

MOUNT SALVATION CEMETERY HISTORIC DISTRICT

1961 NORTH CULPEPER STREET
ARLINGTON, VIRGINIA 22207

HISTORIC DISTRICT DESIGNATION FORM
SEPTEMBER 2020



**ARLINGTON COUNTY REGISTER OF HISTORIC PLACES
HISTORIC DISTRICT DESIGNATION FORM**

1. NAME OF PROPERTY

Historic District Name: Mount Salvation Baptist Cemetery Historic District
Historic Name: Mount Salvation Cemetery
Current Name: Mount Salvation Cemetery

2. LOCATION OF PROPERTY

Street and Number: 1961 North Culpeper Street
County, State, Zip Code: Arlington, Virginia, 22207

3. TYPE OF PROPERTY

A. Ownership of Property: Private

B. Category of Property: Site

C. Number of Resources within Property¹

Contributing	Noncontributing	
_____	_____	buildings
_____	_____	sites
_____	_____	structures
<u>48</u>	<u>28</u>	objects
<u>48</u>	<u>28</u>	Total

D. Listing in the National Register of Historic Places
_____ Yes X No

4. FUNCTION OR USE

Historic Functions: FUNERARY: Cemetery
RELIGION: Ceremonial Site/Cemetery
Current Functions: FUNERARY: Cemetery
RELIGION: Ceremonial Site/Cemetery

¹ The count of resources includes eight trees as contributing objects and 25 trees as noncontributing objects.

5. DESCRIPTION OF PROPERTY

Setting: Mount Salvation Baptist Cemetery is situated at the rear of the Mount Salvation Baptist Church building, which fronts North Culpeper Street, and covers most of the northeast half of the property. The entire Mount Salvation Baptist Church parcel is 42,000 square feet (about 0.96 acres) and the cemetery is 17,284 square feet (about 0.39 acres) in area (See map in Attachment B). The western two-thirds of the cemetery is relatively flat, but its eastern third slopes steeply towards the northeastern property boundary. The cemetery does not have any street frontage and is bordered by two single-family residences to the northwest, one single-family residence to the southeast, and a multi-family development fronting North Buchanan Court to the northeast. The church building flanked by two asphalt parking lots establishes the cemetery's northwest boundary.

Materials: The material of the headstones varies greatly, but most are predominately concrete (7), granite (22), or marble (13). Other materials include slate, metal, ceramic tiles, and stones of unknown material. Grave markers are also sometimes a composite of these materials (See the Burial Survey forms in Attachment E for a complete list of grave markers and record of their condition).

The County's Urban Forester identified eight high value trees within the proposed boundaries of the Mount Salvation Baptist Cemetery Historic District during a June 2016 survey that was verified and updated in August 2019. High value trees are healthy trees that the County's Urban Forester recognized for their size, species, or other cultural interest (See Attachment F for the complete Tree Survey and Report).

6. STATEMENT OF SIGNIFICANCE

A. Applicable Designation Criteria as described in Section 11.3.4.A of the Arlington County Zoning Ordinance:

Mount Salvation Baptist Cemetery meets four of the eleven designation criteria as described in Section 11.3.4.A.6 of the Arlington County Zoning Ordinance:

- B. The property has character, interest, or value as part of the development, heritage, or cultural characteristics of the county, state, or nation;
- D. The property is associated with a person or persons who significantly contributed to the development of the county, state, or nation;
- J. The property has the potential to yield information important to the prehistory or history of the county, state, or nation; and
- K. The property is suitable for preservation or restoration.

(See Section 6K of this report for a detailed description of how this property meets the designation criteria.)

- B. Statement of Significance:** Mount Salvation Baptist Cemetery is one of two church-affiliated, historic African American cemeteries in the Hall's Hill/High View Park neighborhood. It has been maintained continuously by the trustees of the affiliated church, Mount Salvation Baptist, since the congregation built its first church building on the property in 1892. The cemetery contains at least 89 burials ranging in dates from 1916 to 1974 (although it is likely burials began shortly after the congregation purchased the property in the late-19th century). There are two other historic African American cemeteries in Arlington County that are designated as local historic districts: Lomax African Methodist Episcopal (AME) Zion Cemetery in Green Valley and Calloway United Methodist Cemetery in Hall's Hill. Mount Salvation would become the first Baptist cemetery to be locally designated and it is the final resting place of many influential Arlingtonians including Lucretia M. Lewis, Moses Pelham, and Annie and Robert Spriggs (the accomplishments of these individuals are detailed below in Section 6F).
- C. Period of Significance:** The earliest known interment dates to 1916 and the last known interment was in 1974. There are at least 43 burials without grave markers, but it is unknown if any pre-date the 1916 burial. The County staff's methodology for researching and confirming burials is detailed in Section 6I of this report.
- D. Significant Dates:**
- 1885 (congregation purchased the property)
 - 1892 (first church building constructed)
 - 1916 (first known burial)
 - 1974 (last known burial)
 - 1975 (completion of current church building on property)²
- E. Significant Features:** The most significant feature of the Mount Salvation Baptist Cemetery is its assortment of grave markers of varying type, material, age, and ornamentation. The high value trees identified by the County's Urban Forester are also highly significant features of this site (See Attachment F for the complete Tree Survey and Report). The priority for preservation of the site will involve maintaining the historic and physical integrity of the individual gravestones and the overall site, as well as clearly defining the boundaries of the cemetery.
- F. Significant Persons:**
- This section highlights several prominent families associated with the Mount Salvation Baptist Church and Cemetery, including members of the Brown, Lewis, Pelham, and Spriggs families. When compiling the family narratives and completing the Burial Survey forms (Attachment E), the Historic Preservation Program (HPP) staff relied heavily on archival records including birth, marriage and death records, censuses, and newspapers.

² The extant Mount Salvation Baptist Church building, designed by notable Washington, D.C. firm Bryant and Bryant, is not included within the proposed cemetery boundary for local historic district designation.

There tend to be fewer reliable records of this type for people of color, especially prior to the Civil Rights Movement in the 1960s. Names in official records are often misspelled and identifying information such as birthdates and names of parents are recorded inaccurately or omitted. This makes it difficult to create a complete and accurate history of an individual's life and family connections. The HPP staff has noted information that is uncertain or unknown in the historical record throughout this document and has included alternative spellings of names found in official documents in parentheses when applicable.

Brown Family: The Brown family made Arlington its home during the early-20th century. Both Calloway United Methodist Church and Mount Salvation Baptist Church were the places of worship for various branches of the Brown family.³ Prominent members of the family associated with Mount Salvation Baptist Church include Charles Russell Brown, Sr. (1881-1938)⁴ and Lillie Brown née West (1884-1974). They married in 1906 and had three children: George Russell Brown (1908-1959); Edith A. Brown (1913-Unknown); and Charles Russell Brown (1915-1953).⁵ Almost all members of this immediate family are buried at Mount Salvation Baptist Cemetery. Charles Sr. had secure employment as a clerk within the Department of the U.S. Navy.⁶ Upon review of the 1940 U.S. Census, the Brown family owned their house located on Nutley Street in Vienna, Virginia, that was valued at \$3,000.⁷ Their community consisted of African American families that were homeowners with home values between \$2,000-3,000, the same as their nearby white neighbors. The sons followed in their father's footsteps by finding employment in the Federal Government, with George working as a messenger for a Federal agency, and Charles Jr., working at the Naval Hospital.⁸ Edith married Cortlow Hausborough (birth and death dates unknown), who worked with Charles Jr., at the Naval Hospital, and managed their household and children.⁹ George married into the Henderson family and Charles Jr., married into the Singleton family.¹⁰

There are other individuals with the last name Brown buried at Mount Salvation Baptist Cemetery, but it is uncertain whether they are related to the branch of the Brown family detailed above. Josephine Webster Brown (1884-1938) married Charles F. Brown (1880-Unknown) and they lived in Washington, D.C.¹¹ Later in life, Josephine lived on North

³ Wilma Jones, *My Halls Hill Family* (self-pub: Wilma Jones, 2018), 146.

⁴ "Charles R. Brown," 1930 United States Federal Census, <http://www.ancestry.com> (accessed August 23, 2016).

⁵ *Ibid.*; "Lillie West," *District of Columbia, Select Marriages, 1830-1921*, <http://www.ancestry.com> (accessed August 23, 2016).

⁶ "Charles R. Brown," 1930 United States Federal Census, <http://www.ancestry.com> (accessed August 23, 2016).

⁷ "Charles R. Brown," 1940 United States Federal Census, <http://www.ancestry.com> (accessed December 10, 2019).

⁸ "George Russell Brown," 1930, 1940 United States Federal Census, <http://www.ancestry.com> (accessed February 14, 2018); "Charles R. Brown, Jr." 1930, 1940 United States Federal Census, <http://www.ancestry.com> (accessed March 01, 2018).

⁹ "Charles R. Brown, Jr." 1930, 1940 United States Federal Census, <http://www.ancestry.com> (accessed March 01, 2018).

¹⁰ "George Russell Brown," *District of Columbia, Select Marriages, 1830-1921*, <http://www.ancestry.com> (accessed August 9, 2019).

¹¹ "Josephine Webster Brown," Virginia Department of Health; Richmond, Virginia; *Virginia Deaths, 1912-2014*, <http://www.ancestry.com> (accessed August 9, 2019).

Cameron Street in Hall's Hill, and was buried at Mount Salvation Baptist Cemetery.¹² Ozzie Baskin Brown (1911-1953) was from the Baskin and McCullough families from South Carolina (Figure 2).¹³ Ozzie married James B. Brown (birth and death dates unknown) who was also from South Carolina.¹⁴

Lewis Family: Many members of the Lewis family are buried at Mount Salvation Baptist Cemetery and are related to present-day member of Mount Salvation Baptist Church, Portia Haskins. The Lewis family is connected to other prominent families in Hall's Hill, including the Pelham, Chinn, and Spriggs families. Nellie, or "Lellie," Lewis née Spriggs (ca. 1878-1947) was born in Washington, D.C., and is buried in the cemetery.¹⁵ Her parents were Robert Spriggs, Sr. (1845-1936) and Annie Pelham (1869-1927).

William E. Lewis (1873-1942) and Lucretia M. Lewis née Elliott (1873-1953) headed another branch of the Lewis family buried at Mount Salvation Baptist Cemetery (Figure 1). William's parents were Mack and Maria Lewis (both their birth and death years unknown). In 1898, William married Lucretia Elliott of Gainesville, Prince William County, Virginia. Lucretia's parents, both born in Virginia, were Nelson and Martha Elliott née Berry (birth and death years of both parents unknown). Lucretia's siblings were George (1866-Unknown), Eleanor "Ella" Chinn (1880-Unknown), Katie (1882-Unknown), Nelson Jr. (1885-Unknown), Lillian "Lillie" Glover (1887-1987), Mary "Mammie" Lewis (1887-Unknown), and Robert (1893-Unknown). William and Lucretia Lewis had at least five children:¹⁶ Caruthus E. (1900-1943), Ebert Chauncey (1904-Unknown), Lester (1906-Unknown), Maurice J. (1908-Unknown), and Caruthus (birth and death years unknown). Caruthus and Caruthus are believed to be buried at Mount Salvation Baptist Cemetery, although there are no formal records to confirm this.¹⁷ William Lewis worked various blue-collar jobs, such as a construction engineer and as a boiler fireman. Caruthus also worked in construction in Washington, D.C. The Lewis family owned different properties over the years, including houses on Maple Avenue (present-day North Cameron Street) and North Culpeper Street both in Arlington. Lucretia Lewis is identified in the 1940 U.S. Census as having a four-year degree and she served as the Financial Secretary for Purity Tent No. 184 of Hall's Hill, which was part of the United Order of Tents.¹⁸ Formed in 1867 by two formerly enslaved women, the Order is a Christian Fraternal Benevolent Organization managed predominately by African American women.

Pelham Family: Soon after moving to Arlington from Culpeper County, Virginia, Moses Pelham, Sr. (1834-Unknown) became a key member of the local community. After purchasing one and then a second acre of land just north of Hall's Hill, his growing family became so well-established that the entire area was known as Pelham Town. Moses, Sr., married Isabella (or Isabelle) Washington (1835-1892), also of Culpeper County, daughter

¹² "Josephine Webster Brown," *The Evening Star*, February 2, 1938, Proquest.

¹³ "Ozzie Brown" 1910, 1930, 1940 United States Federal Census, <http://www.ancestry.com> (accessed February 14, 2018).

¹⁴ "Ozzie Brown" Virginia Department of Health; Richmond, Virginia; *Virginia Deaths, 1912-2014*, <http://www.ancestry.com> (accessed May 14, 2018).

¹⁵ "Nellie Lewis," 1910 United States Federal Census, <http://www.ancestry.com> (accessed February 15, 2018).

¹⁶ HPP staff were unable to verify the death dates of William and Lucretia's children and whether any of them survived into adulthood.

¹⁷ Portia Haskins, email message to author, March 31, 2020.

¹⁸ The United Order of Tents. "Heritage." <http://www.unitedorderoftents.org/heritage/>. (accessed August 15, 2019).

of John and Hannah Washington.¹⁹ They had at least eight children who survived into adulthood: Burrell (Burrill, Burr, or Earle), Mary E., Matilda (Tillie), Hattie, John, Edward, Annie, and Moses Jr.²⁰

Burrell (1861-1946) was a church deacon who worked as a laborer for many years. In 1915, Burrell was mentioned in *The Washington Post* when he broke his leg in an explosion at the Potomac Landing quarry and he was evacuated to the closest hospital by tugboat.²¹ He and his wife Mary (May) had at least six children, at least two of whom survived into adulthood. Burrell's son Gibson, who was a chef at a hotel and later worked at the War Department, was also a central member of the Mount Salvation Baptist Church congregation.²²

Annie Pelham (ca.1855-1927) married Robert Spriggs (1836-1936) and they had at least 17 children together including Samuel, Robert, Nellie, Rosie (Rosy), Alberta, Willis, Lavinia, Lizzie, James, Alonzo, Vernie, Elsa, Gertie, Eddie, Arlinzo, and Melvin.²³ The Spriggs family is discussed in more detail in the next entry.

Moses Pelham, Jr. (1877-1947) also was a deacon of the church, and his wife Hattie V. (ca. 1872-Unknown) served as a deaconess from 1932-1937 (Figure 3). William H. Pelham (1901-2003) (Figure 4), son of Moses Pelham, Jr. and Hattie V. Pelham, and grandson of founder Moses Pelham, Sr. was the longest serving deacon of the congregation and lived to 103 years old. He was celebrated in May 1962 by the Washington Gas Light Company for his many years of service.

Spriggs Family: Annie Spriggs née Pelham (ca. 1855-1927) was a member of the Mount Salvation Baptist Church congregation for decades and was the daughter of Moses Pelham, Sr., one of the church founders (discussed in the previous entry) (Figure 2). She married Robert Spriggs, Sr. (ca. 1845-1936) in 1874.²⁴ Robert was born into slavery and as an enslaved person worked as a cook for the Confederate Army during the Civil War.²⁵ He moved from Richmond, Virginia, to Washington, D.C. following the end of the War and relocated soon after to present-day Arlington to work as a laborer.²⁶ Robert and Annie had at least 17 children, but only 12 are confirmed to have survived into adulthood.²⁷ Annie passed away in 1927 and was buried at Mount Salvation Baptist Cemetery. Robert died in 1936, most likely residing at the time with his daughter Gertrude E. Spriggs at 2117 North Dinwiddie Street in a house that Robert owned.²⁸ There is no record of Robert being buried

¹⁹ "Isabella Washington," Virginia Department of Health; Richmond, Virginia; *Virginia Deaths, 1853-1917*, <http://www.ancestry.com> (accessed August 9, 2019).

