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National Register of Historic Places
Continuation Sheet

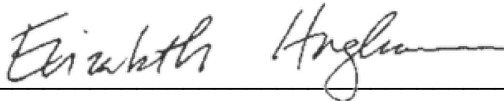
Sharp Street Memorial U.M. Church (B-2963)
Name of Property
Baltimore City, Maryland
County and State
82004749
NR Reference Number

State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this x additional documentation move removal
 name change (additional documentation) other

meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.



July 9, 2024

Signature of Certifying Official/Title:

Date of Action

National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- additional documentation accepted
- other (explain:) _____

Signature of the Keeper

Date of Action

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The Sharp Street Memorial United Methodist Church and Community House at 508-516 Dolphin Street was listed in the National Register of Historic Places (NRHP) in July 1982. In 2019, an NRHP Multiple Property Documentation Form, *Civil Rights in Baltimore, Maryland: 1831–1976*, was completed. In 2020 an amendment to the Old West Baltimore Historic District (B-1373) was completed by Nicole A. Diehlmann as part of a project to document sites associated with the civil Rights Movement under the 2019 context. That amendment added Ethnic History-African American History as an area of significance under Criterion A for the district and included a discussion of Sharp Street Church’s association with the Civil Rights Movement. This amendment was completed by Nicole A. Diehlmann in 2022 as part of as part of a project to document sites associated with the Woman’s Suffrage Movement in Maryland. This additional documentation amends the current nomination to add Social History-Women’s History as an area of significance under Criterion A. The additional documentation makes no changes to the resource count of contributing buildings as the noted resources were all previously recorded as contributing. The period of significance falls within that outlined in the original nomination. The additional documentation utilizes the gathering and strategy center property type and the “20th Century: New Opportunities and New Voices” historic context as documented in the Women’s Suffrage Movement in Maryland Multiple Property Submission.

7. DESCRIPTION

The 1898 Sharp Street Memorial United Methodist Church and Community House appears substantially similar to when first documented. The massive granite Gothic Revival building is on the northwest corner of Dolphin and Etting Streets. The building is constructed to the lot line and is separated from the street by a concrete sidewalk. It has sharply pitched gables on both the northeast and southeast elevations that contain a large central arched stained-glass window flanked by smaller stained-glass windows; all the windows have stone Gothic-inspired window hoods. A quatrefoil window is in the gable end. One-over-one windows are at the ground level under the arched window and are covered in mesh metal security grates. The entrance is via a square parapeted corner tower. The northeast and southeast elevations of the tower are identical. The first story contains ogee-arched openings with paired wood-and-glass doors accessed via granite steps. “Sharp Street Memorial” is engraved in the stone above the doors. The second story has a Gothic-arched opening with leaded glass windows. Above are two small Gothic-arched windows and a smaller square window. At the top of the tower are paired Gothic-arched traceried openings with louvers. Buttresses line all corners of the tower. Three-story bays are at the southwest and northwest corners. They contain paired doors on the first story, an arched window with Gothic window hoods on the second, and two rectangular windows on the third.

The associated Community House at 1206–1210 Etting Street, northwest of the church, is a four-story, five-bay 1921 Georgian Revival–influenced brick structure, with white brick accents at the basement, quoins, lintels, and sills. The elaborate limestone entranceway supports a second-story balcony accessed by paired windows; the entry contains paired metal-and-glass doors. The central bay has paired one-over-one windows, while the remaining bays have single one-over-one windows. A solid limestone or concrete band is at the roof where a metal cornice once existed. Above are three brick pillars connected by clear railing. The northeasternmost bay has a fifth story that provides access to the rooftop.

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8. SIGNIFICANCE

Summary

The Sharp Street Memorial United Methodist Church at 508-516 Dolphin Street in Baltimore City is significant as a prominent African American church. Church leaders and congregation members were active in a variety of civil rights and social justice efforts in the city and beyond, many of whom were also in support of woman's suffrage. In addition to housing church services, the building was a community center that hosted organizational meetings, rallies, and educational events. The congregation's 1898 move from Sharp Street to Old West Baltimore, the city's premiere African American neighborhood at the turn of the twentieth century, is indicative of African American settlement patterns in the city. In addition, the 1898 church is significant for its architecture, having been built by local architect Alphonsus H. Bieler in the Gothic Revival style.

African Americans in Old West Baltimore

Old West Baltimore, which includes a variety of neighborhoods including Upton, Marble Hill, Harlem Park, and Sandtown Winchester, was established after the Civil War as an elite suburb of the rapidly growing city and was primarily occupied by white German immigrants, with some African Americans living in smaller houses along alleys, such as Etting Street, Shields Place, Vincent Alley, and Parrish Alley. The new neighborhood included prominent focal points such as Lafayette Square and Harlem Park. Between 1892 and 1905, all the major German Jewish synagogues moved to the area bounded by Lanvale Street, Park Avenue, North Avenue, and McCulloh Street. Prior to the 1910s and 1920s, the population of the neighborhood was largely segregated white, with many areas enforcing segregation through deed restrictions, local legislation, and even physical attacks on black families that attempted to move into the neighborhood. By the early twentieth century, the area was built out and could not compete with the detached, single-family houses and modern amenities found in new residential suburbs such as Ten Hills (circa 1909) and Hunting Ridge (circa 1920s) that were easily accessible to downtown by new electric streetcars. This reduced demand for housing in Old West Baltimore provided an opportunity for black households to move into previously segregated neighborhoods (Diehlmann 2020a, 8).

The population shift in Old West Baltimore was rapid and often fraught with racial strife as the remaining white residents fought the arrival of new black residents. Passage of a series of segregated housing ordinances beginning in 1910 attempted to keep the area segregated, but black attorneys fought to overturn the ordinances. Despite being ultimately ruled illegal by the Supreme Court in 1917, the segregated housing ordinances had a lasting imprint on where blacks in the city lived. Other new suburbs, such as those developed by the Roland Park Company, included racially restrictive covenants that prohibited blacks, and often Jewish people, from living in those neighborhoods. With the rare exception of neighborhoods such as Morgan Park and Wilson Park near Morgan State College, and Day Village in Dundalk, developers almost never built homes for black buyers. Black residents had very few housing options within the region, and Old West Baltimore was the neighborhood of choice. By 1904, half of the city's black population was living in Old West Baltimore. It was a diverse neighborhood housing maids, chauffeurs, cooks, and laborers, as well as professionals such as dentists, physicians, attorneys, and schoolteachers. The wealthier professional residents tended to live in the northern part of the district in the large three-story rowhouses along the major streets like Druid Hill Avenue and McCulloh Street, while the working class lived in smaller houses like those on Etting Street. The poorest

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residents lived in the alley houses in the centers of the blocks. This concentration of black residents, particularly affluent and well-educated professionals, resulted in Old West Baltimore's development as the city's premier African American neighborhood (Diehlmann 2020a, 8-9).

The population in the district continued to grow. Between 1910 and 1930, the African American population in the area doubled with most of the growth occurring on the west side of the district between Pennsylvania and Fulton Avenues. By 1940, there were 60,000 African Americans living in the district, comprising 93.5 percent of the population. As more black men and women moved to the city to work defense jobs during World War II, the district experienced severe overcrowding, mostly because segregation limited their housing options. This prompted many owners and landlords to convert formerly single-family houses to multiple apartments. Housing vacancies for units open to black occupancy shrank from 0.8 percent to 0.1 percent between January 1941 to November 1941. In response to this housing shortage, black residents began to move into blocks at the western, northern, and southern edges of the district, but were occasionally met with violence and vandalism by white neighbors. Even more changes came to the neighborhood following the US Supreme Court's 1948 decision in *Shelley v. Kraemer*, a landmark decision that ended the legal enforcement of racially restrictive covenants. This decision significantly expanded access to new houses for black households that could afford the cost of new homes. This resulted in the wealthiest black households leaving the district, but many of the middle- and working-class residents continued to live in the neighborhood (Diehlmann 2020a, 9-10).

Women's Suffrage in Maryland

The quest for women's suffrage represents over 70 years of activism that ultimately resulted in the ratification of the Nineteenth Amendment, which granted women the right to vote, on August 18, 1920. The movement relied on a complicated grassroots network of affiliated national, state, and local organizations that were often fraught with divisions over race, strategy, and tactics. These organizations were predominantly comprised of white upper- and middle-class women, although some efforts were made to engage poorer women. Black women were excluded, but formed their own segregated organizations, including the Progressive Women's Suffrage Club established by Estelle Young, and advocated not only for women's suffrage but also for a host of other civil rights legislation. The movement was decidedly nonviolent and relied on the power of persuasion and education to attract people to the cause (Diehlmann 2020b).

The national movement began in 1848 when Elizabeth Cady Stanton and Lucretia Mott convened the first Women's Rights Convention in Seneca Falls, New York, but organized suffrage activity in Maryland did not gain much momentum until the end of the nineteenth century. In 1889 Caroline Hallowell Miller of Sandy Spring in Montgomery County established the Maryland Woman Suffrage Association (MWSA). Despite the name, the organization consisted only of a small group of Quaker women in the county. When the Baltimore City Suffrage Club was established in 1894, the Sandy Spring group was renamed the Montgomery County Suffrage Association and both clubs allied under the umbrella of the MWSA. Meetings were originally held in member's homes, but as the groups grew larger, they began using more public spaces, such as the Friends' Meeting House on Park Avenue in Baltimore (Diehlmann 2020b).

At the turn of the twentieth century, MWSA began hosting more and larger mass meetings to gain recruits. These meetings often featured nationally known suffragist leaders like Susan B. Anthony and Carrie Chapman Catt, who were associated with the National American Women Suffrage Association (NAWSA), and were held in

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large private halls or theaters like Heptasoph's Hall and MedChi's Osler Hall in Baltimore. Under the leadership of Emma Maddox Funck, who was elected MWSA president in 1904, the organization became more closely connected to the national movement, and the number of locally affiliated clubs grew. The growth of these local clubs led to a diversity of opinions regarding strategy and tactics and ultimately a fracturing of the movement. By 1910, there were three separate statewide suffrage organizations for white women competing for membership and control of statewide suffrage strategy. MWSA remained as the most conservative organization, while Edith Houghton Hooker's Just Government League was the most militant. Elizabeth King Ellicott's State Franchise League was somewhere between the two. Both the Just Government League and the State Franchise League developed broad grassroots campaigns, creating affiliated organizations in towns and counties throughout Maryland. The membership of the Just Government League generally consisted of professional women, such as nurses, teachers, and businesswomen, in contrast to the other organizations whose members tended to be women who did not work outside the home (Diehlmann 2020b).

The Just Government League was the most successful of the three white-led organizations, growing its membership through persuasive marketing tactics, including its widely publicized suffrage hikes. The first was held in January 1914, where the "Army of the Severn" marched from Baltimore to Annapolis to deliver a suffrage petition to the Maryland General Assembly. Hikes continued into 1915, visiting all corners of the state, including a Western Maryland hike in Allegany and Garrett Counties, a hike from Baltimore to St. Mary's County to visit the homesite of Margaret Brent, considered Maryland's first suffragist, and shorter hikes in Harford, Howard, and Montgomery Counties. Not only did these hikes garner much publicity through widespread newspaper coverage, but they also boosted membership in local and statewide suffrage organizations, which was key to growing a broad base of support for women's suffrage (Diehlmann 2020b).

