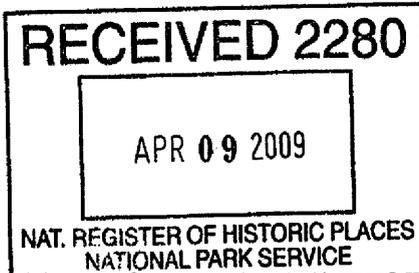


United States Department of the Interior
National Park Service

335



**NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Woodlawn Quaker Meetinghouse
other names/site number Woodlawn Friends Meeting House/ DHR # 029-0172

2. Location

street & number 8990 Woodlawn Road not for publication N/A
city or town Fort Belvoir vicinity _____
state Virginia code VA county Fairfax code 059 zip code 22060

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this X nomination _____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets _____ does not meet the National Register Criteria. I recommend that this property be considered significant _____ nationally _____ statewide X locally. (See continuation sheet for additional comments.)

[Signature] _____ Date 4/3/09
Signature of certifying official
Virginia Department of Historic Resources
State or Federal Agency or Tribal government

In my opinion, the property _____ meets _____ does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of commenting official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:
 entered in the National Register
____ See continuation sheet.
 determined eligible for the National Register
____ See continuation sheet.
 determined not eligible for the National Register
 removed from the National Register
 other (explain): _____

for _____
Signature of the Keeper Edson B. Beall

Date of Action 5.21.09

5. Classification

Ownership of Property (Check as many boxes as apply)

Category of Property (Check only one box)

- X private
public-local
public-State
public-Federal

- X building(s)
district
site
structure
object

Number of Resources within Property

Table with 2 columns: Contributing, Noncontributing. Rows: buildings (1, 1), sites (1, 1), structures (0, 0), objects (0, 0), Total (2, 2).

Number of contributing resources previously listed in the National Register 0

Name of related multiple property listing (Enter "N/A" if property is not part of a multiple property listing.) N/A

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: Religion Sub: Religious facility

Current Functions (Enter categories from instructions)

Cat: RELIGION Sub: Religious facility

7. Description

Architectural Classification (Enter categories from instructions)

OTHER: Quaker Plain Style

Materials (Enter categories from instructions)

foundation BRICK
roof ASPHALT: Shingles
walls WOOD: Weatherboard
other

Narrative Description (Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

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

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

Criteria Considerations (Mark "X" in all the boxes that apply.)

- X A owned by a religious institution or used for religious purposes.
B removed from its original location.
C a birthplace or a grave.
D a cemetery.
E a reconstructed building, object, or structure.
F a commemorative property.
G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

- ARCHITECTURE
RELIGION
SOCIAL HISTORY

Period of Significance 1851-1869

Significant Dates 1851-1853, 1861-1865, 1869

Significant Person (Complete if Criterion B is marked above) N/A

Cultural Affiliation N/A

Architect/Builder Alexandria Monthly Meeting, Fairfax Quarter

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS)

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

Primary Location of Additional Data

- X State Historic Preservation Office
Other State agency
Federal agency
Local government
University
Other

Name of repository: Virginia Department of Historic Resources, Richmond, Virginia.

10. Geographical Data

Acreage of Property 2.4

UTM References (Place additional UTM references on a continuation sheet)

Table with 12 columns: Zone, Easting, Northing. Row 1: 1, 18, 313686E, 4287000N. Row 2: 2, 3, 4.

See continuation sheet.

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet.)

Boundary Justification (Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Martha Claire Catlin, Historian
organization (none) date 12/12/08
street & number 8324 Mount Vernon Hwy telephone 703-799-1652
city or town Alexandria state VA zip code 22309

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps A USGS map (7.5 or 15 minute series) indicating the property's location.
A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Alexandria Monthly Meeting of the Religious Society of Friends at Woodlawn, Inc.
street & number 8990 Woodlawn Road telephone 703-781-9185
city or town Fort Belvoir state VA zip code 22060

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.). A federal agency may not conduct or sponsor, and a person is not required to respond to a collection of information unless it displays a valid OMB control number.

Estimated Burden Statement: Public reporting burden for this form is estimated to average 36 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the National Register of Historic Places, National Park Service, 1849 C St., NW, Washington, DC 20240.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 7 Page 1

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SUMMARY DESCRIPTION

Located in Fairfax County, Virginia, the Woodlawn Meetinghouse is a one-story, gable-roofed, wood frame rectangular building with wood weatherboard siding. The building exemplifies vernacular Quaker Plain Style meetinghouse architecture, comparatively rare in Virginia. It is of the "cottage" meetinghouse type, with entrances on the rectangular building's long side wall, as distinct from the "chapel" type, which is entered on the gable end. The building footprint is approximately twenty-four feet by thirty-six feet and consists of two cells. The southern half of the building was constructed beginning in 1851¹ and functioned as the Woodlawn Quaker settlers' meetinghouse until construction of the northern half between 1866 and 1869.² Distinguishing features of the interior include raised platforms to allow the Meeting's elders to be seated on facing benches; a traditionally crafted partition wall with movable, counterweighted doors; tongue-and-groove wainscoting; and historic benches built in the Quaker craft tradition.

The meetinghouse and its historic burial ground were carved out of one of the dozens of farms established by the Quaker settlers on the Woodlawn tract and neighboring Mount Vernon lands beginning in the 1840s, in their principled endeavor to demonstrate the viability of farming without slave labor. Located on its original 2.4-acre wooded parcel that is today an in-holding on Fort Belvoir army post, the meetinghouse and burial ground have been in continuous use since their origins. The property is approached by a circular drive, off Woodlawn Road on the northern boundary of Fort Belvoir at U.S. Route One (Richmond Highway). A short segment of Woodlawn Road, which ends at the boundary of Fort Belvoir, provides access to the Meetinghouse property. This remnant of road passes through a 2.5-acre parcel proposed to be transferred to the National Trust for Historic Preservation for incorporation into Woodlawn Plantation boundaries, thereby restoring the historical relationships among the district's properties. A pole-constructed horse shed faces the burial ground along the north border of the Meetinghouse property. The frame shed, topped with a standing-seam metal roof, sustained structural damage from Hurricane Floyd in 1999 and was reconstructed in 2008 to its original form in accordance with preservation guidelines. The meetinghouse and grounds are little changed from their historic appearance and are in good condition.³

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 7 Page 2

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DETAILED ARCHITECTURAL DESCRIPTION

Oriented to the east, the front elevation of the Woodlawn Meetinghouse is four bays wide with dual entryways--one for men and one for women. Though not completely symmetrical, the building's double form conforms to traditional Quaker meetinghouse building practices that favor an overall building form and façades that are exterior expressions of a balanced interior plan.⁴ The entrance to the original, or southern, portion of the structure is double, while the entrance to the northern portion is single. The windows, which include two each on the east and west faces and one each on the north and south gable ends, are original double-hung-sash, wood windows with a nine-over-six glazing pattern. The roof, originally covered in wood shakes or shingles, now has composite shingles. Two original brick chimneys remain at the north and south ends of the ridgeline, though now lacking the distinctive chimney pots shown in early photographs.

A deep front porch became a feature of the meetinghouse façade in the 19th century, sometime after the building was doubled. Its foundation is of brick. In the early 20th century, the porch evolved to wrap around the north and south faces of the building, connecting to a matching pair of small shed-roofed additions on the building's southwest and northwest corners.⁵ The southwest corner addition, which, like its counterpart on the northwest corner, originally served as a privy, remains today and has been used for storage since water and sewer connections were obtained in 1978 in conjunction with construction of an addition on the north side of the meetinghouse.⁶

A late-nineteenth- or early-twentieth-century pole-constructed horse shed was reconstructed in 2008 along the north boundary of the property. The structure has six open and two enclosed bays. Its saltbox roof is typical of Quaker pole-constructed "run-in" sheds. When the horse shed was first introduced to the meetinghouse surroundings is uncertain; however, such a structure has served as a complement to the meetinghouse for generations and resembles structures associated with many other Quaker meetinghouses.⁷ First recorded in the property inventory of the Alexandria Monthly Meeting in 1906, the shed has been repaired and rebuilt periodically throughout its existence.

