M: 17-51-21 19th century
William and Virginia Robinson House (Site)
Jerusalem community
Private

This small log house may have begun its history as a slave house, which was added onto after its purchase by the Robinson family. William Robinson may have lived in the house as a slave. Both Robinson and his wife were strong in character, highly religious, educationally oriented, and their descendants continue to live in the area, and hold leadership positions.

Magi #
M: 17-51-21

MARYLAND HISTORICAL TRUST

INVENTORY FORM FOR STATE HISTORIC SITES SURVEY

1 NAME

HISTORIC Willaim and Virginia Robinson House (Site)

AND/OR COMMON

2 LOCATION

STREET & NUMBER Pau West side of Jerusalem Road

CITY, TOWN Jerusalem community _X_ VICINITY OF Poolesville

CONGRESSIONAL DISTRICT 8

STATE Maryland

COUNTY Montgomery

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE	
__DISTRICT	__PUBLIC	XXOCCUPIED	__AGRICULTURE	__MUSEUM
__BUILDING(S)	XXXPRIVATE	__UNOCCUPIED	__COMMERCIAL	__PARK
__STRUCTURE	__BOTH	__WORK IN PROGRESS	__EDUCATIONAL	XXPRIVATE RESIDENCE
XXSITE	**PUBLIC ACQUISITION**	**ACCESSIBLE**	__ENTERTAINMENT	__RELIGIOUS
__OBJECT	__IN PROCESS	XXXXS: RESTRICTED	__GOVERNMENT	__SCIENTIFIC
	__BEING CONSIDERED	__YES: UNRESTRICTED	__INDUSTRIAL	__TRANSPORTATION
	No	__NO	__MILITARY	__OTHER:

4 OWNER OF PROPERTY

NAME Paul C. and Gloria D. Graham Telephone #: Not listed

STREET & NUMBER Jerusalem Road

CITY, TOWN Poolesville __ VICINITY OF

STATE , Md. zip code

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC. Registry of Deeds

Liber #: 4364
Folio #: 703

STREET & NUMBER Montgomery County Courthouse

CITY, TOWN Rockville , Maryland

STATE

6 REPRESENTATION IN EXISTING SURVEYS

TITLE None

DATE

__FEDERAL __STATE __COUNTY __LOCAL

DEPOSITORY FOR SURVEY RECORDS

CITY, TOWN

STATE

7 DESCRIPTION

M:17-51-21

CONDITION		CHECK ONE	CHECK ONE
__EXCELLENT	__DETERIORATED	__UNALTERED	X ORIGINAL SITE
__GOOD	__RUINS	X ALTERED	__MOVED DATE_____
__FAIR	X UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

This dwelling was a two story log dwelling with one room down and two up as the original section. Later, a frame kitchen and living room were attached to one gable end of the house. A porch sheltered the entire facade, and food was carried from the kitchen across the porch into the dining room in the original section. The house was warmed by wood burning stoves. For a description of the grounds and outbuildings see the map of the historical community of Jerusalem, c. 1900-1925, based' on oral interviews with the grandson of the Robinsons, Howard Lyles.

The house site is now occupied by houses of modern designs. The houses belong to the grandson and great-grandson of the Robinsons.

CONTINUE ON SEPARATE SHEET IF NECESSARY

8 SIGNIFICANCE

M:17-51-21

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
PREHISTORIC	__ARCHEOLOGY-PREHISTORIC	X COMMUNITY PLANNING	__LANDSCAPE ARCHITECTURE	__RELIGION
__1400-1499	__ARCHEOLOGY-HISTORIC	__CONSERVATION	__LAW	__SCIENCE
__1500-1599	X AGRICULTURE	__ECONOMICS	__LITERATURE	__SCULPTURE
__1600-1699	__ARCHITECTURE	__EDUCATION	__MILITARY	__SOCIAL/HUMANITARIAN
__1700-1799	__ART	__ENGINEERING	__MUSIC	__THEATER
X 1800-1899	__COMMERCE	__EXPLORATION/SETTLEMENT	__PHILOSOPHY	__TRANSPORTATION
__1900-	__COMMUNICATIONS	__INDUSTRY	__POLITICS/GOVERNMENT	__OTHER (SPECIFY) Black history Local history
		__INVENTION		

SPECIFIC DATES Unknown, 19th cent BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

According to the deed JA27/364 Samuel Milford conveyed to William H. Robinson 3 acres of land in 1891. Family tradition maintains that Robinson had been a slave of the Milford family, and it is possible that this house had been a slave cabin, which Robinson continued to inhabit until the time of purchase.

The Robinsons were among the most important and oldest families of Jerusalem. According to the 1900 U.S. census, William Robinson was born in 1845, and his wife Virginia in 1849. He was employed as a farm laborer. They had many children, many of whose descendants continue to live in the vicinity (or in Montgomery County or Washington, D.C.). Attached is a portion of a Robinson family tree for one side of the family.

Family tradition is that Virginia Robinson was part Indian, and those physical characteristics can be seen in the photograph of her, copied as part of this survey.

One of her daughters, Cora, married into the Harper family of Jonesville, thus connecting the two communities.

According to Jerusalem resident, Ora Lyles, her mother Josephine McPherson and Virginia Robinson were close friends. Ora married Virginia's grandson, George Lyles, connecting these two old families also.

CONTINUE ON SEPARATE SHEET IF NECESSARY

M:17-51-21

9 MAJOR BIBLIOGRAPHICAL REFERENCES

Land records, Montgomery County Courthouse, Rockville, Maryland.
Deeds: 4364/703, 2351/275, 4164/217, 272/267, 250/42, JA27/364.

Oral interview with Howard Lyles and Ora Lyles, Jan.-Mar. 1979, Jerusalem community by George McDaniel. See transcripts of tapes.

CONTINUE ON SEPARATE SHEET IF NECESSARY

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY _____

VERBAL BOUNDARY DESCRIPTION

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE COUNTY

STATE COUNTY

11 FORM PREPARED BY

NAME / TITLE
George McDaniel 3-79

ORGANIZATION DATE
Sugarloaf Regional Trails

STREET & NUMBER TELEPHONE

CITY OR TOWN STATE
Dickerson, Md.

