

Section Three: Short Papers on Properties

Short Papers on Properties.



*Fig. 1 Wynne Saffer leads tour of Saffer Cemetery,
photo courtesy of Larry Roeder.*

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The redesign for the 2020/2021 edition adds a section of short papers on properties, which has also been a focus of Bulletin articles since its beginning. This issue deals with cemeteries; but future issues could focus on any property of historical interest such as churches which were the focus in our 1958 issue. In this section, we are looking at four specific cemeteries and a church in and around the South Riding Proprietary that are associated with Blacks in some way: the Dean, Hampton Brewer and Saffer cemeteries, as well as the Prosperity Baptist Church, its cemetery and archives. Other burial grounds and historical buildings also exist in the area, like the Settle-Dean Cabin. These are along Braddock Road and the former village of Conklin. Other cemeteries in the area are discussed on the Conklin village website at <https://conklinproject.wordpress.com/>. Those include the **Cage Hutchison Cemetery** (across from Little River Elementary School, **Mystery Cemetery** (South Riding Boulevard at the entrance to South Riding from Highway 50), **Pangle Cemetery** (near McDonald in South Riding), and **Poland Cemetery** (in a Cul de Sac near 25527 Little Cedar Court).



Fig. 2 Teak Bench at the Saffer Cemetery, courtesy Larry Roeder

SOUTH RIDING CEMETERIES

**By Larry Roeder, Wynne Saffer and Pastor
Carlos Lawson**

These specific properties were chosen because many South Riding residents have asked the Bulletin to publish a study, and over the last several years, many participated in tours organized by the Edwin Washington Project. We hope this discussion will encourage more people to visit the sites.¹ Because some grounds are in serious need of renovation and further research, we also hope direct exposure will spur civic action to preserve and promote all cemeteries in Loudoun, much as has been done for the graves of veterans of the Revolution, the Civil War and foreign wars. We also need to commend Pastor Michelle Thomas of Leesburg and others who are heavily engaged in protecting poorly maintained Black cemeteries. We encourage readers to support all such efforts.

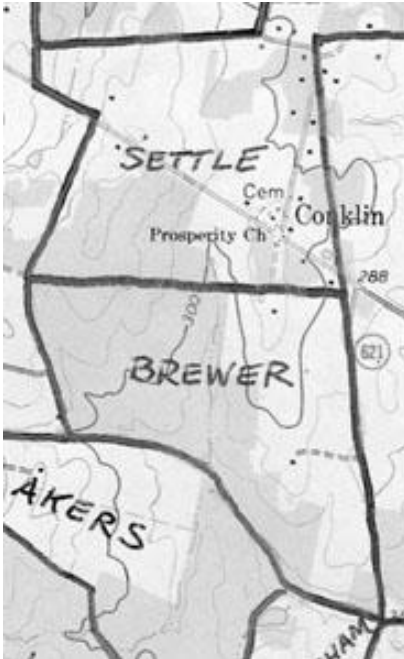


Fig. 3 Map of Settle-Dean properties, Courtesy of Wynne Saffer.

#1 The HAMPTON BREWER CEMETERY

This nearly forgotten and hard to see site holds about 30 burials, many with only unmarked field stones or dirt depressions, which is quite common in rural Virginia. The cemetery is not maintained, and the grass and weeds are overgrown; but the stones can be seen in the winter before the snow falls.

Look directly across from door D3 at the south end of the back lot of Lunsford Middle School, 26020 Ticonderoga Road) and

then across the fence where lies Ticonderoga Farms.² See also the map of the Settle and Brewer properties. The suggestion of the Bulletin of Loudoun County History is that this cemetery be incorporated into the property of the Lunsford Middle School. That way, students and other volunteers will have an easy time keeping the grounds, perhaps even setting up commemorative events.

