastern Virginia spurred migration from the more settled Tidewater region.¹ Generally, the Tidewater migrants settled in the southeastern portion of Loudoun and

¹ Emily J. Salmon and Edward D.C. Campbell, Jr., editors, *The Hornbook of Virginia History*, (Richmond, VA: The Library of Virginia, Fourth Edition, 1994), p. 25.

established large tobacco-producing plantations, similar to those that they had left in the Tidewater region. They brought the institution of slavery with them.

By 1749, approximately 2,200 people, representing a variety of ethnic groups, including descendents of English, German, and Scotch-Irish settlers and more than 600 African-born and Creole slaves (those born in Great Britain's colonies, including Virginia), populated the area that would become Loudoun County.² The majority of those enslaved were young men from western Africa. In 1757, in response to the growth of settlement in this area, the Virginia General Assembly formed Loudoun County out of northwestern Fairfax County.

The American victory in the Revolutionary War (1775-1781) had a profound effect on Loudoun County's government, economy, society, and culture. In the 1783 Treaty of Paris that formally ended the American Revolution, Great Britain ceded the land west of the Appalachian Mountains to the newly formed United States. Although Native Americans continued to challenge the new country's claims to the western lands, thousands of Americans traveled across the mountains in search of cheap land and better economic opportunities. By 1790, the year of the first United States census, Loudoun County's total population had grown to just under 19,000 people of whom 4,213 were people of color, the vast majority of whom were slaves.

The most significant event for African and Creole slaves in Loudoun and throughout the former American Colonies was the ratification of the United States Constitution in 1787. Under the new constitution, Congress was given authority to end the importation of slaves after 20 years, but no sooner. This Congress did on January 1, 1808. With the end of importation, the slave population in Loudoun became more Creole, thus more African American than African.³

In addition, the Constitution institutionalized the "three-fifths" clause under which representatives in the U.S. House of Representatives were apportioned among the states based on total population. Population was determined by counting all free persons and three-fifths of the slaves. In this manner, states like Virginia, with small free populations, were able to counter domination by states with large free populations and relatively few slaves. In addition to determining representation in the House and the Electoral College, the Constitution prevented Congress from imposing a head tax on slaves and thus gave one more tremendous benefit to slave owners at the expense of non-slave owners.

By 1800, Loudoun's population totaled 20,523. Three-hundred and thirty-three residents were free people of color; 4,990 Loudoun residents were enslaved, thus just over twenty-five percent of Loudoun's population was African or of African descent. Loudoun's African-American population would have been even greater if, in 1798, Fairfax County had not re-acquired the southeastern portion of Loudoun. Historians of the region estimate that Loudoun lost 4,034 of its total population. Of this group, 1,658 were slaves.⁴ Despite losing both land and population to Fairfax, the expansion of western settlements in the late 18th and early 19th centuries spurred Loudoun's growth, though it slowed during the 1830s and 1840s. By 1860, Loudoun's population hovered under 22,000; 1,200 were free people of color and 5,501 were enslaved African Americans.

² Brenda E. Stevenson, *Life in Black and White, Family and Community in the Slave South* [New York: Oxford University Press, 1996] 352, *fn* 60.

³ After 1808 the internal trading in slaves continued in those states where slavery was legal, namely all states but Pennsylvania, Massachusetts, New Hampshire, Connecticut, Rhode Island, New York, and New Jersey.

⁴ See Nan Netherton et al., *Fairfax County, Virginia: A History* [Fairfax, VA: Fairfax County Board of Supervisors, 1978] pp 29-36.

Life Enslaved, Life Free: African Americans in the Early National and Antebellum Period (1800-1860)

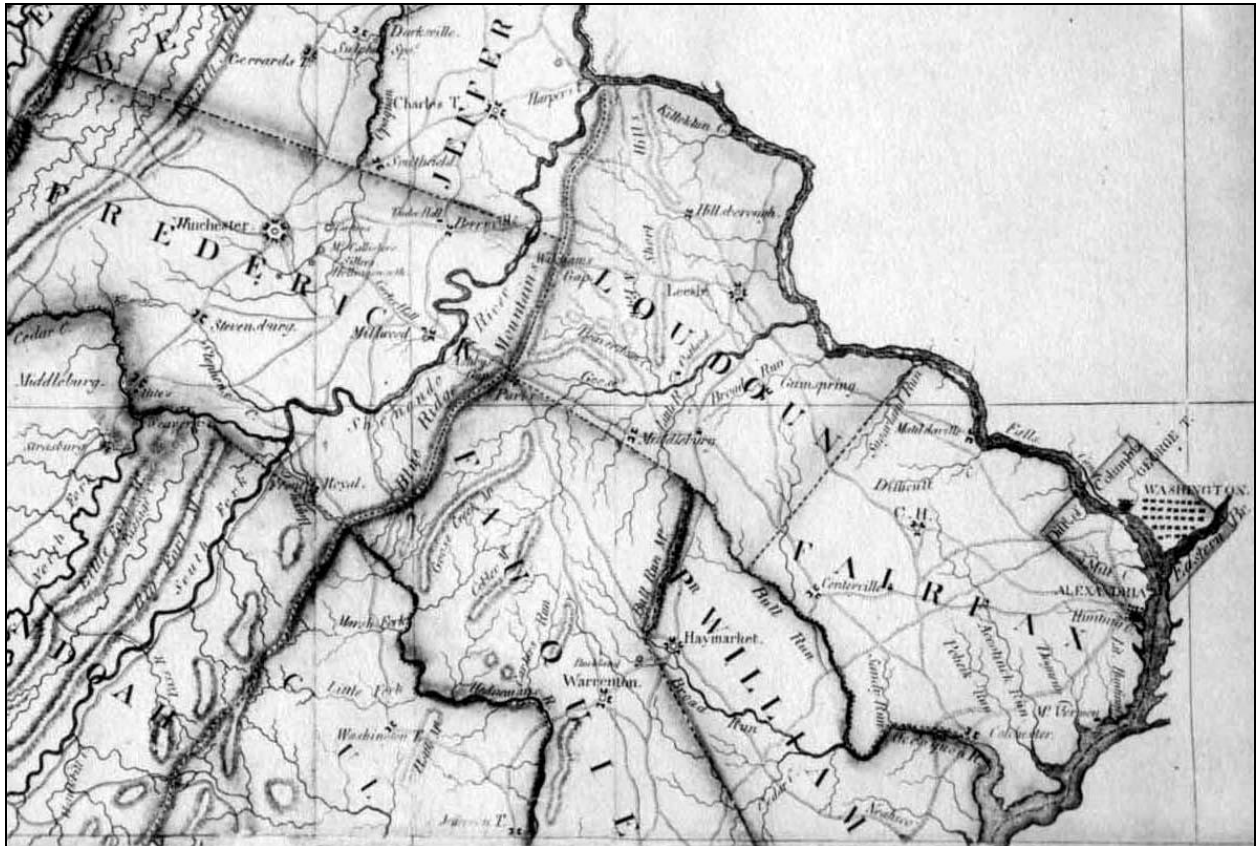


Figure 4. Portion of Bishop James Madison's 1807 map of Virginia showing Loudoun County. From *The Cartography of Northern Virginia: Facsimile Reproductions of Maps Dating From 1608 to 1915* by Richard W. Stephenson. History and Archaeology Section, Office of Comprehensive Planning: Fairfax, Virginia, 1981. Plate 22.

Life Enslaved...

Slavery was an integral and visible part of Loudoun County's social, economic, and political life; indeed it was the cornerstone of southern society of which Loudoun was part. What was life like for those Loudoun residents who were enslaved? How did free people of color live in a slave-based society? In Loudoun County, the answers to these questions depended on where one lived and during what period of time.

A significant influence on Loudoun's population throughout this period was the forced migration of people due to Loudoun's domestic slave trade. According to historian Brenda Stevenson, more than 1,000 Loudoun slaves were sold between 1800 and 1810. Between 1850 and 1860 approximately 1,300 slaves were sold out of the county.⁵ As a slave in Loudoun County, one lived under the constant reality that you and members of your family would be sold at least once in your lifetime.

The majority of slaves in Loudoun County lived on plantations that were owned by owners who owned large numbers of African Americans. Stevenson has determined that, "46 percent of Loudoun slaves were part of holdings of 10 or more slaves in 1820; 45 percent in 1850."⁶ Ninety percent of Loudoun County slaves were field workers who cleared land, cultivated and harvested

⁵ Stevenson, p. 176.

⁶ Stevenson, p. 177.

crops, and performed all the labor needed to establish and maintain the lands possessed by their owners.

Throughout the antebellum period, slaves who lived in the town of Leesburg, the county seat of Loudoun County, worked as household servants, as tavern workers, and as skilled artisans. Over the course of their lives, they often worked in several households, as Leesburg slave owners frequently hired out or rented slaves to non-slaveholding whites in the town or in the surrounding rural areas. Slave life in Leesburg differed from rural slave life in many ways. Leesburg slaves, particularly those who were skilled artisans, found more opportunities to make money than did slaves on plantations. Compared to the majority of slaves in Loudoun County, slaves in Leesburg probably had more contact with each other and with the small number of free blacks in Leesburg than did rural slaves. Since most Leesburg slaves worked in households or in small shops, they tended to have closer contact with their owners. However, this more intimate contact also curtailed any private time that Leesburg slaves had, making it difficult for them to elude physically and sexually abusive owners.

Life Free...

If one were a free person of color in Loudoun during the antebellum period, one could look to communities of support among other free people, especially in the Loudoun towns of Leesburg, Middleburg, Hamilton, Snickersville (now Bluemont), Waterford, Lovettsville, and Hillsboro. However, whatever support there was among free blacks for each other was dwarfed by the hostility of Loudoun slaveholders and state law. In 1831, explicit displays of hostility became heightened after Nat Turner, a slave in Southampton County, Virginia, began a slave revolt in which 57 whites were killed. The rebellion ultimately failed and local whites executed Turner and killed 200 slaves in retaliation. Starting in 1831, Virginia began to pass a series of laws specifically aimed at restricting the rights of free blacks. These included barring African Americans from owning weapons (a particularly difficult burden in rural societies), restricting their businesses and their freedom of movement, and most ominously for Loudoun's free blacks, outlawing them and their children from learning to read or attending school.⁷

⁷ For an in depth account of the experiences of free blacks in Loudoun, see Stevenson, pp 258-319.

The Civil War and the End of Slavery (1861-1865)



Figure 5. Preliminary map of northern Virginia embracing portions of Loudoun, Fauquier, Prince William, and Culpeper Counties. ca. 1860. Available at [HTTP://hdl.loc.gov/loc.gmd/g38831.cwh00011](http://hdl.loc.gov/loc.gmd/g38831.cwh00011)

In November 1860, Republican Abraham Lincoln was elected president of the United States and the Republican Party won the congressional elections, enabling the relatively new political party to take control of both houses of Congress for the first time. In response, several states in the lower south that felt threatened by the Republican Party's support of anti-slavery initiatives, held a series of state conventions to consider seceding from the Union. On April 12, 1861, in Charleston, South Carolina, troops fired at the Union garrison of Fort Sumter. On April 17, 1861, following the attack and President Abraham Lincoln's subsequent order for federal troops to occupy northern Virginia, the Virginia Secession Convention voted to secede from the Union. Loudoun's two delegates to the convention, John Janney and John A. Carter, voted against secession. However, when the public was asked to ratify the ordinance of secession in May of 1861, the majority of Loudoun County's eligible voters supported secession.⁸ The American Civil War (1861-1864) would not end for four years. During the war 620,000 soldiers and sailors and an unknown number of southern civilians would lose their lives.

Throughout the war, Loudoun County was successively occupied by both armies. As a border area, the county witnessed significant troop movements through its boundaries, one major battle, and numerous minor skirmishes. Raids on Union forces by Confederate partisan groups, including the band led by John Singleton Mosby, were common. Both armies destroyed or confiscated residents'

⁸ Three of Loudoun's 15 precincts voted against secession: Lovettsville, Waterford and Waters. Charles Preston Poland, Jr. *From Frontier To Suburbia* (Marceline, MO: Walsworth Publishing Company, 1976), p.180.

foodstuffs, livestock and personal property in order to support their troops or to insure that the supplies did not benefit enemy forces.⁹

In 1863, Lincoln issued the Emancipation Proclamation that declared all slaves in Confederate territory to be free. As Union troops advanced into southern territory, they freed thousands of slaves. In January 1865 Congress passed the 13th Amendment that banned slavery throughout the United States.

Many African Americans held their own referendum on slavery during the Civil War and immediately afterwards by leaving Loudoun County when they were able to do so. In the U.S. Census of 1860, 6,753 African Americans lived in Loudoun, the vast majority of who were enslaved. By 1870, census figures show the total population of African Americans to be 5,691.

Freedom, Violence, and Segregation, 1866 to 1902

Little more than a week after the war's end in April 1865, Lincoln was assassinated and succeeded by Vice President Andrew Johnson, a Democrat from Tennessee. Tensions between Johnson and the Republican-led Congress about how to treat the defeated South and the newly freed slaves led to Johnson's impeachment in the House of Representatives and his near removal from office by the Senate. Without Johnson's support, the Congress began the programs that would become known as the era of Reconstruction (1866-1877).

During Reconstruction, federal troops were stationed in Virginia and throughout the South to enforce the peace and to enfranchise African-Americans. In 1866, the 14th Amendment to the Constitution was passed guaranteeing due process and equal protection under the law to all American citizens and granting citizenship to African Americans. In 1869, the 15th Amendment was ratified, giving African-American men, but not women, the right to vote. That same year, Virginia became the only state in the former Confederacy to pass a constitution that granted black men the right to vote. African-American men would continue to participate in politics and be elected to political positions through the late 1880s until, in the early 1890s, when electoral fraud and physical violence on the part of many whites drove African Americans from electoral politics.

As the end of the 19th century approached, the promise of equal rights for all American men over the age of twenty-one was increasingly abandoned as a new, race-mediated system of political, economic, and social relationships – racial segregation – appeared. By the early 20th century, this legally sanctioned, white-dominated political and economic system was in place throughout Virginia and the South. Under it, African Americans (who made up about ten percent of the population of Loudoun County) lost access to their right to vote. Legally, they could and most often were paid less than whites even if performing the same work and the only public schools available to them were funded at a lower level than whites.

Jim Crow Thrives...and Is Contested

The Virginia Constitution of 1902 disenfranchised most Virginians by limiting the right to vote to war veterans, their adult sons, and to property owners who paid at least \$1 in property taxes, *or* who

⁹ For a thorough discussion of Loudoun County's position during the Civil War see Poland, pp. 183-220.

could give a “reasonable explanation” of any part of the new constitution. In addition, potential voters were required to complete registration applications in their own handwriting, and to answer “any and all questions” asked by local registrars “concerning his qualifications as an elector.” It also imposed a poll or voting tax on all residents who wished to register to vote. Thus, poor men (women were not allowed to vote in Virginia or U. S. elections until the passage of the 19th amendment in 1920) who were unable to pay the poll tax, men who could not read or write, and men that local registrars ruled did not answer questions “correctly” about the 1902 constitution were barred from voting. This “reduced the number of Virginia’s voters by more than half and cut the number of black voters from about one hundred and forty-seven thousand to fewer than ten thousand by 1904.”¹⁰ In Loudoun County, the number of voters for the presidential election of 1900 was reduced by half by the time of the 1904 presidential election.¹¹ The size and status of Virginia’s electorate would not change until the federal Voting Rights Act of 1965 and the 1966 U.S. Supreme Court decision that outlawed Virginia’s imposition of the poll tax.

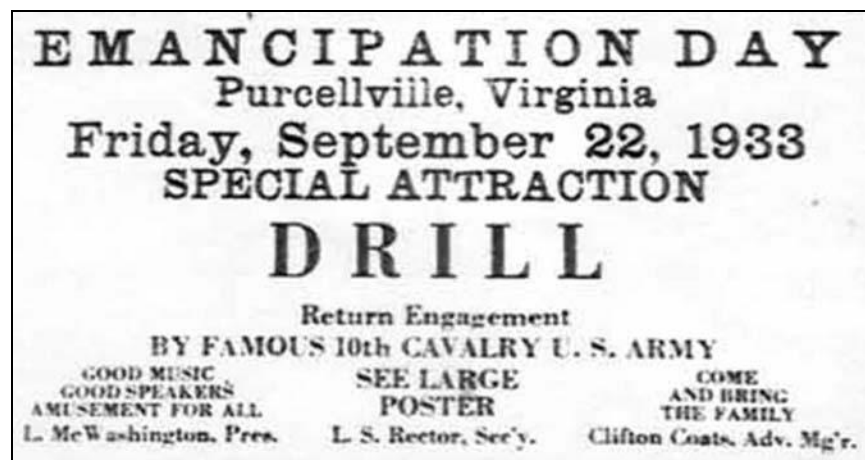


Figure 6. 1933 Emancipation Day announcement. From “*Let Our Rejoicing Rise:*” *Emancipation Day in Loudoun County*. Mid-County Printing: Leesburg, VA.

Faced with disenfranchisement and segregation, African Americans in Loudoun County formed new social, economic, and religious communities of support, reinforcing those that already existed. For these groups and others that were formed in the next century, the abolition of white supremacy, and the fight for equal civil rights, economic, and educational opportunities would become a major organizational focus. As early as 1883, representatives from black communities throughout the county held a mass meeting to petition for the right to serve as jurors in the County’s courts.¹² In 1890, several Loudoun men joined together in Hamilton to form the Loudoun County Emancipation Association. Emancipation Day was celebrated each year on the 22nd of September (fig. 6). In addition to commemorating the end of slavery, the Association’s purpose was “to work for the betterment of the race—educationally, morally, and materially.”¹³ The Association moved to Purcellville in 1910 where it purchased ten acres of land to hold Emancipation Day (DHR# 286-5002).

¹⁰ Emily J. Salmon and Edward D. C. Campbell, Jr., editors. *The Hornbook of Virginia History*. 4th edition. (Richmond, Virginia: The Library of Virginia, 1994) p. 64.

¹¹ “County of Loudoun 1900 Official Vote Count” and “County of Loudoun 1904 Official Vote Count,” Wynne C. Saffer, *Loudoun Votes, 1867-1966: A Civil War Legacy* [Westminster, MD: Willow Bend Books, 2002.] n.p.

¹² “A Colored Mass Meeting,” *The Mirror*, Leesburg, Virginia, May 17, 1883.

¹³ Elaine E. Thompson, “The Essence of A People: A Brief History” in *The Essence of a People: Portraits of African Americans Who Made a Difference in Loudoun County, Virginia* [Leesburg, VA: The Black History Committee of The Friends of the Thomas Balch Library, 2001] p. 4.

Other voluntary organizations in Loudoun formed during this period to support one another and the community in the face of official intransigence to demands for equal rights and educational opportunities. In particular, churches, mutual benefit societies and organizations such as the Odd Fellows, the Willing Workers Club, and the Society of Galilean Fisherman focused on providing superior schools and education for African Americans when Loudoun County's government failed to do so.

In the late 1930s, African Americans in Loudoun formed the County-Wide League, an umbrella organization of county parent-teacher associations that worked for and pressured the local government to provide adequate bus transportation for students and for an accredited high school that African Americans from Loudoun could attend. In 1941, their efforts and the efforts of the newly formed Loudoun chapter of the National Association for the Advancement of Colored People (NAACP) led to the opening of Frederick Douglass High School in Leesburg (fig. 7, DHR #253-0070).



Figure 7. Douglass High School, Leesburg. Class of 1947. From *Virginia Landmarks of Black History: Sites on the Virginia Landmarks Register and the National Register of Historic Places* prepared and edited by Calder Loth, University Press of Virginia: Charlottesville, VA, 1995. p.56 (DHR #253-0070).

When World War II ended, Loudoun's population began to rise. Though it was most notable in the eastern part of the County, all of Loudoun's towns began to witness a new demographic patterns as residents from nearby cities like Washington, DC began to make their homes in Loudoun even as they commuted to their jobs in the region's larger urban areas. Improvements to local roads and the ever-increasing use and affordability of automobiles caused a fundamental shift in the way Loudouners and all Americans lived and worked.¹⁴

¹⁴ By 1960, 28 percent of the county's residents commuted to jobs outside the county. By 1970, that figure had increased to 40 percent. Poland, p. 342.

In addition to great demographic changes, the period after World War II witnessed profound social changes, especially in regards to civil rights for African Americans. In May 1954, the U.S. Supreme Court in Brown v. Board of Education of Topeka, Kansas overturned the 1896 Plessy vs. Ferguson Supreme Court decision that declared “separate but equal” – a legal status under which segregation by race had been deemed constitutional. The 1954 Supreme Court reversed the 1896 decision, declaring that separate facilities for blacks and white were inherently unequal. In Virginia, as in the rest of the southern United States, this meant that legal racial segregation; one means by which the state had enforced white supremacy was now unconstitutional. In response to the 1954 decision, white Virginia politicians, led by U.S. Senator Harry Byrd, announced that they would defy the Supreme Court decision by all legal means possible. Between 1955 and 1958, the Virginia General Assembly, passed a series of laws designed to prevent integration. What Byrd termed “massive resistance” to the integration of public schools in Virginia, had begun.

African-American students and their parents faced continual resistance from county and state authorities to their efforts to fully integrate Loudoun County’s public schools. Full integration would not take place until 1968 when, on behalf of the people of Loudoun County, the United States Justice Department brought a successful lawsuit against the county to force it to integrate at the student, teacher, and administrative levels.

Coinciding with this fundamental change in Loudoun County’s social and legal framework has been the accelerating rate of Loudoun’s total population growth. From a total population of just under 25,000 in 1960, Loudoun County has become the fastest growing county in the United States with a population today of more than 220,000. Such phenomenal growth has lent added urgency to efforts to document the physical evidence of 280 years of the African-American experience in Loudoun County.

V. HISTORIC CONTEXT

B. DISCUSSION OF SURVEYED RESOURCES

The discussion below outlines the individual resources and their thematic groupings within a series of time periods of Virginia History that DHR has defined in their *Guidelines For Conducting Cultural Resource Survey in Virginia* (1999, Revised 2003). Each section endeavors to describe the common and distinctive characteristics of the built resources that were surveyed within each historical period and category and gives representative examples from the 210 Loudoun resources that were documented.

Colony to Nation (1750-1789)

One resource from the *Colony to Nation* period was identified during the survey. According to local tax records the 2-½ story, side-gable, log house that stands at 46531 Harry Byrd Highway (Route 7) was built circa 1770 (DHR #053-5224). This house displays typical features of late 18th and early 19th century log construction, including wide areas of chinking between the squared-off logs and V-notched corner connections (fig. 8).



Figure 8. House, 46531 Harry Byrd Highway, Nokesville. North corner (DHR #053-5224).

Local sources speculate that this early log house was built by Quakers and was owned by free blacks before the Civil War. Reputedly, it served as a safe house on the Underground Railroad. No definitive research has confirmed these theories, however, the house stands near the Potomac River and a historic ferry crossing. The house is located in an area that, by the late 1800s, was known locally as Nokes or Nokesville. Named after a former slave who farmed land in the area, Nokesville developed into a small African-American community during the early 20th century (see Appendix B).

Early National Period (1790-1830)

Domestic

Eight *Early National Period* domestic properties were identified during the survey. Most of these dwellings were originally built for whites and later owned or occupied by African Americans. A good example is the Raymond and Mattie Berryman House (DHR #053-0932) near Mountville. The earliest part of this house may have been constructed as early as circa 1790. By the second quarter of the 19th century, the property was part of the estate of James B. Wilson. Circa 1877, the original 1.5-story house was greatly expanded with the addition of the front, 2-story center-passage, single-pile plan stone house. In 1922, Thomas J. and Raymond F. Berryman purchased the 130-acre property, including the house. According to local informants, theirs was the largest land holding held by African Americans in Loudoun County at that time. Raymond and Mattie Berryman lived in the house and owned it until 1958. Mattie Berryman worked as a teacher at the nearby Marble Quarry School.¹⁵ The house is a good example of a stylish, vernacular stone house of the late 19th century.

The circa-1800 James E. Smith House (DHR #053-0587) reflects a common early-19th century house type in Loudoun County. Its stone walls, massive interior-end chimney, and simple two-story, side-gable, I-house form were common in Loudoun's domestic architecture of the late 18th and early 19th century. The property includes a historic outbuilding whose original use is not known, but it now appears to be used as a workshop or guesthouse.

The property is located in a historically African-American hamlet known as Macsville. According to local tradition, Macsville was named after the McVeigh family that settled in Loudoun County in 1793. The name apparently referred to the group of slave quarters, outbuildings, and warehouses owned by the McVeighs that stood along the former Ashby's Gap Turnpike, now Route 50 (John Mosby Highway).¹⁶ African-Americans continue to live in the small hamlet.

One house that was documented at the intensive level may have been occupied by a freed slave prior to the Civil War. The Frank Napper log house (DHR #053-1024) in Bowmantown is an unusual example of a dog-trot log structure, perhaps the only remaining example in Loudoun County (fig. 9). Although little is known about its origins, its form, materials, and construction suggest that it was built in the first or second quarter of the 19th century. The house was home to the Napper family who were among the earliest African-American settlers in the hamlet that became known as Bowmantown (see Appendix B).

¹⁵ Notes taken by Deborah Lee, student in Eugene Scheel's class on African American History, notes on visit to Marble Quarry, April 2, 2001. African-American Communities, Exhibit Text, 2001. [Exhibit on display at Thomas Balch Library, Leesburg, Virginia.] Loudoun Museum, "Courage, My Soul: Historic African American Churches and Mutual Aid Societies," An exhibition at the Loudoun Museum, February 13 - April 30, 2000.

¹⁶ Eugene M. Scheel, "A Straggle of Houses called Macsville." *Loudoun Times-Mirror*. July 13, 1978.



Figure 9. Frank Napper Log House, Stewartown. Façade or south elevation (DHR #053-1024).

Oral tradition suggests that Frank Napper arrived in Loudoun County from Alexandria, Virginia shortly before the Civil War. His son, James Garfield Napper, was born in 1879 and continued to occupy this log house on Buchannon Gap Road. James Napper was a longtime Bowmantown resident and member of the Mount Pleasant Baptist Church who lived to be over 100 years old.¹⁷

Located approximately one-quarter mile east of Middleburg, the hamlet known locally as “Brown’s Corner” or “Maryland” consists of a cluster of five historic dwellings located at the intersection of John Mosby Highway (Route 50, formerly the Ashby’s Gap Turnpike) and Sam Fred Road (Route 748, formerly McCarty’s Mill Road). Two of the houses are substantial stone buildings that were constructed prior to the Civil War. Local tradition holds that the community is named for Edwin Conway Broun (sometimes spelled “Brown”) who acquired a tract of land north of the corner in 1855. Reputedly, two of Broun’s freed slaves, Joseph Brown and Sarah Moten, married circa 1870 and settled in one of the two antebellum houses at Brown’s Corner after their marriage. This also may be the origin of the name Brown’s Corner, which since the late 19th century has been associated with two prominent African-Americans families, the Browns and the Halls.¹⁸

The Chauncey Depew Brown House (DHR #053-0588) is one of a cluster of historic dwellings in the community of Brown’s Corner and is one of the two constructed before the Civil War (fig. 10). The house became known as the Joe Brown place after Joseph Brown, the former slave who settled here after the Civil War. Noted musician and bandleader Chauncey DePew Brown (1896-1974) was born in the house and raised by his grandparents, Joseph and Sarah. Chauncey Brown led his own band for more than 60 years. They became widely known in the region and played frequently for social events throughout Piedmont Virginia and in Washington, DC.

¹⁷ Eugene Scheel, “Bowmantown, Loudoun’s First Black Settlement,” *Loudoun Times-Mirror*, June 10, 1976.

¹⁸ Eugene Scheel, “Brown’s Corner: A 4-House Huddle,” *Loudoun Times-Mirror*, 22 July 1978.

Reputedly, he developed friendships with jazz great Duke Ellington and with President Richard Nixon. In 1921, he moved from Brown's Corner to Warrenton, Virginia shortly after he married Georgia White.



Figure 10. Joseph and Sarah Brown House, Brown's Corner. Façade or south elevation (DHR #053-0588).

Subsistence / Agriculture

Four of the documented sites from the *Early National Period* reflect Loudoun's predominantly agricultural economy. Two of these are possible former slave quarters that once housed African-American slaves who provided the labor necessary to maintain the county's agricultural economy. Although other surveyed examples exist in the county, the Stone Slave Quarter near Arcola (formerly Gum Spring, DHR #053-0984) is one of the best examples of a multi-family slave dwelling. The structure is also significant because it is the only known existing slave quarters in eastern Loudoun County.¹⁹

Research conducted by local historian Wynne Saffer in 2000 indicates that members of the Lewis family built the stone slave quarter near Arcola.²⁰ Its date of construction has not yet been determined, however architectural evidence suggests a construction date between 1800 and circa 1840 with the structure built in two sections at different times.

Vincent Lewis first purchased land in the vicinity of present-day Arcola in 1744. By 1810, at least four of Vincent's heirs were living in Loudoun County. His youngest son, Charles Lewis, died in 1843. At the time of his death, his personal property included 31 slaves. Among these

¹⁹ Tidewater migrants to eastern Loudoun County in the mid- to late-18th century generally settled in the southeastern portion of Loudoun County and established large tobacco-producing plantations, similar to those that they had left in the Tidewater region. They brought the institution of slavery with them, often maintaining larger labor forces of slaves than elsewhere in the county.

²⁰ Research notes available at Thomas Balch Library, Leesburg, Virginia.

slaves were members of the Turner, Sprawling, Hogan, Newman, Henderson, Owings, and Simms families.²¹

Recently, the parcel on which the Arcola slave quarter stands was donated to the Loudoun County Parks Department for use as parkland. Loudoun County has committed to restoring and interpreting the former slave quarter. A non-profit group known as “Friends of the Slave Quarters” has been established to collect historical data and interpret the history of the Arcola slave quarter.²²



Figure 11. Walsh Farm Slave Quarter, Paxson/Berkley. West elevation (DHR #053-5139).

According to local historian Eugene Scheel, another potential slave quarter stands on property know today as the Walsh Farm (DHR# 053-5139), but historically owned by the Butcher family. Its form is not typical of most slave quarters built in northern Virginia in the late 18th century (fig. 11). From the façade, the building appears to be a two-story, four-bay, single-pile stone dwelling. Set into a hill, the house actually features a fully exposed basement story on the front and a single story visible from the rear. It stands at the base of a hill atop which the original “manor house” once stood. The main residence has been replaced with a turn-of-the-20th-century frame dwelling that now occupies the eminence. Other historic farm-related outbuildings occupy this substantial farm complex.

The Raymond and Mattie Berryman property (DHR #053-0932) near Mountville (see details above) also reflects Loudoun’s agricultural heritage and the continuity of that heritage from the

²¹ Saffer research notes, available at Thomas Balch Library, Leesburg, Virginia.

