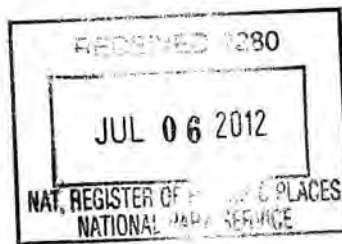


United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form



530

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. 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 certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Mount Hope Miners' Church

other names/site number Mount Hope Methodist Church, Mount Hope Methodist Episcopal Church,
Mount Hope United Methodist Church

2. Location

street & number Mount Hope Road, Mount Hope

city or town Rockaway Township

state New Jersey code NJ county Morris code 027 zip code 07866

☐ not for publication
☐ vicinity

3. State/Federal Agency Certification

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

I hereby certify that this X 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 X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide X local

RL Booy Assistant Commissioner, National Historic Resources 6/26/12
Signature of certifying official/Title Date

State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. 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
other (explain):

Don Delina
Signature of the Keeper

8/20/12
Date of Action

Mount Hope Miners' Church
Name of Property

Morris County, NJ
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply.)

<input type="checkbox"/>	private
<input checked="" type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

Category of Property
(Check only one box.)

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

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

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)

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION/ Religious facility

EDUCATION/ School

Current Functions
(Enter categories from instructions.)

VACANT/ Not in Use

7. Description

Architectural Classification
(Enter categories from instructions.)

LATE VICTORIAN/ Italianate

Materials
(Enter categories from instructions.)

foundation: STONE

walls: WOOD/ Weatherboard

roof: ASPHALT

other:

Narrative Description

See Continuation Sheet.

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Continuation Sheet**

Mount Hope Miners' Church

Name of Property

Morris County, New Jersey

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Section number 7 Page 1

Summary Paragraph

Built in 1868, the Mount Hope Miners' Church (Figure 1) is one full story with an exposed basement level and a gable roof with a ridgeline running north-south. The Church occupies a four-acre lot bordered by Mount Hope Road on the northeast and Garden Road on the south, with the front of the church facing southeast. (For descriptive purposes, the southeast elevation will be referred to as south.) The building is three bays wide and four bays deep with an angular bay apse on the north (rear) side. The building is wood-frame construction with horizontal wood siding on a rubble stone foundation; original vertical board siding remains under the horizontal siding, which was installed in 1926-7 as a result of damage caused by the Lake Denmark explosion.¹ Due to a change in grade, the basement level on the west (side) elevation is full height. A small bell tower topped with a dome cupola projects from the roofline. The bell tower has louvered openings covered in plywood at each side. There is a window or door opening in each bay on all four sides with corresponding windows at the basement level. All of the window and door openings have been covered with plywood and many windows and doors are missing. There is a one-story addition on the west elevation at the basement level that was added circa 1870 to house a school. The school addition is four bays wide and two bays deep and has a low-pitched gable roof with a ridgeline running east-west. The addition has horizontal wood siding over vertical board siding and a rubble stone foundation that matches the main section of the building. The building is currently vacant; the owner, the Morris County Park Commission, has boarded up the windows and doors and removed the stairs to prevent access to the building.

Site

The Mount Hope Miners Church is located on a four-acre piece of property that consists of several changes in grade. The Church stands on a small hillside that slopes downward to the south and west. A semi-circular gravel drive off of Mount Hope Road is located east of the Mount Hope Miners' Church. A fieldstone wall lines the east side of the property along Mount Hope Road. The remaining site is lawn with mature trees covering the western and southern portions of the property; within this wooded area are the possible archaeological remains of portions of the Mount Hope Furnace and related components, and a stream that is fed from Mount Hope Pond located to the northwest of the property.² The building's main entrance steps have been removed and a concrete pad remains at the south elevation in front of the entrance. A concrete retaining wall extends approximately 24 feet southward from the southwest corner of the concrete pad, and marks the change in grade from the east and west sides of the site at the building.

Exterior

Roof

The gable roof over the main section of the building is clad with asphalt shingles installed in 2006; the original roof was wood shingles. The wood-frame bell tower is octagonal, is centered on the ridgeline at the south end of the main roof, and its cupola is clad with a flat-seam metal roof (Figure 2). The base of the tower is covered in wood shingles installed circa 1926 over the original vertical board siding. Each side of the tower has an arched louvered opening; all openings except one have been covered with plywood. The roof cornice features simple molded panels and decorative, paired wood brackets (Figure 3), which are original features. The gable roof on the school addition is clad with modified bitumen roofing, which dates to the mid-twentieth century and is in poor condition; the original roof would have been metal. The cornice at the addition is unadorned and has exposed rafter tails at the roof overhang on the north and south sides.

¹ The siding was originally vertical board-and-batten sidings; the battens were removed in order to install the horizontal siding.

² Refer to Section 10 for the proposed National Register boundaries, which exclude the south and west sides of the property.

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Continuation Sheet**

Mount Hope Miners' Church

Name of Property

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Section number 7 Page 2

Elevations

The south (front) elevation has a central entrance flanked by a window on either side (Figure 1). The door and windows at the first floor level, except for those on the apse, have half-round arched heads and feature decorative hood moldings and wood trim (Figure 4). The existing moldings at these openings appear to be original but some of the detailing has been either removed or covered by the installation of the horizontal siding. The original entrance doors, which were paired four-panel wood doors, have been removed and the opening enclosed by a plywood door assembly. There is a round-arch transom above the door opening, which originally consisted of three glass panes set in a tripartite pattern. Central wooden stairs with a wooden balustrade and set on a rubble stone foundation originally led up to the entrance but the whole assembly has been removed for security purposes. The flanking windows at the first floor level were twelve-over-twelve wood-hung sashes with half-round arched heads; the sashes at the front have been removed, but some components of the windows remain at the side elevations. Set at the basement level below each of the windows are windows installed in the early-twentieth century; each of the masonry openings is detailed with a stone lintel and sill, which is typical for the basement level windows at the Church building. The west bay basement opening is taller than the east opening corresponding with the change in grade from the east side of the door to the west side. The basement window in the east bay was a three-light awning and the one in the west bay was a two-over-two wood-hung sash. Both sashes have been removed and the openings covered with plywood; both appear to be early-twentieth-century building fabric in original masonry openings.

The west elevation has four, evenly spaced typical half-round arched windows, one in each bay, at the first floor with corresponding basement windows in the two southern-most bays. The basement -level sashes, which have been removed, were two-over-two wood-hung sashes. The addition covers the two northern-most bays of the basement (Figure 5). An exterior entrance to the basement is located in the southwest corner. The opening has been covered with plywood. The doors, a pair of four-panel wood doors with diagonal beaded boards in each panel, remain partially intact and in poor condition. The masonry opening, which has a wooden lintel, and the doors appear to be circa 1870 material fabric and were added as part of the reconfiguration of the basement for the school addition.

An angular bay apse, centered on the north elevation (Figure 6), is flanked by typical half-round arched windows. The east and west sides of the apse have windows centered on them. Each is a one-over-one wood-hung sash currently covered with plywood. Basement openings are located below each flanking window and one is centered at the apse. The east bay and apse window are three-lite awning sashes and the west bay is a two-over-two wood-hung sash; only components of these windows remain intact.

The east elevation has four evenly-spaced typical arched windows at the first floor, and corresponding basement-level awning windows (Figure 7). The basement window in the northern most bay has been infilled with concrete block as it once housed the exhaust mechanisms for the heating system.

The school addition is set back from the south wall of the Church building, extends beyond the north wall (Figure 8) several feet, and encompasses its two northern-most bays at the basement level (Figure 5). The south elevation has an exterior entrance in the eastern-most bay, from which the door has been removed. A single concrete step leads up to the entrance. Each of the other three bays has a one-over-one wood-hung sash window with wood trim. The west elevation has two of the same windows evenly spaced at the center of the wall. The north elevation is devoid of openings. The east elevation on the small portion of the addition that extends beyond the main section is also devoid of openings. Based on the physical evidence, the fenestration pattern appears little changed from original construction, but as previously noted, the horizontal siding covered the original vertical board siding and the interior finishes were upgraded in the early-twentieth century possibly masking changes to the fenestration.

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Mount Hope Miners' Church

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Interior

The first floor is composed of two primary spaces, the vestibule and the sanctuary, with the latter consisting of a two-aisle nave and an apse at its north end. There is a single exterior entrance to the first floor level at the south elevation entering into the vestibule, which is a long rectangular space occupying the south end of the building. The sanctuary has a second-story balcony that is not original to the building and was added circa 1870. The basement (more fully described below) is composed of three spaces that are divided by partition walls added in the early-twentieth century, with an exterior entrance into the southern-most of the three spaces. An addition, which was added circa 1870, is connected to the west side of the basement and consists of one room. There is an exterior entrance to the addition on its south side and an interior entrance on its east side from the basement of the church building. The current configuration of spaces within the basement and addition are from the early-twentieth century, so that the basement may have originally been a single or two spaces, and the addition was divided into two or possibly four spaces.

Vestibule

The main entrance on the south elevation enters into a small vestibule. On both the east and west ends of the vestibule is a staircase up to the second-story balcony (Figure 9). The stairs run east-west across the south wall and lead up to landings that open to the balcony on the north wall. Since the balcony and stairs are not original to the building, the stairs cut in front of the windows on the south wall. The stairs consist of wood treads and risers and the staircases are enclosed by a solid wood paneled balustrade with a plain, flat handrail. A closet has been fitted underneath each staircase. The closet on the west end is fitted with shelving; the closet on the east end houses the electrical box. Centered on the north wall of the vestibule, in-line with the exterior entrance, a set of double doors leads into the sanctuary. The walls of the vestibule are finished with plaster, the ceiling is ornamental metal, and the floors are linoleum tile with a plain wood base. The ceiling appears to have been added at the time of the installation of the balcony, circa 1870, and the linoleum is mid-twentieth-century fabric installed over wood flooring.

Sanctuary

The nave is a single open space with a second-story balcony set along the east, south and west walls (Figure 10). The nave is three-and-one-half bays deep with four windows, one placed in each bay, on both the west and east sides. The ceiling is vaulted. The floors in the sanctuary are wood plank and the walls are finished with plaster with bead board wainscoting. A plain wood chair rail with a half-round edge projection adorns the top of the wainscot. The vaulted ceiling is covered with ornamental metal, which is historic but not original to the building (Figure 13); based on the physical evidence and historical evolution it appears to date to circa 1870. Part of an old light fixture hangs from the center of the ceiling. Electrical conduits remain on the walls of the sanctuary where wall sconces were once located. Shallow engaged pilasters set between each window rise to just below the vaulted ceiling. The tops of the pilasters are finished with plain plaster capitals supporting a projecting band and a wide plaster fascia (Figure 14) that runs along the east and west walls, in turn topped by a cavetto cornice. There are two metal tie rods that run east-west across the nave at the top of the walls, which were added for structural support in the early-twentieth century. The main first floor space has three sections of pews divided by two aisles. The original wooden pews feature decorative panels with a curved top on the aisle ends (Figure 11).

As previously noted, the balcony is not original to the building and it therefore cuts across the windows on the east and west walls. The canted underside of the balcony is finished with wood plank, and narrow iron columns with decorative capitals support the balcony. As viewed from the first floor, a wall of solid wood construction with a decorative design on the outside encloses the balcony level; each evenly spaced section of the wall has a molded panel with a diamond design set in the center (Figure 15). A plain wood top rail finishes the top of the balcony wall, and

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the wall as viewed from the balcony is plain horizontal boards. Corresponding with the cant of the underside of the balcony, the floor of the balcony consists of risers, which each can accommodate one row of chairs (Figure 14). The flooring of the balcony is wood plank. At the top of the south wall above the balcony is a small window with shutters that allows access into the bell tower.

