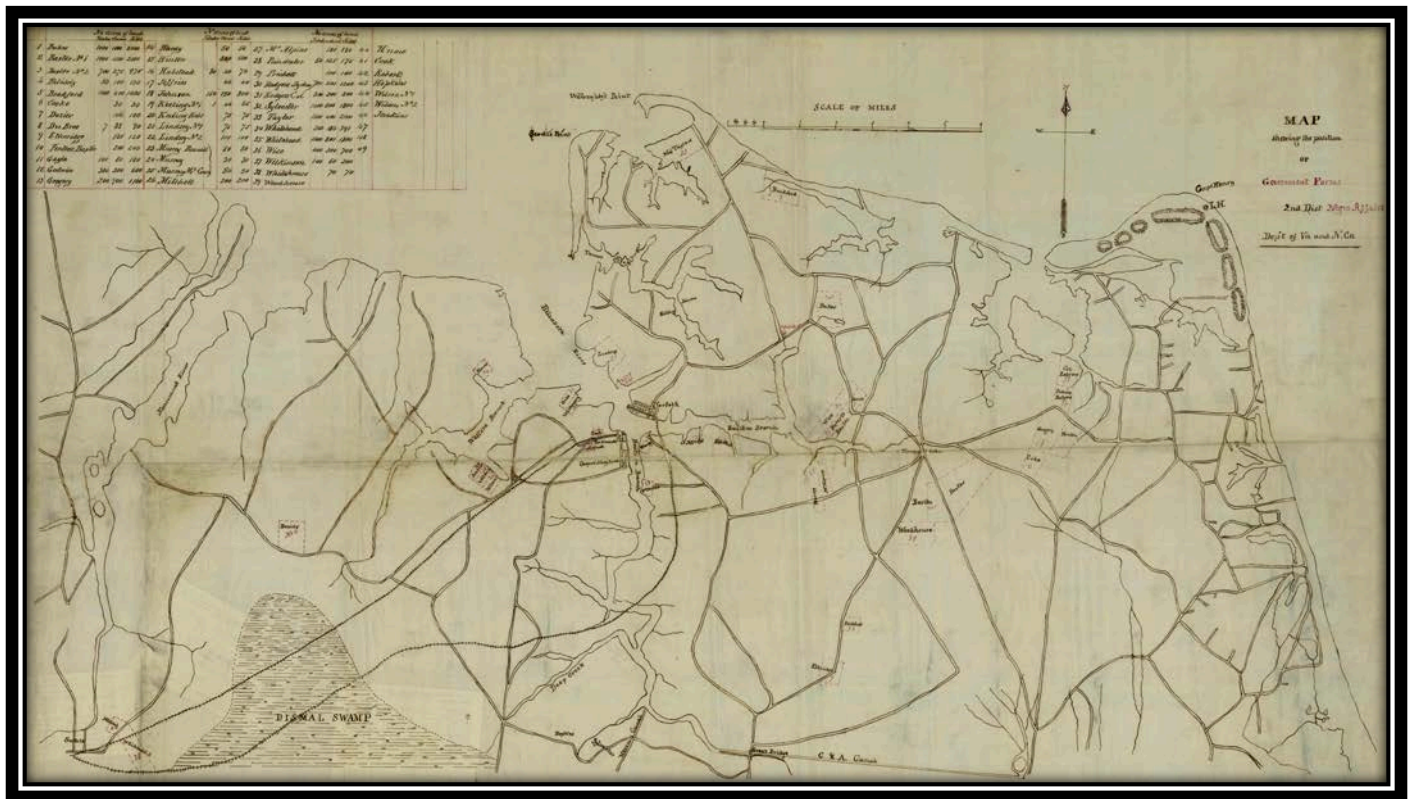




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HISTORICAL RESEARCH PAPER

History of African-American Communities in Princess Anne County/Virginia Beach



Maps of Captured and Abandoned Properties, 1869-1840

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August 30, 2017

**History of African-American Communities in
Princess Anne County/Virginia Beach**

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Introduction

Africans first arrived in the Virginia colony in 1619 at Point Comfort in Hampton, Virginia. John Rolfe was a leading colonist and husband of Pocahontas. The following is a brief excerpt from Rolfe's letter to Sir Edwin Sandys, Treasurer of the Virginia Company of London:

About the latter end of August, a Dutch man of Warr of the burden of a 160 tunes arrived at Point-Comfort, the Comanders name Capt Jope, his Pilott for the West Indyes, one Mr Marmaduke an Englishman. They mett with the Treasurer in in the West Indyes, and determined to hold consort shipp hetherward, but in their passage lost one the other. He brought not any thing but 20. and odd Negroes, which the Governor and Cape Marchant bought for victualls



Courtesy of Library of Congress

(whereof he was in greate need as he pretended) at the best and easiest rates they could. (Workers of the Writers' Program of the WPA in the State of Virginia, 1940)

Arriving at Point Comfort as captives, the Africans worked first as indentured servants and later as slaves. Others purchased their freedom and lived like the rest of the colonists (Franklin, 1967).

Slavery existed legally in Virginia from the 1660's until 1865. The number of slaves increased in Princess Anne County in the eighteenth century due to the development of a planter class. From the late colonial period through the nineteenth century, approximately forty percent of the county population was black slaves. Princess Anne had several large slaveholders, such as William Burroughs who owned forty-two slaves in 1830 or John Petty, who owned forty-nine slaves in the 1850's, but the majority of the plantation owners had much smaller numbers of slaves, often fewer than five. Throughout the antebellum years before the Civil War, Princess Anne also had from 200 to 350 free blacks (Mansfield, 1989).

During the Civil War, many slaves who ran away from plantations and free blacks

followed Union armies back to Norfolk and Princess Anne County as contraband of war. In some cases, even families of the contraband followed the Union soldiers. By late October 1862, the Union Army had confiscated ten farms in the county to house the new contraband (Harris, 2010).

Table 1

Confiscated Farms by Union Army in Princess Anne County, 1862

Farm	Location
William W. Coke's Farm	Lynnhaven
Oscar F. Baxter's Farm	Kempsville
McAlpine Farm	Kempsville
Woodhouse Farm	Kempsville
Etheridge Farm	Kempsville
George T. Roger's Farm	Lynnhaven
Edward James Farm	Lynnhaven
Gregory Farm	Lynnhaven
Henry Wise's Rolleston	On Elizabeth River
Bradford Farm	Little Creek
Baker Farm	Newtown

Note: Harris, 2010

On September 22, 1862, following the Union victory at Antietam, President Abraham Lincoln issued a preliminary Emancipation Proclamation declaring that as of January 1, 1863, all slaves in the rebellious states “shall be then, thenceforward, and forever free” (Emancipation Proclamation, 2017). Three years later, at the conclusion of

the war, the Thirteenth Amendment brought a legal end to slavery in all territories of the United States (Franklin, 1967).

At the start of Reconstruction in 1865, most former slaves and free blacks lived on contraband farms. They were in need of education, shelter, food, clothing, tools, and jobs. From 1865 to 1872, the federal government utilized the Freedmen’s Bureau to provide this assistance. Unfortunately, “the bureau was prevented from fully carrying out its programs due to a shortage of funds and personnel, along with the politics of race and Reconstruction” (Freedmen’s Bureau, 2017). In 1877, federal troops withdrew from the South, Reconstruction ended, and blacks were on their own to manage their lives.

Many African-Americans had experience in farming. Former plantation owners or owners of small farms hired them as tenant farmers or individuals to clear the land of timber. This offered some the opportunity to purchase land and begin the development of African-American communities in Princess Anne County/Virginia Beach (PAC/VB).



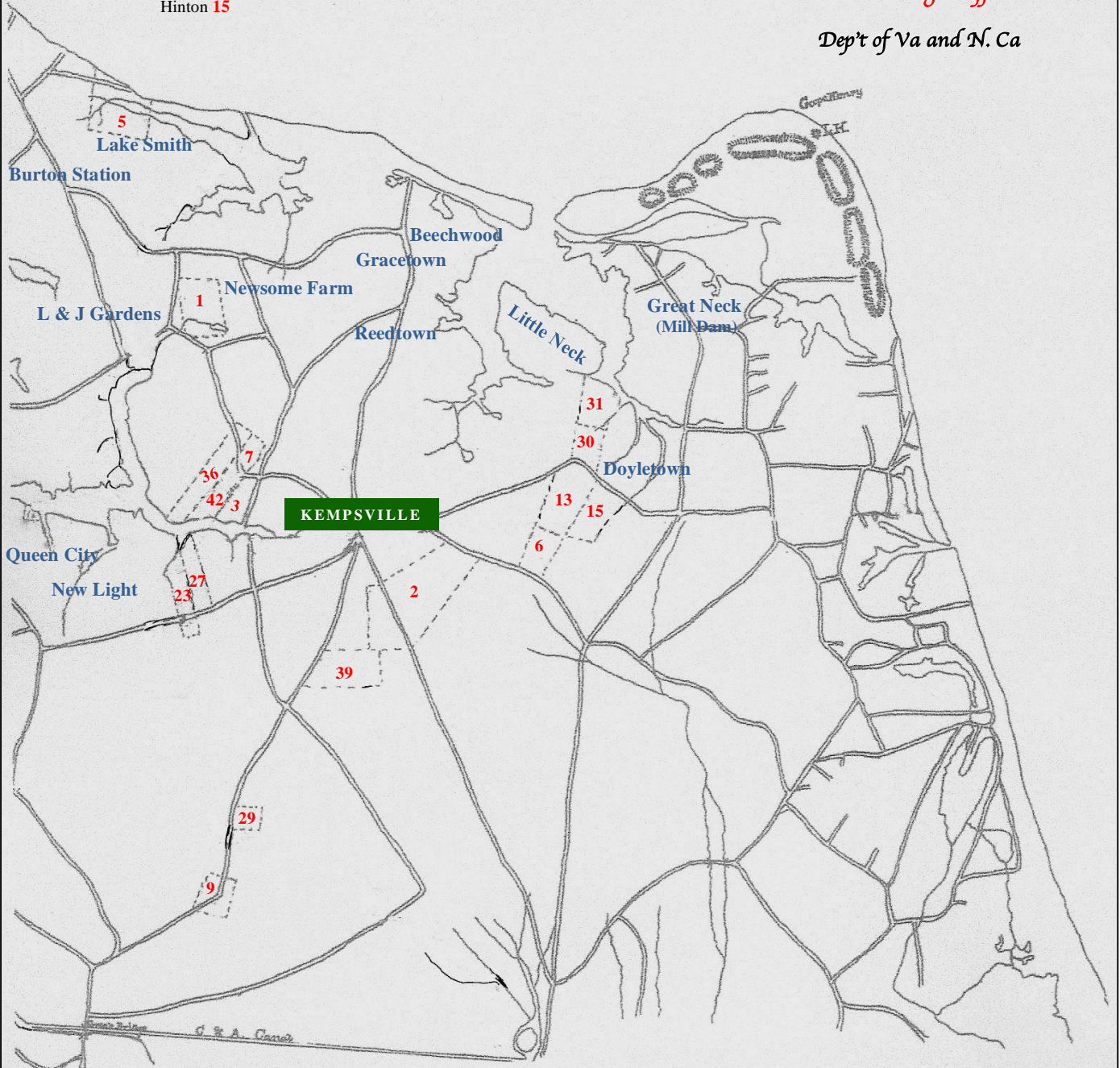
Courtesy of Hampton Roads Agricultural Research & Extension Center/Virginia Tech

Worker at the Virginia Truck Experiment Station
Princess Anne County, 1930

Government Farms, Princess Anne County

- | | |
|--------------------|--------------------------|
| Baker 1 | McAlpine 27 |
| Baxter #1 2 | Murray 23 |
| Baxter #2 3 | Pritchett 29 |
| Bradford 5 | Roberts 42 |
| Cooke 6 | Rodgers Sydney 30 |
| Dozier 7 | Rodgers Col 31 |
| Etheridge 9 | Woodhouse 39 |
| Gregory 13 | Wise 36 |
| Hinton 15 | |

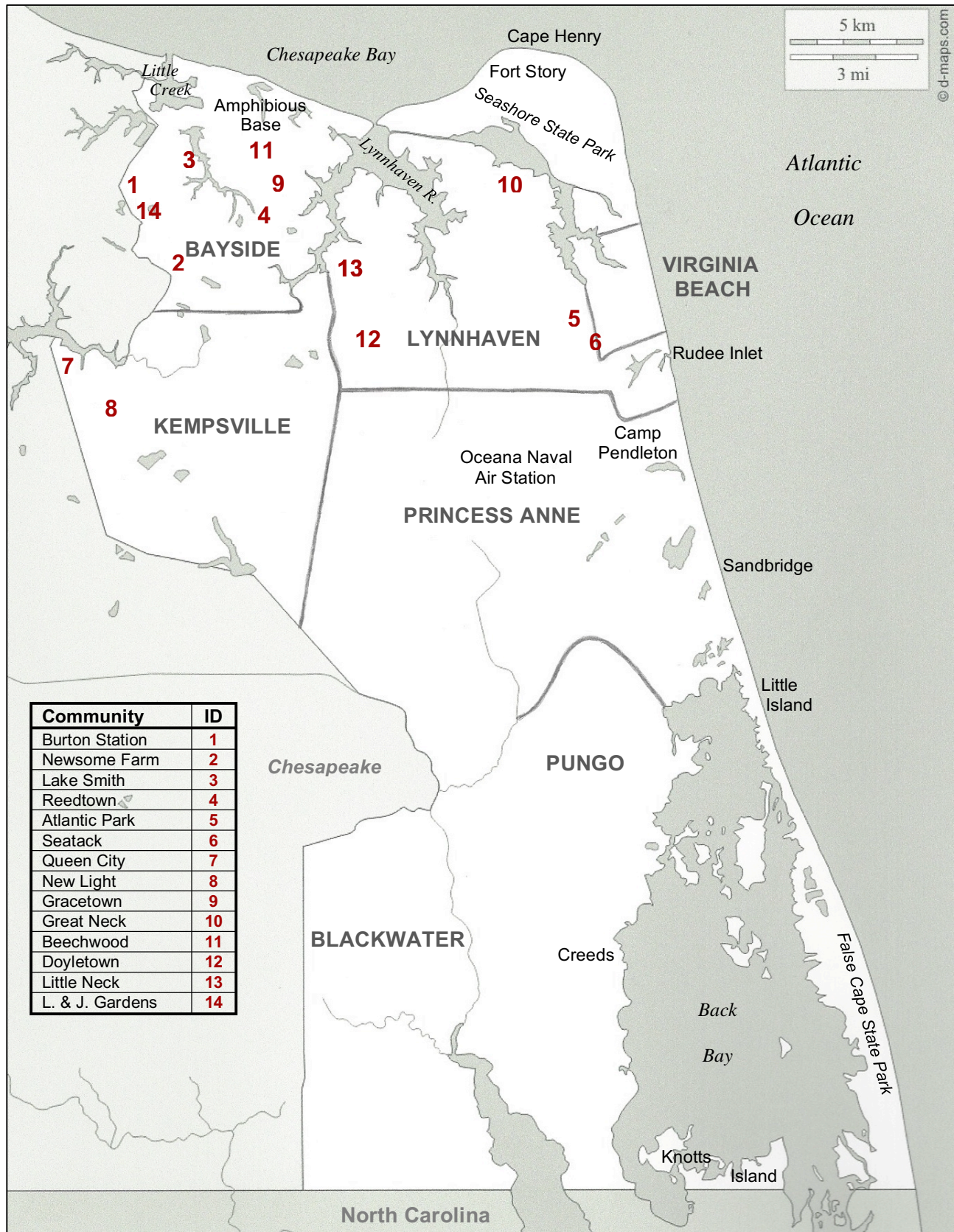
MAP
showing the position
of
Government Farms
2nd Dist. Negro Affairs
Dep't of Va and N. Ca



**Historically African-American Communities
 Princess Anne County/Virginia Beach**

- | | | | |
|----------------|------------|---------------|--------------|
| Beechwood | Gracetown | Little Neck | New Light |
| Burton Station | Great Neck | L & J Gardens | Newsome Farm |
| Doyletown | Lake Smith | New Light | Reedtown |

Note. Government Farms in Princess Anne County, Maps of Captured and Abandoned Properties, 1869-1840, Mulligan, 2016 with Historically African-American Communities, Karhl, 2012, p. 489



Note: Map of Historically African-American Communities in Virginia Beach, Fernandes, 2009