Despite their organization and tactics, Maryland suffragists were unsuccessful in convincing the Maryland General Assembly to ratify the Nineteenth Amendment. Both chambers decisively rejected ratification when it came up for a vote on February 17, 1920—the House by a vote of 64 to 36 and the Senate by 18 to 9. On August 18, 1920, Tennessee became the 36th state to ratify the amendment. Several days later, on August 26, 1920, US Secretary of State Bainbridge Colby certified the vote and proclaimed the Nineteenth Amendment to be part of the US Constitution. The decades-long struggle was finally over, and suffragists quickly shifted to the task of preparing women to vote in the 1920 election. The Maryland General Assembly finally ratified the Nineteenth Amendment in a token vote on March 29, 1941, but the vote was not certified until March 25, 1958. Despite Maryland's lack of decisive action on the amendment, Maryland suffragists, both black and white, made major contributions to the overall effort and their grassroots advocacy created a network of skilled activists who continued to press for political and civic reforms in the state (Diehlmann 2020b).

African American Suffrage Leaders in Old West Baltimore

Because of segregation within the suffrage movement, black women were generally not part of the larger white woman's suffrage organizations. That, however, did not mean they were not advocating for women's suffrage. Instead, they tended to promote woman's suffrage through existing African American women's organizations. There was a large and active social scene in Old West Baltimore and middle-class women were leaders in a variety of progressive social and civic groups, such as the DuBois Circle, the Cooperative Women's Civic League, and various women's auxiliary groups, as well as in mixed-gender organizations such as the Baltimore branches of the National Association for the Advancement of Colored People (NAACP) and the Baltimore Urban League.

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African American women had long been involved in protesting discrimination and segregation and promoting civil rights. They were active in preserving the voting rights of male African Americans against legislation such as the Digges amendment, proposed in 1910 in Maryland, which would have disenfranchised large numbers of black men through a property requirement. Because of segregated housing policies in the city, many of these women lived in close proximity to one another and frequently met in one another's homes. For example, Margaret Hawkins lived next door to fellow suffragist Augusta Chissell, who lived at 1534 Druid Hill Avenue (B-2969), and down the street from suffrage leader Estelle Young at 1100 Druid Hill Avenue (demolished). In addition, many of these female leaders were married to well-connected men, who were also leaders of various religious and civic organizations, expanding their sphere of influence.

The Baltimore chapter of the DuBois Circle, a literary and debating society founded in 1906 as part of the Niagara Movement promoted by W.E.B. DuBois, counted among its members many of the most influential women in Old West Baltimore. In addition to being a prestigious African American literary society, the DuBois Circle is also one of the oldest surviving African American women's organizations in the city. One of the earliest documented events in the neighborhood regarding woman's suffrage was a DuBois Circle meeting in 1911 at the home of Fannie Cardozo at 1625 Druid Hill Avenue, where Helen Irving read a paper on "Some Noted Suffragists" and Sarah L. Jackson read a paper about work women have done to secure equal rights with men. Minnie L. Gaines led the discussion and Estelle Young read a pro-suffrage poem titled "Don't Ever Let Your Husband Know All Your Business." The consensus of the meeting was that women should have the right to vote (*Afro-American* 1911, 4).

An African American organization solely for woman's suffrage did not emerge until 1915. The organization was founded in September 1915 at the residence of Estelle Young. Young was elected president; Margaret Hawkins, vice president; Augusta Chissell, secretary; Sarah Jackson, assistant secretary; and Annie Smith, treasurer. The executive board included Erma Bruce Davis, chair; Bertha Hurst; vice chair; and Minnie L. Gaines, Mrs. W. S. Lewis; Mrs. J. Jackson; Mrs. F. Fernandez (most likely Sarah Elizabeth Fernandis); Mrs. S. Jane Waller, and Miss Carrie Cook members. They held their first meeting on October 5, 1915, where Mrs. Gaines and Mrs. Davis were speakers (*Afro-American* 1915c, 8). Many of these women were also members of the DuBois Circle and were leaders in a variety of civic and religious organizations (*Afro-American* 1915d, 4). Shortly thereafter, there was a rousing talk by Lucy Diggs Slowe, secretary of the Baltimore branch of the NAACP, at Sharp Street Church on woman's suffrage, but it is unclear if the new organization sponsored her talk (*Afro-American* 1915e, 1).

The group has been referred to under various names, including the Woman's Suffrage Club, Colored Woman's Suffrage Club, and the Progressive Woman's Suffrage Club. Estelle Young was referred to as president of the Woman's Suffrage Club when the organization planned its first rally at the YWCA in November 1915 (*Afro-American* 1915a, 1). The group hosted a meeting the following month at Grace Presbyterian Church at Dolphin and Etting Streets (demolished), where noted national suffrage leader Alice Dunbar of Wilmington spoke. Other speakers at the event were Estelle Young and Rev. Harvey Johnson of Union Baptist Church (*Afro-American* 1915a, 1). The following year, there was an advertisement for a meeting of the Progressive Women's Suffrage Club at the Eastern M. E. Fire and Holy Ghost Church at McElderry Street and Patterson Park Avenue in East Baltimore (*Afro-American* 1916a, 5). By 1916, the group was listed in the *Coleman Colored Business, Professional, and Clerical Directory* as the Women's Suffrage Organization. Estelle Young was president; Augusta Chissell, secretary; Anne E. Smith, treasurer; and Erma Davis, chair of the executive committee. By the 1920-21 edition of the directory, the organization was called the Colored Woman's Suffrage Club of Maryland with

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Estelle Young still as president and Margaret Hawkins as vice president. The group was active for several years after the passage of the Nineteenth Amendment, but it was no longer listed by the 1925-26 edition (Coleman 1916-1917, 1920-21, 1925-26). Like their white counterparts, these women frequently met at one another's homes, gathering support for the movement. One example was a meeting at the home of Mrs. Martha Derry, wife of pharmacist John W. Derry, at 1531 Druid Hill Avenue, where the *Afro-American* reported that Mr. Glenford Pennington read a paper for the "Woman's Progressive Club" explaining why suffrage had been defeated in the east. Both Margaret Hawkins and Estelle Young were also speakers (*Afro-American* 1917, 1).

These female leaders advocated for woman's suffrage and civic uplift activities through other organizations, too, such as the Maryland Federation of Christian Women, where Margaret Hawkins and Estelle Young spoke in 1915, and the Women's Cooperative Civic League, of which Margaret Hawkins was vice-president and later president, and where Estelle Young spoke on suffrage in 1916 (*Afro-American* 1915b, 1; *Afro-American* 1916b, 1; Jones 2018). The National Association of Colored Women's Clubs met in Baltimore in 1916 at Bethel AME Church, one of the city's largest and most prominent African American congregations. Many of Baltimore's most influential female leaders attended the event, which included an evening symposium on woman's suffrage (*Afro-American* 1916c, 1).

After passage of the Nineteenth Amendment, African American suffragists mobilized to register women to vote. The Colored Women's Suffrage Club held weekly meetings at the YWCA to educate women on how to register to vote. Estelle Young also organized a branch of the suffrage club in Montgomery County (*Afro-American* 1920b, 8). Augusta Chissell wrote a recurring column in the *Afro-American* newspaper called "A Primer for Women Voters" "for the benefit of women who wish to inform themselves in regard to their newly acquired duties and privileges as voters and citizens" (*Afro-American* 1920a, 6). The column educated women on how to register and vote, answering readers' questions in a matter-of-fact manner. One reader asked: "What good will it do women to vote?" Chissell wrote, "It will give women power to protect themselves in their persons, property, children, occupations, opportunities and social relations. It will enable them to get done what ought to be done. ... it will make all classes of women more nearly equal with men and with each other" (*Afro-American* 1920a, 6).

The work of these African American suffragists was clearly successful. An article in the *Sun* noted: "... according to white judges at the negro district registration offices, the negro women went through the process of registering as though they had studied nothing else for weeks" (*The Sun* 1920, 24). According to the *Afro-American*, black women registered in greater proportion than white women. For approximately every three black men who registered to vote, two black women registered to vote. In the white community, the proportion was one white woman to two white men (*Afro-American* 1920c, 9). Brief descriptions of identified suffrage leaders follow.

Sharp Street Memorial United Methodist Church

Sharp Street Memorial United Methodist Church was established in 1787, the first African American Methodist congregation in Baltimore, and has a long history of civil rights activism throughout the city. By 1802, the congregation purchased their first building on Sharp Street between Lombard and Pratt Streets. Prior to that time, the congregation, which consisted of both enslaved and free African Americans, worshipped at the Lovely Lane Chapel on German Street. Rev. Daniel Coker opened a church school as well as a day school for black children in an 1811 addition to the church. In 1867, leaders from Sharp Street established the Centenary Biblical

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Institute to train black ministers. That institution morphed into what is now called Morgan State University. In 1872, the church established Mount Auburn Cemetery (B-5060) for its congregants (Hallmen 2020; Dougherty 1981, 8.0).

As congregants moved to Old West Baltimore, so did the church. Under the leadership of Rev. Daniel W. Hays, who lived at 1819 McCulloh Street, the congregation purchased a 90 x 90-foot lot at Dolphin and Etting Streets in 1897 and constructed the current building on the site, which opened the following year (*The Sun* 1897, 10; Johnson 1940, 8). The church was designed by Alphonsus H. Bieler, a Baltimore architect, and built by contractor Edgar M. Noel. Upon its 1898 dedication, the *Sun* claimed it “is the handsomest church for a colored congregation in the state” (*The Sun*, 1898, 7; Dougherty 1981, 8.4). The church’s newsletter reflected the changing demographics of Old West Baltimore, noting: “Happily the removal of our church uptown does not lie open to the charge of abandoning the masses in order to keep up the more highly favored few ... but a small number will be inconvenienced by the change and none will be left destitute of church accommodations. We are going to the people, rather than from them” (Rivera 1998).

By 1911, Rev. Dr. W. A. C. Hughes was the pastor. He was praised by the *Afro-American* for his financial management of the church. The paper noted that “Dr. Hughes has striven to make the church a great intellectual center as well as religious ... Besides the large amount of work he does for the church, he stands among the foremost of our city in civic and social movements affecting racial life” (Franklin 1911, 2). Under his leadership the church increased its benevolent work, including a large contribution to Morgan College’s Carnegie fund for a new campus and building (Johnson 1911, 2). In 1921, church leaders added the adjoining Community House at 1206–1210 Etting Street to the church (see **Figure 1**). In addition to dormitory rooms for single young women, the building housed childcare services, a gymnasium, library, arts and crafts instruction, and club room facilities (Johnson 1940, 8; Dougherty 1981, 8.3–4).

Prominent members of the church include noted abolitionist Frederick Douglass, who sang in the choir between 1836 and 1837, and Lillie Carroll Jackson, her daughter Juanita Jackson Mitchell, and son-in-law Clarence Mitchell Jr. Ms. Jackson was a lifelong member of the church, singing in the choir as a child, and delivering powerful speeches about African Americans’ need for equal rights as an adult. She was the long-time president of the NAACP, serving in that role between 1935 and her retirement in 1970. Over 1,200 people attended the funeral service at the church after her death in 1975. At the church, Juanita Jackson organized the City-Wide Young People’s Forum, which famed black educator and activist Nannie Helen Burroughs later called, “the best, most progressive, and analytical organization of Negro young people in America” (Pousson and Diehlmann 2019, 77; Hallmen 2020).

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Figure 1: 1936 photo by Paul Henderson of delegates to the 27th Annual NAACP Conference in front of the Sharp Street Church Community House (NAACP Records, Library of Congress).

Suffrage Activities at Sharp Street Church

In addition to the significant civil rights activities held at Sharp Street Church, the church was also the site of several meetings and presentations associated with woman's suffrage. In April 1909, a debate between Howard University and Lincoln University was held at Sharp Street Church on the topic "Should the Suffrage be Extended to Women." Over a thousand people attended the event, where Lincoln students argued in the affirmative and Howard students in the negative. While both sides reportedly made "many striking points," Howard students prevailed in their argument that women should not be granted suffrage (*Afro-American* 1909, 4).

