

Interview Log

Interviewee: Rev. William Holt & Martha Greene

Tape #: OH-

Interviewer: Shelly Drummond
Bernard Demczuk

of Tapes: 1

Date: March 24, 2002

of Sides:

Location: St. Stephen's A.M.E. Church in Unionville, Maryland

Topic: Unionville, St. Stephen's A.M.E. Church, past members of the community, the school house, Rainbow Suppers, church pageants.

Corresponding Photography Log #:

Comments:

BEGIN SIDE A

B.D.: We're at St. Stephen's A.M.E Church in Unionville, Maryland on the Eastern Shore of Maryland. Today is Sunday, March the 24th, year 2002, and we are with Reverend Holt, William F. Holt.

W.H.: That's correct.

B.D.: Here at A.M.E. Church in the sanctuary having an interview. Thank you very much for joining us today, Reverend Holt.

W.H.: Bless you.

B.D.: And what we would like to do is ask a few questions --

S.D.: Let me pause real quick.

B.D.: Reverend Holt, could you tell us a little bit about your background? Where are you from, how old are you?

W.H.: I -- my name is William F. Holt, born in St. Mary's County, Maryland, Mechanicsville. Went to grammar school and high school, St. Mary's, Oakville, Maryland, vicinity of Washington, D.C. And other schools, and also in electronics, National Institution in Electronics. I served at several churches, Ebenezer (phonetic) A.M.E. Church, Charlotte Hall, Maryland, 1952. Next was the Dupont Circle in Washington, D.C. 1955. Payne's Memorial, Jessup, Maryland, Washington, D.C. Lee's Memorial, Kensington, Maryland. That's Washington, D.C. Tyree (phonetic) in Berlin, Maryland. That's Baltimore District. Lastly, St. Stephen's and Easton, Maryland, which I'm now retired, and still serving as a member of the -- in this particular church here in Unionville, Maryland.

S.D.: Tell us about your first day at -- okay.

B.D.: And we're also joined by Mrs. Martha Greene here at the sanctuary. Today is Sunday, March 24th, 2002. Reverend Holt, you were telling us a little bit about your history and how many churches that you have pastored in. How many years have you been pastoring?

W.H.: Forty-eight. I mean -- past 48.

B.D.: Forty-eight. And you're retired currently?

W.H.: Yes.

B.D.: How --

W.H.: '90 -- 82.

B.D.: 82. What year were you born?

W.H.: August 23rd, 1919.

B.D.: And where were you born, St. Mary's?

W.H.: St. Mary's County, Mechanicsville, Maryland.

S.D.: I was asking you about your first day here at St. Stephen's. Do you remember that?

W.H.: Yes, I do. I think -- I don't know, maybe -- yeah, quite the date, but it was 1987 in the month of April. One of the most pleasant appointments I had in all my ministry was at this particular place. People -- the section was so gorgeous to me and my wife. We rejoice after we left the church as much as we did while we was in church. Some places that you go, seem like more familiar with the people. And the people are all, just like everybody. And it gives you a feeling of self-confidence, and you feel free. Other places

you go, you feel like you're just in prison. You're bored there and you just don't care, and you leave so you can sort of be at liberty.

B.D.: Is that, is that -- does that have something to do with the people who come to this church? Is that the people, does that have something to do with the kind of people that live in Unionville and attend this church?

W.H.: Well, yeah. It's always the congregation that you're looking at, the spiritual on you.

B.D.: Why was this congregation inspiring to you? Why does it make you joyful?

W.H.: Well that's an unknown question. I wouldn't know that. But I know it happens because the rejoicing that we had in our hearts, how you're accepted. Some people accept you sort of negatively, and some people accept you positively, you know, and rejoice. And it does something to you individual, your whole body. You know, give you joy. And it's some things you can't explain, you know. I don't think it's an explanation for that.

B.D.: Where did you live when you were the pastor of St. Stephen's?

W.H.: First I was at Berlin. Then I moved here in the parsonage. Then I left after about a month.

B.D.: On the grounds here?

W.H.: Yeah, on the grounds. It was 19 -- almost 2000, wasn't it, when I left here, I left the parsonage. About three years. Yeah. I think it was around 1999. 1999.

B.D.: So you were the pastor here when the town was officially designated a historic site.

