NPS Form 10-900

United States Department of the Interior
National Park Service

VLR Listed: 6/18/2026
NRHP Listed: 10/5/2026

OMB Control No. 1024-0018
expiration date 03/31/2026

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: First Baptist Church Watson
Other names/site number: New School Colored Baptist Church, VDHR# 053-5087-0009
Name of related multiple property listing:
African American Churches in Virginia (VDHR# 500-0010, NRHP MC100012675)

2. Location

Street & number: 40931 Red Hill Road
City or town: Leesburg State: VA County: Loudoun
Not For Publication: N/A Vicinity: X

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___**national** ___**statewide** X **local**

Applicable National Register Criteria:

X **A** ___**B** ___**C** ___**D**

8/17/26

Signature of certifying official/Title: **Date**

Virginia Department of Historic Resources

State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official: **Date**

Title: **State or Federal agency/bureau or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain): _____

_____

Signature of the Keeper Date of Action

5. Classification

Ownership of Property

Private:	X
Public – Local	
Public – State	
Public – Federal	

Category of Property

Building(s)	
District	X
Site	
Structure	
Object	

Number of Resources within Property

Contributing	Noncontributing	
1	1	buildings
1	0	sites
0	0	structures
0	0	objects
2	1	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

RELIGION: religious facility
FUNERARY: cemetery

Current Functions

RELIGION: religious facility
FUNERARY: cemetery

7. Description

Architectural Classification
OTHER: Vernacular

Materials:
FOUNDATION: stone
WALLS: concrete
ROOF: asphalt/composite

Narrative Description

Summary Paragraph

First Baptist Church Watson is a single parcel on the south side of Red Hill Road that contains a church, a cemetery, and a shed, with a gravel entrance drive and parking area. Located in an area that retains a rural character, the parcel is ringed with trees and wooded areas, providing a visual buffer from recent development. The church (1957) is a small, simple, vernacular, concrete block, gable-fronted building with later rear additions. Beyond it, the cemetery contains a mixture of marked and unmarked graves, with a single family plot enclosure in close proximity to the church.

Narrative Description

First Baptist Church Watson is located on the south side of Red Hill Road, roughly one-half mile east of its intersection with Watson Road. The 0.68-acre parcel is in a rural but developing and suburbanizing area of Loudoun County. A gravel drive extends south from the road to a gravel parking area with a paved section for handicapped and reserved spaces, that is west of the church building. A concrete parking area is adjacent to the church building for handicap and reserved parking. The church building is located at the northeast portion of the parcel with a cemetery at its south. A small, prefabricated, frame, gambrel-roofed shed stands immediately south of the church building. The boundaries of the parcel are wooded, providing a visual buffer from recent developments. A concrete sidewalk between the parking area and the building extends along the church's west elevation, and curves to provide access to the primary entrance at the vestibule on the façade.

Church 1957 Contributing Building

The church is a one-story, evolved building. The sanctuary is gable-fronted, rectangular in footprint, with a partial-width, front-gabled entrance vestibule. A later, shed-roofed, rear addition is set perpendicular to the sanctuary. A one-bay, shed-roofed pastor's office addition is located at

the western juncture of the sanctuary and the rear wing. The vestibule, rear addition and pastor's office were added in the 1960s.[1]

The sanctuary was built to replace an earlier frame building on the site that was destroyed by fire. The current church is constructed on the same footprint using the original stone foundation, which has been covered with concrete and paint. This early foundation is present only under the sanctuary, not the additions or the vestibule, which have concrete block foundations. All roofs are clad in composite shingle. The concrete block walls of the sanctuary are painted. The walls of the additions and the vestibule appear to be concrete block, but they have been covered with a skim coat of concrete so that the individual blocks are not distinct.

The sanctuary is four bays deep. The fully exposed east elevation has three large one-over-one vinyl sash windows at the north, and a smaller four-light window at the south. The west elevation similarly has three sash windows at its north. Its southern fourth bay is obscured by the pastor's office addition. The west elevation has an interior concrete block flue.

The vestibule is centered on the facade below a wooden cross affixed in the peak of the sanctuary's gable. The vestibule has vinyl siding-clad framing in its gable. Its double doors each have a single rectangular light. The vestibule's east and west elevations have a single, fixed, square window.

The shed-roofed pastor's office addition at the juncture of the sanctuary and the rear wing has a single one-over-one vinyl sash window on its north elevation. On its west elevation it has an additional window and a single-leaf door. The door is sheltered by a shed pent roof.