African-American Churches in Princess Anne County/Virginia Beach



Edna Hendrix Collection

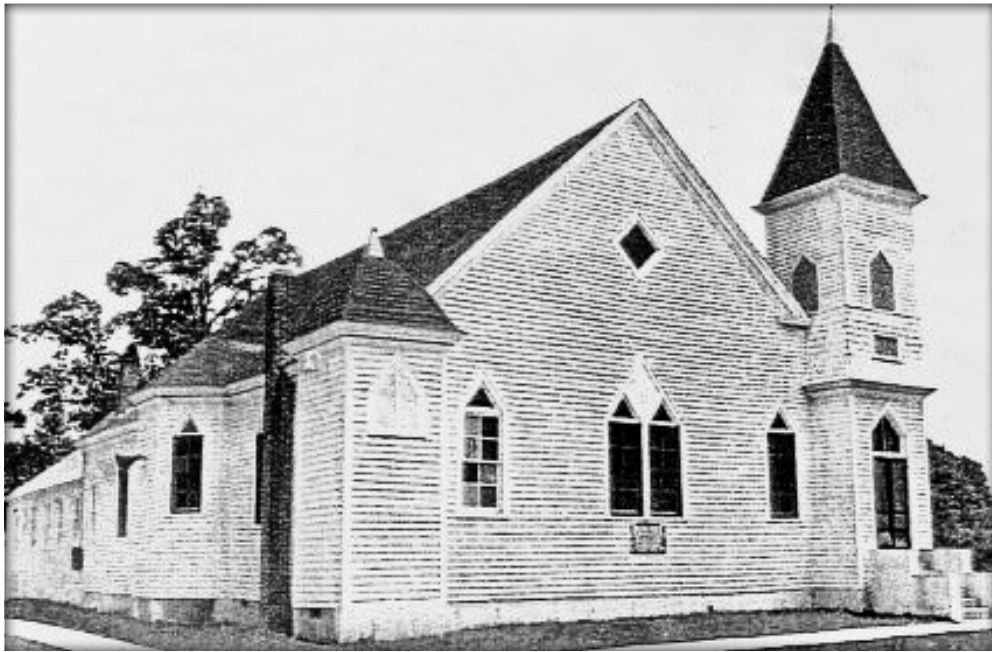
Morning Star Baptist Church in Beechwood
Worship services began in private homes

During the decades of slavery in the United States, white Southerners tried to control African-American worship with services that “emphasized the responsibility of the slave to be obedient and provided biblical justification for black bondage” (The Black Church: A Brief History, 2013). Slaves had no voice in the church and relegated to the role of spectator rather than a full member of the congregation. Nat Turner’s

Rebellion in August 1831 upset the balance between white institutional authority and black spiritual independence. The Virginia General Assembly responded with legislation that prohibited African-Americans from holding separate and unsupervised church services. Hush harbors prevailed as secret locations for slaves and free blacks to worship and form churches void of white control (The Black Church: A Brief History, 2013).

Being neglected and discriminated against by their white counterparts became the catalyst for slaves and free blacks in initiating a movement to establish their own churches. They sincerely believed that emancipation would only come through the grace of God. On October 20, 1863, in an effort to organize beyond the local church, five African-American churches in Tidewater, Virginia established before and during the Civil War organized the Norfolk Virginia Union Baptist Association. The association’s founding churches were: First Baptist Church, Hampton, Virginia; First Baptist Church, Williamsburg, Virginia; First Catharine Street Baptist Church, Norfolk, Virginia; First Bute Street Baptist Church, Norfolk, Virginia; and Zion Baptist Church, Chesapeake City/Elizabeth County, Virginia. Ebenezer Baptist Church was the first black church from Princess Anne County to join the association in 1868 followed by First Lynnhaven Baptist Church in 1869 and Union Baptist Church in 1871 (Norfolk Virginia Union Baptist Association, 1868).

The church mushroomed into a tool to best promote the mutual wellbeing of the African-American communities in PAC/VB. It ministered the needs of the soul while hosting secular functions that placed it in the center of black society. It was the church that provided care for the sick, sponsorship of fraternal lodges, a community meeting place, structures to house schools, and a source of land ownership (The Black Church: A Brief History, 2013). Before the 20th century, newly formed black churches often held its first worship services in private homes. Morning Star Baptist Church, an African-American church in the Beechwood community, began in the homes of Henry Smith and Americus Petty (*Morning Star Baptist Church History*, 2017). Before acquiring property, Union Baptist Church shared space with a white congregation in Kempsville (*Union Baptist Church History*, 2017). On May 20, 1867, Union Baptist bought a half-acre of land for \$20.00 and became the earliest black church in Princess Anne to purchase and own property (*Deed Book 48, Page 437*). The church unselfishly opened its door to serve as a refuge and to encourage growth and prosperity in the African-American communities of PAC/VB.



Edna Hendrix Collection

Union Baptist Church

*First black church to purchase and own land
in Princess Anne County*

First Deeds of Record for African-American Churches

Princess Anne County/Virginia Beach

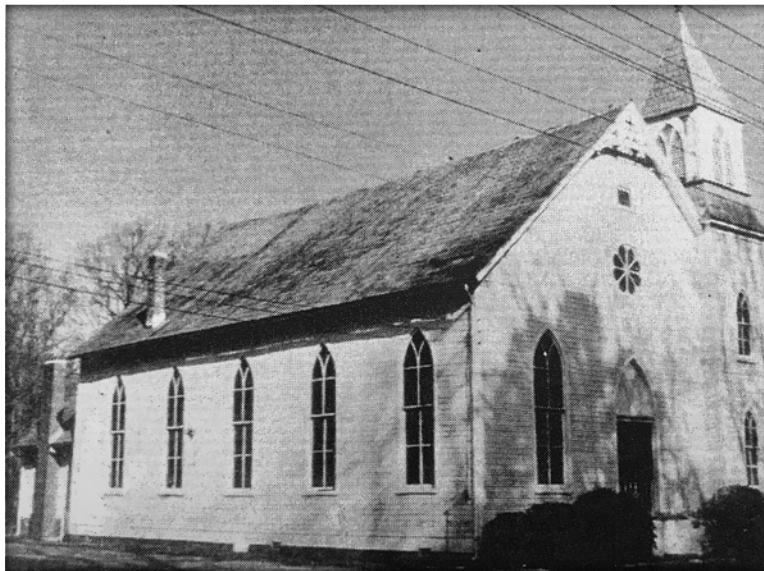
Deed Date <i>(Deed Book, page)</i>	Church <i>Present Church Name</i>	Deed Trustees
20 May 1867 <i>(DB 48, p. 437)</i>	Union Baptist Church	Noland Brinkley, Valentine Riddick, Carrasaw Eason, Henry Riddick, Miles Riddick
1 Jan 1870 <i>(DB 53, p. 9)</i>	St. Peter's Baptist Church <i>Mt. Sinai Baptist Church</i>	Charles Fuller, Joseph Jones, Charles Fuller, Jr., Dawson Thomas, Daniel Whitehurst
Aug 1872 <i>(DB 51, p. 270)</i>	Mt. Zion AME Church	Tab Walke, Daniel Whitehurst, Frank Rainey
2 Apr 1874 <i>(DB 52, pp. 114-115)</i>	St. Mark AME Church	Charles Bell, Samuel Edney, Isaac Bean, John Williams, Thomas Bell
11 Aug 1876 <i>(DB 53, p. 9)</i>	St. Matthews AME Church	George T. Whitehurst
5 Oct 1882 <i>(DB 56, p. 232)</i>	Little Piney Grove Baptist Church	Joseph Williams, Jesse Morse, Jesse Hill, John Thurygood, James Whitehurst
25 Oct 1882 <i>(DB 58, pp. 421-422)</i>	St. John AME Church <i>New St. John AME Church</i>	Edward Phelps, Norris Dozier, John Bufford
5 Jul 1883 <i>(DB 58, pp. 245-246)</i>	Piney Grove Baptist Church	Willis Brown, Abram Savage, Lewis Griffin
3 Sep 1883 <i>(DB 56, p. 491)</i>	Ebenezer Baptist Church	Abraham Elliott, Alfred Mitchell, Granville Leo
3 Oct 1884 <i>(DB 57, p. 283)</i>	Mt. Calvary AME Church <i>Campbell's Chapel AME Church</i>	John E. Capehart, Michiel Allen, Robb Prath, Moody Jarvis, Amos Wilson
28 Mar 1888 <i>(DB 62, p. 474)</i>	Pleasant Grove Baptist Church	George Odin, Alexander Gilgreece
14 Aug 1890 <i>(DB 61, p. 395)</i>	Gum Swamp Baptist Church <i>Mt. Bethel Baptist Church</i>	Benjamin Kittrell, Edward Christian, Noah Williams
3 Feb 1892 <i>(DB 70, p. 297)</i>	Morning Star Baptist Church	<i>None listed</i>
15 Dec 1892 <i>(From Lib. of VA)</i>	1 st Lynnhaven Baptist Church	John Bright, Edmund Bell
20 Sep 1894 <i>(DB 65, p. 65)</i>	Mt. Olive Baptist Church	John T. Brown, Moses Snowden, Jeremiah Bean
3 May 1901 <i>(DB 70, p. 279)</i>	Oak Grove Baptist Church <i>New Oak Grove Baptist Church</i>	John Winston, Edward Riddick, Benjamin Harrison, Joseph Reid, Edward Corprew
5 Nov 1919 <i>(DB 108, p. 29)</i>	St. Andrews AME Church <i>Greater St. Andrews AME Church</i>	J. W. Butts, E. D. Clarke, Arthur Butts, N. J. Fuller, John Clarke, W. T. Russell, Lawson Cuffee
2 Nov 1933 <i>(DB 174, p. 212)</i>	United House of Prayer Church	C. M. Grace, Charlie Harold, Jerry Harold, Daniel Harold, Rufus Babb

Note. Deed Books, 1867-1933

African-American Churches in Princess Anne County/Virginia Beach

Date Est.	Church	Present Pastor	Address
1859	Ebenezer Baptist		975 Baker Rd. 23455
1862	New Oak Grove Baptist	Rev. Tyrone L. Johnson	3200 Head of River 23457
1862	Union Baptist	Dr. Thomasine Reid	4608 South Blvd. 23452
1864	Campbell's Chapel AME		3252 Indian River Rd. 23456
1867	Little Piney Grove Baptist	Rev. Rashad Cartwright	665 Princess Anne Rd. 23457
1870	Piney Grove Baptist	Pastor D. L. Williams	2804 Holland Rd. 23453
1870	Pleasant Grove Baptist	Pastor Joyce Rose Scott	2153 Kempsville Rd. 23464
1872	Mt. Sinai Baptist	Rev. Joseph A. Turner	6421 Providence Rd. 23464
1871	Asbury United Methodist	Rev. John W. Haynes	1392 Princess Anne Rd. 23457
1871	1 st Lynnhaven Baptist	Rev. Luther S. Allen III	2744 Robert Jackson Dr. 23452
1872	Mt. Zion AME	Rev. Vanessa A. Copeland	2268 Princess Anne Rd. 23456
1874	St. Mark AME	Rev. Vernon L. Ricks	1740 Potters Rd. 23454
1876	St. Matthews AME		<i>No longer in existence</i>
1882	New St. John AME	Rev. Dr. Orin E. Gill, Sr.	5501 Rock Creek Ln. 23462
1887	Morning Star Baptist	Dr. Eugene K. Austin	4780 First Court Rd. 23455
1888	Mt. Bethel Baptist	Dr. Aubrey Moore	4636 Indian River Rd. 23456
1893	New Light Full Gospel Baptist	Bishop Rudolph B. Lewis, Sr.	5549 Indian River Rd. 23464
1894	Mt. Olive Baptist	Rev. Jason N. Knight	310 N. Birdneck Rd. 23451
1907	Mt. Hermon Baptist		<i>Relocated to Norfolk</i>
1919	Greater St. Andrews AME	Rev. Timothy Smith, Sr.	3008 MacDonald Rd. 23464
1927	St. Stephens C.O.G.I.C.	Bishop Ted G. Thomas, Sr.	189 S. Birdneck Rd. 23451
1933	United House of Prayer	Apostle Curtis Sutton	4426 Princess Anne Rd. 23462
1961	Enoch Baptist	Dr. Michael G. Daniels	5641 Herbert Moore Rd. 23462
1966	Rehoboth Baptist	Dr. Harry C. Poole	182 S. Birdneck Rd. 23451
1970	New Hope Baptist	Dr. E. Ray Cox	395 Old Great Neck Rd. 23454
1970	New Jerusalem C.O.G.I.C.	Dr. Waddee "YD" Thoroughgood	118 Bishop Thoroughgood Ave. 23451

Note. Hawkins-Hendrix, 1998, pp. 59-91



Edna Hendrix Collection

Ebenezer Baptist Church

Earliest African American Church in Princess Anne County

African-American Lodges in Princess Anne County/Virginia Beach



Edna Hendrix Collection

John D. Linzzie
*2nd Worshipful Master of Unity
 Lodge #93, Ancient Free and
 Accepted Masons, 1917*

Black fraternal societies existed in America as early as the 18th century, but lodges played a vital role in the lives of African-Americans primarily during the late 19th and early 20th centuries. The significance of the lodges was related to people of color being “deprived of opportunities for civic participation and often coping with degrading poverty” (Alexander & Rucker, 2010, p. 154). African-American men and women experienced racial pride in their lodges, and their families could look there for material assistance at times of crisis (Alexander & Rucker, 2010).

Jim Crow was also a factor of the period---it was a way of life that forced the organization of racially segregated lodges in Princess Anne County as well as through the South. Black lodges were typically smaller and less financially stable than their white counterparts. In spite of these flaws, fraternal societies provided African-Americans greater opportunity for election to office and to acquire leadership skills that included presiding at a meeting, recording minutes, and keeping financial accounts (Alexander & Rucker, 2010).

Black fraternal societies brought practical benefits to African-American communities such as life and disability insurances as well as the splendor of colorful parades, ceremonial dress, and elaborate funeral processions. They often published lodge newspapers and owned their meeting houses (Alexander & Rucker, 2010). In 1882, the earliest black lodge in PAC/VB to purchase land and build a meeting house was Lodge #1 of the Order of Love and Charity in Browntown (*Deed Book 56, Page 122*). Oceana Lodge #69 has held its meetings in the oldest standing black lodge hall in PAC/VA on Potter’s Road since 1893 (*Deed Book 66, Page 616*). Ruth Lodge #92, Free and Accepted Masons, was chartered in 1901. Its lodge hall at 2310 Princess Anne Road previously housed the Mount Olive Club of Masonry, the Knights of Gideon, and Tidewater Lodge #7730 Order of Odd Fellows for more than 65 years. In 1965, Tidewater Lodge #7730 ceded the property on Princess Anne Road to Ruth Lodge #92 (*Ruth Lodge #92 History, 2017*). The building still stands, but has not been used as a lodge hall since 2005.

**First Deeds of Record for African-American Lodges
Princess Anne County/Virginia Beach**

Deed Date <i>(Deed Book, page)</i>	Lodge	Deed Trustees	Location
3 Jul 1882 <i>(DB 56, p. 122)</i>	Lodge No. 1 of the Order of Love and Charity	James Jones, Armistead Gooding	Browntown, near Nimmo Bridge
9 Nov 1883 <i>(DB 66, pp. 430-431)</i>	Blooming Light Lodge No. 168 of the Order of Good Samaritans	James H. Gilies, John H. Parker, Richard Williams, Aaron Shepherd	From Kempsville to London Bridge on the West
21 Oct 1891 <i>(DB 62, pp.415-416)</i>	United Daughters of Abraham Lodge No. 174; Independent Order of Good Samaritans and Daughters of Samaria; & Grand United Order of Odd Fellows Lodge No. 3208	I. Tatem, Thomas Armstrong, William Dozier	New Light
24 Nov 1891 <i>(DB 62, p. 462)</i>	Lodge No. 118 Star of Bethlehem, Jerico Lodge No. 175	Thomas Willie Southey Kellam, Jerry Poole, Peter Green, Greenville Lee, Edward Johnson	Kempsville District, by the Bayside Road
31 Aug 1892 <i>(DB 63, p. 268)</i>	Rising Sons of David	<i>None listed</i>	Near Little Creek
24 Aug 1893 <i>(DB 64, p. 616)</i>	*Colored Masons, Oceana Lodge No. 69	William Hughes, J. E. Williams, Henry Woodhouse, John L. Taylor, Edward Reed	Next to St. Mark AME Church, Potter's Road
16 Dec 1895 <i>(DB 66, p. 321)</i>	The Temperance Lodge No.	Lewis H. Brinkley, Charles Riddick, Jersey Brown	Near Big Piney Grove Baptist (Mapleton)
1 Dec 1896 <i>(DB 67, p. 350)</i>	*Mount Olive Club of Masonry	James Williams, Walter Simmons, Willis Sawyer	Seaboard District, Princess Anne Road
28 Jun 1899 <i>(DB 69, pp. 293-294)</i>	*Knights of Gideon	Washington Paydon, George Owens, Edward Anderson	Seaboard District, Princess Anne Road
28 Oct 1902 <i>(DB 82, pp. 547-548)</i>	Oceana Fountain Lodge No. 1079 of True Reformers	Noah Cartwright, Arthur J. Sharp, George Cornick	Chatham (Oceana)
11 Nov 1903 <i>(DB 76, p. 7)</i>	Calla Lodge No. 28 I.O.O.F.	Oscar L. Shipp, William N. Hartley, John J. Whitehurst, W. T. Williams, Henry A. Harrison	Pungo, near Charity Church
28 Feb 1907 <i>(DB 78, pp. 496-497)</i>	The Loving Lodge # 3	Isaiah Etheridge, James Williams, Frank Kittrell	Kempsville, near Sandshaw Farm
30 Dec 1907 <i>(DB 80, pp. 66-67)</i>	*Unity Lodge No. 93 Ancient Free and Accepted Masons	Southey Kellam, C. H. Painter, C. C. Dilday, Henry Phelps, Edward Johnson	Near St. John AME Church, Newtown Road
3 Jan 1908 <i>(DB 83, pp. 553-554)</i>	Lodge of Israel	Watson Northern, Edward Northern, Axiom Smith	Runs northeasterly along the easterly side of Baxter Road
7 Nov 1908 <i>(DB 81, p. 478)</i>	Seven Wise Men Lodge Star of the East No. 56	James W. C. Davis, Charles Riddick Preston Goodman	On main public road leading from Elbow Road to Shipp's Bridge

Note. Deed Books, 1867-1933

*Lodge hall still stands.

