

United States Department of the Interior
National Park Service**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 PropertyHistoric name: Mount Carmel Baptist Church and CemeteryOther names/site number: DHR ID# 002-1127

Name of related multiple property listing:

African American Churches in Virginia (MC100012675, DHR ID# 500-0010)

(Enter "N/A" if property is not part of a multiple property listing)

2. LocationStreet & number: 4870 Browns Gap TurnpikeCity or town: Crozet State: Virginia County: AlbemarleNot For Publication: Vicinity: **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_____
Signature of certifying official/Title:_____
DateVirginia 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

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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

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

Category of Property

(Check only **one** box.)

Building(s)

☒

District

☐

Site

☐

Structure

☐

Object

☐

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

1

Noncontributing

0

buildings

1

O

sites

O

0

structures

O

0

objects

2

0

Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: Religious Facility: Church

FUNERARY: Cemetery

Current Functions

(Enter categories from instructions.)

RELIGION: Religious Facility: Church

FUNERARY: Cemetery

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7. Description

Architectural Classification

(Enter categories from instructions.)

VERNACULAR

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD; STONE; CONCRETE; GLASS;
METAL; ASPHALT; SYNTHETICS

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Mount Carmel Baptist Church is located north of the unincorporated community of White Hall, in the Brown's Cove region of Albemarle County. The congregation was founded in 1897, and the present-day church was constructed in 1908. Built into the hillside, the church sits atop a two-acre rectangular tract that was carved out of a larger, westward parcel. The property has a forested perimeter and overlooks Brown's Gap Turnpike (Route 810) and the Doyles River. The primary resource on property is the 1908 sanctuary, which contains a chancel addition constructed in 1975, and a fellowship-hall addition constructed in 1996. The sanctuary is a one-story, one-bay, rectangular, frame building with a central vestibule and tower, which were constructed in 1931. The chancel addition is one-story, two-bay, frame block with a raised basement, which extends from the sanctuary's north elevation. The 1996 fellowship hall is a one-story, one-bay, L-shaped frame addition, which extends from the sanctuary's west elevation. In addition to the church, there is a small ca. 1900 cemetery on the property. The cemetery is located on a knoll to the west of the church, contains approximately sixteen marked burials, and is a contributing site.

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The property's integrity of location, setting, workmanship, feeling, and association are very good. The rear addition and fellowship hall have altered the church's original form, massing, and footprint, leaving the north (rear) elevation of the church obscured. The type, form, and function of the additions, however, is typical of rural African American churches that have evolved over an extended period to accommodate growing congregations and new programming. The cemetery is intact and displays a range of marker types from primarily the mid-20th century to the present. The property's overall integrity of design, materials, and workmanship, therefore, is quite good. While the chancel and fellowship hall have altered the form and massing of the 1908 sanctuary, these additions were constructed to meet the evolving needs of the congregation and are addressed in the African American Churches in Virginia Multiple Property Document, under which the church is being nominated.

Narrative Description

Setting

Mount Carmel Baptist Church sits at the north end of the property's two-acre parcel. The church is accessed by a curved gravel driveway that intersects Browns Gap Turnpike, which runs parallel to the Doyles River, a tributary of the Moormans River. The church is fronted by a gravel parking area that connects to the gravel driveway. The area immediately surrounding the church is open, grassy, and contains no notable landscape features. The White Hall community and larger Brown's Cove region maintain their rural character. The larger area surrounding the church is wooded and undeveloped. Directly east of the church and east of the Doyles River is the former Brown's Cove Colored School, an early-20th-century school for African American children that has been converted into a residence. The former school shares a nearly identical design to Sugar Hollow School, another early-20th-century school for African American children located about seven miles southwest. The former Sugar Hollow School has also been converted into a residence.

Church (1908) with Additions (1975 and 1996), Contributing Building

Exterior Description

Mt. Carmel Baptist Church is composed of two parallel blocks, the primary church and fellowship hall, which are nine feet apart and joined by a hyphen. Both sections face south. The primary church block is on the east side, with the modern fellowship hall to the west. Gable roofs with asphalt shingles are on all blocks of the church and fellowship hall, except for the church nave block which has older standing seam metal roofing. Both the church and fellowship hall are of frame construction, covered with vinyl siding. At the main block, the original clapboard siding is underneath the vinyl. Only the basement of the chancel/choir addition has concrete block exterior walls. Principal facades of both sections face south with a double-door main entrance centered in each, including an open porch over the fellowship hall addition. Both sections are perpendicular to a steep west-to-east downhill slope that is slightly flattened for the buildings and parking lot.