The concrete block rear addition is framed above the level of the eaves, and the framing is clad in composite shingles. On its west elevation the addition has two small, fixed windows at the north, and a single-leaf door at the south. Its south elevation has three one-over-one windows and an exterior end concrete block flue. The rear addition's east elevation has a single window and a crawl space entrance at grade. Its north elevation, exposed on the east side of the sanctuary, appears to have had a door that has been enclosed, but concrete steps from grade remain.

The interior of the vestibule has pine paneling, a textured stucco ceiling, and low pile carpeting on the floor. The windows and lights in the exterior doors have an applied film that resembles stained glass. The interior double doors are wood, each with a single square light at eye level.

The vestibule leads to the sanctuary, which is a large single room with an elevated portion at the south. The floors are covered with the same carpet found in the vestibule. The walls are covered with a synthetic paneling with a faux pickled wood grain finish. The ceiling is canted in three parts with drywall extending upward on the diagonal from the east and west to a flat section at the center of the room. A chase on the west wall corresponds to the flue visible on the exterior. A

[1] Anita Helm, personal correspondence with the author, March 31, 2026.

soffit housing HVAC ductwork runs along the east wall near the ceiling and continues along a portion of the north wall of the sanctuary.[2]

The nave is organized around a central aisle on axis with the vestibule doors, flanked by rows of wooden pews. South of the pews is an open area reserved for musical instruments. Further south is a raised area for the choir that is set off from the nave by a low wall.[3] The raised area does not extend the entire width of the sanctuary, but stops short of the west wall with a series of steps that extend down to the floor level. Centered in front of the low wall that defines the choir area is a wooden altar behind which, and partially incorporated into the low wall, is a wooden lectern. Above the choir seating area is a cross embedded on the south wall.

The room has simple trim with a baseboard, chair rail, and molding at the juncture of wall and ceiling planes. Windows have flat board surrounds. At the southwest corner of the sanctuary are two six-panel doors, one at the west side of the south wall and the other at the south side of the west wall. The former leads into the rear addition and the latter into the pastor's office.

The pastor's office has single-leaf doors to the sanctuary, rear addition, and exterior. Its walls and ceiling are drywall. It has a modest baseboard and crown molding. The floor is clad in low pile carpet with tiles at the exterior door.

The rear wing has an open dining area flanked by a kitchen at the east and restrooms at the west.[4] The walls are drywall and the floors are clad in vinyl roll flooring. The kitchen is divided from the hall at the south by a partition wall with a pass-through window. A cased-in closet at the north divides the kitchen from the hall. Entrance to the kitchen area is between the partition wall and closet. The kitchen has a combination of wooden-base and wall cabinets. It contains a sink, a stove, and a refrigerator. There is a ceiling fan in the southern half of the kitchen.

The western side of the addition has an exterior door at the south end of the west wall. At the north wall there are two single-leaf doors—one to the sanctuary and one to the pastor's office. Bathrooms have been cased in at the center of the west wall. Space is reserved at their north and south for passages to the pastor's office and the exterior door, respectively. The central area is open save for one structural post, roughly centered in the room. The three large windows on the south wall have simple cased openings.

The church contains several of the defining characteristics outlined in the *African American Churches in Virginia* Multiple Property Document (MPD):

> Some congregations opted to use concrete blocks to build exterior walls due to the material's durability, availability, and affordability. When used, concrete block typically is painted . . .

[2] HVAC added ca. 1996. Anita Helm, personal correspondence with the author, March 31, 2026.
[3] Choir area dates to ca. 1996. Anita Helm, personal correspondence with the author, March 31, 2026.
[4] Restrooms were added ca. 1990. Prior to this the church had outhouses. Anita Helm, personal correspondence with the author, March 31, 2026.

> Regardless of exterior features, interior floor plans generally included a vestibule with one or more entries to the sanctuary. The sanctuary typically was oriented toward the rear wall, where the pulpit was located, as well as a choir loft, a piano, organ, or other musical instrument(s) . . . Pews were arranged facing toward the pulpit with aisles dividing them and, if space permitted, along each perimeter wall . . . Over time, most congregations added onto the original sanctuary to create space for additional functions, including administrative offices, choir rooms, Sunday school classrooms, a kitchen, and/or a fellowship hall. Such additions are associated with the congregation's growth over time and the communal and educational functions intrinsic to African American churches, and should not be considered as detracting from the original sanctuary's architectural significance.[5]

Cemetery ca. 1909 Contributing Site

Though not all graves in the adjacent cemetery are marked, the earliest burial found in church records is Basil Turner in 1909. The cemetery is not enclosed and is bounded on three sides by wooded areas that may contain additional burials.