²⁰ "Isabelle Washington," 1880, 1900 United States Federal Census, <http://www.ancestry.com> (accessed November 12, 2019).

²¹ "Police News Notes of a Day," *Washington Post*, Jul 22, 1915, Proquest.

²² "Gibson Pelham," 1930, 1940 United States Federal Census, <http://www.ancestry.com> (accessed November 12, 2019).

²³ "Annie Spriggs," 1900 United States Federal Census, <http://www.ancestry.com> (accessed November 12, 2019).

²⁴ "Annie Spriggs née Pelham," 1900 United States Federal Census, <http://www.ancestry.com> (accessed October 14, 2019).

²⁵ "Former Slave, at Least 100, Confederate Army Cook, dies," *The Evening Star*, April 6, 1936, Proquest.

²⁶ *Ibid.*

²⁷ "Spriggs," *The Evening Star*, June 14, 1927, Proquest.

²⁸ "Robert Spriggs," 1930 United States Federal Census, <http://www.ancestry.com> (accessed March 2, 2018).

at Mount Salvation Baptist Cemetery. Robert was survived by ten children, 26 grandchildren, and 17 great-grandchildren.²⁹

Several of Robert and Annie's children were members of Mount Salvation Baptist Church and at least six were buried in the church's cemetery: Samuel Henry, Nellie, Rosie, William, Robert, and Gertrude. Samuel Henry Spriggs (1875-1963), who may have been the couple's eldest child, worked as a bluestone quarry laborer, owned a house on present-day North Cameron Street with his wife Catherine (Katie), and later moved to a house on 18th Street North also in Hall's Hill/High View Park.³⁰ Nellie Lewis née Spriggs (ca. 1878-1947), who worked as a cook and domestic servant in Washington, D.C., and Arlington, had three children with Jessie Lewis (birth and death years unknown) and by 1940 lived at the house on North Dinwiddie Street formerly owned by her father Robert Spriggs.³¹ Nellie is related to present-day member of Mount Salvation Baptist Church, Portia Haskins. Rosie (Rosa) S. Moten née Spriggs (1880-1952) married Howard Moten (1880-1956) and had at least six children with him (Figure 3).³² William Spriggs (1884-1930) was married to Elsie Clara Williams (1890-1944) and they owned their house on present-day North Cameron Street.³³ Robert Spriggs, Jr. (1891-1931) worked for Arlington County installing and maintaining roads and was married to Mary Spriggs (birth and death years unknown).³⁴ Gertrude E. Spriggs (1894-1938) worked as cook in a cafeteria and lived at 2117 North Dinwiddie Street.³⁵ Current parishioner Conte Spriggs is likely a descendent of Robert and Annie Spriggs.

G. Cultural/Social Affiliation: Post-Civil War African American community of the Hall's Hill/High View Park neighborhood.

H. Architect: N/A
Builder: N/A

I. Narrative

Historic Context of African American Cemeteries³⁶

Many known or church-affiliated historic African American cemeteries in the Southern United States date to the 1860s and 1870s when formerly enslaved people started establishing their own communities and

²⁹ "Former Slave."

³⁰ "Samuel Henry Spriggs," 1900, 1920, 1930, 1940 United States Federal Census, <http://www.ancestry.com> (accessed February 22, 2018).

³¹ "Nellie Lewis née Spriggs" 1910, 1920, 1940 United States Federal Census, <http://www.ancestry.com> (accessed February 15, 2018).

³² HPP staff were unable to verify how many of Howard and Rosie's children survived into adulthood. "Rosie S. Moten née Spriggs," 1930, 1940 United States Federal Census, <http://www.ancestry.com> (accessed February 15, 2018).

³³ "William Spriggs," 1920, 1930 United States Federal Census, <http://www.ancestry.com> (accessed March 1, 2018).

³⁴ "Robert Spriggs, Jr.," Virginia Department of Health; Richmond, Virginia; *Virginia Deaths, 1912-2014*, <http://www.ancestry.com> (accessed February 22, 2018).

³⁵ "Gertrude E. Spriggs," 1930 United States Federal Census, <http://www.ancestry.com> (accessed March 2, 2018).

³⁶ This and the subsequent section are adapted from the designation report for the nearby Calloway Cemetery Local Historic District. Arlington County Historic Preservation Program, "Calloway Cemetery Historic District Designation Form," November 2011.

churches and were legally allowed to purchase land.³⁷ African American-owned funeral homes and mortuary businesses were an integral part of African American communities and provided important services that typically were not offered by businesses serving the Caucasian community prior to desegregation. In addition, residents often volunteered to dig graves rather than requiring families to hire a professional grave digger.

It was common for African American cemeteries to have little or no formal landscaping, with native trees and shrubbery and ornamental plants or vegetation occasionally used to mark grave locations. Graves tended to be randomly placed and scattered instead of placed in a symmetrical arrangement with demarcated paths. The absence of grave vaults often resulted in uneven terrain. Wooden coffins, marked by simple wood or stone monuments, some made or inscribed by hand, were typical, as were unmarked graves or those marked only by fieldstones placed on end. Deep depressions in the landscape may indicate the location of unmarked graves. Temporary grave markers helped ensure that the cemetery stayed available to family members who wanted to be buried with their relatives. It was common for African American cemeteries to accommodate multiple burials in one grave or plot.³⁸

Regarding African American burial traditions, studies of mid- and late-19th century cemeteries reveal that the deceased were buried uniformly east to west, with the head to the west.³⁹ Freedmen burials after the Civil War typically featured shallow graves not deeper than about four feet, with coffins and burial shrouds common. Some anthropologists have suggested that marking graves with plants reflects a belief in the living spirit that was imported as part of the African diaspora. Among the most common traditions was the placement of offerings on top of graves or grave markers. Such offerings typically were personal belongings of the deceased, ranging from pottery and dishes, shells and stones, to personal items like medicines or favorite tokens. Some theories contend that the symbolism of the offered objects is that of the body destroyed by death, or even that the selected objects guard the grave and prevent the spirits of the dead from returning to influence those still living. Additionally, research indicates that although it is likely to have several generations of a family buried in the same cemetery, it was unimportant for them to share a specific plot or be buried near one another.

Brief History of Hall's Hill/High View Park

Prior to European colonization in the 1600s, present-day Arlington County was populated by Indigenous groups of the Powhatan Confederacy and some Native American groups that spoke dialects of the Algonquin linguistic family, probably in a nomadic fashion as they travelled to and from large settlements.⁴⁰ Although the continent had first been claimed by Spain, the British arrived in Virginia in the early 1600s and began methodically surveying and seizing land to distribute to the British aristocracy. By 1679, the Native Americans indigenous to this area had been completely cut off from their ancestral lands by

³⁷ Center for Historic Preservation, Middle Tennessee State University, "African-American Cemeteries: 'Significance' and 'Going Home,'" Murfreesboro, TN, 2001. Articles available online at <http://histpres.mtsu.edu/tncivwar/aacem/significance.html> and <http://histpres.mtsu.edu/tncivwar/aacem/going.html>. All subsequent information in this section is from this source, except as noted.

³⁸ Chicora Foundation, "The Differences Between African-American and Euro-American Cemeteries," South Carolina: 2008. Article available online at www.sciway.net/hist/chicora/gravematters-3.html.

³⁹ Chicora Foundation, "What is the History of African-American Cemeteries?" and "Archaeology and African-American Cemeteries," South Carolina: 2008. Articles available online at www.sciway.net/hist/chicora/gravematters-1.html and www.sciway.net/hist/chicora/gravematters-2.html. All subsequent information in this paragraph is from these sources.

⁴⁰ EHT Traceries, *First Phase of an Architectural Survey in Arlington County, Virginia* (Report prepared for Virginia Department of Historic Resources and Arlington County, 1996). All subsequent information in this paragraph is taken from this source unless otherwise noted.

European settlers and driven west of the Blue Ridge Mountains.⁴¹ What is now Arlington was first endowed as part of a large land grant by King Charles I in 1632. The land comprising present-day Arlington was redistributed by charters and grants many times. As a result, it was included within the boundaries of different counties over time including Northumberland County, Stafford County, Prince William County, and Fairfax County (Figure 5). In the mid- to late-18th century, dense urban development radiated out of Georgetown and the City of Alexandria while present-day Arlington was a rural agricultural center for these two localities.⁴² It remained that way through the Revolutionary War and the creation of the District of Columbia, in 1790, the footprint of which included modern-day Arlington. Alexandria County (as Arlington was known until 1920) was established in 1801 as part of the District of Columbia and retroceded to Virginia in 1846.

Originally forest, the landscape was gradually clear cut, with some for farmland and some for mills built along Arlington's many streams (or runs). Beginning in 1861, much of the landscape was cleared for defensive fortifications built to protect Washington, D.C., during the Civil War. In 1867, an Act of the Virginia General Assembly established the Fairfax and Georgetown Pike Company to create a paid tollway to Washington, D.C. This pike was meant to connect the old Falls Church Road with Georgetown. It was never established as a turnpike but was completed by 1900. Originally named the Georgetown and Fairfax Road, it was renamed Lee Highway in 1919.⁴³ The Hall's Hill/High View Park neighborhood is one community that developed along this route during the late-19th century.

The namesake of the Hall's Hill neighborhood is Basil Hall, one of Alexandria County's most prominent land owners from approximately 1850 until his death in 1888.⁴⁴ He purchased a 327-acre farm in 1850, which he called the "Hall Homestead Tract."⁴⁵ Hall owned several enslaved people and his family reportedly treated them very cruelly.⁴⁶ Interestingly, even though he was a slave owner, Hall voted against secession and "was a loyal Union man who supported and treated all Union troops well."⁴⁷ According to Federal census records, the value of Hall's farm in 1860 was \$10,000, with his personal property valued at \$15,000. In addition to an orchard with about 500 fruit trees, Hall had approximately 125 acres under cultivation and the rest as woodlands. He also owned several mules and horses, 17 cattle, and 40 to 50 hogs. Hall's dwelling, valued at \$3,000 and described as "a large and well-furnished mansion" before the Civil War began, sat atop a 400-foot high hill that he called "Hall's Hill."

During the Civil War, the Hall Homestead was devastated by both the large encampment of Union troops in the immediate vicinity, and ultimately by the shelling and burning of the house and barn by the Confederates in 1861 (Figure 6).⁴⁸ While Hall sought refuge at his sister Mary's summer home on North Glebe Road, he brought two enslaved boys, a nine-year old named Jim and a 12-year old named Bill.⁴⁹ According to Alexandria County land records, Hall began to sell off several lots from his Homestead Tract

⁴¹ *Ibid.*

⁴² Arlington County Historic Preservation Program, *Historic Preservation Master Plan: An Element of Arlington County's Comprehensive Plan* (Arlington: Department of Community Planning, Housing, and Development, 2006), 6-10.

⁴³ Arlington County Planning Division, *Lee Highway Briefing Book* (Arlington: Department of Community Planning, Housing, and Development, 2017).

⁴⁴ Donald A. Wise, "Basil Hall of Hall's Hill," *The Arlington Historical Magazine* 6, No. 3, (1979): 20; Arlington County Historic Preservation Program. *A Guide to the African American Heritage of Arlington County, Virginia*. (Arlington: Department of Community Planning, Housing, and Development, 2016), 12.

⁴⁵ Wise, "Basil Hall," 21. All subsequent information in this paragraph is from this source.

⁴⁶ *Ibid.*

⁴⁷ *Ibid.*, 22.

⁴⁸ *Ibid.*, 22-3.

⁴⁹ *Ibid.*, 23.

in 1866.⁵⁰ Hall also filed a claim with the Southern Claims Commission for more than \$40,000-worth of damages and loss of personal property during the War; however, he received less than \$11,000 in 1872.⁵¹ By the time of the 1870 census, Hall's land value dropped to only \$6,400 and his personal property was worth just \$30.⁵² In the 1870s, Hall served as Justice of the Peace in the Washington District of Alexandria County.⁵³ Bazil Hall died in May 1888.⁵⁴

Following the Civil War, the name "Hall's Hill" assumed additional significance for the surrounding community. The currently named neighborhood of High View Park, originally known as, and still often referred to as Hall's Hill, was established by newly freed slaves.⁵⁵ Hall's Hill, originally the upper section of the neighborhood, was derived from portions of the estates of William Marcey and Bazil Hall, who sold off most of his land holdings to formerly enslaved African Americans (Figures 7-9). The lower section of the community was called both High View Park and the "bottom of the hill" by the turn of the 20th century (Figures 9-10). The whole neighborhood was renamed High View Park in 1965 to honor its spectacular view of the County. High View Park remains one of the few surviving predominantly African American neighborhoods in Arlington.

History of Mount Salvation Baptist Church and Cemetery

After the end of the Civil War and the abolition of slavery in the United States, families of color settled in various communities around Arlington. Moses Pelham, Sr., was born in Culpeper, Virginia, and moved to Arlington around 1871. He bought one acre of land northeast of Hall's Hill from Robert Phillips, and married Isabella Washington on August 5, 1874 (for more information on the Pelham Family, see their entry above in Section 6F). Moses Pelham, Sr., bought the acre adjacent to his property in 1893, and upon his death it was subdivided for his six children. As his offspring built houses on their properties, the area was known informally as Pelham Town.⁵⁶

According to church history, Reverend Cyrus Carter organized the Mount Salvation Baptist congregation and they began meeting at the house of Moses Pelham, Sr. On June 7, 1884, the trustees of the church (including Moses Pelham, Sr., Washington Jones, Bonaparte Moten, Harrison King, and Horace Shelton) purchased a one-acre site from Bazil and Francis Hall for \$80 (Figure 11).⁵⁷ A written history created by church leadership states that the congregation erected a small, temporary church on the property shortly following this purchase, although HPP staff was unable to find any additional information about this building.⁵⁸ There have been two permanent church buildings on the property. The first was a gable-end frame church constructed ca. 1892 and the second existing building, discussed in detail below, was constructed in 1975 to replace the demolished 19th century church building.⁵⁹ The earliest marked burial in the cemetery behind the church was Helen Thompson, buried July 4, 1916. However, it is likely that burials

⁵⁰ *Ibid.*, 24.

⁵¹ *Ibid.*, 23.

⁵² *Ibid.*, 23-4.

⁵³ *Ibid.*, 24-5.

⁵⁴ *Ibid.*, 26.

⁵⁵ "History of High View Park and Hall's Hill," John M. Langston Civic Association, Arlington County, accessed November 2011. www.johnmlangston.org/Membership/highview_park. All information in this paragraph is from this source, except as noted.

⁵⁶ *Ibid.*

⁵⁷ Arlington County Land Records, "Hall et ux.to Pelham, Morton, Jones, King, and Shelton," June 7, 1884, Liber Y4, Folio 360-361.

⁵⁸ Mount Salvation Baptist Church, *Church History 1879-2008*, (self-pub., Mount Salvation Baptist Church, 2008).

⁵⁹ *Ibid.*

began soon after the plot was purchased and that the grave markers are no longer extant, or the graves were never marked.⁶⁰

The congregation's first Pastor was Reverend Joseph Matthews who served this role until 1890 when he was followed by Reverend Albert Catlett who was pastor until 1905.⁶¹ New congregants often were baptized in Spout Run at "Thrift Town" now at Lee Highway and Kirkwood Road. During the pastorate of Reverend Chinnor Coleman (1905-1917), the congregation enlarged the church and installed a baptismal pool. In 1929 the building was surveyed by the Sanborn Fire Insurance Company and it was depicted as a one-story wood frame building in the northwest corner of the parcel with a small outbuilding east of the church (Figures 12-13). The property included a brick one-story auxiliary building in the rear. The main church building was heated by a stove, and it was wired for electric lighting.⁶²

Burials continued throughout this time, and by the 1930s the church paid a member of the congregation for maintenance of the cemetery. Arthur Moten was paid \$15 annually in 1933 and 1934 for his work in the cemetery (Figure 14).⁶³ In 1934 the congregation voted to allow full financial members (members who paid their annual dues) to bury children under 12 for free in the cemetery, with all other graves costing \$18 each. A 1935 survey by the Franklin Survey Company indicates that the church had removed the auxiliary building by this time, possibly to allow for more burials (Figure 15).

