Bulletin of Loudoun County History

2023 – 2024 Edition

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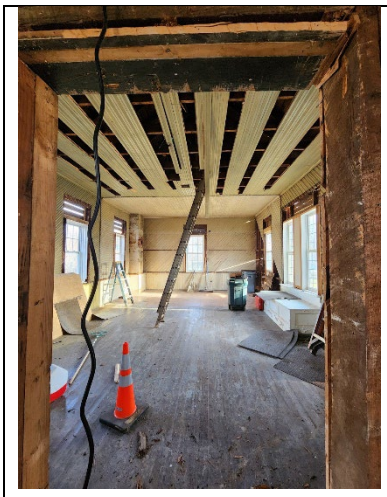
Cover Photo

March 2023. Photo by Larry Roeder, showing work on private restoration of the Aldie Stovepipe Academy school house, which served the village's white community from the early 1870's to 1914 in what was known as the Mercer School District. The people of Loudoun County have a long tradition of preserving history.



Interior of one of the rooms. Wood paneling covers up old blackboards. See section of the Bulletin on Lost Records for further discussion.

Barrel found in the attic. Notice the old-fashioned wooden hoops and the stamp M.N.S. Was this a water barrel? Still to be determined.

2023 Photos Honoring History:

1 September 2023. Main auditorium, restored Douglass High School Building, Leesburg, Virginia. The Loudoun Jazz Society performed interpretations of the music of influential composer and musician Thelonious Monk. Blue box marks the time capsule of the Douglass High School Commemorative Committee.

22 April 2023. Some of the key members of the Douglass High School Commemorative Committee met at the home of Lovettsville sculptor Jeff Hall to examine the latest rendering of the statue which will stand in front of Douglass High School after being cast in bronze. It was amazing to see how this concept evolved from a rough charcoal sketch presented by Larry Roeder at an NAACP rally in 2015 into a sophisticated clay statue enhanced by comments from many committee members like Larry Simms, Tammy Carter, Jim Roberts and others.

The statue's goal is to symbolize the great struggle for educational equality by the ancestors of Loudoun's Black community and their friends, and be an inspiration for future generations. The consensus was that Jeff Hall did a terrific job taking into account so many suggestions. This is truly a community project, not the creation of any single person. More will be said about the statue in the 2024/25 edition of the Bulletin, which will include photos of the erection ceremony and photos and discussions of competing designs that were considered by the Committee. All were excellent works of art.

In the photo are: **Background**: Jeff Hall. **Front row**, left to right: Dwight Brooks, Donna Torraca (LCPS staff), Larry Simms, Larry Roeder (CEO of the Edwin Washington Society), Jim Roberts, Charles Avery (Chair of the Loudoun Douglass Alumni Association), Mrs. Avery, Sara Howard O'Brien (LCPS staff).

26 September 2023. Temple Hall Farm, former home of William Temple Thomson Mason, nephew of George Mason. Members of the 250 Committee, the SAR (Sons of the American Revolution), DAR (Daughters of the American Revolution) and the Embassy of France planted a sign commemorating the visit of General Lafayette on 8 Aug 1825 to attend the baptism of Maria and Mary, youngest daughters of William Temple Thompson Mason.

Oil reproduction of photograph of old carpentry shop at Douglass High School. The original was discovered in the archives of Virginia State University by Larry Roeder. Standing in the foreground is Dr. Anthony Arciero, PhD, Director of the Edwin Washington Project.

Remains of little white house on the NW corner of Routes 15 and 50. Site on property of former President Monroe. Structure has been deteriorating for years. A 2013 study of the property can be found on Amazon. See *Little White House At Oak Hill*.

17 June 2023. Members of Loudoun chapters of the DAR commemorating the original announcement in Loudoun of the Declaration of Independence.

19 September 2023. An annual reminder that historic enemies can become the best of friends. Oktober Fest is hosted every year at Dulles Airport by the German Airforce in partnership with the Canadian and American militaries. Over 1,000 guests participated in the charity event in 2023. Traditional German food, wine, beer and music was provided. The Edwin Washington Society encourages its readers to join in 2024.

DEDICATION

Conscious of the defense of Ukraine going on in 2023, a struggle with implications for freedom as well as our own national security and that of Europe, this issue is dedicated to all of those who have taken up arms for Democracy in the past such as the veterans and ordinary civilians who supported the Revolutionary War and subsequent conflicts in which the United States has been involved.

We also dedicate this volume to the County-Wide League of Black PTA's, and the local chapters of the NAACP, which waged a political struggle for Democracy and civil rights, and with many others fostered the creation of Douglass High School in 1941. Although a limited high school program existed since 1920 on the second floor of the Training Center on Union Street, led by educational giants like John C. Walker and Edith Harris, Douglass was the only dedicated structure built for the sole purpose of providing Blacks high school education, and is a monument to civil rights. It's creation could only have occurred after much financial sacrifice and political acumen by the Black community. The Loudoun County School Board and the Board of Supervisors are to be complemented for their efforts to preserve this important history and to restore the Douglass High School building.

BUYING THE BULLETIN

Copies can be ordered from Amazon or at Photoworks in Leesburg, or through the Edwin Washington Society Research Center.

Free copies for loan can be found at the Balch Library, the county public libraries and the public high schools in Loudoun.

LETTER FROM THE EDITOR IN CHIEF

10 October, 2023
South Riding, Loudoun County, Virginia

Dear Readers:

We are pleased to present the fifth issue of the revised Bulletin of Loudoun County History. Our goal is to tell the stories of Loudoun County's past, as well as of its neighbors, when of special interest to our residents.

Charcoal Rendering of Edwin Washington

The Bulletin was originally owned by the Historical Society of Loudoun County, formed in 1957, which ran the Bulletin until 1976. It was revitalized in 1997 and then in 2018 that organization turned over ownership to Diversity Fairs of Virginia (DFV), (now known as the Edwin Washington Society), with its own heritage going back to 2014. We invite anyone to collaborate by submitting articles and photographs for consideration, attending discussion groups, or joining us on Facebook. Details on how to make submissions are on our website. Also on our website is information on past issues.

The society has a number of activities, one of which is the Edwin Washington Project, an exploration into the history of segregated education in Loudoun. Another explores the history of John Rust, a 19th-20th Century politician. Please explore all our activities by going to our website (edwinwashingtonsociety.org).

Larry Roeder, MS
Editor in Chief

SUBMISSION GUIDELINES

Authors (including university students and high school seniors) are encouraged to submit unpublished manuscripts[1] on a Loudoun County person, place, organization, or historical event. Portions of early diaries and letters are encouraged, also articles which advocate for the preservation of historical artifacts. The article must be submitted by email and needs to be in Word for Windows format. Further details on how to submit an inquiry are on our website.

The Bulletin has a special interest in documenting lost letters and other material that can fill in historical gaps. As an example, between 1910 and 1926 events were held in Loudoun called County School Fairs, which were different from county fairs or ordinary schools fairs as we know them today. Managed by the School Superintendent, they

[1] This includes articles previously published on blogs.

were also sometimes the largest social event of the year. Prizes were given out for everything from animal husbandry to spelling. Athletic competitions and contests over growing tomatoes were held. Some students drew maps of Loudoun as it existed then, and drawings of old schoolhouses. Perhaps these artifacts are in your attic or a trunk, long forgotten as unimportant. They are not unimportant to us. Share your history.

ABOUT THE ARTICLES IN THIS ISSUE

Isaiah Allen's Life After Escaping Slavery, by Paul McCray. This is a remarkable story of a brave man who escaped enslavement by swimming across a cold river on a late winter night, served an army officer and regiment during fierce battles, and joined the army to fight for the freedom of other enslaved. Late in life, he returned to live with the woman who had enslaved him, and found work a life in Leesburg. And during the last twenty years of his life, he was likely the only pre-war resident of the town who served in the Union Army.

The 1926 Dispute to Replace Lincoln High School, By Larry Winter Roeder, Jr., MS. When Lincoln High School burned in 1926, it set ablaze a major political and cultural dispute between the citizens of the village of Lincoln, Purcellville and nearby communities. Prejudices against quakers and socialists were exposed. The incident also took place in the midst of a major upheaval in how the public school system of Virginia was being reorganized. Yet despite the strong feelings, the parties made peace.

Flatwoods: A Black-Belt Story by Mary A.E. Peniston. The Bulletin has reprinted this article from 1914 to honor Loudoun County's first Black Supervisor of teachers, hired in 1920. The article bring to the fore how the educator thought. Added to the reprint is biographical information on the educator, as well as some cultural interpretations about dress codes of the time.

Preliminary Research of the Digges' Valley Farm Ruins by Kathleen Adams. This article is the result of information originally gathered as a project for the Historical Archaeology and Digital History courses at Northern Virginia Community College's (NVCC) Historic Preservation and Public History Certificate Program. The information has been reformatted and updated for the purposes of this article.

Lost Papers Project: The Brown Hymnal by Christine Allen. The Bulletin has decided to create a new section for our annual issues called "Lost Papers," meaning to us documents and artifacts which had been lost and nearly destroyed. Each issue will explore at least one such paper or group that has been brought to our attention. This issue focuses on a handwritten private hymnal from the Depression.

Isaiah Allen's Life After Escaping Slavery

By Paul McCray

Isaiah Allen, 1900, Passenger Depot in Leesburg, VA – Visit of 15th Massachusetts Veterans

One enslaved Loudoun County man began a journey on Christmas Eve, 1861, that would take him places he couldn't have imagined.

The Battle of Ball's Bluff on October 21, 1861, made the enslaved people of the Leesburg area aware that war had come to Loudoun and that the Union Army was camped across the Potomac River from the town. People had been escaping slavery

and seeking asylum with the Union Army since the start of the Civil War, and on December 31st of that year, an enslaved black man from Leesburg fled by swimming across the river to the 15th Massachusetts Infantry Regiment camp near Poolesville, Maryland. His name was Isaiah Allen.[1]

Allen's owner was Sarah Gover, who lived in Leesburg with her daughters. Sarah and her deceased husband John ran a lumber yard and furniture business east of the Leesburg courthouse using enslaved laborers until his death in 1853. After the death of her husband, Sarah relocated to the north side of town. It's not known when Allen became the property of the Govers.[2]

After arriving at the Union camp, Allen presented himself as having been born free, a statement which conflicts with later evidence that he was enslaved. His claim was understandable because United States law (Fugitive Slave Act) at the time required that enslaved individuals who escaped to northern states be returned to their southern owners. Not all Union camps followed this law. The law changed in August 1861 with the Confiscation Act that authorized Union forces to seize rebel property and freed slaves who had fought or labored on behalf of the Confederate army from further obligations to their masters. But Allen likely had no way of knowing this; for the rest of his life, his army records reflected his claim to have been born free.

Isaiah Allen was accepted by the camp commander as a camp servant and worked with the regiment's horses, a skill he learned during his time in Leesburg.[3] He was also a trained blacksmith, so he probably helped with shoeing horses as well as other metal work.

Not long after Allen arrived, Lieutenant Thomas Jefferson Spurr joined the regiment. Many of those ranks were lost at Ball's Bluff, and replacements were slowly brought in to increase the ranks. Spurr was from a wealthy family in Worcester, Massachusetts, where many 15th Massachusetts men were recruited.

In letters to his mother in January of 1862, Spurr told about the poor quality of food offered by the regiment and his efforts to find meals more to his liking. He sometimes ate at local farms or taverns as he had the financial resources to do so. But he wasn't satisfied with that food either.

Spurr's search for better food was likely one reason he offered Isaiah Allen a job as his personal servant. It wasn't unusual for officers to employ free or formerly enslaved men to help with their everyday needs. Allen was sent into the countryside of Poolesville to find fresh food, and Spurr told his mother that one day his servant found a chicken, cold biscuits, butter and a quart of milk…but complained about the price. While Allen apparently did some cooking for his employer, this was another source of complaint noted in Spurr's letters to his mother. "If only I had a cook for a servant, but my contraband is good for handwork and can only get as far as a steak."[4] Under the Confiscation Act, "Contraband" was a term used for enslaved who freed themselves.

Allen was also tasked with carrying some of his employer's gear as they marched to new camps throughout Virginia.

Isaiah Allen's Life After Escaping Slavery

The 15th Massachusetts Infantry Regiment was in several major actions and battles in the spring and summer of 1862, including the Siege of Yorktown from early April to early May and the Battle of Fair Oaks from May 31 to June 4. It's likely that Isaiah Allen stayed behind the lines while Spurr was engaged in the battles, although close enough to help carry equipment.

On September 27, 1862, the 15th Massachusetts fought at Antietam, Maryland, and sustained more casualties than any other Union regiment. After the battle, 118 soldiers of that unit were dead or dying - a total that was 43 percent of all the battle deaths the regiment sustained throughout the entire war.[5] This was also the most casualties of any regiment in a single day during the entire war. One of those lying mortally wounded was Lt. Thomas Jefferson Spurr.

Spurr suffered a bullet wound to his upper thigh and, like many injured soldiers, was left on the battlefield for several days until he was moved to a nearby barn. A day later, friends from the 15th including his servant Allen found him and took him to a hospital. When it was clear that he would not survive, his mother and brother-in-law (future U.S. Senator George Hoar) rushed to his side. It was Hoar's notes recording Spurr's final hours that tell the story of the soldier's relationship with Allen. "Isey, I hope I have not been unreasonable with you. I've tried not to be." Isaiah told Spurr "You've always been mighty good to me, Sir, you've always been mighty good to me." Lt. Spurr asked that Allen be given his pocket watch and $100. His final request was that "…Isey ride in the car with the coffin so that it should not be roughly handled."[6]

Spurr wasn't a fervent abolitionist and had enlisted in the effort to keep the country together. He didn't treat Allen as an equal and, at times, used racist language in addressing or referring to him. He and other soldiers often found the black servants in camp a source of amusement.[7] But as he neared death, Spurr appears to have realized that his treatment of Allen wasn't as it should have been.

Allen was with Spurr's body during the entire trip to Worcester, Massachusetts, and stayed by the coffin in the days before and during the funeral. The appendix of a memorial pamphlet recording the events of the service described Isaiah Allen - "Not least touching was the spectacle of the humble friend, who stood like a bronze statue beside the coffin through the whole service, while the tears silently stole down his cheeks. Set to guard the sacred relics, he did not leave them, from the hour of quitting Hagerstown, until they were deposited in the place of their rest."[8]

During his eulogy, Reverend Alonzo Hill didn't refer to Allen and didn't mention Spurr having fought for the freedom of black people. He instead focused on the heroism of Spurr fighting for his country, but no one in attendance could have missed the black servant standing near the coffin with tears on his face. Isaiah Allen was a powerful symbol to the people of Worcester.

Immediately after the funeral, three men approached Spurr's brother-in-law to ask about Allen's skills and suitability for employment. Each of the three ran businesses which involved manufacturing but the farm and blacksmith shop of John H. Brooks, Sr. was thought to be the best fit. Allen was offered a job, which he accepted, and lived with the Brooks family. Brook's daughter Alice taught him to read and write, an act which was

illegal in Virginia. John H. Brooks Jr. wrote about Allen's time with the family, providing many details about Allen's life and described his story about escaping slavery.[9]

Allen left Worcester in June 1863 and traveled to Plymouth, North Carolina, where he enlisted in the Union Army. He joined the 2nd Regiment North Carolina Colored Infantry, which was reorganized six months later as the 36th Infantry United States Colored Troops Regiment (USCT 36th). Black men had been allowed to serve in the army since January 1, 1863, following the success of the Union in turning back the Confederate invasion at Antietam. About the same time that Allen enlisted, John Jr., the eldest Brooks son, also joined the army.

The USCT 36th was stationed at various points in Virginia and Maryland, participating in siege operations against Petersburg and Richmond and fighting in the Battle of New Market Heights (Chaffin's Farm) and the 2nd Battle of Fair Oaks.[10] The fighting at New Market Heights was particularly notable as units of the United States Colored Troops played a major role in the September 29, 1864 attack on Confederate positions around Richmond, with Black soldiers receiving 14 of the 16 Medals of Honor bestowed from that action. This action put to rest the question of whether Black soldiers could fight.[11]

Isaiah Allen likely fought in these battles but according to his service record, he was often detailed to work as a blacksmith for the Division's horses when the regiment was not engaged in fighting.[12] At the end of the war, the 36th USCT was transferred to Brazos Santiago, Texas, for garrison duty along the Mexican border.[13]

After leaving the service at the end of his three-year enlistment in June 1866, Isaiah Allen traveled to New Bern, North Carolina, where he was initially stationed. Many of the black soldiers who also came from Worcester to enlist were there as well and found work in the community. In late January 1868, Allen wrote to Spurr's brother-in-law George Hoar, now a U.S. Senator, asking for a $150 loan. He said, "If we work we can't get our pay." The economy of New Bern was likely still recovering from the war, and local employers were taking advantage of the black veterans by withholding their pay. Allen mentioned in his letter that he'd explain what he needed the money for the next time he wrote.[14]

Allen sent another letter to Hoar on February 8. He described previously asking his former employer, John H. Books, for money, but Brooks was reluctant in case this wasn't really Allen. He wrote of a few incidents that would confirm his identity – how he helped Mrs. Brooks with laundry and that Hoar gave him "two copy books that I might learn to write and lent me two books called Uncle Tom's Cabin." He explained that the money he was asking for would go to a shingle-making business with some friends so they could earn a living. Allen ends the letter by saying he'll be coming home to Worcester in April or May, but "…there is so much suffering here that I feel it duty (sic) to try to help them what I can." He also asked if Chaplain Mars gave him the watch he sent home.[15] This may have been the watch given to Allen by Spurr as he lay on his deathbed. Both letters were written in a style which didn't match the signature of Isaiah Allen. He asked that responses be sent to Reverend J. W. Burghduff, who may have helped Allen write the letters.

Allen returned to Worcester in 1868 and went back to work for Brooks at his farm and blacksmith shop. Brook's son noted that Allen nursed family members during a Yellow Fever epidemic that hit Worcester in 1871. Also, that year, he was invited to a reunion of the 15th Massachusetts Infantry Regiment veterans, and a newspaper account of the event mentioned Allen's presence. "Isaiah, the faithful friend and servant of Lieut. Spurr was providentially present, and added not a little to the interest of the meeting by his quaint account of escape from slavery from Leesburg to Poolesville, and subsequent service as a soldier in Texas."[16]

It's unknown when Allen left Worcester, but he did move back to Loudoun County and was listed in the 1880 United States Census as living in Leesburg. Those records show him living in the home of his former owner, Sarah Gover, his relationship with her was "servant," and his profession was "works on farm."[17] Since Gover was listed as "keeping house," Allen was likely working on a farm in the Leesburg area.

As Isaiah Allen aged, the manual labor he had performed as a farm worker, blacksmith, wood cutter and soldier began to catch up with him. After the Invalid Pension Act of 1890 was passed, Allen filed for a pension listing a bad back, heart disease, rheumatism, and a scalp tumor – all ailments causing him "…an inability to earn a support." His first application was denied, and he tried again in 1892, this time submitting affidavits from friends and former coworkers attesting to his disability. He included a letter from E.S. Head of Kentucky, whose maiden name was Eliza Gover, daughter of the woman who owned Allen before he ran from slavery. She wrote:

> "I know Isaiah Allen well and have known him all my life he was a slave of my mother. He lived after the war at my mother's home until the death of my mother about ten years ago." She stated that he was in good health before his service in the army and that he now suffers from shortness of breath and an injured back. Her testimony appears to have helped as Allen's pension was approved.[18]

Isaiah Allen was chosen by the Colored Republicans of the Eight Congressional District as one of three Black residents to represent Loudoun County at a district meeting on February 6, 1889. The purpose of the meeting was to set a platform of recommendations for the newly sworn-in President Benjamin Harrison and elect two of their members to represent the Eighth at the National Colored Convention on March 6. The recommendations included asking the president to name to his cabinet William Mahone, a one-time Confederate General and a U.S. Senator from 1881 to 1887. Since the Civil War, Mahone worked to further the rights of Black Americans, even starting the Readjuster Party to shift the balance of power in Virginia from the wealthy to those less fortunate.[19]

While in Leesburg, Isaiah Allen learned that the men of the 15th Massachusetts had not forgotten him. In 1886 and 1900, the veterans of that regiment toured some of the battlefields where they fought, saving Ball's Bluff for last and each time met Allen. As they prepared to depart in 1886, one of the many who gathered to see them off was Allen and the published history of the tour mentioned him.[20] In 1900 when they prepared to visit Ball's Bluff, Senator Hoar asked them to look in on Allen to see if he was well. Allen was at the train station when they arrived and after a change of clothes, he joined the men on a tour of the battlefield at Ball's Bluff. The reunion tour of that visit

was also memorialized in a book, with an extensive section about Allen. In describing their departure on the last day, Allen was mentioned – "Isaiah Allen was with us at the station and as we took the train, we bestowed upon him our adieus and our blessings."[21]

1886 15th Massachusetts veterans posing at Ball's Bluff with the cemetery visible in the background.

