

For Office Use Only

Date Rec'd: _____ Survey Verified: *Y N* by: _____ Field Check by: _____ Petitions Needed: *Y N*
Nomination: *Archaeological* *Site* *Structure(s)* *Structure & Site* *District*

8. Historic Ownership

original owner: Unknown
significant later owner(s): Missionary Baptist Church

9. Construction Dates

original: Known marker from 1902
alterations/additions: Unknown

10. Architect

original construction: N/A
alterations/additions: N/A

11. Site Features

natural: The site is relatively flat and slopes towards the southwest to the Trinity River. Originally wooded, the center of the site is largely overgrown with trees and brush; the northern and southern portions of the site are partially cleared with areas of tree and somewhat overgrown with brush. Dirt roads parallel the southeast property line and lead to the southern portion of the site.

urban design: N/A

12. Physical Description

Condition, check one:

excellent
 good
 fair

deteriorated
 ruins
 unexposed

unaltered
 altered

Check one:

original site
 moved(date _____)

Describe present and original (if known) physical appearance. Include style(s) of architecture, current condition and relationship to surrounding fabric (structures, objects, etc). Elaborate on pertinent materials used and style(s) of architectural detailing, embellishments and site details.

This 3-acre trapezoid-shaped site is located in the southeastern quadrant of Dallas County – a historically rural area of the county. The Sam Street Map of Dallas County of 1900 shows the area’s land surveys were orientated towards the nearby Trinity River; the subject site is approximately one mile from the river. In 1900, much of the land in the area was within the Trinity River floodplain and wooded; few of the large parcels had houses associated with the land, indicating the subject property was not farmed (presumably due to the need to clear the land for agricultural use) or were farmed but the owners or tenant farmers did not live on the land. The nearest community to the subject site is Kleberg to the east and Rylie to the north.

The subject site is part of the George W. Shaw Abstract 1387; the land in the abstract (or survey) extended southwest to the Trinity River and included the majority of a small, creek-fed lake identified as ‘Dowdy’s Club Lake.’ The Sam Street County map did not show any development at the southwest end of the property (near the lake) although the adjacent property (the Shelton Abstract 1350) at the west side of the lake, under separate ownership, had several ‘club buildings’ at the northwest side of the small lake.

Due to the natural advantages of the area – forested, near the Trinity River and including small lakes – there were several clubs for outdoor activities in the vicinity of the subject site at the turn of the century. These clubs were easily accessed by residents of Dallas (10+ miles away) for day or weekend stays for hunting, fishing and swimming. Another small lake was located across the Trinity River – the ‘Fin and Feather Lake’ as shown on the Street map; this lake was close to the town of Hutchins to the east.

A 1952 USGS aerial photograph indicates much of the property surrounding the subject site had been cleared of trees and was in agricultural use. The southwestern third of the site where the marked cemetery is located was heavily treed with large trees. The center portion of the site was largely open with isolated, larger trees – which is consistent with recollections of neighbor Betty and Sam Baty and Dorothy Philpot that the cemetery began a short distance from the back of the church building.^{1,2} Faint trails are visible in this photograph which the neighbors state are the paths of the walking paths within the cemetery. The northeastern third of the site (adjoining Haymarket Road) was also largely open with isolated, larger trees located along the northwestern property line and several large groves of trees are visible at the northeastern corner, near the road. The pyramidal roof of the Missionary Baptist Church building was visible in this area. Photographic enhancement of the 1952 photograph clearly shows this building; GIS measurements indicated it is approximately 30’ x 30’ in size.³ The Baptist Missionary Church building is visible near Haymarket Road. Refer to Illustration 4.

A 1968 USGS aerial photograph continues to show much of the adjacent land to be in agricultural use although the beginnings of gravel and sand pits appear on adjacent property to the southeast. It also appears that a dirt road along the southeastern property line had been relocated slightly (to the northwest) to accommodate trucks accessing these pits; neighbors recall that trucks using this dirt road ran over and destroyed a number of gravestones and sites that were located near this road. However, the majority of the adjacent site to the east of the subject site was still being farmed. The subject site had more tree cover than in 1952. The church building on the site was no longer there. Refer to Illustration 5.

In a 2010 recent aerial photograph, the land to the east of the subject site is now a water-filled gravel pit, including a portion of the site itself; other water-filled gravel pits are seen in the vicinity of the subject site. The center area of the site, around the ‘marked cemetery’ as defined by Texas Historical Commission, has become more treed and has denser ground cover. The front portion of the subject site (nearest to Haymarket Road) has recently been cleared of trees and brush and is the most open area of the property. Although the wood church was located in this area, it was pier and beam construction and there is no remains or evidence of it remaining. The middle portion of the property is now heavily treed with brush with undergrowth below.

Since Missionary Baptist Church left the site and stopped maintaining the site in the mid-1950s, the site has become overgrown, and there is no discernable trace of the boundaries of the historic cemetery. Several grave markers can be found scattered around the middle section of the site (Tracts C) with some appearing to be in their original locations. However, the neighbors recall that many of these and other grave markers were originally located in the center of the site and were later pushed over and moved to the southwest in 2008 – refer to the ‘Historic Significance’ section following. Other artifacts associated with a cemetery have been found in the center and southwestern areas of the site including metal grave markers, a bottle and metal tools; these items appear to have been moved from their original locations.

This area of Dallas County was annexed by the City of Dallas on September 28, 1977 and the entire site entered into the City’s Plat Book shortly thereafter, as lot 33 of Block 8770. This platted site was rhomboid in shape and the City’s plat book shows its’ perimeter dimensions as 1,080’ in length by 200’ at

¹ Meeting with Betty and Sam Baty, Dorothy Philpot and members of the Designation Committee, September 2006 and meeting with Betty Baty, Frances James and Marcel Quimby, March 24, 2012.

² Written recollection, name uncertain, 2006 (see Attachments).

³ Photographic enhancement by Geo-Marine Inc., of Plano, Texas; March 22, 2012.

the north and south boundaries (refer to Illustration 3). Dallas County Appraisal District records note the entire site as 4.23 acres in size. A recent survey provided by the owner by Precise Land Surveying Inc. shows the site perimeter dimensions as 1,061' in length by 200' along the north (Haymarket Road) and south boundaries, and the site size as 4.363 acres.⁴

As there is no record of the cemetery extending into the southwestern portion of the site, this area was not included as part of the Landmark Designation. The site proposed for Landmark designation referred to as the 'subject site') includes only the land that was historically associated with the Missionary Baptist Church and its cemetery – and is approximately 3 acres in size.

