

United States Department of the Interior
 National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

Historic name: Mount Vernon Enterprise Lodge #3488/Pride of Fairfax County Lodge #298
 Other names/site number: Odd Fellows Hall; DHR #029-6069
 Name of related multiple property listing: N/A
 (Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 7809 Fordson Road
 City or town: Alexandria State: VA County: Fairfax
 Not For Publication: N/A Vicinity: X

3. State/Federal Agency Certification


As the designated authority under the National Historic Preservation Act, as amended,
 I hereby certify that this nomination request for determination of eligibility meets
 the documentation standards for registering properties in the National Register of Historic
 Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

national statewide local

Applicable National Register Criteria:

A B C D

 Signature of certifying official/Title:	<u>3-1-2022</u> Date
<u>Virginia Department of Historic Resources</u> State or Federal agency/bureau or Tribal Government	
In my opinion, the property <input type="checkbox"/> meets <input type="checkbox"/> does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

James Gabbert
Signature of the Keeper

4.14.2022
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>1</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

SOCIAL: Meeting Hall

Current Functions

(Enter categories from instructions.)

SOCIAL: Meeting Hall

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7. Description

Architectural Classification

(Enter categories from instructions.)

OTHER: Mid-20th Century Fraternal Hall

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD; CONCRETE: Block; SYNTHETICS:
Vinyl; ASPHALT

Narrative Description

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

Summary Paragraph

Built in 1944, the Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298 is located within the community of Gum Springs, which is located within the greater Alexandria portion of Fairfax County. Gum Springs, established in 1833, is the oldest African American community in Fairfax County. The lodge is situated on a level lot in a suburban neighborhood on the east side of Fordson Road, which was originally part of Potomac Path. The lodge building is a two-and-one-half-story vernacular frame building capped by a front-gabled roof. The building has simple rectangular massing. It is clad with vinyl siding and has vinyl replacement window sash. The main entrance is on the west (front) elevation and consists of a single-leaf wood paneled door set within a non-historic entablature containing pilasters and a broken pediment with dentils. The interior of the building contains first- and second-floor meeting spaces, a kitchen, offices, and storage areas. The property has integrity of location, design, feeling and association. The lodge, a contributing building, is the only resource on the property.

Narrative Description

Setting

The Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge # 298 is located within the Gum Springs community in Fairfax County, Virginia. The building is located on a .198-acre lot on the east side of Fordson Road. The site is level and most of the lot is clear of trees. The northern boundary of the property is in line with a few large mature trees. A gravel driveway extends into the property south of the lodge. A concrete walkway leads to the main

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entrance. Neighboring properties contain early-, mid-, and late-twentieth-century single-family houses.

Lodge – Detailed Description

The lodge building is a two-and-one-half-story, rectangular, frame building set on a concrete block foundation. The building is clad in vinyl siding and is capped by an asphalt-shingle-clad, front-gable roof with boxed eaves. An interior brick chimney pierces the roof. The windows have one-over-one, double-hung vinyl replacement sash with false muntins depicting eight-over-eight arrangement.

The west (front) elevation consists of four bays. The two northern bays have aligned double-hung windows. The two southern bays each have a single double-hung window on the second story only. One of the first-story bays in the south half of the elevation contains the main entrance, which consists of a single-leaf, wood, paneled door. The main entrance is accessed from atop a concrete stoop located at the end of the walkway from a sidewalk that extends along Fordson Road. Wrought-iron hand railings are set within the stoop. The main entrance itself is accented with a non-historic entablature, consisting of two pilasters capped by a broken pediment. The pediment also has a dentiled freeze. This entry surround was added at the same time as the current vinyl siding, between 2014 and 2019. A small louvered ventilation opening is located in the gabled end. A window that was located to the right of the entrance was covered c. 2015.

The south (side) elevation consists of irregular fenestration of double-hung windows and a single-leaf, wood, paneled door located on the second story at the rear (east) end of the elevation. A wood fire escape staircase provides access to this door. The north (side) elevation contains irregular fenestration of double-hung windows on the first and second stories. The door was added c. 2015, replacing a window. One was converted into a door and the other was removed.

The east (rear) elevation contains only a single-leaf, wood, paneled door and a single window with a double-hung sash on the first story. A small louvered ventilation opening is located in the gable end. The concrete stoop is located in front of the doorway.

The building's interior has been updated. Most of the flooring is constructed of oak wood, although some of the original wood flooring has been replaced. Most of the original plaster walls have been replaced with drywall. A wood baseboard is located at the bottom of the walls. Doorways have simple wood moldings.

The main entrance opens into an entry foyer containing hardwood flooring. A doorway on the north wall of the foyer accesses the kitchen, while a doorway on the east end of the foyer accesses the first-floor meeting space. At the west end of the entry foyer is an original staircase that accesses the second floor. A staircase contains a wood railing with balusters that end at a newel post capped with a circular knob. A small office area is located along the north side of the first-floor meeting room and is accessed by a set of double-leaf paneled doors. The single-leaf door at the east end of the room is the rear entrance into the building.

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The staircase to the second floor ends at a second-story landing. A hallway is accessed through a single-leaf door on the north end of the landing. Bathrooms are accessed from this hallway. A single-leaf door on the east end of the landing provides access to the second-floor meeting room. This meeting room has a marbled ceramic tile floor and plaster ceiling with inset lighting. At the south end of the meeting room is a single-leaf emergency exit door that accesses the wood exterior fire escape on the building's south elevation.

Integrity:

The building has had substantial alterations as part of facility improvements conducted between the late 1990s and 2010. The building was clad with vinyl siding by the time that the Pride of Fairfax County Lodge #298, a chapter of the Prince Hall Masons, acquired ownership of the property in 1998 from the Mount Vernon Enterprise Lodge #3488. Renovations and improvements between 2012 and 2014 included the construction of a new roof, the installation of the current vinyl window sash, and foundation repairs. The current vinyl siding was added c. 2015, as was the new entry surround. Also at that time, the window to the right of the main entry was covered, and two windows on the south side, second floor were altered. One was removed and the other converted into a door, serving as secondary egress with a new exterior stair. Much of the interior has been renovated. Interior renovations between 2006 and 2010 included the installation of the tile flooring in the second-floor meeting room.¹ The original oak floor remains under the tile. Although these alterations have resulted in loss or covering of historic fabric, the renovations were important to ensuring continued use of the building as a fraternal hall and community resource. The alterations do not present a false sense of historic time or place, nor are they out of character with the building's original vernacular form, materials, and workmanship.

Alterations to the building have diminished integrity of materials and workmanship; however, the original design of the building remains intact. The original form and massing of the building with its simple rectangular, frame, front-gabled massing resembles other Odd Fellows lodges constructed during the late-nineteenth and twentieth centuries in northern Virginia. The interior plan, although changed significantly, still reflects some of the original layout. The first floor has seen the most changes with larger open spaces being enclosed to make two smaller rooms and a kitchen. The main entry opens to a foyer with an original staircase, with original banister, leading to the second-floor meeting space. The second-floor space is open and still is used for lodge meetings. The vinyl flooring in the space covers the original wood flooring. Therefore, the building retains enough integrity of design, feeling, and association to convey its significance as an Odd Fellows lodge. The building also retains integrity of location and setting, as it remains in its original location, surrounded by residential development built during its period of significance.

¹ Albert Spense, Interviewed by Eric Griffiths, 17 March 2021.

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8. Statement of Significance

Applicable National Register Criteria

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

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

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

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: African American
SOCIAL HISTORY

Period of Significance

1944 -1971

Significant Dates

1944 (Construction)
1965 (Saunders B. Moon Commission)

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Jordon, Henry

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

The Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298 is locally significant under National Register Criterion A in the area of Ethnic Heritage: African American for its association with events related to the historic development of the Gum Springs community during the second half of the twentieth century. The building served two fraternal orders: the Mount Vernon Enterprise Lodge #3488, a fraternal order of the Odd Fellows that was responsible for the construction of the building in 1944; and the Pride of Fairfax County Lodge #298, another fraternal order founded in 1947. Like fraternal halls in other African American communities in Virginia, the Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298 became a central focus of the social life of the African American community of Gum Springs during the Jim Crow segregation era. The building was used as a local community center and was the site of notable civic events from the 1940s into the 1980s. Both fraternal orders were instrumental in providing education and mentoring that shaped community leaders, while also acting as a mutual aid society that looked after organization members and their families. The Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298 is significant under Criterion A in the area of Social History at the local level because of its historic use as the first headquarters of the Saunders B. Moon Community Action Association. Founded in 1965 to combat the growing poverty in the community, the association became one of the first local agencies to receive federal funding to fight poverty under President Lyndon Johnson's hallmark Great Society program. Both the Mount Vernon Enterprise Lodge #3488 and the Pride of Fairfax County Lodge #298 were part of the Saunders B. Moon Community Action Association, which was among the first local Community Action Programs (CAP) established under the landmark Economic Opportunity Act of 1964. This legislation was a centerpiece of Johnson's "War on Poverty." The CAP continues to be a centerpiece in the federal government's efforts to combat local poverty to the present day. The period of significance for the property extends from its date of construction in 1944 to 1971, as the lodge has continued to be an important part of the Gum Springs community with historic activities continuing to the present. The Mount Vernon Enterprise Lodge #3488, the Pride of Fairfax County Lodge #298, and the Saunders B. Moon Community Action Association used the building to serve the Gum Springs community in the last years of the Jim Crow era and through the Civil Rights era. Since that time, services to the local community continued well into the 1980s with emphasis on supporting local churches and charities.² Having acquired the property in 1998, the Pride of Fairfax County Lodge #298 has continued to use the lodge as a meeting hall and community space up through today.

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

The Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298) is locally significant in the structure of societal development in the area of **Ethnic Heritage: African American** for its association with the Gum Spring community. The lodge building played a

² Albert Spense, Interviewed by Eric Griffitts, 17 March 2021.

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significant role in the social life of the African American community during the late Jim Crow and Civil Rights eras. The Gum Springs community grew from the descendants of West Ford, who was enslaved at Mount Vernon. He was later granted his freedom by Hannah Washington and was bequeathed land that allowed him to lay the foundation for the community. Prior to the Civil War, Gum Springs had twelve families living within its borders. By the close of the war, it was a self-sustaining African American community that was shaped by segregation and discrimination during Reconstruction and the onset of the Jim Crow segregation era. Community members formed and adopted social institutions that served the needs of community residents. African American churches, schools, and fraternal lodges were central to this development. The community's second fraternal organization³ was the Mount Vernon Enterprise Lodge #3488, an Odd Fellows lodge originally founded in the neighboring community of Woodlawn and moved to Gum Springs in the early 1940s. Within three years another fraternal organization, a chapter of the Prince Hall Masons, was established and became known as the Pride of Fairfax County Lodge #298. Both organizations used the building that the Odd Fellows constructed in 1944, which became known as Odd Fellows Hall throughout the community. In the years that followed, the Mount Vernon Enterprise Lodge #3488 / Pride of Fairfax County Lodge #298 meeting hall in many ways became the center of the Gum Springs community. The building served as a community center, housing various social improvement organizations that had no permanent home. As the home of fraternal organizations molded in the traditions of both the Odd Fellows and the Masons, the lodge served a significant role in the shared social mentoring and education of many of the community's leaders. Among these leaders was Saunders B. Moon, local educator, community developer, and activist who had a profound impact upon the development of Gum Springs during the 1940s and 1950s.

The Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298 is also locally significant in the area of **Social History** for its association with the impact of fraternal organizations that helped sustain the poverty-stricken community of Gum Springs during the mid-to-late twentieth century. Fraternal orders like the Mount Vernon Enterprise Lodge #3488 and the Pride of Fairfax County Lodge #298 had a longstanding tradition of service to community. Such service became especially important to Gum Springs after World War II, when the community struggled economically following the collapse of the local agricultural economy. During this time, both the Mount Vernon Enterprise Lodge #3488 and the Pride of Fairfax County Lodge #298 routinely conducted food drives for the needy in the community. These organizations provided a social safety net for members who financially could not survive beyond subsistence. They often paid funeral/burial expenses for members and provided financial help to families of deceased members as well as to members who could no longer work due to disability. The service, mutual aid, and charity provided from the fraternal organizations helped sustain the Gum Springs community through the last decades of Jim Crow segregation and the dawning of the Civil Rights movement.

Also significant in the area of Social History, the Saunders B. Moon Community Action Association was founded in 1964 as a local element of President Lyndon Johnson's Great

³ The first fraternal organization was the Friendly.

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Society initiative, which centered on policies and domestic programs aimed at eliminating poverty and racial injustice in the United States. The *Washington Star* reported that the Saunders B. Moon Community Action Association (CAA) became the first known local community organization to receive federal funding under Johnson's signature "War on Poverty" programs⁴. The CAA utilized the lodge hall as a base of operations from the 1960s through the 1980s.

Early Land History

Gum Springs is considered one of the earliest and best-known communities of free African Americans that existed in Virginia during the early national period. Established in 1833 by West Ford, who was manumitted around 1805 by descendants of George Washington, the community has endured for almost two centuries. Starting in the 1930s, proliferation of suburban sprawl development throughout Fairfax County began to overtake the area around Gum Springs. Late twentieth century revitalization and improvement projects have transformed many parts of the community. Today, the Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298 meeting hall is among the best-known historic resources that have endured throughout this period of tremendous change.

As a nineteenth-century community of free persons of color, Gum Springs has tremendous significance in Fairfax County's history. The land that was eventually developed into Gum Springs was originally part of an approximately 420-acre tract known as "Puscattaway Neck," which was also known locally as Piscataway Neck. Located north of Little Hunting Creek, a sizable stream that empties into the Potomac River north of Mount Vernon, Piscataway Neck was first colonized in 1653 by Giles Brent for the British Commonwealth. Forty years later, the British crown granted the tract of land to Giles Vandergastel. In 1705, English aristocrat William Peake acquired the property, and soon thereafter established the Peake Plantation on the land. The Peake family arrived in Virginia in 1651, and quickly established themselves as prominent landowners of the area, utilizing an enslaved workforce to construct and farm their plantation. Peake Plantation was located north of Muddy Hole Farm – one of George Washington's farms – and two miles north of the Mount Vernon plantation. Due to their proximity, Peake and George Washington became friends and were said to have traveled, raced, and hunted together.⁵

In 1755, as part of his last will and testament, William Peake directed that his land be evenly split between his brothers John and Humphrey.⁶ Humphrey Peake's tract was split at the time of his death amongst his three children. The area known as Gum Springs was located within

⁴"\$67,201 Grant to Fight Poverty," *Evening Star*, 9 March 1965.

⁵ John Terry Chase, *Gum Springs: The Triumph of a Black Community* (Fairfax: The Heritage Resources Program of the Fairfax County Office of Comprehensive Planning in cooperation with the Fairfax County History Commission, 1990), 1.

⁶ Fairfax County Will Book B1:105-106, Fairfax County Circuit Court Archives, Fairfax County Judicial Center, cited in Chase, *Gum Springs: The Triumph of a Black Community*, 5.

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Humphrey Peake Jr.'s section of the land. Gum Springs acquired its name from the springs that sat under the large gum trees, although during Peake's ownership Gum Springs was known as Willow Springs. George Washington was reportedly the first to use the name "Gum Springs." The springs made the area a popular watering spot for passing travelers and their horses, and even served as a regular stop for George Washington as he traveled between Alexandria and Mount Vernon. According to some sources, Washington was very familiar with the land around Gum Springs and held ambivalent feelings towards the muddy terrain. This may have been the reason he surveyed a new road to Alexandria that went around Gum Springs; the road, however, was never built.⁷

In the late eighteenth century, Humphrey Peake Jr. conveyed his tract to Francis Adams. Over the next several decades, the land changed hands several times, until 1833 when West Ford, a manumitted person, acquired it. West Ford was born into slavery in either 1784 or 1785 at Bushfield Plantation in Westmoreland County, Virginia. Bushfield Plantation was owned by John Augustine Washington, George Washington's brother. While enslaved, Ford acquired skills that were not made accessible to other enslaved people – Ford could read and write and was a skilled wheelwright and carpenter.

Bushfield Plantation was transferred to John's wife Hannah upon his death. As part of Hannah's last will and testament, she directed that "a lad called West Ford...may be as soon as possible inoculated for the smallpox, after which to be bound to a good tradesman until the age of 21 years, after which he is to be free the rest of his life."⁸ Following Hannah's death in 1801, Ford became enslaved by Bushrod Washington (George Washington's nephew and son of John and Hannah Washington). Following Martha Washington's death in 1802, Bushrod inherited the Mount Vernon estate, and brought Ford there to work.

As stipulated by Hannah's will, Ford was manumitted around 1805. In 1812, he married a free woman of color by the name of Priscilla Bell. Together, they had four children: William, Jane, Daniel, and Julia. Even as a free man, Ford continued to live and work at Mount Vernon. In time, he rose to become foreman of the plantation's house servants and was given the honor of guarding and caring for George Washington's tomb.

As part of the last will and testament of Bushrod Washington, drafted in 1826, Ford inherited 119 acres of land that stretched from Muddy Hole Farm (part of Washington's landholding) to Little Hunting Creek.⁹ Although not numerous, a small class of free, black, property-holding persons had existed in Virginia since the mid-seventeenth century.¹⁰ By the 1830s, however,

⁷ Corbin, *Introduction: The Land of Gum Springs*, 5-6. Gum Springs Museum Archives.

⁸ Deed and Will Book liber 20, folio 211, dated 26 April 1801, Westmoreland County Circuit Court, Montross, VA, cited in Henry S. Robinson, "Who Was West Ford?" *Journal of Negro History*: 167.

⁹ Chase. *Gum Springs: The Triumph of a Black Community*. 9-12.; Corbin. *Introduction: The Land of Gum Springs*. 19.

¹⁰ Corbin, *Introduction: The Land of Gum Springs*, 11. Gum Springs Museum Archives.

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various state and local laws and ordinances had been passed aimed at restricting the rights and opportunities of manumitted persons and free persons of color, with emphasis on forcing them to leave Virginia altogether. Ford's connection with the Washingtons appears to have shielded him from this onus, and by the time of his death in 1863, he had become one of the wealthiest manumitted individuals in Fairfax County.¹¹

In 1830, Ford sold the property he was bequeathed, and in 1833, he used the proceeds to purchase the 214-acre tract known as Gum Springs. Ford quickly converted the muddy and woody tract of land into a sizable and profitable farm where he and his family lived for the next thirty years. In 1857, as his health began to fail, Ford divided his land into four equal parcels that he granted to his children. Ford continued to receive an annual annuity from each of his children until his death in 1863. The farms established by his children became the foundation of the Gum Springs community.¹²

The Growth of Gum Springs

At the conclusion of the Civil War, Fairfax County experienced an influx of freedmen and -women looking for new beginnings after emancipation. Many parts of Fairfax County remained unwelcoming to the newly emancipated African Americans. Ford's descendants were likely sympathetic to their plight, which may partially explain the settlement of freedmen in and around the Ford descendants in Gum Springs. These new arrivals were also lured by the possibility of acquiring and farming land. As the community grew, so too did its social and institutional offerings. After fleeing slavery from the Taylor Plantation in Caroline County, Virginia, in 1863 and settling in Gum Springs, Samuel K. Taylor established Bethlehem Baptist Church. The federal government, through the Freedmen's Bureau, provided the lumber to construct the church building during the late 1860s. As was common throughout the American South, the church became more than a place of worship; it soon evolved into the center of the community's social life. As a testament to the Church's central role within the community, a new church building was constructed in 1884 to accommodate the growing population.¹³

The emancipated residents were able to use their freedoms and were now able to gain access to positions with government authority. Community leaders such as Lovelace Brown and Dandridge Smith were just products of this increased access, both achieving status as political delegates serving their community. A Radical Republican, Brown fought unsuccessfully for compensation for black landowners whose land had been confiscated by President Andrew Johnson's administration and returned to the previous property owner, including those who had been loyal to the Confederacy.¹⁴

¹¹ Chase, *Gum Springs: The Triumph of a Black Community*, 13.

¹² Chase. *Gum Springs: The Triumph of a Black Community*, 13.

¹³ Corbin, *Introduction: The Land of Gum Springs*, 32. Gum Springs Museum Archives.

¹⁴ Ron Chase, Personal communication 28 June 2021.

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The community was increasingly aided by the Freedmen's Bureau. Formally known as the Bureau of Refugees, Freedmen and Abandoned Lands, the Freedmen's Bureau was established within the U.S. War Department by an Act of Congress on March 3, 1865. The Freedmen's Bureau had two main functions: to assist in the unprecedented political and social reconstruction of postwar Southern states and to assist the formerly enslaved with making the transition from slavery to freedom and citizenship. In addition to aiding emancipated individuals and their families, the Bureau also provided assistance to the impoverished. When established, the Freedmen's Bureau was only supposed to operate "during the present war of rebellion, and for one year thereafter."¹⁵ The Bureau was organized into districts across the Confederate and border states (Maryland, Kentucky, West Virginia, and Washington, DC) and provided food, housing, and medical aid; established hospitals and schools; and provided legal assistance to persons displaced by the war.¹⁶ In 1866, understanding that there was more work to accomplish, Congress voted to extend the work of the agency for two additional years. Due to mounting pressures by white southerners who were hostile to its services for African Americans, the Freedmen's Bureau was dismantled in 1872.

Following the Civil War, the southern states – particularly Virginia – faced widespread poverty as the formerly enslaved and generations preceding them had been deprived of compensation for their work. The freedmen and -women also faced significant challenges on social, political, economic, and educational fronts as they faced whites' resistance to full integration and, therefore, worked to create their own self-reliant communities as free citizens. Successful establishment of schools, churches and cemeteries quickly became imperative to their continued wellbeing. The Freedmen's Bureau and private relief organizations responded to the demand for educational opportunities and specific skill training to help emancipated persons transition to independence and autonomy. The Gum Springs school was one of many such schools created throughout the former Confederacy. In 1867, a school was opened in Gum Springs by the Friends Society of Philadelphia in cooperation with the Virginia Freedmen's Bureau and local residents.¹⁷ The school operated out of the Bethlehem Baptist Church, which was owned and maintained by the citizens of Gum Springs, and received financial support and teachers from the Woodlawn Friends Society.¹⁸

The Society of Friends, more informally referred to as the Quakers, was a Protestant religious group founded in Great Britain during the 1600s. Many Quakers, however, had immigrated to the English colonies by the late 1600s and early 1700s to escape religious persecution. One of

¹⁵ *An Act to establish a Bureau for the Relief of Freedmen and Refugees*, 38th Cong., 2d sess. (March 3, 1865), 507.