²² Thomas L. Hill, “They were Here: Oral History Project of Charles Lewis Slave Descendants, Hutchinson’s Farm, Arcola, Virginia (Formerly Gumsprings),” Brochure, no date. Jim Silver, “Developments Erase Slavery’s Historic Sites,” *The Connection*. January 31- February 6, 2001. , Jon Echtenkamp, “Stones of Solace: Research May Reveal History of a Slave Family,” *Loudoun Times-Mirror*, 4 November 1998.

18th through the mid-20th century. The barn and stable building that stands east of the house reflects the agricultural activities of the owners. The acquisition of this substantial farm property by an African-American family in 1922 reflects the economic success of some of Loudoun's black citizens and their participation in the county's agricultural economy.

Antebellum Period (1831-1860)

Domestic

All nine of the surveyed resources for this period relate to the domestic theme and illustrate the simple, often log- or stone-built dwellings that most working-class Loudouners lived in during this time period. Examples of these include the circa-1840 Gracie Reid House (DHR #053-0062-0005) in Howardsville, the circa-1850 Berkley Bowman House (DHR #053-0605-0010) in Bowmantown, and the mid-19th century residence at 34017 Welbourne Road (DHR #053-5116-0008) in Willisville.

African-American families may have built two of the nine structures. One of these, the Berkley Bowman House, is reputedly one of the earliest extant houses in the village of Bowmantown. According to local sources, Jim and Frances Bowman built the original section of the house, a one-story log structure that has been incorporated into the 2-story structure that stands on the site today. Circa 1925, their grandson, Berkley Bowman who was a house carpenter by trade, remodeled the original residence. Today, the house resembles a Late Victorian vernacular building and is still owned by a descendant of Jim and Frances Bowman.²³

The circa-1850 log house that stands at 15407 Ashbury Church Road is another rare example of a dwelling that may have been built by free African Americans prior to the Civil War (DHR #053-5205). The house retains many original features and several historic additions. A local informant has indicated that the house's most recent residents included members of the Smith and Heywood families. The house is among five remaining historic buildings that were associated with an early African-American community that is known as Short Hill (see Appendix B).

The origins of the Gracie Reid House (DHR #053-0062-0005) in the African-American community of Howardsville are unclear. Three African-American families settled the hamlet of Howardsville in the 1870s. The Reid House may predate this settlement or it may have been built shortly after the first settlers purchased property here. If the latter, then the house illustrates the continuance of traditional building techniques into the third quarter of the 19th century. By this time, most affluent landowners were constructing frame or stone dwellings with chimneys that accommodated narrow stove flues in place of what had become old-fashioned, full-size wood-burning chimneys. However, because the purchase of a stove to heat the residence would have required additional money, it is reasonable that families with limited cash reserves would rely on traditional construction techniques and technologies. The Reid family moved to Howardsville in the 1920s and continues to own and occupy this residence. The house is a good example of a small, middle-class residence of the Antebellum Period (fig. 12). Its one-and-a-

²³ Eugene Scheel, "Bowman Reflects Black History," *Loudoun Times-Mirror*, 16 January 1991; Scheel, "Bowmantown, Loudoun's First Black Settlement," *Loudoun Times-Mirror*, 10 June 1976.

half-story, side gable form, weatherboard cladding, and massive exterior-end stone chimney reflect a long building tradition that extends back to the 18th century in Loudoun County.



Figure 12. Gracie Reid House, Howardsville. East and north elevations (DHR #053-0062-0005).

The mid-19th century residence at 34017 Welbourne Road (DHR #053-5116-0008) in Willisville is another example of a modest frame residence that predates the African-American settlement of the area. Although altered, the oldest portion of the building suggests a construction date of circa 1840. Willisville's earliest African-American residents, Henson and Lucinda Willis purchased the 3.75-acre property with an existing cabin for \$100 in 1874.²⁴ In 1870, Henson (or Hanson) Willis (born circa 1820) worked as a plasterer and lived near the Bloomfield Post Office with his wife Lucinda and their five children. By 1900, Henson had died and his widow ran the family farm in Willisville. The Willis House is a good example of the modest frame and log dwellings in which many African Americans in Loudoun County lived after emancipation. The house has been expanded over the years to accommodate modern needs, but still exhibits its historic characteristics.

The Hall Place (DHR #053-0589) in Brown's Corner is another example of a residence that was likely built for a white owner, but was later owned by African Americans. Built circa 1837, the house is a good example of a typical antebellum stone house in western Loudoun County. By 1900, Nathan N. Hall, an African-American stonemason, lived in the house with his family.²⁵ The current owners indicated that in the 1950s, when Nathan Hall's sons Albert and Willie had inherited the property, Albert lived here and rented rooms to four African-American families, Harry & Annie Bushrod, Francis & Florence Swan, Stanley and Isabelle Baltimore (current owners), and Alice Brown.

²⁴ Scheel, "Willisville History Dates to Pre-Civil War Era," *Loudoun Times-Mirror*, 28 April 1983, A-14.

²⁵ Scheel, "Brown's Corner: A 4-House Huddle," *Loudoun Times-Mirror*, 22 July 1978.

Civil War (1861-1865)

No resources that date to this period were surveyed.

Reconstruction and Growth (1866-1916)

The majority of surveyed resources date to the *Reconstruction and Growth Period* (approximately 67%). Of these, most relate to the *Domestic Theme*. The large number of resources identified for this period reflects the methodology and scope of the project as defined by the project sponsors. The Black History Committee of the Friends of the Thomas Balch Library had collected information on the location of a number of predominantly African-American towns, villages, hamlets, and neighborhoods from local informants and local histories. The focus of the survey was to document the historic resources within these previously identified locales. Most of these areas were settled after the Civil War, and thus their historic architectural resources date from this period of settlement and growth. Many continued to grow, although more slowly, after the *Reconstruction and Growth Period*. Thus, the second largest number of surveyed resources is from the *World War I to World War II* period.

The surveyed resources express the variety of activities that took place in these communities, including commerce, education, religious, funerary, and domestic activities. The following is a discussion of the various historic resources found within Loudoun's African-American communities and the activities that relate to their construction.

Commerce/Trade

Four commercial historic resources demonstrate the architectural diversity of the rural and small-town general store. The presence of these commercial enterprises within Loudoun's African-American communities also reflects the growth of entrepreneurship among African Americans after the Civil War. These black-owned institutions served an important role in their communities.

Located in the mix-raced Watson community, Watson General Store (DHR #053-0987), also known as Mitchell's or Church's Store, is an excellent example of a turn-of-the-century rural store serving the needs of a small Loudoun community. The one-and-a-half-story, front-gable building was originally erected in 1888 by J.W. Mitchell, a local white merchant.

The unidentified former commercial building (now vacant) west of 242 Maryland Avenue in Hamilton has several architectural features that identify it as a former store or workshop (DHR #053-5191). Among these are its diminutive size and the large windows on the front-gable façade that were probably used to display goods.

The circa-1890 commercial building at 35285 Snake Hill Road in St. Louis (DHR #053-5099-0009) also exhibits characteristic commercial features. Its front-gable with stepped parapet form and large front windows reveal its former use (fig. 13). Again, little is known about its origins or ownership.



Figure 13. Store, 35285 Snake Hill Road, St. Louis. South and west elevations (DHR #053-5099-0009).

Domestic

The vast majority of the resources surveyed for this period are dwellings where Loudoun's African-American citizens resided. The houses that were recorded range in size, style, and materials; however, some common building techniques and forms can be seen.

Building Forms and Materials

A significant trend in residential construction among African Americans in Loudoun's rural communities during this period was the use of a relatively rare building form. A true, one-and-a-half story building form was used in many of these post-Civil War communities. This side-gable form incorporates heightened eaves that contain half-size, frieze windows. The higher eaves and attic-story windows allow for expanded living space in the upper story and additional light. Visually, this form looks larger than a standard one-story-plus-attic building, but smaller than a true two-story structure. This building form is generally associated with working- and middle-class rural dwellings and has been associated with Pennsylvania-German settlers in the area.²⁶

Among the surveyed resources, this form appears in log, frame and stone construction. The one stone example may pre-date the *Reconstruction and Growth Period*. Located near Berryman in south-central Loudoun County, this vacant, true, one-and-a-half-story, stone house sits west of the end of Berryman Lane (Route 747). According to oral sources, it may have been the home of Maude Smith during the early 20th century (DHR #053-6037). Smith was African American. The house consists of a two-bay-wide stone section and a two-bay-wide log section, both of which appear to date to circa 1850.

²⁶ Christopher Fennell, *Log House Architecture in the Eighteenth-Century Virginia Piedmont*, Available online at <http://etext.lib.virginia.edu/users/fennell/highland/harper/demoryarch.html>.

Surveyed examples of true, one-and-a-half-story houses were typically constructed of log or frame and stand in or near one of the 30 documented African-American towns, villages, hamlets or neighborhoods. One of the most intact samples of the form stands on the east slope of Bull Run Mountain in the community of Bowmantown (DHR #053-0605-0004). Little is known about the dwelling's origins, but it may have been erected by one of Bowmantown's early settlers. Built circa 1870, the house has original weatherboard cladding and a massive stone chimney on its southwest gable end. The house is covered by a side-gable, standing-seam metal roof and the symmetrical façade features half-sized, six-light frieze windows in the second story (fig. 14).



Figure 14. House, 23965 New Mountain Road, Bowmantown. Façade or southeast elevation (DHR #053-0605-0004).

Another good early example of this style stands at 18556 Foggy Bottom Road in the hamlet of Murphy's Corner (DHR #053-1060). Known as the Beatrice Scipio House, this true 1-1/2 story log structure with V-notched corners dates to circa 1870. It was reputedly built by Christopher Scipio who, according to a local historian, was born into slavery in 1851. Scipio married Rose L. Jackson in 1874 in Loudoun County and built this log dwelling shortly thereafter. One of Christopher and Rose's children was Beatrice Scipio (1892-1978) who earned a teaching degree from Storer College in Harper's Ferry, West Virginia in 1910. Shortly thereafter she began a 46-year teaching career, during which she taught at the Bluemont "Colored" School on the mountain near Butcher's Branch until it closed in 1933. Later she taught at the George Washington Carver School in Purcellville where she ended her teaching career in 1957. Scipio was well respected in her community and frequently taught children in her home. In addition to teaching, Scipio served as the music director and longtime deaconess of the First Baptist Church of Bluemont. She died in 1978 and was buried in the Scipio family plot in the Rock Hill Cemetery north of Unison.

Another example of a true one-and-one-half-story house still remains in the African-American village of St. Louis (DHR #053-5099-0011). Located at the intersection of Snake Hill and St. Louis Roads, the house was built circa 1870. It is known locally as the “Madison House.” This stuccoed frame house again displays extended height to the eaves so that the distance from the top of the first floor to the eave line equals one-half the distance from the foundation to the top of the first floor. Unlike other examples, the house does not incorporate attic-story windows on its façade; only gable end windows light the upper story.

The majority of the houses later in the period are of frame construction and exhibit the traditional, vernacular I-house form that proliferated throughout rural Virginia after the mid-19th century. In Loudoun County, rural examples of the I-house form appear as late as the 1930s. The I-house is a two-story, side-gable, single-pile (one-room-deep) house with a ground-floor plan that consists of a single room on either side of a central hall. I-houses often feature a full-width or nearly full-width front porch that frequently incorporates the only apparent architectural styling on the house.



Figure 15. Brown Family House, Macsville. North and west elevations (DHR #053-5151).

Numerous examples of standard I-houses were documented during the survey. One classic frame example stands at 23320 Forsythia Lane in the hamlet of Macsville (DHR #053-5151). This circa-1880, two-story, side-gable, frame and stucco I-House features a three-bay-wide symmetrical façade with a full-width front porch that is supported by turned wood posts (fig. 15). It incorporates two interior end chimneys that likely acted as flues for interior wood- or coal-burning stoves that heated the structure.

Frequently, I-houses included original or added rear wings that contained service spaces like kitchens as well as additional living space. These rear wings are referred to as rear “ells” since they often are placed at one end of the rear wall and create an “L” shaped building footprint. An

I-house with an original rear ell stands at 22326 St. Louis Road in the community of St. Louis (DHR #053-5099-0017). Currently vacant, the circa-1900, two-story, stuccoed frame house exhibits the classic, three-bay-wide, one-room-deep I-house form and incorporates a 2-story, stuccoed-frame rear ell.

A common decorative feature seen on vernacular I-houses throughout Virginia appears on several of Loudoun's domestic buildings. Centered front gables, possibly derived from the Gothic Revival style that originated in the mid-19th century, frequently adorn and reinforce the symmetrical I-house form. This feature is apparent at the Mary Jane Jackson House in St. Louis (DHR #053-5099-0004). As is often the case, a small four-light casement window fills the pediment created by the centered front gable.

Vernacular I-houses exist in many of Loudoun's African-American residential enclaves, including the Nicolas Beaner House (circa 1890, DHR #291-5009) in Round Hill, 33973 Welbourne Road (circa 1890, DHR #053-5116-0003) in Willisville, the house at 258 Maryland Avenue in Hamilton (circa 1880, DHR #053-5190), and the house at 20991 Greengarden Road (circa 1880, DHR #053-0062-0006) in Howardsville. The Greengarden Road example is unusual because it includes relatively small window openings and a double-flue, stone exterior end chimney. This indicates that the house was originally heated by open, wood burning hearths as opposed to the more technologically advanced coal- and wood-burning stoves that were typical of the period.

A modified I-house form also appears frequently among the domestic resources of this period. This form resembles the vernacular I-house, but is narrower in width. The modified I-house interior floor plan likely omits the center hall but retains the two single-pile rooms and centered entrance of a traditional I-house.



Figure 16. House, 20058 Sycolin Road, Sycolin. Façade or west elevation (DHR #053-5215).

A good example of this condensed I-house form occupies a two-acre lot near the community of Sycolin. The circa-1900 house at 20058 Sycolin Road (DHR #053-5215) features a three-bay façade with a centered entrance (fig. 16). Judging from the house's width, the interior does not include a center stair hall. The second story includes only two windows, suggesting a one or two-room second floor. As with standard I-houses, a full-width front porch with Victorian-style turned wood posts fronts the building. The house is clad in wood, German-style siding that was enormously popular in the early 20th century. German siding was one of several "novelty" sidings that could be purchased from milling companies that specialized in pre-milled woodwork. After the advent of the railroad in the 1830s, these products became widely available throughout Virginia. By the 1870s, standardized lumber available via railroad greatly affected the style and forms of town and rural buildings throughout the state.

Another example of the condensed I-house stands in Hamilton's predominantly African-American neighborhood. The Lindsay Gaskins House at 102 Delaware Avenue (DHR #053-5189) was built circa 1870. Its current configuration may reflect later, circa-1900 alterations. Its narrow, side-gable, single-pile form again suggests a one- or two-room first floor plan, however, the centered entrance and flanking windows relate to the typical I-house form. The house also replicates the rear ell form, except the ell becomes a full-width, cross-gable extension at the rear. The house exhibits Late Victorian-era styling. Its only decorative elements are the turned wood posts that support its full-width front porch.

Another common construction practice illustrated by the surveyed resources is the frequent accretions made to existing houses. Most owners chose to expand and reconfigure existing dwellings when they needed more space rather than demolish and rebuild. One house that reflects this trend is the Jim Henderson House at 8 High Street in Round Hill (1900, DHR #291-5001). This vernacular frame residence consists of two, nearly equal halves that were built at different times (fig. 17). In fact, when expanding the residence, the owner chose to simply replicate the two-bay, two-story, side-gable form instead. This technique required minimal alteration of the existing floor and may have allowed for the accommodation of a separate extended family or boarders.



Figure 17. Jim Henderson House, Round Hill. Façade or north elevation (DHR #291-5001).

Architectural Styles

Very few of the residences that were surveyed for this time period are pure examples of a single architectural style. Most are instead expressions of traditional vernacular building techniques and forms that occasionally incorporate modest architectural decoration. The more elaborate expressions of architectural style reside generally in Loudoun's larger towns, including Purcellville, Round Hill, Hamilton, and Lovettsville. This may reflect greater relative wealth or greater access to skilled craftsmen and standard lumber and millwork. This trend is apparent throughout Loudoun County.

Several examples of houses with relatively higher levels of architectural sophistication appear within the towns that were surveyed. These include the substantial Late Victorian style residence at 330 G Street, East in Purcellville (fig. 18, DHR #286-5001-0231).



Figure 18. House, 330 G Street, Purcellville. Façade or north elevation (DHR #286-5001-0231).

Several examples that stand in Hamilton include the Mount Zion Methodist Episcopal Church's parsonage (1890, DHR #053-5183), the substantial frame and stucco Collins House at 70 Laycock Street (circa 1900, DHR #053-5184), the double I-house Clint Gaskins House at 112 West Virginia Avenue (circa 1900, DHR #053-5196), and the Fannie Harvey House at 119 North Ivandale Road (1890, DHR #053-5186).

Other examples of architectural styling appear outside of Loudoun's incorporated towns. The Brent House on Cooksville Road in Lincoln (DHR #053-0843) was built in 1874 and includes simple Italianate Style features such as the round-headed windows in the centered front gable and in the gable ends and the projecting window bays.



Figure 19. House, 24060 New Mountain Road, Bowmantown. North and west elevations (DHR #053-0605-0007).

One thoroughly styled Queen Anne house (DHR #053-0605-0007) dates to 1909 and stands in the village of Bowmantown. Located at 24060 New Mountain Road, this residence features both the typical cross-gable form of a Queen Anne-style house and specific stylistic features such as the wraparound porch, bracketed turned post porch supports, and a square, multi-light Queen Anne-style window (fig. 19).

Stylistic details on other buildings appear as isolated details on otherwise vernacular house forms. A good example of this common treatment is the house at 22256 Newlin Mill Road in St. Louis (DHR #053-5099-0014). Built circa 1890, the house is a standard example of a vernacular I-house with an addition. The only decorative detailing appears on the three-bay front porch, that incorporates high, Victorian-style scroll-sawn brackets and turned wood posts.



Figure 20. House, 34090 Snickersville Turnpike, Murphy's Corner. East and north elevations (DHR #053-5141-0003).

While the vast majority of stylistic embellishments seen in the surveyed buildings are related to the Victorian and Late Victorian styles, there are a handful of other styles represented. Among these are the Bungalow-Craftsman Style as seen in the circa-1900, two-and-a-half-story, front-gable, stuccoed-frame house at 34090 Snickersville Turnpike in Murphy's Corner (DHR #053-5141-0003). The house has a traditional front gable form, but exhibits 3-over-1 double-hung sash windows and a Craftsman-style multi-light door, as well as shingles in the front gable (fig. 20). An early example of the Colonial Revival style exists at 17471 Brownsville Lane in Brownsville (Swampoodle) (circa 1910, DHR #053-5176-0008). The front-gable, frame house incorporates simple classical features including corner pilasters and a raking cornice.

Another Colonial Revival-style dwelling included in the survey may be associated with Loudoun's most prominent African-American builder, William N. Hall.²⁷ The house stands at 23381 Sam Fred Road in Brown's Corner and consists of an older and smaller stone house that was greatly expanded and re-styled circa 1910 (DHR #053-5150). Today the dwelling exhibits Colonial Revival stylistic features, including prominent gabled ends with cornice returns and an elaborate classical porch (fig. 21).

²⁷ William Nathaniel Hall (1890-1958) was a successful African-American businessman in Loudoun County. Willie Hall ran a contracting business that employed as many as 30 people and constructed several local buildings including the Middleburg National Bank, a wing of the Presbyterian church in Leesburg, and an addition to the Leesburg Hospital. Born in Middleburg to Cornelia and Nathan N. Hall, Hall learned the stonemason's trade from his father. His two sons joined him in his contracting business, forming W.N. Hall and Sons, Inc. In addition to his contracting work, Hall was active in real estate, owning more than 30 properties in and around Middleburg. He was a shareholder and board member of the Loudoun County Emancipation Association, a deacon at Shiloh Baptist Church in Middleburg, and a trustee of Aberdeen Lodge No. 1557 of the Grand United Order of Odd Fellows. *The Essence of a People: Portraits of African Americans Who Made a Difference in Loudoun County, Virginia* (Leesburg, VA: Black History Committee of The Friends of the Thomas Balch Library, 2001), pp. 32-33.



Figure 21. House, 23381 Sam Fred Road, Macsville. South and east elevations (DHR #053-5150).

Education

The pursuit of education was a significant organizing force among African Americans after the Civil War. In 1870, Virginia's new constitution required that public schools be established for both whites and blacks. By 1871 there were 46 white schools and 9 African-American schools in Loudoun County.²⁸ Throughout the late 19th and first half of the 20th centuries, Loudoun's African-American schools were funded at lower levels and given fewer supplies and resources than the county's white schools. In fact, many of the black schools would never have been established if local African-American residents had not petitioned and persisted in acquiring land, materials, money, and labor to build them. Several of Loudoun's most established African-American communities organized to advocate for public schools in their communities. Despite these efforts, inequality between the black and white school systems in the county continued well into the 20th century.

According to church histories, Lincoln's Grace Methodist Episcopal Church was established in the former Lincoln "Colored" School on Cooksville Road in 1872 (DHR #053-0845, fig. 22). This suggests that the building, or a portion thereof, was the school that the Society of Friends started for African Americans in 1865 just after the Civil War. Records of the Bureau of Refugees, Freedmen and Abandoned Lands (better known as the Freedmen's Bureau) show that a school known as "Lincoln" was operating by August 1866. It was variously known as the "Lincoln," "Janney," and "Tate" school. A white teacher, Clara Connelly, served the school between 1866 and 1869.

²⁸ Poland, p. 250, *fn* 137. In 1871, there were 6,644 school-aged children in Loudoun County; 1,831 were African American.



Figure 22. Lincoln “Colored” School. East and north elevations (DHR #053-0845).

The school was one of about thirteen African-American schools that operated in Loudoun County between 1865 and 1870, before a statewide public school system was established in Virginia in 1871. Many of these schools were privately supported through northern religious groups such as the Friends Association of Philadelphia and the Presbyterian Association of New York.²⁹ The two-story, front-gable former schoolhouse consists of a random rubble stone first story surmounted by a frame second story. It is not known whether the second-story is original or a later addition. The stone first story features large stone quoins at the corners and three window bays along each of its flanks. Its windows feature narrow wood lintels. A single entrance topped by a three-light transom stands on the southeast gable end.

The Lincoln “Colored” School with its stone construction and two-story form was not typical of Loudoun’s African-American schoolhouses. Typically, those built after 1870 were simple, rectangular buildings with front gable roofs. They contained one room that was accessed by a single-leaf front door on the gable end and they were lit by two or three windows per flank.

The Brownsville Schoolhouse (DHR #053-5176-0002) is a good example of the public school buildings that were used by African Americans during this period. It was standing by 1887 when the Jefferson and Mt. Gilead School Districts purchased it and the surrounding acre of land from local landowners William H. and Marion P. Brown. Between 1887 and 1925, the building was used for the education of the African-American children from the two adjacent public school districts. Teachers who taught there included Robert Tyler, Alma Saunders, Rev. Adolph Haines, and Walter Brown. Brown lived nearby and was the last teacher to serve the Brownsville school before it closed in 1925. After the school was closed, the building was converted into a house and has served as such ever since. Although somewhat altered, its basic form, original stone foundation, and some of the original window openings are still visible.

²⁹ Records of the Bureau of Refugees, Freedmen, and Abandoned Lands, 1861-79, National Archives and Records Administration, Record Group 105. 105.3.9 Records of the Education Division, 105.5 Records of Field Offices.



Figure 23. Hillsboro “Colored” School (former), Short Hill. South and east elevations (DHR #053-5206).

The Hillsboro “Colored” School stands south of the town of Hillsboro in a historically African-American enclave known as Short Hill (DHR #053-5206, fig. 23). The circa-1890 frame school was built to serve the African-American community in and around the town of Hillsboro. The present building may have replaced an earlier log structure that is said to have stood near the Asbury Methodist Episcopal Church (see DHR architecture #053-0909 and archaeology #44LD0924). Freedmen’s Bureau Records indicate that, by March 1869, there was a school for African Americans located near Hillsboro with 40 students enrolled.³⁰ At that time, African-American educator Robert L. Mitchell served as the school’s teacher. Currently used as a residence, the school remains in good condition and is one of the most intact examples of the African-American schoolhouses in Loudoun County.

Frequently, Loudoun’s African-American churches were closely linked with educational institutions. At least two of the 19 churches that were surveyed were used as schoolrooms as well as for religious services. The frame, one-room Antioch Methodist Episcopal Church in Lovettsville (DHR #053-0697) served for many years as the local African-American schoolhouse. The circa-1900 New Zion Baptist Church (DHR #053-5086) was originally erected as a one-room school for African Americans near the communities of Marble Quarry and Berryman. In 1973, the congregation of Mount Zion Baptist Church of Marble Quarry purchased the former school building and converted it into their church.

The former Bull Run School (DHR #053-0605-0003), now a residence, was the last school built during the period. Erected in 1909 as a replacement for a circa-1890 school that burned in 1898, the present structure was a typical one-room frame, front-gable schoolhouse. Named Bull Run School after its location on the east slope of Bull Run Mountain, the 1909 schoolhouse served

³⁰ Ibid.

the community's education needs for 50 years. Records indicate that the school was closed in 1959.

Funerary

There at least 34 documented African-American cemeteries in Loudoun County (see Appendix C – Cemetery List.) During the survey, six cemeteries that date to the period of *Reconstruction and Growth* were identified. Because the survey focused on the 30 pre-identified African-American communities, most of the documented cemeteries have religious affiliations. Their earliest marked graves range in date from circa 1880 to 1914.

Religion

Between 1864 and 1900, Loudoun citizens formed 30 African-American churches. Eleven were affiliated with the national Methodist Episcopal Church, while the remainder were independent Baptist, African Methodist Episcopal, or Colored Methodist Episcopal congregations. These institutions quickly became the center of African-American society in Loudoun. They served as political, religious, and social outlets and provided support, aid, and education for community members.³¹

Of the 24 historically African-American churches that were recorded during the survey, 16 were erected during this period. This reflects the period of greatest growth for the African-American communities in Loudoun County. The 16 churches range from modest, one-room, frame sanctuaries to more elaborate, Gothic Revival-style stone and frame churches. However, most are single or two-room structures with minimal decorative detailing. Details are mainly restricted to the windows and steeples or bell towers.

The earliest surveyed church buildings generally began as one-room frame buildings that were later expanded.³² One example is Mount Pleasant Baptist Church near Lucketts in north-central Loudoun County (DHR #053-0322). In 1880, Reverend Charles Hadley and about a dozen residents in the Lucketts vicinity organized the Mount Pleasant Baptist Church. Local builder Jewel Frye built the church on land donated by Martha Ambers Thomas. The present building consists of the original 1880 one-story, side-gable section at the rear of the church and a front-gable addition that was added in 1915 to accommodate the church's growing congregation. Both sections feature open eaves and cornice returns. An enclosed belfry with square louvered vents is part of the 1915 addition and stands on the southeastern corner of the gabled roof (fig. 24).

³¹ Elaine E. Thompson, Guest Curator, "'Courage, My Soul,' Historic African American Churches and Mutual Aid Societies," An Exhibition at the Loudoun Museum, February 13-April 30, 2000, pp. 2-3.

³² The earliest church structures do not necessarily reflect the earliest African-American congregations. Many of the early congregations originally worshipped in pre-existing buildings, in homes, schools, or outdoors.



Figure 24. Mount Pleasant Baptist Church, Lucketts. East and north elevations (DHR #053-0322).

One of the simplest forms found among the surveyed church buildings is the former Antioch Methodist Church in Lovettsville (DHR #053-0697). Prior to 1868, residents of Lovettsville and the surrounding area organized a Methodist Episcopal congregation. On August 11, 1868, the church trustees purchased a lot at the northwestern end of the town where Broad Way intersected with the Berlin Turnpike. Around 1875, the lot was labeled on a town plat as the “African Chapel” lot. The circa-1880, one-story frame, front-gable building that occupies the site today may have replaced an earlier structure. The building served both as a chapel and as a school building for African-American children in the community. The site also contains a cemetery with marked graves that date back to 1890.

In contrast to the modest size and simple décor of the Lovettsville church, the still-active Mount Zion Baptist Church in Round Hill is a relatively large and elaborate Gothic Revival-style church that is located on a prominent lot in the center of town (DHR #291-5011). Built in 1881 on a quarter-acre lot that trustees Chester Lewis, Nelson McKinney, and Nelson Jones purchased from Barney Noland that year, this frame, one-story church is an excellent example of a typical African-American church from the late 19th century. The church exhibits stylish Gothic Revival features, including the pointed belfry and peaked-arch windows. One of the original kerosene lamps still hangs in the sanctuary and the wrought iron fence at the front of the lot is believed to be original as well.



Figure 25. Mount Pleasant Baptist Church, Bowmantown. Façade or east elevation (DHR #053-1023).

Another carefully detailed frame church is Mount Pleasant Baptist Church (DHR #053-1023) in Bowmantown (fig. 25). Although no longer in use, the 1-story, front gable church retains most of its original features. It is an excellent example of a modest rural church of the period. In the early 1870s, a group of African-American residents that lived in and around present-day Bowmantown began meeting for religious services that were presided over by traveling ministers and other local religious leaders. In 1875, Thomas Edmonds organized the Mount Pleasant Baptist Church at Bowmantown. Early officers and senior members of the church were John Allen, Benjamin Allen, Charles Murray, Sr., Julia Haney, and Maury Allen. The first church building was constructed not long after the founding of the congregation. Built of log, the first sanctuary reputedly stood just south of the existing church on New Mountain Road. According to the building's cornerstone, construction of Mt. Pleasant Baptist Church was either completed or begun July 31, 1887.

The former Mount Olive Methodist Episcopal Church in Gleedsville (now the Unitarian Universalist Church of Loudoun) is another well-preserved example of a late-19th century African-American church (DHR #053-0994). According to a written church history, Mount Olive M.E. Church derived its name from the similarity of local terrain to the mile-long Mount Olive ridge east of Jerusalem in Israel.³³ The local ridge rises to a height of 505 feet and is

³³ Eugene Scheel, "Gleedsville Named After Ex-Slave," *Loudoun Times-Mirror*, 7 April 1977.

called Negro Mountain, named for the free African-Americans who settled there before the Civil War. John Glead was one of the founding members of the church and of the surrounding community of Gleedsville. On January 3, 1889, the congregation purchased a half-acre lot from Washington and Margaret Thornton to build a chapel that was erected across Route 650 (Gleedsville Road, formerly Carter's Mill Road) from John Glead's home place (which reportedly burnt down in the early 1920's). The Mount Olive congregation was active for nearly 100 years before it merged with Mt. Zion United Methodist in Leesburg in the mid 1980's. The church retains its original rectangular footprint, its pointed-arch, Gothic Revival-style windows, and its original cladding that consists of German siding and variegated shingles in its front gable.

