

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

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

1. Name of Property

historic name A.M.E. Church of New Haven

other names/site number Anna Bell Chapel

2. Location

street & number 225 Selma N/A not for publication

city or town New Haven N/A vicinity

state Missouri code MO county Franklin code 071 zip code 63068

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☒ locally. (☐ See continuation sheet for additional comments.)

Signature of certifying official/Title G. Tracy Mehan III, Director Date _____
Department of Natural Resources and State Historic Preservation Officer
State of Federal agency and bureau _____

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

Signature of certifying official/Title _____ Date _____

State or Federal agency and bureau _____

4. National Park Service Certification

I hereby certify that the property is:

- ☐ entered in the National Register.
☐ See continuation sheet.
☐ determined eligible for the
National Register
☐ See continuation sheet.
☐ determined not eligible for the
National Register.
☐ removed from the National
Register.
☐ other, (explain): _____

Signature of the Keeper _____

Date of Action _____

A.M.E. Church of New Haven
Name of Property

Franklin County, MO
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- ☒ private
☐ public-local
☐ public-State
☐ public-Federal

Category of Property
(Check only one box)

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

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

Contributing	Noncontributing	
<u>2</u>	<u>0</u>	buildings
		sites
		structures
		objects
<u>2</u>	<u>0</u>	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**

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION: religious structure

Current Functions
(Enter categories from instructions)

RELIGION: religious structure

7. Description

Architectural Classification
(Enter categories from instructions)

No style

Materials
(Enter categories from instructions)

foundation Metal
walls weatherboard

roof metal

other wood

Narrative Description

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

A.M.E. Church of New Haven

Name of Property

Franklin County, MO

County and State

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 of age or achieved significance within the past 50 years.

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on 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 # _____

Areas of Significance

(Enter categories from instructions)

ETHNIC HERITAGE: Black

Period of Significance

1893 - 1942

Significant Dates

1893

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Henry, James [Builder]

McCullen, Benjamin [Builder]

Primary location of additional data:

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

Name of repository:

Franklin County, MO

Name of Property

County and State

10. Geographical Data

Acreage of Property less than one acre

UTM References

(Place additional UTM references on a continuation sheet.)

1	15	65.5	46.0	4.275	16.0
	Zone	Easting		Northing	
2					

3			
Zone	Easting	North	
4			

☐ See continuation sheet

☐ See continuation sheet

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

name/title Mary M. Stiritz

organization _____ date 26 March 1992

street & number 12 Wydown Terrace telephone (314) 721-6289

city or town St. Louis state MO zip code 63105

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.

A Sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items

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

Property Owner

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

name A.M.E. Church of New Haven

street & number 225 Selma telephone _____

city or town New Haven state MO zip code 63068

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. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 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 Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reduction Projects (1024-0018), Washington, DC 20503.

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NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 7 Page 1

A.M.E. Church of New Haven
name of property
Franklin County, MO
county and State

Erected in 1893, the A.M.E. Church of New Haven is a one story, rectangular, frame church building of vernacular design located at 225 Selma Street in the City of New Haven, Franklin County, Missouri. The exterior and interior survive with only minor alterations. An historic one-story, frame privy, located at the rear of the church property, is included in the building count.

Facing south, the weatherboarded building measures approximately 24 feet 5 inches wide with a depth of 30 feet five inches; it rests on low piers of undetermined material which are concealed under metal sheathing which wraps the base of the structure. The front-gabled roof is sheathed with corrugated metal. Double doors, featuring a round-arched fanlight, provide entry to the church. East and west (side) elevations are articulated with tall, round-arched windows (double-hung with 9-over-9 lights) which are fitted with original louvered shutters, painted green (Photos #1, #2). A small rectangular chancel with hipped roof projects from the rear (north) wall; small windows pierce the side walls of the chancel (Photo #3). Situated behind the church building is a small, frame double-door privy which is partially clad with corrugated metal (Photo #3).

The interior of the church (Photo #4) features original millwork including window surrounds, tongue-and-groove ceiling and wainscoting; the wood flooring is also intact. A raised platform or rostrum separates the choir/clergy space from the congregational assembly space. An arch on the north wall defines the projecting chancel space which features a painting depicting Christ as the Good Shepherd. Historic church furniture includes railback chairs, a pulpit, and three large arm chairs for the clergy. The only evidence of alteration is the addition of small partitioned spaces at the south (entry) end of the building which were installed for storage and a bathroom (Ground Floor Plan).

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A.M.E. Church of New Haven
name of property
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The A.M.E. Church of New Haven is eligible for listing in the National Register under Criterion A and is significant in the following area: ETHNIC HERITAGE--BLACK: Erected in 1893, the church represents one of the few public institutions in Missouri which expresses the state's legacy of black history. It is further significant as one of only two historic black churches identified in Franklin County, and one of a small group of 61 historic black churches identified in a statewide survey. Distinguished by its exceptionally fine state of preservation, the building is also the only historic public building in the New Haven area which is directly associated with a tradition of African-American heritage. The period of significance ends in 1942 following the fifty year limit.