¹⁶ "Freedmen's Bureau," *History.com*, 3 October 2018, <https://www.history.com/topics/black-history/freedmens-bureau> (accessed 13 May 2021).

¹⁷ The Friends Society of Philadelphia was active in setting up schools for the formerly enslaved throughout Fairfax County during the Reconstruction era.

¹⁸ Judith Saunders Burton, "A History of Gum Springs, Virginia: A Report of a Case Study of Leadership in a Black Enclave" (Doctoral thesis, Vanderbilt University, 1986), 41.

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the major tenets of Quakerism was that all people should be treated as equals, resulting in their members not only advocating for the abolition of slavery, but also for the education of African Americans and Native Americans. By the 1700s, Quakers living in southern colonies began forming missionary societies to improve the conditions of slavery, and by the early 1800s, they had established schools for African Americans within Virginia's major cities.¹⁹ During the 1840s, northern Quakers were again attracted to settling in northern Virginia. In 1846, a group of Delaware Valley Quaker families purchased the Woodlawn Tract and divided the land into several small farming tracts. In 1851, the Woodlawn Meetinghouse (NRHP 2009; DHR #029-0172) was constructed.²⁰ Throughout the years, the Woodlawn Quakers were active in supporting economic independence and land ownership in the Gum Springs community. As noted in the Woodlawn Quaker Meetinghouse National Register nomination, Friends sold land to a number of Gum Springs residents, including the Quander and Holland families.²¹

During the first several years of operation, the Gum Springs school accommodated between 18 and 51 students.²² Due to the difficulties of basic survival after the Civil War, many residents had to balance sending their children to work on their farms with sending them to school. The children showed a remarkable zeal for education and teachers reported that the community was very supportive of the school and that the students were eager to learn.²³

In 1869, as the Freedmen's Bureau began to dismantle operations, including its support of local schools, the Commonwealth of Virginia ratified a new constitution that provided, for the first time, a tax-supported statewide, but racially segregated, public school system.²⁴ The support from the Commonwealth government, albeit limited, allowed for the construction of a new school building in Gum Springs. This segregated school was located on land donated by West Ford's daughter Jane and opened in 1871. Community residents provided the labor for the construction and maintenance of the building.²⁵ In the 1880s, Annie Smith, who married West Ford's grandson Dandridge Smith, was hired to teach at the school. She served as the school's first black teacher.

While the population of Gum Springs had increased, the land itself remained primarily under the ownership of the Ford family through the 1870s and 1880s. As residents began earning capital by working on nearby white-owned farms, they were able to begin purchasing swaths of land at

¹⁹ Aaron Jason Butler, "A union of church and state: The Freedmen's Bureau and the education of African Americans in Virginia from 1865-1871," (PhD. Diss., The College of William and Mary in Virginia, 2013), 27.

²⁰ National Register of Historic Places, Woodlawn Quaker Meeting House, Fort Belvoir, Virginia, National Register #09000335.

²¹ National Register of Historic Places, Woodlawn Quaker Meeting House, Fort Belvoir, Virginia, National Register #09000335.

²² Letters Received, volume 2, 1865-1868, Alexandria, Virginia, RFB, Record Group 105, National Archives, Washington, DC, cited in Chase, *Gum Springs: The Triumph of a Black Community*, 22.

²³ Reports of O.E. Hine, October 1866, Alexandria School Reports, RFP, Record Group 105, National Archives, Washington, DC, cited in Chase, *Gum Springs: The Triumph of a Black Community*, 22.

²⁴ Virginia Constitution, art. VIII, § 3 (1869).

²⁵ Burton, "A History of Gum Springs, Virginia," 45.

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Gum Springs through pooling their money and resources or by purchasing smaller plots through the Gum Springs Joint Stock Club. It appears as if the Gum Springs Joint Stock Club members were not motivated by profit, but were instead driven by their desire to help build their community. Such pooling of resources in this fashion occurred in many African American communities during Reconstruction and into the early twentieth century.²⁶ The Stock Club members had correctly anticipated that Gum Springs would undergo another transformation during the last decade of the nineteenth century, driven largely by the construction and operation of the electric railroad and trolley car line that was to connect Mount Vernon, Alexandria, and Washington, DC. The construction of the electric railroad had several benefits: it afforded Fairfax County farmers a means of marketing and distributing their products in Alexandria and the District, it jumpstarted suburban development, and it offered more employment opportunities.²⁷

In order to attract laborers, the railroad construction firm offered wages above the going rate on farms. Beyond this, the demand for crops and dairy products increased as a result of the suburbanization and increased connectivity to the cities. Once completed, the electric railroad opened new job opportunities along what is now the Route 1 Corridor, including at cottages, hotels, and restaurants. Factories, such as the Miller brick factory, also employed general laborers. The favorable economic climate directly translated into increased settlement in Gum Springs, and by 1920, it was an entirely black-owned community.²⁸ The community evolved and developed into one of laborers and landowners. Unfortunately, racism and segregation also evolved and encroached on life in Virginia and throughout the U.S. Segregation was nothing new in northern Virginia; Jim Crow laws were invoked and practiced as early as the 1870s. By the turn of the twentieth century, systematic racism and a new state constitution took almost all of African American Virginians' civil rights. Economic and financial inequalities also were imposed by institutionalized racism and codification of discrimination. As an example, black homeowners routinely denied bank loans for building or improving existing houses; this practice, colloquially known as "redlining," was embraced at the federal, state, and local levels of government. Discriminatory practices in allocating tax dollars for community improvements meant that Gum Springs lacked paving, public water and sewage services, and other basic infrastructure that was commonplace in white communities by the mid-twentieth century. This

²⁶ Somewhat far afield, the Averett School and Wharton Memorial Baptist Church (NRHP 2021; DHR #058-5127) in Mecklenburg County, Virginia, is a good example of a recently NRHP-listed property associated with mutual aid among community members. The community associated with the Hickory Hill Slave and African American Cemetery (NRHP 2020; DHR #042-5792) in Hanover County, Virginia, is another example.

²⁷ The Gum Spring Joint Stock Club was established in 1890 by Nathan Webb, Hamilton Grey, Henry Randell, Samuel K. Taylor, and Robert King, all unrelated and all farm hands and day laborers. The men pooled their family resources and began purchasing large tracts of land in Gum Springs. Once they had amassed approximately 50 acres of land, they surveyed and subdivided the land into smaller one-, two-, four-, and six-acre plots, which were in turn sold. (Corbin, *Introduction: The Land of Gum Springs*, 59-60).

²⁸ Chase, *Gum Springs: The Triumph of a Black Community*, 42.

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combination of deficiencies resulted in most of the housing within the community being of modest size and poor quality.

Despite the racism in the community's surroundings, Gum Springs residents developed a strong sense of pride, respect for education, and community cooperation. Bethlehem Baptist Church was a major source in promoting community solidarity. The church was established in 1865. The original church building was replaced with a church in 1884.²⁹ Its founder, Samuel K. Taylor, died in 1912 after dedicating his life to the church and community. Reverend Taylor was succeeded by Reverend William H. Triplett, who extensively renovated and enlarged the church building in 1914. Under Reverend Triplett's leadership, the church choir was organized, a Sunday School established, and the Willing Workers Club; the Usher Board; and the Missionary Circle were formed. The church also served as the centerpiece for town gatherings, such as picnics and parties. Between 1925 and 1930, a new brick church was constructed to replace the 1884 building. This building was largely expanded and renovated in the 1950s under the leadership of Reverend H.M. Chapman.³⁰

Gum Springs remained fairly unchanged during World War I and the Great Depression, with the notable exception of the addition of the Rosenwald /Booker T. Washington School built during the 1930s.³¹ The expansion of Fort Belvoir, a nearby military installation, in 1940 resulted in the displacement of much of the Woodlawn community, which was absorbed into the Army post. Established in the mid-nineteenth century, Woodlawn had been a local African American community a few miles south of Gum Springs. After the displacement of the community with the expansion of Fort Belvoir, many former residents relocated to Gum Springs, as did many Woodlawn institutions. The Woodlawn United Methodist Church, the second church for the Gum Springs community, was constructed in the 1940s, as was a new lodge for The Mount Vernon Enterprise Lodge #3488. While the Methodist Church retained a community of its own, it worked with the Baptist Church to hold and participate in larger Gum Springs community activities.

The outbreak of World War II resulted in a wave of growth for Gum Springs. Dozens of black G.I.s were stationed at Fort Belvoir and they had no place to live due to discriminatory housing practices as the U.S. military was as racially segregated as the rest of American society. Many black soldiers relied on the housing and other services in Gum Springs. The growth in population enabled Gum Springs to develop a commercial economy, including a grocery store, night club, ice cream parlor, and tea house.³²

The expansion of the Gum Springs community during and after World War II resulted in the need for a larger school building. The new building opened during the 1952-1953 school year

²⁹ Ron Chase, Personal Communication, 28 June 2021.

³⁰ "The Bethlehem Baptist Church: 1865-1990", Fairfax County Archives.

³¹ Ron Chase, Personal Communication, 28 June 2021.

³² Corbin, *Introduction: The Land of Gum Springs*, 99. Gum Springs Museum Archives.

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and featured ten classrooms, a library, cafeteria, indoor restrooms, and a playground. The school building, named the Drew-Smith School, was dedicated on April 26, 1953. The school's namesakes were influential to the Gum Springs community and the African American community at large. Charles Drew served as the Freedmen's Hospital's (now Howard University Hospital) Chief of Surgery and head of the Department of Surgery at Howard University from 1941 to 1950. He pioneered methods of storing blood plasma for transfusions and organized the first large-scale blood bank in the United States. Annie Smith was the first black teacher to teach in Gum Springs. Saunders Benny Moon, Jr., who had become one of the most influential members of the Gum Springs community during the 1940s and 1950s, served as the first principal of the Drew-Smith School.

Born in Gary, West Virginia, into a family of educators, Moon attended Bluefield State College. After he graduated in 1938, Moon joined the army, serving as a lieutenant in World War II. In 1944, Moon was discharged and took a job teaching in southern Virginia. With the assistance of his Dean from Bluefield State, Moon obtained a job teaching at the Drew-Smith School in Gum Springs, and within a year, due to his immense popularity, he also became principal.³³ Moon quickly became involved in the Gum Springs community. He married Marcelle Gray, whose family had long been living in Gum Springs. Moon regularly attended church and civic meetings. He became editor of *The Flash*, a local newspaper; and he developed a campaign for a community center. Before the community center came to fruition, Moon died of a heart attack on December 25, 1963.³⁴

While community spirit remained high, several factors led to the physical decline of Gum Springs. Following WWII, as more jobs with the federal government were created but discriminatory hiring practices remained in place, the suburban population of Fairfax County exploded.³⁵ The increased population, which in turn led to extensive residential and commercial developments throughout the county, resulted in the loss of local farms and farm jobs – jobs disproportionately held by Gum Springs residents. As unemployment rose, the community's economy stagnated. Further, the housing stock in Gum Springs was aging and, in many cases, dilapidated. More than half of the housing stock was considered substandard and had been condemned by the Fairfax County health department.³⁶ Despite rapid development of surrounding properties, Gum Springs itself did not receive the infrastructure improvements and amenities of the newer developments that were built for whites. As a result, the community was

³³ "How Many Roads Must a Man Walk Down?" *Gum Springs News* 3, no. 1, 10 February 1965. Gum Springs Museum Archives.