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The 1908 east wing of Mt. Carmel Baptist Church is formed of three building blocks, with the largest nave block in the center and smaller blocks at both ends—entrance block to the south and chancel block on the north. Both entrance and nave blocks are aligned on the north-south center axis, while the chancel block is slightly off-center of this axis due to alignment of its west wall with that of the nave. The entrance block, with public facade facing the gravel parking lot, is one bay deep with a single one-over-one double hung vinyl window on both east and west sides and double entrance doors on the south elevation leading to a center vestibule and flanking toilets. A concrete block stoop with west stairs leads to the entrance doors. Rising above the vestibule is a bell tower, approximately 23' tall, with a rectangular shaft and nearly flat, pyramidal metal roof. Centered on each side of the tower, just below the cornice, is a fenestration opening, now closed. The east side of the building contains four evenly spaced, double-hung, one-over-one sash vinyl windows. The west side of the building contains three evenly spaced, double-hung, one-over-one sash vinyl windows and the north end of the wall is covered by the hyphen addition. The east wing sits atop a parged rubble foundation.

On the north end of the east side of the primary wing, the 1975 chancel block addition has a basement with a grade-level exterior door and two-over-two wood sash window on its east elevation. The east elevation of both floors is two bays wide. The main floor of the block has two two-over-two wood sash windows centered on the wall. The upper floor's north elevation has a pair of centered windows at floor level plus a pair of centered colored glass windows above the floor level windows, just below the chancel's raised cathedral ceiling. The west side does not contain windows or doors.

The 1996 fellowship hall sits west of the primary church block and is connected to the building by a hyphen. The connector matches the rest of the building with its vinyl siding and composite double doors centered on the wall. The south wall contains one two-over-two double hung vinyl window. The foundation is concrete block, and roof is covered with asphalt shingles. West of the hyphen, the fellowship hall is of a front gable form with central entrance covered by a gable portico. The portico is supported by paired square columns and one pilaster flanking either side of the double entrance doors. The entrance doors are composite and match those on the main church block and hyphen. The east wall contains three evenly spaced two-over-two vinyl windows. The north wall of the fellowship hall contains one French door on the east end of the wall. The west wall of the fellowship hall contains four windows. The easternmost window is two-over-two double hung vinyl. There is a section that extends beyond the rest of the wall, which contains a kitchen space on the interior. Within this section, there are two evenly spaced, one-light windows and one composite door on the south wall. Beyond this section, there is one additional window at the north end.

Interior Description

The east church wing contains several sections and additions. Starting from the entrance vestibule, there are restrooms on either side of the entrance. The restrooms were added in 1988. The vestibule's walls and ceiling are finished with original wood beadboard. A set of double, four-panel, wood doors topped by a five light transom leads to the nave.

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The nave block contains a center aisle and side pews facing the chancel at the north end. The symmetrical rectangular nave block is four bays deep with a 13'-8" tall ceiling height. The nave walls and ceiling are finished with original wood beadboard. A chair rail separates the upper portion of the walls, which are finished in a diagonally arranged varnished beadboard and the lower portion, which are finished in vertically positioned painted beadboard. The beadboard ceiling curves inward at the edges. Three non-historic brass fans hang from the ceiling. There are wood floors throughout the nave with carpet running the length of the aisle and into the north end of the nave. The north end of the nave leads to the chancel and choir block and the west wall leads to the hyphen and fellowship hall. The hyphen is accessed by a set of double split panel and glass doors. An original stained-glass window is a remnant of the earliest nave construction, and remains intact atop the doors.

The two-story chancel and choir block was added in c.1975 and are in the slightly off-center north end, viewable from the nave through a large, arched opening. Two steps lead from the nave to the chancel and choir block. The walls are drywall partially covered by thin wood veneer paneling. There is a cathedral ceiling that is also drywall. There is a staircase into the basement on the west side of the room, which is accessed by a door. The north wall of this addition has a pair of centered windows at floor level plus a pair of centered colored glass windows above the floor level, just below the chancel's raised cathedral ceiling. Two pendant lights and one fan hang from the raised ceiling. The floors are covered with carpet extending from the nave.

The 1996 fellowship hall is connected to the nave via a hyphen. The hyphen contains drywall walls and ceilings, with the exception of the east wall, which retains its original clapboard sheathing around the doors and stained-glass window. North of the connector hall is the Pastor's Office, which contains the same finishes as the hyphen and has a doorway to the fellowship hall. The hyphen opens into the fellowship hall via double doors. The fellowship hall is primarily one large room with bathrooms and a utility room on the north end and a kitchen on the west. There are drywall walls and ceilings and ceramic tile floors throughout. A variety of pendant lights and chandeliers hang throughout the space.

Cemetery, Contributing Site

The Mount Carmel Baptist Church cemetery holds generations of Brown's Cove's African American families interred on the rise west of the church. The cemetery is the final resting place for 15 to 23 people, according to church records with around 16 visible graves.¹ The cemetery's roster includes family names like Barbour, Steppe, White, and Howard, all well-known names in the Mount Carmel congregation and wider Brown's Cove community. The earliest known grave belongs to an A. F. Frame, who was buried in 1905 and was a fireman for steam trains and a member of the Brotherhood of Locomotive Firemen.² The most recent burial was Mary Braxton

¹ Mt Carmel Baptist, (Excel spreadsheet, Home Place Collection: Brown's Cove Descendants of the Enslaved)

² *Brotherhood of Locomotive Firemen's Magazine* (Brotherhood of Locomotive Firemen, Indianapolis, Volume XL, 1906, Page 128-129, [Brotherhood of Locomotive Firemen's Magazine - Google Books](#))

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Barbour, who was buried in 2017.³ The cemetery headstones vary in style, from upright headstones used for U.S. servicemen to simple metal or plastic display stakes.