BACKGROUND AND SIGNIFICANCE:

The oldest of the major historic black denominations, the African Methodist Episcopal Church (A.M.E.) was officially organized in 1816 by representatives of sixteen African churches from Pennsylvania, Maryland, Delaware and New Jersey who objected to racial segregation and discrimination in the white Methodist Church. The new denomination adopted with slight changes the doctrine and polity of the original white Methodist Episcopal Church. During the church's first fifty years, membership was confined almost entirely to northern free states although small congregations were founded in a few western cities, including St. Louis. In 1855, a division was made of the church's vast Indiana territory which resulted in setting apart the Missouri Conference, a new Conference district embracing slave-holding states of the west and southwest.

From the beginning, the church assumed a dominant role as the chief social agency and focal point of the black community, offering opportunity for self-expression, self-government, leadership, and recognition which were not available elsewhere in the restricted slave society. Following the Civil War, the black church served as a "mediating institution", the primary "accommodating" and socializing vehicle for millions of former slaves who were taught the importance of education, family, economic rationality, and other cultural norms of white society. At the same time, the church became the "womb of black culture" affirming an African American heritage, and thus functioned as a pole of resistance to

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A.M.E. Church of New Haven
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accommodative pressures.²

The emancipation of slaves in 1863 opened up a new era of black church expansion and growth. Thousands of new members eagerly embraced the opportunity to participate in the first public institution which was entirely owned and controlled by blacks and which empowered them with a sense of pride, self-worth and democratic fellowship. National membership in the A.M.E. Church dramatically climbed from 20,000 at the beginning of the Civil War to more than 450,000 in 1896.³ In Missouri, no A.M.E. churches had been established west of St. Louis in 1856, at which time there existed only thirteen places of worship and 1,975 members.⁴ By 1890, the A.M.E. Church in Missouri reported 128 churches and 12,579 members statewide.⁵

Among the early churches established by freed blacks in postbellum Missouri was one in northern Franklin County near the small town of Etlah in the Missouri River bottom. According to local sources the church was founded in 1865 by a former slave, Anna Pryor Bell who moved to the area after the Civil War from nearby Montgomery County where she was born in the vicinity of Big Springs. With the help of neighbors she erected a log cabin which was used for services. Deed and tax records indicate that Anna Bell (nee Terry) owned 42.74 acres in Boeuf Township, located between Etlah and the town of New Haven, an area where several black farming families were found in land and census records of the late 19th and early 20th centuries (Fig.1). Heavily settled by German immigrants, Franklin County never ranked among Missouri's leading counties in slave population. In 1860, the census reported 1601 slaves in Franklin County (370 in Boeuf Township) and a total black population in Missouri of 118,503. In the 1880 census, there were about fifty black families residing in Boeuf Township out of a total of 662 households reported; in adjacent New Haven Township, out of a total of 93 households only two black households were found, in addition to a few black domestic servants counted in white households.

Due to periodic flooding in the Missouri River bottomlands, the site of the first church eventually was found to be unsuitable and a more secure location was sought. Local newspaper accounts describe Anna Bell's dedicated, untiring efforts to raise money for the relocation, soliciting funds from white families in the area. As recounted by the wife of Anna Bell's grandson, Paul Pryor, "Anna

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A.M.E. Church of New Haven
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was the one who got it all together. She used to ride horseback, they tell me, to collect those nickels and dimes. [The white people] all seemed to like her; they all gave her money. She worked out in the fields, chopping corn and tending stock but she did a lot of church work."⁶ Although some accounts report that the original church was moved in 1878 from the rural Etlah site to the present church lot in the City of New Haven, deeds, together with a building contract in the church archives, do not support this account.

On July 1, 1892, the A.M.E. Church of New Haven purchased for \$75 Lot A of J. G. Warnken's subdivision of Lot 1, an addition to the City of New Haven which had been recently platted in May, 1892. Fronting on Selma Street at the intersection of High, the parcel was sited high on a bluff overlooking the Missouri River and the town below (Photo #3; Fig.2). Conveyed directly from subdivider J. G. Warnken, the deed carried the stipulation that the congregation "shall erect or cause to be built thereon a house or place of worship for use of members of the A.M. E. Church in the United States of America according to the rule and discipline of said church". Within a year the congregation had entered into a contract with James Henry and Benjamin McCullen, two builders from Jefferson City, to erect a 30 X 24 feet wide frame church "in first class stile (sic)" for the sum of \$110. The building was to be fitted with one flue, one door, eight windows, a wainscot "all around three feet from the floor", and a rostrum 18 inches high, features which are present in the church today. Construction was to be completed within 60 days "if the weather permits".¹⁰

