

Belva's Museum Artifacts

The news articles are about
Frederick History

Bartonsville Has “All The Magic”

Bellgrove Plantation Event

George Dredde

Black Facts

**Journey From Mississippi to
Maryland**

September 2016

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BARTONSVILLE HAS “ALL THE MAGIC!”

While rapid growth and development are becoming a way of life in the southern end of Frederick County, a drive down Bartonville Road just three miles southeast of Frederick leads to a still-small and friendly community. A few modest residences front the road, the oldest of which may conceal original log cabin construction beneath the modern siding and shingles. Both former schoolhouses—one for black youngsters, the other for white—remain in use as homes, and Bartonville’s two churches continue an old tradition of providing a spiritual focus for the tiny village’s handful of residents.

Greensberry Barton probably would feel right at home—and even recognize a few names—if he could visit his namesake community today. It was just prior to the Civil War when the former slave bought a piece of land here from a Mr. Miller and built his home on it. As the first permanent resident of this part of the New Market District, Barton was no doubt pleased to have the new village carry his name.

Another early settler and ex-slave was William Orange Brooks, who came to Bartonville after the War Between the States. His grandson, Charles Brooks, still calls this place home.

Cato Adams, also a freed slave, played an important role in the hamlet’s history. His name appears on the August 24, 1878 deed for land on which a “building for worship” was to be constructed. According to Nina Honemond Clarke’s *History of the Nineteenth Century Black Churches*

FREDERICK COUNTY CHRONICLES

in Maryland and Washington, D.C., “The church was dedicated October 12, 1879. It has undergone many changes, both physical and spiritual... Even the name has been changed. First it was known as Jackson Chapel, then Jackson Methodist Episcopal Church, and now Jackson United Methodist Church.”

A rift occurred in the congregation, although the exact cause has been forgotten. “Something or other happened, and we split,” explains longtime resident Alice Hill, referring to the incident that took place before she was born. Another house of worship, St. James A.M.E. Church, was founded a few years later. It celebrated its centennial in 1983. The church continues to serve the community’s religious needs and remains about the only prominent landmark in the town.

Other institutions that were part of Bartonsville’s more lively past have disappeared. Once relatively self-sufficient, with a general store, a grocery, a gas station and even a dance hall, those who now live here must head toward Frederick for shopping and entertainment.

For decades, the name Hamilton and the word “store” were practically synonymous for Bartonsville and adjacent Pearl residents. Frederick diarist Jacob Engelbrecht noted in his entry for November 3, 1870 that “we made sauerkraut today from 29 heads of cabbage (small ones), and 23 we got from the son of Mr. John Hamilton in Bartonsville at 4 cents a head, and 6 I bought at market afterwards.”

Later, Minnie J. Hamilton was the proprietor of a general store at nearby Pearl, according to the 1885 city and county directory.

Hill recalls that the Pearl Bargain House closed in the early 1940s because of anticipated roadwork, and Hamilton then opened a market in Frederick, but the route of the new Jug Bridge approach road was changed.

Eikers, Guariglias and Mealeys all owned small grocery stores in the village.

Harry Main made history in 1934 when he opened here the first full-service filling station outside of Frederick. Gasoline sold for twenty-nine cents a gallon. He continued in business for forty years.

Early in Bartonsville’s history a fraternal order known as the Working Man’s Society formed to provide assistance with burials. Eventually, this organization became the Galilean Fishermen. They built the dance hall, now fallen down, at the intersection of Bartonsville and Tobery roads, which also served as their meeting place. Weekly dances drew residents

from all over Frederick County. John Ross's Nighthawks and the Iantha Orchestra, two popular bands, always attracted large crowds. On Labor Day 1930, Lester Bowie Sr., Bemon Hill (Alice Hill's husband) and John Tyler staged the county's first midnight dance in that hall. It became a successful tradition. Funds from the late-night dances provided a clay tennis court for the community.

Music played an important part in the community. The Bartonsville Cornet Band carried the name throughout the county and now around the world, thanks to a musician with local roots. A 1915 photograph of the band appears on the cover of trumpeter Lester Bowie Jr.'s 1983 ECM recording "All The Magic!" Bowie, a founding member of the Art Ensemble of Chicago and leader of such groups as Brass Fantasy, has three uncles in that historic picture. His father, Lester Bowie Sr., joined the cornet band as a boy. Lester's father, now retired from a long career as



Legacies live on: the 1915 Bartonsville Cornet Band appears on the cover of a record album by jazz trumpeter Lester Bowie Jr., who has three uncles in the photo. *Courtesy of Belva King.*

a music teacher, and his aunt, Edna Bowie Dykes, also a retired educator, still reside in Bartonsville, as do musician siblings Joe, a trombonist with his band Defunkt, and Byron, a saxophonist and arranger. The brothers and their father live in a contemporary family dwelling on the site of the old log family home where so much talent was nourished.

—October 1993

Reprinted with permission from Frederick County Chronicles, by Marie Anne Erickson

Dr. Claude DeLauter, Jr.

Dr. Claude R. DeLauter, Jr., 89, of Madison Street, Frederick, died Thursday, Jan. 31, at Frederick Memorial Hospital. He was the husband of the late Alice Dunn DeLauter.

Born April 3, 1911, in Pleasant View, Frederick County, he was a son of the late Claude A. and Bertha DeLauter.

Dr. DeLauter was a member of Asbury United Methodist Church, Frederick, where he worked with the Methodist Conference and was a musician in the senior choir. He was also named who's who in the Methodist Church.

He was educated in Frederick County schools, later received his bachelor of science degree at Storer College, his master's degree at Columbia University, and his doctor of philosophy degree from California University of Advanced Studies. He was a veteran of World War II, serving from 1943 to 1946.

Dr. DeLauter was a member of the Kiwanis Club of Frederick, and the Biographical International Center. He was a past member of both the Board of Aldermen, Frederick, and the Board of Education. He was also a 33-degree Mason of the Frederick Mason Lodge, Prince Hall affiliation and a member of the Western Maryland Consistory.

He enjoyed jogging and traveling abroad.

Surviving are three nephews, Maynard M. Hurd, Jr., Ulysses G. Heard, and William V. Delauter, all of Frederick, one niece, Dorothy R. Lewis of Frederick; and many cousins

Dr. DeLauter will also be remembered by his friends, William Kruger, Flora Evans, and Mr. and Mrs. Darl Hinkle.

Dr. DeLauter was preceded in death by two sisters, Mae Rose Williams and Florence M. Heard; and three brothers, Arnold L. Delauter, William A. Delauter and Samuel Delauter.

The family will receive friends from 7 to 9 p.m. Tuesday, Feb. 6, at Asbury United Methodist Church, All Saints Street, Frederick, where friends may call from 11 a.m. to 9 p.m.

Funeral services will be held at 11 a.m. Friday, Feb. 7, at the church with the Re. Burton L. Mack officiating.

Interment will be in Fairview Cemetery, Frederick.

In lieu of flowers, memorial contributions may be made to Asbury United Methodist, Building Fund, All Saints and Courts Streets, Frederick, MD 21701.

Arrangements are by Stauffer Funeral Home, 1621 Opossumtown Pike, Frederick.

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July 11, 2016
FOR IMMEDIATE RELEASE

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To Be Sold: Virginia and the American Slave Trade
Traveling Exhibition Opens at Belle Grove Plantation July 27, 2016
Saturday programs to be held in conjunction with exhibit

Belle Grove Plantation will host the traveling exhibition *To Be Sold: Virginia and the American Slave Trade* from Wednesday, July 27 through Sunday, September 25, 2016. This exhibit was created by the Library of Virginia with support from the National Endowment for the Humanities.

"Belle Grove has made a commitment to research and present the history of the 276 enslaved that lived and worked on the plantation. *To Be Sold* will help our visitors put the events that took place at Belle Grove in a Virginian and national context," said Kristen Laise, Executive Director at Belle Grove.

The exhibit offers a frank exploration of Virginia's role in the business of the second middle passage—the forced relocation of two-thirds of a million African Americans from the Upper South to the Cotton South in the decades before the Civil War. The story of the American slave trade is one of numbers, but it is also the story of individuals whose families were torn apart and whose lives were forever altered. One such story occurred at Belle Grove. In researching slavery at Belle Grove Plantation, 1824 advertisement placed by Isaac Hite was found. It advertised a public auction to include horses, cattle, farm implements and "sixty slaves of various ages, in families." Belle Grove staff and volunteers are searching for information on this sale and what might have happened to the individuals sold.

Through illustrations of paintings, insurance policies, bills of sale, broadsides, and other items drawn largely from the Library of Virginia's extensive collections, *To Be Sold* traces what these documents reveal about the slave trade from the time a slaveholder decided to sell a slave through the Richmond market to the moment when the enslaved person was sent south. Three interactive kiosks explore artist Eyre Crowe's paintings that recorded Virginia's infamous trade, trace Crowe's excursion into Richmond's slave-trading district, and offer interviews with formerly enslaved people.

In conjunction with the exhibit, Cedar Creek and Belle Grove National Historical Park Ranger Shannon Moeck will lead a 30-minute program, *Kneading in Silence: A Glimpse Into The Life of Judah the Enslaved Cook* in the Belle Grove Winter Kitchen. Purchased by the Hites in 1794, Judah remained their cook until her death in 1836. This program will be presented at 2:30 p.m.

BELLE GROVE PLANTATION
P. O. BOX 537 • MIDDLETOWN, VA 22645
PHONE: 540-869-2028 • FAX: 540-869-9638
www.bellegrove.org

on Saturdays July 30, August 6, August 13, August 20, September 3, September 10, September 17, and September 24. The program is free of charge.

To Be Sold will be on view on the lower level of the Belle Grove Manor House along with an exhibit about slavery on the Plantation. It will be available free of charge during Belle Grove's regular hours, Monday-Saturday 10 a.m. - 4 p.m. and Sunday, 1 - 5 p.m. While the lower level exhibits may be viewed free of charge, tours of the Manor House are conducted at :15 past each hour and an admission fee applies (\$12 for adults, \$11 for seniors, AAA, military and those with a National Park Service pass, and \$6 for those 6-16 and members of the National Trust for Historic Preservation).

Four special events will take place at Belle Grove when *To Be Sold* is on exhibit:

- Saturday, August 27, Wine Fest, 11 a.m. - 6 p.m. featuring wine tasting, chef demos, house tours, live music, and vendors. \$10 general admission, \$20 for admission plus wine tastings in advance, and \$25 at the gate.
- Sunday, September 18, 3-4:30 p.m. is Belle Grove's Annual Meeting. A brief membership meeting will be followed by a lecture " 'You will see the down-trodden race rise up'; Exploring the Stories of Enslavement in the Shenandoah Valley" by Ann Denkler, Ph.D., Associate Professor of History at Shenandoah University. The event is free and open to the public.
- Saturday, September 24 as part of Smithsonian Magazine's Museum Day Live, Belle Grove will be free to the public from 10 a.m. – 4 p.m.
- Sunday, September 25, 4 – 6 p.m. Belle Grove-Behind-the-Scenes, a family friendly "all access pass" to see buildings and spots at Belle Grove, which are not regularly open to the public. Tickets are \$20 per person, \$10 for students (13-17), Seniors (65+) and children 12 and under free.

For more information, visit www.bellegrove.org or www.facebook.com/BelleGrove.

About Belle Grove— Belle Grove Plantation is located off Route 11 at 336 Belle Grove Road just south of Middletown, Virginia 22645 and is conveniently located to I-81 (use exit 302) and I-66. Belle Grove Plantation is a non-profit historic house museum that is a National Trust for Historic Preservation site and a partner in Cedar Creek Belle Grove National Historical Park.

About the Library of Virginia—The Library of Virginia (www.lva.virginia.gov), located in historic downtown Richmond, holds the world's most extensive collection of material about the Old Dominion and has been a steward of the commonwealth's documentary and printed heritage since 1823. The story of Virginia and Virginians has been told in many ways since 1607. At the Library of Virginia it is told through more than 121 million manuscripts and nearly two million books, serials, bound periodicals, microfilm reels, newspapers and state and federal documents, each an individual tile in the vast and colorful mosaic of Virginia's experience.

Any views, findings, conclusions or recommendations expressed in this exhibition do not necessarily represent those of the National Endowment for the Humanities.

Friends, Relatives Remember Local Publisher and Community Leader

George E. Dredden Jr., publisher of *The County Globe*, will be remembered as a visionary, and an important figure in the Frederick community, friends, relatives and acquaintances said Friday. Dredden died Wednesday. He was 80.

His wife of 54 years, Ruth, said Dredden was always concerned about the state of the community, and what makes it a great place to live. "He was always getting people empowered," she said.

Dredden's daughter, Angela, said her father's philosophy was that "if you're going to live in a community, you need to be a part of it, not just taking up space."

A longtime local businessman, Dredden served on the Frederick County Business Development Advisory Council for six years, as the chairman of the Frederick County Planning Commission, and was active with the Frederick County Chamber of Commerce, Frederick Memorial Hospital board of directors, Rotary Club of Frederick and many other organizations.

This year, he was named the volunteer of the Year by the Maryland Economic Development Association.

Dredden ran and published *The County Globe* from 1990 to 2005, a bimonthly, free publication that focused on local news about African-Americans and women left largely uncovered by other sources. "There are a lot of things that might not make the front page or the 10 o'clock news...but people are still doing things that make a contribution," Dredden told *The Frederick News-Post* in a 2005 interview.

News about high school proms, church events, recipes from homegrown chefs intermingled with political commentary in *The County Globe*. Earlene Thornton, who served as executive editor at the paper said Dredden was a dynamic man of vision and substance who commanded respect in the community. "He demonstrated a commitment to giving minorities and small-business men a chance to succeed and be heard," Thornton said. "He empowered people, he showed them the strengths they didn't know they had."

Seaven Gordon, a vice president and president of the local branch of the NAACP during the 1970s, said he met Dredden about 40 years ago. Gordon said Dredden was a quiet but influential person who showed him the ropes of local political life and helped him and the NAACP deal with racial discrimination issues in Frederick.

"He helped me to learn the city and how to get around those things you needed to get around and get things accomplished," Gordon said.

Sue Waterman, who did not know him well, said she met him while giving a presentation to the Frederick County Planning Commission and was impressed by his kindness. "He just struck me as a just and amazing man," Waterman said.

She later went on to work at *The County Globe* doing layout for the paper, as well as providing research. "I thought he was a renaissance man," she said.

Born in Charlottesville, VA, Dredden attended primary and secondary school in Delaware, and went on to earn a B.S. in biology from Morgan State University in 1951, according to his wife.

He joined the Navy during the Korean conflict, served at duty stations in Canada, North Africa and the United States and achieved the rank of petty officer third class before he was honorably discharged in 1955.

Dredde worked as a lab technician and later lab supervisor at Fort Detrick. He then changed career paths and began working at first as a conciliator, then supervisor and branch chief at the Equal Employment Opportunity Commission.

Gov. William Donald Schaefer appointed him chairman of the Trial Court Judicial Nominating Commission for District 10, as well as to a position on the state's Human Relations Commission.

Dredde liked to play golf, and supported the Washington Wizards and Washington Redskins sports teams, Angela Dredde said. He was also an avid reader of nonfiction. "Dad was interested in how people's minds worked and how things processed," she said.

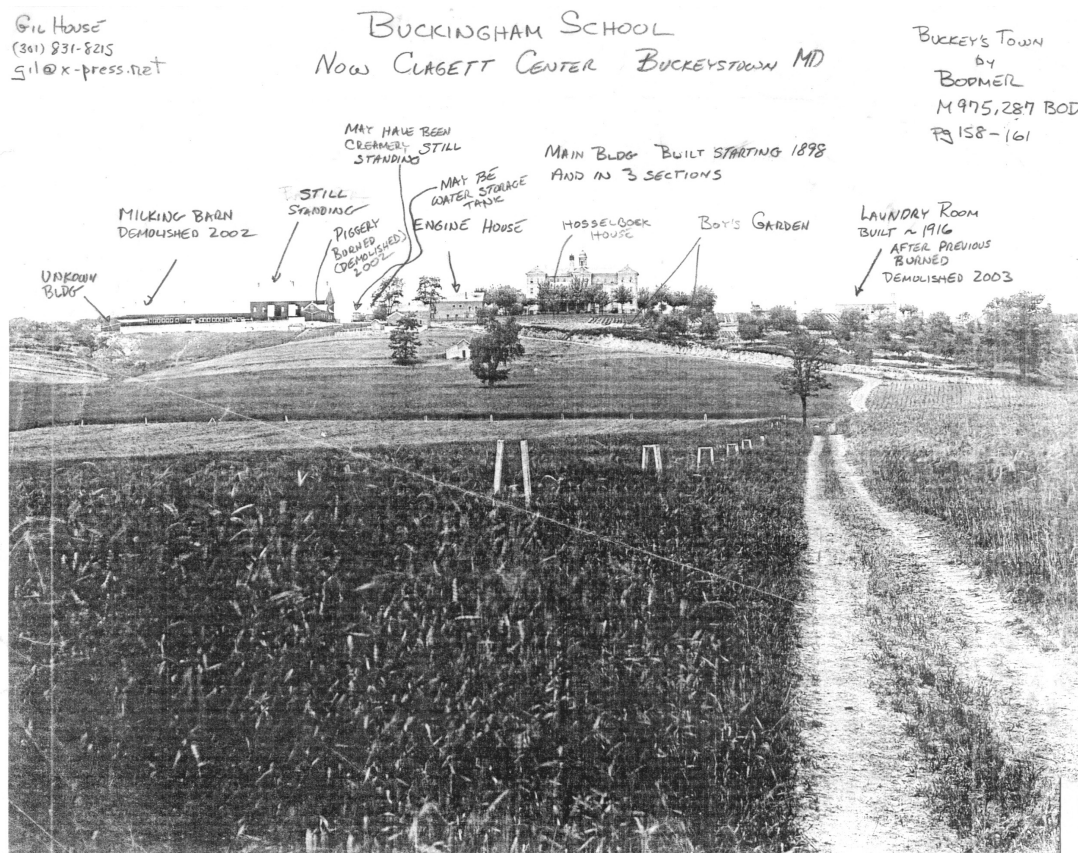
Along with daughter Angela Dredde, he also leaves behind children George E. Dredde, III and his wife, Marguerite Smith and Patrick D. Dredde and his wife, Debra.

Granddaughters Alexis A. Dredde and Mikaela I. Dredde "meant everything to him," Ruth Dredde said.

The family will receive friends from 2 to 4 p.m. and 7 to 9 p.m. Monday at the Keeney and Basford Funeral Home, 106 E. Church St., Frederick. A wake service will be held at 8:30 p.m. Monday at the Funeral home.

A Mass of Christian burial will be celebrated at 10 a.m. Tuesday at the church where he worshipped, St. John the Evangelist Roman Catholic Church, 118 E. Second St., Frederick.

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Afro-American History: Blueprint for Survival
produced by the NAACP Department of Education

Black Facts: 1540 - 1986 continued

- 1778 Four hundred Black held off 1,500 British in the Battle of Rhode Island.
- 1785 Many slaves were freed as a reward for their military service.
- 1787 The first free school. The African Free School, operated in New York City.
- Congress excluded slavery in the territory embraced by the Northwest Ordinance.
- 1791 Haitian struggle for independence led by Toussaint L. Ouverture.
- 1792 The first American Black order of Catholic nuns was founded by Antoine Blanc.
- 1793 Congress passed first Fugitive Slave law making it a criminal offense to protect a fugitive slave.
- 1800 James Durham began his medical practice and was the first black doctor to be recognized in the United States.
- Free Blacks of Philadelphia presented a petition to Congress which opposed continuation of the slave trade, the Fugitive Slave law and slavery as an institution.
- 1804 Ohio legislature enacted the first "Black Laws" which restricted the rights and movements of Blacks. Other northern states soon passed similar legislation.
- 1807 British Parliament abolished the slave trade. Congress prohibited importation of slaves
- 1811 Slave revolts in Louisiana
- 1812 In the War of 1812, one-tenth of the crews of the fighting ships on the Great Lakes were American Black sailors.
- 1816 American Colonization Society formed to transport free Black to Africa.
- 1817 Free Black led by Richard Allen and James Forten held meetings to protest the American Colonization Society's efforts to exile us from the land of our nativity.

TO BE CONTINUED

THE JOURNEY
FROM MISSISSIPPI TO MARYLAND
CARRIE Bell JONES
JULY 1916 – no time soon

The Mississippi Delta for Carrie was fun and games until the age of seven. On her birthday it became all work and no play in the town of Rolling Fork. The only game in town was picking cotton from dusk to dawn, Six days a week, 10 months of the year (Sundays was church and family time). The history books called it sharecropping, if you were a cotton picker it was just like the old days a mirror image of her mother and grandmother in the exact same fields. The only change was fifty cent (.50) pay for every hundred pounds of cotton picked. Through the grace of God the dream of leaving the fields for a better place never ended.

The change came during the time of the Great Depression (1929-1939); life was good for field workers. The America Red Cross delivered food and clothing every week. Field workers no longer had to pay as sharecroppers in turn they were able to save more money for the dream of leaving the only place they knew as home “the cotton plantation”.

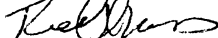
The journey continued into the mid-thirties with a one way Greyhound bus ticket to Chicago Il. The history books called it The Great Migration; however the Williams/Jones family was seeing a dream come true. Carrie never returned to the state of Mississippi and has no intentions of doing so.

Once in the big city there was no family or friends, so Carrie had to return to the one thing she knew best, hard work. She was soon hired as a factory worker, it was hard work for most people, but for Carrie it was the easiest and most money she had ever made. After 30 years at the same factory it was time to retire. During her tenure she was promoted to work leader and selected by her peers as the Senior Union Representative for 240 factory workers.

She became a real estate investor, purchased and managed 21 rental units in Chicago, she never punch a clock again.

The last leg of her 100 year journey was the move to Frederick Maryland to live with her Grandchildren Randy and Karen. They are the owner and manager of a restaurant (CAFE 611) in Frederick MD. Carrie is the founder and CEO EMERITUS of Carrie Bell Inc, a Maryland Corporation that manage commercial and residential properties.

Thank You MAMA for picking cotton in Mississippi, working the factories of Chicago, teaching me how to be a real estate investor and most of all being my Grandmother when my parents loss their way.


Randy D. Jones
Grandson

From the Annual Maryland Centenarians Recognition Luncheon program, May 12, 2016.

Frederick Flood of 1868 Similar to the One This Year

A study of the Frederick Flood of 1868 – the disaster that damaged the house in which Barbara Fritchie lived and died – reveals striking similarities to the Flood of 1976.

Early in the summer of 1868 there had been a severe drought. Vegetation was parched. The corn crop in Frederick County was nearly ruined. The ministers in the churches were praying for rain.

At last, Thursday night, July 23, 1868, as if in answer to the prayers, clouds appeared and became increasingly dark until midnight, when severe lightning and thunder gave promise of rain to save the dying crops. Friday, July 24, about 1 a.m., the rain began to pour in torrents. For a while it moderated but then continued throughout the night.

At 7 a.m. the clouds became so dark that many residents of Frederick turned on the gas or lighted the lamps in their homes. The flashes of lightning became more severe, the clouds became blacker, and reverberations of thunder foreboded a terrible storm.

At 8 a.m. torrents of rain descended along Catoclin Mountain. The rain was so torrential and so long continued that buildings and fences were smashed under the terrific pressure, and swollen Carroll Creek came pouring down upon the City of Frederick.



Never in the history of Frederick had the city been visited by a deluge so destructive. The overflow from Carroll Creek swept away the bridges in the city, broke down fences, and inundated homes and places of business in about one third of the city's area.

One of the first house inundated was the house in which Barbara Fritchie had lived on the south side of West Patrick Street on the bank of Carroll Creek. She died in the house December 18, 1862. In her will, which she wrote when she was 95, she left her house to her niece, Mrs. Catherine Hanshew, wife of Henry Hanshew. It was sold April 11, 1866 to George Eissler, glove maker, who was the owner of it when the Flood of 1868 came pounding upon it wrecking a portion of it.

Across the street from the Barbara Fritchie house was the home of Jacob Engelbrecht, Mayor of Frederick from March, 1865, to March, 1868. The water rose to a height of six feet in his home. It knocked two shutters from the side of his house and washed the fence from his yard.

Nearby on West Patrick Street was the home of John Ritchie, State's Attorney of Frederick County. He was a popular young man, called Captain, having been chosen by one of Frederick's fire departments as Captain of a company of volunteer militiamen, one of the three companies authorized by President James Buchanan to go to Harper's Ferry to help quell the insurrection of John Brown. When young Mr. Ritchie took a last look in his house on the morning of July 24, 1868, the water had risen almost as high as the top of the table in the dining room. He saw on one end of the table his pet dog, on the other end a bullfrog. The State's Attorney, who afterward served as Chief Judge of the Sixth Judicial Circuit and Associate Judge of the Maryland Court of Appeals, told his friends that "that dog and the bullfrog were gazing curiously but amicably at each other."

Today that store, too it is reported, is for sale.

The original home of Barbara Fritchie on West Patrick Street, which was sold after the flood to James Hopwood, was torn down; the Mayor and aldermen of Frederick acquired a part of the lot to slightly widen the bed of Carroll Creek, while James Hopwood took the rest of the lot on which he built a two-story building with a store room in front.

For many years the building was occupied by business establishments. About 50 years ago the property was bought by the Fritchie Home Corporation, with Miss Eleanor D. Abbott, great-grandniece of Barbara Fritchie as president, Hammond Clary as vice president and treasurer, and H. Lee Hanshew as secretary.

The corporation razed the modern structure, and, with the assistance of Joseph W. Urner as architect, constructed a replica of the old home of Barbara Fritchie, using all available materials from the original home.



Clean-up crews

This scene is of South Market Street on July 24, 1868, shows clean-up crews clearing debris in the block between All Saints and South Streets. (News-Post file photo)

In the Flood of 1976, Mr. Clary, the restorer of the Barbara Fritchie home, and his wife were rescued from their residence on West Patrick Street adjoining the Barbara Fritchie home. Mr. Clary states that the original Fritchie home was built of brick with stone foundation, and that the kitchen was washed away by the Flood of 1868.

Mr. Clary, who is one of the few residents of Frederick who saw Prime Minister Winston Churchill, when he stopped at the Barbara Fritchie home with President Roosevelt, also recalls the occasion when Governor Albert C. Ritchie was escorted to the home by his young cousin, Secretary of State David C. Winebrenner III, of Frederick. Both were descendants of John Richie, whose home was deluged by the Flood of 1868. Mr. Clary remembers that Mr. Winebrenner informed the Governor that their ancestor, long before moving into the Ritchie mansion on Court Square, resided on the north side of West Patrick Street where the Gem Laundry building now stands.

