



Darnestown in the Past

THE DARNESTOWN SIGNAL TREE

"Nov. 3, 1861--We visited the signal-station on the old chestnut tree, from whence, through the glass, we could see the signal-tower on Maryland Heights, opposite Harper's Ferry (32 miles distant) [an unusually clear day] and read the signals from the flags." --from "Recollections of a Soldier", Harper's magazine, Vol. 33, No. 197, 1866.

"...I can remember a private road that ran from grandfather's (Magruder) all the way to River Road at about the entrance to the George Varness place. That place was occupied by the Redding family. There was quite a hill on this road and on the very crest was a large and very tall chestnut tree. Near the top of the tree, the soldiers built a wooden platform--with a good view of the river each way, in order to spot any attempted Confederate crossing." --from oral history by Claude Owen.

After the Confederate victory at Manassas in July of 1861, the U.S. Signal Corps established a line of signal stations--one on the top of Sugarloaf Mountain, one at the headquarters of General Banks in Darnestown, and one on the ridge near Seneca. These points commanded the countryside in that vicinity and were in communication three times each day and twice each night. By the end of September the line of communications was extended to reach from Maryland Heights (Harper's Ferry), to Point of Rocks, to Sugarloaf Mountain, to Poolesville, to Darnestown Headquarters, to Seneca, to Great Falls, to Tennallytown, and finally to Washington, D.C. In 1862 the line

north to just beyond Sharpsburg. Powerful glasses were used to see the flags in the daytime and the torches at night. Colored lights and signal rockets also were used. Distances varied with atmospheric conditions, the average distance being ten miles. It was difficult for any movement of importance to be made by the enemy without being noticed from some of these stations.

At about the same time, some "flying electric telegraphs" were added to the operation between the stations. Many residents of the area were reluctant to supply timber needed for the telegraph poles, as Maryland was mostly inclined to be sympathetic toward the Southern cause. The signal station at Seneca made use of a large chestnut tree, some 19 feet in circumference, which was denuded of most of its branches and its top. Platforms were built on two levels and ladders were constructed. A wide swath was cut through the woods to open a clear view toward Great Falls. A Signal Corps school was later established here. There were times that it was necessary to abandon the Seneca station for a short time because of Confederates in the area. This occurred once during March, 1862, and again in September of the same year, just before the battle of Antietam.

Porte Crayon (D. H. Strother), who was a topographical engineer in the neighborhood, drew the sketch included with this article, which was published in Harper's magazine in 1866. Henry Bacon, a corporal in the Massachusetts Volunteers, also sketched the tree. The Bacon sketch was at one time in the frontispiece of the U.S. Manual of Signals.


Also mentioned in Claude Owen's oral history, "...just below Penneyfield Lock, on the land side of the Canal, some stone

CIVIL WAR-MONTGOMERY COUNTY SIGNAL TREE

that this was a Civil War relay point. Messages in code were sent by flashing lights from Washington to the top of the Canal bank. The soldiers stationed there forwarded the message to the man on top of Sugarloaf, or in reverse." However, this station is not noted on the Signal Corps map nor was it mentioned in the available Signal Corps records. But Charles Jacobs, of the Civil War Round Table, says those stone steps are there. So perhaps this was a temporary station, possibly used when Seneca was shut down.

The old chestnut tree of Seneca station stood on a knoll on what was part of the present-day Iler farm. The location can be viewed today from Signal Tree Road, a short street running north off River Road, just over a mile from the intersection with Seneca Road. The land has changed somewhat and there are now many woods where--in 1861--there were cultivated fields. This elevation of 400 to 410 feet is the highest in the area near the river, Poolesville being about 410 feet and Great Falls about 300 feet. Darnestown has a elevation of about 440 feet.

The signal station was used almost continuously until after the battle of Antietam (September, 1862) when the Army moved out of the Potomac River area, and probably only occasionally after that.

 -Nancy Houston

(Information obtained from the Montgomery County Historical Society, Charles Jacobs - Civil War Round Table, and records of the U.S.A Signal Corps.)

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February 9, 1977

Dr. Merrill W. Drennan
District Superintendent
6104 Winebago Drive
Washington, D. C. 20016

Re: Pleasant View M.E. Church
Property, Gaithersburg, Md.

Dear Dr. Drennan:

I write concerning the approximately three acre site known as Pleasant View M.E. Church located on Rte. 28, Gaithersburg, Maryland. Although the church edifice has not been used by a Methodist congregation in recent years, the adjacent cemetery is maintained and used by the local families formerly connected with the Pleasant View Church as it has been for the past 109 years.

Recently the trustees of this property have been making a concerted effort to develop an accurate register of the grave sites and to record the remaining unused sites. They have determined that approximately one-half of the graveyard is still unused although the remaining sites are scattered throughout the cemetery. My earlier discussion with the trustees revealed their desire to form a non-profit cemetery corporation in order to protect the cemetery and to insure its upkeep and perpetuation. I favor this idea and am willing to serve as an incorporator of this venture if this course of action is agreed upon. I have looked into this matter and I believe that it is the best course of action.

Page 2
February 9, 1977
Dr. Merrill W. Drennan

As you know, the deed for this property was recorded on 21 April 1868, four years after slavery was abolished in Maryland. It may have been used as a cemetery before the deed was actually recorded. I have a deep and longstanding family interest in this cemetery since the remains of three generations of my family are buried there-my paternal great grandparents, paternal grandparents, and my father who passed this life during 1975. In addition, there are many other relatives whose remains are interred there. I strongly recommend and urge that a non-profit Cemetery Corporation be formed to provide a park-like setting for the repose of the deceased and that this sacred and historic site be left undisturbed.

Sincerely yours,

Carroll Greene, Jr.
Carroll Greene, Jr.
Acting Executive Director

cc: Pleasant View Church Trustees
c/o Mr. Gerard Green

CG/msj

Trustees, Pleasant View Historical Association
c/o Mr. Gerard A. Green, Sr.
15715 Quince Orchard Road
Gaithersburg, Maryland 20878
Telephone: (301) 926-1798

July 1984
Callin
Montgomery
5/14/85

May 14, 1985

Dear Friend:

It is with pride and pleasure that we can announce that the Historic Preservation Commission has added the Pleasant View Church site to the Master Plan for historic preservation. This is very important in our program for restoring the Pleasant View site. The announcement gives our restoration efforts credence and recognition. It will help document the accomplishments of our forefathers and will remain as a legacy for our children and our children's children. But there is still much work to be done.

Our agenda for the Pleasant View site centers around three major tasks:

- Task 1 Restore the Pleasant View Church to its original architectural stature.
- Task 2 Restore the Old Quince Orchard Colored School to its original architecture and transform the remaining building into a multi-purpose community center.
- Task 3 Identify all gravesites and to lay out a plot of the cemetery. This is an S.O.S. to all former members of Pleasant View Methodist Church who have loved ones buried in the cemetery to assist us in the identification of their grave sites now.

We have already received a 30-year interest free loan from the Montgomery County Historic Commission for the replacement of the Church roof. It is our goal to have this loan retired in less than half the time approved. However, loans are not enough to do all the things needed to restore and preserve this historic site.

The Pleasant View Historic Association is a non-profit incorporated community-oriented group established to have charge of the site as a public trust. Therefore, we are soliciting contributions to assist us in the restoration and preservation process. Donations can be \$5.00, \$10.00, \$30.00 or more; but all donations are welcome. All donations are tax deductible. Stop and think about it. We are preserving our heritage in the heart of Montgomery County. Very little of our heritage remains. It has taken us so long to come this far, until it is indeed, "too precious to lose."

Sincerely,

Gerard A. Green Sr

Trustees
Pleasant View Historical Association
Gerard A. Green, Sr., Chairperson



Montgomery County Government

101 Monroe
3/15/91
F.S.G.

February 7, 1991

Dear Nominator:

This letter is to inform you that your nominee for the "Salute to Outstanding Black Women in Montgomery County" has been selected for this wonderful honor.

Congratulations to you for choosing a real winner. The Selection Committee was very impressed with your candidate's qualifications, dedication and commitment. Her desire to help others and the positive impact that she has made on the lives of others should certainly be recognized.

We hope that you will be able to attend the ceremony and witness the tribute to a deserving person. Again thank you for your nomination.

Sincerely,

Anise Key Brown

Anise Key Brown
Black Affairs Liaison Officer

AKB:soh
\\letter\3salute

cc: Nominee

**A HISTORY OF METHODISM
IN THE
QUINCE ORCHARD COMMUNITY:
1888 TO 1970**

PREPARED BY

ISLA TYNER

HUNTING HILL CHURCH

ADA HOWARD

McDONALD CHAPEL

EVELYN HALLMAN

PLEASANT VIEW CHURCH

**(THREE CHURCHES WHICH COMBINED INTO FAIRHAVEN
U.M. CHURCH, 12801 DARNESTOWN ROAD, GAITHERS-
BURG, MARYLAND 20878)**

A HISTORY OF HUNTING HILL METHODIST CHURCH

Hunting Hill Methodist Episcopal Church, formerly called Mizpah Church was erected in 1902. The land for the church was donated by Mr. Ignatius Beall Ward and his wife, Mrs. Elizabeth Garrett Ward. Most of the lumber for the church was obtained from a Methodist church in West Rockville, which was torn down and the material hauled to the site of the new church. In memory of Mrs. Ward's mother, they donated two stained glass windows which were placed in the front of the church.

Shortly after the completion of the church a dedication service was held. Mrs. Elva Davis, a small child at that time, remembers dressing in a pretty dress made by her mother and riding to the dedication on her bicycle.

The church was at first on a circuit with Epworth Methodist Episcopal Church in Gaithersburg, Maryland, later on a circuit with Eldbrooke Methodist Episcopal Church in Tenleytown, Washington, D. C., and still later on a circuit with Washington Grove Methodist Episcopal Church, Washington Grove, Maryland.

The first minister to serve the church was Reverend Charles E. Ely who served from April, 1902, to April 1904. He was followed by Reverend William C. Parrish who served from April, 1904, to April, 1908.

Reverend W. D. Parry became minister of the church in April, 1908, and served until April, 1909. Reverend Allan Poor next served the church from April, 1909, to April 1913. He was succeeded by Reverend Edgar C. Powers who ministered to the church from April, 1913, to April, 1917.

The Reverend Mr. Huddleson (first name not known) served the church from April, 1917, to April, 1918. The next minister was Reverend William Harris who served from April, 1918, to April, 1919. He was followed by Reverend John E. Fort who served three years until April, 1922.

The next minister, Reverend Silas E. Robb, served from April, 1922, to April, 1923. Reverend Jason E. Matthews served from April, 1923, to April, 1924. He was succeeded by Reverend Louis A. Mossburg who served until April, 1925.

Under the leadership of the Reverend Mr. Mossburg the parish hall which still stands was built. It has been the scene of numerous suppers given by the ladies of the church, with the help of the men, which enabled the church to meet its obligations in full for many years.

The next minister, Reverend Clarence Cochran, served for a short period from April 9, 1925, to June 30, 1925. His successor, Reverend J. E. Milburn, served from June 30, 1925, to October 15, 1926.