In the 1940s, Reverend N.R. Richardson renovated the church property (Figure 16).⁶⁴ The renovation included the addition of a stone façade to the existing frame building, lancet stained-glass windows, a lower auditorium, an electric organ, new pews, and automatic church bells (Figures 17-19).⁶⁵ In the early-1950s the congregation, now numbering around 500, added a two-story tower to the church building (Figure 19). In 1963, the church replaced the existing roof with asphalt shingles.⁶⁶ A County plat shows that at this time there was a 1½-foot by 2½-foot stone wall in front of the one-story frame church (Figure 20).⁶⁷ There was a set of concrete steps leading from the dirt road (North Culpeper Street) to the church building. The County later modified these steps when it realigned and paved North Culpeper Street (described in detail below) (Figure 21). The same plat shows that there was a 20-inch diameter locust tree at the southwest corner of the property and a 2-foot by 2-foot stone post at the northwest corner with a 12'-wide dirt drive just north of the church building (Figure 20). Aerial photographs from 1953 indicate that congregants parked on the southwest portion of the grounds (Figure 29).⁶⁸ Around this time the church had a directory on cedar posts

⁶⁰ Note that there is an unknown Mooney family member with a headstone dated with a ca. 1868 year of death. However, this predates the 1885 purchase of the land by church trustees and it is likely that the remains of this individual were either relocated to the Mount Salvation Baptist Cemetery at an unknown date or that the marker was erected in memory of the individual without relocating his or her remains. A full summary of known burials can be found in Attachment E.

⁶¹ Mount Salvation Baptist Church, *Church History 1879-2008*. All subsequent information in this paragraph is from this source unless otherwise noted.

⁶² Sanborn Fire Insurance Company, *Insurance Maps of Arlington County, VA*, 1929, Plate 12.

⁶³ Mount Salvation Trustees Meeting Minutes, 1930s, private collection of Mount Salvation Baptist Church. All subsequent information in this paragraph is from this source unless otherwise noted.

⁶⁴ Mount Salvation Baptist Church, *Church History 1879-2008*.

⁶⁵ *Northern Virginia Sun*, clipping, no date, Center for Local History Archives, Arlington County Public Library.

⁶⁶ *Arlington County Building Permit Index*, Arlington County Public Archives, <https://arlisys.arlingtonva.us/index.html#/collection/CPHD%20-%20House%20Cards> (accessed February 1, 2020).

⁶⁷ Arlington County Division of Highways, *North Culpeper Street Lee Highway to 17th Road North*, 1947-1952, in the Department of Environmental Services collection.

⁶⁸ Arlington County Maps, *Historic Aerial Photographs*, <https://maps.arlingtonva.us/> (accessed February 1, 2020).

in the front yard as well as an additional 24 inch diameter locust tree south of the church and a 15-inch diameter maple at the southwestern edge of the property (Figure 21).⁶⁹

By the 1960s some of the congregants chose to be buried elsewhere, with several members buried in Pleasant Valley Memorial Park in Annandale, Virginia. Dora Madiline Simmons and her attorney Lytton H. Gibson successfully petitioned the Fairfax County Board in March 1963 to change the zoning requirements for an area between Fairfax and Annandale so that her family's land could be sold for use as a cemetery.⁷⁰ Simmons and her family sold their land on June 14, 1963, to the Pleasant Valley Memorial Park Corporation, which then established the still-extant 13-acre cemetery on the land.⁷¹ It is unclear whether the cemetery was integrated when it first opened; however, Dora Simmons is identified in census records as African American, so it is likely that she intentionally sold her land to a corporation that would accept African Americans for burial.⁷² The HPP staff asked contacts at Mount Salvation Baptist Church why there was a decrease in burials at Mount Salvation Cemetery during this decade. While Church Clerk and Deaconess Portia Haskins did not know for certain, she stated that it might have been due to a lack of available plots for burial at the church's cemetery after decades of active use.⁷³

The County realigned and paved North Culpeper Street by 1967.⁷⁴ Prior to the realignment, North Culpeper Street did not go through the entire neighborhood of Hall's Hill/High View Park. This section of Culpeper was unpaved dirt and ran through the neighborhood in two distinct sections (Figures 22-24). The northern section stretched from Lee Highway to Mount Salvation Church and Cemetery and in 1937 the County surveyed additional rights-of-way along this dirt road, including 6 feet taken from the Mount Salvation parcel (Figure 25). This can be interpreted as a plan by the County to improve access from the arterial road (Lee Highway) to the church, which was an important place to the community. Culpeper Street ended immediately south of the church and is marked in County plans of the time as an "outlet road as travelled and used" (Figure 26).⁷⁵ The second formal section of Culpeper started at its intersection with 19th Street North and continued to 17th Road North, where it abruptly ended (Figures 27-31). The County planned to realign North Culpeper Street between Mount Salvation and 19th Street North as early as 1947 (Figure 20). Between 1962 and 1967, the County not only paved North Culpeper Street for the first time, it also added sidewalks (Figure 32). It should be noted that the streets in the surrounding historically white neighborhoods were already paved by 1953 (Figure 29). The County connected North Culpeper Street to North Abingdon Street by 1969, increasing ease of access between the historically black neighborhood and the adjacent historically white neighborhood of Waycroft-Woodlawn (Figure 33).⁷⁶

⁶⁹ Arlington County Division of Highways, *North Culpeper Street Lee Highway to 17th Road North*, Date Unknown, in the Department of Environmental Services collection.

⁷⁰ "New Cemetery OK'd," *Fairfax City Times*, March 7, 1963, Proquest.

⁷¹ Fairfax County Land Records, "Simmons, Cambell, Tompkins, Weaver, Simmons, and Simmons to Pleasant Valley Memorial Park, Inc.," June 14, 1963, Liber 2300, Folio 57-60.

⁷² "Dora Madiline Simmons" 1900, 1910, 1920, 1930, 1940 United States Federal Census, <http://www.ancestry.com> (accessed March 31, 2020).

⁷³ Portia Haskins, email message to author, March 30, 2020.

⁷⁴ Arlington County Maps, *Historic Aerial Photographs*, <https://maps.arlingtonva.us/> (accessed February 1, 2020).

⁷⁵ Arlington County Surveys Division, *Jennie Williams Estate*, April 1948, in the Department of Environmental Services collection.

⁷⁶ As a point of interest, the house located at 1937 North Culpeper Street just south of Mount Salvation Baptist Church and Cemetery is the only odd numbered address on the west side of the street. This is because the house was built between 1920 and 1929, predating the realignment of North Culpeper Street by many decades. When the County first assigned the house a street address, it was on the east side of the dirt outlet road that served as the informal middle section of North Culpeper Street and was therefore given an odd address as is typical for properties on the east side of the street. This is why this particular address does not follow the standard numbering system for Arlington County, which assigns even numbers to addresses on the west side of the street (See Figure 20).

During segregation, as demonstrated by the truncated nature of North Culpeper Street, Hall's Hill, as well as other African American communities in the County, were designed by developers and County planners to be insular, connecting only to main arterial roads and lacking secondary road access into segregated white neighborhoods.⁷⁷ African American neighborhoods were both self-contained and poorly connected to other parts of the County. Under these conditions, Mount Salvation Baptist Church served as more than a religious community; for many it also was a destination for socializing and recreating. In a December 2003 interview with the Center for Local History, Idabel Jones described going to many social events at Mount Salvation Baptist Church prior to the desegregation efforts of the 1960s, including fairs in the summer and bobbing for apples at Halloween.⁷⁸

In 1974, the church trustees applied to construct a new building on the existing parking area south of the original, renovated church. The year prior, church officials applied for and obtained a County zoning variance to allow for reduced parking at the property in anticipation of the construction.⁷⁹ The congregation continued to use the existing building through 1974 while the new church was built (Figure 34). Under the leadership of Reverend John Bernard Howard, the congregation raised money for a new church building. On May 13, 1974, builder E.L. Daniels applied for permits for the two-story masonry and steel framed church designed by Bryant and Bryant Architects based in Washington, D.C. (Figure 37).⁸⁰ The *Northern Virginia Sun* reported on the November 10, 1974, groundbreaking of the \$20,000 modern church building.⁸¹ The congregation began using the new church in July 1975 and the original church was demolished that year.⁸² The mid-century church is a red brick building with a basement level for study and storage space and a main level for church services and administration (Figures 38-39). Aerial photography shows that the parking lot north of the present-day church building was paved by 1983, but that the area south of the church was not paved and used for parking until at least 1989 (the original building plans show the parking lot north of the church, but not south of it; Figures 35-36 and 40).⁸³ Since the parking lot north of the 1975 addition is shown in construction plans for the new church building, it is likely that it was installed prior to the 1975 grand opening (Figure 40). In 1988, the church installed a concrete ramp leading from the north parking lot to the front doors of the church.⁸⁴

The Burials at Mount Salvation Baptist Cemetery⁸⁵

Today, Mount Salvation Baptist Church maintains the cemetery primarily as a lawn with some noteworthy specimen trees and other plantings (See Attachments F and I). Although there are no formal paths through

⁷⁷ Nancy Perry, Spencer Crew, and Nigel M. Waters. "We Didn't Have Any Other Place to Live: Residential Patterns in Segregated Arlington County, Virginia." *Southeastern Geographer*, 53 no. 4 (Winter 2013): 407-427.

⁷⁸ Idabel Jones, interview by Mary Koska, *Hall's Hill Oral History Project*, Series 4, Vol. 6, Center for Local History, Arlington County Public Library, December 3, 2003, 5-6.

⁷⁹ Arlington County Zoning Records, "1961 North Culpeper Street," August 6, 1973, in the Department of Community Planning, Housing, and Development collection.

⁸⁰ *Arlington County Building Permit Index*, "1961 North Culpeper Street," Arlington County Public Archives, <https://arlisys.arlingtonva.us> (accessed October 22, 2019).

⁸¹ *Northern Virginia Sun*, November 10, 1974, Center for Local History Archives, Arlington County Public Library.

⁸² Portia A. Haskins, *History of Mount Salvation Baptist Church 1879-2019*, (self-pub., Mount Salvation Baptist Church, 2019). Note: The County issued a Certificate of Occupancy for the new (present-day) church building on September 22, 1975; Arlington County Zoning Records, "1961 North Culpeper Street," September 22, 1975, in the Department of Community Planning, Housing, and Development collection.

⁸³ Arlington County Maps, *Historic Aerial Photographs*, <https://maps.arlingtonva.us/> (accessed February 1, 2020).

⁸⁴ Arlington County Zoning Records, "1961 North Culpeper Street," May 11, 1988, in the Department of Community Planning, Housing, and Development collection.

⁸⁵ Portions of this section are taken from the designation report for the nearby Calloway Cemetery Local Historic District as the research methodology was the same for both properties. Arlington County Historic Preservation Program, "Calloway Cemetery Historic District Designation Form," November 2011.

the cemetery, most of the graves are grouped together and many of these groupings are delineated by a rectangular concrete bedstead (Figure 41). These borders follow a linear pattern in the topographically flat portion of the cemetery and create rows for pedestrian traffic (Figure 42). There are plantings near some of the grave markers, most are intentionally maintained as decoration, but some small trees appear to be volunteers (See Attachment D *Mount Salvation Baptist Cemetery Local Historic District Design Guidelines*). The slope along the northeastern site boundary likewise is characterized by volunteer vegetation (Figure 43).

Church trustees have expressed a desire to discourage casual pedestrian traffic through the cemetery. The installation of a permanent fence around the cemetery would deter such activity; recommendations for appropriate fencing types are included in the accompanying proposed *Mount Salvation Baptist Cemetery Local Historic District Design Guidelines* (Attachment D).

The Mount Salvation Baptist Cemetery has a high degree of historic integrity as defined by the National Park Service, meeting all seven aspects of integrity: location, setting, design, materials, workmanship, feeling, and association. Although the original associated church building was demolished and rebuilt in a different location on the lot between 1974 and 1975, the site maintains its integrity of location and setting as this change did not appear to modify either the physical boundaries or the organization of the cemetery itself.⁸⁶ Likewise, other character defining features of the landscape such as topography, vegetation, circulation, and small-scale features (primarily grave markers), are intact and contribute to the site's overall high level of integrity (Figures 44-46).

Unfortunately, very limited original church records pertaining to the Mount Salvation Baptist Cemetery have been maintained by the Mount Salvation Baptist Church and no systematic record of burials exists. Furthermore, historic archival materials pertaining to the late-19th and first half of the 20th centuries are often unreliable, especially for communities of color. The HPP staff created a cursory list of potential burials by referencing the entry for the Mount Salvation Baptist Cemetery in the 1985 Arlington Genealogy Club publication, written in collaboration with the National Genealogical Society, on places of burial entitled *Graveyards of Arlington County, Virginia*.⁸⁷ To confirm and expand this list, staff relied on numerous primary resources including birth, marriage and death certificates, historic newspaper obituaries, and Federal census records. The HPP staff then created an individual survey form for each known grave marker in the cemetery and for all suspected unmarked graves. The survey forms include photographs and physical descriptions of the grave markers when applicable, as well as known biographical information about the deceased (e.g., names, birth and/or death dates, names of spouses and/or children, occupations, etc.). The data as presented serves two main purposes: 1) to document the existing conditions of each of the gravestones; and 2) to serve as the basis for future research about the individuals buried at Mount Salvation Baptist Cemetery. The Burial Survey forms are found in Attachment E.

The HPP staff was able to confirm a total of 89 burials at Mount Salvation Baptist Cemetery, of which 46 have a grave marker and 43 do not.⁸⁸ Staff also identified but could not confirm two additional burials using a questionnaire distributed to parishioners and described below, bringing the total number of likely burials

⁸⁶ To definitively establish the extent of burials at the cemetery, professional archaeologists will need to survey the entire parcel with ground penetrating radar. However, based on archival evidence, the HPP staff are adequately certain that the current cemetery boundaries match that of the historic condition.

⁸⁷ Arlington Genealogy Club, *Graveyards of Arlington County Virginia*. (Arlington, Virginia: National Genealogical Society, 1985).

⁸⁸ There are only 43 grave markers recorded in the burial survey total (Attachment E), since three markers commemorate more than one burial. Note that three of the 43 markers were added in 2020 and are therefore not included in the count of contributing resources.

at the Mount Salvation Baptist Cemetery to 91.⁸⁹ The HPP staff suggests that the church trustees consult with members of the congregation, particularly older members, to help determine the burial locations of the individuals identified in the survey without a marker. If any can be identified, they should be marked appropriately in the church's official records (See Attachment D *Mount Salvation Baptist Cemetery Local Historic District Design Guidelines* for details on process for installing additional grave markers). Parishioners related to Lucretia Elliott Lewis, Ted J. Carter, Caruthus Elliott Lewis, and William Ebert Lewis added three headstones to the cemetery grounds in July 2020 in the approximate burial locations of these individuals (Figures 47-48).