The cemetery has one family plot surrounded by a low masonry wall that has been stuccoed over. Two additional burials at the south end of the cemetery have prefabricated, low sectional fencing. Grave marker types vary widely from short stone obelisks to stone headstones, family stones, slabs, footstones, ledger stones, a military headstone, and metal funeral home markers. Notable monuments include two handmade concrete Thornton family member markers, both with beveled edges and a cross of inset, colored stones. Margaret Scott's arched concrete gravestone was incised while wet. The MPD identifies handmade and hand-inscribed concrete markers as notable in African American cemetery traditions. They are more durable than wood, less expensive than cut stone, and easily incised.[6] Unmarked depressions suggest that there are more burials than extant markers.

Shed ca. 2000 Noncontributing Building

South of and adjacent to the church is a prefabricated, wooden, gambrel-roofed shed.

Integrity

First Baptist Church Watson has not been moved and retains integrity of location. The current church building, while not the original church, was constructed during the property's period of significance. Although development has continued in Loudoun County, the Watson area remains largely rural, and the church's setting has changed little since its period of significance. The design, materials and workmanship have changed somewhat, though substantial additions were effected during the period of significance. The MPD notes:

[5] Lena McDonald et al, *Sanctuaries of Governance and Social Structure: The Role of African American Churches from Reconstruction to Civil Rights, 1861- 1968*, National Register Multiple Property Document, 2025, 96.
[6] McDonald et al, *Sanctuaries of Governance*, 112.

> During their property's period of significance, property owners often carried out repairs utilizing readily available materials and workmanship as needed for routine maintenance; such changes do not automatically constitute a loss of integrity . . . Furthermore, alterations made during a property's period of significance, such as additions or material changes, were frequently viewed as improvements that symbolized a congregation's progress or were associated with an event or trend that a community would have celebrated. When evaluating a property's integrity of workmanship, design, and materials, such alterations and repairs that are associated with any or all of the above factors are to be examined in the context of the resource's area(s) and period of significance.[7]

HVAC improvements and the reworking of the choir area were performed after the period of significance. First Baptist Church Watson continues to be used as a church, and houses worship services and collateral community functions; thus, its integrity of feeling and association remain high.

[7] McDonald et al, *Sanctuaries of Governance*, 93.

8. Statement of Significance

Applicable National Register Criteria

[X] A. Property is associated with events that have made a significant contribution to the broad patterns of our history.

[ ] B. Property is associated with the lives of persons significant in our past.

[ ] C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

[ ] D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

[X] A. Owned by a religious institution or used for religious purposes

[ ] B. Removed from its original location

[ ] C. A birthplace or grave

[X] D. A cemetery

[ ] E. A reconstructed building, object, or structure

[ ] F. A commemorative property

[ ] G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance
SOCIAL HISTORY
ETHNIC HERITAGE: AFRICAN AMERICAN

Period of Significance
1909-1976

Significant Dates
1955
1957

Significant Person
N/A

Cultural Affiliation
N/A

Architect/Builder
Unknown

Statement of Significance Summary Paragraph

First Baptist Church Watson is nominated under the *African American Churches in Virginia* Multiple Property Document. Because the property contains both a church and a cemetery, it is nominated as a Church-Based Historic District, as defined in the MPD. The period of significance begins in 1909, the date of the earliest known burial, and ends in 1976, the 50-year cutoff for National Register properties.[8] It is significant in the areas of Social History and Ethnic Heritage: African American, as the church functioned not only as a religious institution, but as the primary public gathering spot for African Americans in this part of rural Loudoun County and the place where they engaged communally in efforts to promote educational advancement and civil rights. It meets Criteria Consideration A, as it is a religious property deriving primary significance from historical importance; and Criteria Consideration D, as the cemetery derives its primary significance from association with historic events.

Narrative Statement of Significance

Background

The rural crossroads community of Watson in southeastern Loudoun County is centered around a store and extends along Watson and Red Hill Roads (Routes 860 and 617 respectively). Historically a mixed-race community, it lies in the shadow of what was formerly known as "Negro Mountain," thought to be named for what local lore contends was the largest community of free Blacks in the county prior to emancipation.[9]

The land where the church stands was part of the 1739 land grant from Lord Fairfax to Catesby Cocke. It passed in 1760 to William Ellzey, who subdivided the land selling the upper portion in 1761 to John Sasser, who sold it to William Allen the following year. Allen named the holdings Red Hill Plantation, later known as Red Hill Farm, for which the road is named. The Allen family cemetery is located approximately 0.7 miles southeast of the church.[10]

First Baptist Church Watson began as a congregation in 1896 under the leadership of Rev. Douglas B. Fisher (ca. 1854-1912). The congregation, known as New School Colored Baptist Church, met informally in private residences until organizing as a church at the home of Edward Moten who was not a parishioner but lived in the vicinity of the church's present location.[11] In

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[8] "Because church-based historic districts often have maintained historically significant activities up to the present, an appropriate end date for the period of significance may be 50 years prior to the nomination of the property." McDonald et al, *African American Churches in Virginia*, 117.

