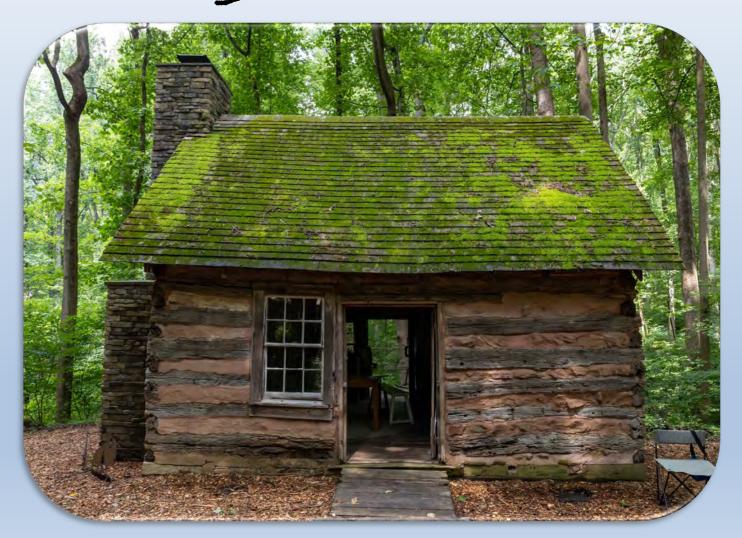
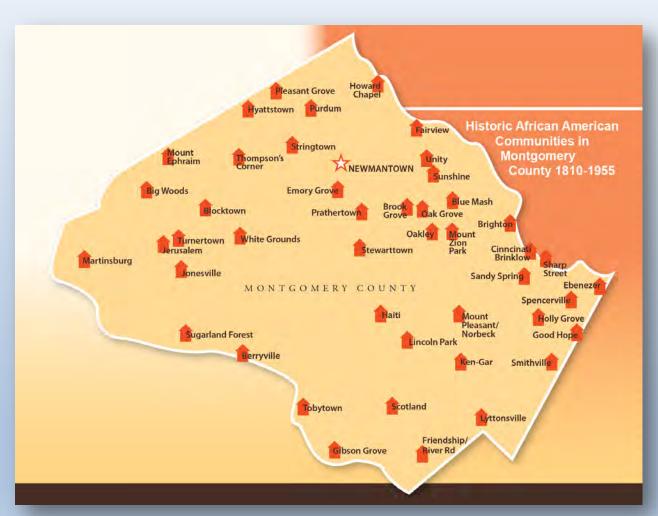


Thomas Harger 1870s Homestead





After the Civil War,
African Americans,
comprising over a
third of the
Montgomery County
population, lived in
more than 40
settlements
throughout the
county.

Courtesy of M-NCPPC, Montgomery Parks, 2014

Some former slaves chose to stay in the home where they had worked for their prior owners; some moved to farms of white land owners and became tenant farmers or sharecroppers.

Image:

"The Way They Live" Oil painting by Thomas Anshutz, 1879. The Met Museum







Harper Cabin, relocated to Brookside Nature Center, ca. 2010

Harper Cabin in Poolesville, ca. 1975

Many African Americans were able to purchase their own plots of land by making installment payments over the course of months or years.

MARYLAND A FREE STATE! -- Gov. Bradford having declared the new Constitution adopted by the popular vote, it went into effect on Tuesday last, Nov. 1st. By it slavery is at once at an end in the State. But some of the slaveholders mean to hold on to their "people," in order to test the legality of emancipation before the courts. Under the direction of the city councils of Baltimore, five hundred guns were fired, bells rung, and flags displayed, in that city on Tuesday, to attest the joy of the people at their great deliverance.

On November 1, 1864, a new Maryland state constitution freed all those held in bondage within its boundaries.

After the emancipation of Maryland's enslaved population in 1864, Alfred Harper is listed as a resident of Montgomery County, MD in the 1870 and 1900 census reports.

Alfred and his wife, Sallie Jones had two sons, John Thomas Harper and George Columbus Harper.

Start of a New, Free Life



"The secret of success is self reliance. Get money, get land, sow your own acres."

John Mercer Langston, 1867

(Langston, a prominent African American attorney, abolitionist, educator, and politician advising freed Marylanders in 1867.)