**The Historical Society of Frederick County researched for the above article.
Golden Corral has pictures of this flood.**

Crab Feast

Saturday, September 10, 2016

4:00 pm to 8:00 pm

Moose Lodge

828 E. Patrick St.

Frederick, MD 21701

**The Feast includes All You Can Eat Crabs,
Maryland Crab Soup, Fried Chicken, Hot Dogs,
Corn on the cob, Potato Salad, Green Beans,
Dinner Rolls and butter, and Cold Drinks.**

Tickets (Must be purchased in advance): \$45

**For more information call Carolyn Weedon
240-440-3039 or April Weedon 301-651-6080.**

Sponsored by St. James AME Church

Rev. McNair

(301)695-6167(office)

**All proceeds will benefit
St. James AME Church Building Fund**

The 53rd Bowie Thomas Annual Reunion is being held this year. This article was written by Sylvia Ann Cleckley for the 40th Reunion and was found on the internet. Were you at this reunion?

FREDERICK -- The descendants of Emory Columbus Bowie and Mary Ellen Thomas Bowie converged on Frederick County this weekend for their 40th annual family reunion.

Much of the family's early history is unknown, however, many members of the family today, such as Belva King, are working diligently to ensure that what is known is not forgotten.

Mary Thomas was the daughter of Jonus and Elizabeth Thomas and a dedicated member of St. James A.M.E. Church. The Thomas family lived in Bartonsville, and Jonus helped build many of the homes on the right of Bartonsville Road leading to the St. James church.

E. Columbus Bowie was the son of John and Violetta Bowie, free blacks who owned a 64-acre farm called Alltogether on what was Gum Spring Road, or "the Hill."

From these descendants, a great family tree has grown and continues to grow each year.

Mary Ellen and Columbus had nine children, all of whom are now deceased: Mamie Bowie Davis, Walter Spencer Bowie, M. Elizabeth Bowie Brown, Roy Emory Bowie, Edna Bowie Dykes, William Lester Bowie, Austin T. Bowie, Thelma Bowie Allen and Beatrice Bowie Jackson.

Most of the children remained in the Frederick County area.

But the descendants of these nine children are many and include such musically prolific members as the late Lester Bowie Sr., a trumpet player in the Bartonsville Cornet Band; bassist Scott Ambush, a member of the band Spyro Gyra; Scott's cousin Iva Ambush, a jazz vocalist, and Lester's son, Byron Bowie, who's performed in many musical projects locally, nationally and internationally; and Byron's brother, Joseph Bowie, who performs frequently in Europe and leads the band Defunct, for which Byron has also done production work and song arrangements.

More than 300 family members came from far and wide this weekend to celebrate their heritage, beginning with a dinner at the Golden Corral on Friday night, a picnic and crab feast Saturday as well as a special worship service at St. James with preaching, according to the family's tradition, by the Rev. Luther Brown, now 93 years old.

On Friday as they came together for the first time, many hugged and shook hands with some they hadn't seen since this time last year.

Sylvia Ann Cleckley, 59, was one of the first to arrive.

"We've got a huge family," she said. "What's a shame is a lot of the young ones don't know they're related."

She recalled a story of one of her grandsons arguing with some kids in school but another day they all happened to wear their Bowie-Thomas reunion T-shirts and realized they were cousins.

"They just didn't know," she said, laughing.

Four generations of Ms. Cleckley's family were at the restaurant Friday -- her mother, her daughter and her granddaughter.

"Some families will have as many as six generations here," she said.

As she poured over photos of reunions past, she recalled "Uncle Roy."

"Now he used to pick us up every Sunday for Sunday school," she said.

Charlotte Davis, who doesn't tell her age, is compiling much of the families' history and genealogy. A retired microbiologist for the U.S. government, Ms. Davis has lived in Frederick all her life.

She agreed with Ms. Cleckley that the younger members of the family must begin to share responsibility for the reunion or one day it could cease to exist.

"And it's for them, really," she said.

Ms. Davis' sister traveled from Philadelphia for the weekend's activities, her nephew from Detroit and her niece from Florida, so her family was well-represented though hailing from afar.

Another couple came in from California, and still more from the outskirts of Chicago.

Ms. Davis' sister, Alice Hill, at 91 most likely is the oldest family member who attended. The 93-year-old Rev. Brown, she said, has been "adopted" by the family.

Some family members recalled couples getting married at two of the reunions, one couple at Pinecliff Park and another at the annual Saturday morning church service.

Another, Deborah Bowie, married to Lester Bowie Jr., traveled from Brooklyn, N.Y., and recalled a special reunion when her husband's band, Lester Bowie's Brass Fantasy, played.

"We're here for the week," said Steve Allen, who along with his wife, Rose, traveled from a suburb of Chicago.

"It's always just a good feeling to come back home," Mr. Allen, who grew up in Frederick County, said. "We come for the camaraderie. You can visit (the area) but not see everyone. But you get to see everyone at the reunion."

Belva's Museum Artifacts

The news articles are about
Frederick History

Diggs Family History

Black Facts

Doubs

**Your Life, Your Community
Pictures**

October 2016

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Carolyn Ambush Davis has given permission for her family history to be published in Belva's Musuem Artifacts. Below is the first section of her research and, in future editions, more sections will be publshied.

Dear Family,

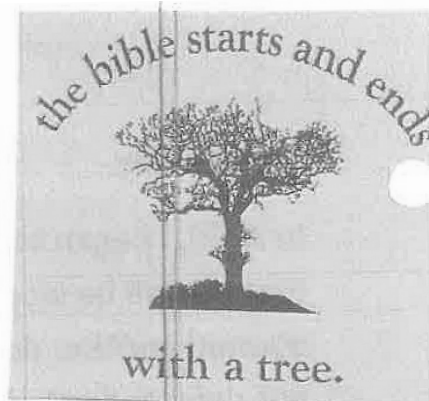
In 2009, I began to research our ancestry. No one could have told me that I'd still be working on it 5 years later. Each new discovery opened another door to explore. I've hit the wall of slavery, but I'm not defeated yet. There are so many more options that I haven't been searched. Researching ancestry is like opening Pandora's Box---- You never know what's going to jump out at you! Some of my findings have been heartbreaking, but it's the good things that motivate me to carry on. The most rewarding events have been meeting relatives I had never known before. The documents and articles I've read have given me a personal insight to the personalities of the characters who created this family.

Everyone should know about the people who came before them. Our ancestors left us so much more than a name. They gave us a legacy of laughter, hard work perseverance, faith, love and endurance. We came from roots that couldn't read or write, never finished school, never bought a house, and never made enough money to take care of their families. I look at us today and see the rewards of our ancestors' sacrifices. I hope they are proud of what we've become.

As you read this synopsis of our history, make it your choice to pass on the legacy and keep the history alive. I hope this inspires our youngest generation to pick up the staff and do some research of their own. I'm not asking you to live in the past. I'm asking you to remember who you are and how you got here! Show the world what you're made of and make the world a better place for generations to come.

Carolyn Ambush Davis- Daughter of Julia Virginia Diggs Ambush

FAMILIES ARE LIKE TREES



It's no wonder that our ancestry is often called a family tree. A seed created and blessed by God is planted. Nurtured by the soil that surrounds it, the seed takes root and begins to grow in the protection of nature's womb. Fed by the soil of it's environment, the seed begins to grow and develop. When the time is right, it leaves the peace and tranquility of the heavens and burst forth into the universe. It sprouts from the soil of nature's womb and breathes the air of the earth. The seed has become a slender trunk with a budding leaf. It adjusts to the new environment of darkness and light, as it feeds on nature's soil. The seasons of the universe help the sapling adapt to it's home. As time passes, the trunk gets taller and wider, In the spring, more leaves begin to bud and the sapling begins to blossom from the rays of the sun and the rains from the heavens. The summer heat enhances the beauty of the trees branches and releases perfumes from it's blossoms so the insects can pollinate the tree and help it to grow. As autumn arrives, the blossoms fade and the leaves are transformed to a rainbow of colors. The wind begins to blow and some the leaves turn brown and fall to the ground to feed Nature's soil and provide food for the winter. The tree stands naked with only a cloak of snow and ice draped over it's branches. The seasons are nature's way of helping the tree to grow and mature.

Just like a tree, our families starts with a seed that becomes a sapling. That sapling becomes a tree that grows and multiplies. The branches of that tree are all the family surnames that unite our family. Each leaf on that tree represents a member of our family. Each new year brings another branch and more leaves. A tree's life can be measured by it's rings. Each generation of our family is a ring of growth in our family tree. Every tree loses leaves in the autumns of it's life. Leaves fall from our family tree through all seasons. We are blessed that those fallen leaves often lead us to a path of our family origin.

**JACKSON CHAPEL
UNITED METHODIST CHURCH**

CENTER OF THE COMMUNITY

Like most people on a quest to find their ancestors, I started with what I knew. After entering the names of some relatives and their years of birth, I became anxious and started researching. One census leads to another, revealing more relatives and people of interest, and before I knew it, I was hooked beyond my expectations. My need to know initially was to find out how I came to be here. A year later, I've found that there's more to learn. The lack of personal details in the census led me to newspaper articles, which allowed me to get to know the characters and personalities of people who created this family. Many have come and gone from life to death and left a trail for us to follow. The common path is my research of the Diggs family kept leading me to Jackson Chapel. I knew that the makings of our family had a strong foundation in faith and now I know why.

My curiosity was challenged one day as I was browsing through a church anniversary booklet for Jackson Chapel. There was an article written by my sisters about the history of the church. I read that the land had been deeded to Cato Adams, William Dorsey, and Samson Miles by Cato and his wife, Sethy Adams. The name Samson Miles was familiar to me. Almost one year

before, I had seen this name in the census when I was investigating the Ceasar family. I reviewed my notes and discovered that Lloyd Ceasar, husband of Martha Ceasar, had lived with Sampson Miles before he married Martha. Lloyd probably helped Cato Adams, William Dorsey, and Sampson Miles build the church.

In 1860, Cato Adams lived in the New Market District of Frederick County, Md. He and his wife, Leathy (Sethy), had seven children, Elis, Abe, Jerry, Viney, Thomas, Silly, and Laura. Cato made his living as a distiller. By 1880, the Adams had another child named Alice. Cato was now a laborer and Leathy kept house. I found a newspaper article reporting Cato Adams selling land to the Board of County Commissioners for \$1. Cato Adams died of general debility at the age of 83 on the 23rd of January 1900. He was survived by his wife, 5 daughters and 4 sons. His funeral was held at Jackson Chapel. On February 1, 1900, his will was filed and probated on the 15th of February 1900. No details of the will were disclosed in the article.

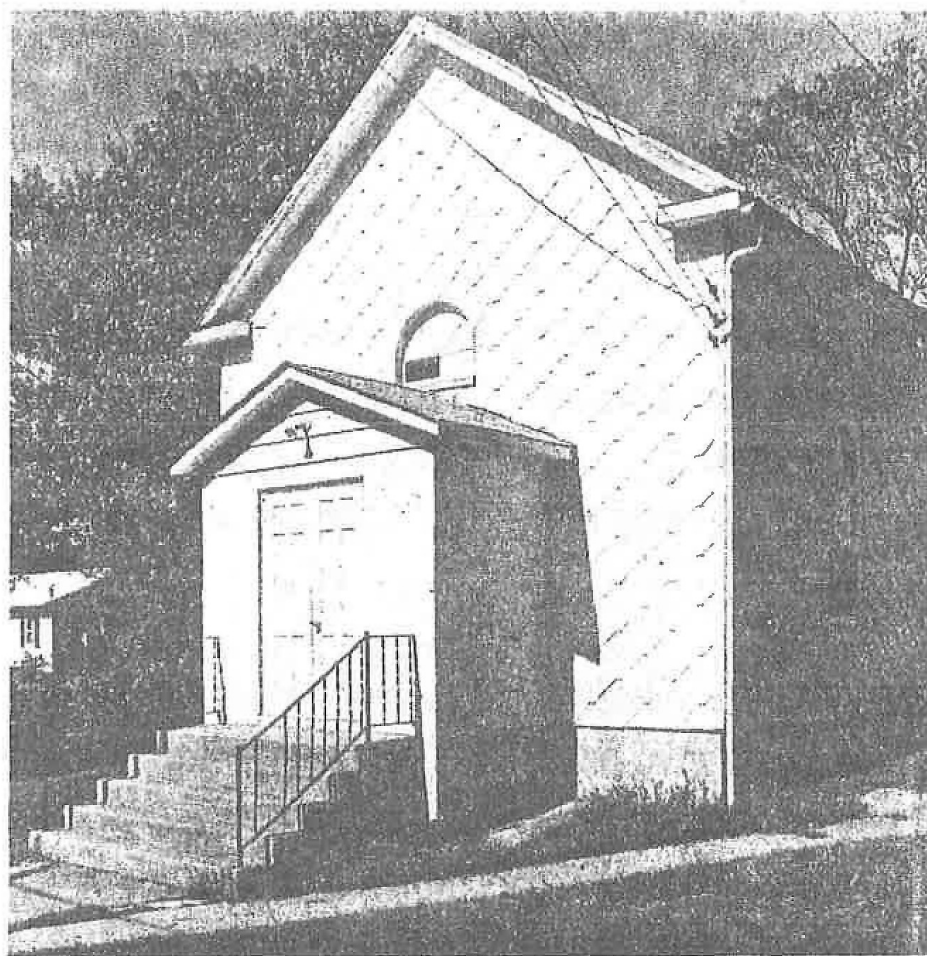
William Dorsey was married to Margaret in 1847. The 1850 Census lists his occupation as laborer. He was the father of Amelia, Mary E. and John W. Dorsey. Ten years later, his family had increased by 4 more children, Margaret, Malinda, Daniel and Sarah. In 1870, Dorsey owned \$200 in real estate property. His wife was keeping house in New Market District of Frederick County, Md. Three more children had been born, Clara S., Martha A. F., and Ida C. L. Dorsey. In 1900, William Dorsey owned

his home, mortgage free. His daughter, Sarah, had married and she and her daughter, Anna M. Stackhouse lived there with them. Daughters Sarah J. and Fannie S. were working as servants while still living at home. Another son, Aron, had been added to the Dorsey family. Aron worked as a farm laborer.

There were only two census documents available for Sampson Miles. He was born about 1817 in Maryland. He lived with his mulatto wife, Lucy A. Miles, in the New Market District. There was an 11 year old girl named Alice Contee living in the home and attending school. Elias Miles also lived in the household and worked as a laborer. No relationship was listed for either of these two people to Sampson or Lucy Miles. Lloyd Ceasar also lived with them during the 1870 Census and worked as a farm laborer.

The Dorsey family continued to live in the New Market District (Bartonsville, Md.) for generations. They were descendants of James Henry Edwards, husband of Ruth Diggs Edwards. Henry was the church musician for years. Many of our relatives' lives began with a christening in Jackson Chapel and ended with a funeral celebrating their lives. It was the way things were done in our family. But it was more than that. We attended church services regularly, went to Sunday school, held wieners roasts, sang at choir rehearsals, attended meetings, and so much more. Jackson was a place to be fed spiritually and physically. Those church ladies sure could cook. I remember many a moving message even

when some members of the congregation would fall asleep. Jackson was our place to socialize, eat and pray together. And now you know why Jackson Chapel was such a strong influence in our family history.



Jackson United Methodist Church

Afro-American History: Blueprint for Survival
produced by the NAACP Department of Education

Black Facts: 1540 - 1986 continued

1820 The Missouri Compromise prohibited slavery north of Missouri's southern boundary.

1822 Denmark Vesey's slave revolt in Charleston, South Carolina.

1827 Slavery was abolished in New York State.

Freedom Journal was the first Black newspaper, published in New York by John Russwurm and Samuel Cornish.

1829 Race Riot in Cincinnati, Ohio. Publication of David Walker's Appeal.

1830 3,777 Blacks owned slaves, according to a national census report.

1831 William Lloyd Garrison published the first issue of the Liberator, an abolitionist journal.

Nat Turner led one of the most historic slave revolts in the U.S. in Virginia. Turner along with six other Blacks, attempted to free three million slaves. 55 whites were killed and several plantations were taken over. As a result, the United States Marines and two warships went after Turner.

1833 American Anti-Slavery Society formed in Philadelphia by black and white abolitionists.

1838 Frederick Douglass escaped from slavery in Baltimore.

1839 Revolt aboard the slaver, Amistad, lead by Cinque. He was later defended by John Quincy Adams and freed by U.S. Courts.

1841 The first black elected to serve a full term in the U.S. Senate was Blanch K. Bruce, and in 1879, he presided over the U.S. Senate.

1843 Sojourner Truth becomes active as an abolitionist. Underground railroad assisted escaped slaves to freedom in Canada.

1845 Norbert Rillieux, while chief engineer of the Louisiana Sugar Refining Co., made a most important contribution to the advance of the sugar industry by his invention of an evaporation pan that revolutionized the refining of raw sugar in the 1840's. He established the scientific principles that form the basis of all modern industrial evaporation.

SLEEPY LITTLE DOUBS WASN'T ALWAYS SO

Tucked away in a rural, wooded area ten miles south of Frederick and one mile west of Adamstown, the tidy village of Doubs once hummed with the noise of a flourmill, the clanging of engines and the whine of train whistles. But Doub's Station, established in 1885, and the mill, built in 1812, are gone, and trains do not pause there anymore.

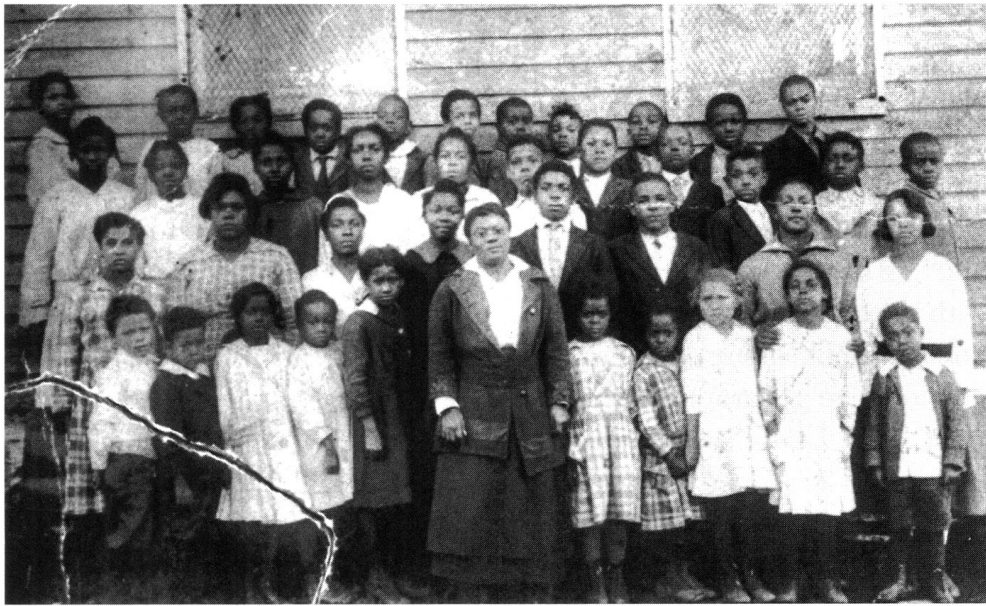
Today, traffic is so light in Doubs that in the evening it is not unusual to see a cat or two lying comfortably in the middle of the road. Residents cavalierly park their cars well into the roadway, confident no state trooper will ticket there, nor will they impede any other traffic. It was not always this mellow in Doubs.

Some communities might not want to own up to having been named after a fellow like Jacob Doub, once described as "an old bachelor and a very rough, hard-swearing Dutchman." He acquired the flourmill and set to work waking up Doubs. He persuaded the B&O Railroad to put in a switch, or spur, across from the mill to facilitate his shipments of flour. Mill workers and residents started calling their town Doub's Switch.

Doubs originally was part of Carrollton Manor, the seventeen-thousand-acre land grant deeded to Charles Carroll in the early settlement of Maryland. Carrollton Manor included the hamlets of Adamstown, Buckeystown, Licksville, Lime Kiln, Tuscarora and Doubs.

Charles Carroll owned many slaves, although, according to Robert J. Brugger, historian and author of *Maryland, A Middle Temperament*, Carroll

The Crossroads of Maryland



Children from Doubs walked to the Doubs Elementary School in Pleasant View. In this 1919 class portrait, Arnold DeLauter stands in the second row, to the right of his teacher, Lillian Proctor. Margaret Lawson (Whelan) stands in the front row, second child from the right. *Courtesy of Arnold DeLauter.*

was one of several prominent Marylanders who spoke out against slavery and “stood on the side of education and accomplishment” for blacks.

Perhaps because of the large number of slaves held in the area, Doubs had a considerable concentration of black residents in the early 1900s. Margaret Lawson Whalen, eighty-three, has lived in Doubs most of her life. She remembers getting up early as a child and walking to Carey town to attend the “colored” school at Pleasant View called Doubs School.

“I think so much about it in the wintertime,” she says, “The roads were frozen. We wore boots and had to carry our shoes.”

Margaret and her husband, Roger, moved to town when they married at the ages of twenty and eighteen. Now eighty-five, Roger worked for forty-seven years with the B&O Railroad. The couple remembers when Doubs was a bustling place with three stores, a post office and a tavern. “There used to be a beer joint here, right by the railroad track,” says Roger, pointing to a spot near the intersection of Doubs and Pleasant View Roads. “I took the owner [of the tavern] to Frederick every Saturday morning. He wouldn’t shop any other place than Carmack’s. He and I were just like that,” Roger illustrates with intertwined fingers. “But he

FREDERICK COUNTY CHRONICLES

wouldn't let me in his place to get a bottle of beer. He wouldn't let any black people in there."

The mill at Doubs offered employment for many residents. It closed in 1968, but eighty-seven-year-old Arnold Delauter remembers hauling wheat to the mill as a fourteen-year-old. "The good Lord had to be with me," he says. "I worked for this farmer who had six horses and a wagon with sideboards on it. I'd load the wheat, and with six horses I had to go down this hill. There was a bridge at the foot of the hill. I'd have to talk to the horses to get around there, so the wagon wouldn't go into the creek."

In 1879, Lewis Specht opened the village's first store, which sold both liquor and groceries. Many people ran the small store over the years, like Joshua C. Michael, who also was the freight and express agent for the railroad as well as postmaster for the town. Other stores opened and closed throughout the years. All the stores remain today as residences, but the tavern was torn down.

The Whalens say they miss the stores and post office, which closed January 1, 1969. But the now-quiet Doubs lives on in their memories as the active town it once was.

—April 1994

***Frederick County Chronicles, the Crossroads of Maryland*, Marie Anne Erickson The History Press, 2012**

National Museum of African American History & Culture

Eyre Bus Tours 800-321-3973

Tues Nov 15, 2016 \$63 The Smithsonian's National Museum of African American History and Culture is the only national museum devoted exclusively to the documentation of African American history. This 400,000-square-foot museum has five levels above ground and four more below and in addition to exhibit space has a theatre, cafe and an education center. The inaugural exhibitions will feature some of the museum's 34,000 artifacts, including a segregated railroad car, a shawl worn by Harriet Tubman, a traveling trunk that belonged to the family of the abolitionist William Lloyd Garrison, an airplane used to train Tuskegee airmen, Nat Turner's bible and objects from a sunken slave ship. Enjoy lunch at the famous Ben's Chili Bowl.

Wed Nov 16, 2016 \$63 (same description as above)

Mon Feb 6, 2017 \$30 (lunch on your own & the same description as above)

Mt. Zion United Methodist Church 410-644-7490

Tues Oct 18, 2016 \$40 Includes driver tip and refreshments on the bus. Lunch on your own at Union Station in Washington, DC. Bus departs 9 am from the Church at 3050 Liberty Heights Ave and Wabash Ave and returns 5 pm.

Your Life. Your Community., Volume 1

The following pictures are reprinted with permission of the Frederick News-Post and are from its first of three volumes of Frederick pictures. Volume 1 covers life in Frederick from the 1800s to 1949 and has several pictures of African American life. As space allows, we will enclose pictures in the upcoming issues.



Shirley Young (later Saxon), daughter of Ardella Young and granddaughter of John and Mary Thomas Lee.
Photo taken: Circa 1940
Courtesy Marie Anne Erickson



Russell and Norma Thomas, great grandchildren of John Lee; grandchildren of Joseph Thomas; children of Mary Thomas Lee and Frank Thomas.
Photo taken: Circa 1930
Courtesy Marie Anne Erickson



Courtesy Marie Anne Erickson
No further information available.



Charles Davis and Edith Davis (Hill)
Photo taken: Circa 1940
Courtesy Patricia Davis



Mary A. Thomas
Courtesy Marie Anne Erickson



Mary Young - Daughter of Blanche (Lee) Young.
 Granddaughter of John Lee and Mary (Thomas) Lee.
 Photo taken: 1930s
Courtesy Marie Anne Erickson



Norma Thomas visiting relatives in Frederick County
 with her parents.
 Photo taken: Circa 1930
Courtesy Marie Anne Erickson



Blanche Lee (later Young) standing by a house
 in a tiny settlement on the mountain between
 Sunnyside and Point of Rocks.
 This is the only known picture from the place
 called Halltown, after the former
 slave who founded it.
 The community was abandoned in 1912.
 Photo taken: Circa 1910



Carlton Lawson
Courtesy Marie Anne Erickson



Wilson Lee
 Grandson of John Lee and Mary Thomas Lee.
 Photo taken: Circa 1940s
Courtesy Marie Anne Erickson



Ardella Lee (later, Millberry) and a nephew. Daughter
 of Howard Lee and granddaughter of John Lee and
 Mary Thomas Lee.
 Photo taken: Circa 1940s
Courtesy Marie Anne Erickson



Mabel Weedon, daughter of Ardella Young and
 granddaughter of John and Mary Thomas Lee.
 Photo taken: 1930s
Courtesy Marie Anne Erickson



Virginia Millberry
Photo taken: Circa 1938-1943
Courtesy Marie Anne Erickson

Below: Doubs Schoolhouse - Margaret Lawson (Whelah) is standing in the front row, second child from the right. Arnold DeLauter stands in the second row, to the right of the teacher, Lillian Proctor. The school was located in the little community called Pleasant View. Photo taken: Circa 1919
Courtesy Marie Anne Erickson



Belva's Museum Artifacts

The news articles are about
Frederick History

Diggs Family History

Black Facts

**Sunnyside United Methodist
Church**

Modern Day Protest

**Lincoln High School Class of
1946 50th Reunion**

Bernard W. Brown

November 2016

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Bartonsville

Not far away, Bartonsville Road leads to the small town of Bartonsville, named for Greensbury Barton, one of the founders in 1864. Barton, a freed slave, built the first house just before the Civil War. The town became settled by freed slaves.

During the Civil War and at the time of the Battle of Monocacy, there was access to the battlefield from the National Pike. General Lew Wallace and his troops had been stationed in Baltimore prior to the battle. They were commanded to move to the battle site. They were able to cut through this access and form a battle line along the Monocacy River.

Bartonsville grew and two schools were located there. Older houses were originally log cabins now concealed behind modern siding. In 1878 a deed was granted for land on which to build a house of worship, which was dedicated in 1879. Today it is called Jackson United Methodist Church. In 1883 there was a rift in the congregation and Saint James AME Church was founded.