In October 2019, with permission from the trustees of the Mount Salvation Baptist Church, the HPP staff conducted ground-penetrating probing of a portion of the cemetery as part of the local historic district designation nomination process. Probing is a minimally intrusive archaeological technique used to help determine the location of underground gravestones or burials. During probing, a thin metal rod is inserted several inches into the ground at a slight angle to try to detect any abnormalities or objects in the layers of soil beneath the surface. Staff used this technique to identify potential grave markers and grave borders. Staff identified 42 points where subterranean burial-related resources are located, and which are denoted in the Current Conditions Survey as "PF" (pink flag) locations (see map in Attachment B). The probing described here was preliminary in nature and the HPP staff recommends that the church trustees consider hiring professional archeologists to conduct a formal cemetery survey with ground penetrating radar to completely and accurately identify all burial locations.

In addition to the surveys mentioned above, the County Urban Forester carried out a tree survey on the property initially in June 2016 and then verified and updated it in August 2019. They catalogued all trees within the proposed local historic district boundary that measured three inches diameter at breast height or larger. The inventory describes 33 individual trees on the property including eight high value trees. High value trees are healthy trees that the County's Urban Forester recognized for their size, species, or other cultural interest. The Arlington County HPP staff recommends that the eight high value trees identified by the forester should all be considered specimen or heritage trees. Therefore, extra care should be taken to preserve these important character defining features of the cemetery (See Attachment F for the complete Tree Survey and Report).

In October 2019, the HPP staff created a two-page questionnaire about the cemetery that the church administrative officers distributed to the members of the congregation over the course of one month. Staff hoped to gather additional information pertaining to possible burials, the physical appearance of the site over time, and historic photographs. Staff received four completed surveys. As described above, the results show that there are at least two additional burials at the cemetery, those of Caruthus Lewis and Ted J. Carter (also related to the Lewis family).⁹⁰ However, the HPP staff was unable to confirm these burials with the available archival information but included additional information for these individuals in the Burial Survey forms as part of Lucretia M. Lewis's and William E. Lewis's entries (Attachment E). Questionnaire respondents also confirmed the burials of five people that the HPP staff identified using archival research and uniformly conveyed that the grounds have always been well maintained. Three respondents recalled that Addie Brown was responsible for digging graves and that Edward Garnett, Ebert Lewis, William Johnson, and Connie Gregory were all cemetery caretakers in the past.⁹¹ Copies of the completed questionnaires are available in the County's HPP office.

⁸⁹ Both names are recorded on grave markers parishioners added in 2020 (discussed in more detail in the text below). However, HPP staff were unable to confirm their burial at this cemetery through archival sources.

⁹⁰ Both individual's names were included on the grave markers added by parishioners in 2020. See description in text above.

⁹¹ Current Church Clerk and Deaconess Portia Haskins detailed that Addie Brown was appointed to manage graves in 1950. She also could confirm that Edward Garnett was active in the church between 1955 and 2018.

J. Areas Exempt from Designation: At the request of the Mount Salvation Baptist Church Trustees, the church building and parking lots on the parcel are exempt from designation. See Attachment B for a map of the proposed local historic district boundaries.

K. Designation Criteria: Mount Salvation Baptist Cemetery meets Designation Criteria B, D, J, and K as listed in Section 11.3.4.A.6 of the Arlington County Zoning Ordinance:

B - The property has character, interest, or value as part of the development, heritage, or cultural characteristics of the county, state, or nation. Association with: 1) post-Civil War era African American history and genealogy in Alexandria/Arlington County; and 2) history of the Hall's Hill/High View Park neighborhood.

D - The property is associated with a person or persons who significantly contributed to the development of the county, state, or nation. Several influential Arlingtonians were buried at Mount Salvation Baptist Cemetery, including Lucretia M. Lewis, Moses Pelham, and Annie and Robert Spriggs.

J - The property has the potential to yield information important to the prehistory or history of the county, state, or nation. Further genealogical study of the individuals interred at Mount Salvation Baptist Cemetery and their relatives will yield information related to any possible connection to Freedman's Village and their contributions to Hall's Hill/High View Park specifically, Arlington's African American heritage, and the County's history in general. Additional study of the individual grave markers (materials, inscriptions, symbols, etc.) may reveal information about early-20th century African American and/or Baptist burial practices and traditions in Alexandria/Arlington County. Non-invasive, archaeological study through ground penetrating radar may identify additional burial locations for individuals identified through the Burial Survey for whom there are no extant grave markers.

K - The property is suitable for preservation or restoration. Although the last burial occurred in 1974, the Mount Salvation Baptist Cemetery is still maintained by the trustees of the Mount Salvation Baptist Church and descendants of several of the interred still frequent the cemetery. Many of the grave markers are legible and in sound condition, yet others are unstable, in need of repair, or are even unmarked. Preservation of the Mount Salvation Baptist Cemetery by local historic district designation will guide the appropriate maintenance of the grave markers, continue to protect the site as sacred ground, and promote the importance of the cemetery to the Hall's Hill/High View Park community and to Arlington County.

L. Conclusion: This request for local historic district designation was initiated by the current trustees of the Mount Salvation Baptist Church (Attachment G). Since 2016, the HPP staff has collaborated with the trustees and church leadership and has received their full cooperation and support during both the research and field survey phases of the project.

The Mount Salvation Baptist Cemetery exhibits sufficient historic and physical integrity to be recommended for local historic district designation by Arlington County. It represents an important connection to Arlington's largely undocumented African American heritage. The extensive historic research and archaeological probing conducted as part of this project will be invaluable to the future study and examination of other African American sites in the County.

7. GEOGRAPHICAL DATA

Acreage of Property: 0.39-acres

RPC Number: 07-006-129 (NOTE: The proposed local historic district is only a portion of this parcel and does NOT include the church building or parking lots.)

Verbal Boundary Description: The Mount Salvation Baptist Church and Cemetery are located at 1961 North Culpeper Street in Arlington County, Virginia. The proposed local historic district boundary is limited to only the cemetery portion of the church grounds and excludes the portion of the parcel west of the cemetery where the church and two asphalt parking lots are located (see Attachment B). The cemetery contains approximately 17,284 square feet of land extending approximately 121 feet along the southern boundary, 210 feet along the eastern boundary, 38 feet along the northern boundary, and 265 feet along the western boundary. The eastern boundary of the proposed local historic district follows the entire eastern boundary of the Mount Salvation Baptist Church parcel (RPC# 07-006-129).

Boundary Justification: As per the designation request submitted by the Mount Salvation Baptist Church Trustees, the proposed local historic district boundary consists of only the cemetery portion of the Mount Salvation Baptist Church property, as owned and maintained by the trustees of the Mount Salvation Baptist Church.

8. PROPERTY OWNERS (SEE ABOVE RPC NUMBER)

Ebert Lewis (deceased), et al. Trustees Mount Salvation Baptist Church; Chairman of Trustees Lawrence Williams, Co-Chairman Connie Gregory, and Trustees Jeannett Huffman, Vonda Richardson, and Terry Brown

9. FORM PREPARED BY

Names/Titles Angelina R. Jones, former Arlington County Historic Preservation Planner (2018-2020)

Assisted by: Serena Bolliger, Historic Preservation Planner and Lorin Farris, Historic Preservation Planner

Additional research assistance provided by: Kyle Fisher, former Historic Preservation Program Management Intern (2017-2018) and Luis Araya, Transportation Bureau Chief, Department of Environmental Services

10. MAJOR SOURCES CONSULTED

Ancestry.com [numerous].

Arlington County Land Records, Arlington County Courthouse, Virginia.

Arlington County Building Permit Index, Arlington County Public Archives, Virginia.

Arlington County Department of Environmental Services Collection, Arlington County Records, Virginia.

Arlington County Probate Records, Arlington County Courthouse, Virginia.

Arlington Genealogy Club, *Graveyards of Arlington County Virginia*. Arlington, Virginia: National Genealogical Society, 1985.

Evening Star [numerous].

Fold3.com [numerous].

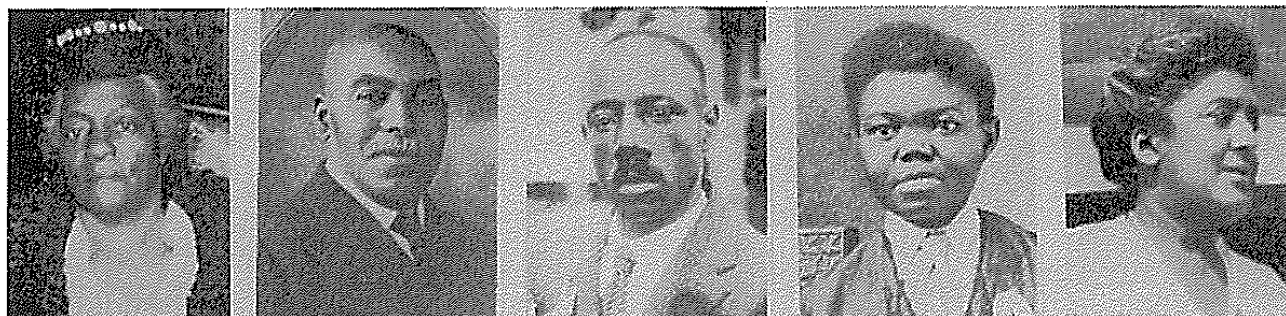
Franklin Survey Company. *Atlas of Arlington County, Virginia*. Philadelphia: Franklin Survey Company, 1935, 1942, and 1952.

Mount Salvation Trustees Meeting Minutes, 1930s, private collection of Mount Salvation Baptist Church.

Sanborn Fire Insurance Company. "Sanborn Fire Insurance Map, Arlington, Virginia." Sanborn Fire Insurance Company, 1929 and 1936.

Washington Post [numerous].

Deceased



Sis. Lucretia Lewis Bro. Nelson Morgan Bro. Frederick Ewell Sis. Sarah Honesty Sis. Katherine Davis

We Dedicate this Space to Our Deceased Pastors

Rev. Joseph Matthews

Rev. Albert Catlett

Rev. Randolph Peyton

Rev. Chinor Coleman

Rev. James Fortune

Figure 1: A page taken from Mount Salvation Baptist Church's Diamond Jubilee brochure. Lucretia M. Lewis is featured as a recently deceased member of the church at the top left.

Source: Mount Salvation Baptist Church, *Diamond Jubilee Celebration: Mount Salvation Baptist Church*, 1954, Mount Salvation Baptist Church's Archives.



A: Copy of photo of Robert Spriggs
Courtesy of Bernice Spriggs Sherman



B: Copy of photo of Annie Pelham Spriggs
Courtesy of Bernice Spriggs Sherman

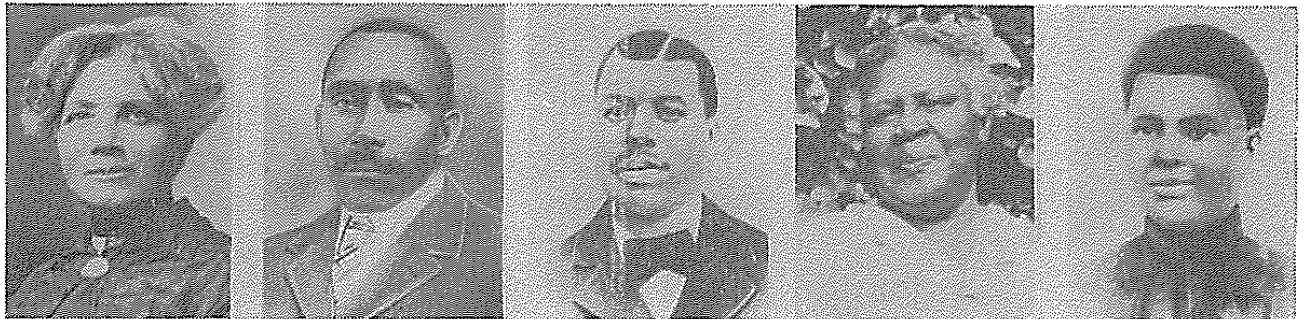


C: Copy of photo of Ozzie Baskin Brown
Courtesy of Barbara Baskerville and Nicole Smith

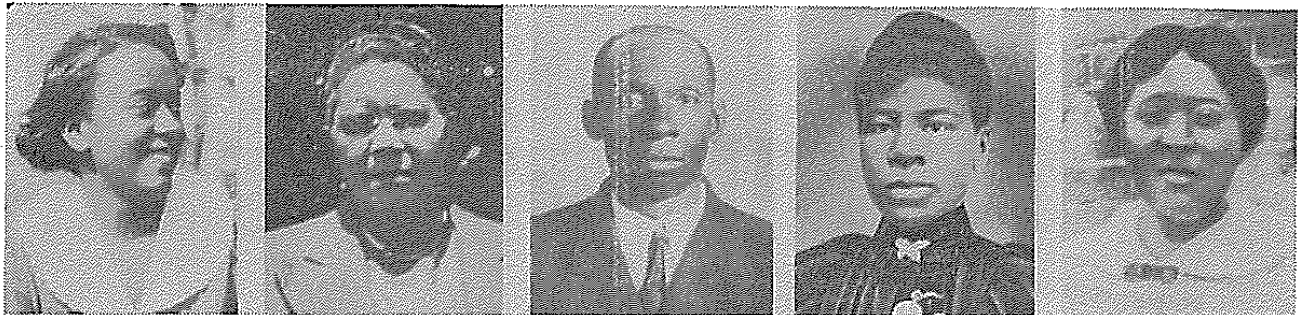
Deceased



Bro. Clarence Green Bro. Edward Kemp Sis. Mary Mooney Bro. William Robinson Bro. Hungerford



Sis. Sara Morgan Bro. Joseph Webster Bro. Charles Clark Sis. Rosa Moten Sis. Nancy Clark

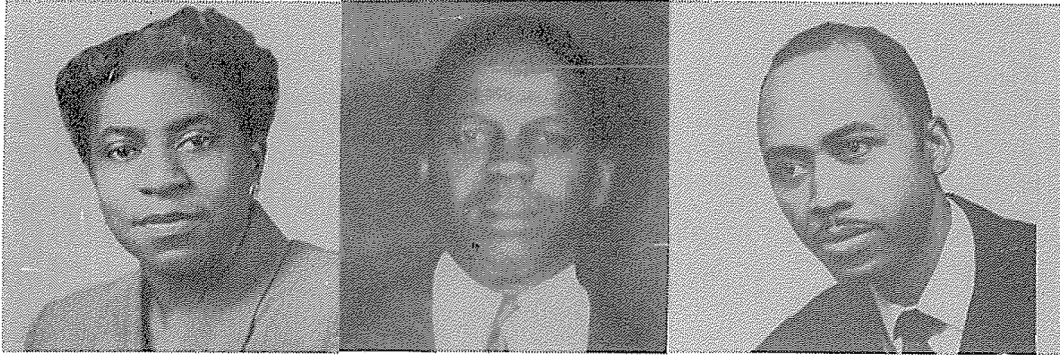


Sis. Vandora Tyre Sis. Addie Owens Bro. Moses Pelham Sis. Hattie Pelham Sis. Jennie Jackson

Figure 3: A page taken from Mount Salvation Baptist Church's Diamond Jubilee brochure. Moses Pelham, Jr. and Hattie Pelham are featured as recently deceased members of the church in the bottom row and Rosie (Rosa) Moten is featured in the middle row.

Source: Mount Salvation Baptist Church, *Diamond Jubilee Celebration: Mount Salvation Baptist Church*, 1954, Mount Salvation Baptist Church's Archives.