[9] Now Watson Mountain; Eugene Scheel, *Loudoun Discovered, vol. 1, Eastern Loudoun: "Goin 'Down the Country"* (Friends of the Thomas Balch Library, 2002), 96.

[10] Wynne C. Saffer, personal correspondence with the author, March 23, 2026.

[11] "New School" was likely not a reference to the school that operated in the church building, but a schism in the denomination where some congregations broke from tenets of the Primitive or Old School Baptists beginning in 1832. New School Baptists were open to partnerships and participation with service organizations such as mission societies outside the parochial hierarchy. They also embraced Sunday Schools and adopted different musical traditions; "Moten" was also spelled "Moton."

1898, trustees of the New School Colored Baptist Church including Lewis Hall, A. Fletcher, S. Thornton, E. Gant, and A. Edmunds purchased a parcel for the church.[12] The original frame church is thought to have been completed by 1899.[13] In 1905, the church's holdings expanded with the addition of a second parcel at its west, sold to the church (it appears at a discount) by parishioners Samuel and Emily Thornton.[14] By this point, the church was referred to as "First Baptist Church near Watson."

A report from a survey of African American resources in Loudoun County notes that between 1864 and 1900, 30 Black churches were founded in the county. "These institutions quickly became the center of African American society in Loudoun. They served as political religious and social outlets and provided support aid and education for community members."[15] First Baptist Church Watson was and is part of that tradition.

The original frame church building was constructed by 1899 largely, if not exclusively, by parishioners.[16] The building served a dual purpose as Watson School or Watson Mountain School, with rent paid by the school board to the church.[17] Desks were stacked at the back of the sanctuary on Fridays to clear space for worship, before being reset for classes Monday through Friday.[18] The school is thought to have opened in 1915.[19] Soon after the completion of the segregated Douglass Elementary School in Leesburg, the Watson School was closed.[20]

In 1955, the original frame church building caught fire from an ember of the stove that heated the building. Given the lack of firefighting infrastructure in the then-rural section of the county, the building was a complete loss although a Bible, the pulpit chairs, and some pews were salvaged.[21] For the next two years, the congregation met in private homes and at First Baptist Church Sycolin. With some financial assistance from the Northern Virginia Baptist Association, parishioners rebuilt the church, which was completed in 1957.[22]

The new building continued in the traditions of the earlier church building as a community center for the African American population of Watson. Sundays were traditionally a day of worship and fellowship, with two services and a midday meal. For Watson natives who left the area to pursue

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[12] Loudoun County Deed book 7Q, 25.
[13] Scheel, *Loudoun Discovered, vol 1*, 98.
[14] Loudoun County Deed book 8G, 392.
[15] History Matters, LLC, *Loudoun County African-American Historic Architectural Resources Survey*, Loudoun County Board of Supervisors and The Black History Committee of the Friends of the Thomas Balch Library, September 2004, 39.
[16] Eugene Scheel, "Watson Community Gained Store, Post Office in 1888," *Loudoun Times Mirror*, May 27, 1982.
[17] Scheel, "Watson Community Gained Store."
[18] Rosetta Bush (parishioner), interview with the author, January 9, 2026.
[19] "Watson Colored," Edwin Washington Project, https://edwinwashingtonproject.org/s/ewp/page/watson-colored.
[20] The Edwin Washington Project has found enrollment cards up to the 1947-48 school year. Edwin Washington Project, "Watson Colored."
[21] L. C. Murray, "Brief History First Baptist Church Watson, Va.," handwritten manuscript in the collection of the church.
[22] Alice Jones (parishioner), interview with the author, January 7, 2026; Clara Robinson (parishioner), interview with the author, January 7, 2026.

better opportunities in education and employment, the church was a focal point for those who wanted to reconnect with old friends and the larger community.[23] Even those who were "unchurched" could and would come for the midday meal.[24] In September the church hosted an annual homecoming to welcome back those who had moved away, and Memorial Day was traditionally a day to decorate the gravesites in the cemetery.[25]