At one time the town was almost self-sufficient. A Working Man's Association was active and a dance hall was built which was popular with people from all around the area. A local music group was the Bartonsville Cornet Band.

Residents often shopped at Pearl Bargain House, a short hike to U.S. 40. Pearl, a small community, no longer exists. Pearl was a family name — Mr. Pearl was postmaster from 1871-1876.

The Pearl Bargain House was started by Mr. William Bopst and was said to be the largest store of its kind in the county. It carried almost anything a family could need, including fresh fruits and vegetables, meats, canned goods, clothing for the family, household necessities, gasoline and oil. Store hours were 7 a.m. until 9 p.m. except Saturday when it closed at midnight.

Typical special prices in 1920 were four packages of spaghetti or noodles, 25 cents; canned tomatoes, 11 cents; coffee, 39 cents per pound (store brand, 17 cents per pound); hominy two cans, 25 cents; men's buckskin jackets on sale, \$4.50; 9 by 12 foot rugs \$5.99; women's hose (all colors), 19 cents; yard goods, one yard 21 cents; mop handles, 19 cents; heavy water pails, 59 cents; and blankets (all wool) "at the right price."

At one time the store was threatened with bankruptcy. The owner, Murray Stauffer, sent his daughters to collect debts in Bartonsville. They were told to accept almost anything in payment, from money to fruits and vegetables.

At one time the store was rented to Harry Hamilton who later owned a seafood store on East Patrick Street. Pearl Bargain House was torn down in 1954 to make way for improvements to U.S 40, which were never made.

Today's U.S. 40 received this route number when the United States assigned numbers to federal roads. It was the first road to go from coast to coast. When interstate roads were built, they received a new numbering system. Interstate 70 parallels the Old National Pike which is now Md. 144.

NEW MARKET

On the south side of Md. 144 and I-70 near New Market is Holly Hills Golf Club where President George H.W. Bush began a tradition of presidential golf outings. A bit to the west is Adventure Park, a fun place for children and their parents. To the north of Md. 144 are housing developments in the area — Spring Valley and Lake Linganore at Eaglehead. Boyers Mill Road leads to Lake Linganore and passes Fairview Chapel, restored in the 1980s by Ted Delaplaine.

The town of New Market was laid out in 1793 by Nicholas Hall on land recorded to William Plummer in 1743. The town is on an Indian trail, which became the National Pike — U.S. Route 40 — now Md. 144. Today the road is Main Street in New Market. The town plan was laid out with six streets, with two lots reserved for a market house and a church. Nineteen lots had been sold in 1793 and the first house was built around that time.

George Smith had the first tavern on Main Street — it is now more than 200 years old. An archaeological dig took place in 2013 around the Smith Tavern and Schell's Tavern, also on Main Street.

The town grew slowly at first. Success came with the opening in 1806 of the National Pike to Baltimore and the west. At first the roads were muddy in the rain and dusty in dry weather. The first houses were made of logs or stone and many survive today; the log ones were incorporated into larger homes.

Traffic on the National Road provided many opportunities for business. Hotels and taverns were opened, services were made available for drivers and salesmen (called drummers), carriages and horses, and animals on their way to the city markets. There were several mills in the area and also retail stores. The town had a dozen inns in 1830.

The National Hotel was built in stages beginning late in the 18th century and was used as a hotel, stagecoach office, library, general store and post office.

A post office was opened in 1806 with John Hall, brother of town founder Nicholas Hall, as postmaster. There were 33 postmasters from the 1800s to 1981. The mail was carried by men on horseback in the early days, and the post office was located in the postmaster's home for many years. The post office was in the town hall in 1984 and has been in a new post office since 1993.

At one time there were five churches in New Market, and three remain today. Methodists came to the town in 1802, meeting in a log cabin on North Avenue until 1821 when a two-story building was built. In 1857 renovations were made — two separate seatings were provided for males and females. There also was a slave gallery. The town had two Methodist churches at one time — Methodist Protestant and Methodist Episcopal, which was on the east end of town. The two united in 1939 and today the church is known as United Methodist Church. In 1918 the Methodist Episcopal Church was destroyed by fire. The Independent Hose Company was summoned; the fire was fought with a bucket brigade and was all but out by the time the Independents arrived from Frederick.

Today the three churches in New Market are the United Methodist Church, the Simpson Christian Community and Grace Episcopal Church.

Grace Church was formed in 1870 as a mission, along with St. James Church in Mount Airy and St. Paul's in Poplar Springs. The congregation at Grace built their building in 1872 and rectory in 1879. During a serious fire in 1902, parishioners were seen carrying out pews and other church property. The church was rebuilt in 1903 and gradually added a pump organ, stained glass windows and electricity to replace kerosene lamps.

New property was acquired on Md. 75 north of town and a new building was built. The congregation marched from the old church to the new one on March 1, 2008, each person carrying furnishings from the old to the new. The old building was sold in 2012 to be used as a music venue.

Schools in New Market were segregated in the 1800s, with one for the black children in a log cabin on the east side of town. Another was built on the west side in 1868 of more substantial stone. Separate but equal was decreed in 1872; local educator Claude Delauter, a prominent Frederick city resident, taught for several years in a segregated school in New Market in the 1930s. He helped to desegregate county schools and served as a Frederick alderman. In 1925 two- or three-room schools were used. Today's elementary school was built in the west end of town in 1932 and added to in 1962. Next to it is the middle school, built in 1979. Linganore High School serves the town's students.

During the Civil War, New Market was affected by Confederate troops in the area, and small skirmishes took place. The town is within 40 miles of six major battlefields, and of course the freeing of slaves was a major event.

The town grew slowly and modernized as time passed. Businesses included the Lawson garage, opened in the late 1920s; the family later changed to repairing and selling lawn equipment. The first gasoline pump came in 1931. A canning factory operated in the 1930s. A country store managed by Andrew Zimmerman was open for 25 years and closed in the 1940s. The Hahn Transportation Company began doing milk delivery and has expanded over three generations. The fire station was built in 1959; it was recently enlarged and renovated.

Four generations of doctors in the Howard Hanford Hopkins family practiced during the 1800s and 1900s. They were pioneers in medicine.

The Utz Mercantile Store was next door to the National Hotel. Samuel Utz, brother of the store owner, bought the hotel in January 1899. Carl Mealey and his wife Nettie bought the hotel in 1918 and ran it for 22 years.

The Mealeys' son Dick and his wife, Frances, inherited the building. They ceased renting rooms in 1940 and concentrated on the restaurant. A new dining room was added in the 1960s. Prior to that a rear patio with a water pump had been installed. After Dick died, his wife continued the business with the help of James Jeffries and later Pat and Joe Salaverri. The restaurant became one of the best in the area. It closed in 2009; since then several unsuccessful attempts have been made to reopen.

The town has come alive in the last 60 years. In 1954 Mayor Franklin Smith promoted "A day in New Market" to show off the town. In 1960 "New Market Days" was first held in the early fall. Shops are open and there are activities for all, many of which recall life in the past. It is a time full of open shops, homes, and demonstrations, such as making Maryland beaten biscuits, weaving and art work plus horse-drawn buggy rides through town.

Much of the revitalization and interest in the past is due to Stoll Kemp (born 1904). About 1930 he and his wife became interested in early American antiques. He specialized in items from the 1700s and 1800s, and began to sell antiques from his home in 1936. Some of his sales have ended up in museums and at historic sites. Interest in buying and selling antiques grew to the point of Stoll Kemp naming New Market as "The Antique Capital of America."

The charms of New Market have not worn out. Many homes and businesses on Main Street are marked with plaques awarded by the local Landmarks Foundation to buildings which can prove to be 100 years old or older.

A resident who became famous for his invention was John Vincent Antanasoff (1903-1995). He moved to New Market with his family in 1956. He had made the first rudimentary computer in 1937. Others took credit for being first, but after a patent suit was heard in court he was acknowledged to be the inventor. He won an award for his work in 1986.

Afro-American History: Blueprint for Survival
produced by the NAACP Department of Education

Black Facts: 1540 - 1986 continued

1847 Frederick Douglass published the first issue of North Star.

1849 Harriet Tubman escaped from slavery in Maryland.

1850 More restrictive Fugitive Slave Law, part of the Compromise of 1850 was passed by Congress.

1852 First edition of Uncle Tom's Cabin by Harriet Beecher Stowe published.

1854 Lincoln University, in Pennsylvania, the first Black College, formed. Kansas-Nebraska Act repealed the Missouri Compromise and opened Northern territories to slavery.

Republican Party formed by Free Soilers, Whigs, and Democrats who opposed the extension of slavery.

1855 Black troops were taken into the Confederate Army.

1856 Wilberforce University founded in Ohio.

1857 Dred Scott Decision opened new territory to slavery, and denied citizenship to Blacks.


1858 John Brown held anti-slavery convention in Chatham, Canada.

1859 The last slaver, Clothilde, landed its cargo of slaves in Mobile, Alabama.

1861 South Carolina declared itself an "independent commonwealth" and seceded from the Union, to be followed by Florida, Alabama, Mississippi, Louisiana and Texas.

1862 During the war, 50,000 Black men and women, volunteered as nurses in the Civil War.

President Lincoln recommended gradual, compensated, emancipation. Senate abolished slavery in the District of Columbia. Congress passed bill freeing slaves of Southern rebels.




Bahamas

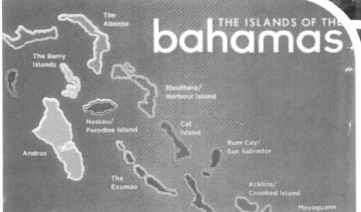
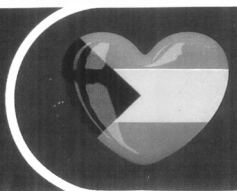
CRUISE AND CONDO

"SPECIAL VACATION OFFER"
3 / 5 / 7 NIGHT BAHAMAS
"CRUISE & CONDO STAY"

Sail from FT Lauderdale Florida on a 3 hour 400 passenger Jet Boat cruise,
 then enjoy enchanting nights in a Beach Front Resort Condo on the exotic...



Scuba Dive
Shopping
Deep Sea Fishing
Night Life
Snorkel
Casino
Sight Seeing
Entertainment

BALEARIA CARIBBEAN

Sailing Calendar 2016

January 2016 1							February 2016 2							March 2016 3						
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Days of Sailing

Green season

Orange season

Red season

Return from FPO AT 2:00pm arriving FLL at 5:00pm

Red season fare

Departure	Arrival
Fort Lauderdale to Freeport, Bahamas 8:00AM	11:30AM
Freeport, Bahamas to Fort Lauderdale 6:30PM	10:00PM

Avolon

1-888-856-2166 Fax: 1-866-653-8649

Booking Information Needed

PLEASE PRINT CLEARLY

First Name: _____ M.I.: _____ Last Name: _____ Sex: _____

Birth Date: _____ Citizenship: _____ Passport #: _____

Expiration Date: _____ Place of Issue: _____

Mailing Address: _____ City: _____

State: _____ Zip: _____ Telephone #: _____

Email Address: _____

Departure Date: _____ Return Date: _____

First Name: _____ M.I.: _____ Last Name: _____ Sex: _____

Birth Date: _____ Citizenship: _____ Passport #: _____

Expiration Date: _____ Place of Issue: _____

Please give at least a 30 day advanced notice of travel dates.

Hotel Taxes will be collected at check in.

Once travel dates are applied for and confirmation is received

NO REFUNDS WILL BE ISSUED.

If you require any changes to your reservation such as a name, or date change those fees will need to be paid to Avolon prior to the new confirmations being issued. All changes must be in writing no verbal changes will be accepted.

Signature: _____ Date: _____

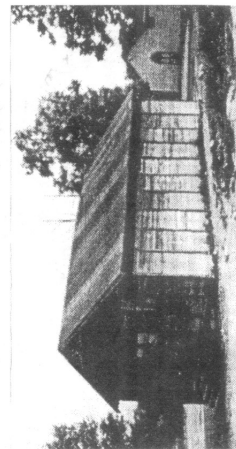
Pictures of two of the persons who signed their names which enable the Sunnyside U.M. Church to be in existence.



Jacob McKinney

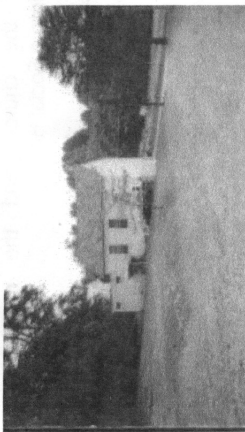


John T. Weedon

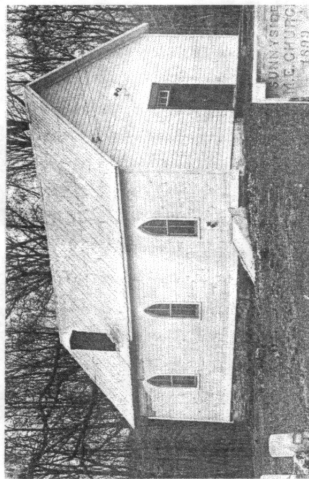


Picture of original one-room School, and church; picture found in a book titled "Public Schools in Frederick Co., MD in 1935" for Insurance Co. of North America in the Frederick County Historical Society's archives.

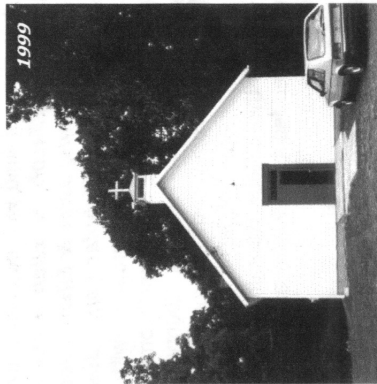
Picture of the Social Hall, which was moved from the original area, in which it was built.



Picture of the Sunnyside Church found in the Frederick News paper in 1979, with a article written call 'What's In a Name'



Picture of the inside of the Sunnyside U.M. Church



Sunnyside United Methodist Church
4521B Mountville Road --- Frederick, Maryland 21703
301-874-1271

Pastor Kenneth Mitchell

A Church with a Vision ... And No Division
'The Way of the Cross, Leads Home'

The name of the church comes from a quote, by one of the forefathers:

**"A Light on the+
Sunnyside of the Mountain"**

But the path of the just is as the shining light,
that shineth more and more unto the
perfect day - Proverbs 4:18

In 1887, two acres of land was purchased by the following persons, **Jacob & Ellen McKinney; George & Ellen Jones; John & Ellen Weedon; George & Caroline Nicholas and Joseph Shorter**. They purchased the property with the intent for the improvement of the small community of Sunnyside, located in Frederick County, state Maryland. They mortgaged their properties, the majority on the properties of Jacob McKinney and George Jones, as their estates were unencumbered. The members decided to sale one acre to Mr. & Mrs. William Johnson.

They designated a parcel of land in two parts, the first to be used as burial plots. They proceeded to build the schoolhouse; upon completion of the school, they petitioned to use the building for worship services from the Frederick Co. Board of Education, which was granted.

In 1889, the church was completed, and they named it Sunnyside Chapel. The location of the church prompted the conference to assign it to the already established Middletown Charge, and by 1916 the debt on the property was paid.

During the time of existence the church has born numerous local ministers, between the years 1931 and 1936, sons of the forefather's answered the call to the ministry, *Caleb D. Nicholas, Franklin E. Nicholas and Charles E. Jones*. In 1936 two regional conferences merged, which marked the end of our affiliation with the Middletown Charge. This created the Baltimore/Washington conference. Sunnyside Church joined with Buckeystown #80 and Pleasantview churches, creating what was named the Buckeystown Charge #80. Each kept their individual times for worship, Pleasantview 11:00 am.; Sunnyside 1:00 pm. and Buckeystown #80 6:00 pm. every Sunday.

*Submitted by Edgar E. Weedon & John McKinney
Church Historian*

Soon after desegregation of schools in Frederick, the Board of Education closed the Sunnyside School for Coloreds'. The building remained the property of the church, and the members converted it into a Social Hall.

During the many improvements and upgrades to the individual buildings, their original layouts and appearances are very much as when they were first built. The Installation of restrooms to the Social Hall, were completed in the 1960's.

*Submitted by Elizabeth Williams
Church Historian*

In 1968, the Hopehill Church joined the charge; we became a four-point charge, which prompted changes in worship hours. The members decided to hold services together; Pleasantview and Hopehill they held services at 11:00 am, Buckeystown #80 and Sunnyside held their services at 9:15 a.m. And again another son was called into the ministry – Edgar E. Weedon.

*Submitted by Sister Charlotte B. Smallwood
Church Historian*

In 1999 the church held its 100th Year Anniversary. Invitations and announcements were mailed to descendants of the forefathers. Two weeks of services were held, beginning Friday, September 17 and continued until our Homecoming Service, which is held the first Sunday in October, in which a spirit filled service of singing and preaching, the little church overflowed inside and outside with sons and daughters who returned home.

In 2005, the then assigned pastor proposed a vision of creating one church. The members of the churches disputed the idea of having their churches' doors closed for any number of days, months or years. A decision was granted in favor of the members requests.

July 2006 a new chapter in the book of the Sunnyside UM Church, the appointment of Pastor Kenneth Mitchell. He and his family are a added blessing to our church.

Our church, with its many changes has ventured into this century of modernization, not loosing the realization and recognition of what our forefathers visualized for the church. To be a light to mankind, showing them ..

The Way of the Cross, Leads Home

Ministers who served the church:

<u>The Middletown Charge</u>	
1888	Rev. R.H. Adams
1890	Rev. R.C. Bell
1890	Rev. N.C. Brown
1891	Rev. A.C. Steptoe
1892	Rev. M. Opher
1893	Rev. C.H. Lowery
1895	Rev. E.A. Stockett
1896	Rev. J.C. Norris
1897	Rev. R.R. Boston
1912	Rev. E.M. Dent
1914	Rev. R.R. Boston
1916	Rev. S.H. Harris
1922	Rev. A.T. Middleton
1928	Rev. J.M. Bean
1929	Rev. A. Fray
1930	Rev. R.H. Riley
1931	
<u>Buckeystown Charge #80</u>	
1931	Rev. J.H. McPherson
1936	Franklin E. Nicholas – son of George & Caroline
1939	Charles E. Jones – son of George & Ellen
1944	Rev. R.E. Burnett
1944	Rev. J.B.A. Dyson
1946	Rev. I.A. Moyer
1947	Rev. R.S. Abenathay
1956	Rev. I.P. Blackman
1958	Rev. W.H. Polk
1961	Rev. Elmer Hammond
1975	Rev. Homer H. Bullett
1975	Edgar E. Weedon – son of John T. and Ellen
1977	Rev. Arnold F. Henry
1980	Rev. Nathaniel T. Williams
1980	Rev. J. Sherman Mason, Sr.
1992	Rev. John L. Ford
1992	Rev. Lawrence Bryant
1992	Rev. William Milbourne, Sr.
1996	Rev. Ralph Edelle Monroe
2000	Pastor Erma A. Dyson
2006	
<u>Separated from the Buckeystown Charge</u>	
July 2006	Pastor Kenneth Mitchell
Present	

Lovingly Submitted by Sister Liska L. Brown
Church Historian 2007



Ty Snowden Music Ministry * Pure Snow Records
10921 Inwood Avenue #311, Silver Spring, Maryland 20902
Contact: Pure Snow Records - 301*326*2181
Email: snowden796@gmail.com



"A Glorious Day"

Dear Listener,

Thank you for the privilege of introducing to you Pure Snow Records gospel recording artist, Ty Snowden, and his newly released album, "A GLORIOUS DAY."

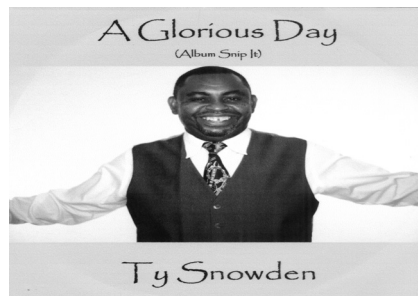
Ty Snowden's debut album, "A Glorious Day", is a collection of digitally mastered, state of the art recorded, 8 original songs written by Ty Snowden and other talented writers, musicians, and producers who contributed to this project; plus, two traditional classics, a total of 10 songs for your listening pleasure. This album is dedicated to promoting an encouraging word from our Heavenly Father & Lord Jesus Christ, to help us "make a change" in our lives when it is much needed.

Our featured song, "A Glorious Day", is just one of the good spirited and inspiring modern day songs of praise found on this album. A Glorious Day is just the right song to start your day with praise to our Lord Jesus. We all like to give glory to God and Christ at some point in our day, so this song's catchy sing-a-long chorus is just right to easily remember, and easy to love singing throughout the day. "Still No Change" is a combination of Old School R&B, Modern Contemporary Rhythms, and a touch of Hip Hop to attract the attention of our young adult listeners. The message "we can make a change" is the encouragement found in this upbeat sound of modern day gospel music. And the song, "Say You Will", ask the question to us as an individual, "If I need to make a change in my life, will I need Jesus?" Well the answer is found in this unique arrangement of lyrics that point directly to the only source of spiritual energy that can help us transition from the life we live now, to the life Jesus would want us to live always.

Ty Snowden is a singer/songwriter, recording and performing artist, in the music business for over 30 years, sharing the stage with other gospel greats such as: The Mighty Clouds of Joy, Jay Caldwell & The Gospel Ambassadors, Winfield Parker, and many local groups throughout the Frederick Maryland area. Ty is a native of Frederick Maryland, and his passion for singing about the Gospel of Jesus Christ, has lead him to serve God and Christ since childhood. His love of God and Christ has lead him to learn to love his fellow believers in Christ with that of what Jesus himself would have to offer.

We truly hope that you will enjoy this inspiring album. Ty would like to thank you for listening, and we hope you will tell others about his new album and how much you enjoyed it. Please feel free to contact us for more information about bookings and upcoming appearances. We pray you'll find great joy in hearing and singing God's word in song every day as much as Ty does, and allow it to help make a difference in your life as well.

Yours Truly,
Ty Snowden



The war has begun



First Missionary Baptist Church Men's Day

Sunday, November 20, 2016

theme

"Men of God, who are geared up for Work, Worship, and War!!"

"Spiritual Warfare" Ephesians 6; verses 10-18

Ephesians 6; verses 10-18

*Rainbow of Love Ministries
presents.....*

A Gospel Music Festival



Featuring "The Chosen Vessels"

*With performances by
Heaven Smiles Praise Team
St. James AME Church Choir*

Saturday, November 12, 2016

3:00 pm

Asbury United Methodist Church

101 W. All Saints Street

Frederick, MD 21703

Rev. Richard McNair, Pastor
St. James AME Church
6002 Bartonsville Road
Frederick, MD 21704

Free will offering

Refreshments immediately following service

First Missionary Baptist Church
Presents
Gospel Play
"Never Could Have Made It \$\$\$"
Directed by Howard "G"

*Location: 6430 Jefferson Pike
Frederick, MD 21703
Time: Saturday, November 5, 2016 at 7:00 pm
Tickets: \$20*

Saturday—November 5—7:00PM: The Men's Fellowship of First Missionary Baptist Church is hosting a Gospel Play titled "Never Could Have Made It \$\$\$". The play is directed by Howard Gaskins, the renowned comedian "Grandma G" from the Senate Car Insurance commercial "Kiss My Bumper". Tickets are \$20.00. Please come out and enjoy a night of fun and fellowship. For tickets and or information contact any member of the Men's Fellowship. Deacon Samuels, Project Coordinator; Brother Antonio Dildy, Men's Day Chairman

For ticket information please call: 301.662.3110



Raymond Young - son of Ardella (Lee) Young,
grandson of John Lee.
Photo taken: Circa 1940
Courtesy Marie Anne Erickson

From "Your Life. Your Community., Volume 1 Published by the Frederick News-Post

Here are some notes about the recent protests and sitting out the singing of the national anthem that I hope you'll find interesting.

Miles Ward, Director
Human Relations Department
Frederick County, Maryland

Colin Kaepernick: *"I am not going to stand up to show pride in a flag for a country that oppresses Black people and people of color. To me, this is bigger than football and it would be selfish on my part to look the other way. There are bodies in the street and people are getting paid leave and getting away with murder."*

SF 49ers: *The national anthem is and always will be a special part of the pre-game ceremony. It is an opportunity to honor our country and reflect on the great liberties we are afforded as its citizens. In respecting such American principles as freedom of religion and freedom of expression, we recognize the right of an individual to choose and participate, or not, in our celebration of the national anthem."*

49ers head coach Chip Kelly: *Kaepernick's decision not to stand during the national anthem is his right as a citizen and in this case I do not have the right to tell him to do otherwise.*

Kareem Abdul-Jabbar: *"What should horrify Americans is not Kaepernick's choice to remain seated during the national anthem, but that nearly 50 years after Muhammad Ali was banned from boxing for his stance and Tommie Smith and John Carlos' raised fists caused public ostracization and numerous death threats, we still need to call attention to the same racial inequities. Failure to fix this problem is what's really un-American here."*

Some comments posted on the website of a local newspaper:

Kaepernick and any other spoiled millionaire athletes who won't stand for the Anthem are jerks. I hope some 300 pound defensive end snaps Kaepernick's head off.

You don't agree with the fundamental right of free Americans to protest? You want to kill those people huh? I think that's what you just said. Do you wear a red hat saying America isn't great? Isn't that a protest no different from Kaepernick?

What is the reason why the national anthem has to be played before any sporting event begins?

When I was a child, we WANTED to hear the National Anthem. It was the late 1940's and we were happy we did not have to bow to the Emperor of Japan.

Does the Colin Kaepernick protest really involve the 1st Amendment?

While there aren't cases involving the failure to stand while the national anthem is played, courts have frequently addressed a similar issue: compulsory recitation of the Pledge of Allegiance. The Supreme Court has held that the First Amendment prevents a state from requiring students to salute the flag while reciting the Pledge of Allegiance, and lower courts have generally concluded that schools cannot require a student to stand for the Pledge of Allegiance.

(From Jeffrey Toobin's Sept. 15, 2016 article in *The New Yorker*)

In 1943, at the height of the Second World War, the court heard a challenge by a Jehovah's Witness family to the expulsion of their daughters from a school in West Virginia. The sisters had been punished for refusing to salute the flag and repeat the Pledge of Allegiance, something state law required. As Jehovah's Witnesses, the parents did not believe in making such salutes and oaths.

Precedent was not on their side. In 1940, the Court had heard a very similar case involving Lillian Gobitis, age twelve, and her brother William, age ten, whose parents were also Jehovah's Witnesses and who were expelled from the public schools of the town of Minersville, Pennsylvania, for refusing to salute the national flag. The court rejected the students' claim that their freedom of religion and speech should void the school's decision to expel them. "National unity is the basis of national security. Conscientious scruples have not, in the course of the long struggle for religious toleration, relieved the individual from obedience to a general law not aimed at the promotion or restriction of religious beliefs."