On December 15, 1926, Reverend Alvin T. Perkins became minister. He served until June 1, 1932. He was succeeded by Reverend Philip C. Edwards who served from June 1, 1932, to June 1, 1936.

Reverend Lewis F. Havermale served from June 1, 1936, to June 1, 1939. He was followed by Reverend Richard N. Edwards who served from June 1, 1939, to June 1, 1943.

Reverend Royal A. Rice became minister on June 1, 1943. It was under his leadership that a Woman's Society of Christian Service was organized at Hunting Hill Methodist Church. Prior to that time the church had a "Ladies Aid Society". Reverend Royal A. Rice served until June 1, 1946.

The next minister, Reverend Milton U. Ray served only one year from June 1, 1946, to June 1, 1947, when he went into the United States Navy as a chaplain. He was followed by Reverend Gordon Pratt Baker who served

from June 1, 1947, to June 1, 1950. He was succeeded by Reverend John H. Tackett who served from June 1, 1950, to June 1, 1952.

Reverend Forrest Farris became minister on June 1, 1952, at which time the church was on the circuit with Washington Grove Methodist Church. During his ministry McDonald Chapel Methodist Church also came on the circuit.

While Reverend Forrest Farris was minister, the church had a ham and oyster supper one Saturday night which was a great success financially. However, the next afternoon the parish hall caught fire from some unknown cause and was partially destroyed before the firemen could put out the flames. The parish hall was repaired and redecorated shortly after the fire, most of the expenses being covered by insurance. Reverend Forrest Farris served until June 1, 1956.

Reverend Chester Rill became minister on June 1, 1956, and served the church for two years. On June 1, 1958, Washington Grove Methodist Church became an independent church and Reverend Chester Rill became their minister, leaving Hunting Hill Methodist Church and McDonald Chapel Methodist Church on the circuit.

On June 1, 1958, the church received a student minister, Reverend Charles Magee. During his ministry a Methodist Youth Fellowship was organized. He served until June 1, 1959, when he was transferred to the Virginia Conference.

Shortly after Reverend Charles Magee left, Reverend William H. Nuckols was discharged from the United States Army, where he had been serving as a chaplain, and became the minister. He was also a student attending Wesley Theological Seminary. He served the church until June 1, 1962. During his ministry a Methodist Men's Club, consisting of men from Hunting Hill Methodist Church and McDonald Chapel Methodist Church was organized.

Reverend Kenneth L. Carder, who was also attending Wesley Theological Seminary, became the minister on June 1, 1962. During his ministry Hunting Hill Methodist Church and McDonald Chapel Methodist Church had a parsonage built and, when it was completed, Reverend Kenneth Carder and his wife became the first occupants.

In May, 1965, while Reverend Kenneth Carder was still minister, Hunting Hill Methodist Church merged with McDonald Chapel Methodist Church and the new church was given the name Fairhaven Methodist Church.

The history of Hunting Hill Methodist Church would not be complete without giving honor not only to the ministers who served faithfully through the years from 1902 to 1965, but also to all of the dedicated Christian laymen who served God and the church during that period. May we try to follow the example set by them.

A HISTORY OF MC DONALD CHAPEL METHODIST CHURCH

The Reverend L. L. Lloyd, minister at Grace Methodist Church at Gaithersburg, Maryland, 1895-1899, held worship services and Sunday School classes in the old Quince Orchard Elementary School located on Route 28, south of Quince Orchard across from the former Pleasant View Methodist Church. This old school building was moved across the road and became part of Pleasant View when a new elementary school was built.

During this period two acres, more or less, had been purchased by trustees of Grace Methodist Church at the intersection of Route 124 and Route 28 from John Higdon, being a part of the property of William Small. Approximately half of the tract of land had been sold to the Board of Education for a nominal sum and an elementary school was built. Services were held in the school until the church was built.

To build the church, members held suppers, strawberry festivals, sold butter and eggs and canvassed the professional men at the nearby county seat, Rockville, Maryland.

The minister at Grace Methodist Church from 1899 to 1902 was the Reverend W. A. McDonald, who labored long and hard to see the church built. He died before the building was completed so the church was named in his honor. In 1901 the trustees of Grace Methodist Church turned the deed of the property over to the newly-named trustees of McDonald Chapel.

After the Reverend McDonald died, Mr. Harris (father of Carlton Harris, editor of a Methodist paper in Baltimore) although not an ordained minister, filled the pulpit until 1903, when the Reverend P. J. Lambert was appointed to the Charge. It was about this time that the church building was completed and Mr. Lambert performed the first wedding in the church, marrying George and Mamie Small on October 11, 1904.

Mr. John Briggs, who had been Sunday School Superintendent at the old elementary school, was succeeded by Mr. Campbell Rice. Following Mr. Rice were Mr. Upton Burroughs, Mr. Wilson W. Briggs, Mr. Robert Graham and Mr. Charles Vance. While Mr. W. W. Briggs was superintendent, he conceived the idea of a church basement for use as class rooms. With the assistance of the hard workers of the church and the neighborhood, the work was completed in 1938. The work was done by hand until enough space was made to use horses and the rest of the dirt was removed with a scoop. The ladies furnished the food and the morale.

A Ladies Aid Society was an essential part of the early church, but it had become inactive. During the pastorate of Reverend W. J. Elliott, 1938-1944, a Woman's Society was organized. During the tenure of Reverend Carl Newell, 1944-1951, a Methodist Youth Fellowship was formed.

McDonald Chapel remained on the Charge with Grace Church, with preaching every other Sunday until 1955, at which time the church was placed on the Washington Grove Charge with Hunting Hill Methodist Church. The church also celebrated its fiftieth anniversary in 1955.

In 1960-1962, while the Reverend William Nuckols was minister, a well was drilled on the property and water brought into the kitchen, with a sink and dry well. Also the kitchen was brought up to date thanks to donations of time and appliances.

In 1965, McDonald Chapel and Hunting Hill merged and the church was named Fairhaven, a name suggested by the Reverend Kenneth Carder, referring to Paul's journey to Rome and the stopover at the harbor of Fairhavens to renew themselves and repair the ship for the arduous journey to Rome.

It would be impossible to mention the many persons, in and out of the church, who participated in the growth of this small country church, from the early builders who traded eggs and butter for everyday necessities and who decided to collect enough cash to buy land and build a church to provide themselves and future generations with a place to worship, to the "depression" families, and to those now carrying the burden of trying to complete a larger place of worship to better meet the church's needs.

The following is a list of the ministers who served on the Charge:

1903 - 07	Reverend Lambert	1926 - 29	Reverend Wm. Stevens
1907 - 09	Reverend Burroughs	1929 - 32	Reverend Dr. L. Fringer
1909 - 13	Reverend J. Harry Smith	1932 - 37	Reverend Dr. Frank Tyler
1913 - 15	Doctor Henry Hammill	1937 - 38	Reverend Wm. D. King
1915 - 18	Reverend M. H. Keene	1938 - 44	Reverend Wm. J. Elliott
1918 - 21	Reverend J. J. Ringer	1944 - 51	Reverend Carl Newell
1921 - 23	Reverend D. H. Brown	1951 - 54	Reverend Watson Holley
1923 - 26	Reverend A. E. Owens	1954 - 55	Reverend Paul Cummings

WASHINGTON GROVE CHARGE

1955 - 56	Reverend Forrest Farris	1959 - 62	Reverend Wm. H. Nuckols
1956 - 58	Reverend Chester Rill	1962 - 65	Reverend Kenneth Carder
1958 - 59	Reverend Charles Magee		

FAIRHAVEN METHODIST CHURCH

1965 - 68	Reverend Douglas Harton	1968 -	Reverend H. William Heslop
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A HISTORY OF PLEASANT VIEW METHODIST CHURCH

On April 8, 1888, a total of about three acres of land was purchased from Mr. and Mrs. Aquilla Fisher by Thomas Neverson, George W. Johnson, and Charles Beander, trustees and their successors. This land was purchased in trust for the Methodist Episcopal Church in the United States of America for the sum of \$54. The premises were to be used, kept, maintained and disposed of as a place of Divine worship for the use of the ministry and membership of Pleasant View Methodist Church.

The following persons served as ministers of the old Pleasant View Methodist Episcopal Church: Reverends Lake, Carrol, Hodges, Perkins, and Thomas. John Ricks served as a local minister. Two of the class leaders during this period were Samuel Neverson and Andrew Jenkins. Vernon Green served as chairman of the Trustee Board.

The oldest member of Pleasant View Methodist Church is Ulysses Henry who is now living in Washington, D. C. Some of the other members of the old Pleasant View Methodist Church were: Mr. and Mrs. Gary Green, Mr. and Mrs. James Picks, Mr. and Mrs. Simon Snowden, Mr. and Mrs. Daniel Brooks, Mr. and Mrs. Samuel Neverson, Mr. and Mrs. John F. Ricks, Mr. and Mrs. Ernest Ricks, Mr. and Mrs. George Magruder, Mr. and Mrs. Ulysses Henry Mr. and Mrs. Sandy Johnson, Mr. and Mrs. Willis Gray, Mr. and Mrs. William Dyson, Mr. and Mrs. Thomas Claggett, Mrs. Sophie White, Mr. and Mrs. Alex Green, Mr. and Mrs. George Brener, Mr. and Mrs. Henry Ridgley, Mr. and Mrs. John T. Ricks, Mr. and Mrs. Andrew Jenkins, and Mr. Ernest Green.. Reverend Ernest Green (now deceased) later joined Asbury Methodist Church in Washington, D. C. He became assistant minister at Asbury Church in 1945.

The old Pleasant View Methodist Episcopal Church was torn down because of its poor condition. While it was being rebuilt the members attended services in the Quince Orchard school house. The church was rebuilt in 1914 under the pastorate of Reverend V. N. S. Hughes. Reverend Hughes was minister of Pleasant View Methodist Church from 1914-21. Charles Washington served as a local minister, Willie Kidgley as Superintendent of the Church School, and the Church School teachers were Charles Washington, Edward Dyson, and Mrs. Evelyn Hallman.

Reverend Leslie Dyson began his ministry during the pastorate of Reverend Hughes in the year 1919. Reverend Dyson was admitted into the Washington Conference in 1927 and was ordained a Deacon in 1929 and an Elder in 1931. He received his first appointment in 1927 with the Charlestown, West Virginia mission. Since that time he has served as pastor to churches in Paden City, West Virginia; Verona, Pennsylvania; Cumberland, Maryland; Pomonkey, Maryland; Baltimore, Maryland; and Balnew, Maryland.

Some of the older members of the rebuilt church were Charles Washington, Mr. and Mrs. James Newmon, Mr. Alex Green, Mr. and Mrs. James Wood, Mr. and Mrs. Fred Johnson, Mr. and Mrs. Wallace Brown, Mr. and Mrs. Max Sickles, Mrs. Sarah White, Mrs. Eva Ricks Spencer, Mrs. Nannie Smith, Miss Daisy Jones, Mr. Willie Kidgley, Sr., Mr. and Mrs. Robert Green, Mr. and Mrs. Richard Bright, and Mr. and Mrs. Vernon Green. Mr. Vernon Green's grandson, Carroll, is now curator of the Afro-American Art Collection at the Frederick Douglas Institute.

