**Board of Historic Resources Quarterly Meeting**

**19 September 2024**

\* Marker contributes to the diversification of the program

**New Markers**

**1.) North Pamunkey Baptist Church**

**Sponsor:** North Pamunkey Baptist Church

**Locality:** Orange County

**Proposed Location:** 15109 Pamunkey Lane

**Sponsor Contact**: Jennifer Conley, [jwal523@msn.com](mailto:jwal523@msn.com)

**Original text:**

**North Pamunkey Baptist Church**

In 1774, Pamunkey Meeting House (Bledsoe’s Meeting House) was established as a Baptist house of worship by Elijah Craig and Aaron Bledsoe. Both men were among those who, prior to the church’s founding, were arrested and imprisoned for preaching, as their denomination was not approved by the official church of the colony. They persisted, signing the Dissenters Petition, which contained the names of 10,000 men who petitioned the Virginia legislature for an end to a state-sponsored religion in 1776. The Baptists promised to support the American Revolution in return for increased toleration of their beliefs. Elijah Craig helped recruit soldiers for the army. In 1788, as states began to ratify the Constitution, Virginia Baptists felt some hesitation. Bledsoe’s Meeting House led opposition to the Bill of Rights. Later to show his dedication to protecting religious liberty, James Madison sent a copy of the Federalist to John Leland and Aaron Bledsoe. The present church’s sanctuary was built in 1851. Prior to the Civil War’s end, its membership contained a large proportion of enslaved people. While few of their names have survived, a partial list of members between 1818 and 1836 does contain a few- Jane, Polly, Ben, Mary, Henry, Isaac, Jude, and Martha. While most African Americans probably left upon the formation of nearby Shady Grove Baptist Church in 1871, one black member is definitely known from the 1890’s. Squire May played an active role in the business meetings during this era.

**241 words/ 1,502 characters**

**Edited text:**

**North Pamunkey Baptist Church**

Baptist ministers Elijah Craig and Aaron Bledsoe organized this congregation in 1774 as their denomination grew in VA. Both men had earlier been imprisoned for preaching without permission from the established Church of England. They and others in the community petitioned for religious freedom during the Revolutionary War while also providing support for the patriot cause. Bledsoe, pastor here for 32 years, was one of several prominent local Baptists whose political support James Madison won in the 1780s by promising to secure religious liberty. The present sanctuary was completed in the 1850s. Many enslaved people were members of the church before the Civil War but departed after Emancipation.

**108 words/ 703 characters**

**Sources:**

Robert B. Semple, *A History of the Rise and Progress of the Baptists in Virginia* (Richmond, 1810).

“Dissenters: Petition” (1776), Library of Virginia: <https://rosetta.virginiamemory.com/delivery/DeliveryManagerServlet?dps_pid=IE3435021>

James Gordon Jr. to James Madison, 17 Feb. 1788, Founders Online: <https://founders.archives.gov/?q=bledsoe&s=1111311111&sa=&r=4&sr>

Joseph Spencer to James Madison, 28 Feb. 1788, Founders Online: <https://founders.archives.gov/?q=bledsoe&s=1211311113&sa=&r=28&sr>

William R. Snead, “North Pamunkey Baptist Church Bicentennial, 1774-1974,” 1974.

Jack Frazer, *The Pamunkey Neighborhood* (Orange, VA, 2017).

John A. Ragosta, *Wellspring of Liberty: How Virginia’s Religious Dissenters Helped Win the American Revolution and Secured Religious Liberty* (Oxford: Oxford University Press, 2010).

Jennifer Waldron Conley, “Bury Me at Pamunkey: 250 Years of North Pamunkey Baptist Church,” book manuscript, 2024.

**2.) Field Brothers: Lewis and Clark Expedition**

**Sponsor:** Virginia Lewis and Clark Legacy Trail

**Locality:** Culpeper County

**Proposed Location:** Intersection of Kelly’s Ford Road (Rte. 674) and Edwards Shop Road (Rte. 620)

**Sponsor Contact**: John Christiansen, [director@culpepermuseum.com](mailto:director@culpepermuseum.com)

**Original text:**

**Lewis and Clark Expedition Members Joseph and Reubin Field**

Brothers, Joseph Field and Reubin Field, were two of the most important members of the Lewis and Clark Expedition. Both brothers were born near here, before 1782, to their parents Abraham and Elizabeth “Betty” Field. Abraham and Betty relocated their family to Jefferson County, Kentucky in the Fall of 1784, when Joseph and Reubin were young children. Both brothers grew to adulthood in Kentucky. In 1806, Meriwether Lewis described the Field brothers as “Two of the most active and enterprising young men who accompanied us. It was their peculiar fate to have been engaged in all the most dangerous and difficult scenes of the voyage, in which they acquitted themselves with much honor.”

**113 words/ 689 characters**

**Edited text:**

**Field Brothers: Lewis and Clark Expedition**

Brothers Joseph Field (d. 1807) and Reubin Field (d. ca. 1822) were highly valued members of the Lewis and Clark Expedition to the Pacific Ocean (1803-1806). Both were born near here, probably by 1782, to Abraham and Elizabeth “Betty” Field. The family relocated to Jefferson County, near Louisville in present-day Kentucky, in the fall of 1784, and the brothers grew to adulthood there. Known as skilled woodsmen and hunters, they were among the first three men William Clark recruited for the Expedition. In 1807, Meriwether Lewis noted that the Field brothers had been “engaged in all the most dangerous and difficult scenes of the voyage, in which they uniformly acquited themselves with much honor.”

**114 words/ 704 characters**

**Sources:**

Eugene A. Field and Lucy C. Field, “The Ancestry of Joseph and Reubin Field of the Lewis and Clark Expedition: The Corps of Discovery” [www.luciefield.net](http://www.luciefield.net)

“Reuben and Joseph Field,” Lewis & Clark National Historic Trail, NPS: <https://www.nps.gov/articles/reuben-and-joseph-field.htm>

George H. Yater, “Nine Young Men from Kentucky,” *We Proceeded On*, no. 11 (May 1992, second printing June 2000).

