

Appendix E:

Historic Preservation



Takoma Park
MINOR MASTER PLAN AMENDMENT

**HEFFNER PARK COMMUNITY CENTER (M:37-61)
42 OSWEGO AVENUE, SILVER SPRING, MD 20910**



**MASTER PLAN FOR HISTORIC PRESERVATION
DESIGNATION FORM
MAY 2023**

Contents

1. NAME OF PROPERTY	3
2. LOCATION OF PROPERTY	3
3. ZONING OF PROPERTY	3
4. TYPE OF PROPERTY	3
5. FUNCTION OR USE	4
6. DESCRIPTION OF PROPERTY.....	4
7. STATEMENT OF SIGNIFICANCE.....	5
A. Applicable Designation Criteria.....	5
B. Statement of Significance:	5
Period of Significance.....	5
C. Significant Dates.....	5
D. Significant Persons.....	6
E. Areas of Significance	6
F. Architect/Builder:.....	6
G. Narrative:	6
Historic Context: The Development of Takoma Park’s Black Communities	6
Historic Context: Lee Jordan (1909 – 1988).....	8
Historic Context: Racial Segregation of Parks & Recreational Facilities in Takoma Park (1927-1950)....	9
Historic Context: Development of the Original Heffner Park (31 Oswego Avenue) 1950 – 1957	12
Historic Context: Closure and Relocation of Heffner Park (1954-1959)	13
Historic Context: Design, Construction, & Use of the Heffner Park Community Center (1957-1960) ..	16
Historic Context: City of Takoma Park Councilmember Herman C. Heffner (1870 – 1952)	19
Historic Context: Philip A. Mason, AIA (1922 – 1996).....	19
H. Areas Exempt from Designation	19
I. Designation Criteria:	20
J. Conclusion:.....	21
8. ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA.....	22
9. PROPERTY OWNERS.....	22
10. FORM PREPARED BY	22
11. MAJOR SOURCES CONSULTED	22
APPENDIX ONE: ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA	23

APPENDIX TWO: DETAILED ARCHITECTURAL DESCRIPTION 25

APPENDIX THREE: HISTORIC MAPS..... 26

APPENDIX FOUR: AERIAL PHOTOGRAPHS 29

APPENDIX FIVE: EXTERIOR PHOTOGRAPHS OF THE HEFFNER PARK COMMUNITY CENTER 33

APPENDIX SIX: HISTORIC PHOTOGRAPHS 40

APPENDIX SEVEN: CHAIN OF TITLE 44

APPENDIX EIGHT: VISUAL TIMELINE OF HEFFNER PARK LOCATIONS 46

APPENDIX NINE: MARYLAND INVENTORY OF HISTORIC PROPERTIES (MIHP) FORM..... 48

1. NAME OF PROPERTY

Historic Name: Heffner Park Community Center

Current Name:

Maryland Inventory of Historic Properties #: M 37-61

2. LOCATION OF PROPERTY

Address Number and Street: 42 Oswego Avenue, Silver Spring
County, State, ZIP: Montgomery County, Maryland, 20910

3. ZONING OF PROPERTY

R-60: The intent of the R-60 zone is to provide designated areas of the County for moderate density residential uses. The predominant use is residential in a detached house. A limited number of other building types may be allowed under the optional method of development.

4. TYPE OF PROPERTY

A. Ownership of Property

- Private
- Public
- Local
- State
- Federal

B. Category of Property

- Private
- Public
- Local
- State
- Federal

C. Number of Resources within the Property

Contributing	Noncontributing
<input type="checkbox"/> Buildings	<input type="checkbox"/> Buildings
<input type="checkbox"/> Sites	<input type="checkbox"/> Sites
<input type="checkbox"/> Structures	<input checked="" type="checkbox"/> Structures
<input type="checkbox"/> Objects	<input type="checkbox"/> Objects
<input type="checkbox"/> Archaeological Sites	<input type="checkbox"/> Archaeological Sites
<input checked="" type="checkbox"/> Total	<input checked="" type="checkbox"/> Total

D. **Listing in the National Register of Historic Places:** The property has not been evaluated for the National Register of Historic Places.

5. FUNCTION OR USE

Historic Function(s): Recreation/Culture; Social

Current Function(s): Recreation/Culture; Social

6. DESCRIPTION OF PROPERTY

Site Description: The Heffner Park Community Center is located at 42 Oswego Avenue in Takoma Park, Maryland (App.1, Figure 1). The building retains its historic function as a multipurpose public recreation center operated by the City of Takoma Park’s Department of Recreation. The .74-acre trapezoidal parcel includes the community center and an approximately half-acre recreation area. The parcel slopes to the south, east, and steeply to the west. The property is bound by Oswego Avenue to the east; a single-family dwelling to the south; additional City-owned parkland – now used as a dog park – separated by a steep slope to the west; and a single-family home to the north.

The community center is located in the southeast corner of the site and is set back approximately 50 feet from Oswego Avenue. The façade is oriented to the north, perpendicular to the street. It is accessed by an asphalt drive leading to a parking area along the northern extent of the property. The parcel is fenced on the south, west, and north sides, with only the east side accessible to pedestrian and vehicular traffic. An asphalt path provides access to the recreation area to the west of the building, which includes several non-contributing features: a half basketball court, two playground sets, and a picnic shelter.

Architectural Description: The City of Takoma Park built the Heffner Park Community Center in 1959. The community center is a one-story, cross-gable-roofed building with a utilitarian appearance and general lack of ornamentation that reflects the modest budget allotted for the construction of this facility. The building’s façade faces north, perpendicular to Oswego Avenue. The center consists of the main block and a projecting gable-roofed front porch, recently enclosed, which shelters the double-leaf front door leading to the main multi-purpose room.

The masonry building rests on a continuous parged cinderblock foundation. The painted white cinderblock walls support a cross-gable roof clad in architectural asphalt shingles. Fenestration consists primarily of metal doors and two types of windows: single and paired one-over-one, vinyl-sash, double-hung windows with six-over-six, simulated divided lights and wood sills. Alterations have been made to the fenestration on the north, west, and south elevations. The community center’s projecting front porch was enclosed between 2019 and 2022 using non-historic materials.

See Appendix Two: Detailed Architectural Description for a detailed description of each elevation.

7. STATEMENT OF SIGNIFICANCE

A. Applicable Designation Criteria

The Heffner Park Community Center meets three of the nine designation criteria as described in Chapter 24A: Historic Resources Preservation, Section 24A-3, Montgomery County Code. Section J of this report includes a detailed analysis.

B. Statement of Significance:

The Heffner Park Community Center and recreation area are the results of decades of advocacy by the city's African American residents to demand recreational outlets for Black children in the years preceding the county's public accommodation law, which prohibited discrimination in public facilities in 1962. Takoma Park's Black residents began seeking the City's support for recreation facilities by 1941, at which time the Maryland-National Capital Park and Planning Commission (M-NCPPC) operated a growing but segregated recreation program in Montgomery County. Recreational options for Black residents were limited and sub-standard. This discrimination especially impacted children, who were prohibited from public parks and playgrounds and left without suitable places to play.

In the late 1940s to early 1950s, M-NCPPC constructed the segregated Takoma Park Recreation Center—for the City's white residents—as African American residents campaigned for equal access to recreation facilities. The new park provided modern indoor and outdoor recreational amenities on an approximately 13-acre site. In contrast, the Heffner Park Community Center was not built until 1959, after years of upheaval and a change in the park's location. The building's small scale and lack of ornamentation reflect the limited resources set aside in the city budget for a facility primarily intended to serve Black residents.

The Heffner Park Community Center reflects years of activism by Takoma Park's Colored Citizens Association and by community leader Lee Jordan. As President of the Colored Citizens Association (CCA) in the late 1940s and early 1950s, Jordan spearheaded the CCA's work and advocacy for the provision of public services to Black communities, including the construction of Heffner Park. Jordan is recognized as one of Takoma Park's most influential figures for his central role in the integration of recreational sports and for his persistent advocacy for the city's Black communities.

Heffner Park Community Center served as a central meeting place for African American residents of Takoma Park and surrounding communities. In particular, the brief but impactful Teen Club offered local Black children their first opportunity to attend dances, play records, and socialize in public facilities like their white peers.

The site's period of significance extends from 1959, the community center's year of construction, through 1962, when Montgomery County adopted its public accommodation law.

Period of Significance

1959 – 1962

C. Significant Dates

1954 (purchase of property), 1959 (construction)

D. Significant Persons

Lee Jordan

E. Areas of Significance

African American Heritage; Recreation

F. Architect/Builder:

Philip W. Mason, AIA/Charles Bang

G. Narrative:

Historic Context: The Development of Takoma Park's Black Communities

Neighborhood Growth

Developer Benjamin Franklin Gilbert founded Takoma Park in 1883 as one of the first railway commuter suburbs of Washington, D.C. Gilbert promoted the community's natural environment and healthy setting with its fresh spring water and rolling topography and its proximity to a new train station on the Metropolitan Branch of the Baltimore & Ohio Railroad that opened in 1886.¹ That same year, Gilbert expanded the size of the community by 120 acres when he platted "Gilbert's Addition to Takoma Park." The opening of streetcar lines furthered the expansion of Takoma Park in the early 20th century. The inexpensive transportation options and the availability of low-cost housing plans in combination with smaller lot sizes made homeownership in Takoma Park possible for white families with more modest income levels than during the previous era.² In 1900, 756 residents lived in Takoma Park.³

Black families started to settle in Takoma Park shortly after the community's founding. In 1896, Louis W. and Grace B. Thomas, the first known Black homeowners in the city, purchased the property at 15 Montgomery Avenue.⁴ The 1900 United States Census listed the Thomas family and seven other Black families who rented property in the community. There were approximately 40 Black residents at that time, who accounted for 5.2 percent of the overall population. Louis and Grace Thomas worked as a caterer and nurse, respectively, and the other adults enumerated in the census primarily worked as day laborers and servants.⁵

By 1920, Takoma Park had increased to 3,168 residents with 644 dwellings and 721 families.⁶ The Black population had grown to 41 households and 221 residents, who accounted for 6.97 percent of the overall population.⁷ African American homeownership increased to 14 families, but most Black residents continued to rent their homes. Records suggest that the Black community known as "the Hill" formed around this time. This neighborhood consisted of an elevated, hilly portion of Takoma Park on Ritchie (formerly Ridge), Geneva, and Oswego Avenues. The eight families (one owner and seven renters,

¹ EHT Traceries, "Takoma Park African American Survey [Draft Report]," September 2022: 11-12.

² National Register of Historic Places, "Takoma Park Historic District," <http://www.mht.maryland.gov>.

³ Department of Commerce, "1900 Census: Volume 1. Population, Part I, Cities, Towns and Boroughs, Tables 6-8," (1901): 455, <http://www.census.gov>.

⁴ Montgomery County Circuit Court, "Annie E. Barbour to Louis W. Thomas," December 7, 1896, Liber 55, Folio 325, <http://www.mdlandrec.net>.

⁵ United States Federal Census.

⁶ In 1910, the overall population was 1,242. Department of Commerce, "Population: Maryland, Number of Inhabitants, by Counties and Minor Civil Divisions," (1921): 8, <http://www.census.gov>; Department of Commerce, *Fourteenth Census of the United States, State Compendium: Maryland* (Washington, D.C.: Government Printing Office, 1924), 26, <http://www.google.com>.

⁷ The number of residents included domestic servants living in white households. Department of Commerce, *Fourteenth Census of the United States, State Compendium: Maryland* (Washington, D.C.: Government Printing Office, 1924), 26, <http://www.google.com>.

totaling approximately 53 residents) who lived on these streets were primarily born in Washington, D.C., Maryland, or Virginia. Their occupations included barbers, laborers, domestic laborers, cooks, and laundresses.

In the 1920s, homeownership in “the Hill” expanded with the acquisition of property by 10 Black families and the establishment of two community institutions. In 1922, Robert E. and Alice E. Dove conveyed present-day 111 Geneva Avenue to trustees William A. Parker, Eva Washington, and Thomas Stewart for the benefit of the First Baptist Church of Takoma Park.⁸ The congregants constructed a wood-frame church which they later renamed “Parker Memorial Baptist Church” in honor of a former minister.⁹

In 1928, the Montgomery County Board of Education purchased a lot across the street from the church on Geneva Avenue within “the Hill.”¹⁰ The Great Migration, changing educational theorems, and efforts of Sears, Roebuck and Company founder Julius Rosenwald’s school building program led to the construction of 4,977 schools for Black students, primarily in southern states, in the early 20th century. The Rosenwald Fund provided money and architectural plans to boards of education which were contingent on a matching investment by local Black communities. The two-classroom Takoma Park Rosenwald Elementary School cost \$4,200 to construct (App. 6, Fig. 2). Montgomery County contributed \$3,200, the Rosenwald Fund provided \$500, and the local Black community paid \$500. While the requirement for local participation placed a heavy burden on individuals who could least afford it, these grassroots efforts helped organize and galvanize communities. The Rosenwald school served the community until the 1955-1956 school year when the Montgomery County Board of Education closed the four substandard downcounty segregated Black elementary schools (Takoma Park, Ken Gar, Linden, and River Road) and integrated the students into schools within their respective districts.

As in many of Montgomery County’s kinship-based African American communities, the local church and school provided essential social support. The Parker Memorial Baptist Church and Takoma Park Rosenwald School provided services to the Black community that extended beyond their basic purposes. Because segregation restricted access to social venues, community leaders organized events at the church and school, including regular movie nights and dances. In addition, the Parker Memorial Baptist Church organized trips to amusement parks, beaches, and other nearby locations that welcomed Black patronage.

Takoma Park continued to experience substantial growth. In 1940, the city had an overall population of 8,938 residents, an increase of 182 percent from 1920. Real estate developers, property owners, and other parties used racial restrictive covenants and other discriminatory housing practices to channel the Black population into three distinct areas of Takoma Park. Nevertheless, “the Hill,” the largest of the Black neighborhoods, experienced similar growth compared to the rest of the city as the population increased to 143 residents. The neighborhood consisted of at least 13 families (65 residents) who owned property and 14 families (78 residents) who rented their homes. In some cases, members of the community subdivided their property and assisted with the construction of new homes.

⁸ Montgomery County Land Records, Liber PBR 314, Folio 477, 1922.

⁹ In 1975, a fire caused substantial damage to the building and may have contributed to the construction of a new church c. 1981. The congregation, however, remained at this location until the 1990s. In 2011, Parker Memorial Baptist Church reorganized as the Covenant Community Baptist Church and relocated to Silver Spring.

¹⁰ Montgomery County Land Records, Liber 454, Folio 282, 1928.

In 1950, Black homeownership in Takoma Park increased to its highest levels. There were 56 owners compared to 27 renters. Approximately 67% of Black households owned their property, a dramatic increase from the 12.5% who owned land at the start of the century. The Black population continued to increase with 445 total residents, but the use of racial restrictive covenants in the previous decade continued to isolate and concentrate the community. “The Hill” had a population of at least 227 residents. The neighborhood consisted of approximately 35 families who owned property and 6 families who rented their homes. The residents’ occupations consisted of government employees; healthcare workers; and domestic, construction, and general laborers.

The Colored Citizens Association

The Colored Citizens Association (CCA) formed in the 1920s to advocate on behalf of Takoma Park’s African American communities.¹¹ As the city expanded civil services and began providing street lights, paved roads, and public utilities, such as electricity, water and sewage, to white communities, Black residents saw that their neighborhoods were consistently placed “on the bottom of the list.”¹² Many African American households in Takoma Park continued to rely on kerosene lamps for lighting and accessed springs and wells for water. In the 1930s, the CCA petitioned the City to pave Ritchie Avenue and extend electric service to “the Hill” and other African American neighborhoods in Takoma Park.¹³ The organization’s meeting minutes and records from the City Council from the 1940s and 1950s reflect consistent advocacy for community concerns. The issues raised included dumping of trash in the neighborhood and irregular garbage pickups, gambling, speeding, and disorderly conduct. The CCA requested street lighting, street repairs, and sewer hookups, and regularly fundraised to offset insufficient funding of the Takoma Park Rosenwald School, which needed their aid to provide a school lunch program.¹⁴ These records also reflect an at-times strained relationship with the local police department. Community members petitioned the City Council to request that “the Police be instructed to use their guns with precaution.”¹⁵ In 1948, the CCA elected Lee Jordan as President. Jordan spearheaded the organization’s work through the late 1940s and 1950s, including the campaign for the construction of Heffner Park.

Historic Context: Lee Jordan (1909 – 1988)

Lee Jordan was among the influx of African Americans who came to Maryland during the Great Migration. Born in Mississippi in 1909, Jordan’s family moved north in 1918. Lee’s father, William Jordan, acquired the house at 28 Ritchie Avenue in 1923, where Lee grew up.

After a stint playing baseball for the Homestead Grays in the segregated Negro League, Lee Jordan returned to the Hill and began working as a custodian at the all-white Montgomery Blair High School (1935-1946) and then at Takoma Park Junior High until his retirement in 1973.¹⁶ Through these jobs and his community service, including his role as a deacon at the First Baptist Church, he became a mentor

¹¹ “Reflections on the Origins and Early Days of the Heffner Park Community Center,” Second Oral History of Patricia Matthews, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 6.

¹² Ibid.

¹³ Susan Schreiber, Historic Takoma, Interviewed by Eric Griffiths, August 8, 2022.

¹⁴ Minutes of the Colored Citizens Association, 1940 – 1954, Courtesy of Historic Takoma, Inc.

¹⁵ Takoma Park City Council Minutes, April 1-30, 1950, 254. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1950-04.pdf>

¹⁶ Resolution 2021-3: Establishing February 23 as Lee Jordan Day in Takoma Park, City of Takoma Park, Resolution, February 17, 2021. <https://documents.takomaparkmd.gov/government/city-council/resolutions/2021/resolution-2021-3.pdf>

and coach to Black and white boys and girls who joined his football, baseball, and basketball teams.¹⁷ Jordan worked to bridge racial divides and welcomed white and Latino players to join the teams he founded for Black children who lacked the same access to organized sports.¹⁸ His welcoming attitude was notable in a time of steep racial divisions. As noted by a former Mayor of Takoma Park, unlike many others, “he just assumed that blacks and whites were supposed to play together.”¹⁹ The City of Takoma Park’s recognition of his legacy as “one of the most influential citizens” in the history of the city stemmed from his leadership in local youth sports and recreation.²⁰ His efforts to integrate youth athletics and provide recreational outlets are seen as a key factor in the peaceful racial integration of Takoma Park’s public schools following the *Brown vs. Board of Education* ruling.²¹

Historic Context: Racial Segregation of Parks and Recreational Facilities in Takoma Park (1927-1950)

Parks and recreation have played an important historical role in American community life. The ideal of the “neighborhood park” which took root in the early 20th century led to the proliferation of local playgrounds, swimming pools, ballfields, and indoor recreation facilities.²² The initial development of these resources occurred in a period of legalized racial segregation that denied access to recreation and leisure opportunities for African Americans across the country.²³ Public recreation facilities for Black communities were sub-standard, when provided at all.²⁴ Other non-dominant groups, including Jews, were likewise excluded from places for recreation and leisure.²⁵ Dr. William E. O’Brien notes in *Landscapes of Exclusion: State Parks and Jim Crow in the American South*, the ways in which Black communities relied on “self-help and advocacy [to obtain] their own quality recreational facilities” in the Jim Crow era.²⁶ This pattern is reflected in the decades-long advocacy of Takoma Park’s Black residents for access to park and recreation facilities.

The segregated recreation facilities in Takoma Park were in keeping with practices across Montgomery County, which did not begin to integrate its recreation activities until 1955.²⁷ The Maryland-National Capital Park and Planning Commission (M-NCPPC) held primary responsibility for the county’s recreational facilities and programs from its inception in 1927 to the adoption of Montgomery County’s home rule charter in 1948. Through this era, M-NCPPC established parks, playgrounds, and recreational

¹⁷ McGuckian, 11.

¹⁸ Lee Jordan’s former mentees recall playing for Jordan’s teams as they racially integrated in “Lee Jordan Day 2023: A Celebration,” Takoma Park City TV, YouTube, April 7, 2023. <https://www.youtube.com/watch?v=b7RNp200JdA>

¹⁹ Former Mayor of Takoma Park, Sam Abbott, quoted in “A Farewell to Lee Jordan, Who Made Lives Better,” *The Washington Post*, Tracey A. Reeves, March 3, 1988.

²⁰ Resolution 2013-30: Rededication of Lee Jordan Field, City of Takoma Park, Resolution, May 28, 2013. <https://documents.takomaparkmd.gov/government/city-council/resolutions/2013/resolution-2013-30.pdf>

²¹ Resolution 2021-3.

²² “Parks and Recreation in the United States: Local Park Systems,” Margaret Walls, Resources for the Future Backgrounder, 2009, 2, https://media.rff.org/documents/RFF-BCK-ORRG_Local20Parks.pdf

²³ “Observing from a Lens of Equity,” Kristine M. Fleming, Ed.D., Parks & Recreation Magazine, National Recreation and Parks Association, August 2021, <https://www.nrpa.org/parks-recreation-magazine/2021/september/observing-from-a-lens-of-equity/>.

²⁴ “Separate but Unequal: The History of Racial Exclusion in Southern Parks,” Glenn LaRue Smith, FASLA, The Dirt (Blog), American Society of Landscape Architects, <https://dirt.asla.org/2022/07/26/separate-but-unequal-the-history-of-racial-exclusion-in-southern-parks/>

²⁵ “Discrimination and Quotas,” *Antisemitism in American History*, Anti-Defamation League, 2023. <https://antisemitism.adl.org/antisemitism-in-american-history/>

²⁶ “Separate but Unequal,” Smith.

²⁷ “From Little League to the Big Leagues: The Takoma Tigers.” Eileen McGuckian, *Montgomery County Story*, 55 (Summer 2012): 11.

facilities for white residents in heavily populated areas, primarily in downcounty communities that paid a special recreation tax for the provision of these services.²⁸

M-NCPPC built one such facility for the white residents of Takoma Park while the city's Black residents were actively seeking access to parks and recreation facilities. M-NCPPC, with the support of the City Council, purchased 12.7 acres in 1947 that comprises present-day Takoma-Piney Branch Local Park. The Commission soon thereafter constructed the Takoma Park Recreation Center, which was completed by 1953 when it appeared on local maps.²⁹ The facility had a community room, kitchen, heating, indoor plumbing, and a fireplace, with park grounds that included football, baseball, and softball fields, a playground, and picnic area.³⁰

The 1948 county charter led to the reorganization of county government and the formation of new departments to provide better services to residents.³¹ Montgomery County's Department of Recreation officially began operations on June 1, 1953, when it assumed responsibility for recreation from M-NCPPC.³² In its first year of operation, the department led year-round recreational activities and summer programs throughout the county which were segregated by race.³³ Forest V. Gustafson served as the department's first director and led a staff of six employees. Gustafson initiated the desegregation of the department's activities with the opening of the 1955 playground season.³⁴ Prior to desegregation, limited summer recreation programs for Black children were offered at Montgomery County's segregated schools for African Americans. In the mid-1940s, these programs were available in the Lincoln Valley High School in Rockville, Scotland, Emory Grove, and the River Road community, as well as in the Takoma Park Rosenwald School on Geneva Avenue.³⁵

Community Advocacy: 1941-1950

African American residents advocated for nearly two decades for places for Black children to play before the construction of the Heffner Park Community Center. In February of 1941, the Parent-Teachers Association of the Takoma Park Colored School (Takoma Park's Rosenwald School) requested that the City donate playground equipment for the school.³⁶ The PTA sought the playground equipment from the decommissioned Seventh-day Adventist Takoma Park Church School at 8 Columbia Avenue, which the City had recently purchased for use as a municipal facility.³⁷ Given the poor conditions at the Takoma

²⁸ McGuckian, 11; "Guide to the Records of the Department of Recreation, 1954-2000." Montgomery County Archives, Gaithersburg, MD: 2.

²⁹ This building is no longer extant. Takoma Park City Council Minutes, July 1-31, 1947, 44.

<https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1947-05.pdf>; Montgomery County Land Records, Liber CKW 1129, Folio 320, 1948.

³⁰ "Park Guide," The Maryland-National Capital Park and Planning Commission, April 1954, Records of the Maryland-National Capital Park and Planning Commission, Montgomery County Archives.

³¹ McGuckian, 11.

³² Guide to the Records of the Dept. of Rec., 2.

³³ Guide to the Records of the Dept. of Rec., 2; McGuckian, 11.

³⁴ McGuckian, 11.

³⁵ "24 Recreation Centers Will Open Monday," *Montgomery County Sentinel*, Rockville, MD, June 21, 1945. *Chronicling America: Historic American Newspapers*. Library of Congress; "Recreation Program Opens This Week," *Montgomery County Sentinel* Rockville, MD, June 27, 1946. *Chronicling America: Historic American Newspapers*. Library of Congress.

³⁶ Takoma Park City Council Minutes, February 1 – March 31, 1941, 156. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1941-02.pdf>; note that the school is often addressed as Geneva Avenue

³⁷ "Takoma Park Serves Early Adventists with Christian Education," Beth Michaels, *Visitor Magazine*, Columbia Union Conference, 2007, 18. <https://documents.adventistarchives.org/Periodicals/UV/UV20070301-V112-03.pdf>; Montgomery County Land Records, March 15, 1939, Liber CKW 728, Folio 385.

Park Rosenwald School, which in the 1940s lacked basic amenities such as sanitary drinking facilities, it is likely that the school lacked any playground equipment.³⁸

Councilmember Herman C. Heffner became the first elected official to take formal action in support of Black residents' request for access to recreation facilities.³⁹ At a Council meeting held November 24, 1947, Heffner raised the matter and led the Council to adopt a motion to request that M-NCPPC study the issue of establishing a recreation center in Takoma Park for Black residents.⁴⁰ Meeting minutes suggest no discussion of constructing an integrated recreation center or of integrating the new Takoma Park Recreation Center. While the African American community favored an integrated facility, the City consistently identified the new center as specifically for Black patrons.⁴¹

By the summer of 1948, the City Council heard consistent public demand for a playground or recreation center to serve Black residents.⁴² Mina E. Fischer, a white homeowner on New York Avenue, urged the Council to coordinate with M-NCPPC to "take immediate steps to make a playground for the colored children of Takoma Park."⁴³ Fischer later returned to the Council to introduce a petition signed by 95 African American families in the City calling for a playground for Black children. She reported that a copy of the petition had also been sent to M-NCPPC. At the same meeting, the Takoma Auxiliary to the Takoma Post, Veterans of Foreign Wars, endorsed "the colored recreation center for the children of the colored residents of the Park."⁴⁴ Through early 1949, the City held discussions with community residents and M-NCPPC staff and debated the purchase of two lots on Ritchie Avenue for the playground, but determined that it was best not to act while waiting to see what the new County Council would do.⁴⁵

The Colored Citizens Association played an integral role in lobbying the City to provide recreation facilities for African Americans. Though the primary focus was to obtain a playground in "the Hill," this advocacy was supported by Black residents across the City, including Lucille Barry, who owned a home with her family on Colby Avenue in "the Bottom," another of Takoma Park's predominantly African American neighborhoods.⁴⁶ Representation from both communities reflects the recreation center as a priority for Black residents across the city.

In May 1949, Mayor John C. Post met with the CCA to report that the City would set aside \$2,000 or more to buy land for a recreation center, but that residents (presumably the Black residents for whom the facility was intended) would be responsible for clearing the land and fixing up the site.⁴⁷ The City's 1949-1950 budget officially set aside the purchase money: \$2,000 of a total \$8,000 approved for capital

³⁸ Takoma Park City Council Minutes, September 1-30, 1942, 174. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1942-09.pdf>

⁴⁰ Takoma Park City Council Minutes, November 1 – December 31, 1947, 82. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1947-08.pdf>

⁴¹ Minutes of the Colored Citizens Association, April 1950, Courtesy of Historic Takoma.; "Houston Says 'Rights' Furor Gives Group Balance of Power," *The Atlanta Daily World*, October 17, 1948.

⁴² Records throughout this era alternately refer to the requested facility as a "playground" and a "recreation center."

⁴³ Takoma Park City Council Minutes, July 1-31, 1948, 160. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1948-05.pdf>

⁴⁴ Takoma Park City Council Minutes, September 1 – 30, 1948, 188. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1948-07.pdf>

⁴⁵ Takoma Park City Council Minutes, January 1 – 5, 1949, 239. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1949-01.pdf>

⁴⁶ Minutes of the Colored Citizens Association, May 1949, Courtesy of Historic Takoma.; 1950 U.S. Federal Census.

⁴⁷ Ibid.

improvements to municipal parks was earmarked for a playground for the community around Ritchie Avenue.⁴⁸

The process by which the City selected a site for the playground is not well-documented, though it is clear they sought a location within the Ritchie Avenue neighborhood. Finally, on September 26, 1949, Councilmember H. Brooks Perring presented a proposed site for the playground and reported an offer from W.W.W. Parker to sell three lots on Oswego Avenue for \$4,400.⁴⁹ The purchase was finalized on April 25, 1950.⁵⁰

Nine years after Takoma Park's Black PTA began their call for a playground, land had finally been acquired. Nine further years of turmoil would follow before the park found a permanent home.

See Appendix 8 for a visual timeline of properties associated with the park and playground.

Historic Context: Development of the Original Heffner Park (31 Oswego Avenue) 1950 – 1957

The City failed to develop the park and playground once the land had been acquired. Residents spent the next two years seeking the City's assistance to clear the land of stumps and dumped trash, while the CCA carried out independent fundraisers to pay for the work of preparing and developing the site. As late as the spring of 1953, the City entertained the idea of using the land for a new library rather than its intended use.⁵¹

Eventually, the City acquiesced and established a playground and baseball diamond on the site by the mid-1950s. Finally, the Black residents of Takoma Park had a place to play and gather outdoors.⁵² The City named the park in honor of Councilman Heffner in August 1952. Heffner Park was a place where the community met to play well-attended baseball games, throw horseshoes, and listen to local musicians. Residents remember it as "the place to go," and a long-awaited venue for organized sports and athletic competition.⁵³ Baseball fields like this one were cornerstones of many of Montgomery County's African American communities, along with local schools and churches, through the 1960s. These ballfields provided entertainment and a place to socialize for Black residents who had few other options under legalized segregation.⁵⁴

Black residents continued to advocate for additional facilities for their communities. In particular, Lee Jordan and the CCA recognized that Black teens still lacked a place for club meetings or to socialize by holding dances and parties. Through 1958, Lee Jordan appeared consistently at the City Council and met separately with Council members to request that the City provide a recreation building for use by Black

⁴⁸ Takoma Park City Council Minutes, June 1 – June 30, 1949, 84. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1949-07.pdf>

⁴⁹ This land is the site of the City's present-day Public Works facility. The lots are identified as lots 16, 17, and 18 in Block 60 of Gilbert's Addition to Takoma Park. Takoma Park City Council Minutes, September 1- 30, 1949, 135. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1949-09.pdf>.

⁵⁰ Montgomery County Land Records, April 25, 1950, Liber CKW 1381, Folio 594.

⁵¹ Takoma Park City Council Minutes, March 1-31, 1953, 111. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1953-03.pdf>

⁵² "Reflections on the Origins and Early Days of the Heffner Park Community Center," Second Oral History of Patricia Matthews, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 7.

⁵³ Historic Takoma, Inc. "They Called Him 'Mr. Lee,'" YouTube, October 27, 2022. <https://www.youtube.com/watch?v=utOXiG8erXs>

⁵⁴ "The Black baseball leagues of Montgomery County," Bruce Adams, *Bethesda Magazine*, <https://bethesdamagazine.com/2022/06/12/the-black-baseball-leagues-of-montgomery-county/>

residents, specifically “his teenagers.”⁵⁵ Dolly Davis, a Takoma Park resident born in 1958, described her mother’s experience growing up without such a place to go:

There was a time she said that the [white] Rec Center wasn’t open to her. But she would go at night and watch the dancers from the parking lot, the bands that would come and play for the white kids... They would be in the darkness at the parking lot dancing in the parking lot, watching over the hill, unseen by those who were down below.⁵⁶

An existing, run-down building on the Heffner Park site, in which children liked to play, had been removed by the City by 1957 as a safety hazard.⁵⁷ Jordan repeatedly requested that an abandoned school building be repurposed as a recreation building, which presumably referred to the now-vacant Takoma Park Rosenwald School on Geneva Avenue that had been shuttered with school integration in 1955.

Historic Context: Closure and Relocation of Heffner Park (1954-1959)

Plans for Relocation of the Public Works Facility

By the early 1950s, major changes were underway just south of “The Hill” along Maple Avenue. Developers were interested in building large apartment buildings in the area, M-NCPPC had constructed the Takoma Park Recreation Center, and major flooding of Brashears Run (which ran beside and under Maple Avenue) was wreaking havoc on roadways and adjacent properties. In August 1950, heavy rain washed out the Maple Avenue bridge, prompting the City Council to consider longer term solutions. They wanted to straighten and channelize the stream as well as reorganize the roads to facilitate larger scale development.⁵⁸

City officials recognized that the enclosure of Brashear’s Run and the improvements to Maple Avenue would make the area between Philadelphia Avenue and Sligo Creek attractive for substantial new development.⁵⁹ Until this point, this stretch of Maple Avenue, subject as it was to flooding and drainage problems, was less desirable land and the site of “sub-standard homes,” per public testimony heard by the City Council.⁶⁰ The City’s Public Works facility was also situated on Maple Avenue between Philadelphia and Lee Avenues.⁶¹ Nearby Takoma Park residents complained about the facility’s terrible odor, unsightly garbage trucks, and the mess created when Public Works employees dumped collected leaves and ashes at various locations around town.⁶² It was clear that the Public Works facility was a

⁵⁵ Takoma Park City Council minutes, September 1-30, 1957, 148. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1957-08.pdf>

⁵⁶ “Reflections on the Origins and Early Days of the Heffner Park Community Center,” Oral History of Dolly Davis, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 2.

⁵⁷ Takoma Park City Council Minutes, September 1 – 30, 1957, 148. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1957-08.pdf>

⁵⁸ Takoma Park City Council Meeting Minutes - June 18 - June 30, 1951, 230. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1951-07.pdf>

⁵⁹ Takoma Park City Council Minutes, March 1 – March 31, 1954, 59. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1954-03.pdf>

⁶⁰ Takoma Park City Council Minutes, May 1-May 19, 1952, 174. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1952-06.pdf>

⁶¹ “Takoma Park Budget Requests Head,” *The Washington Post*, May 18, 1956;

⁶² Takoma Park City Council Meeting Minutes - September 1 - September 30, 1951, 16.

<https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1951-10.pdf>; Takoma Park City Council Meeting Minutes, January 1 - January 31, 1953, 83-84. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1953-01.pdf>

nuisance to its immediate neighbors. In light of the anticipated development along Maple Avenue, city officials determined it was “mandatory that a new location for the Public Works Department be found.”⁶³

On March 22, 1954, without prior public debate, Councilman Klinck announced on behalf of the Public Works Committee that a contract had been signed to purchase Lot 3 in Block 62 of Gilbert’s Subdivision as the new site for the Public Works facility.⁶⁴ The proposed location was just north of the original Heffner Park site at 31 Oswego Avenue, in the midst of the predominantly Black neighborhood of “the Hill.” This lot is the present-day site of Heffner Park.

Residents and property owners in the vicinity of the proposed site quickly began to protest the decision. In addition to written objections by individual property owners, Black citizens coordinated an action at a July 12, 1954, executive meeting of the City Council. Opponents of the facility’s move to Oswego Avenue submitted a petition with over 120 signatures, and a large group of citizens appeared in person to voice their objections. Mayor Miller noted that citizens were not typically allowed to speak at this type of meeting, “but due to the number of citizens present there must be something of importance to be considered,” and gave them the opportunity to speak. Lee Jordan spoke on behalf of a citizens group, likely the CCA, to protest the move, followed by four other residents of Oswego and Ritchie Avenues.⁶⁵ The content of their objections was briefly reported the next day in the *Evening Star*: “the city trucks and other vehicles would be objectionable to look at and also would constitute a traffic hazard.”⁶⁶ No direct response to these concerns is evident in City Council minutes.

Land Swap of Heffner Park and the Public Works Facility

The exact chain of events leading to the City’s decision to use the original Heffner Park for the new public works facility is unclear. Plans for the new public works facility progressed gradually over the period of 1954-1957, with street repair, grading, and survey work underway on Oswego Avenue. Heffner Park was still in use through the summer of 1957, when new playground equipment was installed.⁶⁷

In the fall of 1957, the City began taking action towards the design and construction of the new public works facility.⁶⁸ The Council formally signed a contract with Silver Spring architect Philip W. Mason for plans and specifications for the new facility that November.⁶⁹ The timing of subsequent events suggests that behind-the-scenes conversations about an exchange of the sites may have already been underway. The Public Works Department reported on a discussion of the idea with E.W. Bucklin, Director of Montgomery County Department of Inspections and Licenses just two months later. Regarding “the use of the Heffner Park site for the new Public Works Department facilities,” Bucklin stated “that Municipalities are not bound by zoning regulations, and can use property belonging to the City in

⁶³ Takoma Park City Council Minutes, March 1 – March 31, 1954, 59-60. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1954-03.pdf>

⁶⁴ Ibid.

⁶⁵ Takoma Park City Council Minutes, July 1- 31, 1954, 109-110. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1954-07.pdf>

⁶⁶ “Takoma Park Plans Fight on Conditions Leading to Floods,” *The Evening Star*, July 13, 1954.

⁶⁷ Takoma Park City Council Minutes, September 1 – 30, 1957, 146. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1957-08.pdf>

⁶⁸ Takoma Park City Council Minutes, November 1 – December 30, 1957, 178. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1957-10.pdf>

whatever way they choose.”⁷⁰ In late January 1958, City Council members met with Lee Jordan and Peter Remsen, Director of the Public Works Department, to discuss the possible location of a building to be used as a recreation center. They reached an agreement that Remsen would draw up plans for a “simple cinder block structure,” and submit a cost estimate to the Council.⁷¹

Planning for the two new facilities progressed through the spring of 1958. On March 10, 1958, the City Council approved the transmittal of plans for the new public works facility from Philip Mason, architect, to the construction contractor. More detailed coverage of the meeting in *The Washington Post* revealed that the final site had in fact been selected, noting that the council had “approved preliminary sketches for three new Public Works Department buildings...to be located on Oswego ave. [sic] at the site of the old Heffner Park.”⁷²

This decision was not formally announced by the Council until May, when Councilmember Robert W. Collison stated that “an agreement has been established with the people who use the [playground] to interchange, so that the playground portion could be used as part of the Public Works Project.”⁷³ Details of the discussions leading to this agreement, as well as the terms agreed to, were not recorded. However, the timing of these actions does show that the City did not take substantial action towards provision of a recreation building for Black residents until an agreement was reached to place the new public works facility at the site of the sole existing park and playground accessible to African Americans.

Regardless of ongoing discussions that may have been underway about the swap of these sites, the news that the existing Heffner Park would close came as a painful shock to the people who used the park. Lester Barry recalls the Saturday that Lee Jordan told him he could not play at the park anymore, because “they’re going to park the trash trucks there.”⁷⁴ Without Heffner Park, Black residents “didn’t have any place to go, nothing at all.”⁷⁵ Patricia Matthews remembers that when the City “decided to take that playground...that was the only place that we could go to play because all the other playgrounds were segregated. That was our playground, our recreation center, our picnic area, our park. But they decided to take the Public Works and build it in that area, which eliminated any place that we could have to go...”⁷⁶ Heffner Park’s Black patrons saw their long sought-after playground and ballfield, land which community members had cleared themselves, become home to collected leaves, garbage, and trash trucks.⁷⁷

⁷⁰ Takoma Park City Council Minutes, January 1-31, 1958, 203. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1958-01.pdf>

⁷¹ Takoma Park City Council Minutes, January 1-31, 208. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1958-01.pdf>; Takoma Park City Council Minutes, February 1-28, 1958, 225. This may be the point at which an agreement was made to switch the two sites.

⁷² Takoma Park City Council Minutes, March 1-31, 1958, 243. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-03.pdf>; “Takoma Council Approves Plans,” *The Washington Post*, March 11, 1958.

⁷³ Takoma Park City Council Minutes, May 1-31, 1958, 22. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-05.pdf>

⁷⁴ Lester Barry, in “They Called Him Mr. Lee,” Historic Takoma, Inc. YouTube, October 27, 2022. <https://www.youtube.com/watch?v=utOXiG8erXs>

⁷⁵ “Reflections on the Origins and Early Days of the Heffner Park Community Center,” Oral History of Patricia Matthews, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 5.

⁷⁶ Second Oral History of Patricia Matthews, 7.

⁷⁷ “Reflections on the Origins and Early Days of the Heffner Park Community Center,” Oral History of Lester Barry, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 1.

Historic Context: Design, Construction, and Use of the Heffner Park Community Center (1957-1960)

Design and Construction of the Community Center (42 Oswego Avenue)

After finally agreeing to the construction of a new recreation building for Black residents, the City began planning for a simple building that would maximize economy. Officials began negotiating the details with architect Phillip Mason, who was under contract to design the new public works facilities. In May 1958, the Council asked Mason whether it would be possible to build a cinderblock recreation center “with the minimum of facilities” for approximately \$6,500. Mason projected that costs would be closer to \$10,000 and agreed to prepare preliminary plans for such a building.⁷⁸

Later that month, the Council reviewed Mason’s proposals for the recreation building at the new Heffner Park: “the building would cost approximately \$12,800 to complete... this would include the heating system, two restrooms, a kitchen space with roughed in plumbing, and electric wiring; also that the building would be constructed of cinder block, painted on the inside, so that there would be little in the building that could be damaged...” With this plan in hand, the City authorized Mason to draw up detailed plans and advertise construction bids.⁷⁹

On September 22, 1958, the City Council awarded a contract for construction of the public works facility to the Bethesda-based Robert W. Blake Company, Inc. for the sum of \$101,899 (App. 6, Fig. 3).⁸⁰ The City instructed the contractor to begin the project within ten days and started to plan for a groundbreaking ceremony.⁸¹

At the same meeting, the Council elected to award the construction contract for the “Heffner Park Community Building” to Bethesda builder Charles Bang for the sum of \$13,423. The contract was not signed as there were still “various points to be worked out,” but the builder was to be given three months to complete the project once the contract was executed.⁸²

Preparations for the paving of Niagara, Ritchie, and Oswego Avenues were also being made; these streets had been left unpaved to this point, but “the street will be much needed once [the] Public Works project is started.”⁸³ Work was underway on both facilities and the playground area for the new park by late October 1958.⁸⁴

Through the early months of 1959, small sums were authorized by the Council for items overlooked in the original community center plans: exit lights (\$46.67), gutters and downspouts (\$85.00), and

⁷⁸ Takoma Park City Council Minutes, May 1-31, 1958, 7. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-05.pdf>

⁷⁹ Takoma Park City Council Minutes, May 1-31, 1958, 12. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-05.pdf>

⁸⁰ The Council received eleven bids received for construction of the two new facilities. Bids for the public works facility ranged from \$101,899.00 to \$129,575.00; while bids for the community center ranged from \$13,423 to \$16,350. Takoma Park City Council Minutes, September 1-30, 1958, 97. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-09.pdf>

⁸¹ Takoma Park City Council Minutes, September 1-30, 1958, 98.

⁸² Ibid.

⁸³ Takoma Park City Council Minutes, October 1-31, 1958, 108. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-10.pdf>

⁸⁴ Takoma Park City Council Minutes, October 1-31, 1958, 118. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-10.pdf>

installation of hardware (\$60.10).⁸⁵ Larger requested expenses including “auditorium seating” and “stage draperies” were set aside to be considered.⁸⁶

By June of 1959, the new park had playground equipment and was ready to host a summer recreation program, though construction would not be finished for several more months.⁸⁷ Both facilities were nearing completion by July, when the Council began planning for an open house to mark the opening of the new facilities.⁸⁸ The celebration was held September 13, 1959.⁸⁹

Programming and Use of the Heffner Park Community Center

The construction of the community center prompted planning for its programming and use. City officials envisioned that it would serve as “not only a Recreational building, but will be used for Civic purposes too.”⁹⁰

Soon after the community center opened in September 1959, Councilmember Emily Monitor, who served on the Parks and Recreation Committee, met with Lee Jordan, Public Works Director Earl Rhodes, and Forest Gustafson, Montgomery County’s Director of Recreation, to work out “a satisfactory recreation program at the Heffner Park Community Center.” The group agreed to a new “teenage recreation program, including games and dancing” to be held Friday evenings from 7:30 to 10:30 PM, beginning on October 16. The County agreed to provide someone to lead the program, but a record player and other items for the center were still needed. Monitor suggested that a community fundraiser, such as a bake sale, could offset the cost for these needs.⁹¹

Additional work would need to be done to the building to accommodate the teen program: when built, “only the necessary items were installed.” In October, the City approved additional funding, not to exceed \$1,100, for the necessary plumbing work, an electric stove, kitchen sink, birch cabinets, a water cooler, and electric hand driers.⁹² On October 30, a gathering was held at the new Heffner Park Recreation Center, for which Montgomery County provided the promised record player. This was likely the first meeting of the ‘teen club.’ Councilwoman Monitor attended and reported afterwards that there was a “good turnout, which definitely indicated that people are interested in having an organized

⁸⁵ Takoma Park City Council Minutes, January 1-31, 1959, 157, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-01.pdf>; Takoma Park City Council Minutes, February 1-28, 1959, 166, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-02.pdf>; Takoma Park City Council Minutes, March 1-31, 1959, 194, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-02.pdf>

⁸⁶ Takoma Park City Council Minutes, October 1-31, 1958, 106, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-10.pdf>

⁸⁷ Takoma Park City Council Minutes, June 1-30, 1959, 246, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-06.pdf>

⁸⁸ Takoma Park City Council Minutes, July 1-31, 1959, 261, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-07.pdf>

⁸⁹ Takoma Park City Council Minutes, September 1-30, 1959, 15, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-09.pdf>

⁹⁰ Takoma Park City Council Minutes, July 1-31, 1958, 57, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-07.pdf>

⁹¹ Takoma Park City Council Minutes, September 1-30, 1959, 30, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-09.pdf>

⁹² Takoma Park City Council Minutes, October 1-31, 1959, 36, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-10.pdf>

program for teenagers.” She stated that as she was leaving, she overheard the comment, “Our dream has come true after 15 years.”⁹³

Dale Jones, a Takoma Park resident born in 1945, described what the teen club meant to Black teenagers at the time:

Until we got the Teen Club we didn’t have much for youth to do for dances and things like that. We could go different places, but a lot of the places we could go you weren’t supposed to be there. For children 14, 15, and 16, there really wasn’t any place where we could go to be teenagers. Then when Heffner Park came and they put the building down there then that was where we all gathered. Teens from other neighborhoods came there like the teens from Linden, [they] came to do activities there.⁹⁴

The teen club was small, without space for a lot of people, but it provided a place for teenagers to host parties, play records, dance, and eat together. The Friday night gatherings were chaperoned by neighborhood mothers who made sure things “didn’t go off the deep end,” as well as police who “set out there because they didn’t want people to hang around and drink.”⁹⁵

Teen clubs had emerged as an important priority for the county’s Parks and Recreations departments in the mid-1950s. These agencies prioritized the establishment of indoor, evening gathering places for teenagers as “healthy and constructive” environments where young people could socialize, particularly with members of the opposite sex, without getting into trouble.⁹⁶ Though the Heffner Park Teen Club operated in a City facility, the program had at least some support from the county Department of Recreation.

It is unclear how long the Heffner Park Teen Club operated after the County’s public accommodations law (1962) began to make other social venues available. One Lyttonsville resident, Patricia Tyson, recalled that it lasted only through the early 1960s.⁹⁷

The new Heffner Park lacked the space for a baseball diamond, a significant amenity of the previous site, but the new Community Center gave Black residents of Takoma Park a place to gather for community and familial get-togethers, such as “Girl Scouts, birthday parties, [and] special events.”⁹⁸ Lee Jordan’s daughter, Patricia Matthews, recalled that Heffner Park was the site for her family’s annual Labor Day picnic, a large party that served as a de facto community picnic because the family was so well-known. The community center also hosted classes including a General Educational Development (GED) course.⁹⁹

⁹³ Takoma Park City Council Minutes, November 1–December 31, 1959, 58. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-11.pdf>

⁹⁴ “Reflections on the Origins and Early Days of the Heffner Park Community Center,” Oral History of Dale Jones, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 3.

⁹⁵ Oral History of Lester Barry, 1.; Oral History of Dale Jones, 3.

⁹⁶ “Master Plan of Schools, Parks, and Recreation,” 1956. Maryland National Capital Park and Planning Commission, 26. Records of the Maryland-National Capital Park and Planning Commission, Montgomery County Archives.

⁹⁷ Patricia Tyson, Interviewed by David Rotenstein in 2016, “Montgomery County Historical Society BOOM exhibit is a dud,” History Sidebar [Blog], June 6, 2018. <https://blog.historian4hire.net/2018/06/06/boom-exhibit-is-a-dud/>

⁹⁸ Black residents may have gained access to the nearby Takoma Recreation Center baseball fields after Montgomery County’s Department of Recreation began desegregating its program in 1955; Oral History of Dolly Davis, 2.

⁹⁹ Oral History of Patricia Matthews, 6.

Since the 1960s, Heffner Park has continued to operate as a community center and rental space operated by the City’s Recreation Department, offering drop-in programming and classes and hosting birthday parties and family gatherings.¹⁰⁰

Historic Context: City of Takoma Park Councilmember Herman C. Heffner (1870 – 1952)

Herman Claude Heffner was a popular civic leader who served for 10 years as a member of the Takoma Park City Council.¹⁰¹ After retiring as a railway postal clerk, he held community leadership positions as president of the Takoma Park Volunteer Fire Department, secretary of the Community League, and member of the local Masonic lodge.¹⁰²

As a member of the City Council in the 1940s, he advocated for improvements to the Takoma Park Rosenwald School, such as clean drinking water and sewer hookups, prior to raising the matter of a recreation center for Black residents in 1947.

Lee Jordan first raised the idea of naming the recreation center for Councilman Heffner, who had “been of great assistance,” at a meeting of the Colored Citizens Association in May of 1950, two years before Heffner’s death in July 1952.¹⁰³ Following his death, the CCA submitted a request to the City that the recreation center be named on his behalf, which the Council agreed to in August 1952. The formal resolution recognized Heffner as a community leader admired by people “irrespective of race, creed or color,” whose dedication to the provision of community park and recreation facilities spurred the City’s purchase of the park land for Black residents.¹⁰⁴

Historic Context: Philip A. Mason, AIA (1922 – 1996)

The City of Takoma Park hired local architect Philip W. Mason to design both the Public Works site and the new community center. Mason grew up in Montgomery County and opened his general-practice architecture firm in 1952.¹⁰⁵ In the mid-to-late 1950s, Mason did some residential architecture but primarily worked on institutional projects. His work in this period included regular contracts with Montgomery County Public Schools on the construction of new buildings and additions, Silver Spring fire station #19, and the Connecticut Belair Club, a private recreation center in Wheaton. By the late 1960s, Mason was elected to a series of leadership positions with the Potomac Valley Chapter of the American Institute of Architects, including serving as chapter President in 1968.

H. Areas Exempt from Designation

N/A

¹⁰⁰ Deborah Huffman, Acting Recreation Director, City of Takoma Park, Interviewed by Kacy Rohn, February 24, 2023.

¹⁰¹ Takoma Park City Council Minutes, July 1 – July 31, 1952, 2. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1952-10.pdf>

¹⁰² U.S. Register of Civil, Military, and Naval Service, 1863-1959, page 1610. Digitized by Ancestry.com, Provo, UT, USA.; “Heffner, Herman Claude,” Obituary, *The Evening Star*, July 14, 1952; Takoma Park City Council Minutes, April 1 – 30, 1940, 54.

<https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1940-03.pdf>

¹⁰³ Minutes of the Colored Citizens Association, May 1950, Courtesy of Historic Takoma, Inc.

¹⁰⁴ Minutes of the Colored Citizens Association, August 1952, Courtesy of Historic Takoma, Inc.; Takoma Park City Council Minutes, Takoma Park City Council Minutes, August 1 – 31, 1952, 28.

