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# African Americans in Petersburg

Historic Contexts and Resources for Preservation Planning, Research  
and Interpretation

By

Mary Ellen Bushey, Ann Creighton-Zollar, Lucious Edwards Jr.,  
L. Daniel Mouer, and Robin L. Ryder



Presented to  
The City of Petersburg, Department of Planning and Community Development

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## Preface

Petersburg, Virginia is an historic city. Of course that can be said of any city with a history. But those who know Petersburg and its history know that this is a very special place. It is one of America's old cities, having been conceived and planned in 1733, and formally chartered in 1748. By the Antebellum era Petersburg was one of the largest, most highly developed cities in the American South. The fall of Petersburg to Union forces in 1865, following a bloody and painful year-long siege, led directly and immediately to the surrender of the Confederacy. Unlike its sister city, Richmond, Petersburg did not grow rapidly after the Civil War and in the early decades of the present century. Because of this relatively stable population, a relatively high proportion of the city's antebellum structure remains. Prosperity has eluded modern Petersburg; in recent years some of the major industries which once anchored the social and economic life of the city have moved away. While slow growth may have preserved much of the city, economic decline now threatens its buildings, neighborhoods, and communities.

Today visitors and residents alike view a city with extensive historic fabric. Many have come to believe that history, and its many material manifestations, are among the city's most valuable assets. The city presently boasts seven large historic districts as well as numerous individual properties which have been recognized by being listing on, or determined eligible for listing on the National Register of Historic Places. Like most of the older urban areas of America there seems to be great potential for developing the historic identity of Petersburg as one route towards greater economic and social development while, at the same time, there is an equally great potential for damaging or destroying much that is important to that identity. Urban renewal and revitalization involve processes which are equally capable of enhancing or destroying the cultural values and historic vitality of a city.

Petersburg ranks high among Virginia's cities in the relative efforts which have been expended towards identifying and protecting vital cultural and historic resources, but there remains a sense that something has been missing in many--but by no means all--of these efforts. The Civil War looms large in the city's visible, interpreted, past--the Petersburg National Battlefield and the Petersburg Siege Museum help to preserve that horrible moment in the city's history--but there is a sense that many of the events, persons, places, and values of particular importance to African Americans in Petersburg have not been adequately represented. It is difficult to imagine any aspect of the city's long history which does not involve the history of African Americans, for, historically, half or more of town's residents are, and always have been, black (Table 1). Nonetheless, many citizens feel that the special perspectives of black experience have not been adequately commemorated through preservation activities.

**Table 1: Population in Petersburg from 1790-1960**

	<b>Total population</b>	<b>white</b>	<b>free black</b>	<b>non-white</b>	<b>% of non-whites in total pop.</b>
1790	2,828	1,253	---	1,575	55.7
1800	3,521	1,606	310	1,605	54.4
1810	5,666	2,404	---	3,262	57.6
1820	6,868	3,275	---	3,593	52.3
1830	8,322	3,440	2,032	2,850	58.7
1840	11,136	5,365	2,134	3,637	51.8
1850	14,010	6,665	2,624	4,721	52.4
1860	18,266	9,342	3,225	5,699	48.9
1870	18,950	8,744		10,206	53.9
1880	21,656	9,950		11,706	54.1
1890	22,680	10,456		12,221	53.9
1900	21,810	11,057		10,751	49.3
1910	24,127	13,112		11,014	45.7
1920	31,012	17,404		13,608	43.9
1930	28,564	15,964		12,600	44.1
1940	30,631	17,137		13,483	44.0
1950	35,054	20,252		14,802	42.2
1960	36,750	19,372		17,378	47.3

(City of Petersburg 1992-1993: 3)

It was the desire to correct this deficit and to extend an appropriate measure of recognition and commemoration to the unique experiences of black Americans in Petersburg that led to this project. This report represents only a first step towards that goal, however. While many of the neighborhoods, homes, institutions, and streetscapes that were critical to the history of African-American Petersburg have been irrevocably lost or altered, black history--as well as history in general--is better preserved here than in a great many cities. There are many exceptional resources for the study, preservation, and recognition of black life in Petersburg. We, the authors of this report, feel privileged to have been introduced to so many of these historic places, to the vast potential for further survey and research, and to the most interesting of all of Petersburg's resources: its people.

## Acknowledgements

The authors would like to thank all of those persons who helped in so many ways with this project. Unfortunately we cannot name everyone; there were very many who contributed their time, knowledge, wisdom, and other resources. Some, however, were so critical to the project that we must acknowledge their help. First and foremost was Ms. Leslie Naranjo-Lupold, historic preservation planner for Petersburg, who conceived this project, raised funds to pull it off, had the wisdom (we believe) to hire the authors, and nursed us through every step of the way. Thanks are due to the City of Petersburg, Department of Planning and Community Development, and to the Virginia Department of Historic Resources, for funding the project. Our appreciation also goes to the Historic Petersburg Foundation and to the Museum Advisory Committee of Petersburg. Others who deserve gold stars include Leonard Muse, Neighborhood Planner, City of Petersburg, R. Dulaney Ward, Grace Mae Claiborne Johnson-Goodwyn, Mary Berry, Jean Murphy, Mercedes Venable-Smith, Hermanze E. Fauntleroy, Jr., Chris Calkins, Edna Weaver, and Rev. Grady W. Powell. John Salmon and John Kern of the DHR and Leslie Naranjo-Lupold all made careful readings of the first draft of this report. Their suggestions resulted in a much improved product.



# I. Introduction

## Scope and Purpose of this Report

This report is the result of an agreement (Contract #91674PO) between The City of Petersburg and L. Daniel Mouer and Robin L. Ryder, historic preservation consultants. The project was partially funded by a grant from the Virginia Department of Historic Resources (DHR) through its preservation planning program for certified local governments. The principal purpose of the project was to write "historic contexts" for the identification and evaluation of significant historic and cultural resources relevant to the history of African Americans in Petersburg.

The request for proposals prepared by the historic preservation planner of the City of Petersburg requested that this study be conducted by a multi-disciplinary team with skills and knowledge suited to the identification of major themes in the history, culture, material culture, and architecture of black life in Petersburg. The city further requested that the project team study at least the period from ca. 1750 to 1950.

We were pleased to find that our proposal had been selected. In our proposal we suggested some extensions to the original goals stated by the city. We offered to extend the period of study on the early end to ca. 1650, in order to account for the presence of black persons among the very earliest colonial settlers at the Falls of the Appomattox. At the upper end we suggested extending the study through the Civil Rights struggles of the 1950s and 1960s. In addition, we recommended extending the scope of the project beyond the creation of "historic context," as this term is currently used by preservation professionals, and to make this report a preliminary guide to themes, sources, and resources for the study and commemoration of black history and culture.

Our proposal also stressed our belief that themes and resources of African-American history should be developed through intensive interaction with the interested and affected communities in Petersburg. We proposed the use of public meetings and both formal and informal surveys and interviews with knowledgeable and interested persons as a primary source of information about local concerns. Happily, the City shared our desire to involve the community in our project.

Before discussing the scope and purpose of the project in greater detail it will be useful to state clearly what this report is *not*. It has not been our intention to write a history--let alone *the* history--of blacks in Petersburg. While much of this report includes a narrative recounting of events, places and persons important in the past, this narrative is meant as one method for providing contexts for the study and evaluation of historic resources. This report is not intended to duplicate the work

reported in previous excellent surveys and planning documents. In particular, it is not our intention to repeat the efforts of a consortium of consultants which produced a good planning guide for cultural and natural resources (Okerlund, et al. 1992), but rather to carry out one of the specific recommendations of that document; namely, to prepare historic contexts for African-American historic resources.

Finally, this is not intended to be a survey document. We were charged with the goal of preparing a "preliminary list" of potentially important historic and cultural resources. As it turns out, this list--actually lists--is a rather lengthy one and, in some cases, we have been able to make some preliminary judgements concerning the significance and integrity of these resources. Nonetheless, we want to stress that our listings of structures, sites, neighborhoods or areas is simply a "preliminary list," and we do not represent it to be the result of comprehensive or systematic survey. We have also presented a listing of some African Americans who were important in the city's past (Appendix 1), a preliminary survey of black neighborhoods (Appendix 2) and a preliminary bibliography of source materials (Appendix 3). The stress on "preliminary" is quite intentional.

This is primarily a planning document and secondarily a source compilation for those interested in pursuing research. The term "research" should be broadly interpreted to mean individuals, families, and neighborhood associations interested in genealogy and local history, as well as scholars of history, architecture, material culture and archaeology. As both a planning document and source guide, we do not represent this to be a comprehensive or final statement, but, rather, merely a tentative beginning. This report is written on paper, not in stone. We welcome all who care to do so to offer additions, amendments, refinements, and new interpretations to this study. Planning and research are both open-ended processes, and it is truly our hope that this work will not be treated as the "last word" or primary authority on the subject of historic and cultural resources significant to black history in Petersburg.

## Project Team

This project was conducted by an interdisciplinary team of five scholars. The team members brought to this study a wide variety of expertise in anthropology, culture history, social history, historic sources, architectural history, historic preservation planning, black family and community life, and social research methods. Only one of us--Lucious Edwards--can claim any special expertise in Petersburg's black history, although all of us have considerable experience in the study of African-American history and culture generally within our own fields. The work was truly a team effort, and this is reflected in the listing of authors on this report alphabetically. While each of us participated in all aspects of the work, we each also brought our own areas of expertise to the project.

Mary Ellen Bushey is an architectural historian with extensive expertise in all aspects of early Virginia architecture and historic sites, but with a special love for

19th-century urban Virginia. The other team members would like to acknowledge that the majority of the field work--on-the-ground surveys and interviews--was Mary Ellen's work. Her written contributions to this volume were equally substantial. Mary Ellen divides her time between her part-time faculty position at Virginia Commonwealth University's Archaeological Research Center and her work as a free-lance historic preservation consultant.

Ann Creighton-Zollar is a sociologist with special expertise in the study of African-American social and family life. Among her contributions to this project were the creation and analysis of a survey designed to elicit information and advice from the Petersburg community at large. The chapter on the community focus is entirely Ann's work. Ann is Associate Professor of Sociology and Interim Director of the Afro-American Studies Program at Virginia Commonwealth University.

Lucious Edwards is an historian and archivist who has written extensively on his research on African-American history in Petersburg. Lucious is a life-long resident of the Petersburg area, and he served as a highly knowledgeable guide for the rest of us "outsiders" to the community, its institutions and organizations, its history, and the sources for that history. He compiled the bibliography of sources which appears here as Appendix 3. Lucious is archivist for special collections at the library of Virginia State University.

Dan Mouer served as project director. His fields of interest are anthropology, culture history, archaeology, and preservation. He is especially knowledgeable about Virginia's colonial culture history and urban archaeology. Dan designed and managed the project and contributed to the general sections of this report, and to specific sections dealing with colonial history and archaeological resources. Dan is Associate Director for Education and Public Programs at Virginia Commonwealth University's Archaeological Research Center.

Robin Ryder is an historical archaeologist with special expertise in the study of 19th-century Virginia, African-American archaeology, and the relationships between material culture and ethnicity. She contributed considerable materials to the discussion of African-American historic contexts, archaeology, and to special problems associated with ethnicity, race relations and black culture and history in the antebellum era. Robin is Associate Director for Operations and Sponsored Research at Virginia Commonwealth University's Archaeological Research Center.

### Properties, Places and People: The Meanings and Uses of Historic Contexts

Historic preservation, like all specialized pursuits, has developed a unique jargon of terms many of which also have more generic, everyday meanings. Some of these terms have legalistic implications and meanings due to their definition in statutes and codes, or through their customary usage by professional preservationists and planners. Some of these terms include *historic*, *historic place*, *historic context*,

*property, site, significant, etc.* Because it is our hope that this document will reach a wider audience than that of preservation professionals, we have used these and similar terms in their generic sense unless the context suggests a more technical application.

The term "historic context" is used generally by scholars and others to mean that events, things, and places should be viewed within, and relative to, a framework of their times and perspectives. In historic preservation planning the term has a rather specialized meaning. Preservation has as a general goal the preservation of significant objects, buildings, sites, viewsheds, places, and other "resources" or "properties" for the purposes of commemorating historic events or persons, representing historic themes, or providing materials for research into history and culture. These objects of preservation are viewed as significant if they represent well such themes, persons, events, etc. In order to determine whether an historic or cultural resource is significant, it is considered important to develop a narrative of significant *themes* in the history of a place or people. The relating of properties or resources to significant themes is the application of historic context.

It is, however, the nature of history--whether we mean scholarly history or popular notions of history--that it changes. What is considered significant today may not have been considered so last year, and may not be considered so next year. Nonetheless, planners and citizens need to have some method for evaluating the buildings, landscapes and sites which surround them, and for which they may have to assume some responsibility. Will an old building be torn down? or renovated? or turned into a public museum? Questions like these require that the public have some tools for identifying and evaluating historically significant structures and other properties. Among these resources are archaeological sites which, because they are often not visible to the casual observer, may inadvertently be bulldozed to make way for a new road or shopping mall. The purpose of this document is to point out the existence of historic and cultural resources and to provide some tools for identifying and evaluating them.

Ultimately, it is among the basic assumptions of historic preservation that significant resources provide much of the identity of neighborhoods, communities, and cities. When an old neighborhood is bulldozed, many of the landmarks of identity, culture, and group memory are lost. It is our goal to advocate the preservation of resources considered to be important by today's African-American communities in Petersburg, as well as those which may provide valuable insights into, and links with, black history and culture for the future. An active program of historic preservation *and interpretation* can provide a community with a sense of identity, of history, and of pride in accomplishments. Often communities will most highly value those elements of history which provide such immediate positive benefits. On the other hand, we are aware that history does not always have a comforting effect. Black history includes not only the accomplishments of those who successfully struggled against slavery and racism, but it also includes the ugly and brutal natures of slavery and racism themselves. Historic preservation and

interpretation can provide not only symbols which permit a community to feel good about itself, but also symbols which serve as touchstones of on-going public discourse and foci for cultural negotiation and political action.

One measure of significance is the formal list of criteria for eligibility to the National Register of Historic Places. These criteria are specified in the National Historic Preservation Act of 1966:

- a) the resource is associated with events that have made a significant contribution to the broad patterns of history; or
- b) the resource is associated with the lives of persons significant in the past; or
- c) the resource embodies the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
- d) the resource has yielded, or may be likely to yield, information important in history or archaeology.

The City of Petersburg has extended the list of criteria through its zoning code. Article 35, Section 3.1 of the Petersburg Zoning Ordinance specifies:

Expanded or additional historic zoning areas may be established to designate and protect properties that include areas, individual structures, and archaeological sites of historic, architectural, or cultural significance. In establishing such areas, it must be determined that the property, structure or area meets at least one of the following criteria:

- (1) Possesses character, interest, or value as part of the development, heritage, or cultural characteristics of the community, state, or country;
- (2) Is a site of a significant local, state, or national event;
- (3) Is clearly identified with a person or persons who significantly contributed to the development of the community, state, or country;
- (4) Embodies the distinguishing characteristics of an architectural style valuable for the study of a period, type, method of construction, or use of indigenous materials;
- (5) Is identified as the work of a master builder, designer, architect, or landscape architect whose individual work has influenced the development of the community, state, or country;
- (6) Embodies design characteristics that make it architecturally significant;
- (7) Embodies design characteristics that make it structurally or architecturally significant;
- (8) Occupies a unique location or possesses singular physical characteristics that make it an established or familiar visual feature;
- (9) Provides for a landscape unit needed to control potentially adverse influences on lands closely related to and bearing upon the character of historic site or sites.

These generalized definitions of significant historic and cultural resources permit a wide range of interpretations, and for that reason we have felt it important to open the process of developing historic contexts to a wide variety of opinions and perspectives. Likewise, we recommend that a large number and diverse suite of properties, districts and sites become the focus of preservation efforts. It is not sufficient to set aside one or two remarkable resources to represent a long and varied history. Instead it is important to interpret the past generously by providing a wide range of materials for the public, itself, to interpret. By permitting such diverse reading of the rich history of black persons in Petersburg, we may approach a more realistically plural representation of a very plural past.

### On Chronologies, Narratives, and Themes

The word history is linked to the word "story," and histories are often told chronologically. Narrative is the traditional mode of history writing, although it is by no means the only one. One problem with historical narrative is that it places the events of the past in the guise of something inevitable. Events and conditions at the beginning of the story seem to lead inexorably to events and conditions of the present. While the present is certainly a product of the past, it is important to keep in mind that the past is also a product of the present. We select the issues of the past that are important, and the "spins" we put on those issues, based partially by what we, today, consider to be important issues.

In keeping with the normal practices of history and historic preservation we have organized much of our discussion of historic contexts in a chronological framework. The time periods used may or may not be especially relevant to black history in Petersburg; they are simply divisions of time routinely used by planners in the state of Virginia. As such, they are more-or-less arbitrary divisions of time. The "stories" which unfold from this narrative structure are not, in our views, the only stories, or even the most important ones concerning black history in Petersburg. The chronological narrative is simply meant as a useful framework for presenting themes of history.

Over-arching and cross-cutting various time periods there are a number of specific themes which deserve mention. Contemporary historians, anthropologists and others have in recent years paid considerable attention to themes such as the development of African-American culture patterns (beliefs, values, domestic life, language, social institutions, expressive forms, etc.). Race relations have always formed an important area of study, and a comprehensive account of race relations includes dimensions of ethnicity, identity, and politics. Issues of slavery and the struggle against slavery have certainly loomed large in the analysis of black culture and history in the colonial and antebellum eras. Equally, the continuing problems of racism and unequal access to power and economic opportunities dominate much of black history since the Civil War. While these and other general themes are

certainly relevant to any period of history, the nature of their manifestations vary from time period to time period, situation to situation, and even from person to person.

## Archaeology and Preservation

The value of preservation of the physical and social aspects of neighborhoods, buildings, and landscapes is intuitively understandable, if not universally shared. The value and nature of archaeological preservation may be less obvious. Archaeological sites are the material remains of past human lives. In many cases, the careful digging and interpretation of such sites provides the only source of information about peoples and practices which remain unrecorded in historical documents. Archaeology is not about the collecting of artifacts; it is about using material evidence to learn about, and reconstruct, the ways of life of the past.

The archaeology of African Americans is a rapidly growing field which has already begun to illuminate numerous aspects of a rich cultural heritage which would otherwise remain lost (see, for instance, Deetz 1977, Kelso 1984, McKee 1987, Otto 1977 and 1980, Ferguson 1980, Baker 1978 and 1980, Singleton 1988, Ryder and Schwarz 1990 and Ryder 1991). Excavations of colonial and antebellum slave quarters, for example, have revealed details of numerous elements of culture--foodways, religious practices, arts and crafts, tacit forms of resistance against slave masters, etc.--which were not previously known. Much of recent African-American archaeology has involved the study of the creation of African-American culture, and the very nature of "ethnicity" itself.<sup>1</sup>

In urban areas such as Petersburg, it is easy to think that archaeological sites of the 17th, 18th, or 19th century have been destroyed by continued building in modern times. Instead, urban processes tend to serve to preserve archaeological sites, which are often buried under layers of fill and rubble. This is particularly true in areas where very large modern buildings have not been erected. While very little archaeological survey has been undertaken in Petersburg, our preliminary assessment suggests that there are hundreds of sites of considerable value for increasing our understanding of black life in the city, from the earlier period of settlement on. Another typical, but unwarranted, assumption is that archaeology deals primarily, and most effectively, with very ancient sites, those with sparse historical documentation. The assumption is that, because there are more records concerning more recent periods of history, archaeology is not necessary. That, however, is a misunderstanding of archaeology and material culture studies, which complement, rather than replace, the documentary record.

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<sup>1</sup> . For an extensive review of the recent literature on the archaeology of African-American ethnicity embedded in a case study from near Petersburg, we refer the interested reader to Ryder (1991).

Archaeological research on ethnicity and cultural identity among African Americans and others often focuses on the larger problems of acculturation and/or assimilation. However, such foci often proceed from the point of view that there is a loss of the traditional traits which define the ethnic group (often conceived as a minority, non-dominant group) being studied. Even using Redfield et al.'s (1936) definition of acculturation in which the process is seen as allowing for change to be two-way so that either one or both groups are changed by the continuous contact, the implication is often one which involves the loss of identity for one or both groups (see for example, Howson 1990: pp. 81-82). For example, historical, archaeological and linguistic studies of African Americans in the United States have often focussed on the search for surviving "Africanisms". These may appear in music, such as the call and response song pattern; in language, as in Gullah; in foodways; and in architecture as in type of construction, 12' rather than 16' unit size and the presence of root cellars (Blassingame 1972, Joyner 1984, Otto 1977 and 1980, Deetz 1977, Kelso 1984, Vlach 1978).

It has been argued that archaeologists cannot directly observe beliefs, values and actions (Binford 1962 and 1965), and this point holds true for observation of behaviors such as ethnic boundary-maintenance or cultural identity construction. However, Hodder (1979: 452) has resolved this dilemma by suggesting that ethnicity is a "*mechanism* by which interest groups use culture to symbolize their within-group organization in opposition to and in competition with other interest groups." Since material culture is contextually conditioned and subject to both individual and group manipulation and interpretation, then material culture is not a passive reflection of society. Individuals and groups "use a variety of means, including material cultural symbolism, to create new roles, to redefine existing ones and to deny the existence of others" (Hodder 1986: p. 8). Since material culture can be used to express culture, these subjects can be studied archaeologically when a contextual approach that examines variability as well as similarity is applied.

McGuire (1982) has suggested that if historical archaeologists are to contribute to the study of ethnicity the archaeologist must seek the "material correlates of ethnically specific behaviors" (McGuire 1982:163). Furthermore, he suggests that the domain of the historical archaeologist which allows for the examination of two sets of data, the documentary and the material, offers a special advantage in the study of ethnic boundary maintenance by being able to offer time depth to such studies, so that relationships of different ethnic groups can be examined through time.

The challenge for the historical archaeologist is to find ways in which the material recovered from an archaeological site and the documentary record can be studied as complementary data sets which can examine issues of ethnicity as something creative, not merely ascriptive or reactive (Deetz 1977, Hodder 1986, Hall 1990, Ryder 1994). In order to do so, analysis needs to be placed in a framework which recognizes that material culture can operate as symbol or text containing multiple meanings which are capable of being manipulated. The documentary record is seen as a separate data base also capable of containing multiple, manipulable meanings.



When viewed in this way, the historical archaeologist is able to read back and forth between the two data bases. The variability between what each says or doesn't say is examined. In this way each significantly extends the interpretation of the other by illuminating embedded but unvoiced meanings (cf. Hall 1990).

This discussion of archaeology and cultural identity is meant to illustrate, by one approach, the ways in which archaeological studies can improve our understanding of culture history. To succeed, however, preservation efforts are required to prevent the loss of important sites which could easily be destroyed during the normal course of urban development and construction. To preserve sites, we must first know where they are. The state of archaeological survey in Petersburg is all but non-existent. The majority of the sites which have been recorded within the City's boundaries have to do with the canals, navigations, and milling facilities along the Appomattox River. Recent testing by Virginia Commonwealth University along 2nd Street, between Bank and Bollingbrook, revealed rich remains from the 18th and 19th centuries. Clearly, the potential for very important archaeological excavations pertaining to black history is very good in Petersburg.

## Methods and Sources

This study commenced in mid-April, 1994. Following preliminary organization meetings and planning sessions, the team went to work in a variety of different directions at once. Existing materials pertaining to Petersburg historic resources and historic preservation planning were reviewed. This early review included survey data, reports, and descriptive information pertaining to present historic districts and other listed or surveyed properties, including archaeological sites; a review of the planning document prepared by Okerland, et al. (1992); and a survey of secondary sources, historic maps, city directories, and other relevant materials at Virginia Department of Historic Resources, Virginia State University, Petersburg Public Library, Petersburg National Battlefield Archives, Centre Hill Archives, Petersburg Court House archives, the City of Petersburg Department of Planning and Community Development. Throughout the course of this project, information was also obtained from a variety of interviews with residents.

On June 20th, we participated in a public/press reception in Petersburg that was arranged by the Department of Planning and Community Development. This reception was co-sponsored by the Historic Petersburg Foundation. Public citizens, government officials, press reporters, and representatives of the city's neighborhood association came to the reception. Team members took the opportunity to conduct informal interviews, and to arrange future meetings with persons interested in providing input to the project. Press stories detailing the project and announcing the up-coming public meeting were carried in the Petersburg and Richmond newspapers.

Later that evening, the team met with the Museum Advisory Committee, formerly the African-American History Committee, a group concerned with the interpretation of black history in Petersburg. The members of this committee were identified as being among the most knowledgeable and interested persons in the city. The goal of this meeting was to introduce our project and to receive advice on sources, resources, themes, and the conduct of the study.

A public meeting/workshop was held at Gillfield Baptist Church on July 7th. Dan Mouer opened the meeting by describing the aims of historic preservation planning in general, and the goals of this project specifically. Mary Ellen Bushey gave a short slide lecture showing representative types of a variety of historic properties of interest to African American Petersburg. Ann Creighton-Zollar introduced the survey questionnaire and assured workshop participants of the anonymity of their responses. Following this initial meeting, the team and public participants adjourned to conference rooms where the questionnaire was administered. Participants then re-convened in the chapel of Gillfield church for a follow-up discussion. Several participants took spare copies of the questionnaire for persons who could not attend the public workshop.

The next several weeks were devoted to continuing research in the archives, conducting preliminary surveys on the ground in Petersburg, interviewing persons who had indicated that they wanted to contribute further to the project, and evaluating the survey questionnaire administered at the public meeting. This document was then assembled in late July and early August. A draft was submitted August 22nd to the city for public comment, for review by the city's historic preservation planner and the Virginia Department of Historic Resources.

## II. The Community Focus

### Introduction

#### Objectives

The major objectives of this section of the study involved the participation of members of the community. A self administered questionnaire (Appendix 4) was utilized to gather data from residents of the community as part of the public meeting held June 20th, 1994. The questionnaire was designed to discover their views on the overall needs and goals of the community and how these goals are related to preservation. The respondents were also asked to identify historic properties that were associated with persons, events, and/or themes important to the history of African-American Petersburg. They were also asked to identify other people who have valuable information.

While turnout for the public meeting was relatively small, approximately 30-35, the 15 participants who remained to complete the questionnaire were intensely interested, extremely cooperative, and quite knowledgeable. This analysis is based upon fifteen questionnaires that were completed as part of the community meeting and one which was filled out and returned prior to the meeting.<sup>2</sup> While it is not appropriate to use data gathered from only 16 people to generalize to the entire population of the City of Petersburg, it is appropriate to examine those data in a search for a set of common themes.

#### Participant Profile

Thirteen of the sixteen respondents identified themselves as African Americans and all but one identified themselves as residents of Petersburg. Three respondents indicated that they were present in a work related role. These included the minister of the church where the meeting was held, an employee of C&P (probably performing work related community service), and one who did not identify the nature of the work related role.

The reasons given by the respondents for their participation were quite varied. At one end of the spectrum was the respondent who simply said, "I received an invitation." At the other was the one respondent whose reason for participating

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<sup>2</sup> Seven additional questionnaires which were self-administered outside of the public forum were returned after these data were analyzed. The analysis of these questionnaires found that they were incompletely filled out and suggested no new themes. These questionnaires did mention several additional properties which were added to the appropriate lists.

was specifically, "to help to identify sites for preservation." One respondent saw participation in the meeting as a way of learning more about black American history in Petersburg. The remaining respondents gave answers which fell into three categories. The first category includes those who were there primarily to observe the process or to identify the action plan of this particular effort. The second category included those who expressed an interest in the history of Petersburg's African-American community and/or the current needs of the community. The third category included those who were present because their interest in the history of African Americans in Petersburg is expressed through membership in the Petersburg Museum Advisory Committee. One of these respondents answered the question about their participation by saying, "I am interested in a Black Museum that will deal in the time period 1600s to present day. I would like this building to be in Petersburg located in a place that is accessible to people in Petersburg as well as to tourists."

## Goals and Actions

A majority of the respondents specifically identified economic development as one of the community's greatest overall needs. One of them argued that "the other things will come with adequate economic development." Another specified the need for "economic development which does not compromise Petersburg's historic preservation attempts." The second most frequent response was the need for community identity. One respondent wrote, "For 150 years Petersburg has struggled to find a *raison d'etre*, not only Petersburg but the entire community of the lower Appomattox, which could be economic development - a common economic purpose, such as Petersburg had in the 18th and much of the 19th century - or it could be a cultural community identity -- a sense of a shared and living past."

Several respondents identified "housing" or "better" housing as one of the community's greatest needs. Two respondents also identified growth, management, and street improvement as being important needs of the community. One respondent saw "recognition that the historic districts provide economic wealth" as being among the greatest needs of the community. One specified landmarking and pictures of past historic buildings and homes. One respondent identified a reduction in crime as important to community. Finally, one respondent saw an improvement in race relations as being one of the community's greatest overall needs.

Overall, the respondents saw preservation as having the potential to contribute to both the economic and the identity needs of the community. One wrote that preservation could help meet the needs of the community by providing a sense of a shared and living past, which made available through interpretation, could be a powerful economic engine, not only through tourism but through the power of an enhanced lifestyle to attract desirable industry." Another wrote, "Development of history builds: (1) pride, (2) tourism, and (3) the process itself should enhance communication and cooperation among city residents." Another thought that

preservation would bring people back to where they were raised in a reunion with their neighborhoods.

Not all of the respondents, however, were quite so optimistic about the role of preservation in meeting community needs. One wrote, "Preservation might help, but we cannot put all of our energy into it." Another said that preservation could contribute to meeting the needs of Petersburg's African-American community, "If they really do something. This whole thing is just white people taking our information. And then the City will take credit for it, like they have really done something."

The responses to "what do you see as the greatest preservation needs of your community" highlighted the perceived importance of the identification, landmarking, restoration, and preservation of significant historical properties including, where appropriate, buildings, documents and archaeological sites. One respondent pointed out, however, that preservation efforts need to be balanced with efforts to make sure that people currently have clean running water and plumbing in their homes. The most import need, as one respondent put it, is "money, money, money."

Almost half of the respondents made no recommendations for actions which would better serve the community's preservation needs. Those who did respond to this question listed the need for indepth research and publication of the results as well as other efforts designed to increase public awareness and involvement in the preservation process. Specific recommendations included establishing the Martin Luther King Route, having a Petersburg Heritage Fair and the establishment of an African-American History Museum. Other specific recommendations included monetary incentives for property owners to engage in preservation, a Block Development Plan, as well as a training-employment plan to revitalize the community.<sup>3</sup>

The sixteen respondents who completed the questionnaire provided information on approximately 50 historical properties. Along with their answers to earlier questions, their descriptions of these properties shed some light on what the respondents consider to be important themes in the History of African-American Petersburg. One theme which clearly emerges from a consideration of the data is the importance of religion and the Churches in Petersburg's African-American community. The respondents listed seven churches by name (Gillfield Baptist, Good Shepherd Baptist, First Baptist, Mount Olivet Baptist, Zion Baptist, Tabernacle

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<sup>3</sup>. One of the additional questionnaires received after analysis had been completed was filled out by the Clerk of the City of Petersburg, Mr. Benjamin O. Scott. He highlights the existence of old records which contain a wealth of information about the African-American community. He points out that these records should be preserved, while access to this information is granted to the community.

Baptist, St. Stephens).<sup>4</sup> Several respondents mentioned Gillfield Baptist Church, where the meeting was held. They pointed out that Gillfield has the oldest handwritten record book of any African-American Church in America. It was pointed out that the church already has the Manuel L. Reed Heritage Room and plans to build a museum. Petersburg's First Baptist Church was described as the "oldest organized black church in America." Respondents mentioned the history writing project of the 103 year old Zion Baptist Church. Several respondents mentioned the role played by Petersburg churches in the modern Civil Rights Movement.

The respondents gave advice about the direction of further research concerned with the theme of religion. One respondent pointed out that research efforts need to include all of the denominations while another urged that attention be given not just to churches with large buildings but also to the identification of the locations of African-American store-front churches.

The respondents, through their identification of educational institutions as important properties and educators as important persons, also highlighted the importance of Education as a theme in historic African-American life. Specific mention was made of the "old kindergarten" at 426 Sycamore Street, the Old Jones St. School at the head of Gill St., the Gill Street Kindergarten, Bishop Payne School, Peabody, Petersburg High, and Virginia State University.

The respondents made only a few references to African-American enslavement in Petersburg. They did consistently refer to the existence and accomplishments of free blacks in historic Petersburg. The idea of black accomplishment was also apparent in the respondents' discussions of the entrepreneurship which characterized historic African-American Petersburg. While the respondents gave numerous examples of black owned businesses in historic Petersburg, two clearly deserve special mention. The first of these is the Rialto Building. One respondent said, "In the 1920s the Rialto Theater was built and it still thrives." Another described the Rialto as a "rare business venture by a group of black professional men." While the Rialto Building was given specific mention, the most frequently mentioned type of business was the "funeral home." The frequent mention of funeral homes was done in an almost casual, offhand manner, for example, to describe the location of another property which was seen as historically important. This "taken for grantedness" of the funeral business implies its importance as a route for economic stability in a racially segregated community.

The respondents also paid special attention to the theme which is associated with blacks moving into mainstream occupations and into civic and political leadership. Specifically mentioned "firsts" included: Meredith Bolling Holmes, the first black

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<sup>4</sup>. One of the questionnaires submitted after this analysis also mentioned Oak Street Church, which became affiliated with the AME Zion Church in 1865. The present Oak Street Church building was constructed in 1879.

postman and the properties he owned; the grandfather of a respondent who was the first black elected to Petersburg city council since reconstruction; Mrs. Teresa Goldsberry Greene, the first black truant officer, and Hermanze Fauntleroy, Petersburg's first black mayor.