One unmarked grave likely belonged to Hampton Brewer, who owned the land. He was born in 1802 in Prince William County, then died Dec 20, 1884. The other graves are thought to be of former slaves he freed, or their relatives.³ Brewer brought them from Fairfax and Prince William counties, mostly of the Allen and Gaskins families. However, some of the former enslaved died elsewhere, including James Gaskins, who joined the Union Army,

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where he served in the US 39th Colored Infantry, Company I. He is buried in Leesburg at Mount Zion Community Cemetery, which is another Loudoun cemetery well worth a visit.⁴

The Allen family intermarried with that of Jennie Dean, the famed evangelist. Both families lived in Prince William and Loudoun counties. Though not a licensed pastor, Jennie is considered by many as the first female priest to operate in Loudoun due to her work as an evangelist and helping build the Prosperity Baptist Church on Braddock Road in Conklin.

The following is what we know of the freed Blacks, who the law required be registered as free, to limit the travels of enslaved people. This was based on a law passed by Virginia House of Delegates, 10 December 1793. In addition, free Negroes and mulattos were not allowed to migrate into the state, otherwise they could be seized and deported.⁵

September 11, 1854:

- **Betsy.** Registered free in Loudoun as proved by oath of Hampton R. Brewer. The register showed her then as 50 years old, 5'3" tall and of black color. This register also documented that she had been previously been registered in Prince William County.⁶
- **William Allen.** Declared free by oath of Hampton R. Brewer. About 24 years old, 5' 7 3/4" tall, dark complexion, with a scar near the corner of the left eye and one near the corner of the mouth.⁷
- **Narcissa Allen.** No freedom information given. About 20 years old, 5' tall, black, no scars worth mentioning.⁸
- **Uginta Allen.** (Child of Narcissa). No freedom information given. 18 months old, black, no scars worth mentioning.⁹

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- **Mary Allen.** Declared free as proved by oath of Hampton R. Brewer. About 16 years old, 5' 2 ½" tall, black color.¹⁰
- **Catharine Allen.** (Child of Mary Allen). Declared free as proved by oath of Hampton R. Brewer. 18 months old, lighter complexion than mother.¹¹
- **Alex Allen.** (Son of Amanda Allen). Declared free as proved by oath of Hampton R. Brewer. About 19 years old, 5' 8 ½" tall, dark mulatto color, small scar on his left arm and one on his right foot.¹²

January 13, 1857:

- **Amanda Allen.** (Daughter of Charlotte Allen). About 36 years old, 5'7" tall, brown color. ¹³
- **John Allen.** (Son of Amanda Allen). Freedom proved by Oath. About 14 years old, mulatto color.¹⁴
- **Jas. Gaskins.** (Son of Amy Gaskins). About 12 years old, black color.¹⁵
- **Martha Allen.** (Daughter of Harriet Fletcher). About 21 years old, 5'1" tall, brown color, scar on left side of the jaw.¹⁶

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Mr. *Hampton R. Brewer* Broad Run District,
1882. To J. L. McINTOSH, Treasurer of Loudoun County, Va.,

Head Tax—State, \$1; County, 50 cents.		STATE TAX, 40 cents on the \$100	County School Tax 10 cents on \$100	District School Tax, 8 cents on the \$100	Dog Tax, 75 cents	County Levy, 10 per cent. of State Tax	TOTAL AMOUNT OF TAXES.
Income, \$	Property, \$ <i>32</i>	<i>113</i>	<i>03</i>	<i>03</i>	<i>75</i>	<i>61</i>	<i>255</i>
<i>113</i> Acres of Land	Lot	<i>226</i>	<i>57</i>	<i>45</i>		<i>23</i>	<i>351</i>
Total		<i>339</i>	<i>60</i>	<i>48</i>	<i>75</i>	<i>84</i>	<i>606</i>
License							<i>31</i>
5 per cent. Penalty							<i>30</i>

Received Payment, _____ Treasurer.

RECEIVED FROM: ALEXANDRIA.

