

TRANSCRIPT OF A TAPE RECORDED INTERVIEW

WITH DR. E. B. HENDERSON

1962

NVDHP

INDEX TO E.B. HENDERSON INTERVIEW - 1962
Parts I through IV

HEPIM

Fall, Frank (State Senator), letter to Henderson.....I:10

Belle Aire.....I:8-9

Black Christian churches, historic background & present influence..II:2-5; IV:3-4, 12.

Black citizens in Falls Church.....IV:1 & ff

Black slum areas and underprivileged in Washington, D.C., present.....IV:11-12

Broadwater, Charles, colonial raid against Indians in Falls Church area.....III:4-5

Bruen, builder of Bruen Chapel and original location, Ferrifield.....I:6

Bus lines, beginnings in Falls Church.....I:13-14

Camp Alger (Spanish-American War), legend of Captain Little's daughter.....III:4-5
described during active days.....IV:6-7

Camp meetings in Virginia, religious examples and political forums.....II:2-3

Chimney House, first house in Falls Church.....IV:14-15

Christian churches in black history: slavery days to the present.....II:2-5
educational aid.....IV:2
ministers as leaders.....IV:9

Crossman Methodist Church.....I:1-2

Crossman's Grove, as political rendezvous.....IV:5

Colored Citizens' Protective League, forerunner of NAACP.....IV:9

Church, M.E., associated with the railroad.....I:11, 13
as a Falls Church businessman.....IV:14

DeFutron, Falls Church lawyer who represented Henderson's father.....I:13-14
owner of land holding original D.C. boundary stone.....IV:17

Education of blacks, by Christian ministers.....IV:2
vocational, by slaveowners.....IV:1
public school system.....IV:10

WOMAN
WOMEN

Henderson, Dr. E.B.
1962

15.10

Fairfax Street, Falls Church.....I:1; III:7

Falls Church, blacksmith shop on Fairfax Street.....I:1

 roads, 1910-22.....I:2

 town council, segregation issue, 1915.....II:1

 growth and contributions of black citizens.....Part IV

Fitzhugh family.....I:4

Flash floods on Sleepy Hollow Road at Tripp's Run.....I:3, 5

Foote, Fred, Jr.....I:16; IV:1, 12

Foote, Frederick.....III:2-3,5; IV:1

Fort Buffalo, relics of Civil War.....III:5-6

Free Black records of pre-Civil War times.....III:3

Galloway Methodist Church.....IV:3-4

Gibson, "Bunny", lawyer for E.F. Henderson.....I:10-11

Graban, Union Army doctor, owner of part of National Memorial Cemetery.....III:3

Grange Hall, location and influence of Grange locally.....II:5-6

Gundry School for Retarded.....IV:7

Hargman's Tree, Falls Church.....III:6

Henderson, Dr. Edwin Bancroft, harrassment for civil rights activities.....I:14

 personal life and European tour.....I:7;II:7

 land ownership.....III:3-4, 7; IV:1 and ff

 Indian ancestors and Foote family relationship.....III:5-6

 NAACP activities.....IV:9-10

 childhood visits and farm home in Falls Church.....IV:17-18

Henderson, Mrs. E.P.,civic work/Girl Scouts.....I:15

 career in education.....IV:13

Henderson, Dr. E.F.....I:8

REFERENCE INDEX: 1962 INTERVIEW - 3

Henderson, Eliza, grandmother of E.F. Henderson.....I:11; III:1; IV:4, 14

Henderson, James.....I:7

Hicks, Andrew, Indian ancestor of Foote/Henderson family.....IV:17-18

Indian ancestry of Foote/Henderson family.....III:2-5

Indian ruins and relics.....III:5-7

Indian trails as roads in Falls Church area.....I:2; III:7

Johnson, Harold, M.D., black Falls Church doctor.....IV:10

Kerns farm, remains in Sleepy Hollow area.....I:9

Ku Klux Klan in Falls Church, activities of harrassment.....I:14

Lawsuit arising from railroad station incident, 1915.....I:13-14

Lee family.....I:5

Lee Highway, past (1922) to present (1962).....III:7; IV:15-16

Logan, Chief John, Indian ancestor of E.F. Henderson.....III:4-5

Luttrell-Lothrop marriage.....I:17

Merrifield, comments on horses and owners 30 years ago.....I:6

Munson of Munson's Hill, planter of raples in Falls Church.....IV:15

Mimou, Indian ancestor of Footes and Hendersons.....III:4-5

National Memorial Cemetery, Falls Church, ownership of land..... III:3-4
description during Spanish-American War.....IV:7

New England citizens of Falls Church.....IV:14, 16-17

Norment, owner of farm later Memorial Cemetery.....IV:6-7

HENDERSON INDEX: 1962 INTERVIEW - 4

Old Dominion Railroad, commuter route to Washington.....	I:12

Politics, Falls Church, tactics for obtaining black support by Henderson.....	II:3
ministers and teachers as leaders	II:4
pre-election parades and barbecues, late 19th-early 20 centuries.....	IV:5
exclusion of negro voters from Falls Church corporate boundaries.....	IV:6
two-party system in Falls Church.....	IV:5
negroes as town officials.....	IV:1-2, 5-6
first segregation ordinance attempt.....	IV:9
NAACP.....	IV:9-10

Face relations in Falls Church.....	I:10
transportation.....	I:13-14
residential segregation and housing.....	IV:9-11
education.....	IV:13
Railroads from Falls Church to Washington.....	I:11-12
Ravensworth.....	I:4-5
Ravenwood.....	I:4
Reed/Read, white minister who taught blacks prior to Civil War.....	IV:2
Riddle, Sue, white Sunday School teacher in black church.....	IV:3-4

Second Baptist Church.....	IV:3
Seven Corners, Foote family ownership.....	III:2; IV:12-13
Slade family.....	III:3
Spanish-American War, Falls Church involvement.....	IV:6-8
Shreve Street.....	IV:10-11
Sleepy Hollow Road.....	I:2-3; 5-6
Steadman, Melvin Lee, Jr.....	II:1-2
Surratt, relatives of Mary Surratt as Falls Church landowners.....	I:3

Thomas, George, black cobbler, friend of Looete/Henderson family.....IV:2

Transportation, issue of public segregation.....I:13-14

Tripp family.....I:11; IV:4

Tripp Quarry.....IV:4-5

Tripp's Run, problems on Sleepy Hollow Road.....I:2-3, 6

Typhoid, in Falls Church and Camp Alger.....IV:7-8

Village Improvement Society of Falls Church.....IV:6-7, 15

E.P. HENDERSON - 1962 - Part I

WOMAN:think what is that street, is there?

HENDERSON: Where's that?

WOMAN: Falls Church. What street is that on?

HENDERSON: Log cabin.

WOMAN: Yes, it kind of stood at an angle where it comes to a point.

HENDERSON: Fairfax Street goes back in there.

WOMAN: Well, in the angle across the street there, there used to be an old log cabin.

MAN: Welding shop, blacksmith shop.

HENDERSON: Oh, yes, that's true.

WOMAN: I couldn't think of the landmarks, but I know it's been demolished. I was wondering what that belonged to.

HENDERSON: That old man, he was a blacksmith there for many, many years. And all of that property through there belonged to the older (_____ unclear: could it be the name Selegman found in Falls Church by Fence and Fireside?), but I don't know just who owned that. But I can't think of the man's name now, because his grandchild sells the Falls Church Sun. She used to sell it in my area, but she's somewhere else now, and I think somebody else sells it. The Northern Virginia Sun. I can't think, but he must be about 97 years old. There was a great deal of that work going on then, in the days of horses. Horseshoer, wheelwright: all of that was in that area there. That was about where either the Falls Church has expanded to or there's a flower shop around in there now I think.

MAN: I haven't been up that street in quite a while.

HENDERSON: Fairfax Street. This man Wells is trying to get it zoned for an apartment there. The old church that was there was right at the foot of that street. In fact I have a picture of that church when it was practically no street at all, just a big field, right after the Presbyterian Church. Right opposite where Fairfax goes into Broad Street at that triangle. Then the Crossman Church is one of the older churches. In fact the Crossmans came from New England, too. They owned

HENDERSON - Part 1 - 2

HENDERSON: a lot of the ground down in East Falls Church. As you go to East Falls Church from Washington the Crossman Memorial Methodist Church is right there across from that Safeway and just before you hit the railroad track. And when you know about the roads, these booklets tell you that the road really developed from an Indian trail that came from Tidewater down here in Virginia and went on up to the Valley. In fact, as you go further up, I forget the name of it, Susquehanna?, but there's some Indian name given to this road as you go up Seven or Lee. When I came out here, the only roads that went into Washington was what is now Wilson Boulevard, where you go through by Seven Corners, that way, and the one followed in general, the lay of Little Falls Street, Lee Highway. Those were the only two roads, and, Alexandria- of course, the road that came from Alexandria, the Leesburg Pike. No, I don't mean the Alexandria-Fairfax Pike, that's 237 (sic) over there. They were the only few roads. This road that's Hillwood Avenue was cut through after Lee Highway of 1922, because that was all farmland. It just came from Seven Corners down to Falls Church where it hits those corners there.

MAN: Arlington Boulevard wasn't in existence.

HENDERSON: No, it wasn't in existence, it was all carved out of just farmland.

WOMAN: No wonder those farm buildings were all caved in on Willston, on Wilson, too. What if I'm going on Sleepy Hollow and it comes to that ____ Valley? What was in there? Was that a farm or something or what was that in pioneer times. I was just wondering, because it's such a place where Seven Corners can oversee it there. It must have been farmland or something.

HENDERSON: Well, that was originally an old Indian trail, too. Because ^{as} I've said this Indian burying grounds that I speak of, where there was a concentration of Indians, was right down on Sleepy Hollow Road where the bridge goes across, either Tripp's or Holmes' Run, the first stream as you come.....
Tripp's Run.

MAN: Right there by Congressional School.

HENDERSON: That's right. Because I allowed the state to straighten out that stream

HENDERSON - Part 1 - 3

HENDERSON: when I owned that piece of land in there. In fact I bought that before Freddie Good died. I bought it because the woman offered it for sale, just an acre and a half.....three acres. But it was mostly stream land, and he had the high land next to it, and I allowed the state to widen the stream, because the way it was, when they put the bridge there, when you'd have a heavy stream of water, a man built a beautiful place just on the other side of the road, and when you'd get a big flood, it crooked in big rocks, really powerful big rocks. The water would dam all the way up to his place, so he was ready to sue them, and they asked me if I'd let them straighten it out.

MAN: _____ up to here..

WOMAN: Oh, it's terrible!

MAN: All over barren road down there and within fifty feet of our lot. If you have a flash flood, it'll come right up.

HENDERSON: I know. You weren't in that bond issue to get another sanitary district, were you? It was defeated some time ago.

