African American Historic Resources in Fairfax County

Reconnaissance Survey of Selected Individual Historic Resources and Historic Districts







Prepared for:
Virginia Department of Historic Resources
and
Fairfax County

Prepared by:
Hanbury Preservation Consulting
and
William & Mary Center for Archaeological Research

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W&MCAR Project No. 21-18

Prepared for:
Virginia Department of Historic Resources
2801 Kensington Avenue
Richmond, Virginia 23221
(804) 367-2323

and

Fairfax County
Department of Planning and Development
12055 Government Center Parkway
Fairfax, VA 22035
(702) 324-1380

Prepared by:
Hanbury Preservation Consulting
P.O. Box 6049
Raleigh, NC 27628
(919) 828-1905

and

William & Mary
Center for Archaeological Research
P.O. Box 8795
Williamsburg, Virginia 23187-8795
(757) 221-2580

Authors:
Mary Ruffin Hanbury
David W. Lewes

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1: Introduction

Fairfax County acknowledges that African American history in the county has traditionally been underrepresented, and we anticipate new information coming to light. We consider this effort ongoing and will continue to collect information to add to our understanding of the county's history. Please contact the Heritage Resource Branch of the Fairfax County Department of Planning and Development to provide information on African American historic resources in Fairfax County.

In 2021, Fairfax County received a grant award to hire a consultant to conduct reconnaissance-level architectural survey of selected resources associated with African American history in the county (Figure 2.1). The grant supporting the County's contribution to the project came from the Virginia Department of Historic Resources' (DHR) Cost Share Survey and Planning Program, established in 1991 to provide matching grants and administrative support to local governments for historic preservation projects. To perform the survey, DHR and Fairfax County selected Hanbury Preservation Consulting, of Raleigh, North Carolina, and its subconsultant William & Mary Center for Archaeological Research.

The purpose of the current study was to conduct reconnaissance-level architectural survey and prepare a survey report of findings and historic preservation recommendations for properties associated with African American history that had been previously selected by Fairfax County staff and citizens. The origins of this study can be traced to an announcement by the Fairfax County History Commission (FCHC) in 2020 of an initiative "to develop a research inventory, by magisterial district, identifying publications, documents, records, and such miscellaneous materials that provide access into the histories of African American communities throughout historical Fairfax County" (FCHC 2020). The statement recognized that the County's military history during the Civil War had been widely disseminated to the general public. In contrast, the social history of African Americans during and after the Civil War was not well known.

The scope of work for this project provided a usefully succinct summary of the county's post–Civil War history of the development of African American communities and institutions, which would be a focus of the present survey project:

> The history of Fairfax's Black population settlement patterns in the century after the Civil War is indicative of the coalescence of Blacks into communities largely segregated from the White population. After the [Civil] War, Freedmen's villages were established in Alexandria, Arlington, and Falls Church; and smaller Black communities existed throughout the county including Lewinsville, Vienna, Fairfax Station, Fairfax Courthouse, and in the Frying Pan area. The communities of Gum Springs and Odrick's Corner grew up around large plots of land owned by African Americans that were subsequently subdivided and sold off to other Black residents. The establishment of churches, sometimes housing schools in the same building, centered community life. By the turn of the century, African American citizens had established

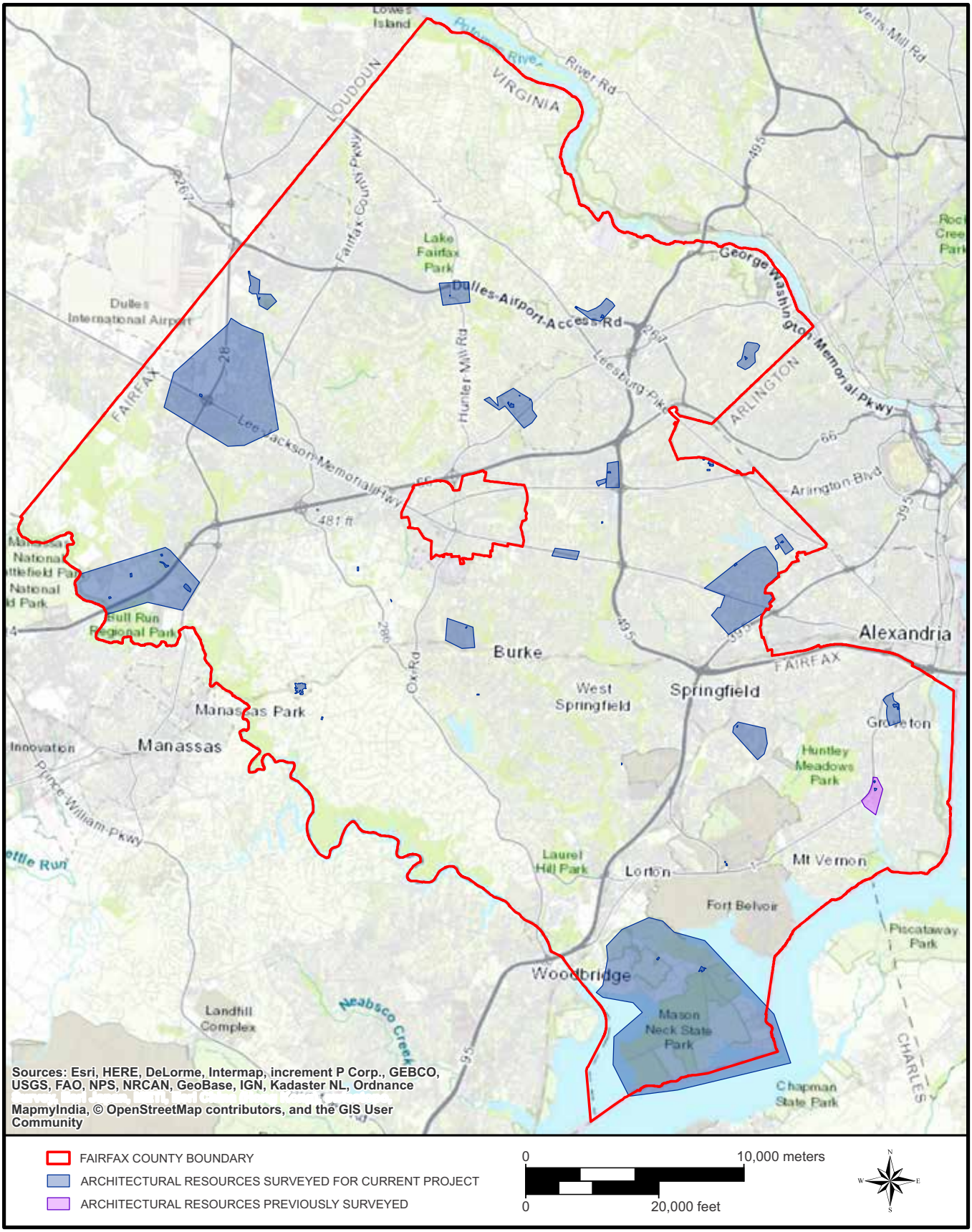

Figure 1.1. Location of African American historic resources surveyed across Fairfax County.

> enclaves throughout Fairfax County, including the communities of Accotink, Baileys Crossroads, Lincolnville, and Merrifield, among others. Small rural churches were usually some of the first community buildings in these enclaves. As these areas grew, the community often built schools, fraternal and benevolent societies, and commercial establishments (DHR 2021).

For the initial scope of work for the survey presented in this report, the County had selected 29 individual properties related to African American history and 21 African American communities for reconnaissance-level survey. If a community building such as a church, school, or social society was present in the community and not already on list of 29 resources for individual documentation, that resource would be individually surveyed. It was anticipated that their could be up to 21 of these additional individual surveys.

Background research and fieldwork found that 18 of the initially identified 21 communities remained visible on the landscape. These areas were evaluated and documented in DHR's Virginia Cultural Resources Information System (V-CRIS). One of these communities was Clifton, which is already listed on the NRHP but with a nomination that could benefit from additional information to document important contributions of African Americans to the story of the community.

In addition to these 18 communities, the survey included reconnaissance-level survey of 52 individual resources. The 70 total properties (individual properties plus districts) surveyed included many resources that had been previously recorded in V-CRIS. During a field visit to one of these resources, the Newman House (DHR ID 029-0336), it was discovered that the dwelling had been demolished during the previous year; nevertheless, an update to the existing V-CRIS record counted toward the total number of properties surveyed.

Like the documentation for the newly recorded properties, the documentation for properties that had been surveyed previously included exterior photography, a sketch site plan, and a V-CRIS record describing the buildings, sites, structures, and/or objects* on the property, and an assessment or preliminary assessment of National Register of Historic Places (NRHP) eligibility. The new or updated information provides a baseline of documentation for the present state of each property and district. The surveyor assessment of eligibility was made in light of the significance specific to the history of African Americans in the County. This project entailed limited background research and reconnaissance-level field survey performed from the public Right-of-Way. The assessments and recommendations within this report should be treated as preliminary and subject to change pending additional research and documentation.

Gums Springs is one the most prominent historic African American communities in the county. It has been undergoing intensive survey through another project, however, and is not surveyed or evaluated as part of the current project.

* According to National Park Service (NPS) definitions, a "*building*...is created principally to shelter any form of human activity" and a "*district* possesses a significant concentration, linkage, or continuity of sites, buildings, structures, or objects united historically or aesthetically by plan or physical development."

The following survey report provides historic context (Chapter 2) focused on the growth of post-Civil War African American communities in Fairfax County. The survey findings presented in Chapter 3 include selected photographs as well as descriptions and discussions of significance for each of the 70 properties surveyed. In Chapter 4, the report also provides an outline of recommendations for further documentation and preservation efforts. In general, the report covers themes, resource types, and periods that could be used to develop a county-wide Multiple Property Document for African American historic resources. The final section includes comments submitted by the public in response to a draft of the report and a virtual survey findings meeting conducted in March 2023.

Fairfax County acknowledges that African American history in the county has traditionally been underrepresented, and we anticipate new information coming to light. We consider this effort ongoing and will continue to collect information to add to our understanding of the county's history. Please contact the Heritage Resource Branch of the Fairfax County Department of Planning and Development to provide information on African American historic resources in Fairfax County.

2: Historic Context

The history of African Americans in what is now Fairfax County dates to the earliest years of colonial settlement in this region in the mid-seventeenth century. Over the first hundred years of Virginia's history, the colony had developed into an agricultural society heavily dependent on the cultivation and export of tobacco. Although white indentured servants had supplied a large portion of the intensive labor needed for this crop through the third quarter of the seventeenth century, the labor of enslaved people of African descent dominated Virginia's economic system from the late seventeenth century through the Civil War. The area encompassing present Fairfax County was no exception. By the mid-eighteenth century, 28 percent of the county's population was enslaved and by 1782 that proportion had reached 41 percent (Sweig 1995:3). It was the descendants of these enslaved people, including a relatively small number of free Blacks emancipated before the Civil War, who forged institutions and communities that are still represented among historic properties documented during this survey. Therefore, these properties represent an important part of the County's heritage.

Settlement to Society (1607–1750)

A year after the 1607 establishment of the English colony at Jamestown, Captain John Smith explored much of the Chesapeake Bay region in an open boat. While sailing up the Potomac River, he reached the northeast edge of present Fairfax County. At that time, the area was part of the territory of the Algonquian speaking Indians, also known as the Toag, Taux, or Doeg Indians (Prince William County Historical Commission 1982:12).

Only 12 years after the first English colonists settled at Jamestown, the first people of African descent arrived in the Virginia colony. In August 1619, the captains of two English privateer ships, the *White Lion* and the *Treasurer,* landed approximately 50 Africans at Old Point Comfort (the location of Fort Monroe in Hampton). These men and women had been among 350 Africans captured by Portuguese and African slave traders in West Africa and were headed to New Spain (Mexico) aboard the *São João Bautista.* When the English privateers attacked and boarded the Portuguese vessel, they transferred some of the Africans to their own ships. Arriving in Virginia, the captains exchanged the Africans for supplies—effectively treating them as chattel property and enslaved individuals (Wolfe 2022).

Documentary sources indicate that Virginia's labor in the first three quarters of the seventeenth century consisted mostly of landowners, their families, and white indentured servants who worked for seven years in exchange for the price of their transportation from England by their employer. Working without wages, they would have room and board provided but could venture forth in freedom after the term of their indenture. Indentured servants also included people of African descent who had been forcibly transported to Virginia. Wording of the accounts of the arrival of the first Africans in 1619, however, indicates that slavery also existed (Morgan 1975:297).

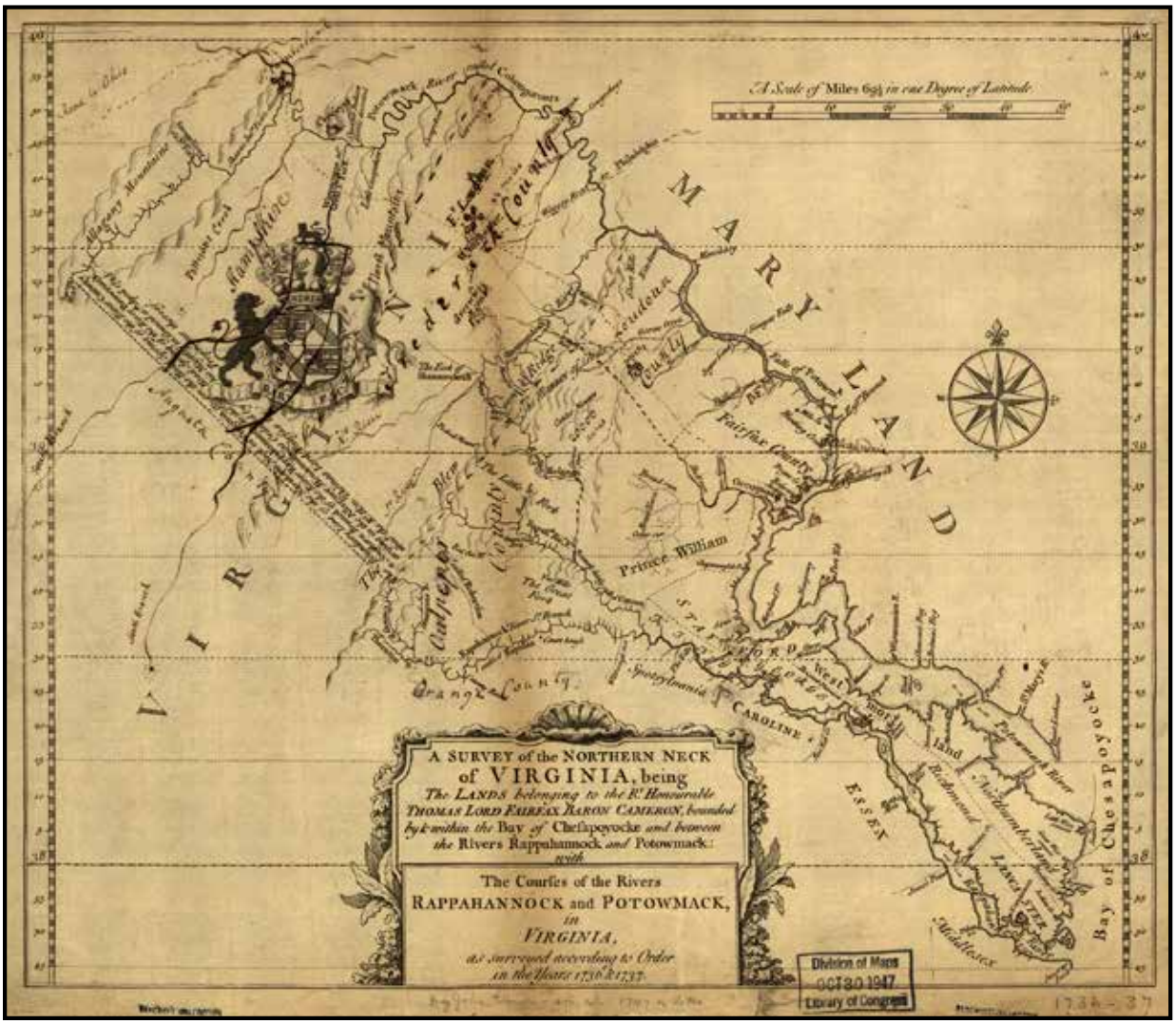

Figure 2.1. Map of the Fairfax Proprietary in 1737 (Warner 1737).

Throughout the first half of the seventeenth century, colonial settlement had slowly expanded from its initial focus on the lower Tidewater region. Tobacco, the basis of the Virginia Colony economy, was a motivation for expansion as it required vast amounts of arable land. Given the crop's strain on soil productivity, only three consecutive crops could be grown on a plot before a marked decline became apparent. This created a great demand for new land and led to settlement in the local region (Puglisi 1989:4492).

Tobacco planters valued waterfront property along navigable rivers and streams for the advantages of water transport of their bulky crop overseas. By 1655, colonists had received patents for land along the northwest shore of the Occoquan River up to its falls (Netherton et al. 1978:12). Until 1660, the presence of the Doeg deterred colonial expansion into the local area, but soon afterward their military strength had lessened, and they were absent from the county four years later (Harrison 1964:42; Johnson 1981:14).

In the decades that followed these first land grants within the territory that is now Fairfax County, the demand for enslaved labor grew in Virginia as the number of poor immigrant

English indentured servants declined. With labor-intensive tobacco continuing to drive the colony's monocrop agricultural economy, planters made the transition to a system of race-based slavery over the last three decades of the seventeenth century (Morgan 1975:307–308).

During the colonial period, the present area of Fairfax County lay within the sprawling Northern Neck Proprietary. This swath of 5,280,000 acres included the Northern Neck peninsula between the Potomac and Rappahannock Rivers and extended westward into the present state of West Virginia. The Proprietary was a gift from King Charles II to seven loyal political supporters who helped him during his exile from England beginning in 1649 (the year Parliament deposed and executed his father, King Charles I). Nine years after his 1660 restoration to the throne, Charles II issued a 21-year charter confirming the rights of the proprietors to issue land grants and collect

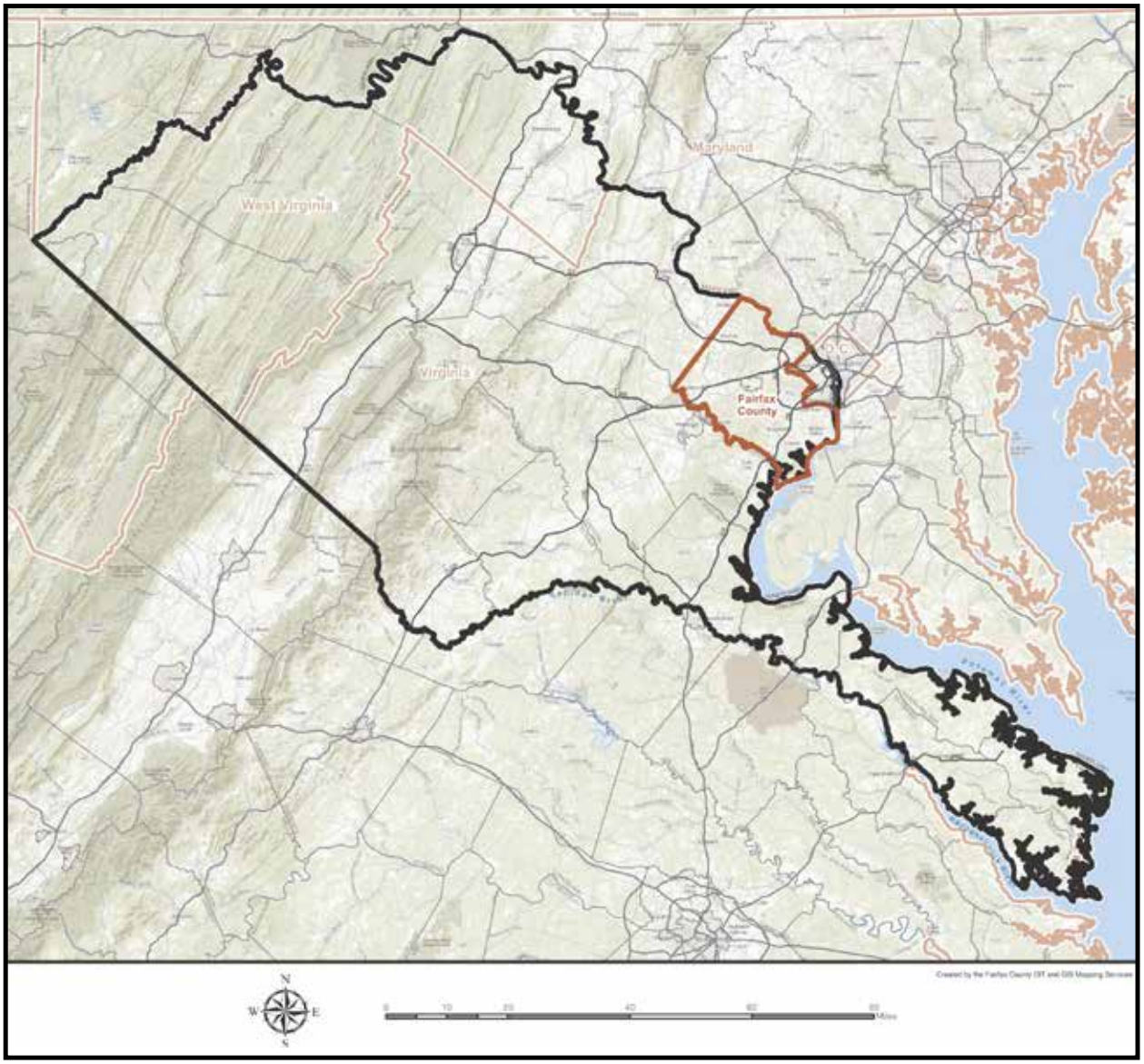

Figure 2.2. Boundary of Fairfax Proprietary as surveyed in 1737 overlaid on a current map showing the current boundaries of Fairfax County (Fairfax County 2020).

rents in the Northern Neck of Virginia. This essentially created a second territory in the Virginia colony operating under a system of land taxation and granting policy separate from the one governed from the colonial capital at Jamestown. In 1681, Thomas Lord Culpeper acquired exclusive rights to the Proprietary, which King James II endorsed in 1688. After Lord Culpeper's death the following year, the lands passed to the Fairfax family through the marriage of Culpeper's daughter, Catherine, to Thomas Fifth Lord Fairfax (Weisiger 2002). The territory then became known as the Fairfax Proprietary.

When Thomas Sixth Lord Fairfax inherited the Proprietary from his mother in 1719, he saw the opportunity for revenues from Virginia to cover many of his financial obligations in England. After the death of the family's land agent, Robert "King" Carter, Thomas appointed his cousin, William Fairfax, to the position. In 1737, Thomas ordered a precise survey of the Proprietary's lands and recorded the findings with the Crown. In 1741, he settled at Belvoir, in what is now Fairfax County (Netherton 1989:17–18).

Only a year later, Thomas convinced the colonial legislature to create a separate county, named for his family, out of a portion of Prince William County to meet the demands of increased settlement. It was the standard practice to form new counties as the geographic size of older ones rendered administration unwieldy. When formed in 1731 "on the heads of King George and Stafford," Prince William County had encompassed the present counties of Fauquier, Loudoun, Fairfax, and Alexandria (now Arlington).

In 1742, the colonial legislature created Fairfax County from the northern half of Prince William. At the time, the total population was approximately 4,125. Of this total, inventories of large property owners indicate the presence of approximately 709 enslaved Africans between 1742 and 1770 (Grymes 1998; Sweig 1982:49).

Fairfax nearly reached its present size in 1757 with the formation of Loudoun County from its northwestern two-thirds. The formation of Alexandria County in 1789 in the federal district (later returned to Virginia and renamed Arlington County) reduced the size of Fairfax County, and then a slight increase occurred in 1798 with an adjustment to the Fairfax/Loudoun county line (Doran 1987:22–25, 30–31; Ewell 1931:5; Mitchell 2003:x).

Colony to Nation (1751–1789)

Although the members of the wealthy Fairfax family lived in large houses on extensive estates, the vast majority of settlers lived more modestly. Just prior to the formation of Fairfax County, local settlements were typically farmsteads of 200 to 500 acres, occupied and worked by the owner and a few indentured servants and/or enslaved workers (Puglisi 1989:4489). Water travel was the preferred mode of transportation in eighteenth-century Fairfax County, evidenced by the establishment of the county's first towns of Belhaven (now Alexandria) along the Potomac River in 1749 and Colchester along the Occoquan River in 1753 (Netherton et al. 1978).

Historian Donald Sweig has convincingly shown that the demographics and work environment of enslaved workers of African origin in eighteenth-century Fairfax County allowed for them "to develop their own culture" independently of white landowners holding them in bondage (Sweig 1983:12). This was an important factor in the later development of strong, cohesive African American communities across the county that endured during the nineteenth, twentieth, and twenty-first centuries.

From the creation of Fairfax County in 1742 (when it still included what is now Loudoun County), enslaved laborers of African origin made up about a quarter of the population. They made up 30 percent of the population by mid-century and 40 percent by 1800 (Sweig 1983:5). Landowners intent on more than subsistence

farming chose the labor-intensive cultivation of tobacco as a lucrative cash crop for export to European markets and exploited enslaved labor as the means to their prosperity.

Among this enslaved population, a large majority lived on the properties of landowners with large estates located near the Potomac River for easy access to trans-Atlantic export of their tobacco crop. In addition, a large number of these planters were so wealthy that they owned property in various parts of Virginia and lived in more established areas of the Tidewater, delegating the management of their Fairfax County estates to overseers. Under these circumstances, the small number of white overseers relative to the large population of enslaved workers meant that the latter were under less cultural influence of Whites and had more autonomy than enslaved workers in other areas of Virginia who lived and worked closely alongside property owners and their families. An extreme example of this situation was the 22,000-acre Ravensworth grant owned by the Fitzhugh family, who lived in Westmoreland and Stafford Counties. The vast property covered much of the triangular-shaped area between Fairfax, Falls Church, and Fort Belvoir (Browne 2018). At mid-century, absentee owners made up 15 percent of the landowners in the lower parish (the present area of Fairfax County; the upper parish became Loudoun County in 1757). The 526 enslaved workers living on the quarters of the absentee owners' estates made up nearly half of the enslaved living in the present area of Fairfax County. Even though the overall enslaved population in the lower parish was 28 percent, the proportion living in the swath of estates fronting the Potomac may have been as much as 50 percent. This meant that large groups of enslaved people were assembled in this area. Moreover, the even balance of males and females, along with a high proportion of children, indicates that these groups were forming families (Sweig 1983:9–11).

By 1770, the depression of tobacco prices and the shift to less labor-intensive wheat production meant a lower demand for enslaved workers, lower immigration of enslaved people into Fairfax County, and a "self-reproducing" enslaved population. The economic situation had altered the demographics in the county by 1782, with a wider distribution of the enslaved population among a broader distribution of landowners. The 3,605 enslaved individuals represented 40 percent of the total population living among nearly half of the land-owning white households. With the trend of family formation continuing from previous decades, the enslaved population reproduced at nearly twice the rate as the white population, especially on large plantations. Based on copious plantation records of George Washington and other plantation owners, it is evident that white enslavers often encouraged family formation on their own plantations. They also accepted limited freedom of movement for the enslaved to form conjugal relationships between separate plantations (Sweig 1983:15–19).

It was during this period that slaveholders received the right to manumit enslaved people without special government permission (General Assembly 2020). The legislation, passed by the Virginia Assembly in 1782, led to the emancipation of nearly 10,000 people in Virginia over the following decade. The bill was consequential across Virginia and in Fairfax County.

Early National Period (1789–1830)

After a half century of steady economic and population growth, Fairfax County began three decades of steep decline at the beginning of the nineteenth century. Decades of tobacco cultivation had depleted the thin Tidewater soils; planters did not replace the leached nutrients by fertilizing the soil with manure because they thought that manure imparted a bitter taste to the tobacco (Solow 1977:11). With the opportunity for access to more productive agricultural land opening up to the west, many landowners

sold their properties and moved out of Virginia, bringing the people they had enslaved with them. As a result, the population of Fairfax County underwent a marked decline. Between 1810 and 1830, census records reveal that the white population declined by 26 percent (6,626 to 4,893) and the African American population by 38 percent (6,485 to 4,002). The outmigration of white farmers with enslaved workers must have caused a severe disruption in the stability of enslaved families, thereby in part explaining the proportionately larger decline of the enslaved population. Henceforth, enslaved people tended to be held in groups of 10 or less on smaller properties, which also likely added stress to the maintenance of family life (Sweig 1983:31–32, 42–43).

The settlement of estates upon the death of a planter often could have disastrous consequences for the people the decedent had enslaved. For the administrators, enslaved individuals were viewed as valuable chattel property that could readily raise funds owed on debts incurred by the deceased or for the division of bequests among heirs. Such sales, in turn, could devastate the families of the enslaved by separating its members among distant properties. Among wills in Fairfax County, it is rare to find bequests that provided arrangements for keeping married individuals together, although inventories listing enslaved person often associated mothers with their children (Sweig 1983:47–49).

In addition to outmigration of white families with enslaved workers, the early nineteenth-century decline in the local agricultural economy further disrupted the lives of the enslaved with a growing trade of enslaved labor to the booming cotton-producing areas of the Deep South. Proximity of the county to Alexandria provided further incentive as the city was a hub of the trade in enslaved workers to cotton planters. Between 1828 and 1836, for example, the Alexandria partner in the firm of Franklin & Armfield alone sent some 5,000 enslaved individuals from surrounding counties in Maryland and Virginia to a partner in New Orleans, where the trade of enslaved people catered to cotton planters. Although family groups of enslaved people were rare in the early years of the trade, family groups became more common due to social pressure to introduce a modicum of humanity. Sweig estimates that 84 percent (1,222) of all enslaved individuals who left Fairfax County between 1820 and 1830 were the subject of this trade to cotton states. This decade appears to have been the peak in this trade, which declined gradually in the 1830s and then sharply in the 1840s (with 203 individuals sent south by the trade during the latter decade) (Sweig 1983:61–65, 75).

Although slavery was a dominant factor in the history of African Americans in Fairfax County from the period of early colonial settlement, the story of the free population of people of African origin should not be overlooked. During the Early National Period, with census data available from 1810, it is evident that the county had a small population of free Blacks. At this first available enumeration, there were 543 individuals in this group, comprising less than one percent of the total county population but 7.73 percent of all African Americans residing in the County. This total also included what is now Alexandria (Chittenden et al. 1988:III-H4-1–3).

With regard to free African Americans during this period, one important piece of legislation passed by the Virginia Assembly was the 1793 law requiring the "Registration of Free Negroes". Each county court henceforth maintained a ledger with information about all free Black individuals and multiracial persons of Black descent. These records with information about identity, appearance, and free status provided a means for White county officials to track and control the activities of free Blacks, thereby diminishing the degree of their actual freedom and dignity (Library of Virginia 2022).

From 1782 onward, the free Black population increased very gradually with the passing of new laws and ordinances that made manumission of enslaved persons legal. Some planters exercised

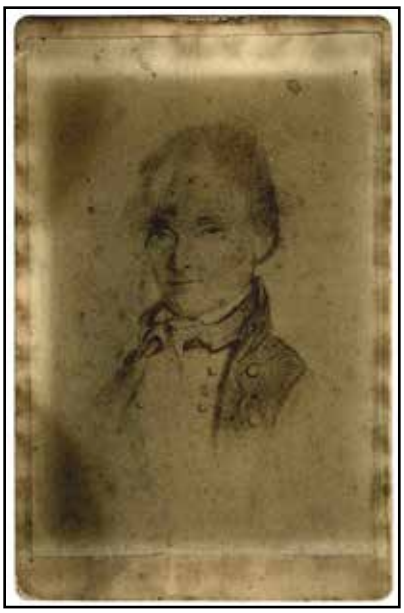

Figure 2.3. Early nineteenth-century portrait of West Ford, the founder of the Gum Springs community (George Washington's Mount Vernon 2022).

this option during their lifetime or as part of the settlement of their estate in their will. Some chose manumission out of a religious conviction because they perceived slavery as incompatible with Christian ethics, while others found slavery abhorrent to the ideals of liberty expressed in the founding documents of Virginia and the nation.

Fairfax County landowner George Mason strongly asserted the evils both of slavery and the importation of enslaved people from Africa. Mason authored the Virginia Declaration of Rights, which served as a model for the U.S. Constitution's Bill of Rights—the assertion of basic human freedoms that were antithetical to the institution of slavery. As he wrote in Section 1 of the Virginia Declaration of Rights,

> ...all Men are born equally free and independent, and have certain inherent natural Rights, of which they can not by any Compact, deprive or divest their Posterity; among which are the Enjoyment of Life and Liberty, with the Means of acquiring and possessing Property, and pursueing and obtaining Happiness and Safety (Mason 1776).

Despite articulating universal human liberties and the evils of slavery in public writings, Mason, like Thomas Jefferson, was unwilling to part with the personal economic advantages of holding people in bondage. Even in his will, Mason perpetuated the institution in his family by continuing to treat the enslaved on his Gunston Hall plantation as chattel property. When he died in 1792, 36 enslaved individuals remained in bondage for the financial benefit of his children (Gunston Hall 2022).

Unlike George Mason, Robert Carter III acted upon his convictions about the immorality of slavery during his lifetime, and he began the process of incremental manumission of some 500 to 600 enslaved people who worked on his estates. Following his conversion into the Baptist faith, Carter decided that keeping people "in Slavery is contrary to the true principles of Religion & Justice, & that therefore it was my duty to manumit." In 1791, he executed a deed of gift in Northumberland, his county of residence, that called for the release of enslaved adults in groups over the course of several years; enslaved children would be manumitted when they reached adulthood (Wolfe 2021). Forty-three individuals manumitted from his Leo Farm, which spread across portions of Fairfax, Loudoun, and Prince William Counties, settled in the southwest corner of Fairfax County. There they established the Bull Run community, also known as Gatepost or Hortontown (029-6938), an African American community that continued to thrive into the twentieth century with several historic buildings, though later infill has diminished some of its architectural integrity. Carter's freeing of 450 enslaved persons by the early 1790s was the largest manumission in U.S. history (Fairfax County History Commission 2021:153; Hembrey 2021).

Another important community of free Blacks, Gum Springs, also traces its roots back to a manumission that occurred during

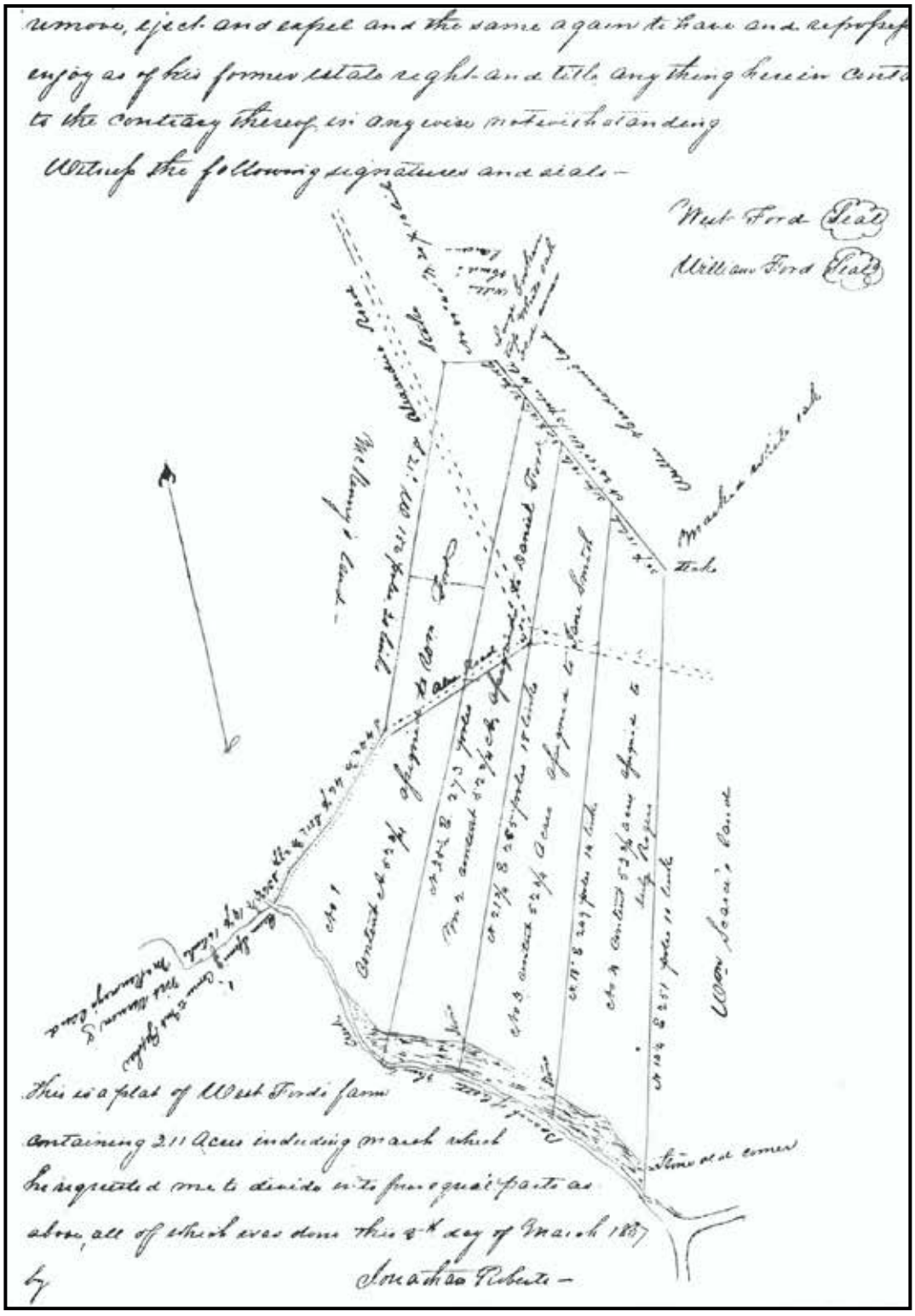

Figure 2.4. Plat of a 214-acre tract that West Ford subdivided as parcels to lease and then bequeath to his heirs (Chase 1990).