Perhaps the most consequential suffrage event at Sharp Street Church was the mass meeting on October 19, 1915, where noted educator and activist Lucy D. Slowe, secretary of the Baltimore branch of the National Association for the Advancement of Colored People (NAACP), gave a talk on the relationship of the NAACP and the woman's suffrage movement (see **Figure 2**) (*Afro-American* 1915f, 8). Slowe argued "women need the right to vote as they are taxpayers, homemakers and deeply interested in all movements for civic betterment" and

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that “the voteless group in any republic is a helpless one” (*Afro-American* 1915g, 1). Highlighting the relationship between suffrage and equal rights, she further noted that the NAACP’s “purpose is to break down prejudice and discrimination of all kinds, and against all people. Therefore, it is in favor of universal male suffrage and universal female suffrage, for it could not support the one without supporting the other” (*Afro-American* 1915g, 1). This lecture appears to have catalyzed the African American woman’s suffrage movement, as there was significant suffrage activity by African American women after the lecture.

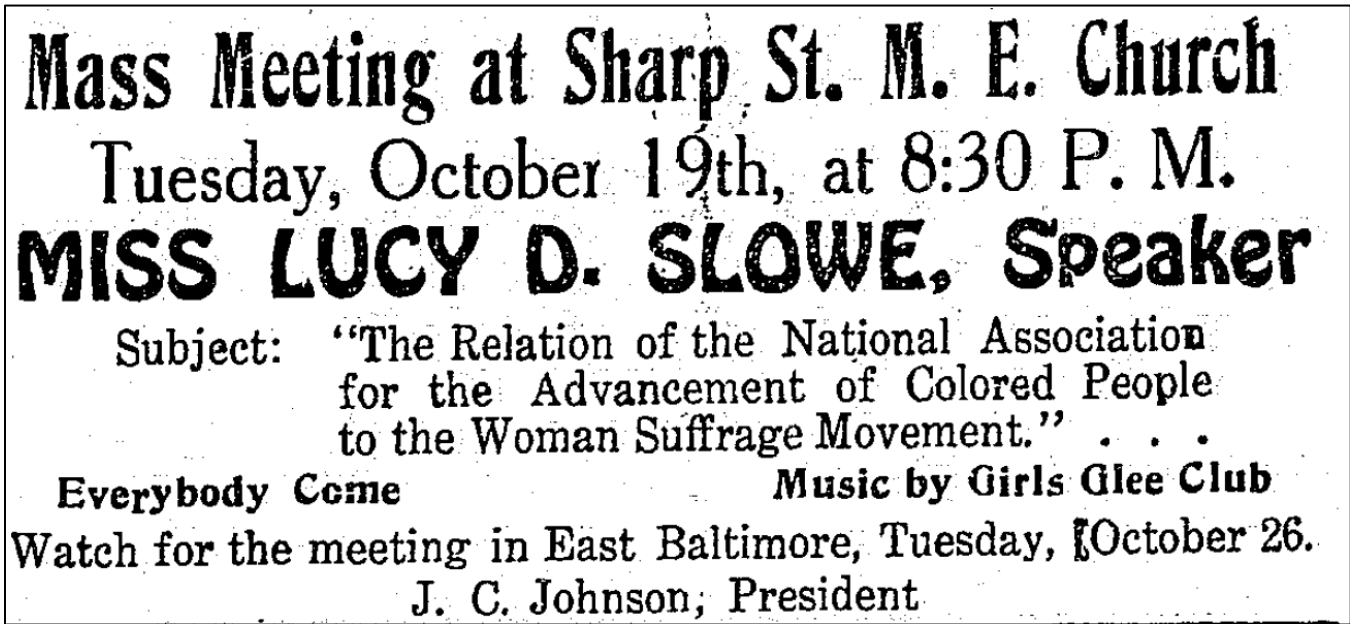


Figure 2: October 16, 1915, advertisement in the *Afro-American* for a mass meeting on suffrage at Sharp Street Church.

Conclusion

Sharp Street Church is significant as a gathering and strategy center under the Maryland Woman’s Suffrage Movement Multiple Property Submission Form. It is closely associated with the events of the woman’s suffrage movement as the site of meetings, lectures, and other educational events held by activists in support of the pursuit of voting rights for women. While Sharp Street Church hosted fewer events associated with woman’s suffrage than other locations in Baltimore, was the site of a notable lecture by Lucy Diggs Slowe in 1915. This lecture appears to have catalyzed the African American woman’s suffrage movement, as there was significant suffrage activity by African American women after the lecture. The property retains its overall appearance from its period of significance.

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- . 1915f. "Display Ad 8 -- No Title." October 16, 1915, 8. ProQuest.
- . 1915g. "Miss Slowe for Women's Suffrage." October 23, 1915, 1. ProQuest.
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----- 2020b. "Women's Suffrage in Maryland." *Our History, Our Heritage: The Maryland Historical Trust Blog*. Crownsville, MD: Maryland Historical Trust. <https://mdhistoricaltrust.wordpress.com/2020/08/18/womens-suffrage-in-maryland-guest-blog/>

Dougherty, Dorothy M. "Sharp Street Memorial Episcopal Church and Community House." National Register of Historic Places Registration Form (82004749). Washington, DC: National Park Service.

Hallmen, Sierra. "Sharp Street Memorial United Methodist Church." Last updated November 27, 2018, *Explore Baltimore Heritage*, accessed July 26, 2020. <https://explore.baltimoreheritage.org/items/show/520>.

Johnson, Franklin. 1911. "Growth of Sharp Street Church." *Afro-American* (Baltimore, Maryland). March 18, 1911, 2.

Johnson, Max. 1940. "This Is Our Baltimore: The Rev. Daniel W. Hays." *Afro-American* (Baltimore, Maryland). April 20, 1940, 8.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Sharp Street Memorial U.M. Church (B-2963)
Name of Property
Baltimore City, Maryland
County and State
82004749
NR Reference Number

PHOTO LOG

Name of Property: Sharp Street Memorial United Methodist Church

City or Vicinity: Baltimore

County: Baltimore City

State: Maryland

Photographer: Nicole A. Diehlmann

Date Photographed: August 28, 2020

Photo 1 of 1: Sharp Street Church, southeast and northeast elevations, facing west.

MD_BaltimoreCity_WomansSuffrageMPS_SharpStreetChurch_0001.TIF

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharp Street Memorial U.M. Church (B-2963)
Name of Property
Baltimore City, Maryland
County and State
82004749
NR Reference Number



Photo 1 of 1: Sharp Street Church, southeast and northeast elevations, facing west.
MD_BaltimoreCity_WomansSuffrageMPS_SharpStreetChurch_0001.TIF



B-2903

Sharp Street Memorial Um Church

Balto City MD

Nicolo A. Diehlmann

8/28/2020

28585700321941

203490693 / 01000069yuj6 / 74003 / 02-14 / 83

MD SHOO

SE & NE elevations, facing west.

B-2963
~~B-3609~~

United States Department of the Interior
Heritage Conservation and Recreation Service

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received

dated

National Register of Historic Places

Inventory—Nomination Form

See instructions in *How to Complete National Register Forms*

Type all entries—complete applicable sections

1. Name

historic Sharp Street Memorial United Methodist Church and Community House

and/or common

2. Location

street & number 508-516 Dolphin Street (church) and 1206-1210 Etting Street (community house) not for publication

city, town Baltimore vicinity of Seventh congressional district

state Maryland code 24 county Baltimore code 510

3. Classification (independent city)

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture <input type="checkbox"/> museum
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial <input type="checkbox"/> park
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational <input type="checkbox"/> private residence
<input type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment <input checked="" type="checkbox"/> religious
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government <input type="checkbox"/> scientific
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial <input type="checkbox"/> transportation
		<input type="checkbox"/> no	<input type="checkbox"/> military <input type="checkbox"/> other:

4. Owner of Property

name Trustees of Sharp Street Station of Methodist Episcopal Church, ATTN: Dorothy M. Dougherty

street & number 508-516 Dolphin Street

city, town Baltimore, vicinity of Maryland state 21217

5. Location of Legal Description

courthouse, registry of deeds, etc. Baltimore City Courthouse

street & number Room 610, Fayette & Calvert Streets

city, town Baltimore, vicinity of Maryland state 21201

6. Representation in Existing Surveys

title Upton Neighborhood Survey has this property been determined eligible? yes no

date 1978 federal state county local

depository for survey records Baltimore Commission for Historic and Architectural Preservation

city, town Baltimore vicinity of Maryland state 21201

B-2963
~~B-3609~~

7. Description

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

Describe the present and original (if known) physical appearance

DESCRIPTION SUMMARY

The Sharp Street Memorial United Methodist Church is an 1898 Gothic Revival stone structure of massive proportions with sharply pitched gables, a square parapeted corner tower, lancet shaped windows of various widths and lengths, and Gothic influenced interior decorative detailing. The Community House is a 1921 Georgian Revival influenced brick structure, four stories high, with white brick quoins, lintels and sills; elaborate masonry entranceway with a balcony supported by brackets; and a roof balustrade.

GENERAL DESCRIPTION

The Sharp Street Memorial Methodist Church, located on the northwest corner is an example of Gothic Revival architecture in Baltimore city. The church was designed by Alphonsus H. Bieler and built by Edgar M. Noel. Ground breaking ceremonies were held on February 9, 1898, and the cornerstone was laid on March 4, 1898 with construction to be completed and ready for occupancy on October 15, 1898.

The exterior and foundation walls of the church are woodstock granite laid in irregular courses with raised mortar joints. The Dolphin and Etting Street facades are identical in design. The main entrances, however, are located in the east and south sides of an 85 foot bell tower located in the southeast corner of the church.

Each tower facade has a stepped wall buttress at each corner and a recessed tudor arched entrance flanked by single light square windows. These windows are framed by projecting smooth granite bands, the vertical members of which continue above the window openings to intersect with a smooth granite band that extends across the facade above the crown of the tudor arch. These upright members terminate at a second band which is contiguous with the base of a large recessed pointed arched window with trefoiled bar tracery. This window carries a granite label hood molding. Blind arcades decorate the central panel directly below the window as well as the spandrels of the tudor arch. The side panels above the square windows are blank.

Two smaller lancet arched recessed windows with label hood molds are located above the pointed arched window. A molded granite band spans each facade between these smaller windows and an oblong recessed window. Above this window, a sloping horizontal granite surface wraps around the tower. Two recessed lancet screens with multifoiled bar tracery define each facade of the belfry. Three vertical granite bands outline sides of these arched openings and extend above the battlements terminating in finials.

Each gable end facade of the church has four stepped wall buttresses that divide the facade into three bays. At street level, below a molded granite band, there are five recessed 1/1 sashed windows. At the second story elevation, in the central bay a large pointed arched, hood molded opening frames a recessed stained glass window. This bar traceried window is flanked by recessed lancet windows, also outlined by hood molds. A recessed multifoiled stained glass window punctuates the central bay above the arched window. A cross shaped finial ornaments the apex of the gable.

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**National Register of Historic Places
Inventory—Nomination Form**

Continuation sheet

Item number

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Page 1

Sharp Street Memorial United Methodist Church and Community House
Baltimore (independent city)
Maryland

DESCRIPTION (Continued)

Adjoining the principal gable roofed section of the building on the Dolphin and Etting Street elevations is a lower flat roofed section defined by a stepped wall buttress at each corner. Below the molded granite belt course, a centrally placed door is flanked by two recessed windows. Above the door is a small pointed arched opening surrounded by label hood molding which frames a recessed stained glass window with trefoiled bar tracery. Two recessed windows are located above this stained glass window. A granite molded belt course separates the facade and the battlement.

The interior of the church was designed as a horseshoe-shaped amphitheatre with corresponding galley and raised pulpit located in the chancel at the west end. The chancel arch is framed by a foliated archivolt which rest on pilasters with similar plaster relief ornamentation. The organ and blind arcaded choir loft are behind the pulpit. An elaborate multifoiled, traceried organ screen flanked by two lancet stained glass windows defines the west wall of the chancel.