³⁴ Chase, *Gum Springs: The Triumph of a Black Community*, 75; "How Many Roads Must a Man Walk Down?" *Gum Springs News* (February 10, 1965), 77; Corbin, *Introduction: The Land of Gum Springs*, 117.

³⁵ Fairfax County's population jumped from 41,000 people in 1940 to 98,500 people in 1950. By 1960, the population had skyrocketed to 250,000 people, and by 1970 there were 454,000 people. (Corbin, *Introduction: The Land of Gum Springs*, 105.)

³⁶ Saunders B. Moon Community Action Association, "Gum Springs Survey Report: A Neighborhood Analysis of Gum Springs, Virginia, Based Upon a Survey Taken During the Summer of 1965" (draft report, Fairfax County archives, 1966), 1.

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being left behind in receiving even basic elements such as street lights and paved roads.³⁷ Owing to the area's topography and geography, Gum Springs long was plagued by recurrent flooding that damaged dirt roads and a lack of drainage and sewage infrastructure. Property owners who wanted and could afford to update their houses still were barred from receiving bank loans. Thus, by the 1960s, Gum Springs, the largest black community in Fairfax County, was considered "one of the poorest communities in the nation."³⁸

Community support was finally provided by local and federal government agencies and private organizations as a direct result of the Civil Rights movement. Throughout the 1960s and 1970s, these new efforts helped to improve the impoverished conditions of the community. Significant capital projects included construction of a storm drainage system throughout Gum Springs in 1965 that alleviated much of the community flooding; construction of a community park with a community pool in 1968 and 1969, paving of the streets throughout the community along with addition of sidewalks, street signs, and stop lights; construction of new, FHA-insured, low-income housing. Just south of Gum Springs, construction of the Mount Vernon Hospital complex afforded convenient healthcare access to local residents (many of whom did not own cars).³⁹ While the Gum Springs community received significant help outside its boundaries, it was institutions within the local area that that helped sustain the community during the poverty crisis. Few organizations played a more significant role than the fraternal orders of the Mount Vernon Enterprise Lodge #3488 (Odd Fellows) and the Pride of Fairfax County Lodge #298.

Fraternal Orders in African American Communities

Fraternal and benevolent societies have existed in African American communities since at least the late-seventeenth century. The growth of these institutions within African American communities parallels those of other social groups during the eighteenth, nineteenth, and twentieth centuries. In the time before the advent of government-funded social improvement programs, fraternal orders and mutual benefit societies emerged as institutions that provided avenues for social, political, and economic development among their members, while also providing a social safety net for member's families. Further, they instilled skills and values central to frugality, industry, and morality that made members more self-reliant.⁴⁰ Due to the

³⁷ Ron Chase, Personal Communication, 28 June 2021.

³⁸ Sargent Shriver, letter-to-editor, *Wall Street Journal*, 30 April 1965; *Washington Star*, 31 March 1965, cited in Corbin, *Introduction: The Land of Gum Springs*, 106.

³⁹ VDOT erected a traffic light at Richmond highway and Sherwood Hall Lane because people were getting killed trying to cross the highway. VDOT initially refused to address requests for a traffic light at this location. The community banded together and protested, placing a coffin at the intersection of Sherwood Lane and Richmond Hwy and stopped traffic for hours. VDOT eventually agreed to the request and a traffic light was placed at the location.

⁴⁰ Vincent Carter, "Power, Prestige, & Community," *History in Motion*, Volume 7 (Spring 2019), 38, Gum Springs Historical Society.

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ubiquity of segregation and discriminatory practices perpetrated by whites, organizations such as these were cornerstones of African American communities.⁴¹

Masonic organizations became the most prevalent of the fraternal organizations during the eighteenth and nineteenth centuries. Because African American members were often excluded from organized white fraternal orders, they formed their own institutions. Prominent Masonic historian Joseph A. Walkes Jr. was one of the first to recognize the importance of fraternal institutions in the African American community, with particular focus on the Jim Crow era. In his book on the history of Prince Hall Freemasonry in Louisiana, he wrote:

The history of Prince Hall Freemasonry is in reality the history of the black experience in America. In fact, if one wanted to explore black history, one could do so equally as well, by perusing the proceedings of various Prince Hall Grand and individual lodges. . . The black church, black educational institutions, the black Press, and in later years, black civil rights organizations may have been publicly perceived as the hegemony of black America. This perception may have been misleading, for none of the black institutions could match the quiet, determined, persistent role of leadership that came from the Masonic Lodges of Prince Hall Freemasonry; and often hidden from view and unknown by the public is the fact that the leaders of many of these institutions, were for the most part led or sustained by Prince Hall Freemasons. For instance, the founding fathers of the AME Church and...the black Press was usually owned by members of the craft.⁴²

The importance of fraternal organizations in African American society was recognized early by persons of color who experienced discrimination regularly. Because they often lived in a segregated society where their presence was not welcome outside of their own community, many African Americans looked inward to their social organizations to fulfill unmet needs. Early black leaders, who often were lodge members, provided the mentoring needed for personal growth and skill development as educators, businessmen and leaders. Masonic members also had access to certain benefits that helped defray the costs of illnesses, disabilities, and death and burial expenses.⁴³ W.E.B. Dubois noted the centrality of fraternal institutions as being both important for social development and for the insurance they provided members against misfortune.⁴⁴ The need for mutual benefit societies in the African American community paralleled similar needs in

⁴¹ Paul Lawrence Dunbar, "Hidden in Plain Sight: African American Secret Societies and Black Freemasonry," *Journal of African American Studies*, Vol. 16, No. 4 (December 2012), 627-628.

⁴² Paul Lawrence Dunbar, "Hidden in Plain Sight: African American Secret Societies and Black Freemasonry," *Journal of African American Studies*, Vol. 16, No. 4 (December 2012), 627-628.

⁴³ Michael Barga, "Grand United Order of Odd Fellows in America (1843-present)," VCU Social Welfare History Project. Acquired online 17 February 2021 at <https://socialwelfare.library.vcu.edu/eras/grand-united-order-of-odd-fellows-in-america/#:~:text=Peter%20Ogden%20was%20born%20in%20of%20Odd%20Fellows%20in%20America&text=The%20dispensation%20was%20granted%20for%20the%20Philomathean%20Lodge%2C%20No.>

⁴⁴ Paul Lawrence Dunbar, "Hidden in Plain Sight: African American Secret Societies and Black Freemasonry," *Journal of African American Studies*, Vol. 16, No. 4 (December 2012), 624-625.

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the white community in an era prior to widespread government programs for social welfare. However, interracial pooling of limited resources did not occur; instead, whites who controlled limited public funds distributed them disproportionately to their own communities, with public schools likely the best-known example of this practice.⁴⁵

Following the Civil War, national organizations, such as the Odd Fellows, Prince Hall Masons, and the Knights of Pythias, became the most popular fraternal organizations within African American communities. Beyond the social, political, and economic services provided, there was significant pride and honor associated with being part of a selective institution rooted beyond one's own local town and era.⁴⁶ The Odd Fellows became the most significant non-masonic fraternal order within African American communities throughout the United States. The Grand United Order of Odd Fellows was among the many fraternal orders founded in Europe that had proliferated in the Americas during the early nineteenth century. In the U.S., however, early Odd Fellow organizations not only prohibited membership to African Americans, but the organization as a whole often barred the establishment of chapters devoted to black members.⁴⁷

One of the key players in the development of the Grand United Order of Odd Fellows in America was Peter Ogden. Born in the West Indies, Ogden himself was a person of color. Through his service as a steward on a ship, Ogden traveled extensively between England and America. While in England, he became a member of the Odd Fellows in England. Due to the reluctance of many American fraternal orders to sponsor black chapters, Ogden became the leading voice behind efforts for black communities interested in forming Odd Fellows chapters to pursue affiliation directly from English Odd Fellow organization. The Philomathean Lodge #646 in New York City formed during the early 1840s and became the first American Odd Fellows lodge to allow members of color. Ogden served as their first leader. Ogden also assisted the establishment of other "black chapters" with sponsorship from England that openly admitted African American members. By the time of his death in 1852, he had assisted in the establishment of twenty-five Odd Fellows lodges in the United States.⁴⁸

During the late nineteenth century, the Odd Fellows underwent a dramatic period of expansion, largely fueled through African Americans being able to organize openly and socially in large numbers in the years following emancipation. The Odd Fellows, like other social organizations, addressed the need for self-help and racial pride among African American men who found themselves increasingly alienated in a post-slavery segregated society. By 1886, the numbers of

⁴⁵ Paul Lawrence Dunbar, "Hidden in Plain Sight: African American Secret Societies and Black Freemasonry," *Journal of African American Studies*, Vol. 16, No. 4 (December 2012), 627-628.

⁴⁶ Paul Lawrence Dunbar, "Hidden in Plain Sight: African American Secret Societies and Black Freemasonry," *Journal of African American Studies*, Vol. 16, No. 4 (December 2012), 632.

⁴⁷ Michael Barga, "Grand United Order of Odd Fellows in America (1843-present)," VCU Social Welfare History Project. Acquired online 17 February 2021.

⁴⁸ Michael Barga, "Grand United Order of Odd Fellows in America (1843-present)," VCU Social Welfare History Project. Acquired online 17 February 2021.

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Odd Fellow lodges in the United States had increased tenfold from 1868. Total membership increased from 36,853 to 155,537 during that period. The organization continued to grow into the twentieth century.⁴⁹

One of the more notable aspects of the Odd Fellows was their inclusion of women. Women were afforded membership into the Odd Fellows orders as early as 1857. Shortly thereafter, the Household of Ruth was established to serve as the female counterpart to the primary organized male chapters within the Odd Fellows hierarchy. Having a separate organization allowed women members to form sororal bonds and focus on their own causes and charities.⁵⁰

With the rise in popularity of the Odd Fellows within the black community, African American freemasons were most often affiliated with the Prince Hall Masonic Order, which was often referred to as the African Lodge. The importance of African identity and culture as their known place of origin was fundamentally valued in African American communities. The Prince Hall Masons created rituals and practices around the core components of their African identity. The origins of the masonic order dates to the Revolutionary War. Tradition accords that a British infantry regiment stationed in Boston during the Revolutionary War granted a fraternal charter to the local community to organize a chapter. Fifteen members of the community were black. It is more likely, however, that the leader of this group, an abolitionist named Prince Hall, established the organization and allowed for African American membership in its bylaws. Because few masonic organizations allowed African American members through the nineteenth century, the Prince Hall Masons garnered popularity with the black community. The organization itself adapted over the years, becoming more African focused.⁵¹

History of the Mount Vernon Enterprise Lodge #3488 and the Pride of Fairfax County Lodge #298

The Mount Vernon Enterprise Lodge #3488 was founded in 1892 to serve the Woodlawn community. Quakers founded the Accotink community in the vicinity of present-day Route 1 during the antebellum era. The Quaker settlement had transformed into a thriving village by the 1850s. Much of the economic activities centered around the Accotink Mill, as timber was the primary local business that drove the local economy and the mill thrived for several years after the Civil War. In addition to the Quakers, free African Americans also settled in the area. Some of the more prominent residents included members of the Quander family; who descended from Mount Vernon slave Nancy Quander and acquired several small tracts north and west of the Woodlawn plantation; the Holland family; and the Jasper family. By the end of the Civil War, a

⁴⁹ Michael Barga, "Grand United Order of Odd Fellows in America (1843-present)," VCU Social Welfare History Project. Acquired online 17 February 2021.