Barbara Fifer, “Joseph Field,” Discover Lewis & Clark: <https://lewis-clark.org/members/joseph-field/>

Barbara Fifer, “Reubin Field (ca. 1781-ca. 1822),” Discover Lewis & Clark: <https://lewis-clark.org/members/reubin-field/>

Roy E. Appleman, “Joseph and Reubin Field, Kentucky Frontiersmen of the Lewis and Clark Expedition, and Their Father, Abraham,” *Genealogies of Kentucky Families* (1981): 478-509.

Donald Jackson, ed*., Letters of the Lewis and Clark Expedition, With Related Documents, 1783-1854* (Urbana: University of Illinois Press, 1962).

Larry E. Morris, *The Fate of the Corps: What Became of the Lewis and Clark Explorers after the Expedition* (New Haven: Yale University Press, 2004).

**\* 3.) Third Street Bethel A. M. E. Church**

**Sponsor:** History Committee, Third Street Bethel

**Locality:** City of Richmond

**Proposed Location:** 614 N. Third St.

**Sponsor Contact**: Kathleen Spearman, [qsala65@gmail.com](mailto:qsala65@gmail.com)

**Original text:**

**The Historical Third Street Bethel African Methodist Episcopal Church**

Third Street Bethel African Methodist Episcopal Church began in 1850 when 11 free African Americans Thomas Hewlett, Samuel Smith, Diana Smith, Peggy Tyree, Randolph Rully, Rebecca Strange, William Williamson, Elizabeth Young, Delia Pierce, Marla Jackson, and Sara Norrell, resisted discrimination and organized their own religious congregation to support and uplift the African American community. On 10 May 1867 the church adopted the discipline of the African Methodist Episcopal Church, held and formed the Virginia Conference of the AME. Church. Maggie L. Walker on 20 Aug. 1901 spoke her vision into creation of building a bank, newspaper, and emporium here in the sanctuary of this Gothic Revival Church. Our esteemed Rev. E. William Judge on 17 June 1970 became the first African American in Virginia history to officiate the swearing in of Gov. Linwood E. Holton. The church became the safe space for leaders and organizations of the Jackson Ward and Richmond community to organize and advocate for the civil rights of all people. Third Street Bethel AME Church was placed on the Virginia Historic Landmarks Register and the National Register of Historic Places in 1975, the first African American church in Richmond to receive this designation.

**196 words/ 1,253 characters**

**Edited text:**

**Third Street Bethel A. M. E. Church**

This congregation, formed by 11 free African American Methodists ca. 1850, built its sanctuary here ca. 1856. In May 1867, the church joined the Virginia Annual Conference of the African Methodist Episcopal Church at its organizational meeting, held here, and became known as Third Street Bethel. Civic groups, mutual aid societies, and other organizations that were devoted to civil rights and community uplift met at the church regularly to educate and organize. On 20 Aug. 1901, Maggie L. Walker spoke here and announced her plan to establish a bank, newspaper, and emporium. Third Street Bethel was listed on the Virginia Landmarks Register and National Register of Historic Places in 1975.

**110 words/ 694 characters**

**Sources:**

Third Street Bethel AME Church 2019 Update and Boundary Increase, NRHP (2019).

*Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the Years 1853-1854*.

“Highlights of Minutes of Organization of the Virginia A.M.E. Conference,” typescript.

“Third Street Bethel African Methodist Episcopal Church,” typescript.

Souvenir Program, Rededicatory Services, Third St. Bethel A.M.E. Church (1914).

Wesley A. Turner, “Historic Third Street Bethel African Methodist Episcopal Church.”

*Richmond Whig*, 1 May 1865.

*Richmond Planet*, 24 Aug. 1901.

John Thomas O’Brien Jr., “From Bondage to Citizenship: The Richmond Black Community, 1865-1867,” Ph.D. diss., University of Rochester, 1975.

**\* 4.) The Stewart Sisters v. The Steamer *Sue***

**Sponsor:** Middle Peninsula African-American Genealogical and Historical Society

**Locality:** Westmoreland County

**Proposed Location:** 13890 Cople Highway, Kinsale

**Sponsor Contact**: Bessida White, [cauthornewhite@gmail.com](mailto:cauthornewhite@gmail.com)

**Original text:**

**The Stewart Sisters v. The Steamer Sue**

On 14 Aug. 1884, sisters Martha and Winnie Stewart, Mary Johnson, and Lucy Jones were denied first-class quarters because of their race when traveling on the Steamer Sue from Baltimore to visit family here in Kinsale. With support from their pastor, Baltimore’s Rev. Harvey Johnson, they sued the steamship company in federal court claiming segregated quarters were illegal and that the Sue’s were unequal. The trial court’s ruling that segregation was reasonable but giving the sisters $100 each because the quarters were unequal was affirmed on appeal. The case was an impetus for the creation of the United Mutual Brotherhood of Liberty, a forerunner of the NAACP. It was one of many brought by Black women activists in the 19th century.

**121 words/ 740 characters**

**Edited text:**

**The Stewart Sisters v. The Steamer *Sue***

On 15 Aug. 1884, Virginia-born sisters Martha and Winnie Stewart, Mary Johnson, and Lucy Jones were denied first-class quarters because of their race when traveling on the steamer *Sue* from Baltimore to visit family in Kinsale. With support from the Rev. Harvey Johnson, they filed suit in federal court asserting that segregated quarters were illegal and that the *Sue*’s were unequal. The trial court’s ruling that segregation was reasonable but giving the sisters $100 each because the quarters were unequal was affirmed on appeal. The case, one of many brought by Black women in the late 1800s, was an impetus for the creation of the Mutual United Brotherhood of Liberty, a forerunner of the NAACP.