MAN: I don't remember. We've been here ten years.

HENDERSON: Well, there was. A lot of people were kicking, because that's what happens down Tripp Run. A lot of houses down there, when they get those big floods, they bang up. Anyhow, that street, Sleepy Hollow Road, one interesting fact about that road is that ^{right across and} a little bit up from this bridge that I speak of, ^{was where} the Surratt family owned quite a bit of ground. You know the woman who was hung for Lincoln?

WOMAN: I thought they were in Maryland. Surrattsville.

HENDERSON: Well, yes, Surrattsville there, too. But one of the Surratts owned quite a piece of land across from the Congressional School. In fact a colored family, I call it colored because they married white and I ate dinner there with them, a man named Coontz, who married one of the girls in Washington, they owned about fifteen acres. And then there was a man who owned on Sleepy Hollow Road, around the corner after you got up there, on the way to Annandale...Annandale Road.

HENDERSON - Part 1 - 4

MAN: Columbia Pike?

HENDERSON: Columbia Pike.. He had, the colored man had about fifty acres there, and he used to run on the railroad, and I remember he had something like one hundred sheep. And he had a caretaker, and the caretaker went away one winter, and all those sheep died on that place.. There was nobody to look after them. And he finally sold that.

I know the location.

MAN: Do you know where Ravenwood (sic) plantation was? ^Have you ever seen the home?

HENDERSON: I want to say something about that. Colonel Ravenwood was one of the first to get a grant from one of the kings and queens of England to most of this land here before the Fitzhughs came, before the slaves or any of those people.. He was the one. And, according to legend, Freddie Foote, he was killed by an Indian. And all of the land after that, the Fitzhughs came here, they were rather poor people, too. And with the Lees, Masons, Trammells, one of the very first families that came here and owned what is now Falls Church is the Trammell family. And I went out to a lady's house who lives off Gallows Road on the way... I forget the name of the road that goes on out in the country out to Clifton, I went to her house, and she was repairing her house. And in the process of digging a cellar, she came across any amount of coins that were buried of various denominations. And she has in her house all sorts of silver ornaments and all. You see when the soldiers came through in the Civil War, many of the plantation owners and people who had _____, knew the only safe way was to bury it and move away. Well, a lot of them never really came back to recover what they had. In fact it was typical in southside Virginia, where my mother's people came from, they were always talking about looking up pots of gold or pots of money that the slaveowners buried as they went away.

MAN: Whereabouts was the Ravenwood home? What happened to it?

HENDERSON: It was over here towards the way to Hurke.

HERDERSON - Part 1 - 5

FAN: Ravensworth. Ravenswood is over here.

WOMAN:* I want Ravenswood. I was wondering when there was ever a house and what happened to that.

HERDERSON: I don't know about Ravenswood, but Ravensworth was this man I told you received this grant from England. I think his original holdings finally came to one of the last heirs of General Lee. Robert Lee, yes. I remember one of Robert Lee's sons or grandsons, I forget which now, used to be a proud-looking figure, was a big, hefty fellow, rode horseback all through here. Put General Fitzhugh Lee was our consul in Cuba in the Spanish-American War when that took place. His people lived over there, too.

WOMAN: Ossian Hall they had, too.

HERDERSON: Yes. Ravenswood. I don't know why they gave it that name. That's where this property I'm talking about, all these Ravensworth houses surrounded this land that the Congressional School took. That's where Cagin (sp?)....does he live in that area.

WOMAN: Yes. Very interesting. Did you ever know of a stable someplace around there, came from the Civil War in back of Sleepy Hollow School? Has there ever been one in the woods? I know onetime our boy mentioned one, but nobody seems to know anything about it. I don't know if it's been demolished or just where it is. Could be an extension of Kerns Road through Sleepy Hollow.

HERDERSON: Yes, I don't remember it now, but there used to be a whole lot of old buildings around here. I've never understood. Have you ever seen that mound on Kerns Road, great hill it looks like there? I've never known just what that was. Oh, there were a lot of....everybody had barns around here then. Of course, this stream feeds Lake Barcroft. And many of the times the water rose, that stream would come over the top of that bridge there. Many people have been drowned trying to get back home on Sleepy Hollow Road crossing that before

NVCHP

Henderson, Dr. E. B.
1962

15.10

HENDERSON: they put this new bridge there, because it was a terrible place. Then there was a lot of quicksand down there. I remember a friend of mine got in that quicksand once, and he had to have a horse and everything to get him out of there. They finally filled it in. Put, I don't know if they're there yet, further down that stream, if you're walking, you'll see boulders almost as big as this room. And the man that owned that land that the Congressional School had, had a big swimming pool down there at one time, but the stone broke that through. And right at Seven Corners where they're putting up....the exact corner where I see Virginia Employment.....

WOMAN: There's a big old home there, too..

HENDERSON: Well, the original man there was named Fruen. He was quite a banker, and this boy, Freddie Foote, that I got the property from there, worked for him all those years. Fruen made a lot of money in Wall Street and places, but he was a great religious man; and he used to build churches all around the place and help churches. The only existing thing I know is right at Merrifield on the way up there is...I guess the name is still there....the Fruen Chapel was right across on the right-hand side as you go up Lee Highway after you cross Gallows Road.. There's a little church there. I don't guess it's used for a church now, but he was the person who owned and built all of that. And he used to hire a lot of people. There are a great many legends about those houses there. One of them is called the "House of Horrors", just below the Thornes'. A man named Wheeler right across from Seven Corners (on that side of the road) [conversation obviously concerned a map], his wife is a Thorne. The Thornes were a very well-known, old family here. They owned all the ground which the Towers faces except a little bit I sold them. They ran _____ all through here. Gibson and all of them are part of the Thorne family. But on that Road, Seven, just across from that place, there's a house where three people were killed in one night and nobody ever solved it.

HENDERSON - Part 1 - 7

WOMAN: Corky, this is Mr. Henderson. This is our boy.

HENDERSON: I see. Quite a boy..

WOMAN: He works in our store, too.

HENDERSON: Oh, I see. I have two sons you know. My grandchildren are scarcely his age though. My boy Jimmy got his doctorate. First he went to Howard University, then he went down to the University of Virginia to get his master's degree, but because they weren't letting colored children in at that time, they paid his tuition at the University of Wisconsin. He got his doctorate in chemistry and biochemistry at the University of Wisconsin. Then he went for two years at Cal Tech as a fellow there.. He's done a lot of work on cancer research, and now he's head of the biology department at Tuskegee and now he's in this research thing: they call it the Carver Research. Last summer the whole family spent in France. He had a grant from the National Science Foundation. They paid him all of the expenses to take his family over, and they lived at the richest, most costly, what they call a phototron laboratory, the most costly one in the world. It's just about fifteen miles outside of Paris; and the boy who's associate director of it was with Jimmy as a student at Cal Tech. But they took the family over; and they all speak French now, the four children and the wife.. That's the reason we went over last summer.. We spent two months. We got one of these tours. We spent about a week in France, and he'd just bought one of these Peugeot, I think they call it, cars, and he took us all around Paris everywhere we wanted to go. Then we went on down to Naples and Rome and Genoa and the Blue Grotto and Capri. Came along the Amalfi Drive, and then we went into Pompeii. Then we went to Switzerland, four places, _____ and Lucerne. Then we went to Germany. I'd always wanted to see Heidelberg. We went to Heidelberg, Wiesbaden, several places; then we went to Holland. Then came back to France and spent the week with them. So they're back now, and I expect at Christmas to go down to Tuskegee where they are.

HENDERSON: My wife's sister married Booker Washington's son, and she has five or six children spread all over the country now, but that's mainly their home; and that was one reason why my son went there. My other son graduated in dentistry. He's been the dentist in group health for the last ten or fifteen years. He was the only dentist down at the jail for a long while, but I persuaded him to cut short that highway travel twenty-five miles a day.

WCFAN: Was that down at Lorton?

HENDERSON: Lorton. So he has been in group health. He went to Japan, of course, and Korea. When he came back he went in group health; and he's been there for ten or fifteen years. They're moving into a new big building, I see, on Pennsylvania Avenue there between Twenty-first and Twenty-second Streets now. But I only have those two boys. This one has no children, and the other one has four. But putting them through school is a job.

WCFAN: Oh, it is. He graduated last spring..

HENDERSON: What highschool?

WCFAN: JEE Stuart.

HENDERSON: Oh, did you? That's right over here, isn't it?

WCFAN: Yes, he's eighteen. And working. By the way, do you know what this farm was? Where we live here, Felle Aire was called Lilac Lodge....was owned by a Doctor Ritchie or something?

HENDERSON: Oh, yes. Funny thing, Dr..Ritchie owned so much land around here. He was one of the President's doctors: I forget which one. But he owned this big club place over here on Glebe Road. You know that big Country Club?

WCFAN: Army-Navy Country Club?

HENDERSON: Yes, where President Wilson and all of them used to play. It was interesting about him. He had a brother that used to live up here on Lee Highway, but the brother got in bad by defaulting his money or something. He had to go to jail. He came out, and his brother made him work just like a day laborer.

HENDERSON: I mean there was no sympathy there.

WOMAN: Was this farm ever part of _____ down here?

HENDERSON: I don't know. All I know of the history of this land is much of that land across the street there used to be owned by the Shreves. Carroll Shreve the _____. His family had most of that. There were some colored people interspersed in there. And then later on Westcott, _____ Westcott bought all that nursery down there. And Kerns had a great dairy. Is there any sign of it here now?

WOMAN: No, there isn't. I only know of one place back here. This is the farm: this is part of Kern's farm. In fact this lot almost catcornered from us, in its back yard, the original owners of that lot when this subdivision was built found a big chunk of concrete in the ground. They wanted to have a garden. They kept digging, they never knew what it was. And here the contractor broke it up: it was from a silo.

HENDERSON: Oh, yes, I remember his silo. He had a great barn. All this place was loaded with cattle then.

WOMAN: It was interesting how I found out about this. I go shopping once a week, and I take a taxi. And one day I was going home, and the driver said, "You know, I used to be a farm hand on this farm, on Willston farm. And I was over here at Belle Aire," and he was telling me a lot of things, and I was telling him about how this neighbor found this piece of concrete. I said he thought it was a pig pen or something. He didn't know.. He said, "No, that was a silo." He asked me where it was, and I said I knew just where it was, because of talking to this neighbor. Nobody else seems to know anything about it since this neighbor's moved away, and it was very interesting to find somebody who had worked on both of these farms. I don't know what ever happened to him. It's been about four or five years ago.

HENDERSON: Of course, beyond the Shreve farm there were a couple of sisters named Ball, and they went way back. You'll find in this graveyard up here any number of colonels and generals all named Ball, who were Confederates; and they lived around here.

WOMAN: He's very nice.