One unanswered question about Isaiah Allen is whether he was literate. Allen appears only twice in a United States Census, in 1880 and 1900 and both list him as unable to read and write – but that may not be entirely true. References from his time in Worcester described efforts by his employer and friends to help him learn to read. Later, letters and pension documents had his signature, which appeared to be written by someone less skilled in writing. But a pension questionnaire about his physical condition had short answers written in a hand which closely matches Allen's signature, indicating he may have had some capability to read and write.

According to U.S. Pension Office records, Isaiah Allen died on February 28, 1901.

During Isaiah Allen's life, he showed courage and perseverance. He escaped from slavery by swimming across a cold river on a late winter night, served an army officer and regiment during fierce battles, and joined the army to fight for the freedom of

enslaved Americans. Late in life, he returned to live with the woman who had enslaved him, apparently made peace with the family and helped Sarah Gover in her senior years. He found work to provide for himself and made a life in Leesburg. And during the last twenty years of his life in Leesburg, he was likely the only pre-war resident of the town who served in the Union Army.

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The 1926 Dispute to Replace Lincoln High School

By Larry Winter Roeder, Jr., MS

Contents

Preface:

Lincoln High School in Loudoun County, Virginia was the county's first public high school, built in 1909 in a Quaker community about 10 miles to the west of Leesburg, the county seat and just about a mile south of the village of Purcellville. The school building burned down in 1926, thus had to be replaced; but where? The village of Lincoln[1] wanted to keep the institution within its boundaries, causing a vigorous struggle with Purcellville which felt the replacement should be in their community. The volunteers at the Edwin Washington Society found the important story in a box of petitions in our archives, in fact it is the largest stack of petition papers in the collection. It also revealed a great deal about politics in 1926 as well as the dramatic manner in which the administration of public schools was evolving.

The documents which were uncovered can be confusing at times, so I want to thank our volunteers for their efforts, in particular Dave Prebich, who is our lead on petitions, and Laura Giuseppina Di Biasi, a German exchange student from Flörsheim am Main, Germany, who came to us through a partnership with the George Marshall Center in Leesburg, Virginia.

Principal Characters and Organizations:

- Leon Bazile, Assistant Attorney General of Virginia. Well known segregationist and believer in racial purity.
- Cecil Conner, Commonwealth's Attorney for Loudoun County.
- Oscar Emerick, Superintendent of Loudoun County Public Schools, 1917-1957.
- Judge George Latham Fletcher, Presiding Judge, Circuit Court of Loudoun County.
- Sidney Hall, Supervisor for Secondary Education in Richmond.
- Wilbur C. Hall, Delegate to the General Assembly. Closely associated with education in Loudoun for his entire career.
- Harris Hart, Virginia Superintendent of Public Instruction.
- Members of the Lincoln Janney family, a large, important Quaker family prominent in fostering education in Loudoun County and Washington, DC. Samuel Janney was one of the founders of the local elementary school.
- J.C. Long, State Architect
- Raymond Long, Supervisor of School Buildings, Virginia Department of Education.
- Dr. W.C. Orr, County Coroner
- John R. Saunders, Attorney General of Virginia
- School Trustee Electoral Board. An extinct body. The members of the Board were appointed by the Circuit Court. Their role was then to appoint members of the county school board.
- Various citizens

Background:

Venue debates were nothing new when deciding to construct public schools, the first regarding the Lincoln High School taking place in 1909,[2] which was fairly simple. However, the 1926 dispute ended up involving much of county government, the courts and numerous Virginia state government officials. The administration of school rules and related laws was evolving. There was also an undercurrent of prejudice against Quakers, and the need to balance the values of the quiet, academic atmosphere of Lincoln, against the demands of relatively noisy Purcellville, a rising commercial and transportation hub with new distractions for pupils like moving pictures and ready access to alcohol.

The patriotism of Quakers was challenged; they didn't fight in wars, and some had voted for Eugene Debs for President who despite being a socialist, had won 6% of the electorate. This was at a time when the national political establishment was very anti-socialist. Debs was also a strong labor rights leader in the railroad industry which had opposed Woodrow Wilson in the 1912 Presidential election and was opposed to America's entry into World War One. Despite those views being constitutionally protected political positions, Debs was jailed under the Espionage Act. We often think of Blacks suffering under Jim Crow during this period, but constitutional protections of

speech, press and assembly were also assaulted, threatening everyone, regardless of race. Those threats led to the formation of the American Civil Liberties Union (ACLU). However, to the credit of Loudoun citizens, once a lot of passionately expressed opinions were aired, the conflict was resolved, with both sides sitting down over refreshments as the guests of the Quakers, and with Lincoln retaining its school, which reopened in March 1927. It remained a high school until 1955 when Loudoun County High School was built in Leesburg.

Lincoln High School had been established by the local school district[3] in the unincorporated village of Lincoln, (formerly Goose Creek), settled by Quakers (the Society of Friends) during the 1750s. The Friends cared deeply about education. They established a committee of 75 to seek better schooling for all White children and set aside a 10 acre plot for educational purposes. In addition to a one room log schoolhouse constructed in 1757, the Quakers built a one-room brick schoolhouse called Oakdale in 1815, which still stands and is used as a public museum and first day school for Quaker children. It is also worth noting that at the close of the Civil War, Quakers were leaders in helping provide schooling to the freshly freed Black community especially in Loudoun County.

In 1880, the Young Friends Association in Lincoln began discussions about establishing higher secondary education in conjunction with a graded school, so a new two-story building was built with graded classes on the first floor and a high school on the second.[4] This was on the same plot as the original 1757 property. With population growth and regional interest in the school rising, by 1909 and the building no longer adequate, the Lincoln community raised $14,540.00 for a new structure on the same ten-acre site.[5] The local school district added another $1,050.00[6] and the community dug into their pockets with funding for furnishings and supplies. It also supplemented teacher salaries.[7] Two students graduated in the initial class of 1910. Some students from other parts of the county also boarded in homes in the community so that they could attend Lincoln High School, and for many years the building served both graded school classes and high school pupils, but about 1918 the graded school pupils were moved to a different location to make room for a growing high school population.[8]

Lincoln High School burns

On April Fool's Day, 1926, a passing citizen first noticed the conflagration around midnight, followed by the school principal, who found the basement and halls in flames. All the contents were destroyed, including athletic trophies, books and equipment; but the Purcellville voluntary fire department was able to save a nearby manual training shop.[9] Fortunately, the new home economics cottage was not in danger; but lost was a large library, two pianos, laboratory equipment and all the athletic equipment. [10] From start to finish, the event only took two and a half hours.[11]

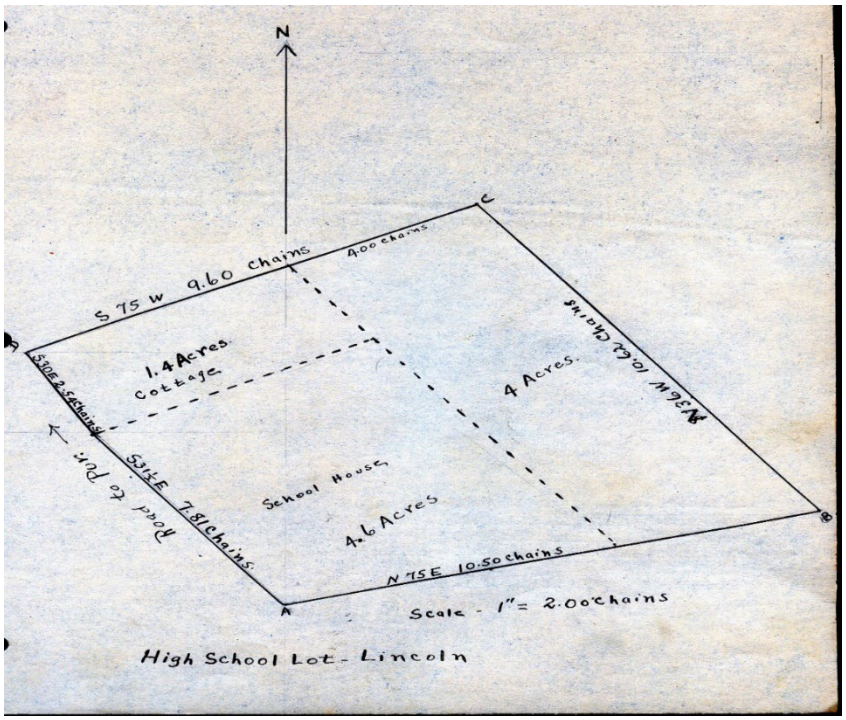


Figure 1 Map of Lincoln HS Compound. File 4L

Within days, multiple discussions took place about the future. Purcellville wanted the replacement placed in their town, taking advantage of their venue as a transportation hub. They also felt that the new building should be larger, to serve the growing population; but Lincoln's citizens demanded that any new building remain with them, due to their long association with education. With that, the Lincoln community immediately began making plans for a modern, fire-proof structure and created a committee to "confer with the School Board." [12] Among the found records was a map showing the layout of the cottage and schoolhouse, plus a playground for Lincoln High School along the road to Purcellville. Unfortunately, the map was not dated, so it could have been of the original layout, a prospective layout or even the restored school, which would be built in 1927.[13] It covered the same original ten acres.

According to the Blue Ridge Herald, Lincoln had been Loudoun's educational center for years, beginning with an elementary school started by famed Quaker educator Samuel Janney.[14] Because of its excellence aspiring scholars came from other parts of Virginia and even other states, and that tradition of scholarly excellence led to the erection of the Lincoln High School in 1909,[15] which is still remembered by long-time residents for its intellectual quality. [16] Determined to retain the school, Lincoln citizens caused classes to resume within 72 hours of the fire in the home economics cottage, the manual training shops and the two Quaker meeting houses (Hicksite and Orthodox).[17] Orders were immediately made for blackboards, desks, etc., all paid for by the citizens. They wanted everything to be normal for the children.[18] That year of the great burn 26 students graduated from Lincoln High School.[19]

Country schools in Loudoun were usually basic in character, and mostly without electricity. This was especially true of "colored" schools. Some features were electric lights, a water system, window shades, folding chairs, and other equipment, which made it one of the best in Northern Virginia. However, the population of nearby Purcellville had exploded since 1909, as had its transportation system, whereas Lincoln remained small, less commercial and was harder to reach from other parts of the county, especially given the quality of local roads. Those new factors were a foundation of the Purcellville argument to build the replacement in their village, viewing Lincoln's logic as sentimental, vs. theirs as "practical." An editorial in the Purcellville-based Blue Ridge Herald said, "it would seem well worth-while, therefore, for the school board to consider the advisability of moving the high school near enough to be within walking distance of Purcellville, which would also shorten the distance for the Hamilton and Hillsboro pupils to travel." [20] That last point was also supported by Oscar Emerick, superintendent for public schools. He lived in Purcellville; but he said his position was not based on loyalty to his village, only practicality. Unfortunately, the debate language also became tense.

County School Board Meeting of 10 April 1926

Nine days after the fire, citizens from Purcellville, Hamilton and other communities, as well as friends of the Lincoln High School met in the Purcellville Town Hall so that school officials could hear petitions for a new venue.[21] Just as Lincoln had formed a committee to lobby for their town, preceding the School Board meeting, Purcellville citizens formed a committee to survey the entire school district for a more convenient replacement location, "taking into consideration the roads and the location of homes from which students of the high school came."[22] Convenience to pupils was their platform.

All members of the School Board were present at the 10 April meeting, presided over by Superintendent Emerick. It was a hot ticket item, filling the hall with delegations from nearby communities that were "feeders" to the high school; after all, any venue decision would impact them. Both sides made their arguments very passionately, but the decision was to rebuild on the same Lincoln site. However, the debate continued with an appeal to the School Trustee Electoral Board on 26 April, a further appeal to the Loudoun County Circuit Court on 14 and 18 June, a call for assistance to various senior officials in state government and then back to the Electoral Board on 14 July 1926 where the matter was again settled in favor of Lincoln, the new high school then being dedicated 23 April 1927.

Highlights from 10 April meeting.

Emerick's opening remarks pointed out to all present that they were "honest people with honest differences." However, recognizing the emotions involved, he also reminded everyone that "we all live in glass houses," so implored the attendees to deal with each other civilly, keeping in mind that they were neighbors and that what was decided would impact future generations. Essentially, Emerick was at least technically "on the fence," nice to both sides, a point raised at the end of the meeting when someone asked, "What

is the wish of the Board in regard to Mr. Emerick's getting off the fence?" The answer was "That is not necessary at this time."[23]

Over twenty-four other presentations were then made, ending with a statement by Emerick. Here are a few.

Fleet Hamilton James of Purcellville questioned the centrality of Lincoln, noting that transportation to a school in his village would be less expensive than to Lincoln. He also used statistics to argue that Lincoln was inconvenient. To sweeten this argument, he presented to the School Board a gift of potential six acres (known as the Love Lot) outside Purcellville on the Lincoln Road, on condition the Board built there. James also pointed out that only a small bit of the Lincoln site was useable for play. The proposed Purcellville site provided much more.[24]

Although neither Purcellville nor the local School District had proposed a site, the petition for the Love lot seemed impressive to many; but others objected that many children would have to arrive late to home. Yet still others were in favor of Love, figuring the choice would shorten most transportation times.[25]

Mrs. Laura Rose of the nearby community of Hamilton had attended the 1909 building and presented a petition from her town in favor of Lincoln. Citizens of Hamilton wanted Lincoln to give pupils the advantages of a quiet, reflective environment.[26] H.B. Taylor of Lincoln also stressed the education-loving character of his village and the many contributions by that community to schooling. In addition, Mrs. A.M. Janney spoke in favor of Lincoln, arguing that the village was full of people who mothered the pupils in a quiet environment suitable for studying, whereas Purcellville was a bustling, business-oriented and full of distractions. She also felt it was selfish for Purcellville to put its interests about that of the local school district in this matter. She also strongly countered the argument that transportation costs would be saved.[27]

Mr. Cliff James, probably of Purcellville, felt Lincoln's arguments were sentimental and that the new school should be closer to its clients. He also presented a petition.

Mr. Pearson of Philomont disagreed with James and dismissed Purcellville's transportation argument, feeling that quality of education was what matters; therefore, he favored Lincoln. John Ward also felt that Purcellville wasn't seeing the big picture, remarking for the people of Lincoln, "in my opinion it would not only be a great injustice to these people to take this school from them, but also a most flagrant display of ingratitude. In other words, should an old acquaintance be forgot?"[28]

Marvin Simpson was a former student from Lincoln, and agreed with Ward, feeling that the village had earned the right to retain the new school.

T. Janney Brown lived in Washington, DC and felt high schools in the cities were not working, so Lincoln was better suited than a "metropolis like Purcellville." He also didn't like the commercialism of Purcellville and felt Lincoln would be better able to send pupils to college.

J.V. Nichols was not impressed with Lincoln's arguments, feeling his Purcellville committee's findings spoke for themselves, that supporters of Lincoln had overblown their town's contributions and that though Lincoln had provided a service, times and conditions had changed. T. Janney Brown felt attacked by Nichols.

Mrs. W. F. Myers graphically spoke of children trotting to school on dirt roads to gain a good education, and then in favor of Lincoln, said "The school is ours and we are glad for others to come into it… It is not something new, it is simply reestablishing the thing we have always had until calamity struck us." Miss Cornelia Shoemaker felt the same, except that she wanted the school to be called Mt. Gilead High School, which was the name of the local school district. Mrs. Walter Presgraves also felt the same way regarding the roads, which would be a hardship were her kids to go to Purcellville.

The perceived "evils" of Purcellville were a significant worry for some, with Mrs. Horace Cockerill saying she didn't want her daughter loafing about in Purcellville. Similarly, Clayron Polen felt that shifting pupils to Purcellville would mean the bootleggers would cater alcohol to them around the moving pictures.

Emerick's Closing comments:

Emerick made some defensive remarks that any opinion if his was driven by the best interests of the county, not his personal choices. Emerick also interpreted the law[29] as saying:

- The location and site of any new school had to be selected by the county school board, then approved by the division superintendent.[30]
- This applied to either new sites or the old site.
- The decision of the school board could be appealed to the school trustee electoral board, and from that board to the court.
- If the superintendent approved the location or site before an appeal was taken, the appeal could still process forward.
- If the superintendent disapproved of a site or location selection, then the choice was nullified; but he declined to pass upon the question at the meeting.[31]
- An appeal of the superintendent's veto could be taken to the State Superintendent of Public Instruction and the State Board of Education.
- Emerick also summed up the arguments of the evening.
    - Lincoln had served as a model and standard for high school work in the county since its inception. Credit was due to the deep interest in education by Lincoln's "little band of citizens."
    - Lincoln was convivial to education, and Purcellville was convivial to loafing, according to the citizens of Lincoln.
    - While Emerick agreed that there were moral distractions in Purcellville, he felt that the village was no less religious than Lincoln.
    - Purcellville's size and location made it the more "practical" selection.

To help sway Lincoln voters, Emerick also proposed that if the decision were to move to Purcellville, the costs should be borne by that community, not Lincoln.
Despite Emerick's arguments, a unanimous vote by the School Board was taken to build in Lincoln.

School Trustee Electoral Board Appeal Meeting of 26 April 1926.

Several Hillsboro citizens signed a petition objecting to the decision of the School Board to rebuild Lincoln HS Building on the original site; instead asking for a venue more convenient to the student population and their families. [32] The petition[33] was presented by Emerick, to the School Trustee Electoral Board, of which he was a member. It met on 26 April in the office of Cecil Connor, Commonwealth's Attorney for Loudoun.[34] The other member was Dr. W.C. Orr, County Coroner.

There must have been some question about Emerick having the authority to call a meeting, but in the archives is an exchange on this matter in which the Attorney General agreed with the Superintendent that he did have the power. [35] The power of Superintendents was also evolving, especially the unification of local school districts under one Board in 1922, chaired by a powerful Superintendent. Orr and Connor apparently felt Emerick had executive authority to decide the venue; but since he had not exercised the veto yet, the two Trustees felt they were without jurisdiction themselves to deal with the appeal.[36] Their rationale was based on a reading of the Virginia School Laws of July 1923,[37] which said no "schoolhouse shall be contracted for or erected until site, location, etc. shall have been submitted to and approved in writing by the division superintendent." This point was expressed in a letter to Wilbur Hall on 30 April, which also expiated on various authorities of the Superintendent, then by letter to Emerick from Attorney General Saunders on 1 May.[38]

Emerick finally vetoed the proposed Lincoln venue on 27 April[39] and asked for the School Board to meet as soon as possible to select a new location. In his opinion, State law stood in the way of that construction, due to his official disapproval. But to his surprise, the Attorney General's office said that Emerick had exceeded his authority, that all he really could disapprove of was a fresh site, though he could also approve or disapprove of plans and specifications. Since the School Board had only decided to rebuild "on location," not in a new venue, Emerick couldn't veto.[40]

In1909 the same questions came up regarding a new structure and site. Lincoln wanted it, so too did Purcellville. The School Board selected Lincoln, as they did again on 10 April 1926. The law permitted a period within which appeals could be made, and Leon Bazile, Assistant Attorney General of Virginia, concurred that since the matter could not be resolved with ten days, the five heads of families who appealed, were within their rights to go before the School Trustee Electoral Board, which considered the matter; but then also decided it was without authority because under 673 of the code, Emerick had not approved the site. Bazile then took account of the fact that Emerick disapproved of the site on April 27th. Because the site was the original one, Emerick no longer had the power of veto, at least over the venue – it having been approved long before. In other

words, the School Trustee Electoral Board did have jurisdiction.[41] In fairness, the situation was unprecedented.

