

## *Maryland Inventory of Historic Places Addendum*

**M: 28-31**

**Good Hope Union United Methodist Church and Cemetery**

**14655 Good Hope Road**

**Colesville, Montgomery County**

**EHT Tracerics, Inc., Surveyor**

**October 2003**

The addendum addresses the integrity, rarity, and significant characteristics of the Good Hope United Methodist Cemetery. Contextual research, including the history of African-American cemeteries in Montgomery County as well as this region of Maryland, was conducted in order to reevaluate the eligibility of the cemetery.

### *Section 7: Description*

#### Good Hope Union United Methodist Cemetery

The Good Hope Union United Methodist (UM) cemetery has an irregular arrangement of headstones. The cemetery is laid out behind and to the side of the church, which faces northwest onto Good Hope Road. An asphalt-paved parking lot is adjacent to the church on the northeast elevation. Several large oak trees stand to the south and west sides of the church, covering clusters of markers. The church, parking lot, and vegetation and woods bound the cemetery, which is set on a level landscape. There are no manmade physical boundaries specifically created to fence in the cemetery.

Approximately 100 markers are scattered throughout the cemetery, dating from between 1917 and the 1960s. Markers consist of granite, marble, and slate and are typically round-headed or rectangular upright stones. Other types of tablet markers have a stepped, broken pedimented, or pedimented top surfaces. Most of the headstones are in good shape, however, several have been consumed by overgrowth. A group of markers are located in a small section of the overgrowth at the southwest and southeast corners of the property. Several of the engravings are hand carved. The majority of the stones are plain with only the name, date born, and date of death noted. One stone dating from the 1960s has a glass inlay depicting a religious scene. Decorative engravings are not exhibited on the stones in the Good Hope Cemetery nor are they typical among other African-American cemeteries throughout Montgomery County. Further, the majority of the markers face northeast, away from the church. The orientation of the markers is not common among Montgomery County African-American cemeteries.

### *Section 8: Significance*

The Good Hope Cemetery is a representative example of African-American church cemeteries in Montgomery County dating from the 20<sup>th</sup> century. The cemetery is not associated with events or trends that have made a significant contribution to the broad patterns of our history. Under Criterion A, the cemetery and associated church do

represent the development of Good Hope and its evolving sense of community. However, the connection between the cemetery and its associated context is no longer discernable as the integrity of location, setting, and association with Good Hope community has been altered by suburban development and the establishment of a substantial number of churches and cemeteries in this area. Further, community African-American cemeteries like that at Good Hope were commonplace in Montgomery County. Therefore, the Good Hope Cemetery is not eligible under Criterion A. The cemetery is not associated with any person or group of persons of outstanding importance to the community, state, and nation, nor was any persons or groups of outstanding importance interred at Good Hope Cemetery. Therefore the Good Hope Cemetery is not eligible under Criterion B. The Good Hope Cemetery is not an exemplary representative of African-American cemeteries in Montgomery County or Maryland. The funerary markers, inscriptions, layout/design, and landscape are typical of such cemeteries within this region dating from this period. Additionally, the Good Hope Cemetery neither reflects the work of a master artists, designers, and craftsmen. Therefore, it is not eligible under Criterion C. The property on which the Good Hope Cemetery stands was noted during an archeological identification to be disturbed and thus was not evaluated under Criterion D. **Therefore, it has been determined that the Good Hope Cemetery and its associated church, which has been substantially altered, are not eligible for listing on the National Register of Historic Places.** The Good Hope Methodist-Episcopal Church and Cemetery are designated on the Montgomery County *Master Plan for Historic Preservation*.

### *Typical Characteristics Among African-American Cemeteries*

The Good Hope Cemetery is associated with the African-American community of Good Hope in Montgomery County. It presents an irregular arrangement of gravesites and illustrates the tradition of hand-carved grave markers characteristic of rural African-American settlements in the region, particularly Montgomery County.

A survey of five African-American Church cemeteries throughout Montgomery County assists in determining the significance of the Good Hope Union United Methodist Cemetery. The cemeteries surveyed include the Montgomery Chapel Cemetery, John Wesley United Methodist Church Cemetery (M: 13-10-15), Asbury United Methodist Church Cemetery, St. Paul's Community Church Cemetery (M: 17-30), and Round Oak Missionary Baptist Church Cemetery.<sup>1</sup>

Montgomery Chapel Cemetery in Hyattstown is sited along Frederick Road (Rt. 355) in the northwestern section of Montgomery County. The church, built around 1871, is no longer extant. It served as a meetinghouse and as a school for African-American children. The public school in the chapel was discontinued and the church was abandoned in 1964. The African-American community associated with Montgomery Chapel no longer exists and the cemetery remains as the most significant element of the community. Approximately forty headstones mark burials scattered throughout the site, organized in a

haphazard manner with small clusters of family members lined together. Visible headstones of granite, slate, and marble include short obelisks, upright and rounded, thin stones with squared edges, and stones with worn away edges or roughly cut uneven edges. Many of the slate headstones are not engraved and do not have bases but are placed directly into the ground. The marble and granite stones are engraved and have stone bases placed onto the ground. One of the slate markers is hand engraved and very difficult to discern with only the inscription of the person's name.

Dating to circa 1880, the John Wesley United Methodist Church, approximately four miles southeast of Montgomery Chapel Cemetery, is adjacent to Frederick Road in Clarksburg. As one of the larger African-American cemeteries in Montgomery County, this site contains approximately 200 headstones. The earliest stone appears to date to 1926, however, the majority of the burials date from the last half of the 20<sup>th</sup> century. The markers range in type from short obelisks, flat, upright, and slightly rounded. No hand-carved markers are exhibited in the John Wesley Church cemetery. A few of the stones are broken and only one appears to be among the overgrown vegetation at the edge of the cemetery. The only evidence of a physical boundary around the cemetery are the three posts attached by wire marking the front boundary. Burials and headstones have been placed directly to the rear of the church and face towards the church and road.

Containing approximately fifty markers, the Asbury United Methodist Church cemetery in Germantown appears to date to the 1920s according to the oldest discernable marker. The headstones, made of granite and concrete, are arranged in a disorderly fashion with groups of markers clustered together and organized in rows. Each of the burials is oriented towards the church with the markers facing southeast. Mixed in with the historic markers, several late-20<sup>th</sup>-century burials are scattered throughout site. The granite and concrete markers range from upright, slightly rounded, flat, squared-edges, obelisks, and small wooden crosses. Dating to either 1923 or 1928, one marker is hand carved and sits closest to the church: "Amos Brown, Born October 10 Died Morch [sic] 2, 1928."

Dating to 1871, the St. Paul's Community Church is located to the far western section of Montgomery County near the Potomac River at the village crossroads of Sugarland. The cemetery contains approximately 250 markers spread out to the rear of the church property over several acres. The small amount of organization is overwhelmed by the haphazard arrangement of the majority of the markers. A few of the markers are organized into rows across the undulating terrain. Each of the headstones appears to face south towards the church and Sugarland Road. A variety of headstones are exhibited throughout the site. The types that are visible include flat, upright, rounded, squared, tilted, and roughly cut stones. Headstones and footstones are made of granite, slate, and brownstone, and are concentrated towards the middle and rear of the cemetery. Several of the stones are broken, have fallen over, or are no longer discernable. Only one hand carved stone is exhibited: "Mary Jamason, Died Dec 19, 1945."

Sharing the most similarities to the Good Hope Union UM Church cemetery is the Round Oak Missionary Baptist Church cemetery. Round Oak Church is sited on Good Hope Road approximately a mile north of the Good Hope Church. Approximately thirty stones are located in the Round Oak cemetery with the oldest marker dating to 1898. The placement of the cemetery is very different from the other examples, with the burials located to the side and front of the church. The markers are not placed in an orderly fashion other than in clusters according to family. The majority of the granite and concrete stones are in a high state of deterioration--broken, fallen over, missing sections, and indecipherable engravings. The vegetation on the edge of the cemetery has consumed several stones. Many of the engraved markers are hand carved, dating from as early as the 1920s. Similar to other African-American cemeteries in Montgomery County, hand-carved headstones in this cemetery extend through to the mid-20<sup>th</sup> century.