Stairways, located in each of the four corners of the building, connect the main floor to a gallery which encircles three sides of the church. The wooden pews of both levels are original, dating from 1898.

The exposed truss system is constructed of gulf cypress and quartered white oak. Carved angels' head and wings terminate each projecting horizontal chord. Foliated corbels provide additional ornamental detail.

The Community House is a four story, brick five bay wide Georgian Revival influenced building constructed of bond dark brick with white brick decorations. The basement level features white brick with four infilled windows and lintels of flared keystones and end stones. Seven stone steps with iron handrail lead to a glass double door entrance and stone surround. A bracketed stone cornice above the entrance is surrounded by a small balcony on the second level and displays "Sharp Street Memorial M. E. Community House" on the entablature, windows on the first floor are one over one and grouped in twos. They share a white brick sill and a lintel styled similarly to the basement. Diamond shaped white brick decorations are located between the windows. A white brick hand course separates the first and second story. The second and third floors have a bipartite centrally located window flanked by four one over one windows with splayed lintels. Brick decorative panels are located between the windows, between the third and fourth floors. The fourth floor features fenestration similar to the first floor with the exception of a central bi-partite window. A metal cornice at the roof top

SEE CONTINUATION SHEET #2

B-2963
B-3609

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Continuation sheet

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Page 2

Sharp Street Memorial United Methodist Church and Community House
Baltimore (independent city)
Maryland

DESCRIPTION (Continued)

line is surmounted by a fenced roof top area supported by low brick parapets and a small fifth floor level on the right side which houses a stair well. The edges at the front facade features white brick quoining. The cornerstone on the front facade displays "1921 M. J. Naylor, pastor".

The front portion of the northern side wall is stuccoed while most of the side wall is constructed of bond brick. The middle portion of the wall is recessed and fenestration is arranged in an irregular manner with different size one over one windows featuring triple header segmentally arched windows.

The more ornate front facade raps around the front portion of the southern side wall which is connected to the church by a brick passageway located between the first and second floors of the Community House. The passageway runs above an area way. Fire escapes are located along the sidewall.

The rear of the building is three bays wide with infilled windows at the basement and first floor and windows styled with triple header segmentally arched lintels.

The building's interior is designed around central hallways with offices and rooms located along the halls. It features tiled floors, fluorescent lights and wood panelled doors. Conference rooms and offices are located on the first floor as well as the receptionist desk and stairway to the bridge between the community house and church. It also houses a room which contains historic artifacts pertaining to the church which dates back to the origins of the church. Many small rooms including the library are located on the second floor. The library contains early church records. A gymnasium spans the third and fourth floor level which have been combined. A chapel including wall murals and a kitchen are located in the basement.

8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" 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 checked="" type="checkbox"/> architecture	<input checked="" type="checkbox"/> education	<input type="checkbox"/> military	<input checked="" 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 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 type="checkbox"/> other (specify)

Specific dates 1898 - Church
 1921 - Comm. Hall **Builder/Architect** Alphonsus H. Bieler (Church)

Statement of Significance (in one paragraph)

Applicable Criteria: A and C

SIGNIFICANCE SUMMARY

The Sharp Street Memorial United Methodist Church is significant for association with black social history in Baltimore, with religious history, and with history of education. The congregation is one of the oldest in the city, organized in 1787, and was highly influential in the freedom movement during the Civil War, the establishment of the first black school in Baltimore after abolition of slavery and the movement to foster the institution of the black church. The 1898 building represents the church following the migration of its members within Baltimore in the late nineteenth century. Additional significance is achieved through the structure itself as an intact example of the Gothic Revival style of architecture that was commonly used for churches primarily in urban areas at the turn of the century. The distinctive features embodied in Sharp Street Memorial are a massively proportioned masonry structure with sharply pitched gables, lancet shaped windows varying from narrow to wide and short to tall, and a parapeted square tower.

HISTORY AND SUPPORT

The history of the Sharp Street Church as a separate, black Methodist congregation dates from 1787. The congregation purchased its first parcel of land in 1802. Until that date the black membership of the Methodist Episcopal Church worshiped in the gallery of the Lovely Lane Chapel (German Street, Baltimore) and numbered one-third of the denomination. Free blacks built the Sharp Street Church in 1802 on Sharp Street between Lombard and Pratt in South Baltimore. This church served the black community, both free and slave.

In the 19th century, a strong inclination existed in the black community toward secret orders. Sharp Street Church became the central meeting place for such groups, including Zion Lodge #4, organized March 4, 1848 in the halls of the church. The church became not only a place to meet, but also a place to organize and plan strategies. In 1864 black men met at Sharp Street Church to discuss enlistment in the army, to fight for the freedom of slaves and the survival of a divided nation.

The records show that as late as 1853, in addition to the church school, a day school was organized for blacks. The church facilities provided the foundation which later became the nucleus for the first colored public school in Baltimore after the abolition of slavery. The Church also concerned itself with the economic status of its members, serving as an employment agency. Because opportunities for employment were limited, the experience and training received were valuable assets.

United States Department of the Interior
Heritage Conservation and Recreation Service

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Continuation sheet

Item number

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Page

3

Sharp Street Memorial United Methodist Church and Community House
Baltimore (independent city)
Maryland

HISTORY AND SUPPORT (Continued)

Those persons serving in leadership capacity not only helped to shape the lives of the members, but also the institutuin of the black church. Prior to 1864, the pastor of Sharp Street Church considered the possibility of organizing a Conference in order to place black ministers in a greater policy-making role. According to the minutes and Journal of Proceedings, the First Annual Conference of Black Pastors convened at Sharp Street Church on October 27-31, 1864. The petition included five churches in Baltimore and one each in Annapolis, Frederick, Hagerstown, Sandy Spring, Calvert, and Prince George in Maryland; and three in Washington, D.C., and one in Alexandria, Virginia. The pastor of Sharp Street Church was elected Secretary of the Conference.

Trained leadership became one of the primary objectives of this institution. Faced with the need for trained preachers and Christian community leaders, a school was established under the auspices of the Methodist Episcopal Church. The Centenary Biblical Institute, now Morgan State University, held its first classes in the halls of Sharp Street Church (1867-1872), until a building could be located.

Sharp Street as a viable institution served humanity in many ways. Alert to the needs of its members and people in general, a cemetery was purchased in 1872 for its black congregation. The congregation domonstrated an interest in its aged members and others, and in 1870, purchased a home for the elderly.

Still concerned about the best method to serve the people, Sharp Street Church faced a problem. Around 1890 the membership began a migration from South Baltimore to Northwest Baltimore. Blacks bought homes in the Druid Hill district of the city, (approximately 15,000 people) and the congregation located in the northwestern section of the city. A lot was purchased on the northwest corner of Dolphin and Etting Streets and the church building was completed and ready for occupancy on October 15, 1868. The edifice was named Sharp Street Memorial Methodist Episcopal Church. The church now served the needs of its new community as well as maintaining (contact) with the old. In 1896 a parsonage was purchased at 507 West Lanvale Street. In 1969 a new parsonage was purchased at 3602 Cedardale Road.

During World War I, there was a great migration of workers to Baltimore. Female immigrants looking for wholesome living conditions and supervised accommodations were in need of a place to stay. A community House with dormitory rooms for single women was built in 1921 at 1206 Etting Street adjacent to the church. Such activities as sewing bees, sports events, social gatherings, and prayer services

SEE CONTINUATION SHEET #4

B-2963
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Page 4

Sharp Street Memorial United Methodist Church and Community House
Baltimore (independent city)
Maryland

HISTORY AND SUPPORT (Continued)

in the Chapel, parlor, and gymnasium provided a calendar of events for the whole family. The Community House now reflects a changing emphasis in the program of the church. The facilities now include a room for the Pastor's study, a History and Records Room, library, War Room for political awareness, administrative offices, and council meeting rooms for the various organizations of the church.

The congregation of Sharp Street pioneered in many enterprises. Thirteen of the members in search of liberty were among the pioneer settlers of Liberia, Africa. One of the most significant organizations to establish its roots in Sharp Street was the Baltimore Branch of the National Association for the Advancement of Colored People (NAACP).

The church is now concerned with urban renewal and improving its effects on the immediate community, church life, reemphasizing the Christian education program, seeking an "open" program designed to relate to the youth of the church, and developing programs to keep the church a functioning part of the community.

The church was designed by Alphonsus H. Bieler, a Baltimore architect. The contractor was Edgar M. Noel of Baltimore.

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**National Register of Historic Places
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Continuation sheet

Item number

9 and 10

Page

6

BIBLIOGRAPHICAL REFERENCES (Continued)PERSONAL INTERVIEWS (Continued)

Rawlings, Edna, Has copy of minutes of organizational session of Washington Conference, 1864, July 24, 1978.

Shoken, Fred, Baltimore Committee on Historic and Architectural Preservation, May 8, 1978.

Wake, Myrtle, Retired Sunday School Superintendent, Sharp Street Memorial, August 1, 1978.

Wilson, Edward N., Former Registrar of Morgan State University, January 28, 1978.

Wilson, Sam, History and Records Committee, July 29, 1978.

VERBAL BOUNDARY DESCRIPTION

The nominated property consists of two rectangular lots along Dolphin and Etting Streets and separated by an alley. The lot on which the church stands, located on the west corner of the intersection of the two streets measures 90.5' along Dolphin Street and 91.5' on Etting Street. The Community House lot fronts only on Etting Street and measures 78' X 43' 6".

9. Major Bibliographical References

SEE CONTINUATION SHEETS 5 and 6

10. Geographical Data

Acreeage of nominated property less than one acre

Quadrangle name Baltimore West Quad.

Quadrangle scale 1:24,000

UMT References

A

1	8
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4	3	5	1	2	2	0
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B

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Verbal boundary description and justification

SEE CONTINUATION SHEET #6

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

state N/A code county code

state code county code

11. Form Prepared By

name/title Dorothy M. Dougherty, Church Historian

Sharp Street Memorial

organization United Methodist Church date 1978 and 1981

street & number 3911 Hilton Road telephone (301) 664-2656

city or town Baltimore state Maryland 21215

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the Heritage Conservation and Recreation Service.