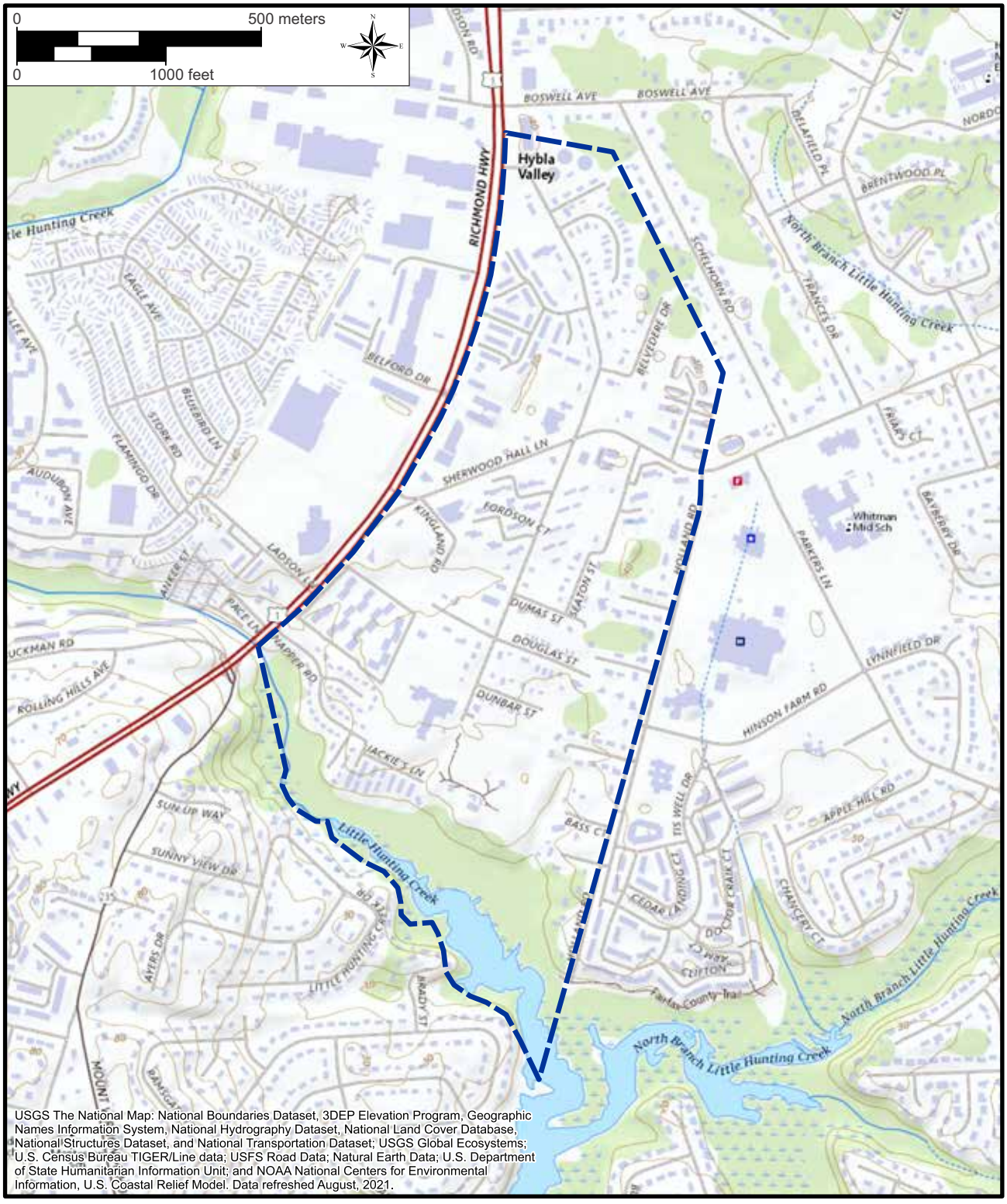

Figure 2.5. Outline of the West Ford tract overlaid on a current map of Gum Springs, showing the alignment of streets and their correspondence to the boundary of the tract and the parcel lines of its subdivision among Ford's heirs in 1857 (see Figure 2.4 on facing page).

this period. West Ford had been enslaved in Westmoreland County on the Bushfield plantation of George Washington's brother, John Augustine Washington (Figure 2.3). After John's wife, Hannah Bushrod Washington, inherited the estate, she wrote in her 1801 will that the enslaved boy West Ford should be inoculated against smallpox and apprenticed to a tradesman. At the age of 21, he would be released from bondage. In 1802, before Ford reached adulthood, the Washingtons' son, Bushrod, acquired George Washington's Mount Vernon estate in Fairfax County. Bushrod Washington brought West Ford to Mount Vernon where he continued to work after he received his manumission as an adult in 1805. After inheriting 119 acres from Bushrod Washington, Ford sold that property, and in 1833 he used the proceeds to purchase a 214-acre tract (formerly owned by the Peake family) along the northeast side of Little Hunting Creek. In 1857, he conveyed the property in four equal tracts to his children, who would each pay him a $20 annual lease (Figures 2.4 and 2.5). The north-south dividing lines of these parcels correspond to the current alignment of streets in Gum Springs. It was from this core area that Gum Springs developed rapidly with an influx of refugees and recently emancipated people after the Civil War (Chase 1990:1, 7, 9–13; Wolfe 1975:45).

Even with manumission, free Blacks did not enjoy all of the rights guaranteed to White residents during this period. In 1837, six years after the Nat Turner Rebellion in Southampton County, the Commonwealth of Virginia passed statutes placing special restrictions on African American ministers and teachers. In a society where slavery was based on race, free Blacks might be assumed to be enslaved. To avoid treatment as an enslaved person, free Blacks had the burden of registering their free status with the county court every three years; a copy of the registration was an important document they might need to present as proof of their non-enslaved status (Chittenden et al. 1988:III-H4-2).

Antebellum Period (1830–1860)

During the three decades before the Civil War, the county gradually grew out of the agricultural and economic slump that had characterized the early part of the century. An agricultural renaissance occurred with the immigration of northern farmers into Fairfax County, attracted by depressed land prices. Local landowners were quick to sell because they presumed their farms were worn out and useless. The northern settlers, from New York and New England, brought with them progressive agricultural techniques. They revitalized the exhausted tobacco lands by fertilizing with guano and lime and through deep plowing. In general, they were welcomed by local residents and praised as exemplary farmers (Netherton et al. 1978:252–256).

Another factor contributing to the growth of the county's economy was the improvement of transportation. The 1850s saw the construction of two major railroads, running from Alexandria to Gordonsville and to Leesburg, respectively. During this time several new roads were constructed connecting Fairfax to the Alexandria and Gordonsville railroad at Fairfax Station and to the Potomac River near Georgetown. These improvements in transportation greatly reduced the cost of marketing produce in Alexandria, Washington, and Georgetown. They also decreased the cost of shipping fertilizer and other agricultural supplies into Fairfax County (Netherton et al. 1978:266–267).

During the three decades prior to the Civil War, the number of free Blacks in the County remained small and increased gradually from 311 in 1830 to 672 in 1860 (Chittenden et al. al. 1988:III-H4-1–3). Although free Blacks as a percentage of the overall population was small, the doubling of their number in 30 years is notable. Meanwhile, the enslaved population had continued the decrease that had begun early in the nineteenth century. From 4,002 enslaved in 1830, that population had declined to 3,116 in 1860 (Wolf 1975:18–19).

Civil War (1861–1865)

During the first half of the nineteenth century, the expansion of slavery had been a source of sectional tension. The presidential election of 1860 brought the tension to a climax. In Northern Virginia, there was overwhelming opposition among the White population to Republican candidate Abraham Lincoln and sympathy for the Cotton States in the Deep South. Nevertheless, these leanings did not immediately translate to a local vote for the pro-Secessionist candidates of the Democratic party. Instead, the pro-Union Whig candidate John Bell drew the most support among voters in Alexandria and in Fairfax and Loudoun counties. At a state convention to consider the secession issue in February 1861, a majority of residents within the state remained moderate and hoped to preserve the Union. A dramatic shift occurred on April 15, when Lincoln responded to the capture of Fort Sumter with a call for 75,000 troops to maintain control over U.S. military posts in the South. Two days later, delegates to the convention voted 88 to 55 to ratify secession from the Union and on April 25 ratified the Confederate Constitution (Netherton et al. 1978:316; Stirewalt 1969:31–33, 39–41).

The First Battle of Manassas, also known as the Battle of Bull Run, took place on July 12, 1861 in the western portion of the County. After the battle of Bull Run, Confederate forces under General Johnston set up fortified winter camps around Centreville and near present-day Clifton (Netherton et al. 1978:326). In the spring of 1862, Union Maj. Gen. George B. McClellan launched his Peninsula Campaign to capture Richmond. The Confederate troops defending Centreville were pulled out to help protect Richmond. Union forces occupied Centreville and soon were in control of Fairfax County. In addition to the major Confederate incursion and victory at the Second Battle of Manassas in late August 1862, Confederate forces made frequent raids into the county and the elusive partisan commander John S. Mosby waged guerilla warfare in Fairfax County and adjacent areas of Northern Virginia. Nevertheless, Fairfax County largely remained within Union control.

Combat and military occupation had significant effects on Black individuals and communities in Fairfax County and surrounding areas. Manassas (in Prince William County) and adjacent parts of Fairfax County such as the Black community of Bull Run, fought over by tens of thousands of troops in two great battles (July 21, 1861 and August 28–30, 1862), provides an example of extensive damage to one Black individual's property—a situation repeated in numerous instances during the war. James Robinson, a free Black farmer, owned a farm with nearly 150 acres and a house in Prince William County when the opposing armies swept across his property during both battles. Robinson had been born with free status in 1799, the son of plantation owner Landon Carter, Jr., and a free woman of African descent whose name is not known. As a young man, Robinson had worked as a field hand and later as a waiter in a tavern. By 1840, he had saved enough money to purchase 170 acres. Eight years later the sale of 20.5 acres enabled him to build a frame house on his property. During the first battle, damage occurred to his field when the Hampton Legion of South Carolina took up positions along his farm lane. During the second battle, more expensive damage was the result of Union Maj. Gen. Franz Sigel using the Robinson house as his headquarters and then from its use as a Union hospital after the battle. Eventually, Robinson received an award of $1,249 from the Southern Claims Commission, which covered less than half of the actual damages he had claimed. Despite the setbacks from the war, Robinson continued to prosper after the war, as indicated by his expansion of the farmhouse. Following his death in 1875, his family retained the property until the 1930s (NPS 2022).

The community of Bull Run (discussed above in the Early National Period section) was an area of Fairfax County where several African American

landowners experienced hardship due to the combat and military occupation during the Civil War. By mid-century, this enclave of descendants of late eighteenth-century formerly enslaved persons on the property of Robert Carter III had developed into a thriving rural neighborhood. In 1854, the residents had established Cub Run Primitive Baptist Church; some were relatives of James Robinson. Here too, damage to local Black-owned farms resulted in claims for property damaged by the Union Army. Jesse and Obed Harris both received awards from the federal government in compensation for at least some of the losses. The presence of the Freedman's Bureau in the county also helped community members to establish the Rock Hill School with an award of $150. Local residents also provided a large portion of the support necessary for the school (Hembrey 2021).

The presence of the Union Army also provided employment for formerly enslaved African Americans in the county. Construction of military railroads and fortifications, in particular, required a large number of laborers to fell timber and fashion it into railroad ties, chop it into firewood, and make various sizes of lumber for construction of stockades. Burke's Station (about 5 miles southeast of the center of the county seat) along the former Orange & Alexandria Railroad was the center of lumber harvesting to supply the Union Army. In addition to felling trees and processing it into lumber, many African Americans served as teamsters driving wagon loads of wood products to the railway. A siding built in this location in 1863 provided a shipping point for sending wood products on to large Union supply depots in Alexandria (Fisher 2021).

Although the Union Army established control of Fairfax County early in the War, the self-emancipated African Americans who worked near Burke Station were at considerable risk due to Confederate raids. On October 28, 1863, a Confederate partisan unit captured several laborers, a wagon master, and 25 mules. While the captors questioned the wagon master about the location of the station guard, one of the African American laborers escaped and warned of the approaching Confederates. As a result, the Union guard was ready for the enemy's approach. The soldiers guarding the railroad fired at the raiders, and the captives were able to escape (Fisher 2021).

In May 1862, the Restored Government of Virginia was established in Fairfax County and a majority of local White residents voted for a pro-Union administration (Fairfax County History Commission 2021). Previously, the Restored Government had been headquartered in Wheeling under Gov. Francis H. Pierpoint. The counties of western Virginia had broken away from the counties that currently form Virginia in 1861 and had formed the Restored Government. Refusing to recognize the authority of Gov. John Letcher and the state convention's vote for secession, the western counties had chosen Pierpoint as the official governor of the entire state. When West Virginia became a separate state in the Union in 1863, Pierpoint moved his government to Alexandria. There he theoretically governed the entirety of what is now Virginia. In reality, though, most of the state remained under the control of Letcher and the Confederacy whereever the Confederate military retained territory. Pierpoint's government only had effective control of the lower James-York Peninsula between Williamsburg and Hampton and the portions of Northern Virginia, including Fairfax County, held under the protection of Union forces (Barksdale 2021).

President Abraham Lincoln's Emancipation Proclamation of January 1, 1863 applied to enslaved people in the states that were in rebellion against the United States. Since the Restored Government was not in rebellion, the President's proclamation did not technically apply. On April 7, 1864, however, a constitutional convention of the Restored Government abolished slavery in the portion of Virginia that it controlled as well, effectively ending slavery in Fairfax County (Tarter 2021).

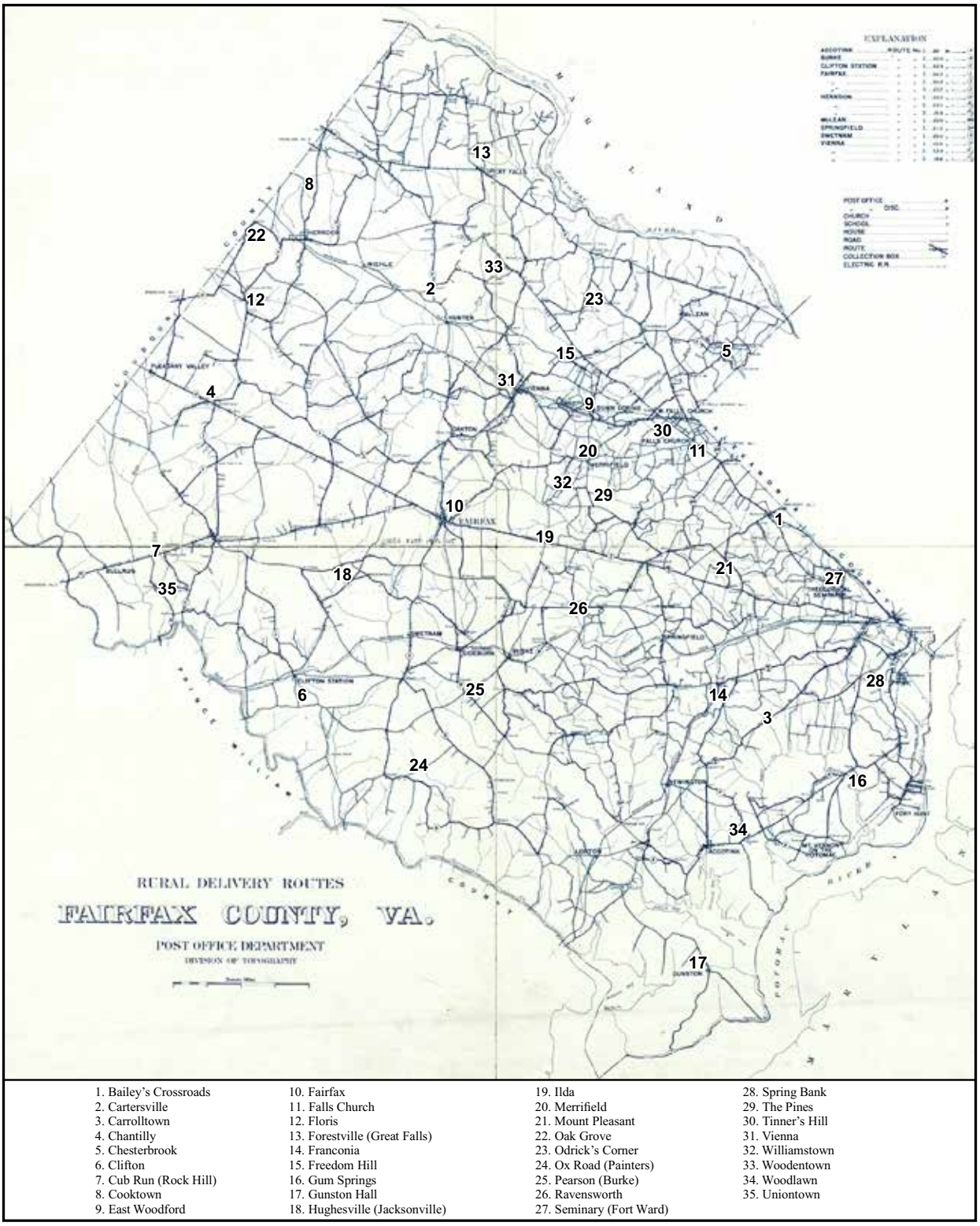

Figure 2.6. Locations of African American communities and longstanding road networks across Fairfax County prior to their obscuring from extensive suburban development in the late twentieth century (background map, Post Office Department 1911).

With the influx of emancipated African Americans from other areas and the official free status of the formerly enslaved during the Civil War, the ensuing Reconstruction period would see the establishment and growth of numerous African American communities (Figure 2.6). It is useful to view the locations of many of these communities on an early twentieth-century map of the county. Small crossroads communities and the road networks that often inform the reason they developed in particular locations are evident on a 1911 postal service map. On this map, the County's cultural landscape appears as it was, relatively stable for decades—before rapid suburban development from the mid-twentieth century to present obscured or subsumed many of these small communities (see Figure 2.6).

Reconstruction Era (1865–1917)

Although slavery offically had ended in Fairfax County through the April 1864 constitution of the Restored Government, other factors had led to its decline over the middle decades of the nineteenth century. With diminishing demand for enslaved labor in the county during the antebellum period and the influence of Northern immigrants before and after the war, Fairfax County displayed some anomalous trends for African American demographics and economic activity compared to the rest of postbellum Virginia. The Commonwealth was the only former Confederate state to experience a decrease in Black population—by 3.5 percent between 1860 and 1870. Counter to this trend, the Black population in Fairfax County increased slightly and remained at a fairly stable proportion of the overall county population in the aftermath of the war. In 1860, 3,788 Black residents comprised about 32 percent of the total county population. By 1880 the Black population had increased to 4,285, which represented 33 percent of the total county population of 12,952 (Chittenden et al. 1988:III-H9-1, 2).

From 1865 to 1868, the Bureau of Freedmen, Refugees, and Abandoned Lands, better known as the Freedman's Bureau, facilitated the transition to economic independence for the county's population of formerly enslaved people, both local and incoming refugees. Andrew Wolf (1975:75–78) outlined and evaluated the success of the Bureau's mission in the County. First, it enforced compensation of freedmen by some landowners who had continued to use enslaved labor after its abolition in April 1864. It also occasionally had to rescue individuals who continued to be held in slavery after the war had ended. More generally, the Bureau tried to prevent violations of Blacks' civil rights in the County, including the enforcement of fair payment of wages. The staff also sought to find employment opportunities for the formerly enslaved. A major boon toward the economic independence of the emancipated population was the Bureau's distribution of abandoned lands and lands confiscated from Confederate loyalists. Stocks of excess lumber were also handed out for construction of housing and other buildings. Finally, before Virginia adopted a public school system in 1870, the Bureau established several schools for freedmen within the County (Wolf 1975:75–78). Between 1864 and 1868, the Bureau's support was instrumental in the formation of the following 15 schools for African Americans (Robison 2014):

1. Andrew's Chapel
2. Big Falls (Great Falls)
3. Camp Wadsworth Upper Farm
4. Camp Wadsworth Lower Farm
5. Centreville
6. Fairfax Court House
7. Falls Church
8. Frying Pan (Herndon)
9. Gum Springs
10. Langley

11. Lewinsville
12. Lincoln Village
13. Painter's School
14. Vienna
15. Woodlawn (Accotink)

During this period, Gum Springs developed from a cluster of farms owned by descendants of West Ford into a growing community. In 1871, two of Ford's children still owned their parcels from the 1857 subdivision of the 214-acre tract. By 1880, there were 12 Black families living in the community (Wolf 1975:26–27). As people who had emerged from a background of slavery over the previous decades, it was difficult for many of these residents to raise the funds to buy their own farms. Indeed, census information indicates that half of the heads of household at Gum Springs were farm laborers, and some of them worked at Mount Vernon. In 1890 five local Black residents formed a joint stock company for the specific purpose of facilitating the purchase of land by local residents of lesser means. The stock holders purchased tracts, subdivided them, and resold them at cost (the same $30/acre for which they had purchased the properties) (Bohn 2022). One enterprising landowner started a landfill on his marshy land and eventually enlarged his cultivable acreage (Wolf 1975:26–27).

A handful of the Union soldiers who settled in Fairfax County following the Civil War played a significant role in facilitating land ownership and helping to develop Black communities during this period. One of these individuals, Maj. Orrin E. Hine, also served briefly (November 1866 to February 1867) as one of the succession of superintendents of the Freedman's Bureau in the County (Johnson 2016:19–20). Originally from New York, Hine settled permanently in the Vienna area and acquired 6,440 acres by 1885. In addition to farming cereal crops on his own land and employing African American laborers, Hine sold land to recently emancipated individuals who settled in and around the village (Wolf 1975:32). Hine also helped the African American community by donating a parcel for the First Baptist Church of Vienna in September 1867 and securing a supply of lumber for its construction through his position in the Freedman's Bureau (Fairfax County History Commission 2021:49).

Another Union Army veteran from the North who settled in Vienna and played a significant role in African American land ownership was Capt. Harmon L. Salsbury. During the Civil War, he had commanded U.S. Colored Troop Company D, 26th New York Infantry. He and his family came to the Vienna area from New York and purchased large tracts of land. His main home property was Windover, a 250-acre dairy farm. Salsbury was well known for extending generous credit terms to freed people (Fairfax County History Commission 2021:57; National War Memorial Registry 2022).

In Falls Church, African American acquisition of real estate and formation of communities occurred in a variety of ways. Since the 1850s, the town had been a center of African American settlement, with one-fifth of the town population composed of free Blacks (Bunch-Lyons and Douglas 2009:89). Some white landowners accepted the reality of emancipation and the emergence of a new post-slavery social organization by conveying parcels to individuals they had previously enslaved. A Falls Church neighborhood know as The Hill took shape when Col. Daniel F. Dulaney gifted parcels of his land to the people whom he had formerly enslaved (Wolf 1975:39–40). A later African American neighborhood in Falls Church, the Southgate Subdivision, consisted of parcels subdivided in 1901 by Dr. Merton E. Church, Jr. Tinner Hill consisted of residential properties developed on land that formerly enslaved brothers John and Charles Tinner had purchased in 1867–1868 from Union Bvt. Brig. Gen. John S. Crocker, who had moved to Fairfax County from New York following the war. The growth of the Falls Church African American community and

support from northern Republicans was so successful that it resulted in a backlash measure by hostile white residents in the last quarter of the nineteenth century. In order to regain control of the town government, the hostile reactionary faction was able to cede a portion of the town where a large proportion of African Americans resided back to the County (Korzeniewski 1991:3, 5).

Just as Vienna and Falls Church had geographically distinct enclaves, more isolated African American communities across the countryside also tended to be segregated from areas of white settlement. This continued to be the case for Gum Springs, as noted above. Four examples of rural African American communities that originated during this period are Lincolnville, Mount Pleasant, Odrick's Corner, and Merrifield.

Lincolnville (029-6945; renamed Chesterbrook in 1897 and now part of McLean) was in the eastern part of Fairfax County. It was a community that included emancipated Blacks from outside the county who settled on unimproved land. The initial settler and purchaser was Cyrus Carter, a free Black originally from Haiti, who had arrived in the Northern Virginia/Washington area in the 1850s. After serving in the Union Army as an ambulance driver, Carter purchased 9 acres from General Crocker (who had also sold land to the Tinner brothers in Falls Church). Carter enlarged his property and was a founder and minister of the Chesterbrook Baptist Church (see Chapter 3). Carter may have benefitted further from his relationship with Crocker, who became the warden of the District of Columbia prison in 1869 (Bassett 2012). Carter eventually established a contract to supply the prison with produce from his farm. Continuing the theme of Lincolnville as a community of non-locals, other prominent early African American landowners in Lincolnville came from New Orleans (Christopher Columbus Hall) and Loudoun County (Hiram James Kinner) (Wolf 1975:45–48).

Similarly, the Mount Pleasant community (now part of Lincolnia [029-6946]) consisted of unimproved land purchased by freedman from nearby Alexandria who had earned enough capital through laboring jobs to own their own property. Another white native of New York State, Charles H. Brown, sold parcels from his 60-acre Cedar Grove property to these freedmen. When the area grew into a small rural African American community, residents renamed the area Mount Pleasant (Wolf 1975:49–50).

Odrick's Corner (029-6943) developed around the property of a formerly enslaved man from the Dranesville area. After saving money from his wages, perhaps as a carpenter, in 1872 Alfred Odrick purchased 30 acres for $450 in a wooded area of what is now part of McLean. Seven years later, Odrick, himself, built Odrick's School, which also served as a church until Odrick and other community members constructed the Shiloh Baptist Church in 1891 (Wolfe 1975:51).

One rural African American community began as a commuter property for its first owner. The settlement was to the south of the actual junction of Columbia and Leesburg Pikes that formed Bailey's Crossroads (southeast of Falls Church and adjacent to the Arlington County line). The Bailey's Crossroads (029-6925) enclave grew from property acquired by John Bell, originally from North Carolina. Whether enslaved or a free Black, Bell had received an education in his youth and obtained a well-paying job at the U.S. Patent Office after the war. With his savings, he purchased the 55-acre farm of the white Munson family for $2,500. Although he continued to work in Washington, Bell and his family had their domicile on his farm. Other African Americans in the community may have been enslaved previously on local property that they later purchased. In addition to the rural neighborhood, there was a village at the junction of the pikes with 50 African Americans among the total of 89 residents (Wolf 1975:57–61). Some have referred to the Bailey's Crossroads as "Early Black Suburbia" since Bell and others commuted to the metropolis from there (Bunch-Lyons and Douglas 2009:90) The

origin of the name for the crossroads is Lewis Bailey, from New York State, who had purchased a 536-acre farm there in 1837. Contrary to local lore, this was not one of the namesakes of the famous circus, although Bailey's father had toured the country exhibiting an elephant (Cho 2002).

From this sample, it is evident that African American communities in Fairfax County coalesced in a variety of ways during this period. Although conditions in the County were better for African Americans than in some areas of Virginia, the transition from slavery or freedom with many restrictions (in the case of free Blacks before Reconstruction) was extremely challenging. Poverty and lack of education were some of the major challenges that Fairfax County's African American residents faced in this transition. Moreover, the era would soon regress from the relative political freedom and establishment of a public education system for all races into the legal restrictions, segregation, and injustice with the passage of national, state, and local Jim Crow legislation and ordinances in the 1890s and later. The Virginia Constitution of 1902 enshrined voting restrictions such as poll taxes that would limit the political participation of Blacks in the state until the late twentieth century. Another infamous hallmark of segregation appeared in 1912 with state legislation allowing local governments to enact restrictive residential ordinances (Chittenden et al. 1988:III-H9-4).

In the face of these socio-economic challenges, African American communities provided the support and institutions for their residents to advance. Churches were one of the institutions prioritized in these communities. Often they provided not only spiritual sustenance, but also a community hub for political organization and a physical space for education and other community activities. Despite the enactment of a public school system in Virginia in 1870, local residents often contributed monetarily and through volunteering to build and operate local schools, as in the case of Odrick's School, to cite one example of many. African Americans also formed their own social support groups such as fraternal societies and insurance cooperatives. Even some African American newspapers were published locally during this period (Chittenden et al. 1988:III-H9-4).

The increasingly hostile racial environment of the late nineteenth to early twentieth century eventually became unbearable for many local African Americans. In part due to the County's socio-political environment and the prospects of better employment opportunities, some African Americans joined the trend of leaving rural Southern counties for Northern cities and, in the case of some Fairfax residents, to urban areas of Washington, D.C. The trend of African Americans as a percent of total population reflected these departures. Significant declines were first evident in 1890, when the proportion fell more than two points to 30.44 percent of total county population (Oberle 2022).

World War I to World War II (1917–1945)

The decline in the proportion of Blacks in the county population continued during this period. By 1920, they made up 20.72 percent. Among a population of 41,000 in 1940, the Black population made up only 16 percent. These changes in racial proportions were due largely to growth of the white population during the beginnings of the county's suburbanization. A very gradual, steady increase in white population had occurred from 1860 to 1930, but white population growth showed marked acceleration over these previous decades in the decade between 1930 to 1940. During the decade that followed 1940, the rate of White population growth appears to have doubled over 1930–1940. During this period, the trend for Black population growth in the county continued on the same slow track that had been the case since 1860 (Oberle 2022).

Despite attempts by hostile citizens and government officials to reverse the advances the African

American community had made since the Civil War, the early twentieth century witnessed the formation of organizations to resist discrimination and enable future progress in Civil Rights. In Falls Church, the Colored Citizens' Protective League (CCPL) successfully opposed a 1915 town council measure that would have established restrictive covenants requiring Blacks to vacate certain neighborhoods where they had established homes and would have prevented them from living in areas zoned for Whites only. The founding members included Joseph B. and Melvin Tinner, sons of the brothers who had established the Tinner Hill neighborhood. The CCPL solicited the help of the National Association for the Advancement of Colored Peoples (NAACP) and eventually became its first rural chapter; non-urban organizations had previously been unable to comply with the fees and other requirements of the national organization (Korzeniewski 1991:7–8). The CCPL obtained numerous signatures from both Black and White residents on a petition opposing the Falls Church council ordinance. A lawsuit by the CCPL resulted in a ruling against the ordinance in the Fairfax County circuit court. In 1917, the U.S. Supreme Court ruled in another case that creation of segregation districts was illegal. Although the town council did not reverse the ordinance until 1999, the efforts of the CCPL effectively prevented the town from enforcing the restrictions (Bunch-Lyons and Douglas 2009).

Despite the 1917 federal ruling against racial segregation districts, discrimination continued through the planning process. An enabling statute for zoning in cities passed in 1922, followed by similar legislation for towns (1926) and counties with large populations (1927). One workaround planners used to prevent mixed-race neighborhoods was to zone African American residential areas as industrial, thereby preventing further residential construction in these areas. This was especially prevalent in Northern Virginia (McGuireWoods 2021:Sct. 2). Even in cases where zoning provided no impedance to integrated neighborhoods, deeds to individual properties could include racially restrictive covenants that prevented persons of a particular race from purchasing the property. Long after federal fair housing legislation made these restrictions unenforceable, boilerplating of deed language has often led to their inclusion in current deeds in Virginia (Komp 2019).

One towering figure in the struggle for civil rights in the county's African American community was Dr. Edwin Bancroft Henderson, an executive committee member of the CCPL. Besides his successful effort to enlist support and guidance of the NAACP in the Falls Church housing case, Henderson was instrumental in the participation of African Americans in organized sports and sports programs in education. After taking a summer physical education course at Harvard University in 1904, he introduced the new sport of basketball to Black students in the Washington, D.C. public school system. Known as the "Father of Black Basketball," Henderson also authored the book *The Negro in Sports* (published in 1939). He also advocated for equality of athletic opportunities by calling on the *Washington Post* to cease support of segregated events (City of Falls Church 2013:2-8). While working as an educator, Henderson continued his work in the field of civil rights. Areas of his most intense focus included equity in law enforcement; opposing segregation in transportation, education, and public facilities; and fostering Black voter registration (Black Fives Foundation 2014; Jones 2021).

A county-wide organization called the Colored Citizens Association was formed in the Merrifield community in 1928 to advocate for African American rights and advancement. In a 13-year anniversary booklet, the organization's summary of its mission encompassed the main challenges for the county's African American population in the twentieth century:

A. FULLER USE OF THE BALLOT BY ALL NEGROES

B. GREATER IMPROVEMENT IN COLORED SCHOOLS
C. JUSTICE IN THE COURTS AND PUBLIC CONVEYANCES
D. ACTIVE PARTICIPATION IN ALL COUNTY AND CIVIC AFFAIRS
E. PROMOTION OF A BETTER FEELING BETWEEN THE RACES
F. BOOSTING THE COUNTY AS A DESIRABLE PLACE TO LIVE
(Colored Citizens Association 1941 [capitalization as in source document]).

A major achievement in reversing the Jim Crow laws of the late nineteenth century occurred in the local judicial system in 1935. African Americans had been excluded from serving on juries since 1883, and all-White juries often resulted in bias against Black plaintiffs and especially defendants. Following some landmark lawsuits in Alabama and Virginia that had highlighted the unfairness of the all-White jury system, an attorney successfully pleaded for the inclusion of Black jurors while defending two women accused of arson in Fairfax. As a result, the first Black jurors of the twentieth century were selected on May 24, 1935. All were members of a Colored Citizens Association (Fairfax County History Commission 2021:111).

It was in the area of education that Fairfax County's Black residents encountered the most challenges to advancement. Although Virginia had created a system of public education in 1870, from the very beginning there were large disparities in the opportunities available to Black and White students. Schools were racially segregated and invariably across the Commonwealth and in Fairfax County, the resources allotted to Black schools were inferior. Figures for 1920 indicate that School Board expenses per student were double for Whites versus Blacks (Netherton et al 1978:473). The lack of resources for older Black students was especially glaring. The Manassas School for Colored Youth, established in 1902, was the only option in the vicinity for Black students aged 14 or older until 1954. The alternative for parents who could afford the expense was to send their high school–age children to schools in Alexandria or Washington (Chittenden et al. 1988:III-H9-4; Russell-Porte 2000:70).