⁴ Survey completed by Precise Land Surveying Inc, Mesquite, Texas, provided to the City of Dallas in March 2012.

13. Historical Significance

Statement of historical and cultural significance. Include: cultural influences, special events and important personages, influences on neighborhood, on the city, etc.

Missionary Baptist Church was established on rural land located midway between the community of Rylie and the Trinity River. (refer to illustration 1). The land was purchased and a church built to house a congregation of rural African-Americans who were farmers or tenant farmers in the area. Though the church building is gone, a cemetery containing at least 100 graves remains

Rylie Community

Rylie, Texas was located on a portion of the land grant named for J. R. Rylie (born in North Carolina c. 1801) and given to his widow Mary Rylie; as a widow with dependents, Mary was issued a Peters Colony Nacogdoches 3rd class certificate for 640 acres which was filed May 16, 1853. J. R. and Mary had moved from Illinois to Dallas by July 1846.⁵ J. R. worked as a blacksmith in Dallas but died in October 1849.⁶ Following his death, Mary and her children (a son and three daughters) moved near Scyene and in 1853 received the land grant. Following Mary's death, her eldest son John Armstrong and his family lived on the 200 acres located in the J. R. Rylie survey that he inherited from Mary.

The community dates to the 1870s but remained small until a railroad line passed through it. A location along a rail line was always a spur to economic and population growth for small towns in Texas in the years after the arrival of the railroads in North Texas. Dallas began its growth into a major city following the arrival of the Texas and Houston Central railroad in 1872, followed by the Texas and Pacific in 1873.

The Texas Trunk Railroad ran southeast from Dallas and stopped in Rylie;⁷ this was perhaps the worst organized and constructed railroad in the state and had a storied history. The Dallas Morning News rail editor often wrote pejoratively of this "smallest line" in Texas. Chartered on November 6, 1879,⁸ the railroad was planned to run from Dallas southeast to the Gulf Coast, a distance of 350 miles.⁹ By 1881 only 36 miles existed (a local line between Dallas and Athens) and it was placed in receivership; the line defaulted several times thereafter and was placed in receivership another seven times, before being purchased by the Texas and New Orleans Railroad, November 25, 1899.¹⁰ The Texas Trunk served primarily as a freight line bringing wood, coal and cotton from rural east Texas to Dallas for shipping elsewhere. Easy rail transport to market would also have increased local agricultural opportunities for farmers who shipped their crops to Dallas' markets. The Trunk Railroad is now largely abandoned.

The railroad arrived in what would become the community of Rylie in 1881 and the community secured recognition in the form of a post office in 1883, with the local railroad agent as postmaster.¹¹ John Rylie layed out and surveyed a townsite on his land in 1884.¹² By 1890 the population was estimated to be fifty people. Rylie's population in 1885 was twenty-five and in 1914, the population had increased to fifty-four – which coincided with the town's peak between 1900 and 1910.¹³ This era coincided with the construction of the locks on the nearby Trinity River; workers from East Texas were brought in on the

⁵ Morris, Rhonda L., 'Rylie Prairie – Gone But Not Forgotten', unpublished manuscript, 1991; page 1.

⁶ Mathew Hayes Nall, "Rylie, TX," Handbook of Texas online (www.tshaonline.org/online/articles/hnr58), accessed June 30, 2011. Published by the Texas State Historical Association.

⁷ Mathew Hayes Nall, *ibid.*

⁸ Nancy Beck Young, "Texas Trunk Railroad," Handbook of Texas Online, (www.tshaonline.org/handbook/online/articles/eqt18), accessed June 30, 2011. Published by the Texas State Historical Association.

⁹ Nancy Beck Young, *ibid.*

¹⁰ Nancy Beck Young, *ibid.*

¹¹ Mathew Hayes Nall, *ibid.*

¹² Morris, Rhonda, *ibid.*, page 3

¹³ Mathew Haynes Nall, *ibid.*

Trunk Railroad for this large project. A short haul railroad was constructed to the site of the locks to haul building materials and supplies.

The rural area around Rylie, Kleberg, Wilmer and Hutchins supported numerous small ‘dirt farms,’ including a small number owned by African Americans.¹⁴ Neighbors of the subject site recall that in the 20s there were several African American farmers in the area, and a school for their children was located at Haymarket and St. Augustine Road).¹⁵ However by the 1940s and 1950s, there were no African Americans living in Rylie or in the nearby rural areas, including around the subject site. This may have been due to the opportunities available to African Americans in the military service or larger cities during and after WWII and is also consistent with the decline of the overall population of the Rylie community noted above.

In 1930, Rylie relocated from its site adjacent to the railroad to a site adjacent to the newly constructed highway (SH 175), a quarter of mile to the northeast.¹⁶ The buildings in the community were abandoned and businesses built new ones; the community lost their post office shortly thereafter.

By the late 1940s Rylie’s population was 180 and supported eight businesses – all at the town’s new location. After WWII, Rylie developed into a suburb of Dallas and its school system was annexed by Dallas Independent School District in 1959. In 1965 the Texas Almanac listed its population as 950 – which included numerous newer, post war houses on large parcels of land in the area.¹⁷ The community of Rylie had never incorporated and was annexed into the City of Dallas in 1977.

Missionary Baptist Church and Cemetery – 1903 to 1955

The first recorded land transaction of the land that would become Missionary Baptist Church was on January 15, 1900 when Mr. Sam Ayers purchased 60 acres from John A. Campbell.¹⁸ Sam Ayers (1846 – 1925) of Hutchins was a local landowner, proprietor of the Hutchins general store, and the town banker. In 1903 the land for the church was purchased from Ayres by three trustees of the Missionary Baptist Church Corp (Trustees W. N. Nichols, J. C. Carter, and William Grayson). The land was described as being approximately 3 acres in size, 200’ wide, located on the east side of the Trinity River; the Trustees paid \$50 for the land. The map of Dallas County produced by Sam Street in 1900 showed the parcel as part of the George W. Shaw Abstract (survey). The north boundary of the subject site faced a wagon road which established the route of the current Haymarket Road.