Reverend Nathan Ross served as the pastor of Pleasant View Methodist Church from 1922-23. In 1924 the church records indicate Pleasant View Methodist Church as Quince Orchard Church. This church was formerly a part of the Washington Grove Charge. Reverend H. L. Denman

While Reverend Barrington was serving as pastor, new robes were purchased for the choir (1953). In 1956 members of the Quince Orchard Church gave Reverend Barrington a banquet at which time members of the Emory Grove Church shared in this occasion. In 1954 an intensive building program was initiated. Among the additions to Pleasant View Methodist Church in Quince Orchard were a pastor's study, a choir room and a choir loft. An oil burner replaced the old coal stove and the church was painted interiorly as well as exteriorly. In 1955 running water was installed in the Community House and two rest rooms were added. Later a new organ was purchased for the church and a new pulpit set.

Miss Evelyn R. Hallman was certified as a Lay Speaker under the pastorate of Reverend Barrington. She was confirmed by the District Conference while Reverend Kelly Jackson was District Superintendent. Thompkins Hallman served as Lay Leader, Gerard Green served as chairman of the Trustee Board and the following persons served as trustees: Watson Prather, Thompkins Hallman, William Ridgley, Jr., Charles Thompson, Ellsworth Jackson, James Ridgley, Melvin Joppy, Lonnie Magruder (now deceased) and retired trustees: Samuel Hallman, Hewell Neverson, and Francis Ricks (now deceased).

The following persons served as delegates to the Annual Conference: Mrs. Pearl Green, Evelyn R. Hallman, and Mrs. Bernice Joppy. Mrs. Pearl Green served as Superintendent of the Church School. The following persons served as Church School teachers: Thompkins Hallman, Charles Thompson, Upton Hallman, Mrs. Helen Jackson, Mrs. Dorothy Beaman, Carolyn Thompson, Mrs. Edith Moore, Mrs. Alma Ridgley, Betty Thompson, Mrs. Josephine Hackey, Mrs. Velma Hebrons, and Mrs. Gloria Graham. Mrs. Mable Prather and Melvin Hallman served respectively as chairmen of the Finance Committee.

served as pastor of the church from 1924 until his death in 1925. From 1926-29 Thomas Henderson served as supply pastor. During 1929-31 Quince Orchard Church and Scotland Church were on the same charge with W. Thomas Henderson serving as the pastor until his death in October, 1930.

Reverend Richard Johnson served as pastor of Quince Orchard Church from 1931-35. In 1932 Reverend Johnson was ordained as a Deacon and an Elder in 1935. Reverend Johnson organized the first Junior Choir at Quince Orchard Church. Mrs. LaVerne Plummer was the pianist.

Reverend W. B. Minor served as pastor of the church in 1936 and the Reverend Noah Barnes in 1937. In 1938 Reverend J. E. Carter became the pastor. In this same year Willie Ridgley, Sr., was the layman to the Annual Conference from Quince Orchard Church and Tilghman Dove, the layman from Scotland. In 1940 the Annual Conference was to supply the minister for the Quince Orchard - Scotland Charge.

The first W. S. C. S. was set up at Quince Orchard Church in 1940 with Mrs. Sadie Green serving as the president. The following persons have also served as president of the W. S. C. S.: Mrs. Pearl Green, Mrs. Evelyn Hallman, Mrs. Bernice Joppy, Mrs. Alma Ridgley, Mrs. Helen Thompson.

In 1941 Emory Grove Church and Quince Orchard Church were placed on the same charge with the Reverend J. E. Carter serving as pastor. In 1942-43 Reverend G. A. Thomas served as pastor of the Emory Grove-Quince Orchard charge.

In 1944-47 Reverend R. H. Riley served as minister of the Emory Grove Quince Orchard charge. This was followed in 1947-49 with Reverend Howard Wallace; 1949-52 Reverend Joseph Stemley; 1953-56 Reverend Thomas G. Barrington. In 1956 Linden Church and Quince Orchard Church were placed on the same charge with Reverend Thomas G. Barrington serving as pastor from 1956-59.

During the years 1959-61 Reverend J. W. Langford served as pastor of the Linden-Quince Orchard charge. During his pastorate Mrs. Esther Jackson and Mrs. Edna Mae Thomas organized the last Junior Choir. Mrs. Jackson served as organist and Mrs. Thomas as choir directress.

The Methodist Men's Club was first organized in 1961. It was officially chartered by the conference in November, 1962. Mr. James Gibson, District Lay Leader officiated at the installation service. The Club has contributed annually to the church budget. It has also given annually to other Clubs within the Washington West District and participated in activities of other Clubs. Melvin Hallman served as the first president and William Ridgley served as the latest president. Other involvements by the Club are listed elsewhere in this history.

Mrs. Emma Jackson served as president of the Willing Workers Club; Mrs. Ruth Jackson as president of the Flower Club; Gerard Green, Jr., as president of the M. Y. F. and Mrs. Essie Brown, Mrs. Evelyn Hallman and Mrs. Anna Smith as Communion Stewards.

In April, 1961, at a church conference, the consensus of opinion was expressed that Pleasant View was playing a supportable role for the conference but that it was not really involved in developing its own program. A new philosophy was initiated: to become involved in service to the community and to develop leadership among its members and thus become a layman-oriented church rather than a minister-lead church. All of the various actions from this point until the transfer of the members to Fairhaven were a direct result of the new philosophy adopted at this meeting. Some of these activities are highlighted in the following paragraphs.

The initial step was to remove the misconception that only members of the Official Board could attend its meetings, rather that all members of the congregation were welcomed. That all committees and organizations except the W. S. C. S. and Methodist Men were responsible to the Official Board. The Board became the center of discussion and would assist and direct all organizations in the performance of their duties.

During the early development of the new philosophy the Flower Club played an essential role. It initiated a program to provide adequate parking facilities for the church and community house. It became the nucleus for change which it developed through the Official Board.

In June, 1961, Emory Grove and Quince Orchard churches were placed on the same charge with Reverend Thomas G. Barrington as pastor. During this period under the leadership of Reverend Barrington, the chairmen of the various committees and organizations attended leadership development workshops sponsored by the conference and the district. This leadership development became a requirement and was given primary consideration by the Nominating Committee in selecting church officers. It provided the sound foundation which was essentially a part of the new philosophy.

Another essential factor was the development of a financial budgetary system in line with modern business procedures and accepted Methodist church financial practices. This meant the establishment of the pledge system through the Every Member Visitation as the major source of income rather than use of church dinners. It also meant a movement forward from the minimum ministerial salary support. Thus all organizations conducted only one activity during the year as financial support rather than continuous activities during the conference year.

In the meantime, the Methodist Men were engaged not only in a financial support role, but were actively participating in the role of stewardship of time and ability. As such, it assisted the Trustee Board in making vitally needed improvements in the church property such as painting of church pews in 1964-65, refinishing church floors in 1965-66.

In addition, the Club provided the means for a joint fellowship with McDonald Chapel and Hunting Hill Methodist Men in the spring of 1965. It was at this meeting that the feasibility of Pleasant View becoming involved in a joint fellowship with these two neighboring churches was discussed. It was the concensus of those persons present that the possibilities of a joint fellowship should be explored with each congregation with the Methodist Men of each church serving as the activating agent.

At a joint meeting with the W. S. C. S. and the Methodist Men, the majority of those present expressed the opinion that the possibilities of this fellowship were desirable, and that it deserved further discussion with the total church membership. The procedure for conducting this investigation would be to first contact each member individually, and then to hold a church-wide meeting for an overall discussion of attitudes toward such a joint fellowship. It was the opinion of the church body that we should explore the relationship that could exist between Pleasant View and McDonald Chapel-Hunting Hill.

As an outgrowth of this recommendation, this inter-church fellowship was brought up for discussion at the first quarterly conference in the fall of 1965. The District Superintendent (Reverend Carroll of the Washington Conference) recommended that a special study committee be set up to study the overall program and philosophy of Pleasant View Church. This committee would in turn make specific recommendations of its findings to the Church.

Prior to the selection of this committee the Reverend Barrington died (February, 1966) and the Reverend Julius S. Carroll was appointed to

complete the remainder of that conference year. Reverend Carroll appointed the committee consisting of members of both churches on the Charge, Emory Grove and Pleasant View.

It was during the tenure of Reverend Carroll that the philosophy of total independence from Methodist Conference financial support was established. It was stated that if this charge allowed itself to remain financially dependent upon the conference or the community, then it was in a real sense a welfare recipient. The Finance Committee responded by proposing a program based on an exclusively pledge system. During this period a layman became the first chairman of the Official Board, and Pleasant View became an effective layman-oriented church.

In June, 1966, Reverend Abraham Brockington was appointed to Pleasant View-Emory Grove Charge.

While all of this action was taking place, the W. S. C. S. jointly with the Commission on Missions was actively engaged in conducting several Schools of Christian Missions. The particular School of Christian Mission of interest here is the one concerning "Mission, The Christian's Calling." It was through this school that interaction took place between Fairhaven and Pleasant View. The outgrowth of this study was the establishment of the first community action group. This laid the foundation for greater cooperation between the two churches that proved to be valuable at a later stage in our history.

Meanwhile the Study Committee continued with its evaluation. In February, 1967, representatives from Pleasant View, Emory Grove, and Fairhaven met with the District Superintendent (Reverend Edward G. Carroll), Reverend Brockington and Reverend Douglas Harton to discuss the feasibility of a charge relationship between Pleasant View and Fairhaven. The report of the Study Committee was presented at that meeting.

The District Superintendent expressed the fact that he had the authority to establish a charge relationship between Pleasant View and Fairhaven Churches and that he would give it serious consideration. The Study Committee presented its findings and recommendations to the total congregation and began to prepare its members for the possibility of a charge relationship with Fairhaven. The findings of the Study Committee were: (1) that the total active membership of Pleasant View had remained constant over the past ten years and showed no signs of growth, (2) that the present facilities were inadequate, (3) that because of the small membership a number of persons were serving in several leadership capacities which made it impossible to give sufficient leadership to any one committee or organization, (4) that financial resources for improvement of its facilities, increasing ministerial support, and other financial obligations were not available. The committee recommended that in June, 1967, a charge relationship be established between Pleasant View and Fairhaven as a more feasible way to serve the community and develop its total church program. It also recommended that charge commissions, where possible, be established, and that a special joint committee consisting of members of both churches be created to study the future relationship between the two congregations. The majority of the members of Pleasant View concurred with the recommendations of this Study Committee. In May, 1967, we were informed by the District Superintendent that Pleasant View and Fairhaven would become a charge beginning with the next conference year.