The New Dominion and Post Cold War (1946–Present) - *The Civil Rights Era*

Substantial disparities in the availability of resources for the education of African American children continued into this period. The 1954 U.S. Supreme Court decision in Brown vs. the Board of Education of Topeka (Kansas) that determined racial segregation of public schools to be unconstitutional did not have an immediate effect on education in Fairfax County. The process of desegregation of public schools did not begin until 1960 (City of Falls Church 2013:2-8). The initial plan to implement integration grade by grade beginning in elementary school would have taken a decade. With court intervention, however, the county had to accelerate the process so that the entire system was integrated following the 1965–1966 school year. The county retained two African American schools within the system: Louise Archer Elementary as an elementary school and Luther Jackson High School as an intermediate school. The county's other five African American schools - Drew-Smith Elementary, Eleven Oaks Elementary, James Lee Elementary, Lillian Carey Elementary, and Oak Grove Elementary - underwent conversion to administrative functions and/or special education centers (Fairfax County Public Schools 2012:5)

Housing was another area where discrimination against African Americans persisted. Ironically, court decisions at the federal level had restricted certain housing segregation strategies in the early twentieth century, but after World War II federal involvement in home buyer financing led to further discrimination. Growth of suburban residential developments in Fairfax County was facilitated by federally insured loans. Often the Federal Housing Administration and

other agencies refused to insure loans in neighborhoods that lacked covenants prohibiting residence and property ownership by minorities (McGuireWoods 2021:Sct. 2). Even though the federal Fair Housing Act passed in 1968, structural obstacles from a legacy of racist housing policies have persisted such that many areas continue to be segregated (The Century Foundation 2017:2).

Disparities in housing are also evident across Northern Virginia in the greater likelihood for portions of African American neighborhoods to be subject to eminent domain to make way for major infrastructure projects. In Fairfax County, one example includes the construction of the thoroughfare formerly called Lee Highway in Falls Church. Named after Gen. Robert E. Lee, the highway is part of U.S. Route 29; in 2022, the Fairfax County Board of Supervisors voted for the road's official name to be changed to "Route 29" to avoid continued heroicizing of controversial Confederate figures. In 1920, town officials in Falls Church encouraged the Lee Highway Association to build the highway through the town in the hope that the community would derive associated commercial opportunities. While the construction and widening of the highway from 1920 to 1938 benefitted Falls Church as a whole by increasing land values, the particular alignment chosen was a detriment to the historic African American Tinner Hill neighborhood. Among the several properties divided by the highway was that of civil rights activists Dr. Edwin Henderson and Mary Ellen Henderson, who had to move their home from its original location (City of Falls Church 2013:2-7–2-8;). Another significant example of displacement that disproportionately affected an African American community in Fairfax County is the construction of Shirley Memorial Highway through Lincolnia (as well as Green Valley in South Arlington) (VCU Center on Society and Health 2021:10).

During the years since World War II, the character of Fairfax County changed markedly from rural to suburban. This trend led to an influx of White residents into the county, while Black population growth consisted of very slow growth and largely from procreation of residents within the county. As a result, from 1940 to 1970, within a county population that grew from 41,000 to 99,000 in 1950, and 455,000 in 1970, the Black population as a percentage of the county total declined from 16 percent to 10 percent and then to its low of 3.3 percent, respectively. Over the course of the late twentieth and early twenty-first century, the population has become increasingly diverse. Among the current county population of more the 1.1 million, Whites of non-Hispanic origin still comprise a plurality of 49.1 percent, while Blacks make up 10.8 percent; some other minorities comprise larger percentages, however, including Asian (20.7 percent) and Hispanic/Latino (16.6 percent) (United States Census Bureau 2022).

Public utilities and transportation were two other major areas of disparity. African American communities routinely received later and lesser public improvements to roads, water supply and sewage removal, telephone, and electrical and other utilities (Chittenden et al. 1988:III-H9-4). This neglect of services for African American communities was no doubt an additional factor that contributed to the decline in African Americans as a proportion of the county's population in the twentieth century.

3: Reconnaissance Survey Findings

Introduction

The selective architectural reconnaissance survey of resources across Fairfax County included 51 individual properties (of which one had been demolished just prior to the survey), 18 areas examined as historic districts, and one existing, NRHP-listed historic district (Figure 3.1 and Table 3.1). The survey findings and preliminary evaluations of eligibility appear below, ordered under headings alphabetically by resource name. Where further study is recommended, the recommendations in V-CRIS alert future surveyors to the potential for consideration of other criteria if the resource might not meet the high integrity threshold for eligibility under Criterion C. They also encourage the surveyor to consult with County or DHR staff for further information. In addition, for cemeteries and other sites with archaeological potential, surveyors are also referred to the Archaeology and Collections Branch of the Fairfax County Park Authority in order to make an accurate eligibility recommendation.

Disclaimer: This project entailed limited background research and reconnaissance level field survey performed from the public Right-of-Way. The recommendations within this report should be treated as preliminary and subject to change pending additional research and documentation.

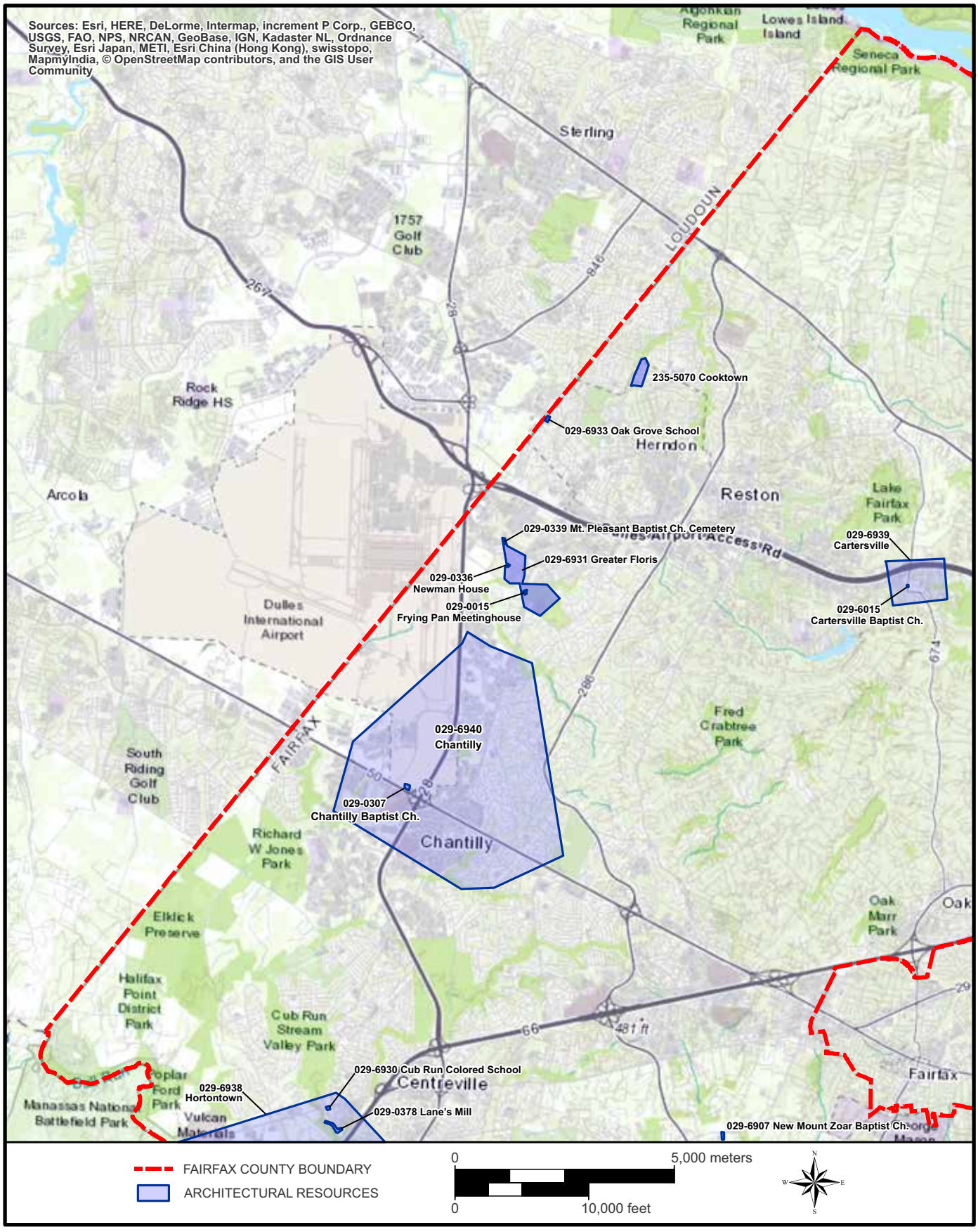

Figure 3.1 (pt. 1 of 4). Detailed map showing locations of resources surveyed (northwest quadrant of county).

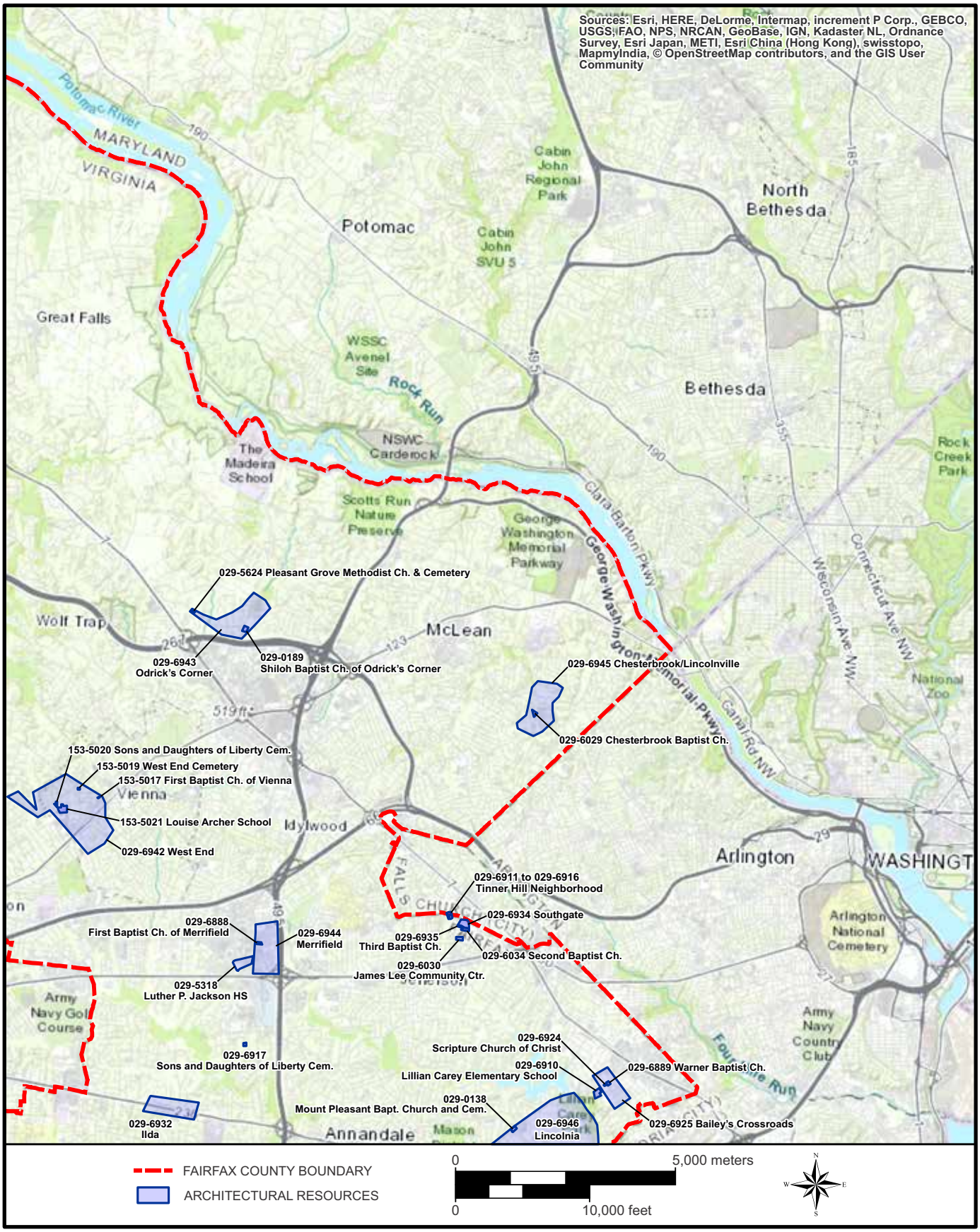

Figure 3.1 (pt. 2 of 4). Detailed map showing locations of resources surveyed (northeast quadrant of county).

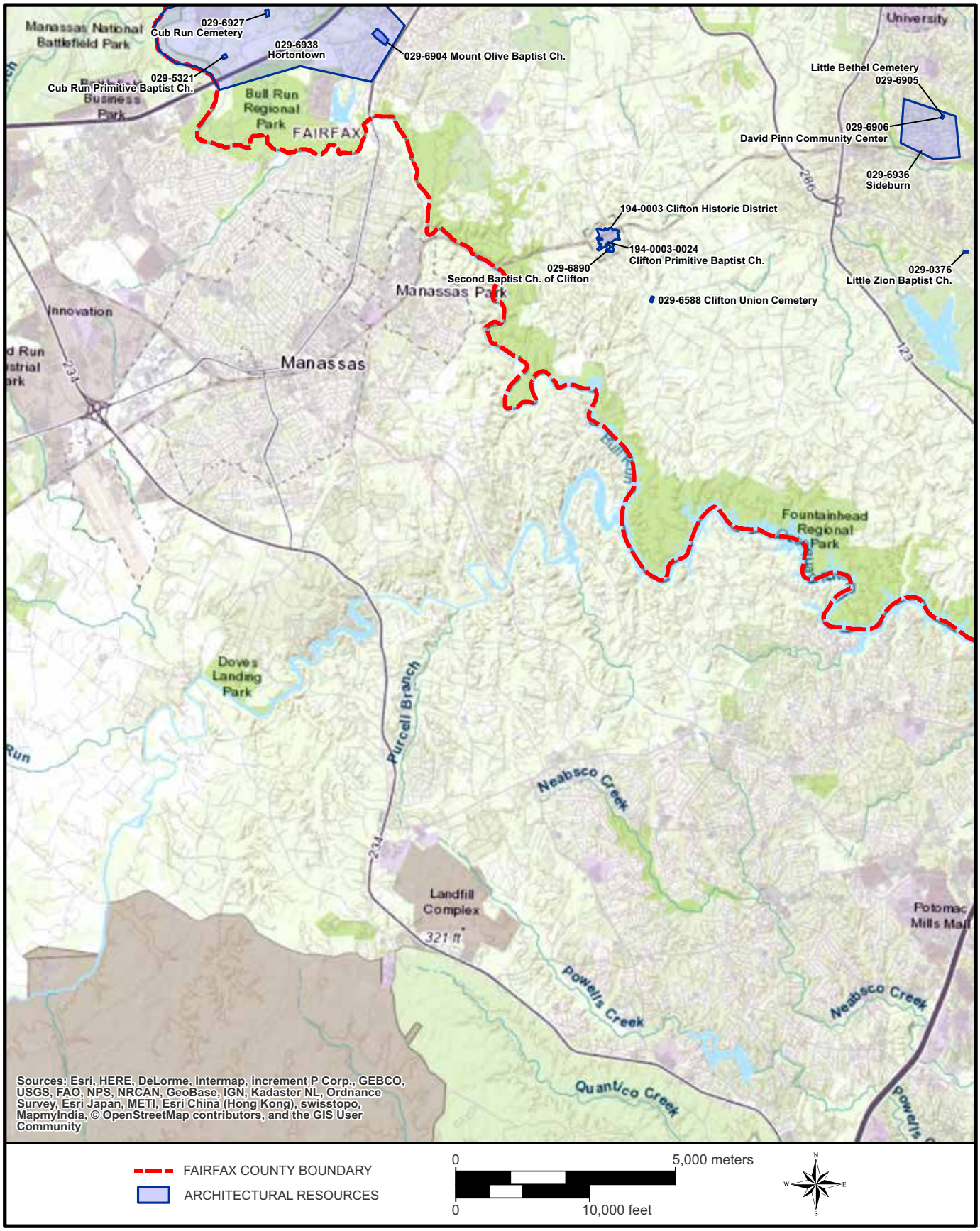

Figure 3.1 (pt. 3 of 4). Detailed map showing locations of resources surveyed (southeast quadrant of county).

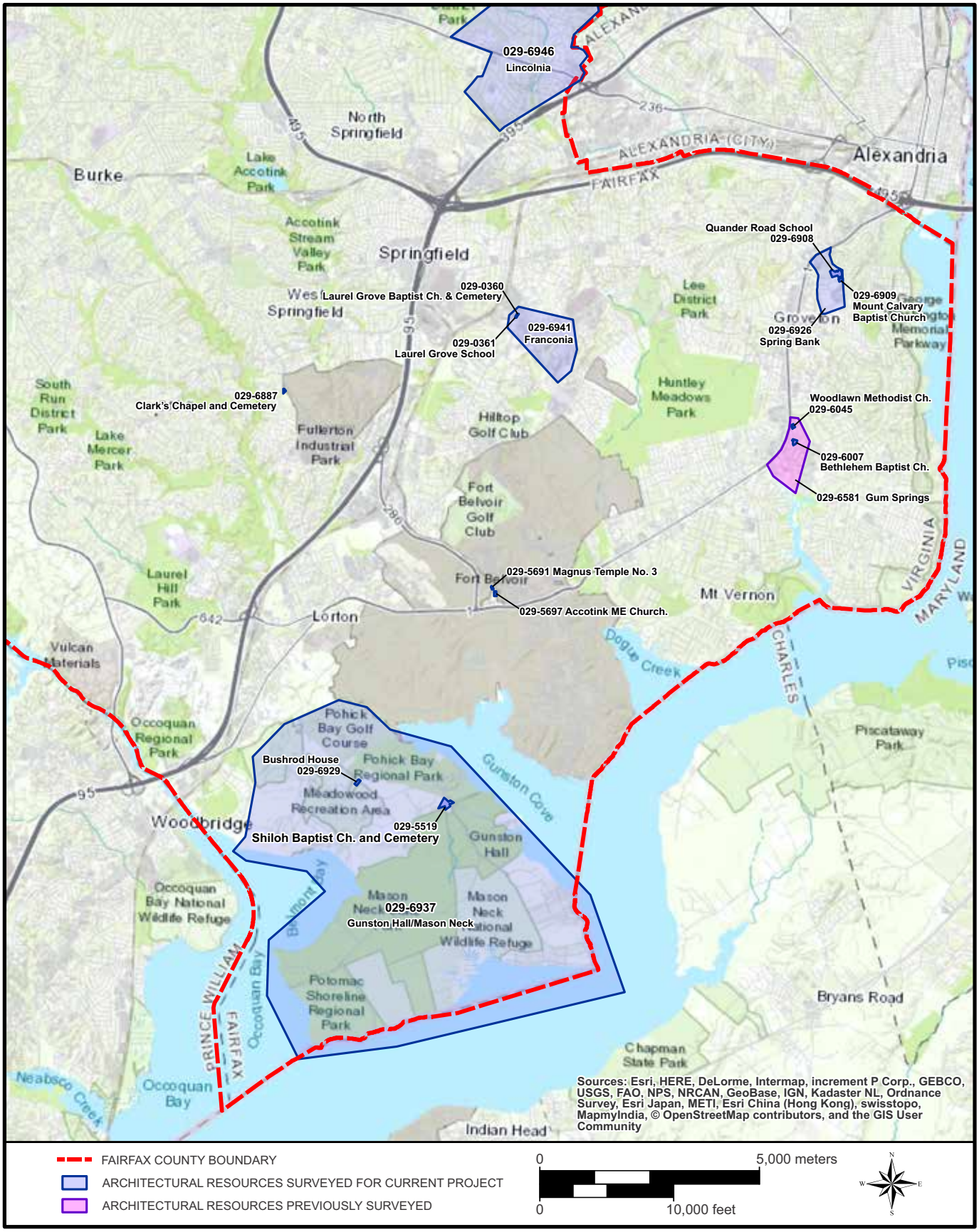

Figure 3.1 (pt. 4 of 4). Detailed map showing locations of resources surveyed (southwest quadrant of county).

DHR ID No.	Resource Name, Address and/or Location	Date	NRHP Eligibility	Notes
029-5697	Accotink Methodist Episcopal Church, 9043 Backlick Road, Fort Belvoir	ca. 1880	Further study	
029-6925	Bailey's Crossroads	ca. 1950	Further study	
029-6007	Bethlehem Baptist Church, 7836 Fordson Road, Hybla Valley	ca. 1930	Further study	
029-6929	Bushrod House, 10510 Gunston Road, Lorton	1935	Further study	
029-6939	Cartersville area, Reston/Wolf Trap	ca. 1880	Further study	
029-6015	Cartersville Baptist Church, 1727 Hunter Mill Road, Wolf Trap	ca. 1979	Further study	Current building replaced ones built ca. 1903 and 1951
029-6940	Chantilly area, Chantilly	ca. 1920	Further study	
029-0307	Chantilly Baptist Church, 114312 Lee Jackson Highway, Chantilly	ca. 1955	Further study	
029-6029 / 44FX1200	Chesterbrook Baptist Church, 1740 Kirby Road, McLean	ca. 1909	Potentially eligible.	PIF completed; need to assess interior integrity.
029-6945	Chesterbrook/Lincolnville area, McLean	1909	Further study	
029-6887	Clark's Chapel and Cemetery, 7520 Rolling Road, Newington	1954/1910	Further study	Assess integrity of interior.
194-0003	Clifton Historic District, Clifton	post 1860	Listed.	Update 1980s nomination.
194-0003-0024	Clifton Primitive Baptist Church, 7200 Main Street, Clifton	ca. 1871	Potentially eligible	
029-6588	Clifton Union Cemetery, Henderson Road, Clifton	1881	Further study	
235-5070	Cooktown area, Monroe Street, Herndon	ca. 1920	Further study	
029-6927	Cub Run Cemetery, Naylor Road, Centreville	ca. 1875	Further study	
029-6930	Cub Run Colored School / Centreville Assembly of God Church, 14821 Lee Highway, Centreville	ca. 1931	Further study	
029-5321	Cub Run Primitive Baptist Church, 15602 Compton Road, Centreville	ca. 1880	Further study	
029-6906	David Pinn Community Center, 10225 Zion Drive. Fairfax	1945	Further study	
029-6888	First Baptist Church of Merrifield, 8122 Ransell Road, Merrifield	ca. 1962	Further study	
153-5017	First Baptist Church of Vienna, 214 Lawyers Road NW, Vienna	ca. 1867	Further study	
029-6941	Franconia area, Franconia	ca. 1880	Further study	
029-0015 / 029-5179-0012	Frying Pan Meetinghouse, 2615 Centreville Road, Herndon	ca. 1783	Listed	
029-6931	Greater Floris area, Herndon	Early 20th c.	Further study	Probable archaeological potential

Table 3.1 (pt. 1 of 3). Summary of resources surveyed.

DHR ID No.	Resource Name, Address and/or Location	Date	NRHP Eligibility	Notes
029-6937	Gunston Hall/Mason Neck area, Fort Belvoir and Mason Neck	ca. 1900	Further study	
029-6938	Hortontown area, Centreville	ca. 1900	Further study	
029-6912 / 029-6911	House, 111 Tinner Hill Road, Jefferson	1938	Further study	May contribute to a potential Tinner Hill historic district
029-6913 / 029-6911	House, 113 Tinner Hill Road, Jefferson	ca. 1910	Further study	May contribute to a potential Tinner Hill historic district
029-6914 / 029-6911	House, 118 Tinner Hill Road, Jefferson	1917	Further study	May contribute to a potential Tinner Hill historic district
029-6915 / 029-6911	House, 114 Tinner Hill Road, Jefferson	1915	Further study	May contribute to a potential Tinner Hill historic district
029-6916 / 029-6911	House, 110 Tinner Hill Road, Jefferson	1900	Further study	May contribute to a potential Tinner Hill historic district
029-6932	Ilda area, Annandale/Mantua	Mid-19th c.	Further study	Archaeological potential
029-6030	James Lee Community Center, 2855 Annandale Road, Jefferson	1947	Further study	
029-0378/ 44FX0046	Lane's Mill / Lane's Mill Archaeological Park, Centreville	ca. 1760	Eligible	PIF completed 1990
029-0360	Laurel Grove Baptist Church & Cemetery, 6834 Beulah Street, South Alexandria	ca. 1884	Further study	Church has been demolished.
029-0361	Laurel Grove School, 6840 Beulah Street, South Alexandria	ca. 1886	Further study	
029-6910	Lillian Carey Elementary School, 5920 Summers Lane, Bailey's Crossroads	1956	Further study	
029-6946	Lincolnia area, Lincolnia Road, Alexandria	1867	Further study	
029-6905	Little Bethel Cemetery, 10225 Zion Drive, Fairfax	1905	Further study	
029-0376	Little Zion Baptist Church (historic); Happiness Presbyterian Church of Washington (current), 10018 Burke Lake Road, Burke	ca. 1890	Further study	Ca. 1904 cemetery also on property
153-5021	Louise Archer School, 324 Nutley Street NW, Vienna	1939	Potentially eligible	
029-5318	Luther P. Jackson High School, 3020 Gallows Road, Falls Church	1954	Eligible	
029-5691	Magnus Temple No. 3 (formerly Accotink Lodge No. 75), 9012 Backlick Road, Fort Belvoir	ca. 1916	Further study	
029-6944	Merrifield area, Falls Church	1962	Further study	
029-6909	Mount Calvary Baptist Church, 6418 Quander Rd., Belle Haven	1954	Further study	
029-6904	Mount Olive Baptist Church, 6600 Old Centreville Rd., Centreville	2011	Further study	
029-0138 / 44FX1154	Mount Pleasant Baptist Church and Cemetery, 4111 Columbia Pike, Annandale	1931; 1976–1980	Further study	Church organized 1867; previous building, 1881

Table 3.1 (pt. 2 of 3). Summary of resources surveyed.

DHR ID No.	Resource Name, Address and/or Location	Date	NRHP Eligibility	Notes
029-0339	Mt. Pleasant Baptist Church Cemetery, 13614 Coppermine Road, Herndon	1913	Further study	Church demolished ca. 1990–1997
029-6907	New Mount Zoar Baptist Church, 11901 Braddock Road, Fairfax	1972	Further study	
029-0336	Newman House, 2520 Squirrel Hill Road, Herndon	1953	Demolished	Demolished 2019–2021
029-6933	Oak Grove School, Herndon	1953	Further study	
029-6943	Odrick's Corner area, McLean	ca. 1872	Further study	Archaeological resources
029-5624 / 44FX1196	Pleasant Grove Methodist Church & Cemetery, 8641 Lewinsville Road, McLean	ca. 1894	Further study	Cemetery dates to 1893.
029-6908	Quander Road School, 6400 Quander Road, Belle Haven	1966	Potentially eligible	
029-6924	Scripture Church of Christ, 3610 Lacy Boulevard, Bailey's Crossroads	1958	Further study	Assess integrity of interior.
029-6034	Second Baptist Church, 6626 Costner Drive, Falls Church	1926	Further study	
029-6890	Second Baptist Church of Clifton, 7236 Main St., Clifton	1977	Further study	Assess interior integrity for future potential eligibility
029-5519	Shiloh Baptist Church and Cemetery (Gunston White School), 10704 Gunston Road, Lorton	ca. 1883	Further study	Large 1984 addition detracts from eligibility
029-0189 / 44FX1361	Shiloh Baptist Church of Odrick's Corner, 1331 Spring Hill Road, McLean	ca. 1920	Further study	Cemetery ca. 1913
029-6936	Sideburn area, Burke	ca. 1975	Further study	
029-6917	Sons and Daughters of Liberty Cemetery, Woodburn Road, Annandale	1907	Further study	
153-5020	Sons and Daughters of Liberty Cemetery, Orchard Road, Vienna	1892	Further study	
029-6934	Southgate area, Falls Church	1909	Further study	Purpose-built African American subdivision
029-6926	Spring Bank, Belle Haven/Groveton	ca. 1900	Further study	
029-6935	Third Baptist Church, 2813 Annandale Rd., Jefferson	ca. 1880	Further study	Cemetery with potential for unmarked graves
029-6911	Tinner Hill Neighborhood, Tinner Hill Rd., Jefferson	1915	Potentially eligible	
029-6889	Warner Baptist Church, 3613 Lacy Blvd., Bailey's Crossroads	1964	Further study	
029-6942	West End area, Vienna	ca. 1867	Further study	
153-5019	West End Cemetery, Lewis Street NW, Vienna	1884	Further study	
029-6045	Woodlawn Methodist Church (current St. John Baptist Church), 7730 Fordson Rd., Hybla Valley	ca. 1941	Further study	Assess integrity of interior.

Table 3.1 (pt. 3 of 3). Summary of resources surveyed.

Survey Findings

Accotink Methodist Episcopal Church (029-5697)

The church is located on the east side of Backlick Road just west of the Fort Belvoir military installation (Figures 3.2 and 3.3). The church, outbuildings, and a small parking area occupy only a third of a large parcel at the southern end; the church cemetery covers the northern two-thirds of the parcel.

The current survey confirmed previous findings by Coastal Carolina Research in 2011:

> Built around 1880, according to church records, as a Methodist Episcopal church, the current Accotink United Methodist Church is a typical example of a modest nineteenth-century rural church. Large six-over-six wooden-sash windows flank the three-tiered square entrance tower on the west (front) gable end of the church. The tower was not added until 1966 and rests on a concrete-block foundation (Pastor Robin BeMiller, personal communication 2012). Small pent roofs, with exposed rafter tails, separate each of the tiers. The top tier has a front-gabled roof and an exposed bell—the bell came from a schoolhouse that originally stood next to the church (Pastor Robin BeMiller, personal communication 2012). The tall, one-story, front-gabled church is clad in drop siding and sits on a continuous brick foundation. Three large six-over-six wooden-sash windows pierce the north and south elevations of the original section of the church and light the interior. In 1958, a lower, one-story, gable-roofed concrete block fellowship hall was built against the east (rear) gable end of the original church (Pastor Robin BeMiller, personal communication 2012). Doors in the north and south elevations give access to the addition, and a small gable-roofed portico supported by plain studs shelters the door on the north elevation. Seven of the windows are six-over-six wooden-sash windows, and two are vinyl replacement windows. A handicapped-accessible ramp was added recently along the north elevation of the church, and a door was added to the north elevation of the tower giving access to the vestibule of the church (from V-CRIS record).

According to an article by Michael K. Bohn, published in the *Mt. Vernon Gazette* in June 2005,

> *Local carpenters built the church on land donated by [Quaker Paul H.] Troth and the congregation held the first services in October 1880. Sam Mason was the driving force in the beginning, also donating a pewter communion set, the pulpit, and the pulpit bible, all of which are still prominently on display.*
>
> *Mason also organized the first Sunday school, played the organ, and preached when the regular circuit-riding minister was not there. The first permanent minister was assigned in 1912. The second floor of the church hosted the Quaker school that previously had been housed in the miller's cottage at Washington's gristmill, as well as Sunday evening services held by African-Americans living nearby. In the late 1800s, a separate school building was constructed next to the church and the second floor was removed* (Bohn 2005).

The property includes a cemetery on sloping ground to the north of the church beyond a small gravel parking lot. The 127 marked graves have a range of burial dates from 1881 to 1999. Common family names represented on the grave stones include Baggett, Cawman, Deavers, Mason, Petitt, Shepherd, Stout, and Troth. There are also three non-historic sheds, all erected within the last decade.

The church and cemetery both merit further study. Intensive documentary research should be conducted using primary sources to confirm the building's association with the region's African American history.

Evaluation: Merits further study.

Figure 3.2. Accotink Methodist Church (029-5697), southwest corner.

Figure 3.3. Accotink Methodist Church (029-5697), northwest corner.

Bailey's Crossroads (029-6925)

Located south of Columbia Pike, this community is largely residential, consisting mostly of single-family homes. It also contains a garden apartment complex and two churches (Figures 3.4–3.6). The neighborhood is centered along Lacy Boulevard.

The Bailey's Crossroads/Springdale community is a largely residential historic district that encompasses approximately 95 acres. The majority of the resources are single-family homes. Oakview Terrace, a large garden apartment complex consisting of a series of three-story brick apartment buildings, was constructed prior to 1972. Included in the boundaries are two churches: Warner Baptist and Scripture Church of Christ, brick buildings in revival styles. Outside the preliminary boundaries but in close proximity is the Bailey's Community Center, formerly the Lillian Carey Elementary School.

The Bailey's Crossroads/Springdale neighborhood is a traditionally African American community that was originally developed in the 1950s. Documentation suggests that there were physical barriers between the community and neighboring white communities and that an active civic association advocated for municipal improvements in the neighborhood. Further research is needed to determine appropriate boundaries and a period of significance. There is a recognizable collection of buildings over 50 years of age, which is a basis for a strong argument of integrity.

Evaluation: Merits further study.

Figure 3.4. Bailey's Crossroads (029-6925), Lewis Lane.

Figure 3.5. Bailey's Crossroads (029-6925), Lacy Boulevard.

Figure 3.6. Bailey's Crossroads (029-6925), Oakview Apartments.

Bethlehem Baptist Church (029-6007)

The Bethlehem Baptist Church property is a level parcel at the intersection of Fordson Road and Sherwood Lane in Hybla Valley (Figures 3.7–3.9). A large portion of the property to the rear of the church buildings consists of paved parking areas.

The current survey confirmed previous findings concerning the ca. 1930 church building observed by Estella Bryans-Munson, of the Fairfax County History Commission, in 1996:

> The brick, one-story building with gable end toward Fordson Road is dominated by a white wood frame bell tower. A shallow vestibule, also brick, extends from the main façade. It echoes the gable shape and is slightly lower. The double entrance doors are flanked by a wooden surround, painted white, with a faux gable above. The door and steeple area extend slightly from the vestibule. Rectangular windows flank the door; another set flanks the faux gable above the door. The vestibule contains another pair of windows, one to either side of the protruding door section. The steeple has one rectangular window per side, topped by a shallow gable. The steeple's pyramidal roof is flared. The side elevations are not flush, but have sections that protrude and recess. Each elevation starts at the windowless vestibule, next comes a one-window portion extended a few brick lengths out, next a two-window portion extending a few brick lengths out, next a one-window recessed section. The south addition then meets the brick addition at the rear/west end of the structure. The north elevation has another two-window section protruding before meeting the brick addition at the rear/west side of the building. This rear addition gives the building a T shape - like a transept (from V-CRIS record).

Figure 3.7. Bethlehem Baptist Church (029-6007), facade.

Figure 3.8. Bethlehem Baptist Church (029-6007), new church, facade.

Figure 3.9. Bethlehem Baptist Church (29-6007), new church, north wing facade.

A date stone on the church indicates the congregation was established in 1866. A notice posted on the glazed exterior doors warns the building is "uninhabitable." A second stone notes that the annex to the south was built in 1952.

South of the original church is a massive brick-veneered church building dating to 1993. The sanctuary is tall and hexagonal in footprint with lower administrative areas built at the north. A brick tower is located at the west. The sanctuary has a complex roof with intersecting cross gables in a square footprint with lower hips on triangular wings at the north and south to form the hexagon. The facade has a series of telescoping projecting gabled bays with diamond-shaped windows in the gables echoing those on the primary cross gables. The bell tower has a cross-gabled roof echoing the sanctuary. Applied within the brick veneer is a cast stone cross on each of its elevations, and louvered vents are located in each of the quadrants created by the cross. A horizontal tan element, perhaps Dryvit, extends north from the sanctuary along the facade to a front-gabled, brick-veneered wing of the administrative wing of the church. The 1993 building was designed by KEi Architects of Richmond. The property also includes two sheds erected within the last decade.

The founder of Bethlehem Baptist Church was Samuel K. Taylor, who had escaped from slavery on a plantation in Caroline County. Taylor organized the congregation in the Gum Springs community in 1865, and members joined together to build a church out of lumber salvaged from a Union cavalry stable vacated after the Civil War. This early building also served as a school (Bohn 2005; Chase n.d.).

In 1884, a new building replaced the original wood frame church. As the church thrived in the late nineteenth through early twentieth century, a brick church building replaced the previous building in 1930. In 1993 the members dedicated their new sanctuary, multi-purpose room, and offices. The current complex, which includes the 1930 building that is used for meetings and classes, stands on the corner of Fordson Road and Sherwood Hall Lane (The Historical Marker Database n.d.). The church has a cemetery, but it is not on the same property as the church buildings and located outside Gum Springs. A separate study of Gum Springs includes the cemetery.

