



Tinner Hill, Virginia **A WITNESS TO CIVIL RIGHTS**

An historical document of the area of Tinner Hill in Falls Church,
Fairfax County, Virginia.

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Cover photo: Tinner Hill in Falls Church. Anna Buczkowska, 2011.

1) Introduction

A Witness to Civil Rights

Straddling the southern boundary of Falls Church, Virginia is an unassuming street that crosses a small hill and dead-ends at a patch of woods. An historical marker identifies it as Tinner Hill, the site of the first rural branch of the National Association of the Advancement of Colored People (NAACP) in the United States. The events that took place here have transformed an ordinary community into a historically significant site, and in doing so, Tinner Hill has become a quiet symbol of an African American community that fought to maintain its identity and its place within the city, despite institutional efforts at separation and segregation.

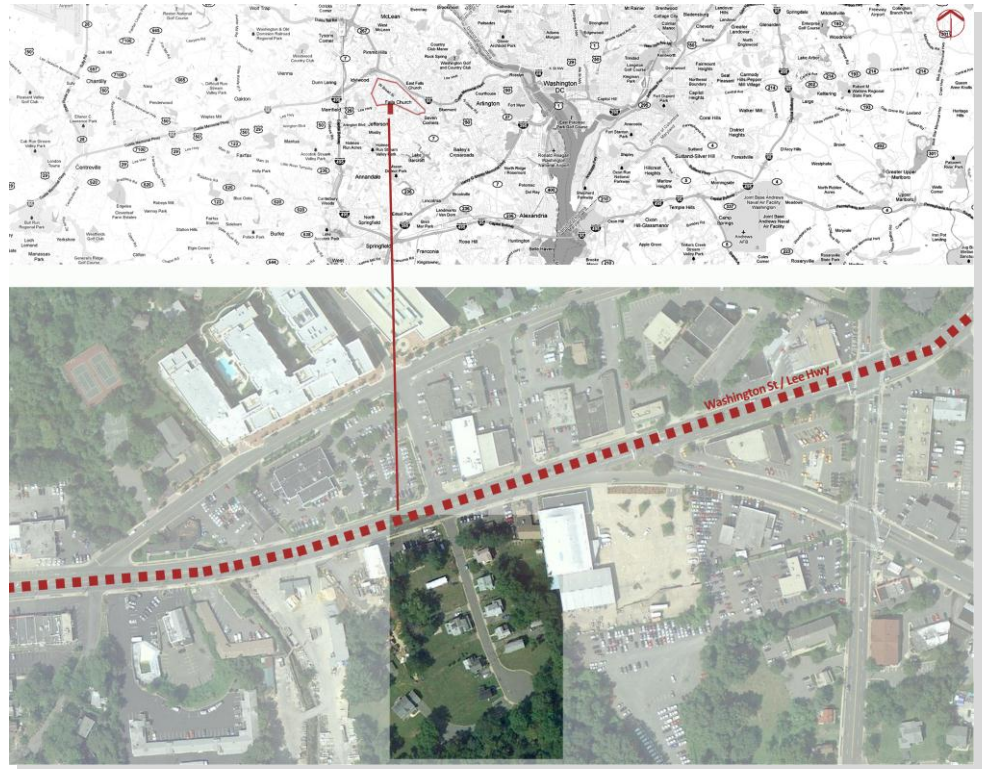
In 1914, two members of the community, Joseph B. Tinner and Edwin Bancroft Henderson, organized their neighbors and formed the Colored Citizens Protective League (CCPL) to fight local legislation that would have prohibited blacks from buying any new property within the town of Falls Church. Earlier, in 1890, gerrymandering of the town boundary had eliminated much of the African American community from the within the town's borders, and the new legislation likely would have led to an all white citizenry, as the remaining black property owners sold their property or died off. The CCPL's successful efforts preserved their rights and their land from legalized segregation, and this success led to their inclusion in the NAACP as the first rural chapter. However, subsequent construction of Lee Highway and the development it spurred, effectively divided several key properties and fragmented the community. Today, Henderson's home and the site of Tinner's house are reminders, not only of their fight for their property rights, but also the community of which they were a part.

The events that took place here shed light on the way we see the landscape today. The site's ordinariness belies its historical events, but that ordinariness is also part of its historical significance. Major events like Rosa Parks refusing to give up her seat on a bus, or Martin Luther King's march in Selma, Alabama define the Civil Rights era, but the story of Tinner Hill shows that how the battle for African Americans' civil rights in the United States played out in an actual community by individuals fighting to keep their land, their families, and their community intact.

2) Evolution of Falls Church and Tinner Hill

The appearance of Tinner Hill today does not suggest its historic importance, and instead it seems like an isolated and fragmented area within the present context of Falls Church. [It's not actually all in Falls Church, but straddles the boundary]. Perhaps part of its current appearance is due to the fact that Tinner Hill is still a privately owned area, with a one-owner family deed. To gain insight on the area, the following is a brief history of the early days of Falls Church and an overview of the land.

Falls Church takes its name from the Falls Church, an eighteenth-century Anglican parish. When the church was founded, there was nothing in this area except plantations and small farms, and here and there an occasional "Ordinary" (tavern). The road to little falls of the Potomac River was intersected by the road from Alexandria to Leesburg. It was once known as middle turnpike, and is now known as Leesburg Pike. (Broad St.) It was at this crossroad "on the road to little falls and about three miles distance that the Falls Church was built"¹.



Context map showing Tinner Hill location, and Lee Hwy in red. Photo source: Google Maps 2011.

¹ Steadman, Melvin Lee, Jr. *Falls Church by Fence and Fireside*. Falls Church Public Library, Falls Church, 1964.

Falls Church gained township status within Fairfax County in 1875. The city's corporate boundaries do not include all of the area historically known as Falls Church; these areas include Seven Corners and other portions of the current Falls Church postal districts of Fairfax County, as well as the area of Arlington County known as East Falls Church which was part of the town of Falls Church from 1875 to 1936.

Tinner Hill is located along the south-central border of Falls Church's city limits and this southern boundary is the first focus of Tinner Hill's' story.



Illustrated map of Falls Church, circa 1898. Image of map courtesy of Mary Riley Styles Public Library, Falls Church, Virginia.

Tradition has it that the hill had been traversed by people for thousands of years, including the Algonquians who quarried stone at its base, fished in its streams, and used two regional trails that passed by its sides. Later, this portion of the land was owned by Mr. Silas Tripp, and so the name for the quarry came after its landowner - "Tripp's Quarry"². When the Tinner family inhabited that area, they continued extracting the stone and became popular masons in the town. Since then, it was called the "Tinner's Quarry"³. Presently, the site where the quarry used to be is occupied by the Quarry Inn Motel and a Filipino restaurant. There is still a significant cut in the land, currently retained by the walls. A small section of the quarry wall is still visible behind the overgrown vegetation.

² Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*, GW University, 2000.

³ Steadman, Melvin Lee, Jr. *Falls Church by Fence and Fireside*. Falls Church Public Library, Falls Church, 1964.



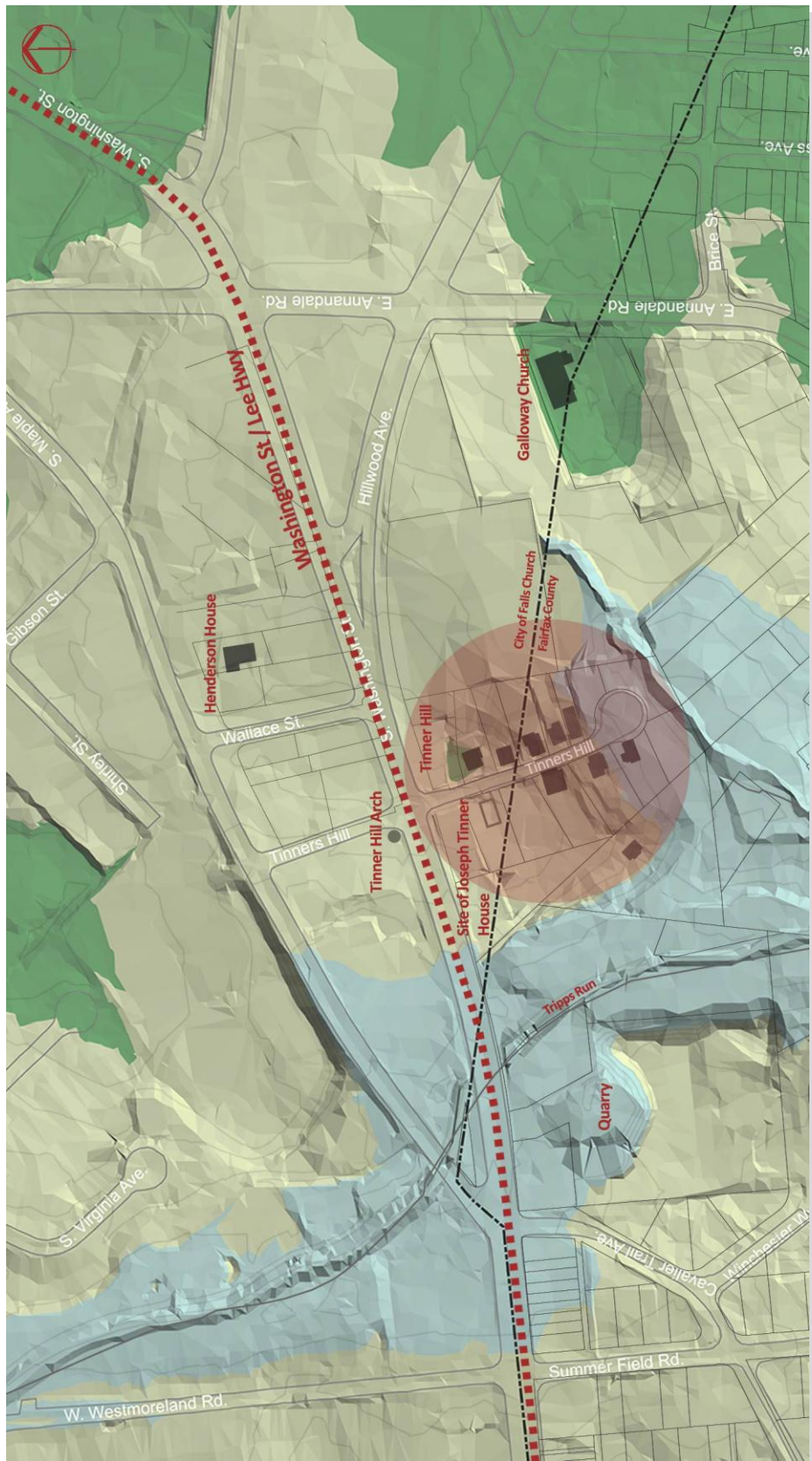
Photo of Tinner Hill Quarry. Currently a parking lot for the Quarry Inn Motel. Anna Buczkowska, 2011.