Fig. 4 1882 Tax Record for Hampton Brewer Property,
 courtesy of Prosperity Baptist Church Archives.

#2 THE DEAN CEMETERY



*Fig. 5 Walking to Dean Cemetery,
photo courtesy of Larry Roeder*

Directly east of the Hampton Brewer cemetery off the rear parking lot of the Michael Lunsford Middle School, 26020 Ticonderoga Road. Look for the CEMETERY sign east of door D3. This space, which is only accessible by a dirt path is wrapped by a tall metal fence and locked gate. Unmarked field stones indicate graves. The deceased are thought to be members of the Dean family, which owned this land. No specific burial records exist, so more research is required.

The Dean family has been especially important in the history of

Conklin such as Evangelist Jennie Serepta Dean (15 April 1848 – May 3, 1913), described in the biographies. She was its most famous member, though born in the next county. In 2011, as a result of the US census, the Board of Supervisors renamed a portion of the old Dulles District, the Jennie Dean District; but then reversed their decision the same year.¹⁷ Since then, some have recommended the area along Braddock be recognized for its relationship to Ms. Dean.

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Fig 6 Dean Cemetery, looking east to fence, photo courtesy of Larry Roeder

#3 THE PROSPERITY BAPTIST CHURCH AND ITS CEMETERY

This cemetery sits at 42962 Braddock Rd in South Riding on land which was once part of the village of Conklin. Only 6/10ths of a mile from Lunsford Middle School, the church is a white structure on the north side of road.¹⁸ The original structure was erected in 1899 with the help of Jennie Dean and Lewis H. Bailey, as well as local members of the Dean family and neighbors. It then burned down in 1951, to be replaced by the current structure on the north side of Braddock, next to its cemetery. The structure was a covered basement, then an actual above-ground concrete block and brick structure was erected in 1972, with new stucco added in 1976. On April 1, 1972 the cornerstone was laid.¹⁹ Since then, church pastors have made various physical improvements, including by Pastor Lawson who attracted Chinese students from Middleburg Academy in 2014 to paint the walls and volunteers from the Edwin Washington Project who raised funds for the church sign.

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Of course, a church is more than bricks and mortar. From the days of the apostles, its most important elements are fellowship and faith. So, when did the congregation first



Fig 7 Great Singing at the Church, photo courtesy of Prosperity Baptist Church.

meet? On the starting point, there are only hints. What appears certain is that Blacks from the family of Charles Dean and the cluster associated with Hampton Brewer probably joined in fellowship directly after the Civil War; but we do not know exactly when or which people were members. We also do not know where they met in those early days, or if they benefited from the services of any licensed pastors, though Charles Dean was surely an important spiritual leader. Likely, prayer sessions were held in private homes like the Settle Dean cabin (now on Loudoun County Parkway) or perhaps on the Hampton Brewer property.

Charles Dean had been enslaved and then freed by the Settle brothers Thomas (30 March 1903 – 13 March 1890)

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and Nelson (13 January 1809 – 26 April 1890), (both are buried in the Saffer cemetery). For services and loyalty, Charles was freed. In addition, in a will dated from 1886, the brothers gave 142 acres to their friend and his descendants. Also living with the Thomas family were John Douglass, a laborer and his wife Fannie, a domestic servant, and the sister of Charles. Nelson was the last of the Settles to die in 1890, and at that moment, the property passed to Charles.²⁰

1890 was also the year in which the Northern Virginia Union Baptist Sunday School Convention was formed, a founding member of which was Lewis H. Bailey. Formerly enslaved, he began Ebenezer Baptist Church in 1883 in Occoquan, and is credited with helping to form Prosperity in Conklin and Baptist churches in Burke and Bristow, continuing to pastor well in the 1920's.²¹ We do not yet have a date for his initial connection with Conklin, only that he was Pastor in 1908 and Moderator in 1925. Lewis Bailey was also the Brother-in-Law to the evangelist Jennie Dean through her sister Ella.²² Charles Dean was also a cousin of Jennie's.