¹⁰⁵ “Philip W. Mason, AIA,” Potomac Valley Architect, Jan./Feb. 1968, Volume 11, Number 3. <https://usmodernist.org/AIAPV/AIAPV-1968-01-02.pdf>

I. Designation Criteria:

The Heffner Park Community Center meets Designation Criteria 1A, 1C, and 1D as listed in Section 24A-3 of the Montgomery County Code.

1A. The historic resource has character, interest, or value as part of the development, heritage, or cultural characteristics of the county, state, or nation.

The Heffner Park Community Center is associated with the development of the historically Black neighborhood of “the Hill” within the City of Takoma Park and the community-building efforts of its residents.

As the neighborhood coalesced in the 1920s, segregation limited residents’ access to social support systems and public spaces. Residents of “the Hill” built local social and community institutions to mitigate the effects of racial discrimination. The first two of these institutions, the Parker Memorial Baptist Church (est. 1922) and the Takoma Park Rosenwald School (est. 1928), provided community services that extended beyond their basic functions. Neighborhood leaders organized events at the church and school, including regular movie nights, dances, and trips to nearby leisure destinations that welcomed Black patronage.

In addition to organizing a church and school, residents of “the Hill” worked for decades to meet the community’s need for recreational outlets and outdoor gathering spaces. Like these two institutions, Heffner Park served social and community needs that were unmet due to racial segregation. As the product of dedicated community advocacy, the park is a reflection of local Black leaders’ commitment to providing resources and connections in a challenging, discriminatory environment. Taken together, these three institutions provided a critical support network brought about through local self-help. The former Takoma Park Rosenwald School and the original Parker Memorial Baptist Church are no longer extant, but the Heffner Park Community Center survives as a representation of these critical institutions and the development of the Black community in the mid-twentieth century.

1C. The historic resource is identified with a person or group of persons who influenced society.

The Heffner Park Community Center is associated with the leadership and advocacy of Lee Jordan, who is recognized by the City of Takoma Park as one of the most influential residents in the community’s history.¹⁰⁶ He is celebrated for supporting generations of Takoma Park children as a coach and mentor who bridged a stark racial divide to work for the integration of local youth sports. In addition to his advocacy for youth and sport, Jordan was a prominent leader of Takoma Park’s African American communities in a challenging time of racial segregation. As President of the Colored Citizens Association in the late 1940s and early 1950s, Jordan spearheaded the CCA’s work and advocacy for the provision of public services to Black communities, including the construction of Heffner Park.

The Heffner Park Community Center provides a direct link to Jordan’s broad community leadership as well as his particular emphasis on the importance of recreation. While the baseball field at the nearby Takoma Park Middle School was named in his honor in 1981, there are currently no designated historic

¹⁰⁶ “Lee Jordan Day in Takoma Park (February 23),” City of Takoma Park, Mayoral Proclamation, February 22, 2023, https://documents.takomaparkmd.gov/government/city-council/mayoral-proclamations/2023/pr20230222_lee-jordan.pdf.

sites that reflect his significant legacy. The site provides the opportunity to recognize Jordan's life and influence on the community in a place created through his leadership and persistence.

1D. The historic resource exemplifies the cultural, economic, social, political or historic heritage of the county and its communities.

The Heffner Park Community Center stands as a reminder of racial segregation and discriminatory public policy in twentieth century Montgomery County. The center was one element in a landscape of segregated recreational facilities within the City of Takoma Park and the county at large. It was built as a separate facility for the city's Black residents, who were unable to use the Takoma Park Recreation Center built by M-NCPPC in the mid-twentieth century. Recreation programs in Montgomery County did not begin to desegregate until the Department of Recreation, established in 1953, began to desegregate the department's activities with the opening of the 1955 playground season. In contrast to the well-appointed Takoma Park Recreation Center, the Heffner Park Community Center was planned as a small, simple building with limited amenities. Its minimalist appearance and lack of ornamentation reflect the disparity in public resources dedicated to African American communities.

Heffner Park reflects the legacy of environmental racism which impacted Montgomery County's African American communities in the twentieth century. Environmental racism is characterized by policies or practices which disproportionately burden communities of color with noxious facilities and air, water, and waste problems.¹⁰⁷ The park exists in its current location due to the decision to move the city's Public Works facility, which had been identified by its neighbors as a nuisance, into a predominantly African American community in order to clear the way for lucrative new development along Maple Avenue. The City sited this facility within "the Hill" despite residents' protest of this decision and the associated hazards. Compounding this injustice, the public works facility was constructed at the site of Black residents' only playground and park, which they had tirelessly sought and finally attained. Heffner Park reopened at its current location in 1959, and remains in close proximity to its former site and the contemporaneous Public Works facility.

J. Conclusion:

The Heffner Park Community Center retains sufficient historic and physical integrity to convey its period of significance (1954 - 1962). The community center has integrity of location and setting as it remains in its original location on Oswego Avenue. It retains a spatial connection to the community of "the Hill," and to the nearby Public Works facility, which sits on the park's original location.

The community center also exhibits integrity of design, workmanship, and materials. Though the enclosure of the front porch and changes to fenestration patterns have altered aspects of the building's original appearance, the overall impression of a utilitarian recreation building remains. It continues operate as a recreation facility through the City of Takoma Park's Department of Recreation and sit in a park setting, and therefore retains its sense of feeling and association.

The Heffner Park Community Center is representative of recreational opportunities for Black residents in Montgomery County in the years preceding and immediately following desegregation of recreation programs, followed by desegregation of public facilities at large. It reflects the advocacy of African

¹⁰⁷ Bullard, Robert D. "The Threat of Environmental Racism," *Natural Resources & Environment*, 7, no. 3 (1993): 23. <http://www.jstor.org/stable/40923229>.

American residents of Takoma Park for recreational outlets for Black children when local parks and playgrounds were closed to them. Preservation of the community center celebrates this legacy while opening opportunities for education and dialogue about the legacies of racial discrimination and injustice.

8. ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA

Property Land Area: 32,275 SF

Account Number: 01060657

District: 13

Environmental Setting Description: The Heffner Park Community Center at 42 Oswego Avenue occupies Lot 3 in Block 62 of Gilbert's Addition to Takoma Park in the City of Takoma Park, Maryland. The site consists of the entire 32,275 square feet of land identified as 01060657, District 13.

Environmental Setting Justification: The boundary includes the entire property historically associated with the park.

9. PROPERTY OWNERS

City of Takoma Park
7500 Maple Avenue
Takoma Park, MD 20912

10. FORM PREPARED BY

Kacy Rohn, Cultural Resources Planner II, and John Liebertz, Cultural Resources Planner III

11. MAJOR SOURCES CONSULTED

Ancestry.com [numerous].

Archival City Council Meeting Minutes, Takoma Park Archives, City of Takoma Park,
<https://takomaparkmd.gov/government/city-clerk/takoma-park-archives/>

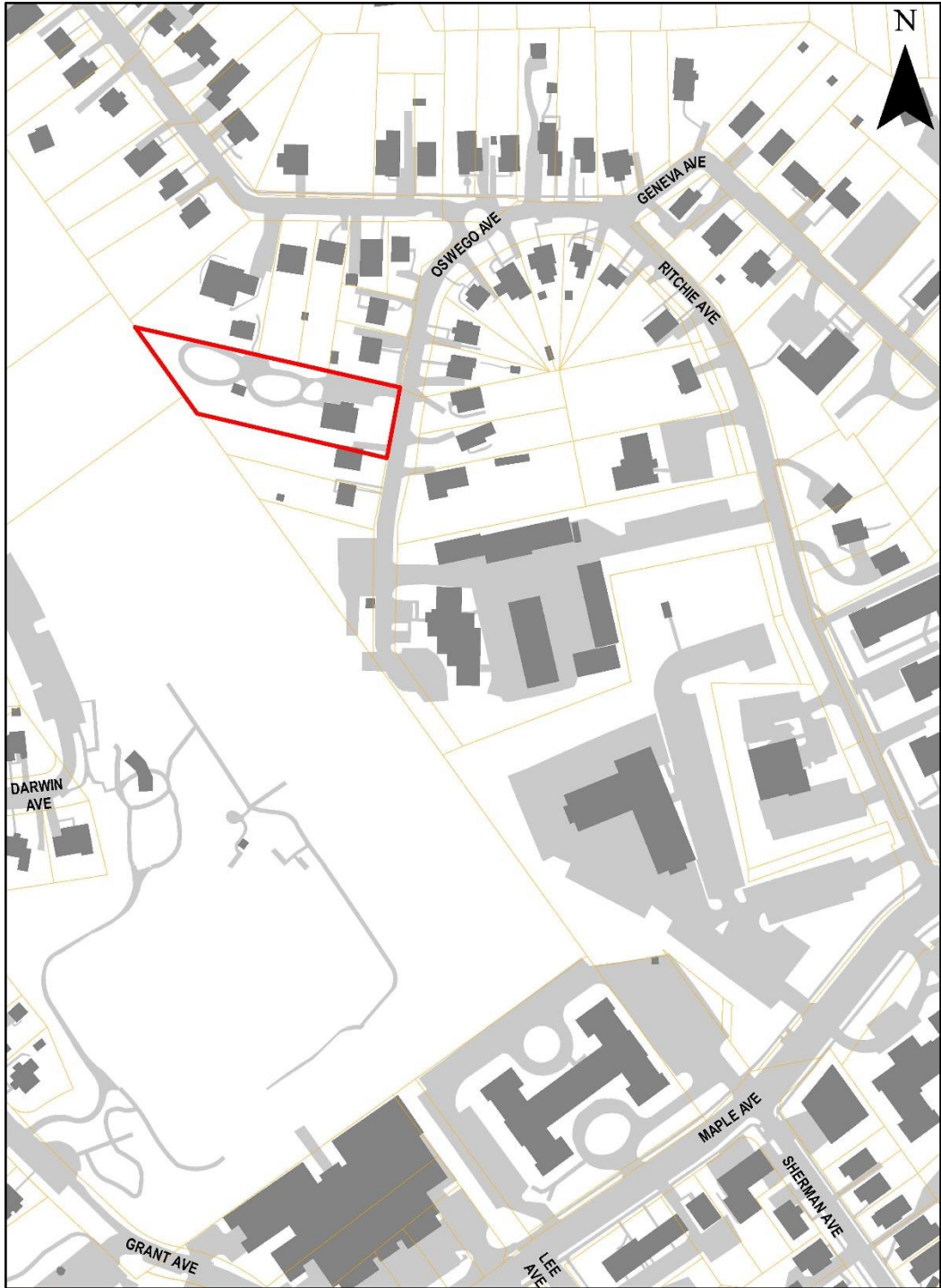
Minutes of the Colored Citizens Association, 1940-1954, Courtesy of Historic Takoma, Inc.

Montgomery County Land Records, <http://mdlandrec.net>

Records of the Maryland-National Capital Park and Planning Commission [Various], Montgomery County Archives, Gaithersburg, MD.

"Reflections on the Origins and Early Days of the Heffner Park Community Center," Oral Histories conducted by Alison Kahn, 2020-2022, for the Takoma Park African American Oral History Project, Historic Takoma, Inc.

APPENDIX ONE: ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA



-  Environmental Setting
-  Parcel Boundaries
-  Building Footprints

1 inch = 250 feet

APPENDIX TWO: DETAILED ARCHITECTURAL DESCRIPTION

North Elevation (Appendix Four, Figures 1-2)

The façade (north elevation) is comprised of the main four-bay block of the building and a projecting gable-roofed front porch, now enclosed, which shelters the double front doors. The easternmost bay contains paired typical windows set within the original openings. In the next bay, the original entry porch was enclosed with synthetic composite walls between 2019 and 2022. The enclosed porch, now used as a vestibule, is approximately 8 feet deep and 12 feet wide. The east and west sides of the vestibule each feature two large, fixed single-light vinyl windows. The entrance is accessed via a double-leaf single-light metal door. In the next bay to the west is another paired typical window. The fenestration of the westernmost third of the façade has been altered. A large opening, which likely contained a door or tall window, has been infilled with cinderblock and brick, and a smaller typical window has been added to the right (west).

West Elevation (Appendix Four, Figures 2-4)

The three-bay west elevation has been altered from the original fenestration pattern. The northernmost bay houses a solid metal door, while the central and southernmost bays contain typical windows matching the replacement window on the façade. These windows sit behind metal security bars. Between them, two openings have been infilled with cinderblock and brick. Just north of the centerline of the building, an external brick chimney with a concrete cap projects above the roof. The upper gable end is clad in vinyl siding.

South Elevation (Appendix Four, Figures 4-5)

The south elevation consists of three bays located on the easternmost half of the building. Two sets of paired typical windows flank a slightly inset single-leaf metal replacement door. Either side of the door has been infilled to seal a space originally large enough to house a double-leaf metal door. The concrete path which abuts the building ends at this doorway.

East Elevation (Appendix Four, Figures 6-7)

The east elevation consists of the two-bay main block and the single-bay projecting vestibule set back from the face of the building. Fenestration includes two evenly spaced sets of paired typical windows. Above these, the upper gable end is clad in vinyl siding. A metal plate with the street number '42' is placed at the corner. The building is separated from Oswego Avenue on this side by a small lawn that drops off steeply to the street.

APPENDIX THREE: HISTORIC MAPS

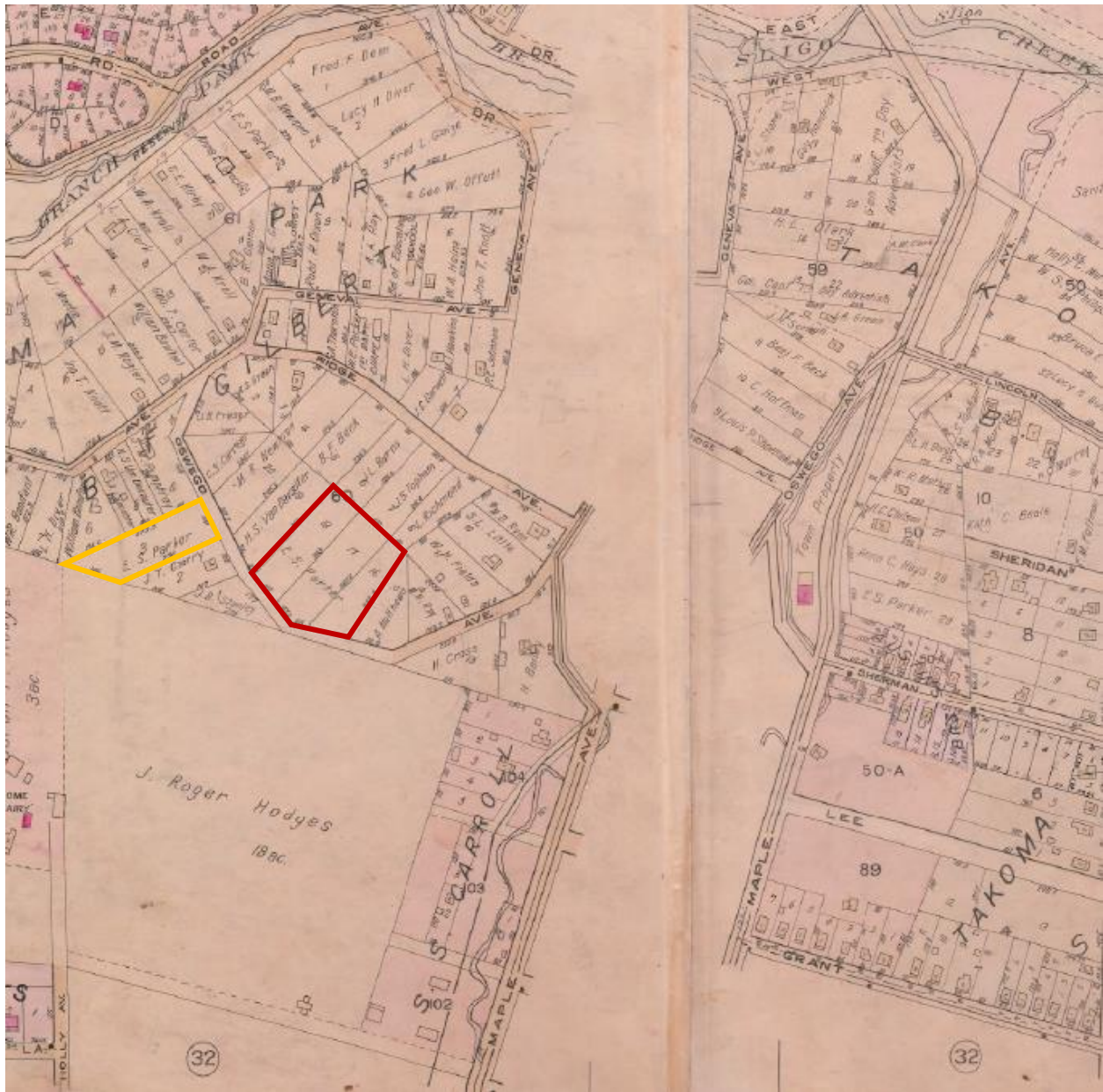


Figure 1: 1931 Klinge Property Atlas of Montgomery County, Volume 1, Sheet 33. The parcel outlined in yellow is the present-day location of Heffner Park; the parcels outlined in red are its original location and the site of the present-day Public Works facility. Note the limited development along Maple Avenue. Source: Historic Preservation Program Archives.

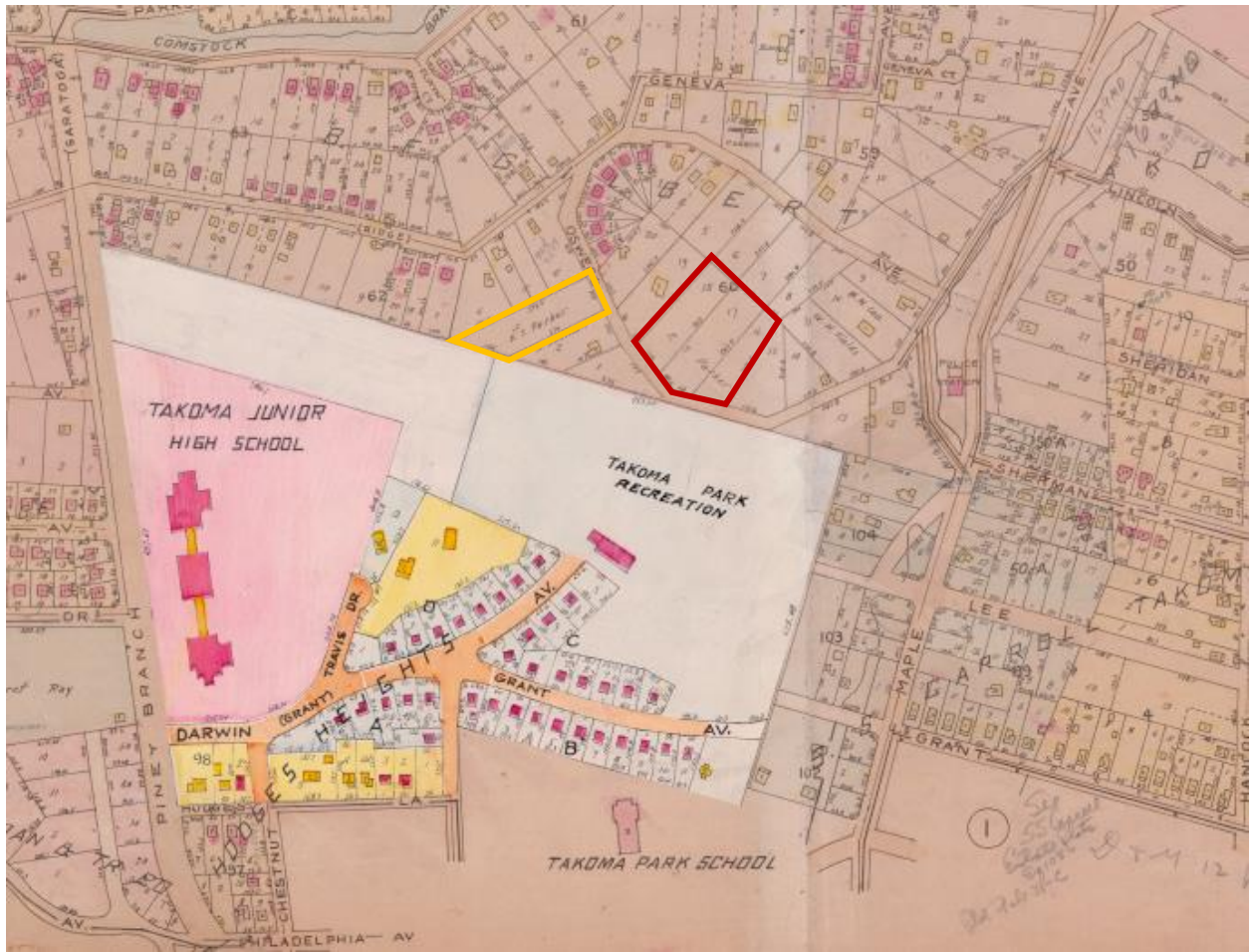


Figure 2: 1948-1953 Klinge Atlas of Montgomery County, Volume E, Sheet 07. The Takoma Park Recreation Center is evident. The parcel outlined in yellow is the present-day location of Heffner Park; the parcels outlined in red are the park's original location and the site of the present-day Public Works facility. Source: Historic Preservation Program Archives

APPENDIX FOUR: AERIAL PHOTOGRAPHS

1951 Aerial Photograph - Heffner Park and Vicinity

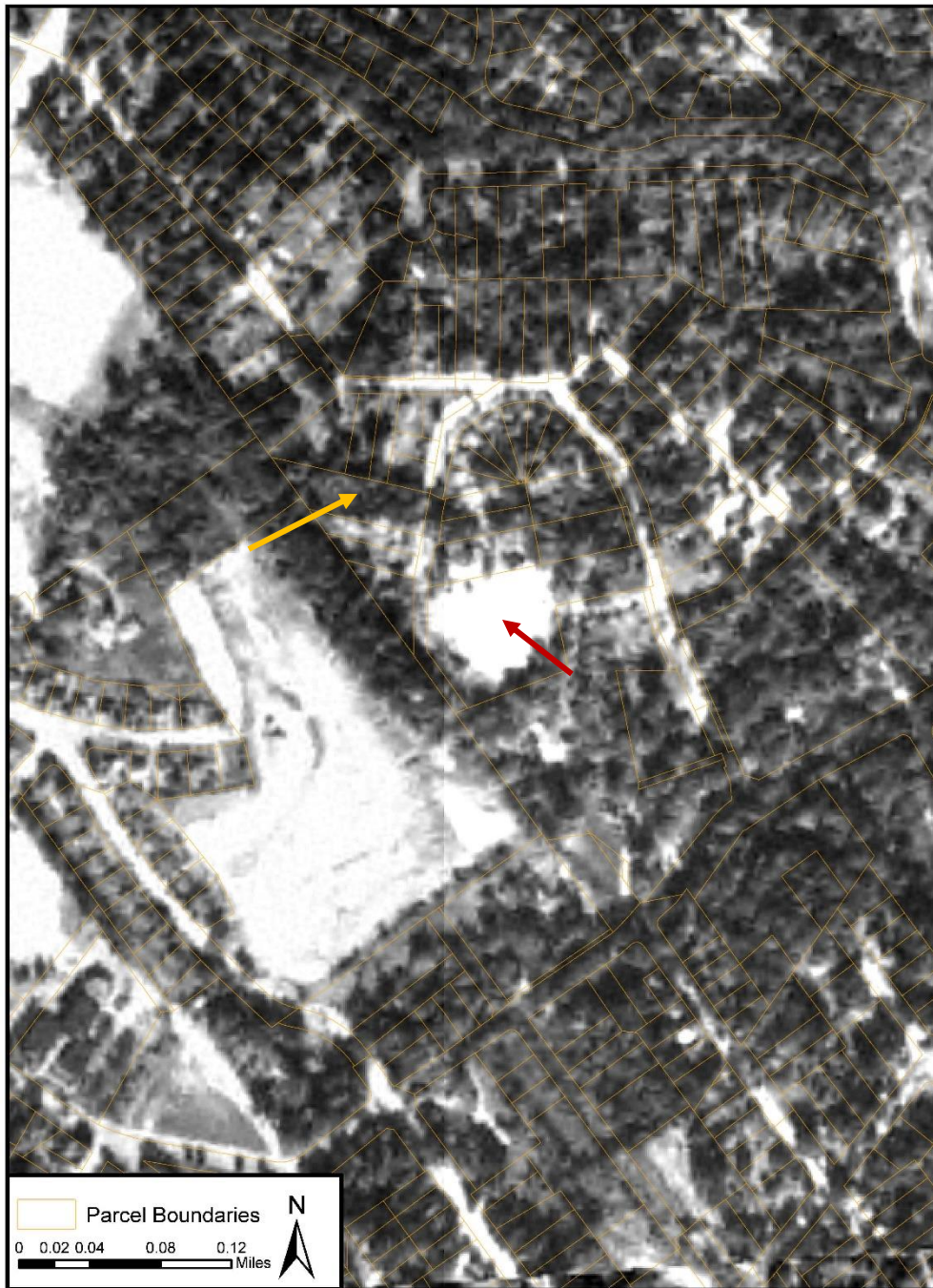


Figure 1: Aerial photograph, 1951. The yellow arrow indicates the present-day location of Heffner Park (42 Oswego Avenue), and the red arrow indicates the location of the Public Works facility (31 Oswego Avenue).

1970 Aerial Photograph - Heffner Park and Vicinity



Figure 2: Aerial photograph, 1970. The yellow arrow indicates the present-day location of Heffner Park (42 Oswego Avenue), and the red arrow indicates the location of the Public Works facility (31 Oswego Avenue).

2021 Aerial Photograph - Heffner Park and Vicinity

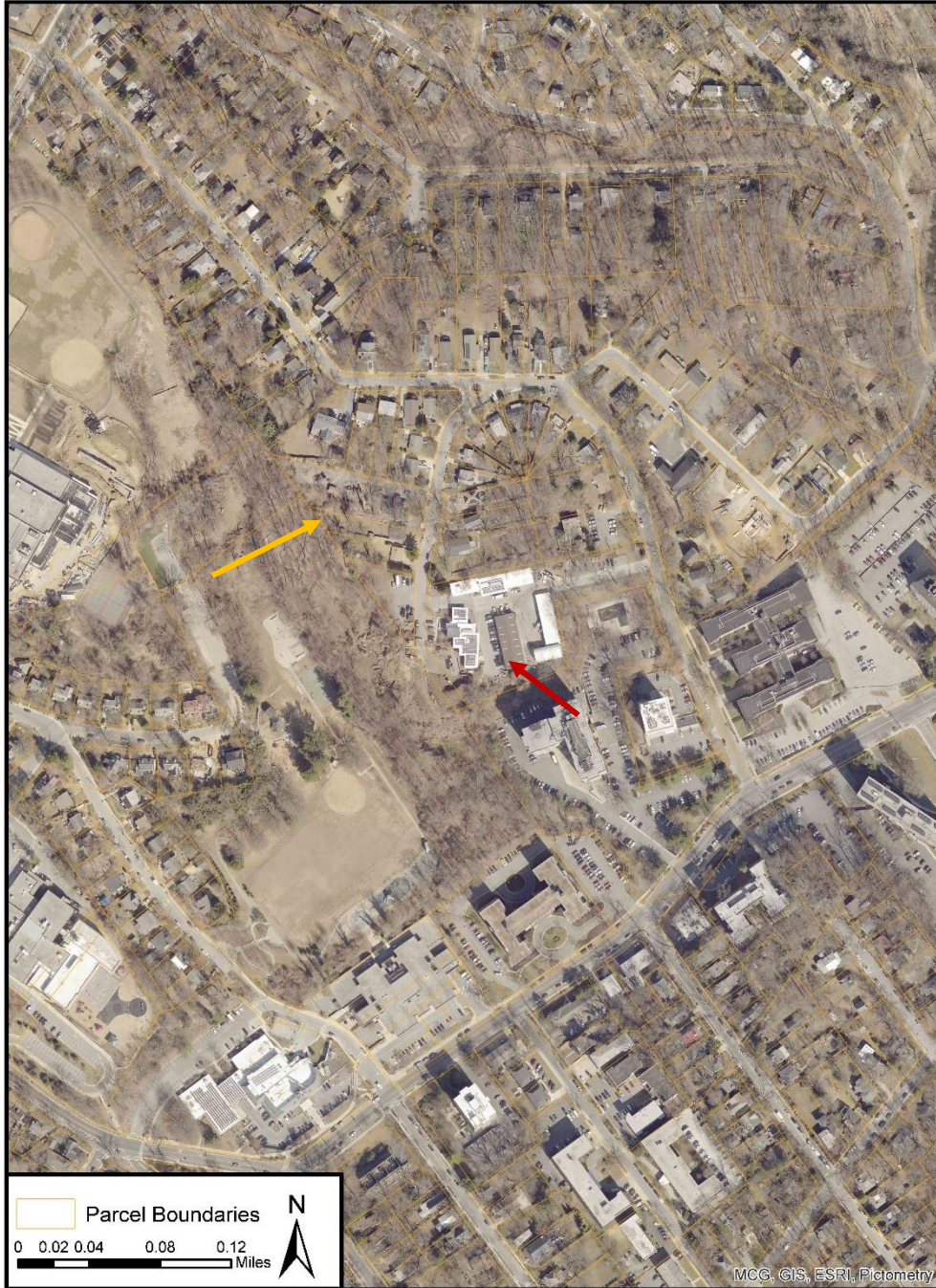


Figure 3: Aerial photograph, 2021. The yellow arrow indicates the present-day location of Heffner Park (42 Oswego Avenue), and the red arrow indicates the location of the Public Works facility (31 Oswego Avenue).

APPENDIX FIVE: EXTERIOR PHOTOGRAPHS OF THE HEFFNER PARK
COMMUNITY CENTER



Figure 1: View of the façade (north elevation). Note: The majority of photos in this appendix were taken in December 2022, prior to the exterior painting evident in this photo from May 2023.



Figure 2: View of the northwest corner.



Figure 3: View of the west elevation.



Figure 4: View of the southwest corner.



Figure 5: View of the south elevation (rear) from the southeast corner.



Figure 6: View of the east elevation.



Figure 7: View of the northeast corner.



Figure 8: View of the park's outdoor recreation area from the edge of the parking lot, facing west.



Figure 9: View of the park's outdoor recreation area, facing east towards the community center building.



Figure 10: View of Heffner Park from Oswego Avenue, facing southwest.



Figure 11: The modern Public Works facility at 31 Oswego Avenue, the original site for Heffner Park.

APPENDIX SIX: HISTORIC PHOTOGRAPHS



Figure 1: Lee Jordan, undated. Source: Historic Takoma, Inc., www.historictakoma.org



Figure 2: Takoma Park Rosenwald School, undated. Source: Historic Takoma, Inc.



Three equipment repair bays (one is shown at left), a carpenter shop plus ample storage space provide the best in working conditions and facilities.

Takoma Park, Md., moves into a well planned public works center and finds that . . .



Personnel have not been forgotten; this part of the maintenance building houses separate shower and locker facilities for highway and sanitation divisions.

Better Facilities Mean Better Work

By HAYNES M. PRIDGEN
Clerk and Treasurer

When the City of Takoma Park occupied its new public works buildings last fall, it did more than make a simple physical move. The changeover from antiquated and inadequate housing facilities to new quarters designed to expedite the accomplishment of specific tasks did much toward making our employees contented and happy. There is probably no better morale booster than a hot cleansing shower after a day of slinging trash burlaps over shoulders or pouring hot asphalt on city streets.

This has been borne out by Public Works Director Earl K. Rhodes' statement that personnel problems have been greatly reduced since occupying the new quarters in September 1959.

To appreciate the new, a brief description of the old will be helpful. For many years the public works department struggled along with offices that were too small, poorly heated in winter and hot in summer. Also there was space for only one vehicle in an unheated re-

pair shop and the restrooms and shower facilities for the sanitation division and highway division employees were far from adequate.

The new facilities consist of three separate buildings; the administration building, approximately 36 feet by 58 feet in size; the maintenance building, 187 feet long and varying in depth from 25 feet for the personnel facilities portion to 40 feet for the repair shop portion; and a parks office, 18 feet by 25 feet in size, plus an attached greenhouse.

The administration building, containing some 1,900 square feet, includes a business office; storage

vault; office for the director of public works; conference room; office for the sanitation, streets and building supervisors; plus the necessary storage space and the restroom facilities.

The parks building includes an office plus storage for various park supplies. Parks Supervisor Vincent Powell considers the attached greenhouse as the prize package of the entire program, for now he can raise his own flowers during the winter for transplanting in the various parks in spring. Equipment includes a thermostatically controlled

(Continued on page 173)



All public works business in Takoma Park is now conducted in this modern, well equipped administration building.

Figure 3: The new Takoma Parks Public Works facility was constructed in 1959 at the original Heffner Park site (31 Oswego Avenue). Source: Haynes M. Pridgen, "Better Facilities Mean Better Work," *The American Citizen*, August 1960, 171.

APPENDIX SEVEN: CHAIN OF TITLE

Date	Grantor	Grantee	Liber	Folio	Description	Notes
3/11/1954	Heirs of Edmund S. Parker (William W.W. Parker, Ezra D. Parker, Brainard W. Parker, Irene W. Parker, Helen Parker Willard, Lucy Parker Hayes, Margaret Larner Wotherspoon, Alexander S. Wotherspoon, Isabella Larner Stott, Anna Southard Larner Cox, James S. Cox, Lucy Larner Banks, Ruth Larner Oliphant and A. Chambers Oliphant)	City of Takoma Park	CKW 1934	174	Lot 3, Block 62, B.F. Gilbert's Addition to Takoma Park	
2/1/1901	Brainard H. Warner, Assignee	Edmund S. Parker	TD 16	351	Lot 3, Block 62, B.F. Gilbert's Addition to Takoma Park (among multiple)	
7/10/1890	Benjamin F. Gilbert	Brainard H. Warner, Assignee	JA 20	133	Lot 3, Block 62, B.F. Gilbert's Addition to Takoma Park (among multiple)	
2/1/1890	Hamilton D. Coleman	Benjamin F. Gilbert	JA 20	131	Lot 3, Block 62, B.F. Gilbert's Addition to Takoma Park (among multiple)	Mortgage

APPENDIX EIGHT: VISUAL TIMELINE OF HEFFNER PARK LOCATIONS



February 10, 1941

The Parent-Teachers Association of the Takoma Park Rosenwald School requests that the City provide equipment for the school playground on Geneva Avenue.

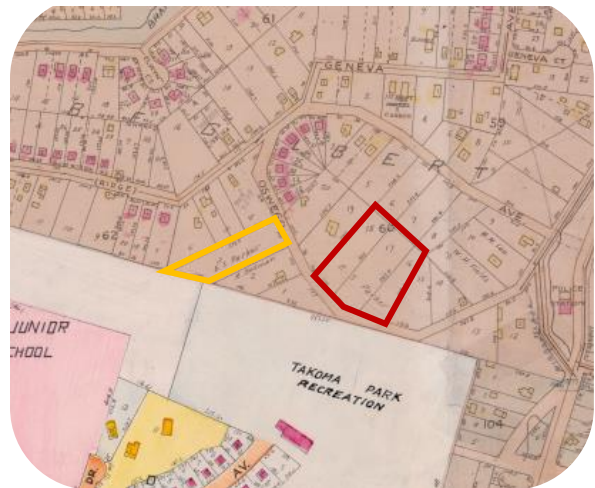


April 25, 1950

The City purchases three lots (in red) at 31 Oswego Ave. for use as a playground for African Americans.

August 25, 1952

The City adopts a resolution adopting the name "Heffner Park" for the park and playground.



March 11, 1954

The City purchases the lot at 42 Oswego Ave. (in yellow) for use as the new Public Works facility.

May 27, 1958

The City announces that an agreement has been reached to exchange the two sites.

September 13, 1959

Both new facilities are completed at their present-day locations.

APPENDIX NINE: MARYLAND INVENTORY OF HISTORIC PROPERTIES
(MIHP) FORM

Maryland Historical Trust Maryland Inventory of Historic Properties Form

Inventory No. M:37-61

1. Name of Property (indicate preferred name)

historic Heffner Park Community Center

other Heffner Park

2. Location

street and number 42 Oswego Avenue ___ not for publication

city, town Takoma Park, MD ___ vicinity

county Montgomery County

3. Owner of Property (give names and mailing addresses of all owners)

name City of Takoma Park

street and number 7500 Maple Avenue telephone (301) 891-7100

city, town Takoma Park state MD zip code 20912

4. Location of Legal Description

courthouse, registry of deeds, etc. Montgomery County Courthouse liber CKW 1934 folio 174

city, town Rockville, MD tax map JPN42 tax parcel 0000 tax ID number 01060657

5. Primary Location of Additional Data

- _____ Contributing Resource in National Register District
- _____ Contributing Resource in Local Historic District
- _____ Determined Eligible for the National Register/Maryland Register
- _____ Determined Ineligible for the National Register/Maryland Register
- _____ Recorded by HABS/HAER
- _____ Historic Structure Report or Research Report at MHT
- _____ Other: _____

6. Classification

Category	Ownership	Current Function		Resource Count	
_____ district	<input checked="" type="checkbox"/> public	_____ agriculture	_____ landscape	Contributing	Noncontributing
<input checked="" type="checkbox"/> building(s)	_____ private	_____ commerce/trade	<input checked="" type="checkbox"/> recreation/culture	1	_____ buildings
_____ structure	_____ both	_____ defense	_____ religion	_____	_____ sites
_____ site		_____ domestic	<input checked="" type="checkbox"/> social	_____	_____ 2
_____ object		_____ education	_____ transportation	_____	_____ structures
		_____ funerary	_____ work in progress	1	_____ 2
		_____ government	_____ unknown		Total
		_____ health care	_____ vacant/not in use		
		_____ industry	_____ other:		
				Number of Contributing Resources previously listed in the Inventory	
				0	

7. Description

Inventory No.

Condition

excellent deteriorated
 good ruins
 fair altered

Prepare both a one paragraph summary and a comprehensive description of the resource and its various elements as it exists today.

SUMMARY:

Site Description: The Heffner Park Community Center is located at 42 Oswego Avenue in Takoma Park, Maryland. The building retains its historic function as a multipurpose public recreation center operated by the City of Takoma Park's Department of Recreation. The .74-acre trapezoidal parcel includes the community center and an approximately half-acre recreation area. The parcel slopes to the south, east, and steeply to the west. The property is bound by Oswego Avenue to the east; a single-family dwelling to the south; additional City-owned parkland – now used as a dog park – separated by a steep slope to the west; and a single-family home to the north.

The community center is located in the southeast corner of the site and is set back approximately 50 feet from Oswego Avenue. The façade is oriented to the north, perpendicular to the street. It is accessed by an asphalt drive leading to a parking area along the northern extent of the property. The parcel is fenced on the south, west, and north sides, with only the east side accessible to pedestrian and vehicular traffic. An asphalt path provides access to the recreation area to the west of the building, which includes several non-contributing features: a half basketball court, two playground sets, and a picnic shelter.

Architectural Description: The City of Takoma Park built the Heffner Park Community Center in 1959. The community center is a one-story, cross-gable-roofed building with a utilitarian appearance and general lack of ornamentation that reflects the modest budget allotted for the construction of this facility. The building's façade faces north, perpendicular to Oswego Avenue. The center consists of the main block and a projecting gable-roofed front porch, recently enclosed, which shelters the double-leaf front door leading to the main multi-purpose room.

The masonry building rests on a continuous parged cinderblock foundation. The painted white cinderblock walls support a cross-gable roof clad in architectural asphalt shingles. Fenestration consists primarily of metal doors and two types of windows: single and paired one-over-one, vinyl-sash, double-hung windows with six-over-six, simulated divided lights and wood sills. Alterations have been made to the fenestration on the north, west, and south elevations. The community center's projecting front porch was enclosed between 2019 and 2022 using non-historic materials.

DESCRIPTION:

North Elevation

The façade (north elevation) is comprised of the main four-bay block of the building and a projecting gable-roofed front porch, now enclosed, which shelters the double front doors. The easternmost bay contains paired typical windows set within the original openings. In the next bay, the original entry porch was enclosed with synthetic composite walls between 2019 and 2022. The enclosed porch, now used as a vestibule, is approximately 8 feet deep and 12 feet wide. The east and west sides of the vestibule each feature two large, fixed single-light vinyl windows. The entrance is accessed via a double-leaf single-light metal door. In the next bay to the west is another paired typical window. The fenestration of the westernmost third of the façade has been altered. A large opening, which likely contained a door or tall window, has been infilled with cinderblock and brick, and a smaller typical window has been added to the right (west).

West Elevation

The three-bay west elevation has been altered from the original fenestration pattern. The northernmost bay houses a solid metal door, while the central and southernmost bays contain typical windows matching the replacement window on the façade. These windows sit behind metal security bars. Between them, two openings have been infilled with cinderblock and brick. Just north of the centerline of the building, an external brick chimney with a concrete cap projects above the roof. The upper gable end is clad in vinyl siding.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name
Continuation Sheet

Number 8 Page 1

South Elevation

The south elevation consists of three bays located on the easternmost half of the building. Two sets of paired typical windows flank a slightly inset single-leaf metal replacement door. Either side of the door has been infilled to seal a space originally large enough to house a double-leaf metal door. The concrete path which abuts the building ends at this doorway.

East Elevation

The east elevation consists of the two-bay main block and the single-bay projecting vestibule set back from the face of the building. Fenestration includes two evenly spaced sets of paired typical windows. Above these, the upper gable end is clad in vinyl siding. A metal plate with the street number '42' is placed at the corner. The building is separated from Oswego Avenue on this side by a small lawn that drops off steeply to the street.

8. Significance

Inventory No.

Period	Areas of Significance	Check and justify below		
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> health/medicine	<input type="checkbox"/> performing arts
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> archeology	<input type="checkbox"/> education	<input type="checkbox"/> industry	<input type="checkbox"/> philosophy
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> architecture	<input type="checkbox"/> engineering	<input type="checkbox"/> invention	<input type="checkbox"/> politics/government
<input checked="" type="checkbox"/> 1900-1999	<input type="checkbox"/> art	<input checked="" type="checkbox"/> entertainment/ recreation	<input type="checkbox"/> landscape architecture	<input type="checkbox"/> religion
<input type="checkbox"/> 2000-	<input type="checkbox"/> commerce	<input checked="" type="checkbox"/> ethnic heritage	<input type="checkbox"/> law	<input type="checkbox"/> science
	<input type="checkbox"/> communications	<input type="checkbox"/> exploration/ settlement	<input type="checkbox"/> literature	<input checked="" type="checkbox"/> social history
	<input checked="" type="checkbox"/> community planning		<input type="checkbox"/> maritime history	<input type="checkbox"/> transportation
	<input type="checkbox"/> conservation		<input type="checkbox"/> military	<input type="checkbox"/> other: _____

Specific dates 1959 -1962 **Architect/Builder** Philip A. Mason/Charles Bang

Construction dates 1959

Evaluation for:

National Register

Maryland Register

not evaluated

Prepare a one-paragraph summary statement of significance addressing applicable criteria, followed by a narrative discussion of the history of the resource and its context. (For compliance projects, complete evaluation on a DOE Form – see manual.)

Summary:

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name

Continuation Sheet

Number 8 Page 2

The Heffner Park Community Center at 42 Oswego Avenue was built in 1959 by the City of Takoma Park.¹ The building and park are the results of decades of advocacy by the city's African American residents to demand recreational outlets for Black children in the years preceding the county's public accommodation law, which prohibited discrimination in public facilities in 1962. The building's small scale and lack of ornamentation reflect the limited resources set aside in the city budget for a facility primarily intended to serve Black residents.

The present site represents the second property known as Heffner Park. The park's original location, just south of this property at 31 Oswego Avenue, was repurposed by the City as a public works facility less than ten years after the land had been purchased for a segregated recreation site serving African Americans.

Narrative:

Historic Context: The Development of Takoma Park's Black Communities

Neighborhood Growth

Developer Benjamin Franklin Gilbert founded Takoma Park in 1883 as one of the first railway commuter suburbs of Washington, D.C. Gilbert promoted the community's natural environment and healthy setting with its fresh spring water and rolling topography and its proximity to a new train station on the Metropolitan Branch of the Baltimore & Ohio Railroad that opened in 1886.² That same year, Gilbert expanded the size of the community by 120 acres when he platted "Gilbert's Addition to Takoma Park." The opening of streetcar lines furthered the expansion of Takoma Park in the early 20th century. The inexpensive transportation options and the availability of low-cost housing plans in combination with smaller lot sizes made homeownership in Takoma Park possible for white families with more modest income levels than during the previous era.³ In 1900, 756 residents lived in Takoma Park.⁴

Black families started to settle in Takoma Park shortly after the community's founding. In 1896, Louis W. and Grace B. Thomas, the first known Black homeowners in the city, purchased the property at 15 Montgomery Avenue.⁵ The 1900 United States Census listed the Thomas family and seven other Black families who rented property in the community. There were approximately 40 Black residents at that time, who accounted for 5.2 percent of the overall population. Louis and Grace Thomas worked as a caterer and nurse, respectively, and the other adults enumerated in the census primarily worked as day laborers and servants.⁶

By 1920, Takoma Park had increased to 3,168 residents with 644 dwellings and 721 families.⁷ The Black population had

¹ Prior to April of 1947, the City of Takoma Park was named the Town of Takoma Park. "City" is used throughout this document for clarity.

² EHT Traceries, "Takoma Park African American Survey [Draft Report]," September 2022: 11-12.

³ National Register of Historic Places, "Takoma Park Historic District," <http://www.mht.maryland.gov>.

⁴ Department of Commerce, "1900 Census: Volume 1. Population, Part I, Cities, Towns and Boroughs, Tables 6-8," (1901): 455, <http://www.census.gov>.

⁵ Montgomery County Circuit Court, "Annie E. Barbour to Louis W. Thomas," December 7, 1896, Liber 55, Folio 325, <http://www.mdlandrec.net>.

⁶ United States Federal Census.

⁷ In 1910, the overall population was 1,242. Department of Commerce, "Population: Maryland, Number of Inhabitants, by Counties and Minor Civil Divisions," (1921): 8, <http://www.census.gov>; Department of Commerce, *Fourteenth Census of the United States, State Compendium: Maryland* (Washington, D.C.: Government Printing Office, 1924), 26, <http://www.google.com>.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name

Continuation Sheet

Number 8 Page 3

grown to 41 households and 221 residents, who accounted for 6.97 percent of the overall population.⁸ African American homeownership increased to 14 families, but most Black residents continued to rent their homes. Records suggest that the Black community known as “the Hill” formed around this time. This neighborhood consisted of an elevated, hilly portion of Takoma Park on Ritchie (formerly Ridge), Geneva, and Oswego Avenues. The eight families (one owner and seven renters, totaling approximately 53 residents) who lived on these streets were primarily born in Washington, D.C., Maryland, or Virginia. Their occupations included barbers, laborers, domestic laborers, cooks, and laundresses.

In the 1920s, homeownership in “the Hill” expanded with the acquisition of property by 10 Black families and the establishment of two community institutions. In 1922, Robert E. and Alice E. Dove conveyed present-day 111 Geneva Avenue to trustees William A. Parker, Eva Washington, and Thomas Stewart for the benefit of the First Baptist Church of Takoma Park.⁹ The congregants constructed a wood-frame church which they later renamed “Parker Memorial Baptist Church” in honor of a former minister.¹⁰

In 1928, the Montgomery County Board of Education purchased a lot across the street from the church on Geneva Avenue within “the Hill.”¹¹ The Great Migration, changing educational theorems, and efforts of Sears, Roebuck and Company founder Julius Rosenwald’s school building program led to the construction of 4,977 schools for Black students, primarily in southern states, in the early 20th century. The Rosenwald Fund provided money and architectural plans to boards of education which were contingent on a matching investment by local Black communities. The two-classroom Takoma Park Rosenwald Elementary School cost \$4,200 to construct. Montgomery County contributed \$3,200, the Rosenwald Fund provided \$500, and the local Black community paid \$500. While the requirement for local participation placed a heavy burden on individuals who could least afford it, these grassroot efforts helped organize and galvanize communities. The Rosenwald school served the community until the 1955-1956 school year when the Montgomery County Board of Education closed the four substandard downcounty segregated Black elementary schools (Takoma Park, Ken Gar, Linden, and River Road) and integrated the students into schools within their respective districts.

As in many of Montgomery County’s kinship-based African American communities, the local church and school provided essential social support. The Parker Memorial Baptist Church and Takoma Park Rosenwald School provided services to the Black community that extended beyond their basic purposes. Because segregation restricted access to social venues, community leaders organized events at the church and school, including regular movie nights and dances. In addition, the Parker Memorial Baptist Church organized trips to amusement parks, beaches, and other nearby locations that welcomed Black patronage.

Takoma Park continued to experience substantial growth. In 1940, the city had an overall population of 8,938 residents, an increase of 182 percent from 1920. Real estate developers, property owners, and other parties used racial restrictive covenants and other discriminatory housing practices to channel the Black population into three distinct areas of Takoma Park. Nevertheless, “the Hill,” the largest of the Black neighborhoods, experienced similar growth compared to the rest of

⁸ The number of residents included domestic servants living in white households. Department of Commerce, *Fourteenth Census of the United States, State Compendium: Maryland* (Washington, D.C.: Government Printing Office, 1924), 26, <http://www.google.com>.

⁹ Montgomery County Land Records, Liber PBR 314, Folio 477, 1922.

¹⁰ In 1975, a fire caused substantial damage to the building and may have contributed to the construction of a new church c. 1981. The congregation, however, remained at this location until the 1990s. In 2011, Parker Memorial Baptist Church reorganized as the Covenant Community Baptist Church and relocated to Silver Spring.

¹¹ Montgomery County Land Records, Liber 454, Folio 282, 1928.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name

Continuation Sheet

Number 8 Page 4

the city as the population increased to 143 residents. The neighborhood consisted of at least 13 families (65 residents) who owned property and 14 families (78 residents) who rented their homes. In some cases, members of the community subdivided their property and assisted with the construction of new homes.

In 1950, Black homeownership in Takoma Park increased to its highest levels. There were 56 owners compared to 27 renters. Approximately 67% of Black households owned their property, a dramatic increase from the 12.5% who owned land at the start of the century. The Black population continued to increase with 445 total residents, but the use of racial restrictive covenants in the previous decade continued to isolate and concentrate the community. “The Hill” had a population of at least 227 residents. The neighborhood consisted of approximately 35 families who owned property and 6 families who rented their homes. The residents’ occupations consisted of government employees; healthcare workers; and domestic, construction, and general laborers.

The Colored Citizens Association

The Colored Citizens Association (CCA) formed in the 1920s to advocate on behalf of Takoma Park’s African American communities.¹² As the city expanded civil services and began providing street lights, paved roads, and public utilities, such as electricity, water and sewage, to white communities, Black residents saw that their neighborhoods were consistently placed “on the bottom of the list.”¹³ Many African American households in Takoma Park continued to rely on kerosene lamps for lighting and accessed springs and wells for water. In the 1930s, the CCA petitioned the City to pave Ritchie Avenue and extend electric service to “the Hill” and other African American neighborhoods in Takoma Park.¹⁴ The organization’s meeting minutes and records from the City Council from the 1940s and 1950s reflect consistent advocacy for community concerns. The issues raised included dumping of trash in the neighborhood and irregular garbage pickups, gambling, speeding, and disorderly conduct. The CCA requested street lighting, street repairs, and sewer hookups, and regularly fundraised to offset insufficient funding of the Takoma Park Rosenwald School, which needed their aid to provide a school lunch program.¹⁵ These records also reflect an at-times strained relationship with the local police department. Community members petitioned the City Council to request that “the Police be instructed to use their guns with precaution.”¹⁶ In 1948, the CCA elected Lee Jordan as President. Jordan spearheaded the organization’s work through the late 1940s and 1950s, including the campaign for the construction of Heffner Park.

Historic Context: Lee Jordan (1909 – 1988)

Lee Jordan was among the influx of African Americans who came to Maryland during the Great Migration. Born in Mississippi in 1909, Jordan’s family moved north in 1918. Lee’s father, William Jordan, acquired the house at 28 Ritchie Avenue in 1923, where Lee grew up.