The 1993 sanctuary outsizes the original 1930s building and impacts its historic integrity. While this resource may not retain enough material integrity to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

A study performed on the associated cemetery was conducted in the late 1980s/early 1990s. An update condition assessment is needed, along with more accurate mapping.

Evaluation: Merits further study.

Please see the Public Comments section for additional information about Bethlehem Baptist Church and corrections to factual inaccuracies.

Bushrod House (029-6929)

The Bushrod House stands on a parcel along the south side of Gunston Road in a rural area of Mason Neck (Figures 3.10 and 3.11). The rural setting is preserved as the property is among a handful of outparcels surrounded by the Meadowood Recreation Area.

The house is largely covered with vegetation; therefore, the architectural description is limited. Aerial photos indicate that it began ca. 1935 as a one-story, front-gabled frame house. By 1972, a one-story, cross-gabled wing had been added to the east and, by 1990, a two-story, cross-gabled addition was appended on the west side. The core of the building has a telescoping, front-gabled, screened porch on the facade. The east wing has an exterior end brick chimney with a half shoulder. This wing was expanded with a rear, shed-roofed, enclosed porch. The west wing may have originally been a single story, as indicated by a slight pent on the facade between the first and second stories.

The house is clad in aluminum siding and what appears to be Hardie Plank siding. The foundation may be concrete block. Windows include six-over-six and four-over-four wooden sash, and two-over-two horizontal-light sash. The property also includes a shed and brick and stone barbecue grill, both ca. 1940.

It is possible that Courtney Bushrod, who built and lived in the house with his wife, Gladys Bushrod, was a descendant of enslaved people associated with George Washington's family. One genealogist asserts that African Americans in Fairfax County with the surname Bushrod are descended from enslaved individuals from Bushfield Plantation in Westmoreland County (http://www.bushrod.com/bushrod_family_history.htm). In the early nineteenth century, George Washington's nephew, Bushrod Washington, moved from Bushfield to Mount Vernon after he acquired the latter and brought enslaved individuals with him (Chase 1990). However, the genealogist did not supply citations of primary

Figure 3.10. Bushrod House (029-6929), south corner.

Figure 3.11. Bushrod House (029-6929), northwest elevation.

sources to confirm this association of the surname exclusively with descendants of these enslaved people from Bushfield.

While the Bushrod House may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Cartersville area (029-6939)

This area, centered around Cartersville Baptist Church includes the Dulles Access Road to the north, suburban single-family development to the east, and office complex development at the west (Figure 3.12). Like much of Fairfax County, it was largely rural until the 1980s when residential and commercial development grew, likely further spurred by the Dulles Access Road.

Cartersville was a community of free African Americans who settled along Hunter Mill Road (near Vienna) during the mid-nineteenth century. The core of the community was the property of Bethia Fairfax, born a free woman of color, who purchased 27 acres from Sara Ambrose, another free woman of color, in 1847. The property was divided among her childeren upon her death in 1865, with her daughter, Rose Carter, inheriting the largest share and later becoming the namesake of the community. Over time, Carter acquired her siblings' parcels in the area and rented much of her property to local residents. She donated the land for the Cartersville Baptist Church. Though organized ca. 1863, the first building was erected in 1903. In the 1930s, while still in use as a church, this simple one-room building built of slats would also serve as a school for the children of the Cartersville community. It continued in this role until the Colored School of Vienna opened in 1939 (Lee 2016).

Figure 3.12. Cartersville area (029-6939), Clover Meadow Drive, view to west.

While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Additional information about the Cartersville area can be found in the Public Comments section of this report.

Cartersville Baptist Church (029-6015)

Cartersville Baptist Church was part of the historic Cartersville community, now part of Wolf Trap. The church stands along Hunter Mill Road northeast of its intersection with Sunrise Valley Drive. Residential development extends to the north, south, and east of the property and commercial development to the west.

The church building remains much as described during a 2006 survey (Figure 3.13):

> Cartersville Baptist Church is a one story cinderblock building painted yellow. It is raised somewhat, creating an English basement. A gable roof tops the structure. The front (west) elevation has three bays. The center bay is a double door with a covered entry porch. Each door has a four-light fanlight. There is a light above the entry. A flight of 6 steps leads to the door. A front porch, more like a deck, encompasses most of the façade. Windows to either side of the door are one-over-one double-hung sash with air conditioning units. A curved semi-circle tops each window. The side elevations each have three windows, not centered on the side of the building. There is a large space between the front of the building and the first window. The side windows have the same arch pattern above and one over one double-hung sash. They do not have air-conditioning units, but

Figure 3.13. Cartersville Baptist Church (029-6015), southwest corner.

> they do have fanciful trim. The south side of the building has a door towards the rear, with steps and a handicapped ramp leading to it. The east side of the building has a smaller addition, with four one-over-one double hung sash windows. There is also an oil tank at this end (V-CRIS record).

Since 2006, the church has been painted white. The previously noted covered porch is now an uncovered front deck. The front door leaves have integrated fan lights and the light noted above the entry is not seen. Window air conditioning units have been removed. The fanciful window trim noted on the side elevations was not evident. The north elevation has an exterior end flue/chimney.

According to background information collected in 2006,

> An African American congregation has worshipped here continuously since the Civil War. Although the current building is not the original building, it is on the same site and still in use as a Baptist Church. Cartersville Baptist Church is the oldest church on Hunter Mill Road and one of the first churches founded in Virginia by free African Americans. The church served as a place of worship for the residents of Cartersville, a hamlet of emancipated slave families who lived along Hunter Mill Road, and Woodentown, a nearby enclave of African Americans who lived near Browns Mill Road. The church also served as a school for African American children. Rosie Carter, a free African American, owned 15 acres of land, on which the church now sits. The church was named in her honor and the first pastor was R. Woodson. Carter deeded the land to the church in 1903 (S-6, 686). Although the congregation was formed around 1863, the earliest known structure was

build around 1903, after Ms. Carter donated the land. The original structure was made of wooden slats; this was replaced with a block and brick building in 1951. That second structure was destroyed by fire in 1973. The current cinderblock structure was constructed around 1979.

The church's original cemetery is located behind the church to the east, on land no longer owned by the church (V-CRIS record).

The burial grounds in the pasture are the oldest used by the church. The parking lot of the church was built directly over other burial grounds. It was necessary to have the side cemetery constructed because of the land sale of 1918 as at the time, the church was unable to get to the back burial grounds (Meyer and Vining 1990:22).

The church also served as a school for African American children. In 1927, a delegation from Cartersville requested a teacher from the Fairfax County School Board. The School Board provided a teacher for Cartersville children until 1939. The Fairfax County History Commission placed a marker on the site in July of 2006. Text: "According to tradition, free African-Americans established a religious congregation, which met in private homes, in this area as early as 1863. Rose Carter, a member of the community, donated land for a church in 1903. The church served the residents of Cartersville and the nearby enclave of Woodentown. The building also served as a school after 1927. The original church stood until 1951 when it was rebuilt. After a fire in 1972 the church was rebuilt again and rededicated in 1979. The church still serves as a place of worship for many descendants of the original congregation who are buried here" (V-CRIS record).

According to a date stone on the church, the building was reconstructed in 1979. While this resource is less than 50 years old and may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Although the cemetery is no longer under church ownership, it was associated with the church. Further study is needed to determine whether the cemetery is still extant.

Evaluation: Merits further study.

Chantilly District (029-6940)

The Chantilly District study area was drawn to include several African American-related resources including Chantilly Baptist Church, Sully Historic Site, and the Chantilly archaeological site. The latter includes the Sully Quarter for the Enslaved, a reconstruction dating to ca. 2000 (Figure 3.14). Largely rural in the early twentieth century, transportation infrastructure, including road projects and Dulles Airport (1962), hastened intensive commercial and residential development through the end of the twentieth century (Figures 3.15 and 3.16).

Any semblance of a rural, agricultural, African American district, which could have included the Alta Lee Dairy and historic plantation sites, has been largely obliterated by rampant late twentieth-century residential and commercial development. Chantilly Baptist Church, which is sandwiched between a major road and airport property, and the Sully site, which includes a reconstructed slave dwelling, stand within widespread recent development.

This area, which contains scattered sites related to African American history, may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance; however, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Additional information about the Chantilly District can be found in the Public Comments section of this report.

Figure 3.14. Chantilly area (029-6940), Sully reconstructed quarter for the enslaved.

Figure 3.15. Chantilly area (029-6940), Chantilly Drive and Borch Road.

Figure 3.16. Chantilly area (029-6940), Hidden Meadow Drive, view to north.

Chantilly Baptist Church (029-0307)

This church stands on a level grassy lot along the north side of Route 50 and is accessed by a paved drive. The property also contains mature trees and plantings. There are woods to the north, east, and west, and commercial development to the south. In addition to the church, the property includes a cemetery to the north. At the southeast corner of the cemetery is a small frame building that may be the dining hall (Figures 3.17–3.19).

The original core of the building is front-gabled and brick-veneered. It has brick buttresses with concrete caps on the east elevation. Two-light windows are in concrete surrounds. A tower with pentagonal entrances at the south and east stands southwest of the original core of the building. The tower is square in footprint and has a hipped roof and pentagonal louvered vents in the upper stages. West of the tower is a larger gabled structure with a projecting center section housing large stained glass windows. It appears that the tower houses the principal entrance for this space. The west elevation has a round window set high on the wall toward the south in the sanctuary section, with a series of five pentagonal masonry openings housing windows to the north. The northern section of the complex has a transverse gable roof with telescoping single bays at the east and west and small cross gables on axis with the roof ridge of the new worship space. A recessed entrance is centered under the north cross-gable.

Based on aerial imagery, the original church was located on what is now Route 50, and by 1937 the Belle Cook building was extant. In 1960 the new and old church were both on the parcel. By 1972 the original church was gone and rear wings were added to the new church. Between 2002 and 2007 a large addition was built to the west that also extended along the north of the original building enveloping the earlier rear wings.

According to background information collected in 2008,

Figure 3.17. Chantilly Baptist Church (029-0307), east elevation.

Figure 3.18. Chantilly Baptist Church (029-0307), cemetery, Cook marker.

Figure 3.19. Chantilly Baptist Church (029-0307), Belle Cook building, southwest corner.

The Chantilly Baptist Church was formed in 1880. The congregation was organized as an independent Baptist church instead of a missionary church. They began meeting in a building known as the "little school house" and in 1881 purchased the property from its owner, Conrad Sheer. In 1887 a new church was constructed. It was a frame front-gable building with Gothic detailing. The parish purchased more land in 1900 to expand the existing cemetery, which as of 1997 contained 132 [marked] graves. A new dining hall/kitchen building was built in 1928 through a bequest from parishioner Belle Cook. A new church was designed by architect John Robert Newman, who was also a member of the congregation. The original 1887 building was still standing in 1957 when the new church was completed. However, it was subsequently torn down (Chantilly Baptist Church 1980; Smith 1997). A large addition, including a new sanctuary, was added to the church in 2003, and the 1955-56 church building was significantly altered during this renovation (V-CRIS record).

The previously recorded history remains apt, although a church history only indicates the dining hall/kitchen building was constructed sometime after 1925; aerial photography available for 1937 confirms the presence of the building at least by the latter date.

While this resource may not retain enough material integrity from the historic period for NRHP eligibility under Criterion C, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Chesterbrook Baptist Church (029-6029 / 44FX1200)

Chesterbrook Baptist Church is on the southern portion of a flat, triangular 2.52-acre parcel at the intersection of Kirby Road and Old Chesterbrook in the Chesterbrook community (Figure 3.20). A parking lot separates the east side of the church from the road. The church cemetery takes up the northern half of the parcel (Figure 3.21).

A description of the church prepared for a 2015 PIF still applies:

> First Baptist Church Chesterbrook, built ca. 1909, is a single-story, frame structure with front-gable roof clad in asphalt shingles and a short bell tower with a hipped roof. The roof creates overhanging eaves with original decorative "S" scrolls on the front and side elevations. The bell tower was originally open and is now enclosed in vinyl and with louvered vents. It is capped with a pyramidal roof with asphalt shingles.
>
> The church is covered in vinyl siding that covers the original weatherboard siding. The original section of the church sits on a stone foundation while the addition, added in the 1940s, sits on a poured concrete foundation. The façade of the church faces northeast with poured concrete steps leading to the double door entryway. Flanking the entryway are two wood double-hung lancet windows. All of the windows on the original section and two on the rear addition were re-glazed with stain glass in the 1940s.
>
> The northwest and southeast elevations of the original section feature four wood double-hung lancet style windows. The northwest elevation of the 1940s addition features one entryway with a three panel wood door with a single-light window filling one of the panels. A double-light horizontal transom tops the entryway. One one-over-one lancet style window is located adjacent to the entryway. There is one small window located at the basement level. The southeast elevation of the building features two windows, one lancet window matching the window on the northwest elevation and one small window at the basement level. Another entry, identical to the one on the northwest elevation, faces the front of the church and is accessed by a short flight of concrete steps. The rear elevation features two, six-over-six windows and two one-over-one double-hung wood windows flanking a single-light diamond shaped window. One entryway provides access to the building's basement level. The rear addition also features one interior brick flue....Recent changes to the building include the addition of vinyl siding and the enclosure of the bell tower (V-CRIS record).

According to background information collected for the 2015 PIF:

> First Baptist Church Chesterbrook is located in the northeast section of Fairfax County between McLean and the Arlington County line. It sits on 2.52 acres of land in an area of the county called Chesterbrook at the intersection of Kirby and Old Chesterbrook Road. The congregation was founded in 1866 by Reverend Cyrus F. Carter to serve newly freed African Americans in the area.
>
> Reverend Carter was born a slave in Port au Prince, Haiti in 1815 [and he had been enslaved for some time in Lancaster County, Virginia.] He was emancipated before the end of the war and served as an ambulance corpsman for the Union [Army]. He is attributed to starting four Black churches in the Northern Virginia area and First Baptist Church is said to be the oldest African American congregation in the county. The church was either established as the First Colored Baptist Church of Fairfax or the First Baptist Church of Lincolnville[;] both names have been used. Reverend Carter is buried in the church's cemetery. In 1868 James and Charlotte Croker sold 2.5 acres to Richard Thomas, Armistead Wesley and Melvin Brooks, Trustees of the First Colored Baptist

Figure 3.20. Chesterbrook Baptist Church (029-6029), east elevation.

Figure 3.21. Chesterbrook Baptist Church (029-6029), cemetery, Blackwell marker.

Church of Fairfax County for $150. The land was adjacent to Cyrus Carter's property. Before the first church was built the congregation met in the homes of its members. The current church was constructed on the same land as the original building.

The area of Chesterbrook was originally the location of Lincoln Village or Lincolnville, a community formed in 1866 by four freedman from Camp Rucker, a former contraband camp (V-CRIS record).

The Chesterbrook Baptist Church was determined NRHP-eligible under Criterion A, Ethnic Heritage and Criterion Consideration A following submission of the 2015 PIF. The interior was not accessed during the current survey; however, if the church retains sufficient integrity, it may be eligible for listing under Criterion A.

Evaluation: PIF indicates potential NRHP eligibility; interior integrity needs to be assessed. In addition, the cemetery should be subjected to further research.

Chesterbrook/Lincolnville (029-6945)

The Chesterbrook/Lincolnville area is centered around Chesterbrook Baptist Church and Cemetery and the intersection of Old Dominion Drive and Kirby Road (Figures 3.22 and 3.23). It extends north to include Cottonwood Drive, which was once a largely African American residential street. The area contains a park and a school and is less intensively developed than many other areas in Fairfax County.

Chesterbrook was originally part of Lincoln Village or Lincolnville, formed in 1866 by freed people from a camp set up by the Union Army. After purchasing land, Hiram Kinner, Robert Parker, Phelan Robinson and Milton Edmonds transported log cabins from Camp Rucker to use on their lots Lincoln Village. Two years later, there were 20 African American families in Lincoln Village. The name was changed to Chesterbrook in 1897. The area contains the ca. 1909 Chesterbrook Baptist Church and cemetery. The school in the area dates to the early twentieth century, but the building has evolved and most of

Figure 3.22. Chesterbrook/Lincolnville area (029-6945), house on Old Dominion Drive.

Figure 3.23. Chesterbrook/ Lincolnville area (029-6945), Chesterbrook United Methodist Church.

the early fabric has been demolished. The park on Linway Terrace, dating to the 1980s, allows the area to retain some open space. There are a few older houses scattered among the later homes and senior living apartments.

Known as Lincolnville from the mid-nineteenth century, the area changed its name to Chesterbrook with the arrival of a post office in 1897. As an African American historic district, the area has lost most of its integrity except for Chesterbrook Baptist Church and Cemetery. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Clark's Chapel and Cemetery (029-6887)

The property is wedged into a small lot with a residential subdivision to its north and west and Rolling Road and the Fairfax County Parkway at its east (Figures 3.24 and 3.25). A small paved parking lot is at the southeast. The grounds are landscaped. Though the cemetery is documented on websites such as Find-A-Grave, it was too overgrown to be visible during this survey.

This front-gabled masonry church is clad in stucco and stands on a slightly raised basement. It has a one bay, projecting, gabled vestibule accessed by a double-leaf door with a simple wooden cross affixed above the door. The north and south elevations of the vestibule each have a small one-over-one vinyl sash window. The north and south elevations of the core of the building have four masonry openings. On the north, they all house

Figure 3.24. Clark's Chapel & Cemetery (029-6887), facade.

Figure 3.25. Clark's Chapel & Cemetery (029-6887), north elevation.

one-over-one vinyl sash windows, on the south the eastern three bays house windows, and the final bay has a single-leaf door accessed by exterior steps with a metal railing ascending to the west to a stoop. The north elevation has a single-leaf entrance to the basement slightly below grade with steps protected by concrete retaining walls. The west elevation has four windows on the main level, a brick and a metal flue, and a single-leaf basement entrance at grade on the south side of the building.

The cemetery has been documented by other organizations as noted in the property notes. It was completely overgrown and not visible at the time of the survey. Records on the Find-A-Grave website suggest up to nine marked graves, mostly flush stone or metal markers or funeral home markers. The earliest burial date is 1910.

The church appears to retain integrity from the 1954 re-build. It is unclear whether the interior retains integrity, however, because the interior was not accessible during the survey. Therefore, the property requires additional research to ascertain NRHP eligibility.

Evaluation: Merits further study.

Additional information about Clark's Chapel & Cemetery can be found in the Public Comments section of this report.

Clifton Historic District (194-0003)

Listed on the NRHP in 1985, the district encompasses the village of Clifton in the southwestern portion of Fairfax County along the south side of Popes Head Creek (Figures 3.26–3.28). A small grid of four streets east and west of Main Street contains 62 mid-nineteenth- through early twentieth-century houses, stores, churches, and a hotel. Most of the buildings consist of vernacular frame construction. The railroad, which served as the impetus for the development of this small market town, runs northeast-southwest and crosses Main Street. Open fields and woodland surround much of the district and the village, preserving its character as a small rural village.

In 1858 the Orange and Alexandria Railroad Company ran its line through the farm of local landowner William Beckwith. During the Civil War, the Union Army army took control of the line and it became an important asset of the U.S. Military Railroad. In the area that is now Clifton, the military established a siding called Devereux Station. With the disruption caused by the railroad, Beckwith decided to divest himself of the farm. When he died in 1863, he manumitted the 16 enslaved people on his farm and bequeathed to them a total of 200 acres south of the railroad. The remaining 1,000 acres of the property north of the track were available for purchase. In 1868, Harrison G. Otis, who had moved to Fairfax County from New York State, purchased portions of the old Beckwith estate to develop the railroad village of Clifton. Through the early twentieth century, Clifton grew as a local market center for the surrounding countryside. In addition, the (Fairfax County 2007; Saxe and David 1985).

Despite its continued listing on the NRHP, the Clifton Historic District could benefit from an update of the existing nomination with additional information. The 1985 nomination has a very brief statement of significance/historic context section and only mentions in passing the role of African Americans. The story of the formerly enslaved individuals who settled south of the railroad following Beckwith's death and the context of African Americans to the history of the village merits further development.

Evaluation: Update of the existing 1985 with additional information on the contribution of African Americans to Clifton's history.

Figure 3.26. Clifton Historic District (194-0003), Chapel Street.

Figure 3.27. Clifton Historic District (194-0003), Main Street, view to northwest.

Figure 3.28. Clifton Historic District (194-0003), Town Park bandstand.

Clifton Primitive Baptist Church (194-0003-0024)

Located at the southwest corner of Main and Chestnut Streets, the Clifton Primitive Baptist Church is on a sloping, grassy lot of less than a third of an acre (Figures 3.29 and 3.30). What appear to be mature boxwoods flank the principal entrance, and a path of large flagstones extends from the church to the street in a L-shaped configuration.

The building, as described during a 2006 survey, remains applicable:

> Clifton Primitive Baptist Church is a 20' x 30' one-story, single bay wood-frame building clad with horizontal wood weatherboard painted white. The front gable façade has double doors, but otherwise lacks ornamentation; there are no windows on this elevation. The building has a standing seam metal roof painted green. The north and south sides of the one-room structure each have two double hung, six over six windows flanked by louvered blinds. Window muntins, blinds, doors, and detail trim are all painted green. The original foundation piers of fieldstone and mortar are sill visible, but have been filled in with cinder block and mortar. The west end of the building has a small addition to the end. This three-sided addition has a hipped roof. The north side has a six-over-six window, the west elevation of the addition has paired six- over-six windows; the south elevation has a four-panel door (Susan Hellman, Fairfax County Department of Zoning and Planning in V-CRIS record).

The church originated with the individuals who had been enslaved on the property of William Beckwith (see previous discussion of Clifton). After settling on the 200 acres that Beckwith had bequeathed to them in his will, these individuals formed the Clifton Primitive Baptist Church. William and Harriet Harris gifted a lot for the church building from their 77-acre property. The deed, recorded later in 1897, mentions that the congregation built the "Clifton Old School

Figure 3.29. Clifton Primitive Baptist Church (194-0003-0024), facade.

Figure 3.30. Clifton Primitive Baptist Church (194-0003-0024), south corner.

Baptist Church" on the lot in 1871. Through 1957, the congregation had at least monthly services in the building. (Fairfax County 2007). Currently, the church is only open for special events.

The Clifton Primitive Baptist Church contributes to the Clifton Historic District. With requisite interior integrity, it is likely to be eligible for individual listing under Criteria A and C and would meet Criteria Consideration A as a religious property deriving primary significance from architectural or artistic distinction or historical importance.

> *Evaluation:* Contributes to the significance of the Clifton Historic District. Potentially individually eligible for the NRHP; further study of interior integrity recommended to determine individual eligibility.

Clifton Union Cemetery (029-6588 / 44FX1188)

The cemetery is on a gently sloping parcel with large mature trees (Figures 3.31–3.33). Perimeter fencing mostly consists of chain link except on the south where there is post and rail fencing. A semi circular, hard-packed gravel drive provides access off Henderson Road.

The cemetery contains largely tablet or flush markers most of which are stone. Two notable concrete markers are an etched headstone for W. H. Elgin (only partially legible) and a low concrete obelisk.

According to background information collected for a 2019 survey:

> The cemetery was established in 1899 as a burial place for Clifton's Colored population and contains over 250 burials (Fairfax County 2019; www.findagrave.com). Although the cemetery was established in 1899, on two acres of land purchased during that year, several of

Figure 3.31. Clifton Union Cemetery (029-6588), view to south.

Figure 3.32. Clifton Union Cemetery (029-6588), incised marker.

Figure 3.33. Clifton Union Cemetery (029-6588), Melvin marker.

the interment predate the cemetery's purchase and establishment and include the graves of Charles J. Parker Jr. (d. 1881), Florence A. Parker (d. 1889), Robert W. Parker (d. 1896), and Warner Melvin (d. 1893) (www.findagrave.com). According to the 1880 United States Federal Census, Charles Parker, father of Florence and Charles Parker Jr., was a farmer and Warner Melvin, a laborer (United States Federal Census 1880). Although the cemetery was established in the late nineteenth century, only 4 graves with known dates are from that time period. Of the 276 burials noted on Find-A-Grave, 44 date to the first half of the twentieth century, while 178 date to the second half of the twentieth century. Fifty graves have unknown death dates, a majority of which have only metal funeral home markers (V-CRIS record).

Evaluation: Merits further study.

Cooktown area (235-5070)

The Cooktown neighborhood was reportedly at the end of Monroe Street in Herndon. The street has been largely recently redeveloped. Parallel and west of Monroe Street are Folly Lick Branch and its accompanying greenway trail (Figures 3.34 and 3.35).

The neighborhood consists largely of single-family and town house developments of frame construction with selective brick veneer dating from the 1980s. Two small houses on the northwest corner of the district that may predate the 1980s redevelopment remain. They are one-story, side-gabled frame houses, both under 1,000 square feet in area.

Likely named for early resident Frederick Cook, Cooktown was an unincorporated community located within the present Herndon town limits. Some sources suggest that the limited

Figure 3.34. Cooktown area (235-5070), Grant Street, view to east.

Figure 3.35. Cooktown area (235-5070), Folly Lick Branch Trail, view to north.

African American population within the town stemmed from restrictive laws about property sales and a requirement that African Americans be owner-occupants. The Cooktown community was underserviced by the town, and in the 1960s a group of civil rights and anti poverty activists advocated for and secured improved municipal infrastructure. Almost entirely redeveloped in the 1980s and rebranded Herndon Heights, the former community now consists of only two small houses that may date to the Cooktown era. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria. .

Evaluation: Merits further study.

Please see the Public Comments section for additional information about the Cooktown area and corrections to factual inaccuracies.

Cub Run Memorial Gardens Cemetery (029-6927)

The Cub Run Memorial Gardens Cemetery is located at the terminus of Naylor Road. The road passes through rural residential development and an undeveloped wooded area, then transitions to a gravel road that leads to a clearing containing the cemetery. At the entrance to the cleared area, there is a sign; a small fragment of stone retaining wall is south of the drive (Figures 3.36 and 3.37). A gravel parking area extends to the south of the burial sites.

The Cub Run Memorial Gardens Cemetery is a large, flat grassy expanse surrounded on all side by wooded areas. One small section has a metal fenced enclosure. Groupings of graves are informal but orderly. Tablet-style and flush markers predominate. Most are stone. There are some stones with glass inserts and a few with notable carving and iconography, including one depict-

Figure 3.36. Cub Run Memorial Gardens Cemetery (029-6927), view to southeast.

Figure 3.37. Cub Run Memorial Gardens Cemetery (029-6927), stone wall.

ing the gates of heaven opening below a glowing crown. Unmarked graves are rumored to exist in the northwest corner of the property.

Unlike many other resources surveyed for this project, there is a limited research record of the Cub Run Memorial Gardens Cemetery. Some veteran's markers, including African American Civil War veterans, were noted. Additional research on the cemetery, including its connection to other resources in the geographic proximity, may provide insight as to eligibility.

Evaluation: Merits further study.

Cub Run Colored School (029-6930)

The property is located on the south side of Route 29 west of its intersection with Paddington Lane and east of Rydell Road and Cub Run. The topography of the site is such that the entrance drive from Route 29 has a fairly steep upward slope. A paved drive with parking areas encircles the church building. A buffer of trees lines the east, south, and west boundaries.

The building consists of two gabled wings that meet at a 90-degree angle (Figures 3.38 and 3.39). The older, western wing expanded from a smaller section at the north, assumed to have been the school. The north gable end of the building has a large cross affixed on the exterior wall. The western wing has the original facade with windows spaced fairly regularly on the north end with the pattern ending to the south. A cross gable marks the single-leaf entrance, sheltered below a pedimented hood supported by heavy diagonal braces. Additional exterior doors are on the east elevation of the west wing and the south and east elevations of the east wing. On the south elevation of the east wing, a small shed-roofed addition houses two of the exterior doors, one within a recessed open bay at the juncture of the two wings. The building is clad in vinyl siding and stands on a concrete block foundation.

The first school for the Cub Run community was established as a one-room school house in 1887 by descendants of enslaved people in the local area. By 1928, this building had become woefully

Figure 3.38. Cub Run Colored School/Centreville Assembly of God (029-6930), northeast elevation.

Figure 3.39. Cub Run Colored School/Centreville Assembly of God (029-6930), northwest elevation.

inadequate for the size of the student body, and in 1931, the two-room schoolhouse at the core of the present building was completed. Although the design resembled those of schools funded by the Rosenwald Foundation, construction relied solely on community contributions. Heat was provided by a large wood stove, fueled with wood delivered by the county. The property also included an outdoor privy and a well. By 1949, there were approximately 90 students in attendance. With the growth of the African American population in the Cub Run area (many of the families having moved from Fairfax Courthouse), the school board authorized expansion of school with an additional classroom. The student body also had increased with students bused from Centreville and Clifton. In the crowded building, a coat room was divided with part of the space to provide an office for the secretary and a teacher. In response to a rapid increase in the county's white population in the 1950s, the school board reorganized the school system, which included consolidation of the Cub Run Colored School with the Eleven Oaks Elementary School in the town of Fairfax in 1953. Following the reorganization, the Robinson family reacquired the Cub Run Colored School property. The building was converted for church use; it currently houses the Centreville Assembly of God congregation (Fairfax County History Commission 2021:154).

Although county documents suggest that the Cub Run Colored School is at the core of this building, substantial additions between 1937 and 1953, and between 1980 and 1990 have impaired the architectural integrity of the building. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Cub Run Primitive Baptist Church (029-5321)

This church is on the western outskirts of Centreville in an area between Interstate 66 and U.S. Route 29. Located along the north side of Compton Road, the church is set back toward the rear of a lot wooded with mature deciduous trees and low brush. A privy noted in 2003 was not observed during survey in 2021.

This one-room church remains in good condition and remains as described during a 2003 survey (Figures 3.40 and 3.41):

> Built ca. 1880, this one-story frame vernacular church features a wood frame structural system that rests on a stone pier foundation with concrete block infill. The front-gabled roof is covered in corrugated metal, and the exterior is clad in vinyl siding. The original windows have been replaced with one-over-one wooden double-hung sash windows. Two concrete flues are located on the east and west exterior walls of the building. The front entry is accessed by a set of concrete steps that were installed in 1947 and the original doors have been replaced with hollow core doors. The rear of the building features a shed-roofed addition. Observations of the interior from the outside reveal a one-room sanctuary with a simple altar, wooden pews, and two pot-bellied stoves. The interior walls appear to display original horizontal bead board above the chair rail and modern wooden paneling below the chair rail (Jennifer Stewart, Coastal Carolina Research, from V-CRIS record).

Although the church building dates to the late nineteenth century, the congregation of the Cub Run Primitive Baptist Church may have been organized as early as 1854. The church is at the core of one of the oldest African American communities within the county, know as Bull Run. The first generation of Bull Run residents were 43 individuals whom Robert Carter III manumitted in 1791 from his Leo Farm, an estate that sprawled across portions of Fairfax, Loudoun, and Prince

Figure 3.40. Cub Run Primitive Baptist Church (029-5321), facade.

Figure 3.41. Cub Run Primitive Baptist Church (029-5321), west elevation.

William Counties. Following a religious conversion into the Baptist Church in 1776, Carter had decided that keeping people "in Slavery is contrary to the true principles of Religion & Justice, & that therefore it was my duty to manumit" a total of 452 individuals enslaved at Leo and 11 other farms he owned across the Northern Neck. Along the north bank of Bull Run, west of its confluence with Cub Run, a rural community of free African American farmers thrived into the twentieth century. (Hembrey 2021). One of the descendants of the manumitted individuals, Anthony Harris gifted a portion of his property for construction of the church building ca. 1895 (Fairfax County History Commission 2021:153).

The building is in good condition, but its well-preserved form and design have been marred by the replacement of the roof, exterior siding, doors, entry steps, flues, and foundation. As a nineteenth-century church building constructed by descendants of manumitted individuals, the Clifton Primitive Baptist Church retains much of its fabric and is therefore a better representative of this particular type of church architecture in Fairfax County, rather than Cub Run Primitive Baptist Church. Interior access to the building was not available during this survey, nor was it obtained for two prior surveys in the early 2000s. Nevertheless, observation through the windows suggests that the interior walls consist of original horizontal bead board above the chair rail and modern wooden paneling below the chair rail. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

David Pinn Community Center (029-6906)

The David Pinn Community Center building is part of a larger complex south of Zion Drive owned by the Sideburn Civic Association, Inc. and includes ball courts and a small cemetery (Figure 3.42). A church met here beginning in 1904 and had a building by 1918, though there is little documentation about it. Embedded in the pavement near the building is a stone inscribed "LITTLE BETHEL/1905/BAPT. CHURCH".

The David Pinn Community Center was originally constructed as the Immediate Relief Hall, per the date stone, in December 1945. The front-gabled building is constructed of concrete block. The facade has a central door with structural glass block sidelights, flanked by wooden, sash, six-over-six windows. The west elevation has three similar windows at the north and a single-leaf door in its southernmost bay. The east elevation likewise has three similar windows to the north and two smaller windows at the south.

The Fairfax County History Commission has erected a marker on site that reads, "After the Civil War, a small community of African Americans lived on Route 654, now known as Zion Drive. The Wrights, Hamiltons, Whites, and Pinns were farmers and laborers. In 1904, David R. & Sarah F. Pinn donated 1 acre to build Little Bethel Baptist Church. In 1946, the church building was purchased by the Immediate Relief Association, which helped neighbors in need. The Sideburn Civic Community Association acquired the parcel in 1973, and the David R. Pinn Community Center was established. After more than 100 years, many of the descendants of the original families continue to live in this community."

Although the David Pinn Community Center may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource is eligible under other NRHP criteria.

Figure 3.42. David Pinn Community Center (029-6906), facade.

The integrity of the interior could not be assessed because interior access to the building was not granted. If the interior retains high integrity, the building may be a candidate for listing under Criterion A in the areas of Social History and Ethnic Heritage.

Evaluation: Merits further study.

First Baptist Church of Merrifield (029-6888)

The church owns six contiguous parcels totaling roughly 1.6 acres. Roughly half of the land, at the east, is surrounded by a privacy fence and appears to be a gravel parking area. The western half of the parcels has a double-ranked parking lot at the west, a single-ranked parking area at the south, a fenced-in play area to the east, and the church building roughly centered within them. There are grassy areas north of the building and at the west and south between the church and the parking lots. There is a trailer east of the church. Concrete paths link the parking areas, the trailer, the main entrance of the church, and two secondary entrances on the west elevation. The church is located in a highly trafficked commercial area.

This ca. 1962 two-story, concrete block church building rests on a raised basement (Figures 3.43 and 3.44). The facade is clad in brick veneer laid in a variant of common bond with each seventh course in Flemish bond. The central portion of the facade, aligned under the peak of the gable, is glazed with a double-leaf glazed entrance door, to a one-story vestibule with a double-leaf interior door. The entrance is accessed by a ramp and by cantilevered poured concrete steps that ascend to the north. The south and west elevations have

Figure 3.43. First Baptist Church of Merrifield (029-6888), southeast corner.

Figure 3.44. First Baptist Church of Merrifield (029-6888), west elevation.

a stone veneer at the foundation. Windows are two-light and appear to have a fixed upper section with a smaller, perhaps hopper or awning section below. Windows generally have brick detailing that in some cases is exposed but in others painted white to match the concrete block. The church has a tall, pyramidal spire topped by a cross near the south end of the building. The west elevation has an entrance at grade toward the south and a main level entrance at the north accessed by exterior masonry steps that extend to the north to a stoop. The north elevation has an exterior brick chimney and a variety of windows, including four jalousie-type windows, each with three colored panes of glass. The east elevation has a main level exterior door with exterior steps similar to that on the east elevation though privacy fencing hides the south end of the elevation.

First Baptist Church of Merrifield retains integrity of location, setting, and, despite the alterations to design, materials, and workmanship, integrity of feeling and association. Although First Baptist Church of Merrifield may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

First Baptist Church of Vienna (153-5017)

The church stands on a small, sloping parcel along the west side of Lawyers Road in Vienna. There are two small outbuildings at the southwest corner of the building.