**115 words/ 699 characters**

**Sources:**

*Martha Stewart et al v. The Steamer Sue*, U.S. District Court, 29 Jan. 1885.

*Alexandria Gazette*, 30 Jan. 1885.

*Baltimore Afro-American*, 7 March 1914.

*Baltimore Sun*, 3 Feb. 1885.

*Northern Neck News*, 6 Feb. 1885.

W. Ashbie Hawkins, “Harvey Johnson’s Contribution to the Life of Baltimore,” Nov. 1922.

Charles H. Withers, “The Stewart Sisters v. The Steamer Sue: Nineteenth-Century Black Female Activism,” *Social Education* vol. 84, no. 1 (2020): 24-30.

Barbara Y. Welke, “When all the Women Were White, and All the Blacks Were Men: Gender, Class, Race, and the Road to Plessy, 1855-1914,” *American Society for Legal History* vol. 13, no. 2 (Autumn 1995): 261-316.

Dennis Patrick Halpin, *A Brotherhood of Liberty: Black Reconstruction: Black Reconstruction and its Legacies in Baltimore, 1865-1920* (Philadelphia: University of Pennsylvania Press, 2019).

**\* 5.) Charles Craven Lynched, 31 July 1902**

**Sponsor:** Loudoun County NAACP

**Locality:** Town of Leesburg

**Proposed Location:** north side of East Market Street near the intersection with Catoctin Circle

**Sponsor Contact**: Pastor Michelle Thomas, [president@lfcva.org](mailto:president@lfcva.org)

**Original text:**

**Charles Craven Lynched, 31 July 1902**

Charles Craven, a 22-year-old black man, was lynched here, at the corner of East Market Street and Catoctin Circle on July 31, 1902.  Accused of murdering a white man, Craven was being held at the Leesburg jail. Soon after his arrest, a mob of about 300 to 500 men formed outside the jail. Fearing violence, the Mayor requested that the Governor of Virginia deploy militia troops to Leesburg.  Before troops arrived, the vicious mob stormed the jail, overwhelmed the deputies, seized Craven, and took him a mile to this site, where he was beaten, hanged, then shot hundreds of times. Craven proclaimed his innocence up until his death. Despite countless eyewitnesses, as with most lynchings in the Jim Crow south, no one was ever brought to justice. This marker was developed in coordination with the NAACP Loudoun Branch and the Loudoun Freedom Center’s Remembrance and Reconciliation Initiative.

**147 words/ 897 characters**

**Edited text:**

**Charles Craven Lynched, 31 July 1902**

Charles Craven, a Black man about 25 years old, was lynched here on 31 July 1902. Accused of murdering a White man, Craven was being held at the Leesburg jail. Soon after his arrest, a mob of 300 to 500 men formed outside the jail. Fearing violence, the sheriff requested that the governor deploy militia troops to Leesburg. Before troops could arrive, the mob stormed the jail, overwhelmed the deputies, seized Craven, beat him, and took him a half-mile to this site, where he was hanged and then shot hundreds of times. Craven proclaimed his innocence until his death. Despite many eyewitnesses and several arrests, no one was ever brought to justice, as with most lynchings in the Jim Crow South.

**121 words/ 699 characters**

**Sources:**

Loudoun County Circuit Court records.

*Washington Post*, 29 July, 2, 6, 14 Aug., 16 Sept. 1902.

*The Mirror*, 31 July 1902.

*Alexandria Gazette*, 30, 31 July, 1, 12 Aug., 11 Sept. 1902.

*Clarke Courier*, 6 Aug. 1902.

*Richmond Dispatch*, 1, 2, 3, 5, 6, 12 Aug., 11, 14 Sept. 1902.

*Richmond Planet*, 23 Aug. 1902.

*Richmond Times*, 1, 12 Aug., 16 Sept. 1902.

*Washington Evening Star*, 1 Aug. 1902.

Racial Terror: Lynching in Virginia (James Madison University): <https://sites.lib.jmu.edu/valynchings/va1902073101/>

**\* 6.) Black Exodus from Gwynn’s Island**

**Sponsor:** Mathews County NAACP

**Locality:** Mathews County

**Proposed Location:** TBD

**Sponsor Contact**: Allison Thomas, [allisonthomas@mac.com](mailto:allisonthomas@mac.com), Elsie J. Williams, [elsiebjw@gmail.com](mailto:elsiebjw@gmail.com), Edith Turner, [ewardturner@yahoo.com](mailto:ewardturner@yahoo.com)

**Original text:**

**Black Exodus from Gwynn’s Island**

At this site, formerly the Hudgins-Mitchem store, a fight between Black and White watermen on Christmas Eve 1915 turned into the almost-lynching of Black farmer J. H. Smith. Despite Smith’s assault conviction and incarceration, many in the White community threatened further violence, resulting in the departure of the Black community from the Island. Land that had been purchased by Blacks between 1872 and 1913 on Gwynnville Road and Rose Lane was sold to Whites, often from a distance and at a loss. The nearby 1897 Rising Sun Church is the only building that remains. Throughout the South during Jim Crow, actual and threatened mob violence often led to Black flight, land loss, and the creation of all-white communities. In 1924 a Richmond newspaper declared Gwynn's Island “A White Man's Paradise.”

**130 words/ 804 characters**

**Edited text:**

**Black Exodus from Gwynn’s Island**

In 1910, Gwynn’s Island was home to 135 Black residents (17 % of the population), many of them landowners. This community, which likely originated in the 1600s, had its own church and school—yet by 1921, all Black citizens had departed. Some may have left for economic reasons, but the primary cause of the exodus was racial tension that followed a Dec. 1915 fight among Black and White men. Subsequent threats against Black residents led them to fear for their safety. They left, selling their property under pressure and losing their community and the institutions they had built. During the Jim Crow era, threats and violence drove many Black families from localities across the U.S.

