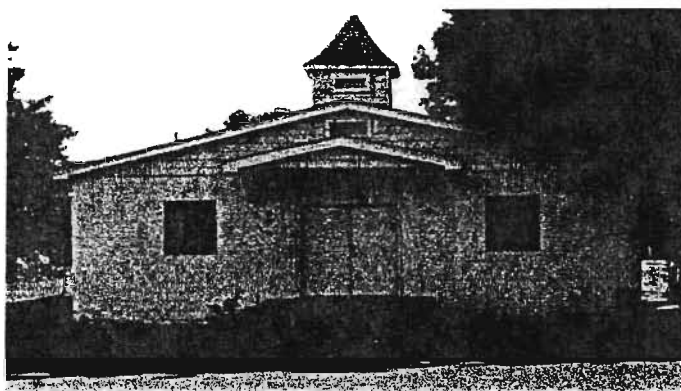


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# **Cultural Resource Survey**

## **African American Churches in the Missouri Bootheel**



Prepared for  
**Missouri Department of Natural Resources**

By  
Lincoln University  
Arnold G. Parks, Ph.D.  
Professor of Sociology  
Project Director

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## Research and History Consultants

Tameika Culler

Alex A. Cooper

## Church Members Who Provided Church History Information

Brenda Weir

Mapping

Yvette Joyce

Typing Report

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# INTRODUCTION

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The Missouri Department of Natural Resources Historic Preservation Program contracted with Lincoln University to complete a historic resources survey of African American Churches in small towns and rural areas of the Missouri bootheel. The latter program administrators grant funds from the United States Department of Interior, National Park Service Historic Preservation Fund. The goals addressed in this particular project were three fold and included 1) the identification and evaluation of African American church architectural and historic resources in the survey area; 2) the documentation of this important resource (rural African American Churches) before they are lost to history and; 3) most importantly, the discernment of any individual properties and/or groups of properties that may potentially be eligible for listing on the National Register of Historic Places.

**The African American Churches in Rural and Small Town Missouri: The Bootheel Region Project** is the first phase of a survey of African American churches in the southeast part of Missouri commonly referred to as the "bootheel." The result was a thematic study of architectural and historic resources within southeast Missouri, particularly those resources related to rural and small town African American churches. This phase of the survey concentrated in two (2) counties (Pemiscot and Dunklin). Surveys were produced for ten (10) African American churches. The study includes the following:

Name	Location	County	Year Founded
12 <sup>th</sup> Street Missionary Baptist Church	Caruthersville	Pemiscot	1890
Bethel African Methodist Episcopal Church	Caruthersville	Pemiscot	1905
Greater Mount Carmel Christian Fellowship	Caruthersville	Pemiscot	1909
Progressive Church of God in Christ	Caruthersville	Pemiscot	1912
North 6 <sup>th</sup> Street Church of God in Christ	Hayti	Pemiscot	-
Philadelphia Church of God in Christ	Pascola	Pemiscot	-
Morning Star Missionary Baptist Church	Steele	Pemiscot	1920
Zion Rock Missionary Baptist Church	Steele	Dunklin	1945
Pleasant Grove Christian Methodist Episcopal Church	West Hermondale	Dunklin	1942
Shady Grove Missionary Baptist Church	West Hermondale	Dunklin	1935

The research team found that in Dunklin and Pemiscot counties there were no African American churches affiliated with well established religious bodies such as Presbyterian, Lutheran, Catholic, or Disciples of Christ. There was one African American United Methodist Church located in Hayti, Missouri. Since, this building was only slightly more than thirty years old it did not meet the study criteria as a historic property. Nor were there other factors associated with this church which gave it historical significance.

The above listing of ten African American churches represents four Protestant denominations including Baptist (4 churches); Christian Methodist Episcopal (1 church); African Methodist Episcopal (1 church); and Church of God in Christ (3 churches). The tenth and remaining church is now non-denominational although it was formerly Baptist connected.

## SCOPE OF WORK

The scope of work for the Survey project included the following:

- Conduct the first phase of a survey of African American churches in rural and small towns of the Missouri bootheel region. Note: The bootheel region will be defined later in this document.
- Preliminary identification of all historically and/or architecturally significant sites, i.e. African American church buildings within the defined survey area.
- Preliminary identification of each resource's history and significance, architectural style or design, period, architect, builder, construction types and other known significant factors.
- Evaluation and determination of properties and districts that are potentially eligible for listing on the National Register of Historic Places.
- Field inspection and photo documentation of all ten (10) African American churches included in the survey.
- Compilation of a database and preparation of a report and maps that summarizing the findings.
- Compilation of a bibliography on the African American church and particularly the rural African American church.

## METHODOLOGY

Lincoln University completed the **African American Churches in Rural and Small Town Missouri: The Bootheel Region Survey** in conformance with the procedures for reconnaissance level survey described in National Register Bulletin 24, Guidelines for Local Survey: A Basis for Preservation Planning.

Prior to completion of inventory forms, a research design was submitted and approved by the Missouri Department of Natural Resources. This research design specifically described the geographic area surveyed and the justification for its selection; the historic context(s) within which the surveyed properties were to be evaluated; research questions related to the context or issues relevant to the preservation of the resources; previous research on the resources and the context; the types of resource which were to be used to establish context and evaluate the resources; and the method by which the survey was to be conducted.

The surveyed properties included but were not limited to one-room rural churches. A Missouri Historic Property Inventory Form was completed for each identified property determined to be historic; level of documentation varied depending on the significance and integrity of the property and was determined by the project director in consultation with the grantor. Each form is accompanied by at least one 5"x7" black and white photograph, identified with the property name

and address. If only properties consisting of more than one resource then a site plan was included, as well as at least one photograph of each resource in addition to the main resource. The area of proposed historic districts, if appropriate, included streetscape photographs. All negatives produced by the survey were given to the grantor. The location of each property surveyed was identified on a large scale map, such as a USGS topographic quadrangle. In addition, district boundaries, if applicable, property type, plan or style, and other interpretive information will be shown on the one or more maps. All maps are black and white. A copy of all research materials including interview transcripts, and other research materials are provided to the grantor.

On completion of the inventory forms, a final survey report was prepared describing the scope and scale of the survey and providing a historic context for evaluation of the resources, a description and analysis of property types within the population of resources surveyed, requirements for registration of properties, a complete discussion of methodology and rationale for evaluation and recommendations for registration, both National Register and local landmark. Evaluation and methodology will be consistent with the guidelines established in National Register Bulletin 24: Guidelines Local Surveys: A Basic for Preservation Planning, National Register Bulletin 15: How to Apply the National Register Criteria for Evaluation, and the Historic Preservation Program "Minimum Guidelines for Professional Surveys of Historic Properties."

Each building surveyed met Historic Preservation guidelines as a designed property. In many cases, some church structures were built by either former slaves or persons only one generation removed from slavery. All of the churches continue today as places of worship although some congregations were more active than others. Project outcomes included the completion of a Missouri Historic Property Inventory Form for each property. Additionally, the project gathered appropriate photographs and detailed narrative commentary from interviews with persons knowledge about each structure.

## **FIELD SURVEY**

The field survey component included field inspection of each building in the survey area to confirm building materials, in particular wall cladding and foundation materials. The research team relied on this information, as well as that supplied by the photographs, in developing written description of each property. The research team limited the survey to only two of the seven counties within the Missouri Delta/boothel region. This was done for two reasons. First, and most importantly, sufficient church properties could be found within the two county areas selected. Secondly, cost was a consideration. With limited funds, the team concluded that they could be more effective by concentrating our efforts on the selected properties.

## DATA ANALYSIS

The consultants analyzed four categories of data to identify contiguous historic districts and/or individual properties that are potentially eligible for National Register listing. The five categories address issues important in determining the significance of a property for listing on the National Register. The categories are:

- Architectural Integrity
- Date of Construction
- Original Building Use/Function
- Architectural Style/Property Type

A detailed description of the four areas of analysis and results is included in the "Survey Results" section of this report and in the Appendix.

## HISTORICAL AND ARCHITECTURAL ANALYSIS

### A. *Evaluation criteria of Historical Significance*

Properties listed on the *National Register of Historic Places* must meet certain criteria of historic significance. Historic significance is the importance of a property to the history, architecture, archaeology, engineering or culture of a community, a state or the nation. To be listed, properties must have significance in at least one of the following areas.

- Criterion A: Association with events, activities or board patterns of history.
- Criterion B: Association with the lives of persons significant in our past.
- Criterion C: Embody distinctive characteristics of construction, or represent a significant and distinguishable entity whose components may lack individual distinction.
- Criterion D: Have yielded, or be likely to yield information important in prehistory or history.

As noted by the report title, emphasis of this project centered on the study of rural/small town African American churches. Ordinarily, religious properties and properties achieving significance within the past fifty years are not considered for listing in the National Register. However, these properties can be eligible for listing if they are eligible under one or more of the four criteria noted above and possess integrity. Therefore, the initial and foremost task of the consultant was to make sure that each of the ten properties met one or more of the four criteria for evaluation.

### B. *Specifics Regarding Architectural Integrity*

All properties eligible for listing on the *National Register of Historic Places* whether for individual significance or as contributing elements to a district must retain sufficient architectural integrity to convey the period of time in which they are significant. There are seven areas of integrity and a property must retain integrity in a majority of these areas.

- |              |                |
|--------------|----------------|
| 1. Location  | 5. Workmanship |
| 2. Design    | 6. Feeling     |
| 3. Setting   | 7. Association |
| 4. Materials |                |

The consultants visually inspected the exterior of each building in the survey area and give each building received an integrity rating of Excellent, Good, Fair or Poor based primarily on how much of the building's original design, workmanship, exterior materials and overall feeling of a past period of time remained. The following criteria served as the basis for rating architectural integrity.

## **EXCELLENT**

- The majority of the building's openings are unaltered or altered in a sensitive and appropriate manner, using similar materials, profiles and sizes as the original building elements;
- The exterior cladding material has not been altered;
- Significant decorative elements are intact;
- Design elements intrinsic to the building's style are intact;
- The overall feeling or character of the building for the time period in which it was erected is intact. Changes over a period of time are sympathetic and compatible to the original design in color, size, scale, massing and materials;
- Character-defining elements from the time period in which the building had significant associations with events or important individuals remain intact; and
- If over 50 years in age, the building is individually eligible for listing on the National Register of Historic Places or would be a contributing element to a historic district.

## **GOOD**

- Some alteration of original building openings or spaces has occurred using new materials and profiles but not causing irreversible damage to the original configuration of openings and spaces;
- Significant portions of original exterior cladding material remain;
- Significant decorative elements remain intact;
- Alterations to the building are reversible and the historic character of the property could be easily restored;
- Additions to a secondary elevation are in an appropriate manner, respecting the materials, scale and character of the original building design;
- The historic feeling or character of the building is slightly weakened by change or lack of maintenance; and
- The building would be a contributing element to a historic district and/or it might be independently eligible to the National Register if restored in conformance with the *Secretary of the Interior's Standards for Rehabilitation*.

## **FAIR**

- The majority of the building's openings were altered in an inappropriate manner using new materials, profiles and sizes;
- Exterior cladding material has been altered or added, however there is some indication upon

visual inspection that if removed, enough of the original cladding material might remain that the property could be restored to its original appearance;

- Additions were made in a manner respecting the materials, scale and character of the original building design and, if removed, the essential form of the building remained intact;
- Historic feeling or character of the building is compromised, but the property could be restored although reversal of alteration and removal of inappropriate materials could be costly; and
- If restored in conformance with the Secretary of the Interior's Standards for Rehabilitation, and if the property has association with a district's area of significance, the property might be a contributing resource to a historic district.

## **POOR**

- The majority of the building's openings, such as windows and doors, were altered in an inappropriate manner using new materials, profiles and sizes;
- Exterior materials were altered;
- Alterations are irreversible or would be extremely difficult, costly and possibly physically damaging to the building to reverse;
- Later additions do not respect the materials, scale or character of the original building design;
- The overall historic feeling and character of the building is significantly compromised; and
- Further investigations after removal of non-historic materials and alterations may reveal that the structure retains greater architectural integrity than originally apparent and should be reevaluated.

### ***C. Specifics Regarding Religious Institutions***

Note: The following guidelines was taken from criteria consideration A: Religious Properties.

A religious property is eligible if it derives its primary significance from architectural or artistic destination or historical importance. These characteristics are necessary in order to avoid any appearance of judgement by government about the validity of any religion or belief. Historic significance for a religious property cannot be established on the merits of a religious doctrine, but rather, for architectural or artistic values or for important historic or cultural forces that the property represents. A religious property's significance under Criterion A, B, C, or D must be judged in purely secular terms. A religious group may, in some cases, be considered a cultural group whose activities are significant in areas broader than religious history.

Criteria Consideration for Religious Properties applies:

- If the resource was constructed by a religious institution.
- If the resource is presently owned by a religious institution or is used for religious purposes.
- If the resource was owned by a religious institution or used for religious purposes during its Period of Significance.
- If Religion is selected as an Area of Significance.

## Applying Criteria Consideration

### ***A. Religious Properties***

#### Eligibility for Historic Events

A religious property can be eligible under Criterion A for any of three reasons:

- It is significant under a theme in the history of religion having secular scholarly recognition; or
- It is significant under another historical theme, such as exploration, settlement, social philanthropy, or education; or
- It is significantly associated with traditional cultural values.

## **CONTRIBUTIONS OF BLACKS IN MISSOURI'S BOOTHEEL TO THE STATE OF MISSOURI**

By Alex A. Cooper

Although the majority of blacks are found in the two large urban centers in the state, St. Louis and Kansas City, when reference is made to blacks in out-state Missouri, the southeastern most counties of the state comes to mind. Those counties are Pemiscot, Dunklin, Stoddard, Scott, Mississippi, New Madrid and are commonly referred to as the Delta Counties. These counties together with Butler and Cape Girardeau counties comprise what is affectionately known as the Missouri Bootheel.

The Delta area is approximately one hundred-mile distance north and south from the foothills of Cape Girardeau to the state line of Northeast Arkansas. It is approximately sixty miles wide from its eastern boundary, the Mississippi River, to an area that produces fruit to the west. This area is referred to locally as Crowley's Ridge.

Although the institution of slavery was known to exist in the region, the Delta area does not reflect such a history due to the fact that much of the Delta area was swamp land. Habitation did not occur until a massive effort to drain the swamps was undertaken in the early 1900's.

Massive black in-migration into the area was noted in the late teens and early twenties of the 1900's. Black leadership was early identified among clergy, school teachers and those who were able to take advantage of the prevailing economic system (good cotton producers).

In terms of education for blacks, elementary schools for grades one through eight was not a common sight in the Delta during the 1920's. A four year high school was not to be found. Through leadership that was provided by Lincoln University, an interest in teacher education was developed. Utilizing Lincoln University faculties and resources many in-service teachers were able to acquire college hours and pursue a career as public school teachers without having to leave the area.

During the mid-1930's, Lincoln University graduates found themselves giving leadership and direction as head teachers and/or principals in the Missouri Bootheel. Among the black educators were Travis Howard, C.J. Lunderman, T.J. Cooper, Nelson Willoughby, Charles Bowden, Lew Mills, Charles E. and Lenora S. Coursey, Leland Smith, James Short, J.E. Brodie, P.O. Wesley, Ada Murphy, J.D. and Mary Fredrick, Jesse Drew, Marvin and Charles Gravett.

Perhaps the clergy, more than any other profession provided the necessary leadership for the black masses that found the New Frontier (Bootheel) to be challenging, both spiritually and physically. The leadership from the clergy spanned several denominations. Leadership in the Baptist Church was noticeable and noteworthy, in as much as a large number of the new settlers were of this faith. The black ministry outside of the Baptist faith was found in the Holiness Church (sanctified), a few in the African Methodist Episcopal Church (A.M.E.) and the Delta area and very few Black Methodist Episcopal (M.E.). The Presbyterian and Episcopal congregations were minority congregations within themselves and blacks were not so identified within the Missouri Bootheel.



The Reverend Owen Whitfield emerged as an outstanding organizer and leader of his people. His most notable work and direction was within the organization of the Roadside Demonstration in 1939. This was the first Agriculture Sitdown protest of its kind in the United States.

Other clergy leaders at this time included, but was not necessarily limited to the following ministers.

<u>Name</u>	<u>County</u>	<u>Faith</u>
Rev. Moore	Pemiscot	Baptist
Rev. John W. Mack	Pemiscot	Baptist
Rev. Calvin	Pemiscot	Baptist
Rev. K.E. Crump	Pemiscot	Baptist
Rev. George Hayden	Pemiscot	Baptist
Rev. George Fletcher, Sr.	Pemiscot	Baptist
Rev. George Fletcher, Jr.	Pemiscot	Baptist
Rev. A.Z. Commander	Pemiscot	Baptist
Rev. G.L. Cladney	New Madrid	Baptist
Rev. Owen Whitfield	New Madrid	Baptist
Rev. T.L. Clark	New Madrid/Stoddard	A.M.E.
Rev. A.J. Sanders	Pemiscot	A.M.E.
Rev. Printess Dantzler	Pemiscot	M.E.
Rev. J. B. Ross	Pemiscot	M.E.

The Holiness ministers widely known in the area were Elder Buckhannon, Elder B.B. Gilispie, Elder Edmonds and Elder Caruthers.

Of special note is an act of clergy leadership provided by Rev. Ross, who called the Governor to report a lynching that took place in Sikeston in March 1942. When the Governor's response was to inform the local police, Reverend Ross asserted that "they (the police) are the leaders of the mob." Reverend Ross narrowly escaped with his life. He was locked in a woman's restroom on a St. Louis - San Francisco train for his protection.

Black entrepreneurship was found in somewhat surprising numbers during the 1930's. Black owned or rented farmland was the most active business undertaking. However, there were a number of black barbers and beauticians throughout the area. There were also some carpenters and brick masons.

Black operated casinos existed in virtually every community of size. Black politicians found a narrow road to travel reconciling activities and patronage of the casinos with the God fearing church folks. Other black leadership in the area included, but was not necessarily limited to the following persons:

Gus Ridgel of Popular Bluff became one of the first blacks to attend graduate school at the University of Missouri in 1947. Ridgel, a graduate of Lincoln University followed in the footsteps of Lloyd Gaines, a former Lincoln University student, who had challenged the University of Missouri's policy of not admitting black students. Gaines disappeared following his efforts to obtain

admittance to the University of Missouri.

Robert James Smith of Hayti was the first black to be admitted to the School of Medicine at the University of Missouri in 1950. Dr. Smith noted that some thirty years after his being admitted to the School of Medicine, black enrollment had not increased as "one would have expected it to do."

Blacks continued to fight for equal protection under the law by utilizing existing legal remedies. Marshall and Helen Currins and C.C. Haraway provided leadership in this direction.

In 1965 the first Civil Rights Hearing by the Missouri Human Rights Commission was convened in Dunklin County. The petitioner's were a group of black school teachers from the St. Paul Elementary School. The teachers challenged the Rives School Board's action of closing the all black school and not employing any of its teachers. The school board's position was that the black teachers were not competent. During the hearing, one to the "Exhibits that had been identified by counsel for both sides got lost."

Although a final decision was given supporting the black teachers position, it was two years later before a job offer was extended to a black faculty person. By this time, all but one of the teachers had left the area. Consequently, there was left intact a local black idiom. "It takes a might Christian hearted white to give a black his just do."

### The Swift Insurrections

Perhaps no two single events captured the fancy of black people of the Delta area as did the so called "Swift Insurrections" of the 1920's.

By any stretch of the imagination, the over-exaggerated account of the two incidents in this small rural community is improperly titled. However, coming at a time when the riots in Elaine, Arkansas was still on the minds of many, these two incidents drew considerable attention within the area.

The Swift community is located in the northern part of Pemiscot County. During the 1920's the community was a stopping point for many of immigrants into the area. The community was serviced by the St. Louis - San Francisco Railroad line. Although there was no depot at Swift, the train could be flagged and persons would be allowed to get off if they had boarded some other place.

The community was the center of sixty or more sharecropper families. Tom Cooper had established the first elementary school for blacks.