On April 21, 1897, Charles Dean and his wife Helen deeded an acre of their land at the intersection of Braddock and Elk Lick (now First Frost) to the trustees of the Prosperity Baptist Church, Wilson Harris, Fred Griffin and Robert A. Jones.²³ By 1899, with the help of Jennie Dean, the church building was erected. Jennie spread her faith and a determination to educate Blacks around the region, as far as Alexandria, traveling on a chaise from place to place, and is remembered today on the church sign. By 1913, Prosperity's Sunday School had three teachers and twenty-five scholars. There were also eight parents attending, 52 books in the library and the school met 12 months out of the year.²⁴

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Fig 8, Records Found in the Prosperity Baptist Church, photo courtesy the Edwin Washington Project

Readers are encouraged to visit the Prosperity Baptist Church to join in the services, which are very lively, or to view their archives, which contain many records of the early community, as well as the Conklin Colored School. These records discuss former public-school teachers, as well as the building committee which assisted Jennie Dean in raising funds for Prosperity. Also included are records of the Northern Virginia Union Baptist Sunday School Convention, which the Church joined in 1895.²⁵ The archives also hold original 19th century tax records for Hampton Brewer, which proved to be invaluable understanding the disposition of his property and of the development of the Allen family. Also included is a wonderful hymn book, probably written in the 1920's and 30's, with many works of music associated with Christmas and other celebrations, mostly variants of original pieces. One struck us, a portion of an old negro spiritual from the days of enslavement "Oh, Satan is like a snake in de grass."

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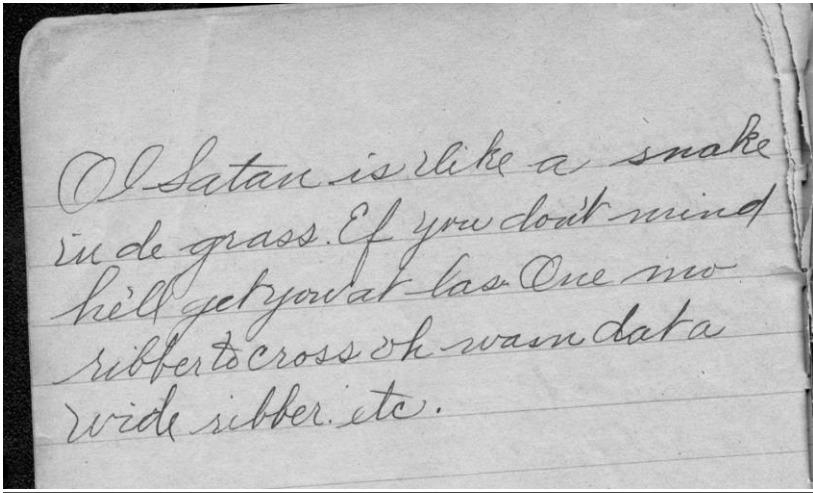


Fig. 9 From Hymnal of Christine Allen, courtesy of the Prosperity Baptist Church Archives

We also discovered in the Church archives a 1927 notebook full of wonderful statements of friendship from fellow graduates with Christine of Armstrong High School in Washington, DC, including:

- **One is friend for a reason.**
- **One is a friend for a rhyme.**
- **One is a friend for a season.**
- **But I am your friend for all times.**

Your friend, Madge Copeland

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Prosperity Baptist Church
Conklin, Virginia
August 11, 1928
Held business meeting
by the Trustees and
members of the church.
It was moved and
carried that all members
who did not help to clean
the church ^{was} up, to pay fifty
cents. 50¢. This is to go to
help to pay to keep up
the Cemetery.
Those who don't help to
clean off the Cemetery will
have to pay 50¢ before they
can bury there.