What followed, three years later, was one of the great reversals in Supreme Court history. The Court had a new member—Robert Jackson, who would later become the chief US prosecutor at the Nuremberg trials. The degradations of Nazi Germany had impressed themselves upon the American conscience. The result of the case flipped the result to a victory for the family, and Jackson's opinion in *West Virginia State Board of Education v. Barnette* stands as perhaps the greatest defense of freedom of expression ever formulated by a Supreme Court Justice.

The core idea in Jackson's opinion is that freedom demands that those in power allow others to think for themselves. In nearly every line, Jackson's opinion is haunted by the struggle on the battlefield against, in his phrase, "our present totalitarian enemies." "Struggles to coerce uniformity of sentiment in support of some end thought essential to their time and country have been waged by many

good, as well as by evil, men," Jackson wrote. "Those who begin coercive elimination of dissent soon find themselves exterminating dissenters. Compulsory unification of opinion achieves only the unanimity of the graveyard. It seems trite but necessary to say that the First Amendment to our Constitution was designed to avoid these ends by avoiding these beginnings." Such melodramatic phrasing may feel more appropriate for the worldwide crisis of that era than for the present one, but the message of tolerance also resonates on the less fraught setting of a football gridiron.

Another central idea in Jackson's *Barnette* opinion is that the authorities must trust citizens to make their own choices about whom and what to believe. As he put it,

To believe that patriotism will not flourish if patriotic ceremonies are voluntary and spontaneous, instead of a compulsory routine, is to make an unflattering estimate of the appeal of our institutions to free minds. We can have intellectual individualism and the rich cultural diversities that we owe to exceptional minds only at the price of occasional eccentricity and abnormal attitudes. When they are so harmless to others or to the State as those we deal with here, the price is not too great. But freedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order.

What are some historical precedents that provide context to this controversy?

When the great Brooklyn Dodger second baseman **Jackie Robinson** was 23, he was drafted into the US Army and assigned to a segregated cavalry unit at Fort Riley, Kansas. He applied for Officer Candidate School, but found that applications submitted by African-Americans were not processed. Heavyweight boxing champion Joe Louis* (who was in the Army and also stationed at Fort Riley at that time) intervened, and Robinson was commissioned a 2nd Lt. in 1943. In 1944 he refused to move to the back of an Army bus. He was charged with multiple offenses and court-martialed. A panel of white officers ultimately acquitted him, but his military career was ruined and he was quickly and honorably discharged.

3

Americans who fought to eliminate bigotry, racism, sexism, imperialism, communism and terrorism. The flag rode with the Buffalo Soldiers of the ninth, 10th, 24th and 25th cavalry and infantry regiments. It was carried by the suffragists down the streets of New York City. It flew with the Tuskegee airmen of WWII. It was planted in the fields where Cesar Chavez spoke. It marched with Martin Luther King Jr. It rocketed into space on the shoulder patches of women, gays, Hispanic, Asian and African-American astronauts. Today, it waves high over the White House. It is a flag for everyone, of every color, of every race, of every creed, and of every orientation, but the privilege of living under the flag does not come without cost. Nor should it come without respect."

Did you know that our national anthem includes a disturbing reference to enslaved persons?

It took 117 years from the time "The Star-Spangled Banner" was written in 1814 until it was legally enshrined as the American national anthem in 1931.

Here's how the third stanza goes:

And where is that band who so vauntingly swore,
That the havoc of war and the battle's confusion
A home and a Country should leave us no more?
***Their blood has wash'd out their foul footsteps' pollution.
No refuge could save the hireling and slave
From the terror of flight or the gloom of the grave,
And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave.***

The Star-Spangled Banner was written by Francis Scott Key about the Battle of Fort McHenry in Baltimore during the War of 1812. By the time of that battle in September 1814, the British had overrun Washington, D.C. and set fire to the White House.

One of the key tactics behind the British military's success was its active recruitment of enslaved African Americans. The orders given to the Royal Navy's

5

Decades later, he wrote about his first World Series in 1947, and his thoughts about the national anthem:

*There I was, the Black grandson of a slave, the son of a Black sharecropper, part of a historic occasion, a symbolic hero to my people. The air was sparkling. The sunlight was warm. The band struck up the national anthem. The flag billowed in the wind. It should have been a glorious moment for me as the stirring words of the national anthem poured from the stands. Perhaps, it was, but then again, perhaps, the anthem could be called the theme song for a drama called *The Noble Experiment*. Today, as I look back on that opening game of my first world series, I must tell you that it was Mr. Rickey's drama and that I was only a principal actor. As I write this twenty years later, I cannot stand and sing the anthem. I cannot salute the flag; I know that I am a Black man in a white world. In 1972, in 1947, at my birth in 1919, I know that I never had it made.*

*When Joe Louis was asked about his voluntary decision to enlist in the racially segregated U.S. Army, his explanation was simple: "Lots of things wrong with America, but Hitler ain't going to fix them." Louis was the focus of a media recruitment campaign encouraging African American men to enlist in the Armed Services, despite the military's racial segregation. His celebrity power was not, however, merely directed toward African Americans. In a famous wartime recruitment slogan, he said "We'll win, because we're on God's side." This campaign made Louis widely popular stateside, even outside the world of sports. Never before had white Americans embraced a Black man as their representative to the world.

William H. McRaven, chancellor of the University of Texas System, is a retired Navy admiral who oversaw the raid that killed Osama bin Laden. In a recent letter he wrote: "I spent 37 years defending freedom of speech and freedom of expression. Nothing is more important to democracy. Nothing! However, while no one should be compelled to stand, they should recognize by sitting in protest to the flag they are disrespecting everyone who sacrificed to make this country what it is today -- imperfect as it might be."

"Those who believe that the flag represents oppression should remember all the

4

Admiral Sir George Cockburn (known today as The Man Who Burned Washington) read:

Let the landings you make be more for the protection of the desertion of the Black Population than with a view to any other advantage. ... The great point to be attained is the cordial Support of the Black population. With them properly armed & backed with 20,000 British Troops, Mr. Madison will be hurled from his throne.

Whole Black families escaped slavery and found their way to the ships of the British, who accepted everyone and pledged no one would be given back to their "owners." Adult Black men were trained to form a regiment called the Colonial Marines, which participated in many of the most important battles, including the Battle of Bladensburg that took place on August 24 (a defeat of American forces that allowed the British to capture Washington and has been called "the greatest disgrace ever dealt to American arms") and the burning of Washington that happened later that day.

Then on the night of September 13, 1814, the British bombarded Fort McHenry. Key was aboard a British ship trying to negotiate the release of an elderly doctor who had been taken prisoner for jailing several British soldiers who were looting local farms. Upon release of the doctor, Key and others were placed under guard in order to prevent them from revealing the strength and location of British units, and any attack plans they might have overheard. For 25 hours superior British weapons pounded the fort from bomb ships anchored safely out of range of the fort's own guns.

Seeing the fort's 15-star, 15-stripe flag the next morning, Key knew that British ships had been unable to penetrate the Baltimore harbor, and that the naval part of the British invasion of Baltimore had been repulsed. He was elated, certain that God had intervened, and inspired to write a poem entitled *Defence of Fort M'Henry*. It was later set to the tune *To Anacreon in Heaven* (a British song about boozing and womanizing that was the official song of the Anacreontic Society, an 18th-century gentlemen's club of amateur musicians in London) and became known as the *The Star-Spangled Banner*.

So when Key penned "No refuge could save the hireling and slave / From the terror of flight or the gloom of the grave," he was taking great satisfaction in the death of slaves who'd freed themselves. His perspective may have been affected by the fact he owned slaves himself.

6

Key never explained precisely what he meant by the third stanza. According to Marc Leepson, author of a recent biography of Key, Key spoke about “The Star-Spangled Banner” in public just once and did not mention this issue. Key did not write about the song in his surviving letters.

That said, Leepson explains, while researching his book he “did not find any historians who interpreted the ‘hiring and slave’ line as anything but a reference to the enslaved people who escaped their bonds and went over to the British side.” Leepson himself also believes it is “clear” this is the correct way to interpret the stanza.

Among the academic experts with this perspective is Alan Taylor, a University of Virginia professor and one of the foremost contemporary scholars of early U.S. history. Two of Taylor’s books have won the Pulitzer Prize; one of these, “The Internal Enemy,” addresses the song’s third stanza, calling it “Key’s dig at the British for employing Colonial Marines.”

In response to questions, Taylor pointed out that it “makes no sense” to believe that Key was referring to impressed U.S. sailors: “American rhetoric of the time cast the impressed sailors as defiant and unbroken by British might — as the exact opposite of the slave.” Moreover, Key certainly would not be celebrating the deaths of Americans held by the British.

Footnote: In his relations with enslaved people, Key was decent by the standards of the day. During his lifetime he freed seven of his slaves. He and his wife had 10 children and lived in a two story brick home at the far end of M Street in Georgetown. He was known to all as Frank. Key was very pious and renounced luxury in all forms. He promoted the establishment of free public education for all white children. He prided himself as a humanitarian, and as a young lawyer relished representing individual people of color in court. He was even referred to by some as “the Black’s lawyer.”

But he harbored racist conceptions of American citizenship and human potential. Africans in America, he said, were: “a distinct and inferior race of people, which all experience proves to be the greatest evil that afflicts a community.” Key was a colonization man. He concluded that Blacks could never handle the responsibility of liberty in America. Moving them back to Africa would enable the United States to become free of slaves and thus fulfill its destiny as a “land of the free” for white people. For twenty years Key worked ceaselessly on his dream to solve the problem of Black people in America by helping them emigrate to Liberia. He

7

Final footnote: The popularity of “The Star-Spangled Banner” grew continuously in the decades after Key wrote the lyrics. By the time of the Civil War, some on both sides tried to claim it as their own.

Tellingly, Oliver Wendell Holmes Sr. felt that if the song were to belong to the North, it would need a new stanza — one he provided, invoking “the millions unchained who our birthright have gained.” By contrast, supporters in the South did not believe it required any changes. “Let us never surrender to the North the noble song, the ‘Star-Spangled Banner,’” the *Richmond Examiner* editorialized in 1861 in the capital of the Confederacy. “It is Southern in origin, in sentiments, in poetry, and song. In its association with chivalrous deeds, it is ours.”

As legend has it, singing the national anthem at sporting events began during the 1918 World Series, when the nation was at war. As recounted by the *New York Times* of Sept. 6, 1918, it was during the seventh-inning stretch of the first game in Chicago between the Chicago Cubs and the Boston Red Sox. It quickly spread to other teams and venues. (The winning pitcher of game 1 was none other than Babe Ruth, who pitched a shutout. The 1918 championship would be the last for the Red Sox until 2004. The drought of 86 years was often attributed to the Curse of the Bambino, which began after the Red Sox sold Ruth to the New York Yankees.)

In 1954 the general manager of the Baltimore Orioles, a World War I veteran, complained that fans went on talking, laughing and moving around as the anthem was played to open each game. “To me,” he said, “it’s very distasteful.”

So disrespectful did he find it that he decided it wouldn’t be played anymore, relenting about a month later under strong pressure from the Baltimore City Council.

The song, while patriotic, is a magnet for questionable performances: It moves through a variety of octaves, making it hard to sing. Also, because everyone knows the song, many performers try to figure out a way to put their own unique stamp on it.

Whitney Houston is generally credited with giving among the best performances of the anthem at Super Bowl XXV with her flawless vocal range. The worst performance is a question of taste, but many lists would certainly include Roseanne Barr.

Two unusual performances of the song took place in the immediate aftermath of the United States September 11 attacks. On September 12, 2001, the Queen broke with tradition and allowed the Band of the Coldstream Guards to perform the

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helped organize the American Colonization Society in 1817, which in 14 years arranged transportation to Africa for approximately 2000 freed slaves.

<http://www.smithsonianmag.com/smithsonian-institution/wheres-debate-francis-scott-keys-slave-holding-legacy-180959550/#qEdtL3BvziWqYHID.99>

Snow-Storm in August: The Struggle for American Freedom and Washington’s Race Riot of 1835 by Jefferson Morley (2013). Chapter 6

Footnote: After the U.S. and Britain signed a peace treaty at the end of 1814, the U.S. demanded the return of all American “property,” which by that point numbered about 6,000 formerly enslaved persons. The British refused. Many of the 6,000 eventually settled in Canada, with some going to Trinidad, where their descendants are still known as “Merikins.” Some of the villages and land grants established then exist today.

Footnote: British abolitionist William Wilberforce led a campaign in Parliament against the British slave trade for over twenty years, resulting in the passage of the Slave Trade Act of 1807 which abolished slave trading throughout the British Empire. It included the entire Atlantic slave trade that is today called the “middle passage” which brought nearly 12 million enslaved Africans to North and South America. While the 1807 Act abolished the transport of enslaved people, slavery itself was not abolished in Britain until 1833.

Footnote: The War of 1812 was not the first time the British Crown tried to enlist the help of enslaved African Americans. You may recall from our previous discussions about the life of Lord Dunmore Nickens, longtime civil rights activist and president of Frederick’s NAACP chapter, that he was named in honor of Lord Dunmore, the last royal governor of the Virginia colony. Lord Dunmore was held in high esteem for issuing a proclamation in 1775 that declared martial law and promised freedom for slaves of American revolutionaries who left their owners and fought on the side of the British. Freedom was not offered, however, to any enslaved persons whose owners were already loyal to the Crown. While estimates vary, it is believed that 800 to 2000 enslaved persons accepted Lord Dunmore’s offer and were organized into what became known as the “Ethiopian Regiment”. They did little fighting, though. Approximately 500 men died during a sudden outbreak of smallpox. When Dunmore ultimately left the colony in 1776 he took 300 of the former slaves with him.

8

anthem at Buckingham Palace, London, at the ceremonial Changing of the Guard, as a gesture of support for Britain’s ally. The following day at a St. Paul’s Cathedral memorial service, the Queen joined in the singing of the anthem, an unprecedented occurrence.

Note: This compilation of hopefully interesting information was achieved by liberally borrowing from a number of sources, with a modest amount of original comments inserted here and there.

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FrederickNewsPost.com

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Mon, February 1, 2010

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Local civil rights leaders honored

Originally published November 11, 2009

By **Adam Behsudi**
News-Post Staff

Ninety years ago Lord Nickens received a swift kick in the rear after using a bathroom designated only for whites.

Tuesday, it was a different scene as Nickens, 96, cut the ribbon opening a street named in his honor, the first in the city named after a black man.

"I have to change my mind now about what could happen in Frederick," said the longtime civil rights activist to a crowd of more than 100 people.

The event dedicated Lord Nickens Street and the opening of the city's Bernard W. Brown Community Center. Named after two respected members of the black community, the center and street are located on the former site of the crime-ridden John Hanson/Roger Brooke Taney apartments that occupied an area south of Seventh Street between North Bentz and Market streets.

The street and community center are part of the \$72 million federal HOPE VI project, a program to replace and decentralize low-income public housing projects through private-public funding.

The city invested \$4.2 million for site infrastructure improvements and the construction of the community center.

"Under this new model, HOPE VI, ... is an idea that's based in this philosophy or this practice of deconcentrating poverty," said Kevin Lollar, development director for the Housing Authority of the City of Frederick.

The development under construction between Fifth and Seventh streets will include 27 public housing units, 15 affordable rental units and 54 houses to be

View additional photos: << >>



Photo by Graham Cullen

Bernard W. Brown accepts a commemorative key Tuesday morning during the dedication of the Bernard W. Brown Community Center in Frederick. At left is Teresa Justice, executive director of the Housing Authority of the City of Frederick.

GIRL RESERVE



President - Ruby Hill Secretary - Betty Ambush
Vice President - Mary Overs Treasurer - Elizabeth Luby

GIRL SCOUTS



President - Ruth Ann Collins Vice President - Ruth Brown
Secretary - Cynthia Bayton

Lincoln High School
Class of 1946
50th Reunion



June 29, 1996
Wheeler's Fine Dining and Tavern
Frederick, Maryland



Captain of Basketball Team
Bernard Brown



Original Lincoln School
September 1923

Alma Mater

Faithful Lincoln

Nothing to do lazy students,
Nothing to do, so you say,
Let's take a trip to memory's ship,
Back to the by-gone days,
Let's sail to the old Lincoln high school
Anchor outside the school door,
Look in and see, there's you and there's me,
Back to our task once more.

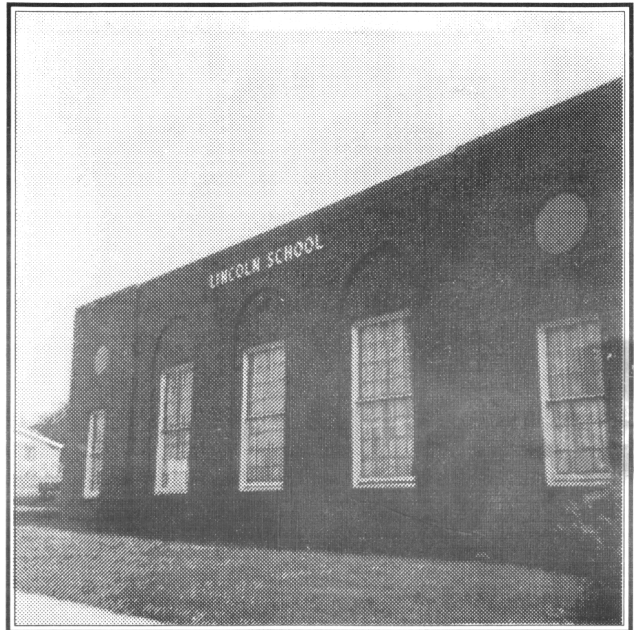
Chorus

Lincoln, Lincoln, dear old faithful Lincoln,
With all our students and teachers near,
We get the most fun and pleasure here,
Although our hearts are often sad,
After we've come to our final task,
Yet deep in our hearts *we* know at last,
That Lincoln, Old Lincoln's the best.

Words By- MILDRED WEEDON, '38

Music By- GWENDOLYN M. BOLDEN HENSON,

Music Instructor



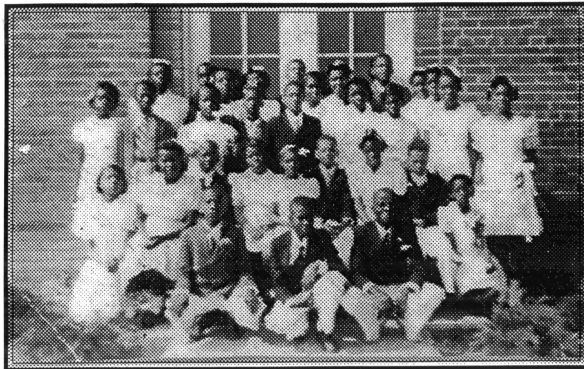
New Lincoln School



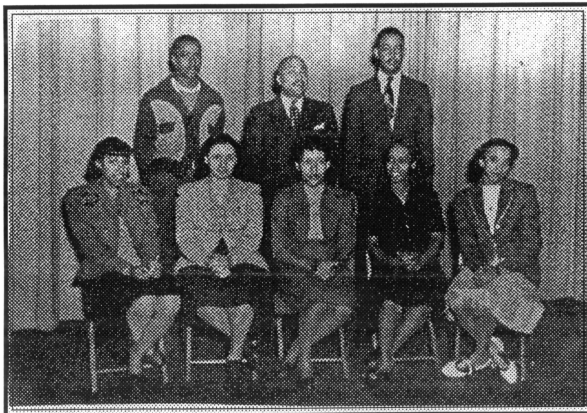
Bernard Brown
Called-"Brownie"
Activities- L.A.C,
Art & Culinary Club



Ruth Brown
Called-"Ruthie"
Activities-Dramatic
Science, Typing,N.H.A
Girl Scout



Bentz Street



FACULTY

Bessie Keene, Science, Math
Gwendolyn Henson, Music
Dorothy Williams, Social Studies
Eunice Hutchins, Home Economics

Corinda Stewart, Phys. Ed.
Wallace Darius, Phys. Ed.
C.E. Henson, Principal
Perry Milton, Agriculture

IN MEMORIAM



AUSTIN BROOKS



THOMAS REID



ZORA JOHNSON

Belva's Museum Artifacts

The news articles are about
Frederick History

**Diggs Family History
Continued**

Black Facts

Life in Hopehill

**Journey Through Hallowed
Ground**

Georgetown 272 Project

Jerry Hynson

December 2016

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Carolyn Ambush Davis has given permission for her family history to be published in Belva's Musuem Artifacts. Below is the next section about "Where Our Ancestors Lived". In future editions, more sections will be publshied.

Mount Pleasant

Two miles east of Ceresville on Md. 26 is Mount Pleasant.

It was settled in the early 1720s as a string town — meaning it originally had no side streets. Situated on the crest of a hill, the community has a pleasant view of nearby valleys and distant mountains. It was part of "Middle Plantation" survey.

The town grew slowly. Several churches were founded, including a Methodist Episcopal Church prior to 1865 with a brick building dedicated in 1870 and improved in 1938, and a Reformed church in 1869 followed by its building in 1870. There was also an African American Methodist Church. There was a school from 1898 to 1939.

In 1865 the state demanded that schools be opened for children of freed slaves. Along with the one in Mount Pleasant, separate but equal schools were opened in Libertytown, New London, Walkersville, Bartonsville and New Market in the east county area, as well as in other county locations. Mount Pleasant had a post office from 1830 until 1907.

Several side roads now lead away from the town. Old Annapolis Road heads southeast; Kelly Road connects to McKaig Road in the south, Water Street Road goes to the north as does Crum Road.

Dance Hall Road, which heads south, received its name because Gary Fisher opened a remodeled barn where dances were held from 1929 until 1934. It was a popular spot for young people to gather.

Mount Airy

Traveling on Md. 144 or I-70 east of New Market, one sees the seven sister hills. Nearby is an area known as Plane Number Four. This is one of four "planes" built in the 1830s for the B&O Railroad to cross steep hills. There were two up and two down. Passengers were required to leave the train when using the planes. A tunnel was built later and the name of Plane Number 4 remains. By 1839 more powerful locomotives were available.

The easternmost town in Frederick County is Mount Airy. It was established in 1830; its name is credit to an Irish workman on the railroad who had experienced cold weather — "fresh air." It is on Parr's Ridge north of what was once Ridgeville on U.S. 40.

John Parr had two tracts surveyed east of New Market on March 22, 1739. His name is found on Parr Spring, Parr Ridge and a Parr town. In 1744 he and his family moved to near Parr Spring, near where four counties now meet — Frederick, Carroll, Montgomery, and Howard — south of Mount Airy.

First Missionary Baptist Church

Rev. Dr. William H. Graham

Christmas Bazaars
December 10, 2016
9:00 am to 2:00 pm
and
5:00 pm to 7:30 pm
also
Christmas Play
6:00 pm
December 31, New Years Watch
Night Services, 10:30 pm
All Welcome

Frederick County was originally next to Baltimore County. In 1832 it was felt in both counties that they were too large to be efficient. The area was a big part of Maryland. The legislature in Annapolis approved the creation of a new county in 1837 named Carroll after Charles Carroll of Carrollton, who had recently died. The county line is the center of Mount Airy's Main Street, which caused complications in county services and facilities. For example, children residing west of Main Street attend Linganore High School in Frederick County, while those east of Main Street attend South Carroll High School in Carroll County. The last graduation from Mount Airy High School was in 1967.

The railroad originally passed through Ridgeville, adjacent to Mount Airy. In 1839 the railroad built a spur line through Mount Airy which promoted growth of the town. Ridgeville was annexed into Mount Airy in 1964.

Mount Airy was built on many hills, including Parr's Ridge, elevation 830 feet above sea level. It is the highest peak between the Atlantic Ocean and the Catoctin Mountains.

Main Street is a busy area of commerce in the center of town, with many businesses, town offices including Town Hall and the fire department.

Three disastrous fires in the town center destroyed many buildings in 1903, 1914 and 1925. The fire department was organized in 1926 and the first engine arrived by train. In addition to the town fires, there were several school fires, one in the high school in 1920. After one of these blazes, classes had to be set up in offices and anywhere there were empty rooms.

Schools were opened in the early days of the town, with few students at first. As the town grew, so grew the schools. Early on, Mount Airy had only elementary schools. A high school was later opened with a few grades. No certificates for graduates could be issued because insufficient courses and only 10 grades were offered. In 1913 the high school added the necessary classes and more faculty. There was no graduating class in 1914.

Churches are always established in new towns. Mount Airy had three denominations in the 1890s. The oldest was Pine Grove Chapel, a Presbyterian church, begun in 1846. It had a private school in its basement.

During the Civil War, Union soldiers were stationed in the chapel. They needed to protect the B&O Railroad, which was essential to transport soldiers and supplies. The school closed during the war and re-opened as a public school after the war.

Confederate troops were in the area and minor skirmishes occurred now and then. A cemetery was begun in 1894 on the church property. The Presbyterians sold the building to cemetery trustees. Today non-sectarian religious ceremonies are held at the church building. It is believed that the building is the oldest in Mount Airy; the first house built there was torn down for a parking lot.

The Methodist Church came to Maryland in 1814. Calvary Methodist Church was begun in Mount Airy in 1888; the congregation built its church building in 1916 and installed an organ in 1921.

St. James Episcopal Church was formed in 1887 and built its building on Main Street in 1889. It was part of the circuit with New Market and Poplar Springs. The church has been active in teaching children and today conducts a nursery school. St. James recently moved to a new location.

Many businesses have been located in Mount Airy, including a 1912 ice factory, 1915 electricity generation plant and 1923 electric plant sold to F&H Railway (today's Potomac Edison). By 1930 automobiles had become common and in 1932 a movie theater was opened. The first new housing development was built in 1946 by Asa Watkins. Parking meters were installed along Main Street in 1947. The B&O passenger train was discontinued in 1950 after 110 years.

An ambulance was purchased in 1952, and in 1959 First National Bank of Mount Airy was sold to Farmers and Mechanics Bank, now PNC Bank. A shopping center was opened in 1974 and a new library followed in 1976. Needless to say, many other business and civic enterprises have come to Mount Airy.

Several newspapers have served the community. In 1898 the Mount Airy Messenger began. It was followed in 1916 by another paper, and in 1929 Carlton Rhoderick of Middletown published a Mount Airy edition. It ceased publication in 1980. More recently the Mount Airy Shopper became the Community Reporter.

Life in Mount Airy has also included sports, band concerts, school and church social activities. Around 1900 popular Wildwood Park was located near Parr's Spring and the four-county marker. Many socials were held there and there were amusements for children. It ceased to exist when a group of city officials decided in the 1990s to build a home for elderly residents on the site, which also is called Wildwood Park.

In recent years housing developments have sprung up, encircling the downtown area and covering the hills. Mount Airy is well-located for commuting workers who travel daily to Baltimore or Washington and the population has grown. In 1909 a national survey rated Mount Airy as 53rd in 1,800 towns who took part in "Best Places to Live."

Mount Pleasant

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Ijamsville

Not far from the former Pearl is Ijamsville Road, leading to the town named in 1821 for early landowner Plummer Ijams. He gave right-of-way for the B&O Railroad in 1830 to cross his property and had a railroad station named Ijamsville, complete with a post office.