Stone was a popular building material, especially in western Loudoun County where it was readily available and where many local stonemasons worked. Most of the 16 churches from the period sit upon random-rubble stone foundations, while three are entirely constructed of stone.



Figure 26. Grace Methodist Episcopal Church, Lincoln. South and east elevations (DHR #053-0205).

The former Grace Methodist Episcopal Church (DHR # 053-0205) in Lincoln is an excellent example of a late-19th century stone chapel (fig. 26). Founded circa 1872 in Lincoln, Virginia under the leadership of Rev. Henry Carroll, services were originally held in the village's African-American schoolhouse (see DHR #053-0845). In December 1884, church trustees, Oscar Carry, Jesse Palmer, George Parker, John Lewis, and James R. Hicks purchased a half-acre lot in Lincoln from Mary E. Birdsall.³⁴ The cornerstone of the present stone church was laid on July 30, 1885.

Many of the early members of the church came from the Thomas, Cooper, Brady, Lewis, Carey, Gordon, Dade, Simms, Bell, Furr, Moore, Coates, Hicks, Henderson, Cook, and Mitchell

³⁴ Loudoun County Deed Book 6-W, p. 483.

families. The basement of the present church building was used for vocational classes that included shoe repair, sewing, and cooking. The Quaker community in Lincoln sponsored the vocational classes. The church continued to serve Lincoln's African-American community until 1942, when because of dwindling membership, the congregation moved to Purcellville. Special events continued to be held at the old stone church until 1951 when the new Grace Annex church was opened in Purcellville (see DHR #053-1037-0230).



Figure 27. Asbury Methodist Episcopal Church, Hillsboro vicinity. South and east elevations (DHR #053-0909).

Completed just two years after Grace ME Church (DHR #053-0909), the Asbury Methodist Episcopal Church near Hillsboro is another good example of a substantial stone church (fig. 27). According to local tradition, free African Americans and slaves in the Hillsboro area began meeting at the site of the current Asbury Methodist Episcopal Church near the end of the Civil War. In the early 1870s, when the first African-American schoolhouse was erected near this site, church members met in a one-room log building. Circa 1887, the congregation purchased land from black resident, Elzy Furr, and the church cornerstone was laid that year. The church continued to serve the Hillsboro area's African-American community until sometime after 1962. Local data indicates that Asbury Methodist Episcopal Church is one of the two oldest independent African-American congregations established in Loudoun County during the Civil War. Although in disrepair, the church building is one of the best preserved of Loudoun's independent African-American churches. Its interior and exterior are almost entirely intact from its historic period of use. The church consists of a one-story, front-gable stone structure that features massive stone quoins at the corners, an open belfry, and a one-room sanctuary with beadboard ceilings.

Austin Grove Methodist Episcopal Church in Rock Hill is a stone church (DHR #053-5137) that was built later in the period. Completed in 1911 under the leadership of the Reverend T. N. Austin and trustee Thomas Crockett ("Uncle Crockett") Luckett, Austin Grove church members

reputedly built the church in their spare time, using stone that they gathered from nearby fields. Between 1940 and 1976, this volunteer tradition of construction continued when church members built an addition to the church to use as an education building. The building consists of a basic rectangular form built in stone with frame gable ends. A later stone vestibule extends off the front gable end.

There are several other African-American churches throughout the county that were documented. They generally are part of the formal and architectural categories explained above.

Social

The only building identified during the survey that reflects the social theme was Watson Hall (DHR #053-5087-0003). The mixed-race Watson community acquired a white Christian congregation early in the 20th century. Known as the “Watson Mountain Church,” the institution was affiliated with the Presbyterian denomination. Beginning in 1906, John William Mitchell, then owner and operator of the Watson store, led efforts to establish the church. In 1913, Mitchell’s efforts culminated in the construction of a frame chapel, long known as “The Hall.” The building acted as a community center and social hall for local residents. Church services were held twice a month on Sundays. Services ceased in the late 1930s.³⁵ It is unclear whether black residents of Watson used Watson Hall. Today, the one-story, front-gable, frame building has been converted for use as a dwelling. It stands near the north end of the village at 22529 Watson Road (Route 860).

Subsistence / Agriculture

Although the scope and method that was established for the survey limited the number of rural agricultural properties that were documented, a few surveyed resources reflect the increase in land ownership and farming activities among Loudoun’s African Americans after the Civil War. Despite many obstacles, land ownership and farming by formerly enslaved people and their descendents continued to grow at a sometimes-astounding rate in the late 19th and the early 20th century in Virginia. According to historian Loren Schweningen, “former slaves and their children in Virginia became almost obsessed with the idea of acquiring their own land.”³⁶ As a result, between 1870 and 1910 black farm ownership in Virginia rose 3,641 percent, from 860 to 32,168 black farm owners. Schweningen attributes the extraordinary rise in property ownership among Virginia’s African Americans to a variety of conditions. Among these was a longstanding tradition of black proprietorship in the state, increased opportunities to acquire mortgage money, the establishment of a variety of race-based mutual aid societies, the promotion of ideas of “enterprise and self-sufficiency” by Virginia’s Hampton Institute, and the efforts of African-American Virginians such as Congressman John Mercer Langston, editor John Mitchell, and banker Maggie Walker to encourage property ownership.³⁷

The Nokes property at 45564 Thayer Road (DHR #053-5223) near Sterling is a good example of a modest farmstead owned and operated by an African-American family who acquired it after the Civil War (fig. 28). According to family matriarch Elizabeth Nokes, her family moved to this

³⁵ Eugene Scheel, “Watson Community Gained Store, Post Office in 1888,” *Loudoun Times Mirror*, 27 May 1982.

³⁶ Loren Schweningen, *Black Property Owners in the South, 1790-1915* (Chicago: University of Illinois Press, 1997), p. 173.

³⁷ Schweningen, pp. 173-174.

house in 1913. At that time, the house was already old. The current occupant has suggested that a portion of the house might be a log structure. As it now stands, the house appears to be a circa-1880 traditional frame I-house; a form that proliferated throughout rural Virginia during the latter half of the 19th century. It is located in an area that, by the late 1800s, was known locally as Nokes or Nokesville. The name derived from former slave, George Washington Nokes who leased land in the area from the Blincoe family after the Civil War. In 1901, Nokes purchased five acres on the south side of Thayer Road.



Figure 28. Nokes House, Nokesville. Façade or south elevation (DHR #053-5223).

The area became home to several African-American families, including the Edes family and the Ewing families both owned farms over 200 acres in size in the Nokesville area. The Edes property was located near where Countryside Boulevard now intersects with Harry Byrd Highway (Route 7) in Sterling. The Edes ran a dairy farm operation there and shipped milk to Washington, DC. The Ewing farm stood southeast of there near where Harry Byrd Highway intersects with Cascades Parkway. In addition to a circa-1880 frame I-house, the Nokes property includes several historic outbuildings that relate to the agricultural activities that took place there. These include several chicken houses, a barn, and a well house.

Another farm complex owned by African Americans now occupies a five-acre lot in the historically bi-racial community of Watson. Known as the Thornton property after its early African-American owners, Samuel and Emily E. Thornton, the site contains a circa-1900 I-house and four historic agricultural dependencies, including a barn and several sheds (DHR #053-5087-0007).

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

The period between the United States' entry into World War I and the end of World War II witnessed continued growth in Loudoun County's African-American communities, albeit at a slower rate. Despite the obstacles presented by war and the Great Depression of the 1930s, 42 buildings were erected during this period in the towns, villages, hamlets and neighborhoods that were surveyed.

Commerce/Trade

A number of black-owned businesses were formed and grew into significant local institutions during this period. Among these was the construction business of William Nathaniel Hall (1890-1958) who was a very successful businessman in Loudoun County. Willie Hall ran a contracting business that employed as many as 30 people and was responsible for the construction of several local buildings including the Middleburg National Bank, a wing of the Presbyterian church in Leesburg, and an addition to the Leesburg Hospital. Other Loudoun entrepreneurs included Howard Willard Clark, Sr. (1876-1960) who ran an ice cream parlor open to blacks in Hamilton, and Thomas Robinson (1855-1912) the owner of a barbershop in Leesburg.



Figure 29. (Left) Fisher House, Macsville. East and north elevations (DHR #053-5152). (Right) Fisher Workshop. North and east elevations (DHR #053-5152).

Only two resources associated with commerce were identified for this period. One is Corum's Store in Bowmantown (DHR #053-0605-0011). Built circa 1920 and later expanded and altered, the store was operated by Neal Corum from 1931 until sometime after 1976 when it closed. The other commercial resource is the Fisher workshop (DHR #053-5152) in Macsville, where, in 1930, Clarendon C. Fisher ran his own shoemaker's shop (fig. 29). Although altered, the two-story workshop is a rare example of an extant commercial building among the African-American communities of Loudoun.

Domestic

During the war and inter-war period, house architecture in Loudoun County became more closely linked to national styles and building trends. This was because of the greater availability of standardized lumber, the proliferation of “kit houses,” and the rise in commercial developers and building contractors. Still, traditional house forms persisted as can be seen in the standard frame I-house built at 40710 Red Hill Road in Watson in 1920 (DHR #053-5087-0006). Despite the presence of several examples of this architectural continuity, other forms and styles began to dominate residences that were built after 1920.



Figure 30. House, 33960 Welbourne Road, Willisville. Façade or south elevation (DHR #053-5116-0013).

One common form of the period consists of a simple, low-pitched, front-gable roofed house that may incorporate detailing borrowed from the Craftsman or Colonial Revival styles. The stuccoed-frame, one-and-a-half-story house at 33960 Welbourne Road (DHR #053-5116-0013) in Willisville demonstrates this modest form that relates to the rise of the Bungalow as an inexpensive and practical house type during the 19-teens and 1920s (fig. 30). The bungalow was an extremely popular early-20th century house type that developed during a period when home ownership among the middle and working class in the United States grew exponentially. Bungalows were designed to be inexpensive to build and easy to maintain without hired help. A typical bungalow is one- to one-and-a-half stories in height, has a compact, rectilinear footprint, and features a full-width front porch, wide eaves, and a low-slung profile.

More typical, high style Bungalows also appeared within Loudoun’s African-American communities at this time. One example stands at 34056 Snickersville Turnpike in Murphy’s Corner (DHR #053-5141-0001). Built in 1928, this house displays all of the typical features of the Bungalow form with Craftsman-style detailing. It has a low-pitched side gable roof that extends to cover what were once front and rear porches (now enclosed), a large, front-gable dormer, and bracketed eaves.



Figure 31. (Right) “The Crescent” Sears House from *Houses by Mail* by Katherine Cole Stevenson and H. Ward Jandl, John Wiley & Sons: New York, 1986. p.95. **(Left)** House, 33960 Welbourne Road, Willisville. Façade or south elevation (DHR #053-5116-0011).

The Bungalow form was popularized by several mail-order house companies like the Sears, Roebuck Company and the Aladdin Homes Corporation. One possible example of a Sears’ kit house stands at 33978 Welbourne Road in the community of Willisville (DHR #053-5116-0011). Built circa 1925, the house closely resembles the Sears “Crescent” model kit house, which was sold between 1921 and 1933 (fig. 31). More modest Bungalow forms were also surveyed. The one-and-a-half-story house at 22249 St. Louis Road in St. Louis is a good, well-preserved example of a simple frame residence that reflects both traditional side-gable forms, and the newer trends towards organic-plan houses such as the bungalow (DHR #053-5099-0013).

In 1945, a late example of a Craftsman-style-inspired house was built at 45805 Jona Drive near Sterling (DHR #053-5222). According to local informants, Will Edes built this house on the family’s land in 1945. This eclectic house displays architectural influences from the Craftsman style. Its stone-clad walls reflect a masonry style associated with Depression-era national and state park architecture that is often referred to as the Park Rustic style. The form recalls a bungalow with more steeply pitched rooflines.

The *World War I to World War II Period* in Loudoun County witnessed a stylistic transition from the Victorian style in house design to a more classically influenced mode. This new mode was dubbed the Colonial Revival style because it grew out of a renewed interest in America’s colonial past and its colonial architecture. During the 1920s and 1930s, the Colonial Revival style matured and became more academic. Later Colonial Revival houses derive their form and details directly from historic examples of Colonial-era architecture. The organic Victorian forms gave way to more traditional, rectilinear shapes derivative of 18th and early-19th century buildings. Designers employed details drawn directly from studies of existing Colonial houses. The restoration of Colonial Williamsburg and the work of a number of Virginia architects and designers interested in preserving Colonial-era homes helped to popularize this new Colonial Revival style. As a result, by the late 1930s and through the 1950s, the dominant modest house type was a simple, one-and-a-half-story, side-gable cottage commonly referred to as a “Cape Cod.” This modest form was often embellished by Colonial Revival style details such as dormers, pilasters, pediments, and simple decorative cornices.

Very few fully developed examples of this ubiquitous house type appear in Loudoun's African-American towns. However, a number of simplified versions are in evidence. The Irene Trammell House at 22202 St. Louis Road in St. Louis is one example (053-5099-0002). Built in 1940, the house displays the typical side-gable form, symmetrical façade, and front-gable dormers (fig. 32). A much simpler version stands at 1006 West Washington Street near Middleburg (259-5068). While this 1-story, side-gable concrete-block house abandons the symmetry of the typical Colonial Revival house, the form remains.



Figure 32. Irene H. Trammell House, St. Louis. Façade or west elevation (DHR #053-5099-0002).

Education

The period between 1917 and 1945, witnessed the continuing struggle by African Americans to improve the schools in Loudoun County. Their efforts succeeded after 1945 with the establishment of several modern schools for African-American children and eventually with the integration of the public school system.

Two standing historic schools were identified for this period. Purcellville "Colored" School was originally built in 1919 by a private group as was the Willing Workers' Hall (DHR #286-5003). Joseph Newton Cook (1866-1935), Luther Stuart and George W. Lee formed the Willing Workers Club on February 3, 1914. The club's goal was to erect a school for African-American children in Purcellville. The idea had been initiated by Joseph and Lena Cook whose youngest daughter had contracted scarlet fever and could no longer make the two-mile walk to the Lincoln "Colored" School. On March 15, 1917, the Willing Workers purchased the present property for \$200. Joseph Cook, a stonemason and carpenter, built the schoolhouse, which opened in September 1919. The school, known as Willing Workers Hall, operated privately as Purcellville's only primary school for African Americans until 1937 when the property was

deeded to the school board and it became known as the Purcellville “Colored” School (fig. 33). Between 1919 and 1947, the grades one through six were taught to hundreds of students.



Figure 33. Willing Workers Hall/Purcellville “Colored” School, Purcellville. East elevation (DHR #286-5003).

Built in 1921, the Willisville School (DHR #053-5116-0014) replaced an 1868 one-room schoolhouse that also served as a church. The original schoolhouse, possibly sponsored by a Northern Quaker group, burned in 1917. In 1921, after the land was deeded to the Mercer District School Board, a new school was built. In 1934, the building was enlarged by a rear classroom addition.

Recreation/Arts



Figure 34. Middleburg Baseball Team, “Bush League” at Hall’s Park (DHR #053-5155) ca. 1948-1950. Photo courtesy of Lewis & Geraldine (Smith) Haley.

Located just north of the African-American hamlet of Macsville, Hall’s Park is associated with the Hall family, a prominent African-American family in Loudoun County. In the early to mid-20th century, the field that fronts the former Hall residence hosted many recreational activities for African Americans. Horse races, baseball games, and festivals were held there. Middleburg’s black baseball team was among the sports teams that played at Hall’s Park in the mid-20th century (fig. 34). The park consists of an open field that fronts the Hall homestead at 23171 Carters Farm Lane (DHR #053-5155).

Religion

Three churches associated with the *World War I to World War II Period* were documented during the survey. All but one of these were replacements for earlier church buildings.

Bluemont’s First Baptist Church stands today in the community of Murphy’s Corner, but was originally erected on the eastern slope of the Blue Ridge southwest of the village of Bluemont (DHR #053-5141-0007). Founded in 1888, the congregation originally worshiped in the African-American schoolhouse that once stood on the slope of the mountain southwest of Bluemont. In 1920, the congregation erected this building on the mountain. Because of the declining population on the mountain and its difficult access, in 1949, the church building was moved to its current location. Siblings Jim and Sarah Henderson donated the lot in Murphy’s Corner.

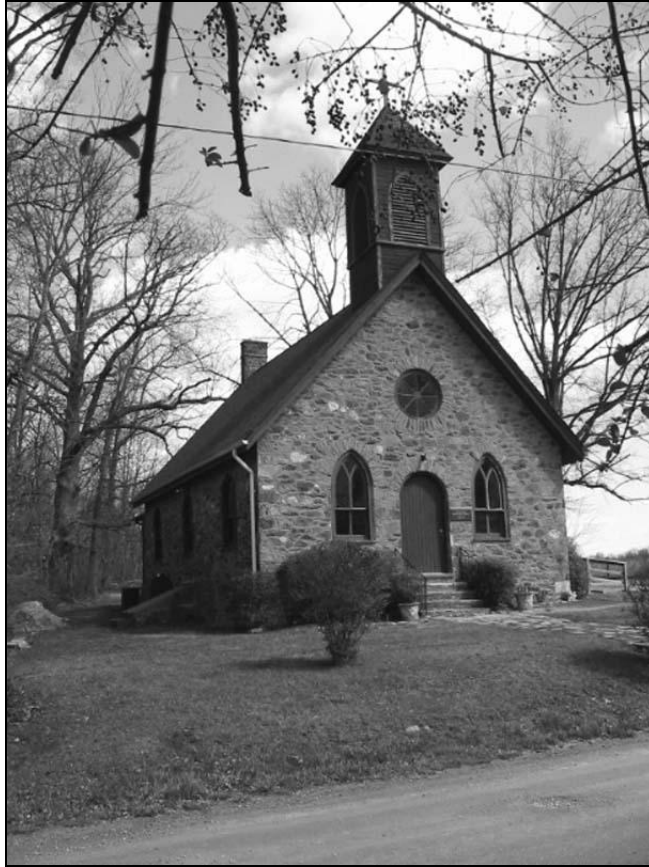


Figure 35. Willisville Chapel, façade or south elevation (DHR #053-1043).

A multi-denominational church was organized in Willisville in 1868; by 1884, the congregation had affiliated with the Methodist Church (DHR #053-1043). George Evans purchased the original land and building at another site for \$40.00 from the late Lawyer Carter to be used as a church and public school. In 1917, the original school and church was destroyed by fire. In 1924, Mary D. Neville, a white landowner living nearby, proposed to finance the building of a new Willisville church if residents were able to collect the first \$1,000 dollars necessary for construction (fig. 35). Church trustees Frank Henderson, Moses Peterson, William Gaskins, Dudley Gaskins and Daniel Hampton led a successful fundraising effort. According to local residents, Neville drew the design of the stone church, modeling the building in a French country style. Builder John Allison constructed the woodwork for the building and Albert Hall and James Jackson completed the stone masonry.

Following a 1927 fire, the Hamilton congregation of Mount Zion Methodist Episcopal Church (DHR #053-5197) also had to replace their original chapel. The town's African-American Methodist Episcopal congregation erected the first Mount Zion church in August 1881 on a half-acre of land purchased by trustees Lafayette Mann, George Lee, Alfred Grisby, Lewis Hill and Charles Taylor. The present 1928 frame building at 250 West Virginia Avenue replaced the original frame structure. The existing building is a good, intact example of an early 20th-century African-American church.

The New Dominion (1946-Present)

Domestic

Residential architecture after World War II increasingly reflected the influences of mass production in the marketplace. In addition, a population boom along with housing subsidies for veterans triggered the construction of large numbers of houses in and around large cities. The growth of the suburbs slowly spread outward, but didn't affect Eastern Loudoun County until the late 1950s and early 1960s with the development of large-scale planned developments such as Sterling.

In Loudoun's African-American communities, only a few new residences were erected between 1946 and 1962. These buildings generally continue the trends seen in the *World War I to World War II Period*. Cape Cod forms continued to be built, such as the stone-clad example at 34007 Welbourne Road in Willisville (1956, DHR #053-5116-0007), and the deteriorated frame example at 24108 New Mountain Road (DHR #053-0605-0012) in Bowmantown (fig. 36).



Figure 36. House, 34007 Welbourne Road, Willisville. Façade or north elevation (DHR #053-5116-0007).

The Ranch House form also began to appear as can be seen at the modified St. Louis residence at 35327 Snake Hill Road that was built in 1955 (DHR #053-5099-0007). Other, more traditional forms persisted like the two-story, side-gable, concrete-block house that stands at 24134 Stewart Town Lane in Stewarttown (1954, DHR #053-5169).

Education

In the early 1940s, African-American advocates for better public education for blacks finally succeeded in obtaining improved facilities in parts of Loudoun County. The first major victory came in 1941 with the construction of Leesburg's Douglass High School, the first high school for

African Americans in Loudoun County. The Carver School in Purcellville and the Banneker School in St. Louis followed in 1946 and 1948 respectively.

The Colonial Revival-style George Washington Carver Elementary School (DHR #053-5199) was erected south of the Purcellville town limits in 1946. The school operated until 1968 and is now used for school equipment storage. Plans are underway to rehabilitate the former school as a senior center.



Figure 37. Banneker School, St. Louis. Façade or north elevation (DHR #053-0605-0004).

The 1948 Banneker School (DHR #053-5099-0010) is the only example of Modern Movement architecture documented during the survey (fig. 37). The large brick school originally served children from nearby Middleburg, Marble Quarry, and St. Louis. Still in operation today, the school was named after Benjamin Banneker a noted 18th century, African-American scientist.

Religion

Grace Annex Church (DHR #286-5001-0230) replaced the original 19th century Grace Methodist Episcopal Church in Lincoln that closed in 1942 because of dwindling membership. The congregation moved to Purcellville where more members and potential members lived. The new brick church was completed in 1957 and continues to serve the congregation today (fig. 38).



Figure 38. Grace Annex Methodist Episcopal Church, Purcellville.
Looking west (DHR #286-5001-0230).

First Baptist Church of Watson was formally organized on November 29, 1896 under the leadership of Reverend Douglas D. Fisher and Reverend Bush W. Murray. The first church building was erected on land donated by one of the founding members, Samuel Thornton. The building burned in 1955 and was replaced by the present one-story, concrete block structure in 1957 (DHR #053-5087-0009).

VI. SURVEY FINDINGS

History Matters surveyed 213 properties that relate to the history of African Americans in Loudoun County, Virginia. Of the surveyed properties, 203 were surveyed at the reconnaissance level (exterior documentation) and ten were intensively documented (exterior and interior). (See **Appendix A for indices of survey properties.**) Resources documented date from the late 18th through the mid-20th centuries with building types that included single- and multi-family dwellings, schools, commercial buildings, religious buildings, and cemeteries. By far, the most common building type was the single family dwelling, though 24 churches and ten schools were also surveyed. Approximately 90 percent of the surveyed properties are located within the 30 historically African-American towns, villages, hamlets and neighborhoods that the project's cosponsor, the Black History Committee of the Friends of the Thomas Balch Library, identified during their 2001 African American Community mapping project. The survey focused on documenting the standing historic resources associated with those communities. The majority of the communities were founded by African Americans in the three decades that followed the end of the American Civil War. Former slaves who purchased land from white landowners established many of the villages. For many of the early owners, this was their first land purchase.

Seven of the 30 communities that were surveyed were selected by the client for additional research and for the preparation of Preliminary Information Forms (PIFs) that can be submitted to the Virginia Department of Historic Resources (DHR) to determine if these seven communities are eligible for listing as historic districts on the *National Register of Historic Places*. These seven communities are Bowmantown, Brownsville/Swampoodle, Howardsville, Willisville, Watson, and Murphy's Corner. Of the seven selected communities, historic research indicates that Watson, was historically a mixed-race community and that many of the historically African-American buildings have been lost. One section of the rural village may once have housed a separate African-American community, but most of the historic resources associated with it no longer exist.

These seven villages reveal that Loudoun's African-American communities shared similar historical development patterns and common architectural expressions. The communities were established on typically small lots (under 10 acres) that generally were located on land that was poor for farming. The early residents tended to work in service jobs and participate in small-scale farming or gardening to feed their immediate families.³⁸ Each community originally included only a handful of single-family residences. Early in their development, community residents organized to form religious congregations and build churches that also frequently served as schoolhouses. When separate public schools were built, they were commonly erected on land purchased or donated by community members. Residents, not the local school trustees, often paid to construct the schools. Because of chronic underfunding of African-American

³⁸ Throughout the county, there were undoubtedly many African-American farmers with larger properties that they either owned or farmed as tenants. Few of these were identified in the survey since the focus was on the core communities that developed following the Civil War.

education throughout Virginia, this was often the only way that African Americans could obtain public school buildings for their children.

The architecture seen in the 30 African-American communities reveals information about the ambitions of their residents. Often the most elaborate building details were reserved for the community church or school, while individual houses were typically of modest size and plain decoration. One building trend seen throughout these communities is the use of a true one-and-a-half story building form for many dwellings. This side-gable form incorporates extended eaves where half-size frieze windows are placed. The higher eaves and attic-story windows allow for expanded living space in the attic story and additional light. Visually, this form looks larger than a standard one-story-plus-attic building, but smaller than a true two-story structure. Speculation suggests that its early use in Loudoun's African-American communities may reflect both the owners' limited means and their desire to break from the antebellum building types where many African Americans were enslaved.

In addition to surveying these specific African-American communities, the survey project also documented historically African-American neighborhoods that are encompassed within or adjacent to the county's larger towns of Round Hill, Purcellville, Lovettsville, Hillsboro, Middleburg, Hamilton, and Bluemont. These often racially segregated neighborhoods represent important historical themes in the African-American experience in Loudoun County. They illustrate how African Americans settled in segregated enclaves both because of state-supported racial discrimination and for the mutual support.³⁹

Using historic maps and information provided by local informants, History Matters identified approximately 50 previously surveyed county and town properties that contain architectural resources associated with the history of African Americans in Loudoun County. These resources range from well-known historic sites such as Oatlands, Belmont, Lanesville and the Arcola Slave Quarter to lesser known individual properties and neighborhoods in Loudoun's towns and rural areas. These better-known sites were not re-documented, but they provide an important resource for interpreting African-American heritage in Loudoun County and have the added benefit of being publicly owned or otherwise open to the public.⁴⁰ The latter neighborhoods were selectively surveyed and are important areas whose history should be further documented with archival research, the collection of physical artifacts, and oral history. These African-American neighborhoods should be incorporated into existing and potential historic districts and their unique history and contributions to each town acknowledged in local histories. (See Appendix B for brief descriptions of the histories of these neighborhoods.)

Local residents also helped to identify numerous previously undocumented historic sites. Because of contract limitations, not all of the identified sites could be surveyed. Therefore, we have collected basic location and historic information on approximately 40 potential African-American historic sites that recommend for future research and documentation. (See Appendix E.)

³⁹ One common historical trend seen in several of Loudoun County's larger towns was that the African American neighborhoods were excluded from the town boundaries when the towns were incorporated.

⁴⁰ Previously surveyed historic sites were not re-documented for this survey.

VII. RECOMMENDATIONS

Recommendations for Future Research

Current research by local and national scholars has furthered ongoing efforts, such as the one represented by this survey report, to link important events, themes, and people in Loudoun County's history with the actual places with which they are associated. Several important areas of inquiry remain to be researched. Areas that would benefit from combining physical site survey with archival research include:

- ante-bellum historic sites that focus on how free and enslaved African Americans lived;
- Civil War and Reconstruction-era sites and themes;
- large-scale agricultural properties that illustrate patterns of land ownership and agricultural pursuits among Loudoun's African-American population in the 19th and 20th centuries;
- sites associated with the struggle of African Americans to establish and improve local educational institutions, and
- sites associated with the 20th-century civil rights movement in Loudoun County.

During the course of the survey, several potential historic resources that are associated with Loudoun's African-American heritage were identified, but, due to scope of work constraints for the field survey, were not surveyed. **Appendix E** lists 41 of these sites and provides location and some historical background information when available.

In addition, there are many historic resources in Loudoun County that are either well known or well documented that have the potential to help tell the story of African Americans in the County. **Appendix F** contains a list of a sampling of previously surveyed sites that hold significance for African-American history in Loudoun County. Some, such as Oatlands and Claude Moore Park, though well known, have not been thoroughly examined in the context of African-American history. Also, several neighborhoods within Loudoun County's larger towns that have been surveyed may need to be reexamined to include historic context about their African-American residents.⁴¹ Undoubtedly, there are many more small settlements and rural properties associated with African-American history throughout the county.

Further research using oral histories, local informants, land, tax, and census records could aid efforts to uncover these sites. This research is necessary to understand the complete historical context of Loudoun's African-American historic sites and to provide data that allows citizens and local officials to make informed decisions about how to treat historic sites when change is proposed.

⁴¹ Where known, these previously surveyed areas have been roughly delineated in the brief community histories that appear in **Appendix B** of this document.

Threats and Protection for Loudoun County's African-American Historic Resources

Because it is impossible to visually identify a historic site that relates to an important event, person or historic theme, many of Loudoun County's important historic resources are threatened by development or neglect. This is especially the case for the county's African-American sites, which tend to be modest in appearance and display distinctive, non-normative architecture and layouts. Thus, they are not clearly recognizable by the general public or by local officials.⁴²

This project included the preparation of individual PIFs for seven African-American villages and hamlets: Bowmantown, Brownsville/Swampoodle, Howardsville, Murphy's Corner, St. Louis, Watson, and Willisville. The PIFs are state forms that provide historical and descriptive information to officials at the DHR that enables them to determine if a historic site or district is potentially eligible for listing on the *National Register of Historic Places* and the *Virginia Landmarks Register*.

National Register of Historic Places

The *National Register of Historic Places* is the official federal list of historic districts, sites, buildings, structures, and objects that are significant in American history, architecture, archeology, engineering, and culture. The list is administered by the National Park Service (NPS) with the assistance of the State Historic Preservation Office (SHPO) in each state. In Virginia, DHR serves as Virginia's SHPO.

Virginia Landmarks Register

The *Virginia Landmarks Register* is the state's official list of properties important to Virginia's history. The same criteria are used to evaluate resources for inclusion in the *Virginia Landmarks Register* as are used for the *National Register*. Periodically, the department publishes an updated edition of *The Virginia Landmarks Register*, a book that contains photographs and information about the properties listed as Virginia landmarks. The list is administered by the State Historic Preservation Office (SHPO).