Tinner Hill is one of several small hills on the Southern edge of Falls Church, and in the years after the end of the Civil War, these hills became the center of Falls Church's African American community. Though the population of Falls Church was mostly white and native born, a small pocket of African-American families had been living and working in the town since before the Civil War.

The majority of the African-American families living in Falls Church descended from the slaves of local farmers and plantation owners. Many were given land in the area following the Civil War, and others were able to purchase it from sympathetic white landowners and townsmen.

Following the Civil War, the hill changed ownership until Charles Tinner purchased the top, plus the western and southern slopes. It was at this point that it became known as Tinner Hill. He subdivided the hill for homes and lots for his children; however records as to when this division happened are not clear. A portion of the eastern and northeastern slopes was purchased near the beginning of the early 20th century by Edwin Bancroft Henderson. During the late 19th and early 20th century, the land was used for both residences and farming.

Today descendants of Charles Tinner still occupy the original land. The vernacular homes of the time give us an idea of what Tinner Hill must have been like when it was in its prime. The neighborhood seems quite rural and open compared to other surrounding neighborhoods. Because of this, the area appears different and detached from the rest of Falls Church. The cul-de-sac at the end of the street adds an additional feeling of isolation.



Current conditions of Tinner Hill were mapped using GIS topography and surface elevations map (www.FallsChurchVA.gov). Colors indicate surface change: green is the highest (309-332ft), beige is 285-309ft, and blue is the lowest (262-285ft). Circle represents the area of Tinner Hill; red-dotted line is Lee Hwy. Not to scale.

3) Changes in the Landscape of Tinner Hill

After the Civil War ended in 1865, Falls Church started to prosper. It was an important time for the newly settling communities. In 1875 Falls Church gained township status within Fairfax County⁴. Once the incorporation took place, the town, for the first time, had the ability to mark accurately the bounds of existing streets, to lay the new streets, alleys and sidewalks, to regulate or prohibit the running at large of animals; provide and protect shade trees; to establish a fire department with suitable and necessary conveniences; to regulate in reference to contagious diseases; to pass ordinance to carry into effect the object of this corporation, and to punish violators of the same by fine and imprisonment⁵.

This was a new beginning for both white and black citizens. Falls Church landowners, such as the Dulanys, whom Tinner were working for before the war, were assisting in purchasing the land for black families⁶. Land acquisition by black Virginians following the war was a common pattern in Falls Church⁷. However, as a result of the war, Virginia was devastated in land, crop, and personal properties. It is believed, that the Dulany's land was stripped of nutrients by erosion - after the trees were removed, so the land that the Tinner settled, was less than optimal. Other white men, like Morton E. Church, helped to establish the black subdivisions in the country, which later formed one of the well-known black communities of Southgate⁸.

This new beginning for the town and for its citizenry led to a significant change in the town boundaries in 1887, when Falls Church retro-ceded (gave back) to Fairfax County the section south of what is now Lee Highway, then known as the "colored settlement"⁹. There is no evidence why the boundary was placed in its precise location, but most of the African-American community was cut out from the city, which suggests an intentional act of segregation. However, in an interview with Dr. Henderson late in his life he recollected that it was less about segregation, but more about gerrymandering the boundary for political reasons.

*"Relations of the two major racial groups in Falls Church have always been very good, but an interesting occurrence came several years after the town was organized in 1875. There existed in those days a real two-party system. Many of the settlers from the north were Republicans and all the Negroes were Republicans. All the Southerners were Democrats, and they were the dominant party in Falls Church. To improve the political situation, the colored section was cut off from the town to remain in Fairfax County. It was not an unusual practice. It was just a simple case of gerrymandering."*¹⁰

The freedmen were given the right to vote, and they did vote for the Republican party of Abraham Lincoln, whereas the white voters were mostly Democrats. Andrew Wolf identifies that in Falls Church in 1873, out of 632 registered voters, 232 were black, which was 37 percent¹¹. After the boundary was moved, the amount of black voters reduced to 15 percent¹².

⁴ <http://www.fallschurch.com/> <http://falls-church-virginia.co.tv/> City Of Falls Church website page 2.

⁵ Camp, Shirley, W. *Past Times Around Falls Church*. Gateway Press, Inc., 1997

⁶ Gernand, Bradley, E. *A Virginia Village Goes to War. Falls Church during the Civil War*. Donning Company Publishers 2002.

⁷ Wolf Andrew M.D. *Black Settlements in Fairfax County, Virginia During the Reconstruction*. Fairfax County, 1975.

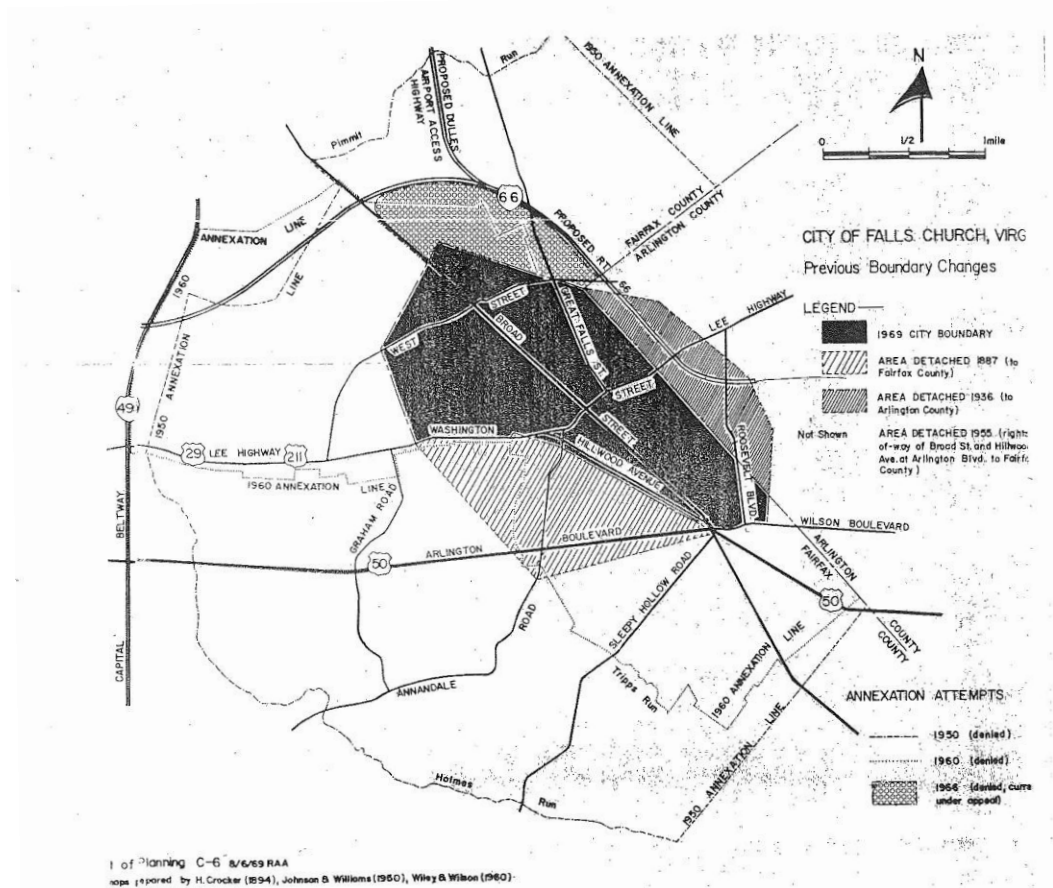
⁸ *Ibid.*

⁹ Wolf Andrew M.D. *Black Settlements in Fairfax County, Virginia During the Reconstruction*. Fairfax County, 1975.

¹⁰ Gernand, Bradley, E. *A Virginia Village Goes to War. Falls Church during the Civil War*. Donning Company Publishers, 2002

¹¹ Wolf Andrew M.D. *Black Settlements in Fairfax County, Virginia During the Reconstruction*. Fairfax County, 1975.

¹² Interview with Edwin and Nikki Henderson on May31st, 2011



Map representing boundary changes in Falls Church between 1890 and 1969. Image of map courtesy of Mary Riley Styles Public Library, Falls Church, Virginia.