Construction of the north wing of the meetinghouse took place from 1975 until plumbing was completed in 1978.⁸ At that time, the porch was continued along the east face of the addition, which is set back from, and connected to, the north side of the meetinghouse. Although the footprint of the addition, measuring approximately twenty-eight feet by forty feet, is slightly larger than the meetinghouse itself, its lower profile, deep setback, and compatible porch design allow the original building to dominate. Known as the Buckman Room,⁹ the addition enables the meetinghouse proper to be devoted to its principal historic use as a place of Quaker worship. Its construction, while not an exact match to the meetinghouse, follows traditions in Quaker meetinghouse building that seek to further the useful life of the meetinghouse by providing separate adjacent space for educational and fellowship purposes.

The door and window trim and the weatherboard on the meetinghouse exterior are original, except for west face boards. On the east face, the weatherboard ends meet to form a line at the juncture of the 1851 and 1869 structures. Union soldiers who occupied the meetinghouse carved initials and names into the weatherboard to the right of the double entryway that had served as the building's principal entrance during the Civil War. Along with six sets of

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 7 Page 3

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initials and a small sword-shaped cross, there appears "W. Long Manayunk PA, "AW Hepburn PA," and "1st Mich Cav." Original panel doors are still in use but in the 1960s were covered on the exterior with plywood secured with nuts and bolts to protect against further weathering.¹⁰

On the 1851 portion of the building, exterior door and window moldings are beaded and the cornerboards are quirked. On the 1869 exterior, window moldings, but not door moldings, are beaded. Exterior shutters are hand carved and have decorative cast-iron shutter stops shaped as stars, shells and plumes, dating from the late nineteenth or early twentieth century.¹¹

The interior of the meetinghouse retains the two-cell plan established in 1869 when the structure was doubled and its interior reconfigured to accommodate separate men's and women's meetings for worship or business. The two cells are equally proportioned and each is configured in the manner of the center-aisle, single-cell traditional form that characterized many earlier Quaker meetinghouses. In each matching half of the interior, a raised platform, defined further with an open railing, provides a shallow elevated area for placement of facing benches traditionally reserved for the Meeting's elders. The two adjoining facing bench platforms are situated along the entire length of the west wall, opposite the dual main entrances. On either side, a "clerk's desk" is attached to the railing by hinges and folded down against the railing when not in use. There are matching internal chimneys centered on the north and south walls. A wrought iron wood stove sits in front of the south chimney. An octagonal schoolhouse type clock with pendulum is mounted on the south wall.

The two interior apartments are separated by a traditionally crafted partition wall that retains its original 1869 appearance and functionality. Like the facing bench platform, the partition wall is a defining element of the Woodlawn Meetinghouse interior. It is noteworthy for representing traditions adhered to by Quaker craftsmen for over a century. The wall incorporates three sets of movable, counterweighted, paneled doors: two side-by-side equally proportioned sets divide the main seating area, and one narrower set divides the two end-to-end raised platforms for elders. The partitions are constructed of four-by-four pine boards and upper and lower rail and stile panel doors that are connected to each other with a rope and pulley system. When the upper door is lowered, the lower door is lifted to meet it midway.¹²

Framing the window-like openings, the partition wall incorporates upper and lower solid fixed walls of random width vertical planks. The lower wall rises from the floor to just below shoulder height of seated worshippers. A single doorway through the partition wall provides open access between the two apartments. At the foot of the raised platforms, the doorway aligns with the north and south entrances. This creates an aisle along the north-south axis, and also accounts for the offset placement of both north and south entrances, which are balanced by a similarly offset single window on each of the building's two gable ends. Originally, the movable paneled doors remained open during worship and were closed to allow separate men's and women's meetings for worship or for business, as was then the practice. Sometime in the late nineteenth century, the practice began to vary, as separate men's and women's meetings would become the norm for a few years at a time, then change to meetings in common, only to resume the earlier practice of separate meetings into the late nineteenth century. Eventually, the doors began to be kept in the open position during both worship and business meetings, to be closed only occasionally to accommodate separate

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 7 Page 4

committee meetings or other concurrent activities not associated with the earlier practice of separate men's and women's meetings. Small modern gaslight design electrical lights are mounted nondestructively on both sides of the partition wall.

In addition to original interior features, including windows, doors, elders' platforms and partition wall, the interior also reflects a period of upgrades to interior finishes beginning in the 1870s or 1880s. If the 1851 structure had interior finishes on the walls and ceiling, it is likely that plaster would have been used. Any plaster from the 1851 or 1869 periods or later, has been removed or covered, and gypsum wallboard applied on the upper walls. The wainscoting, dating from the 1870s or 1880s, remains as constructed. An irregularity in the height of the wainscoting along part of the east wall in the 1869 apartment represents the outline of bookshelves housing a library in use during the 1930s and later removed. The beaded, tongue-and-groove wainscoting measures 3 1/2-inches wide by 5/8-inch to 3/4-inch thick. There is a 1 1/2-inch gap attributable to the mounting boards between the wainscoting and the studs. In both the 1851 and the 1869 halves of the meetinghouse, the wainscoting protrudes 1/8 inch to 1/4 inch further than the window trim. Sometime in the nineteenth century, similar beaded wood paneling was installed on the ceiling, which now is fitted with two modern ceiling fan light fixtures. The original plank flooring may have been in place as late as circa 1953, when two-inch, tongue-and-groove, heart pine boards were installed, upon failure of earlier flooring. Some of the floor joists were also replaced at that time.¹³

The meetinghouse retains a full complement of historic benches, each showing the individuality of its maker but nonetheless consistent with traditional forms and construction of Quaker-built benches. Most are in good condition and are of a type featuring dovetails joining seat braces to the ends. The benches likely date from the post-Civil War period. The journal of founder Chalkley Gillingham only mentions destruction of some of the benches when the meetinghouse was occupied by Union soldiers in 1862. Subsequent journal entries do not address the subject.¹⁴ Bench forms like those of the Woodlawn Meetinghouse were a common element in Quaker meetinghouses from at least a century before and were valued as an important part of the meetinghouse interior. They would have been replenished as needed. In addition, it cannot be ruled out that Woodlawn's benches could have been supplied from other meetinghouses previously owned by the Alexandria Monthly Meeting, notably the Alexandria Meetinghouse, which was constructed in 1811 and discontinued as a meetinghouse in the 1880s.¹⁵

The meetinghouse attic features original oak structural components with added bracing from a later period. The two-phase construction of the building is reflected in the attic's exposed structural elements. The two building phases can be observed in details such as the differences between saw cut markings on the joists, rafters, and studs, but overall construction methods are consistent in both halves of the attic.¹⁶

The burial ground, located immediately to the south and west of the building, was established soon after the meetinghouse was constructed. Though the headstones are modest, the overall character of the cemetery resembles other rural burial grounds of the nineteenth century, as it was established long after the decline of certain early Quaker traditions of unmarked burial. It is not known whether burials were pre-existing on the parcel Chalkley Gillingham chose to donate to the Meeting from his farmland. However, oral tradition in the Meeting community holds that unmarked graves, serving those in the neighborhood with no other choices, as well as a "children's burial ground" for infants, are located outside the visible boundaries of the cemetery.¹⁷ Over one hundred headstones

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 7 Page 5

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chronicle the birth and death dates of Gillingham, his family and descendants, along with other Quakers and non-Quakers with a connection to the Meeting, to the present day.