On June 11, 1967, the Pastoral Relations Committee of Fairhaven and Pleasant View met with Reverend Harton who had been appointed to the charge and decided that all future meetings would be held jointly. The M. Y. F. of both churches decided to meet jointly. On September 27, 1967, the Commissions of Missions and Christian Social Concerns of both churches met, elected officers, and decided that they would meet jointly for the

remainder of the conference year. During the 1967-68 conference year some of the activities were: a joint Layman's Day service at Pleasant View, a joint study course sponsored by the W. S. C. S., a joint worship service with Bishop Lord at Fairhaven. Pleasant View also participated in an Ecumenical Dialogue with churches in the Gaithersburg Area, Dr. King's Poor Peoples' Campaign, and a Head Start Program. In May, 1968, a farewell reception was held for Reverend and Mrs. Harton and they were presented with a silver tray. Pleasant View expressed hope that they would take with them to the Ecumenical Institute in Chicago the same inspiration that they showed during their short stay. On June 3, 1968, a number of members of Fairhaven and Pleasant View met with Reverend and Mrs. Harton at the parsonage to discuss the charge relationship and how we might help bring about a smooth transition. The group became known as the Committee of Concerned Christians.

In June, 1968, Reverend H. William Heslop was appointed to the charge. The joint Pastoral Relations Committee with the cooperation of both W. S. C. S. held a welcoming reception. On July 1, 1968, the Committee of Concerned Christians met again at the parsonage with Reverend and Mrs. Heslop. On July 28, 1968, Pleasant View congregation called a special meeting and set up the following goals for the church:

I. Purpose

To bring persons to responsible decisions concerning their relationship with themselves, with their neighbors, and with the living God, as revealed in Jesus Christ; and to involve them in some meaningful mission to the world.

II. Policies

The church is dedicated to "speaking the truth in love" with each other; the church is dedicated to helping all persons achieve the full realization of their humanity; the church is dedicated to a disciplined life of study; the church is dedicated to responsible giving; the church is dedicated to continuously evaluating its programs to bring them in line with its stated purpose; the church is dedicated to the principles of being all-inclusive; the church is dedicated in supporting the ideas and goals of "The Group of Concerned Christians;" and the church is dedicated to supporting "Poverty Programs" by making available its facilities and the time and talent of its membership.

The Group of Concerned Christians met again on August 2, 1968, at the parsonage with an invitation to all members of both churches to participate in this discussion. At the September meeting the group agreed to discuss the following three areas: (1) to speak the truth to each other in love, (2) how to begin trusting one another, (3) what were the possibilities for the Charge in the future. It was at this meeting that Pleasant View members were invited to join Fairhaven Church as the most desirable method to implement this joint fellowship. Sunday, September 8, 1968, five members transferred from Pleasant View and on September 29, 1968, 24 members transferred. At a meeting at the regular worship hour the remaining members at Pleasant View decided that they would attend Fairhaven Church rather than continue service at Pleasant View for so few remaining members. They did not desire to transfer membership at that time. September 29, 1968, was the date of the last service at Pleasant View. Subsequently most other members did transfer.

A Trustee Association was set up to administer the property. Gerard Green is current president. The association meets once every quarter. The new philosophy begun in April, 1961, had reached its climax. It is a tribute to the leadership and membership of Pleasant View. Thus after 80 years Pleasant View has joined Fairhaven to become part of a larger fellowship of service to God and this community.



The Story Behind the Gift

Background

From 1949 to 1956, I was a member of the Washington Interracial Workshop, a branch of the Congress of Racial Equality (CORE). Its headquarters was in New York city with branches in other cities such as Pittsburgh, Chicago, Minneapolis, St. Louis and New York. On Sunday mornings I taught Sunday School at Pleasant View. I stayed for church and then rushed to drive to D.C. at Connecticut and Rhode Island Avenues, NW to take part in a sit-in at Whelan's Drug Store located in the Lafayette Building. On one occasion, the counter was wiped with ammonia in an attempt to get us to leave. Another time, the waitresses quit in sympathy with us. There was always the threat that we would be arrested by the police.

One month each year (July), people would come from all the branches to assist us in whatever project we were engaged in. The focus was on Washington, DC, the nation's capital. Every year there was a convention and I was a delegate several times. There were Protestants, Catholics, Jews, all races seeking equality for all people. We ate together, sang together, slept together, worked and played together. What a wonderful experience in human relations.

Washington, DC in 1949 was a very segregated city. Government cafeterias had been opened to everyone by executive order of President Roosevelt in 1941. There were only two places where people of color could sit and eat: Union Station and the Methodist Building (across the street from the U.S. Supreme Court Building). This was also true of hotels and downtown theaters.

When the Baltimore and Washington Conferences merged and the geographic lines were changed, Hunting Hill, McDonald Chapel, and Pleasant View were all in the Washington West District. These three small churches were all within one mile of each other. The only thing that separated them was race. What a drain on resources and talent. Sometimes one person had to serve in several capacities to complete the necessary offices as required by the conference. We came together. You have all heard the story. It was a struggle, but look at the results. This is my church. Here are my roots, and I will be here. There's something unique about Fairhaven. Most churches are still racially segregated.

The Thompson Restaurant vs. DC which involved the 1872-73 civil rights laws passed by the District of Columbia (left out when DC laws were coded in early 1900) were declared valid by the U.S. Supreme Court. In May 1954 the U. S. Supreme Court declared racial segregation in schools invalid. This chapter in our history was brought to fruition. It quickly spread to Montgomery County.

The CORE philosophy was the fore-runner of the Civil Rights Movement which was based on the non-violent theory of Ghandi. Dr. King gave it his support when he joined the Montgomery Bus boycott after the Rosa Parks incident. I first heard Dr. King when he spoke at my sister Roberta's graduation from Morgan University in Baltimore. I was there in 1963 for the March on Washington.

The Gift

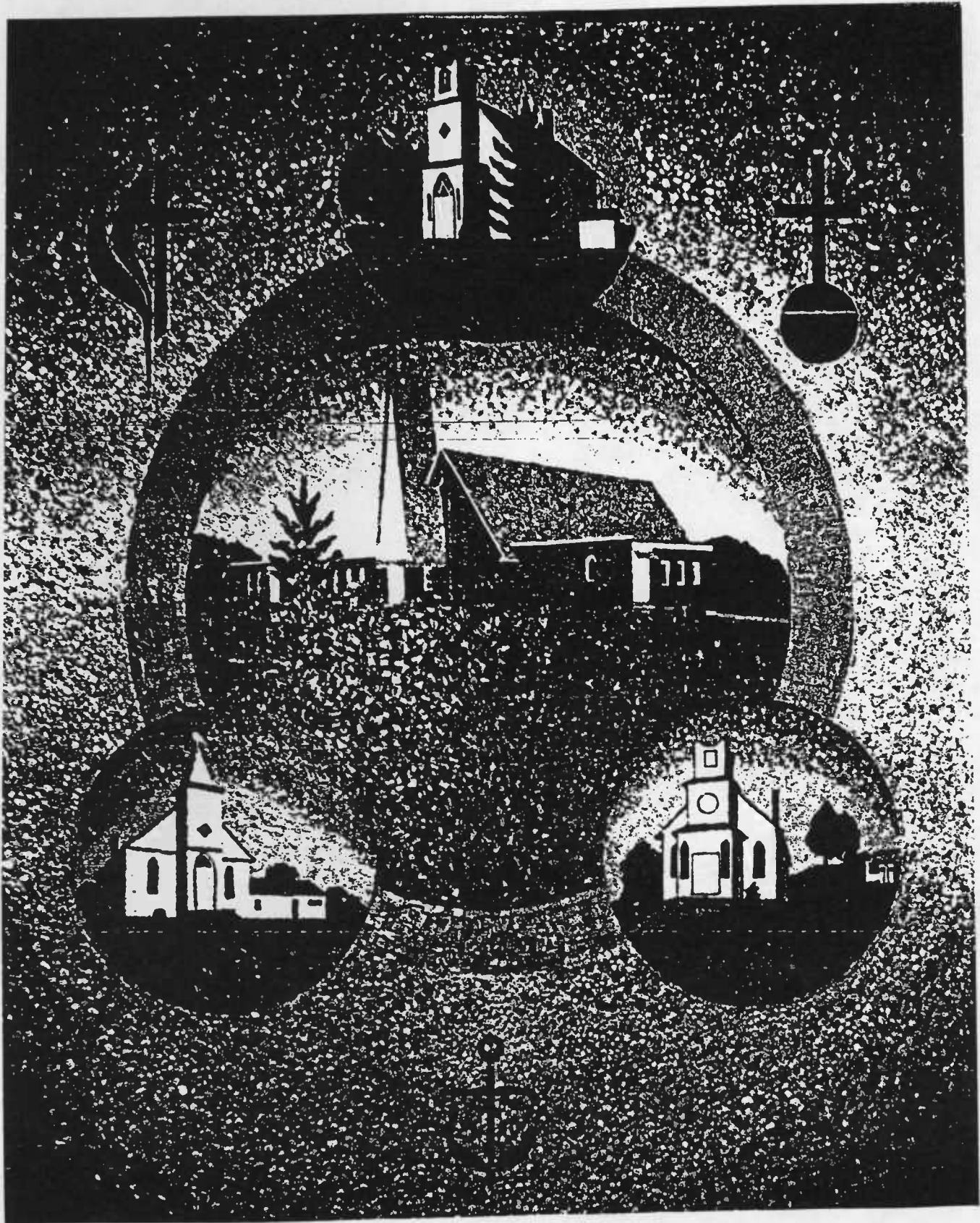
In S.E. Washington, across the street from the Eastern Market was the Agnes Anilian Gallery. I'd been there many times over the years. Almost always for the Annual Christmas Show, sale and party. Agnes died several years ago, and since she had no relatives here, her niece came down from New Jersey to settle her estate. She had a sale, and I bought several of her paintings. Also this gift.

I asked someone about giving it to another organization. I was undecided until last Sunday morning at the 11:00 a.m. service. The Opening Hymn was "In Christ There is No East or West". The Hymn of Preparation "We've a Story to Tell to the nations." The remarks by Christian Davies-Venn, Geoff Kaiser, Jackie Foster, Jon Chu, and Angela Mason emphasized our oneness in Christ: red, yellow, black, white and brown, all precious in God's sight. This was the dream of Dr. King.

I present this gift to the church: A portrait of Dr. King. "I Have a Dream..." Fairhaven is a dream come true.

Tom Hallman

FAIRHAVEN UMC HISTORY: A CALL TO FAITH



A Contextual History of Fairhaven United Methodist Church

There is a time for everything,
and a season for every purpose under heaven:
A time to plant and a time to uproot.
A time to rend; a time to sew.

Ecclesiastes 3: verses 1, 2, and 7

Fairhaven United Methodist Church has roots deep into the soil of the Quince Orchard community. In this community, three Methodist Churches, Pleasant View, McDonald Chapel, and Hunting Hill, were founded around the turn of the century. Barely five miles separated the three congregations, yet it was not until 1968 that the three had all come together under the one banner of Fairhaven.¹

We are celebrating the coming together of these three churches 25 years ago. But it is not just this unification of three churches that we are celebrating; we are also celebrating the story of God's hand sewing the fabric of his Church back together.

Why would three Methodist congregations be founded within five miles of each other? Methodism in Quince Orchard reflected in microcosm the results of the struggle of the Methodist Church nationally to deal with the American dilemma -- slavery and racism in the land of the free.² It is necessary to understand this issue in relation to the Methodist Church, in order to understand the beginnings of these three churches. The issues of slavery and race have torn the fabric of the Methodist Church since its beginning, just as they tore other churches and the country apart. Within the Methodist Church, no where was the struggles more prominent than in the Baltimore Conference (which ranged from Pennsylvania to Virginia), and within the Baltimore Conference, no where more prominent than in Maryland, the dividing line between North and South.