**First Deeds of Record for African-American Lodges
Princess Anne County/Virginia Beach**

Deed Date <i>(Deed Book, page)</i>	Lodge	Deed Trustees	Location
17 Nov 1909 <i>(DB 83, p. 368)</i>	Union Bethel Lodge	L. H. Brinkley, Zachariah Smith, Anthony Gatlin, J. L. Bell	Near Smith Corner Church (Union Baptist)
15 Sep 1910 <i>(DB 90, p. 390)</i>	Hold Peace Lodge No. 28 Knights of Gideon	Moses Wilson, Dempsey Carr, George Gregory	Seaboard District
2 Apr 1912 <i>(DB 95, p. 185)</i>	Lois Tent No. 128	Benjamin Kittrell Sr., Noah Williams, Edmond Christian	Mt. Bethel Baptist Church (formerly Gum Swamp Church)
25 Jan 1913 <i>(DB 90, p. 364)</i>	Seven Star Lodge No. 1961 & Grand United Order of Odd Fellows	J. L. Bell, I. W. Dougherty, William Bray	Doyletown, near 1 st Lynnhaven Baptist Church
30 Dec 1915 <i>(DB 99, p. 382)</i>	*Tidewater Lodge No. 7730	George W. Owens, Elijah Locker, Walter Whitehurst	Seaboard District, Princess Anne Road
3 May 1917 <i>(DB 102, pp. 139-140)</i>	Star of Providence Lodge No. 17 Knights of Saint Marks Mutual Aid Society	John W. Herring, Auther Harold	Near Burton Station
16 Jul 1917 <i>(DB 100, p. 562)</i>	Rising Sons & Daughters of Bethlehem Lodge Number One	Simon Knight, Henry Foreman, Mary Braithwaite	Southern side of Broad Creek Road
1 Aug 1917 <i>(DB 101, p. 232)</i>	Washington #139 A.F. & A.M.	<i>None listed</i>	Lake Smith
8 Apr 1918 <i>(DB 103, pp. 453-454)</i>	Mystic Chain Lodge of Great Neck	<i>None listed</i>	Great Neck
1 May 1919 <i>(DB 112, p. 455)</i>	Creeds I.O.O.F. Lodge No. 9829	<i>None listed</i>	Creeds
24 Apr 1920 <i>(DB 109, p. 487)</i>	Jobes' Improved Ancient Order of the Children of Israel 102	<i>None listed</i>	Blackwater
30 Sep 1920 <i>(DB 111, p. 386)</i>	Bright Light Lodge No. 91, Knights of Gideon of Virginia	<i>None listed</i>	Bayshore in Kempsville District
6 Dec 1920 <i>(DB 109, p. 21)</i>	Silver Light Lodge No. 8678 Grand United Order of Odd Fellows	Luke McLaurin, Henry Ruffin, Elbert Easter, W. B. Civils	Diamond Spring, near Newsome Farm & Ebenezer Baptist Church
26 Sep 1923 <i>(DB 121, p. 459)</i>	Silver Light Lodge No. 8678 Grand United Order of Odd Fellows	Luke McLaurin, Elbert Easter, W. B. Civils, Henry Ruffin, John W. Herring	Burton Station
1965 <i>(Deed Unavailable)</i>	*Ruth Lodge #92 Free and Accepted Mason		Seaboard District, Princess Anne Road

Note. Deed Books, 1867-1933

*Lodge hall still stands.



Odd Fellows



Masons



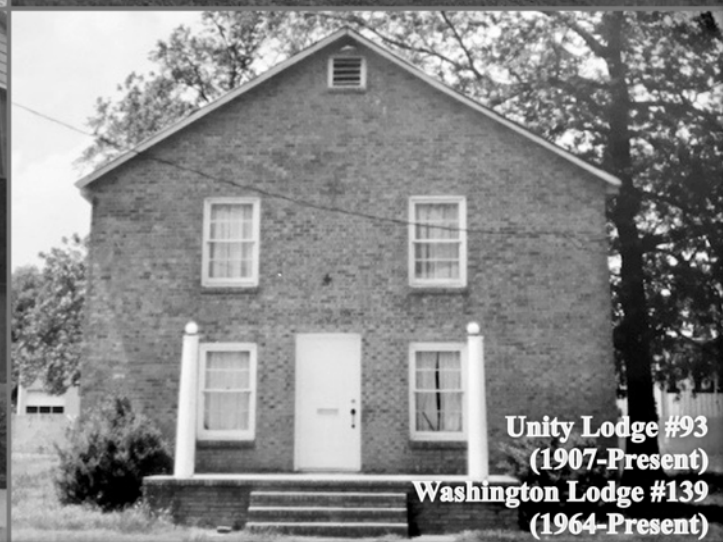
**Mt. Olive Club of Masonry
(1896-1899)
Knights of Gideon
(1899-1915)
Tidewater Lodge #7730
(1915-1965)
Ruth Lodge #92
(1965-2005)**



**Oceana Lodge #69
(1893-Present)**



**Ruth Lodge #92
(2010-Present)**



**Unity Lodge #93
(1907-Present)
Washington Lodge #139
(1964-Present)**

Edna Hendrix Collection

Black Lodge Halls in Virginia Beach

African-American Schools in Princess Anne County/Virginia Beach

Princess Anne County was one of twelve Virginia towns and counties to establish a "free" school system before the Civil War. The system began in 1848 with one-room school houses in twenty-one districts across the county for white children (Mansfield, 1989). Black education in Princess Anne was as controversial as it was across the state of Virginia. Some white residents of the county believed teaching slaves and free blacks to read and write created a means to increase their understanding of the Bible and the doctrines of Christianity. Colonel Anthony Walke, Jr., owner of the Fairfield plantation in Princess Anne County, was convinced that the literacy of his slaves was essential to the self-sufficiency of his plantation. In some instances, being able to read and write added to a slave's market value when being sold on the auction block (Hawkins-Hendrix, 1998).

The positive attitudes of Princess Anne County whites in regard to black literacy changed after the slave insurrection led by Nat Turner in 1831 (Dabney, 1971). Virginia's General Assembly passed legislation making it illegal for slaves and free Blacks to assemble for the purpose of being educated (Guild, 1936). Slave quarters were patrolled and severe penalties were imposed in the county for unlawful assemblies for the purpose of black education (Hawkins-Hendrix, 1998). Five years after the end of the Civil War, the newly adopted Virginia Constitution of 1870 required that all localities support public education, and Princess Anne County schools became a part of this new statewide system (Aho, 2009). Unfortunately, the Virginia mandate of universal education did not result in immediate attention to schools for black children. Without any assistance from county officials, Princess Anne African-Americans moved forward to open the Ebenezer School on the property of Ebenezer Baptist Church in 1872. Everett Williams, the school's first teacher, held classes in the rear of Ebenezer Baptist (Hawkins-Hendrix, 1998). Classes in the back of a church or a lodge hall and one or two-room structures erected on church property with little or no support from the school board became the accepted standard for educating black children in PAC/VB (Hawkins-Hendrix, 1998).

Black residents in the county united to organize school leagues, raise money, and appear before the school board with hopes of improving public education for their children. In 1926, the Princess Anne County Training School (PACTS) Association, a local and predominately black organization, purchased four acres of land in the Kempsville area to build a high school for African-American students (*PACTS*

Association Record Book, September 6, 1926). By 1929, the school board had employed 25 Black teachers to instruct in 17 different African-American elementary schools across Princess Anne County (*Minutes of Princess Anne County School Board Meeting*, July 24, 1929).

After eight years of waiting for the county school board to approve the construction of a secondary school for African-American students, the PACTS Association voted to add grades eight to eleven to Union Kempsville School, a black elementary school, located on the property of Union Baptist Church (Hawkins-Hendrix, 1998). Princess Anne's first high school offerings for black children began in the fall of 1934. Mary L. Tuston was principal and Hattie L. Goodman was the first teacher to provide a high school education for African-Americans in Princess Anne County (*The Last Walk*, 2007). Princess Anne County Training School/Union Kempsville High School, the first and only black high school in PAC/VB, opened in the fall of 1938; and instantly became a source of pride for all of the African-American communities in the county (Hawkins-Hendrix, 1998).



Edna Hendrix Collection

Princess Anne County Training School, 1938

First and only black high school in Princess Anne County/Virginia Beach



Edna Hendrix Collection

African-American Elementary Schools in Princess Anne County/Virginia Beach

1893 CENSUS OF COLORED TEACHERS

The 1893 Annual Report was the first to list colored teachers in Princess Anne County as a separate group.

{Form No. 696}

CENSUS OF COLORED TEACHERS

Of the County of *Princess Anne*, for the School year closing **July 31, 1893.**

DIRECTIONS - Write plainly. Do not write between the lines. Write only on this side of the paper. Write Mr., Mrs., or Miss, as the case may be, before each name. If a teacher's post-office is in another county, write name of such county on line with post-office. In cities, write and number of residence.

These forms should be filled up and returned to the Department of Public Instruction, ON OR BEFORE
DECEMBER 20, 1892.

(See Regulation 17, page 85, School Law.)

JOHN E. MASSEY, Superintendent.

NAME	PRESENT POST-OFFICE	PERMANENT POST-OFFICE	Grade of Certificate
1. Mr. Everett Williams	# 342 Church St. Norfolk	# 342 Church St. Norfolk	<i>Professional</i>
2. Miss. Helen B. Pool	# 190 Cumberland St. " "	# 190 Cumberland St. " "	Second
3. Lenora G. Smith	Land of Promise Prs. Anne Co.	# 65 Jefferson St. " "	" "
4. Lucy V. Ballard	Creeds Princess Anne C. H.	# 495 Cumberland St. Norfolk	" "
5. Mary Boyd	# 342 Church St. Norfolk	# 342 Church St. Norfolk	" "
6. Delphenia Stith	Lynnhaven Prs. Anne Co.	#292 Bute St. Norfolk	" "
7. Maria F. Brown	Princess Anne C.H.	Prs. Anne C. H.	" "
8. Martha L. Brown	Princess Anne C.H.	Prs. Anne C. H.	" "
9. Sarah F. Williams	Oceana Princess Anne Co.	Oceana Princess Anne Co.	" "
10. Olive O. Parson	Princess Anne C.H.	Prs. Anne C. H.	Third
11. Eliza A. Wilson	Princess Anne C.H.	Prs. Anne C. H.	" "
12. Lucy L. Owens	Kempsville Prs. Anne Co.	Kempsville Prs. Anne Co.	Second
13. Georgetta Owens	Kempsville Prs. Anne Co.	Kempsville Prs. Anne Co.	" "

LIBRARY OF VIRGINIA - ACCESSION 25000 MISC. REEL 4417
VIRGINIA DEPARTMENT OF EDUCATION
SUPERINTENDENT OF PUBLIC INSTRUCTION - LIST OF TEACHERS 1892-1893

Note. Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia, School Year 1892-1893

Colored Teachers in Princess Anne County, Virginia Sept. 1924

Princess Anne		DIVISION		Sept		1924	
NAME OF TEACHER	HOME ADDRESS	Name of School	Subject or Grade Taught	Salary per Mo.	No. Mo. Certificate for	Certificate Held	Date of Issue
Tuston Mrs. ^{Mary}	Norfolk	Union	4-7	40	7	1st	1923
Fields Rosa	Lynnhaven	Sea Tack	4-7	40	7	"	1921
Clark Julia	Norfolk R7D#2	St Johns	1-7	45	7	"	1922
Hall Sarah	On Beach	Ocean	1-3	40	7	"	1919
Joyner Ruth	Lynnhaven	McPherson	4-7	40	7	"	1921
Rogers Sarah	Saint Bride	B Water	1-7	40	7	"	1924
Wilson ^{Lillian}	Lynnhaven	McPherson	1-3	40	7	"	1919
Elliott Ruth	Norfolk	Skinner	1-3	40	7	"	1921
Whitbee Lavinia	"	"	4-7	45	7	"	1919
Lee Heights	On Beach	St Mary	1-7	40	7	Prod 2	1923
Jennings H. D.	On Beach	Pinney	4-7	40	7	Element	1922
Buckett Eliza	Norfolk R7D#5	St. Paul	1-7	45	7	"	1923
Sawyer Nell	Back Bay	Crest	1-7	40	7	High school	1924
Hardy Beulah	Pleasant Ridge P. Ridge	"	1-7	40	7	1st	
Hall Alfreda	On Beach	Sea Tack	1-3	40	7	2nd Prof.	1923
Thomas Mabel	Norfolk	Great Neck	4-7	45	7	3rd	1924
Barker Lillian	London Bridge	Great Neck	1-3	40	7	High School	1924
Jaylor Gladys	Norfolk	Ocean	4-7	40	7	1st	1920
Ross Emily	Princess Anne	Pinney	1-3	40	7	2nd	1924
Miller Gladys	Norfolk	Union	4-7	45	7	2nd	1924
Gregory Mary	"	St. Paul	1-7	45	7	2nd	1924
Mason Milson	"	St. Paul	1-7	45	7	Provisional	1924
Walker Georgia	"	St. Paul	4-7	40	7	2nd	1924
Reid Ida	"	St. Paul	1-7	45	7	1st	1922
Rodgers Lucile	Princess Anne	Sea Tack	2-3	40	7	2nd	1924
Wilson Cora	Lynnhaven	Nimmo	1-7	40	7	Prod. 2d	1924
X Mrs. Annie Wilson resigned, Miss Lillian Wilson, took her place				40	7	2nd	1924

LIBRARY OF VIRGINIA - ACCESSION 25000
 VIRGINIA DEPARTMENT OF EDUCATION
 SUPERINTENDENT OF PUBLIC INSTRUCTION - LIST OF TEACHERS 1923-1924

Note. Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia,
 School Year 1923-1924

Beechwood

Location: Bordered on the North by Northampton Boulevard, West by Pleasure House Road, South by First Court Road and East by Hook Lane.



Edna Hendrix Collection

Leola Ames William
Lifetime Beechwood resident

In 1888, Judge Lansing D. Wetmore of Warren County, Pennsylvania bought the Garrison Plantation also known as the Bayville property from Charles Barton (Kyle, 1953). Judge Wetmore divided a portion of the plantation into plots to sell to African-Americans, who were struggling to put down roots after the abolition of slavery (Barrow, 1996). Peter Ames and Spencer Goffigan, future Beechwood residents, were freedmen working on the Bradford and Baker Farms in 1865 (Virginia, Freedmen's Bureau Field Office Records, 1865-1872). In an interview, Joyce Carroll Venning, the great niece of Peter Ames and lifelong resident of Beechwood, shared the following as to how the community got its name:

According to stories passed down in my family, sharecroppers and freed slaves were charged with clearing a wooded area of all the Beechnut trees on property that was a part of the Garrison Plantation. This area of cleared land, thus, became known as the community of Beechwood. (Venning, 2017)

In 1895, Mr. Goffigan bought two and a half acres of land on the Garrison Plantation for \$100.00 (*Deed Book 65, Page 600*). Mr. Ames purchased one acre plus 100 square rods on the plantation for \$64.00 in 1898 (*Deed Book 82, Page 357*). The Goffigans and the Ames along with the Skinner, Willis, Sawyer and White families were the earliest African-Americans landowners to settle in Beechwood (Venning, 2017). Newly settled

Beechwood consisted of two rows of houses separated by a wood path. The wood path eventually became Hook Lane, which “hooked” from First Court Road around and back to First Court again (Venning, 2017).