The site most frequently mentioned by the respondents was the Market Place. The Market Place, also referred to as the "public square on the Avenue," was mentioned not just as an area in which businesses flourished, but as the scene of many cultural activities. One respondent said, "People not only bought things there, they did their courting there." It was pointed out that many famous black entertainers performed there, ate there, etc. In fact, The Market Place was described as the site of Petersburg's own version of the Harlem Renaissance. At least one respondent specifically urged the redevelopment of the Halifax Triangle.

The respondents also gave advice about the methodological strategies which should be employed and the questions which should be addressed in future research endeavors concerned with historic African-American Petersburg. One pointed out that data should be collected from African-American residents of retirement homes using an interview rather than a questionnaire format. One asked, "Are there more facts about J. J. Roberts' stay in Petersburg and others who were involved with him before Liberia." One asked, "What are the city's early housing projects? Another wanted to know if any "servants' cottages" still existed.

One important result of this effort is a list of names, addresses, and phone numbers. The residents of Petersburg who provided the information requested in the questionnaire all volunteered to be contacted again for additional information. Many of them also provided the names of other people who should be contacted.<sup>5</sup>

In closing, one respondent wrote, "I have the strong impression that Petersburg residents are exceptionally interested in preserving/restoring the city's historical sites and that the city council and local businesses are not cooperative/supportive in such endeavors."

## Summary

Careful examination of the data supplied by these 16 respondents does reveal a set of important themes. Some of them certainly see a need to balance efforts to restore and preserve the past with efforts to meet the immediate needs of the community for adequate housing, public safety, and other city services. When these respondents look at the History of African-American Petersburg they see a pattern of accomplishments in the Churches, in the modern Civil Rights Movement, in the free black community, in black businesses, and in civic and cultural activities, which

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<sup>5</sup>. In order to assure anonymity of responses, the project team has retained all of the questionnaires. A listing of the names and addresses of those who gave permission to be further contacted, and of those recommended by the respondents, has been submitted to the City separate from this report.

if preserved and promoted, could contribute to the redevelopment of an economic base for the community. However, they also see divisions within the community which present an obstacle to the cooperation needed to even start such a process.

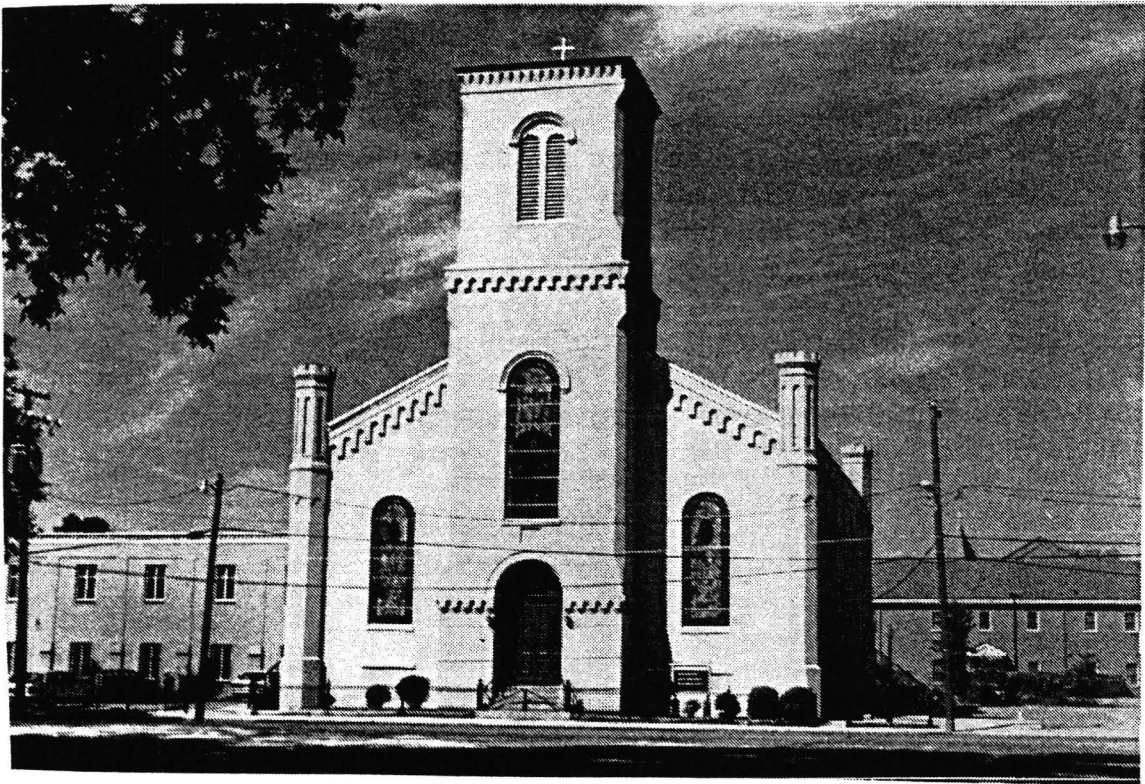


Plate 1: First Baptist Church, Harrison Street



## III. Historic Contexts

### The Colonial Period

There are only a handful of colonial buildings still standing in Petersburg, and fewer yet that can be directly associated with major themes of African-American history. Material remains of Petersburg's first century and a half are, for the most part, to be found only in archaeological sites.

#### Settlement to Society (1607-1750)

It is not known when the first blacks set foot in the Petersburg area; however, there are accounts of free black Indian traders at Fort Henry in the seventeenth century (Ward 1994, pers. comm.). These first free blacks may have been indentured servants who had obtained their freedom (Toppin 1994), although recent archaeological studies suggest that many of the dimensions of race-based slavery had been established in what is now Prince George County as early as the 1620s (Mouer 1994). The Falls of the Appomattox was settled, beginning in the 1650s, by men involved in the extensive trade in deer skins and fur pelts received from Indians who lived throughout the Piedmont areas of Virginia and the Carolinas. The location which is now Petersburg served as the terminus of the Occaneechee Trail, the major trading path (Mouer 1985), and Fort Henry served as the starting point for several major expeditions of westward exploration.

The principal traders in the late 17th century and early 18th century were Abraham Wood, Peter Jones, William Byrd I, William Byrd II, and Robert Bolling. All of these men had black servants or slaves working for them. Correspondence of the first William Byrd and diaries of his son both talk about black "woodsmen" who accompanied the large pack trains from "Appomattox" into the lands of the Saponi, Catawbas and Cherokees. Appomattox Indians continued to live in the area around Petersburg and Ettrick into the 18th century. Appomattox men served as the principal guides and interpreters for the traders.

Blacks--freed, indentured and enslaved--all participated with English settlers and Indians in the formation of the particular frontier cultures which have been called Chesapeake creoles (Mouer 1993). These frontier lifeways foreshadowed those of the pioneers we associate with the westward movement of the 18th century. Archaeological studies have revealed the presence of possible African-derived designs on handmade tobacco pipes throughout Virginia. This sharing of culture traits in frontier situations created much of what we today consider "American," including "African-American" culture.

For close to two centuries Petersburg's economy was based on the tobacco industry. Tobacco cultivation was labor intensive requiring many hands in the field. At first planters used European and African servants and African slaves. By the 1660s tobacco prices had fallen and it was no longer profitable to employ European indentured servants. Instead, many Virginia planters turned exclusively to African slaves for their labor force. By the end of the seventeenth century, the "peculiar institution" of race slavery was well established in Virginia (Kulikoff 1986).

During the late seventeenth and eighteenth centuries, the area surrounding Petersburg became increasingly settled by planters who raised tobacco which was shipped down the Appomattox and James Rivers to European ports. In 1730 a tobacco inspection station was authorized on the Appomattox River on Robert Bolling's property which was located at the present site of the Farmers Market on Old Street.<sup>6</sup> This served as impetus for Petersburg in becoming a major trade and shipping area (Wyatt 1943: 4-5).

Some of the first enslaved African Americans were probably brought to Petersburg by John and Robert Bolling at the time they established their tobacco warehouses. The first U. S. Census in 1790 indicated that there were 1,575 non-whites in Petersburg, most of whom would have been African Americans and some Native Americans. By 1800 there were 310 free blacks in Petersburg, many of whom were living in Pocahontas and were employed in the tobacco warehouses and on the waterfront (Jones 1994: pers. comm.; Edwards 1992: 4; Smith et al. 1981: 1-9).

In 1748 the town of Petersburg was incorporated and consisted of one street (Grove Avenue) and thirty-five lots. That same year, Blandford, located east of Petersburg and separated from it by swamps and woods, was a small settlement. It was located near Blandford Church, built 1735-1737 on Well's Hill (Wyatt 1943: 2, 25).

### Colony to Nation (1750-1789)

In 1752, Wittontown (Pocahontas), was incorporated. It was laid out in a grid pattern of 66 acres in half-acre lots by Richard Witton who bought the land from Robert Bolling. The first bridge was built that year (near the U.S. 301 bridge) connecting Pocahontas with Petersburg and replacing the old ferry which had been in operation as early as 1724. In 1784 the towns of Ravenscroft, Blandford, Pocahontas and the suburbs of Ravenscroft and Bollingbrook were joined into one town of Petersburg. These areas have been the heart of the African-American community in Petersburg and still exist today (Scott and Wyatt 1960: 34-35).

Throughout the late eighteenth century, Petersburg flourished as a tobacco town and as a milling and shipping center. Water-powered cotton mills, wheat flour mills and commercial warehouses lined the waterfront. During the American Revolution,

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<sup>6</sup>. This may also be the location of William Byrd's earlier "Appomattox" trading station.

Petersburg was the primary commercial town in the state and a depot for import supplies for the southern operations. Consequently, Petersburg became a target for the British in 1781.

During this period, John Bannister and John Bolling were some of the wealthiest plantation owners and slave owners. Bannister's Battersea Plantation was built circa 1765 with the Palladian style manor house in the center and servants quarters/kitchen (still extant) and outbuildings behind the house. The overseers house and quarters for the field hands would have been at some distance from the manor house and dependencies (Graham and Wenger 1988: I 9-10, IV 1-2). The placement of the buildings at Battersea exemplifies the hierarchical form of relationship which existed between the plantation owner and his overseer and servants.

More urban examples of principal dwellings with their separate kitchens and slave quarters exist in the city along Market, Sycamore, and High Streets and Grove Avenue. East Hill, which was Robert Bolling's house, was built near his tobacco business, serving as a prototype for the eighteenth and nineteenth century tobacco manufacturers in Petersburg who built their factories in residential neighborhoods close to their homes.

During the Revolutionary War and after, there was an increase in the numbers of free blacks. In 1781, the Battle of Petersburg was fought near the north gate of East Hill, Bolling's plantation. Battersea was occupied by the British who took eighty-two of Bannister's "best Negroes," including his best tradesmen when they left (Graham and Wenger 1988: I 9-10). Other slaves took the initiative and escaped from bondage during the turmoil of the war. Blacks also served as soldiers in the war, often as substitutes for their owners in return their freedom. Jesse Scott and William Scott were two blacks from Petersburg who served as soldiers during the Revolutionary War (Jackson 1942b: 260-261). However, it is not known whether they were freed in return for their military service or whether they were already free.

After the war, manumissions by will or by deed were fairly common in Virginia until 1800. Tobacco production was no longer profitable in some areas and the new crops required less labor, so it was in the best interests of the planter to emancipate some of his slaves. Some slaves had to purchase their freedom, while others who were more fortunate, were born free. The status of the mother determined the status of the child.

During this difficult period in black history, free blacks and slaves were organizing the first black churches in Petersburg. First (African) Baptist Church on Harrison Street, one of oldest black churches in America, was established in 1774 by a congregation of free blacks, slaves and whites. It moved to Petersburg from the Davenport Plantation along the James River in 1863. Gillfield Baptist Church on Perry and Gill Streets, also one of oldest black Baptist churches in the city, originated from a mixed congregation in Prince George County. In 1797, black members moved

to Pocahontas and formed Sandy Beach Church. In the early years, the congregation, made up of slaves and free blacks, worshipped on Sandy Beach in Pocahontas (Jackson 1937b: 6-8). The churches became the focal point of the black community providing free blacks and slaves with their first opportunities for community involvement and leadership.

## Early National and Antebellum Periods (1789-1860)

Scholars who study African-American history and archaeology have noted the contradiction between the ideals that led to the American Revolution and the institution of racial slavery (cf. Morgan 1975, Jordan 1968, Berlin 1974, Genovese 1976, Parish 1989). Ideals which stated that all men were equal and had the right to life, liberty and the pursuit of happiness were in direct contradiction with the facts of race slavery. Also at odds with the institution of race slavery were the notions of representation in government and legal mechanisms that allowed individuals to pursue grievances in courts of law, supposedly allowing for fair treatment as mediated by a jury of one's peers.

In order to combat this contradiction ideological justifications of race enslavement were established that came to define the society in which all African Americans (both enslaved and free) moved prior to Emancipation. These justifications focussed on race slavery as a "necessary evil" brought about by the presumed inability of African Americans to provide for themselves. Within this ideology, it was seen as necessary for whites to serve as caretakers for African Americans. It should be noted that not only did the ideological justification of race slavery frame the society in which African Americans moved, it also served as a framework for the ways in which white members of that society identified themselves (Berlin 1974, Parish 1989, Ryder 1991).

This ideology by which whites justified slavery and identified themselves in opposition to African Americans was easily attacked from many different angles. For example, populations of free African Americans such as the one that existed in Petersburg, were a direct contradiction of the portions of the ideology which stated that African Americans needed to be "taken care of" by whites. Especially troubling were those free African Americans who were doing well economically. A more basic contradiction lay in the fact that enslaved African Americans often struggled for freedom from bondage either through economic means such as working to save money to buy their own freedom and that of members of their families, through slave rebellions such as Gabriel's rebellion of 1800 and Nat Turner's 1831 rebellion, through activities such as running away, through the perpetuation of the Underground Railroad with help from sympathetic whites, and through attempts to gain an education despite the passage of laws making it illegal to educate slaves (Berlin 1974, Johnson and Roarke 1984, Parish 1989, Ryder 1991).

Throughout the Antebellum period, white lawmakers enacted a series of laws which attempted to control and defuse the various threats to the existing ideology (Lutz 1957, Berlin 1974, Jordan 1968, Johnson and Roarke 1984, Ryder 1991, Ryder and Schwarz 1990 and others). Laws were enacted which made it more difficult for free African Americans to buy slaves so that by the 1850s it was possible only to purchase family members. At the same time, it became increasingly difficult to free enslaved African Americans. For example, prior to Nat Turner's rebellion, a slave could be freed by his or her owner or could buy his or her freedom through practices such as hiring oneself out and saving money or working for freedom. After the 1831 rebellion, laws were enacted which required newly freed African Americans to leave the state or be subject to re-enslavement. (Similar laws were enacted in all of the slaveholding states.) As with all laws, there were provisions which allowed some individuals to get around the law. It was possible for freed African Americans to stay in the state if they had a white sponsor who was willing to sign a legal document attesting to the good character of the freedman. A free African American could purchase a family member, but might have no means of freeing that person if a white sponsor could not be found. Other laws were enacted which were designed to control the movements of free African Americans by not allowing them to return to the state if they left.

Many whites felt threatened by the large proportion of skilled and educated persons in the free African American community and by the late Antebellum period, laws were enacted which were designed to prevent African Americans from competing with whites for jobs and contracts. For example, during this time period, the white mechanics union in Charleston, South Carolina fought for passage of a law that would make it illegal for African American mechanics to compete with white mechanics for contracts (Johnson and Roarke 1984).

Whites became suspicious of free African Americans and of African American church congregations as a result of Nat Turner's rebellion, resulting in the passage of laws designed to prevent the religious gathering of enslaved and freed persons without the supervision of white persons. In response, religious gatherings were held secretly.

In addition to laws which regulated access to freedom, ability to compete economically with whites, own property and the ability to air grievances in a court of law, a series of laws were enacted in many localities which sought to control perceived behaviors. These laws, known as Social Deference Codes were notoriously ambiguous in wording and intent. Some codes specified appropriately deferential behavior that African Americans were expected to exhibit. For example, one code required that African Americans step off the side walk if approached by a white person. Another code might note that African Americans were to remove their hats when in the presence of a white person. However, many of the laws that made up the social deference codes stated only that an African American could be caned, jailed or otherwise punished for not showing appropriate respect to a white person. What behaviors constituted disrespect were often left to the interpretation

of the white person involved. These laws were perhaps the most obvious attempt to bolster the ideology that held that whites were different enough from African Americans that ideals of equality and freedom did not necessarily imply that African Americans should be freed (cf. Stamp 1956, Berlin 1974, Johnson and Roarke 1984, Tyler-McGraw and Kimball 1988 and Parish 1989).

The establishment of Liberia as a colony of freed slaves and transplanted freedmen in 1821 was yet another attempt to resolve the contradictory ideologies on which the new nation's southern society was based. Of interest for the City of Petersburg is that Liberia's first president was a resident of Petersburg.

### 1789-1830

By the time of the first U. S. census in 1790, Virginia had 12,866 free blacks. The free black population constituted an anomaly in a society which was structured for only two classes- whites and enslaved blacks (Edwards 1984: 1). The growth of the free black population became a cause for concern, especially after the slave revolts in Haiti in 1793. That year, the Virginia General Assembly began to pass a series of laws aimed at controlling this new class of people. "Free Negroes or mulattoes" had to be registered and numbered by the town clerk, and the certificate had to be renewed every three years. It became illegal for a person to hire a free black without a certificate. In 1795, a penalty of \$100 was established on anyone assisting a runaway slave (Dabney 1992: 180-181; Edwards 1984: 3-4).

After Gabriel's Rebellion in 1801, several free blacks from Petersburg were accused of taking part in the conspiracy. They were tried, but were freed on the technicality that slaves were not allowed to testify in court against free men of any race (Egerton 1993: 100). The next year, there was a slave revolt in Norfolk. As a result of the insurrections, lawmakers attempted to limit emancipations. In 1806 Virginia laws prohibited free blacks, even with resident status, from returning to the state after leaving it, and any Virginia slave freed had to leave the state within twelve months. This was later modified. If a person was of "good character" they could petition the State Assembly. Later in 1837 it was transferred to the jurisdiction of the county or corporation (Lane and Freeman 1992: 490). In spite of these restrictive laws, free blacks in Petersburg found ways to circumvent them and some even managed to prosper.

The Early National Period was one of optimism, improvements in transportation, and increased trade in Petersburg and increased economic opportunities for Petersburg's free black population. Between 1795 and 1816 the Lower Appomattox Canal and the Upper Appomattox Canal and basin were completed and remained in operation until the late 1890s. The Appomattox River allowed ocean-going vessels to dock at the wharves at Pocahontas and the canal basin was the center of commerce for batteaux from the Appomattox Valley farms. African-American slaves and free blacks worked on the wharves at Pocahontas and at the canal basin loading and unloading the large tobacco hogsheads (Trout n.d.). The small frame

**Tidewater Colonial houses found on Commerce and Upper Appomattox Streets, and in Old Town date to this era.**

**Petersburg was also a market and manufacturing center for southside Virginia and northern North Carolina. Halifax Street and the Jerusalem Plank Road (Crater Road) were two major thoroughfares connecting Petersburg's Old and New Markets with the southside farmers (Okerland et al. 1992: 26-27). Dwelling houses dating to this early period can still be seen along Halifax Street which was both a residential and a commercial area which accommodated the drovers.**

**By 1820, old Blandford was eclipsed by the town of Petersburg. A great fire in 1819 nearly destroyed the whole town of Blandford. The Masons Hall, built in 1757 at the corner of Miller and Old Church, was burned and was rebuilt in Petersburg (Ward 1994 pers. comm.). A contemporary visitor to Petersburg remarked that the three hundred "capital" brick houses, newly built after the great fire of 1815 in Petersburg, were strong proof of Petersburg's prosperity (Berkbeck 1818: 15-16). Petersburg continued to expand and in 1816 Delectable Heights and the areas east and west (Fifth Ward) of Halifax Road were added (Petersburg annexation map 1956).**

**Historian, Luther Porter Jackson noted that, among the cities and towns of Virginia, Petersburg proved to be the most attractive to free blacks. From 1800-1830, the free black population in Petersburg grew from 310 to 2,032, and the numbers of free black property holders multiplied. During this time, Gillfield Baptist Church remained autonomous and under black control. In 1818, the church bought the present lot then known as Gill's Field which later became Perry Street. Members of the congregation bought lots and built homes in the vicinity of the church. By 1820, the church had 422 members, some of whom were prominent citizens in Petersburg and substantial property owners (Jackson 1937b: 5-12).**

**In the late 18th and early 19th centuries, in spite of formidable odds, free blacks owned or were engaged in many different businesses. They virtually had a monopoly as draymen and barbers, and both whites and blacks patronized their businesses. They were also engaged in various other occupations such as brickmasons, carpenters, grocers, boatmen, undertakers, contractors, blacksmiths, shoemakers, and restaurant owners. Black women were midwives, grocers, washerwomen, and domestics (Smith 1984: 15-19). Richmond Graves, a prominent free black master carpenter, owned property on the corner of Market and High streets where the Trapezium House now stands. Graves also owned a livery service and slaves (Jackson 1942a).**

**Horse racing was a popular form of entertainment in Petersburg at this time. The Gillfield and Pride's Field race tracks flourished in the late-eighteenth century. The kitchen from Pride's Field tavern is still extant and a reminder of that era. Poplar Lawn and the New Market race courses were also popular. During this period, Charles Stewart, a slave born in Pocahontas, became a famous jockey and horse trainer (Smith et al. 1981: 12-13).**

Some enterprising and adventurous free blacks chose to migrate to Liberia and some had no choice. As early as 1776, Thomas Jefferson, a large slave owner himself, proposed a plan for African colonization of the African Americans in Virginia as one solution to the slavery problem. The Virginia Assembly passed four pro-colonization resolutions between 1800 and 1816. Free blacks were first sent to Sierra Leone. Later, in 1821, a permanent location was purchased at Monrovia which was established as an independent Republic of Liberia (Morris 1961: 543). Joseph Jenkins Roberts, a free black from Petersburg, played a major role in the colonization of Liberia and became its first president. Roberts and Colson Waring, also a former resident of Petersburg, established a trading company in Liberia between Petersburg, Liberia and Liverpool, dealing in firearms, ale, and rum. After 1831, the colonization movement declined (Jackson 1937b: 14-15).

### 1830-1860

In 1830 there were 3,440 whites and 4,882 blacks, of whom 2,032 were "free persons of color" living in Petersburg. On the average during this period, approximately one third of the total African-American population in Petersburg consisted of free blacks (City of Petersburg 1992-1993: 2). During the antebellum period, blacks provided the majority of the labor force for the tobacco, iron and shipping industries, foundries, and railroads. Both free blacks and slaves worked in the tobacco factories and warehouses and on the docks.

Before 1830, black churches enjoyed a fair degree of autonomy and the number of black churches and church membership grew. In 1831, Nat Turner's rebellion in Southampton County resulted in widespread repression of free blacks, especially black preachers since it was felt that they were partially responsible for the rebellion. Measures were taken to close the black churches and to ban black preachers. A number of restrictive laws were passed in the 1831-32 Virginia Convention. Slave codes were tightened with a system of patrols and passes. Other laws prohibited meetings without a white person present, curtailed education, restricted manumissions, and imposed special disabilities on free blacks. Although restricted, the congregations in Petersburg's black churches continued to meet (Lane and Freeman 1992: 500-501).

In spite of the many restrictions imposed against blacks, Petersburg continued to provide opportunities. Antebellum Petersburg was enjoying a prosperous and expansive period in commerce and industry, part of which can be attributed to the improved transportation system which Petersburg undertook between 1820 and 1860. Petersburg's ports were busy with schooners specializing in bulk cargo and steamers which carried passengers and goods to major eastern ports. Farmers in North Carolina shipped their produce to Petersburg by rail and water and Southside Virginia brought their goods to the markets in Petersburg. By 1835, Petersburg manufactures included six tobacco factories, three cotton mills, six manufacturing



flour mills, one brass and cast iron foundry, two earthenware potteries, two cottonseed oil mills, numerous merchants' stores and four druggist shops. Between 1831 and 1851 five separate rail lines were constructed in Petersburg (Henderson 1984: 23).

With the economic expansion of the city, there was a greater demand for cheap labor in the carrying trade (carters and hack-drivers) and service-related industries and free blacks were able to compete more successfully for these jobs. Blacks had a virtual monopoly in the carrying trade, carrying everything from coal, farm products, all kinds of trade goods and individuals (Smith 1984: 18).

By the time Petersburg became a city in 1850, a number of factors were helping to create a more favorable environment for blacks to become entrepreneurs. There was a general upswing in the economy, improved trade and transportation, industrial expansion, higher wages and rising property values. The migration of slaves with skills to the lower Mississippi Valley increased the demand for skilled free black artisans in Petersburg. A larger number of free blacks were born in freedom and were familiar with a market economy and in ways of circumventing restrictive laws (Schweninger 1992: 518-519).

Most of the gains made by free blacks during the antebellum period were in the form of property ownership and businesses. During this time, there was an overall gain of free black property ownership in the cities of Virginia. Petersburg especially, showed a great increase from 25 to 246 property owners in the 30-year period. In 1830, approximately 12.1% of free blacks in Petersburg owned property (Jackson 1939: 438).

In 1850 Petersburg became a city rivalling Richmond with its busy port, railroads, cotton, tobacco, flour and iron industries. The prosperity of the period is evident by the fine mid-nineteenth century residences, many of which are still standing along Sycamore and High Streets. Black carpenters, brick masons, and ironworkers undoubtedly had a role in building these fine mansions.

During the 1850s and 1860s, the tobacco industry in Petersburg depended heavily on hired seasonal free black labor, at extremely low wages, and a core of slave laborers who were the property of the tobacco companies. Corling's Corner, at the corner of Sycamore and Bank Streets, was the gathering place where slaves and owners assembled annually to negotiate slave hiring by the local tobacco manufacturers (Perdue 1976: 79).

During this period, there was an anti-slavery movement in the country. An underground railroad had been established as early as 1786; it flourished in the Western Reserve after the War of 1812 and in the northern states beginning in 1830 (Morris 1961: 545). Several houses, one in Pocahontas and one near the Fort Henry site, are said to have been a part of the underground railroad system, although it is difficult to verify. The Colson Family Papers, on file at VSU, document one slave's

escape. He was taken via the underground railroad to Rocketts Landing in Richmond where he was put on board a ship and was taken to Philadelphia and finally to Cambridge, where he remained under an alias. His brother went all the way to Canada (Colson Family Papers). John Henry Hill also escaped to Canada by way of the underground railroad. He later returned to Petersburg and became a member of the City Council (Jackson 1945: 58, 86).

By 1860, Petersburg was the seventh largest city in the South, the second largest manufacturing and industrial center among cities in Virginia, and a major shipping port with enough business to warrant building a customs house in 1856. Within the last thirty years, the city had experienced a rapid population growth of 119% (Henderson 1984: 25; Hartzell 1991: 134).

## Civil War (1861-1865)

On the eve of the Civil War, Petersburg had the largest number of free blacks of any Southern city at the time (Hartzell 1991: 134). About half of Petersburg's population of 18,266 was black, of whom 3,225 were free blacks comprising 36% of the total African-American population in the city (1860 U.S. Census; City of Petersburg 1992-1993: 3).

The resources which benefited Petersburg's economy in the 1850s proved to be a liability during the Civil War. Petersburg's four railroad lines and key roadways were a major supply center for the Confederacy. Recognizing that the key to Richmond lay in severing the lifeline of the Confederacy, General Grant began his ten-month siege of Petersburg which lasted from 18 June 1864 to 3 April 1865. During the siege, the city was protected by a ten-mile line of Confederate defensive earthworks (National Park Service Brochure).

At the onset of the war in 1861, Petersburg's economy was directly affected. The Union naval blockade at Hampton Roads put the general commission merchants and the tobacco manufacturers out of business within six months. The empty three and four story tobacco factories were put to good use as Confederate hospitals (Henderson 1984: 25). The Confederate government invested heavily in Petersburg creating a short-time economy composed of industries to support the Confederate war effort. Some 850 slaves and free blacks were hired to work on the railroads and many helped to construct the trenches and batteries for the ten-mile long defensive earthworks surrounding the city. They also served as nurses and servants in the many hospitals in the city (National Park Service Brochure).

In 1862, the first black Union regiments were activated. In Petersburg, two black divisions were engaged in the initial assault on the city and in the Battle of the Crater. On 15 June 1864, General Edward Hinks' division of 3,500 black men captured and secured five Confederate batteries. The Battle of the Crater was fought

on 30 July 1864. The day before the battle, General Ambrose E. Burnside gave orders for the Fourth Division, IX Corps, comprised of 4,300 black soldiers, to lead the assault since the white divisions were battle weary and the black troops were numerically superior and had seen little action. However, the following day, General George G. Meade, sensitive to public opinion in case of failure, reasoned that "it would be said. . . that we were shoving those people ahead to get killed because we did not care anything about them." Instead, Meade ordered the black troops to go in last. Led by General Edward Ferrero, they were met with a fierce Confederate counter-attack led by General William Mahone and were forced back into the crater where they engaged in hand-to-hand combat. The fighting became vicious, resulting in 209 black soldiers killed, 697 wounded, and 421 missing or captured, a total of 1,327 or 38% of the IX Corps loss. Many of the blacks taken prisoner were killed rather than held as prisoners. After the battle, Poplar Lawn was used as a retention camp for captured black soldier prisoners, some of whom were returned to their owners (National Park Service Brochure).

In December 1864, the black Union troops, incorporated into three divisions, became the XXV Corps of the Army of the James. After the fall of Petersburg on 3 April 1865, some of the Corps marched through the city on their way to Appomattox. The XXV Corps continued to march with Grant's army and were present at Lee's surrender at Appomattox on 9 April 1865 (National Park Service Brochure).

The city of Petersburg was visited by President Lincoln after it formally surrendered on 3 April 1865. Lincoln rode through the streets of Petersburg which were filled with cheering blacks. He met with General Grant at the Wallace House on South Market Street which was serving as Grant's headquarters. There they discussed the logistics of the imminent Confederate surrender and the possible post-war problems. After the meeting, Lincoln spent the rest of the day in Petersburg speaking with blacks who came out in great numbers to see him. He later continued on to Richmond (Henderson 1977: 4-7).

After the surrender, Poplar Lawn was the site for a temporary Union hospital and the Fairgrounds was used as a Union camp. Many of the tobacco factories continued to be used as hospitals and as prisons (Perdue et al. 1976: 90).

A preliminary Emancipation proclamation had been issued by Lincoln on 22 September 1862, freeing as of 1 January 1863, all slaves in areas still in rebellion against the United States. The Emancipation Proclamation did not immediately free a single slave since it applied to only those areas behind Confederate lines, however, blacks were freed in territory occupied by Union troops (Bragdon and McCutchen 1961: 353).

Petersburg's homes and businesses suffered widespread damage from the siege. Free black business people, such as bricklayer Henry Mason, bathhouse owner Eliza Gallie, and drayman Sandy Walker, lost most of their holdings (Schweninger 1992: 532). A Union map was drawn in 1865 recording the damage incurred by Union

shells to properties owned by free blacks and whites. This map serves as a demographic record of where some of the black communities were located during the Civil War. Free blacks were living in the Old Towne area on Bollingbrook, River, Second, and Third Streets, and in Blandford, Pocahontas, Ravenscroft, Gillfield, and the Heights. Blacks also lived in other areas which were probably outside the range of Union guns (Graham map 1865).

After the war, only one-fifth of the antebellum black business people in the state survived the war as property owners. The new black businesses that emerged after the war tended to be largely in the service trades. There was a demand for skilled black carpenters, bricklayers, stone masons, and blacksmiths for rebuilding homes and businesses immediately after the war (Schweninger 1992: 534-535).

## Reconstruction and Growth (1865-1917)

The effects of Radical Reconstruction and the rise of Jim Crow profoundly changed southern society. Former slaves had to adjust to their newfound freedom in a society where a large portion of the population had previously devoted most of its efforts to denying that an event such as Emancipation was possible. African Americans who had been free before the Civil War also dealt with changes in their status as a result of Emancipation. African Americans who had been free prior to the Civil War were no longer an anomaly, like yet different than the majority of African Americans who were enslaved, they suddenly became part of a larger population of African Americans, all of whom were free. For a short while, prior to Jim Crow and disenfranchisement, race and legal status were not as tightly bound as they had been prior to the Civil War.

Social institutions that were important forces in the adaptation to freedom included churches, benevolent societies, schools and business associations. Establishment of African American presence in local and state governments prior to disenfranchisement helped to speed social change while at the same time further challenging the ideology which had held that African Americans could not take care of themselves, much less make a valuable contribution to society. Petersburg was modernized and many civic improvements were made by the African-American leadership during this time. It is interesting to note that after the disenfranchisement and the return of political control to whites, Petersburg issued a pamphlet extolling the conveniences of (then) modern Petersburg in hope of drawing more business and industry to the city. Many of the improvements listed had been initiated and completed by the previous city government under leadership of the Readjuster Party with its large black constituency.

Also important in this period is the Jim Crow backlash and the rise of a system of apartheid. The attempt at establishment of completely separate social and economic spheres and differential treatment under the law characterize this period.