In addition to specific religious instruction, the church provided instruction in citizenship and civic responsibility: teaching young people manners, providing opportunities for leadership, and encouraging participation through recitations and musical performance. Young people participated in church clean-up days, and cooked and served Sunday meals. Church field trips provided exposure and educational opportunities unavailable in the still-rural Loudoun County. Youth activities reinforced not only religious precepts, but also family and community connections.[26]

The church was also a center for community action and fellowship. It served as an informal vehicle for mutual aid.[27] Parishioners recall meetings and fundraisers at the church to support education issues. Though the new church building was not used as a school, it hosted NAACP and Northern Virginia Baptist Association meetings to advocate for improved and ultimately integrated public schools.[28] Members also raised monies to provide books and supplies for the segregated Frederick Douglass High School.[29] The church hosted meetings to provide information and assistance with voter registration, important not only for voting but because participation in public meetings was limited to registered voters.[30]

Significance

First Baptist Church Watson is nominated to the National Register under the *African American Churches in Virginia* MPD. It is classified as a "Church-based Historic District" as it contains both a church and an associated cemetery. The church was established after the Civil War as a congregation that was never associated with a white "Mother church." The MPD describes a settlement pattern that aligns with Watson where housing, workplaces, education, religion, and burial were focused in a compact geographical area.[31] Though the original First Baptist Church Watson no longer stands, it housed a local Black school, which was also typical.[32] And once public schools for African Americans were available in Loudoun County, First Baptist Church Watson continued to play a central role in fundraising and advocacy for Black education.

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[23] Aaron Bush (parishioner), interview with the author, January 8, 2026.
[24] Bush interview.
[25] Lansdown interview.
[26] Anita Helm (parishioner), interview with the author, January 9, 2026.
[27] Lansdown interview.
[28] Jones interview; Lansdown, (parishioner) interview; Bush interview. The County-Wide League of African American Parent-Teacher Associations was established in Loudoun County in 1935.
[29] Sarah Banks (parishioner), interview with the author, January 9, 2026.
[30] Jones interview; Lansdown interview.
[31] McDonald et al, *African American Churches in Virginia*, 27.
[32] McDonald et al, *African American Churches in Virginia*, 31.

The church property includes a cemetery that predates the existing sanctuary. It is unclear whether the cemetery was established on the initial parcel purchased by the congregation, or on the subsequent tract. Both were bought in a span of seven years and suggest a desire to secure space for both functions expeditiously.[33]

First Baptist Church Watson operated as an "alternative government space," as defined by the MPD, as well as a "Space for Resistance."[34] Several parishioners were members of the Loudoun Countywide League, which led the charge for adequate schools for Black children. The church was used for meetings for the greater Watson community to address issues ranging from education to civil rights. This function continued into the period between 1946 and 1968 as a "Sheltering Space for the Civil Rights Movement."[35] The church also played a role as the locus for community and kinship functions such as homecomings.[36]

First Baptist Church Watson is eligible for listing under Criterion A in the areas of Social History for its "significant association with the Civil Rights Movement, social/civic activism, and contributions to everyday African American life;" and in the area of Ethnic Heritage: African American for its "significant association with the experiences of African Americans in Virginia including events associated with . . . the creation of African American community institutions and the Long Civil Rights Movement."[37] First Baptist Church Watson meets Criteria Consideration A for religious properties deriving its primary significance from its historical importance. It further meets the MPD's stipulation as "originally established by a religious organization."[38] First Baptist Church Watson meets Criteria Consideration D for cemeteries as the cemetery is located on the same parcel as the church and is nominated as part of a Church-based Historic District. The cemetery is a contributing resource and derives its significance from its association with the church and reflects the desire of the African American community to inter its own members in a dignified manner and place as described in the MPD.[39] The period of significance begins in 1909, the date of the earliest known burial, and ends in 1976, the 50-year cutoff for National Register properties.

[33] McDonald et al, *African American Churches in Virginia*, 37.
[34] McDonald et al, *African American Churches in Virginia*, 70, 73.
[35] McDonald et al, *African American Churches in Virginia*, 78.
[36] McDonald et al, *African American Churches in Virginia*, 87.
[37] McDonald et al, *African American Churches in Virginia*, 89.
[38] McDonald et al, *African American Churches in Virginia*, 91.
[39] McDonald et al, *African American Churches in Virginia*, 37.

Registration Requirements

It meets the applicable registrations requirements enumerated in the MPD, as

- It is directly associated with the *Sanctuaries of Governance and Social Structure: The Role of African American Churches from Reconstruction to Civil Rights, 1861 — 1968* historic context that is presented in Section E of this MPD.