HEBERSON: Who?

WOMAN: Senator Fall. I like him very much.

HEBERSON: Who is Senator Fall?

WOMAN: Frank Ball..senior. Senator Frank Fall, who lives in the Glebe in Arlington. Glebe House.

HEBERSON: State Senator?

WOMAN & WOMAN: Yes, he was. Frank Fall. His son is a lawyer, and they have offices right across the street from the Arlington County Courthouse.

HEBERSON: Oh, yes, sure. I remember. The reason I forgot is that many years ago he had a murder case on. And it was a colored woman who was killed by her husband out here, and he wanted me as a witness to the character of the woman. Well, I started on the stand, not knowing much about practice, and I started by saying, "In my opinion..." Immediately the opposition raised "You are unqualified as an expert." But they let me tell my story. And then, when we had our fiftieth wedding anniversary two years ago, unsolicited, Frank Ball wrote me a splendid letter telling me that he hopes someday to live to enjoy his, and that he remembers me. He said "You and I have been on the opposite sides of the fence, politically or socially, politically," but he admired my standing for principles that I thought, against him. And that's the excellent thing about the white people around here I've found out, a great many of them. Now you take Mr. Gibson here. He came from a family that was very poor. Funny Gibson grew a little bit, but he came from an old family. Well, I mean they never made much progress. And this younger group. Litton (?) went to war, and he came back and _____, and he's one of the best lawyers we have. But he's been my lawyer for many a year. And when I go away, I just leave everything in his hands.. He's very good. He and I differ in politics a good deal, but when it comes to business, when it comes to friendliness, we're very good friends. All the older citizens here

HEFFERSON: of steps that goes up there on that other side; and we used to have to walk up those steps. And there were two railroad lines in Washington. One was Capital Traction and one was Washington Electric. The Pennsylvania Avenue line was owned by the Capital Traction, and the Washington Electric...and they never interchanged between them. If you wanted to go someplace that this one went, you had to go that line and transfer to it, and you couldn't transfer. It was many years before they combined so you could transfer from one to another.

MAN: Was that electric line on the same roadbed as the present railroad, or was it.....

HEFFERSON: You mean here in Virginia?

MAN: Yes.

HEFFERSON: There were two lines. One is the Old Dominion, which is still existing here. That was electric at one time. Let me see. No, I think that was steam for a long time. They didn't electrify that until later. Well, across the street was electric, right where the drugstore is there at East Falls Church. Somewhere yet in the concrete I believe you can see the tracks.

MAN: Yes, you can: you can see the tracks. Somewhere there by Fairfax Drive and Lincoln.

HEFFERSON: That went on up to Dunn Loring and as far I believe as Vienna. I'm not sure that it went to Fairfax, but I think it ended at Vienna. Well, you'd get on that line there, and if you didn't transfer, you'd go right on into Key Bridge. But you could transfer at Clarendon, and that would take you into Twelfth and Pennsylvania Avenue, that's now Constitution. Well, Twelfth and Pennsylvania Avenue's still there, but Constitution Avenue wasn't there then as that. Then the Old Dominion line went to Rosslyn, and they went over across the bridge at one time. I remember one time I came near getting killed on that line.

MAN: There was one line that went on up through Leesburg and up in the Blue Mont.

HEFFERSON: Yes, that's the Old Dominion. And it still I guess, freightwise, goes up there.. That goes to Blue Mont, for summer resorts. All up there. You find when you drive up there now many of the old places where people used to spend their summers. But about 1920, somewhere like that, the idea of buses came through.

HENDERSON: and my grandmother were very good friends. Old Eliza Henderson, she never married after that, but she lived in the village there, all Mr. Church, Mr. Isaac Tripp and everybody else, anyway she needed help at all, she could get it. And we always lived that way with the original people in Falls Church. We never had any dispute.

MCNAB: Did you ever know that Tripps Run was named after a dairy farm?

HENDERSON: Yes, I did. I knew the Tripp family. I don't know where they came from, but they owned one hundred or more acres running from the quarry right on through. And they were the people as I said I used to see Mrs. Tripp. They had one of these open carriages with two horses, and every evening he would drive to the railroad at East Falls Church and pick her up. Evidently she had some job in Washington. But she was the main person. He seemed to have done no work at all. Well they had this one son that became a missionary in China and married and went abroad. Of course, the original transportation between here and Washington was nothing but a horse or a horse and buggy. And then in about, oh, I forget, but Mr. Church was the father of bringing that electric railroad out here. Interestingly they wanted the electric line to come through what is now Broad Street. But the people who had moved out from Washington, they wanted it quiet and peaceful and didn't want the railroad here, just as they didn't in Alexandria. And that's the reason the railroad is down there instead of in the center of the town. The people just didn't want it, so the railroad put it way out at East Falls Church. Just as in Alexandria the railroad is way out on what was then the outskirts of Alexandria. Nobody wanted them. Then after the railroad came here it used to run to Long Bridge, which is now Key Bridge. The old bridge, they just removed one set of piers that were there. If you went to Washington that way, you had to walk across the bridge, and then, right where the Capital Traction Building is there, this man who owns the railroad to Washington now has his office there now, that big building at the end of Key Bridge, there's a set

HENDERSON: And I was in that fight, too, because Mr. Church and the rest of them who had their money invested in the electric line didn't want the bus competition. Then they were feeding me stuff, because the buses had made no plan to carry out the law of Virginia, which was then that negroes had to be separate. In the old electric line, if you wanted to go to Washington, colored people had to start in from the rear and fill up from the rear. And the whites had to start in from the front and fill up from the front. Interesting, I had a fight on that, too, one time. My father used to work for the Post Office in Washington. He went down there one day and some white people were getting up from the rear; and he didn't give way and was getting up, too, and one of the white men pulled him back.. When I went down there to go into Washington to teach school, he was still around there, and I asked him what was the matter. He said, "Well, this man here pulled me back. Later I found out who it was, so we entered suit against him for assault and battery. And the little town hall then was right across where the bank parking lot is now. It was just a little one-room building about, a little longer than this, no wider, and they had the jail cells back there.

NAT: It was right in the bank parking lot, wasn't it?

HENDERSON: Yes.. So anyway I entered suit. And they had a young mayor then who worked for the company, ^{in Washington} very young. So this very man, DeLuttrón (), I spoke of, who was a lawyer in Washington and a bombastic sort of a lawyer, I got him for a lawyer, and at that time it was First World War, because DeLuttrón...I don't mean DeLuttrón, I can't think of the man who organized the building and loan association, Arlington and Building Loan, can't think of his name now: well, he was the lawyer for this man. Well, we went into court: one half of the court was filled with the (ministers and the colored) colored people, and the other half of the court were his soldiers. At that time they were so afraid that the negroes would do things they had no business doing while the soldiers were at war, they organized a Home Guard. And they were all in uniform, and they went in. Well, DeLuttrón presented the case and proved

HEBERGON: no...the conductor wouldn't testify. He said he didn't see it, and Yaeger (?) liked that. So Delutón said, "Well, I'll be witness to it," and he had himself sworn in and he told what happened. The judge ruled in favor of my father and fined this man ten dollars and costs. Well, right about that time, as I said, the buses were coming in and the people who had interest in the electric line didn't want to see the buses. I raised the question of how they were going to take care of colored people who wanted to ride, because they had only one door to the bus, and the Virginia law is that you'll separate them you see. In fact that's what helped to break a lot of the segregation on buses, because down in Norfolk and places, when the war was on, a lot of negro laborers going to work had to come in the front door, walk all through the people who were seated back there. Then when they left, they had to come out there, and it made it very awkward. Then they were only going to run buses like this: every fourth bus or third bus they said would be for colored people. Well, we objected to that. Anyhow I raised so much for at that time that they were threatening me all sorts of ways. That's something to tell today. This is 1922. It says "Prominent Virginia Schoolteacher Threatened by the Ku Klux Klan". There was quite a strong Ku Klux Klan all through Falls Church and out here at that time. And, in fact, the reason I have no telephone in my house listed today is because some of the people, who were naturally sore because of some of the things that I've done and said, would start calling me at twelve o'clock and cuss me out until two or three o'clock in the morning and say all sorts of things over. And, before you had the dial system, the telephone office in Falls Church, had a signal by which, when they'd call me after twelve o'clock, a red light would show somewhere, and they'd answer the person and ask who they wanted to see and why. If it was one of these callers, they'd just sidetrack it. But when the dial system came in, there was no way of stopping it. So the FBI people talked to me and said the only thing to do is to get an unlisted telephone.

HELDREICH: So now the only way anybody knows where I live is if they either know it by me telling them or a friend of mine or if they know what my wife's maiden name was, because it's listed under her maiden name.

WOMAN: Do you know how I had found your address?

HELDREICH: How?

WOMAN: Well, after being informed about your knowledge of the history, Mr. and Mrs. Cagin (Feegan?) talked to me and said it was such a wonderful knowledge and said it ought to be recorded. They mentioned it to me and said that they wouldn't have a chance, so I said, "Well, I'm going to go ahead and write to you." They thought they knew where you lived, but they looked in the telephone book and they didn't. I knew you were quite well known, so I tried the library, and that's where I found your address. And I explained at the same time. Did she tell you? I believe I gave my name. I talked to Miss McCaws (?) at the Fairfax plus the Falls Church Library. In fact they gave me your name: in fact you happened to just be in there at that time. I didn't know if you'd be interested or not, because I think information that is worth preserving should be done. And I was thinking I would take it as a civic project if it was worth gathering, and I didn't know at that time what it would be. And I thought if you were interested I would type it and I would give it to the libraries or to the schools or the historical ones (sic), because I am very much disgusted with my relatives, because they won't help with our genealogies, some of them won't. And I think that it's something that is worth preserving.