Leola Ames Williams was born in Beechwood in 1912 and lived there her entire life. She grew up in the home of her grandfather, Edgar Ames, one of the early settlers in the community (Barrow, 1996). Her interest in children led to the organization of a Beechwood youth group that expanded to include young people from Lake Smith, Gracetown, Reedtown, and Burton Station. Leola and Mary White of Gracetown served as their advisers in producing plays and talent shows, hosting ten-cent sock hops, and sponsoring movies shown at Mr. Ben’s Place, a community business owned by Benjamin Goffigan (Venning, 2017).



Edna Hendrix Collection

William Skinner House
Oldest home in Beechwood

William Skinner, a leader in Beechwood, took the initiative, with the support of his neighbors, to request the building of a school in the community. The William Skinner School, a three-room structure, opened on Keeling Road in 1923. For 30 years it provided an education for black children in the communities of Beechwood, Gracetown, Reedtown, Burton Station, and Lake Smith (Holloway, 1984).

Mrs. Venning was asked during her interview to share a memory of living in the community. After a few minutes of thought, she revealed the following recollection of her childhood in Beechwood in the 1950’s:

On the other side of the dirt road in Beechwood was a man-made ditch where trash was dumped. Children would get things out of the trash to make games and toys. Children would go along the railroad track to pick blueberries. Thick weeds that grew on long vines along the tracks were picked and stripped to make jump ropes. Girls would also make their own doll babies by gathering long, thin pieces of grass, tying them together at the bottom, stuffing them down in a soda bottle, and braiding the grass as the doll baby’s hair. (Venning, 2017)

In 1963, the city of Virginia Beach merged with Princess Anne County and

quickly grew into a sprawling suburb. The development of Beechwood and other African-American communities lagged behind in the newly incorporated city due to the lack of local government representation and isolation from its centers of economics (Karhl, 2012). In spite of this rapid growth in Virginia Beach, by the 1970's, Beechwood still had unpaved roads, no water or sewer lines, and homes in disrepair (Fernandes, 2009). In 1975, the city targeted Beechwood and 11 other black neighborhoods (Atlantic Park, Burton Station, Doyletown, Gracetown, Great Neck, Lake Smith, New Light, Newsome Farm, Queen City, Reedtown, and Seatack) for much-needed internal improvements (Fernandes, 2009).

According to Mrs. Venning, “there was no formal entertainment in Beechwood



Edna Hendrix Collection

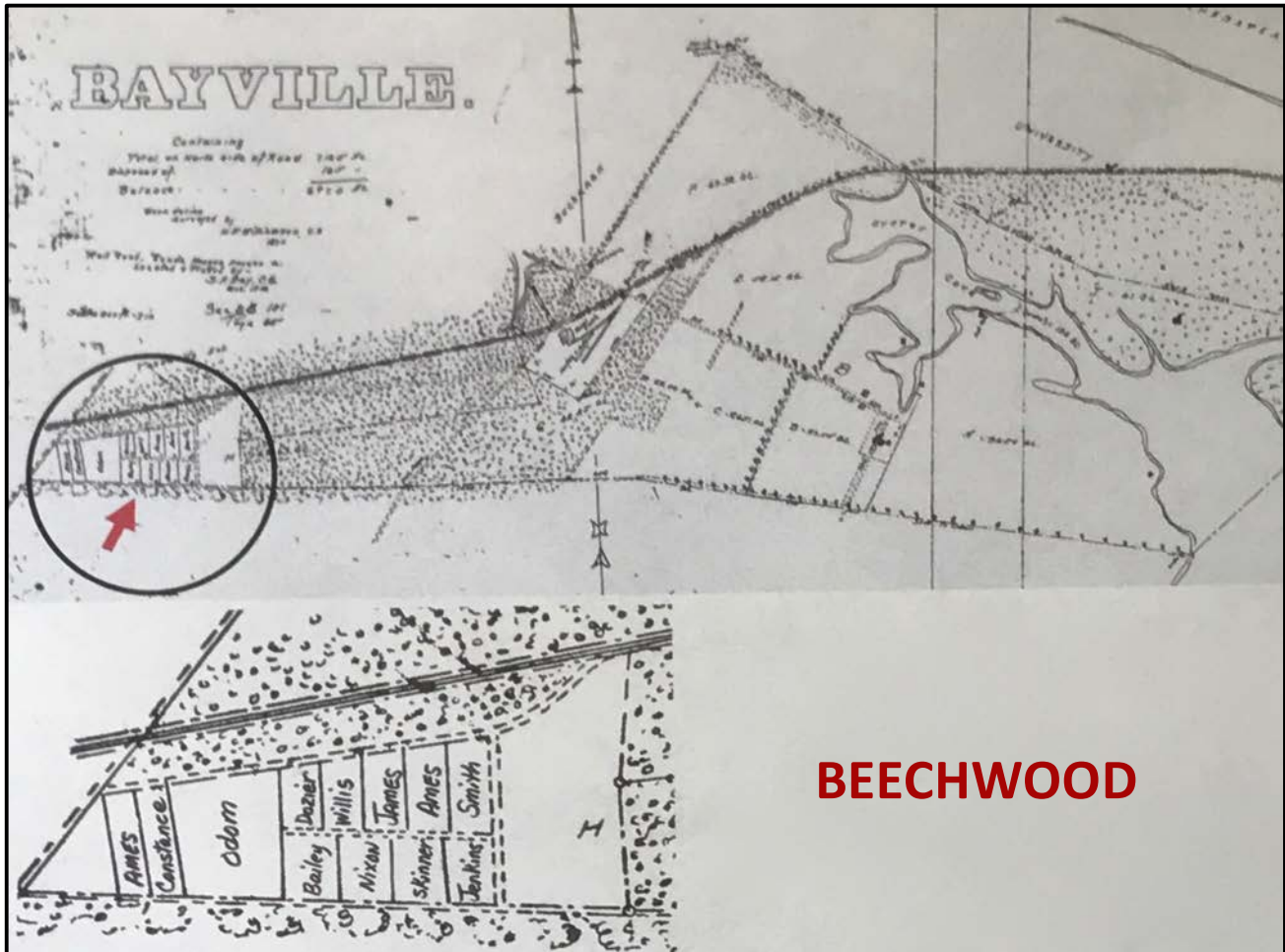
Morning Star Baptist Church
1993-Present

other than visiting each other and traditional house parties” (Venning, 2017). There was no lodge hall in the community, but there were some who joined the Washington Lodge #139 in Lake Smith. Most Beechwood residents gathered at Morning Star Baptist Church on Sundays to worship and socialize with people coming from Gracetown, Reedtown, Burton Station, and Lake Smith (Venning, 2017). In 1889, the church was on the corner of First Court Road and Pleasure House Road. Rev.

The next year, Thomas Hill was called to serve as its first pastor (*Morning Star Baptist Church*

History, 2017). In 1984, the land was purchased from the Goffigans to construct a new church edifice on First Court Road. Henry Venning, a Morning Star trustee, was the contractor and completed the edifice in 1993 (Venning, 2017).

There are about 15 descendants of the original settlers still living in Beechwood and were born and raised in the community (Venning, 2017). Changes to the infrastructure over the years have not altered its character even though new homes now appear along Hook Lane and First Court Road. In a 1996 *Virginian-Pilot* article, the late Leola Ames Williams of Beechwood commented, “We always had a nice quiet place. Never had any crime. Redevelopment just made it better” (Barrow, 1996).



LOT NO.	NAME	DEED BOOK/ PAGE NO.	DATE PURCHASED	ACRES	PURCHASE PRICE
	AMES, PETER	DB 82/357	11/17/1898	1 + 100 SQ. RODS	\$ 64.00
	CONSTANCE				
	ODOM, HARDY				
1	BAILEY, A.G. DAILEY, JANE	DB 84/119 & 121	1/2/1903	1	\$ 40.00
2	NIXON, MARY A.				
3	SKINNER, WILLIAM	DB 82/358	12/12/1904	1	\$ 40.00
4	JENKINS, WILLIAM				
5	SMITH				
6	AMES, EDWARD	DB 84/299	10/22/1904	1	\$ 40.00
7	JAMES				
8	WILLIS, DAVID	DB 83/271	11/3/1903	1	\$ 40.00
9	DOZIER, CHARLES C.	DB 84/435	11/3/1903	1	\$ 40.00
	GOFFIGAN, SPENCER	DB 65/600	8/14/1895	2½	\$100.00

Note. Map of Beechwood and Landowners, 1910, Map Book 5, Page 21

Burton Station

Location: Bordered on the North by the Virginia Beach Airport Industrial Park, West by the city of Norfolk and East by a borrow pit and Baker Road.



Edna Hendrix Collection

William Elliott (1884-1936)/Fannie Elliott (1887-1965)
Burton Station residents

After the Civil War, many freed slaves worked as tenant farmers, and by the late 1880's some were able to purchase land. Simon Elliott, Peter Roberts, and other former slaves purchased a property from the Cornick Plantation and formed a small community. This historically African-American community, Burton Station, was first known as "Colored Ghent," and was located in an area that is now a part of the Norfolk Municipal Airport (National Archives at Philadelphia, Case #6898).

Most of Burton Station's early residents made their living by maintaining small farms, working as farm laborers, toiling on the docks in Norfolk, or providing domestic services in the households of wealthy white residents of Princess Anne County. By 1900, there were at least twenty or more families who owned and worked their farms. The "Burton Station/Colored Ghent Map" on page 27 lists 24 landowners living in Colored Ghent by 1946. The federal government eventually confiscated this land, relocated the residents to present-day Burton Station (National Archives at Philadelphia, Case #6898).

Flora Lee Cornick was born in Burton Station in the 1930's and resided there for more than 50 years. She fondly recalled her neighbors, most of whom were related, sharing home grown okra, butter beans, and squash. Off Tim Road, a few farmers tended rows of collards, sweet potatoes and string beans (White, 2004). Naomi Morgan, 74, a longtime resident, remembered wonderful times in Burton Station and how it was once a thriving African-American community (Hankerson, 2017). Unfortunately, the local government "considered it a prime spot for an industrial park because it was wedged between the Norfolk National Airport and Northampton Boulevard" (White, 2004). In 1962, the Princess Anne Board of Supervisors rezoned a large portion of Burton Station from residential to industrial. Homeowners did not discover this change until years later, when some applied for construction permits or bank loans to build or repair their homes. They were denied because zoning laws forbade new construction and major building alterations in the area. Burton Station was named as one of the Virginia Beach African-

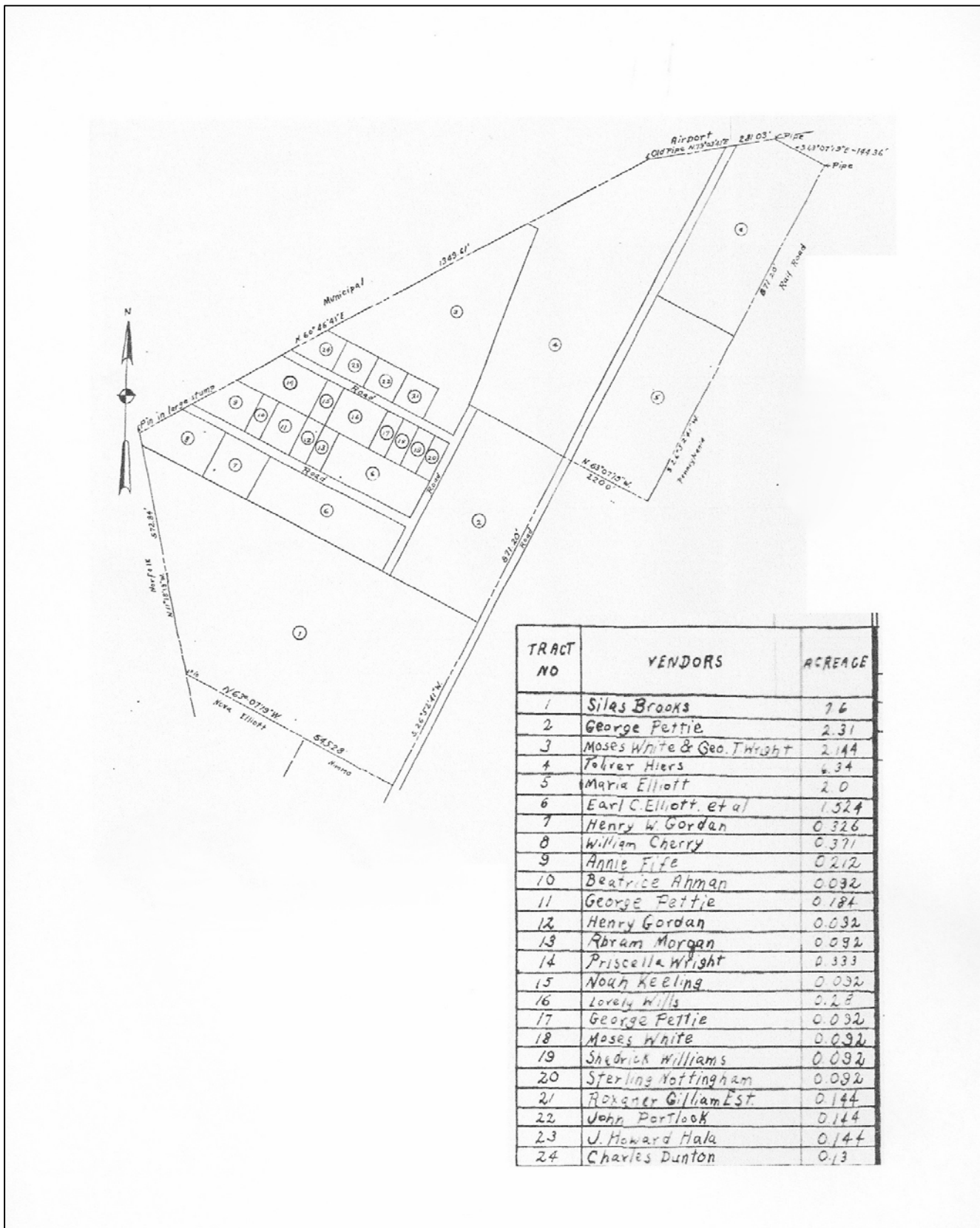


Edna Hendrix Collection

5875 Burton Station Road
Oldest home in Burton Station, 1946

American neighborhoods eligible for federal rehabilitation funds in 1975, but zoning laws held up extending water and sewage lines, paving streets, installing streetlights, and renovating homes. Seven years passed before the city council restored residential zoning in the community south of the airport (White, 2004).

The absence of public utilities in Burton Station lasted for years and prompted many residents to sell their properties. "Until 2014, it was the only neighborhood north of Pungo without public water and sewer service. Just a few years ago, there were 40 homes in Burton Station. Now, about a dozen remain" (Hankerson, 2017). Virginia Beach has recently invested millions of dollars in a drainage project and building a new fire station to serve the community. Helen Elliott, a lifelong Burton Station resident, said the city's effort to fix the area's infrastructure doesn't erase the decades of neglect (Hankerson, 2017).



TRACT NO	VENDORS	ACREAGE
1	Silas Brooks	1.6
2	George Pettie	2.31
3	Moses White & Geo. Wright	2.144
4	Toliver Hiers	6.34
5	Maria Elliott	2.0
6	Earl C. Elliott, et al	1.524
7	Henry W. Gordan	0.326
8	William Cherry	0.371
9	Annie Fife	0.212
10	Beatrice Ahman	0.092
11	George Pettie	0.184
12	Henry Gordan	0.092
13	Abram Morgan	0.092
14	Priscella Wright	0.333
15	Noah Keeling	0.092
16	Lorely Mills	0.23
17	George Pettie	0.092
18	Moses White	0.092
19	Saorick Williams	0.092
20	Sterling Nottingham	0.092
21	Roxane Gilliam Est	0.144
22	John Portlock	0.144
23	J. Howard Hala	0.144
24	Charles Dunton	0.13

Note. Burton Station/Colored Ghent Map, 1946; and 24 landowners in Colored Ghent (National Archives at Philadelphia)

Doyletown

Location: Bordered on the North by the Virginia Beach Toll Road, West by Pritchard, South by South Lynnhaven and East by Lynnhaven Parkway.