Although small, the cemetery holds the stories of the church's congregation—individuals who shaped local history through their faith and perseverance. Many graves, once marked, have been lost to time, their inscriptions worn away or their locations forgotten. Oral histories from church elders confirm that burials ceased over five years ago, and the cemetery is no longer in active use. Recognizing the importance of preserving this sacred ground, Mount Carmel Baptist Church has taken the first steps by partnering with the Commonwealth History Fund to undertake a comprehensive effort to identify and document unmarked graves. This includes research into archival burial records and future plans to employ ground-penetrating radar (GPR) to locate additional resting places. These efforts ensure that every individual interred here—whether known or forgotten—receives the dignity of recognition.

Integrity Analysis

Mount Carmel Baptist Church and Cemetery is located in rural Albemarle County in an area with minimal new development. In the property's immediate vicinity, there is one dwelling within sight of the historic church. Due to mature landscaping, heavily wooded areas, rolling topography, and the curving road, any other surrounding buildings are not visible from the church. Mount Carmel Baptist Church and Cemetery remain in their original locations, therefore have integrity of location and setting. The property has good integrity of design, materials, and workmanship as an evolved sanctuary that has remained in continuous use since it was erected. The c. 1908 church's vernacular architecture is representative of Virginia's rural, late-19th century, African American churches, as explicated in the Multiple Property Documentation Form (MPD) entitled "African American Churches in Virginia." Additionally, the form of the building, with its entry tower, belfry, interior vestibule, rectangular sanctuary, and later additions with offices and a fellowship hall are character defining features associated with the evolution of African American churches from date of construction to the present. Although the 1988 and 1996 additions postdate the property's period of significance, they do not detract from the property's overall integrity due to their association with important historic congregational activities that have continued up to today; these activities are centered around expansion of programs and the assortment of fellowship and community events that the church has hosted since its founding. The building is in good condition and retains integrity of design, workmanship, and materials associated with its areas and period of significance of c. 1908-1975. The addition of bathrooms on either side of the projecting tower, installation of vinyl siding over the sanctuary's original weatherboards, and replacement windows are typical of the upgrades made to rural African American churches during the mid- to late 20th century. Historic materials, including weatherboard siding, rubble foundation, and original interior finishes are present. The interior framing members visible in the attic are representative of the vernacular construction methods and materials used in the building's original construction.

³ "Mary L. Braxton Barbour," Findagrave, [Mary L. Braxton Barbour \(1918-2017\) - Find a Grave Memorial](#)

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The 1996 Fellowship Hall has standardized materials, including vinyl window sash, composite shingles, sheetrock wall and ceiling finishes, and composition flooring, that have been commonly used since the mid-20th century; vinyl siding has been widely available since the 1980s. The addition of a fellowship hall with a kitchen at African American churches during the 20th century is a widespread feature of buildings that predate World War II and still house active congregations today. Fellowship halls such as this example are found at African American churches still in active use up to the present. The association of the additions with important communal activities, therefore, means that they do not erode the property's overall integrity of design.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ 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

(Mark "x" in all the boxes that apply.)

- ☒ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☒ 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

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Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: African American
SOCIAL HISTORY

Period of Significance

c. 1908-1976

Significant Dates

N/A

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Mount Carmel Baptist Church and Cemetery is being nominated under the “African American Churches in Virginia” Multiple Property Documentation cover document (MPD). The property is locally significant under Criterion A in the areas of Ethnic Heritage: African American and Social History. The period of significance, 1908-1976, begins with the sanctuary’s completion and opening and ends with the traditional 50-year end date for properties where historically significant activities have continued into the more recent past but do not meet Criteria Consideration G. Mount Carmel Baptist Church and Cemetery meets Criteria Consideration A for religious properties and Criteria Consideration D for cemeteries. The property’s significance is derived from its historic role as a cultural and social center for a rural African American community starting in the early 1900s. The church’s ability to meet the specific registration requirements of the “African American Churches in Virginia” are provided at the end of this section.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Criterion A – Ethnic Heritage: African American; Social History

Mount Carmel Baptist Church is invariably tied to the Brown’s Cove community that it serves. Brown’s Cove gets its name from the planter-class Brown family, who moved to western Albemarle County in 1747.⁴ The patriarch of the family, Benjamin Brown, acquired around 6,000 acres of land. Throughout Brown’s life and even after his death, he divided the estate between his male heirs. His children would establish at least four different plantations named Walnut Level, Mount Fair, Headquarters, and Brightberry.⁵ By the 1820s, these plantations enslaved anywhere from 50 to 100 people each.⁶ Following Emancipation, the Brown’s family monopoly on land ownership eventually broke down as family members died without wills or was bought by people outside of the family. According to the church, the founders of the Mount Carmel Baptist Church – Lilburn Waller, Daniel Wood, Lilburn Gratton, Lyon Rodes, and James Jackson – were formerly enslaved at the various Brown family plantations. Officially founded in 1879, the original site of the church was located a half mile north across the nearby Doyle’s Creek from the current site. According to church historians, the founders either purchased or were gifted the two-acre tract of land that houses the current church from the descendants of