**115 words/ 686 characters**

**Sources:**

U.S. Census and Mathews County records (Black land purchases and Black family departures)

Trial of James Smith, 18-20 Jan. 1916, Common Law Order Book No. 4: 629-635 (transcript), Mathews County Clerk’s Office.

*Mathews Journal*, 31 Aug. 1916, 1 July, 16 Sept. 1920.

*Richmond Times-Dispatch*, 5 Oct. 1924.

Oral histories, compiled by Allison Thomas and Maria Montgomery

Gwynn’s Island Project: <https://www.gwynnsislandproject.com/exodus>

Allison Thomas and Maria Montgomery, “Why African Americans Fled Gwynn’s Island, VA, between 1916 and 1920,” Gwynn’s Island Project:

<https://allisonthom.wordpress.com/2021/07/01/why-african-americans-left-gwynns-island-between-1916-and-1920/>

John Dixon, *The Black Americans of Gwynn’s Island, 1600s through 1900s* (Gwynn, VA: Gwynn’s Island Museum, 4th printing 2018).

Stewart E. Tolnay and E.M. Beck, “Black Flight: Lethal Violence and the Great Migration, 1900-1930,” *Social Science History*, vol. 14, no. 3 (Autumn 1990), 347- 370.

Elliot Jaspin, *Buried in the Bitter Waters: The Hidden History of Racial Cleansing in America* (New York: Basic Books, 2007).

James W. Loewen, *Sundown Towns: A Hidden Dimension of American Racism* (New York: Touchstone, 2006).

**\* 7). Resilience Amid Resistance**

**Sponsor:** Rocktown History

**Locality:** City of Harrisonburg

**Proposed Location:** U.S. District Court, 116 N. Main St.

**Sponsor Contact**: Beau Dickenson, [bdickenson@rockingham.k12.va.us](mailto:bdickenson@rockingham.k12.va.us)

**Original text:**

**Resilience Amid Resistance: The Desegregation of Virginia’s Public Schools**

John Paul Jr. served as a U.S. District Judge in Virginia’s Western District from 1932 to 1964. His rulings in school desegregation cases in Charlottesville and Warren County proved pivotal to implementing the 1954 landmark Supreme Court decision in *Brown v. Board of Education*. In response, Senator Harry Flood Byrd Sr. declared a policy of “Massive Resistance” to racial integration, and Governor Lindsay Almond forcibly closed schools in Charlottesville, Norfolk, and Warren County when they attempted to integrate in 1958. The schools remained closed until Massive Resistance was declared unconstitutional by the Virginia Supreme Court on January 19, 1959. In the following years, Judge Paul consistently ruled against various delay tactics attempted by the opponents of racial integration.

**118 words/ 794 characters**

**Edited text:**

**Resilience Amid Resistance**

In July 1956, two years after the U.S. Supreme Court’s decision in *Brown v. Board of Education*, federal judge John Paul of Harrisonburg issued the first school desegregation order in VA, ruling for the NAACP in a suit against Charlottesville City Public Schools. In Sept. 1958, after two years of appeals in this case, Paul also sided with the NAACP in a suit against Warren Co. Public Schools. In response, Gov. J. Lindsay Almond closed the schools slated to admit the Black student plaintiffs in these two cases. This was the first use of the state’s Massive Resistance laws to shutter public schools. The VA Supreme Court and a special federal court declared the closures unconstitutional in Jan. 1959.

**119 words/ 705 characters**

**Sources:**

*Harrisonburg Daily News Record*, 13 July 1956.

*Arlington Daily Sun*, 13 July 1956.

*Northern Virginia Daily*, 6 Sept. 1958.

*New York Times*, 15 Feb. 1964.

*Radford News-Journal*, 10 Sept. 1958.

Brian J. Daugherity, *Keep on Keeping On: The NAACP and the Implementation of Brown v. Board in Virginia* (Charlottesville: University of Virginia Press, 2016).

Betty Kilby Fisher, *Wit, Will and Walls* (Euless, TX: Cultural Innovations, Inc., 2002).

United States Post Office and Courthouse (Harrisonburg), National Register of Historic Places nomination (2018): <https://www.dhr.virginia.gov/wp-content/uploads/2018/09/115-0108_US_Post_Office_and_Courthouse_2018_NRHP_FINAL_signed.pdf>

“Massive Resistance,” Encyclopedia Virginia: <https://encyclopediavirginia.org/entries/massive-resistance/#:~:text=Massive%20Resistance%20was%20a%20policy,of%20Education%20of%20Topeka%2C%20Kansas>.

Charlottesville v. Allen: <https://casetext.com/case/school-bd-of-city-of-charlottesville-v-allen>

**8). Birthplace of Modern Mountain Dew**

**Sponsor:** Town of Marion

**Locality:** Town of Marion

**Proposed Location:** 517 N. Main St.

**Sponsor Contact**: Ken Heath, [kheath@marionva.org](mailto:kheath@marionva.org)

**Original text:**

**Mountain Dew Invented Here**

Bill Jones’ TIP Corporation, located at 517 North Main Street, was a “flavor house”, developing formulas for flavors for sodas that were franchised out to bottlers. Under contract with Johnson City’s Bill Bridgforth and Charlie Gordon of Tri-Cities Beverage, in April 1961, after taste-testing dozens of recipes on local Marion folks, Jones created a winning formula that Jones franchised to Marion Bottling and to Tri-Cities Beverage as two of the very first to bottle the “new” Mountain Dew. The drink quickly grew to over fifty bottlers across the US before PepsiCo came to Marion to purchase the formula, rights and brand for Mountain Dew from Marion’s TIP Corporation and Bill Jones in late 1964.