The angular bay apse, centered on the north wall, has an arched ceiling clad with decorative metal and splayed side walls (Figure 12). The altar is located within the apse and extends forward slightly into the nave. The altar is set up from the nave floor with three wooden steps at each end, and three panels comprise the face of the altar. An altar existed but it was removed in the mid-twentieth century. The altar, altar table and pews are all similarly detailed.

Basement

The basement at the Church building is composed of three rooms, narrow rectangular spaces at each the north and south ends with a larger square space set between the two. The center space, which served as a meeting room, opens to the school addition at the west wall through a large opening. Partition walls separate the three spaces: a partial-height wall separates the meeting space from the south space, which served as the kitchen, and a full-height partition separates the meeting room from the north space, which served as a mechanical room. A row of columns of similar detail to the balcony columns is set at the center of the spacing running north/south. Secondary and undecorated metal columns are located in the southwest and southeast corners within the kitchen; they are set to support the stairs at the vestibule above. The walls at the meeting room (Figure 17) and mechanical rooms are typically finished with plaster on lath with wood wainscot, the ceiling is finished with gypsum wallboard and the floor is wood strip flooring. The ceiling and flooring appears to be mid-twentieth-century building fabric and the wall finishes are earlier finishes, possibly from the early-twentieth century. The wall finishes at the kitchen are horizontal beaded boards, the ceiling is finished with gypsum wallboard and the floor is wood strip flooring. Similar to the other two spaces, the ceiling and flooring appear to be mid-twentieth-century building fabric and the wall finishes may be earlier, possibly dating to circa 1926. The door and window trim throughout the main basement is flat stock with a slight bead at the outer edge. The kitchen area has older appliances and built-in shelves (Figure 16) along the south exterior wall and the north interior partition. The only exterior entrance within the basement is located along the west wall in the kitchen. In the kitchen there are two windows in the south wall, and one window each in the east and west walls. Two door openings set on either side of the built-in shelves at the north wall open to the adjacent meeting room. The meeting room and mechanical room communicate through a single door at the west end of the separating partition. In the meeting room there are two windows in the east wall and one in the west wall. There is a single opening in the east wall of the mechanical room and two windows along the north wall. The north wall is straight so the apse structure is set on a crawlspace. The interior doors, where extant, are five-horizontal-panel wood doors. The windows vary; three-pane awnings tend to be located at the east side and two-over-two wood-hung sashes tend to be located at the west side; there are typically only remnants of the sashes in the frames.

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Mount Hope Miners' Church

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Section number 7 Page 5*Addition*

The school addition is composed of a single open space, though there is evidence of partition walls that once existed (Figure 18). The space is accessible from an exterior entrance on the south side and on the interior from the basement of the Church building. A stage occupies much of the north wall (Figure 19). The addition has suffered from extensive water damage and the floor and ceiling are greatly deteriorated. The walls are composed of two types of beaded board, narrow stained board over wider flat stock boards with a chair rail separating the two. The lower finishes appear to be early-twentieth-century finishes and the upper boards appear to be mid-twentieth-century finishes. The ceiling finishes are lost to deterioration, exposing the ceiling and roof framing. The flooring is a mid-twentieth-century parquet set on wood floor joists with a shallow crawlspace. There is severe deterioration in the floor framing and flooring in line with an existing roof failure in the southeast corner.

Mount Hope Miners' Church

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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 patterns of our history.
- ☐ B Property is 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 old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE

Social History

RELIGION

Period of Significance

1868 -1926

Significant Dates

1868, 1870, 1899, 1926

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

N/A

Architect/Builder

Unknown

Mount Hope Miners' Church

Name of Property

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Period of Significance

The period of significance for the Mount Hope Miners' Church is 1868, the date of construction, to 1926, the year the Church suffered financial and physical set-backs due to the Lake Denmark explosion and resulted in permanent loss of being an independent parish. Significant dates also include 1870 for the construction of the basement addition for use as a public school and later as a Sunday school, and 1899, the year that Empire Steel and Iron Company purchased the Mount Hope Mine and marked a change in operation of the mine and the company town, including the church.

Criteria Considerations

While the Mount Hope Miners' Church was used for religious purposes, it is significant for its architecture and its association with the heyday of the mining industry in Mount Hope, the rise and endurance of which was an important event in the broad patterns of Morris County history.

Statement of Significance

See Continuation Sheet.

9. Major Bibliographical References

See Continuation Sheet.

Previous documentation on file (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 # _____
☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

☐ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☒ University
☐ Other

Name of repository: United Methodist Archives Center, Drew University

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property .9 acres

(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

1 18 538375 4530910
Zone Easting Northing

3 _____
Zone Easting Northing

2 _____
Zone Easting Northing

4 _____
Zone Easting Northing

Verbal Boundary Description (Describe the boundaries of the property.)

See Continuation Sheet

Boundary Justification (Explain why the boundaries were selected.)

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Continuation Sheet

Mount Hope Miners' Church

Name of Property

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Section number 8 Page 1

Summary Paragraph

The Mount Hope Miners' Church was constructed in 1868 by the Mount Hope Mining Company for its miners. It is a representative example of the role and influence the mining companies had on their workers and their families as well as their role in the development of villages like Mount Hope in the mid-nineteenth to the early-twentieth centuries; therefore, it is significant at the local level under Criterion A in the areas of Religion and Social History. The Mt. Hope Miners' Church is a good vernacular example of the Italianate style as applied to the meetinghouse plan, and continues to exemplify many of the features of the Italianate style through such exterior features as its round-arched windows and main entrance, decorative hood moldings, paired cornice brackets, and its domed bell tower. At the interior, the church sanctuary has seen little change since the 1870s and retains many historic features including original wooden pews and altar assembly; and historic, though not original, ornamental metal ceiling and balcony. The church is therefore also significant at the local level under Criterion C in the area of Architecture.

History of Mount Hope and Its Iron Industry

Rockaway Township,¹ of which Mount Hope is part, lies in the northeastern part of Morris County and was created from parts of Pequannock and Hanover Townships in 1884. The area was settled primarily by the Dutch in the lower and eastern parts of the Township circa 1715. The Township is characterized by hilly and wooded land and its most prevalent natural resource is rich and extensive veins of magnetite iron ore that run through the county in a northeasterly to southwesterly direction.

The Mount Hope tract was part of the Passaic Belt, one of four belts identified by George H. Cook, New Jersey's State Geologist in the late-nineteenth century. These four belts, the Ramapo, Passaic, Musconetcong and Pequest, run nearly parallel to each other in a northeast-southwest direction.² The Mount Hope mines originally consisted of openings in nine different ore bodies; four were on Mount Hope, three were on Hickory Hill, and two were on Mount Teabo.³ The Mount Hope mine was one of the most significant iron producing mines in the state. As described in *Iron Mines and Mining in New Jersey*, a report from the New Jersey State Geologist, "The deposits in the vicinity of Mine Hill, Wharton, and Mt. Hope are the most notable feature in the geology of the magnetite ores in New Jersey. Nowhere have so many ore bodies been found so crowded together, and nowhere else have so many large mines been developed within such a small area."⁴

Local tradition places the first discovery of iron ore in the Mount Hope tract in 1710;⁵ however, iron operations did

¹ As with much of the upper part of the State, particularly the central and eastern half, the lands or territory of Rockaway Township were first owned by William Penn in the seventeenth century. In 1740, the Proprietors of East and West Jersey made sweeping surveys of the region in an effort to discard the earlier ad-hoc surveying that was done. This ad-hoc surveying often overlapped in areas of prime real estate, such as near rivers and streams, at large tracts of wooded areas and fertile meadows. It was during this surveying process by the Proprietors that the Rockaway territory was designated as individual tracts within the Township (current boundaries) and included Mount Hope, Green Pond, Hibernia and the like. [*History of Morris County, New Jersey with Illustrations and Biographical Sketches of Prominent Citizens and Pioneers* (New York: W.W. Munsell & Co., 1882), 331 – 334.]. (Footnote Reference: Munsell)

² Raphael Pempelly, *Report on the Mining Industries of the United States (Exclusive of the Precious Metals), with Special Investigations into the Cretaceous Coals of the Northwest* (Washington D. C.: Department of the Interior, Census Office, 1886), 148.

³ William Shirley Bayley, *Iron Mines and Mining in New Jersey*, Vol. VII of the Final Report Series of the State Geologist (Trenton: MacCrellish & Quigley, 1910), 408.

⁴ Bayley, 375.

⁵ Several sources lay claim to the 1710 date as when rudimentary mining began at Mount Hope, but none proves with definitive primary documentation. Still, with nearby processing iron facilities in Tinton Falls, Dover, Rockaway and Whippany, the 1710 date is possible. H.M. Roche & J.C. Stoddard, "Develop Nation's Oldest Iron Mine," *Iron Trade Review* (Cleveland, OH: 1915), 171.

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Mount Hope Miners' Church

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Section number 8 Page 2

not exist in any formal manner until the mid-eighteenth century. The Mount Hope tract was purchased by Jacob Ford Sr., a wealthy businessman and landowner from Morristown, around 1742.⁶ William Burnet and John Johnson surveyed the property holdings in 1772, which included 6,271.66 acres.⁷ The Mount Hope tract adjoined and lay southwest of the Hibernia tract and west of the White Meadow tract, all three of which contained an abundance of magnetite iron ore. As such, the growth and development of Mount Hope from the mid-eighteenth century to the early-twentieth century was related to the iron ore deposits found there.

In 1768, Jacob Ford Sr. conveyed his rights to the Mount Hope tract over to his son, Jacob Ford Jr.,⁸ who built a large house, today known as the Ford-Faesch House. In 1772, Ford leased a major portion of his property for 42 years to John Jacob Faesch, a Swiss immigrant and experienced iron maker who had immigrated to America in 1764. By 1778, after the death of Jacob Ford Jr. and through the purchase of additional properties, Faesch owned over six thousand acres of land, one furnace and two forges, essentially developing full-scale mining operations and production facilities. Faesch was responsible for the construction of the Mount Hope furnace, which was located across Mount Hope Road from the Ford-Faesch House. The furnace operated from 1772 to c. 1827.⁹ During the American Revolution, Faesch and the Mount Hope mining operations provided supplies for the Continental Army in the form of shot, shells and cannon balls along with other support items.¹⁰ Faesch's contract with the army continued for much of the war and precipitated the stationing of militia and artillery soldiers in the area for protection,¹¹ and Hessian prisoners of war for additional labor.¹² During his tenure at Mount Hope, Faesch expanded his business operations throughout Morris County and in addition to owning the Mount Hope furnace, also either owned outright or was a partner in the Hibernia Furnace, Brookland Forge, Mt. Pleasant Forge, Rockaway Forge, and Middle Forges.¹³ In 1784, he partnered in establishing a forge at Boonton to manufacture the ore mined in Mount Hope. Faesch was also heavily involved in public service serving in state-level appointments to the County Court and as a New Jersey Delegate to ratify the U.S. Constitution.¹⁴ Faesch eventually moved to Morristown to better fulfill his public duties and lessened his day-to-day involvement of the mining operations, which continued at a decreased

Paul K Sims, *Geology and Magnetite Deposits of Dover District, Morris County, New Jersey* (Washington, D.C.: United States Government Printing Office, 1958), 7.; Robert B Gordon, *American Iron 1607-1900* (Baltimore, MD: Johns Hopkins Press, 1960.), 30.; T.K. Shea, *Abandoned Iron Mines of Jefferson & Rockaway Townships* (Trenton, NJ: State of New Jersey Department of Labor, Office of Safety Compliance, 1978/1992.), 1.