Two members of the Board approved of not making a decision (Dr. W.C. Orr and Cecil Connor) and Emerick dissented. "According to the ruling of the School Trustee Electoral Board, if an appeal is taken, which can be done by not less than five heads of families, the matter will be heard by the State Board of Education and in the event that its decision is appealed, the question goes to the county court for final settlement."[42]

On May 6th, 1926, Cecil Connor, Commonwealth's Attorney in Leesburg and member of School Trustee Electoral Board, wrote to the Attorney General, asking for an opinion on events so far. Bazile, on behalf of the Attorney General of Virginia opined to the School Board on 10 May[43] that while Emerick had the right to disapprove a new site,[44] since the School Board only decided to rebuild on the original Lincoln site, Emerick could only comment on plans and specifications. However, Bazile did feel that Emerick was correct to refer the appeal of the School Board's decision to the School Trustee Electoral Board under section 666 of the Code of Virginia, 1919, as amended. Bazile then recommended that the appeal proceed, further stating that the Trustees were in error thinking they did not have jurisdiction.

Prior to Bazile's opinion, and probably thinking he had been on solid legal ground, Emerick asked for help from the Department of Education in Richmond to design a high school in Purcellville. He may also have felt that a great plan from Richmond authorities would influence local politics. Disappointing Emerick, Raymond Long, Supervisor of School Buildings in Richmond, wrote back to Emerick on 14 May[45] offering that his department could take no action on the construction of a replacement until the appeals had been settled. While he didn't think his department should intervene between the villages; that being a local matter for Emerick to resolve, Long agreed in confidence that the logical approach was to build in Purcellville. The conversation then continued in another letter of Long's offering a cost analysis for building between 1921 and 1924 and between rebuilding at Lincoln vs Purcellville. Long felt Purcellville more cost effective; but would not authorize a survey until a joint decision was made.[46]

Trying to be helpful, Harris Hart, Virginia Superintendent of Public Instruction, informed Emerick on 29 May that in order to resolve a dispute in Lancaster County involving an appeal to the Circuit court, he prepared a commission of three to review the facts and make recommendations.[47] In the Lancaster example, the court upheld recommendations by the district superintendent, so Hart offered this tool for Emerick's use in order to avoid overt interference by Richmond officials. Non-interference was critical, Hart said that while the matter was unresolved, he didn't want to interfere in a local matter.[48]

Circuit Court Hearing June 14 and 18 and 20 June 1926

The June term of the Circuit Court convened on Monday, 14 June, then adjourned to reconvene on 18 June. Presiding was Judge George Latham Fletcher.[49] Press reports

noted that the law 'governing appeal cases in school matters was not clear; but Loudoun Times Mirror believed the hearing "would result in a decision as to what is the proper appellate body… If the appeal is sustained, a new site will be selected."[50]

Representing the School Board, which wanted to keep the Lincoln venue, was Colonel Edwin E. Garrett and Hon. Wilbur C. Hall of Leesburg. The heads of appealing families were also present. Hon. J.R.H. Alexander[51] and Hon. John S. Barbour[52] represented the appellants, who desired Purcellville.[53] On the morning of 18 June, the Court, led by Judge Fletcher,[54] dismissed the appeal and remanded the matter back to the County School Electoral Board.[55] Interestingly, the matter didn't die there. On 22 June, the School Board appeared before the Court and asked for "corrections," which it granted in part, "to dismiss the appeal and the petition of the appellant. It appears that the School Board also wanted the matter referred to itself, not the Trustee Electoral Board; but the Court kept that part of the decision intact.[56]

Since a new Trustee Electoral Board was about to be appointed, Fletcher's decision to send the matter to the Trustees meant that a board with new members would have to settle the matter. That's because under a new law passed by the Virginia Assembly in 1926, the Commonwealth's Attorney and Emerick, who was Superintendent, could not be members. [57] Under the new rules, Dr. Orr could also not be a member, since he was County Coroner. The three new members were to be appointed by the judge of Circuit Court before August.[58] Perhaps Fletcher felt a fresh set of minds was better than going back to a School Board that had already made up its own mind.

We found in the archives an undated sheet called "The Law of Lincoln-Purcellville School case"[59] and additional notes on Emerick's interpretation of the law, which we believe was likely an aide-memoire for Emerick or the Judge, as it listed the relevant codes for appeals, site selection and other related material; but we don't know if it was used for the School Board meeting on the 20th June), or perhaps Emerick's appearance before the Circuit Court. In the same packet was probably a position paper by Emerick laying out the history of the dispute and making the argument that the financial implications were such that the dispute was larger than the concerns of any one village. It was a District matter.[60]

Testimony of Oscar Emerick.[61]

The testimony, containing 37 pages and exhibits is a very detailed argument for Purcellville, which we believe was used on the 18th of June~~, by~~ when most of the discussion appears to have taken place; but could have been done on the 14th, when the court opened the matter. "It is our duty to ascertain from what points the children are likely to come and in numbers and to locate this school at the center of high school population." He then used a map of pupil populations and routes to make his point. He also showed that Purcellville had undergone an important population increase. In addition, he argued that any decision on school construction venue should be based on where the most cost annually is borne. The map ~~of students~~ (1925-26) is likely comprehensive of those who would be impacted by the venue decision and is thus an

excellent research census. Also included in his testimony was a list of students for 1910-1911 (Lincoln's first graduating year),[62] a chart showing the cost of operating Lincoln from 1910 to 1926,[63] and estimated expenditures and revenue for Mt. Gilead for AYs 1926-27[64] and 1927-28. Emerick also provided a paper showing savings related to constructing a one-story building vs a two-story structure, a study showing the value of property at Lincoln and possible ways of disposing of it, a map of the Lincoln Graded School, and salaries of white and colored instructors in the local school district, then called Mount Gilead District.[65] Some of the information on costs appears to have derived from a June 5th letter to Emerick from Raymond Long, Supervisor for School Buildings in Richmond.[66]

The Dillon Rule, vs Intervention.

Virginia government has operated under the Dillon Rule since 1896, a legal principle that limits local government to areas authorized by the General Assembly; so perhaps it wasn't surprising that Emerick repeatedly attempted to involve Richmond in his deliberations. They seemed sympathetic to his cause and if they publicly agreed, for example in the Circuit Court, their intervention could have been very persuasive to the Purcellville argument. However, Richmond wasn't interested! On 9 June, Raymond Long, Supervisor for School Buildings, argued against appearing, though he would conduct a study if the judge asked.[67] Sidney Hall, Supervisor for Secondary Education in Richmond, was also nervous. He didn't want to be forced to use a study that could potentially place his agency against the State Board of Education. He did agree to appear, if needed; but preferred not to, feeling Loudoun citizens would resent Richmond prying into a purely local school situation.[68]

Also, in the archives is a handwritten enumeration of evidence before the Circuit court, not all of which appears to have survived.[69]

School Trustee Electoral Board Meeting of 30 June 1926.

The purpose of the meeting was not to hear the appeal but merely to make arrangements. Therefore, Emerick felt that "no question will be raised in relation to the legality of the procedure on the ground that the meeting is not being held in the school district in which the appeal originated."

School Trustee Electoral Board Meeting of 14 July 1926.

The editors of the Loudoun Times Mirror had little faith that the meeting of the 14th, originally scheduled for the 9th, of the County School Trustee Electoral Board would finalize the matter[70] This group consisted of:

- H.J. Hoke, Dean of William and Mary College.
- W. R. Smithy, Department of Philosophy, University of Virginia.
- M.I. Combs, State Supervisor of High Schools.

The 14 July hearing was held in the Hicksite Friends[71] meeting house in Lincoln, and was open to the public, each side being allowed two hours for a presentation.[72] Exhibits were also developed, such as a research paper by Emerick for Mr. J.T Hirst of Purcellville, which examined the enrollment at the several elementary schools in 1925/26, in other words, the graded schools that would feed any new high school. What it showed was that Lincoln had only the fourth largest population, whereas Purcellville had the largest.[73]

- Purcellville 198
- Hamilton 103
- Hillsboro 87
- Lincoln 84
- Philomont 52
- North Fork 44

We found in the archives what appears to be an original copy of a paper by Emerick offering his second intervention as a compromise.[74] Since it isn't dated, we are not certain when it was prepared; most likely between the Circuit Court meeting of 18 June and the School Electoral Board meeting of 14 July, and probably used in the 14 July session as a last-ditch effort to secure Purcellville as the venue for the new school. Emerick's proposal failed, but all of this is useful to understand his management style and his thinking about the proper evolution of high school education in Loudoun. In essence, the proposal provided something to each party to the dispute; but the balance was hardly equal. The name of the high school would be Lincoln; but the venue he proposed would be in Purcellville.

Because Emerick lived in Purcellville, the compromise must have been seen by some as a conflict of interest, so the Superintendent started his argument with "a proof" that his motivations were in support of broad regional interests. He noted that he had long been opposed to a system of weak high schools, feeling that Loudoun should have just one consolidated facility, which he assumed would be in the most populous location, a future Purcellville.[75] He also noted that in 1917, the year he assumed power, there was a movement to make Purcellville its own school district; but he stood against that idea, despite being from the village, because he understood the object was to build a local high school. It was then not the time, in his opinion; but was in 1926. As he put it "This question is not now one of what Lincoln, Purcellville, Hamilton or any other town needs or wants. It is a question of broad general public policy and public good." He then added, "A man in public office should seek not to stir up strife but when issues are clearly brought, he must have sufficient courage and convictions to do that he believes to be right and proper."

Emerick's Compromise.[76]

> I desire at this time to make a statement bearing on this case to show my views as to how the matter should be handled.

Let me first say that on several occasions the question of permitting some high school work in the Purcellville, Hamilton and Bluemont school and additional high school work in the Hillsboro school has been presented to me. I have always discouraged such proposal because I felt the course proposed would result in a number of weak high schools, although it was apparent that the final outcome would be only one high school for the entire territory and that at the most populous place, Purcellville. My attitude has certainly not been a disadvantage to Lincoln.

When the matter of installing an agricultural department with a teacher paid entirely by the state was first before our county, the State School Superintendent wrote to me that I as division superintendent must select the school. I selected Lincoln because it seemed the proper place but received very sharp criticism from another section of the county for my action.

When the question of a separate Purcellville District was pending in 1917 one of my first acts as division superintendent was to advise State Superintendent Stearns that since the object was a new high school, the course proposal did not seem the proper one.

When it became necessary to lock horn with the Purcellville town authorities over the collection of what has already amounted to about $1,000 from a tax on bank stock I have not hesitated to be against the Town of Purcellville and for the rest of the district.

This question is not now one of what Lincoln, Purcellville, Hamilton or any other town needs or wants. It is a question of broad general public policy and public good.

A man in public office should seek not to stir up strife but when issues are clearly brought, he must have sufficient courage and conviction to do what he believes to be right and proper.

Although several reports with names have been brought to me of the harsh remarks concerning myself which have been made by Lincoln sympathizers, I have only the kindliest feeling towards them. I am keeping neither notch stick, nor score card against them.

This, now, would seem to be the proper course to pursue in this matter.

Accept the gift of Purcellville people who offer a site of land on the Love property and build a high school there. Call it still “Lincoln High School.” Sell the Home Economics Cottage at Lincoln for a house. Sell also in one or two tracts about five acres of land of the present site. Move the present shop in sections and re-erect on a new site.

Build on the remaining site of about five acres and on the present foundation a new elementary school building of the approximate size and

> arrangement of the Hamilton school. This is suggested in view of the fact that the present elementary building does not in several particulars meet the requirements for a standard school.
>
> Abandon transportation at public expense from Purcellville but continue from Hamilton and use same bus for Lincoln at approximate present cost for Hamilton.
>
> To finance this whole project, borrow $28,000 from the State Literary Fund and raise the Mt. Gilead tax levy 10 cents on $100.

The Trustees didn't agree with Emerick.

By a majority vote, they sustained the initial decision to rebuild on the original site of the burned down Lincoln High School. This ended the debate and averted the potential for another veto, since there wasn't a change in venue.[77]

From the press reportage, we learned that arguing for Purcellville were "Messrs J.T. Hirst, Fleet James, C.J. Hansbarger and for Lincoln were Harry Anderson, Jennings Potts and Mrs. A.M. Janney.

- Hirst presented two maps, one based on the enrollment in October 1925 at Lincoln High School, showing that 89 of the 126 people enrolled passed by the proposed Purcellville site on their way to Lincoln village, and that the roads from there were bad. He also showed a map depicting the roads and enrollment of elementary schools in 1910, when Lincoln High School was first constructed. At that time, Lincoln elementary students were greater in number than at Purcellville, whereas in 1926, the Purcellville pupil population had more than tripled vs Lincoln's which was virtually stagnant.
- Hansbarger, a former member of the school board, focused on the additional play space at the Love lot.
- Harry Anderson felt Purcellville was better for citizens of Philomont. Potts presented a map showing the original site as the best. Mrs. A.M. Janney argued that the pupils from Jefferson should not be considered in locating a high school in Mt. Gilead District. Lincoln based its claim on high moral standards,

Lincoln High School Rises From the Ashes

In theory, the decision of 14 July could have been appealed again; but that didn't happen. Media reported on 22 July that the plans for the new school were to be prepared by Mr. J.C. Long, State Architect, by 2 August. The decision was to construct a one-story building with seven classrooms, principal's office, library, auditorium 48x66 feet and lavatories. The basement was to be used for a furnace and coal room. The outside dimensions were 100x120 feet. [78] On 20 August 1926, Clarence Case of Purcellville was awarded the contract for the new building, perhaps to take some of the sting out of the political loss. The cost was $31,825, exclusive of heating, wiring, and lighting, which were to be bid on 31 August. The one-story building "is to be of frame

and brick, with an asbestos roof and will contain eight classrooms and an auditorium capable of seating 500 persons." The auditorium was also large enough to be used as a gym and had a large platform for plays, operettas, and public entertainments. Opening day was set for 15 March 1927.[79]

The legal wrangle having been exhausted; Lincoln community plans went forward to rebuild the High School for the 1926/27 session. The new building was dedicated Saturday evening, 23 April 1927. Reverend C.T. Taylor, pastor of the Baptist church in Lincoln, gave the invocation. Solo renditions were given by Miss Francis Taylor; George Selleck led in prayer. Short talks were also presented, including one by Superintendent O.L. Emerick. The main speech was given by Dr. A.B. Chandler, Jr., President of Fredericksburg State Teachers College. He spoke of the "comprehensive program of education through the public schools set by Virginia to carry forward the ideals of democracy."[80]

Endnotes:

[1] The village of Lincoln is now part of the zip-code associated with Purcellville but has retained its distinct character.
[2] EWP: 2.8: 1926, the Lincoln-Purcellville Debate. For deeds going b ack to 1854, see also *Liber 5K's*, Folio 104 in the Archives of the Circuit Court in Loudoun and *Misc. Papers*, 1909 School Box 1.
[3] Mt. Gilead School District. It was named after a local peak on the Catoctin Mountains to the east of the North Fork Goose Creek
[4] When the Training Center on Union Street in Leesburg took up secondary schooling for blacks in 1920, the building was also organized with graded education on the ground floor, and secondary education on the second. That model was retained until 1941 when the high school program was moved to Douglass High School.
[5] Could have been $12,500, according to the Blue Ridge Herald, 8 April 1926.
[6] See also collection of files maintained by Loudoun County Circuit Court Archives related to Mt. Gilead District, No 2. The land was sold to the school board to construct a high school. That deed dated back to 11 Oct 1854 and was along the road from Lincoln to Purcellville. See also a survey and deed, dated 3 July 1909. Location: Loudoun County Circuit Court Archives, School Box 1 (1795-1919), Folder 7: Schools 1850-1859.
[7] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Section One.
[8] This was the Lincoln Elementary School, which still stands. *Fire Destroys Lincoln High School Building,* in Blue Ridge Herald, 8 April 1926, Pg 1.
[9] *County Correspondence* in Loudoun Times Mirror, 8 April 1926, Pg 14.
[10] *Fire Destroys Lincoln High School Building* in Blue Ridge Herald, 8 April 1926, Pg 1
[11] *Lincoln High School Destroyed by Fire* in Loudoun Times Mirror, 11 April 1926, Pg 1.

[12] The members were : Jennings Potts (*Farmed Dogwood Farm near Lincoln*), Mrs. Asa Moore Janney (*Mr. Janney was the local postmaster*), W.C. Brown, Mrs. W.T. Brown (*Probably Mrs. William T. Brown, a dairy farmer*), H.B. Taylor (*Probably Henry M. Taylor, a church janitor*), E.B. Gregg (*Probably Edgar B. Gregg*, a local farmer) , and H.R. Sanders (*co-author of Know You Own County, Loudoun County School Board, Charlottesville, UVA, 1925.*). See also *County Correspondence,* in Loudoun Times Mirror, 8 April 1926, Pg 14.

[13] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4L.

[14] Janney was a member of the Goose Creek Meeting of the Quakers.
[15] Loudoun Times Mirror reported that the actual construction year was 1908. See "Lincoln High School Destroyed by Fire," 1 April 1926, pg. 1.
[16] Wynne C. Saffer, Discussion About Lincoln HS with Larry Roeder, 12 July 2016.
[17] Lincoln High School Destroyed by Fire in Loudoun Times Mirror, 11 April 1926, Pg 1.
[18] High School Classes Resumed Tuesday in Blue Ridge Herald, 8 April 1926. Pg 1.
[19] Paper File 2I. The chart itself was undated and could have been used in any meeting by either side.
[20] *The New High School Building*, in Blue Ridge Herald, 8 April 1926, Pg 4.
[21] *Special Board Meetin*g, in Loudoun Times Mirror, 1 April 1926, Pg 1. and *Lincoln* in Loudoun Times Mirror, 15 April 1926, Pg. 14.
[22] *Will Erect New High School Building on Lincoln Site* in Blue Ridge Herald, 15 April 1926, Pg 1.
[23] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper file 2D, Pg 6.
[24] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 2H.
[25] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper file 2D, PP 3-4.
[26] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper file 2G.
[27] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 2E.
[28] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 2F.
[29] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper file 4E.
[30] Although generally called county superintendent, the formal name in Virginia is division superintendent.
[31] Emerick later vetoed the decision; but his veto was overturned.
[32] *May Appeal High School Site Decision,* in Blue Ridge Herald, 22 April 1926, Pg. 1.
[33] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 2C.
[34] Connor was Commonwealth's Attorney from 1912 until 1927, when he became a State Senator. In 1928 he would author the anti-lynching law in Virginia. A resident of Philomont, he was both a former student in the public schools as well as a former teacher.
[35] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 3B.
[36] *Board May Select New Site For High School,* in Blue Ridge Herald, 29 April 1926, Pg 1.
[37] Sub-section 4 of Section 5 of Virginia School Laws," Bulletin.
[38] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 3A.
[39] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 3D.
[40] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 3E.
[41] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 2E
[42] *School Site Not Yet Definitely Decided,* in Loudoun Times Mirror, 28 April 1926, Pg. 1
[43] *High School Location Still Unsettled* in Loudoun Times Mirror, 3 May 1926, Pg. 1.
[44] Loudoun Times Mirror interpreted the Attorney General's opinion more broadly, indicating that the Division Superintendent has no power to disapprove a site, only the power to disapprove a proposed building structure. *High School Location Still Unsettled*, in Loudoun Times Mirror, 13 May 1926, page 1.
[45] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 3F.
[46] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper file 4G.
[47] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4c for Hart's suggestion and Paper Folder 4D for a private citizen's recommendation along the same lines.
[48] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 7E.
[49] School Case Hearing Set for Tomorrow, in Loudoun Times Mirror, 17 June 1926, Pg 1.
[50] Circuit court to Hear School Question, in Loudoun Times Mirror, 3 June 1926, Pg 1.
[51] J.R.H (John Richard Henry) Alexander was an prominent attorney and son of John Henry. Alexander (1846-1909). Also became a well-known circuit Judge in Loudoun.
[52] Barbour was a partner in Barbour, Keith, McCandlish and Garnett, which had offices in Fairfax, Virginia and Washington, DC.
[53] *June Term Circuit Court Convened Monday,* in Blue Ridge Herald, 17 June 1926, Pg 1.
[54] *Lincoln Site is Chosen for New HS Building,* in Blue Ridge Herald, 15 July 1926, Pg 1.
[55] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4i.
[56] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4J.
[57] *New Trustee Electoral Board* in Loudoun Times Mirror, 22 July 1926, Pg 1.
[58] *Lincoln School Site Is Still Unsettled,* in Blue Ridge Herald, 24 June 1926, Pg 1. and *Electoral Board to Hear School Matter* in Loudoun Times Mirror, 24 June 1926, Pg 1.
[59] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4E.