Fig. 10 1928 Cemetery Record, courtesy of Prosperity Baptist Church Archives

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Family historians should take note that the church also maintains many records on grave sites, including of Armstead and Rheuben, sons of Reuben Nickens, a stone fence maker from Fauquier County, and a family which seems to date in that county back into the 18th century. In fact, many of the Nickens family were buried in the cemetery. There were also people associated with the Hampton Brewer cluster and of course the Dean family. The Nickens family deserves special recognition, because they were masters of the stacked stone fence, called drystone in Scotland, with roots going back over 3,500 in Great Britain, marking the transition between nomadic life and agriculture. Assembling such fences without mortar requires great skill.

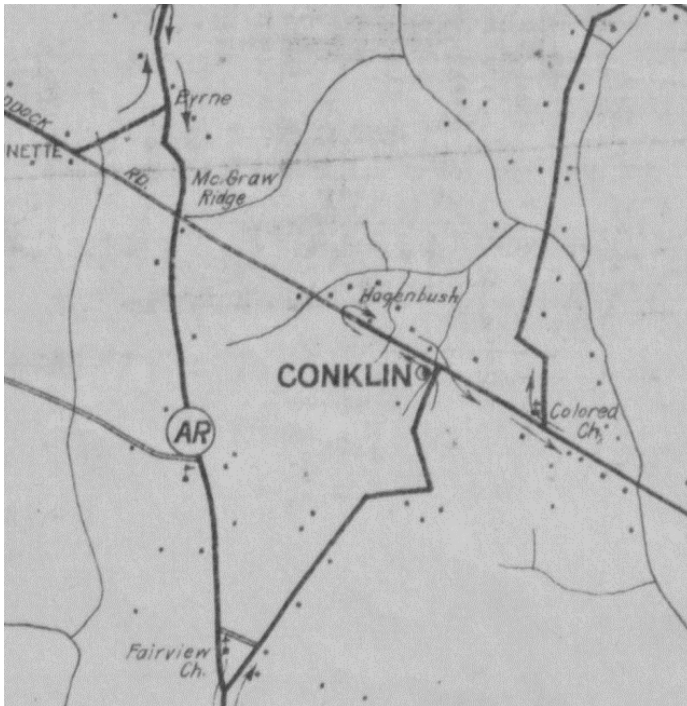


Fig. 11 1925 Map of Conklin, Courtesy Loudoun County Government. Map shows locations of Prosperity Baptist Church and McGraw Ridge, the later which had a white school during segregation.

4. THE SAFFER CEMETERY



Fig. 12 Mystery Stone from Saffer Cemetery, Courtesy Larry Roeder.

Some consider the Saffer Cemetery the traditional western boundary of the village of Conklin. It gets its name mainly because the Saffer family has taken pains to maintain it. However, the land was once owned by the James family, who obtained the property in February 1765. They also participated in the Revolutionary War, however, there are no “known graves” related to that conflict.

From the J. Michael Lunsford Middle School or the Settle-Dean Cabin, head west on Braddock, then right on Riding Center Drive, right on Fleming, then left on Longacre. The cemetery is on the left (west) in a stand of trees. Inside is a teak bench supplied by the Saffer family and many traditional engraved tombstones, as well as field stones. Blacks, members of the Saffer family and Joseph Conklin are buried here, the later for whom the village was named. Conklin was also an early farmer, postmaster and storekeeper. Indeed, some have suggested that if the Chantilly zip code is ever divided between Loudoun and Fairfax counties, it might make sense to use the Conklin name again for the Loudoun portion.

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In addition, to the Settle brothers, who were buried in the cemetery, their sister Susan (1806-1880) is also likely buried there, but the exact plot is unknown. Also included is the gravesite of Dr. Francis Lambert, a former doctor in the Navy of the Republic of Texas. Others buried there are from the Conklin, Hibbs, James, Lambert, Saffer, and Settle families. In addition, Frank Denny, 1865-1939 is buried in the lot. Denny was a single, “mulatto” farmer who lived on Sudley Road in the Southern Broad Run District of Loudoun. For an adventure, we recommend looking for the tombstone of William Saffer, born 1792.