The buildings remains as it was described during a 2006 survey (Figures 3.45 and 3.46):

> Ca. 1867 This asymmetrical, wood-frame, front gabled structure is sheathed in weatherboard. The roof is pressed metal. The building has four bays across the front façade, which faces Lawyers Road to the east. Three of those bays contain Gothic arched windows; the final bay, offset to the north, is an attached vestibule and bell tower. The vestibule and bell tower were added in 1884. A long set of steps leads to the above street level entry, which is part of the bell tower bay. The entry door is double-leaf, with ten panels per door. A stained glass horizontal transom tops the door. The entry has a classical surround, with fluted pilasters visually supporting a classical architrave above the door. The stained glass transom is within the architrave. Below the flared pyramidal roof of the bell tower is a louvered opening on each side. Below the louvers is another short section of roof, acting as a stringcourse. There is another door at the basement level due south of this main entry. The basement level also has two square windows. The north and south elevations have five one-over-one double-hung sash stained glass windows. Another set of steps on the north elevation leads to the entry door. The south elevation has three simple squared windows at the basement level. There is a brick chimney on the rear (west) of the building (V-CRIS record).

According to background information collected for the 2006 survey:

> First Baptist was the first church established in Vienna after the desolation of Northern Virginia during the Civil War. First Baptist has historically been a Black congregation; its early establishment in post-war Vienna is an indication both of the strength of the Freedman's Bureau in this area and of the strong post-war presence of Northerners in Vienna. Major O.E. Hine, a Northerner who migrated to Vienna after the Civil War, took advantage of the depressed property values to acquire huge tracts of real estate. He then turned his wealth to supporting the cause of the Freedmen for the next quarter century. The first elected mayor of Vienna, Hine donated the land for the First Baptist sanctuary and supported the Freedmen's efforts to establish

Figure 3.45. First Baptist Church of Vienna (153-5017), north corner.

Figure 3.46. First Baptist Church of Vienna (153-5017), west corner.

both a school and a church on this property. Since 1963 the building has been the Santa Maria Club, an entity of the Knights of Columbus.

The interior of the church was not accessed, so an integrity determination could not be made. If the interior integrity is high, the building may be eligible for listing under Criteria A and C.

Evaluation: Merits further study.

Franconia area (029-6941)

The Franconia area is located east of Springfield and south of Alexandria. It extends along the road variously known as the Franconia Springfield Parkway, Manchester Boulevard, and Kingstowne Boulevard. The area is largely east of Beulah Street and Haytown Road. With the exception of a shopping center and some commercial development toward the west, the area is largely residential (Figures 3.47 and 3.48).

The district contains a number of scattered African American-related resources, notably the Laurel Grove School (ca. 1880), the Laurel Grove Church site and cemetery, the Olander and Margaret Banks Park, and the purported site of the Carrolltown community. The district is largely late twentieth-century residential development. The school and church site are dwarfed by adjacent commercial development. The park represents an opportunity for further research, interpretation, and possible designation.

Though a few scattered African American resources remain in the mapped area, they are isolated and do not constitute a district. The 10-acre Olander and Margaret Banks Park, within the mapped area, merits further research. Gifted by the family to Fairfax County Park Authority in 2001, the park parcel was part of a larger property that the African American Banks family purchased in 1957. Successful automobile parts business owner Olander Banks transformed the

Figure 3.47. Franconia area (029-6941), Banks Park, view to north.

Figure 3.48. Franconia area (029-6941), Franconia Road, view to northeast.

estate from a gravel pit into a park-like setting for their 27-room house (Dye 2021).

While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Frying Pan Meetinghouse (029-0015/029-5179-0012)

The Frying Pan Meeting House, built 1783–1791, is on a 2.5-acre parcel along the east side of Centreville Road with dense woods immediately adjacent to the other sides of the property. The name of the church comes from Frying Pan Run, a stream that flows along the northeast lot line. In addition to the church building, the property includes a cemetery, a stone-lined spring, a baptismal pond, a privy, and a stone boundary marker.

The building's appearance remains as described for the 1990 NRHP nomination (Figure 3.49):

> The building's simplicity—its lack of decoration and ornament—and its preservation are fully in keeping with the spirit and teachings of the early Baptist congregation that built it. The Frying Pan Meetinghouse is a one-room, one-and-a- half story, post-and-beam structure, nearly square in plan. The exterior walls are covered with four-inch lapped pine clapboards painted white. The plain, wood-frame roof is covered with standing-seam sheet metal. The stone foundation has been repaired in this century and metal vents have been added. The eight, six-over-six, double-hung sash windows could date from the original 18th century construction period, as the handmade glass

Figure 3.49. Frying Pan Meetinghouse (029-0015), southeast corner.

and sash construction reflect the techniques of the time. The four doors and related hardware appear to be replacements, added as part of nineteenth-century renovations.

The interior is plain and its space is unrelieved with the exception of a balcony across the back wall; it is reached by a narrow set of enclosed steps. At the front of the room in the center is a raised wooden platform on which stands a wooden pulpit. Arranged in three sections divided by two aisles are twenty-nine plain, wooden, high-backed benches in the center section of the room....The interior walls are plastered and painted white. Around the bottom half of the walls is white wooden wainscoting. The wooden ceiling is painted white. Heating is provided by two cast-iron, 19th century, wood burning stoves, one on either side of the room, connected to a pipe leading to a small brick chimney on the edge of the south roof. There is no evidence of an earlier fireplace (from V-CRIS record).

The cemetery east of the church contains between 26 and 50 marked graves. Inscribed stones point to a period of use ranging at least from 1884 to 1938 although the presence of unmarked graves or markers without dates indicates that the date range for the cemetery could be broader.

The Frying Pan Meetinghouse listing on the NRHP in 1991 rested on its exceptional integrity as the "one remaining, largely unaltered, local example of 18th century, vernacular, ecclesiastical architecture" in the western part of Fairfax County. Colonial settlers first arrived in the area

leasing land from on a patent first granted in 1728 to Robert "King" Carter, land agent of the Northern Neck Proprietary. A small Baptist congregation that formed in 1775 received permission from Robert Carter III to build a meetinghouse in 1783. Membership of the congregation included a fairly even balance of Whites and both free and enslaved African Americans (e.g., 29 Black members and 33 white in 1840). The last surviving member of the congregation gifted the property to the Fairfax County Park Authority in 1984.

The Frying Pan Meetinghouse is also part of and contributing to the Floris Historic District, (029-5179) listed on the NRHP in 2010 (additional documentation accepted in 2017). The district consists of the vestiges of a rural dairy farming community of the late nineteenth and early twentieth century. By then, African American worshipers had shifted memberships from Frying Pan Meetinghouse to Mt. Pleasant Baptist Church, formed in 1867. The district is significant to African American history for the ownership of a 20-acre dairy farm by the Lee family since 1869. In 1915, Edward Lee, son of the farm's first owners, became a founding member of the first rural branch of the NAACP.

Evaluation: Individually listed on NRHP in 1991. Contributing to Floris Historic District (029-5179), listed on NRHP in 2010.

Greater Floris area (029-6931)

The Greater Floris area, including Squirrel Hill Road, was once a semi-rural enclave of African American residences, the last of which was demolished in 2021. The area includes the Frying Pan Meeting House, the Mount Pleasant Baptist Cemetery and former church site, the Mount Pleasant Baptist Church, relocated in 1999, and the site of the 1932 Floris School, which was converted to a residence prior to demolition. The south side of Squirrel Hill Road contains a townhouse subdivision, and there are additional subdivisions north and east of the area. To the west is 2.3 acres of wooded undeveloped land (Figures 3.50 and 3.51). The southeastern section of Greater Floris overlaps roughly the northwest half of the Floris Historic District (029-5179), NRHP-listed in 2010 and updated with additional information in 2017.

As an African American historic district, there are no extant resources. The mapped area includes townhouses dating from ca. 2000 and a church relocated there in 1999. The townhouses are three-story, side-gabled, frame buildings clad largely in vinyl siding and oriented to a common drive and parking area to the south. The church is a front-gabled masonry structure with side wings and a monumental gabled porte cochere. While the former single-family residences no longer remain, some landscaping aspects do, including spring bulbs and a portion of a stone wall.

The Squirrel Hill Road area, though not technically a part of the Floris Historic District, contained the Floris School. While the Mount Pleasant Baptist Church congregation dates to the nineteenth century (as does its graveyard at its original site), the current church dates to 1999, and there are no above-ground historic resources in the area. Archaeological assessment was beyond the scope of this project.

Although Greater Floris may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Figure 3.50. Greater Floris area (029-6931), Squirrel Hill Road, view to the north.

Figure 3.51. Greater Floris area (029-6931), Squirrel Hill Road, view to the northeast.

Gunston Hall/Mason Neck area (029-6937)

The Gunston Hall/Mason Neck area is a rural community dating to ca. 1900 on a peninsula bounded on land by Old Colchester Road and on the water by the Occoquan River, Pohick Creek, and the Potomac River. The rural nature is maintained by the protection of open space at Pohick Bay Golf Course, BLM - Lower Potomac Field Station, Meadowood Recreation Area, Pohick Bay Regional Park, Gunston Hall, Mason Neck State Park, and Mason Neck National Wildlife Refuge, all within the region. There are clusters of housing off Belmont Boulevard and off lower Gunston Road (Figures 3.52–3.54). The district also contains Gunston Hall and Shiloh Baptist Church.

The Mason Neck area contains significant acreage of fields and woodlands as well as many miles of shoreline. In addition to Gunston Hall and Shiloh Baptist Church, there is limited single family residential development clustered along Belmont Road and Lower Gunston Road. The housing dates mostly to the first half of the twentieth century in various styles with some limited recent construction.

The Mason Neck area is one of the few parts of Fairfax County that has retained its rural character, primarily due to the large tracts preserved by government and nonprofit groups for education, recreation, and conservation. The conservation and preservation efforts would have to be a large part of the significance of any designation. African American settlements have been noted by county volunteers at Colchester Road and Gunston Road, along Gunston and Harley Roads, on Belmont Boulevard, and in Mason Neck State Park, though some of those resources have been recently lost. It is unclear if the government own-

Figure 3.52. Gunston Hall area (029-6937), house on Harley Road.

Figure 3.53. Gunston Hall area (029-6937), Meadowview Recreation Area, view to south.

Figure 3.54. Gunston Hall area (029-6937), Gunston Road, view to northeast.

ership of land in the region was at the expense of traditionally African American communities or not. Also some volunteers have suggested that places of enslavement may have existed here and could be represented by archaeological sites. A rural historic district could be a possibility with African American heritage being one part of a larger narrative.

Evaluation: Further study is needed to determine whether a rural historic district is viable. The area also may have archaeological research potential in the pre–Civil War era for sites of African American enslavement.

Hortontown area (029-6938)

This sprawling area in western Fairfax County, located to the southwest of Centreville, straddles Route 66 and extends southwest form its intersection with Route 29 to Bull Run. Though not entirely developed, it does include a mining operation as well as strip commercial development and single-family development that began in earnest in the 1980s. The district contains Lane's Mill, Cub Run Memorial Gardens Cemetery, Cub Run Primitive Baptist Church, and the former Cub Run Colored School (Figure 3.55; see Figures 3.36–3.41).

This African American community, also known as Bull Run or Gatepost, had its roots in the late eighteenth to early nineteenth century, when 40 individuals were manumitted from enslavement on the Leo Farm of Robert Carter III. It grew into one of the county's largest African American communities. Residents included African American wheat farmers who established institutions such as Rock Hill School (1868), Cub Run Colored School (1931), and Cub Run Primitive Baptist Church (1895) (Fairfax County History Commission 2021:141). The large area of the Hortontown community contains numerous components of townhouse development, commercial strip development, an open pit mine, a sewage treatment plant, park land,

Figure 3.55. Hortontown area (029-6938), Lane's Mill Park.

an interstate highway, and a handful of historic African American architectural and archaeological sites including a nineteenth-century mill site, early twentieth-century school, a late nineteenth-century church, and a cemetery.

The area contains several prominent resources associated with African American history, and the rough boundary is drawn to encompass those resources and known settlement areas of Naylor and Compton Roads. While Hortontown may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

House, 111 Tinner Hill Road (029-6912 / 029-6911)

The property is located on the east side of Tinner Hill Road. The house is set forward on a relatively deep lot, and there is a paved drive at the south of the house. There are small planting beds at the foundation on the facade.

This one-and-a-half story, front-gabled frame house has a screened porch on the facade with battered posts on rock-faced concrete block piers (Figure 3.56). The screen inserts appear to be a later addition above a frame wall section with applied moldings to mimic panels. The house is clad in asbestos shingles. Paired four-over-one windows are centered in the front gable. Built on a slope, the south elevation has an exposed basement with a single-leaf entrance at grade, sheltered by a bracketed pent. The north elevation has a shed dormer and two one-story, shed-roofed additions. The house has a central interior brick chimney.

Figure 3.56. House, 111 Tinner Hill Road (029-6912), southwest corner.

Tinner Hill is named for the nineteenth-century African American landowners Charles and Mary Tinner. Members of the Tinner family were stonemasons who worked in nearby stone quarries. In 1915 Joseph Tinner, a descendent and resident, co-founded the Colored Citizens Protective League in response to a local ordinance establishing residential segregation. The league evolved into the first rural branch of the NAACP. The neighborhood is still largely owned by Tinner family members. The house, though altered, retains some characteristics of the Craftsman style. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria. It would contribute to a Tinner Hill Historic District.

Evaluation: Contributing to a Tinner Hill Historic District; further study recommended with reference to individual eligibility.

House, 113 Tinner Hill Road (029-6913 / 029-6911)

The property is located on the east side of Tinner Hill Road. The house is set forward on a relatively deep lot and there is an unpaved drive at the south of the house. A concrete block garage is located northeast of the house

This evolved house began as a one-story, single-pile, brick house (Figure 3.57). A frame, side-gabled second story, clad in asbestos shingles and vinyl siding, was added later. The house has a one-story, full-width shed-roofed porch with supports clad in vinyl siding. There is a two-story, cross-gabled rear ell at the south side with a one-story addition at the northeast. A pent roof between levels at the south elevation suggests there

Figure 3.57. House, 113 Tinner Hill Road (029-6913), northwest corner.

may have been other interim additions, subsumed within the current structure.

Please see the entry above for 111 Tinner Hill Road for a summary of background for the neighborhood. The house, though altered, retains some vernacular characteristics. It does not rise to the level of significance for individual listing but may contribute to a Tinner Hill historic district.

Evaluation: Not individually eligible; may contribute to a Tinner Hill Historic District.

House, 118 Tinner Hill Road (029-6914 / 029-6911)

The property is located on the west side of Tinner Hill Road at its cul-de-sac terminus. The house is set forward on a relatively deep lot, and there is a paved drive at the south of the house. There is a brick path from the house to the street and a specimen tree grows northeast of the house.

This two-story, two-bay, two-pile, front-gabled, frame house has a one-story addition to the north, set back (Figure 3.58). There is a shed-roofed, one-story screened porch on the facade and what appears to be a hipped roof porch on the west elevation. Windows are replacement, vinyl, one-over-one sash. The house is clad in vinyl siding. The primary entrance appears to be in the north bay (within the porch) with paired sash windows to the south. The north addition also has a single-leaf entrance on the east elevation.

Please see the entry above for 111 Tinner Hill Road for a summary of background for the neighborhood. The house, though altered, retains some vernacular characteristics. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other

Figure 3.58. House, 118 Tinner Hill Road (029-6914), northeast corner.

NRHP criteria. It would contribute to a Tinner Hill Historic District.

Evaluation: Contributing to a Tinner Hill Historic District; further study recommended with reference to individual eligibility.

House, 114 Tinner Hill Road (029-6915 / 029-6911)

The property is located on the west side of Tinner Hill Road. The house is set forward on a relatively deep lot and there is a paved drive at the south of the house. Shrubs flank a concrete path to the street.

This is a two-story, front-gabled frame house with later additions (Figure 3.59. A two-story, cross-gabled ell extends to the north. A shed-roofed addition to the ell extends to the west but does not reach the southern wall plane of the core of the house. The south elevation has a one- story, one-bay, shed-roofed bump-out toward the west. The north elevation has a one-bay, shed-roofed addition that is positioned south of the ell and north of a wraparound porch that spans the facade. The porch rests on a rock-faced concrete block foundation and has screened inserts above a low frame wall. Windows are largely one-over-one vinyl replacement sash though a six-light wooden window remains in the peak of the front gable, and a two-over-two wooden sash window remains on the second floor of the facade.

Please see the entry above for 111 Tinner Hill Road for a summary of background for the neighborhood. The house, though altered, retains some vernacular characteristics. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other

Figure 3.59. House, 114 Tinner Hill Road (029-6915), southeast corner.

NRHP criteria. It would contribute to a Tinner Hill Historic District.

Evaluation: Contributing to a Tinner Hill Historic District; further study recommended with reference to individual eligibility.

House, 110 Tinner Hill Road (029-6916 / 029-6911)

The property is located on the west side of Tinner Hill Road. The house is set forward on a relatively deep lot and there is a paved drive at the north of the house. A masonry retaining wall is set in the yard east and south of the house, a portion of which is topped by a metal railing. Concrete steps divide the wall on axis with the primary entrance and lead to the concrete steps to the front porch.

This two-story frame house appears to have originated as an I-house (Figures 3.60 and 3.61). Later, a rear, side-gabled mass was added with a cross- gabled connecting hyphen and rear cross-gabled section with additions to its north and south forming a roughly square footprint to which a one- story, partial-width, shed-roofed addition is appended. The eastern side-gabled section has a stone foundation. The south elevation has a one- story, projecting canted bay on axis with the western of the two gable ends. West of this canted bay, the lower level of the house is an open porch of sorts with a cantilevered room above. The house is clad in vinyl siding, and the windows are a variety of wooden sash. A shed-roofed, screened, wrap-around porch spans the facade and extends along the north elevation, abutting the extended side-gabled section with a single open (non enclosed/screened) bay. There is an interior end chimney on the south elevation and an exterior brick chimney on the north.

Please see the entry above for 111 Tinner Hill Road for a summary of background for the neigh-

Figure 3.60. House, 110 Tinner Hill Road (029-6916), facade.

Figure 3.61. House, 110 Tinner Hill Road (029-6916), southeast corner.

borhood. The house, though altered, retains some vernacular characteristics. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria. It would contribute to a Tinner Hill Historic District.

> *Evaluation:* Contributing to a Tinner Hill Historic District; further study recommended with reference to individual eligibility.

Ilda area (029-6932)

The Ilda area is centered along Little River Turnpike and its intersections with Guinea Road and Prosperity Avenue. While there is some single-family residential development on the secondary roads, most of Little River Turnpike is lined with strip commercial development (Figures 3.62 and 3.63). There are no above-ground resources associated with the historic African American community of Ilda.

The Ilda community grew from the mid-nineteenth century to the early twentieth century around a Blacksmith shop thought to have been located near the current intersection of Little River Turnpike and Prosperity Avenue. Ilda may be a contraction of the name Matilda Gibson Parker, second owner of the Blacksmith shop and an activist for local African American voter registration and NAACP membership drives in the early twentieth century (Fairfax County 2022; Fairfax County History Commission 2021:12–13). The name Guinea Road may be a reference to west Africa and people descended from that area. A cemetery was found at Guinea Road and graves reinterred in the nearby Pleasant Valley Memorial Park in 2006. Most of the district now consists of strip commercial development from the late twentieth century. The Gibson and Parker families

Figure 3.62. Ilda area (029-6932), Guinea Road at Walker Street, view to east.

Figure 3.63. Ilda area (029-6932), Little River Turnpike at Prosperity Avenue, view to northwest.

report a longstanding tradition that cabins for people enslaved on the Ravensworth Plantation lined the thoroughfare later known as Guinea Road. While the Ilda area may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

> *Evaluation:* Merits further study, including research of archaeological potential for a collection of quarters for people who were enslaved on Ravensworth Plantation.
>
> *Additional information about Ilda can be found in the Public Comments section of this report.*

James Lee Community Center (029-6030)

This community center (formerly the African American James Lee Elementary School) is within a densely developed residential area east of Annandale Road; to the west there is a mix of residential and commercial development. The property includes a large recreation area with a playground, ball fields, a large paved parking lot north of the building, and a smaller parking area on the south.

The building's appearance remains largely as described during a 2006 survey (Figures 3.64 and 3.65):

> The James E. Lee Negro Elementary School is a three bay one-story brick structure. The salmon-colored brick masonry includes decorative setbacks along the cornice line. The central bay is taller and set slightly forward of the two side bays, and the school is symmetrical in layout, with the front door in the central bay. The main entrance is emphasized with a stone door surround with "James Lee School" carved above the door. The metal casement windows are large and appear to be original. The school was built as a T-Plan, and the 1958 addition extends the rear section. This addition maintains the integrity of the original structure in material style. Another more recent addition abuts the 1958 addition, on its north elevation. This later addition housed the community center, and is clad in painted metal siding. It is distinct in style and material from the historic portion of the building. The interior of the building has been modified to accommodate current uses. One of the bathrooms is in its original condition.

The casement windows mentioned in the 2006 survey appear to have been replaced. Since 2006, a large addition has been built on the east end of the building, and other additions to the north, including a hyphen extending east from the original core of the building. Notable among the additions is a large, glazed, entrance lobby with a projecting glazed vestibule and a permanent exterior canopy supported by horizontal brackets affixed to vertical structural members. The eastern portion, square in footprint, is clad in brick veneer with a cast stone cornice and string course, with four-brick stringcourses below it.

Built in 1947 as the "James E. Lee Negro Elementary School", the facility served for African American elementary students in the Falls Church area. According to background material presented in a 2006 survey:

> Until the construction of this school, black students in the area attended classes held at the Falls Church Colored School from approximately 1890 to 1919, and then in the Odd Fellows Hall until 1948. Both facilities were one-room structures without plumbing or heat. The Fairfax County PTA and Nellie Henderson, principal of the Falls Church Colored School from 1919–1950, lobbied the school board for the construction of an elementary school for fifteen years before the Lee School was built. Nellie Henderson became the first principal of the James Lee School. The Fairfax County School Board purchased the land upon which the school was built from James E. Lee's heirs in 1945. James Lee was an African-American who was born free in Fauquier County around 1840.

Figure 3.64. James Lee Community Center (029-6030), original facade.

Figure 3.65. James Lee Community Center (029-6030), north entrance.

He settled in the Falls Church area after the Civil War. The construction of the Lee School reflects the ongoing trend towards consolidation of sub-standard one-room schoolhouses into larger school structures built by the School Board for African-American students.

The James Lee School was built with six classrooms, an auditorium, a clinic, a library, and a cafeteria. It was designed to serve 250 students. The school was expanded in 1958, when seven additional classrooms were added to the rear. The school served the Falls Church community until the 1965-66 school year, after which it was closed as part of the school desegregation program in Virginia and Fairfax County. The original part of the school is now used as office space for Fairfax County Park Authority's Archaeology and Collections Branch, as well as other community agency uses. The newer rear addition houses a community and recreation center. Fairfax county Board of Supervisors bought the property with the original school and additions from the Fairfax County School Board in 1985 for $3,217,190 (V-CRIS record).

Aerial photos suggest an addition constructed between 1972 and 1976; other large additions between 2002 and 2007 likely resulted in the change of orientation of building with a shift of the primary entrance to the north elevation. Although the original façade retains a high degree of integrity and the school still reads from the west side, the size and scale of the additions and the inevitable interior alterations significantly diminish the school's historic architectural integrity. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Lane's Mill/Lane's Mill Archaeological Park (029-0378 / 44FX0046)

The site of the ca. 1760 Lane's Mill is now within a wooded 8-acre county park with a paved trail running through it. The site is about 3 miles southwest of downtown Centreville, and less than a mile west of the intersection of Interstate 66 and Route 29. The mill stood at the confluence of Cub Run and Big Rocky Run (Figures 3.66 and 3.67).

Examination of the mill ruins by archaeologists from Parsons Engineering Science in 2006 revealed a structure measuring 34 by 41 feet. Construction consisted of partly dressed and dressed dry-laid stone with floor beams of hewn wood. Remains of the mill walls rise between 2 feet and 10 feet above the ground surface. The walls include several openings for doorways and other features. Abundant stone rubble from the building is scattered within the wall remains and around the outside. About one-fifth of the east side of the structure comprises the location of the wheel pit, which measures 6.6–7.2 feet wide (V-CRIS record).

The mill postdates 1760, when James Lane, Jr. received permission to build a mill on its current site. The original mill owner's son, William Lane, inherited the mill. William Lane was one of the one of the original trustees of the town of Centreville in 1792. In 1807, he purchased an insurance policy for the "Merchant's Mill" (for grinding grain) called Cub Run Mill. The mill had begun operation as a sawmill and there was also a distillery on the mill property. In 1854, Alfred Ball purchased the mill from Lane's heirs. Nestor Kinchelos purchased the property in 1860 after Ball had died. Sometime during the Kinchelos family ownership, a neighboring African American farmer, James Pendleton Robinson, learned how to operate the mill. When Nestor Kinchelos' daughter, Florence, inherited the property in 1900, she leased it to Robinson who ground wheat and corn and also ran a store at the mill. After some financial difficulties, the National Bank of

Figure 3.66. Lane's Mill/Lane's Mill Archaeological Park (029-0378), view to northwest.

Figure 3.67. Lane's Mill/Lane's Mill Archaeological Park (029-0378), Cub Run, view to northwest.

Manassas foreclosed on a loan on the mill property in 1918. Eventually, Wilson Farr purchased the property in 1930. Farr's daughters sold the mill property to a Maryland corporation in 1986 and four years later the Fairfax County Park Authority acquired the property (Lundegard 2009:27–28; V-CRIS record).

Following completion of a preliminary information form (PIF) by the County in 1990, the State Review Board determined that the site was eligible for the NRHP.

> *Evaluation:* PIF completed 1990; determined eligible under Criterion D by State Review Board in 1993. While NRHP assessment under Criterion D was beyond the scope of this project, the previous assessment appears to remain accurate.

Laurel Grove Baptist Church Site & Cemetery (029-0360)

The Laurel Grove Baptist Church & Cemetery is in the Franconia district east of Springfield and south of Alexandria, currently an area of mixed suburban development. The property includes the ruins of a 1930s church building that burned in 2004, as well as the church cemetery (Figures 3.68 and 3.69). The church had stood on the remains of an earlier church building, constructed ca. 1884. The church ruins face Beulah Street, which runs along the east side of the property. The Laurel Grove School is adjacent to the south across a parking lot. A paved drive and parking areas surround the church ruins while the west side of the lot contains the church cemetery.

The cemetery is to the west of the church ruins and parking lot in a roughly rectangular area enclosed with a modern, metal fence painted Black. There are a few trees in and around the graveyard, but it is mostly a flat grassy area with

Figure 3.68. Laurel Grove Baptist Church and Cemetery (029-0360), church site.

Figure 3.69. Laurel Grove Baptist Church and Cemetery (029-0360), cemetery view to west.

graves laid out in orderly rows. Most markers are stone tablets, but there are a notable number of concrete markers that are hand-inscribed, some with crosses at the top of the stone and at least two with some sort of plant. Many graves have both headstones and footstones. The Jasper family monument is a tall, stone plinth bearing a stone urn.

The church no longer stands, but the cemetery remains. The cemetery contains several concrete grave markers with artistic descriptions; however, they do no likely constitute an argument for listing. The loss of the church damages the integrity of the site as a whole, as does encroaching development. Nevertheless, further documentation of the cemetery is recommended.

> *Evaluation:* Merits further study and consideration for listing in the Fairfax County inventory of historic sites. The cemetery is an important resource that is threatened by encroaching development; its preservation is a high priority.
>
> *Additional information about the Laurel Grove Baptist Church Site & Cemetery can be found in the Public Comments section of this report.*

Laurel Grove School (029-0361)

The school house building stands on a parcel along the west side of a busy multi-lane portion of Beulah Street in South Alexandria. There is a parking area to the northwest. A shed observed during a 2006 survey was not seen. Shrubs are planted around the foundation and the lot contains a few ornamental trees.

The building remains largely as described during a 2006 survey (Figure 3.70):

> Laurel Grove School is a one story, gabled roof frame structure. The principal elevation, facing Beulah Road to the east, is three bay, with a central six-panel door flanked by two nine-

Figure 3.70. Laurel Grove School (029-0361), southeast corner.

> over-nine light, double-hung sash windows. The side elevations each have three nine-over-nine light, double-hung sash windows. Windows are flanked by Black two-panel shutters. A venting cupola protrudes from the center of the roof peak. Although the exterior is mostly unchanged from its original condition, the school has been renovated, i.e. it has modern windows as well as composition roofing. One of the Walker descendants converted the school into a two bedroom house after purchasing it in 1954 (V-CRIS record).

The north and south elevations are identical, with three evenly spaced sash windows. The west (rear) elevation has a single-leaf replacement door to the north and a nine-over-nine sash window to the east. Both the east and west elevations have a sign over the door that reads "Laurel Grove Colored School / Est. 1881."

According to background information collected for the 2006 survey:

> Former slave William Jasper and his wife Georgiana donated a half-acre of their 13-acre farm to the School Trustees of the Mount Vernon District on March 31, 1881 (A-5, 202). The one-room Laurel Grove Colored School was established in 1886. From a brochure published by the Laurel Grove School Association: "Former slaves built the one-room schoolhouse. Parents, grandparents and neighbors provided the materials and the labor. They hired teachers, scraped together funds to purchase books and donated a piano and furnishings for the school room…The enthusiasm and pride of colored teachers, parents and the African American community prevailed against the resistance and harassment of the county's white residents.
>
> William Jasper also donated a half acre of land in 1884 for the Laurel Grove Baptist

Church, which is adjacent to the school (see Inventory file for the church). One daughter of William and Georgiana Jasper was Georgiana America Jasper. She married Jenkins "Jinks" Walker; their descendants owned all of Jasper's original tract of land until about 1999.

Laurel Grove was part of the Fairfax County public school system until 1933, when the county closed it after the number of students dropped to seven. In 1954 the school district sold the school building to one of the Walker heirs, who converted it to a two-bedroom house. Currently (2006), the Laurel Grove School Association operates a museum in the old school. The president of the association, Phyllis Walker Ford, is a Walker descendant (research by Susan Hellman entered in V-CRIS record).

While the Laurel Grove School is historically significant at the local level, changes to the setting (rampant commercial development and the loss of the neighboring church) and materials (new siding that appears to be HardiePlank, new roofing, new doors and possibly windows) have detracted from the level integrity needed for individual listing under Criterion C. While this resource may not retain enough material integrity from the historic period to be eligible for the National Register of Historic Places under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Additional information about the Laurel Grove School can be found in the Public Comments section of this report.

Lillian Carey Elementary School (029-6910)

The former Lillian Carey School is located on a large parcel on the north side of Summers Lane at its terminus. Residential development, largely

Figure 3.71. Lillian Carey Elementary School (029-6910), First Phase, south elevation.

Figure 3.72. Lillian Carey Elementary School (029-6910), Third Phase, entry.

single-family, is to the south and east, and undeveloped and/or recreational land to the north and west. Paved parking wraps the complex at the south, east, and north. Woods and a baseball field are in the northern section of the parcel.

The former Lillian Carey Elementary School, now Bailey's community center, has at its core a one-story building, roughly rectangular in footprint, oriented on a northeast/southwest diagonal (Figure 3.71). Per aerial photos, an addition, likely a gym, was constructed to the east between 1976 and 1980. Between 1997 and 2002, a new wing was added at the west, attached by a hyphen; an addition was appended to the east wing, which was then attached to the rest of the complex by a second hyphen. The original school and the latest wing are clad in brick, while the gym and its subsequent enlargement are clad in a Brutalist corrugated concrete. The primary entrance is accessed by a concrete colonnade with a gabled roof in the Brutalist portion of the building (Figure 3.72). The original core, largely obscure by later additions, has on what was the facade a nearly continuous band of large, three-part windows on a low, brick-veneered wall. The third phase, used as an early childhood education center, has a vocabulary of material that mimics the original school, though with a greater variety of window typologies.

While the school is significant in the story of African American education in Fairfax County, substantial additions in the late 1970s, and between 1997 and 2002, impair the building's architectural integrity. The school was one of seven all-African American schools in the county and replaced the two-room Bailey school on nearby Lacy Boulevard, which closed in the 1940s. The school is named for Lillian Hopkins Carey (1867-1935), teacher and principal at the Bailey School, which was built on land donated by her family.

Although the Lillian Carey Elementary School may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance,

additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Lincolnia area (029-6946)

The Lincolnia area lies northwest of Interstate 395 and extends across Little River Turnpike and Lincolnia Road. It grew from a 60-acre development of newly emancipated people who settled there in 1867. They established a church and a school on a 1-acre parcel that now includes the Mount Pleasant Baptist Church and cemetery, an evolved complex. The oldest extant building dates to 1931 but there are earlier graves. Much of the residential subdivision pattern seen in the area began between 1937 and 1953, and pattern of single-family homes on suburban lots continued through the twentieth century (Figure 3.73). Opposite the church is a strip shopping center dating to the 1970s, and commercial uses proliferate along Little River Turnpike and lower Lincolnia Road (Figure 3.74).

The district contains a few notable individual properties including Green Spring House and Gardens, Mount Pleasant Baptist Church, and the former Lincolnia School. The arterial roads have intensive commercial and retail development, but some of the neighborhoods along smaller roads were developed as early as the 1940s and 1950s and feature small Ranch-style houses on large lots.

The study area as mapped contains large swaths of intensive recent construction. While there are large areas of residential construction that appear to be over 50 years of age, the relationship of the housing to African American history is unclear, and the research needed to confirm that assumption is beyond the scope of a reconnaissance survey. The area merits further research on demographics and the settlement and development patterns of the early extant residential development to determine its relationship to African American history in the county.

Evaluation: Merits further study.

Figure 3.73. Lincolnia area (029-6946), First Street, view to southwest.

Figure 3.74. Lincolnia area (029-6946) Chambliss Street, view to east.

Figure 3.75. Little Bethel Cemetery (029-6905), view to southeast.

Figure 3.76. Little Bethel Cemetery (029-6905), stone markers.

Little Bethel Cemetery (029-6905)

The Little Bethel Baptist Church Cemetery is located in a community center/park off Zion Drive. To its north is a community center building, to its west a parking lot and tennis courts, and to its south a residential subdivision with a rear wooden privacy fence.

The cemetery is enclosed with a low metal fence. Outside the fence is a dedication stone indicating that the graves date from 1905–1964 (Figure 3.75). While there are a few flush inscribed stone markers for members of the Goins family, most of the markers are undressed, uncarved white rocks (probably quartzite) (Figure 3.76). There are a few mature trees that inhibit the growth of grass in the small, relatively flat enclosure.

The Little Bethel Cemetery is not likely to meet Criteria Consideration D, a cemetery that derives its primary importance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events. Interments date to the twentieth century (1905–1964). The almost uniform use of undressed, uncarved white quartzite stone markers may be culturally significant and should be investigated. Further study could also involve collating data and names of those interred on site.

Evaluation: Merits further study.

Little Zion Baptist Church (029-0376)

The ca. 1890 church stands on a parcel along the north side of Burke Lake Road in Burke. There is a gravel parking area east of the church and the ca. 1890 Jack and Lizzie Pearson cemetery to the west (dedicated on October 18, 1997) (Figures 3.77 and 3.78). There is a shed northeast of the church and a privy building to the north.

The church building remains largely as described during a 2006 survey:

Figure 3.77. Little Zion Baptist Church (029-0376), southwest corner.

Figure 3.78. Little Zion Baptist Church (029-0376), cemetery, view to northwest.

> The church is one-story, frame with a gable roof, sitting on a concrete block foundation. The building is clad in asbestos siding, with a composition shingle roof. The land slopes down to the north, allowing for a walkout cellar/basement at this level. A single-bay, gable roofed vestibule with double-leaf doors is centered on the primary, south, elevation. Concrete steps lead to the doorway. The primary elevation is three-bay, with Gothic arched windows flanking the vestibule. The east elevation is four-bay, with nine-over-nine double-hung sash windows. There is an air conditioning unit on the wall between the first and second bays. There are three small cellar windows at the basement level. The north elevation is unfenestrated at the main level, but has a door and a window in the foundation. The west elevation is four-bay, with the addition of a room in the northernmost bay. Steps lead up to the entry door at the south elevation of this small addition. Windows on the west elevation are also six-over-six. An interior stove chimney projects from the roof slope between the third and fourth bay.