After a stint playing baseball for the Homestead Grays in the segregated Negro League, Lee Jordan returned to the Hill and began working as a custodian at the all-white Montgomery Blair High School (1935-1946) and then at Takoma Park

¹² “Reflections on the Origins and Early Days of the Heffner Park Community Center,” Second Oral History of Patricia Matthews, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 6.

¹³ Ibid.

¹⁴ Susan Schreiber, Historic Takoma, Interviewed by Eric Griffitts, August 8, 2022.

¹⁵ Minutes of the Colored Citizens Association, 1940 – 1954, Courtesy of Historic Takoma, Inc.

¹⁶ Takoma Park City Council Minutes, April 1-30, 1950, 254. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archives-minutes-1950-04.pdf>

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name
Continuation Sheet

Number 8 Page 5

Junior High until his retirement in 1973.¹⁷ Through these jobs and his community service, including his role as a deacon at the First Baptist Church, he became a mentor and coach to Black and white boys and girls who joined his football, baseball, and basketball teams.¹⁸ Jordan worked to bridge racial divides and welcomed white and Latino players to join the teams he founded for Black children who lacked the same access to organized sports.¹⁹ His welcoming attitude was notable in a time of steep racial divisions. As noted by a former Mayor of Takoma Park, unlike many others, “he just assumed that blacks and whites were supposed to play together.”²⁰ The City of Takoma Park’s recognition of his legacy as “one of the most influential citizens” in the history of the city stemmed from his leadership in local youth sports and recreation.²¹ His efforts to integrate youth athletics and provide recreational outlets are seen as a key factor in the peaceful racial integration of Takoma Park’s public schools following the *Brown vs. Board of Education* ruling.²²

Historic Context: Racial Segregation of Parks and Recreational Facilities in Takoma Park (1927-1950)

Parks and recreation have played an important historical role in American community life. The ideal of the “neighborhood park” which took root in the early 20th century led to the proliferation of local playgrounds, swimming pools, ballfields, and indoor recreation facilities.²³ The initial development of these resources occurred in a period of legalized racial segregation that denied access to recreation and leisure opportunities for African Americans across the country.²⁴ Public recreation facilities for Black communities were sub-standard, when provided at all.²⁵ Other non-dominant groups, including Jews, were likewise excluded from places for recreation and leisure.²⁶ Dr. William E. O’Brien notes in *Landscapes of Exclusion: State Parks and Jim Crow in the American South*, the ways in which Black communities relied on “self-help and advocacy [to obtain] their own quality recreational facilities” in the Jim Crow era.²⁷ This pattern is reflected in the decades-long advocacy of Takoma Park’s Black residents for access to park and recreation facilities. The segregated recreation facilities in Takoma Park were in keeping with practices across Montgomery County, which did not begin to integrate its recreation activities until 1955.²⁸ The Maryland-National Capital Park and Planning Commission (M-NCPPC) held primary responsibility for the county’s recreational facilities and programs from its inception in 1927 to the adoption of Montgomery County’s home rule charter in 1948. Through this era, M-NCPPC established parks, playgrounds, and recreational facilities for white residents in heavily populated areas, primarily in downcounty

¹⁷ Resolution 2021-3: Establishing February 23 as Lee Jordan Day in Takoma Park, City of Takoma Park, Resolution, February 17, 2021. <https://documents.takomaparkmd.gov/government/city-council/resolutions/2021/resolution-2021-3.pdf>

¹⁸ McGuckian, 11.

¹⁹ Lee Jordan’s former mentees recall playing for Jordan’s teams as they racially integrated in “Lee Jordan Day 2023: A Celebration,” Takoma Park City TV, YouTube, April 7, 2023. <https://www.youtube.com/watch?v=b7RNP200JdA>

²⁰ Former Mayor of Takoma Park, Sam Abbott, quoted in “A Farewell to Lee Jordan, Who Made Lives Better,” *The Washington Post*, Tracey A. Reeves, March 3, 1988.

²¹ Resolution 2013-30: Rededication of Lee Jordan Field, City of Takoma Park, Resolution, May 28, 2013. <https://documents.takomaparkmd.gov/government/city-council/resolutions/2013/resolution-2013-30.pdf>

²² Resolution 2021-3.

²³ “Parks and Recreation in the United States: Local Park Systems,” Margaret Walls, Resources for the Future Backgrounder, 2009, 2, https://media.rff.org/documents/RFF-BCK-ORRG_Local20Parks.pdf

²⁴ “Observing from a Lens of Equity,” Kristine M. Fleming, Ed.D., Parks & Recreation Magazine, National Recreation and Parks Association, August 2021, <https://www.nrpa.org/parks-recreation-magazine/2021/september/observing-from-a-lens-of-equity/>.

²⁵ “Separate but Unequal: The History of Racial Exclusion in Southern Parks,” Glenn LaRue Smith, FASLA, The Dirt (Blog), American Society of Landscape Architects, <https://dirt.asla.org/2022/07/26/separate-but-unequal-the-history-of-racial-exclusion-in-southern-parks/>

²⁶ “Discrimination and Quotas,” *Antisemitism in American History*, Anti-Defamation League, 2023. <https://antisemitism.adl.org/antisemitism-in-american-history/>

²⁷ “Separate but Unequal,” Smith.

²⁸ “From Little League to the Big Leagues: The Takoma Tigers.” Eileen McGuckian, *Montgomery County Story*, 55 (Summer 2012): 11.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name
Continuation Sheet

Number 8 Page 6

communities that paid a special recreation tax for the provision of these services.²⁹

M-NCPPC built one such facility for the white residents of Takoma Park while the city's Black residents were actively seeking access to parks and recreation facilities. M-NCPPC, with the support of the City Council, purchased 12.7 acres in 1947 that comprises present-day Takoma-Piney Branch Local Park. The Commission soon thereafter constructed the Takoma Park Recreation Center, which was completed by 1953 when it appeared on local maps.³⁰ The facility had a community room, kitchen, heating, indoor plumbing, and a fireplace, with park grounds that included football, baseball, and softball fields, a playground, and picnic area.³¹

The 1948 county charter led to the reorganization of county government and the formation of new departments to provide better services to residents.³² Montgomery County's Department of Recreation officially began operations on June 1, 1953, when it assumed responsibility for recreation from M-NCPPC.³³ In its first year of operation, the department led year-round recreational activities and summer programs throughout the county which were segregated by race.³⁴ Forest V. Gustafson served as the department's first director and led a staff of six employees. Gustafson initiated the desegregation of the department's activities with the opening of the 1955 playground season.³⁵ Prior to desegregation, limited summer recreation programs for Black children were offered at Montgomery County's segregated schools for African Americans. In the mid-1940s, these programs were available in the Lincoln Valley High School in Rockville, Scotland, Emory Grove, and the River Road community, as well as in the Takoma Park Rosenwald School on Geneva Avenue.³⁶

Community Advocacy: 1941-1950

African American residents advocated for nearly two decades for places for Black children to play before the construction of the Heffner Park Community Center. In February of 1941, the Parent-Teachers Association of the Takoma Park Colored School (Takoma Park's Rosenwald School) requested that the City donate playground equipment for the school.³⁷ The PTA sought the playground equipment from the decommissioned Seventh-day Adventist Takoma Park Church School at 8 Columbia Avenue, which the City had recently purchased for use as a municipal facility.³⁸ Given the poor conditions at the Takoma Park Rosenwald School, which in the 1940s lacked basic amenities such as sanitary

²⁹ McGuckian, 11; "Guide to the Records of the Department of Recreation, 1954-2000." Montgomery County Archives, Gaithersburg, MD: 2.

³⁰ This building is no longer extant. Takoma Park City Council Minutes, July 1-31, 1947, 44. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1947-05.pdf>; Montgomery County Land Records, Liber CKW 1129, Folio 320, 1948.

³¹ "Park Guide," The Maryland-National Capital Park and Planning Commission, April 1954, Records of the Maryland-National Capital Park and Planning Commission, Montgomery County Archives.

³² McGuckian, 11.

³³ Guide to the Records of the Dept. of Rec., 2.

³⁴ Guide to the Records of the Dept. of Rec., 2; McGuckian, 11.

³⁵ McGuckian, 11.

³⁶ "24 Recreation Centers Will Open Monday," *Montgomery County Sentinel*, Rockville, MD, June 21, 1945. Chronicling America: Historic American Newspapers. Library of Congress; "Recreation Program Opens This Week," *Montgomery County Sentinel* Rockville, MD, June 27, 1946. Chronicling America: Historic American Newspapers. Library of Congress.

³⁷ Takoma Park City Council Minutes, February 1 – March 31, 1941, 156. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1941-02.pdf>; note that the school is often addressed as Geneva Avenue

³⁸ "Takoma Park Serves Early Adventists with Christian Education," Beth Michaels, *Visitor Magazine*, Columbia Union Conference, 2007, 18. <https://documents.adventistarchives.org/Periodicals/CUV/CUV20070301-V112-03.pdf>; Montgomery County Land Records, March 15, 1939, Liber CKW 728, Folio 385.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name
Continuation Sheet

Number 8 Page 7

drinking facilities, it is likely that the school lacked any playground equipment.³⁹

Councilmember Herman C. Heffner became the first elected official to take formal action in support of Black residents' request for access to recreation facilities.⁴⁰ At a Council meeting held November 24, 1947, Heffner raised the matter and led the Council to adopt a motion to request that M-NCPPC study the issue of establishing a recreation center in Takoma Park for Black residents.⁴¹ Meeting minutes suggest no discussion of constructing an integrated recreation center or of integrating the new Takoma Park Recreation Center. While the African American community favored an integrated facility, the City consistently identified the new center as specifically for Black patrons.⁴²

By the summer of 1948, the City Council heard consistent public demand for a playground or recreation center to serve Black residents.⁴³ Mina E. Fischer, a white homeowner on New York Avenue, urged the Council to coordinate with M-NCPPC to "take immediate steps to make a playground for the colored children of Takoma Park."⁴⁴ Fischer later returned to the Council to introduce a petition signed by 95 African American families in the City calling for a playground for Black children. She reported that a copy of the petition had also been sent to M-NCPPC. At the same meeting, the Takoma Auxiliary to the Takoma Post, Veterans of Foreign Wars, endorsed "the colored recreation center for the children of the colored residents of the Park."⁴⁵ Through early 1949, the City held discussions with community residents and M-NCPPC staff and debated the purchase of two lots on Ritchie Avenue for the playground, but determined that it was best not to act while waiting to see what the new County Council would do.⁴⁶

The Colored Citizens Association played an integral role in lobbying the City to provide recreation facilities for African Americans. Though the primary focus was to obtain a playground in "the Hill," this advocacy was supported by Black residents across the City, including Lucille Barry, who owned a home with her family on Colby Avenue in "the Bottom," another of Takoma Park's predominantly African American neighborhoods.⁴⁷ Representation from both communities reflects the recreation center as a priority for Black residents across the city.

In May 1949, Mayor John C. Post met with the CCA to report that the City would set aside \$2,000 or more to buy land for a recreation center, but that residents (presumably the Black residents for whom the facility was intended) would be responsible for clearing the land and fixing up the site.⁴⁸ The City's 1949-1950 budget officially set aside the purchase

³⁹ Takoma Park City Council Minutes, September 1-30, 1942, 174. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1942-09.pdf>

⁴¹ Takoma Park City Council Minutes, November 1 – December 31, 1947, 82. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1947-08.pdf>

⁴² Minutes of the Colored Citizens Association, April 1950, Courtesy of Historic Takoma.; "Houston Says 'Rights' Furor Gives Group Balance of Power," *The Atlanta Daily World*, October 17, 1948.

⁴³ Records throughout this era alternately refer to the requested facility as a "playground" and a "recreation center."

⁴⁴ Takoma Park City Council Minutes, July 1-31, 1948, 160. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1948-05.pdf>

⁴⁵ Takoma Park City Council Minutes, September 1 – 30, 1948, 188. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1948-07.pdf>

⁴⁶ Takoma Park City Council Minutes, January 1 – 5, 1949, 239. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1949-01.pdf>

⁴⁷ Minutes of the Colored Citizens Association, May 1949, Courtesy of Historic Takoma.; 1950 U.S. Federal Census.

⁴⁸ Ibid.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name

Continuation Sheet

Number 8 Page 8

money: \$2,000 of a total \$8,000 approved for capital improvements to municipal parks was earmarked for a playground for the community around Ritchie Avenue.⁴⁹

The process by which the City selected a site for the playground is not well-documented, though it is clear they sought a location within the Ritchie Avenue neighborhood. Finally, on September 26, 1949, Councilmember H. Brooks Perring presented a proposed site for the playground and reported an offer from W.W.W. Parker to sell three lots on Oswego Avenue for \$4,400.⁵⁰ The purchase was finalized on April 25, 1950.⁵¹

Nine years after Takoma Park's Black PTA began their call for a playground, land had finally been acquired. Nine further years of turmoil would follow before the park found a permanent home.

Historic Context: Development of the Original Heffner Park (31 Oswego Avenue) 1950 – 1957

The City failed to develop the park and playground once the land had been acquired. Residents spent the next two years seeking the City's assistance to clear the land of stumps and dumped trash, while the CCA carried out independent fundraisers to pay for the work of preparing and developing the site. As late as the spring of 1953, the City entertained the idea of using the land for a new library rather than its intended use.⁵²

Eventually, the City acquiesced and established a playground and baseball diamond on the site by the mid-1950s. Finally, the Black residents of Takoma Park had a place to play and gather outdoors.⁵³ The City named the park in honor of Councilman Heffner in August 1952. Heffner Park was a place where the community met to play well-attended baseball games, throw horseshoes, and listen to local musicians. Residents remember it as "the place to go," and a long-awaited venue for organized sports and athletic competition.⁵⁴ Baseball fields like this one were cornerstones of many of Montgomery County's African American communities, along with local schools and churches, through the 1960s. These ballfields provided entertainment and a place to socialize for Black residents who had few other options under legalized segregation.⁵⁵

Black residents continued to advocate for additional facilities for their communities. In particular, Lee Jordan and the CCA recognized that Black teens still lacked a place for club meetings or to socialize by holding dances and parties. Through 1958, Lee Jordan appeared consistently at the City Council and met separately with Council members to request

⁴⁹ Takoma Park City Council Minutes, June 1 – June 30, 1949, 84. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1949-07.pdf>

⁵⁰ This land is the site of the City's present-day Public Works facility. The lots are identified as lots 16, 17, and 18 in Block 60 of Gilbert's Addition to Takoma Park. Takoma Park City Council Minutes, September 1- 30, 1949, 135. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1949-09.pdf>.

⁵¹ Montgomery County Land Records, April 25, 1950, Liber CKW 1381, Folio 594.

⁵² Takoma Park City Council Minutes, March 1-31, 1953, 111. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1953-03.pdf>

⁵³ "Reflections on the Origins and Early Days of the Heffner Park Community Center," Second Oral History of Patricia Matthews, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 7.

⁵⁴ Historic Takoma, Inc. "They Called Him 'Mr. Lee,'" YouTube, October 27, 2022. <https://www.youtube.com/watch?v=utOXiG8erXs>

⁵⁵ "The Black baseball leagues of Montgomery County," Bruce Adams, *Bethesda Magazine*, <https://bethesdamagazine.com/2022/06/12/the-black-baseball-leagues-of-montgomery-county/>

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name

Continuation Sheet

Number 8 Page 9

that the City provide a recreation building for use by Black residents, specifically “his teenagers.”⁵⁶ Dolly Davis, a Takoma Park resident born in 1958, described her mother’s experience growing up without such a place to go: There was a time she said that the [white] Rec Center wasn’t open to her. But she would go at night and watch the dancers from the parking lot, the bands that would come and play for the white kids... They would be in the darkness at the parking lot dancing in the parking lot, watching over the hill, unseen by those who were down below.⁵⁷ An existing, run-down building on the Heffner Park site, in which children liked to play, had been removed by the City by 1957 as a safety hazard.⁵⁸ Jordan repeatedly requested that an abandoned school building be repurposed as a recreation building, which presumably referred to the now-vacant Takoma Park Rosenwald School on Geneva Avenue that had been shuttered with school integration in 1955.

Historic Context: Closure and Relocation of Heffner Park (1954-1959)

Plans for Relocation of the Public Works Facility

By the early 1950s, major changes were underway just south of “The Hill” along Maple Avenue. Developers were interested in building large apartment buildings in the area, M-NCPPC had constructed the Takoma Park Recreation Center, and major flooding of Brashears Run (which ran beside and under Maple Avenue) was wreaking havoc on roadways and adjacent properties. In August 1950, heavy rain washed out the Maple Avenue bridge, prompting the City Council to consider longer term solutions. They wanted to straighten and channelize the stream as well as reorganize the roads to facilitate larger scale development.⁵⁹

City officials recognized that the enclosure of Brashear’s Run and the improvements to Maple Avenue would make the area between Philadelphia Avenue and Sligo Creek attractive for substantial new development.⁶⁰ Until this point, this stretch of Maple Avenue, subject as it was to flooding and drainage problems, was less desirable land and the site of “sub-standard homes,” per public testimony heard by the City Council.⁶¹ The City’s Public Works facility was also situated on Maple Avenue between Philadelphia and Lee Avenues.⁶² Nearby Takoma Park residents complained about the facility’s terrible odor, unsightly garbage trucks, and the mess created when Public Works employees dumped collected leaves and ashes at various locations around town.⁶³ It was clear that the Public Works facility was a nuisance to its immediate neighbors. In light of the anticipated development along Maple Avenue, city officials determined it was “mandatory that a

⁵⁶ Takoma Park City Council minutes, September 1-30, 1957, 148. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1957-08.pdf>

⁵⁷ “Reflections on the Origins and Early Days of the Heffner Park Community Center,” Oral History of Dolly Davis, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 2.

⁵⁸ Takoma Park City Council Minutes, September 1 – 30, 1957, 148. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1957-08.pdf>

⁵⁹ Takoma Park City Council Meeting Minutes - June 18 - June 30, 1951, 230. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1951-07.pdf>

⁶⁰ Takoma Park City Council Minutes, March 1 – March 31, 1954, 59. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1954-03.pdf>

⁶¹ Takoma Park City Council Minutes, May 1-May 19, 1952, 174. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1952-06.pdf>

⁶² “Takoma Park Budget Requests Head,” *The Washington Post*, May 18, 1956;

⁶³ Takoma Park City Council Meeting Minutes - September 1 - September 30, 1951, 16. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1951-10.pdf>; Takoma Park City Council Meeting Minutes, January 1 - January 31, 1953, 83-84.

<https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1953-01.pdf>

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name

Continuation Sheet

Number 8 Page 10

new location for the Public Works Department be found.”⁶⁴

On March 22, 1954, without prior public debate, Councilman Klinck announced on behalf of the Public Works Committee that a contract had been signed to purchase Lot 3 in Block 62 of Gilbert’s Subdivision as the new site for the Public Works facility.⁶⁵ The proposed location was just north of the original Heffner Park site at 31 Oswego Avenue, in the midst of the predominantly Black neighborhood of “the Hill.” This lot is the present-day site of Heffner Park.

Residents and property owners in the vicinity of the proposed site quickly began to protest the decision. In addition to written objections by individual property owners, Black citizens coordinated an action at a July 12, 1954, executive meeting of the City Council. Opponents of the facility’s move to Oswego Avenue submitted a petition with over 120 signatures, and a large group of citizens appeared in person to voice their objections. Mayor Miller noted that citizens were not typically allowed to speak at this type of meeting, “but due to the number of citizens present there must be something of importance to be considered,” and gave them the opportunity to speak. Lee Jordan spoke on behalf of a citizens group, likely the CCA, to protest the move, followed by four other residents of Oswego and Ritchie Avenues.⁶⁶ The content of their objections was briefly reported the next day in the *Evening Star*: “the city trucks and other vehicles would be objectionable to look at and also would constitute a traffic hazard.”⁶⁷ No direct response to these concerns is evident in City Council minutes.

Land Swap of Heffner Park and the Public Works Facility

The exact chain of events leading to the City’s decision to use the original Heffner Park for the new public works facility is unclear. Plans for the new public works facility progressed gradually over the period of 1954-1957, with street repair, grading, and survey work underway on Oswego Avenue. Heffner Park was still in use through the summer of 1957, when new playground equipment was installed.⁶⁸

In the fall of 1957, the City began taking action towards the design and construction of the new public works facility.⁶⁹ The Council formally signed a contract with Silver Spring architect Philip W. Mason for plans and specifications for the new facility that November.⁷⁰ The timing of subsequent events suggests that behind-the-scenes conversations about an exchange of the sites may have already been underway. The Public Works Department reported on a discussion of the idea with E.W. Bucklin, Director of Montgomery County Department of Inspections and Licenses just two months later. Regarding “the use of the Heffner Park site for the new Public Works Department facilities,” Bucklin stated “that Municipalities are not bound by zoning regulations, and can use property belonging to the City in whatever way they

⁶⁴ Takoma Park City Council Minutes, March 1 – March 31, 1954, 59-60. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1954-03.pdf>

⁶⁵ Ibid.

⁶⁶ Takoma Park City Council Minutes, July 1- 31, 1954, 109-110. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1954-07.pdf>

⁶⁷ “Takoma Park Plans Fight on Conditions Leading to Floods,” *The Evening Star*, July 13, 1954.

⁶⁸ Takoma Park City Council Minutes, September 1 – 30, 1957, 146. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1957-08.pdf>

⁶⁹ Takoma Park City Council Minutes, November 1 – December 30, 1957, 178. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1957-10.pdf>

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name

Continuation Sheet

Number 8 Page 11

choose.”⁷¹ In late January 1958, City Council members met with Lee Jordan and Peter Remsen, Director of the Public Works Department, to discuss the possible location of a building to be used as a recreation center. They reached an agreement that Remsen would draw up plans for a “simple cinder block structure,” and submit a cost estimate to the Council.⁷²

Planning for the two new facilities progressed through the spring of 1958. On March 10, 1958, the City Council approved the transmittal of plans for the new public works facility from Philip Mason, architect, to the construction contractor. More detailed coverage of the meeting in *The Washington Post* revealed that the final site had in fact been selected, noting that the council had “approved preliminary sketches for three new Public Works Department buildings...to be located on Oswego ave. [sic] at the site of the old Heffner Park.”⁷³

This decision was not formally announced by the Council until May, when Councilmember Robert W. Collison stated that “an agreement has been established with the people who use the [playground] to interchange, so that the playground portion could be used as part of the Public Works Project.”⁷⁴ Details of the discussions leading to this agreement, as well as the terms agreed to, were not recorded. However, the timing of these actions does show that the City did not take substantial action towards provision of a recreation building for Black residents until an agreement was reached to place the new public works facility at the site of the sole existing park and playground accessible to African Americans.

Regardless of ongoing discussions that may have been underway about the swap of these sites, the news that the existing Heffner Park would close came as a painful shock to the people who used the park. Lester Barry recalls the Saturday that Lee Jordan told him he could not play at the park anymore, because “they’re going to park the trash trucks there.”⁷⁵ Without Heffner Park, Black residents “didn’t have any place to go, nothing at all.”⁷⁶ Patricia Matthews remembers that when the City “decided to take that playground...that was the only place that we could go to play because all the other playgrounds were segregated. That was our playground, our recreation center, our picnic area, our park. But they decided to take the Public Works and build it in that area, which eliminated any place that we could have to go...”⁷⁷ Heffner Park’s Black patrons saw their long sought-after playground and ballfield, land which community members had cleared themselves, become home to collected leaves, garbage, and trash trucks.⁷⁸

Historic Context: Design, Construction, and Use of the Heffner Park Community Center (1957-1960)

⁷¹ Takoma Park City Council Minutes, January 1-31, 1958, 203. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1958-01.pdf>

⁷² Takoma Park City Council Minutes, January 1-31, 208. <https://documents.takomaparkmd.gov/government/city-council/archival%20minutes/1900s/council-archive-minutes-1958-01.pdf>; Takoma Park City Council Minutes, February 1-28, 1958, 225. This may be the point at which an agreement was made to switch the two sites.

⁷³ Takoma Park City Council Minutes, March 1-31, 1958, 243. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-03.pdf>; “Takoma Council Approves Plans,” *The Washington Post*, March 11, 1958.

⁷⁴ Takoma Park City Council Minutes, May 1-31, 1958, 22. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-05.pdf>

⁷⁵ Lester Barry, in “They Called Him Mr. Lee,” Historic Takoma, Inc. YouTube, October 27, 2022. <https://www.youtube.com/watch?v=utOXiG8erXs>

⁷⁶ “Reflections on the Origins and Early Days of the Heffner Park Community Center,” Oral History of Patricia Matthews, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 5.

⁷⁷ Second Oral History of Patricia Matthews, 7.

⁷⁸ “Reflections on the Origins and Early Days of the Heffner Park Community Center,” Oral History of Lester Barry, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 1.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name

Continuation Sheet

Number 8 Page 12

Design and Construction of the Community Center (42 Oswego Avenue)

After finally agreeing to the construction of a new recreation building for Black residents, the City began planning for a simple building that would maximize economy. Officials began negotiating the details with architect Phillip Mason, who was under contract to design the new public works facilities. In May 1958, the Council asked Mason whether it would be possible to build a cinderblock recreation center “with the minimum of facilities” for approximately \$6,500. Mason projected that costs would be closer to \$10,000 and agreed to prepare preliminary plans for such a building.⁷⁹ Later that month, the Council reviewed Mason’s proposals for the recreation building at the new Heffner Park: “the building would cost approximately \$12,800 to complete... this would include the heating system, two restrooms, a kitchen space with roughed in plumbing, and electric wiring; also that the building would be constructed of cinder block, painted on the inside, so that there would be little in the building that could be damaged...” With this plan in hand, the City authorized Mason to draw up detailed plans and advertise construction bids.⁸⁰

On September 22, 1958, the City Council awarded a contract for construction of the public works facility to the Bethesda-based Robert W. Blake Company, Inc. for the sum of \$101,899.⁸¹ The City instructed the contractor to begin the project within ten days and started to plan for a groundbreaking ceremony.⁸²

At the same meeting, the Council elected to award the construction contract for the “Heffner Park Community Building” to Bethesda builder Charles Bang for the sum of \$13,423. The contract was not signed as there were still “various points to be worked out,” but the builder was to be given three months to complete the project once the contract was executed.⁸³ Preparations for the paving of Niagara, Ritchie, and Oswego Avenues were also being made; these streets had been left unpaved to this point, but “the street will be much needed once [the] Public Works project is started.”⁸⁴ Work was underway on both facilities and the playground area for the new park by late October 1958.⁸⁵

Through the early months of 1959, small sums were authorized by the Council for items overlooked in the original community center plans: exit lights (\$46.67), gutters and downspouts (\$85.00), and installation of hardware (\$60.10).⁸⁶

⁷⁹ Takoma Park City Council Minutes, May 1-31, 1958, 7. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-05.pdf>

⁸⁰ Takoma Park City Council Minutes, May 1-31, 1958, 12. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-05.pdf>

⁸¹ The Council received eleven bids received for construction of the two new facilities. Bids for the public works facility ranged from \$101,899.00 to \$129,575.00; while bids for the community center ranged from \$13,423 to \$16,350. Takoma Park City Council Minutes, September 1-30, 1958, 97. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-09.pdf>

⁸² Takoma Park City Council Minutes, September 1-30, 1958, 98.

⁸³ Ibid.

⁸⁴ Takoma Park City Council Minutes, October 1-31, 1958, 108. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-10.pdf>

⁸⁵ Takoma Park City Council Minutes, October 1-31, 1958, 118. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-10.pdf>

⁸⁶ Takoma Park City Council Minutes, January 1-31, 1959, 157, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-01.pdf>; Takoma Park City Council Minutes, February 1-28, 1959, 166, <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-02.pdf>; Takoma Park City Council Minutes, March 10-31, 1959, 194.

<https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-02.pdf>

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name
Continuation Sheet

Number 8 Page 13

Larger requested expenses including “auditorium seating” and “stage draperies” were set aside to be considered.⁸⁷

By June of 1959, the new park had playground equipment and was ready to host a summer recreation program, though construction would not be finished for several more months.⁸⁸ Both facilities were nearing completion by July, when the Council began planning for an open house to mark the opening of the new facilities.⁸⁹ The celebration was held September 13, 1959.⁹⁰

Programming and Use of the Heffner Park Community Center

The construction of the community center prompted planning for its programming and use. City officials envisioned that it would serve as “not only a Recreational building, but will be used for Civic purposes too.”⁹¹

Soon after the community center opened in September 1959, Councilmember Emily Monitor, who served on the Parks and Recreation Committee, met with Lee Jordan, Public Works Director Earl Rhodes, and Forest Gustafson, Montgomery County’s Director of Recreation, to work out “a satisfactory recreation program at the Heffner Park Community Center.” The group agreed to a new “teenage recreation program, including games and dancing” to be held Friday evenings from 7:30 to 10:30 PM, beginning on October 16. The County agreed to provide someone to lead the program, but a record player and other items for the center were still needed. Monitor suggested that a community fundraiser, such as a bake sale, could offset the cost for these needs.⁹²

Additional work would need to be done to the building to accommodate the teen program: when built, “only the necessary items were installed.” In October, the City approved additional funding, not to exceed \$1,100, for the necessary plumbing work, an electric stove, kitchen sink, birch cabinets, a water cooler, and electric hand driers.⁹³ On October 30, a gathering was held at the new Heffner Park Recreation Center, for which Montgomery County provided the promised record player. This was likely the first meeting of the ‘teen club.’ Councilwoman Monitor attended and reported afterwards that there was a “good turnout, which definitely indicated that people are interested in having an organized program for teenagers.” She stated that as she was leaving, she overheard the comment, “Our dream has come true after 15 years.”⁹⁴

⁸⁷ Takoma Park City Council Minutes, October 1-31, 1958, 106. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-10.pdf>

⁸⁸ Takoma Park City Council Minutes, June 1-30, 1959, 246. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-06.pdf>

⁸⁸ Takoma Park City Council Minutes, June 1-30, 1959, 246. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-06.pdf>

⁸⁹ Takoma Park City Council Minutes, July 1-31, 1959, 261. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-07.pdf>

⁹⁰ Takoma Park City Council Minutes, September 1 -30, 1959, 15. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-09.pdf>

⁹¹ Takoma Park City Council Minutes, July 1-31, 1958, 57. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1958-07.pdf>

⁹² Takoma Park City Council Minutes, September 1-30, 1959, 30. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-09.pdf>

⁹³ Takoma Park City Council Minutes, October 1-31, 1959, 36. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-10.pdf>

⁹⁴ Takoma Park City Council Minutes, November 1-December 31, 1959, 58. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1959-11.pdf>

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name
Continuation Sheet

Number 8 Page 14

Dale Jones, a Takoma Park resident born in 1945, described what the teen club meant to Black teenagers at the time: Until we got the Teen Club we didn't have much for youth to do for dances and things like that. We could go different places, but a lot of the places we could go you weren't supposed to be there. For children 14, 15, and 16, there really wasn't any place where we could go to be teenagers. Then when Heffner Park came and they put the building down there then that was where we all gathered. Teens from other neighborhoods came there like the teens from Linden, [they] came to do activities there.⁹⁵

The teen club was small, without space for a lot of people, but it provided a place for teenagers to host parties, play records, dance, and eat together. The Friday night gatherings were chaperoned by neighborhood mothers who made sure things "didn't go off the deep end," as well as police who "set out there because they didn't want people to hang around and drink."⁹⁶

Teen clubs had emerged as an important priority for the county's Parks and Recreation departments in the mid-1950s. These agencies prioritized the establishment of indoor, evening gathering places for teenagers as "healthy and constructive" environments where young people could socialize, particularly with members of the opposite sex, without getting into trouble.⁹⁷ Though the Heffner Park Teen Club operated in a City facility, the program had at least some support from the county Department of Recreation.

It is unclear how long the Heffner Park Teen Club operated after the County's public accommodations law (1962) began to make other social venues available. One Lyttonsville resident, Patricia Tyson, recalled that it lasted only through the early 1960s.⁹⁸

The new Heffner Park lacked the space for a baseball diamond, a significant amenity of the previous site, but the new Community Center gave Black residents of Takoma Park a place to gather for community and familial get-togethers, such as "Girl Scouts, birthday parties, [and] special events."⁹⁹ Lee Jordan's daughter, Patricia Matthews, recalled that Heffner Park was the site for her family's annual Labor Day picnic, a large party that served as a de facto community picnic because the family was so well-known. The community center also hosted classes including a General Educational Development (GED) course.¹⁰⁰

Since the 1960s, Heffner Park has continued to operate as a community center and rental space operated by the City's

⁹⁵ "Reflections on the Origins and Early Days of the Heffner Park Community Center," Oral History of Dale Jones, conducted by Alison Kahn 2020-2022 for the Takoma Park African American Oral History Project, Historic Takoma, Inc., 3.

⁹⁶ Oral History of Lester Barry, 1.; Oral History of Dale Jones, 3.

⁹⁷ "Master Plan of Schools, Parks, and Recreation," 1956. Maryland National Capital Park and Planning Commission, 26. Records of the Maryland-National Capital Park and Planning Commission, Montgomery County Archives.

⁹⁸ Patricia Tyson, Interviewed by David Rotenstein in 2016, "Montgomery County Historical Society BOOM exhibit is a dud," History Sidebar [Blog], June 6, 2018. <https://blog.historian4hire.net/2018/06/06/boom-exhibit-is-a-dud/>

⁹⁹ Black residents may have gained access to the nearby Takoma Recreation Center baseball fields after Montgomery County's Department of Recreation began desegregating its program in 1955; Oral History of Dolly Davis, 2.

¹⁰⁰ Oral History of Patricia Matthews, 6.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No.

Name
Continuation Sheet

Number 8 Page 15

Recreation Department, offering drop-in programming and classes and hosting birthday parties and family gatherings.¹⁰¹

Historic Context: City of Takoma Park Councilmember Herman C. Heffner (1870 – 1952)

Herman Claude Heffner was a popular civic leader who served for 10 years as a member of the Takoma Park City Council.¹⁰² After retiring as a railway postal clerk, he held community leadership positions as president of the Takoma Park Volunteer Fire Department, secretary of the Community League, and member of the local Masonic lodge.¹⁰³ As a member of the City Council in the 1940s, he advocated for improvements to the Takoma Park Rosenwald School, such as clean drinking water and sewer hookups, prior to raising the matter of a recreation center for Black residents in 1947.

Lee Jordan first raised the idea of naming the recreation center for Councilman Heffner, who had “been of great assistance,” at a meeting of the Colored Citizens Association in May of 1950, two years before Heffner’s death in July 1952.¹⁰⁴ Following his death, the CCA submitted a request to the City that the recreation center be named on his behalf, which the Council agreed to in August 1952. The formal resolution recognized Heffner as a community leader admired by people “irrespective of race, creed or color,” whose dedication to the provision of community park and recreation facilities spurred the City’s purchase of the park land for Black residents.¹⁰⁵

Historic Context: Philip A. Mason, AIA (1922 – 1996)

The City of Takoma Park hired local architect Philip W. Mason to design both the Public Works site and the new community center. Mason grew up in Montgomery County and opened his general-practice architecture firm in 1952.¹⁰⁶ In the mid-to-late 1950s, Mason did some residential architecture but primarily worked on institutional projects. His work in this period included regular contracts with Montgomery County Public Schools on the construction of new buildings and additions, Silver Spring fire station #19, and the Connecticut Belair Club, a private recreation center in Wheaton. By the late 1960s, Mason was elected to a series of leadership positions with the Potomac Valley Chapter of the American Institute of Architects, including serving as chapter President in 1968.

¹⁰¹ Deborah Huffman, Acting Recreation Director, City of Takoma Park, Interviewed by Kacy Rohn, February 24, 2023.

¹⁰² Takoma Park City Council Minutes, July 1 – July 31, 1952, 2. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1952-10.pdf>

¹⁰³ U.S. Register of Civil, Military, and Naval Service, 1863-1959, page 1610. Digitized by Ancestry.com, Provo, UT, USA.; “Heffner, Herman Claude,” Obituary, *The Evening Star*, July 14, 1952; Takoma Park City Council Minutes, April 1 – 30, 1940, 54. <https://documents.takomaparkmd.gov/government/city-council/archival-minutes/1900s/council-archive-minutes-1940-03.pdf>

¹⁰⁴ Minutes of the Colored Citizens Association, May 1950, Courtesy of Historic Takoma, Inc.

¹⁰⁵ Minutes of the Colored Citizens Association, August 1952, Courtesy of Historic Takoma, Inc.; Takoma Park City Council Minutes, Takoma Park City Council Minutes, August 1 – 31, 1952, 28.

¹⁰⁶ “Philip W. Mason, AIA,” *Potomac Valley Architect*, Jan./Feb. 1968, Volume 11, Number 3. <https://usmodernist.org/AIAPV/AIAPV-1968-01-02.pdf>

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<https://takomaparkmd.gov/government/city-clerk/takoma-park-archives/>

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Records of the Maryland-National Capital Park and Planning Commission, Montgomery County Archives, Various.

“Reflections on the Origins and Early Days of the Heffner Park Community Center,” Oral Histories conducted by Alison Kahn, 2020-2022, for the Takoma Park African American Oral History Project, Historic Takoma, Inc.

10. Geographical Data

Acreeage of surveyed property 32,275 SF
Acreeage of historical setting _____
Quadrangle name Washington West Quadrangle scale: 1:24,000

Verbal boundary description and justification

The Heffner Park Community Center at 42 Oswego Avenue occupies Lot 3 in Block 62 of Gilbert’s Addition to Takoma Park in the City of Takoma Park, Maryland. The site consists of the entire 32,275 square feet of land identified as 01060657, District 13. The boundary includes the entire property historically associated with the park.

11. Form Prepared by

name/title	Kacy Rohn, Cultural Resources Planner II, and John Liebertz, Cultural Resources Planner III		
organization	Montgomery Planning (M-NCPPC)	date	March 28, 2023
street & number	2425 Reedic Drive, 13 th Floor	telephone	(301) 563-3407
city or town	Wheaton	state	MD

The Maryland Inventory of Historic Properties was officially created by an Act of the Maryland Legislature to be found in the Annotated Code of Maryland, Article 41, Section 181 KA, 1974 supplement.

The survey and inventory are being prepared for information and record purposes only and do not constitute any infringement of individual property rights.

return to: Maryland Historical Trust
Maryland Department of Planning
100 Community Place
Crownsville, MD 21032-2023
410-697-9591

Montgomery Planning

KRESTVIEW (M:37-57)
7625 CARROLL AVENUE, TAKOMA PARK, MD 20912



**MASTER PLAN FOR HISTORIC PRESERVATION
DESIGNATION FORM
MAY 2023**

Contents

1. NAME OF PROPERTY	3
2. LOCATION OF PROPERTY	3
3. ZONING OF PROPERTY	3
4. TYPE OF PROPERTY	3
5. FUNCTION OR USE	4
6. DESCRIPTION OF PROPERTY.....	4
7. STATEMENT OF SIGNIFICANCE.....	6
A. Applicable Designation Criteria.....	6
B. Statement of Significance	6
C. Period of Significance.....	7
D. Significant Dates.....	7
E. Significant Persons	7
F. Areas of Significance	7
G. Architect/Builder.....	7
H. Narrative	7
Historic Context: Brief History of the Founding and Early Development of Takoma Park.....	7
Historic Context: Origins of the Seventh-day Adventist Church.....	8
Historic Context: Seventh-day Adventist Institutions in Takoma Park.....	9
Historic Context: Ownership of 7625 Carroll Avenue (1909 – 1918).....	10
Historic Context: Drs. Daniel Hartman Kress (1862 – 1956) and Laretta Eby Kress (1863 – 1955) ..	11
I. Areas Exempt from Designation	17
J. Designation Criteria:	17
K. Conclusion:.....	19
8. ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA.....	19
9. PROPERTY OWNERS.....	19
10. FORM PREPARED BY	20
11. MAJOR SOURCES CONSULTED	20
APPENDIX ONE: ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA	21
APPENDIX TWO: DETAILED ARCHITECTURAL DESCRIPTION	23
APPENDIX THREE: HISTORIC MAPS.....	27
APPENDIX FOUR: EXTERIOR PHOTOGRAPHS OF THE KRESS HOUSE	32

APPENDIX FIVE: HISTORIC PHOTOGRAPHS..... 48
APPENDIX SIX: CHAIN OF TITLE..... 67
APPENDIX SEVEN: MARYLAND INVENTORY OF HISTORIC PROPERTIES (MIHP) FORM 69

1. NAME OF PROPERTY

Historic Name: Kress House, Krestview

Current Name:

Maryland Inventory of Historic Properties #: M 37-57

2. LOCATION OF PROPERTY

Address Number and Street: 7625 Carroll Avenue, Takoma Park

County, State, ZIP: Montgomery County, Maryland, 20912

3. ZONING OF PROPERTY

R-60: The intent of the R-60 zone is to provide designated areas of the County for moderate density residential uses. The predominant use is residential in a detached house. A limited number of other building types may be allowed under the optional method of development.

4. TYPE OF PROPERTY

A. Ownership of Property

- Private
- Public
- Local
- State
- Federal

B. Category of Property

- Private
- Public
- Local
- State
- Federal

C. Number of Resources within the Property

Contributing	Noncontributing
<input type="checkbox"/> Buildings	<input type="checkbox"/> Buildings
<input type="checkbox"/> Sites	<input type="checkbox"/> Sites
<input type="checkbox"/> Structures	<input type="checkbox"/> Structures
<input type="checkbox"/> Objects	<input type="checkbox"/> Objects
<input type="checkbox"/> Archaeological Sites	<input type="checkbox"/> Archaeological Sites
<input type="checkbox"/> Total	<input type="checkbox"/> Total

D. **Listing in the National Register of Historic Places:** The property has not been evaluated by the Maryland Historical Trust (MHT) for the National Register of Historic Places.

5. FUNCTION OR USE

Historic Function(s): Domestic; Health Care

Current Function(s): Domestic

6. DESCRIPTION OF PROPERTY

Site Description: The Kress House is located on an irregularly shaped 0.73-acre lot on the south side of Carroll Avenue northeast of the historic Carroll Avenue Bridge. The lot includes the primary dwelling, a former garage, and terraced gardens. A steeply sloped wooded area abuts the property on its south and west sides, leading down to a walking trail and Sligo Creek. To the east and southeast of the property, several single-family residences are located along Carroll Avenue, Flower Avenue, and Palmer Lane. To the north, the property faces the former Washington Adventist Hospital site and the Washington Adventist University campus on the opposite side of Carroll Avenue.¹

The house is located on a plateau at the northern portion of the lot. The front yard slopes down significantly towards Carroll Avenue, where a crenellated stone retaining wall separates the yard from the public sidewalk. This irregularly coursed, rough-cut stone wall is topped with a jagged stone course. It runs along the south side of Carroll Avenue from Flower Avenue to the approximate northwest corner of the Kress House property, where it curves to the southeast and ends approximately 40 feet from the edge of the bridge. The wall varies in height, but is generally at least 8 feet tall where it fronts the subject property. (Appendix 4, Figures 7).

The front of the Kress House and the neighboring house at 7629 Carroll Avenue are accessed through an opening in the stone wall at the northeast corner of the property (App. 4, Fig. 8). The current house numbers (7625 and 7629) are posted at this entrance above the original house numbers (705 and 707, respectively), which are partially faded. A set of concrete stairs leads to a landing where the stone walled stairway splits to the east (left), providing access to 7629 Carroll Avenue, and to the west (right) to the front yard of the Kress House. The rear yard and former garage are accessed via Palmer Lane which terminates at the southeastern corner of the property. Here, a gravel driveway and parking area are shared between the 7625 and 7629 Carroll Avenue properties.

The side yard along the west elevation is only level along the house and the rest is a wooded, overgrown hillslope. The front yard of the house features a mix of vegetation including sporadic trees, ornamental bushes, vinca vine, and ivy. Two rounded concrete vases set on cobble and concrete bases are in the northern portion of the yard. Large, dense trees surround the front yard to the north along the stone retaining wall and to the west towards the creek. The front yard also features a curved concrete walkway leading from the main stairway from Carroll Avenue to the front steps of the house, where it turns and continues along the east side of the house. The east (side) yard consists of a narrow strip of

¹ This report draws upon the Maryland Inventory of Historic Properties Form prepared by Nancy LiPira, Stantec Consulting Services, provided to Montgomery Planning under a contractual agreement.

manicured grass with long, wood-framed, rectangular planters along the property boundary, which is demarcated by the neighboring home's wood fence. Palmer Lane and the gravel parking area is accessed by continuing along the east side of the house.

The home's rear yard consists of a series of terraces with trees along the western side (App. 4, Figure 12). Some of the terraces are supported by concrete retaining walls and others by dry-laid masonry walls constructed mainly with chunks of concrete, brick, and some stones or cobbles. At least one set of concrete steps provides access between terrace levels. The lower terraces are mostly overgrown while the upper terraces have been recently used for growing vegetables. The ghost foundation of a greenhouse is present on the upper terrace and is now occupied by a wood gazebo. An open, rectangular, concrete block structure is located along the lowest terrace situated at the bottom of the slope along the southern property boundary and a natural drainage (App. 4, Figure 15). The top of the structure is flush with the level of adjacent terrace and may have been used as a cistern to collect rainwater.² The terraces were likely built by the Kress family, whose faith led them to prioritize nutrition and the consumption of whole foods such as fruits and vegetables.³ The level portion of the rear yard is located directly behind the main house and is enclosed by a modern wood fence, the southwest corner of which is supported by a dry-laid stone foundation at the top of the slope. A gate provides access to the yard on its east side. A stone pathway leads from the gate to the steps of the recently enclosed portion of the back porch.

Architectural Description: Krestview is a two-story Craftsman-style bungalow constructed in 1909. The masonry building sits on concrete piers and a concrete raised basement (App. 4, Figure 1). The house is capped by a low-pitched, side-gabled roof clad in asphalt shingles and featuring overhanging eaves. Exposed wood rafters are present on the front (north) elevation and gable ends. The front of the house features a centered shed dormer. A now-enclosed wrap-around porch spans the entire front and west elevations. The front elevation of the raised first story is clad in vertical wood boards while the remaining elevations are mostly clad in scored stucco. The upper story on the gable ends is clad in cedar shake siding, while the dormers on the front and rear elevations are covered in vinyl siding. There is an interior brick chimney along the central roof ridge. Fenestration is mostly regular on the front and east elevations and irregular on the rear and west sides. Windows are varied configurations of double-hung, casement, and hopper styles and are a mix of original wood sash with plain wood surrounds and non-historic vinyl. The Kress House also has a raised basement which is partially exposed along the north and east elevations and fully exposed on the west elevation (App. 4, Figures 3, 6).

In 2019, the property owners made significant alterations to the rear of the house including the construction of a one-story enclosed porch on the eastern half of the building, and the expansion of the existing dormer to create a fully exposed second floor. (App. 4, Figures 4-5). The reconfigured roofs of the rear modifications also exhibit overhanging eaves and are clad in asphalt shingles. All elevations of the additions are clad in vinyl siding and fenestration consists of non-historic vinyl windows and doors.

² Jeffrey Brokaw, personal communication with Nancy LiPira, December 9, 2022.

³ Laura Cornwell, personal communication with Nancy LiPira, December 9, 2022.

A mid-twentieth century, detached, three-car garage is located near the southeast corner of the property along Palmer Lane.⁴ The original rectangular plan and form remains intact except for the addition of a central single projecting bay on the façade (north elevation). The one-story building with an exposed basement on the west and south elevations is constructed into a hillside. This allows the garage to read as a single-story when viewed from the house. The wood frame rests on a poured concrete foundation and supports an asphalt shingle-clad hipped roof with overhanging eaves. The first story features non-historic vinyl siding and the exposed basement on the west and south elevations reveals the poured concrete foundation. On the three-bay façade (north elevation), sets of tri-folding wood doors flank the central projecting addition consisting of a reclaimed wood door and transom. Typical fenestration on the secondary elevations consists of double hung, fixed, and casement vinyl-sash windows with simulated divided lights, and non-historic wood and glass doors.

See Appendix Two for a detailed description of each elevation of both buildings.

7. STATEMENT OF SIGNIFICANCE

A. Applicable Designation Criteria

The Kress House meets two of the nine designation criteria as described in Chapter 24A: Historic Resources Preservation, Section 24A-3, Montgomery County Code. Section J of this report includes a detailed analysis.

B. Statement of Significance

The Kress House reflects the local growth of the Seventh-day Adventist Church and its impacts on the development of Takoma Park. The opening of the Washington Training College (today named Washington Adventist University) in 1904 and the Washington Sanitarium (later named Washington Adventist Hospital) in 1907 brought prominent Adventist leaders such as Drs. Daniel and Laretta Kress to Takoma Park to oversee the new institutions' development. Many of these leaders purchased homes near these new facilities and were instrumental to the development of the overall community.

This home is significant for its association with Drs. Daniel and Laretta Kress, who acquired the property in 1918. The Kresses are known for their contributions to the Seventh-day Adventist Church through their work as medical missionaries and physicians promoting faith-based healthcare. Most significantly, the home represents a significant site of women's history for its association with Dr. Laretta Kress, one of the earliest female licensed physicians and surgeons in Montgomery County. As an obstetrician and gynecologist, she played an integral role in empowering her female patients through support and education, paved the way for more women to enter the healthcare profession, and greatly expanded the maternal healthcare offered by the Washington Sanitarium. The Kress House and its associated property were central to their practice as physicians as a home medical office and also

⁴ Historic Preservation staff could not determine a precise date of construction for the garage. Sanborn Fire Insurance maps document a smaller wood-frame structure in the same general location in 1927. Later amendments to the map depict the current massing of the garage by 1963. Other sources such as the Klinge Property Atlases were unreliable with respect to this property as the maps failed to document any outbuildings near the location of the garage between 1931 and 1953. The first definitive documentation of the garage is from an aerial photograph of the Adventist campus ca. 1962. Therefore, the garage likely was built between 1927 and 1962, but an earlier date of construction contemporaneous to the house remains possible.

allowed them to make meaningful connections with the community as they provided care and service. The home's period of significance extends from 1918 – 1939, corresponding with their residency.

C. Period of Significance

1918 - 1939

D. Significant Dates

1918 (purchase of property)

E. Significant Persons

Dr. Laretta E. Kress; Dr. Daniel H. Kress

F. Areas of Significance

Women's history; Health/Medicine; Religion

G. Architect/Builder

Unknown

H. Narrative

Historic Context: Brief History of the Founding and Early Development of Takoma Park
Developer Benjamin Franklin Gilbert founded Takoma Park in 1883 as one of the first railway commuter suburbs of Washington, DC. On November 24, 1883, Gilbert purchased a ninety-three-acre tract of land from the estate of G.C. Grammar. The property straddled the borders separating the District of Columbia from Montgomery and Prince George's Counties, Maryland. This site took advantage of proximity to the Metropolitan Branch of the B&O Railroad, completed in 1873, and an ample water source in Sligo Creek. Gilbert promoted his investment with illustrated advertisements describing the newly created suburb as picturesque with amenities such as fresh spring water, high ground, a rolling landscape, trees and nature, spacious lots. Gilbert believed that large and elaborate houses would attract buyers to the new suburb despite its limited initial infrastructure. After acquiring the first parcel, Gilbert ultimately added seven additional land transactions to his original Takoma Park holdings.⁵

Gilbert's interests for the future of Takoma Park extended beyond housing. He used his substantial influence to bring both civic and commercial development and modern infrastructure to the area.⁶ By 1886, Takoma Park had a post office and a new railroad station, which allowed Gilbert to promote it as a suburb with easy access via the Metropolitan Branch of the B&O railroad to downtown Washington, DC. By 1890, the young suburb was well-established within both jurisdictions and had fifteen trains arriving per day, connecting Takoma Park to downtown Washington, DC.⁷

⁵ Perrolle, Pierre, July 30, 2019, "B.F. Gilbert Buys Himself a Town, Piece by Piece: A Takoma Park History Research Note," Courtesy of Historic Takoma with permission of the author; Robert McQuail Bachman, "Takoma Park: Railroad Suburb," in *Washington at Home*, ed. Kathryn Schneider Smith. (Baltimore, MD: Johns Hopkins University Press, 2010), 361-363.