There was much excitement in the town on March 13, 1832 when the first train out of Baltimore arrived at the station en route to Frederick. It was drawn by horses (engines came later) and there were many passengers from Baltimore. The railroad was very important during the Civil War, carrying troops and supplies and forwarding telegraph messages.

Businesses in the town included a grist mill run by John Ijams, and later a slate quarry from 1870 until 1937. Welsh miners worked the quarry and helped to create a British atmosphere, especially in the town's architecture.

In early days children attended a school on nearby Mussetter Road. A later school, which had two classrooms in 1925, was closed in 1932. The building was sold in 1936 to the Methodist Episcopal Church formed in 1877.

A special place in Ijamsville was the Riggs Sanitarium. Dr. Henry Riggs (1870-1957) began the sanitarium on his family's property in 1896 to treat people with nervous and mental disorders. Many of his innovations are in use by today's doctors.

Afro-American History: Blueprint for Survival
produced by the NAACP Department of Education

Black Facts: 1540 - 1986 continued

1863 New York City race riots were the bloodiest in the history of the United States.

The first Northern Black Regiment was known as the 54th Massachusetts Volunteers.

President Lincoln signed the Emancipation Proclamation.

War Department established the Bureau of Colored Troops. A campaign to recruit Black soldiers was inaugurated.

1864 New Orleans Tribune began publishing as the first daily Black newspaper in the South. It was published in both English and French.

1865 John S. Roch became the first Black to practice before the Supreme Court.

The Freedmen's Bureau was established to assist freed slaves.

Congress passed the Thirteenth Amendment which abolished slavery, later ratified by twenty-seven states and became effective.

General Robert E. Lee surrendered and the Civil War ended.

President Lincoln was assassinated.

General Nathan B. Forrest organized the Ku Klux Klan with the aim of reasserting white supremacy.

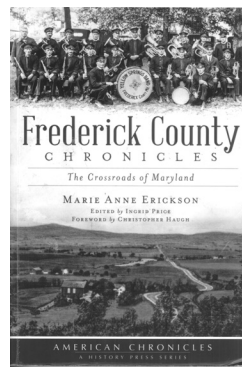
The first black to earn a Doctor of Philosophy degree was Patrick Henry Healey.

1866 The 14th Amendment was passed, making citizens of American-born blacks.

Race riots in Memphis and New Orleans.

Fisk University opened.

This article is reprinted with permission of Marie Anne Erickson. Marie Anne is the author of *Frederick County Chronicles*, *The Crossroads of Maryland*, published by The History Press in 2012.



LIFE IN HOPEHILL: HARD WORK AND GENEROUS HEARTS

Bernard Brown grew up in Hopehill. His roots remain deep in this tiny rural community located halfway between Buckeystown and Urbana, although he has resided in Frederick for many years and been a member of the Asbury United Methodist Church since his marriage. Yet Hopehill United Methodist Church is still “his church” and his sisters retain ownership of their grandfather’s place in the village. “We wanted to keep it in the family,” he explains. Now retired, Brown, sixty-three, contemplates moving himself and his wife, Ruth, into the property someday, so he can really return home.

Situated astride the intersection of Fingerboard and Hopeland Roads, this little place called Hopehill is not likely to show up on local maps. Like so many other communities originally settled by blacks, Hopehill does not have its name and history recorded in the usual places associated with the keeping of archives. Instead, it exists in the memories of old-timers and, often, in the booklets compiled by local churches, the heart and soul of settlements like Hopehill.

One of nine children, Brown reminisces about his childhood in Hopehill. “Regardless of how young you were, you didn’t sit around. On our place, as far back as we could remember, along with the Lee family, we raised our own chickens. Daddy would have as many as one hundred shoats and pigs. He started raising beef cattle, too.” His father also grew corn for the Buckeystown factory and a field of peas for the

Jenkins brothers' cannery in Frederick. "I can't remember being without something to eat because we raised it all ourselves," he remarks.

Mrs. Jennie Weedon Lec, a ninety-one-year-old resident of the community, says that she and her husband were seasonal employees of the Buckeystown plant, closed since the Second World War. "I ran a shucker there," she recalls. "Then I was doing cans." Mr. Brown mentions that his mother and many other women of Hopehill worked there during the season.

Bessie Lee Brown, retired from her federal government job in Washington, D.C., and living with her mother, Mrs. Jennie Lee, speaks of the "beautiful store" owned by Edgar Diggs. "Most of the people of Hopehill shopped at that store. There was no other place to go." She notes that it closed in the 1950s and then "just fell down."

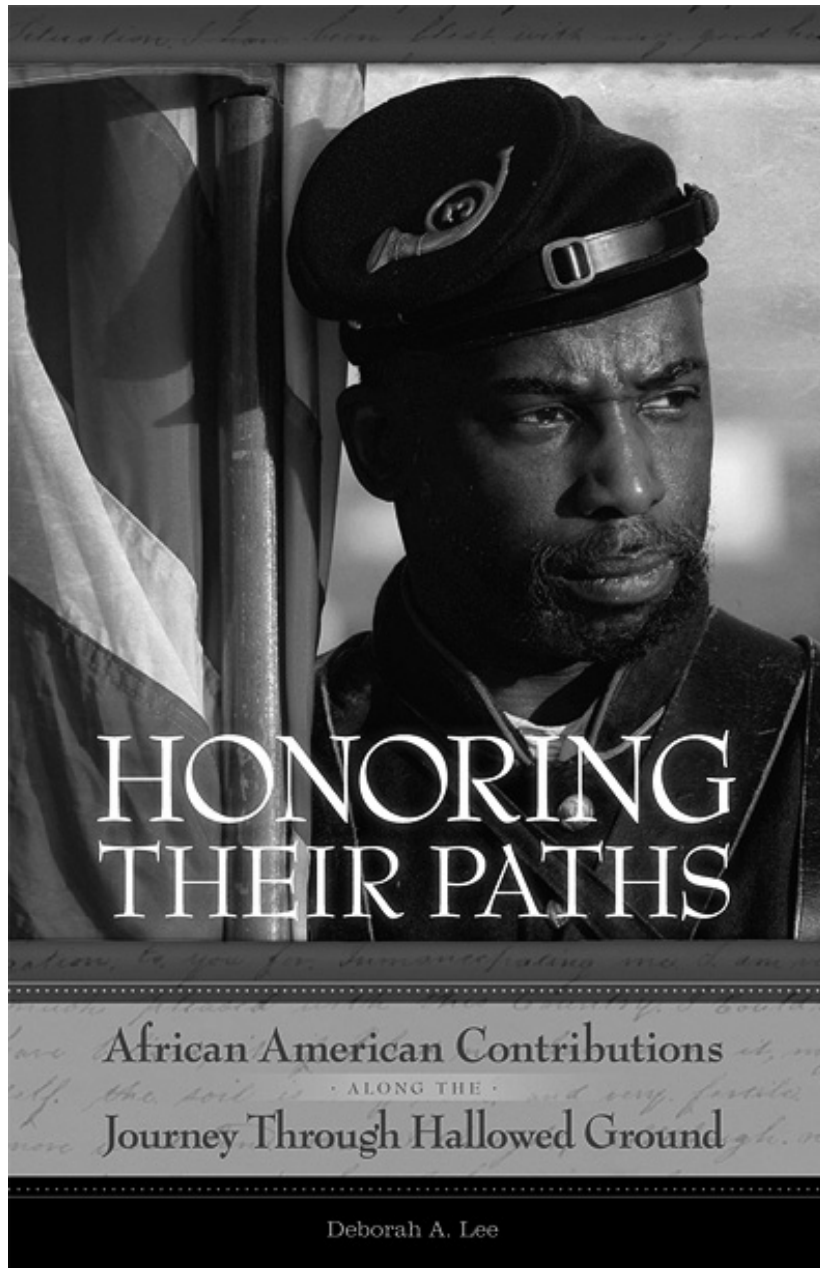
Church was another institution important to the community. Located on Park Mills Road, the first house of worship for nearby residents was Hopehill Methodist Episcopal Church, a log structure covered with weatherboard painted gray. Dating back to before 1868, "the log church had been handed down from the white folks to the black folks of Hopehill," according to Hopehill United Methodist Church's history booklet written for its seventy-second anniversary celebration in 1982.

When attendance at the old church declined and the structure sold for what the lumber was worth, parishioners began to meet in the log schoolhouse, which stood across from the present church. In 1910, land purchased from the Baker family provided a site upon which to erect that attractive house of God still in use, Hopehill United Methodist Church.

In the original schoolhouse, black children from neighboring Buckeystown and Flint Hill joined the Hopehill youngsters for lessons. Mrs. Lee remembers the old log school's use for all social gatherings. Her family owns the second schoolhouse built in Hopehill; it closed in 1959 when integration occurred and pupils then traveled to Urbana for their elementary education. The county auditor's report of 1916 listed the mother of Mrs. Jennie Lee, Florence "Jennie" Weedon, as a teacher at "Hopeland School (Colored)," along with James Whitten.

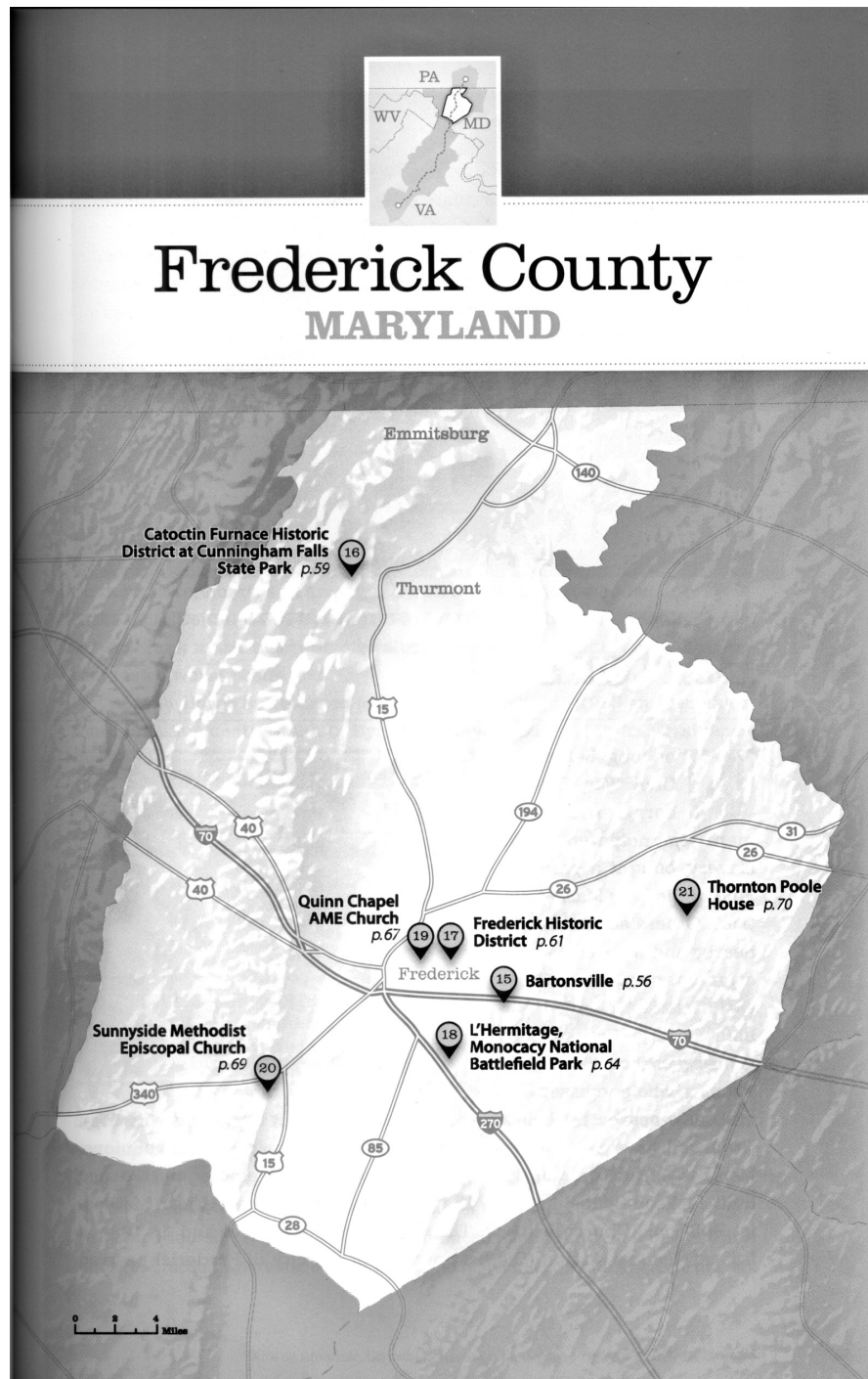
Until twenty years ago, Hopehill, Ebenezer, Bell's Chapel and Fountain Mills' churches were all part of the Centerville charge. Mrs. Lee points out that "walking to and from services in Centerville sort of kept an everlasting friendship between the communities." But in 1973, with smaller churches closing and some merging, Hopehill joined the Buckeystown charge, which includes Pleasant View, Sunnyside and Buckeystown.

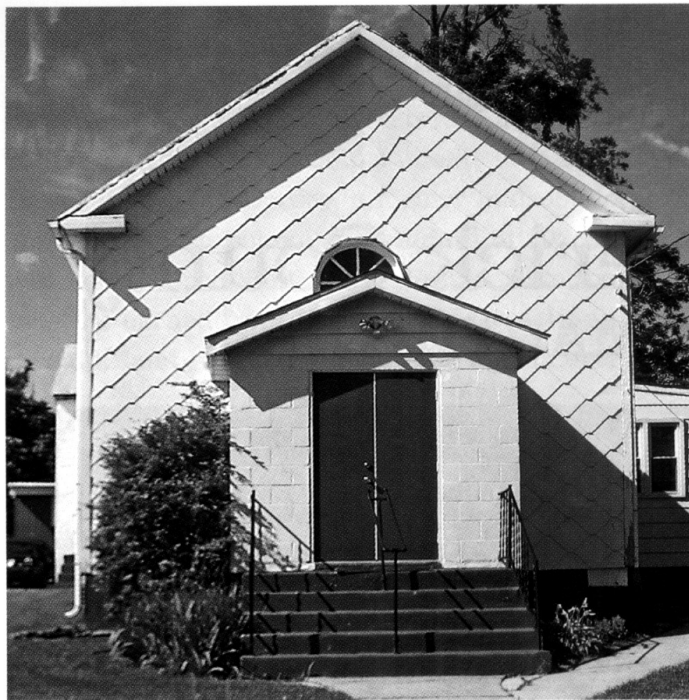
Hopehill's congregation continues to remain a visible and strong presence in a changing population. It seems to exemplify the words of Nina Honemond Clarke, who wrote *the History of the Nineteenth Century Black Churches in Maryland and Washington, D.C.*, when she observed, "Remember, the church is the alpha and omega of the black community."



The following articles are reprinted from “Honoring Their Paths: African American Contributions Along the Journey Through Hallowed Grounds” by Deborah A. Lee. Copyright 2009, Journey Through Hallowed Grounds Partnership.

With 400 years of European, American and African-American heritage, the Journey Through Hallowed Ground is a National Heritage Area with a National Scenic Byway running through it. From Gettysburg to Monticello, it's known as the region Where America Happened™. The Journey Through Hallowed Ground Partnership is a non-profit organization dedicated to raising awareness of the unparalleled historic, natural and cultural landscape within this 180 mile swatch of land. For more information, visit www.hallowedground.org.





Jackson United
Methodist Church

Bartonsville

Not long before the Civil War, Greensberry Barton, a man emancipated from slavery, bought a parcel of land in the New Market district. Others acquired land nearby and the Bartonsville community was born. Other early settlers included William Orange Brooks, also formerly enslaved, and John Thomas, who purchased several acres nearby. Little is known about Thomas, but he and his wife Ellen Cromwell have 300-400 descendants today who hold annual reunions. Members of the community formed a Methodist congregation in 1878 and built Jackson Chapel in 1883. They established St. James African Methodist Episcopal Church in 1883. Three small grocery stores and, in 1934, a full-service gas station (the first outside of the city of Frederick) served

HISTORIC SITE	Viewable from the road
THINGS TO DO AND SEE	The churches are still in operation
LOCATION	Three miles southeast of Frederick on Bartonsville Rd. St. James A.M.E. Church 6002 Bartonsville Rd. Frederick, MD Jackson United Methodist 6027 Bartonsville Rd. Frederick, MD
CONTACT INFORMATION	St. James A.M.E. Church (301) 695-6167 Jackson United Methodist Chapel (301) 694-7315

Bartonsville

local residents. The Working Men's Society, later reorganized as a chapter of the fraternal organization, Galilean Fishermen, served one another and the community.

From the 1910s through the 1930s and beyond, Bartonsville was famous for its music. Around 1915, men there formed the Bartonsville Cornet Band and were often invited to perform around the county. The Galilean Fishermen built a meeting hall at the corner of Bartonsville and Tobery Road and held weekly dances there that attracted people countywide. Popular bands included the Nighthawks and the Iantha Orchestra.

One notable resident of Bartonsville, William Lester Bowie, joined the cornet band as a child; he later became a music teacher in St. Louis, Missouri. There, he and his wife, Earxie Willingham, raised three sons. The family periodically visited Bartonsville, and Lester Sr. was a lifelong member of St. James AME Church. The sons earned world recognition for their music: trumpeter Lester Bowie Jr., founder of the Art Ensemble of Chicago; saxophonist and arranger Byron Bowie; and trombonist Joe Bowie of the band Defunkt. Joe Bowie also conducts workshops around the world to teach funk music and promote values of love, compassion, and education that foster world peace.

Lester Bowie Sr. returned to Bartonsville to live in 1983 and remained there until his death in 2000; Byron and Joe Bowie maintain a residence there today.

Resources

Tourism Council of Frederick County. "African American Heritage Sites" Brochure. 2001. Available online at www.frederickhsc.org/pdf/hsc_aahsbro.pdf

Joe Bowie. *Joe Bowie, Defunkt, and Kosen Rufu*. joebowie.org

Marie Ann Erickson, "Crossroads: Dance Hall Days," *Frederick Magazine* (Oct. 1993).

PEOPLE
IN THE
PLACES

Lester Bowie

(1941-1999)

William Lester Bowie Jr. cherished his family's Bartonsville roots even as he pushed jazz into new territory for which he was recognized in the *Down Beat Jazz Hall of Fame* (2000). He began playing the horn at the age of five with the help of his father, and, when he was a teenager, formed a band called the Continentals that played popular music. He became serious about music while in the Air Force stationed in Texas, and devoted himself to it full-time after his discharge. He married soul singer Fontella Bass and produced her hit song, "Rescue Me." They moved to Chicago where there was a larger and richer music scene. There he moved

Bartonsville

beyond blues and Rhythm & Blues and into jazz, with the help of Muhal Richard Abrams's composer's workshop and Experimental Band. Later, Abrams, Bowie, Malachi Favors, and Joseph Jarman formed the Art Ensemble of Chicago. The group introduced unusual whistles and noisemakers into their sound, Favors and Jarman painted their faces and wore African-inspired clothing, while Bowie adopted the white lab coat that would become his trademark. With much enthusiasm but little work, even in Chicago, in 1969 the band moved to France, where there was much interest in new jazz, and became a sensation. When they returned to the U.S. in 1971, Atlantic Records signed them to produce their first album.

Lester Bowie, as he preferred to be called, continued to experiment. He released solo albums and formed other bands, the foremost of which was Brass



(Photo by Barbara Mürdter, CC-BY-SA: Wikipedia))

Fantasy. He was known as "one of the finest trumpeters of his generation" as well as one of the most innovative, yet he believed that music should be accessible to all and retain a sense of humor. Sometimes he was criticized for the unusual squawks and squeals he produced on his horn and compositions such as "Miles Davis Meets Donald Duck." But Bowie explained to Paul A. Harris of the *St. Louis Post-Dispatch*, "Sometime in the '60s, the humor got away from jazz. It got intellectual, and nobody could smile. And it wasn't just the humor that got away—the life was taken out. The whole life was taken

out of the music. I think, because of that, we've lost a lot in the music. The music doesn't reach a lot of people for that reason. They think jazz is this very intellectual stuff, and you've got to know all about it to appreciate it."

Perhaps his Bartonsville roots influenced his jazz philosophy. In a nod to his family's hometown, he included the 1915 photograph of the Bartonsville Cornet Band, which included three of his uncles, on the cover of his 1983 album, *All the Magic!*

Resources

Bowie-Thomas Family Tree. bowiethomasfamilytree.com/12.htm

"Lester Bowie." *Contemporary Musicians*, Volume 29. Gale Group, 2000.

FROM BAAHGS

If you have family ties to southern Maryland - St. Mary's County in particular, and have the following surnames, the Georgetown University 272 Project may be interested in contacting you. They are seeking descendants of the 372 slaves sold in the 1830's to Louisiana. Note that many families were split before the slaves were taken south, and some who remain in Maryland, are among those whose relatives were taken and sold.

Do you have ancestors with one or more of the following last names (the more the better)

The surnames are:

Barnes (Barney)	Eaglin	Langley
Blacklock	Ford	Mahoney
Blair	Gough	Merick (Merrick)
Brown	Greenlief (Greenleaf, Green)	Noland (Nolanty)
Butler	Hall	Plowden
Campbell	Harris	Queen
Contee	Harrison	Riley
Coyles	Hawkins	Scott
Cremble	Hill	Sweeton (Sweden)
Cutchmore (Keercheman)	Johnson	Ware
Diggs (Diffs, Digs)	Jonesw	West
Dorsey (Dorsy)	Kelly	Wilton
		Yorkshire

There is an active group on Facebook under the name of Gerorgetown 272 for more information.

Jerry Hynson - From the Archives of Maryland (Biographical Series)

Jerry M. Hynson was born in Baltimore, MD. He is the oldest child of Charles and Eunice Hynson of Baltimore, MD and Saluda, VA respectively. Jerry was educated in the public schools of Baltimore. He received his BA from St. John's College and M.Ed. degree from Loyola College. Jerry has also studied at the University of Maryland School of Law, the State University of New York, and Morgan State University. After a career in the Baltimore City School System as a teacher and administrator, he retired and began to research his family history. This led to an introduction to a career in the publication of Genealogical and Historical Research finds. His publications are listed below.

In addition to researching and publishing, Jerry is a Research Volunteer at the Maryland State Archives. He also serves as Vice President of Genealogy in the Baltimore African American Historical and Genealogical Society.. He is Vice President of the Maryland Genealogical Society. He is also a member of the Maryland Historical Society, serving on the Library Committee.

Jerry has also served as a volunteer at the Maryland State Archives, and as a member of the Search Room Advisory Committee at the Archives for a number of years. Surnames that are subject of his family research are: Braxton (VA), Hynson (MD), Reed (VA), Kess (MD), Hall (MD), and Burell (VA).

Jerry Hynson, continued:

Publications:

- Maryland Freedom Papers V. 1: Anne Arundel County
 - Maryland Freedom Papers V. 2: Kent County
 - The African American Collection V. 1: Kent County, Maryland
 - The African American Collection V. 2: Free African Americans of Allegheny
Anne Arundel, Calvert, Caroline, Cecil, Charles, Dorchester, Frederick,
Kent, Montgomery, Queen Ann's, St. Mary's, and Washington Counties,
Maryland 1832.
 - The African American Collection V. 3: District of Columbia: D.C. Department of
Corrections Runaway Slave Book.
 - U.S. District Court for D.C. Fugitive Slave Cases 1862 - 1863.
-

From Alice F. Harris, President, Central Maryland Chapter AAHGS

Have you ever researched mutual aid society records? I had never heard of them until a few years ago when I stumbled across archived records dated August 1885 from the minutes of the Smithsonian relief Association. My ancestor Charles W. Diggs and several others in my family worked at the National Museum. He had a wife and six children to support, including twin boys. Unfortunately, the twins died and Charles could not afford to pay for their funeral. Bottom line, the association voted to assist him with expenses. However, in the records of the deliberative process were numerous genealogical gems. These records were almost 130 years old and provided detailed information about my family, including their full names and dates/places of birth. Who knew? I stepped out into the hallway at the Archives and proceeded to do my genealogy happy dance!

St. James AME Church

6002 Bartonsville Road
Frederick, MD 21704

Rev. Richard McNair, Pastor

December Events

December 10th: The Missionary Society, the St. James Family & the St. James Choir/
Praise Team will travel to Citizens Nursing Home for our Annual Christmas Service at 2
PM.

December 17th Annual Luncheon with Pastor

December 18th Children Christmas Program

December 25th Christmas Day

December 31st New Years' Watch Night Service at Wayman

The Forgotten Care Givers

African-American Surgeons of the American Civil War 1864-1868

At the beginning of the American Civil War, there were no known African-American military surgeons. In 1863 Dr. Alexander T. Augusta wrote to President Lincoln asking for an appointment as a surgeon in order to be of use to his race. Augusta is one of a very few African-American doctors and surgeons who went on to assist in the care of soldiers on both sides of the conflict.



Black Surgeons Of the Civil War

Alexander T. Augusta, 7th USCT*
John V. DeGrasse (assistant surgeon), 35th USCT
William C. Powell, 127th USCT
Charles B. Purvis (acting assistant surgeon)

Anderson R. Abbott
William B. Ellis
John Rapier
Alephus Tucker

(Abbott, Ellis, Rapier, and Tucker probably performed their duties in hospitals as contract surgeons, civilian physicians hired by the Union Army.)

*United States Colored Troops

Augusta received a medical commission with the rank of major as surgeon of the 7th US Colored Troops (USCT) in September, 1863, thereby becoming the first of only eight black physicians commissioned as medical officers during the Civil War.

In February 1864, six white medical officers petitioned President Lincoln to terminate Augusta's position because of their personal "degradation" in serving as "subordinates to a colored officer."

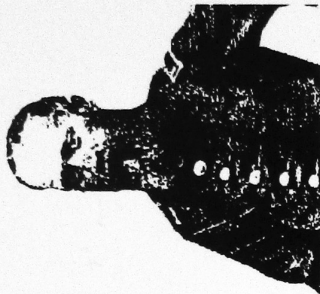
Surgeon Augusta was soon reassigned as director of a Washington military hospital. He remained on detached duty from the 7th USCT for the rest of the war, serving also as medical examiner of black recruits in Maryland and South Carolina. For his meritorious service, Major Augusta was brevetted lieutenant colonel in March 1865, becoming the highest ranking black officer of the Civil War.

Major Alexander T. Augusta

Alexander T. Augusta was born free in Norfolk, Virginia in 1825. Although it was illegal in Virginia to teach blacks to read or write, Augusta was taught secretly by a local black minister. While working as a barber in Baltimore, Maryland, Augusta took tutoring lessons on medicine. He applied to several medical schools in the United States, but all refused to grant him admission. Augusta was eventually accepted by Trinity College of the University of Toronto, and graduated with a Bachelor of Medicine degree in 1856.