During the month of August, "lay-by time," one of the white agents, a Mr. Swiney entered the black community and demanded that all the share croppers "get off their rears" and "hit the field." He needed the share croppers to weed the cotton crops.

After a lengthy debate with one of the share croppers concerning "lay-by" time, Mr. Swiney fired at the cropper with a Winchester rifle. To Mr.. Swiney's surprise, Ed Grammar was within the house and he returned the fire. The bullet passed through Mr. Swiney's hat. At such time Mr. Swiney hastily got off his horse and hid behind a plow (cultivator). Mr. Grammar then fired a round

through the blow handle. Mr. Swiney then made haste to the gear house. However, Mr. Grammar was extremely persistent. He fired one round at Mr. Swiney through the cracks of the gear house. Mr. Swiney fled from the gear house, leaving his gun behind.

This incident was promptly reported to the county sheriff. The following day Mr. Grammar was arrested. His case was referred to circuit court. During the trial, Mr. Grammar was asked by the judge if he was afraid of Mr. Swiney, his answer was; "I am not afraid of any man or anything." The judge retorted, "A mighty spunky S.O.B., A mighty spunky S.O.B.!" Ed Grammar was given a stay out of the Swift community.

The second incident involved the forcible attempt by a Mr. Williams, operator of the general store to collect a due bill from a Mr. Ivy, a local black share cropper. Upon refusing to accept Mr. Ivy's explanation and intention, Mr. Williams proceeded to slap him. This was a big mistake, Mr. Ivy didn't take a slapping from anyone. Mr. Ivy responded to this attack by knocking Mr. Williams to the floor. Then he proceeded to open his knife with his teeth and begin to cut. When the knife met flesh, Mr. Williams let go to the pistol he was holding. Mr. Ivy retrieved the pistol, held the bystanders at bay, and he then proceeded to the sheriff's office to give himself up. The sheriff provided protection for Mr. Ivy until his trial. At the trial, a Mr. Breezly spoke on behalf of the character of Mr. Ivy. He gave directions that Mr. Ivy was not to be bothered after the trial. Mr. Ivy was given a stay out of Swift.

## BRIEF DENOMINATIONAL CHURCH HISTORIES

The histories of the denominations cited were taken from **Powerful Artifacts: A Guide to Surveying and Documenting Rural African-American Churches** by the Center for Historic Preservation Middle Tennessee State University.

### AFRICAN METHODIST EPISCOPAL CHURCH

In 1794 Richard Allen a former slave and his followers assembled in his Philadelphia house and organized the Bethel African Methodist Episcopal Church. The church struggled for its independence until 1816 when the Supreme Court of Pennsylvania declared Bethel to be an independent church. Allen saw his chance to propagate his ideas about Methodism and decided he needed an organization with disciples located around the country. Sixteen delegates assembled in Philadelphia on April 9, 1816. They came from Maryland, Delaware, Pennsylvania, and New Jersey. They resolved to unify as a new church called the African Methodist Episcopal (AME) Church, which was controlled by African Americans and dedicated to improving their condition.

The church that Allen and his associates organized adopted the Discipline of the Methodist Episcopal Church (ME) with only a few minor changes. The pro-slavery provisions in the Methodist Discipline were stricken out, and the office of presiding elder was abolished in the AME hierarchy. Elections were held on April 9, 1816, for the office of bishop with the Reverend Daniel Coker elected. However, he resigned the next day, opening the door for Richard Allen to be elected two days later. From these beginnings the AME Church spread throughout the North and Midwest and by 1856 numbered some 20,000 souls. Allen and the AME Church both desired to improve relations between blacks and whites and to instill a sense of civic pride in blacks and immediately offers their support and services to the community. This tradition of public service was transferred to the South when AME missionaries embarked from the northern states to uplift their southern brethren.

Prior to the Civil War, the AME Church was banned from many areas in the south by slave owners, who feared that it would serve as a catalyst for slave revolts. But when Union forces occupied areas of coastal South Carolina in 1863, AME missionaries James D. Lynch and James D. Hall were sent from Baltimore to Charleston to establish mission churches. Their arrival marked the beginning of permanent AME missions in the south. By 1866, missionaries and local residents had established AME churches in Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, and Tennessee.

The AME missionaries condemned the institution of slavery and excluded all slave owners as members. They also tried to set moral examples of dignity, education, and neat physical appearances for the southern African Americans in hopes of alleviating some of the prejudices against color. The AME ministers did not approve of emotional outbursts at its services and instructed the members to approach the altar decorously. The AME Church hoped to uplift the black race by pointing the way. Some of the most prominent black men in the south joined the church during the nineteenth century. These included Martin R. Delany, doctor, explorer, and black nationalist; Henry M. Turner, bishop of the AME Church, Georgia politician, and African emigrations; James Lynch, clergyman and Mississippi politician; and Hiram Revels, clergyman and

senator from Mississippi.

After the Civil War the AME Church became very active in Reconstruction politics and pushed for civil and political equality for black people. The Reconstruction Act of 1867 provided African Americans with the opportunity to participate in southern politics. Taking advantage of this situation, a heterogeneous group of twenty-three AME Church missionaries became politicians who held public offices. Only three were northerners, the rest came from the south and border states. Thus, from its very origins in the crucible of Reconstruction, the AME church established a reputation for community and political activism.

In the late nineteenth century, the AME church made quick headway among the millions of newly freed people of color in the South. In the times of slavery, the Methodist Episcopal Church counted over two hundred thousand African-American members. With emancipation, most of this group shifted its religious affiliation to the AME church. By 1866 only 78,742 black members out of the 207,766 remained associated with the southern white M.E. Church. Four years later, in 1870, most of the African Americans who still remained in the white Methodist Episcopal Church, South, left to establish the Colored Methodist Episcopal (CME) church. Many black Methodists in the south believed that the AME church provided them with the greatest opportunity to exercise their talents and education, and to express their identity and dignity. It always has been a larger denomination than the CME church. By 1868, AME churches were founded in every southern state and by 1896 there were over 450,000 members.

In the early part of the twentieth century the path of AME Church began to expand nationwide as urban and rural African Americans began the Great Migration from the South. Overseas missionary work for the AME church, in addition, claimed some one million members and over twenty-two thousand churches in Africa and the Caribbean. The AME Church became recognized as the most effective of all the African-American denomination in its overseas missionary efforts. The AME Church also became the largest of the black Methodist communions, a position it maintains today throughout the south. In 1989, church membership totaled 2.2 million.

## CHRISTIAN METHODIST EPISCOPAL (CME) CHURCH

The Colored Methodist Episcopal Church now officially named the Christian Methodist Church is over 130 years old having been founded in Jackson, Tennessee on December 16, 1870. The group of Black Methodists (40 ex-slaves) who established the CME church did so after becoming disenchanted with the White-led Methodist Episcopal Church - South. Those persons felt that the latter church continued the same religious tradition that white men and women had used to justify slavery. The early CME church advanced the notions of betterment of the Black community, by way of higher education, employment, spiritual growth and community outreach.

Compared to the earlier African-American Methodist organizations, the new CME church was more conservative. Old segregated "colored churches" within the white Methodist Church, South, comprised its initial members. White conservatives within the Methodist Church, South, had urged their black brethren not to join the AME or AMEZ movements. They encouraged, however, to creation of another separate black Methodist organization for several reasons. First, increasing racial prejudice during reconstruction years meant that white embers wanted the black churches out of their organization. Second, a separate black organization eliminated white financial responsibility for black Methodist activity. As Lincoln and Mamiya explain, "the strategy appeared to be to formulate an arrangement that would create a separate church for the former slaves which would retain unofficial ties with the parent church rather than become a part of the existing African [Methodist] movement."<sup>(2)</sup> In 1870 the Methodist Episcopal Church, South, turned over all titles to "colored church property" to the CME church, making the separation of white and black Methodist official

Due to its historical relationship with the white Methodist church, the CME church was sometimes derisively referred to as the "old slave church." From its inception, the CME Church eschewed political activity in favor of a devotion to spirituality, in what members considered to be a more black-controlled and dominated church and services. In county seats and larger towns in West Tennessee, the church became popular with middle-class and professional African-Americans. CME congregations mushroomed from 1870 to 1880, claiming 78,000 members by 1880. Early bishops included William Henry Miles, Richard H. Vanderhorst, Isaac Lane, Lucius H. Holsey, and Joseph A. Beebe.

The key church leader was Bishop Isaac Lane, who was the fourth bishop of the CME. Born a slave in Madison County, Tennessee, Lane established a CME school, that later became Lane College, in Jackson in 1882. His daughter, Jennie Lane, was its first teacher and principal. His son, James Franklin Lane, became the college's president in 1907 and served in that role for the next thirty-seven years. During its first fifty years, the CME Church promoted the foundation of twelve colleges, four of which are still in operation: Lane College (Jackson, Tennessee), Paine College (Augusta, Georgia), Texas College (Tyler, Texas), and Miles College (Birmingham, Alabama).

By 1890, church membership totaled 103,000, the vast majority of whom were in Tennessee, Alabama, Georgia, and Mississippi. The Great Migration and missionary activities during the first half of the twentieth century led to church members establishing congregations in eighteen states by 1945. The broadening of the membership base also coincided with a broadening of the church's mission and its level of activism in community affairs. In the 1920s, for instance, Bishop Charles

H. Phillips led the church to become more activist ministers. It was also during this period that the CME Church changed its name from the Colored Methodist Episcopal Church to the Christian Methodist Episcopal Church (1954), and moved its headquarters from Jackson to Memphis in 1970.

The modern CME church operates missions and relief agencies in Ghana, Nigeria, and Liberia. Outreach within the United States continued to focus on the strong support of scholastic endeavors, culminating in the 1994 "One Church, One School" project, which pairs churches with schools to fund school programs. Women have always played an important part in the missionary societies of the CME Church, and are now beginning to be represented in the clergy as well. Today the CME Church has more than 3,000 congregations with over 800,000 members in the United States, the Caribbean, and Africa.

## CHURCH OF GOD IN CHRIST

The significance of the Church of God in Christ is addressed in the following statement adapted from an entry in the *Tennessee Encyclopedia* by Dr. Randolph Meade Walker of LeMoyne Owen College, Memphis.

The Church of God in Christ (COGIC), headquartered in Memphis, is estimated to be the second largest black religious denomination in the United States and is characterized as a Pentecostal denomination. Followers of Pentecostal faiths embrace the spiritual gifts that early Christians first received on the day of Pentecost (the fiftieth day after the Resurrection of Jesus). COGIC emphasizes all the gifts of the Spirit, particularly speaking in tongues, which is testimony to the baptism of the Holy Spirit.

Although the convening of the first Pentecostal General Assembly of the church in Memphis during November 1907 is regarded as the official founding date, the antecedents of the church date much earlier. COGIC's architect was Charles Harrison Mason, who in November 1878 at the age of twelve, became a professing Christian at the Mt. Olive Missionary Baptist Church near Plumerville, Arkansas. In 1893, the Mt. Gale Missionary Baptist Church in Preston, Arkansas, licensed Mason into the ministry.

In 1895, Mason met C.P. Jones, J.E. Jeter, and W.S. Pleasant. These racial holiness preachers conducted a revival in Jackson, Mississippi, the following year. The dogmatic teachings of Mason resulted in his alienation from the Baptist Church, but this did not stall his ministry. His meetings continued to take place in an abandoned cotton gin house in Lexington, Mississippi. Despite Mason's independent stance, persecution still followed him. Five pistol shots and two double barreled shotgun blasts disrupted one meeting, wounding several worshippers.

Such attacks failed to discourage Mason and his followers. Instead, they founded the holiness sect known as the Church of God. In 1897, Mason envisioned the name "Church of God in Christ," and the name change gave Mason's church its own distinct identity.

1907 marked a maturation point in Mason's efforts of establishing a distinctive church when he and Elders D. J. Young and J.A. Jeter attended the Azusa Street Revival in Los Angeles. There, under the teaching of W.J. Seymour, Mason became a believer in the outpouring of the Holy Spirit and in tongues as witness to this baptism. Upon his return a New Testament doctrine. C.P. Jones split with Mason over this issue and led the non-Pentecostal faction of COGIC, which eventually became known as the Church of Christ (Holiness), U.S.A. Mason's followers retained the COGIC name and convened the first Pentecostal General Assembly in Memphis in 1907. Representatives from twelve churches attended the initial meeting.

Between 1907 and 1914, the Church of God in Christ was the only incorporated Pentecostal body in the nation. Mason ordained both white and black clergy, since both needed licenses of ordination, but whites and blacks generally gravitated to separate congregations. Many of the white clergy ordained by Mason helped to form the Assembly of God Church in 1914.



COGIC grew in numbers in influence, especially in urban areas, in the middle decades of the twentieth century. In the Civil Rights Movement in Tennessee, COGIC congregations and churches played an important leadership and support roles. At Mason Temple (NR 4/10/92) in Memphis in April 1968, Rev. Martin Luther King, Jr., gave his final major public address, the "I've Been to the Mountaintop" sermon, the night before his assassination. The World Headquarters of the Church of God in Christ is in Memphis. Church membership had topped five million and today COGIC is ranked as the largest Pentecostal denomination in the country and is one of the ten largest denominations in the country.

## BAPTISTS

The Baptist denomination is one of the oldest and largest denominations in the United States, and a leading faith among African Americans. Exposed to the faith as it spread throughout the south in the eighteenth and nineteenth centuries, African Americans found not only a spiritual experience that spoke to their African heritage, but also a rare opportunity for independence and equality in an otherwise brutally racist world. A sustaining source of strength and solidarity through the trying times of Reconstruction, Jim Crow, and the Civil Rights Movement, the Baptist church has been more than a spiritual force in black communities; it has played a central role in their social, political, and economic lives as well. The number of black Baptists reflects the denomination's status as a leading institution among African Americans. Figures from 1990 estimate over eleven million African Americans belong to eight major black Baptist associations. The largest among these, the National Baptist Convention, U.S.A., Inc., consists of over 7.5 million members, making it the largest black organization in the world. As such a significant force in black communities, the development of the Baptist denomination plays a primary role in African-American history.

The Baptist faith was one of several Protestant faiths that developed during Reformation in fifteenth century England. It is chiefly known for the practice of adult baptism by immersion and an insistence of the separation of church and state. But as the faith spread throughout the American colonies many sub-denominations emerged. General, Regular, Arminian, Particular, Separatist, Primitive, Free Will, Hardshell, Missionary, and Progressive are but a few of the over eighty divisions that exist today. Although subtle but distinguishable differences in doctrine and practices make each sub-denomination unique, they largely fall within two broad categories based upon their redemption beliefs—either general atonement or Calvinistic predestinationism in varying degrees. Seeds of both doctrines took root early in the American colonies during the late seventeenth century.

The Baptist faith first appeared in the south in the late seventeenth century with the First Baptist Church of Charleston, South Carolina. This early group of Baptists were Calvinist in doctrine, preferred an educated clergy, and worshiped in an orderly fashion. By the mid-1700s, however, another Baptist group arose in the south that came to shape the defining regional character of the faith. Its leader was the dynamic evangelical preacher Shubel Stearns, who traveled and led revivals throughout the South. He adhered to a modified Calvinism, which offered the possible salvation for all who had a personal conversion experience with God. The masses found this doctrine, Stearns' emphasis on antiworldliness, and his spontaneous, emotional preaching greatly appealing. These characteristics came to determine the basic nature of the Baptist faith in the south as the majority of congregations that developed adopted Stearns' doctrine.

The first black Baptist churches began in the south in the last half of the eighteenth century. The African Baptist or "Bluestone" Church formed on William Byrd's plantation in Mecklenburg, Virginia in 1758 is the earliest church whose origin date is verifiable. The Silver Bluff Baptist Church near the Savannah River in South Carolina might also claim this title, but its origin dates cannot be confirmed. Its significance, however is well known. Scholars estimate that slave George Liele established Silver Bluff between 1750 and 1775 during which time he spread the Baptist faith through mission work at nearby plantations. Liele eventually gained his freedom and for a time settled in Savannah, where he became a well-known preacher, before moving to Jamaica c. 1782. Liele left behind many slave converts who continued to spread the Baptist faith among African-

Americans. Among them were Andrew Bryan and Jesse Peters, who established the First African Church of Savannah c. 1788. Black churches soon spread throughout the region, especially in areas with a concentration of free blacks. Other evangelical faiths were also sweeping through the south in this era, but the Baptist faith obviously held something special for African Americans as by 1800 there were over 25,000 black Baptists in the United States.

The Baptist faith appealed to blacks, the majority of whom were slaves, for a variety of reasons. The faith's beliefs, rituals and practices had much in common with African religious traditions; its message of eventual salvation gave them hope past their current life of enslavement; and, more than any other denomination, it offered them some degree of equality and freedom. Many aspects of the Baptist faith, such as its concepts of visions, spiritual journeys, rebirth, healing, and prophecy, shared many similarities with African religious traditions and values. Although blacks managed to maintain much of their African heritage, the circumstances of slavery contradicted and weakened their connection to traditional concepts. The African worldview had been one of personal independence and a sacred cosmos that connected the spiritual and material worlds. The world of slavery, however, demanded submissiveness and looked upon African religious beliefs as foolish. The similarities between traditional African values and the Baptist faith prepared African Americans to participate in the Great Awakening, out of which they created a faith both African and Baptist. In addition, the Baptist emphasis on congregational autonomy and individual religious experience gave blacks some degree of self-determination. With limited white authority, blacks were allowed to preach and could start their own congregations. The ability to form and conduct their own religious services was a step toward independence and the message of salvation in the next life gave enslaved African Americans an inner strength to meet the harsh realities of their current situation.

Prior to the Great Awakening, slave owners were largely disinterested in converting their slaves to Christianity. Their economic priority was to occupy slaves' time with work, and they feared that baptism might give slaves the impression they were free. Also many planters were not deeply religious themselves but viewed participation in religious activities as a mere extension of their power and social status. A preacher's time needed to be devoted to whites, not to people the planters saw as barbarians incapable of understanding Christianity. The Anglican Church did make some efforts to involve slaves, but its emphasis on literacy and decorum did not appeal to the group. Compounding this situation was the fact that keeping the race uneducated and unsophisticated was in the best interest of slaveowners.

In contrast to the strict formalities of the Anglican Church, African Americans found the emotion and spontaneity of the newly emerging faiths of the Great Awakening inviting and accepting, as did many whites. In its initial stages, the Great Awakening was in many ways a populist movement, giving poor whites and distinct social and religious outlet beyond the authority of the elite planter class. The conventions of the Anglican Church only reinforced the south's rigid social order, but the new evangelical faiths liberated the masses to an equal spiritual, if not social, plane,. Their emphasis on emotion, conversion by individual personal experience, and a lack of strict dogma related more to the life experiences of the common people.

Over time, however, the new faiths became more widespread and conformist. What had emerged in the first Great Awakening as separatist sects, became major denominations as their practices

became more widely accepted by the upper classes. Revivals declined, congregations became less radical, and the majority of them held a much weaker antislavery stance. As tensions over slavery increased and slave rebellions were more frequent, black churches were suppressed out of white fear of potential black defiance. Black congregations then either melted into white churches or existed in secret. Yet slaveowners, many of whom were now among the converts, leaned toward Christianizing their slaves. It increased slaves' obedience and by allowing slaves to participate in religious activities within the slave quarters, planters could oversee, and thus control, the services. Planter also used this "interest" in their slaves' spiritual well-being to appear benevolent to and appease abolitionists.

As slavery became an increasingly pressing national issue, Baptists, like other denominations split over the question. Initially Baptists tried to remain neutral claiming that slavery was a political and not a religious issue. But the issue came to head in 1845 when the election of a slaveholder to the national board was denied. Southerners then withdrew and formed the Southern Baptist Convention.