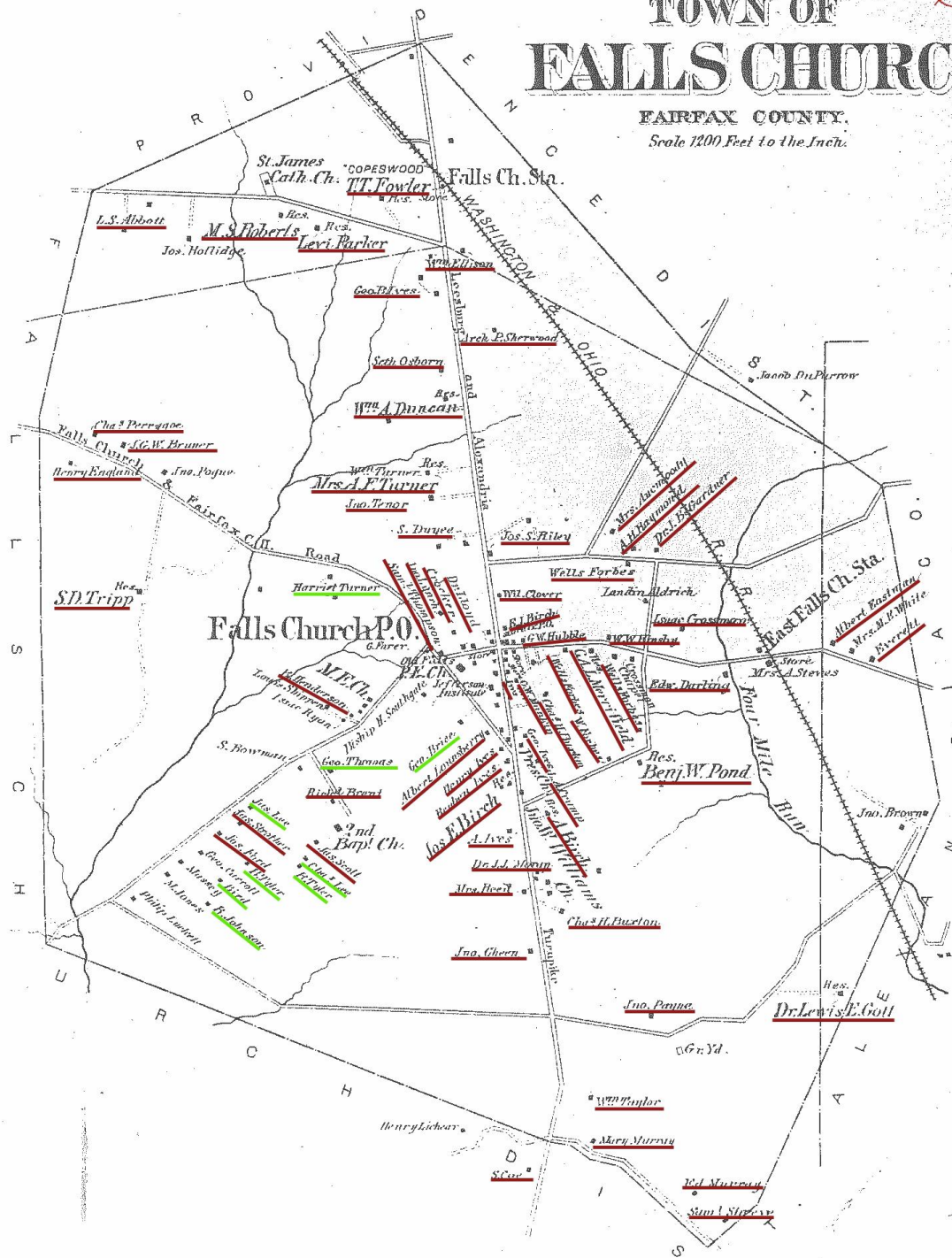
Although that action changed the physical borders of the city, the African-American community, stayed intact. Ann Korzeniewski, in a study of the James Lee Community, found that after the boundaries changed, the sense of community stayed strong. The values that African-American families had, the importance of civic responsibility and the community pride did not weaken¹³.

Although the black community remained relatively intact despite the retrocession, the new boundary was oddly placed and had specific impacts. For example, it cut through one corner of Galloway Methodist Church, which was built for freed slaves after the Civil War, leaving it mostly within the town, but one corner is in the county. The border itself takes a curious bend at this exact location, making its location particularly surprising. The border had other impacts that would play out in time. The boundary crossed through the middle of Tinner Hill. The ancestor of the Tinner family, "Uncle Charles" Tinner and his property stayed within the city limits, while the rest of his family and subdivided lots were incorporated into Fairfax County. The Henderson property also remained within the city limits. This may have set the stage for further action to protect their rights as the landowners and for the Civil Rights battle of 1915-18.

¹³ Korzeniewski, Ann. *Segregation, Suburbanization and the James Lee Community, Falls Church, Virginia*. George Mason University, Fairfax, Virginia, 1991.

TOWN OF FALLS CHURCH

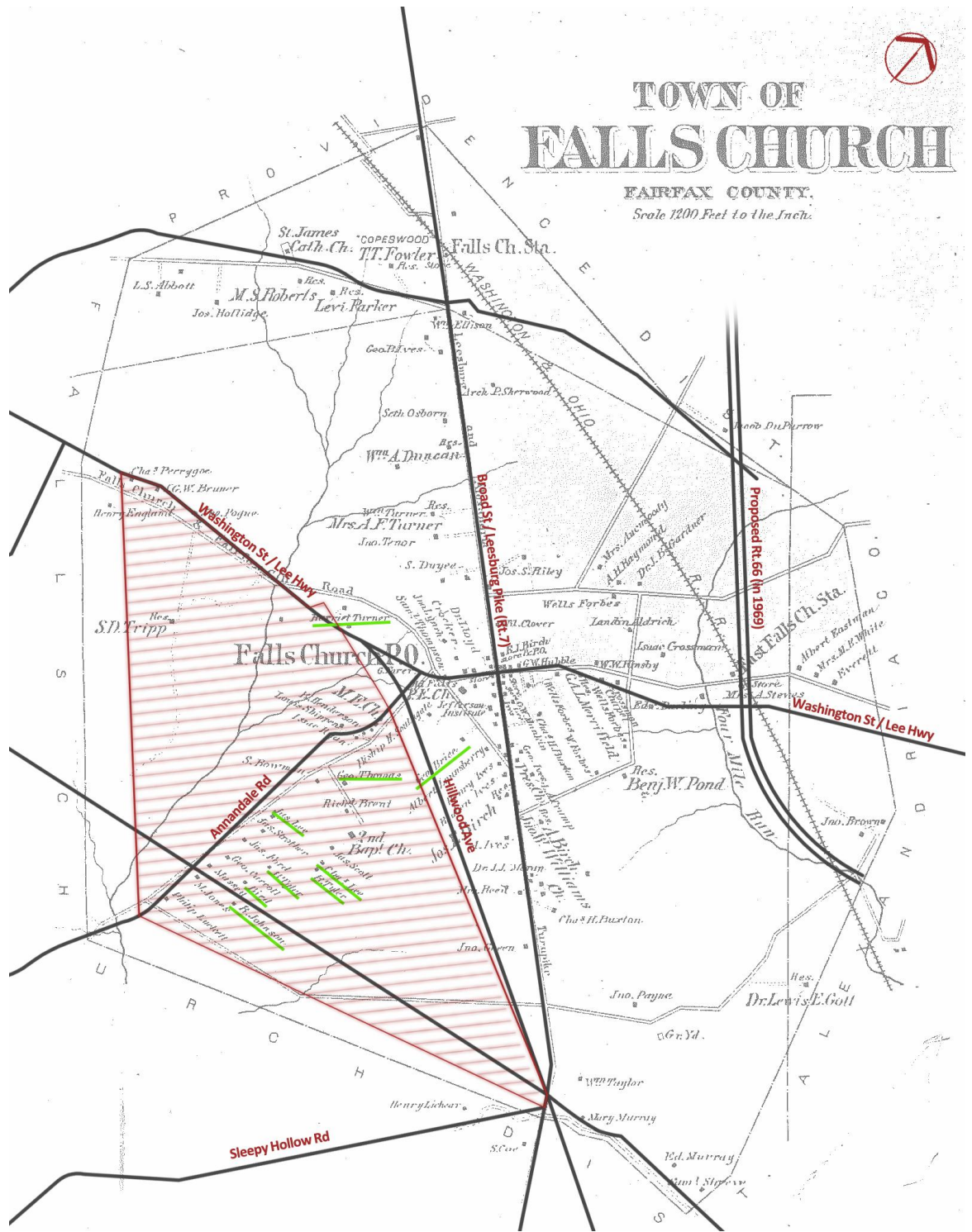
FAIRFAX COUNTY,
Scale 1200 Feet to the Inch.



Map representing landowners in 1879. Underlined in red indicate white land owners, in green indicate black land owners. Image of base map comes from Atlas of Fifteen miles around Washington, town of Falls Church, plate two, 1879, courtesy of Fairfax Regional Library, Fairfax, Virginia. Not to scale.