Behind the cemetery is a wooded area that comprises over half of the meetinghouse property and includes trees estimated at over 150 years old as well as new growth trees below the upper canopy.¹⁸ Some wire fencing exists along the property's borders and a split rail fence stretches across the front of the property, leaving two wide openings onto a circular drive leading to the front of the meetinghouse. Just inside the rear wooded area is a mound of earth, which was formed in the 1990s to accommodate salvaged headstones from the Queen Street Burial Ground in Alexandria. This earlier burial ground was in active use by the Alexandria Monthly Meeting from acquisition of the land for burial purposes in 1784 until the 1880s. In 1937, the City of Alexandria, through a long-term lease from the Meeting, dedicated the property for construction of the Queen Street Library. The graves were to remain, unmarked and undisturbed. The earthen mound, while not historic, serves as a reminder of the Alexandria Monthly Meeting's history prior to, and concurrent with, the era of the Woodlawn Quaker settlement, whose members formed an important chapter in the history of the Meeting, and of Northern Virginia.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 8 Page 6

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STATEMENT OF SIGNIFICANCE

The Woodlawn Quaker Meetinghouse, located in Fairfax County, Virginia, occupies a site of approximately 2.4 acres on the Woodlawn Tract purchased in 1846 by Delaware Valley Quakers for division into small farms. The Woodlawn Plantation house, now a National Historic Landmark, had been abandoned before the Quakers arrived, less than fifty years after the tract had been presented to Nellie Custis by George Washington. The symbolism of the Woodlawn lands, including its Washington association, was important to the Quaker purchasers, who as both pacifists and opponents of slavery, planned for their success at farming to demonstrate their anti-slavery message. As documented in the journal of founder Chalkley Gillingham, diligent pursuit of these goals came to an abrupt halt in 1861 when the Civil War brought stark change to the community's reality. Although the Quakers returned to their agrarian life and to new challenges for social justice after the war's end in 1865, daily life for those who did not go back north during the war was marred by uncertainties, violence, and disruptions, including periods of occupation of the Meetinghouse by Union soldiers.

The Meetinghouse has local significance and meets National Register Criterion C in the area of architectural significance. The one-story, wood frame, side-gabled building embodies the distinctive characteristics of a vernacular form of Quaker Plain Style in the tradition of the Woodlawn settlers' meetinghouses in the Delaware Valley. Built as a single cell in 1851-53 and doubled in 1869, the Meetinghouse retains its integrity. A side-gabled addition was built on the north end of the 1869 half of the building in 1975, subordinate to the original. The modest building retains its original windows, weatherboard, trim, two-cell floor plan, interior partition walls, and traditionally crafted benches. An associated burial ground containing graves of the settlement's founders is framed to the east by the Meetinghouse, and to the north by a pole-constructed, run-in horse shed reconstructed to its original 1880s form in 2008.

In addition, the Meetinghouse meets National Register Criterion A in the area of religion for its role as a house of worship for members of the Society of Friends of the Hicksite branch, known for their belief in augmenting religious devotion with social activism, as well as Criterion Consideration A noting the Meetinghouse as an exceptional religious property. Since its completion in 1853, the Meetinghouse has been in continuous use as a place of worship for Friends. In addition, Criterion A is met in the area of social history for the Meetinghouse's central role in the spirit-led establishment of an agricultural settlement with the purpose of improving social welfare in antebellum Virginia. A free African-American presence in the neighborhood was encouraged and nurtured by Quaker neighbors through daily interaction, and through sales of property for residential, farming, civic, and educational purposes.

The period of significance for the Meetinghouse begins in 1851, when construction of the building began, and extends to 1869 when the first addition was completed. Significant dates include 1851-1853, representing the period of the building's construction; 1861-1865, representing the building's history during the Civil War; and 1869, the year the Meetinghouse was doubled in conformance with the architectural ideals of Quaker Plain Style.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 8 Page 7

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ARCHITECTURAL SIGNIFICANCE

The Quakers who had settled on Woodlawn lands by the time of construction of the Woodlawn Meetinghouse in 1851 had roots in the Delaware Valley dating from the early days of William Penn's colony. As worshippers, builders, and stewards, they were intimately familiar with Quaker traditions, including meetinghouse building practices and their evolution. The functional simplicity and domestic character of the Woodlawn Meetinghouse conform to longstanding Quaker building traditions and signify the beliefs of the Society of Friends that had led the settlers to their enterprise in the Woodlawn and Mount Vernon neighborhoods. In keeping with testimonies of simplicity and silent, unadorned worship, embellishments were kept to a minimum. Analogous to customs of dress practiced by Quakers in the mid-nineteenth century, materials were of high quality but decorative elements were restrained or absent.

The Woodlawn Meetinghouse, in its overall design, exemplifies the Quaker meetinghouse form known as "Quaker Plain Style," that evolved from, and replaced, a variety of earlier vernacular forms. This distinctly American style came to dominate meetinghouse architecture from the last quarter of the 18th century through the 19th century. The Buckingham Friends Meeting House, constructed in 1768 in Lahaska, Bucks County, Pennsylvania, is regarded as the earliest known example of the style, and was recognized as such when designated a National Historic Landmark in 2003. The Woodlawn Meetinghouse is a modest, vernacular version of the Quaker Plain Style form. It shares nearly all the defining characteristics of the style and presents the characteristic balanced appearance on the exterior that reflects the evenly divided space within.¹⁹

Constructed in two phases before and after the Civil War, the Woodlawn Meetinghouse is distinctive because it postdates the majority of Quaker meetinghouses built in Virginia by at least a century. Early records indicate that, between 1655 and 1775, over sixty Quaker meetinghouses were built in Virginia.²⁰ If any intact examples remain in the Commonwealth from this pre-Revolutionary period, they would represent a period of multi-generational Quaker participation in the civic life of tidewater and piedmont Virginia that would differ, culturally and architecturally, from later periods. With the influx of settlers to the Shenandoah Valley from traditional Quaker strongholds in the mid-Atlantic in the latter part of the 18th century, Delaware Valley Quaker meetinghouse building practices would become dominant. However, based on what is known about Quaker meetinghouse architecture in America during the period before the adoption of the Quaker Plain Style form, it is likely that the early Virginia meetinghouses, however distinctive individually, lacked cohesion as a group. In this regard, meetinghouses of colonial America resembled English vernacular meetinghouse forms. It was only with the advent of Quaker Plain Style that distinct conforming characteristics, such as those exhibited by the Woodlawn Meetinghouse and many others throughout America, became hallmarks of the American Quaker meetinghouse form.²¹

It is noteworthy that, in 1771, within three years of construction of the earliest known example of Quaker Plain Style, Fairfax Meetinghouse, home of Fairfax Quarterly Meeting in Waterford, Virginia, was brought into conformity with the style by its "doubling." The Hopewell Meetinghouse in Frederick County, Virginia, was doubled soon after, between 1788 and 1794.²² These enlargements accommodated an increase in attendance attributable to the influx of Quaker settlers in the Shenandoah region during that period and signaled the meeting's prominent role as a Quarterly

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 8 Page 8

Meeting within the sphere of Philadelphia Yearly Meeting. Even such a remote settlement as New Garden, North Carolina, evidenced its acceptance of the Plain Style norm as early as 1791. The New Garden Meetinghouse was important as the Yearly Meeting of North Carolina and, as such, would have set an example for those within its sphere.²³

No study has been done in Virginia to determine what the precise nature and extent of meetinghouse construction may have been during the era of the new Quaker Plain Style's prevalence. However, most such activity would likely have ceased by the close of the 18th century, when Virginia Quakers began their westerly migration in response to the unrelenting dominance of the institution of slavery in the Commonwealth. The phenomenon that drained Virginia of the majority of its Quaker citizens, including those who had migrated to the Shenandoah Valley from traditional mid-Atlantic Quaker venues, would be sustained throughout the 19th century, with the new influx to Northern Virginia as a noteworthy exception. The "laying down" of the Virginia Yearly Meeting in 1844 signaled the culmination of the trend. A few small meetings remained after the Civil War, forming Virginia Half Yearly Meeting under the care of Baltimore Yearly Meeting.²⁴ In so doing, they joined the more populous Northern Virginia meetings, which had been transferred to Baltimore Yearly Meeting from Philadelphia Yearly Meeting in 1790.