After emancipation African Americans rapidly withdrew from white churches to form independent congregations. Finally free to worship as they chose, a large percentage of blacks chose the Baptist faith, and the number of black Baptists rose from 150,000 in 1850 to 500,000 in 1870. Some white congregations assisted the fledgling churches in establishing facilities and organizing administrative systems, other cut all ties with African-Americans. Creating their own religious institutions and associations was extremely important to the newly freed people. Like owning their own land and educational establishments, the ability to freely worship in their chosen manner and space was a large step toward independence and self-determination. Desiring to distance themselves from both southern discrimination and northern paternalism, African-American Baptist congregations retained only marginal relations with white congregations and gradually began to develop a separate network of black associations.

The first all black Baptist associations were formed in the west. In Ohio, African Americans organized the Providence Association in 1834 and the Union Association in 1836, and the Amherstburg Association in Michigan began in 1841. In 1864 these four associations formed the Northwestern and Southern Baptist Convention, a regional association which represented eight states. The first regional organization, however, was the American Baptist Missionary Convention formed in 1840 by members from the New England and Mid-Atlantic areas. The first attempt at a national black Baptist association came in 1866 when the Northwestern and Southern Baptist Convention merged with the American Baptist Missionary Convention to form The Consolidated American Baptist Missionary Convention. The national organization, which held its first meeting in Nashville in 1867, lasted twelve years, until 1879. By then the national organization was splitting into separate regional conventions.

Three major regional organizations arose out of the disbanded Consolidated American Baptist Missionary Convention. The Baptist Foreign Mission Convention of the United States of America formed in Alabama in 1880. Covering eleven states, its headquarters were in Richmond, Virginia, and its primary activities included missions to Africa and addressing social issues. In 1886, The American National Baptists Convention formed in St. Louis. Its over one million members came from nine thousand churches in seventeen states. The third regional association emerged in 1893 in Washington, D.C. Titled "The National Baptist Educational Convention of the United States of

America,” the organization focused on training and educating clergy. On September 28, 1895, these three regional organizations merged to form the National Baptist Convention of the United States of America (NBC,USA), which became, and has remained, the most prominent African-American Baptist organization in the country. It would later split into two institutions, the National Baptist Convention, USA (unincorporated) and the National Baptist Convention, USA, Inc. Reverend E.C. Morris served as the first president, and the association immediately formed subsidiaries addressing foreign missions, home missions, and education. It later added publishing in 1897. The convention was also very active in supporting education and racial equality issues.

The National Baptist Convention, USA, Inc. has had a special relationship with Tennessee since the late nineteenth century. In 1896, Reverend Richard H. Boyd established and located the National Baptist Publishing Board in Nashville. It soon became one of the largest businesses in the country that was owned and operated by African Americans. The world headquarters for the church, and its primary seminary (American Baptist College), were also located in Nashville.

The Baptist church remained a source of strength, solace, and solidarity in African-American communities at the turn of the century as the enactment of Jim Crow laws confirmed that severe racism still existed. Throughout the Jim Crow years, black churches grew in numbers and in membership. Black Baptist ministers, who were important leaders and authorities in the community, increased from 5,500 to 17,000 between 1890 and 1906.

Despite their strong affinity, African-American Baptists did experience internal conflicts. The Baptist tendency toward schism over policy and ideology resulted in significant divisions among the members of the National Baptist Convention. The first split came in 1897 with the appointment of a new secretary to the Foreign Mission Board and the movement of its headquarters to Louisville. Conflicting loyalties and resentment over the new publishing activities caused some members to withdraw from the organization and form the Lott Carey Foreign Missionary Convention. The Lott Carey faction largely consisted of the well-educated members of the NBC, reflecting a class and ideological division within the convention. The two groups reconciled by 1905, and remained separate but affiliated organizations.

A major split, however, came to the National Baptist Convention in 1915. With more than three million members, the convention split over a ten-year conflict involving leadership and control of the publishing division. Dissenting members formed the National Baptist Convention of America (NBCA), which subsequently initiated the a National Baptist Publishing Board. After the split, NBC, USA incorporated and created the Sunday School Publishing Board of the National Baptist Convention. The NBCA became a leading black institution in its own right and developed programs for home and foreign missions, education and training, and benevolent activities.

Conflict returned again to the National Baptist Convention, U.S.A., Inc., in the early 1960s as members disagreed over how to respond to the era’s impending social issues. Under the leadership of Reverend Dr. Joseph H. Jackson, the organization had become increasingly conservative during the 1950s. Jackson strongly opposed the civil rights movement. In 1961 King and others withdrew from the NBC, USA and founded the Progressive National Baptist Convention.

Despite the fight on the national level, however, local churches remained a source of service and

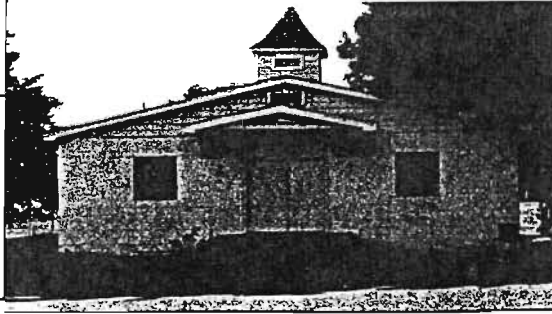
leadership to African-Americans throughout the struggle for civil rights. Whether providing facilities, funds, or direction for voters registration, sit-in organization, or inspiring speeches, the community church was the pivotal spiritual and physical guiding force for many individuals.

This social activist tradition continues in African-American Baptist churches today as the church plays a continuing vital role in the spiritual and social lives of its members. The National Baptist Convention, USA, Inc. maintains its world headquarters in Nashville. Its American Theological College in Nashville produced the notable student leader, John R. Lewis, during the Civil Rights Movement.

**Bethel African Methodist Episcopal  
Caruthersville, Missouri**

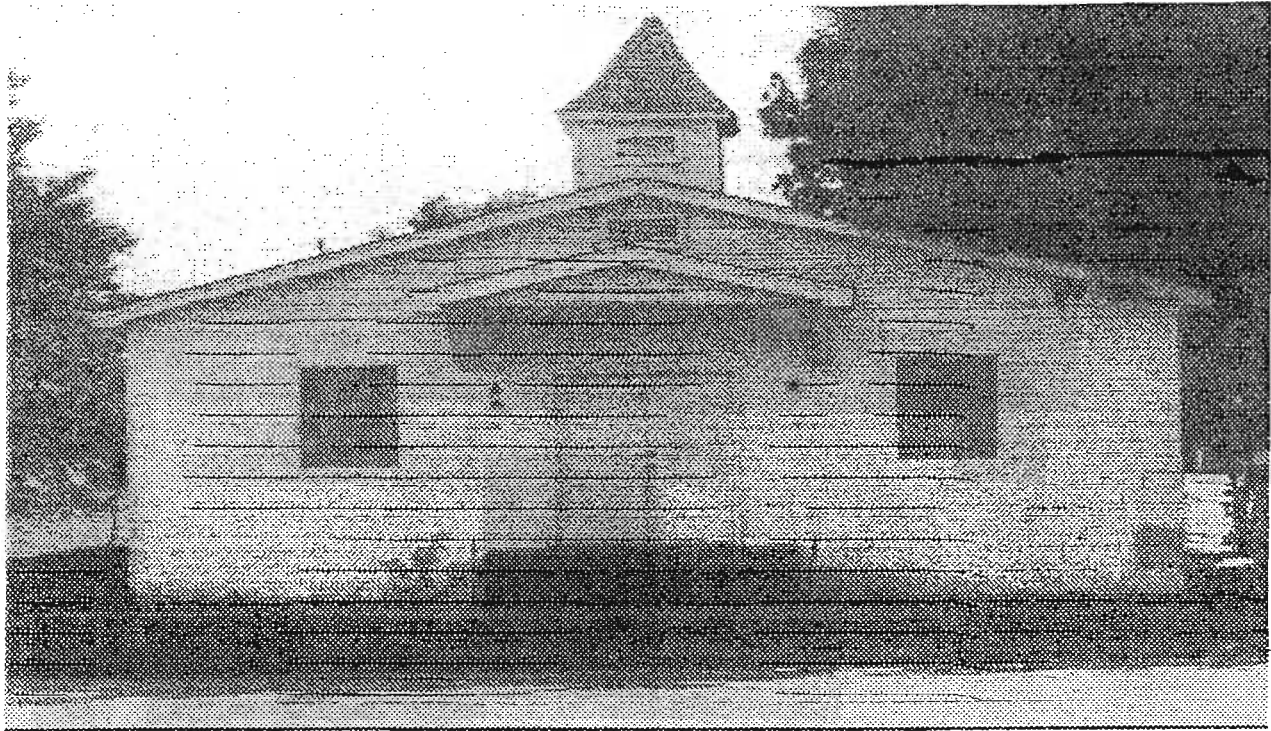
# MISSOURI HISTORIC PRESERVATION PROGRAM

## ARCHITECTURAL/HISTORIC INVENTORY FORM

1.NO		4.PRESENT LOCAL NAME(S) OR DESIGNATION(S) Bethel African Methodist Episcopal (AME)	
2.COUNTY Pemiscot		5.OTHER NAME(S)	
3.LOCATION OF NEGATIVE			
6.SPECIFIC LEGAL LOCATION 400 E. 13 <sup>th</sup> Street	16. THEMATIC CATEGORY	28.NO OF STORIES One	
7. CITY OR TOWN Caruthersville, Missouri	17. DATE(S) OR PERIOD ca, 1960	29. BASEMENT? YES ( ) NO ( X )	
8. DESCRIPTION OF LOCATION (See attached)	18. STYLE OR DESIGN	30. FOUNDATION MATERIAL Cement block	
	19. ARCHITECT OR ENGINEER Not Known	31. WALL CONSTRUCTION Cement block	
	20. CONTRACTOR OR BUILDER Not Known	32. ROOF TYPE AND MATERIAL Shingle	
9. COORDINATES UTM LAT LONG	21. ORIGINAL USE, IF APPARENT Church	33. NO OF BAYS FRONT ( 2 ) SIDE ( 6 )	
	22. PRESENT USE Church	34. WALL TREATMENT	
10. SITE ( ) STRUCTURE ( ) BUILDING ( X ) OBJECT ( )	23. OWNERSHIP PUBLIC ( ) PRIVATE ( X )	35. PLAN SHAPE (See attached)	
11. ON NATIONAL REGISTER? YES ( ) NO ( X )	24. OWNERS NAME AND ADDRESS IF KNOWN Trustees of the African Methodist Episcopal Church	36. CHANGES ADDITION ( ) ALTERED ( X ) MOVED ( )	
12. IS IT ELIGIBLE YES ( ) NO ( )	25. OPEN TO PUBLIC? YES ( X ) NO ( )	37. CONDITION INTERIOR Fair EXTERIOR Good	
13. PART OF ESTAB YES ( ) HIST. DISTRICT NO ( X )	26. LOCAL CONTACT PERSON OR ORGANIZATION Rev. Carla Cooper	38. PRESERVATION YES ( ) UNDERWAY? NO ( X )	
14. DISTRICT POTENTIAL YES ( X ) NO ( )	27. OTHER SURVEYS IN WHICH INCLUDED	39. ENDANGERED? YES ( X ) Earthquake BY WHAT? NO ( )	
15. NAME OF ESTABLISHED DISTRICT None		40. VISIBLE FROM YES ( X ) PUBLIC ROAD NO ( )	
42. FURTHER DESCRIPTION OF IMPORTANT FEATURES (See attached)		41. DISTANCE FROM AND FRONTAGE ON ROAD 21 1/2 front road; 23' side road	
43. HISTORY AND SIGNIFICANCE (See attached)			
44. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS (See attached)			
45. SOURCE OF INFORMATION (See attached)	46. PREPARED BY Dr. Arnold Parks (573) 681-6193 and Tameika Culler		
RETURN THIS FORM WHEN COMPLETED TO OFFICE OF HISTORIC PRESERVATION PO BOX 176 JEFFERSON CITY, MO 65102 PH. 573-751-7858	47. ORGANIZATION Lincoln University		
	48. DATE July 1, 2001		



Bethel African Methodist Episcopal (AME)  
Caruthersville, Missouri



8. Lot Six (6) Box, Block Twenty (20) in Hunters Addition  
16-5-21-3-9-500

35. A rectangular-shaped one story building with a gable roof.

39. All structures in the Missouri bootheel are on the New Madrid earthquake fault line. Therefore, this church could be in danger of destruction in the case of a major earthquake.

42. A rectangular-shaped one story building with a gable roof. The main entrance is on the front gable end. The building is constructed with concrete blocks that have been whitewashed. The one distinguishing architectural feature of the church is a rectangular shaped "steeple" above the front entrance. The steeple appears to be about 3' x 3' in diameter with a high hip roof on top of it. Other than this item, the church is similar to most African American churches in the Missouri bootheel in that it might be characterized as having "no-style" i.e. there are no distinguishing features as a church. It is merely a rectangular building utilized for holding church services.

The front entrance has double doors that open to a small stoop. A small glass block window is on each side of the entry doors. A small fellowship hall was added to the rear of the church after its initial construction. Subsequently, the fellowship hall has been remodeled. A new floor, ceiling, men/women's restrooms and cabinets mounted on the kitchen wall over the sink are the additions.

43. Therefore, Bethel AME church meets the "50 year rule test" to be eligible for listing on the National Register.

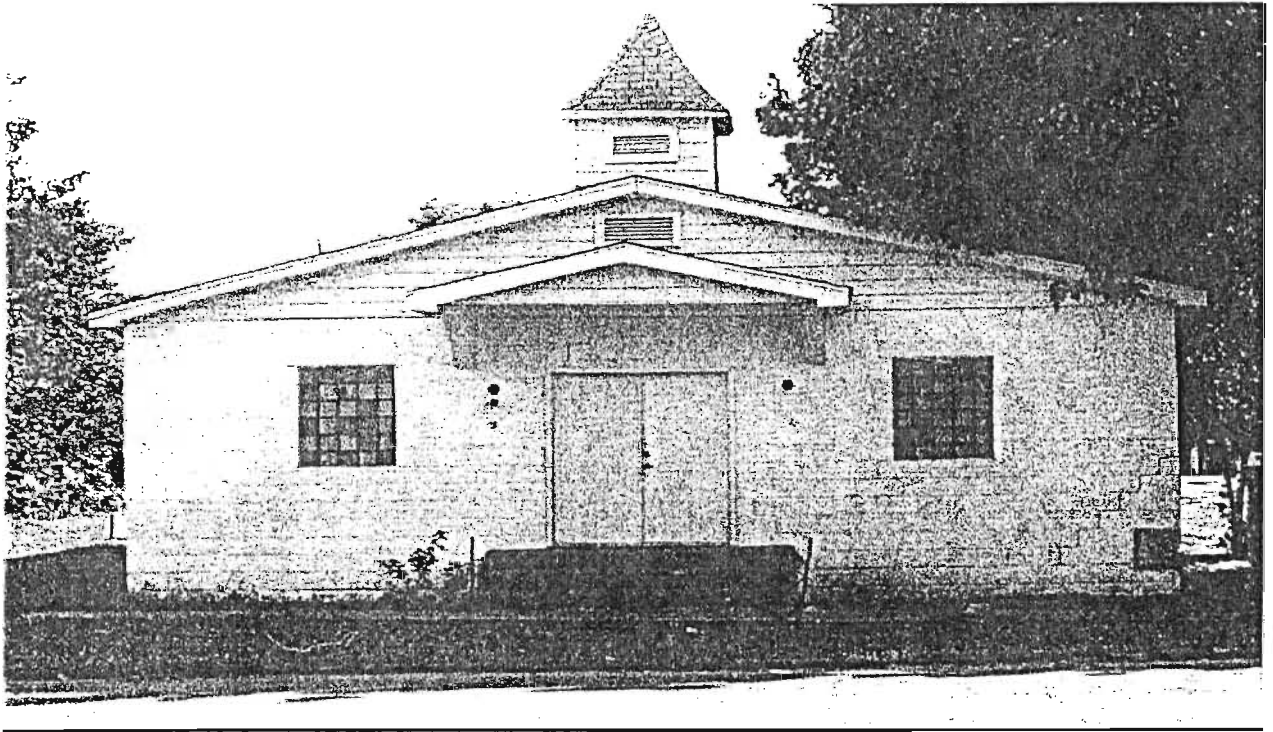
The founding of Bethel church in 1905 follows the general pattern of development of the African Methodist Episcopal Church in the United States. The AME church was founded in 1816 in Philadelphia, Pennsylvania. In the early part of the twentieth century the AME Church began to expand nationwide as urban and rural African American began the Great Migration from the South. It is during the period that the church was organized in Caruthersville, Missouri. Today, the AME Church is the largest of the black Methodist communions. In 1989, church membership totaled 2.2 million. However, it is significant to note that while Pemiscot County contains more than fifty black churches there is only one AME church in the area.

45. Mrs. Lugene Clifford  
P.O. Box 613  
Caruthersville, Missouri 63830

Mrs. Burnann Thompson  
Rt. 2, Box 300  
Caruthersville, Missouri 63830

Pastor Karla Cooper  
Bethel African Methodist Episcopal Church  
13<sup>th</sup> & Vest Avenue  
Caruthersville, Missouri 63830

BETHEL AFRICAN METHODIST EPISCOPAL (AME)  
CARUTHERSVILLE, MISSOURI



Bethel African Methodist Episcopal Church was organized in 1905. Land for the first building was purchased in January 1930 for one dollar from J.R. and Joyce Hutchison. An initial wood frame church built on the site was destroyed by termites. A second wood structure met the same fate. Finally, the church decided to construct a concrete block building. The cornerstone on the building indicates that the church was erected in 1964 several individuals who the researchers spoke with indicated that this date was merely when the cornerstone was laid but the church had actually been built much earlier. However, no one could verify the actual date of construction. Therefore, Bethel AME Church meets the "50 year Rule Test" for eligibility for listing on the National Register of Historic Places.

The earliest pastor of the church was Rev. James Thompson. Officers under the leadership of Rev. Thompson were: Stewards - Bros. William F. Barfield, Douglas Carpenter (secretary), Henry Taylor, James Cobb, and James McQueen. Trustees were Brothers A.J. Smith, John Moore, Frank Williams, Charles Bradley and Rev. H. Tyus.

Bethel has been rebuilt four times; two times it was destroyed by fire. The third Bethel was torn down and the fourth was built under the leadership and guidance of P. Albert Williams.

Some of the previous ministers were A.J. Sanders, Oscar Jordan, James Stricklin, J. Medows, Charles Blackman and P. Albert Williams.

During the pastorate of Reverend P.A. Williams officers of the church were: Steward – Sisters Theora Middleton, Jimmie Lee Jackson (secretary), Regina Clifford (assistant), and Rosa Williams. Sisters Jackson and Clifford were also teachers in the Caruthersville School system. Sister Rosa Williams was employed by DAEOC. The Stewards at the time were: Brothers Douglas (a carpenter) who worked at Dillman's Mill, James McQuieen – who also worked at Dillman's Mill and Will Wright (a retiree). Trustees were: Brothers James Middleton – (a farm labor manager), K.B. Brewer – (teacher), Elmore W. Nelson, Sr. – (principal of Central Elementary and high school – Hayti, Missouri), Frank Shelby – (Manager of a city dry cleaners), Clifford Jackson (owner of Jackson's Grocery Store), and Willie Covington (retired janitor). The Steward Board one members were: President, Ila Hubbard, Vice President Lillie Smith and Treasurer, Viola Martin. The Missionary President was Fanny Givens, Vice President – Regina (Conley) Clifford, and Secretary – Rosie Williams. The Senior Choir members were Sister Magie Shelby, President, Sister Lugene Clifford, assistant. Leaders of the Young People Department (Y.P.D.) were: President – Burnann Thompson, and Secretary – Lois Driver assistants were James George and Neute Conley.

A five member Board of Trustees that oversaw the erection of the last Bethel AME Church were all professionals/leaders in the Caruthersville/Hayti African American community. The trustees included J. Middleton who as a small businessman fee transported laborers to the fields to work and also owned a small farm; Elmore Nelson, Sr., principal of the Hayti Central High School which during segregation was the largest African American high school between the Missouri border and Saint Louis enrolling about 500 students; James A. Carter, local funeral home owner; A. W. Shannon and Frank Shelby who worked in a cleaners. On April 11, 1965 M.W.P. Grand Lodge of Missouri – M.W. Curtis of Finch #33 Grand Master, laid a cornerstone. The African Methodist Episcopal general church officers at that time were H.T. Primm, Bishop, H.M. Davis, Presiding Elder and Reverend L.J. Hall, Minister.