⁴ “Mount Fair: A Microcosm of Virginia,” Albemarle Charlottesville Historical Society, October 1, 2024, Accessed February 2026, <https://storymaps.arcgis.com/collections/9cc47e6d9b51424285ed214988d0b0f6?item=2>

⁵ “Contours of Community,” Albemarle Charlottesville Historical Society, Accessed February 2026, <https://storymaps.arcgis.com/collections/9cc47e6d9b51424285ed214988d0b0f6?item=1>

⁶ “Mount Fair: A Microcosm of Virginia”

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Williamson Brown in 1887.⁷ The first church on the small parcel of land was believed to have been built west of the existing church, on the hilltop where later rallies and feasts were held.⁸

The existing church began construction on its current site around 1908.⁹ The first pastor of the constructed church was J.D. Copeland, who led the church from 1908 to 1914.¹⁰ In 1923, the church acquired its organ and church bell from the then-pastor J.R. Willis.¹¹ During this period of time, Virginia's public school system was segregated, prioritizing the needs of White students over Black students and communities. In response to this discrimination, African American churches picked up the mantle of public education and provided educational and religious learning.¹² Mount Carmel was no different, as the nearest formal school was located over six miles over in White Hall, Virginia. According to the church, Mount Carmel taught reading, writing, and arithmetic to local Black families, strengthening the church's bond to the community and cementing itself as a cornerstone of Brown's Cove life. The church ended its role as a school in 1927 when the Brown's Cove School opened across the street.¹³ In 1931, a member of the church, Deacon Winston Goings, built the church's bell tower.¹⁴ By 1950, power lines were constructed through Brown's Cove and the community as well as the church gained access to electricity.¹⁵

Mount Carmel Baptist Church expanded with additions in 1975, 1988, and 1996. These expansion periods resulted from congregational growth and members' investment in and support of their church. As stated in McDonald, et. al., "additions to churches are often a sign of health as the church is growing and able to raise sufficient funds to accomplish ambitious goals," as was the case at Mount Carmel.¹⁶

Community Involvement

Even after Brown's Cove School opened its doors across the street in the 1920s, Mount Carmel still acted as a center for Brown's Cove social life. Throughout the 1930s, Mount Carmel hosted Easter and Christmas rallies, revivals, and Homecoming events.¹⁷ During the Great Depression, the church held lawn parties to raise funds for the church's operation, with the church's pastor G.

⁷ Eursaline Inge, "Mount Carmel Baptist Church," Home Place Collection: Brown's Cove Descendants of the Enslaved, May 2024, PowerPoint Presentation

⁸ Mount Carmel Baptist Church, *Mount Carmel Baptist Church*, Home Place Collection: Brown's Cove Descendants of the Enslaved, PDF Brochure

⁹ Mount Carmel Baptist Church, PDF Brochure

¹⁰ "Mount Carmel Baptist Church: 1879-2024," Home Place Collection: Brown's Cove Descendants of the Enslaved, PowerPoint Presentation

¹¹ Mount Carmel Baptist Church, PDF Brochure

¹² McDonald, Halberg, Stump, and Pollard, "African American Churches in Virginia MPD," National Park Service

¹³ Mount Carmel Baptist Church, PDF Brochure

¹⁴ Mount Carmel Baptist Church, PDF Brochure

¹⁵ Mount Carmel Baptist Church, PDF Brochure

¹⁶ McDonald, Halberg, Stump, and Pollard, "African American Churches in Virginia MPD," National Park Service.

¹⁷ "Mount Carmel Baptist Church: 1879-2024," Home Place Collection: Brown's Cove Descendants of the Enslaved, PowerPoint Presentation

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W. Berkley reducing his salary in half in order to provide money for the church.¹⁸ Through the late 1970s and early 1980s, Mount Carmel also played host to the local N.A.A.C.P. Branch of Albemarle County. Starting in the 1960s, Mount Carmel joined the Piedmont District Baptist Association, an organization aiming to strengthen ties between nearby churches, raise social awareness, and train ministers, deacons, and laymen.¹⁹ Mount Carmel hosted meetings of the union and raised money for the association's fundraiser during the 1983-1985 Ethiopian famine.²⁰ Mount Carmel also join the Piedmont Baptist Ministers and Deacon Union between the 1960s and 1970s.²¹ The Brown's Cove community's ties to Mount Carmel are long-lasting, with former Brown's Cove residents driving over an hour to attend the church's services.²²