Missionary Baptist Church was organized to serve the small group of black property owners and tenant farmers in the area. Segregated churches were standard practice in the early twentieth century, and this church may well have been referred to as the Colored Missionary Baptist Church. The Dallas Morning News began reporting on colored churches in the 1890’s.¹⁹ For example, the Colored Methodist-Episcopal church listed a statewide membership of 35,000.²⁰ A regional or state organization that may have attracted the Rylie congregation was the Friendship Association of the Colored Missionary Baptist Church. It held annual meetings, in Kaufman in 1888 and Hillsboro the following year.²¹

¹⁴ Dallas County Tax Records of the late 1890s and early 1900s include a small number of African American property owners in the area.

¹⁵ Written recollection of Dorothy Philpot, 2006.

¹⁶ Mathew Hayes Nall, *ibid*.

¹⁷ Mathew Hayes Hall, *ibid*.

¹⁸ Quit Claim Deed of sale of land by Sam Ayres to Trustees of Baptist Missionary Church Corp. of Dallas County, May 1, 1903. Filed for Record on August 30, 1925, W. S. Skiles, Dallas County Clerk, recorded by County Clerk Mary Barnes and notarized by B. D. Atwell; page 599 of County Records.

¹⁹ “Colored Baptist – First Day’s Session of Their Meeting at Denison,” Dallas Morning News, Sept. 1, 1893; p. 2.

²⁰ “Colored M. E. Church,” Dallas Morning News, April 14, 1904; p. 10.

²¹ “Colored Baptist Missionary Meeting,” Dallas Morning News, August 15, 1888; p. 6.

Local churches were typically the center of the African-American community. As a segregated institution, they offered a rare chance for members of the congregation to display leadership and knowledge. Such a church offered spiritual comfort and served as a social and cultural center. Establishing this church near Rylie was an exercise in community building by the original congregants. The attached cemetery offered a dignified final resting place under community control. The acquisition of the land and construction of the building would have required a great sacrifice of time and labor. The congregation's attachment to the church is demonstrated by a neighbor's report that members came back to bury loved ones and tend the graves even after the church land had been sold.

The church building appears only in an aerial photo of 1952 (illustration 4); this supports the memory of the church building by the adjacent neighbors. The building was a simple square wood structure with a pyramidal roof located in the northeast portion of the site and somewhat removed from Haymarket Road. However neighbors remember that the church was much closer to Haymarket Road; it is possible that the unpaved road at that time was not located in a straight line as it is now and was located further into the property at that time, and thus was closer to the church building than the paved, straight road is today. At that time much of the property was open which would be consistent with a maintained rural cemetery. Neighbors have described the church building as "a small, one-room, single plank, handbuilt" by the congregation.²² Sam Baty, a neighbor whose land adjoined the south end of the subject site remembers a large, wood framed 'brush arbor' with vines that provided shade in the summer located behind the church building – and recalls sitting there in the summer when he would visit the cemetery in the 1950s.²³ Sam and Betty Baty and Dorothy Philpot remember gravestones quite close to the back of the church during the 1950s and 1960s before the site became overgrown. Simmons and Betty Baty recall gravestones that dated back to the turn of the century, and family plots with wood fences or metal posts with chains around them.

According to neighbors Dorothy Philpot and Shirley Gleaves Ryer, Missionary Baptist Church merged with a church in Seagoville around 1944 or 1945. The congregation abandoned the church building at the subject site but continued to maintain the cemetery for the next decade. Neighbors recall that after the Missionary Baptist Church congregation left the site, Mr. Skpert, a neighbor, used the church building for hay storage.

In 1945, members of The First Baptist Church of Rylie, led E. F. Sherrard, formed a new church on donated property across Haymarket Road from the subject site. This new church (soon named Oak Grove Baptist Church) did not yet have a church building. Rev. Sherrard received permission from the Missionary Baptist Church to use their abandoned church building for church services until they could build their church.²⁴ The new congregation removed the hay from the building and used an old wood stove for heat.²⁵ Oak Grove Baptist Church built a permanent building in 1946 across Haymarket Road; they remain at this site, and are now housed in a newer facility that was constructed in 1964.

In 1948 John White purchased 3.3 acres from the Missionary Baptist Church. Deed records indicate the 3-acre property was then sold to William Aaron Berg on or about June 1, 1949. Even with a change in ownership, the church's congregation continued to maintain the cemetery grounds and burials occurred in the cemetery until the mid 1950s. Mary Shanz Simmons and her brother Alton Shanz lived on land adjacent to Missionary Baptist from the mid-1940s until the early 1980s and both remember burials at the site – with the last burial occurring around 1955. Dorothy Philpot remembers burials until at least 1954.²⁶

²² Written recollection by neighbor (name uncertain), page 1, 2006 (attached).

²³ Discussions with Sam and Betty Baty, 2006, and discussion with Betty Baty, Frances James and Marcel Quimby, March 24, 2012.

²⁴ Written recollection by neighbor (name uncertain), page 1, 2006 (attached).

²⁵ Written recollection, name uncertain, 2006 (attached).

²⁶ Written recollection by Dorothy Philpot, 2006 (attached).

Missionary Baptist Church and Cemetery – 1955 to 2012

The once-again abandoned Missionary Baptist Church building was destroyed in the major storms and tornados that hit Dallas County on April 2, 1957; nothing remains of the historic church building.²⁷ After the Missionary Baptist congregation ceased maintaining the cemetery, members of the Oak Grove Baptist church would clean up the cemetery.²⁸ In an aerial photograph taken by USGS in 1968, the building and brush arbor are no longer visible; the northernmost portion of the subject site remains fairly open while the remainder of the site has numerous large trees that were not planted (or much smaller) in the earlier 1952 aerial photo.

The neighbors of the Missionary Baptist Church have continued to watch over this cemetery since the mid-1950s following the last burials and when the original congregation ceased caring for the property. Due to its location in the Trinity River floodplain, much of the area has gravel deposits. Digging pits to extract the gravel began in the 1960s²⁹ – this is visible in the adjacent property (to the southeast) in the 1968 aerial photograph. Simmons notes that when the Missionary Baptist Church property was used for access to the adjacent gravel pits, the gravel trucks would cut a path over the graves, and her family would make them move the path over. Illegal dumping was also occurring at the property and several neighbors were concerned about the fate of the cemetery and this loss of this final resting place for those buried there and their families.²⁹ In 2006, several of the neighbors contacted the City of Dallas to express their concern about the fate of this historic cemetery that served the African American community. Discussions began regarding the possibility of historic designation for the cemetery. At that time the property was overgrown with brush and vines covering much of the site. There was no evidence of the historic church building, the brush arbor and few gravestones were found.