Photograph of John Mercer Langston, Library of Congress, ca. 1860 - 1875

Start of a New, Free Life



Photo Source: Montgomery County Historical Society. http://www.montgomeryhistory.org/node/238 Individuals not identified.

In 1866 Erasmus Jones purchased a tract of the 9 & 1/8 acres. He and his brother, Richard, founded *Jonesville* in Poolesville, Maryland.

Jonesville is located on land that had once been apart of the *Aix la Chapelle* plantation.



Aix la Chapelle, the Brewer Farm (1936) 19124 Jerusalem Road, Poolesville MD

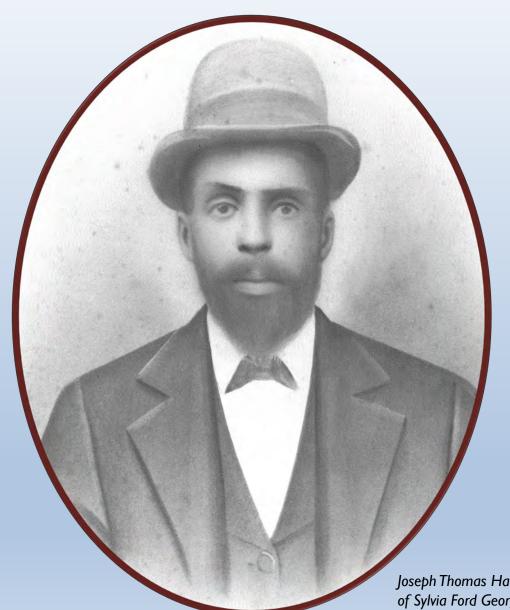


Start of a New, Free Life

Using skills acquired while working as slaves for their previous owners, such as farming, blacksmithing, rail splitting and carpentry, these men and women were ready to build and maintain their own homes and farms.



Unidentified members of town of Nicodemus, Kansas, ca 1870s.
Library of Congress, HABS Collection



Oral histories provided by Joseph Clyde Harper in 1978, indicate that his grandfather John Thomas Harper (1837-1912) pictured here, and then later John Thomas's first born, Richard Thomas Harper (Joseph Harper's father) both owned and occupied the structure known as the Harper Cabin.

John Thomas Harper was married twice: Elizabeth Galloway and Sarah Beal. He had a total of 9 children.

Joseph Thomas Harper, ca. 1870s. Photo courtesy of Sylvia Ford George, Harper Descendant.

Richard and Rachel Harper had 15 children between 1882 and 1912:

Cora Hilory, Richard V., John T., Elizabeth E., William Aaron, Kate Ines, Stanley Irvin, Genevieve, Ashley Levin, Ralph McKinley, Edith, Lauresse R., Patilla Ray, Joseph Clyde, and Cecil Cole.

Rachel died in 1960 and Richard in 1931.

(Source: Harper Family Documentation, per Sylvia Ford George, 2013)



Rachel Hall Harper, wife of Richard Thomas Harper Photo from Harper Cabin Record, Maryland Historical Trust Archives

Behind the house was a hen house, smoke house, and privy. There was a hog pen at a further distance. The family also had a vegetable garden and a large orchard with apple, peach, plum and crabapple trees, along with quince bushes. Harper's mother made jellies from these fruits, and canned them, in addition to vegetables.

Source: George McDaniel's Interview with Joseph Clyde Harper, 1978







The logs not sheathed inside and were whitewashed. There was a wood cook stove.

The upstairs was frame, instead of log. One room was for the parents and infants room, and the other a bedroom for the children."

Joseph Clyde Harper, 1978

"Inside the dwelling consisted of one room down and two up.

The downstairs room served multiple purposes: kitchen, dining, sitting room, washroom and family room for work and gathering.



Source: George McDaniel's Interview with Joseph Clyde Harper, 1978

Harper Cabin Structural Significance

1864-1870: estimated construction period of Harper Cabin

This structure is one of two "first generation" log homes being preserved from the Jonesville and Jerusalem free African American communities formed in the late 1800s.



Jonesville's older dwellings are significant because, although there have been extensive alterations over the years, they still reflect the transitions in housing of black landowning families from the period after emancipation through the 20th century and, indeed, up to the present.

Maryland Historical Trust, Inventory Form for State Historic Sites Survey, 1978

Harper Cabin Structural Significance

1864-1870: estimated construction period of Harper Cabin

The logs were originally bare, chinked with stones and plaster and whitewashed on the interior of the home. The method of whitewashing used then was to purchase rock lime in a barrel, add water to make the white washing.