Courtesy of Estelle Tucker Whitfield

Eureka Brickyard

Brickyard employees and L. H. Doyle, owner

L. H. Doyle, a white businessman from Waverly, Virginia, who found suitable clay deposits in Virginia Beach to make brick. In the 1920's, he opened the Eureka Brickyard on the site now occupied by R.K. Chevrolet on Virginia Beach Boulevard. Mr. Doyle owned land near the brickyard and gave several of his African-American employees the opportunity to purchase lots at a reasonable price (Pennecke, 2005). The area became known as Doyletown and the black brickyard workers who settled in the community included Robert Jackson, William Harvey, David Williams, Sr., David Williams, Jr., John Harvey, and David Lamb (Whitfield, 2017).

“The original eight houses, all on Doyle Way, were constructed from wood, had 100-foot front yards and many boasted porches” (Pennecke, 2005, p. 3). The other two streets in the small, modest community were Robert Jackson Drive and Gimbert Drive. Rosa Williams, William and Bertha Harvey, Captoler Williams Tucker, Ananias Ferebee, Robert Jackson, David Williams, Sr., David Williams, Jr., Roman Silvers, Angerona Ferebee, and Ernest Freeman were early landowners in Doyletown (Whitfield, 2017).

Estelle Tucker Whitfield lived in Doyletown for 30 years, from 1940 to 1970. She remembered when roads were unpaved and unnamed, and residents had to go to the post office to pick up their mail. Once the roads were named, she lived at 235 Doyle Way. Growing up in Doyletown was a family affair for Mrs. Whitfield because her parents, grandmother, great grandparents, uncles, and aunts all lived on Doyle Way (Whitfield, 2017).

When asked about the people of Doyletown, Mrs. Whitfield recalled that Lee Williams was a civic league president and Cherry Sawyer, Robert Jackson, David Williams, Sr., and Rosa Williams were all community leaders. Lee Williams and Cherry Sawyer also joined the civil rights movement in the 1960's and became Freedom Riders. Roman Silvers drove the oil truck, and Rev. Alex Barnes pastored an African Methodist Episcopal church in Chesapeake. Many of the men in Doyletown worked at the Eureka Brickyard, but her father, Percy Tucker, was a waiter at the Pine Tree Inn on Virginia Beach Boulevard (Whitfield, 2017).

The Lynnhaven Quick Steps was the Doyletown baseball team on which Lee Williams and Robert Harvey were players (Whitfield, 2017). Mrs. Whitfield fondly remembered playing neighborhood volleyball in her front yard on Saturdays and Sundays; being the first household to get a television, her father playing golf at Stumpy Lake; and Arthur Cornick selling snacks and sodas in his store on Robert Jackson Drive. Doyletown even had a candy lady, Captoler "Momma Capp" Williams Tucker, Mrs. Whitfield's grandmother, who sold candy out of her home to the neighborhood children (Whitfield, 2017).



Courtesy of Estelle Tucker Whitfield

**Captoler "Momma Capp" Tucker
and Estelle Tucker, her granddaughter**

First Lynnhaven Baptist, the church in Doyletown, had its beginning in the Little Neck section of Princess Anne County in 1871, and later moved to Nickerson Corner. As the membership grew, the church moved to its present location at 2788 Robert Jackson Drive in the early 1900's. (First Lynnhaven Baptist Church History, 2017). Mr. George

Haynes, Jr., 90, became a member of First Lynnhaven in 1940 at the age of 13, and Rev. J. H. Smith was the pastor (Haynes, 2017). He remembered when his parents, George Sr. and Emily Jackson Haynes, would pile their nine children into one car, and drive from their home off Mill Dam Road to the church at its current location on the street named after his mother's father, Robert Jackson (Butler-Focke, 2016).

The Order of Odd Fellows had a lodge hall in the community near First Lynnhaven Baptist. The hall housed the McPherson School destroyed by fire on December 14, 1932 (Hawkins-Hendrix, 1998). By the 1940's, there was no school in Doyletown, and Mrs. Whitfield attended Union Kempsville School on the property of Union Baptist Church from pre-primer to fourth grade. As a fifth grader, she transferred to Princess Anne County Training School on Cleveland Street where she remained until her high school graduation in 1959.

It has been 47 years since Mrs. Whitfield resided in Doyletown. On visits to friends who remain from the old community, she has had pleasant thoughts about growing up on Doyle Way. Perhaps, this was why she admitted that Doyletown was a friendly place in which to live (Whitfield, 2017).



Courtesy of Estelle Tucker Whitfield

Home of Angerona Ferebee
Doyletown, 1940's

Gracetown

Location: *Bordered on the North by Hermitage Town Houses and Robin's Corner Shopping Center, West by Independence Boulevard, South by South Thoroughgood Elementary School and East by the Thoroughgood community.*

Gracetown was a small African-American community with a population of 55 or more existing in a farm culture by the 1920's. Weldon was the main street and was once



Edna Hendrix Collection

Ellis Raleigh Williams, Sr.
The Mayor of Gracetown

named Route #81---the one way in and out of the neighborhood. Fannie Williams Dixson lived in Gracetown for 25 years between 1941 and 1966. In her interview, she shared thoughtful memories of how the residents started out in shacks gradually replaced by houses. She firmly stated:

The people in Gracetown had a close bond. If one person hurt, everybody felt it. If one person had something, then everybody had something. My mother loved to cook, and she fed everybody. We looked out for each other. This carries over into my life, today. (Dixson, 2017)

According to the 1920 United States Census, Ellis and Josephine Williams, Susie and Charley Willis, William and Martha Jefferson, Roy and Lalia Wright, and Bernie and Lottie Johnson were homeowners in Gracetown (Census of the United States, 1790-1940). Mrs. Dixson's grandfather, Ellis Raleigh Williams, Sr. was lovingly called the "mayor of Gracetown." Even though he could not read or write, but because Mr. Williams was a taxpayer in Princess Anne County, he would go to the courthouse and sit until someone listened to him about the needs of the people in Gracetown (Dixson, 2017).

Gracetown children attended the William Skinner School in Beechwood between 1923 and 1953 for first through seventh grade. As a Skinner student, Mrs. Dixson commented on the quality education she received, and the hot lunches served every day. Josephine Williams, Ellis Williams' wife, was the cook for the Skinner School. "She would cook some food at home and bring it to the school. Boys in the school would have

to get firewood for the cook stove. Eventually, a small kitchen was built at the school for her to use” (Dixson, 2017).

Beechwood’s Morning Star Baptist Church on First Court Road often referred to as the “fork of the road” was where many Gracetown residents attended services. Membership in the Mason and Eastern Star lodges was valued despite the absence of a lodge hall in the community. Fortunately, Washington #139 Lodge Hall was close by in Lake Smith (Dixson, 2017).

Susie Willis and her sister, Ms. Nonie, owned a store on what is now Independence Blvd. where they sold candy, potato chips, sodas, wood, coal, etc. The store had a juke joint in the back that was opened on weekends. Across the street was another store called Pop Allen’s owned by Allen Goffigan. He sold similar items including meats and bread in addition to offering credit to the people in the community. In a back room at Pop Allen’s, you could play cards or shoot dice. The Big Five was a restaurant and hotel on Eagleton Lane in Gracetown. It was a good time place owned by “Big Dick” Williams where you could get food, drinks, and listen to music (Dixson, 2017).

In 1954, the Silhouettes Social and Savings Club was formed for African-American girls from Gracetown, Beechwood, and Burton Station. More than six decades have passed since its

inception, and Josephine Brickhouse Wright, the 2015 president and original member, candidly stated, “What happens



Courtesy of Fannie Williams Dixon

to one of us, happens to all of us.” Fannie

Silhouettes Social and Savings Club, 1957

Williams Dixon, Cornet Gregory Lynch, Shirley Keeling Pearson, and Deloris Williams Wood are other original members who are also still actively involved in the organization (Bowers, 2015). The longevity of the Silhouettes epitomizes the power of fellowship and friendship. Mrs. Dixon, filled with emotion, described the evolution of this close bond:

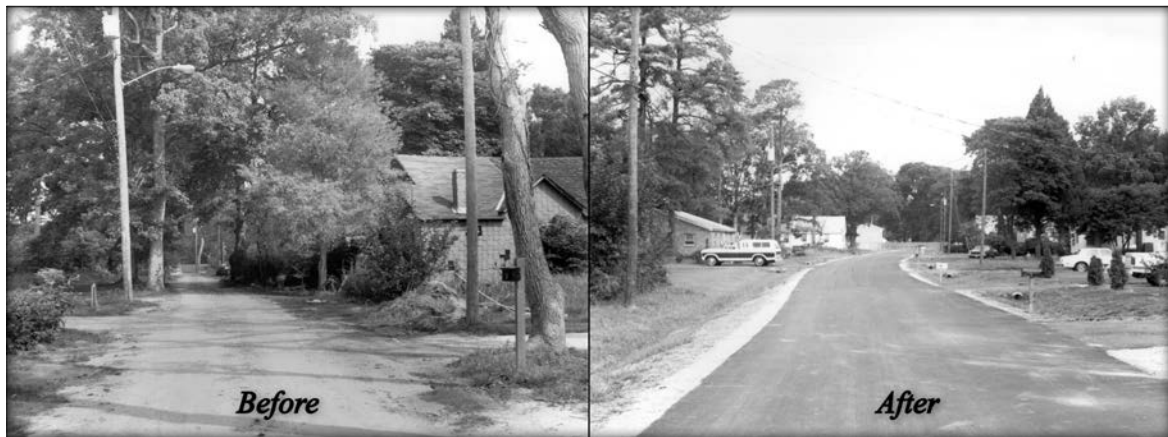


Edna Hendrix Collection

Lilly May White (*l.*)
Silhouettes Mentor

Lilly May White, my aunt, got Gracetown girls together who were 12 years old and older. She taught us how to cook a meal, sew, save money, and conduct a meeting. She took us places and talked to us about sex. We started with 20 girls, then 17, and now we are down to 11. After 63 years, we still meet at each other houses every Saturday night. (Dixson, 2017)

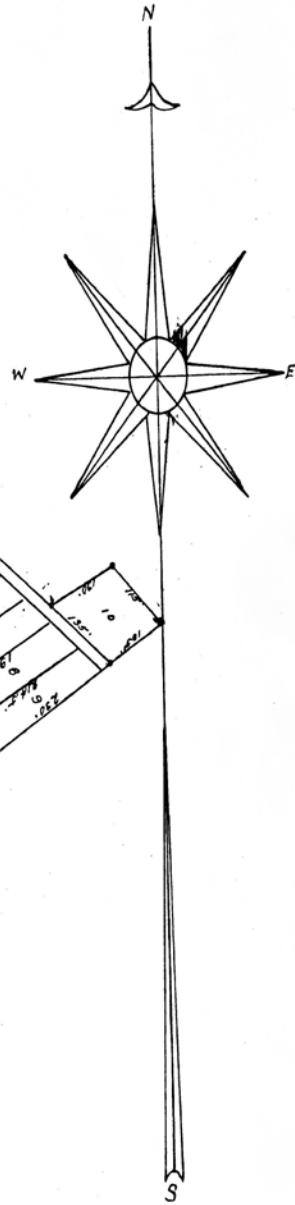
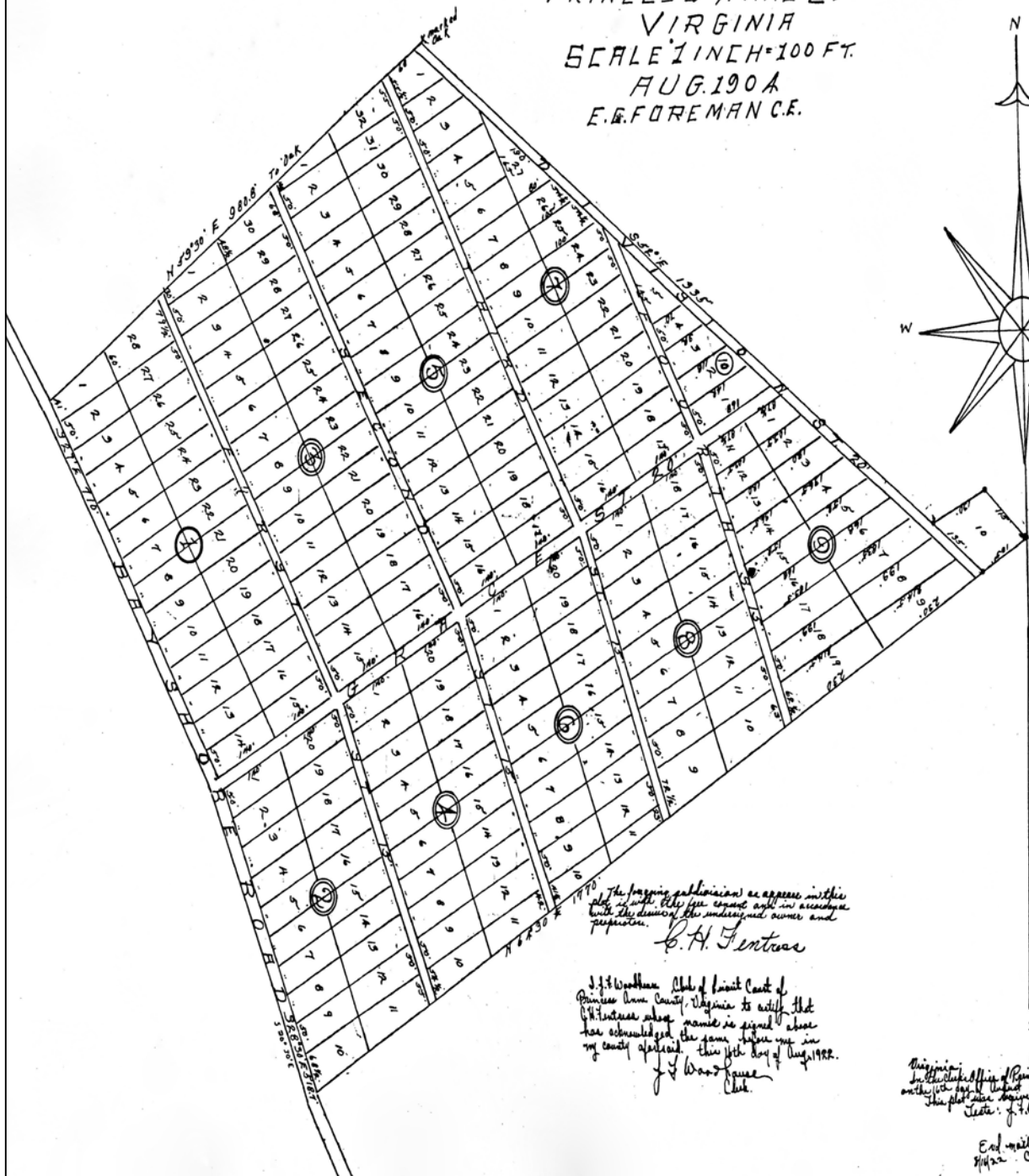
As in Beechwood, by the 1970's, Gracetown was in need of the extension of water and sewer lines, paved roads, and rehabilitation of housing. There was no mail delivery, trash pickup, or streetlights (Messina, 1996). As a targeted low-income black neighborhood, Virginia Beach invested \$2.8 million in increasing the standard of living in Gracetown. Finally, paved streets and water lines became a reality. The city “replaced roofs and windows, installed heating systems and indoor plumbing and put vinyl or aluminum siding or brick facades on homes, with the help of grants and low-interest loans from state and federal sources” (Messina, 1996). Longtime black residents of Gracetown were pleased with their community’s updated infrastructure despite the years of requesting and waiting for such internal improvements.



Courtesy of Virginia Beach Housing and Neighborhood Preservation

Gracetown
Before and after internal improvements

BAY SHORE
 PROPERTY
 OF
 C.H. FENTRESS
 PRINCESS ANNE CO.
 VIRGINIA
 SCALE 1 INCH = 100 FT.
 AUG. 1904
 E.G. FOREMAN C.E.