⁶ Eleanor C. Mason and Patricia A. White, *Images of America, Rockaway Township* (Charleston, SC: Arcadia Publishing, 2010), 9.

⁷ Munsell, 334.

⁸ Ernest Krauss, "John Jacob Faesch, 'Morris County Ironmaster,'" *North Jersey Highlander* Volume 15, 1979, 3-11. Helen R. Schenk, and Wayne Bodle, "John Jacob Faesch at Mount Hope. Report prepared for the Historical Society of Rockaway Twp." (1990), 2.; Munsell, 53. Jacob Ford Sr., a Morris County merchant and businessman accumulated lands in the Mount Hope region in the mid-18th century and conveyed this property to his son Jacob Ford Jr. in 1768. These early deeds do not appear to have been recorded or have been lost but are cited, especially in Munsell.

⁹ Ernest Krauss, "John Jacob Faesch: Morris County Iron Master," *The North Jersey Highlander*, Fall 1979, 40.

¹⁰ Schenk and Bodle, 21a, 27-53 and 67-73.

¹¹ Schenk & Bodle, 16, 72.; Rev. Joseph F. Tuttle, *Annals of Morris County* (Newark, NJ: New Jersey Historical Society, 1869) 15.

¹² Lion G Miles, *The Ironmaster and the Hessians* (Scotland, PA: Johannes Schwalm Historical Association 1981); Carl L Baumeister, *Revolution in America: Confidential Letters and Journals, 1776-84. Translated from German* (New Brunswick, NJ: Rutgers University Press, 1957), 575-576 and 580.

¹³ Krauss, 21.

¹⁴ Tuttle, 75.; Terry Christiano, Ed. *Rockaway Borough, A History* (Morristown, NJ: Compton Press, 1975.), 12-15. Both cite General Washington's visit to Rockaway June 22-23, 1780 as explanation of the commander's probable inspection of the Hibernia and Mount Hope Furnace operations. Christiano provided an actual image of one of Washington's letters marking Rockaway as his temporary headquarters.

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capacity in the latter years of the eighteenth century; based on various histories, the iron industry was nearly dead by this time for want of fuel and consumers.

Both furnace and forge operations were fueled by charcoal, requiring vast amounts of forest and leading to the deforestation of New Jersey's mining regions. As a result of this deforestation as well as other economic factors in the late-eighteenth and early-nineteenth centuries, the iron industry in northern New Jersey slowed significantly with many mines ceasing operation. The industry began to recover during the middle of the nineteenth century due to the popularity of anthracite coal and, perhaps more importantly, transportation improvements. Anthracite coal from Pennsylvania was used in place of charcoal to fuel the revived furnaces and forges, and was transported to New Jersey first on improved roads, then by newly constructed canals, particularly the Morris Canal for this region, and later on by the railroads. As a result, the iron industry not only made a recovery but also grew exponentially through much of the nineteenth century.

John Jacob Faesch died in 1799 and his enterprise went to his two sons. In order to pay off their father's debts they sold the Mount Hope property to Moses Phillips in 1809 who leased it to McQueen and Company in 1814.¹⁵ In 1831, the Mount Hope Mining Company was incorporated by Moses Phillips, Samuel Richards and Samuel Wright. This coincided with the opening of the Morris Canal in the 1830s, which helped to spur the growth of Mount Hope into a company town.

The early-nineteenth century was a period of slow growth for the local mining industry. The iron mined in the county tended to also be manufactured in the county. However, by the 1850s, due to advances in transportation and an increased demand from a growing population spurred by both industrialization and immigration, the demand for ore increased exponentially. As a result, it was no longer economically beneficial to produce the iron products, so that the raw materials were shipped to neighboring counties or other states, primarily Pennsylvania, for production. As a result, in the latter half of the nineteenth century and in the early years of the twentieth, the iron industry in Morris County focused on mining,¹⁶ which was the greatest period of prosperity from the mining operations in the region. In 1853, Moses Taylor, an industrial financier from New York, acquired substantial shares in the Mount Hope Mining Company as well as invested heavily in the related iron and coal industries in Pennsylvania, including the Lackawanna Iron and Coal Company of Scranton, PA.¹⁷ Taylor grew his Scranton-based company into the largest producer of rolled iron railroad rails in the United States, and the iron from the Mount Hope mines was a significant source of ore for this production.

In 1866, the Mount Hope Mineral Railroad was chartered to connect the Mount Hope mine with the Morris Canal, and to connect to the Morris and Essex Railroad. This railroad became one of the greatest facilitators of the iron industry in Morris County and greatly impacted the growth of the Mount Hope Mining Company. By 1870, the company was employing around 500 men, including 400 miners, and was producing over 100,000 tons of ore annually.¹⁸ It was during this time of expansion that the Mount Hope Miners' Church was constructed. The operations of the mining companies brought workers and their families to the region as well as the need for supporting structures such as churches, schools, general stores and post offices. As a result, Mount Hope developed to include a general store, a post office, workers' housing, a school and a church. The Mount Hope Miners' Church was constructed at Mount Hope in 1868 with funds provided by the Mount Hope Mining Company.

¹⁵ Munsell, 55.

¹⁶ Munsell, 62.

¹⁷ Richard L. Portland, *Mount Hope: 280 Years of Tradition* (Author: 1986), no page.

¹⁸ Portland, *Mount Hope: 280 Years of Tradition*. 78.

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It was not unusual for the mining companies to build the local churches. In 1873, the New Jersey Mining Company assisted in building a church at the Allen and Teabo mines and the title was held by the Andover Iron Company. At Hibernia, the Andover Iron Company and the Glendon Iron Company constructed a Methodist church in 1869. Similarly, the general stores were also typically owned and operated by the mining companies such that the mining companies supplied the miners with everything they needed to live. Richard Stephens, Superintendent of the Mount Hope mines beginning in 1864, was the person responsible for founding the Mount Hope Miners' Church. Stephens had hired many immigrants from Cornwall, England to work at the mines and they were mostly Methodists. He began holding church services at the Ford-Faesch Manor House, where he resided, in 1864 and where they continued until the Miners' Church was built in 1868.

The Mount Hope Mining Company reached its peak in production in the 1880s. By this time, economic depression coupled with the opening of mines in the Midwest led to a decreased demand for iron ore from New Jersey and Pennsylvania. Mining continued in Mount Hope but at lower levels of production. In 1899, the Empire Steel and Iron Company purchased the mine and consolidated it along with several other mines in New Jersey and Pennsylvania.¹⁹ Decreased production continued until the Great Depression when the Mount Hope mine temporarily closed. Production picked back up again in the 1940s when World War II created a new demand for iron ore. The state-of-the-art New Leonard Complex was constructed in 1942-43 and by 1950 production of iron ore at Mount Hope was the highest in the state.²⁰ The mine closed again in 1959 once demand for ore dropped. During the 1960s, quarried rock and stockpiled ore was shipped from the Mount Hope mine. In 1972, General Public Utilities acquired the mine with plans to use the property as a pumped-storage hydroelectric facility, but these plans were abandoned in 1976.²¹ Halecrest Company purchased the property in 1977 and reopened the mines for a six-month period from 1977 to 1978 when it was closed for the last time. Today, the Mount Hope mine property is owned by Tilcon New York Inc. and used as a gravel quarry. Little physical evidence remains today of Mount Hope's mining past. The mine and its abandoned buildings remain, as do scattered older homes, including the significant Ford Faesch House, but most reminders of the company town are gone. The Mount Hope Miners' Church is one of the few extant buildings with historic integrity that conveys Mount Hope's nineteenth-century mining history.

The Mount Hope Miners' Church

In the eighteenth century, religious practice in the Mount Hope region tended to be defined by a person's class and/or immigrant connections. A Presbyterian Church was established in nearby Rockaway in 1756, and their members tended to be educated landowners, businessmen, managers and military officers. John Jacob Faesch's family practiced the Dutch Reformed faith, but Faesch was a member and a large contributor of the Rockaway Presbyterian Church.²² Faesch's laborers, who were typically German and Irish immigrants, worshipped in the Roman Catholic and Lutheran faiths and were served by traveling clergymen who covered a large circuit throughout the New York/New Jersey area.²³

In the early-nineteenth century after the Mount Hope tract was divided, the labor force was also divided. A large influx of Irish Catholics between 1830 and the 1850s worked in the Teabo mines and erected their first church in

¹⁹ Portland, *Mount Hope: 280 Years of Industrial Tradition*, no page.

²⁰ Portland, *Mount Hope: 280 Years of Industrial Tradition*, no page.

²¹ Portland, *Mount Hope: 280 Years of Industrial Tradition*, no page.

²² Munsell, 54.

²³ Joseph M. Flynn, *The Catholic Church in New Jersey* (Morristown, NJ: The Publishers Printing Co. 1904), 31-32.

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1855.²⁴ Welsh immigrants were brought to work at the Richard Mine, where a Welsh-Presbyterian Church was established in 1856. However, the growth of the Methodist faith in the region in the mid-nineteenth century is reflected in the number of churches constructed for Methodist congregants by both the mining companies and by individual congregations in the greater Morris County region. These included those churches associated with the Hibernia, and Allen and Teabo mines, and the churches in Flanders, Mount Tabor, and Succasunna as well as a host of other communities.

The number of Methodists in the American colonies in the years leading up to the Revolutionary War was low but steadily increasing. Methodism's founder, John Wesley, was an ordained priest of the Church of England and was educated at Oxford. After graduating from Oxford, Wesley traveled to America with General James Oglethorpe²⁵ to serve as a chaplain to the colonists and a missionary to the Native Americans. Wesley's time in America did not go well and he returned to England. Methodist Church history states that in 1738, Wesley found his calling, which was to preach the gospel to the British Isles. Although not intending to do so, Wesley created the Methodist Church through preaching, organization and administration, and through his writings. Wesley built a following of preachers in England and Ireland who went to the people, and his reach eventually extended to America. George Whitefield, a friend from college and fellow priest, preached in America with some success; however, the combination of Wesley's abilities (preaching, organization and administration, and his writings) helped him to inspire others and reach a greater audience. In 1766, two of Wesley's lay preachers began to preach in America. Philip Embury of Ireland began to preach in New York, and Robert Strawbridge, also of Ireland, preached in Frederick County, Maryland.²⁶ In 1769, Wesley sent Richard Boardman and Joseph Pilmore to America²⁷ followed two years later by Francis Asbury, who became one of the most important preachers in the church's early history.

In 1784, after years of growth in the Methodist faith, Dr. Thomas Coke, presbyter of the Church of England, and approximately sixty preachers, organized the Methodist Episcopal Church in America. Dr. Coke had been sent from England to be a superintendent and after the organization of the Church, ordained Asbury to be a second superintendent. Asbury at the time was a lay preacher, and "sensing the spirit of democracy abroad in the colonies, was wise enough to see that an American Church should have the privilege of choosing its own leaders."²⁸ He then chose to be elected to this position, being given the title through a unanimous vote, and was consecrated a bishop on Christmas Day 1784.²⁹ In 1789, the Methodist Conference organized the Methodist Book of Concern, which relates back to Wesley's belief in the power of the written word.

Methodism in New Jersey grew because of the state's location between the two important centers of New York City and Philadelphia. Asbury and his peers traveled routes, or circuits, through New Jersey and stopped to preach at various homes and other venues along the way. Francis Asbury's journals from 1771 to 1815 document his travels, including those through New Jersey.³⁰ According to the Newark Conference of the Methodist Episcopal Church, little

²⁴ Raymond Kupke, *Living Stones: A History of the Catholic Church in the Diocese of Paterson* (Marceline, MI: Walsworth Publishing Co., 1987), 383.

²⁵ Oglethorpe traveled to America to organize his colony of Georgia.