W.H.: No.

B.D.: November 1998.

W.H.: Oh, yeah. I was here then.

B.D.: You were the pastor.

W.H.: Yeah, at '98, yes. I was there.

B.D.: Right.

W.H.: Yes.

S.D.: Tell me when you moved here, did you know the history of Unionville?

W.H.: Didn't quite hear you.

S.D.: Oh. Did you move, when you first came here as a pastor, did you know the history of Unionville before you got here?

W.H.: Didn't know any history, didn't know anybody -- through the conference.

S.D.: How did you learn about the history of Unionville?

W.H.: After I got here, then I made myself familiar with the various families and the various communities by visiting and traveling and getting in personal contact with different ones. And just growing from that particular place.

S.D.: Was there any particular story that stuck out in your mind when you first came here?

W.H.: Well I think the most thing was as I foresee was how they accepted us. That was the most rejoicing moment. Then after that, how they treated us. You know.

Individually. And I think that sort of stuck with us. When we left here, we just rejoiced all the way to home on how the people treated us. So, you know, it makes a difference in your life. So it's nothing I could say that, if I could, I would.

S.D.: Who were some of the members of the church that are no longer with the church right now that you remember in particular that you'd like to talk about, both of you?

W.H.: You mean that's alive, or dead? Which?

S.D.: All of them.

W.H.: Well I think one of them just recently we were trying to get a little information on that was -- Sis Kauffman. She was a missionary lady, and she was so kind to everybody and just all dedicated to the church. And I just believed that she was converted. And all I knew about her was the church. And she was so dependable. And I think the whole entire church missed her when she left because she was teachable to elders and the youth. She was good for all of them. And there's others, and I can't think of all of them. Brother McDaniel was good financially, you know, more monetarily, he was good. And Brother Perkins, he was reverend here for -- I can't think of all of them that's, all of them was helpful. Brother Windsor Hayman (phonetic), he was really helpful. He wasn't a member of this church, but he acts as though he was a member. Cutting the grass, and he cleaned, and he done everything. Just really a nice, he's a fellow that don't say much, even on his job today. Work for Mr. Brennan (phonetic), out there in Easton, got the new building. And he just works. He'll start working, and he don't say nothing until time to eat. And then he eat, and he goes right back to work. He don't talk. He does still talk, you know, some people talk, and he just -- so it's a lot of people, all of them was nice to me, and all of them was -- seemed to be, everybody's not dedicated to the church. Some people just come. And there wouldn't be a church if everybody was dedicated, wouldn't have no work to do. So where you have some that's a little bit on the negative side, it gives you more work, and you have to dedicate yourself to your Lord to pray more. And it calls for a little throwing out of love to try to get them to contact them, their selves, into the Lord with the help that you believe they need. So I think it's a critical situation of whether it's criticizing, or whether it's trouble, or whatever it is, accepting good in them because the Lord is -- have to be something good there. The main thing is searching to find it. It's there. So there's something good about everything, and there's some good about everybody.

B.D.: Reverend, what size was the membership when you came? How many people?

W.H.: It was about 90, 97.

M.G.: It was a little more than it is now.

B.D.: What is the membership now?

M.G.: About 55 or 56, I think.

W.H.: Fifty-six, because we have -- as you can see, because now Unionville is beginning to develop in more housing, more people coming in. But once it wasn't no potential for anyone because there wasn't anyone living here. But now more people's coming in, and so it's sort of broadened the population, and there is a prospect. But at times, there wasn't no prospect of having others to come in unless you had some kind of mobile, transportation. You just go around and pick up people. That's a good, that's a good ministry. Bus them in, whether it's car, whatever it be. And that's -- I think, I think that's what we have to do even now, still. Because a lot of people want to come that don't have the transportation to come. And then when you get, get -- then people sort of put you to the side. Then you have to have somebody will fit right in there, be glad that you will come, and have patience, wait for you. I don't look for elderly person to get on or get in

my car in two minutes. If they take 20 minutes, so what? That's a blessing to me to sit there. I got a little time to relax, you know. So that's it.

B.D.: Mrs. Greene, could you tell us a little bit about your history? Where did you come from, where did you go to school, and when did you come to Unionville?