Since 2006, wood sash windows have been replaced with vinyl sash.

According to background information collected in 2007:

> In 1891 a group of believers known as Old School Baptist Groups of Blacks and Whites [sic] formed a membership and constructed a church on Burke Lake Road. The property for the church was donated by Jack Pearson. The name "Mount Zion Baptist" was considered on the recommendation of Mr. and Mrs. Isaac Smith. The couple eventually settled on the name "Little Zion Baptist Church". Founding members included Tom and Lilly Foster, Jim and Mary Gaskins, William and Rose Hamilton, Anderson and Ann Wright, and the Robinson and Shelton families. This original group and other members founded sister churches in the early 1900s, Zion Mission Baptist on Ox Road and Little Bethel Church in Sideburn. After the construction of Little Zion Baptist Church, the Reverend Lewis Henry Bailey, born into slavery but freed at the age of 21, became the first hired minister to serve the congregation. In 1963, under the leadership of Rev. P. James Preston, Zion rebuilt on Zion Drive. The church name was change d to "Greater Little Zion Baptist Church" (from a church history in a 1991 calendar.) The original church is rented out, currently housing the Happiness Presbyterian Church of Washington. Although the church was founded in 1891, John and Elizabeth Pearson conveyed 112 poles of land "for the purpose of erecting a Methodist Church thereon, and also for a Burial Ground of any and all persons" to "trustees of the Colored Church [sic] in Lee District, Fairfax County, Virginia, known as Zion" in 1876 (T-4, 358). In 1895 they conveyed another 1 rod, 1 pole and 5 3/4 links to the trustees of Little Zion Baptist Church (W-5, 115). John "Jack" Pearson was born in Fairfax County in 1826. He and his brothers were slaves belonging to the Fitzhugh family, who eventually freed them. In addition to donating land for the church, the Pearsons also donated land next to the church to build the Pearson School, which initially served the children of ex-slaves and remained open until 1945 (research by Susan Hellman in V-CRIS record).

Little Zion Baptist Church may be eligible for listing under Criterion A. However, the interior was not accessed, and thus integrity could not be entirely assessed. Despite asbestos shingles and replacement windows, the exterior retains some wooden windows and the general form and massing of a small, frame, late nineteenth-century church.

Evaluation: Merits further study.

Louise Archer School (153-5021)

The Louis Archer School is located on the west side of Nutley Street NW, south of its intersection with Orchard Street NW. Adjacent to the southwest of the parcel is James Madison High School. A semicircular drive off Nutley Street is centered on the original facade of the building. The school has been expanded to the west and south. North of the building is surface parking with recreational areas to the west and northwest.

The school is a remarkable surviving evolved school (Figures 3.79 and 3.80). Originally T-shaped in footprint and likely adapted from a Rosenwald design, a 1948 addition provided a second, twin, east-facing gable, a hyphen between them, and a rear wing to create a greatly expanded symmetry. In 1952 a rear addition to the south added a clinic and library. In 1957 the rear wing was expanded and in 1959 the facade's symmetry was upended by a wing to the south. The 1950s additions were largely classrooms to house a growing school-aged population. A large 1971 addition included a gym, science lab, new library, and "open classrooms" seen in other early 1970s schools, notably Terraset in Reston. The school is a sprawling one-story building, clad in brick. Toward the northeast, the older sections of the building have two front gables spanned by a cross-gabled hyphen. The hyphen houses a cross-gabled entrance bay with pilasters supporting a pediment over a recessed entrance by a double-leaf door. The current primary entrance, however, is south of the southern front gable in a flat-roofed wing that extends to the south. It has banks of large, two-part metal windows in an almost continuous band of fenestration. When combined with the shared lintels and minimal cornice, the fenestration provides a streamlined, linear, horizontal contrast to the more traditional northern half of the facade. The 1970s addition is clad in brick with a flat roof but has groupings of windows with considerable amounts of brick wall plane.

Figure 3.79. Louise Archer School (153-5021), facade.

Figure 3.80. Louise Archer School (153-5021), southeast corner.

The school is named for Louise Reeves Archer (1893-1948), an African American teacher and school principal in Vienna and an advocate for education of African American children in Fairfax County. The evolved building is the third purpose-built school for African Americans in Vienna. Once Fairfax County schools began to integrate, Louise Archer School was the only formerly Black elementary school to integrate and remain open.

The greatly evolved Louise Archer School has at its core a 1939 structure that received major additions in 1948, 1952, 1957, 1959, and 1970. All of the major changes appear to be over 50 years old; therefore, if the interior retains integrity, this property is a strong candidate for NRHP listing.

Evaluation: Merits further study.

Luther P. Jackson High School (029-5318)

The property setting and layout remains largely as observed during a 2006 survey (Figures 3.81–3.83):

> The former Luther P. Jackson High School stands on the northwestern corner of the intersection of Gallows Road with Gatehouse Road. Gallows Road is a major north-south transportation artery primarily bordered by modern strip mall developments, chain stores, condominiums, and apartment complexes. Parking lots and fire lanes encircle the school building on the east, north, west, and southwest sides. Basketball courts are located immediately west of the school, while further west there are baseball and soccer fields. Approximately 13 one-story temporary modular buildings (functioning as classrooms) are located atop the former tennis courts on the property northwest of the main block of the school.

Figure 3.81. Luther P. Jackson School (029-5318), east elevation, view to southwest.

Figure 3.82. Luther P. Jackson School (029-5318), east elevation, view to northwest.

Figure 3.83. Luther P. Jackson School (029-5318), primary entrance.

> There are a changing number of outbuildings, trailers used as extra classrooms. Currently, there are six on the school grounds. Located on the north side of the site, four of them sit in the fenced in tennis area, adjacent to the basketball courts. Two others are nearby. The west end of the property is taken up by two baseball fields and a soccer field. The rest of the site is asphalt parking lots.

The number of trailers seem to have fluctuated over the years but currently there are two.

The building remains largely as described during a 2006 survey:

> The Luther P. Jackson School is constructed of brick laid in common English bond. The asymmetrical plan ranges from one to three stories, and has a variety of door and window types. The building is entered on the east side though a newly (1990s) redesigned pavilion constructed of brick and steel. The three sets of double doors are made of metal and glass and set in metal frames. All other entrances are single metal doors without any glass panels. The primary window type is a single rectangular hopper with five rectangular fixed windows above it, sometimes with glass block as well. The roof is flat, without any detailing, and is most likely made of composition shingles or built-up material. The only variation is above the entrance which is constructed out of structural steel I-beams, painted green. They frame six rectangular sky lights, and the rest is covered with metal material, also painted green (V-CRIS record).

According to 2006 background information:

> [The school] was built as part of a program to improve schools for Black children by the Fairfax County branch of the NAACP. It served as a high school for Blacks until 1965, and now serves as a public intermediate school.
>
> Prior to 1954, Black students in Fairfax desiring a high school education were sent to Manassas Regional High School in Prince William County. Others traveled into the District of Columbia in order to attend school.

An interracial committee was formed to work with the high school administration for a Black high school. The new school (actually serving grades 7-12) opened as Fairfax County's first secondary school for Black students for the 1954-55 school year. Taylor M. Williams was principal of the school from 1954 until 1971.

Luther P. Jackson was a prominent African American historian who conducted in depth research on African Americans in Virginia, and eventually became a professor at Virginia State University. The Fairfax County History Commission voted unanimously on December 1, 2004 to install a historical marker in front of the school to commemorate the fiftieth anniversary of the school's opening. The marker is located at the northeast corner of the property, near the main automobile entrance (V-CRIS record).

Additions at the west of the school building are on secondary elevations. If the interior continues to retain sufficient integrity, the property should remain potentially eligible for NRHP listing.

Evaluation: Potentially eligible.

Magnus Temple # 3 (A.E.A.O.N.M.S.P.H.A.) (029-5691)

This lodge building is at the north end of the village of Accotink. It stands at the south end of its lot along the west side of Backlick Road just south of its intersection with Beulah Street; the remaining two-thirds of the lot to the north of the building consist of a gravel parking area. A small stream and a wooded area border the west side of the lot, and there is a dwelling to the south of the property.

The lodge remains as it was during a 2011 reconnaissance survey:

> Built around 1916, ...this [is a] two-story, three-bay, front- gabled frame building... (Figures 3.84 and 3.85). Six-over-six wooden-sash windows flank the replacement entry door on the east (front) gable end. The front elevation is clad in vinyl siding, whereas the other elevations are clad in asbestos shingles, and the building sits on a poured concrete foundation. The main block is three bays deep on the first and second floor. An exterior brick flue is located against the north elevation of the main block near the west (rear) gable end. A slightly lower two-story, hip-roofed section is built against the rear gable end of the main block. It is clad in asbestos shingles and has six-over-six wooden-sash windows in the north and south elevations, and three doors on the west elevation – two on the first floor and one on the second floor – with an exterior stair giving access to two of the three doors.
>
> A small one-story, front-gabled, concrete-block boiler/heater room is built against the north wall of the rear addition.

Accotink Lodge No. 75, I.O.O.F., a largely white organization, purchased this property in 1910 and built the lodge building ca. 1916. The Magnus Temple No. 3 of the Ancient Egyptian Arabic Order Nobles Mystic Shrine Prince Hall Affiliated, an African American Fraternal organization, purchased the property in 1987 and continues to use the building.

This fraternal lodge is similar in form and typology to many lodges built in the first part of the twentieth century. Its eligibility for the National Register under Criterion C for architectural significance would depend on an assessment of its internal integrity as well as an assessment of the number, type, and condition of similar lodges extant in the region. Additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Figure 3.84. Magnus Temple#3 (029-5691), facade.

Figure 3.85. Magnus Temple#3 (029-5691), northwest corner.

Merrifield area (029-6944)

Bounded roughly by Arlington Boulevard, Gallows Road, I-495, and Route 29, the area consists largely of recent residential and commercial development (Figures 3.86 and 3.87). A garden center is located at the northwest corner. Luther Jackson Middle School is located just outside the district at its southwest corner. Aerial photos from 1937 show the areas around Route 29 and Gallows Road as a largely rural agricultural landscape. Changes were incremental over time but likely spurred in part by the construction of the Washington, D.C. beltway with a convenient exit.

The Merrifield area is an amalgam of late twentieth- and early twenty-first-century residential and commercial development with a handful of older resources in or close to it. Most notable is the 1962 Merrifield Baptist Church that endures in close proximity to a scrap metal yard and a gas station.

The Merrifield study area is centered around Merrifield Baptist Church, a version of which has been on its current site since 1891. Adjacent to the area is the Luther Jackson Middle School. These two African American landmarks are within late twentieth-century development. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Figure 3.86. Merrifield area (029-6944), Porter Road, view to north.

Figure 3.87. Merrifield area (029-6944), Ransell Road, view to south.

Mount Calvary Baptist Church (029-6909)

The parcel is located at the southwest corner of the intersection of Quander Road and Emmett Drive. The church, its addition, and outbuildings are located at the northeast corner of the lot with a gravel drive and parking extending from Quander Road at the south side of the parcel, west and then north to Emmett Drive (Figures 3.88 and 3.89). There are modest foundation plantings at the north and east side of the church and a small plot of grass east of the facade.

Mount Calvary Baptist Church was constructed in 1954. Between 1960 and 1972, an outbuilding was added to the campus and a parish hall wing added west of the sanctuary and the parish hall wing, greatly enlarged in 2017. The entrance vestibule with striking "broken" stepped parapet appears to have been added between 1976 and 1980 per aerial photos. The facade appears to have originally been a simple front gable. The broken stepped parapet spans a central glazed vestibule with side wings. The wings have the side sections of the stepped parapet at their eastern wall, and the center section of the parapet is recessed and abuts the original exterior wall plane, set above and behind the volume of the entrance bay. The side elevations of the church and the vestibule wings are constructed of concrete block. The main section of the nave has two-over-two, horizontal pane windows with colored glass. The rear wing, originally a modest hipped-roofed concrete block structure, has been engulfed in a later addition with additional space to the south and a cross-gabled wing to the west. The older core has brick sills. The newer section has Dryvit trim, including corner quoins.

Although Mount Calvary Baptist Church (built in 1954) may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Figure 3.88. Mount Calvary Baptist Church (029-6909), facade.

Figure 3.89. Mount Calvary Baptist Church (029-6909), north elevation.

Mount Olive Baptist Church (029-6904)

The church complex is on a parcel southwest of the intersection of Old Centreville and Old Mill Roads. Mount Olive Road intersects Old Mill Road at an oblique angle and forms part of the property's northwest boundary. Southwest of the church is a large parking lot, and there is limited parking northwest and southeast of the building. Residential subdivisions are east and southwest of the complex and a large electrical substation to the southeast.

This complex is the latest in an evolved church complex on the site (Figure 3.90). Aerial photos show a modest, front-gabled building, likely frame, in 1937. By 1960 a hipped rear wing was added. Between 1976 and 1980, a large, side-gabled wing was added to the south. Between 1990 and 1997, the original church and its rear wing were demolished and replaced with a side-gabled north wing. Between 2009 and 2011, the entire pre existing complex was demolished to make way for the current building.

The current sprawling, brick-veneered complex contains over 44,000 square feet. The core of the building is a gable-roofed sanctuary with cross gables on the southwest and northeast elevations, corner towers at the southeast elevation and a telescoping gabled section at the southeast. A shorter gabled hyphen leads to the northwest and a cross-gabled rear wing as well as flat-roofed auxiliary spaces at the north side of the building. Design elements include broad cornices, cast stone detailing, round-headed window openings, circular gabled louvers with cast stone keystones,

Figure 3.90. Mount Olive Baptist Church (029-6904), south corner.

and cross-gabled towers with cast stone cross accents.

The congregation was first organized in 1885 as the Montezuma Baptist Church. The surrounding community was first known as Uniontown and later as Bushtown. In that same year, The Montezuma Baptist Church was admitted into the Northern Virginia Baptist Association.

In 1897, the name of the church was changed Mount Olive Baptist Church. On February 7, 1898, the church trustees purchased a half-acre parcel along Mill Road in Centreville. A new church edifice was erected in 1925 on land donated by James Brooks. Under the leadership of Reverend Roger V. Bush the church obtained a legal deed to the property in 1950. The church was completely renovated. A new sanctuary, baptistery and classrooms were completed in 1980. A fire in the fellowship hall led to construction of a new fellowship hall and kitchen in 1989–1992. Finally, the current building was constructed in 2009 (based on information from church website).

Although earlier church buildings stood within the current church footprint, the building that stands is less than 50 years old and thus is not eligible for NRHP listing.

Although Mount Olive Baptist Church may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Mount Pleasant Baptist Church and Cemetery (029-0138 / 44FX1154)

The property is composed of three contiguous lots. The cemetery is at the southwest, partially enclosed with chain link fencing, and the church building is at the northeast edge of the property with an adjacent small parking area to the southeast of the building (Figures 3.91–3.93).

Mount Pleasant Baptist Church is a brick Gothic Revival-style church dating to 1931 with a large addition dating to 1979/1980. The exterior walls are laid in seven-course American bond, and window openings have double rowlock arches. The oldest section of the complex is a front-gabled church building with a crenellated entrance tower at its north corner. Concrete steps, screened by a brick wall, ascend to the north and south to a landing at the entrance. The side elevations have bays punctuated by shallow brick buttresses, each bay housing a round-headed window opening with a six-over-six wooden sash window and fanlight above, all with multicolored glass lights. The tower has a similar window on its northwest elevation. Entrance in the tower is by a double-leaf door topped by a fanlight. Centered on the gable end is an arched stained glass window. In the peak of the gable is a louvered vent, and larger louvered vents are found in the tower. Small wings were added at the northwest and southwest corners between 1937 and 1953, as evident from aerial photos.

In the 1970s a large administrative/fellowship/education wing was added to the south. It is roughly triangular in footprint with a hipped roof, a gabled wing extending to the southwest, and a hipped-roofed section on the south that appears to be an elevator tower. The original church has a cross affixed to the tower that appears to be a backlit sign, though it was not viewed at night. The addition has a metal superstructure with a large metal cross supported by flanking metal brackets.

The Mount Pleasant cemetery is an open, largely grassy lawn with a copse of trees southwest of the church near the corner of one of the parcels that make up the property. There are a few enclosures of chain link or cast metal rails, but largely the cemetery is open. A gravel drive leading south from Old Columbia Pike bisects the cemetery. Markers are varied but mostly stone and tablet style. It is thought that there are many unmarked graves on site.

Figure 3.91. Mount Pleasant Baptist Church and Cemetery (029-0138), facade.

Figure 3.92. Mount Pleasant Baptist Church and Cemetery (029-0138), south corner.

According to background information collected in 2006:

> Mount Pleasant Baptist Church was founded in 1867 by freed slaves. Land for the church was deeded to the congregation by Charles H. and Eliza Brown of Westchester County, New York to be used for religious and school purposes, as well as for burying ground (Fairfax County Deed Book H4, p. 282). A cabin then standing on the site was rebuilt into a larger structure in 1881. This original structure very much resembled the Mount Pleasant Baptist Church in the Hunter Mill District. Additional land was acquired for enlargement of the cemetery in 1913 (Fairfax County Deed Book Q7, p. 546). The present debt-free building was dedicated in 1931. An adjacent new sanctuary was erected in 1971 to meet the needs of the 800 member congregation.
>
> The cemetery contains over 75 marked graves and an unknown number of unmarked burials (Conley 1994:196). Mt. Pleasant has been a vital part of the eastern Fairfax secular and religious community for 124 years and is a sign of continuity in a rapidly changing suburban community (from V-CRIS record).

Mount Pleasant Baptist Church and Cemetery may soon be eligible for NRHP listing under Criterion A because the property is associated with events that have made a significant contribution to the broad patterns of our history and its significance in African American history seems likely to meet Criteria Consideration A—a religious property deriving primary significance from architectural or artistic distinction or historical importance. Interior integrity would need to be assessed. The large addition was built between 1976 and 1980 and once it reaches 50 years of

Figure 3.93. Mount Pleasant Baptist Church and Cemetery (029-0138), cemetery, view to southwest.

age, absent any other large changes, it should be considered.

While this resource may not retain enough material integrity from the historic period to be eligible for the National Register of Historic Places under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Mt. Pleasant Baptist Church Cemetery (029-0339)

The church cemetery parcel extends north from Coppermine Road in Herndon. The original 1882 church was demolished in 1995, an apartment complex was completed east of the parcel and a school to the north, with paved parking at the northeast.

The cemetery includes numerous unmarked graves and a variety of markers, including hand-carved stone (sandstone, nineteenth-century marble, recent granite) and homemade concrete (Figure 3.94). Most of the markers are tablet or flush. A few stone markers may have never been inscribed, while others are too weathered to be legible. Some of the graves have funeral-home issued markers. There is a short row of cedar trees along the east side of the lot. The lot is enclosed with a variety of fencing, including chain link, both with and without fabric screening, and wooden privacy fencing. A portion of the cemetery is further enclosed with waist-high metal fencing. There is at least one Civil War veteran government-issued marker.

According to background information collected for a 2007 survey:

> The significance of Mt. Pleasant Baptist Church relates to its founding and prominent role in this long-standing African- American community. The congregation was established in 1866/67. At this time the Frying Pan area had a relatively large and stable African-American community. The first church building was constructed in 1882 on the property of Israel Cook. Cook had purchased 6 acres from John Hanna's heirs in 1874. The cemetery, which is still in use, adjoined this original Mount Pleasant Baptist Church. A road trace is still visible along the side of the cemetery. There is evidence of African American ownership along Coppermine, Squirrel Hill and Old Ox Roads by the 1870s, but it is unclear as to whether they were slaves or free. The church has been a focal point of this community since its founding and has an active congregation today, albeit at a third church now on Squirrel Hill Road. A second church across the street was built in 1982-1983; it is now [2007] occupied by the Iglesia Adventista del Septimo Dia. The old church was demolished in 1995. The cemetery remains intact and active (research by Susan Hellman in V-CRIS record).

The cemetery does not appear to meet NRHP Criteria Consideration D as it is not significant for graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events. The loss of the church building damages the cemetery's context and integrity. However, further research will provide additional insight into the lives of those interred there.

Evaluation: Merits further study.

Newman House (029-0336)

A visit to the Newman House property in Herndon revealed that this 1953 house in Herndon was demolished sometime between 2019 and 2021 (Figure 3.95). It was located on a formerly rural parcel with residential development immediately to the east and Dulles Airport less than a mile to the west.

Evaluation: Demolished.

Figure 3.94. Mt. Pleasant Baptist Church Cemetery (029-0339), view to southwest.

Figure 3.95. Newman House (029-0336), site of recently demolished house, view to north.

New Mount Zoar Baptist Church (029-6907)

The property is located on the south side of Braddock Road, between First and Second Roads. The southern third of the parcel is wooded. The property has paved parking areas east and south of the building accessed from Braddock Road east of the church as well as west of the church by a drive that is shared with a neighboring church.

This Gothic Revival-style church has a front-gabled nave with a crenellated entrance tower at its northeast corner (Figure 3.96). The east and west elevations each have three bays with stylized brick buttresses and a projecting cross-gabled wing. The three nave bays on the east and west elevations as well as the facade all house round-headed stained glass windows. Similar but smaller windows are found on the east and west elevations of the tower. The projecting wings each have round-headed masonry openings with single-leaf exterior doors with fan lights, accessed by exterior steps that ascend toward the nave. The wings have arched stained glass windows centered in their gable ends. The south elevation of the building is bilaterally symmetrical with an exterior chimney bisecting the gable. Flanking it on either side are arched stained glass windows towards the interior and, set slightly lower on the wall plane, smaller rectangular stained glass windows toward the exterior. Brickwork is laid in common bond, and windows have rowlock sills and lintels or arches.

The most important figure in the organization of the New Mount Zoar Church congregation is Jackson Hughes, a formerly enslaved man from Louisiana who followed the Union Army to the African American Jacksonville Settlement (later known as Hughesville) at the town of Fairfax. In 1866, Hughes, his wife Mary Beckwith (a formerly enslaved woman from Fairfax County), and other community members joined together as a congregation. The church held services in

Figure 3.96. New Mount Zoar Baptist Church (029-6907), northwest corner.

a building (possibly previously existing) along Hope Park Road in Fairfax. This building also served as a school and a venue for community activities. In 1886, the congregation built a new building on that property. In 1947, the congregation purchased the current parcel on Braddock Road. The present building was finally completed in 1972 through the efforts of volunteers in the congregation. During a 1997 celebration of its 131st anniversary, New Mount Zoar received letters of congratulations from Virginia's governor, both of its U.S. senators, and the Fairfax County Board of Supervisors (New Mount Zoar Baptist Church 1997).

An integrity assessment of the interior was not possible during the survey because interior to the building was not granted. If interior integrity is high, the building may be a candidate for listing under Criteria A and C.

Although New Mount Zoar Baptist Church may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Oak Grove School (029-6933)

The former Oak Grove School is on a relatively large parcel at the southeast corner of the intersection of Old Ox Road and Rock Hill Road in Herndon. The Fairfax/Loudoun County boundary intersects the parcel. The former school is located at the western edge of the parcel, which is largely paved and includes the Town of Herndon's public works complex to the east. The school was recently used as a police department building.

The one-story school building has a flat roof and is roughly rectangular in footprint (Figure 3.97). The building is currently covered in Dryvit or some other synthetic stucco, obscuring the originally exposed brick. An applied corrugated metal cornice has been added. Large banks of windows that extended to the eaves have been

Figure 3.97. Oak Grove School (029-6933), northwest elevation.

infilled and new rectangular, single-pane, fixed windows, occasionally arranged in groups, have been added. A once-thin entrance canopy on the facade, supported by slender metal posts is now a thick, metal-corniced canopy. The thin supports are wrapped in shiny red metal columns.

Serving as a Jim Crow school from 1953 to 1964, the former Oak Grove School has significance although it bears scant resemblance to its historic appearance. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Additional information about the Oak Grove School and the Herndon area can be found in the Public Comments section of this report.

Odrick's Corner area (029-6943)

The Odrick's Corner area is located north of the Dulles Toll Road between Route 7 and Interstate 495. It includes some late twentieth-century housing as well as a recreation center, churches, and a marked archaeological site (Figures 3.98–3.100).

Odrick's Corner is an African American community that grew around the farmstead of Alfred Odrick. He purchased his 30-acre farm in 1872 and built a house on the property no later than 1875. An early landmark of the community was the Odrick School, built with the community founder's support. The school was in operation from 1879 until 1954. A brick building replaced the original wood frame schoolhouse in 1943, and the later building was demolished sometime in the second half of the twentieth century. The site of the school was built over with a church. Two historic African American church buildings stand in Odrick's Corner. Pleasant Grove Methodist

Figure 3.98. Odrick's Corner area (029-6943), Odrick Home Site, ruins.

Figure 3.99. Odrick's Corner area (029-6943), Odrick Home Site, signage.

Figure 3.100. Odrick's Corner area (029-6943), Lewinsville Road at Holly Leaf Drive, view to the northeast.

Church is an 1895 Carpenter Gothic building that now houses a community center. Shiloh Baptist Church has an active African American congregation that was organized in 1873. The present building was erected in 1926 and extensively remodeled from 1996 to 2006. The site of Alfred Odrick's farmstead is an archaeological site with exposed foundations and an interpretive marker. It is an NRHP-eligible archaeological site. Research and oral history accounts indicate that the area is significant to African American history in the area. The historic community was the subject of a documentary film. There may be additional associated archaeological resources.

Much of the area of the historic community includes late twentieth-century housing and transportation infrastructure. Although the community may not retain enough material integrity from the historic period to be NRHP-eligible under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria. In addition to the site of Afred Odrick's farmstead, other areas of the community have potential eligibility under Criterion D

Evaluation: Merits further study.

Pleasant Grove Methodist Church & Cemetery (029-5624 / 44FX1196)

This property was part of the late nineteenth-century to twentieth-century African American community known as Odrick's Corner. Located along the south side of Lewinsville Road in what is now McLean, the parcel contains a church building along the east parcel line and a cemetery in the open lawn to the northwest (Figures 3.101 and 3.102). West of the cemetery is an unpaved surface parking lot. It is not owned by the church owners but it appears that they use it for parking. While the church is in the area of relatively recently developed single-family housing, north of Lewinsville Road is a large parcel with a large

Figure 3.101. Pleasant Grove Methodist Church and Cemetery (029-5624), north corner.

Figure 3.102. Pleasant Grove Methodist Church and Cemetery (029-5624), cemetery, view to the southwest.

house that appears to date from the nineteenth century.

The appearance of the building remains as it was when described during a visit by county staff in 2006:

> Pleasant Grove Methodist Church is a one story, frame, gable-roofed structure, three bays wide and three bays deep. Each long wall, i.e. the east and west elevations, contains three Gothic-arched windows with plain surrounds. These windows are four-pane. The side walls also have a decorative buttress at each corner of the church. The main entrance is through a panel door in the front (north) gable, which is flanked by Gothic arched windows. The door is topped by a pointed arched stained glass "pediment" with "Pleasant Grove M.E. Church" inscribed. Above the door, in the gable, is a round stained glass window. Surround[ing] this window and filling the gable area are fish scale shingles. A unique feature of this church is the carpenter Gothic steeple that rises from this gable. It is rather ornate in contrast to the rest of the church, and its shingles are red. The rear, south, elevation has the same gable shingle detail and round window as the north elevation. There is also a door at the far east end of this wall. The church is painted white. It is currently in good condition, having undergone only minor changes.

Observations from the current survey provide additional details. The facade has a vergeboard of sorts supported by curved brackets and housing an applied trefoil ornament below three quatrefoils. The steeple has a tiered base supporting a metal spire with ball finial. The lower level is clad in stamped metal shingles, and the upper level has weatherboarded cross-gables with a finial crest; each level houses an ornate, three-part lancet window.

The cemetery is enclosed on its north and west sides by low stanchions with swagged lengths of chain. North of the north stanchions is a row of shrubs and a paved sidewalk/bike path. Trees are scattered within the cemetery, and the south side of the cemetery is lined with trees, screening the residential development beyond. Markers are largely stone and tablet style; a few plots are enclosed with low cast metal rails.

In 1882, seven trustees founded the Pleasant Grove Methodist Episcopal Church at Odrick's Corner. After holding services in Odrick's School for more than a decade, the trustees purchase the tract on Lewinsville Road in 1893 and completed the church building in 1896. When the congregation merged with the William Watters Church in 1968, services were no longer held at Pleasant Grove. After a merger with the Falls Church St. Luke's United Methodist Church in 1980, the congregation sold the Pleasant Grove property. A group called the Friends of Pleasant Grove purchased the building in order to preserve it, while St. Luke's retained ownership of the land. The basement contains an African American history museum (Fairfax County History Commission 2021:42).

Pleasant Grove Methodist Church could potentially be eligible for listing under NRHP Criteria A and C; however, as the interior was not accessed, it is unclear if it retains the requisite integrity. Additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Additional information about Pleasant Grove Methodist Church & Cemetery can be found in the Public Comments section of this report.

Quander Road School (029-6908)

The Quander Road School is located on the west side of Quander Road, north of Emmett Drive and at the terminus of Harvard Drive. It stands

Figure 3.103. Quander Road School (029-6908), facade.

Figure 3.104. Quander Road School (029-6908), southwest corner.

on a relatively flat parcel. The school has a semi-circular paved drive off Quander Road that also services a paved parking lot south of the school. West and northwest of the school are grassy areas that include formal and informal play areas. A concrete walk from the end of Phillips Drive, west of the school, bisects the western lawn and leads to the drive and walkway at the front of the school. There are "temporary" instruction trailers north and south of the main school building.

The original footprint of the 1966 building consisted of a rectangular mass on a roughly east-west axis, north of a square mass to its south at the east (Figures 3.103 an 3.104). The primary entrance, one the east elevation, was via a glazed hyphen between the two. Between 1997 and 2002 a second squarish volume was added to the southwest, connected by a hyphen to the rectangular section at its north, creating a U-shaped footprint with an interior courtyard. The northern section of the school is two stories and the two southern wings are one story. The exterior walls are American bond brick and the roofs are flat. Windows appear to be replacements but in original surrounds with similar patterns of banked columns of rectangular lights. The facade is accented by rectangular expanses of aggregated stucco. On the southern wing the vertical bands are found at the exterior corners and on the northern wing, a horizontal band, spanning the wing on the second floor, extends forward from the first floor wall plane and is supported by steel posts. This band sports applied metal lettering spelling QUANDER ROAD SCHOOL in an Art Deco-inspired font.

The Quander Road School is a good example of a mid-1960s standard plan school, though later enlarged. Distinctive aspects of the school's original design include large banks of windows, a recessed primary entrance, and billboard-like signage. The Quander Road School and its namesake thoroughfare are named for the prominent Quander family who had a dairy farm in the area. The Quander family name may be one of the oldest African American family names in the United States. Members of the Quander family are descendants of man named Amkwandoh, who was enslaved and transported to the United States in

the first half of the eighteenth century. The school stands on land once part of the Quander dairy farm, and there are conflicting reports as to how the land was transferred to the local school board. The school is potentially eligible for listing based on its architecture and perhaps as an example of disproportionate impact of condemnation on African American communities.

Evaluation: Potentially eligible; merits further study.

Scripture Church of Christ (029-6924)

The property is located southwest of Lacy Boulevard, a secondary arterial road, between Columbia Pike and Lewis Lane. It is in a largely residential area with single-family homes, a large apartment complex, and a church across the street. A paved drive wraps the church and services a rear parking lot.

This one-story, front-gabled, brick church is set on a raised basement (Figures 3.105 and 3.106). The walls are laid in seven-course American bond. A beltcourse of soldier course brick between projecting stretcher courses wraps the building between the basement and main level. Aerial photos suggest that the building has not changed in footprint or massing since its construction. The main portion of the building is T-shaped with a telescoping pedimented porch, a steeple set on the principal roof just south of the entrance porch, and short, cross-gabled wings at the north and south of the building at its western end. The entrance porch has weatherboard in the pediment, which is supported by four Doric columns. The porch shelters a double-leaf glazed door flanked by nine-over-nine wooden sash windows. It is

Figure 3.105. Scripture Church of Christ (029-6924), north corner.

Figure 3.106. Scripture Church of Christ (029-6924), southwest elevation.

accessed by cascading brick steps. The north and south elevations are almost identical with four nine-over-nine sash windows on the main level of the nave and six-over-six windows aligned below in the basement. The north elevation has a door at grade at the easternmost bay of the nave. The wings each have a single-leaf door and an octagonal window on their east elevations. The south wing has a concrete ramp to the wing's door. The west elevation has a central gable between the flanking wings. Centered on that gable end is an exterior end chimney. South of the chimney is a single-leaf door accessed by exterior metal steps.

During the survey effort, a bystander volunteered that the resident of the house immediately adjacent to the north was an African American mason who had built the church.

The Scripture Church of Christ may be eligible for the NRHP under Criteria A and C; however, the interior was not accessed, and thus integrity could not be fully evaluated.

Evaluation: Merits further study

Second Baptist Church (029-6034)

Second Baptist Church stands at the crest of a hill within a residential neighborhood south of the Falls Church line. The property lies within the area for Southgate delineated during the current survey. It is on the cul-de-sac at the east end of Costner Drive, a short street that extends eastward from Annandale Road and dead-ends in front of the church. The area in front of the church, on the west, consists mostly of paved drive parking lot, while the open area to the east contains a cemetery.

A large portion of the church building remains as described during a 2006 survey by county staff (Figure 3.107):

> This one story building is a brick structure with a shingled gable roof. The primary elevation faces west, with a bell tower at

Figure 3.107. Second Baptist Church (029-6034), north elevation

the northwest corner of the building. The entrance is in the front (west side) of the bell tower through double paneled doors with a pointed arch transom above. There is a matching pair of doors on the north side of the bell tower. Each of these entrances is reached by a flight of brick steps topped with a red awning supported by wrought iron rails. Immediately south of the bell tower, the primary elevation contains a large Gothic arched stained-glass window. In the gable area above is a smaller window. The gable peak has a decorative bracketing. At the cellar level there are two sets of paired windows below ground level. The south elevation has two unusual brick buttresses whose upper end touches the building, while the rest extends away until reaching the ground. This elevation has three bays, each with a Gothic arched stained glass window. In the gable area above is a smaller window. The gable peak has decorative bracketing. At the cellar level there are two sets of paired windows below ground level. The south elevation has two unusual brick buttresses whose upper end touches the building, while the rest extends away until reaching the ground. This elevation has three bays, each with a Gothic arched stained-glass window. At the east end of this elevation, a new addition takes the place of another bay. This two-story, brick, gable roofed structure was appended to the church in 1969. The north elevation is also four-bay, and also has an addition at its eastern end. This is the 1935 addition, with restrooms, a study and a kitchen. Also in 1935, a 2,000 pound bell was purchased from the Congregational Church. Few changes have been made to the original block of the building (from V-CRIS record).

Since the previous survey, an addition was constructed on the west elevation of the building, ca. 2016 according to aerial imagery (Figure 3.108). This one-bay gabled addition has a roof line slightly lower than the original, leaving the earlier vergeboard exposed. The brick-veneered gable end has three lancet windows that may have been recycled from an original portion of the

building. Its south side has a frosted glazed wall with a single-leaf entrance at grade toward the west with an arched awning supported by metal post on a brick pier. An exterior stair beneath a gabled metal awning ascends to the southeast to an exterior landing and double-glazed doors on the north side of the action. Earlier bell tower entrances have been bricked in.

East of the church is a 1.75-acre cemetery (Figure 3.109). The flat, grassy area of the cemetery contains sparse plantings, minimal enclosures, and no paved or gravel paths. Markers are largely stone and concrete with a few metal markers as well. Most are tablet style, but there are flush markers and some uncarved stones. There are a handful of mature trees and shrubs including yucca plants. Markers appear to be in family groups and, while not rigidly ordered, appear to be in some rough semblance of a grid. The earliest marked burial date observed is 1924 and the latest is 2021.