The foregoing subdivision as shown within this plat is with the fee interest and in accordance with the decision of the undersigned owner and executor.
C.H. Fentress

J.F. Woodhouse, Clerk of Circuit Court of Princess Anne County, Virginia, to certify that C.H. Fentress whose name is signed above has acknowledged the same before me in my county aforesaid, this 10th day of Aug. 1904.
J.F. Woodhouse
 Clerk

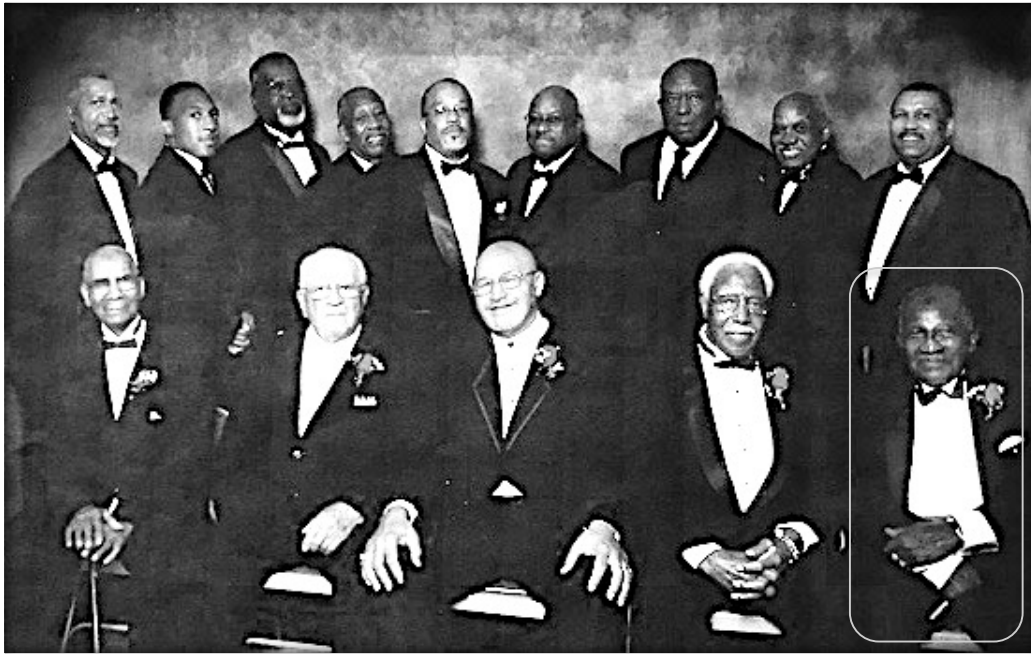
Virginia In the Clerk's Office of Princess Anne Circuit Court on the 10th day of August 1904 This plat was signed and submitted to record by the
 Title: J.F. Woodhouse by Clerk

End mailed to
 8/14/04 C.H. Fentress G.P.F.

Note. Map of Gracetown, August 1904, Map Book 6, Page 264

Great Neck

Location: Bordered on the North by Great Neck, West by a line midway between Great Neck Road and Shoveller Avenue, South by Sandee lake Subdivision and East by Mill Dam Creek.



Edna Hendrix Collection

Oceana Lodge #69

George Haynes, Jr., Great Neck resident

African-American families from all over Tidewater settled in Great Neck in the late 1800s. The land was mostly cropland, and early settlers made their living through farming (Barrow, 1996). George Haynes, Jr. was born in 1927 and lived in the community at 1548 Mill Dam Road until being drafted into the military in 1946. He was asked in an interview if he remembered family names of people who lived in Great Neck when he was growing up. Mr. Haynes confidently enumerated the following: Wright, Goffigan, Bray, Davis, Malbon, Mosley, Forbes, Haynes, Grimstead, Spence, Mason, Barnard, Baxter, and Newby. He remarked that the Goffigans, Wrights, Malbons, and Haynes were the oldest black families in Great Neck (Haynes, 2017). These families have been a part of Great Neck for generations. “They lend their neighborhood to a stability that is rare in a town where residents come and go at a rapid pace, and there are few natives” (Barrow, 1996).

The United States Census revealed the presence of John and Mary Haynes in Princess Anne County as early as 1900, and they were landowners in Great Neck by 1930

(Census of the United States, 1900, 1930). These people were Mr. Haynes' grandparents about whom he spoke during his interview.

I remember my grandparents. They lived on the same street as we did in Great Neck. One of my fond memories is about the stand-alone kitchen that they had. When I was nine or ten years old, I would help bring food from the kitchen into the house. I really enjoyed doing that. (Haynes, 2017)

The Great Neck Community School, a two-room structure, was ten to twelve blocks from Mill Dam Road. It had grades one through seven, outdoor restroom facilities,



Edna Hendrix Collection

Great Neck Community School

and the students had to take turns making a fire in the school's stove (Haynes, 2017). There was not a church or lodge hall in Great Neck. Residents worshiped and joined lodges in other parts of Princess Anne County. Mr. Haynes has been a member of First

Lynnhaven Baptist Church in Doyletown since he was baptized in 1940, and has a longtime membership in Oceana Lodge #69 next to St. Mark AME Church on Potter's Road (Haynes, 2017). The deed for the purchase of land to build this lodge hall was dated August 24, 1983, and the structure is still in use by the organization (*Deed Book 64, Page 616*). Mr. Haynes' recollection of Great Neck businesses included the Wright family store and a white-owned establishment called Baines Grocery Store (Haynes, 2017).

Great Neck is now a peaceful place far removed from the hustle and bustle of Virginia Beach. Its longtime African-American residents have maintained a semblance of the pastoral life characteristic of the community since its establishment before the turn of the 20th Century (Barrow, 1996).

Lake Smith

*Location: Bordered on the North by Northampton Boulevard;
East, South and West by Lake Lawson and Lake Smith.*



Edna Hendrix Collection

Oldest home in Lake Smith *Built in 1940's*

Lake Smith was land purchased from Charles M. Hodgman by African-Americans in the early 1900's and originally called Hodgman Estates. Several of the first black families in the community included the Brinkleys, Gordons, Lassiters, Whites, Hargrows, Gunns, Tillerys, and Johnsons. These Lake Smith residents lived in a farming culture and were all landowners.

Oral history suggested that the lakeside community was once considered a cornerstone for blacks living in Princess Anne County and Norfolk (Krauskopf, 1996). Lake Smith did not have a neighborhood church, but most worshipped at Morning Star Baptist Church in Beechwood (Venning, 2017). In 1917, the Washington #139 Ancient Free and Accepted Masons bought land in Lake Smith to build a lodge hall (*Deed Book 101, Page 232*). The children in the community attended Lake Smith School that sat between what is now called Bayside Road and Shell Road (Holloway, 2017). Between 1923 and 1953, Lake Smith's students also attended William Skinner School in Beechwood (Holloway, 1984).

Ferguson's, a white-owned store, was on the north of Northampton Boulevard. There were also two businesses owned by black residents in Lake Smith. Russell and Leithia Tillery owned Tillery's Grocery Store on Waterworks Road. It served as the neighborhood market and extended credit. In addition to groceries, Tillery's sold home-cooked meals, and was a venue for local entertainment with a jukebox and pool

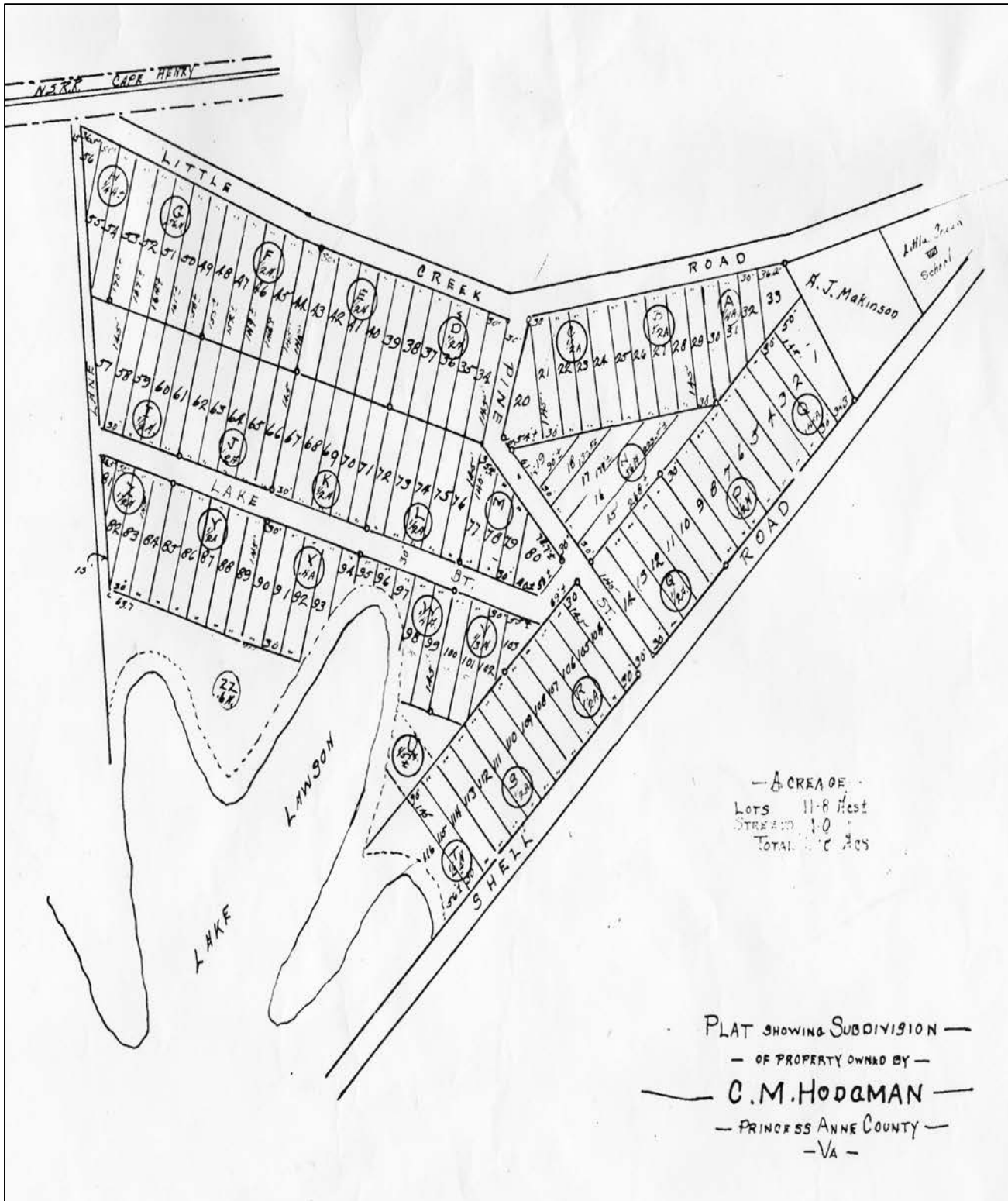
table. The other black-owned establishment was Lake Smith Confectionery owned by Willie Gordon. It was an eatery as well as a place to dance and play pool. On weekends during the summer months, local and North Carolina baseball teams played on the field next to the Lake Smith Confectionery. Willie Mays of the New York Giants came to at least one of the games (Holloway, 2017).

The late George Lassister was born in Lake Smith in 1910, and raised in a neighborhood that was close to being one extended family. He commented, “Most of us...are family connected. We don’t have any trouble with each other” (Krauskopf, 1996). According to Willie Gordon, another longtime resident, early Lake Smith amounted to 300 people on 13 acres of land who “worked on adjacent farms, often getting their meals by picking up scraps from the field” (Krauskopf, 1996). Crowding became an issue, and many residents moved to Norfolk in the 1950’s. Mr. Gordon and his family remained in spite of obvious physical drawbacks---no sewer system or running water, unpaved roads, and most residents lived in trailers or inadequate homes. As a targeted low-income black community in Virginia Beach, Lake Smith received a million dollars in grant money from the Department of Housing and Urban Development was for capital gains (Krauskopf, 1996). Lake Smith was intact, and the extended family held on to the belief that there was no place like home.



Edna Hendrix Collection

Ruth and Walter Hawkins
Lake Smith Residents



Note. Lake Smith Lots, August 2, 1912, Map Book 4, Page 282

Little Neck

Location: Bordered on the West by Little Neck Road, East by North Lynnhaven Road on the East and near King's Grant Elementary School.



Courtesy of Erma McPherson Brown

Millie and Rosetta McPherson
Little Neck leaders in business and education

William Weldon Etheridge was born on land that belonged to his grandfather, Edward Etheridge, on May 29, 1929, in Little Neck, Princess Anne County, Virginia. As an interviewee, Mr. Etheridge recollected: “there was a path in Little Neck; my grandpa lived on one side of the path and my father lived on the other side. This path became Congress Street” (Etheridge, 2017). After 87 years, he remains in the community living across the street from where he was born.

Research shows that African-Americans settled in Little Neck as early as 1871. According to the 1930 United States Census, Mr. Etheridge’s parents, Alonzo and Ethel Etheridge; James and Alice Ferebee; Millie and Rosetta McPherson; Clark and Clara Whitehurst; and John and Selma Wilson were landowners and living in Little Neck (Census of the United States, 1930). Work varied amongst the residents---farming, teaching, and crabbing as well as jobs on the railroad. Many of the community businesses were white-owned such as Jim White’s Grocery Store, Earl Smith’s Crab House, and Herb’s Restaurant. Millie McPherson and Clark Whitehurst were black business owners

in Little Neck. Mr. McPherson ran McPherson Seafood for 55 years, and Mr. Whitehurst owned an oyster bar where he sold oysters by the bushel (Etheridge, 2017).

First Lynnhaven Baptist Church, founded in 1871, was first located in Little Neck. Later the church moved to Nickerson's Corner, and then to its present site at 2744 Robert Jackson Drive in Doyletown. Little Neck residents continue to worship at First Lynnhaven and faithfully serve in various capacities in the church. There was no lodge hall in the community, but the Odd Fellows Lodge next to First Lynnhaven Baptist was near (Etheridge, 2017).

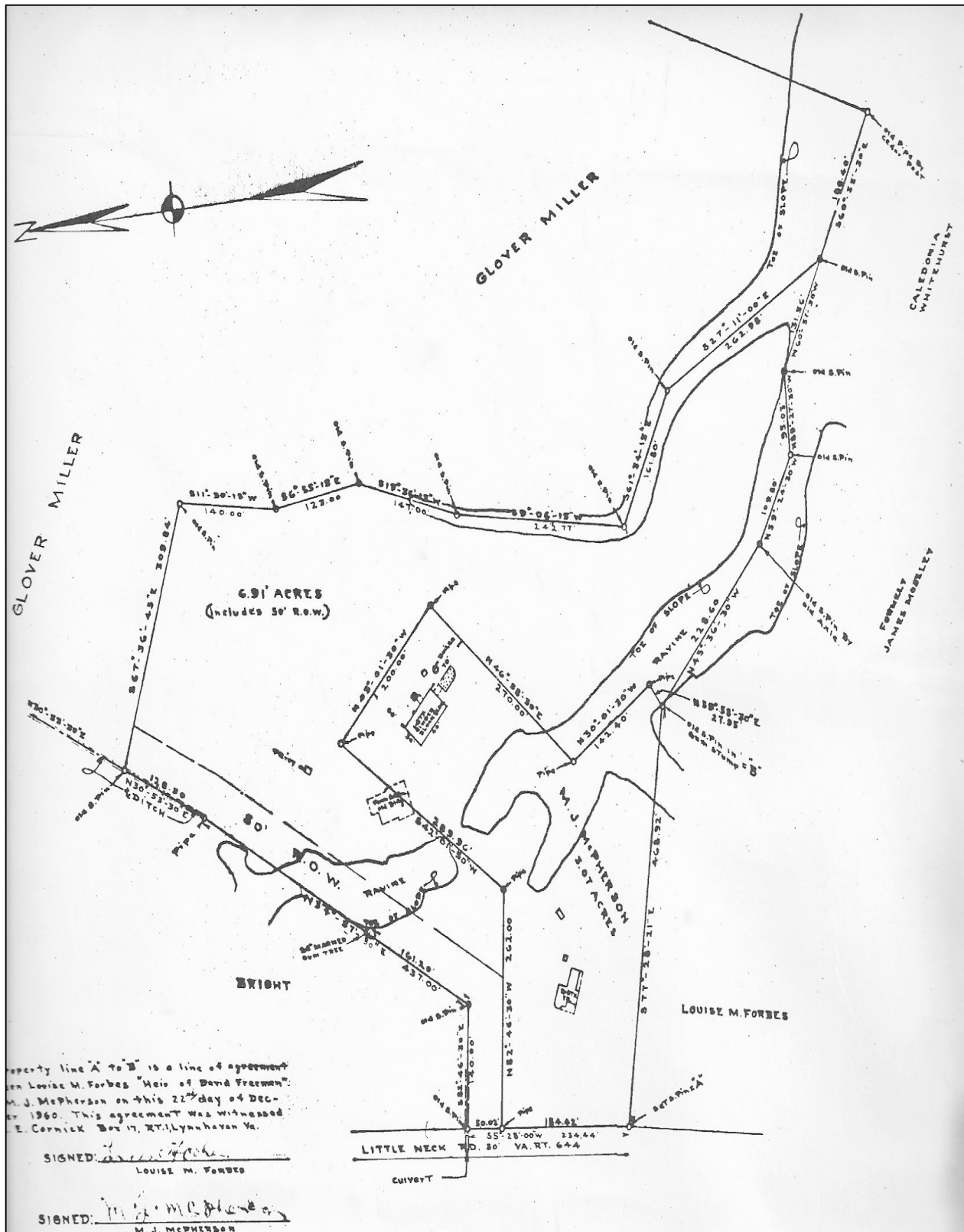
Millie McPherson purchased land near his home and had a school built for the children in Little Neck. Unfortunately, it was destroyed by fire on December 14, 1932, but soon took up residence in the Odd Fellows Lodge in Doyletown (Hawkins-Hendrix, 1998). Mr. McPherson was also a PACTS Association trustee that began in 1925. Its tenacity and support led to the opening of the first and only black high school in PAC/VB (Hawkins-Hendrix, 1998).