A TIME OF RENDING

Division Over Slavery

The founder of Methodism, John Wesley, was vehemently against slavery. He wove this belief into the fabric of the societies that were to be called Methodists. The Methodist Church came into being officially in Baltimore, Maryland at the Christmas Conference of 1784. One of the questions considered there was the new church's position concerning slavery. Delegates "viewed it as contrary to the Golden Law of God on which hang all the Laws and the Prophets and the inalienable rights of mankind,.. to hold in slavery .. so many souls that are capable of the Image of God."³

However, there was strong opposition to such a stance, especially in the South; six months later, the conference conceded that the rules were to be applied only if they were consistent with the laws of the state in which the members resided. The first tear in the cloth of Methodism began.

Division of the Methodist Church

The Methodist Church was founded on simple, personal and direct experience of faith, targeted toward the poor and the disenfranchised. Preachers emphasized conversion and their passion focussed on the decision for heaven or hell. The style and substance of this religion appealed to pioneers and slaves, whites and blacks. Blacks were especially drawn to the call to righteousness. Early in the movement, blacks were allowed to serve as pastors to their own people as "exhorters"; these pastors "seized its prophetic tradition for moral reform" in society.⁴

In 1844, a new wave of abolitionism crested within the church. The Baltimore Conference suspended a preacher who refused to free five slaves he acquired by marriage; his appeal to the General Conference helped to tear the cloth of the Methodist Church into two separate pieces.⁵ This division -- between the Methodist Episcopal Church (North) and the Methodist Episcopal Church, South, -- lasted almost one hundred years.

Division of the Baltimore Conference and Rockville Circuit

The Baltimore Conference split before the Civil War; after the war, the Rockville Circuit moved from the old Baltimore Conference to the Southern Conference of the Methodist Episcopal Church, South. However, both conferences appointed preachers to the same churches on the Circuit. After confrontations between the Northern and Southern ministers, the Circuit leaders proposed that ministers occupy churches on alternate Sundays to avoid "the danger of conflict, which if commenced, cannot fail to be to the discredit of religion"⁶.

Division of the Local Congregations

In 1864, before the end of the war, records indicate that there were 320 whites and 160 blacks in the Rockville Circuit. Following the war, there were 340 whites and 0 blacks. Separate black missionary conferences were established in the Methodist church and the Washington Conference included black churches in Maryland. In 1865, the Middlebrook (Gaithersburg) class split, with 27 members withdrawing to form the Gaithersburg Methodist Episcopal Church (now called Epworth United Methodist) and 43 members remaining with the Forest Oak Methodist Episcopal Church, South (now called Grace United Methodist).

Divided Congregations in Quince Orchard

The roots of the churches founded in Quince Orchard sprouted from the deep divisions in the Methodist Church over the issue of race.

Pleasant View

In 1868, blacks in the Quince Orchard area (T. Neverson, G. Johnson, and C. Beander -- trustees and their successors) bought land and an old building to begin a Methodist Episcopal Church. In 1888, a new building was built for church services. Several large families, many of whom were free and owned land before the Civil War, attended church there (the cemetery behind the church contains many of their graves). In 1914 a new church was built by the congregation. They shared pastors with other black churches in the segregated Washington Conference and Central Jurisdiction. Pleasant View was active with other black churches in programs, singing, and social initiatives.

The remaining two Methodist Churches founded in Quince Orchard had ties to the Northern and Southern white churches in Gaithersburg.

McDonald Chapel

In 1885, the minister of Grace M.E., South began holding church services in the school across the street from Pleasant View⁷. By 1903, a church was built on land of the Small family (located at the corner of Route 28 and Quince Orchard Road, now the location of NationsBank). The church was named after Graces' minister, Rev. McDonald, who had died suddenly the year before. McDonald Chapel remained on a charge with Grace, sharing ministers until 1955.

Hunting Hill

In 1902, Epworth founded a mission church at Hunting Hill (originally Mizpah Church) and they were on a circuit together. The land for the church was donated by the Ward family (located where Key West and Route 28 merge). The lumber for the building was brought up Route 28 from a church in Rockville. Hunting Hill was especially known for their famous suppers; they served four to five suppers a year, even though water had to be carried from a nearby home.

The three small, Methodist country churches are shown in the mosaic.⁸ Despite the differences in the roots of these three churches, one from a Northern white Methodist, one from a Southern white Methodist, one being black Methodists, there were many similarities among the churches. In 1960, they had small numbers of members: Hunting Hill had 55, McDonald Chapel had 91, and Pleasant View had 50. They were small churches struggling to maintain aging facilities, and none had land for future expansion. The few leaders were spread over many positions. The times were changing and the divisions of the past were beginning to weigh heavily on the torn pieces of cloth of the Methodist Church.

A TIME TO SEW

"Uniting" Conference of 1939 for the Methodist Church

Unification of the two parts of the white Methodist Church was discussed for some time and finally in 1939, they were reunited administratively. This unification came at the price of the official segregation of the black churches into a separate jurisdiction, the Central Jurisdiction. For years the Central Jurisdiction pressed the Church to eliminate this segregation and make the Methodist Church an inclusive church.⁹ The church as a whole was struggling to redefine itself in a changing society. The minister at Pleasant View, Reverend Barrington (1956-59), saw these changes coming and urged his congregation to prepare for them; an extensive effort to develop leadership within the laity was begun.

Unification of McDonald Chapel and Hunting Hill

In 1955, both McDonald Chapel and Hunting Hill were placed on the same charge with Washington Grove Methodist church. Then in 1958, Washington Grove became an independent church, leaving Hunting Hill and McDonald Chapel sharing the same minister. Reverend William Nukols, who had just been discharged from the Armed Forces and was attending Wesley Seminary (Washington, D.C.), served as their minister from 1959 to 1962. In 1960, it was mentioned that there was the possibility of merging the three churches. An attempt to merge to the two white churches failed in 1962. Rev. Nukols married a Gaithersburg woman, Phyllis Stubbs, and together the churches provided an apartment for them.

In 1962, Reverend Kenneth Carder, who was also a student at Wesley Seminary, became the pastor for the Hunting Hill/ McDonald Chapel charge. A Methodist Men's Group was formed with members from both McDonald and Hunting Hill. By March 1964, a Study Committee was elected to examine the current and future needs of both churches. On the basis of their extensive study of membership, leadership, finances, attendance, facilities, and growth in the community, it was recommended in spring of 1965 that:

- * The two churches merge administratively but operate both facilities until a new church/location could be found.
- * The congregations begin seriously considering how best to relate to the Pleasant View Methodist Church.

They concluded there would be no future for the Methodist Church in the Quince Orchard area if the small churches did not unite to provide for the expected growth in the community.

Both congregations together were able to build and quickly pay for a parsonage, and Rev. Carder and his wife Linda were the first occupants. In May of 1965, following long and difficult deliberations by many dedicated laity and a nearly unanimous vote, McDonald Chapel and Hunting Hill formally filed documents of merger. It was difficult to give up the traditions ingrained for so many years, and a few members left. Eventually Hunting Hill Church was not used and was sold to Central Baptist Church.

Rev. Carder came up with the idea for the name of the combined church, Fairhaven, so voted by the congregation. The name comes from the port of Fair Havens where St. Paul stopped on his way to Rome when they were "coasting along with difficulty. Though warned that the voyage will be with injury and much loss, not only of the cargo and ship, but also of our lives" (Acts 27:8-19), they continued on toward Rome with the Good News of Jesus Christ. Fairhaven Church survived the storm of merger, learning that the Church is not a building, but a people gathered in the Lord's name. And they continued on

In 1965, a new minister came to Fairhaven -- Reverend Douglas Harton. It was his first church out of seminary and he came with a great deal of excitement about the challenges of the merger of Hunting Hill/McDonald Chapel plus a possible merger with Pleasant View. The Woman's Society of Christian Service and the Methodist Men of Fairhaven and Pleasant View had begun to meet together at times.

Pleasant View had been in a charge relationship with Emory Grove Methodist Church, sharing a minister appointed under the segregated Central Jurisdiction. Then the Methodist Church abolished the segregated Central Jurisdiction and the official written policy was to be: "the absence on all levels of church life of patterns and policies based on color." In Spring of 1966, Pleasant View appointed a committee to study their church. The beginning of the study stated:

"In evaluating the ability of a church to accomplish its mission -- the reconciliation of a separated world and people to God -- the church must continuously evaluate its program, structure and facilities as the means to that end."

The committee recommended that Pleasant View Methodist Church be put on a charge relationship with Fairhaven and that Pleasant View then initiate a merger with Fairhaven. The Pleasant View lay leaders discussed these recommendations with Reverend Edward Carroll, then the District Superintendent. Soon afterwards, in June of 1967, in a drastic departure from the past, Pleasant View was linked with the newly merged Fairhaven under the pastorate of Reverend Douglas Harton by the District Superintendent.

In October of 1967, Bishop John Wesley Lord came to Fairhaven and Pleasant View and preached about "A Call to Faith" based on Hebrews 11: 1-7. Faith lays claim to the unseen realities of God

and His purpose. God was calling us as pilgrims to follow in faithful obedience wherever He told us to go.¹⁰ Was He asking us to allow the barrier of race to be broken down through our relationship with God?

The congregations of both Fairhaven and Pleasant View left familiar territory and ventured into the unknown as pilgrims. Members of both congregations had been discussing a possible merger of Fairhaven and Pleasant View. These discussions, especially those which centered in a small group from both congregations (known as the "Group of Concerned Christians"), eventually led the two congregations to join together. At their meeting in September 1968, they agreed to:

 speak the truth in love;
 begin trusting each other; and
 examine the possibilities for the future.

Avoiding the problems of another merger, the unification of the black and white churches was accomplished by transferring the memberships of most of the Pleasant View congregation to Fairhaven on the several Sundays in September 1968 by Reverend H. William Heslop, the new minister of the Fairhaven charge. A few members of Pleasant View decided not to join Fairhaven; services were discontinued at Pleasant View on Sept. 29, 1968. In essence, the Pleasant View congregation, by joining Fairhaven, left their church and their previous positions, yet brought their heritage, music, and leadership that would reemerge in Fairhaven. Their initiative a decade earlier to develop leadership culminated in the unification of the churches and then this leadership continued in enriching Fairhaven.

In the 25 years following this unification, God continued to weave the fabric of his church back together into a new cloth of many colors. It was difficult sometimes and then the sewing of God sounded more like a mallet upon metal; but if one has heard this sound, it makes the same sound as a bell -- the sound of grace.

To what future was God calling us? A new community in Christ was formed by the hand of God, who sewed his church back together -- a Southern Methodist church, a Northern Methodist church, and a black Methodist church. Fairhaven is truly a United Methodist Church. Praise and songs to God may be lifted quietly or passionately here, the focus of worship can be communal or individual. Fairhaven is a church that gives voice to the fullness of the Image of God.