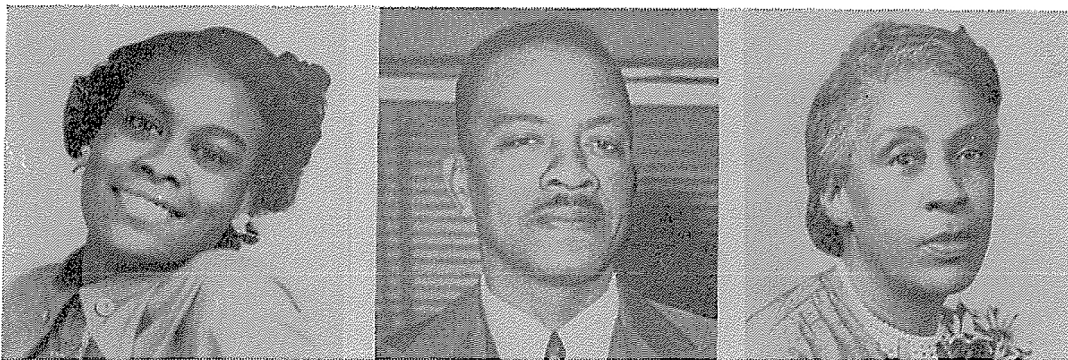
Program Committee



Mrs. Thelma Nickerson
Chr. of Program Comm.

Trustee Granterson Clark
Co Chairman

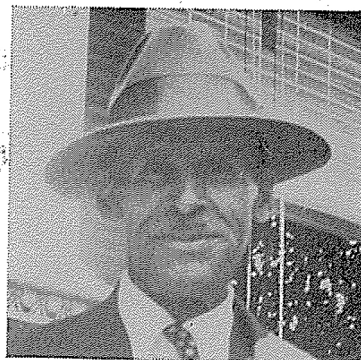
Mr. E. Leslie Hamm, Sr.
Chr. of Advertisement



Mrs. Amelia Edwards
Ass't. Clerk

Dea. Wm. H. Pelham
Chr. of Photos

Mrs. Caroline Whaley
Sec'y. of Comm.



Dea. Alexander Page
Treasurer

Figure 4: A page taken from Mount Salvation Baptist Church's Diamond Jubilee brochure. William H. Pelham is featured as a member of the Diamond Jubilee Program Committee in the middle row.

Source: Mount Salvation Baptist Church, *Diamond Jubilee Celebration: Mount Salvation Baptist Church*, 1954, Mount Salvation Baptist Church's Archives.

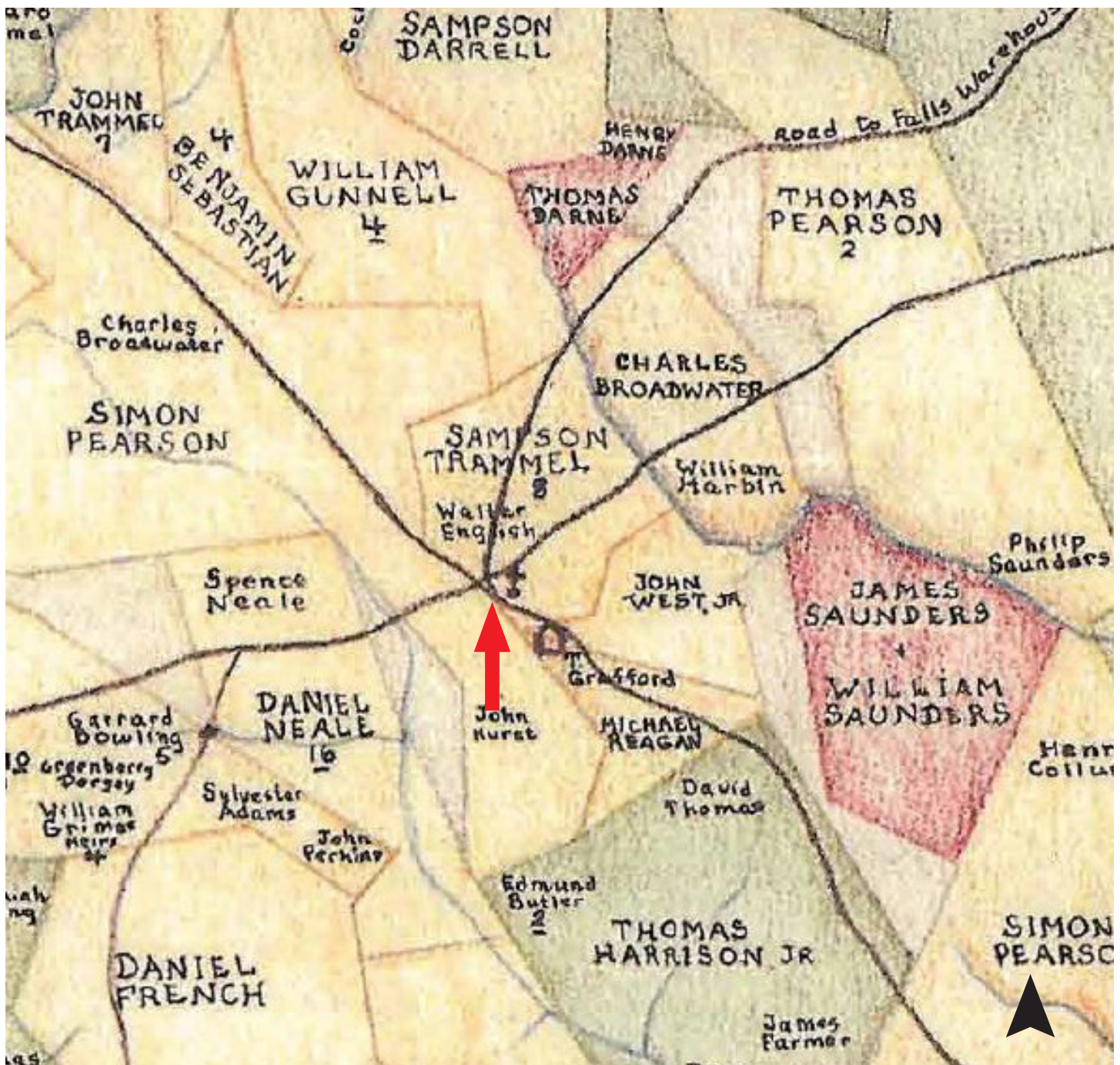


Figure 5: Depicts property owners of land grants in Fairfax and Alexandria (now Arlington) counties in 1760. The red arrow points to the approximate present-day location of Mount Salvation Baptist Cemetery.

Source: Beth Mitchell, *Fairfax County, Virginia in 1760: An Interpretive Historical Map*, 1987, Library of Congress.



Figure 6: Depicts Union and Confederate encampments in the area surrounding Washington, D.C. in 1861. The red arrow points to Hall Homestead, which was destroyed by Confederate forces.

Source: V.P. Corbett, *Map of the Seat of War showing the Battles of July 18th & 21st, 1861*, 1861, Library of Congress.



Figure 7: View of the Marcey and Hall properties, ca. 1862. The red arrow points to the approximate present-day location of Mount Salvation Baptist Cemetery.

Source: Corps of Engineers, *186X Detailed Map of Part of Virginia from Alexandria to the Potomac River above Washington, D.C.*, n.d., Library of Congress.



Figure 8: Shows buildings, property boundaries, property owners, and terrain, 1865. The red arrow points to the approximate present-day location of Mount Salvation Baptist Cemetery.

Source: John Gross Barnard and A. Boschke, *Map of the Environs of Washington: Compiled from Boschkes' Map of the District of Columbia and from Surveys of the U.S. Coast Survey Showing the Line of the Defences [sic] of Washington as Constructed during the War from 1861 to 1865 Inclusive*, 1865, Library of Congress.



Figure 9: Cadastral map showing buildings and property owners in the Washington, D.C. area, 1894. The red arrow points to the location of Mount Salvation Baptist Cemetery.

Source: Griffith M. Hopkins, Jr., *The Vicinity of Washington, D.C.*, 1894, Library of Congress.

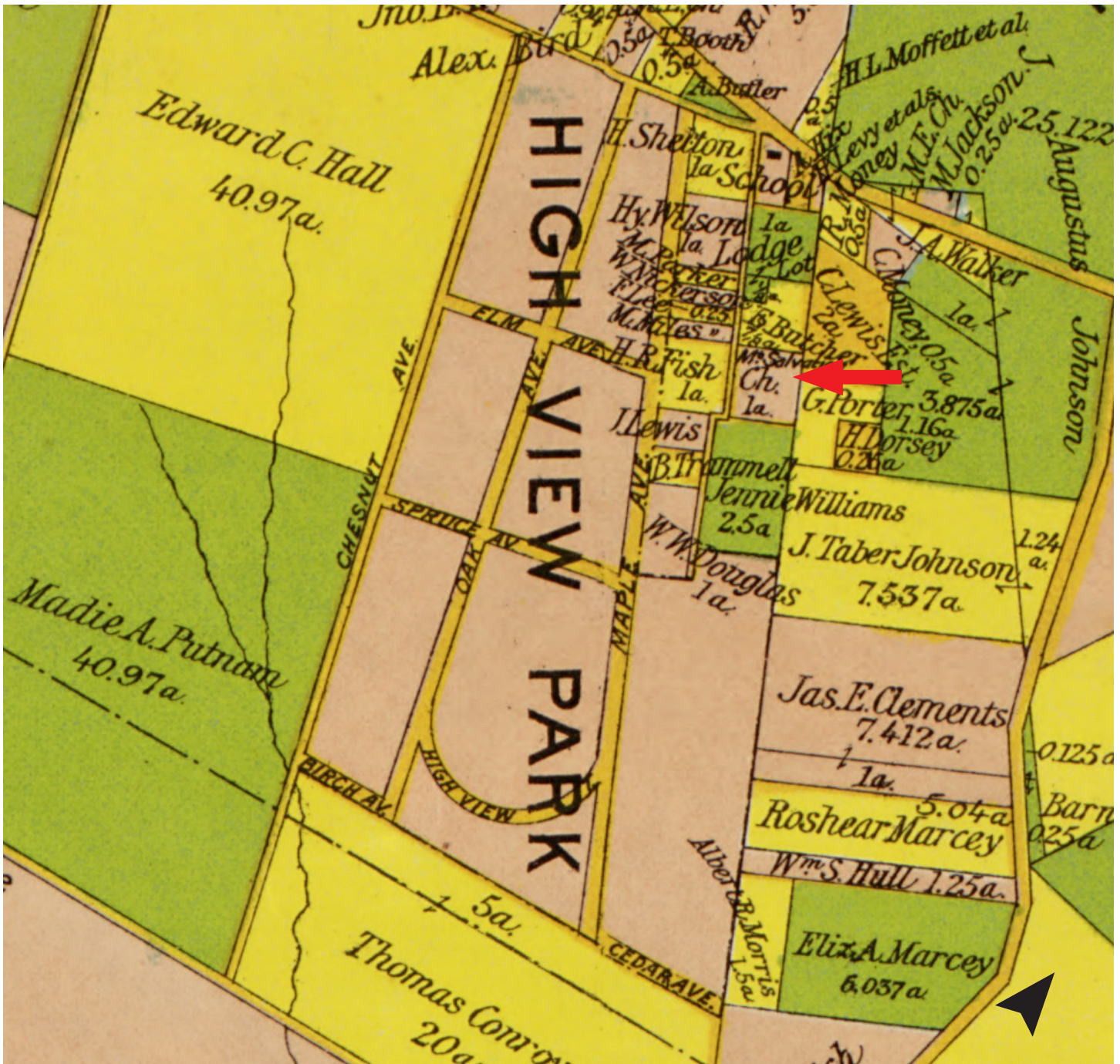


Figure 10: Map of Alexandria County, Virginia (now Arlington), for the Virginia Title Company, 1900. The red arrow points to the location of Mount Salvation Baptist Cemetery.

Source: Howell, Taylor, Gustave P. Strum, and Andrew B. Graham, *Map of Alexandria County, Virginia for the Virginia Title Co.*, 1900, Library of Congress.

Basil Hall This Deed Made the 7 day of June in the year of
 our Lord eighteen hundred and eighty four, between
 Basil Hall and Francis A. Hall his wife Parties of the first
 part and Moses Pelham, Bart and Moses Pelham, Barney Morton, Washington Jones
 Barney Morton, Harrison King and Horace Shelton Trustees of Mount
 Washington Jones, Salvation Baptist Church parties of the second part.
 Harrison King
 & \$80. Eighty dollars the said Basil Hall and Francis A. Hall
 Horace Shelton wife do grant unto the said Trustees and their successors
 Trustees in Office - That lot of land seventy yards square

361

known as a part of Halls Hill containing one acre more
 or less the same being situated in Alexandria County and
 bounded as follows - Beginning at the S.E. corner of the
 lot on which Eliza Butler now resides running thence S.
 (70) seventy yards with the line of P. Marcy to lot No. 5 -
 owned by John H. Williams. Thence with said line (70) seventy
 yards to our lot, thence N. Seventy yards in centre of said
 lot to West corner of lot occupied by said Eliza Butler
 thence S. with said line to beginning. The said parties
 of the first part reserving the right of ten foot right of
 way on West side mentioned as lot 5.
 Witness the following signatures and seals.

Basil Hall (Seal)
 Francis A. Hall (Seal)

Figure 11: The June 7th, 1884 deed transferring ownership of a one-acre site to be used for the Mount
 Salvation Baptist Church and Cemetery for the cost of \$80 from Basil and Francis Hall to the trustees of the
 church including Moses Pelham, Sr.; Washington Jones; Bonaparte Moten; Harrison King; and Horace Shelton.

Source: Arlington County Land Records, "Hall et ux. to Pelham, Morton, Jones, King, and Shelton," June 7,
 1884, Liber Y4, Folio 360-361.

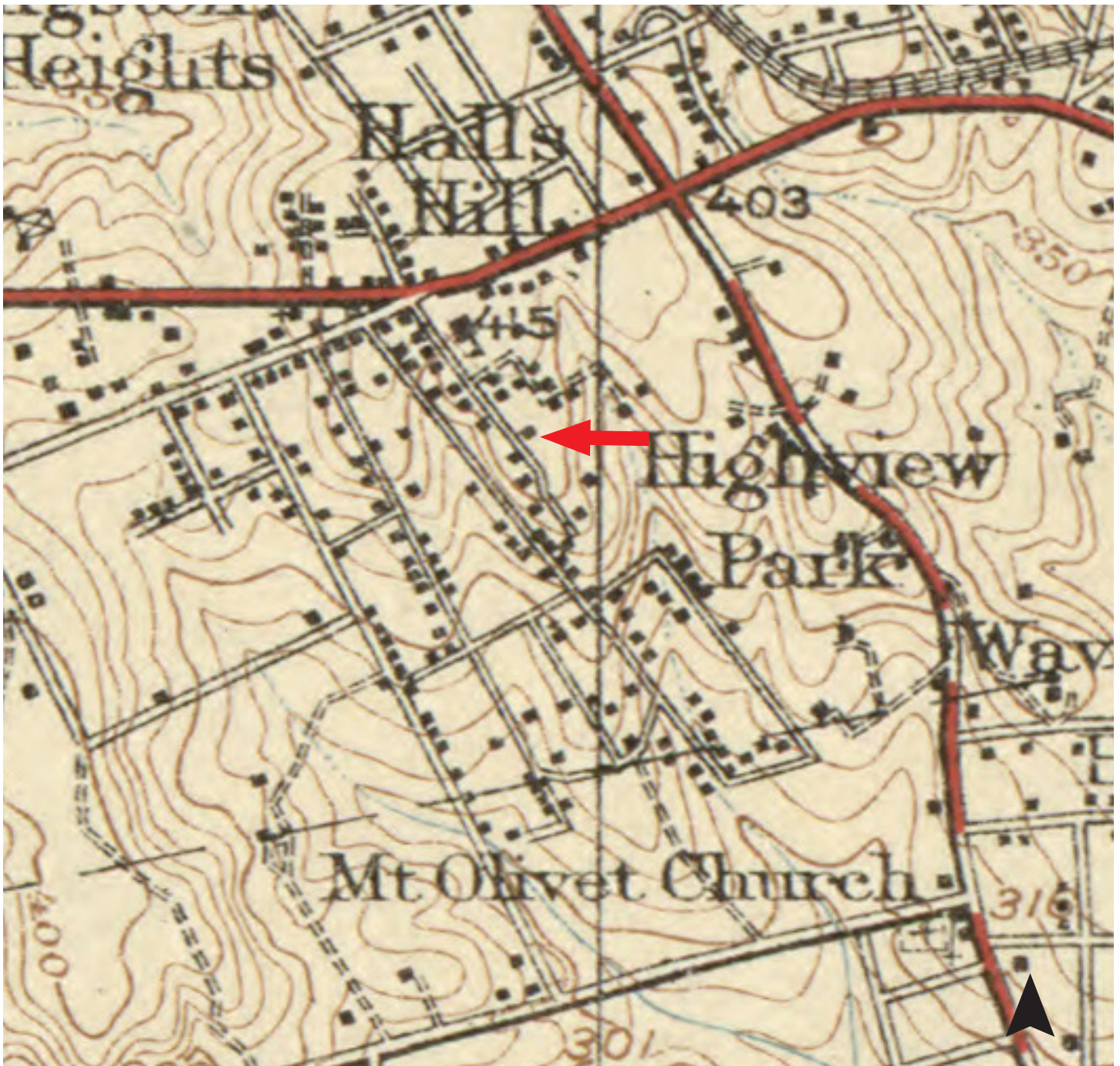


Figure 12: Topographical map of Washington, D.C. and the surrounding area, 1929. The red arrow points to the location of Mount Salvation Baptist Cemetery.