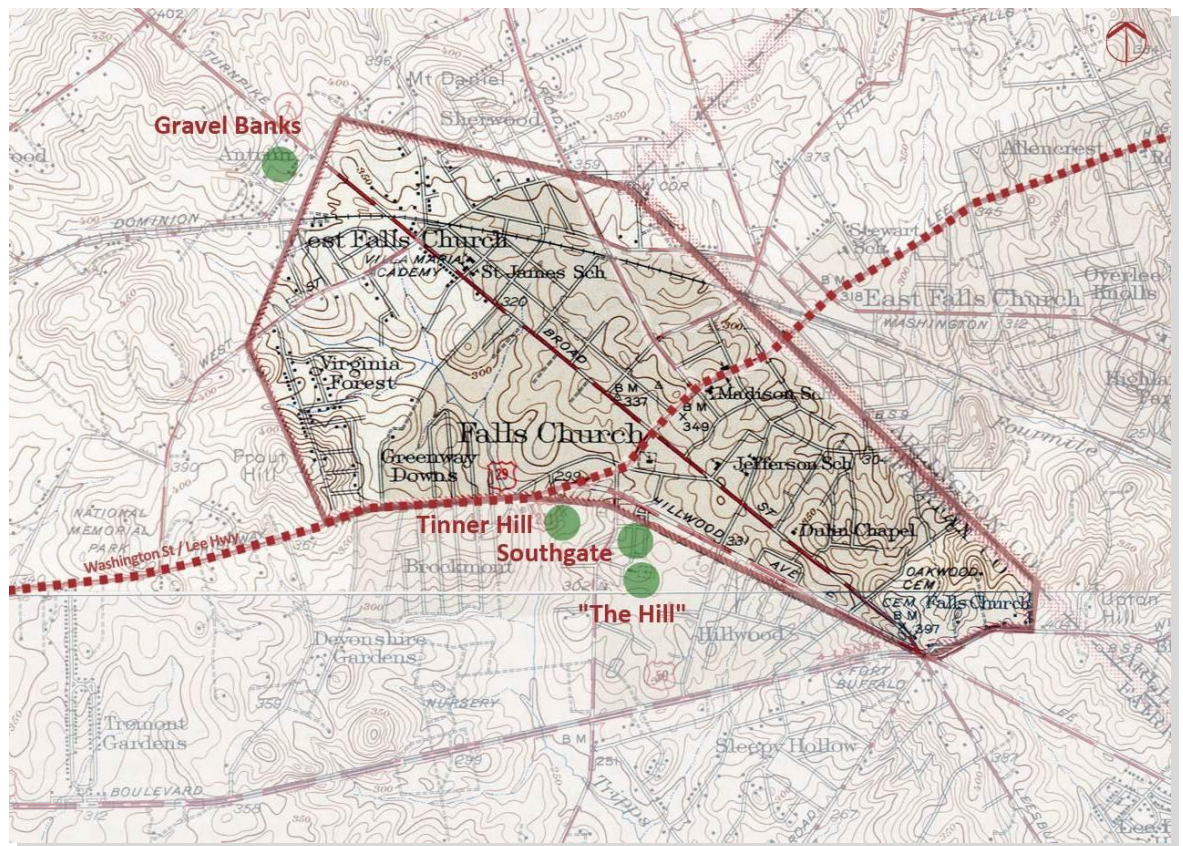
TOWN OF FALLS CHURCH

FAIRFAX COUNTY,
Scale 1200 Feet to the Inch.



Map representing retroceded area, detached from Falls Church City in 1887, showing a large concentration of African-American families. Underlined in green indicates black land owners. Image of base map comes from Atlas of Fifteen miles around Washington, town of Falls Church, plate two, 1879, courtesy of Fairfax Regional Library, Fairfax, Virginia. Not to scale.

During these times, three distinct and segregated black neighborhoods evolved.¹⁴ The first was called Baptist Hill or simply “the Hill”, and it was settled by the freed slaves of the Dulany family, whose land was subdivided for them after the war. The second was Southgate, organized by Mr. Church around two streets: Liberty and Douglass, and the third was Tinner Hill¹⁵. There was also a fourth community – Gravel Banks, that was settled along Shreve Road in the West End of Falls Church¹⁶. The first three areas were approximately adjacent to each other and growing rapidly. By the early 1900s, this settlement was reported to include “probably a hundred cottages with a population of between 400 and 500 ... Many of the little cottages and surroundings indicate industry and thrift in the occupants.”¹⁷ As Andrew Wolf observed, the census taker in 1880 must have begun “his trek through the village in one of [these] communities, because the list . . . commences with 29 black families, or 149 individuals. The striking feature of this group [was] the degree of occupational variation among the working men.” On the list Wolf found “a carpenter, a Baptist minister, a blacksmith, a wheelwright, several schoolteachers, and even enterprising banker.”¹⁸



Map representing the four African-American communities, settled after Civil War in Falls Church area. All of them had been retroceded to Fairfax County after the boundaries were established in 1887. Map source: USGS map, 1945. Not to scale.

¹⁴ Netherton, Nan; Sweig, Donald; Artemel, Janice; Hickin, Patricia; Reed, Patrick. *Fairfax County, Virginia. A History*. Fairfax County Board of Supervisors, Fairfax, Virginia, 1978.

¹⁵ *Ibid.*

¹⁶ Gernand, Bradley, E. *A Virginia Village Goes to War. Falls Church during the Civil War*. Donning Company Publishers, 2002.

¹⁷ Wolf Andrew M.D. *Black Settlements in Fairfax County, Virginia During the Reconstruction*. Fairfax County, 1975

¹⁸ *Ibid.*

4) Three Pioneers for Civil Rights on Tinner Hill

Dr. E.B. Henderson and Joseph Tinner are credited with founding the Colored Citizens Protective League (CCPL). Together they, with Mary Ellen Henderson, sought to correct social injustice in their community. Their various backgrounds gave them a complimentary set of skills and awareness that led them to organize their community and had the conviction as Civil Rights leaders to address the Town Council.

Dr. Edwin Bancroft Henderson

Born in 1883, Edwin Bancroft Henderson was a native Washingtonian, with a family line that included enslaved Africans from the Fitzhugh and Williamsburg plantations, Algonquians descending from Chief Mimetou and Chief Logan of Williamsburg, and a Portuguese soldier named Ridogruiz in the Confederate army.¹⁹ Henderson spent most of his childhood living in an integrated neighborhood in southwest DC where some of his playmates were Al Jolson and Kate Smith.²⁰



He spent his summers in Falls Church, where his grandmother owned a general store and a small farm. During the school year, he spent many days after school visiting and watching Congress in action and studying at the Library of Congress. It was there that he learned at an early age about the issues of the day, including Civil Rights. During his summers in Falls Church he learned to work hard and learned some of the serious differences between life in a cosmopolitan city and a rural southern town.

E.B. Henderson. Photo source: <http://www.ivyleaguesports.com/>

In 1904, while teaching during the day at Bowen Elementary School, in Washington, D.C. he attended Howard University Medical School at night to become a physician. The University dropped its night school program and Henderson was no longer able to attend. That summer and for the following two summers, he attended summer school at Harvard University and became the first African-American male to become certified to teach Physical Education in

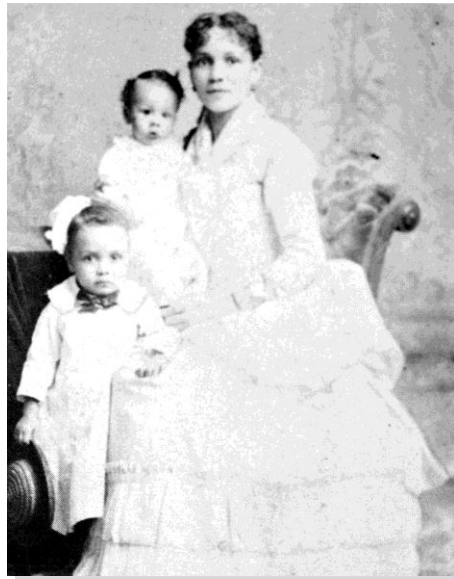
¹⁹ Henderson James, H., Terman M.J. *The Life of Edwin Bancroft Henderson (1883-1977)*.

²⁰ The History of Tinner Hill, Tinner Hill Heritage Foundation, <http://www.tinnerhill.org/history/>

public schools. Returning from Harvard, Henderson introduced basketball to African-Americans in Washington, D.C. in 1907.

Henderson devoted his professional career to the promotion of athletics in the African-American community. He believed that through the discipline of athletics African-Americans could break down the barriers of intolerance, and from 1904 until his death in 1977, he was perhaps the nation's leading figure in establishing equal rights and opportunities for black athletes. E.B. Henderson is known as the "Grandfather of Black Sport History", and many people attribute the rise of organized African-American sports during the 20th century to his work.

In 1910, he published the first in a series of four books titled: "Official Handbook: Inter-Scholastic Athletic Association of Middle Atlantic States" which describe athletic organization within the segregated African-American community.²¹ His 1939 book "The Negro in Sports" was the first compendium ever written about African-American athletics and still stands as the basis for all research in the field. The book was commissioned by Carter G. Woodson.²²



Henderson's first foray into the legal aspect of civil rights came right after he moved to Falls Church. His father was forcibly removed from a railroad car in Falls Church bound for D.C. by a white segregationist who wanted his seat. Henderson secured the legal services of Jacob DuPutron, a prominent white Falls Church lawyer who had been present during the expulsion. Henderson and DuPutron successfully won the court case, and later, DuPutron was hung in effigy from a light pole in East Falls Church.²³

Louisa Mars Henderson with her sons Edwin (standing) and William.

Photo source: Steadman, Melvin Lee, Jr. Falls Church by Fence and Fireside. Falls Church Public Library, Falls Church, 1964.

Perhaps the defining moment in his life-long civil rights career was the response to the Falls Church proposed segregation ordinance of 1914 and the organization of the CCPL and its incorporation into the NAACP. Henderson devoted his free time to promoting the work of the NAACP both locally in Falls Church, in surrounding rural Northern Virginia, Washington, D.C. and ultimately as state President of the Association. His work in equal access for African-Americans in transportation, athletics and education is well documented in many publications.

He is best known for his letters-to-the-editor. In his lifetime he had over 3,000 letters to the editor published, and the Washington Post claimed that he was the most published letter writer in their history. Most of his letters considered civil rights issues, and before civil rights became a popular movement, Henderson was an important voice for change for African-Americans

²¹ Ibid.

²² Henderson James, H., Terman M.J. *The Life of Edwin Bancroft Henderson (1883-1977)*.

²³ Korzeniewski, Ann. *Segregation, Suburbanization and the James Lee Community, Falls Church, Virginia*. George Mason University, Fairfax, Virginia, 1991.

in the entire metropolitan region. His tone was always dignified, but forceful and his letters were also published in newspapers throughout the eastern United States. To honor his work and achievements in this area and to inspire youth to follow this same path, the Tinner Hill Heritage Foundation, along with the Washington Post and Diener and Associates, CPAs, sponsor the annual E. B. Henderson, "Dear Editor" Contest for high school students in Northern Virginia.²⁴

Henderson fought on many other fronts. He fought against police brutality against African Americans in Falls Church, he was instrumental in integrating the entertainment business in Washington, D.C., particularly the Uline Arena in 1944; and he worked with Eleanor Roosevelt on the famous Marian Anderson performance that was banned at the D.A.R.²⁵ Auditorium. In 1937, Henderson began a 10-year battle to integrate the Golden Glove Boxing Tournament. By 1947, Henderson pressured the Washington Post to stop sponsoring the event as a segregated event, which led to its integration.