In 2008, the City was notified that the area of the historic cemetery was being cleared and the burial sites desecrated, with damage to many of the gravestones. After the contractor was stopped it was discovered that the property had been graded, scraped clean and large trees removed due to the contractor being at the wrong address. Betty Baty stated that she saw front end loaders scraping the ground of brush, medium sized trees, vines, debris and some gravestones into mounds of dirt and debris in the front half of the site. Gravestones were found in pieces and in locations remote from where they had been. When asked to replace the gravestones, the contractor placed some of the gravestones in the southern, uncleared area of the property instead of where they were originally located.³⁰ Betty Baty remembers that the gravestone for Matilda Grayson had been intact prior to this incident but was found lying on a pile of debris that was removed from its original location. She told the contractor that this and other stones must be re-installed in the cemetery. While this was accomplished for several stones, they were not installed at their original locations.

Texas Historical Commission (THC) visited the site and based on site observations, marked the historic cemetery in their database; the boundaries of this ‘marked cemetery’ are shown on illustrations 5 and 6 and on Exhibit B. The date of THC’s visit is not known. If this visit occurred after the clearing incident in 2008, they would not have seen the stones in their original location and this marked cemetery does not reflect the site of the original burials.

Following William Berg’s death, probate listed three children as heirs; ultimately his son, Charles Aaron Berg sold the property in November 9, 2007 to Luis Fuentes.³¹ The subject site was subsequently purchased by Octavio Ramirez on September 8, 2009.

²⁷ Interview with Betty Baty, Sam Baty, and Dorothy Hill, September 2006.

²⁸ Written recollection by Dorothy Philpot, 2006 (attached).

²⁹ Written recollection by Mary (Shanz) Simmons, 2006 (attached).

³⁰ Meeting with Betty Baty, Frances James and Marcel Quimby, March 24, 2012.

³¹ Deed Records Dallas County Texas, No 20070414767.

Dallas County Appraisal District records note that in 2008 (the first year the site was owned by Luis Fuentes), the property was noted as being 4.4.230 acres in size. In 2010 Octavio Ramirez purchased the 4.230-acre site and is the current owner. It is not known if Mr. Fuentes purchased add'l property to expand the site (which was only possible to the southwest) or if the site's size had been incorrectly listed in property records for many decades.

Missionary Baptist Church – Cemetery and Gravesites

The Cemetery is all that remains of the Missionary Baptist church although the existing locations of the gravestones are not at the original location. Site visits from 2008 and 2011 revealed a limited number of legible markers. The first known burial dates to 1902. The last known burial occurred in 1948. The oldest marker reads:

Farewell
Matilda Ann
Wife of
Rev. Albert Grayson
Died
March 2, 1902
Aged 60 years

The 1880 census confirms that Matilda was married to Albert Grayson and that they had five children at that time. Her age was recorded as 28, his as 27, and they were living in Nacogdoches; her place of birth is noted as Mississippi. Their oldest son, William, was twelve years old in 1880. There are no records in the City of Dallas Directories of William and Matilda Grayson living in the City of Dallas between 1890 and 1902; one assumes that they lived outside the City of Dallas in Dallas County. However, their son William is listed in the Dallas Directory as living in the rear alley between Ninth, Tenth, Cliff and Miller Avenues in Oak Cliff in the 1891-92 Directory; his occupation was teamster. Albert Grayson is listed as a property owner of land in Dallas County's Precinct 7 in 1891; details of the property (amount of land, location) are not noted but his total tax bill was \$1.75 with \$1.50 for State tax and \$0.25 County tax.

Albert Grayson made news in 1893 when he reported for Dallas County Criminal District Court Jury service. The Dallas Morning News reported that Albert Grayson, a Negro, reported for jury service – the first time the court had called a Negro for jury duty since the 1870s. Mr. Grayson disqualified himself.³² This newspaper article noted that Mr. Grayson could neither read nor write.

In June 1897 Albert Grayson sold 91.9 acres of land in the T. J. Campbell Survey to J. A. Campbell for \$1 and other considerations. This land is near the Missionary Baptist Church site and indicates that the Graysons had moved to the Rylie area by that time.³³ It is not known when Albert became a minister, but it assumed that he was a pastor of the Missionary Baptist Church. It was not unusual for a small rural church to be led by a lay preacher, hence the title of Reverend on his wife's grave.

The 1900 Census records notes Albert Grayson was 58 years old, was 'head of household' and lived with his wife 'Tildy' and son Lee (Albert Lee, born in 1882) in Dallas County, Precinct 4. Albert is listed as a farmer and Lee as a farm laborer – presumably on their land near the subject site. Matilda is listed as having given birth to six children, with three surviving. Albert's parents are noted as being born in Virginia (presumably in slavery) while Albert was born in Colorado. Matilda noted her parents were born in Mississippi (also presumably in slavery) as was her place of birth. Their son Lee's place of birth was noted as Texas. Their other children were grown and assume assumed were living in their own households in the area.

³² 'Albert Grayson Excused', Dallas Morning News, March 1, 1893; page 8.

³³ 'Real Estate Transfers', Dallas Morning News, June 4, 1897; page 8.

It is likely that their son William is the William Grayson who was one of the three original trustees for the church in 1903. Albert and Matilda's youngest son, Albert Lee, registered for the draft during World War I, listing his occupation as laborer and his home as Seagoville.

The most recent marker found on the site reads:

Tom Stinnies, Jr.
Texas
PFC 12 AAF AMMOSCO
World War II
March 11, 1926
October 31, 1948

The Texas Death Index confirms that Private Stinnies died in 1948. He enlisted on Nov. 13, 1945; his home was listed as Dallas, but that may have been an umbrella term for an area like Rylie, which would soon become a Dallas suburb. His civil occupation was listed as farmer, and he had a grammar school education.