Among the church trustees who signed the building contract, dated July 6, 1893, was Anna Bell, a 67-year-old literate black woman who was born in Missouri in 1826 to an African mother and Tennessee-born father, according to the 1900 Federal census. That census also reported Anna had been married 32 years to Ned Bell, a Missouri-born farmer, and was the mother of seven children, three of whom were living. (Other sources indicate she previously was married to a man whose surname was Pryor). Anna Bell was listed in 1900 living on a farm in the vicinity of Berger/Etlah in Boeuf Township whose 359 households included 34 black families (chiefly farmers), of which at least five could be identified as members of the New Haven A.M.E. Church. An additional 21 black families were enumerated among the 194 total households in New Haven Township;

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a few of these black families were also members of the A.M.E. Church.¹¹

By the turn of the century a small black neighborhood was developing on the southwest side of New Haven in Block 18 of Hammack's Third Addition, located a few blocks from the A.M.E. Church on Selma Street.¹² In 1894, the Christian Church, a black congregation,¹³ purchased a lot in Hammack's Addition fronting on Catawba Street. The church building erected by the group was destroyed by fire about 30 years ago; it subsequently was reconstructed but is now vacant. A black school (demolished) also once stood on the corner of Catawba and Olive. Members of the New Haven A.M.E. Church owned lots and houses in the subdivision, and presumably Christian Church members did also. (County Tax Books indicate Anna Bell owned a lot but the low valuation suggests it was not improved). The 22 black households (out of a total of 208) enumerated in New Haven in the 1910 census were concentrated in this neighborhood. Sixteen black families owned their own home. Males were employed primarily as day laborers, railroad and flour mill workers, and farm hands; numerous females worked as washerwomen.

Sometime after Anna Bell's death in 1905 the A.M.E. Church became known as the Anna Bell Chapel in honor of the essential role she played in the church's founding and upbuilding.¹⁴ Although the congregation remained small, averaging around twenty members from the 1920s into the 1960s, the church functioned as a vital center of the black community, involved in all aspects of the members' lives. In the context of segregated America, the New Haven A.M.E. Church reflected patterns of the black church nationwide as it evolved as the principal community agency open to blacks, providing leisure-time activities, social service relief, opportunity for leadership roles, and fostering educational goals, among other things. For many years the New Haven church conducted a Sunday School, and regularly sponsored social events such as picnics, hayrides, square dances and ice cream socials. In 1954, the congregation established a Benevolent Society, funds of which were to be used "for the sick, persons needing a helping hand, and flowers."¹⁵

During the past two decades membership in the New Haven A.M.E. Church declined as members moved elsewhere for jobs. By 1980,

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A.M.E. Church of New Haven
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services were held just twice a month. Nonetheless, that year the congregation celebrated its 115th anniversary with a special service (highlighting Anna Bell's contribution) and a picnic dinner, both attended by visiting clergy.¹⁶ Today, membership has been reduced to four, but services are still conducted twice a month. With the future of the church uncertain, the New Haven Preservation Society has been making efforts to increase public awareness of the church's significant place in the black heritage of Franklin County.

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NOTES

1. Bishop Richard R. Wright, Jr., comp., Encyclopedia of African Methodism, (Philadelphia: The Book Concern of the A.M.E. Church, 1947), pp.11; 443.

2. C. Eric Lincoln and Lawrence H. Mamiya, The Black Church in the African American Experience, (Durham: Duke University Press, 1990), pp.15-17.

3. Lincoln and Mamiya, The Black Church, pp.53-54.

4. Daniel A. Payne, History of the African Methodist Episcopal Church, (New York: Arno Press, 1969), p.417.

5. Compendium of the Eleventh Census: 1890 Part II: Vital and Social Statistics, (Washington: Government Printing Office, 1894), p.271; p.303.

6. New Haven Leader, Centennial Edition, 1 September 1956; 11 June 1980; Record Book of the New Haven A.M.E. Church, undated entry, page 116.

7. It could not be determined when Anna Bell purchased the tract (Lot 69 in Survey 3030, Sec.28, Twp.45 - 3 W); as early as 1889, county tax records assess her for the land. However, an Ann Terry was assessed for the same parcel in tax books of the mid-1870s and her name appears on the tract in the 1878 Franklin County Atlas. Deed Book 64, p.83 (a trustee's sale of the property following Anna Bell's death in 1905) notes that Anna Bell's maiden name was Terry, suggesting that the two owners of the property may be the same person or related.

8. Washington Missourian, undated article by Suzanne Hills, c.1980, copy in the New Haven A.M.E. Church.

9. Deed Book 38, p.457. The parcel was transferred to church trustees Joseph Hughes, John Pryor, Washington Terry, Moses Pryor, Isaac Quick, and pastor M.V. Lawrence. John and Moses Pryor (born circa 1856-7) were possibly sons of Anna Pryor Bell.