In light of the sustained exodus of Quakers from Virginia, the meetinghouse construction that the Woodlawn Friends planned and carried out in a southern state at mid-century is noteworthy. Built by those whose commitment to anti-slavery and anti-war beliefs compelled them to take peaceful action toward social change, the modest structure represented a principled statement amid societal crosscurrents that ultimately erupted in war. Intact as completed after the close of that conflict, the architectural expression of both spiritual and practical aspects of that effort remain observable to this day.

The Woodlawn Friends' process of first constructing a small, functional meetinghouse in 1851, then doubling it soon after the Civil War, followed traditions that had evolved since the earliest meetinghouses were built in America. Prior to the tradition of symmetrical design characteristic of Quaker Plain Style, earlier meetinghouses tended to vary more in style, and were typically enlarged through "telescoping," usually to add an ancillary women's section to the worship space. As the desire to adhere to egalitarian principles, and project these principles to others, gained in prominence in the Society of Friends, care was given to create equal sections for the sexes. This could be achieved either in the initial design of the building, or, if more practical, by construction in two phases. The second phase, or doubling, signaled maturity of a worship community in an architectural analogy to the Woodlawn Meeting's graduation from "Indulged" to "Preparative," and "Monthly," which represented an accretion of institutional importance. At Woodlawn, the first building phase was inaugurated by the promise of a tract of land carved from the farm of Chalkley Gillingham, a respected Quaker minister and a principal founding member of the Woodlawn settlement. Gillingham's Delaware Valley forebears were known for having donated land for the Frankford, Philadelphia Meetinghouse in William Penn's day. The second, northern half of the Woodlawn Meetinghouse (ca. 1866-1869), belatedly reflected the young Meeting's attainment of Preparative Meeting status, achieved in November 1860. Constructed so soon after the close of the Civil War, the doubling was recorded in Gillingham's journal as evidence of the settlement's postwar return to viability, and hopes for the future.²⁵

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 8 Page 9

Just as the plantation system of agriculture was to be transformed into a small farm economy, the landscape would come to feature architectural signifiers of the new order. Except for the use of wood, local building traditions were not adopted for the Woodlawn Meetinghouse.²⁶ Instead, for this pivotal symbol of community, the Woodlawn settlers consciously introduced traditional Delaware Valley meetinghouse construction style and techniques to the landscape. Early Delaware Valley meetinghouses were likely to be of log or frame construction, eventually likely to be replaced with more permanent building materials such as brick or stone. However, only in materials were Quaker Plain Style meetinghouses likely to adapt to regional norms, as this could be done without any concession to the program at hand.²⁷ In the case of the Woodlawn Quaker settlers, the erection of the small frame meetinghouse was somewhat of a triumph in itself, having supplanted temporary venues for worship, including Woodlawn Plantation's mansion, the miller's house associated with George Washington's Gristmill, and a log addition constructed onto the farmhouse of Quaker settler Thomas Wright for use as a meetinghouse.

By clearing hundreds of acres of Woodlawn lands and engaging in lumber milling in their enterprises just south of Woodlawn at the village of Accotink, the settlers financed and made possible their social experiment. In so doing, they also created a building industry in the Woodlawn vicinity that would spread their influence across the countryside as they laid out their farms, planted crops and orchards, and built farmhouses and a variety of agricultural structures. Little remains of the cultural landscapes created by this influx of Quaker farmers, principally because of the displacement of their farms by the military. Beginning with Camp A.A. Humphreys during the World War I era, and continuing with Fort Belvoir, during and after WWII, military construction and land use transformed the landscape and erased the larger context of the rural vernacular building culture created by the Woodlawn settlers. The Woodlawn Meetinghouse, a center of social, religious, and educational activity for the settlers, is likely the most significant and most symbolic of the Quaker settlers' material contributions. That survival itself recalls the values of its creators, whose hope for permanence may not have been expressed in outward materials but was articulated in the specific covenant language in the deed of gift:

... Chalkley Gillingham & Kezia his wife do grant [this parcel of land] for the use and benefit of the Religious Society of 'Friends' for the purpose of a 'Meeting' place & burial ground, or otherwise, under the direction of the Monthly Meeting of which Friends of 'Woodlawn' may form a part . . .²⁸

As intended, the gift set in motion the social process of establishing on the landscape of failed plantations a recognizable symbol, a traditional Quaker Plain Style meetinghouse that would represent the advent of a significant, idealistic, but oppositional social and economic order that was inspired and nurtured by traditions of Quaker worship.

Adjacent to the meetinghouse property across Woodlawn Road is Woodlawn Plantation, a National Historic Landmark whose history interrelates with that of the Woodlawn Quakers, who in 1846 purchased the entire Woodlawn tract, including the mansion. Woodlawn Plantation, the meetinghouse, and George Washington's Gristmill, comprise principal components of Fairfax County's Woodlawn Historic Overlay District, established in 1971.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 8 Page 10

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HISTORICAL SIGNIFICANCE

The Woodlawn Meetinghouse was the center of a community of faith founded by settlers rooted in the Quaker traditions of the Delaware Valley and William Penn's colony. This simple structure is significant both within the evolution of the particular architectural practices of mid-Atlantic Quakers and within the context of American history. As the symbolic home of the Woodlawn Meeting and the tradition-based faith community it continues to serve, it represents the early Woodlawn Quaker settlement's striving for equality, social justice, education, principled business and agricultural practices, domestic nurturing, peace, and simplicity. The construction of the Woodlawn Meetinghouse in a modest, vernacular version of Quaker Plain Style meetinghouse architecture signifies the purposeful introduction of established Quaker traditions into a geographic and social setting that had been dominated for generations by Virginia's planter elite.²⁹

The history of the Woodlawn Quakers is intertwined with that of the society it sought to displace, in particular, Mount Vernon and Woodlawn Plantation. The National Historic Landmark nomination for neighboring Woodlawn Plantation observes:

The Quaker settlement is significant because it was established with the express purpose of using free, rather than slave labor. Staunchly abolitionist, the Quaker community began as an experiment, in the midst of the antebellum, slave-holding South, designed to prove to regional landholders that farming could be done successfully without relying on human enslavement. Additionally, the Quakers and the Mason family, devout Baptists who purchased Woodlawn from [Quaker settler] Jacob Troth in 1853, assisted former slaves and other free blacks by helping them to acquire land, establish farms, and become prosperous farmers. Neither group placed racial restrictions on attendance at their schools and churches, held within the Mansion during their infancy stages . . . While their efforts were contained to a local level, the settlement is significant for the fact that no other Virginia plantation site emulated this model of transition from slave to free labor.³⁰

Virginia's first Quakers had immigrated to America to escape religious persecution in England. Unlike those who settled along the Delaware River in West Jersey or Pennsylvania, however, Virginia's early Quakers, and those who visited the colony from England, were met with persecution, causing many to flee or to be banished from the colony in the 17th century. Some who left Virginia joined other British Quakers in settling the Delaware Valley beginning in the 1680s, once Penn's establishment of a Quaker-led colony offered a haven for Quaker domestic life and social values. The Woodlawn settlers brought with them a strong commitment to social equality and justice. The basis of Penn's "holy experiment" was the central Quaker belief that every person has "that of God" within. Thus, all were equal in God's eyes and, by extension, in human society. As a result, Penn's colony fostered traditions of toleration of other beliefs, good relations with the Indians, cooperative interaction between agrarian communities and small towns, and educational opportunities for all children. Quakers questioned the morality of slavery, and by 1775 eliminated slaveholding among their membership. They also valued industriousness and many grew prosperous, both as businessmen and farmers. Most strove to maintain an absolute testimony for peace in personal and public life. In manner, speech, dress, and way of life, they sought to practice honesty and simplicity.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 8 Page 11