Fairhaven can serve as a vision for our fellow Christians, perhaps a prophetic model of unity. It is this vision of unity made real by God through his faithful servants that we are celebrating today. Let us lift our hearts in praise to God for his call to faith 25 years ago! May we continue to follow his call and step out in faith.

ENDNOTES:

1. Fairhaven United Methodist Church, Church Directory, 1977.
2. William McClain, Black People in the Methodist Church, Whither thou goest? (Nashville: Abingdon Press, 1984), pp. 58-62.
3. M. W. Simpson, Encyclopedia of Methodism (Philadelphia: Everts and Everts, 1878), p. 805.
4. McClain, pp. 21-37. "Exhorters" were allowed to preach but not conduct the sacraments.
5. Gordon Pratt Baker, Those Incredible Methodists; a History of the Baltimore Conference of the United Methodist Church (Baltimore, Md.: Commission on Archives and History of the Baltimore Conference, 1972), p. 206-207.
6. Paul L. Nickols, A History of Grace United Methodist Church, Gaithersburg, Maryland: 1844-1992 (Bethesda, Md.: The Printhouse Express, 1992), p. 6-10.
7. This school is now part of the Pleasant View Historical Society and both Pleasant View and the school are located on Route 28, just east of the intersection with Quince Orchard Road.
8. For more detailed information on the early history of each of these churches individually, please see: A History of Methodism in the Quince Orchard Community: 1888-1970, by Isla Tyner, Ada Howard, and Evelyn Hallman, Fairhaven United Methodist Church, 12801 Darnestown Rd., Gaithersburg, Maryland, 20878
9. Op, cit., McClain, pp.90-91.
10. William McClain, Traveling Light (New York: Friendship Press, 1982), p. 119.

Written by Susan Hill, Fairhaven United Methodist Church, 1993.

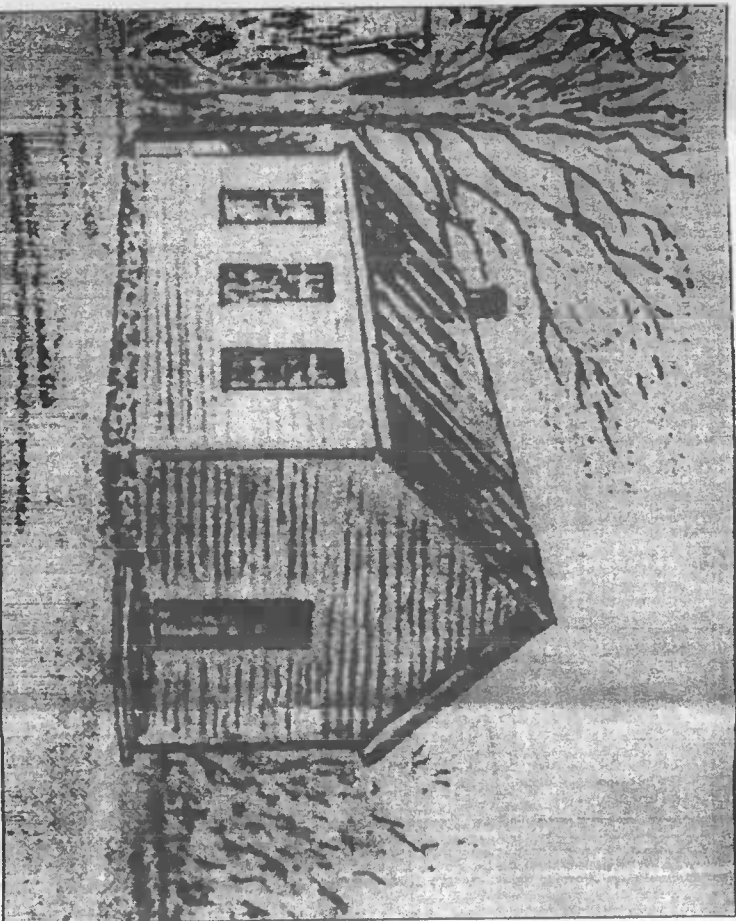
NORA'S CORNER

When the Quince Orchard School was 'Colored'

By NORA H. CAPLAN

I must have passed the little church and the low rectangular building near it countless times before I learned why the sign, "Pleasant View Historical Association," was there. The traffic both east and west on Darnestown Road (MD 28), 1/2-mile east from Quince Orchard Road, doesn't allow a driver much time to study the landscape. It wasn't until I met Pearl Green, a much loved and respected member of the Quince Orchard community, that I found out about the historic importance of this site.

The first Pleasant View ME Church was built in 1888 on a 3-acre tract that the trustees had bought for \$54 in 1868. By 1914 the church was in poor condition, so it was torn down and rebuilt. It is now called Mount of Olives Church, still in use, but by a different sect from the original Methodist Episcopal congregation. Its architectural style reminds me of the sparkling white,



This sketch is of the old Quince Orchard Colored School on Darnestown Road where Pearl Green went to school.

Images: Courtesy Pleasant View Historical Society

papier-mache ornaments my mother used to hang on our Christmas tree.

A cemetery is at the back of the property. ("That's where I'll be buried someday," Pearl told me.) To the right is a box-shaped white frame building that was until the mid-1900s named the Quince Orchard Colored School. The white cinderblock outhouses between the cemetery and the schoolhouse have been preserved as well.

ery County, Md. 1872-1961," by Nina H. Clarke and Lillian B. Brown. In 1874 when Gary Green and several other church trustees sold a house and lot for \$5 on the Pleasant View site to the county school board, it was stipulated that the building and lot were to be "used exclusively for the education of colored youth." The teacher's salary was to be paid by the community.

Originally the one-room schoolhouse was behind the church. It was destroyed in a fire (some suspected arson) in 1901. The following year the school board decided to build a new white school in the neighborhood. The old white school in what is now Kenlands was moved across Darnestown Road and became the Quince Orchard Colored School. It was closed for several years from November 1904 - 1906, supposedly because of a shortage of funds, although no official reason was given. In the 1950s when the black public schools of Seneca, Tobytown and Quince Orchard were consolidated, two rooms and two more teachers were added to the Quince Orchard School, and students from the other two schools were bused here.

The entire Quince Orchard area was once farmland. Pearl Green's parents, Samuel and Evelyn Hallman, had saved for two years so that they could buy 4 acres and a house on what later became Riffe Ford Road. The Hallman family with their eight children grew most of what they ate - a corn crop and all kinds of vegetables. In addition they had chickens, ducks, a cow and a horse. Pearl has told me that her

Black public schools in Maryland began

in 1872 when the state legislature voted a total of \$50,000 for their support. Montgomery County was to receive \$532.05 quarterly. This allocation plus state and county school taxes paid by the African-American population made their share of each election district of the county \$462.84 per year, according to "History of the Black Public Schools of Montgom-

COLORED SCHOOL

Continued on page B10

mother, like mine, could sew anything. She could make boys' short pants from a pair of men's pants. She could cut out a girl's dress from hand-me-downs from her grown-up relatives. She took in washing and she made her own bread. The Hallman children took homemade bread and preserves or jelly sandwiches in their "school buckets" each day. Their home was on a dirt road that turned to mud after a heavy rain.

"The milk trucks always got stuck," Pearl said. "We had to walk a mile to school on what we called the 'Pike' (Darnestown Road), but to us it was a long mile. Winter weather was the bad part."

Pearl attended the Quince Orchard School from 1924 to 1932, with one year off to take care of her home and siblings while her mother went out to work. It was during the Depression and times were especially hard. "The school year was from September to May. The boys were off for a week or so during corn thinning in the spring and corn cutting in the fall. We had double desks and one teacher for grades one to seven. I remember that my teacher's name was Mrs. Blunt. There were at least 60 children in that one room. In cold weather whichever kids got there first had to build a fire in a pot-bellied stove that's still in our original schoolhouse. We helped the teacher do work like erasing the blackboard and sweeping the school room."

Regarding school supplies, she said, "For those who could afford them, those children brought their own pens, pencils, and notebooks. The teacher supplied the rest of the students. Our textbooks were left over from white kids' schools. We had to share books and sometimes they had pages torn out, so the teacher told us what was supposed to be there. She wrote the lessons on the blackboard."

Because there was no indoor plumbing, the children used the outhouses. Instead of a drinking fountain the students had to pump a bucket of water from the well outside and place a dipper in it when they brought the pail inside.

There was no playground equipment, so during recess the girls played games like Ring-a-Rosy or Hide and Seek. The boys played ball games with balls they had brought from home. When I asked Pearl if the school ever had parties at holiday times like Halloween, she said that she didn't remember ever celebrating Halloween, but the church had Christmas and Easter parties. For her own family's Christmas gifts, each child received one toy and an article of clothing — like a new dress.

Pearl mentioned a "county-wide oratory contest" that was conducted each year. "We all came together in a school in Rockville. Students could recite a poem [or something else appropriate for the occasion]. First and second prizes were given for each grade. One time someone from our school got second prize."

In May all the black schools came together in Rockville for "Field Day." She thinks it was held at the high school that used to be where the Town Center is now. "There were games like dodgeball, baseball and races," Pearl said. "Prizes were given out to the winning teams."

She remembers that a Mr. T. Johnson had a cafeteria near the high school that was the only place in town where black people could eat. "He had the best hot dogs."

After finishing the Quince Orchard Colored School, Pearl went on to the black high school in Rockville. "We could ride a bus there," she said. "I finally finished in 1938."

She explained, "If you had to leave school for any length of time, you couldn't make it up. You had to start all over again."

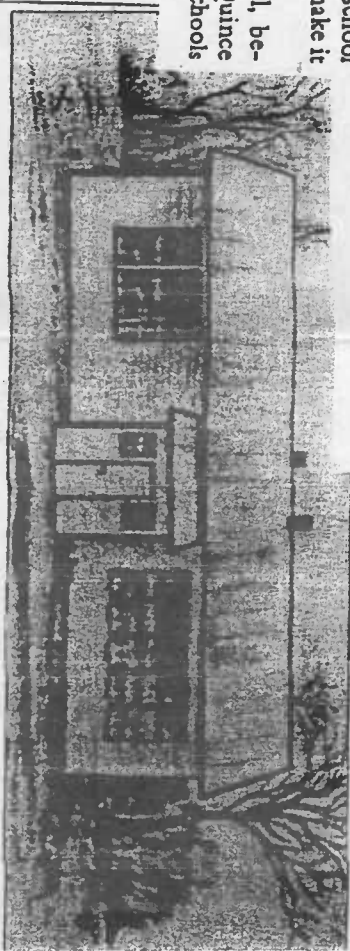
Only her oldest son, Howard Bell, began his elementary education at Quince Orchard before all the black public schools were integrated.

After the Quince Orchard Colored School closed, Montgomery County used the building for storage. The Pleasant View Trustees brought legal action against the county, the property reverted to the Trustees and an historical association was founded. At one time the third room of the school was rented to a family. Bathrooms were added and a kitchen was renovated. That part of the building eventually burned down. Only two rooms are left, with the oldest part under the care of the Pleasant View Historical Association. The Mount of Olives Church uses the restrooms and the remaining space as a fellowship room.