W.H.: Let me see. I was born in Anne Arundel County on the Western Shore of Maryland. What else did you say? Where I went to school. I went to school, elementary school, in Harmonds, Maryland. And after I left elementary school, I went to high school in Baltimore City, Douglas High School. And from there I went to -- Jericho Park, and after that, got a first grade teaching certificate, and then I went to various other schools in order to increase my knowledge of teaching. I attended University of Maryland, College Park, and took extension courses from Delaware State, in Salisbury down here. Hampton Institute in Hampton, Virginia. And I finally went back to Morgan State College and got my B.S. in education.

B.D.: What year was that?

W.H.: '51.

B.D.: What year were you born?

W.H.: In 1912. September 14th, 1912.

B.D.: And how old are you?

W.H.: '89.

B.D.: And when did you come to Unionville?

W.H.: Oh, let's see. I came here as a teacher, and let me see, I graduated from Bowie High School, '30, '32. I guess I came '33, '34, '32, '33, one of those numbers. I didn't come to Unionville. I came in Talbot County, a place called Miles River Neck, and I was there a couple or so terms before I came to Unionville. And I came to Unionville in, let's see, I'll say one or two years, then I went to Wittman, and I stayed there about four or five years, and I came back to Unionville. And then when I came back to Unionville, I stayed here, I guess, about 8 or 10 years, and they sent me to Easton, the elementary school. And I left Easton Elementary School and went to school in Easton, the middle school, and that's where I retired from Easton, the middle school.

B.D.: When you were teaching in Unionville, was that in the years of the 40's and 50's?

W.H.: Yeah. No. Yeah. Uh-huh (Affirmative). Yeah, because I got married in '46, and I was still in Unionville.

B.D.: And what building did you teach in in Unionville?

W.H.: That was -- I first taught in that little Odd Fellow's Hall around there, first, second, third grade. And I had the principal, I was the primary teacher first, second, third grade. Then I had a principal that taught the fourth, fifth and sixth grade in the school that's there, public school that was brought here. And see, when they closed down the section of first, second and third and merged us all together, then the principal moved to another county, and I had from grades one to five in the building, school building that they brought over here -- I guess I was there about 10, maybe about 10 or 15 years before I went to Easton.

B.D.: That's the current building that's sitting across from your house.

W.H.: Yeah, both of them are there, the Odd Fellow's Hall and the school building. But this school building they used, they used Odd Fellow's Hall for about, not long, because they brought the school building from down in Bozman someplace, transported it there.

B.D.: What do you think of the idea of some of us trying to find the money to buy that old schoolhouse and renovate it and make it into a museum?

W.H.: Oh, it would be a good idea. It could be done. Good idea. Yes.

B.D.: We're exploring that now.

W.H.: Yeah. Good idea.

S.D.: When was the schoolhouse brought in? You said you started teaching in the Odd Fellow's Hall, and then you later --

W.H.: I can't -- I had to go back and kind of search my brain, find out when they brought it across here. Oh, let me see. I don't know if I -- I know they had a school, regular school building down what they call in Tunis Mills, right down there close to Tunis Mills. But it burned down. And it burned a year or two before I came. And then that's when they started using Odd Fellow's Hall. Then after the population, school population grew because they had the upstairs, downstairs, Odd Fellow's Hall, the primary -- first, second, third was downstairs, and upstairs. And because Odd Fellow's Hall, the members of the Odd Fellow's Society didn't care for them using it upstairs, but they had all the equipment up there, and they complained. So then that's when they started looking for a building that they could use for the school. And I don't know --

B.D.: Did that come from McDaniel?

W.H.: Yeah, down that way. It was down, it was either McDaniel or Bozman or someplace down the lower section of Talbot County. Seems to -- I don't know whether it was Bozman, I think that was Bozman. I'm not sure. I think it was Bozman. I'm not sure. I could find out, but I'm not too sure right now. I know they brought it over on a raft or something.

B.D.: Were the schools segregated then?

W.H.: Oh, yeah. It was segregated, oh, up until the time when I went to Easton to the middle -- no, Wittman. I was in -- yeah, I would say right up until about, what was it, '69? Something like that.

S.D.: About how many kids were in the school at that time?