The leadership of Bethel in this new millennium is at the helm of Reverend Karla Cooper. Officers are: Sister Lugene Clifford – secretary and one of the stewards of the church, and Missionary president, (retired teacher); Sister Rosa Williams is assistant secretary, Sister Burnann Thompson is a steward (retired), and Sister Lois Driver is a steward and treasurer (retired). The Sunday School Superintendent is Sister Rosa Williams, and Sister Lois Driver is the assistant, as well as, treasurer. Sister J. Driver is the secretary, James George – teacher (recently deceased). Our trustees are Sister Burnann Thompson – president, Sister Lois Driver is secretary/treasurer and Sister Lugene Clifford is a member. The Usher Board members are: Connie Hubbard – president, Dominique Hubbard – vice president, Sherieka Hubbard – secretary/treasurer, Rodney George and Elton Anderson. The Missionary Society president is Sister Lugene Clifford, Sister Burnann Thompson is the assistant, Sister Lois Driver is treasurer, and Rosie Williams is secretary. Senior Choir members are: Sisters Burnann Thompson – president, Pearlie Tillman – assistant, and Lois Driver – treasurer. Y.P.D. President is Sister Burnann Thompson, and Sister Angie Cooper – vice president and promotion/educational director.

Some of the other pastors who served Bethel A.M.E. Church were: Rev. David Allen, Rev. Henry Mitchell, Rev. Charles Jackson, Rev. T.L. Clark, Jr., Rev. T.J. Fraction, Rev. Charles Brown, Rev. Richard H. Chatman, Rev. Johnny Moore, Rev. Wallace Foster and Rev. W.H. Vaughn, Rev. Juliet Hemphill, and Rev. Karla Cooper – both were faithful and concerned about the history of Bethel.

# Bethel African Methodist Episcopal (AME)

*Caruthersville, Missouri*



Bethel AME

— Roads


500 0 500 1000 Feet



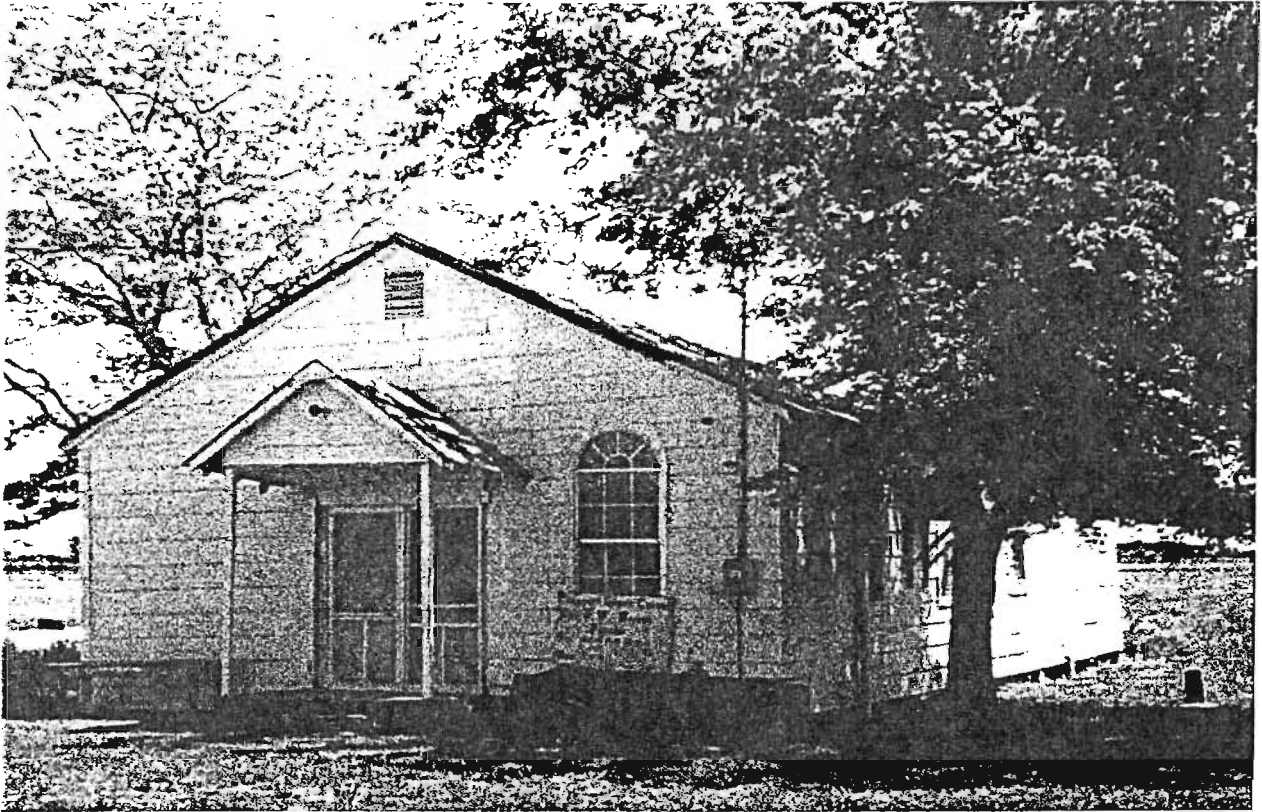
**Pleasant Grove Christian Methodist Episcopal Church  
West Hermondale, Missouri**

# MISSOURI HISTORIC PRESERVATION PROGRAM

## ARCHITECTURAL/HISTORIC INVENTORY FORM

1.NO		4.PRESENT LOCAL NAME(S) OR DESIGNATION(S) Pleasant Grove Christian Methodist Episcopal Church (CME)	
2.COUNTY Pemiscot		5.OTHER NAME(S)	
3.LOCATION OF NEGATIVE			
6.SPECIFIC LEGAL LOCATION Township West Hermondale Community	16. THEMATIC CATEGORY	28.NO OF STORIES One	
	17. DATE(S) OR PERIOD	29. BASEMENT? YES ( ) NO ( X )	
	18. STYLE OR DESIGN	30. FOUNDATION MATERIAL Tin covering	
	19. ARCHITECT OR ENGINEER	31. WALL CONSTRUCTION Frame	
7. CITY OR TOWN	20. CONTRACTOR OR BUILDER	32. ROOF TYPE AND MATERIAL Shingle	
8. DESCRIPTION OF LOCATION (See attached)	21. ORIGINAL USE, IF APPARENT Church	33. NO OF BAYS FRONT (None ) SIDE ( )	
	22. PRESENT USE Church	34. WALL TREATMENT Tap board	
9. COORDINATES UTM LAT LONG	23. OWNERSHIP PUBLIC ( ) PRIVATE ( X )	35. PLAN SHAPE: Regular	
10. SITE ( ) STRUCTURE ( ) BUILDING ( X ) OBJECT ( )	24. OWNERS NAME AND ADDRESS IF KNOWN Mr. Harry Brown	36. CHANGES ADDITION ( ) ALTERED ( ) MOVED ( )	
11. ON NATIONAL REGISTER? YES ( ) NO ( )	25. OPEN TO PUBLIC? YES ( X ) NO ( )	37. CONDITION INTERIOR: Fair EXTERIOR: Good	
12. IS IT ELIGIBLE YES ( ) NO ( )	26. LOCAL CONTACT PERSON OR ORGANIZATION Rev. R. W. Raines	38. PRESERVATION YES ( ) UNDERWAY? NO ( X )	
13. PART OF ESTAB YES ( ) HIST. DISTRICT NO ( X )	27. OTHER SURVEYS IN WHICH INCLUDED	39. ENDANGERED? YES ( ) BY WHAT? NO ( X )	
14. DISTRICT POTENTIAL YES: ( ) NO: ( X )		40. VISIBLE FROM YES ( X ) PUBLIC ROAD NO ( )	
15. NAME OF ESTABLISHED DISTRICT		41. DISTANCE FROM AND FRONTAGE ON ROAD	
42. FURTHER DESCRIPTION OF IMPORTANT FEATURES The church has double hung front doors which open to a small open porch. The front wall has one round arch window and the walls are covered with absetos siding. The roof is shaped in a medium gable style and covered with shingles.			
43. HISTORY AND SIGNIFICANCE Pleasant Grove Christian Methodist Episcopal Church was first organized and services held at Saint Paul School in 1942. Rev. Emmitt Lane was pastor and founder. In 1943 the church bought a lot in Hermondale on the railroad track near the Arkansas and Missouri state line, where the Maccadonia Cemetery was located. In 1948 they leased their present property from Mr. Harry Brown for 99 years. The Pleasant Grove Church was completed in 1949. On March 5, 1962, the church sold the lot on the railroad track for \$200.			
44. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS			
45. SOURCE OF INFORMATION: Ms. Velma Jones, Church Clerk		46. PREPARED BY Dr. Arnold Parks (573) 681-6193 and Tameika Culler	
RETURN THIS FORM WHEN COMPLETED TO OFFICE OF HISTORIC PRESERVATION PO BOX 176 JEFFERSON CITY, MO 65102 PH. 573-751-7858		47. ORGANIZATION Lincoln University	
		48. DATE June 10, 2001	

Pleasant Grove Christian Methodist Episcopal Church  
West Hermondale, Missouri



8. M Road and NN County Line.
43. The pastor, at this time was Rev. M.J. Jones. On July 11, 1962 the final transactions were made, \$190 for the lot and \$10 for the deed. This money was used to remodel the church.

Pastors & Years Served

Emitt Lane - 1942-45	Joe Currie - 1946-48
D.C. Harbor - 1949-50	B.S. Beck - 1951-53
J.B. Moore - 1954-59	G.W. Bass - 1959-60
M.J. Jones - 1961-62	Mrs. M.L. White
B.S. Smith - 1963	P.R. Taylor - 1964
C.B. Amos - 1965-66	C.W. Ward - 1967-68
Johnny Currie - 1969	D.R. Dotts - 1969-70
M.J. Jones - 1970-71	H.P. Daniels - 1972-73
Oliver - 1974	W.L. Currie - 1975
Mrs. Wilkerson - 1976	M.J. Jones - 1977-78
Aaron Love - 1979	Mrs. L.R. Beck - 1980-82
R.W. Raines - 1983-98	



43. Therefore, Bethel AME church meets the “50 year rule test” to be eligible for listing on the National Register.

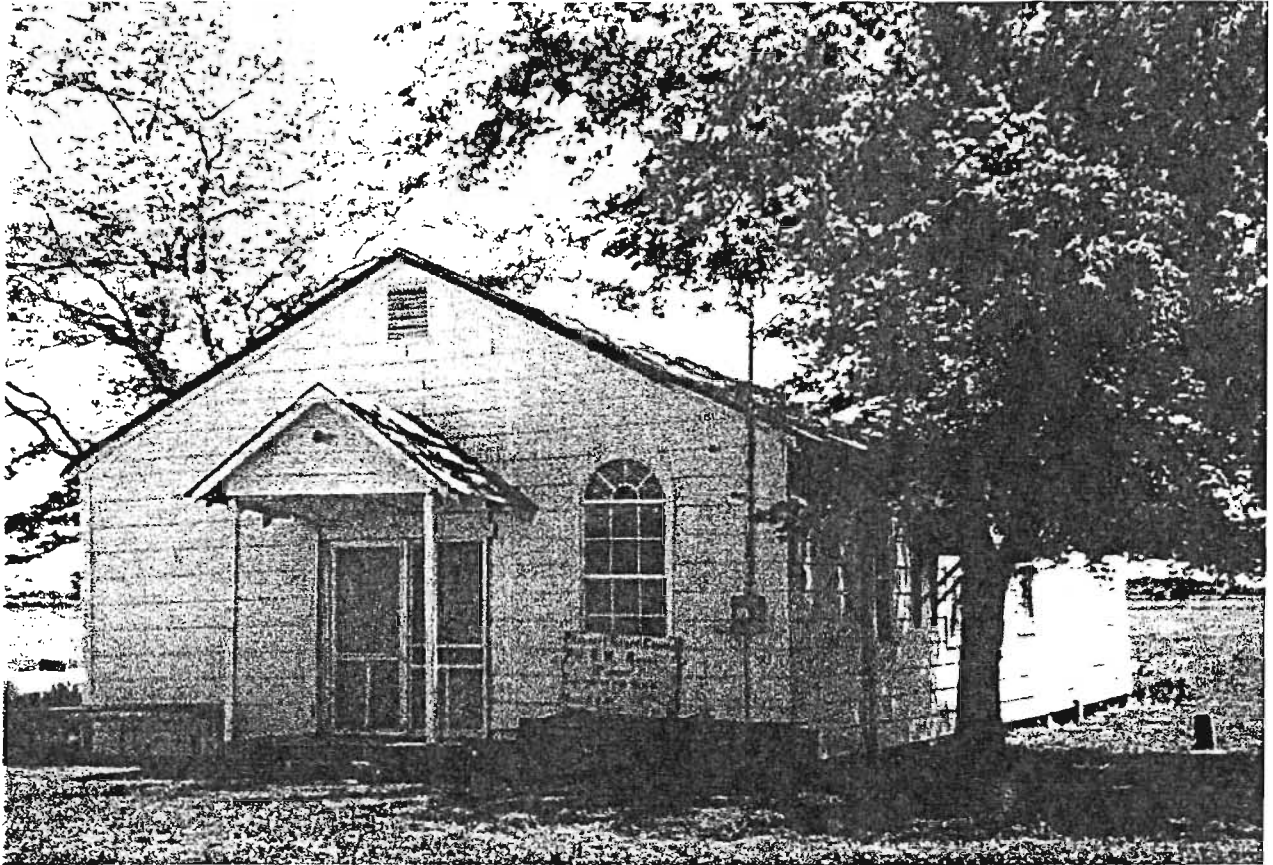
The founding of Bethel church in 1905 follows the general pattern of development of the African Methodist Episcopal Church in the United States. The AME church was founded in 1816 in Philadelphia, Pennsylvania. In the early part of the twentieth century the AME Church began to expand nationwide as urban and rural African American began the Great Migration from the South. It is during the period that the church was organized in Caruthersville, Missouri. Today, the AME Church is the largest of the black Methodist communions. In 1989, church membership totaled 2.2 million. However, it is significant to note that while Pemiscot County contains more than fifty black churches there is only one AME church in the area.

45. Mrs. Lugene Clifford  
P.O. Box 613  
Caruthersville, Missouri 63830

Mrs. Burnann Thompson  
Rt. 2, Box 300  
Caruthersville, Missouri 63830

Pastor Karla Cooper  
Bethel African Methodist Episcopal Church  
13<sup>th</sup> & Vest Avenue  
Caruthersville, Missouri 63830

Pleasant Grove Christian Methodist Episcopal Church  
West Hermondale, Missouri



Pleasant Grove Christian Methodist Episcopal Church was first organized and services held at Saint Paul School in 1942 with Rev. Emmitt Lane as pastor and founder. In 1943, the church bought a lot in Hermondale on the railroad track near the Arkansas and Missouri state line, where the Maccadonia Cemetery was located. In 1948 they leased their present property from Mr. Harry Brown for 99 years. The Pleasant Grove Church was completed in 1949. On March 5, 1962, the church sold the lot on the railroad track for \$200. The pastor, at this time was Rev. M.J. Jones. On July 11, 1962 the final transactions were made, \$190 for the lot and \$10 for the deed. This money was used to remodel the church.

Pleasant Grove is still standing with very few in number, but God is in the midst. It has remained at the corner of M Road and NN County Line for 56 years. The C.M.E. Church pastors were sent to us by the Annual Conference. Rev. J.B. Moore was pastor the longest before Rev. Raines. Rev. M.J. Jones was sent to us three times. Pleasant Grove has had 23 pastors. Rev. Raines has been pastor for the past 15 years.

### Pastors & Years Served:


Over a sixty year time span the Pleasant Grove Christian Methodist Episcopal Church has had a total of twenty-three pastors. With the exception of Rev. R. W. Raines who served fifteen years the tenure of most pastors was one year.

Emitt Lane	1942-45	D.R. Dotts	1969-70
Joe Currie	1946-48	M.J. Jones	1970-71
D.C. Harbor	1949-50	H.P. Daniels	1972-73
B.S. Beck	1951-53	Oliver	1974
J.B. Moore	1954-59	W.L. Currie	1975
G.W. Bass	1959-60	Mrs. Wilkerson	1976
M.J. Jones	1961-62	M.J. Jones	1977-78
B.S. Smith	1963	Aaron Love	1979
P.R. Taylor	1964	Mrs. L.R. Beck	1980-82
C.B. Amos	1965-66	R.W. Raines	1983-98
C.W. Ward	1967-68	Mrs. M.L. White	
Johnny Currie	1969		

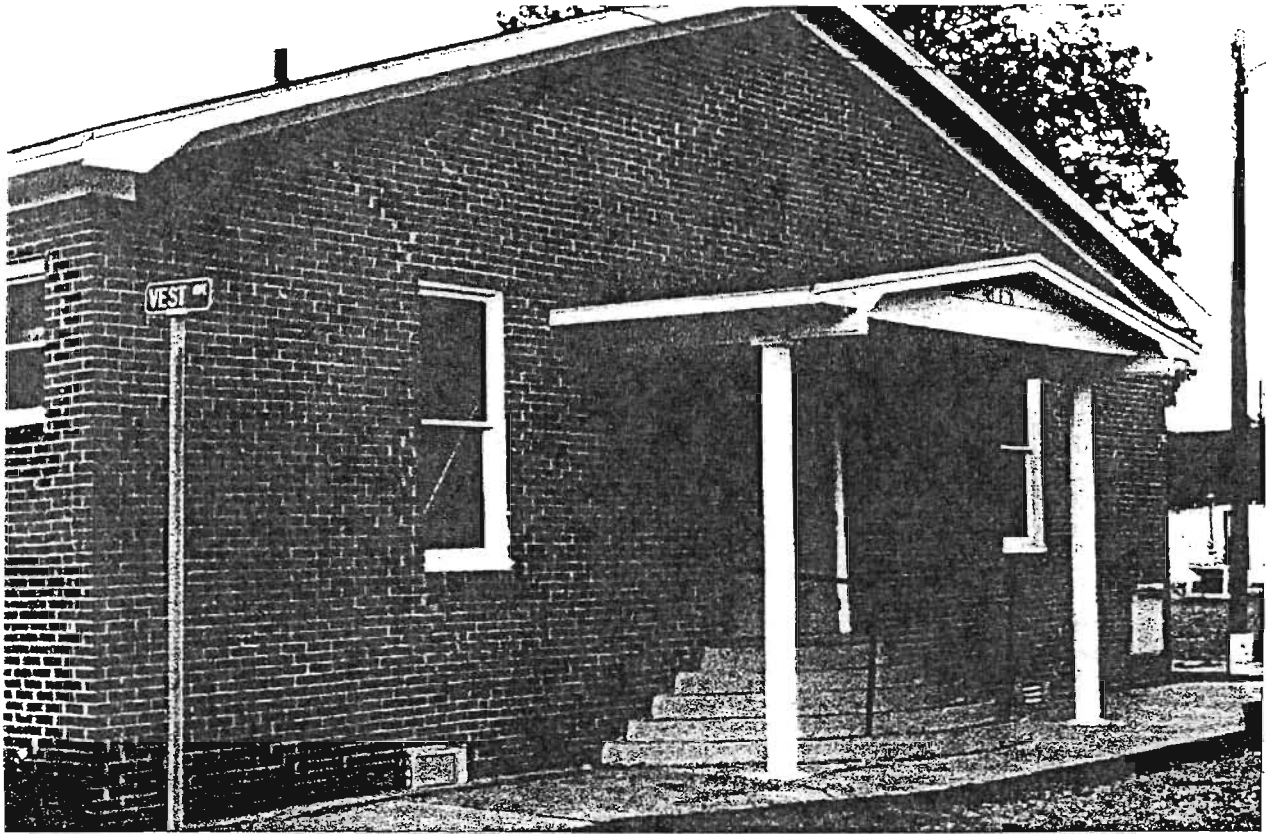
**Greater Mount Carmel Christian Fellowship  
Caruthersville, Missouri**