State Historic Preservation Officer signature *J. Mitchell* date 6-4-82

title STATE HISTORIC PRESERVATION OFFICER date

For HCRS use only

I hereby certify that this property is included in the National Register

date

Keeper of the National Register

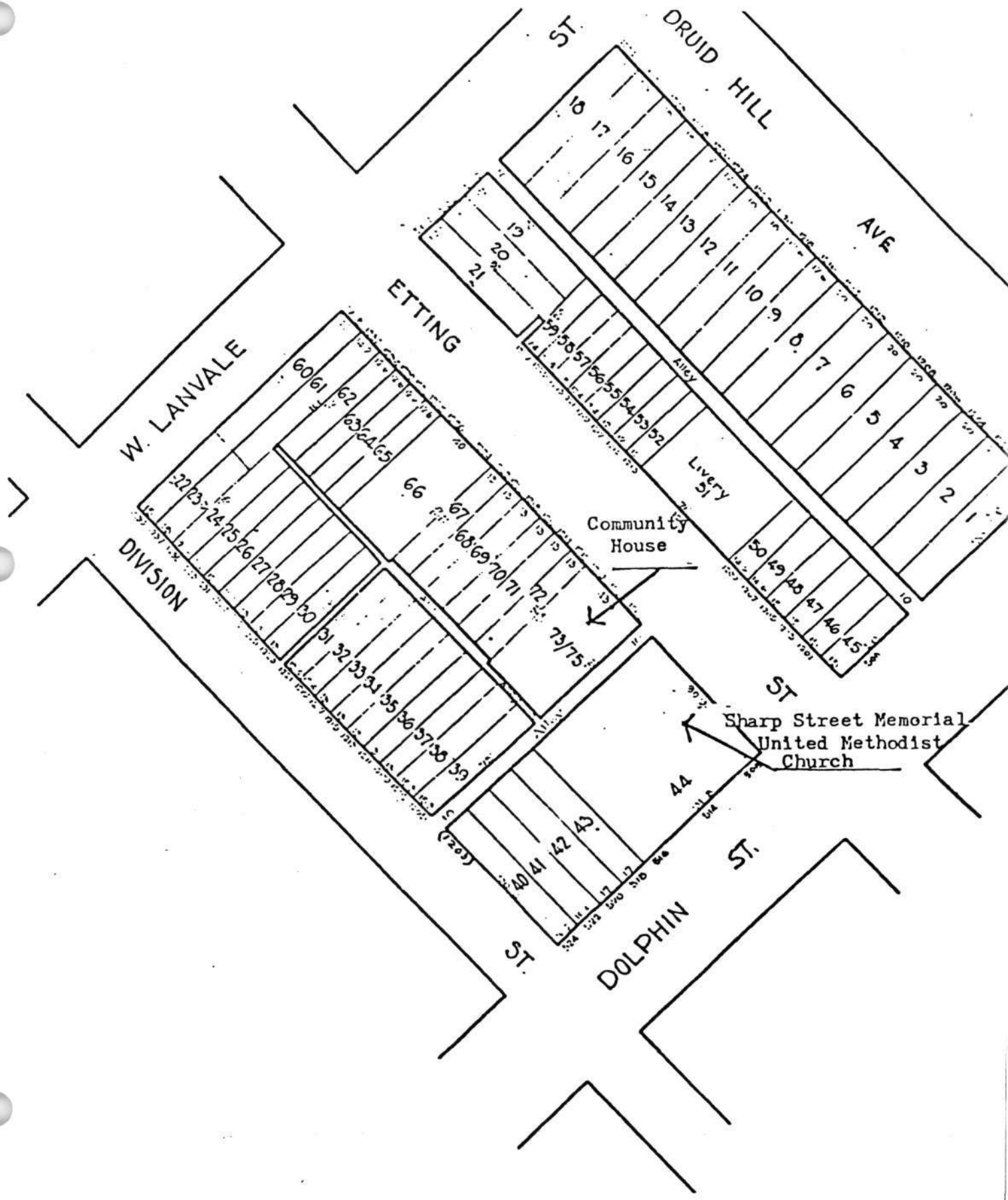
Attest: date

Chief of Registration

Sharp Street Memorial United Methodist
Church Community House
Baltimore city
Maryland

B-2963

site map





B-2963

Sharp Street
Memorial Church

18/359550
4351220

(BALTIMORE EAST)
5662 1 SE

OVERLEA 68 MI
BEL AIR 23 MI

5.5 MI TO MD 7
HAYDE DE SPACE 37 MI

17'30"

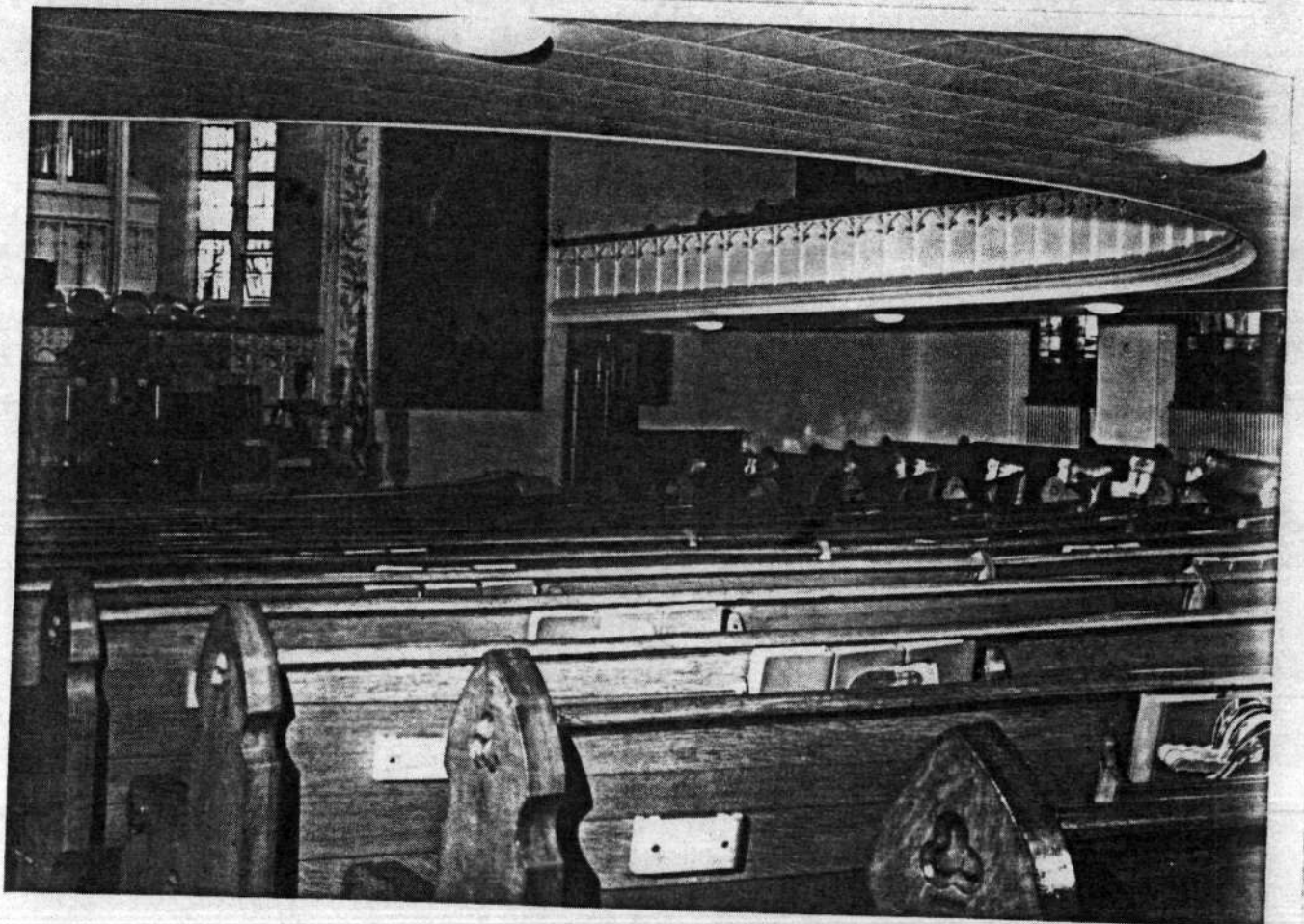
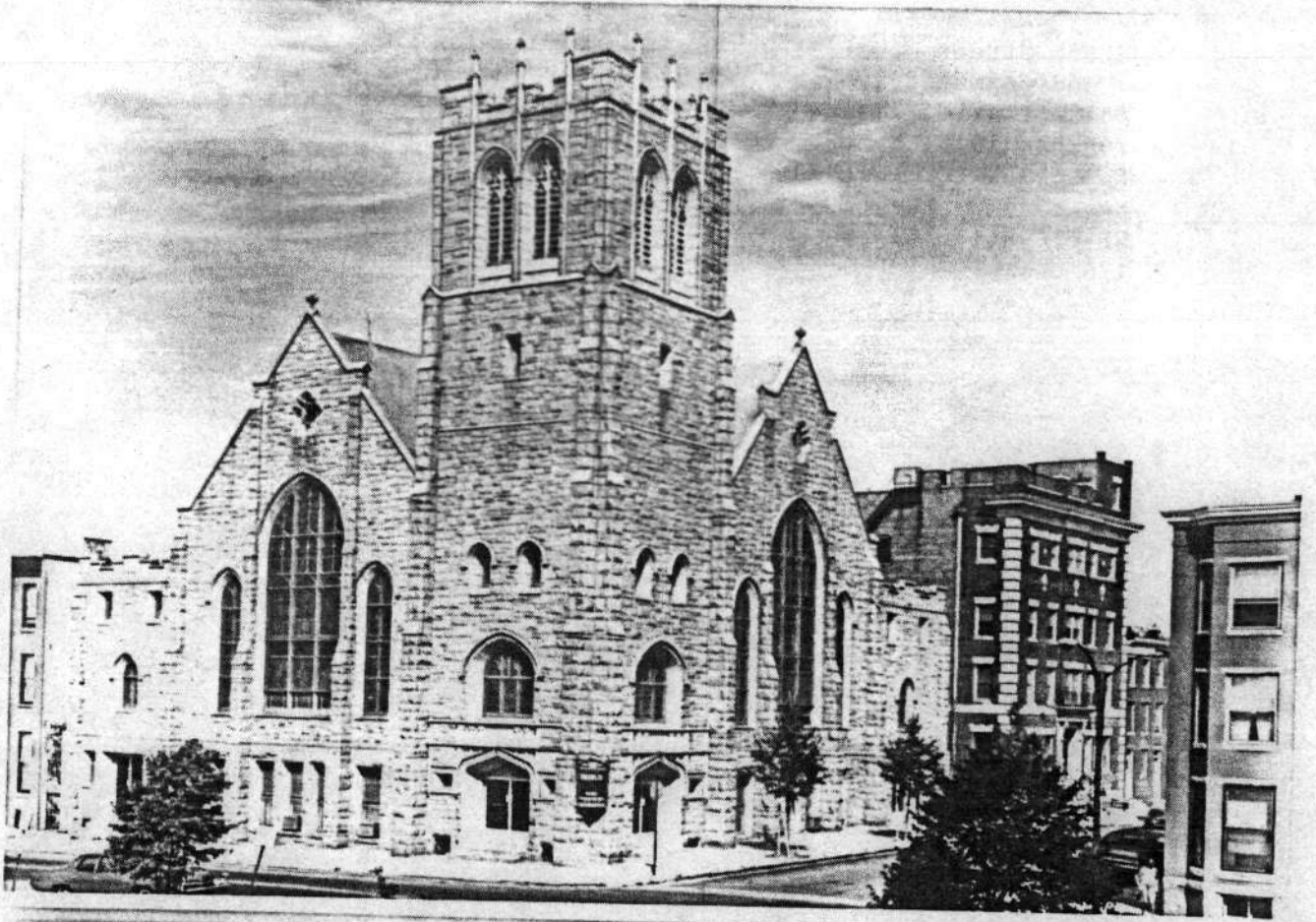
28 MI TO U.S. 40