Common and traditional characteristics throughout Montgomery County African-American cemeteries such as those at the Good Hope Cemetery include layout of burials, types of markers, stylistic elements, and form of engravings. The size of cemeteries or type of denomination does not appear to be a factor in determining common characteristics among African-American cemeteries.

A dissimilarity, which is marker orientation, is evident between the Good Hope Union Cemetery to the samples presented in this addendum. The headstones at the Good Hope Union UM Church cemetery do not face towards the church or Good Hope Road. Many of the markers face in a northeast direction, whereas the church faces northwest. The markers at Montgomery Chapel cemetery face toward the street, as do those at the Round Oak Missionary Baptist Church cemetery. The headstones at the Asbury UM Church cemetery are oriented to face toward the church, rather than the road. Markers in the cemeteries of the John Wesley UM Church and the St. Paul's Community Church are located to the rear of the property and face towards the church and the street.

A Phase Ib archeological identification and sampling survey was conducted on the property in 1997. Three STPs were excavated parallel to the roadway within what appeared to a relatively undisturbed area in the western half of the front yard. STPS 1 and 2 contained disturbed deposits that appeared to be related to utility trench excavation, and driveway and parking lot construction. Soils typical of Glenelg silty loams were observed in STP 3. No cultural materials were recovered from the STPS and no archeological deposits or features were exposed, thus no additional work was recommended.<sup>2</sup>

### *Characteristics of African-American Cemeteries Outside Montgomery County, Maryland*

For more insight into the design characteristics of the Good Hope cemetery, a survey of a number of African-American cemeteries in other areas of Maryland and Virginia was conducted. A small sampling of African-American cemeteries in Baltimore County,

Maryland (northeast of Montgomery County) depicts numerous common characteristics to the Good Hope cemetery. The cemeteries examined include Pine Grove Methodist Church Cemetery, Mount Gilboa United Methodist Church Cemetery, Piney Grove Church Cemetery, and Bazil African Methodist Episcopal (A.M.E.) Church Cemetery. These characteristics include irregular placement of markers, clustered headstones according to family, use of the upright rounded marker type, and preference for granite and marble headstones. Hand-carved headstones were not common but rather quite rare, seen in only one cemetery of African-American cemeteries in Baltimore County. Folk art was seen at several cemeteries in Baltimore County; however, it was not a common characteristic. Mount Gilboa Church cemetery had distinguished folk art engravings featuring an extended arm or fist with a finger pointed upwards.

*Pine Grove Church and Cemetery, Middleton (BA-1554)*

Pine Grove Church faces directly to the east and the cemetery is located to the rear of the church. The cemetery is mostly organized in clusters of family members laid out in rows. The oldest interments are placed to the immediate rear of the church and a few of adjacent to the woods to the northwest of the church. The markers include headstones and footstones carved out of granite and marble. The headstones include upright, rounded, flat, and obelisks. The earliest marker appears to date from 1900 and continues to be in use.

*Mount Gilboa United Methodist Church and Cemetery, Oella (BA-637)*

The Mount Gilboa Church cemetery encompasses a small area of land to the southwest side of the church. Containing approximately twenty markers, the cemetery contains small obelisks and upright rounded granite markers. Several markers are arranged in family plots. Many of the markers have sunken into the ground and several have broken in half. The headstones closest to the church date to the 1920s and increase in age with increasing distance from the church. Several of the stones are hand-carved, and some are noted only with the person's initials, and others have deteriorated making them indecipherable.

*Piney Grove Methodist Church Cemetery, Boring (BA-1177)*

Surrounding the Piney Grove Methodist Church is a cemetery containing approximately 125 marked graves. Various types of markers include upright rounded markers and obelisks made out of marble, granite, and limestone. The earliest markers are sited close to the church on the northwest side. Many of the headstones are in fair or poor condition, several having been broken. The cemetery predominantly dates from the late 1890s and early 1900s, with the earliest marker dated 1860. On the southwest side of the church is a family lot enclosed by a low concrete enclosure. The cemetery is not organized according to strict adherence to symmetry with rows and columns of interments. Many of the markers are placed haphazardly around the church.

*Bazil A.M.E. Church Cemetery, Cockeysville (BA-2183)*

The Bazil A.M.E. cemetery contains approximately 50 marked graves in the cleared area and approximately five marked graves in the woods to the north. Typical of historic 19<sup>th</sup>- and 20<sup>th</sup>-century cemeteries, there are most likely several or many unmarked graves in the Bazil Cemetery. This cemetery contains both headstones and footstones to mark the interments. The majority of the headstones are upright rounded granite stones. One upright rounded wood marker is located within the wooded area. The cleared cemetery maintains a slight regularity with the placement of markers within rows.

### *Evolution of African-American Burials*

Historians Mechal Sobel and John Michael Vlach agree that a “direct parallel” does exist between black graves in the South from the eighteenth and nineteenth centuries and those on the West Coast of Africa. Sobel, Vlach, and John D. Combes state that both Africans and African-Americans “mounded and scraped the grave, used shells for decoration, placed articles used by the deceased on the grave, marked each grave uniquely, and covered their graves with gravesheds.”<sup>3</sup> Sobel explains that many black and white cemeteries are no longer marked and possibly among them are “mixed” black and white burials. Such an example is documented by slave accounts that state slave burials were often located within the family graveyard.<sup>4</sup>

The evolution of African-American cemeteries in Montgomery County is not a precise one. Predominantly African-American burials do not exist in church cemeteries throughout Maryland until the end of the Civil War in 1865. Burials of Montgomery County slaves prior to church establishments were most likely on the landowner’s property. Sometimes burials were marked, however, the majority of black gravesites dating prior to 1865 are not marked. After the granting of freedom for African Americans, small villages of freed blacks began to be established as well as local churches and schools. Sometimes African-American burials in both Virginia and Maryland were organized by a local benevolent society and placed in a community cemetery. The overwhelming number of black church cemeteries throughout Montgomery County suggests that community African-American cemeteries were not a common practice.

The history of hand-carved grave markers that are exhibited in the Good Hope Church cemetery do not cover a broad span of years. Hand-carved markers in other African-American cemeteries throughout Montgomery County also do not cover a broad span of years. The widest range of hand-carved markers visible in any one of the six surveyed cemeteries is just over forty years from 1917 to the 1960s at Good Hope cemetery.

### *Other African-American Resource Types Present in the Good Hope Community and Montgomery County*

The Good Hope Community does not appear to be the thriving African-American populace that it once was in the early- to mid-20<sup>th</sup> century. Beginning settlement

occurred along Good Hope Road, however, historic resources appear to be limited. Good Hope Union UM Church and cemetery are the most historic resources that reflect this historic African-American community. Forty-five properties, including both the Good Hope Church and Road Oak Missionary Church, are listed in an inventory made in 1983 of resources in Good Hope. Of these forty-five properties, thirty-seven either no longer are extant or have non-historic houses on the site. Only eight properties, two churches and six dwellings, remain in the Good Hope Community. These sites include the Campbell Property (15410 Good Hope Road), Carroll Property (14610 Good Hope Road), Braxton Property (14600 Good Hope Road), Collins Property (14501 Good Hope Road), Farr Property (14601 Good Hope Road), Burton Property (14515 Good Hope Road), Lee Property (tax map 563 parcel 459), and the Campbell Property (15411 Good Hope Road).

African-American public schools from the 19<sup>th</sup> and 20<sup>th</sup> centuries exist throughout Montgomery County as significant reflections of local community histories. Typical throughout the region, education for African-American children was provided within the church. Many times, with this in mind, the church was constructed to allow for a classroom or two in the basement and the sanctuary on the first floor. In some cases, children were taught within the sanctuary itself. Eighteen African-American schools in Montgomery County remain extant: Boyd's Negro School (M18-11-1), Clarksburg School (M13-52), Martinsburg School (M16-12-12), Ten Mile Creek Schoolhouse (M13-32-5), Sharp Street Industrial (the first school for African-American children in the county), and Sugarland School (M17-41-31) to name a few.