# MISSOURI HISTORIC PRESERVATION PROGRAM

## ARCHITECTURAL/HISTORIC INVENTORY FORM

1. NO		4. PRESENT LOCAL NAME(S) OR DESIGNATION(S) Greater Mount Carmel Christian Fellowship	
2. COUNTY Pemiscot		5. OTHER NAME(S) Mount Carmel Missionary Baptist Church	
3. LOCATION OF NEGATIVE			
6. SPECIFIC LEGAL LOCATION 401 E. 14th		16. THEMATIC CATEGORY ca. 1900's	
7. CITY OR TOWN Caruthersville, Missouri		17. DATE(S) OR PERIOD	
8. DESCRIPTION OF LOCATION		18. STYLE OR DESIGN	
		19. ARCHITECT OR ENGINEER Not Known	
		20. CONTRACTOR OR BUILDER Not Known	
9. COORDINATES UTM LAT LONG		21. ORIGINAL USE, IF APPARENT Church	
		22. PRESENT USE Church	
10. SITE ( ) STRUCTURE ( ) BUILDING (X) OBJECT ( )		23. OWNERSHIP PUBLIC ( ) PRIVATE (X)	
11. ON NATIONAL REGISTER? YES ( ) NO ( )		24. OWNERS NAME AND ADDRESS IF KNOWN Greater Mount Carmel Christian Fellowship	
12. IS IT ELIGIBLE YES ( ) NO ( )		25. OPEN TO PUBLIC? YES (X) NO ( )	
13. PART OF ESTAB YES ( ) HIST. DISTRICT NO (X)		26. LOCAL CONTACT PERSON OR ORGANIZATION Rev. Jacquin Benson	
14. DISTRICT POTENTIAL YES ( ) NO (X)		27. OTHER SURVEYS IN WHICH INCLUDED None	
15. NAME OF ESTABLISHED DISTRICT None			
42. FURTHER DESCRIPTION OF IMPORTANT FEATURES (See attached)			
43. HISTORY AND SIGNIFICANCE The church was organized in 1909. It was reconstructed in 1964 under the pastorship of Re. Matthew Gentry. Rev. Moses Black pastored the church for approximately 8 years from 1968-1976. Rev. Benson has been the pastor for the last 18 years and as mobilized the membership by reorganizing the church departments, offices, and activities. These new ideas have also devised a set order of service and fellowship.			
44. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS (See attached)			
45. SOURCE OF INFORMATION		46. PREPARED BY Dr. Arnold Parks (573) 681-6193 and Tameika Culler	
RETURN THIS FORM WHEN COMPLETED TO OFFICE OF HISTORIC PRESERVATION PO BOX 176 JEFFERSON CITY, MO 65102 PH. 573-751-7858		47. ORGANIZATION Lincoln University	
		48. DATE June 10, 2001	

Greater Mount Carmel Christian Fellowship  
Caruthersville, Missouri



35. A rectangular-shaped one story building with a gable roof.
39. All structures in the Missouri bootheel are on the New Madrid earthquake fault line. Therefore, this church could be in danger of destruction in the case of an earthquake.
42. A rectangular-shaped one story building with a gable roof. The main entrance is on the front gable end. The building has full brick construction. The one distinguishing architectural feature of the church is circular steps (5) leading up to the double entry front doors. Other than this item, the church is similar to most African American churches in the Missouri bootheel in that it might be characterized as having "no-style" i.e. There are no distinguishing features as a church. It is merely a rectangular building utilized for church services.

A regular size front window is on each side of the double entry doors. Both windows and the side windows are covered with an adhesive plastic film resembling stained glass. The church interior has been modernized with the addition of new pews, carpeting, chandeliers and a public address system.

43. Greater Mount Carmel Christian Fellowship was organized in 1909 as Mount Carmel Missionary Baptist Church. The church has historical significance in that it is one of the oldest churches for African Americans in the Missouri bootheel.

Greater Mount Carmel Christian Fellowship  
Caruthersville, Missouri

Front View



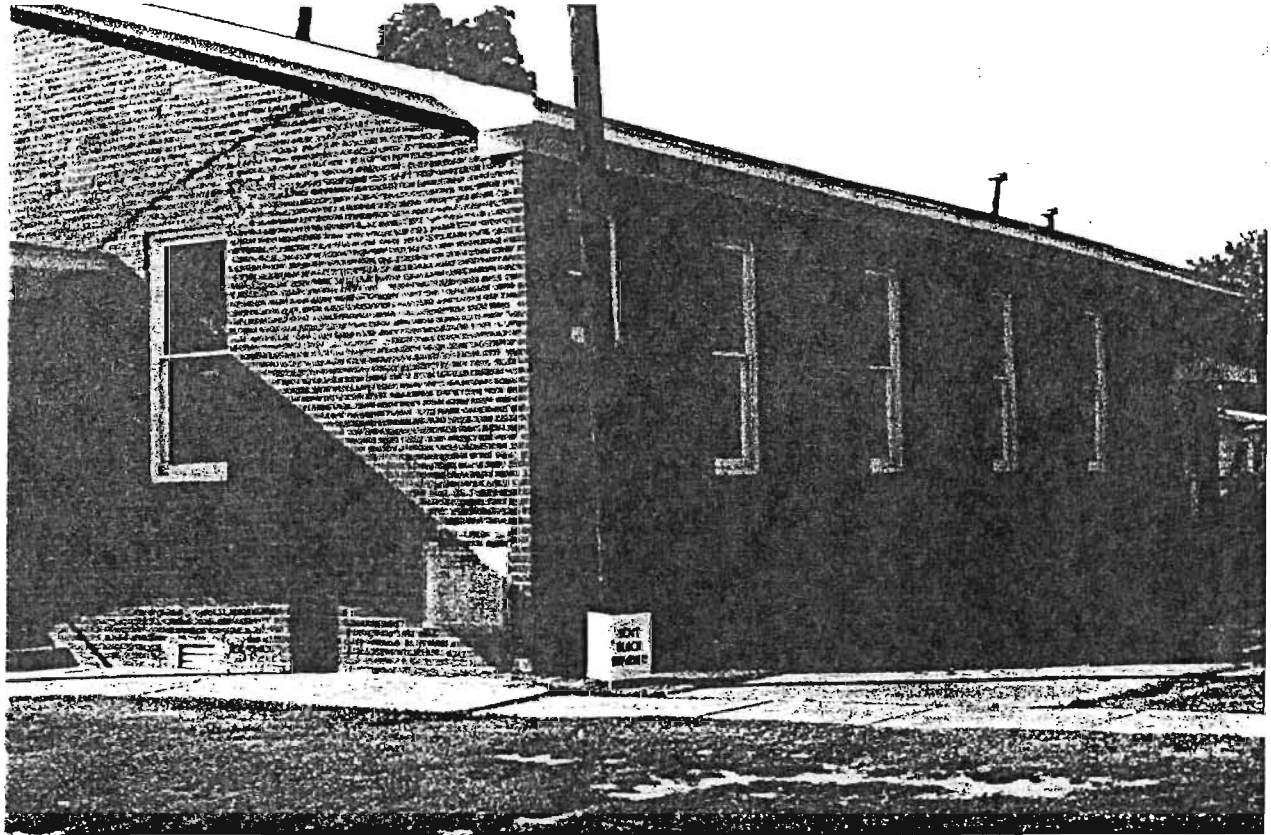
Right Side View



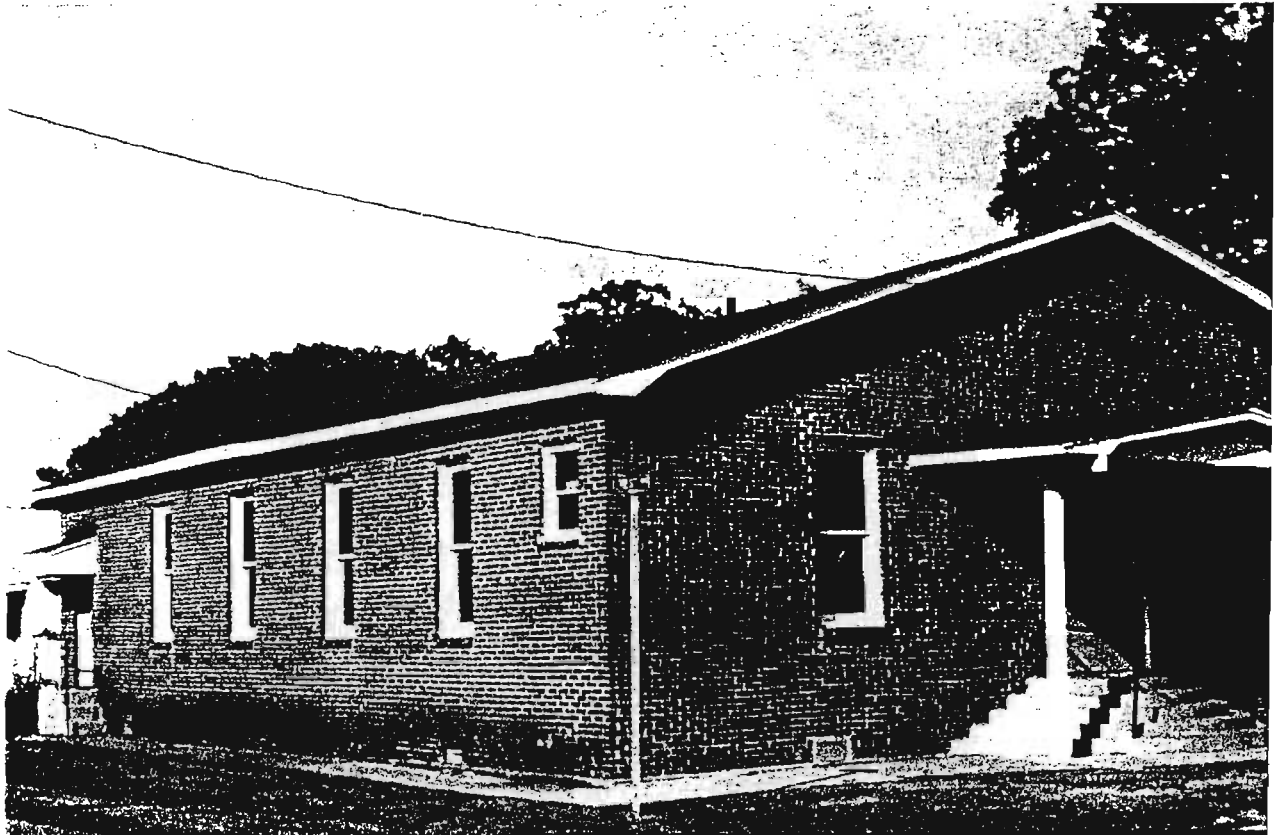


# Greater Mount Carmel Christian Fellowship

Left Side View



Right Side View





On the corner of 14<sup>th</sup> and Vest a light was opened in the minds of an organized group to form Mount Carmel Church in 1909. The first pastor was Rev. Henry Johnson and later Rev. G.M. Gentry. Some of the other past ministers were Rev. Perkins, Rev. Morris, Rev. J.A. Maxwell, Rev. Crenshaw, and Rev. Moses Black. The first white frame church building burned in 1920 and another white wood frame building was erected on the southside corner of 14<sup>th</sup> and Vest. Around 1934, a northside building was purchased. In 1963, the church moved into this northside building. The building purchased was in poor repair so the present brick building was erected and dedicated in 1964 under the pastorage of Rev. R.H. Hunt. The corner stone was laid in January 1970 and a central heating unit was purchased that same year.

The first deacons of Mount Carmel were William Brook, Lewis Brook, Bill Clemon, and Saul Liggins. The first church clerk was Sister Lewis Caruthers. Another past clerk was Marie Ross who served on many auxiliaries and who was a vital part of Mount Carmel for many years. The current clerk is Jacqueline Starks and the current financial secretary is Mary Frances Agnew.

Rev. Jacquin Benson became the pastor on April 11, 1982. Until his leadership the church has steadily progressed keeping up with today's demands of the church as a whole. The church started a scholarship fund. A scholarship is given each year to a deserving high school graduate in the community who attends college. The church has purchased another heating and cooling unit, renovated the church sanctuary and renovated the fellowship hall. The church has been blessed to acquire new furniture and carpet for our church building. We have also purchased a van and erected a lighted display board outside. Thoughts relative to spiritual enrichment are displayed each week, primarily to encourage those who are not attending, and to strengthen those who are attending. The financial welfare of the church increased as members responded favorably to the teaching of tithing.

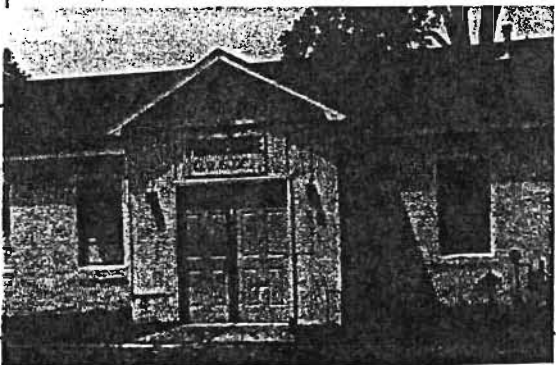
In January of 1999, Pastor Benson experienced a great move of God in his own life resulting in the establishment of ten (10) ministries in the church. These ministries were Deacon Ministry, Deaconess Ministry, Trustee Ministry, New Membership Ministry, Church School Ministry, Hospitality Ministry, Womens Ministry, Mens Ministry, Youth Ministry, and the Praise Team Ministry. Each ministry is supported by a mission statement, which serves as a constant reminder of our purpose in this fellowship. The participants in these ministries received the training necessary to do an effective job in their perspective ministry. This move was further heightened by another name change—from Greater Mount Carmel Baptist Church to Greater Mount Carmel Christian Fellowship. Through the inspiration of the Holy Spirit, the church began to grow to even higher "spiritual" heights.

One of Pastor Benson's most memorable sermons was "Tools for War". The scripture reference was Ephesians 6:10-18. Pastor Benson ministered diligently with all simplicity from January 10, 1999 to April 18, 1999. Under the anointing of the Holy Spirit, Pastor Benson directed us toward a "true" life of holiness, worship, and praise as God (through him) equipped us with the tools necessary to fight this Christian warfare!

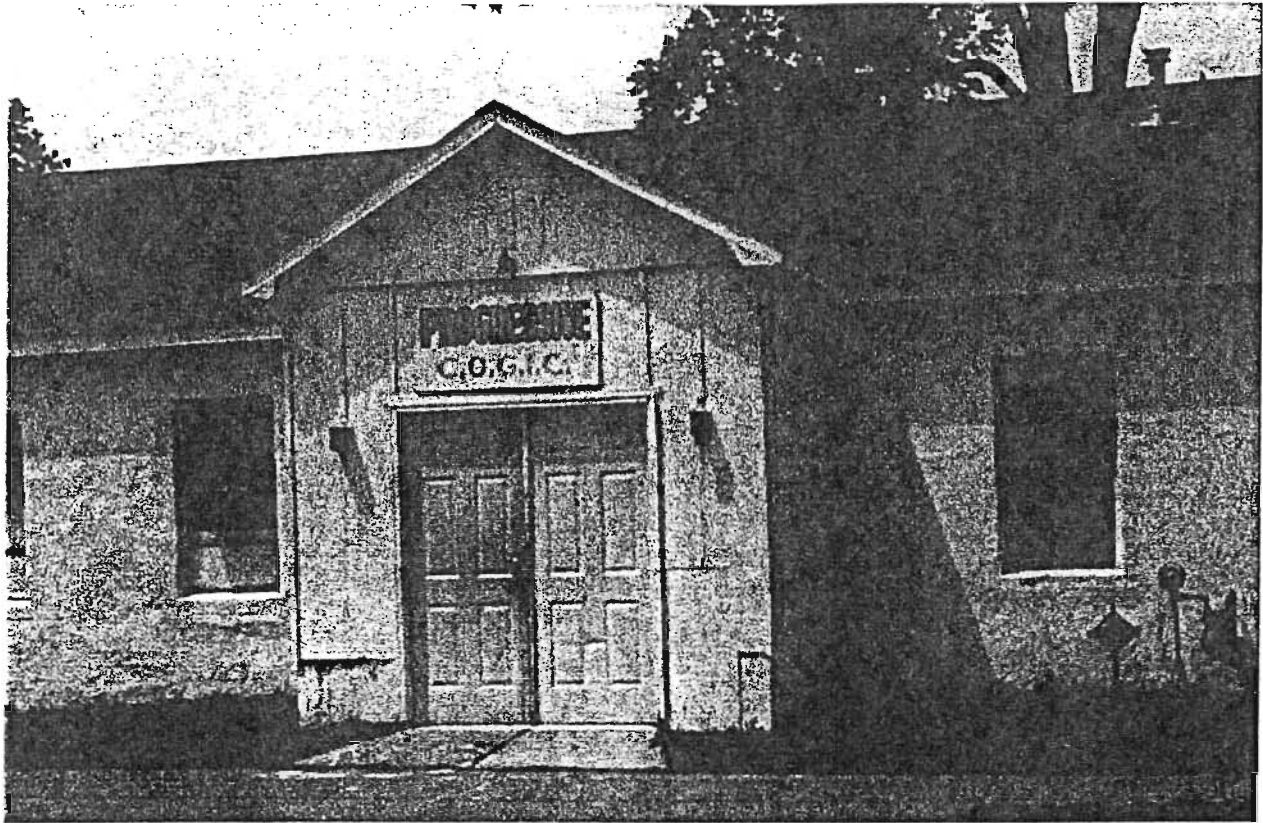
**Progressive Church of God in Christ  
Caruthersville, Missouri**