In January 1863, Dr. Augusta wrote to President Lincoln:

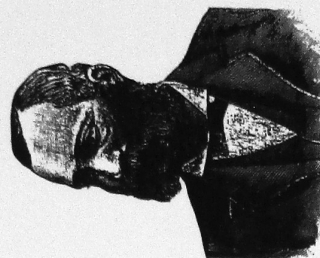
"I beg leave to apply to you for an appointment as surgeon to some of the colored regiments. . . I was compelled to leave my native country, and come to this one on account of prejudice against colour, for the purpose of obtaining a knowledge of [medicine]. . . I am now prepared to practice it, and would like to be in a position where I can be of use to my race."



Dr. John V. DeGrasse

As a young man John V. DeGrasse was a brilliant student. He entered Bowdoin College in 1847 and completed his medical courses two years later. He continued his medical studies in Paris and became assistant to the great French surgeon Velpeau. Dr. DeGrasse began his American practice in New York City. He later moved to Boston where he was so successful a practitioner that he was elected a member of the Massachusetts Medical Society.

In the Civil War, Dr. DeGrasse served briefly as assistant surgeon with the 35th USCT.



Dr. Charles B. Purvis

Charles Purvis was born April 14, 1842, in Philadelphia, the son of the moderately rich Robert Purvis, the abolitionist leader. From 1860 to 1863, Charles Purvis attended Oberlin College. He transferred to Western Reserve Medical School in Cleveland in 1863 wishing to become a doctor. He graduated in 1865 and was offered a commission in the medical corps as acting assistant surgeon with the rank of first lieutenant. Dr. Purvis served in the army until 1869 when he became assistant surgeon of Freedmen's Hospital. In 1869 he was appointed to the faculty of Howard Medical School, the second African American to be so honored (the first was Dr. A. T. Augusta).

Dr. Purvis was one of the physicians called in to attend the stricken President James A. Garfield when the President was mortally wounded by an assassin's bullet in 1881.

Laboring For The Cause African-Americans Contribute to the Care of Sick, Wounded and Dead

Black men and women contributed to the care of the sick and wounded in various indirect ways as well. During the war, slave and free blacks not only raised most of the food and fiber for the Confederate hospitals but they also did most of the work, constructing the hospitals, cooking in the hospital kitchens, and serving as laundresses. The enormous Chimborazo Hospital in Richmond, Virginia, which had a capacity of approximately 8,000 patients, was built almost entirely by black labor.

The work performed by black caregivers often extended beyond tending to the needs of the sick and wounded. Black servants in both Union and Confederate armies were frequently assigned the task of burying the dead.

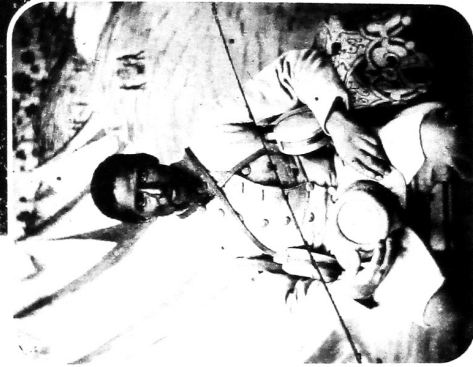


Staff of the Ambulance Corps of the First Division, Ninth Corps, of the Union Army of the Potomac.
 (Photo from The Photographic History of the Civil War)

Saving Bodies and Souls

Each infantry regiment detailed men to serve as stretcher bearers, transporting the wounded to field aid stations and field hospitals. Hundreds if not thousands of blacks helped carry the wounded off the battlefield. Others served as stretcher bearers or ambulance drivers in the Union Ambulance Corps.

Army chaplains frequently helped the medical staff, ministering to the sick and wounded, assisting with surgeries, and comforting the dying. Of the approximately 165 regiments of the US Colored Troops, only 14 had black chaplains. Most of these black chaplains belonged to abolitionist-sponsored New England regiments or gained commissions by virtue of their service as army recruiters. Official Union Army regulations required that chaplains be elected by their regimental officers, who were white.



Burial party at Cold Harbor, Virginia, in 1863.
 (Library of Congress photo)

Marlboro, body servant to an unknown Confederate soldier.
 (Museum of The Confederacy photo)

African-American Women in the Civil War

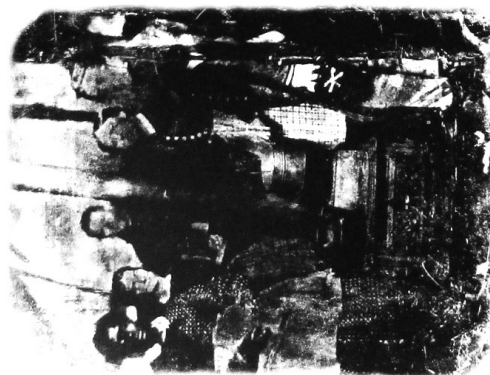
The Unsung Heroines of the War

While African American men struggled and finally were able to enter the army and navy, the African American women valiantly served as unsung heroines of the War.

Black women, both North and South, organized their own aid societies to supply soldiers with clothing, blankets, food, and medicines. Many Northern black women also assisted whites in their philanthropic endeavors. Notable among these was Josephine St. Pierre Ruffin, who served as an agent of the U.S. Sanitary Commission.

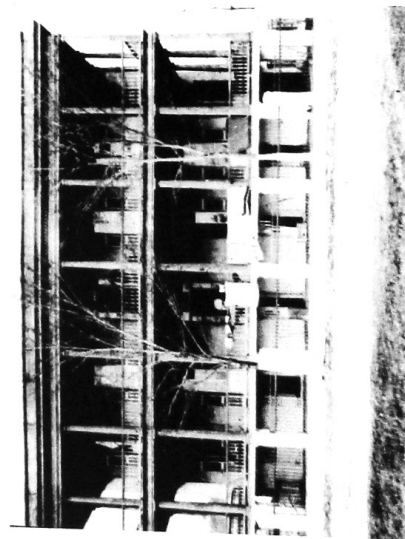
Black women served as nurses throughout the Civil War. At many Southern Hospitals, the bulk of the hospital attendants - particularly the nurses, matrons, laundresses and cooks - were free blacks or slaves. Fully three-quarters of the women who nursed at Chimborazo Hospital in Richmond were black. Black attendants were so widespread across the South that a Confederate hospital manual referred to nurses as "usually being negroes."

Although they had been serving as nurses long before, the use of black women in Northern hospital wards was not authorized until 1864. Caroline Johnson, a former slave who nursed in Washington hospitals, was so noted for her work that President Lincoln invited her to the White House. Mrs. D. H. Hastings, a hospital matron (administrator) with the 30th USCT, was listed as a non-commissioned officer on the regimental muster roll - an extremely rare honor for a woman.



Harriet Tubman
(Photo from *The Civil War, Time-Life Books*)

Nurses, attendants, and soldiers gather inside a hospital tent at City Point, Virginia.
(Photo from *The Civil War, Time-Life Books*)



Contraband Hospital was used for blacks during the Civil War.

Harriet Tubman

Harriet Tubman was one such unsung heroine of the Civil War, and more. Long before the Civil War began, Harriet Tubman achieved prominence as the "Moses of her people." She was the Underground Railroad's greatest conductor. Herself an escaped slave, Tubman had guided over 300 slaves on 19 separate trips out of slavery. Tubman's work during the Civil War would bring her greater fame.

When war broke out, she followed the Union Army south and for two years served as a nurse at the Port Royal hospital, in the Sea Islands off the coast of South Carolina. In June of 1863 she helped organize and lead a raid into the Combahee River region, freeing 750 slaves, many of whom enlisted.

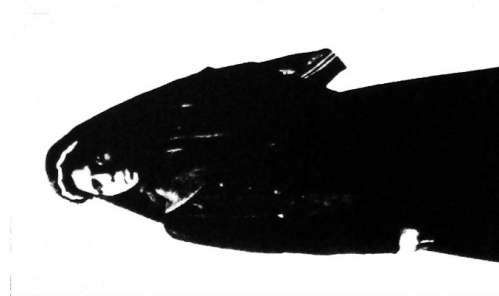
Harriet Tubman and Herbal Medicine

Blacks tended to balk at medicines offered by white physicians. They preferred folk cures derived from African Tribal medicine, treatments based on indigenous plants, and home remedies.

Harriet Tubman was one of the black nurses who insisted on using folk remedies. Although she irritated Army doctors by her use of herbal medicines, she cured many patients and was noted for treating both Federal and Confederate without regard to the color of their uniforms.

Susie King Taylor

Susie King Taylor was perhaps the best known of the thousands of black Civil War nurses. A former slave who had been taught to read and write, Susie followed her husband when he joined the 1st South Carolina Volunteers (later 33rd USCT). She served as laundress, taught the soldiers to read and write, and nursed the sick and wounded. Susie also worked with Clara Barton in a hospital in Beaufort, South Carolina. Her post-war memoir, *Reminiscences of My Life in Camp*, is believed to be the only surviving account of the Civil War experiences of a black nurse.



Susie King Taylor
(Photo from *Reminiscences of My Life in Camp*)

Belva's Museum Artifacts

The news articles are about
Frederick History

Esther Grinage

Ronald Nickens

Black Facts

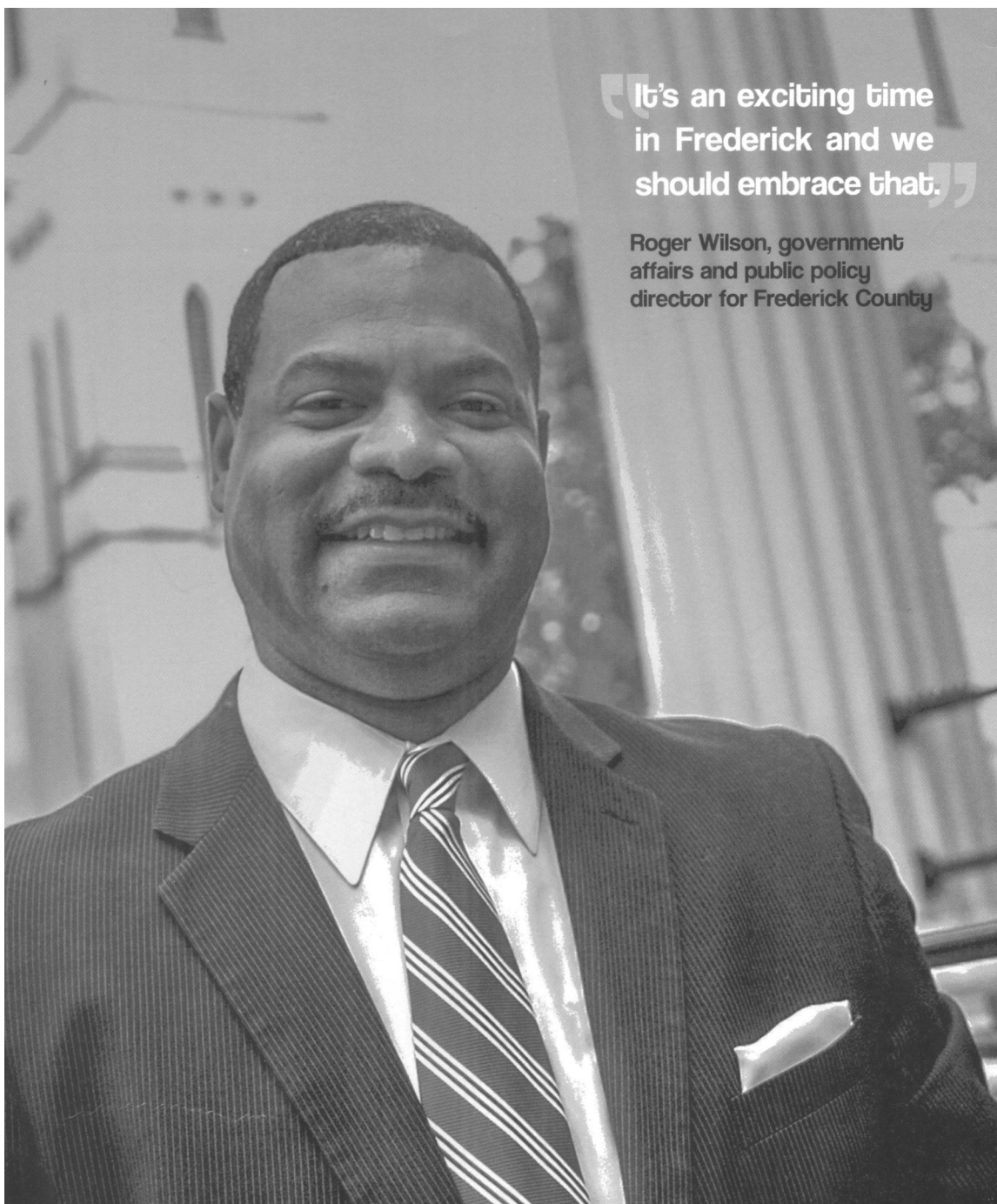
**Journey Through Hallowed
Ground**

Finding Enslaved Ancestors

**Yes, Slaves Built the White
House**

January 2017

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Roger Wilson was included in a Frederick Magazine (October 2016) article by Gina Gallucci-White's, "Diversity's Destiny" The article discusses the changing face of Frederick City which has 67,000 residents. 40% of the city's population are minorities and Mr. Wilson noted that 24% our residents speak a non-English language at home, double what is was in 2000. "That is a huge amount of growth over the last 15 years." The complete article starts on page 52 of the October, 2016, Frederick Magazine.

From Preschool To College: The Grinage Fund Has Long History

The opening of the 1992-93 school year also heralds the 55th anniversary of the founding of the Esther E. Grinage Kindergarten, a forerunner of public school kindergarten in Frederick and the base from which a current college scholarship fund was established in 1973.

The kindergarten association was formed in October of 1937 to meet the needs of black families in Frederick who sought to enroll their children in supervised preparation for entry into the first grade. The only other private kindergarten operating in Frederick at that time accepted only white children. The public school system did not begin kindergarten sessions for all county youngsters until 1973.

F. Elizabeth Browne, a first grade teacher at the South Bentz Street School, which was the black elementary school at that time, gathered local mothers and community leaders interested in forming a kindergarten program. Helen Coursey, May N. Snowball, Edith A. Leakins and Mary F. Bourne served as officers of the newly-formed association. Miss Browne had come to Frederick to teach in 1929, and today resides in Washington, DC. She continues to serve on the Esther Grinage Scholarship Committee.

While operating funds were in short supply, the kindergarten opened in the Pythian Castle building with a certified teacher, Helen Thomas,



Frederick Educator Esther E. Grinage

as its director, and many willing volunteers. The first class of 35 students were short of chairs, but not enthusiasm, and the free kindergarten never lacked enrollment. Furniture was secondhand and families and friends made donations to pay the teacher a small salary and buy supplies. By 1945, the kindergarten had 500 alumni.

In 1946, the kindergarten moved to new quarters in the Lincoln Apartments recreation room, providing access to outdoor play areas. The school day, which ran from 9 a.m. to 12 noon, offered the usual aspects of play and learning, including a sand-table and games, time for singing, dancing, playing musical instruments and drawing. As in today's

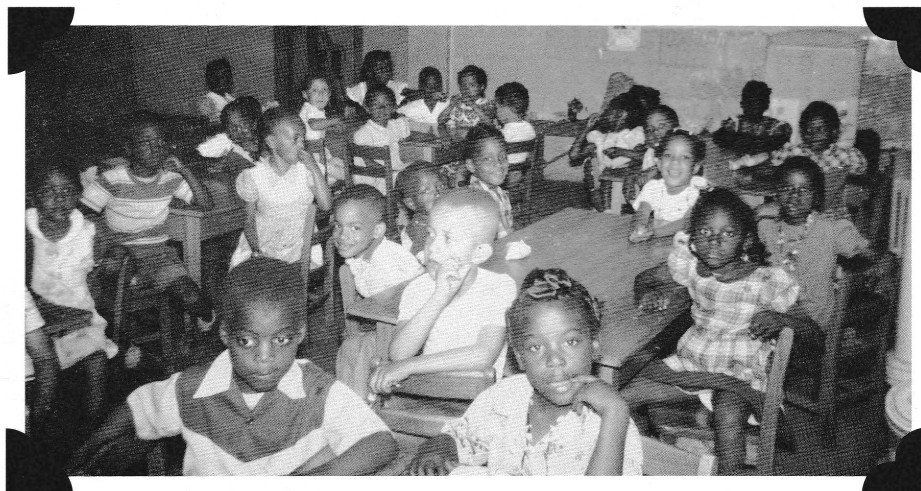
early childhood classrooms, the teacher sought to encourage courtesy and caring for others—the "good neighbor" skills of community and classroom living.

The kindergarten association was officially named for long-time Frederick educator Esther E. Grinage in 1949. Mrs. Grinage, who died in March of 1947 at the age of 54, was a native Fredericktonian, the daughter of William and Mary Catherine Lewis Wise. She had taught in Frederick's black elementary schools for 35 years and was very active in the Asbury Methodist Church, now known as Asbury United Methodist Church, where she served as superintendent of the church school. She was the widow of William Grinage, a local artist who is



Esther
Grinage
Kindergarten Reunion

Saturday, July 31, 1993



perhaps best known for his painting of Francis Scott Key, which hung in the Francis Scott Key Hotel for many years.

Thanks to strong community leadership, including the work of Mrs. Mary Condon Hodges, Mrs. Marguerite Quinn and the Zonta Club of Frederick, in 1949 the kindergarten became the first black organization to join the local Community Chest, forerunner of the United Way. At that time, officers of the association were Miss Browne, Mrs. Snowball, Edna B. Dykes, Mrs. Bourne, Alice Delauter and Florence Spriggs. Charles E. Henson, county supervisor of colored schools, served as the educational director. Mrs. Leakins and Marie T. Bourne also served on the executive committee.

Over the years, other teachers and aides included Esther Dorsey, Cynthia Lee, Thelma B. Allen, Emily Angelety, Amanda Bayton, Constance C. Dixon, Carolyn Dorsey, Helen Daly Thomas, and Shirley Bayton and Edith L. Wars.

As the years passed, enrollment continued to grow. Mrs. Wars recalls offering both morning and afternoon sessions serving ninety children each day. Annual graduation ceremonies sent participants off to grade school with a sense of excitement and preparation for learning. The kindergarten was always short of space, and plans to build a new facility were under discussion when the public schools eliminated the need by offering kindergarten throughout the district in 1973.

It was the plans for construction of a kindergarten building that actually paved the way for what is known today as the Esther Grinage Scholarship Fund, which is held at the Community Foundation of Frederick County. Mrs. Marguerite Quinn, a member of the Frederick Zonta Club and a steadfast supporter of the kindergarten, made the association the residual beneficiary of her will. That bequest was held for the building fund but when the kindergarten association closed, the board went from helping preschoolers to college students by forming a scholarship fund. "We thought of a way to put it to use so we wouldn't lose the money," Miss Browne remembers.

That original gift was invested as an endowment, resulting in its continuing growth. While the principal of the fund is never spent, the income earned on the fund is returned to the community each year through scholarships to Frederick County residents attending college. A committee reviews the scholarship process annually. Nearly 200 area residents have received grants through the program since 1975. The Foundation will accept gifts of any size earmarked to the Esther Grinage Fund at any time. In addition to Miss Browne, the Grinage Scholarship Committee is composed of Edith L. Wars, Constance C. Dixon, Erminie R. Wars, Edna B. Dykes and Claude R. DeLauter.

The Grinage Scholarship Fund Committee: (seated) F. Elizabeth Browne and Edna B. Dykes, both of whom taught at the South



Bentz Street School for many years; (standing) Constance C. Dixon, who served as an aide at the Grinage Kindergarten; Erminie R. Wars, a graduate of the kindergarten who has taught at New Market Elementary School for 21 years, and Edith L. Wars, retired from 20 years of service as an aide in Frederick elementary Schools.

Thank you Pat Laverne, from northern California, for sending this article.

Ronald Nickens



Ronald Eugene "Ronnie" Nickens entered into eternal rest early Friday, Nov. 4, 2016.

He was born June 28, 1947, to the late Lord D. and Thelma E. (King) Nickens.

Ronnie was a loving and caring man in all he did, and was well loved by those who knew him. Being educated in the Frederick County school system allowed him the opportunity to maintain devotion to the community, while supporting his parents during their involvement in the civil rights movement.

Fresh out of high school, he worked for American Optical.

Until his retirement, he was employed by NIST in Gaithersburg, MD, and Dalgren, VA, as a machinist.

Ronnie did several things to keep busy, and was a Scout Master in the Boys Scouts of America, supporting Troop 796. He loved cars, trucks, taking long motorcycle rides, karaoke music, drag racing, watching the Dallas Cowboys, and at one time, he was a avid bowler.

He leaves to mourn two brothers, Charles and wife Rose of Hampton, VA, and Gregory and wife Vicky of Frederick; nephews, nieces, great-nephews, great-nieces, cousins, friends, and long-time friend, Kevin Rich. In addition to his parents, he was preceded in death by many aunts and uncles.

Funeral services will be held on Saturday, Nov. 12, 2016, at Jackson Chapel UMC, 5609 Ballenger Creek Pike, Frederick, MD, with a public viewing at 9:30 a.m., family hour at 10 a.m., and the funeral at 11 a.m.

Online condolences may be shared at www.garylrollinsfuneralhome.com.

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Afro-American History: Blueprint for Survival
produced by the NAACP Department of Education

Black Facts: 1540 - 1986 continued

1867 Congress passed First Reconstruction Acts which divided the former Confederacy into five districts under military control. Also required the Confederate states to ratify the Civil War Amendments which gave the right to vote to Blacks and required them to hold new election for state offices.

The first Black woman bank president in the U.S. was Maggie Lena Walker.

Howard University, Talladega College and Morehouse College opened.

1868 The 14th Amendment was ratified which defined national citizenship to include Black and which provided federal protection for their rights.

1869 Jefferson P. Long was the first Black in the U.S. House of Representatives.

Ebenezer Don Carlos Bennett appointed Minister of Haiti first Black appointed to U.S. Diplomatic Service.

1870 Hiram R. Revels succeeded Jefferson Davis as U.S. Senator from Mississippi.

The 15th Amendment ratified guaranteeing all male citizens the right to vote.

1872 P.B.S. Pinchback became acting governor of Louisiana.

The first Black to be admitted to the U.S. Naval Academy was John H. Conyers.

The first woman to graduate from a university law school and become the first Black woman lawyer was Charlotte E. Ray.

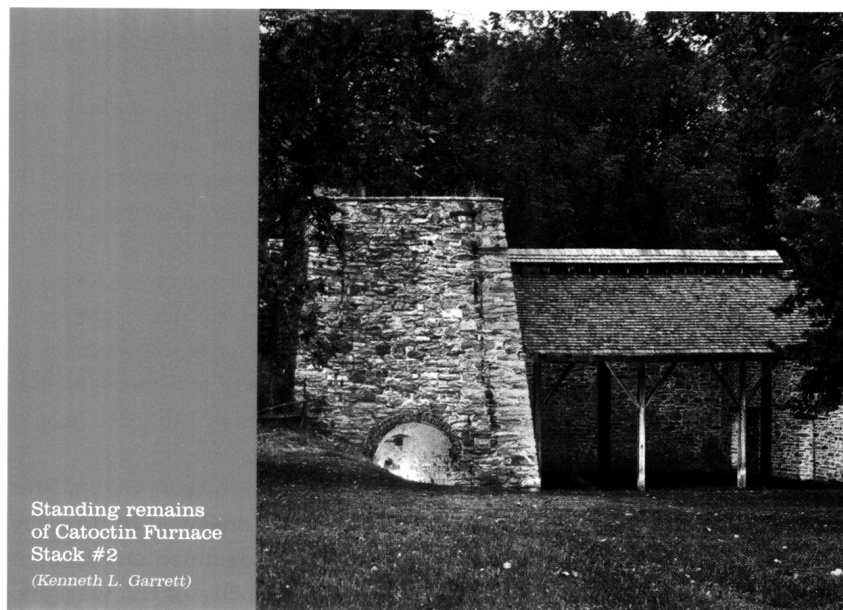
1873 The first black Harvard graduate was Richard T. Greener.

1874 Patrick Healey became the president of Georgetown University.

1875 A civil rights bill by Congress called for equal citizens accommodations but they could be separate.

1876 Edward A. Bouchet, first black to obtain a doctorate at an American university, received a Ph. D. in Physics from Yale.

The following articles are reprinted from “Honoring Their Paths: African American Contributions Along the Journey Through Hallowed Grounds” by Deborah A. Lee. Copyright 2009, Journey Through Hallowed Grounds Partnership.



Standing remains
of Catoctin Furnace
Stack #2
(Kenneth L. Garrett)

Catoctin Furnace Historic District at Cunningham Falls State Park

HISTORIC SITE	Open to the public
THINGS TO DO AND SEE	Tours, self-guided
DESIGNATIONS	National Register of Historic Places National Underground Railroad Network to Freedom site
LOCATION	14039 Catoctin Hollow Rd. Thurmont, MD About 15 miles north of Frederick
CONTACT INFORMATION	(301) 271-7574
ON THE WEB	www.dnr.state.md.us/publiclands/cunninghamhistory.html www.nps.gov/archive/cato/culthist/furnace.htm

Catoctin Furnace Historic District interprets the American Industrial Revolution. From 1776 to 1903 various enterprises mined the rich ore banks near Catoctin Mountain, smelted it in furnaces, and cast raw pig iron and iron implements of every description. The Johnson furnace was in blast by 1776 and records indicate that the operation produced ammu-

nition for the Continental Army during the Revolutionary War.

The iron industry demanded a huge pool of skilled and unskilled workers to mine the ore, quarry limestone, cut wood for fuel and make

Catoctin Furnace Historic District at Cunningham Falls State Park

charcoal, smelt the ore into pig iron, manufacture cast iron implements, and transport raw and finished products. Enslaved, free black, and white workers often worked side-by-side. Some ironworkers were Africans. In the eighteenth century, Africa had an ancient and sophisticated iron industry that was sorely damaged by colonialism and the slave trade.

Although the process was different in North America, Africans (enslaved and free) were brought across the Atlantic for their particular knowledge and skills. There is some historical and archaeological evidence of “unmixed” Africans at iron furnaces in Pennsylvania and Maryland, including Catoctin. Many of them came to Maryland by way of the Caribbean, from sale or with slaveholders fleeing the Haitian Revolution.

The composition of the work force at Catoctin Furnace varied over time, with historians concluding it was about half enslaved in its early history. By 1830, however, as the slave population declined and foreign immigration increased in western Maryland, a majority of the workers, black and white, were free. At Catoctin that year, 60 out of 80 were free; at Antietam, 222 of 250. Therefore, Maryland’s ironworks differed from those in the rest of the South, which utilized mostly enslaved labor.

Catoctin and Antietam Furnaces had the same owner in the 1820s and 1830s, John Brien. He invited Rev. Thomas W. Henry (*see profile on p. 86*) to preach to black workers at both Catoctin and Antietam.