W.H.: Oh, boy. I don't know. I've had as many as from about 25 or 30 up to about 50 at one time. In Wittman, there was -- Sherwood or Wittman, I had from grades 1 through 7. And that's a large group because I had the kids that came from Tilghman Island where they did a lot of, what they call it oyster shucking, what they did. They stayed down there, and they would come to that same school. And it was a population, a school population of about 40 or 50 children 'cause it was grades 1 through 7.

S.D.: So students came from Tilghman Island, from Wittman --

W.H.: Wittman and Sherwood.

S.D.: And Sherwood?

W.H.: Uh-huh (Affirmative).

S.D.: All the way up here to go to school?

W.H.: No, no. That was -- that was all right in Wittman.

S.D.: Okay.

W.H.: See the school was in Wittman, but they came from those who lived around Wittman, and then those who lived in Sherwood and those who lived at Tilghman Island came to that Wittman school. No, they didn't come to Unionville. No, my goodness.

(Laughter.) Unionville children came from Unionville, and then later some of them came from Copperville to Unionville.

B.D.: Uh-huh (Affirmative). How large was the congregation of St. Stephen's when you first came here? When did you first arrive at St. Stephen's?

W.H.: Oh, let's see. Really when I, before I was married, I would just come and rent a board, what you called board, room and board at a lady's house. And then I would go home ever holiday and all through the summer. And I really didn't come to stay until '46 when I got married and stayed here. But it was a large congregation. It was a very large congregation 'cause a lot of those, I would come -- the most of the time when I came would be like Sunday afternoon they had Sunday School, and I would come to Sunday School. But I did attend some of the morning services also, but not that much. And I imagine the reason I didn't attend them was because I was a United Methodist, and this was an A.M.E. And the liturgy was quite different then, you know how you do with young people. You stay -- (laughter). But I would always come to Sunday School and I would come to special days, whatnot. But really, when I got married, then I came regularly. And it was a large congregation because all those people are dead and gone. It was a real large congregation.

B.D.: So this was the church when it was --

W.H.: This was the church.

B.D.: And so the church was full.

W.H.: Yeah, it was always full because those old people were very, very committed to church.

B.D.: Did most of those people back then who came to St. Stephen's come from Unionville?

W.H.: Yeah. They all came from Unionville. All those houses, all these houses around here, and the place that they call down there Millerstown, and then on the farms. And back on back part of there too, was a lot back in the woods there with farms and all those folks belonged here. It was a large congregation. A lot of people lived on farms around, and they came, Millerstown, ones right here in Unionville. A lot of people, people that in Unionville. When the bus would stop and the children go to school, whole road almost be filled with children when they were getting off. Now maybe about one or two, you know, on the bus. It has scheduled down that low.

B.D.: Is it difficult to keep the church going with a smaller number of members?

W.H.: Of course.

B.D.: I mean --

W.H.: Financially, it is.

B.D.: I know the answer was yes, but how -- this is a beautifully-built church, and it's very well kept up. How difficult is it to keep up this church with a small membership?

W.H.: Well now you have to, you have to have at least, I'd say we can depend on at least, we have a membership of about 55. That includes children. We have about 25 people that we can depend on. And of that 25, maybe we'll say about 10 to 15 that you can really depend on financially where tithes and offers are concerned. The others will come in once in a while. But regularly, you have about 10 or 15, and they have to really put out a large amount of output in order to keep the church going, and the pastor himself has to put a great deal in it. And then we have friends who help us.

M.G.: Yes.

W.H.: And relatives who will help us.

M.G.: Yes.

W.H.: Friends and relatives will really help us. Especially like on special days like this when we call --

M.G.: Yeah.

W.H.: -- women's day, or men's day, or homecoming and all that kind of day where we can send around and friends, 'cause you have to help them too when they ask us. They will help you, and they will come in and join in and give you financial help. And as I say, when we were doing this building, a lot of friends, white and all, who saw us struggling, they came just saw the announcement in the newspaper, and they came, they gave 400, 500, offered money because they saw us struggling, they came and gave money.

B.D.: That's actually how I found out about Unionville, and I gave my first check to you because I read it in the newspaper --

W.H.: Yeah, that's right.

B.D.: -- that you were fixing the floor.

W.H.: That's right, when we were fixing floors. Lots of, we've got lots of donations that way. Lot of donations that way. They just saw it, and they knew we were struggling, and they just came and offered, and just came. Nice friends. Nice well-wishers.