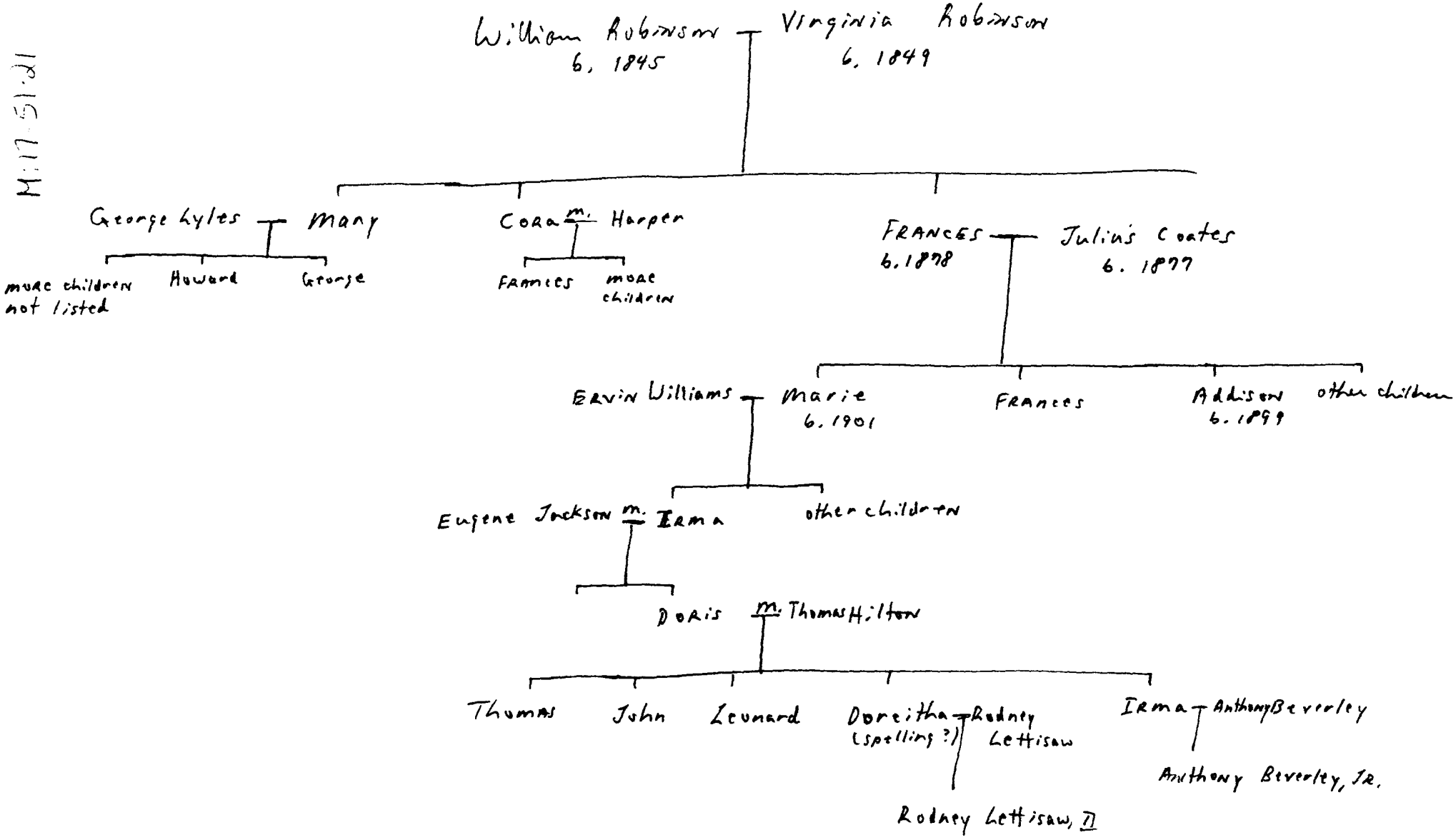
The Maryland Historic Sites Inventory was officially created by an Act of the Maryland Legislature, to be found in the Annotated Code of Maryland, Article 41, Section 181 KA, 1974 Supplement.

The Survey and Inventory are being prepared for information and record purposes only and do not constitute any infringement of individual property rights.

RETURN TO: Maryland Historical Trust
The Shaw House, 21 State Circle
Annapolis, Maryland 21401
(301) 267-1438

PS-1108

M:17.51.21



Sources: 1. 1900 U.S. Census, Montgomery County, Maryland, Election District 4, p. 52, 10B. (National Archives, Washington, D.C.)

2. Doris Hilton

M:17-51-21

Interview with Howard Lyles, Jerusalem, Md. Jan. 26, 1979

What year were you born Mr. Lyles? (George)

In 1918. (Howard)

Where were you born? (George)

In that old log house. (Howard)

Did a mid-wife deliver you or was there a doctor there? (George)

It seems to me I had a doctor. There was a mid-wife there also, but I had a doctor too. (Howard)

Was Henrietta ~~Lyles~~ Hamilton a mid-wife? (George)

Yes. (Howard)

I think your sister-in-law was telling me that she (Henrietta) was a mid-wife. Here is the photograph of the log house and I'm going to give that to you. (George)

Oh, fine. This is where I was born. Ofcourse, this, what we see here, is after my brother built his house there, this when they were destroying this house. This is fire and smoke here, they were burning the house down at the time. He had his house built in behind it. They didn't burn it down, the bull dozer dozed it down and then burned it. (Howard)

Now, what was the plan for this house.The road was on this side, and so this would be right out there, that gable end would be facing your house today. (George)

That's right. (Howard)

Were there 2 rooms downstairs? (George)

Two rooms down and two rooms up, an attic and a basement underneath. (Howard)

What were the two rooms downstairs used for? (George)

The room on the front was used for the kitchen and dining room. If we had guests we generally used the back room and set up their spread in the back room to accommodate the guests. This was used, say, for kitchen, dining and living room. (Howard)

Was this door in the gabled end, was this the front door to the house? (George)

This is a porch, right behind that is the door. So there was not a door in this length. When you walked in the house, you walked directly into the kitchen. (Howard)

Oh, so this was the door that you used. Was there a door here? (George)

Yes. This was the front door, this door here went into the other room. (Howard)

Into the living room? (George)

Yes, each room had a door. (Howard)

Do you have any of your parents' furniture or anything that was in the old house? (George)

That chair there. (Howard)

There was a set? (George)

Yes, that one there, and another on the other side of the wall, and there should be two upstairs and four of those. (Howard)

Was this in the living room? (George)

Those were the living room chairs. (Howard)

Was there a table that went with this? (George)

There was an old oak table but that was left in the old house. I guess it was destroyed with the old house. Can't recall anybody having it. My brother might have kept it and got it in his basement over there, I don't know. (Howard)

When you were growing up, were the logs exposed? (George)

Yes. (Howard)

Was the outside of the house whitewashed? (George)

It was left bare. The outside wasn't exposed because they had put siding on it. I guess they were called chestnut, and they were over top of the other. The inside logs were exposed. (Howard) Wood floor.