Mount Carmel has had several community leaders among its members. Charles Lee Barbour, Charlottesville's first Black mayor, grew up in Brown's Cove in the 1930s and 1940s. Barbour, his uncle, and the 9 other kids he was raised with labored daily on his uncle's farm, working by hand to put food on the table. Barbour also attended school at the Brown's Cove school across from Mount Carmel Church, walking over 3 miles to get to and from the school from his uncle's farm. As he walked to school, he saw white students being bussed to the all-white school in nearby Crozet, who threw racial abuse Barbour's way as they passed.²³ The intense poverty and hard living Barbour experienced encourage him to seek a life in the town of Charlottesville. At the age of 16, he hitched a ride on a school bus and applied for a job as an orderly at the University of Virginia Hospital.²⁴ By 1960, Barbour graduated from the segregated Burley High School with a nursing degree and found a job as a cardiac technician at the University of Virginia Hospital, remaining in the position for over 30 years.²⁵ Barbour also became politically involved in the 1960s, joining the N.A.A.C.P., assisting state office campaigns, and going door to door to register Black voters. In 1970, Barbour was recruited by the Democratic party to run for a city council seat, winning by 81 votes in the face of racist harassment to him and his wife.²⁶ As city councilman, he nominated and successfully appointed Grace L. Tinsley to the Charlottesville schoolboard as the first Black woman to hold that position.²⁷ When Barbour was up for reelection in 1974, he faced resistance from within his own political party and colleagues on city council. Since Barbour was named as vice mayor in 1972, tradition dictated that he would become the next mayor of Charlottesville. However, Barbour was asked by his fellow Democrat councilman Mitchell Van Yahres to announce that he had no intention to become mayor.²⁸ Despite the attempts to stop him, Barbour won reelection by 209 votes and was unanimously

¹⁸ Mount Carmel Baptist Church, PDF Brochure

¹⁹ "Mount Carmel Baptist Church: 1879-2024," PowerPoint Presentation

²⁰ "PDBA Releases Contribution List," *Charlottesville-Albemarle Tribune* volume XXX, no. 47, March 28, 1985

²¹ "Mount Carmel Baptist Church: 1879-2024," PowerPoint Presentation

²² Theresa Curry, "Mt. Carmel Church Named a Threatened Historic Landmark," *Crozet Gazette* 19, no. 1 (2019): 50

²³ "Barbour," *The Daily Progress*, July 3, 1994, Page A8

²⁴ "Barbour," *The Daily Progress*,

²⁵ "Barbour," *The Daily Progress*,

²⁶ "Barbour," *The Daily Progress*,

²⁷ "First Black Woman Is Appointed To Local School Board," *Charlottesville-Albemarle Tribune* volume XVIII, no. 6, February 4, 1971, Page 1

²⁸ "Barbour," *The Daily Progress*,

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named as mayor of Charlottesville, becoming the first Black man to hold that office and the first Black mayor in a predominately white city.²⁹ As mayor, Barbour became known as the “Father of the Downtown Mall,” after he successfully pushed for the creation of the public, walkable shopping center within the heart of Charlottesville.³⁰ In 1978, Barbour decided not to run again for city council. Following his political career, Barbour remained active, calling out a Harrisonburg television station for racist hiring practices and the city of Charlottesville for limiting African Americans from leadership positions.³¹ In 1980, Barbour was elected president of the Monticello Area Community Action Agency also known as MACAA, an organization that helped fight poverty in the Charlottesville area.³² Under Barbour’s leadership, MACAA sponsored the Summer Food and Recreation Program which provided free food and activities for children in Charlottesville, Albemarle County, Louisa County, and Nelson County. MACAA’s Comprehensive Neighborhood Improvement Plan (CNIP) along with the Charlottesville Housing Improvement Program, supported lower income families with home renovations, covering 80% of the price of materials needed for the project.³³ On Christmas of 1980, MACAA distributed clothes and toys to at least 60 low-income families in Charlottesville.³⁴

Randolph White was the founder, editor, and publisher of the Charlottesville-Albemarle Tribune, an African American newspaper through which White voiced his opposition to segregation and Black oppression.³⁵ The Tribune promoted community events, writing about services, celebrations, meetings, homecomings, rallies, revivals, and concerts at Mount Carmel Church. Randolph White was born on October 3, 1896, in Browns Cove, Virginia.³⁶ He went to school at the small, one room, Brown’s Cove school across the street from Mount Carmel Baptist Church. Although he believed his education at the school was inferior to his later schooling in Columbus, Ohio, White saw that schools for White children weren’t especially better, believing that the difference lie in the time spent learning, as Black children were needed to work on family farms to put food on the table while white kids were able to go to school for longer period of time. “They didn’t pay much attention to education then. Everyone worked in the fields, and education wasn’t important. They’re just catching up now,” White would say in 1984.³⁷ In 1911, White left Virginia for Ohio in pursuit of a better education, graduating from Sohio Business College and becoming a machinist.³⁸ White would go on to join the United States Army in the 9th Cavalry Regiment, stationed in the Philippines as a clerk for military lawyers.³⁹ White left the military in