On the fourth Saturday of June each year the historical association sponsors a "June Fest," a celebration to honor this important site. The historic part of the school is open to display exhibits. Food, music, and guest speakers are an attraction to many visitors. This past year a new group, the Quince Orchard Voices of the Past, provided an outstanding program of choral music. The members are children, grandchildren and great-grandchildren of former students of the Quince Orchard Colored School.

When I asked Pearl what this school means to her, she said, "It was a wonderful school at that time. It was the beginning of education for black people in the community."

Tours of the Pleasant View Historical Site can be given by special arrangement with Vernon Green. Call 301.926.1798 for further information.



This sketch is the expanded Quince Orchard Colored School.

VOICES OF CHANGE

Good Morning!

It's so good to be here. It has been a long time since I've had the opportunity to speak to you. I want to speak to you about change in terms of country, the Methodist Church, Fairhaven, and a few of my own experiences.

You've heard a lot about change recently but change is not a new word. We have been changing since the foundation of our country. Come take a journey with me.

The founding fathers in forming the constitution and Thomas Jefferson's Bill of Rights that said all men are created equal did not include slaves, indentured servitude, or women. Had the slavery issue been included the 13 states would never have ratified the Bill of Rights. It was a difficult task to meet that challenge. That issue was a change that would come much later. In fact it took many years. New states were admitted to the union as a free state, like Kansas or a slave state like Missouri. The Northwest Territory which would eventually become the states of Illinois, Ohio, Indiana, Michigan and Wisconsin were to have no slavery or indentured servitude and therefore slavery would not spread into other western territories. At this point there became more free states than slave states. The Lincoln Douglas Debate clashed over the issue of slavery. John Brown's raid on Harper's Ferry was to bring about change but it didn't work. He was captured and hung. He warned that we would pay a bitter price and we did with the firing on Fort Sumpter and the beginning of the civil war. Brother against brother. Frederick Douglas persuaded Lincoln to draft blacks into the military so they would have a stake in its outcome. Douglas goes to the White House at the invitation of Lincoln. Lincoln said to his wife "I wonder where my friend Mr. Douglas is?" His wife was not very please that Lincoln had invited him. Later he saw him coming and said "Hear come my friend." What Mr. Lincoln did not know was that Frederick Douglas was not late but he had been asked to go to the back door when he arrived, but he refused. Change comes hard for some.

Julia Ward Howe was a voice for change. She wrote the Battle Hymn of the Republic: "Mine Eyes Has Seen the Glory of the Coming of the Lord,----His Truth is Marching On." This was at her room in the Old Willard Hotel at 14th & Pennsylvania Avenue, NW.

The 13th, 14th and 15th amendment brought change. In 1875 a black senator was elected from Mississippi. Passage of a civil right bill that allowed all well behaved citizens to go to any hotel, theatre, restaurant or any other place of public interest was declared invalid by the US Supreme in 1895. In 1896 the Plessy decision set up separate schools. A backward change! Black laws passed in the south that you could only vote if your grandfather had voted in the early 1900 under states rights was a further backward change. No civil rights laws would clear Congress for over 60 years.

The Gandhi Theory began in India with Mohandas Gandhi's struggle to free that country from British colonial rule. The protest included sit-ins, and direct demonstrations. It was successful. Change came to India when it gained its independence but further change came when it split into two countries, India and Pakistan.

The Theory came to America by James Farmer who promised his father that he was going to end segregation. Did you see the movie "The Great Debaters?" It was centered around Wiley College in Texas and its debate with Princeton University but only briefly spoke of the Congress of Racial Equality.

James Farmer in August 1941, fresh out of theological school at Howard University had a job as race relations secretary of the Fellowship of Reconciliation (FOR) an anti violent and anti war organization. He went to a meeting for them in Columbus, Ohio. While there he gave a speech and said, "The Blessed Community and the Family of Christ are rent asunder by the evil practice of apartheid in America, which will not end until the decent and the religious people of the land will do so. God willing, segregation will end when the good people withdraw their cooperation from it and stop, wittingly or unwittingly giving it their support. What I am proposing is that FOR because of our thorough going commitment to non-violence and brotherhood, take the lead in setting up a vehicle through which that non-cooperation with evil can be forced into a national movement."

He then summarized one memo of his experiences with White City and the struggle against restrictive covenants and residential segregation. FOR decided to sponsor the new organization and they authorized James Farmer on FOR time, to start a new organization along the lines he envisions in one city, Chicago. Back in Chicago in April 1942 the new organization was formed. James Farmer was elected chairman. A university student part Chinese and part Caucasian shouted, "I got it, let's call it CORE because it will be the center of things, the heart of the action. RE for Racial Equality and C for Committee. It eventually was changed to Congress of Racial Equality.

It began at a small restaurant named Jack Spratt just outside the University of Chicago in May 1942 with a sit-in. I had the opportunity to meet this remarkable person in the 1950's. I also met his wife, Lula, who belonged to the New York CORE. If you want to know the complete story read his book: "Lay Bare the Heart."

I discovered CORE in 1948 when I was told about an interracial meeting two of my co-workers had attended the night before. It seemed so interesting that I decided to check in on it. It was a small office at 1724 F Street, NW in Washington, DC. I started going to their meeting and listening to their discussion about Gandhi and the nonviolent theory. The focus was on Washington, DC, the Nation's Capital. At that time only Union Station, the Methodist Building next door to the US Supreme Court, and government cafeterias were open to people of color. The thought was, if we can end segregation in Washington, it would be easier to end it in other parts of the country. For the month of June people were recruited from other CORE groups to come here to assist our group in their projects. That first experience changed my life! Such friendship, hugs, kisses across racial and religious grounds was like nothing I had ever seen before.

Let me tell you of a few of my experiences: Lynn Kirk and I went on a trip to the CORE convention in Chicago. It had been a long time since I had been on a trip by train. We were the center of attention, mostly hostile, this Afro-American man and this blond woman sharing seats together. When the time came for dinner we saw the porters chatting and we suspect they were trying to decide at what table to seat us. We shared a table with a Roman Catholic Priest. We told him we were going to a convention. He noticed the wedding band on Lynn's finger and asked if we were married. Lynn replied that we were not, to which he replied, "I thought he looked too young to be married." Lynn replied that I was older than she. Then he said, "you have to be careful today about the communist." Lynn and I spoke about it later. Any time you see black and white together, they must be communist. Those were the days of the House Un-American Activities Committee and Senator Joe McCarthy that destroyed many American patriots. Our own Bishop Lord testified before this committee as to its assault on human rights and character assassination.

Let me tell you of one other experience. We had scheduled a picket at the Playhouse Theatre for the opening of Tales of Hoffman. We had informed all the Washington Newspaper. We were gathered at the home of one of the CORE members at 15th & Massachusetts Avenue, NW a few blocks north of the theatre waiting for the time to start the march when we received a call from the Playhouse Theatre management. They begged us to call off the march as they would not like to have President Truman and the Diplomatic Corps cross a picket line. They promised us that they would have some news to tell us later that week. We discussed it, some objecting, others saying give them another chance. Finally, we decided to call it off. Two days later they called us to say that henceforth the theatre would be opened to all.

CORE had spread to many cities including New York, Cincinnati, Cleveland, St. Louis, Evanston, Minneapolis, Pittsburgh, Pasadena and Baltimore.

Mary Church Terrell was a voice for change. She was an educator who graduated from Oberlin College in Ohio. She came to D.C. and married Judge Terrell. She had been involved in many civil rights causes. The D.C. Government had passed Anti-discrimination Laws in 1872-1873 that all well behaved persons regardless of race or color could attend any restaurant, hotel, theatre or other places of public accommodation. In 1901 all D.C. laws were coded but these laws were left out. Thompson Todd an African-American broadcaster rediscovered them. Mrs. Terrell and two other citizens went to Thompson's Restaurant at 14th and F Street, NW and were refused service. They filed suit against the restaurant on behalf of the D.C. Government. Judge Myers ruled that even if the law had been legal that they no longer applied because of the long time lapse. An appeal was made to the U.S. Supreme Court which ruled that the D.C. Government had the legal right to pass them and that since they had not been repealed they were still in force. An unfortunate incident but a blessing in disguise. Otherwise I may have never had the chance for those experiences. The old Hecht Company Building at 7th & F Streets, NW was renovated and is now Terrell Square. It shows photos of some of her demonstrations.

In 1956 the Washington Interracial Workshop was disbanded.

The Methodist Church split over the slavery issue at a general conference when it was discovered that Southern bishops had slave the northern bishops were so outraged that the church split into the Northern Methodist and the Southern Methodist and did not unite again until 1939. A Central Jurisdiction was set up which included all the Afro-American congregations (separate but equal). Finally, in 1956 the Central Jurisdiction was abolished and a whole realignment was established. The Baltimore Conference and The Washington Conference were merged. McDonald Chapel and Hunting Hill Methodist Men and the Women's Society and been meeting together with Pleasant View for some time. Pleasant View had done a survey of our facilities and potential growth. The picture didn't look very bright. We had members holding several positions because the conference required it. At the time we were on a charge with Emory Grove a small African-American congregation on the east side of Gaithersburg. Wouldn't it make better sense to join with the other two Methodist Congregation right here in this community?

How did it happen? We wrote a letter to the Rev. Edward Carroll, the District Superintendent of the Washington West District and asked to be put on a charge with McDonald Chapel and Hunting Hill who were in negotiations for a merger. A secret ballot was taken during the pastoral of Rev. Douglas Harton. The majority of the people wanted to see this happen but it split families. We got no immediate response from the DS. After several contact he made the change. The next year Rev. Heslop became the minister. That was the year we transferred our membership to Fairhaven. I think it was 16 of us that September Sunday in 1968. Later others transferred their membership. It divided my own family. Change is never easy. Sometimes it is very difficult. How were we received at Fairhaven? Some welcomed us, some took a wait and see attitude. There were many good times. Fellowship at dinners; baseball, bowling of which I wasn't very good, like someone else we know, but the fellowship was good. I can remember going to Assateague Island with the youth on a camping trips with the Ridgley youth, Hellers, Davis', Joppys, Vernon Green, Rev. Jim Hunt and others. I remember the youth Rock Concerts at Faith UMC on Sunday evenings.

Difficult times at the Administrative Board when I was chairman. This is the way we've always done it. Those were hectic meetings but I always allowed everyone the opportunity to speak. Here was the opportunity to use those techniques I developed in CORE. Listening to all voices, even those of opposition, disagreeing but not becoming disagreeable, patience, willing to compromise. Change is always difficult but change brings progress. I never had any doubts about our goal. As human beings we had more things in common than our differences.

Bishop John Wesley Lord came to Fairhaven in October 1967 and delivered a message in his call for change. Rev. Harry Taylor and Bishop Forrest Stith also were helpful to us.

I first saw Dr. King in person when he spoke at my sister, Roberta Hallman's graduation from Morgan University in Baltimore. He was a voice for change with the same Gandhi Theory.

Rosa Parks was a voice for change with Dr. King and the Montgomery Bus Boycott.