What about the walls? (George) W

You could see the logs, mortar or plaster was in between but you could see the logs. (Howard)

Can you tell me about your family history. Where was your mother from? (George)

As closely as I can recall, my mother was born right here in this area. Most of her childhood she spent here. I guess most of her adult life she went to Baltimore and worked there. Then she came back and she met my father and they married. Then she spent the rest of her life here. She was raised here in Jerusalem and she is the daughter of .....(Howard)

Jenny Robinson? (George) Did you know your grandmother? (George)

Oh ya, I knew her. I never knew my grandfather. (Howard)

She looks like a very proud woman, she is very elegantly dressed. (George)

She was quite a articulate woman and she also was a mid-wife. I can't recall one of of her daughters being a mid-wife. (Howard)

What were some of her principles? (George)

Well, you had to be obedient at all times, even as a kid. She was a very strict disciplinarian, very strict. You were supposed to do then, what she commanded you to do. It wasn't "I'll do it later", do it now, then you could resume whatever activity you were doing. She was also a very religious person. (Howard)

Can you tell me about your grandmother and her strong religious beliefs? (George)

Well, in those days the church was more or less the gathering point for most of the people. There wasn't too many other attractions that would call them together other than the church. Then, I guess, their experiences, and what they had been through, drew them closer to God. As I told you before, she was a former slave, and as I gathered from her daughter, who is living, she was a slave right here in this area. Most of her life was spent between here and ~~outside~~ Frederick County. During The times and experiences that probably weren't too good, Where they needed strength or help, they went to God for it. They were very devote christians, and believed strictly in the Bible. In Raising their families, especially on Sunday morning, they had family prayer together. Everybody in the family had to kneel around before you even had your breakfast and had this family prayer, and either she or grandfather would pray. They would take turns each Sunday. This was the way they believed, this was their method and this were their policies. (Howard)

Would you have a Bible reading? (George)

No. My experience was they didn't read the scripture, they prayed from the heart. They gave God thanks for the blessings he had bestowed upon them. This is the way they shared together on Sunday morning before breakfast time. (Howard)

Did you ever hear from your grandmother or your Aunt stories about what it was like when freedom came? (George)

No I didn't hear from either one what it was like. I don't know whether here freedom was met with the same jubilant enthusiasm as it might have been say, for the southern states. I can't recall, I never heard her say what her chores were or anything. I'm sure she had some though, being a slave. (Howard)

Did you ever hear on which plantation she had been a slave? (George)

Well, my Aunt said the Viers owned her. Where the Viers property was, or is now, I don't know. (Howard)

Did you ever hear what brought your grandmother to Jerusalem? (George)

No, I don't know. (Howard)

200 Did you ever hear any stories about the founding of Jerusalem? (George)

No, as far as I can recall, maybe alot of the people who worked for the farmer who owned that particular plot of land, and he could of sold it to them. Whether they come in big numbers or whether any of those were slaves or not I don't know. There is one person who could probably supply you with information concerning the Dorseys, that would be Samuel Clark. His father was a descendant out of the Dorsey family. (Howard)

Ieana Clark, she was a Dorsey. What did you hear about your grandfather Robinson? (George)

Not knowing him, he passed on before my time, my Aunt told me that he was a slave, and he was owned by the Milfords. They are just right down the road. All of this strip of land down through here, as you see on this side of the ridge there, was purchased from the Milford's when that used to be called (Jerusalem Road) Milford Mill Road. Just around the corner, where that old house sits back on the side of the hill, before you get to the stream. The Milford's owned a Mill and it sat on that corner there. I think that's where the name of the road derived from. (Howard)

Did any of your family or anyone here in Jerusalem work at that Mill that you know of? (George)

I can't recall, but they could have. (Howard)

Could you tell me about your grandmother and grandfather Lyles? (George)

I don't remember either one of them, (Howard)

Where was your father from? (George)

As far as I know, here in this area. (Howard)

On the deed I think it gives the time of purchase as the early 1900s. I think you said they were living here earlier than the deed says. (George)

Before he moved here, he farmed for Gott in Boyds, of course they lived on the farm. They had quarters or homes furnished by the farmer on the farm. He bought this land, he built the house, and my wife's sister and her husband lived in the house for a while before my father left the farm and decided to come here and take an occupation on another farm. (Howard)

What farm did he work on when he came here? (George)

I can't recall. (Howard)

??? Did he work on cash wages, was he a sharecropper, or did he rent a farm? (George)

I think mostly they worked for the farm for so much per year plus some fringe benefits. Maybe the farmer would give him several hogs, grain to make flour or something to make meal out of. I think they worked mostly by the year. (Howard)

In the south, there were many, many, Black people who were sharecroppers. They would get paid at the end of the year. During that time there was the company or country store usually owned by the landowner and they would run up a debt during the year and then have to pay that off at the end of the year with that share of their crop. That would be to see them through the year. Was there a similar system here? (George)

There were stores that they had accounts at, but I don't think they were owned by any one individual or person who you were sharecropping for. The sharecropping I don't think reached these parts. You work for a salary and ofcourse if you had to use any form of credit it was with the different merchants. You paid that when you got paid. It wasn't such that you were sharecropping and had to give part of your crops or what not to pay your debt. (Howard)

Did you ever hear from your father or anyone how much they did make a year? (George)

I used to hear them say it all depended on who you worked for. I've heard some say they worked for as little as $10 a month. That's about $120 a year. That would cause a fright to hear that today. I never really heard him say what his yearly salary was. I can only say that how much or how little, he was a good provider to the family. He took care of his family very well. (Howard)

When you say he was a good provider, can you explain that a little bit? (George)

You never was hungry, unless it was of your own accord. He always saw there was food on the table, shelter over your head, there was clothing on your back that he could afford to put on your back. One of his purposes was to see that his children were comfortable at all times. (Howard)

Did you grow alot of your own food? (George)

Oh ya, he raised his gardens, and little truck patches, where I'm located now was one of the truck gardens, where he raised his vegetables, and even some of the grain for his horses. (Howard)

Did you raise corn or wheat? (George)