⁵⁰ Michael Barga, "Grand United Order of Odd Fellows in America (1843-present)," VCU Social Welfare History Project. Acquired online 17 February 2021.

⁵¹ Paul Lawrence Dunbar, "Hidden in Plain Sight: African American Secret Societies and Black Freemasonry," *Journal of African American Studies*, Vol. 16, No. 4 (December 2012), 633.

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small but growing African American community emerged in the area that would become known as Woodlawn.⁵²

Following the Civil War, several social institutions were founded in Woodlawn that continued to shape and strengthen the community's identity. The Woodlawn Methodist Church, a community school, and the Odd Fellows lodge (officially known as Mount Vernon Enterprise Lodge #3488) became the center of the community's social life.⁵³ The Mount Vernon Enterprise Lodge #3488 was formed in Woodlawn in 1892. Founders of the chapter included Robert Holland, George Holland, Tilghman Holland, Andrew Jackson, James Whitley, and Charles Winfield. In 1894, Robert Holland granted .55 acre of his property to the Odd Fellows for the erection of a lodge building.⁵⁴ Construction of the lodge building began in 1901. The Alexandria Gazette recorded the laying of the cornerstone of this building in its August 4, 1901, edition, which reported, "The cornerstone of a colored Odd Fellows' Hall was laid near the colored M.E. Church at Woodlawn yesterday. The service was quite imposing and a large crowd was in attendance."⁵⁵

The experiences of this chapter would have been similar to other Odd Fellows organizations within the African American community during this time. Fraternal organizations provided these men with an opportunity to commune and provide mentoring and educational opportunities free from persecution and obstruction that were often not available in a racially segregated society. They also sponsored and participated in events organized to help and improve the surrounding community.

The United States government purchased the original property conveyed to the Mount Vernon Enterprise Lodge 3488 on May 26, 1919, for \$1000.⁵⁶ The property was among several tracts acquired for the establishment of Camp Humphreys. The deed noted the property was accessed through a right-of-way along "Mero line southward to the lane by Friends Meeting House." In 1925, the Odd Fellows built a new lodge on the opposite side of Woodlawn Road, located at the center of the rural hamlet. New buildings in the community were increasingly constructed closer to the church after the Camp Humphreys land acquisitions.

The outbreak of World War II and American preparations for strengthening military resources resulted in the expansion of Camp Humphreys, now named Fort Belvoir. In 1940, the United States government acquired over three thousand acres, much of which was north of Route 1, for

⁵² Department of the Army, Fort Belvoir, *Fort Belvoir: Host to History*. Fort Belvoir, Virginia: Department of the Army, 1996. Digitized in 2018 at <https://play.google.com/books/reader?id=abrWDMyZJdIC&hl=en&pg=GBS.PP1,9-10>.

⁵³ Department of the Army, Fort Belvoir, *Fort Belvoir: Host to History*. Fort Belvoir, Virginia: Department of the Army, 1996. Digitized in 2018 at <https://play.google.com/books/reader?id=abrWDMyZJdIC&hl=en&pg=GBS.PP1,11>.

⁵⁴ Deed, Robert L. Holland and Grace Holland to Trustees for the Grand United order of Odd Fellows Mount Vernon Enterprise #3488, made 19 October 1894, Fairfax Deed Book O-6 page 449.

⁵⁵ *Alexandria Gazette*, August 5, 1901: 3.

⁵⁶ Fairfax County Deed Book L-8:310.

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this expansion. The Woodlawn community and its surrounding farmlands were absorbed by this expansion, resulting in the displacement of residents and institutions. Of note, the Odd Fellow Hall was demolished by the US Army to make room for the construction of the Young Village housing complex.⁵⁷

Many of the displaced residents of Woodlawn moved to the nearby community of Gum Springs. While these people integrated into the new community, they also brought many of their own institutions. Members of Odd Fellows Lodge #3488 decided to reestablish in Gum Springs. In 1941, the organization purchased a small lot from Robert and Annie Berkeley consisting of approximately 8,600 square feet of land along Fordson Road. Records for the deed of sale identify William Holland, Ortho Proctor, William Mack, Robert Berkley, Charles Holland, Van Dyke Walker and Harvey Quander as leading members of the Odd Fellows chapter by this time.⁵⁸ For unknown reasons, the construction of the lodge building was delayed, likely caused by material shortages due to wartime rationing. The building was finally completed in 1944.⁵⁹

From the very beginning, the fraternal lodge became a central part of the broader Gum Springs community and membership was offered to local residents. The early new members of the Lodge included men who would go on to play important roles during the 1950s and 1960s, such as Saunders B. Moon, John Bushrod, Carl D. Chase, Thomas Gaines, Ferris Holland, and Wells Proctor.⁶⁰ As was commonly practiced, membership in the Odd Fellows Lodge #3488 was also offered to women via the Household of Ruth.⁶¹

In the absence of community facilities for social services, civil events, and organizations within Gum Springs, these activities were often hosted by the church. Once completed, the Odd Fellows lodge became another community center in town. The Odd Fellows offered local organizations and groups use of the building for meetings and other events.⁶² Local rummage sales were held every weekend at the lodge. The building was also regularly the site of private wedding receptions,⁶³ and served as a dance hall and movie house. Classes for sixth and seventh graders were held in the lodge during the 1940s until the Drew-Smith School was completed.⁶⁴ During

⁵⁷ Department of the Army, Fort Belvoir, *Fort Belvoir: Host to History*. Fort Belvoir, Virginia: Department of the Army, 1996. Digitized in 2018 at <https://play.google.com/books/reader?id=abrWDMYzJdIC&hl=en&pg=GBS.PP1,11>.

⁵⁸ Deed, Robert Kerkeley and Annie E. Berkeley to Trustees for the Mount Vernon Enterprise Lodge #3488, made 15 February 1941, Fairfax Deed Book I-15 page 319.

⁵⁹ Albert Spence, Interviewed by Eric Griffiths, 17 March 2021.

⁶⁰ Spence Interview.

⁶¹ Vincent Carter Interview.

⁶² Albert Spence Interview.

⁶³ Vincent Carter Interview.

⁶⁴ Charmaigne Harris, Virginia Department of Historic Resources PIF Resource Information Sheet, Pride of Fairfax County Lodge #298 (029-6069), On file at VDHR, Richmond, VA, 2015:2-3.

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the 1950s, the Gum Springs newspaper, *The Flash*, was prepared in the building, with Saunders B. Moon serving as the newspaper's editor.⁶⁵

Following fraternal traditions, an important part of the Odd Fellows' mission involved social welfare. The organization looked out for people in the community who often struggled to make ends meet and regularly sponsored local food drives. Like many fraternal organizations, the Odd Fellows often paid funeral expenses for members who did not have the means for burial expenses and provided for widows and families of deceased members who struggled financially.⁶⁶

Even though the Odd Fellows served an important role within Gum Springs, it became difficult to recruit new members because of the cost of membership dues, which would have been a burden to many in the impoverished community. Unfortunately, the membership dues were established by the Odd Fellows fraternal hierarchy and without any means of their own to reduce membership fees, local leaders instead obtained a charter to a second fraternal organization under the Prince Hall Masons in Virginia, which had more affordable dues.⁶⁷ The Prince Hall Masons had roots in Virginia dating to the years prior to the Civil War, as the first chapter established by members of the free black community in Alexandria was organized in 1845.⁶⁸ In 1947, the Pride of Fairfax County Lodge #298 was chartered as a chapter of the Prince Hall Masons in Virginia.⁶⁹

Both the Odd Fellows and the Pride of Fairfax County Lodge #298 used the lodge building for their functions. Several men, including Saunders B. Moon, John Bushrod, Thomas Gaines, Wells Proctor, and the Holland brothers, maintained membership in both the Odd Fellows and the Pride of Fairfax County Lodge #298. During the 1950s, 1960s, and 1970s, the Pride of Fairfax County Lodge #298 saw an increase in membership. Members during this era included Sherman King, John Gray, Harry Bates, Rodger Harris, Thomas Vering, Azel Lester, James Porter, David Counts, Vetran Robinson, and Robert Morgan.⁷⁰ By the 1970s, the Pride of Fairfax County Lodge #298 was the more popular of the two fraternal orders. While the Pride of Fairfax asserted itself in the community and successfully engaged new members, the Odd Fellows remained popular with the older members of the community because of their long-standing association with the organization dating back to the Woodlawn era. As these older members began to die, so too did membership and interest in the Odd Fellows.⁷¹

⁶⁵ "How Many Roads Must a Man Walk Down?" *Gum Springs News*, Vol 3. No. 1, 10 February 1965. Available at the Gum Springs Museum.

⁶⁶ Vincent Carter Interview.

⁶⁷ Spence Interview.

⁶⁸ History of the Prince Hall Grand Lodge, Obtained online at <https://www.facebook.com/MWPHGLVA/>.

⁶⁹ Harris, Virginia Department of Historic Resources PIF Resource Information Sheet, Pride of Fairfax County Lodge #298 (029-6069), On file at VDHR, Richmond, VA, 2015:3.

⁷⁰ Spence Interview.

⁷¹ Spence Interview.