[60] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4F.
[61] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4A.
[62] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4M.
[63] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4K.
[64] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4N.
[65] The High School in question was white. There were no accredited high schools for Blacks until 1940, when the program at the Training Center was accredited. That was the last year of the program at the Training Center and just before Douglass High School began in Leesburg.
[66] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper files 4G.
[67] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper file 4B.
[68] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4B.
[69] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 4B.
[70] Appellate Board Will Hear School Question, in Loudoun Times Mirror, 1 July 1926, Pg 1
[71] The Hicksite friends emerged from a split in Quaker theology at the 1827-28 annual meeting in Philadelphia. About two thirds became "Hicksite," which focused on inward light, individual faith and conscience. This was different from the Orthodox, which focused more on Biblical authority and atonement.
[72] *Committee to Report on School Site,* in Blue Ridge Herald, 8 July 1926, Pg 1. See also EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 7A for summons and 7C for requests not to appear.
[73] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 7B
[74] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper File 5.
[75] The consolidated HS would be constructed in Leesburg in 1954, just three years before Emerick retired. See also *A Guide to the Lincoln High School collection*, 1911-1941, 2006, the Balch Library, Leesburg.
[76] EWP: 2.8: 1926, The Lincoln-Purcellville Debate: Paper file 5.
[77] *Lincoln Site is Chosen for New HS Building,* in Blue Ridge Herald, 15 July 1926, Pg 1.
[78] *Modern School Building Planned for Lincoln,* in Loudoun Times Mirror, 22 July 1926, Pg 1.
[79] *Contract Given for Lincoln H.S. Building,* in Blue Ridge Herald, 26 August 1926, Pg 1.
[80] *New Lincoln High School Dedicated,* in Blue Ridge Herald, 28 April 1927, Pg 1.

FLATWOODS

A Black-Belt Study

By Mary A.E. Peniston, 1914.

Loudoun County's First Black Supervisor

(Reprinted and edited 2023.

Contents

Background

Mary A.E. Peniston (also spelled Piniston) graduated from the Hampton Institute, Hampton, Virginia, then known as Hampton Normal and Agricultural Institute, now Hampton University, in 1903 to become a career educator and, by 1920, performed well enough to be hired as the very first Jeanes Supervisor in Loudoun County, Virginia. Also known as an industrial supervisor, her function was to manage all the other Black teachers, so her reputation must have been exceptional. Peniston also was an organizer with John C. Walker, head of the local black high school program, behind a peaceful march through Leesburg in 1921 of Black educators and students. This was a daring accomplishment, given the violence at that time being perpetrated against Blacks throughout the southern states.

In the academic year 1921-22, there were only 51 Black supervisors in Virginia, and though they only worked in half the counties, Virginia had more than any other southern state. Most were paid by the Jeanes Fund and county boards.[i] The concept was controversial in Loudoun because of budget concerns in 1921. In May, the Board of Supervisors complained that the two women supervisor positions proposed by Superintendent Oscar Emerick should be dropped and their salaries distributed to the regular teacher population.[ii] However, in opposition to the complaint was college-educated Chloe C. Bly, Secretary of the Loudoun League of Women Voters, who penned a four-column essay explaining why both supervisors were needed. What this

meant was that Bly was also supporting the employment of a “colored” Supervisor, though she never used racial terms in the article, which would have been a counter-productive move, given race relation at the time.[iii] In the end, reason prevailed.

The following is a reprint of an article written by Peniston for the periodical *Southern Workman* in 1914.[iv] Founded in 1871, one year after the advent of public education in Virginia, the monthly by Hampton Institute Press, which ran until 1939, is a rich mine of information for those wanting to study Black history and culture. This particular narrative tells the story of Peniston’s experiences over two summers in the community of Flatwoods, Alabama. Apparently, the summer sessions coincided with her teaching at the private Snow Hill Normal and Industrial Institute, about 100 miles SW of Montgomery, Alabama, where she is thought to have served for six years.[v] The article we are reprinting is important to our main audience in Loudoun County because it is rare to find so intimate a description of a former Black instructor’s life from this time period, thus it is an invaluable window into Ms. Peniston’s thinking. However, it also demonstrates the importance the rural community placed on education, to the point, despite great poverty, raising funds for a proper schoolhouse and the salaries for two teachers.

Short Bio of Mary Peniston:

No official photos of Mary Peniston have been found, and records are fragmentary and can seem contradictory at times; however, we have reconstructed what we believe is an accurate account of an interesting career.

- 1881 March 31. Born in Petersburg, Virginia[vi]
- 1903 Graduated from the Hampton Institute.[vii]
- 1904 First posting. Brownsburg, Rockbridge County, Virginia.[viii]

Figure 1 Photo of Brownsburg Colored School (right), Peniston’s first school. Courtesy of Brownsburg Historical Society. The original was a laminated poster, which caused reflections. The school later became a cannery, which closed in 1965.

- 1908 Richmond, Virginia. *Southern Workman* (1920) had her serving in Virginia following Brownsburg for five years, which must have included Richmond. According to the city directory for Richmond for 1908, she spent time at Barton Heights Colored School,[ix] then part of the Henrico County school system.
- From about 1909 for six years. Snow Hill and Flatwoods, Alabama. (Article written in 1914 while serving at Snow Hill Normal and Industrial Institute).[x]
- 1915 or 1916. Kittrell College, Kittrell, North Carolina as matron for one year. Kittrell College was associated with the African Methodist Episcopal Church.[xi]
- Also served in Fairfax and Prince William Counties, Virginia.
- 1920 Supervisory Instructor in Loudoun. 16 Years experience by then. Lived in Leesburg.[xii]
- 1922 Married Archie T. Shirley of Baltimore on 20 December. Probably ended her teaching career.
- 1965 Archie Shirley preceded Peniston in death. (1863-1965)
- 1975/ Aug 5. Died Powhatan Nursing Home, Fairfax. Buried Oak Grove Baptist Church Cemetery, Sterling, Virginia.[xiii]
- According to the Jan 1923 issue of *Southern Workman*, Peniston had a long and successful career and "a recent newspaper clipping tells of her fine work in the Loudoun County Schools and gives an account of the exhibit of the colored schools in her district."[xiv] Unfortunately, the clipping has been lost.

Figure 2 Faculty and Staff of Snow Hill, 1912. Head of institute is older man in the middle William James Edwards, Sr., Founder of the school. According to Wendell Edwards, grandson of the founder, Peniston is thought to be one of the women, but the images are not labeled. Photo courtesy of Wendell Edwards, 7/30/2023.

Flatwoods by Mary A.E. Peniston

Then working as an instructor at Snow Hill Institute.

In the Black Belt of Alabama there are hundreds of communities where the black people outnumber the whites two to one.[xv] To tell of all these communities separately is an impossibility, as each community has its own differences of custom and peculiarities. During the past five years I have been teaching in Alabama and have had fine opportunities for observation. About twelve miles from where I am now teaching is a little community known as “Flatwoods,” where I taught a three months’ school for two successive summers.

I can never forget the Sunday morning when I first left Snow Hill to take up work at Flatwoods. But before speaking of my work there, I should mention the beauty of the place. Flatwoods (and no more appropriate name could be given it) is a beautiful stretch of lowland, dotted here and there with tall, massive oaks and bright-colored flowers. In summer, as far as the eye can penetrate, may be seen large acreages of corn, peas, and the staple product, cotton.

In the old “Quarters” are the one-room cabins, built of logs and supplied with antiquated mud chimneys. One bad feature of the cabins is that each contains only one window, and that without glass. In winter the window has to be closed to keep out the chilly winds, and this often makes the room extremely dark. Beyond the cabins are the kitchens, cribs, and cotton houses; further still, the barns, all made of logs. Around these cabins and out-houses are fences made of split-pine poles, put together in a primitive, overlapping fashion. Around a few of them, however, where the inmates have more modern ideas, slabs are used for the fences.

In the center of a beautiful grove is the little mission church occupying the site where the “Big House” stood in slavery days, and where “Ole Missus” graciously fed the hungry mouths from her well-filled larder. On my arrival I found the church surrounded by weeds and bushes. In front was the dusty road, and at the rear a large watermelon patch filled with that luscious fruit, though it was not ripe at that time. Down in the meadows were the cows and goats lazily grazing, and on the banks of the fishing pond were those who patiently passed the hours watching the little fish as they swiftly glided by. Below was the creek, and at the upper end where the water was most shallow, several boys were in for an afternoon’s “dip.” Further on was a group of smaller children whose chief occupations were riding goats, throwing stones, and chasing pigs. The passers-by seemed to have an abundance of time, and although the day was hot, the church-goers looked cool and refreshed.

While I was musing on my new surroundings, and enjoying the beautiful scenery, a bright-eyed little boy crept up to my side and after gaining my attention, he bashfully, “Miss Teacher, my Mama says please ma’am come and take dinner with her today.” Such was my invitation and how grateful I was, for my appetite had been sharpened by

my long drive. Dinner had been prepared by “Mother Thompson,” an elderly, pleasant looking woman, whose husband is pastor of the community church, and, because of his long service in the cause of Christ, has been given the name of “Father Thompson.” The dinner was cooked in typical Southern style, and everything was tastefully prepared by experienced hands. The menu consisted entirely of homegrown products -- chicken, potatoes, peas, tomatoes, corn, and corn-bread. It was during this meal that I realized that there is nothing more genuine than Southern hospitality, and nobody more loyal than the true Southern mammy.

After dinner there was a gathering in the church and the plans for the school work were put before the patrons. Never have I seen a set of people more anxious for a school in their community ; never have I seen people who looked forward to the coming of the teacher as did these poor, untutored people who sat before me. As this was my second summer with them, they felt more at home with me. Once more they listened with eagerness, once more they pledged their support when suggestions were offered them. As in the previous summer, they promised to board the teacher by each patron contributing a portion of the foodstuffs; chickens, eggs, potatoes, meats, rice, tea, milk, etc., were promised in abundance.

“Miss Mary,” said a white-haired patron as he arose from his seat in the amen corner, “us didn’ know las’ year jes how to do, but us is done lean’ now, an’ us is gwine let you see dat us means to educate dese chilluns.” And he proved to me that he meant it. From the day school opened until it closed his children were always present and punctual. Another patron said, “If chickens an’ eggs, taters an’ peas, means anything at all, dey means dat I is gwine educate my little ones.” And throughout the meeting such expressions were heard ; though crude in presentation, they were sincere and were the expression of noble hearts.

I opened school the following Monday with an enrollment of twenty-three pupils, an increase of twelve over the previous summer. Ribbon of every color which the local dry-goods store afforded was represented there that Monday morning, for every child was dressed in his Sunday best. They had not forgotten the lessons of the previous summer and they came with clean hands, fingernails polished, faces bright, and teeth brushed. One little boy, in order to please his teacher, had not only had his feet and hands washed, but had had them well-greased !

It was remarkable to note the eagerness to learn which was displayed by the children. Their greatest desire, however, was to learn how to spell correctly, and every time they heard a new name their first question was, “How do you spell it ?” The same was true when I told them of various places, as New York, Boston, etc. For instance, I told them of a visit I had made in Baltimore. Hardly had I finished speaking when one of the little boys called out jubilantly, “Miss Mary, I can spell that !” “I don’t think you can, willie,” I told him. But he was sure he could. Then in Josh Billings fashion he arose from

his seat and proudly spelt: “B-a-l-l Ball, t-y ty, m-o mo. Balltymo.” They were a persistent set of children and if they failed in the morning, they succeeded in the afternoon.

Their reasoning was very crude, and yet very interesting. One day in class I asked the children where they thought the colored people came from. One little boy said they came from Georgia; another thought from out of the ground; imagine the merriment when one little girl held up her hand and said: “Miss Mary, I know where they came from, Booker T. Washington made them.”

Like their contemporaries in Africa, they distinguished between “black” and “colored.” One morning they told me of the drowning of Billy Mitchell, and when I asked if he was a white or colored man, one of the little boys replied, “He wasn’t neither, he was a black man.” I afterwards learned that Mitchell was an *exceedingly* black man.

My pupils varied in many respects, and the variations were very pronounced. Often in the same class were pupils whose ages ranged from sic to fourteen years. Most of them lived near the schoolhouse, but a few of them walked two miles to school. They learned rapidly and well. Those who did not know a letter at the beginning of the first summer were able to read in the Second Reader by the end of the second summer. They had learned also to add columns of three figures, to do easy sums in subtraction, and could easily write their names and simple sentences.

I have never seen a more religious set of people than the parents of these children. Their preaching hours on Sundays were from eleven to two o’clock, and usually one had to listen to two sermons, sometimes, three, during which time the “amen” sisters took turns in getting happy and the brothers in shouting. The sad part of this service was the fact that even though a number of older men and women knew the hymns by heart, they seldom sang a word, but usually hummed a monotonous tune.

“Big-meeting Day” was looked forward to for months, and at last, when the end of the week of prayer came, came also the usual festivities. Pigs, chickens, and even fatted goats were not spared, and many a flour barrel was scraped in order to make the much-longed-for cake. This was a time of great rejoicing, and those who cherished grudges against their neighbors forgot them, and those who were on unfriendly terms became reconciled.

Their home life was simple and sweet. Their chief competition lay, not in adorning the house with finery, but in keeping it clean. Not one home boasted of an organ or piano, and such a thing as a victrola was unknown. One family that could have easily purchased an organ, and where the good dame wanted one, was denied this pleasure because the husband, a deacon of the church, objected on account of his religious principles. Most of the houses were kept scrupulously clean, but void of any floor covering. Lace curtains were a rarity and belonged to those of the higher class

only. When company was expected it meant that the walls would be re-papered, always with newspapers; the bed would be made up to a tremendous height, and the best quilt put on top. The good housewife usually prided herself on her quilts, and could show you the patterns of “bear claw,” “grandmother’s dream,” “Jacob’s ladder,” etc.

These people were the most generous, whole-hearted people that I have ever met. When the cry came for help, if at dawn or midnight, there was always a ready response. I have seen home, work, and pleasure put aside in order to fulfill the solemn duty of digging a grave, or to go ten miles for the nearest doctor, or to sit up all night with a sick neighbor. Sympathy was always given, not in words only, but in deeds, and often manifested by the gift of a portion of their meager savings.

It was amusing to watch them go to the fields to work, especially the women, as they usually went barefooted, their dresses tied up above the ankles, and a red bandanna or a big sun-hat for head covering. Shoes were reserved for Sunday wear or special occasions. Though living in this primitive fashion, they were happy and care free. I have seen men and women who have worked all day on the farm, in the heat of the sun, come from the fields and, after eating supper, walk five miles to church for prayer meeting.

Before I left Flatwoods I could see improvements. The parents had begun to take more interest in the church and Sabbath school, and a greater interest in their children. The churchyard, which I found filled with weeds, had been converted into a beautiful court, and the church had been whitewashed inside and out. There was no more snuff-dipping or use of tobacco in the churches, and in many cases hair-wrapping had disappeared. Clean newspapers on the walls took the place of torn and faded ones, and every yard received a good sweeping on Saturday as preparation for the Sabbath. The men paid more attention to the broken-down fences; the harness was kept in better repair; the stock received more attention; clothes were brushed more often, shoes polished until they shone, and collars that had long been stored away were resurrected once more. The children realized that a crime had been committed when they robbed a bird’s nest or killed a bird. There was no more fighting and no more stealing of watermelons, for they did not wish “Miss Mary,” as I was called, to know about it. They learned to love the Sabbath school more. They came every Sunday, and there learned the lesson, repeating it to me during the week.

The desire to have the school continue had been planted in rich soil. The patrons are now raising money to build a two-room schoolhouse with modern improvements, and to secure the services of two teachers. Last summer the children began a small farm with this end in view. The meetings are held regularly, and the enthusiasm is just as great as in the beginning.

I cannot forget these people, for they were certainly good and loyal to me. My work was a pleasure and the hours spent with them in their homes were hours of real

joy. Their attitude was all I wished it to be, and the beautiful part of it was that they never changed in their manner toward me. “May God bless Flatwoods,” is my daily prayer.

A Cultural Observation

A surprising cultural note came out of the article. Ms. Peniston said, “There was no more snuff-dipping or use of tobacco in the churches, and in many cases hair-wrapping had disappeared.” My interpretation is that since snuff-sipping and tobacco use were discussed in the same sentence as hair wrapping, Peniston might have been critical of the latter on some moral ground. It was about life in a church, not in schools; but one has to wonder if she may have seen the practice as a symbol of white oppression. If so, that would fit her persona of a teacher dedicated to advancing modern Black culture.

The history of hair wrapping is complicated. Dating back to Assyria in the 13th century, women often saw the practice in a positive light, using wrapping to connote social or marital status. Many enslaved women kept the practice into enslavement, to retain their identify, despite oppression, also perhaps to restrict the spread of lice when working in the fields. It could entail setting hair in a smooth straight state, wrapping color around a braid, or wrapping the entire head in festive colors. But slave masters also used them as a symbol of ownership, such as in 1787 in Louisiana when a law required Black women to wear a kerchief or “tignon.”

Caricatures of Black women after enslavement also used the style to advance the Black Mammy Aunt Jemima stereotype, which led to many abandoning the practice. By the 1960s, the head wrap had evolved again to be a symbol of reclaiming freedom taken originally by slave owners. In the case of Loudoun County, the only example where we are aware of a teacher using this practice was Martha Brauche, born May 31, 1911, only three years before Peniston’s article. Brauche had been educated at Dunbar High School and Miner Teachers College (now part of Howard University) in Washington, DC, then was a Loudoun public school teacher in 1931 at Bluemont. Her official Loudoun County photo shows her in a distinctive hair wrap.

Figure 3 Martha Brauche, Loudoun Teacher, 1931/32.

In conclusion, we can't say definitively if Peniston was opposed to the practice in the schools as well as churches, or what the basis was for her opposition, but her statement was strong enough that it can't be ignored.

Endnotes:

[i] Supervising Industrial Teachers of Virginia, 1921-22, by William D. Gresham, State Supervisor for Negro Education, Virginia Journal of Education, v. 15, 1921-22, Pg. 151 and 156.
[ii] "Supervisors Oppose School Supervisors." Loudoun Mirror, 1 Dec, 1921.
[iii] "An Open Letter to Board of Supervisors." Loudoun Mirror, 8 Dec, 1921.
[iv] Volume XLIII January-December 1914. PP. 630-635.
[v] Interview with Wendell H. Edwards, Jr. 27 July 2023. Snow Hill Institute Alumni Association. I am a graduate of the school. Any records regarding the era ("about 1914"), are not available. Most were lost in fires, and careless handling. I checked the pages of my deceased cousin's book, "Fallen Prince" (Donald P. Stone, Snow Hill Press,1990) and there was little mention of faculty except for a photo of the faculty and staff, circa 1912. I will continue to research, and I will get back to you if I find anything.
[vi] Commonwealth of Virginia, Certificate of Death, 75-024070, 8/8/1975.
[vii] "Graduates and Ex-Students," Southern Workman, Jan-Dec 1920. Pg. 482.
[viii] "Personal Notes," Southern Workman, 1904. Pg. 123.
[ix] City Directory for Richmond, Virginia. 1908, pg. 746. The four-room school structure, in Henrico County in 1908, stood at 410 Miller Avenue, north Shockoe Valley near the southern terminus of Miller Avenue.
[x] Southern Workman, Hampton: Hampton Institute, 1914, pp 630-635.
[xi] http://ncpedia.org/kittrell-college.
[xii] Graduates and Ex-Students, Southern Workman, Volume XLIX, Jan-Dec 1920. Pg. 482.
[xiii] Commonwealth of Virginia, Certificate of Death, 75-024070,8 Aug 1975.
[xiv] Virginia Public Schools in The Southern Workman, 1923, Pg 101.
[xv] In 2023, the Black Belt consists of 9 or the 10 poorest counties in Alabama, with declining populations and an agricultural economy. Despite its poverty, the term has its origins in the black soil, which is very fertile, known as Vertisols, which derives from remnants of an ancient ocean floor, but by the 19th century took on a political meaning as well, given that the vast majority of the cotton farm laborers were enslaved Blacks.

Preliminary Research of the Digges' Valley Farm Ruins in Loudoun County, Virginia

By Kathleen Adams

Table of Contents

Introduction:

This article is the result of information originally gathered as a project for the Historical Archaeology and Digital History courses at Northern Virginia Community College's (NVCC) Historic Preservation and Public History Certificate Program and then published as a public website. The information has been reformatted and updated for the purposes of this article.