²⁶ Vernon Boyce Hampton, Ed., *Newark Conference Centennial History: 1857-1957 - One Hundred Years of Methodism* (Newark, NJ: The Historical Society of the Newark Annual Conference of the Methodist Church, 1957), 17 - 18.

²⁷ "History: Our Story," United Methodist Church, available from

http://www.umc.org/site/c.lwL4KnN1LtH/b.1720691/k.B5CB/History_Our_Story.htm; Internet; accessed August 2011.

²⁸ Hampton, 18.

²⁹ Hampton, 18.

³⁰ Francis Asbury, *Journal of Rev. Francis Asbury, Bishop of the Methodist Episcopal Church, In Three Volumes*. (New York: Land & Scott,

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is known of Asbury's travels in the Newark Conference region compared to his travels in southern New Jersey. Despite this, Asbury's influence in the region was great and helped to establish a number of the conference's present churches. Asbury's first visit to the conference's area was at Staten Island in 1771, and between that time and 1815, he made 86 trips to East and West Jersey circuits, 70 of those within the Newark Conference.

By 1786, over twelve-hundred members represented the Methodist Church in New Jersey and there were four circuits: Trenton, West Jersey, East Jersey and Newark. The growth of the Methodist faith is attributed to the travels and preaching of Asbury and his fellow itinerant Methodist preachers between New York and Philadelphia. Being a Methodist itinerant preacher was often grueling. For example, Thomas Smith estimated that for the Flanders Circuit in 1799, he traveled approximately 4,200 miles, preached over 300 times and met classes over 280 times.³¹ Traveling and preaching a circuit, which typically ranged in time from three to six months, included having to conduct quarterly, class and prayer meetings. Class meetings were weekly meetings attended by new and existing members to learn about the faith through testimonies, and were held to help people through their faith journey.³² Quarterly meetings met every three months and included a business meeting as well as a larger public meeting. They were a collective event, where Methodists from surrounding areas joined in "several days of preaching, singing, and socializing."³³

The Second Great Awakening, 1817 – 1843, was a dominant force in the expansion of the Protestant faiths in America. For the Methodist Church, as well as Presbyterian and Baptist Churches, the camp meeting was an important vehicle for evangelism. The meetings were informal events, where the attendants sang, danced³⁴ and an "emphasis on the experiential" was encouraged.³⁵ They tended to last several days and included participants setting up tents around a central location for the pulpit. The first camp meeting in the Newark Conference was at Parsippany in 1806, but they became more popular in the 1820s and 1830s with a second resurgence in the late 1850s, which is considered the result of a response to the financial crash in 1857. However, it was not only the camp meetings that attributed to the growth of the Methodist Church in the early-to-mid-nineteenth century, but also the continuation of the itinerant preachers and dedicated lay people, the establishment of set rules of admitting and ordaining clergy and preachers, and the establishment of Sunday school education as well as secondary schools and colleges.³⁶

Methodist practice in Mount Hope and surrounding areas began in the 1830s, with churches established in Rockaway in 1833 and in Dover in 1838. Methodists in Mount Hope met as early as 1831 in a class meeting at the Dolan School House on Denmark Road, borrowing preachers from and serving as an outpost of the Rockaway Methodist Church.³⁷ The Methodist population in Mount Hope, originally consisting of only three families, remained small until

1852).

³¹ John H. Wigger, *Taking Heaven by Storm: Methodism and the Rise of Popular Christianity in America* (New York: Oxford University Press, 1998), 59.

³² Linda Bloom, "Class meetings, a part of Methodist history, have relevance today." Available from the Internet: <http://archives.umc.org/interior.asp?ptid=2&mid=5937>. Accessed: September 2011.

³³ Wigger, 89.

³⁴ John G. McEllhenney, *200 Years of United Methodism: An Illustrated History* (Madison, New Jersey: Drew University, 1984).

³⁵ "History: Our Story."

³⁶ "The Churches Grow, 1817–1843". Available from the Internet:

<http://www.umc.org/site/apps/nlnet/content.aspx?c=hwLAKnN1LtH&b=5399351&ct=6470773¬oc=1>. Accessed: September 2011.

³⁷ Mount Hope Methodist Church. "115th Anniversary of Mt. Hope Methodist Church, 1831-1946," Mount Hope Methodist Church, Mount Hope New Jersey, no page. (From the United Methodist Archives Center at Drew University in Madison, New Jersey).

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around 1865 when Superintendent Richard Stephens began hiring a large number of Cornish miners who were Methodists. The mining company soon decided to build a church for the miners and, until its construction in 1868, Stephens held Methodist services in his home, the Ford-Faesch Manor House. The formation of the church was also made possible because of the establishment of the theological seminary at Drew University in 1867. The seminary provided a ready supply of ministers that was never available before and allowed for the creation of small community churches throughout the region.³⁸

The Mount Hope Miners' Church was constructed "for the benefit of any society of Christians that might desire to worship in it"³⁹ and it was only initially recognized as an out-mission of the Rockaway Church. However, conditions favored the church being solely identified with the Methodist community. First, the two other predominant religions in the area had their own established churches, and second, the majority of the community at the time was Methodist, and the men in charge of the mine, the church and the funding were also Methodist. In addition, Stephens, as an ardent Methodist, was committed to creating a Methodist community at Mount Hope village. In an effort to convince the Newark Conference to recognize the Mount Hope Church as an independent parish, Stephens came through on a promise he made at the opening dedication in August 1868. He constructed a parsonage for a minister's use next to the Church in the early months of 1869 so that a minister could be regularly assigned to the church. In March of 1869, Reverend Cornelius Clark and his family moved into the house as the first assigned minister;⁴⁰ ministers were supplied from the seminary at Drew University for two-year assignments. In response to Stephens' efforts, the Newark Conference recognized the church as an independent parish, and the church became the Mount Hope Methodist Episcopal Church. With a congregation of 90 members in 1869 that increased to 127 members by the following year, it was a stable and growing Methodist congregation. Stephens served as the church's Steward, a position he held until his death, and other mining company managers served in key positions within the church's hierarchy.⁴¹

The church building underwent a renovation in 1871-1872 at a cost of \$2,200, which was supplied by the Mount Hope Mining Company.⁴² This renovation appears to be the time when the balcony was added within the sanctuary and the two sets of stairs to the balcony level were added to the vestibule. The tin ceiling may also have been added at this time. The one-story basement addition housing the school was also constructed at this time. After these renovations, the financial setbacks caused by the Financial Panic of 1873 resulted in a reduction of production and workforce at the Mount Hope mine, which also resulted in less money for the minister and the operation of the church.⁴³ This financial panic, which lasted until 1879, marked the first in a long line of economic cycles that impacted the relationship between the church and the mining community. Typically, in good times both mining operations and the church flourished; however, as operations slowed due to any number of conditions, workforce and membership were reduced, causing the development of both communities to stagnate. On December 23, 1879, Richard Stephens passed away leaving a strong legacy associated with both the church and the Mount Hope mines. Stephens' successor as mine superintendent, Matson Williams, continued to support the church's endeavors despite

³⁸ Teabo United Methodist Church, *Teabo United Methodist Church, Rockaway Township, New Jersey: 1970 Centennial* (Author: 1970), no page.

³⁹ Munsell, 346.

⁴⁰ *Minutes of the Thirteenth Session of the Newark Conference of the Methodist Church* (Newark, NJ: J.N. Crane, 1869), 41.

⁴¹ Morristown and Morris Township Joint Free Library (MMTJFL) Microfilm, "Chronological Record of Official Members" of the Mount Hope ME Church. Entry date unknown.

⁴² "A Farewell Sermon by Rev. J.B. Heward," *The Iron Era*, (Dover, NJ: April 3, 1875).

⁴³ "Sermon," *The Iron Era*, (Dover, NJ: April 3, 1875).

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being a member of the Rockaway Presbyterian Church.⁴⁴

A more dramatic financial panic in the 1890s resulted in a shift of iron production to the Mesabi range and the closing of most of the area's mines in 1893.⁴⁵ When the mines closed, the miners and their families moved resulting in a decrease in Church membership. For example, between 1893 and 1894, Church membership shrank from 75 to 21.⁴⁶ By 1897, membership was at an all-time low of 15 members so that the Church no longer held services and the Mt. Hope Methodist Society became attached to the Dover Methodist Episcopal Church.⁴⁷

The relocation of church services was only temporary. In the summer of 1899, the Empire Steel & Iron Company organized and bought the Mt. Hope Mining Company.⁴⁸ Mining operations resumed in the fall and the new company began an extensive repair and renovation campaign to all mine buildings including the church;⁴⁹ the extent of the renovations is not known but may have been limited to maintenance, such as painting and roofing. In addition, the Welsh Presbyterian congregation relocated to Port Oram (now known as Wharton), and its abandoned church was taken over by Methodists from the Richard Mine.⁵⁰ The Newark Conference reinstated the Mount Hope Church to active status in 1900 and attached the Methodist congregation at the Richard Mine to the Mount Hope circuit.⁵¹

One of the results of the Empire Steel & Iron Company reorganization was the creation of a hybrid workforce. Where the previous owners employed, almost exclusively, Methodists from Cornwall, the new company hired from a pool of experienced former Methodist employees, out-of-work Irish-Catholic miners from the area, and newly immigrated Hungarians, who were cheaper labor. This new dynamic reflected in the Mount Hope Church as a smaller membership,⁵² and the symbiotic relationship between the mining community and the church community was weakened as not all residents participated in church activities as before.

Similar to other industrial enterprises in the early-twentieth century, under the new ownership, the first organized labor unions were established at the Mount Hope mine.⁵³ The presence of the union also created periodic work stoppages and minor strikes through the first decade of the twentieth century. The disagreements between labor and management led to a nine-week strike in the spring of 1913. Reacting to newly-imposed reduced wages, meal breaks and other restrictions, perhaps the most violent and definitely the most costly strike occurred between March and May that year and involved riots, beatings, shooting injuries, dynamite explosion damages, strikebreakers and the National Guard.⁵⁴

The Miners' Church was caught in the cross hairs when its exterior was shot up and marked with bullet holes about a week before the strike ended. This incident resulted in an on-site visit to the church and surrounding areas by a Morris County Grand Jury.⁵⁵ In 1916, it was noted that \$800 worth of unspecified repairs were expended to repair the

⁴⁴ MMTJFL Microfilm, 10. January 25, 1881 entry.

⁴⁵ "The Mines Closed," *The Iron Era*, (Dover, NJ: July 7, 1893); Sims, 82.

⁴⁶ *Minutes of the 1893 and 1894 Newark Conferences of the Methodist Episcopal Church* (New York: Hunt & Eaton, 1893 and 1894).

⁴⁷ *Minutes of the 1898 Newark Conference of the Methodist Episcopal Church* (New York: Eaton & Mains, 1898), 106.

⁴⁸ *The Iron Era*, (Dover, NJ: July 28, 1899).

⁴⁹ *The Iron Era*, (Dover, NJ: November 3, 1899).

⁵⁰ "Welsh Presbyterian Church at Mount Hope," *The Iron Era*, (Dover, NJ: August 8, 1902).

⁵¹ *Minutes of the 1901 Newark Conference of the Methodist Episcopal Church* (New York: Eaton & Maine, 1901), 128.

⁵² *The Iron Era*, (Dover, NJ: July 20, 1900 and July 18, 1902).

⁵³ *The Iron Era*, (Dover, NJ: July 20, 1900 and July 18, 1902).

⁵⁴ "Strikers Threaten To Flood Mines," *Dover Advance and the Iron Era* (Dover, NJ: January 23, 1913).