HELDREICH: Yes. I'll tell you a lady who has an interesting genealogy. Oh, I can't think of her name now, but she was just elected to the Falls Church School Board. My wife has been active in Girl Scouts and things like that. In fact she got an award here just a few weeks ago for thirty years work. In fact they came to the house and gave her a very fine little statuette for her years on the Training Committee of the Girl Scouts in the County. She used to make all the arrangements for where they met. But they've done a lot of work out there. And we've

WILKINSON: always been, from the beginning, friends of the librarian, and we've been members and have supported it. And I've supported, even though I have no children out here, I've supported all the bond issues that have gone on, because I thought it was good for the town. In fact way back when Freddie Foote lived here I had a list. You know he had so much junk that I've never known just what to do with all of it. One interesting thing: he left one-thousand-dollars for the graveyard up here at the Second Baptist Church, and out of my own money I paid two-hundred and fifty dollars for headstones. And as long as he lived he never put them where his graves were, but he always showed me them and said he wanted something. So I paid fifty dollars apiece for a _____ to show where his father laid and his mother laid and all, because he's given \$1,000 to the church up there. And they've been saying they were always going to have a Freddie Foote Day up there in memory of him, though he never joined the church. He was very much opposed to anything like that. He was a tight brother. And he was also a deadringer for a Republican. He could never vote any way but Republican. However, his sister was quite talented. When I was a little bit of a kid, must have been I guess about ten or eleven years old, a relative brought me out here. And she was then painting, and she had painted a scene of the road that led up to the Lothrop's place. And I have it home now. Then she got money enough to take a correspondence course to the Spencerian or some art gallery. And she has done a whole pile of paintings of roads, of scenes, of people, that for an amateur are very fine. Even Freddie, as I have said, could read well, and he was quite interested in anything literary. But there's one thing I always think about Falls Church, that's interesting to me, to show how a poor boy sometimes if he marries the right person can go places. Mankin's store used to be right where that drugstore is as you're going down. On the other corner was Brown's store: the grandson is still running it. The tavern used to be where the bank is; and, as I said, Freddie Foote's father's store was on this side, and then later a man named Iolvos (?) got it, and then

HENDERSON: Peck got it. Then it went down until it's finally developed as it is now..
But the Luttrells used to live across there, and they had young boys. And the
Lothrop, who was the man who used to own the Woodward and Lothrop store, his
summer place was on this, it still is there.. Well, they used to come into the
village for groceries and all. That was their summer residence. And somehow the
girl met one of the Luttrell boys, and they got married. And she had two or
three children, just barely had them sometimes: I mean they almost died, one or two
of them. But anyhow she did die eventually. So the Luttrell boy got all the
estate, the interest in the big store you know. One of the brothers had a big
home up here on the West Falls Church Road. He was on Almovia (?) Place. But
this one that married the girl, oh, he traveled all over the world, and he had
a colored friend of mine who was his valet and went with him everywhere, and I
mean he just fell into all sorts of wealth by the fact that the Lothrops came out
and he married the daughter.

WOMAN: Randolph Rowse (?) lives in that house now, the Lothrop.

HENDERSON: What moving picture actress lived there?

WOMAN: Audrey Meadows. Many times pictures in the papers show this Randolph Rowse with
his dog Leroy. In fact he built this subdivision, and it's been so bad we haven't
been able to make any of the corrections because he is such a good friend of
Senator Pyrd. And he's got enough legal angles, so that we finally had to form
a tax district and assessed ourselves seventeen dollars against each house in
order to have our roads and everything. But I'm convinced he lives in that house..

HENDERSON: Yeah, well a lot of them do that when they get in, like Broyhill does. I know
some Broyhill subdivisions.....

END OF SIDE ONE

HERDERSON: Beech got it. Then it went down until it's finally developed as it is now.. But the Luttrells used to live across there, and they had young boys. And Lothrop, who was the man who used to own the Woodward and Lothrop store, his summer place was on this, it still is there.. Well, they used to come into the village for groceries and all. That was their summer residence. And somehow the girl met one of the Luttrell boys, and they got married. And she had two or three children, just barely had them sometimes: I mean they almost died, one or two of them. But anyhow she did die eventually. So the Luttrell boy got all the estate, the interest in the big store you know. One of the brothers had a big home up here on the West Falls Church Road. He was on Almovia (?) Place. But this one that married the girl, oh, he traveled all over the world, and he had a colored friend of mine who was his valet and went with him everywhere, and I mean he just fell into all sorts of wealth by the fact that the Lothropps came out and he married the daughter.

WOMAN: Randolph Rowse (?) lives in that house now, the Lothrop.

HERDERSON: What moving picture actress lived there?

WOMAN: Audrey Meadows. Many times pictures in the papers show this Randolph Rowse with his dog Leroy. In fact he built this subdivision, and it's been so bad we haven't been able to make any of the corrections because he is such a good friend of Senator Pyrd. And he's got enough legal angles, so that we finally had to form a tax district and assessed ourselves seventeen dollars against each house in order to have our roads and everything. But I'm convinced he lives in that house..

HERDERSON: Yeah, well a lot of them do that when they get in, like Broyhill does. I know some Broyhill subdivisions.....

END OF SIDE ONE

HENNINGSON: This is an interesting little thing. As I said I'd given away so much. This is June 18, 1915. This was a council meeting where they proposed to pass the segregation act. The council has instructed me to give notice of the election on June 2, 1915, at 1 p.m., a separate ballot box, and every resident taxpayer is requested to come to the polls and express by ballot approval or disapproval of two questions pending in the council as follows: (1) segregation ^(of the races) within the town, yes or no (2) changes the charter so as to give the council authority to increase the maximum rate of taxation within the town, yes or no and then _____ registration of the town voters. And Judge Lawhurst, he was the first treasurer of the bank out here. He was another one that Mr. Hirst brought into the town. But these, I have so many things that I just looked through some old papers today. And interestingly enough, if you were really interested in the town, and someday you might give it back to me; this was in the Falls Church Echo. This gives, in brief, I think it's pretty accurate, the whole history as he said of the town, much of which I've given you here today.

WYAN: Oh, that's very interesting, sir.

HENNINGSON: Well, it's all part of the history. And I wrote at one time, it isn't in here, that when I was at Howard University and had to have a course in, I don't know if it was English or what, history I think, I wrote the history of the colored church out here as a term paper you know. And I still have it. I went back and found out who were the original men who founded the church, different ministers they had, the oldest settlers, in fact it became a background for the annual affairs that the church has. So you can look that over. Well, I certainly appreciate talking about these things. As I told you when you called me I don't know that I can contribute anything except in an anecdotal sort of way. Well, I'll tell you the boy, if anybody wants to know the history, who's given a lot of research to it, is this young Reverend Steadman. His relative is in _____ Gibson's office. I don't know just whether her name's Steadman, too.

HENDERSON: This boy, when he was a young boy around here, began to do just what you're interested in, delving into the history of the families. And he did so much then. Then after he went away to college, he did a great deal more. And I had to talk to what they call the Methodist Historical Society. They've kept a lot of records in the Methodist Church, the white church as well as the negro church. And they meet together occasionally, this particular society. And I had to talk on the beginnings of the negro church in America.. And Steadman was either president of that.....I think he told me then that he was completing his book on the history of Falls Church. The negro church is interesting from this point of view: during slavery there were a great many white people who were concerned with the souls of the black folk, as the boys might have said. Quite a few prominent men in church history, such as John Wesley, would teach some of the negroes some of the elements of Christianity, because when they came from Africa they brought over all the tribal things and voodooism. In fact, right here in Falls Church when I was young there were a lot of negro people around here who believed in what I would call voodooism. They believed in putting a hex on you or getting a little bit of your hair and putting it somewhere. Right here in Falls Church! Like I was in Haiti for a month several years ago: a friend of mine had retired and gone there, and that's still what they did. So anyhow, these people believed that so it was pretty hard to get them to accept Christianity. But the church started that way. Negro ministers, developed during slavery. And for a long while the white people let them preach to them. It was mostly emotional. In fact, in my early days, you'd go to a negro church and you'd get nothing but ^(this stuff) - in fact they may have a lot of it in Mississippi and places like that now - this emotional stuff..

FAN: You hear it on the radio. They seem to have an awful lot of fun.

HENDERSON: Yes, it is. And it isn't much more than jazz with a religious background. In fact, I've gone to camp meetings up in the country when I was first here,

HENDERSON: because I've found that the only way you can work with negroes is to go where they gather, whatever they gather for, and put over what you want. But I've gone where there've been as many white people, from the mountains you know, that would come to these negro churches. And they're just as, I won't say backward, but they're just as orthodox or provincial in their religion as they were a long time ago in many of these places in Virginia. Take the snake worshippers that are still up here and worship rattlesnakes. Oh, there are all sorts of cults. Several times I've visited Mrs. Meyer, the wife of the editor of The Post, and she took a trip she was telling me once from Mississippi up, and you can find as many as two-hundred different sects of the Baptist Church: the Fundamentalists, the people who take one section of the Bible and go _____ on that. Well, anyhow, the negroes first had negro ministers; but two of these negro ministers were so down on slavery, and like Moses did with the Hebrews, they felt that their function was to free the people. And this one Denmark Vezey (sp?) _____, he planned to slaughter half the white people in Charleston. Well, they discovered it, and they hung and shot all those people. Then Nat Turner did kill all sorts of white families in Virginia. And after that they wouldn't let negro ministers preach to the negroes unless they had white supervision. Then the white people, white ministers, preached to them. But some of the negroes began to feel, for instance, they wouldn't let, when they had negroes come into the white church, right here at this Episcopal Church, negroes used to be allowed up in the gallery, but they were never allowed to go down for communion or whatever was going on with the white people. So eventually negroes, after being out of slavery sometime, got sort of tired of having white ministers. So they developed their own church, and we've got all sorts. We've got an African Methodist; we've got an African Methodist-Episcopal, we've got an African Methodist-Episcopal-Zion Church: I mean all sorts of subdivisions. And then we have different kinds of Methodists: the straight Methodists, the

HENDERSON: north and south Methodists, and north. And this church in Alexandria that I spoke at, the Roberts Memorial, when you hear them tell about how they first had a church of just plain boards, and the white minister who was responsible for that church, is back of the organ now, still on the wall. You can't see it, the organ pipes are there. But out of this Christian philosophy they developed quite strong churches, and the churches are our leaders today, the ministers. Now out here in the country, the handicap of the colored people right out here now is that the best educated people are teachers, and most of them live in Washington. And the next best are ministers. Most of them haven't much more than highschool at that. And many of them, of the one-hundred negro ministers in Northern Virginia, I would say seventy per cent of them live in Washington. The result is that they don't give us the kind of leadership in civic affairs that you would expect if a teacher or a minister lived in your midst. And we're handicapped that way. Well, anyhow, I said I spoke on a lot of things I brought in about how the negro church developed and its ministry and the things it went through until now it's very powerful in many places. Take Adam Clayton Powell's congregation in the City of New York. They have plenty of money. They're just about ready to buy the Hotel _____ Twenty-Four-Hundred to turn it into a home for the aged. We discussed that today.

MOFAN: And there's also a wealthy one in Washington, isn't there? What do they call it?

HENDERSON: A lot of them have plenty of money. Oh, Father Divine, and another one that just died, Daddy Grace

MOFAN: Dress was unusual or something.