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At the time of the American Revolution, many Quaker settlers from the established communities of the mid-Atlantic area migrated to the Shenandoah frontier, bringing a Quaker presence back to Virginia, though far removed from early Virginia Friends' meeting communities to the east, along the James and York Rivers and tributaries and on Virginia's eastern shore. However, by century's end, unable to reconcile their beliefs and economic practices with those of a slave state, these settlers began to leave Virginia, most migrating west. Between 1800 and 1820, Quaker meetings in Virginia were reduced in number from sixty-three to thirty-two.³¹

Those Quakers who remained in Virginia continued opposition to slavery, through the press, through anti-slavery organizations, and through support of free blacks. The Quaker presence continued to be challenged in Virginia because of their anti-slavery beliefs. Quakers were pressured into leaving the Commonwealth through boycotts and intimidation. One subjected to repeated threats was Samuel M. Janney, a well-known Loudoun County Friend. Nonetheless, Janney persisted in his attempts to enlist anti-slavery northerners in bringing slavery to an end. In the early 1840s, prior to the arrival of the Woodlawn Quakers, he solicited and obtained financial backing for publication of his anonymous articles, not only in the northern press but also in the *Alexandria Gazette* and the *Richmond Whig*. His well-circulated articles publicized the successes of Northern Virginia farmers and advocated a free economy to be achieved through agricultural reform. The articles succeeded in attracting northern settlers to Virginia, and, in turn, influenced movement away from slaveholding in the area. According to Chalkley Gillingham's account, when he had sought specific information on Virginia land for establishing the settlement he envisioned, he wrote to John Hampden Pleasants, editor of the *Richmond Whig*, who provided specific information on the availability of the Woodlawn Tract for purchase.

When Delaware Valley Quaker families began settling Woodlawn in 1846, few Quaker meetings remained in Virginia. The Virginia Yearly Meeting had been laid down and only Northern Virginia could be said to have a noticeable Quaker presence. Located in Waterford and Alexandria, these Northern Virginia meetings, which were of the Hicksite persuasion, had originally belonged, both administratively and culturally, to the Hicksite Philadelphia Yearly Meeting. The Woodlawn Friends became an administrative part of the Alexandria Monthly Meeting, which had been in existence as part of the Fairfax Quarter, located in Waterford, since the 1780s. While never a large group, by the 1840s the Alexandria Quakers had, like their earlier counterparts in the Virginia Yearly Meeting sphere, dwindled in number and viability as a Meeting. The newcomers, whose chosen representatives, almost from the outset, participated in the Monthly Meeting of Ministers and Elders alongside the Alexandria Friends. By providing an infusion of spiritual vitality based on the Hicksite ideal of augmenting religious devotion with social activism, the Woodlawn settlers renewed the Meeting community as a whole.³² Although Woodlawn's location and the difficulty of travel could have been isolating, the existing network of Quarterly Meetings and Baltimore Yearly Meeting enabled the Woodlawn Friends to function both independently and as a part of a larger meeting community encompassing portions of Virginia, Maryland, and the District of Columbia. Because of the settlers' origins, a wealth of family, social, financial, and spiritual ties were also retained with the Philadelphia Yearly Meeting and its network of Quarterly and Monthly Meetings. Travel among these meeting areas was frequent and an accepted part of life for many Woodlawn Quakers.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 8 Page 12

=====

The lands that would become one to two hundred-acre farms were purchased in 1846 by the Troth-Gillingham Company from Lorenzo Lewis, son of Nellie Custis and Lawrence Lewis. Members of the Troth-Gillingham Company included Chalkley Gillingham, Jacob Troth, Lucas Gillingham, and Paul Hillman Troth. The 2,030-acre parcel, known as the Woodlawn Tract, had been carefully selected from the Mount Vernon estate by George Washington for his adopted daughter, Martha Washington's granddaughter, Nellie Custis. The Woodlawn tract sold for approximately \$12.50 per acre, and consisted of a combination of timber lands, meadows, and cropland. The wealth of old-growth timber was especially valuable, because timber rights and harvesting of oaks for shipbuilding by the Troth-Gillingham Company contributed to the land's affordability and readiness for farming by purchasers of the smaller tracts. The Company established its milling operation at nearby Accotink and for eight years, filled orders for ships' planks to a number of shipbuilders, notably Johnson Rideout Shipyards in Bath, Maine, and Page & Allen in Portsmouth, Virginia.³³

After purchase of the Woodlawn property, the mansion served as the first location for meeting for worship, and as a home base when the Quaker settlers first moved to the area and began building their own homes. The mansion was sold in 1853 to John Mason, the Baptist abolitionist who joined his New Jersey friends in their anti-slavery endeavor. Within six years, over forty families had purchased Woodlawn farmland or additional acreage from Washington's heirs and others.

The low price of land, especially as compared to Northern prices, may have been sufficient incentive to bring many non-Quaker Northerners to the area during the mid-19th century, when some 200 Northern families, averaging six per family, moved to Fairfax County.³⁴ However, to the Woodlawn settlers, the low cost of land would simply be one factor in demonstrating that Virginia lands could be profitably farmed without slavery. Their own agricultural abilities, developed on farms in the Delaware Valley and elsewhere in the mid-Atlantic region, gave them confidence that they could achieve this goal. In addition, agricultural methods and "scientific farming" were subjects of intense interest at mid-century, even in the urban intellectual dialogue of Alexandria and the Federal City. Among the most articulate of Northern Virginia Quaker proponents of scientific farming were Benjamin Hallowell and Samuel M. Janney. Their interest was not unrelated to their anti-slavery activities, which they pursued with others, including non-Quakers, in their work with the Benevolent Society, established by Hallowell and others in 1827 "to render assistance to freed slaves." Hallowell, an educator who served as the first president of the Maryland Agricultural College, also explored and promoted these ideas through a number of other important Alexandria institutions, including the Lyceum, the Library Company, and the Hallowell School. Hallowell's good friend Chalkley Gillingham, before coming to Woodlawn, served as secretary to the Burlington County Agricultural Society, which he was instrumental in forming in 1847. Gillingham was also known among the Hicksite Friends of the Philadelphia Yearly Meeting as a Quaker minister who regularly found an audience with local African-American congregations and a frequent traveler among Quaker Meetings. In 1841, Gillingham joined Lucretia Mott, the Quaker abolitionist who would later become well-known for her advocacy for women's rights, on a six-week sojourn to spread Quaker testimonies in remote areas of west-central Pennsylvania. The venture was referred to by Mott as "a long journey over the mountains to Centre Quar^{ly} M^e and Fishing Creek M^e, by appointment of the Yearly M^e . . . [with] Chalkley Gillingham, a new Minister . . . also on the appointment."³⁵

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 8 Page 13

=====

The 1850s were a golden period for the Woodlawn Quaker farmers, if only in retrospect, in light of the devastation that would come with the Civil War. These pre-war years were characterized by a flurry of community building, including land purchases, establishment of farms and businesses, the building of homes, schools, and the Woodlawn Meetinghouse. The nearby village of Accotink was given renewed life as the commercial center for the area. In addition to the sawmill, Accotink boasted a gristmill, blacksmith shop, school, general store and post office, along with a few homes. Best known in the village was the large dwelling of Paul Hillman Troth, later known as the Haines House for his successor at the mill. Troth built onto and operated an existing mill and would later (in the 1870s) engage in shipbuilding at Accotink.