10. Original handwritten contract, dated 6 July 1893, in the archives of the A.M.E. Church of New Haven (Mrs. Hazel Hinkle, trustee) New Haven, Missouri.

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NOTES

11.A partial list of members' names was compiled from several sources: signatures on deeds; Journal of the A.M.E. Church 1927, 73rd Annual Session of the Missouri Conference; New Haven Leader 11 June 1980; Record Book, A.M.E. Church of New Haven.

12.Apparently blacks never settled in blocks immediately adjacent to the A.M.E. Church. In 1894, Louis Biesemeyer, owner of all of the lots except the church parcel in the Warnken Subdivision, entered into an agreement with the Directors of the A.M.E. Church which stipulated that for a period of 5 years the Church would not rent or permit the church building to be used for public or private school purposes. Anna Bell signed as a witness to the marks of trustees Isaac Quick and Henry Love. Archives, A.M.E. Church of New Haven.

13.In 1904, the A.M.E. Church and the Christian Church jointly purchased one acre for use as a burial ground located west of town in Lot 90, U.S. Survey 3030, Sec.34, Twp.45 R 3W. The cemetery still exists.

14.Interview with Mrs. Hazel Hinkle, lifetime member of the church whose parents and grandparents were also members. Mrs. Hinkle stated that the name Anna Bell Chapel had been in use as long as she could remember.

15.Record Book, A.M.E.Church of New Haven.

16.New Haven Leader, "Anna Bell's Legacy of Triumph", 11 June 1980.

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A.M.E. Church of New Haven
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BIBLIOGRAPHY

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Compendium of the Eleventh Census: 1890. Part II: Vital and Social Statistics. Washington: Government Printing Office, 1894.

Deed Books. Franklin County Recorder of Deeds, Union, MO.

Franklin County Atlases, 1878; 1898; 1917.

Franklin County Land Tax Books. Franklin Co. Courthouse, Union, MO.

Interview with Mrs. Hazel Hinkle, A.M.E. Church member. Nov.1991, New Haven, MO.

Journal of the A.M.E. Church 1927. Report of the 73rd Annual Session of the Missouri Conference.

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Mays, B.E. and Nicholson, J.W. The Negro's Church. New York: Institute of Social & Religious Research, 1933.

New Haven Leader, Centennial Edition 1 Sept.1956; "Anna Bell's Legacy of Triumph", 11 June 1980.

Payne, Daniel A. History of the African Methodist Episcopal Church. New York: Arno Press, 1969.

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Washington Missourian. undated article by Suzanne Hills, circa 1980. Archives of the A.M.E. Church of New Haven.

Wright, Bishop R.R, Jr., comp. Encyclopedia of African Methodism. Philadelphia: Book Concern of the A.M.E. Church, 1947.