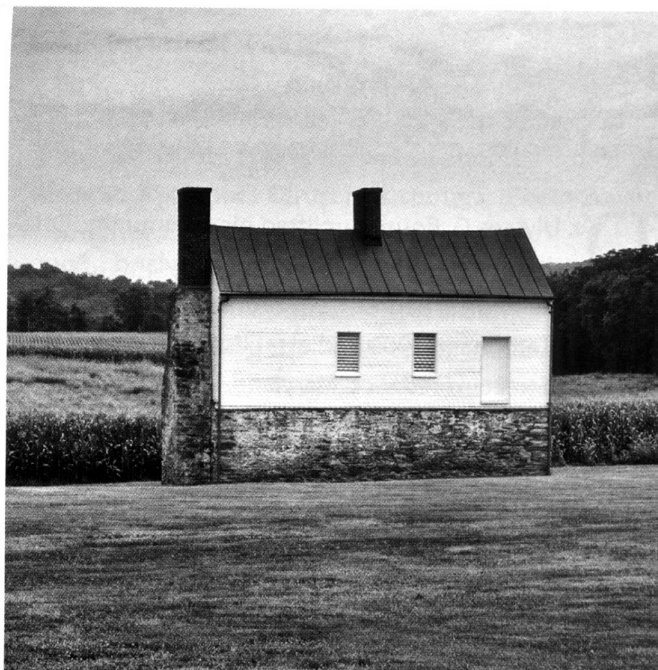
There are documented incidents at Catoctin and Antietam Ironworks of freedom sought and freedom taken away. At Catoctin, an enslaved man named Phil eloped in 1780. Judging from the \$100 reward offered (double if captured outside of Maryland), he was a highly skilled worker. A joiner at Antietam Ironworks, who also played the violin and spoke German, escaped from slavery at the Antietam Ironworks in 1807. In 1822 William Humbere, a free laborer at Catoctin Furnace, advertised in the newspaper for information about his son who had recently been kidnapped by a white man. Kidnappings and elopements were both common occurrences in this borderland between slavery and freedom. Freedom seekers often found refuge at furnaces and forges.

Resources

National Park Service, Catoctin Mountain Park. “African American Influence in the Iron Industry.” <http://www.nps.gov/cato/historyculture/africanamericans.htm>

_____. National Underground Railroad Network to Freedom Nomination, 2003.

Jean Libby. “African Ironmaking Culture Among African American Ironworkers in Western Maryland, 1760-1850.” (Master’s thesis, San Francisco State University, 1991).



Secondary house
on what was once
L'Hermitage.
Evidence of slave
quarters was found
nearby.

(Ken Lund,
Wikipedia/CC)

L'Hermitage, Monocacy National Battlefield Park

From the late 1790s until 1854, the Best Farm on the Monocacy Battlefield was part of L'Hermitage plantation. The large enslaved community there began with people from Saint Domingue (now Haiti). The wealthy Vincendière family emigrated there in 1793 to escape the violent liberation movement that became known as the Haitian Revolution. They brought with them the maximum of twelve enslaved servants that

HISTORIC SITE	Open to the public
THINGS TO DO AND SEE	Attractions include walks, special programs, an auto tour, and featured events throughout the summer season. Programs are offered by rangers and at special events in coordination with Living History volunteers. Exhibits include an electric map orientation program, interactive computer program, artifacts, and interpretive displays of the battle.
DESIGNATIONS	National Register of Historic Places National Underground Railroad Network to Freedom Site.
LOCATION	4801 Urbana Pike, Frederick, MD South on MD Route 355. The visitor center is .1 mi south of the river
CONTACT INFORMATION	(301) 662-3515
ON THE WEB	www.nps.gov/mono

Monocacy National Battlefield Park, L'Hermitage

Maryland law allowed them. They were: Saint-Louis, age about 14; Pierre Louis, age 35; Lambert, age 5; Fillele, age 8; Marianne, age 40, Cecile, daughter of Marianne, age 18, Souris, age 15; Janvier, age 24; Francois Arajou, age 20, Jean Sans-nom, age 16; Veronique, age 16; and Maurice, age 15. In 1797, Pierre Louis successfully petitioned for his freedom in 1797 on the basis that he had been brought to Maryland illegally. By 1800, 90 enslaved people lived at L'Hermitage. Archaeologists have unearthed evidence of their dwellings across the road from the front of manor house, where enslaved people were bought and sold and treated harshly, by some accounts. In 1798 Polish diplomat Julian Niemcewicz passed by in a coach and wrote in his journal:

June 15. ... Four miles from the town [of Frederick] we forded the river [Monocacy]. On its banks one can see a row of wooden houses and one stone house with the upper storeys painted white [the secondary house]. ... One can seen on the home farm instruments of torture, stocks, wooden horses, whips, etc. Two or three negroes crippled with torture have brought legal action ...

In the late 1790s, several enslaved people tried prosecuting their owners for cruelly beating them, while others escaped. Harry, Jerry, Abraham, Stephon, Soll, and George brought suit against Boisneuf Vicendiere, and Jenny brought suit against her mistress, Victoire Vincendière, but were unsuccessful. Shadrack's case against Boisneuf was successful, however. At least two people escaped from slavery at L'Hermitage, according to ads placed in the newspaper in 1795.

Sales of enslaved people from L'Hermitage separated families, for some an even greater hardship than physical violence: John, Ramond, and Black Emmos were sold to a slave dealer in Baltimore in 1819; Indianna was sold in 1822; Daniel in 1824; and seventeen people were sold to a Louisiana slavetrader in 1825.

Some individuals later obtained their freedom from the Vincendières. In 1830 Matilda Murdock and her two-month-old son Robert were emancipated, and Matilda's son John was freed in 1858 under the terms of a will. In 1832 Justice Brown received his freedom with the explanation that he was "uncommonly good." In 1844 Caroline and her daughter Cornelia were freed, although Cornelia was only 5 years old at the time and would not obtain full freedom until age 15. In 1853 Caroline's son Augustus joined his mother in freedom. In 1863, Cornelius obtained his freedom through a will.

Slavery continued at the property under John O'Brien, a large landowner involved in the iron industry in western Maryland, and by David

Monocacy National Battlefield Park, L'Hermitage

Best, his tenant, beginning in 1843. They, too, bought and sold people. In 1860, O'Brien, like the Vincendieres in 1800, was among the largest slaveholders in the Frederick Town District, but he held only six. Agricultural practices in the region had changed and many slaveholders had migrated west. By 1860, a majority of African Americans in Frederick County were free. In 1864, Maryland ended slavery.

Resources

Monocacy National Battlefield. "Slavery at L'Hermitage."
www.nps.gov/mono/historyculture/ei_lhermitage.htm

National Park Service. National Underground Railroad Network to Freedom Site Nomination, 2007.

PEOPLE
IN THE
PLACES

Ulysses Grant Bourne

(1873-1956)



Ulysses Grant Bourne
(I. Blanche Bourne-Tyree)

Dr. Ulysses G. Bourne uplifted his community. Originally from Calvert County, Maryland, Bourne obtained a medical degree from Leonard Medical College in North Carolina in 1902 and established his practice on All Saints Street in Frederick, Maryland, in 1903. While most patients visited him there, he also used a horse and buggy to make house calls. He delivered 2,600 babies before he retired in 1953. He accepted meat and produce from patients without the money to pay his fees. Initially, black patients were not admitted to the hospital in Frederick, so in 1919, he and another African American physician, Charles Brooks, opened a hospital at 173 All Saints Street. It operated until 1928 when the Frederick City Hospital opened a new wing for black patients, and he became the first black doctor permitted to practice there. A leader in his profession statewide, Dr. Bourne founded the Maryland Negro Medical Society in 1931.

Bourne also led the community in civic affairs. In 1934 he co-founded the Frederick County Branch of the NAACP and served as its president for twenty years. At a time when African Americans were barred from attending the Opera House, he was instrumental in building the stately hall that later became known as Pythian Castle. He worked behind-the-scenes for local political candidates and ran himself on the Republican ticket for the Maryland House of Delegates.

Ulysses Bourne and his first wife Grace had two children, Ulysses Jr., and Grace Gladys. After his wife's death, he married Mary Frances Beane of Virginia, with whom he had a third child, Isabella Blanche. The son and youngest daughter followed in their father's footsteps and became doctors. Isabella Blanche Bourne was the first Frederick County woman to earn a medical degree. Dr. I. Blanche Bourne-Tyree, as she is now known, also established a scholarship in her father's name for students wishing to pursue a career in health. Thanks to the research project and initiative of a 10-year-old Frederick County student in 2006, a bust of Dr. Bourne now graces the lobby of Frederick Memorial Hospital.



The Bourne Family (left to right): Grace, Mary Frances, Isabella Blanche, Dr. Ulysses G., and Ulysses Jr. (I. Blanche Bourne-Tyree)

Resources

Tourism Council of Frederick County, "African American Heritage Sites" Brochure. 2001.
Available online at www.frederickhsc.org/pdf/hsc_aahsbro.pdf

From a presentation by BAAHGS on finding slave ancestors. Thank you Alice Freeman Harris for creating this synopsis of the presentation tips.

TIPS FOR FINDING ENSLAVED ANCESTORS p.1

Probate & Other County Court Records

Wills & codicils
Accounts
Inventories & appraisals
Bonds (administrator/executor)
Deeds (sale of slaves, land records, etc.)
Mortgage deeds (slaves as collateral)
Guardianships
Orphans' court records
Apprenticeships
Petitions
Bills of sale
Estate taxes
Civil lawsuits/Judgments
Court orders/petitions
Tax records
Manumissions/certificates of freedom
Court order/minute books
Chancery court records
Certificates of Importation
Publications (e.g., runaway slave ads)
Indentures
Equity/Estate papers
Probate records on hiring of slaves
Land records
Vital records
Loose papers
Miscellaneous: liens, waivers, etc.

General Tips

- Spend time in the county courthouse; learn about the various county records available; and get to know the staff.
- Know name (and nicknames) of ancestor, county residence, approximate death/probate date.
- For enslaved ancestors, need to know name(s) of slave owners and put together their family trees.
- Understand the state court system.
- Collaborate with DNA cousin matches.
- Learn how the records are organized and how to use indexes.
- Understand the slave laws in the state/county where your ancestors resided.
- Check state level for records online or microfilmed.
- Research methodically and allow one record to lead you to others.
- What's the catch? Understand it takes new eyeglasses, a magnifying glass, time, patience and an aspirin (just in case) to search court documents.



TIPS FOR FINDING ENSLAVED ANCESTORS p.2

Other Records/Information Discussed During Presentation

- Manuscripts : NUCMC, African American Manuscripts in the Collection of the Virginia Historical Society; colleges/universities, etc.
- For slave owners, check DAR online for information on family trees
- Military records, especially civil war pensions
- Check for family naming patterns
- Federal/state census records (including slave schedules)
- African American newspapers (online: Chronicling America; Genealogy Bank \$\$; Ancestry\$\$; Digital State Archives; Historical Newspapers; Google News Archives; Newspaper Archives\$\$; reference book: *Bibliographic Checklist of African American Newspapers* by Barbara K. Henritze)
- Tombstone inscriptions (historical societies)
- Clusters in family cemeteries (enslaved vs. slave owner family cemeteries)
- Historical information on formation of counties (county libraries, historical societies, google maps, etc.)
- Historical surveyors' maps (some have names of slave owners in the county; family members usually lived nearby each other); Nat'l Archives; google \$\$; historical societies
- Certificates of importation of slaves (courthouse, historical societies, etc.)
- Coroners' reports, criminal/jail papers, lunacy court proceedings, insolvents, and other miscellaneous documents (courthouse)
- General information on courthouse research : reference book: *Courthouse Research for Family Historians* by Christine Rose"

From a link provided by BAAH GS

SMARTNEWS *Keeping you current*

The White House Was, in Fact, Built by Slaves

Along with the Capitol and other iconic buildings in Washington, D.C.



Earliest known photograph of the White House. The image was taken in 1846 by John Plumbe during the administration of James K. Polk. (Library of Congress/John Plumbe)

By **Danny Lewis**
SMITHSONIAN.COM
JULY 26, 2016

When First Lady Michelle Obama took the stage during the first night of the Democratic National Convention, she talked about how it felt to be a black woman waking up in the White House every morning—a building constructed with slave labor. It was a powerful moment in her speech, hearkening back to the generations of African-Americans forced into bondage in this country. Up until a few decades ago, little attention was paid to looking into who actually laid the foundations and put up the walls of the White House. But what documentation exists today shows that many of Washington, D.C.'s most iconic government buildings, including the White House, were built by slaves.

RELATED CONTENT

An Archive of Fugitive Slave Ads
Sheds New Light on Lost
Histories

In 2005, Congress put together a task force to shed light on the subject. After months of research, the commission announced that while it would never be able to tell the full story of the slaves who built these buildings, there was no doubt that they were intricately involved in the work, *Alexander Lane reported for [PolitiFact](#).*

“Indifference by earlier historians, poor record keeping, and the silence of the voiceless classes have impeded our ability in the twenty-first century to understand fully the contributions and privations of those who toiled over the seven decades from the first cornerstone laying to the day of emancipation in the District of Columbia,” Senate Historian Richard Baker and Chief of the House of Representatives Office of History and Preservation Kenneth Kato wrote in a foreword to the report.

From a geographical standpoint alone, it should come as no surprise that slave laborers were used to build the nation's capital. Washington, D.C., was built on land ceded to the federal government by Virginia and Maryland, and at the time the Potomac region was home to almost half of the country's 750,000 slaves, Lane reports.

While the White House Historical Association reports that the D.C. commissioners originally tried to bring cheap workers over from Europe to build the new capital, their recruitment efforts fell short. As a result, they forced local slaves to provide the labor, often renting workers from their masters for year-long periods of time.

“Slaves were likely involved in all aspects of construction, including carpentry, masonry, carting, rafting, plastering, glazing and painting, the task force reported,” Lane writes. “And slaves appear to have shouldered alone the grueling work of sawing logs and stones.”

President's House We acknowledge to have severally received of (Rev.?) Richmond the Sums proposed to our respective Signatories being for Wages of Carpenters at the President's House in the City of Washington for the Month May 1795. Witness our hands, this day of June 1795

Days	Rate			
Pierce Percell	30	17/6 x 26. 5	Twenty Six pounds five Shillings	Pierce Percell
Mich ^d Dowling	30	8/6 x 12. 10	Twelve pounds ten Shillings	Michael Dowling
Reuben Percell	9	9/ x 4. 1	Four pounds one Shilling	Reuben Percell
Sam ^l Curtis	30	9/ x 13. 10	Thirteen pounds ten Shillings	Samuel Curtis
Rob ^t Worl	20	9/ x 11. 14	Eleven pounds fourteen Shillings	Robert Worl
John McCorkell	30	8/6 x 12. 10	Twelve pounds ten Shillings	James Hoban
Peter Smith	30	7/6 x 11. 5	Eleven pounds five Shillings	Peter Percell
Tom	28	7/6 x 10. 10	Ten pounds ten Shillings	Peter Percell
Peter	28	7/6 x 10. 10	Ten pounds ten Shillings	
Ben	28	6/ x 8. 8	Eight pounds eight Shillings	James & Hoban
Harry	9	3/ x 2. 5	Two pounds five Shillings	
Daniel	25	3/ x 6. 5	Six pounds five Shillings	
John Brown	26	8/ x 11. 4	Eleven pounds four Shillings	John Brown
John Lickay	23	9/ x 9. 17	Nine pounds seventeen Shillings	John Lickay
Charles White	10			
Peter Lince	17	10/ x 8. 10. 0	Eight pounds ten Shillings	Peter Lince
		£ 159. 4. 0	159/4/0	

The payroll to slaveowners shows that the government did not own slaves, but that it did hire them from their masters. Slave carpenters Ben, Daniel, and Peter were noted as owned by James Hoban. (National Archives and Records Administration)

In addition to constructing the buildings, slaves also worked the quarries where the stones for the government buildings came from. Ironically, the Statue of Freedom that sits atop the Capitol dome was made with the help of Philip Reid, a man enslaved by sculptor Thomas Crawford, who was commissioned to build the statue. According to the Architect of the Capitol, Reid was paid \$1.25 a day by the federal government for his contributions.

“There is no telling how many stories that have been lost because, as a country, we didn’t value these stories,” historian and reporter Jesse J. Holland tells *Smithsonian.com*. “We’re always learning more about the presidents as we go forward and we’ll also learn more about the people who cooked their meals and dressed them.”

The *Real Deal* Chef

Brandon Sumblin, chef at **Serenity Tearoom & Fine Dining**, 162 W. Patrick St., really wanted to go head-to-head with Food Network star and chef Bobby Flay, "but God works in mysterious ways," Sumblin says.

Instead television producers tapped him for the show ***Cooks vs. Cons***, where two real chefs compete along with a pair of kitchen novices who try to fool a panel of judges. The Frederick chef came out the winner of \$10,000 and a plethora of accolades from the judges, including one who vowed to steal Sumblin's recipes and techniques for his own restaurant.

The show was taped in New York City over two days earlier in the summer and aired recently. The



Brandon Sumblin poses with Serenity Tearoom & Fine Dining owner Blanch Henry, who is his mother-in-law, and Tiera Sumblin, his wife.

judging panel was made up of Geoffrey Zakarian, Marcus Samuelsson and Richard Blais, who all happen to be among his favorite chefs, Sumblin says. The competition included two rounds with the first being the preparation of crab cakes with the requirement of incorporating frozen vegetables. Sumblin chose corn, using it to make mayonnaise, as well as mixing it with bacon in a sauce. Deep frying the kernels was yet another way he used the ingredient.

In the second round competitors had to work a cocktail into the mix. Selecting a mimosa, the chef played on a Southern-and-Asian pairing, using the drink as marinade

for a steak as well as pickling cabbage and carrots in the mixture for a refreshing salad. "One of the chefs said he was going to steal that idea," Sumblin says.

Drawing on his faith, Sumblin says he wasn't afraid or nervous during the competition. "Once I was in the kitchen, I was in my zone." He would like to do more TV shows, says the man who just turned 23. In particular he sees competing for a chance at his own show on the network. In the meantime, he says the prize money will "go back into the business," which no doubt will get busier with the cooking win and attention.

Reprinted with permission from Frederick Magazine, October 2016 issue.

Belva's Museum Artifacts

The news articles are about
Frederick History

Pillars of Frederick

Black Facts

Sunnyside

**Future Minority Business
Leaders Program**

Hospice

February 2017

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Pillars of Frederick

The following pictures are reprinted here with permission in honor of Black History Month.



They were published in “Pillars of Frederick, Francis Scott Key and Other Architects of History” in 2011. You can view the original mural on the side of McCutcheon Apple Products located on South Wisner Street, Frederick, MD. You can also find this book at the local library to read the complete description of each Pillar of Frederick.

THE PORTRAITS THROUGHOUT THE

Pillars of Frederick, which are also featured on a large community mural, were illustrated by Yemi, an award-winning Nigerian-born artist.

Attracted to the area for its history and charm, Yemi moved to Frederick from New York City—where he earned both bachelor’s and master’s degrees from the Pratt Institute—to start a family.

For more than 20 years, he has illustrated and designed products for over 100 Fortune 500 companies. His body of work includes children’s books, greeting cards, and 300+ postage stamps created for numerous countries. His work has been widely featured in the national media, including the *New York Times*, *Newsweek*, *Time*, the *Washington Post*, and *Entertainment Tonight*.

Yemi lives in Frederick County with his son and fiancée and continues to use his artistry to support business and community endeavors. ■



A black and white portrait of a young man with a mustache, wearing a suit and tie, looking slightly to the left. The background is dark and textured.

Dr. Bourne's story starts on page 118 of *Pillars of Frederick*.



George E. Dredden Jr.



George Dredden, Jr. came to Frederick after serving in the US Navy during the Korean conflict. He was a lab supervisor at Fort Detrick and then change career paths to join the Equal Employment Opportunity Commission.

After retirement, he founded the *Frederick County Globe* and became very active in the Frederick community such as becoming the president of the Chamber of Commerce and the local National Association of Retired Federal Employees and many other government committees working for equal rights,

Mr. Dredden Jr.'s story starts on page 166 of *Pillars of Frederick*.



William O. Lee Jr.

William O. Lee Jr. was born in 1928 on West All Saints Street. He graduated from Lincoln High School in 1945 and served three years in the US Navy. He then earned his degree from Howard University in physical education and returned to Frederick to teach at Lincoln High School. He went on to become an administrator and the principal of Frederick West Middle School. After retirement from the school system he served as Alderman for 8 years and was on many board of directors. Mr. Lee had a real passion for the black history of Frederick and collected many items in hopes of an African American Museum in Frederick.

His story starts on page 158 of *Pillars of Frederick*.

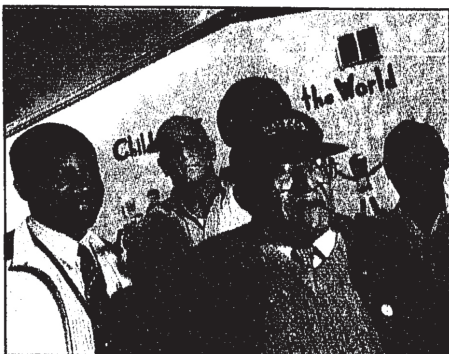


The William O. Lee Jr. Bridge
on Carroll Creek

Dr. Claude Richard DeLauter Jr.



Dr. DeLauter was born on April 3, 1911 in Doubs, Maryland. He became a “teacher, guidance counselor and principal in the Frederick County school system” for 40 years. He spent most of his teaching career at the Lincoln School and later at the West Frederick Junior High School. His story starts on page 146 of *Pillars of Frederick*.



Staff photo by Bill Green

Lord Nickens, center, will soon have a street named after him. With Nickens, from left, are Guy Djoken, president of the NAACP Frederick branch, Kevin Lollar, director of development for Frederick's Housing Authority; and Bernard Brown, chairman of the board of commissioners for Frederick's Housing Authority.

A LIVING TRIBUTE

Lord Nickens is first black resident honored with a street name

By NANCY HERNANDEZ
News-Post Staff
nhernandez@fredericknewspost.com

Nearly a year ago, Lord Nickens stood in front of the William O. Lee Jr. Memorial Bridge and called on Frederick to recognize the contributions of black residents.

"I want to see many, many blacks honored on something other than a bridge," he said.

At the time, he didn't know he would become the first black resident to have a street named after him.

On Tuesday, Bernard Brown, chairman of the City of Frederick's Housing Authority's Board of Commissioners, said the city has renamed alleys through the years, but Lord Nickens Street will be the first road to bear a black resident's name from its inception.

"Of all the people to have the first street named after him, he would be my choice," Brown said.

Preparations to build Lord Nickens Street are expected to begin this month, said Kevin Lollar, development director for the Housing Authority. The street will connect Bentz

and Market streets where the Roger Brooke Taney and John Hanson apartment complexes once stood.

A new housing development, HOPE VI, will take the place of those homes. The site is one of several HOPE VI projects. It will include 55 houses, 12 affordable rental units and 27 public housing units.

Lee's name will also grace a community center at the site, as it did in the Taney-Hanson complex. Lee was an unofficial historian for the black community in Frederick.

Four of five other roads to be built in the neighborhood will bear the names of deceased black residents: Walker Lane, Brunner Place, Dixon Way and Daley Lane. A fifth street will be named for Emma Smith, a white woman who founded Frederick Memorial Hospital.

Nickens, who served as president of the Frederick branch of the National Association for the Advancement of Colored People for more than 20 years, said he tried many times to get Frederick to name a street after a black

(See TRIBUTE A-9)

Nickens urges tenant councils to reactivate

The Frederick Chapter of the NAACP is solidly behind the Tenant Councils of the several Frederick housing developments, and would like to see all of them again become fully active.

Lord Nickens, NAACP president who was among those city and police officials involved in calming the unrest last weekend at Sagner development, commended the prompt response of the Sagner Tenant Council in emphasizing to the public that the disturbance was not racial, that it was only the culmination of a long-festering neighborhood problem.

Nickens confirmed that the problem was "definitely not racial," that it was a spontaneous protest against one family, and that both blacks and whites joined together in the demonstration.

The NAACP, he said, "does not condone violence," and feels such protests could be avoided if those in responsible positions would, by being

more responsive to the problems of the people, take prompt and positive action.

The Tenant Councils can, by becoming active, serve the residents of their respective developments in bringing their common problems to the attention of city officials for prompt attention, Nickens said.

"It is important," the NAACP leader emphasized, "with mass evictions very possible this winter because of huge rental increases on 126 apartments and houses, for these Tenant Councils to be at peak strength and willing to help."

Nickens explained that if the evictions come, it may become necessary for some of these families to be relocated in city housing developments as space becomes available. The Tenant Councils would be in a position to see that vacancies go to those with the greatest need, he said.

See NICKENS, page A-5

Reprinted with the permission of the Frederick News-Post and Randall Family LLC as published on October 13, 1975

Tribute

(Continued from A-1)

resident. He is pleased to have been selected for the honor and hopes it will lead teens and children to learn more about the struggles and accomplishments of their ancestors.

Lollar submitted the names to the city for approval. He wanted to pay tribute to former black residents after hearing from Brown about the history of the Laboring Sons Memorial Ground.

"It's one of those stories that brings tears to your eyes," Lollar said.

The memorial site, on Chapel Alley between Fifth and Sixth streets, was a black cemetery when it was donated to Frederick, Brown said.

Laboring Sons Cemetery was established in 1837 to provide a burial ground for black residents, according to the city. It remained a cemetery until 1948, when a playground was built on the site. After lobbying efforts by descendants of

those buried there, the city voted in 2000 to remove all playground equipment and make the park a memorial ground.

Among those who helped lead those efforts were descendants of Ulysses Daley, so his name was chosen to be honored with a street, Brown said.

Brown, who also serves as exalted ruler of the Mountain City Lodge of the Improved Benevolent Protective Order of Elks of the World, consulted with Elks members to recommend names to Lollar.

"We came up with names of people who played significant roles," Brown said.

Brown believes it's fitting the men are being honored with streets in a section of town where many black residents have lived, worked and volunteered.

John Brunner was the first black supervisor of education for black residents in the late 1920s. He lived between Fifth and Sixth streets, not too far from the street that will bear his name.

Albert Dixon was a funeral director for many years at Etchison Funeral Home, helping families as they coped with the loss of loved ones.

William Walker lived on Chapel Alley and was an active member of the Elks for 60 years. Brown remembers him as a wise man, but one who didn't offer his opinion unless asked. He never spoke a harsh word against other people and was always willing to help in the community.

"He reminded me of an old style minister," Brown said of the man who was rarely seen without a white shirt and tie.

Guy Djoken, president of Frederick branch of the NAACP, said Lord Nickens Street will present opportunities to teach young people about Nickens and his tireless work to earn equal rights for all.

"He put his life on the line many times," Djoken said. "He never gave up. This is the community as a whole saying thank you."