M.G.: Put it in here.

W.H.: But it is a struggle, and it's a struggle organizational wise. For instance, you have like the choir, you have to be a member of the choir, you had to be a member of the Sunday School, had to be a member of the Missionary Society, had to be a member of the steward, you had to be a --

M.G.: Trustee.

W.H.: Trustee, and you have to be an usher. You have four or five, you have six or seven different hats. One person will have to work.

M.G.: Not because of the people there, but because everybody come will not be a part when it comes to working. They come and go. Not committed --

W.H.: Of course, you're going to have some people, I don't care how many, if you don't have but 10 in the congregation, you're going to have about maybe 3 or 4 in the congregation don't do nothing but sit anyway.

B.D.: Do you have any annual fundraisers like founder's day fundraisers, or barbecues or fish fries or anything to raise money?

W.H.: We used to, but the pastor that we have now, and it has been said, starting from -- we used to do that long time ago. We used to have a whole lot of that kind of thing. But we found out by the time that you have fish fries, time you donate food and buy the food back, and work your head off to try to get it going, you are not that far ahead. So why not just go ahead on and give the money instead of --

M.G.: Do all the work.

W.H.: Because you, by the time you do that, you have given donations for to have the food, 'cause if you don't, you're going to have to take a lot out for costs. Then you have the same people going to have to buy the food

M.G.: Yeah.

W.H.: Some people will come in because all small churches try and do the same thing to raise funds. Then you got to work hours preparing it. So why not just go ahead on and give the money? We do have them, we do have some, but not as many as we used to. Now there was a time when we had a real large congregation, it was profitable that way because, as I said, like for instance the choir would give something. Well there was enough members in the choir to give something without having to pull on the rest of the people. But now if the choir gives something, you might as well say the choir, the Sunday School and the trustees all give something because they all belong to the same members and everything.

S.D.: What were some of the events that you had?

W.H.: Pardon?

S.D.: What were some of the fundraisers that you had?

W.H.: This year?

S.D.: Yes.

W.H.: Oh, let's see. We had this women's day. This is just -- we had women's day, we had homecoming, we had the anniversary. We had missionary day, we had young people day, and what else did we have?

B.D.: Men's day.

W.H.: Men's day.

M.G.: And we had --

W.H.: And worship services in the afternoon.

M.G.: Yeah, revival.

W.H.: Revival. And Minton services.

M.G.: Breakfast.

W.H.: Breakfasts, that's right. Those kind of things.

M.G.: Women in White.

W.H.: Women in White.

M.G.: Men's --

W.H.: But you see, it's the same people --

M.G.: Men in Black.

W.H.: Yeah, men. It's the same people who have to do all the time the same thing over and over again. And after all, we're made, not made of iron. You get tired sometimes.

M.G.: Yeah. (Laughter.)

W.H.: And you don't have money coming off of trees. You get broke sometimes.

M.G.: Almost \$1,000.

S.D.: You talked about the fish fries. Who organized those?

W.H.: We don't really have no fish fries. He just said fish fries.

S.D.: Oh, okay. (Laughter.)

W.H.: We might have an oyster --

M.G.: Very seldom we have fish fries.

W.H.: Very seldom have fish fries. We don't very seldom have fish -- maybe in the summertime when you go outdoors, that scent goes through the church. But they just call it fish fry because, I guess, mimicking what they used to do a long, long time ago. Mostly have chicken dinners, that kind of stuff.

B.D.: What was it -- Mrs. Greene, what was it like living in Unionville in the 50's, and 60's and 70's? Did you enjoy it? Was it peaceful? Was it fun? Was it inspiring? Did you enjoy being here? And why?

M.G.: Yeah, I enjoyed it.

