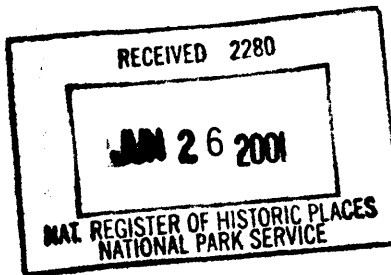


United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



809

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Grace-Hampden Methodist Episcopal Church
other names B-3660; Grace Methodist Episcopal Church, Hampden

2. Location

street & number 1014 West 36th Street not for publication
city or town Baltimore vicinity
state Maryland code MD county Independent city code 510 zip code 21211

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination request for determination of eligibility 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. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments).

[Signature] Deputy S.H.P. 6-22-01
Signature of certifying official/Title Date
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments).

Signature of certifying official/Title Date
State or Federal agency and bureau

4. National Park Service Certification

- I hereby certify that this property is:
 entered in the National Register.
 See continuation sheet.
- determined eligible for the National Register.
 See continuation sheet.
- Determined not eligible for the National Register.
- removed from the National Register.
- other (explain): _____

[Signature] Edson H. Beall 8.2.01
Signature of the Keeper Date of Action

Grace-Hampden M. E. Church (B-3660)
Name of Property

Baltimore city, Maryland
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

Category of Property
(Check only one box)

Number of Resources within Property
(Do not include previously listed resources in the count)

- private
- public-local
- public-State
- public-Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1	0	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing)

number of contributing resources previously listed in the National Register

N/A

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

Current Functions
(Enter categories from instructions)

RELIGION: Religious facility

COMMERCE/TRADE: Business

7. Description

Architectural Classification
(Enter categories from instructions)

Materials
(Enter categories from instructions)

LATE VICTORIAN: Romanesque

foundation STONE
walls STONE
roof SLATE
other

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets)

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- A** Property is associated with events that have made a significant contribution to the broad pattern of our history.
- B** Property associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets)

Area of Significance

(Enter categories from instructions)

ARCHITECTURE

Period of Significance

1899-1904

Significant Dates

1899 construction initiated

1904 construction completed and church dedicated

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

George Clifton Haskell, architect

Gladfelter & Chambers, contractors

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets)

Previous documentation on files (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

Grace-Hampden M. E. Church (B-3660)
Name of Property

Baltimore city, Maryland
County and State

10. Geographical Data

Acreage of Property Less than one acre

UTM References

(Place additional UTM references on a continuation sheet)

1	1 8	3 5 8 9 4 0	4 3 5 4 5 5 0	3			
	Zone	Easting	Northing		Zone	Easting	Northing
2				4			

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet)

11. Form Prepared By

name/title Lisa Jensen Wingate
 Organization Preservation Consulting date 11/00; revised 6/01
 street & number 8262 Old Frederick Road telephone (410) 465-3121
 city or town Ellicott City state MD zip code 21043-1902

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

- A **USGS map** (7.5 or 15 minute series) indicating the property's location.
- A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional Items

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of SHPO or FPO)

name _____
 street & number _____ telephone _____
 city or town _____ state _____ zip code _____

Paperwork Reduction Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et. seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 7 Page 1

Description Summary:

Grace-Hampden Methodist Episcopal Church is a large stone building constructed in 1899 at the principal intersection in the Hampden neighborhood in Baltimore City. The church exemplifies the distinguishing characteristics of the Romanesque Revival style in its complex massing featuring multiple gables and a square tower and masonry construction utilizing local granite with round-arched openings and decorative sill and lintel courses. Despite damage by fire in 1999, the building retains a high degree of integrity in its exterior features, and a recent rehabilitation has respected the primary interior spaces—sanctuary, auditorium, and Sunday school rooms.

General Description:

Physical Setting:

The 1899 Grace-Hampden Methodist Episcopal Church is located at the northeast corner of West 36th Street and Hickory Avenue, the principal intersection of the Hampden neighborhood in Baltimore City. The variegated character of the neighborhood is exemplified by the commercial buildings facing “The Avenue,” as 36th Street is called locally. Hickory Avenue is primarily residential in nature, but there are veterans’ hall and a business in a shirt factory building north of the house that was the church’s parsonage. One block west is Falls Road, a notable north-south corridor, and the Jones Falls valley, the industrial raison d’etre for this mill village community.

Exterior Building Description:

The design of the Grace-Hampden Methodist Episcopal Church is late 19th Century Romanesque Revival with its stone construction, featuring round arches and decorative sill and lintel courses. The imposing mass of the 100 by 60 feet, cross-gabled and hipped structure is emphasized with predominantly coursed, quarry-faced ashlar and a central square tower.

The asymmetrical, three-part design reflects the functions of the structure. The western, cross-gabled volume of the sanctuary and nave is situated at the corner of 36th Street and Hickory Avenue. The square, hipped, belfry tower which serves as the central entrance is both engaged and projecting from the auditorium and Sunday school wing. The latter section’s volume and prominence are diminished by the setback, hipped shape of the clerestory roof and its location along a secondary alley to the east. The three parts are unified by their materials, decoration and fenestration with the two larger volumes sharing the longest ridge of the slate roof.

The stonework appears to be of locally quarried “Falls Road granite.” The coursed ashlar has areas of random bond close to the cornerstones. The capitals of the engaged columns flanking the front door appear to be sandstone.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 7 Page 2

In general, tall, rectangular, one-over-one, double-hung fenestration dominates the lower levels and leaded glass sets off the western sanctuary. A sillcourse around the main floor echoes the horizontal banding of the wider lintel course of the lower level. The lower level is partially below grade and areaways permit the windows to extend below ground level on each side, except on the east side, where individual window wells serve the purpose.