The only other legible graves identified during recent site visits were:

Ada Burleson,
Died 7/6/1913

Thomas Brown
Born Feb. 9, 1889
Died April, X 1912

Perry Kelly
Born Feb. 5 190(1)6
Died Ma__ 29, 1947

Additional evidence of burials was found including metal grave markers, a marked concrete marker, and many magnesium glass fragments. The neighbors recalled over a hundred grave makers in the mid fifties.³⁴

The church and cemetery were established during the high point of Rylie's growth and prosperity. Agricultural use declined as the small communities in the area – Rylie, Kleberg, Wilmer and Hutchins - became commuter suburbs of Dallas after World War II.

³⁴ Interview with Betty Baty, Sam Baty, and Dorothy Hill, September 2006.

14. Bibliography

Mathew Hayes Nall, "Rylie, TX," Handbook of Texas online (www.tshaonline.org/online/articles/hnr58), Texas State Historical Association, pub.

Nancy Beck Young, "Texas Trunk Railroad," Handbook of Texas Online, (www.tshaonline.org/handbook/online/articles/eqt18) Texas State Historical Association, pub.

"Colored Baptist – First Day's Session of Their Meeting at Denison," Dallas Morning News, 09-01-1893; p. 2.

"Colored M. E. Church," Dallas Morning News, 04-14-1904; p. 10.

"Colored Baptist Missionary Meeting," Dallas Morning News, 08-15-1888; p. 6.

Interview with Betty Baty, Sam Baty, and Dorothy Hill, Sept. 25, 2006.

Deed Records Dallas County Texas, No 20070414767.

Morris, Rhonda L., '*Rylie Prairie – Gone But Not Forgotten*', December 5, 1991, unpublished manuscript.

Written information has been provided by the following interested parties:

Lorene Jones

Dorothy Philpot (nearby property owner who moved to the area in 1945 as a child)

Shirley Gleaves Ryers

Mary Shanz Simmons (born on nearby land in 1946; lived there until 1980).

Alton J. Shanz (nearby property owner since 1943).

Unknown name, nearby property owner.

Dallas City Directories, various issues 1890 – 1905.

Dallas County Tax Records, 1890 – 1900

Meetings and discussions with the following:

Betty Baty

Sam Baty

Dorothy Philpot

15. Attachments

MAPS

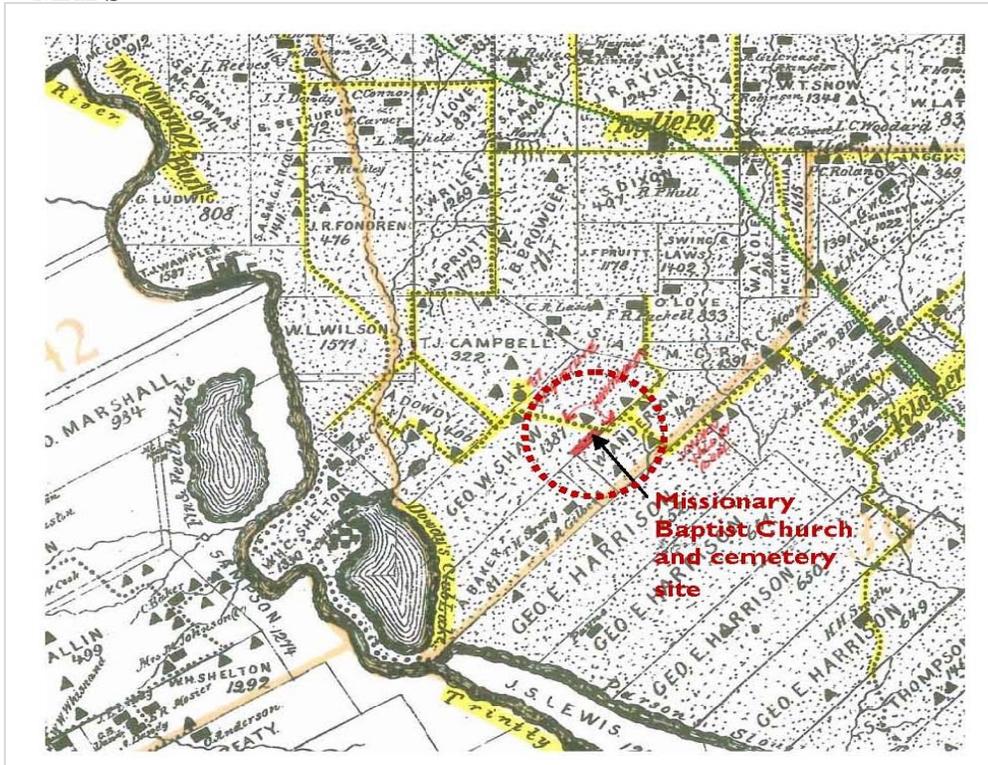


Illustration 1: Sam Street's Map of Dallas County, Texas of 1900.

Aug. Gast Bank Note & Litho. Map Publishers, St. Louis, MO, 1900; Reprinted by the Dallas Public Library Inc., 1988.