Source: Geological Survey, *Washington and Vicinity, Maryland, District of Columbia, Virginia*, 1929, Library of Congress.

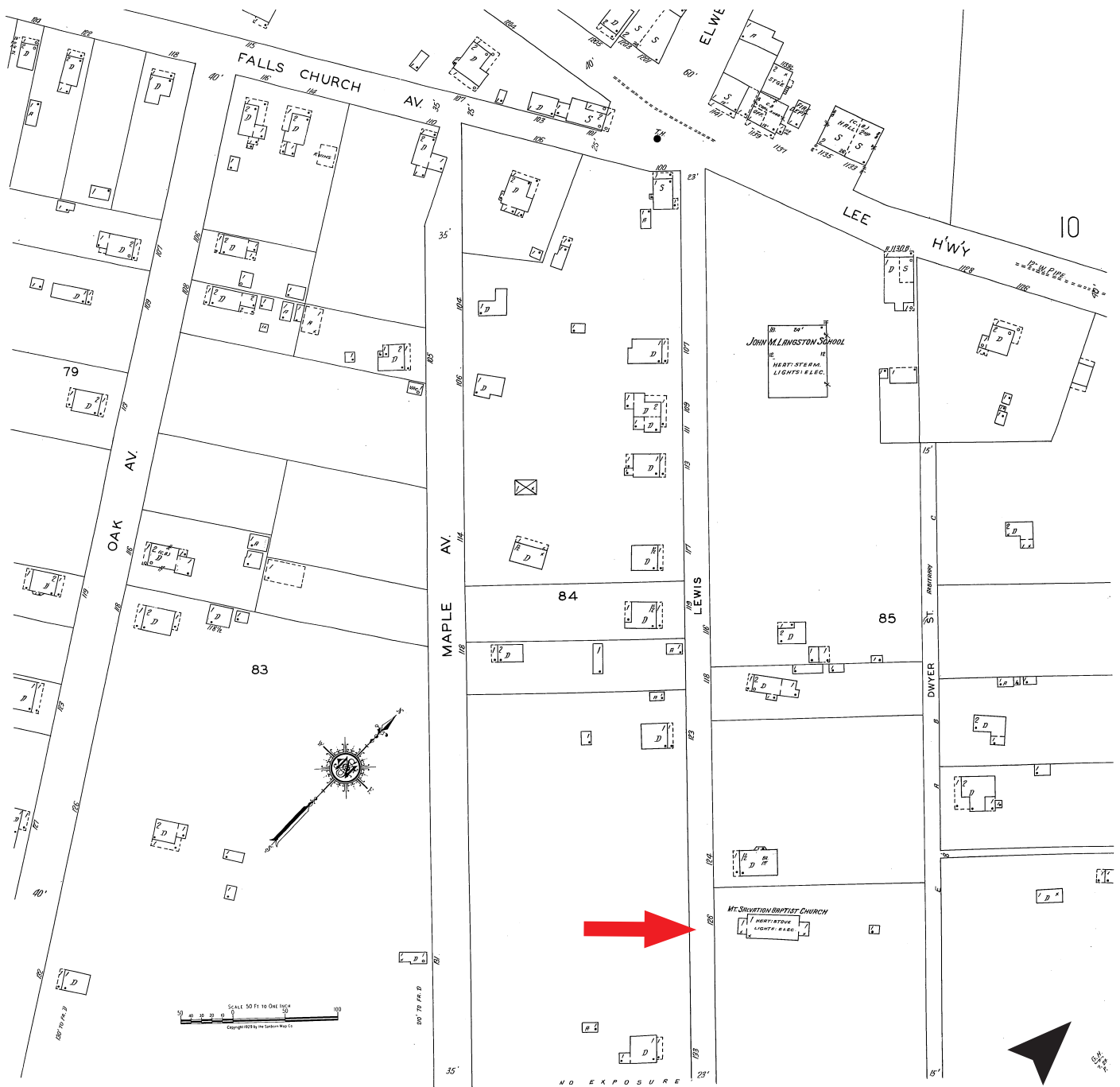


Figure 13: Insurance map of Arlington County, Virginia, 1929. The red arrow points to the location of Mount Salvation Baptist Cemetery. Note: This set of insurance maps does not include a plate showing the area south of the Mount Salvation Baptist Church property

Source: Sanborn Fire Insurance Company, Insurance Maps of Arlington County, VA, 1929, Plates 12.

mores Pelham second by bro
anthor moten the we go
in election of officers was
carried. An motion by
Bro T. D. L. and by Bro T.
Heskins the we select the
entire season board was
carried on motion by bro
william L. and by bro
mores Pelham that the trustee
board be retained.

An motion by bro Jones
and by bro Pinkett that
the trustee board be re-
tained. An motion by
sister Whaley and by
sister Rosa moten that
sister Ricker be retained
put on the ^{aux to the} trustee board
sister Elizabeth Williams was re-

Figure 14: A page taken from Mount Salvation Baptist Church's 1933 minutes.

Source: Mount Salvation Trustees Meeting Minutes, 1930s, Mount Salvation Baptist Church's Archives.



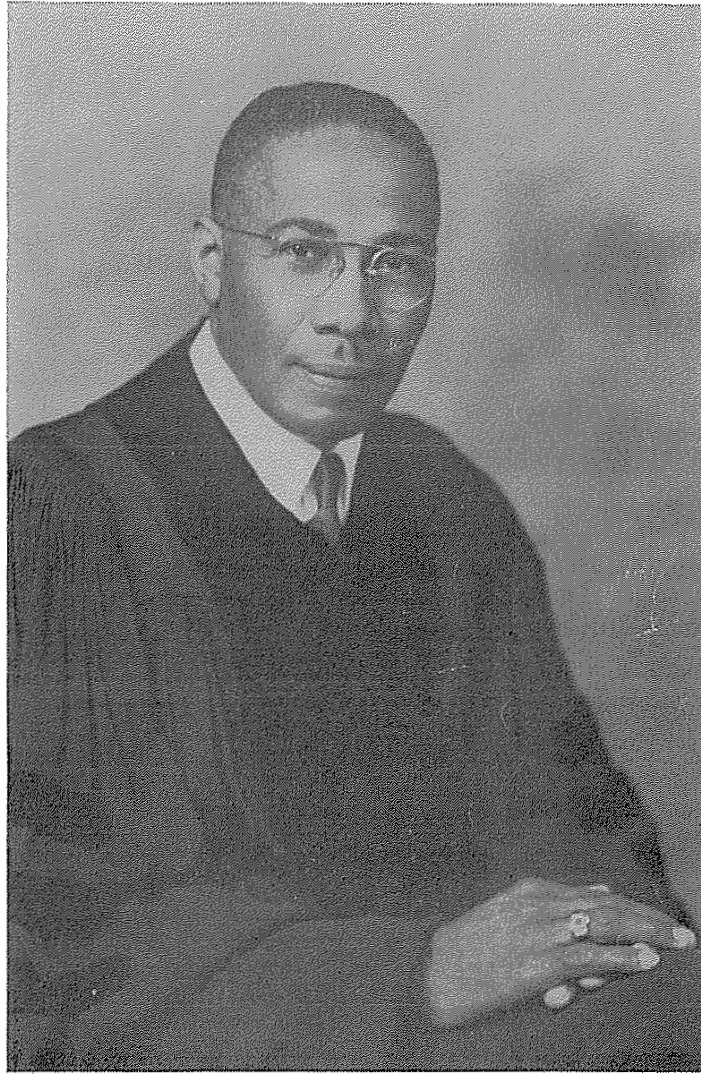
Figure 15: Insurance map of Arlington County, Virginia, 1935. The red arrow points to the location of Mount Salvation Baptist Cemetery. The yellow building footprint denotes that the church on the property is a frame building.

Source: Franklin Survey Company, Atlas of Arlington County Virginia, 1935, Plate 5.

"O Think upon Thy servant, as concerning Thy word: wherein Thou hast caused me to put my trust."

Our Pastor

1931



1954

Rev. N. R. Richardson, D. D.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof goeth forth as brightness, and the salvation thereof as a lamp that burneth."

—Isaiah 62:1

"So Thou, O Son of Man, I have set Thee a Watchman unto the house of Israel."

Figure 16: A page taken from Mount Salvation Baptist Church's Diamond Jubilee brochure featuring the Reverend N.R. Richardson.

Source: Mount Salvation Baptist Church, *Diamond Jubilee Celebration: Mount Salvation Baptist Church*, 1954, Mount Salvation Baptist Church's Archives.



Figure 17: Insurance map of Arlington County, Virginia, 1942. The red arrow points to the location of Mount Salvation Baptist Cemetery.

Source: Franklin Survey Company, Atlas of Arlington County Virginia, 1942, Plate 11.



Figure 19: A page taken from Mount Salvation Baptist Church's Diamond Jubilee brochure featuring the renovated church building, since demolished.

Source: Mount Salvation Baptist Church, *Diamond Jubilee Celebration: Mount Salvation Baptist Church*, 1954, Mount Salvation Baptist Church's Archives.

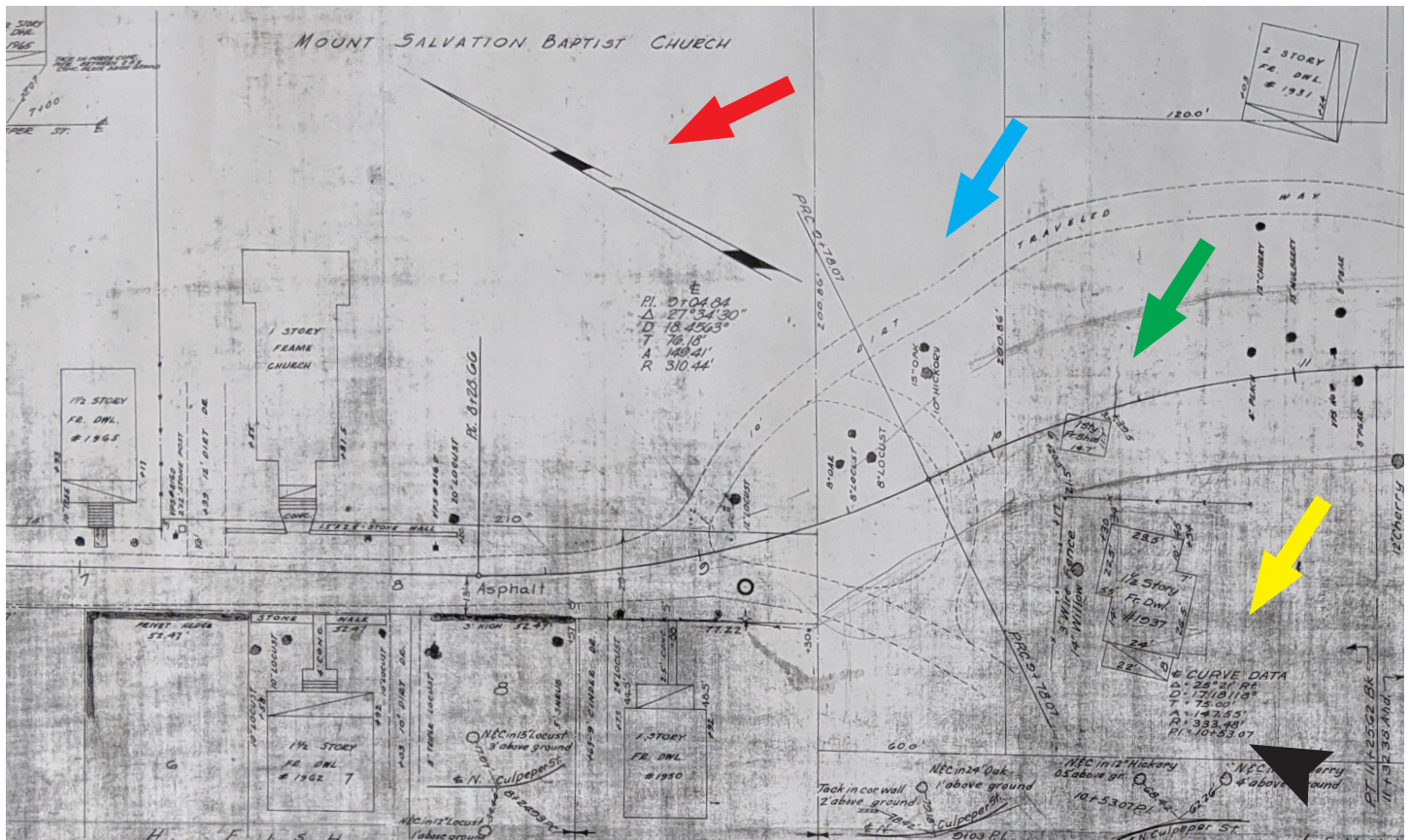


Figure 20: Road survey made by Arlington County to plan the North Culpeper Street realignment, 1947-1952. The red arrow points to the location of Mount Salvation Baptist Cemetery. The blue arrow points to the outlet road that connected to North Culpeper Street before the County realigned it in the late 1960s and the green arrow points to the proposed centerline for the realigned North Culpeper Street. The yellow arrow points to 1937 North Culpeper Street.

Source: Arlington County Division of Highways, *North Culpeper Street Lee Highway to 17th Road North*, 1947-1952, in the Department of Environmental Services collection.