⁵⁵ "Mount Hope Mines to be Closed Down: Grand Jury Investigates Strike Conditions at Mt. Hope," *Dover Advance and the iron era*

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Church, some of which was contributed by the mining company. These repairs also coincided with the 1915 rebuilding of the nearby general store.⁵⁶

By 1918, church membership had fluctuated up and down but not by any significant numbers. An increase from 92 to 109 members in 1918 yielded one of the highest memberships since the church was reactivated.⁵⁷ This was also the year when the Spanish Influenza Pandemic hit the United States. During the fall, New Jersey suffered 16,837 casualties, 641 from Morris County.⁵⁸ To curb the spread of this deadly flu, New Jersey instituted a directive that curtailed the operation of public places including schools and churches.⁵⁹ While there is no documentation to support this, tradition from members persist that the Mount Hope Miners' Church was utilized as a hospital ward for residents afflicted with the flu. At this time, the only local hospital in Dover was filled to capacity and other community buildings, such as schools, municipal buildings and other churches, served in similar capacities.⁶⁰ Though unproven, the use of the Mount Hope Church as a ward is a likely possibility.

The Newark Conference assigned one minister to cover both the Mount Hope and Teabo Churches during the 1924-1925 year.⁶¹ The practice was common especially when membership fell below certain numbers. A shared ministry ensured the minister's salary. A separate minister for each church could be reinstated if membership numbers increased for either church. However, an unexpected setback occurred on July 10, 1926 when the Naval Depot at near by Lake Demark exploded. When lightning struck a powder house late on that Saturday afternoon, a chain reaction caused three buildings with powder to explode within 20 minutes of each other resulting in damage and destruction to over 100 military buildings, hundreds of residential houses within a multi-town radius and 107 buildings within the Mount Hope Mining Company property including the Miners' Church.⁶² Reported damages to the Miners' Church included damage to the bell tower, the chimney falling into the basement hall, which apparently received the most damages, as well as possible damage to the exterior walls.⁶³ In the interim, services were held at the residences of members and at the Teabo Methodist Church.⁶⁴ Claims to the government for damage reimbursements took as long as two and a half years, and the Miners' church did not reopen until the summer of 1927.⁶⁵ From this point forward, the Newark Conference appointed a shared minister permanently and in the mid-1940's, consolidated both the Teabo and Mount Hope Methodist communities into one circuit.

The congregation continued despite a downward trend in membership and various mine furloughs, particularly 1932-1937,⁶⁶ and a more permanent closure in 1959.⁶⁷ At that time, Mount Hope was no longer associated as a mining

(Dover, NJ: May 12, 1913).

⁵⁶ Frederick Bloom, Ed., *Minutes of the Newark Conference of the Methodist Episcopal Church 1916* (Newark, NJ: 1916), 62.

⁵⁷ Frederick Bloom, Ed., *Minutes of the Newark Conference of the Methodist Episcopal Church 1918* (Newark, NJ: 1918), 95.

⁵⁸ Richard T. Irwin, *Mortality in Morris: The Influenza Pandemic* (Madison, NJ: Funded by the New Jersey Historical Commission, 1995), iii.

⁵⁹ Irwin, 30.

⁶⁰ Irwin, 28, 35.

⁶¹ Frederick Bloom, Ed., *Minutes of the Newark Conference of the Methodist Episcopal Church, 1925* (Newark, NJ: 1925). (From the United Methodist Archives Center at Drew University, Madison, New Jersey.)

⁶² "Lake Denmark Explosion," *Dover Advance and the Iron Age* (Dover, NJ: July 15, 1926).

⁶³ "Mt. Hope and Teabo Churches," *Dover Advance and the Iron Era* (Dover, NJ: July 15, 1926).

⁶⁴ "Mt. Hope and Teabo Churches," *Dover Advance and the Iron Era* (Dover, NJ: July 15, 1926); Frederick Bloom, Ed., *Minutes of the 70th Annual Newark Conference of the Newark Methodist Church* (Newark: 1927), 340.

⁶⁵ 1927 Newark Conference, 340, "Naval Explosion May Soon Be Settled," *The Rockaway Record* (Rockaway, NJ: March 28, 1928).

⁶⁶ "Mt. Hope Mines Resume after a 5-Year Absence," 1937. No provenance to this newspaper article found on file in the 'Mt. Hope' folder of MMJFL Local History and Genealogical Dept.

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town. Renovations to the Church building continued after World War II and included renovation of the basement kitchen, and some redecorating of the interior and exterior of the building from 1953 to 1954.⁶⁸ As members moved away or to other parishes, and as older members could no longer attend services or administer to the maintenance of the church, efforts designed to bring past members back were instituted. These did bring back people for reunions and curiosity but did not result in an increase in membership as desired.⁶⁹ It was these conditions that led to the realization from church officials to petition the Newark Conference to suppress the Mount Hope Methodist Church, which was granted in 1984; the remaining congregation transferred to the Teabo Methodist Church.⁷⁰ The church reportedly had less than twenty families in attendance when it closed. The church and property, still owned by the owners of the successors of the Mount Hope Mining Company, which last operated in 1978,⁷¹ conveyed the land to various partners and holding companies; the latest being ILAC Realty, LLC in 1997.⁷²

The Morris County Park Commission expressed an interest in purchasing the church and property to augment their already established Mt. Hope Historic Park, and through funding from Green Acres, purchased the property as a four-acre tract on May 26, 2006.⁷³ Since that time, the County has installed a new asphalt shingle roof, cleaned the interior, which had been infested with bats and other wildlife, and installed temporary mothballing measures to prevent vandalism to the building. The church building has suffered from deterioration and vandalism since the 1980s but still remains as one of the last community buildings associated with Mount Hope's nineteenth-century mining history.

Use as a Public School (1870-1885)

The need and establishment of a formal educational system in the Mount Hope community had been realized from the early settlement of Mount Hope. It is said that a school was established in the early-nineteenth century by Faesch's⁷⁴ successor, Moses Phillips, at a nearby farm on Lake Denmark Road.⁷⁵ By 1870, a structure that had been in use as a public schoolhouse since 1855 became the subject of a lawsuit resulting in the school needing to find alternate accommodations.⁷⁶ In response, Richard Stephens, acting simultaneously as mine superintendent, church steward and public school trustee arranged for the addition to the church basement (constructed between 1870-1871) for public school use.⁷⁷

Primary school education in New Jersey transitioned from private academies and schools funded by families and religious groups to publicly funded education beginning in the mid-nineteenth century. For the better part of the early-nineteenth century, there was no consistency in public school education with regard to the quality of education, and how the schools were administered. It was not until the mid-nineteenth century that public schools became more

⁶⁷ Shea, 49.

⁶⁸ MMTJFPL Microfilm, "Mt. Hope Methodist Church Friendship Club Minutes," September 10, 1954.

⁶⁹ "Old Home Day at Mt. Hope," *The Rockaway Record*, (Rockaway, NJ: June 30, 1932).

⁷⁰ *Minutes of the 1984 Session of the Northern New Jersey Annual Conference* (Newark: 1984), 296-297.

⁷¹ Shea, 49.

⁷² Morris County Hall of Records: Deed Book DB4555 page 163. April 24, 1997. The string of owners, partners and transfers in the twentieth-century for the Mount Hope Mining Company area including the Miners' Church site is complex with companies often named as both grantor and grantee along with other partners.

⁷³ Morris County Hall of Records: Deed Book 20525, page 1581, May 26, 2006.

⁷⁴ Munsell reports that Faesch established a school at Mount Hope but the evidence to support this claim is unclear.

⁷⁵ Munsell, 353.

⁷⁶ "Morris County Courts," *The Jerseyman* (Morris-Town, NJ: October 15, 1870).

⁷⁷ *Report of the State Superintendent Department of Public Instruction for the School Year ending August 31, 1871* (Trenton: Murphy & Dechtel. 1872), 44.

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prevalent throughout the state, and received increased and consistent funding from the State and local governments.⁷⁸ As legal and financial support for public schools increased, there was also a corresponding increase in school construction in the early years of the 1870s. During this boom in public school construction, cities tended to construct large, multiple-floor structures while rural areas kept to one-, two- or three-room buildings that were vernacular in the use of their architectural detailing. The increased need and desire for public school education in New Jersey resulted in an 1875 constitutional amendment that required the legislature to provide "for the maintenance and support of a thorough and efficient system of free public schools for the instruction of all children in the state between the ages of five and eighteen years."⁷⁹

Presbyterian leaders followed by leaders of other religious denominations often led the fight for a public school system, but also advocated for a core curriculum that was based on the principles of their religious beliefs. As a result, religious organizations played an important role in the education through much of the nineteenth century.⁸⁰ The role of sectarian education, which was prevalent in the eighteenth and early years of the nineteenth century, gradually began to wane due to more disparate groups began to live together in common areas and there was often disagreement in the interpretation of the Bible. However, vestiges of sectarian education remained through much of the nineteenth century, and it was not until the late-nineteenth century when the State and local governments took greater control of the public education systems that the Bible as an educational tool began to wane.⁸¹ The location of the public school in the basement of the Mount Hope Church was therefore not an unusual occurrence as the Methodist Church (supported by the mining company) played an important role in the miners' day-to-day lives, and the miners were often of the same religious denomination and ethnic group.

A newspaper article appearing in the *Dover Iron Era* in 1875 leaves no doubt that the public school was housed at that point in the basement of the Mount Hope Church. The first paragraph of the article provides specific traveling directions to the building, and specifically refers to the Miners' Church. The article places the school beyond the front of the church and down to the left, which accords to the present-day basement and addition location. The article provides a brief but incomplete description of the interior physical plant and suggests, but does not limit, the school area to four rooms: the first being utilized by the school's principal, possibly as his office; a middle room was described as the "recitation room," which adjoined an "intermediate room;" and a fourth area, which was designated as the "primary department" was said to have a "peculiar arrangement for heating."⁸² The article also noted the existence of a (black) board and clock in one of the rooms. By referring to at least four school rooms in the church basement, it is interesting to compare the news article's schoolroom layout with the 1871 State Board of Education report which commented that the new addition provided two extra rooms. This appears to indicate that the addition contained two rooms and the basement under the sanctuary contained the remaining two rooms.

It was also during this period of school relocation (c.1868 - 1870) that the annual reports of the State Board of Education began to provide individual statistics on a district level. In the past, a cumulative total of all school districts in a particular town was reported. For the 1870-1871 school year, it was noted that Mount Hope School District #15 had 375 students enrolled but would only seat 370 comfortably.⁸³ In fact, the recurring theme throughout the years

⁷⁸ *Public Education in New Jersey*. (Trenton, NJ: New Jersey Department of Education, 2001), Available from the Internet: <http://www.nj.gov/education/genfo/penj.pdf>. Accessed: December 2011. (No page numbers.)

⁷⁹ *Public Education in New Jersey*. (No page numbers.)

⁸⁰ Donald E. Boles, *The Bible, Religion and Public Schools*, 3rd Edition, (Ames, Iowa: Iowa State University Press, 1965), 13.

⁸¹ Boles, 36.

⁸² *The Iron Era*, (Dover, NJ: February 13, 1875).

⁸³ *1871 Public Instruction Report*, 109.

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and reports was that a newer facility was needed at Mount Hope.

On Christmas Day 1880, Saint Bernard's Church in Mount Hope opened a school, which drew the Catholic student population estimated to be 150.⁸⁴ Prior to the opening of the parochial school, Mt. Hope District #15 had enrolled 407 students.⁸⁵ By 1883, the Saint Bernard's School enrollment was said to have increased to around 200 students.⁸⁶ This claim is supported by the NJ State Board of Education annual report that cites a decrease to 271 pupils enrolled in the Mount Hope public school during the 1882-83 term.⁸⁷ The reduction at the public school may have solved crowding issues, but did not address the need for a larger, better and more permanent facility.