W.H.: Well, see I enjoyed being here because at that time, I had a car and I could go where I wanted to go. And when I got bored here, I had a lot of friends in the city. And all my family was home. I could get in, jump in the car and go across the Chesapeake Bay home, and I enjoy it now because I've made some nice friends here, and because at my age now, I don't bother to go anywhere, stay home till time for Sunday to come. But during that time, I did, I always have loved church work, and church activities. And when I was in school, I enjoyed all the school activities, the things they had at the school that we had to go to in the evenings or at night, and get on the phone, call somebody, talk, whatnot. But all those friends now, they are -- who are not decrepit like I am, they got Alzheimer's or they're dead. (Laughter.) I don't have nobody to talk to but the few people that I, you know, few young people. But during that time, I enjoyed it. I enjoyed it because it was a lot of people in the community that was around my age at that time that I could hobnob with. And as I said, it was dry, and you had a car, go where I wanted to go when I got tired of being here. But there were a lot of nice friends out here. I had a lot of nice friends out here.

S.D.: Who are some of the people from the church that you remember that you'd like to talk about, or like to go on record?

W.H.: That I'd like to talk about?

S.D.: Yes.

W.H.: Oh, wow. You mean since I have been here?

S.D.: Uh-huh (Affirmative).

W.H.: Oh, goodness. There was a lot of nice -- she was speaking this morning. Who was that speaking, you were talking about Ms. Emma Kauffman?

M.G.: Yeah.

W.H.: And that was a lady that was a very dedicated lady. And that lady that's sitting in there, Ms. Francis Mondowny, and there was a Brooks girl, Dorothy Brooks, and Doris Brooks, have fun with them. And then there was Marie, Marie Boulden, she's dead. And Dorothy's dead, and Doris is dead. Ms. Francis, she ain't but like I am. And let's see who else? Ms. Emma's dead. But we just have fun together because we would all go around, go visit different churches together, and we'd have activity. And we used to have lovely plays out here. Of course, the pastor and his wife who used to be here, they were very inspiring because they used to like to be in plays, and used to like would have drama of some sort, and they like would take part in it. But they're dead. And ones that not dead, they're gone away. And it was fun time. It was a really fun time. We really had fun. But they got the kids now who coming up, they don't like to do that kind of thing. It's a different world for them 'cause they don't want to memorize anything.

S.D.: Well tell me some more about the plays. Did you participate?

W.H.: Oh, yeah, 'cause I wrote a lot of them. And a lot of them that I didn't write, we would get them from the -- we would re-draft them from the book, and most of it was done under missionary, the Missionary Society, and we had fun practicing them. They didn't mind coming out. We would practice, we would come down -- like the same with

the choir. We didn't mind coming down practicing every Friday night. Then you say you don't want to come down and practice no more 'cause you're in too many things.

S.D.: So who did the costumes for the plays? You wrote them. What were some of them?

W.H.: They were mostly based on religious, something we find out in our missionary books. Mostly based on religious -- for instance, let's see, we had one on handicap, how the handicap could take place to take their part in the church as well as those who were supposed to be home. They we had another on our place as missionaries. And then it was one called Challenge of the Cross. And we would always have them based on the season that we would do, an Easter one, we would do a Christmas one, and we would do maybe, what was another holiday we had? A Lenten one.

M.G.: Yeah.

W.H.: All we do, we would have one or two every year. And it would be a lot of missionary ladies who didn't mind doing it.

B.D.: This is a question for both of you concerning Shelly's question about the plays, and writing it and the costumes. Do any of you have any pictures, or any copies of any of the plays, or any of the costumes or anything? Because if we ever do a museum, we would certainly like to have the pictures --

W.H.: No, we weren't, we weren't that sort of minded at that time. I wish we had been because we talk about that a lot of time when we have missionary meetings. We wish we had captured all of the things on picture that we had done. But I think Dola (phonetic) started a scrapbook, and I think --

M.G.: She --

W.H.: I had one or two pictures home that I was looking at that we had, we used to have a, what was that, rainbow supper?

M.G.: Yeah.

W.H.: I think I had one or two pictures of that. But, boy, don't ask me where they are.

S.D.: What's the rainbow supper?

W.H.: Oh, and we had international tea. Well the rainbow colors, like we would have like red, and we would have red meats. Yellow, we would have yellow cake. What's another color?

M.G.: Blue.

W.H.: Blue. Let me see, what did we do for blue? We had the kind of food that matched that color of the rainbow, and we put that on the table, and the folks would go around and select from that, and they would give so much for the item that they got from that table. And that's how we did funds. And then we had an international tea where we represented all the different countries of the world. And we put on, each person would put on the table the thing that is the most known food of that country. And we called that a trip around the world too. Sometimes we called it international tea, sometimes we called it trip around the world.