# MISSOURI HISTORIC PRESERVATION PROGRAM

## ARCHITECTURAL/HISTORIC INVENTORY FORM

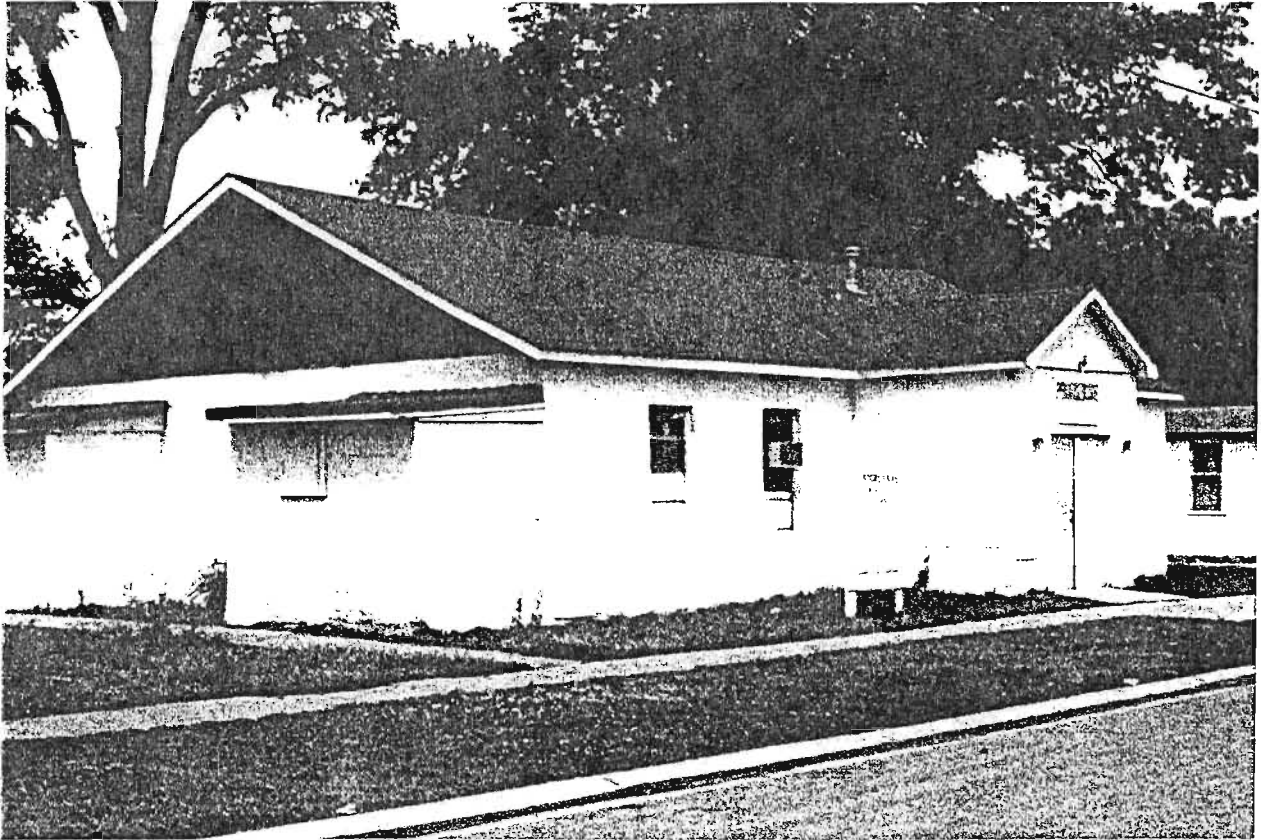
1.NO		4.PRESENT LOCAL NAME(S) OR DESIGNATION(S) Progressive Church of God in Christ	
2.COUNTY Pemiscot		5.OTHER NAME(S)	
3.LOCATION OF NEGATIVE			
6.SPECIFIC LEGAL LOCATION 513 E. 18 <sup>th</sup> St.	16. THEMATIC CATEGORY	28.NO OF STORIES One	
7. CITY OR TOWN IF RURAL, VICINITY Caruthersville, MO	17. DATE(S) OR PERIOD	29. BASEMENT? YES ( ) NO ( X )	
8. DESCRIPTION OF LOCATION (See attached)	18. STYLE OR DESIGN	30. FOUNDATION MATERIAL Concrete block	
	19. ARCHITECT OR ENGINEER	31. WALL CONSTRUCTION Cement blocks	
	20. CONTRACTOR OR BUILDER	32. ROOF TYPE AND MATERIAL Shingles	
9. COORDINATES UTM LAT LONG	21. ORIGINAL USE, IF APPARENT Church	33. NO OF BAYS FRONT ( ) SIDE ( 4 )	
	22. PRESENT USE Church	34. WALL TREATMENT	
10. SITE ( ) STRUCTURE ( ) BUILDING ( X ) OBJECT ( )	23. OWNERSHIP PUBLIC ( ) PRIVATE ( X )	35. PLAN SHAPE Regular	
11. ON NATIONAL REGISTER? YES ( X ) NO ( )	24. OWNERS NAME AND ADDRESS IF KNOWN	36. CHANGES ADDITION ( ) ALTERED ( X ) MOVED ( )	
12. IS IT ELIGIBLE YES ( ) NO ( )		37. CONDITION INTERIOR Good EXTERIOR Good	
13. PART OF ESTAB YES ( ) HIST. DISTRICT NO ( )	25. OPEN TO PUBLIC? YES ( X ) NO ( )	38. PRESERVATION YES ( ) UNDERWAY? NO ( X )	
14. DISTRICT POTENTIAL YES ( ) NO ( )	26. LOCAL CONTACT PERSON OR ORGANIZATION Isadera Rainey	39. ENDANGERED? YES ( X ) Earthquake BY WHAT? NO ( )	
15. NAME OF ESTABLISHED DISTRICT	27. OTHER SURVEYS IN WHICH INCLUDED	40. VISIBLE FROM YES ( X ) PUBLIC ROAD NO ( )	
42. FURTHER DESCRIPTION OF IMPORTANT FEATURES (See attached)		41. DISTANCE FROM AND FRONTAGE ON ROAD	
43. HISTORY AND SIGNIFICANCE The Progressive Church of God in Christ is widely believed to be the first "holiness church" south of Sikeston, Missouri and is known to be the first Church of God in Christ in this part of the State. Mother Lucinda Sims and husband arrived in Caruthersville around 1906 and immediately started a walking ministry here. While Mother and Brother Sims established this church in 1912, Elder J.H. Boone was installed as its first Pastor. In the early years the church services were held under a "brush arbor" at the present location until they were able to obtain a deed to build an actual structure in 1915.			
44. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS (See attached)			
45. SOURCE OF INFORMATION Isadora Rainey		46. PREPARED BY Dr. Arnold Parks (573) 681-6193 and Tameika Culler	
RETURN THIS FORM WHEN COMPLETED TO OFFICE OF HISTORIC PRESERVATION PO BOX 176 JEFFERSON CITY, MO 65102 PH. 573-751-7858		47. ORGANIZATION Lincoln University	
		48. DATE June 10, 2001	

Progressive Church of God in Christ  
Caruthersville, Missouri



8. Lot 79 Hunters Subdivision  
16-5-21-3-20-1600
35. A rectangular-shaped one story building with a gable roof.
39. All structures in the Missouri bootheel are on the earthquake fault line. Therefore, this church could b in danger of destruction in the case of an earthquake.
42. A rectangular-shaped one story building with a gable roof. Entry to the church is through double doors on the extension entry foyer which has been added to the side of the church. Therefore, the main entrance is on the side where one of the gables slopes downward. The original church ha been slightly altered with the addition of restrooms (men/women) on the west side of the church.. Both of the latter rooms jet out on that side. The church is a concrete block structure which has been plastered over and painted white. There are no steps. The person enters directly into the church.

**Progressive Church of God in Christ  
Caruthersville, Missouri**



The Progressive Church of God in Christ is widely believed to be the first "holiness church" south of Sikeston, Missouri and is known to be the first Church of God in Christ in the bootheel region of the State. Mother Lucinda Sims and husband arrived in Caruthersville around 1906 and immediately started a walking ministry there. While Mother and Brother Sims established this church in 1912 Elder J.H. Boone was installed as its first Pastor. In the early years the church services were held under a "brush arbor" at the present location until they were able to obtain a deed to build an actual structure in 1915.

The Progressive Church of God in Christ is widely believed to be the first "holiness church" south of Sikeston Missouri and is known to be the first Church of God in Christ in this part of the State. Mother Lucinda Sims arrived in Caruthersville around 1906 and immediately started a walking ministry here. While Mother and Brother Sims established this church in 1912, Elder J.H. Boone was installed as its first pastor. The first four deacons were Jim Sims, Nathan Bailey, Steven Dorsey, and John Baker (from a 1915 deed). Other deacons that have gone on before us are Early Anderson, Paul Franklin, Will Jones, James Lewis, Johnny Hankins, Freddie Hurd, Charley Burns.

Sunday School Superintendents have included Deacons Sims, Deacon Arnold, Deacon Curry, Mother Curry and Deacon Jones.

In the early years the church services were held under a "brush arbor" at the present location until a structure was built. Specific dates (reorganization and restructured) from a 1915 deed. Some of the earlier leaders were Elders, Bennett, Hudson, and White.

Elder and Mother John Moore pastored the church for nine years (1930-1939) and recommended to Overseer Carruthers that Elder Curtis McIntosh succeed him. Mother Moore was the mother of longtime Caruthersville resident the late Frank Shelby. Another early pioneer was Mother Beulah Nelson. Mother Nelson was the mother of former Hayti Central principal the late Elmore Nelson Sr.

The late Elder Curtis McIntosh was the pastor of the church from 1940 until 1960. Mother Isadore Rainey of Kennett served as pastors wife during this time. Elder McIntosh was succeeded by Bishop B. A. Armour of Hayti in 1960 and the late O. E. Dinwiddie in 1972. The current pastor of Progressive Church of God in Christ is Roosevelt Martin Sr.

# Progressive Church of God in Christ

*Caruthersville, Missouri*



Progressive Church of God in Christ

— Roads

500 0 500 1000 Feet



**North 6<sup>th</sup> Street Church of God in Christ**  
**Hayti, Missouri**



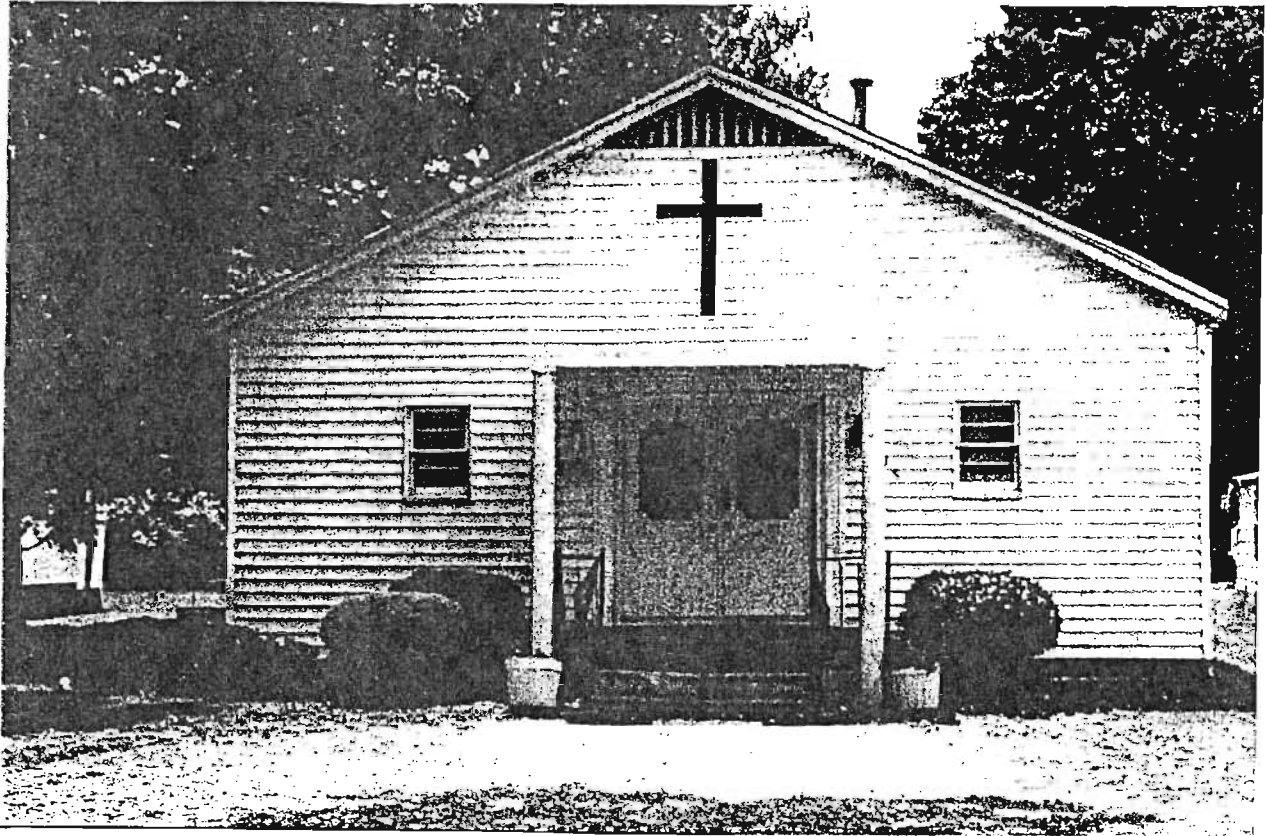
# MISSOURI HISTORIC PRESERVATION PROGRAM

## ARCHITECTURAL/HISTORIC INVENTORY FORM

1. NO		4. PRESENT LOCAL NAME(S) OR DESIGNATION(S) North 6 <sup>th</sup> Street Church of God in Christ	
2. COUNTY Pemiscot		5. OTHER NAME(S) Griffin Temple	
3. LOCATION OF NEGATIVE			
6. SPECIFIC LEGAL LOCATION 405 N. 6 <sup>th</sup> Street	16. THEMATIC CATEGORY		28. NO OF STORIES One
	17. DATE(S) OR PERIOD ca.		29. BASEMENT? YES ( ) NO ( X )
	18. STYLE OR DESIGN		30. FOUNDATION MATERIAL (See attached)
	19. ARCHITECT OR ENGINEER Not Known		31. WALL CONSTRUCTION
7. CITY OR TOWN Hayti, Missouri	20. CONTRACTOR OR BUILDER Not Known		32. ROOF TYPE AND MATERIAL
8. DESCRIPTION OF LOCATION (See attached)	21. ORIGINAL USE, IF APPARENT Church		33. NO OF BAYS FRONT ( 2 ) SIDE ( 4 )
	22. PRESENT USE Church		34. WALL TREATMENT Masonite siding
9. COORDINATES UTM LAT LONG	23. OWNERSHIP PUBLIC ( ) PRIVATE ( X )		35. PLAN SHAPE (See attached)
10. SITE ( ) STRUCTURE ( ) BUILDING ( X ) OBJECT ( )	24. OWNERS NAME AND ADDRESS IF KNOWN		36. CHANGES ADDITION ( X ) ALTERED ( ) MOVED ( )
11. ON NATIONAL REGISTER? YES ( ) NO ( )	25. OPEN TO PUBLIC? YES ( X ) NO ( )		37. CONDITION INTERIOR Good EXTERIOR Good
12. IS IT ELIGIBLE YES ( ) NO ( )	26. LOCAL CONTACT PERSON OR ORGANIZATION Rev. Nathaniel Ellis		38. PRESERVATION YES ( ) UNDERWAY? NO ( X )
13. PART OF ESTAB YES ( ) HIST. DISTRICT NO ( )	27. OTHER SURVEYS IN WHICH INCLUDED		39. ENDANGERED? YES ( ) Earthquake BY WHAT? NO ( )
14. DISTRICT POTENTIAL YES ( ) NO ( )			40. VISIBLE FROM YES ( X ) PUBLIC ROAD NO ( )
15. NAME OF ESTABLISHED DISTRICT			41. DISTANCE FROM AND FRONTAGE ON ROAD
42. FURTHER DESCRIPTION OF IMPORTANT FEATURES  (See attached)			
43. HISTORY AND SIGNIFICANCE  (See attached)			
44. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS (See attached)			
45. SOURCE OF INFORMATION		46. PREPARED BY Dr. Arnold Parks (573) 681-6193 and Tameika Culler	
RETURN THIS FORM WHEN COMPLETED TO OFFICE OF HISTORIC PRESERVATION PO BOX 176 JEFFERSON CITY, MO 65102 PH. 573-751-7858		47. ORGANIZATION: Lincoln University	
		48. DATE: July 1, 2001	



North 6<sup>th</sup> Street Church of God in Christ  
Hayti, Missouri



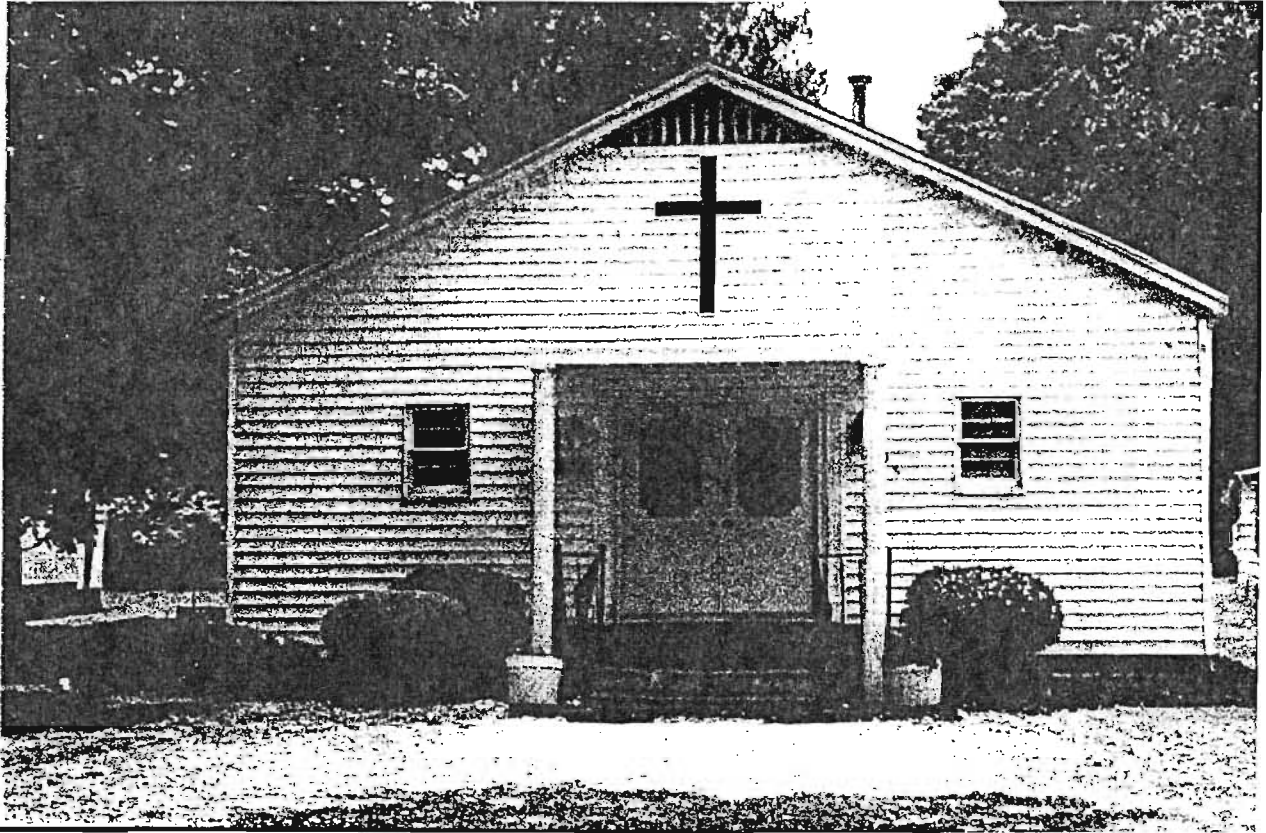
8. 100>N ½ of lots 11 & 12, BLK 7  
Dates 4<sup>th</sup> Addition  
200> Lot 5 (Formerly Lot 13 BLK 7 BLK 1 Unplotted 10-8-34-3-21-100-200
35. A rectangular-shaped one story building with a gable roof.
39. All structures in the Missouri bootheel are on the New Madrid earthquake fault line. Therefore, this church could be in danger of destruction in the case of a major earthquake.
42. A rectangular-shaped one story building with a gable roof. The main entrance is on the front gable end. A very prominent cross is in the center of the front entrance above the double entry doors. The original building has been altered in exterior appearance by the addition of masonite siding over the original material and a handicapped accessible ramp off of the front porch. However, the latter mentioned alterations have not changed the character of the building. A small aluminum roof covers a porch over the double entry doors.

43. North 6<sup>th</sup> Street Church of God in Christ is historically significant as one of the first churches started in this Pentecostal movement more than one hundred years ago. The Church of God in Christ (COGIC) was started in Memphis, Tennessee and the movement spread not too far to southeastern Missouri. Significantly, between 1907 and 1914, the Church of God in Christ was the only Pentecostal body in the nation. Many of the white clergy ordained by the COGIC founder formed the Assembly of God Church in 1914. The detailed history of both the movement and North 6<sup>th</sup> Street is found in section two of this report.
44. The church is located on a large lot with three other buildings also on the same lot. A house on the south side was owned by some of the first church members who were instrumental in the founding of the church. After these persons died, one of the pastors used the building as a parsonage. Next, the building was used as fellowship hall until such a facility was added to the back of the church. The latter mentioned building has been reconverted to a fellowship hall. The room on the rear of the church is now the pastor's study and a conference room.

There is another small building on the north side of the church. It is a one-room house, which appears to have been unoccupied for some time. Another house sits on the rear of the church property. This house was possibly a parsonage at one time.

North 6<sup>th</sup> Street Church of God in Christ is located in what appears to be a white residential neighborhood of modest income homes. The property adjoining the church on the north side is a football field for the Hayti High School and Hayti Junior High Schools. Also, the school campus is next door and adjacent to the rear of the church.