Luther Porter Jackson aptly describes the Reconstruction period as beginning in 1865 and ending in 1900 when blacks were disenfranchised. At that point he considered Reconstruction as having ended completely. During this period, black participation in office holding was at its highest until the 1970s. For a period of thirty years, blacks in Petersburg were active in politics and held many elective offices in the General Assembly and the city government. Petersburg was the only city to be continuously represented in state legislature by an African American (Jackson 1945: viii). During this same period, the black community experienced such growth in its institutional life as to be considered the flowering of black society and culture (Okerlund et al. 1992: 32).

After the surrender, freemen and freedmen streamed into the city from outlying areas looking for employment, resulting in overcrowding in Pocahontas and Blandford, and causing social and economic problems. Vagrancy laws were soon passed in 1866 to address the problem (Smith et al. 1981: 15; Jones 1994: pers. comm.). Between 1860 and 1870, the black population in the city increased from 8,924 to 10,206, an increase of 14%, while the white population decreased from 9,342 to 8,744 (City of Petersburg 1992-93).

Of immediate concern after the war was the education of the freedmen and free men, and thirteen day schools and two night schools were established in the city, some of which were supported by the African-American churches. From 1865-1870, education was in the hands of northern white teachers. The Freedman's Bureau operated in the state for a period of five years. In the later years of the Freedman's Bureau schools, blacks partially paid for their education in the form of tuition fees. The Freedman's Bureau schools were discontinued in 1870. During the last years of the schools, a large proportion of teachers were black. The main source of supply of black teachers came from Hampton Institute which was established in 1870, St. Stephens in Petersburg, Richmond High and Normal School, Richmond Theological Institute and the Freedman's Bureau Schools (Jackson 1937a: 3-4). In Petersburg, schools for blacks were established in Pocahontas, Blandford, Poplar Grove, Market and Oak streets, in the Gillfield and First African Baptist churches, Third Baptist Church and Poplar Lawn. Major Giles B. Cooke's school and Miss Colseus's school, which was a private black school which charged tuition, were considered the best schools in the city (Henderson 1977: 37).

In 1870, the public school system was established in Virginia. There were four public schools for blacks in Petersburg. The first was a high school located at the First Baptist Church on Harrison Street and was run by Major Giles B. Cooke, a white man and a former C.S.A. officer. Other schools were located in Pocahontas, Blandford and at the Fairgrounds. Peabody High School on West Fillmore Street was built as the first black high school replacing the earlier high school at First Baptist Church (Henderson 1977: 278-279; Beers map 1877). At first, the schools were mostly taught by northern white teachers. By 1885, through the lobbying efforts of

Reverend Henry Williams and Peter Morgan, black teachers became a permanent institution in Petersburg (Jackson 1937a: 10).

During the Reconstruction Period, Petersburg's African-American community exerted significant political influence in the city and state, holding many elective offices in the General Assembly and City Council. During this period the city was represented by eight blacks in General Assembly. In addition to regular office holding, there were appointive positions filled by African Americans, such as postmasters, postal clerks, mail carriers, and collectors of internal revenue. There were also blacks serving as police officers, constables, bailiffs, gaugers and clerks. From 1872-1874, Petersburg had ten black city councilmen, thirteen black police officers, and four black constables (Jackson 1945: vii-ix, 58-59, 86).

Party affiliation at this time was determined chiefly by race- the majority of the whites were associated with the Conservative or Democratic party, while the overwhelming majority of blacks were associated with the Radical or Republican party. The whites who associated with the latter parties were known contemptuously as Carpetbaggers or Scalawags. During this time, the federal government exerted considerable control over the Southern states and blacks looked to the federal government and the Republican party as a means of retaining their free citizenship status (Jackson 1945: vii-viii).

In 1867, the Reconstruction Acts of Congress elevated the status of the black man to that of voter and office holder. Most male blacks became eligible to vote while some whites were disfranchised (Jackson 1945: vii). Two years later, in 1869, a constitutional convention was held in Virginia which was dominated by the Radical Republicans. This body produced the Underwood Constitution, providing for black suffrage, a public school system, and the disfranchisement of whites who had supported the Confederacy. It also defeated a resolution for a poll tax (Hartzell 1992: 134).

Although in 1870, Virginia was "redeemed" with a conservative Republican governor who was opposed to black rights, the city of Petersburg was not. Conservatives maintained a majority on city council; however, most elected city officials, including the mayor, were Radicals. In 1869, Petersburg's black voting majority elected two black Radicals to the House of Delegates, Peter G. Morgan, a shoemaker who had purchased his own freedom and that of his family, and George Fayerman, born free in Louisiana, who came to Petersburg after the war, and established a grocery business. Both were property holders in Petersburg (Hartzell 1992: 135).

Radical strength continued to grow in Petersburg in the 1870s. In 1871, Joseph Evans and John Matthews, both black, were elected to the House of Delegates. After 1873, every city councilman and executive official of the city was a Radical and nine blacks served on city council. Radical control was instrumental in providing jobs, education, and many services for blacks. Between 1870 and 1874, blacks held a

majority among registered voters outvoting whites in every election. War Clubs and the Loyal League, sponsored by the Republican party, were instrumental in bringing out black voters in great numbers (Hartzell 1992: 136).

Petersburg's economic devastation following the war and the depression of 1873 played a role in the demise of the city's Radical Republican government. In spite of high taxes, the city borrowed heavily to finance the city's schools and other city programs. It was forced to offer high rates of interest on its bonds and soon found itself heavily in debt. In 1874, Conservatives made the debt an election issue, and were returned to city hall. Although blacks maintained seats on council, they no longer had the majority and Petersburg finally joined Virginia in being "redeemed" (Hartzell 1992: 138).

During this time, with the ebb and flow of black politics, Petersburg's blacks were involved in developing black institutions and social and cultural organizations, many of which exist today. Petersburg blacks supported a lending library, a debating and lecture association, and a black Y.M.C.A. They organized fraternal organizations, the largest of which was the Masons with thirteen lodges and a membership of over three hundred. Women organized the Sisters of David and many other similar organizations (Henderson 1980: 322).

The black churches in Petersburg experienced great growth and transformation. In 1878, Gillfield Baptist Church built the present Romanesque Revival style building with a seating capacity of 1,600. It was designed and built by members of the church. A century later, Amaza Lee Meredith, a self-taught architect, designed the annex to the church (Orange 1992: 11, 14). In 1879, the Oak Street A.M.E. Zion congregation on Halifax Street built a new church in the Italianate style (Berry 1994, pers. comm.). Many blacks broke their affiliations with white churches and formed their own. Some of the new congregations formed were Shiloh Baptist Church, Fourth Baptist, St. Stephen's Episcopal Church and a Roman Catholic mission church for blacks was established on Halifax Street in 1885 (Henderson 1980: 312-313).

With the reestablishment of the Virginia State Militia in 1871, blacks organized their own militia companies and elected their own officers. The first militia was the Petersburg Guards organized by John H. Hill in 1873. Militiamen performed drills, led parades, and held competitive matches at the "shooting ground" near the Waterworks on St. Andrew Street. In 1881, all of the black militia companies from Petersburg marched in President James A. Garfield's inaugural parade in Washington (Henderson 1980: 326-332).

Black musical groups performed concerts in the Ramsdell Building on Halifax Street and black social organizations gathered for banquets and railroad trips to other cities. The churches contributed to the cultural growth of the community by sponsoring lectures with prominent black and white speakers from home and abroad (Henderson 1980: 322-325).

By the 1880s, the political climate boded well for Petersburg's black citizens when a third party, the Readjuster party, challenged the Conservative party. Alfred W. Harris and Armistead Green, representing the new generation of black politicians, were supporters of the Readjuster party. The Readjusters were led by Confederate hero General William Mahone who led his campaign from his home (demolished) and his office in the main building of the Southside Railroad Depot on Rock Street. The new party advocated the readjustment of the State's huge debt. The Readjuster legislature made many reforms favoring its black constituency, including abolishing the poll tax and the whipping post, allowing blacks to serve on juries, and requiring equal pay for black teachers. Petersburg made the greatest gains, since its black majority was the backbone of the Readjuster party. Petersburg received the first state college for blacks, the Virginia Normal and Collegiate Institute (now known as Virginia State University) which opened in 1883. It also received the state's first black mental institution (Hartzell 1992: 139-140; Okerlund et al. 1992: 33).

The city and black community in Petersburg benefitted as well as a result of Readjuster control. During this time, faculties were integrated in the segregated black public schools; a public health doctor was hired to aid the poor; prescription drugs were subsidized for the poor; the city gas company was pressured into reducing its rates; a horse drawn streetcar line was developed; the gas lighting system was converted to electric; and a new city park was developed with integrated facilities. There were also other municipal improvements, such as paved streets and sidewalks (Okerlund et al. 1992: 33).

During the 1880s, black journalism flowered. In 1882, the *Lancet* was Petersburg's first secular black newspaper under the able editorship of George F. Bragg, Jr. Bragg supported the Readjuster party in its early years. Later he founded the *Afro American Churchman*, a religious newspaper. In 1888, Matt N. Lewis began publishing the *Herald* which became a rival newspaper of the *Lancet*. With the renewed political repression, the black press declined and disappeared by 1900 (Henderson 1980: 325).

The Readjuster party was short-lived and was defeated in 1883 by Conservatives who capitalized on the racial fears of white Virginians. With the demise of the Readjuster party, blacks found their rights increasingly eroded. In 1884 Mahone, the state party chairman, supported James Brady, a white, over Joseph Evans, a black. Evans ran as an independent, but lost. Mahone's action was seen by many of Petersburg's blacks as a final act of white betrayal. Concerned that blacks were spending too much time and energy on politics, George Bragg wrote in the *Lancet* that African Americans should spend more time and resources on the development of black businesses (Hartzell 1992: 144).

Many blacks took Bragg's message to heart. During this time, a variety of new black businesses emerged, many of which were located in the downtown area, in Gillfield, especially along Gill Street, and on "the Avenue." Wilkerson's Funeral Home,



established circa 1874, is one of the earliest surviving black businesses from that era (City Directories 1874-1880).

In the 1870s and 1880s, all the physicians in the city were white except for Dr. H. H. Harris and Dr. Louellen Harris, the first woman doctor. Many black women worked as midwives, root doctors, "cuppers and leechers." Dentistry was also a closed profession for blacks; however, many antebellum free black barbers were also "tooth pullers." During the Civil War, Petersburg had a number of hospitals throughout the city. After the war, the Confederate States Hospital at the Fairgrounds served as a Freedman's Bureau hospital for blacks until 1868 (Henderson 1980: 294). Later, Dr. William Crowder ran a hospital at 131 New Street in the 1920s and 1930s and Dr. Burton's hospital was in operation in Birdville (Jackson & Bland 1994 pers. comm.). By the 1920s, Petersburg had eight African-American physicians (1924 City Directory).

In the post-war period, Petersburg lost its status as a major shipping port as a result of the silting in of the harbor, and the consolidation of the railroads resulting in Petersburg being bypassed for the port of Norfolk. Trade patterns had changed in the surrounding region with the abolition of slavery. Large plantations were divided into smaller farming units and Petersburg's retail business suffered when Southside Virginia and North Carolina farmers shipped their produce to Norfolk. After the 1880s, the cotton mills declined (Henderson 1984: 29). The tobacco industry was in a state of decline. Failure to meet the domestic market demands resulted in the tobacco industry's eclipse by manufacturers in Durham, Winston-Salem, Danville, and Richmond who specialized in bright tobacco and cigarettes.

Petersburg had an oversupply of labor from the large influx of recently freed slaves. This worked to the advantage of the employer, and Petersburg's tobacco workers were on the lowest pay scale compared to other tobacco centers. Working only nine months out of the year for a little over one dollar a day, most of Petersburg's tobacco workers had an annual income of only two hundred dollars. As a result of the low wages, most members of the families had to work, including the children (Henderson 1984: 34-35, 438-440). The lack of employment opportunities in the city drove many people away, especially young black men. Between the early 1870s to the late 1880s, Petersburg's black male population over 21 years of age dropped 23%. The large number of women, children and old people kept the total black population in 1890 above the 1870 level. One-fourth of the black households in Petersburg was headed by women (Henderson 1980: 440, 473).

In spite of the seemingly bleak picture, between 1870-1890, black home-ownership increased 300% while during the same period, white home-ownership failed to advance significantly. Property ownership continued to become more centralized and 18% of the property was held by less than a dozen wealthy industrialists and merchants. Many of the two-story, frame, double tenement houses in Petersburg's black and white working class communities were built during this period (Henderson 1980: 297).

After 1883, with the first horse-drawn streetcar, housing patterns changed in the city. Formerly, fashionable houses were built close to the center of the business district for easy access to work. Once the streetcar line was established, wealthy families moved away from center city. Before that, the suburbs were relegated to the poor people who had to walk long distances to work. At that time, Pocahontas, Blandford, and Mount Airy were considered the outskirts of town. Colonial Heights became established as a result of the post-Victorian flight from the cities and the advent of the streetcar. Many white Petersburg residents left Petersburg for Colonial Heights (Hoge 1988: 4). Black neighborhoods became more self-contained as a result of restrictive clauses in white neighborhoods and red-lining by local banks (Knight 1927: 106). There were an increasing number of tenements in Petersburg and business encroachments in residential areas, especially along Washington and Wythe Streets and Crater Road.

The 1900s brought about a series of Jim Crow laws segregating blacks from whites on railroad cars, streetcars and steamboats. In 1901 the New Constitution required payment of a poll tax in order to vote resulting in the disenfranchisement of many blacks and poor whites. By the 1940s, although black people had run for office in Petersburg, no black person had held an elected position in the city for some time (Orange 1992: 16). From 1910-1960 whites in Petersburg constituted the majority population. Generally whites accounted for about 55% of the total population, while African Americans accounted for about 45%. It wasn't until the "white flight" of the 1960s and 1970s that African Americans again achieved their majority status in the city (City of Petersburg 1992-1993: 3).

By 1900 Petersburg had lost its economic place in the state. The large manufacturers refused to change their business tactics and the city's leaders continued to push for waterfront transportation. As a result of lack of forward thinking, Petersburg became only a leader of southside. The economic picture began to improve for African Americans when several diversified industries moved in. These included Titmus Optical Company, in 1908, and in 1910-1929, the British-American Tobacco Company (Bailey n.d.: 3).

In 1903, Gillfield Church's congregation of 1,100 was composed of the city's most successful carpenters and master builders, professional painters, shoemakers, coopers, the most successful contractors in brick masonry, plastering and wall decorating. The majority of "rolling stock" was owned by Gillfield Baptist Church members as well as undertakers. Material signs of success and prosperity was the fact that out of 440 families in the church, 275 owned their own homes. Women were employed as domestics, shopkeepers, factory workers, seamstresses, and midwives (Johnson 1903: 50-51).

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

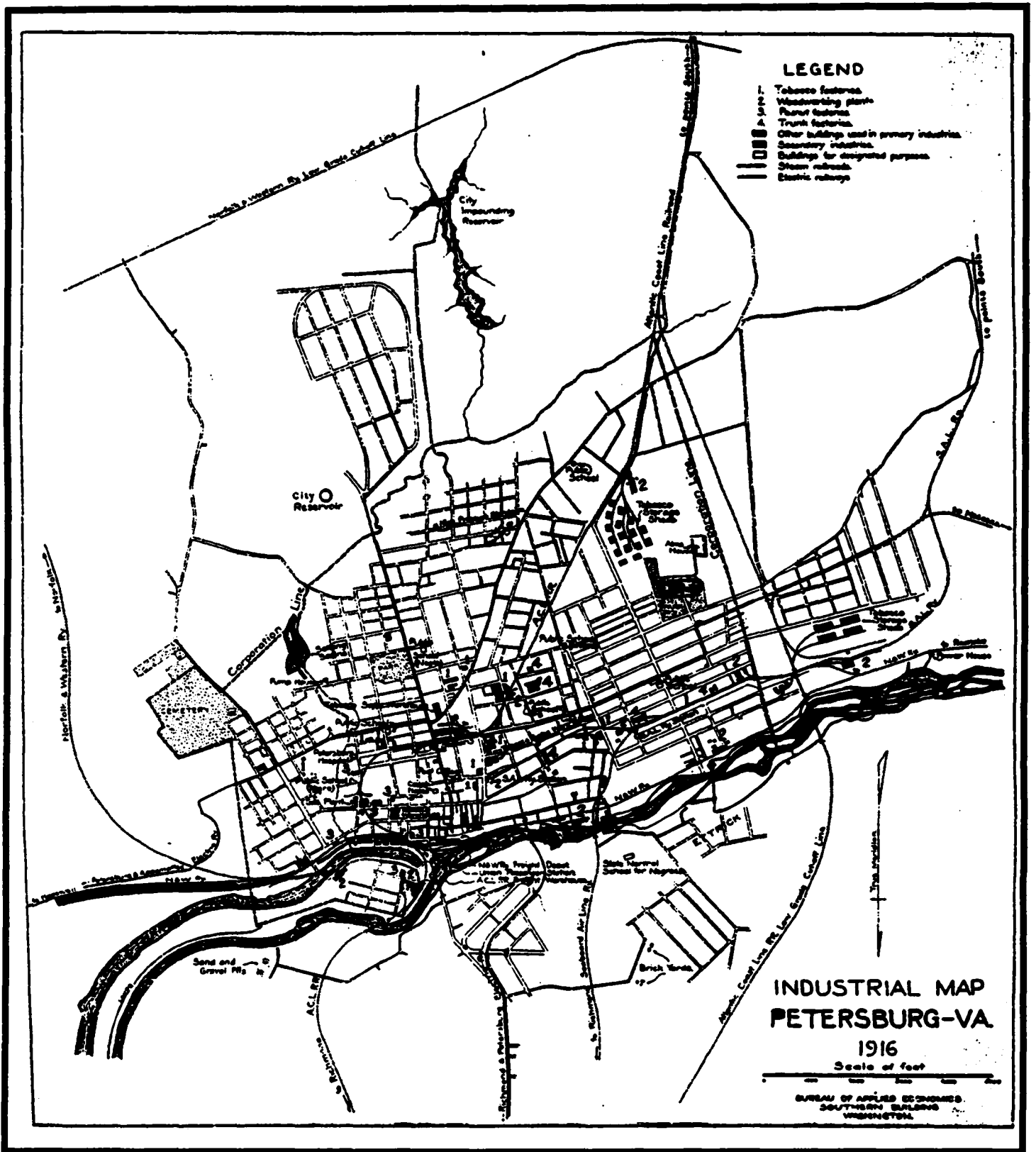
During the period between WWI and WWII there was continuing racial separation, especially in the south. Military units were segregated during both wars and returning African-American veterans were treated differently than their white counterparts. The national influence of African-American culture could be seen in popular music and jazz and the rise of social scenes in urban areas. New York City's Harlem became a center of African-American popular culture.

Petersburg's economy was impacted by three major industries- the tobacco factories, the new Hopewell plant and the establishment of Camp Lee (now Fort Lee). Petersburg experienced a building boom in 1915-16 when the DuPont works at Hopewell hired nearly 30,000 operatives. Petersburg carried out a large-scale building program, and residences of all sorts were built, while numerous hotels, rooming houses and business establishments were erected or enlarged (Hodges 1917: 123). During this period much of the working class housing in east, south and west ends of the city was built.

The black building trades profited from the city's building boom and in the 1920s, many of the black building trades, including cement contractors, builders, painters and plaster businesses, were located on Farmer, Rome and Pegram streets. James Wilkerson's house at 1205 Rome Street (still extant) was built in the early 1900s and serves as a fine example of the African-American builders' skills (City Directory 1924). During this time there were a number of black architects working in the city. The Rialto Building was designed by architect, Charles Thaddeus Russell, in 1923 (Potterfield 1994: pers. comm.). William E. Lee, Jr., the first black corporate member of the A.I.A., designed his parent's home on Logan Street in Pocahontas in 1928 (Dixie 1994: pers. comm.).

Besides the service industries and other private black-owned businesses, African-American men and boys were employed mostly in the tobacco factories, woodworking plants, peanut factories and the fertilizer and leather works, while the women and girls were employed mostly in the tobacco and peanut factories and in the leather works and the fireworks plant (Figure 1; Hodges 1917: 68).

From 1917-1919, Camp Lee, a military establishment, was established two miles from Petersburg on 8,900 acres of land in Prince George County. Although it created jobs for civilians and the city's commercial establishments profited, problems arose as the numbers of military personnel grew to double the size of Petersburg's population. To ameliorate the situation, Petersburg's clubs, social organizations and churches organized entertainment for both the black and white soldiers and insisted on strict enforcement of the existing prohibition laws and ordinances in the dance halls, places of public amusement, boarding houses and hotels. The military establishment was only temporary and it was a tremendous loss to Petersburg's merchants when Camp Lee closed in 1919 (Okerlund et al. 1992: 36).



Industrial map of Petersburg in 1916 showing the tobacco factories, woodworking plants, and peanut factories which were located adjacent to the black communities (Hodges 1917).

Figure 1

Many African-American men from Petersburg were in the armed services during World War I. The U.S.O. Club on Byrne Street was established as a black soldiers' club. The black Y.M.C.A. on Harding Street sponsored big dances with Duke Ellington, Cab Calloway and Ella Fitzgerald and was a popular place for the middle class black community (Johnson 1994: pers. comm.).

Petersburg blacks suffered during the depression. In order to survive, many people raised produce which they sold to the canneries on Sycamore and Halifax Streets. When Brown and Williamson Tobacco Company came into town in 1932, it "opened up" Petersburg (Neal 1994, pers. comm.).

The 1930s was a time of introspection and a search for identity for blacks in Petersburg. In the 1930s Luther Porter Jackson, a black professor at Virginia State University, wrote numerous books and articles on blacks in Virginia and Petersburg. His work was a precedent for the 1960s black consciousness raising period. In 1937, Susie Byrd's interviews with ex-slaves, fifteen of whom lived in Petersburg, for the Virginia Writers Project also was valuable for black consciousness raising.

In the 1920s and 1930s, "the Avenue" was the prominent black commercial and entertainment center. The farmer's market on South street was an open air market with indoor stalls for meat. Popular theaters were the Gem Theater on Halifax Street and the Rialto on South Avenue. Club Chatterbox featured famous celebrities and was a popular place for local residents as well as for black military personnel from Camp Lee, including some of the members of the famed "Red Ball Express." Black celebrities often ate and slept there since white establishments would not serve them (Muse 1994: pers. comm.). It was destroyed by fire in the 1970s. Commercial and business establishments in the area included North Carolina Life, Owens Cleaners, the People's Bank, *The Colored Virginian*, a black newspaper, doctors and dentists offices, several publishing companies and funeral homes. Interspersed among the black businesses were Jewish clothing businesses (Petersburg City Directory 1924).

During World War II, many blacks served in the armed forces. The experience of the black military in European cities where there was no segregation, although their military compounds were segregated, has been cited as a turning point in the Civil Rights movement. Black soldiers in the segregated U. S. Army were forced to grapple with the knowledge that they didn't enjoy at home the "freedom" that they fought for abroad. It was a contradiction the Civil Rights movement would seek to address. The G.I.s came home to a world of separate drinking fountains and even separate bibles in courtrooms (Williams 1994a: B1; 1994b: B1).

In the twentieth century, Petersburg's black churches continued to be the religious, social, and political centers for the African-American community.

## The New Dominion (1945-Present)

A series of annexations in the 1930s and 1940s increased Petersburg's size by one-third. The new areas included Kenilworth and Pembroke in 1932, East Petersburg in 1945, and Broadway Yards of the Norfolk and Western Railroad in 1945. Later in 1956 Pine Gardens (now Walnut Hill East) was annexed. Two new industries entered the city at that time, the Brown and Williamson Tobacco Company in 1932, and BRESCO, a ball-bearing manufacturer, in 1949. With the re-establishment of Camp Lee in 1940 and the annexations, the city's population grew from 30,631 in 1940 to 35,054 in 1950 (Okerland et al. 1992: 37).

In spite of the growth in the city, by 1950 many of the black businesses were struggling to survive the competition from the large businesses moving in. A group of black businessmen formed the Halifax Street Business Association which served as a support system for its members. Virginia State University's Business Development Center aided established businesses in developing sound business plans and advised those who were starting new businesses (Orange 1992: 17).

### The Civil Rights Movement in Petersburg

During the 1950s and 60s, African Americans in Petersburg played an active role in the Civil Rights Movement, especially in Virginia. The Civil Rights movement began with the schools. Petersburg, like other Virginia localities, maintained a "separate but unequal" policy in regard to its public facilities and in particular, its schools. There was a disparity in the curriculum as well as in the extra-curricular activities offered to black students as opposed to what was offered the white students in the dual school systems (Fauntleroy 1994: pers. comm.).

In 1954, the Supreme Court's decision in *Brown vs. the Board of Education* outlawing segregated schools was met with resistance by Petersburg's school board. In reaction to desegregation, the city built several new schools which served to prolong segregation. It wasn't until years later, when the court-ordered busing system was enforced, that Petersburg schools became integrated. The new Petersburg High School on Johnson Road became the integrated high school, while Peabody High School became Peabody Middle School (Dabney 1992: 540; Fauntleroy 1994: pers. comm.).

The Richard Bland Community College, established in the 1960s, was seen by many in the community as an attempt by the city to provide an alternative to Virginia State University, thus continuing to maintain separate school systems. Although both schools are integrated today, the Richard Bland College, which is under the auspices of William and Mary College, remains today the only two-year community college not in the state community college system (Okerlund et al. 1992: 38; Fauntleroy 1994: pers. comm.).

Petersburg was a segregated city in virtually almost all aspects of public life. Besides the schools, blacks and whites had separate hospitals, movie theaters, restaurants, cemeteries, rest rooms, and public drinking fountains. The Petersburg Public Library on South Sycamore Street offered only limited access to African Americans (Fauntleroy 1994: pers. comm.).

The Petersburg Public Library became the focus for Petersburg's civil rights movement. Two black ministers, Wyatt Tee Walker and R. B. Williams, were arrested after attempting to enter the Library through the front door and to use the main library room. Before that, a group of students from Peabody High School unsuccessfully attempted to sit at a lunch counter in one of the Sycamore Street Stores. After the arrest of the ministers, Petersburg's African-American community held a mass meeting on civil rights in the Zion Baptist Church. This was the beginning of Petersburg's civil rights movement which became characterized by voter registration drives, peaceful sit-ins in Wilcox Park, Woolworth's and other lunch counters in Petersburg. The highlight of Petersburg's civil rights movement was when Martin Luther King, Jr. came to Petersburg to speak. Wyatt Tee Walker later became Martin Luther King's right-hand man. Other notable activists in the area were: Milton Reed, R. G. Williams, Reverend Clyde Johnson, Reverend Fred Boddie, and Curtis Harris. The Southern Christian Leadership Conference, the Student Nonviolent Coordinating Committee, and the NAACP provided leadership during this time (Fauntleroy 1994: pers. comm.; Berry 1994: pers. comm.).

The civil rights movement in the 1950s and 1960s served as the impetus for gains made in the 1970s. In 1966, the U. S. Supreme Court banned the poll tax in Virginia's state elections which was Virginia's traditional method for keeping the electorate "small and controllable" (Dabney 1992: 551). With the poll tax and special tests eliminated, Luther P. Jackson walked the streets of Petersburg urging African Americans to register and to vote. In 1972, Petersburg had its first black City Councilman since 1902- Joseph H. Owens, Sr. The following year, Petersburg had its first black mayor, Hermanze E. Fauntleroy, Jr. and later, the first black city manager, Jack Bond (Fauntleroy 1994: pers. comm.). Since then, Petersburg's African-American men and women continue to serve in elected and appointed positions of leadership in the city, influencing decisions which affect the community. Black churches and other organizations and institutions continue to exert a strong influence in the social, religious, and political life in Petersburg.

Petersburg experienced population shifts in the 1950s and 1960s as a result of zoning and school integration. Some of the white residents moved to the Walnut Hill East area, while many others moved to Colonial Heights (Okerlund et al. 1992: 37-38). The west end of the city became predominantly black neighborhoods (1950-60 City Directories). New residential developments were built in the eastern, western and southern ends of the city. Westview was built in the 1950s in Birdville as a development of single-family homes for middle class blacks and for newly-appointed instructors at Virginia State University (Hammer, Greene, Siler 1970: 1).

Eastover Heights, a working class neighborhood, was developed in Blandford on the site of the local baseball field (Weaver 1994: pers. comm.). The Cool Springs subdivision south of Delectable Heights was built by black developers for middle class professional black people (Muse 1994: pers. comm.).



Plate 2: James Wilkerson House



## IV. A Preliminary List of Historic Places

Table 2 presents a summary listing of some buildings, districts, sites and other resources which we have been able to identify as potentially significant in African-American history in Petersburg. Following this table there is a discussion of several specific neighborhoods or districts. This chapter concludes with a brief discussion of archaeological resources.

Table 2: Historic Resources

<u>Entry</u>	<u>File no.</u>	<u>Status</u>	<u>Threats</u>
A. P. Hill School 1300 block Halifax St. Built c. 1910-20, Georgian Revival, community center now for old Gillfield community. Originally a white school.	123-107		Unknown
Appomattox Iron Works 20-28 West Old Street	123-87	V/NR	Unknown
Appomattox River Navigations Incorporated in 1795. First 17 miles of canal completed in 1807. 1850 reached Farmville-total of ca. 100 miles.	123-84		Unknown
Avenue, The South Avenue Late-19th-early-20th century prominent black-owned business area, including barbershops, banks, drugstores, tailor shops, restaurants, funeral homes and other businesses. The Rialto Theater and Club Chatterbox were two well-known entertainment places for African-American community. Many famous celebrities performed here.			
Baird House 420 Grove Avenue and dependencies at 414-416 Grove Home of antebellum free black woman, Eliza Gallie, bathhouse operator (Ward 1994: pers. comm.) Besides existing buildings, archaeological remains of considerable importance are likely.			
Battersea (Kitchen/Quarters) 793 Appomattox Street City owned and has plans for restoration. Late 18th c./early 19th c. kitchen/slave quarters.	123-59	V/NR	Unknown
Battersea (Grounds, archaeological) The grounds of Battersea Plantation have been registered as a single archaeological site. While one remaining slave house/kitchen building remains standing, it is reasonable to assume that there are many more archaeological remains of significance to African-American history on the plantation. The ruinous remains and deposits associated with Battersea Mill are also probably significant.	44DW106		

**Bethany Baptist Church**  
**Blandford on Wythe Avenue**  
 Church founded in 1891. Built circa 1920, remodeled in 1958.

**Bishop Payne Divinity School SITE (1884-1949)**  
 400 block S. West St. and corner of Stainback St.  
 Operated in the 1880s by the Episcopal Church. First Episcopal seminary for blacks.

**Blandford**  
 Small free black community during antebellum period. In 1818, cemetery for blacks established on site of present Blandford Elementary School built in 1925 (DB 5: 306). After Civil War, many blacks settled there as well as in Pocahontas (Jones 1994: pers. comm.). In early 1900s, there was another influx of working class blacks who settled there. Archaeological remains of considerable importance are likely.

<b>Blandford Cemetery</b>	123-110	V/NR	Unknown
319 South Crater Road			
Early white cemetery until 1850s when a section was allocated for black persons (NR nomination form).			

<b>Blandford Church</b>	123-39	V/NR	Unknown
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**Blandford Elementary School**  
 E. Bank St.  
 Built c. 1920s. Many of older Blandford residents went to school there. Probably the site of an early black cemetery dating to 1818. A one-half acre lot was given to the Beneficial Society for the interment of blacks (Jones 1994: pers. comm.). When foundation was dug for school, they found many bones (Weaver 1994: pers. comm.).

**Wm. N. Bland & Son's Funeral Home**  
 137 Harrison Street  
 Prominent black business established in 1952. Building designed by architect, Frank Green, who taught at Virginia State College.

<b>Bolling House/The Lawn</b>	123-14	V/NR	Unknown
244 South Sycamore Street (Carriage House/Quarters)			
Carriage house needs immediate attention. Demolition has been proposed (5/94). Archaeological remains of considerable importance are likely.			

**Burton, Dr. Robert E., House (Delectable Heights)**  
 151 Virginia Avenue  
 House was built c. 1900, bungalow style. It is unique with two attached small houses, one of which may have been Dr. Burton's office at one time. Dr. Burton was proprietor of a hospital in Birdville and he had an office at 48 Halifax Street (1924 City Directory).

**Byrd House (Susie Byrd)**  
 450 Harrison Street  
 Susie Byrd interviewed fifty ex-slaves in 1937 as part of the Virginia WPA project. Fifteen of the interviewees were from her neighborhood. The house is vacant and in deteriorating condition.

**Central State Hospital**  
 Dinwiddie County  
 Established in 1880s. First mental health hospital for the black community.

**Charlton Manor (Servants Quarters) Ravenscroft**  
 506 Harrison Street  
 Built 1840-41 by Rev. George W. Charlton. Residence of General Stith Bolling, Confederate Veteran.

**Club Chatterbox 1936 (site) Ravenscroft**  
 143 Harrison St.  
 Well-known restaurant from 1936 to 1970s. Famous entertainers performed and stayed there- Louis Armstrong, Ella Fitzgerald and others. Destroyed by fire in the 1970s.

**Colseus, Miss, school**  
 After the Civil War, Miss Colseus's school was a private black school taught by Miss Allen and was said to be the best (Henderson 1977: 37).

**Corling's Corner**  
 Northeast corner of Bank and Sycamore Streets.  
 Place where slaves were annually hired in December by local tobacco manufacturers. Archaeological remains of considerable importance are possible.

**Crowder, Dr. Wm. A. Hospital**  
 131 New Street  
 Mrs. Bland, present owner, has old photographs of house when it was a hospital. Miss Jackson remembers it also as a hospital in the 1920s and 1930s (Bland & Jackson 1994: pers. comm.).