⁶ "Approved and Adopted Amendment to the Master Plan for Historic Preservation in Montgomery County, Maryland: Takoma Park Historic District & Carroll Manor/Douglas House," prepared by The Maryland National Capital Park and Planning Commission, December 1991, 4-5.

⁷ Robert McQuail Bachman, "Takoma Park: Railroad Suburb," p.361-377.

The Town of Takoma Park, Maryland, was incorporated in 1890 and by 1900 had 750 residents. By 1910, the population had nearly doubled to 1,242.⁸ As the City's population grew, and development spread east of the railroad, residents in these newly subdivided areas began to seek additional improvements. Many of the requests addressed Carroll Avenue, a major thoroughfare generally running east-west and connecting Takoma Park, MD, to Takoma, DC. By 1909, Carroll Avenue was widened to forty feet and new sidewalks were constructed to provide adequate space for traveling pedestrians.⁹ In 1911, the old wooden bridge across Sligo Creek that extended Carroll Avenue to the Seventh-day Adventist sanitarium and college campuses was replaced by a modern steel and concrete bridge.¹⁰ By 1920, the population of Takoma Park had increased to 4,144 residents, making it the tenth largest incorporated town in Maryland.¹¹

The growth of Takoma Park between 1900 and 1920 was due in large part to the relocation of major Seventh-day Adventist institutions from Battle Creek, Michigan, to Takoma, DC, at the turn of the century. In Takoma Park, Maryland, the Adventists established a sanitarium and college, both of which had been important institutions at their faith-based community in Battle Creek, Michigan. By 1916, it is estimated that one-third of Takoma Park's residents were associated with the Seventh-day Adventist Church.¹²

Historic Context: Origins of the Seventh-day Adventist Church

The Adventists arrived in Takoma Park to begin a new phase in their denomination's history. The decision was heavily influenced by Seventh-day Adventist co-founder Ellen G. White, who pushed for the relocation of major Adventist institutions (App. 5, Figure 8). Ellen was born as Ellen Gould Harmon in 1827 in Portland, Maine.¹³ She and her husband, James White, were among the group that first formed the Seventh-day Adventist Church. Ellen White was particularly influential to the Adventist faithful, who believed her to be the recipient of divine visions and dreams, which she presented in prolific writing. Together, the Whites amassed a large following and moved their family and followers to the rural town of Battle Creek, Michigan, in 1855.¹⁴

Ellen saw personal health as fundamental to the Seventh-day Adventist faith.¹⁵ She believed in a vegetarian diet, frequent exercise, and avoidance of drugs and alcohol. For her, healthy living was a way to achieve a higher level of cleanliness acceptable in the eyes of God.¹⁶ One of Ellen's first contributions to the Battle Creek Adventist community was the establishment of the Western Health Reform Institute on September 5, 1866.¹⁷ The institute was built to address people's physical, emotional, and spiritual needs, a holistic approach which later became a trademark of Seventh-day Adventist healthcare. Ten years after the institute was opened, Dr. John Harvey Kellogg joined the institute as its superintendent

⁸ Town Council Meeting Minutes, September 20, 1928, Takoma Park Archives, City Council Meeting Minutes, Volume 8, Page 183.

⁹ "New Walk on Carroll Avenue," *The Evening Star*, April 13, 1909, 17.

¹⁰ "Steady Growth the Rule in Suburban Takoma Park": *The Evening Star*, July 1, 1911.

¹¹ Clare Lise Kelly, *Places from the Past: The Tradition of Gardez Bien in Montgomery County, Maryland*. 287.

¹² Maryland-National Capital Park and Planning Commission, *Approved and Adopted Amendment to the Master Plan for Historic Preservation in Montgomery County, Maryland: Takoma Park Historic District & Carroll Manor/Douglas House*, 1992, 8.

¹³ "Who Was Ellen G. White" Seventh-day Adventist Church. Accessed December 5, 2022. <https://www.adventist.org/who-was-ellen-g-white/>

¹⁴ Ron Graybill, "The Whites Comes to Battle Creek: A Turning Point in Adventist History", *Journal of Adventist History*, Vol.15, No. 2, pp. 25-27.

¹⁵ Garth Duff Stolz, "A Taste of Cereal" *Journal of Adventist History*, September 1992, 5.

¹⁶ Schwarz and Greenleaf, *Light Bearers*, 101-103.

¹⁷ Garth Duff Stolz, "A Taste of Cereal" *Journal of Adventist History*, September 1992, 6.

and renamed the facility as the Battle Creek Medical and Surgical Sanitarium (known as the Battle Creek Sanitarium).¹⁸ Kellogg's model promoted a treatment regimen of exercise, rest, nature, and abstinence from alcohol, tobacco, coffee, and tea.¹⁹

Through the latter half of the nineteenth century, Adventists debated the role of education and the proper balance of religious and secular training. Ellen White developed her own tenets for Adventist education that focused on physiology and hygiene combined with the industrial arts for men and the domestic arts for women.²⁰ Battle Creek College, today called Andrews University, was founded in 1874 as the first Adventist institute of higher education.

The Adventist community in Battle Creek experienced a series of major setbacks at the beginning of the twentieth century. In separate incidents in 1902, both the Battle Creek Sanitarium and the Review and Herald Publishing House were destroyed by fire.²¹ Only the college remained untouched. The Church took the fires as a spiritual sign that it was time to relocate their major institutions and expand their reach outside of the Battle Creek community after fifty years in the small, rural enclave.²²

Historic Context: Seventh-day Adventist Institutions in Takoma Park

Seventh-day Adventist leaders sought a location on the east coast to serve as their new headquarters. It was believed that a site near a major urban east coast city would help the church expand domestically and abroad. In July 1903, Adventist leaders visited the Washington, DC suburbs in search of a suitable site. They found an ideal location along the Sligo Creek in Takoma Park, which Adventist prophet Ellen G. White readily endorsed:

The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and sanitarium without crowding either institution. The atmosphere is pure and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations with excellent drainage.²³

The General Conference of Seventh-day Adventists, the denomination's governing body, proceeded to purchase multiple sites in portions of Takoma Park in both the District of Columbia and Maryland. A five-acre tract within the District of Columbia near the Takoma Park train station at the intersections of Carroll Avenue and Eastern Avenue was selected as the site for the General Conference headquarters and the Review and Herald Publishing House.²⁴ On August 30, 1903, the Adventists acquired a fifty-acre tract along the Sligo Creek in Block 51 of B.F. Gilbert's Addition to Takoma Park.²⁵

¹⁸ Garth Duff Stolz, "A Taste of Cereal" *Journal of Adventist History*, September 1992, 4-6.

¹⁹ Kellogg also believed in dietary regimens of grains and vegetables over animal products. Dr. Kellogg's brother, William Kellogg, who assisted his brother in his dietary experiments producing cereals, later refined these recipes for commercial distribution by the Kellogg Company. Schwarz and Greenleaf, *Light Bearers*, 101, 111-112.

²⁰ Schwarz and Greenleaf, *Light Bearers*, 116-122.

²¹ Spalding, Arthur Whitefield, *Origin and History of the Seventh-day Adventists*, (Washington, DC: Review and Herald, 1962), 68-69.

²² Spaulding, *Origin and History of Seventh-day Adventists*, 80.

²³ White, Ellen G. *Last Day Events*, 104.

²⁴ Schwarz and Greenleaf, *Light Bearers*, 260.

²⁵ Montgomery County Circuit Court, Deed, Liber TD 26, Folio 462, August 3, 1903. Retrieved from mdlandrec.net

The Washington Training College (1904) and Washington Sanitarium (1907)

Adventist leadership decided the fifty-acre Lot 51 parcel was of sufficient size to house both the sanitarium and training school. Plans for the new institutions placed the Sanitarium within the western third of the fifty-acre tract while the training college was to be composed of four buildings to the east. The *Washington Post* reported that the new college campus was to be made up of a study and recitation hall, two dormitories, and a dining and domestic hall.²⁶ By May 1904, the Seventh-day Adventist Church had filed for articles of incorporation for the Washington Training College as a missionary training school, with additional coursework in language, literature, agriculture, and mechanics.²⁷ At the time of this filing, the men and women's dormitories and dining hall were underway and were expected to accommodate approximately one hundred students.²⁸ In November 1904, the school opened for enrollment (App. 5, Fig. 16).

Construction of the sanitarium began in 1906 but faced delays from inclement weather and the inability to acquire materials. The sanitarium was built on thirty-acres of the original fifty-acre tract and was located on the highest point of the property.²⁹ The original four-story frame building faced west, overlooking the Sligo Creek stream valley, and featured wide verandas where patients could take in fresh air and directly experience the area's natural beauty. Extensive grounds featured wide open space, gardens, a tennis court, and surrounding forest.³⁰ The design was planned to support the Adventists' belief in holistic healthcare, where patients could improve mind, body, and spirit. The Washington Sanitarium held its opening ceremonies on June 13, 1907 (App. 5, Fig. 17).³¹

Historic Context: Ownership of 7625 Carroll Avenue (1909 – 1918)

In addition to acquiring the 50-acre site on which the new training institute and sanitarium were planned, the Seventh-day Adventist Church purchased several other tracts which it subdivided and sold to its members for homesteads. General Conference President Arthur G. Daniells acted as a proxy for the church, assisted by Edwin R. Palmer, who oversaw the Review and Herald Publishing Association. In 1909, Palmer purchased lots 1-3 of Block 49 of B.F. Gilbert's Subdivision of Takoma Park, which included the subject property.³² This acquisition contained the land on the south side of Carroll Avenue between Flower Avenue and Sligo Creek. Palmer and Daniells subdivided the property into Lots 10-15 and sold the subsequent properties to other Seventh-day Adventist members.³³ This subdivision was particularly attractive to church members because it was located on the opposite side of Carroll Avenue from the sanitarium and college. The homes adjacent to 7625 Carroll Avenue were also occupied by Adventist families: Drs. Henry and Patience Sisco owned and lived in the house at 7629 Carroll Avenue. Dr. Henry Sisco worked at the Takoma Park sanitarium, while Dr. Patience Sisco practiced as a physician at the Adventists' nearby sanitarium on Iowa Circle in Washington, DC.³⁴ Hebert and Carolyn Votaw were

²⁶ "Takoma Park" *The Washington Post*, 17 April 1904.

²⁷ "School for Missionaries" *The Washington Post*, 29 July 1904.

²⁸ "New Building Planned" *The Evening Star*, 18 August 1904.

²⁹ "New Sanitarium," *The Evening Star*, 10 March 1907.

³⁰ "New Sanitarium," *The Evening Star*, 10 March 1907.

³¹ The original Washington Sanitarium building and many early campus buildings are no longer extant.

³² Montgomery County Circuit Court, Deed, Liber 202, Folio 114, December 15, 1908

³³ These members included Francis M. Wilcox, Wilbur Dixon Salisbury, Joel C. Rogers, and George A. Irwin.

³⁴ Kress, Daniel H. and Laurretta E., *Under the Guiding Hand, Life Experiences of the Doctors Kress* (Jasper, Oregon: Adventist Pioneer Library, 2018): 190.

Seventh-day Adventist missionaries who owned and lived at the house at 7633 Carroll Avenue. The Votaws sold the property to Washington Adventist University and the house has served as the home of the college president since 1959.

In May 1909, Palmer sold Lot 15 to George A. and Nettie Irwin (App. 5, Fig. 9). The Irwins were likewise prominent Adventist leaders: George had served as President of the General Conference from 1897 – 1901, and at the time of the home’s construction was one of two vice presidents of the General Conference. He was among the earliest Adventist leaders to arrive in Takoma Park and had significant responsibility for the establishment of the Washington Sanitarium, and spent time serving as the Sanitarium’s president and Chairman of the Board.³⁵ Nettie served at this time as matron of the Adventists’ Iowa Circle Sanitarium in Washington, DC.³⁶ Their home at 7625 Carroll Avenue was built by May of 1909, when Seventh-day Adventist Church co-founder Ellen G. White stayed with the Irwins while making a lengthy visit to the area for the 1909 meeting of the General Conference.³⁷ The Irwins were not residents in the new home for long before moving to the west coast and positions with the Pacific Union Conference and Loma Linda University.³⁸ Following George’s death in 1913, Nettie retained ownership of the property until selling it to Daniel and Laretta Kress in 1918. For a period of time prior to the sale, Nettie rented the home to F.M. Wilcox, who served as editor of the Adventist publication *The Review and Herald* from 1911-1944.³⁹

Drs. Daniel and Laretta Kress purchased the property from Nettie Irwin in May 1918 and moved into the house on June 6 of that year.⁴⁰

Historic Context: Drs. Daniel Hartman Kress (1862 – 1956) and Laretta Eby Kress (1863 – 1955)

Drs. Daniel Hartman and Laretta Eby Kress were devotees of the Seventh-day Adventist Church who promoted faith-based healthcare around the world by serving as medical missionaries in the late-nineteenth and early-twentieth centuries. They were integral to the founding and operation of Adventist sanitariums in England, Australia, and the United States, including the Washington Sanitarium in Takoma Park.

Early Life and Medical Training

Daniel H. Kress and Laretta Eby first met in 1879, before either had converted to the Adventist faith, and reconnected in 1883 when both were working in Detroit, Michigan. After courting for some time, they were married in July 1884.⁴¹ The Kresses identified themselves as Baptists in the early days of their marriage, but Laretta soon connected with members of the Seventh-day Adventist Church. Eventually, she persuaded her husband, who was serving as a licensed Baptist pastor, to accept the observance of

³⁵ Valentine, Gilbert M. “Irwin, George A. (1844-1913),” *Encyclopedia of Seventh-day Adventists*, January 29, 2020. <https://encyclopedia.adventist.org/article?id=H9JX&highlight=George|irwin>

³⁶ *Ibid.*

³⁷ “Note,” *Advent Review and Sabbath Herald*, May 13, 1909, 24. <https://documents.adventistarchives.org/Periodicals/RH/RH19090513-V86-19.pdf>

³⁸ Valentine, n.p.

³⁹ Kress, *Under the Guiding Hand*, 205.

⁴⁰ Montgomery County Land Records, Liber 272, Folio 99, 3 May 1918; Kress, *Under the Guiding Hand*, 205.

⁴¹ Kress, *Under the Guiding Hand*, 21-42.

the seventh-day Sabbath and resign from his preaching position in the Baptist church. Both were baptized into the Adventist faith in the summer of 1888.⁴²

Soon after joining the Seventh-day Adventist church, they relocated to Battle Creek, Michigan, to join the Adventist community. Almost immediately, the Church's beliefs about dietary restrictions and healthy living, specifically lectured by Dr. John Harvey Kellogg, sparked an interest within the couple to learn about diet and its effect on health. Adventists avoided consuming most meats, alcohol, coffee, tea, and chocolate.⁴³ Encouraged by Dr. Kellogg, they entered into a four-year program starting in 1890 at the Battle Creek Sanitarium before transferring to the University of Michigan Medical School in Ann Arbor.⁴⁴ By this time, the couple had two daughters, Eva (b. 1885) and Ora (b. 1888), and Laretta balanced the pressures of going to medical school and overseeing the Adventist dormitory on campus, while also raising her children. Both Daniel and Laretta graduated medical school in 1894 (App. 5, Figure 1). Laretta was just one of ten women in their graduating class. She specialized in obstetrics and gynecology while Daniel specialized in gastrointestinal disorders.⁴⁵ Daniel and Laretta returned to Battle Creek and worked in the sanitarium as physicians for the next five years. During this time, Laretta also had charge of the orphanage and, while the couple had two biological children, they welcomed a total of eleven children into their home at varying times and legally adopted a son, Paul (App. 5, Fig. 2-3).⁴⁶

Medical Missionaries

In the late nineteenth century, medical missionary work became a fundamental part of the Seventh-day Adventists' evangelical outreach. Ellen G. White praised those who "learn[ed] to minister to both soul and body," who through medical care could bring the Adventist message to those who might never have encountered it.⁴⁷ In 1899, the Kresses were asked to spearhead the church's medical mission in England, where they facilitated the opening of a new sanitarium near London. They were subsequently assigned to work in New Zealand and Australia, where the Kresses opened a new sanitarium and provided medical care to rural areas surrounding Sydney. The family travelled together and faced devastating losses during this period. Soon after moving to England in 1889, 14-year-old Eva died of complications from a heart condition.⁴⁸ John, born in Australia, fell from a highchair at an early age, leaving him with permanent brain damage. He required constant care for the remainder of his life.⁴⁹

Washington Sanitarium and Takoma Park

Adventist leadership needed to identify staff and directors for the Washington Sanitarium as it neared completion. Though the Drs. Kress were still stationed in Australia, George Irwin (owner of 7625 Carroll Avenue from 1909-1918) strongly recommended them, stating a conviction that "Drs. D.H. and Laretta

⁴² Joan A. Francis, "Kress, Laretta Eby (1863-1955)," in *Encyclopedia of Seventh-Day Adventists*, November 28, 2021. <https://encyclopedia.adventist.org/article?id=BJFV&highlight=y>.

⁴³ Diana Kohn, "One hundred years of Adventist healthcare," in *Takoma Voice* (June 2007): 14.

⁴⁴ Francis, "Kress, Laretta Eby (1863-1955)."

⁴⁵ Fred Bischoff, "Pioneer Medical Missionaries: Doctors Daniel and Laretta Kress," *Medical Evangelist* (Spring/Summer 2013): 15.

⁴⁶ Kress, *Under the Guiding Hand*, 78.

⁴⁷ White, Ellen G. "Medical Missionary Work: Medical and Gospel Workers Bound Together by Indissoluble Ties," in *The Ministry for World Evangelism*, Vol. XXIII, No. 10, October 1955.

⁴⁸ Francis, "Kress, Laretta Eby (1863-1955)."

⁴⁹ Montgomery County Commission for Women, "Laretta Kress (1863-1955)."

Kress were needed in Washington to give a mold to the medical and spiritual work to be done there and to influence our medical work throughout the field.”⁵⁰ The doctors were seen as both experienced medical practitioners and spiritually committed to the Adventist faith. Ellen G. White endorsed this transfer once it was clear that the work in Australia would be in good hands.⁵¹

In February 1907, Elder A.G. Daniells wrote to the Kresses in Australia to advise him that the Board of the Washington Sanitarium had voted unanimously to select Dr. Daniel Kress as superintendent and urged the family to return immediately. To fund their move, the family sold their horse, cow, furniture, and other possessions they had acquired during eight years of work in Australia.⁵²

They arrived in Washington, DC, on May 2, 1907, and visited Takoma Park the next day. They found the Washington Sanitarium as a work-in-progress, situated in a beautiful location, but with much to be done before it could open.⁵³ After several weeks of intense work, the facility held its opening ceremonies on June 12, 1907. Takoma Park’s mayor, Wilber Pratt, welcomed the institution to “one of the most healthful spots in America,” while George A. Irwin, chairman of the sanitarium’s board, spoke of the good they hoped to accomplish. Dr. Daniel Kress, as the newly installed superintendent, used his remarks to promote his belief in healthy eating and drinking.⁵⁴ Dr. Laretta Kress and Dr. Patience Sisco served on the medical staff, where they were among the earliest women to practice as licensed physicians and surgeons in Montgomery County (App. 5, Fig. 4).⁵⁵ Dr. Laretta Kress obtained her Maryland medical license in February 1908, and Dr. Patience Sisco in April 1906.⁵⁶

By 1910, the Kresses were living at 59 Flower Avenue in Takoma Park with their 23-year-old daughter Ora, 14-year-old adopted son Paul, and 6-year-old son John.⁵⁷ A 53-year-old Irish boarder, Martha Mott, resided with the Kress family and likely assisted with John’s care. In 1911, the Kresses were called to teach at the College of Medical Evangelists in California. They were joined by their daughter, Ora, who had by this time graduated from medical school herself. Over the next four years, they worked at sanitariums in the Chicago area and then in Massachusetts.⁵⁸

The Kresses returned to Takoma Park in 1915, when Dr. Daniel Kress was appointed medical secretary of the Columbia Union Conference, and Dr. Laretta Kress started a home practice and served as an on-call physician for the sanitarium, attending patients as needed throughout the area.⁵⁹ When the sanitarium board asked Dr. Laretta Kress to increase her teaching of nurses, the Kresses purchased the house at 705 Carroll Avenue, now addressed 7625 Carroll Avenue, from Nettie Irwin in 1918. They named their new residence “Krestview,” and remained in the home for more than twenty-one years (App. 4, Fig. 2).⁶⁰

⁵⁰ White, Ellen G. *The Kress Collection*, Payson: AZ: Leaves-of-Autumn Books: 1985: 263.

⁵¹ Ibid.

⁵² Kress, *Under the Guiding Hand*, 187.

⁵³ Kress, *Under the Guiding Hand*, 190.

⁵⁴ “Says Flour Beats Beer,” *The Washington Post*, June 13, 1907, via www.newspapers.com

⁵⁵ “District of Columbia,” *American Medical Directory*, 2nd Ed., 1909, via www.hathitrust.org

⁵⁶ Montgomery County, *Registry of Physicians and Surgeons, 1894-1913*. Maryland State Archives. Liber JA 1, Folios 20,36.

⁵⁷ U.S. Federal Census, 1910, Enumeration District: 0121, Wheaton, Montgomery County, MD; Roll: T624_566;; 15B.

⁵⁸ Kress, *Under the Guiding Hand*, 197-201.

⁵⁹ Kress, *Under the Guiding Hand*, 204.

⁶⁰ Kress, *Under the Guiding Hand*, 202-205, 210.

Kress Family Ownership and Use of 7625 Carroll Avenue

Soon after moving into the Carroll Avenue house, the Kresses found that many repairs were necessary and these were done over a period of a few years, as funds became available. The 1920 Census records Daniel and Lauretta living at Krestview with their son, John.⁶¹ Also listed as a resident of 7625 Carroll Avenue was 35-year-old Danish woman named Marie Hansen. Marie came to live with the Kresses in 1911, working as a housekeeper and caretaker for John.⁶²

In the early years of their ownership, the Kresses rented a large portion of the house to offset their expenses.⁶³ According to the 1920 Census, three additional families (amounting to eight people) lived at Krestview as renters. Boarders included two sisters employed as college teachers and a Norwegian that was working as a nurse, likely at the Sanitarium. Rollin Quinn, a Seventh-day Adventist minister and leader, and his wife Lottie, who also missioned in Australia, also resided with the Kresses for a short time. Lottie was also involved in the church and served as the Sabbath School Department Secretary.⁶⁴ Chester Holt and his wife, Harriet, were also recorded as living at Krestview in 1920. Chester was employed as a clerk for the General Conference.⁶⁵ By 1930, the Census lists Daniel, Lauretta, John, and Marie as the only residents of Krestview.⁶⁶

In 1922, the Kresses sold an approximately 610 square foot triangular parcel along the southwestern edge of the property to Harry H. Spencer.⁶⁷ The parcel was later sold to M-NCPPC in 1935 during the period when the County was acquiring land along Sligo Creek for the construction of the Sligo Creek Parkway.⁶⁸

Eventually, the house and the grounds were improved until the Kresses “had one of the beauty spots of Takoma Park” and Krestview became “a very attractive place for patients to visit and wonder about.”⁶⁹ An undated photograph of the house included in the Kress’ autobiography depicts the front wrap-around porch before it was enclosed (App. 5, Fig. 15).⁷⁰ A small one-story garage is also visible to the southeast of the house, which is no longer extant. In the spring of 1925, Lauretta remodeled the basement so it could be used as a medical office, where she kept a bed to sleep in and had “every convenience for [her] to remain downstairs.”⁷¹ Over her lifetime practice, Lauretta estimated that she had delivered more than 4,000 babies, including deliveries made at her home practice at Krestview.⁷² In 1934, the Kresses hosted a party at the house in celebration of their fiftieth anniversary and invited everyone that Lauretta had delivered as babies. Out of the 3,753 “babies” invited to the party, 602

⁶¹ U.S. Federal Census, 1920, Enumeration District: 0144, Election District 13, Takoma Park, Montgomery County, MD; Roll: T625_671; 14B.

⁶² Kress, *Under the Guiding Hand*, 195.

⁶³ Kress, *Under the Guiding Hand*, 211.

⁶⁴ Milton Hook, “Quinn, Rollin David (1869-1928),” in *Encyclopedia of Seventh-Day Adventists*, October 3, 2020. <https://encyclopedia.adventist.org/article?id=EA0C>.

⁶⁵ U.S. Federal Census, 1920.

⁶⁶ U.S. Federal Census, 1930, Enumeration District: 0035, Takoma Park, Montgomery County, Maryland; Roll: T626; 33A.

⁶⁷ Montgomery County Land Records, Deed Book PBR, Liber 324, Folio 226, 10 December 1922.

⁶⁸ Montgomery County Land Records, Deed Book CKW, Liber 588, Folio 106, 19 February 1935; Erin Hammerstedt, Sligo Creek Parkway, Maryland Inventory of Historic Places Form (MIHP No. M:32-15), 2005.

⁶⁹ Kress, *Under the Guiding Hand*, 211.

⁷⁰ Kress, *Under the Guiding Hand*, 210.

⁷¹ Kress, *Under the Guiding Hand*, 217-218.

⁷² Francis, “Kress, Lauretta Eby (1863-1955); Kress, *Under the Guiding Hand*, 218, 256.

attended ranging from one day to 39 years old. All were captured in a massive group photograph on the hillslope next to the house (App. 5, Fig. 6-7).⁷³

In 1932, Laretta submitted a request to the Takoma Park Council to name the driveway leading to their house from Flower Lane in honor of Edwin R. Palmer. Her request was accepted, and the road was designated as “Palmer Lane.”⁷⁴ That same year, the Kresses granted a right-of-way agreement to the State Roads Commission of Maryland to improve Carroll Avenue in connection with the new bridge that would carry the road over Sligo Creek. Survey plats from this project reflect that the simple concrete retaining wall that had existed since the home’s construction would be replaced, presumably with the taller, crenellated stone retaining wall in place today.⁷⁵

The Kress Maternity Ward

In 1916, after the Kresses had been called back to work at the Washington Sanitarium, Dr. Laretta Kress became more heavily involved in the institution’s obstetrics work (App. 5, Fig. 5). She simultaneously served as the sanitarium’s chief surgeon and oversaw a new, dedicated maternity department opened in an annex that was built c. 1913.⁷⁶ In 1918, a new hospital building opened adjacent to the sanitarium. It provided modern spaces for emergency care, obstetrics, and a surgery ward called “Kress Ward” to honor the sanitarium’s first surgeon, Dr. Laretta Kress (App. 5, Fig. 12-13).⁷⁷ The maternity ward provided private rooms and baths, and a “baby room” with “sanitary cribs for the babies, baby bathtubs, scales, and all other appurtenance for the feeding and care of the new-born infant.”⁷⁸ With the opening of the acute care building in 1918, the facility officially changed its name from the “Washington Sanitarium” to the “Washington Sanitarium and Hospital,” reflecting the beginning of a transition from long-term to acute medical care.⁷⁹

By 1922, the Kress Maternity and Children’s Hospital moved to a separate building on Flower Avenue, across from the campus, with a dedicated staff of doctors and nurses (App. 5, Fig. 14). The new center met an increasing demand for professional maternity and pediatric care, as the medical profession urged a transition away from home births. An advertisement for the new hospital building declared that “[t]he day is past for the home care of the expectant mother. All records show that hospital care is safer, better, and cheaper.”⁸⁰ Dr. Laretta Kress oversaw the expansion and professionalization of maternity care at the Washington Sanitarium and Hospital, even as she personally delivered over 4,000 babies.⁸¹

Leadership in Public Health

Throughout their careers, Drs. Daniel and Laretta Kress frequently gave public lectures on health-related topics and often traveled the country to do so. Laretta, and most Adventists, strongly believed

⁷³ Kress, *Under the Guiding Hand*, 257; *The Evening Star*, Washington, DC, “Doctor Greeted by 600 ‘Babies,’” July 10, 1934, A-5; Diana Kohn, “Adventist Doctors Daniel and Laretta Kress,” <https://www.historictakoma.org/AdventistDoctors.htm>.

⁷⁴ Takoma Park City Council Meeting Minutes, May 16, 1932, Takoma Park Archives, <https://takomaparkmd.gov/government/city-clerk/takoma-park-archives/>.

⁷⁵ Right of Way Plats No. 447-448, State Roads Commission of Maryland, 1932. www.plats.msa.maryland.gov

⁷⁶ *Changes*, Washington Adventist Hospital, c. 1978, 8. Maryland Historical Trust Vertical File, M: 37:4, Washington Sanitarium.

⁷⁷ *Changes*, 8.

⁷⁸ “Dedicatorial Services of the Washington Hospital,” *Columbia Union Visitor*, Vol. 23, No. 24, June 13, 1918, 2.

⁷⁹ *Changes*, 11.

⁸⁰ “Kress Maternity and Children’s Hospital,” [Advertisement], Takoma Park City Directory, 1922. Archives of Historic Takoma, Inc.

⁸¹ Kress, *Under the Guiding Hand*, 256.

in the importance of proper nutrition and she published a cookbook in 1909 titled *Good Health Cookery Book* to share her knowledge.⁸² She was also a strong proponent of proper prenatal care and developed a parent education program in 1935.⁸³ In 1934, a *Washington Post* article reported her belief that pregnant mothers who drank alcohol or smoked during pregnancy “hurt themselves as well as their children.”⁸⁴ While controversial at the time, this view would become widely accepted decades later.

Daniel was a pioneering anti-smoking advocate, who saw the harmful effects of tobacco through firsthand experience before quitting smoking in the mid-1880s. He gave numerous lectures on the topic to students, the local community, and audiences around the country. In 1931, he wrote and distributed a pamphlet titled, *The Cigarette as a Physician Sees It*. The pamphlet specifically targeted young people, and included endorsements from celebrity non-smokers, including Walter Johnson, a pitcher for the Washington Senators Major League Baseball team.⁸⁵ To break the habit of smoking, he advised a “pure, wholesome” diet with lots of fresh water and fruit juices and no highly seasoned foods, guaranteeing the diet “will cure a smoke in a very short time.”⁸⁶ Being such strong proponents of a healthy, wholesome diet, the Kresses likely utilized the greenhouse and terraced gardens in the back yard of Krestview to grow their own fruits and vegetables.⁸⁷

Both Daniel and Laretta were frequently honored in local newspapers for their accomplishments and led various committees and organizations over the years. For example, Daniel was appointed as the Town of Takoma Park’s Health Officer in 1929.⁸⁸ He served as a member of the Washington Sanitarium’s Board of Directors throughout most of the 1920s and 1930s and as Medical Director of the Washington Sanitarium from 1937 to 1938.⁸⁹ Laretta was active for many years with local women’s clubs, and served as president of the Takoma Park Women’s Christian Temperance Union, the Montgomery County Quota Club, and the Women’s Medical Society of the District of Columbia at various points.⁹⁰

Later Life

In 1939, the Kresses retired from their work at the sanitarium after 45 years in the medical profession. Hundreds of friends and former patients gathered on the lawn of the sanitarium to wish them well and thank them for their work.⁹¹ They moved to Orlando, Florida, with their son, John. Due to a shortage of civilian doctors during World War II, they came out of retirement and worked at the Florida Sanitarium for two years.⁹² Daniel and Laretta were founding members of a new Adventist congregation in Winter

⁸² Mrs. Laretta Kress, M.D., *Good Health Cookery Book, containing a most valuable selection of choice recipes, proper food combination, tables on nutritive value of foods, etc., coupled with a treatise on general dietetic principles by Dr. D.H. Kress.* (Melbourne: Signs Pub. Co., 1909).

⁸³ Kohn, “Adventist Doctors Daniel and Laretta Kress.”

⁸⁴ “Mother’s Too Fond of Cocktails and Sports for Babies’ Health, Thinks Doctor,” *The Washington Post*, Washington, D.C June 27, 1934, 15.

⁸⁵ Daniel H. Kress, M.D., *The Cigarette As a Physician Sees It*, Pacific Press Publishing Association, 1931, 47.

<https://csts.ua.edu/files/2020/01/1931-Daniel-Kress-The-Cigarette-as-the-Physician-Sees-It.pdf>

⁸⁶ *The Sligonian*, Takoma Park, DC, “Dr. Kress Presents Narcotic Habit Evils,” February 4, 1932, Volume XVII, Number 16, 1. Accessed at <https://documents.adventistarchives.org/Periodicals/Sligo/Sligo19320204-V17-16.pdf>.

⁸⁷ Jeffrey Brokaw, personal communication with Nancy LiPira, December 9, 2022.

⁸⁸ Takoma Park City Council Meeting Minutes, June 3, 1929, Takoma Park Archives, <https://takomaparkmd.gov/government/city-clerk/takoma-park-archives/>.

⁸⁹ Joan A. Francis, “Kress, Daniel Hartman (1862-1956),” in *Encyclopedia of Seventh-Day Adventists*, September 18, 2022,

<https://encyclopedia.adventist.org/article?id=D9MU>.

⁹⁰ “W.C.T.U. Elects Slate,” *The Evening Star*, 1932; “Heads Quota Club,” *The Evening Star*, January 19, 1933; “News of the Suburbs,” *The Washington Post*, May 13, 1928.

⁹¹ “Hundreds of Friends Honor the Drs. Kress as They Retire,” *The Washington Post*, September 11, 1939.

⁹² Francis, “Kress, Laretta Eby (1863-1955);” Bischoff, “Pioneer Medical Missionaries: Doctors Daniel and Laretta Kress,” 17.

Park, Florida. When the new congregation built a dedicated church building in 1952, members voted to name the new sanctuary ‘the Kress Church,’ to be renamed ‘the Kress Memorial Church’ after their deaths. The Kress Memorial Church still honors the contributions of the Drs. Kress as pioneering medical missionaries.⁹³ Daniel and Laretta remained in Florida for the remainder of their lives: Laretta passed away in 1955 and Daniel the following year.

Subsequent Ownership of 7625 Carroll Avenue

After the Kresses’ move to Florida in 1939, Donald and Edna Jones rented the home before eventually purchasing it in 1942.⁹⁴ By 1940, the Joneses were living at 7625 Carroll Avenue with their two-year-old son Donald G.⁹⁵ The Jones family was also associated with the Adventist church. Although the Kresses did not officially sell the property until 1942, the Joneses are listed as the owners in the 1940 census.⁹⁶ Donald Jones was employed as a dentist and worked in private practice, and likely ran his practice out of the basement medical office at the Carroll Avenue house. Edna worked as the dental assistant. By 1950, the Joneses had another child, a daughter named Kathleen, and Donald continued to own his own dental practice.⁹⁷ The Joneses lived at 7625 Carroll Avenue until 1986 when the property was purchased by Jefferson Shingleton and Christina Lego.⁹⁸ The property changed hands three times before it was sold to the current owners, Jeffrey Brokaw and Laura Cornwell, in 2015.⁹⁹ With the exception of the demolition of a greenhouse located between the main house and the rear garage at the top of the terraced back yard, which occurred at some point between 2004 and 2006, it is not known if any significant alterations were made to the house or the property between the Kress’ ownership and 2015.¹⁰⁰ In 2019, a significant addition was added to the rear of the property and the garage was extensively altered.

I. Areas Exempt from Designation

N/A

J. Designation Criteria:

The Kress House meets Designation Criteria 1A and 1C as listed in Section 24A-3 of the Montgomery County Code.

1A. The historic resource has character, interest, or value as part of the development, heritage, or cultural characteristics of the county, state, or nation.

The Kress House is associated with the growth of Seventh-day Adventist institutions in Takoma Park and their influence on the development of the local community.

⁹³ “About Us,” Kress Memorial Seventh-day Adventist Church, <https://kressmemorial.org/about-us/>.

⁹⁴ Montgomery County Land Records, Deed Book CKW, Liber 889, Folio 127, 2 September 1942.

⁹⁵ U.S. Federal Census, 1940, Enumeration District: 16-44, Election District 13, Takoma Park, Montgomery County, Maryland; Roll: T627; 4B.

⁹⁶ Montgomery County Land Records, Deed Book CKW, Liber 889, Folio 127, 2 September 1942.

⁹⁷ U.S. Federal Census, 1950, Enumeration District: 16-112, Election District 13, Takoma Park, Montgomery County, Maryland; Roll:2549; 39.

⁹⁸ Montgomery County Land Records, Deed Book HMS, Liber 7482, Folio 530, 29 December 1986.

⁹⁹ Montgomery County, Land Records, Deed Book BAS, Liber 9805, Folio 391, 7 June 1991; Deed Book MQR, Liber 13423, Folio 33, 3 May 1995; Deed Book MQR, Liber 23764, Folio 138, 5 May 2003; Deed Book BHM, Liber 50892, Folio 316, 28 July 2015.

¹⁰⁰ Google Earth Aerial Imagery; Montgomery County GIS, Property Map Viewer.

The relocation of the General Conference headquarters and publishing house and the establishment of the Washington Sanitarium and the Washington Training College resulted in an in-migration of Seventh-day Adventist members to Takoma Park over the next several decades. Adventist sources estimate that upwards of 2,000 church members moved to Takoma Park in the early part of the twentieth century.¹⁰¹ Church leaders purchased and subdivided land in Takoma Park to facilitate the growth of the local Adventist community. Arthur G. Daniells and Edwin R. Palmer subdivided the lot on which the Kress House was built within six years of the Adventists' initial purchase of land in Takoma Park. It was an attractive location for members of the church community due to its proximity to the new sanitarium and college, and the block attracted prominent church members to buy and rent homes in the first third of the twentieth century.

The house at 7625 Carroll Avenue was an early residential property built specifically by Adventist leaders on land that had been purchased for that purpose. The home was occupied continuously by members of the Adventist church from its construction in 1909 through at least 1986, when it was sold by Donald B. and Edna Jones. These owners and residents included leading figures of the Seventh-day Adventist General Conference, Washington Sanitarium, and the Review and Herald Publishing House, significant institutions within the local faith community and the church as a whole. The property is a strong reflection of the Adventists' influence on the development of Takoma Park and the expansion of their work to the nation's capital.

1C. The historic resource is identified with a person or group of persons who influenced society.

The Kress House reflects the work and influence of Drs. Laretta and Daniel Kress, significant Adventist leaders, doctors, and public health advocates. The Kresses were notable medical missionaries who established Seventh-day Adventist sanitariums around the world before settling in Takoma Park to lead the opening and growth of the Washington Sanitarium. As the sanitarium's first medical superintendent and first surgeon on staff, respectively, Drs. Daniel and Laretta Kress were influential figures in the success of the new institution, which remained in this location until relocating in 2019.

The Kresses were residents at 7625 Carroll Avenue from 1918-1939, a significant stretch in their careers in which Dr. Daniel Kress gained prominence for his anti-smoking advocacy and Dr. Laretta Kress significantly raised the profile of the sanitarium's maternity care program. Dr. Laretta Kress has special distinction as one of the earliest women to be licensed and practice as a physician in Montgomery County. Her leadership shaped the evolution of the sanitarium's program of care and its physical development, by establishing dedicated space in the acute-care hospital building (c. 1918) and a separate maternity ward (c. 1922) for the care of expectant mothers and babies.

The Drs. Kress modified their home to suit their professional needs and their role within the community: the renovation of the basement to serve as a home medical office and their dedicated improvements to the grounds made the house a gathering place for both friends and patients.¹⁰² Their life in the home is clearly evident and declared prominently by the name "Krestview" emblazoned above the front door.

¹⁰¹ Sligo Seventh-day Adventist Church, "The Sligo Story", 2.

¹⁰² Kress, *Under the Guiding Hand*, 211.

K. Conclusion:

The Kress House retains sufficient historic and physical integrity to convey its period of significance (1918 - 1939). The home has integrity of location and setting as it remains in its original location on a hilly lot above Carroll Avenue and Sligo Creek, adjacent to homes built in the same period.

The Kress House and property retains its integrity of design, workmanship, and materials. Many of the early alterations to the house including the enclosure of the wrap-around porch were made during the Kress family's ownership and accommodated their wish to provide medical care and a space that welcomed the surrounding community.¹⁰³ The original materials (or those that date to the period of significance) such as the wood doors and windows and scored stucco siding remain intact. Most alterations to the design and materials are limited to the rear elevation which isn't visible from the public rights-of-way. In addition, the house retains a spatial connection to the former Adventist hospital site and the Washington Adventist University campus. Therefore, it retains its integrity of feeling and association.

The Kress House communicates the history of the Seventh-day Adventist settlement in Takoma Park and the prominent church members attracted to the area. It has special significance as a reflection of medical history and women's history as the residence and home practice of Dr. Laretta Kress, who guided the expansion and professionalization of maternity care in the Washington suburbs over a period of three decades at the beginning of the twentieth century.

8. ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA

Property Land Area: .73 ac

Account Number: 01067671

District: 13

Environmental Setting Description: The Kress House at 7625 Carroll Avenue occupies Lot 15 in Block 62 of Gilbert's Addition to Takoma Park in the City of Takoma Park, Maryland. The site consists of the entire 32,275 square feet of land identified as 01060657, District 13.

Environmental Setting Justification: The boundary includes the property historically associated with the home, excepting the small triangular parcel eventually sold to M-NCPPC for the development of the Sligo Creek Parkway in 1935.

9. PROPERTY OWNERS

Jeffrey Brokaw and Laura Cornwell
7625 Carroll Avenue
Takoma Park, MD

¹⁰³ Kress, *Under the Guiding Hand*, 211-214.

10. FORM PREPARED BY

Kacy Rohn, Cultural Resources Planner II
April 2023

11. MAJOR SOURCES CONSULTED

Ancestry.com [numerous]

The Center for Adventist Research, [numerous], <https://www.centerforadventistresearch.org/>

Encyclopedia of Seventh-day Adventists, General Conference of Seventh-day Adventists, [numerous], www.encyclopedia.adventist.org

The Evening Star [numerous].

Klinge Real Estate Atlases.

Kress, Daniel H. and Laretta E. *Under the Guiding Hand: Life Experiences of the Doctors Kress, 1931*, Jasper, OR: Adventist Pioneer Library, 2018 edition.

Montgomery County Land Records, <http://mdlandrec.net>

Office of Archives, Statistics, and Research (ASTR), General Conference of Seventh-day Adventists, [numerous], www.adventistarchives.org

Sanborn Fire Insurance Maps.

United States Federal Census.

The Washington Post [numerous].

APPENDIX ONE: ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA

Environmental Setting - 7625 Carroll Ave., Kress House, M:37-57



APPENDIX TWO: DETAILED ARCHITECTURAL DESCRIPTION

North Elevation (Appendix Four, Figures 1-2)

From the front lawn, nine painted concrete steps with pipe rails and concrete pillars at the top and bottom connect a concrete walkway to the raised first story, a now-enclosed, four-bay full width porch. From east to west, the first, third, and fourth bays each consist of two pairs of wood six-over-one French casement windows. The second bay consists of two fixed, six-over-one wood sash windows flanking a three-quarter glass wood door. The eight-light, single-panel wood door features a fixed single-light, glass transom with the word "KREST VIEW" in gold lettering. This name was given by Drs. Daniel and Laretta Kress. The original porch was likely enclosed during the years of the Kress ownership when they are known to have made many repairs and improvements.¹⁰⁴ Within the enclosed porch, the fenestration of what was the original exterior front façade consists of three bays of one-over-one double-hung wood sash windows and a single-leaf door with a hopper-style transom that is flanked by narrow two-over-one, single- or double-hung side lights, all of which are wood sash. The entry door is half-glass, consisting of a single pane over one horizontal and two vertical panels. The interior walls of the enclosed porch are clad in vertical beadboard and supported by five original concrete square pillars.

Above the porch, a central shed dormer with an overhanging eave roof and exposed rafters is clad in vinyl siding and features a ribbon of four single-light casement windows. Beneath the porch, wood lattice partially encloses the eastern three bays of the raised basement. The western bay is open at ground level to a small concrete slab patio covered by the front porch. The façade at basement level is clad in scored stucco and fenestration consists of a single-leaf door that provides access from the concrete slab to the basement and a one-over-one double-hung wood window. The wood door is half-glass and paneled, matching the style of the original first-floor front door.

East Elevation (Appendix Four, Figures 3)

The east (side) elevation has irregular fenestration. The first story has three double-hung wood sash windows on the main block of the house. The two southernmost windows are nine-over-two and the third, which is slightly larger, is one-over-one. The scored stucco creates a false keystone lintel above each of these windows. The northern end of the east elevation is the side of the enclosed porch. It features three grouped six-over-one wood sash windows, two of which are French casement, and one of which is fixed.

The upper story gable end is clad in evenly-coursed wood shingles in two bands of staggered rows. Fenestration consists of two matching six-over-one, double-hung wood sash windows and a small, louvered gable vent. At basement level, one small rectangular fixed single-pane window is centrally located on the main block. The window is smaller than the original square opening, which formerly served as a coal chute. At the rear (south) is the one-story, screened porch addition built circa 2019. The areas beneath both the front porch and the rear addition are enclosed with wood lattice.

South Elevation (Appendix Four, Figures 4-5)

¹⁰⁴ Daniel and Laretta Kress, *Under the Guiding Hand, Life Experiences of the Doctors Kress* (Jasper, Oregon: Adventist Pioneer Library, 2018): 211.

The south (rear) elevation underwent a significant alteration in 2019 that partially enclosed the first-floor wood porch and expanded the original shed dormer into a full second floor. On the first floor, the western two-thirds of the rear elevation consists of an open porch and pergola enclosed by a contemporary balustrade. The wood pergola is supported by two square posts. The exposed exterior of the house along the first-floor porch is scored stucco with two openings consisting of a double-leaf, non-historic French-style door and transom and a pair of non-historic windows. The eastern third of the rear elevation is occupied by a one-story gable-front enclosed porch addition. Contiguous screened windows and two double-leaf doorways, each paired with a transom, span all elevations of the first-floor addition. The doors on the addition are multi-panel, screened French-style doors. Fenestration along the original rear façade, now enclosed by the addition, consists of a nine-over-two, double-hung wood sash window, a single wood and glass door with a square four-light transom, and a small, rectangular four-light wood sash window.

On the second story, the original shed dormer was expanded to the western edge of the house and a central, full-story, protruding, front-gabled addition was constructed flush with the rear roofline. A group of three single-light vinyl windows with false divided lights, each with a paired transom, are on the gable (rear) end of the central addition. The western section of the dormer addition features a small balcony enclosed by balustrades matching the porch below. Two full-glass, French-style vinyl doors provide access to the balcony. Fenestration to the east of the central addition consists of a pair of false four-light, single-pane vinyl windows and a rectangular, single-pane vinyl window. Two sets of stairs are present along the rear elevation. A full flight of stairs leading from the first story porch to ground level was added at the southwest corner of the house during the 2019 renovations. A set of five steps lead from the back yard into the enclosed addition at the southeast corner of the house. At the basement level, the area below the rear porch and addition is enclosed with wood lattice. A vertical wood panel door is present at the western end, providing access to the basement level or exterior storage space.

West Elevation (Appendix Four, Figure 6)

On the west (side) elevation, the basement is fully exposed. Fenestration at the basement level consists of three symmetrical pairs of six-light, wood sash casement windows, with the northern pair covered with exterior screens. The bay below the front enclosed porch is open and is utilized as a ground-level patio. Evidence of the original wrap-around porch is represented by five concrete piers projecting from the exterior wall and spanning the basement level and first floor. The main story consists of the enclosed porch at the north end, mirroring the fenestration on the east elevation. The second bay includes a pair of one-over-one, double-hung wood sash windows. The third and fourth bays each include a single-pane, rectangular non-historic window. A small, shed-roofed projecting bay clad in vinyl siding was added between these windows during the 2019 renovations. Fenestration on the upper story consists of a ribbon of four one-over-one, double-hung non-historic windows. While no exterior evidence is visible, the upper story of the west elevation was also originally a porch or balcony, and the original wood shake exterior cladding is present on the now interior wall.¹⁰⁵

¹⁰⁵ Laura Cornwell, personal communication with Nancy LiPira, December 9, 2022.

Detached Garage (Appendix Four, Figures 9-11)

A mid-twentieth century, detached, three-car garage is located near the southeast corner of the property along Palmer Lane. Constructed at the edge of the slope, the main level is visible and accessed from Palmer Lane on its north and east elevations only. The lower level is exposed on its west and south elevations and a concrete retaining wall extends from the northwest corner of the building towards the house. A set of concrete stairs along the retaining wall leads down to the lower-level entrance and to the terraced rear yard.

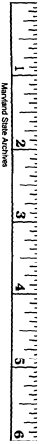
The rectangular garage is capped by an asphalt shingled, hipped roof with overhanging eaves. The original roof form has been significantly altered by the addition of a projecting shed-roof central bay. The upper level is clad in vinyl siding and the two exposed lower-level elevations reveal a poured concrete foundation. The eastern and western bays of the façade include sets of tri-folding wood doors, each panel of which includes a six-light wood sash casement window. The central bay, which has been altered by the projecting addition, features a reclaimed, single-leaf, two-paneled six-light wood door topped with a single-light wood frame transom.¹⁰⁶

The east elevation has a single-leaf, paneled wood and glass door with a single concrete and wood entrance step, accessible from ground level at Palmer Lane. The terrain slopes steeply away from the four-bay rear (south) elevation and exposes two full stories. On the upper story, the western and eastern-most bays each contain a double hung vinyl-sash window with six simulated divided lights, while the two central bays contain fixed vinyl-sash windows with four simulated divided lights. The lower level has four sets of paired, vinyl-sash casement windows with six simulated divided lights and HVAC tubing and equipment are affixed to the exterior.

Two fully exposed stories and a concrete foundation are visible on the west elevation. The three-bay upper story has two square non-historic vinyl windows and non-historic French-style doors, while the lower level includes a single-leaf non-historic door and a pair of six-over-six double-hung, wood sash windows on the lower level. The remains of a wood porch, possibly two-story, are visible on the west elevation.

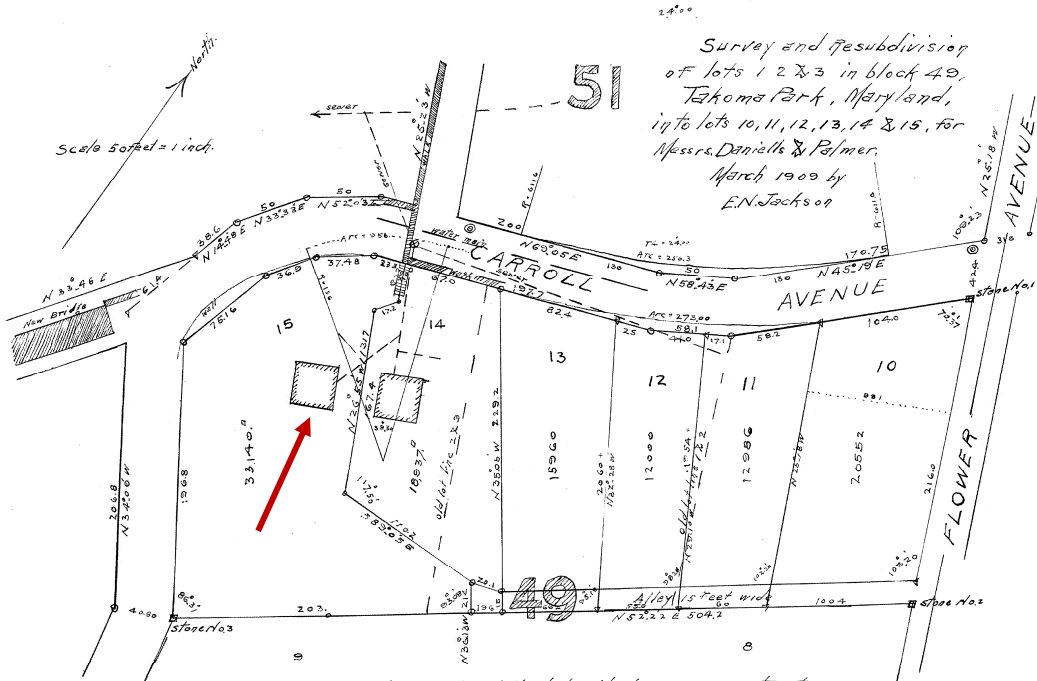
¹⁰⁶ Jeffrey Brokaw, personal communication with Nancy LiPira, December 9, 2022.