Just corn. (Howard)

What kinds of vegetables did you raise here? (George)

Mostly the vegetables that grow well in this area; corn, potatoes, cabbage, beets, lettuce, tomatoes, string beans, collards, all the vegetables we use today would be the same that we used then. planted fruit trees, gathered the fruit, the places that had basements they stored them in the basement. The places that didn't have basements would dig their little preserving kiln outside and store the fruits and vegetables in that for the winter. Of course, those who were fortunate enough to raise their hogs at home, they would butcher them in the fall and preserve that meat through the winter, and survive that way. (Howard)

Did you raise chickens too? (George)

Yes, chickens, eggs, meat. Some of the people had a cow or two, and would get their milk that way. The people who didnt' have cows would go to them and get milk, butter. They did alot of bartering even with the stores. You'd have several dozen eggs and you need some sugar, so you'd trade so many eggs for so much sugar. (Howard)

So even if you weren't making that much in cash, you were still living in a way that you could get along with what you could produce yourself. You could swap that off for other things that you didn't have. (George)

Yes. (Howard)

That's one thing we miss so much today. We are locked into a cash economy. You can't go to the store and say I'll give you this if you'll give me that. You've got to have cash. What would you like to see continued most, looking back on the older life of this community? (George)

The togetherness, the close concern that they had for one another. (Howard)

Can you give me an example of a time when maybe your family or another family was in need and where there was that closeness? (George)

That was one of their great concerns, if you were in need and the word was carried to others in the community. Your needs were taken care of by the other families of the community. If you had someone in your household sick, and needed constant care, that care was there day and night, because the people of the community would come together or come to this family and they would share their times. Maybe you would stay tonight, tomorrow I would stay and so on until that person or those persons got well. That didn't just happen in certain families, it happened throughout the whole neighborhood. (Howard)

Does that exist today? (George)

Somewhat, Not on the togetherness scale as it did in those days. (Howard)

Why do you think it's changed? (George)

Well, I think the trend of living that people are accustomed to living today. The types of activities that attract them into different places and different ways of living. There's good people today but sometimes the economic pressures put upon them prevents them from giving their time freely now as those folks did back then. So it could be a combination of alot of things today. (Howard)

I think that's true all over. This community is reflecting whats happening all over America. (George)

So I think the times, the trends of lifestyles, economic and other pressures. It just takes too much of your time to share like those older folks did. (Howard)

Besides when people came together because of emergencies, sickness, or going to church, were there other times that brought people together? (George)

Sure. There were times when you'd probably have a piece of undeveloped ground that you'd want cleared up. Well, these people especially the men, they'd come together and pitch in and grub up wild underbrush. Those who had horses and farming implements would go in there and work that land up so it would produce crops. They'd come together many many times in those days. (Howard)

When you say undeveloped, you mean forest land? (George)

Yes. They'd come and take those trees down and pull those stumps out. (Howard)

How would they pull out the stumps? (George)

They had some type of mechanism, that would dig around the stump and pop it out of there. That experience only goes back 60 years from now. This is my own experience I've had in this community but it has been a rich one. Even when these men would come together for such a project, the women was right there, preparing the meals for them. If we were doing this for you, you didn't have to furnish all the food. The families of the neighborhood, it would just be a togetherness project, and it was a wonderful experience. (Howard)

Speaking of the community, was there one or two people who were community leaders. You're today recognized as one of the community leaders if not the community leader. Was there someone else during your youth, whose shoes you are now filling? (George)

I can't say that I'm filling his shoes. In my life time, or not too many years hence a remarkable man, I'd say a great leader and person who had far reaching vision and pursued what he thought was best, and the best ways to fulfill those needs in the community, was Prof. N.E. Clark. This is the Mr. Clark that I referred you to for more history, His father, I would say he was a great leader of the community. (Howard)

What were some of things that he did or was involved in? (George)

Well, one of the great things that has always stayed with me quite a bit was back a bit before my time and during my childhood days. The black schooling wasn't the best of schooling, to be nice about it. You have alot of shortcomings, alot of ways of being undercut. He took the leadership and seen that better schools and better schooling was brought not only to this community but to the whole county of Montgomery for the black children. I think he did a remarkable job. He along with the people that he chose and the ones that volunteered to work along with him in bringing about some of the channels that were opened for the schools to be such as they are today. He along with others went to work on getting black high schools in the county. As you are aware, if the black family had means enough to send their children to high schools, they would have to send them either to Washington or Baltimore to get schooling. So they worked quite hard to build their high school in Rockville. There was alot of hard work they had to do, alot of sacrificing the Black people of the community had to make.

Was there alot of opposition on the part of the County? (George)

There were oppositions and there were injustices. I can recall reading the history of the Black schools in Montgomery County in the 1870s I believe up until 1961, where in order for the Black communities to get certain funds or certain needs for the school they had to come up with certain amounts of money, then the County or the Board of Education would come up with certain amounts, and the State would have certain amounts appropriated When it was to be spent, generally what the money was to be spent for alot of times, it wasn't. Ofcourse the schools would have needs, and the money to be appropriated for these needs, it was never totally dispersed to meet these needs. At the end of the year when they would be balancing out the year and whether there was a deficit or savings, there was always a savings from the Black schools. That money was never really spent for the need of the school. It has been a tough way for the Black schools in the County up until in the 50s when immigration had been given. (Howard)

When did immigration (integration) come to the schools in this area of Montgomery County? (George)

In 1954, the decision was made. (Howard)

You went to High School in Rockville. How did you get down there? (George)

That's interesting. When I started High School in 1932, the County didn't furnish the Black high school a bus, although, black property-owners' taxes went to buy buses for the County, but the buses only transported the white children. So, Mr. Clark and his committee had to buy a bus, or several buses, because they were busing kids in from the different points of the County to the school in Rockville, and they bought buses from some bus company in Baltimore, as I gathered from the history of the Black schools that Mrs. Clark and Mrs. Brown got together. They bought these buses from them because there were several individuals who owned buses too. They rented these buses then from them to transport us to school. I started along with the youngsters of my age, ofcourse I found that it was $5 a month to ride that bus not just from here to Rockville, we would have to leave here go to Barnesville, pick up the Black kids in Barnesville, back down into Peach Tree on down into Seneca, Quince Orchard on out through Gaithersburg, up into Laytonsville, back down through Emory Grove, and then into Rockville to get to school. We had to be at school by nine o'clock so it meant we left home under the stars and had to take the same route back so we got back home under the stars. Mr. Clark's son drove the first bus I rode. He was a student at the school at the time, he was able to drive and transport us. (Howard)