Other resource types associated with African-American people and communities within Montgomery County include individual dwellings and social lodges. The most significant representative of African-American houses is Uncle Tom's Cabin (M: 30-06), the residence of Josiah Henson, principal character in Harriet Beecher Stowe's novel *Uncle Tom's Cabin*. Other significant dwellings include Betters House (M: 16-12-01), Brown Lewis House (M: 12-42-02), Dimes Perry Log Cabin (M: 13-32-02), and the Duffin-Hebron House (M: 18-11-04), Noland H. Family House (M: 17-08-10) to name a few. African-American social lodges in the county include Love and Charity Hall (M: 16-12-11), Odd Fellows Lodge in the Village of Boyds (M: 18-11-11), and Sellman Lodge of True Reformers (M: 12-42-31).

### ***History of the Good Hope Community***

After the emancipation of African-American slaves in 1865, a black settlement phenomenon began across the entire east coast, particularly the southern states. During the mid-19<sup>th</sup> century, Montgomery County was primarily an agricultural entity with large and small farms that were occupied together by both white and blacks. After manumission, some free blacks were able to purchase land from white farmers in order to begin a settlement and build a church. White landowning families in the Cloverly and Spencerville area that sold and granted land to newly freed blacks were Stabler, Tyson,

and Watts. The early land sales created a pattern of new plats in a linear fashion along Good Hope Road.<sup>5</sup>

Parcels occupied by African-American residents were typically no more than three acres. Because of the small amount of land given to each family, African Americans were forced to continue working on the white landowners farms or work in towns as laborers.

Seven years following the end of the Civil War, the African-American community had developed as an independent enclave able to start their own local church. The first African-American church in the area was the Good Hope Methodist Episcopal Church, on the present site of the Good Hope Union UM Church. Not only did this church serve the local community but also the nearby African-American communities of Holly Grove and Smithville. Unlike many other black communities in Montgomery County, a public school for African-American children was never established in Good Hope in association with the church. Children from the area attended school at the Round Oak Missionary Baptist Church.

A few of the original families in Good Hope include Adams, Barks, Bellows, Boston, Burton, Crutchfield, Farr, Gambrel, Hall, Jones, Lee, Powell, Pumphrey, Singleton, Slater, Smith, Stewart, Williams, and Wilson.



*List of Interments at Good Hope Union UM Church Cemetery*

"Toots" May Inez Brooks	1916-1986
Ada Budd Marshall	July 9, 1869-March 7, 1948
Adina M. McKenzie	1909-1991
Alice Adams	1889-1931
Alice H. Smith	November 2, 1872-September 21, 1951
Alice M. Jackson	August 26, 1914-March 13, 1986
Allen H. Hammond	1846-April 2, 1918
Annie M. Davis	October 15, 1918-July 4, 1975
Araminta D. Garner	1913-1998
Arthur C. Washington	July 16, 1908-August 23, 1959
Benjamin Jackson	November 2, 1892-March 23, 1957
Benjamin Johnson	
Benjamin Smith	1887-1929
Bertha H. Jackson	January 6, 1910-December 3, 1991
Bessie L. Kelley	September 18, 1902-July 01, 1987
Blanche E. Pointdexter	1922-1981
Branson Johnson	1880-1930
Catherine Keys	July 18, 1951-April 21, 1998
Charles Johnson	August 8, 1905-February 16, 1978
Charlotte R. Burton	1906-1951
Clarence Washington	April 12, 1921-January 30, 1983
David Jackson	November 2, 1883-January 18, 1958
David Johnson	1874-1966
Dennis Boswell	December 30, 1885 (b.)
Donald Jackson	1945-1977
Eddie Burton	February 2, 1922-August 7, 1985
Eleanor W. Watkins	May 21, 1886-November 18, 1950
Ella N. Johnson	1885-1976
Emmeline Warner	1847-1918
Emory Lee	September 1, 1885-May 9, 1964
Eugene Duvall	1908-1973
Eugene Jackson	November 7, 1899-February 5, 1988
Flay Lee	1920-1938
Florence A. Boston	March 15, 1915-July 26, 1996
Frances Steward	1823-1903
George S. Smith	1893-1963
George Washington Smith	November 15, 1918 (b.)
Georgette E. Anderson	July 15, 1940-November 9, 1989
Gertrude Washington	June 6, 1904-July 14, 1974
Gladys Smith	July 19, 1921-April 9, 1993
Gloria J. Russell	March 23, 1947-February 1997
Grace Duvall	1910-1993
Grace L. W. Jackson	December 20, 1919 -February 3, 1986
Harriet A. Lancaster	December 5, 1835-February 2, 1923
Harvey Lee Sr.	December 7, 1915-December 21, 1965
Hattie A. Baker	August 28, 1872-September 22, 1907
Hattie Ellison	October 2, 1873-April 21, 1960
Helen Gambrell	1918-1986
Howard E. Smith	June 19, 1903 - May 18, 1979
Hubert H. Alleyne	1920-1998
James Burton	June 20, 1916-April 11, 1983

Joseph Budd	February 14, 1848-December 26, 1924
Katie B. Smith	January 14, 1907 - October 8, 1938
Leela Lee	November 22, 1896-April 20, 1979
Lewis W. Hoover	1912-1994
Lillian Jackson	July 13, 1936-July 19, 1981
Lillian K. McKenney	1905-1948
Lily Smith Fitzgerald	1892-1981
Louise Jackson	February 15, 1888-July 14, 1980
Margaret N. Washington	1920-1935
Maria Isabella Steward	May 18, 1869-April 18, 1928
Marion B. Steward	March 27, 1897-May 21, 1961
Marshall H. Washington	1884-1948
Mary Boswell	April 20, 1895-June 10, 1960
Mary C. Nelson	1917-1970
Mary Jane Johnson	1885-1942
Mary Johnson	1870-November 24, 1915
Mary Nutter	August 19, 1924-February 6, 1969
Mary Thompson	November 7, 1895-June 17, 1969
Mary Washington	November 24, 1915
Mary Washington	1906-1940
Mavis E. Alleyne	1926-1989
Mildred Jackson	June 10, 1887-July 17, 1946
Nellie G. Washington	1884-1950
Patrick Brooks	1906-1989
Paul C. Kelly	January 22, 1898-November 28, 1973
Perry E. Johnson	1884-1946
Rebecca L. Hughes	November 2, 1920-February 8, 1971
Rebecca Pumphrey	1919-1988
Rogers Thompson	August 30, 1896-August 11, 1975
Russell C. Boston	April 5, 1908-May 10, 1973
Ruth Jackson	1850-February 2, 1917
Ruth Slaughter	March 12, 1893-April 17, 1962
Samuel T. Jackson	1929-1977
Sandra Boston	October 10, 1941-November 7, 1984
Sarah Lucille Warner	June 27, 1854-November 11, 1922
Simon S. Hansborough	August 17, 1900-February 17, 1984
Spencer E. Boston	December 11, 1911-July 23, 1949
Stephen H. Slaughter	August 1, 1892-April 4, 1964
Thomas H. Bernard	November 27, 1892-April 7, 1974
Thomas Ogburn	December 18, 1912-September 26, 1949
Verdi M. Jones	1893-1943
Viola Hyson	May 27, 1892-June 28, 1953
Walter Johnson	October 14, 1903-December 7, 1956
Walter L. Davis	March 25, 1908-November 27, 1973
William Bell Jr.	May 21, 1908-May 2, 1980
William H. Campbell	May 25, 1899-May 9, 1991
William H. Smith	November 17, 1868-April 12, 1932
William H. Steward	May 29, 1863-December 26, 1939
William Hopkins	June 30, 1929-February 13, 1999
William Jackson	March 25, 1927-January 5, 1977
William Lee Slaughter	1930-1933

## Endnotes

<sup>1</sup> According to the Sailor Internet Site for African-American resources throughout Maryland, there are 18 African-American cemeteries listed and 56 African-American churches in Montgomery County.