In rapid succession, conditions at area schoolhouses were addressed. New schools were erected at Hibernia in 1880, at Port Oram in 1882 and at Rockaway in 1883 while Dover added four additional rooms in 1882. Perhaps a deciding factor to relocate the school from the Miners' Church was the reported incident of a large portion of the ceiling in one of the classrooms falling while school was still in session on June 6, 1883.⁸⁸

The Mount Hope Mining Company selected a site on their property on Mount Hope Avenue, which was about a half-mile south of the Miners' Church. In September 1885, the new two-story, wood-framed school house, reported to be 70 x 24 feet in size, was ready for occupancy. The principal and teachers associated with the former school were retained and transferred to the new facility. All rooms formerly associated with the old school were now utilized exclusively by the Miners' Church.⁸⁹ The relocation of the public school to its new site in 1885 marked the end of 15 years of public education at the Mount Hope Miners' Church.

Architectural Significance

The Mount Hope Miners' Church is significant at the local level under Criterion C in the area of Architecture, as it is a fine example of a vernacular church building using many of the features and styling of the Italianate in its detailing while retaining a common form of small rural church buildings. The Italianate style of architecture was popular in the United States from the 1850s until the 1880s, and was sometimes embraced for religious architecture for its ability to evoke "the Early Christian and Romanesque Middle Ages effectively enough that even the most doctrinaire High Anglicans and Roman Catholics could accept it for churches."⁹⁰

The Miners' Church reflects a period of transition in architecture within the broader Methodist community, the point in which greater emphasis began to be placed on the expression of religious architecture. According to the Newark Conference's centennial publication, in the early years of church building by Methodists, there was little attention paid to "the architectural treatments of early Methodist meeting houses" and that gradually there was some interest in the nomenclature with the introduction of "pinnacles, domes and rounded windows."⁹¹ It was not until circa 1875 that the Newark Conference created a Department of Architecture, and greater emphasis was placed on the plans and

⁸⁴ *The Iron Era*, (Dover, NJ: January 8, 1881).

⁸⁵ *Report of the State Superintendent Department of Public Instruction for the School Year ending August 30, 1880* (Camden, NJ: Sinnickson Chew. 1881), 165.

⁸⁶ *The Iron Era*, (Dover, NJ: April 14, 1883).

⁸⁷ *Report of the State Superintendent Department of Public Instruction for the School Year ending August 30, 1883* (West Hoboken, NJ: Alfred E. Gregory, 1884), 167.

⁸⁸ *The Iron Era*, (Dover, NJ: June 9, 1883).

⁸⁹ *The Iron Era*, (Dover, NJ: August 22, 1885).

⁹⁰ Alan Gowan, *The New Jersey Historical Series: Architecture in New Jersey* (Princeton, NJ: D. Van Nostrand Company, Inc., 1964), 79.

⁹¹ Hampton, 292.

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detailing of the churches and their parsonages.⁹² At Mount Hope, the church building reflects the vernacular use of the Italianate tied to the traditional meetinghouse form. The components of the style utilized at the Miner's Church include a front-gable roof with wide, overhanging eaves; a paneled cornice with paired wooden brackets; round-arched heads at the windows and front entrance adorned with bracketed hood mouldings; and an octagonal bell tower with a cupola (rather than a spire), a feature common among schools and civic buildings of 40 years earlier. The use of vertical board-and-batten siding at the exterior also reflects the influence of the Carpenter Gothic, which was employed at other local mining churches, such as the Hibernia Methodist Episcopal Church. The building also uses readily available materials, such as rubble-stone masonry at the foundation, and wood siding and detailing throughout the remainder of the building. The building exemplifies the flexible nature of the Italianate style.

The Italianate was viewed as a variation of the Gothic Revival style and many of its proponents were architects who were well versed in that style. The style itself was quite popular in the mid-nineteenth century and had broader mass appeal than the Gothic Revival. The style's components were seen as a convenient and economical way to express architecture while also offering a fair amount of variety, which thereby appealed to a broader audience.⁹³

Beginning in the 1860s, church buildings were often seen as offering more than just a place for religious worship, and were often constructed with the purpose of being multi-functional. It appears based on the architecture and the historical references that the basement level of the Miners' Church served a community purpose that was later expanded to include use as a public school. According to New Jersey church scholar, Frank Greenagel, this "reflects the changing role of the Methodist church in the community,"⁹⁴ which was the result of the larger Methodist church being less concerned with expanding its boundaries and membership, and more focused on strengthening its already established position in communities. In essence, the role of the mining companies and the Methodist church appear to be on parallel tracks in that each played a large role in the day-to-day lives of the miners and their families through education, religious practice and community engagement. This is reflected in the physical plan with the juxtaposition of the school addition, later converted for the church's social functions, which employed the same architectural styling of the original church building but in a simpler manner.

⁹² Hampton, 292.

⁹³ Gowan, 75 – 76.

⁹⁴ Frank L. Greenagel, "Trying to Make Sense of It All," available from www.njchurchscape.com/index-May04.html; Internet; accessed September 2011.

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Verbal Boundary Description

The boundaries, which are indicated on the accompanying site plan, include the north and east property boundaries of the existing four-acre parcel, and a 60-foot distance west and a 60-foot distance south of the original church building, which generally relates to the natural changes in grade to the south and to the west.

Boundary Justification

These boundaries were chosen to include the Mount Hope Miners' Church and the land immediately surrounding the building. The entire four-acre parcel that the church is located on was not chosen because there are other historic features on the property that are significant in their own right, namely the mid-eighteenth-century forge operations, but are not directly related to the history and development of the Mount Hope Miners' Church and are outside the period of significance for the Church.

Mount Hope Miners' Church
Name of Property

Morris County, NJ
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See Continuation Sheet

11. Form Prepared By

name/title Margaret M. Hickey, Historic Preservation Specialist, Beth Bjorklund, Historic Preservation Specialist, and
John Dunado, Historian

organization Connolly & Hickey Historic Architects, LLC

date 28 March 2012

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state NJ

zip code 07016

e-mail mhickey@chhistoricalarchitects.com

Additional Documentation

Submit the following items with the completed form:

- **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. Key all photographs to this map.

- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

See Continuation Sheet.

Property Owner:

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

name Morris County Park Commission

street & number 53 East Hanover Avenue, P.O. Box 1295

telephone 973-326-7600

city or town Morristown

state New Jersey zip code 07963-1295

Paperwork Reduction Act 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. 460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including 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 Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

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Section number Photos Page 1

Name of Property: Mount Hope Miners' Church
City or Vicinity: Mount Hope, Rockaway Township
County: Morris **State:** New Jersey
Photographer: Margaret Hickey
Date Photographed: August 9, 2011

Description of Photograph(s) and number:

NJ_Morris County_Mount Hope Miners' Church_01
View of the south elevation (front), camera facing north.

NJ_Morris County_Mount Hope Miners' Church_02
Detail view of the octagonal bell tower, camera facing northeast.

NJ_Morris County_Mount Hope Miners' Church_03
Detail view of the paneled cornice and paired brackets, camera facing northeast.

NJ_Morris County_Mount Hope Miners' Church_04
Detail view of a round-arch window with decorative hood moulding, camera facing north.

NJ_Morris County_Mount Hope Miners' Church_05
View of the west elevation and the basement addition, camera facing northeast.

NJ_Morris County_Mount Hope Miners' Church_06
View of the north elevation with the angular bay apse, camera facing southwest.

NJ_Morris County_Mount Hope Miners' Church_07
View of the east elevation, camera facing west.

NJ_Morris County_Mount Hope Miners' Church_08
View of the north and east elevations of the basement addition, camera facing west.

NJ_Morris County_Mount Hope Miners' Church_09
View of the balcony stairs on the west end of the vestibule, camera facing west.

NJ_Morris County_Mount Hope Miners' Church_10
View of the sanctuary, camera facing north.

NJ_Morris County_Mount Hope Miners' Church_11
Detail view of an original wooden pew, camera facing west.

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NJ_Morris County_Mount Hope Miners' Church_12

View of the altar in the apse at the north end of the sanctuary, camera facing northwest.

NJ_Morris County_Mount Hope Miners' Church_13

Detail view of the historic ornamental metal ceiling in the sanctuary.

NJ_Morris County_Mount Hope Miners' Church_14

View of the west balcony, camera facing north.

NJ_Morris County_Mount Hope Miners' Church_15

Detail view of the decorative paneled balcony wall, camera facing northwest.

NJ_Morris County_Mount Hope Miners' Church_16

View of the kitchen area in the south end of the basement, camera facing southeast.

NJ_Morris County_Mount Hope Miners' Church_17

View of the central space in the basement looking towards the northern section with the furnace, camera facing north.

NJ_Morris County_Mount Hope Miners' Church_18

View of the basement addition, camera facing southwest.

NJ_Morris County_Mount Hope Miners' Church_19

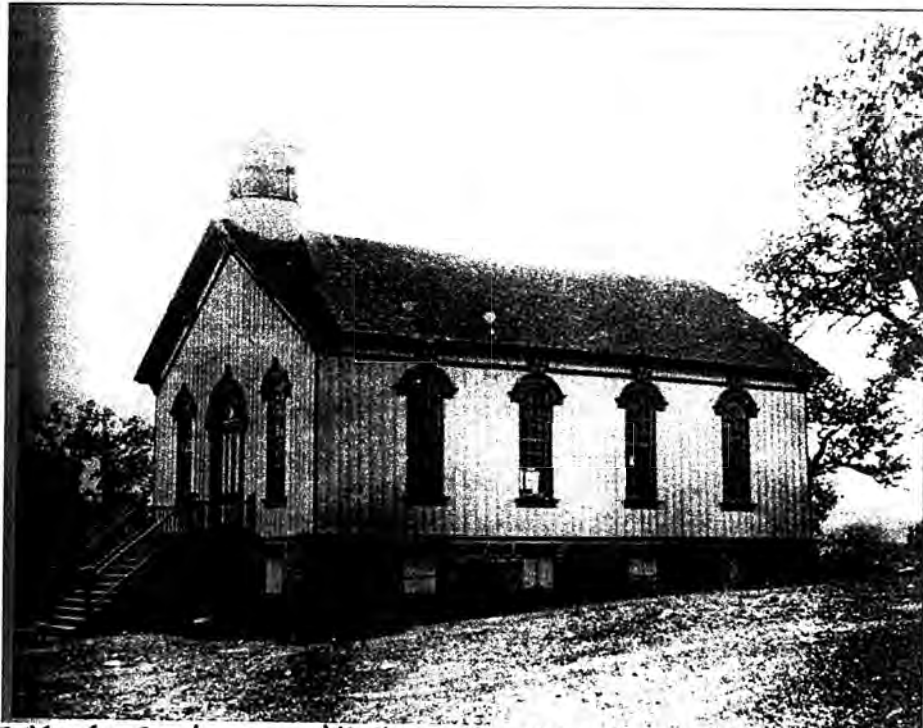
View of the stage in the basement addition, camera facing northwest.

NJ_Morris County_Mount Hope Miners' Church_Historic Photo 1

Historic view of the Mount Hope Miners' Church, circa 1900.

NJ_Morris County_Mount Hope Miners' Church_Historic Photo 2

Historic view of the Mount Hope Miners' Church from the late-nineteenth or early-twentieth century.