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Section 10 Page 10

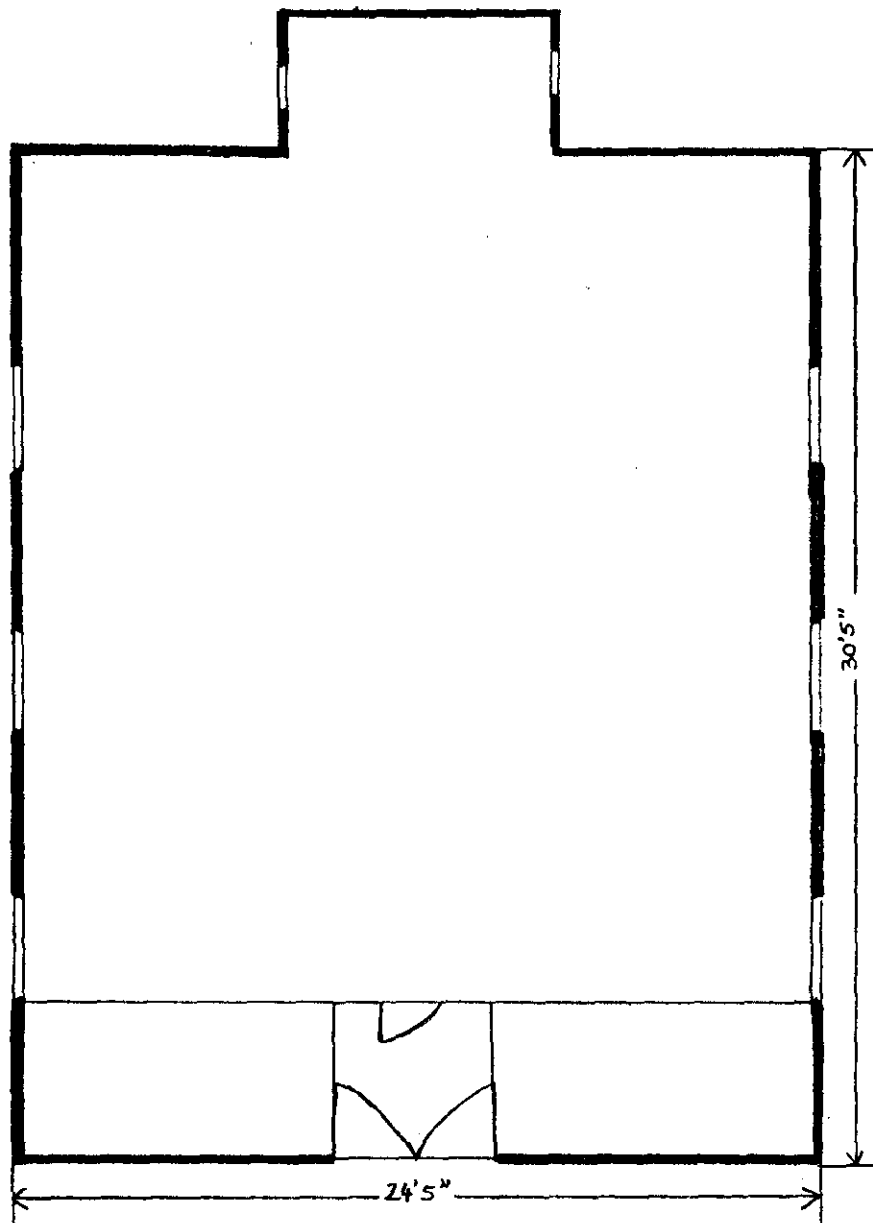
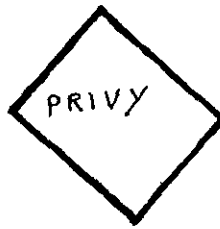
A.M.E. Church of New Haven
name of property
Franklin County, MO
county and State

Verbal Boundary Description

Lot A of J.G.Warnken's Subdivision of Lot 1 in the City of New Haven

Boundary Justification

The parcel is the original land historically associated with the church.