4349

13 MI TO U.S. 40

4348

B-2963



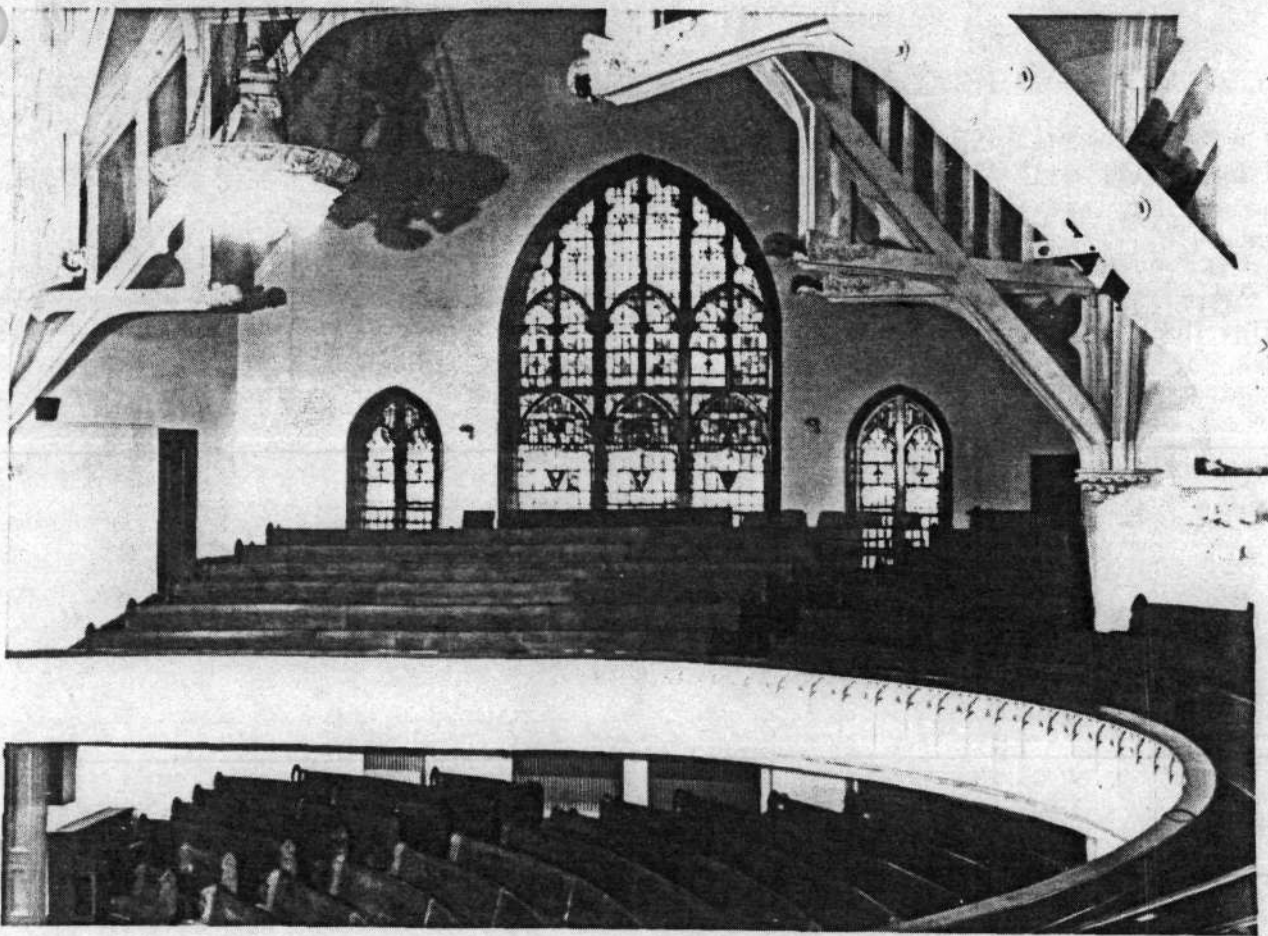
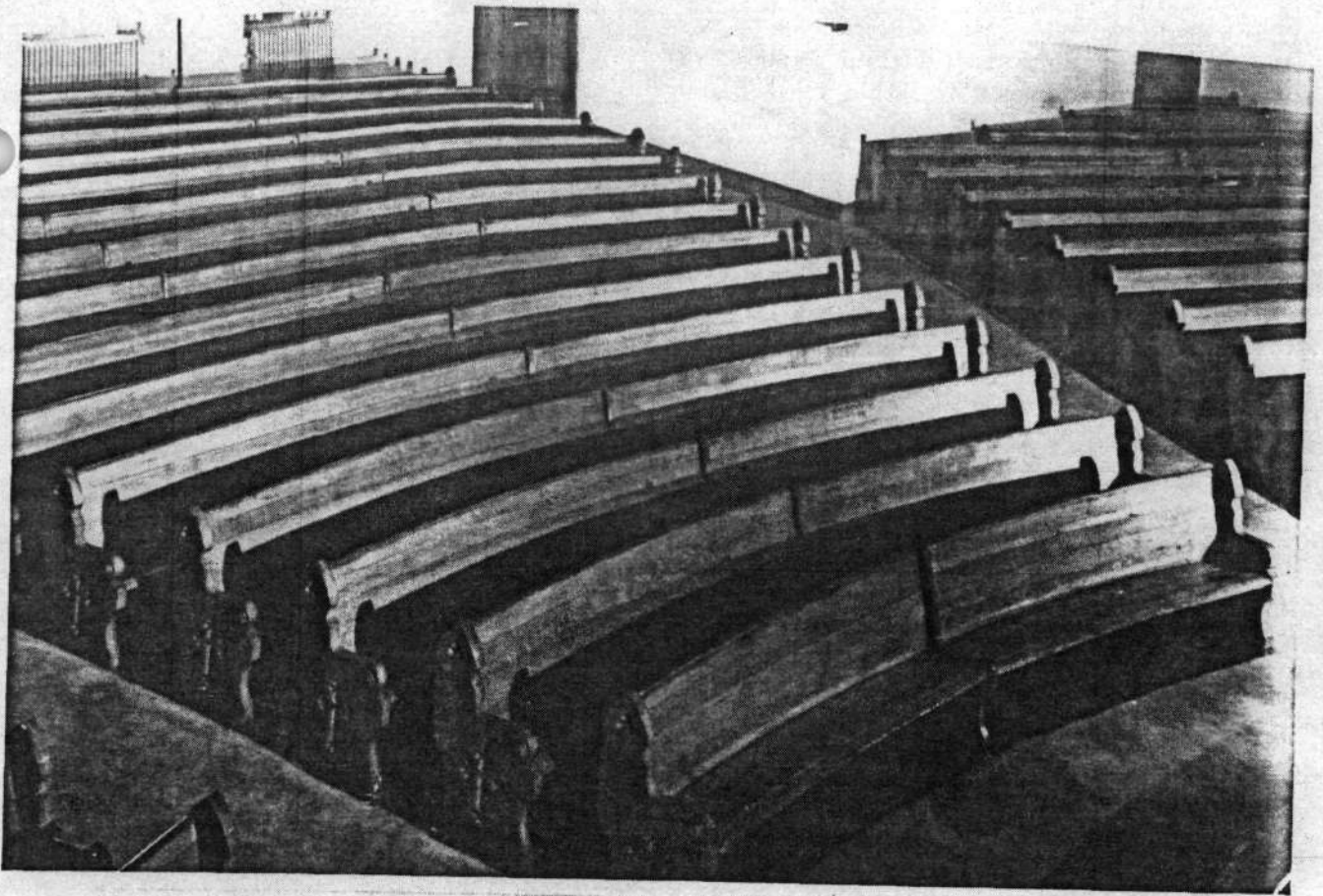
Sharp Street Memorial United Methodist Church
and Community House
Baltimore, Maryland
24 June 1978
Photo: W. C. Martin
Neg.: 1309 Park Avenue, Baltimore
SE elevation of church
1/8

B-2963

exterior looking NW

Sharp Street Memorial United Methodist Church
and Community Hall
Baltimore, Maryland
24 June 1978
Photo: W. C. Martin
Neg.: Martin, 1309 Park Avenue, Baltimore
Interior looking west
2/8

B-2963



Sharp Street Memorial United Methodist
Church and Community Hall
Baltimore, Maryland

24 June 1978

Photo: W.C. Martin

Neg.: Martin, 1309 Park Avenue, Baltimore
Interior looking east

3/8

B-2963

Sharp Street Memorial United Methodist Church
and Community Hall

Baltimore, Maryland

24 June 1978

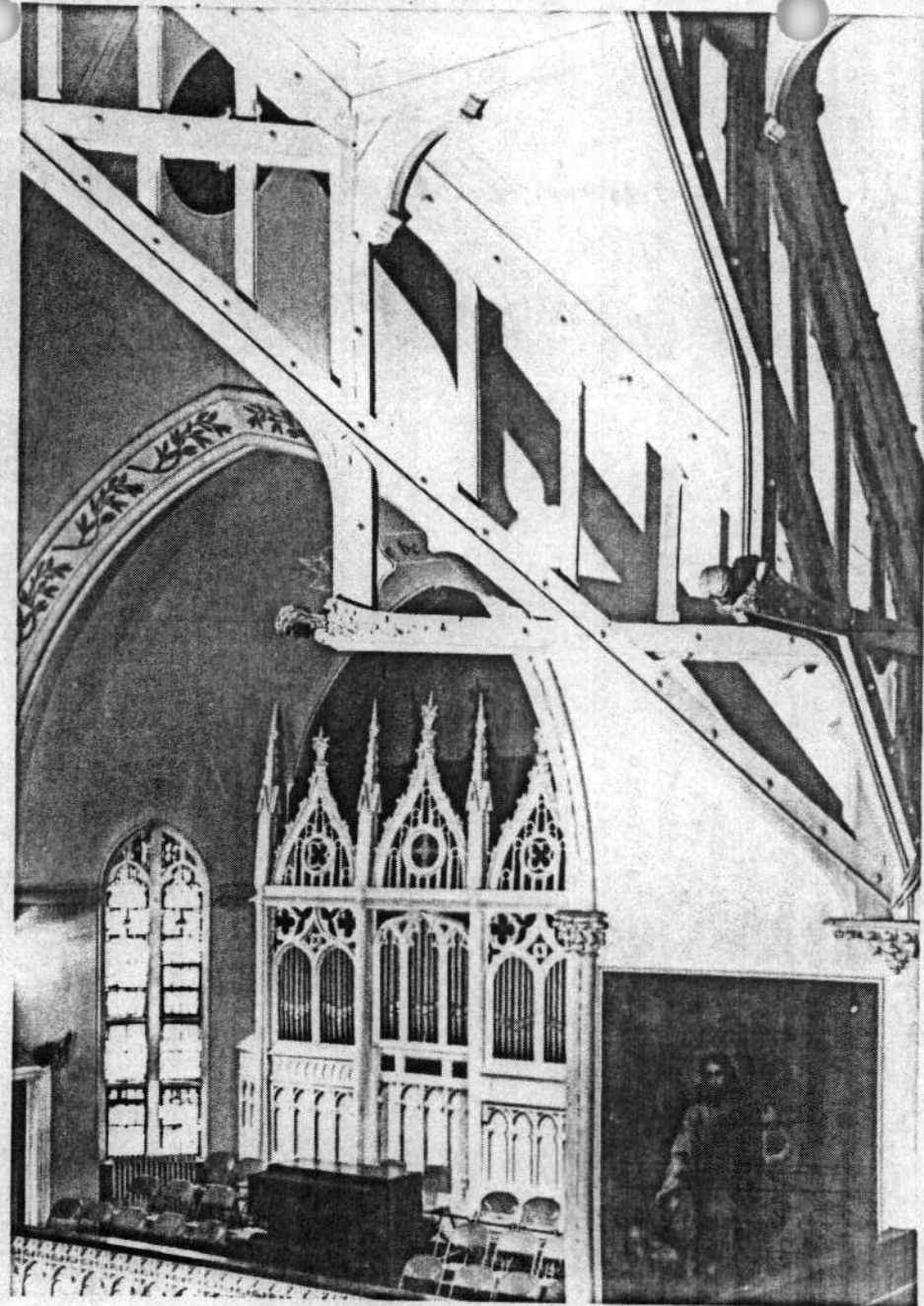
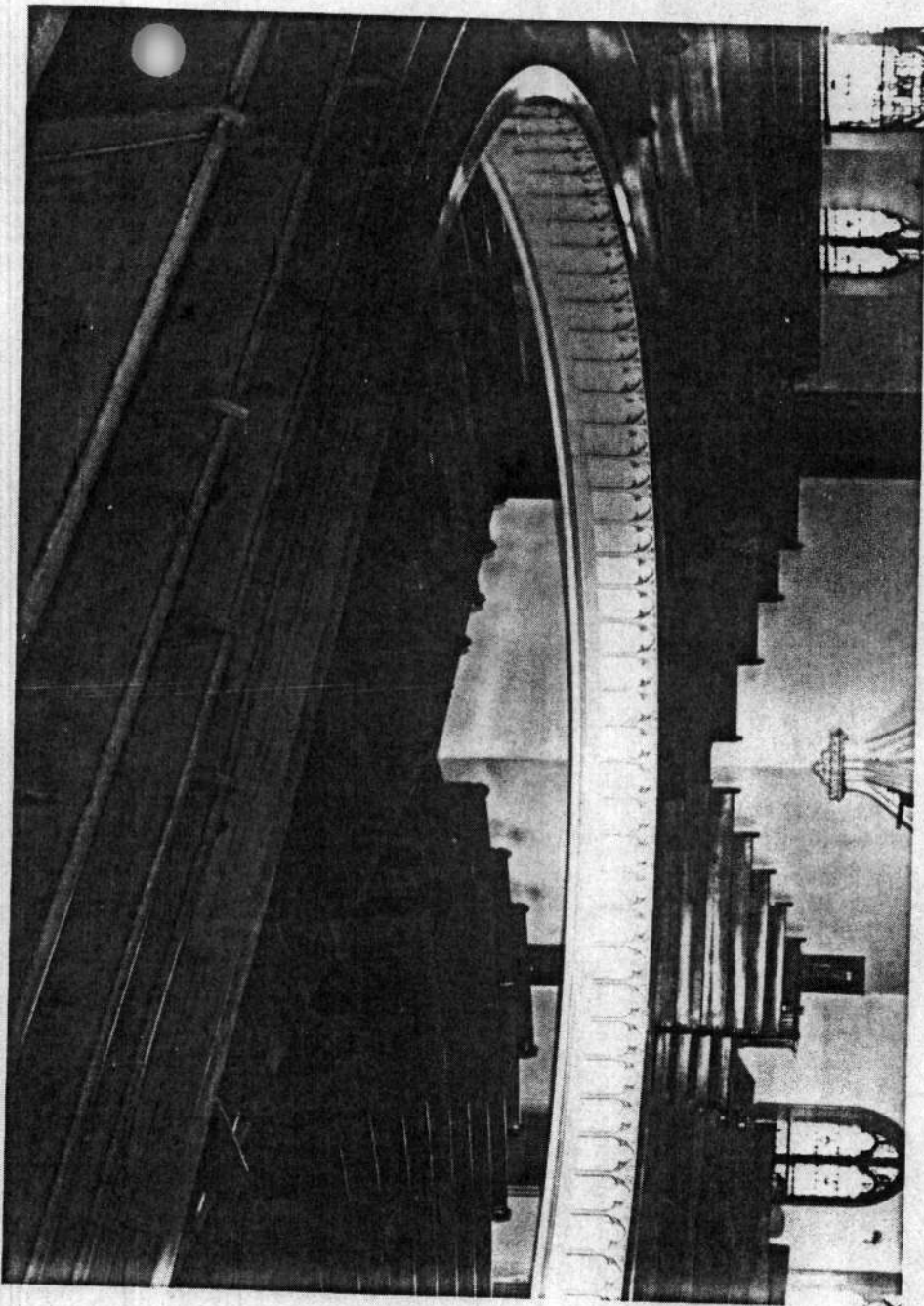
Photo: W. C. Martin