**114 words/ 701 characters**

**Edited text:**

**Birthplace of Modern Mountain Dew**

William H. “Bill” Jones of Marion played a pivotal role in the development of Mountain Dew, one of the top-selling sodas in the U.S. The drink originated as a clear lemon-lime beverage in Knoxville, TN, in the 1940s. Bottlers in Johnson City, TN, and Lumberton, NC, were among those who distributed early versions. In 1957 Jones became president of Marion’s Tip Corporation, at 517 N. Main Street. Tip, a formulator of flavors for soft drinks, acquired the trademark for Mountain Dew. After Jones refined the drink’s formula ca. 1961, in part by conducting taste-tests with Marion residents, sales quickly increased and distribution expanded. The Pepsi-Cola Company purchased Tip Corporation in 1964.

**111 words/ 700 characters**

**Sources:**

Dick Bridgforth, *Mountain Dew: The History* (Booksurge, 2007).

Dick Bridgforth, *Tri-City Beverage: Dr. Enuf, Mt. Dew & More* (Independently published, 2021).

*Smyth County News*, 27 March 1984.

W. H. Jones to Ed Wilson, 9 Nov. 1982.

John Gales Sauls, “Follow the Clue to Mountain Dew” (typescript, n.d.)

Dave Tabler, “Yahoo—Mountain Dew!,” AppalachianHistory.net, 24 Aug. 2018.

Wythe M. Hull Jr., *The History of Marion Bottling Company, Inc.* (Radford: Commonwealth Press, 1985).

Interviews with Marion residents: <https://www.youtube.com/watch?v=XiVuoCyOrq4>

*New York Times*, 9 Sept. 1964.

*Smyth County News*, 27 July 1994.

<https://www.newsweek.com/most-popular-sodas-america-1628796>

**\* 9.) Bruce Oliver Tucker (1913-1968)**

**Sponsor:** VCU Health System

**Locality:** Dinwiddie County

**Proposed Location:** Route 40 (McKenney Hwy) and Route 626 (Flatfoot Road), northeast corner

**Sponsor Contact**: Catherine Easterling, [catherine@sadlerandwhitehead.com](mailto:catherine@sadlerandwhitehead.com)

**Original text:**

**Bruce Tucker: Key Figure in Organ Transplant History**

Bruce Oliver Tucker (1913-1968), an African American man and oldest of twelve children born to Spencer and Emma Tucker, grew up on a Dinwiddie County farm not far from this site. On 24 May 1968, Tucker, then living in Richmond, suffered a head injury from a fall. Less than a day after his hospital admission, physicians at the Medical College of Virginia, now VCU Health, declared him dead. Failing to wait the 24 hours required by state law, transplant surgeons removed his heart and kidneys on 25 May with the permission of the state medical examiner but without the knowledge or consent of his family. Surgeons placed his heart into a white businessman in Virginia’s first cardiac transplant operation and 16th in the world. Tucker’s brother William initiated a lawsuit. The all-white jury considered the uncodified concept of brain death and exonerated the surgeons in 1972. A year later the Virginia General Assembly added brain death to the legal definition of death. Bruce Tucker is buried with family nearby at Little Bethel Church.

**173 words/ 1,041 characters**

**Edited text:**

**Bruce Oliver Tucker (1913-1968)**

Bruce Tucker, an African American man and oldest son of Spencer and Emma Tucker, grew up near here and is buried at Little Bethel Church. On 24 May 1968, Tucker suffered a head injury from a fall. Physicians at the Medical College of VA (later VCU Health) declared him dead on 25 May. Without the consent or knowledge of Tucker’s family, surgeons removed his heart and kidneys with a medical examiner’s permission and placed his heart into a White man in VA’s first, and the world’s 16th, cardiac transplant. Tucker’s brother William filed a wrongful-death lawsuit; the jury, instructed to consider the concept of brain death despite its absence from the Code of VA, found for the defendants in 1972.

**120 words/ 700 characters**

**Sources:**

Lawrence Douglas Wilder, Motion for Judgment, Law and Equity Court of the City of Richmond, 22 May 1970.

Judge A. Christian Compton, Memorandum of Opinion, Law and Equity Court of the City of Richmond, 23 May 1972.

Dr. A. V. Fatteh, Report of Investigation by Medical Examiner, Commonwealth of Virginia Department of Health, 25 May 1968.

Chip Jones, *The Organ Thieves: The Shocking Story of the First Heart Transplant in the Segregated South* (New York: Gallery Books, 2020).

**Replacement Markers**

**1.) Quaker Meeting House L-20**

**Sponsor:** DHR

**Locality:** City of Lynchburg

**Proposed Location:** Fort Avenue at intersection with Coronado Lane

**Original Text:**

**Quaker Meeting House**

In the mid-18th century, members of the Religious Society of Friends (Quakers) settled in the Lynchburg area, initially worshiping in one another's houses. According to local tradition, the first meetinghouse was constructed here of logs in 1757 and enlarged in 1763. In 1768 it burned and the next year a frame church was built. It stood until 1792, when construction began on a stone meetinghouse completed in 1798. It deteriorated after 1835 as many Quakers, who opposed slavery, emigrated from Lynchburg and Virginia to free states. The meetinghouse was restored in the 20th century as the Quaker Memorial Presbyterian Church. John Lynch, the founder of Lynchburg, and his mother, Sarah Lynch, are buried in the adjacent cemetery.

**117 words/ 734 characters**

**Edited Text:**

**Quaker Meeting House**

Members of the Religious Society of Friends (Quakers) settled in the Lynchburg area in the mid-18th century and met for a time in the home of Sarah Lynch. According to local tradition, the South River Meeting built its first log meetinghouse here ca. 1757 and enlarged it by 1763. After a fire, a frame church was built in 1769, followed by a stone meetinghouse in 1798. Quakers opposed slavery, and the congregation dwindled as members left Virginia early in the 19th century. Meetings here ceased in the 1840s. The meetinghouse was later restored and opened as the Quaker Memorial Presbyterian Church in 1901. John Lynch, Sarah’s son and the founder of Lynchburg, is buried in the adjacent cemetery.