In its early days, due to the lack of transportation, Little Neck residents rarely visited people living in other neighborhoods. They found security in the connectedness of their community. A cherished memory that Mr. Etheridge shared about growing up in Little Neck was how “the children in the neighborhood would go from house-to-house playing until it got dark. When it got dark, I would hear my momma calling---and I'd run on home” (Etheridge, 2017). Home for William Etheridge was then and is now at 657 Congress Street in Little Neck.



Edna Hendrix Collection

Home of William Etheridge
657 Congress Street in Little Neck



Note. Map of Little Neck, December 22, 1960, Map Book 51, Page 54

L & J Gardens

Location: Located in the Bayside area off of Northampton Boulevard and Norwich Avenue near Virginia Wesleyan College and Norfolk Academy.



Edna Hendrix Collection

The Riddick Home in L & J Gardens
 Corner of Northampton Boulevard and Wesleyan Drive

In the 1950's and 1960's, L & J Gardens was one of the first communities built in PAC/VB by African-Americans for upwardly mobile black families. Doctors, lawyers, teachers, and even the city's first black city council member, John L. Perry, resided in the neighborhood of Colonial and ranch-style brick homes. Walter L. "Crow" Riddick, an African-American developer and mortician, named the community for his parents, Lizzie and John Riddick of Norfolk, Virginia (Fernandes, 2010). In the 1960's, an iron chain hung across Gretna Road and separated L & J Gardens from Diamond Lake Estates, the adjoining white neighborhood. The chain eventually was removed, and the community offered a pleasing living experience for African-American professionals (Fernandes, 2010).

In an interview, Jackie H. Bowe, a resident of L & J Gardens since 1958, shared the following:

There is a house on the corner of Northampton Boulevard and Virginia Wesleyan Drive owned by the Riddick family. Mr. Walter Riddick had the ability to attract middle class blacks to L & J Gardens (e.g., teachers, postal workers, shipyard workers, lawyers, pharmacists, etc.) who were striving to better themselves and their conditions. He was a stylish dresser who used a cigarette holder and his wife, Lillie, was a member of Delta Sigma Theta Sorority, Inc. He had a passion for "buggy style" horseracing. Mr. Riddick had a barn and horses on his property

and raced on the Eastern Shore and the lower parts of Maryland. The Riddicks were socialites in the black community. (Bowe, 2017)

Mr. Riddick and his sister, Lillian, were investors when the L & J Gardens property was purchased. The investors invited blacks, in particular, to purchase land in the neighborhood at \$5000.00 per lot to build homes. They sought the expertise of builder, Herolin Deloatch, known for his artistry and skill in design and construction. Mr. Deloatch was responsible for the design of the all-brick homes in L & J Gardens. Initially, there were two styles of ranches and one split-level style in the community ranging from \$19,000.00 to \$25,000.00. House payments were extremely low at about \$55.00 per month (Bowe, 2017). By 1958, there were approximately 30 black families living in the L & J Gardens community on three streets that eventually expanded to six: Tajo Avenue, Mayfield Boulevard, Fairlawn Avenue, Norwich Avenue, Northampton Boulevard, and Virginia Wesleyan Drive that was once a two-lane highway called Burma Road (Bowe, 2017).

According to Mr. Bowe, there were only homeowners, no renters, in L & J Gardens, and at one point it was 99.9% black. In the early years of the community, Robert Hagen, Sr., a postal worker, was president of the civic league. His son, Robert Hagen, Jr., a judge, still resides in L & J Gardens. Hugo Madison and Victor Ashe, civil rights lawyers during 1960's, lived in the community. Others who resided in L & J Gardens included: Waverly Winfield Jones and Timothy Nelson, pharmacists; Kenneth Gilbert, Sr., owner of a dental repair service; Kenneth Gilbert, Jr., successful in the New York stock market and in advertisement; Charles Curl, Jr., a Harvard graduate who became a successful lawyer in Boston and London; Ray Bloomer, worked for the Federal Bureau of Investigation for over 25 years; and Bruce Bloomer, a lawyer in Charlotte, NC (Bowe, 2017).

Initially, the children in L & J Gardens attended Princess Anne County Training School, grades one through 12. Miss Hattie Goodman, a L & J resident, was the first teacher to provide secondary education for African-American students in Princess Anne County (Hawkins-Hendrix, 1998). As the Virginia Beach City Public Schools expanded, elementary schools for blacks were opened and the training school became Union Kempsville High School. Mr. Bowe commented on the animosities between students from L & J Gardens and other black communities in PAC/VB:

At that time, it seemed to be a case that some of the students tended to believe that we (L & J Gardens kids) thought we were better than they were, and it took a while to break that ill-will. When we started playing on teams, going to some of the black churches in the community, and really mingling with them they realized that we were minority people just like everybody else trying to make our own way. Things got so much better. (Bowe, 2017)



Edna Hendrix Collection

L & J Gardens Home

There was no church in L & J Gardens. Most of the neighborhood was from Norfolk and attended churches in Norfolk. Within in the last few years, some have joined Ebenezer Baptist Church, a historic black church near L & J Gardens, as well as other

churches in Virginia Beach (Bowe, 2017). There was not a lodge hall in the community, but some residents were members of the Arabia Masonic Temple #12 in Portsmouth. The neighborhood has had a consistent and strong affiliation with various black Greek fraternities and sororities (e.g., Alphas, Kappas, Omegas, AKAs, Deltas, etc.) (Bowe, 2017). The assertive opposition to the operation of businesses in L & J Gardens has been steadfast. Mr. Bowe recalled Frank Newsome wanting to convert his garage to a barbershop and being firmly dissuaded by his L & J neighbors (Bowe, 2017).

Mr. Bowe openly spoke about his family. His father, Mountain Bowe, Jr., was a graduate of St. Paul's College and the owner of a cleaning and pressing business in South Norfolk. His birth mother, Hortense Chapel Bowe, died in child birth when he was six years old. She earned a degree in Childhood Education from St. Paul's College. His stepmother, Regina L. Jackson Bowe, a Hampton Institute alumnus, was a Physical Education major with a minor in English. She taught at Jacox Junior High School and Booker T. Washington High School in Norfolk. His stepmother emphasized the importance of education and proper grammar (Bowe, 2017). Mr. Bowe has a brother, Kenneth, a bail bondsman in Suffolk. His sister, Hortense Spencer, lives in Washington DC and is retired from the telephone company after more than 30 years where she was

personnel director. During the interview, Mr. Bowe disclosed an interesting story about his family heritage:

My father had an unusual name, Mountain. When I was a kid growing up I really didn't want to tell too many people that my father's name was Mountain because they would automatically break out in laughter. But, when I got older and learned of some of my family history, I found out that we had some Indian background or ancestry, if you will. I had a deceased cousin who told us how we were related to the Perquimans Indians right off the eastern shore of North Carolina near the Elizabeth City area and so forth. I remember as a child looking at a woman working in the fields with high cheek bones. I was told that that was my great-great grandmother. My father also had an uncle name Hill. So, as legend goes with some Indian ancestry---when a mother has had a child, the father would come out of the teepee---whatever he saw first would be the name of the child whether it was a dog, horse, or whatever. That's one of the old legends I've heard. Apparently, it had some truth to it. When you look at some of the old Indian names like Running Dog and Little Water. It kind of makes some sense as to the reasoning. (Bowe, 2017)

Socializing and entertainment were a huge part of the L & J Gardens community, and Mr. Bowe reminisced about various activities in L & J while growing up:

I can remember Halloween—we'd take grocery bags and go around the neighborhood. Sometimes we could fill up two grocery bags with Halloween treats. People were giving away apples and oranges, bags of popcorn. If they knew you might get another handful in your basket.

L & J was a neighborhood that had a whole lot of socialites. There was a lot of involvement in church organizations and social organizations. If anybody had a party, then anybody could come that was in the neighborhood unless it was an adult event and kids really couldn't be present. We had a lot of neighborhood barbeques and picnics. We had a bicycle club which my mother was in charge of. She would teach bicycle safety, knowing what side of the street to ride on, and those kinds of things. The fathers and kids got together and played softball games. We had some families who had their own swimming pools at that time, so that made it convenient for a lot of the kids.

During that time, we had a lot of parties in garages. Just pull up the door, all the kids had somewhere to go and something to do on a regular basis. L & J at that time was like a closed street area—wasn't a lot of traffic going through. Kids could ride bikes and skate through there freely almost any time. It was understood that most kids had to be in the house by seven-thirty or eight. Seemed like it was a neighborhood thing. You supposed to be in there getting your books—playtime was over.

It was a fun place to grow up and the neighbor has proven itself in the sense of the accomplishments of their kids—they have done so well. (Bowe, 2017)

In sharing a memory of living in L & J Gardens, Mr. Bowe paid tribute to the late Celestyn Diggs Porter, a longtime L & J resident:

Mrs. Porter was an icon in the neighborhood. I loved that lady dearly. She was a lot to a lot of different people in a lot of different ways. First of all, she was a social butterfly and loved to have backyard parties. She had a swimming pool in her backyard. She married a former coach from Norfolk State and also Booker T., Mr. Leroy Porter.

Mrs. Porter was a teacher at Booker T. Washington High School for over 45 years. Her kids would come back and see her all the time. She loved to tell you about her students going to Harvard and Yale and the University of Pennsylvania. She bragged about her students going to Hampton Institute. She worked for scholarships for minority kids. We have a school near L & J, now, the academy—I can't think of the name right now. She got involved with that committee and started raising funds to get kids to go to that academy and graduate. They could go to any school in the country when they finished Norfolk Academy—that's what it is. She established scholarships and funds; and she'd write a check in a minute to help a kid.

Mrs. Porter went to Cuba and claimed that she babysat Fidel Castro's children. She said she had no problems in Cuba and was always treated properly. She was a country girl from Gloucester and a Hampton graduate. Mrs. Porter would tell you what was on her mind—whether she spoke to you in an intellectual way or a cuss word flew your way—if she thought you deserved it, you would receive it. (Bowe, 2017)

Mr. Bowe highlighted John Richard Logan Perry, another L & J resident, who was a science teacher at Booker T. Washington High School and Union Kempsville High School. In 1986, he was the first black elected to the Virginia Beach City Council. As a Union Kempsville teacher, Mr. Perry hand-picked students that he thought were achievers. “Charles Curl was one at the time. Gregory Kiah was another one, Claude Ames, and Kenneth Gilbert. Out of this group, every last one of them went to college” (Bowe, 2017).

Mr. Perry was a strong advocate of college education for minorities. As a St. Augustine’s College alumnus, he would pick up the phone and say, “I’ve got two students coming your way and they don’t have any money—get a bed out for them.” Several Union Kempsville graduates attended St.



Edna Hendrix Collection

John Perry (r.)
L & J Gardens neighborhood

Augustine’s—Margie Wilson Coefield, Barbara Williams, Deborah and Lavern Peoples as well as William Johnson. Mr. Perry opened the door for them to get into that school (Bowe, 2017). As a councilman, he actively supported the Burton Station community. He advised its black residents to hold on to their land and wait before selling to commercial developers. Mr. Perry assured them that their property would become more valuable (Bowe, 2017).

Change is impacting L & J Gardens. Virginia Wesleyan has become a university, and is preparing to build 258 units of condos on an 18-acre piece of land behind Mr. Bowe’s home. On the Northampton Boulevard end of L & J Gardens, commercial land developers are pushing the homeowners to sell and a Taco Bell has opened. “It seems to be the history of a lot of minority communities where developers come in and overnight they’re taking over your neighborhood. Sign of the times, I guess” (Bowe, 2017).

New Light

Location: Bordered on the West by the Christian Broadcasting Network and Regent University, on the East by Indian River Road, and surrounded by the Homestead, Whitehurst, and Lake James neighborhoods.



Courtesy of Otealia Kimble Jennings

George Kimble, Sr. and Alcora Freeman Kimble
Early landowners in New Light

Former slaves coming from the Princess Anne County Freedmen's Bureau government farms acquired paying jobs that allowed them to save money. Black families from the farms bought land in New Light or "Colored Ghent," as it was then referred, in the 1880's (Colvin, 2014). They primarily used the land for farming and raised cucumbers, corn, beans, tomatoes, greens, rabbits, turkeys, chickens, ducks, and hogs. If the families had crops left over from feeding their families or feed left over from the livestock, they would trade or sell these products (Smith & Hubbard, 1997). There were some in the community who worked as farm laborers on the Etheridge, Hudgins, Dey, Hill, and Whitehurst farms in Princess Anne County (Jennings, 2017).

Norman Jerome Fuller, Jr. was born in New Light and lived there from 1939 to 1963. In an interview, he stated that the earliest residents of the community included the Fullers, McCoys, Smiths, Riddicks, Freemans, Russells, Ashbys, Armstrongs, Perkins, Schutchings, Gilchrists, HARRISES, Fentresses, Ives, and Jennings. All of these families could date their entry into New Light when it was founded, and they were all landowners. (Fuller, 2017)

Otealia Kimble Jennings, 86, was also interviewed as a lifelong resident of New Light. She included the Kimbles, Mosleys, Eures, Jeffries, and Neals as early residents and landowners in New Light (Jennings, 2017).

Mr. Fuller lived on RTD #222, a dirt road that was eventually paved and renamed Thompkins Lane. According to the 1930 United States Census, his grandfather, Northern Fuller was born in 1886 and married Annie E. Fuller in 1912. His father, Norman Jerome Fuller, Sr. (born in 1914) was the oldest of eight children (Census of the



Courtesy of Norman J. Fuller, Jr.

Rev. Norman Jerome Fuller, Sr. and Susie Davis Fuller
Early landowners in New Light

United States, 1930). Northern and Norman, Sr. were both born in New Light (Fuller, 2017). Mr. Fuller's mother, Susie Davis Fuller, grew up in the Stumpy Lake black community of PAC/VB. She was the daughter of James Davis, a Stumpy Lake landowner and one of the PACTS Association trustees (Fuller, 2017). His father was a pipefitter for VEPCO as well as an African Methodist Episcopal minister, and his mother was a domestic worker (Fuller, 2017). Alean Lewis, Velma Foster, Thomasine Jones (deceased), Maurice Fuller, and Wilbur Fuller are Mr. Fuller's siblings. With the exception of Wilbur, they all reside in the Hampton Roads area (Fuller, 2017).

Mrs. Jennings was born in New Light in 1931. Her father was George Kimble (1911-1980) and her mother was Alcora Freeman Kimble (1913-1970). Her father was a farmer and worked at the Air Naval Station, and her mother was a cafeteria worker at Bettie F. Williams Elementary School (Jennings, 2017). Her paternal grandparents, Samuel Kimble, Jr. and Roxie Brown Kimble were Queen City residents. Her maternal grandparents, Rev. Willie Freeman and Gertrude (Annie) Cooper Freeman (1890-1976) lived in New Light. Mrs. Jennings' siblings include: Melvin Kimble, Curtis Kimble, and George Kimble, Jr., Cecelia Flora, Etheleen Ferguson, Ann McDonald, Olivia Jennings, and Taritha Cason (Jennings, 2017).

Indian River Road was the main “drag” in New Light, and where the residential mailboxes were located for mail pickup. By the 1920’s, there were 51 people living in the thriving community; and by the 1940’s, the population had doubled (Fuller, 2017). Rev. Clarence Russell and Rev. Marion Thompkins were leaders in New Light. They regularly attended city council meetings and advocated improvements for the community such as getting roads paved, eliminating outhouses, and the installation of street signs (Fuller, 2017). Mr. Harris Jennings, husband of Mrs. Jennings, was also a vital force in New Light redevelopment. He communicated with the Postmaster General in Washington DC and, singlehandedly, secured house-to-house mail delivery for New Light residents instead of the mailboxes on Indian River Road (Jennings, 2017).



Edna Hendrix Collection

New Light School

In the center of the community was New Light School, a wooden three-room structure that was opened to educate African-American students. In 1924, Mary Gregory taught grades one through seven at the school at a salary of \$45.00 a month (*Annual Report of the*

Superintendent of Public Instruction of the Commonwealth of Virginia, School Year 1923-1924). Mr. Fuller attended New Light School and believed his teachers wanted to expose him and his classmates to the outside world. They cultivated a positive awareness about being a person of color and explained how the issue of race could place obstacles in the path of academic and social growth (Fuller, 2017).