APPENDIX THREE: HISTORIC MAPS



I hereby certify that the foregoing Plat was duly filed April 30th A.D. 1909 as Plat No. 101 in Plat Book No. 2, one of the Plat Books of Montgomery County, Maryland.

John H. Bennett.
Clerk.



Survey and resubdivision of lots 1, 2 & 3 in block 49, Takoma Park, Maryland, into lots 10, 11, 12, 13, 14 & 15, for Messrs. Daniels & Palmer, March 1909 by E.N. Jackson

Filed April 30th 1909

I hereby certify that all the lots, blocks, avenues, streets, roads, alleys, etc., indicated hereon, are the lots 1, 2 & 3, block 49, Takoma Park, Maryland, containing 115,039 sq.ft., conveyed to Edwin F. Palmer, the joint maker of this plat, and subdivision, by Augustus C. James, the 15th day of December, 1908, and recorded in Liber 202, folio 114, one of the land records of Montgomery County, Maryland. I also certify that stones designated No. 1 & No. 2 on this plat, have been planted in accordance with the requirements of section 60B of article 16 of the code of Public Local Laws, title "Montgomery County," subtitle "Clerk," and that all bearings are the true meridian.

E.N. Jackson, C.E.
March 16th 1909.

Figure 1: Takoma Park, Block 49, Lots 1-3, Resubdivision, Daniels & Palmer, Plat 101, April 30, 1909. Montgomery County Circuit Court Subdivision Plats. The Kress House is indicated by the red arrow.

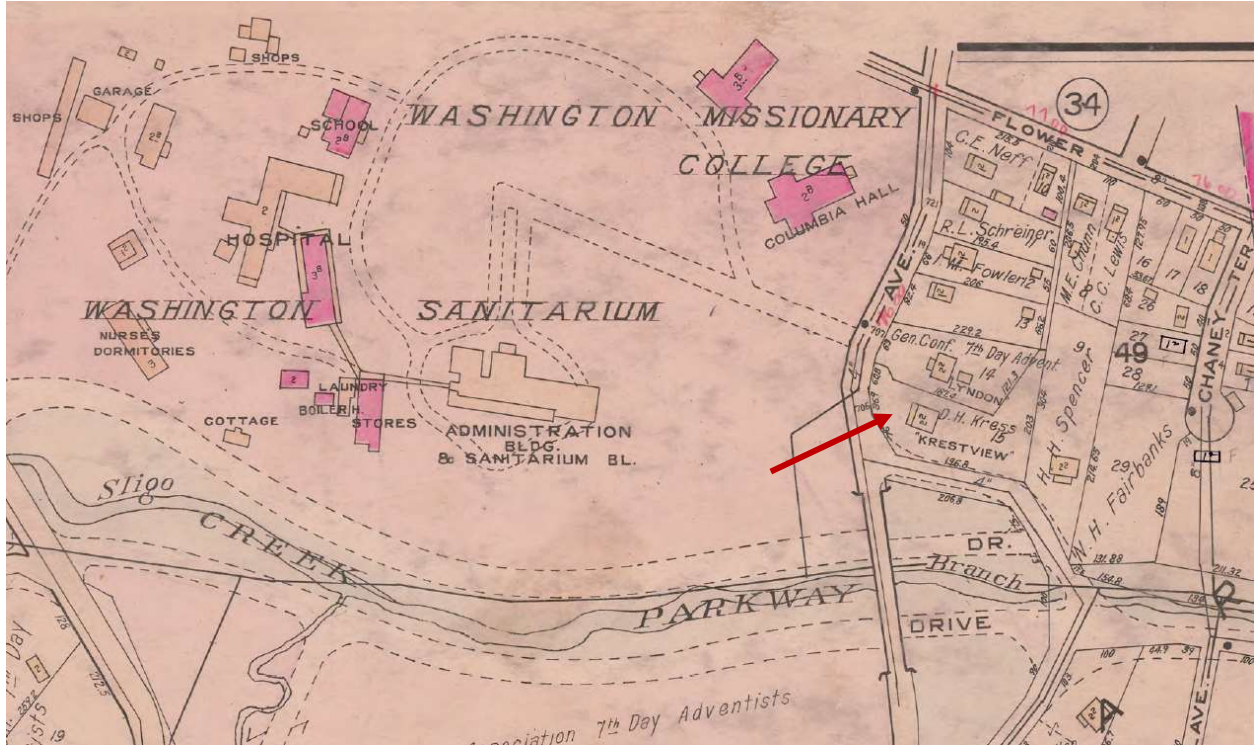


Figure 2: 1931 Klinge Atlas of Montgomery County, Volume 1, Sheet 33. Source: Historic Preservation Program Archives

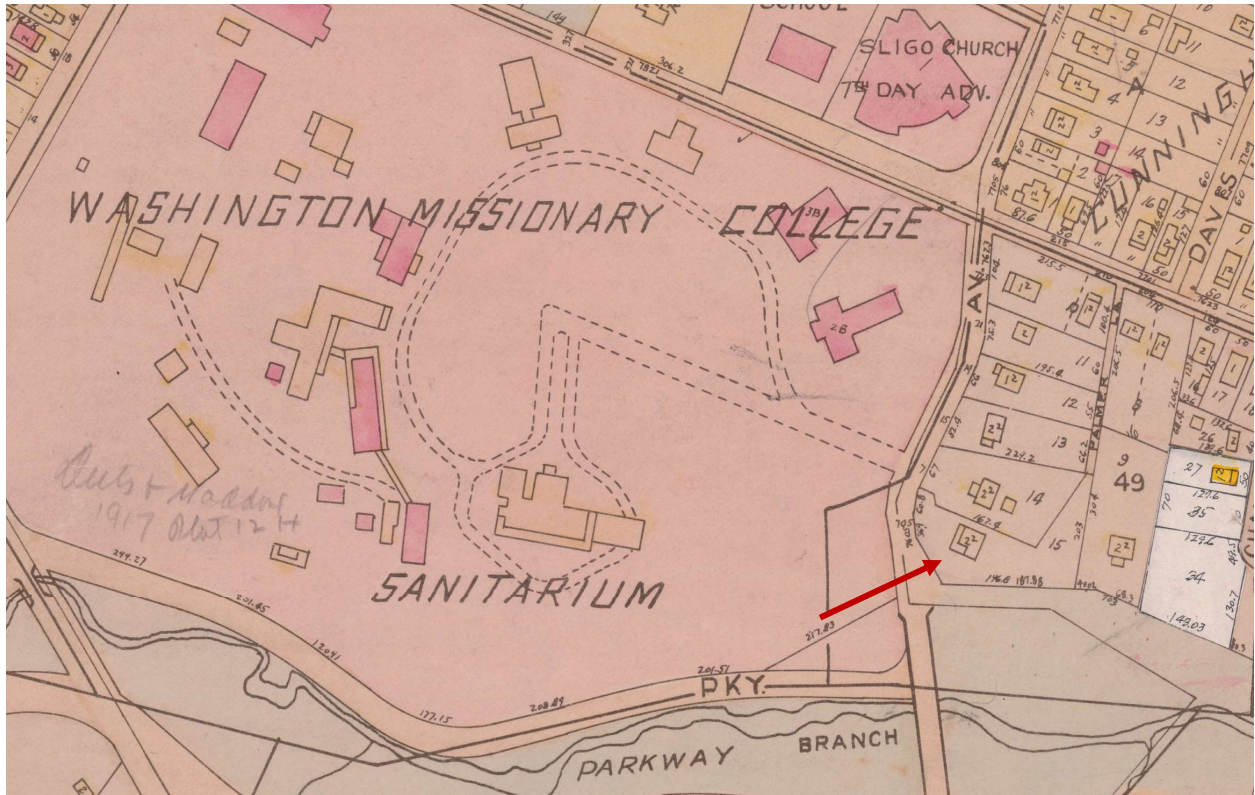


Figure 3: 1948-1953 Klinge Atlas of Montgomery County, Volume E, Sheet 07. Source: Historic Preservation Program Archives.

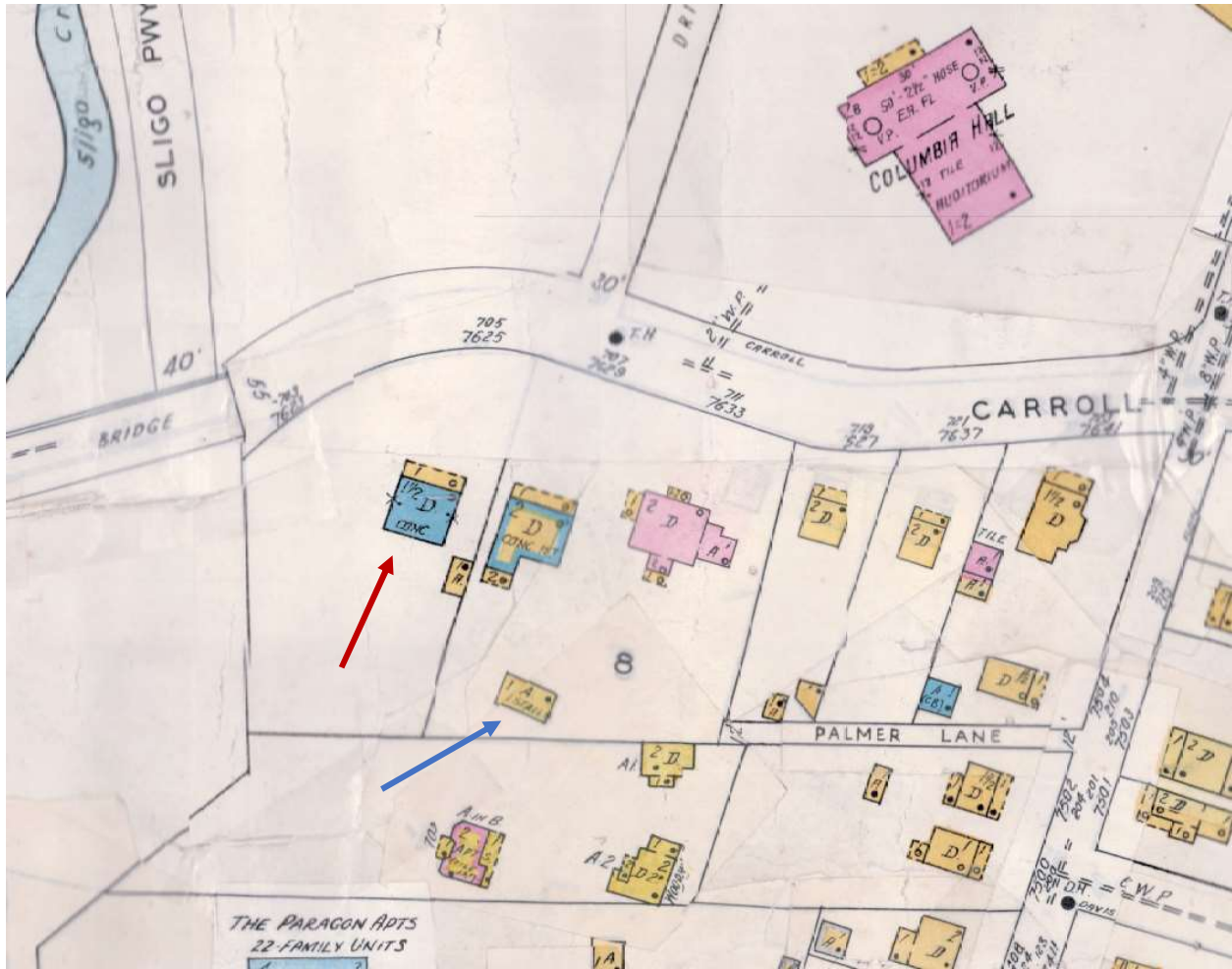


Figure 4: Sanborn Fire Insurance Maps, Volume 1-E, Sheet 66, 1927-1963. The garage is indicated by a blue arrow. Note that the lot lines inaccurately show the garage as part of the adjacent 7629 Carroll Avenue property. Source: Historic Preservation Program Archives.

APPENDIX FOUR: EXTERIOR PHOTOGRAPHS OF THE KRESS HOUSE



Figure 1: North (front) elevation of the Kress House, view to south, Nancy LiPira, December 9, 2022.



Figure 2: Detail of enclosed porch on front (north) elevation and transom window with “Krestview” name. Montgomery Planning, March 22, 2023.



Figure 3: East elevation of the Kress House, view to southwest, Nancy LiPira, December 9, 2022.



Figure 4: South (rear) elevation of the Kress House showing recent alterations, view to northwest, Nancy LiPira, December 9, 2022.



Figure 5: South (rear) elevation of property, viewed from the southwest corner. Montgomery Planning, March 22, 2023.



Figure 6: West elevation of the Kress House, view to east, Nancy LiPira, December 9, 2022.



Figure 7: Stone retaining wall along Carroll Avenue with the Kress House in background, view to east, Nancy LiPira, December 9, 2022.



Figure 8: The split stairway providing access to both 7625 and 7629 Carroll Avenue from the street, viewed from the northeast corner of 7625 Carroll Avenue. Montgomery Planning, March 22, 2023.



Figure 9: North (front) and east elevations of the former garage, view to southwest, Nancy LiPira, December 9, 2022.



Figure 10: West elevation of the former garage from terraced yard, view to east, Nancy LiPira, December 9, 2022.



Figure 11: Southeast corner of the former garage. Montgomery Planning, March 22, 2023.



Figure 12: Terraced rear yard, view to west, Nancy LiPira, December 9, 2022.



Figure 13: Example of a dry-laid masonry retaining wall in terraced rear yard, Nancy LiPira, December 9, 2022.



Figure 14: Former greenhouse structure (at upper left) and garden retaining walls, looking north from the terraced back garden. Montgomery Planning, March 22, 2023.



Figure 15: Possible cistern structure located along the southern property line, looking southwest. Montgomery Planning, March 22, 2023.

APPENDIX FIVE: HISTORIC PHOTOGRAPHS



Figure 1: Battle Creek Sanitarium's first medical class, c. 1894. Dr. Laretta Kress is seated at center in the polka-dotted dress, and Dr. Daniel Kress is seated in a chair at far right holding a hat. *Battle Creek Sanitarium's First Medical Class, c. 1894.* Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>



Figure 2: The Kress family, with daughter Ora (standing) and sons Paul (standing) and John, c. 1906. Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>



Figure 3: The Kresses with their children and foster children, undated. 1) Dr. Daniel Kress, 2) Dr. Laretta Kress, 3) Eva Kress, 4) Ora Kress. Appears in *Under the Guiding Hand*.



Figure 4: Washington Sanitarium Staff, undated. Drs. Daniel and Laretta Kress seated in the front row, indicated by the red arrows., Ellen G. White Estate.



Figure 5: Dr. Laretta Kress (right), undated, Adventist HealthCare.



Figure 6: Drs. Laretta and Daniel Kress, Fiftieth Wedding Anniversary, 1934. Department of Archives and Special Collections, Loma Linda University.

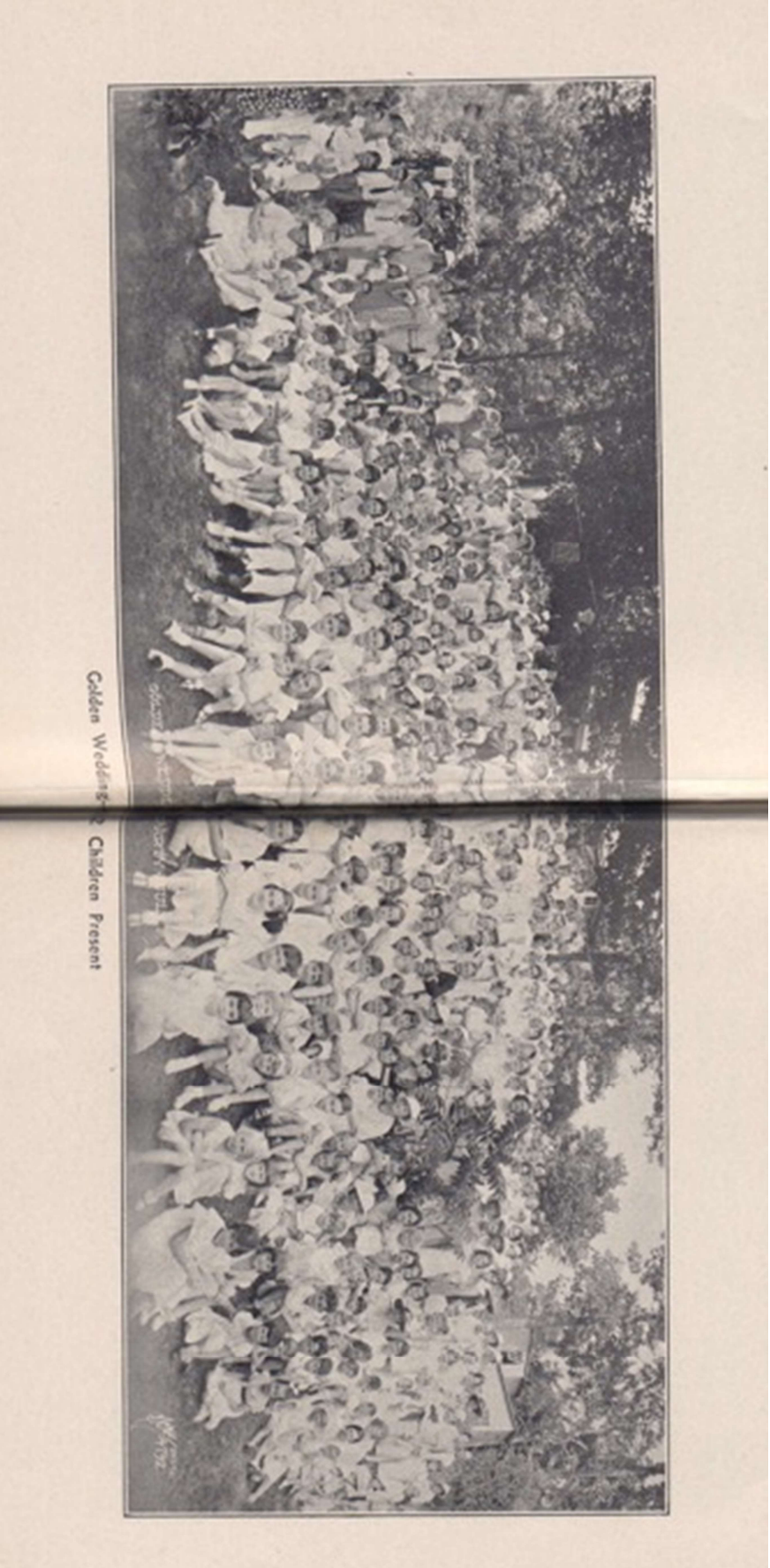


Figure 7: Drs. Lauretta and Daniel Kress Fiftieth Wedding Anniversary Party, with hundreds of guests whom Dr. Lauretta Kress had delivered as babies. Taken in the rear yard at Krestview on the terraced slope, 1934. In *Under the Guiding Hand*.



Figure 8: Portrait of Ellen G. White, Co-founder of the Seventh-day Adventist Church, 1864.
Photographer: G. W. Loring, New York Gallery, Battle Creek, Michigan, Ellen G. White Estate.



Figure 9: George and Nettie Irwin, undated. The Irwins were the builders and first owners of the home at 7625 Carroll Avenue. Photo courtesy of the General Conference of Seventh-day Adventists Archives.



Figure 10: Washington Missionary College students on the roof of the Science Building, 193-. Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>. The Kress House (indicated with a red arrow) is mostly obscured by trees. Note that the crenellated stone retaining wall has not yet been constructed.

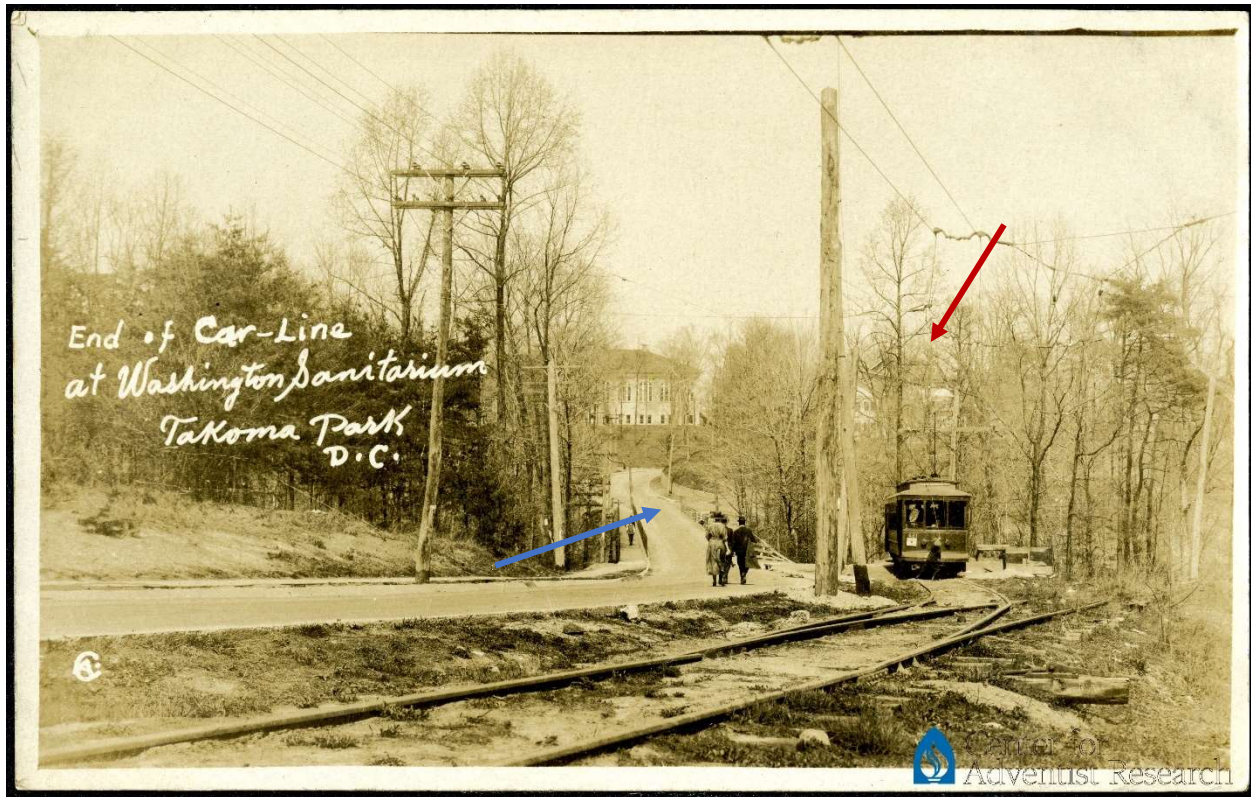
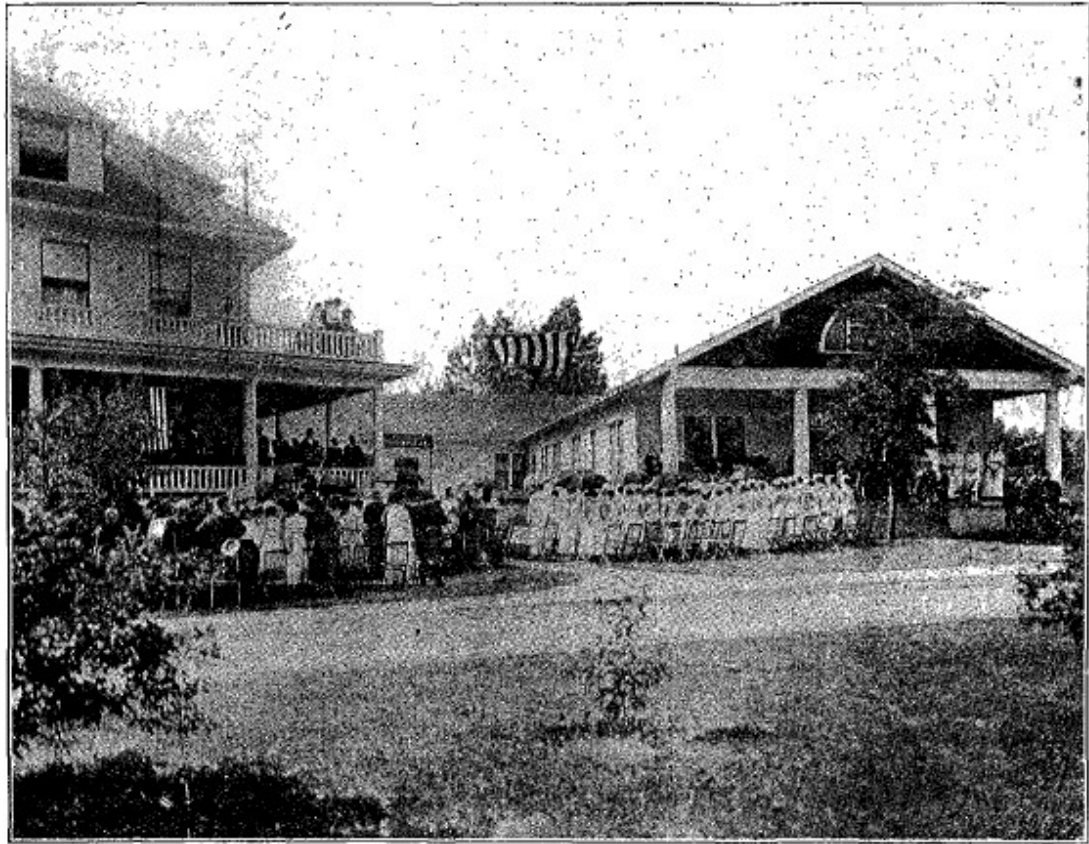


Figure 11: End of car-line at Washington Sanitarium, 190-. Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>. Note the west elevation of the Kress House is visible on the far side of Sligo Creek (red arrow) and the low concrete retaining wall is still in place (blue arrow).



ADDITION TO WASHINGTON SANITARIUM

Figure 12: The 1918 hospital addition to the Washington Sanitarium included the "Kress Ward."
"Dedicatorial Services of the Washington Hospital," *Columbia Union Visitor*, Vol. 23, No. 24, June 13, 1918, 2.



The end of Kress Ward, later known as Oaklea Hall, is just visible at the end of the driveway leading from the Sanitarium.

Figure 13: The 1918 acute-care hospital building, including the Kress Ward. Undated. *Changes*, Washington Adventist Hospital, c. 1978, 11. Maryland Historical Trust Vertical File, M: 37:4, Washington Sanitarium.

Kress Maternity and Children's Hospital



There has been an increasing demand upon the University for Maternity and Children's Hospital.

To meet this increasing demand of the rapidly growing town of Takoma Park and vicinity, the Association has added to the buildings now situated in 1911 to Takoma, on the "Kress Maternity and Children's Hospital". The building is located on Kress Street, just opposite the College grounds, and is being liberally equipped to furnish all the most advanced medical methods in vogue at the present time.

The hospital is for the home care of the pregnant mother. All medical cases that require care in the hospital are cared for in the hospital.

The Maternity and Children's Hospital is a part of the Association, allowing medical, surgical and nursing staffs as required, and having in direct charge a physician and nurse who have had a wide experience and special training in the early part of their work. The whole are very modern.

Very cordially invited to contribute.

For societies and individuals interested in

Washington Societies and Hospital
Takoma Park, D. C.

Figure 14: Kress Maternity and Children's Hospital Advertisement. Source: Takoma Directory, 1922. Archives of Historic Takoma, Inc.



705 Carroll Avenue—"Krestview"

Figure 15: Undated photo of Krestview, north elevation, prior to enclosure of the front porch. Source: *Under the Guiding Hand*, 210.



Figure 16: The Campus, Foreign Mission Seminary, Takoma Park, 1909. The Washington Training College was renamed 'the Washington Foreign Mission Seminary' in 1907. Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>



Figure 17: The Washington Sanitarium, Takoma Park, 1910. Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>



Figure 18: Aerial view of the Washington Missionary College and Washington Sanitarium and Hospital, 1962. Krestview is indicated by the red arrow, the greenhouse (no longer extant) is indicated by the blue arrow, and the extant garage is indicated by the yellow arrow. Source: Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>

APPENDIX SEVEN: CHAIN OF TITLE

Date	Grantor	Grantee	Liber/Folio	Notes
8/17/1889	Benjamin F. and Maggie S. Gilbert	Thomas E. and Laura L. Woods	JA 15/383	All of Lots 1-3 and 9 in Block 49
8/24/1889	Thomas E. and Laura L. Woods	Augusta C. James	JA 15/384	All of Lots 1-3 and 9 in Block 49
12/15/1908	Augusta C. James	Edwin R. Palmer	JLB 202/114	All of Lots 1-3 in Block 49
5/3/1909	Edwin R. Palmer and Cora E. Palmer	George A. and Nettie Irwin	JLB 206/228	Lot 15
6/18/1918	Nettie Irwin, relict of George A. Irwin	Daniel H. and Lauretta E. Kress	PBR 272/99	Lot 15
12/10/1922	Daniel H. and Lauretta E. Kress	Harry H. Spencer	PBR 324/226	610 sf, triangular parcel along southwest edge of property
9/10/1942	Daniel H. and Lauretta E. Kress	Donald Booth and Edna Parsons Jones	CKW 889/127	Lot 15
12/29/1986	Donald Booth and Edna Parsons Jones	Jefferson Shingleton and Christina Lego	HMS 7482/530	Lot 15
6/7/1991	Jefferson Shingleton and Christina Lego	Douglas A. and Christine M. Boenning	BAS 9805/391	Lot 15
5/3/1995	Douglas A. and Christine M. Boenning	Douglas A. Boenning	13423/33	Lot 15
3/7/2003	Douglas A. Boenning	Andrew R. and Anna S. Sommers	MQR 23764/138	Lot 15
7/28/2015	Andrew R. and Anna S. Sommers	Jeffrey J. Brokaw and Laura L. Cornwell	BHM 50892/316	Lot 15

APPENDIX EIGHT: MARYLAND INVENTORY OF HISTORIC PROPERTIES
(MIHP) FORM

Maryland Historical Trust Maryland Inventory of Historic Properties Form

Inventory No. M:37-57

1. Name of Property (indicate preferred name)

historic	Kress House
other	Krestview

2. Location

street and number	7625 Carroll Avenue	___	not for publication
city, town	Takoma Park	___	vicinity
county	Montgomery County		

3. Owner of Property (give names and mailing addresses of all owners)

name	Jeffrey Brokaw and Laura Cornwell			
street and number	7625 Carroll Avenue	telephone		
city, town	Takoma Park	state	MD	zip code 20912

4. Location of Legal Description

courthouse, registry of deeds, etc.	Montgomery County Courthouse	liber	BMH 50892	folio	316
city, town	Rockville	tax map	JN52	tax parcel	0000
		tax ID number	01067671		

5. Primary Location of Additional Data

- ___ Contributing Resource in National Register District
- ___ Contributing Resource in Local Historic District
- ___ Determined Eligible for the National Register/Maryland Register
- ___ Determined Ineligible for the National Register/Maryland Register
- ___ Recorded by HABS/HAER
- ___ Historic Structure Report or Research Report at MHT
- Other: Montgomery County Planning Department, Historic Preservation Office

6. Classification

Category	Ownership	Current Function	Resource Count		
			Contributing	Noncontributing	
___ district	___ public	___ agriculture	___ landscape	___ buildings	
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	___ commerce/trade	___ recreation/culture	___ sites	
___ structure	___ both	___ defense	___ religion	___ structures	
___ site		<input checked="" type="checkbox"/> domestic	___ social	___ objects	
___ object		___ education	___ transportation	___ Total	
		___ funerary	___ work in progress		
		___ government	___ unknown		
		___ health care	___ vacant/not in use		
		___ industry	___ other:		
				Number of Contributing Resources previously listed in the Inventory	

7. Description

Inventory No. M: 37-57

Condition

excellent deteriorated
 good ruins
 fair altered

Prepare both a one paragraph summary and a comprehensive description of the resource and its various elements as it exists today.

SUMMARY

The Kress House, located at 7625 Carroll Avenue in Takoma Park, Maryland, was built ca. early 1909. The house sits on an irregularly shaped, sloped lot on the south side of Carroll Avenue just northeast of Sligo Creek. It was originally built as a one-and-a-half story plus basement, three-bay Craftsman-style bungalow of masonry construction with a wrap-around porch. The original wrap-around porch was enclosed to expand the main block of the house, likely in the 1920s. A recent renovation enclosed a portion of the back porch and expanded the upper-floor rear dormer into a full second story. The dwelling is covered by an asphalt shingled, side-gable roof with overhanging eaves, exposed rafters, and front and rear dormers. The front of the house now reads as three stories tall, and the primary entrance is centered in the second bay to the east. A two-story, three-bay former garage or carriage house along Palmer Lane was converted to a living space during the recent renovations.

DESCRIPTION

The Kress House is located on an irregularly shaped 0.73-acre lot on the south side of Carroll Avenue northeast of the historic Carroll Avenue Bridge. A steeply sloped wooded area abuts the property on its south and west sides, leading down to a walking trail and Sligo Creek. To the east and south of the property, several single-family residences are located along Carroll Avenue, Flower Avenue, and Palmer Lane. The site containing the house is elevated above Carroll Avenue. The house is 205 feet above sea level (asl), approximately 70 feet in elevation above Sligo Creek. Across from the Kress House on the north side of Carroll Avenue are two parking lots associated with the Adventist HealthCare Alternate Care Site (formerly Washington Adventist Hospital) and Washington Adventist University. The house is north-facing and located on a high, flat portion of the lot. The lot slopes steeply to the north, west, and south. The front yard slopes down significantly towards Carroll Avenue, where a stone retaining wall separates the yard from the public sidewalk. This irregularly coursed, rough-cut ashlar wall topped with a course of jagged stones along the south side of Carroll Avenue from Flower Avenue to the approximate northwest corner of the Kress House property, where it curves to the southeast and ends approximately 40 feet from the edge of the bridge. The wall varies in height but is generally at least 8 feet tall where it fronts 7625 Carroll Avenue. The front of the Kress House and the neighboring house at 7629 Carroll Avenue are accessed from the sidewalk in the northeast corner of the property through an opening in the stone wall. Current house numbers (7625 and 7629) are posted at this entrance above the original house numbers (705 and 707, respectively), which are partially faded. A set of concrete stairs leads to a landing where the stone wall-lined stairway splits to the north (left), providing access to 7629 Carroll Avenue, and to the south (right) to the front yard of the Kress House. The rear yard and a former garage or carriage house are accessed via Palmer Lane which terminates at the southeastern corner of the property. Here, a gravel driveway and parking area is split between the 7625 and 7629 Carroll Avenue properties. The yard areas and former garage are described in detail at the end of this section.

The Kress House is a one-and-a-half- to two-story with basement, modified Craftsman-style bungalow of masonry construction set on a concrete pier foundation. The house is capped by a low-pitched, side-gabled roof with overhanging eaves clad in asphalt shingles. Exposed wood rafters are present on the front (north) elevation and gable ends. The front of the house features a centered shed dormer on the upper floor. A now-enclosed wrap-around porch spans the entire front and west elevations. The front elevation of the raised first story is clad in vertical wood boards while the remaining elevations are mostly clad in scored stucco. The upper story on the gable ends is clad in cedar shake siding, while the dormers on the front and rear elevations are covered in vinyl siding. There is an interior brick chimney along the central roof ridge. Fenestration is mostly regular on the front and east elevations and irregular on the rear and west sides. Windows are of various configurations and are a mix of original wood sash with plain wood surrounds and replacement vinyl. The Kress House also has a full basement which is partially exposed along the north and east elevations and fully exposed on the west elevation.

In 2019, significant alterations were made to the rear of the house when a portion of the back porch was enclosed, an addition was constructed off the eastern half of the rear elevation, and the upper-story dormer was expanded to the rear and to the west to create a

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: M:37-57

Kress House (7625 Carroll Avenue)
Continuation Sheet

Number 7 Page 1

fully exposed second floor. The roofs of all rear additions also exhibit overhanging eaves and are clad in asphalt shingles. All elevations of the additions are clad in vinyl siding and fenestration consists of replacement vinyl windows and doors.

The north (front) elevation spans four bays with a central shed-roof dormer. The dormer, with an overhanging eave roof with exposed rafters, is clad in non-historic vinyl siding and has a ribbon of four single-pane casement windows. A set of nine painted concrete steps with concrete pillars at the top and bottom connected by round metal handrails lead from a concrete walkway to the elevated first story, which was originally a full width porch that extended the full length of the north elevation. Fenestration on the first story enclosed porch consists of grouped six-over-one wood sash windows and a single door opening within the second bay. From east to west, the first, third, and fourth bays consist of groups of two pairs of French-style casement windows opening in opposite directions. The second bay consists of two fixed, six-over-one wood sash windows flanking a three-quarter glass wood door. The door features eight square lights over a single horizontal lower panel with a mail slot. Above the doorway is a fixed, single-pane glass transom with the word "KRESTVIEW" in gold lettering. This name was given by two of its early owners, Drs. Daniel and Laretta Kress. The original porch was likely enclosed during the early years of the Kress ownership when they are known to have made many repairs and improvements, sometime after 1918.¹ It is possible that the porch was enclosed after 1927, as the Sanborn map depicts this area as a porch; however, this could still be depicting a known enclosed porch.² Within the enclosed porch, the fenestration of what was the original exterior front façade consists of three bays of one-over-one double-hung windows and a single-leaf door with a hopper-style transom that is flanked by narrow two-over-one, single- or double-hung side lights, all of which are wood sash. The entry door is half-glass, consisting of a single pane over one horizontal and two vertical panels. The now enclosed porch is clad in thin, vertical wood boards and is supported by five original concrete square pillars. The eastern three bays at the basement level are partially enclosed by wood lattice. The western bay is open at ground level to a small concrete slab porch covered by the sleeping porch. This front façade at basement level is clad in scored stucco and fenestration consists of a single-leaf door that provides access from the concrete slab to the basement and a one-over-one double-hung wood window. The wood door is half-glass and paneled, matching the style of the original first-floor front door. Most, if not all, wood windows and doors on the front elevation of the Kress House are likely original.

The east (side) elevation has irregular fenestration. The first story has three double-hung wood sash windows on the main block of the house. The two southernmost windows are nine-over-two and the third, which is slightly larger, is one-over-one. The scored stucco creates a false keystone lintel above each of these windows. The northern end of the east elevation is the side of the sleeping porch with a group of three six-over-one wood sash windows, two of which are casement, and one is fixed. At the southern (rear) end is the one-story, vinyl-clad addition with vinyl windows built circa 2019. Openings on the upper story of the east elevation consist of two matching six-over-one, double-hung wood sash windows and a small, louvered gable vent. The wood shingles on the upper-story gable end are primarily evenly coursed with two bands of staggered rows. At basement level, one small rectangular fixed single-pane window is central along the elevation of the main block. The window is smaller than the original square opening, which originally served as the coal chute. The areas beneath both the front sleeping porch and the rear addition are enclosed with wood lattice. Under the front porch, one panel of lattice opens to provide access to the crawlspace.

The south (rear) elevation has undergone significant alterations through the partial enclosure of the first-floor wood plank porch and the expansion of the upper-story dormer into a full second floor in 2019. On the first floor, the western two-thirds of the rear elevation consists of an open porch and pergola enclosed by a contemporary balustrade. The wood pergola is supported by two square posts. The exposed exterior of the house along the first-floor porch is scored stucco with two openings consisting of a double-leaf, replacement vinyl and glass French-style door and transom and a pair of replacement windows with false muntins. These replaced the original fenestration after the 2019 renovations. The eastern one-third of the rear elevation consists of the one-story gable-front enclosed porch addition. Contiguous screened windows and two double-leaf doorways, each paired with a transom, span all elevations

¹ Daniel and Laretta Kress, *Under the Guiding Hand, Life Experiences of the Doctors Kress* (Jasper, Oregon: Adventist Pioneer Library, 2018): 211.

² Sanborn Map Company. *Sanborn Fire Insurance Map from Washington, District of Columbia*. 1927, Vol. 6, sheet 66.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: M:37-57

Kress House (7625 Carroll Avenue)
Continuation Sheet

Number 7 Page 2

of the first-floor addition. The doors on the addition are multi-panel, screened French-style doors. Fenestration along the original rear façade now enclosed by the addition consists of a nine-over-two, double-hung wood sash window, a single wood and glass door with a square four-light transom, and a small, horizontally rectangular four-light wood sash window. The original upper-floor shed dormer was expanded to the western edge of the house and a central, full-story, protruding, front-gabled addition was constructed flush with the rear roofline. A group of three single-pane vinyl windows with false muntins that replicates six lights, each with a paired transom, are on the gable (rear) end of the central addition. The western section of the dormer addition features a small balcony enclosed by balustrades matching the porch below. Two full-glass, French-style vinyl doors provide access to the balcony. Fenestration to the east of the central addition consists of a pair of false four-light, single-pane vinyl windows and a rectangular, single-pane vinyl window. Two sets of stairs are present along the rear elevation. A full flight of stairs was added at the southwest corner of the house during the 2019 renovations and leads from the first story porch to ground level. A set of five steps lead from the back yard into the enclosed addition at the southeast corner of the house. At the basement level, the area below the rear porch and addition is enclosed with wood lattice. A vertical wood panel door is present at the western end, providing access to the basement level or exterior storage space.

On the west (side) elevation, the basement is fully exposed. Fenestration consists of three symmetrical pairs of six-light, wood sash casement windows, with the northern pair covered with exterior screens. The bay below the front enclosed porch is open and is utilized as a ground-level patio. Evidence of the original wrap-around porch is represented by five concrete piers projecting from the exterior wall and spanning the basement level and first floor. The presence of these piers along the basement level suggests that the wrap-around porch also encompassed the lower level and was also enclosed during an early expansion of the interior space. The main story consists of the enclosed porch at the north end, mirroring the fenestration on the east elevation. The remaining fenestration on the west elevation is a mix of windows including one pair of one-over-one, double-hung wood sash windows and two single-pane, rectangular replacement windows. Between the two replacement windows is a small, gabled jut-out addition clad in vinyl siding. This was added during the 2019 renovations. Fenestration on the upper story consists of a ribbon of four one-over-one, double-hung replacement windows. While no exterior evidence is visible, the upper story of the west elevation was also originally a porch or balcony, and the original wood shake exterior cladding is present on the now interior wall.³ This elevation faces Sligo Creek and the surrounding woods, and the original three-level porch and balcony would have been ideal for viewing nature.

The side yard along the west elevation is only level along the house and the rest is a wooded, overgrown hillslope. The front yard of the house features a mix of vegetation including sporadic trees, ornamental bushes, vinca vine, and ivy. Two rounded concrete vases set on cobble and concrete bases were in the northern portion of the yard. Large, dense trees surround the front yard to the north along the stone retaining wall and to the west towards the creek. The front yard also features a curved concrete walkway leading from the main stairway from Carroll Avenue to the front steps of the house, where it turns and continues along the east side of the house. The east (side) yard consists of a narrow strip of manicured grass with long, wood-framed, rectangular planters along the property boundary, which is demarcated by the neighboring home's wood fence. Palmer Lane and the gravel parking area is accessed by continuing along the east side of the house.

A detached one-story, three-bay former garage, or carriage house, is located near the southeast corner of the property along Palmer Lane. Its construction date is not known; however, a structure in this approximate location appears on the 1927 Sanborn map.⁴ Constructed at the edge of the slope, the main level is visible and accessed from Palmer Lane on its north and east elevations only. The lower level is exposed on its west and south elevations and a concrete retaining wall extends from the northwest corner of the building following along the top of the slope towards the house. A set of concrete stairs along the retaining wall leads down to the lower-level entrance and to one level of the terraced rear yard. The rectangular garage is capped by an asphalt shingle-clad, hipped roof with overhanging eaves and features a projecting shed-roof central bay. All elevations of the upper level are clad in vinyl siding and the

³ Laura Cornwell, personal communication with Nancy LiPira, December 9, 2022.

⁴ Sanborn Map Company. *Sanborn Fire Insurance Map from Washington, District of Columbia*. 1927, Vol. 6, sheet 66.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: M:37-57

Kress House (7625 Carroll Avenue)
Continuation Sheet

Number 7 Page 3

two exposed lower-level elevations reveal its concrete foundation. A set of three-leaf wood folding doors, each with a six-light wood sash casement window, are on each of the two end bays of the front elevation. The central bay features a reclaimed, single-leaf, two-paneled wood door with six glass panes and topped with a wood and glass transom.⁵ Wood shingles, replicating the pattern on the gable ends of the main house, cover the front of the shed roof. The east elevation of the upper floor has a single-leaf, paneled wood and glass door with a single concrete and wood entrance step. The west elevation has two square replacement vinyl windows and a set of vinyl and glass French-style doors on the upper story and a single-leaf contemporary door and a pair of six-over-six double-hung, wood sash windows on the lower level. The remains of a wood porch, possibly two-story, are visible on the west elevation. The rear (south) elevation could not be safely viewed due to the excessive slope.

To the west of this garage is the rear yard, consisting of a series of terraces with trees along the western side. Some of the terraces are supported by concrete retaining walls and others by dry-laid masonry walls constructed mainly with chunks of concrete, brick, and some stones or cobbles. At least one set of concrete steps are located in the sloped yard area. The lower terraces are mostly overgrown while the upper terraces have been recently used for growing vegetables. The ghost foundation of the greenhouse is present on the upper terrace and is now occupied by a wood gazebo. An open, rectangular, concrete block structure is located along the lowest terrace situated at the bottom of the slope along the southern property boundary and a natural drainage. The top of the structure is flush with the level of adjacent terrace and may have been used as a cistern to collect rainwater.⁶ While the terraces have likely been modified and retaining walls added or repaired since the house was first occupied, it is likely that they were either created or used by the Kresses, as their Adventist religion led them to prioritize nutrition and the consumption of whole foods such as fruits and vegetables.⁷ The level portion of the rear yard located directly behind the main house is enclosed by a modern wood fence, the southwest corner of which is supported by a dry-laid stone foundation at the top of the slope. A gate provides access to the yard on its east side. A stone pathway leads from the gate to the steps of the recently enclosed portion of the back porch.

INTEGRITY

The Kress House and property retains its integrity of location, setting, feeling, and association. The house is located where it was originally built, on a high hilltop overlooking Sligo Creek, and its suburban setting generally remains intact. It is still adjacent to a contemporaneous residence and in close proximity to the Washington Adventist University and former Washington Adventist Hospital. The terraced garden areas in the rear yard also contribute to the integrity of feeling and association. The integrity of materials and workmanship of the house is somewhat preserved through the remaining historic wood sash windows and doors as well as the exterior finishes such as the scored stucco. Modern roofing materials and vinyl siding diminish the integrity of materials. Many of the early alterations made to the house were likely made during the occupation of the Kress family, as they prioritized opening their home to the surrounding community and they wanted their home to be a place of retreat.⁸ The house also served as Lauretta's medical office for some time. The most significant of these alterations was the enclosure of the wrap-around porch, which created the front enclosed porch and expanded the interior living space along the west side of the house. The enclosure of the porch with its square columns, an identifying feature of Craftsman-style architecture, significantly alters the form and massing elements of the original design. The recent expansion of the upper-floor rear dormer has altered the original one-and-a-half-story massing of the house and also impacts the overall integrity of design; however, this expansion, as well as the partial enclosure of the rear porch, is not visible from the front of the house. Most changes to or removal of original fenestration is limited to the rear elevation of the house. Despite the impacts to integrity of materials, craftsmanship, and most notably design, the Kress House retains its ability to represent its period of significance, which corresponds to the period of ownership and occupation of Drs. Daniel and Lauretta Kress from 1918 to 1939.

⁵ Jeffrey Brokaw, personal communication with Nancy LiPira, December 9, 2022.

⁶ Jeffrey Brokaw, personal communication with Nancy LiPira, December 9, 2022.

⁷ Laura Cornwell, personal communication with Nancy LiPira, December 9, 2022.

⁸ Kress, *Under the Guiding Hand*, 211-214.

Maryland Historical Trust Maryland Inventory of Historic Properties Form

Inventory No. M: M:37-57

Kress House (7625 Carroll Avenue)
Continuation Sheet

Number 7 Page 4

The Kress House still strongly conveys its association with this period. Prominent above the front entrance is the name given by the Kresses: "Krestview." The alterations made to the former garage have impacted its integrity of design and, to a lesser degree, materials; however, the building still maintains its three-bay, one-story massing.

8. Significance

Inventory No. M:37-57

Period	Areas of Significance	Check and justify below		
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input checked="" type="checkbox"/> health/medicine	<input type="checkbox"/> performing arts
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> archeology	<input type="checkbox"/> education	<input type="checkbox"/> industry	<input type="checkbox"/> philosophy
<input type="checkbox"/> 1800-1899	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> engineering	<input type="checkbox"/> invention	<input type="checkbox"/> politics/government
<input checked="" type="checkbox"/> 1900-1999	<input type="checkbox"/> art	<input type="checkbox"/> entertainment/ recreation	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 2000-	<input type="checkbox"/> commerce	<input type="checkbox"/> ethnic heritage	<input type="checkbox"/> law	<input type="checkbox"/> science
	<input type="checkbox"/> communications	<input type="checkbox"/> exploration/ settlement	<input type="checkbox"/> literature	<input checked="" type="checkbox"/> social history
	<input type="checkbox"/> community planning		<input type="checkbox"/> maritime history	<input type="checkbox"/> transportation
	<input type="checkbox"/> conservation		<input type="checkbox"/> military	<input type="checkbox"/> other: _____

Specific dates	1918-1939 (Kress family occupation)	Architect/Builder	Unknown
Construction dates	c. 1909		

Evaluation for:

National Register Maryland Register not evaluated

Prepare a one-paragraph summary statement of significance addressing applicable criteria, followed by a narrative discussion of the history of the resource and its context. (For compliance projects, complete evaluation on a DOE Form – see manual.)

STATEMENT OF SIGNIFICANCE

While Drs. Daniel and Laretta Kress were active and prominent members of the Seventh-day Adventist Church, the property at 7625 Carroll Avenue is not associated with significant historic events associated with the Adventist movement locally that would qualify it for listing under Criterion A.

The Kress House is recommended eligible for listing in the NRHP under Criterion B (persons) for its association with Drs. Daniel and Laretta Kress, who played a significant role in the development of Takoma Park. The Kresses were prominent Seventh-day Adventist church members and doctors who were integral to the development and operation of the Washington Sanitarium and Hospital in the early twentieth century. The house at 7625 Carroll Avenue was constructed in early 1909 and Drs. Daniel and Laretta Kress acquired the property in 1918. Daniel and Laretta Kress lived in the house until 1939. The Kresses are both known for their contributions to the growth of the Seventh-day Adventist Church and its impacts on the development of Takoma Park through their work as medical missionaries and physicians promoting faith-based healthcare. Laretta specifically, as one of the first woman in Montgomery County to become a licensed physician, played an integral role in not only empowering her female patients through support and education but also in breaking down barriers to pave the way for more women to enter the healthcare profession. Not only did the Kresses reside at 7625 Carroll Avenue for over twenty years while they were practicing physicians, the Kress House and property was integral to their ability to make meaningful connections with the community as they provided care and service. Specifically, Laretta, who was an obstetrician and gynecologist, delivered some of the thousands of babies that she helped bring into this world over the course of her career within the Kress House.⁹ The building’s period of significance extends from 1918-1939 to correspond with the time when the house was occupied by Drs. Daniel and Laretta Kress.

The stone retaining wall abutting the front of the property and the remnants of the terraced gardens in the rear yard are both significant landscape features; however, only the terraced yard specifically bolsters the ability of the house and surrounding property to represent the period of significance and its association with the Kresses under Criterion B. These terraces were likely used by the Kresses to grow their own food, as a healthy and somewhat restrictive diet was central to the Adventist Church’s beliefs.

The Kress House is recommended not eligible under NRHP Criterion C (architecture). The house no longer exhibits many of the identifying features of the Craftsman design. There are numerous examples of houses in Takoma Park that retain more of the Craftsman defining features and better exemplify the style, for example, at 7505, 7641, 7722, 7800, and 7818 Carroll Avenue and 7225 Flower Avenue. The houses at 112 and 238 Park Avenue are a few of many examples located to the west of Sligo Creek. The many alterations, both early and recent, have diminished the overall original Craftsman design of the house, making it architecturally indistinctive compared to other examples. However, the alterations made during the Kress’ ownership, including the enclosure of the

⁹ Montgomery County Commission for Women, “Laretta Kress (1863-1955).”; Francis, “Kress, Laretta Eby (1863-1955).”