Mary Ellen Henderson

Mary Ellen Meriwether was born on September 18, 1885 in Washington, DC. Her mother, Mary Louise Robinson Meriwether, taught High School, and her family came from Wellington, Ohio which was noted for its abolitionist views. Her father James Henry Meriwether practiced law and had a business building houses.²⁶

The family owned several business enterprises in the heart of town including a bakery and a barbershop. Her mother graduated from Oberlin College in 1870, and was one the first African American women to graduate from a university in America.²⁷

Mary Ellen's father was born in Kentucky and went to Canada for his early education, and later graduated from the Howard University School of Law. He practiced law, was a builder and worked for the internal revenue.

Mary Ellen was called Nellie by her family and friends and later "Miss Nellie" by her students.²⁸ She attended the M Street High School, in Washington, DC, the first high school for African-Americans. After graduating from high school, she attended Minor Teachers College, a school that trained African American teachers.²⁹

She met Edwin B. Henderson while attending college and after her graduation, she began teaching in the public schools of Washington, until she married Henderson on December 24, 1910.³⁰ At that point she had to resign from teaching because the school system did not allow married women to teach school. The couple moved to Falls Church and lived with Edwin's parents. In 1911 they bought an acre of land and built a home.³¹

²⁴ The History of Tinner Hill, Tinner Hill Heritage Foundation, <http://www.tinnerhill.org/history/>

²⁵ Henderson James, H., Terman M.J. *The Life of Edwin Bancroft Henderson (1883-1977)*.

²⁶ The History of Tinner Hill, Tinner Hill Heritage Foundation, <http://www.tinnerhill.org/history/>

²⁷ *Ibid.*

²⁸ *Ibid.*

²⁹ *Ibid.*

³⁰ *Ibid.*

³¹ *Ibid.*

Mary Ellen agreed to reopen the Falls Church “colored school” which had been closed because there was no teacher. At the James Lee School Mary Ellen taught grades four through seven in



Mary Ellen Henderson. Photo source: <http://www.ivyleaguesports.com/>

one room and for thirty-two years she taught and served as principal. The two-room frame school was overcrowded and - had no indoor plumbing, running water, central heat, or janitorial services. They used cast off books and had few supplies. In spite of those conditions Miss Nellie gave her students a good education.³²

After more than twenty years of lobbying the school board for a new building, she completed a groundbreaking study in 1936, which highlighted the disparity between black and white schools. She mobilized an inter-racial group of supporters and finally was able to convince the school administration to build a new school for African American students. Her study became the basis for legal redress against inequality in the public schools throughout the state.

A political activist, she was the first African American to join the Falls Church League of Women Voters, a founding member of the Women’s Democratic Club, a volunteer with the Girl Scouts for thirty years, and a dedicated community volunteer.³³ She devoted her life to gaining access to quality education and facilities for African American children and civil rights for all. She was the leader each year in the NAACP membership enrollment program of the Falls Church Branch. She played a role in not only the local chapter of the NAACP but was active in the regional and national activities of it as well. To honor her accomplishments, in 2005 the school board for the City of Falls Church named its new middle school The Mary Ellen Henderson Middle School.³⁴

Joseph Tinner

Joseph Tinner was the first president of the CCPL, and the first meeting of that branch was held in his home on Tinner Hill.³⁵

Little is written about him, but it is known he was a skilled stone mason, who lived with a large extended family on the hill his parents purchased and subdivided for their family.³⁶ Each child of Charles and Mary Tinner built their own house on the hill just below the parents’ home. Joseph and most of his brothers cut pink granite out of their quarry at the bottom of the hill and built many buildings, monuments, and stone foundations of wooden buildings in the Falls

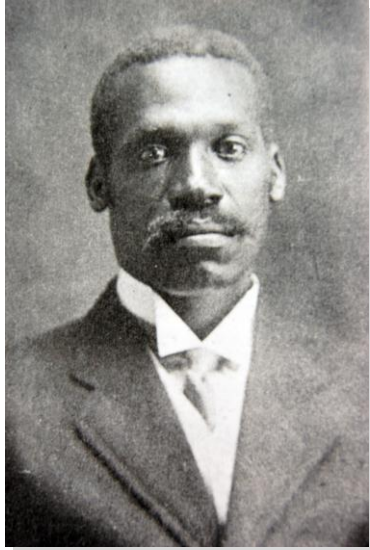
³² Ibid.

³³ Ibid.

³⁴ Ibid.

³⁵ Gernand, Bradley, E.; Netherton, Nan. *Falls Church. A Virginia Village Revisited*. Walsworth Pub Co, 2000.

³⁶ The History of Tinner Hill, Tinner Hill Heritage Foundation, <http://www.tinnerhill.org/history/>



Church area.³⁷ Their artistic specialty was the arch. Joseph B. Tinner was known as the most respected and sought-after stonemason in the region.³⁸ While many of his monuments and buildings were built to last hundreds of years, they were all destroyed, mostly in the 1950s, '60s, '70s and today all that remains of his work as stonemason are the foundations of structures.

Joseph B. Tinner, unknown year. Photo source: Gernand, Bradley, E.; Netherton, Nan. Falls Church. A Virginia Village Revisited.

Tinner was a deeply religious man (Methodist), strong, and bore a confidence that came from a supportive extended family.³⁹ He was widely recognized as a leader of people and a powerful speaker. At the formation of CCPL, Tinner was elected as the leader of the group to respond.⁴⁰ Minutes of the first and ensuing meetings indicate that he spoke before the town council, church groups, and other organizations throughout Northern Virginia.⁴¹ He was both the voice and the "presence" for the rights of African-Americans. His leadership in civil rights continued up to his early death in 1928, the cause of which is not documented.

Joseph Tinner has been honored by the Fairfax Branch of the NAACP with a plaque honoring him and his work at the base of the Tinner Hill Monument.⁴²

³⁷ Ibid.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² The History of Tinner Hill, Tinner Hill Heritage Foundation, <http://www.tinnerhill.org/history/>

5) Attempts at Legal Segregation and the formation of the Colored Citizens' Protective League (1914-1918)

In 1914-15 the town of Falls Church sought to pass legislation that would prohibit black citizens from purchasing any new property within the town boundary. This would have confined African Americans to a small section of town, even though they lived beside white neighbors at the time. In response to this legislation, Henderson and Tinner organized the CCPL and successfully fought off this second attempt of segregation.

Throughout the Colonial, Revolutionary, Federal, Civil War and Reconstruction eras, African and Euro-Americans lived adjacent or in close proximity to each other in Falls Church. In the late 19th century, with the rise of Jim Crow laws and the Ku Klux Klan, there was a growing sentiment among Euro-Americans that African-Americans should not be allowed to reside near them. In 1890, the Town of Falls Church Council voted to cede over 1/3 of its jurisdiction back to Fairfax County because most of the residents were African-Americans.⁴³

On November 9, 1914, Mayor John B. Herndon reported at a Council meeting that he "had been informed that a Negro had rented or was about to rent property at West Falls Church and thought the Council should adopt a segregation ordinance." After a discussion that was not recorded, Dr. Reginald Munson of Munson Hill and Samuel Styles of Cherry Hill introduced the Town's first segregation ordinance, making it unlawful for any person to sell or rent land or dwellings to the "negro race" within a certain area.⁴⁴

*"Be it enacted by the Town Council, Town of Falls Church Va. That it shall be unlawful for any person or persons to sell land or dwellings to the Negro race in what is known and designated as the Third Ward of the Town of Falls Church VA. Any person or firm violating this ordinance shall be subject to a fine of not less than \$100 no more than \$500 for each offence."*⁴⁵

At the time, Falls Church was divided into three wards, and the area known as West Falls Church was in the third ward.⁴⁶ This was during the time of Jim Crow laws which mandated racial segregation in all public facilities with "separate but equal" status for black Americans. In light of the redrawing of the town boundary in 1890, this would have been the second official act segregating the African American community from the white community. Munson and Styles voted in favor of the Ordinance, while Council members Gould, Nourse, and Harmon, voted against it, so the measure failed to pass.⁴⁷

On December 14, 1914, it was reported at the Council meeting that there was a state law that allowed local jurisdictions "to provide for designation by cities and towns of segregation districts for residence of white and colored persons."⁴⁸ The state code stated "the preservation of the public morals, public health and public order, in the cities and towns of this commonwealth is endangered by the residence of white and colored people in close proximity to one another."

⁴³ Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*. GW University, 2000.

⁴⁴ *Town Council of Falls Church minute Book, Nov. 9, 1914 Town Council Meeting Minutes* (Falls Church Public Library Local History Collection Microfilm) p. 214

⁴⁵ Ibid.

⁴⁶ Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*. GW University, 2000. Page 6.

⁴⁷ *Town Council of Falls Church minute Book, Nov. 9, 1914 Town Council Meeting Minutes* (Falls Church Public Library Local History Collection Microfilm) p. 214 in Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*.

⁴⁸ Ibid.