Main Study

Outside the small town of Hamilton, Virginia, in Loudoun County, there is a plot of land on which stands a collection of stone ruins dating back to the eighteenth century. In 1737, Mr. George Atwood of Maryland purchased a parcel of land from Lord Fairfax which years later would become known as Digges' Valley. On this property sit the ruins of the eighteenth-century farmstead that was in use for more than two centuries. The location was originally identified as the "Grubbs farm ruins" to the current landowner. Through research, it was discovered that there was a difference in the *Grubbs* and the *Grubb* family. The Grubb family became by far the most prominent in local records, but which actually owned the farm in the past.

The following research focuses primarily on the members of the Grubb family, as there is some documented proof they were part of a widespread farming family in Loudoun County. Several recent social media searches indicate that the Grubb family may still be an active part of the Loudoun community, and further preliminary research has yielded information on the Grubb family tree in addition to the beginning of a deed list of family properties and information on the family's place in the agricultural history of Loudoun County. Additional inquiries of surviving former landowners, the Grubb family descendants, and more historical research through local archives may yield a more

comprehensive knowledge of the property, which for the purposes of this article, will be referred to as the Digges' Valley farm ruins.

Ancestry.com and the vast resources at the Thomas Balch Library in Leesburg, Virginia allow us to trace a timeline from the Grubbs' first emigrant ancestor who came from Cornwall, England, to Delaware in the 1670s[i] all the way up to the 1940 census[ii] for Loudoun County. According to the federal census records, the Grubb family began residing on the property in question in the 1920s. There is a record of sale listing Dr. Gable as owner of the land in the early 1990s, at which point it was referred to as Valley View Farms and transferred to its current owner.[iii]

The extant ruins consist of several fieldstone foundations: a simple I-frame house, a smoke house, springhouse, barn, and other utilitarian buildings, which may include a small livestock stable. The springhouse is the only building still completely standing, though in poor condition. According to the current owner, the house burned down in the 1960s but had operated continuously as a farm up to that point. Due to the cost of insurance on the property, the structures that were still standing have since been knocked down. As of November 2015, the entire foundation of the house had been filled in with stones, bricks, cut underbrush from nearby, and other debris from the site. Bricks that have been piled next to the house foundation show evidence of a fire. Dr. David Clark, a local archaeologist and Northern Virginia Community College professor, has dated the fieldstone dwelling, barn, culvert, and outbuildings to the late eighteenth century.

The exact date of construction is not presently known. According to Roberto Costantino, author of *Colonial Catoctin*, Joseph Cadwallader, possibly the first owner to reside on the property, was the most prominent stonemason in Loudoun County in the 1760s. Costantino credits Cadwallader with the construction of the Fairfax Monthly Meeting, the local Quaker meeting house, which is still standing in Loudoun.[iv] Cadwallader's son Reese was the next person to own the property. Reese sold the land to George Dyke, who turns out to have only been a transitional figure. A few years later the land was sold to Isaac Vandevanter. The sum of this sale was more than four times what Dyke had paid Reese Cadwallader in 1774 "which suggests improvements over and above the relatively high rate of inflation occasioned by the American Revolutionary War." [v] It is reasonable to assume that the house and other fieldstone structures were built on the property sometime in the mid- to late-1770s because of the recorded cost increase.

Through land deeds and the help of the librarians at the Thomas Balch Library, the parcel of land on which the ruins lie has been traced from the original land grant to George Atwood in 1737 up to David Carr in 1854. Federal census records have then connected the Grubb family to the land from 1920 to 1940.

If the house had not already been built in the 1760s during the Cadwalladers' residence, it was most certainly built before or during the time that the Carrs lived on the property, as the Carr family resided on the property for a relatively long time and were anecdotally known to have been a wealthy and influential family in the region.[vi] However, the style

and method of vernacular architecture suggests it was built at an earlier time. If there was not a second story originally built, it seems probable that a second story of brick was added later, most likely during the Carrs' residence. The foundations of the buildings are fieldstone, but the amount of brick that litters the property and has settled in the creek suggests a second story of brick was added or original to at least some of the structures.

Perhaps more interesting than the land and the people who resided there are the ruins themselves. One of the most interesting structures still partially standing is the barn. The original fieldstone structure and its later addition with clearly defined walls and large buttressing stones still stand. The large size of the buttressing stones on the remaining walls of three of the farm's buildings is evidence of the age of their construction, as well as the methods used. The springhouse and barn show signs of modification or repair in the twentieth century. An addition was erected at the barn's south side with smaller fieldstones, mortar, and plaster on the inner walls. There are openings for a window and a doorway with wood and stone lintel leading into the original barn structure. The walls on the original structure are open enough to allow a wagon to pull through. Holes in the earthen floor lead to what most likely is a sublevel, now inaccessible to the casual visitor.

The roof of the springhouse is clearly not original, being of wood and corrugated tin, but most likely dates to the mid-twentieth century. At least one side has been repaired; the mortar on this (east) side is newer, the stones smaller, and "1912" is drawn onto the side of a buttressing stone. Inside the springhouse there is evidence of an upper floor with an opening and peg through the wall to use with a ladder. Shelves on the walls are still partially attached.

Up the stream from the springhouse there is a culvert that was created from fieldstones as early as the second half of the eighteenth century, like the house and original barn structure, and that created a byway for the creek through the property. (A part of the Catoctin Creek runs through Digges' Valley). The culvert was most likely created to divert the creek through the property to provide a source of fresh water and a convenient location for a springhouse between the barn and house.

There are at least three to four other foundations of what were most likely utilitarian buildings, including one modern foundation with concrete and cinderblock, and another concrete slab next to a thresher case dating to the 1930s or 1940s. There is another piece of graffiti on this concrete and cinderblock structure, "BH 1935," drawn into the concrete foundation. Several concrete slabs dot the property that were most likely built to serve as modern floors for the historic buildings still in use in the twentieth century. One structure has what could be the walls of a small stable, mentioned in deeds as far back as 1820 during the Carr family ownership.

A line of large fieldstones crosses the historic dirt road leading to the property. These are most likely from the foundation of another building no longer visible above ground level. Approximately nine foundations can be seen with the naked eye. This count does not include any wooden structures that may have once stood on the property, but have rotted or been recycled for other uses.

Over the centuries this land was used to cultivate many different crops and to support the livelihoods of many generations of different families. In the early twentieth century Loudoun County was widely known for its dairy farming community. But there is little evidence that dairy cattle were on the property as late as the 1990s even as the dairy industry was declining in the county. Aerial photographs of Loudoun County dating from the 1930s document how the county changed through the twentieth century. Dairying was the most common type of farming in Loudoun in this period, but the aerial image from 1937 shows features that appear to be orchards on the surrounding plots of land, with a smaller plot close to the house for personal use.[vii]

Twenty years later, in 1957, photos show that the land is no longer dotted with a grid of orchards. The small orchard previously around the house is starting to fill in with a canopy of trees. The quality of the photograph is better, and a light spot casting a shadow is only just visible. This is possible evidence that the dwelling was still standing in 1957 and had not yet burned down, corroborating the current owner's recollection that the fire occurred in the 1960s.

There are no further aerial photographs available through WebLogis until 2002. HistoricAerials provides aerial photos dated approximately every ten years, but once the plots surrounding the homestead began to fill in with tree cover, the quality of the footage and the time of year the photos were taken do not allow clear views, if any, of the property. Fortunately, the 21st-century WebLogis images appear to have been taken during the colder months when the canopy is not as thick and more of the ground is visible. The outline of the barn's foundation is readily apparent in these newer photographs, and starting in 2010 there is an anomaly near the barn that was not immediately evident in previous examples. The anomaly was confirmed during subsequent visits to the site to be a large piece of farm equipment: a combine, most likely from the 1930s or 1940s. The wheels are made of metal as opposed to rubber that would have been too expensive in the Great Depression and rationed by the military in WWII. The most recent footage taken of the area in 2016 shows incredibly clear images thanks to the improvements in technology, low tree coverage, and the landowner clearing brush from the area in late 2015. The house, smoke house, barn, and combine are clearly visible. For the first time, the twentieth-century cement foundation that contains finger-drawn graffiti is visible from a satellite.

Despite the lack of reliable aerial photography during the mid- to late-20th century, topographic maps on HistoricAerials show symbols denoting buildings on the land. These symbols change in number and type, showing the change in number of structures and whether they were in use when the map was made.[viii] The symbols can direct researchers to look for signs of structures previously unknown on the property. Elevation measurements show the slight hill on which the dwelling was built, presumably chosen because of its elevated position in the valley. Two houses remain on the property; one has been demolished, and one still stands and serves as a rental home.

It is extremely unfortunate that the buildings on site were knocked down for insurance reasons before affording students or professionals the opportunity to document the remains of the buildings that had been in use for nearly two centuries. However, the current owner of the property has been eager to assist researchers in studying what remains. The collection of these buildings could serve as an excellent example of vernacular structure in the piedmont region of Virginia, and shine a light on the long legacy of agriculture in the county. Digges' Valley is a rare pocket of historical properties and farmland remaining in Loudoun County, but it is quickly being encroached on and developed into newer residential neighborhoods.

There still exist many opportunities to study the land, the existing foundations, and the people who lived and worked on the farm. The history of the people residing on and near the Digges' Valley site provides myriad topics for research by student and professional alike:

- Were slaves on the property? If yes, who were they, and where did they live?
- Who were the women of Digges' Valley, and what were their roles on the farm?
- Did the Burning Raid affect the farm during the Civil War?
- Who wrote the graffiti in 1935?
- Were any of the property owners Quakers?
- Were any of the property owners significant members of the Hamilton community or greater Loudoun area? What did they contribute?
- Who were the servants, tenant farmers, and neighbors?
- What crops did the owners cultivate, and what livestock did they keep over the years? How does Digges' Valley compare to other farms in Loudoun County and its evolving trends in farming and husbandry?
- What led to the house fire in the 1960s, and who was living there at the time?
- What could be unearthed in an archaeological dig?

Further research on the Digges' Valley farm ruins would go towards preserving not just this particular ruins site, but the quickly disappearing way of life of the people of Loudoun County as well. Several emerging digital technologies could help with this research. Loudoun County's use of the WebLogis program is just the beginning in digitizing the county's local history. With the aid of tools such as ground penetrating radar, Geographic Information Systems, and AutoCAD, the Digges' ruins could be resurrected and brought back to life on a computer screen for further investigation.

The land itself could be made into a "living history" site where visitors learn about agricultural and domestic practices of residents living there two hundred years ago. If nothing else, information learned from the research on this site could ensure that Digges Valley history is not forgotten, and help preserve other sites that may still be yet unknown in the area.

Timeline

1737 – Lord Fairfax sells the original tract of land to Mr. George Atwood, a wealthy landowner in Maryland.[ix] Mr. Atwood most likely did not reside on the land, and at some point the tract reverts back to the Fairfax estate. In another land deed for a different parcel it's mentioned that particular sale was taking place because Mr. Atwood was deceased.

1740 - Lord Fairfax dies, and all of his land holdings are passed to his brother, Bryant.

1766 - Bryant sells two hundred and sixty acres that the farm ruins could be on to Joseph Cadwallader, a Welsh stonemason.

1767 - Cadwallader gives one hundred acres of his land to his son, Reese. It's during this time that the house, barn, and some other outbuildings may have been built.

1774 - George Dyke purchases the one hundred acres from Reese Cadwallader for 180 pounds.

1779 - George Dyke sells the tract to Isaac Vandevanter, who was most likely a neighbor at the time, for 860 pounds. It is pointed out by Robert Costantino that this amount was very high, even taking into account the high inflation during the Revolutionary War years. Costantino surmises that there must have been significant improvements made to the land.

1803 - Isaac Vandevanter, Jr., writes a promissory note to his father for the land the house resides on. It's stated that if the son chooses to sell the property instead of using it and later passing it on to the family, he'll pay no less than two thousand pounds to his father. However, it seems Vandevanter may have sold the land soon after his father passed away.

1811 - Isaac Vandevanter, Jr., sells the land to Frederick Stoneburner.

1818 - Stoneburner sells the land to Ms. Jane Mains. It is not often in this period that a female name appears on a land deed unless she was referred to in relationship to her husband. At this time more deeds appear with the name Archibald Mains attached to them, and no others mention Jane Mains. The two were most likely related, and Archibald may have acted as an agent on Jane's behalf, or he may have inherited the land, but there was no mention of Archibald selling that particular parcel. There was a note in the land deed from Stoneburner to Jane Mains that in 1825 the land was delivered to David Carr.

1823 - Mary Mains, mother of four daughters and two sons, wills parts of her estate to her children. Three of her daughters had married into the Vandevanter family, and one daughter was listed as "Jane Carr." One of her sons was listed as Archibald Mains. It seems that Jane's land went to her husband, John Carr, in 1825.[x]

1827 - Samuel Carr (related to John, above) endorses banknotes to David Carr using his property, mentioning the "lot in Leesburg with Carr's stable."

1828 – There is proof of land use other than the stables. A promissory note from Samuel Carr is written for a debt to Samuel Sterrett using "numerous yard goods and household items" as collateral.

1831 - Upon Samuel's death, the land is transferred to David Carr.[xi]

1854 - "D. Carr" is listed next to "G. Vandevanter" on the Yardley-Taylor Map.[xii]

Endnotes:

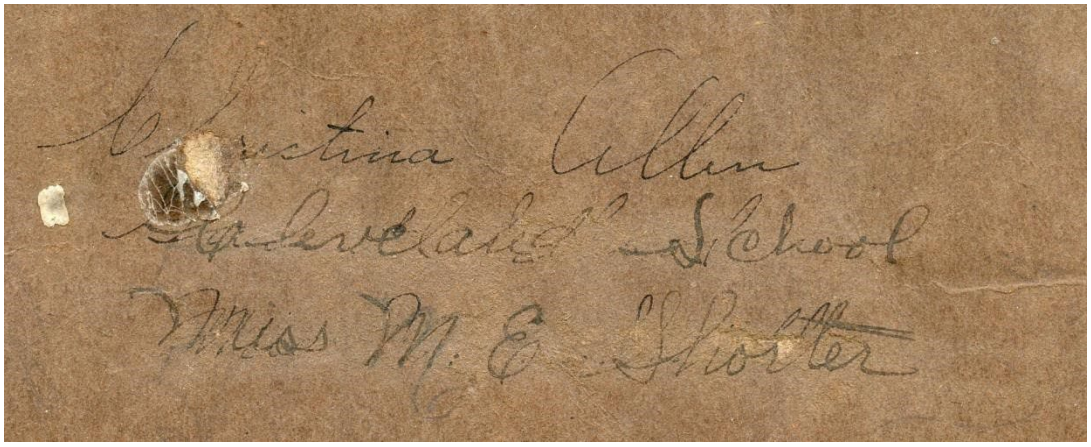
[i] David Grubb, *The Grubb Family of Grubb's Landing, Delaware.* (Higginson Book Co., 2008).
[ii] U.S. Federal Census Bureau. 1940. "1940 U.S. Census, Loudoun County, Virginia, population schedule, Mount Gilead District, Charles Oscar Grubb Household." Accessed October 11, 2016. http://ancstry.me/2d5Gku1.
[iii] Loudoun County. *Farms of Loudoun: A Loudoun County Directory of Farm Products and Services.* (Leesburg, Virginia: Loudoun County Agricultural Development Office, Department of Economic Development, 1991). Dr. James T. Gable, an orthopedic surgeon in Leesburg, sold the property to Cattail, LC in 1993 for $0, in care of Henry J. H. Harris, of McLean
[iv] Robert Costantino, *Colonial Catoctin Volume I: The Fairfax Family and Freeholders of Piedmont Manor and Shannondale Manor, Loudoun County, Virginia Land Book, 1743-1820.* 53. (New Orleans: Loyola University, 2006), page 53.
[v] Ibid.
[vi] A helpful librarian at the Thomas Balch Library noted this.
[vii] *Loudoun County Aerial Archive*. [online map]. 1:1200. Loudoun County: Loudoun County Government, 2016. Using WebLogis. 1937-2016. http://logis.loudoun.gov. All images used on website were taken as screenshots by using WebLogis online mapping provided by Loudoun County government.

[viii] HistoricAerials.com provides topographical maps from 1944, 1953, 1972, 1984, and 1985. In 1944 there are two solid black squares which appear to be the barn and the house, as they are the largest structures on the property. Over the years, they vary from solid black to black outlines and change in number. Finally, all the symbols are only black outlines on the final topographical map.
[ix] Gertrude Gary, *Virginia Northern Neck Land Grants, 1694-1742. Vol I Book E* [database online]. (Baltimore, MD: Genealogical Publishing Co, 1997). Ancestry.com. Accessed 2015.
[x] Patricia Duncan, *Loudoun County, Virginia Will Book Index, 1757-1946*. (Westminster, MD.: Willow Bend Books, 2001).
[xi] Patricia Duncan, *Index to Loudoun County, Virginia Land Deed Books (1757-1840)*. (Westminster, Md.: Willow Bend Books, 2006). This source has been vital in determining an important part of the chain of ownership.
[xii] Yardley Taylor, *Map of Loudoun County, Virginia*. (Philadelphia: Thomas Reynolds & Robert Pearsall Smith, 1854). Map. Retrieved from the Library of Congress, https://www.loc.gov/. accessed December 20, 2016.

LOST PAPERS PROJECT:

THE BROWN HYMN BOOK

HANDWRITTEN BY CHRISTINE ALLEN



Contents

Introduction:

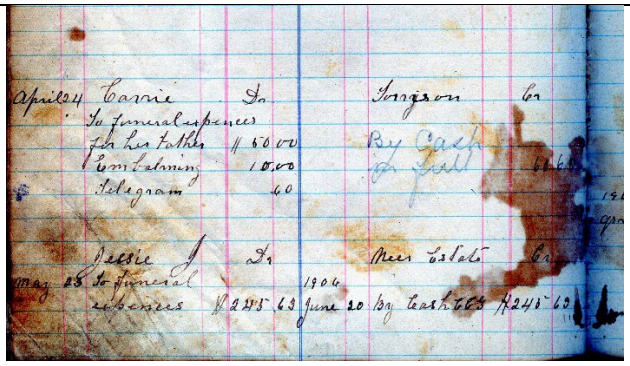
The Bulletin has decided to create a new section for our annual issues called "Lost Papers," meaning to us documents and artifacts which had been lost and nearly destroyed. You might find similar items in a cellar, attic, barn or in some discarded part of a property, perhaps an old letter in a drawer that explained how an issue was handled generations ago. Each issue will explore at least one such paper or group that has been brought to our attention. There have been many.

Samples of Nearly Lost Historical Documents and Artifacts

Thousands of unpublished papers were discovered by Loudoun County School staff in the Training Center on Union Street in Leesburg and are being scanned and studied by the Edwin Washington Society. They reveal unvarnished accounts of how education was handled from before Reconstruction to 1968, and considered a historical treasure. For example, some of the documents are handwritten, signed petitions by Black and white citizens requesting help from the school system, better salaries, repairs to roads and buildings, equal treatment.

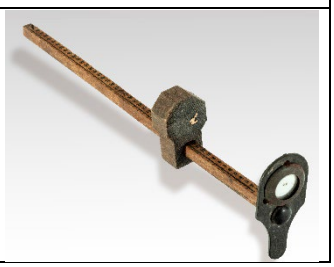
Another package was found by local historian Lewis Jett in an attic. It was supposed to be tossed into the trash, but Lewis perceived a window in the past through the means of a blood-stained unpublished ledger of a coffin maker and mortician named Mortimer Virts (1835-1920) of Hillsboro. It revealed for the first time to many people how their ancestor was buried. Genealogical and family history details are often revealed, as well as the fees related to burial, sometimes locations, etc. As for Mr. Virts, he was buried at Arnold Grove Methodist Episcopal Church Cemetery in Hillsboro.

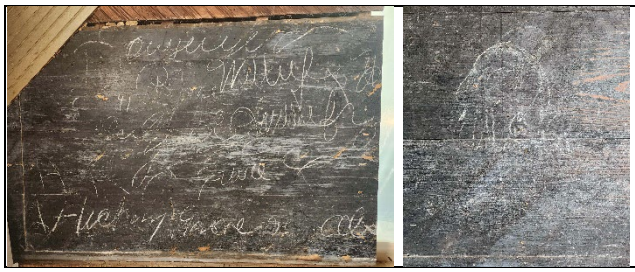
In still another example, someone who had purchased an old schoolhouse discovered a chest of papers in the cellar, some dating back to 1832, which he gave to a member of the Society. The documents, which we have been preserving and studying for several years, once belonged to John Rust, a 19th-early 20th century Lovettsville politician. They were literally rotting from mold and insects, and at present are too fragile to be handled by non-experts. We are preserving them because of the history they reveal about local politics, land ownership, crime and many other matters. Inside the chest was also a leather wallet and an antique optimeter.