Endnotes:



Fig. 13 Saffer Cemetery from Longacre Road. Well hidden in the trees. Photo courtesy of Larry Roeder

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Endnotes:

¹ See <https://conklinproject.wordpress.com/cemetery-tour/> for detailed background on Conklin and the cemeteries in the area.

² See also in the Balch Library in Leesburg, ADC Street Map for Loudoun, 29th Edition. Alexandria: Alexandria Drafting Company, 2007.

³ A detailed history of Brewer and the Blacks he freed is in [A History of Conklin Village, Loudoun County](http://conklinproject.wordpress.com/) on <http://conklinproject.wordpress.com/>.

⁴ Hewett, Janet. The Roster of Union Soldiers 1861-65, Vol 6, US Colored Troops. Wilmington, NC: Broadfoot, 1997.

⁵ County Records Roll 135, Record of Free Negroes 1844-1861 (last one) .

⁶ Betsy. Record 2250, Page 174. Duncan, Patricia B. Abstracts of Loudoun County, Virginia, Register of Free Negroes, 1844-1861. Westminster, Maryland: Willow Bend, 2000.

⁷ William Allen. Record 2251, Page 174. (Duncan 2000).

⁸ Narcissa Allen. Record 2252, Page 174. (Duncan 2000).

⁹ Uginta Allen, Record 2252, Page 174. (Duncan 2000).

¹⁰ Mary Allen. Record 2253, Page 175. (Duncan 2000).

¹¹ Catherine Allen. Record 2253. Page 175 (Duncan 2000).

¹² Alex Allen. Record 2254, Page 175 (Duncan 2000).

¹³ Amanda Allen. Record 2390. Page 180 (Duncan 2000).

¹⁴ John Allen. Record 2390. Page 228 (Duncan 2000).

¹⁵ Jas Gaskins. Record 2391, Page 228. (Duncan 2000).

¹⁶ Martha Allen. Record 2392. Page 228. (Duncan 2000).

¹⁷ Jennie Dean's descendants, church community dismayed by Loudoun supervisors' vote, by Caitlin Gibson, the Washington Post, April 15, 2011.

¹⁸ Prosperity is also listed as cemetery #158 on page 5520, coordinates H7 in ADC Street Map for Loudoun, 29th edition (Staff 2007) held by the Balch Library. The book, (V Ref 929.50975528. TBL) is marked with pasted tabs on each page associated with a cemetery.

¹⁹ Church staff. Corner stone Laying service, April 1, 1972, Conklin: Prosperity Baptist Church Archives.

²⁰ Records of the Circuit Court of Loudoun County, Land Tax Books, 1865-75; Will Book I: 466, 478.

²¹ Drawbridge, Kevin. "Founding Pastor was born a Slave." *Potomac News*, November 28, 1983, Pg. A1. See also Webster,

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Joyce. Mill House Monthly. Occoquan: Historic Occoquan, 2015, February.

²² Webster, Joyce, interview by Larry Roeder. Historian of Ebenezer (September 25, 2015).

²³ Clerk of the Court. Deed Book 7S, Page 285. Leesburg: Circuit Court of Loudoun County, 1897.

²⁴ Church Convention Staff. "Statistics of the 23rd Annual Session." In Synopsis of the 23rd Annual Session of the Northern Virginia Union Baptist Sunday School Convention, by Convention Staff. Alanthus, Culpepper County, Va: Northern Virginia Union Baptist Sunday School Convention, 1913.

²⁵ NVUBSS Staff. "Statistics of the 23rd Annual Session." In Synopsis of the 23rd Annual Session of the Northern Virginia Union Baptist Sunday School Convention, by Convention Staff.