<sup>2</sup> Greiner, Inc. "Phase Ib Archeological Identification and Sampling Survey of the Intercounty Connector (ICC), I-270 to US 1, Montgomery and Prince George's Counties, Maryland," Prepared for the State Highway Administration, Contract No. Mo971B12, Archeological Report Number 163, p. 90.

<sup>3</sup> Mechal Sobel, *The World They Made Together*, (Princeton: Princeton UP, 1987), pp. 219-221. John M. Vlach, *The Afro-American Tradition in Decorative Arts*, (Cleveland: , 1979), p. 139-150. Sobel references John D. Combes, "Ethnography, Archaeology, and Burial Practices Among Coastal South Carolina Blacks, in *Conference on Historic Site Archaeology Papers 7* (Columbia, S.C., 1972), 52-61.

<sup>4</sup> Sobel, p. 221.

<sup>5</sup> Clare Cavicchi, *Places from the Past: The Tradition of Gardez Bien in Montgomery County, Maryland*, (Silver Spring: Maryland-National Capital Park and Planning Commission, 2001), p. 318.



M: 28-31

GOOD HOPE UM CHURCH

MONTGOMERY COUNTY, MD

TRACERIES

12/2003

MD SHPO

VIEW LOOKING SOUTHWEST

1 OF 4



Iglesia Getsemani  
Hacienda de San Juan Capistrano, Inc.  
949.781.1188

M-28-31

GOOD HOPE UM CHURCH  
MONTGOMERY COUNTY, MD

TRACERIES

12/2003

MD SHPO

VIEW LOOKING WEST

2 OF 4





M 28-31

GOOD HOPE UM CHURCH  
MONTGOMERY COUNTY, MD  
TRACERIES

12/2003

MD SHPO

VIEW LOOKING NORTH

3 OF 4



M28-31  
GOOD HOPE UM CHURCH  
MONTGOMERY COUNTY, MD  
TRACERIES  
12/2003  
MD SHPO  
VIEW LOOKING EAST  
40#4

Property Address <u>14655 Good Hope Road, Colesville, Montgomery County, Maryland</u>
Owner Name/Address <u>Good Hope Parsonage and Church, 14655 Good Hope Road, Silver Spring, MD 20905</u>
Year Built <u>Cemetery circa 1880, Church 1913</u>

**Description:**

The Good Hope United Methodist Church and Cemetery, constructed in 1913 and circa 1880, respectively, was previously surveyed by the Maryland-National Capital Park and Planning Commission in May 1994. The property has not been altered since the previous survey.

**National Register Evaluation:**

1882

The Good Hope United Methodist Church and Cemetery, constructed in 1913, is eligible for the National Register of Historic Places. The property is eligible under Criterion A, for its association with the African-American village of Good Hope, which flourished during the late 19th and early 20th centuries. In addition, the cemetery meets Criterion Consideration D, under Criterion C for its folk-art stone carving and retains its integrity of design. The period of significance for the property extends from ~~1913~~ 1882 to 1947. Historic research indicates that the property has no association with persons who have made specific contributions to history, and therefore, it does not meet Criterion B. Finally the property has no known potential to yield important information, and therefore, does not meet Criterion D.

**Verbal Boundary Description and Justification:**

The National Register boundary of the Good Hope United Methodist Church and Cemetery follow the current property lines of 14655 Good Hope Road (Tax Map JR 563, Parcel 244). This 1.21 hectare (3 acre) parcel is bounded on three sides by adjacent tax parcels, and on the northwest by Good Hope Road. The boundary includes the cemetery, which contributes to the significance of the property, and the church. While the cemetery contributes to the significance of the property, the church does not, due to significant alterations which have resulted in the loss of the structure's architectural integrity.

<b>MHT CONCURRENCE:</b>	
Eligibility	<input type="checkbox"/> recommended <input checked="" type="checkbox"/> not recommended
Criteria	<input type="checkbox"/> A <input type="checkbox"/> B <input type="checkbox"/> C <input type="checkbox"/> D <input type="checkbox"/> Considerations <input type="checkbox"/> A <input type="checkbox"/> B <input type="checkbox"/> C <input type="checkbox"/> D <input type="checkbox"/> E <input type="checkbox"/> F <input type="checkbox"/> G <input type="checkbox"/> None
Comments:	<u>Period of significance is 1882, the date of the earliest gravestone to 1913, the date of construction of the church.</u>
<u>Andrew Lewis</u>	<u>01/02/02</u>
Reviewer, Office of Preservation Services	Date
<u>[Signature]</u>	<u>3/4/02</u>
Reviewer, NR program	Date

Preparer:  
P.A.C. Spero & Company  
January 1997

meets Criterion C would be required to substantiate its eligibility.

M:27-12 / John R. Champayne House Not Eligible

We concur with the determination of Not Eligible. This property includes a representative example of a two-story, three-bay dwelling type which was common for the period and is well represented.

M:23-117 / Flint Hill 1 Not Eligible

We concur with the determination of Not Eligible.

M:28-18 / Edward Hill House Not Eligible

We concur with the determination of Not Eligible.

M:28-24 / John Leizer Farmhouse Not Eligible

We concur with the determination of Not Eligible.

M:23-118 / Amersley Eligible

We concur that Amersley is eligible for listing on the National Register under Criterion C and we concur with the boundaries as presented in the addendum forms.

M:28-30 / Richard Leishear House Not Eligible

We concur with the determination of Not Eligible.

M:28-31 / Good Hope Methodist Episcopal Church and Cemetery Not Eligible

We concur with the determination of Not Eligible. The church, originally built in 1913 was altered beyond recognition in the 1980s and no longer retains sufficient architectural integrity to qualify under Criteria A or C. Further, on its own, the Good Hope Methodist Church Cemetery does not qualify for individual listing under Criterion Consideration D of the National Register because the cemetery does not contain the graves of

M:28-31

persons considered to be of "transcendent importance."

M:34-9 / St. Mark's/Paint Chapel Not Eligible

We concur with the determination of Not Eligible. This determination is based upon the fact that the historic church building was destroyed by fire in 1987; this should be noted in the addendum form. We agree with SHA that the form should include a note that a new church was built in 1980 behind the original church (now demolished).

Letter from NHT to SHA 11/25/96

suggest its function as the mill operator's residence; despite several minor changes to the front porch, relocation of the side chimney, and the glazing of a rear porch, the house clearly reflects a 19th century identity. Little effort has been made to identify the mill operators and verify their associations with the Shaw House or to evaluate the house and its immediate surroundings in the context of the historic operations of a 19th century mill.

M: 28-31  
Letter  
From NPJ  
to MHT  
3/6/01

The undisturbed topography and rural landscape defining the former mill site and the presence of several outbuildings, the mill ruins, the creek, manmade terraces, and natural springs, warrant an evaluation of the entire mill property under criterion A as a rural property significantly associated with the industrial and agricultural heritage of Montgomery County. The lack of historical documentation to understand this site, furthermore, suggests that archeological evaluation may indicate eligibility under criterion D for the potential to yield important information in historic archeology about 19th century grist and saw-milling operations in outer Montgomery County.

Additional information is needed to understand both the archeological importance of the mill ruins, the historical evolution of what appears to be the miller's house and its surroundings, and the relationship between the two sites. You may wish to consult National Register bulletins on rural historic landscapes and historic archeological properties. Please provide information about the history of the mill and millers who operated it. In what ways is this site similar or dissimilar to other mill and mill sites of the period in Montgomery County? How many similar mills served the area and are extant today? What does this place tell us about the area's 19th century agricultural and industrial history?

Please relate the historical facts to the physical evidence provided 1) in the construction and design of the miller's house, and 2.) the overall site, including built features, archeological remains, and landscape features. Please date and describe the function and condition of ruins once associated with the operation of the mill. Please consult and summarize the findings of the previous archeological investigation and relate it to the existing conditions. Provide a list of research questions through which further study of the overall site would likely provide important information about the operation of Muncaster Mill and about 19th and early 20th century milling practices.