HENDERSON: Oh, yes, he was. I stopped outside to look in at his place of worship, because I was on Seventh Street one day. And I just happened to look in there, because of all this shouting; and they were pinning ten-dollar bills and twenty-dollar bills all over him. He was just covered with greenbacks. One time we were at Columbia University and had to make a study, and one of the boys went over to

BERNARDSON: Brooklyn; and he came back and you would have thought he was describing a gambling racket. But he said he went in, and in this room was an amplifier calling out bingo numbers, and in this room was a member and here was a member (number), and in every room there were trash baskets filled with greenbacks. It was a Catholic church that was getting its annual money that way. They carry on many games that the Protestant church doesn't carry on. But in Washington many of these negro churches are pretty well off. They're so well off 'til some of them are buying many of the bigger buildings that the whites used to have. It seems the white people left Washington. They came out here and built these mammoth churches two and three times the sizes. They're leaving very fine churches in Washington, and, as the negroes crowd into Washington, they're buying these churches. And the ministers of many of them, I hate to say it because it might be on the record, but really.....I remember one minister one day: I was speaking at his free church service and he showed me what he had. Well, he had the amplification set (he was on the radio practically every Sunday morning at eight o'clock-he was an intelligent minister), but when his congregation gave him that year a Christmas present, they just took him to the back door and gave him two keys to a Cadillac car. And he has a home down in the country here with a very fine motor boat with all its affairs, a beautiful home. His daughter's head of music someplace, and he's educated his family. Well, I just might call him, I.....(unclear, garbled with laughter). Well, I don't know anymore that I can tell you.....

WOMAN: .What about Hickory Hall _____? It was down here _____ somewhere. Did you know anything about that? Hickory Hall _____ where Fr. Cagin (Cagin?) had his subdivision?

BERNARDSON: Is that near the Grange Hall?

WOMAN: It's right across from the Westcott (?) there.

BERNARDSON: No, I don't know much about that. I know there's a big Grange. That used to

PENDERSON: be quite a factor in civic life around here. Do you remember the Grange? It was a very big thing politically. And we have several of those Grange halls. Now up where he is I know on this side of the road, there was a Grange Hall. Now what it's used for I don't know now.

MAN: I don't think it's there anymore. Westcott's nursery's right across the road from where it used to be..

PENDERSON: Hickory Fall though. I've heard of it, but I don't know much about that.

WOMAN: Oh, I think he had about eleven acres there. There's a home, it's way back of the pike.

PENDERSON: He didn't build where the Slade's place.... he didn't get any of that land, did he?

WOMAN: No.

MAN: It's pretty close to Slade's.

PENDERSON: Well, he built when all that used to be Slade (slave ?) territory I know. Because this man Thomas, who died when he was ninety years old, I never went with him exactly, but I knew a man named Dooson, and he said that part of the old slave buildings were still there. And in my day as I've said I've seen the old buildings that were made with these pegs and no nails and great heavy timbers that they shaped up with axes. When they bulldozed this tree in front of my house, I just thought, "Well, how far we've come." They couldn't knock that tree over with a bulldozer, so they had to split it and just plow the roots up. It was over a hundred years old: I hated to see it go.

WOMAN: It makes you sick when you see some of the things..

PENDERSON: Yes. A lady across the street from Mr. Ledwin, who's very fond of cats and works in the government somewhere, she was just hoping we could do something to save it. But they put the street through and the roads. You just can't stop it.

WOMAN: This Reverend Steadman you mentioned: is he white or....?

PENDERSON: White..

WOMAN: I was looking through the telephone book under clergymen and I couldn't find his name.

HENDERSON: Well, I don't know. If he hasn't changed, he did have a church down here on Route One. But it's in some of these articles: I think it's mentioned in there. But the library people all know him, because I think he has some books in the library. He's done a great deal in this field. I started to tell you when you were talking about your genealogy: this lady who's on the School Board. She's been at my house two or three times, I can't think, she's just lately been on the Falls Church City School Board, but she's a DAR member, and she brought me some material in her genealogy not long ago, particularly because her grandfather was.....

END OF RECORDING

Part III

HENDERSON: had a recruiting headquarters in the old Falls Church in 1814 when the British attacked Washington and burned the White House. Then they say Dolley Madison fled through Falls Church on her way to Langley. I knew a lot of the older inhabitants in Falls Church when I came here and many of the names of the people in here I've known either their children or some of them who lived during the early days. You see I happen to be 79 years old November 24th, next week, this week, and I've been around a good bit. Although I wasn't born here: I was born in Washington, D.C. My grandmother, however, who was one that I mentioned a minute ago, how she was connected with the Indian group down here at Seven Corners.. Well, she owned the house in which my mother and father lived with her and kept store in southwest Washington. It's all been destroyed now. And then she, her people having lived here previously, she then came out and bought out here, I guess it must have been about 1885 or 86. But she had been coming out before that.. And we owned all of the property across from the bank there, between the Power Cleaner, on that side, right to the graveyard. In fact my sister built those six stores there: she owned those. And the little house that had a canopy over it, right across from the bank there, next to the Power Cleaners, but it's the house in which my grandmother lived and I used to spend my summers out here

HERDERSON: when I came out here. But the point of departure here that I had in mind was that in looking over all of this literature here that they've put out there's practically nothing here to tell of the early inhabitants, the Indian part of it nor the negro part of it, and yet they were very influential in the first part of it. Now what I did here, if you don't mind I'll read something I wrote many years ago that will put it in perspective. I don't remember when I wrote this but it was some time ago. I said: "Very often, in reviewing the history of the community, little notice is accorded the contribution made by minority groups. The story of the development of Falls Church without some notice of the negro and the early Indian traditions would not be fair nor complete. Prior to emancipation negro labor was essential to the tobacco and farming economy. Since freedom of the slaves negroes have rendered great service as citizens, as workers and as friends of all people." I might say that I own now a part of the property that's referred to: in fact I own the Gulf station down at East Falls Church and I sold part of the land to Towers, and I still have a piece of property between the Gulf station and the Towers' place, but that's where one of the Footes lived, who was one of the first children of Uncle Frederick Foote, who owned the whole area where the Seven Corners is now. He bought that for about \$500 around about the beginning of the Civil War.

KOVAN: I thought that probably belonged to some farmer. I was wondering how the colored people were able to buy that.

HERDERSON: I don't know who he brought it from, but during the slavery there was so much miscegenation, that is the Footes and my people were mixed up with the white people. We didn't have laws forbidding intermarriage then. I don't know how much of it was marriage, but the Indians, the negroes, and the whites...in fact, the Foote family, most of them you see there, had blue eyes, and they served the Confederates. They were very friendly.. In fact Uncle Frederick wasn't a slave

MEMORANDUM: himself. He was an overseer of what they called a minor plantation around here and during the war, when the Federals took over, they put all of these people in jail and the Fitzhughs, Fitzhugh Lee and the Lees, the Fitzhughs and the Lees were all mixed up; they came back from Richmond to Alexandria to free them, because they weren't actually slaves. Some of them were, and some of them weren't; they were just inbetween there.

MAN: It would be kind of hard to tell the difference. How would you know? Probably weren't the records kept.

MEMORANDUM: Well, some of the records of those who were listed as slaves are in this Iohick Church. And one of the relatives of the Masons or the Fitzhughs named Edmonds lives in Falls Church right near the five and ten cent store, and he knew a great many of those people. In fact, those that were slaves, right out beyond here just until this development was a place you could see ^{some of} the slave cabins, on the Slade, (Cook Slade's and George Mason's, the writer really of the Bill of Rights, lived over that way. And he was, with George Washington and _____ Washington and another Washington, were vestrymen at the old Falls Church.

MAN: Right in this area?

MEMORANDUM: Right in this area over here, in fact just after you make that turn on Annandale Road. The Slades still live there.

MAN: There's Slade Run Drive up there. Is that part of it?

MEMORANDUM: Yes, part of it. Cook Slade. And they go back...in fact one of them used to plow for me when we used to own this farm up here that's now the National Cemetery. You know on the Lee Highway? That big cemetery? Well, we had sixty-eight acres of it, and Dr. Graham who lived across the street, a Civil War Federal doctor who moved out there, he owned thirty. There's one-hundred acres altogether in that tract. And the house on that tract was headquarters site for a great two or three-thousand slave plantation. In fact, I remember

FREDERICKSON: they had big wine cellars down in the basement, and they got their water from cisterns up on the roof. And that was the headquarters site in Camp Alger time. That was the first camp developed to prepare soldiers for the Spanish-American War. There were many legends there. I remember one that the soldiers many years afterwards, when we had the farm and I used to farm it, would come from all over the Union to pick some laurels. There was a legend that went back, a Captain Little, a sea captain, owned it at one time, and he had a beautiful daughter. And in those days, before they knew dentistry, she broke a tooth, and they just pulled her tooth, or at least they pulled a tooth of her slave girl attendant to put in place of the broken tooth. When the girl heard the slave girl crying and knew what she'd done, it sort of affected her mind, and they buried her at this spot up there where the soldiers used to come back, where the ivy grew over it. Well, anyhow getting back to the recital here, I said: "The original inhabitants of Northern Virginia were, of course, the Indians. Some of them were hostile to the approaching settlers: others were friendly. They belonged to the Susquehanna Indians, and, when John Smith landed in Alexandria, soon after that they let the colonists, or beginning colonists, before they settled, practically drove the Susquehanna Indians away." Part of them were related to, my people were related to the Powhatan dynasty they say, that group of Indians there. "The ancestors of many of the present-day colored citizens were the Indians, the early white planters and slaves. One such family is the Hicks family. About the middle of the sixteenth century Indians were living around much of what is now Falls Church. Because of the desire of the plantation owners to rid the land of the Indian villages a group of militia, under the leadership of Colonel Charles Broadwater, came from Alexandria to disperse these Indians. A chieftan, they gave him the name of John Logan, a great-grandson of Powhatan's oldest uncle Mimetou, was killed by Broadwater's men as also was his wife. Left on the field was

HENDERSON: a baby boy, who was given to the Fitcher family to raise. The Fitchers named the boy after the English soldier who brought the baby to them; this name was Andrew Hicks. The Indian Andrew Hicks married a sister of Frederick Foote, Senior, this one I speak of down here, Uncle Frederick, whose property was recently sold at Seven Corners. Among the children of Andrew Hicks was Eliza Henderson, who lived for many years near the intersection of Broad and South Washington Streets. The Foote family had an ancestor in Chief Mimetou, whose name appeared in several of the descendents, that is, most of my Hicks people have a Mimetou as a middle name.. And interesting (about) Mimetou, the incident in which Logan and his wife were killed is a powder horn found on the field ^{after the fight} which belonged to Broadwater and dated 1637 and the name of Colonel Charles Broadwater, an ancestor of the late Colonel Broadwater. This powder horn is now the property of mine, a great-grandson of Andrew Hicks - great-great-grandson. The Hendersons are in possession of hundreds of arrowheads, spearheads, stone axes and Indian cooking utensils made of stone, all found around Seven Corners and Sleepy Hollow, where there was a concentration of Indian life bordering on one of the old Indian trails which passed through Falls Church. I sold when I had to settle the estate ^{and pay a lot of..} - he left this young Freddie Foote, who lived to be about 70 - eighty-some, who died and left his property to me. And to settle the estate I had to sell some I didn't want to sell, but we owned about six acres right across Holmes Run on Sleepy Hollow Road next to this Congressional School. The stream ran through it, but right beside that stream was what's known as the Indian burying ground. A great many Indian things, in fact I have a frame about this big filled with Indian arrowheads and a great many of the bullets. I have hundreds of lead bullets that were dug out and found just lying around where Fort Buffalo is here now. In the Civil War that was one of the forts.. Indian fighting post, but I guess it was something they cooked on or

FAN: Since that wasn't an active fort, how do you account for the fact that there was so much stuff left around like that?