- It is significant in the areas of Ethnic Heritage: African American and Social History.

- It meets Criteria Consideration A for religious properties.

- It meets Criteria Consideration D for cemeteries.

- The nominated district's period of significance (1909-1976) includes at least some portion of the span between ca. 1861 and ca. 1968; because church-based historic districts often have maintained historically significant activities up to the present, an appropriate end date for the period of significance may be 50 years prior to the nomination of the property.

- It retains sufficient physical integrity that conveys its significant association with one or more of the areas of significance identified herein.

9. Major Bibliographical References

Bibliography

Banks, Brenda (parishioner). Interview with the author, January 9, 2026.

Banks, Sara (parishioner). Interview with the author, January 9, 2026.

Bush, Aaron (parishioner). Interview with the author, January 8, 2026.

Bush, Rosetta (parishioner). Interview with the author, January 9, 2026.

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Helm, Anita. Personal correspondence with the author, March 31, 2026.

History Matters, LLC. *Loudoun County African-American Historic Architectural Resources Survey*. Loudoun County Board of Supervisors and The Black History Committee of the Friends of the Thomas Balch Library, September 2004.

Jeffries, Lillie (parishioner). Interview with the author, January 9, 2026.

Jones, Alice (parishioner). Interview with the author, January 7, 2026.

Lansdown, Joyce "Faye" (parishioner). Interview with the author, January 8, 2026.

Thornton, James Henry (parishioner). Interview with the author, January 9, 2026.

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Murray, Rev. L. C. "Brief History First Baptist Church Watson, Va." Handwritten manuscript in the collection of the church.

Robinson, Clara (parishioner). Interview with the author, January 7, 2026.

Roeder, Larry and Barry Harrelson. *Dirt Don't Burn*. Georgetown University Press, 2023.

Saffer, Wynne C. Personal correspondence with the author, March 23, 2026.

Scheel, Eugene. *Loudoun Discovered, vol 1: Eastern Loudoun: "Goin 'Down the Country.*" Friends of the Thomas Balch Library, 2002.

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

Previous documentation on file (NPS):

____ preliminary determination of individual listing (36 CFR 67) has been requested
____ previously listed in the National Register
____previously determined eligible by the National Register
____designated a National Historic Landmark
____ recorded by Historic American Buildings Survey #_____
____recorded by Historic American Engineering Record # _____
____ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

_X__ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
____ University
____ Other
Name of repository: _Virginia Department of Historic Resources, Richmond__

Historic Resources Survey Number (if assigned): DHR ID# 053-5087-0009

10. Geographical Data

Acreage of Property ___0.68_____

Latitude/Longitude Coordinates
Datum if other than WGS84: ___N/A____

Latitude: 38.988229 Longitude: -77.586634

Verbal Boundary Description

The boundary encompasses all of Loudoun County parcel id #282185852000 as shown in the accompanying map entitled National Register Boundary Map.

Boundary Justification

The boundary contains all of the land historically associated with and still owned by First Baptist Church Watson. The property's historic setting and all known associated historic resources have been included within the nominated areas boundary.

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11. Form Prepared By

name/title: _Mary Ruffin Hanbury_____
organization: __Hanbury Preservation Consulting_____
street & number: _P. O. Box 6049_____
city or town: _Raleigh_____ state: _NC_____ zip code: _27628_____
e-mail_maryruffin@hanburypreservation.com_____
telephone: _(919) 828-1905_____
date: _April 8, 2026_____

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.

- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photo Log
First Baptist Church Watson
Leesburg (Vicinity)
Loudoun County, Virginia
Mary Ruffin Hanbury
January 29,2026