NJ Morris County

Mt. Hope Miners' Church

Historic Image #1



NJ Morris County

Mt. Hope Miners' Church

Historic Image #2

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Mount Hope Miners' Church
NAME:

MULTIPLE
NAME:

STATE & COUNTY: NEW JERSEY, Morris

DATE RECEIVED: 7/06/12 DATE OF PENDING LIST: 7/31/12
DATE OF 16TH DAY: 8/15/12 DATE OF 45TH DAY: 8/22/12
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 12000530

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: Y SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

☒ ACCEPT ☐ RETURN ☐ REJECT 8/20/12 DATE

ABSTRACT/SUMMARY COMMENTS:

*local level church significant in architecture,
local history & religion.*

RECOM./CRITERIA A & C

REVIEWER Lisa Delina

DISCIPLINE Historic

TELEPHONE _____

DATE 8/20/12

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

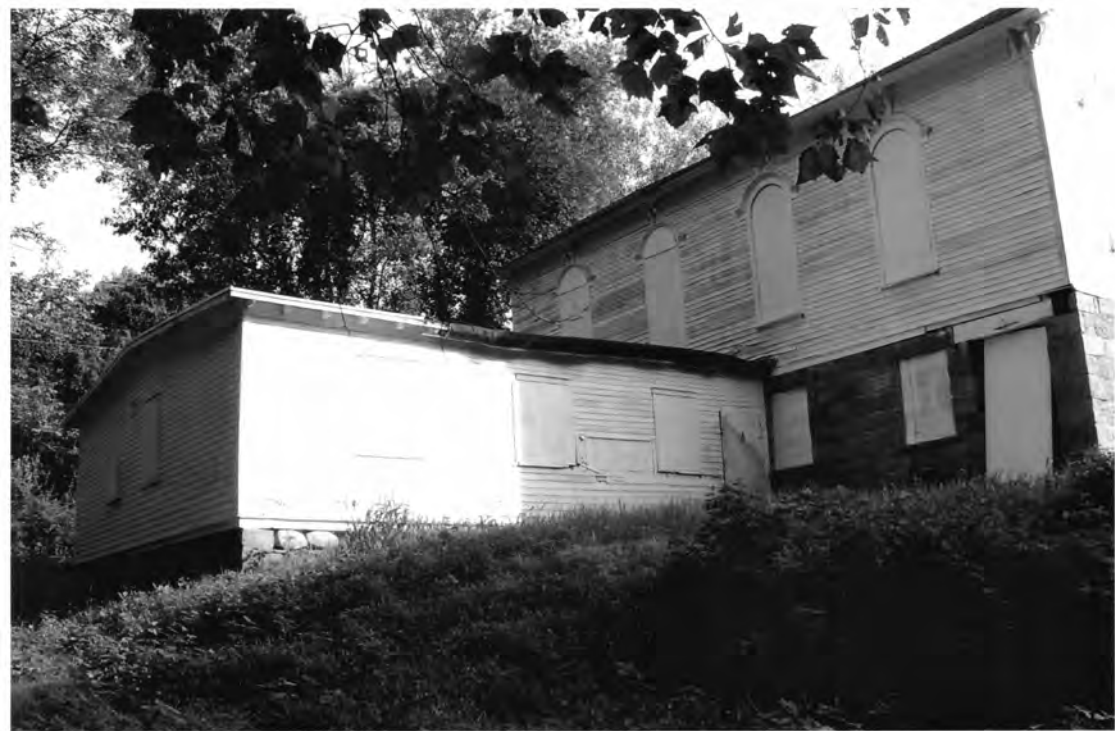
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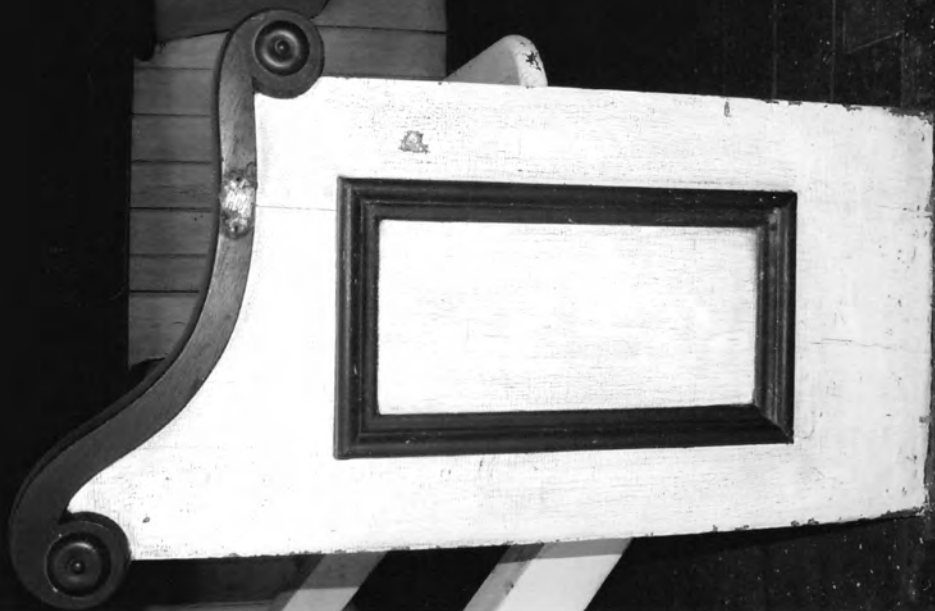
































MT. HOPE M.E. CHURCH.

PHOTO BY PRICE DOVER, N.J.

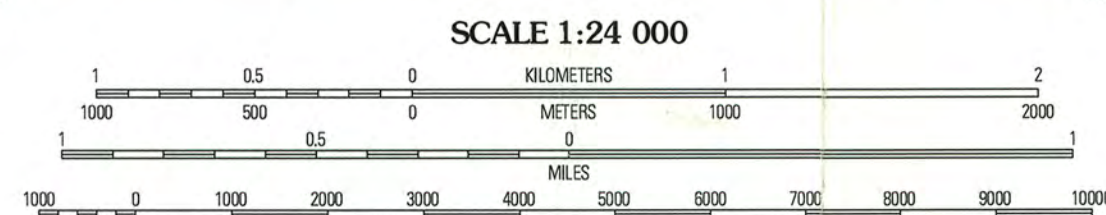
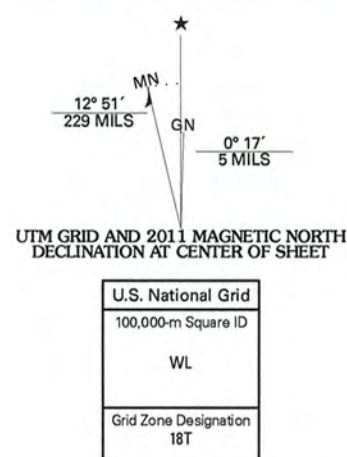


MOUNT HOPE
MINERS' CHURCH,
ROCKAWAY TWP,
MORRIS COUNTY, NJ

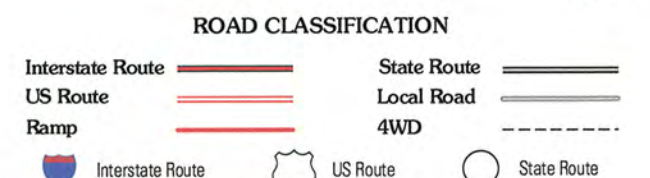
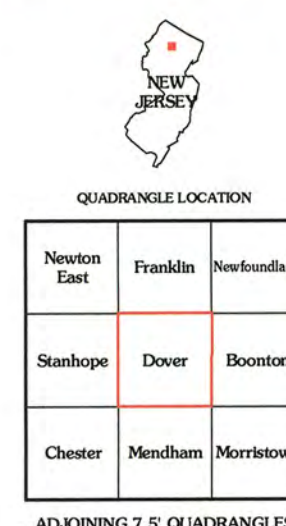
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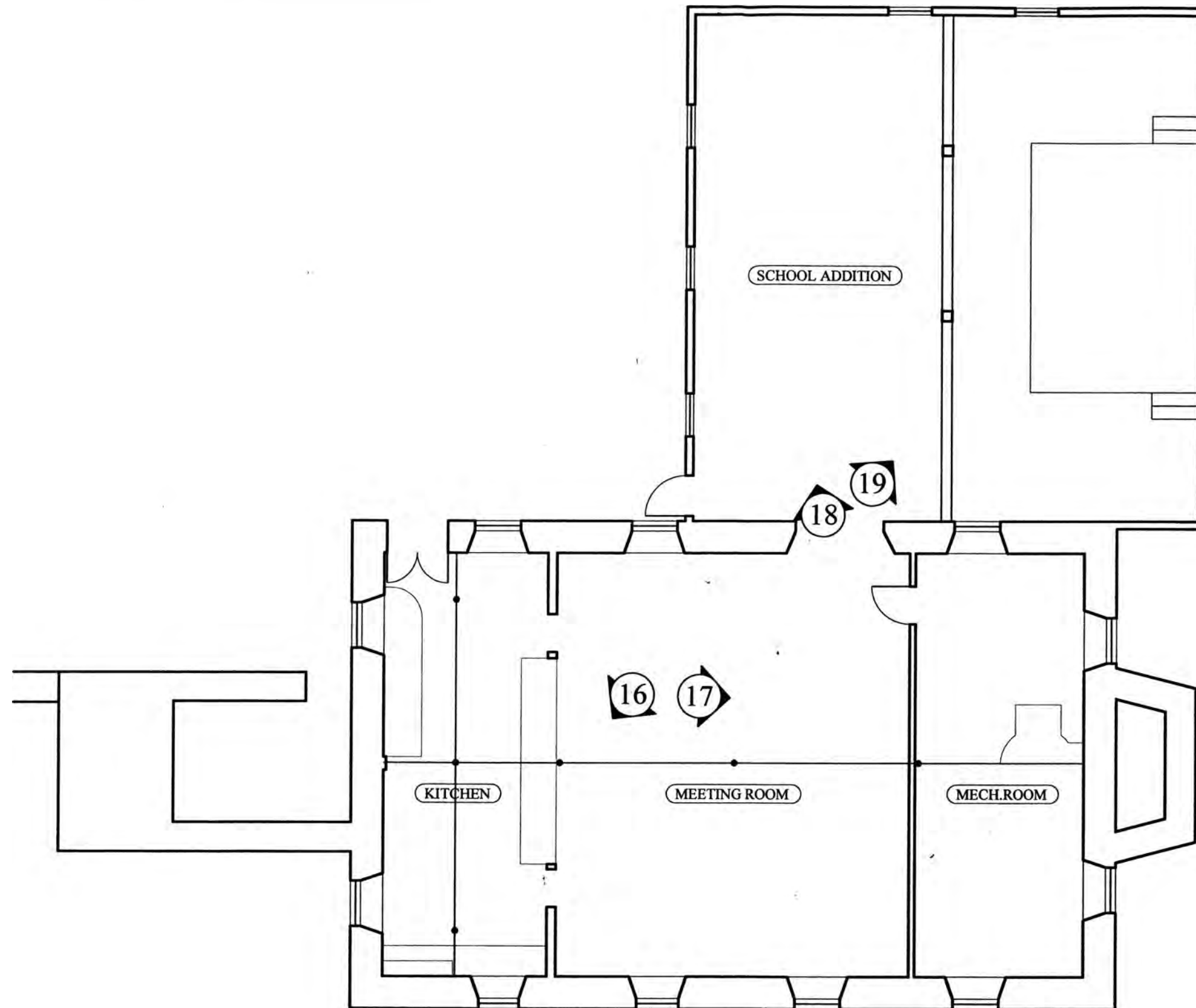
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Other Imagery provided by DE, NY, PA
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Contours.....National Elevation Dataset, 2001
Boundaries.....Census, IBWC, IBC, USGS, 1972 - 2010