On the southern, front facade, the western sanctuary section of the building has six bays on the lower level, four bays of windows located in the center of the main floor and a single, large, round window above. The side of the projecting, cross-gabled nave also has a single window facing south on each of the primary levels. The western facade has two, double-leaf casement windows flanking each side of the central double doors on the lower level, with six rectangular windows and another large, round window illuminating the nave. On the north side, double-leaf doors are located on the projecting section and the same pattern of a large round window and four windows on the main level, above six on the lower level, as seen on the front facade of the sanctuary.

Semicircular arches are found on the tower and sanctuary parts of the building. Three large, round, leaded glass windows dominate the gable ends of the sanctuary. The round geometry of their form is offset by bold, square wood muntin framing within. A small, narrow, round-arched, leaded glass window above each of the three circular windows draws the eye upward toward the peaks of the gables. These stone peaks are made taller by the parapets extending above the slate roof. Archivolts trim the round and arched windows, as well as the compound blind arch above the tower's entry door.

The belfry tower provides the main entrance through replacement, wooden, double-leaf doors. The doorway is flanked by engaged stone columns. Sandstone capitals support the intrados of the blind, compound arch with extrados archivolt trim. The main floor is raised nine granite steps above grade on the south side. A corner date stone reads "Grace M.E. Church, 1881 1899," referring to the dates of the congregation's recognition as an independent church and the building's construction. (This date stone was damaged and several stones above were removed ca. 1999.)

At the tower's lower level, one narrow, west-facing window provides daylight into the space below the narthex. A pair of small, narrow, leaded glass windows is found at the middle level of the front and east facades of the tower. These rectangular leaded glass windows of the tower echo both the shape of the other double-hung sash and the lintel course below. The hipped belfry is characterized by larger, open arches and projecting bands of stone below the arches and at their spring. In general, the tall proportions of the windows and arches offset the horizontal banding and coursing of the ashlar.

The tower's block modillions support the roof corona with its small cymatium. The block modillion motif is repeated below the belfry as a projecting belt course. The open railings in these belfry arches have a square asterisk design composed of eight isosceles, right triangles. This pattern is repeated in the glazing of the rear

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 7 Page 3

doors which appear to be original, and was probably found in the original front doors as well. The current wood doors are replacements, decorated with ornamental strap hinges and single-pane-sized colored glass windows.

The eastern end of the building was designed to function as an auditorium, surrounded by Sunday school classrooms. The lower level has double-leaf doors (replacements like the front doors) adjacent to the tower and two windows facing south, five windows facing east and four facing north. On the main level, six windows face both south and north and a door and eight windows face east. The east-facing door at the south end is set within a typical window bay, in that the stone lintel above the doorway matches those of the adjacent windows, leaving a tall transom above the door. This door with exterior wooden steps appeared in a 1904 photograph of the building. It seems unlikely that it was part of the architect's original design, but more likely one of several adjustments the congregation made during the five-year initial construction.

The lower roof around the perimeter Sunday school rooms has a shallow pitch (approximately 3 ½:1) and is covered with asphalt shingles. The clerestory above and surrounding the auditorium is composed of single-pane, pivoting sash, rectangular windows with slate wall surfacing matching the roof above. Six of these sash face south (front). Ten face east and north. The lower roof and clerestory cornices are galvanized sheet metal trim, probably a replacement of original woodwork.

On the north side of the church, there are two narrow, stone chimneys projecting out from the back wall. One is adjacent to the double-leaf doors at the center of the north facade, opposite the front doors, and the other is in the middle of the six north-facing Sunday school rooms.

Today the church retains its Romanesque Revival form and most of its character-defining features. In its massing and detailing, architect George C. Haskell emulated the precepts of Henry Hobson Richardson, the Romanesque Revival's premier proponent.

Interior Floor Plan:

On the main level, the identifiable spaces are the narthex in the tower, the sanctuary in the west wing, the auditorium in the center of the east wing under the clerestory and the rear vestibule and Sunday school rooms surrounding the auditorium on three sides. On the lower level, under the sanctuary was a central east-west hall with flanking rooms and in the east end, an open area was subdivided for a variety of uses over time. The two levels are connected by one winder stair descending from the narthex.

The 1898 newspaper article announcing the award of the construction contract included the following description:

The architectural design is Romanesque, with trimmings that are in harmony with the building. The interior plan of the edifice is well arranged. The choir will be to the right of the pulpit, while to the left will be the

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 7 Page 4

vestibule [may never have been built]. The arrangement of the pews will be semicircle. By this plan a full view of the pulpit can be had from every seat in the church, and that, too, without causing one to turn in his seat.

Immediately under the tower is another vestibule, and opposite this vestibule is another one, on the other [north] side of the church. In the end of the church, facing the pulpit, but separated from the main auditorium by sliding doors, is a large Sunday school room. This room is skirted on the three remaining sides by seven classrooms. The doors of both the Sunday school and classrooms are so fixed that they can be opened so as to throw them and the main auditorium into one audience hall.

The building will have a fine library and toilet rooms. The interior of the church will be finished in cypress and oak.¹

Interior evolution over time:

Since each of the spaces was changed over time, the interior description will include the recent conditions as well as the original finishes uncovered in exploratory demolition, preparing the building for rehabilitation.

The church was erected and finished over a five-year time period. This time period permitted several deviations from the original design prior to the completion of construction. For example, exterior doors installed in the northwest corner of the sanctuary appear to have been closed in from the inside before the plaster was applied. As previously mentioned, the door on the east facade appears to have been constructed within a window bay.