B.D.: Are you saying that there may be pictures of this, you may have some?

W.H.: I was looking one day through a set of pictures that -- since my granddaughter and my daughter have come in there, you know how those young people do. They throw away stuff. Say oh, mom, this is no good. This kind of thing, they put their favorite pictures in there and take mine out. So I don't know. I'll try to see. I remember seeing

something about the missionary that we had. I know we used to have, I tell you what we used to have. We used to have black history celebrations. And I know, I don't know where any pictures are, but I know I have the script to one of them because I made the script to it, this black history celebration where we had different people to mimic like Sojourner Truth, Fred Douglas, those. I know I have that because I made the script to it. And we have a section of that. Now we didn't do much taking, people didn't take many pictures then 'cause you know they had those old-time, what do you call them, cameras.

B.D.: Cameras.

S.D.: When did you start doing the black history celebrations?

W.H.: Black television?

S.D.: What? No, when did you start doing those celebrations of --

W.H.: Oh, celebrations. Oh, we used to do them every year. Let me see. See this, you're not -- this A.M.E. Church was started by Richard Allen. And Richard Allen was a black minister who came out of the St. George's Church in Philadelphia, who pulled out from the white church because of the segregation. And every year, they had founder's day. And that founder's day is because they want the rest of those people who are coming up now to know why we call it founder's day. Who was the founder of the A.M.E. Church. And every year, we would do a play on that, and I wrote the script to it. But I think I can put my hand on the script. But we used to do it every year, and then I would revise it and make it current, and add little something to it and take a little something off.

S.D.: And did that include local families too?

W.H.: Yeah, we include -- that's what we did it, with the church here, all the members of the church, that belonged to this church. Sometime when we did black history month and took all those people, like all of the great blacks, well we were poor people from all surrounding churches, and they would come and participate and represent, portray different people. We had a big time once. Even put Africa in there. We had a minister in Asbury who came from Africa, and he even came over and portrayed an African king, dressed in African attire.

M.G.: Yeah.

B.D.: Did you say that Ms. Dola Haymon may have a scrapbook?

W.H.: She may. I know she started. Now where did -- whether she kept on with that scrapbook or not, I'll ask her and see if she still -- I know she used to have one.

M.G.: I think she said something about it some time ago.

W.H.: Did she?

M.G.: Yeah.

W.H.: Now I don't know what kind of pictures she had in it, but I know she did, because I remember we voted her to -- I think she was the one, her uncle, her uncle, her uncle.

William, that was her uncle, William Sutton.

M.G.: Yeah.

W.H.: He used to take movie pictures of events that went on. Now I'll see if she still has those.

S.D.: Yeah, that would be really interesting.

W.H.: And they were very interesting because the boy, the one that built, Linwood who did the renovation of this church, had him, he was a little tiny boy on there, he and his twin brother doing little tricks in the movie. And his other brother too who are now

grown up and have places elsewhere. Let's see if she still has that, because when he died, I think she took it over. She didn't do the work, I mean, but she took the picture and the machine over. And he was about the only one around here that I think, in this community, who had a camera that could produce those kind of things. And I think he, she took it over. I'll ask her, or you can ask her. She might would tell me more.

(Laughter.)

B.D.: I think so.

S.D.: People are very, they hang onto their photos.

W.H.: Yeah.

S.D.: They're afraid of losing them, rightfully so.

W.H.: I'll ask her if she still -- we were talking about it not so long ago, and she said, she told me what she was doing. I think she was trying to have them recapped, or redone, or re-something. Yeah, she had some nice ones.

B.D.: Reverend Holt, do you have any records of St. Stephen's Church. Maybe the membership rolls from long ago? Do you have any records from the 1890's or 1910's? I did see your record that you gave on homecoming day of all the pastors.

W.H.: Yes.

B.D.: Are there any other records about the church that one could look at?

W.H.: Let me see. I could get you some.

B.D.: Pardon?

W.H.: I could maybe get you some. Let me see -- directly, but we had some records of who the pastors were from the time that they moved the building from over there until they came here. We have a record of the name of the pastors --

M.G.: All this right in here.

W.H.: -- and their accomplishments. We have that.

M.G.: I got all that right here.