**D'Arcy Street House**  
 25 D'Arcy Street  
 Late 18th century Tidewater Colonial style house. One of earliest houses in Ravenscroft. Archaeological remains of considerable importance are likely to exist in the yard of this structure.

**Darden, Dr. James B. House**  
 516 Byrne Street  
 This house and Dr. Johnson's house next door were "shipped in." They were prefabricated houses purchased from Sears and Roebuck Company in the 1920s (Jackson & Bland 1994: pers. comm.).

**Delectable Heights**  
 Historically a predominantly black working class community. Virginia Avenue School is heart of the area. A small free black antebellum population. The area developed mostly in early 1900s.

**Diamond Street house behind main house**  
 1009 Diamond Street  
 Small frame building behind main house is said to be built like slave house (Johnson 1994: pers. comm.). May have been built by former slave. Appears to be a later building. Archaeological remains of considerable importance are possible.

**Donnan, John House**  
 26 Perry Street  
 Fine Georgian styled house built c. 1780-90. Contains kitchen/slave quarters now used as guesthouse. 28 Perry Street was originally one of the Donnan house dependencies. Archaeological remains of considerable importance are likely.

**Gillfield Baptist Church (Gillfield)****Perry and Gill Streets**

One of the oldest black Baptist churches in city. Originated from mixed congregation in Prince George County. In 1797, black members moved to Pocahontas and formed Sandy beach Church. Relocated on property purchased from Erasmus Gill. By 1803, was a major black congregation in Petersburg. The present Romanesque Revival styled church was built by church members in 1873. The Manuel L. Reed Heritage Room contains records of the Gillfield Church and congregation members.

**Gothic Cottage (Ravenscroft)****223 Harrison Street**

In 1899 it was owned by the family of Roger Pryor Campbell, a highly respected black barber who owned considerable amount of property on east side of Harrison Street.

**128 Guarantee Street (site)**

Home of James Meredith Bolling Holmes, the first black postman in Petersburg. He attended and was barred from a white church (Second Presbyterian). Associated with blacks entering mainstream jobs. Also owned properties at 132-136 Guarantee Street and 517-519 Brown Street. Archaeological remains of considerable importance are possible.

**Halifax Street Corridor 123-104****Unknown**

Important early road used by Southside Virginia on their way to Petersburg market. As late as 1940s was mostly white residents and black and white businesses.

**250 Halifax Street**

Funeral home, one of oldest, associated with Mr. Albert Avant.

**Ideal Investment and Realty Corporation Building****211 Halifax St.**

A black-owned real estate company in the 1920s. The building is a late-19th century commercial building.

**Jackson Memorial Funeral Home**

Established in the 1930s.

**Jarratt House (Pocahontas)****808-810 Logan Street**

Built ca. 1795-1820. Federal period. City owned and will be restored. Research by Richard Jones indicates that the Jarratt family bought the house in 1876. They bought their first property in 1818 on the north side of Rolfe Street. The Jarratts have been there continuously since that time (Jones 1994: pers. comm.). "Garratt" is shown on the 1877 map on the north side of Rolfe Street (Beers map 1877). Archaeological remains of considerable importance are likely.

**Johnson House****1151 Rome St.**

Home of William Henry Johnson influential leader in Reconstruction Period. The house is Greek Revival, c. 1850-1860 (old photos of Williams family and house at VSU Archives).

**Lee-Dixie House (Pocahontas)****208 Witten Street**

Built in 1828. Designed by William Edward Lee Jr. (1906-1990) born in Pocahontas, Hampton graduate. Practised his profession in St. Louis, Missouri. First black architectural firm in AIA. Archaeological remains of considerable importance are likely.

**Dunbar Memorial Hospital**  
 115 New Street  
 Hospital for black community (1907-08 City Directory).

**Dunlop Tobacco Factory**                      123-72                      **Unknown**  
 45-127 Old Street

**Ettrick**

Established in the 1830s as a mill town of mostly Scotch-Irish mill hands who worked in the Ettrick mills. Blacks settled in the area and were employed in the mills and as brickmasons. Archaeological remains of considerable importance are likely. While Ettrick is not in Petersburg, proper, it has always been closely associated with the City.

**Eureka (Fifth Ward)**

Some of the city's most prominent black families lived in Fifth Ward on Rome, Dunlop and Farmer Streets. William Henry Johnson and James M. Wilkerson's homes are still on Rome Street.

**Fireworks Factory Building (Blandford)**

731-33 Cameron St.

Old brick Fireworks building renovated into apartments. That area is the site of an earlier fireworks factory c. 1900s. Some of the women in the Blandford neighborhood worked there.

**First (African) Baptist Church Ravenscroft**

236 Harrison Street

Established in 1774, it is one of oldest organized black churches in America. The present building was built in 1870, remodeled in 1885.

**Fourth Baptist Church**

Established after Civil War. Split out of First Baptist (Edwards 1994: pers. comm.).

**Gilliam Commercial Buildings**

106-108 Old Street

Two double commercial buildings owned by Willis Gilliam early in the 20th century. Among the largest commercial buildings owned by blacks in the early 20th century (Ward 1994: pers. comm.).

**Gilliam, Esther House**

430 South Sycamore Street

The frame wing in the rear of this brick house was built in the 1810s and known as "the old kindergarten." It is associated with Easter (Esther) Gilliam, a free black woman who inherited the house from Walker Boyd Gilliam, a man of genteel family, ca. 1821. He probably freed her and lived with her. He left about 30 slaves to Esther and her two daughters who still owned some of them three decades later (Ward 1994: pers. comm.). Archaeological remains of considerable importance are likely.

**Gillfield**

One of Petersburg's earliest neighborhoods, Gillfield became a center for black-owned businesses, churches and factories. Tobacco factories employed many laborers who lived in the neighborhood. The community was destroyed by urban renewal in 1970s. Few buildings remain. Archaeological remains of considerable importance are likely.

**116 Liberty Street**

Ca. 1850-1860 Renaissance Revival/original servants quarters. Owned by the Broadnax family. Archaeological remains of considerable importance are likely.

**Mahone, General William's Office (Readjuster Party Headquarters 1880s)**

Main Building of the Southside Rail Road Depot on Rock Street.

**Meredith, Amaza Lee House**

Boisseau Street in Ettrick

On VSU campus. International style house designed by Ms. Meredith, a self-taught architect who established the fine arts department at VSU.

**Mount Olivet Baptist Church**

123-98

Unknown

210 South Market St.

Built in 1858. Originally Market Street Methodist Episcopal Church. Popular church for Virginia State University students.

**Mosaic Templars of America**

211 Halifax

Black organization met in this building (1924 City Directory). Built c. 1890-1900.

**New Market/Center Market SITE**

Established in 1855. Located on Halifax St. between North and South Avenues.

Archaeological remains of considerable importance are likely.

**222 North Carolina St. House (Tabb/Ferby House) (Delectable Heights)**

Brick antebellum house. Possibly owned by free blacks before the Civil War. House is shown on Civil War maps. John Tabb is shown on 1877 map. Penny and Robert Tabb also said to have been owners. In Tabb family until early 20th century when Mrs. Ferby bought the property (Johnson and Ferby 1994: pers. comm.). Confederates were encamped in the area. Possibly used as hospital (Calkins 1994: pers. comm.). Archaeological remains of considerable importance are likely.

**504 North Carolina St. House /old tuberculosis hospital (Delectable Heights)**

Used as a tuberculosis hospital probably in the 1920s. Presently used as a residence (Johnson 1994: pers. comm.). Needs more research.

**North Carolina Mutual Life Insurance Company (site) (Ravenscroft)**

106-A South Avenue

Est. in the 1920s by North Carolina Sloanes. Now located on Halifax Street.

**Oak St. A. M. E. Zion Church**

123-100 (Ravenscroft)

25 Halifax St.

Established after Civil War. Built 1879. First church was Union St. Methodist Church which was composed of white and black members. Site of first mass meeting for the Petersburg Civil Rights movement (Berry & Fautleroy 1994: pers. comm.).

**Old Dominion Investment Company SITE (Ravenscroft)**

South Avenue

Established in the 1920s.

**Old Town**

Grove and High Streets contain residences with associated dependencies which were probably associated with African-American slaves. Cross Street area was an early black community. Archaeological remains of considerable importance are likely.

**Owens Tailor Shop and Dry Cleaning (Ravenscroft)**

Halifax Street

Owned by Joseph Owens, Petersburg's first black councilman in 20th century.

**Peabody High School SITE**

West Fillmore Street

The first black public high school in Virginia and one of the oldest high schools in the South. Originally on West Fillmore Street ( site of present Bolling Jr. High).

**People's Bank of Petersburg SITE (Ravenscroft)**

106 South Avenue

Neo-classical Revival, built c. 1920. First black bank in Petersburg (1924 City Directory).

**People's Memorial Cemetery**

Crater Road

Established as a cemetery for black people.

**Petersburg Court House**

123-45

Unknown

Clerk's Office contains vital records of the historic African-American community.

**Petersburg Gas Company**

Established 1851. Some of the Blandford residents worked at the Gas Company in the early 20th century. That was an important landmark, especially for the Blandford youth on their way to school.

**Petersburg National Battlefield Park- Battle of the Crater**

African-American soldiers role. Fourth Division, IX Corps, under General Ambrose E. Burnside and the Army of the Potomac, 4,300 men in Battle of the Crater, 30 July 1864. 209 killed, 697 wounded, 421 missing or captured, a total of 1,327 or 38% of the IX Corps loss (Nat. Park Service Brochure). Archaeological remains of considerable importance are likely.

**Petersburg Public Library (Poplar Lawn)**

The William R. McKenney Memorial Building (Servants Quarters)

137 South Sycamore Street

Antebellum servants quarters at rear of building. The library became the focus of the civil rights movement in Petersburg when two black ministers were arrested for attempting to use the main room in the library (Fauntleroy 1994: pers. comm.).

**Plum Street (517)**

Built ca. 1840-70. May have been a servants quarters for 509-511 Plum Street, a stone and stucco building built ca. 1730-1810 and possibly one of earliest houses in Petersburg (O'Dell 1975). Archaeological remains of considerable importance are likely.

**Pocahontas Chapel (destroyed in 1993)**

143 Witton Street

Important landmark to community. Building was located at City Point and floated by barge to Pocahontas in 1868. Used by Freedman's Bureau as a school after war. Teachers came mostly from north. Destroyed by tornado in 1993. Archaeological remains of considerable importance are likely.

**Pocahontas Island**

123-114

Unknown

In 1732 earliest blacks brought in to build Robert Bolling's tobacco warehouse. Later, free blacks settled in cabins on Pocahontas to be close to their work (Smith et al. 1981: 1-2). Occupied by free blacks with own businesses in 19th century. Recent research by Richard Jones indicates that many blacks settled there after the war. Bragg's Tract was sold to blacks (Jones 1994: pers. comm.). Archaeological remains of considerable importance are likely.

**Poplar Lawn**

123-94

V/N

Unknown

Purchased by city in 1840s. Formerly Bolling property. Retention camp for captured black soldiers after Battle of the Crater. Archaeological remains of considerable importance are likely.

**Poplar Lawn Historic District**

123-94

V/N

Unknown

Some houses have retained their kitchen/slave quarters. Archaeological remains of considerable importance are likely.

**Pride's Field**

This area had a small enclave of blacks probably during the antebellum period and certainly afterward in the western section of Commerce and Hinton streets near Battersea Street. Archaeological remains of considerable importance are likely.

**Pride's Tavern Kitchen**

123-48

Unknown

1023 Wells Street (rear of 600 N. West St.)

Built c. 1790-1820. Archaeological remains of considerable importance are likely.

**Ramsdell Block (site)**

Halifax Street

Site of various cultural and civic events in African-American community from 1880s to 1920s.

**Ravenscroft**

"The Avenue" is located in Ravenscroft and was the heart of black commerce and entertainment center from late nineteenth to early-mid-twentieth century. Remainder of the area is primarily residential and has maintained good integrity.

**The Rialto**

South Avenue

On "the Avenue." The Rialto Theater was built in 1923. It was designed by Charles T. Russell, a black architect who worked in Petersburg from 1910 to 1930 (Potterfield 1994: pers. comm.).

**Ross Court**

Off Halifax Street

Small one-story bungalows built by black contractor, James Claiborne in 1920s (Johnson 1994: pers. comm.).



**St. Philips A. M. E. Church SITE (Delectable Heights)**

403 North Carolina St.

One of first churches on the Heights (Johnson 1994: pers. comm.; 1924 City Directory).

**St. Stephens Protestant Episcopal Church**

228 Halifax Street.

After Civil War. Started on Perry Street, then moved to Halifax in 1870s.

**Schools for Blacks (sites) (Reconstruction Period)**

1865-66 school of Addie Berry (wife of John Berry, barber) on Perry Street. Collier Tabb taught school at East Hill on Lombard Street. There was a school in the basement of Gillfield Church which was taught by Bates, then it was moved to the Cook School in the First Baptist Church then on to Peabody (Edwards 1994: pers. comm.).

**Shiloh Baptist Church**

Built after Civil War (Henderson 1980: 312-13).

**Southern Aid Building (site)**

106-A South Avenue

The Southern Aid Society was an insurance company in the 1920s. Attorney Thomas C. Johnson's office was in that building (1924 City Directory).

**Stone Cottage (Kitchen) Old Towne**

548 Plum Street

Mary B. Scott, an LPN, owned it from 1900 to 1980 when it burned.

**Sulphur Springs on the Heights**

Off Johnson Road Bridge (near Animal Shelter)

Located near Lieutenants Run and west of Johnson Road Bridge and east of the animal shelter. In the early 20th century, residents of the Heights used to bottle the sulphur water for medicinal and health purposes (Johnson 1994: pers. comm.).

**Sutherland-Hite House Servants Quarters 123-6**

Unknown

606 Harding Street

Built 1862 by George Sutherland (wife Prudence M. A. Archer). In family until 1926. Original servants' quarters and fine chimneys. Later owned by Dr. William Logan.

**Tabernacle Baptist Church**

418 Halifax St.

Built in 1917. Romanesque and Spanish Revival elements.

**Third (Baptist) Church**

630 Halifax St.

Built in the 1820s, became free black church in 1842. Formed from Gillfield Baptist Church (Jackson 1942). Purchased from the former Wesley Methodist Church in 1961.

**Trapezium House (O'Hara House)**

123-63

Unknown

244 Market Street

Built ca. 1815. Site was part of tracts of land formerly owned by prosperous free black, Richmond Graves, ca. 1800. Oral history relates that Richmond Graves may have built house as well as other houses in area. Archaeological remains of considerable importance are possible.

**Underground Railroad house in Pocahontas  
213-15 Witton Street.**

**Built c. 1800-1850. Tidewater Colonial style. Only house with raised basement in Pocahontas. Oral tradition says this was part of underground railroad. Archaeological remains of considerable importance are likely.**

**Union Street Methodist Church SITE**

**Union Street**

**Built in 1818 and razed in 1903. After 1842 it was used by blacks. One of four black churches in Petersburg by 1850s. Joseph Jenkins Roberts made public confirmation here in 1823 (marker).**

**U.S.O. Club**

**456 Byrne Street**

**Club for black soldiers.**

**Virginia Avenue School (Delectable Heights)**

**Georgian Revival c. 1920-30. Unusual for school to have dormers. Attended by many residents in Delectable Heights since 1940. Focal point of community.**

**Virginia State University**

**Ettrick, Virginia**

**Established in 1880s. The University has had a profound influence on the city of Petersburg.**

**Wallace-Seward House**

**123-31**

**V/NR**

**Unknown**

**204 South Market Street**

**Built ca. 1855 by Thomas Wallace, attorney. Lincoln and Grant said to have shared cigars on front porch after Civil War and discussed post-war plans. Archaeological remains of considerable importance are possible.**

**Watson and McGill Tobacco Factory**

**42 Perry Street**

**Italianate. Built c. 1840-60.**

**Westview Elementary School**

**Built ca. 1960.**

**Wilkerson, James M. House**

**(Eureka)**

**1205 Rome Street**

**Queen Anne/Georgian Revival. Built in the 1890s. Shows building skills of black carpenters. Ornate woodwork and trim, porch. Wilkerson also built the original structure of Funeral Home on South Avenue circa 1874.**

**Williams House (Dr. Henry)**

**200 New Street**

**A modern brick house designed c. 1950s by African-American architect, William Henry Moses, who went to Hampton College. It was built for Dr. Henry Williams.**

**Williams House, Rev. Henry Site**

**507 Pegram Street (Beers map 1877).**

**Williams, Rev. Henry Monument**

People's Cemetery on corner of South Crater/Mingea Streets

Erected in 1900 in memory of Rev. Henry Williams by Gillfield Baptist Church. Williams is buried elsewhere.

**Wilkerson Funeral Home**

102 South Avenue

Prominent black business from late 19th century until present.

**YMCA**

457 Harding Street

Site of first black YMCA. YWCA in 1924 Directory. Middle class blacks were members. First tennis court in Petersburg. Cab Calloway, Duke Ellington and Ella Fitzgerald entertained here for large dances (Johnson 1994: pers. comm.).



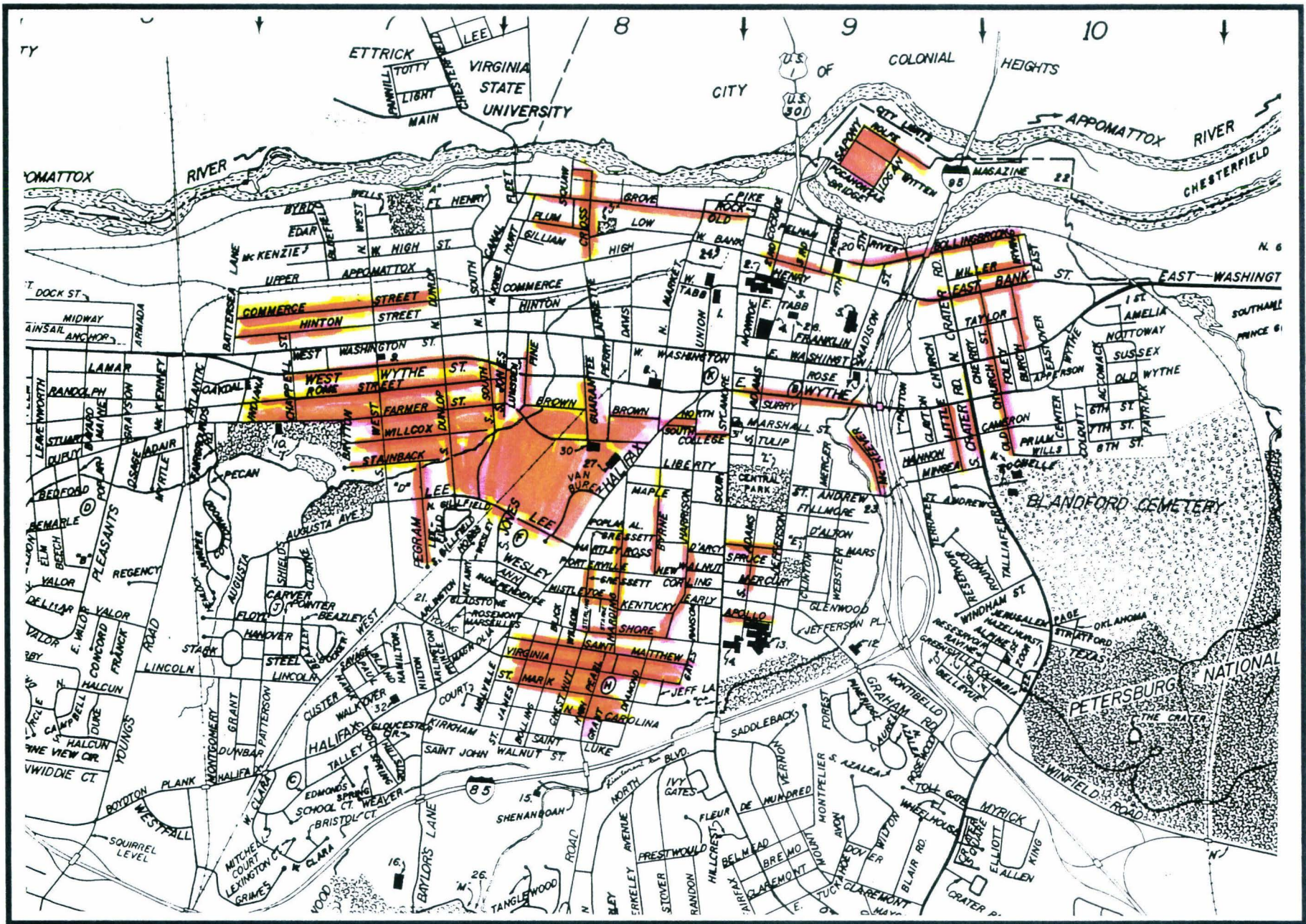
Plate 3: The Rialto Theatre on South Avenue

## Neighborhoods, Areas and Districts

The City of Petersburg contains a wealth of architectural and archaeological resources, some of which have been previously identified. Most of the identified resources are located within the city's designated historic districts. Very little has been done to identify African-American architectural, archaeological, and historical resources within these districts or elsewhere in the city. Because of the importance of African-American history in Petersburg, we have attempted to identify some African-American resources not previously identified or not currently recognized. This section describes resources in neighborhoods and areas that are, and have historically been, predominantly black. Figures 2-6 is a series of demographic maps compiled from Petersburg city directories from 1877 to 1950 showing the growth of the predominantly or wholly African-American neighborhoods. Figure 7 shows the general location of the African-American neighborhoods discussed below. Appendix 2 is a preliminary survey listing more than 700 buildings from these neighborhoods which have been tentatively identified as relevant to black history, or which form elements of potential districts that may be significant due to themes of black history in Petersburg. This preliminary survey was not intended to be a comprehensive. It is meant to serve as a framework from which further work can be done.



Plate 4: Commercial Block, 100 Block of Halifax Street



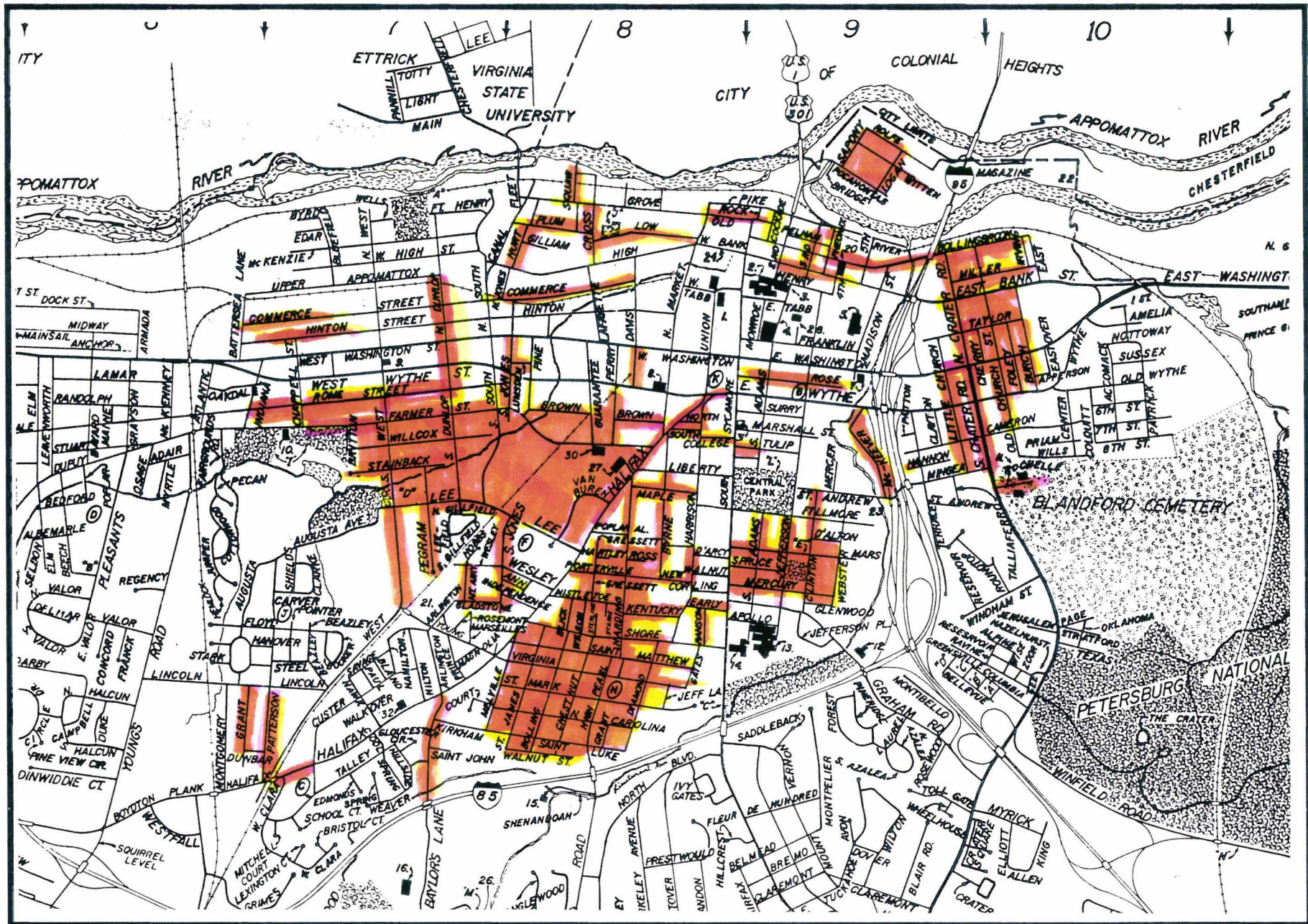
Map of Petersburg showing areas of predominantly or wholly black settlement in 1877.

Figure 2



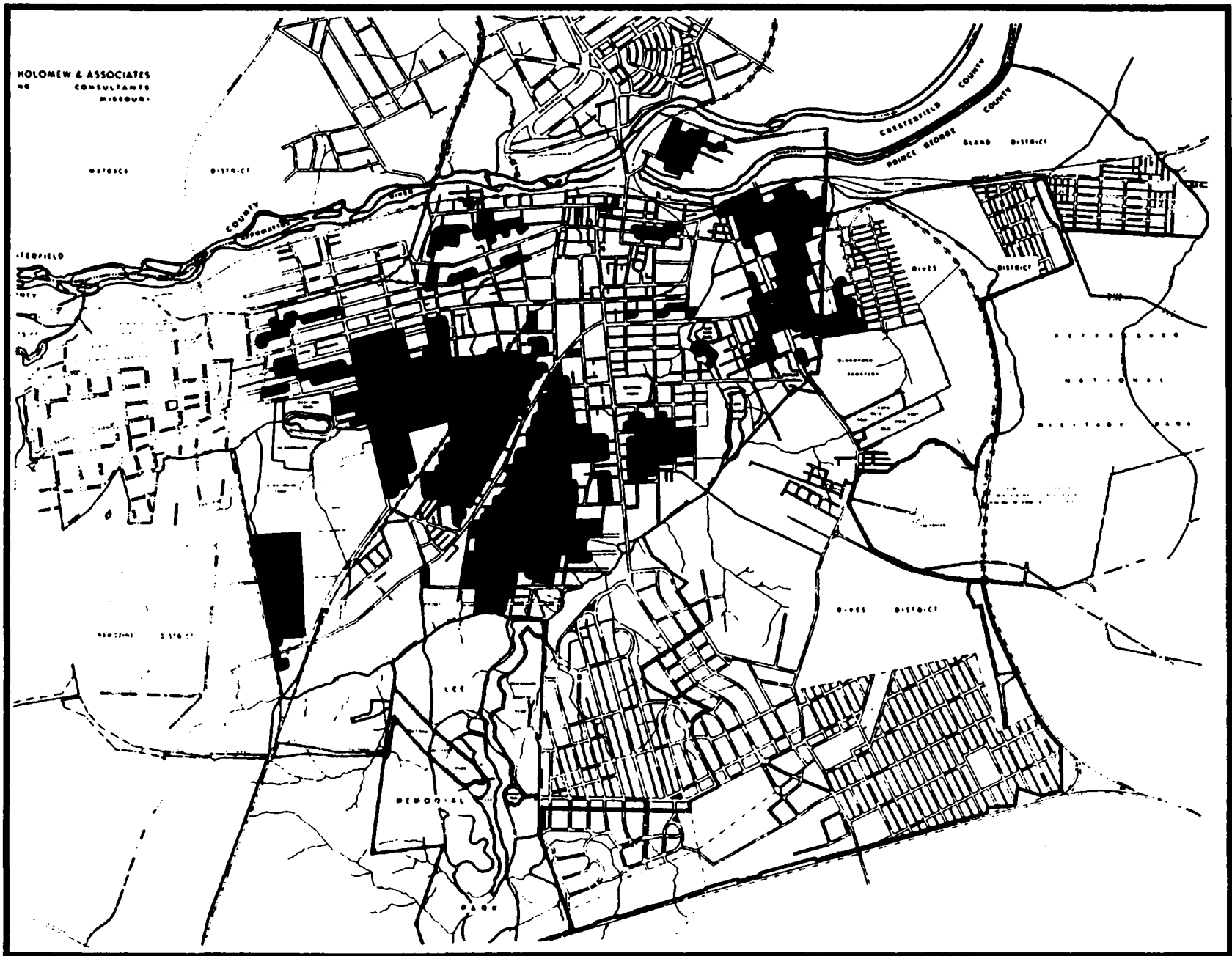
Map of Petersburg showing areas of predominantly or wholly black settlement in 1915

Figure 3



Map of Petersburg showing areas of predominantly or wholly black settlement in 1930.

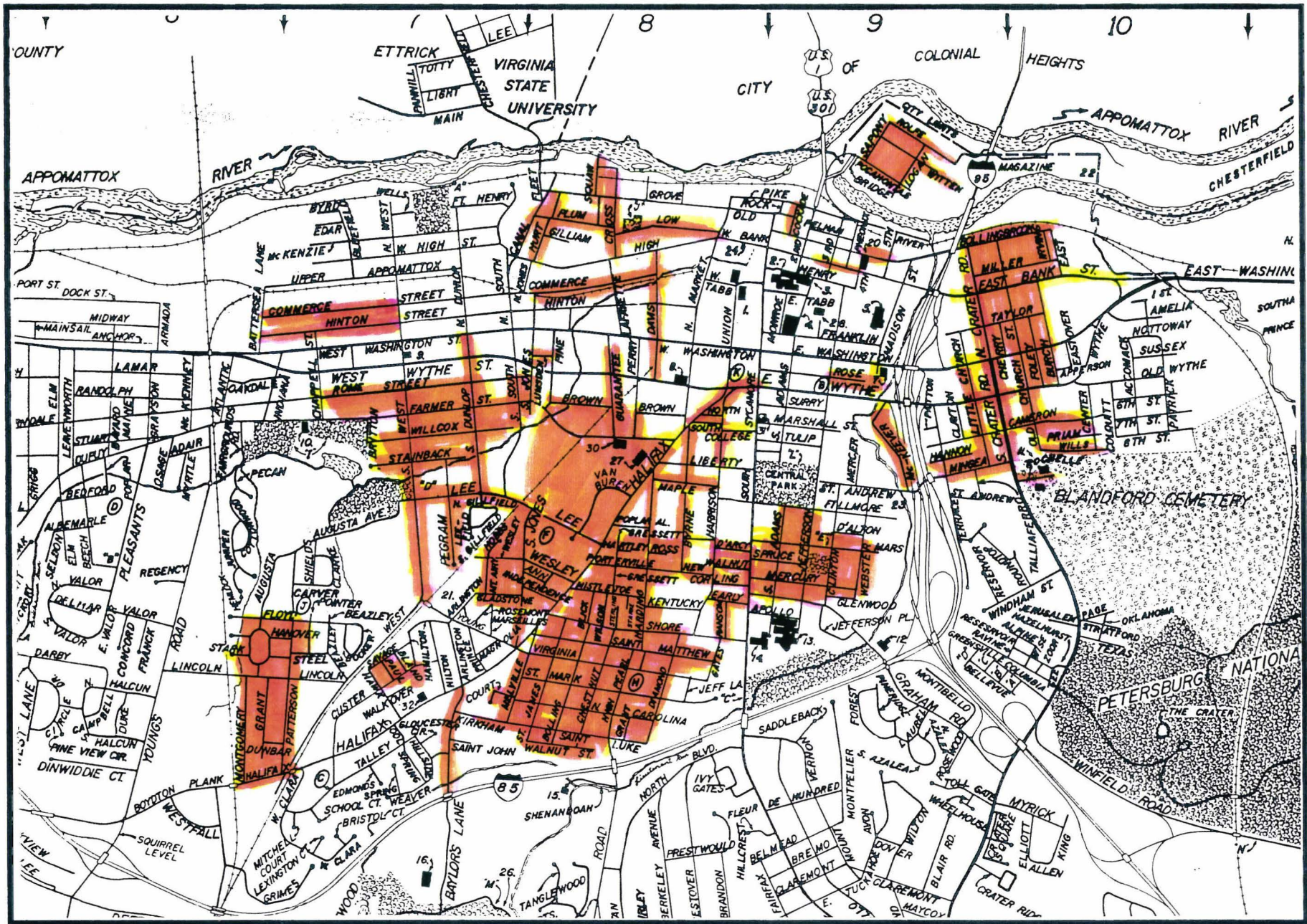
Figure 4



Map of Petersburg showing African American settlement patterns in the city proper and in the outlying suburban areas in the early 1940s (Bartholomew 1944).