Neg.: Martin, 1309 Park Avenue, Baltimore

Interior looking north

4/8

W.C. Martin
interior looking N
6/24/78



B-2963

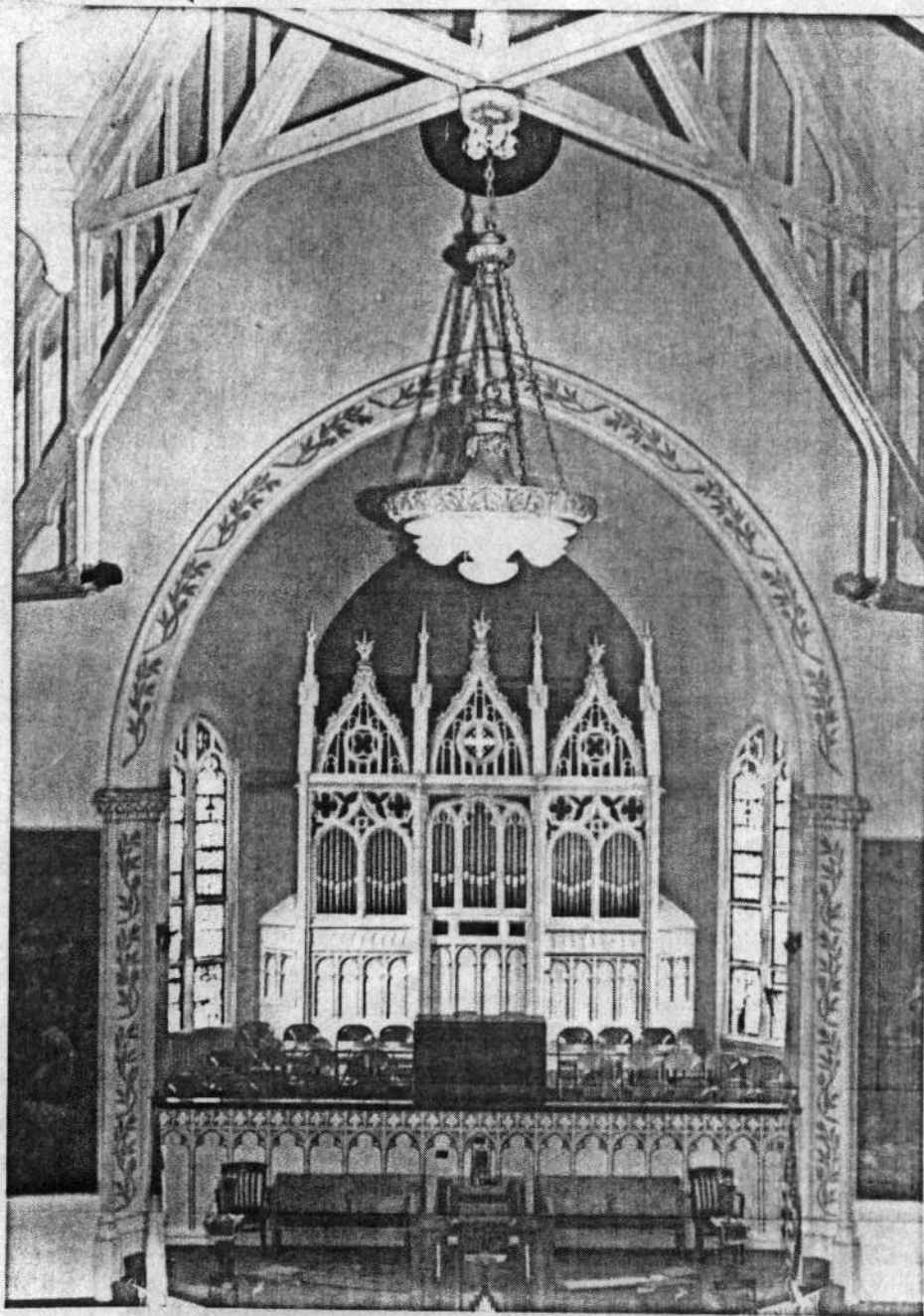
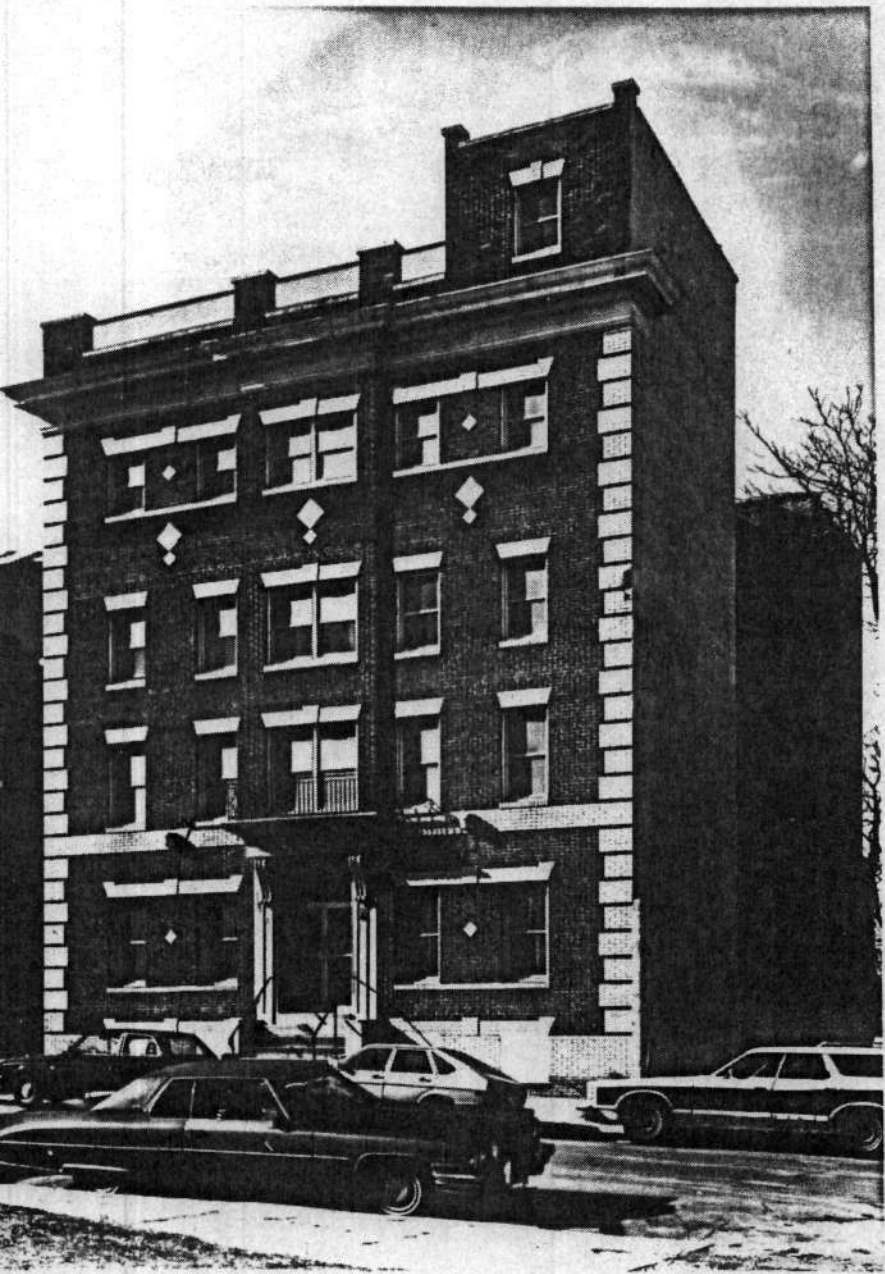
B-2963

Sharp Street Memorial United Methodist Church
and Community Hall
Baltimore, Maryland
24 June 1978
Photo: W. C. Martin
Neg.: Martin, 1309 Park Avenue, Baltimore
Looking southwest from Gallery
5/8

*W.C. Martin, Baltimore, Md.
6/24/78
looking SW from gallery*

Sharp Street Memorial United Methodist Church
and Community Hall
Baltimore, Maryland
24 June 1978
Photo: W. C. Martin
Neg.: Martin, 1209 Park Avenue, Baltimore
Interior looking southeast
6/8

*6/24/78
interior looking
south east*



B-2963

B-2963

Sharp Street Memorial United Methodist Church
and Community Hall
Baltimore, Maryland
24 June 1981
Photo: W. C. Martin
Neg.: Martin, 1209 Park Avenue, Baltimore
Interior looking west from Gallery
7/8

looking W from gallery

Sharp Street Memorial United Methodist Church
and Community Hall
Baltimore, Maryland
24 June 1978
Photo: Frank Wheat
Neg.: Wheat, 2019 Maryland Avenue, Baltimore
East elevation of Community Hall
8/8