Benefits of Listing on the Virginia Landmarks and National Registers

Rehabilitation tax credits are dollar-for-dollar reductions in income tax liability for taxpayers who rehabilitate historic buildings. Credits are available from both the federal government and Virginia. The amount of the credit is based on total rehabilitation costs. The federal credit equals 20% of the eligible rehabilitation expenses and the Virginia credit equals 25% of the eligible rehabilitation expenses. In some cases, taxpayers can qualify under both programs, allowing them to claim credits of 45% of their eligible rehabilitation expenses.

Individual sites and historic districts that are included in the *National Register of Historic Places* are recognized as having historic significance in local, state, or national history. *National Register* listing also confers a level of protection to historic sites by requiring that all federal and

⁴² On the eastern end of the County, several of Loudoun's rural African-American villages have been lost to the pressures of residential and commercial development. In the 1960s, the village of Willard was razed to construct Dulles International Airport. Near Sterling, the Nokesville community has been overwhelmed by residential and commercial development. In the southeastern corner of the county, Conklin has almost disappeared.

state agencies consider the impact of their planning and construction activities on any property that is listed on or that is eligible for listing on the *National Register of Historic Places*.

Potential listings on the Virginia Landmarks and National Registers

The seven PIF villages were pre-selected by Loudoun County and DHR officials before the survey research began. Another hamlet that was surveyed may be eligible for listing on the *Virginia Landmark* and *National Registers*. Known informally as Short Hill, the hamlet sits just south of the town boundary of Hillsboro in the western section of Loudoun County. Settled before the Civil War by free persons of color, by the turn of the 20th century, the community included several residences, a school for African Americans, and a Methodist church. (DHR#s 053-5204 – 053-5207).

As individual resources, many of the surveyed African-American architectural resources would not meet the qualifying standards for *National Register* listing. However, a few sites should be investigated further for their historical significance to determine if any are eligible. These include the Chauncey DePew Brown House (DHR# 053-0588) where well-known musician and bandleader Chauncey Brown was reputedly born and raised. Also, the boyhood home of William “Billy” Pierce (DHR# 286-5001-0107), a prominent 20th-century dance instructor, choreographer, and journalist who practiced in New York City may be eligible for individual nomination. Another historically and architecturally significant historic site that may be eligible for listing is the intact stone slave quarter near Arcola (053-0984) that was once associated with the James Lewis farm.

An alternative to listing individual properties and historic districts is to prepare a *Multiple Property Listing* (MPL), an umbrella document that identifies the property types and historical themes that are associated with a particular group of historic resources that may warrant historic designation. MPLs could be prepared for groupings such as “African-American Historic Resources in Loudoun County, Virginia, circa 1780 – 1955,” or for “Nineteenth-Century African-American Villages in Loudoun County, Virginia.” Another MPL study could be “Underground Railroad & Sites Associated with the Abolition Movement in Loudoun County, Virginia.” The advantage of MPLs is that they make the process of nominating individual sites and districts simpler, and they provide invaluable historical background on pertinent topics that can be used for local educational projects.

Finally, local, state-wide, or *National Register* listings of larger mixed-race historic districts in Loudoun County such as Lovettsville, Round Hill, and Purcellville must take care to encompass their historically African-American neighborhoods and sites which were often segregated or located along the margins or even outside the original town boundaries. These racially segregated neighborhoods are identified in the brief histories of these towns that are included in **Appendix B** of this report.

Educational Activities and Heritage Tourism Development

The rich diversity of Loudoun County's history provides great opportunities for historical education and heritage tourism development. The county's significant collection of African-American heritage resources is one important segment of local cultural resources. Programs such as those developed over the past several years by the Loudoun Museum, the Black History Committee of the Friends of the Thomas Balch Library, and the Waterford Foundation have greatly expanded knowledge of African-American history in Loudoun and have provided numerous opportunities to draw heritage tourists and to work with local citizens. Activities have included several topical exhibits, walking tours, guidebooks, brochures, conferences, and lectures. These are all excellent means with which to promote knowledge and to collect data that is important to understanding and interpreting history.

One future project that could help bring together all of the collected information and present it to the public would be to develop a countywide African-American Heritage Trail. Such a project could incorporate signage, written booklets or brochures, audio-visual, and web media to promote a broader understanding of Loudoun County's history. The County and private groups could link their educational and heritage tourism efforts with regional and national initiatives such as the National Park Service's *Network to Freedom* program and the Virginia Foundation for the Humanities *African American Heritage in Virginia* project. Other resources that could provide support, money, or expertise for developing new programs are the National Trust for Historic Preservation's *Main Street Center* and the programs of the National Endowment for the Humanities.

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APPENDIX A: Survey Indexes

- **Index to Surveyed Resources**
Sorted by DHR Identification Number
- **Index to Surveyed Resources**
Sorted by Loudoun County Parcel Identification Number (PIN)
- **Chronological List of Surveyed Resources**
- **Historic Context Report of Surveyed Resources**
- **Historic Period Report of Surveyed Resources**

Index to Surveyed Resources

Sorted by DHR Identification Number

DHR ID Number	Loudoun County Parcel Identification Number (PIN)	Resource Name	Street Address/ Location	Town/Village/ Hamlet/Vicinity	USGS Quadrangle Map
053-0062-0001	655-49-2132	House	20857 Greengarden Road	Howardsville	Bluemont
053-0062-0002	655-38-0759	House	20999 Greengarden Road	Howardsville	Bluemont
053-0062-0003	655-38-3899	House	20929 Greengarden Rd.	Howardsville	Bluemont
053-0062-0004	655-38-5637	House	20965 Greengarden Road	Howardsville	Bluemont
053-0062-0005	655-38-5907	Reid, Gracie, House	21011 Greengarden Road	Howardsville	Bluemont
053-0062-0006	655-38-3732	House	20991 Greengarden Road	Howardsville	Bluemont
053-0174	421-10-6969	Mount Gilead Township School	38747 Hughesville Road	Hughesville	Lincoln
053-0205	455-36-2851	Grace M.E. Church	West end of Brooks Lane	Lincoln	Lincoln
053-0322	221-29-6877	Mount Pleasant Baptist Church	41803 Bald Hill Road	Lucketts	Waterford
053-0464	421-10-6969	Hughesville Baptist Church	38747 Hughesville Road	Hughesville	Lincoln
053-0584	432-17-4722	Moore, Frank House	38446 John Mosby Highway	Dover	Middleburg
053-0587	503-40-9105	Smith Family House	37600 John Mosby Highway	Macsville	Middleburg
053-0588	503-35-4209	Brown, Chauncey DePew, House	37040 John Mosby Highway	Brown's Corner	Middleburg
053-0589	503-35-2245	Maryland Heights	23363 John Mosby Highway	Brown's Corner	Middleburg
053-0605-0001	363-45-5386	House	24035 New Mountain Road	Bowmantown	Middleburg
053-0605-0002	363-45-5386	House	24029 New Mountain Road	Bowmantown	Middleburg
053-0605-0003	362-15-7206	Former Bull Run School	24015 New Mountain Road	Bowmantown	Middleburg
053-0605-0004	362-15-9654	House	23965 New Mountain Road	Bowmantown	Middleburg
053-0605-0005	362-15-4130	House	23985 New Mountain Road	Bowmantown	Middleburg
053-0605-0006	363-46-1365	House	24054 New Mountain Road	Bowmantown	Middleburg
053-0605-0007	363-45-7925	House	24060 New Mountain Road	Bowmantown	Middleburg
053-0605-0008	363-36-9682	Bowman, Walter, House	24127 Bowmantown Road	Bowmantown	Middleburg
053-0605-0009	363-37-2784	House	24126 Bowmantown Road	Bowmantown	Middleburg
053-0605-0010	363-37-3980	Bowman, Jim & Frances, House	24146 Bowmantown Road	Bowmantown	Middleburg
053-0605-0011	363-36-1057	Corum's Store	39567 Moss Ridge Road	Bowmantown	Middleburg
053-0605-0012	363-35-7486	House	24108 New Mountain Road	Bowmantown	Middleburg
053-0697	369-20-6910	Antioch M.E. Church	1? N. Berlin Turnpike	Lovettsville	Harper's Ferry
053-0823	455-36-6782	Bell, Harold, House	37764 Brooks Lane	Lincoln	Lincoln
053-0825	455-36-6170	Lucas House	37758 Brooks Lane	Lincoln	Lincoln
053-0843	455-36-7114	Brent House	37766 Brooks Lane	Lincoln	Lincoln
053-0845	455-35-9263	Lincoln "Colored" School	37706 Cooksville Road	Lincoln	Lincoln
053-0899	192-16-2972	Union Church/ First Baptist Church	19976 Sycolin Road	Sycolin	Leesburg

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Sorted by DHR Identification Number

DHR ID Number	Loudoun County Parcel Identification Number (PIN)	Resource Name	Street Address/ Location	Town/Village/ Hamlet/Vicinity	USGS Quadrangle Map
053-0909	518-39-6445	Asbury M.E. Church	Ashbury Church Road - Rte 718	Hillsboro	Purcellville
053-0932	500-30-6707	Berryman, Raymond & Mattie, House	37568 Berryman Road	Berryman	Lincoln
053-0984	162-17-2899	Stone Slave Quarters	24837 Evergreen Mills Road	Arcola	Arcola
053-0987	282-25-6592	Watson General Store	22597 Watson Road	Watson	Arcola
053-0988	321-29-0607	Hartke, Sandra, House	22336 James Monroe Highway	Oatlands vicinity	Arcola
053-0994	316-49-7927	Mt. Olive M.E. Church	20460 Gleedsville Road	Gleedsville	Leesburg
053-1023	399-30-8316	Mt. Pleasant Baptist Church	No address-New Mountain Rd	Bowmantown	Middleburg
053-1024	399-30-3900	Napper Log House	No address-Buchannon Gap Rd	Stewartown	Middleburg
053-1043	658-30-9380	Willisville Chapel	34008 Welbourne Road	Willisville	Bluemont
053-1049	596-25-9397	Mt. Zion Baptist Church	35286 Snake Hill Road	St. Louis	Bluemont
053-1060	633-36-6922	Scipio, Beatrice, House	18556 Foggy Bottom Road	Murphy's Corner	Bluemont
053-5086	465-26-3702	Second Marble Quarry School	22282 Sam Fred Road	Berryman	Lincoln
053-5087-0001	282-26-1094	House	22610 Watson Road	Watson	Arcola
053-5087-0002	282-46-0501	House	22503 Watson Road	Watson	Arcola
053-5087-0003	282-46-0501	Watson Hall	22529 Watson Road	Watson	Arcola
053-5087-0004	282-46-0501	House	22579 Watson Road	Watson	Arcola
053-5087-0005	282-25-6592	Church Family House	22603 Watson Road	Watson	Arcola
053-5087-0006	282-16-4189	House	40710 Red Hill Road	Watson	Arcola
053-5087-0007	282-17-5024	Thornton House	40837 Red Hill Road	Watson	Arcola
053-5087-0008	282-17-6376	House	40852 Red Hill Road	Watson	Arcola
053-5087-0009	282-18-5852	First Baptist Church, Watson	40931 Red Hill Road	Watson	Arcola
053-5087-0010	283-49-1796	House	40991 Red Hill Road	Watson	Arcola
053-5097	no tax id #	House	25600 Elk Lick Road	Conklin	Arcola
053-5098	295-26-4513	House	40455 Quaterbranch Road	Lovettsville	Point of Rocks
053-5099-0001	621-20-2998	House	22209 McQuay Heights Lane	St. Louis	Bluemont
053-5099-0002	621-20-9187	Trammell, Irene H., House	22202 St. Louis Road	St. Louis	Bluemont
053-5099-0003	621-30-8030	House	22181 St. Louis Road	St. Louis	Bluemont
053-5099-0004	596-25-6595	Jackson, Mary Jane, House	35262 Snake Hill Road	St. Louis	Bluemont
053-5099-0005	596-46-8529	House	22032 St. Louis Road	St. Louis	Bluemont
053-5099-0006	596-37-3190	St. Louis School	35430 Hamlin School Lane	St. Louis	Bluemont
053-5099-0007	596-26-3085	Grant, M. Louise, House	35327 Snake Hill Road	St. Louis	Bluemont
053-5099-0008	596-26-1383	Strickland, Dwight, House	35307 Snake Hill Road	St. Louis	Bluemont
053-5099-0009	596-25-7434	Store	35285 Snake Hill Road	St. Louis	Bluemont
053-5099-0010	596-25-2318	Banneker School	35231 Snake Hill Road	St. Louis	Bluemont
053-5099-0011	621-20-7255	Madison House	22240 St. Louis Road	St. Louis	Bluemont

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DHR ID Number	Loudoun County Parcel Identification Number (PIN)	Resource Name	Street Address/ Location	Town/Village/ Hamlet/Vicinity	USGS Quadrangle Map
053-5099-0012	621-20-4456	Mattingly, Don E., Jr., House	22241 St. Louis Road	St. Louis	Bluemont
053-5099-0013	621-20-4967	House	22249 St. Louis Road	St. Louis	Bluemont
053-5099-0014	621-29-8931	House	22256 Newlin Mill Road	St. Louis	Bluemont
053-5099-0015	621-29-9010	Smith, Willie & Grace Jackson House	22309 St. Louis Road	St. Louis	Bluemont
053-5099-0016	621-19-9193	Basil, Charles & Armeata, House	22317 St. Louis Road	St. Louis	Bluemont
053-5099-0017	597-46-5120	House	22326 St. Louis Road	St. Louis	Bluemont
053-5116-0001	658-40-5003	House	33911 Welbourne Road	Willisville	Bluemont
053-5116-0002	658-30-6465	Abandoned House, Welbourne Rd.	Welbourne Rd.	Willisville	Bluemont
053-5116-0003	658-30-7260	House	33973 Welbourne Road	Willisville	Bluemont
053-5116-0004	658-30-8453	Abandoned House between	33995 & 34001 Welbourne Rd	Willisville	Bluemont
053-5116-0005	642-35-0533	House, West of 34001	Welbourne Road	Willisville	Bluemont
053-5116-0006	658-30-7707	House	34001 Welbourne Road	Willisville	Bluemont
053-5116-0007	642-35-0757	House	34007 Welbourne Road	Willisville	Bluemont
053-5116-0008	658-30-8643	House	34017 Welbourne Road	Willisville	Bluemont
053-5116-0009	642-35-4345	Willisville Store	34049 Welbourne Road	Willisville	Bluemont
053-5116-0010	642-35-3622	House	34055 Welbourne Road	Willisville	Bluemont
053-5116-0011	658-30-7485	House	33978 Welbourne Road	Willisville	Bluemont
053-5116-0012	658-30-5286	Gaskin, Rosalee, House	33974 Welbourne Road	Willisville	Bluemont
053-5116-0013	658-30-3593	House	33960 Welbourne Road	Willisville	Bluemont
053-5116-0014	658-30-3064	Willisville School (former)	33910 Willisville Road	Willisville	Bluemont
053-5116-0015	658-30-5629	House	33995 Welbourne Road	Willisville	Bluemont
053-5137	637-45-0287	Austin Grove M.E. Church	33999 Austin Grove Road	Rock Hill	Bluemont
053-5138	588-16-4980	Powell's Grove United Meth. Church	19100 Airmont Road	Powell's Grove	Bluemont
053-5139	635-49-4004	Walsh Farm Slave Quarter	19312 Walsh Farm Lane	Paxson/Berkley	Bluemont
053-5140	649-48-6721	Butcher's Hollow House	33691 Snickersville Turnpike (?)	Butcher's Hollow	Bluemont
053-5141-0001	633-46-8915	House	34056 Snickersville Turnpike	Murphy's Corner	Bluemont
053-5141-0002	633-47-2137	House	34062 Snickersville Turnpike	Murphy's Corner	Bluemont
053-5141-0003	633-37-1480	House	34090 Snickersville Turnpike	Murphy's Corner	Bluemont
053-5141-0004	633-36-9390	House	34058 Snickersville Turnpike	Murphy's Corner	Bluemont
053-5141-0005	633-36-6966	House	18526 Foggy Bottom Road	Murphy's Corner	Bluemont
053-5141-0006	633-36-7563	House	34069 Snickersville Turnpike	Murphy's Corner	Bluemont
053-5141-0007	633-36-8765	Bluemont First Baptist Church	34081 Snickersville Turnpike	Murphy's Corner	Bluemont
053-5141-0008	633-37-1431	House	34117 Snickersville Turnpike	Murphy's Corner	Bluemont
053-5149	503-35-2323	House	23375 Sam Fred Road	Brown's Corner	Middleburg
053-5150	503-35-2323	House	23381 John Mosby Highway	Brown's Corner	Middleburg

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DHR ID Number	Loudoun County Parcel Identification Number (PIN)	Resource Name	Street Address/ Location	Town/Village/ Hamlet/Vicinity	USGS Quadrangle Map
053-5151	503-30-9576	Brown House	23320 Forsythia Lane	Macsville	Middleburg
053-5152	468-35-0282	Fisher House & Workshop	37603-37609 John Mosby Hwy	Macsville	Middleburg
053-5153	468-35-1275	House	37615 John Mosby Highway	Macsville	Middleburg
053-5154	468-45-3205	Fisher, David, House	37632 John Mosby Highway	Macsville	Middleburg
053-5155	467-26-0518	Hall's Park	23171 Carters Farm Lane	Macsville	Middleburg
053-5168	399-39-5123	House	39245 Buchannon Gap Road	Stewartown	Middleburg
053-5169	399-38-7871	House	24134 Stewart Town Lane	Stewartown	Middleburg
053-5170	399-38-4083	House	24151 Stewart Town Lane	Stewartown	Middleburg
053-5171	369-30-8440	Berry, Warty, House	21 Berlin Pike	Lovettsville	Harper's Ferry
053-5172	370-40-7837	Morgan, Molly, House	14 S. Loudoun Street	Lovettsville	Harper's Ferry
053-5173	370-40-9427	Lovettsville School	11 S. Locust Street	Lovettsville	Harper's Ferry
053-5174	370-40-3812	House	24 S. Loudoun Street	Lovettsville	Harper's Ferry
053-5175	442-16-4657	Mt. Sinai Free Baptist Cemetery	Britain Rd. & Laramy Ln.	Britain/Guinea	Harper's Ferry
053-5176-0001	382-29-9993	House	39291 E. Colonial Highway	Brownsville	Purcellville
053-5176-0002	382-30-0115	Brownsville School	39306 E. Colonial Highway	Brownsville	Purcellville
053-5176-0003	382-20-0677	House	39335 E. Colonial Highway	Brownsville	Purcellville
053-5176-0004	382-20-4294	House	39345 E. Colonial Highway	Brownsville	Purcellville
053-5176-0005	382-20-2675	Second Mount Olive Baptist Church	17406 E. Colonial Highway	Brownsville	Purcellville
053-5176-0006	382-20-0578	House	17429 Brownsville Lane	Brownsville	Purcellville
053-5176-0007	382-20-0660	House	17445 Brownsville Lane	Brownsville	Purcellville
053-5176-0008	382-20-0737	House	17471 Brownsville Lane	Brownsville	Purcellville
053-5183	418-49-9302	Mt. Zion M. E. Church Parsonage	114 Maryland Street	Hamilton	Purcellville
053-5184	418-39-6983	Collins House	70 Laycock Street	Hamilton	Purcellville
053-5185	418-48-3133	Clark, Eugene, House	115 Ivandale Road	Hamilton	Purcellville
053-5186	418-48-3446	Harvey, Fannie, House	119 North Ivandale Road	Hamilton	Purcellville
053-5187	418-48-7445	Johnson, Charley, House	120 N. Ivandale Road	Hamilton	Purcellville
053-5188	418-48-7061	Clark, Howard Willard, House	124 Delaware Ave.	Hamilton	Purcellville
053-5189	418-49-5240	House	102 Delaware Avenue	Hamilton	Purcellville
053-5190	418-49-2212	House	258 Maryland Avenue	Hamilton	Purcellville
053-5191	418-49-5002	Store, west of	242 Maryland Ave.	Hamilton	Purcellville
053-5192	418-49-4506	Lucas, Mary Jane, House	242 Maryland Ave.	Hamilton	Purcellville
053-5193	418-49-6012	House	232 Maryland Ave.	Hamilton	Purcellville
053-5194	418-39-8199	House	118 Maryland Ave.	Hamilton	Purcellville
053-5195	418-30-1846	Fields, Mary Clark, House	102 W. Virginia Ave.	Hamilton	Purcellville
053-5196	418-30-0780	Gaskins, Clint, House	12 W. Virginia Ave.	Hamilton	Purcellville

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053-5197	418-38-9881	Mt. Zion M.E. Church	250 W. Virginia Ave.	Hamilton	Purcellville
053-5198	418-48-7800	Rowe, George, House	284 W. Virginia Ave.	Hamilton	Purcellville
053-5199	489-48-7172	Carver, George Washington, School	700 S. 15th Street	Purcellville	Purcellville
053-5200	489-48-4455	House	710 20th Street	Purcellville	Purcellville
053-5201	489-48-2667	House	730 S. 20th Street	Purcellville	Purcellville
053-5202	489-48-3845	House	750 20th Street	Purcellville	Purcellville
053-5203	489-48-3435	House	760 S. 20th Street	Purcellville	Purcellville
053-5204	518-39-2864	House	15411 Ashbury Church Road	Short Hill	Purcellville
053-5205	518-39-2864	House	15407 Ashbury Church Road	Short Hill	Purcellville
053-5206	518-39-6504	Hillsboro "Colored" School (former)	15425 Ashbury Church Road	Short Hill	Purcellville
053-5207	518-28-8780	House	15469 Ashbury Church Road	Short Hill	Purcellville
053-5208	024-45-2936	House	220 Oakgrove Road	Oak Grove	Herndon
053-5209	024-45-7241	House	102 Hall Road	Oak Grove	Herndon
053-5210	024-45-8615	House	105 Hall Road	Oak Grove	Herndon
053-5211	024-35-9991	House	112 Locust Lane	Oak Grove	Herndon
053-5212	024-46-1211	House	102 Locust Lane	Oak Grove	Herndon
053-5213	024-36-2699	House	104 Dominion Lane	Oak Grove	Herndon
053-5214	024-46-2325	Oak Grove Baptist Church & Cemetery	22870 Dominion Lane	Oak Grove	Herndon
053-5215	192-16-8342	House	20058 Sycolin Road	Sycolin	Leesburg
053-5216	192-16-3634	House	20028 Sycolin Road	Sycolin	Leesburg
053-5217	193-46-1044	House	20100 Sycolin Road	Sycolin	Leesburg
053-5218	315-10-7504	Gleedsville Cemetery	Mt. Olive M.E. Church	Gleedsville	Leesburg
053-5219	316-39-6193	House	20492 Gleedsville Road	Gleedsville	Leesburg
053-5220	316-39-5585	House	20514 Gleedsville Road	Gleedsville	Leesburg
053-5222	029-48-9240	House	45805 Jona Drive	Nokesville	Sterling
053-5223	030-46-5708	Nokes House	45564 Thayer Road	Nokesville	Sterling
053-5224	020-20-1794	House	46531 Harry Byrd Highway	Nokesville	Sterling
053-5225	455-35-4275	Trammel, John, House	37646 Cooksville Road	Lincoln	Lincoln
053-5226	129-15-1581	House	25926 Elk Lick Road	Conklin	Arcola
053-5227	no tax id #	House	25974 Elk Lick Road	Conklin	Arcola
053-5228	167-40-9076	House	26014 Elk Lick Road	Conklin	Arcola
053-5229	130-35-3891	House	43035 Braddock Road	Conklin	Arcola
053-5230	556-37-6024	Hayman, Oscar "Friday," House	35816 Hayman Lane	Round Hill	Round Hill
053-5231	556-45-1332	Grayson, William, House	35803 Hayman Lane	Round Hill	Round Hill
053-5232	556-45-1404	Webster, Frank, House	35809 Hayman Lane	Round Hill	Round Hill

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DHR ID Number	Loudoun County Parcel Identification Number (PIN)	Resource Name	Street Address/ Location	Town/Village/ Hamlet/Vicinity	USGS Quadrangle Map
053-5233	585-40-8612	House	35771 Hayman Lane	Round Hill	Round Hill
053-5234	585-40-4704	Lewis House	35757 Hayman Lane	Round Hill	Round Hill
053-5236	588-47-1765	Campbell House	18826 Airmont Road	Round Hill - vic.	Bluemont
053-5238	463-20-1169	House	38062 Lime Kiln Road	Marble Quarry	Lincoln
053-5239	465-29-7760	Marble Quarry, Ruins of Hamlet of	Lime Kiln Road	Marble Quarry	Lincoln
053-5240	463-29-4367	House	21438 Steptoe Hill Road	Marble Quarry	Lincoln
053-5244	459-16-3324	Hicks, John Robert, House	20013 Lincoln Road	North Fork	Lincoln
053-6037	500-39-8908	Vacant House, Berryman Lane	West of Berryman Lane	Berryman	Lincoln
259-0162-0011	538-39-1519	Asbury M.E. Church	105 N. Jay Street	Middleburg	Middleburg
259-5058	570-10-9170	House	1000 Washington Street	Windy Hill	Middleburg
259-5059	570-10-7578	House	107 Windy Hill Road	Windy Hill	Middleburg
259-5060	570-10-6884	House	109 Windy Hill Road	Windy Hill	Middleburg
259-5061	570-10-6884	House	115 Windy Hill Road	Windy Hill	Middleburg
259-5062	570-10-6192	House	113 Windy Hill Road	Windy Hill	Middleburg
259-5063	570-10-6884	House	111 Windy Hill Road	Windy Hill	Middleburg
259-5064	570-10-7660	House	105 Windy Hill Road	Windy Hill	Middleburg
259-5065	570-10-6070	House	106 Windy Hill Road	Windy Hill	Middleburg
259-5066	570-10-7660	House	7 Windy Hill Road	Windy Hill	Middleburg
259-5067	570-10-7660	House	5 Windy Hill Road	Windy Hill	Middleburg
259-5068	570-10-8347	House	1006 West Washington Street	Windy Hill	Middleburg
259-5069	570-10-7660	House	9 Windy Hill Road	Windy Hill	Middleburg
286-5001-0107	488-28-7322	Pierce, William "Billy," Boyhood Home	331 G Street	Purcellville	Purcellville
286-5001-0230	488-19-3893	Grace Annex M. E. Church	441 E. G Street	Purcellville	Purcellville
286-5001-0231	488-19-0189	House	330 G Street	Purcellville	Purcellville
286-5001-0232	488-19-1191	House	400 E. G Street	Purcellville	Purcellville
286-5003	488-18-2017	Willing Workers Hall/ Purcellville "Colored" School	530 S. 20th Street	Purcellville	Purcellville
291-5001	584-29-8639	Henderson, Jim, House	8 High Street	Round Hill	Round Hill
291-5002	584-29-9440	House	4 High Street	Round Hill	Round Hill
291-5003	584-29-9942	House	2 High Street	Round Hill	Round Hill
291-5004	584-20-4165	House	25 Main Street	Round Hill	Round Hill
291-5005	584-20-7775	House	5 Cedar Street	Round Hill	Round Hill
291-5006	584-20-8397	House	13 Cedar Street	Round Hill	Round Hill
291-5007	013-28-6874	Redman, Dorsey, House	24 Cedar Street	Round Hill	Round Hill
291-5008	584-20-9186	African Methodist Episcopal Church	18 Bridge Street	Round Hill	Round Hill

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DHR ID Number	Loudoun County Parcel Identification Number (PIN)	Resource Name	Street Address/ Location	Town/Village/ Hamlet/Vicinity	USGS Quadrangle Map
291-5009	584-20-9279	Beaner, Nicolas, House	16 Bridge Street	Round Hill	Round Hill
291-5010	584-20-9272	Clark, Rodney & Meada, House	14 Bridge Street	Round Hill	Round Hill
291-5011	584-20-1656	Mt. Zion Baptist Church	28 Main Street	Round Hill	Round Hill
291-5012	555-15-1147	Flave, Clark, House	2 Chamblin	Round Hill	Round Hill

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Loudoun County Parcel Identification Number (PIN)	DHR ID Number	Resource Name	Street Address/ Location	Town/Village/ Hamlet/Vicinity	USGS Quadrangle Map
013-28-6874	291-5007	Redman, Dorsey, House	24 Cedar Street	Round Hill	Round Hill
020-20-1794	053-5224	House	46531 Harry Byrd Highway	Nokesville	Sterling
024-35-9991	053-5211	House	112 Locust Lane	Oak Grove	Herndon
024-36-2699	053-5213	House	104 Dominion Lane	Oak Grove	Herndon
024-45-2936	053-5208	House	220 Oakgrove Road	Oak Grove	Herndon
024-45-7241	053-5209	House	102 Hall Road	Oak Grove	Herndon
024-45-8615	053-5210	House	105 Hall Road	Oak Grove	Herndon
024-46-1211	053-5212	House	102 Locust Lane	Oak Grove	Herndon
024-46-2325	053-5214	Oak Grove Baptist Church & Cemetery	22870 Dominion Lane	Oak Grove	Herndon
029-48-9240	053-5222	House	45805 Jona Drive	Nokesville	Sterling
030-46-5708	053-5223	Nokes House	45564 Thayer Road	Nokesville	Sterling
129-15-1581	053-5226	House	25926 Elk Lick Road	Conklin	Arcola
130-35-3891	053-5229	House	43035 Braddock Road	Conklin	Arcola
162-17-2899	053-0984	Stone Slave Quarters	24837 Evergreen Mills Road	Arcola	Arcola
167-40-9076	053-5228	House	26014 Elk Lick Road	Conklin	Arcola
192-16-2972	053-0899	Union Church/ First Baptist Church	19976 Sycolin Road	Sycolin	Leesburg
192-16-3634	053-5216	House	20028 Sycolin Road	Sycolin	Leesburg
192-16-8342	053-5215	House	20058 Sycolin Road	Sycolin	Leesburg
193-46-1044	053-5217	House	20100 Sycolin Road	Sycolin	Leesburg
221-29-6877	053-0322	Mount Pleasant Baptist Church	41803 Bald Hill Road	Lucketts	Waterford
282-16-4189	053-5087-0006	House	40710 Red Hill Road	Watson	Arcola
282-17-5024	053-5087-0007	Thornton House	40837 Red Hill Road	Watson	Arcola
282-17-6376	053-5087-0008	House	40852 Red Hill Road	Watson	Arcola
282-18-5852	053-5087-0009	First Baptist Church, Watson	40931 Red Hill Road	Watson	Arcola
282-25-6592	053-0987	Watson General Store	22597 Watson Road	Watson	Arcola
282-25-6592	053-5087-0005	Church Family House	22603 Watson Road	Watson	Arcola
282-26-1094	053-5087-0001	House	22610 Watson Road	Watson	Arcola
282-46-0501	053-5087-0002	House	22503 Watson Road	Watson	Arcola
282-46-0501	053-5087-0003	Watson Hall	22529 Watson Road	Watson	Arcola
282-46-0501	053-5087-0004	House	22579 Watson Road	Watson	Arcola
283-49-1796	053-5087-0010	House	40991 Red Hill Road	Watson	Arcola
295-26-4513	053-5098	House	40455 Quaterbranch Road	Lovettsville	Point of Rocks