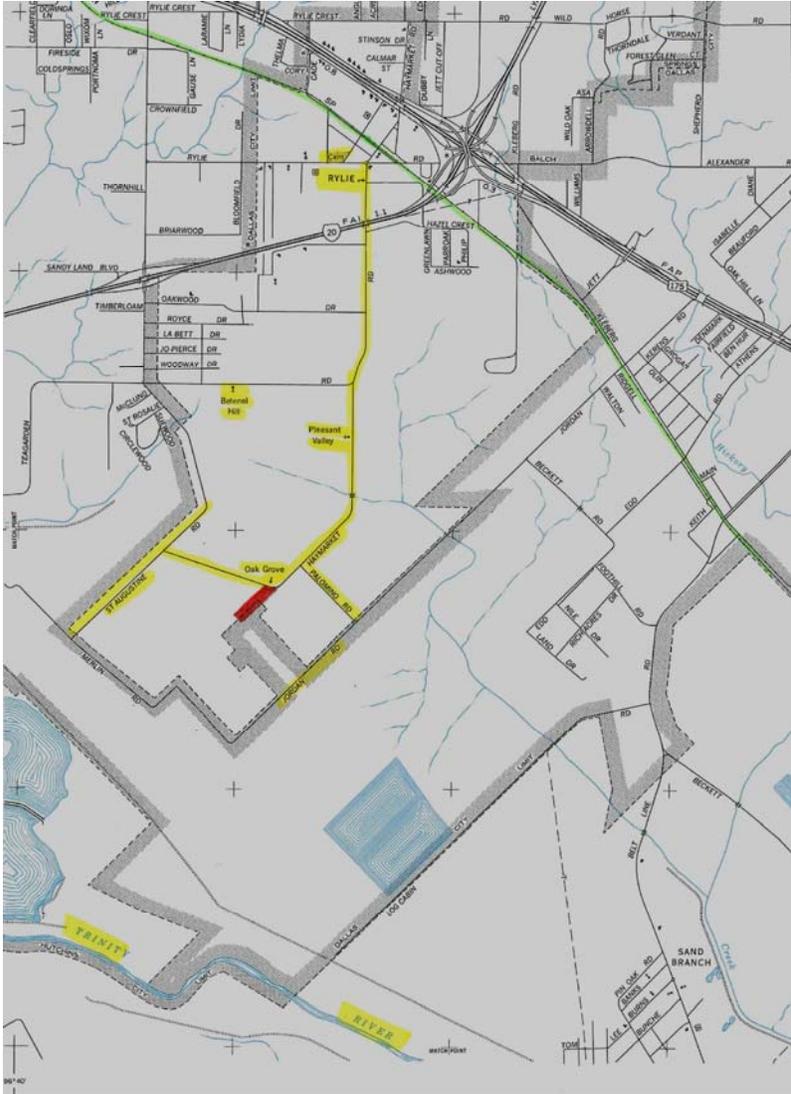


Illustration 2: Dallas County Highway Map, section I; 1975.

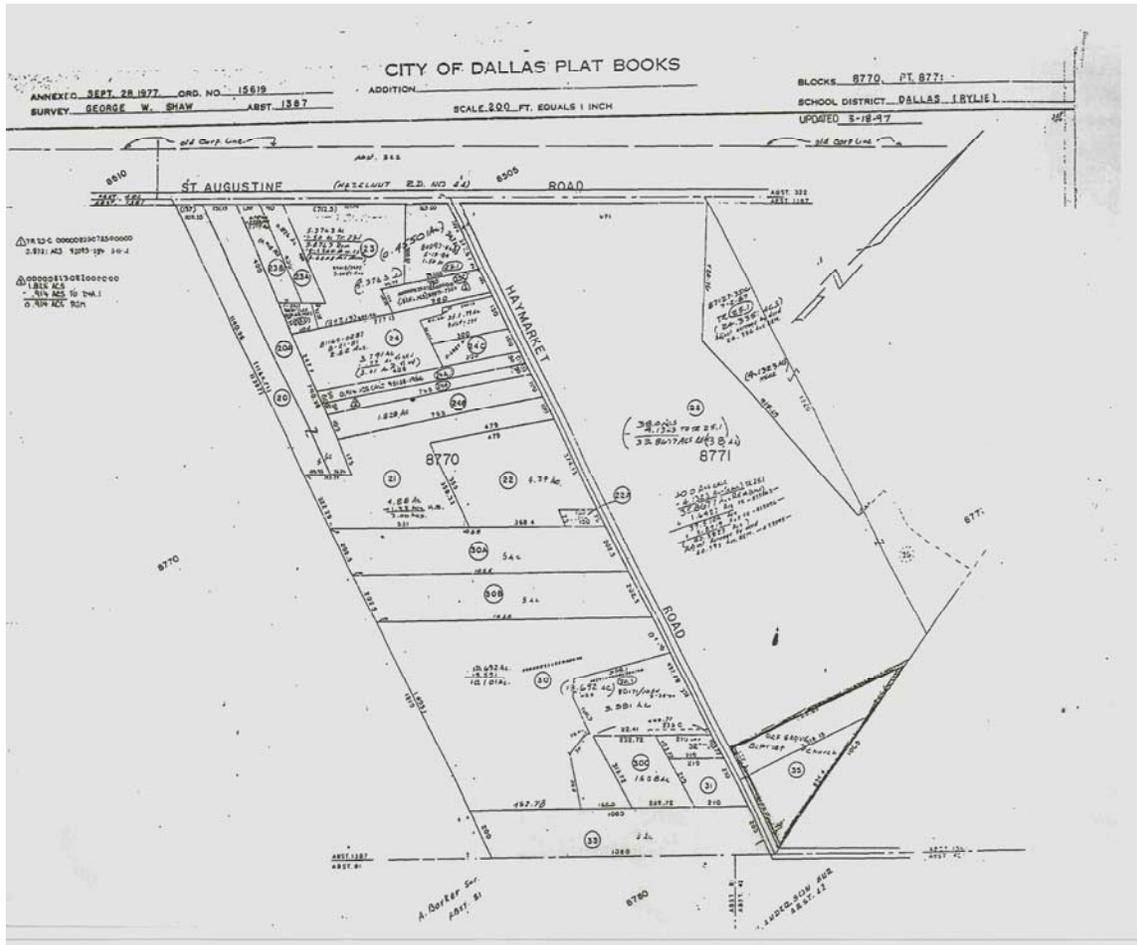


Illustration 3: City of Dallas Plat Books, Plat of Block 8770; Annexed by City Sept. 28, 1977, and plat updated March 18, 1997.

Map shows subject property at bottom of Abstract 1387, Block 8770, lot 33. Site boundaries are noted as 1,080' by 220'.

AERIAL PHOTOGRAPHS



Approximate location of Haymarket Cemetery.

Illustration 4 – Aerial Photograph, 1952.

Area outlined in red indicates location of marked cemetery per Texas Historical Commission.

Please note the two buildings at the site – the church building at the northeast corner, near Haymarket road and a larger building to its southwest; this larger building is presumed to be an open-air pavilion.



Approximate location of Haymarket Cemetery.

Illustration 5 – Aerial Photograph, 1968.

Area outlined in red indicates location of marked cemetery per Texas Historical Commission; at the time of this photograph, the church and the second building had been demolished.



Illustration 6 – Aerial Photograph, 2010.

Area outlined in red indicates location of marked cemetery per Texas Historical Commission; area outlined in yellow indicates approximate limits of designation; refer to Exhibit B.



Illustration 7 – Aerial Photograph, 2011.

GoogleEarth, accessed February 15, 2011

Area outlined in yellow indicates approximate limits of designation; refer to Exhibit B.