The largest gathering in the neighborhood was at the church. In 1893, A. S. Newton willed land for a church to New Light Baptist Church. The first edifice was erected in 1896 under the leadership of Rev. Jacob Barnes who was pastor for 15 years (Hawkins-Hendrix, 1998). Many of the New Light residents were members of the church and regularly attended Sunday services. Mrs. Jennings recalled the presence of white women on the church grounds, from time to time, selling their used clothing (Jennings, 2017). Rev. Daniel Williams baptized Mr. Fuller at New Light Baptist in 1947 when he

was seven years old (Fuller, 2017). Mr. Jennings served on a variety of boards and auxiliaries at the church, and took tremendous pride in his name being engraved on the New Light Baptist cornerstone (Jennings, 2017). Elder Marvin Andrew was the pastor at Antioch Church of God in Christ, another place of worship in New Light; and Rev. Willie Freeman, Mrs. Jennings' maternal grandfather, was assistant pastor. Rev. Freeman was also a member of the New Light Masonic Lodge (Rev. Freeman was Assistant Church Pastor, 1959).



Courtesy of Otealia Kimble Jennings

Freeman's Store
Church Street in New Light, 1960's

Black-owned businesses in New Light were common. There were four "mom & pop" stores owned by Ms. Beulah McCoy, Mrs. Ella May Freeman, Mr. & Mrs. Johnnie McCoy, and Mrs. Gertrude Freeman. Multiple entertainment operations were on Ghent Lane (now Church Street) such as Byrd's Inn, Duke's Blue Room, and Penny's. Beginning in the 1960's, Rev. Marion

Thompkins, along with Mr. Harris Jennings who served as secretary, operated New Light Enterprises and sold fuel oil all over Virginia Beach. It was successful and remained open for more than 40 years (Fuller, 2017 & Jennings, 2017).

In reference to entertainment in New Light, Mrs. Jennings' spoke candidly about the suitability of certain establishments in the community. As she was growing up, her parents instructed her not to patronize Duke's Blue Room, Wilson Restaurant, or Sunset Inn. She, then, shared an interesting account and elaborated on the value of the neighborhood recreation field and a shop owned by she and her husband that catered to young people in New Light (Jennings, 2017).

According to Mrs. Jennings:

The New Light Recreation Field was where baseball and football were practiced and



Courtesy of Otealia Kimble Jennings

Harris and Otealia Jennings
New Light residents

played. Basketball and tennis courts and public restrooms were later added. After the field lights were turned off, the young people would come to Harris Jennings' Shop for a late snack. In the beginning ice cream, candy, snack, and flavored snowballs were sold during the summers in a small stand built on the property of Harris and Otealia Jennings. An operational permit was secured from the city of Virginia Beach (formerly Princess Anne County) by Harris and Otealia Jennings around 1964, to open a safe place for young people of New Light community to gather and socialize. The young people seemed to enjoy a place where they could purchase hot dogs, hamburgers, BLT sandwiches, ham sandwiches, potato chips,



Courtesy of Bertha Smith Ferebee

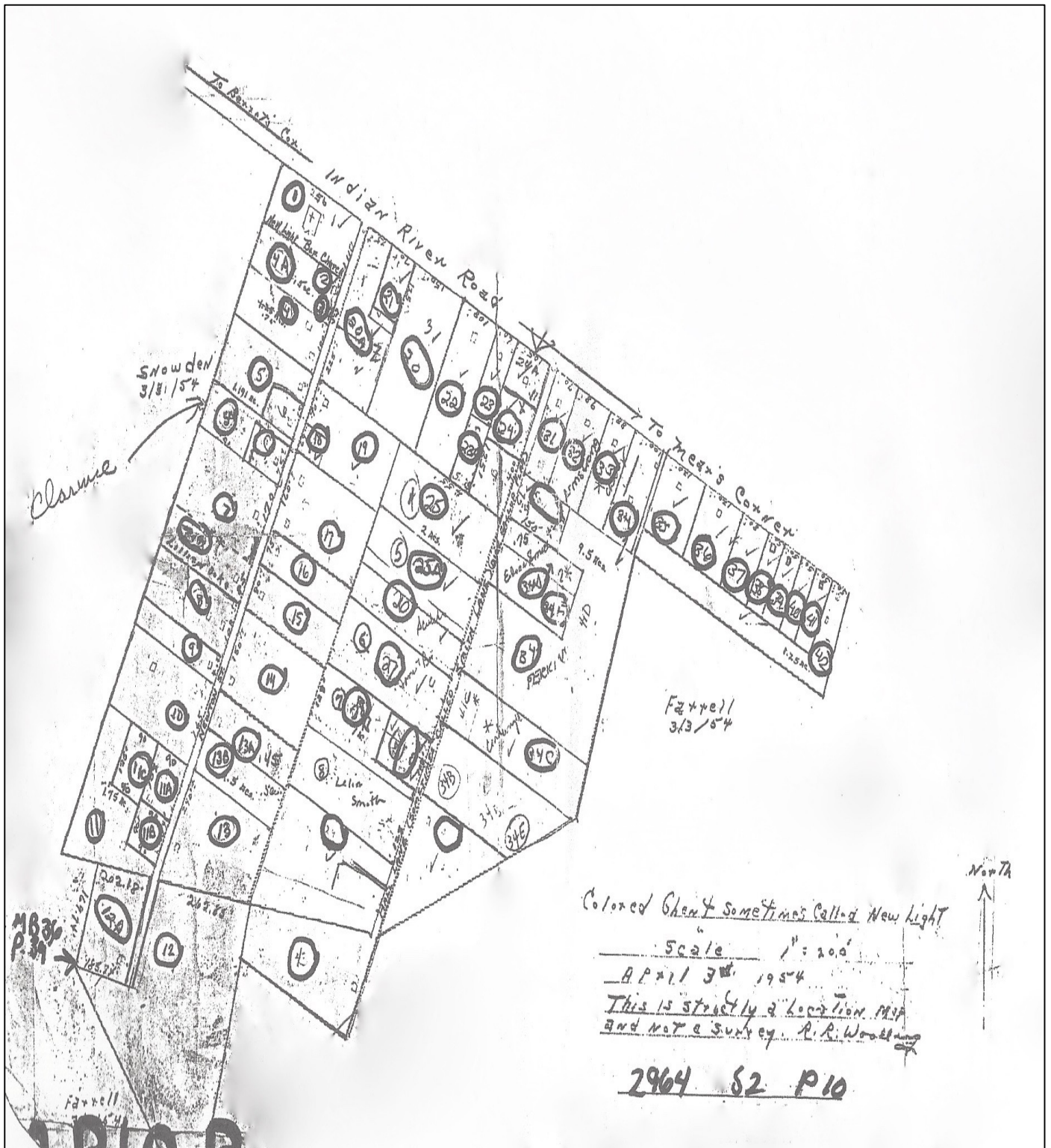
James and Viola Smith
Early landowners in New Light

soda pop, pickles, candy, and cookies. The shop was opened six days a week. Sometime one or two young people were hired to work there. A jukebox was later added. Back in the day, the young people were saddened when the safe place they enjoyed so much was closed. (Jennings, 2017)

The shop was remodeled to include “two bedrooms, closets, two bathrooms, a kitchen, living room area, pantry, and a laundry room.” It was rented as a home to many families over the years. In 2009, the remodeled structure was demolished, and Mrs. Jennings' daughter, Lucynthia J. Rawls, built her home on the property (Jennings, 2017).

Mrs. Jennings and Mr. Fuller are both descendants of the early settlers in Colored Ghent. Her love of New Light has kept Mrs. Jennings in the community for 86 years. Despite Mr. Fuller's absence of more than 50 years, his roots are firmly planted in his childhood neighborhood. He conveyed the following thoughtful remembrance of his residency in New Light:

Family gatherings were very important especially at Thanksgiving and Christmas. We looked forward to getting together. There was a lot of food, and we had a lot of fun. I think family gatherings were very important to everybody in New Light. (Fuller, 2017)



Note. Map of Colored Ghent/New Light, April 3, 1954, Map Book 36, Page 39

Newsome Farm

Location: Bordered on the North and east by Lynnbroke Landing subdivision, west by Lake Edwards North.

Newsome Farm was founded on October 20, 1869, when five former slaves--- Lemuel Stone, Jeremiah Hines, Eli Cornelius, Berry Cornick and Abraham Woodhouse “purchased from Lewis Webb and his wife a certain tract of parcel land in the said County of Princess Anne known as “Newsum or Foremans” tract containing 220 acres more or less” (*Deed Book 59, Page 50*).

On July 14, 1879, Jeremiah Hines and wife, conveyed all their interest in the said tract or parcel of land called “Newsum or Foremans” to the said Lemuel Stone, Eli Cornelius, Berry Cornick and Daniel Smith. Abraham Woodhouse left a will by which he devised his interest in the land to his son-in-law, Daniel Smith. By 1887, both Lemuel Stone and Eli Cornelius were deceased. Berry Cornick was the sole surviving trustee under the deed of Webb and his wife, and E. E. Burroughs was employed to survey and

lay out the Newsome Farm property into lots (*Deed Book 59, Page 50*).

Newsome Farm grew into a settlement of 70 homes. It was underdeveloped and one of the targeted low-income black communities ignored during the unprecedented building boom of Virginia Beach in the 1960’s. The neighborhood was missing basic amenities like sidewalks and street lights. After heavy rains, water would stand knee-deep on dirt roads and trash



Courtesy of Virginia Beach Housing and Neighborhood Preservation

Newsome Farms, 1975
*Targeted black community
before renovations and improvements*

collection was sporadic. The late Sadye Shaw, a longtime resident, had her home built in Newsome Farm in 1963 on Daniel Smith Road. She was so determined to get the needed internal improvements for her community she invited Thomas Muehlenbeck, Virginia Beach’s city manager in the 1980’s, to see firsthand the lack of the availability of city services. The invitation started a process that culminated in new streets, lights, better drainage, and other improvements for Newsome Farm (Dunn, 1997).

Queen City

Location: Bordered by the North by Townsend, west by Chesapeake city limits, South by Providence Road and Military Highway.

In 1904, John Wise sectioned off part of his farm and sold lots to many African-Americans. Some of the first families of Queen City like the Bensons, the Fullers, the Russells, the Butts, the Kimbles, and the Carringtons have descendants living in the community, today. In an interview with Roxanne Stevenson, who grew up in the Queen City, she shared a story passed down in her family as to how the neighborhood acquired its name. According to her story, so many beautiful women lived in the area, residents simply began calling it Queen City (Stevenson, 2017).



Courtesy of Otealia Kimble Jennings

Samuel and Roxie Kimble
Early Queen City residents

During the early 1900's many African-American families from Queen City worked as tenant farmers on white-owned farms, located off of Shell Road which extended from the Norfolk County Line, past Providence to Thompson's Corner, all the way to Kempsville. (Committee on History & Records, Oaklette United Methodist Church, 2003). Shell Road got its name "because it was paved with leftover oyster shells from the then abundant oyster houses that lined the Eastern Branch of the Elizabeth River" (Ross, 2010). In 1925, the Norfolk Ford Plant opened on the Elizabeth River and provided employment for some in Queen City (Stevenson, 2017).

Alison Phillips, a white resident of the Indian River area of Princess Anne County who moved to the area at in 1909 as a boy, recalled the following about Queen City:

I traveled the path to Queen City many times. Most of Queen City residents would help us harvest our crops and work the fields, and I knew them well. There was a little country store in the middle of congregation of houses that were bounded by woods and march. The store was run by Walter Carrington's family and it provided a place for public gatherings. (Phillips, 1910-1935)

Originally, Queen City was located in Norfolk County, and Providence Road School provided an elementary education for its children. After an expansion, it was included in Princess Anne County, and the school was named Queen City School (Stevenson, 2017). Eventually, Queen City was uniquely situated within the municipal boundaries of Virginia Beach and Chesapeake. This brought on a dispute between the



Courtesy of Virginia Beach Housing and Neighborhood Preservation

Unpaved street in Queen City

two cities that stymied redevelopment, and prolonged the time Queen City, one of the targeted Virginia Beach low-income black neighborhoods, remained without paved streets, water, and sewers (Queen City residents remain without services, 1986).

The Greater St. Andrews African Methodist Episcopal Church was organized in May 1919; and by November; the church trustees had purchased land to build a church (*Deed Book 108, Page 29*). The church was in the center of Queen City and hosted picnics and block parties for those living in the neighborhood (Stevenson, 2017).

Mr. Herman Carrington's Cleaners and Tailoring and Mr. Lamont Carrington's Community Store were black-owned businesses in Queen City. There was no lodge hall, but some of the older residents joined a lodge in Berkeley (Stevenson, 2017). When asked about her memories of living in Queen City, Ms. Stevenson replied:

I remember fishermen coming down the street selling their daily catch. Families didn't have to put locks on their doors. The community was full of fruit trees and grape vines. It was like a large family unit---everyone sharing and helping.

(Stevenson, 2017)

Reedtown

Location: Adjacent to Thoroughgood Town House Development and the McDonald Nursery and also the Wishart Cove Community off of Wishart Road.

Reedtown, envisioned as a place where blacks could own land and live safely, became a reality when Joseph Reed, an African-American farmer, purchased a tract of land known as the George Smith Farm in 1902 (*Deed Book 72, Page 149*). Many of the residents of Reedtown were farm laborers or fishermen. Some of the founding family names in the community were McCoy, Askew, Wilson, Smith, Blackwell, Mason, Land, Sneed, Cornick, Hawkins, Petty and Baxter. The neighborhood store was the Miller Store with Frank Miller of Kempsville as proprietor. It was white-owned and located where the Haygood Shopping Center now stands (Hawkins, 2015). Joseph Land, a retired longshoreman, who grew up in Reedtown, recalled that it was a “small, close family community of farm laborers, who worked on the Hudgins, Oliver, and Shelton Farms” (Land, 2017).

There was no church or lodge hall in Reedtown. Many of the residents worshiped at Morning Star Baptist Church in Beechwood (Venning, 2017). According to Charles Hawkins, a longtime resident of the community, black children learned their lessons in a small log cabin with a dirt floor, one teacher, and lots of children. There was a morning class and a noon class because many of the older children worked in the fields with their parents (Hawkins, 2015). Students also attended the William Skinner School in Beechwood between 1923 and 1953 (Holloway, 1984).

For decades life in Reedtown was simple. Although residential and commercial real estate surrounding the enclave developed at an alarming rate, the neighborhood still retained a flavor of its own. Margaret Baxter, 66, remembered those days with a wistful smile.

Residents had to make do with



Courtesy of Virginia Beach Housing and Neighborhood Preservation

Reedtown, 1975

Targeted black community before renovations and improvements

outhouses, well water and dirt roads but Baxter said there were few complaints.

(Starr, 1996)

In 1975, the city of Virginia Beach decided to provide essential services to several targeted black neighborhoods, including Reedtown. The city paved roads, extended water and sewer lines, and rehabilitated housing. Improvements to the community raised taxes and opened the door to fresh development. The area transformed into a neighborhood of white and Filipino residents living in two-story homes, and blacks became the minority. Sherry Edwards, a lifelong African-American resident of Reedtown, felt like an outsider. She was disappointed about the new housing not being more affordable and interpreted the new residents' lack of interest in their civic league as the loss of Reedtown integrity as she knew it (Starr, 1996).



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Eddie Land and Family
Reedtown Residents

Additional Past and Present

African-American Communities in Princess Anne County/Virginia Beach

Atlantic Park

Gum Swamp

Blackwater

Broad Creek

Browntown

Centerville

Chinese Corner

Creeds

Drewry's Branch

Jamestown

Mapleton

Nimmo's

Oceana

Pleasant Grove

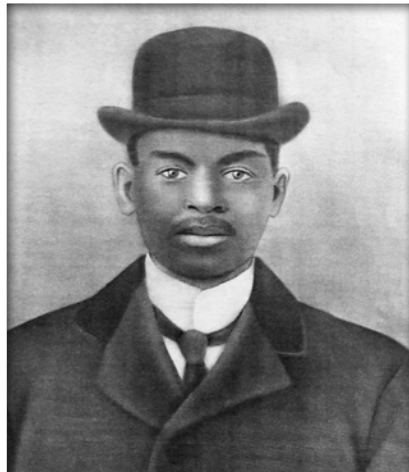
Pleasant Ridge

Pungo

Seatack

Ship's Corner

Stumpy Lake



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Enoch Morgan

Founder of Mt. Olive Church in Seatack

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Notes

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PRINCESS ANNE COUNTY/VIRGINIA BEACH

Historically African-American Communities