Exterior Church view to SE
1 of 26

Exterior Church view to SE
2 of 26

Exterior Church view to E
3 of 26

Exterior Church, Shed view to NE
4 of 26

Exterior Church, Shed view to N
5 of 26

Exterior Church view to SW
6 of 26

Exterior Church view to SW
7 of 26

Exterior Church view to S
8 of 26

Interior Church vestibule view to N
9 of 26

Interior Church vestibule view to S
10 of 26

Interior Church nave view to S
11 of 26

Interior Church nave view to SE
12 of 26

Interior Church nave view to NE
13 of 26

Interior Church pastor's office view to NW
14 of 26

Interior Church rear addition view to E
15 of 26

Interior Church rear addition view to SE
16 of 26

Interior Church rear addition view to W
17 of 26

Interior Church rear addition view to SW
18 of 26

Exterior Church, Shed, Cemetery view to N
19 of 26

Exterior Cemetery view to S
20 of 26

Exterior Cemetery Thornton obelisk view to W
21 of 26

Exterior Cemetery Thornton obelisk view to SW
22 of 26

Exterior Cemetery markers view to SW
23 of 26

Exterior Cemetery Scott marker view to W
24 of 26

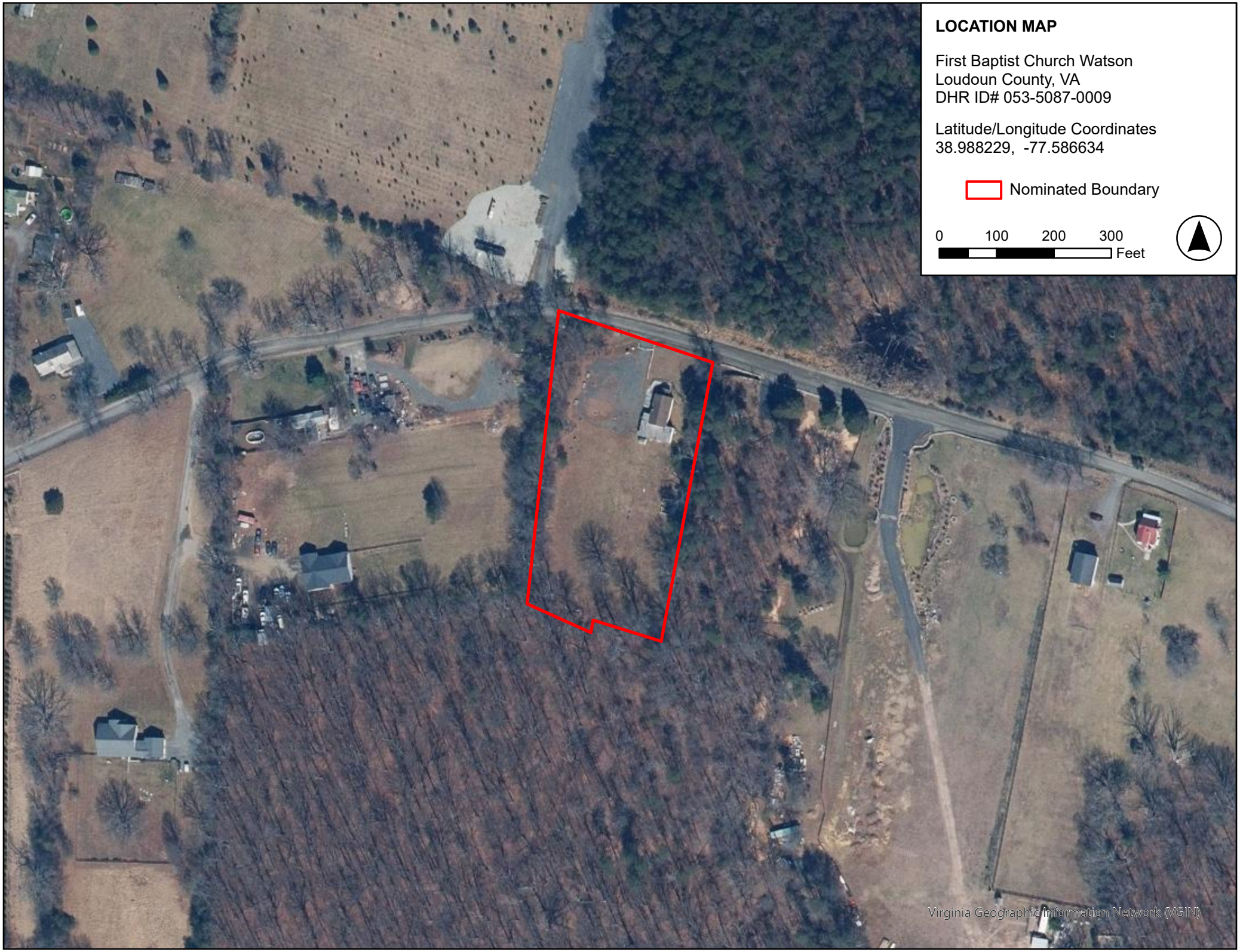
Exterior Cemetery Thornton markers view to W
25 of 26

Exterior Thornton marker view to W
26 of 26

Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.
Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

Tier 1 – 60-100 hours
Tier 2 – 120 hours
Tier 3 – 230 hours
Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.