²⁹ “Barbour,” *The Daily Progress*,

³⁰ Scott, Hamler, “Charles Barbour, The Visionary Behind Charlottesville’s Downtown Mall”, Visit Charlottesville, Charlottesville Albemarle Convention and Visitors Bureau, Accessed March 5, 2026, [Charles Barbour: The Visionary Behind Charlottesville’s Downtown Mall | Visit Charlottesville](#)

³¹ “Barbour,” *The Daily Progress*,

³² “MACAA Elects New Officers,” *Charlottesville-Albemarle Tribune* volume XXVI, no. 6, June 12, 1980, Page 1

³³ “Additional Help Available For Centre City Home Rehabilitation,” *Charlottesville-Albemarle Tribune* volume XXVI, no. 8, June 26, 1980, Page 1

³⁴ “M.A.C.A.A. to Brighten Holidays for Needy Families,” *Charlottesville-Albemarle Tribune* volume XXVI, no. 31, December 18, 1980, Page 1

³⁵ Agnes, Cross-White, *Charlottesville, the African-American Community* (Arcadia Publishing, 1998), Page 103

³⁶ Agnes Cross-White, *Charlottesville, the African-American Community*, Page 104

³⁷ “White,” *The Daily Progress*, February 26, Page 29

³⁸ “Editor hasn’t slowed much,” *Richmond Times Dispatch*, January 26, 1987, Page 11

³⁹ David Maurer, “Yesteryears: Randolph White,” *The Daily Progress*, July 29, 2012

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1928, returning to Ohio before the Great Depression forced his move back to Charlottesville, Virginia.⁴⁰ The move back was shocking to White as segregation and blatant racism reigned supreme in Virginia. White was only able to work as a janitor at the University of Virginia Hospital despite being overqualified with previous experiences as a machinist, clerk, and sergeant in the Army.⁴¹ White was quickly promoted to a supervisory position of orderlies, ward maids, and janitors at the hospital. At the time, UVA Hospital was segregated with Black patients and Black workers in the basement. Nurses and patients alike had to endure dripping pipes and rats throughout the basement while there were open beds in other parts of the hospital.⁴² Black employees at the hospital had brutal schedules as well, with 12-hour workdays, 6 days a week while only being paid \$7.00 per week.⁴³ In response to the overwhelming mistreatment, White and other Black employees formed Local 550 of the State, County, and Municipal Workers of America.⁴⁴ Using the power of collective bargaining, Local 550 was able to desegregate the basement ward, forcing the hospital's administration to move Black patients and employees up to other wards although resistance to integration would last for years.⁴⁵ Around this time in 1949, White and his wife Grace established a "sit-in" theater less than a mile up the road from Mount Carmel Baptist Church. This theater was open to everyone in the Brown's Cove community regardless of skin color at a time where legal and social laws dictated segregation in public spaces.⁴⁶ In the 1950s, White began training in inhalation therapy, studying at the Children's Hospital in Washington and the Massachusetts General Hospital in Boston, Massachusetts.⁴⁷ After graduating, White returned to UVA Hospital to head the new department of oxygen therapy while becoming the first Virginian and first Black Southerner to be accepted into the American Association of Inhalation Therapists.⁴⁸

Mount Carmel Baptist Church and Cemetery is being nominated under the "African American Churches in Virginia" Multiple Property Documentation form (MPD). The property is an example of a church-based historic district, which is one of the property types identified in the MPD. The property includes a c. 1908 church with additions from c. 1931, 1975, 1988, and 1996, as well as a cemetery that has been in use since it was established. The church building's original design and its subsequent additions, including remodeling and upgrades, match the typical architectural trends described in the MPD. Mount Carmel Baptist Church originally included a sanctuary and was expanded c. 1931 with a projecting tower that included a primary entry, vestibule, and belfry. A 1975 rear addition included a chancel and choir. 1988 additions

⁴⁰ "Editor hasn't slowed much," *Richmond Times Dispatch*, Page 11

⁴¹ Dan Cavanaugh, "UVA and the History of Race: Confronting Labor Discrimination," UVAToday, March 18, 2021, [UVA and the History of Race: Confronting Labor Discrimination](#)

⁴² James Robert Saunders and Renae Nadine Shackelford, *Urban Renewal and the End of Black Culture in Charlottesville, Virginia: an Oral History of Vinegar Hill* (McFarland Publishing, 1998), Page 44

⁴³ Dan Cavanaugh, "UVA and the History of Race: Confronting Labor Discrimination,"

⁴⁴ Dan Cavanaugh, "UVA and the History of Race: Confronting Labor Discrimination,"

⁴⁵ James Robert Saunders and Renae Nadine Shackelford, *Urban Renewal and the End of Black Culture in Charlottesville, Virginia*, Page 44

⁴⁶ Phil James, "Secrets of the Blue Ridge: In Search of the Silver Screen," *Crozet Gazette*, December 4, 2020, [Secrets of the Blue Ridge: In Search of the Silver Screen | Crozet Gazette](#)