Jonesville's older dwellings are significant because, although there have been extensive alterations over the years, they still reflect the transitions in housing of black landowning families from the period after emancipation through the 20th century and, indeed, up to the present.

Maryland Historical Trust, Inventory Form for State Historic Sites Survey, 1978

Harper Cabin Structural Significance

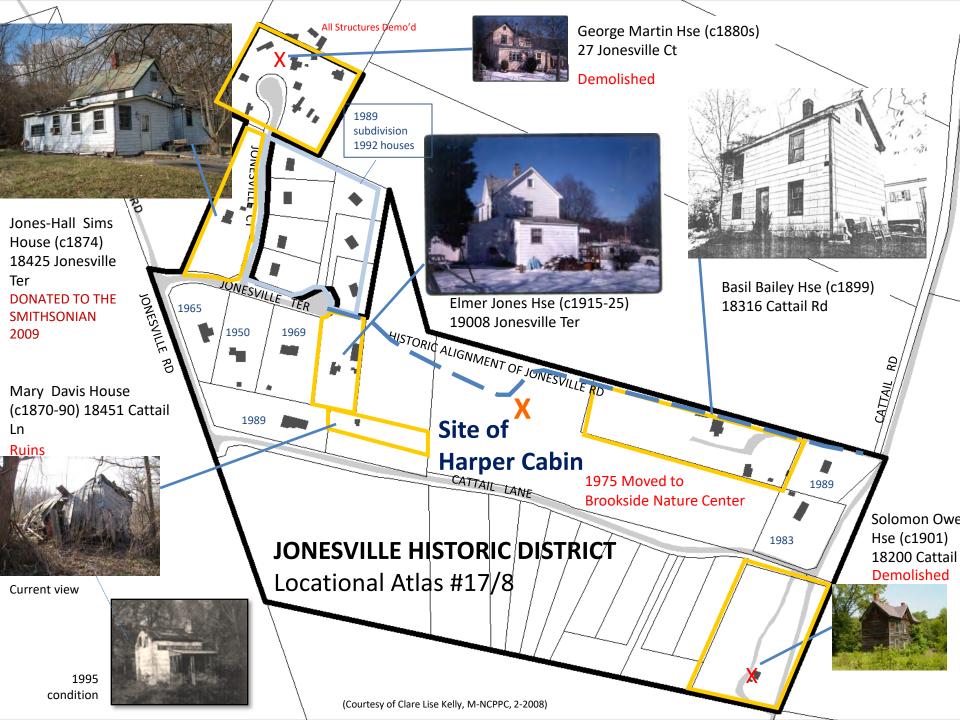
1864-1870: estimated construction period of Harper Cabin

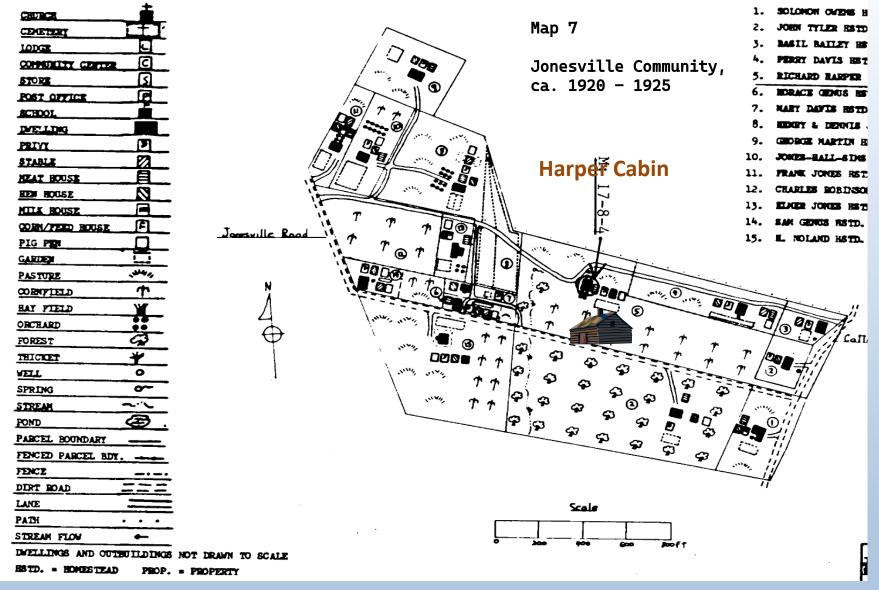
In 2009, the Smithsonian disassembled and removed the Jones-Hall-Sims House to become part of the new exhibits of the National Museum of African American History & Culture on the Mall in Washington, DC.