What was his name? (George)

Millard E. Clark, he drove the bus. After he graduated, and had taken on a job, the bus would have to come from down county up to pick us up and carry us through that route. Here in Jerusalem we had to walk that whole mile to route 28 and stand and wait for that bus. Plenty of mornings we left here and the moon was shining pretty and bright, stand out there for mayve 1/2 hour in the cold waiting for the bus to come. Then you would ride the bus with no heat, till you got to Rockville and the same thing back every night. So I would say the Black kids had had a pretty rugged life in that day to get the little education that we could acquire at that time. (Howard)

Your family was able to be without you for a whole day, weren't there other families who had the son around the house to work on the farm? (George)

That was before my time, my older brothers had to do that, but that was before any thought of Black high schools. (Howard)

Even when there were Black high schools, were there families who just could not be without the labor of the son or daughter? (George)

It could of happened, I just don't recall it. (Howard)

Most of the Black children of your age went to high school? (George)

Yes, my age group. Most of them who could go went to high school. There was alot for some reasons couldn't go and didn't go. Those of us who could go did go. It was a good experience but it was rugged. (Howard)

When you were going through that kind of experience and you looked around you and saw white kids who weren't going through that kind of experience, what were your feelings? (George)

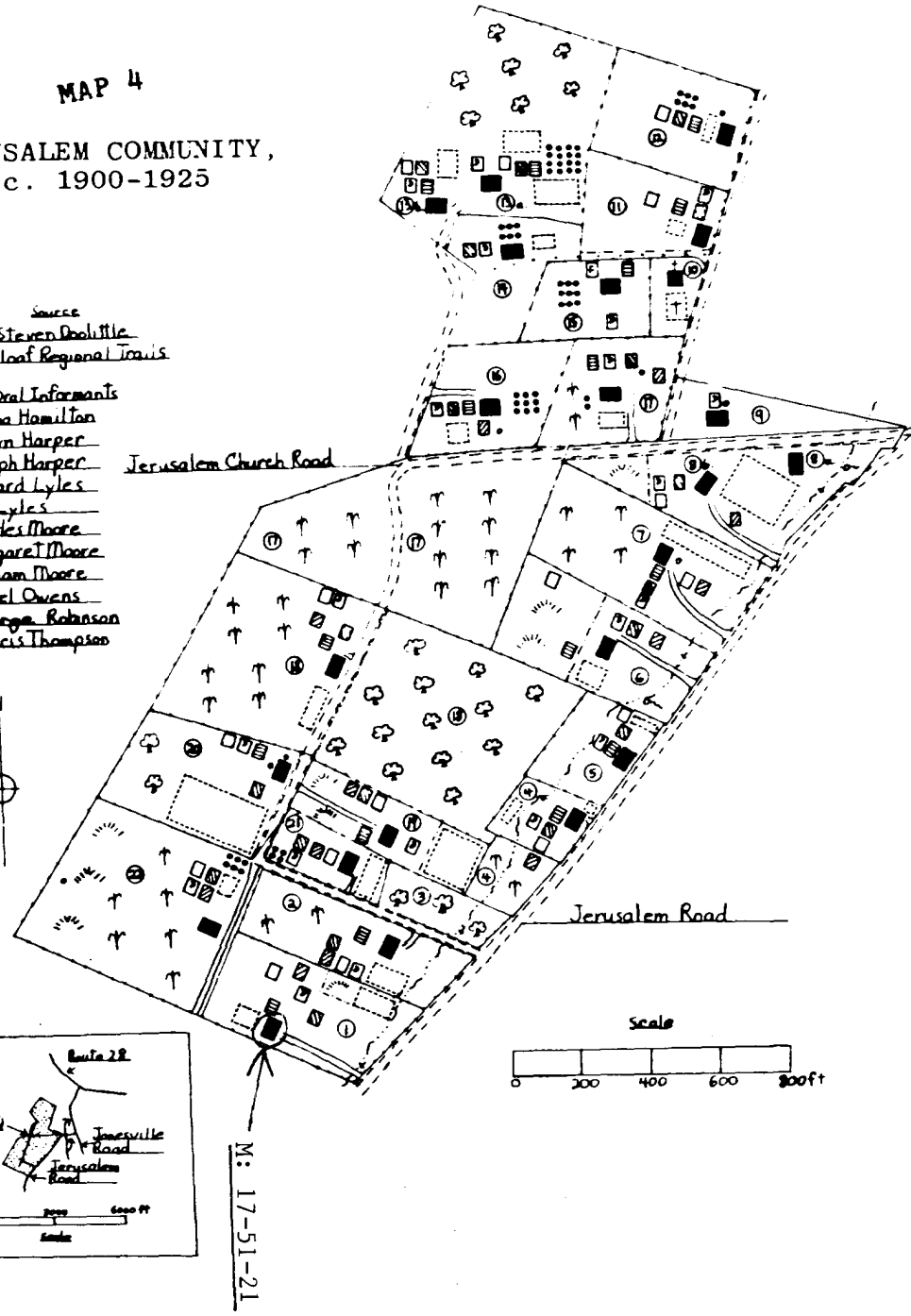
You didn't feel too good. You knew that your tax dollars were being spent to support schools of the County. Knowing that you were getting shortchanged, you really couldn't rejoice over it. Racism and segregation were so rampant and then, there really wasn't much you could do about it at that time. It was just that bad. You could see tax dollars ride right past your door, but you couldn't get any benefit out of it. You could see it but you didn't benefit any from it. So I would say the condition of the Black schools before my time, or during my older brothers and sisters time, down through my time was pretty deplorable. I would say the average person older than I, would say really never got but two or three months of schooling per year, actually in school. This is where they would have to be pulled out, say, about the latter part of February or March to go back on farms to work. Then they had to work on those farms until maybe after Christmas. So they could only go to school January, February and maybe some parts of March. That was the limit of their education. So, it was a pretty unfair situation. Pretty rugged and a bad situation, but through it all God has brought us this far, you just have to be thankful to God that right and righteousness will overcome wrong and evil. We're beginning to realize that evil and wrong don't reign forever and this is what we try to teach our kids today, that have the benefits of better education, to take advantage of it. We impress upon them greatly to do it. Up until recent years the Black children really didn't have that much of an opportunity to advance as far I see some of them are being able to advance today, from the lack of opportunity they had to advance with. So, all in all I guess you would have to credit the success to God. Give him the credit for our being as successful as we are.