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Afro-American History: Blueprint for Survival
produced by the NAACP Department of Education

Black Facts: 1540 - 1986 continued

1877 Henry O. Flipper was the first Black to graduate from West Point.

Southern whites regained control of local administrations from Blacks. President Hayes withdrew federal troops from former Confederate states.

Frederick Douglass appointed Marshall of the District of Columbia.

1878 Lewis Latimer worked with Hiram S. Maxim on the invention of the incandescent electric light. Latimer later joined the staff of Thomas Edison.

1881 Booker T. Washington founded Tuskegee Institute.

1882 Tennessee enacted first "Jim Crow" railroad car law which forced blacks to sit in separate sections of the train.

Violette Johnson was the first black woman to practice before the Supreme Court.

1883 Civil Rights Act of 1875 declared unconstitutional by the U.S. Supreme Court.

Jan Matzeliger invented the lasting machine which revolutionized the shoe industry.

Spellman College organized.

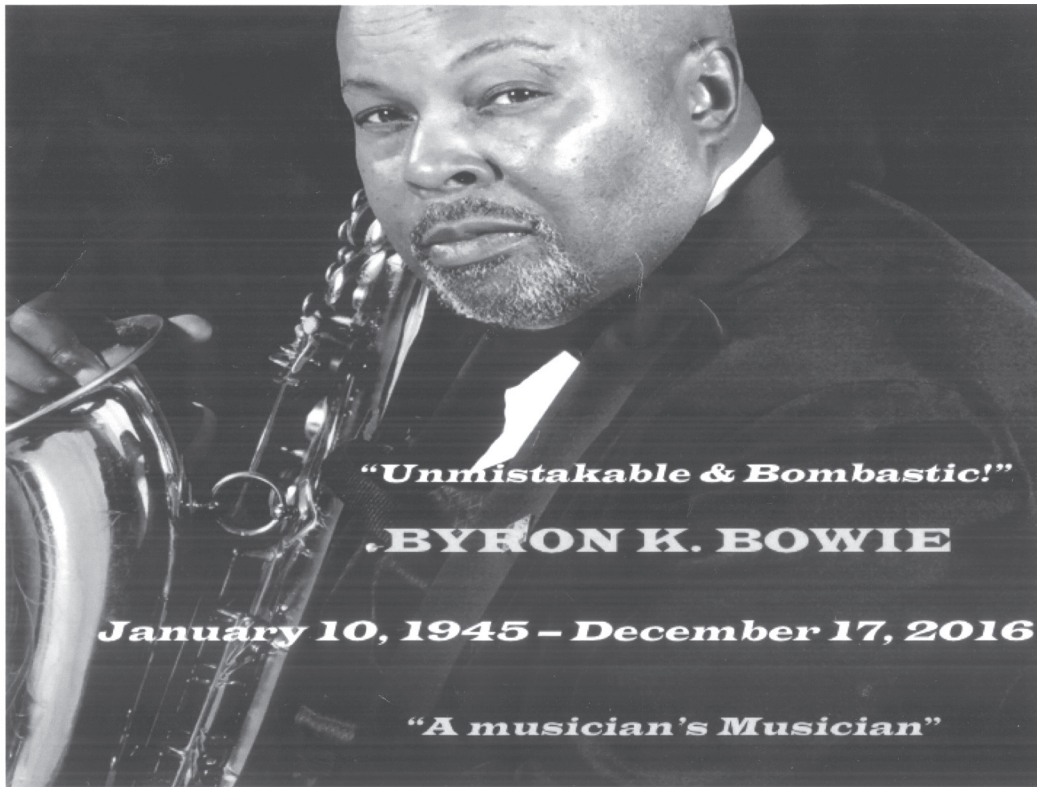
1884 Granville T. Woods patented many devices. He began with a steam boiler furnace in 1884 - and included two electrical brakes, several kinds of telegraphing apparatus, at least four railway improvements, a battery and a tunnel constructed for electric use. The electrical controlled system devised by Mr. Woods was used on the Manhattan Elevated Railway. It is believed that he patented more than 25 electrical devices, which were later sold to American Bell Telephone, General Electric and Westinghouse.

1886 Race riot in Carrollton, Mississippi; twenty blacks were killed.

1889 Frederick Douglass, an ex-slave became minister to Haiti.

1890 Mississippi enacted first literacy test which was adopted to exclude black from voting. Later adopted by other Southern States.

1892 Ida B. Wells launched anti-lynching campaign. At Populist Convention, Georgians attempted to unite poor black and white farmers.



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www.MidAtlanticJazzFestival.org

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Baltimore, MD
8:00pm & 9:30pm [60 min sets]
www.AnDieMusicLive.com

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IvaAmbush@gmail.com
www.dcjazz.com/ivaambush

ROSA PARKS

Born: February 4, 1913 Died: October 24, 2005



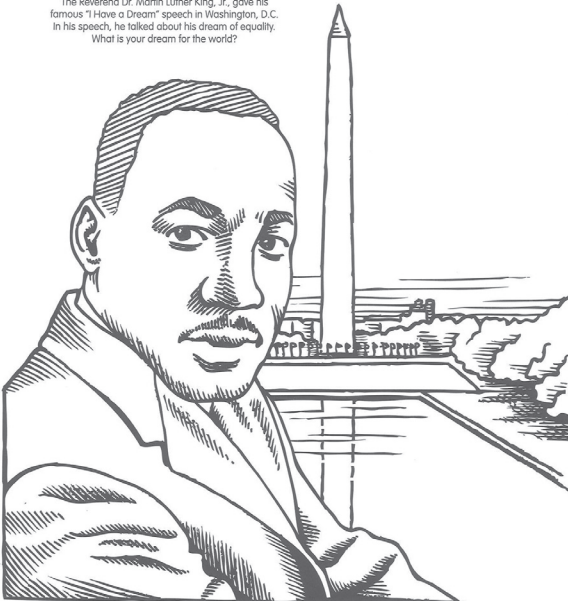
Facts:

- Rosa Parks is known for refusing to give up her bus seat to a white man, an event that marked the beginning of the civil rights movement.
- Mrs. Parks was arrested and fined for going against a city regulation, but her action inspired the Montgomery, Alabama, bus boycott, led by the Rev. Dr. Martin Luther King, Jr., which brought the civil rights movement worldwide attention.
- Rosa Parks became known as "the mother of the civil rights movement."
- Soon after the boycott, the Supreme Court made racial segregation illegal on public transportation.
- In 1994, Rosa Parks was awarded the Presidential Medal of Freedom.
- Rosa Parks was the first woman to "lie in state," or have her coffin placed at the Capitol building in Washington, D.C., for a public viewing.

THE REVEREND DR. MARTIN LUTHER KING, JR.

Born: January 15, 1929 Died: April 4, 1968

The Reverend Dr. Martin Luther King, Jr., gave his famous "I Have a Dream" speech in Washington, D.C. In his speech, he talked about his dream of equality. What is your dream for the world?

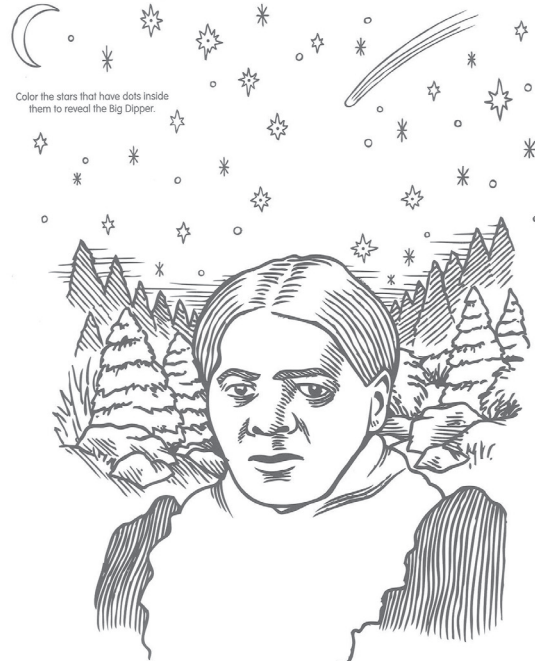


Facts:

- Martin Luther King, Jr., was born Michael Luther King, Jr., but later had his name changed to Martin.
- Known as a great speaker and civil rights leader, Dr. King travelled more than six million miles in eleven years, making appearances, giving speeches, and leading protests.
- King helped to organize the March on Washington, a peaceful political rally where he gave his famous "I Have a Dream" speech.
- At age 35, Dr. King became the youngest man to receive the Nobel Peace Prize. After his death, he was awarded the Presidential Medal of Freedom.

HARRIET TUBMAN

Born: 1819 or 1820 Died: March 10, 1913

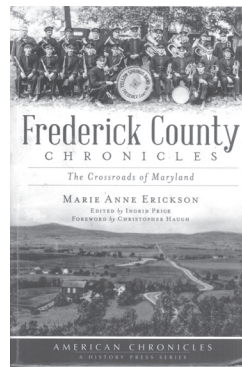


Color the stars that have dots inside them to reveal the Big Dipper.

Facts:

- Harriet Tubman was born a slave in Maryland. Around age 29, she ran away from the plantation where she lived.
- During her escape, Harriet Tubman followed the North Star, which was easy to find using the Big Dipper. Just imagine a line between the two stars at the end of the Big Dipper's bowl, and the line points to the North Star.
- After escaping, Harriet Tubman ended up in Philadelphia, where she got a job and saved some money. She then returned to the South many times to free other slaves, as part of the Underground Railroad.
- At one point, there was a \$40,000 reward offered to anyone who could capture Harriet Tubman.
- During the Civil War, Harriet Tubman worked as a cook, a nurse, and a spy for the Union Army.

This article is reprinted with permission of Marie Anne Erickson. Marie Anne is the author of *Frederick County Chronicles, The Crossroads of Maryland*, published by The History Press in 2012.



ALWAYS ON THE SUNNYSIDE

Conard Hawker emphasizes that the little community's name is actually Mountville, explaining, "It was the name of the post office...in the same building with the store. Sunnyside came in when they built the colored schoolhouse here. People called it Sunnyside because it was on the sunny side of the mountain."

Mr. Hawker, nearing eighty, grew up on Mountville Road. Several generations of Hawkers operated a grocery store there. He mentions, "There was a store in that location before the Civil War. Mrs. Hankey ran that store. It sold to Perry Waskey. His son Charles was postmaster and ran the store. RFD [Rural Free Delivery] came in around 1908 or 1910. When the Mountville post office closed, Charles took the job as postmaster at Lander."

According to the bicentennial book, *Jefferson: 1774-1974*, most of Mountville's homes "were built of logs hewed by hand. There were two grocery stores and a dry goods store. The school house was built in 1888. At the present time, it is used as the community hall." It still is. But the businesses operated by Charlotte Basford, Henry King and the Hawkers are gone.

The description continues: "The first people who settled in the community of Sunnyside were mostly slaves. They first held church services in private houses. In 1885 they built their first chapel. It was located on what is now Basford Road and Mountville Road, but at that time was known as Bridle Road."



Families pooled their resources to build the Sunnyside United Methodist Church. Gravestones here bear the names of some of those early benefactors. *Photo by Davis Hall.*

By the early 1900s, according to Mr. Hawker, Mountville had achieved a fifty-fifty racial balance between black and white residents. “The church started in 1899,” he says, referring to the Sunnyside United Methodist Church. Those who purchased the land for a place of worship included Jacob and Ellen McKinney, George and Ellen Jones, John and Ellen Weedon, George and Caroline Nickolas and Joseph Shorter. They donated an acre to the community for a school building and a cemetery as well.

Weedons have made up a large part of the population in the vicinity. John Thomas Weedon, formerly a slave in Licksville, was the first of that family to settle as a free man in what was called Mountville. During the Civil War, it was not uncommon for runaway slaves to seek refuge at Union army camps. Such was the case with Weedon, who escaped his slaveholder and worked as a mule driver for Union troops. A 1979 Frederick *News-Post* article quoted grandson Oscar Weedon: “When the fighting was through, John returned to Licksville and got his wife and child. With the money he had saved, John took his family

to Sunnyside and bought a piece of land, which made him the first Weedon in the community.”

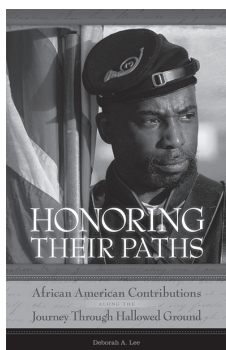
Mr. Hawker tells of a tiny black settlement once nestled on the other side of Mountville. People called it Halltown, for Nathan Hall, who, with his wife, Sally, had fled from slavery. Other families there were the (Henry) Thomases, Prices, Whitens, Herberts and (Dan) Halls. Folks would walk or ride in wagons from Halltown to Sunnyside or Jefferson to obtain the few goods and services they could not themselves provide, such as blacksmithing.

Mrs. Ardella Young, almost ninety-two, was born and raised in Halltown. She remembers that while there was always plenty to eat, people in the village did not have a lot of worldly possessions. She says, “All of us girls would wear the same dress to school on Monday, and when Friday came we would take the dress off. On Saturday we would wash our dresses and hang them up to dry. Then Sunday morning we would put that same dress on to go to Sunday school and church. And we’d wear that same dress to school on Monday.”

Generations of Frederick County schoolchildren, participating in the outdoor school program, share Mrs. Young’s memories of a prominent rocky feature on the mountain: A stay at Mar-Lu Ridge camp, off Mountville Road, always included a visit to Buzzard Rock, with its thirty-foot dropoff on one side and a small cave beneath. Mrs. Young recalls that climbing there as a child was “like going up stairs,” and she terms this amusement “our Sunday evening pleasure,” remembering how the Halltown youngsters took delight in looking around from that elevation.

One need not take a long hike to find an interesting view. The casual weekend explorer of Frederick County’s byways can pause for a bit of “Sunday pleasure” in gazing from Mountville toward Adamstown, even from the church and community center grounds and reflect on this area’s rich history.

—February 1992



The following articles are reprinted from “Honoring Their Paths: African American Contributions Along the Journey Through Hallowed Ground” by Deborah A. Lee. Copyright 2009, Journey Through Hallowed Ground Partnership.



Quinn Chapel African Methodist Episcopal Church

HISTORIC SITE	Viewable from the road
THINGS TO DO AND SEE	Operating church
LOCATION	106 E 3rd St., Frederick, MD
CONTACT INFORMATION	(301) 663-1550
ON THE WEB	www.quinnchapelamechurch.org

African Methodist Episcopal Church there in 1794 in response to their poor treatment at St. George's Methodist Episcopal Church. An AME congregation formed in Frederick not long after and adopted the same name, Bethel. In 1817, leaders of the growing AME denomination appointed William Paul Quinn among its first itinerant ministers. His charge included Frederick, Maryland, and Carlisle, Chambersburg, and Shippensburg, Pennsylvania. Bethel AME Church in Frederick at that time worshipped in a log cabin shop next to the present day church. They purchased the lot and building

The congregation of Quinn Chapel AME Church is remarkable because they can trace their origins to the beginning of the denomination. Members of the Free African Society in Philadelphia established Bethel

Quinn Chapel African Methodist Episcopal Church

that would become the church at 101 East Street in 1819. Although Quinn was not their pastor long, his influence expanded and he became an assistant Bishop in 1822. In 1834 he published a pamphlet denouncing the institution of slavery.

Another notable clergyman, Thomas W. Henry (*see profile, p. 86*), was ordained Elder in 1838 and assumed his first charge at Bethel. He reported only fifteen members at that time and a church in bad condition; it was a low point for the denomination generally. Thomas remained on the Washington and Frederick Circuit until 1845. Although Henry did not mention it in his autobiography, at some point—perhaps after William Paul Quinn became bishop in 1844—the Bethel congregation honored him by changing its name to Quinn Chapel.

Over the years, the congregation in Frederick grew. In 1855 they built a large structure over the basement of the church that originally served as a machine shop. During the Civil War, the basement sheltered wounded soldiers from the Battle of Monocacy. After the war's end, people of color gathered there to attend school. Benjamin Tucker Tanner was another notable early minister at Quinn Chapel, whose son Henry Ossawa Tanner became a world famous artist. Benjamin Tanner was principal of an AME conference school in Frederick in 1867-68, which was likely held in the church basement as well. The Gothic Revival architecture, including a massive asymmetrical corner bell tower, added in 1923, symbolizes the solid, substantial and beautiful contributions of its congregation to the community it serves.

Resources

Quinn Chapel African Methodist Episcopal Church. 200th Anniversary Souvenir Yearbook (2000).



William Still of Philadelphia assisted some of the Aldridges in their quest for freedom.

Thornton Poole House

A moving story of freedom and family earned the Thornton Poole house a site designation on the National Underground Railroad Network to Freedom. In 1857, twenty-three year old Israel Todd and seventeen-year-old Basil Aldridge, after a long and dangerous journey from Frederick County, Maryland, arrived in Philadelphia, placing themselves in the care of William Still, a free black man who chaired Philadelphia's Vigilance Committee and aided freedom seekers. Still kept a journal recording the stories of those he met, hoping that the information would help families reunite someday.

Todd was owned by Dr. Greenberry Sappington; he hoped that somehow he could "save his wife ... and her brother from being sold south." His brother-in-law Basil Aldridge was owned by Thornton Poole, a storekeeper and farmer, who Aldridge claimed was too fond of drink. Two of Aldridge's brothers had escaped the previous spring. A few months later Poole informed the family that he was going to hire out Aldridge's brother and sister "a short distance from home" and took them away, but then sold

HISTORIC SITE	Private residence
THINGS TO DO AND SEE	Not open to the public
DESIGNATIONS	National Underground Railroad Network to Freedom site
LOCATION	Glissans Mill Road near Linganore

Thornton Poole House

them to a southern slavetrader. Later in 1857 or early 1858, Basil's sister Caroline Aldridge met Still and related more of the family saga. The sale of her siblings prompted her mother's elopement to Canada with three other children. Caroline and another brother remaining in Frederick made their escape as well, apparently with the assistance of Israel Todd, Caroline's husband. Although the couple had been married in a slave ceremony in Maryland, Still reported that in the North they had a legal "ceremony performed, and went on their way rejoicing." They hoped to be reunited with the rest of their family in Canada. Eleven of them, all told, successfully found their way to freedom.

Resources

William Still. *The Underground Rail Road*. Philadelphia, 1842. www.quinnipiac.edu/other/ABL/text/ugrr/ugrrmain.html

Maryland State Archives. *Beneath the Underground Railroad: The Flight to Freedom and Communities in Antebellum Maryland*. www.msa.md.gov/msa/mdslavery/html/antebellum/fr.html

National Park Service. "Thornton Poole House, Frederick, Maryland." *Underground Railroad Network to Freedom Nomination*, 2006.

FREDERICK COUNTY FUTURE MINORITY BUSINESS LEADERS PROGRAM

March 17, 2017-October 20, 2017

To inspire, develop and grow current and future minority business leaders of Frederick County.



SESSION 1: MARCH 17, 2017

Welcome/Why Are We Here?

Perfecting Your Elevator Pitch

In this kick-off session, participants will hear from County leaders on why having strong minority leadership is an important factor in the economic health of Frederick County. Data will be presented that demonstrates the County's changing population and an overview of what to expect over the next eight months. Participants will be instructed on how to develop the perfect "elevator pitch."

SESSION 2: APRIL 21, 2017

Leadership is....

This session is focused on the importance of being a good leader. Participants will discuss leadership traits, how to develop key leadership skills and apply them to their careers.

SESSION 3: MAY 19, 2017

What Does Success Look Like?

Participants will hear from a panel of successful minority entrepreneurs in Frederick County, with an interactive Q&A and take home lessons learned.

SESSION 4: JUNE 16, 2017

Cliff Jumping 101

Starting your own business is a major undertaking. But like parachute jumping, there is great joy and reward to be had on the descent. There are many things you can do to mitigate that risk and increase your chances of a soft landing. This session aims to empower aspiring leaders and those with entrepreneurial skills to take charge and figure out if you are ready to jump off that cliff or not!

SESSION 5: JULY 21, 2017

How to Market with Pennies in Your Pocket

Who says you need to spend millions on your marketing efforts? Focusing on how to get the most bang for your buck is the topic of this energetic marketing discussion which covers a range of topics from social media to networking.

SESSION 6: AUGUST 18, 2017

Finding Your Money Tree

If you don't have a money tree in your yard, this class will plant the seeds on how to connect funding opportunities to business ideas. Led by financial and small business experts, participants will hear about financing programs and will conclude with MBE/DBE/SBE/WBE certification opportunities.

SESSION 7: SEPTEMBER 15, 2017

The Right Location and The Right People Matter

The second half will be led by Workforce Services and focuses on recruitment and training resources and discusses why hiring the right location for a business matters and the zoning and permitting regulations to consider. The second half will be led by Workforce Services and focused on why hiring the right employee makes all the difference.

SESSION 8: OCTOBER 20, 2017

Connecting it All Together/ Graduation

Frederick County is a community full of business networking opportunities. Hear about them and how to make it all work for you. This session will include a graduation ceremony and one graduate will be randomly drawn for a full scholarship to the Frederick County Chamber of Commerce's successful Leadership Frederick County program valued at \$2,875.



WHO SHOULD APPLY?

- Frederick County, MD resident
- A business owner, manager or someone who aspires to be a leader within the community
- Demonstrates a passion for Frederick County
- Fits the definition of a minority. A minority-owned business is defined by the U.S. Small Business Administration's (SBA) 8(a) Business Development program as: African-American, Hispanic American, Native America, Asian Pacific American and Subcontinent Asian American. In addition, women and veterans are classified as minorities as well under SBA programs.
- Willing to commit to (8) Friday morning classes from 8:30am-10:30am held at 118 N. Market St, Frederick, MD 21701.

TUITION

Selected candidates should mail a check for \$50 to cover the cost of the program.

HOW TO APPLY

Email a resume and cover letter indicating your interest no later than January 30, 2017 to Sherman Coleman, Business Development Specialist, Frederick County Office of Economic Development at scolem@frederickcountymd.gov. Qualified candidates will be invited to interview with the Minority Business Vision Advisory Committee for final approval.

QUESTIONS

Call Sherman Coleman, Frederick County Office of Economic Development at 301-600-2137.



Frederick County Office of Economic Development
118 N. Market Street | Frederick, MD 21701 | 301-600-1058
Follow Us on Facebook @FredCoMBV

WWW.DISCOVERFREDERICKMD.COM/MBV

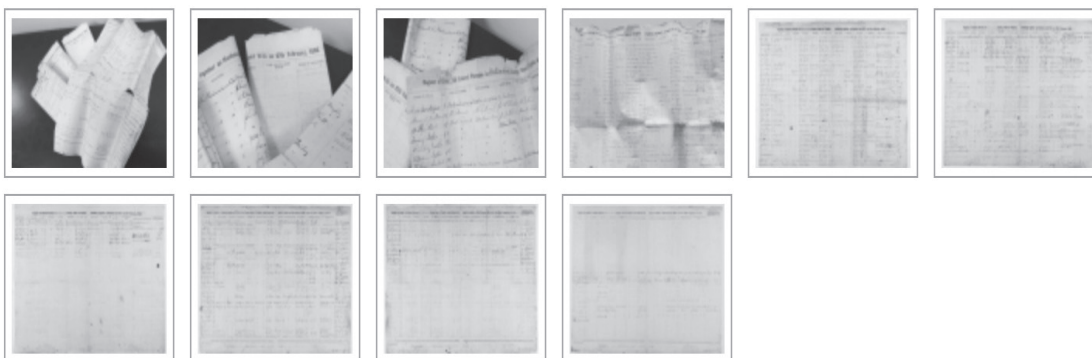
WESTMORELAND COUNTY COHABITATION REGISTERS NOW ONLINE

4 January 2017



Last summer, the Westmoreland County Circuit Court Clerk Gwynne Chatham contacted the Library of Virginia concerning old marriage records that staff discovered in her office. After she read the title of one of the records, it was clear that she had found the Westmoreland County Cohabitation Register. Ms. Chatham read the title of another group of records which proved to be the Westmoreland County Register of Children of Colored Persons. As former local records archivist Sarah Nerney pointed out in a previous *Out of the Box* entry about [Augusta County cohabitation registers](#), these “are among the most important genealogical resources for African-Americans attempting to connect their family lines back through the murky past to their enslaved ancestors.” The registers, which in the case of Augusta County dated from 1866, “provide a snapshot in time for the individuals recorded therein and provide a wealth of information that may otherwise be impossible, or at least very difficult, to uncover.”

The original Westmoreland County register pages were transferred to the Library of Virginia for conservation and scanning. A comparison of pictures taken before and after conservation reveals the improvements made to the time-damaged documents. Library of Virginia conservator Leslie Courtois dry cleaned the paper surfaces, flattened creases and crumpled edges, then repaired tears and losses with Japanese tissue and de-acidified the document. Both registers are now available digitally with searchable transcriptions. The addition of the Westmoreland registers brings to thirty-two the number of digitized cohabitation and children’s registers available on the Library of Virginia’s Cohabitation Register Digital collection found on [Virginia Memory](#) and [Virginia Untold](#).



Read the finding aids for the [Westmoreland County Cohabitation Register](#) and [Register of Children of Colored Persons](#) to learn more about these valuable records. The Library of Virginia is grateful to Ms. Chatham and her staff for discovering these registers and making them available to the public. The conservation and scanning of these records were made possible through the innovative [Circuit Court Records Preservation Program \(CCRP\)](#), a cooperative program between the Library of Virginia and the [Virginia Court Clerks Association \(VCCA\)](#), which seeks to preserve the historic records found in Virginia’s circuit courts.

—Greg Crawford, Local Records Program Manager

Hospice of Frederick County offers a unique approach to care for those in the advanced stages of life-limiting illness. When quantity of time is no longer possible, we focus on quality of life. **Hospice is not a place.**

Hospice can be provided anywhere a person calls home. We strive to treat the whole person, and view the patient and family as a unit. By managing symptoms, easing emotional and spiritual pain, and honoring our patients' and families' priorities and personal choices, we assist individuals to live out their remaining days in peace, comfort and dignity, while supporting those they love as well. Our patients and their families often tell us that our unique approach to their care gave them back a sense of control and a different kind of hope for the future.

Hospice Care Team

The hospice care team includes doctors, nurses, home health aides, social workers, volunteers, spiritual care team and bereavement coordinators.

Where Is Care Provided?

In patient's own home or that of a family member. We will care for patients in assisted living facilities, nursing homes, hospitals or at our Kline Hospice House.

Who Pays For Hospice Care?

Medicare, Medicaid, HMOs, many private insurance plans. Through generous donations from the community, Hospice of Frederick County is able to continue the mission of caring for all who need us, regardless of their ability to pay.

What Other Services Does Hospice Offer?

- Bereavement—Education support groups, and workshops to anyone in Frederick County including schools and businesses
- Camp Jamie—A special weekend camp for grieving children
- Kline Hospice House—A home like environment where compassionate care is provided



Your Community Hospice Since 1980

516 Trail Avenue
PO Box 1799
Frederick, MD 21702
240-566-3030