Jonesville's older dwellings are significant because, although there have been extensive alterations over the years, they still reflect the transitions in housing of black landowning families from the period after emancipation through the 20th century and, indeed, up to the present.

Maryland Historical Trust, Inventory Form for State Historic Sites Survey, 1978



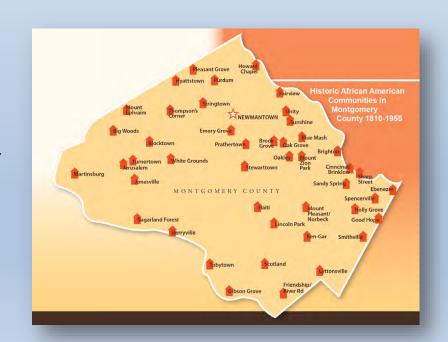


"In the late 1800's and early 1900's other Black families settled in the Jonesville community. Many were either descendants of Erasmus and Richard Jones or had married into the family. Included were the families of Basil Bailey, Mary Genus, Horace Genus, Thomas Harper, Levin Hall, George Martin, Henry Noland, and Perry Davis." Maryland Historical Trust, Inventory Form for State Historic Sites Survey, 1978

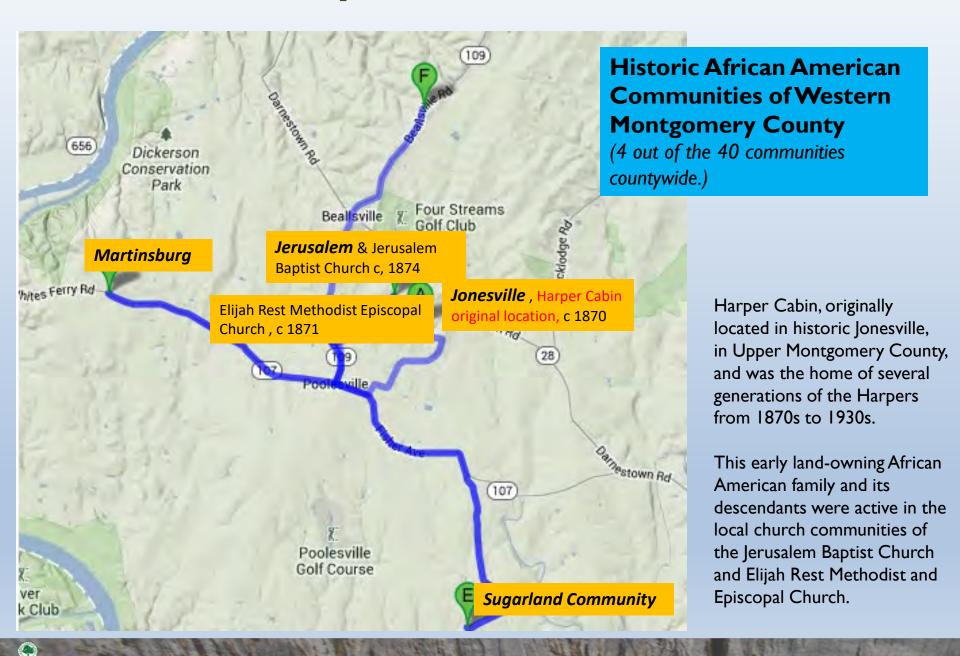
Community of Friends and Relations

Out of necessity and familiarity 40 communities were settled by groups of friends and relations throughout the county; and grew up naturally, because the purchased plots of land were adjacent to each other.

Note: There are 40 documented by Montgomery County Historic Preservation Office. Black leadership in the county noted there may have been approximately over 200 communities: (Source: Christina Jones, ancestor of Jonesville founders.)



Community of Friends and Relations



Community of Friends & Relations

Towns and villages were self-contained as white county resources and affiliations were denied due to race.