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During the 1980s, the Pride of Fairfax County Lodge #298 continued to support the Gum Springs community. Members of the organization participated in the local Meals on Wheels program and continually kept the lodge available as a community center and meeting hall, as had been done in previous decades. One of the organizations supported by the Pride of Fairfax County Lodge #298 was the Cornerstone Baptist Church. The church held services in the lodge before its church building was completed in the 1980s.⁷²

By the late 1990s, the original Odd Fellows Mount Vernon Enterprise Lodge #3488 was no longer an active organization. As a result, ownership of the property was transferred to the Pride of Fairfax County Lodge #298 in 1998.⁷³

Saunders B. Moon Community Action Association and the War on Poverty

The Pride of Fairfax County Lodge #298 became the first headquarters of the Saunders B. Moon Community Action Association. In 1964, residents of Gum Springs, in association with sympathetic members of nearby communities, formed the Saunders B. Moon Community Action Association, a private non-profit organization formed to engage in community action with specific interest in eliminating the causes of poverty in Gum Springs.⁷⁴ The Association, officially incorporated on March 23, 1965, was the outgrowth of the ideals espoused by Moon, who had worked for many years before his untimely death to bring about improvements to Gum Springs and its residents. Given his dedication to the betterment of the community, the community action association was aptly named in his honor. The Saunders B. Moon Community Action Association was staffed by twenty people tasked with handling the community's social and economic issues.⁷⁵ Reverend Rufus Adkins was the director of the Association during the 1960s.⁷⁶

The Saunders B. Moon Community Action Association originated during the Civil Rights movement, which brought attention to both racial injustice and poverty. The antipoverty movement in the United States during the 1960s grew out of a broader understanding of racial inequalities that emerged during Civil Rights movement. Civil rights leaders' crusade against the injustices of segregation and other racial barriers provided a broader understanding of discriminatory practices in housing, wages, education, transportation, and health care. This helped increase the awareness that African American communities were among the poorest in the country. Federal awareness of entrenched poverty began under the John F. Kennedy administration, which launched several federal pilot programs for job creation, education and skills training, and hunger relief. The Johnson administration refined many of these early pilot programs into a broader antipoverty agenda.⁷⁷

⁷² Spence Interview.

⁷³ Spence Interview; Fairfax County Deeds, Liber 10294, Folio 1159.

⁷⁴ Saunders B. Moon Community Action Association, "Gum Springs Survey Report," 1.

⁷⁵ Saunders B. Moon Community Action Association, "Gum Springs Survey Report," 6.

⁷⁶ James Yenekel, "Gum Springs Negroes Try to Share Aid," *The Washington Post*, 15 July 1968, B1.

⁷⁷ Robert Bauman, "War on Poverty," *BlackPast*, 19 October 2009, Obtained online 30 July 2021 at <https://www.blackpast.org/african-american-history/war-poverty/>.

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During its initial years, the Saunders B. Moon Community Action Association was partially funded through federal grants associated with the “War on Poverty,” a centerpiece of President Lyndon Johnson’s Great Society program. In his first State of the Union Address in January 1964, Johnson asked Congress to declare an “unconditional war on poverty” and to aim “not only to relieve the symptom of poverty, but to cure it and, above all, to prevent it.”⁷⁸ The effort centered around four pieces of legislation:

- The Food Stamp Act of 1964, which made the food stamps program, then only a pilot, permanent;
- The Economic Opportunity Act of 1964, which established the Office of Economic Opportunity (OEO) to oversee a variety of community-based antipoverty programs including but not limited to the Job Corps, the VISTA program, the federal work-study program, and Head Start;
- The Social Security Amendments of 1965, which created Medicare and Medicaid and also expanded Social Security benefits for retirees, widows, the disabled, and college aged students, financed by an increase in the payroll cap and rates; and
- The Elementary and Secondary Education Act, signed into law in 1965, which established the Title I program subsidizing school districts with large shares of impoverished students.

With the passage of the Economic Opportunity Act on August 20, 1964, the Johnson administration set up the Community Action Program (CAP), which distributed block grants to local private and public non-profit organization. Known as Community Action Agencies (CAA), these organization were empowered under the CAP to fight poverty at the local level. The Johnson administration believed the best way to ensure success in the War on Poverty was to decentralize the federal effort to allow local leaders the freedom to pursue what they believed best for their own communities.⁷⁹

The United Planning Organization (UPO), established in 1962, administered the CAP program for greater Washington D.C. The first grant funded under the Economic Opportunity Act of 1964 was obtained by the UPO for the Gum Springs community. The Saunders B. Moon Community Action Association was chosen to administer the local CAP efforts in Gum Springs. Their initial broad agenda addressed legal services, employment opportunities, and education.

The first projects proposed by the Association was the establishment of a preschool and daycare program and a community center. The preschool was designed to give three-, four-, and five-year-old children a head start to elementary school, while also affording mothers the freedom to seek employment. The community center, first conceived by Saunders B. Moon before his death, was intended to provide Gum Springs residents with a host of services, including legal services,

⁷⁸ Lyndon Baines Johnson, *First State of the Union Address*, delivered by Johnson to Congress, 8 January 1964.

⁷⁹ Community Action Agency. Obtained online 17 May 2021 at <https://capslo.org/what-is-a-community-action-agency/>.

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medical guidance, family guidance and referral, employment counseling, and adult education classes. The community center also offered a program geared towards helping teenagers navigate their educational, social, and vocational problems in “realistic and constructive” ways.⁸⁰ Most importantly, the preschool and daycare program and the community center would provide employment opportunities for the residents of Gum Springs. This proposal, first introduced in 1964, was developed as a means to obtain antipoverty funding in coordination with officials from the Fairfax County Health and Welfare Council and other local planning agencies. It was officially approved by the UPO, the agency responsible for coordinating antipoverty efforts in the greater Washington area, in February 1965, and forwarded to the OEO.

In March 1965, the OEO authorized a \$67,201 federal grant to “fight poverty in the Gum Springs area.”⁸¹ When awarded, Gum Springs was the first suburban community in the Washington, DC area to receive this type of grant under the War on Poverty program.⁸² The funds were given to the UPO, and the program was to be administered by the Fairfax-Falls Church Health and Welfare Council.

The Saunders B. Moon Community Action Association also established training and development programs as part of the community center that helped members of the community with finding trade work. Additionally, the center provided tutors to assist with passing specific placement exams for certain types of skilled employment as well as children who were struggling academically in school. Community forums took place in the evenings as a way for residents to discuss their needs and concerns. These discussions led to the creation of a “Senior Citizens Club” and affordable housing.⁸³ The Saunders B. Moon Community Action Association also established a medical transportation program, funded through the federal grant, that provided for free daily transportation for community members to the nearest Fairfax medical clinic, located twelve miles away.⁸⁴

In 1966, the Drew-Smith Elementary school, which had been closed following the integration of Fairfax County’s public schools, became the permanent location of the Gum Springs Community Center. All of the programs administered by the Saunders B. Moon Community Action Association, including the education and job training center and day care center, were relocated from the lodge to the Drew-Smith Elementary School in that year.⁸⁵ However, the administration of the Saunders B. Moon Community Action Association remained at the masonic lodge.⁸⁶

While headquartered at the Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298, staff from the Saunders B. Moon Community Action Association continued to

⁸⁰ “UPO Approves Gum Springs’ Poverty War,” *Gum Springs News* 3, no. 10, 10 February 1965.

⁸¹ “\$67,201 Grant to Fight Poverty,” *Evening Star*, 9 March 1965.

⁸² “Fairfax County’s Gum Springs in Line for First Suburban Poverty Grand”, *The Washington Post*, 17 February 1965, B5.

⁸³ Corbin. *Introduction: The Land of Gum Springs*. 117-118.

⁸⁴ James Yenekel, “Gum Springs Negroes Try to Share Aid,” *The Washington Post*, 15 July 1968, B1.

⁸⁵ Chase, *Gum Springs: The Triumph of a Black Community*, 79.

⁸⁶ Vincent Carter, Interviewed by Eric Griffiths, 2 April 2021.

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assist the planning efforts to address the local housing crisis. Kay Holland, a housing specialist with the Association, worked with Fairfax County, the UPO, and local landowners in providing public planning projects to address myriad housing needs. By 1968, a county housing study identified 460 dwellings in Gum Springs as substandard. Several of these dwellings were recommended for demolition. In 1968, the Association assisted five private landowners in pooling 5.8 acres along Fordson Road for the creation of a new subdivision known as Gabriel Plaza, named for Gabriel Washington, one of the five landowners responsible for the subdivision.⁸⁷ With financial assistance for the project provided by both Fairfax County and EOE anti-poverty funding, the Gabriel Plaza project resulted in the construction of 28 new houses.⁸⁸ The success of this project led to a second housing project known as Bosar Park. This low-cost housing project was also funded through federal grants, the first of which was a \$5,000 grant awarded in 1970.⁸⁹ The project provided sixty-one new houses. Local public works projects were also undertaken to address the drainage and flooding issues that had plagued the community for decades. By the early 1970s, several streets in Gum Springs were fitted with new sidewalks, curbs, gutters, and storm drainage systems.⁹⁰

Subsequent yearly grants were received until 1969 but were gradually reduced until the Nixon administration cut funding altogether. Fairfax County continued to provide funding for the Association's most successful program, the daycare center, as federal funding dried up.⁹¹ The Saunders B. Moon Community Action Association continued to operate during the 1970s and 1980s. During the mid-1980s, the organization was renamed the Gum Springs Community Development Corporation, which disbanded in the mid-1990s.⁹²

⁸⁷ William Curry, "Blacks Pool Their Lands to Replace Substandard Housing," *Washington Post*, 26 April 1970.

⁸⁸ Joseph Whitaker, "Va. Ghetto Reels from Funds Cut," *Washington Post*, 1 April 1973.

⁸⁹ William Curry, "Va. Project Gets Grant of \$5,000," *Washington Post*, 5 August 1970.

⁹⁰ Joseph Whitaker, "Va. Ghetto Reels from Funds Cut," *Washington Post*, 1 April 1973.

⁹¹ Jared Stout, "Fairfax Will Continue Gum Springs Day Care," *Washington Post*, 14 November 1968.

⁹² Michael K. Bohn, Gum Springs: A Slave's Legacy, Part III, New Gum Springs Civic Association, Acquired online at <https://www.ngsca.org/a-slaves-legacy-part-iii.html>.

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<https://www.dclibrary.org/godigital/all?subject=186&alpha=All#views-exposed-form-go-digital-resources-page-5>

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Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: Department of Historic Resources, Richmond, VA

Historic Resources Survey Number (if assigned): DHR #029-6069

10. Geographical Data

Acreege of Property .198

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

- | | |
|-------------------------|-----------------------|
| 1. Latitude: 38.746311N | Longitude: 77.080739W |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

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

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

The historic boundary is coterminous with the perimeter lines of lot 98 in subdivision 1021 within Mount Vernon District #1, as recorded by Fairfax County, Virginia. The true and correct historic boundary is shown on the attached Tax Parcel Map and Sketch Map.

Boundary Justification (Explain why the boundaries were selected.)

The historic boundary encompasses the lot associated with the property during its period of significance and includes the building, immediate setting, and all known associated historic resources.