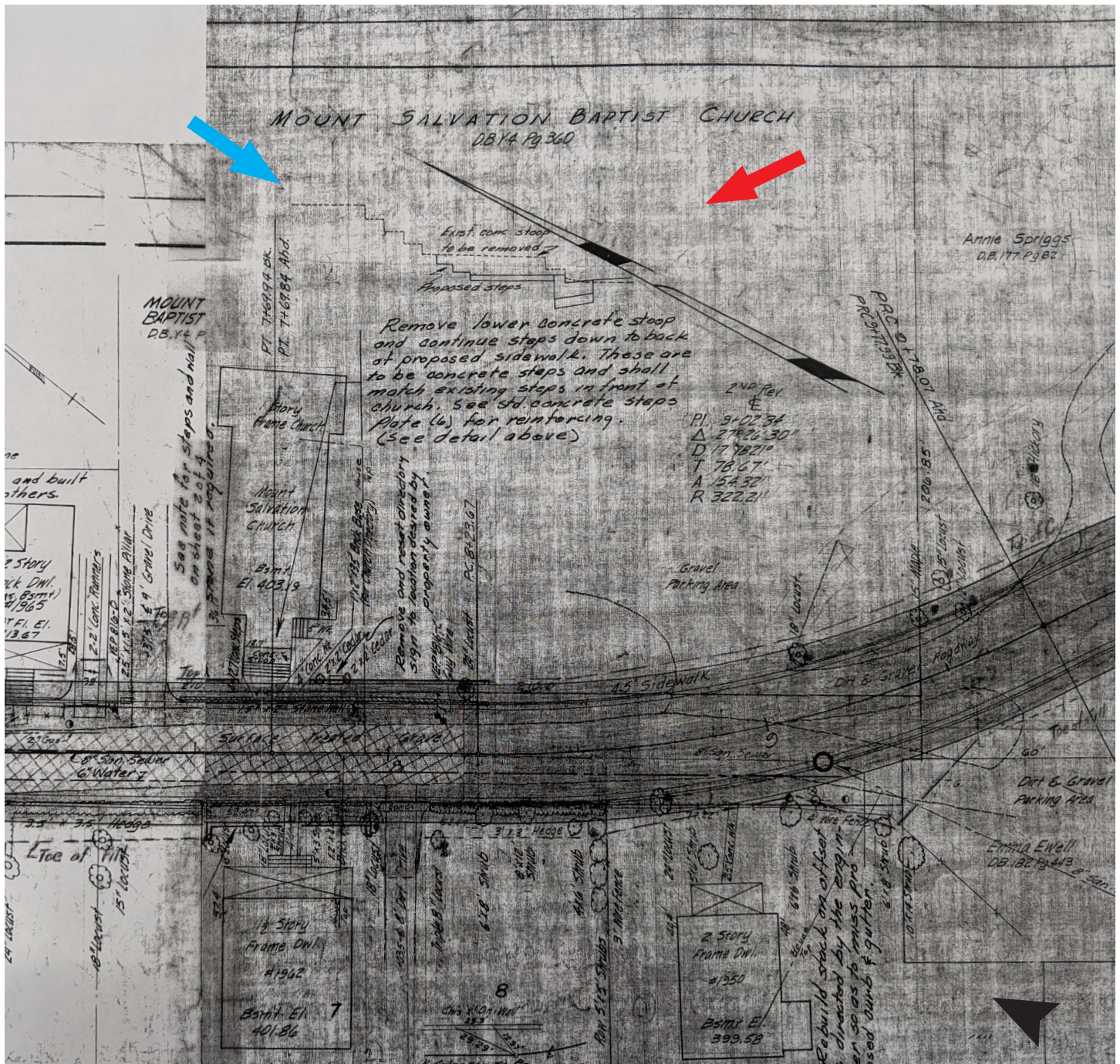


Figure 21: Road survey made by Arlington County to plan the North Culpeper Street realignment, date unknown. The red arrow points to the location of Mount Salvation Baptist Cemetery and the blue arrow points to the detail for the proposed modification to the steps leading from the right-of-way to the church building (since demolished).

Source: Arlington County Division of Highways, *North Culpeper Street Lee Highway to 17th Road North*, n.d., in the Department of Environmental Services collection.

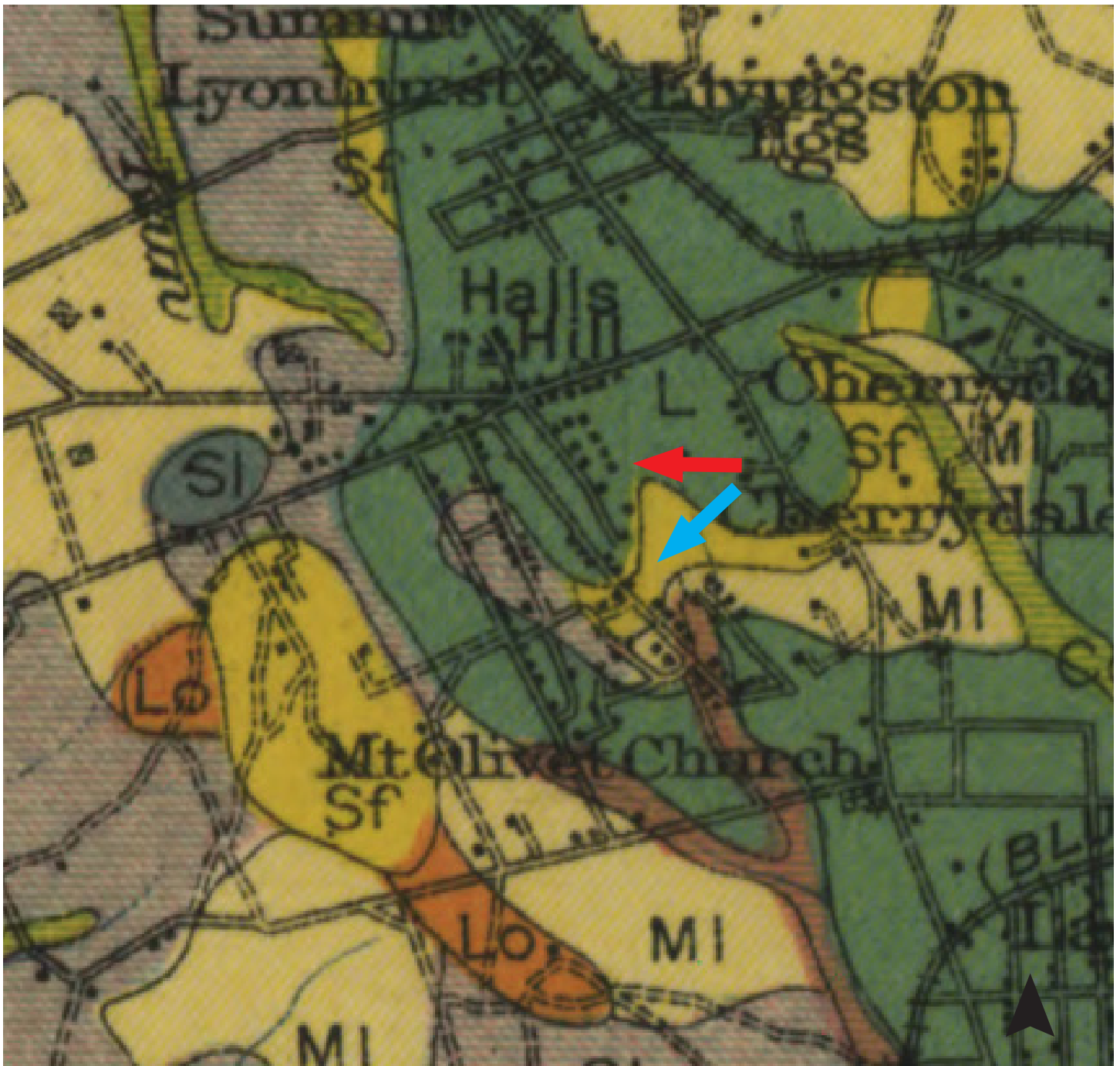


Figure 22: U.S. Department of Agriculture, "Soil Survey," 1915. The red arrow points to the location of Mount Salvation Baptist Cemetery and the blue arrow points to the break in North Culpeper Street that has since been realigned.

Source: William T. Carter, C.K. Yingling, A. Hoen, *Virginia, Fairfax-Alexandria Counties Sheet, Soil Map*, 1915, Library of Congress.

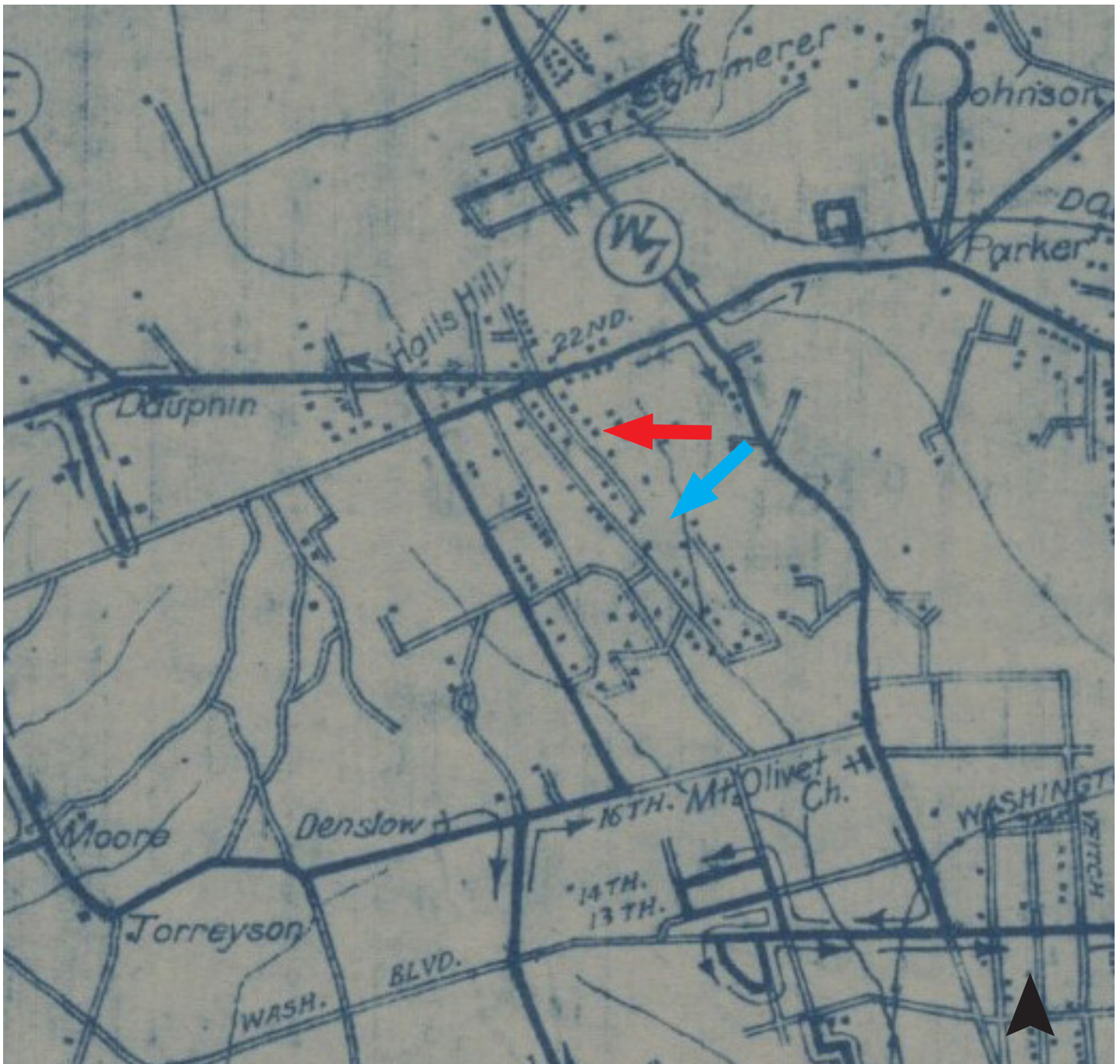


Figure 23: U.S. Post Office delivery route map, 1920. The red arrow points to the location of Mount Salvation Baptist Cemetery and the blue arrow points to the break in North Culpeper Street that has since been realigned.

Source: United States Post Office, *Rural Delivery Routes, Arlington County, VA*, 1920, Library of Congress.



Figure 24: Insurance map of Arlington County, Virginia, 1936. The red arrow points to the location of Mount Salvation Baptist Cemetery.

Source: Sanborn Fire Insurance Company, Insurance Maps of Arlington County, VA, 1936, Plates 209.



Figure 27: Aerial photograph of Arlington County, 1934. The red arrow points to the Mount Salvation Baptist Cemetery.

Source: Arlington County Maps, Historic Aerial Photographs, 1934.



Figure 28: Aerial photograph of Arlington County, 1949. The red arrow points to the Mount Salvation Baptist Cemetery.

Source: Arlington County Maps, Historic Aerial Photographs, 1949.



Figure 29: Aerial photograph of Arlington County, 1953. The red arrow points to the Mount Salvation Baptist Cemetery.

Source: Arlington County Maps, Historic Aerial Photographs, 1953.



Figure 30: Aerial photograph of Arlington County, 1957. The red arrow points to the Mount Salvation Baptist Cemetery.

Source: Arlington County Maps, Historic Aerial Photographs, 1957.



Figure 31: Aerial photograph of Arlington County, 1962. The red arrow points to the Mount Salvation Baptist Cemetery.

Source: Arlington County Maps, Historic Aerial Photographs, 1962.



Figure 32: Aerial photograph of Arlington County, 1967. The red arrow points to the Mount Salvation Baptist Cemetery. North Culpeper Street was paved and realigned between 1962 and 1967.

Source: Arlington County Maps, Historic Aerial Photographs, 1967.



Figure 33: Aerial photograph of Arlington County, 1969. The red arrow points to the Mount Salvation Baptist Cemetery. The blue arrow points to the connection between North Culpeper Street and North Abingdon Street constructed by the County between 1967 and 1969.

Source: Arlington County Maps, Historic Aerial Photographs, 1969.



Figure 34: Aerial photograph of Arlington County, 1974. The red arrow points to the Mount Salvation Baptist Cemetery.

Source: Arlington County Maps, Historic Aerial Photographs, 1974.

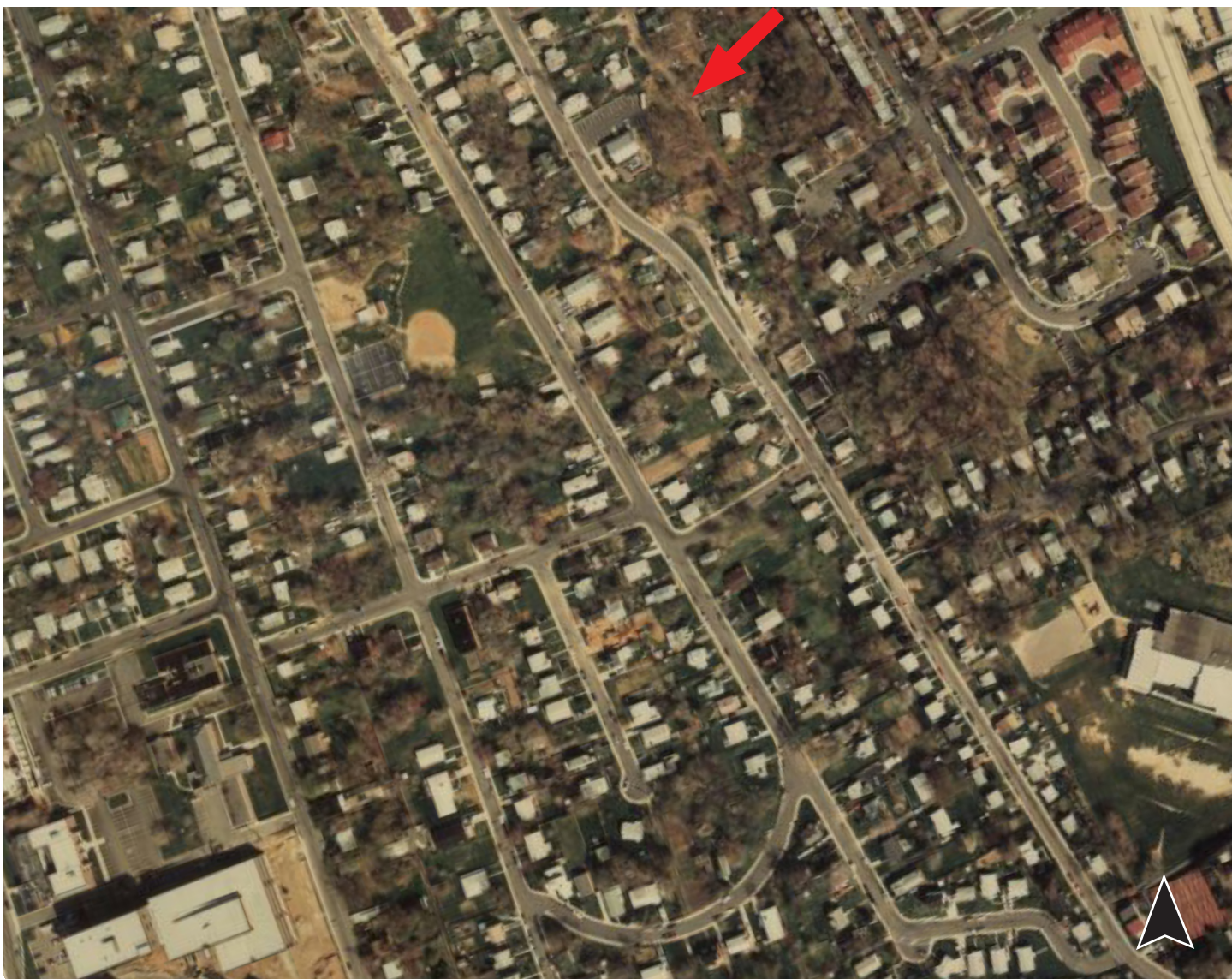


Figure 35: Aerial photograph of Arlington County, 1983. The red arrow points to the Mount Salvation Baptist Cemetery.