The stair tower was never completed as designed, in that accommodations were made for a second flight of steps to ascend from the narthex. The origin of these steps would have been the curved landing two steps above the narthex floor. As they ascended in the tower, one would have walked up past the lovely stained glass windows, trimmed with stained, varnished woodwork to a second floor doorway above the sanctuary. Although the architect's original plans have not been found, one can surmise that he intended a balcony to be constructed above the sanctuary's south side.

In recent years, the bell tower room above the narthex has been inaccessible. The only framing for a doorway faced west, appearing as though intended to open into the sanctuary space. No evidence was found of any ladder or stair up to that opening. No one interviewed could explain the inaccessible bell tower. No physical evidence of access to the bell was visible in the ceiling of the narthex. A rope once hung down into the narthex to ring the bell, a theory confirmed within the unfinished middle level room where a pole remains and a framed square hole is seen above the second level. Mr. Phillips, a member of the congregation most familiar with the

¹
"Hampden's New Church: Contract Awarded for Grace Methodist Episcopal Church," Baltimore American, 5 November 1898, p. 11.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 7 Page 5

church for several decades starting in the late 1920s, thought the bells stopped being rung by World War II, but he says he can remember the rope hanging down into the narthex in the 1920s.²

Some evolutionary changes were made to the church over the hundred-year use of the building as a church and community resource, such as “the choir loft has been enlarged so that it now occupies the space on both sides of the organ. Electric lights have been installed and other changes made.”³ At the time of publication of these comments, thought to be in the late 1930s, the congregation was “. . . engaged in extensive repairs and redecorations [to the church].”⁴ According to a mid 1960s publication of the Methodist Church, “The building has been kept in good repair and recently completely renovated.”⁵ One reference mentions “aid from Mr. Andrew Carnegie to purchase the pipe organ.”⁶ The date that organ was removed from the church is unknown. The organ remembered by most was a small modern one located on the north side of the dais. No organ remained in the church at the time of the fire.

To date, no specific record of these repairs and changes has been obtained. It is likely that the galvanized metal cornices above and below the clerestory replaced original wood soffits and fascias. Rock-faced concrete blocks were used to vertically extend the stone area ways along the north side. Original glass in the double-hung, casement, and pivoting sash had been replaced with a variety of translucent patterns and plexiglass inserts. The bell tower was closed off. Partition walls were inserted. Early finishes were covered over. The altar platform was reconfigured. The pews were replaced/realigned. Air-conditioning ductwork was installed. The last changes are assumed to have been made by the congregation inhabiting the structure in the 1980s and 1990s.

In the sanctuary, wallboard was used to cover the lower plaster walls and stained and varnished tongue-and-groove wainscoting. It also covered an area near the sanctuary door that appears to have been water damaged from a leak between the tower and the sanctuary. The wallboard extended up to the base of the pendant posts supporting the stained, decorative, chamfered trusses carrying the valley corners and mid-spans of the cross-gabled roof. The ceiling itself is composed of stained and varnished, tongue-and-groove boards. Each triangular face of the ceiling has one round opening that may have corresponded with the eyebrow dormers seen

²

Interview with James Phillips, Baltimore, 22 April 2000.

³ Mrs. Albion A Bailey, “The History of Grace-Hampden Methodist Episcopal Church,” comp., Hampden-Woodberry and Other Points in Baltimore, ca. 1938, p. 6 (CHAP file).

⁴ Ibid.

⁵ Methodist Historical Society, 1966 Baltimore Conference, Bicentennial of American Methodism, (Baltimore: 1966), p. 115.

⁶ Bailey, “History of Grace-Hampden M.E. Church,” p. 6.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 7 Page 6

on the original perspective drawing and the 1904 photograph of the building. Those eyebrows were removed, the slate patched, and the round opening closed with matching woodwork.

Light enters the sanctuary space through tiered leaded glass windows. At eye-level, there are double-hung sash surmounted by large round windows with heavy muntins overlaying a square grid-work on the circles, and then these are topped with small windows that draw the eye all the way to the ridges, despite the dark color of the ceiling.

During the later years of Methodist use, in the sanctuary, the organ was located to the right of both the pulpit, a removable lectern, and the choir which flanked the pulpit on the raised dias (about three steps up), all within the western, cross-gable projection. The wood pews were located in a semicircular configuration with at least two aisles. The floors were wooden, but the rear of the sanctuary and the aisles were carpeted by the middle of the century. Above the tongue-and-groove, stained wooden wainscoting in the sanctuary and the plaster walls painted brown to imply wainscoting in the rear vestibule and along the north wall of the east end of the lower level was a band of brown decorative stenciling.

On the east wall of the sanctuary, sliding doors (later removed) separated the Methodist sanctuary from the auditorium. The large space at the east end of the building was used as an auditorium, illuminated by clerestory windows. The auditorium was an open space, filled with folding chairs and tables as needed. The Methodist congregation would overflow into the auditorium space for popular services, such as Easter and Christmas. Classrooms could be sectioned off around the perimeter, originally by sliding sash and later by fixed walls.⁷ James Phillips, recalling a time 67 years ago, indicated that there were multiple small classrooms along the east side with windows that could be raised and lowered to open the classrooms into the larger space.⁸ James Stevenson remembers the perimeter areas being walled off from the auditorium; he called the long room on the south side "the alley."⁹

The windows in the east half of the building, including the clerestory pivoting sash, and those in the basement have a variety of translucent glass patterns and plexiglass replacements. A random starburst pattern of translucent glass seems to be the most dominant, but that pattern is believed to be a commonly available 20th Century pattern. The question of the appearance of the original glass remains unanswered.

⁷ Evidence of the tracks for triple-hung weighted sash were found in the matching stained and varnished casing during exploratory demolition.

⁸ Interview with James Phillips.