Please provide a sketch map of the Nathan Shaw property and the larger property that historically operated as a mill, identifying: 1) the historical boundaries of the mill, 2) natural features such as springs, creek, and secondary streams that were part of the historic setting and/or operation of the mill, and 3.) the remains of historic structures such as mills, dams, canals, etc.; 4.) remaining historic buildings, outbuildings, and terraces. Please provide one or more photographs of the mill ruins and overall setting of the former mill site.

#### Good Hope Methodist Episcopal Church and Cemetery:

This property consists of a substantially altered church building that does not possess historic integrity for National Register listing and a cemetery dating to the late 19th century that may possess significant characteristics of design and association. The property appears to be associated with the history of the African-American community of Good Hope and reflects an irregular arrangement of gravesites and tradition of hand-carved grave markers characteristic of rural African-American settlements in the region. The SHPO has requested that further contextual research be conducted to verify the National Register eligibility of such historic properties as the Good Hope and Round Oak Church Cemeteries. Please provide an explanation of the ways in which the cemetery and grounds of the Good Hope Church reflect historic patterns of design associated with the African-American heritage of Montgomery County. Please describe the characteristics typical of African American cemeteries in the region and show how they are reflected in the Good Hope cemetery. Please explain the evolution of cemeteries of this type and the history of a folk

tradition of hand-carved grave markers that appeared at Good Hope over a broad span of years. Explain how the Good Hope Cemetery reflects past and continuing cultural and religious traditions and other aspects of socio-cultural life that is associated with the region's African-American communities. Please explain the extent to which this cemetery reflects significant aspects of Montgomery County's history and development not tangible in other kinds of historic resources. Note what other resource types are present in Montgomery County to reflect associations with the county's several African-American communities. Note what other properties survive intact with historical associations to the Good Hope community. Please briefly describe the history of the Good Hope community, noting its contributions to the overall growth and development of Montgomery County.

M: 28-31

Wm. Kisner Property: Please provide the SHPO opinion based on the revised form and comments of the Maryland National Capital Park and Planning Commission.

Columbia Primitive Baptist Church: Please provide a description of the interior of the church, noting the original condition and dating and describing any changes. What changes were made to the interior when the rear addition was added to the property?

Andrew Buskirk House: Please reassess the significance of this property under National Register criteria A and B. Please provide information about the persons (including members of the Stabler family) associated with this home and their role in local or regional activities or affairs. Please verify that the architectural description is accurate.

Bridge M56: Please verify and expand the information on the form. The form gives a ca. 1925 date, but compares it to a 1930 standardized plan. Please identify the standardized plan by title, date, etc. and indicate the specific conditions that called for the construction of this type of bridge. What factors led to the selection of the site for the bridge and the choice of the design? What was the principal route served by the bridge? Were public works money available through the New Deal (e.g. Public Works Administration, Civil Works Administration, Works Progress Administration) used for the construction of this bridge?

#### Laurel Sand and Gravel

Please expand upon the history of the sand and gravel operation and its role in the industrial heritage of Prince George's county. Please provide more specific dates for the main building and associated outbuildings. Please provide a chronology for the site as a whole dating from the 1920s when extractive industries began on this site to the recent period when reclamation efforts have taken place.

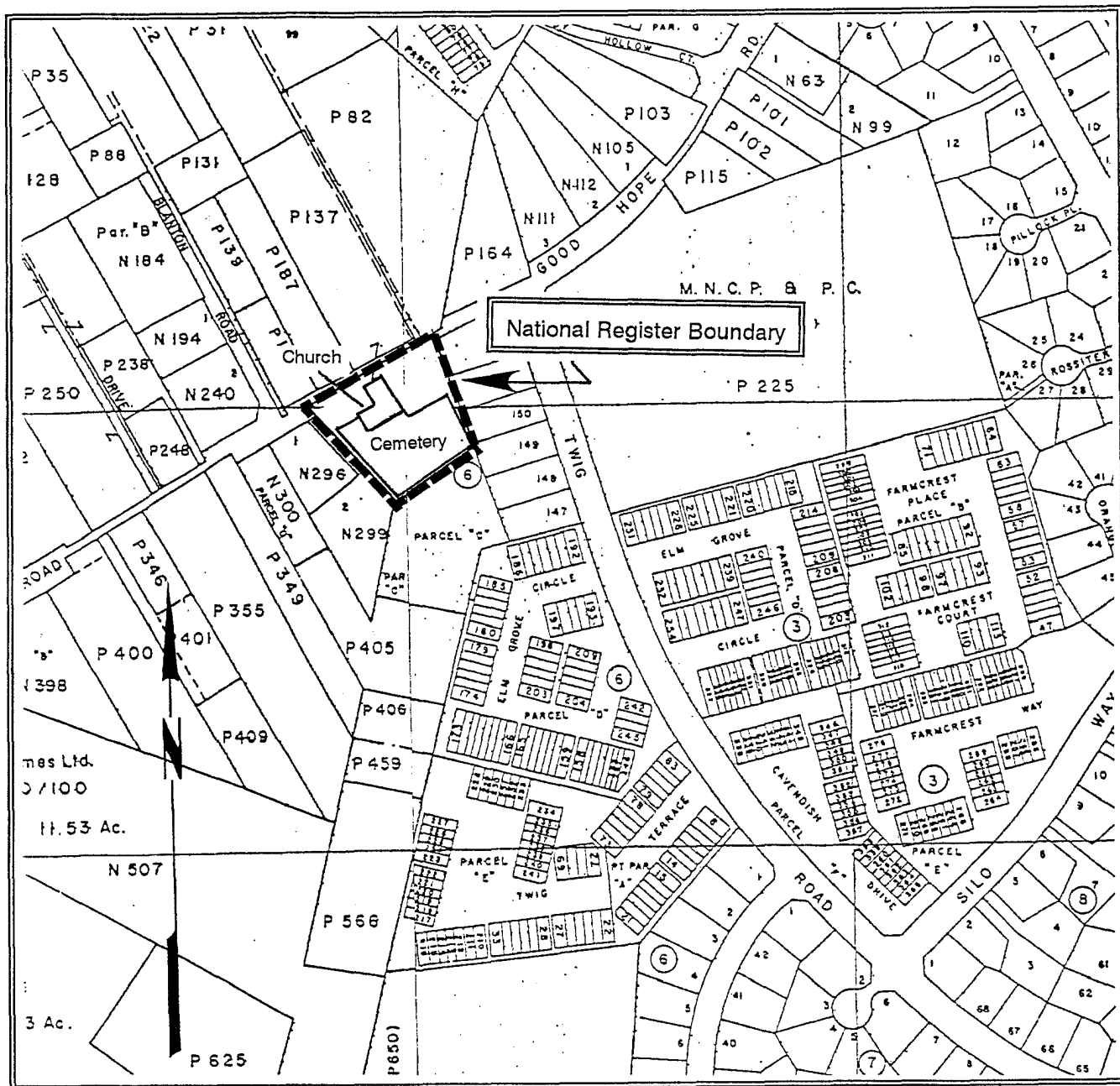
Please examine the site as an industrial historic district that may include buildings, sheds, structures for grading and processing, storage, depots, culverts, roads, extraction facilities, sites/mines. Please identify historic and non-historic features that make up the industrial landscape today. Explain the relationship of the Gould property to the operations of the sand and gravel company? Was housing accommodated on site historically? To what extent is such housing extant today?

Please describe, and provide dates for the principal engineering structures that make up the sand and gravel processing operations. Please identify the extent to which the current core to the processing operations and structures reflect the process in the 1940s. When did mining operations begin on this site?