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Loudoun County Parcel Identification Number (PIN)	DHR ID Number	Resource Name	Street Address/ Location	Town/Village/ Hamlet/Vicinity	USGS Quadrangle Map
315-10-7504	053-5218	Gleedsville Cemetery	Mt. Olive M.E. Church	Gleedsville	Leesburg
316-39-5585	053-5220	House	20514 Gleedsville Road	Gleedsville	Leesburg
316-39-6193	053-5219	House	20492 Gleedsville Road	Gleedsville	Leesburg
316-49-7927	053-0994	Mt. Olive M.E. Church	20460 Gleedsville Road	Gleedsville	Leesburg
321-29-0607	053-0988	Hartke, Sandra, House	22336 James Monroe Highway	Oatlands vicinity	Arcola
362-15-4130	053-0605-0005	House	23985 New Mountain Road	Bowmantown	Middleburg
362-15-7206	053-0605-0003	Former Bull Run School	24015 New Mountain Road	Bowmantown	Middleburg
362-15-9654	053-0605-0004	House	23965 New Mountain Road	Bowmantown	Middleburg
363-35-7486	053-0605-0012	House	24108 New Mountain Road	Bowmantown	Middleburg
363-36-1057	053-0605-0011	Corum's Store	39567 Moss Ridge Road	Bowmantown	Middleburg
363-36-9682	053-0605-0008	Bowman, Walter, House	24127 Bowmantown Road	Bowmantown	Middleburg
363-37-2784	053-0605-0009	House	24126 Bowmantown Road	Bowmantown	Middleburg
363-37-3980	053-0605-0010	Bowman, Jim & Frances, House	24146 Bowmantown Road	Bowmantown	Middleburg
363-45-5386	053-0605-0001	House	24035 New Mountain Road	Bowmantown	Middleburg
363-45-5386	053-0605-0002	House	24029 New Mountain Road	Bowmantown	Middleburg
363-45-7925	053-0605-0007	House	24060 New Mountain Road	Bowmantown	Middleburg
363-46-1365	053-0605-0006	House	24054 New Mountain Road	Bowmantown	Middleburg
369-20-6910	053-0697	Antioch M.E. Church	1? N. Berlin Turnpike	Lovettsville	Harper's Ferry
369-30-8440	053-5171	Berry, Warty, House	21 Berlin Pike	Lovettsville	Harper's Ferry
370-40-3812	053-5174	House	24 S. Loudoun Street	Lovettsville	Harper's Ferry
370-40-7837	053-5172	Morgan, Molly, House	14 S. Loudoun Street	Lovettsville	Harper's Ferry
370-40-9427	053-5173	Lovettsville School	11 S. Locust Street	Lovettsville	Harper's Ferry
382-20-0578	053-5176-0006	House	17429 Brownsville Lane	Brownsville	Purcellville
382-20-0660	053-5176-0007	House	17445 Brownsville Lane	Brownsville	Purcellville
382-20-0677	053-5176-0003	House	39335 E. Colonial Highway	Brownsville	Purcellville
382-20-0737	053-5176-0008	House	17471 Brownsville Lane	Brownsville	Purcellville
382-20-2675	053-5176-0005	Second Mount Olive Baptist Church	17406 E. Colonial Highway	Brownsville	Purcellville
382-20-4294	053-5176-0004	House	39345 E. Colonial Highway	Brownsville	Purcellville
382-29-9993	053-5176-0001	House	39291 E. Colonial Highway	Brownsville	Purcellville
382-30-0115	053-5176-0002	Brownsville School	39306 E. Colonial Highway	Brownsville	Purcellville
399-30-3900	053-1024	Napper Log House	No address-Buchannon Gap Rd	Stewartown	Middleburg
399-30-8316	053-1023	Mt. Pleasant Baptist Church	No address-New Mountain Rd	Bowmantown	Middleburg
399-38-4083	053-5170	House	24151 Stewart Town Lane	Stewartown	Middleburg
399-38-7871	053-5169	House	24134 Stewart Town Lane	Stewartown	Middleburg

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399-39-5123	053-5168	House	39245 Buchannon Gap Road	Stewartown	Middleburg
418-30-0780	053-5196	Gaskins, Clint, House	12 W. Virginia Ave.	Hamilton	Purcellville
418-30-1846	053-5195	Fields, Mary Clark, House	102 W. Virginia Ave.	Hamilton	Purcellville
418-38-9881	053-5197	Mt. Zion M.E. Church	250 W. Virginia Ave.	Hamilton	Purcellville
418-39-6983	053-5184	Collins House	70 Laycock Street	Hamilton	Purcellville
418-39-8199	053-5194	House	118 Maryland Ave.	Hamilton	Purcellville
418-48-3133	053-5185	Clark, Eugene, House	115 Ivandale Road	Hamilton	Purcellville
418-48-3446	053-5186	Harvey, Fannie, House	119 North Ivandale Road	Hamilton	Purcellville
418-48-7061	053-5188	Clark, Howard Willard, House	124 Delaware Ave.	Hamilton	Purcellville
418-48-7445	053-5187	Johnson, Charley, House	120 N. Ivandale Road	Hamilton	Purcellville
418-48-7800	053-5198	Rowe, George, House	284 W. Virginia Ave.	Hamilton	Purcellville
418-49-2212	053-5190	House	258 Maryland Avenue	Hamilton	Purcellville
418-49-4506	053-5192	Lucas, Mary Jane, House	242 Maryland Ave.	Hamilton	Purcellville
418-49-5002	053-5191	Store, west of	242 Maryland Ave.	Hamilton	Purcellville
418-49-5240	053-5189	House	102 Delaware Avenue	Hamilton	Purcellville
418-49-6012	053-5193	House	232 Maryland Ave.	Hamilton	Purcellville
418-49-9302	053-5183	Mt. Zion M. E. Church Parsonage	114 Maryland Street	Hamilton	Purcellville
421-10-6969	053-0174	Mount Gilead Township School	38747 Hughesville Road	Hughesville	Lincoln
421-10-6969	053-0464	Hughesville Baptist Church	38747 Hughesville Road	Hughesville	Lincoln
432-17-4722	053-0584	Moore, Frank House	38446 John Mosby Highway	Dover	Middleburg
442-16-4657	053-5175	Mt. Sinai Free Baptist Cemetery	Britain Rd. & Laramy Ln.	Britain/Guinea	Harper's Ferry
455-35-4275	053-5225	Trammel, John, House	37646 Cooksville Road	Lincoln	Lincoln
455-35-9263	053-0845	Lincoln "Colored" School	37706 Cooksville Road	Lincoln	Lincoln
455-36-2851	053-0205	Grace M.E. Church	West end of Brooks Lane	Lincoln	Lincoln
455-36-6170	053-0825	Lucas House	37758 Brooks Lane	Lincoln	Lincoln
455-36-6782	053-0823	Bell, Harold, House	37764 Brooks Lane	Lincoln	Lincoln
455-36-7114	053-0843	Brent House	37766 Brooks Lane	Lincoln	Lincoln
459-16-3324	053-5244	Hicks, John Robert, House	20013 Lincoln Road	North Fork	Lincoln
463-20-1169	053-5238	House	38062 Lime Kiln Road	Marble Quarry	Lincoln
463-29-4367	053-5240	House	21438 Steptoe Hill Road	Marble Quarry	Lincoln
465-26-3702	053-5086	Second Marble Quarry School	22282 Sam Fred Road	Berryman	Lincoln
465-29-7760	053-5239	Marble Quarry, Ruins of Hamlet of	Lime Kiln Road	Marble Quarry	Lincoln
467-26-0518	053-5155	Hall's Park	23171 Carters Farm Lane	Macsville	Middleburg
468-35-0282	053-5152	Fisher House & Workshop	37603-37609 John Mosby Hwy	Macsville	Middleburg

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468-35-1275	053-5153	House	37615 John Mosby Highway	Macsville	Middleburg
468-45-3205	053-5154	Fisher, David, House	37632 John Mosby Highway	Macsville	Middleburg
488-18-2017	286-5003	Willing Workers Hall/ Purcellville "Colored" School	530 S. 20th Street	Purcellville	Purcellville
488-19-0189	286-5001-0231	House	330 G Street	Purcellville	Purcellville
488-19-1191	286-5001-0232	House	400 E. G Street	Purcellville	Purcellville
488-19-3893	286-5001-0230	Grace Annex M. E. Church	441 E. G Street	Purcellville	Purcellville
488-28-7322	286-5001-0107	Pierce, William "Billy," Boyhood Home	331 G Street	Purcellville	Purcellville
489-48-2667	053-5201	House	730 S. 20th Street	Purcellville	Purcellville
489-48-3435	053-5203	House	760 S. 20th Street	Purcellville	Purcellville
489-48-3845	053-5202	House	750 20th Street	Purcellville	Purcellville
489-48-4455	053-5200	House	710 20th Street	Purcellville	Purcellville
489-48-7172	053-5199	Carver, George Washington, School	700 S. 15th Street	Purcellville	Purcellville
500-30-6707	053-0932	Berryman, Raymond & Mattie, House	37568 Berryman Road	Berryman	Lincoln
500-39-8908	053-6037	Vacant House, Berryman Lane	West of Berryman Lane	Berryman	Lincoln
503-30-9576	053-5151	Brown House	23320 Forsythia Lane	Macsville	Middleburg
503-35-2245	053-0589	Maryland Heights	23363 John Mosby Highway	Brown's Corner	Middleburg
503-35-2323	053-5149	House	23375 Sam Fred Road	Brown's Corner	Middleburg
503-35-2323	053-5150	House	23381 John Mosby Highway	Brown's Corner	Middleburg
503-35-4209	053-0588	Brown, Chauncey DePew, House	37040 John Mosby Highway	Brown's Corner	Middleburg
503-40-9105	053-0587	Smith Family House	37600 John Mosby Highway	Macsville	Middleburg
518-28-8780	053-5207	House	15469 Ashbury Church Road	Short Hill	Purcellville
518-39-2864	053-5204	House	15411 Ashbury Church Road	Short Hill	Purcellville
518-39-2864	053-5205	House	15407 Ashbury Church Road	Short Hill	Purcellville
518-39-6445	053-0909	Asbury M.E. Church	Ashbury Church Road - Rte 718	Hillsboro	Purcellville
518-39-6504	053-5206	Hillsboro "Colored" School (former)	15425 Ashbury Church Road	Short Hill	Purcellville
538-39-1519	259-0162-0011	Asbury M.E. Church	105 N. Jay Street	Middleburg	Middleburg
555-15-1147	291-5012	Flave, Clark, House	2 Chamblin	Round Hill	Round Hill
556-37-6024	053-5230	Hayman, Oscar "Friday," House	35816 Hayman Lane	Round Hill	Round Hill
556-45-1332	053-5231	Grayson, William, House	35803 Hayman Lane	Round Hill	Round Hill
556-45-1404	053-5232	Webster, Frank, House	35809 Hayman Lane	Round Hill	Round Hill
570-10-6070	259-5065	House	106 Windy Hill Road	Windy Hill	Middleburg
570-10-6192	259-5062	House	113 Windy Hill Road	Windy Hill	Middleburg
570-10-6884	259-5060	House	109 Windy Hill Road	Windy Hill	Middleburg

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570-10-6884	259-5061	House	115 Windy Hill Road	Windy Hill	Middleburg
570-10-6884	259-5063	House	111 Windy Hill Road	Windy Hill	Middleburg
570-10-7578	259-5059	House	107 Windy Hill Road	Windy Hill	Middleburg
570-10-7660	259-5066	House	7 Windy Hill Road	Windy Hill	Middleburg
570-10-7660	259-5064	House	105 Windy Hill Road	Windy Hill	Middleburg
570-10-7660	259-5067	House	5 Windy Hill Road	Windy Hill	Middleburg
570-10-7660	259-5069	House	9 Windy Hill Road	Windy Hill	Middleburg
570-10-8347	259-5068	House	1006 West Washington Street	Windy Hill	Middleburg
570-10-9170	259-5058	House	1000 Washington Street	Windy Hill	Middleburg
584-20-1656	291-5011	Mt. Zion Baptist Church	28 Main Street	Round Hill	Round Hill
584-20-4165	291-5004	House	25 Main Street	Round Hill	Round Hill
584-20-7775	291-5005	House	5 Cedar Street	Round Hill	Round Hill
584-20-8397	291-5006	House	13 Cedar Street	Round Hill	Round Hill
584-20-9186	291-5008	African Methodist Episcopal Church	18 Bridge Street	Round Hill	Round Hill
584-20-9272	291-5010	Clark, Rodney & Meada, House	14 Bridge Street	Round Hill	Round Hill
584-20-9279	291-5009	Beaner, Nicolas, House	16 Bridge Street	Round Hill	Round Hill
584-29-8639	291-5001	Henderson, Jim, House	8 High Street	Round Hill	Round Hill
584-29-9440	291-5002	House	4 High Street	Round Hill	Round Hill
584-29-9942	291-5003	House	2 High Street	Round Hill	Round Hill
585-40-4704	053-5234	Lewis House	35757 Hayman Lane	Round Hill	Round Hill
585-40-8612	053-5233	House	35771 Hayman Lane	Round Hill	Round Hill
588-16-4980	053-5138	Powell's Grove United Meth. Church	19100 Airmont Road	Powell's Grove	Bluemont
588-47-1765	053-5236	Campbell House	18826 Airmont Road	Round Hill - vic.	Bluemont
596-25-2318	053-5099-0010	Banneker School	35231 Snake Hill Road	St. Louis	Bluemont
596-25-6595	053-5099-0004	Jackson, Mary Jane, House	35262 Snake Hill Road	St. Louis	Bluemont
596-25-7434	053-5099-0009	Store	35285 Snake Hill Road	St. Louis	Bluemont
596-25-9397	053-1049	Mt. Zion Baptist Church	35286 Snake Hill Road	St. Louis	Bluemont
596-26-1383	053-5099-0008	Strickland, Dwight, House	35307 Snake Hill Road	St. Louis	Bluemont
596-26-3085	053-5099-0007	Grant, M. Louise, House	35327 Snake Hill Road	St. Louis	Bluemont
596-37-3190	053-5099-0006	St. Louis School	35430 Hamlin School Lane	St. Louis	Bluemont
596-46-8529	053-5099-0005	House	22032 St. Louis Road	St. Louis	Bluemont
597-46-5120	053-5099-0017	House	22326 St. Louis Road	St. Louis	Bluemont
621-19-9193	053-5099-0016	Basil, Charles & Armeata, House	22317 St. Louis Road	St. Louis	Bluemont
621-20-2998	053-5099-0001	House	22209 McQuay Heights Lane	St. Louis	Bluemont

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621-20-4456	053-5099-0012	Mattingly, Don E., Jr., House	22241 St. Louis Road	St. Louis	Bluemont
621-20-4967	053-5099-0013	House	22249 St. Louis Road	St. Louis	Bluemont
621-20-7255	053-5099-0011	Madison House	22240 St. Louis Road	St. Louis	Bluemont
621-20-9187	053-5099-0002	Trammell, Irene H., House	22202 St. Louis Road	St. Louis	Bluemont
621-29-8931	053-5099-0014	House	22256 Newlin Mill Road	St. Louis	Bluemont
621-29-9010	053-5099-0015	Smith, Willie & Grace Jackson House	22309 St. Louis Road	St. Louis	Bluemont
621-30-8030	053-5099-0003	House	22181 St. Louis Road	St. Louis	Bluemont
633-36-6922	053-1060	Scipio, Beatrice, House	18556 Foggy Bottom Road	Murphy's Corner	Bluemont
633-36-6966	053-5141-0005	House	18526 Foggy Bottom Road	Murphy's Corner	Bluemont
633-36-7563	053-5141-0006	House	34069 Snickersville Turnpike	Murphy's Corner	Bluemont
633-36-8765	053-5141-0007	Bluemont First Baptist Church	34081 Snickersville Turnpike	Murphy's Corner	Bluemont
633-36-9390	053-5141-0004	House	34058 Snickersville Turnpike	Murphy's Corner	Bluemont
633-37-1431	053-5141-0008	House	34117 Snickersville Turnpike	Murphy's Corner	Bluemont
633-37-1480	053-5141-0003	House	34090 Snickersville Turnpike	Murphy's Corner	Bluemont
633-46-8915	053-5141-0001	House	34056 Snickersville Turnpike	Murphy's Corner	Bluemont
633-47-2137	053-5141-0002	House	34062 Snickersville Turnpike	Murphy's Corner	Bluemont
635-49-4004	053-5139	Walsh Farm Slave Quarter	19312 Walsh Farm Lane	Paxson/Berkley	Bluemont
637-45-0287	053-5137	Austin Grove M.E. Church	33999 Austin Grove Road	Rock Hill	Bluemont
642-35-0533	053-5116-0005	House, West of 34001	Welbourne Road	Willisville	Bluemont
642-35-0757	053-5116-0007	House	34007 Welbourne Road	Willisville	Bluemont
642-35-3622	053-5116-0010	House	34055 Welbourne Road	Willisville	Bluemont
642-35-4345	053-5116-0009	Willisville Store	34049 Welbourne Road	Willisville	Bluemont
649-48-6721	053-5140	Butcher's Hollow House	33691 Snickersville Turnpike (?)	Butcher's Hollow	Bluemont
655-38-0759	053-0062-0002	House	20999 Greengarden Road	Howardsville	Bluemont
655-38-3732	053-0062-0006	House	20991 Greengarden Road	Howardsville	Bluemont
655-38-3899	053-0062-0003	House	20929 Greengarden Rd.	Howardsville	Bluemont
655-38-5637	053-0062-0004	House	20965 Greengarden Road	Howardsville	Bluemont
655-38-5907	053-0062-0005	Reid, Gracie, House	21011 Greengarden Road	Howardsville	Bluemont
655-49-2132	053-0062-0001	House	20857 Greengarden Road	Howardsville	Bluemont
658-30-3064	053-5116-0014	Willisville School (former)	33910 Willisville Road	Willisville	Bluemont
658-30-3593	053-5116-0013	House	33960 Welbourne Road	Willisville	Bluemont
658-30-5286	053-5116-0012	Gaskin, Rosalee, House	33974 Welbourne Road	Willisville	Bluemont
658-30-5629	053-5116-0015	House	33995 Welbourne Road	Willisville	Bluemont
658-30-6465	053-5116-0002	Abandoned House, Welbourne Rd.	Welbourne Rd.	Willisville	Bluemont

Index to Surveyed Resources

Sorted by Loudoun County Parcel Identification Number (PIN)

Loudoun County Parcel Identification Number (PIN)	DHR ID Number	Resource Name	Street Address/ Location	Town/Village/ Hamlet/Vicinity	USGS Quadrangle Map
658-30-7260	053-5116-0003	House	33973 Welbourne Road	Willisville	Bluemont
658-30-7485	053-5116-0011	House	33978 Welbourne Road	Willisville	Bluemont
658-30-7707	053-5116-0006	House	34001 Welbourne Road	Willisville	Bluemont
658-30-8453	053-5116-0004	Abandoned House between	33995 & 34001 Welbourne Rd	Willisville	Bluemont
658-30-8643	053-5116-0008	House	34017 Welbourne Road	Willisville	Bluemont
658-30-9380	053-1043	Willisville Chapel	34008 Welbourne Road	Willisville	Bluemont
658-40-5003	053-5116-0001	House	33911 Welbourne Road	Willisville	Bluemont
no tax id #	053-5097	House (demolished)	25600 Elk Lick Road	Conklin	Arcola
no tax id #	053-5227	House (demolished)	25974 Elk Lick Road	Conklin	Arcola

Chronological List of Surveyed Resources

<u>DHR ID#</u>	<u>PROPERTY NAME</u>	<u>YEAR BUILT</u>
053-5224	House, 46531 Harry Byrd Highway	1770 ca
053-0932	Berryman, Raymond & Mattie, House Wilson, James B., House	1790 ca
053-932	Berryman, Raymond, House Wilson, James B., House	1790 ca
053-5139	Walsh Farm Slave Quarter	1790 ca
053-0984	Stone Slave Quarters Farm, 24837 Evergreen Mills Rd	1800 ca
053-5205	House, 15407 Ashbury Church Road	1800 ca
053-5098	House, 40455 Quarterbranch Road	1800 ca
053-0587	Smith, James E., House	1800 ca
053-0934	Hooe, James C., House	1820 ca
053-1024	Napper Log House Log House, Buchannon Gap Road	1820 ca
053-0584	Moore, Frank, House Moore, Glandwood D. and Evelyn L., House Toll House	1820 ca
259-0162-0011	Asbury Methodist Episcopal Church	1829 ca
053-0588	Brown, Chauncey Depew, House Brown, Joseph and Sarah, House Smithwick House	1830 ca
053-5141-0004	House, 34058 Snickersville Turnpike	1830 ca
053-0589	Fieldview Maryland Heights Goehring House	1837

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-5116-0008	House, 34017 Welbourne Road	1840 ca
053-0062-0005	Reid, Gracie, House	1840 ca
053-5087-0010	House, 40991 Red Hill Road	1850 ca
053-5116-0015	House, 33995 Welbourne Road	1850 ca
053-6037	Vacant house, Berryman Lane	1850 ca
053-5230	Hayman, Oscar "Friday", House	1850 ca
291-5007	Redman, Dorsey House House, 24 Bridge Street	1850 ca
053-0845	Lincoln "Colored" School	1865
053-0464 053-0002 (other DHR ID#)	Hughesville Baptist Church	1870 ca
053-0605-0004	House, 23965 New Mountain Road	1870 ca
053-0988	Charles Riticor House Sandra Hartke House House at 22336 James Monroe Highway	1870 ca
286-5001-0107	House, 331 G Street House, 331 Hill Street William "Billy" Pierce Boyhood Home	1870 ca
053-5189	House, 102 Delaware Avenue	1870
053-5240	House, 21438 Steptoe Hill Road	1870 ca
053-5236	Campbell House	1870 ca
053-5232	Webster, Frank, House	1870 ca
053-5099-0006	St. Louis School Hamlin, Addie, House	1870 ca

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-5099-0011	Dower, Nikia Rae, House Madison House	1870
053-0174	Mount Gilead Township School Former School, Next to 38747 Hughesville Road	1872 ca
053-0843	House, 37766 Cooksville Road Brent House	1874
053-1060		
053-5141-0009 (other DHR ID#)	Scipio, Christopher and Rose, House Scott, Robert, L., House Scipio, Beatrice, House	1875
053-0322		
053-0012-0470 (other DHR ID#)	Mount Pleasant Baptist Church and Cemetery	1880
053-0697	Antioch Methodist Episcopal Church	1880 ca
053-5175	Mt. Sinai Free Baptist Cemetery and Church site	1880 ca
053-5116-0001	House, 33911 Welbourne Road	1880 ca
053-0605-0010	Bowman, Berkley, House Jackson, Mary, House Bowman, Jim and Frances, House	1880 ca
053-5190	House, 258 Maryland Avenue	1880 ca
053-5173	Lovettsville School	1880 ca
053-0062-0003	House, 20929 Greengarden Road	1880 ca
053-5238	House, 38062 Lime Kiln Road	1880 ca
053-5151	House, 23320 Forsythia Lane Brown House	1880 ca
053-5172	Morgan, Molly House Brown, William House	1880 ca
053-0825	Lucas House House, 37758 Brooks Lane	1880

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-0062-0006	House, 20991 Greengarden Road	1880 ca
053-0062-0004	House, 20965 Greengarden Road	1880 ca
053-5207	House, 15469 Ashbury Church Road	1880 ca
053-5204	House, 15411 Asbury Church Road	1880 ca
291-5011	Mount Zion Baptist Church	1881
286-5001-0231	House, 330 G Street East	1882
053-0175	Mount Olive Baptist Church	1884
053-0205	Grace Methodist Episcopal Church	1885
053-1023		
053-0605-0013 (other DHR ID#)	Mount Pleasant Baptist Church	1887
053-0909	Asbury Methodist Episcopal Church	1887
053-5176-0002	Brownsville School Hamilton Colored School	1887 ca
053-0987	Watson General Store Church's Store	1888
053-0841		
053-0002-0071 (other DHR ID#)	Karen Liles House	1890 ca
053-0994	Unitarian Universalist Church of Loudoun Mt. Olive Methodist Episcopal Church	1890
053-5192	House, 242 Maryland Avenue Mary Jane Lucas House	1890 ca
053-5171	House, 21 Berlin Pike Berry, Warty House	1890 ca
053-5141-0005	House, 18526 Foggy Bottom Road	1890 ca
291-5002	House, 4 High Street	1890 ca

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-5099-0015	Smith, Willie A. and Grace Jackson, House	1890 ca
053-5183	Mount Zion Methodist Episcopal Church Parsonage	1890
053-5099-0009	Store, 35285 Snake Hill Road	1890 ca
053-5206	Hillsboro "Colored" School House	1890 ca
053-5186	Harvey, Fannie, House	1890 ca
291-5010	Clark, Rodney & Meada, House Ferrell, Dixie & Garland, House Mallory, Monzella & Allen, House	1890 ca
291-5009	Beaner, Nicolas House	1890 ca
053-5087-0004	House, 22579 Watson Road	1890 ca
053-5087-0002	House, 22503 Watson Road	1890 ca
053-5099-0014	House, 22256 Newlin Mill Road	1890 ca
053-5141-0006	House, 34069 Snickersville Turnpike	1890
053-5116-0003	House, 33973 Welbourne Road	1890 ca
053-5116-0010	House, 34055 Welbourne Road	1890 ca
053-0605-0008	Bowman, Walter, House House, 24127 Bowmantown Road Twin Willows	1890 ca
053-0823	Bell, Harold House	1890 ca
053-0062-0002	House, 20999 Greengarden Road	1890 ca
053-5176-0005	The Second Mount Olive Church	1892
291-5008	African Methodist Episcopal Church House, 18 Bridge Street	1892

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-1049		
053-5099-0019 (other DHR ID#)	Mount Zion Baptist Church St. Louis New School Baptist Church	1893
053-5218	Gleedsville Cemetery	1893
053-0899	Union Church First Baptist Church, Sycolin	1894
053-5239	Ruins of Hamlet of Marble Quarry Ruins of Zion Baptist Church Ruins of dwelling, Marble Quarry	1896
053-5138	Powell's Grove United Methodist Church	1897 ca
286-5002	Loudoun County Emancipation Association Emancipation Grounds	1898
053-5099-0005	House, 22032 St. Louis Road	1899
053-5219	House, 20492 Gleedsville Road	1900 ca
053-5097	House, 25600 Elk Lick Road	1900 ca
053-5195	Fields, Mary Clark, House House, 102 Rogers Street	1900 ca
053-5196	Gaskins, Clint, House House, 112 West Virginia Avenue	1900 ca
053-5184	Collins House	1900 ca
053-5225	Trammel, John House	1900 ca
053-5153	House, 37615 John Mosby Highway	1900 ca
053-5176-0003	House, 39335 East Colonial Highway	1900 ca
053-5087-0007	Thornton House	1900 ca
053-5217	House, 20100 Sycolin Road	1900 ca

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-5099-0017	House, 22326 St. Louis Road	1900 ca
053-5099-0003	House, 22181 St. Louis Road	1900 ca
291-5003	House, 2 High Street	1900 ca
291-5004	House, 25 Main Street	1900 ca
053-5213	House, 104 Dominion Lane	1900 ca
053-5212	House, 102 Locust Lane	1900 ca
053-5209	House, 102 Hall Road	1900 ca
053-5141-0003	House, 34090 Snickersville Turnpike	1900
053-0605-0009	House, 24126 Bowmantown Road	1900 ca
053-5086	New Zion Baptist Church Second Marble Quarry School (former)	1900 ca
053-5116-0002	Abandoned House, Welbourne Road	1900 ca
053-5116-0005	House, west of 34001 Welbourne Road	1900 ca
053-5116-0004	Abandoned House, between 33995 & 34001 Welbourne Road	1900 ca
053-5116-0012	Rosalee Gaskin House	1900 ca
291-5001	Henderson, Jim, House	1900
053-5099-0004	Jackson, Mary Jane, House	1900
259-5060	House, 109 Windy Hill Road	1900 ca
259-5063	House, 111 Windy Hill Road	1900 ca
259-5066	House, 7 Windy Hill Road	1900 ca
259-5067	House, 5 Windy Hill Road	1900 ca

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-5233	House, 35771 Hayman Lane	1900 ca
291-5012	Clark Flave House	1900 ca
053-5174	House, 24 South Loudoun Street	1900 ca
053-0062-0001	House, 20857 Greengarden Road	1900 ca
053-5191	Former store, west of 242 Maryland Avenue	1900 ca
053-5193	House, 232 Maryland Avenue	1900 ca
053-5220	House, 20514 Gleedsville Road	1900 ca
053-5149	House, 23375 Sam Fred Road	1900 ca
053-5214	Oak Grove Baptist Cemetery	1902
053-5244	Story Book Farm Hicks, John Robert, House	1903
053-5216	House, 20028 Sycolin Road	1904
053-0605-0007	House, 24060 New Mountain Road	1909
053-0605-0003	Bull Run School (former) House, 24015 New Mountain Road	1909
053-0605-0006	House, 24054 New Mountain Road	1909
053-5150	House, 23381 Sam Fred Road	1910 ca
053-5188	Clark, Howard Willard House House, 124 Delaware Avenue	1910 ca
053-5087-0005	Church Family House	1910
291-5006	House, 13 Cedar Street	1910 ca

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-5087-0008	House, 40852 Red Hill Road	1910 ca
053-5176-0006	House, 17429 Brownsville Lane	1910 ca
053-5099-0008	Strickland, Dwight, House	1910 ca
053-5099-0012	Mattingly, Don E., Jr., House	1910 ca
053-5200	House, 710 20th Street	1910
053-5208	House, 220 Oakgrove Road	1910 ca
053-5170	House, 24151 Stewart Town Lane	1910 ca
053-5176-0007	House, 17445 Brownsville Lane	1910 ca
053-5176-0008	House, 17471 Brownsville Lane	1910 ca
053-5116-0009	Willisville Store "The Store House of Willisville"	1910 ca
053-5187	Johnson, Charley House House, 120 North Ivandale Road	1910 ca
053-5137	Austin Grove Methodist Episcopal Church Austin Grove Midway United Methodist Church	1911
053-5087-0003	Watson Hall The Hall Watson Mountain Church	1913
053-5223	Nokes House	1913
053-5231	Grayson, William, House Grayson, Pastor Robert, House	1915
286-5003	Purcellville "Colored" School Willing Workers Hall Lyles Funeral Service	1919
053-5194	House, 118 Maryland Avenue	1920 ca