MAP 4

JERUSALEM COMMUNITY, c. 1900-1925

Source
Steven Doolittle
Sugarloaf Regional Trails

Oral Informants
Joshua Hamilton
Evelyn Harper
Joseph Harper
Howard Lyles
Ora Lyles
Charles Moore
Margaret Moore
William Moore
Isabel Owens
George Robinson
Francis Thompson



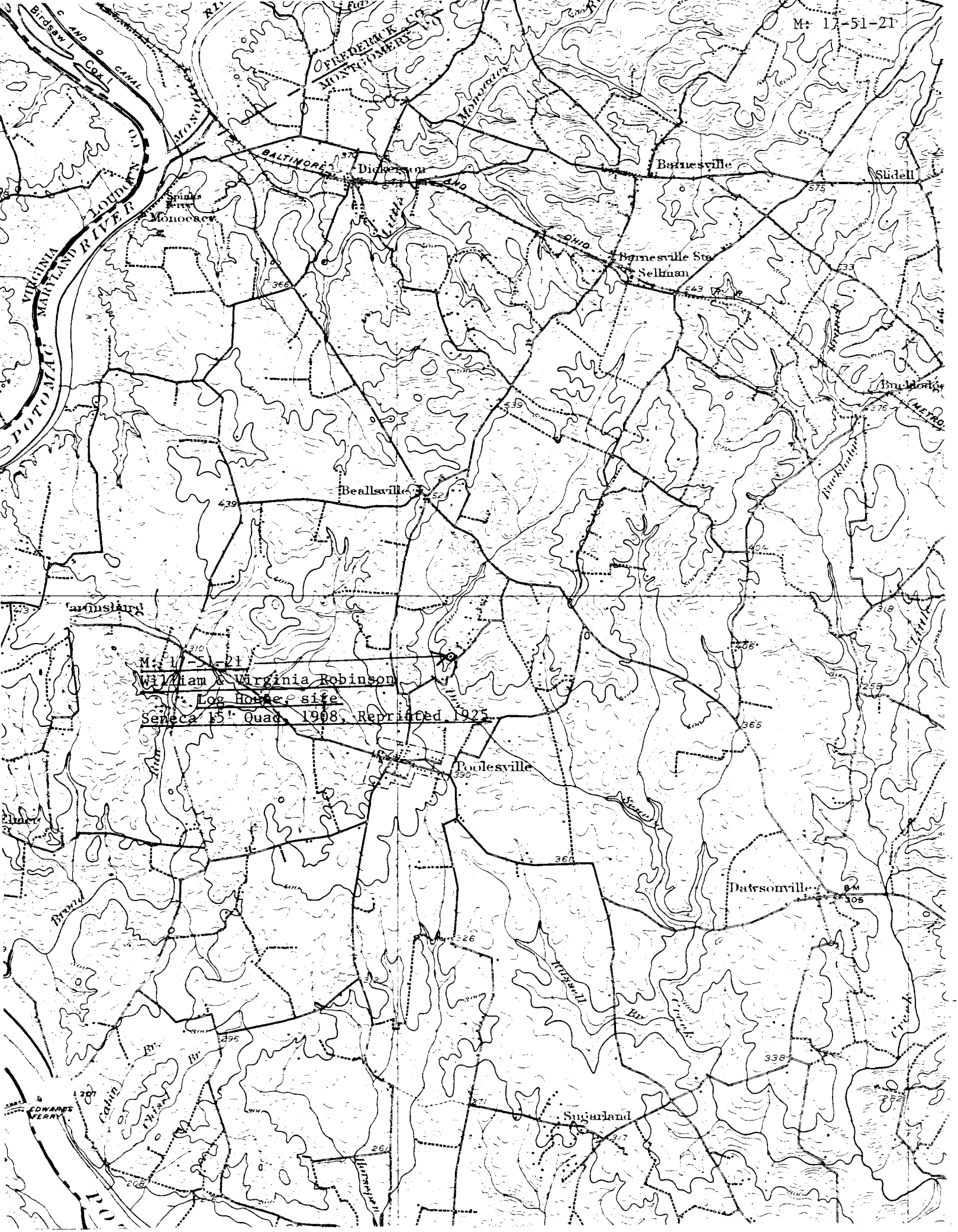
Key

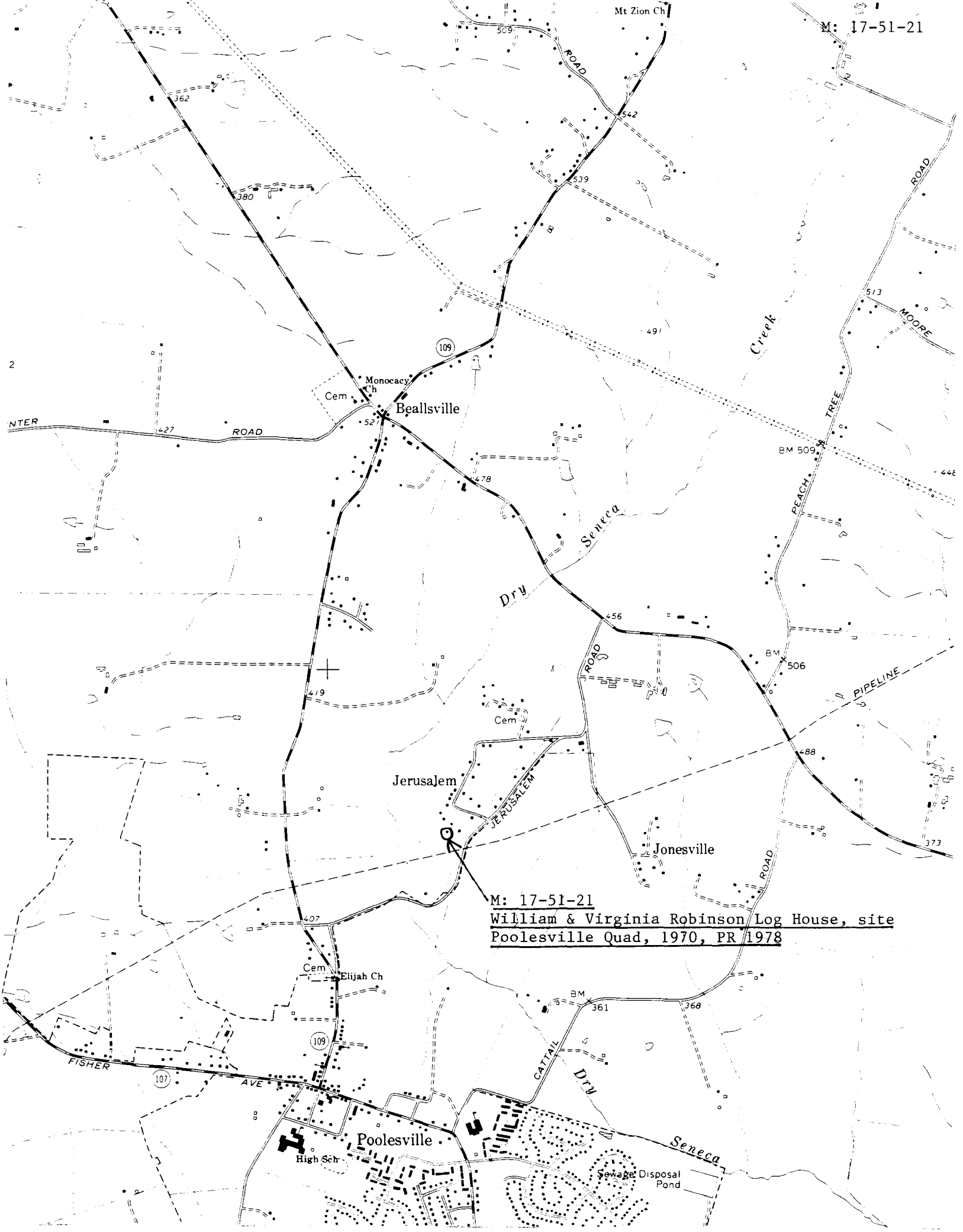
CHURCH	
CEMETERY	
LODGE	
COMMUNITY CENTER	
STORE	
POST OFFICE	
SCHOOL	
DWELLING	
PRIVY	
STABLE	
MEAT HOUSE	
HEN HOUSE	
MILK HOUSE	
CORN/FEED HOUSE	
PIG PEN	
GARDEN	
PASTURE	
CORNFIELD	
HAY FIELD	
ORCHARD	
FOREST	
THICKET	
WELL	
SPRING	
STREAM	
POND	
PARCEL BOUNDARY	
FENCED PARCEL BDY.	
FENCE	
DIRT ROAD	
LANE	
PATH	
STREAM FLOW	

1.	WILLIAM ROBINSON ESTD.	3.22 AC.
2.	SARAH JOHNSON ESTD.	2.00 AC.
3.	MILTON HARPER ESTD.	1.00 AC.
4.	WILLIAM LYLES ESTD.	2.00 AC.
5.	SUSAN PROCTOR ESTD.	1.00 AC.
6.	FRANK DORSEY ESTD.	2.90 AC.
7.	GEORGE DORSEY ESTD.	4.75 AC.
8a.	1st CLARKE HOME (log)	4.40 AC.
b.	2nd CLARKE HOME (frame)	
9.	JERUSALEM PARSONAGE	1.50 AC.
10.	JERUSALEM CHURCH	0.50 AC.
11.	WILLIAM DORSEY ESTD.	2.00 AC.
12.	JAMES DORSEY ESTD.	3.00 AC.
13a.	WILLIAM MOORE ESTD.	7.00 AC.
b.	HARTLEY MOORE ESTD.	
14.	DAVID COPELAND ESTD.	2.00 AC.
15.	ROBERT WILLIAMS ESTD.	3.75 AC.
16.	WALLACE HAMILTON ESTD.	2.50 AC.
17.	DENNIS HAMILTON ESTD.	9.66 AC.
18.	CHARLES McPHERSON ESTD.	11.00 AC.
19.	LIZZIE GRIMES ESTD.	4.00 AC.
20.	GEORGE LYLES ESTD.	3.00 AC.
21.	JOHN HARPER ESTD.	1.00 AC.
22.	JOHN HALLMAN ESTD.	10.00 AC.

DWELLINGS AND OUTBUILDINGS NOT DRAWN TO SCALE

ESTD. = HOMESTEAD PROP. = PROPERTY


M: 17-51-21
Birdsaw I
Cox I
C AND O CANAL
FREDERICK CO
MONTGOMERY CO
BALTIMORE AND OHIO
Dickerson