W.H.: Yeah, we have that part.

M.G.: This the only book that I have, see.

W.H.: Might not want to do away with the book.

M.G.: All this in there.

W.H.: Uh-huh (Affirmative).

M.G.: What you talking about now?

W.H.: Yeah.

M.G.: All this right here.

B.D.: Really? Could I make a copy of that?

M.G.: When?

B.D.: Whenever you want me to. I'll come to you.

M.G.: You tell me when. I'll meet you.

B.D.: Okay.

M.G.: This the only one I have, and I wouldn't want to get rid of it.

B.D.: Well I wouldn't want you to.

W.H.: We might have a copy, Reverend Robingson (phonetic) might have a copy that he wouldn't mind giving up.

B.D.: Reverend who?

M.G.: Robingson.

W.H.: Robingson.
 B.D.: Oh.
 M.G.: Yeah, he had one of these.
 B.D.: One of those?
 M.G.: Yeah.
 B.D.: The history of --
 M.G.: Oh, I have that. I have that myself. I have that.
 W.H.: Have all of it?
 M.G.: Yeah, right here.
 B.D.: Those are the copies I need to make copies of.
 W.H.: I don't have all those different -- but I have -- is that what Nathan gave you?
 M.G.: All of it. I got all of it. All these around.
 W.H.: He put more in your book than he did mine.
 M.G.: I got all this.
 W.H.: I'm going to get after him, 'cause he gave --
 M.G.: I got -- pictures --
 W.H.: No, he didn't give me all of that.
 M.G.: I have to be with you so you can get what you want and hand it back to me.
 (Laughter.)
 B.D.: You say when --
 W.H.: He didn't give me all of that, but I know I have one copy.
 M.G.: We'll pick a day. Because I don't want to lose myself too much -- next week, I got a lot to do. Got a lot to do.
 W.H.: Yeah, you really have a full book. I have some of that that you're talking about.
 M.G.: I mean I have the pictures of all this.
 W.H.: Yeah.
 M.G.: All this, the church, all of it.
 W.H.: He gave me --
 M.G.: From building it, from the time they started building it. Members of -- got the pictures of all that.
 W.H.: No, he didn't give me all of that.
 M.G.: I took a picture of Sister Greene when she -- we had a celebration for her. I got her picture and all that, the whole entire thing. Got all of that. I've got stacks of them. But I'll give -- let you get pictures of them, but I want to be with you so you can hand it right back to me. (Laughter.) 'Cause I don't want to lose it.
 B.D.: No, sir. And I agree with it.
 M.G.: But I've got all the history.
 B.D.: I'll call you some day, and we'll make arrangements.
 M.G.: Yeah. You call me, then you sit, you call me the day that you can -- call me so you can give me a couple days, you know, so I can adjust to the day that you want me.
 B.D.: All right. Fine.
 M.G.: Okay.
 B.D.: That would be very helpful.
 M.G.: The time to call me is at night.

B.D.: And if you know of any other people that I might talk to to look for pictures, and any kind of, any kind of remembrances. The name of the book is going to be called *Unionville: A Community of Remembrance*. And the purpose of that title is to try and, try and maintain forever and ever and ever the history of the 18 men who founded the town, and the reason they found it, and the struggle they had to go through from when they were little boys as slaves all the way up to the point that they finally went into the Army to fight for their freedom. And they came out and they built this church, which is a symbol of that struggle and that freedom. This church is a symbol of 300 years of struggle for freedom.

M.G.: Okay.

(END SIDE A.)

(BEGIN SIDE B.)

B.D.: And we want to preserve that forever. And as much as, as many pictures as --

M.G.: It takes a little time to get them. It takes a little time.

B.D.: Let me give you an example --

M.G.: Someone, some -- like Nathan, somebody like Nathan, you know.

W.H.: Well Nathan only has --

M.G.: I mean someone before his time. You have to find somebody before his time. If he got them from Mr., Mr. Jackson. I don't know whether he had -- where Nathan got his pictures from. I think he just got his from interviewing people in the community. I don't know who would have pictures like that from way back then.

B.D.: Who is Nathan?

M.G.: That fellow that was sitting out there beside me.

W.H.: Yeah, he might have some.

M.G.: But he had --

(END OF INTERVIEW.)