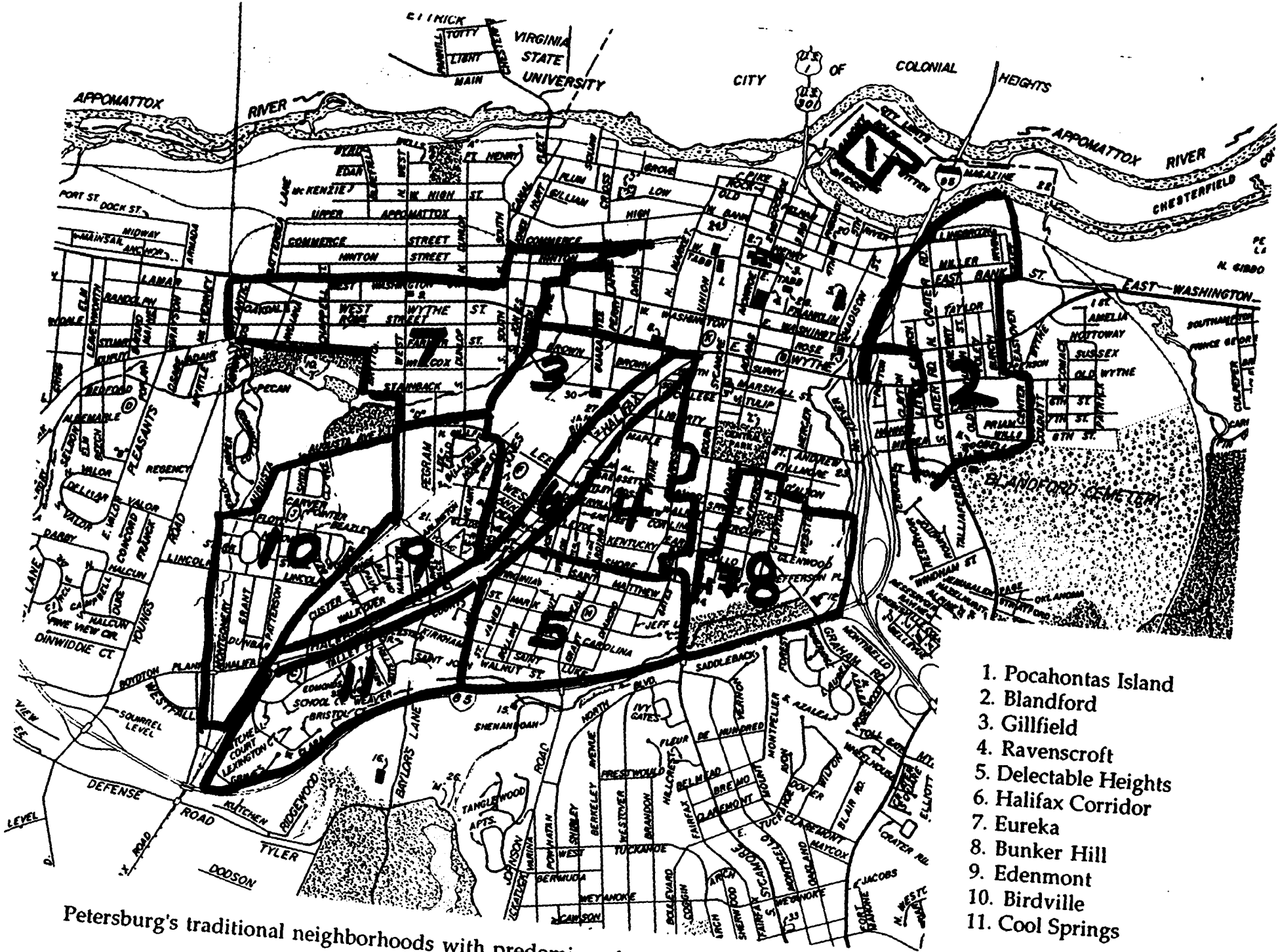
Figure 5





Map of Petersburg showing areas of predominantly or wholly black settlement in 1950.

Figure 6



1. Pocahontas Island
2. Blandford
3. Gillfield
4. Ravenscroft
5. Delectable Heights
6. Halifax Corridor
7. Eureka
8. Bunker Hill
9. Edenmont
10. Birdville
11. Cool Springs

Petersburg's traditional neighborhoods with predominantly black population

Figure 7



Plate 5: Susie Byrd House  
450 Harrison Street  
ca. 1870-85

## Pocahontas Island

Pocahontas Island is one of Petersburg's earliest black working class communities. Originally part of Chesterfield County, Pocahontas is located northeast of the main part of Petersburg and is separated from it by the Appomattox River. It became an island in 1915 when the diversion channel was built. Earlier, the island was connected to Petersburg by way of the Pocahontas bridge. It is presently connected to the city by Fifth Street.

Some of the first enslaved blacks in the area are said to have been brought into the area in 1732 to erect a tobacco warehouse for John Bolling. During this time, free blacks are said to have built cabins near the warehouse. In 1750 the area comprising the Pocahontas community was bought and subdivided into lots by Richard Witton; however, none of the original lot owners appeared to be free blacks. The original grid plan is still evident today. Two years later, Pocahontas was established as a town, and in 1784, it was incorporated into Petersburg (Smith et al. 1981: 3-4). In 1797, a congregation of free blacks and slaves formed Sandy Beach Church on the Appomattox in Pocahontas. The congregation later moved to its present site in 1818 and renamed the church, Gillfield Baptist Church (Jackson 1937: 608). By 1800, many of the 310 free blacks in Petersburg are said to have been living in Pocahontas, some of whom owned homes and businesses and worked as watermen, hucksters, fishermen, boatmen, seamstresses, and washerwomen (Smith et al. 1981: 1-9).

During the eighteenth century, Pocahontas was a residential and an industrial area with mills and warehouses; however, no buildings have survived from this era. Several early-nineteenth century buildings remain. The earliest building is the Jarratt House, a brick, two-story, Federal style, double-house on Logan Street. Built circa 1820, it was bought by members of the Jarratt family in 1876. The Jarratt family has owned property in Pocahontas since 1818 when Richard Jarratt, a free black engaged in the fishing and carrying trade, bought property on the north side of Rolfe Street (Smith et al. 1981: 10; Jones 1994: pers. comm.). The circa 1830 Tidewater Colonial style house at 213-215 Witton Street is said to have been associated with the Underground Railroad. This double house is similar to the type of housing which was built by the city's mill owners for their operatives.

During the antebellum period, Pocahontas was an integrated neighborhood. Following the Siege of Petersburg, a map was compiled showing the buildings which were damaged by Union shelling. Free blacks and whites in Pocahontas suffered substantial damage to their homes (Graham map 1865). During the Reconstruction period, the black population increased when freedmen poured into Pocahontas, causing "crowdedness, unemployment and unrest" and Pocahontas became a predominantly black community (Smith et al. 1981: 1-9; Jones 1994: pers. comm.). In 1866, Pocahontas Chapel (now mostly destroyed) was moved to Pocahontas from City Point. The building first served as a Freedman's Bureau school and later as a chapel and community center. During this time, a person by the

name of Bragg owned sixteen large lots, known as the Bragg Platt, which he sold to blacks (Jones 1994: pers. comm.). By 1877, Pocahontas had a steam saw mill on the river side and a powder magazine northeast of the community (Beers map 1877).

During the early twentieth century, the black population in Pocahontas again increased when transients, many of whom worked in the Hopewell area, moved into the neighborhood. During that time, many one-story bungalows and cottages were built. In 1910 and the 1920s, floods inundated the entire island, washing away the old Pocahontas bridge (in 1910) and destroying many of the homes causing many families to move to the mainland. Since that time, Pocahontas has had a declining population (Smith et al. 1981: 44-47). In 1928, the Lee-Dixie House at 208 Witton Street was built. One of the few two-story frame houses in the area, it was designed by William Edward Lee, Jr., a black architect, for his parents (Dixie 1994: pers. comm.). During the twentieth century, Pocahontas had a number of businesses and industries including the brick slaughterhouse, a variety of small stores, Leroy Roper's lumber business, the city sewage treatment plant, and a winery.

In 1993, Pocahontas suffered devastation by a tornado which destroyed Pocahontas Chapel and many of the industrial and residential buildings. Most of the buildings which survive are late-nineteenth and early-twentieth century dwellings which are substantially altered and in poor condition. Since the tornado, some of the buildings have been repaired and there has been some infill of new buildings. Roper's lumber business and the sewage treatment plant are all that remains of the industries. With the destruction of some of the industrial buildings, Pocahontas has gained a panoramic view of the City of Petersburg.

Although Pocahontas Island is not listed as a National Register Historic District, the DHR has determined that it is eligible for listing "based on its diversity in vernacular domestic architecture and for its archaeological potential to contribute to the understanding of ethnicity and small enterprise in the development of the City of Petersburg" (City of Petersburg report 1993). We feel that Pocahontas has an extremely good potential of containing highly important archaeological remains of the 18th and 19th centuries. These sites related to whites, free blacks, and slaves. Additionally, Pocahontas probably contains remains of Indian settlements dating back hundreds or thousands of years. Because of its significance in the history of Petersburg and the city's African-American community, Pocahontas should receive some form of recognition.

Pocahontas Island's significance relates to the contextual themes of ethnicity, settlement patterns, architecture, commerce, industry, transportation, education, and religion during the period from 1730 to 1920.

Current information needs to be field checked. A comprehensive survey of architectural and archaeological resources should be prepared. A community program needs to be established to maintain the existing resources and to prevent

further deterioration. The cityscape viewshed from Pocahontas should be protected from future encroachment.

## Blandford

Blandford is located in the northeastern section of the city of Petersburg. It is bounded on the north by the Appomattox River, on the south by Blandford Cemetery, on the east by Eastover and Accomack Streets, and on the west by Interstate 95 and Terrace Street. Crater Road (Route 301/460), earlier known as Main Street, continues to be the main north-south thoroughfare, while Wythe and Washington Streets are the main east-west thoroughfares. From the eighteenth to the mid-twentieth centuries, Blandford was physically separated from the city of Petersburg by natural barriers- woods and a swamp. Today, it is separated from the city by Interstate 95.

Blandford, originally a part of Prince George County, was established as a town in 1748 and was incorporated into the town of Petersburg in 1784. Blandford was described as a peaceful town with fine houses and gardens in the eighteenth century; however, a fire in 1819 destroyed many of the early buildings. After the fire, the old town of Blandford was not rebuilt and became eclipsed by Petersburg (Ward 1994 pers. comm.). Only a few eighteenth century buildings are known to survive today, one of which is Blandford Church, built in 1735-1737, and a late-eighteenth century house at 729 Taylor Street. Blandford Church and Blandford Cemetery are both listed on the National Register of Historic Places.

Old Blandford was originally a predominantly white community. It is not known when the first blacks settled there; however, during the antebellum period, there were a number of African Americans living in Old Blandford. Recent research by Richard Jones indicates that there may have been an early black cemetery as early as 1818 on the site of the present Blandford Elementary School. A half-acre lot was deeded to the Benevolent Society for the interment of black persons. It also gave the right to build a house (Jones 1994: pers. comm.). One resident recalls that bones were found when the foundation was dug for the school in 1925 (Weaver 1994: pers. comm.).

During the Siege of Petersburg, many of the buildings in Blandford were damaged or destroyed. Two post-Civil War sources indicate that there may have been two separate black communities- one located in the northern part of Blandford near the river and along Bollingbrook, Miller and East Bank Streets, and a second community residing in the southern part of Little Church and Old Church streets and along Crater Road (Graham map 1865; 1877 Directory). After the war, many African Americans streamed into Blandford from the surrounding countryside (Jones 1994: pers. comm.).

During the Reconstruction period, building lots were laid out in "Birch's Plan" in the northeast section of Blandford, but most of the lots remained unimproved until after 1877. At this time, African Americans residing in Blandford probably found employment on the waterfront, in the rail yards north of Blandford, and in Watson & McGill's tobacco factory on Little Church Street. Most of Blandford's nineteenth century structures are still standing and the original street patterns are still evident. The 100 blocks of Little Church and Old Church Streets contain many one and two-story frame antebellum dwellings, some of which are Greek Revival. Two stuccoed brick houses, 125-127 Old Church Street and 826 Cameron Street, are rare examples of workers cottages resembling slave quarters in South Carolina (O'Dell 1975). These small one-story dwellings with end chimneys may have been built as slave quarters or were built by former slaves (Salmon 1994: pers. comm.).

By the early twentieth century, the black population had expanded into the side streets such as Miller, Taylor and Cameron streets and the northern parts of Foley and Burch (1915 Directory). During this period, many of the residents worked at Warner's Fireworks Company near the corner of Cameron and Old Church Streets. The brick building converted into an apartment house at 731-733 Cameron was one of the later fireworks buildings. Some residents worked at the nearby peanut factory. Residents had access to downtown by the trolley which cost five cents a ride. The old Car Barn used for repairing the trolleys is still located on Old Wythe Street (Weaver 1994: pers. comm.).

Several churches were built in Blandford in the early twentieth century, one of which is Bethany Baptist Church. There were many small black-owned businesses—fish markets, wood and coal stores, and groceries in the community (Weaver 1994: pers. comm.). The combination residence/store building at the corner of Terrace and Cameron streets is an example of the type of vernacular commercial buildings that existed in the neighborhood. Many of the small one-story workers housing in Blandford date to the early twentieth century, probably built during the city's building boom in 1915-1916. The 0-100 block of Old Church Street, north of Washington Street, contains bungalows and several shotgun houses from this era. There are many other workers houses which were built within the established blocks.

By mid-twentieth century, Blandford was predominantly a black neighborhood with a few white business owners still living on Crater Road (1950 Directory). During this time, the black community expanded into East Petersburg. Blandford received its first modern development for working class blacks in the 1950s when Eastover was built on the site of the old baseball field on Burch Street (Weaver 1994: pers. comm.). Since then, many of the older homes have fallen into disrepair and there has been an infill of modern housing in the neighborhood.

Blandford retains much of its nineteenth and early-twentieth century buildings; however, the integrity of the neighborhood has been destroyed. During the 1960s, Interstate 95, as well as a number of large hotels were built. In the 1970s,

Washington and Wythe Streets became one-way, fast-lane streets. There has also been an encroachment of fast food chains and commercial development along these streets and along Crater Road. These modern intrusions have destroyed the cohesiveness of the neighborhood and have created an unfriendly environment for its residents.

Although Blandford is probably not eligible for the National Register of Historic Places (based on architectural merits), it should receive some form of local designation. Blandford may retain considerable integrity as an archaeological district, but survey is needed to confirm this. In addition, the city should make an effort to make the major thoroughfares through Blandford more "pedestrian friendly." In spite of its physical fragmentation, the neighborhood still maintains a sense of place and a sense of community which is fostered by the churches, civic organizations, and the annual Blandford Reunions. Blandford's significance relates to the contextual themes of ethnicity, architecture, settlement patterns, commerce, industry, religion and domesticity during the period 1730-1920.

Comprehensive architectural and archaeological surveys need to be prepared. A community program needs to be established to maintain the existing resources and to prevent further deterioration.



## Gillfield

Gillfield is bounded on the north by the Courthouse Historic District and the Folly Castle Historic District, on the south by Edenmont, on the east by Halifax Street, and on the west by Eureka. The historic northern boundary for Gillfield appears to have been Washington Street. Wythe Street has replaced Washington Street as the modern boundary which separates Gillfield from South Market Street and Folly Castle Historic District; Jones Street separates Gillfield from Edenmont and Eureka. Brickhouse Run served as the natural boundary on the west side.

Gillfield is one of the eighteenth century settlements which became part of Petersburg in 1784. It was originally an integrated community with many Federal style houses on densely settled streets. By 1818, a sizeable free black population had developed around Gillfield Baptist Church along Perry, Brown and Gill Streets. During the 1830s, the Petersburg Railroad line cut through the Gillfield neighborhood. The railroad depot was located at Washington and Union Streets.

During the antebellum period, many free blacks owned businesses and residences in Gillfield. Many of the businesses were located on Gill Street, the major thoroughfare through Gillfield. Tobacco factories located on the east-west axis of Washington Streets and the side streets were the source of employment for free blacks and hired slave laborers living in Gillfield. The Watson and McGill tobacco factory, built circa 1840-60, still stands at 42 Perry Street. The lower part of Perry Street was a major black residential area. In the 1860s, the area west of Federal Street to the railroad line was largely undeveloped (Graham map 1865).

In the 1870s, black businesses flourished in Gillfield and some of its prominent citizens, such as James Bonner and Thomas Scott, became elected officials in the city. During this period, Gillfield was a predominantly black community and the neighborhood developed west of Federal Street and south of Gill Street along Carter, Cedar, Lee and Jones streets (Beers map 1877). Gillfield Baptist Church members built the present Romanesque style church which represents the prosperity of that period.

Gillfield continued to thrive into the mid-twentieth century and was known for its double tenement houses, shops, taxi stands, shoe shine parlors and small night clubs until it fell victim to urban renewal (Orange 1992: 6). Between 1967 and 1977, a 100.6 acre area, including some 422 buildings determined to be deteriorated, were cleared for urban renewal, affecting a total of 390 families. Some of the old streets were removed and replaced with new street patterns (City of Petersburg 1971: n.p.). Most of the area was razed. A mid-nineteenth century Italianate Villa dwelling stands as a reminder of the more elegant houses which stood there (Okerland et al. 1992: 65).

The Gillfield site is significant historically as an early African-American business and residential area. It has lost its integrity by the loss of most of its buildings and is

probably not eligible for the National Register of Historic Places on its architectural merits. There should be some type of local designation or marker system showing the importance of this area. There is a very good likelihood that Gillfield contains archaeological sites of considerable individual merit, and may have sufficient integrity to warrant archaeological district designation. Current information needs to be field checked. A comprehensive survey of architectural and archaeological resources needs to be prepared. A community program needs to be established to maintain the existing resources and to prevent further deterioration.

## Ravenscroft

Ravenscroft was an early settlement incorporated into Petersburg in 1784. It is bounded by Halifax and Harrison Streets, and Shore Street which was the annexation line in 1816. Center Market was located on the north side of South Avenue and served as the early commercial area. South Avenue, known as "the Avenue" at the head of Halifax Street, bounded by Halifax, Harrison, and South Streets, later flourished as a commercial and entertainment center for Petersburg's African-American community from the 1870s to the mid-twentieth century. After the Civil War, many new black businesses were founded including funeral homes, restaurants, tailor shops, banks, and drugstores. Wilkersons and Blands funeral homes are two stable businesses which have remained in the area for many years. The Rialto theater and the Club Chatterbox (burned) provided entertainment for blacks in the 1920s and 1930s. The Avenue continues to be a black owned business area, but has suffered from outside competition since the 1950s. Many of the storefronts are vacant or used as barber shops, nightclubs or for other small businesses.

Besides "the Avenue," the remainder of Ravenscroft was an integrated residential neighborhood with a black middle class and working class community living mostly in the southern half, west of Sycamore Street. Gressett Street with its row of workers housing was developed before the Civil War and is said to have been named for a person who freed his slaves. In 1877, Armistead Green ran a grocery store on Harrison Street and Joseph P. Evans resided on Harding Street. Both represented Petersburg in the Virginia General Assembly (Directory 1877; Jackson 1945: 141).

In the early 1900s, the black community had expanded along Maple, Porterville, Kentucky, and Mistletoe streets. By the 1940s, Ravenscroft had become a predominantly black neighborhood (1915-1940 Petersburg Directories).

Possibly the earliest house in the neighborhood is the eighteenth century Tidewater Colonial house at 25 D'Arcy Street. For the most part, however, Ravenscroft's built environment reflects Petersburg's two building booms. The first boom occurred in the 1830s to 1850s when many of the Greek Revival two-story, frame and brick houses were built, some of which still retain their dependencies, especially 606 Harding Street. The 400 block of Harding Street contains a row of mid-nineteenth century two-story workers housing. The second boom occurred in the early-

twentieth century when many fine Georgian Revival houses were built in the middle-class predominantly white neighborhood along Liberty and Corling streets. Variations of the Italianate, Eastlake, Queen Anne, and Second Empire styles from the 1870s to 1890s can be found interspersed among the earlier and later buildings. Ross Court, built in the 1920s by James Claiborne, was an early black development of one-story bungalows (Johnson 1994: pers. comm.). During the 1930s, Susie Byrd interviewed a number of ex-slaves who were living in her neighborhood for the Virginia Writers Project. Transcripts of the interviews were published in the book, *Weevils in the Wheat*. Susie Byrd's house at 450 Harrison Street is still extant although vacant and in poor condition.

The Ravenscroft neighborhood contains a number of religious, educational and social institutions associated with Petersburg's African-American community, including First Baptist Church and Zion Baptist Church. Peabody School (no longer extant), the first black public high school in Petersburg, was located on Fillmore Street where the Anna P. Bolling School now stands. Two important black social organizations are located in the neighborhood, the U. S. O. Club established for black soldiers located on Byrne Street and the Y. M. C. A. building on Harrison Street.

The Ravenscroft neighborhood, especially "the Avenue," is significant in Petersburg's African-American history. The Ravenscroft neighborhood has high architectural integrity. It is probably rich in archaeological resources pertinent to African-American history in Petersburg as well. Ravenscroft is probably eligible for the National Register of Historic Places as an historic (and archaeological?) district. The neighborhood should receive some form of recognition or local designation in order to protect its resources. A comprehensive survey of architectural and archaeological resources needs to be prepared. A community program needs to be established to maintain the existing resources and to prevent further deterioration.

## Delectable Heights

Delectable Heights, known simply to residents as "The Heights," received its name in the early-nineteenth century when it was compared to the unhealthy lowlands of Petersburg (Wyatt 1943: 54). Delectable Heights is bounded on the north by Shore Street which is part of the Heights, on the south by Lieutenant's Run and Interstate 85, on the east by South Sycamore which is in Poplar Lawn Historic District, and on the West by Halifax and Melville Streets. The area comprising the Heights was formerly Robert Bolling's property and was annexed to the city in 1816 (Ward map 1994). Although lots were laid out before the Civil War, the area was sparsely populated and was considered to be the suburbs of Petersburg. A small community of antebellum free black property owners lived along St. Marks, High Pearl and St. Matthews streets. Included among the residents was John K. Shore, a free black barber, who lived on the corner of High Pearl and Virginia Avenue and later served on Petersburg's City Council during the Reconstruction Period (Jackson 1945: 59).

During the Civil War, Confederate troops were encamped in the area behind the Heights on both sides of Lieutenant's Run. The Tabb house, a brick antebellum house at 222 North Carolina Avenue, is said to have been used as a hospital during the Civil War. Since Confederate troops were in the area, it is likely that it probably was used as a hospital (Calkins 1994: pers. comm.). Besides the Tabb house, there are some small one and two-story antebellum houses to survive which were built between 1840 and 1860 and a number of two-story, frame, double houses similar to the workers houses built in other areas of the city by investors.

By the early 1900s, the Heights was predominantly a black working class community bordering the black community of Ravenscroft. Most of the development occurred in the late-19th century and during the 1920s. During the latter period, James Claiborne built the row of shingled cottages on St. James Street as well as many other houses in the neighborhood (Johnson 1994: pers. comm.). Virginia Avenue School was built in 1925 to accommodate the growing population. The school forms the nucleus for the community which takes great pride in the school and in the accomplishments of some of its graduates, especially the athletes. Many of Virginia Avenue School's teachers lived in the Heights (Johnson 1994: pers. comm.). Dr. Burton's house and medical office was at the corner of Virginia Avenue and Diamond Street which is typical of some of the black physicians who had their offices in their homes. There were a few small corner groceries in the neighborhood, however, most of the commercial activity was on Halifax Street. Many of the neighborhood residents worked at the tobacco factory and railroad yards in nearby Birdville. From the 1950s until recently, the Heights has continued to develop with modern houses built within the existing street patterns.

As a result of the modern infill, Delectable Heights has lost some of its architectural integrity. However, it may be eligible for some kind of local designation in conjunction with Ravenscroft and the Halifax Street Corridor. However, Delectable Heights maintains its sense of community which is fostered by the school, the neighborhood association, and the annual Heights Reunions. There may be important archaeological remains in the Heights. Because of its history as an early African-American community, Delectable Heights should receive some form of recognition or local designation in order to protect its resources. Parts of it are probably eligible as a local historic district under National Register of Historic Places Criteria A and C in conjunction with Ravenscroft and Halifax Street. Current information needs to be field checked, and a comprehensive survey needs to be prepared. A community program needs to be established to maintain the existing resources and to prevent further deterioration.

### Halifax Street Corridor

The Halifax Street Corridor begins where Halifax, Wythe and South Sycamore Streets meet and continues southward to the CSX line which is the 1932 annexation line. This area includes properties on both sides of the road and is bounded by

Ravenscroft, Delectable Heights and Cool Springs on the east, Gillfield and Edenmont on the west, the South Market Historic District on the north, and the annexation line on the south. Halifax Street, earlier known as the Carolina Road, is an important historic corridor connecting lower Virginia and North Carolina with the Petersburg marketplaces. Before the Petersburg Railroad was completed, Halifax Road was lined with wagon yards. During the Revolutionary War, Cornwallis entered the city of Petersburg in 1781 by way of the Halifax Road, and during the Civil War, the Confederate lead works were located on the south end of Halifax Street (Wyatt 1943: 48). Center Market and Ropers and Venable tobacco factories were located on the north end of Halifax. Although Halifax Street was a mostly a white residential community until the 1950s, Halifax Street has served as the location for black-owned businesses and churches associated with Petersburg's African-American community.

The Halifax Street corridor contains a variety of commercial, institutional, and residential building types and styles. There are a number of late-eighteenth century dwellings in the 400 to 600 blocks dating to the street's early history when wagon yards, blacksmiths, and inns catered to the Southside drovers. The antebellum period is represented by two-story frame dwellings, some of which are in the Greek Revival style. After the Civil War, a number of two-story frame houses in the Italianate, Queen Anne, and Eastlake styles were built. In the early 1900s the larger lots on Halifax Street were divided and small one-story bungalows and cottages were built, many of which are concentrated in the 1000 and 1100 blocks.

The principal commercial areas of Halifax Street were the 0-200 blocks of Halifax adjoining "the Avenue." Many of the buildings in these blocks were built in the late-nineteenth and early twentieth centuries when black businesses flourished. Undertaker Thomas Scott, shoemaker John Freeman, barber James Brander, barkeeper Charles Jones, grocer Frank McCrae, and Byas & Hayes blacksmiths provided goods and services for the black community from these blocks (1877 Directory). Opposite the commercial blocks were the Oaks Tobacco warehouse, Leroy Ropers tobacco factory and Venable tobacco factory which was a source of employment for many people in the surrounding neighborhood (Beers map 1877). By the early-twentieth century, Jewish clothing manufacturers and businesses had located there. During this time, some of the homes on Halifax Street were converted into stores on the first floor with residences on the second floor and a number of gas stations were built, including the little Spanish/Colonial Revival gas station at 300 Halifax Street.

During the late-nineteenth and early-twentieth centuries the black community built a number of churches along Halifax Street in the Romanesque and Gothic Revival styles, including St. Stephens Episcopal Church, Third Baptist Church, and Tabernacle Baptist Church. The A. P. Hill School, originally built for white children in the early 1900s, is presently used as a community center.

Many of the buildings along Halifax Street are in poor condition and have been greatly altered. Some of the commercial buildings in the 100 and 200 blocks have been boarded up, while others are occupied by marginal businesses. Although Halifax Street lacks architectural integrity as a result of modern infill and alterations, it retains its historic significance. Because of the importance of this corridor in relation to the adjoining neighborhoods of Ravenscroft and Delectable Heights, it is probably eligible for some form of local designation. The Halifax Street Corridor is possibly eligible for designation as a local district or "critical resource" area in connection with Ravenscroft and Delectable Heights neighborhoods. Current information needs to be checked. A comprehensive survey needs to be prepared. A community program needs to be established to maintain the existing resources and to prevent further deterioration.

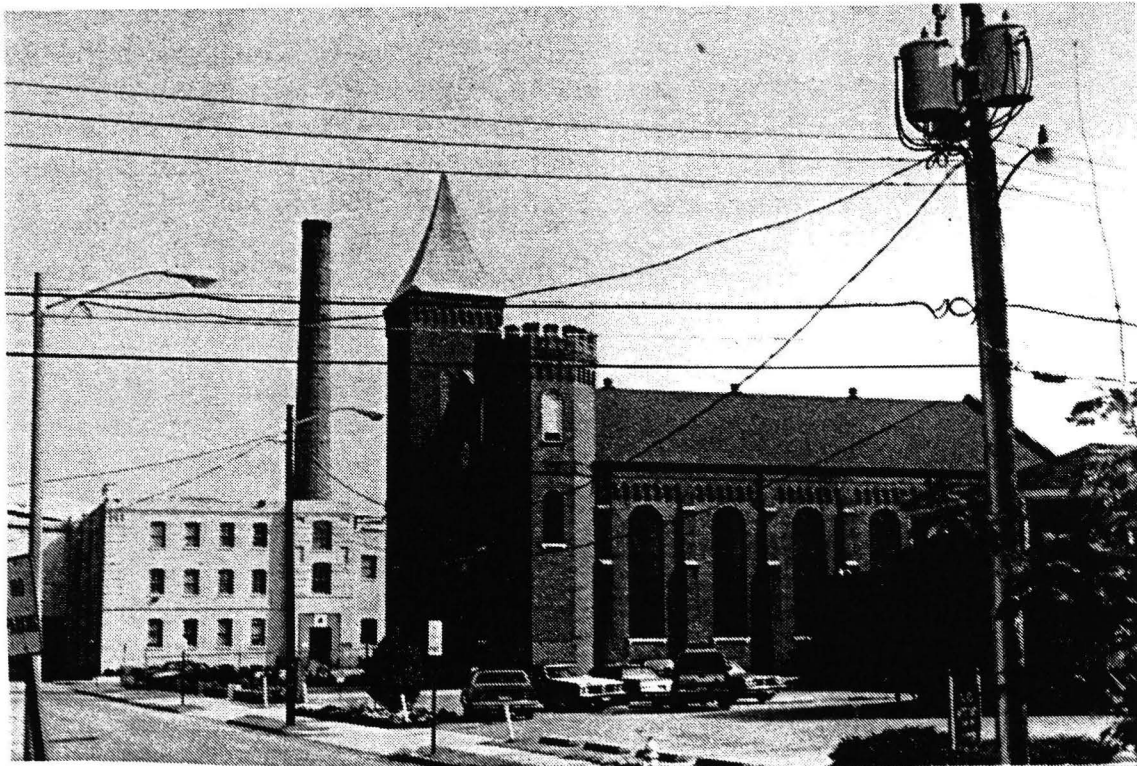


Plate 6: Gillfield Baptist Church

## Eureka

Eureka's northern boundary is West Washington Street which separates it from the Pridesfield/Battersea area. It is bounded on the south by the fairgrounds, on the east by Gillfield and the Folly Castle Historic District, and on the west by the CSX railroad line. Eureka was part of the land annexed to the City of Petersburg in 1816. West Washington Street is the major east-west thoroughfare through the city, while South, Dunlop and West Streets are the north-south thoroughfares through Eureka.

Eureka is a working class community which developed in the early nineteenth century in response to the canal basin, the mills and the tobacco factories which were located north and east of the area. By the Civil War period, Eureka was a fairly well-developed neighborhood within an established grid pattern and was an integral part of Pridesfield (Graham map 1865). During that time, there were a few free black property owners located on Shepherd, Farmer and South streets (Edwards 1994: pers. comm.). By 1877, there was a small black community living within the blocks bordered by Shepherd (now West Wythe) Street on the north, Stainback on the South, South Street on the east and Indiana on the west. There was also a small black community in Pridesfield located in the western sections of Commerce and Pearl (now Hinton) Streets near Battersea Street (Beers map of 1877; 1877 Directory). In the late-19th century, with the completion of the trolley system, Washington Street became a major thoroughfare and dividing line. Eventually Eureka became a separate entity from Pridesfield (Okerlund et al. 1992: 66). It wasn't until the 1950s that Eureka became a predominantly black community (1950 Directory).

Eureka's built environment reflects the periods of industrial development in the nearby areas. There are a number of small late-Federal style dwellings that date to the completion of the Upper Appomattox Canal and the Battersea mills. There are many mid-nineteenth century two-story double houses which were built as housing for the workers in the nearby tobacco factories and mills. There are also many late-nineteenth century double and single, detached and semi-detached, two-story houses, some of which are in the Italianate, Queen Anne and Eastlake styles. Most of the buildings, however, were in the utilitarian vernacular form and were constructed chiefly as rental properties. Interspersed among the older buildings are one-story hipped-roof bungalows and small cottages built between 1900 and 1930 during Petersburg's building boom.

Rome Street was the home for a number of important black leaders and businessmen. In 1877, William Henry Johnson, an influential black leader, resided at 1151 Rome Street, a Greek Revival house which is still extant. Two doors down from him lived James Wilkerson at 1205 Rome Street. Wilkerson later built his Queen Ann/Georgian Revival house on that same lot in the early 1900s (Beers map 1877).

Eureka contains an assortment of commercial buildings, some of which are combination domestic/commercial buildings located on street corners, while others

are more modern twentieth-century commercial buildings located on Washington Street. There are also a number of churches which were built at the turn-of-the-century along Washington Street in the Gothic, Romanesque and Classical styles. Peabody Middle School was built in the Georgian/Neoclassical style in the early-twentieth century on West Washington Street. While Washington Street contains many of the finest buildings in the area, it has lost its integrity with the addition of many modern commercial buildings and many of the older residences are deteriorated and vacant.