Embalming and Funeral bill from1906 – Mortimer Virts files.

In addition to many nearly destroyed records in the John Rust chest, we discovered an optimeter, a single lens device used to measure any eye's ability to distinguish objects at different distances. The papers are still undergoing preservation efforts.





Images were left on the blackboards uncovered at the Stovepipe Academy in Aldie. A window into history since the school was closed in 1914, the Society is working with the owner on appropriate ways to preserve writings and drawings. Similar forgotten images exist in other old school houses in Loudoun.

The Brown Hymnal

The following is another example of a nearly lost document, a handwritten, unpublished collection of 18 hymns and songs found in the archives of the Prosperity Baptist Church in Conklin, near South Riding. The author was Christina Allen (also known as Christine), a local figure and secretary of the church. Some of the works were especially popular in the 20's and 30's, and we suspect the book was written during the depression when the author was a student, but there is no date. The original fragile copy can still be found in the archives of the Church, which was founded by Jennie Dean, a Black evangelist, and her family.

There are too many hymns to replicate here, but we are showing a few, along with alternative or official texts for comparison with the words used in the Hymnal. Christine's efforts are often variations of quite famous pieces authored by people like Handel and Verdi. One piece, Cockles and Mussels, is also now the unofficial anthem of the City of Dublin. Rheuben Rachel was a popular comic song used by Minstrels, rewritten following World War One with an earthy tone. Another is OL Satin, a part of a famous Negro spiritual. One piece called Washington was a popular patriotic hymn, well known to both Black and white school children in the 1920s and 30s. We want to thank the Reverand Dr. Howard Kempsell for his help on the research, at the time head of St. Johns Episcopal Church on Mt. Gilead Road in Centerville, Virginia.

List of Hymns

1. Hark! The Vesper Hymn is Stealing, by Thomas Moore.
2. IL Trovator, by Verdi.
3. Largo, by George Friedrich Handel.
4. Rheuben Rachel, by Harry Birch and William Gooch.
5. Now is the Child Devine, a French Hymn.
6. What Child is This? by William C. Dix.
7. Good King Wenceslas, by John Mason Neale.
8. My Faith Looks up to Thee, by Ray Palmer
9. My Task, by Ray, Pickup and Ashford.
10. If Your Heart Keep Right, by DeArmond and Ackley.
11. The Palms, by Theodore T. Barker.
12. Washington by William T. and jessie I. Pierson.

13. The Maidens of Sorrento.
14. Cockles and Mussels
15. Stand Up! Stand Up For Jesus, by George Duffield, Jr.
16. The Birthday of a King, by William H. Neidinger.
17. Ring Out Oh Christmas Bells.
18. Ol Satin is a Snake in the Grass.

Samples

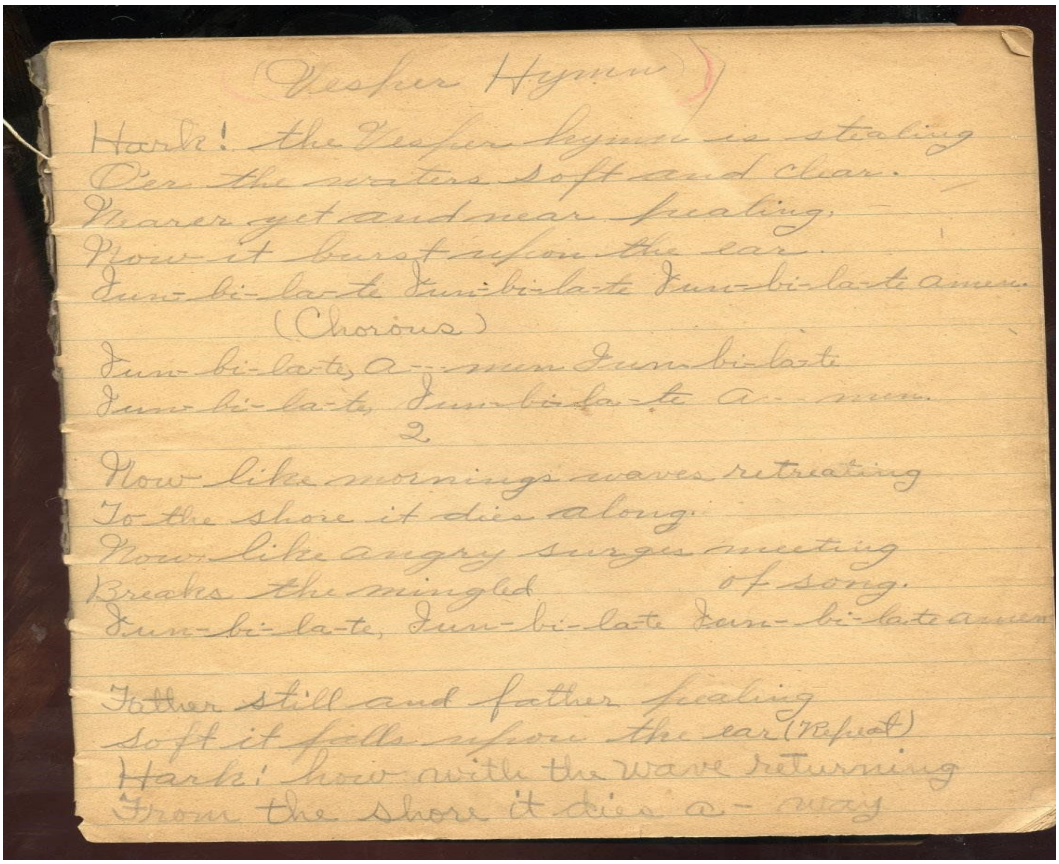
Hark! The Vesper Hymn is Stealing, by Thomas Moore

The written text is a variant of the original by Thomas Moore (1779-1852). The official words are as follows:

Hark! the vesper hymn is stealing
O'er the waters soft and clear;
Nearer yet and nearer pealing
Soft it breaks upon the ear,
Jubilate! Jubilate! Jubilate! Amen!
Farther now and farther stealing
Soft it fades upon the ear.

Now like moonlight waves retreating
To the shore it dies along; Now
like angry surges meeting
Breaks the mingled tide of
song.
Jubilate! Jubilate! Jubilate! Amen!
Hark! again like waves retreating To
the shore it dies along.

Once again sweet voices ringing
Louder still the music swells;
While on summer breezes winging
Comes the chime of vesper bells.
Jubilate! Jubilate! Jubilate! Amen! On
the summer breezes winging Fades
the chime of vesper bells.



Vesper Hymn

Hark! the Vesper hymn is stealing
O'er the waters soft and clear.
Nearer yet and nearer pealing,
Now it bursts upon the ear.
Dum-bi-la-te Dum-bi-la-te Dum-bi-la-te amen.

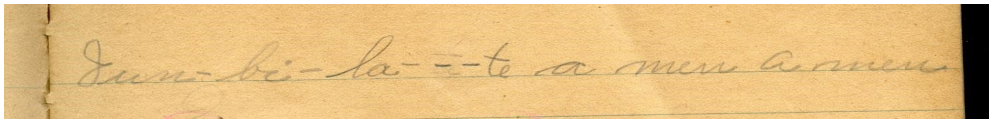
(Chorous)

Dum-bi-la-te, a--men Dum-bi-la-te
Dum-bi-la-te, Dum-bi-la-te a--men.

2

Now like mornings waves retreating
To the shore it dies along.
Now like angry surges meeting
Breaks the mingled of song.
Dum-bi-la-te, Dum-bi-la-te Dum-bi-la-te amen

Father still and father pealing
soft it falls upon the ear (Repeat)
Hark! Now with the wave returning
From the shore it dies a-way



Dum-bi-la--te a men a men

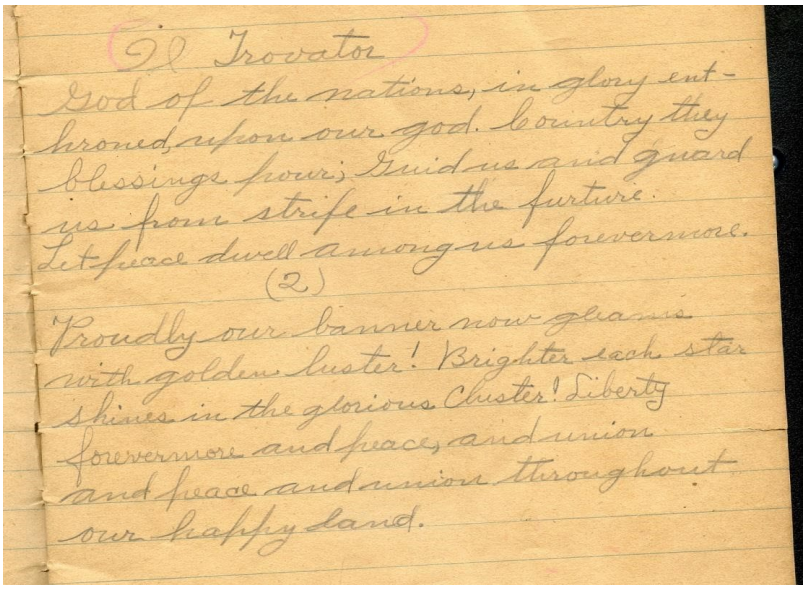
IL Trovator, by Verdi

This is a variant of Anvil Chorus by Verdi. The official words are as follows:

God of the nations, in glory enthroned,
Upon our lov'd country Thy blessing pour;
Guide us and guard us from strife in the future, Let
Peace dwell among us for evermore!

Proudly our banner now gleams with golden lustre!
Brighter each star shines in the glorious cluster!
Liberty forevermore! And Peace and Union, And
Peace and Union throughout our happy land.

The Anvil Chorus is the English term for the Coro di zingari (Italian Gypsy chorus), a piece of music from Act 2, Scene 1 of Giuseppe Verdi's Il trovatore (The Troubador, 1853) which depicts Spanish Gypsies striking their anvils at dawn -- hence its English name -- and singing the praises of hard work, good wine, and their Gypsy women.


Il Trovator
God of the nations, in glory enthroned, upon our god. Country they blessings pour; Guid us and guard us from strife in the furture. Let peace dwell among us forevermore.
(2)
Proudly our banner now gleams with golden luster! Brighter each star shines in the glorious Cluster! Liberty forevermore and peace, and union and peace and union throughout our happy land.

Rheuben Rachel, by Harry Birch and William Gooch

This one is a famous comic piece, well known in the minstrel trade, written by Harry Birch (words) and William Gooch (melody). Originally published in Boston in 1871, the first line of the song, "Reuben, Reuben, I've been thinking," was reused in the very popular song at the close of World War I (1919), "How 'Ya Gonna Keep 'Em Down on the Farm (After They've Seen Paree?)."

Reuben & Rachel

Reuben, I have long been thinking, what a good world this might
be, If the men were all transported far beyond the Northern Sea.
Rachel, I have long been thinking, what a fine world this might be, If
we had some more young ladies on this side the Northern Sea.

Refrain: Too-ral-loo-ral-loo, too-ral-loo-ral, too-ral-loo-ral-loo, too-ral-loo-ral-lee, If ...
the Northern Sea.

Reuben, I'm a poor lone woman. No one seems to care for me;
I wish the men were all transported far beyond the Northern
Sea. I'm a man without a victim. Soon I think there's one will be,
If the men are not transported far beyond the Northern Sea.

Refrain

Reuben, what's the use of fooling, why not come up like a man?
If you'd like to have a lover, I'm for life your Sally Ann.
Oh my goodness! Oh my gracious! What a queer world this would be, If
the men were all transported far beyond the Northern Sea.

Refrain

Reuben, now do stop your teasing, if you've any love for me.
I was only just a-fooling, as I thought of course you'd see.
Rachel, I will not transport you, but will take you for a wife.
We will live on milk and honey, better or worse, we're in for life.

Harry Birch, date unknown, published in 1871 by White, Smith & Perry, Boston.
Source: Jackson, Richard, ed. *Popular Songs of Nineteenth-Century America*. (Mineola, NY: Dover Publications, 1976) 181.

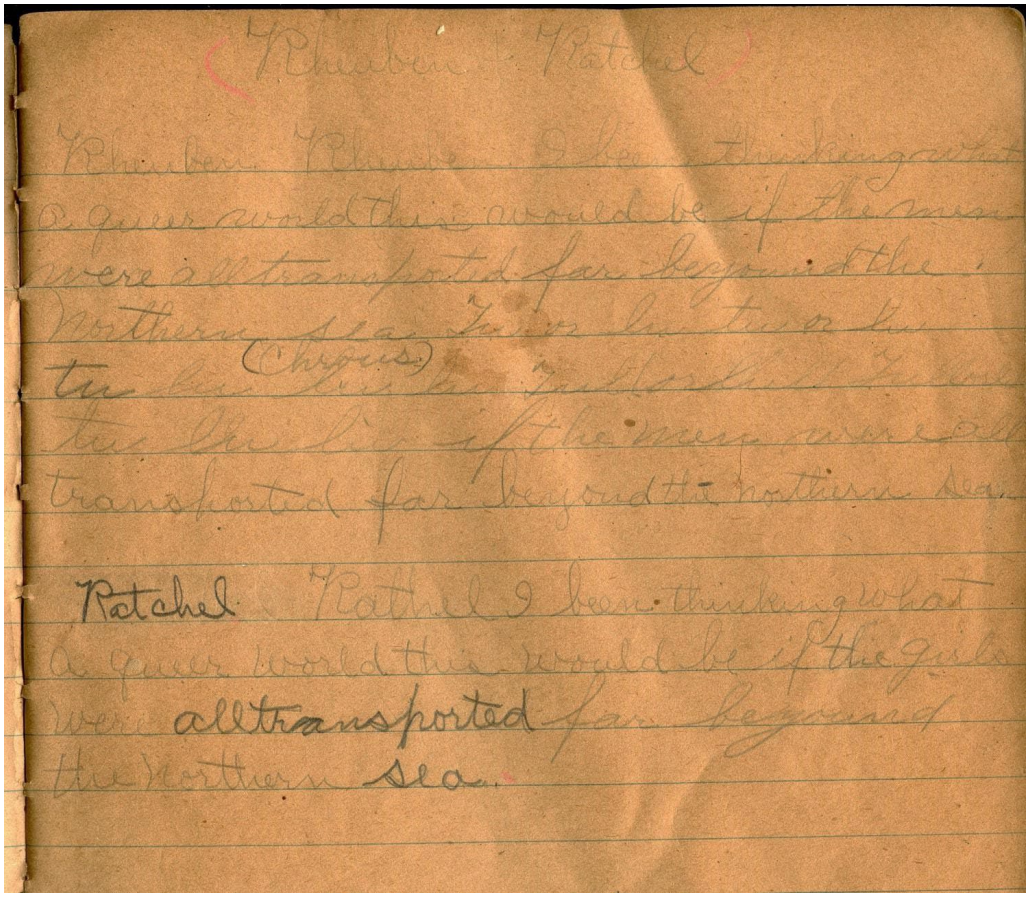
Reuben, Reuben, I've been thinking
What a queer world this would be
If the men were all transported
Far beyond the Northern Sea!
Rachel, Rachel, I've been thinking
What a queer world this would be
If the girls were all transported Far
beyond the Northern Sea!

Chorus:
Too-ral-loo-ral-loo, Too-ral-loo-ral,
Too-ral-loo-ral-loo, Too-ral-lee Far
beyond the Northern Sea!

Reuben, Reuben, I've been thinking
Life would be so easy then;
What a lovely world this would be If
there were no tiresome men!
Rachel, Rachel, I've been thinking
Life would be so easy then;
What a lovely world this would be If
you'd leave it to the men!

(Chorus)

Reuben, Reuben, I've been thinking
If we went beyond the seas,
All the men would follow after Like
a swarm of bumble-bees!
Rachel, Rachel, I've been thinking
If we went beyond the seas,
All the girls would follow after Like a
swarm of honey-bees!



Good King Wenceslas, by John Mason Neale

"**Good King Wenceslas**" tells a story of a good king braving harsh winter weather to give alms to a poor peasant on the Feast of Stephen (the second day of Christmas, December 26). The legend is based on the life of the historical Saint Wenceslaus I, Duke of Bohemia (907-935). In 1853, English hymnwriter John Mason Neale wrote the "Wenceslas" lyrics, in collaboration with his music editor Thomas Helmore. The tune is based on the 13th-century carol "**Tempus adest floridum**" ("The time is near for flowering") first published in 1582 in Finland. There are many versions. Here is one from 1853.

Good King Wenceslas looked out, on the Feast of Stephen,
When the snow lay round about, deep and crisp and even;
Brightly shone the moon that night, tho' the frost was cruel,
When a poor man came in sight, gath'ring winter fuel.

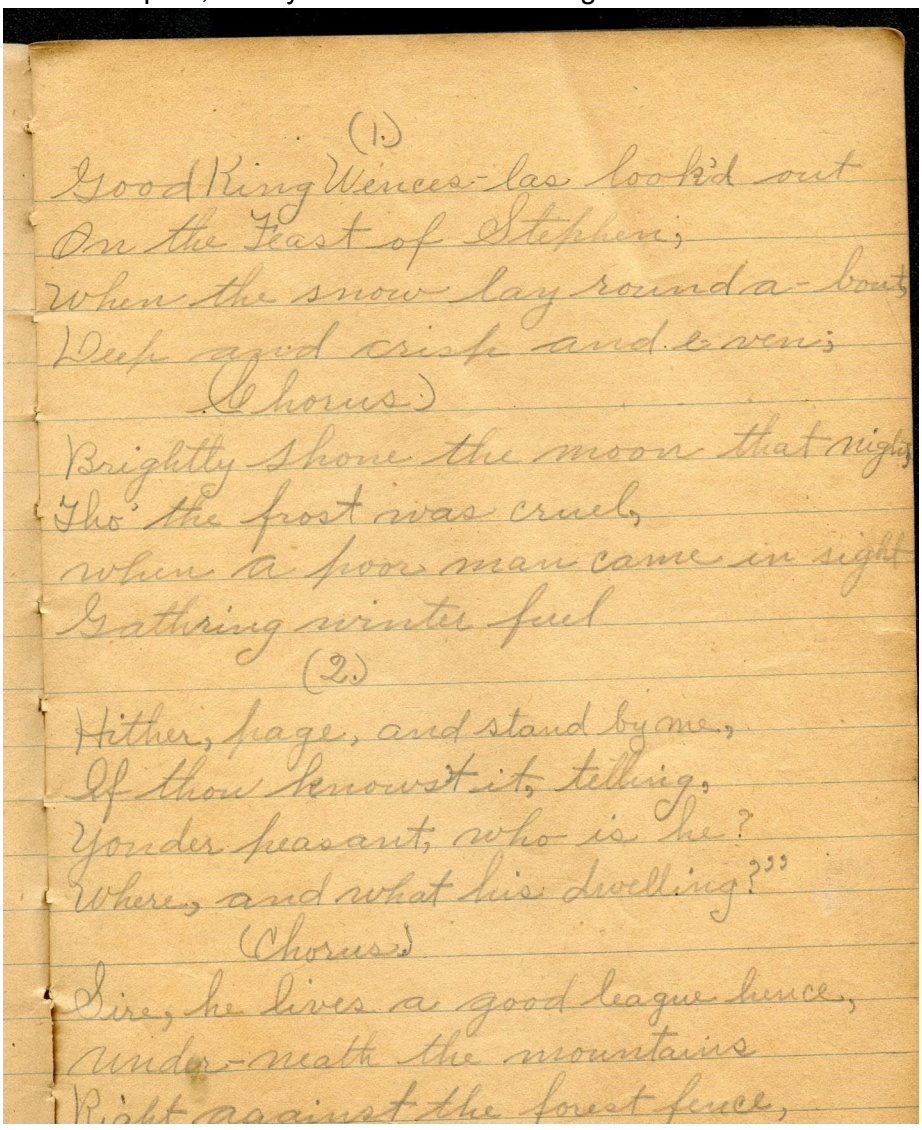
"Hither, page, and stand by me, if thou know'st it, telling,
Yonder peasant, who is he? Where and what his dwelling?"
"Sire, he lives a good league hence, underneath the mountain;
Right against the forest fence, by Saint Agnes' fountain."