GROUND FLOOR PLAN: A.M.E. CHURCH, NEW HAVEN, MISSOURI



SOURCE: 1898 ATLAS FRANKLIN COUNTY MISSOURI

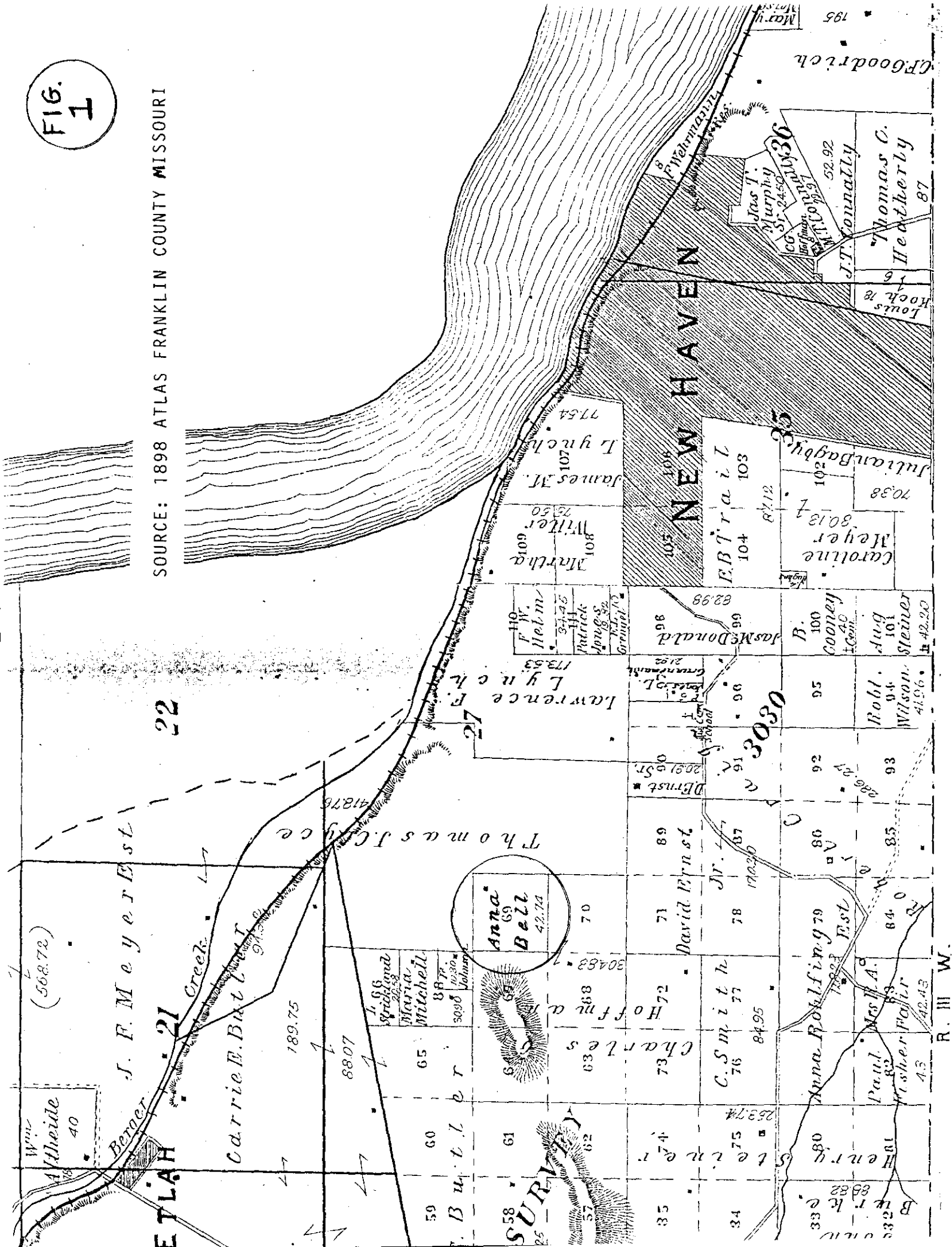
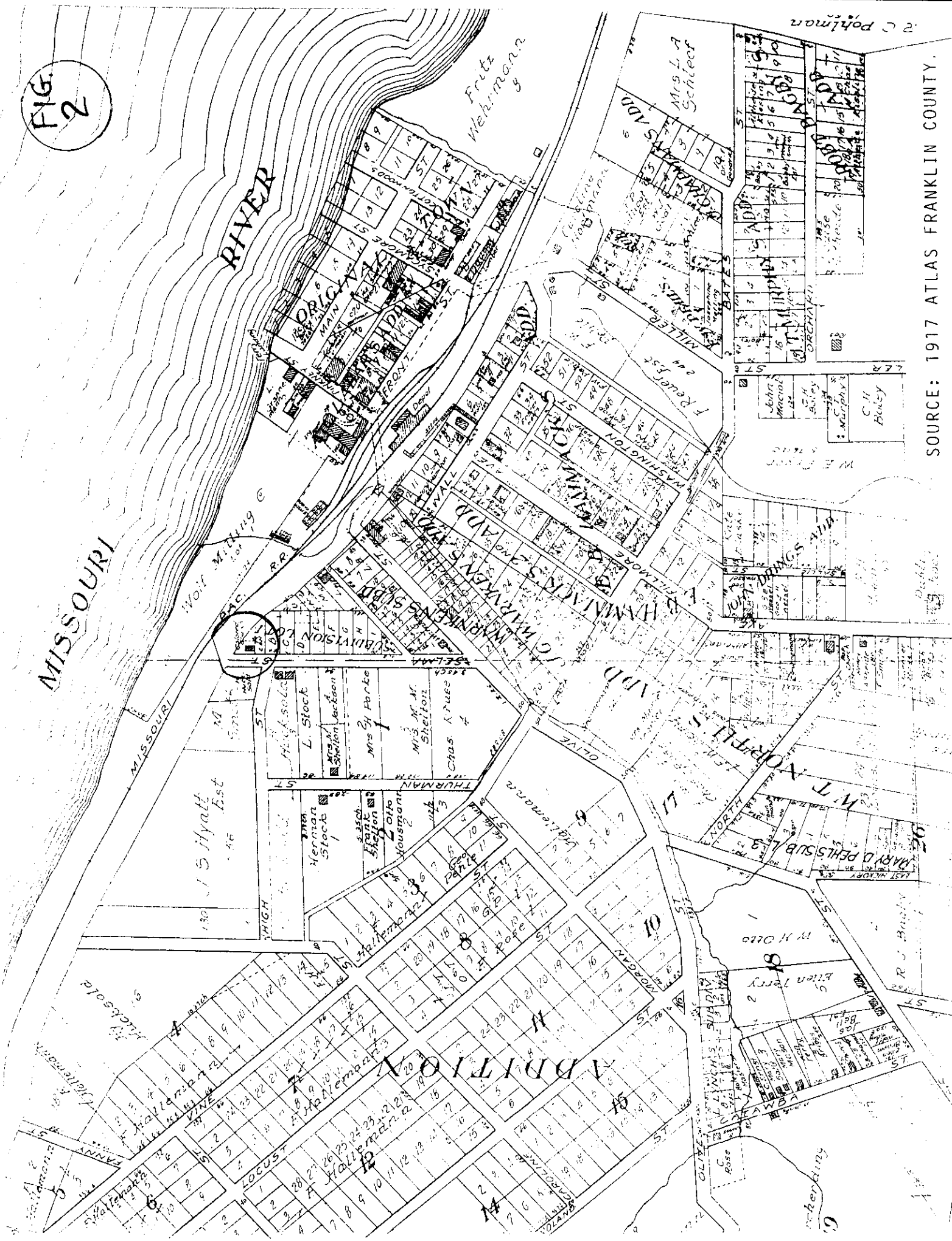