HENDERSON: Well, it was active, yes, it must have been active, because many of the bullets show that they'd been fired. They're bent up and mashed up.

WALSH: Must have been target practice. I don't think there was any appreciable amount of fighting.

HENDERSON: There was considerable action here, because I know of one or two people who were killed, who were either favorable to the Federals or to the Confederate side. In this old graveyard, Cook ^{and} Slade or one of the Slade boys is the custodian of this Episcopal Church, they always point to one of the big tombstones there where the bullet is still stuck in the tombstone that was fired. But there was quite a bit of back and forth fighting. In fact Colonel Mosby is supposed to have hung, that's the reason they keep that tree in Falls Church, the Hangman's Tree across from the Post Office, he's supposed to have hung many a Union spy that was caught, and just the other way around when the Federals were here. I think one of the generals who was with Lee at Gettysburg, Longstreet, he lived in the town, headquarters; and then General McClellan lived near the corner there, as his headquarters when the Federals had it. Anyway, about these bullets: I do a great deal of fishing, and I had so many of them that I've been making sinkers out of them. _____

and put it on. In fact I was amused because I went to _____ once during the beginning of this celebration and found the bullets I was using as sinkers were selling for twenty-five cents.

WOLAN: Oh, they're more expensive, too.

HENDERSON: Well, I have quite a few of them, and then I have a very interesting Indian axe, made of stone, and you can see where the sinews of the deer hide or whatever they used to fasten it are just worn completely right in the midst of it. And many tomahawks and things they used like that. Then another relative has what she calls an Indian frying pan, but I guess it was something they cooked on or ground corn in. It's all ground and made of stone. Many of these things were

HENDERSON: all found right in that area where the Indians were.
LAF: They must have either left in a hurry or they were awful sloppy..

HENDERSON: Well, I think these different raids, for instance, the Susquehanna fight was quite a fight and got rid of them. The Susquehanna trail still exists. In these ^{booklets} (they speak of a trail that came from Kidewater, Virginia, which is now Route Seven or Lee Highway, one of those two. Right where Freddie Foote's place was, was a definite Indian trail. There were all sorts of indications of where they came across the rice field and got into this, probably coming from Little Falls and places. When I came out to live permanently in 1910, there was no Lee Highway as such. The Lee Highway came through my backyard. I used to have where Safeway is there and Wallace and Howe. In fact I sold most of that ground to the Falls Church Auto Company, the Chrysler-Plymouth place down there?

LAF: Yes.

HENDERSON: That was all my ground? I sold most of that to them, but the Lee Highway didn't come through until 1922. They're just paving ^{what is now} the only road that went through there - Fairfax Street, which goes to the front of my house. Fact the property got so valuable to me that when Lee Highway came through I just moved the house about three-hundred feet back from the old road. I just moved the house, well one hundred and fifty feet, I kept the lot one hundred and fifty feet on the old Fairfax Street which they're paving now to bring in by the bowling alley and to.....

END OF RECORDING

The Foote family owned an acre of land on South Washington Street adjoining the old Falls Church. Part of it is presently owned by the Henderson family. Fred Foote, Jr., which was the one I spoke of, was also the town crier, a musician, and for six years he was a member of the Falls Church Town Council. It's in the records, because I turned in to the Historical Society a very fine engraved set of resolutions when he died. In fact all the fall papers were

HENDERSON: Well, getting back to this, neither he nor his sister ever married, and they lived to be over eighty. For fear the tree would, in fact holly got so scarce around here that everybody was topping trees themselves. Well, I told Freddie (?) recording parbled) I just hated to see the tree, because I had the very valuable collections ^{I would presume} of Indian arrowheads that he had framed and other things. Before I could move in to move things out, I might want it. Somebody got in and took them. So I told Freddie he could have this tree if he'd move it. So they moved it, and it's right at this corner of the library, beautiful, nice shape to it and all.

WOMAN: It's the biggest one I've ever seen around here, except that one out on Lee Highway near Idylwild Road is another big tree, just beyond George Eason Highschool.

HENDERSON: Oh, is it? Out there? I guess _____ . I said: "Out of slavery came many negroes who'd been skilled artisans. They and some of their descendants, older people of the town, are stonemasons, carpenters, well diggers, shoemakers and merchants." You know, during slavery a great many of the slave owners trained their slaves in various artisan ways. They were the carpenters and all; and when they were freed they became really the leaders around here. Fred Foote, Jr., the father of the one that I got this property and horn from owned the largest grocery and provisions store on the site opposite the Falls Church Park diagonally across from Brown's Store. That's where that Fower Auto _____ ? is in this area.

HENDERSON: The Foote family owned an acre of land on South Washington Street adjoining the old Falls Church. Most of it is presently owned by the Henderson family. Fred Foote, Jr., which was the one I spoke of, was also the town cobbler, a musician, and for six years he was a member of the Falls Church Town Council. It's in the records, because I turned in to the Historical Society a very fine engraved set of resolutions when he died. In fact half the pall bearers were

HENDERSON: white members of the Council and some of the colored citizens. He was very well thought of, and he was not only the cobbler, but he taught George Thomas who lived up here on Shreve Street (you've passed his house many times, he died at about 90 years old and I remember him very distinctly - he was the one of the slave descendents and he told me how his mother on this slave plantation where the Masons lived used to take him ten miles at night to a religious meeting and back again, because after the Nat Turner rebellion and killing of so many slave owners they forbade the negroes to go to religious services or be taught. But this Fred Foote was a cobbler and after him George Thomas, which ended about the time. They were the only shoemakers in the town. And this same Fred Foote, Jr., I speak of who owned that store was also the secretary of the Council and did that. His handwriting is ideal. During the Civil War he was a cook with the Confederate soldiers in Richmond and stayed there during the War and then came back here.

WOMAN: Where'd he learn to read and write?

HENDERSON: Oh, yes, that's an interesting story. There were a great many white people in those days who came to Falls Church, who believed it was their duty to teach negroes. In fact one of them, a Mr. Read, was a preacher and he lived on the Gundry estate we know it as now across from that new big store that's on Route Seven right across from the Post Office. I forget what the name of the store is: it's one of the new big supermarkets = Grand Union, where the Hangman's Tree now is. He taught first white children and then negro children, too. In fact this Freddie Foote and this Lakeman (?) was taught by some white people in the town. He also started negroes in church services. The first school mentioned in the literature, the first school put into Falls Church was on the property that we now have. The little house I mentioned is 121, and _____ goes on down, and this school mentioned in the literature was 123 South Washington Street, right across from the Bank parking lot.

HERDERSON: Then that little building that was the school became later the beginning of the Baptist Church. It also then, following that, when the white Baptist church got organized elsewhere, the colored church group - two soldiers who came out of the War, who'd been trained by a chaplain of the Union Army, came here and they organized a church for colored people; and it was called the Second Baptist Church. This church that's up here as you pass on Shreve Street is the Second Baptist Church. As you go to Falls Church, it's on the right.

MAN: There's one across the street, too.

HERDERSON: That's the Methodist Church.

WOMAN: There's one on the trail.....

HERDERSON: Yes, there's one, however, that's a split from the church. These Baptist churches, as you know, split up as somebody gets angry. And the little church that's right on the street is called the Third Baptist. But the original Second Baptist, which was about the second building that was built there, the graveyard backs right up into the Falls Church playing field - football field that the Falls Church High-school has. Well, it's been there many years. But the one going down, on your left, that's the Methodist Church, that's about the second or third building there, too.

WOMAN: Galloway, is it?

HERDERSON: Galloway Methodist Church. That's where my grandmother is buried and my mother who died at 99 years: she was buried on her ninety-ninth birthday last year. Incidentally, too, when I was a kid, my Sunday School teacher at this Methodist Church, when I used to come out in the summers from Pittsburgh and Washington, when I was living either place, my Sunday School teacher was a Miss Sue Riddle, who lived where this motel is on Washington Street. You know where Madison School is on Washington Street as you go out to East Falls Church? That school on the right side as you drive along Lee Highway? On North Washington Street? Well, that motel that's across the street was the homesite of a

ANDERSON: Reverend Biddle, who also did a lot of teaching negroes at that time.

MAN: That mansion was there, and they tore it down and put the motel.

ANDERSON: Yes. That's where. And every Sunday this Miss Sue Biddle would walk from there to this little Methodist Church, Galloway, and teach the colored children there. Incidentally there's a lot of that relationship in our family. Charlie Fenwick, his father was also interested. He used to come to this Second Baptist Church and bring a little gramophone and play music and also preach from the pulpit there. Well, let's get on to the recitation, I had a little digression. I said: "Negro stonemasons erected most of the present bank structure. The Columbia Baptist Church (which is a new one as you go - right along North Washington Street), two men named Carpenter, two brothers, were responsible for much of the building of some of the older homes." And the Tiller family leased and operated the old stone quarry, this Quarry Inn they called it, by Hechinger's. Across from Hechinger's.

WOMAN: Where the motel?

ANDERSON: Where the motel is now.

WOMAN: The Dutch Inn.

ANDERSON: Yes, we had a meeting at the Dutch Inn the other night. We were giving a testimonial to Edie Christenson, who's one of the founders of our co-op around here. But that used to be the stone quarry, and all of the stone work was gotten from that quarry in there where Tripp Run runs through. And the man who owned the property, a man named Tripp - his wife was dynamic, I don't know how she got her money - but they owned all of that property that is now on the left side of that road going up quite some distance beyond that quarry. All that area back in there - I don't know what they call that area now - that was owned (by the Tripps). I remember she was a great money lender.. I remember when my grandmother was doing some building, she used to lend her money at the regular six per cent interest. Her son became a missionary, went to China, married a Chinese, and they became persona non grata to the residents here.