Although the West Washington Street area lacks architectural integrity, other parts of Eureka still maintain its integrity and a sense of neighborhood. Rome, Farmer, and Wilcox Streets are significant as a late-nineteenth century African-American community where black leaders and business people lived. Parts of Eureka may be eligible for some kind of local designation or recognition. The residential sections of Eureka are especially likely to contain important archaeological remains related to 19th-century black life in Petersburg. Certain areas are probably eligible as a local historic district under National Register of Historic Places. Current information needs to be checked. A comprehensive survey of architectural and archaeological resources needs to be prepared. A community program needs to be established to maintain the existing resources and to prevent further deterioration.

## Bunker Hill

Bunker Hill is bounded on the north by Poplar Lawn Historic District, on the south by Interstate 85 and Lieutenant's Run, on the east by Interstate 95, and on the west by Sycamore Street and Poplar Lawn Historic District. The land was originally owned by Robert Bolling and was annexed to the city of Petersburg in 1848. Bunker Hill was fairly well populated during the Civil War, except for the area east of Jefferson Street which was largely undeveloped until after 1877. During this period, a small black community had settled in the southern part of Bunker Hill along Mars, Clinton, South Adams and Mercury streets while a predominantly white community lived in larger two-story homes in the northern section near Poplar Lawn. In the early 1900s, the black community expanded into the northern part of Bunker Hill, and by 1930 the neighborhood had become a predominantly black community (1915, 1930 City Directories).

Bunker Hill is primarily a residential area with a few small vernacular commercial buildings which are no longer in use. Most of the buildings were built in the late-nineteenth and early-twentieth centuries. There are a few frame two-story vernacular houses dating to the antebellum period and many one and two-story houses built in the late-nineteenth and early-twentieth centuries. The 600 block of Jefferson Street contains a few Georgian Revival houses; however, most of the turn-of-the-century houses are one-story frame bungalows with hipped roofs. 216 Mars Street, built c. 1880-1900, is an interesting tiny vernacular one-story dwelling with board and batten siding. One of the earliest houses in the area appears to be a two-



story vernacular house on 125-127 Mars Street dating to circa 1845-1850. Cameron Castle, a notable landmark in the southern part of Bunker Hill, was razed in order to build the hospital. Since then, Bunker Hill has lost much of its integrity as a late-nineteenth and early-twentieth century neighborhood as a result of the modern infill and vacant lots and is probably not eligible as a local or national historic district. Current information needs to be field checked. A comprehensive survey needs to be prepared. A community program needs to be established to maintain the existing resources and to prevent further deterioration.

## Edenmont

Edenmont was part of the land annexed to Petersburg in 1816 and was mostly undeveloped until the late-nineteenth and early-twentieth century when it developed as a working class neighborhood. It is bordered by Eureka on the north, Halifax Road on the south and east, and Birdville to the west. The Petersburg Rail Road line (now CSX line) serves as a boundary with Birdville. The area was undeveloped in 1865 except for the Petersburg Railroad Company's engine house, car shop, and carpentry shop located in the northeast corner of Edenmont. These buildings are no longer extant. Streets were laid out after 1865, and by 1877, a predominantly black community had settled west of the railroad shops along Pegram, South West Street and Lee Avenue. During this time, the Reverend Henry Williams was listed as living at 507 Pegram Street (Graham map 1865; Beers map 1877; 1877 Directory). William's house is no longer extant, however, the 500 block of Pegram Street still contains a number of post-bellum vernacular two-story dwellings.

With the exception of the small black community located west of the railroad shops, Edenmont was a predominantly white community until the 1950s. Edenmont received most of its development in the early-to-mid-twentieth century. Edgemont Circle, a City Beautiful subdivision, was developed in the 1920s and 1930s. Rosemont, Marcelles, Magnolia and Arlington Streets were laid out in a radial plan with brick houses, unusual for the neighborhood. The remainder of the houses in the neighborhood are mostly one-story frame bungalows and cottages built in the 1920s and 1930s and cape cods and ranch houses built between 1940 and 1960. Walkover Street contains a row of twelve small one-story Colonial Revival houses, circa 1940s, which are unusual for their architectural details, especially since they were probably built as rental property.

Edenmont still maintains its sense of place and concern for community probably as a result of a very active neighborhood association. Current information needs to be field checked. A comprehensive survey needs to be prepared. A community program needs to be established to maintain the existing resources and to prevent further deterioration.

## Birdville

Birdville is bounded on the north by the Fairgrounds, on the east by the Petersburg Railroad line (now CSX), and on the west by Kenilworth-Pembroke and the CSX line. Birdville was part of the land annexed to the city in 1816. Known as Mt. Airy in 1877, it was largely undeveloped except for the poor house and a large cemetery, both of which are no longer extant. The lower tip of Birdville, south of Patterson and west of Grant Avenue, was divided into lots known as the W. L. Williams tract. Only one lot was improved at that time (Graham map 1865; Beers map 1877; 1877 Directory). By 1916, tobacco storage sheds were located off spurs of the Atlantic Coastline Railroad where many of the black working class community were employed (Hodges map 1916). During that time, many one-story rectangular workers houses were built in Birdville and in the surrounding neighborhoods. By 1930, a small black community was centered on Grant and Patterson Streets in the Williams tract (1930 Directory).

Birdville began as a predominantly black working-class residential area which developed adjacent to an industrial area. Many of the earlier buildings were built in the early 1900s, most of which are one-story vernacular bungalows and cottages. In the 1920s and 1930s, Dr. Burton's Crowder Memorial Hospital was located here (Bland & Jackson 1994: pers. comm.). In the 1930s the Brown and Williamson tobacco warehouses, located on West Avenue along the railroad spurs, encouraged further development. By the 1950s, Birdville had expanded northward. West View Elementary School and Westview, a suburban development specifically planned for middle-class blacks, were built in the 1950s and 1960s. Many of the residents in West View are teachers, attorneys, ministers and white collar workers (Muse 1994 pers. comm.). In recent years, a number of brick ranch houses have been built as infill. Birdville has lost its integrity as an early-twentieth century neighborhood through the addition of modern infill.

Current information field needs to be checked. A comprehensive survey needs to be prepared. A community program needs to be established to maintain the existing resources and to prevent further deterioration.

## Cool Springs

Cool Springs is bounded on the north by Halifax Road, on the east by Delectable Heights, on the south by Interstate 85, and on the west by the CSX railroad line. Cool Springs was part of the land annexed to the city of Petersburg in 1816. This area was sparsely settled in the 1870s. Streets and lots were laid out, but only a few were improved (Beers map 1877). The 700 block of Kirkham Street contains two-story frame houses dating from the mid-nineteenth century to the late-nineteenth century. Kirkham and part of St. John's Street were probably earlier a part of Delectable Heights. There are a few one-story houses dating to the early-twentieth century, most of which are located on or near Baylor's Lane which cuts through the

neighborhood. In the 1940s, a predominantly black community was located on Kirkham, Baylor's Lane and St. John's Street (Bartholomew map 1944).

Except for the above mentioned streets, most of Cool Springs development occurred in the 1950s and 1960s. During the 1960s, the A. P. Hill School was built. St. John's Court, a more recent development, was built in the 1980s. Many of the working class people in the neighborhood worked for the Brown and Williamson tobacco company in Birdsville. Cool Springs continues to be a predominantly black community. No further survey work is recommended at this time.

## Other Resources

### Buildings and Sites outside of Traditionally Black Neighborhoods

It should be borne in mind that the pattern of racially distinctive neighborhoods which arose in the later 19th century and, especially, in the 20th century, was not the norm for earlier eras in Petersburg. The separation of white and black residential and business areas is a result of certain social forces: the division of neighborhoods by class and occupation which characterized most 19th-century cities; the separation of work places from living places, which, again was typical of the Victorian era; and racial segregation trends and policies associated with the era of Jim Crow laws. Finally, the "white flight" syndrome which began following forced school integration in the 1960s has had a profound effect. While we can undoubtedly identify enclaves in which free blacks or hired-out slaves were dominant, it is important to remember that blacks lived throughout Petersburg in the colonial, early republic, and antebellum periods.

It would be completely wrong to assume that major existing historic districts, such as Old Town, represent "white" Petersburg. African Americans participated fully in virtually all aspects of the city's history. It is important, therefore, that the city recognize elements of existing historic districts, and of designated or eligible properties outside of districts, for their contributions to, or representation of, black history and culture. It is recommended that existing surveys be updated with information pertaining to African-American history, and that properties already surveyed be reviewed in light of African-American historic contexts.

### Archaeological Resources

Archaeological resources are not easily surveyed, particularly in urban areas. While we have been able to present a listing here of buildings and other places which can easily be found on the ground, or on maps, the identification and evaluation of archaeological sites requires considerably more effort. Such efforts are, predictably, expensive. All historic properties predating ca. 1920 may include associated archaeological sites. Vacant lots, back lots, yards and other areas in which historic settlement is known to have occurred, and which have not been severely graded or excavated in more recent times, will contain archaeological remains.

Not all archaeological sites are worthy of extensive excavation and interpretation. The value of archaeological properties depends largely on the integrity of the archaeological deposits themselves, and this is something which cannot be determined without extensive testing. Sites which retain good structural integrity, and which provide material evidence that will increase our understanding of the themes of African-American history, should be considered to be highly significant.

We would like to stress that a small number of archaeological sites cannot be considered an adequate "representative sample" of the range of materials available for research and interpretation in Petersburg. In a situation in which there are dozens or hundreds of standing buildings of a given type, period and function, it may be appropriate to designate a small number of these as historic properties. Archaeological sites, which gain significance primarily through the information they contain, represent only themselves. It is highly unlikely that we will ever have a collection of dozens or hundreds of African-American archaeological sites excavated and interpreted in Petersburg. For that reason, all sites should be considered significant if they meet the criteria stated above.

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Plate 7: 734 Harrison Street  
ca. 1840-60

## V. Summary and Recommendations

Within the City of Petersburg, there are diverse "communities of identity." Some of the foci of African-American identity include the churches, some neighborhoods and some extended families. The historic black churches are the most visible of these. Petersburg's African-American churches have a long history of involvement in activities designed to promote the well-being of the community. They have served not only religious but also educational, financial, and political functions. They have also been involved in attempts to preserve and/or restore their own histories.

These churches provide a viable avenue for both the dissemination and the collection of information about historic African-American Petersburg. A campaign to increase community awareness of and involvement in the preservation process might do well to start with the churches and their congregations. In order to reach the widest possible audience, this effort should be coordinated with each church's "Homecoming." Many of Petersburg's African-American sons and daughters do come home to the churches in which they were raised and for reunions with their neighborhoods and extended families. Efforts to increase visits to the city should start by targeting this already committed market rather than the general tourist. They should be invited to a city wide Homecoming which includes lectures on and tours to see what one survey respondent called "the forgotten places."

A city wide homecoming (perhaps a Heritage Fair with a theme of "Reunion") could bring the city national recognition and increase its share of the tourist market which increasingly includes African Americans in search of their past.

It must also be remembered that most members of the African-American community are not the descendants of free men and women but rather the descendants of *freed* men and women. They are not the descendants of property owners but rather the descendants of those who were treated as property. For these people, the preservation of African-American history is not synonymous with the preservation of property but rather with the uncovering and preservation of the ties between people. Any attempt to gain their widespread involvement must include the identification and recording of genealogical connections. Once recorded genealogies become documents of great importance to families and communities.

In Petersburg, as in other older American cities suffering economic difficulties, there remains an apparent conflict between the preservation of the city's historic fabric, and the pressing needs to serve and conserve its living communities. Theoretically and philosophically we feel these concerns are not necessarily contradictory. The provision of good jobs, decent housing, and secure, comfortable living conditions is not necessarily at odds with the desire to preserve the material aspects of

community and cultural identity. Other cities have had some dramatic successes in bringing these goals together. The National Trust for Historic Preservation worked in close concert with private developers, communities, and the City of Baltimore to achieve shared goals of development and preservation. Some relatively easily accomplished tasks might include training local craftspersons in basics of preservation technology; teaching contractors that it is often easier, and cheaper, to repair rather than replace; providing homeowners with technical and financial assistance and incentives for repair and maintenance; and increased enforcement of property maintenance codes for rental properties. By encouraging studies in, and local interpretations of, family and community history there will arise an even greater association between the physical places of African-American history and its contexts.

Some other specific recommendations are:

--City Council should formally adopt the African-American Historic Context as a component of the Comprehensive Plan. This would give recognition to the significance of the city's African-American cultural resources as well as establish priorities for future action.

--The City might consider the preparation of a layman's summary of the highlights of our findings. This summary could be produced as a generously illustrated brochure showing locations and examples of important resources. The brochure may include one or more suggested walking tours. Historic maps and photographs should be included. The brochure should be made widely available to Petersburg's residents and visitors.

--Establish a program of signage, on-site interpretation, and walking tours for African-American sites and neighborhoods.

--Incorporate African-American history into the existing City of Petersburg tours and museums.

--Establish a museum of African-American culture and history in the city.

--Improve the preservation of historical documents pertaining to African-American history in Petersburg and consider a central city-wide archive for copies of privately-held documents and photographs. We suggest working with Virginia State University to develop such an archive.

--Compile a photographic history of black life in Petersburg. Many old photographs exist in private homes which have not been recorded. Make copies of these photographs and place in archives. Sponsor production of a book based on these materials.

--Conduct or sponsor oral history projects on specific issues, for example the civil rights movement in Petersburg.

--Complete the inventory of buildings survey in the neighborhoods and areas described in this report. Follow up with more comprehensive survey documents. A systematic survey and evaluation of identified resources in representative African-American neighborhoods should be conducted.

--While an extensive and systematic city-wide archaeological survey would be very useful, it would be difficult to complete and expensive. Overview surveys tend to have limited use and invariably include recommendations that further, more intensive survey is required. It is our sense that an archaeological overview survey would not be productive in Petersburg. Specific archaeological surveys of targeted areas identified in this document, or within existing historic districts and sites, would be much more useful and are recommended. Such surveys should be undertaken prior to establishment of any extensive development plans.

--Continue to expand the inventory of significant African-American resources which is included in this report. Identify groups, organizations or individuals who could be valuable contributors. Contact those individuals we have identified in our separately-submitted document as useful contacts. Identification of these resources could be accomplished through the formal use of a questionnaire or a nomination form which would be broadly distributed.

--Conduct in-depth documentary research on individual properties, not previously researched, which are believed to be highly significant in Petersburg's African-American history.

--Establish local critical resource designations. The designation process should include identification of these resources and include appropriate actions to protect them.

--Support neighborhood-based improvement and beautification projects which improve living conditions while promoting neighborhood pride and awareness of heritage. Support programs of street and sidewalk repairs, better street lighting and tree planting.

--Encourage private lending institutions to make funding available for the purchase, maintenance and rehabilitation of the city's deteriorating housing stock.

--Expand the state highway marker system to identify significant African-American people, places, or sites in Petersburg.

--Develop school programs on black history through cultural resources in the city.



**--Restore some important buildings associated with Petersburg's black history, for example, Susie Byrd's house.**

**--Sponsor or encourage an archaeological project on a site of importance to black history. The project should involve the use of community laboratory volunteers, on-site public interpretation. Tours of the site should be incorporated into school programs and classroom lecture or discussion guides should be prepared for teachers.**

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1994 "Forgotten vets fought for freedoms they didn't have at home." *Richmond Times Dispatch*, June 6, 1994.

**Wyatt, Edward, IV**

1943 *Along Petersburg Streets, Historic Sites and Buildings of Petersburg, Virginia*. Dietz Printing Company, Richmond.

# Appendix 1: Notable African Americans in Petersburg's History

Please note: There are many African Americans in Petersburg who have made valuable contributions to the city who are not listed here. This is only a preliminary list which was compiled from readings associated with this project. Note also that some of the property addresses listed here are from the 1877 Beers Atlas of Petersburg. In some cases, the addresses have changed. These need to be checked against later sources, such as the Sanborn Insurance maps of the late-19th and early-20th centuries.

## Bailey, Lincoln

Richmond architect/builder/contractor who designed churches in Southside Virginia. Designed a church in Petersburg. Needs more research to find out which church (Potterfield 1994: pers. comm.).

## Berry, Fanny (1841-1942)

Fanny Berry, the wife of the Reverend Peter Berry, was a mid-wife most of her life. A former slave, she was interviewed by Susie Byrd in *Weevils in the Wheat*. The Berrys' residence was 861 E. Bank St. in Blandford (Berry 1994: pers. comm.).

## Bragg, George F.

Editor of the late-19th century newspaper- *The Lancet*, later the *Afro-American Churchman*. Residence 69 Perry St. (1877 City Directory).

## Burton, Dr. Robert

Dr. Burton's hospital was located in Birdville during the 1920s and 30s (Bland & Jackson 1994: pers. comm.).

## Byrd, Susie

450 Harrison Street

Interviewed ca. fifty ex-slaves for Virginia project in 1937, fifteen of whom were from Petersburg from the Gillfield and Ravenscroft neighborhoods. Interviews are published in *Weevils in the Wheat*.

## Cain, David

Grocer. Became economic and elected leader in city during the reconstruction era.

## Carter, James

Contractor. Became economic leader in city in reconstruction era. Elected position in city and above average financial resources. 142 Jones (1877 City Directory).

## Claiborne, James C.

Prominent builder in Petersburg in early 1900s. Built many houses in Delectable Heights and Ravenscroft area (Claiborne-Johnson 1994: pers. comm.).

## Colson family

Prominent family in Petersburg. The Colson family papers are in the archives at VSU. Luther Porter Jackson relates that the Colson property was acquired at various times beginning in 1805 and was still intact [in 1939] (Jackson 1939: 417).

**Colson, James M.**

Prominent businessman Owned and operated a shoe-making business on 17 Oak Street. Ad in 1877 Directory. Son, James, Jr. worked with him. Residence at 15 Oak Street. On 1877 Beers map.

**Colson, William N.**

Free black barber in Petersburg during the antebellum period. Operated joint trading firm with Joseph Jenkins Roberts. Colson purchase goods in Petersburg and shipped them to Liberia where Roberts sold them in the marketplace (Smith 1984: 16).

**Cook, Major Giles B.**

Although Cook was not black, he was significant to the black community in Petersburg. He founded the Bishop Payne Divinity School. He was instrumental in developing St. Stephens parish and the schools after the Civil War.

**Evans, Joseph P. (1835-1888)**

House of Delegates from 1871-1873 and State Senate from 1874 to 1875. Born slave in Dinwiddie County, bought freedom in 1859; letter carrier, deputy collector of internal revenue, minister (Henderson 1977: 97; Jackson 1945: 14). 216 Greens Alley (1877 City Directory).

**Evans, William W.**

Son of Joseph P. Barber, lawyer. Born slave in Dinwiddie County. Attended private school of Major Giles B. Cooke in Petersburg. Purchased property in Petersburg in 1884. Elected official (Jackson 1945: 15).

**Fayerman, George (1830-1891)**

First black elected to House of Delegates in 1869. Member of Radical Republican party. Delegate 1869-1871. Born free black, educated, property owner in Petersburg ca. 1867. From La. Member city council and executive officer of Loyal League (Henderson 1977: 96-97). Storekeeper. Came to Petersburg after war and assumed leadership. Purchased property in Petersburg in 1869. Petersburg City Council 1874-76 (Jackson 1945: 16). 214 Lombard (1877 City Directory)

**French Betsy (Betsy Hilaire)**

A free black woman in late-18th-early -19th-centuries who lived in the Old Town area (Ward 1994: pers. comm.).

**Galle, Amilia**

Free black woman. Proprietor of bathhouse on Grove Avenue. Managed business for years and then inherited the property at death of her lover in 1819. Advertised in 1823 "Mr. Rambaud's Family Medicine" (Lebsock 1984: 98).

**Gallie, Eliza**

A free black woman who hired attorney to defend herself in a case against Alexander Stevens, a white man. Hustings Court 1854 (Lebsock 1984: 87).

**Goodwyn, James P.**

Born in Petersburg and married during the Civil War. House of Delegates from 1874-75 (Jackson 1945: 18). 239 Harding (1877 City Directory).

**Graves, Richmond and family**

Prominent black carpenter and land owner in the late 1700s. He and wife Susannah Graves owned land on Market and High Streets. He also owned property- a livery stable- at the corner of Market and High Streets, later site of Market Street Baptist Church no longer standing. May have built homes in High Street area. He died in 1807 and the inventory of his estate included fine furniture and accessories and six slaves. His estate was sold and Trapezium house built on one of the lots (Smith 1984: 19). The

Grave's daughter, Harriet, married Colson Waring (see below) and migrated to Africa with J. J. Roberts to found Liberia. Their daughter, Jane Rose Waring Roberts, married Roberts. Another daughter, Susannah Waring Lewis, sewed Liberia's first flag.

**Green, Armistead (1841-1893)**

Grocer and undertaker. Born slave in Petersburg. One of several prosperous black grocers in city. Bought 3 pieces of property between 1875 and 1879. Deacon for First Baptist Church (Jackson 1945: 18). 611 Bolling (1877 City Directory).

**Hamlin/Mitchell family (1885-1960) papers on file at VSU.**

**Harris, Alfred W. (1854-1920)**

Lawyer. Born free in Fairfax County, son of Henry Harris. His family in Fairfax and Prince William Counties were free as early as 1776. Howard University graduate 1881. Practice in Petersburg in 1882. Resided in Dinwiddie county. Farm home of 12.5 acres. House of Delegates 1881-88 for Petersburg (Jackson 1945: 20).

**Harris, Dr. Louellen**

First woman doctor practicing in the 1870s and 1880s (Edwards 1994: pers. comm.).

**Harris, Miss Mabel, teacher in Petersburg 1888-1945. Papers on file at VSU.**

**Hill, James Henry**

Undertaker. Became economic leader in post-bellum era. Elected position in local government. Founder of Petersburg Guards. 403 Bollingbrook (1877 City Directory).

**Jackson, Luther Porter**

Noted author of black history during the 1930s and 1940s. Faculty member of VSU.

**Jarratt, John and Alexander**

Free black watermen who operated boat businesses at Pocahontas in late-18th and early -19th centuries.

**Jarratt, Richard**

Boatman, one of earliest known free black property owners in early 1800s in Pocahontas. Owned property on Union Street. Engaged in fishing and carrying trade. Memorandum book, accounts of trips between Norfolk and Petersburg (Smith et al. 1981: 10). Luther Porter Jackson related in 1939 that the Jarratts first acquired the Jarratt House in 1815 now under ownership of grandson (Jackson 1939: 417). Richard Jones' recent research indicates that the Jarratt House was purchased by the Jarratts in 1876. In 1818 they owned land on north side of Rolfe Street (Jones 1994: pers. comm.).

**Johnson, Harvey Nathaniel (1893-1973)**

Black architect who started as a carpenter who did renovation projects in Petersburg, Richmond and Norfolk around 1918 (Potterfield 1994: pers. comm.).

**Johnson, William Henry**

1151 Rome Street

Photos and papers 1884-1935, in the archives at VSU.

**Jones, Peter K. (born 1828)**

Mechanic. Born free in Petersburg; parents Moses and Lucintha Jones. 1857 bought property in city. Bought property in Richmond 1871 and 1872 and remained there. Constitutional Convention 1867-68 for Greenville and Sussex; House of Delegates 1869-77 for Greenville (Jackson 1945: 23).

**Jordan, William H. (born 1860)**

Barber, lawyer, railway mail clerk. Born slave in Petersburg, son of Armistead Jordan, a contractor. In 1884 bought house in city. House of Delegates 1885-87; City Council. Spent remainder of life in North (Jackson 1945: 24). Father, Armistead Jordan, carpenter, 316 Virginia Avenue (1877 City Directory).

**Langston, John Mercer (1829-1897)**

President of VSU in 1888 for 2 years. Former minister of Haiti. Served in U.S. Congress from 1888-90 only black congressman from Virginia. Born free in Louisa County. Oberlin College. Lawyer in Ohio. Anti-slavery movement. Dean at Howard University (Jackson 1945: 45-46).

**Layton, William**

Example of property holder who came into property by means of a bequest from a free black parent, grandparent or other relatives. Luther Porter Jackson wrote that 82 year old Layton was still in possession of ancestor's property since 1815 documented in Butler family manuscripts (Jackson 1939: 417).

**Lee, Polly**

Free black woman property owner 1820s on Perry Street near Church. Early member of Sandy Beach and later Gillfield Baptist Church (Jackson 1937b).

**Lee, William Edward, Jr. (1906-1990)**

Architect who designed his parents house at 208 Witton St. in Pocahontas in 1920s. One of first black architects to become a corporate member of the AIA. Graduate of Hampton College. Moved to St. Louis where he established an architectural firm (Dixie 1994: pers. comm.).

**Matthews, John (born 1840)**

Barber, deputy collector of customs. Born free in Petersburg, son of James Z. and Rebecca N. Matthews. Mother's family owned slaves and valuable real estate (bequest from a white man). They hired slaves out for profit. Grandmother held 25, mother 25 and he and brothers and sisters held 4 or 5 slaves each. Represented Petersburg in House of Delegates 1871- 1873 (Jackson 1945: 26). 234 South Sycamore (1877 City Directory).

**Meredith, Amaza Lee (1895-1984)**

Self-taught architect. Designs on file at VSU. Designed education center for Gillfield Baptist Church and International style house on VSU campus (Edwards 1994: pers. comm.).

**Morgan, Peter G. (1817- 1890)**

Delegate in General Assembly 1869 - 1871, Petersburg City Council and School Board. Shoemaker and storekeeper. Born slave in Nottoway County, bought freedom for himself and his family from his shoe-making. Moved to Petersburg during the Civil War and became a leader in city. In 1871 bought house in Petersburg which is still standing. Died in Lawrenceville, Virginia at home of daughter (Jackson 1945: 28). 214 Bollingbrook (1877 City Directory).

**Roberts, James**

Free black and father of Joseph Jenkins Roberts. Migrated to Petersburg from Norfolk in 1815. Established a boat business on Appomattox. Transported goods in flatboats. Died in 1823. Personal Property \$600 and two houses at \$1,000 (Jackson 1942a).

**Roberts, Joseph Jenkins (1808-1876)**

First President of Liberia 1848-1855 and 1871-1876. Free black, born in Norfolk in 1809. Came to Petersburg at early age. Resident of Petersburg from 1815-1829. Took over father's business and operated flatboats on the Appomattox. Prospered as shipping merchant. Left in 1829 for Liberia. Marker at corner of Sycamore and Wythe Streets. 1835 letter at VSU Papers. There is a marker on Union Street- Roberts made a public confirmation in 1823 at the Union Street Methodist Church (Jackson 1937b).



**Russell, Charles Thaddeus**

Black architect who worked in Petersburg from 1910-1930. Designed the Rialto theater which was built in 1923. Russell was a native Richmonder, a graduate of Hampton College. He started as a carpenter. Went to Tuskegee and taught at Virginia Union University (Potterfield 1994: pers. comm.).

**Stevens, Christopher B.**

Antebellum and post-bellum builder. He built caskets and also built the steeple for First Baptist Church. His son, William Nash Stevens, was involved in politics (Edwards 1994: pers. comm.). Christopher and Mary A. Stevens owned two houses which they bought in 1850 and 1858 (Jackson 1945: 40). 111 Third Street (1877 Directory).

**Stevens, William Nash (1850-1889)**

Lawyer. Born free in Petersburg of third or fourth generation free Stevens: parents Christopher B. and Mary A. Stevens. Represented Sussex 1871-78 and 1881-82 in the state Senate. Bought property in Petersburg in 1871, and later deeded as gift to his mother (Jackson 1945: 40).

**Stewart, Charles**

Born a slave in Pocahontas. Became a famous race horse jockey and trainer for his owner William Ranson Johnson who resided at Oakland, near Petersburg (Smith et al. 1981).

**Tabbs, Penny**

222 North Carolina St.

Local history relates that his brick house was used as a Civil War hospital. John Tabbs is listed as a laborer on North Carolina Street in 1877 Directory.

**Urdike, John**

Free black in Pocahontas who had a boat business and rival of the Jarratts. Owned and operated fleet of vessels between 1824 and 1862 (Smith et al. 1981: 11-12).

**Waring, Colson and family**

Successful free black merchant in Petersburg in the late 18th and early 19th century. Married to Harriet Graves (see Graves, above). He became an original founder of Liberia and, in partnership with F. Taylor, he established a successful trading company trading between Petersburg, Liverpool and Monrovia, Liberia. Waring was also a preacher and missionary; he preached in Petersburg at Gillfield Baptist Church.

**Wilkerson, James M.**

1205 Rome Street

Successful business man and community leader during the reconstruction period. Founder of Wilkerson Funeral Home, one of the first successful black businesses which is still in existence today (1877 City Directory and Beers map 1877).

**Williams, Rev. Henry**

Pastor of Gillfield Baptist Church 1856-1901 papers on file at VSU. Black activist minister in Petersburg in 1875-1881. Together with Peter Morgan, lobbied the Board of Education for black teachers. Peabody-Williams School named after him. 507 Pegram (1877 City Directory).

## Appendix 2: Preliminary Survey of African-American Neighborhoods and Districts in Petersburg

Includes ca. 700 properties not included in the city's Historic Districts. Most of these properties are listed in the City of Petersburg's Department of Planning and Community Development office. This survey is not meant to be comprehensive.