LOCATION MAP
First Baptist Church Watson
Loudoun County, VA
DHR ID# 053-5087-0009
Latitude/Longitude Coordinates
38.988229, -77.586634
Nominated Boundary
0 100 200 300
Feet
Virginia Geographic Information Network (VGIN)

TAX PARCEL MAP
First Baptist Church Watson
Loudoun County, VA
DHR ID# 053-5087-0009
Loudoun County Tax Parcel: 282185852000
Nominated Boundary
0 200 400 600
Feet
282365017000
282269266000
282264359000
282269338000
282166273000
282277431000
282278474000
282288844000
282169780000
282172979000
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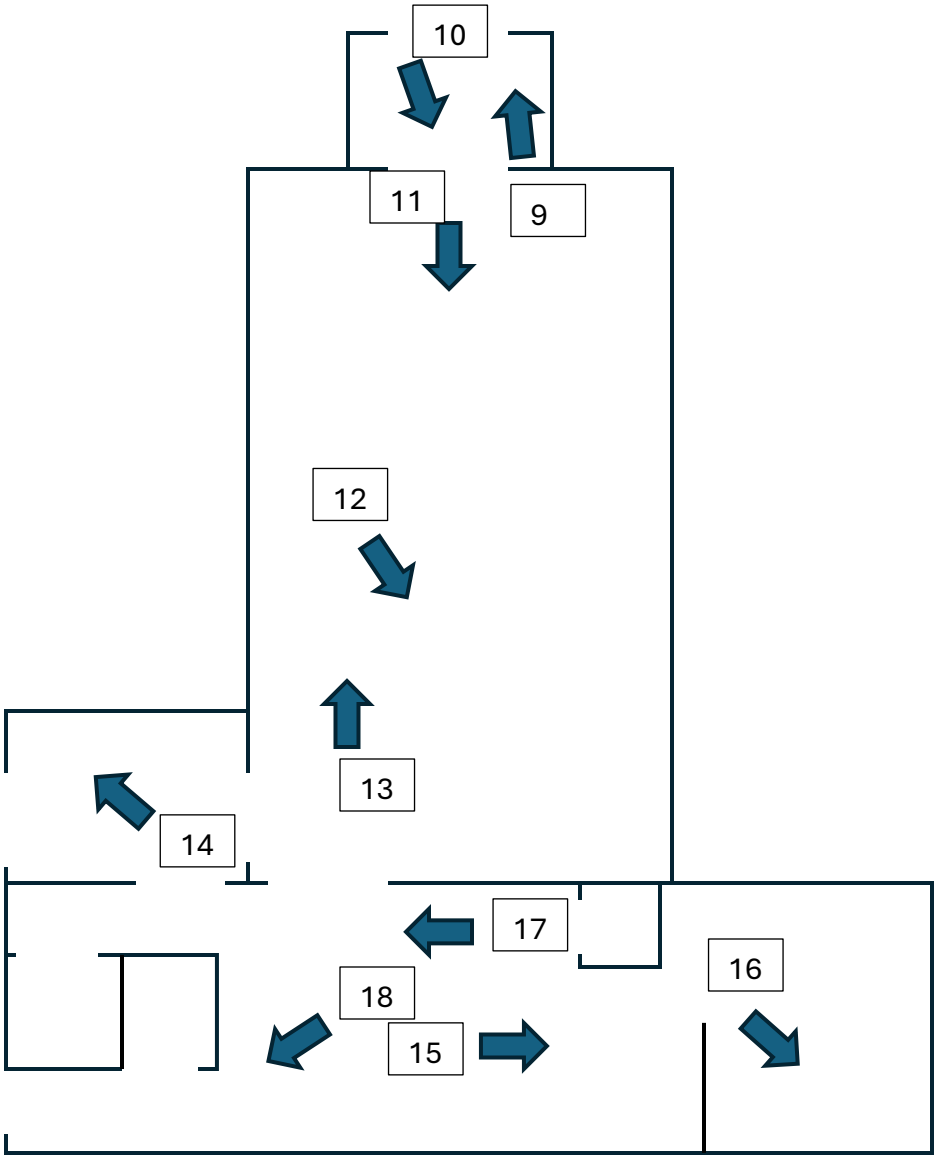
283303837000
284465606000
283468014000
283372666000
283376078000
283495300000
Virginia Geographic Information Network (VGIN)

National Register Site Plan & Photo Key

First Baptist Church Watson VDHR # 053-5087-0009
40931 Red Hill Road
Leesburg vicinity Loudoun County, VA
WGS 84
map by Mary Ruffin Hanbury 4.2.2026



National Register Photo Key (interiors)
Watson First Baptist Church VDHR # 053-5087-0009
40931 Red Hill Road
Leesburg vicinity Loudoun County, VA
Not to scale