According to background information collected during the 2006 survey:

> George and Rhoda Pulver sold two acres of land to the Trustees of the second Baptist Church in 1871 (N-4, 164). The first church to be build on this site, known as Baptist Hill, was an old hand-hewn timber church. This two-story building served as both a school and a church to the Black community of Falls Church. Women assisted in financing this church by picking Blackberries and walking to and from Georgetown to sell them at a farmer's market.
>
> Under the leadership of Reverend Powell a campaign was started to raise a new church. By 1921, his congregation had raised enough money to start construction. Reverend Powell influenced the civic, economic, and religious lives of the Black community. He urged his parishioners to purchase land, build homes, and keep their children in school at all costs. The present church building was dedicated on

Figure 3.108. Second Baptist Church (029-6034), northwest corner.

Figure 3.109. Second Baptist Church (029-6034), view to the southeast.

July 26, 1926. Reverend Wallace E. Costner began preaching at Second Baptist in 1932 and remained at the church for nearly 40 years before his death. He was one of the most respected African-Americans in Falls Church. He was known for going out of his way to help anyone in the community who needed it. He was also a civil rights preacher and political leader. One subject he preached in the 1950s was that African-Americans should be able to attend the schools for which they were paying taxes. His daughter Marian was the first African-American to graduate from George Mason High School after its 1961 integration. Second Baptist church has an active and thriving congregation (research by Susan Hellman in V-CRIS record).

The church building is an evolved structure and by 1972 had included an education/administration wing. In 2016, the church was augmented by an additional bay to the west, obscuring the original facade, and a new entrance assembly bay on the building's northwest corner incorporating the bell tower. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Second Baptist Church of Clifton (029-6890)

The property is located on the west side of Main Street, slightly south of the center of the town. The church is located on a leveled section of a hill with steep slopes to the west of the building and

east of the parking area, toward Main Street. The adjacent parcels are wooded.

This front-gabled, brick-veneered church stands on a tall basement (Figure 3.110). The primary entrance is by double doors in an arched opening, centered on the facade, accessed by exterior masonry steps with metal rails that ascend to the west. The entrance is flanked by round-headed masonry openings housing one-over-one vinyl sash windows with fanlights above, all with simulated divided lights. Above the entrance is a cross rendered in structural glass blocks and above the cross is a round louvered vent. A tall pyramidal spire topped by a cross rests on a two- tiered base, square in footprint, set toward the east end of the roof. The south elevation has five one-over-one vinyl sash windows on the main level and two windows in the basement. On the north elevation, the basement is more exposed than on the south. It has a single-leaf entrance at grade toward the east and three windows and a second entrance at grade on the basement level. On the main level are four windows and a single- leaf entrance at the west accessed by exterior wooden stairs that ascend to the west and then south

The congregation of the Second Baptist Church of Clifton, Virginia was organized in 1844 under the leadership of Reverend H. Gofney. During the mid-twentieth century, the church met in a nearby building of the Eureka Lodge. It was not until 1977 construction of the current church building began.

Although Second Baptist Church of Clifton may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance,

Figure 3.110. Second Baptist Church of Clifton (029-6890), southeast corner.

additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Shiloh Baptist Church and Cemetery (Gunston White School) (029-5519)

Descriptions of the setting and building are found in the 2006 PIF (Figures 3.111–3.113):

> Located at 10704 Gunston Road next to the entrance to Gunston Hall is the Shiloh Baptist Church Cemetery. It is surrounded by a chain link fence and is well maintained. There is a pre-1900 marker for George Thomas Gant, born Oct 22, 1863, Died Apr 2, 1896 and approximately 70 other unmarked graves, which are possibly older than this marker. One of the unmarked graves is covered with trailing arbutus. There are approximately 10 graves without headstones.
>
> [The church building is composed of two parts—the earlier frame section to the north and a cross-gabled, brick-veneered section to the south. The frame section at its core has a gable-roofed section, three bays in depth. Centered on its facade is a graduated bell tower with a pyramidal roof, which appears to have been incorporated in a hipped-roofed vestibule wing. A shed-roofed rear addition extends to engage the later sanctuary addition and appears to have been built concurrently. Windows are one-over-one sash, and the building is clad in later aluminum siding.

The sanctuary wing has brick veneer on its east and south elevations and quoins at its southeast and southwest corners. It has a steeple with an octagonal drum resting on a square base. The south elevation has a masonry opening with a framed surround and keystone housing what appears to be a fixed door with a window above. The main entrance to the building is at the juncture of the two wings, on the east elevation via a double- leaf

Figure 3.111. Shiloh Baptist Church and Cemetery (029-5519), south elevation.

Figure 3.112. Shiloh Baptist Church and Cemetery (029-5519), southeast corner.

Figure 3.113. Shiloh Baptist Church and Cemetery (029-5519), cemetery, view to the east.

door at the hyphen sheltered by a single-bay porch supported by columns.

In 2020 a small building to the south, perhaps a dwelling, was demolished and replaced with a larger building that appears to be a fellowship hall.

According to background information assembled for the 2006 PIF:

> Elijah Blackburn, registered as a free Black in 1847, purchased a 20-acre tract in 1858.... African Americans who were from the Mason Neck area and others who had recently moved to Virginia from Maryland formed the first congregation in 1869. Many of the original church families are represented in the present congregation.
>
> Built in 1883 to serve as the Gunston White School, the congregation of the Shiloh Baptist Church purchased the building to use as a sanctuary in 1900. The congregation previously had met in a log cabin across the road. The church cemetery is located there now and the oldest dated grave is from 1916, and there are many unmarked burials....A new sanctuary was added to the building in 1984 and the 1883 building became the Gladys Bushrod Educational Building....
>
> This very rural church continues to serve the African American residents of Mason Neck (from V-CRIS record).

While the church is significant, the new sanctuary remains an obstacle to NRHP listing under Criterion C for architectural significance given its size and proximity to the older building. In 2034 (when the new sanctuary is 50 years old) the property could be reconsidered with some research into the growth of the denomination and tradition of African American re-building of churches. Additional information is needed to determine whether the resource may be eligible currently under other NRHP criteria. Shiloh Baptist Church could potentially be eligible for listing under NRHP Criterion A; however, as the interior was not accessed, it is unclear if it retains the requisite integrity.

Evaluation: Merits further study.

Shiloh Baptist Church of Odrick's Corner (029-0189 / 44FX1361)

The setting and building remain largely as described during a 2006 survey (Figures 3.114–3.116):

> Shiloh Baptist Church sits on a rise above Spring Hill Road to the west. The church is on the northern corner of its property, with much of the southern part of the parcel taken up by parking. The site slopes down to the south. There are a few trees and a grassy area between the church and the parking lot....There is an associated cemetery at [parcel] 29-2-1-10.

The discontiguous cemetery was not seen during the current survey.

> Shiloh Baptist Church is a one-story, frame structure with a medium pitched gable roof. It was originally clad in weatherboard, but is now clad in vinyl. The building is four bays deep; each long wall has four Gothic-arched stained glass windows. The easternmost bay on the south elevation is now taken up by a large modern addition to the rear of the church. An entrance vestibule is located to the left of center of the front (west elevation) of the building. It is topped by a pyramidal roof with louvered vents on all four sides. A flight of brick steps leads to this entrance. There is a plain, unsheltered entrance in the southernmost bay, accessed by a flight of concrete steps. The northernmost entry is double-leaf wood-panel doors topped by a Gothic-arched, three-part, stained-glass transom. Lettering in the glass reads "Shiloh Baptist, Odricks Corner, Va." The doors have crosses carved into the upper panels. The southernmost entry is a single door, not double and has a less elaborate transom. Between the two doors is a large Gothic-arched stained glass window. Beneath this

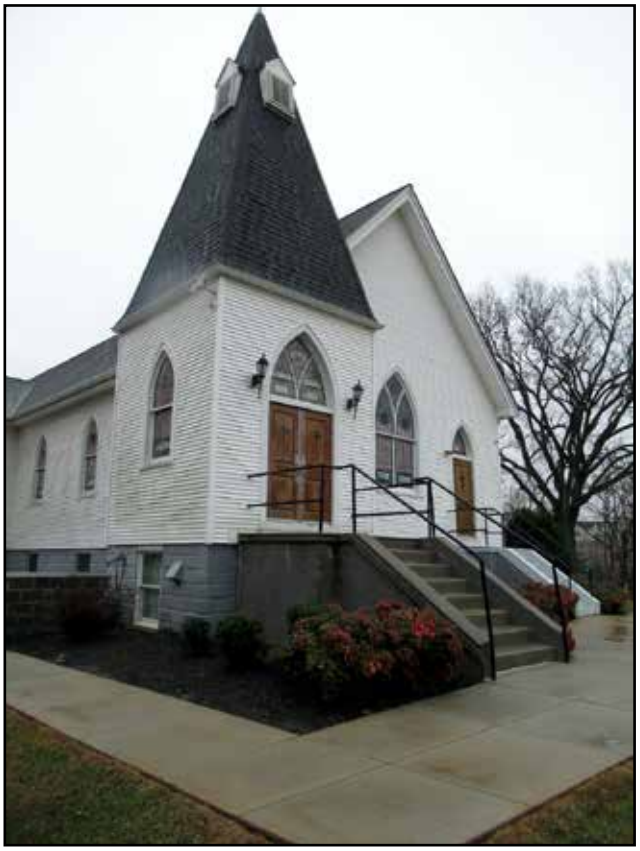

Figure 3.114. Shiloh Baptist Church of Odrick's Corner (029-0189), northwest corner.

Figure 3.115. Shiloh Baptist Church of Odrick's Corner (029-0189), southwest corner.

Figure 3.116. Shiloh Baptist Church of Odrick's Corner (029-0189), cemetery, view to the southeast.

window, in the foundation wall, are sash windows admitting light into the basement (from V-CRIS record).

Renovations in 2006 included the extension of the primary roof and building to the east and the addition of cross-gabled wings to the north and south of the extension. That footprint remains today. It appears that the easternmost stained glass windows on the north and south elevation were retained and moved to the west elevations of the cross-gabled wings. The east elevation has a slightly projecting volume with a shed roof that may house flues or chases. The foundation of the original portion of the building is shaped concrete block. The addition has an unshaped block foundation that is largely exposed as a full level at grade. The south elevation of the south wing has a double-leaf door at grade.

Immediately east of the church is a cemetery. Most markers are flush markers. According to a grave digger on site at the time of the survey, there are unmarked graves here too.

Organized by African American residents along Lewinsville Road in 1872, Shiloh Baptist Church initially held services in Odrick's School (like the contemporary Pleasant Grove Methodist Episcopal congregation). After purchasing a 5-acre parcel, the trustees completed the first church building so that it was ready for services in 1891. After a fire in the original building in 1926, the current building was constructed in 1929 (Fairfax County History Commission 2021:45).

Shiloh Baptist Church could potentially be eligible for listing under NRHP Criterion A; however, as the interior was not accessed, it is unclear if it retains the requisite integrity.

Evaluation: Merits further study.

Sideburn area (029-6936)

The Sideburn community is roughly bounded by Sideburn Road, Zion Drive, and the Virginia Rail Express line to the south. Though largely single-family residential, the area contains Greater Little Zion Baptist Church at the northeast and Little Bethel Cemetery and the David Pinn Community Center along its northern border. Historic aerial photos in the Fairfax County GIS system shows the area as largely rural and sparsely developed until the late 1970s and early 1980s. Single-family homes are set on lots that are fairly large for the area with ample lawns. The area west of Roberts Road tends to have a connected street grid though not orthogonal in nature, whereas later subdivisions in the eastern half tend to have curved roads and more cul-de-sacs.

The Sideburn community is largely an amalgam of subdivisions, the majority of which were built out between the 1970s and 1990s. The earlier subdivisions toward the west side have large yards and feature split-level and split-foyer homes. Those east of Roberts Road tend to be more clustered townhouses with common parking areas (Figures 3.117–3.120).

The African American Sideburn community has its origins in the late nineteenth and early twentieth centuries with settlements along Zion Drive in what was then a rural area. While a few physical resources remain that relate to the early period of the area's development, much has been obscured by subdivision and re-development that burgeoned in the late 1970s and early 1980s. The nexus between this development pattern and the traditional African American community is unclear and merits further study. However, any designation would need to have a period of significance into the 1970s to reflect and accommodate the majority of the extant resources.

Evaluation: Merits further study.

Additional information about Sideburn can be found in the Public Comments section of this report.

Figure 3.117. Sideburn area (029-6936), Laura Belle Lane, view to the south.

Figure 3.118. Sideburn area (029-6936), Nellie White Lane, view to the east.

Figure 3.119. Sideburn area (029-6936), Willa Mae Court, view to the west.

Figure 3.120. Sideburn area (029-6936), Abernathy Court, view to the northeast.

Sons and Daughters of Liberty Cemetery, Annandale (029-6917)

This wooded site is in a larger county park property in Annandale with gardens and playing fields to the north. The Pine Ridge Trail wraps around the north, west, and south sides of the cemetery, which is enclosed in chain link fencing. The site contains some county signage, a few pylons, and stone flush markers set in a random arrangement (Figures 3.121–3.124). Only one marker associated with a burial remains.

According to background information provided by the county on its website:

> This 1/4 acre parcel was deeded to Ebenezer Lodge No. 14, Sons and Daughters of Liberty for use as a graveyard in 1907 (Db X6:539). The cemetery and surrounding property was condemned by the Fairfax County School Board in 1965 for a school that was never built. The Fairfax County Park Authority was eventually given use of the land and constructed ball fields on part of the parcel in 1983. The cemetery was not maintained and suffered severely from neglect and vandalism. In 1990 the School Board cleared, fenced, and surveyed the site for burials, locating forty-five graves. Only one original gravestone survives, all others on the site were placed by the School Board in 1990.

According to an interpretive marker in the park:

> The Pines At the turn of the 20th century, a close-knit African American community was established here. The Johnson, Robinson, Sprigg and Collins families were the first to purchase lots. They cleared pine trees to enable truck farming and saw mill operations. Residents created a vibrant community through worshipping at First Baptist Church of Merrifield, school functions and social gatherings. Situated in this park is the Liberty Lodge Cemetery where church members are buried. In the 1960s, during a period of school desegregation and population growth, the public school system purchased land through eminent domain, displacing numerous families. A school was never built.

Figure 3.121. Sons & Daughters of Liberty Cemetery, Annandale (029-6917), signage.

Figure 3.122. Sons & Daughters of Liberty Cemetery, Annandale (029-6917), view to the south.

Figure 3.123. Sons & Daughters of Liberty Cemetery, Annandale (029-6917), veteran's marker.

Figure 3.124. Sons & Daughters of Liberty Cemetery, Annandale (029-6917), markers.

Further research is recommended for this important historic cemetery. Although there are no grave markers, there are numerous burials, including those under the ball fields.

Evaluation: Merits further study.

Additional information about Sons & Daughters of Liberty Cemetery (Annandale) can be found in the Public Comments section of this report.

Sons and Daughters of Liberty Cemetery, Vienna (153-5020)

The property consists of an irregularly shaped, sloping parcel on the south side of Orchard Street NW near its intersection with Malcolm Road NW in Vienna (Figure 3.125). A gravel road extends south from Orchard Street and forms a loop through the cemetery to return to Orchard Street.

Graves are fairly regularly placed, often in family groupings (Figure 3.126). The majority are flush and tablet style in stone or concrete. Scattered within the cemetery are mature trees and yucca plants.

According to the Fairfax County Genealogical Society, the cemetery was: "Established by the Grand United Order of the Sons and Daughters of Liberty, Lodge No. 9, in 1892, this community cemetery has over one hundred burials, many of them unmarked, and is in current use."

Evaluation: Merits further study.

Figure 3.125. Sons and Daughters of Liberty Cemetery, Vienna (153-5020), entrance, view to the south.

Figure 3.126. Sons and Daughters of Liberty Cemetery, Vienna (153-5020), view to the east.

Southgate district (029-6934)

This historic district is centered along Douglass and Liberty Avenues south of Hillwood Avenue. A small strip of the northern end of the district is within the corporate limits of the independent City of Falls Church, but the rest to the south is in Fairfax County. Busy arterial Annandale Road is the western boundary. The district consists largely of modest, single-family residences (Figures 3.127 and 3.128). It excludes Second and Third Baptist Churches but could be remapped to include them. Residential lots are roughly 0.1 acre.

This small district is centered around two streets that extend south from Hillwood Avenue and dead-end at the Second Baptist Church churchyard. Houses date from a variety of twentieth-century periods, but all stand on small lots with similar setback and orientation. Typologies

Initially developed in 1909 by Merton E. Church, this was a purpose-built African American subdivision. Currently, the neighborhood has a mix of modest Ranch-style and vernacular houses, mostly one-story. The district may be eligible under Criterion A; however, a period of significance and an associated inventory would be needed to support designation. The district merits further study.

Evaluation: Merits further study.

Figure 3.127. Southgate area (029-6934), corner of Brice Street and Douglass Avenue, view to the southwest.

Figure 3.128. Southgate area (029-6934), Liberty Avenue, view to the northwest.

Spring Bank district (029-6926)

The Spring Bank community is located south of U.S. Route 1 on the west side of Quander Road (Figures 3.129 and 3.130). It includes the Quander Road School and Mount Calvary Baptist Church as well as residential construction. The U.S. Route 1 corridor is highly commercialized and lends no integrity to the district.

The Spring Bank Historic District encompasses land owned by the Quander family that was purchased from the Spring Bank plantation holdings. In addition to a stream and surrounding open space, the community's appeal is enhanced by the local park system.

Currently, the community includes a 1960s school, a church, a mobile home park, and residential parcels of small mid-century single-family dwellings. Further research is needed to trace the boundaries of the Quander holdings and to determine the historic connections between the extant resources and the Quander family. Depending on a refined period of significance, the commercial corridor along U.S. Route 1 will likely be excluded.

The Spring Bank/Quander Road community grew out of a segment of a larger plantation known as Springbank, which was built ca. 1809 and demolished in 1972. In the late nineteenth century, Charles Henry Quander bought 88 acres of the holdings and established a dairy farm. Some sources indicate that the current Quander Road was originally a farm road. The Quander family can trace their lineage to Ghana and an enslaved man named Egya Eduam Amkwando. Preliminary research suggests that the land for Quander Road School was taken by eminent domain. Creating definitive boundaries was beyond the scope of this project. Recently, several large, old houses have been demolished. If a connection between the community and the older residential subdivisions can be made, the neighborhood might be considered eligible for the NRHP.

Evaluation: Merits further study.

Figure 3.129. Spring Bank Historic District (029-6926), Quander Road.

Figure 3.130. Spring Bank Historic District (029-6926), stream.

Third Baptist Church (029-6935)

The Third Baptist Church stands within the Southgate district (029-6934), which the current survey determined not eligible as a historic district. The church stands along the east side of Annandale Road, north of its intersection with Costner Drive. It occupies a small parcel with a paved driveway along its south side that leads to a modest parking area. Concrete retaining walls with concrete steps at the west separate the church from the sidewalk and street below.

The Third Baptist Church is a front-gabled frame church (Figure 3.131). A concrete cornerstone appears to read 1880, as a construction date. The church has a corner tower, square in footprint, with a pyramidal hipped roof at its southwest corner. Per aerial photos, the building received a rear addition sometime in the 1960s and a second addition in the 1980s. The facade has a double-leaf door centered under the gable with a sash window above it and a sash window to its north. The north elevation, only partially visible, has in the original section of the church two sash windows and an exterior brick chimney. The rear additions appear to be stuccoed. The center section on this elevation has an eight-over-eight window and the rear section two six-over-six windows. The south elevation has a single-leaf door in the tower and two sash windows in the original section of the church.

Third Baptist Church is noted on Sanborn maps as "colored." According to neighbors, there are no active services there. One can assume that the church postdates the neighboring 1870 Second Baptist Church. This church is located in the Southgate neighborhood and contributes to the significance of the district. Initially developed in 1909 by Merton E. Church, this was a purpose-built African American subdivision. Currently, the neighborhood has a mix of mod-

Figure 3.131. Third Baptist Church (029-6935), southwest corner.

est Ranch-style and vernacular houses, mostly one-story. Although this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

Tinner Hill Neighborhood (029-6911)

The Tinner Hill neighborhood is a single block along Tinner Hill Road, south of Route 29/ South Washington Street. The northern part of the district lies within the City of Falls Church. The Route 29 corridor is a densely developed commercial corridor to which the single-family residential construction in Tinner Hill stands in stark contrast. In the Falls Church section, to the northwest, is a park with historic markers narrating the significance of the community.

The Tinner Hill neighborhood consists of single-family houses along both sides of a one-block-long street that slopes downward to the south (Figure 3.132). At the northwest section of the district, in Falls Church proper, is a park with a bandstand and several historic markers (Figure 3.133). The footprint of a Tinner house that has been demolished is outlined in masonry paving set into a grassy lawn. The one-and-a half-story and two-story frame houses along the street exhibit vernacular forms and materials from the early twentieth century.

Tinner Hill is named for the nineteenth-century African American landowners Charles and Mary Tinner. Members of the Tinner family were stonemasons who worked in nearby stone

Figure 3.132. Tinner Hill (029-6911), view to the north.

Figure 3.133. Tinner Hill (029-6911), view to the northwest.

quarries. In 1915 Joseph Tinner, a descendent and resident, co-founded the Colored Citizens Protective League in response to a local ordinance establishing residential segregation. The league evolved into the first rural branch of the NAACP. The neighborhood is still largely owned by Tinner family members.

The neighborhood has undergone some changes but continues to exhibit the requisite integrity and significance under Criterion A (and perhaps B) for NRHP eligibility. Tinner Hill is currently a locally designated district.

Evaluation: Potentially eligible for NRHP listing.

Warner Baptist Church (029-6889)

The parcel is on the east side of Lacy Boulevard between Hoffmans Lane and Oakview Gardens Drive. A drive/parking lot surrounds the church on three sides with an intervening lawn. Most of the parking is to the east and north, and the drive enters and exits from Lacy Boulevard. The surrounding area is largely residential.

This brick church structure combines Romanesque, Colonial Revival, and Gothic Revival features (Figures 3.134 and 3.135). It is laid in a variant of American bond with a repeating course of Flemish bond. Aerial photos suggest the building was originally T-shaped in footprint with a tower at the northwest elevation. Between 2002 and 2007, a cross-gabled wing, not dissimilar to those at the south end of the building, was added at the north end of the northeast elevation. The tower got a hipped roof ca. 2014. The short tower is Romanesque. The brick beltcourse, and round- headed window surrounds with stone keystones and springers are Colonial Revival, while the tracery within the windows and the brick buttresses along the sides of the building are Gothic Revival. The southern wings are shorter than the main section of the building; at the intersection, the eaves of the main roof the wings artfully overlap. There is an exterior end chimney centered on the southeast elevation. The primary entrance is on the south side of the tower accessed by exterior brick steps ascending to the northeast. The new wing has an entrance at grade and thus may be an ADA-compliant entrance.

According to remarks made by the Hon. Thomas M. Davis to the House of Representatives on September 2, 1995:

> After being emancipated in the 1800s a group of families who had suffered through many years of slavery traveled on foot through swamps and wilderness carrying their few belongings, and settled at Bailey's Crossroads, VA. One of the dreams and major goals of this group was to erect a building dedicated to God where they could commune together as a body and worship and serve God.
>
> In 1861, 1 acre of land was donated to the citizens of Bailey's Crossroads by Mr. B. H. Warner, a white citizen of Washington, DC, for the express purpose of erecting a school or church. From 1881 to 1920, church services were held under a small group of trees on the land and in inclement weather, services were held in a store located on Columbia Pike. In 1919 ground was broken for the erection of a church building and lumber was shipped by freight train from a sawmill in Herndon, VA, to Barcroft, VA, and was transported by horse and wagon to the building site. After much hard labor, the Warner Baptist Church, which served the community as a place of worship and an educational facility, was completed and the cornerstone was laid on August 20, 1920.
>
> In 1962 ground was broken, and the construction of a new edifice adjacent to the 1920 building was begun. With most of the labor, including masonry, being performed by members of the church and volunteers from the community, the present church building was dedicated in November 1964. Since that time, the church has prospered and presently provides services on the local, State, and international levels."

Figure 3.134. Warner Baptist Church (029-6889), north corner.

Figure 3.135. Warner Baptist Church (029-6889), southwest elevation.

Warner Baptist Church retains integrity of location, setting, and, despite slight alterations to design, materials, and workmanship, integrity of feeling and association. While this resource may not retain enough material integrity from the historic period to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria.

Evaluation: Merits further study.

West End district (029-6942)

Located in Vienna, the West End district straddles Maple Avenue West to include African American resources on either side of the commercial artery.

With community input, this district was delineated to include the Louise Archer Elementary School, the Sons and Daughters of Liberty Cemetery, the West End Cemetery, First Baptist Church, and the Salsbury House. Maple Avenue is an arterial commercial strip that likely contains no contributing resources and thus should be excluded. This introduces the possibility of two districts or a discontiguous district. The residential development stretches from the late nineteenth century to the present (Figures 3.136 and 3.137). Recent infill is largely unobtrusive at present.

Vienna has a long and well-documented African American history. Many houses, churches, and cemeteries associated with that history remain. They are interspersed with other resources that demonstrate a more integrated housing pattern than found in other Southern communities. The study area district drawn here is broad and inclusive per community input; however, a comprehensive survey of individual resources could result in a potentially NRHP-eligible district with tighter and more defensible boundaries, likely excluding Maple Avenue.

Evaluation: Merits further study.

Figure 3.136. West End district (029-6942), 400 block of Nutley Street, view to the southeast.

Figure 3.137. West End district (029-6942), Taylor House, 214 Nutley Street.

West End Cemetery (153-5019)

The property is on a small lot in a residential neighborhood. It is located on the west side of Lewis Street NW, north of its intersection with West Street NW. It is enclosed by a low metal fence. The parcel is flat and grassy with a few trees (Figures 3.138 and 3.139). East of its eastern boundary fence are some landscaped beds and contemporary signage.

The cemetery has mostly tablet-style markers in stone and concrete. Also present are markers of uncut and undressed, white stone that resembles quartzite. A ground-penetrating radar study in 2018 found no unmarked graves.

The land for what is now known as West End cemetery previously had been part of the 250-acre Windover Heights dairy farm owned by Capt. Harmon L. Salsbury. After commanding U.S. Colored Troop Company D, 26th New York Infantry during the Civil War, Salsbury and his family moved to the Vienna area from New York. He was well known for extending generous credit terms to freed people. According to an interpretive marker at the cemetery, on February 25, 1884, Salsbury donated the quarter acre parcel "for use as a cemetery by colored people." Various names for the cemetery have included the Borgus, the North-South, the Lewis Street, and the Windover Cemetery. It received the name West End when Historic Vienna, Inc. made plans for its restoration in 1986. On April 26 the following year, more than 250 people attended a ceremony for its dedication (Brown 1991; Fairfax County History Commission 2021:57; National War Memorial Registry 2022).

When the gravestones were read in April 1988, the cemetery was in excellent condition and was being maintained by Historic Vienna, Inc. The cemetery contained 27 gravestones, although there are likely many additional unmarked burials. The earliest death date was 1884; the most recent was 1978.

Evaluation: Merits further study.

Figure 3.138. West End Cemetery (153-5019), sign and dedication markers.

Figure 3.139. West End Cemetery (153-5019), view to the northwest.

Woodlawn Methodist Church (current St. John Baptist Church (029-6045)

The church is at the east end of a parcel along the west side of Fordson Road in Hybla Valley. To the west is paved parking, separated from the road by a low brick wall with brick pillars. A chain-link fence runs along the southern parcel line.

The building remains largely as described during a 2006 survey (Figure 3.140 and 3.141):

> Woodlawn United Methodist Church is a single story, three bay brick structure facing Fordson Road to the east. The attached center vestibule on the east elevation gable end was added in 1986. It is a gable roofed and encompasses a set of double doors topped by a five-light transom. Symmetrical square towers with crenellations are at each corner of the east elevation, which has a circular louvered vent at the peak. The windows, two on the gable end and four on each long side, are Gothic arched eight-over-one with colored opaque panels in the lower casements and stained glass in the pointed cap. The side, north and south, elevations have buttresses between the windows. An education wing, erected in 1980, is located behind the sanctuary, at the northwest end of the original church. The interior of the church is dominated by an embossed tin ceiling. A blind stained glass window is the altarpiece (from V-CRIS record).

It should be noted that the "towers" appear to be later additions. They are only two-sided and appear to be stage set, Potemkin towers—perhaps the only structural or financial means to incorporate these features. The one-story education wing, built of brick with horizontal siding in the shallow-pitched gable ends, is attached to the northwest corner of the sanctuary.

According to background information collected in 2006:

> The present sanctuary is the third building erected by this congregation which was begun in 1865 by freed slaves. There was a cluster of African-American families living along Woodlawn Road in 1865 near the current Fort Belvoir Elementary School [renamed Cheney Elementary] and the post commissary. They gathered together to form a church for their community. A neighboring Quaker, Joseph Cox, gave land for the church to William Holland, a freed man who had followed the Quaker migration to Woodlawn from NJ. Founding members built the church using recycled lumber from Fort Myer in Arlington. The first church and the cemetery were located across from the current water tower on Woodlawn Road and next to the new Fort Belvoir Chapel. In 1888, the congregation built a new structure across the road, where the school playground is located now, as well as a schoolhouse. In 1940 the Army asked the church to relocate for the expansion of Fort Belvoir. The Army allowed the cemetery to remain; it is reportedly the only active private cemetery on a U.S. military installation. Most of the families attending the church were displaced as well; many of them moved to Gum Springs. [The foregoing is from Michael Bohn's series "Historic Church of Potomac Path" for the Alexandria Gazette, June and July 2005.] Woodlawn built the current church in 1941. As of the summer of 2005, there were 8 members still living who had attended the earlier church on Fort Belvoir. Years of work culminated in issuance of an occupancy permit for the education wing in 1986. In 1988, the pulpit area was reshaped using posts from the original sanctuary at Ft. Belvoir. Many of the original families are still represented in the congregation (from V-CRIS record).

Figure 3.140. Woodlawn Methodist Church (029-6045), facade.

Figure 3.141. Woodlawn Methodist Church (029-6045), southeast corner.

The former Woodlawn Methodist Church was built by a historic African American congregation that was repeatedly displaced by governmental actions. The persistence of those worshippers in the face of removal and displacement is a theme in African American history that could render the church building eligible under Criterion A. The interior of the building was not accessible, but the twin crenellated towers are an architectural hallmark of many early twentieth-century masonry African American churches.

Evaluation: Merits further study.

Please see the Public Comments section for additional information about Woodlawn Methodist Church and corrections to factual inaccuracies.

See the Newly Identified Resources list for information on the Woodlawn Methodist Cemetery.

4: Recommendations

Observations and Recommendations

This project was based on reconnaissance architectural surveys of African American resources, most of which were identified and assigned at the outset of the project. Fairfax County has grown exponentially in the past century. Areas that were rural even into the second half of the twentieth century are now unrecognizable given the relentless growth and development in the county. As such, the physical context for almost all of the surveyed resources has been greatly diminished and often radically altered by large-scale infrastructure projects.

Resources Previously Listed on the NRHP

Frying Pan Meeting House (029-0015) was listed on the Virginia Landmarks Register in 1990 and the NRHP in 1991. Subsequently, additional research has identified the site of some African American graves, which may be associated with the Meeting House, outside the original boundary. The nomination, while meeting the requirements of its time, could be expanded with an NRHP Additional Information Form and possibly a boundary expansion to incorporate a deeper, broader description and significance narrative for the site. Despite its location on a busy road, the large parcel owned by the county has protected a great deal of the site's physical context.

Another previously listed resource surveyed for this project is the Clifton Historic District (194-0003). Listed in the 1980s, the nomination has a Statement of Significance of only three pages. Despite the fact that most of the town south of the railroad tracks was once owned by formerly enslaved African Americans, there is no mention of any African American history in the entire nomination, not even in the inventory listing for the Primitive Baptist Church (194-0003-0024). This nomination would benefit from an NRHP Additional Information Form that expands greatly on the district's entire history and significance. Land records research beyond the scope of this project could lead to a boundary expansion for the existing district.

The Pride of Fairfax Lodge #298 building, formerly known as the Mount Vernon Enterprise Lodge No. 3488 (029-6069), was listed on the NRHP in 2022. Located in Gum Springs, the two-and-a-half-story frame lodge building dates to 1944. It housed the activities of two African American fraternities: the Mount Vernon Enterprise Lodge No. 3488, a fraternal order of the Grand United Order of Odd Fellows, and the Pride of Fairfax County Lodge #298, a chapter of the Prince Hall Masons in Virginia.

Potentially Eligible for NRHP Listing

Three schools appear potentially eligible for NRHP listing: Luther P. Jackson Middle School (029-5318), Quander Road School (029-6908), and Louise Archer School (153-5021). All three continue in use as schools and, given a broad period of significance, maintain integrity. Given

the number of schools potentially eligible, an NRHP Multiple Property Documentation Form (MPDF) on schools or African American schools could provide a broad historic context that would allow each school to be nominated easily under the MPDF. The Fairfax County School System has created a website on school desegregation (https://www.fcps.edu/about-fcps/history/records/desegregation/schools) as well as pages for the histories of individual schools, which are remarkable resources and could easily be a basis for an MPDF. The former James Lee (029-6030), Lillian Carey (029-6910), and Oak Grove (029-6933) schools were also documented as part of this project, but in the opinion of the surveyor have lost a great deal of integrity in their conversion to new uses.

Lanes Mill (029-0378) was documented during the survey. If eligible for the NRHP, it would likely be under Criterion D for archaeology, that is, a property that has yielded or may be likely to yield, information important in history or prehistory.

Two churches appear to be potentially eligible for listing: Clifton Primitive Baptist Church (194-0003-0024) and Chesterbrook Baptist Church (029-6029). The former is already a contributing resource in the Clifton Historic District. The latter would require an interior inspection to ascertain integrity.

One historic district appeared NRHP eligible, Tinner Hill (029-6911). This neighborhood, which straddles the boundary of Falls Church and Fairfax County, has been thoroughly researched and documented. This project included survey of the individual resources within a likely Tinner Hill Historic District boundary on the Fairfax County side, fulfilling survey requirements supporting a historic district nomination.

Resources Meriting Further Study

Many other resources were noted as meriting further study (Table 2). Many of these are churches could not be entirely assessed for NRHP eligibility as only the exteriors were accessed. As with schools, an MPDF would provide strong general context and make the path to individual NRHP listings much shorter. For the three cemeteries meriting further study, NRHP arguments for design and typologies could be possible with additional documentary research. The David Pinn Community Center is associated with the Sideburn community, Little Bethel Baptist Church, and the Immediate Relief Association. More documentation regarding the connections with those institutions could bolster an NRHP listing. There are eight possible historic districts: Springdale, Spring Bank, Southgate, Sideburn, Mason Neck, Franconia, West End, and Lincolnia. Mason Neck has a large degree of integrity to the extent that government ownership of land has slowed growth, but the development of parks and preserves may have also precipitated the demolition of historic resources. New construction is particularly evident in West End, Spring Bank, Franconia, and Lincolnia. In each of these areas, a close study of ownership patterns and demographics can help to establish firm boundaries and periods of significance. Springdale, Southgate, and Sideburn all appear to have fewer new intrusions, and research could support periods of significance that extend to the 1970s. In addition, all of the cemeteries warrant further study and will be part of the county's cemetery initiative.

Please refer to the Newly Identified Resources list in the Public Comments section for additional resources meriting further study.

Expanding on Markers

Fairfax County has a robust historic marker program that includes many African American resources. The impact of these markers could be enhanced by creating thematic trails or guides to connect disparate sites into specific narratives. Many of the county's African American sites are scattered across a large area. Even sites that are

in relative proximity are difficult to understand, given the development that generally leaves them in isolated islands without an obvious connection to other resources. Guides could be in pamphlet format or be internet or smart phone based.

Outreach

In some cases, resources originally associated with African Americans may now be owned and used by other groups who may not be aware of the entire significance of the resources. For example, many churches established by African American congregations are now used by new communities. Historic districts as well are now inhabited by diverse communities, some of whom may have a limited connection to the people who historically lived there. Educating new owners about the history of their buildings and working to create connections with new owners, new residents, and descendant communities can instill a pride of place that incorporates a broad spectrum of heritage.

Houses of Worship

Many of the resources studied are churches. Houses of worship can often be challenging subjects for preservation given specialized building components (stained glass windows, baptismal pools, etc.) and restrictions on many typical preservation funding sources. Building a coalition of historic church buildings' congregations can be used to share resources about contractors and funding sources. Projects involving multiple resources may be stronger candidates for support from organizations such as Partners for Sacred Places and others. Another possible project to build a broad community of support for churches is a church tour. Several communities host "Steeple to Steeple" tours when churches are open to the public.