Barnesville
Slidell
Monocacy
Spinks Ferry
Barnesville Sta
Sellman
Buckledge
Beallsville
Poolesville
Dawsonville
Sugarland
Russell Br
Cabin Br
Chisel Br
Horsepen
EDWARDS FERRY
POTOMAC RIVER
VIRGINIA
MARYLAND
LOUDOUN CO
M: 17-51-21
William & Virginia Robinson
Log House, site
Seneca 15' Quad, 1908, Reprinted 1925


M: 17-51-21
Mt Zion Ch
509
ROAD
362
542
539
380
ROAD
513
MOORE
491
Creek
109
Monocacy Ch
Cem
Beallsville
NTER
427
ROAD
521
TREE
BM 509
448
478
PEACH
Seneca
Dry
456
ROAD
BM
506
PIPELINE
419
Cem
488
Jerusalem
JERUSALEM
Jonesville
373
ROAD
M: 17-51-21
William & Virginia Robinson Log House, site
Poolesville Quad, 1970, PR 1978
407
Cem
Elijah Ch
BM
361
368
109
CATTAIL
FISHER
107
AVE
Dry
Poolesville
Seneca
High Sch
Sewage Disposal Pond

Virginia Robinson
17-51-21
Jerusalem
~~GWM~~ Anne Lewis

147-15

Howard Lyles with
~~[illegible]~~ dining chair of his
grandmother, Virginia
Robinson

Jerusalem

17-51-21

photo by George McDaniel

Photos courtesy of Anne Lewis

This 1928 photograph was taken at a Montgomery County school. Howard Lyles is youngster on right in the back row of four boys.

Finding a Forgotten Past: History Of Montgomery Blacks Is Compiled

HISTORY, From Page 1

"After emancipation, former slaves wanted to buy land because land gave them a measure of freedom," McDaniel noted.

Blacks were able to purchase the hard, hilly ground because whites didn't want it—it was almost impossible to farm, said McDaniel, who is surveying the communities of Martinsburg, Sugarland, Jerusalem, Jonesville, Big Woods, Clarksburg, Hyattstown, Blocktown, Bell's Chapel, Thompsons' Corner, Boyds'-White Grounds and Turnertown.