Community of Friends & Relations

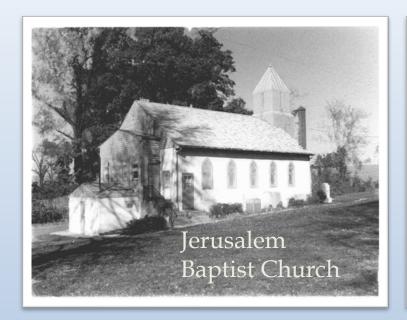
Three pillars gave strength and consistency to the families that resided in each community:

• Faith

•Hope

Charity

FAITH

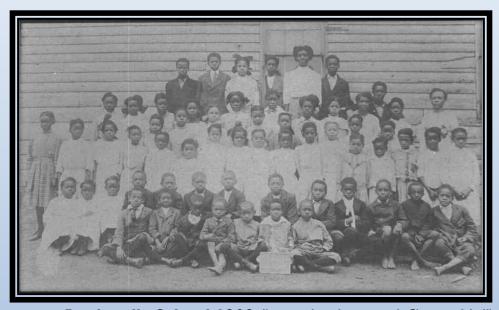




reason the members of the Jonesville community belonged to churches in Jerusalem, attended school in Jerusalem, and were probably members of the Loving Charity Society there.

Source: M-17-51

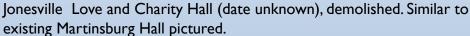
Education & TOPE Land ownership



Poolesville School 1909 (housed in Love and Charity Hall)

The Poolesville schools for plack students were located at two sites: the first in the first floor of the Love and Charity Lodge Hall north of Poolesville, a handsome two story frame building, three bays in depth, and with its gable roof accented with a modest spire; the second was in a two room frame building constructed with funds raised by the communities and from the Rosenwald Fund. These were important centers of the communities.







Benevolent Society, Community Gatherings

impressive two story frame building stood at the back of the present-day cemetery of the Elijah United Methodist Church. It served as both a school for the Black community and as a meeting hall for the Love and Charity Society, a sickness and burial organization. The first floor was used as the school and the second as the meeting hall. In the 1920's, another school was built at the junction of Jonesville and Jerusalem Road, replacing this one, according to oral informants in Jerusalem. Joe and Evelvn (Harper)

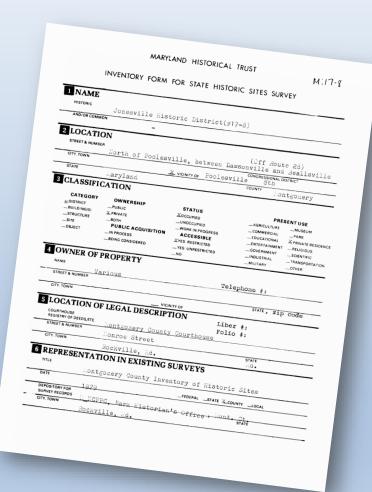
Ability to support their family, make a living, participate in the larger Poolesville commerce-- as shown by receipts for medical accounts, land purchases and mercantile orders.

Prolisarilla. Med Stor 13.1879
Received of Dequies Jones
Through Mer Thos Ox. Pover
The Dollars & fifty- Cento
in free for medicae account
B. W. Walling,

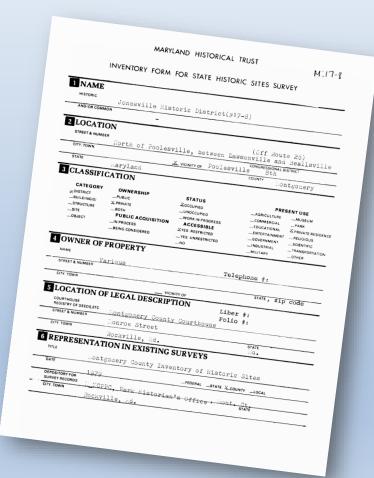
(Source: Harper Family Documentation, per Sylvia Ford George, 2013)

The Maryland Historical Trust has a detailed report on the Jonesville Historic District - search for site M 17:8.

Many descendants still live in the Jonesville and Jerusalem neighborhoods and are active in the local churches and community life.



In 2009, Jonesville was listed on the historic Locational Atlas and submitted for historic designation by Montgomery County due to its significance as an early African American community.



Thomas Harger 1870s Homestead

This is an example of how African Americans moved forward out of slavery through the resiliency of their own community that led to a legacy of generations of family.