JEFFERSON: family a set of engraved resolutions praising his service and deploring his demise. Colored voters of the times have been the deciding factors in close elections. They have always supported issues for the improvement of schools. So important was the colored vote on Republican issues and candidates, the Town Council about 1890 voted to close in the corporate limits, so as to exclude most of the negro voters. The original southern boundaries included much of the area in the vicinity of Jefferson Village, but later were drawn into the old Fairfax Road that is now South Washington Street beyond Hillwood Avenue, a decision that is regretted by those who would like to have a larger tax-producing area." In fact I kidded Town Manager Johnson, when they were trying to annex more property, you know? They had it once, but in order to eliminate Republican voters, they gerrymandered the town and brought the corporation in. They did it, but, funnily, there was a Pirch family way over here somewhere, that made the line come through the Methodist Church, Galloway Church, then go way over and get the Pirches, then go down to Seven Corners and get somebody and then come back. And in recent years they've been trying to get some of it, and Fairfax County objects to it. I said: "Many negro citizens have been in the defense units of our nation. During the Civil War ~~strife~~ some few served the South as cooks and guides. Many, however, were in the Union Army. Some were wounded and killed in the Falls Church vicinity. Several of them were killed in the skirmishes right around here. During the Spanish-American War several Falls Church negroes joined the Ninth Ohio Regiment of Volunteers under the command of the first negro West Point graduate to obtain the rank of colonel." That was a major at that time, a Major Young. He was the first negro to graduate from West Point, and he had charge of a battalion of the Ninth Ohio. And this Camp Alger was situated on a farm that a colored man named Norment, who came here with a Colonel Sherman, General Sherman's brother, who was Secretary of

HENDERSON: And he went away and I've never seen or heard of him since. Put the Tiller family leased and operated the old stone quarry on the Tripp property, and they were the ones who built all the stone work around here. They were stone-masons, well and pump diggers and skilled laborers. Negroes were also prominent truck farmers and farm laborers. Practically all of the laundry and domestic help in old Falls Church was done by colored people. There was little domestic help imported as it is today. Their toil contributed much to the welfare of the people who lived in Falls Church. For many years before and since the advent of the poll tax negroes participated in town politics and government. In the days of a real two-party system, which we once had here, negroes were originally all Republicans. In two-party the frequent pre-election parades, which used to march around the triangle bounded by Broad Street, South Washington and East Fairfax" - you know that triangle where the old Falls Church is - they used to have these lanterns and the Republicans would parade. In fact when I was a kid I was at the raising of a flagpole for Echinley and Hobart, and that was right across from the hall where the Town Council had above this theatre then, you know the theatre on Northwest State Street?

HAB: State Theatre.

HENDERSON: Yes. Well, right across there I remember we raised it. And there used to be great barbecues. Republicans would have one and the Democrats would have one in Crossman's Grove. They'd roast the beef and they'd have all the corn and potatoes and tomatoes and everything you wanted. We kids would go over and just after listening to the speeches and eat all day long. Put that was quite the thing in those days. I said: "Political barbecues and flag raising events found negroes in attendance. In 1883 the Republican ticket for the town officers bore the names of F.F. Foote, Jr., for Commissioner of Roads and Jacob Rice, a colored man, for Town Constable. Fred Foote was a member of the Town Council from 1883 until his death in 1889. The Town Council sent to his

LEFFERSO: - the white women - they fought the only saloon, broke it up, and they had a law passed that this was ^{an} entirely dry county.. An interesting sidelight on that, there was a Colonel Campbell - I always remember him because he killed a colored man in _____ . I always used to look at this little hole in the door of the house in which I lived, where he shot him across the street. Well, this Colonel Campbell, I don't know what his job was in Washington, owned practically all the land except this farm I mentioned, where the soldiers camped during the Spanish-American war. Just before the contract was signed or before the soldiers came we used to see great wagonloads, these long, loaded wagons, covered over, going to his farm. When the contract was signed and it was opened, lo and behold, all the liquor you wanted was being sold up there. He had gotten the contract by which he kept his little square piece in there covered by the federal contract, and they couldn't do anything with it.

MOFAR: Do you know what Ohio regiment that was? You said the number there, nine. Do you know what place in Ohio the regiment was from?

HENDERSON: Oh, Ninth Ohio. I don't know. It was all colored troops. It was a colored battalion. Remember, it was not only from Ohio, because a number of my relatives enlisted when it came here. This Colonel Young became a colonel, but they never would make him general. Two friends of mine, General Davis and his son, is one of the main Air Force generals. But Colonel Young wanted to be a general, but policies were such then they didn't want a negro as a general. During Teddy Roosevelt's administration they said he was unfit. To prove his fitness he rode a horse all the way from Ohio to Washington to show that he was fit, but even then they never appointed him. They made him commandant of some of the schools, he was ambassador to Liberia; and his home was in Wilberforce, Ohio, near Dayton there. My people all came from Ohio, my wife's people, in Wellington. In fact they were the main storekeepers in the little town of Wellington.

MEMOIRS: Treasury. He brought Lormont on here, then Lormont eventually bought this land, which we bought after that, then we sold to the people who have this new-fangled cemetery up there. But that was a very brilliant sight in 1898.. I used to go up early in the morning. You'd see the tents of the various regiments. In those days there was much color before they brought the khaki in, and you'd see one regiment that would have blankets striped in red, over every tent through the area, and another one over here with blue or green. It was a very beautiful sight. However, they didn't stay here long, because at that day there wasn't much known about how to prevent typhoid fever, and the soldiers were dying so rapidly from typhoid fever that they moved Camp Alger almost overnight up to Middleburg or Middletown, Pennsylvania. In fact, that's what happened to break the man that we bought the farm from, because he had put out so much improvement, then they moved it away. And that's another health angle in this place. I have seen a member in some families die almost every year from typhoid fever with infected wells. And right where Hechinger's is, on the street on which I live, was a spring. I used to see the people who used to take milk to Washington, take their cans and wash them in that spring. There was typhoid in that family, and in the Gundry family up there.. Miss Gundry had a school for retarded children right across the street from me in that area between there and Broad Street. They died very frequently from typhoid fever. In fact I think my two children, who were just babies, were the first ones to get anti-typhoid shots from a Dr. Smallwood who lived over in East Falls Church. We were always afraid of typhoid, because the stream that ran through from the Gundry tract ran right by my place. I used to have my garden down where that first liquor store was built right across from the Plymouth-Chrysler place. That first liquor store that was built there: they moved it to the other place. Funny thing about that liquor store. In those days the women of the town organized what they called the Village Improvement Society

PENDERBOK: Three corners of the place: one was a baker; and one had a big grocery store, and one was the librarian in the town.. When you spoke of Ohio it made me think of it. "During the last half century colored citizens have gradually come to the realization that racial segregation and discrimination were barriers to their civil and political rights under the Constitution of the United States and opposed to the free _____ of the Virginia Constitution, hence they have been active in controversy. In 1915"....I came out in 1910 to live permanently - "the Town Council sought to apply the principle of residential segregation based on race. A line was drawn that would have made it illegal for negroes to live in homes north of Fairfax Street. Immediately the colored citizens organized what we called the Colored Citizens Protective League. A protest was argued before the Circuit Court at Fairfax and after extended legal argument the town was enjoined from enforcing its ordinance. Shortly thereafter the Supreme Court of the United States outlawed this form of segregation." That is, they attempted to take a whole block, and, if you lived as our family did next to the old Falls Church, if anybody moved out of it, only a white person could occupy it. The same way with the white citizens who lived in what was to have been designated the colored area: if they moved out, only a colored person could live in it. Well, that was outlawed. "Feeling the need for continued watchfulness a chapter of the National Association for the Advancement of Colored People was formed and a charter granted the local group. It was the first rural chapter organized in the nation. So active has it been that about ten years ago the local chapter, which is now the Fairfax County Chapter, was adjudged the best for its membership and work among the county units in the nation. Its first president was _____ Joseph E. Kenner, a prominent negro resident. Its presidents for the past fifteen years have been ministers. One of its members has been concurrently"

HENDERSON:you see when I wrote this....."both vice-president of the District of Columbia and the Virginia ^(State) NAACP." I was that person. And in 1956-57 I said: "A Falls Church citizen was president of the Virginia State NAACP during the years of most of its controversial history." (sic) I was president then, and I used to talk before the legislature and led most of the lawyers fights against "Massive Resistance" we called it. "Colored citizens of Falls Church have been active in support of many community organizations for the welfare of people. Some have been officers on the boards of community Givers Fund, ^(TIA ?) other help groups and bond seeking campaigns." In fact Mrs. Wilkins and I started the county health organization, which eventuated in the hospital we now have, that is Mrs. Wilkins, who came from North Carolina, her first active work here. I was the vice-president of the committee set up to raise the ten-million dollars that started Falls Church schools, the whole of Fairfax County schools. In fact we succeeded in getting colored and white people to both vote for it. Put the first bond issue to start the advance of the school system. "There has always been communication between representatives of the major and minor groups." I mentioned Miss Sue Riddle and her brother, Reverend Riddle, were very helpful in colored churches, and that the late attorney Lenwick often lectured and sermonized at the negro churches. "Dr. Harold Johnson, with his office in Falls Church and ministry to the sick of both ^{racess,} has been an invaluable ally in bridging the gap between the races." You've seen his office down on Shreve Street, just before you get into Falls Church. Well, he, I would say, has almost as many white patients as colored patients. He's considered tops in his field. And he has a beautiful home, cost some \$20,000, right in an integrated section in Arlington. And he built those apartments right next to it, and he built another one where a barber shop is, and he's done very well. He graduated from the University of Michigan in medicine and has been here and done very well.

MOYAN: Who in the world has been improving all of Shreve Street?

Q. Now, you mentioned that you had been in the area of the Court House for a while, and that you had seen some of the buildings that were being built there.

A. Yes, I had seen some of the buildings that were being built there. I had seen some of the buildings that were being built there. I had seen some of the buildings that were being built there.

Q. Now, you mentioned that you had seen some of the buildings that were being built there. What kind of buildings were they?

A. They were buildings that were being built for the Court House. They were buildings that were being built for the Court House. They were buildings that were being built for the Court House.

Q. Now, you mentioned that you had seen some of the buildings that were being built there. How long had you been in the area?

A. I had been in the area for a while. I had been in the area for a while. I had been in the area for a while.

Q. Now, you mentioned that you had seen some of the buildings that were being built there. What kind of work were you doing there?

A. I was working for the Court House. I was working for the Court House. I was working for the Court House.

Q. Now, you mentioned that you had seen some of the buildings that were being built there. How many buildings were there?

A. There were several buildings there. There were several buildings there. There were several buildings there.

Q. Now, you mentioned that you had seen some of the buildings that were being built there. How many people were working there?

A. There were several people working there. There were several people working there. There were several people working there.

Q. Now, you mentioned that you had seen some of the buildings that were being built there. How many people were living there?

A. There were several people living there. There were several people living there. There were several people living there.

Q. Now, you mentioned that you had seen some of the buildings that were being built there. How many people were working there?

A. There were several people working there. There were several people working there. There were several people working there.

Q. Now, you mentioned that you had seen some of the buildings that were being built there. How many people were living there?