FIG. 2

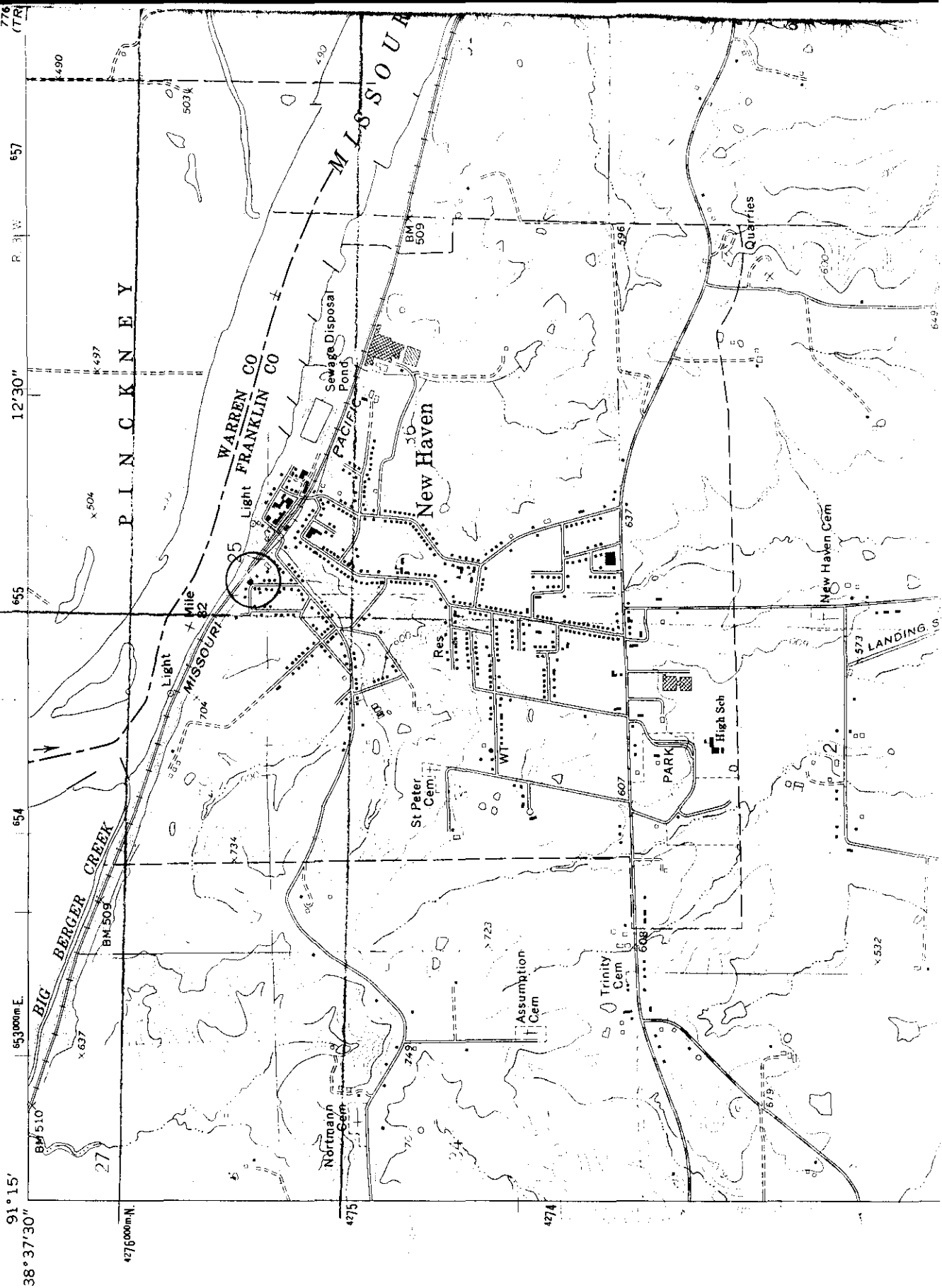


SOURCE: 1917 ATLAS FRANKLIN COUNTY.

UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

STATE OF
GEOLOGICAL SURVEY
WALLACE B. HOWE

7761 III NE
(BERGER)



A.M.E. CHURCH of NEW HAVEN
FRANKLIN COUNTY, MO
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N 4275160

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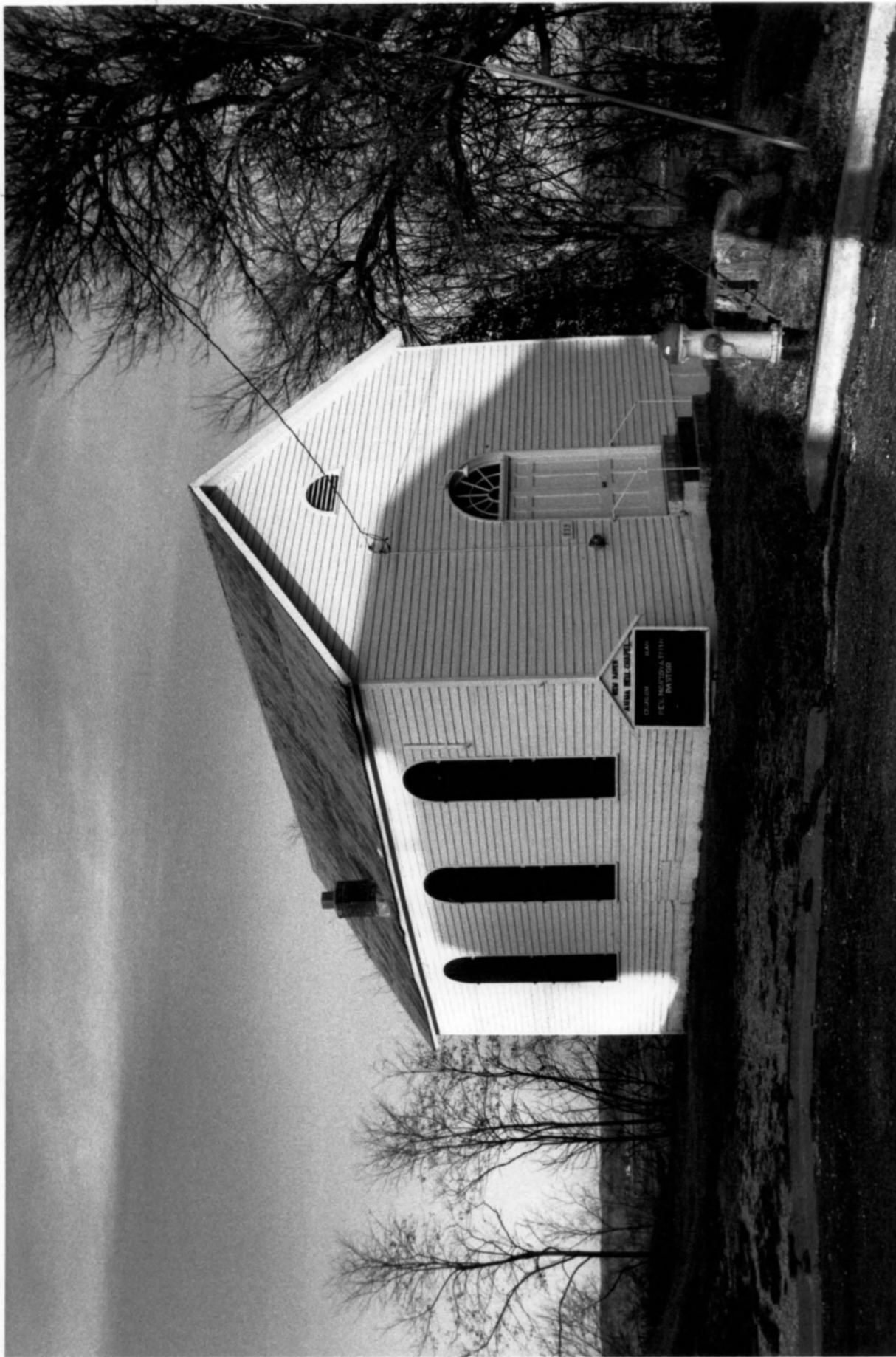
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①

A.M.E. CHURCH of NEW HAVEN
223 SELMA ST.
NEW HAVEN, FRANKLIN CO. MO

CAMERA FACING NORTH

Monie



H587

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(2) A.M.E. CHURCH OF NEW HAVEN
223 SELMA ST.
NEW HAVEN, FRANKLIN CO., MO

CAMERA FACING NW



4587
2

3 A.M.E. CHURCH OF NEW HAVEN
223 SELMA ST.
NEW HAVEN, FRANKLIN CO., MO

CAMERA FACING EAST



A.M.E. CHURCH OF NEW HAVEN
FRANKLIN COUNTY, MO
MARY M. STIRITZ

JAN. 1992

MO HISTORIC PRESEVATION OFFICE

INTERIOR, CAMERA FACING NORTH

#4

16936
25A



(4A) A.M.E. CHURCH of NEW HAVEN
223 SELMA ST.

CAMERA FACING NE

(4B) A.M.E. CHURCH of NEW HAVEN
223 SELMA ST.

CAMERA FACING SE