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M:37-57

Kress House Continuation Sheet

Number 8 Page 1

wrap-around porch, lend to the overall significance of the property under Criterion B, as the changes supported the doctors' ability to provide health care services and space for hosting special events and meetings to better serve the community.

The property was not evaluated under Criterion D (archaeology).

PROPERTY HISTORY

The land on which the Kress House was constructed was part of Lot 3 in Block 49 of "B.F. Gilbert's Subdivision", which was originally platted in 1889 by developer Benjamin Franklin Gilbert.¹⁰ Shortly after Gilbert subdivided the land, Lot 3 was conveyed to Thomas E. Woods, who subsequently sold the property to Mrs. Augusta C. James.¹¹ In 1908, Mrs. James sold Lot 3, along with the two neighboring Lots 1 and 2, to Edwin R. Palmer and his wife, Cora.¹² Mr. Palmer was a prominent member of the Adventist Church and served as the head of the church's General Conference publishing department.¹³ Palmer assisted General Conference president Arthur G. Daniells in the acquisition of property to be sold to church members. It is not likely that the house was constructed during Mrs. James' ownership as deed research indicates that she was largely living out of state during her ownership of the property. When Mrs. James acquired the property in 1889, she was living in Windsor County, Vermont, and when she sold the property to the Palmers in December of 1908, she was living in Wisconsin.¹⁴ The house is also not depicted on the 1904 Baist map.¹⁵ In April 1909, a subdivision of Lots 1, 2, and 3 was initiated by Mr. Palmer, which resulted in the creation of Lot 15.¹⁶ The house at 7625 Carroll Avenue is depicted on the associated plat, thereby indicating that the house was constructed prior to the property's subdivision.¹⁷ The 1909 subdivision plat also depicts a wall fronting Lot 15 along Carroll Avenue as well as the stairs that provide access to Lots 15 and 14 (7629 Carroll Avenue); however, historic photographs show that the original wall was much lower and was later rebuilt.

In May 1909, the Palmers sold Lot 15 to Mr. George A. Irwin and his wife, Nettie. George was also a prominent member of the Adventist Church and served as president, and later as vice president, of the General Conference of Seventh-day Adventists.¹⁸ Although the official real estate transaction between the Palmers and the Irwins did not occur until May of 1909, George and Nettie had constructed the house at 7625 Carroll Avenue by early March. The Irwins occupation of the house is documented in the minutes of the March 8 Takoma Park Council meeting where Irwin and Arthur G. Daniells requested permission from the Council to install a sewer connecting their "new residences" on Carroll Avenue to the Washington Sanitarium.¹⁹ During a visit to Takoma Park in early

¹⁰ Montgomery County Circuit Court (MCCC), Subdivision Plats, "B. F. Gilbert's Subdivision of Takoma Park, Section 1," Plat Book A, pg. 50, 27 August 1889.

¹¹ MCCC, Land Records, Deed Book JA, Liber 15, Folio 383, 17 August 1889; MCCC, Land Records, Deed Book JA, Liber 15, Folio 384, 24 August 1889.

¹² MCCC, Land Records, Deed Book JLB, Liber 202, Folio 114, 15 December 1908.

¹³ Donald R. McAdams, "Palmer, Edwin Rubin (1869-1931)", in *Encyclopedia of Seventh-Day Adventists*, January 29, 2020. Retrieved from <https://encyclopedia.adventist.org/article?id=F9XN>.

¹⁴ MCCC, Land Records, Deed Book JA, Liber 15, Folio 384, 24 August 1889; MCCC, Land Records, Deed Book JLB, Liber 202, Folio 114, 15 December 1908.

¹⁵ George William Baist, *Baist's map of the vicinity of Washington, D.C.* (Philadelphia: G. Wm. Baist, 1904).

¹⁶ MCCC, Subdivision Plats, "Survey and Resubdivision of Lots 1-3 in Block 49 of Takoma Park into Lots 10-15 by Daniells and Palmer" Plat Book 2, Plat 101, 30 April 1909.

¹⁷ MCCC, Subdivision Plats, "Takoma Park, Block 49, Lots 1-3, Resubdivision; Daniells and Edwin R. Palmer," Plat 101, 30 April 1909.

¹⁸ Kress, *Under the Guiding Hand*, 158-162.

¹⁹ Takoma Park City Council Meeting Minutes, March 8, 1909, Takoma Park Archives. Retrieved from <https://takomaparkmd.gov/government/city-clerk/takoma-park-archives/>.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M:37-57

Kress House Continuation Sheet

Number 8 Page 2

May, co-founder of the Adventist Church Ellen G. White was provided “a restful home... in Elder G. A. Irwin’s new house.”²⁰ However, the Irwins did not occupy the Carroll Avenue house for long. In early 1910, George was asked to attend the Pacific Union Conference session at Mountain View, California and soon after was appointed president of the Conference. George returned to Takoma Park to sell the Carroll Avenue house and resign from his position as president of the Washington Sanitarium. He and Nettie returned to California by mid-April of 1910. This explains why the Irwins are not listed in the 1910 Census as living at the Carroll Avenue house, or anywhere in Takoma Park. George died unexpectedly while attending the General Conference in Washington, D.C. in 1913.²¹ Nettie retained ownership of the house at 7625 Carroll Avenue until 1918 and was still living in California at the time. Prior to the sale, she rented the house to a F. M. Wilcox.²²

Drs. Daniel and Laretta Kress purchased the property from Nettie Irwin in May 1918 and moved into the house on June 6 of that year.²³ The following section provides an overview of the lives of Drs. Daniel and Laretta Kress and their ownership of the 7625 (705) Carroll Avenue property. Also, a detailed account of the remarkable lives of the Kresses can be found in their autobiography, titled *Under the Guiding Hand*, which was first published in 1932.²⁴

By 1940, Donald Booth Jones and his wife, Edna Parsons, were living at 7625 Carroll Avenue with their two-year-old son Donald G.²⁵ The Jones’ were also associated with the Adventist church. Although the Kresses did not officially sell the property to the Jones’ until 1942, the Jones’ are listed as the owners in the 1940 census.²⁶ Donald Jones was employed as a dentist and worked in private practice, and likely ran his practice out of the Carroll Avenue house. Edna worked as the dentist’s assistant. By 1950, the Jones’ had another child, a daughter named Kathleen, and Donald continued to own his own dental practice.²⁷ The Jones’ lived at 7625 Carroll Avenue until 1986 when the property was purchased by Jefferson Shingleton and Christina Lego.²⁸ The property changed hands three times before it was sold to the current owners, Jeffrey Brokaw and Laura Cornwell, in 2015.²⁹ With the exception of the demolition of a greenhouse located between the main house and the rear garage at the top of the terraced back yard, which occurred at some point between 2004 and 2006, it is not known if any significant alteration were made to the house or the property between the Kress’ ownership and 2015.³⁰ In 2019, a significant addition was added to the rear of the property and the garage was extensively altered.

The Kresses and “Krestview” (1918-1939)

Drs. Daniel Hartman and Laretta Eby Kress were life-long devotees to the Seventh-day Adventist Church, working as medical missionaries promoting faith-based healthcare around the world in the late-nineteenth and early-twentieth century. They were integral

²⁰ *Advent Review and Sabbath Herald*, May 13, 1909, 24. Retrieved from <https://documents.adventistarchives.org/Periodicals/RH/RH19090513-V86-19.pdf>.

²¹ Gilbert M. Valentine, “Irwin, George A. (1844-1913),” in *Encyclopedia of Seventh-Day Adventists*, January 29, 2020. Retrieved from <https://encyclopedia.adventist.org/article?id=H9JX#fn54>.

²² Kress, *Under the Guiding Hand*, 205.

²³ MCCC, Land Records, Deed Book PBR, Liber 272, Folio 99, 3 May 1918; Kress, *Under the Guiding Hand*, 205.

²⁴ Kress, *Under the Guiding Hand*.

²⁵ United States Bureau of Census (USBC), Sixteenth Census of the United States, 1940, Enumeration District: 16-44, Election District 13, Takoma Park, Montgomery County, Maryland; Roll: T627; Page: 4B.

²⁶ MCCC, Land Records, Deed Book CKW, Liber 889, Folio 127, 2 September 1942.

²⁷ USBC, Population Schedules for the 1950 Census, Enumeration District: 16-112, Election District 13, Takoma Park, Montgomery County, Maryland; Roll:2549; Page: 39.

²⁸ MCCC, Land Records, Deed Book HMS, Liber 7482, Folio 530, 29 December 1986.

²⁹ MCCC, Land Records, Deed Book BAS, Liber 9805, Folio 391, 7 June 1991; Deed Book MQR, Liber 13423, Folio 33, 3 May 1995; Deed Book MQR, Liber 23764, Folio 138, 5 May 2003; Deed Book BHM, Liber 50892, Folio 316, 28 July 2015.

³⁰ Google Earth Aerial Imagery; Montgomery County GIS, Property Map Viewer.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M:37-57

Kress House
Continuation Sheet

Number 8 Page 3

to the founding and operation of multiple Adventist sanitariums in England, Australia, and the United States, one of which was located in Takoma Park. The Adventist Church believed sanitariums should be places where the sick could not only get well but learn how to stay well. Laretta grew up in Michigan and met Daniel during a trip to Canada. After courting for some time, they were married in 1884.³¹ The Kresses identified themselves as Baptists in the early days of their marriage; however, Laretta soon made connections with members of the Seventh-day Adventist Church and eventually persuaded her husband, who was serving as a licensed Baptist pastor and very much against the Adventist beliefs, to accept the observance of the seventh-day Sabbath, resign from his preaching position in the Baptist church, and convert to Adventism.³²

Soon after joining the Seventh-day Adventist church, they relocated to Battle Creek, Michigan, where the Church was originally organized. Almost immediately, the Church's beliefs about dietary restrictions and healthy living, specifically lectured by Dr. John Harvey Kellogg, sparked an interest within the couple to learn about diet and its effect on health, leading them both to study medicine. Adventists avoided consuming most meats, alcohol, coffee, tea, and chocolate.³³ Encouraged by Dr. Kellogg, they entered into a four-year program starting in 1890 at the Battle Creek Sanitarium before transferring to the University of Michigan Medical School in Ann Arbor.³⁴ By this time, the couple already had two daughters, and Laretta balanced the pressures of going to medical school and overseeing the Adventist dormitory on campus, while also raising her children. Both Daniel and Laretta graduated in 1894. Laretta was just one of ten women in their graduating class. She specialized in obstetrics and gynecology while Daniel specialized in gastrointestinal disorders.³⁵ Daniel and Laretta returned to Battle Creek and worked in the sanitarium as physicians for the next five years. During this time, Laretta was in charge of the orphanage and, while the couple had two biological children, they welcomed a total of eleven children into their home at varying times and legally adopted a son, Paul.³⁶

Over the next decade, Daniel and Laretta supported the Adventist Church's medical missionary work in various places. They worked to open sanitariums near London, England, and Sydney, Australia, and provided medical care to rural areas surrounding Sydney. Soon after moving to England in 1889, their 14-year-old daughter Eva died of complications from a heart condition.³⁷ Their son John, born while they lived in Australia, fell from a highchair at an early age, leaving him with permanent brain damage. He required constant care for the remainder of his life.³⁸

The Kresses returned to the United States in 1907 to open yet another sanitarium, the Washington Sanitarium in Takoma Park, which overlooked Sligo Creek. The Washington Sanitarium expanded over the subsequent decades and would later be called the Washington Adventist Hospital. Daniel was appointed Medical Director of the "San," as it was popularly known, and Laretta, served as one of the staff doctors, and became one of the first woman physicians licensed to practice medicine in Montgomery County. Laretta mainly tended to women patients, expectant mothers, and children.³⁹

³¹ Kress, *Under the Guiding Hand*, 21-42.

³² Joan A. Francis, "Kress, Laretta Eby (1863-1955)," in *Encyclopedia of Seventh-Day Adventists*, November 28, 2021. Retrieved from <https://encyclopedia.adventist.org/article?id=BJFV&highlight=y>.

³³ Diana Kohn, "One hundred years of Adventist healthcare," in *Takoma Voice* (June 2007): 14.

³⁴ Francis, "Kress, Laretta Eby (1863-1955).

³⁵ Fred Bischoff, "Pioneer Medical Missionaries: Doctors Daniel and Laretta Kress," *Medical Evangelist* (Spring/Summer 2013): 15.

³⁶ Kress, *Under the Guiding Hand*, 78.

³⁷ Francis, "Kress, Laretta Eby (1863-1955).

³⁸ Montgomery County Commission for Women, "Laretta Kress (1863-1955)."

³⁹ Francis, "Kress, Laretta Eby (1863-1955); Terry Forde, "Women's History Month 2021," March 12, 2021. Retrieved from <https://www.adventisthealthcare.com/living-well/womens-history-month-2021/>.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M:37-57

Kress House Continuation Sheet

Number 8 Page 4

By 1910, the Kresses had built a house and were residing at 59 Flower Avenue in Takoma Park with their children Ora, Paul, and John.⁴⁰ A 53-year-old Irish boarder, Martha Mott, resided with the Kress family and likely assisted with John's care. In 1911, the Kresses were called to teach at the College of Medical Evangelists in California. Over the next four years, they worked at sanitariums in the Chicago area and then in Massachusetts, before returning to Takoma Park in 1915. In 1916, Laretta opened a maternity ward called the "Kress Maternity and Children's Hospital", which she operated with its own staff of doctors and nurses. During her career, it is estimated that she delivered over 4,000 babies, with some sources citing over 5,000.⁴¹

Upon their return to Takoma Park in 1915, the Kresses were not financially able to rent or purchase a house. A member of the community, Mr. H. E. Rogers, offered them his house in an arrangement that allowed them to purchase the house with no down payment. The house was located at 5 Pine Avenue, approximately two blocks from the District of Columbia boundary. Wanting to be closer to the Sanitarium, which was almost one mile away, they instead purchased the house at 705 Carroll Avenue, now addressed 7625 Carroll Avenue, in 1918 and named their residence "Krestview".⁴² They purchased the property from Nettie Irwin, widower of George Irwin, with whom the Kresses became acquainted during their time in Australia.

The Kress family moved into 705 (now 7625) Carroll Avenue on June 6, 1918⁴³. In her autobiography, Laretta recalls that soon after moving into the house, they "found many repairs necessary" and these were done over a period of a few years, as funds became available.⁴⁴ The 1920 Census records Daniel and Laretta resided at Krestview with their son John.⁴⁵ They are listed as being doctors at the Sanitarium. Also listed as a resident of 7625 Carroll Avenue was 35-year-old Danish woman named Marie Hansen. Marie came to live with the Kresses in 1911, working as a housekeeper and caretaker for John.⁴⁶ In the early years of their ownership, the Kresses rented a large portion of the house as a way to become financially stable.⁴⁷ According to the 1920 Census, three additional families (amounting to eight people) lived at Krestview as renters. Boarders included two sisters employed as college teachers and a Norwegian that was working as a nurse, likely at the Sanitarium. Rollin Quinn, a Seventh-day Adventist minister and leader, and his wife Lottie, who also missioned in Australia, also resided with the Kresses for a short time. Lottie was also involved in the church and served as the Sabbath School Department Secretary.⁴⁸ Chester Holt and his wife, Harriet, were also recorded as living at Krestview in 1920. Chester was employed as a clerk for the General Conference. By 1930, the Census lists Daniel, Laretta, John, and Marie as the only residents of Krestview.⁴⁹

⁴⁰ USBC, Thirteenth Census of the United States, 1910, Enumeration District: 0121, Wheaton, Montgomery County, Maryland; Roll: T624_566; Page: 15B.

⁴¹ Montgomery County Commission for Women, "Laretta Kress (1863-1955)."; Francis, "Kress, Laretta Eby (1863-1955); Kohn, "One hundred years of Adventist healthcare," 14; Washington Adventist Hospital, "Celebrating 100 Years." Retrieved from <https://www.adventisthealthcare.com/app/files/public/ea5ad9ec-7694-4503-84ef-52e2ecfce9c0a/pdf-WAH-100-Years-Book.pdf>.

⁴² Kress, *Under the Guiding Hand*, 202-205, 210.

⁴³ Kress, *Under the Guiding Hand*, 205.

⁴⁴ Kress, *Under the Guiding Hand*, 211.

⁴⁵ USBC, Fourteenth Census of the United States, 1920, Enumeration District: 0144, Election District 13, Takoma Park, Montgomery County, Maryland; Roll: T625_671; Page: 14B.

⁴⁶ Kress, *Under the Guiding Hand*, 195.

⁴⁷ Kress, *Under the Guiding Hand*, 211.

⁴⁸ Milton Hook, "Quinn, Rollin David (1869-1928)," in *Encyclopedia of Seventh-Day Adventists*, October 3, 2020. Retrieved from <https://encyclopedia.adventist.org/article?id=EA0C>.

⁴⁹ USBC, Fifteenth Census of the United States, 1930, Enumeration District: 0035, Takoma Park, Montgomery County, Maryland; Roll: T626; Page: 33A.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M:37-57

Kress House Continuation Sheet

Number 8 Page 5

In 1922, the Kresses sold an approximately 610 square foot triangular parcel along the southwestern edge of the property to Harry H. Spencer.⁵⁰ The parcel was later sold to the M-NCPPC in 1935 during the period when the County was acquiring land along Sligo Creek for the construction of the Sligo Creek Parkway.⁵¹

Eventually, the house and the grounds were improved until the Kresses “had one of the beauty spots of Takoma Park” and Krestview became “a very attractive place for patients to visit and wonder about.”⁵² An undated photograph of the house included in the Kress’ autobiography depicts the front wrap-around porch before it was enclosed.⁵³ A small one-story garage is also visible to the southeast of the house, which is no longer extant. The enclosure of the porch likely occurred within the first few years of their ownership as a way to increase the amount of livable space to allow for the many boarders with which they shared their home. Even after becoming more financially stable and no longer needing to rent out large portions of their house, the Kresses continued to open their home to fellow church members, patients, and other community members over the following decades.

In the spring of 1925, Laretta remodeled the basement so it could be used as a medical office, where she kept a bed to sleep in and had “every convenience for [her] to remain downstairs.”⁵⁴ There was an issue with dampness in the basement and the Kresses were advised to install metal walls and a metal ceiling with small strips of wood between the metal sheeting and the exterior wall, which would allow for the space to dry more easily. The Kresses undertook these renovations as part of the basement remodel, providing a clean and dry space for Laretta to work.⁵⁵ This pressed metal sheeting remains on the walls and ceiling in the central portion of the basement. The remodeling was necessary for the health, safety, and comfort of her patients.⁵⁶ In 1934, the Kresses hosted a party at the house in celebration of their fiftieth anniversary and invited everyone that Laretta had delivered. Out of the 3,753 “babies” invited to the party, 602 attended ranging from one day to 39 years old. All were captured in a massive group photograph on the hillslope next to the house.⁵⁷

In 1932, Laretta submitted a request to the Takoma Park Council to name the driveway leading to their house from Flower Lane in honor of Mr. Edwin R. Palmer, prominent member of the Adventist Church who owned the property before the Irwins. Her request was accepted, and the road was designated as “Palmer Lane”.⁵⁸ It is likely that the lane was known as Palmer Lane before it was officially designated, as the 1927 Sanborn map depicts the name “Palmer Lane.”⁵⁹

Throughout their careers, Daniel and Laretta frequently gave public lectures on health-related topics and often traveled the country to do so. Laretta, and most Adventists, strongly believed in the importance of proper nutrition and she published a cookbook in 1909 titled *Good Health Cookery Book* to share her knowledge.⁶⁰ She was also a strong proponent of proper prenatal care and developed a

⁵⁰ MCCC, Land Records, Deed Book PBR, Liber 324, Folio 226, 10 December 1922.

⁵¹ MCCC, Land Records, Deed Book CKW, Liber 588, Folio 106, 19 February 1935; Erin Hammerstedt, Sligo Creek Parkway, Maryland Inventory of Historic Places Form (MIHP No. M:32-15), 2005.

⁵² Kress, *Under the Guiding Hand*, 211.

⁵³ Kress, *Under the Guiding Hand*, 210.

⁵⁴ Kress, *Under the Guiding Hand*, 217-218.

⁵⁵ Kress, *Under the Guiding Hand*, 217-218.

⁵⁶ Francis, “Kress, Laretta Eby (1863-1955).”

⁵⁷ Kress, *Under the Guiding Hand*, 257; *The Evening Star*, Washington, D.C., “Doctor Greeted by 600 ‘Babies’,” July 10, 1934, A-5; Diana Kohn. Retrieved from “Adventist Doctors Daniel and Laretta Kress,” <https://www.historictakoma.org/AdventistDoctors.htm>.

⁵⁸ Takoma Park City Council Meeting Minutes, May 16, 1932, Takoma Park Archives. Retrieved from <https://takomaparkmd.gov/government/city-clerk/takoma-park-archives/>.

⁵⁹ Sanborn Map Company. *Sanborn Fire Insurance Map from Washington, District of Columbia*. 1927, Vol. 6, sheet 66.

⁶⁰ Mrs. Laretta Kress, M.D., *Good Health Cookery Book, containing a most valuable selection of choice recipes, proper food combination, tables on nutritive value of foods, etc., coupled with a treatise on general dietetic principles by Dr. D.H. Kress*. (Melbourne: Signs Pub. Co., 1909).

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M:37-57

Kress House Continuation Sheet

Number 8 Page 6

parent education program in 1935.⁶¹ In 1934, a *Washington Post* article reported her belief that pregnant mothers who drink alcohol or smoke during pregnancy “hurt themselves as well as their children.”⁶² While controversial at the time, this view would become widely accepted decades later. Daniel was also ahead of his time in his conviction that tobacco use has harmful effects on the body, having given up the habit himself in the mid-1880s. He gave many lectures on the topic to students and the local community. He also created and distributed a pamphlet titled *The Cigarette as a Physician Sees It* in 1931. To break the habit of smoking, he advised a “pure, wholesome” diet with lots of fresh water and fruit juices and no highly seasoned foods, guaranteeing the diet “will cure a smoke in a very short time.”⁶³ Being such strong proponents of a healthy, wholesome diet, the Kresses utilized the terraced gardens in the backyard of Krestview to grow their own fruits and vegetables.⁶⁴

Both Daniel and Laretta were frequently honored in local newspapers for their accomplishments and served on various committees and organizations over the years. For example, Daniel was appointed as the Takoma Park Health Committee’s Health Officer in 1929.⁶⁵ He served as a member of the Washington Sanitarium’s Board of Directors throughout most of the 1920s and 1930s and as Medical Director of the Washington Sanitarium from 1937 to 1938.⁶⁶ In 1939, the Kresses retired to Florida with their son, John, where they remained active in the Adventist Church and community. At that time, they rented the property to Donald and Edna Jones, who eventually purchased the property in 1942.⁶⁷ Due to a shortage of civilian doctors during World War II, they came out of retirement and worked at the Florida Sanitarium for two years.⁶⁸ They remained in Florida for the remainder of their lives: Laretta died in 1955 and Daniel died the following year.

Drs. Daniel and Laretta Kress both have a long list of accomplishments, having had a great impact on the development and growth of the Adventist healthcare system and missionary work in Takoma Park and around the world, and on the development of Takoma Park as a whole. They were known to be a strong couple who were very supportive of each other’s pursuits. However, Laretta’s ability to rise to such great heights in her own career, being a woman in the late-nineteenth and early-twentieth centuries, lends to her unmatched fortitude. In fact, Daniel attributed much of his own success to Laretta. As their son-in-law once stated, “Dr. Laretta has made Dr. Kress what he is.”⁶⁹

⁶¹ Kohn, “Adventist Doctors Daniel and Laretta Kress.”

⁶² *Washington Post*, Washington, D.C., “Mother’s Too Fond of Cocktails and Sports for Babies’ Health, Thinks Doctor,” June 27, 1934, 15.

⁶³ *The Sligonian*, Takoma Park, D.C., “Dr. Kress Presents Narcotic Habit Evils,” February 4, 1932, Volume XVII, Number 16, 1. Retrieved from <https://documents.adventistarchives.org/Periodicals/Sligo/Sligo19320204-V17-16.pdf>.

⁶⁴ Jeffrey Brokaw, personal communication with Nancy LiPira, December 9, 2022.

⁶⁵ Takoma Park City Council Meeting Minutes, June 3, 1929, Takoma Park Archives. Retrieved from <https://takomaparkmd.gov/government/city-clerk/takoma-park-archives/>.

⁶⁶ Joan A. Francis, “Kress, Daniel Hartman (1862-1956),” in *Encyclopedia of Seventh-Day Adventists*, September 18, 2022. Retrieved from <https://encyclopedia.adventist.org/article?id=D9MU>.

⁶⁷ MCCC, Land Records, Deed Book CKW, Liber 889, Folio 127, 2 September 1942.

⁶⁸ Francis, “Kress, Laretta Eby (1863-1955)”; Bischoff, “Pioneer Medical Missionaries: Doctors Daniel and Laretta Kress,” 17.

⁶⁹ Kress, *Under the Guiding Hand*, 271.

9. Major Bibliographical References

Inventory No. M:37-57

See continuation sheet.

10. Geographical Data

Acreage of surveyed property	<u>0.73 acres</u>	
Acreage of historical setting	<u>0.73 acres</u>	
Quadrangle name	<u>Washington West</u>	Quadrangle scale: <u>1:10,000</u>

Verbal boundary description and justification

Boundaries for the 7625 Carroll Avenue property encompass Lot 15 in Block 49 of "B.F. Gilbert's Subdivision" after its resubdivision, excluding the 610 square foot portion along its southwest boundary sold in 1935. Historically, the property was part of Lot 3. The property fronts Carroll Avenue to the northwest. A neighboring property (7629 Carroll Avenue) is located to the east. The property backs up to a natural drainage and its southeastern boundary follows a line from Palmer Lane towards Sligo Creek. The boundary consists of the full parcel spanning approximately 0.73 acres, which contains the house, former garage or carriage house, rear, front, and side yards, a portion of the stone retaining wall, and the access steps from Carroll Avenue.

11. Form Prepared by

name/title	Nancy L. LiPira, Architectural Historian		
organization	Stantec Consulting Services	date	March 2023
street & number	6110 Frost Place	telephone	(240) 542-3132
city or town	Laurel	state	MD

The Maryland Inventory of Historic Properties was officially created by an Act of the Maryland Legislature to be found in the Annotated Code of Maryland, Article 41, Section 181 KA, 1974 supplement.

The survey and inventory are being prepared for information and record purposes only and do not constitute any infringement of individual property rights.

return to: Maryland Historical Trust
Maryland Department of Planning
100 Community Place
Crownsville, MD 21032-2023
410-697-9591

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M:37-57

Kress House (7625 Carroll Avenue)
Continuation Sheet

Number 9 Page 1

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**SLIGO SEVENTH-DAY ADVENTIST CHURCH (M:37-60)
7700 CARROLL AVENUE, TAKOMA PARK, MD 20912**



**MASTER PLAN FOR HISTORIC PRESERVATION
DESIGNATION FORM
MAY 2023**

Contents

1.	NAME OF PROPERTY	3
2.	LOCATION OF PROPERTY	3
3.	ZONING OF PROPERTY	3
4.	TYPE OF PROPERTY	3
5.	FUNCTION OR USE	4
6.	DESCRIPTION OF PROPERTY.....	4
	Site Description	4
	Architectural Description	4
7.	STATEMENT OF SIGNIFICANCE.....	7
A.	Applicable Designation Criteria.....	7
B.	Statement of Significance	7
C.	Period of Significance.....	8
D.	Significant Dates.....	8
E.	Significant Persons	8
F.	Areas of Significance	8
G.	Architect/Builder.....	8
H.	Narrative	8
	Historic Context: Brief History of the Founding and Early Development of Takoma Park	8
	Historic Context: Origins of the Seventh-day Adventist Church.....	9
	Historic Context: Seventh-day Adventist Institutions in Takoma Park	10
	Historic Context: Early Sligo Seventh-day Adventist Church (1907-1941).....	12
	Historic Context: Construction of the New Church Building (1941-1946).....	13
	Historic Context: Church Renovations, 1972-Present	14
	Historic Context: Pastoral Leadership and Racial Integration of the Sligo Church, 1944-1970.....	14
	Historic Context: Ordination of Women Pastors, 1973-Present.....	16
	Historic Context: The Modern Movement and the Streamline Moderne Style	18
	Historic Context: Ecclesiastical Architecture of the 1940s and 1950s.....	18
	Historic Context: Architect J. Raymond Mims and Builder Herbert H. Hubbard	19
I.	Areas Exempt from Designation	20
J.	Designation Criteria	20
K.	Conclusion.....	22

8.	ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA.....	23
9.	PROPERTY OWNERS.....	23
10.	FORM PREPARED BY	23
11.	MAJOR SOURCES CONSULTED	23
	APPENDIX ONE: ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA	25
	APPENDIX TWO: AERIAL DIAGRAMS.....	27
	APPENDIX THREE: HISTORIC MAPS.....	30
	APPENDIX FOUR: PHOTOGRAPHS OF THE SLIGO CHURCH.....	34
	APPENDIX FIVE: HISTORIC PHOTOGRAPHS.....	50
	APPENDIX SIX: ORGANIZATION OF THE SEVENTH-DAY ADVENTIST CHURCH	70
	APPENDIX SEVEN: CHAIN OF TITLE	72
	APPENDIX EIGHT: MARYLAND INVENTORY OF HISTORIC PROPERTIES (MIHP) FORM	74

1. NAME OF PROPERTY

Historic Name: Sligo Seventh-day Adventist Church; Sligo Church

Current Name:

Maryland Inventory of Historic Properties #: M 37-60

2. LOCATION OF PROPERTY

Address Number and Street: 7700 Carroll Avenue, Takoma Park

County, State, ZIP: Montgomery County, Maryland, 20912

3. ZONING OF PROPERTY

R-40: The intent of the R-40 zone is to provide designated areas of the County for moderate density residential uses. The predominant use is residential in a duplex or detached house. A limited number of other building types may be allowed under the optional method of development.

4. TYPE OF PROPERTY

A. Ownership of Property

- Private
- Public
- Local
- State
- Federal

B. Category of Property

- Private
- Public
- Local
- State
- Federal

C. Number of Resources within the Property

Contributing		Noncontributing	
<input checked="" type="checkbox"/> 1	Buildings	<input type="checkbox"/>	Buildings
<input type="checkbox"/>	Sites	<input type="checkbox"/>	Sites
<input type="checkbox"/>	Structures	<input type="checkbox"/>	Structures
<input type="checkbox"/>	Objects	<input type="checkbox"/>	Objects
<input type="checkbox"/>	Archaeological Sites	<input type="checkbox"/>	Archaeological Sites
<input checked="" type="checkbox"/> 1	Total	<input type="checkbox"/>	Total

D. Listing in the National Register of Historic Places: The Maryland Historical Trust has not evaluated the property for listing in the National Register of Historic Places.

5. FUNCTION OR USE

Historic Function(s): Religion

Current Function(s): Religion

6. DESCRIPTION OF PROPERTY

Site Description

The Sligo Seventh-day Adventist Church is located on a 1.23-acre lot, bordered on the east by an early twentieth-century residential subdivision in the City of Takoma Park, Maryland (Appendix 1, Figure 1). The property is bound by Flower Avenue to the west, Carroll Avenue to the south, Greenwood Avenue to the east, and Washington Adventist University (WAU) property to the north. The large, wedge-shaped church occupies a significant portion of the site and sits at an angle with its facade facing southwest towards the intersection of Carroll and Flower Avenues.¹

The church is set back from the intersection by a grassy lawn featuring a three-sided concrete planting bed with the name of the church embossed on each face. Limited, low scale ground plantings focus attention on the church building. A paved concrete walkway extends from the public sidewalks along Flower and Carroll Avenues and provides access to a curved concrete plaza and stairs that ascend to the main entrance on the south (front) elevation of the church. The building is raised above street level, lending it a sense of prominence in the landscape despite its relatively low height and horizontal layout.

A paved parking lot shared by the church and WAU flanks the church to the north and is accessed from Greenwood Avenue. Across Greenwood Avenue to the east, the building at 7710 Carroll Avenue serves as church office space. Across Flower Avenue to the west, the parking lot on the WAU campus provides overflow parking for the large congregation, and sits on the former site of Columbia Hall, where the Sligo Church met in the early-to-mid twentieth century.

Architectural Description

Summary

The Sligo Seventh-day Adventist Church is a three-story, wedge-shaped Streamline Moderne building of steel-frame construction designed by J. Raymond Mims and built by Herbert H. Hubbard between 1942 and 1944 (Appendix 4, Figure 1). The original church building featured a symmetrical design composed of a semi-triangular central block with two projecting rectangular bays and a central arcade sheltering the main entry on the south-facing façade. A two-story addition constructed in 1985 has encapsulated the building's east elevation. The church is uniformly faced with Indiana limestone panels and capped with a low roof. The design features rounded corners and minimal ornamentation in keeping with the Streamline Moderne style.

¹ This report draws upon the Maryland Inventory of Historic Properties Form prepared by Eric Griffiths and Karen Yee, EHT Tracerics, Inc., provided to Montgomery Planning under a contractual agreement.

See Appendix 2 for aerial diagrams illustrating the original and 1985 sections and the elevations of the building.

South Elevation/Façade (Appendix 4, Figures 1-4)

The south (front) elevation features a symmetrically arranged façade consisting of two vestibules flanking a central portico with segmented arcade openings. The projecting vestibules are each composed of joined two- and one-story rectangular bays that cascade out from the face of the building and feature a recessed arched entries capped with cast stone segmental arches containing molded grape and vine motifs. Inside the recessed arched entry bays are double-leaf, metal-framed glazed doors. Seven-light steel-frame vertical ribbon windows flank each entry bay.

Between these bays, a five-part, one-story central portico includes three arched entryways flanked by two narrow vertical openings. This arcade was originally open, but was enclosed in glass in the late 1960s. Double-leaf, metal-frame glass doors are in the glazed enclosures inside each of the three arches. Despite this enclosure, the building continues to express an open arcade and the many entrances needed to accommodate the church's large congregation are apparent. The portico is capped by a shed roof and has a dentilled cast stone cornice. Above the central arcade, three evenly spaced windows sit within recessed bays. Each window is shielded with an ornamental cast stone screen and capped by a stone lintel with incised square panels.

Ornamentation on the façade is limited to low relief stonework above window and door openings, leaving an overall impression of an even surface and symmetrical design that flows smoothly as the building height steps down gradually to street level.

West Elevation (Appendix 4, Figures 6-7)

The west elevation largely reflects the church's original layout and design. Towards the front (south) of the building, four two-story vertical ribbon windows are located within recessed bays. These windows feature decorative stone screens and incised stone lintels mirroring those on the building's façade. The north half of this elevation features a two-story projecting rectangular bay capped with a flat roof. This bay originally featured three window openings on each story, but only two one-over-one, double-hung metal windows remain on the first story. The other openings have been sealed with replacement limestone panels.

North Elevation (Appendix 4, Figure 5-6)

The north (rear) elevation of the church features a two-story steel multi-pane chancel window placed above a one-story rear bay. The large chancel window was added during a 2003-2004 renovation campaign to provide more natural light into the sanctuary; the previous chancel window was significantly smaller and simpler in design (App. 5, Fig. 14).² The one-story projecting bay is trapezoidal in shape to meet the angle formed by the main block with rear wings on the east and west. The bay features five evenly-spaced one-over-one, double-hung metal windows on its north elevation and one on both its east and west elevations.

² Sligo Seventh-day Adventist Church, "The Sligo Story,"39;

East Elevation/ 1985 Youth and Fellowship Addition (Appendix 4, Figures 8-10)

The east elevation of the church originally mirrored the west elevation. It was encapsulated by a two-story addition added in 1985. The addition is roughly wedge-shaped to blend with the layout of the original church building and is clad in matching Indiana limestone panels and capped with a parapeted flat roof. It is composed of a two-story, five-bay, rectangular building facing east that connects to the front of the church through two, three-story stairwell towers flanking an arcaded central pavilion suspended over an exposed basement. The arrangement of the stairwell towers and central arcade echoes the design of the original building's façade.

The addition's five-bay east elevation faces Greenwood Avenue. Windows consist of single and paired sets of two-light metal sashes set within recessed window bays with stone sills. The upper sash remains fixed while the lower sashes are hopper units. Basement windows are located within window wells that extend below grade. A double-leaf metal-frame glass door provides access to the addition from a paved concrete walkway covered by a canvas canopy.

The addition's south elevation faces Carroll Avenue and adjoins the front of the church. It contains two projecting three-story stairwell towers. Both pavilions have vertically aligned single-light ribbon windows within recessed window bays. The east stairwell contains an exterior entrance consisting of a double-leaf metal frame glass door on its east side. The west stairwell is connected by a two-story hyphen to the western projecting pavilion on the south (front) elevation of the original church building. Both stories of the hyphen contain three paired windows matching those used on the east elevation.

Between the two stairwell towers is a one-story central pavilion containing an arcade of six segmental arched openings housing windows matching those used elsewhere on the addition with the exception of an arched top. The central pavilion is suspended above an exposed sub-grade basement by limestone piers. The open sub-grade basement level contains a concrete paved patio accessed by a wheelchair-accessible ramp and stairs. The basement entrance, consisting of a double-leaf, metal-frame glass door, is accessible from the subgrade patio, under the central pavilion. A roof terrace, accessible via double-leaf, metal-frame doors at both stairwells, is located on top of the central pavilion.

The addition harmonizes with the Streamline Moderne design of the original building by including rounded corners, horizontal lines, minimal ornamentation, and a plan which calls back to the church's historic façade.

Interior (Appendix 4, Figures 11-15)

The layout of the Sligo Church was originally planned to accommodate over 1,500 people and today serves a congregation of nearly 3,000. The need to seat a large number of people resulted in a plan that drew on auditorium-style and balcony seating rather than a more traditional cruciform or rectangular shape.

The exterior doors on the south elevation (façade) open to a vestibule with unfinished limestone walls and decorative ceiling panels (App. 4, Figure 13). This was originally an exterior portico before it was enclosed in glass in the late 1960s. Stairwells at both ends of the vestibule provide access to the basement and the balcony level. A series of double-leaf, single-light wood doors open to the sanctuary,

a fan-shaped space open to the full height of the building. Four wide banks of pews slope downward to face a chancel with a raised platform at the northeast end of the building.

At the rear of the space, a wood-framed, glass enclosed bay has been added along the western wall. Above this, a full-width semi-circular balcony supported by masonry columns provides approximately ten rows of additional opera-style seating. The interior walls of the sanctuary are finished with smooth plaster and pierced by vertical ribbon windows shielded by decorative stonework screens, which provide some natural light but limited visibility to the exterior. On the eastern wall, these windows now face into the atrium of the 1985 addition. The finished plaster ceiling contains rows of inset round lights and speakers.

The center chancel on the northeast wall forms the focal point of the sanctuary. A raised wooden platform flanked by stepped risers extends into the chancel, which is lined by canted walls finished with decorative wooden screens. The organ is located behind a stainless-steel enclosure at the north wall of the chancel. The organ pipes extend above the steel enclosure and line a large, fixed chancel window that is a non-historic addition. Single-leaf wooden doors within the canted walls of the chancel provide access to a one-story projecting bay along the north elevation that houses storage and dressing rooms. While the layout of the sanctuary has not changed from its original construction, interior renovations in the early 2000s removed much of the original fabric

The basement level of the original building contains a series of classrooms, primarily used for Sunday School, arranged around a central corridor, as well as storage space and a lounge. The basement originally housed a kitchen which is no longer extant.

The 1985 youth and fellowship addition has three levels centered around a two-story atrium. The western wall of the interior atrium is formed by the limestone paneled exterior walls and ribbon windows of the original church's east elevation (App. 4, Fig. 14). The addition houses a large fellowship hall, additional classroom space, a youth lounge, and a kitchen.

7. STATEMENT OF SIGNIFICANCE

A. Applicable Designation Criteria

The Sligo Seventh-day Adventist Church meets three of the nine designation criteria as described in Chapter 24A: Historic Resources Preservation, Section 24A-3, Montgomery County Code. Section J of this report includes a detailed analysis.

B. Statement of Significance

The Sligo Seventh-day Adventist Church (Sligo Church) reflects the growth of the Adventist community in Takoma Park. The church was founded in 1907 in the same wave of Adventist development as the adjacent Washington Training College (1904) and Washington Sanitarium (1907) and was created by and for members of these nascent institutions. The subject building, completed in 1944, represents the congregation's first and only dedicated house of worship. Through the mid-to-late twentieth century, Sligo Church took progressive action towards racial integration and gender equity that lend significance to this site as the home of a pioneering congregation within the global Seventh-day Adventist Church.

The congregation admitted African American members before the integration of the broader denomination and appointed women to leadership positions in opposition to the norms and adopted policies of the Seventh-day Adventist faith.

The church is significant as an excellent representation of the Streamline Moderne style and a notable local landmark due to its large scale, prominent placement, and striking design. Architect J. Raymond Mims, whose Streamline Moderne work has previously been listed to the National Register of Historic Places, utilized characteristic elements of the style including its symmetrical facades and plans, emphasis on smooth, rounded forms and surfaces, horizontal ribbon windows, and a low-pitched roof. Mims designed a modern house of worship that met the congregation's needs for a sizable sacred space that reflected Adventist values. The Sligo Church is distinct among houses of worship built in Montgomery County in the 1940s, which were predominantly designed with Gothic or other revival styles and traditional plans. Montgomery County is home to few examples of the fleeting Streamline Moderne style, none of which are religious facilities, lending the church further distinction in the local landscape.

C. Period of Significance

1944-1995

D. Significant Dates

1944 (construction), 1985 (addition), 2003 (renovations)

E. Significant Persons

Josephine Benton; Kendra Haloviak; William Loveless; J. Raymond Mims; Norma Osborn; Penny Shell; Kitt Watts

F. Areas of Significance

Architecture; Religion

G. Architect/Builder

J. Raymond Mims (Architect); Herbert H. Hubbard (Builder)

H. Narrative

Historic Context: Brief History of the Founding and Early Development of Takoma Park
Developer Benjamin Franklin Gilbert founded Takoma Park in 1883 as one of the first railway commuter suburbs of Washington, DC. On November 24, 1883, Gilbert purchased a ninety-three-acre tract of land from the estate of G.C. Grammar. The property straddled the borders separating the District of Columbia from Montgomery and Prince George's Counties, Maryland. This site took advantage of proximity to the Metropolitan Branch of the B&O Railroad, completed in 1873, and an ample water source in Sligo Creek. Gilbert promoted his investment with illustrated advertisements describing the newly created suburb as picturesque with amenities such as fresh spring water, high ground, a rolling landscape, trees and nature, spacious lots. He believed that large and elaborate houses would attract

buyers to the new suburb despite its limited initial infrastructure. After acquiring the first parcel, Gilbert ultimately added seven additional land transactions to his original Takoma Park holdings.³

Gilbert's interests for the future of Takoma Park extended beyond housing. He used his substantial influence to bring both civic and commercial development and modern infrastructure to the area.⁴ By 1886, Takoma Park had a post office and a new railroad station, which allowed Gilbert to promote it as a suburb with easy access via the Metropolitan Branch of the B&O railroad to downtown Washington, DC. By 1890, the young suburb was well-established within both jurisdictions and had fifteen trains arriving per day, connecting Takoma Park to downtown Washington, DC.⁵

The Town of Takoma Park, Maryland, was incorporated in 1890 and by 1900 had 750 residents. By 1910, the population had nearly doubled to 1,242.⁶ As the City's population grew, and development spread east of the railroad, residents in these newly subdivided areas began to seek additional improvements. Many of the requests addressed Carroll Avenue, a major thoroughfare generally running east-west and connecting Takoma Park, MD, to Takoma, DC. By 1909, Carroll Avenue was widened to forty feet and new sidewalks were constructed to provide adequate space for traveling pedestrians.⁷ In 1911, the old wooden bridge across Sligo Creek that extended Carroll Avenue to the Seventh-day Adventist sanitarium and college campuses was replaced by a modern steel and concrete bridge.⁸ By 1920, the population of Takoma Park had increased to 4,144 residents, making it the tenth largest incorporated town in Maryland.⁹

The growth of Takoma Park between 1900 and 1920 was due in large part to the relocation of major Seventh-day Adventist institutions from Battle Creek, Michigan, to Takoma, DC, at the turn of the century. In Takoma Park, Maryland, the Adventists established a sanitarium and college, both of which had been important institutions at their faith-based community in Battle Creek, Michigan. By 1916, it is estimated that one-third of Takoma Park's residents were associated with the Seventh-day Adventist Church.¹⁰

Historic Context: Origins of the Seventh-day Adventist Church

The Adventists arrived in Takoma Park at the beginning of the twentieth century to begin a new phase in their denomination's history. The decision was heavily influenced by Seventh-day Adventist co-founder Ellen G. White, who pushed for the relocation of major Adventist institutions (App. 5, Figure 1). Ellen was born as Ellen Gould Harmon in 1827 in Portland, Maine.¹¹ She and her husband, James White, were

³ Perrolle, Pierre, July 30, 2019, "B.F. Gilbert Buys Himself a Town, Piece by Piece: A Takoma Park History Research Note," Courtesy of Historic Takoma with permission of the author; Robert McQuail Bachman, "Takoma Park: Railroad Suburb," in *Washington at Home*, ed. Kathryn Schneider Smith. (Baltimore, MD: Johns Hopkins University Press, 2010), 361-363.

⁴ "Approved and Adopted Amendment to the Master Plan for Historic Preservation in Montgomery County, Maryland: Takoma Park Historic District & Carroll Manor/Douglas House," prepared by The Maryland National Capital Park and Planning Commission, December 1991, 4-5.

⁵ Robert McQuail Bachman, "Takoma Park: Railroad Suburb," p.361-377.

⁶ Town Council Meeting Minutes, September 20, 1928, Takoma Park Archives, City Council Meeting Minutes, Volume 8, Page 183.

⁷ "New Walk on Carroll Avenue," *The Evening Star*, April 13, 1909, 17.

⁸ "Steady Growth the Rule in Suburban Takoma Park": *The Evening Star*, July 1, 1911.

⁹ Clare Lise Kelly, *Places from the Past: The Tradition of Gardez Bien in Montgomery County, Maryland*. 287.

¹⁰ Maryland-National Capital Park and Planning Commission, *Approved and Adopted Amendment to the Master Plan for Historic Preservation in Montgomery County, Maryland: Takoma Park Historic District & Carroll Manor/Douglas House*, 1992, 8.

¹¹ "Who Was Ellen G. White" Seventh-day Adventist Church. Accessed December 5, 2022. <https://www.adventist.org/who-was-ellen-g-white/>

among the group that first formed the Seventh-day Adventist Church. Ellen White was particularly influential to the Adventist faithful, who believed her to be the recipient of divine visions and dreams, which she presented in prolific writing. Together, the Whites amassed a large following and moved both their family and followers to the rural town of Battle Creek, Michigan, in 1855.¹²

Ellen saw personal health as fundamental to the Seventh-day Adventist faith.¹³ She believed in a vegetarian diet, frequent exercise, and avoidance of drugs and alcohol. For her, healthy living was a way to achieve a higher level of cleanliness acceptable in the eyes of God.¹⁴ One of Ellen's first contributions to the Battle Creek Adventist community was the establishment of the Western Health Reform Institute on September 5, 1866.¹⁵ The institute was built to address people's physical, emotional, and spiritual needs, a holistic approach which later became a trademark of Seventh-day Adventist healthcare. Ten years after the institute opened, Dr. John Harvey Kellogg joined as its superintendent and renamed the facility as the Battle Creek Medical and Surgical Sanitarium (Battle Creek Sanitarium).¹⁶ Kellogg's model promoted a treatment regimen of exercise, rest, nature, and abstinence from alcohol, tobacco, coffee, and tea.¹⁷

Through the latter half of the nineteenth century, Adventists debated the role of education and the proper balance of religious and secular training. Ellen White developed her own tenets for Adventist education that focused on physiology and hygiene combined with the industrial arts for men and the domestic arts for women.¹⁸ Battle Creek College, today called Andrews University, was founded in 1874 as the first Adventist institute of higher education.

The Adventist community in Battle Creek experienced a series of major setbacks at the beginning of the twentieth century. In separate incidents in 1902, both the Battle Creek Sanitarium and the Review and Herald Publishing House were destroyed by fire.¹⁹ Only the college remained untouched. The Church took the fires as a spiritual sign that it was time to move locations and expand their reach outside of the Battle Creek community after fifty years in the small, rural enclave.²⁰

Historic Context: Seventh-day Adventist Institutions in Takoma Park

Seventh-day Adventist leaders sought a location on the east coast to serve as their new headquarters.²¹ It was believed that a site near a major urban east coast city would help the church expand domestically and abroad. In July 1903, Adventist leaders visited the Washington, DC suburbs in search of a suitable site. They found an ideal location along the Sligo Creek in Takoma Park, which Adventist prophet Ellen G. White readily endorsed:

¹² Ron Graybill, "The Whites Comes to Battle Creek: A Turning Point in Adventist History," *Journal of Adventist History*, Vol.15, No. 2, pp. 25-27.

¹³ Garth Duff Stolz, "A Taste of Cereal" *Journal of Adventist History*, September 1992, 5.

¹⁴ Schwarz and Greenleaf, *Light Bearers*, 101-103.

¹⁵ Garth Duff Stolz, "A Taste of Cereal" *Journal of Adventist History*, September 1992, 6.

¹⁶ Garth Duff Stolz, "A Taste of Cereal" *Journal of Adventist History*, September 1992, 4-6.

¹⁷ Kellogg also believed in dietary regimens of grains and vegetables over animal products Dr. Kellogg's brother, William Kellogg, who assisted his brother in his dietary experiments producing cereals, later refined these recipes for commercial distribution by the Kellogg Company. Schwarz and Greenleaf, *Light Bearers*, 101, 111-112.

¹⁸ Schwarz and Greenleaf, *Light Bearers*, 116-122.

¹⁹ Spalding, Arthur Whitefield, *Origin and History of the Seventh-day Adventists*, (Washington, DC: Review and Herald, 1962), 68-69.

²⁰ Spaulding, *Origin and History of Seventh-day Adventists*, 80.

²¹ The General Conference of Seventh-day Adventists is the denomination's worldwide governing body.

The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and sanitarium without crowding either institution. The atmosphere is pure and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations with excellent drainage.²²

The General Conference of Seventh-day Adventists, the denomination's governing body, proceeded to purchase multiple sites in portions of Takoma Park in both the District of Columbia and Maryland. In the District, a five-acre tract within the District of Columbia near the Takoma Park train station at the intersections of Carroll Avenue and Eastern Avenue was selected as the site for the General Conference headquarters and the Review and Herald Publishing House.²³ On August 30, 1903, the Adventists acquired a fifty-acre tract along the Sligo Creek in Block 51 of B.F. Gilbert's Addition to Takoma Park.²⁴

The Washington Training College (1904) and Washington Sanitarium (1907)

Adventist leadership decided the fifty-acre Lot 51 parcel was of sufficient size to house both the sanitarium and training school. Plans for the new institutions placed the Sanitarium within the western third of the fifty-acre tract while the training college was to be comprised of four buildings to the east. The *Washington Post* reported that the new college campus was to be made up of a study and recitation hall, two dormitories, and a dining and domestic hall.²⁵ By May 1904, the Seventh-day Adventist Church had filed for articles of incorporation for the Washington Training College as a missionary training school, with additional coursework in language, literature, agriculture, and mechanics.²⁶ At the time of this filing, the men and women's dormitories and dining hall were underway and were expected to accommodate approximately one hundred students.²⁷ In November 1904, the school opened for enrollment and in 1907, it was renamed the Washington Foreign Missionary Seminary (App. 5, Figure 2).