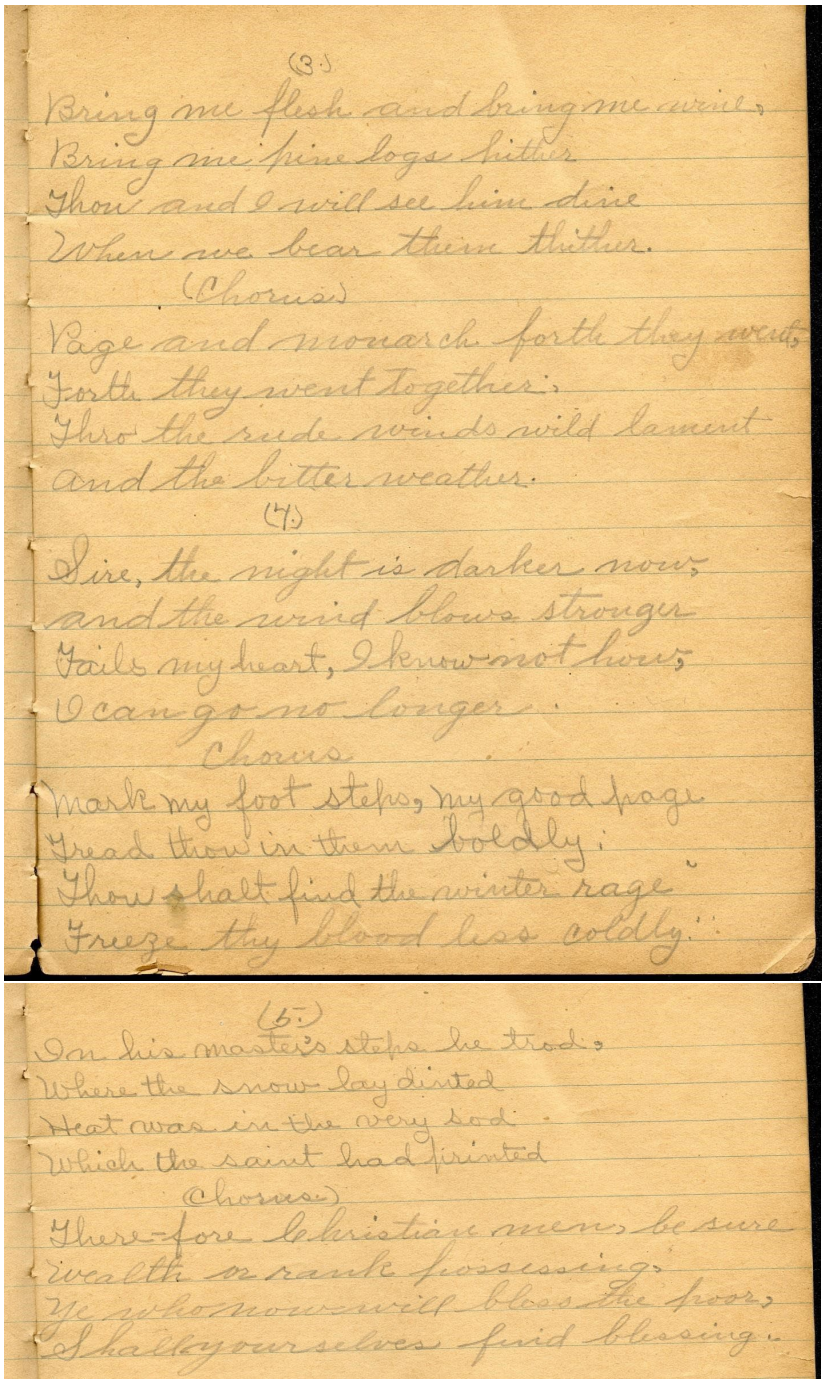
"Bring me flesh, and bring me wine, bring me pine logs hither:

Thou and I shall see him dine, when we bear them thither. "
Page and monarch, forth they went, forth they went together;
Through the rude wind's wild lament and the bitter weather.

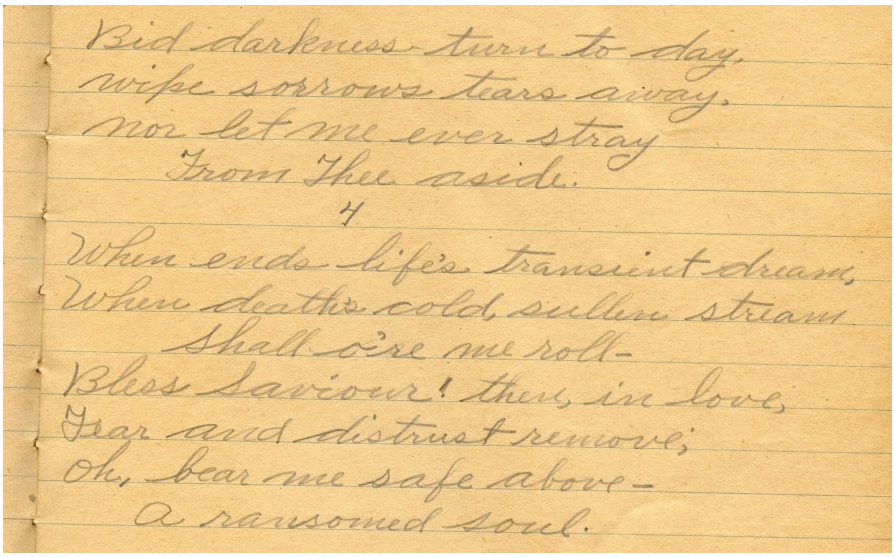
"Sire, the night is darker now, and the wind blows stronger;
Fails my heart, I know not how; I can go no longer. "
"Mark my footsteps, good my page. Tread thou in them boldly Thou
shalt find the winter's rage freeze thy blood less coldly. "

In his master's steps he trod, where the snow lay dinted;
Heat was in the very sod which the saint had printed.
Therefore, Christian men, be sure, wealth or rank possessing,
Ye who now will bless the poor, shall yourselves find blessing.


(1.)
Good King Wences-las look'd out
On the Feast of Stephen;
When the snow lay round a-bout,
Deep and crisp and even;
(Chorus.)
Brightly shone the moon that night,
Tho' the frost was cruel,
When a poor man came in sight
Gathering winter fuel
(2.)
Hither, page, and stand by me,
If thou knowst it, telling,
Yonder peasant, who is he?
Where, and what his dwelling?"
(Chorus.)
Sire, he lives a good league hence,
Under-neath the mountains
Right against the forest fence,



(3.)
Bring me flesh and bring me wine,
Bring me pine logs hither
Thou and I will see him dine
When we bear them thither.
(Chorus)
Page and monarch forth they went,
Forth they went together;
Thro' the rude winds wild lament
and the bitter weather.
(4.)
Sire, the night is darker now,
and the wind blows stronger
Fails my heart, I know not how;
I can go no longer.
Chorus
Mark my foot steps, my good page
Tread thou in them boldly;
Thou shalt find the winter rage
Freeze thy blood less coldly.
(5.)
On his master's steps he trod;
Where the snow lay dinted
Heat was in the very sod
Which the saint had printed
(Chorus)
Therefore Christian men, be sure
Wealth or rank possessing,
Ye who now will bless the poor,
Shall yourselves find blessing.


Bid darkness turn to day,
wipe sorrows tears away,
nor let me ever stray
From Thee aside.
4
When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll-
Bless Saviour! then, in love,
Fear and distrust remove;
Oh, bear me safe above-
A ransomed soul.

The Palms, by Theodore T. Barker

This is a rendition of O'er all the way green palms and blossoms gay by Theodore T. Barker, published about 1901-1908. The traditional words are as follows.

O'er all the way green palms and blossoms gay
Are strewn this day in festive preparation,
Where Jesus comes to wipe our tears away;
E'en now the throng to welcome Him
prepare.

Join, sing His name divine,
Let ev'ry voice resound with united acclamation,
Hosanna! Praised be the Lord,
Bless Him who cometh to bring us salvation.

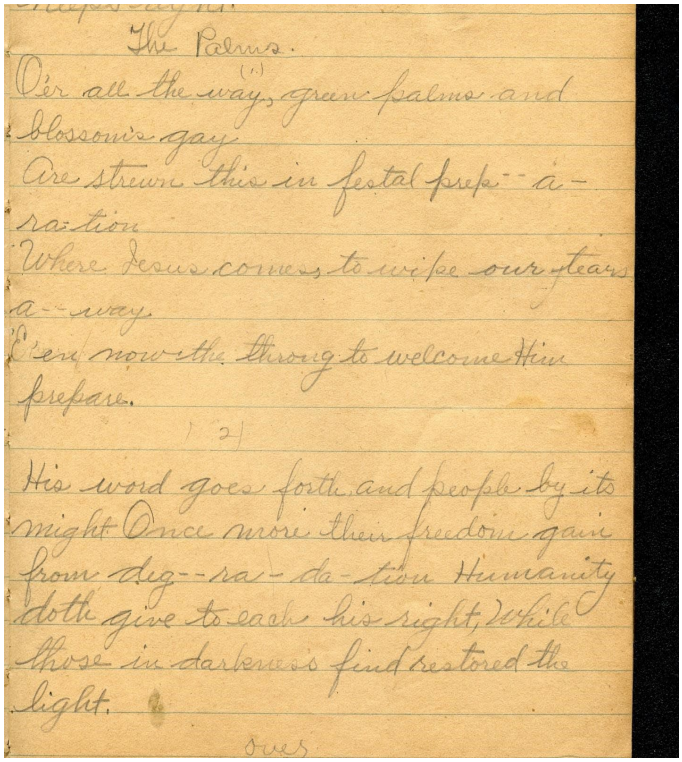
His word goes forth and people by its might
Once more their freedom gain from degradation;
Humanity doth give to each his right,
While those in darkness find restored the light.

Join, sing His name divine,
Let ev'ry voice resound with united acclamation,
Hosanna! Praised be the Lord,
Bless Him who cometh to bring us salvation.

Sing and rejoice. O blest Jerusalem,
Of all thy songs sing the emancipation;
Through boundless love, the Christ of

Bethlehem Brings forth the hope to thee
forevermore.

Join, sing His name divine,
Let ev'ry voice resound with united acclamation,
Hosanna! Praised be the Lord,
Bless Him who cometh to bring us salvation.



The Palms.

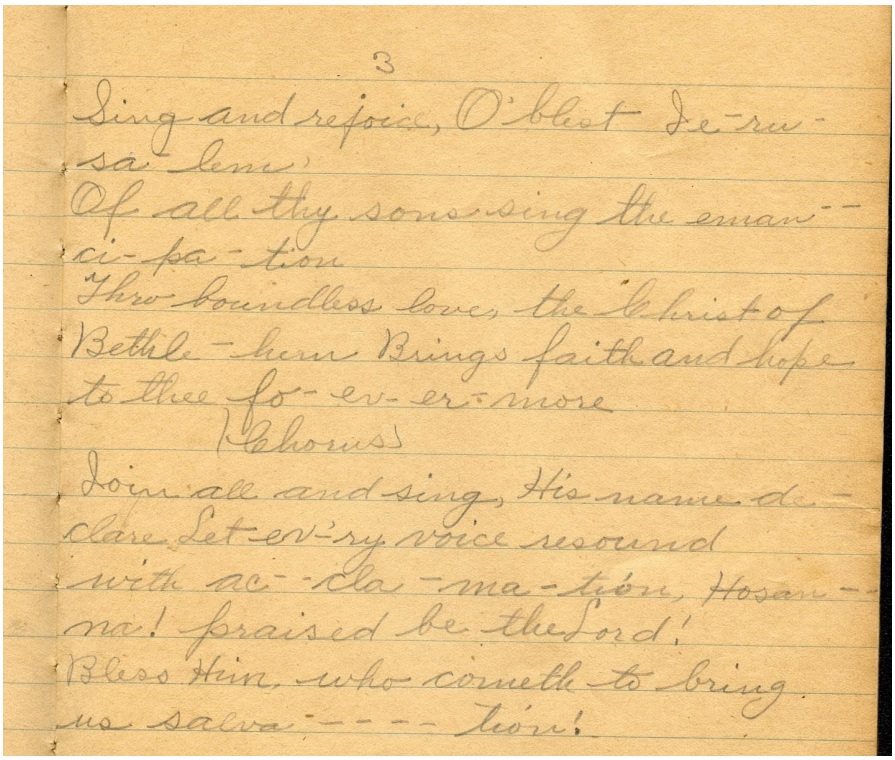
(1)

O'er all the way, green palms and
blossoms gay
Are strewn this in festal prep-- a--
ration
Where Jesus comes to wipe our tears
a--way.
E'en now the throng to welcome Him
prepare.

(2)

His word goes forth and people by its
might Once more their freedom gain
from deg--ra--da--tion Humanity
doth give to each his right, While
those in darkness find restored the
light.

over



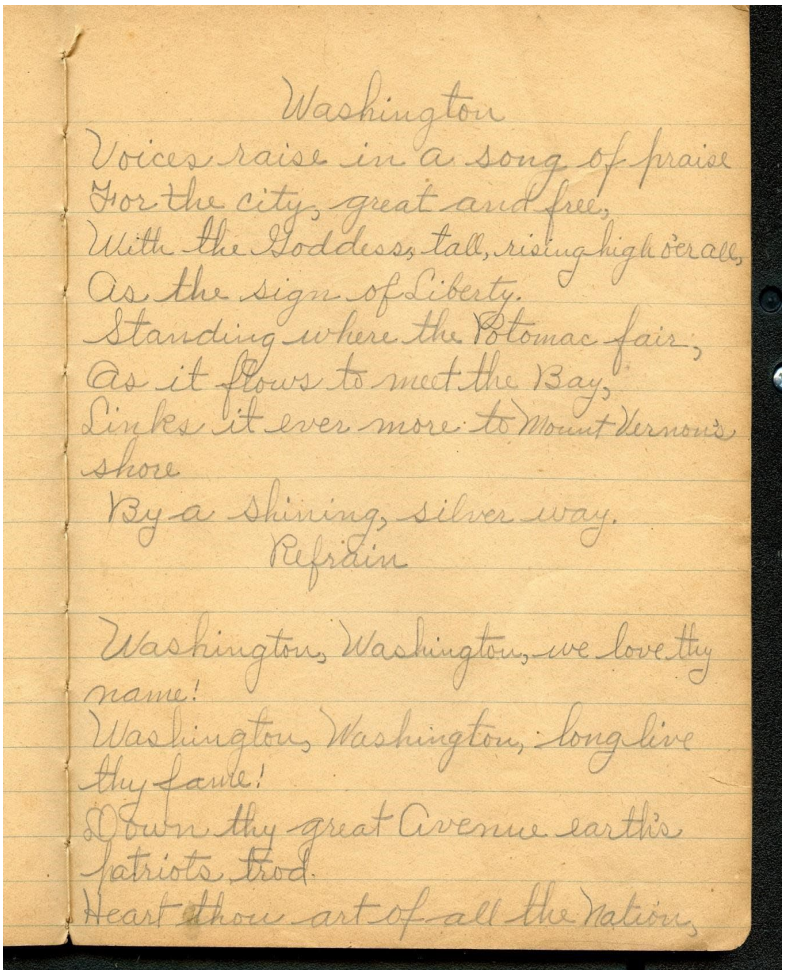
3

Sing and rejoice, O' blest Je-ru-
sa-lem!
Of all thy sons sing the eman--
ci-pa-tion
Thro boundless loves the Christ of
Bethle-hem Brings faith and hope
to thee fo-ev-er-more
(Chorus)
Join all and sing, His name de-
clare Let ev-ry voice resound
with ac-cla-ma-tion, Hosan--
na! praised be the Lord!
Bless Him, who cometh to bring
us salva----tion!

Washington by William T. and Jessie I. Pierson

The song would have been familiar to any Washington, D.C. student in the 1920's and 1930's, according to John Kelly, metro columnist for the Washington Post, writing in 2010. Kelly noted that the music was composed by William T. Pierson, whereas the words came from his mother Jessie. Pierson, a composer dedicated to making Washington the center of the music business, was named in 1907 president of an organization with the purpose. The Hymn was then adopted by the Association of Oldest Inhabitants in 1920 as their official song. In 1923, 2,000 school children performed the piece at the American League ballpark at 7th Street and Florida Ave, NW. President Warren G. Harding and His wife were in attendance.

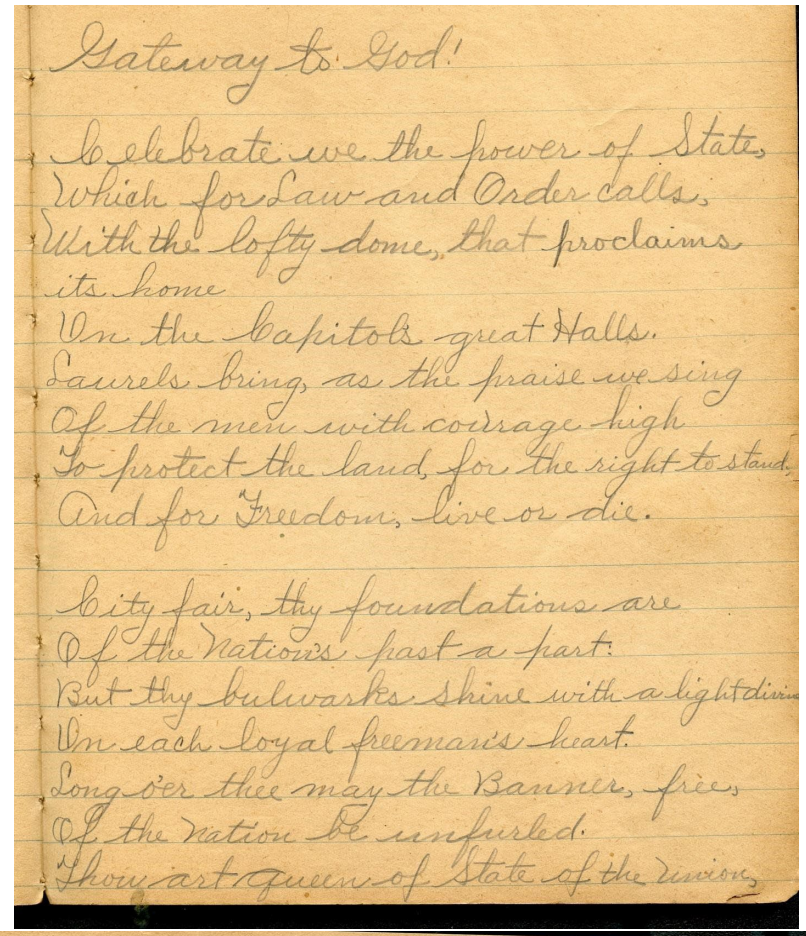
"City fair, thy foundations are Of the Nation's past a part; And thy bulwarks shine with a light divine In each loyal freeman's heart. Long o'er thee may the banner, free, Of the nation be unfurled. Thou art Queen of State of the Union great 1 Thou art Day Star of the World!"



Washington

Voices raise in a song of praise
For the city, great and free,
With the Goddess, tall, rising high o'er all,
As the sign of Liberty.
Standing where the Potomac fair,
As it flows to meet the Bay,
Links it ever more to Mount Vernon's
shore
By a shining, silver way.
Refrain

Washington, Washington, we love thy
name!
Washington, Washington, long live
thy fame!
Down thy great Avenue earth's
patriots trod.
Heart thou art of all the Nation,



Gateway to God!