The ordinance declared that a map must be drawn and publicized six months following the passage by local officials and that the ordinance went into effect one year following passage.⁴⁹

“According to the census taken by the segregation committee, instructed by the Town Council, as of January 15th 1915 this district having a population of 1212 white and 113 colored residents is hereby declared a district for the residence of white persons.”⁵⁰

The Falls Church Town Council had successfully passed a second segregation ordinance, following the Virginia law, to divide the city into areas reserved for either white or black citizens. Black families who lived in the white districts would be allowed to remain, but could only sell their homes to white families. The ordinance called for a map to be drawn shortly thereafter showing the boundaries of segregation in districts No. 1 and No. 2.⁵¹ The ordinance itself would not go into effect until January 15, 1916, per the one year waiting period of the Virginia Statute.⁵²

Dr. Henderson had his own idea for why the council had created this new ordinance. In a letter to W.E.B. DuBois dated January 20, 1915, he wrote that “the only provocation apparent, is based upon a few incidents in which owners of unimproved or improved property have urged quick sales by threatening to sell to colored people.”⁵³ This is another perspective that adds to the complexity of the segregation ordinance and sheds light on the concern for property values at the time. Political, racial and economic concerns all seem to have factored in these decisions. At stake is the injustice that jeopardized black civil rights and land ownership.

Concern over the proposed ordinance was growing and on January 11, 1915, a delegation of African-American citizens, CCPL was led by Joseph Tinner and Dr. E.B. Henderson. They read papers objecting to the ordinance to the Town Council. The Town Council minutes record that “a representative of the colored citizens” came to protest the segregation ordinance,⁵⁴ but the Council apparently did not respond to the objections and passed legislation strengthening the segregation ordinance. The new ordinance passed 4-1, with Council member Harmon voting against it. Within a week, the CCPL met at the home of E.B. Henderson and agreed to contact the NAACP and prepare a letter for Town Council.

During these times, E.B. Henderson, worked in D.C. but lived on his farm with his family in Falls Church. His grandmother, Louisa Henderson owned and ran a popular store in the 100 block of South Washington Street. Joseph Tinner lived with his family on Tinner Hill just a short distance away from Henderson. As a stone mason, he received the majority of his livelihood working for people who lived in Falls Church. By protesting the actions of the majority of citizens in Falls Church these two men were putting their lives and their families' livelihoods on the line.

Historically, this was not the safest time for black citizen, because the Ku Klux Klan had a strong presence in this area. Crosses are known to have been burned on the corner of West Broad and South Washington Street behind the home of Merton Church and also on South Maple Avenue on the property of E. B. Henderson.

⁴⁹ *Acts and Joint Resolutions of the General Assembly of the state of Virginia* (Davis Bottom, Superintendent of Public Printing: Richmond) 1912, p. 330 in Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*.

⁵⁰ Minute Book, June 28, 1915, p.232. in Mercer, Ann, L. *Tinner Hill and the Segregation Ordinance of 1915*

⁵¹ Minute Book, January 11, 1915, p. 218 in Mercer, Ann, L. *Tinner Hill and the Segregation Ordinance of 1915*

⁵² Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*. GW University, 2000. Page 23.

⁵³ Edwin B. Henderson to W.E.B. DuBois, January 20, 1915, Falls Church Public Library Local History Collection, Virginia in Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*. GW University, 2000. Page 10.

⁵⁴ Minute Book, January 11, 1915, p. 218

Feeling that he needed additional support for his rural group, Dr. Henderson wrote to his friend, W.E.B. DuBois, and told him about the situation and asked if he could organize the CCPL into an affiliate of the NAACP that DuBois had started about five years earlier.

Even though Dr. Henderson was already a member of the Washington Branch, DuBois and his staff appeared to have reservations about allowing a rural branch to set up office in such a dangerous area. On February 1, 1915, The Secretary of the NAACP wrote to Dr. Henderson, and sent him information on how to organize a branch in Falls Church. He was told that when enough people could be formed to organize the branch, then the board of the NAACP would consider the request.⁵⁵

While being assisted in an unofficial way by NAACP lawyers, the civil rights work in Falls Church was conducted under the title of CCPL or the "Committee of Nine,"⁵⁶ the original number of members. This meeting was held at Tinner's house and officers of the League were selected. Tinner was made president, and Dr. Henderson became secretary. "Characteristically, E.B. encouraged the mature and long-time residents to take the leading position while he, as the organizer and promoter, took a subordinate position as secretary, because he knew he would have to be responsible for most of the contacts and correspondence."⁵⁷ They would not be legally affiliated with the NAACP until 1918.

On June 28, 1915, a special meeting of the Falls Church Town Council accepted the boundaries that would separate "white" from "colored" sections of Falls Church. Thirty-two percent of the population of Falls Church was African-American and would be confined to about 5% of the land.

The next day, in response to this, the CCPL met and sent letters of protest to Councilmen and to local businessmen, such as Horace Brown, owner of Brown's Hardware Store and local churches. The CCPL targeted businesses as 32% of the population did business with the local stores. Furthermore the CCPL retained Councilor T.L. Jones of Washington, D.C. to handle their case against the Town of Falls Church.⁵⁸

On October 19, 1915 the Town Council received a letter from the Fairfax County Circuit Court judge who issued a rule against the town on the segregation ordinance at the instance of T.L. Jones, a colored attorney. The Town Council then hired William Ellison to defend their interests. The Falls Church Town Council sent its response acknowledging that the Court overrides the Town Council's authority to segregate the community.⁵⁹ The Falls Church Segregation ordinance which was originally passed on January 15, 1915 and scheduled to be enacted 12 months later, in 1916, was never enforced.

This milestone was to be overshadowed by a set-back, just six months later. Council received an order of the court from Fairfax, referring to a court case brought by "E.B. Henderson, et. al. Petitioners vs. the Town of Falls Church, VA, Defendant." This time the court weighed in favor of the segregation ordinance.

On October 20, 1915, The Town of Falls Church printed the "Segregation Districts" on page 40, Section 87 of its laws. The CCPL continued to challenge the now official law that was to take effect the next year.

⁵⁵ NAACP secretary to Edwin B. Henderson, February 1, 1915, Falls Church Public Library Local History Collection, Virginia in , Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*.

⁵⁶ Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*. GW University, 2000. p. 14

⁵⁷ Henderson, James H.M. and Betty F. Henderson. *Molder of Men: Portrait of a "Grand Old Man" Edwin Bancroft Henderson*. New York: Vintage Press, 1985 P.14.

⁵⁸ Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*. GW University, 2000. p. 18.

⁵⁹ Minute Book, October 19, 1915 p. 242 in Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*.

Finally, on November 5, 1917, the Supreme Court ruled in *Buchanan vs. Warley* that no state or municipality in the United States could create segregation districts.

While the Federal government's decision made the Falls Church ordinance null and void, there was no evidence that it was rescinded. (When the Town of Falls Church became a City in 1948, a new set of laws did not include the segregation ordinance. In the late 1990's, the City Council officially rescinded the law and granted a full apology to the citizens of Falls Church.)⁶⁰

In a May 9, 1918 letter from E.B. Henderson to the New York office of the NAACP, stated that as a result of the activities of the CCPL, the segregation law had never been enforced. Interestingly that same month, Mayor Herndon tendered his resignation, and no reason is given for his doing so. We can only imagine the satisfaction that Henderson and Tinner felt for this hard won victory. In that same letter, he repeated an interest in the CCPL becoming an official branch of the NAACP, and at this time the national offices agreed. The office agreed that they had proven their capabilities to succeed and to survive.⁶¹

On June 18, 1918, the branch met officially for the first time and elected Joseph Tinner as the President and E. B. Henderson as the Secretary and sent the application to headquarters. The application was approved by the national headquarters on July 17, 1918.

Much has been written about Henderson's dedication to civil rights up until his death in 1977. What we know about Mr. Tinner was that he was a spokesperson and leader of the groups. Dr. Henderson was the writer and behind-the-scenes organizer. Henderson's wife, Nell, was known as the promoter who canvassed the area, recruiting members and supporters.⁶²

The local branch in this rural setting is considered the first rural branch of the NAACP from its inception, and the branch continued to fight for the civil rights of African-Americans. Its members spread their highly-organized and legal methods to other rural localities in Northern Virginia. Other rural branches opened in ensuing years, eventually spreading throughout the South.

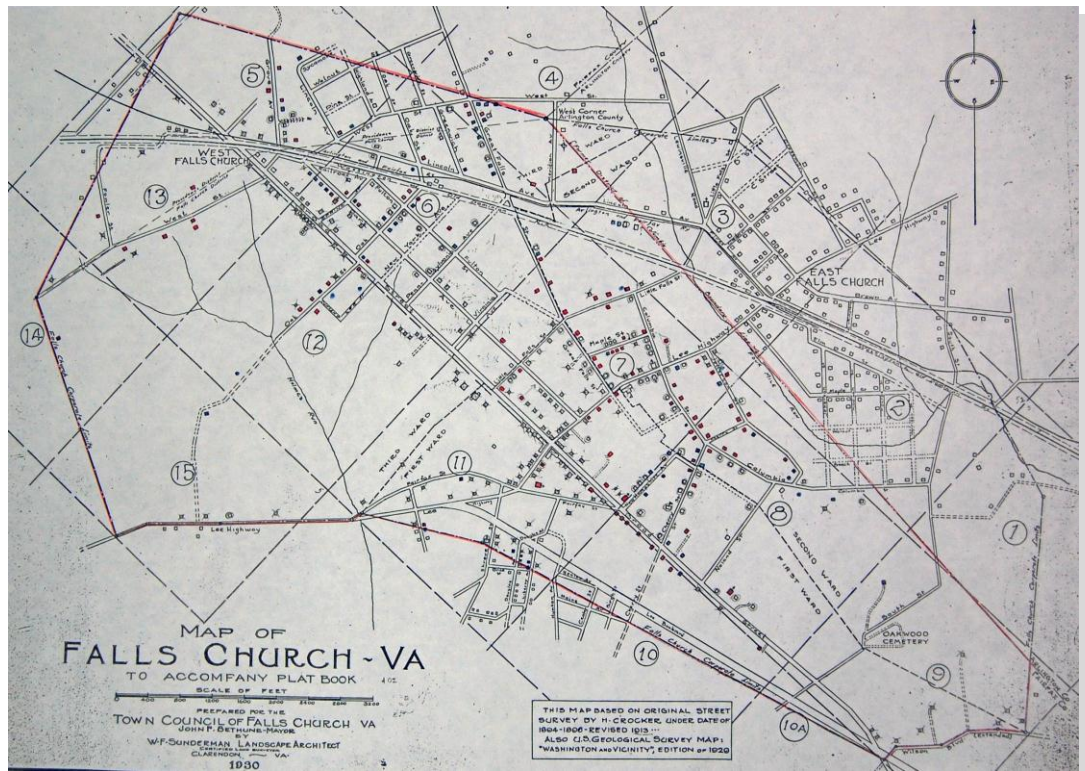
⁶⁰ Knaebel, Ernest. *United States Reports: Cases Adjudged in the Supreme Court at October Term, 1917* (the Bank Law Publishing Co.: New York) Vol.245, 1918.

