



**Mt. Calvary Baptist**  
organized & built, 1880



**Mt. Calvary Baptist**  
Manassas church, 1972

**FIVE FORKS.** Freed slaves settled amidst this thousand-acre woods where five roads intersected. They cleared land, then some bought small parcels. They worked for former masters. By 1920 the settlement had disappeared into the politics of land development.



**DEAN DIVER'S Baptist**  
organized 1900, built 1903/1949

**MANASSAS:** Some Fifty Afro-American families lived in the settled area of the Manassas Inset map. After the Civil War this area was largely a conglomerate of decaying structures, dumps, and privies. For it had been a staging ground for Union soldiers and supplies. The area was just outside of the original town limits of 1873. For like most Virginia small towns, Negroes were to live outside the corporation limits, but were to be close enough to work in whites' homes and businesses. From ten to fifteen black-owned or operated concerns (see the inset map) served both blacks and whites. One was the Manassas Industrial School for Colored Youth (see main map) opened in October, 1896. Its founder, James "Cotton" Joseph Dean, was a slave, near Sulley Springs, ca. 1852. The private school became a regional public school in 1938. It closed in 1959. A 1996 memorial park marks the site.



**FIRST BAPTIST**  
organized 1872, built 1879, 1925, 1930



**FIRST AFRICAN METHODIST EPISCOPAL CHURCH OF MANASSAS**  
organized 1925, built 1925



**OLIVE BRANCH Baptist**  
organized 1865, built 1878, 1950

**BRIDGETT TOWN:** James and wife Kitty Bridgett gave the village its name shortly after the Civil War. Butler Baker, Kitty's brother-in-law, reportedly the strongest man in upper Prince William, when he saw his first model, he lifted the top by the front fender to see if it unduly. Recalled by Marshall Bridgett are parents Harry and Elizabeth Green, daughter, Richard, and wife Fanny, a midwife, Alex and Rebecca Hatcher, a physician; George and Maggie Wapper, daughter; Hannah, a midwife; John Scott; and Alice Taylor. Once upper Prince William's largest black village with more than 100 persons, its vestiges are foundations and graveyards in the woods.



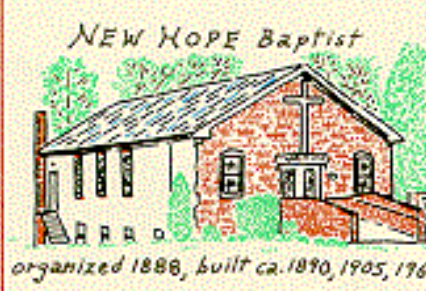
**OAKRUM Baptist**  
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**THE SETTLEMENT:** There were two Negro communities with their own churches, one at Catharpin, the other, west of Gainesville. These were forsaken areas, allotted to ex-slaves who first rented, then bought. Remembered at the former site were midwife Frances Beale, Nelson and Martha Elliott, and Robert Allen and Thornton Allen. The larger settlement had about fifteen houses at the century's turn. Some marked stones in the Mt. Pleasant Church graveyard honor Anna Churchill, Estella Crawford, John Berry, and Charles Randall. Other prominent surnames: Berry, Berryman, Gaskins, Johnson, McPherson, Thomas, Tills, Tyler, Peterson, and Strother.