⁹ Interview with James Stevenson. Baltimore. 24 April 2000.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 7 Page 7

Downstairs, the only bathrooms were located below the entry vestibule. Most of the other lower level rooms appear to have had concrete floors. A small storage room earlier used as a kitchen, a children's Sunday school room, and the mid/late 20th century kitchen the south side from west to east under the sanctuary. The kitchen and Sunday school room had wainscoting with plaster walls above and beaded-board wooden ceilings. Along the north side was another roughly-finished storage room at the northwest corner, and moving east, the meeting room (which also served as the dining room, Bible study classroom and an additional Sunday school room) and the furnace room, all under the sanctuary. Phillips said the meeting room was created in the mid-1930s by the Golden Rule Class, a group of young people, and that this room had a hardwood floor, but it was damaged and buckled in 1999.¹⁰

Under the auditorium was a large room with a higher beaded-board ceiling. Phillips described this large space in the middle of the century as having a stage added along the north side with footlights and a curtain, as well as a dressing room to the left of the stage, all for the production of plays. The open space room was used for oyster suppers and Boy Scout meetings. According to Phillips, around the 1960s/70s, the church rented this space for a government-subsidized, education program to provide GED and job-training for area youth. During this period, the Methodists reduced in size along the east wall by about 10' for storage for the school and Boy Scout troops.¹¹

After 1980, the structure was occupied by the Apostolic Truth Tabernacle. That congregation made alterations to the building including the creation of three small rooms, carved out of the west end of the auditorium. The southern cubical housed a baptismal room, featuring a large tub. In the sanctuary, pews were stationed in straight rows facing west. A different, larger platform for the pastor/altar was installed and the organ removed. Air-conditioning was added. Ceilings in the main floor Sunday school rooms and on the lower level were dropped and cosmetic features changed, including adding wallboard all around the sanctuary and paneling the front stairs, back vestibule and much of the lower level. The downstairs stage and its accouterments were removed.

Fire damaged the building's roof and walls in January 1999, focused on the wall between the sanctuary and the auditorium. Fire fighters damaged the leaded glass windows in trying to put out the fire. Large portions of the roof remained open for over a year, allowing pigeons to roost and the elements to further deteriorate the

¹⁰ Interview with James Phillips.

¹¹ Ibid.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 7 Page 8

structure and finishes. The water from dousing the fire and rain badly deteriorated the basement floors and wall finishes.

Despite the alterations and the fire damage, essentially the form and the Romanesque Revival styling of the church have not changed; the fenestration and stone walls remain true to the original design. The structure has recently undergone a comprehensive rehabilitation for office use. The slate roof, though badly damaged by fire, has been repaired with slate from Vermont that matches the gray color down to its original unweathered greenish cast. The damaged stained glass windows have been restored. The architectural character of the church has not been compromised. Despite the tragic fire and the subsequent water damage, the building still represents a clear picture of late 19th Century Baltimore church architecture and remains a landmark in the Hampden community.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 8 Page 1

Summary Statement of Significance:

The Grace Hampden United Methodist Church is eligible for the National Register under Criterion C as an example of late 19th century ecclesiastical architecture in the Romanesque Revival style in Baltimore. It represents the first ecclesiastical commission of local architect George Clifton Haskell, and its design was sufficiently successful to serve as the model for another Baltimore church. It embodies the distinctive characteristics of the Romanesque Revival in its locally quarried granite masonry, round arches and horizontal banding, slate roofing and the stained glass windows in a variety of configurations.

The building is an architectural landmark in the Hampden community, and has served the neighborhood in a variety of functions. The congregation and facility provided religious, social and educational services, including choirs, church school, charitable committees, day care center, Boy Scout troops, high school equivalency education and an historical retrospective exhibit to the evolving community over the course of 100 years. The building's local importance is expressed by the Baltimore Sun newspaper's headline reporting the 1999 fire: "Hampden Landmark Burns."¹² The building was added to the Baltimore City Landmark List by the Commission for Historic and Architectural Preservation (CHAP) in May 2000.

The period of significance, 1899-1904, encompasses the five-year period during which the church was initially constructed.

Resource History and Historic Context:

History of the Congregation:

In Baltimore in the middle of the 1800s, the Protestant denominations, especially the Methodists and Episcopalians experienced exponential growth. Part of this growth can be attributed to the burgeoning mill industries.¹³ Later farm failures in northern Maryland and Pennsylvania contributed to the increase in local worker population.¹⁴ The Grace-Hampden M.E. Church congregation dates back to 1855, when Artemis Donaldson started a Sunday School at Clipper. After being a mission of Strawbridge Church, and on a circuit, it

¹² "Hampden Landmark Burns." Baltimore Sun, 7 January 1999.

¹³ "Nearly half of the new churches formed were Methodist and another 20 were Episcopalian. Moreover, where 19 Methodist churches had existed in 1843, 29 new ones were formed afterwards [in the 1840s and 1850s]. . . .Methodists were the most active Protestant denomination. . . .This remarkable church activity. . .[had] increasing impact. . . upon Baltimore. . . ." Gary Lawson Brown. Baltimore in the Nation 1789-1861 (Chapel Hill: University of North Carolina Press, 1980.) p. 194.