Throughout these years, the settlers befriended and supported economic independence and land ownership by free African-Americans in the Woodlawn neighborhood and at Gum Springs, the nearby free black community established by West Ford. Ford, who had obtained his freedom through Hannah Washington's will, financed the purchase of his land with the proceeds from a bequest of land from George Washington's nephew, Bushrod Washington. Gillingham and other Friends sold land in the Woodlawn area to a number of free blacks, including the Quander and Holland families. Given the care that would have been taken to avoid discovery, no concrete evidence has been found to verify the common belief that Quakers of the Woodlawn neighborhood were active in the Underground Railroad. However, by assisting their free black neighbors, they made their support known.³⁶ Gum Springs native Judith Saunders Burton chronicles Quaker support for free schools for African American children in the 1860s and 1870s.³⁷ Chalkley Gillingham's journal also recorded his involvement, and the Society of Friends' funding, of schools for black children both at Woodlawn and Gum Springs.³⁸

During the Civil War, the Woodlawn Quakers were faced, first with control of the area south of Alexandria by Southern troops in 1861, and then occupation of the neighborhood and the meetinghouse by Northern troops, as part of the defenses of Washington. In his journal entries from 1861 to 1872, Chalkley Gillingham described the difficulties of this period, during which he and other settlers who chose not to return north, attempted to cope with military occupation in the midst of tremendous anxiety, disruption, and tragedy. While their anti-war convictions were accepted and even admired by some of the soldiers, they were also a source of suspicion and hostility from both armies, and as a result, some Quakers were imprisoned or harmed. At the close of the war, Gillingham recorded in his journal how he was sought out, because of his belief in nonviolence, to serve as foreman of a U.S. Grand Jury to indict Jefferson Davis for treason as a co-conspirator in the assassination of Abraham Lincoln. Over his protests, he was ordered to Norfolk to the Grand Jury, where it was expected, correctly, that his Quaker testimony would prevent him from voting for the death penalty.³⁹ According to the rules of the Grand Jury, Gillingham's vote against the death penalty was not sufficient to prevent an indictment. Although other indicted co-conspirators were hanged, Davis was never brought to trial.

Some of the families who returned north or moved west during the war never returned. Those who remained settled into farming and carried the weight of the Alexandria Monthly Meeting. Unlike Woodlawn's, the Monthly Meeting's Alexandria membership never revived. While the Woodlawn Meetinghouse was doubled in size in 1869, the meetinghouse in Alexandria was eventually no longer needed and was sold by the Meeting in 1885. Woodlawn then became the site of the Alexandria Monthly Meeting in an alternating pattern with the I Street Meeting in Washington.⁴⁰

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 8 Page 14

=====

The twentieth century again brought the military to this pacifist community, as Quaker families and the neighboring Woodlawn African-American community were displaced by the U. S. Army, first by Camp A.A. Humphreys during World War I, then Fort Belvoir with World War II. Many historic sites from the mid-19th-century settlement era were consumed, including the Gillingham farm and much of the Village of Accotink. The Holland family, along with the Woodlawn United Methodist Church and its local Woodlawn congregation, moved north to join the Gum Springs community, which was growing, in part to house soldiers barred from segregated base housing. The historic church cemetery remains, surrounded by Fort Belvoir. The Woodlawn Meetinghouse and its cemetery also remain, an in-holding on the army base. The original wood-frame Woodlawn Baptist Church is gone, and is survived by a later building along with its historic cemetery. Woodlawn Plantation and Jacob M. Troth's nearby home, "Grand View", survive, along with the sweep of open land down to Dogue Creek.

The Alexandria Monthly Meeting continues to use the meetinghouse, coming together for silent worship on "First Day" (Sunday) mornings, and for potluck suppers and fellowship "in the manner of Friends." They continue to be engaged in improving social welfare within the neighboring community, as well as furthering Quaker testimonies, nationally and world-wide, regarding peace-making, the death penalty, education, hunger, and social justice. The gravestones of descendants of the founding families and others continue to be added to the still active burial ground, meetings for worship for the purpose of marriage continue to take place under the care of the Meeting, and children are instructed and nurtured in ways that differ little from years past.

So many years later, the words of Hannah Troth echo to us from her new Woodlawn home in 1852, as she writes her sister, Elizabeth Gibbs, about the Mount Vernon area, which she refers to as "Old Virginia":

It is a most beautiful country and some of the scenery is such as those living in Jersey have never imagined: still we all know there is bitter mixed with sweet everywhere.⁴¹

While some beautiful scenery still endures, the Woodlawn Meetinghouse no longer sits within the agrarian landscape as created by the Woodlawn Quaker settlers in the mid-nineteenth century. Yet, the survival of the meetinghouse as created at that time has allowed it to continue to embody a living tradition of Quaker values within the "bitter mixed with the sweet" of a changed and changing world.

ARCHAEOLOGICAL POTENTIAL

The Meetinghouse property has the potential to yield archaeological information relating to the history and prehistory of the site. Subsurface remains may contain information relating to the material culture or identity of the Meeting's congregants, or of the builders of the meetinghouse or horse shed. In addition, based on oral tradition and the history of transitional burial practices in nineteenth-century Quaker tradition, the existence of unmarked burials is likely. Archaeological investigations were conducted in May and June 2007 by the Cultural Resource Management and Protection Section of the Fairfax County Park Authority to ensure the protection of archaeological remains in the reconstruction of the horse shed. The artifacts and features studied corroborate documentary evidence that a military encampment was located on the site during the Civil War. The report states that all of the shovel test pits tested

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 8,9 Page 15

positive for cultural material, but that the reconstruction of the shed on its original footprint, as proposed, would not cause harm to archaeological features of significance. The report describes stratigraphy that is notable for the absence of signs of a plowzone, with a cultural surface measuring generally from between six inches to one foot deep. Features and artifacts are described that are consistent with the nineteenth-century use of the site. Although not provided, an accession number for the collection was assigned. The artifacts have been placed in storage at the James Lee Community Center in Falls Church, Virginia.⁴²

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**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 9 Page 16

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**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 9 Page 17

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**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section 10 Page 18

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GEOGRAPHICAL DATA

Verbal Boundary Description

Woodlawn Quaker Meetinghouse at 8990 Woodlawn Road adjacent to Fort Belvoir is identified by Fairfax County, Virginia, as Tax Map Parcel number 1092 01 0038. The boundaries of its 2.4 - acre parcel are documented in Fairfax County Deed Book Y3, pages 451-3, and Fairfax County Deed Book X8, pages 225-8.

Boundary Justification

The proposed boundaries of this nomination consist of the legal limits of the current Woodlawn Quaker Meetinghouse property. These boundaries contain the parcel of land originally donated by Chalkley Gillingham to provide a place for a Quaker meetinghouse, along with a small addition from neighboring farmland to accommodate access easement with changes in nearby roads.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section Photos Page 19

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All photographs are common to:

PROPERTY: Woodlawn Quaker Meetinghouse

LOCATION: Fairfax County, Virginia

VDHR FILE NUMBER: 029-0172

PHOTOGRAPHER: Cameron C. Clark

DATE: November 28, 2008

ELECTRONIC IMAGES: Stored at the Virginia Department of Historic Resources, Richmond, Virginia

VIEW OF:

Exterior: Property setting, front facade entire structure (1853/1869 meetinghouse and set back 1975 addition)

Photo 1 of 8

VA_FairfaxCounty_WoodlawnQuakerMeetinghouse_0001.tif

VIEW OF:

Exterior: South elevation 1853/1869 meetinghouse

Photo 2 of 8

VA_FairfaxCounty_WoodlawnQuakerMeetinghouse_0002.tif

VIEW OF:

Exterior: West elevation entire structure (set back 1975 addition & 1853/1869 meetinghouse)

Photo 3 of 8

VA_FairfaxCounty_WoodlawnQuakerMeetinghouse_0003.tif

VIEW OF:

Interior: meetinghouse, view looking southwest, 1869 section in forefront

Photo 4 of 8

VA_FairfaxCounty_WoodlawnQuakerMeetinghouse_0004.tif

VIEW OF:

Interior: Detail, meetinghouse "wildflower" stove, patent dated 1859

Photo 5 of 8

VA_FairfaxCounty_WoodlawnQuakerMeetinghouse_0005.tif

VIEW OF:

Interior: 1975 Buckman Room addition, with kitchen, library, and children's areas

Photo 6 of 8

VA_FairfaxCounty_WoodlawnQuakerMeetinghouse_0006.tif

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Friends Meetinghouse
Fairfax County, Virginia**

Section Photos, Additional Documentation Page 20

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VIEW OF:

Run-in Horse Shed: front facade with doors and east elevation

Photo 7 of 8

VA_FairfaxCounty_WoodlawnQuakerMeetinghouse_0007.tif

VIEW OF:

Burial ground, view looking southwest

Photo 8 of 8

VA_FairfaxCounty_WoodlawnQuakerMeetinghouse_0008.tif

Additional Documentation

Figure 1. Site Plan from 1975 land survey, produced by Springfield Associates.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Friends Meetinghouse
Fairfax County, Virginia**

Section Endnotes Page 21

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ENDNOTES

¹ Property inventory records contained within the Minutes of the Alexandria Monthly Meeting of the Religious Society of Friends (Alexandria Monthly Meeting) are incomplete; however surviving records indicate the date of construction of the Woodlawn Meetinghouse to be 1851. According to the Minutes from that period, the Meeting declined to take responsibility for the property or the building, which had been undergoing construction under the direction of a building committee in 1851. Once clear title to the land was reported in 1853, the Meeting consented to assume responsibility for the property, including the meetinghouse, which had already been in use by Woodlawn Friends without official acceptance by the Meeting prior to that time.

² Chalkley Gillingham, *Journal*, 2/26/1869; Alexandria Monthly Meeting property records.

³ Alexandria Monthly Meeting began a master planning process soon after Hurricane Floyd damaged the horse shed. In addition to planning for future reconstruction of the shed, the Meeting contracted with Quinn Evans Architects for a conditions assessment and other architectural services to ensure adequate preservation maintenance of the meetinghouse property. See: Quinn Evans Architects, "*Physical Condition Assessment: Woodlawn Friends Meeting, Ft. Belvoir, Virginia*" draft report, 12/10/1999.

⁴ Catherine Lavoie, *Silent Witness: Quaker Meetinghouses in the Delaware Valley, 1695 to the Present* Historic American Buildings Survey of the National Park Service. Philadelphia: Philadelphia Yearly Meeting, 2002.

⁵ A porch repair project that replaces deteriorated porch decking is currently under way. Consultation with the Fairfax County Architectural Review Board on the project is also ongoing to ensure appropriate preservation treatments.

⁶ Records of James Winder, Property Committee, Alexandria Monthly Meeting, 1975-1978.

⁷ In Virginia, a similar structure is associated with the Hopewell Meetinghouse, Frederick County (listed on the National Register of Historic Places in 1980). Other examples can be found associated with meetinghouses in Maryland and throughout the Delaware Valley.

⁸ Records of James Winder, Property Committee, Alexandria Monthly Meeting, 1975-1978. Plans for the addition were reviewed and approved by the Fairfax County Architectural Review Board in accordance with guidelines established for the Woodlawn Historic Overlay District.

⁹ Named for Horace Buckman to honor his extensive donation of knowledge and labor to the project. Buckman (1902-1991) was descended from Woodlawn settler Dilworth Buckman and also Joseph Gillingham of the Troth Gillingham Company, original investor in the Woodlawn enterprise.

¹⁰ Interview with Horace Buckman, 1990. In Robin L. Ryder, Katherine Harbury, and Luke Boyd, "*Phase 2 Archeological, Architectural and Historical Investigations of Three Sites Located along Route 618 in Fairfax County, Virginia: Virginia Department of Transportation Project #0618-029-311, C501, C502*" (Virginia Commonwealth University Archaeological

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section Endnotes Page 22

Research Center, January 1990): 19.

¹¹ Ryder, et al. Op. cit.: 19.

¹² Ibid: 20. Lavoie, Op. cit.: 4, 15-18, 19, 21-23, 30-31, 35, 43. Examples for comparison include Chichester Meetinghouse, Delaware County, Pennsylvania (1769); Sadsbury Meetinghouse, Lancaster County, Pennsylvania (1747); Bradford Meetinghouse, Chester County, Pennsylvania (1767); Arney's Mount Meetinghouse, Burlington County, New Jersey (1775-1776); Caln Meetinghouse, Chester County, Pennsylvania (1726-1801); Upper Providence Meetinghouse, Montgomery County, Pennsylvania (1806); Middletown Preparative Meetinghouse, Delaware County, Pennsylvania (1702-1888). See also: Seth B. Hinshaw, The Carolina Quaker Experience 1665-1985 (North Carolina Yearly Meeting, North Carolina Friends Historical Society: 1984): 183.

¹³ Ryder, et al., Op. cit.: 20-21. Quinn Evans Architects, Op. cit.

¹⁴ Ryder, et al., Op. cit.: 20-21. Chalkley Gillingham, *Journal*.

¹⁵ The Alexandria Monthly Meeting sold the property in 1890.

¹⁶ Ryder, et al., Op. cit.; In Quinn Evans Architects, Op. cit., it is stated that it is possible that the roof structure was at one time replaced because rafters and roof sheathing appear newer than the ceiling joists. The report also notes "fiberglass insulation has been blown onto the floor of the attic, between the ceiling joists."

¹⁷ Personal communication: Christine Buckman (1906-2004), descendant of Chalkley Gillingham, to Martha Catlin, ca. 1990.

¹⁸ Quinn Evans, Op. cit.

¹⁹ Lavoie, Op. cit.: 25-26.

²⁰ William Wade Hinshaw, The Encyclopedia of Quaker Genealogy, 1750-1930.

²¹ Lavoie, Op. cit.: 3-5, 25-26; David M. Butler, "Quaker Meeting Houses in America and England: Impressions and Comparisons" *Quaker History*, vol. 79, no. 2 (Fall 1990): 93-104.

²² National Register Nomination, Hopewell Friends Meeting House, 1980.

²³ Seth B. Hinshaw, Op. cit.: 183.

²⁴ William Wade Hinshaw, The Encyclopedia of Quaker Genealogy, 1750-1930; Stephen B. Weeks, Southern Quakers and Slavery: A Study in Institutional History (The Johns Hopkins Press, Baltimore, 1896): 289-290.

²⁵ Chalkley Gillingham, *Journal*, 2/26/1869: "In the religious capacity our community is flourishing. The Quarterly Mg. has been held now on two different years at Woodlawn and we have doubled the size of our house. On first days it is nearly filled at both ends. In the early part of the winter, we organized a First day school at the close of the First day Mg. There being, at present, about sixty members in attendance almost constantly."

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section Endnotes Page 23

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²⁶ No evidence has been found to identify the individual craftsmen or laborers who constructed the Woodlawn Meetinghouse. If the Woodlawn settlers did not, themselves, construct the building, they would have had access to those with those skills. According to census records, skilled labor could have been available locally in the Mount Vernon neighborhood or in nearby Alexandria, where Quakers were involved in a large number of building projects, from residential to institutional.

²⁷ Butler, Op. cit.: 94.

²⁸ Deed of Gift for Woodlawn Meeting Lot. Chalkley Gillingham & Wife to Jonathan Roberts, John Ballinger, Warrington Gillingham, Trustees, 1857. Although clear title was achieved by 1853, as acknowledged in the Alexandria Monthly Meeting Minutes, the deed is dated 1857.

²⁹ Primary sources that provide the basis for the history of the Woodlawn Quaker settlement include records of the Alexandria Monthly Meeting of Friends; U.S. Census records; Fairfax County and City of Alexandria records of various types, such as school records and land records; personal memoirs; and both oral and written communications passed on from one generation to the next.