PHOTOGRAPHS – EXISTING GRAVESTONES and MARKERS

These gravestones and markers were found at the cemetery in 2008 or 2011; the inscription noted is as read on the gravestone. Please note that some dates and other information are difficult to read and dates should be confirmed following restoration.



Tom Stinnies, Jr.
Texas
PFC
12 AAF AIR AMMOSO
World War II
March 11, 1926
October 31, 1943
*Description: marble gravestone with carved
Cross at top of gravestone.*



Farewell
Matilda Ann
Wife of
Rev. Albert Grayson
Died
March 2, 1902
Aged 60 Years
Gone but not Forgotten
*Description: marble, with carved clasping hands
at top of stone. This is the oldest marked
gravestone found in the cemetery and predates
the purchase of the land by the church.*



Thomas Brown

Born

February 9, 1889

Died April 9, 1912

Description: marble gravestone with carved dove at top of stone.



At Rest

Ada Burlerson

7-6-1913 (to be confirmed).

Description: concrete base with small marble gravestone inlaid. 'At Rest' scratched in concrete above marble stone.



Unmarked gravestone

Description: unmarked gravestone with curved base; two images.



MJR

Description: initials carved in brick; brick set in handmade concrete base



Perry Kelly

February 5, 1913 (or 1930?) Date not legible)

May 29, 1947

2112 NW ????, Texas (to be confirmed)

Description: metal grave marker with intact metal stand



Name not legible.

Description: metal grave marker on intact metal stand; lying on ground.

ATTACHMENTS

Written recollection (addressed to the City of Dallas) by Lorene Jones, October 11, 2006; 1 page.

Written recollection by Dorothy Philpot, undated, 1 page.

Written recollection by Shirley Gleaves Ryer; undated, 1 page.

Written recollection by Mary (Shanz) Simmons, September 25, 2006; 1 page.

Written recollection by Alton J. Schanz, September 25, 2006; 1 page.

Written recollection, unknown author, 2006; 3 pages

October 11, 2006

Loisene Jones
4107 Jordan Valley Rd.
Dallas, Texas 75253

City of Dallas
Dallas, Texas

To Whom It May Concern:

I am writing in regard to a cemetery located in the City of Dallas. The location of the cemetery is off a dirt road. The main road is Haymarket Road.

This cemetery is totally disgraceful. Someone's loved ones are buried there. It is all grown up with briars, thorns, poison ivy, weeds & all kinds of other junk. It needs much attention.

Some of these graves are back from the early 1900s, or even before then. I remember as a child, black folks would come in with hoes, rakes, & shovels & clean the graves. We have so much more equipment now that this graveyard could be cleaned. Please remember someone's loved ones were buried there. We owe respect to everyone.

A clean cemetery & a memorial plaque would show justice to this piece of history.

Thanks,
Loisene Jones

I moved to this area with my parents, and my Daddy's family, at the end of 1945, after my Daddy and his brother came home from serving in the navy in World War II.

Oak Grove Baptist Church was just beginning at the time. Not having a building to meet in they began and held their first few meetings in an old Negro church building. This congregation had already moved to another location.

In the very early spring of 1946 they built a building across the road from the old Negro church. I don't know why they moved, but they were already not having church services there in the fall of 1946. Oak Grove built their first building on land that was owned by a Mrs. Leesh. She donated 2 acres of land to them with the stipulation of it being just for a church. Later, in about 1950, the Oak Grove Baptist Church bought this same 2 acres from Mrs. Leesh. I don't know how much land the Negro Church owned, but I do know that I saw a deed where a man named John White purchased 3.3 acres from the Dallas Black Missionary Baptist Church in 1948. They did continue to bury people there until at least 1954. I remember in the 1960's that people from Oak Grove cleaned up the cemetery. It has not been cleaned up since. I was born 10-7-44. I remember burial services taking place over there, but not church services. There were no black people living in the area from my earliest memories. But at least from the early 1900's there were. I have a friend that was born on St. Augustine Rd. in 1926. And at that time there was a colored school on the corner of St. Augustine Rd. and Haymarket Rd. This was a farming community; White people of German decent and Black people. There used to be a railroad station further up on Haymarket that pulled out in the late 1930's this made it more difficult for farmers to get their goods to the market, and the Black people began moving. Of course so did some white people. In 1941, Texas Power and Light came here. One of the largest Black cemeteries in the Dallas area is Lincoln memorial, which is only about 2½ miles from this cemetery. While some Black people may have worked for the white farmers, some owned and farmed their own land. While the Black and white had separate schools and churches, they all lived as neighbors. There is no evidence of it being any other way.

Dorothy Philpot

I, Shirley Gleanes Riser, came here in 1946 with my parents. J. F. and Gloria Gleanes. I was 10 yrs. old. My parents property joined the church and cemetery property. I finished growing up here. Attended Oak Grove Baptist Church and Rylie School. I married John Riser in 1953. John bought one acre of land from my parents and built our first house there. Our one acre lined the cemetery property. I remember the old Negro church and the cemetery. We, John & I remember a wind storm blowing the church building the rest of the way down around 1957 OR 1958. We do not remember how many graves were there, just that there were quite a few.

It was always narrow at the front of the property and got a little wider further back. Some people say that it was about 5 acres, and some about 3 acres. This was just the amount that was owned by the church, not ~~the~~ all was burial sites.

In 1948, a man named John White, bought 3.3 acres of land from, Dallas Black Missionary Baptist Church. We do not know if this included the burial plots, because they continued to bury people there up into the ~~the~~ middle 1950's.

9/25/2006

To Whom It May Concern:

My family purchased the land adjacent to the cemetery from a black family that moved into Dallas. This was told to me by my mother. It was a total of 13 acres with a house.

They moved there in 1943 and back to Hutchins until the fall of 1944, when they made this land and house their permanent resident. I was born on the land in 1946 and we owned it until the early 1980's.

I remember the last burial being in 1955 and the markers were all on the graves at that time. There were small fences around family plots. The dates were back to the mid to late 1800's. At that time, several people would come out and clean the cemetery and talk with my mother. Over the years when our land and other land back to the east were sold for the gravel, the trucks would cut more of a path over the graves and we would always make them move the truck path over. With the growth of the vines and ivy, the tombstones have been buried. I do not think they have been stolen, mostly buried with the loose sand.