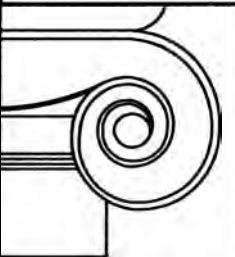
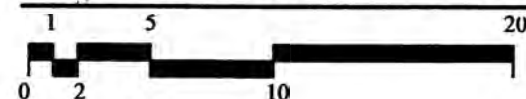
CONTOUR INTERVAL 20 FEET
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of the USGS US Topo Product Standard.
A metadata file associated with this product is draft version 0.5.15.NJ



DOVER, NJ
2011



BASEMENT PLAN - PHOTO KEY



CONNOLLY & HICKEY
HISTORICAL ARCHITECTS

P.O. Box 1726
Cranford, N.J. 07016
973 746-4911

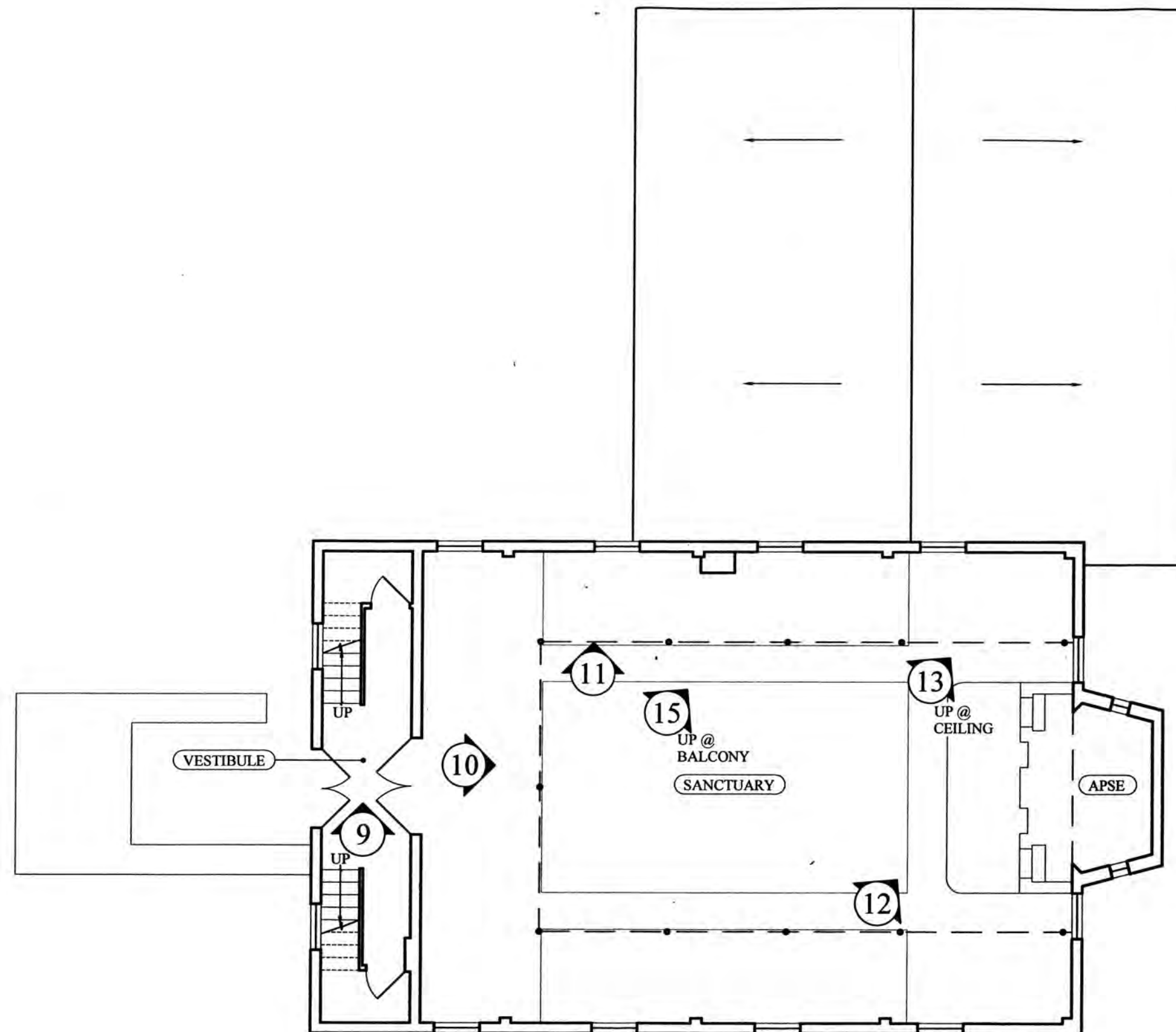
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PROJECT No. 1103C

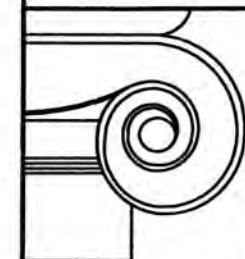
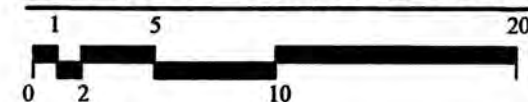
DATE: 21 OCTOBER 11

NATIONAL REGISTER NOMINATION
MOUNT HOPE MINERS' CHURCH
ROCKAWAY TWP., MORRIS COUNTY, NEW JERSEY

K2



FIRST FLOOR PLAN - PHOTO KEY



CONNOLLY & HICKEY
HISTORICAL ARCHITECTS

P.O. Box 1726
Cranford, N.J. 07016
973 746-4911

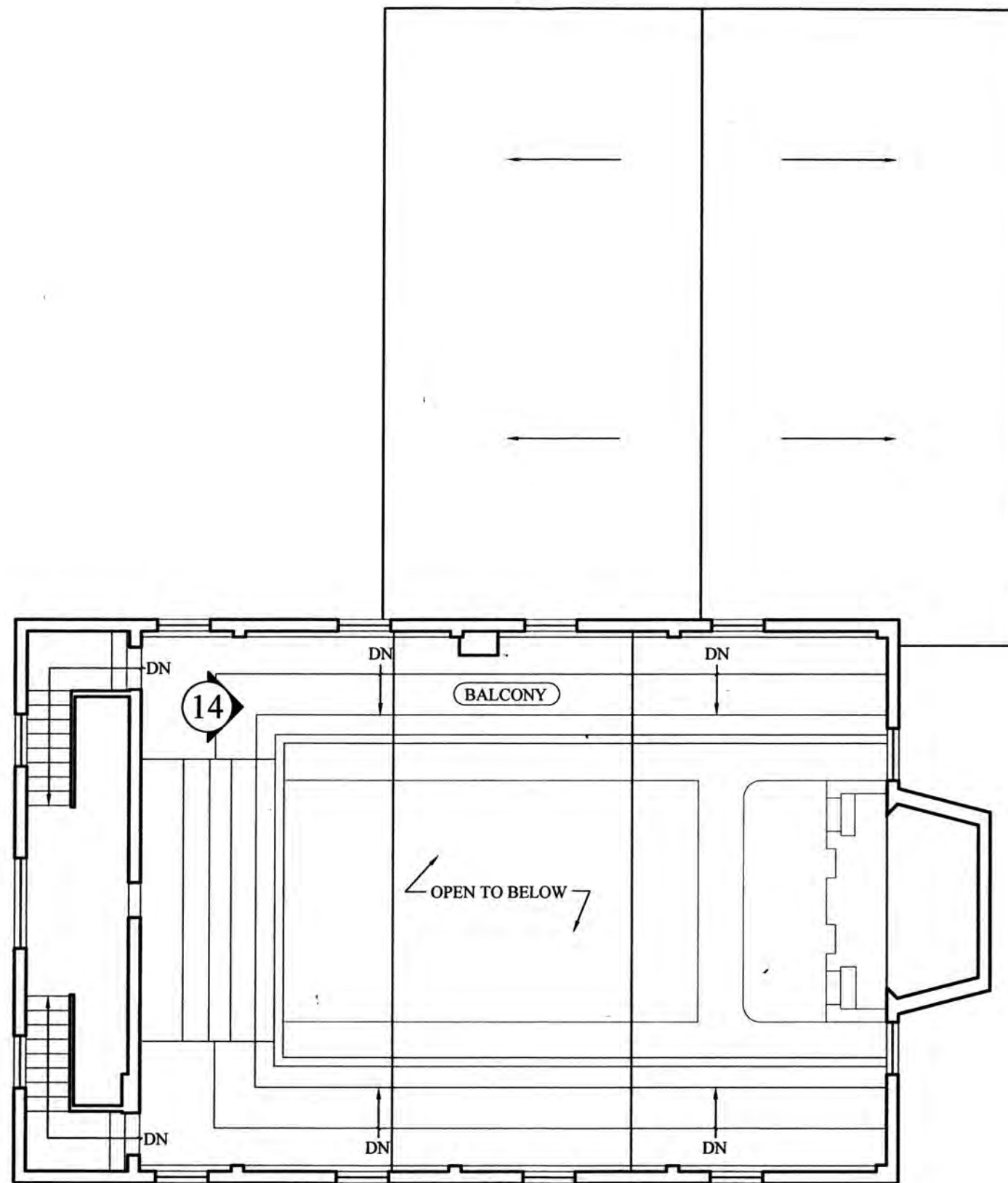
THOMAS B. CONNOLLY, RA
NJ 21AI016992

PROJECT No. 1103C

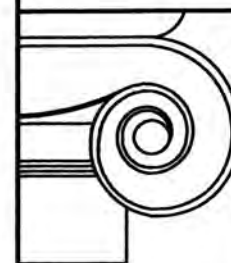
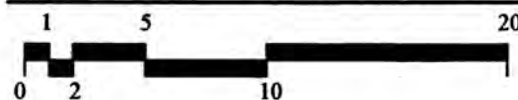
DATE: 21 OCTOBER 11

NATIONAL REGISTER NOMINATION
MOUNT HOPE MINERS' CHURCH
ROCKAWAY TWP., MORRIS COUNTY, NEW JERSEY

K3



BALCONY PLAN - PHOTO KEY



CONNOLLY & HICKEY
HISTORICAL ARCHITECTS

P.O. Box 1726
Cranford, N.J. 07016
973 746-4911

THOMAS B. CONNOLLY, RA
NJ 21A1016992

PROJECT No. 1103C

DATE: 21 OCTOBER 11

NATIONAL REGISTER NOMINATION

MOUNT HOPE MINERS' CHURCH

ROCKAWAY TWP., MORRIS COUNTY, NEW JERSEY

K4



HPO Proj. #11-1261-5
HPO F2012-224

State of New Jersey

DEPARTMENT OF ENVIRONMENTAL PROTECTION
NATURAL AND HISTORIC RESOURCES

Office of the Assistant Commissioner

MAIL CODE 501-03A

PO Box 420

Trenton, New Jersey 08625

609-292-3541/Fax: 609-984-0836

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NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE
JAMES MARTIN
COMMISSIONER

CHRIS CHRISTIE
GOVERNOR

KIM GUADAGNO
Lt. Governor

June 24, 2012

Paul Loether, Chief
National Register of Historic Places
National Park Service
Department of the Interior
Washington, D.C. 20240

Dear Mr. Loether:

I am pleased to submit the nomination for the Mount Hope Miners' Church (Mount Hope United Methodist Church), Morris County, New Jersey, for National Register consideration.

This nomination has received majority approval from the New Jersey State Review Board for Historic Sites. All procedures were followed in accordance with regulations published in the Federal Register.

Should you want any further information concerning this application, please feel free to contact Daniel D. Saunders, Administrator, New Jersey Historic Preservation Office, Mail code 501-04B, P.O. Box 420, Trenton, New Jersey 08625-0420, or call him at (609) 633-2397.

Sincerely,

Rich Boornazian
Deputy State Historic
Preservation Officer