⁶¹ *Ibid.* p. 23.

⁶² Mercer, Anne, L. *Tinner Hill and the Segregation Ordinance of 1915*. GW University, 2000.

6) Construction of Lee Highway

In the 1920s Lee Highway was constructed along the existing portion of the Fairfax Road, and a second road, Lee Boulevard (today's Hillwood Avenue), is shown along the southeastern border of the town in 1930. Lee Highway ran parallel to the southwestern side of the "new" town boundary, before bending northeast on its way towards Washington. A section of it was redirected to the south of Fairfax Road (green area) and this portion was built across property owned by African American land owners Harriet Turner and George Brice. In time, as both roads developed and increased in size, they further divided the African American community from the commercial center of town. Tinner Hill Road itself was divided into two portions. There is a corresponding map that shows it appearing in 1930, which may indicate that it was constructed as an alternate route within the same decade as Lee Highway.



Map of Falls Church in 1930 representing newly constructed Lee Hwy, and Lee Blvd (later Hillwood Avenue) that runs parallel to the Falls Church Corporate limits boundary (in red). Image of map courtesy of Mary Riley Styles Public Library, Falls Church, Virginia.

As with the relocation of the town boundary in 1890, there is no concrete evidence that the roads were located intentionally to isolate or fragment the African American community, and in the beginning the new roads may not have had that effect, but today they are wide, carry much traffic, and contribute to the feeling of isolation at Tinner Hill. It is worth looking at the evidence of maps and the story of the construction of Lee Highway to understand these issues.

The Lee Highway Association was attempting to build a coast-to-coast highway across the southern United States to be named in honor of Robert E. Lee, as a companion to one being built across the northern tier of states in honor of Abraham Lincoln.⁶³ One objective was to provide travelers with a highway that was passable in all seasons, but it was also anticipated to

⁶³ Germand, Bradley, E.; Netherton, Nan. *Falls Church. A Virginia Village Revisited*. Walsworth Pub Co, 2000. p.103

bringing commercial and economic prosperity to the area. Sensing an historic opportunity, Falls Church's civic leaders convinced the Lee Highway Association to reroute the proposed road through the town.⁶⁴ They organized a local branch of the association to rally efforts, paid substantial subscription fees, and arranged large-scale private financing to get the road built. The road they proffered consisted of worn-out pavement for a mile east of the village center, while west of the town, between Falls Church and Fairfax Court House, it was a narrow dirt track reliable only in dry weather.⁶⁵

The map of 1904 below shows a distinct separation between the homes and businesses in the center of town and the homes clustered in the Southgate and Tinner Hill community. This open swath of land at the base of the hills was owned mostly by black landowners, and this is the land on which the roads were built. Several properties were divided, including E.B. and Mary Ellen Henderson's property. They moved their house further to the north of their property away from the new road. It might have been more pragmatic for the town to put the roads where the least amount of construction was needed, but in light of the boundary relocation in 1890 and the attempt to officially segregate the town in 1914, it seems likely that there were underlying racial motives as well.



1904 map representing the significantly larger area of white land owners concentrated around the town center (larger area). Smaller circles indicate a cluster of African-American communities separated from the town center and outside of the border. Green area represents distance between Fairfax Court House Road, and the future path of Lee Hwy (constructed in 1922), cutting through the area. Tinner Hill is the area south of the boundary. Image of map source: Wrenn, Tony, P. Falls Church: History of a Virginia Village. Historical Commission of the City of Falls Church, Falls Church, Virginia, 1972.

Two factors to consider are the effects of construction and widening of the road itself, and the resulting commercial development that would follow. As evidenced by the Henderson's experience, road construction impacts property, and wealthier white residents probably did not want their properties affected. A photo of the road taken circa 1926 (the actual location of the section is unclear) shows a finished section of Lee Highway. By today's standards, this was a modest road, and does not seem to be the great separator of communities that would develop

⁶⁴ Ibid.

⁶⁵ Ibid.

in time. Evidence of these values shows up later, however, between the years of 1919-1938 when Lee Highway was being widened to three lanes. This construction was of great concern, and protest against it was also great, because many town citizens wanted to save the trees along it. Nonetheless, the street was widened to 40 feet, and the trees lining Broad Street were cut and replaced with Pin Oaks and Chinese Elms, which still line the streets today.



Lee Hwy between Falls Church and Fairfax Court House in Virginia c.1926.
Photo source: U.S. Department of Transportation, Federal Highway Administration, Highway History
<http://www.fhwa.dot.gov/infrastructure/john06.cfm>

The new roadway was expected to create new economic growth. *Falls Church. A Virginia Village Revisited* records the citizen reaction to the newly constructed Lee Hwy: “ - real estate agents reported ‘one thousand per cent increase in sales and one hundred per cent increase in value’ of property along the new highway. Yes. Falls Church citizens paid a lot of money to garner the highway, but, according to the mollified town banker, Merton E. Church, ‘WE NEVER MADE A BETTER INVESTMENT’.”⁶⁶ It is unlikely that the location was chosen so that the black landowners would profit from new development along the roadway, and at present there is no evidence of the original landowners being the recipients of the boom in property values.

⁶⁶ *Ibid.*

7) Tinner Hill Historic Sites

Today, three sites serve as historic reminders of the events of 1914-15 and the larger African American community of the time. Two are the sites of Tinner's home and the Henderson home and one is the site of the Tinner Hill Arch constructed to commemorate the events and the community.

106-108 Tinner Hill Road

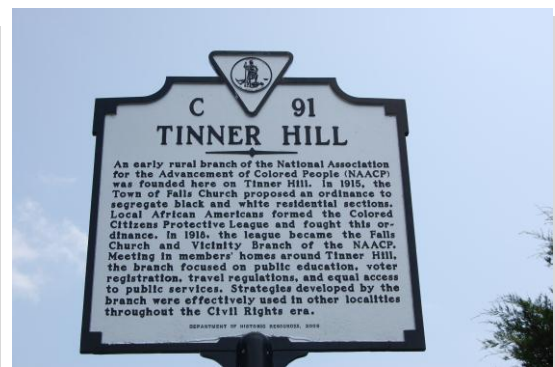
The first of the three historic sites is the former home of Joseph and Mary Tinner. The home no longer exists and is said to have been destroyed in the 1960s but there is no documented evidence as to why. Today, when you turn onto Tinner Hill Road, the hill immediately rises, and the other original Tinner family homes, including Charles Tinner's, appear on both sides of the street. Most appear to have been renovated and added onto, but a photograph of Charles Tinner's house in 1920 gives a sense of what the homes must have looked like at the time of the formation of the CCPL. Immediately to the right is a noticeably open grassy area where Joseph Tinner's house once stood. Today all that remains is a buried foundation. A short distance ahead, the straight road crests the top of the hill then descends down, terminating in a large cul-de-sac, which was created to support emergency vehicle access and to bring the private, single-family owned property, up to code during the area's renovation in the 70s and 80s.



Currently, all the individual properties on Tinner Hill are under one deed, held by the Charles Tinner Estate. Although it is unclear when the land was first subdivided into individual lots for his children, a map of 1930 shows that this division had taken place. His home at the top of the hill is inhabited by the seventh generation of the Tinnings.

Charles Tinner residence, at 107 Tinner Hill Rd. circa 1920. Photo source: Gernand, Bradley, E.; Netherton, Nan. Falls Church. A Virginia Village Revisited.

Prior to the Civil War, the site was also home to enslaved people who worked on the Dulany Plantation. Therefore, African American families have lived here through the eras of slavery, emancipation, Jim Crow, segregation, and desegregation. The area is designated by the Commonwealth of Virginia as one of only thirty-one African American historical sites in the state. It was given a Virginia State Historic Marker in 2006 and is one of only two state historic markers in the city.



Left: Frank Tinner (relative of Joseph Tinner) with wife Edna on Tinner Hill, circa 1920. Photo source: Gernand, Bradley, E.; Netherton, Nan. Falls Church. A Virginia Village Revisited. **Right:** Tinner Hill Virginia State Historic Marker. Anna Buczkowska, 2011.



Residential Sanborn map for the Tinner Hill and surrounding areas dated 1946. Image of map courtesy of Mary Riley Styles Public Library, Falls Church, Virginia.

307 S. Maple Ave.

The second of the historic sites is the former home of Dr. E. B. Henderson and Mary Ellen Henderson. The Henderson home, with its surrounding land, survives and is occupied by Dr. and Mrs. Henderson's grandson, Edwin B. Henderson, II and his wife, Nikki Graves.⁶⁷ Apart from a few upgrades and modifications including a car port added on the side, this is the same Sears kit home built in 1913.

The current position of the house is not original. It was first built at the southern end of the lot and faced south. With the construction of Lee Highway in 1922, the new road was cut adjacent to the home, so it had to be moved further north on the lot to avoid damage. This road divided the Henderson property causing it to straddle both sides of the new highway. The following illustrations show plats from the 1950s, where the property was divided into two parcels. Another drawing shows commercial development, between the house and Lee Highway, and a Sanborn map of 1946 shows the house facing north, as it does today, presumably to face away from the backs of the commercial establishments. Henderson records indicate that the house was turned to face north in 1950, and it is likely that the 1946 map was altered at that point, which may explain the discrepancy in dates.