Just like my parents, many of the families that remember have since passed themselves. The younger ones have forgotten about this cemetery, and if they went with their parents, they will have to be in their 50's to 80's now.

Please call if you need any further information 972-286-3314. My mother's house burned and she lost the deed in that fire. I am sure we could probably research.

Sincerely,



Mary (Shanz) Simmons

V 2459-352

9/25/2006

To whom it may concern:

My parents and I moved to the land adjacent to the cemetery in 1943. At that time 2 to 3 people a year were buried in this cemetery until the 50's. 1955 was the last burial that I do remember.

The land was about 15 acres total that belonged to the Negro church and the cemetery. The church membership moved to Seagoville leaving the church empty. Oak Grove Baptist used the church with the former congregation's approval until their church was built across the street. The church was later destroyed by the tornado that came thru Dallas in the spring of 1957.

There were headstones dating back to the mid to late 1800's. I do not know what this community was called, but it did have the church and cemetery as well as a school on the corner of Haymarket and St. Augustine Rd.

If you need to talk with me please call 903-498-6377.

Please save this cemetery from being covered over and this part of history lost.

Sincerely,


Alton J. Shanz

①

As a young boy, in 1945, I came to Haymarket Rd to start a new church. The area then had a mailing address of Route 3, Seagoville, Tex. It was called Rylie Community, but Rylie had no Post Office. This was Dallas County.

I had been attending "The First Baptist Church of Rylie up until this time. Together with my parents and brothers and sisters. Brother E. J. Sherrard attended there also. He felt called to preach. So, my family and some others, decided to follow him down here, to start a new church. Bro. Sherrard found the place, as he lived just up off St. Augustine Rd. It had been a Negro Baptist Church, but they had already moved to another location. They, the congregation of that church still owned the place. And they told Bro. Sherrard that we could use it. It was small, one room, single plank, hand built by them. And in not very good shape. We used an old wood cook stove as the only heat. A neighbor, Mr. ~~A~~ Sybert, a white German man, lived next to this place and he had been using the church building to store hay in. I don't know when the people moved to their new place. Mr. Sybert was a dirt farmer, like us, and he had cows. We helped to remove his hay from this building but there was some left on the floor.

1.

There was already some graves there, back & behind the church building. And they continued to come back to have burial services. Some were like regular markers, some that stood up, some that lay down flat. Some of the men would come with shovels and dig the graves. So, some may not have been very deep. On this side of the levee, it never flooded. Except, before 1908, before the levee was built, by the Army Corps of Engineers. There were some markers that ~~had~~ only had initials carved in them while the concrete was still wet.

Across the road from this, there was nothing but a lot of very big Oak trees. That land was all owned by Mrs. Lush. Her husband had already died. They were white German people, from Germany. Mrs. Lush donated about 2 acres of land for us to build a new and bigger building. No money, just to be a church. We had already voted to name our church "Oak Grove Baptist". We built our church, Bro. E.T. Sherrard was our first pastor. A few years later we bought that same 2 acres from Mrs. Lush. Our building was completed in 1946. The burials continued until the 1950's. Which would be the only time we saw any of the black people come back here.

Mr. and Mrs. Lush had a daughter named Lena. She married Barney Jett, who was 2. killed in a tractor accident in 1953.

Lena Lush Jett inherited that land and house, at the address of about 2320 St. Augustine Rd. Lena was born here in the early 1900's, maybe 1910. And she and her parents were buried at Grove Hill Memorial on Samuel in Dallas. Lena had children but they don't own that property any more. Mr. Lush, use to own a section.

EHLER

Around the corner and across from the cemetery is a house that was built by Paul Ehler. He ~~was~~ also came here from Germany. Paul Ehler was related to Mr. Lush. The house that he built is still standing. And it was built around 1925, or maybe 1930.

Frances Oberbrightner Kanaman was born on St. Augustine Rd., in 1927. She remembers the colored school on the corner of St. Augustine and Haymarket. She also remembers the cemetery at 2500 Haymarket. She remembers, from her earliest memories, there being lots of black people here, and that they were farmers. FRANCES OBERBRIGHTNER KANAMAN, was a grand niece of Mr. Lush.

15. Statement of Significance

The Missionary Baptist Cemetery is a legacy of Dallas County's past. Rylie was a community in southeast Dallas County with an agricultural background. Its enterprising African-American community established a church to meet their religious and social needs. Much of the legacy of the community of Rylie has been obliterated by changes in transportation and population and is now incorporated in the City of Dallas. This cemetery survives as a reminder of a vibrant African-American community that once found opportunities in that rural community

The period of significance for the Missionary Baptist Church Cemetery site is from 1902 to 1955, reflecting the date of the first known burial to the date of the last known burial.

16. Designation Criteria

History, heritage and culture: Represents the historical development, ethnic heritage or cultural characteristics of the city, state, or country.

Historic event: Location of or association with the site of a significant historic event.

Significant persons: Identification with a person or persons who significantly contributed to the culture and development of the city, state, or country.

Architecture: Embodiment of distinguishing characteristics of an architectural style, landscape design, method of construction, exceptional craftsmanship, architectural innovation, or contains details which represent folk or ethnic art.

Architect or master builder: Represents the work of an architect, designer or master builder whose individual work has influenced the development of the city, state or country

Historic context: Relationship to other distinctive buildings, sites, or areas which are eligible for preservation based on historic, cultural, or architectural characteristics.

Unique visual feature: Unique location of singular physical characteristics representing an established and familiar visual feature of a neighborhood, community or the city that is a source of pride or cultural significance.

Archeological: Archeological or paleontological value in that it has produced or can be expected to produce data affecting theories of historic or prehistoric interest.

National and state recognition: Eligible of or designated as a National Historic Landmark, Recorded Texas Historic Landmark, State Archeological Landmark, American Civil Engineering Landmark, or eligible for inclusion in the National Register of Historic Places.

Historic education: Represents as era of architectural, social, or economic history that allows an understanding of how the place or area was used by past generations.

Recommendation

The Designation Committee requests the Landmark Commission to deem this nominated landmark meritorious of designation as outlined in Chapter 51 and Chapter 51A, Dallas Development Code.

Further, the Designation Committee endorses the Preservation Criteria, policy recommendations and landmark boundary as presented by the Sustainable Development and Construction department.

Date:

Daron Tapscott
Chair, Designation Committee

Mark Doty, Senior Historic Preservation Planner