**118 words/ 701 characters**

**Sources:**

*Journal of the Proceedings of the Monthly Meeting Held at South River*, vol. 1 (1757-1797) and vol. 2 (1797-1823).

Douglas Summers Brown, *A History of Lynchburg's Pioneer Quakers and Their Meeting House, 1754-1936* (Lynchburg: J.P. Bell Co., 1936).

Mrs. H. L. Morton, *History of Quaker Memorial Presbyterian Church* (1955).

Quaker Meeting House National Register nomination (1975): <https://www.dhr.virginia.gov/VLR_to_transfer/PDFNoms/118-0015_Quaker_Meeting_House_1975_Final_Nomination.pdf>

*Lynchburg News*, 17 Aug. 1897, 25 Oct. 1899, 23 Oct. 1900.

*Richmond Times*, 8 May 1901.

**2.) Salubria J-32**

**Sponsor:** VDOT

**Locality:** Culpeper County

**Proposed Location:** Route 3 (Germanna Highway) at intersection with Salubria Lane

**Original Text:**

**Salubria**

Just south stands Salubria, a rare example of Georgian architecture in Virginia's Piedmont. The house is notable for its elegant proportions, fine Flemish-bond brickwork, and superb interior paneling. Salubria probably was constructed in the mid-eighteenth century for the Reverend John Thompson. According to local tradition, he built Salubria in 1742 when he married his first wife Ann Butler, the widow of Lieutenant Governor Alexander Spotswood. In 1802 James Hansbrough bought the property and named it Salubria, which means healthful. Salubria was the birthplace and family home of Admiral Cary T. Grayson, personal physician to President Woodrow Wilson.

**97 words/ 660 characters**

**Edited Text:**

**Salubria**

Just south stands Salubria, built ca. 1757 for the Rev. John Thompson and his wife, Butler Brayne Spotswood, widow of Lt. Gov. Alexander Spotswood. Likely the work of both free and enslaved craftspeople, the Georgian manor house is one of the oldest dwellings in the county and was once the center of a large plantation. It is distinguished by its brickwork, interior paneling, and terraced gardens. The property acquired its name, meaning “healthful,” by the 1830s. Part of the Battle of Brandy Station was fought on its grounds in June 1863, and Union soldiers encamped here during the winter of 1863-64. Rear Adm. Cary T. Grayson, personal physician to Pres. Woodrow Wilson, was born here in 1878.

**117 words/ 700 characters**

**Sources:**

D. W. H. Miles, *The Tree-Ring Dating of Salubria, Stevensburg, Culpeper County, Virginia*, South Oxfordshire: Oxford Dendrochronology Laboratory, 2010.

National Register of Historic Places nomination (1970).

Sean Maroney, “Cost-Share Cultural Resource Survey of 23 Areas of Historic Interest within Culpeper County, Virginia,” Dovetail Cultural Resources Group, 2009.

Greta Stoyko, “Salubria, Salubria Lane, Stevensburg, Culpeper County, VA*,*” *Historic American Buildings Survey*, 2009.

U.S. War Department, *The War of the Rebellion: a Compilation of the Official Records of the Union and Confederate Armies*, ser. 1, vol. 27, part 1, 168-170, 949-952, 961-962, 974-975.

David Rumsey Map Collection: <https://www.davidrumsey.com/luna/servlet/detail/RUMSEY~8~1~26916~1100215>

**3.) McClellan’s First Line W-5**

**Sponsor:** VDOT

**Locality:** Henrico County

**Proposed Location:** E. Williamsburg Road (U.S. 60) between J.B. Finley Road and N. Confederate Avenue

**Original text:**

**McClellan’s First Line**

Union Brig. Gen. Silas Casey held both sides of the road here on 31 May 1862, in Maj. Gen. George B. McClellan’s first defensive line at Seven Pines. Confederate Gen. Joseph E. Johnston ordered a dawn attack, but his lieutenants acted slowly. Maj. Gen. D. H. Hill waited with his division about a mile west of here for the sound of gunfire to the south that was his signal to move. Exasperated by the delay, he assaulted on his own at 1 P.M. and smashed through Casey’s position to McClellan’s second line, but a lack of support combined with the arrival of fresh Union troops halted the attack. That evening, Johnston fell wounded and Gen. Robert E. Lee replaced him the next day.

**123 words/ 681 characters**

**Edited text:**

**McClellan’s First Line**

Union Brig. Gen. Silas Casey held both sides of the road here on 31 May 1862, in Maj. Gen. George B. McClellan’s first defensive line at Seven Pines. Confederate Gen. Joseph E. Johnston ordered Maj. Gen. D. H. Hill to launch a morning attack, but lack of coordination resulted in delay. Hill, with three brigades about a mile west of here, was to advance once his fourth brigade joined him. Exasperated after waiting several hours, Hill assaulted on his own at 1 P.M. and smashed through Casey’s position to McClellan’s second line. A lack of support combined with the arrival of fresh Union troops halted the attack. Johnston fell wounded that evening, and Gen. Robert E. Lee replaced him the next day.

**122 words/ 703 characters**

**Sources:**

Stephen W. Sears, *To the Gates of Richmond: The Peninsula Campaign* (New York: Ticknor & Fields, 1992).

Steven H. Newton, *Joseph E. Johnston and the Defense of Richmond* (Ph.D. diss., College of William and Mary, 1989).

Gustavus W. Smith, *The Battle of Seven Pines* (New York: C. G. Crawford, 1891).

D. H. Hill Report, *Official Records of the War of the Rebellion*, vol. 11, part 1, p. 943.

John S. Salmon, *The Official Virginia Civil War Battlefield Guide* (Mechanicsburg, PA: Stackpole Books, 2001).