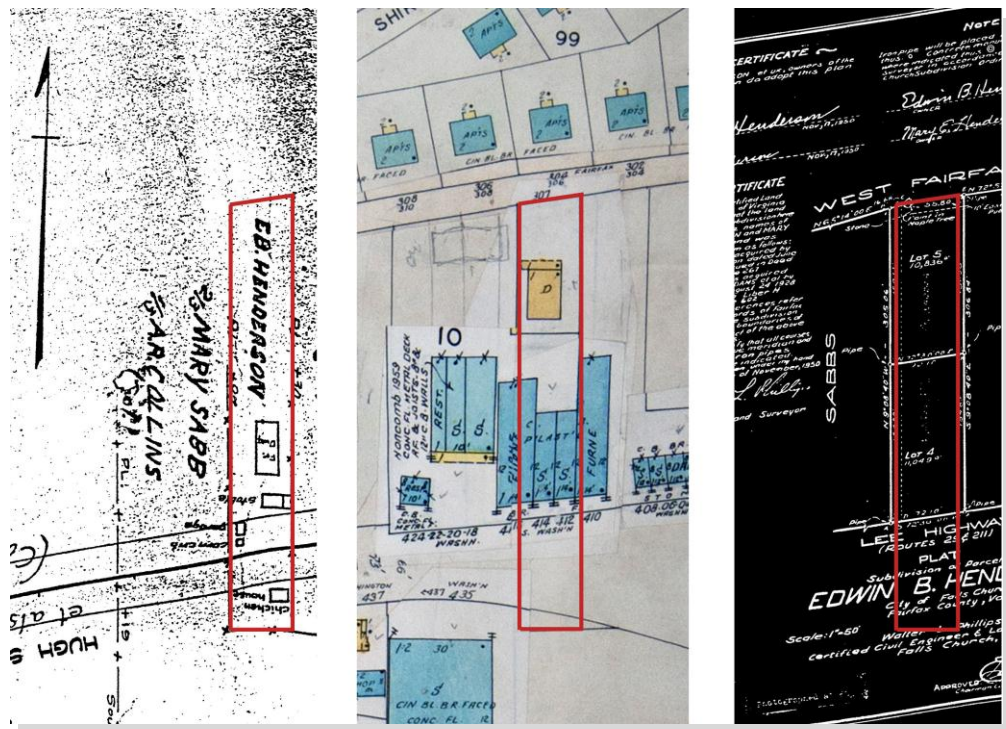
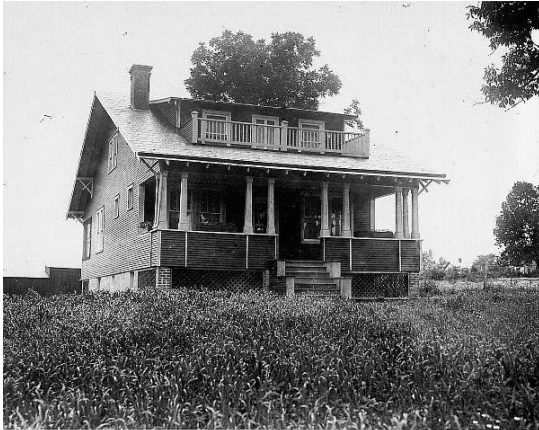


Image of maps courtesy of Mary Riley Styles Public Library, Falls Church, Virginia.

Combined image of three plats of the Henderson house, representing the property lines changes during the Lee Hwy construction in 1922 (left), in 1946, when the house was already turned to face south (center), and a plat with final changes shown in 1950 (right).

⁶⁷ The History of Tinner Hill, Tinner Hill Heritage Foundation, <http://www.tinnerhill.org/history/>

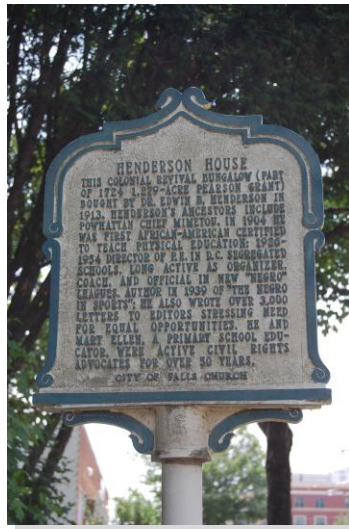
Today the home is well kept and the landscape surrounding it in the front is quite different from earlier photos. The property is filled with perennials gardens and mature trees.



Early photo of Henderson House at 307 South Maple Avenue, then called Fairfax Street.



The Henderson House in early days (left), and in summer 2011. Photo source: Anna Buczkowska, 2011 (right), Falls Church City's Online Community Newspaper <http://fallschurchtimes.com/26739/henderson-house-recommended-for-national-historic-register/>



The historic marker of the Henderson House. Anna Buczkowska, 2011.

Tinner Hill Arch

The third site of importance is the Tinner Hill Monument built in 1999 to commemorate the events that led to the creation of the NAACP Chapter. The Tinner Hill Heritage Foundation, a member of the Virginia African American Heritage Trail, erected this fifteen foot monument, also called the Tinner Hill Arch, to honor the men and women of Tinner Hill who formed the first rural branch of the NAACP.

The Monument stands at the corner of South Washington Street and Tinner Hill Road. The arch was built of pink granite (trondhjemite) that was originally quarried at the base of Tinner Hill by the Tinner family. The stone used for this arch was gathered over a two year period from properties around Falls Church. When many of the stone buildings of Falls Church were destroyed in the mid-20th century, families gathered the remaining stone for their yards to build walls. Over 30 property owners of Falls Church kindly donated these stones to be used in the monument.



Photos of Tinner Hill Monument located on the corner of S Washington St and Tinner Hill Rd.
Anna Buczkowska, 2011.

According to the Tinner Hill Heritage Foundation, *“The arch was the chosen form of the monument for three reasons. First, the arch was the specialty of Joseph Tinner and his brothers. Second, the arch is symbolic of two pillars bend toward each other and providing each other with greater strength. This symbolism related to the two “so-called races” and to the combined strength of Joseph Tinner and E.B. Henderson working together. The arch is also symbolic of entering another world, as you walk through it. The third reason for the arch is the simple uniqueness and beauty of the design. To witness this stand-alone arch, amid the commercial world is to see beauty and strength where it is otherwise challenging to see. That beauty and strength commemorates the civil rights leaders of Tinner Hill”*⁶⁸

The design was prepared and the stone was cut at the Tinner Hill Road cul-de-sac 100 yards from the site at the bottom of the hill. After each stone was cut by stone mason Mr. Morgan, it

⁶⁸ The History of Tinner Hill, Tinner Hill Heritage Foundation, <http://www.tinnerhill.org/history/>

as delivered with a hand cart up the hill, across Route 29 and to the site. A 30-minute film, *The Making of a Monument* by Dave Eckert provides a unique view of this process.⁶⁹ Melvin Lee Steadman Jr., author of *Falls Church by Fence and Fireside* writes, "The Falls Church Quarry, formerly known as Tripp's Quarry, was opened late in 1880 under the auspices of the late Mr. Silas Tripp, who owned the land. Later, 'Uncle Charles' Tinner, a highly respected colored citizen, extracted stone there and some called it 'Tinner's Quarry'. The stone in the Falls Church Bank, Falls Church Presbyterian Church, and the 1909 building of the Columbia Baptist Church came from the Quarry".⁷⁰

⁶⁹ *Ibid.*

⁷⁰ Steadman, Melvin Lee, Jr. *Falls Church by Fence and Fireside*. Falls Church Public Library, Falls Church, 1964.

8) Conclusion

Tinner Hill witnessed significant progress for many individual African Americans during the post-war years but it came at a cost. The larger change in the terrain including construction of the new Lee Highway in the early 1920s, and black-owned land and personal property was sacrificed. Whole neighborhoods were divided, separated and segregated from the town's central commercial district. This change in the landscape may have supported the 1914 proposed segregation ordinance which would have prohibited blacks from buying any new land within the town of Falls Church.

Previous to this, the 1890 gerrymandering of the town's borders suggested a more political tone. It essentially excluded the majority of the black citizens who lived in the areas of Tinner Hill and Southgate and were Republicans. This border change meant that they would no longer be able to vote in Falls Church.

With the support of black leaders such as Henderson and Tinner, brave men and women gained a voice, fought for their freedom and justice, and in the end triumphed over the proposed 1914 segregation ordinance. The historic information on the sites of Tinner Hill and the Henderson House shed light on the more complicated events that played out there, and give us an insight on the individuals that resisted the Town Council's efforts and eventually formed the first rural branch of the NAACP.

In the end, these historical efforts may not paint a truly successful picture. We may never know the full reasons for any of these events mentioned in this report, and in fact it seems to be a combination of many factors. The neighborhood known as Tinner Hill, due in part because of its private ownership, may have suffered economically and seems to have become further isolated from the city. Now only odd remnants remind us of a more intact community that once existed. The Henderson House, having been physically moved two times in fifty years, is a standing reminder of the Civil Rights Battle. It is currently privately owned and occupied by Henderson descendants. The House is open to the public by appointment to researchers, educators, students and community members.

In 1999, the Tinner Hill Heritage Foundation erected a pink granite archway memorializing the founders of the Falls Church NAACP. The design of the monument by local artist John Ballou honors Tinner, a stone mason who mined pink granite at the base of the hill on his family's farm on Tinner's Hill. His work was seen all over the town of Falls Church, including the Falls Church Bank, the Presbyterian Church and a gas station at the crossroads of Lee Highway and Leesburg Pike. His finest gothic arch, at Oakwood Cemetery along Leesburg Pike (Route 7) in Falls Church, was demolished to make way for a car dealership that opened in 1964.⁷¹

⁷¹ Virginia, African American Heritage Program <http://www.aaheritageva.org>

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