¹⁴ James Phillips in Schoettler, Carl. "For Sale: Church Full of Memories," Evening Sun, July 31, 1980, pp. 1C, 4C.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 8 Page 2

became a station in 1881 with the appointment of Rev. H.R. Savage by Bishop Simpson.¹⁵ As was typical of emerging mill congregations of the time, the “group that began in the Clipper Mill Paint Shop moved to the Clipper Mill Gymnasium (alias Clipper Church) in 1861¹⁶; built a small brick and frame church at the corner of 36th and Poole Streets in 1883;¹⁷ this body became the Grace Methodist Episcopal Church. . . . Their Poole Street chapel is now stuccoed over, serving the [Woodberry] Church of the Brethren.”¹⁸

The formal title, upon recognition as an independent church in 1881, was the Grace Methodist Episcopal Church of Woodberry, Baltimore County and State of Maryland.¹⁹ At that time, the city had not yet annexed the lands beyond North Avenue. Of the churches in Hampden and neighboring Woodberry, Grace-Hampden M.E. was the second oldest organization of the seventeen.²⁰ In terms of the sequence of their church construction, however, Grace-Hampden is listed almost last.²¹ “It has been said that there were eighteen churches in Hampden-Woodberry. At last count there were still just about that many. All of the churches are worthy of distinction by virtue of their history and architecture.”²²

History of its Construction:

The minister at the time of construction was Rev. F.A. Killmon.²³ He served the congregation from 1896-1900. The committee appointed to plan and finance the church included Charles Benson, George Benson, Albert

¹⁵ Methodist Historical Society, Bicentennial of American Methodism, p. 115. Original source was probably Bailey, “The History of Grace-Hampden M.E. Church,” p. 6.

¹⁶ 1872 according to Bailey, “The History of Grace-Hampden M.E.,” p. 4.

¹⁷ According to Bailey, the church moved to the Y.M.C.A. Building at the corner of Poole and 36th Streets. Ibid.

¹⁸ Jean Hare’s transcription of a talk given by John McGrain at the Baltimore County Historical Society, March 1987, in her “Scrapbook of Hampden History,” Baltimore.

¹⁹ James Phillips in Schoettler, Carl. “For Sale: Church Full of Memories,” p. 4C. At that time, Hampden was not yet formally recognized as a community.

²⁰ Robert F. Hayes, ed. and publ, Notes on History: Baltimore City and Vicinity Volume 2, No. 3, Baltimore, July 1940.

²¹ Thirteenth out of fourteen, according to researcher Jean Hare. Her list gives the range of cornerstone dates as c. 1843 through the end of the 19th Century, with only the structure of the 1868 Hampden Methodist Protestant Church about two blocks away being replaced. [John McGrain] “Chronological List of Churches of Hampden-Woodberry” (Typewritten) within Jean Hare, “Scrapbook of Hampden History.”

²² [Jean Hare] Hampden Woodberry Community Council. Hampden Woodberry. Bicentennial Project, 1976.

²³ Methodist Historical Society, Bicentennial of American Methodism, p. 115.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 8 Page 3

Parrish, Harry Benson, William Burrier, and Robert Hubbard.²⁴ These were well-known family names in the Hampden community throughout the century.²⁵

The Grace-Hampden M.E. Church was designed by architect George Clifton Haskell (1852-1925). The contract to erect the building at a cost of \$16,000 was awarded on Nov. 4, 1898 to Gladfelter & Chambers.²⁶ The granite from which the building is constructed is locally quarried Falls Road granite.²⁷ This same stone was used for millworkers' houses on Stone Hill above Mt. Vernon Mill and along Clipper Avenue in Woodberry, as well as the Old Druid Mill at Union Avenue and Ash Street,²⁸ reinforcing the building's architectural ties to the community's industrial genesis.

The cornerstone was laid on 1 January 1899 with "a sealed copper box containing a Bible, . . . a hymn book edited in 1848, . . . book containing a historical record of the church from 1855 to 1898, . . . copies of various religious papers, copies of daily papers and a copy of the American of Nov. 4, 1898, . . . a copper cent of 1848 . . ."²⁹

"Three hundred fifteen active members and four hundred forty-nine children were enrolled in the church at the time of its construction. When the church body moved, 450 persons marched from the old church to the new."³⁰ According to "The History of Grace-Hampden M.E. Church,"³¹ the congregation marched in body from the old church at Poole and 36th Streets to the new on the first Sunday in June 1899. From 1899 until 1904, the congregation worshiped in the Sunday School room, as the sanctuary had not been completed. The Fifth

²⁴ Unlabeled source from CHAP file.

²⁵ The Benson family, for example, owned a substantial hardware store just east of the church on 36th Street.

²⁶ "Hampden's New Church," Baltimore American, p. 11.

²⁷ In 1898, The Maryland Geological Survey reported that the quarries on the left bank of the Jones Falls had been operating for most of the century. "No dynamite is used in the quarrying, but occasionally charges of powder are employed to loosen the rock and thus render easily separable along its joints and grains." "The quarries...[in 1898] were the Peddicord, the Curley-Schwind, and the Atkinson." Maryland Geological Survey, Volume II, 1898, p. 161.

²⁸ James Phillips in Carl Schoettler, "For Sale: Church Full of Memories," p. 4C.

²⁹ Bailey, "The History of Grace-Hampden M.E.," pp. 5-6.

³⁰ [Jean Hare] Hampden Woodberry Community Council. Hampden Woodberry.

³¹ Bailey, "History of Grace-Hampden M.E. Church," p.6.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 8 Page 4

Anniversary and Dedication services were held in June 1904 to celebrate the completion of the church, and every one of the 800+ seats was taken.³²

Methodist Episcopal church records list Grace-Hampden as being in the Baltimore District and offer some financial information. In 1900, the value of the church building was listed as \$18,000 with \$11,320 paid for the church building and improvements and a current indebtedness of \$3,400.³³ In 1901-1902, W.E. Curley took over as preacher and the value and indebtedness were listed as \$20,000 and \$6,500 respectively.³⁴ In 1904, James McLaren was the preacher and the indebtedness had dropped to \$1,550.³⁵ "Rev. Benjamin W. Weeks was appointed pastor in 1907. It was this year that the building fund was wiped out. Special services were held on June 30, 1907 in honor of the clearing up of the old debt."³⁶ The congregation erased its construction debt within eight years, impressive for a predominantly working class community.