**\* 4.) Sharon Indian School OC-28**

**Sponsor:** VDOT

**Locality:** King William County

**Proposed Location:** Route 30 (King William Road) at Sharon Indian School

**Original Text:**

**Sharon Indian School**

Sharon Indian School served as a center of education for the Upper Mattaponi Tribe. In 1919, the King William County School Board built a one-room frame building and the students' families provided the furniture. The county replaced the original school with this brick structure in 1952. Before the integration of Virginia schools in the 1960s, Sharon provided a primary and limited secondary education. The students at Sharon Indian School had to attend other Native American, private, or public institutions, usually outside the Commonwealth, to obtain high school diplomas. Upper Mattaponi students--and children from the Rappahannock Tribe in the 1960s--attended school here until June 1965. It was one of the last Indian schools to operate in Virginia.

**118 words/ 757 characters**

**Edited Text:**

**Sharon Indian School**

Sharon Indian School served as a center of education for the Upper Mattaponi Tribe. Tribal citizens built and furnished a one-room frame building ca. 1919. King William County replaced the original school with this brick structure in 1952. Before the desegregation of Virginia schools in the 1960s, Sharon provided a primary and limited secondary education. Its students had to attend other Native American, private, or public institutions, usually outside the commonwealth, to obtain high school diplomas. Upper Mattaponi students—and children from the Rappahannock Tribe in the 1960s—attended school here until June 1965. This was one of the last Indian schools to operate in Virginia.

**106 words/ 687 characters**

**Sources:**

King William County deeds, 25 Oct. 1922, 16 Dec. 1987

“KW Supervisors Return Land to Upper Mattaponi Indians,” *Tidewater Review*, n.d. (1985).

Report on Indian Schools, Virginia Department of Education Files, Box 1, Folder 22, Library of Virginia.

“Sharon Indian School,” Upper Mattaponi Tribe, typescript, n.d.

“Upper Mattaponi Tribe,” typescript, n.d.

Email correspondence with Deborah Wilkinson, 2023-2024.

Helen C. Rountree, *Pocahontas’s People: The Powhatan Indians of Virginia through Four Centuries* (Norman: University of Oklahoma Press, 1990).

Lisa Kroll, “Sharon Indian School—Historical Overview,” n.d.

“Our Debt to Virginia Indians,” 1949.

**Applications Under Consideration for December Board Cycle**

Below are summaries (not the actual texts) of the 14 marker proposals that we received at the last application deadline. The summaries have not undergone the same rigorous fact checking that a marker text would.

**1.) Race Riot of 1883 (City of Danville)**

The biracial Readjuster Party, ascendant in Virginia early in the 1880s, gained control of Danville’s city council in 1882. In Oct. 1883, a group of White citizens signed the Danville Circular, attacking African American political power. On 3 Nov., the day after the chairman of the Pittsylvania County Readjuster Party denounced the circular in public, an argument between a White man and two Black men on Main St. expanded into a fight in which at least five people (four Black and one White) were killed. Democrats blamed the violence on Blacks and won control of the General Assembly in Nov., leading to the demise of the Readjuster Party and ane end to Black political influence in Virginia for many decades.

**2.) Arthur Taubman (1901-1994) (City of Roanoke)**

Arthur Taubman moved to Roanoke in 1932 to acquire three struggling auto parts stores. Before his retirement in 1969, Advance Stores had grown to 54 locations. Later known as Advance Auto Parts, it became a national chain. In 1948, Taubman co-founded Cordovan Associates, a tire purchasing consortium. In 1951, he helped establish with David Ben-Gurion the Alliance Tire and Rubber Company in Israel. Taubman provided Affidavits of Support so hundreds of European Jews could flee the Nazis and enter the U.S.

**3.) Riverhill Baptist Church (Grayson County)**

This church was founded by formerly enslaved African Americans between 1868 and 1872, as many Black Christians established their own churches after Emancipation, and it is the oldest Black congregation in Grayson County. Riverhill was one of the original churches to comprise the New Covenant Baptist Association, an organization of small, African American churches throughout northwestern NC and southwestern VA that formed in 1873. A school and a branch of the Independent Order of St. Luke opened next to the church, making this a significant gathering place for the Black community.

**4.) Beulah Marshall Mumford Wiley (Buckingham County)**

Beulah Wiley, an African American healthcare pioneer, founded Central Virginia Community Health Center, the first such facility in Virginia. The center, part of a trend toward community healthcare that emerged from the Civil Rights Movement, provided affordable treatment for low-income residents across the region. Wiley received funding from the U.S. Department of Economic Opportunity, a Great Society program established in 1964.

**5.) Korean Immigrants in Northern Virginia (Fairfax County)**

The opening of the Korean embassy in 1949 and the outbreak of war in Korea in 1950 drew Koreans to the Washington, D.C., area. Hundreds of Korean university students lived in the area by 1960. After the Immigration and Nationality Act of 1965, Korean immigration increased significantly. Many community members lived in Arlington during the 1970s. In the 1980s, Annandale became the social and commercial center of the community.

**6.) Mahone’s Tavern (Southampton County)**

Built ca. 1796 across the street from the county courthouse, this tavern was a social, political, and transportation hub of Jerusalem, now Courtland. White citizens sought shelter there during Nat Turner’s uprising of 1831, and it was later the boyhood home of William Mahone, Confederate general, mayor of Petersburg, U.S. senator, and leader of the biracial Readjuster Party.

**7.) Colored Rosemont (City of Alexandria)**

This neighborhood, once a thriving, self-sufficient African American community, was the combined vision of a White real estate entrepreneur named Virginia F. W. Thomas and aspiring Black middle-class homeowners. In 1926, Thomas acquired vacant land here and sold house lots to African American families at a time when restrictive racial covenants limited where African Americans could live. In the early 1960s, the city expropriated private property in Colored Rosemont for public use despite vigorous resistance from the neighborhood.