⁴⁷ David Maurer, "Yesteryears: Randolph White,"

⁴⁸ David Maurer, "Yesteryears: Randolph White,"

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include two bathrooms – one on either side of the entrance. In 1996, restrooms, office spaces, kitchen, and fellowship hall were added, which signifies the continued value of traditional congregational activities. The property's period of significance, 1908-1976, is within the historic period extensively discussed in the MPD's historic context, Sanctuaries of Governance and Social Structure: The Role of African American Churches from Reconstruction to Civil Rights, 1861-1968. The MPD's registration requirements provide that, for properties where historically important activities have continued to the present, ending a nominated church's period of significance 50 years prior to the date of nomination, is appropriate. As is explained in Section 7, Mount Carmel Baptist Church and Cemetery has integrity of location, setting, design, workmanship, materials, feeling, and association that convey the property's historic significance. Because the property's significance is based in its association with significant trends under Criterion A in the areas of Social History and Ethnic Heritage: African American, Mount Carmel Baptist Church and Cemetery also meets Criteria Considerations A and D.

Mount Carmel Baptist Church and Cemetery
Name of Property

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Mt. Carmel Baptist, (Excel spreadsheet, Home Place Collection: Brown's Cove Descendants of the Enslaved).

Brotherhood of Locomotive Firemen's Magazine (Brotherhood of Locomotive Firemen, Indianapolis, Volume XL, 1906, Page 128-129, [Brotherhood of Locomotive Firemen's Magazine - Google Books](#))

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"Mount Fair: A Microcosm of Virginia," Albemarle Charlottesville Historical Society, October 1, 2024, Accessed February 2026, <https://storymaps.arcgis.com/collections/9cc47e6d9b51424285ed214988d0b0f6?item=2>

"Contours of Community," Albemarle Charlottesville Historical Society, Accessed February 2026, <https://storymaps.arcgis.com/collections/9cc47e6d9b51424285ed214988d0b0f6?item=1>

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Theresa Curry, "Mt. Carmel Church Named a Threatened Historic Landmark," *Crozet Gazette* 19, no. 1 (2019): 50

"Barbour," *The Daily Progress*, July 3, 1994, Page A8

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Scott, Hamler, "Charles Barbour, The Visionary Behind Charlottesville's Downtown Mall", Visit Charlottesville, Charlottesville Albemarle Convention and Visitors Bureau, Accessed March 5, 2026, [Charles Barbour: The Visionary Behind Charlottesville's Downtown Mall | Visit Charlottesville](#)

"MACAA Elects New Officers," *Charlottesville-Albemarle Tribune* volume XXVI, no. 6, June 12, 1980, Page 1

"Additional Help Available For Centre City Home Rehabilitation," *Charlottesville-Albemarle Tribune* volume XXVI, no. 8, June 26, 1980, Page 1

"M.A.C.A.A. to Brighten Holidays for Needy Families," *Charlottesville-Albemarle Tribune* volume XXVI, no. 31, December 18, 1980, Page 1

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James Robert Saunders and Renae Nadine Shackelford, *Urban Renewal and the End of Black Culture in Charlottesville, Virginia: an Oral History of Vinegar Hill* (McFarland Publishing, 1998), Page 4

James Robert Saunders and Renae Nadine Shackelford, *Urban Renewal and the End of Black Culture in Charlottesville, Virginia*, Page 44

Phil James, "Secrets of the Blue Ridge: In Search of the Silver Screen," *Crozet Gazette*, December 4, 2020, [Secrets of the Blue Ridge: In Search of the Silver Screen | Crozet Gazette](#)

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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:

- ☒ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☒ Other

Name of repository: Virginia Department of Historic Resources

Historic Resources Survey Number (if assigned): DHR ID No. 002-1127

10. Geographical Data

Acreage of Property 2.0

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 38.184798 Longitude: -78.669912

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Mount Carmel Baptist Church and Cemetery
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Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

The nominated boundary corresponds to Albemarle County tax parcel 14-31B, as depicted on the attached Tax Parcel Map.

Boundary Justification (Explain why the boundaries were selected.)

The nominated boundary includes all extant historic resources associated with Mount Carmel Baptist Church.

11. Form Prepared By

name/title: Mount Carmel Baptist Church members; Charlotte Leahy
organization: _____
street & number: 4870 Browns Gap Turnpike
city or town: Crozet state: VA zip code: 22932
e-mail: ingearal@gmail.com
telephone: 434-906-2351
date: 8/12/2026

Mount Carmel Baptist Church and Cemetery
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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.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Mount Carmel Baptist Church

City or Vicinity: Crozet

County: Albemarle State: Virginia

Photographer: Joanna McKnight

Date Photographed: July 19, 2024 and March 9, 2026

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 15. Church, façade, facing NNE