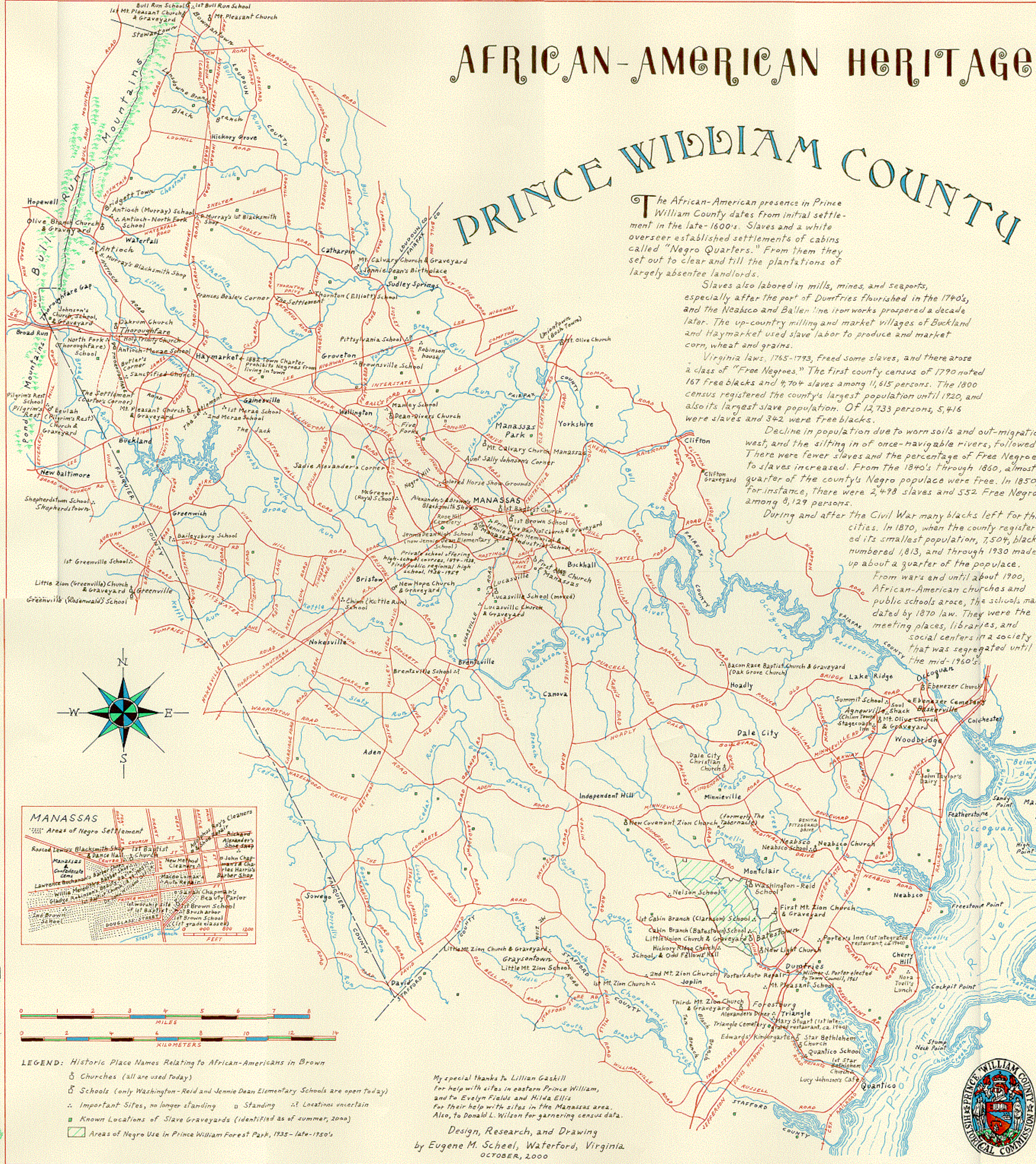


**NEW HOPE Baptist**  
organized 1886, built ca. 1890, 1905, 1964

**ANTIOCH** was named for the 1827 Baptist church, in turn named for the Antioch church where Paul's disciples were first called Christians. Joshua Murray taught at Antioch School in the 1870s for 40-50 months. In Antioch's early-20th-century heyday, Dallas Murray was the blacksmith, Lucie Murray, his daughter, a storekeeper, and her son, Strother Murray, smith in the '20s and '30s.



**NEW COVENANT AME ZION**  
organized 1977 at the 1965 Tabernacle



# AFRICAN-AMERICAN HERITAGE PRINCE WILLIAM COUNTY

The African-American presence in Prince William County dates from initial settlement in the late-1600s. Slaves and a white overseer established settlements of cabins called "Negro Quarters." From them they set out to clear and till the plantations of largely absentee landlords.

Slaves also labored in mills, mines, and seaports, especially after the port of Dumfries flourished in the 1740s, and the Neabsco and Ballen line iron works prospered a decade later. The up-country milling and market villages of Buckland and Haymarket used slave labor to produce and market corn, wheat and grains.

Virginia laws, 1765-1793, freed some slaves, and there arose a class of "Free Negroes." The first county census of 1790 noted 167 free blacks and 4,704 slaves among 11,615 persons. The 1800 census registered the county's largest population until 1920, and also its largest slave population. Of 12,733 persons, 5,416 were slaves and 342 were free blacks.

Decline in population due to worn soils and out-migration west, and the silting in of once-navigable rivers, followed. There were fewer slaves and the percentage of Free Negroes to slaves increased. From the 1840s through 1860, almost a quarter of the county's Negro populace were free. In 1850, for instance, there were 2,498 slaves and 552 Free Negroes among 8,129 persons.