A. There were several people living there. There were several people living there. There were several people living there.

Q. Now, you mentioned that you had seen some of the buildings that were being built there. How many people were working there?

A. There were several people working there. There were several people working there. There were several people working there.

Q. Now, you mentioned that you had seen some of the buildings that were being built there. How many people were living there?

A. There were several people living there. There were several people living there. There were several people living there.

MEMORANDUM: makes the city have a bad reputation. As much as negro preachers and everybody try to do, something must be done eventually to alleviate that condition. Because that's really why so many young white people have moved into Virginia with their families, to get away from the traffic, _____, crime, have free space, which is ideal, and which is what I think decent and respectable negroes ought to be doing, too, where they can get homes to live the lives.. I said: "The Falls Church community has never suffered by reason of crime or juvenile delinquency in the negro community. Much of this is due to the splendid influence of the two churches and the long line of capable ministers. The present pastor is Reverend W.E. _____ of the Second Baptist Church and Reverend C.F. Wilson" when I wrote that - he's died, and the Reverend Oliver's now the minister of this Methodist Church "are active in civic movements. Homeowning was a virtue to the older colored citizens. Some of them have profited by reason of the latter day development about Falls Church. Most notable was the sale of forty acres at Seven Corners by the heirs of the late Fred Foote, Sr., who purchased this ground for five hundred dollars before the Civil War and recently sold it for seven-hundred and fifty thousand dollars." But that was interesting from this point of view: old Uncle Freddie, as we used to call him - he was my grandmother's uncle - he had a will which said that this land shall remain in the Foote family as long as there's a Foote living. And for long years nobody could touch it. But as improvements came around, and the old log house they had on there, the taxes were getting so high that with the little bit of money that they had, that they would soon have been eaten up in taxes. So one of the heirs, the younger one, just went into court.. That type of will is illegal now and should have been, because you can see what would happen if you left this house for example as long as one of your children lived, eventually one would own a foot of ground. And it would get right over to the state. So they broke it. And they sold it. And another

HENDERSON:

interesting factor to that was that one of the Footes lived in a little town in Cincinnati or Cleveland, one of those towns in Ohio. And he was in a barber shop, and he read one of the _____ magazines about this sale. But he had been dead officially about twenty years. In fact a few lots he owned around here had been sold. His wife lived here. He read this, and he immediately came alive, and he had an awful time proving that he was actually the Joe Fote, one of the heirs. He got it, but he didn't live more than a year or two before he died, too. "Until recently the school facilities for the colored children of Falls Church were disgraceful. But presently the James Lee School" - it's the school you see there - "was erected." My wife was the principal of the first colored school - not the first - she was the principal of the building in which the first colored school was. It was a ramshackle place. They had no water on the premises. They had to get buckets of water, and my wife had a system of having each kid have his own little container, you know where you hung up and drank out of. She did a great deal, and she opened the school, but she retired right after that. And it's a very good school: they have everything you'd want in there. And our Luther Jackson school is a very fine highschool up in Merrifield. Before that all of our children here who went to highschool had to be driven all the way to Kanassas, which was nearly one hundred miles a day round trip, going the way they did. This Luther Jackson school is as good I would say as almost any school. In fact they've added tremendously, a new library, and oh, they've done a great deal. I said: "Currently in Virginia" - this is not history " they are emotionally disturbed by the threat of school desegregation. No intelligent negro accepts segregation as the American way of life. Having worked hard in his community and having offered his life in wars for the defense of democracy and his nation, he intends to press onward towards full realization of the goal of complete citizenship. Until the barrier

WILKINSON: of color or races is removed, which limits his opportunity for employment, access to public accommodations and deserving first class citizenship, the sensitive negro will continue to strive for his Constitutional rights. The dedication of our new City Hall and Library have meanings as civilizing justice and law and education to supplant ignorance and prejudice. Negro citizens therefore are equally proud of our new Library and City Hall which they, too, helped erect." Now that was written right after the time I had read the work done in the community that didn't consider that the negroes had been in the community at all. Yet in the early part they were considerably in here. One other factor that's mentioned in the literature here: this was a dead town until some northerners came here. One of the first of the northerners who came here was M.E. Church, whose son, Guy, I know very well, who has a real estate place there. He came from Vermont. He came first to Herndon and opened up a store. Then he came to Falls Church and opened up the first drug store, and during the time of Camp Alger he developed his business quite a bit. He was the originator of the telephone company, the first telephone company he developed here and then sold it to the G.P. He also developed the first electrical company here, and he had his own electricians. They strung the wires and they developed them. Then he sold that to the other company.

WAT: About when was that?

WILKINSON: I can't remember, but it must have been about 1900. Well, he developed it way back there about 1900, but I imagine he...he had charge of it about 1910 or '12, somewhere in there. I know that there were four main stores at that corner. Church had one of them. And there was the tavern there that in this literature is very historical, because it was the only place where travelers between here and the Valley could get meals. And the first house that was erected in Falls Church, called the Thompson house or the Chimney House was in that field right where the bowling alley is now, off Broad Street. I can't remember the date,

HENDERSON: but that was the first house. It was called Chimney House, because the whole side was a chimney on that side and the whole side was a fireplace and chimney on that side. In fact my grandmother's barn that was on that place my aunt, I mean my people have now...well, anyhow, those houses were all built, solid, big logs. They were put together with big wooden spikes or pegs. The barn and all of them were put together like that. I used to marvel at the way they put up those things. Interestingly enough, too, in front of my house just last week, I hated to see it go. I had a maple tree there that was easily over one hundred years old, and they just cut that down last week. Down here at Eunson Hill that Mrs. Wilkins owned and they're building a big apartment, on Route 7, there was a man named Eunson, who was also one of the former councilmen and originators of the town (the town didn't begin until 1875 - Falls Church, as a town, and there were a great many interesting developments in there). For example, besides the legal parts of settling boundaries and establishing laws the real work of making a cultural place to live in was done by what they called the Village Improvement Society, which was a group of white women who got money and developed various things that would add to the life. And that was followed by another organization I can't think of had a great deal to do with the development of the town. But this Mr. Eunson, as I said, all these maple trees that you see in the town, that are dying now and being cut down, were set out by him as a community project. Now as they're getting ready, in fact I had some thirteen feet off the lot that I have there in the village - they're going to widen Lee Highway at the bank there to make that a four-lane road with a strip that's going to run all the way down maybe from East Falls Church - I guess it will run from East Falls Church right straight through to Clark's Motor place which is down here by the quarry. And we went and saw the owners. I was with them. We tried to get the State Highway Commission not to put a strip in the middle of that way, so that the people at the Safeway and the people at Liechinger's could cross over.

HENDERSON: If you put a strip there, you see, there'd be only a very few places that you could cross over. I don't know that they're doing anything about it. But they have already bought the land. They're taking down that drug store, as you know. All these people have had to move out, the drug store at the corner across from the bank.

FAN: Hasn't been rented for five years anyway.

HENDERSON: Well, they had people upstairs. One of my lawyers from _____ is gone from that place.

FAN: _____

HENDERSON: Yes. They were all up there, but they've all moved away. I don't know whether the dentist moved yet, but maybe she has. It's a lady dentist up at that corner there. And then there were, for instance, General Lawton, who kept at Aguinaldo in the Philippine insurrection, he used to live right back of State Theatre, and that was quite a prominent place. And a place I see they're remodeling on Broad Street where Milton Eisenhower lived. That was the old Rice Farm on Broad Street, and it had many acres back of it where these colored people lived. Somebody else has got it now, but Milton Eisenhower lived there; and General Eisenhower used to come out and visit him there quite frequently. Along with Fr. Church who came from Vermont, were a lot of New Englanders he invited down here. I remember the Town Sergeant Crocker, and I remember the Postmaster, I forget his name, but there was a Postmaster from Vermont named Livingston for many years. The Post Office at that time used to be right about where the five and ten cent store is. And right next to it was Mr. Lynch's feed store, which was quite a popular place in those days of horses and cows. The Post Office was in there, then they built a little brick building, and the picture of that brick building is in the present Post Office showing what it was then. There were several people from New England like the Ives, and the Dennis Goulds lived back of my grandmother. I can't remember all of

HENDERSON: the names of the people who lived in those houses. Most of the houses that first were built were built along what they called Route Seven, Broad Street West. The Englands and old DeLutron, a colonel of the Civil War on the Union side, a lawyer, I had him once for a case back in 1915 when this segregation case came up, he owned a place across the railroad now beyond where that Christian Science Church is. And in his backyard is one of the original corners of the District of Columbia. You remember that back about 1790 the District of Columbia included what is now Arlington County.

YOKAR: There's one at Willston, too, up by the towers, isn't there?

HENDERSON: Yes. One corner was in DeLutron's yard up by West Falls Church. The other corner was in Alexandria, and then it ran across what is now Chain Bridge. Then they ceded it back before the Civil War to Virginia. That is now Arlington County. But DeLutron's place was the first development outside of the middle of Falls Church. They called it Westwood, and homes were built on what's Lincoln Avenue and around that way, one of the first developments. Now all the fields I used to play on and to swim - I learned to swim in this little quarry down here, Tripp's quarry - are practically villages. When I was a kid, there was plenty of game. And one other thing, too, I miss is all along that road going up the country were these small truck farms. The people raised berries and various things. Then they'd get up at two o'clock in the morning and haul all those things into either Center Market which was down on what is now Constitution Avenue, where either the Archives or one of those buildings is, or to the one in Georgetown. And when we had the farm up there we had one of the finest apple orchards that came after _____. And I used to sell I should say, the average, which was a lot of money in those days, thirty dollars worth of cider and apples on the roadside when my house was on Lee Highway. I moved it from that. On Sundays and Saturdays. And I used to have wonderful

BERNBERGER: dahlias that I used to raise down there; and people would buy those, too. I was teaching then.

JOYAN: How big did you get them to grow? The flowers?

BERNBERGER: Well, they were dahlias. You know they grow very tall.

JOYAN: I've seen some at least seven feet high.

BERNBERGER: Oh, they were tall. But the best dahlias are those you don't let too many of them come on the stem. This man Wells, who used to be on the Town Council, whose son is now the Clerk of the Town Council, he grows some excellent flowers. He's trying to get his place zoned, too. One thing that's happened as a result of the development is that a lot of the land that some colored people owned that was right in commercial areas they got a lot of money for it. I profited a good bit by that, too. There's a boy over here named Pope, that's between that filling station and that motel there. I understand he got ninety-some thousand dollars for his land. And a girl I know up on Lee Highway, she's gotten eighty or ninety thousand dollars for her piece of land, that wasn't worth anything. When I got my land there it was worth about thirty or forty dollars an acre. Well, that now, unless you wanted to ask me some questions, I don't know anything else I could tell you.

END OF RECORDING