Although some residents can trace their families back to those settlers, many are currently fighting to retain their property against the encroaching development from nearby cities, McDaniel said. "Also, many old houses don't have modern facilities and can't pass housing codes, so a lot of them are abandoned. In some communities many of the historical sites are almost completely gone."

McDaniel has identified 150 to 200 historical sites. He is photographing them and compiling records that will be deposited in the archives of the Maryland Historical Trust in Annapolis. Eventually, the information in the archives will be open to teachers, students, community planners and family historians. Copies of his study, which will be completed in March, will be available at the Rockville Library and from WUMCO officials.

McDaniel is a former high school teacher and Smithsonian Institution fellow who served in the Peace Corps in West Africa. He is working on a PhD in American history from Duke University.

A self-proclaimed "people-oriented" historian, McDaniel said interviews with elderly residents have proved his most important resource in reconstructing the history of these towns.

"I like to start a study by going to the people themselves because so much of this history is in the old people's minds and hasn't been written down," said McDaniel, who began by contacting WUMCO president Howard Lyles. Lyles introduced him to dozens of long-time residents.

When making new contacts in a community, McDaniel said he likes to be with someone who is well known to the residents. A resident who might be reluctant to discuss the past with a white stranger may be more comfortable if McDaniel is introduced by a familiar community member.

"I just try to be honest," said McDaniel, who usually brings along a tape recorder and camera. "I usually get a favorable response because people can tell where I'm coming from.

"One great benefit from this work is that it means so much to the mental health of the elderly. So many live alone and are shut-in and get the feeling they are not needed by society. But in this work they are absolutely essential, and it gives them a lot of satisfaction."

Highlights of the taped oral histories will be available along with other records McDaniel is compiling. "I'm interested in descriptions of the houses, the furnishings and everything that will give insight into their way of life," he said.

Using his information, McDaniel said he would like to create a "period room" in one of the communities or compile a photographic exhibit that could be set up in schools and libraries to educate youngsters and generate interest in the past.

The project has already awakened residents' interest in their community's past.

"I think it's a very worthwhile project because a lot of our young people would have never known about their ancestors," said civic leader Lyles, 60, whose grandparents were former slaves in the area. "Some of our properties are third-generation and they are worth saving for future generations."

"People like to look back and learn how their foreparents did things, and see how different living is today," said third-generation Clarksburg resident Ethel Foreman. "I think it's nice that it will go into the archives for future generations who may want to look up something about their roots."

By Craig Herndon—The Washington Post

Historian George McDaniel, right, interviews Howard Lyles.

Washington Post 2/22/79

Montgomery's Black Families: Researcher Compiles History

By Carol Krucoff
Washington Post Staff Writer

American history is lopsided, according to George McDaniel.

"There is very little documented in regard to black history," noted the 34-year-old historian. "We usually just see the life of the white families. I'm interested in filling in this gap and rounding out the picture of life in the past."

McDaniel wants to balance what he calls the "Gone With The Wind" view of the old South with histories of black landowners. He is pursuing his goal by recording important black historical resources in the upper part of western Montgomery County.

McDaniel began the historical survey last April under the aegis of Sugarloaf Regional Trails, a nonprofit historical preservation and planning organization with headquarters at the base of Sugarloaf Mountain. Funds for the project were provided by the Maryland Historical Trust and the Montgomery County Office of Community Development. In addition, the Western Upper Montgomery Citizen's Organization (WUMCO) is helping McDaniel find sources and documents.

The purpose of the study is to locate, identify and record important black historical resources before they are lost, McDaniel explained. Among the resources are century-old houses, family Bibles, farm buildings, churches, photographs, schools and tools that date back to the post-Civil War days when freed slaves purchased land in the upper western part of the county.

See HISTORY, Page 5, Col. 1

Inside

- *Producers were inundated with homegrown talent at auditions for a new, local TV show. Page 2.*
- *Montgomery County officials expect to receive almost $5 million in Community Development funds. Page 3.*

Jerusalem: Founded on Faith And 'Concern for One Another'

By George McDaniel
Special to The Washington Post

She was quite an articulate woman, exacting in her dress and a strict disciplinarian.

"It wasn't 'I'll do it later.' You did it *now*," recalls Howard Lyles of his grandmother, Virginia Robinson, who lived in the Jerusalem community in Montgomery County. Like many black women born during slavery, Mrs. Robinson retained a strong sense of self, despite the rigors of bondage. Lyles' maternal grandfather, William Robinson, had worked as a slave on the Milford farm near Poolesville, and after he was freed he eventually bought five acres from the Milfords. Other former slaves purchased land nearby and together their adjacent tracts formed the community named Jerusalem.

Deep religious faith and "close concern for one another" were the values of the old community that he would especially like to see continued into the future, Lyles says. "What they had been through (as slaves) drew them closer to God. In those days the church was the gathering point. And in raising their families, especially on Sunday mornings, they had family prayer together."

That togetherness extended into the community, says Lyles. "If you had someone in your household sick, and needed constant care, that care was there day and night." The community pitched in to help a neighbor. "The men would grub up wild underbrush and work that land so it would produce crops. The women were right there too, preparing the meals for them. It was a togetherness project."

Lyles recalls that while his father was a farm laborer and brought home little cash, he was a "good provider." Families in rural black communities in Maryland strove towards self sufficiency by raising much of their own food and by bartering with other families and with stores.

But Lyles is too realistic to wax nostalgic for the past. He notes that educational opportunities for black children were "pretty deplorable." Though black property owners paid county taxes, there was no high school for Negroes in the county until 1928 and county school buses transported only white children. Here, as elsewhere in the state, blacks have a different, and important, perspective on busing.

During his youth, there was in the community "a great leader, Noah E. Clarke," who set an example in leadership for Lyles. Clarke pressured the county into establishing a high school for black students, worked for more equitable school funding and organized families in black communities to buy and maintain their own school buses.

Today Lyles is recognized as the community leader in Jerusalem and elsewhere in the county. As one elderly widow asked: "What would we do without Howard Lyles?" Just as he has learned from his predecessors, there are signs that younger people have learned from him and that they will come forth to answer that elderly lady's question.

Mr. McDaniel is studying black history in western Montgomery County for Sugarloaf Regional Trails.

Photograph courtesy of Anne Lewis

Virginia Robinson, one of the founders of Jerusalem.