North 6<sup>th</sup> Street Church of God In Christ  
Hayti, Missouri



The North Sixth Street Church of God In Christ was founded at least 100 years ago. Later, the name of the church was changed to Griffin Temple under the direction of Elder Luther Griffin. Reverend Griffin pastored the church for 22 years prior to his departure in the mid-90's. When he was replaced by Elder Nathaniel Ellis. The church name then reverted back to its original name.

# North 6th Street Church of God in Christ

Hayti, Missouri



North 6th Street Church of God In Christ

— Roads

500 0 500 1000 Feet



**Philadelphia Church of God In Christ  
Pascola, Missouri**

# MISSOURI HISTORIC PRESERVATION PROGRAM

## ARCHITECTURAL/HISTORIC INVENTORY FORM

1. NO		4. PRESENT LOCAL NAME(S) OR DESIGNATION(S) Philadelphia Church of God In Christ	
2. COUNTY Pemiscot		5. OTHER NAME(S)	
3. LOCATION OF NEGATIVE			
6. SPECIFIC LEGAL LOCATION 3778 State Highway B		16. THEMATIC CATEGORY	
7. CITY OR TOWN Pascola, Missouri		17. DATE(S) OR PERIOD	
8. DESCRIPTION OF LOCATION (See attached)		18. STYLE OR DESIGN	
		19. ARCHITECT OR ENGINEER Not known	
		20. CONTRACTOR OR BUILDER Not known	
9. COORDINATES UTM LAT LONG		21. ORIGINAL USE, IF APPARENT Church	
		22. PRESENT USE Church	
10. SITE ( ) STRUCTURE ( ) BUILDING (X) OBJECT ( )		23. OWNERSHIP PUBLIC ( ) PRIVATE (X)	
11. ON NATIONAL REGISTER? YES ( ) NO ( )		24. OWNERS NAME AND ADDRESS IF KNOWN	
12. IS IT ELIGIBLE YES ( ) NO ( )		25. OPEN TO PUBLIC? YES (X) NO ( )	
13. PART OF ESTAB YES ( ) HIST. DISTRICT NO ( )		26. LOCAL CONTACT PERSON OR ORGANIZATION	
14. DISTRICT POTENTIAL YES ( ) NO ( )		27. OTHER SURVEYS IN WHICH INCLUDED None	
15. NAME OF ESTABLISHED DISTRICT			
42. FURTHER DESCRIPTION OF IMPORTANT FEATURES The wood frame structure was composed of unplained rough lumber secured at a local sawmill. Local volunteers provided construction labor from the congregation. The design of the initial construction was to be improved and added on to until a comfort level was reached within the congregation. Initially, the walls were covered with a heavy wallpaper that was secured by a special nail and cap. As the congregation prospered the wall paper was replaced with 4x6-inch tongue and groove lumber. The unplained lumber floors were first linoleum, then replaced with pine flooring trip to the Convocation of the Saints held during the first			
43. HISTORY AND SIGNIFICANCE The Philadelphia Church is a member of the Church of God in Christ, whose original founder was Bishop Mason from Tupelo, Mississippi. In as much as Bishop Mason came from Mississippi the church Titular Headquarters remains in Memphis, Tennessee. Even unto this day, the saints as members of the church commune with each other by making an annual			
44. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS			
45. SOURCE OF INFORMATION Alex A. Cooper			
46. PREPARED BY Dr. Arnold Parks (573) 681-6193 and Tamerka Culler			
RETURN THIS FORM WHEN COMPLETED TO OFFICE OF HISTORIC PRESERVATION PO BOX 176 JEFFERSON CITY, MO 65102 PH. 573-751-7858		47. ORGANIZATION Lincoln University	
		48. DATE June 10, 2001	

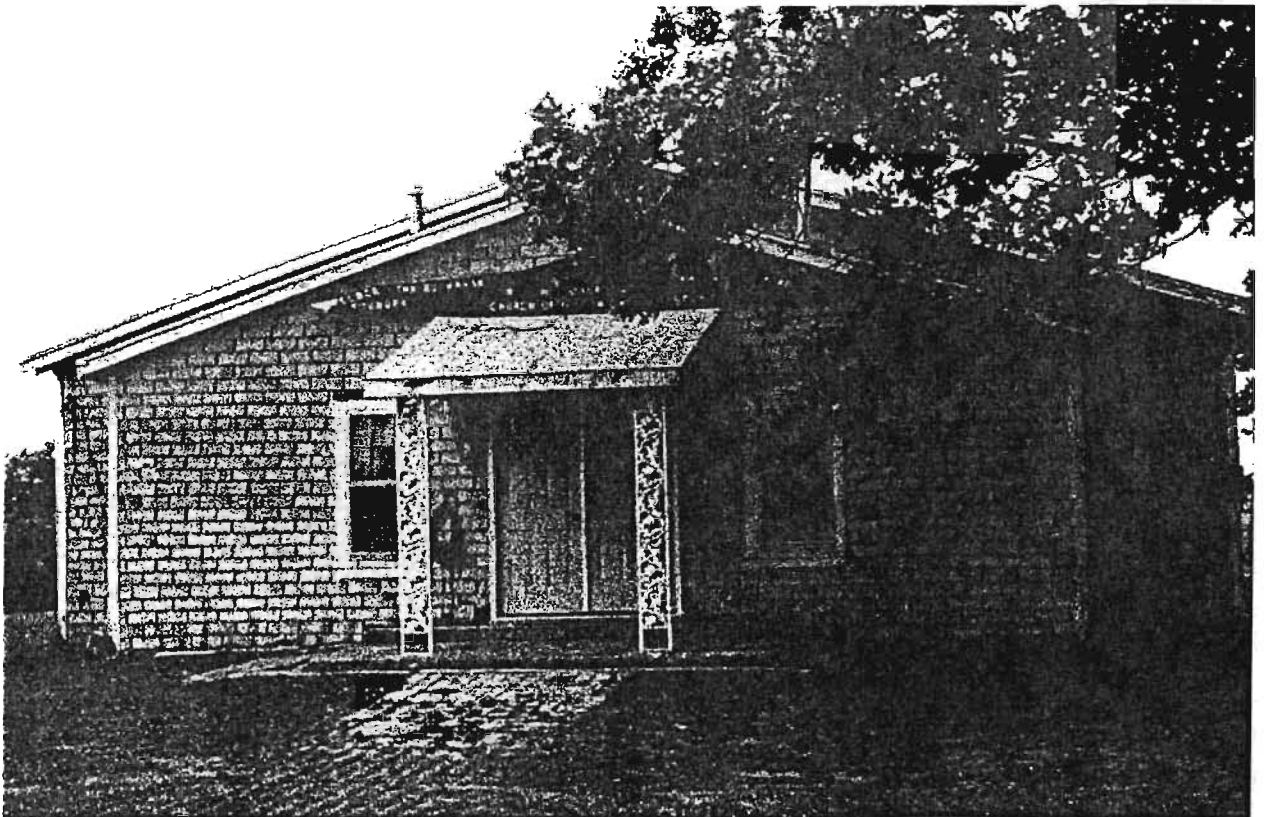
8. A parcel of land in the southwest corner of the southeast quarter of section fourteen (14) described as follows towit:

Beginning at the southeast corner of the southeast quarter of said section fourteen (14). Thence west one hundred eighty eight and seven tenths feet 188.7 feet. Thence north one hundred eight tenths feet 108.7 feet. Thence East two hundred and seven and seven tenth feet 207 & 7<sup>th</sup> feet. Thence south two hundred eight and seven tenth feet 208 and 7<sup>th</sup> tenth feet to the point of beginning. All in Township Nineteen, Two 19 North of Range Eleven East of the Fifth Principal Meridian and containing 1 acre more or less.

43. week in November each year. Former President, Bill Clinton addressed the Memphis Convocation, during his term as president. The Philadelphia Church, Pascola was founded and constructed under the direction of Elder Ottho Buchannon, in 1946-47.



Philadelphia Church of God in Christ  
Pascola, Missouri (West Hermondale Community)



The Philadelphia Church is a member of the Church of God in Christ (C.O.G.I.C.) Whose original founder was Bishop Mason from Tilular, Mississippi. In as much as Bishop Mason came from Mississippi, the Church Tilular Headquarters remains in Memphis, Tennessee. Even unto this day, the saints as members of the church refer to each other make an annual trip to the Convacational of Saints, held depicting the first weeks in November each year.

The Philadelphia Church, Pascola was founded and constructed under the direction of Elder Othle Buchannon during years 1946-1947.

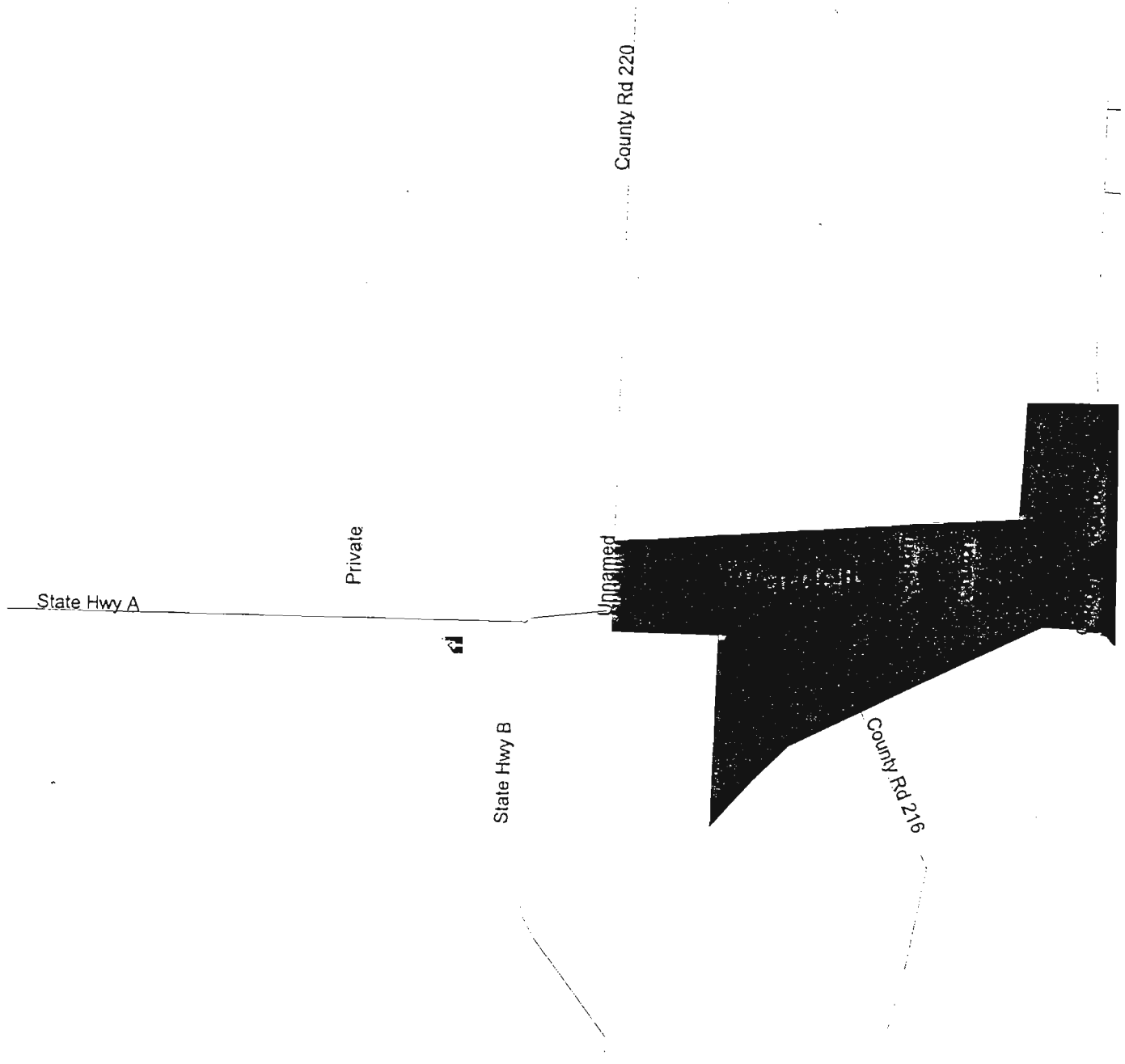
The type of construction was wood-frame with impregnated tar paper as an outside covering. The wood-frame structure was composed of unplained rough lumber secured at a local saw mill. Construction labor was provided using local volunteers from the congregation. The design of the initial construction was to be improved and added on until a comfort level was reached within the congregation.

Initially the interior walls may have been wallpapered with a heavy paper that was secured with a special nail and cap. As the congregation prospered the wallpaper was replaced with four and six inch tongue and groove lumber. The same was true covering the floors, unplained lumber was covered first with linoleum and then with tongue and groove pine flooring.

The Philadelphia Church in West Hermondale, was covered outside with weather boarding, or wood drop siding. In many instances the outside remain unpainted or was white washed with lime and salt.

# Philadelphia Church of God in Christ

Wardell, Missouri



Philadelphia Church of God in Christ

— Roads

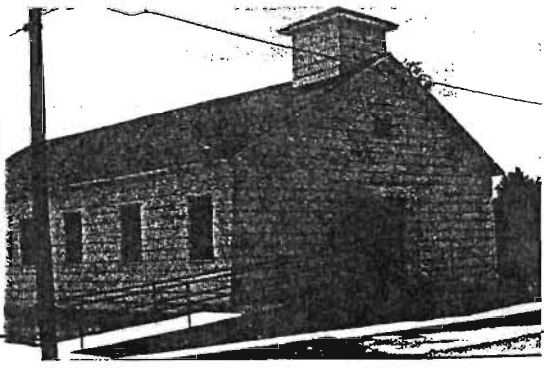
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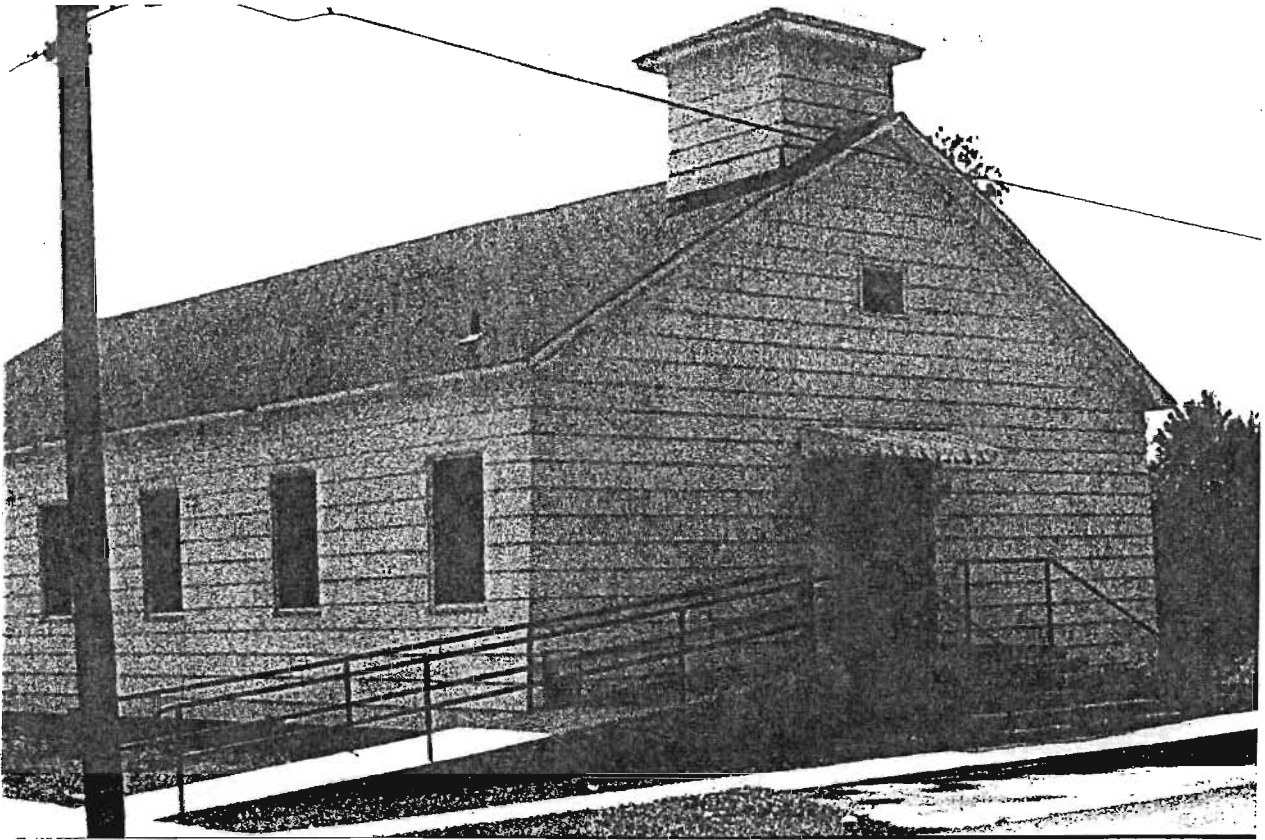
**12<sup>th</sup> Street Missionary Baptist Church**  
**Caruthersville, Missouri**

# MISSOURI HISTORIC PRESERVATION PROGRAM

## ARCHITECTURAL/HISTORIC INVENTORY FORM

1. NO		4. PRESENT LOCAL NAME(S) OR DESIGNATION(S) 12 <sup>th</sup> Street Missionary Baptist Church	
2. COUNTY Pemiscot		5. OTHER NAME(S) First Missionary Baptist Church	
3. LOCATION OF NEGATIVE			
6. SPECIFIC LEGAL LOCATION 410 E. 12th	16. THEMATIC CATEGORY	28. NO OF STORIES One	
7. CITY OR TOWN Caruthersville, Missouri	17. DATE(S) OR PERIOD ca. 1900	29. BASEMENT? YES ( ) NO ( X )	
8. DESCRIPTION OF LOCATION (See attached)	18. STYLE OR DESIGN Not Known	30. FOUNDATION MATERIAL Concrete block	
	19. ARCHITECT OR ENGINEER Not Known	31. WALL CONSTRUCTION Wood paneling	
	20. CONTRACTOR OR BUILDER	32. ROOF TYPE AND MATERIAL Shingles	
9. COORDINATES UTM LAT LONG	21. ORIGINAL USE, IF APPARENT Church	33. NO OF BAYS FRONT ( ) SIDE ( 6 )	
	22. PRESENT USE Church	34. WALL TREATMENT	
10. SITE ( ) STRUCTURE ( ) BUILDING ( X ) OBJECT ( )	23. OWNERSHIP PUBLIC ( ) PRIVATE ( X )	35. PLAN SHAPE Regular	
11. ON NATIONAL REGISTER? YES ( ) NO ( X )	24. OWNERS NAME AND ADDRESS IF KNOWN	36. CHANGES ADDITION ( X ) ALTERED ( X ) MOVED ( )	
12. IS IT ELIGIBLE YES ( X ) NO ( )		37. CONDITION INTERIOR Good EXTERIOR Good	
13. PART OF ESTAB YES ( ) HIST. DISTRICT NO ( )	25. OPEN TO PUBLIC? YES ( X ) NO ( )	38. PRESERVATION YES ( ) UNDERWAY? NO ( X )	
14. DISTRICT POTENTIAL YES: ( ) NO: ( )	26. LOCAL CONTACT PERSON OR ORGANIZATION Mrs. Bessie Tyler	39. ENDANGERED? YES ( X ) Earthquake BY WHAT? NO ( )	
15. NAME OF ESTABLISHED DISTRICT	27. OTHER SURVEYS IN WHICH INCLUDED	40. VISIBLE FROM YES ( X ) PUBLIC ROAD NO ( )	
42. FURTHER DESCRIPTION OF IMPORTANT FEATURES Has a Masonite siding on the building. A handicap accessible ramp has been added. The corner stone says that the church was organized in 1905 and first remodeled on November 5, 1939.		41. DISTANCE FROM AND FRONTAGE ON ROAD	
43. HISTORY AND SIGNIFICANCE The church history was written in 1959 in a book called "Who's Who." The First Missionary Baptist Church was established about 1890 on the Burns Farm in the home of the late Mrs. Emma Shaw by Bill Clemons, Jim Tilman, Jim Shaw, Jethro Shaw, Clayborn Whitlock and others. The later mentioned five men were appointed the first deacons of First Missionary Baptist Church.			
44. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS (See attached)			
45. SOURCE OF INFORMATION Mrs. Bessie Tyler, member of the church for 50 years (573) 333-4511		46. PREPARED BY Dr. Arnold Parks (573) 681-6193 and Tameika Culler	
RETURN THIS FORM WHEN COMPLETED TO OFFICE OF HISTORIC PRESERVATION PO BOX 176 JEFFERSON CITY, MO 65102 PH. 573-751-7858		47. ORGANIZATION Lincoln University	
		48. DATE June 10, 2001	

12<sup>th</sup> Street Missionary Baptist Church  
Caruthersville, Missouri



8. Lots 1 & 2 Block 19  
Hunters Addition  
16-5-21-3-5-100
43. Church services were held in members' homes. Finally, the church outgrew the homes of the members about 1892. A church was built on the present site at 12<sup>th</sup> and Franklin streets in Caruthersville, Missouri. Brother Clayborn Whitlock made the arrangements for the purchase of the land. The first pastor was the late Rev. Sam Pige. By 1906, the membership had again outgrown the small church. Under the leadership of the late Rev. W.S. Hunter, a second church was built.
44. With the construction of the second church the first small church was moved to the back of the lot. When the late Rev. Criett was called to pastor the church, he saw the need for a home for the minister. Under Rev. Criett's leadership, the officers and members converted the first small church building into a parsonage. After Rev. Criett passed, the church was pastored by Rev. Shephard, Rev. Brevall and Rev. P.D. Thompson. During these 33 years the building structure inside and outside the parsonage came in great need of repair. The officers and members came together and made these repairs.