Creating Broad Contexts for Designation

As mentioned with schools, there is the possibility of studying entire categories or classes of resources by creating a context for designation through a Multiple Property Document Form (MPDF). Churches could merit an MPDF. Even more broadly, African American resources as a whole could as well. An MPDF categorizes the properties being studied and documented and provides contexts within a defined period of significance, expanding on the context presented in this study. It then outlines requirements for NRHP listing for each property type defined. Individual NRHP nominations for properties nominated under an MPDF are abbreviated. Reference is made to the applicable MPDF and its contexts, and the document is thus shorter focusing primarily on the physical description and specific history of the subject property. This makes the production of individual nominations less complex and less expensive, expanding access to the NRHP and the benefits associated with it.

Celebrating Places and People

The tradition of homecoming and family reunions in African American communities has special significance as this practice reflects the reunions of families who were formerly enslaved and forcibly separated. Many of the historic districts have strong connections with specific families (the Quanders in Spring Bank, Tinners in Tinner Hill). Supporting and facilitating family reunions that can be reserved for those associated with places and/or open to a broader public can continue to reinforce the importance of both places and people and build support in later generations for preservation and interpretation.

Planning

There is a long history in the United States of placing infrastructure projects in communities of color. An entire field of study, Environmental Racism, has evolved to document and analyze this pattern. With additional research into demographics, land ownership, and development patterns, one could extrapolate on this point in several of the survey areas. In the absence of that level of scholarship, however, the correlation is somewhat conjectural at this point. When housing and land use was more consciously racially segregated, these patterns are more easily discerned. With the dispersal of communities of color in the twentieth century , often only a few institutional resources remain (schools churches, cemeteries). There is the possibility of more intensive study of specific, historic, largely Black communities that have disappeared in order to examine the nexus between infrastructure and displacement. Given an understanding of historic injuries, land use planning can be designed to mitigate further impact to the resources remaining of historic minority communities.

Additional Resources Brought to Attention of County Staff after Completion of Field Survey

Three additional historic resources were brought to the attention of County staff after the completion of the field survey for this project. They are listed here as resources needing evaluation on future preservation projects:

1. Randall Estates: Mid-century subdivision developed by an African American for African Americans in the Groveton area.
2. Gunnell's Chapel - Contributing structure in the Langley Fork Historic District (district NRHP listing, 1982).
3. James M. Goins residence in Sideburn. Goins was a community leader whose efforts brought many infrastructure improvements to Sideburn.

A list of additional resources identified by members of the public can be found under 'Newly Identified Resources' in the Public Comments section of this report.

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Public Comments

In order to provide the public the opportunity to comment on the findings of the Fairfax County African American Historic Resources Survey, a draft of the survey report was posted on February 20, 2023 on a project webpage hosted by Fairfax County. A virtual community meeting to discuss the survey findings and request input on the draft report was held on Monday, March 6, 2023. The county collected comments on the report through March 2023. The comments received are listed in this section. Editorial comments consisting of typos or formatting issues were corrected within the body of the report. Comments pertaining to history and/or significance of places surveyed during the project are listed in this section under the pertinent resource name, DHR ID number, and page number. The corresponding entries within the Survey Findings section of the report include a note referring readers to additional information in the Public Comments section of the report. The Public Comments section also includes new information pertaining to county history obtained through the public input.

Because African American history in the county has traditionally been underrepresented, we anticipate new information coming to light. We consider this effort ongoing and will continue to collect information to add to our understanding of the county's history.

Bethlehem Baptist Church (029-6007), p. 37

On page 34, the opening statement of the Report's section on Bethlehem Baptist Church, whose historic and current location is in Gum Springs, misstates the property's location, at the corner of Fordson Road and Sherwood Hall Lane, as "in Hybla Valley": "The Bethlehem Baptist Church property is a level parcel at the intersection of Fordson Road and Sherwood Lane [sic] in Hybla Valley . . ."

On page 38, the Report references the newer church building neighboring the historic church structure, asserting that the new building's existence at that location harms the historic value of the former Bethlehem Baptist Church that is the subject of this section of the Report: "The 1993 sanctuary outsizes the original 1930s building and impacts its historic integrity. While this resource may not retain enough material integrity to be eligible for the NRHP under Criterion C for architectural significance, additional information is needed to determine whether the resource may be eligible under other NRHP criteria."

This judgment regarding integrity appears to be premature. If additional study is planned, as indicated by the statement "Evaluation: Merits further study," the results of that study should be evaluated before ruling out eligibility of the former Bethlehem Baptist Church for the National Register under Criterion C for archi-

tectural significance. The relationship between the older and newer structures (both architectural and historical relationships) should be considered. The older structure should not be referred to as the original church, as it is third in a sequence of church buildings in Bethlehem's history. While the setting of the earlier church can be said to have been altered by the construction of its successor, it is not reasonable to view this change in the same way as if an unrelated structure were occupying its site. Other than size, no factors have been cited that would inform an assessment of the relationship between the older and newer church buildings. For example, based on community input, the architect, Robert Landon Easter, whose firm, KEi Architects, won a design award for the new structure, intentionally incorporated the design of the earlier church's front-facing double gable rooflines, featuring steep pitches whose angles match those of the roof and front entrance of the earlier vernacular building.

National Register Guidelines clearly state that several factors in addition to a property's setting are to be evaluated in assessing integrity, instructing as follows: "Determine whether the property retains integrity. Evaluate the aspects of location, design, setting, workmanship, materials, feeling, and association that the property must retain to convey its historic significance." The former Bethlehem Baptist Church represents an important aspect of the history of Gum Springs. Any assessment of change to its setting should be balanced against other aspects of its integrity and not be judged as in itself depriving the former church of "the requisite quality of integrity" and its ability to "convey historic significance" that the National Register guidelines require.

Evaluation:

This section's final statement, "Evaluation: Merits further study" (page 39), indicates that additional research and analysis of this structure and its history are warranted. This recommendation deserves serious consideration, especially as the statements in this initial draft Report may be further informed by additional investigation, judicious use of more reliable sources, and evaluation of Gum Springs as a Traditional Cultural Property within the definitions established in National Register guidelines.

In evaluating additional National Register criteria, consideration should be given to a central theme in the historical importance of Gum Springs: that of the community's cultural continuity, a quality that is attested to by the succession of church buildings over time, including the most recent two extant structures referenced above. Location of the newer church on the site of the second Bethlehem Baptist Church was a decision that reinforced the historical use of the property. It would be arbitrary and unjust to judge that decision, which was sensitive to the site's history and to the older surviving church's architectural design, as harmful to the older church building that is the subject of this section of the Report. Evaluation of Gum Springs as a traditional cultural property should be carried out by personnel qualified in the academic disciplines recommended for such evaluations. Eligibility of Gum Springs and its components as a traditional cultural property should be fully explored before judgments are made about any perceived lack of historical significance or alleged loss of integrity of any property within, or relating to, Gum Springs.

Cartersville area (029-6939), p. 41

Bethia Fairfax, not Bertha. Hunter Mill, not Huntsville

Bethia Fairfax was born a free woman of color, as were her children. Cartersville, therefore, was not a community of emancipated Blacks. The property was purchased in 1847 from another free woman of color, Sara Ambrose. When Bethia Fairfax died in 1865 the

property was divided among her children, with Rose Carter receiving the largest share. Over time Rose Carter acquired her siblings parcels, which is not quite the same as acquiring additional property in the area.

Cartersville Baptist Church (029-6015), p. 42

The VCRIS record is correct that the Church no longer owns the cemetery. The concluding paragraph should be corrected.

Chantilly District (029-6940), p. 44

PA ceased referring to Sully Plantation decades ago (I was involved in that challenge); RBLee called it a "farm"; its official title is Sully Historic Site. Therefore, if possible, could the latter be used?

Regarding the Slave cabin, also from my era, from the beginning we referred to it as a "representative construction based on archaeological evidence" rather than calling it a reconstruction.

Clark's Chapel and Cemetery (029-6887), p. 52

Fairfax County Genealogical Society report
CLARK'S CHAPEL BAPTIST CHURCH CEMETERY

Near church at 7520 Rolling Road, Springfield, Virginia USA

Original Information from Volume 2 of the Gravestone Books

Clark's Chapel Baptist Church Cemetery is located by the church at 7520 Rolling Road, in the Clark's Chapel area of Springfield. Due to the construction of the Fairfax County Parkway, one must turn southwest on Donegal Lane and immediately left onto Old Rolling Road to reach the churchyard.

A sign at the front of the church reads: "Clark's Baptist Church organized 1908 and built 1910 by Rev. R. B. Clark. Rebuilt 1954 by Rev. J. H. Parker." Although the churchyard is nicely maintained, the graveyard is in poor condition. It is at the end of the church parking lot inside the remains of an old fence and is overgrown and littered with debris and trash. Some graves are covered with brush at the edge of the woods. There are several unmarked graves, and some marked with fieldstones. This cemetery was surveyed in 1973, 1988, and 1994.

See photos of the cemetery and a clean-up of the Clark's Chapel cemetery at https://honorfairfaxcemeteries.org/clarks-chapel-baptist-church/

Cooktown area (235-5070), p. 59

In the chart on page 30, the Cooktown area is listed as being "c. 1920." I don't really know when Cooktown first started being referred to as Cooktown, and I don't know how "c. 1920" was derived. But I do know that Frederick Cook first bought his three-acre lot along Monroe Street, in what would become known as the Cooktown area, in 1893.

In the text on page 61 it was mentioned that, "Almost entirely redeveloped in the 1980s and rebranded as Herndon Heights…" The part about Herndon Heights is inaccurate. Herndon Heights is not Cooktown but is a different location on the west side of Herndon near the town's golf course.

As you noted in the narrative about Cooktown on page 59 of the report, Cooktown was on the north end of Monroe Street. However, in the photo on page 60 it shows a view of Grant Street. I recommend you use another photo on page 60 that shows the north end of Monroe Street.

Below are some articles with more information about Cooktown:

Glakas, Barbara
2020 "Frederick Washington's Life In Segregated Herndon." Herndon, VA Patch. https://patch.com/virginia/herndon/frederick-washington-s-life-segregated-herndon
Mauro, Chuck and Barbara Glakas
2011 "Segregation in Herndon–Cooktown." Herndon, VA Patch. https://patch.com/virginia/herndon/segregation-in-herndoncooktown

Cub Run Memorial Gardens Cemetery (029-6927), p. 61

Cub Run Memorial Gardens Cemetery is the official name of cemetery.

I don't understand comment about random, but orderly placement of markers. It sounds contradictory.

David Pinn Community Center (029-6906), p. 66

Delete opinionated descriptor - "unpretentious" front of building.

Fairfax County History Commission installed the marker, NOT Association.

Don't understand why entry to the community center was not possible. I have gained access several times when the community center is open.

Frying Pan Meetinghouse (029-0015/029-5179-0012), p. 72

Finally, not sure how the images are dispersed among text segments but in the midst of Frying Pan Meeting House photos and text appear two from Franconia.

Herndon area (235-5070 & 029-6933), p. 59 & 116

I am writing to provide you with some feedback on the two Town of Herndon-related areas in the report: Cooktown and Oak Grove. These were the two Black "enclaves" in early Herndon. Cooktown was a residential neighborhood. Oak Grove was also a neighborhood but, more importantly, it was the cultural center for African Americans in Herndon, which included homes, a church, a cemetery, a school, a store, an Odd Fellows Lodge, etc. People who lived in Cooktown travelled over to Oak Grove to go to school, church, and other social events.

Hortontown area (029-6938), p. 78

This is just grammatical! bottom left, there is an extra "while" that should be removed to allow complete sentence.

Ilda (029-6933), p. 84

Could you provide a more detailed description of what are the boundaries of Ilda?

Ilda is identified as area, community, and district in the text. Recommend you choose one.

In the text, Ilda is said to be named for the shortening of "Matilda" of Matilda Gibson Parker and was used from the mid nineteenth century. Her father Horace Gibson did not move into the area until after Emancipation. I don't think "Ilda" was used until Matilda was an adult and running the blacksmith shop.

Please refer to the Louis Berger Archaeological study of the Guinea Road, cemetery and the enslaved for more details about the history and those who lived there.

The study is available here: https://braddockheritage.org/archive/files/9bd7fa116b36f50156ca437b787c3f51.pdf

Please include with the description of the

cemetery that the deceased were African Americans as described in the Louis Berger study.

I don't recognize Little River Turnpike as entirely being strip malls. But that is just my opinion.

What is the importance of the house on Walker Street? Did African Americans live there?

There are two historical markers installed by the Fairfax County History Commission that refer to the Guinea Road Cemetery, titled "Ilda" and "The Guinea Road Cemetery Reinterment." Information on the markers is available at:

- *Ilda*: https://www.hmdb.org/m.asp?m=37906
- *Guinea Road Cemetery Reinterment*: https://www.hmdb.org/m.asp?m=617

Laurel Grove Baptist Church Site & Cemetery (029-0360), p. 90

Looking at the pages on Laurel Grove Church and Cemetery, I would like to see more photos of some of the tombstones in the cemetery. It should be mentioned that some of the early graves are of formerly enslaved.

Laurel Grove School (029-0361), p. 91

Laurel Grove School, again more photos should be included. I find it unusual that only the exterior of the school was described, it should include description of interior. The school sits on it's original foundation.

Oak Grove School (029-6933), p. 116

The information that is written about the Oak Grove School on Rock Hill Road is correct. I just wanted to point out, as an FYI, that this school at the corner of Old Ox Road and Rock Hill Road was the third Oak Grove school. The original/first one was a log cabin and a combination church/school located about ½ mile northeast of this Rock Hill Road location, which started c. 1868. It was located in the hub of what was considered the Oak Grove neighborhood.

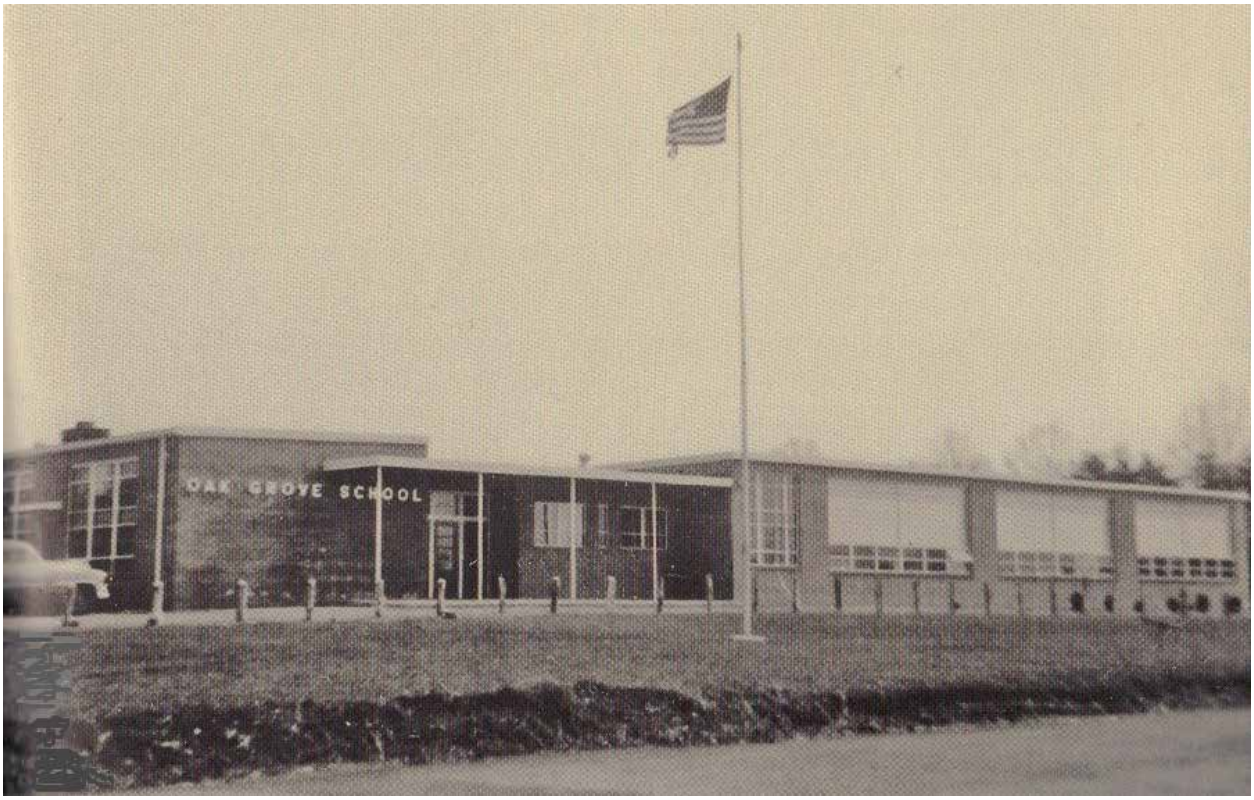
The second Oak Grove School was located in the same vicinity as the first school. It was a two-room wood frame school house built in 1930 using some Rosenwald funds. It was formerly located on a spot that is now a cul-de-sac at the north end of Artic Quill Road in the town of Herndon, specifically where the house at 1147 Artic Quill Road now sits.

The later brick school on Rock Hill Road that the report mentions is the third Oak Grove School. The attached photo is what the last Oak Grove School looked like when it was a segregated school, before the Town of Herndon bought it and put a new façade on the building.

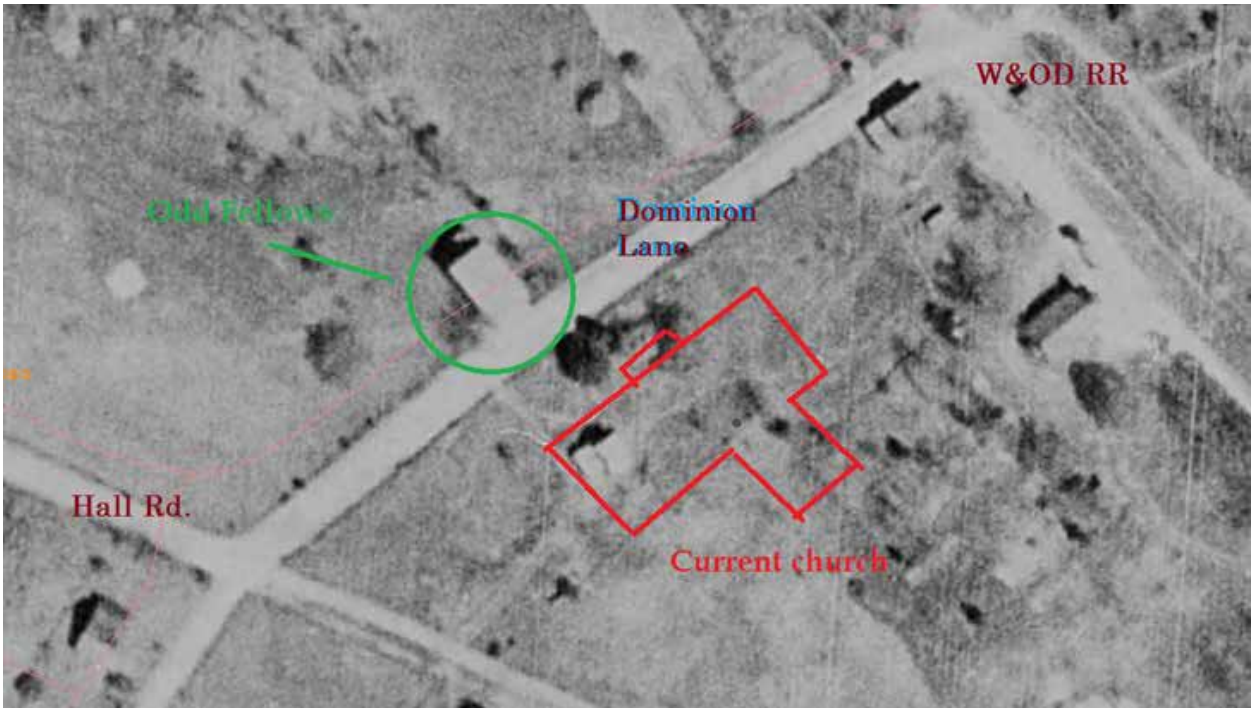
Another FYI about the Oak Grove neighborhood: The church and its associated historic cemetery are located just northwest of where the second 1930 Oak Grove school used to be (about 160 yards NW of the 1930 school). However, several years ago there was a western boundary change to the Town of Herndon, and now the church and cemetery are technically located in Sterling. The church that is there now is church number four or five, as there were other churches located there previously that either burned down or were replaced with bigger churches. But the historic cemetery next to the church dates back to the mid-1800s, where many former African American Herndon residents are buried.

I've also attached a 1937 aerial photo of where the hall [Odd Fellows Lodge] used to be located. There are no longer any physical remnants left of that building. Unfortunately, as I mentioned earlier, the western boundary of Herndon was changed since then, and parts of Oak Grove are now considered to be in Sterling/Loudoun and not in Herndon/Fairfax.

As I mentioned previously, Oak Grove was



Historic photograph of the third Oak Grove School at Rock Hill Road showing its appearance as a segregated school before the current facade was added (Source: Glakas, "Oak Grove Elementary School," 2015)



1937 aerial photograph depicting the location of the Odd Fellow's Lodge in Herndon (Source: Glakas, "The Odd Fellow's Lodge," 2023)

the center of African American life in Herndon. So I hope on the page of the report where the Oak Grove School is mentioned, you will be able to add more context to that particular entry and mention how the Oak Grove School on Rock Hill Road was the third Oak Grove School, and how the Oak Grove neighborhood located about ½ mile northeast from there was the cultural center for African Americans in Herndon, which included homes, a church, a cemetery, a school, a store, an Odd Fellows Lodge, etc.

Below are some articles that were written about Oak Grove:

Glakas, Barbara

2015 "Remembering Herndon's History: Oak Grove Elementary School." Herndon, VA Patch. https://patch.com/virginia/herndon/remembring-herndons-history-oak-grove-elementary-school-0

2020 "Frederick Washington's Life In Segregated Herndon." Herndon, VA Patch. https://patch.com/virginia/herndon/frederick-washington-s-life-segregated-herndon

2021 "Remembering Herndon's History: Miss Harris' Poems of Oak Grove." Herndon, VA Patch. https://patch.com/virginia/herndon/remembering-herndons-history-miss-harris-poems-oak-grove

2023 "Remembering Herndon's History: The Odd Fellows Lodge." Herndon, VA Patch. https://patch.com/virginia/herndon/remembering-herndons-history-odd-fellows-lodge-oak-grove

Pleasant Grove Methodist Church & Cemetery (029-5624 / 44FX1196), p. 119

Phoebe Mills Lyles, who is buried at Pleasant Grove Cemetery, is a descendent of the Pamunkey Indians in Virginia. Lyles' ancestor was John Watson Mills, whose ethnicity was changed from Native Indian to Black on his marriage certificate. Read about the family history at:

American Indian Heritage & StoryCorps 2011: One Woman's Family Story

https://smithsoniannmai.typepad.com/main/2011/11/american-indian-heritage-storycorps-2011-the-pamunkeys-and-pocahontas.html

Pleasant Grove Church Cemetery (sorry, missed recording the pg #)> Question to Mary: realize this survey is for African American resources but wonder if a suggestion that the grave marker with the Indigenous symbol could be noted as well.

Sideburn (029-6936), p. 134

Sideburn should be identified as a community, not an area. More Sideburn history can be found in:

"Sideburn Is More Than A Name." The Connection, June 30, 2004. http://www.connectionnewspapers.com/news/2004/jun/30/sideburn-is-more-than-a-name/

Since 1973, the Sideburn Civic Community Association has operated the community center as a recreation center and meeting place for community meetings activities. James M. Goins was the group's first president. The Black non-profit civic association was formed with the purpose to upgrade the community of Sideburn, provide recreational facilities, and promote and protect the civic and community interests of its residents James. M. Goins was nicknamed "Godfather of Zion Drive." He was instrumental in getting county water and sewer connections for the community.

Sons and Daughters of Liberty Cemetery, Annandale (029-6917), p. 136

Sons and Daughters Cemetery at Pine Ridge Park has over fifty marked graves.

I do not know what is meant by "pylons." Beside the concrete "obelisk" markers that the county placed, many of the families have added their own markers. In several places, the graves are marked with field stones. Three graves are marked with a circle of stones.

I don't understand the sentence "Although there are no grave markers. . ."

One has to mention The Pines community when one talks about this cemetery.

In 1905, William Collins Sr., a descendant of enslaved people, bought 22 acres of land with his savings he earned while serving in the Spanish American War. Other families bought lots; Johnson, Robinson, Spriggs. The families operated truck farms and a sawmill and would drive to DC to sell their produce. The community once known as "Mason Tract" became known as "The Pines." They built their own homes, worked, and went to school and church together. By the 1960s, five generations had lived in the secluded community. In 1964, the homeowners received letters from the County School Board stating that the County wanted The Pines to build a new intermediate school on their property. The owners could either sell their property or see it condemned. When the County had to desegregate all schools, the plan changed to build a new high school on the property. The families had sixty days to vacate before their homes were demolished. The families struggled to find neighborhoods that would accept Blacks. Obtaining mortgages for the first time was a hardship, also. The high school was never built and today the property is a county park. The family cemetery is in the woods adjacent to the Pine Ridge Park.

A historical marker for The Pines community was erected by The Fairfax County History Commission in 2016. More information on the marker and the community is available here: https://www.hmdb.org/m.asp?m=100807.

Woodlawn Methodist Church (029-6045), p. 151

The following statements should be corrected or revised in the final version of this Report:

Architectural statement:

On page 150, after quoting the V-CRIS description of the church building, the Report states:

"It should be noted that the "towers" appear to be later additions. They are only two-sided and appear to be stage set, Potemkin towers—perhaps the only structural or financial means to incorporate these features."

The above comment should be revised to eliminate the description of the features as "Potemkin towers"; and to eliminate the speculative comment that follows, beginning with "perhaps," which speculates on the intent of the design as built. The Oxford Dictionary defines "Potemkin" as follows: "having a false or deceptive appearance, especially one presented for the purpose of propaganda: 'a Potemkin news network, set up only to give the appearance of a free press.'" This analogy may strike the Report's author as an apt description of the function of the towers that anchor the building's corners as features whose function may be limited to ornamentation of the building's façade; however, it introduces connotations that conflict with the character of the church and its indisputable value to the community for its history, form, and ecclesiastical associations. The more respectful and relevant observation that appears in the concluding statement of the Report upholds the importance of the tower features to the historic and architectural significance of the church: "the twin crenellated towers are an architec-

tural hallmark of many early twentieth-century masonry African American churches." Further, the Report should be amended to note that the style, popularized by African American architect Wallace A. Rayfield, was widely adopted in the early to mid-twentieth century, especially by African American Methodist congregations in the South. [see: Logan Ward, "Rediscovering Mr. Rayfield," Preservation magazine, National Trust for Historic Preservation, January/February 2011.]

"Background information" (V-CRIS 2006):

The Report's quotations from the 2006 text from V-CRIS, which, in turn, relies on articles from the Alexandria Gazette, June and July, 2005, without evaluating the accuracy of the articles' content, has resulted in perpetuating inaccuracies that a final version of this draft Report presents an opportunity to correct, using available, more recent, and more reliable sources.

Note the following examples of factual errors:

Where this section mentions the "Quaker migration to Woodlawn from NJ," there are numerous errors of fact. A reference to Quakers, for instance, states that William Holland "followed" the Quakers from New Jersey. On the contrary, it has been established that Holland was a long-term resident of the Woodlawn neighborhood and a descendant of people who were emancipated through provisions of George Washington's will. If he had ever relocated to New Jersey, or had a prior association with the Woodlawn Quaker settlers there, supporting documentation should be provided. He was not a "freed" man -- he was born free. He was one of several trustees of the "Woodlawn Colored Meeting and School Association" who were not "given" the land by Joe Cox (b. 1869) but who in 1866 purchased it for forty dollars from Cox's ancestors, Quakers George and Elizabeth Gillingham, and Warrington and Mary Ann Gillingham [Fairfax County Deed Book G-4: 338].

The Report states: "The former Woodlawn Methodist Church was built by a historic African American congregation that was repeatedly displaced by governmental actions." It is not necessary to overstate the number of times displacement occurred in order to grant that the removal of the congregation's church from the Woodlawn neighborhood by government fiat in 1941 was unjust and discriminatory. Stating that the U.S. Government displaced the congregation "repeatedly" requires clarification. The African American community at Woodlawn was displaced twice by the actions of the U.S. Army in establishing first, Camp A.A. Humphreys; and second, in the expansion of that installation's successor, Fort Belvoir. The second displacement included the church – as well as the entirety of the remaining African American community and their Quaker neighbors. In addition to homes and farms, the Woodlawn Odd Fellows Hall was displaced in both instances.

A review of records and sources concerning the evolution of the church in its Woodlawn location would reveal a rich history, including the congregation's own initiatives to build their first church and school after the Civil War, and two decades later, to rebuild a larger church to accommodate the growing numbers of worshipers. As noted above, the Woodlawn Methodist Cemetery remains, located on the lot that once housed the first of the two church buildings. [see: Martha Claire Catlin, "Liberty and Divine Worship: The African American Methodist Community at Woodlawn" (Part I), History In Motion, pp. 12-15 (Volume 7, Spring Issue 2019, Gum Springs Historical Society). Part II available on request.]

Evaluation:

This section's final statement, "Evaluation: Merits further study," indicates that additional research and analysis of this structure and its history are warranted. This recommendation deserves serious consideration, especially as the statements in this initial draft Report may be further informed by additional investigation, and judicious use of more reliable sources.

Newly Identified Resources

Mott Community Center
12111 Braddock Road, Fairfax, VA 22030

Civil Rights citizens James and Margarita Mott's accomplishments: Their good works included Civil Rights legislation, championing their once segregated Lincoln-Lewis-Vannoy community to the creation of the Mott Community Center, the James Mott Community Assistance Program (JMCAP), and their successful Lincoln-Lewis-Vannoy community public sewer advocacy.

Specifically:

1. The Motts won their Civil Rights court case and made it possible for ALL citizens to enjoy ALL Fairfax County Parks in the 1960s
2. The Motts were instrumental in the creation of the Mott Community Center using their two double wide trailers
3. The Motts and other local community members led the creation of the James Mott Community Assistance Program (JMCAP)
4. The Motts were catalysts in a county-built sewer system finally installed in the Lincoln-Lewis-Vannoy community in the 1980s

More information is available at: https://www.fairfaxcounty.gov/neighborhood-community-services/mott-family-presents-historical-display-honoring-community-center-pioneers

Minnie Hughes House (Hughesville)
12115 Braddock Road, Fairfax, VA 22030

Located the crossing of Braddock Road (VA 620) and the Fairfax County Parkway, this c. 1925 dwelling is associated with African American educators Minnie and Philip Hughes.

Philip Edward Hughes was the earliest known teacher at the Fairfax Colored School, located east of the cemetery along Main Street in Fairfax Court House, teaching there by at least 1907. Minnie Beckwith Hughes succeeded her husband there in 1916, having taught at several local schools following her graduation from the Hampton Institute in 1896. She later served as the first principal and taught the upper grades at the Fairfax Rosenwald School from its dedication in 1926 until her retirement in 1937. Minnie Hughes died in September 1975 at the age of 103.

More information on Minnie and Philip Hughes can be found here:

Fairfax County Public Schools
n.d. "The Educators of Centreville District." https://www.fcps.edu/about-fcps/history/records/centreville/biographies

Johnson, William Page II
2006 "African American Education in the Town/City of Fairfax." *The Fare Facs Gazette*. https://www.historicfairfax.org/wp-content/uploads/2012/05/HFCI41-2006.pdf

VCU Center on Society and Health
2021 "The Quest for Education." *Deeply Rooted: History Lessons for Equity in Northern Virginia.* https://historyfortomorrow.org/story/creating-schools/

Woodlawn Methodist Cemetery
Woodlawn Road & Park Road,
Fort Belvoir, VA 22060

Omission of Woodlawn Methodist Cemetery:

The Report does not identify as a historic resource the Woodlawn Methodist Cemetery, the extant and still active historic burial ground of the Woodlawn United Methodist Church. This omission should be corrected. Local stakeholders brought this important resource to the attention of VDHR during the development of the Woodlawn Cultural Landscape Historic District National Register Nomination, and it was consequently included in the final Nomination. County and State personnel should also be aware of the historic Cemetery, and could provide the Report's authors with ample documentation, including confirmation of the Cemetery's National Register status. Please include the Woodlawn Methodist Cemetery in the final draft of the Report and add the historic property to the section of the Report that lists cemeteries "meriting further study." It should also be added to the section that lists existing National Register properties.

Additional African American Sites and Places Identified:

- East Woodford
- Dunn Loring
- Merrifield
- Williamstown
- Manassas Industrial School (Now Jennie Dean)
- The Pines
- Oakton High School (Neal Family)
- Blake Lane (Neal Family)
- Sutton Road (Neal Family)
- 7th Day Adventist School & Church & Meadow Lane Park (Robert Jr & Lucy Hatton Carter)
- Old Courthouse Hills (Keziah & Robert Carter)
- Carter Community & Farm, Town of Vienna
- Odd Fellows Hall, Vienna
- Elks Home in Vienna - Extant Resource
- Town of Vienna
- Spring Hill, McLean
- Jacksonville/Hughesville (Braddock Road Area)
- Robinson Family Cemetery, Dunn Loring
- Neal Family Cemetery, Sutton Road (Meadowbrook Subdivision)

Additional (Lost) Communities Identified:

- Tremont
- Hines (Jefferson Park Area)
- Wolf Trap

Fairfax County acknowledges that African American history in the county has traditionally been underrepresented, and we anticipate new information coming to light. We consider this effort ongoing and will continue to collect information to add to our understanding of the county's history. Please contact the Heritage Resource Branch of the Fairfax County Department of Planning and Development to provide information on African American historic resources in Fairfax County.

General Comments

Many of the sources relied upon in the Report are not identified, and some that are referenced are outdated and incorrect. Sources cited do not appear to reflect input from stakeholders, except perhaps on an ad hoc basis. At a minimum, knowledgeable stewards

of properties within Fairfax County Historic Overlay Districts should be included in scoping and planning a report of this nature where there is potential or self-evident relevance of the Report's included properties to the history and resources associated with their Overlay Districts.

Previously collected oral histories or newspaper interviews that may contain valuable information appear to have been incorporated into the Report without adequate discernment or fact-checking necessary to differentiate accurate material from misstatements, or from memories or impressions that are of value because they speak to a community's identity. Historical facts as reported by oral history subjects should be corroborated or qualified, given that the subjects who are asked to share information and memories handed down through the generations should not be expected to recall or recount specific dates or other facts definitively. The resulting errors in the Report are not only regrettable in themselves, but they have the potential to lead to incorrect interpretations of the information relied upon.

I listened to the discussion presented on Zoom by those who put this survey together. It was interesting but disappointing.

I understand that the focus of the project was the recording of African American architectural features and remaining physical structures that exist today, but doing that illuminates a whole swath of African-American communities in Fairfax county that were thriving but are no longer in existence. Focusing on the physical remains does a disservice to the Community.

I know that there is an African American History Inventory on line. It is unfortunate that these kinds of data are in different places. Perhaps there needs to be a link that connects these sources.

Some of the photos are too dark. Particularly, the photos that an architectural feature is described in the text and the feature can not be seen in the photos.

I would prefer that the photos be closer to the appropriate text. The way they are grouped means lots of flipping back and forth to look at the appropriate picture.

I forgot to tell you that my grandparents' home is 90 years old and still standing. We sold it last year to a developer. 445 Courthouse Rd SW Vienna, VA, right off Nutley St SW. They have not started digging yet on the property, but maybe you can find some archaeology something on it. I do know the well is still there under grass.

I am late with my comments on the African American Resources in Fairfax County draft. However, I will submit them. In the interim, I am in complete concurrence with the comments submitted by Martha Catlin.

Thank you so much for incorporating Martha's comments. It is important to Woodlawn and Pope-Leighey House that the history associated with this site be accurate and inclusive. This document will help as we continue working to promote histories that have been submerged and/or marginalized.

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