Please define any significance locally and regionally in industry, transportation (A, as events) and/or engineering (C, as a type for structures and process). What was the relationship of the site's production of sand and gravel to the growth and development of

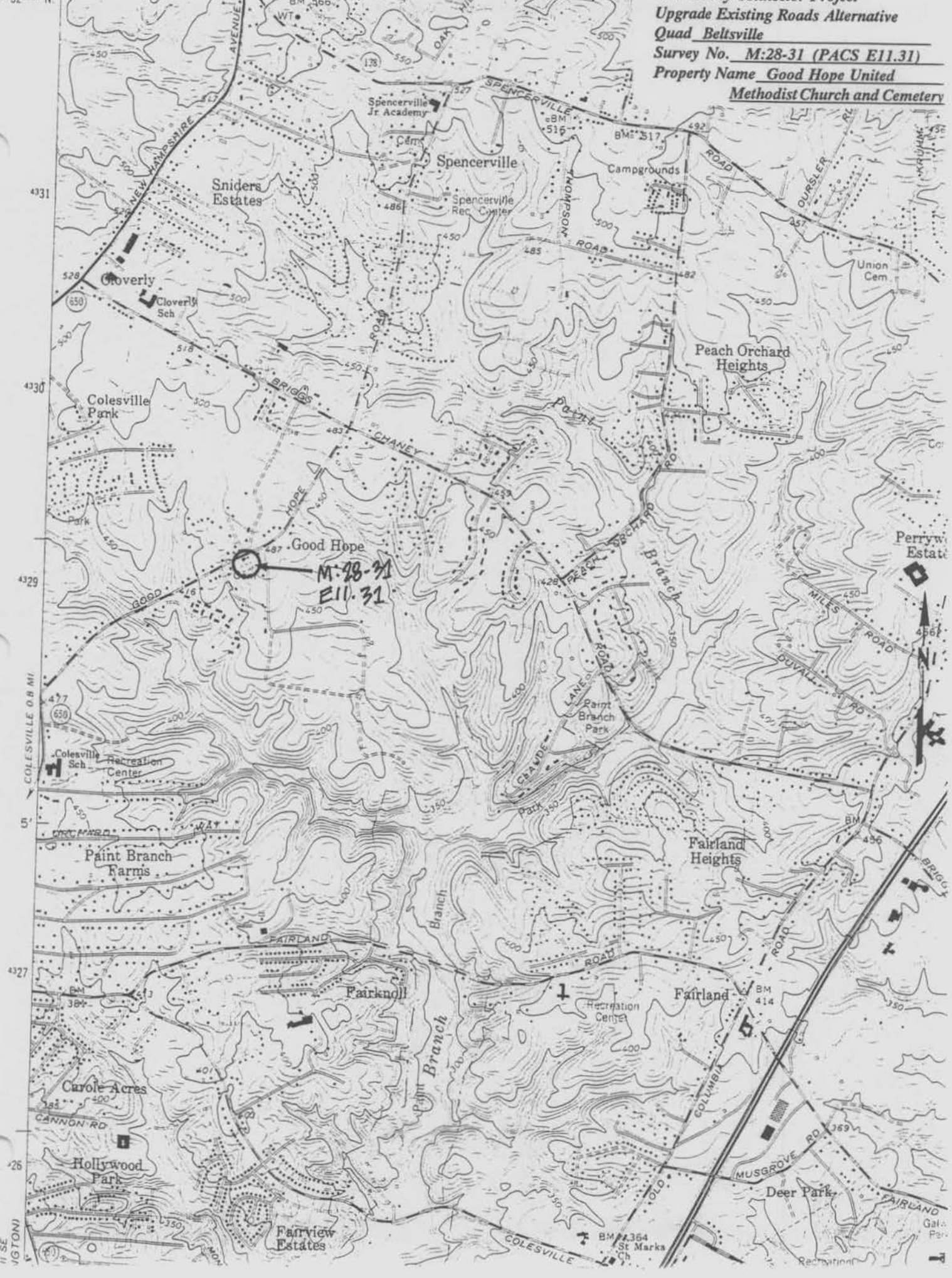
Property Address 14655 Good Hope Road, Colesville, Montgomery County, Maryland  
Owner Name/Address Good Hope Parsonage and Church, 14655 Good Hope Road, Silver Spring, MD 20905  
Year Built Cemetery circa 1880, Church 1913

Resource Sketch Map and National Register Boundary Map:





Intercounty Connector Project  
 Upgrade Existing Roads Alternative  
 Quad Beltsville  
 Survey No. M:28-31 (PACS E11.31)  
 Property Name Good Hope United  
Methodist Church and Cemetery



11 SE JGTONJ

Gal. Per



- 1 M: 28-31
- 2 Good Hope United Methodist Church - Cemetery
- 3 Montgomery County
- 4 Ryan McKay
- 5 June 1996
- 6 PAC Spew and Company, 40 W. Chesapeake Ave.  
Suite 412 Towson MD 21204
- 7 north elevation  
14655 Good Hope Road
- 8 1 of 6



- 1 M:28-31
- 2 Good Hope United Methodist Church + Cemetery
- 3 Montgomery County
- 4 Ryan McKay
- 5 June 1996
- 6 PAC Spew and Company, 40 W. Chesapeake Ave.,  
Suite 412 Towson MD 21204
- 7 west and south elevations,  
14655 Good Hope Road
- 8 2 of 6



1 M: 28-31

2 Good Hope United Methodist Church + Cemetery

3 Montgomery County

4 Ryan McKay

5 June 1996

6 PAC Spens and Company, 40 W. Chesapeake Ave  
Suite 412 Towson MD 21204

7 south elevation, 14655 Good Hope Rd.

8 3 of 6





- 1 M: 28-31
- 2 Good Hope United Methodist Church + Cemetery
- 3 Montgomery County
- 4 Ryan McKay
- 5 June 1996
- 6 PAC Spew and Company, 40 W. Chesapeake Ave., Suite 412 Towson MD 21204
- 7 South and east elevations  
14655 Good Hope Road
- 8 4 of 6



- 1 M: 28-31
- 2 Good Hope United Methodist Church + Cemetery
- 3 Montgomery County
- 4 Ryan McKay
- 5 June 1996
- 6 PAC Spero and Company, 40 W. Chesapeake Ave., Suite 412 Towson MD 21204
- 7 cemetery, 14655 Good Hope Rd
- 8 5 of 6



- 1 M: 28-31
- 2 Good Hope United Methodist Church + Cemetery
- 3 Montgomery County
- 4 Ryan McKay
- 5 June 1996
- 6 PAC Spew and Company, 40 W. Chesapeake  
Avenue Towson MD 21204
- 7 cemetery, 14655 Good Hope Road
- 8 6 of 6

**CAPSULE SUMMARY**

**FOR**

Good Hope Union United (GOOD HOPE ME) CHURCH AND CEMETERY  
Methodist

**14655 GOOD HOPE ROAD, CLOVERLY**

Montgomery County Survey Prefix & Site Number: M-28/31

Approximate Building Date: church - circa 1913, altered 1960s  
cemetery - 1880s to 1980s

Town or Vicinity in which Resource is Located: Cloverly

Access: Private

The renovated church faces Good Hope Road and is a most prominent feature on the site. The cemetery has an irregular layout that surrounds most of the church's rear and west elevation with plots that have a variety of historic and non-historic gravemarkers generally dating from the 1880s to the 1980s. The Good Hope Church and Cemetery are important for their historical associations with the black settlement of northeast Montgomery County just after the Civil War. Although modern renovations have dramatically diminished the church's ability to recall its historic associations or architectural significance, the burial ground retains integrity. It remains a highly significant resource that represents the growth and development of the African American rural village of Good Hope. This community flourished during the late 19th and early 20th centuries and the church and cemetery were the focal point of community life.

# Maryland Historical Trust State Historic Sites Inventory Form

MARYLAND INVENTORY OF  
HISTORIC PROPERTIES

Survey No. 28-31

Magi No.