Who to choose as a dynamic speaker for the 1963 March on Washington was a source of concern. There was A. Phillip Randolph of the Brotherhood of Sleeping Car Porters, Roy Wilkins of the NAACP, James Farmer of CORE, Rev. Lowery of Southern Christian Leadership, Bayard Rustin, Whitney Young of the Urban League, Walter Reuther of the UAW, John Lewis of SNCC. The choice was Dr. King.

I was there on the north side of the Lincoln Memorial near 23rd & Constitution Avenue, NW. As far as you could see east toward the U.S. Capitol Building. A most peaceful demonstration. Everybody on their best behavior.

President Johnson brought change when he signed the Civil Rights Bill in 1964.

After MLK, Jr.'s death came change but not for the better. There were riots in many American cities including Washington.

The Poor Peoples Campaign brought change and awareness. I remember Fairhaven's participation especially Jerry Green and his father. The church was used for sleep over for some of the participants.

I remember the Million Men's March and was a part of it.

Change!

Jesus brought change. He came as a child born in a manger. He called the four fisherman: Simon, Andrew, James & John and said. "Come with me and I will make you fishers of men." He brought change to the woman at the well when he said I will give you living water. His short life of only 33 years changed the world. He healed the sick, cleansed the leper, gave sight to the blind, raised the dead. He gave himself for the sake of humankind. In him there is no north or south, east or west but we are one in Christ. We sing of him as King of Kings and Lord of Lords. This is the God we serve.

Change can be difficult but change can bring progress and that is what I want to show. This is from whence we have come as a nation and as a church. I remember when I was a child and my mother singing a song to me. "Jesus loves the little children, all the children of the world, red and yellow, black and white, they are precious in His sight, for he loves the little children of the world." When I went to church I did not see any red, yellow or white children. We did see the beginning of that however before she passed. Every Sunday morning at the children's moment, I look down from the choir or from the pew and I see this diversity. I am so proud and joyful. It's not about me! Look what we have done together. The Children's Choir, the Handbell Choir, the Gospel Choir the Sanctuary Choir, the UMW, the Sunday School, the Senior Citizens Luncheons, other Outreach programs, and organizational structures, and of course the Fairhaven Musical Theatre. Julia always says to us before the performance, "have fun, be happy." We are a happy group. Our diversity has become our strength. We are not the average church congregation. Most congregations are made of up a single ethnic group. Fairhaven is the love of my life. I speak of us at the annual conference. It reminds me of those days of CORE when groups gathered from all over the country or at the conventions in Chicago, Racine, Wisconsin, and Cincinnati, Ohio. The love, the hugs, the kisses, the fellowship. This is who we are! The dream I had for Fairhaven is a reality.

Dr. King's dream was that one day we will be judged by the contents of our character and not by the color of our skin. That day came on November 4th, 2008:

One more step toward that more perfect union our forefathers promised.

Change will come again. Our economy is in shambles; we have 1.2 trillion dollars of debt; people are losing their jobs; their 401K's; we are engaged in two wars, our infrastructure is falling apart. It may get worse before it gets better. Change will come with a new administration. It will come whether we are ready or not. Don't fear it, welcome it, be a part of it. Make it happen! We can do all things through God who strengthen us. Are we ready for change? If so, then join me now and say it loud and clear for all to hear those three words of affirmation, of optimism: Yes We Can! Yes We Can! Yes We Can! Hallelulah! Thanks Be To God! Amen.

Please stand and join in singing "Just as I am without one Plea." If you desire, come to the altar to pray. If there be one among you looking for a church home, come just as you are. Fairhaven will welcome you with open arms.

Benediction: The Lord bless you and keep you, the Lord cause his face to shine upon and be gracious unto you, the Lord lift up his countenance upon you and give you peace both now and forever. Amen.

01/18/09

Thomas W. Hallman

FAIRHAVEN-PLEASANT VIEW
UNITED METHODIST CHARGE

Douglas E. Harton,
Pastor
224 Cedar Avenue
Gaithersburg, Md.
Phone 948-2037

May 4, 1968

To those called to be Christians:

This week the Southern Christian Leadership Conference under the leadership of the Rev. Ralph Abernathy launched the Poor People's Campaign. During the next several weeks 3,000 poor people of all races from across the nation will be in Washington to call for a massive shift of our national priorities to attack the causes of poverty.

Many churchmen are asking how they may participate in this effort. The Council of Churches of Greater Washington suggests the following steps which may be taken immediately!

First: Establish an ad hoc committee in our church that can serve as a base for channeling support to the campaign. One member will be assigned to represent the committee at the area non-poor support group that meets each week in Montgomery County. The Montgomery County non-poor support group meets each Saturday at 1 p.m. at the Bethesda Congregational Church (Fernwood and Democracy Blvd., Bethesda) with the Rev. Barry Stipp as Convener. His phone is 365-3388. If you are willing to serve on this committee of our church, please contact Mr. Harton right away.

Second: A massive response will be needed from our churches to help feed the participants in the Campaign. It is estimated that the cost of feeding 3,000 people will be \$5,500 each day. The Council of Churches has asked that each parish respond to the human needs of these people by committing itself to provide food each week for the duration of the campaign. We have been asked to provide individual boxes of cereal and canned fruit juices (large can). If you prefer to make a donation for food instead of bring the food itself, make checks payable to "Poor People's Campaign (Food Fund)". Either food or checks may be left on the seat by the front door of the church each week.

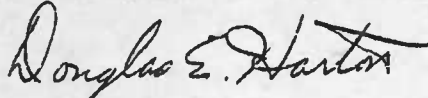
Third: The task of interpreting the Poor People's Campaign, its rationale and goals, and the issues it seeks to raise, among both our members and those outside the church is extremely

Poor People's Campaign
May 5, 1968
Page 2.

important. An Educational Task Force has been created to do this job. It is made up largely of young men and women, seminarians and returned Peace Corps Volunteers. They are particularly interested in discussing the Campaign with small groups. If you would like to participate in a discussion of the Poor People's Campaign, please contact Mr. Harton. It is important that we act out of knowledge rather than out of rumor and misinformation.

This week our Methodist General Conference (the highest legislative body of our church) "commended" the Poor People's Campaign. This is the OFFICIAL position of the United Methodist Church. I hope you will give the Poor People's Campaign your prayerful consideration and then decide to be a person of action. You can do something, but you must decide to do it.

In the Name of the Christ



Douglas E. Harton, Pastor

McDonald Chapel, Hunting Hill and Pleasant View (Fairhaven United Methodist Church)

Background

The Methodist church split over the issue of slavery into the Northern Methodist and the Southern Methodist and did not unite until 1939. A central Jurisdiction was set up for African-American congregations in separate conferences. In this area there was the Baltimore Conference (white) and the Washington Conference (African-American). McDonald Chapel and Hunting Hill charge were in the Baltimore Conference and Pleasant View and Emory Grove charge were in the Washington Conference. The three churches McDonald Chapel, Hunting Hill and Pleasant View were all within a mile of each other.

We had a good relationship with the two other churches. In fact the Women's Society of Christian Service as it was then known and the Methodist Men had many joint meeting. Many churches disapproved of this separation and in 1956 it was abolished and a whole new alignment was established. The Baltimore and Washington Conferences were merged and this put McDonald Chapel, Hunting Hill and Pleasant View churches in the same Washington West District. All three churches had small memberships. Pleasant View had done a survey of our facilities and potential growth and the picture didn't look very bright. McDonald Chapel and Hunting Hill were in negotiations for a merger. Wouldn't it be better to join the two other churches right here in this community than continue a charge relationship with Emory Grove on the other side of Gaithersburg?

How did it happen?

A secret ballot was taken and the majority of the membership wanted to see this happen but it split families. Pleasant View wrote a letter to the District Superintendent **requesting** that we be put on a charge relationship with McDonald Chapel and Hunting Hill. We received no immediately response but after several contacts the change was made. The next year we received a new pastor who was responsible for making the cross above the altar. That September 1968, 16 members of Pleasant View transferred their membership to McDonald Chapel. The following Sunday more members transferred their membership. The Administrative Board sent out a notice to all remaining members that Pleasant View would close the church after the last Sunday in September and that those not desiring to transfer to McDonald Chapel could transfer to any of the neighboring churches.

Fairhaven United Methodist Church

The name was taken from Chapter 27 of the Acts of the Apostles beginning with verse 8. Paul on the way to Rome aboard ship stopped there with much difficulty, lost of cargo and ship finally landing in Malta but safe with other passengers.

Working together

Change is sometimes difficult. How were we received at Fairhaven? Some welcomed us, some took a wait and see attitude. There were many good times: fellowship at dinners; baseball; bowling; a trip to Assateague Island with the youth on a camping trip, and the Youth Rock Concerts at Faith UM Church in Rockville.

We had an organization called "The Group of Concerned Christians" which set the policies of the church: The church is dedicated to "speaking the truth in love" with each other; the church is dedicated to helping all persons achieve the full realization of their humanity; the church is dedicated to responsible giving; the church is dedicated to continuously evaluating its programs to bring them in line with its stated purpose; the church is dedicated to the principles of being all inclusive; the church is dedicated to supporting "Poverty Programs" by making available its facilities and the time and talent of its membership.

I discovered CORE (Congress of Racial Equality) in 1948 when I was told about an interracial meeting two of my co-workers had attended the night before. It seemed so interesting that I decided to check it out. It was a small office at 1724 F Street, NW in Washington, DC. I started going to their meetings and listening to their discussions about Gandhi and the nonviolent theory. The focus was on Washington, DC as the nation's capital. The thought was, if we can end segregation in Washington, it would be easier to end it in other parts of the country. The month of June people were recruited from other CORE groups to come here to assist our group in its projects. That first experience changed my life. The friendships, hugs, kisses, across racial and religious grounds was like nothing I had ever seen before. There were CORE groups in NY, Cincinnati, Cleveland, St. Louis, Evanston, Minneapolis, Pittsburgh, Pasadena and Baltimore. In 1956 after hotels, theatres, restaurants, and all public places were open to everyone the Washington CORE was disbanded. Those experiences gave me the courage to bring this union of three churches together. If this could be done in the general society, why not the church. There were difficult times at the Administrative Board when I became chairman. Now was the time to use those techniques that I had developed. I listened to all voices, even those of opposition, disagreeing but not becoming disagreeable, patient, willing to compromise. I never had any doubt about our goal. We discovered that as human beings we had more in common than our differences.

Bishop John Wesley Lord came to Fairhaven and delivered a message in his call for change. Rev. Harry Taylor and Bishop Forrest Stith (before he became a bishop) also came to help us.

There was an increase in membership and leadership and we were on our way. When I was a small child my mother sang a song to me that I shall never forget: Jesus loves the little children, all the children of the world, red and yellow black and white, they are precious in his sight, Jesus loves the little children of the world. I am reminded of that song every Sunday morning when I hear the children's message. Fairhaven today is a diverse, friendly, hugging, kissing, welcoming church. It's not about me but what we have done together thru God's grace and mercy. I call it Divine Destiny. Welcome into our fellowship.

Thompson Hallman

New members class

2014

FAIRHAVEN UNITED METHODIST CHURCH

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With Appreciation for 40 years of Faithful Service



J. W. Pate

Jacque Strawther

Let your light continue to shine before men, that they may see your good works, and glorify your Father which is in heaven.
Matthew 5:16