Source: Arlington County Maps, Historic Aerial Photographs, 1983.

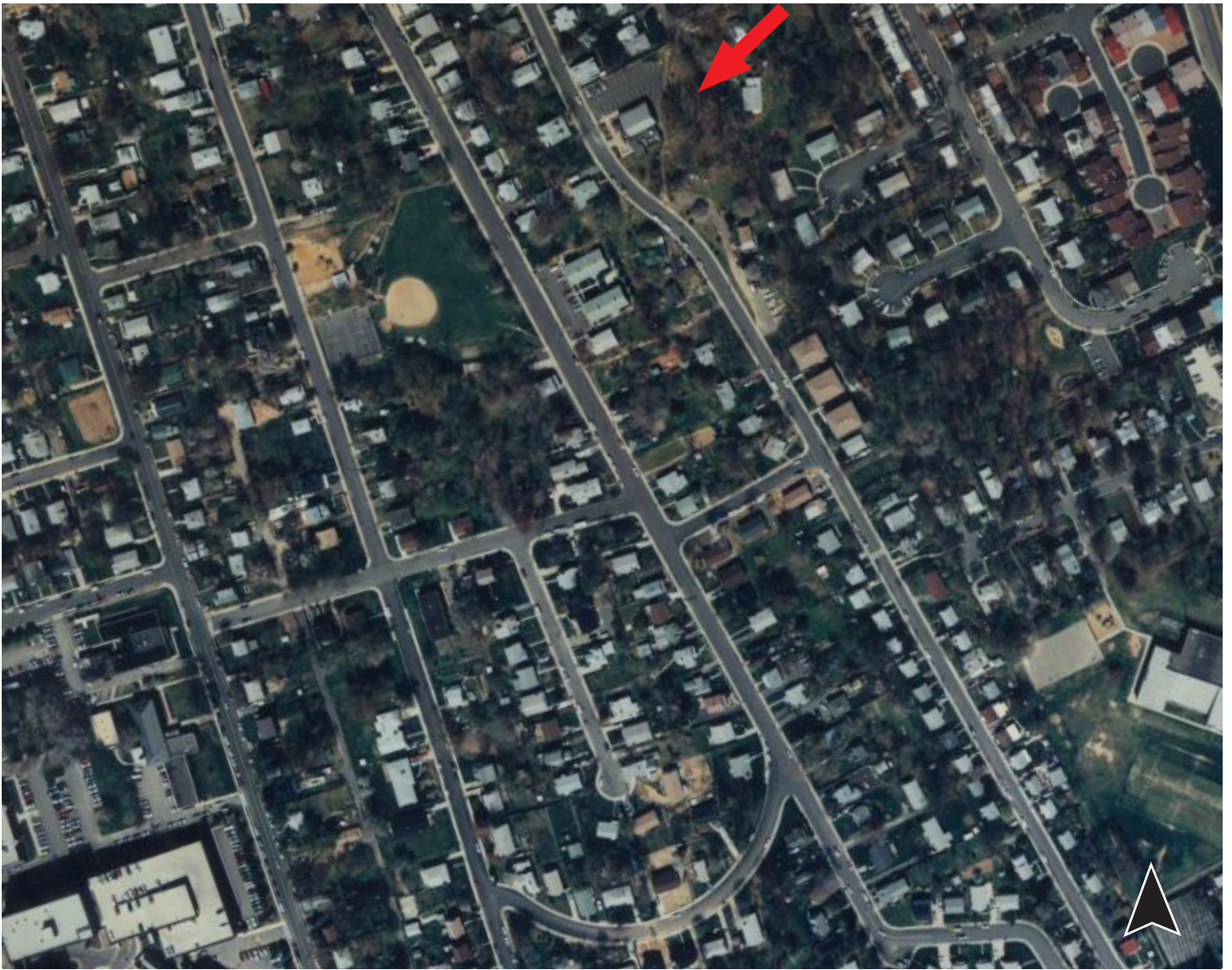


Figure 36: Aerial photograph of Arlington County, 1989. The red arrow points to the Mount Salvation Baptist Cemetery.

Source: Arlington County Maps, Historic Aerial Photographs, 1989.

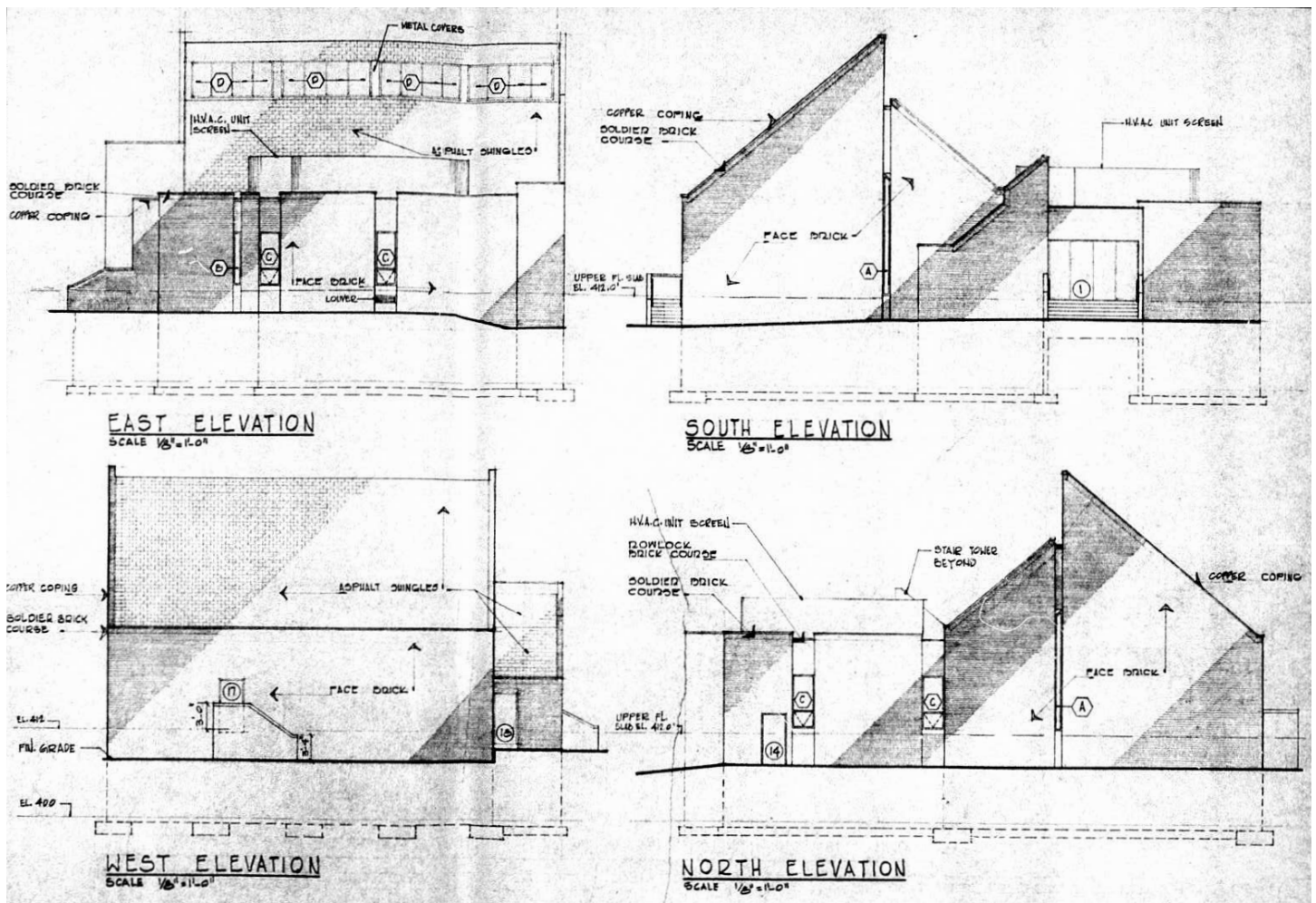


Figure 38: Elevation drawings of Mount Salvation Baptist Church by architecture firm Bryant and Bryant, 1974 (church building not included in the historic district boundary).

Source: Arlington County Building Permit 8760, "1961 North Culpeper Street," Center for Local History, 1974, Arlington County Public Library.



Figure 39: Photograph of Mount Salvation Baptist Church (church building not included in the historic district boundary).

Source: Historic Preservation Program, Arlington County, 2019.

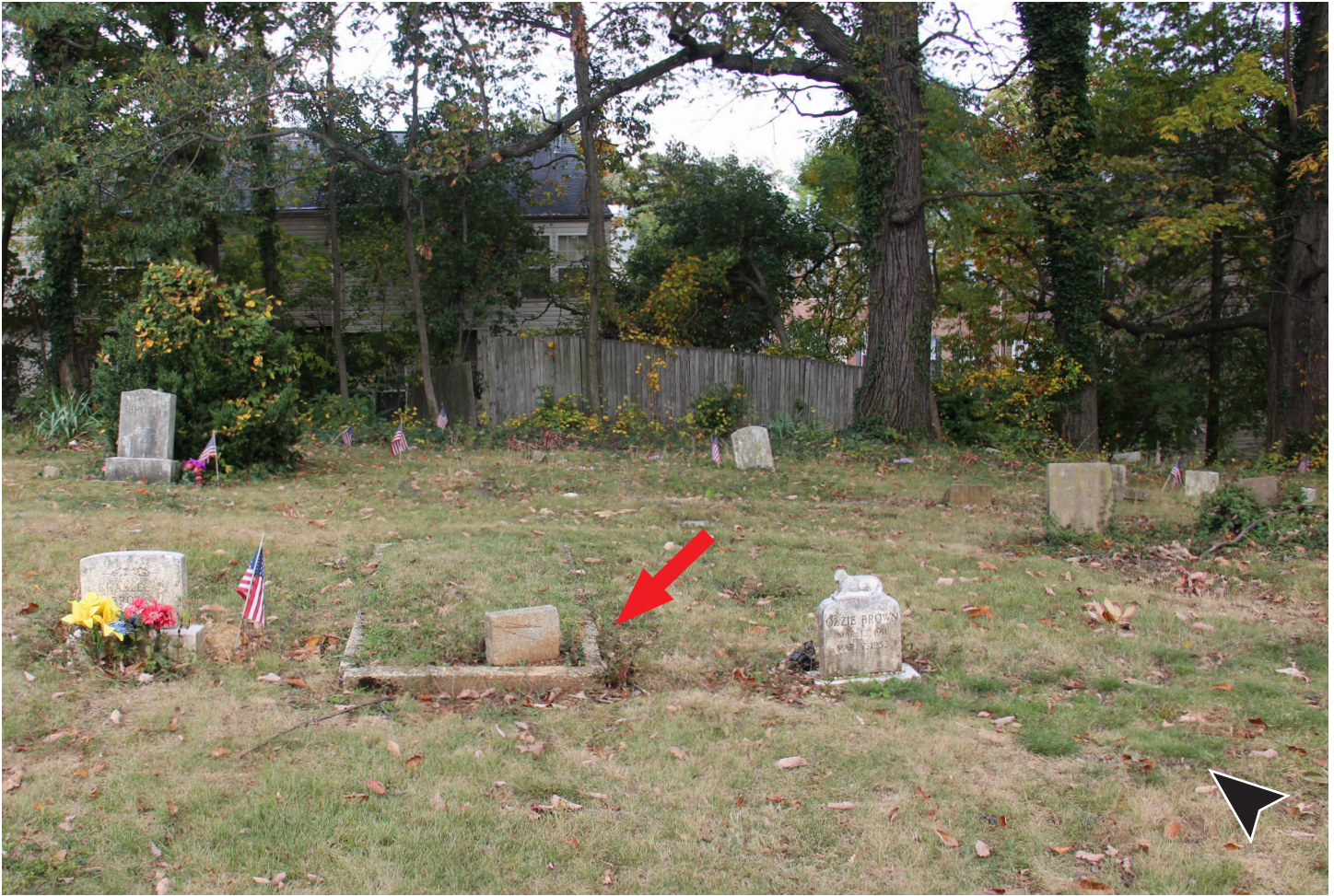


Figure 41: Photograph illustrating the arrangement of the Mount Salvation Baptist Cemetery, which is not organized around formal paths. Instead, most of the graves are grouped together and many of these groupings are delineated by a rectangular concrete border or rim such as the one depicted here.

Source: Historic Preservation Program, Arlington County, 2019.



Figure 42: Photograph showing the linear arrangement of headstones through the topographically flat portion of the cemetery creating rows for pedestrian traffic.

Source: Historic Preservation Program, Arlington County, 2016.



Figure 43: Photograph of the slope along the northeastern site boundary characterized by volunteer vegetation.

Source: Historic Preservation Program, Arlington County, 2019.



Figure 44: Photograph of decorative plantings ornamenting the Charles R. and Lillie W. Brown headstone.

Source: Historic Preservation Program, Arlington County, 2019.



Figure 45: Photograph of decorative plantings ornamenting the grave of an unknown individual.

Source: Historic Preservation Program, Arlington County, 2019.



Figure 46: Photograph of a burial plot delineated by a rectangular concrete border and decorated with mosaic tiles.

Source: Historic Preservation Program, Arlington County, 2019.



Figure 47: Photograph showing the locations of the three headstones installed in 2020. The headstones mark the burial locations of: 1) Lucretia Elliott Lewis, Ted J. Carter, 2) Caruthus Elliott Lewis, and 3) William Ebert Lewis.

Source: Historic Preservation Program, Arlington County, 2020.



Figure 48: Photograph showing the details of the three headstones installed in 2020. The headstones mark the burial locations of: 1) Lucretia Elliott Lewis, Ted J. Carter, 2) Caruthus Elliott Lewis, and 3) William Ebert Lewis.

Source: Historic Preservation Program, Arlington County, 2020.