11. Form Prepared By

name/title: Eric Griffitts, Alyssa Stein, Carleigh Hamberger
organization: EHT Traceries, Inc.
street & number: 440 Massachusetts Avenue
city or town: Washington, D.C. state: DC zip code: 20001
e-mail: eht@traceires.com
telephone: 202-393-1199
date: December 2021

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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Photographs

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

Photo Log

Name of Property: Pride of Fairfax Lodge #298
City or Vicinity: Alexandria
County: Fairfax State: VA
Photographer: Eric Griffitts
Date Photographed: January 15, 2021

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

- 1 of 8: West (front) and South Elevations, facing northeast
- 2 of 8: Main entrance detail on West Elevation, facing east
- 3 of 8: East (rear) and South Elevations, facing northwest
- 4 of 8: North and East (rear) Elevations, facing southwest
- 5 of 8: Interior of entry hall, facing west
- 6 of 8: Interior of first floor meeting area, facing southeast
- 7 of 8: Staircase, facing southwest
- 8 of 8: Second floor meeting room, facing east

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1953 Aerial Photograph Showing Location of Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298

Mount Vernon Enterprise Lodge #3488/Pride of
Fairfax County Lodge #298
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1953 Aerial Photograph Showing Location of Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298

Mount Vernon Enterprise Lodge #3488/Pride of
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1953 Aerial Photograph Showing Location of Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298

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Photo 1 of 8: West (front) and South Elevations, facing northeast



Photo 2 of 8: Main entrance detail on West Elevation, facing east

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Photo 3 of 8: East (rear) and South Elevations, facing northwest



Photo 4 of 8: North and East (rear) Elevations, facing southwest

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Photo 5 of 8: Interior of entry hall, facing west

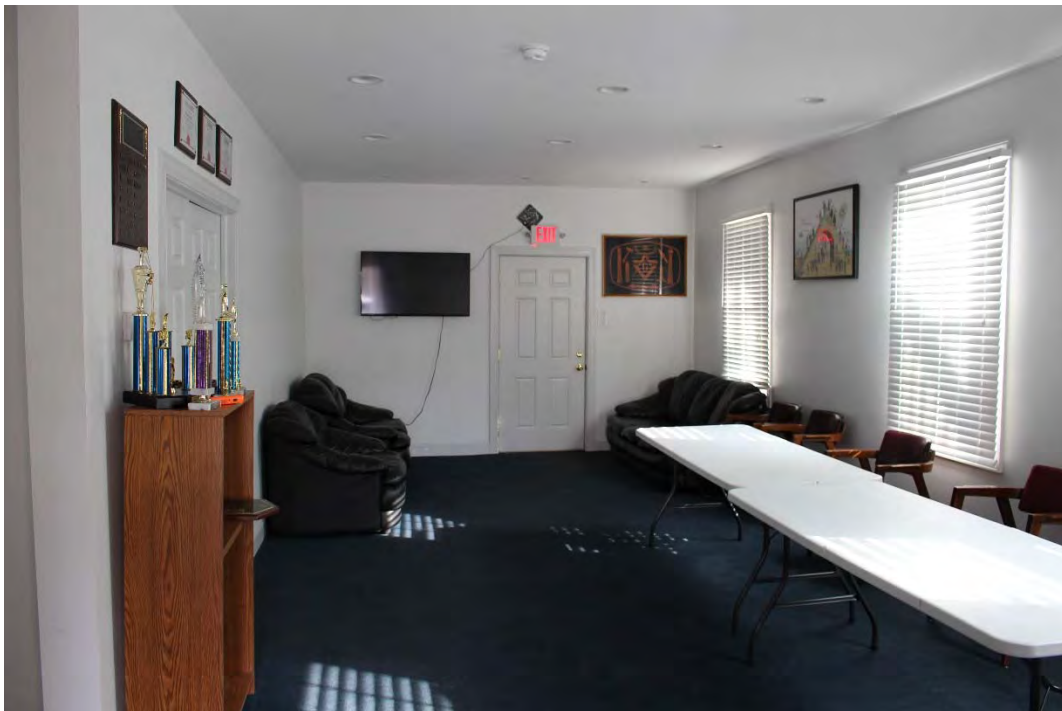


Photo 6 of 8: Interior of first floor meeting area, facing east

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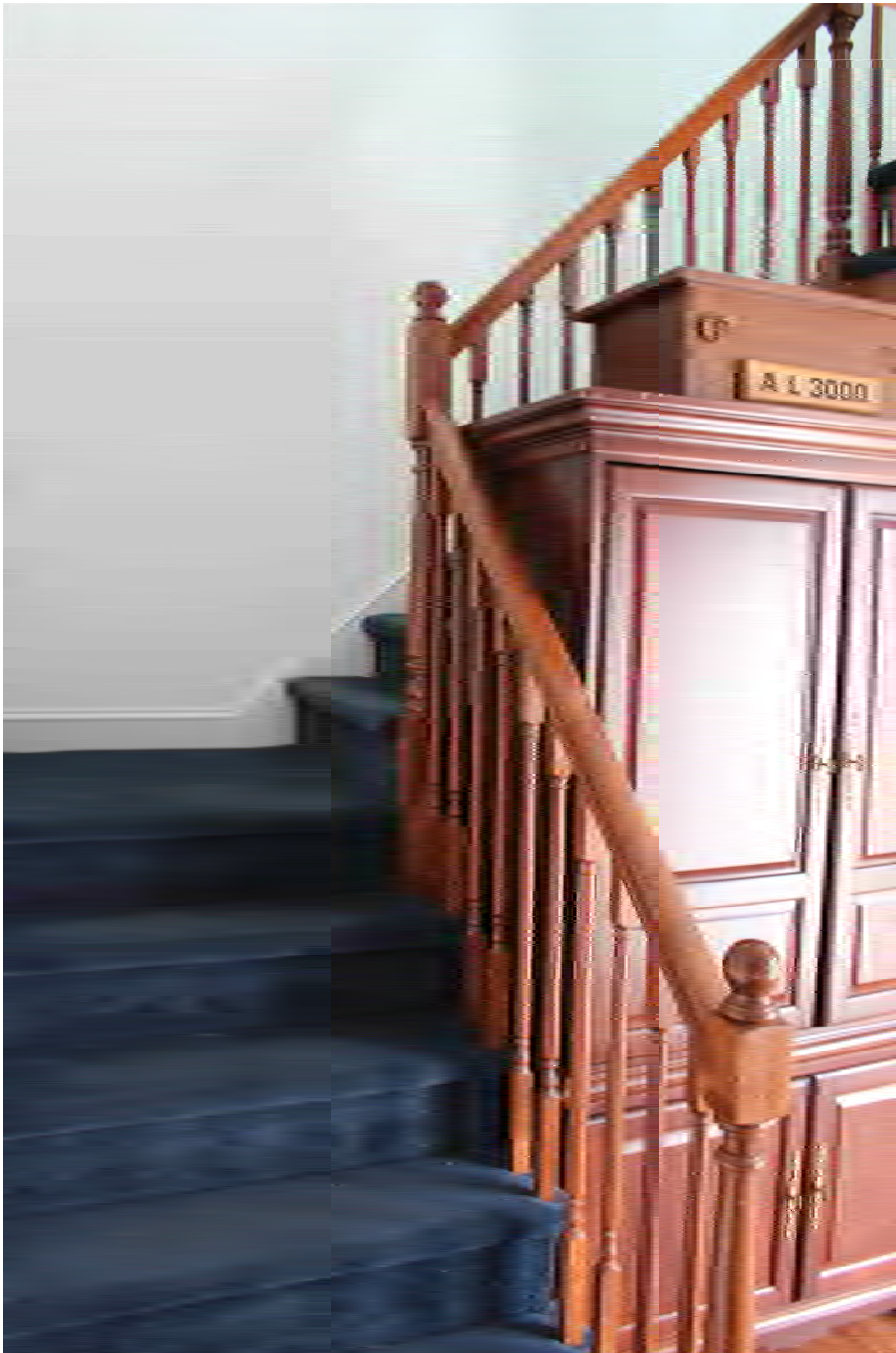


Photo 7 of 8: Staircase, facing southwest

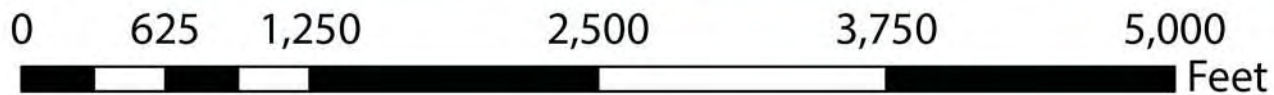
Mount Vernon Enterprise Lodge #3488/Pride of
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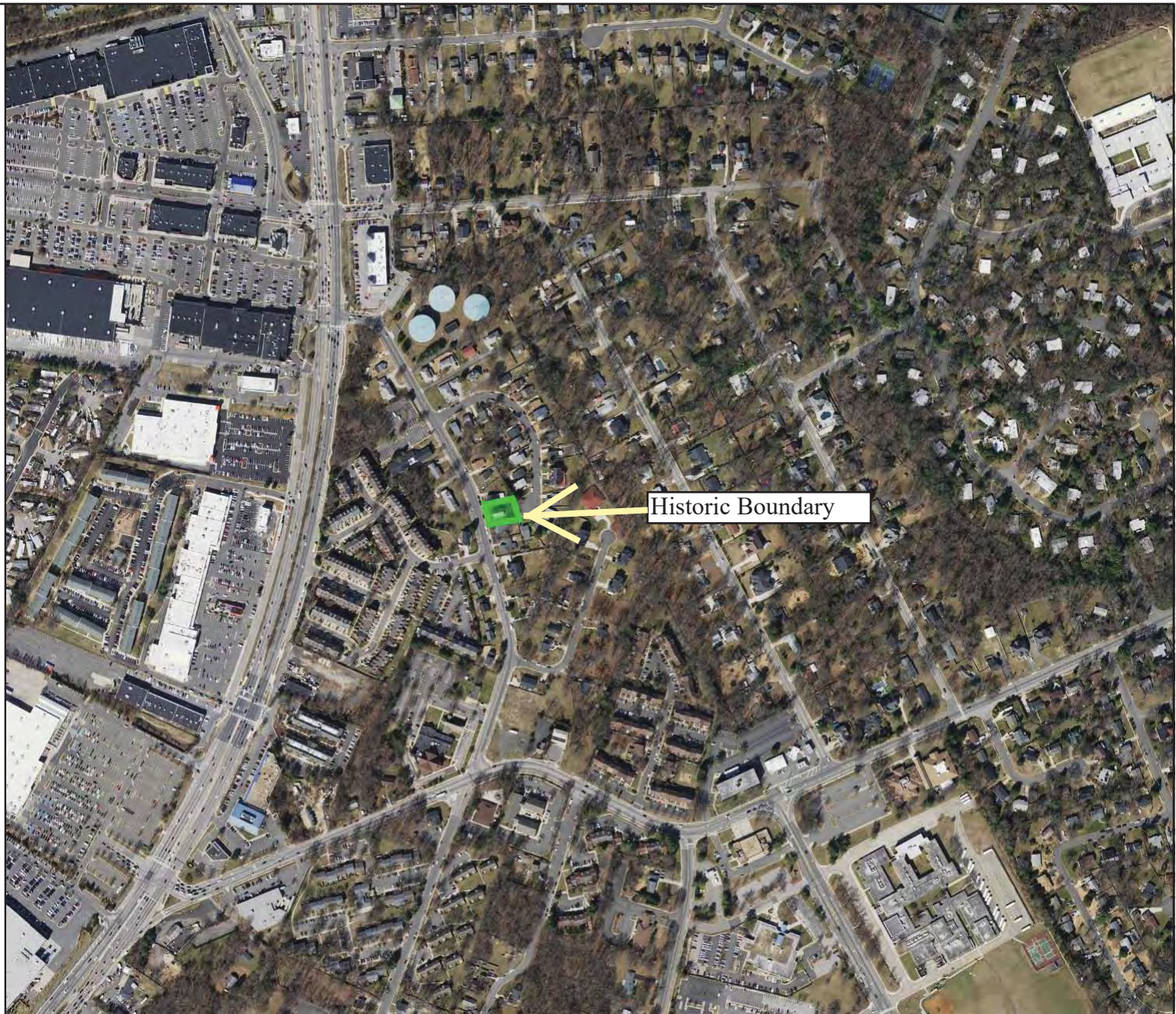
Photo 8 of 8: Second floor meeting room, facing east

TOPOGRAPHIC MAP, Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298, Fairfax County, VA, DHR NO. 029-6069





AERIAL VIEW - VICINITY
Mount Vernon Enterprise Lodge
#3488/ Pride of Fairfax County
Lodge #298
Fairfax County, VA
DHR No. 029-6069



Feet

0 200 400 600 800

1:9,028 / 1"=752 Feet

Title:

Date: 2/25/2022

DISCLAIMER: Records of the Virginia Department of Historic Resources (DHR) have been gathered over many years from a variety of sources and the representation depicted is a cumulative view of field observations over time and may not reflect current ground conditions. The map is for general information purposes and is not intended for engineering, legal or other site-specific uses. Map may contain errors and is provided "as-is". More information is available in the DHR Archives located at DHR's Richmond office.