**8.) Antioch Rosenwald School (Mathews County)**

Local African American women urged the men of their community to build a log school in 1869. A newly formed church soon began using the building for worship services. In 1926, the school was replaced with a new building supported in part by the Rosenwald Fund. The Black community contributed $3,700 toward its construction. The school closed in 1948.

**9.) Brookvale High School (Lancaster County)**

Brookvale High School was established in Feb. 1959 to serve Black students. The building housed grades 1-12 beginning in 1962. The Crusaders Political and Social Club met here. Principal Dr. Elton Smith Jr. later became the first Black Superintendent of Public Schools in Virginia. The county implemented a “freedom of choice” plan for school attendance in 1966, and the system was fully integrated in 1969.

**10.) Harvey Colored School (Pittsylvania County)**

A school for Black children in Callahan Hill opened in 1875 at Mt. Lebanon Missionary Baptist Church. In 1880 two church elders gave the county school board permission to build a two-room school on their land. The school was reduced to one room in 1949 after the other room was condemned and demolished. The building, which closed in 1964, was later dismantled and relocated. It was restored and reopened in 2013 to house memorabilia.

**11.) Upper King and Queen Baptist Church (King and Queen County)**

This church was constituted in 1774 from Upper Essex Baptist Church. The first pastor, Younger Pitts, served until 1780. Andrew Broaddus II served as pastor for 42 years. The present building was dedicated in March 1861. A substantial proportion of the congregation was Black before the Civil War, and First Mount Olive Baptist Church was formed by African American members in 1867.

**12.) Moore Street Missionary Baptist Church (City of Richmond)**

The Rev. William Troy, a man of color who had lived in Canada and had been active on the Underground Railroad before the Civil War, was the founder and first pastor of Moore Street Baptist Church. The congregation was established on 18 April 1875 after a small group purchased a lot with three buildings in the Sheep Hill neighborhood. The Moore Street Industrial School was founded on church property in 1880. The congregation purchased property here in 1907 and built a new church.

**13.) St. Paul’s Catholic Church (Westmoreland County)**

Immigrants from the Austro-Hungarian Empire arrived in this area in the 1880s to work as agricultural laborers, primarily on the tomato farms and in canning factories that had proliferated on the Northern Neck. Local residents donated land and supplies for the construction of a small Catholic church to accommodate them. Priests traveled from Maryland each month to celebrate mass. The church fell into disuse when immigrants left the area and was revived in 1923-24. The original building was demolished in 1982, and the congregation met in its parish hall until a new church was dedicated in 2022.

**14.) St. Francis Plank Chapel (Augusta County)**

A mission station of St. Francis of Assisi Church in Staunton, this plank chapel was constructed in 1851 at the direction of Father Daniel Downey, that city’s first Catholic priest. This was the first satellite Catholic chapel in the region and was the spiritual center of the Irish community. The chapel was destroyed by fire in April 1857.

**Lafayette Trail Marker, Fluvanna County**

The BHR, which has already approved the design of the Lafayette Trail markers, is asked to approve the following text. DHR staff have reviewed it for accuracy.

Lafayette’s Tour

On November 3, 1824, General Lafayette was welcomed in Columbia where he enjoyed a light meal prior to departing for Wilmington, VA.

**Northern Virginia Regional Commission Signs**

The BHR’s responsibilities are to verify that the appearance of these markers is different from those in the state marker program and to approve the marker texts that appear below. DHR staff were not involved in researching or writing these texts but did verify that the information is supported by primary sources and/or published research.

1.) Economic Development in Occoquan and its Dependence on Enslaved People

(see below)

A screenshot of a computer

Description automatically generated

As colonial settlements moved inland during the 1600s, many colonists were looking to expand the production and shipment of crops, timber products, and pig iron. While the Occoquan River’s shallow depths limited commercial shipping, its location along the Virginia Fall Line and the natural resources available along its banks led to its role as an early location of industrial development. Initial endeavors included copper mining along the Occoquan River; however, the region’s primary industrial ventures began when John Tayloe founded an ironworks on Neabsco Creek in 1737. John Ballendine later established the Occoquan Furnace and Occoquan Forge in the 1750s on the south bank of the Occoquan River with financing from the Tayloe family. The two operations worked in tandem to produce pig iron. Operating the ironworks took an immense amount of labor. Enslaved people were known in Tayloe family businesses to work on wood cutting and coal burning and served as founders, fillers, miners, and other laborers. Many of the enslaved workers at Neabsco and Occoquan were highly skilled. They formed most of the labor force responsible for the profitability of the Tayloe family’s operations, until iron production ceased by approximately 1800. After the ironworks’ closures, Neabsco and Occoquan’s early 19th- century economies centered on milling, cooperage, quality services and trades (blacksmithing, carpentry, shipbuilding, spinning, and weaving), hospitality, and transportation, though these areas still relied heavily on enslaved people.

2.) Bazil Newman Riverfront Park

A picture containing map

Description automatically generated

Bazil Newman was a free Black man who was born in Loudoun County, Virginia, in November 1779. He became a boatman, or ferryman, at Edwards Ferry in the first half of the nineteenth century. Newman owned land, a warehouse, and a gristmill, as well as his ferry boat. He operated the ferry from the mouth of Goose Creek in Loudoun County, conveying goods as well as people across the Potomac to the community of Edwards Ferry on the C&O Canal in Montgomery County, Maryland. Although there was an ample population of antislavery Quakers in Loudoun County in the mid-1800s, many slaveholders also resided here. Black boatmen like

Newman faced suspicion and mistrust from slaveholders because their work presented an opportunity to help enslaved people escape from Virginia to the C&O Canal, which could be traveled through Maryland toward freedom in Pennsylvania

Bazil Newman placed numerous ads in Leesburg's weekly *Genius of Liberty* informing the public about his warehouse, as well as his boat and ability to move merchandise, like flour or grain. It was rare for Free Black men to advertise in the *Genius of Liberty* during the 1830s and 40s when Newman was posting his notices.