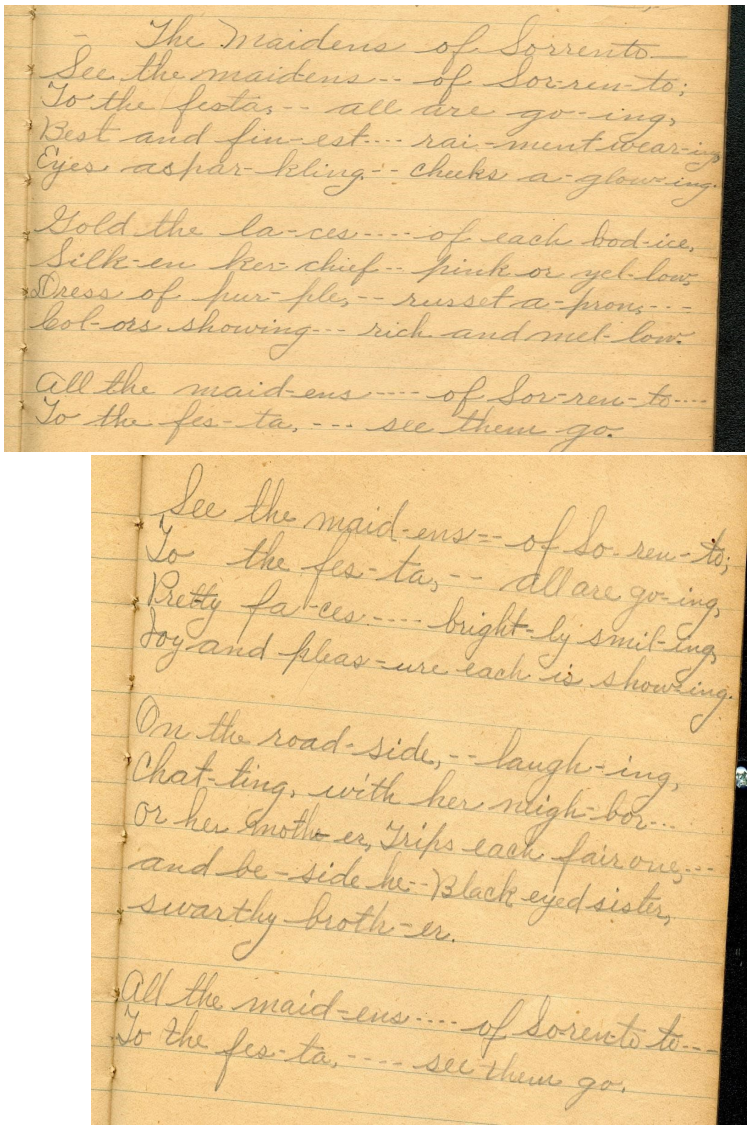
Celebrate we the power of State,
Which for Law and Order calls,
With the lofty dome, that proclaims
its home
On the Capitols great Halls.
Laurels bring, as the praise we sing
Of the men with courage high
To protect the land, for the right to stand,
And for Freedom, live or die.

City fair, thy foundations are
Of the Nation's past a part:
But thy bulwarks shine with a light divine
On each loyal freeman's heart.
Long o'er thee may the Banner, free,
Of the Nation be unfurled.
Thou art Queen of State of the Union,

great!
Thou art Day Star of the world!

The Maidens of Sorrento

Not sure what the origin is.



The Maidens of Sorrento

See the maidens -- of Sor-ren-to;
To the festas -- all are go-ing,
Best and fin-est --- rai-ment bear-ing,
Eyes as spar-kling -- cheeks a-glow-ing.

Gold the la-ces ---- of each bod-ice,
Silk-en ker-chief -- pink or yel-low,
Dress of pur-ples, -- russet a-prons ---
Col-ors showing -- rich and mel-low.

All the maid-ens ---- of Sor-ren-to ----
To the fes-ta, --- see them go.

See the maid-ens -- of So-ren-to;
To the fes-ta, -- all are go-ing,
Pretty fa-ces ---- bright-ly smil-ing,
Joy and plea-sure each is show-ing.

On the road-side, -- laugh-ing,
Chat-ting, with her neigh-bor ---
Or her mother, Trips each fair one, ---
and be-side her -- black eyed sister,
swarthy broth-er.

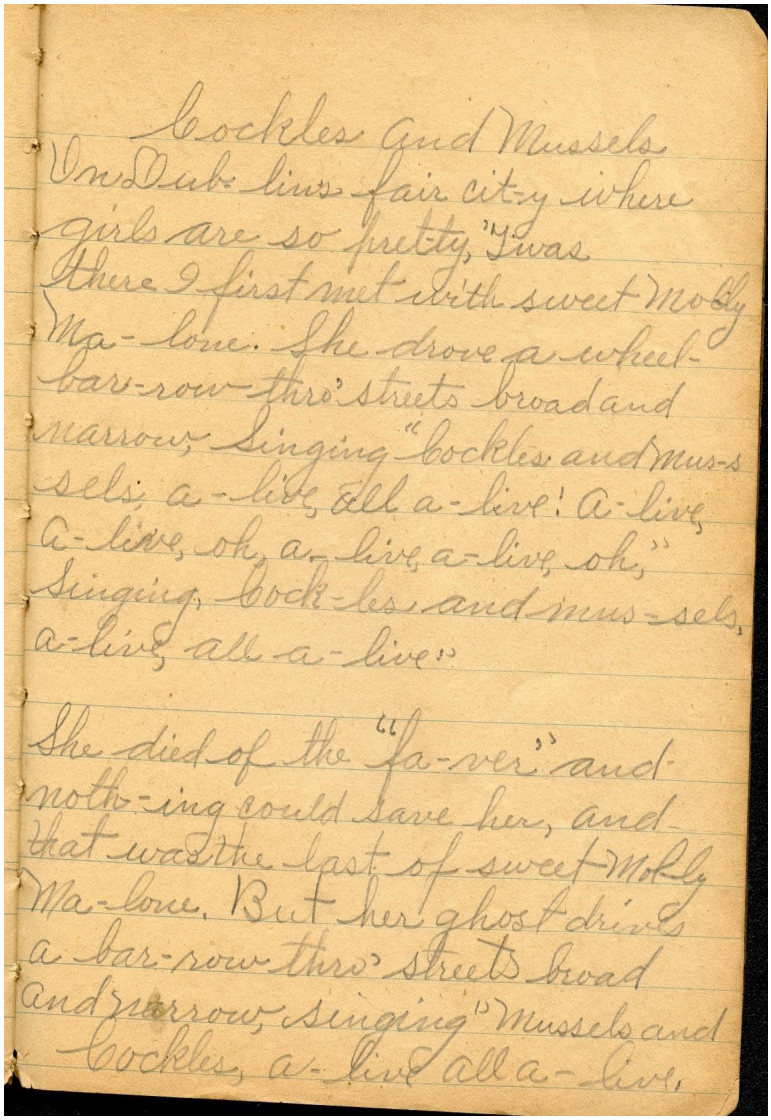
All the maid-ens ---- of Sorento to --
To the fes-ta, ---- see them go.

Cockles and Mussels

"**Molly Malone**" (also known as "**Cockles and Mussels**" or "**In Dublin's Fair City**") is popular song, set in Dublin and is the city's unofficial anthem.

"The song tells the fictional tale of a beautiful fishmonger who plied her trade on the streets of Dublin, but who died young, of a fever. In the late 20th Century a legend grew up that there was a historical Molly, who lived in the 17th century. She is typically represented as a hawker by day and part-time prostitute by night; however she has also been portrayed as one of the few chaste female street-hawkers of her day. There is no specific evidence that the song is based on a real woman of the 17th century or at any other time. The name Molly was a familiar version of the names Mary and Margaret. Despite that, in 1988 the Dublin Millennium Commission endorsed claims about a Mary Malone who died on 13 June 1699, and proclaimed 13 June to be "Molly Malone Day"

In Dublin's fair city,
Where the girls are so pretty,
I first set my eyes on sweet Molly Malone,
As she wheeled her wheel-barrow,
Through streets broad and narrow,
Crying, "Cockles and Mussels, alive, alive, oh!"
"Alive, alive, oh,
Alive, alive, oh,"
Crying "Cockles and mussels, alive, alive, oh".
She was a fishmonger,
But sure 'twas no wonder,
For so were her father and mother before,
And they each wheeled their barrows,
Through streets broad and narrow,
Crying, "Cockles and mussels, alive, alive, oh!"
(chorus)
She died of a fever,
And none could relieve her,
And that was the end of sweet Molly Malone.
But her ghost wheels her barrow,
Through streets broad and narrow,
Crying, "Cockles and mussels, alive, alive, oh!"

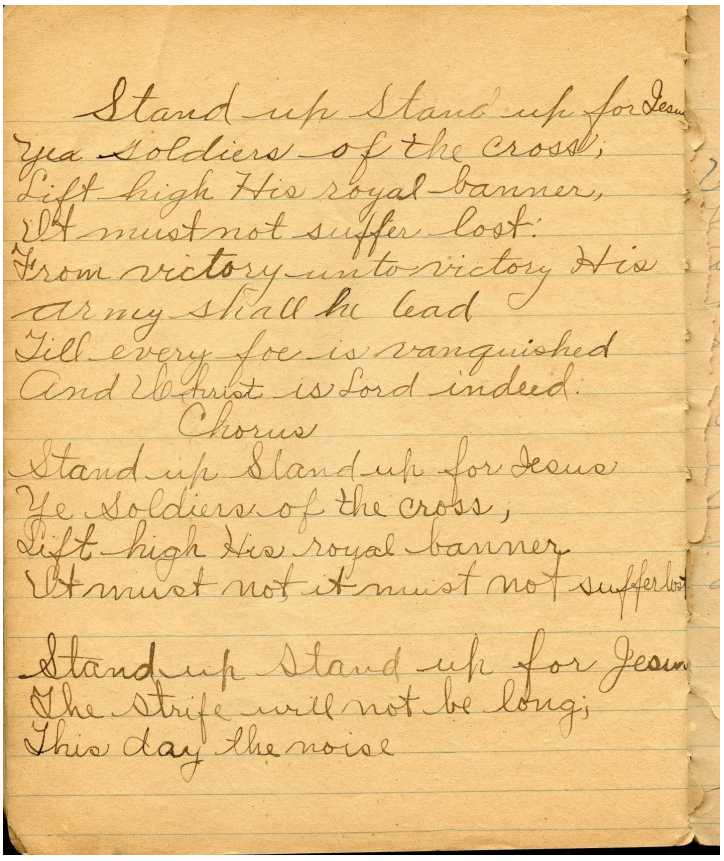


Cockles and Mussels
On Dublins fair city where
girls are so pretty, 'Twas
there I first met with sweet Molly
Ma-lone. She drove a wheel-
bar-row thro' streets broad and
narrow, singing "Cockles and Mus-s
sels, a-live, all a-live! A-live,
a-live, oh, a-live, a-live, oh,"
Singing, Cock-les and mus-sels,
a-live, all a-live"

She died of the "fa-ver" and
noth-ing could save her, and
that was the last of sweet Molly
Ma-lone. But her ghost drives
a bar-row thro' streets broad
and narrow, singing "Mussels and
Cockles, a-live all a-live,

Stand Up! Stand Up for Jesus! By George Duffield, Jr.

The story goes that on Tuesday, April 13th, 1858, Rev. Dudley A. Tyng was studying at his country home when he went to the barn to check on his mule which was driving a machine that shelled corn. As he patted down the animal, the sleeve of his gown got caught in the cogs of the machine, and his arm was severely injured. The arm was soon amputated, the wound became mortal, and Tyng died the following week. Before he died, however, he was asked by friends if there were any messages he would have them give to those who had participated with him in revival work. Tyng responded briefly, beginning with the words, "Tell them, 'Let us all stand up for Jesus.'" The hymn became popular among soldiers of the Civil War, most likely because of its militaristic imagery and language, though that wasn't the intent.



Stand up Stand up for Jesus
Ye Soldiers of the cross;
Lift high His royal banner,
It must not suffer loss.
From victory unto victory His
army shall be led
Till every foe is vanquished
And Christ is Lord indeed.
Chorus
Stand up Stand up for Jesus
Ye Soldiers of the cross;
Lift high His royal banner
It must not it must not suffer loss

Stand up Stand up for Jesus
The Strife will not be long;
This day the noise

The Birthday of A King, by William H. Neidinger

Words and Music by William H. Beidlinger, 1890. A good Christmas hymn. The original words were as follows.

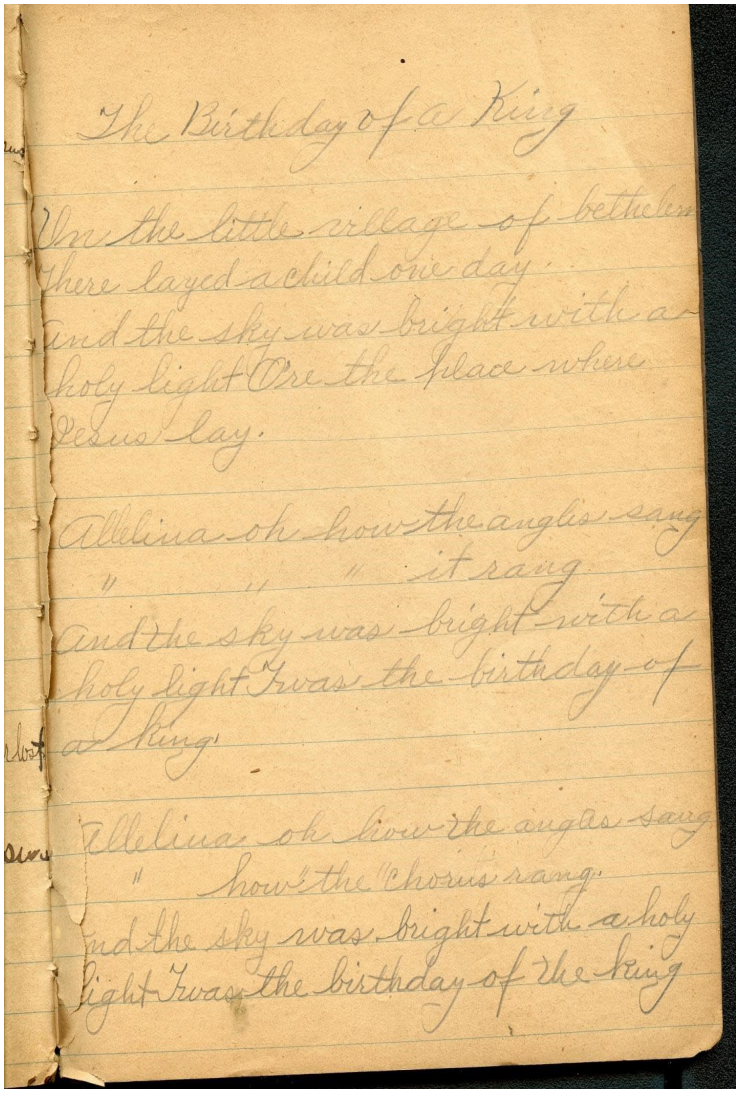
In the little village of Bethlehem,
There lay a Child one day;
And the sky was bright with a holy light
O'er the place where Jesus lay.

Refrain

Alleluia! O how the angels sang.
Alleluia! How it rang!
And the sky was bright with a holy light
'Twas the birthday of a King.

'Twas a humble birthplace, but O how much
God gave to us that day,
From the manger bed what a path has led,
What a perfect, holy way.

Refrain

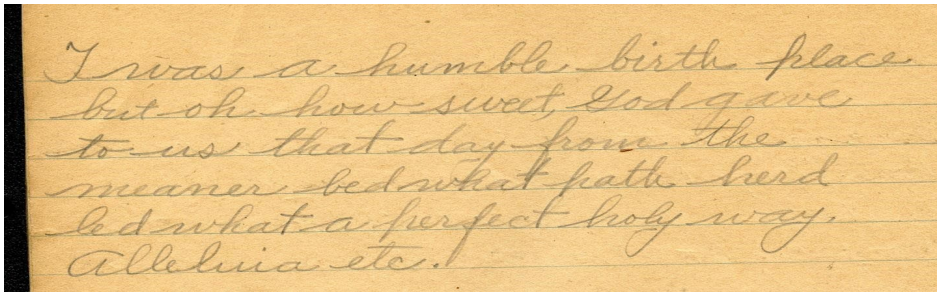


The Birthday of a King

Ore the little village of bethlem
There layed a child one day.
And the sky was bright with a
holy light Ore the place where
Jesus lay.

Alleluia oh how the angles sang
" " " it rang
And the sky was bright with a
holy light 'Twas the birthday of
a King.

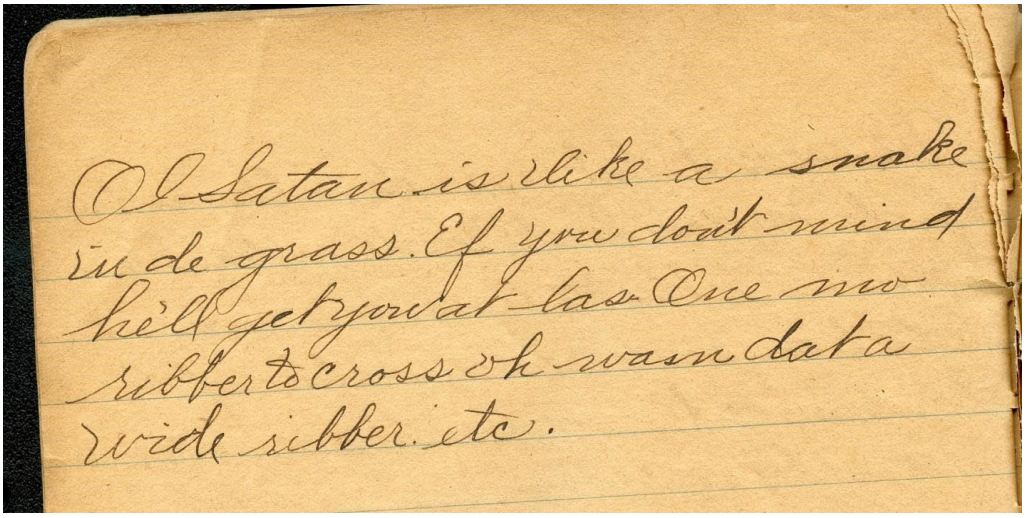
Alleluia oh how the angels sang
" how the Chorus rang.
And the sky was bright with a holy
light 'Twas the birthday of the King



'Twas a humble birth place
but oh how sweet God gave
to us that day from the
meaner bed what path herd
he'd what a perfect holy way.
Alleluia etc.

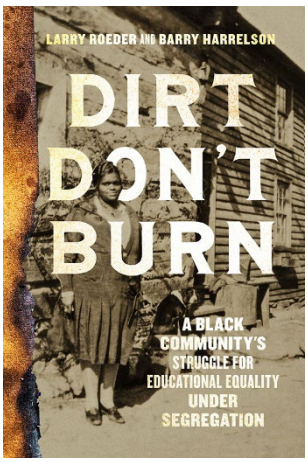
Ol Satan is Like a Snake in the Grass

This is from an old spiritual, perhaps even from slave times, often repeated. Oh, Satan is like a snake in de grass, An' ef you don't mind, he'll git you at last.


Ol Satan is like a snake
in de grass. Ef you don't mind
he'll get you at las. One no
ribber to cross oh wasn dat a
wide ribber. etc.

In another version, Ole Satan lak a snake in the grass, Always in some Christian's path, if you don't mind he'll git you at las'. The historical imagery is interesting, given that the story of Satan in early Hebrew wasn't about the Devil, which did not yet exist in Jewish mythology. Satan was instead the word for adversary, but the modern connection to the Devil is easy to understand.

Advertisement



Dirt Don't Burn, by Larry Roeder and Barry Harrelson

This inspiring, true story of a Black community sheds new light on the history of segregation and inequity in American education.

For sale by Georgetown University Press. Hardcover and Ebook: 280 pp., 6 x 9 x .9375. ISBN: 9781647123635. Available worldwide on the Georgetown Univeristy Press website and Amazon.

The system of educational apartheid that existed in the United States until the Brown v. Board of Education decision and its aftermath has affected every aspect of life for Black Americans.

Dirt Don't Burn is the riveting narrative of an extraordinary community that overcame the cultural and legal hurdles of systematic racism. Dirt Don't Burn describes how Loudoun County, Virginia, which once denied educational opportunity to Black Americans, gradually increased the equality of education for all children in the area. The book includes powerful stories of the largely unknown individuals and organizations that brought change to enduring habits of exclusion and prejudice toward African Americans.

Dirt Don't Burn sheds new light on the history of segregation and inequity in American history. It provides new historical details and insights into African American experiences based on original research through thousands of previously lost records, archival NAACP files, and records of educational philanthropies. This book will appeal to readers interested in American history, African American history, and regional history, as well as educational policy and social justice.

Reviews

"*Dirt Don't Burn* centers both the local history topics that were forgotten by the white residents of Loudon County and the conscious forgetting of Black history in the county. Roeder and Harrelson carefully recover this important story."—**George Oberle**, director of the Center for Mason Legacies, George Mason University.

"Blending local and Virginia history, African American studies and history, education history, law, and civil rights, Dirt Don't Burn documents the important and neglected story of the education of African Americans in Loudoun County, Virginia, during the Jim Crow and civil rights eras. It is of significant value."—**Brian J. Daugherity**, associate professor of history, Virginia Commonwealth University, author of Keep On Keeping On: The NAACP and the Implementation of Brown v. Board of Education in Virginia