2 of 15. Church, sanctuary façade, facing NNE

3 of 15. Church, east elevation, facing west

4 of 15. Church, east elevation, facing SW

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- 5 of 15. Church, north elevation, facing south
- 6 of 15. Church, west elevation, facing east
- 7 of 15. Church, sanctuary, facing north
- 8 of 15. Church, sanctuary, wall detail, facing NNE
- 9 of 15. Church, sanctuary, facing south
- 10 of 15. Church, sanctuary, entrance doors, facing south
- 11 of 15. Church, historic exterior wall of sanctuary showing the original stained glass window
- 12 of 15. Church, chancel, facing north
- 13 of 15. Sign
- 14 of 15. Cemetery
- 15 of 15. Cemetery

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

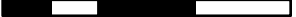
The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201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

LOCATION MAP

Mount Carmel Baptist Church and Cemetery
Albemarle County, VA
DHR ID# 002-1127

Latitude/Longitude Coordinates
38.184798, -78.669912

 Nominated Boundary

0 100 200 300
 Feet



TAX PARCEL MAP

Mount Carmel Baptist Church and Cemetery
Albemarle County, VA
DHR ID# 002-1127

Albemarle County Tax Parcel: 14-31B

 Nominated Boundary

0 150 300
Feet



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01400000003200

01400000003300

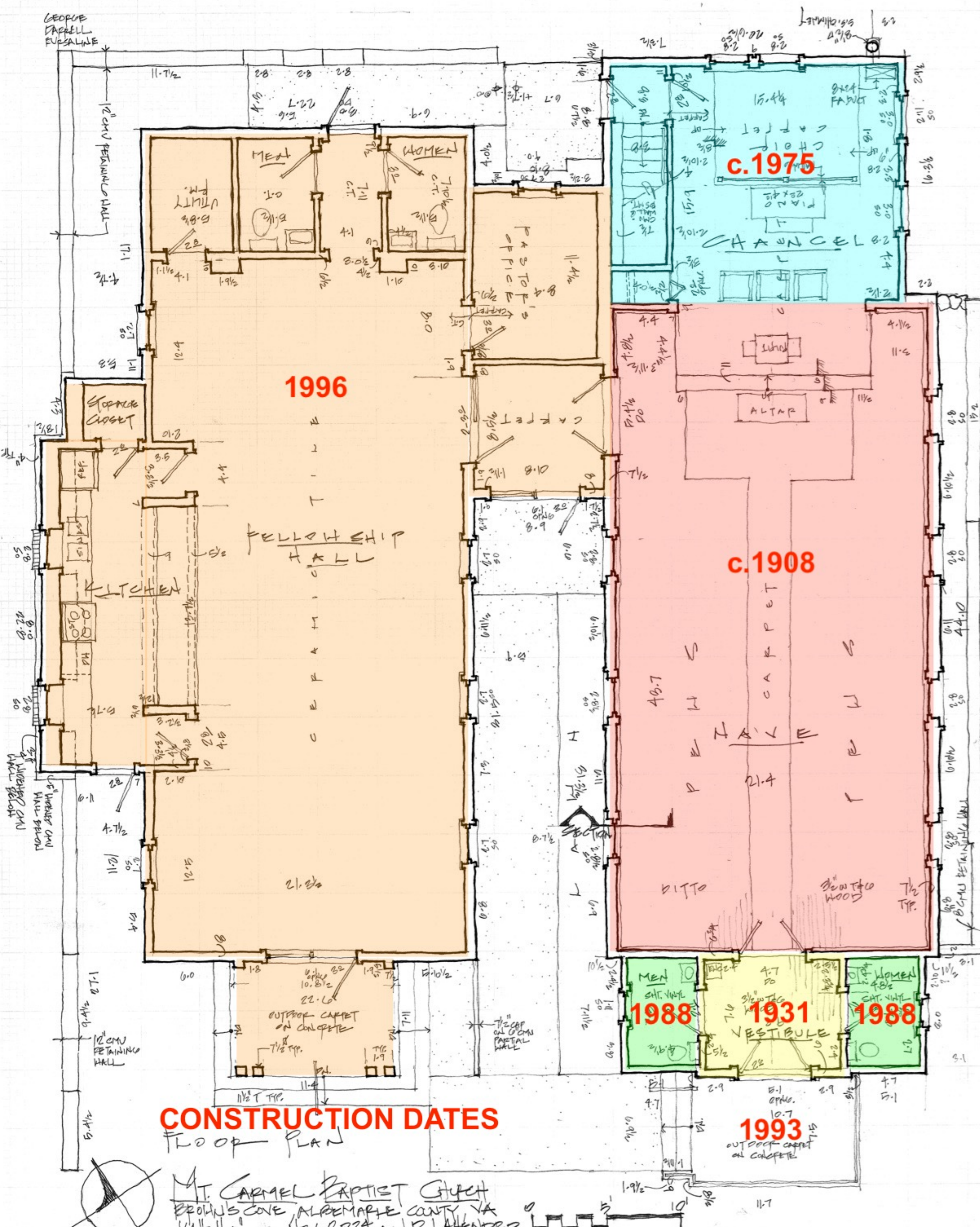
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4870

Mt. Carmel
BAPTIST CHURCH

Est. 1879