DOE  yes  no

## 1. Name (indicate preferred name)

historic Good Hope Methodist Episcopal Church and Cemetery

and/or common Good Hope Union/United Methodist Church and Cemetery

## 2. Location

street & number 14655  
14622 Good Hope Road  not for publication

city, town Silver Spring  vicinity of congressional district 8

state MD county Montgomery

## 3. Classification

<b>Category</b>	<b>Ownership</b>	<b>Status</b>	<b>Present Use</b>
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational
<input type="checkbox"/> site	<b>Public Acquisition</b>	<b>Accessible</b>	<input type="checkbox"/> entertainment
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
	<input checked="" type="checkbox"/> not applicable	<input type="checkbox"/> no	<input type="checkbox"/> military
			<input type="checkbox"/> museum
			<input type="checkbox"/> park
			<input type="checkbox"/> private residence
			<input checked="" type="checkbox"/> religious
			<input type="checkbox"/> scientific
			<input type="checkbox"/> transportation
			<input type="checkbox"/> other:

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

name Good Hope Union/United Methodist Church (Rev. Burton Mack)

street & number 14622 Good Hope Road telephone no.:

city, town Silver Spring state and zip code MD 20904

## 5. Location of Legal Description

courthouse, registry of deeds, etc. Montgomery County Courthouse liber 4145

street & number 51 Monroe Street folio 489

city, town Rockville state MD

## 6. Representation in Existing Historical Surveys

title N/A

date  federal  state  county  local

depository for survey records

city, town state

# 7. Description

Survey No. M: 28-31

<b>Condition</b>		<b>Check one</b>	<b>Check one</b>	
<input type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site	
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input type="checkbox"/> moved	date of move _____
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed			

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

The Good Hope church and cemetery site is located on a plateau that has a gentle slope to the southwest. The church faces northwest toward Good Hope Road and is a most prominent feature on the site. The cemetery has an irregular layout that surrounds most of the church's rear (southeast) and west elevation with plots that have a variety of historic and non-historic gravemarkers generally dating from the 1880s to the 1980s.

Good Hope church was built in 1913 as a wood frame vernacular Gothic Revival building. Although the building has been heavily altered and has had several recent additions, evidence of its original picturesque design can be seen in its steeply pitched roof, pointed style stained glass windows and belvedere. The building has an irregular plan and has been completely altered by an exterior renovation characterized by a series of brick panels laid between each of the window and door openings. These changes sheath the 1913 chapel and parish house ell. The gable end principal facade of the building has been renovated with the addition of a brick projection that has panels of inset colored glass to give the building a modern ecclesiastical appearance. A new one-story shed roof addition has extended the rear of the church. The church no longer retains exterior architectural or historic integrity.

The cemetery, laid out behind and beside the church and a modern parking lot (on the east side of the building), has a meadow-like appearance with several large oak trees providing shade near clusters of grave markers to the south and west side of the church. A group of markers are also located within overgrown wooded sites on the southwest and southeast corners of the lot. There are approximately 100 grave markers in the cemetery. The typical plot has a modest roundheaded or rectangular stone with an inscription memorializing the deceased. Yet, the variety of markers and stones in the cemetery, some of which feature funerary folk art, give the site strong associations with the struggle to establish and maintain Good Hope as an African-American community between 1872 and 1944. The following descriptions provide a cross section of the 40 or more historic gravestones on the site.

(Continued)



Continuation Sheet

M-28/31 Good Hope Union United Methodist Church and Cemetery  
Section 7: DESCRIPTION

Page 7.1

The gravestone of Mary M. Adams is interesting because she not only was one of the original settlers in the community, but it reflects an attempt to create a permanent memorial despite financial hardship. The headstone is located in the southwest sector of the site in a wooded area and is not a cut stone but rather a marble table top from a piece of furniture. The inscription reads:

Mary M. Adams  
Parted This Life  
Novem. 22, 1921  
Bond June 11, 1864, Age 67  
In That City  
Those Ho Left  
Her Years Ago  
Rembance Offered

Lee to his Beloved  
Mother-In-  
Law

There are errors in spelling born, who, and remembrance offered and the letters n in bond (born), June, and In are all inscribed backwards. It appears that "Lee" inscribed this tribute with a sharp nail or some other instrument.

Moving back toward the meadow-like cemetery area is an old stone representative of the late nineteenth century markers at the site that has a small foot stone with the initials G. S. and a gentle rounded head with the inscription:

In Memory Of  
+  
George Smith  
Died  
February 20, 1882  
May he rest in peace

(Continued)

Continuation Sheet  
M-28/31 Good Hope Union United Methodist Church and Cemetery  
Section 7: DESCRIPTION  
Page 7.2

There is also approximately six uniformly designed simple white marble stones that are the markers of World War II veterans. Each stone has a rounded head and a cross inscribed at the center of the top. This example was inscribed:

Ross A. Washington  
TSGT  
U. S. Army  
Feb. 2, 1917  
Oct. 11, 1984

There are several areas on the west side of church in the open meadow where there are groups of stones that are organized by family dating from the late nineteenth century to recent times. The Steward family plot has two impressive stones for the matriarch and patriarch that read:

Mother Maria Isabella  
Wife of Wm. H. Steward  
May 18, 1869  
April 18, 1928  
At Rest

Father  
William H. Steward  
May 29, 1863  
Dec. 26, 1939  
At Rest

Both of these markers have a two step base that raises a pointed granite headstone up for a more monumental appearance.

There also a series of more recent stones that appear to be the work of one folk artist. These headstones are made out of concrete and were scored and inscribed while the cement was wet. These grave-markers have a cross scored in the cement and have simple rounded tops. Some of the markers have the more elaborate design patterned after a classical broken pediment. One of these broken pediment style stones is inscribed as follows:

(Continued)

Continuation Sheet  
M-28/31 Good Hope Union United Methodist Church and Cemetery  
Section 7: DESCRIPTION  
Page 7.3

+  
THE LATE  
MARY F.  
BOSWELL  
BORN APR 1865  
DIED JAN 10 1960

One of the most interesting stones on the site is located in the southeastern sector behind the church parking lot. This gravemarker is also concrete, but the decoration and inscription are enamel and glass panel inserts set into the simple rounded concrete marker. The top panel is blue enamel and has a star and a cross are into the material with the expression inscribed underneath:

The Way of the Cross  
Leads Home

The second panel is glass with what appears to be reverse painting to marked the deceased's name and birth and death dates:

Mildred Jackson  
Born June 10, 1887  
Died July 17, 1946

# 8. Significance

Survey No.

M:28-31

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input checked="" type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input type="checkbox"/> religion
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input type="checkbox"/> social/
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> humanitarian
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> transportation
		<input type="checkbox"/> invention		<input checked="" type="checkbox"/> other (specify)

*African-American History*

Specific dates c.1866-1944 Builder/Architect Unknown

check: Applicable Criteria:  A  B  C  D  
 and/or  
 Applicable Exception:  A  B  C  D  E  F  G  
 Level of Significance:  national  state  local

Prepare both a summary paragraph of significance and a general statement of history and support.

Summary: The Good Hope Church and Cemetery are important for their historical associations with the black settlement of northeast Montgomery County just after the Civil War. Although modern renovations have dramatically diminished the church's ability to recall its historic associations or architectural significance, the burial ground retains integrity. It remains a highly significant resource that represents the growth and development of the African American rural village of Good Hope. This community flourished during the late nineteenth and early twentieth centuries and the church and cemetery were the focal point of community life where settlers worshiped, formed relationships and mourned their dead.

Good Hope was one a group of rural African-American settlements that were established with the emancipation of slaves in the area. Communities such as Good Hope, Brooke Grove, Mt. Zion, Holly Grove, Fairview, Howard Chapel and Smithville were usually organized in a linear fashion along a major farm road and were settled by families who previously resided on nearby farms. Good Hope followed this pattern and like many of its counterparts peaked as an organized community from the 1890s to the 1920s before outmigration, white suburban growth, and regional politics began to change or encroach on community organization and the traditional lifeways developed in the late nineteenth century.<sup>1</sup>

The heart of all of these communities was the church and its cemetery. Here the inhabitants of a community would worship, socialize, gather news and information about other African American communities through the network of churches and circuit riding preachers.