During and after the Civil War many blacks left for the cities. In 1870, when the county registered its smallest population, 7,504 blacks numbered 1,813, and through 1930 made up about a quarter of the populace.

From wars and until about 1900, African-American churches and public schools arose, the schools mandated by 1870 law. They were the meeting places, libraries, and social centers in a society that was segregated until the mid-1960s.

Lucasville was settled by ex-slaves of Bloom Hill, Bradley, Clear Hill, and Pattern plantations. By 1880 it was the largest Negro village in the central county with nearly 400 persons. Charles Lucas was the 80-year-old son, John S.S. daughter Virginia, 90, Young Nora, and Robert also bore the Lucas name. Others recalled from that era are Anne Denny, teacher Charles German, and the Chapman—Lucasville's largest family—Anna, John, Fannie, Henry, Robert and William.

AGNEWVILLE. In the early-19th century this village was in a vast woods known as Snake Town, named for numerous steam-powered mills that cut felled timber. Negroes were the prominent workers for re-sawing and the gathered at the Soul Shack, a ballroom and dance and gaming hall. The village of some twelve families was some times called Chien Town, for nearly half the population had that surname.

EBENEZER Baptist, organized ca. 1880, built 1893. Family Life Center, 2000.

BASKERVILLE. "Up on Tanyard Hill," was the name for this village after the Civil War. Care to Oquyan, freed blacks worked on its sugar and in its mills. Burtie Baskerville endowed his name upon the area in the late-1940s when he opened Baskerville's Market, a combined grocery, eatery, and pool hall with a jukebox. Some old families: Julian Daingerfield, Ruth Boyle, Sandy Dowell, Melvina Henderson, Lucy Gayson, Jimmie Powell, and the Williamses: Arthur, Carroll, Kenneth, and Viola. Like the homes they lived in, they are all gone.

NEABSCO. At least twelve Negro families lived along a two-mile stretch of old Neabsco Mills Road, now Cardinal Drive. The men were farmers, laborers, boatmen, and miners. The community began at the old Dumfries Road, now Dyer's Road, and extended south to a log school house and Neabsco Church. Close by, slaves had worshiped under a branch of a tree during the Civil War. The school, after its being moved beside the church, ca. 1910, was the white's Memorial School. 1/2 acre bought from Ellen Henderson, a black lady. Her children had to walk 3 1/2 miles on way to Cabin Branch, the nearest school for Negro children.

STAR BETHLEHEM MISSIONARY Baptist, organized 1877, built ca. 1880, 1948, 1982.

FORESTBURG, predecessor to Triangle, was the only black village to have a post office, 1883-1916, as it was located at the crossroads of the old Telegraph Road and the main road from Forest Hill (Joplin in 1908) to Potomac (Quantico in 1910). Some six hundred Negro families lived along the Noble Road, and W. Williams ran a store at the post office. Many a family breadwinner worked at the nearby pyrite mines, as a Dumfries Marine Corps base when it opened in 1917.

THIRD Mt. Zion Baptist, organized 1867, built ca. 1870, 1947, 1981, 2000.

NEW LIGHT CHURCH OF CHRIST, organized 1960, built 1970.

LITTLE UNION Baptist, organized 1901, built 1903, 1977, 1996.

BATESTOWN, largest of the black villages, was named for Batey Bates, born between 1795-1805. Her two sons, both freed, were Henry and King, and other free Bateses were Mary, Mason, Robert and William. After the Civil War most villagers farmed small tracts, or worked at sawmill or for Dumfries businesses. A boom came with the Cabin Branch Pyrite Mines opening in 1889. Bates town's population grew to 150. John Kendall, a Bates descendant, ran "The Binky," a narrow-gauge railroad that took sulphur ore to the R.R. The mine closed in 1920, but employment beckoned at Quantico Marine Corps base and nearby towns. Mr. Kendall bought the mine superintendent's house, the one old two-story home among the ramblers. The past aura of the village remains.

FIRST Mt. Zion Baptist, organized 1867, built ca. 1870, 1947, 1981, 2000.

NEW COVENANT AME ZION, organized 1977 at the 1965 Tabernacle.

NEW HOPE Baptist, organized 1886, built ca. 1890, 1905, 1964.

ANTIOCH, organized 1827, built ca. 1830, 1948, 1982.

THOROUGHFARE, organized 1865, built 1878, 1950.

OAKRUM Baptist, organized 1865, built 1909.

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