Address	Neighborhood	Style	Date
E. Bank St. Blandford Sch.	Blandford	early 20th c.	1921-23
E. Bank St. Gasworks	Blandford		1848
1000 block Bolling St.	Del. Heights	earlier houses	
1002-1004, 1025, 1026 Bolling	Del. Heights	semi-detached two sty	
720 Blick St.	Ravenscroft	Eastlake	1880-1900
115-117 Burch St.	Blandford	hip roof cottage	1840-1900
123 Burch St.	Blandford	18th c. demolished?	
200 Byrne St.	Ravenscroft	brick ind. warehse	1875-90
321 Byrne	Ravenscroft		1850-60
318-416 Byrne	Ravenscroft	Grk Rev. porc.	1855-70
456 Byrne	Ravenscroft	USO Club	modern
403 Byrne	Ravenscroft	hip roof bung.	1885-1900
409 Byrne	Ravenscroft	2 sty frame	1865-75
421-25 Byrne	Ravenscroft	2 sty frame	1850-60
430-34 Byrne	Ravenscroft	2 sty frame	1890-1900
437 Byrne	Ravenscroft	Greek Revival	1840-50
438, 456 Byrne	Ravenscroft	2 sty frm doub hs	1900
452 Byrne	Ravenscroft	2 sty frm raised bas	1845-60
457, 59-61, 465-67, 471 Byrne	Ravenscroft	4 post Civ. War dou	1870-85
480 Byrne	Ravenscroft	Greek Revival	1840-60
526 Cameron St.	Blandford	early 19th c. vern.	c. 1900
826 Cameron St.	Blandford	Rare workers cottage	1830-70
707, 09, 10, 11, 12, 14 Cameron	Blandford	late 19th c. early 20th	1880-1910
731-733 Cameron Fireworks	Blandford	early 20th manuf.	1920-1930
222 Chappell St.	Eureka	late 19th early 20	1880-1910
224 Chappell St.	Eureka	late 19th c. vern.	1880-95
Chappell/Ferndale cor.	Eureka	warehouse	1880-1900
707 Commerce St.	Prides Field	late 19th c. res.	1880-95
813 Commerce St.	Prides Field	early 19th c. res.	1830-60
847 Commerce St.	Prides Field	early 20th c. res.	1895-1915
851-55 Commerce St.	Prides Field	late 19th c. res.	1870-85
901-03 Commerce St.	Prides Field	mid 19th c. res.	1850-70
902 Commerce St.	Prides Field	mid 19th c. res.	1840-60
916-18 Commerce St.	Prides Field	mid 19th c. res.	1830-60
922-24 Commerce St.	Prides Field	Tidewater dorm.	1820-50
925-27 Commerce St.	Prides Field	mid 19th c. res.	1840-60
929-931 Commerce St.	Prides Field	Tidewater dorm.	1835-60
933-35 Commerce St.	Prides Field	Tidewater dorm.	1840-65
934-36 Commerce St.	Prides Field	Tidewater dormered	1820-50
940 Commerce St.	Prides Field	mid 19th c. vern.	1840-55

1118 Commerce St.	Prides Field	mid 19th c. resid.	1840-55
1121-23 Commerce St.	Prides Field	Tidewater dorm.	1830-60
Commerce St. Railroad Sta.	Prides Field	Georgian Rev.	1935-55
1135 Commerce St.	Prides Field	late 19th c. ind.	1880-1900
00-100 Corling St.	Ravenscroft	Georgian Rev.	1900-1915
27 Corling St.	Ravenscroft	Georgian Rev.	1910-15
47, 50 Corling	Ravenscroft		
2 S. Crater Rd.	Blandford	Eclectic Church	1900-25
39 S. Crater Rd.	Blandford	Roman. Rev. Chu.	1887
103 N. Crater Road	Blandford	Italianate	1855-70
104 N. Crater Road	Blandford	mid 19th c. vern.	1845-60
112 N. Crater Rd.	Blandford	mid 19th c. vern.	1850-70
203 N. Crater Rd.	Blandford	mid 19th c. com.	1840-70
323, 25, 27 N. Crater Road	Blandford		
25 D'Arcy St.	Ravenscroft	18th c. vern.	1770-1800
33 D'Arcy St.	Ravenscroft	Eastlake	1850-80
41 D'Arcy St.	Ravenscroft	18th c. vern.	1770-1815
914 Diamond St.	Del. Heights	mid 19th c. vern.	1850-75
1000 Diamond St. VA Ave. Sch.	Del. Heights	Georgian Revival	1920-30
12 N. Dunlop St.	Battersea	mid 19th c. vern.	1845-60
12-14 Dunlop St.	Battersea	late 19th c. vern.	1885-95
28 S. Dunlop St.	Eureka	Greek Rev. vern.	1865-80
103 S. Dunlop St.	Eureka	early 19th c. vern.	1840s
112 S. Dunlop St.	Eureka	vern. dormer	1850-70
125 S. Dunlop St.	Eureka	Greek Revival	1835-50
210 S. Dunlop St.	Eureka	late 19th c. res/com	1875-90
220 S. Dunlop St.	Eureka	late 19th c. vern.	1885-1900
226 S. Dunlop St.	Eureka	late 19th c. vern.	1895-1905
304 S. Dunlop St.	Eureka	late 19th c. vern.	1890-1905
415 S. Dunlop St.	Eureka	late 19th c. vern.	1870-80
416 S. Dunlop St.	Eureka	late 19th c. vern.	1885-95
25 Early St.	Ravenscroft	Greek Rev. vern.	1850-75
Edgemont Area Planned Dev.	Edenmont	early 20th c. vern.	1920s
Includes Prince, Magnolia, Marcelles, Young, Rosemont, Arlington Streets			
817 Farmer St.	Eureka	late 19th c. res.	1890-1910
824 Farmer St.	Eureka	dormered vern.	1815-45
826-28 Farmer St.	Eureka	dormered vern.	1815-45
845-47 Farmer St.	Eureka	Breek Revival inf.	1850-70
1111 Farmer St.	Eureka	lt. 19th c. hip roof cott.	1875-90
1137 Farmer St.	Eureka	late 19th c. res./com.	1875-1890
1145-47 Farmer St.	Eureka	c. 1900 res.	1890-1910
1146-48 Farmer St.	Eureka	late 19th c. slope roof	1895-1910
1150-52 Farmer St.	Eureka	late 19th c. slope roof	1895-1910
1102 Farmer St.	Eureka	early 20th c. res.	1900-1910
1131 Farmer St.	Eureka	late 19th c. com-res.	1855-1875
1135 Farmer St.	Eureka	late 19th c. humble	1870-1880
1225-27 Farmer St.	Eureka	late 19th c. res.	1880-95
1235 Farmer St.	Eureka	mid 19th c. res brick	1860-75
35 Fillmore W. Bolling School	Ravenscroft	Renais.	1926
individually eligible for the N.R.			
801 Fort Henry St.	Ft. Henry	Federal	1835-1855
Glenwood St.	Bunker Hill	Early 20 eclec/stuc	1915-25
547-53 Gressett St.	Ravenscroft		
601-31 Gressett St.	Ravenscroft	mid 19th c. vern	1850-60

25 Halifax St. Oak St. AME Ch.	Halifax	mid 19th eccle/Ital	1879
101 Halifax St.	Halifax	mid 19th c. vern.	1870-85
103 Halifax St.	Halifax	mid 19th c. Ital.	1870-85
109-11 Halifax St.	Halifax	mid 19th c. Ital.	1870-85
113 Halifax St.	Halifax	Early 20th c. vern.	1900-15
115 HALifax St.	Halifax	mid 19th c. vern.	1840-50
117 Halifax St.	Halifax	Late 19th c. com.	1885-1900
119-21 Halifax St.	Halifax	Later 19thc. vern/Ita.	1865-80
123-27 Halifax St.	Halifax	Later 19th c. vern.	1875-90
129, 131, 133 Halifax St.	Halifax	Later 19th c. vern.	1865-80
135 Halifax St.	Halifax	late 19th c. vern.	1890-1910
135A Halifax St.	Halifax	late 19th c. vern.	1885-1900
139 Halifax St.	Halifax	late 19th c. vern. com.	1893
143, 145, 147 Halifax St.	Halifax	mid 19th c. comm	1860-75
151, 151 A Halifax St.	Halifax	mid 19th c. vern.	1840/ 1910
154 Halifax St.	Halifax	late 19th c. vern.	1890-1900
155-161 Halifax St.	Halifax	1900 vern. or early	1895-1910
156 Halifax St.	Halifax	late 19th c. com.	1880-90
200 Halifax St. Church	Halifax	Romanesque Rev. Eccle.	1890-1910
209-11 Halifax St.	Halifax	late 19th c. vern.	1890-1900
225 Halifax St.	Halifax	mid 19th c. vern.	1835-55
228 Halifax St. St. Stephens	Halifax	late Gothic Rev. Eccle.	1912
231 Halifax St.	Halifax	Late 19th c. vern.	1900
233 Halifax St. Church	Halifax	Romanesque Rev. Eccle.	1890-1910
241-43 Halifax St.	Halifax	mid-19th c. vern.	1840-60
247 Halifax St.	Halifax	mid 19th c. vern.	19th c.
244 Halifax St.	Halifax	late 19th c. vern.	1885-1900
300 Halifax St. Gas Station	Halifax	Spanish Col. Rev.	1915-25
308 Halifax St.	Halifax	late 19th c. vern.	1890-1900
319 Halifax St.	Halifax	mid 19th c. vern.	1835-50
323 Halifax St.	Halifax	Greek Revival	1840-50
327 Halifax st.	Halifax	Early 19th c. vern.	1820-35
334 Halifax St.	Halifax	18th c. vern.	1760-90
337 Halifax St. Store add.	Halifax	mid 19th c. vern. res.	1840-60, 1900
342 Halifax St.	Halifax	mid 19th c. vern.	1860-75
418 Halifax St. Tabernacle Bap.	Halifax	Romanesque/Sp. Rev.	1917
427 Halifax St.	Halifax	early 19th c. vern.	1795-1820
450 Halifax St.	Halifax	early 19th c. com./res.	1790-1815
457 Halifax St.	Halifax	mid 19th c. vern.	1855-70
500? Halifax St.	Halifax	mid 19th c. vern.	early outbuild.
503-05 Halifax St.	Halifax	late 19th c. vern.	1890-1900
504 Halifax St.	Halifax	mid 19th c. vern.	1850-70
510-17 Halifax St.	Halifax	mid 19th c. vern.	1850-60
518 Halifax St.	Halifax	late 19th c. vern.	1875-85
521 Halifax St.	Halifax	mid 19th c. ver.	1850-70
530 Halifax St.	Halifax	mid 19th c. vern.	1840-50
534-36 Halifax St.	Halifax	late 19th c. vern.	1890-1900
525 Halifax St.	Halifax	Italianate	1850-61
539 Halifax St.	Halifax	Italianate	1880-1900
540 Halifax St.	Halifax	mid 19th c. vern.	1850-60
544 Halifax St.	Halifax	mid 19th c. vern.	1850-75
554 Halifax St.	Halifax	late 19th c. vern.	1890-1900
545 Halifax St.	Halifax	Greek Revival	1840-1855
549 Halifax St.	Halifax	Eastlake	1875-95

612; 616-18 to 628 Halifax	Halifax	late 19th c. vern.	1890-1900
624 Halifax St.	Halifax	late 19th c. vern.	c. 1900
626-28 Halifax St.	Halifax	late 19th c. vern.	1880-95
630 Halifax St. Third Baptist	Halifax	Late Roman. Rev. Eccl.	1895-1910
708 Halifax St.	Halifax	Eastlake infl.	1895-1905
711; 715 Halifax St.	Halifax	late 19th c. vern.	1860-75
712-14; 716-18; 720-22	Halifax	late 19th c. vern.	1895-1905
724-26 Halifax St.	Halifax		
730 Halifax St.	Halifax	c. 1900 vern.	1900-10
734-36 Halifax store added	Halifax	early 19th c. vern.	1815-40
735; 739 Halifax St.	Halifax	late 19th c. vern.	1890-1910
743 Halifax St.	Halifax	mid 19th c. vern.	1855-70
802-04 Halifax St.	Halifax	vern. res/store	1875-1900
805 Halifax St.	Halifax	late 19th c. vern.	1875-90
808 Halifax St.	Halifax	mid 19th c. vern.	1860-75
810 Halifax St.	Halifax	interesting roof	c. 1900
811 Halifax St.	Halifax	late 19th c. vern.	1880-1900
815 Halifax St.	Halifax	late 19th c. vern.	1880-95
819-23 Halifax St.	Halifax	ca. 1900 vern.	c. 1900
824-26 Halifax St.	Halifax	late 19th c. vern.	1890-1900
831 Halifax St.	Halifax	late 19th c. vern.	1890-1900
1009 Halifax Wyche's Kinder.	Halifax	mid-19th c. vern.	1850-60
1010-12 Halifax St.	Halifax	late 19th c. vern.	1890-1905
1213 Halifax St.	Halifax	early 19th c. vern.	1795-1815
1225 Halifax St.	Halifax	early 19th c. vern.	1800-35
1300 Halifax A.P. Hill Sch.	Halifax	Georgian Rev. Pal.	1910-20
1308 Halifax	Halifax	early 19th c. vern.	1800-30
1335? Halifax St.	Halifax	late 19th c. vern.	1895-1905
1335 Halifax St.	Halifax	mid 19th c. vern.	1845-60
1343 (1423?) Halifax St. store	Halifax	mid 19th c. com/res	1830-70
1429 Halifax St.	Halifax	early 19th c. vern.	1825-45
1436 Halifax St.	Halifax	mid 19th c. vern.	1840-70
1478 Halifax St.	Halifax	mid 19th c. vern.	1845-60
1492 Halifax St.	Halifax	late 18th c. vern.	1780-1800
1503 Halifax St.	Halifax	Early 19th c. vern.	1830-45
400 & 500 block Harding St.	Good blocks	2 sty. frame and brick vern. res.	
401 Harding St.	Ravenscroft	mid 19th c. vern.	1840-1850
403-405 Harding St.	Ravenscroft	Greek Revival	1830-1845
409-411 Harding St.	Ravenscroft	Greek Revival	1835-1850
415-417 Harding St.	Ravenscroft	early 19th c. vern.	1820-1845
510 Harding St.	Ravenscroft	mid 19th c. vern.	1835-1855
517 Harding St.	Ravenscroft	late 19th c. vern.	1880-1890
518 Harding St.	Ravenscroft	late 19th c. vern.	1850-1870
522 Harding St.	Ravenscroft	mid 19th c. vern.	1845-1856
523-25 Harding St.	Ravenscroft	Late 19th c. Ital.	1875-85
528 Harding St.	Ravenscroft	Mid 19th c. vern.	1850-70
538 Harding St.	Ravenscroft	Greek Revival	1840-50
606 Harding St.	Ravenscroft	Mid 19th c. Ecl/Ital	1850-60
627 Harding St.	Ravenscroft	Mid 19th c. vern.	1850-60
633-711 Harding St.	Ravenscroft	early 20th c. brick	
716 Harding St.	Ravenscroft	Georgian Reviv.	1905-1915
800 block Harding	Del. Heights	early house near cor. St. Matthe	
105 Harrison St.	Ravenscroft	1900 Vern. Comm.	c. 1900
139 Harrison St.	Ravenscroft	Late 19th c. vern com	1885-1905

143 Harrison Club Chatterbox	Ravenscroft SITE	Greek Revival	1825-40
147 Harrison St.	Ravenscroft	late 19th c. vern/com	1885-1900
149 Harrison St.	Ravenscroft	late 19th c. vern. com.	1865-80
cor. Harrison/College Pl.	Ravenscroft	late 19th c. com.	1890-1900
219 Harrison St.	Ravenscroft	late 19th c. resid.	1880-1910
223 Harrison St.	Ravenscroft	Gothic Revival	1850-1880
225-27 Harrison St.	Ravenscroft	late 19th c. resid.	1890-1915
224 Harrison St. American Tob.	Ravenscroft	Italian Ren. ind.	1890-1900
234 Harrison St. SITE	Ravenscroft	Renais. Rev. infl.	1850-60
235-237 Harrison St.	Ravenscroft	late 19th c. resid.	1880-1915
239-41 Harrison St.	Ravenscroft	late 19th c. resid.	1880-1915
243 Harrison St.	Ravenscroft	late 19th c. resid.	1880-1915
318 Harrison St.	Ravenscroft	late 19th c. vern.	1890-1900
326 Harrison St.	Ravenscroft	early Geor. Rev.	1895-1910
334-402 Harrison St.	Ravenscroft	late 19thc. vern.	1890-1905
406 Harrison St.	Ravenscroft	mid 19th c. vern.	1865-75
410 Harrison St.	Ravenscroft	mid 19th c. vern.	1850-70
414 Harrison St.	Ravenscroft	lt. Greek Rev./Ital.	1845-55
418 Harrison St.	Ravenscroft	mid 19th c. vern.	1855-75
422 Harrison St.	Ravenscroft	early Italianate	1850-60
426 Harrison St.	Ravenscroft	late 19th c. vern.	1895-1900
427-29 Harrison St.	Ravenscroft	late 19th c. vern.	1895-1900
428 Harrison St.	Ravenscroft	mid 19th c. vern.	1845-70
430 Harrison St.	Ravenscroft	late 19th c. vern.	1890-1900
431 Harrison St.	Ravenscroft	late 19th c. vern.	1895-1900
432 Harrison St.	Ravenscroft	late 19th c. vern.	1865-804
433 Harrison St.	Ravenscroft	late 19th c. vern.	1890-1900
438 Harrison St.	Ravenscroft	early 19th c. vern.	1810-30
449 Harrison St.	Ravenscroft	late 19th c. resid.	1895-1905
450 Harrison St. Susie Byrd Hse	Ravenscroft	late 19th c. resid.	1870-85
503 Harrison St.	Ravenscroft	Late 19th c. vern.	1875-85
507 Harrison St.	Ravenscroft	Italianate	1870-80
506 Harrison St.	Ravenscroft	Early Greek Rev.	1840-50
556-58 Harrison St.	Ravenscroft	Late 19th c. vern.	1890-1905
509 Harrison St.	Ravenscroft	Late 19th c. vern.	1880-1910
511 Harrison St.	Ravenscroft	Late 19th c. vern.	1880-1910
531 Harrison St.	Ravenscroft		
630-634 Harrison St.	Ravenscroft	Georgian Revival	1915-1930
634-36 Harrison St.	Ravenscroft	Georgian Revival	1915-1930
702-708 Harrison St.	Ravenscroft	Georgian Revival	1915-1930
707 Harrison St.	Ravenscroft	double front porch	
734 Harrison St.	Ravenscroft	Tidewater raised cott.	
743 Harrison St.	Ravenscroft	Late 19th c. vern.	1890-1905
922 High Pearl St.	Del. Heights	late 19th c. com/res	1885-1900
1215 High Pearl St.	Del. Heights	mid-late 19th c. vern.	1860-80
551 Hinton St.	Prides Field	mid 19th c. vern	1855-80
645 Hinton St.	Prides Field	mid 19th c. res.	1855-75
701-05 Hinton st.	Prides Field	late 19th c. res.	1875-95
551 Hinton St.	Prides Field	Italianate	c. 1885
709 Hinton St.	Prides Field	mid 19th c. res.	1845-70
711 Hinton St.	Prides Field	mid 19th c. res.	1840-60
814 Hinton St.	Prides Field	early-mid 19th c.	1825-45
803 Hinton St.	Prides Field	late 19th c. ind.	c. 1905
828 Hinton St.	Prides Field	mid 19th c. res.	1850-90

834 Hinton St.	Prides Field	late Federal	1815-45
840 Hinton St.	Prides Field	late 19th c. res.	1885-95
844,46,48 Hinton St.	Prides Field	late 19th c. res.	1870-90
852-54 Hinton St.	Prides Field	Renaissance Rev.	1850-70
1130-32, 1134-40 Hinton	Prides Field	late 19th c. res.	1865-80
1129 Hinton St.	Prides field	late 19th c. res.	1880-95
1235-37 Hinton St.	Prides Field	19th c. res.	1850-75
1301-03 Hinton St.	Prides Field	late 19th c. res.	1870-90\
1328-30 Hinton St.	Prides Field	late 19th c. res.	1870-90
1338-40 Hinton St.	Prides Field	late 19th c. res.	1880-95
1350-52 Hinton St.	Prides Field	late 19th c. res.	1880-90
422 S. Jefferson St.	Bunker Hill	mid 19th c. vern.	1855-70
429-31 S. Jefferson St.	Bunker Hill	late 19th c. vern.	1895-1905
529 S. Jefferson St.	Bunker Hill	late 19th c. vern.	1870-90
540 S. Jefferson St.	Bunker Hill	late 19th c. vern.	1870-1900
641 S. Jefferson St.	Bunker Hill	Georgian Revival	1905-15
629 S. Jefferson St.	Bunker Hill	Georgian Rev/trans	1910-15
33 S. Jones St.	Prides Field	mid 19th c. vern.	1830-50
215 S. Jones St.	Prides Field	mid 19th c. vern.	1850-70
217-19 S. Jones St.	Prides Field	mid 19th c. vern.	1840-70
227 S. Jones St.	Prides Field	early 19th c. ver.	1825-50
231 S. Jones St.	Prides Field	late 19th c. vern.	1865-80
215 Kentucky St.	Ravenscroft	early 19th c. vern.	1795-1820
605 Kirkham St.	Cool Springs	shingled cottage like St. James	
700 block Kirkham St.	Cool Springs		
716 Kirkham St.	Cool Springs	mid 19th c. vern.	1850-60
744-66 Kirkham St.	Cool Springs	I houses early 20th c.	1900-20
753 Kirkham St.	Cool Springs	late 19th c. vern.	1890-1900
757 Kirkham St.	Cool Springs	late 19th c. vern.	1890-1900
43 Liberty St.	Ravenscroft	Eastlake	1870-1890
100-200 blocks Liberty good potential district			
102 Liberty St.	Ravenscroft	mid 19th c. vern.	1850-60
107 Liberty St.	Ravenscroft	late 19th c. vern.	1900-1910
109 Liberty St.	Ravenscroft	late 19th c. vern.	1890-1900
110 Liberty St.	Ravenscroft	late 19th c. vern.	1885-1900
111 Liberty St.	Ravenscroft	Greek Revival	1830-50
115 Liberty St.	Ravenscroft	late 19th c. vern.	1880-1900
116 Liberty St.	Ravenscroft	Renaiss. Rev.	1850-60
119 Liberty St.	Ravenscroft	late 19th c. vern.	1885-1905
120 Liberty St.	Ravenscroft	mid 19th c. vern.	1850-60
121 Liberty St.	Ravenscroft	transi./Geo. Rev.	1900-10
124 Liberty St.	Ravenscroft	Georgian Rev.	1900-15
125 Liberty St.	Ravenscroft	Early Geo. Rev.	1895-1910
129 Liberty St.	Ravenscroft	Greek Revival	1840-50
130-32 Liberty St.	Ravenscroft	Greek Revival	1835-50
135 Liberty St.	Ravenscroft	Greek Revival	1835-50
137 Liberty St.	Ravenscroft	Vernacular	c. 1900
138 Liberty St.	Ravenscroft	mid 19th c. vern.	1850-60
201 Liberty St.	Ravenscroft	early 20th c. eclec.	1900-15
202-04 Liberty St.	Ravenscroft	Georgian Revival	1900-15
207 Liberty St.	Ravenscroft	Georg. Rev. Trans.	1900-15
208 Liberty St.	Ravenscroft	Georg. Rev.	1900-15
212 Liberty St.	Ravenscroft	Georg. Rev.	1900-15
214-16 Liberty St.	Ravenscroft	Georg. Rev.	1900-15

215 Liberty St.	Ravenscroft	Georg. Rev.	1900-15
217 Liberty St.	Ravenscroft	Georg. Rev.	1900-15
221 Liberty St.	Ravenscroft	Georg. Rev.	1900-15
225 Liberty St.	Ravenscroft	Georg. Rev.	1900-15
228-30 Liberty St.	Ravenscroft	mid 19th c. vern.	1870-90
234 Liberty St.	Ravenscroft	mid 19th c. vern.	1853
237 Liberty St.	Ravenscroft	mid 19th c. vern.	1855-56
100 block of Little Church good	Blandford		
Includes 114-16, 119-21, 122, 126, 127, 129, 130, 140, 144	Little Church St.		
125-127 Little Church St.	Blandford	mid 19th c. vern. Rare	1830-70
808-810 Logan St. Jarratt Hse.	Pocahontas	Federal Period	1795-1820
18 Mars St.	Bunker Hill	late Greek Rev.	1855-70
216, 218 Mars St.	Bunker Hill	19th c. vern. board/bat	1880-1900
221 Mars St.	Bunker Hill	late 19th c. vern.	1890-1905
308 Mars St.	Bunker Hill	late 19th c. vern.	1875-90
310-12 Mars St.	Bunker Hill	late 19th c. vern.	1875-90
314 Mars St.	Bunker Hill	late 19th c. vern.	1875-90
320 Mars St.	Bunker Hill	late 19th c. vern.	1875-90
120-122 Mars St.	Bunker Hill	late 19th c. vern.	1865-80
121 Mars St.	Bunker Hill	mid 19th c. vern.	1860-75
125-27 Mars St.	Bunker Hill	mid 19th c. vern.	1845-60
1208 McKenzie	L2 working cl. Bat.	late 19th c. res.	1870-90
1200-1216 McKenzie	L2 working cl. Bat.	late 19th c. res.	1870-90
1111 McKenzie	L2 working cl. Bat.	late 19th c. res.	1895-1905
900-1000 blocks Melville good	Del. Heights	early 20th c. vern.	1900-1920
911 Melville St.	Del. Heights	late 19th c. vern.	1875-90
727 Miller St.	Blandford	18th c. vernacular	18th c./add.
815 Miller	Blandford	late 19th c. vern.	1860-90
124, 124A New St.	Ravenscroft	mid-19th c.	1820-45
131 New St.	Ravenscroft	Second Empire	1880-85
132 New St.	Ravenscroft	mid-19th c. vern.	1845-65
220 New St.	Ravenscroft	mid-19th c. vern.	1855-70
210 New St.	Ravenscroft	mid-19th c. vern.	1840-60
223-25 New St.	Ravenscroft	Early Georgian Rev.	1895-1905
244-46 New St.	Ravenscroft	Early 19th c. vern.	1825-50
247 New St.	Ravenscroft	mid 19th c. vern.	1840-60
151 North Carolina St.	Ravenscroft	early 20th c. res./office	c. 1900
421-23 North Carolina St.	Del. Heights	Mid-19th c. vern.	1865-75
504 North Carolina St.	Del. Heights	late 19th c. vern. hosp.	c. 1880-1900
601- 609 North Carolina	Del. Heights	workers longhouses	early 20th c.
1507 Oakdale Ave.	Eureka	Italianate	c. 1860
6-8 Old Church St.	Blandford	single story frame	
10, 11, 12 Old Church St.	Blandford	Early 20th c. shotgun	c.1900
23-23 1/2 Old Church St.	Blandford	early 20th c.	c. 1900
24-26 Old Church St.	Blandford		
30-32 Old Church St.	Blandford	c. 1900 vern.	1895-1905
34-36 Old Church St.	Blandford	ca. 1900 vern.	1895-1905
100 block of Old Church good potential district			
Includes 118, 123, 125-27, 125, 128, 130 Old Church Street			
208-210 Old Church St.	Blandford	Greek Revival-Rare	1830-50
229 Old Church st.	Blandford		
302-04 Old Church St.	Blandford	mid 19th c. vern.	1850-75
309 Old Church St.	Blandford	mid 19th c. vern.	1855-75
514 Pegram St.	Edenmont	late 19th c. res.	1890-1910



515 Pegram St.	Edenmont	mid 19th c. vern.	1845-70
523 Pegram St.	Edenmont	mid 19th c. vern.	c.1850
529 Pegram St.	Edenmont	mid 19th c. vern.	1850-70
540 Pegram St.	Edenmont	late 19th c. vern.	1885-1900
608 Pegram st.	Edenmont	late 19th c. vern.	1890-1900
42 Perry St.	Gillfield	Watson/McGill tob. fac. Ital.	1840-60
100 block Perry St.	Gillfield	factory Italianate brick	1875-85
32-34 Pine St.	Gillfield	c. 1900 transitional	1895-1905
20 Pine St.	Gillfield	Italian Villa	1845-55
27 Pine St.	Gillfield	late 19th c. vern.	1895-1905
116 Pine st.	Gillfield	19th c. vern.	1825-45
120 Pine St.	Gillfield	mid 19th c. vern.	1850-75
130 Pocahontas Roper Bros.	Pocahontas	late 19th c. ind.	1880-1920
217 Pocahontas	Pocahontas	late 19th c. resid.	1865-80
222 Pocahontas	Pocahontas	late 19th c. resid.	1850-75
212 Porterville (606 Harrison)	Ravenscroft	servants quarters	1840
418 Porterville	Ravenscroft		
100, 200, 300 blocks of Rolfe-	photo in Planning Office files		
125 Rolfe St.	Pocahontas	early 20th c. resid.	1900-40
129 Rolfe St.	Pocahontas	early 20th c. resid.	1900-40
133 Rolfe St.	Pocahontas	early 20th c. resid.	1900-40
133 Rolfe Solid Rock Baptist	Pocahontas	mid 20th c. vern.	c. 1950
137 Rolfe St.	Pocahontas	late 19th c. ind.	c. 1875
144 Rolfe St.	Pocahontas		
146 Rolfe St.	Pocahontas		
206 Rolfe St.	Pocahontas		
Rolfe St. to Logan St.	Pocahontas	19th c. res.	1865-90
227 Rolfe St.	Pocahontas	late 19th c. resid.	1870-85
229 Rolfe St.	Pocahontas	late 19th c. resid.	1900-20
343 Rolfe St.	Pocahontas	late 19th c. res.	1860-90
345 Rolfe St.	Pocahontas	late 19th c. res.	1860-90
830 Rome St.	Eureka	mid 19th c. vern.	1820-50
816-18 Rome st.	Eureka	late 19th c. vern.	1890-1900
820-22 Rome St.	Eureka	late 19th c. vern.	1890-1900
829 Rome St.	Eureka	late 19th c. vern.	1890-1910
837 Rome St.	Eureka	early 19th c. vern.	1820-40
841 Rome St.	Eureka	early 19th c. vern.	1830-50
905 Rome St.	Eureka	late 19th c. vern.	1885-1900
932 Rome St.	Eureka	brick early 19th c. vern.	1820-40
938 Rome St.	Eureka	brick early 19th c. vern.	1820-40
941-43 Rome St.	Eureka	mid 19th c. vern.	1850-75
1135-37 Rome St.	Eureka	early 20th c. vern.	1900-10
1151 Rome Wm. H. Johnson Hse	Eureka	mid 19th c. Greek Rev.	1850-60
1205 Rome St. Wilkerson Hse.	Eureka	Qu. Anne/Geo. Rev.	1895-1910
1215 Rome St.	Eureka	late 19th c. vern.	1890-1915
1220 Rome St.	Eureka	Georgian Rev.	1900-1910
1222 Rome St.	Eureka	c. 1900 vern.	c. 1900
Ross Court	Ravenscroft	early 20th c. bungalows	1925-40
415 St. Andrew St.	Pop. Springs	18th c. raised cot.	
1214, 1216, 1218 St. James	Del. Heights	shingled cottages	1930s
222 St. Mark St.	Del. Heights	mid 19th c. vern.	1840-60
515, 521, 523 St. Mark St.	Del. Heights		
527, 531 St. Mark St.	Del. Heights		
536-38 St. Mark St.	Del. Heights	late 19th c. vern.	1890-1905

603-05 St. Mark St.	Del. Heights	ate 19th c. vern.	1885-1900
607-09 St. Mark St.	Del. Heights	late 19th c. vern.	1885-1900
100 block St. Matthews	Del. Heights		
132-146 St. Matthews	Del. Heights		
200 block St. Matthews	Del. Heights	American Foursquare &	
409-411 St. Matthews	Del. Heights	Greek Revival	1830-50
416 St. Matthews	Del. Heights	19th c. vern.	1860-80
426 St. Matthews	Del. Heights	19th c. vern.	1855-70
132-146 St. Matthews	Del. Heights		
601 St. Matthews	Del. Heights	Tdwtr 1 sty w. loft	1820-70
607-609 St. Matthews	Del. Heights	late 19th c. vern.	1890-1905
739 Sapony St.	Pocahontas	late 19th c. vern.	1870-85
100 block Shore St.	Del. Heights	trans. Georg. Rev.	1900-20
105 Shore St.	Del. Heights	Eclectic pre-WWI	c. 1900
205 Shore St.	Del. Heights	late 19th c. Eastlake	1895-1905
214-16 Shore St.	Del. heights	mid 19th c. vern.	1865-75
221 Shore St. prob.kit. to 227	Del. Heights	mid 19th c. vern.	1855-70
218-20 Shore St.	Del. Heights	late 19th c. vern.	1865-80
222-224 Shore St.	Del. Heights	late 19th c. vern.	1865-80
227 Shore St.	Del. Heights	mid 19th c. vern.	1855-70
102-04 South Ave.	Halifax	late 19th c. vern.	1875-1900
106 South Avenue So. Aid Bldg.	Halifax	Neo Classic Rev.	1920
108 South Avenue	Halifax	early 20th c. vern.	c. 1920
110 South Avenue	Halifax	Georgian Revival	1910-20
112 South Avenue	Halifax	c. 1900 commercial	c. 1900
114 South Avenue	Halifax	mid 19th c. vern.	1845-55
116 South Avenue	Halifax	late 19th c./mid 20	1880-1900
118 South Avenue	Halifax	c. 1900 vern.	1895-1910
122 South Avenue	Halifax	late 19th c. vern.	1895-1905
126 South Avenue	Halifax	late 19thc. vern.	1870-85
128 South Avenue	Halifax	late 19th c. vern.	1885-95
130 South Avenue	Halifax	late 19th c. vern. com.	1885-1900
11 N. South St.	Eureka	Georgian Revival	1905-20
202 N. South St.	Eureka	mid 19th c. vern.	1825-40
215 N. South St.	Eureka	late 19th c. ind.	1850-90
226 N. South St.	Eureka	19th c. manuf.	c. 1855
13-15 S. South st.	Eureka	late 19th c. vern.	1895-1905
23 S. South St.	Eureka	Eastlake influ.	1880-95
24:18 S. South St.	Eureka	late 19th c. vern.	1880-1900
28-30 S. South St.	Eureka	mid 19th c. vern.	1850-60
31 S. South St.	Eureka	early Italianate inf.	1850-70
101 S. South St.	Eureka	late 19th c. vern.	1890-1910
108 S. South St.	Eureka	hipped roof bung.	1875-90
112 S. South St.	Eureka	mid 19th c. vern.	1845-65
115 S. South St.	Eureka	late 19th c. vern.	1865-90
116-18 S. South St.	Eureka	late 19th c. vern.	1870-85
124 S. South St.	Eureka	late 19th c. vern.	1865-80
209 S. South St.	Eureka	late 19th c. vern.	1880-1910
215 S. South St.	Eureka	Transit. Geo. Rev.	c. 1905
916 S. South St.	Eureka	mid 19th c. vern.	1860-80
228 S. South St.	Eureka	late 19th c. vern.	1880-90
15 Spruce St.	Bunker Hill	late 19th c. vern.	1890-1905
21 Spruce St.	Bunker Hill	late 19th c. vern.	1880-1900
1017 Stainback St.	Eureka	mid 19th c. vern.	1840-70

601 Taylor St.	Blandford	Greek Rev. hip roof	1860-80
717 Taylor St.	Blandford	mid 19th c. vern.	1840-70
725 Taylor St.	Blandford	late 19th c. vern.	1890
727 (729) Taylor St.	Blandford	late 18th c. vern. -	late 18/19 add
100 block Terrace good			
116 Terrace Avenue	Blandford	late 19th c. vern.	1890-1900
122 Terrace Avenue	Blandford	1 sty double house hip roof	
135 Terrace Avenue	Blandford	late 19th c. vern.	1895-1905
151-53 Terrace Ave.	Blandford	late 19th c. res/com.	1880-90
Virginia Ave. School	Del. Heights	Georgian Revival	1920-30
151 Virginia Ave.	Del. Heights	hipped roof cot. vern.	1880-90
Virginia Ave. cor. Diamond <sup>7</sup>	Del. Heights		
436 Virginia Ave.	Del. Heights	19th c. vern.	1800-60
532-536 Virginia Ave.	Del. Heights		
600-02; 604-06; 608-10 Virginia	Del. Heights	Eclectic double hses.	1910-20
100 block Walkover good	Edenmont	Colonial Revival	c. 1940
732-734 E. Washington St.	Blandford		
618 W. Washington St.	Eureka	Queen Anne/Geo.Rev.	1885-95
621 W. Washington Church	Eureka	Gothic Rev	1950s
625 W. Washington	Eureka	late 19th c. res.	1895-1910
636 W. Washington	Eureka	Queen Anne	1885-95
640 W. Washington	Eureka	late 19th c. vern	1880-90
633 W. Washington School	Eureka	Georgian/Neoclass.	1905-1920
646 W. Washington	Eureka	Victorian comp	1855-1880
647 W. Washington	Eureka	late Queen Anne	1880-95
702-04 W. Washington	Eureka	Georgian Revival	1895-1910
710, 712 W. Washington	Eureka	Eastlake influence	1880-90
716 W. Washington	Eureka	Georgian Revival	1895-1915
801 W. Washington	Eureka	Tudor Rev. stone	1935-1950
804 W. Washington	Eureka	Greek Revival	1830-1845
808 W. Washington	Eureka	Early 20th c. res.	1900-10
810 W. Washington	Eureka	late Queen Anne	1895
811 W. Washington	Eureka	late 19th c.	1885-1905
814 W. Washington	Eureka	late 19th c. res.	1880-95
815 W. Washington	Eureka	late Queen Anne	1890-1905
818 W. Washington	Eureka	Queen Anne	1890-1900
819 W. Washington	Eureka	late 19th c. res.	1870-90
823-25 W. Washington	Eureka	late 19th c. res.	1880-1895
824 W. Washington Church	Eureka	Romanesque	1868/1899
829 W. Washington	Eureka	late 19th c. res.	1880-95
830 W. Washington	Eureka	late 19th c. res.	1875-90
831 W. Washington	Eureka	late 19th c. res.	1880-95
834-36 W. Washington	Eureka	late 19th c. res.	1880-95
835-37 W. Washington	Eureka	late 19th c. res.	1885-95
838-40 W. Washington	Eureka	Greek Revival	1835-1850
839 W. Washington	Eureka	Late 19th C. res.	1880-1900
842 W. Washington	Eureka	late Italianate	1875-1885
843-45 W. Washington	Eureka	late 19th c. res.	1880-1895
900 W. Washington	Eureka	late 19th c. com.	1865-1880

<sup>7</sup>. One of the questionnaires that was received late was completed by Mrs. Sylvia Powell who states that the building at 109 Diamond St. was constructed by her ancestors during the period of Reconstruction. This may be the same house, but time was not available for confirmation.