Meeks is credited with "getting aid from Mr. Andrew Carnegie to purchase the pipe organ which we have now."³⁷ James Phillips, a former member of the congregation, recalls in the 1920s the pipes for the pipe organ covering some of the windows at the west side of the sanctuary. He remembers being told as a child by adults that it was an "excellent pipe organ."³⁸ The fate of that organ is unknown, having been replaced by an "updated" one in the middle of the 20th Century.

In the first third of the century, the congregation and the Church School membership ranged between 450-600.³⁹ There was an active Ladies Aid Society, Young Woman's Foreign Missionary Society, several choirs, and all

³² "Dedicate Grace Church: Hampden Edifice Formally Set Apart For Sacred Uses." Baltimore Sun, 20 June 1904.

³³ Minutes of the One Hundred Sixteenth Session of the Baltimore Conference of the Methodist Episcopal Church, 1900-1904, (Baltimore), p. 132. (This article indicated the church cost about \$25,000.)

³⁴ *Ibid*, pp. 67, 132. These same records show that the church had no parsonage. The ca. 1921 parsonage for Grace-Hampden M.E. was the white stucco house located directly to the north of the church facing Hickory Avenue. According to Mr. Phillips, it was built in 1921 by Mr. Gisriel, grandson of Tom Gisriel of the iron foundry business. Mr. Gisriel funded the construction of the parsonage with the condition that it be modeled after his own white stucco house on Roland Avenue (approximately the 4300 block -- Although much altered by subsequent owner Stu Davis, the house still stands.). Interview with James Phillips.

³⁵ *Ibid*. The newspaper reported that at a Sunday service, when Rev. James McLaren announced the reduction of the indebtedness to within \$1,000, the congregation subscribed over \$700 on the spot. "Dedicate Grace Church," Baltimore Sun.

³⁶ Bailey, "History of Grace-Hampden M.E. Church," p. 6.

³⁷ *Ibid*.

³⁸ Interview with James Phillips.

³⁹ *Ibid* and Minutes of the Baltimore Conference.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 8 Page 5

but two departments of the Church School had separate classrooms.⁴⁰ Phillips recalled that the men's Bible classes met in the sanctuary, while the ladies' Bible classes and older children's Sunday school met upstairs through the 1930s in one room on the east side of the auditorium. Younger children and other Sunday school classes met downstairs.⁴¹

Later programs such as the Hampden Day Care Center and HWR Prep (Hampden-Woodberry-Remington functional literacy education preparation) brought members of the greater community into the building. Although the church still offered active programs such as Grace Women's Guild and Men's Bible Class, the congregation declined in size and aged after the middle of the 20th Century, dropping to approximately 30 attendees for a typical Sunday service in the late 1970s.⁴² When HWR Prep ended and no longer contributed rental income, the decision was made to close the church. Of the eight Methodist churches launched to serve the mill community in the 19th century, Grace was the first to close its doors.⁴³ The Grace-Hampden congregation merged into the Roland Avenue Evergreen United Methodist Church; the Articles of Merger are dated June 1980.⁴⁴ The sale of the church structure took place shortly thereafter.

Place within the Hampden community:

The Hampden community has a distinctive identity among Baltimore's neighborhoods, with a rich variety of residential, commercial, and institutional structures. Prominently located at the corner of 36th Street and Hickory Avenue, the Romanesque Revival church has played a pivotal role in the variegated architectural and functional character of the neighborhood.

Hampden retains elements of its earlier, self-sufficient, mill village settlement organization and social network. The original name for the principal commercial street, now called 36th Street according to Baltimore City's street nomenclature, was 3rd Avenue, reflecting the earlier independent nomenclature used within the community. In fact, residents still refer to 36th Street as "The Avenue," and "downtown" means the commercial area along 36th Street, rather than Baltimore City's business district. For years street cars ran directly in front of the church.⁴⁵ The commercial character of 36th Street is balanced by the residential nature of Hickory Avenue.

⁴⁰ Ibid, p. 7.

⁴¹ Interview with James Phillips.

⁴² Ibid.

⁴³ James Phillips in Schoettler, Carl. "For Sale: Church Full of Memories," p. 4C.

⁴⁴ Interview with James Phillips (who handled the legal aspects for Grace-Hampden).

⁴⁵ See unlabeled sketch of Hampden's 36th Street showing the street car running in front of the church. Jean Hare, "Scrapbook of Hampden History," Baltimore.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 8 Page 6

Urban geographer Wilfred Owen observed in 1959 that although Hampden had all the makings of a slum, with aging housing stock, high density, spot commercial zoning, and a low- and lower-middle-income population,⁴⁶ it was nevertheless a vital “neighborhood with a conscience, a spirit, and a soul embodied in its churches, shopping street and community life.”⁴⁷ The neighborhood has avoided many of the negative aspects of urban decline, due to its “topographic features that made it virtually an island in a sea of urban growth. Hampden has deep cuts on three sides, two of which became a city park and the third a boundary for a fine residential development.”⁴⁸ Its natural barriers have protected it from being [fully] assimilated into the sprawling maze of metropolitan Baltimore.⁴⁹

The church has been used for a variety of community-wide programs, underscoring the building’s contribution to the community. A Boy Scout troop was organized at Grace-Hampden M.E. Church as early as 1911.⁵⁰ When the people of Hampden decided to celebrate the 50th anniversary of the annexation of the community by Baltimore City, the 1938 Golden Jubilee Celebration was held at the Grace-Hampden M.E. Church.⁵¹

Following the departure of the Methodist congregation in 1980, the church was taken over by the Apostolic Truth Tabernacle, which used the building for more than 15 years before deciding to sell it to meet the needs of its expanding congregation.⁵² The church was deconsecrated and the date stone cut out to remove the sealed copper box and its contents.