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-0605-0011	Corum's Store Store, 39567 Moss Ridge Road	1920 ca
053-5185	House, 115 Ivandale Road Clark, Eugene House	1920 ca
053-5140	House, Butcher's Hollow House, 33691 Snickersville Turnpike Bluemont "Colored" School Site	1920 ca
053-5141-0007	Bluemont First Baptist Church	1920
053-5116-0006	House, 34001 Welbourne Road	1920 ca
053-5116-0013	House, 33960 Welbourne Road	1920 ca
053-5087-0006	House, 40710 Red Hill Road	1920
286-5001-0232	House, 400 G Street East	1920
259-5061	House, 115 Windy Hill Road	1920 ca
259-5062	House, 113 Windy Hill Road	1920 ca
053-5176-0001	House, 39291 East Colonial Highway	1920 ca
259-5059	House, 107 Windy Hill Drive "Keyes House for Advocate of Low Income Housing, 1999"	1920 ca
053-5176-0004	House, 39345 East Colonial Highway	1920 ca
053-5202	House, 750 South 20th Street	1920
053-5211	House, 112 Locust Lane	1920 ca
053-5141-0002	Morning Glory Hill Farm House, 34062 Snickersville Turnpike	1920
053-5116-0014	Willisville School	1921

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-1043 053-5116-0015 (other DHR	Willisville Methodist Church Willisville Chapel	1924
053-5116-0011	House, 33978 Welbourne Road	1925 ca
053-5197	Mount Zion United Methodist Church Mount Zion Methodist Episcopal Church	1928
053-5141-0001	House, 34056 Snickersville Turnpike	1928 ca
053-5152	Fisher House and Workshop House and Workshop, 37603 & 37609 John Mosby Highway	1930 ca
259-5058	House, 1000 West Washington Street	1930 ca
053-5099-0016	Basil, Charles and Armeata, House	1930 ca
053-5168	House, 39245 Buchannon Gap Road	1930 ca
053-5203	House, 760 South 20th Street	1930 ca
053-5099-0013	House, 22249 St. Louis Road	1931
053-5141-0008	House, 34117 Snickersville Turnpike	1932
291-5005	House, 5 Cedar Street	1933 ca
053-5198	Rowe, George, House	1935 ca
053-5201	House, 730 South 20th Street	1935 ca
053-5154	House, 37632 John Mosby Highway Fisher, David, House	1939
053-5155	Hall's Park House, 23171 Carters Farm Lane Buck Run Farm	1940 ca
053-0605-0002	House, 24029 New Mountain Road	1940
053-5234	House, 35757 Hayman Lane	1940 ca

Chronological List of Surveyed Resources

DHR ID#	PROPERTY NAME	YEAR BUILT
053-5227-0011	House, 25974 Elk Lick Road	1940 ca
053-5226	House, 25926 Elk Lick Road	1940 ca
053-0605-0005	House, 23985 New Mountain Road	1940 ca
053-5099-0002	Trammell, Irene H., House	1940
053-5229	House, 43035 Braddock Road	1940 ca
053-5227	House, 25974 Elk Lick Road	1940 ca
259-5068	House, 1006 West Washington Street	1940 ca
053-5210	House, 105 Hall Road	1944
053-5668	House at 25039 Elk Lick Rd	1945 ca
053-5222	House, 45805 Jona Drive	1945
053-5087-0001	House, 22610 Watson Road	1945
053-5669	House at 25047 Elk Lick Rd	1946 ca
053-5199	Carver School	1946
053-5099-0010	Banneker School School, 35231 Snake Hill Road	1948
053-0605-0012	House, 24108 New Mountain Road	1949
286-5001-0230	Grace Annex Church	1949
053-5670	House at 25055 Elk Lick Rd	1949 ca
053-5228	House, 26014 Elk Lick Road	1950 ca
259-5065	House, 106 Windy Hill	1950 ca

Chronological List of Surveyed Resources

<u>DHR ID#</u>	<u>PROPERTY NAME</u>	<u>YEAR BUILT</u>
259-5064	House, 105 Windy Hill Drive	1950 ca
259-5069	House, 9 Windy Hill Road	1950 ca
053-5169	House, 24134 Stewart Town Lane	1954 ca
053-5099-0007	Grant, M. Louise, House	1955
053-5116-0007	House, 34007 Welbourne Road	1956
053-5087-0009	First Baptist Church	1957
053-0605-0001	House, 24035 New Mountain Road	1959 ca
053-5099-0001	House, 22209 McQuay Heights Lane	1962

Historic Context Report of Surveyed Resources

Commerce/Trade

053-0589	Fieldview, 1837
053-0987	Watson General Store, 1888
053-5099-0009	Store, 35285 Snake Hill Road, 1890
053-5191	Former store, west of 242 Maryland Avenue, 1900
053-5116-0009	Willisville Store, 1910
053-0605-0011	Corum's Store, 1920
053-5152	Fisher House and Workshop, 1930

Domestic

053-5224	House, 46531 Harry Byrd Highway, 1770
053-0932	Berryman, Raymond & Mattie, House, 1790
053-0587	Smith, James E., House, 1800
053-0584	Moore, Frank, House, 1820
053-0588	Brown, Chauncey Depew, House, 1830
053-0589	Fieldview, 1837
053-0062-0005	Reid, Gracie, House, 1840
053-5087-0010	House, 40991 Red Hill Road, 1850
053-0605-0004	House, 23965 New Mountain Road, 1870
053-0843	House, 37766 Cooksville Road, 1874
053-1060	Scipio, Christopher and Rose, House, 1875
053-0062-0003	House, 20929 Greengarden Road, 1880
286-5001-0231	House, 330 G Street East, 1882
053-0062-0002	House, 20999 Greengarden Road, 1890
291-5008	African Methodist Episcopal Church, 1892
053-5239	Ruins of Hamlet of Marble Quarry, 1896
053-5099-0005	House, 22032 St. Louis Road, 1899
053-0062-0001	House, 20857 Greengarden Road, 1900
053-5244	Story Book Farm, 1903
053-5216	House, 20028 Sycolin Road, 1904
053-0605-0006	House, 24054 New Mountain Road, 1909
053-5087-0005	Church Family House, 1910
053-5223	Nokes House, 1913
053-5231	Grayson, William, House, 1915
053-5087-0006	House, 40710 Red Hill Road, 1920
053-5116-0011	House, 33978 Welbourne Road, 1925
053-5141-0001	House, 34056 Snickersville Turnpike, 1928
053-5099-0016	Basil, Charles and Armeata, House, 1930
053-5099-0013	House, 22249 St. Louis Road, 1931
053-5141-0008	House, 34117 Snickersville Turnpike, 1932
291-5005	House, 5 Cedar Street, 1933
053-5198	Rowe, George, House, 1935
053-5154	House, 37632 John Mosby Highway, 1939
053-0605-0002	House, 24029 New Mountain Road, 1940
053-5210	House, 105 Hall Road, 1944
053-5087-0001	House, 22610 Watson Road, 1945
053-0605-0012	House, 24108 New Mountain Road, 1949
053-5228	House, 26014 Elk Lick Road, 1950
053-5169	House, 24134 Stewart Town Lane, 1954
053-5099-0007	Grant, M. Louise, House, 1955
053-5116-0007	House, 34007 Welbourne Road, 1956
053-5099-0001	House, 22209 McQuay Heights Lane, 1962

Historic Context Report of Surveyed Resources

Education

053-0845	Lincoln "Colored" School, 1865
053-0174	Mount Gilead Township School, 1872
053-1060	Scipio, Christopher and Rose, House, 1875
053-0697	Antioch Methodist Episcopal Church, 1880
053-5176-0002	Brownsville School, 1887
053-5206	Hillsboro "Colored" School House, 1890
291-5008	African Methodist Episcopal Church, 1892
053-5086	New Zion Baptist Church, 1900
053-0605-0003	Bull Run School (former), 1909
286-5003	Purcellville "Colored" School, 1919
053-5140	House, Butcher's Hollow, 1920
053-5116-0014	Willisville School, 1921
053-5199	Carver School, 1946
053-5099-0010	Banneker School, 1948

Ethnic/Immigration

053-5224	House, 46531 Harry Byrd Highway, 1770
053-0932	Berryman, Raymond & Mattie, House, 1790
053-0587	Smith, James E., House, 1800
053-0584	Moore, Frank, House, 1820
259-0162-0011	Asbury Methodist Episcopal Church, 1829
053-0588	Brown, Chauncey Depew, House, 1830
053-0589	Fieldview, 1837
053-0062-0005	Reid, Gracie, House, 1840
053-5087-0010	House, 40991 Red Hill Road, 1850
204-5031	Fairview Cemetery, 1855
053-0845	Lincoln "Colored" School, 1865
053-0605-0004	House, 23965 New Mountain Road, 1870
053-0843	House, 37766 Cooksville Road, 1874
053-1060	Scipio, Christopher and Rose, House, 1875
053-0062-0003	House, 20929 Greengarden Road, 1880
291-5011	Mount Zion Baptist Church, 1881
286-5001-0231	House, 330 G Street East, 1882
053-0205	Grace Methodist Episcopal Church, 1885
053-0909	Asbury Methodist Episcopal Church, 1887
053-0987	Watson General Store, 1888
053-0062-0002	House, 20999 Greengarden Road, 1890
053-5176-0005	The Second Mount Olive Church, 1892
053-1049	Mount Zion Baptist Church, 1893
053-0899	Union Church, 1894
053-5239	Ruins of Hamlet of Marble Quarry, 1896
053-5138	Powell's Grove United Methodist Church, 1897
053-5099-0005	House, 22032 St. Louis Road, 1899
053-0062-0001	House, 20857 Greengarden Road, 1900
053-5214	Oak Grove Baptist Cemetery, 1902
053-5244	Story Book Farm, 1903
053-5216	House, 20028 Sycolin Road, 1904
053-0605-0003	Bull Run School (former), 1909
053-5087-0005	Church Family House, 1910
053-5137	Austin Grove Methodist Episcopal Church, 1911
053-5087-0003	Watson Hall, 1913
053-5231	Grayson, William, House, 1915
286-5003	Purcellville "Colored" School, 1919
053-0605-0011	Corum's Store, 1920
053-5116-0014	Willisville School, 1921
053-1043	Willisville Methodist Church, 1924
053-5116-0011	House, 33978 Welbourne Road, 1925
053-5141-0001	House, 34056 Snickersville Turnpike, 1928

Historic Context Report of Surveyed Resources

053-5099-0016 Basil, Charles and Armeata, House, 1930
053-5099-0013 House, 22249 St. Louis Road, 1931
053-5141-0008 House, 34117 Snickersville Turnpike, 1932
291-5005 House, 5 Cedar Street, 1933
053-5198 Rowe, George, House, 1935
053-5154 House, 37632 John Mosby Highway, 1939
053-0605-0002 House, 24029 New Mountain Road, 1940
053-5210 House, 105 Hall Road, 1944
053-5087-0001 House, 22610 Watson Road, 1945
053-5199 Carver School, 1946
053-5099-0010 Banneker School, 1948
053-0605-0012 House, 24108 New Mountain Road, 1949
053-5228 House, 26014 Elk Lick Road, 1950
053-5169 House, 24134 Stewart Town Lane, 1954
053-5099-0007 Grant, M. Louise, House, 1955
053-5116-0007 House, 34007 Welbourne Road, 1956
053-5087-0009 First Baptist Church, 1957
053-5099-0001 House, 22209 McQuay Heights Lane, 1962

Funerary

053-0322 Mount Pleasant Baptist Church and Cemetery, 1880
053-0909 Asbury Methodist Episcopal Church, 1887
053-5218 Gleedsville Cemetery, 1893
053-5214 Oak Grove Baptist Cemetery, 1902
053-5116-0014 Willisville School, 1921
053-5087-0009 First Baptist Church, 1957

Recreation/Arts

286-5001-0107 House, 331 G Street, 1870
053-5155 Hall's Park, 1940

Religion

259-0162-0011 Asbury Methodist Episcopal Church, 1829
053-0464 Hughesville Baptist Church, 1870
053-0322 Mount Pleasant Baptist Church and Cemetery, 1880
291-5011 Mount Zion Baptist Church, 1881
053-0205 Grace Methodist Episcopal Church, 1885
053-0909 Asbury Methodist Episcopal Church, 1887
053-0994 Unitarian Universalist Church of Loudoun, 1890
053-5176-0005 The Second Mount Olive Church, 1892
053-1049 Mount Zion Baptist Church, 1893
053-0899 Union Church/ First Baptist Church of Sycolin, 1894
053-5239 Ruins of Hamlet of Marble Quarry, 1896
053-5138 Powell's Grove United Methodist Church, 1897
053-5214 Oak Grove Baptist Cemetery, 1902
053-5137 Austin Grove Methodist Episcopal Church, 1911
053-5087-0003 Watson Hall, 1913
053-5141-0007 Bluemont First Baptist Church, 1920
053-1043 Willisville Methodist Church, 1924
053-5197 Mount Zion United Methodist Church, 1928
286-5001-0230 Grace Annex Church, 1949
053-5087-0009 First Baptist Church, 1957

Social

053-5087-0003 Watson Hall, 1913

Historic Context Report of Surveyed Resources

Subsistence/Agriculture

053-5224	House, 46531 Harry Byrd Highway, 1770
053-5139	Walsh Farm Slave Quarter, 1790
053-0988	Charles Riticor House, 1870
053-5087-0007	Thornton House, 1900
053-5087-0005	Church Family House, 1910
053-5223	Nokes House, 1913

Transportation/Communication

053-0584	Moore, Frank, House, 1820
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Historic Period Report of Surveyed Resources

Colony to Nation (1750 to 1789)

053-5224 House, 46531 Harry Byrd Highway, 1770

Early National Period (1790-1830)

053-0584 Moore, Frank, House, 1820
053-0587 Smith, James E., House, 1800
053-0588 Brown, Chauncey Depew, House, 1830
053-0932 Berryman, Raymond & Mattie, House, 1790
053-0984 Stone Slave Quarters, 1800
053-1024 Napper Log House, 1820
053-5098 House, 40455 Quaterbranch, 1800
053-5139 Walsh Farm Slave Quarter, 1790
053-5141-0004 House, 34058 Snickersville Turnpike, 1830
053-932 Berryman, Raymond, House, 1790

Antebellum Period (1831 to 1860)

053-0062-0005 Reid, Gracie, House, 1840
053-0589 Fieldview, 1837
053-0605-0010 Bowman, Berkley, House, 1850
053-5087-0010 House, 40991 Red Hill Road, 1850
053-5099-0018 House, 33995 Welbourne Road, 1850
053-5116-0008 House, 34017 Welbourne Road, 1840
053-5141-0004 House, 34058 Snickersville Turnpike, 1830
053-5230 Hayman, Ocsar "Friday", House, 1850
053-6037 Vacant house, Berryman Lane, 1850
291-5007 Redman, Dorsey House, 1850

Reconstruction and Growth (1865 to 1916)

053-0062-0001 House, 20857 Greengarden Road, 1900
053-0062-0002 House, 20999 Greengarden Road, 1890
053-0062-0003 Vacant house, north of 20965 Greengarden Road, 1880
053-0062-0004 House, 20965 Greengarden Road, 1880
053-0062-0006 House, 20991 Greengarden Road, 1880
053-0174 Mount Gilead Township School, 1872
053-0205 Grace Methodist Episcopal Church, 1885
053-0322 Mount Pleasant Baptist Church, 1880
053-0464 Hughesville Baptist Church, 1870
053-0605-0003 Bull Run School (former), 1909
053-0605-0004 House, 23965 New Mountain Road, 1870
053-0605-0006 House, 24054 New Mountain Road, 1909
053-0605-0007 House, 24060 New Mountain Road, 1909
053-0605-0008 Bowman, Walter, House, 1890
053-0605-0009 House, 24126 Bowmantown Road, 1900
053-0605-0010 Bowman, Berkley, House, 1880
053-0697 Antioch Methodist Episcopal Church, 1880
053-0823 Bell, Harold House, 1890
053-0825 Lucas House, 1880
053-0843 House, 37766 Cooksville Road, 1874
053-0845 Lincoln "Colored" School, 1865
053-0899 Union Baptist Church, 1894
053-0909 Asbury Methodist Episcopal Church, 1887
053-0932 Berryman, Raymond & Mattie, House, 1790

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053-0987	Watson General Store, 1888
053-0988	Charles Riticor House, 1870
053-0994	Unitarian Universalist Church of Loudoun, 1890
053-1023	Mount Pleasant Baptist Church, 1887
053-1049	Mount Zion Baptist Church, 1893
053-1060	Scipio, Christopher and Rose, House, 1875
053-5086	New Zion Baptist Church, 1900
053-5087-0002	House, 22503 Watson Road, 1890
053-5087-0003	Watson Hall, 1913
053-5087-0004	House, 22579 Watson Road, 1890
053-5087-0005	Church Family House, 1910
053-5087-0007	Thornton House, 1900
053-5087-0008	House, 40852 Red Hill Road, 1910
053-5097	House, 25600 Elk Lick Road 1900
053-5099-0003	House, 22181 St. Louis Road, 1900
053-5099-0004	Jackson, Mary Jane, House, 1900
053-5099-0005	House, 22032 St. Louis Road, 1899
053-5099-0006	St. Louis School, 1870
053-5099-0008	Strickland, Dwight, House, 1910
053-5099-0009	Store, 35285 Snake Hill Road, 1890
053-5099-0011	Dower, Nikia Rae, House, 1870
053-5099-0012	Mattingly, Don E., Jr., House, 1910
053-5099-0014	House, 22256 Newlin Mill Road, 1890
053-5099-0015	Smith, Willie A. and Grace Jackson, House, 1890
053-5099-0017	House, 22326 St. Louis Road, 1900
053-5116-0001	House, 33911 Welbourne Road, 1880
053-5116-0002	Abandoned House, Welbourne Road, 1900
053-5116-0003	House, 33973 Welbourne Road, 1890
053-5116-0004	Abandoned House, between 33995 & 34001 Welbourne Road, 1900
053-5116-0005	House, west of 34001 Welbourne Road, 1900
053-5116-0009	Willisville Store, 1910
053-5116-0010	House, 34055 Welbourne Road, 1890
053-5116-0012	Rosalee Gaskin House, 1900
053-5137	Austin Grove Methodist Episcopal Church, 1911
053-5138	Powell's Grove United Methodist Church, 1897
053-5140	House, Butcher's Hollow, 1920
053-5141-0003	House, 34090 Snickersville Turnpike, 1900
053-5141-0005	House, 18526 Foggy Bottom Road, 1890
053-5141-0006	House, 34069 Snickersville Turnpike, 1890
053-5149	House, 23375 Sam Fred Road, 1900
053-5150	House, 23381 Sam Fred Road, 1910
053-5151	House, 23320 Forsythia Lane, 1880
053-5153	House, 37615 John Mosby Highway, 1900
053-5170	House, 24151 Stewart Town Lane, 1910
053-5171	House, 21 Berlin Pike, 1890
053-5172	Morgan, Molly House, 1880
053-5173	Lovettsville School, 1880
053-5174	House, 24 South Loudoun Street, 1900
053-5175	Mt. Sinai Free Baptist Cemetery and Church site, 1880
053-5176-0002	Brownsville School, 1887
053-5176-0003	House, 39335 East Colonial Highway, 1900
053-5176-0004	House, 39345 East Colonial Highway, 1920
053-5176-0005	The Second Mount Olive Church, 1892
053-5176-0006	House, 17429 Brownsville Lane, 1910
053-5176-0007	House, 17445 Brownsville Lane, 1910
053-5176-0008	House, 17471 Brownsville Lane, 1910
053-5183	Mount Zion Methodist Episcopal Church Parsonage, 1890
053-5184	Collins House, 1900
053-5186	Harvey, Fannie, House, 1890
053-5187	Johnson, Charley House, 1910
053-5188	Clark, Howard Willard House, 1910
053-5189	House, 102 Delaware Avenue, 1870

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053-5190	House, 258 Maryland Avenue, 1880
053-5191	Former store, west of 242 Maryland Avenue, 1900
053-5192	House, 242 Maryland Avenue, 1890
053-5193	House, 232 Maryland Avenue, 1900
053-5195	Fields, Mary Clark, House, 1900
053-5196	Gaskins, Clint, House, 1900
053-5200	House, 710 20th Street, 1910
053-5204	House, 15411 Asbury Church Road, 1880
053-5205	House, 15407 Ashbury Church Road, 1800
053-5206	Hillsboro "Colored" School House, 1890
053-5207	House, 15469 Ashbury Church Road, 1880
053-5208	House, 220 Oakgrove Road, 1910
053-5209	House, 102 Hall Road, 1900
053-5212	House, 102 Locust Lane, 1900
053-5213	House, 104 Dominion Lane, 1900
053-5214	Oak Grove Baptist Cemetery, 1902
053-5216	House, 20028 Sycolin Road, 1904
053-5217	House, 20100 Sycolin Road, 1900
053-5219	House, 20492 Gleedsville Road, 1900
053-5220	House, 20514 Gleedsville Road, 1900
053-5223	Nokes House, 1913
053-5225	Trammel, John House, 1900
053-5231	Grayson, William, House, 1915
053-5232	Webster, Frank, House, 1870
053-5233	House, 35771 Hayman Lane, 1900
053-5236	Campbell House, 1870
053-5238	House, 38062 Lime Kiln Road, 1880
053-5239	Ruins of Hamlet of Marble Quarry, 1896
053-5240	House, 21438 Steptoe Hill Road, 1870
053-5244	Story Book Farm, 1903
259-5060	House, 109 Windy Hill Road, 1900
259-5063	House, 111 Windy Hill Road, 1900
259-5066	House, 7 Windy Hill Road, 1900
259-5067	House, 5 Windy Hill Road, 1900
286-5001-0231	House, 330 G Street East, 1882
291-5001	Henderson, Jim, House, 1900
291-5002	House, 4 High Street, 1890
291-5003	House, 2 High Street, 1900
291-5004	House, 25 Main Street, 1900
291-5006	House, 13 Cedar Street, 1910
291-5008	African Methodist Episcopal Church, 1892
291-5009	Beaner, Nicolas House, 1890
291-5010	Clark, Rodney & Meada, House, 1890
291-5011	Mount Zion Baptist Church, 1881
291-5012	Clark Flave House, 1900

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

053-0605-0005	House, 23985 New Mountain Road, 1940
053-0605-0011	Corum's Store, 1920
053-1043	Willisville Methodist Church, 1924
053-5087-0001	House, 22610 Watson Road, 1945
053-5087-0006	House, 40710 Red Hill Road, 1920
053-5099-0002	Trammell, Irene H., House, 1940
053-5099-0013	House, 22249 St. Louis Road, 1931
053-5099-0016	Basil, Charles and Armeata, House, 1930
053-5116-0006	House, 34001 Welbourne Road, 1920
053-5116-0011	House, 33978 Welbourne Road, 1925
053-5116-0013	House, 33960 Welbourne Road, 1920
053-5116-0014	Willisville School, 1921
053-5141-0001	House, 34056 Snickersville Turnpike, 1928

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053-5141-0002 Morning Glory Hill Farm, 1920
053-5141-0007 Bluemont First Baptist Church, 1920
053-5141-0008 House, 34117 Snickersville Turnpike, 1932
053-5152 Fisher House and Workshop, 1930
053-5154 House, 37632 John Mosby Highway, 1939
053-5155 Hall's Park, 1940
053-5168 House, 39245 Buchannon Gap Road, 1930
053-5185 House, 115 Ivandale Road, 1920
053-5194 House, 118 Maryland Avenue, 1920
053-5197 Mount Zion United Methodist Church, 1928
053-5198 Rowe, George, House, 1935
053-5201 House, 730 South 20th Street, 1935
053-5202 House, 750 South 20th Street, 1920
053-5203 House, 760 South 20th Street, 1930
053-5210 House, 105 Hall Road, 1944
053-5211 House, 112 Locust Lane, 1920
053-5222 House, 45805 Jona Drive, 1945
053-5226 House, 25926 Elk Lick Road, 1940
053-5227 House, 25974 Elk Lick Road, 1940
053-5229 House, 43035 Braddock Road, 1940
053-5234 House, 35757 Hayman Lane, 1940
259-5058 House, 1000 West Washington Street, 1930
259-5059 House, 107 Windy Hill Drive, 1920
259-5061 House, 115 Windy Hill Road, 1920
259-5062 House, 113 Windy Hill Road, 1920
259-5068 House, 1006 West Washington Street, 1940
286-5001-0232 House, 400 G Street East, 1920
286-5003 Purcellville "Colored" School, 1919
291-5005 House, 5 Cedar Street, 1933

The New Dominion (1946- Present)

053-0605-0001 House, 24035 New Mountain Road, 1959
053-0605-0002 House, 24029 New Mountain Road, 1940
053-0605-0012 House, 24108 New Mountain Road, 1949
053-5087-0009 First Baptist Church, 1957
053-5099-0001 House, 22209 McQuay Heights Lane, 1962
053-5099-0007 Grant, M. Louise, House, 1955
053-5099-0010 Banneker School, 1948
053-5116-0007 House, 34007 Welbourne Road, 1956
053-5169 House, 24134 Stewart Town Lane, 1954
053-5176-0001 House, 39291 East Colonial Highway, 1920
053-5199 Carver School, 1946
053-5228 House, 26014 Elk Lick Road, 1950
259-5064 House, 105 Windy Hill Drive, 1950
259-5065 House, 106 Windy Hill, 1950
259-5069 House, 9 Windy Hill Road, 1950
286-5001-0230 Grace Annex Church, 1949

APPENDIX B: Brief Histories of Surveyed Towns, Villages, Hamlets, and Neighborhoods

African-American Towns, Villages, Hamlets, and Neighborhoods **In Loudoun County, Virginia**

* Denotes towns that were chosen to be documented with Virginia Department of Historic Resources Preliminary Information Forms

Berryman

Berryman was settled by African Americans in the 19th century. The community included a school, known as the second Marble Quarry School, and several residences. In 1973, the congregation of Mount Zion Baptist Church of Marble Quarry purchased the former school building and converted it into their church.⁴³

Bowmantown*

Bowmantown is a historically African-American village located approximately one mile south of Route 50 near Aldie. Settled prior to the Civil War, early residents included members of the Bowman and Napper families. In the 1870s, the community organized the Mount Pleasant Baptist Church of Bowmantown, and by 1909, it had a schoolhouse where local black children were educated. The school operated until 1958 or 1959.

Oral tradition suggests that Frank Napper, a freed slave, came to this area from Alexandria, Virginia shortly before the Civil War. His son James Garfield Napper was born in 1879 and continued to live in the area, occupying this log house on Buchannon Gap Road. James Napper was a longtime Bowmantown resident and member of the Mount Pleasant Baptist Church. He lived to be over 100 years old.⁴⁴

Britain/New Guinea

The area known locally as Britain or New Guinea, encompassed the former church, a store, and a handful of houses along Mountain Road (Route 690) south of the intersection with Route 682 and was originally settled in the 1730s by families of German ancestry. African-Americans moved to the area after Emancipation. The original African-American families who lived in the

⁴³ Notes taken by Deborah Lee, student in Eugene Scheel's class on African American History, notes on visit to Marble Quarry, April 2, 2001; Loudoun County's African American Communities, Exhibit Text, 2001 [Exhibit on display at Thomas Balch Library, Leesburg, Virginia]; Loudoun Museum, "Courage, My Soul: Historic African American Churches and Mutual Aid Societies," An exhibition at the Loudoun Museum, February 13 - April 30, 2000.

⁴⁴ Eugene Scheel, "Bowman reflects black history," Loudoun Times-Mirror, 16 January 1991; Scheel, "Bowmantown, Loudoun's First Black Settlement," *Loudoun Times-Mirror*, 10 June 1976; Maura McKenney, "An Oral History of Life in Bowman Town Aldie, VA: As Told by Mr. Norman Stewart, age 89," Unpublished oral history paper, November 7, 2001; Dodi Turney and Maura McKenney, "Bull Run School: The 'Lost' School of Bowman Town," Unpublished historical archaeology paper, 2001; "105th Anniversary: Mt. Pleasant Baptist Church, Aldie, Virginia," Church history published under Reverend William D. Jackson, Pastor, 1980.

Britain or Guinea area included the Curtises, the Hogans, the Parises, the Motens, the Stones, and the Timbers.⁴⁵

Brown's Corner

Located approximately one-quarter mile east of Middleburg, the hamlet known locally as "Brown's Corner" or "Maryland" consists of a cluster of five historic dwellings located at the intersection of John Mosby Highway (Route 50, formerly the Ashby's Gap Turnpike) and Sam Fred Road (Route 748, formerly McCarty's Mill Road). Two of the houses are substantial stone buildings constructed prior to the Civil War. Local tradition holds that the community acquired its name from Edwin Conway Broun (sometimes spelled "Brown") who acquired a tract of land north of the corner in 1855. Reputedly, two of Broun's slaves, Joseph Brown and Sarah Moten who were freed in 1863 and married circa 1870, lived in one of the two antebellum houses at Brown's Corner. They may be the origin of the name Brown's Corner, which since the late 19th century, has been associated with two prominent African-American families, the Halls and the Browns.⁴⁶

Brownsville/Swampoodle*

Located approximately one-half mile east of Hamilton on East Colonial Highway (Business Route 7), the village of Brownsville, also known as Swampoodle, developed around a schoolhouse and a church that served the local African-American community. Local tradition states that the name Swampoodle came from for the low-lying ground along the main road Leesburg Turnpike that got swamped with puddles when it rained. During the late 19th and early 20th century, a small residential community grew up clustered around the circa-1887 Brownsville School and the 1892 Second Mount Olive Baptist Church. Brownsville is one of a number of predominantly African-American settlements that were established after the Civil War and before the turn of the 20th century in Loudoun County. These tight-knit communities provided support and opportunities to African Americans after emancipation.⁴⁷

Butcher's Hollow (Bluemont vicinity)

Following the Civil War a small group of former slaves created a community outside the town of Bluemont (formerly Snickersville) in western Loudoun County. The community had no official name, but has sometimes been called Butcher's Hollow, presumably for its location near the headwaters of Butcher's Branch. The remnants of the hamlet, a stone house and the stone

⁴⁵ Scheel, "Downtown Britain, A German Settlement," *Loudoun Times-Mirror*, 1976; Elaine, E. Thompson, *Courage My Soul: Historic African American Churches and Mutual Aid Societies* (Leesburg, Virginia: Loudoun Museum, 2000), p. 26.

⁴⁶ Scheel, "Brown's Corner: A 4-House Huddle," *Loudoun Times-Mirror*, 22 July 1978.