(Continued)

Continuation Sheet

M-28/31 Good Hope Union United Methodist Church and Cemetery

Section 8: SIGNIFICANCE

Page 8.1

Good Hope was typical of rural African American communities in Montgomery County in that its size averaged about 100 persons. Most were employed as farm laborers and domestics in an economy that provided few economic opportunities for African-Americans before 1940.<sup>2</sup>

Many of the settlers who established this village as "hire out" farm labor and domestics saved the money to build the Methodist Episcopal church that became an institution serving Good Hope as well as Holly Grove and Smithville. Many of the pioneer families are interred at the adjacent cemetery including Adams, Burton, Lee, Pumphrey, Steward, and Wilson.<sup>3</sup> All have burial markers in the cemetery dating from the 1880s to the 1940s. The church and cemetery was the community bonding agent throughout the community's history and the cemetery is particularly important resource because, unlike the church, it retains a high degree of historic integrity.

# 9. Major Bibliographical References

Survey No. M: 28-31

See Attached Sheet

# 10. Geographical Data

Acreage of nominated property 3 Acres

Quadrangle name \_\_\_\_\_

Quadrangle scale \_\_\_\_\_

UTM References do NOT complete UTM references

A          
 Zone Easting Northing

B          
 Zone Easting Northing

C

D

E

F

G

H

Verbal boundary description and justification

List all states and counties for properties overlapping state or county boundaries

state	code	county	code

state	code	county	code

# 11. Form Prepared By

name/title William Bushong

organization	<u>M-NCPPC</u>	date	<u>May, 1994</u>
--------------	----------------	------	------------------

street & number	<u>8787 Georgia Avenue</u>	telephone	<u>(301) 495-4570</u>
-----------------	----------------------------	-----------	-----------------------

city or town	<u>Silver Spring</u>	state	<u>MD</u>
--------------	----------------------	-------	-----------

The Maryland Historic Sites Inventory 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  
 Shaw House  
 21 State Circle  
 Annapolis, Maryland 21401  
 (301) 269-2438~~

MARYLAND HISTORICAL TRUST  
 DHCP/DHCD  
 100 COMMUNITY PLACE  
 CROWNSVILLE, MD 21032-2023  
 514-7600

Continuation Sheet  
M-28/31 Good Hope Union United Methodist Church and Cemetery  
Section 9 - MAJOR BIBLIOGRAPHICAL REFERENCES  
Page 9.1

Unpublished Sources

Robinson & Associates. Locational Atlas Historical Survey of 400 Resources, Survey Form, Summer 1989.

Published Sources

Clarke, Nina H. and Brown, Lillian. **History of the Nineteenth-Century Black Churches in Maryland and Washington, D.C.** NY: Vantage Press, 1983.

Fly, Everett L. and LaBarbara Wigfall Fly, Northeastern Montgomery County Black Oral History Study. Rockville, MD: Montgomery County Department of Housing and Community Development, 1983.

Hiebert, Ray Eldon and Richard K. MacMaster. **A Grateful Remembrance: the Story of Montgomery County, Maryland**. Rockville, Maryland: Montgomery County Government and the Montgomery County Historical Society, 1976.

Hopkins, G.M. **Atlas of Fifteen Miles Around Washington Including the County of Montgomery Maryland**. Philadelphia: G.M. Hopkins, 1879.  
(Library of Congress; Rockville Public Library)

Continuation Sheet  
M-28/31 Good Hope Union United Methodist Church and Cemetery

Preservation Planning Data:

- a) Geographic Organization: Piedmont
- b) Chronological/Development Periods: Industrial/Urban Dominance, 1870-1930
- c) Historic Period Themes: Community Development
- d) Resource Type: Cemetery

**Endnotes**

- 1 Everett L. Fly and La Barbara Wigfall Fly, Northeastern Montgomery County Black Oral History Study (Montgomery County Department of Public Housing and Community Development, 1983), 1-18.
- 2 Ibid. See also Richard K. Macmaster and Ray Eldon Heibert, A Grateful Remembrance: The Story of Montgomery County, Maryland (Rockville: Montgomery County Government and the Montgomery County Historical Society, 1976), 304-306.
- 3 Everett L. Fly and LaBarbara Wigfall Fly, Northeastern Montgomery County Black Oral History Study. (Rockville, MD: Montgomery County Department of Housing and Community Development, 1983), 79-83.





**MARYLAND HISTORICAL TRUST**  
**STONE HISTORIC SITES SURVEY FORM**  
**LOCATIONAL MAP**

**SURVEY NO.:** M:28/31 Good Hope Union  
 United Methodist  
**PROPERTY NAME:** (Good Hope M.E.) Church  
 and Cemetery  
**TOWN:** Silver Spring  
**COUNTY:** MONTGOMERY  
**QUADRANGLE:** Beltsville, MD 3



WALTER H. H.  
DIED FEBRUARY 10, 1941  
AGE 68 YEARS  
RESIDING AT  
1210 1/2 N. W. 10th St.

M-  
28-31, Good Hope Union, <sup>UNITED METHODIST</sup> CHURCH & CEMETERY,  
Mont Co, MD  
MAY 1994, Wm. BOHONG

VIEW SW (NE FACADE)

NEG. : MD SHPO

1 OF 10



M-  
2F-31, GOOD HOPE UNION <sup>UNITED METHODIST</sup> CHURCH & CEMETERY

Mont Co, MD

MAY, 1994, WM. BOYD

VIEW SE (NW FACADE)

NEG. : MD SHPO

20F 10



M-

UNITED METHODIST

2A-31, GOOD HOPE UNION, CHURCH & CEMETERY

Mont Co, MD

MAY 1994, Wm. BOSHONG

VIEW NE (SW SECTOR OF CEMETERY

NEG. : MD SHPO

3 OF 10





M-  
28-31, Good Hope Union, UNITED METHODIST  
CHURCH & CEMETERY

WISST Co, MS

MAY 1994 WM. BURTONG

FOLK ART GRAVESTONE

SE SECTION OF GRAVEYARD

NEG.: MD SHPO

4 OF 10



HARRIET A.  
WIFE OF  
THRELKELD  
BORN  
DIED

M-  
22-31, Good Hope <sup>UNITED METHODIST</sup> CHURCH & CEMETERY  
Mont Co, MD  
PL 24, ... BUSH ...

TYPICAL GRAVESTONE

1920S (SW SECTION OF CEMETERY)

NEG.: MD SHPO

5 OF 10



IN MEMORY OF  
[Illegible Name]  
[Illegible Date]

M-

UNITED METHODIST

2A-31, GOOD HOPE UNION CHURCH & CEMETERY

POWERS CO, MD

MAY 1944, WILLIAM BUSHONG

CONCRETE SCORED STONES

NEG. 1, MD S#PO (SW SECTOR OF CEMETERY)

6 OF 10



<sup>M-</sup>  
28-31, GOOD HOPE UNION, <sup>UNITED METHODIST</sup> CHURCH & CEMETERY

MontCo, MD

MAY 1994, W.M. BUSHONG

WOODED PLOTS

SW SECTION  
OF CEMETERY

NEG: MD SAPO

7 OF 10



GEORGE SYL  
DIED  
1840  
Aged 20  
MAY 1840



M-  
28-31, Good Hope Union, <sup>UNITED METHODIST</sup> CHURCH & CEMETERY

Mont Co MD

MAY 1894 WILLIAM BURTON

EXAMPLE OF  
NINETEENTH CENTURY  
GRAVESTONE SE SECTION OF  
CEMETERY

NEG. : MD SHPO

8 OF 10

IN MEMORY OF

FLAY C. LEE

1920 - 1938



M-  
28-31, Good Hope Union <sup>UNITED METHODIST</sup> CHURCH & CEMETERY,  
Mont Co., MD  
MAY 1994, WILLIAM BUSHONG

TYPICAL 1930S

GRAVE MARKER

EAST SIDE OF

NEG.: MD SHPO

CEMETERY

9 OF 10



M-  
2F-31, GOOD HOPE UNION, CHURCH & CEMETERY,  
MOUNT CO, MD  
MAY 1994, WM. BOSHONG

MARBLE TABLETOP  
GRAVEMARKER

NEG.: MD  
SHPD

SE SECTION OF  
CEMETERY

10 OF 10