Construction of the sanitarium began in 1906 but faced delays from inclement weather and the inability to acquire materials. The sanitarium was built on thirty-acres of the original fifty-acre tract and was located on the highest point of the land.²⁸ The original four-story frame building faced west, overlooking the Sligo Creek stream valley, and featured wide verandas where patients could take in fresh air and directly experience the area's natural beauty. Extensive grounds featured wide open space, gardens, a tennis court and surrounding forest.²⁹ The design was planned to support the Adventists' belief in holistic healthcare, where patients could improve mind, body, and spirit. The Washington Sanitarium held its opening ceremonies on June 13, 1907 (App. 5, Fig. 3).³⁰

²² White, Ellen G. *Last Day Events*, 104.

²³ Schwarz and Greenleaf, *Light Bearers*, 260.

²⁴ Montgomery County Circuit Court, Deed, Liber TD 26, Folio 462, August 3, 1903. Retrieved from mdlandrec.net

²⁵ "Takoma Park" *The Washington Post*, 17 April 1904.

²⁶ "School for Missionaries" *The Washington Post*, 29 July 1904.

²⁷ "New Building Planned" *The Evening Star*, 18 August 1904.

²⁸ "New Sanitarium," *The Evening Star*, 10 March 1907.

²⁹ "New Sanitarium," *The Evening Star*, 10 March 1907.

³⁰ The original Washington Sanitarium building and many early campus buildings are no longer extant.

Historic Context: Early Sligo Seventh-day Adventist Church (1907-1941)

On October 12, 1907 fifty-four employees and students of the sanitarium and college organized the Seminary and Sanitarium Church.³¹ Notable early members included Dr. Daniel H. Kress, the first superintendent of the Washington Sanitarium, and Homer R. Salisbury, then-president of the Washington Foreign Mission Seminary, both of whom served as church elders.³² The church first met in the Sanitarium gymnasium, and in 1908, moved to the second-floor chapel of College Hall (today's Science Building) on the Washington Foreign Missionary Seminary campus (App. 5, Fig. 4).³³ The congregation was made a member of the Seventh-day Adventist District of Columbia Conference in 1908.³⁴

The Adventist denomination's hierarchical organization is different than other Protestant denominations. There are four basic structural elements. First, there is the local church which is granted official status as a Seventh-day Adventist Church. Second, there are local Conferences that are groups of churches within a specific geographic territory. Third, there are Unions which are groups of local Conferences within a specific geographic territory. Lastly, the General Conference is the combined grouping of all Unions throughout the entire world. The General Conference has established divisions which are regional offices with supervisory responsibilities for specific geographic areas. For example, Sligo Church was initially part of the District of Columbia Conference, the Columbia Union, and the North American Division of the General Conference. See Appendix 6 for an explanatory chart on the denomination's organizational structure.

In 1914, the Washington Foreign Mission Seminary was again renamed as the Washington Missionary College when it began offering a four-year liberal arts program.³⁵ The Seminary and Sanitarium Church sought a new, simplified name as well. In recognition of the central role of the Sligo Creek in the lives of local Adventists, the church adopted the name "Sligo Church" in 1914.³⁶ The congregation quickly exceeded the capacity of the small chapel at College Hall. Sligo Church leaders partnered with the Washington Missionary College to raise funds for a larger chapel within a new academic building.³⁷ Amid the economic restraints of World War I, the church raised \$1,515.00 to help build Columbia Hall, completed in 1919 near the northwest corner of Carroll and Flower Avenues (App. 5, Fig. 5).³⁸ The church continued to meet in Columbia Hall for the next twenty-five years.

By the early 1940s, Sligo Church started to plan for a standalone church. The congregation had nearly 1,300 members with an additional 700 college students who attended as space permitted. Multiple services were required to accommodate the number of worshippers due to the limited space in Columbia Hall.³⁹ Pastor H. L. Shoup, Sligo Church's first full-time pastor, raised the first \$800 as the

³¹ Sligo Story, 6-7.

³² Sligo Seventh-day Adventist Church, "The Sligo Story", 4.; "Washington Adventist University Presidents," Office of Archives, Statistics, and Research (ASTR), General Conference of Seventh-day Adventists, <https://www.adventistarchives.org/wau-presidents>

³³ Sligo Story, 7.; The Washington Training College was renamed as the Washington Foreign Mission Seminary in 1907.

³⁴ Sligo Seventh-day Adventist Church, "The Sligo Story," 4.

³⁵ "WAU History," Washington Adventist University, <https://www.wau.edu/about-wau/about-us/history/>.

³⁶ Sligo Story, 7-8.

³⁷ Sligo Story, 10.

³⁸ Sligo Seventh-day Adventist Church, "The Sligo Story", 7.; Columbia Hall was destroyed by fire in 1970.

³⁹ Sligo Seventh-day Adventist Church, "The Sligo Story", 10.

church announced plans to build a new house of worship in January 1941. The proposed church would seat 1,500 people at an estimated cost of \$110,000.⁴⁰ Leaders optimistically projected construction to be completed in five months.⁴¹

Historic Context: Construction of the New Church Building (1941-1946)

Land Acquisition

In 1933, the Washington Missionary College purchased the lot at the northeast corner of Flower and Carroll Avenues from Major George C. Stewart, a veteran of the Spanish American War, and his wife, Dr. Margaret R. Stewart, a physician (App. 3, Fig. 1). The Stewarts bought the property in 1914 and may have constructed the three-story frame house that sat on the lot at the time of the College's purchase (App. 5, Fig. 6).⁴² The College proposed to use the land to build a new science building and/or a new teachers' training school.⁴³

On December 5, 1941, the College transferred this lot to the Potomac Conference Corporation of Seventh-day Adventists, the administrative unit which includes the Sligo Church.⁴⁴ The transaction took the form of a land swap in which the Sligo Church exchanged property near the present-day athletic field for this site.⁴⁵ The church relocated the Stewart house to Carroll and Greenwood Avenues and later adaptively reused the building as a church office.⁴⁶

Construction

On March 2, 1942, Sligo Church broke ground on the new church. The United States' entry into World War II months earlier presented two major problems to the project: material and labor shortages. Builder Herbert H. Hubbard, however, secured large quantities of building materials even though the government had diverted resources such as steel to wartime production. The new facility required a large volume of resources including twenty-eight carloads of Indiana limestone.⁴⁷ Even after Hubbard obtained materials, there were multiple delays in shipment as the war progressed. More than a year after groundbreaking, the building's steel frame was only partially completed by June 1943 (App. 5, Fig. 8). Construction was further delayed by the discovery of a spring and quicksand underneath the future Church's foundation.⁴⁸ After two years and nine months, the Church was completed in December 1944 (App. 5, Fig. 9).⁴⁹ The Adventists held opening services on December 30, 1944, just in time to match the date carved in the building's cornerstone.⁵⁰ The new church had the capacity to seat 2,300 people in the auditorium and 400 in the chapel (App. 5, Fig. 13-14).⁵¹ At the time of dedication, the Sligo Church was

⁴⁰ Kitt Watts, *Our Sligo: Our Heritage* (Takoma Park, Maryland: Sligo Seventh-day Adventist Church, 1974), 13.; *The Sligo Story*, 8.

⁴¹ *Our Sligo*, 13.

⁴² Klinge Property Atlas, 1941, Volume 1 Sheet 30.

⁴³ Teachers' training colleges were historically called normal schools.

⁴⁴ In 1924, the District of Columbia conference, to which the Sligo Church belonged, merged with the Virginia conference to form the Potomac Conference. Michele Joseph, "Columbia Union Conference," *Encyclopedia of Seventh-day Adventists*, May 20, 2022. <https://encyclopedia.adventist.org/article?id=H95O&highlight=Conference>

⁴⁵ Montgomery County Land Records, Liber CKW 810, Folio 319, 1941; Liber CKW 816, Folio 38, 1941.

⁴⁶ Sligo Seventh-day Adventist Church, "The Sligo Story", 11.

The Stewart House is now used as the Sligo Church Office Building.

⁴⁷ Kitt Watts, *Our Sligo: Our Heritage* (Takoma Park, Maryland: Sligo Seventh-day Adventist Church, 1974), 13.

⁴⁸ Sligo Seventh-day Adventist Church, "The Sligo Story", 5.

⁴⁹ "Benjamin Wilkinson, Once State's Attorney at Rockville, Dies," *The Evening Star*, December 31, 1944.

⁵⁰ *Our Sligo*, 14.

⁵¹ "New Takoma Park Church," *The Evening Star*, June 1, 1946.

the largest church building in the Seventh-day Adventist denomination.⁵² It was formally dedicated on June 1, 1946, and hosted the June 1946 meeting of the General Conference of Seventh-day Adventists (App. 5, Fig. 10).⁵³

Historic Context: Church Renovations, 1972-Present

No significant additions or renovations were made to the original church until the early 1970s, other than the replacement of the organ in 1953 and the glass enclosure of the arches at the church's entrance in the late 1960s (App. 5, Fig. 16).⁵⁴ In 1972, significant work opened interior walls to connect the organ chambers above the choir loft with the sanctuary, and thousands of new organ pipes were installed.⁵⁵

In 1985, the church hired architect Richard Hart to design a long-planned addition to house the youth and fellowship programs. The design does not differentiate itself from the original in terms of materials or design; the new wings are faced with limestone panels throughout, and use simpler repetition of the massing to house these new functions within the building. The result is an uninterrupted use of the material across all elevations, little to no ornament along the sides and rear, with the subdued addition of the new spaces along the east elevation of the original building (App. 5, Fig 17). The addition provided classrooms and youth lounges to serve the church's programs for children and teens. Previously, teen and children's classes dispersed to Columbia Union College's Richards Hall, next door, and the Science Building across Flower Avenue.⁵⁶ The Sligo Church hired John Clarke Jr. as construction manager for the project.⁵⁷

From 2003-2004, the Sligo Church closed to allow a major renovation to the sanctuary, the Organ Sanctuary Restoration (OSR) project. Interior renovations included the addition of pews on the main floor and additional seating in the balcony, installation of a new baptistery, maple stage, and new organ and pipes, as well as alterations to the interior front wall to allow more natural light to enter the sanctuary (App. 4, Fig. 11).⁵⁸ A large chancel window along the northern wall of the church was also installed at this time to allow more natural light into the sanctuary (App. 4, Fig. 12).⁵⁹

Historic Context: Pastoral Leadership and Racial Integration of the Sligo Church, 1944-1970

Pastor Ned S. Ashton led the Sligo Church from 1943 to 1951 and oversaw the completion of the new church building. Through the 1950s, Sligo Church was led by a series of pastors who expanded church offerings to include more regular communion services, which were logistically challenging for such a large congregation, and a Vacation Bible School program which became a staple of the church's youth

⁵² Sligo Seventh-day Adventist Church, "The Sligo Story", 5.

⁵³ Sligo Story, 18

⁵⁴ Sligo Story, 19-20; Our Sligo, 18.

⁵⁵ Sligo Story, 35-36.

⁵⁶ Sligo Story, 43-44.

⁵⁷ Plaque in atrium lobby of Sligo Seventh-day Adventist Church, Takoma Park, Maryland.

⁵⁸ Sligo Story, 56.

⁵⁹ Sligo Seventh-day Adventist Church, "Our Sligo", 10.

program.⁶⁰ Some interior updates were also made in the church's first decade, including carpeting of the sanctuary and replacement of the pipe organ.⁶¹

William A. Loveless, Jr., was appointed as an associate pastor at Sligo Church in 1957 (App. 5, Fig. 15). He was named lead pastor of the 2,400-member congregation at the age of 33, on June 1, 1961, and held the position until 1970. Under his leadership, the church made significant progress towards racial integration amid the civil rights movement in the 1960s.

When Loveless arrived in 1957, the Sligo Church practiced racial segregation in keeping with the norms of their denomination. African Americans were not allowed as members and could not be baptized or attend services.⁶² The General Conference of the Seventh-day Adventist Church formalized racial segregation within the denomination on several occasions, including with the 1909 establishment of a 'Negro Department,' to lead work in Black communities, and later in 1944 with the creation of separate majority-Black Regional Conferences.⁶³ The latter decision was the direct aftermath of a tragic September 1943 incident in which the Washington Sanitarium in Takoma Park refused treatment to Lucille Byard, a Black Adventist from New York who was suffering from liver cancer, in accordance with the Sanitarium's policy of non-admittance of Black patients. She was instead admitted to Freedman's Hospital in Washington, DC (today Howard University Hospital), where she died 38 days later.⁶⁴ Black Adventists, who were hurt and outraged by this injustice, pressed for equality and full integration within the Adventist Church but ultimately "settled for 'self-determination'" within "the separation that was foisted upon them by White leadership."⁶⁵ The Church maintained largely racially separate places of worship, even as the civil rights movement broadly mounted pressure for racial integration in American society.⁶⁶

Adventist records hold that Pastor William Loveless challenged the Sligo Church's discriminatory policy as soon as he arrived.⁶⁷ He pressed the Sligo Church Board to consider the matter despite his elders' counsel not to discuss the difficult subject. When told that addressing integration would split the congregation, Loveless reportedly defiantly responded that maybe it was "time to split the church then."⁶⁸ After considerable debate on the issue, the Sligo Church Board reversed their policy barring African Americans from the church in 1962.⁶⁹

The integration of the Sligo Church not only occurred at the height of the civil rights movement, but it also preceded the greater Seventh-day Adventist General Conference's move to formally adopt a policy

⁶⁰ Sligo Seventh-day Adventist Church, "The Sligo Story", 13-15

⁶¹ Sligo Story, 19-20.

⁶² Sligo Story, 26.

⁶³ Hollacid, Cleran. "Seventh-day Adventists and 'Race' Relations in the U.S.: The Case of Black-White Structural Segregation," Dissertation, Western Michigan University, 2016. 30.

⁶⁴ Baker, Benjamin. "Lucille Byard, (1877-1943)." Encyclopedia of Seventh-day Adventists. <https://encyclopedia.adventist.org/article?id=9CEA#fn10>

⁶⁵ Graham, Ricardo B., cited in Hollacid, 64-65.

⁶⁶ This short summary provides general information on racial dynamics within the Seventh-day Adventist Church in order to contextualize the Sligo Church's significance, but this topic, including the influence of Lucy Byard's death at the Washington Sanitarium, are explored far more broadly elsewhere. [I can't put a note in the footnote—but where is this discussed? Can you share the citation here?]

⁶⁷ Hook, Milton. "William Alfred Loveless (1928 – 2014)," Encyclopedia of Seventh-day Adventists. <https://encyclopedia.adventist.org/article?id=A9PL&highlight=william|loveless#fn13>

⁶⁸ The Sligo Story, 18-19.

⁶⁹ Ibid.

of integration. The General Conference began a gradual desegregation of the denomination in 1965, partially in response to a lawsuit filed against the General Conference by the South-Central Conference, the National Association for the Advancement of Colored People (NAACP) and the U.S. Attorney General, Nicholas Katzenbach, for denying African Americans admission to their educational facilities.⁷⁰ Although the General Conference elected to desegregate to avoid repercussions from the federal government, the structural segregation that existed as a result of the creation of the regional conferences could not easily be untangled.⁷¹

African Americans joined the Sligo Church and took on leadership positions even as the larger Seventh-day Adventist faith worked to desegregate. Early African American congregants included Mr. and Mrs. Alan Anderson and Mr. and Mrs. Robert Maupin, Sr.⁷² Dr. John Butler, Sr., and his wife, Shirley, joined the Sligo Church in 1968 after vetting by a church elder.⁷³ Residents of Washington, DC, the Butlers became active church leaders; Dr. Butler eventually served as Head Elder, Chair of the Sligo School Board, and Sabbath School Superintendent.⁷⁴

Through his work at the Sligo Church and over the course of his career, Pastor William Loveless built a reputation as a creative and progressive leader who pulled the church in new directions.⁷⁵ He served at Sligo until 1970, before accepting leadership of the Loma Linda University Church and in 1976, presidency of the Pennsylvania Conference. He then returned to Takoma Park and served as president of Columbia Union College, now Washington Adventist University, from 1978-1990. As president, he led the college to implement a novel evening program to reach working adults, which evolved into the School of Graduate and Professional Studies.⁷⁶ After 1990, he continued to lead other Adventist churches on the west coast before retiring in 2000. He died on September 15, 2014, at the age of eighty-six.⁷⁷

Historic Context: Ordination of Women Pastors, 1973-Present

The Sligo Church has played a prominent role in the advancement of women ministers within the worldwide Seventh-day Adventist Church. Adventists have debated the ordination of women since the nineteenth century, when Ellen G. White played a significant leadership role within the early church but was never formally ordained as a minister.⁷⁸ The issue increasingly divided the church in the 1970s.⁷⁹

⁷⁰ London, Samuel G. as cited in Ottley, Anwar, "Congregational Singing in the Seventh-day Adventist Church: An Examination of Engagement," Doctoral Thesis, Liberty University, 2020. <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=3517&context=doctoral>; 29.

⁷¹ Ottley, 29-30.

⁷² No first names are provided for Mrs. Anderson or Mrs. Maupin. Sligo Story, 27.

⁷³ Sligo Church, 27.

⁷⁴ John David Butler, Sr. (1922-2017)," Obituary, <https://www.legacy.com/us/obituaries/washingtonpost/name/john-butler-obituary?id=6105993>; "Shirley Ridley Butler (1922-2018)," Obituary, <https://www.legacy.com/us/obituaries/legacyremembers/shirley-butler-obituary?id=12478337>; Sligo Story, 28.

⁷⁵ "Noted Pastor William Loveless is Dead," *Adventist Today*, September 14, 2014. <https://atoday.org/noted-pastor-william-loveless-dead/>

⁷⁶ Milton Hook, "Loveless, William Alfred (1928-2014)," *Encyclopedia of Seventh-Day Adventists*, September 23, 2020.

⁷⁷ Milton Hook, "Loveless, William Alfred (1928-2014)," *Encyclopedia of Seventh-Day Adventists*, September 23, 2020.

⁷⁸ Timm, Alberto R., "Seventh-day Adventists on Women's Ordination: A Brief Historical Overview," Theology of Ordination Study Committee, Ellen G. White Estate, 2014. <https://www.adventistarchives.org/seventh-day-adventists-on-womens-ordination-a-brief-historical-overview.pdf>; 1.

⁷⁹ Scriven, Charles, "World Votes No to Women's Ordination," *Spectrum: The Journal of the Association of Adventist Forums*, September 1995, Vol. 25, No. 1, https://www.andrews.edu/library/car/cardigital/Periodicals/Spectrum/1995-1996_Vol_25/1_September_1995.pdf; 31.

In 1973, the Sligo Church made two historic appointments. Kitt Watts became Sligo's first female pastor when she was appointed as Minister of Publications.⁸⁰ Shortly thereafter, Josephine Benton was appointed as Associate Pastor. Though this position did not require Benton to be ordained, it was still made her the first woman to hold the title of Associate Pastor in the North American Adventist Church.⁸¹ Both women recall a generally supportive environment that was not without naysayers. Watts recalled that she spent a significant amount of her time justifying women's place in such roles rather than in the work of ministry itself.⁸²

Through the 1970s and 80s, women's ordination was increasingly discussed and supported by the North American Division of Seventh-day Adventists. This momentum culminated in a proposal at the July 1995 General Conference of Seventh-day Adventists, held in Utrecht, Netherlands, to support the ordination of pastors "without regard to gender."⁸³ In a bitter setback to North American Adventists, this proposal was defeated by the church's world governing body on July 5, 1995.⁸⁴

Members of the Sligo Church reacted swiftly. At a special church business session called for August 1, 1995, the attendees adopted a motion recognizing the demoralizing impact of the General Conference's decision and the "absolute necessity of a grassroots initiative on the matter of justice for women."⁸⁵ Less than a month after the vote in Utrecht, Sligo resolved to move forward with women's ordination with or without the support of their governing bodies. They set September 23 as the date for a "festival service" in which eligible women at Sligo and related institutions would be ordained.⁸⁶

On September 23, 1995, more than 1,100 people gathered at the Sligo Church to witness the Adventist Church's first ordination of women to gospel ministry. Penny Shell, the director of pastoral ministries at the Shady Grove Adventist Hospital, Norma Osborn, associate pastor of the Sligo Church, and Kendra Haloviak, associate professor of religion at Columbia Union College were ordained and granted ministerial credentials (App. 5, Fig. 18).⁸⁷ The event generated significant attention, even outside of the Adventist faith. The *Washington Times* noted the service as a first for the worldwide church, and the *New York Times* reported the historic nature of the action and quoted the newly-ordained Kendra Haloviak: "This is for all Adventist women."⁸⁸

The service began a tradition at Sligo of ordination of women ministers despite the global church's lack of recognition. To date, over a dozen women have been ordained at the church, earning the congregation a reputation as a trailblazer.⁸⁹ This tradition has continued in recent years: in December

⁸⁰ Benton, Josephine, *Called by God: Stories of Seventh-day Adventist Women Ministers*, Lincoln, NE: AdventSource, 2002 ed., 128.

⁸¹ Timm, 6-7; Sligo Story, 36.

⁸² Benton, 128.

⁸³ Scriven, 30.

⁸⁴ Timm, 16.

⁸⁵ Action of Sligo Church in Business Session, August 1, 1995, "Sligo's Action: The Documents," *Spectrum: The Journal of the Association of Adventist Forums*, September 1995, Vol. 25, No. 1: 39.

⁸⁶ Action of Sligo Church in Business Session, 39.

⁸⁷ Zervos, 33; Timm, 17-18.

⁸⁸ Witham, Larry. "Local Adventists rebel, ordain three women," *The Washington Times*, September 24, 1995; Niebuhr, Gustav, "Religion Journal: A Church Breaks Ranks on the Role of Women Ministers," *The New York Times*, September 23, 1995.

⁸⁹ Pranitha Fielder, Executive Pastor, Sligo Church, personal communication, April 10, 2023.

2014, Sligo Church's Pranitha Fielder became the first Indian-American woman to be ordained in the Seventh-day Adventist denomination.⁹⁰ Fielder today serves as Sligo's Executive Pastor.

Historic Context: The Modern Movement and the Streamline Moderne Style

The new Sligo Church was built in the Streamline Moderne style, part of a nationwide design movement that emerged in the late 1930s and early 1940s. The style responded to both the austerity of the Great Depression years (c. 1929-1941) and the energy spurred by the massive federal action taken to restore the American economy. Its restrained materials and ornamentation were sensitive to widely reduced economic circumstances, while its sleek lines provided a sense of stability and control in a period of upheaval.⁹¹ The style also reflects an age in which advancing technology was accelerating most aspects of life: automobiles, ocean liners, and commercial aviation sped travel; mass production made consumer goods readily available; and home appliances hastened household chores.⁹² This pervasive sense of speed and forward progress influenced the design of many products, including vehicles and buildings, which were imbued with smooth forms and curved lines that carried the eye around corners and across shapes with little resistance.⁹³ The curved form became the most expressive characteristic of this style and synonymous with modernity.⁹⁴ In contrast with the Art Deco style popular in the 1920s and early 1930s, Streamline Moderne architecture was characterized by minimal ornamentation, rounded corners and an emphasis on horizontality.⁹⁵

Though the Montgomery County did not embrace modernist styles as rapidly as some parts of the country, there are several notable local examples of Streamline Moderne architecture in commercial and residential buildings. Near Takoma Park, the Silver Theatre and Shopping Center (1937) in Silver Spring is a Streamline Moderne site designated to the *Master Plan for Historic Preservation*. The Streamline Moderne-influenced Mihran Mesrobian Residence (1941) in Chevy Chase was designated to the *Master Plan* in 2020.

Historic Context: Ecclesiastical Architecture of the 1940s and 1950s

The Sligo Church's use of the Streamline Moderne style departed from established traditions for church architecture in America. Early twentieth century American churches were predominantly built in Colonial and Georgian Revival styles, followed by a preference for Romanesque and Gothic Revival designs that emerged in the years prior to World War I.⁹⁶ These trends persisted until the Great Depression when new construction slowed to a trickle.

⁹⁰ "Pranitha Fielder Ordained as First Indian-American Woman," Potomac Conference Corporation of Seventh-day Adventists, December 17, 2014, <https://www.pcsda.org/pranitha-fielder-ordained-as-first-indian-american-women/>.

⁹¹ Richard Striner and Melissa Blair, *Washington and Baltimore Art Deco: A Design History of Neighboring Cities*, Baltimore: Johns Hopkins University Press, 2014. 5; Laura Trieschmann, Paul Weishar, and Andrea Schoenfeld, EHT Traceries, "Streamline Moderne Houses in Arlington County, Virginia: 1936-1945." National Register of Historic Places Multiple Property Documentation Form, 2010.

https://www.dhr.virginia.gov/wp-content/uploads/2018/04/000-9708_Streamline_Moderne-Arlington_MPD_2010_NRH_FINAL.pdf, Section E, p. 8

⁹² Alan Hess, *Google Redux: Ultramodern Roadside Architecture*, San Francisco: Chronicle Books, 2014. 29.

⁹³ Ibid.

⁹⁴ EHT Traceries, Streamline Moderne, Section E, Page 7.

⁹⁵ EHT Traceries, Streamline Moderne, Section E, Page 6.

⁹⁶ Watkin, W. Ward. *Planning and Building the Modern Church*. New York: F. W. Dodge Corp., 1951.2-5.

Amid the economic downturn, American architects began to consider non-traditional styles that were more economical to build. These modernist styles, pioneered in Europe in the inter-war years, were generally accepted by the American public for commercial construction.⁹⁷ Americans were much slower to accept modernist architecture for religious uses, where contemporary forms were met with skepticism.⁹⁸

As World War II ended in 1945, Americans began an unprecedented wave of church-building that resulted in more churches than any previous period in history.⁹⁹ The boom in construction fostered an active debate about whether new churches should follow traditional or modernist designs. Theologians, architects, and church building committees debated the value of historicism and tradition conveyed by revival styles against the need for Christian churches to communicate their relevance to contemporary experiences and audiences.¹⁰⁰ By the end of the 1950s, modernism had attained a firm foothold and one in four new churches was built with a modernist design.¹⁰¹ The Sligo Church, designed in 1941 and completed by 1944, embraced modernism before it became a nationwide trend in the post-war era.

Historic Context: Architect J. Raymond Mims and Builder Herbert H. Hubbard *James Raymond Mims, Architect*

The church retained architect James Raymond Mims to design the new building. Mims was born in Luray, Virginia, on March 26, 1886, to Susan and H.B. Mims, a prominent hotel chain owner.¹⁰² He married Mary Ethel Speake in 1909 and had four children.¹⁰³ After a brief stint working in Oklahoma, where he specialized in concrete construction, Mims returned to Luray, Virginia, in 1914, where he spent the majority of his life.¹⁰⁴ With his brother-in-law, Cecil A. Speake, he established Mims, Speake & Co., an architectural and contracting firm. Mims served as the firm's architect, while Speake was a general contractor.¹⁰⁵

Mims worked extensively in his home county, Page County, Virginia, where his notable works included the Luray Caverns Reception Building (1928), the Luray Singing Tower (1937), and the Mimslyn Inn (1931), designed for his brother, hotelier John W. Mims.¹⁰⁶ In 1938, he established his own architectural office in Arlington County, Virginia. His projects were mostly centered in Virginia and included works for commercial, residential, and institutional buildings.¹⁰⁷ His work is included in several National Register

⁹⁷ Watkin, 5.

⁹⁸ Clark, William S., *Building the New Church*, Jenkintown, PA: Religious Pub. Co., 1957. 37.

⁹⁹ Leach, William H., *Protestant Church Building: Planning, Financing, Designing*. Nashville: Abingdon-Cokesbury Press, 1948. 5.

¹⁰⁰ Kilde, Jeanne Halgren, *Sacred Power, Sacred Space: An Introduction to Christian Architecture and Worship*, Oxford: Oxford University Press, 2008. 161, 171.

¹⁰¹ McClinton, Katharine Morrison. *The Changing Church: Its Architecture, Art, And Decoration*. New York: Morehouse-Gorham Co., 1957.

¹⁰² "J. Raymond Mims, 79, Architect, Civic Leader" *Washington Post*, 24 December 1965

¹⁰³ U.S. Census Bureau, Fourteenth Census of the United States: 1920 - Population, Page County, Virginia, Enumeration District No. 66, Sheet 5A. Retrieved from: Ancestry.com

¹⁰⁴ Leslie A. Giles, and J. Daniel Pezzoni, [Page County Historic Resources Survey Report, \(Landmarks Preservation Associates: Lexington, Virginia\)](#), 59.

¹⁰⁵ National Register of Historic Places, Westover Historic District, Arlington County, Virginia, National Register #06000345, Section 8, Page 140.

¹⁰⁶ Page County Historic Resources, 56.

¹⁰⁷ National Register of Historic Places, Arlington Forest Historic District, Arlington County, Virginia, National Register #05001344, Section 7, Page 5.

Historic Districts, including the Luray Downtown Historic District, Westover Historic District, and Arlington Forest Historic District, all in Virginia.

Mims' architectural styles ranged widely from Colonial Revival and Romanesque to Streamline Moderne. Among his most recognized work is the 1948 Al's Motors automobile showroom, a significant example of the Streamline Moderne style in Arlington County, Virginia.¹⁰⁸ The building used the property's corner site to highlight its separate sales and service functions and featured classic Streamline Moderne details in its rounded glass curtain walls, glass block sidelights and transom, and horizontal banding.¹⁰⁹ The building was individually listed to the National Register of Historic Places in 2003.

Mims served as a director of the Washington Metropolitan Chapter of the American Institute of Architects in 1955 and served his local community as president of the Luray Chamber of Commerce and Luray Rotary Club. In 1965, Mims died at Page Memorial Hospital in Luray, Virginia, at the age of seventy-nine.¹¹⁰

Herbert H. Hubbard, Builder

The Sligo Church hired Herbert H. Hubbard as the project's general contractor (App. 5, Fig. 7).¹¹¹ Hubbard worked on a series of Seventh-day Adventist building projects, including the nearby Takoma Park Seventh-day Adventist Church (1953), an addition to the Review and Herald Publishing House (1956) with local architect Ronald Senseman, as well as the James White Memorial Library (1961) and the Administration Building (1966) at Andrews University in Battle Creek, Michigan.¹¹²

I. Areas Exempt from Designation

N/A

J. Designation Criteria

The Sligo Seventh-day Church meets Designation Criteria 1A, 2A, and 2E as listed in Section 24A-3 of the Montgomery County Code.

1A. The historic resource has character, interest, or value as part of the development, heritage, or cultural characteristics of the county, state, or nation.

The Sligo Church reflects the growth of the Adventist community in Takoma Park. The Sligo Church, first organized in 1907, was founded concurrently with the nearby Washington Sanitarium (1904) and Washington Training College (1907). Its first name, the Seminary and Sanitarium Church, reflects its origins as an institution which brought the growing Adventist medical and educational communities in Takoma Park together into one congregation. The subject building, constructed between 1942 and 1944, represents Sligo Church's first standalone church, which it has occupied continuously for nearly 80 years.

¹⁰⁸ EHT Tracerics, Streamline Moderne Houses in Arlington County, Virginia: 1936-1945, Section E, Page 18.

¹⁰⁹ EHT Tracerics, Inc., Al's Motors, 3910 Wilson Boulevard, National Register of Historic Properties Registration Form, 2002. https://www.dhr.virginia.gov/VLR_to_transfer/PDFNoms/000-7381_Als_Motors_2003_Final_Nomination.pdf:11.

¹¹⁰ "J. Raymond Mims, 79, Architect, Civic Leader" *Washington Post*, 24 December 1965; "New Officers for Local Architects," *Evening Star*, 14 May 1955.

¹¹¹ The Sligo Story, 16.

¹¹² "New Headquarters Church at Takoma Park," *Atlantic Union Gleaner*, October 12, 1953, 1.; "Andrews University Builds New Library," *Review and Herald*, June 22, 1961, 19.; "Andrew University Administration Building," *The Lake Union Herald*, May 3, 1966 1.

The congregation's growth and endurance over time were a direct result of the success of its sister institutions.

The Sligo Church also holds significance as the site of pioneering advances towards racial integration and gender equity that are distinctive within the Adventist faith. Through the mid-to-late twentieth century, the Sligo Church acquired prominence for desegregating church membership before national church leadership was prepared to do so, and for ordaining women as ministers in direct response to a globally adopted Adventist policy against this practice.

2A. The historic resource embodies the distinctive characteristics of a type, period, or method of construction.

The Sligo Church is an excellent and distinctive example of Streamline Moderne architecture. Architect J. Raymond Mims' design employs defining features of the style: smooth surfaces, curved corners, and an emphasis on horizontality. The church's exterior is predominantly composed of smooth panels of Indiana limestone with limited ornamentation, and embellishment is found only in low-relief decorative stonework at window and door openings, a common characteristic of the Streamline Moderne style.¹¹³ The symmetrical wedge-shaped plan captures the style's aerodynamic aesthetic, while the projecting rectangular bays on the church's façade reflect its common use of joined rectangular and curved blocks to add visual interest and dimension to the typically blocky buildings.¹¹⁴ The church's shallow roof reinforces the horizontality of the overall form. Mims' c. 1941 design captures the brief but intense popularity of this style in the late 1930s and early 1940s.

The building is also a successful example of ecclesiastical architecture that is clearly legible as a house of worship. Mims' design brings many elements of traditional religious architecture into a modern form. The church's Indiana limestone exterior and horizontal lines convey permanence and groundedness corresponding to the sincerity of religious practice, while the building's curved lines, harmonious colors and shapes, and visual symmetry lend a sense of gracefulness. The restrained ornamentation is in keeping with the Streamline Moderne style and also befitting of Seventh-day Adventist values and design precepts, which promote simplicity, limited ornamentation, and avoidance of vanity.¹¹⁵ The limited number of windows and their stone screens reflect the idea that a sanctuary should be a space for focused worship, not distraction by the outside world.¹¹⁶ These elements combine in a thoughtful design that cascades towards the street and welcomes the community inside to worship.

2E. The historic resource represents an established and familiar visual feature of the neighborhood, community or county due to its singular physical characteristic or landscape.

The Sligo Church has occupied its prominent location at the corner of Carroll and Flower Avenues for over eighty years. The building takes advantage of its corner lot with a distinctive wedge-shaped plan that distinguishes it from more conservative buildings on the nearby academic and medical campuses. The Washington Adventist University campus and former Washington Adventist Hospital site are

¹¹³ Streamline Moderne Houses in Arlington County, Section E, 11.

¹¹⁴ Streamline Moderne Houses in Arlington County, Section E, 12.

¹¹⁵ Carr, Robert C., "The Archi-liturgical Movement and the Seventh-day Adventist Church," Thesis, Michigan State University, 1975. <https://d-legacy.lib.msu.edu/etd/10920>, 18.

¹¹⁶ McClinton, 37.

characterized primarily by Georgian Revival buildings interspersed with a few restrained modernist styles dating to the later mid-century.

As a large building serving nearly 3,000 parishioners, the Sligo Church stands out in the landscape. When built, it was the largest church in the Seventh-day Adventist denomination.¹¹⁷ Its scale is reflective of the importance and size of the Adventist community in Takoma Park. The Seventh-day Adventist Church has built a limited number of “megachurches,” defined as those seating over 2,000 worshippers, around the country in places where Adventist institutions are concentrated, including Takoma Park.¹¹⁸ Historically, this included the c. 1879 Dime Tabernacle in the Adventist hub of Battle Creek, Michigan, which sat 4,000 worshippers using a semi-circular seating and balcony plan like that employed at Sligo (App. 5, Fig. 19).¹¹⁹ The Sligo Church predated a national pattern of megachurch-building that emerged among evangelical faiths in the latter twentieth century.¹²⁰

The Sligo Church is also unusual among Montgomery County’s religious buildings for its Streamline Moderne design. The county’s extant houses of worship built in the 1940s predominantly reflect the revival styles popular throughout the country in that period; only the Sligo Church was built in the Streamline Moderne style.¹²¹ Most modernist churches in the county were built in the post-war era of suburban expansion and therefore reflect later design trends.¹²² The Sligo Church is also distinctive among local Adventist congregations, even those dating to the mid-twentieth century. The nearby Takoma Park Seventh-day Adventist Church (6951 Carroll Avenue), an outstanding resource within the Takoma Park Master Plan Historic District, was built a decade later and returned to a traditional Gothic Revival style. The choice of a Streamline Moderne building accommodated this congregation’s unusually large size and established a church where the large numbers of Adventists working at the nearby college and hospital could worship together.

K. Conclusion

The Sligo Seventh-day Adventist Church retains sufficient integrity to express its period of significance. The church remains on its original site in Takoma Park and possesses integrity of setting and location. The twentieth century residential subdivisions surrounding the church remain largely intact, and it remains sited on the periphery of the Adventists’ Takoma Park university and medical campuses. The Sligo Church also retains integrity of design, workmanship, and materials. The 1985 addition to the east elevation and the 2003 addition of the rear chancel window have minimally impacted the overall form and massing, and Mims’ Streamline Modern design is still very apparent. The church retains its character-defining features including its wedge-shaped plan, cascading bays, and arcaded entrance. The character-defining features of the exterior remain intact, including the Indiana limestone panels and ribbon windows. The extant window detailing along with the notable decorative stonework within the projecting bays represents original craftsmanship. The Sligo Church continues to be occupied by its

¹¹⁷ The Sligo Story, 5.

¹¹⁸ Wahlen, Clinton. “Do We Need Adventist Megachurches?”, Biblical Research Institute, General Conference of Seventh-day Adventists, <https://www.adventistbiblicalresearch.org/wp-content/uploads/Do-We-Need-Adventist-Megachurches.pdf>, 5.

¹¹⁹ “Dime Tabernacle,” Ellen G. White Estate, citing Seventh-day Adventist Encyclopedia, Vol. 10, SDA Bible Commentary Set. <https://ellenwhite.org/correspondence/183358>. The Dime Tabernacle was destroyed by fire in 1922.

¹²⁰ Kilde, 194.

¹²¹ Based on Maryland-National Capital Park and Planning Commission GIS data and a visual survey of the buildings.

¹²² Kelly, Clare Lise, *Montgomery Modern: Modern Architecture in Montgomery County, Maryland 1930-1979*, Silver Spring, MD: M-NCPPC, 2015. 79.

original congregation and retains a strong connection to local Adventist institutions, and therefore, retains integrity of feeling and association.

The Sligo Church meets applicable design criteria and represents a significant site of religious history and an excellent work of modernist design principles.

8. ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA

Property Land Area: 1.23 ac

Account Number: 01074062

District: 13

Environmental Setting Description: The Sligo Seventh-day Adventist Church at 7700 Carroll Avenue falls within a 1904 subdivision of the tracts “Hills and Dales” and “Bealls Contest” within the City of Takoma Park, Maryland. The site consists of the entire 53,653 square feet of land identified as 01074062, District 13.

Environmental Setting Justification: The boundary includes the original 1944 church, the 1985 addition, and the grounds of the church.

9. PROPERTY OWNERS

Potomac Conference Corporation of Seventh-day Adventists
606 Greenville Avenue
Staunton, VA

10. FORM PREPARED BY

Kacy Rohn, Cultural Resources Planner II
April 2023

11. MAJOR SOURCES CONSULTED

Ancestry.com [numerous]

The Center for Adventist Research, [numerous], <https://www.centerforadventistresearch.org/>

Encyclopedia of Seventh-day Adventists, General Conference of Seventh-day Adventists, [numerous], www.encyclopedia.adventist.org

The Evening Star [numerous].

Klinge Real Estate Atlases.

Montgomery County Land Records, <http://mdlandrec.net>

Office of Archives, Statistics, and Research (ASTR), General Conference of Seventh-day Adventists, [numerous], www.adventistarchives.org

Sanborn Fire Insurance Maps.

Sligo Seventh-day Adventist Church, "Our Story," 1974.

Sligo Seventh-day Adventist Church, "The Sligo Story," <https://sligochurch.org/book/the-sligo-story/>

The Washington Post [numerous].

APPENDIX ONE: ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA



Figure 1: Environmental Setting

APPENDIX TWO: AERIAL DIAGRAMS



Figure 1: Aerial view of Sligo Seventh-day Adventist Church, 2022. The original 1944 building is shaded red, and the 1985 addition is shaded blue.



APPENDIX THREE: HISTORIC MAPS

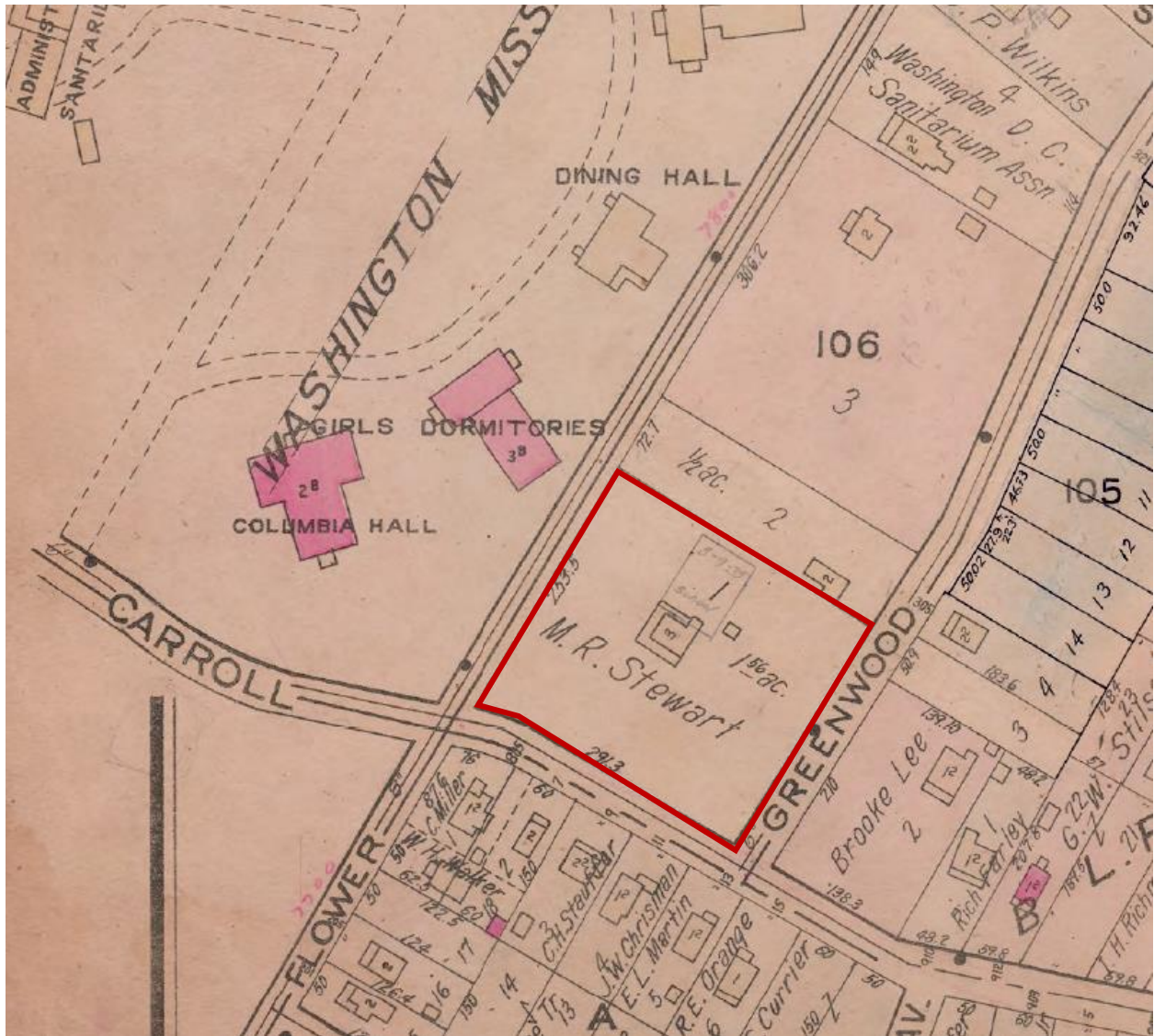


Figure 1: Klinge Property Atlas of Montgomery County, 1931, Volume 1, Sheet 34. Dr. Margaret R. Stewart owns the house at the northeast corner of Carroll and Flower Avenues where the Sligo Church will later be sited. The parcel is outlined in red. Source: Historic Preservation Program Archives.

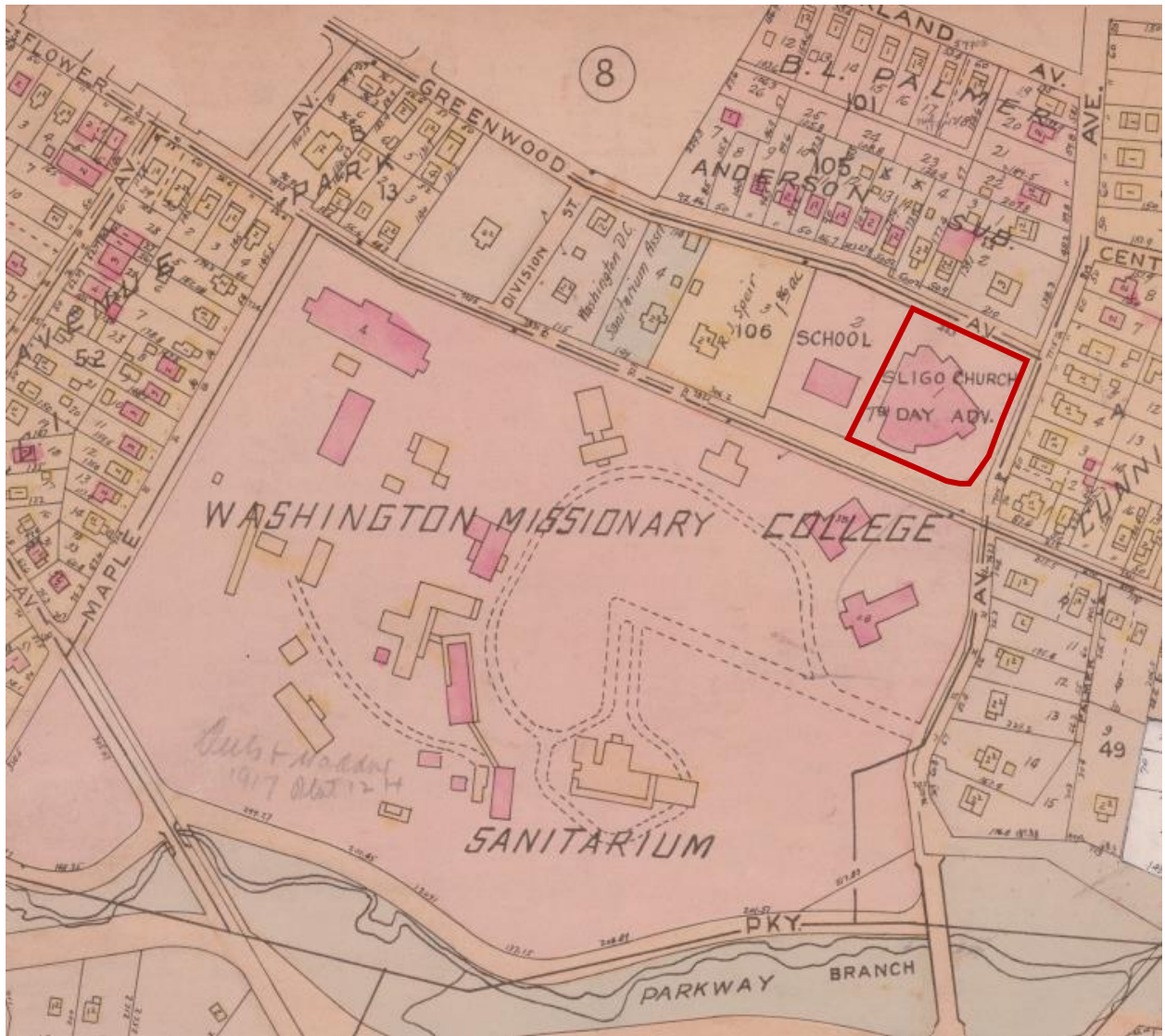


Figure 2: 1948 Klinge Atlas of Montgomery County, Volume E, Sheet 7. The church parcel is outlined in red. Source: Historic Preservation Program Archives.

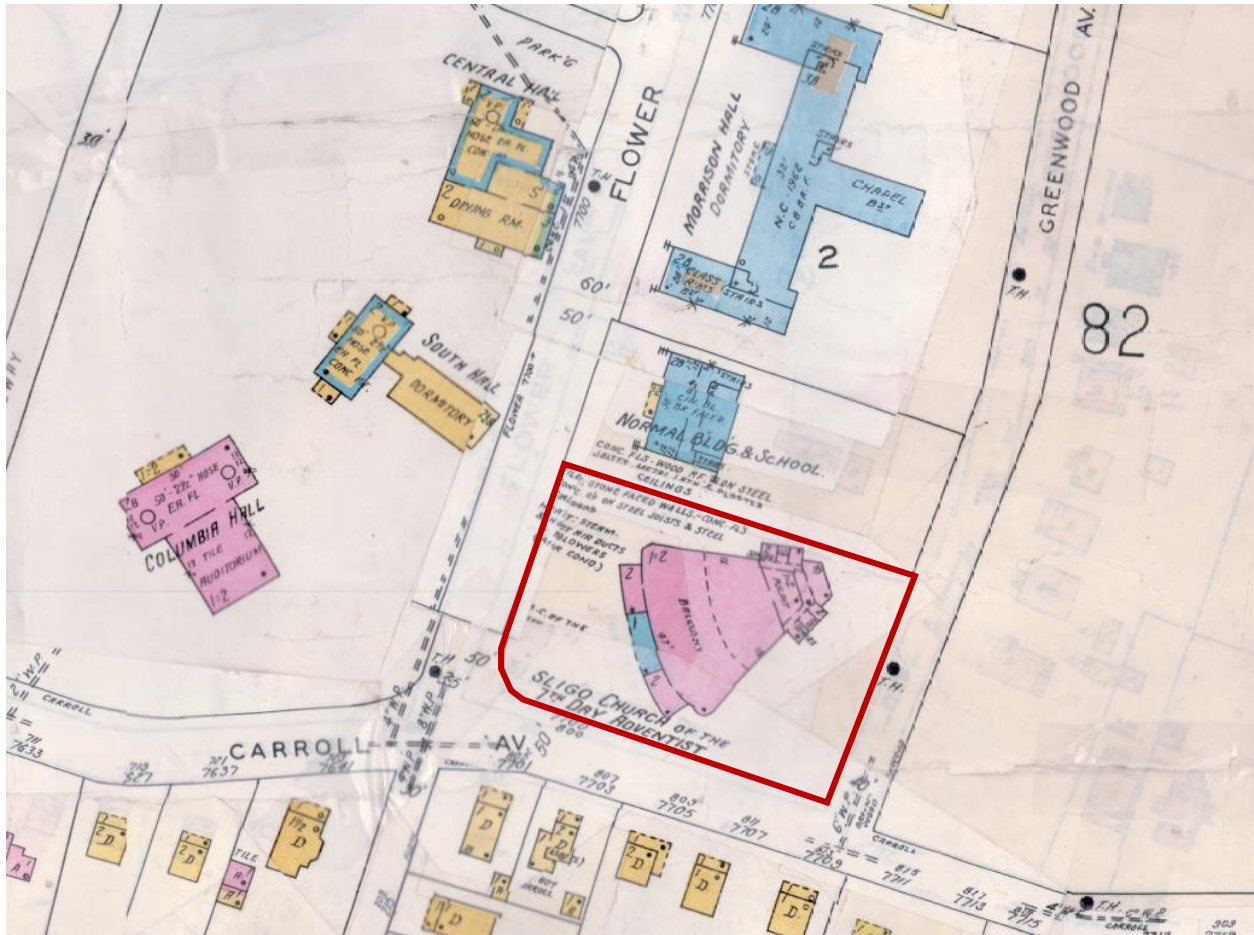


Figure 3: Sanborn Fire Insurance Map, 1927-1963. The church parcel is outlined in red. Source: Historic Preservation Program Archives.

APPENDIX FOUR: PHOTOGRAPHS OF THE SLIGO CHURCH



Figure 1: South elevation, looking northeast. Source: Montgomery Planning.



Figure 2: Detail of projecting bay on south elevation, looking northeast. Source: EHT Tracerics, Inc.



Figure 3: Detail of low-relief stonework in projecting entry bay. Source: Montgomery Planning.



Figure 4: The church's façade and plaza cascade out to street level, looking northwest. Source: Montgomery Planning.



Figure 5: Rear (north) elevation. Source: Montgomery Planning.