⁴⁷ Scheel, "Double Names, Long History," *Loudoun Times-Mirror*, Date unknown; Scheel, *The Guide to Loudoun County: A Survey of the Architecture and History of a Virginia County* (Leesburg, VA: Potomac Press, 1975); "The Second Mt. Olive Baptist Church: Where Sound Doctrine is Amplified," Church Literature, No date, Available at the Thomas Balch Library, Leesburg, Virginia.

foundation of a former schoolhouse, stand south of Bluemont proper and on the eastern slope of the Blue Ridge Mountains. Benjamin Franklin Young was one of the early landowners in Butcher's Hollow. In 1871, he purchased 17 acres from his mentor, Dr. George Emory Plaster, a local white doctor who reputedly mentored Young. In the 1870 census, Young was listed as a 40-year-old mulatto male laborer living with Dr. Plaster, however his name was recorded as Dr. Frank Young. It's likely that he served as Dr. Plaster's assistant and apprentice.

Prior to the Civil War, the area around Bluemont housed several free African Americans. Some, like farmer and tanner Aldred Fox and laborer James Fields, owned real estate. Bluemont historian Jean Herron Smith indicates that Fields purchased land in the Butcher's Hollow vicinity prior to the war.⁴⁸ However, the community began to develop after Young subdivided and sold off parcels of his land to other African Americans.

In 1888, community members established the First Baptist Church and the following year built a schoolhouse to educate African-American children. Until 1929, when they built their own church, the First Baptist congregation worshipped in the schoolhouse. According to local historian Eugene Scheel, the residents of Butcher's Hollow maintained small subsistence farms on their land and traveled into Bluemont to work as laborers or in service jobs. During the 1930s and 1940s as the residents of Butcher's Hollow aged, many moved away to more convenient locations. In 1949, the First Baptist Church's congregation dismantled the 1929 church building and moved it to a new lot on the south side of Snickersville Turnpike just east of Bluemont where it still serves the congregation. The remnants of the Butcher's Hollow community stand as the last vestiges of a post-Civil War African-American community, one of a number of predominantly African-American settlements that were established after the Civil War and before the turn of the 20th century in Loudoun County.⁴⁹

Conklin

Conklin was a bi-racial community that developed into a small hamlet during the latter half of the 19th century. Centered on Braddock Road (Route 620, formerly the Colchester Road), this rural community stretched from Gum Springs Road (Route 659) on the west, to Bull Run Post Office Road (Route 621) on the east. The area was settled around 1810 by Reuben Settle, Jr. who purchased a total of 142 acres along Braddock Road (formerly the Colchester Road) between 1810 and 1812. By 1853, Thomas and Nelson Settle, presumably Reuben's heirs, were living in a house on the north side of Braddock Road, just west of its intersection with Elk Lick Road. Other local white landowners at that time included the Hutchinson, James, and Saffer families.

The Settles owned at least three slaves prior to the Civil War. Following the war, they employed three black workers, all members of the Dean family, who lived in their household. In 1886 and

⁴⁸ Jean Herron Smith, *Snickersville: The Biography of a Village* (Miamisburg, Ohio: Miamisburg News, 1970; 2nd ed. Bluemont, VA: Robert W. Hoffman, 2000), pp. 56, 76.

⁴⁹ Deborah Lee, "Community History and Mapping Project: Black History Committee, Friends of the Thomas Balch Library;" Notes from Eugene Scheel's African American History in Loudoun County class, April 23, 2001; Scheel, "Father and Son Treated a Century of Ills," *Washington Post*, Loudoun Extra, 25 March 2001.

1889, Thomas and Nelson Settle willed their estate to Charles W. Dean, the brother of one of their post-war domestic servants. Nelson's will stated that Charles Dean was "the son of my old servant Martha Dean," and that his bequest was offered "as a reward to the said Charles Dean for special services rendered me in my declining years in faithfully serving me and taking care of my interests for a number of years" (Loudoun County Will Book I:466,478). In fact, the Settles had land dealings with the Dean family well before their deaths. In 1874, Thomas Settle sold Charles' father, Reuben Dean, 53 acres of land on Elk Lick Run.

Research conducted by genealogist Marty Hiatt has determined that Charles Dean and Jennie S. Dean, the renowned African-American educator and founder of the Manassas Industrial School in neighboring Prince William County, were not, as suggested by earlier research, brother and sister, but may have been cousins. Whatever their relationship, it is clear that the Conklin Deans were connected to Jennie Dean who lived in Prince William County. They were active in her educational and religious activities. Charles Dean's sister, Fanny Dean Douglas, headed the local fundraising committee that collected funds to support the establishment of the Manassas Industrial School, which was opened in 1893. In 1897, Charles Dean granted an acre of land at the northwest corner of Braddock Road and Elk Lick Road to the trustees of Prosperity Baptist Church upon which to erect a church. Jennie Dean's sister Ella Dean Bailey was married to Reverend Lewis Henry Bailey who is credited with being one of Prosperity Church's original founders. A Dean biographer also suggests that she provided support for the founding of the church in 1899.

Other Conklin area slaveholders gave or sold land to African Americans after the Civil War. Among these was Benjamin Frank Saffer who died in 1903 and left his house and property to Frank Denny, a "colored boy" that he had raised. According to local historian Arlean Hill, Saffer's executors, who were members of the Hutchinson family, never informed Denny that he had inherited the property and subsequently seized the house and lot, claiming that the heir could not be found.

The hamlet of Conklin was named after a white family, Joseph R. and Mary Conklin, who purchased land in the area in 1871. That year, local landowner Horace Adey sold a parcel of land to the Broad Run School District for the construction of a school for African-American children. Located off of what is now Ticonderoga Road (Route 613, formerly Fairview Church Road), the one-room frame schoolhouse was finished the following year and served the community well into the 1940s. There was also a one-room school for white children, the McGraw's Ridge School, which was built in 1889 on Gum Springs Road south of Braddock Road (Route 620). In 1890, a store and post office were established in Conklin at the corner of Braddock Road and Ticonderoga Road.

The first church to be built in the community was Fairview Methodist Episcopal Church that housed a white congregation. They built the church on a lot at the intersection of Ticonderoga Road and Gum Springs Road. In 1899, on land donated by Charles Dean, African-American residents of Conklin erected Prosperity Baptist Church on a one-acre lot at the northwest corner of Braddock Road and Elk Lick Road.

In the 1930s, Fairview Church closed; in 1939, the McGraw Ridge School shut its doors. In 1951, a fire destroyed Prosperity Baptist Church. After the fire, the congregation collected enough money to start reconstruction. They completed building a new foundation and basement, however, the main first floor sanctuary would not be rebuilt until 1972. Sometime prior to 1955, the African-American Conklin School was closed and the school building was sold and converted into a residence.

Today, Conklin is threatened by the encroachment of a large suburban style subdivision to its north and by the construction of a multi-lane parkway running north to south through its center. In recent years, local historians, including Wynne Saffer and Arlean Hill, have conducted historical research and oral histories to collect the history of the Conklin community. Loudoun County has required the developers of the subdivision to document the architectural and archaeological evidence of the log house and farmstead known as the Settle-Dean property on Braddock Road (053-5064 and 44LD773). The Settle-Dean log house (053-5064) has since been moved from its original location to a new site approximately 1000 feet to the west on the west side of the new Loudoun County Parkway right-of-way. The house will be accessible by a walking trail and will be interpreted with signage.⁵⁰

Dover

The hamlet of Dover is named for the Hixson family who settled here in the 18th century and named their homeplace “Dover” after their ancestral home of Dover, England. During the early 19th century, the Hixsons built Dover Mills which operated as a flour and sawmill until the Civil War. Frank Moore, a former slave, purchased the stone tollhouse on the north side of Route 50, and his descendants still own the property. The building is remarkably unchanged on the exterior although portions are deteriorating.⁵¹

Gleedsville

The name Gleedsville first appeared in Loudoun County land records in 1889 when local African-American landowner John “Jack” Gleed sold an acre and a half lot to Murray Allen. A community of African Americans, (possibly from George Carter’s Oatlands plantation), predates this by at least twenty years. Circa 1870, J. Gleed’s name appears on a map of the magisterial

⁵⁰ Marty Hiatt, “Research Report on Dean and Settle families of Conklin, prepared for Angel David Nieve, Department of Architecture, Cornell University, Ithaca, NY,” December 27, 1998 and January 22, 1999. Scheel, “Joseph Conklin Left Name to Area,” *Loudoun Times-Mirror*, 23 September 1976, Section B. Stephen Johnson Lewis, *Undaunted Faith...The Life Story of Jennie Dean* (Manassas, VA: Manassas Museum, 1994, reprinted from the original 1942 edition). Cultural Resources, Inc., “Phase I Architectural and Archaeological Investigation of the Settle-Dean Farmstead, 44LD773/053-5064, South Riding Development, Loudoun County, Virginia,” July 2001. Cultural Resources, Inc., “Phase II Archaeological Investigation of the Settle-Dean Farmstead Site (44LD773), Loudoun County, Virginia.” September 2001; “Conklin” vertical file at Thomas Balch Library, Leesburg, Virginia; Jennifer Lenhart, “History By Word of Mouth,” *Washington Post*, 9 November 2000, Loudoun Extra section, pp. 1, 8.

⁵¹ Scheel, “Dover was Named for an English Village; Old Mill gave Stones to Middleburg Bank,” *Loudoun Times-Mirror*, 4 November 1976.

district. The 1870 census indicates that John Gleed, a 40-year-old, black male, owned \$250-worth of real estate. By the late 19th century, Gleedsville had a school known as the “Mountain Gap Colored School” (circa 1887), a church, Mt. Olive United Methodist Church (built in 1890), and a grocery store run by the Daniel family (white landowners who sold the land for the African-American school). The school operated into the 1940s and the church congregation remained until its merger with the Mt. Zion United Methodist Church in Leesburg in the mid-1980s.⁵²

Hamilton

From an early date, Hamilton has had a significant African-American population. Following the Civil War, the federal Freedmen’s Bureau established a school for African-American children near Hamilton (location unknown). By 1870, the school had an enrollment of 64 students, 36 of whom were over the age of 16 (Freedmen Bureau files, National Archives, full cite?). In 1878, in order to support African-American residents who were often denied access by local whites to instruments of insurance, bank loans, and lines of credit, several of Hamilton’s residents formed one of the town’s two mutual aid societies. The first of these was the Golden Hill Lodge #1890 of the Grand United Order of Odd Fellows. Known as the Order of Galilean Fishermen, the second mutual aid society in Hamilton began prior to 1890. The Galilean Fishermen owned a building on West Virginia Avenue that is no longer standing.

Mount Zion Methodist Episcopal Church formed in 1880. Its 1928, stuccoed frame church building still serves the congregation at 250 West Virginia Avenue (VDHR I.D. No. 053-5197.) In 1890, the Loudoun County Emancipation Association was founded in Hamilton by a group of Loudoun’s African-American citizens. Although the group later purchased land and moved its headquarters to Purcellville in 1910, many residents of Hamilton and the nearby community of Brownsville continued to be active in the organization.⁵³

Because white citizens typically did not permit African-American citizens to purchase land in the white neighborhoods of Loudoun’s towns, a racially segregated African-American neighborhood developed in Hamilton along West Virginia, Maryland, and Delaware Avenues between Ivandale and North Laycock roads to the north of the incorporated town. Composed of 15-20 buildings, this community included several vernacular I-houses that were built between 1880 and circa 1920.

Hillsboro – See Short Hill.

⁵² Scheel, “Gleedsville Named After Ex-Slave,” *Loudoun Times-Mirror*, 7 April 1977.

⁵³ History Matters, “Hamilton PIF,” 2003. Elaine E. Thompson, *Courage My Soul: Historic African American Churches and Mutual Aid Societies* (Leesburg, VA: Loudoun Museum, 2000), pp. 35-44.

Howardsville*

A group of former slaves reputedly settled the community of Howardsville after the Civil War. On December 12, 1874, Jacob “Jack” Howard (born 1832) and Andrew Cosberry, along with Jerry (Jeremiah) Basil purchased the first two lots in what would become the village of Howardsville. In 1870, Jack and Sophia Howard and their three children lived in the household of wealthy white landowner Elizabeth Carter. Four years later, the Howard family co-owned a four-acre lot that originally had been a part of the Grayson family’s Newstead farm southwest of Bloomfield in Loudoun County. In 1861, William and Mary Stephenson purchased a 28-acre section of Newstead, known as the “Burnt house wood lot.” It was this parcel that was divided up and sold to the first three families to settle Howardsville, the Howards, the Basils, and the Summers.

In 1874, Jerry Basil purchased a 2-acre lot for \$50 from the Stephensons. Two years later, Armistead Summers paid \$45 for a 1-acre lot on Greengarden Road (Route 719). In 1879, the Stephensons sold two more tracts in the fledgling community of Howardsville, one 2-acre lot to Frank, Walker, Elizabeth, Eli, and Clinton Summers for \$85 and another 1-acre tract to Jacob Colbert for \$50.

Most of Howardsville’s early residents maintained small farms and some supplemented their incomes by working the fields of nearby farms or working as domestic servants in the households of wealthier Loudoun residents. By 1900, there were at least eight black families in the Howardsville vicinity who owned and worked their own farms. One area resident, James Valentine, was a huckster or peddler of various wares.

Oral tradition records that Howardsville’s early residents also were the stonemasons who built the dry-laid stone walls that separated the fields across Loudoun’s western section. Other residents produced baskets and brooms using materials grown on their farms. According to Reid family members, their family came to Howardsville in the 1920s. Clarence Reid worked as a horse trainer on a private estate near Upperville in Fauquier County. Other Howardsville men worked in the stables or at the training track near Middleburg.⁵⁴

Unlike other Loudoun County African-American communities, Howardsville never built its own school or church. Instead, residents attended school and church in nearby Rock Hill (see Austin Grove Methodist Episcopal Church, 053-5137).

By 1930, there were eight dwellings in Howardsville that ranged in value from \$200 to \$2000. Forty-nine people lived in these eight households. Seven of eight families owned their house. At that time, the village’s residents included several chambermaids and farm laborers, a horse trainer, a stonemason, and a chauffeur.⁵⁵

⁵⁴ Victoria Benning, “A Shrinking Future for a Place in History: Loudoun Hamlet Nears Last Chapter,” *The Washington Post* 15 December 1996; Eileen M. Carlton, “Howardsville,” *Loudoun Times-Mirror* 10 July 1996. Scheel, “Howardsville, A Black Community in Loudoun,” *Loudoun Times-Mirror* 10 July 1996.

⁵⁵ 1930 United States Census, Loudoun County, Virginia.

Hughesville

The former Mt. Gilead Township School was originally built to serve white students, however, some evidence suggests that it may have, at one time, been used as an African-American school. A 1923 map and a 1935 map of Loudoun County suggests that during these years, Hughesville had only one educational institution, a “colored” school that was situated very near the location of this school. This suggests that, by the 1920s, the white school had closed, and possibly was being used as the Hughesville African-American school. However, a 1940 survey of the county’s school buildings contradicts this evidence. The 1940 survey includes a photograph of the Hughesville “Colored” School in a different building. While very similar in appearance, the school shown in the 1940 photograph is not the same as the present building. Judging from the existing maps, the location of this African-American schoolhouse must have been very close to the former white school.⁵⁶

Lincoln

The village of Lincoln originated in the mid-18th century as the site of the Goose Creek Meeting House of the Society of Friends; the second oldest Quaker meetinghouse in Virginia. Lincoln has always had a significant African-American population. In 1815, Lincoln area Quakers opened a private school that was open to both black and white students. After emancipation, Lincoln acquired one of the first African-American public schools in Loudoun County. Supported by the Society of Friends, the 1865 schoolhouse still stands on Cooksville Road (053-0845).

In the late 19th century, two African-American religious congregation formed in Lincoln. Grace Methodist Episcopal Church was founded circa 1872 under the leadership of Rev. Henry Carroll. Services were originally held in the village’s African-American schoolhouse (see 053-0845). In December 1884, the church trustees, Oscar Carry, Jesse Palmer, George Parker, John Lewis, and James R. Hicks purchased a half-acre lot in Lincoln from Mary E. Birdsall (Loudoun County Deed Book 6-W, p. 483). The cornerstone of the present stone church was laid on July 30, 1885. Early members of the church came from the Thomas, Cooper, Brady, Lewis, Carey, Gordon, Dade, Simms, Bell, Furr, Moore, Coates, Hicks, Henderson, Cook, and Mitchell families. The basement of the present church building was used for vocational classes that included shoe repair, sewing, and cooking. The Quaker community in Lincoln sponsored the vocational classes.

The church continued to serve Lincoln’s African-American community until 1942, when, due to dwindling membership, the congregation moved to Purcellville. Special events continued to be

⁵⁶ Oscar L. Emerick, Superintendent of Schools, *Loudoun County, Virginia*, 1923; Commonwealth of Virginia. Department of Highways, Division of Surveys and Plans, *Map of Loudoun County Showing Primary and Secondary Highways* (Richmond, Virginia, 1932); Thomas E. Sims, Jr., “Inspection and Survey Report,” This is an evaluation and description of Loudoun County schools prepared in 1940 by a special agent of the Garrett Insurance Agency of Leesburg, Virginia. The evaluations are available in the “Public Schools” vertical file at the Thomas Balch Library in Leesburg, Virginia.

held at the old stone church until 1951 when the new Grace Annex church was opened in Purcellville (see 053-1037-0230).

The old stone church stands at the end of Brooks Lane in an area historically associated with African Americans. The still active Mount Olive Baptist Church (see 053-0175) stands directly south of the now vacant Grace Methodist Episcopal Church. The two churches may have shared the existing cemetery that stands between them.⁵⁷

Lovettsville

Prior to 1868, the African-American residents of Lovettsville and the surrounding area organized a Methodist Episcopal congregation. On August 11, 1868, the church trustees purchased a lot at the northwestern end of the town where Broad Way intersected with the Berlin Turnpike. Around 1875, the lot was labeled on a town plat as the “African Chapel” lot. The circa-1900, one-story, front-gable building that occupies the site today may have replaced an earlier structure. The building served both as a chapel and as a school building for African-American children in the community. The site also contains a cemetery with marked graves dating back to 1890. After the school was closed, the building served as the meeting place of the Lovettsville Home Demonstration Club.⁵⁸

Lucketts Area

In 1880, Reverend Charles Hadley and one dozen African-American residents in the Lucketts vicinity organized the Mount Pleasant Baptist Church. Local builder, Jewel Frye built the church on land donated by Martha Ambers Thomas. An addition to the church was constructed in 1915 during the longtime pastorate of Rev. R.L. Nickens.⁵⁹

Macsville

According to local tradition, Macsville was named after the white McVeigh family that settled in Loudoun County in 1793. The name apparently referred to the group of slave quarters, outbuildings, and warehouses owned by the McVeighs that once stood along the former Ashby’s Gap Turnpike, now Route 50 (John Mosby Highway). The small hamlet has continued to be populated by African-American families.⁶⁰ In 1930, Clarendon C. Fisher ran his own

⁵⁷ “Forty-Second Anniversary: Grace Annex United Methodist Church,” Purcellville, VA, 1993; “Historic Facts on Grace Church,” circa 1985, Available at the Thomas Balch Library in Leesburg, VA; “Mortgage Burning and Church Dedication of the Grace Annex Methodist Church: West Baltimore District, Washington Conference, Purcellville, Va.,” April 30, 1961.

⁵⁸ Yevette Rockefeller Weatherly, *Lovettsville: The German Settlement* (Lovettsville, VA: The Lovettsville Bicentennial Committee, [n.d. 1976?]), p.102.

⁵⁹ Elaine, E. Thompson, *Courage My Soul: Historic African American Churches and Mutual Aid Societies* (Leesburg, Virginia: Loudoun Museum, 2000), p. 25; “Mt. Pleasant Baptist Church, Lucketts, Virginia: 105 Years of Service to God and Man,” 1985, Available at the Thomas Balch Library, Leesburg, Virginia.

⁶⁰ Scheel, “A Straggle of Houses called Macsville,” *Loudoun Times-Mirror* July 13, 1978.

shoemaker's shop in a freestanding workshop that still stands in Macsville (053-5152). Another local landmark is Hall's Park. Located just north of the hamlet, the park is associated with the Halls, a prominent African-American family in Loudoun County. During the height of segregation in the early to mid-20th century, the field that fronts the former Hall residence (23171 Carters Farm Lane, 053-5155) hosted many recreational activities for African Americans. Horse races, baseball games, and festivals were held there, and Middleburg's black baseball team was among the sports teams that played there in the mid-20th century.

Marble Quarry:

In 1875, the Virginia Marble Company began quarrying marble on the land of Benjamin F. Carter east of the village of Mountville. Carter sold 400 acres to the Virginia Marble Company for the purposes of opening a quarry and laying off a town or village. In anticipation of a workforce of about 50 families, mostly former African-American slaves, the Mercer School District purchased a quarter-acre of land in the vicinity of the quarry and built a frame schoolhouse. In 1896, the growing community known informally as Marble Quarry erected Zion Baptist Church. In 1949, operations at the quarry ceased. In the early 1950s, the church and the school were forced to move because of the lack of good water. During its operation, the quarry produced marble that was awarded medals at the Columbian Exposition in Chicago in 1900 and at the Jamestown Exposition in 1907. Marble from the Virginia Marble Company was in terrazzo flooring in public and commercial buildings in Washington, DC, New York and Boston..⁶¹

Murphy's Corner*

Murphy's Corner contains buildings that were built in the late 1800s to the 1950s. The area appears to have been settled in the 1870s by African Americans who had been enslaved by local white residents. Through the mid-20th century, the hamlet continued to grow as a segregated African-American community outside of the town of Bluemont. In 1949, the congregation of First Baptist Church, whose sanctuary stood on the mountain southwest of Bluemont along Butcher's Branch, decided to move the church building to Murphy's Corner where it would be more accessible to its members. The name of the hamlet likely derives from James F. Murphy, a white harness maker who lived in the area.⁶²

Among the landmarks in Murphy's Corner is the Beatrice Scipio House, a log dwelling that dates to circa 1870. It was reputedly built by Christopher Scipio who, according to a local historian, was born into slavery in 1851 as the property of Craven James. Scipio married Rose L. Jackson in 1874 in Loudoun County and according to local informants, built this log dwelling shortly

⁶¹ Scheel, "Marble Quarry Began with a Grist Mill," *Loudoun Times-Mirror*, 21 July 1970.

⁶² Deborah Lee, "Community History and Mapping Project: Black History Committee, Friends of the Thomas Balch Library;" Notes from Eugene Scheel's African American History in Loudoun County class, April 23, 2001; Elaine, E. Thompson, *Courage My Soul: Historic African American Churches and Mutual Aid Societies* (Leesburg, Virginia: Loudoun Museum, 2000), p. 28; Scheel, "Three Voices from the Past, Remembered in Words and Deed," *The Washington Post* February 25, 2001.

thereafter. One of Christopher and Rose's children was Beatrice Scipio (1892-1978) who earned a teaching degree from Storer College in Harper's Ferry, West Virginia in 1910. Shortly thereafter she began a 46-year teaching career, during which she taught at the Bluemont "Colored" School on the mountain near Butcher's Branch until it closed in 1933. Later she taught at the George Washington Carver School in Purcellville where she ended her teaching career in 1957. Scipio was well respected in her community and frequently taught children in her home.

Nokesville

The area known locally as Nokes or Nokesville derived its name from former slave, George Washington Nokes who leased land in the area from the Blincoe family after the Civil War. In 1901, Nokes purchased five acres on the south side of Thayer Road. The area became home to several African-American families, a few of which owned large tracts of land. The Edes family and the Ewing family both owned farms over 200 acres in size. The Edes property was located near where Countryside Boulevard now intersects with Harry Byrd Highway (Route 7) in Sterling. The Edes ran a dairy farm operation there and shipped milk to Washington, DC. The Ewing farm stood southeast of there near where Harry Byrd Highway intersects with Cascades Parkway. A school for black students once stood at the corner of what are now Cascades Parkway and Nokes Boulevard. Opened circa 1917, the school served dual purposes, as a classroom and as a community center. It appears on a 1923 Loudoun County school districts map as the "Nokes" school since the acre of land upon which it stood was donated by the Nokes family, who also owned significant land in the vicinity. One of the Edes family residences and the Nokes homestead still stand, albeit surrounded by suburban-style development of the 1960s through the present.⁶³

Oak Grove

Six historic residences that date from the turn of the 20th century through the mid-20th century remain in the predominantly African-American community of Oak Grove. According to local historian Eugene Scheel, newly freed slaves settled Oak Grove. They purchased land from George W. and Cynthia Bell of Herndon who, in 1871, had purchased and subdivided the former Payne farm into one-acre lots. The early settlers included the Berkley, Hannah, and Wormley families. William Sheldon was the first to purchase a lot in Oak Grove in 1874. Local informants described Oak Grove as a self-contained community that at one time had a segregated public school, church, a small general store, and its own baseball league. The school still stands in Herndon, Fairfax County and now houses the Herndon Police Department. Oak Grove once had a flag stop on the Washington & Old Dominion Railroad.

In 1868, with the help of local resident Ellen Thompson, Reverend Robert Woodson, pastor of Zion Baptist Church in Alexandria, Virginia founded Oak Grove Baptist Church near the Town of Herndon. The first church was constructed of logs circa 1875 and served both as the church and as a schoolhouse. The church purchased the one-acre lot from George W. and Cynthia Bell

⁶³ Scheel, "Lanesville: Site of Historic Post Office," *Loudoun Times-Mirror* 4 May 1978.

of Herndon in 1874. A frame, board-and-batten church in the late 1890s, replaced the log church. At that time the church was known as the Woodson Mission Church after its founder. The third church, built in 1944 by church trustees Frank Baylor and Oliver Branham, Sr., was destroyed by fire on January 17, 1957. The fourth church was completed in 1958. Expansion of the church membership precipitated the replacement of the fourth church structure with a new, larger church building in 2000. The original church cemetery still stands to the northeast of the current church building. The cemetery, which contains approximately 150 marked burials, contains the graves of many local African Americans who were active in their community and in the church.⁶⁴

Powell's Grove

According to local historian Eugene Scheel, recently freed slaves settled Powell's Grove in the late 1860s. The community settled on land owned by John Levin Powell, grandson of Levin Powell, the founder of the town of Middleburg. In 1884, Powell's son, noted artist Lucien Whiting Powell, sold a quarter-acre of land to the Mount Gilead School District. By that time, a one-room schoolhouse for African Americans already stood on the property. Early families in Powell's Grove include the Briscoe, Ramey, Reid, Moten, and Gregg families.⁶⁵

Purcellville

A historically African-American neighborhood occupies the south-central section of town. It is centered on G Street, East, a street once known informally as "the Color Line" that segregated the black residential district from Purcellville's white neighborhoods.

The Loudoun County Emancipation Association, founded in 1898 in nearby Hamilton, moved to Purcellville in 1910. Emancipation day was celebrated each year on the 22nd of September, "to celebrate the Day of Freedom, to cultivate good fellowship, and to work for the betterment of the Negro race." Among the Purcellville residents to serve on the Loudoun County Board of the Emancipation Association were Denis Pierce and his son, William "Billy" Pierce.

Born in Purcellville, Virginia in 1890, William "Billy" Pierce lived in the house at 331 G Street (#286-5001-0107) during much of his youth and continued to own the property until his death in 1933. Pierce became a celebrated dance instructor, Broadway choreography, and a successful journalist. He was also socially active, helping in 1931 to rally support among New Yorkers for the famous Scottsboro Boys who were falsely accused of rape in Alabama.

⁶⁴ Scheel, "The Best Bird Hunting Around," *The Loudoun Times-Mirror*, n.d.; Andrew Parker, "Cooktown, Oak Grove are Herndon's Black History," February 21, 2001, available online. "A Brief History of Oak Grove Baptist Church: April 2001," available at the Thomas Balch Library in Leesburg, Virginia.

⁶⁵ Scheel, "Powell's Grove: Once Famous," *Loudoun Times-Mirror* 8 November 1979; Elaine, E. Thompson, *Courage My Soul: Historic African American Churches and Mutual Aid Societies* (Leesburg, Virginia: Loudoun Museum, 2000), p. 31.

Other socially active Purcellville citizens included Joseph Cook , Luther Stuart and George W. Lee, who formed the Willing Workers Club in 1914 to provide school facilities for colored children in the Purcellville area. On March 15, 1917, the Club purchased property for \$200 and Joseph Cook built the schoolhouse. School opened there for the first time in September of 1919. Between 1919 and 1947, the school provided grades one through six for hundreds of African-American students. One former student, Basham Simms, a builder and contractor, served on Purcellville's City Council for 28 years. The modern George Washington Carver Elementary School replaced Willing Workers Hall in 1948.⁶⁶

Rock Hill

According to local historian Eugene Scheel, after the Civil War, freed slaves settled the area now known as Rock Hill. The name "Rock Hill" first appears in county records in 1886. The Austin Grove United Methodist Church was built in 1911. Led by the Reverend T. N. Austin and trustee Thomas Crockett ("Uncle Crockett") Lockett, Austin Grove church members built the church in their spare time, using stone that they gathered from nearby fields. Between 1940 and 1976, this voluntary tradition of construction continued when church members built an addition to the church to use as an education building. The interior of the church was also remodeled during this period, a pastor's study and choir loft added, and a new roof built.⁶⁷

Round Hill

Round Hill's historically segregated African-American neighborhood was known as "The Hook." The neighborhood extends along Cedar and Bridge streets north of Mulberry Street. Cedar Street was known as Gregg Street in 1920 and by 1930 as North Street. Bridge Street north of Mulberry Street may have once been referred to as Railroad Alley (see 1930 Census, Loudoun County, Sheet 4A). The neighborhood was home to residents who made their livings working as farm laborers, domestic servants, or working at the local flourmill. A separate African-American neighborhood known as "The Hook" existed south of town off of Airmont Road (Route 719).

In the late 19th century, Round Hill residents formed two African-American religious congregations. Mount Zion Baptist Church is still operating and occupies a relatively large and elaborate Gothic Revival-style church that is located on a prominent lot in the center of town

⁶⁶ Scott Cissel, "Black Veterans Recall War Challenges," *Loudoun Times-Mirror* 4 November 2003; Peter Miller, "Remembering the Emancipation Association," *Loudoun Times-Mirror* 30 June 1977; *Essence of a People: Portraits of African Americans who Made a Difference in Loudoun County, Virginia*, (Leesburg, Va.: Black History Committee of The Friends of the Thomas Balch Library, 2001), p. 7-8. Kendra Hamilton, *Essence of a People II: African Americans Who Made Their World Anew in Loudoun County, Virginia and Beyond* (Leesburg, VA: The Black History Committee Friends of the Thomas Balch Library, 2002), pp. 62-66; Sheila Pinkney Kelly, "A History of the Carver School Property, Purcellville's First African American School House, Its Builder, and His Wife's Generosity to the Community," October 4, 2001, available at the Thomas Balch Library in Leesburg, Virginia in the "African American Education" vertical file.