³⁰ National Historic Landmark Nomination, Woodlawn Plantation, 1998.

³¹ Jay Worrall, Jr., *The Friendly Virginians: America's First Quakers*, (Iberian Publishing Company, Athens, Georgia, 1994): 304.

³² Recognized as an Indulged Meeting in 1847, the Woodlawn Meeting became a Preparative Meeting under the care of the older Alexandria Monthly Meeting in 1860, and eventually, a longstanding three-way interrelationship among Alexandria, Woodlawn and Washington evolved, the three venues together comprising the Alexandria Monthly Meeting, of Fairfax Quarter. All were by then administratively under Baltimore Yearly Meeting, which had superseded Philadelphia Yearly Meeting in 1790.

³³ The Johnson Rideout shipyard built the full-rigged ship *Cynosure* in 1853, and the sailing ship *Edgar P. Stringer* in 1854, during the time when timber was supplied from the Troth-Gillingham Company. Page & Allen Shipyard was engaged in constructing *Neptune's Car*, completed in 1853, and believed to be the only large clipper ever built in Virginia. The company invited shipbuilder William Cramp of Philadelphia to order timber but records exist only for 1853-54 and do not confirm that any timber was supplied. Quakers' association with the shipbuilding industry is longstanding and many early Philadelphia shipwrights were Quakers.

³⁴ Nan Netherton, Donald Sweig, Janice Artemel, Patricia Hickin, and Patrick Reed, *Fairfax County Virginia: A History* (Fairfax County Board of Supervisors, Fairfax, Virginia): 259.

³⁵ Hallowell, Anna Davis, ed. *James and Lucretia Mott. Life and Letters*. Boston: Houghton, Mifflin and Company. The Riverside Press, Cambridge, 1896: 220-221.

³⁶ An analogous situation is described by Tony Cohen in his assessment of Quaker activities relating to the Underground Railroad in the Sandy Spring Quaker community in Montgomery County, Maryland. Cohen, Anthony. *The Underground Railroad in Montgomery County, Maryland: A History and Driving Guide*. Montgomery County Historical Society, 1994, Revised 1997.

³⁷ Burton, Judith Saunders. *A History of Gum Springs, Virginia: A Report of a Case Study of Leadership in a Black Enclave*.

**United States Department of the Interior
National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Woodlawn Quaker Meetinghouse
Fairfax County, Virginia**

Section Endnotes Page 24

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Doctoral project, Vanderbilt University, 1986.

³⁸Buckman, Christine, Christy DeButts, Tom Fox, eds. *The Journal of Chalkley Gillingham: Friend in the Midst of the Civil War*. Alexandria Monthly Meeting, Alexandria, Virginia, n.d.

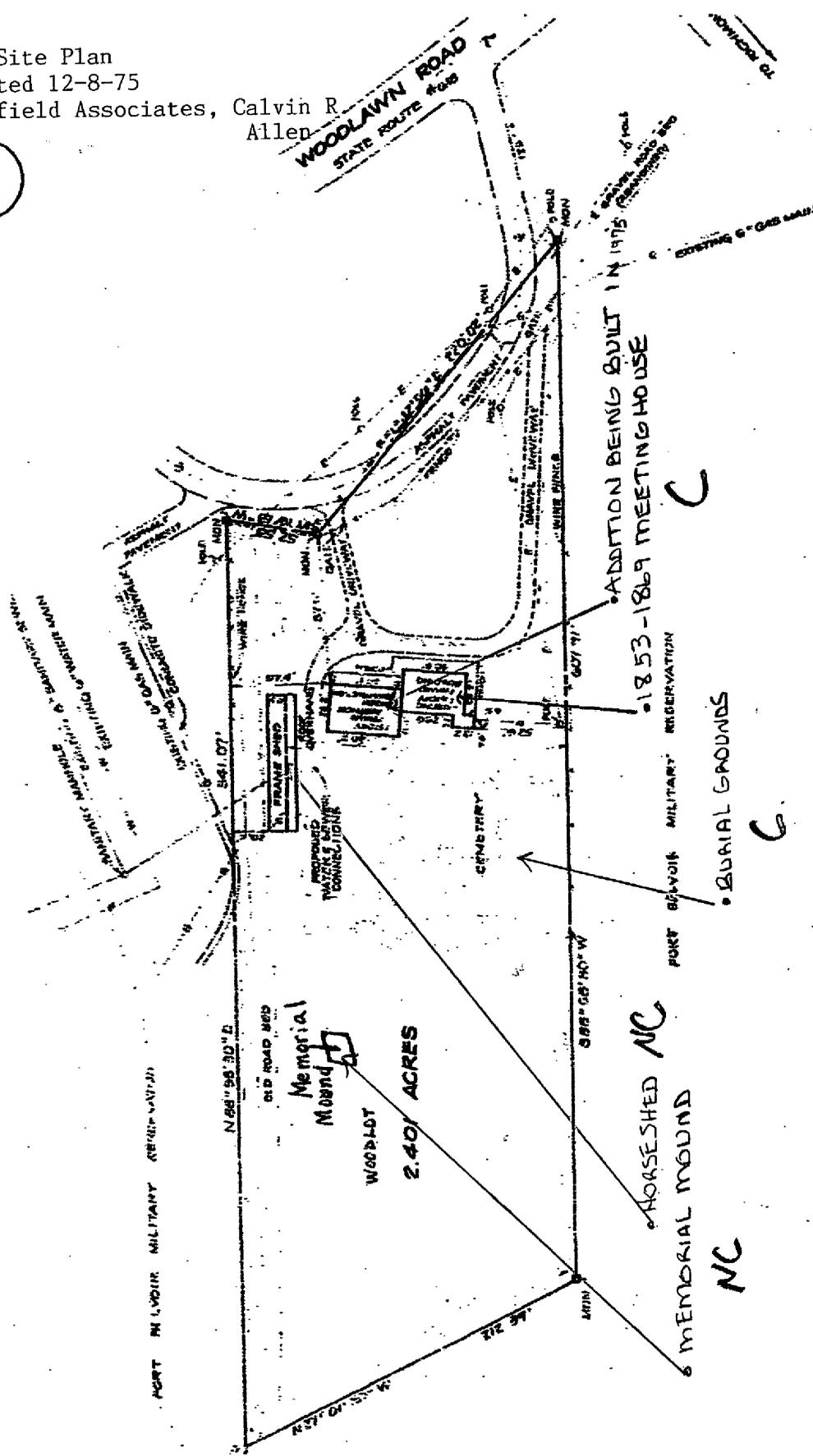
³⁹Ibid.

⁴⁰Records and Minutes of the Alexandria Monthly Meeting. Swarthmore College, Philadelphia.

⁴¹Muir, Dorothy Troth. *Potomac Interlude: The Story of Woodlawn Mansion and the Mount Vernon Neighborhood, 1846 - 1943:67*. Dorothy Troth Muir, 1943. Library of Congress Catalog # 43-5990.

⁴² Wells, Aimee, *Woodlawn Friends Meeting House & Cemetery (44FX1211), Cultural Resource Management & Protection, Excavations May-June 2007, Site Report*. Fairfax County Park Authority.

Figure 1: Site Plan
 Survey dated 12-8-75
 By Springfield Associates, Calvin R Allen



Woodlawn Quaker Meetinghouse
 Fairfax County, Virginia
 DHR File No. 029-0172

Supplemental Sketch for boundaries
 from 1975 land survey plat, reproduced
 and reduced in size




**WOODLAWN
QUAKER MEETING**
Established 1849
RELIGIOUS SOCIETY OF FRIENDS
Worship each Sunday at 11am
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WILD FLOWER NO 6
PAT'D 1859

LEBBE
DOWELL