Figure 6: West and north (rear) elevations, looking south. Source: Montgomery Planning.



Figure 7: West elevation, viewed from southwest corner. Source: Montgomery Planning



Figure 8: East elevation of 1985 addition, looking west. Source: Montgomery Planning



Figure 9: 1985 addition, stairwells and central pavilion, looking north. Source: Montgomery Planning.



Figure 10: A three-bay hyphen connects the 1985 addition to the original façade (south elevation).
Source: Montgomery Planning.



Figure 11: Interior of Sanctuary, Looking Southwest. Source: EHT Tracerics, Inc.



Figure 12: Interior of sanctuary, looking northeast to chancel window added c. 2003. Source: EHT Tracerics, Inc.



Figure 13: Interior of enclosed portico outside sanctuary, looking northwest. Source: EHT Tracerics, Inc.



Figure 14: Interior of atrium lobby of 1985 addition, looking northeast. The limestone walls of the original east elevation are visible at left. Source: EHT Tracerics, Inc.



Figure 15: Interior of central pavilion of 1985 addition, looking northwest. Source: EHT Tracerries, Inc.

APPENDIX FIVE: HISTORIC PHOTOGRAPHS



Figure 1: Portrait of Ellen G. White, co-founder of the Seventh-day Adventist Church, 1864.
Photographer: G. W. Loring, New York Gallery, Battle Creek, Michigan, Ellen G. White Estate.



Figure 2: The Campus, Foreign Mission Seminary, Takoma Park, 1909. The Washington Training College was renamed 'the Washington Foreign Mission Seminary' in 1907. Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>



Figure 3: The Washington Sanitarium, Takoma Park, 1910. Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>

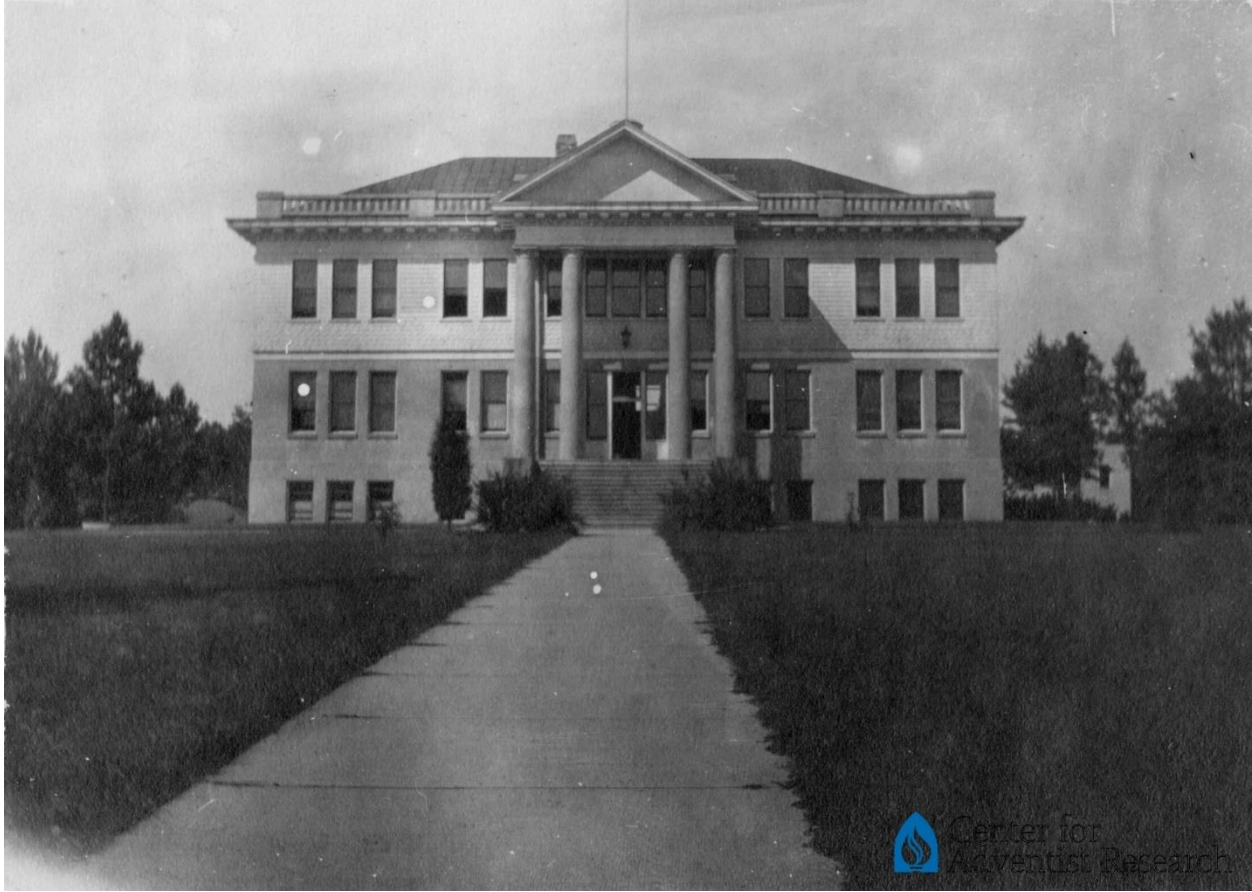


Figure 4: College Hall, today known as the Science Building, c. 1915, Washington Missionary College, where the Sligo Church met from approximately 1908-1919. Source: The Center for Adventist Research.



Figure 5: Columbia Hall, Washington Missionary College, where the Sligo Church met from 1919-1944. This building was destroyed by fire in 1970. Source: *The Sligonian*, Volume XIX, April 4, 1934. <https://documents.adventistarchives.org/Periodicals/Sligo/Sligo19340404-V19-21.pdf>



Figure 6: The Stewarts' house at the northeast corner of Carroll and Flower, 1933. This building was relocated before the church was constructed on this site. Source: *The Sligonian*, Volume XVIII, No. 22, May 3, 1933.



Figure 7: Builder Herbert H. Hubbard is at left, seen here with Andrews University staff meeting at the groundbreaking of the new James White Memorial Library (Michigan) in the early spring of 1961. Source: <https://digitalcommons.andrews.edu/library-images/171/>



Figure 8: The Sligo Church under construction amid WWII, June 24, 1943. Source: Kitt Watts, *Our Sligo*, Sligo Seventh-day Adventist Church, 1974: 9.

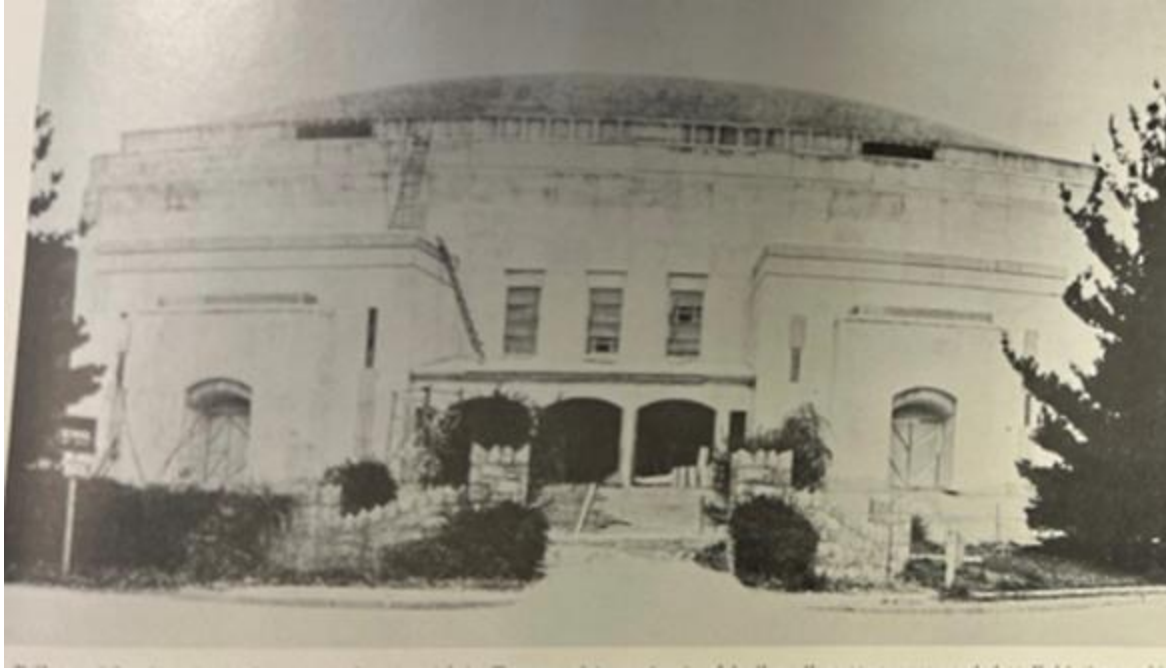


Figure 9: The Sligo Church nearing completion in 1944. Source: *Our Sligo*, Sligo Seventh-day Adventist Church, 1974.



Figure 10: Black Adventists in attendance at the 1946 General Conference of Seventh-day Adventists, held at Sligo Church. At this point in time, African Americans were not permitted to join the Sligo Church as members. Source: General Conference Archives via www.blacksdahistory.org.

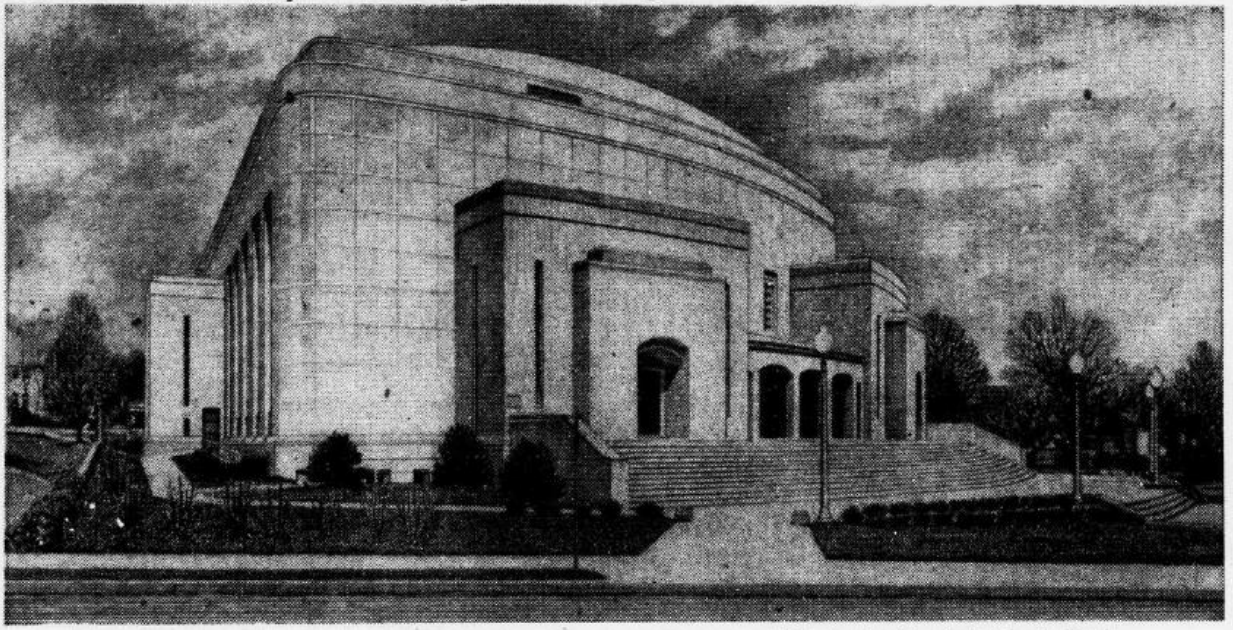


Figure 11: Sligo Church exterior, c. 1947. Sketch by *Evening Star* artist Leslie Bontz. Source: *The Evening Star*, February 22, 1947.



Figure 12: Church exterior, c. 1950. Source: Center for Adventist Research.



Figure 13: Interior of sanctuary looking towards the balcony, c. 1950. Source: Sligo Seventh-day Adventist Church



Figure 14: Interior of sanctuary, looking to chancel, c. 1950, prior to 1985 and 2003 addition and renovation projects. Source: Sligo Seventh-day Adventist Church.



Figure 15: Pastor William Loveless, undated. Source: Washington Adventist University Church.



Figure 16: Aerial photograph of Sligo Church and Washington Adventist University c. 1962. Source: Sligo Seventh-day Adventist Church



Figure 17: Aerial photograph showing the 1985 addition at the right. Source: Sligo Seventh-day Adventist Church.

Ordination to gospel ministry of Kendra Halovniak, assistant professor of religion, Columbia Union College



Ordination to gospel ministry of Norma Osborn, associate pastor, Sligo SDA Church



Figure 18: Kendra Halovniak, Norma Osborn, and Penny Shell during their September 23, 1995 ordination ceremony at the Sligo Church. Source: *Spectrum*, The Journal of the Association of Adventist Forums, September 1995, Volume 25, Number 1: 43, 50, 62.

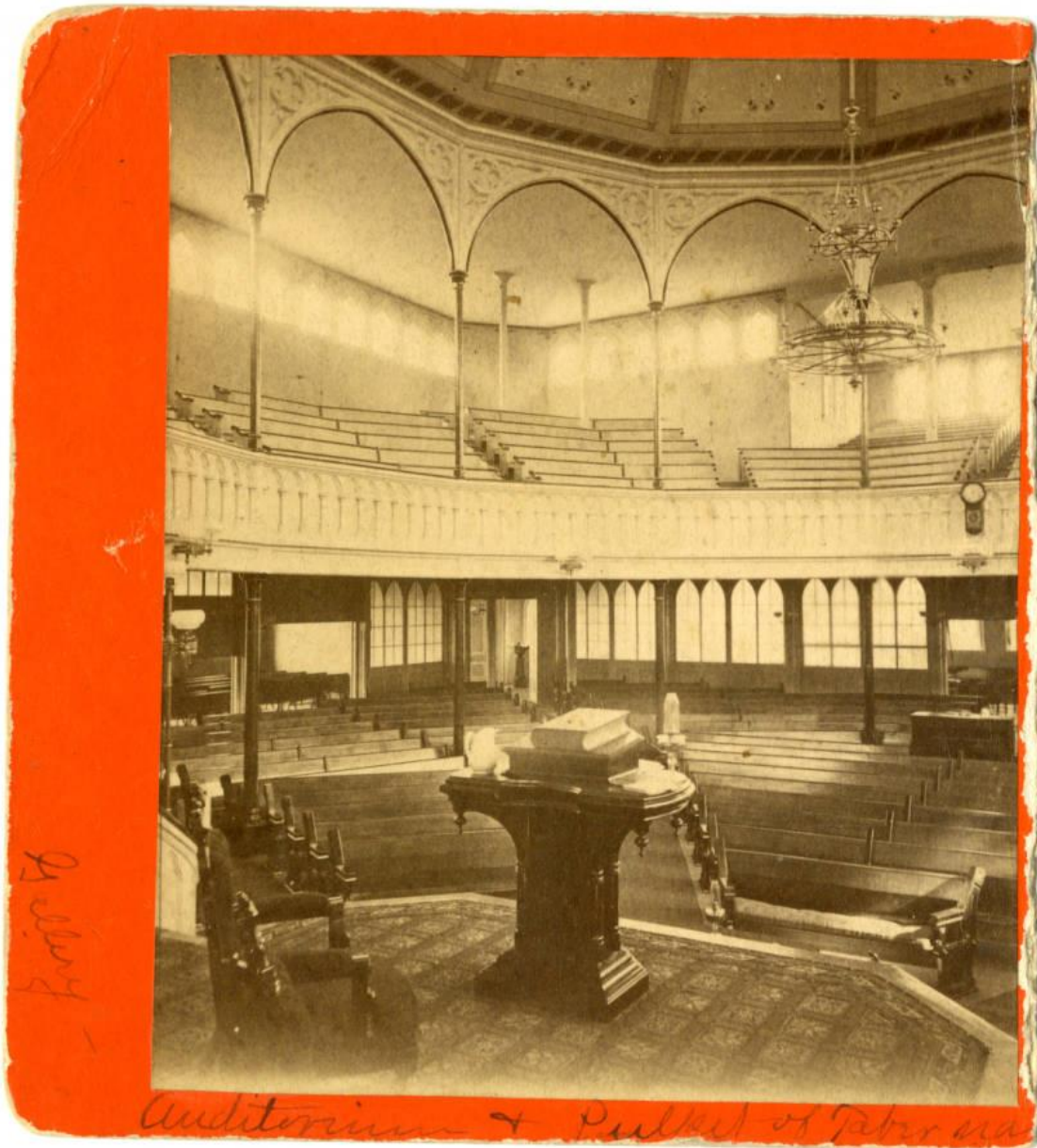


Figure 19: Half of a stereocard showing the interior of the c. 1879 Seventh-day Adventist Dime Tabernacle in Battle Creek, Michigan. Image taken from behind the pulpit looking out into the auditorium. Source: Loma Linda University Digital Archives, <https://cdm.llu.edu/digital/collection/p17224coll17/id/6/rec/3>.

APPENDIX SIX: ORGANIZATION OF THE SEVENTH-DAY ADVENTIST CHURCH



Figure 1: The Sligo Church sits within the hierarchy of the Seventh-day Adventist denomination. It is a local church that is part of the Potomac Conference, which is part of the Columbia Union, which is part of the North American Division, which is part of the General Conference, the faith's highest governing body. Source: Adventist Risk Management, Inc.

APPENDIX SEVEN: CHAIN OF TITLE

Date	Grantor	Grantee	Liber/Folio	Notes
12/5/1941	Washington Missionary College	Potomac Conference Corporation of Seventh Day Adventists	860/319	The portion of the land at the corner lot. Exchanged for 'the Lucas lot'
12/5/1939	Howard J. Detwiler and Heber H. Votaw	Washington Missionary College	763/68	Previous deed lack sufficient legal description of the land transferred
12/31/1936	Howard J. Detwiler, Mary S. Detwiler, Heber H. Votaw, Carolyn H. Votaw	Washington Missionary College	654/14	
8/1/1933	George C. Stewart and Margaret R. Stewart	Washington Missionary College and Columbia Union Conference Association of Seventh-day Adventists	558/263	WMC & CUC assume the mortgage for the property
5/3/1933	George C. Stewart and Margaret R. Stewart	Howard J. Detwiler and Heber H. Votaw	554/5	Detwiler is President of the Columbia Union Conference and the Washington Missionary College
12/10/1914	Benjamin L. Palmer and Sadie A. Palmer	Margaret R. Stewart	246/497	
6/23/1902	James Davis and Wife, Mary Ellen Barnes, Alberta Davis, and Joseph Davis	Benjamin Lowndes Palmer	TD 22/270	

APPENDIX EIGHT: MARYLAND INVENTORY OF HISTORIC PROPERTIES (MIHP) FORM

(will attach once everything is in PDF format to preserve formatting. Also still hoping for the updated form)

Maryland Historical Trust Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

1. Name of Property (indicate preferred name)

historic Sligo Seventh-day Adventist Church

other _____

2. Location

street and number 7700 Carroll Avenue _____ not for publication

city, town Takoma Park _____ vicinity

county Montgomery County

3. Owner of Property (give names and mailing addresses of all owners)

name Potomac Conference Corp of Seventh-day Adventist

street and number 606 Greenville Avenue telephone _____

city, town Staunton state VA zip code 24401

4. Location of Legal Description

courthouse, registry of deeds, etc. Montgomery County Courthouse liber 860 folio 319

city, town Rockville tax map JN62 tax parcel 0000 tax ID number 01074062

5. Primary Location of Additional Data

- Contributing Resource in National Register District
 Contributing Resource in Local Historic District
 Determined Eligible for the National Register/Maryland Register
 Determined Ineligible for the National Register/Maryland Register
 Recorded by HABS/HAER
 Historic Structure Report or Research Report at MHT
 Other: _____

6. Classification

Category		Ownership	Current Function		Resource Count	
<input type="checkbox"/> district	<input type="checkbox"/> public	<input type="checkbox"/> private	<input type="checkbox"/> agriculture	<input type="checkbox"/> landscape	Contributing	Noncontributing
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> both	<input type="checkbox"/> commerce/trade	<input type="checkbox"/> recreation/culture	<u>1</u>	_____ buildings
<input type="checkbox"/> structure			<input type="checkbox"/> defense	<input checked="" type="checkbox"/> religion	_____	_____ sites
<input type="checkbox"/> site			<input type="checkbox"/> domestic	<input type="checkbox"/> social	_____	_____ structures
<input type="checkbox"/> object			<input type="checkbox"/> education	<input type="checkbox"/> transportation	_____	_____ objects
			<input type="checkbox"/> funerary	<input type="checkbox"/> work in progress	<u>1</u>	_____ Total
			<input type="checkbox"/> government	<input type="checkbox"/> unknown		
			<input type="checkbox"/> health care	<input type="checkbox"/> vacant/not in use		
			<input type="checkbox"/> industry	<input type="checkbox"/> other:		
					Number of Contributing Resources previously listed in the Inventory _____	

7. Description

Inventory No. M: 37-60

Condition

excellent deteriorated
 good ruins
 fair altered

Prepare both a one paragraph summary and a comprehensive description of the resource and its various elements as it exists today.

SUMMARY:

Designed by J. Raymond Mims, the Sligo Seventh-day Adventist Church was constructed between 1942 and 1944 to serve the expanding Seventh-day Adventist community in Takoma Park. Because the new church was needed to serve a large expanding congregation, Mims' modernist design solution provided a semi-circular sanctuary that resembled more of an auditorium housed within a triangular building with rounded end walls. The design of the reflects the Art Moderne style. The entire church is faced with Indiana Limestone panels and capped with a flat roof. In 1985, an addition that was to serve as the youth and fellowship building was constructed off the western end of the original church building. Between 2003-2004, the interior of the original sanctuary was renovated. At this time a new stage and organ were installed, the church acoustics were improved, and the chancel window was added to provide more natural lighting into the sanctuary.

DESCRIPTION:

Site

The Sligo Seventh-day Adventist Church is located on a 1.23 acre level site between Greenwood, Flower, and Carroll Avenue. The site is located within a residential area of Takoma Park. The church, constructed adjacent to the Washington Adventist University (WAU), faces southeast towards the intersection of Carroll and Flower Avenues. A paved parking lot shared by the church and WAU is accessed from Greenwood Avenue north of the church. The lawn in front of the church features a three-sided concrete planting bed with lettering "Sligo Church Seventh-day Adventist." A paved concrete walkway extending from public sidewalks along Flower and Carroll Avenues extends around the south (front) elevation of the church. A stone retaining wall with planting beds containing small shrubs lines the walkway. From the walkway, a series of concrete steps leads to the entrances on the south elevation of the church. The south side of Carroll Avenue, opposite the church site, features single family homes that date to the early twentieth century.

Exterior

The original church building represents an Art Moderne design. The triangular-shaped, two-story building is faced with Indiana limestone panels. The building is capped by a stepped, flat roof that has a dome over the sanctuary. The windows consist of vertically arranged ribbon windows with a central one-light fixed window flanked by four-light fixed windows set in an "x" shaped arrangement within cast stone muntins.

The south (front) elevation features a symmetrically arranged façade consisting of two vestibules flanking a portico with segmented arcade openings. The central portico is capped by a shed roof and has a cast stone cornice ornamented with dentils. Rectangular openings are located at both ends of the central arcade. The arcade and the rectangular openings have been enclosed with plate glass partitions. Double-leaf, metal-frame glass doors are in the glazed enclosures inside each of the three arches. Above the central arcade on the main block of the building are three window openings within recessed bays. The windows are capped by a stone lintel with incised square panels. The vestibules are identically designed block-shaped structures with narrow windows. Each has a projecting pavilion with a recessed arched entry bay lined with cast stone containing a molded grape and vine motif. Inside the recessed arched entry bay are double-leaf, metal-framed glazed doors.

The west (side) elevation of the original church contains five vertical ribbon windows located within recessed bays. The north end of the elevation contains a two-story block-shaped projecting bay clad with Indiana limestone panels and capped with a flat roof. A few of the limestone panels have been replaced as evident in the lighter shades of the replacement panels. Most of the original windows have been sealed, but two one-over-one, double-hung metal windows are located on the first story. The north (rear) elevation of the original church has a chancel window consisting of a steel multi-pane fixed rectangular window set within the portion of the façade

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

Sligo Seventh-day Adventist Church
Continuation Sheet

Number 7 Page 1

above a one-story rear bay with one-over-one, double-hung metal windows. The chancel window was added during the renovations to the church between 2003-2004 to provide more natural light into the sanctuary.¹

The east (side) elevation of the original building was identical to the west elevation, containing five vertical ribbon windows and a two-story block shaped projecting bay, all of which were encapsulated by the 1985 youth and fellowship building addition. The 1985 addition is a two-story building faced with Indiana limestone panels and capped by a flat roof. The addition contains Art Moderne design features, as exemplified in its rounded corners and horizontal lines and cornice. The first, second, and basement story windows consist of single and paired sets of two-light metal sashes set within recessed window bays with stone sills. The upper sash remains fixed while the lower sashes are hopper units. Basement windows are located within window wells that extend below grade along the addition's east elevation. The primary entrance into the east addition is a double-leaf metal-frame glass door accessible from a paved concrete walkway covered by a canvas-covered canopy.

The south (front) elevation of the 1985 addition contains two projecting two-story pavilions which contain stairwells. Both have vertically aligned one-light ribbon windows within recessed window bays. The east stairwell contains an exterior entrance consisting of a double-leaf metal frame glass door on its east side. Adjacent to the west stairwell is a two-story hyphen that connects to the western projecting pavilion on the south (front) elevation of the original church building. The hyphen contains three paired windows on its first and second stories.

Between the two stairwells is a one-story central pavilion, which contains an arcade of six segmental arched openings with paired windows. The central pavilion is suspended above an exposed sub-grade basement level by limestone piers. The open sub-grade basement level contains a concrete paved patio accessible from a handicap access ramp and stairs. The basement entrance, consisting of a double-leaf, metal-frame glass door, is accessible from the subgrade patio, under the central pavilion. A roof terrace, accessible via double-leaf, metal-frame doors at both stairwells, is located on top of the central pavilion.

Interior

The interior of the original Sligo Seventh-day Adventist Church contains a main level, balcony level, and basement level. The main entrances from the south (front) elevation access an antechamber located on the main level, which has unfinished limestone walls and decorative ceiling panels. Stairwells at both ends of the antechamber provide access to the basement level and antechamber on the balcony level directly above the first story antechamber. A series of double-leaf one-light wood doors provides access into the sanctuary.

The sanctuary is in a triangular-shaped space. It consists of rows of pews on the main level with a semicircular balcony above the portion of the main level at the south end of the room. The pews and balcony face a chancel with a raised platform at the north end of the space. While the layout of the sanctuary has not changed from its original construction, interior renovations in 2003-2004 removed much of the original fabric. The interior consists of smooth plaster finished walls pierced by three-part vertical ribbon windows. The finished plaster ceiling contains rows of inset round lights and speakers. Four rows of wooden pews extend from the back of the main floor of the sanctuary terminating just before the raised platform that extends into the chancel. A wood-framed, glass enclosed bay is located at the back of the sanctuary along the eastern wall. The south end of the main level is covered by a semicircular balcony, which is supported by cylindrical masonry columns. The balcony contains stadium seating. An enclosed projector bay is located near the center of the balcony's rear wall.

The raised wood platform at the south end of the sanctuary consists of a series of stepped risers. The raised wood platform extends into the sanctuary's chancel, which is lined by canted walls finished with wood timbered siding. The organ is located behind a

¹ Sligo Seventh-day Adventist Church, "The Sligo Story," 39;

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

Sligo Seventh-day Adventist Church
Continuation Sheet

Number 7 Page 2

stainless-steel enclosure at the north wall of the chancel. The organ pipes extend above the steel enclosure and line the large, fixed window along the north end of the original building. The one-story projecting bay along the north elevation houses storage rooms and dressing rooms that are accessed from single-leaf wooden doors within the canted walls of the chancel.

The basement level below the sanctuary contains a series of classrooms arranged around a central corridor. Most of the rooms are Sunday school classrooms. The basement level also contains storage rooms and a lounge. The basement also originally housed a kitchen.

The 1985 youth and fellowship building addition has three levels: a main level, basement, and second story. An antechamber, located at the south end of the main level inside the central pavilion along the south elevation, has tile floors and felt covered paneled walls and ceiling. Single-leaf wood doors at both ends of the antechamber access the stairwells. Short passages at both ends of the antechamber extend into the atrium lobby, a two-story space at the center of the 1985 addition. The atrium lobby has a tile floor and a smooth plaster finished ceiling with a skylight. The limestone paneled exterior walls of the original church are visible at the west end of the lobby. A large interior fellowship hall is located at the east end of the lobby. A passageway from the north end of the atrium lobby extends to the street entrance along the east elevation of the 1985 addition. A kitchen is located on the north side of the corridor. The second floor of the addition contains two classrooms accessible from a corridor that extends around the atrium lobby and provides access to the balcony located on the roof of the central pavilion. The basement level contains a foyer accessed from the stairwell at the south end of the addition. A long corridor extends from the foyer along the eastern wall of the original church building and provides access to two classrooms and a youth lounge.

INTEGRITY:

The Sligo Seventh-day Adventist Church retains good overall integrity. The church retains integrity of setting, location, design, workmanship, materials, feeling, and association. The church is situated on its original site just south of Washington Adventist University (WAU) within its early twentieth century historic residential setting and subdivision. The church's design has not been significantly altered. While a 1985 addition has been constructed at the east end of the original church building, the addition has only encapsulated the east elevation of the original church. The original form and massing elements on the other elevations remain unaffected by the addition. Much of the church's original exterior fabric remains intact, including the Indiana limestone panels and the vertically orientated ribbon window arrangements. The window detailing along with the notable decorative stonework within the projecting bays represents the original craftsmanship that remains extant. The church retains feeling and association as a modernist mid-twentieth century church.

8. Significance

Inventory No. M: 37-60

Period	Areas of Significance	Check and justify below		
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> health/medicine	<input type="checkbox"/> performing arts
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> archeology	<input type="checkbox"/> education	<input type="checkbox"/> industry	<input type="checkbox"/> philosophy
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> architecture	<input type="checkbox"/> engineering	<input type="checkbox"/> invention	<input type="checkbox"/> politics/government
<input checked="" type="checkbox"/> 1900-1999	<input type="checkbox"/> art	<input type="checkbox"/> entertainment/ recreation	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 2000-	<input type="checkbox"/> commerce	<input type="checkbox"/> ethnic heritage	<input type="checkbox"/> law	<input type="checkbox"/> science
	<input type="checkbox"/> communications	<input type="checkbox"/> exploration/ settlement	<input type="checkbox"/> literature	<input type="checkbox"/> social history
	<input type="checkbox"/> community planning		<input type="checkbox"/> maritime history	<input type="checkbox"/> transportation
	<input type="checkbox"/> conservation		<input type="checkbox"/> military	<input type="checkbox"/> other: _____

Specific dates	1944 (Original); 1985 (Addition) 2003-2004; (Interior) Pastor William Loveless (1961-1970)
Architect/Builder	James Raymond Mims (Architect)
Construction dates	1944 (Original) 1985 (Addition) 2003-2004 (Interior)

Evaluation for:

National Register Maryland Register not evaluated

Prepare a one-paragraph summary statement of significance addressing applicable criteria, followed by a narrative discussion of the history of the resource and its context. (For compliance projects, complete evaluation on a DOE Form – see manual.)

STATEMENT OF SIGNIFICANCE

The Sligo Seventh-day Adventist Church (Sligo Church) does not appear to meet Criterion A (Events) for individual National Register of Historic Places (NRHP) eligibility. The church is associated with the mid-twentieth century development of the Adventist community in Takoma Park. The development of the Adventist community was significant to Takoma Park’s history because the influx of Adventist members helped spur the growth of Takoma Park during the early twentieth century. The Adventist Church and their institutions continued to play a significant role in the community throughout the twentieth century. As a mid-twentieth century resource, the Sligo Church represents part of the later Adventist development in Takoma Park. It was not the first Seventh-day Adventist Church constructed in Takoma Park, nor did research find any evidence that the Sligo Church is associated with any events or developments that were historically significant to the Adventist community to meet eligibility designation under Criterion A.

The Sligo Seventh-day Adventist Church appears eligible for NRHP listing under Criterion B (Individual) for its association with William Loveless. Loveless served as lead pastor for the Sligo Church from 1961 to 1970 and later served as President of Columbia Union College (Now Washington Adventist University) from 1978 to 1990. During his tenure as Sligo’s lead pastor, Loveless reportedly led efforts to integrate the Sligo Church, which until the 1960s had forbidden African American membership and baptisms. Through Loveless’ effort, the Sligo Church Board voted in favor of integration in 1962. The integration of the Sligo Church represents an important development within the local Seventh-day Adventist community. This event occurred two years prior to the Adventist General Conference adopting an official policy of racial integration in 1965.²

The Sligo Seventh-day Adventist Church also appears to meet Criterion C (Architecture) for individual NRHP designation. The church represents an Art Moderne design that was a notable work of architect James Raymond Mims. The building is also a distinguished local architectural achievement built during World War II. Mims, along with the help of general contractor Herbert H. Hubbard, met the challenge of building a sufficient place of worship to house a large expanding congregation during World War II, when labor and materials shortages made monumental construction difficult, if not impossible. Although delayed, construction was completed in 1944. When dedicated in 1946, the Sligo Church, with a capacity of 2,300, was the largest Seventh-day Adventist church in the Washington, DC area. The modernist design of the church harkens more to contemporary church design with its auditorium-like seating. However, Mims also used more traditional materials, such as Indiana limestone. The property was not evaluated under Criterion D (Archaeology). The period of significance extends from 1944 to 1962, from the church’s original construction in 1944 to the integration of its services in 1962.

² Tuwan Ussery White, “Adventist White Supremacy: When the Seventh-day Adventist Church Adopted an Official Policy of Racial Segregation”, Adventist Today.org September 23, 2022.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

Sligo Seventh-day Adventist Church
Continuation Sheet

Number 8 Page 1

HISTORY

Early Sligo Seventh-day Adventist Church (1907-1941)

The early Sligo Seventh-day Adventist Church was formed soon after the Seventh-day Adventist General Conference relocated from Battle Creek Michigan to Takoma Park, where the Adventists established the Washington Training College (now Washington Adventist University), and the Washington Adventist Sanitarium and Hospital (Now Washington Adventist Hospital). An Adventist community developed around these institutions in Takoma Park during the first few decades of the twentieth century. A group of forty (40) individuals formed a fellowship group that met for service at Takoma Hall, a public meeting house located at 317 Cedar Street. The small group later established the Seminary and Sanitarium Church on October 12, 1907 and used the Washington Sanitarium's gymnasium as a meeting room.³ The Church congregation began to grow slowly in number, reaching a membership of sixty-four before they were made a member of the Seventh-day Adventist District of Columbia Conference in 1908.⁴ A majority of the attendees of the early Church were school faculty members, students, and Washington Sanitarium staff. Notable early members included Dr. D.H. Kress⁵ and Professor H.R. Salisbury, both of whom served as church elders. C.H. Hayton and A.O. Kalstrom served as church deacons. Mrs. Hancock served as the church clerk, O.F. Butcher as the treasurer, and Mrs. Ruble as the librarian. The growing church later moved their services to the second-floor chapel of the newly built College Hall building of the Washington Missionary College campus in 1908.⁶

In 1914, the Seminary and Sanitarium Church changed their name to the Sligo Church. At the time, their membership had reached 185 members and there was a need to expand the church's facilities for future growth. College Hall, where the church held services prior to World War I, did not have a sufficient auditorium that could seat the all of the expanding church members. World War I placed monetary constraints on the Church, and they instead worked with Washington Missionary College to help fundraise for a new academic building called Columbia Hall, which would be designed to contain larger lecture halls. The Sligo Church was able to raise the \$1,515.00 to help build Columbia Hall. The building was dedicated by 1919.⁷

In addition to housing the Sligo Church, Columbia Hall was used in conjunction with Washington Missionary College as a facility to hold classes, the Sligo Elementary School, and other student social activities. Following the building's construction, the congregation continued to swiftly grow as more Seventh-day Adventists moved to Takoma Park and as the student population increased at the Washington Missionary College. As a result, Columbia Hall was too small to fit the growing needs of the church. In 1930, Pastor H. L. Shoup, a Bible doctrines instructor at Washington Missionary College, became the first full-time pastor for the Sligo Church.⁸ Pastor H. L. Shoup began pushing for the Sligo Church to have their own building and helped to raise the first \$800 for the present-day Sligo Church.⁹

³ Sligo Seventh-day Adventist Church, "The Sligo Story," 4.

⁴ Sligo Seventh-day Adventist Church, "The Sligo Story," 4.

⁵ Kress' wife Dr. Lauretta Kress was also likely a member. However, this is not corroborated by available sources.

⁶ Sligo Seventh-day Adventist Church, "The Sligo Story", 4.

⁷ Sligo Seventh-day Adventist Church, "The Sligo Story", 7.

⁸ Kitt Watts, *Our Sligo: Our Heritage* (Takoma Park, Maryland: Sligo Seventh-day Adventist Church, 1974), 13.

⁹ Sligo Seventh-day Adventist Church, "The Sligo Story", 8.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

Sligo Seventh-day Adventist Church
Continuation Sheet

Number 8 Page 2

New Church Building (1941-1946)

By 1941, the Sligo Church had a membership of over a thousand.¹⁰ The Sligo Church announced plans to build a new chapel in January 1941 and estimated the cost of construction at approximately \$110,000. The Sligo Church decided to place the new building on Carroll and Flower Avenues on the site of what was known as the Stewart House, which was located at the corner of Carroll and Flower Avenues. To make way for the new church building, the Stewart House was relocated to Carroll and Greenwood Avenues and the building was later adapted to a church office.¹¹ Washington Missionary College had owned the square of land and deeded the property to the Seventh-day Adventist Potomac Conference in 1941 in preparation for the new building.¹² The Sligo Church hired Herbert H. Hubbard as the contractor. Hubbard was involved in other Seventh-day Adventist projects such as the James White Memorial Library and the Andrews University Administration Building in Michigan, and Takoma Park Seventh-day Adventist Church in Maryland.¹³

The Church retained James Raymond Mims as the architect to design the new building. Mims was born and raised in Luray, Virginia on March 26, 1886, to H.B. Mims, a prominent hotel chain owner.¹⁴ He married Mary Ethel Speake in 1909 and had four children.¹⁵ Mims resided primarily in Virginia but spent time briefly in Oklahoma where he specialized in concrete construction before returning to Luray, Virginia in 1914.¹⁶ Mims worked as an architect from 1913 until his retirement in 1955. He established the Mims, Speake & Co., Architects and Contractors with his brother-in-law, Cecil A. Speake in the 1910s.¹⁷ His early career was centered in the portion of central Virginia around Luray and included works for commercial, residential, and institutional buildings.¹⁸ Many of his institutional designs reflected popular contemporary styles, including Colonial Revival and Gothic Revival. One of his first projects was the design of the Rappahannock National Bank Office (1914) in Washington, Virginia. He also designed two houses and the Christ Episcopal Church in Luray in 1915. Mims' designed Christ Episcopal Church in the Gothic Revival style. During the 1920s, Mims' work remained concentrated in the Luray area. Two of his most notable projects during this decade included the Luray Caverns Reception Building (1928) and Luray High School (1929).¹⁹ During the early 1930s, Mims continued to find work locally. In 1935, the town of Tom's Brook, in Shenandoah County, Virginia commissioned Mims to design the Toms Brook School. Mims' Colonial Revival design was typical for that era of school construction. It was also favored among the local board of education because it

¹⁰ Sligo Seventh-day Adventist Church, "The Sligo Story", 10.

¹¹ Sligo Seventh-day Adventist Church, "The Sligo Story", 11. The Stewart House is now used as the Sligo Church Office Building, it was moved sometime in the 70s-80s to the lot east of the Sligo Church.

¹² Montgomery County Circuit Court, Liber 860, Folio 319, December 5, 1941

¹³ "New Headquarters Church at Takoma Park," *Atlantic Union Cleaner*, October 12, 1953, 1.; "Andrews University Builds New Library," *Review and Herald*, June 22, 1961, 19.; "Andrew University Administration Building," *The Lake Union Herald*, May 3, 1966 1.

¹⁴ "J. Raymond Mims, 79, Architect, Civic Leader" *Washington Post*, 24 December 1965

¹⁵ U.S. Census Bureau, Fourteenth Census of the United States: 1920 - Population, Page County, Virginia, Enumeration District No. 66, Sheet 5A. Retrieved from: Ancestry.com

¹⁶ Leslie A. Giles, and J. Daniel Pezzoni, *Page County Historic Resources Survey Report, (Landmarks Preservation Associates: Lexington, Virginia)*, 59.

¹⁷ National Register of Historic Places, Westover Historic District, Arlington County, Virginia, National Register #06000345, Section 8, Page 140.

¹⁸ National Register of Historic Places, Arlington Forest Historic District, Arlington County, Virginia, National Register #05001344, Section 7, Page 5.

¹⁹ National Register of Historic Places, Al's Motors, Arlington County, Virginia, National Register #03000628, Section 8, Page 10.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

Sligo Seventh-day Adventist Church Continuation Sheet

Number 8 Page 3

offered a fireproof design. The previous school had burnt down. The school was listed on the National Register of Historic Places in 2011 as an example of Colonial Revival school design from the 1930s.²⁰

In 1938 Mims relocated to Arlington, Virginia and opened an office at 2420 Wilson Boulevard. Exactly why Mims relocated to Arlington is not precisely known. However the move likely had to do with finances. The Great Depression made finding work difficult, and more work was available within the greater Washington D.C. area. Mims found opportunities designing subdivision housing in several expanding Arlington neighborhoods, notably Westover Park and Arlington Forrest.²¹

Mims' work during the 1940s began reflecting more contemporary modern designs, notably Art Deco/Moderne. In 1948, Mims designed the Streamline Moderne styled Al's Motors building, which has been listed on the National Register of Historic Places in 2003.²² Mims was respected among the local architectural community, serving as the director of the Washington Metropolitan Chapter of the American Institute of Architects in 1955 and was president of the Luray Chamber of Commerce, and Luray Rotary Club. In 1965, Mims died at Page Memorial Hospital in Luray, Virginia at the age of seventy-nine.²³

On March 2, 1942, the groundbreaking for the new Church finally began a year after plans were approved for the new Sligo Church. The entry of the United States into World War II months earlier presented two major problems to the project: material and labor shortages. The ingenuity of Hubbard helped secure the large quantities of materials needed for the church at a time when building materials were hard to obtain; specifically, Hubbard was able to obtain priority for the procurement of steel that was notoriously difficult to obtain during the wartime. Although Hubbard was approved to obtain steel, there were multiple delays in material shipments as the war progressed. The Sligo Church also required a large quantity of materials, including twenty-eight carloads of Indiana limestone.²⁴ Other issues that delayed construction included the discovery of a spring and quicksand underneath the future Church's foundation.²⁵ After two years and nine months, the Church was completed in December 1944 and dedicated in 1946. At the time of dedication, the Sligo Church was the largest church building in the Seventh-day Adventist denomination, with the sanctuary having a seating capacity for 2,300 congregants.²⁶

The Sligo Seventh-day Adventist Church 1944-1970

Ned Ashton, who served as the pastor of the Sligo congregation from 1943 to 1951, was the first pastor to serve in the new church building. Ashton hired the new church building's first custodian, Thrumman Mays, who served in this post for twenty-six years. In 1952, Mere Mills succeeded Ashton as church pastor. Although Mills, had previously served as pastor of the Battle Creek Church, he served as Sligo's pastor for less than one year. He started the tradition of holding a quarterly communion service as part of the main

²⁰ National Register of Historic Places, Toms Brook School (DHR File 313-5001), Toms Brook Virginia, National Register #03000628, Section 8, Page 6.

²¹ National Register of Historic Places, Westover Historic District, Arlington County, Virginia, National Register #06000345, Section 8, Page 140; National Register of Historic Places, Arlington Forest Historic District, Arlington County, Virginia, National Register #05001344, Section 7, Page 5.

²² National Register of Historic Places, Al's Motors, Arlington County, Virginia, National Register #03000628

²³ "J. Raymond Mims, 79, Architect, Civic Leader" *Washington Post*, 24 December 1965; "New Officers for Local Architects," *Evening Star*, 14 May 1955.

²⁴ Kitt Watts, *Our Sligo: Our Heritage* (Takoma Park, Maryland: Sligo Seventh-day Adventist Church, 1974), 13.

²⁵ Sligo Seventh-day Adventist Church, "The Sligo Story", 5.

²⁶ Sligo Seventh-day Adventist Church, "The Sligo Story", 5.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

Sligo Seventh-day Adventist Church
Continuation Sheet

Number 8 Page 4

worship services at Sligo. Taylor Bunch succeeded Mills as the church pastor and served in this post until 1958. In 1952, Sligo Church also hired its first associate pastor, J. Melvyn Clemons.²⁷

In 1955, Sligo joined with other Silver Spring and Takoma Park Seventh-day Adventist congregations to start a vacation bible school. This summer bible school became a staple of Sligo's youth program. At its peak in 1959, the bible school had an enrollment of 725 students. Dorothy Dart (who served from 1956-1967), Florence Dom (who served from 1958-1965), and Mary Margret Kluge (who served from 1966-1967) led the school's programs during the 1950s and 1960s.²⁸

In 1958, John Osborn became Sligo's Senior Pastor and served at this post until 1961. William Loveless succeeded Osborn and served as Senior Pastor until 1970. Sligo crossed several milestones during the 1960s. Steady growth in church membership following World War II resulted in Sligo's membership eclipsing 3,000 in 1966.²⁹ Membership, however, was not open to all races. Until the Civil Rights era of the 1960s, the Sligo Church did not allow African Americans members, nor did they permit African Americans to be baptized or attend services at the Sligo Church. African Americans attended their own institutions. Pastor Loveless favored integration from the beginning of his pastorship. He pressed the Sligo Church Board to consider the matter despite being counseled not to discuss the difficult and challenging subject. When told that addressing integration would split the congregation, Loveless reportedly defiantly responded that maybe it was "time to split the church then."³⁰ After considerable debate on the issue, the Board allowed African Americans to be baptized and to attend the Church in 1962.³¹ The integration of the Sligo church not only occurred at the height of the Civil Rights movement, but it also preceded the greater Seventh-day Adventist General Conference's move to formally adopted a policy of integration for the church. In 1965, the United States Department of Justice initiated an inquiry into the Church's segregation practices as a likely violation of the 1964 Civil Rights Act. Thereafter, fearing significant consequences from the Federal Government, the General Conference voted to formally adopt integration.³²

Loveless served in several prominent roles within the Adventist church. In 1976, he became president of the Seventh-day Adventist Pennsylvania Conference. In 1978, Loveless returned to Takoma Park accepting the position of president of Columbia Union College, a position he held until 1990. During his tenure at the college, Loveless oversaw the creation of an Adult Degree Program, which created a curriculum for evening classes for working adults who wanted to further their education. This program expanded to become the School of Graduate and Professional Studies. After leaving Columbia Union College in 1990, Loveless continued to lead other Adventist churches on the west coast before retiring in 2000. He died on September 15, 2014 at the age of eight-six.³³

²⁷ Sligo Seventh-day Adventist Church, "The Sligo Story", 13-14

²⁸ Sligo Seventh-day Adventist Church, "The Sligo Story", 15

²⁹ Sligo Seventh-day Adventist Church, "The Sligo Story", 21

³⁰ Sligo Seventh-day Adventist Church, "The Sligo Story", 21; The Sligo Story is the only source obtained that recorded this story about Loveless' role in church integration. His biographies make no mention of his involvement in church integration.

³¹ Sligo Seventh-day Adventist Church, "The Sligo Story", 18-19.

³² Tuwan Ussery White, "Adventist White Supremacy: When the Seventh-day Adventist Church Adopted an Official Policy of Racial Segregation," *Adventist Today.org* September 23, 2022.

³³ Milton Hook, "Loveless, William Alfred (1928-2014)," *Encyclopedia of Seventh-Day Adventists*, September 23, 2020.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

Sligo Seventh-day Adventist Church
Continuation Sheet

Number 8 Page 5

The Sligo Seventh-day Adventist Church 1970-2005

In 1970, M. Dale Hannah replaced Pastor Loveless as Senior Pastor and served in that role until 1974. During Hannah's tenure as Senior Pastor, Sligo started its Grand Festival of Praise, as part of its Thanksgiving worship services and initiated an annual food drive among members.³⁴

Significant renovations to the church began in the 1970s. No significant additions or renovations to the original church had been conducted until this time, other than the replacement of the organ in 1953.³⁵ In 1972, interior renovation to the basement level included the addition of a cafeteria and additional space for a library, music, home economics, and art rooms.³⁶

The pastorship of the church also expanded when the Church hired additional pastors to assume several new roles. A significant milestone in the church's history occurred in 1973, when Kit Watts became Sligo's first female pastor, accepting the post of Minister of Publications. Four months later, Josephine Benton became the second female pastor. Benton became the first woman ordained as a local church elder and was the first female pastor to hold the title of Associate Pastor in the North American Division of the Seventh-day Adventist Church. Since the 1970s, several women have served as Sligo pastors including Janice Daffern (1980-1985), Marianne Scriven (1986-1989), Hyveth Williams (1986-1989), Norma Osborn (1987-1999), Gail Enikeeve (1998-1999), and Sabine Vatel (2001-2004).³⁷

James Londis became Sligo's Senior Pastor from 1975 to 1985.³⁸ At the end of Londis' tenure, an addition to house the youth and fellowship programs was constructed at the east end of the original church building. The addition provided classrooms and youth lounges, which serviced programs for the church's youth population. Sligo hired architect Richard Hart to design the addition and John Clarke Jr. served as construction manager for the project.³⁹

The most recent renovation to the Sligo Seventh-day Adventist Church occurred from 2003- 2004. At that time, the church building was closed to allow a major renovation to the sanctuary. As part of this work, new pews, auditorium seating in the balcony, and a new organ were installed, and the platform at the head of the sanctuary was replaced. A large window along the northern wall of the Church was also installed at this time to allow more natural light into the sanctuary.⁴⁰

³⁴ Sligo Seventh-day Adventist Church, "The Sligo Story", 23.

³⁵ Richard Lee Fenn, "Death of a Building," *Columbia Union Visitor*, March 1970, 3.

³⁶ Kitt Watts, *Our Sligo: Our Heritage* (Takoma Park, Maryland: Sligo Seventh-day Adventist Church, 1974), 20.

³⁷ Sligo Seventh-day Adventist Church, "The Sligo Story", 25-26.

³⁸ Sligo Seventh-day Adventist Church, "The Sligo Story", 27.

³⁹ Plaque in atrium lobby of Sligo Seventh-day Adventist Church, Takoma Park, Maryland.

⁴⁰ Sligo Seventh-day Adventist Church, "The Sligo Story", 39.

9. Major Bibliographical References

Inventory No. M: 37-60

See Continuation Sheet

10. Geographical Data

Acreage of surveyed property	<u>1.23</u>	
Acreage of historical setting	<u>1.23</u>	
Quadrangle name	<u>Washington East</u>	Quadrangle scale: <u>1:10,000</u>

Verbal boundary description and justification

National Register boundaries consists of all of parcel 106 on tax map JN62. This was the original lot on which the church was constructed in 1944. The lot and boundaries contain the original 1944 church, the 1985 addition, and the landscape around the church.

11. Form Prepared by

name/title	Eric Griffiths and Karen Yee/ Architectural Historians		
organization	EHT Tracerics, Inc.	date	December 2022
street & number	440 Massachusetts Avenue	telephone	202-393-1199
city or town	Washington, DC 2001	state	DC

The Maryland Inventory of Historic Properties was officially created by an Act of the Maryland Legislature to be found in the Annotated Code of Maryland, Article 41, Section 181 KA, 1974 supplement.

The survey and inventory are being prepared for information and record purposes only and do not constitute any infringement of individual property rights.

return to: Maryland Historical Trust
Maryland Department of Planning
100 Community Place
Crownsville, MD 21032-2023
410-697-9591

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

Sligo Seventh-day Adventist Church
Continuation Sheet

Number 8 Page 1

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