⁶⁷ Scheel, "Rock Hill is One of Four Names for Area," *Loudoun Times Mirror* 24 January 1980; *The Story of Austin Grove United Methodist Church, Midway or Rock Hill, Virginia, 1872-1976*, [n.d., n.p.].

(291-5011). Built in 1881 on a quarter-acre lot that trustees Chester Lewis, Nelson McKinney, and Nelson Jones purchased from Barney Noland that year, the frame, one-story church is an excellent, intact example of a typical African-American church from the late 19th century.

In 1893, Sandy Traver, Thomas Jackson, and Isaac F. Fitzhugh paid Barney T. Noland \$850 for a lot on Bridge Street and erect a sanctuary for the African-American Methodist Episcopal Church. The African Methodist Episcopal Church used the property until the trustees defaulted on the deed of trust and Noland sold the church in 1899. James E. Carruthers purchased “the colored church property...by the old country road that led from Gregg’s store to Woodgrove.” The church was converted into a dwelling and has been used as such ever since. The African Methodist Episcopal Church congregation never recovered from the default.⁶⁸

Short Hill (Hillsboro vicinity)

Prior to Emancipation, a number of free people of color lived in the western Loudoun County community of Hillsboro including Forrest and Fannie Griffith and Elzy Furr. Forrest Griffith gained his freedom in 1839 when Mortimer McIlhaney emancipated him. Just eight years later, Griffith purchased 15 acres of land on Short Hill Mountain. This was the beginning of a small, but tight-knit black community sometimes referred to as “Short Hill.” The Griffith’s daughter, Francis, married another local free black Elzy Furr who, in 1855, purchased a half-acre of land from his father-in-law, Forrest Griffith. The 1860 U.S. census shows that Elzy and Fannie Furr lived on land that was adjacent to property owned by Forest and Fannie Griffith.

By the 1870s, several other African-American families moved to Short Hill. By 1900, the community had grown to include at least six interrelated families: the Smiths, the Furrs, the Gaskinses, the Rowes, the Mahoneys, and the Jacobses. Most of the adult males in the community worked as day laborers in Hillsboro or on farms in the surrounding countryside. One exception was Forrest Furr, son of Elzy and Fannie Furr, who was a stonemason.

Archaeological (see DHR sites # 44LD0922 through 44LD0926) and architectural surveys conducted in 2002 and 2003 uncovered the remains of a group of approximately 12 houses, several outbuildings, and an extensive system of stone walls and other landscape features that are related to the historically African-American community known as Short Hill. Among the extant architectural resources are a 1-story stone church, Asbury Methodist Church (established circa 1864), that was completed in 1887, and a circa-1890 1-story frame schoolhouse that now serves as a dwelling. Three standing dwellings are thought to be associated with the Short Hill community as well.⁶⁹

⁶⁸ History Matters, “Round Hill PIF,” 2003. Loudoun County Land Records, Deed Book 7G, p. 299 (27 December 1892/17 February 1893); Elaine E. Thompson, *Courage My Soul: Historic African American Churches and Mutual Aid Societies* (Leesburg, Va.: Loudoun Museum, 2000), p. 26.

⁶⁹ Steve Bates, “He’s Searching for County’s Black History,” *The Washington Post* 26 April 1990; Cheryl Sadowski, “Along Short Hill, a Matter of Preserving Historic Past,” *Loudoun Times-Mirror* 26 November 2003; Scheel, “Hillsboro – Gap in the Short Hills,” *Loudoun Times-Mirror* 11 August 1977; Virginia Department of Historic Resources, Survey forms for archaeological sites 44LD0922 through 44LD0926.

St. Louis*

St. Louis, the largest African-American village in Loudoun County originated in 1881 when Thomas Glascock began selling twenty-dollar, one-acre lots to his ex-slaves and to former slaves of the Carters, Dulanys and Gochnauers. Purportedly, the name of the community, “little” St. Louis, relates to the story of Charlie McQuay who moved to St. Louis, Missouri after the Civil War but returned to his home in Loudoun in his later life.

Around 1900, Charlie McQuay and Shirley Smith established the St. Louis Horse Show. The St. Louis Horse Show ran until about 1930 when it was replaced by the Middleburg Training Track which was built for Katherine Elkins Hill in the 1920s. Both the Horse Show and Training Track employed many African Americans who lived in the St. Louis area.

Much of the construction in St. Louis dates to the 1920s. Phil McQuay’s store, built circa 1916, operated until the 1960s and Jim Anderson’s dance hall, erected circa 1920, ran until the 1950s. St. Louis’s continued growth through the 1950s and 1960s was probably due to the construction of the new Banneker School in 1948 that allowed black children in nearby Middleburg and Marble Quarry to attend classes in St. Louis.

Though many of the buildings in St. Louis date to the early 20th century, the schoolhouse and church predate these later buildings. The one-room schoolhouse that still stands at 35430 Hamlin School Lane (#053-5099-0006) was completed in 1877. The Mount Zion Baptist Church, organized in 1885, completed construction of its first building on July 30, 1893. The existing church was erected in 1929.⁷⁰

Stewartown

Stewartown is a historically African-American settlement that is located south of Aldie, Virginia and adjacent to Bowmantown.⁷¹ (See Bowmantown entry for further history.)

Sycolin

According to local informants, the name Sycolin derives from the Tuscarora Indian Tribe that temporarily occupied the Sycolin Creek area during their migration from North Carolina to New York in the early 1700s. Wealthy white families reputedly lived in Upper Sycolin and African Americans predominantly settled in Lower Sycolin. Most black families living in Lower Sycolin were descendants of slaves of landowners in Upper Sycolin or of nearby plantations. Historically, the Cook, Norris, Scott, and Smith families were important in the development of the Lower Sycolin community. Rev. William Smith served as the first pastor of the First Baptist Church of Sycolin that was organized in 1884. Mary Norris taught at Sycolin’s black

⁷⁰ Scheel, “St. Louis Dates to Late 1800s,” *Loudoun Times-Mirror*, 25 September 1980; Scheel, “St. Louis’ Name,” *Loudoun Times-Mirror* 16 October 1980. Scheel, “St. Louis Name Never Settled,” *Loudoun Times-Mirror* 2 October 1980; “Mt. Zion Baptist Church, St. Louis, Middleburg, Virginia: 105th Anniversary,” [n.p., n.d.].

⁷¹ Scheel, “Stewartown Settled During the 1860’s,” *Loudoun Times-Mirror* 12 March 1981.

schoolhouse - a schoolhouse remembered as being one of the best-equipped schoolhouses in Loudoun County. After the school closed in 1942, children were bused to the Douglas School in Leesburg.⁷²

Watson*

The hamlet of Watson is located in the southeast quadrant of Loudoun County. Straddling a section of the former Carolina Road, the village is composed of approximately 25 buildings scattered along Watson Road (Route 860) and Red Hill Road (Route 617). The generally rural community is centered on a historic general store built by John O. Daniel in 1888. Watson was a mixed-race community with both an African-American Baptist congregation established in 1896 and an early 20th century Presbyterian Church that served a predominantly white congregation. Local lore suggests that prior to the Civil War, the area around Watson then known as “Negro Mountain,” was the largest community of free blacks in Loudoun County. In 1888, a post office was established and the community was named Watson. In 1912, the post office was discontinued.⁷³

Willisville*

After the Civil War, the former slaves of the Carters, Dulanys and Seatons formed the African-American hamlet of Willisville. The Willisville name likely comes from Henson and Lucinda Willis who purchased a cabin and one acre of land from Townsend L. Seaton and his wife Mary on November 7, 1874. The Willises were the only black family in the area to own their land and house.

A one-room schoolhouse, which also served as a church, was built in 1868. The schoolhouse, possibly sponsored by a Northern Quaker, burned in 1917. In 1921, after the land was deed to the Mercer District School Board, a new school was built.

In 1924, Mary D. Neville, a white landowner living in the Willisville area, proposed to finance the building of a new Willisville church if residents were able to collect the first \$1,000 necessary for construction. Church trustees Frank Henderson, Moses Peterson, William Gaskins, Dudley Gaskins and Daniel Hampton led the successful fundraising effort. According to local residents, Neville drew the design of the stone church, modeling the building in a French country style. With construction costs at approximately \$6,500 dollars, the building is one of the most expensive black churches in Loudoun County. Builder John Allison constructed the woodwork for the building and Albert Hall and James Jackson completed the stone masonry.⁷⁴

⁷² Scheel, “History of Sycolin Area Dates to 1700’s,” *Loudoun Times-Mirror*, n.d.

⁷³ Scheel, “Watson Community Gained Store, Post Office in 1888,” *Loudoun Times Mirror*, 27 May 1982; “The History of First Baptist Church Watson,” available at the Thomas Balch Library in Leesburg, Virginia.

⁷⁴ “Willisville Chapel United Methodist Church: Church History,” available at the Thomas Balch Library in Leesburg, Virginia; Elaine E. Thompson, *Courage My Soul: Historic African American Churches and Mutual Aid Societies* (Leesburg, Virginia: Loudoun Museum, 2000), p. 21.

Windy Hill (Middleburg)

The historically African-American community of Windy Hill is located just west of the town of Middleburg, Virginia along a small branch of Goose Creek. Based on the remaining historic dwellings, Windy Hill was formed around the turn of the 20th century. Many of the single dwellings in the small hamlet date to the 1920 through the 1960s. In November of 2001, the 16.1 acres comprising Windy Hill officially became part of the town of Middleburg. Today, the Windy Hill Foundation provides 14 units of affordable housing on the property.⁷⁵

⁷⁵ From the County of Loudoun Memorandum, November 2001, Kirby Bowers, Administrator, Available online at: http://inetdocs.loudoun.gov/archive/bosarch/docs/businessmeeting_/2001_/111901_/agendasummary/office2k/office2k.htm ; Land (7 acres) received as a gift in 2002 from Congressman Frank Wolf's webpage, July 22, 2003, Available online at: <http://www.house.gov/wolf/news/2003/07-22-LoudounFunds.html>

APPENDIX C: African-American Cemeteries in Loudoun County

African-American Cemeteries in Loudoun County		
<i>Name</i>	<i>Location</i>	<i>Type</i>
African Chapel	Lovettsville	Church
Belmont Slave	Rt. 7 across from Xerox	Slave
Cleveland	Watson	Family
Cooksville	Rt. 611 S. of Purcellville	Community
Craven Cemetery	At Farmwell Hunt Shopping Center	Family
First Baptist Church Watson	Watson	Family
Fox Family	Upperville	Family
Gaskins	Watson	Family
Gleedsville Cemetery	Gleedsville	Community
Grace Annex	Lincoln	Church
Jackson		Family
Lucas Cemetery	Rt. 718 at Asbury Church	Family
Marble Quarry	Rt. 733 near Rt. 763	Church
Mountville Cemetery	Rt. 733 S. of Mountville	Family
Mt. Olive	Lincoln	Church
Mt. Pleasant Baptist	Rt. 631 near Aldie	Church
Mt. Pleasant Lucketts	Rt. 673 at Scattersville	Church
Mt. Sinai	Rt. 690 at Britain	Church
Mt. Zion Community	Leesburg	Church
Newman	River Creek Golf Course	Family
Oak Grove Baptist Church	Dominion Lane near Herndon	Church
Pleasant Valley	Hamilton	Community
Prosperity Baptist	Rt. 620 at Rt. 621	Church
Randolph	Rt. 734 at Bronze Hill	Family
Rock Hill	Rt. 626 near Unison	Community
Rock Hill	Rt. 50 at Rose Hill Farm	Slave
Second Shiloh Baptist	Rt. 659 south of Arcola	Church
Slave	S. of Rt. 712	Family
Smith	Rt. 705 near Little River Church	Family
Solon	Middleburg	Community
Sycoline	S. of Airport on Rt. 643	Community
Tippet Hill Cemetery	Rt. 634 near Sterling	Church
Union church	Rt. 634 near Leesburg Airport	Church
Willisville Cemetery	Rt. 743 at Willisville	Community

Extracted from the Loudoun County Cemetery Listing and research conducted by Wynne Saffer and the Friends of the Thomas Bach Library's Cemeteries Project. Available at the Thomas Balch Library, Leesburg, VA.

APPENDIX D: Explanations of Historic Themes

The following are brief explanations of the historic themes that are reflected in the 210 historic resources that were documented during the survey. All of the surveyed resources contained in the field survey relate to the thematic context of *Ethnicity/Immigration* because they are related to the history of African Americans Loudoun County. The thematic contexts below are listed in the Virginia Department of Historic Resources' *Guidelines for Conducting Cultural Resource Survey in Virginia* (Richmond, Virginia, 1999. Revised, 2000)

Thematic Contexts

Domestic Theme: This theme relates broadly to the human need for shelter, a home place, and community dwellings. Domestic property types include single dwellings such as a rowhouse, mansion, residence, rockshelter, farmstead, or cave; multiple dwellings, such as a duplex, apartment building, rockshelter, or cave; secondary domestic structures such as a dairy, smokehouse, storage pit, storage shed, kitchen, garage, or other dependency; hotels such as an inn, hotel, motel, or way station; institutional housing such as a military quarter, staff housing, poor house, or orphanage; camps such as a hunting campsite, fishing camp, forestry camp, seasonal residence, or temporary habitation site; and village sites.

Subsistence/Agriculture Theme: This theme most broadly seeks explanations of the different strategies that cultures develop to procure, process, and store food. Beyond the basic studies of site function based on the analysis of a site location, the tool types from the site, and the food remains recovered, this theme also explores the reconstruction of past habitats from the perspective of their potential for human exploitation, energy flow studies on the procurement and processing of food, and the evolution of particular subsistence strategies over time within and between neighboring regions. Agriculture specifically refers to the process and technology of cultivating soil, producing crops, and raising livestock and plants. Property types for the subsistence/agriculture theme include resources related to food production such as prehistoric villages, small family farmsteads, large plantations with representative or important collections of farm and outbuildings, and other agricultural complexes such as agri-businesses; sites or properties associated with processing such as a meat or fruit packing plant, cannery, smokehouse, brewery, winery, or food processing site; storage facilities such as a granary, silo, wine cellar, storage site, or tobacco warehouse; agricultural fields such as a pasture, vineyard, orchard, wheatfield, complex of crop marks or stone alignments, terrace, or hedgerow; animal facilities such as a hunting and kill site, stockyard, barn, chicken coop, hunting corral, hunting run, or apiary; fishing facilities or sites such as a fish hatchery or fishing ground; horticultural facilities such as a greenhouse, plant observatory, or garden; agricultural outbuildings such as a barn, chicken house, corncrib, smokehouse, or tool shed; and irrigation facilities such as an irrigation system, canal, stone alignment, headgate, or check dam.

Education Theme: This theme relates to the process of conveying or acquiring knowledge or skills through systematic instruction, training, or study, whether through public or private efforts. Property types include schools such as a field school, academy, one-room, two-room, or consolidated school, secondary school, grammar school, or trade or technical school; colleges such as a university, college, community college, or junior college; libraries; research facilities such as a

laboratory, observatory, or planetarium; and other education-related resources such as a college dormitory or housing at a boarding school.

Religion Theme: This theme concerns the organized system of beliefs, practices, and traditions regarding the worldview of various cultures and the material manifestation of spiritual beliefs. For studies of Native American life, research questions also focus on the identification and evaluation of forms of religious leadership and how they vary over time and between societies. This theme also encompasses the study and understanding of places of worship, religious training and education, and administration of religious facilities. Property types include various places of worship such as a church, temple, synagogue, cathedral, meetinghouse, temple, mound, or sweathouse; ceremonial sites such as a petroglyph or pictograph site, cave, shrine, or pilgrimage route; church schools such as a religious academy, school, or seminary; and church-related residences such as a parsonage, monastery, hermitage, nunnery, convent, or rectory.

Social Theme: This theme relates to social activities and institutions, the activities of charitable, fraternal, or other community organizations and places associated with broad social movements. Property types include meeting halls such as a grange, union, masonic, or temperance hall, and the halls of other fraternal, patriotic, or political organizations; community centers; clubhouses such as the facilities of a literary, social, or garden club; and civic facilities such as a civic or community center.

Recreation/Arts Theme: This theme relates to the arts and cultural activities and institutions associated with leisure time and recreation. It encompasses the activities related to the popular and the academic arts including fine arts and the performing arts (painting, sculpture, dance, drama, music), literature, recreational gatherings, entertainment and leisure activity, and broad cultural movements. Property types include theaters such as a cinema, movie palace, theater, playhouse; auditoriums such as a hall, lyceum, or other auditorium; museums such as an art museum, art gallery, or exhibition hall; music facilities such as a concert hall, opera house, bandstand, or dancehall; sports facilities such as a gymnasium, swimming pool, tennis court, playing field, or stadium; outdoor recreation facilities such as a park, campground, picnic area, biking trail, fair, amusement park, or county or state fairground; monuments/markers such as a commemorative marker or monument; various works of art such as a sculpture, carving, statue, mural, or rock art; and places associated with writers, artists, and performers. Landscaped gardens, parks, and cemeteries are listed under the Architecture/Landscape Architecture/Community Planning Theme.

Commerce/Trade Theme: This theme relates to the process of trading goods, services, and commodities. Property types include businesses, professional, organizational, and financial institutions, and specialty stores; and department stores, restaurants, warehouses, and trade sites. Specific properties related to the theme include office buildings, trading posts, stores, warehouses, market buildings, arcades, shopping centers, offices, office blocks, and banks.

Funerary Theme: This theme concerns the investigation of grave sites for demographic data to study population composition, health, and mortality within prehistoric and historic societies. Property types include cemeteries such as a burying ground, burial site, or ossuary; graves and burials such as a burial cache, burial mound, or grave; and mortuaries such as a mortuary site, funeral home, cremation area, or crematorium.

Ethnicity/Immigration Theme: This theme explores the material manifestations of ethnic diversity and the movement and interaction of people of different ethnic heritages through time and space in Virginia. While all property types may be associated with this theme, properties that exemplify the ethos of immigrant or ethnic groups, the distinctive cultural traditions of peoples that have been transplanted to Virginia, or the dominant aspirations of an ethnic group are of particular interest. Also related to this theme are properties associated with persons of distinctive ethnic heritage who made a significant contribution to our history and culture in any field of human endeavor.

APPENDIX E: Possible Sites For Future Survey

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Name	Location	Description	Background Info.
Thistlewood House	Conklin vic. Route 620 at Gum Springs Road (possibly 25626 Gum Spring Road)		Owned by Benjamin Frank Saffer who died in 1903 and left house and property to “colored boy he raised” Frank Denny.
Former Conklin “Colored” School	Conklin vic. 26102 Ticonderoga Road		In 1871, local landowner Horace Adee sold a parcel of land to the Broad Run School District for the construction of a school for African-American children. Located off of what is now Ticonderoga Road (Route 613, formerly Fairview Church Road), the one-room frame schoolhouse was finished the following year and served the community well into the 1940s.
Brooks House	Route 620 or Braddock Rd. just past 613 on the left from Fairfax	Per photo: lg 3 sectioned house, center section and 1 wing are two stories; square columns; two story end wing gable end to front	The Brooks owned 7 parcels of land in the area.
Saffer, Conklins, James, Cunninghams, and Settles Family graveyard	Across Route 620 from the Brooks House	White family cemetery	Frank Denny was buried there next to BF Saffer and it is suspected that a number of enslaved blacks are also buried there [per Wynn Saffer].
Frank Denny Property	Broad Run District “north side of turnpike, 3 miles east of Arcola from Myrtle Poland”,		Denny is enumerated at property above in 1900 or 1910 with a black couple, the Fairfaxes. When he died, Denny left his property to the Fairfaxes and money to Prosperity Church, among other bequeaths. His property was taken by the Hutchinsons who had made themselves executors of his estate.

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Name	Location	Description	Background Info.
House	Guinea Bridge/Guinea Hill vic. 18930 Guinea Bridge Road	renovated	
House	Guinea Bridge/Guinea Hill vic. 18936 Guinea Bridge Road	renovated	
Pete Ler [?] House	Guinea Bridge/Guinea Hill vic. 19016 Guinea Bridge Road		
Wilford Carpenter House	Guinea Bridge/Guinea Hill vic. 19044 Guinea Bridge Road		
Pleasant Valley Cemetery	Hamilton Route 704 South off Rt. 7 or Harmony Road		Established 1922 as a private community cemetery. Founder and first president of the cemetery association was Howard Willard Clark, Sr.
Jones House	Hughesville/Lincoln vic. 18542 Hughesville Road near Route 704		
Shoe repair shop	Lincoln Hughesville Road at Lincoln, next to 20078 Hughesville Rd.		African American-owned business.
Alice Coleman House	Irene/Hamilton vic. across from former train station		
George Richter (?) House	Irene/Hamilton vic. 39226 (?) Irene Road next to mill		
Walter Brown House	Irene/Hamilton vic. 39274 Irene Rd		Brown was the teacher for the Harmony School, later the Hamilton School; also the nephew of JR Hicks
Willie Herndon House	Lincoln vic. 18279 – 18285 Foundry Road or Sand Road (?) (sign says Windy Hollow)		
Dave Jackson Farm	Lincoln vic. 18359 – Foundry Road		
George’s Mill Farm	Lovettsville vic. 11867 Irish Corner or Georges Mill Road	most of cabins are gone, remnants of one cabin in which an Anderson lived remain	Blacks lived on [Samuel] George’s Farm
Old Turner Farm/Morgan residence	Lovettsville vic. 11820 Berlin Pike Rt. 287 N. of town	yellow house is main house but in the back is] a little house and the Morgans (a black family) lived there	Roshall Mallory is said to have lived there for a time; he allegedly was raised by a white family on the outskirts of Lovettsville

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Name	Location	Description	Background Info.
Boyd Family House	Paeonian Springs vic.		
Morris Jackson Farm	Round Hill vic. 17829 Yatton Road	renovated	
Fred Lewis Farm	Round Hill vic. Windover Hill Road – [opposite Jacksons]	main body of barn original, chimney from house still standing	
Arch Simpson House	Round Hill vic. Simpson Creek and Scotland Heights Road west of Round Hill		architect of Tabernacle/Emancipation Grounds
Cooksville village and cemetery	South of Purcellville Telegraph Springs Road, east side (former addresses include 18158)	4 houses and several log cabins and a cemetery	Burned in 2000 Former African-American settlement Cemetery extant.
Tippets Cemetery	Route 625, Sterling vicinity?		Informant: Carrie Elizabeth Nokes interviewed by Pauline Singletary, 05/14/2002
Brewer, Hampton graveyard	Ticonderoga Farm, 26175 Ticonderoga Road, Chantilly (PIN 167-39- 1328)		Hampton Brewer was a white farmer who sold acreage to several members of the African American Allen family after the Civil War. Source: Wynne Saffer
Waterford Union Cemetery		Cemetery includes burials of both whites and African Americans	In use: 1801 – present Informant: Paul E. Rose, Waterford Union Cemetery Trustees

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Name	Location	Description	Background Info.
Little Washington	East of Gleedsville Cemetery, south of Leesburg	Archaeological remains only	Reportedly the location of three houses occupied by members of the Washington family, an African-American family who did laundry for nearby white families.
Mt. Pleasant/Scattersville (Stumptown?)	West of Lucketts		Rural settlement, once home to a number of black families, including the Ambers, Davis, Craven, & Johnson families. Had a school, an Odd Fellows lodge, and a church.
Trammeltown	Hogback Mountain Road west of Oatlands	Archaeological resources only. Sites not yet identified.	Small Trammel family settlement of a few farms.
Turnertown	Turkey Roost Road north of St. Louis (now known as Leith's Corner?); and north along Beaverdam Bridge Road		Four houses owned by members of the Lloyd family. Named after Turner Lloyd. Other families (Lloyds and Jacksons) lived nearby on Beaverdam Bridge Road toward Philomont.
Middleburg Training Track	St. Louis on Training Center Lane		Philanthropist, Paul Mellon opened it in the Fall of 1955. For more than three decades was the largest private employer of blacks in Loudoun; from 40 to 60 at a time work there.
Alfred Fox House	Near Bluemont; existence and location not yet identified		Fox, and African American, bought the land in 1857. He ran the local tannery for Meshack Silcott
Nathaniel Hall Property	Berryman vicinity; existence and location not yet identified		
Brooks family farm/Brooks Park	43600 block of John Mosby Highway (Route 50) near Chantilly. South side next to Citgo gas station.	Now a recreational park(?)	Informant: Mary Randolph of the Balch Black History Committee
Ned Davis's kiln & house site	Morrisonville vicinity. Purcellville Quad map. West side of Ned Davis Lane south of Morrisonville Road (Route 693)		Home and work site of an African-American potter. Dates unknown
Monroe Chapel Colored Methodist Episcopal	Ashburn vicinity. Location unknown.		Monroe Chapel was established in the late

APPENDIX E: Possible Sites for Future Survey

Name	Location	Description	Background Info.
Church Cemetery			1800s. The church is no longer extant.
Zilpha's Rock / Zilpha Davis House site)	Hillsboro – on North Fork of Catoctin Creek, west of Gaver Mill Road	Log house where she lived may have been moved from its original location. Now located above the creek on the north side of Gaver Mill Road – remodeled and covered in weatherboard.	House and lot given to Zilpha Davis, a former slave freed in 1829 by Samuel Pursel's will. Source: see Hamilton, <i>The Essence of a People II</i> , 2002.
House, 39205 Stewart Estate Lane	Stewartown/Bowmantown vicinity	2-story, stuccoed frame house (ca. 1900)	Access denied by owner.
House, 39237 Buchannon Gap Road	Stewartown/Bowmantown vicinity	1-1/2-story stuccoed, frame house (ca. 1930)	Access denied by owner.
House, 39588 Moss Ridge Road	Bowmantown	Circa 1900(?) frame house. Owner: Stewart	Access denied by owner.

APPENDIX F: Previously Documented Resources with Significance to Loudoun's African-American History

Name	Location	DHR i.d. #	African-American significance
William C. Bender House	Morrisonville	053-0149	Home of Augustus & Annie Grigsby (or Gregory) - African-Americans couple. Purchased the land and house from William Conner in 1883 for \$250. Sold it in 1925 to Ernest Ritchie for \$375. Informant: Mimi Baker to Deborah Lee.
Belmont Chapel / Margaret Mercer Monument / Belmont	Ashburn vicinity	053-0278 (archaeological site, burned in 1967) 053-0106 (standing)	Margaret Mercer of Maryland purchased Belmont in 1836 where she established a girls' school and a church. She taught her slaves to read and write and freed them. She supported the Colonization movement.
Former Grant School / Marshall Street Community Center	Middleburg	259-0162-0013	Southern end of current building erected in 1888 as the town's first public school for African-American children. Closed in 1948 after Banneker School opened in St. Louis. Expanded and converted for use as a community center that remained open until 1981. Belmont listed on the National Register in 1980.
Trevor Hill / Rosemont	Waterford vicinity	053-0493	Property includes two log slave quarters, a rare example of a grouping of quarters in Loudoun.
Rockland	Leesburg	053-0096 or 053-0012-0027	Includes one circa 1822, two-story, brick slave quarter. List on the National Register in 1987.
Mt. Zion Old School Baptist Church and Cemetery	Aldie vicinity 40309 John Mosby Highway	053-0339 44LD0547 (archaeological site)	Listed on the National Register in 1998. Cemetery reputedly includes the unmarked graves of African-American members of the church.
Waterford "Colored" School / African Church & School / Second Street School	Waterford	401-0032	Part of Waterford National Register Historic District. Circa 1866 African-American school. One of the earliest black schools in the county.
Goose Creek Meeting House Complex – Oakdale School	Lincoln	053-0305	Listed on the National Register in 1974. Quaker-run school built in 1815. The first "public" school in the county. It accommodated both white and African-American children.
Marble Quarry	Mountville vicinity	053-0385	Marble quarry opened in 1875 by the Virginia Marble Company. Became major employer of African Americans in the area and spawned the establishment of the settlement of Marble Quarry nearby.
Houses in Middleburg's African-American neighborhood	Middleburg 301, 306, 306A, 308, 310 East Marshall St.	259-0162-0003, -0004, -0005, -0006, & -0010	Houses owned and/or occupied by African Americans in an area historically known as "Bureau Corner" where many African Americans lived in Middleburg.
Shiloh Baptist Church and Parsonage	Middleburg	259-0162-0007 & -0008	African-American congregation established in 1867. Current church built in 1913.
Asbury Methodist Church & Parsonage	Middleburg	259-0162-0011 & -0012	Oldest independent African-American congregation in Loudoun. Established in 1864. Building erected in 1829 for a white congregation.

Name	Location	DHR i.d. #	African-American significance
Hansborough House / Freedmen's Bureau Office	Middleburg	259-0162-0014	Served as the office of the freedmen's Bureau in Middleburg during the post-Civil War era of Reconstruction.
Back Street Café	Middleburg	259-0162-0124	Built by William Hall for his son.
Schooley House (Elizabeth Simms House)	Waterford (40153 Janney Street)	401-0047	Elizabeth Simms, an African-American laundress, occupied this house for over 50 years. In National Register Historic District, listed 1969.
Oatlands	South of Leesburg	053-0093	The grounds of the National Trust-owned National Register-listed property include the living and workplaces of the any African-American slaves owned by the Carter family.
Claude Moore Park (Lanesville House & Outbuildings)	Sterling 21544 Cascades Parkway	053-0498	Research being done on slave named Isaac who belonged to one of the owners, John Keene (died 1817). Informant: Meredyth Breed, Asst. Park Manager, 703-421-6561.
John Wesley Methodist Episcopal Church	Waterford Bond Street and Main Street	401-0077	Land purchased in 1888 by African Methodist Episcopal Church trustees. Dedicated church in 1891. Open until 1968.
House, 11 S. Liberty Street	Middleburg 11 S. Liberty Street	259-0162-0085	Also known as "Rusty Hut." House was purchased by noted African-American stonemason and businessman, William N. Hall, in 1931. Hall gave it to his son Lloyal Hall.
The Shades / Shuman-Hall House	Middleburg 14 E. Federal Street	259-0162-0127	Purchased by noted African-American stonemason and businessman, William N. Hall, in 1919. House became known as the Hall family "homeplace." William left it to his son, Albert. Sold out of the family in 1973. Source: <i>Destination Middleburg: A Walking Tour Into The Past</i> , 2001.
Cook Family House	Middleburg 904 E. Washington Street	259-5020	Circa 1925 Craftsman Bungalow associated with the Cook family in Loudoun.
Tibbs Family House	Middleburg 900 E. Washington Street	259-5019	Circa 1955, 2-story, frame house associated with the Tibbs family.
Springdale / Samuel M. Janney House	Lincoln vicinity	053-0324	Built 1832 by Quaker minister, Samuel Janney who was a noted abolitionist. Local lore suggests that the house was a stop on the Underground Railroad.