The building remained vacant for several years, and was damaged by fire in January 1999. It has since been rehabilitated and adapted for office use.

⁴⁶ Wilfred Owen, Cities in the Motor Age. (New York: Viking Press, 1959, p.50.

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰

“A Brief History of Hampden-Woodberry”, ca. 1938, p. 22, in Jean Hare, “Scrapbook of Hampden History.”

⁵¹

Robert F. Hayes, Jr., custodian, “Hampden of Yesterday & Today: Its People and Institutions, Historical Exhibition, Hampden’s Golden Jubilee, June 13 To 17 1938 At Grace-Hampden M.E. Church.” (Baltimore: Robert F. Hayes, [1938]).

⁵² “Fire damages church in Hampden,” The Sun. 7 January 1999, p. 2B.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 8 Page 7

Architect George C. Haskell:

George Clifton Haskell (1852-1925) is beginning to be recognized for his contributions to Baltimore's architecture. His background and architectural training remain unknown. From the City Directories, however, it is known that, between 1877-1884, Haskell was listed as an architect, apparently working out of his residence on North Paca Street in Baltimore. He did not move his home until 1889-90 (to Druid Hill), but in 1886-87, he is listed as a draftsman in the office of Charles L. Carson on W. Lexington Street. From 1888-1892, he was still listed as a draftsman, but no business address was noted. In 1893, his listing changes to "architect" with a business address in the same building, possibly having opened his own office after the death of Charles Carson.⁵³

Charles L. Carson (1847-1891), a very important Baltimore architect, designed the Central Savings Bank (still stands at the SE corner of Charles and Lexington Streets), but died as it was completed. It was the site of many architects' offices, including Charles Carson's intended office. The AIA office was located there too.⁵⁴ As Haskell may have continued to work in Carson office as draftsman until Carson's death, it is possible he may have been a draftsman for the design of the Central Savings Bank.⁵⁵ Haskell had moved his own office to the Central Savings Bank Building by 1894, where he remained until 1906, when he moved to the Wilson Building.

Charles Carson apprenticed under Thomas Dixon, and he in turn designed the Wilson Building at 301 N. Charles Street where Haskell, among other architects, had his office from 1907 until shortly before his death in 1925.⁵⁶

Haskell married Martha E. Carson, sister of Charles L. Carson. Charles Carson and his wife, like George Haskell and his wife Martha, are buried in Loudon Park Cemetery. Family ties are even further intertwined by revealing that Charles Carson's father was David Carson, a builder-architect in an era when the two professions meshed. His name was the one George and Martha Haskell chose for their second son, i.e., David Carson Haskell.

Haskell emerged on his own as an architect after Charles Carson's death. He may well have worked within Carson's office with his future partner George Summerfield Barnes, a student in the same office building in 1889-1890. Barnes signed the rendering for Posner's store dated 1892, but the actual design was attributed to Haskell.⁵⁷ Their partnership is listed in the City Directories from 1908-1923, but began earlier as indicated by

⁵³ R.L. Polk & Co., Baltimore Directories and J.W. Woods, Woods' Baltimore City Directories

⁵⁴ Interviews and correspondence with James Wollon, Havre de Grace, MD, Spring/Summer 2000.

⁵⁵ Ibid.

⁵⁶ James Wollon has suggested that perhaps Haskell was the draftsman for its design as well. Ibid.

⁵⁷ "Posners' Proposed New Building," Baltimore American, 23 October 1892.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 8 Page 8

1904-05 attributions. The productivity of their partnership was undoubtedly fueled by the availability of work as a result of the Baltimore Fire of 1904.

Haskell, though previously unrecognized in published accounts of Baltimore architecture, has been credited personally with more than 19 buildings over his long career and with another 13 under the partnership name Haskell & Barnes by the Historic Architects' Roundtable.⁵⁸ He is responsible for a broad spectrum of Baltimore building types, including residences, retail and service commercial establishments, and government, education, and religious institutional structures. At least one corporate, out-of-state commission is attributed to Haskell & Barnes. Research into Haskell's association with and influence by Barnes, Carson, other Baltimore architects and the AIA continues.

Haskell was versatile and worked in the architectural styles of the time. The Grace-Hampden M.E. Church was Romanesque Revival. His 1901 Clifton M.E. Church had a square Gothic tower. Some of Haskell and Barnes later buildings, such as those built for the University of Maryland (1906 Dormitory and the 1904 Dental School), were in the English Georgian style.

Interestingly, Haskell reused his first church design for Grace-Hampden M.E. again in 1901 for the Concordia Lutheran Church, a Romanesque Revival structure that still stands, renamed New St. John's Baptist Church at 1106 West Franklin Street. It is essentially a miniature of Grace-Hampden M.E. Church's gabled, parapeted volume with rugged stones and a prominent round stained glass window with a square grid muntin system. The functional layout of Concordia Lutheran Church, with the sanctuary upstairs and meeting areas below on ground level, is also consistent with Grace-Hampden M.E. Church.

Integrity:

The workmanship of the original builders is still evident in the stone exterior, the carpentry detailing of the original exterior doors and interior wainscoting, stair railings, window frames and casings and narthex door reveals. Although some of the stained glass was damaged on the west and north sides, the missing portions have been restored, recreating the design of the original lights. Many of the original materials still remain. The fire, water and weather damage, however, has necessitated replacement of some interior materials. The roof framing has been replaced where damaged by fire. The slate roof has been replaced in kind.