902-04 W. Washington	Eureka	mid 19th c. vern.	1865-75
908-10 W. Washington	Eureka	late 19th c. vern.	1860-75
914 W. Washington	Eureka	Georgian Rev.	1905-1915
917 W. Washington	Eureka	late 19th c. res.	1875-1880
921-23 W. Washington	Eureka	late 19th c. vern.	1875-90
924-26 W. Washington	Eureka	late 19th c. com.	1895-1905
928-30 W. Washington	Eureka	late 19th c. vern.	1865-80
934 W. Washington	Eureka	late 19th c. vern.	1895-1910
935 W. Washington Church	Eureka	Georgian Revival	1951
937 W. Washington	Eureka	late 19th c. res.	1880-90
940-942 W. Washington	Eureka	late 19th c. vern.	1880-1900
944-46, 1002-04 W. Wash	Eureka	late 19th c. vern.	1895-1905
1006 W. Washington	Eureka	1900 vern.	1895-1905
1017 W. Washington Church	Eureka	Late Romanesque	1889/1970 add.
1100 block W. Wash. n. side	Eureka	late 19th early 20th c.	1870-1920
1113, 15 W. Washington	Eureka	trans. style	1895-1910
1120 W. Washington Church	Eureka	Neoclassical	1912
1134 W. Washington	Eureka	c. 1900	1895-1910
1139 W. Washington	Eureka	late 19th c. res.	1880-1895
1145 W. Washington	Eureka	late 19th c. res.	1885-95
1306 W. Washington	Eureka	late 19th c. res.	1880-90
1310-12 W. Washington	Eureka	late 19th c. res.	1880-90
1318 W. Washington	Eureka	late 19th c. res.	1880-90
1319 W. Washington	Eureka	late 19th c. res.	1885-1905
1328 W. Washington	Eureka	early 20th c.	1905-1920
1149 W. Washington	Eureka	late 19th c. res.	1880-95
1153 W. Washington	Eureka	2nd Ren. Rev.	1865-1880
1156 W. Washington	Eureka	Eastlake	1880-1895
1156 to Church W. Wash.	Eureka	early 20th c.	1895-1915
1157 W. Washington	Eureka	late 19th c. res.	1875-1890
1203-1207 W. Washington	Eureka	late 19th c. res.	1875-90
1219-1221 W. Washington	Eureka	late 19th c. res.	1880-90
1227 W. Washington	Eureka	late 19th c. res.	1880-95
1237 W. Washington	Eureka	late 19th c. res.	1880-95
1404 W. Washington	Eureka	Transitional	1900-1915
1412-14 W. Washington	Eureka	Late 19th c.	1870-85
1417 W. Washington	Eureka	comm mid 20th c.	1930-45
1023 Wells St. Prides kitchen	Prides Field	Tidewater Col.	1790-1820
18 N. West St.	W. High/Battersea	late 19th c. resid.	1870-1890
108 N. West St.	W. High/Battersea	2nd Gothic Rev.	1885-1900
301-03 N. West St.	Prides Field	late 19th c. resid.	1875-1890
305-07 N. West St.	Prides field	late 19th c. resid.	1875-1890
308-310 N. West St.	Prides Field	Late 19th c. resid.	1875-1890
311 N. West St.	Prides Field	late 19th c. resid.	1880-1895
314-316 N. West St.	Prides Field	Late 19th c. resid.	1875-1890
320-22 N. West St.	Prides Field	mid 19th c. com/res	1840-70
402 N. West St.	Prides Field	Tidewater anteb. vern.	1840-65
411 N. West St.	Prides field	mid 19th c. res.	1850-65
412 N. West St.	Presb. Chapel Prides Field	1900 vern. Class. Rev.	c. 1900
418-20 N. West St.	Prides Field	late 19th c. resid.	1880-90
S. West/Willcox St.	Eureka	c. 1900 Gothic Rev.	1895-1915
213-15 S. West St.	Eureka	late 19th c. vern.	1860-80
213-14 S. West St.	Eureka	late 19th c. vern.	1860-80
216 S. West St.	Eureka	late 19th c. vern.	1885-95

219 S. West St.	Eureka	mid 19th c. vern.	1850-75
330 S. West st.	Eureka	late 19th c. vern.	1895-1910
411 S. West St.	Eureka	Early Georgian Rev	1895-1910
825 S. West St.	Eureka	late 19th c. vern.	1890-1900
827-29 Willcox St.	Eureka	Georgian Rev.	1900-15
830 Willcox St.	Eureka	late 19th c. vern.	1880-1900
832 Willcox St.	Eureka	late 19th c. resid.	c. 1900
833 Willcox St.	Eureka	c. 1900 transi.	1890-1905
843 Willcox St.	Eureka	late 19th c. vern.	1890-95
904 Willcox St.	Eureka	mid 19th c. vern.	1850-70
908 Willcox St.	Eureka	mid 19th c. vern.	1860-75
912 Willcox St.	Eureka	mid 19th c. vern.	1860-80
930 Willcox St.	Eureka	late 19th c. vern.	1870-90
938 Willcox St.	Eureka	early 20th c. vern.	1900-15
1008 Willcox St.	Eureka	Greek Rev. infl.	1845-60
900 block Wills Road	Blandford	early 20th c. workers ho.	1920s
143 Witton St. Poca. Chapel	Pocahontas	19th c. vern.	1840-65
139 Witton St.	Pocahontas	late 19th c. resid.	1870-1900
143 Witton St. Chapel	Pocahontas	late 19th c. resid.	1870-1900
145 Witton St.	Pocahontas	late 19th c. resid.	1870-1900
147 Witton St.	Pocahontas	late 19th c. resid.	1870-1900
208 Witton st.	Pocahontas	Designed by Lee	c. 1920
213-15 Witton St.	Pocahontas	Tidewater dormer	1800-1850
228 Witton St.	Pocahontas	late 19th c. resid.	c. 1875
141 Wythe St. E?	Eureka	Georgian Rev/Ital	1906
<b>Duncan Brown Grammar School</b>			
518-20 E. Wythe St.	Eureka	late 19th c. vern.	1895-1910
622 E. Wythe st.	Eureka	late 19th c. vern.	1895-1910
716 E. Wythe St.	Eureka	early 19th c. vern.	1825-50
600 W. Wythe St.	Gillfield	late 19th c. comm.	1890-1900
815 Wythe St. W.	Eureka	late 19th c. vern.	1865-80
820 Wythe St. W.	Eureka	late 19th c. vern.	1840-50
824 Wythe St. W.	Eureka	mid 19th c. vern.	1865-80
838 Wythe St. W.	Eureka	late 19th c. vern.	1875-95
842 Wythe St. W?	Eureka	revival of mid 19th c.	1900-10
849-53 Wythe St. W.	Eureka	vern. dorm.	1815-40
907 Wythe St. W.	Eureka	late 19th c. vern.	1890-1905
911 Wythe St. W.	Eureka	late 19th c. vern.	1890-1905
916 Wythe St. W.	Eureka	late 19th c. vern.	1885-1900
931 Wythe St. W.	Eureka	mid 19th c. vern.	1850-70
938 Wythe St. W.	Eureka	c. 1900 vern.	1895-1905
1004 Wythe St. W.	Eureka	Stick Style trans.	1895-1910
1010 Wythe St. W.	Eureka	c. 1900 vern.	1895-1905
1021-23 Wythe St. W.	Eureka	vern. dorm.	1815-45
1025 Wythe St. W.	Eureka	vern. dorm.	1815-45
1100 block Wythe St. W?	Eureka	late 19th c. res.	1870-1900
1218 Wythe St. W.	Eureka	late 19th c. res.	1875-95
1314 Wythe St. W.	Eureka	19th c. vern.	1940-80
1226-28 Wythe St. W.	Eureka	late 19th c. vern.	1870-90

# APPENDIX 3: A Preliminary Bibliography of Research Materials Documenting African Americans In Petersburg

## I. Archives and Manuscripts

A number of Archives and Libraries in the Eastern Seaboard have in their holdings materials useful for the study of African-Americans in Petersburg. Historically, papers and records of the non-black community have been preserved at a greater rate than those from the black community.

### A. Official records may be found at the Virginia State Library and Archives:

Account books, 1806 -  
Circuit court chancery order books, 1831 - 1865  
Circuit court will books, 1831 - 1901  
Hustings court deed books, 1784 - 1866  
Hustings court minute books, 1784 - 1867  
Hustings court will books, 1784 - 1871  
Marriage register (bonds), 1784 - 1865  
Marriage register, 1853 - 1935  
Register of births, 1853 - 1896  
Register of deaths, 1853 - 1896  
U. S. Census, 1810 - 1890  
Slave Census, 1850-1860

### B. Other public records, also at the State Library:

Land tax books, 1788 - 1817  
Legislative petitions, 1782 - 1863  
Personal property tax books, 1787 - 1850  
Petersburg common council minutes, 1784 -, Office of the Clerk of the City Council  
Petersburg common council ordinances, 1836 -, Office of the Clerk of the City Council  
Reports of the Overseers of the Poor, 1829 -, Auditors  
Mutual Assurance Society Records  
Petersburg City Directory, 1859

Maps of Petersburg (1832, 1866, 1877)  
 Military and pension records (American Revolution, War of 1812, Civil War)  
 Roll Book of Colored Voter Registration, 1903

C. City Clerk's Office, Petersburg, Virginia

The Register of Free Negroes and Mulattoes, 4 Vols. 1794-1851  
 Land tax books  
 Personal property tax books  
 Birth/death/marriage records

D. City of Petersburg Department of Public Works, Division of Engineering

Insurance Map of Petersburg, June 1897, Sanborn  
 Insurance Map of Petersburg, 1915, Sanborn  
 Beers, F. W. *Topographic Map of Petersburg, Dinwiddie County, Virginia from Actual Surveys and Records*. Southern and Southwestern Surveying and Publishing Company, 1877.

E. City of Petersburg Department of Planning and Community Development

National Register Nominations and individual site surveys  
 Beers, F. W. *Topographic Map of Petersburg, Dinwiddie County, Virginia from Actual Surveys and Records*. Southern and Southwestern Surveying and Publishing Company, 1877.  
 Budd, R. D., City Engineer. *Map of Petersburg, Virginia. Compiled from the map of T. R. Dunn, City Engineer, and other records*. Revised to November 1920.  
 Hayes, Jno. W. , City Engineer. *Map of the City of Petersburg, Virginia*. 1892. This map shows the neighborhoods and the newer developments.  
 Lynch, Montgomery. *A Map of the Town of Petersburg*. Philadelphia, January 1839.

F. Virginia Department of Historic Resources

Architectural and Archaeological Inventory

G. African-American Churches

The Gillfield Baptist Church, The Manuel L. Reed Heritage Room, 1815-  
 Saint Stephens Episcopal Church, 1868 -

## H. VSU Archives

The Colson-Hill Family Papers ca. 100,000 pieces, 1833 - 1984  
 The Luther Hinton Foster Papers ca. 200 pieces, 1928 - 1949  
 The Mabel Harris Papers ca. 200 pieces, 1888 - 1945  
 The Roy Hines Papers ca. 30 pieces, 1972 - 1974  
 The Luther Porter Jackson Family Papers ca. 20,000 items, 1772, 1912 - 1960  
 The William Henry Johnson Papers ca. 2,000 items, 1884 - 1935  
 The Amaza Lee Meredith (1895 - 1984) Papers, 1912 (1930 - 1983) ca. 5,000 pieces  
 The Hamlin/Mitchell Family ca. 200 pieces, Papers, 1885 - 1960  
 The Reverend Mr. Henry Williams Papers ca. 50 pieces, 1856 - 1901  
 The Virginia Teachers Association, ca. 100,000 pieces, Papers 1929 - 1965  
 The Virginia State University Archives, 1883 -

All of these materials have guides which can be made available for researchers. The above materials represent probably the best, single source of African-American history in Petersburg, as seen through the eyes of the Black community in the United States.

## I. Petersburg Public Library- Research Room

All Sanborn maps on microfilm  
 Petersburg City Directories, 1860, 1876-  
 Beers map of Petersburg, 1877  
 Petersburg newspapers- microfilm copies of all newspapers published in Petersburg from 1784- (except for the Civil War years and some in the early 19th century).

## J. Petersburg National Battlefield

Graham map of Petersburg, 1865; Gilmer map 1863; Weyss map, 1867  
 The Roster of Poplar Grove National Cemetery. The roster includes information on the original place of burial, the date of death, and the number and name of the regiment of the black soldiers who died at the Battle of the Crater.

## K. Centre Hill

Bolling ledgers, 18th - 19th century, documenting manumissions as well as dispersment of slaves.  
 Hartzell, Larry (compiler). An unpublished compilation of the Petersburg City Directory of 1877-78 listed by street which identifies black and white residents.



II. Books (Rare books are listed with the library in which they may be found: Virginia State Library (VSL); Virginia State University (VSU); Petersburg Public Library (PPL); and the Virginia Historical Society (VHS).

Ayres, Edward L. and John C. Willis. *The Edge of the South: Life in Nineteenth Century Virginia*. Charlottesville and London: University Press of Virginia, 1991.  
 Berlin, Ira. *Slaves without Masters: The Free Negro in the Antebellum South*. New York: Pantheon Books, A Division of Random House, c. 1974.

Beers, F. W. *Topographical Map of Petersburg, Dinwiddie County, Virginia*. Richmond: Published for the Southern and Southwestern Surveying and Publishing Company, 1877.

Bradley, Dr. Stephen E., Jr. (Abstracter). *The 1850 Federal Census Dinwiddie County, Virginia and the City of Petersburg*. Keysville, Virginia: printed by Stephen E. Bradley, Jr., 1991.

Brawley, Benjamin G. *A Social History of the American Negro*. New York: Collier Books, n.d.; reprint of 1921 edition. Rare. VSU.

Brewer, James H. *The Confederate Negro: Virginia's Craftsmen and Military Laborers, 1861-1865*. Durham, N.C.: Duke University Press, 1969. Rare. VSU.

Campbell & Company (editors). *Gazetteer of the City of Petersburg 1877-78*. Richmond, Virginia: George W. Gary, printer, 1877.

*Cockade City*. 1894. Chamber of Commerce-type publication with many photographs of local businessmen and their store buildings, with brief company histories. Rare. PPL.

Coffield, E. M. (compiler). *Petersburg Business Directory and Merchant's and Manufacturer's Advertiser*. Printed by act of Congress 1858 in the clerk's office of the District Court of the United States for Eastern Virginia. Published by E. P. Nash & Company: 1858. Rare. VHS.

Crickard, Madeline W. *1810 Census of the Town of Petersburg*. Beverly, West Virginia: printed by Madeline W. Crickard, 1971.

Dance, Martha Short Dance. *Peabody High School - A History of The First Negro Public School in Virginia*. Virginia State College Library. A Hearthstone Book. Carlton Press, Inc., New York, N.Y. Rare. VSU.

Egerton, Douglas R. *Gabriel's Rebellion: The Virginia Slave Conspiracies of 1800 & 1802*. Chapel Hill: University of North Carolina Press, 1993.

Federal Writers Projects. *The Negro in Virginia*. New York: Arno Press and The New York Times, 1969; reprinted from a copy at the Hampton Institute, c. 1940.

Gregory, Edward S. *A Sketch of the History of Petersburg*. Ca. 1876. Narrative history covering churches, newspapers, businesses, prominent individuals, etc., with some statistical information in chart form. No index. Rare. PPL.

Hale, Thomas F., et al. *Old Petersburg*. Ca. 1977. Color photographs of many Petersburg buildings, with introductory historical essay by James H. Bailey.

Harris, Odell Greenleaf. *A History of the Seminary to Prepare Black Men for the Ministry of the Protestant Episcopal Church. The Bishop Payne Divinity School 1878-1949*. Alexandria: published by the Protestant Episcopal Theological Seminary, 1980. Rare. Protestant Episcopal Theological Seminary.

Hartzell, Larry. "The Exploration of Freedom in Black Petersburg, Virginia, 1865-1902." In *The Edge of the South: Life in Nineteenth Century Virginia*. Edward L. Ayers and John C. Willis, eds. Pp. 134-156. Charlottesville and London, University Press of Virginia, 1991.

Henderson, William D. *The Evolution of Petersburg's Economy, 1860-1900*. Typescript, no date. Well-documented essay on the economic forces and changes at work in the postbellum period.

\_\_\_\_\_. *Gilded Age City: Politics, Life and Labor in Petersburg, Virginia 1874-1889*. Lanham, Maryland, University Press of America, 1980.

\_\_\_\_\_. *Noted Men in Petersburg, 1870-1890*. History Department, Richard Bland College, 1980.

\_\_\_\_\_. *The Unredeemed City: Reconstruction in Petersburg, Virginia, 1865-1874*. 1977. Published dissertation. Illustrated and indexed. Many prominent citizens received biographical treatment, local politics analyzed.

Hodges, LeRoy. *Petersburg, Virginia: Economic and Municipal. January, 1917*. Chamber of Commerce publication with much statistical information.

Jackson, Luther Porter. *Free Negro Labor and Property Holding in Virginia, 1830 - 1860*. D. Appleton - Century Press, 1942. Rare. VSU & PPL.

\_\_\_\_\_. *A History of the Virginia State Teachers Association*. Norfolk: Guide Publishing Company, 1937. Rare. VSU & VSL.

\_\_\_\_\_. *Negro Office-Holders in Virginia, 1865-1895*. Norfolk, Virginia: Guide Quality Press, 1945. Rare. VSU & VSL.

\_\_\_\_\_. *A Short History of The Gillfield Baptist Church of Virginia, Petersburg, Virginia*. Virginia Printing Co., 1937. Rare. VSU.

Johnson, William Henry. *A Birds' Eye View of Happenings in The Life of William Henry Johnson of Petersburg, Virginia*. Petersburg, Virginia. Owens Printing Co., 1927. Rare. VSU.

\_\_\_\_\_. *A Glimpse of The Happenings of the Gillfield Baptist Sabbath School. Petersburg, Virginia*. 1928. Rare. VSU.

\_\_\_\_\_. *History of the Colored Volunteer Infantry of Virginia, 1871-1899*. Rare. VSU & VSL.

Johnston, James Hugo. *Race Relations in Virginia and Miscegenation in the South, 1776-1860*. Amherst: University of Massachusetts Press, 1970. Rare. VSU.

Kulikoff, Allan. *Tobacco and Slaves: The Development of Southern Cultures in the Chesapeake, 1680-1800*. Chapel Hill and London: The University of North Carolina Press, 1986.

Lebsock, Suzanne. *The Free Women of Petersburg; Status and Culture in a Southern Town, 1784-1860*. 1984. Antebellum history from a specific perspective. Good bibliography on Petersburg for the antebellum period.

Pearson, Charles Chilton. *The Readjuster Movement in Virginia*. New Haven, Connecticut: Yale University Press, 1917.

Perdue, Charles L. Jr., Thomas E. Barden and Robert K. Phillips. *Weevils in the Wheat: Interviews with Virginia Ex-slaves*. Charlottesville: University Press of Virginia, 1976.

Picott, J. Rupert. *History of the Virginia Teachers Association*. Washington, D. C.: National Education Association, 1975.

Plunkett, Michael. *Afro-American sources in Virginia: a guide to manuscripts*. Charlottesville: University Press of Virginia, 1990. Lists collection of African American sources at 23 Virginia libraries.

Pollock, Edward. *Historical and Industrial Guide to Petersburg, Virginia*. 1884. Illustrated with engravings of buildings and street scenes; many ads for local firms; contains many brief histories of local businesses and other institutions.

Robert, Joseph Clarke. *The Tobacco Kingdom: Plantation, Market and Factory in Virginia and North Carolina, 1800 - 1860.* (Duke University Press - 1938).

Russell, John H. *The Free Negro in Virginia, 1619-1865.* Baltimore: The Johns Hopkins Press, 1913

Scott, James G. and Edward A. Wyatt, IV. *Petersburg's Story: A History.* Petersburg, Virginia: Titmus Optical Company, 1960. Any study of Petersburg has to start here.

Sherwood, William Henry. *The Life of Charles B. W. Gordon, Pastor of The First Baptist Church, Petersburg, Virginia.* History of the Church. Rare. VSU.

Starobin, Robert S. *Industrial Slavery in the Old South.* (New York, 1970).

Swem, E. G. *Virginia Historical Index.* Roanoke, Virginia: Stone Printing and Manufacturing Company, 1936. Researchers interested in African American history should look first under "Negro" and "Slave" for most of the entries.

Taylor, Alrutheus Ambush. *The Negro in the Reconstruction of Virginia.* Washington: The Association for the Study of Negro Life and History, c. 1926.

Wade, Richard C. *Slavery in the Cities: The South 1820-1860.* New York: Oxford University Press, 1964.

Weaver, C. E. *Story of Petersburg, Virginia, U.S.A.* Spring of 1914. Chamber of Commerce-type publication with many illustrations, brief histories of local business firms.

Wyatt, Edward A., IV. *Along Petersburg Streets: Historic Sites and Buildings of Petersburg, Virginia.* Richmond, Virginia, The Dietz Printing Co., 1943.

### III. Articles: Journals, Magazines and Newspapers

Edwards, Lucious, Jr. "Petersburg and Free Black Immigrants: 1748 - 1860." *The Virginia Geographer.* (Special Petersburg Edition) 1984.

Fonseca, James W. (editor). *The Virginia Geographer: The Journal of the Virginia Geographical Society.* XVI. Fairfax, Virginia: George Mason University. 1984.

Henderson, William D. "The Evolution of Petersburg's Economy, 1860-1900." *The Virginia Geographer: The Journal of the Virginia Geographical Society.* XVI. Fairfax, Virginia: George Mason University. 1984.

Jackson, Luther Porter, "Building the Negro Family During the Days of Slavery," *Virginia State College Gazette* XLVII (March 1941), 75-82.

\_\_\_\_\_. "Business Enterprise Among Free Negroes in the Early History of Petersburg," *The Petersburg (Virginia) Progress Index*, two parts, 8 January 1939 and 15 January 1939.

\_\_\_\_\_. "Early Striving of the Negro in Virginia." *The Journal of Negro History*, XXV (January 1940), 24-34.

\_\_\_\_\_. "Free Negroes of Petersburg, Virginia," *The Journal of Negro History*, XII (July 1929), 365-388.

\_\_\_\_\_. "Negro Labor and Property Holding in Petersburg Before Emancipation." *The Petersburg (Virginia) Progress-Index*, in seven successive Sunday editions, 4 October 1931 through 15 November 1931.

\_\_\_\_\_. "Slavery and Emancipation in Petersburg." *The Petersburg (Virginia) Progress-Index*, in four successive Sunday editions, 12 January 1930 through 2 February 1930.

\_\_\_\_\_. *The Virginia Free Negro Farmer and Property Owner 1830-1860. A Part of a Dissertation Submitted to the Faculty of the Division of the Social Sciences in Candidacy for the Degree of Doctor of Philosophy. Chicago: the University of Chicago Libraries.*

\_\_\_\_\_. "Virginia negro Soldiers and Seamen in the American Revolution." From *The Journal of Negro History*. Vol. XXVII, No. 3. (July 1942). VSU.

Russell, John H. "Colored Freemen as Slave Owners in Virginia," *The Journal of Negro History*, I (July 1916), 233-242.

Schwarz, Philip J. "Emancipators, Protectors, and Anomalies: Free Black Slaveowners in Virginia." *Virginia Magazine of History and Biography*. Vol. 95 (1987), 317-338.

Schweninger, Loren. "The Roots of Enterprise: Black-Owned Businesses in Virginia, 1830-1880." *The Virginia Magazine of History and Biography*, Vol. 100 (October 1992), 515-542.

Smith, James W. "Blacks in the Carrying Trades." *The Virginia Geographer*. (Special Petersburg edition) 1984. VSU.

Wilson, Calvin D. "Negroes Who Owned Slaves," *Popular Science Monthly*, LXXX (November 1912), 483-494.

#### IV. Unpublished

Arrington, Edward Wilbert. "Blacks and the Readjuster Movement of William Mahone, 1877 - 1885." N. A. Virginia State University. 1979.

Bartholomew, Harland and Associates. *Petersburg, Virginia City Boundaries*. St. Louis: printed by Harland Bartholomew and Assoc., 1944. Petersburg Library.

Edwards, Lucious, Jr. "Free Black Property Holders In Petersburg, Virginia: 1865-1874. V.S.U. M.A. Thesis - History, 1977.

Fleetwood, George Barham. "Southside Virginia in the Middle Period, With Specific Reference to the Relations Between Local Government and Slavery." M.A. Wake Forest, 1940. VSU.

Graham, William and Mark R. Wenger. *Battersea, A Historical and Architectural Survey*. A report prepared for the Friends of Battersea, Historic Petersburg Foundation, Inc. Includes information on the slave quarters at Battersea. PPL.

Hairston, Leon T. "Reaction to the 1954 Desegregation Decision, As Seen in Five Virginia Newspapers, 1954-1957." V.S.U. M.A. Thesis - History, 1974.

Hartzell, Larry. "Glory Days: Petersburg in the Antebellum Era." Paper delivered at the Historic Petersburg Symposium, Petersburg, Virginia, March 1990.

Hawkins, John, Jr. "The Development of Bishop Payne Divinity School." VSU MS, 1946.

Norris, Ethel, M. "Music in the Black and White Community in Petersburg, Virginia, 1650-1900." Ph. D. Dissertation, Ohio State University, 1994. VSU.

Orange, Dr. Charlotte. *Learning About Petersburg: African Americans in Petersburg's History*. Ettrick, Virginia: Virginia State University, 1992. Educational book prepared for youths. VSU and PPL.

Petersburg, City. "Demographic and Economic Trends in the City of Petersburg." A report prepared by the city of Petersburg for use in Petersburg's Preservation Plan, 1992-1993 on file at the city planning office.

Petersburg Redevelopment and Housing Authority. "1971 Petersburg, Virginia Community Improvement Program 1971-1977." Unpublished report on proposed clearing of Gillfield neighborhood. PPL.

Powell, Willie Hugh. "The Negro in the Virginia Legislature During the Readjuster Period, 1879-1882." M.A. Thesis, V.S.U., 1966.

Pritchett, William H. "The Relationship Between Black Voting and Desegregation in Petersburg, Virginia From 1960-1974." M. A. Thesis - History, V.S.U., 1976.

Singleton, Paul L., Jr. "The Keziah Affair of 1858 And Its' Impact Upon Underground Railroad Activities In Eastern Virginia." M.A. Thesis - History, V.S.U., 1983.

Smith, James W., Martha S. Dance and the L. R. Valentine Youth Group. "The History and Legend of Pocahontas Island." Petersburg, Virginia: Plummer Printing Co. Inc, 1981. VSU and PPL.

Stephens, Travis J.L. "Participation of Negro Troops in 'The Battle of the Crater,' July 30, 1864." M.A. Thesis, V.S.U., 1967.

Williams, Oscar Renal, III. "The Civil Rights Movement in Richmond and Petersburg, Virginia During 1960." M.A. Thesis, V.S.U., 1990.

Saval, Wallace Michael. "Montage of a City Under Siege: Petersburg, 1865 to 1865," Unpublished Thesis to Virginia State College for the Master of Arts in History, May 1971, Petersburg, Virginia, 145 pp.

Smith, Edward D. "Climbing Jacob's Ladder." An exhibit book on black churches including some of Petersburg's churches. Sponsored by the Smithsonian Institute, 1988.

## V. Pamphlets

National Park Service. "African-Americans at Petersburg: Petersburg National Battlefield." Pamphlet on the role of African-American troops in the Battle of the Crater and the Siege of Petersburg. Printed by the National Park Service. No date.

## VI. Newspapers/Local Newspapers

(Petersburg) American Constellation, 1834-35, 1838

(Petersburg) American Star, 1817

(Petersburg) American Statesman, 1841

(Petersburg) Country Advertiser, 1839

**(Petersburg) Daily Courier, 1814-15**

**(Petersburg) Daily Express, 1852-53, 1855-60**

**(Petersburg) Farmers' Journal, 1860**

**(Petersburg) Intelligence, Title varies. 1788, 1791, 1793, 1796-97, 1799-1801, 1804-09, 1811-16, 1819-21, 1824-29, 1834-36, 1840-41, 1843-60**

**(Petersburg) Little Cockade, 1841**

**(Petersburg) Morning Advertiser, 1825**

**(Petersburg) Old Dominion, 1830**

**(Petersburg) Press, 1858-60**

**(Petersburg) Republican, 1801-04, 1808-09, 1815-16, 1818-22, 1826, 1843-44, 1846-50**

**(Petersburg) Southern Farmer, 1856**

**(Petersburg) South-Side Democrat, 1852-58**

**(Petersburg) Times, 1831**

**(Petersburg) Virginia Conductor, 1859**

**(Petersburg) Virginia Index, 1860**

**(Petersburg) Virginia Mercury, 1817**

**(Petersburg) Virginia Star and Petersburg Advertiser, 1795**

## **VII. Newspapers: Black Published and Owned**

**(Petersburg) The Recorder, Special Collections - VSU Archives.**

**(Petersburg) The Colored Virginian, Special Collections - VSU Archives.**

**(Petersburg) The Lancet, Special Collections - VSU Archives. The complete newspaper is on microfilm, 1882 - 1886.**

**(Petersburg) The Virginia Lancet, Special Collections - VSU Archives. The complete newspaper is on microfilm, 1882 - 1886.**



## Appendix 4: The Community Focus Survey Questionnaire

**AFRICAN-AMERICANS IN PETERSBURG:  
THE COMMUNITY FOCUS**

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The goal of this project is to prepare an historic context related to the history of African-Americans in Petersburg, Virginia. The purpose of this questionnaire is to involve the community in this process from the beginning.

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**I. Participant Profile:** The questions in this section are designed to find out who you are and why you are participating in this meeting.

Are you a resident of Petersburg? Yes ..... No .....

Are you an African-American? Yes ..... No .....

Are you here in a professional or other work related role? Yes ..... No .....

If you answered yes, please specify the nature of the professional or work related role with which you are associated? .....

Why are you here tonight?

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**III. Goals and Actions - The questions in this section are designed to discover the overall needs and goals of your community and how they are related to preservation.**

**What do you see as the greatest overall needs in your community (e.g. economic development, housing, growth, management, community identity)?**

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**Do you think that preservation can help meet the overall needs of your community? If so, how?**

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**What do you see as the greatest preservation needs in your community?**

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Is this building:

- a house or another type of residence? .....
- a commercial building .....
- an industrial building .....
- an agricultural building .....
- an institutional building (such as a church, school, benevolent society, community or political organization) .....
- an outbuilding (such as a free standing kitchen) .....
- other (specify) .....

Why does this building have historical importance? Was it associated with

- an important person (please specify) .....
- an important event (please specify) .....

.....

an important theme of African-American life (Please specify) .....

.....

Other (please specify) .....

**Building 2**

Is this an existing building \_\_\_\_\_ or a building which has been lost? \_\_\_\_\_

In what community is (or was) this building located?

- Gillfield .....
- Ettrick .....
- Bunker Hill .....
- Fifth Ward (Pride's Field) .....
- The Heights .....
- The Avenue .....
- Pocahontas .....
- Old Towne .....
- Blandford .....
- Other (Specify) .....

- The Heights .....
- The Avenue .....
- Pocahontas .....
- Old Towne .....
- Blandford .....
- Other (Specify) .....

Give a street address or otherwise describe the specific location of this building.

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 .....

Is this building:

- a house or another type of residence? .....
- a commercial building .....
- an industrial building .....
- an agricultural building .....
- an institutional building (such as a church, school, benevolent society, community or political organization) .....
- an outbuilding (such as a free standing kitchen) .....
- other (specify) .....

Why does this building have historical importance? Was it associated with

- an important person (please specify) .....
- an important event (please specify) .....
- .....

an important theme of African-American life (Please specify) .....

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Other (please specify) .....

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Other (please specify) .....

**Property 2**

Does this property still exist \_\_\_\_\_ or has it been lost? \_\_\_\_\_

What is the nature of the property? .....

In what community is (or was) this property located?

- Gillfield .....
- Etrick .....
- Bunker Hill .....
- Fifth Ward (Pride's Field) .....
- The Heights .....
- The Avenue .....
- Pocahontas .....
- Old Towne .....
- Blandford .....
- Other (Specify) .....

Give a street address or otherwise describe the specific location of this property.

Why does this property have historical importance? Was it associated with  
an important person (please specify) .....  
an important event (please specify) .....

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an important theme of African-American life (Please specify) .....

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Other (please specify) .....

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**V. Is there any thing else you would like to tell us about historic African-American Petersburg and/or preservation?**

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