Notice if AE sites: Locations of archaeological sites may be sensitive the National Historic Preservation Act (NHPA), and the Archaeological Resources Protection Act (ARPA) and Code of Virginia §2.2-3705.7 (10). Release of precise locations may threaten archaeological sites and historic resources.



LOCATION MAP

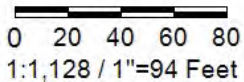
Mount Vernon Enterprise Lodge
#3488/ Pride of Fairfax County
Lodge #298
Fairfax County, VA
DHR No. 029-6069

Latitude/Longitude Coordinates

Latitude: 38.746311N
Longitude: 77.080739W



Feet

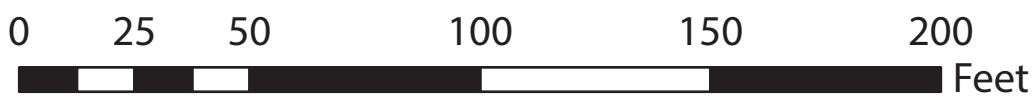
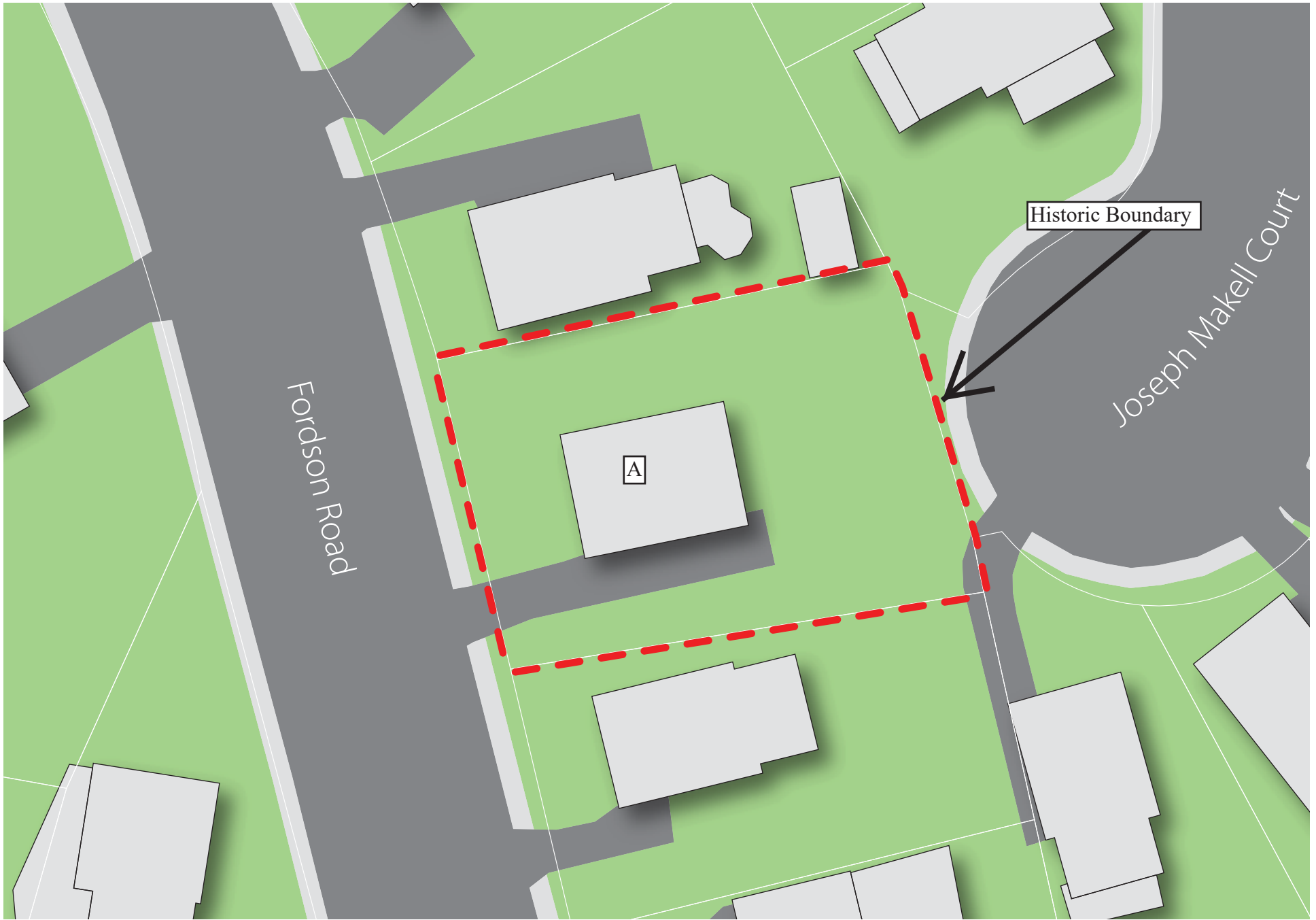


Title:

Date: 2/25/2022

DISCLAIMER: Records of the Virginia Department of Historic Resources (DHR) have been gathered over many years from a variety of sources and the representation depicted is a cumulative view of field observations over time and may not reflect current ground conditions. The map is for general information purposes and is not intended for engineering, legal or other site-specific uses. Map may contain errors and is provided "as-is". More information is available in the DHR Archives located at DHR's Richmond office.

Notice if AE sites: Locations of archaeological sites may be sensitive the National Historic Preservation Act (NHPA), and the Archaeological Resources Protection Act (ARPA) and Code of Virginia §2.2-3705.7 (10). Release of precise locations may threaten archaeological sites and historic resources.



A: Lodge (contributing building)

Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298
Fairfax County, VA
DHR No. 029-6069

PHOTO KEY

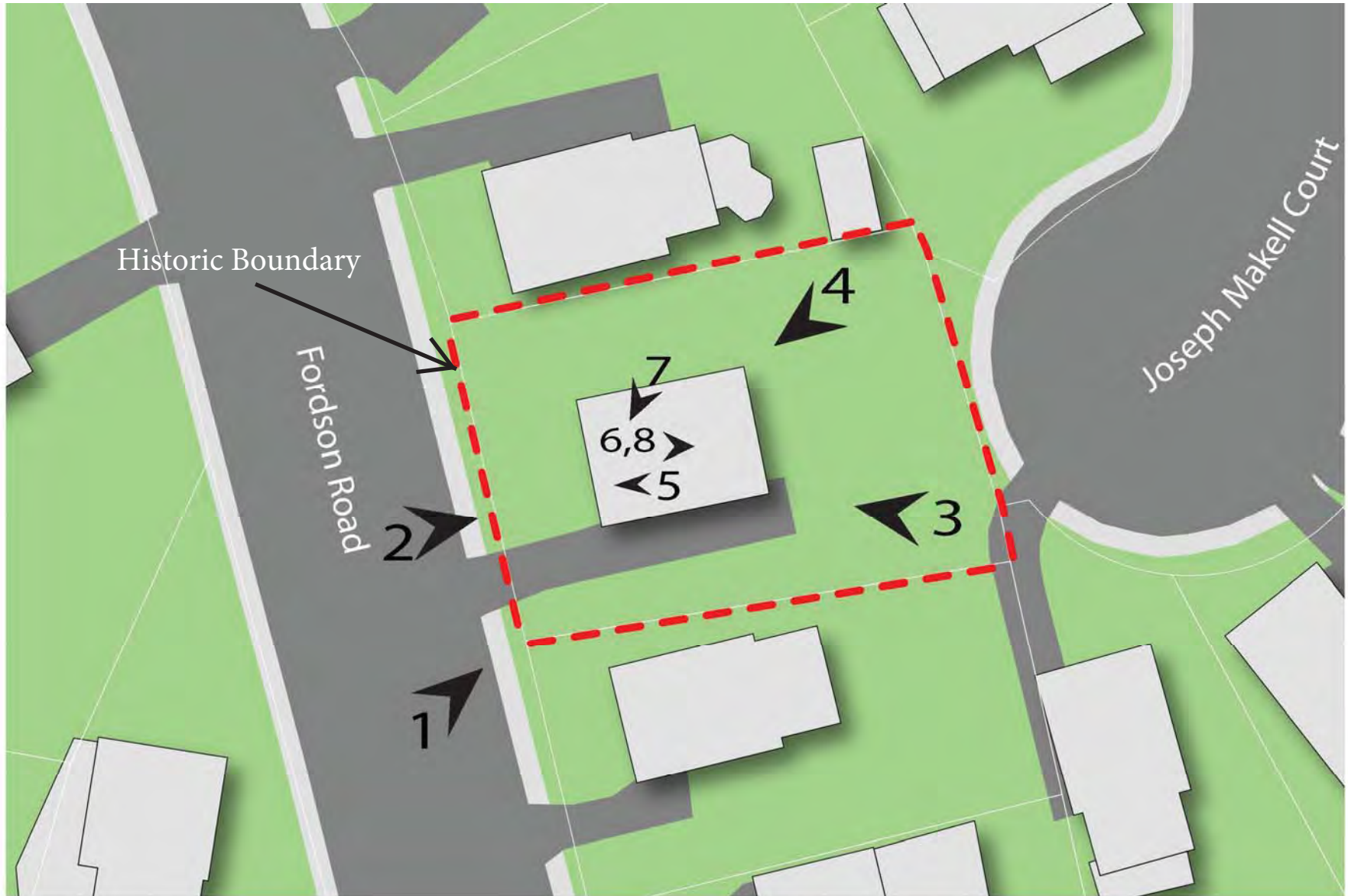


Photo Locations



TAX PARCEL MAP

Mount Vernon Enterprise Lodge #3488/ Pride of Fairfax County Lodge #298

Fairfax County, VA

DHR No. 029-6069

MAP #: 1021 01 0098
LODGE MASONS MOST WORSHIPFUL PRINCE
7809 FORDSON RD

Historic Boundary

Record Navigator

Fairfax County, Virginia

esri

Accessed 10/25/2021

<https://icare.fairfaxcounty.gov/ffxcare/maps/map.aspx?sIndex=1&idx=1&LMparent=138>

Main page: <https://icare.fairfaxcounty.gov/ffxcare/main/home.aspx>