⁵⁸ Ibid.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Name of Property

Section 9 Page 1

County and State

Major Bibliographical References:

Architecture Club of Baltimore. Catalogue of Exhibits 1907. Baltimore: 1908, p. 190. (Peabody Institute)

Bailey, Mrs. Albion A., comp. "The History of Grace-Hampden Methodist Episcopal Church, 1855 to the present time," Hampden-Woodberry and Other Points in Baltimore. Baltimore, ca. 1938, p. 4-7. (Commission on Historical and Architectural Preservation Hampden Files)

Baltimore Commission on Historical and Architectural Preservation files.

Baltimore. Loudon Park Cemetery and Records, Wilkens Avenue.

Barton, Al. "Did You Know," Do You Remember? n.p., Hampden-Woodberry's Golden Jubilee, June 11-14, 1938.

Bicentennial of American Methodism: 1766-1966. Methodist Historical Society, 1966 Baltimore Conference. Baltimore. p. 115.

Bromley, George W. and Walter S. Atlas of Baltimore County Maryland. Philadelphia: G.W. Bromley & Company, 1915.

Brown, Gary Lawson. Baltimore in the Nation 1789-1861. Chapel Hill: University of North Carolina Press, 1980. p. 194.

Burke, Amanda. "Grace-Hampden (Methodist Episcopal) Church." Baltimore: Commission on Historical and Architectural Preservation, 1 May 2000.

"Cornerstone Laying at Grace (M.E.) Church of Hampden." Baltimore Sun, 2 January 1899.

"Dedicate Grace Church: Hampden Edifice Formally Set Apart For Sacred Uses." Baltimore Sun, 20 June 1904.

Enoch Pratt Free Library, Maryland Room, Vertical Files.

"Fire damages church in Hampden," Baltimore Sun, 7 January 1999, p. 2B.

Flynn, Annie Haskell. Obituary, Baltimore Sun, morning edition, 2 January 1979.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Name of Property

Section 9 Page 2

County and State

Flynn, Daniel H. Obituary, Baltimore Sun, 13 August 1973.

Green, Elizabeth. Interview, 27 October 2000.

“Hampden Landmark Burns,” Baltimore Sun. 7 January 1999.

“Hampden’s New Church: Contract Awarded for Grace Methodist Episcopal Church,” Baltimore American, 5 November 1898, p. 11.

Hare, Jean. “Scrapbook of Hampden History,” including “Talk Given by John McGrain at the Baltimore County Historical Society, March 1987” (Typewritten Transcription); [McGrain, John], “Chronological List of Churches of Hampden-Woodberry” (Typewritten); [Cavacos, Andrews and Hayes, Roland], “A Brief History of Hampden-Woodberry,” for the 1938 Hampden Golden Jubilee, p. 22; etc.

Hare, Jean. “A Suburb for People Who Worked, Worshipped.” Baltimore Sun. ca. 1978.

Hare, Jean. Interviews, September and October 2000.

[Hare, Jean]. Hampden Woodberry. Hampden Woodberry Community Council. Baltimore, 1976.

Haskell, George C. Obituary, Baltimore Morning Sun and Evening Sun. 11 August 1925.

Hayes, Robert F., Jr., ed. “Churches of Hampden and Woodberry,” Notes on History: Baltimore City and Vicinity. Volume 2, No. 3. Baltimore: Robert F. Hayes, July 1940.

Hayes, Robert F., Jr., custodian. “Hampden of Yesterday & Today: Its People and Institutions, Historical Exhibition, Hampden’s Golden Jubilee, June 13 To 17 1938 At Grace-Hampden M.E. Church.” Baltimore: Robert F. Hayes, [1938].

Baltimore Chapter, AIA. Historic Architects’ Roundtable (a.k.a. Dead Architects’ Society) files.

Heiss, Mrs. Howard. Interview, 26 October 2000.

Hopkins, G.M. Atlas of Baltimore. Philadelphia. 1876.

“Lightning Bolt Kills Farmer Near Glyndon,” Baltimore Sun, 29 May 1929, p. 32.

Maryland Geological Survey, Volume II, 1898, p. 161.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Name of Property

Section 9 Page 3

County and State

Minutes of the One Hundred Sixteenth Session of the Baltimore Conference of the Methodist Episcopal Church, 1900-1904, Baltimore. p. 132.

Owen, Wilfred. Cities in the Motor Age. New York: Viking Press, 1959. p. 50.

Phillips, James. Baltimore. Interview, 22 April 2000.

Polk, R.L. & Co. Baltimore Directories.

“Posners’ Proposed New Building,” Baltimore American, 23 October 1892.

Sanborn Maps.

Schoettler, Carl. “For Sale: Church Full of Memories,” Evening Sun. July 31, 1980, pp. 1C, 4C.

Slater, Rev. David (former pastor of Grace-Hampden M.E. Church). Interview. 30 October 2000.

“Souvenir Book of the Hampden-Woodberry Golden Jubilee Celebration.” Hampden Woodberry
Community Association. Baltimore, 1938.

Stevenson, James. Interview, 24 April 2000.

“The History of Grace Methodist Church, Hampden, 1855-1949,” Anniversary Program.
October 2, 1949.

Wehinger, Deborah. “Historic Church Burned in Four Alarm Fire,” Baltimore News WBFF-45 /
WNUV-54 TV. 10 January 1999.

Willis, Dail. “Church is more than a building,” SunSpot MD News from The Sun. 11 January 1999.

Wollon, James T., Jr., AIA. Interviews and correspondence on George C. Haskell’s works and associations.
Spring/Summer 2000.

Woods, J.W. Woods’ Baltimore City Directories.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Grace-Hampden M. E. Church (B-3660)

Name of Property

Baltimore city, Maryland

County and State

Section 10 Page 1

Verbal Boundary Description:

The nominated property is described in Baltimore City land records as Ward 13, Section 2, Block 3539, Lot 49

Boundary Justification:

The nominated property encompasses the single city lot historically associated with the resource.