MARYLAND HISTORICAL TRUST

INVENTORY FORM FOR STATE HISTORIC SITES SURVEY

1 NAME
 HISTORIC Sharp Street Memorial Episcopal Church
 AND/OR COMMON _____

2 LOCATION
 STREET & NUMBER 508 Dolphin Street
 CITY, TOWN _____ CONGRESSIONAL DISTRICT _____
 VICINITY OF _____
 STATE _____ COUNTY _____

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE	
<input type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> MUSEUM
<input checked="" type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL	<input type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL	<input type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	PUBLIC ACQUISITION	ACCESSIBLE	<input type="checkbox"/> ENTERTAINMENT	<input checked="" type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT	<input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL	<input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY	<input type="checkbox"/> OTHER

4 OWNER OF PROPERTY
 NAME _____ Telephone #: _____
 STREET & NUMBER _____
 CITY, TOWN _____ STATE, zip code _____
 VICINITY OF _____

5 LOCATION OF LEGAL DESCRIPTION
 COURTHOUSE, REGISTRY OF DEEDS, ETC. Records Office Room 601 Liber #: _____
 Folio #: _____
 STREET & NUMBER Baltimore City Courthouse
 CITY, TOWN Baltimore STATE Maryland 21202

6 REPRESENTATION IN EXISTING SURVEYS
 TITLE City of Baltimore Neighborhood Survey
 DATE 1978 FEDERAL STATE COUNTY LOCAL
 DEPOSITORY FOR SURVEY RECORDS Commission for Historic and Architectural Preservation
 CITY, TOWN Baltimore STATE Maryland 21202

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input checked="" type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input checked="" type="checkbox"/> ALTERED (DOORS)	<input type="checkbox"/> MOVED DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The church's building and foundation walls are Woodstock granite laid in irregular courses with raised joints. The design is perpendicular Gothic with a bell tower at its southeast corner. The facades illustrated, those facing Dolphin and Etting Streets, are identical in design. Each tower facade is defined by two set back piers, and described as follows: All the aperture punctuating the facade are symmetrically organized. A flat plate glass double door surmounts three granite steps and a granite stoop. The entrance is recessed into a center pointed arch. To either side of the arch is a flat single light window recessed into and encased by a flat granite surround. A band course of smooth granite spans the facade above the entrance. A stained glass window, recessed into a center pointed arch, surmounts the band course. The base of the window is contiguous to the band course, and the arch is emphasized by a molded granite extrados. Two full arched windows are set into full arched recessions that carry molded granite window hoods. They punctuate the facade above the large stained glass window. A molded granite band course relieves the facade between the set of full arched windows and a flat window set into a flat recession. Above this window an angled granite molding spans the facade. The facade above the molding is punctuated by two recessed screens, each with stone tracery and housed in a recessed, rounded lancet arch. The molding around the arches extends above the battlement and is capped in finials.

The gable end facades are defined by four set back piers. The fenestration is symmetrical with three large bays on the upper facade and five flat window openings on the lower facade. A molded granite band course relieves the facade between the flat window openings and the large, lancet arched stained glass windows. The center bay of the upper facade is a stained glass window set into a lancet arch the width of the bay facade. Above this arch the facade is punctuated by quatrefoil stained glass window. The apex of the gable end is capped in a finial cross. Each flanking facade is punctuated by a narrower and shorter lancet arch that houses a stained glass window. These windows carry molded granite hoods.

The end facade is defined by two set back piers and is symmetrical. The lower facade with a flat glass door is separated from the upper facade by a molded granite band course. Above the door is a stained glass window set into a lancet arch. Two flat windows are housed in a flat recession above the stained glass window. A granite molded band relieves the facade between the two flat windows and the battlement.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" 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 checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1898

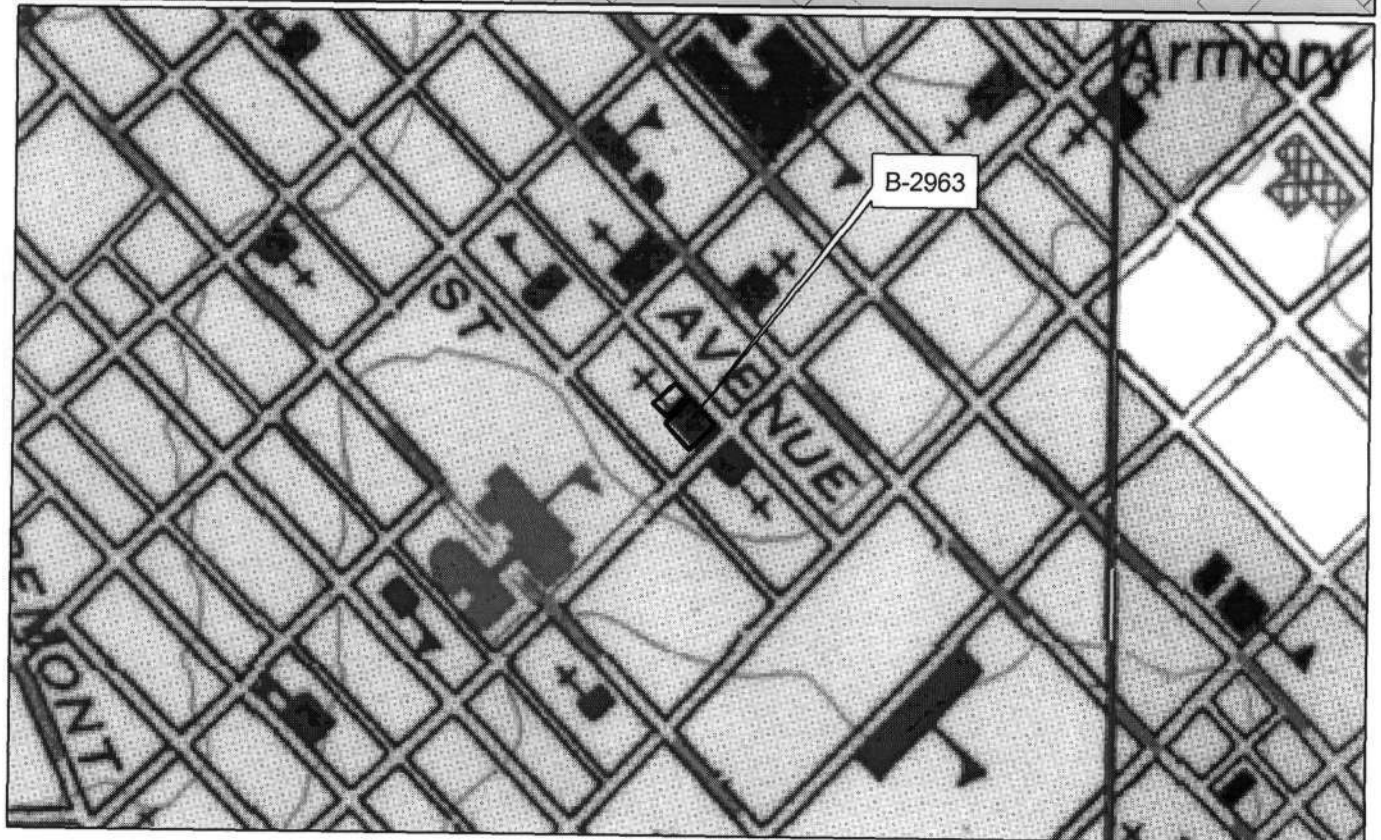
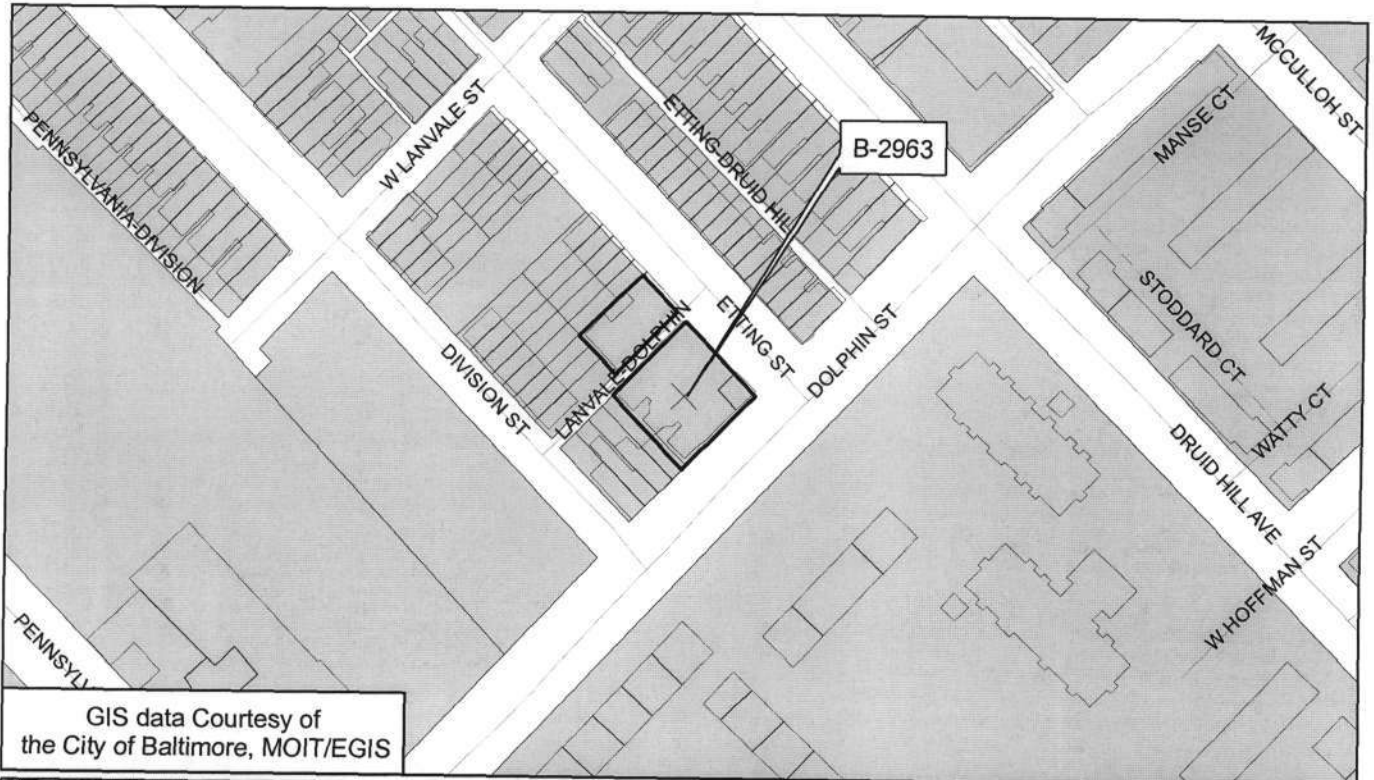
BUILDER/ARCHITECT A.H. Bielen

STATEMENT OF SIGNIFICANCE

The congregation of the Sharp Street Methodist Episcopal Church dates from the eighteenth century, some historians have its formation as a separate black church as early as 1787. The church was originally built by free Negroes in 1802 on Sharp Street between Lombard and Pratt. The church was remodeled in the 1830's and moved to Dolphin and Etting Streets in 1898.

The church conducted the first school for blacks. Morgan State University is said to have its beginnings from this school. It also operated the first black cemetery as early as 1820. The Sharp Street Methodist Episcopal Church has served the black community for nearly 200 years, one of the oldest black churches in the country.

B-2963
Sharp Street Memorial United Methodist Church and Community House
508-516 Dolphin Street (Church)
1206-1210 Etting Street (Community House)
Block 0415 Lots 044 & 073
Baltimore City
Baltimore West Quad.





B 2963



Sharp Street Memorial