12<sup>th</sup> Street Missionary Baptist Church  
Caruthersville, Missouri





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Commencement exercises were held at First Baptist Church for the first graduating class of Washington High School in 1935. There were 9 graduating seniors in that class. The graduation services were complete with music, baccalaureate services and all other things associated with graduation. Washington High School is significant in that it was the segregated only high school for African Americans in the area. In fact, this school enrolled students from surrounding counties.

The pastor of First Baptist Church during the late thirties was the late Rev. E.D. Payne from Mississippi. In 1939 under the leadership of the late Rev. Payne the present church was built. He pastored First Baptist Church for 20 years. Brother Nathaniel Scott was ordained a deacon by Rev. E.D. Payne. Brother Jordan Watson, Brother Leonard Washington, Brother C.W. Williams, Brother John Causey, Brother Zack May, Brother Jim Fowler, Brother George Carr and Brother George Fields were deacons during these 20 years after the death of Rev. E.D. Payne.

Rev. G.W. Barnes was next called to pastor First Baptist Church. He served about 6 or 7 years.



Sister Parlee Watson was a Veteran Mother and member of First Baptist Church for over 50 years. Sister Leester Carr Holmes, Sister Leola Timothy and Sister Rosie Boyd were active ushers and loyal members of the church. Sister A.W. Barnes was a Washington High School teacher and counselor for the Intermediate Girls Auxiliary. Sister Pearl Fields was a Sunday School teacher and teacher for the Mission Circle of the church after the passing of Rev. G.W. Barnes.

In June, 1959, Rev. G.L. Gladney was called to pastor First Baptist Church. Under the leadership of the late Rev. G. L. Gladney, the present church was remodeled, the baptistery built and a heating system installed. During the time Rev. Gladney was pastor, the name of the church was changed from First Baptist Church to 12<sup>th</sup> Street Missionary Baptist Church. The name of the church was changed from First Baptist Missionary because there was a white First Baptist church in Caruthersville. The members of 12<sup>th</sup> Street were concerned that sometimes their mail would be sent and read by members of the other First Baptist Church. Rev. G.L. Gladney resigned to devote his time to missionary work for the state.

12<sup>th</sup> Street Missionary Baptist Church called Rev. W.L. Simmons as pastor in 1970. During this time, no one was living in the small church building, so the members changed the building into a fellowship hall. Under the pastorage of Rev. W. L. Simmons, the cornerstone was inserted and siding put on the church and painted.. Also, the church finished paying for the heating system. The Junior Choir put a gas stove in the fellowship hall. Doctor Watts and Mr. C.H. Young, Sr. put the runners down in the church and paid for them. The ushers under Mrs. E.L. Fleming, as president, put the first water cooler in the church.

Brother J.C. Brown, Brother Doad Williams, Sister Della Nelson, Sister Pearl Brown, Brother Roosevelt Timothy, Sister Pearth Timothy, Sister Georgia Bates, Sister Mary L. Robinson, Sister E.L. Fleming and Sister Emma Bell were all good and faithful members of this church. Mrs. Salone Nelson sent money from St. Louis, Missouri to Brother Nathaniel Scott and asked him to remodel the pulpit and choir stand as the choir members asked him to. Rev. W.L. Simmons served as pastor of 12<sup>th</sup> Street Missionary Baptist Church for 12 years when the deacons and a few member declared the pulpit vacant on April 17, 1983.

On October 16, 1983, the late Rev. L.H. Kelly was elected by the deacons to become pastor of 12<sup>th</sup> Street Missionary Baptist Church. Under the leadership of Rev. L.H. Kelly the parsonage was remodeled, a new roof was put on, siding was added to the building, new rugs were put on the floors, a new gas stove and refrigerator were purchased. A bulletin board was built by Brother Nathaniel Scott for the front of the church. In 1985, a new piano was purchased by the church for the choirs. In 1986, two telephones were installed, one in the church and one in the parsonage. Rev. L.H. Kelly and Mrs. Kelly had the second water cooler installed in our church, after the death of Rev. L.H. Kelly.

12<sup>th</sup> Street Missionary Baptist Church members elected Rev. Charlie Jones as our pastor, who took the pulpit on July 1, 1990. Under his leadership the new fellowship hall was started and completed. The idea for this building was that of the late Rev. L.H. Kelly, but he passed before it was started. Rev. Charlie Jones with the help of members carried it on. During the first year of his leadership, the members purchased a new gas stove, a new refrigerator, a new water heater, new choir chairs and

installation put in the top of the church. Also, the church purchased new carpet for the pulpit and a choir stand. We also had a new pastor's study built. We would like to thank Brother Ellis Morris, Brother Freddie Bell, Brother Jessie D. Williams, Brother Doyle Carter, Brother Alfred Harris, Brother James Sherrill, Brother C.H. Young, Jr., and Brother Bruce Ricks for their help in the repairs. Also Mrs. Jeanie Young for paying for the labor.

Again, the pulpit was declared vacant. On the first Sunday of May, 1992, Rev. Moses Black took the pulpit as pastor of 12<sup>th</sup> Street Missionary Baptist Church. Under his leadership and with a donation from Brother Robert Scott and members of 12<sup>th</sup> Street Missionary Baptist Church, a new heating and cooling system was installed. Rev. Moses Black, along with Sister Bessie Mae Tyler, came up with the idea for a state drive for the church to raise money to pay off our kitchen which we call our fellowship hall. Before we could complete the state drive, Rev. Moses Black gave up the church in order to take another church closer to his home. In March, Rev. Joshua Black preached for us and after two months, we the members of 12<sup>th</sup> Street Missionary Baptist Church asked Rev. Joshua Black if he would become our pastor. He accepted, and on July 4, 1993, Rev. Joshua Black was installed as pastor of 12<sup>th</sup> Street Missionary Baptist Church..

Under Rev. Joshua Black's leadership, we have added new carpet to our church and vestibule. On October 18, 1993, the final payment was made on the kitchen which is the fellowship hall. On November 7, 1993, the mortgage was burned. In 1994, still under the leadership of Rev. Joshua Black, new water lines were installed and an additional bathroom and closet built. In 1995, the inside of the church was remodel with the purchase of new pews, new carpet, and restrooms refurbished in the front part of the church. Also, the outside of the church was painted and a new bulletin board installed on the front lawn.

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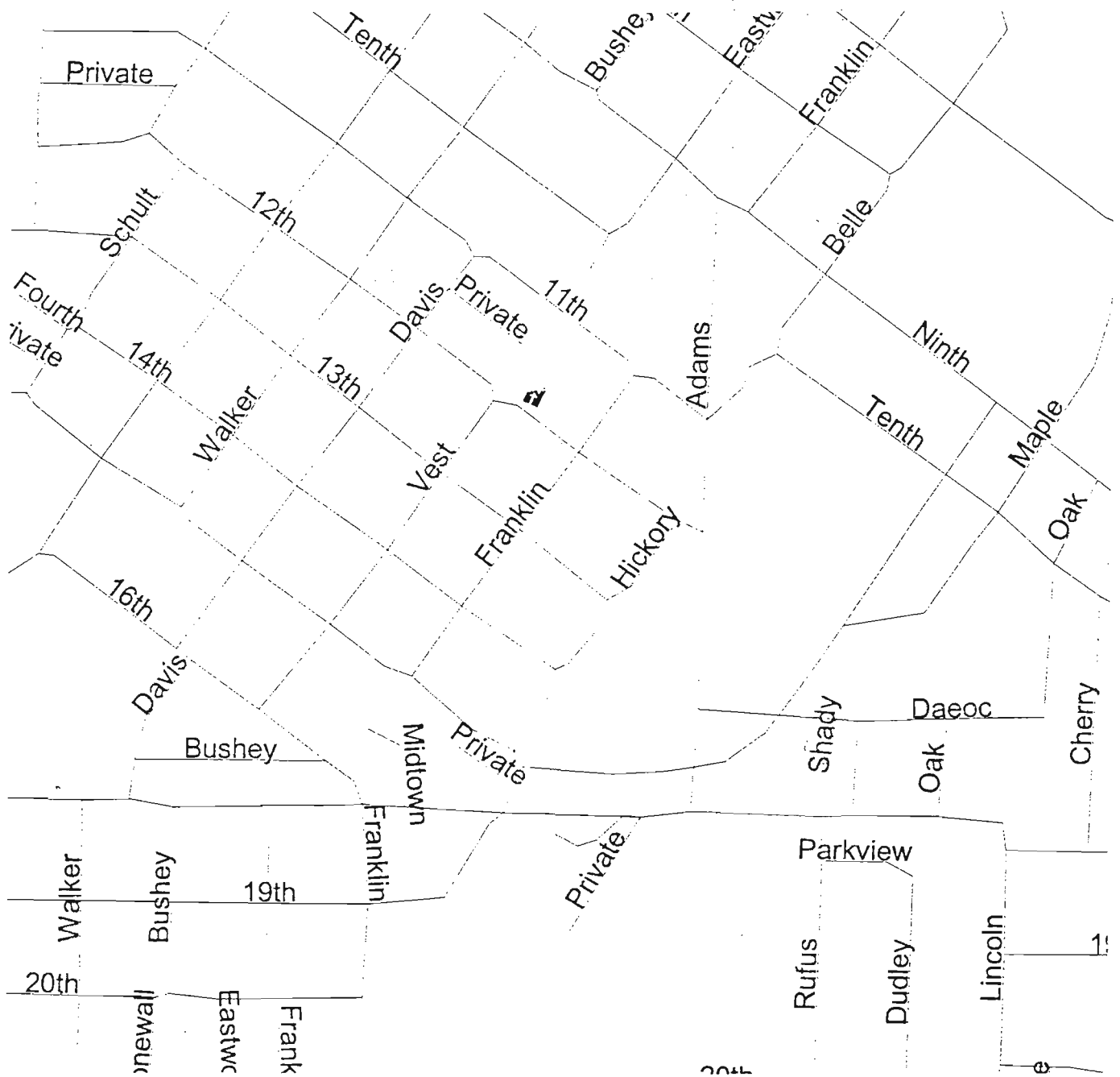
In 1994, still under the leadership of Rev. Joshua Black, we had new water lines installed and an additional bathroom and closet built.

In 1995, the Lord really blessed 12<sup>th</sup> Street Missionary Baptist Church. We still had our pastor, Rev. Joshua Black, and we were able to remodel the inside of our church. And, our 12<sup>th</sup> Street Angels Choir have been able to purchase robes for every choir member.

In 1996, the Lord is still blessing 12<sup>th</sup> Street Missionary Baptist Church. We still have Rev. Joshua Black as our pastor. We are a small membership, but with prayer and God, we have remodeled our church inside, purchased new pews, new carpet, remodeled our bathrooms in the front part of our church and had the outside of the church painted and a new bulletin board installed in front.

# 12th Street Missionary Baptist Church

Caruthersville, Missouri



12th Street Missionary Baptist Church

— Roads


500 0 500 1000 Feet



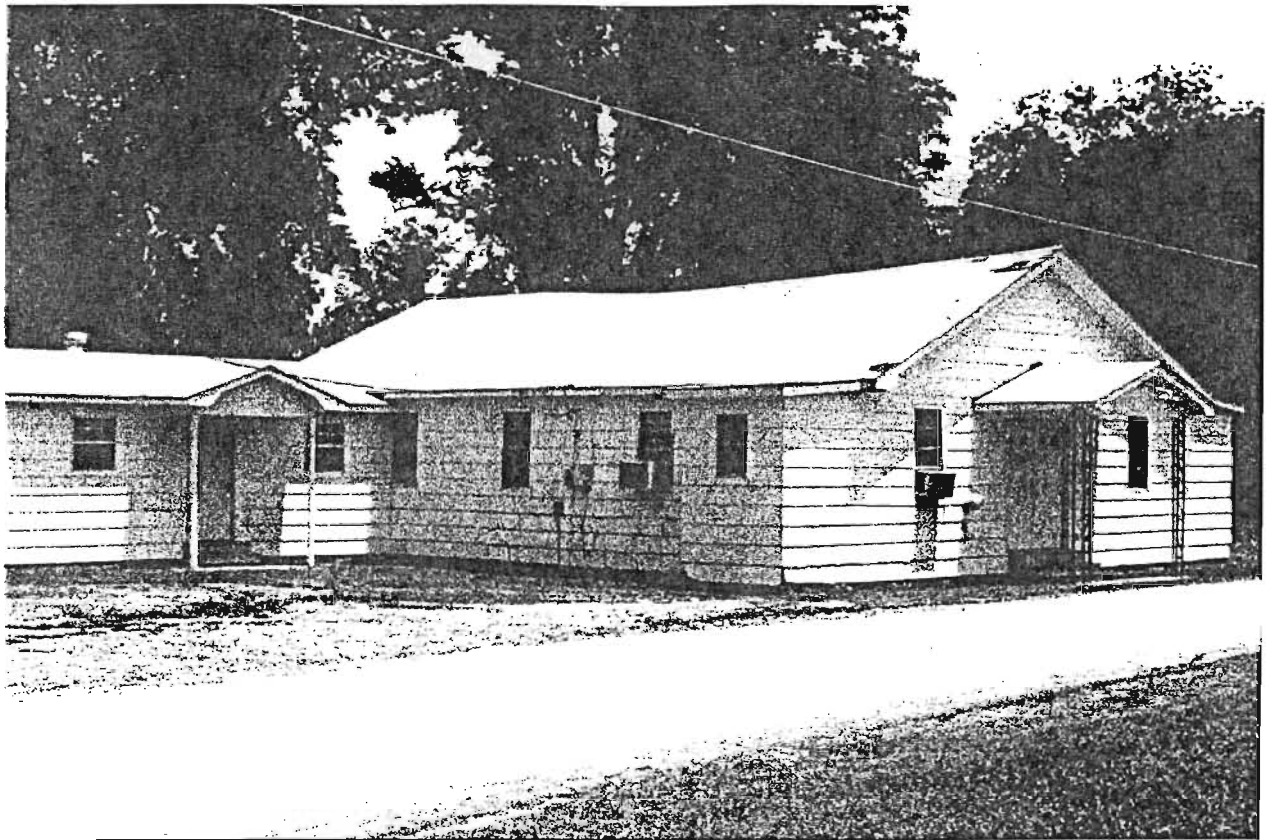
**Morning Star Missionary Baptist Church  
Steele, Missouri**

# MISSOURI HISTORIC PRESERVATION PROGRAM

## ARCHITECTURAL/HISTORIC INVENTORY FORM

1. NO		4. PRESENT LOCAL NAME(S) OR DESIGNATION(S) Morning Star Missionary Baptist Church	
2. COUNTY Pemiscot		5. OTHER NAME(S)	
3. LOCATION OF NEGATIVE			
6. SPECIFIC LEGAL LOCATION 111 Boswell Street	16. THEMATIC CATEGORY	28. NO OF STORIES One	
	17. DATE(S) OR PERIOD	29. BASEMENT? YES ( ) NO ( X )	
	18. STYLE OR DESIGN	30. FOUNDATION MATERIAL	
	19. ARCHITECT OR ENGINEER	31. WALL CONSTRUCTION	
7. CITY OR TOWN Steele, Missouri	20. CONTRACTOR OR BUILDER	32. ROOF TYPE AND MATERIAL Shingles	
8. DESCRIPTION OF LOCATION (See attached)	21. ORIGINAL USE, IF APPARENT	33. NO OF BAYS FRONT ( ) SIDE ( )	
	22. PRESENT USE Church	34. WALL TREATMENT	
9. COORDINATES UTM LAT LONG	23. OWNERSHIP PUBLIC ( ) PRIVATE ( )	35. PLAN SHAPE Regular	
10. SITE ( ) STRUCTURE ( ) BUILDING ( X ) OBJECT ( )	24. OWNERS NAME AND ADDRESS IF KNOWN	36. CHANGES ADDITION ( ) ALTERED ( ) MOVED ( )	
11. ON NATIONAL REGISTER? YES ( ) NO ( )	25. OPEN TO PUBLIC? YES ( X ) NO ( )	37. CONDITION INTERIOR EXTERIOR	
12. IS IT ELIGIBLE YES ( ) NO ( )		38. PRESERVATION UNDERWAY? YES ( ) NO ( X )	
13. PART OF ESTAB YES ( ) HIST. DISTRICT NO ( X )	26. LOCAL CONTACT PERSON OR ORGANIZATION Rev. Lanrie C. Bell	39. ENDANGERED? YES ( X ) Earthquake BY WHAT? NO ( )	
14. DISTRICT POTENTIAL YES: ( ) NO: ( X )	27. OTHER SURVEYS IN WHICH INCLUDED	40. VISIBLE FROM YES ( ) PUBLIC ROAD NO ( X )	
15. NAME OF ESTABLISHED DISTRICT		41. DISTANCE FROM AND FRONTAGE ON ROAD	
42. FURTHER DESCRIPTION OF IMPORTANT FEATURES New tithe box, new offertorium, new light fixtures, new bathroom fixtures, air condition unit, new roofing, new kitchen appliances and a copy machine.			
43. HISTORY AND SIGNIFICANCE In 1920, Pastor Anthony was the first elected pastor. In 1922, the building was burned by members of the community, and services were held in a tent. In 1923, the sanctuary was rebuilt with a two-fold purpose. It was a church and a school. For the next few years very little is known about Morning Star Missionary Baptist church. Then in 1935, Rev. S.A. Parker was elected pastor. Due to failing health, Rev. Immanuel carried on services for Rev. Parker. In 1969, Rev. Parker resigned. In 1970, Rev. Lofton was elected pastor. Under Pastor Lofton's leadership the membership increased and the cemetery was retrieved. We became active in the national, state and district congress and association. In 1979, Rev. Lofton resigned to gain pastorship of another church.			
44. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS			
45. SOURCE OF INFORMATION Ms. Henrietta Griffin, Church Member		46. PREPARED BY Dr. Arnold Parks (573) 681-6193 and Tameika Culler	
RETURN THIS FORM WHEN COMPLETED TO OFFICE OF HISTORIC PRESERVATION PO BOX 176 JEFFERSON CITY, MO 65102 PH. 573-751-7858		47. ORGANIZATION Lincoln University	
		48. DATE June 10, 2001	

Morning Star Missionary Baptist Church  
Steele, Missouri



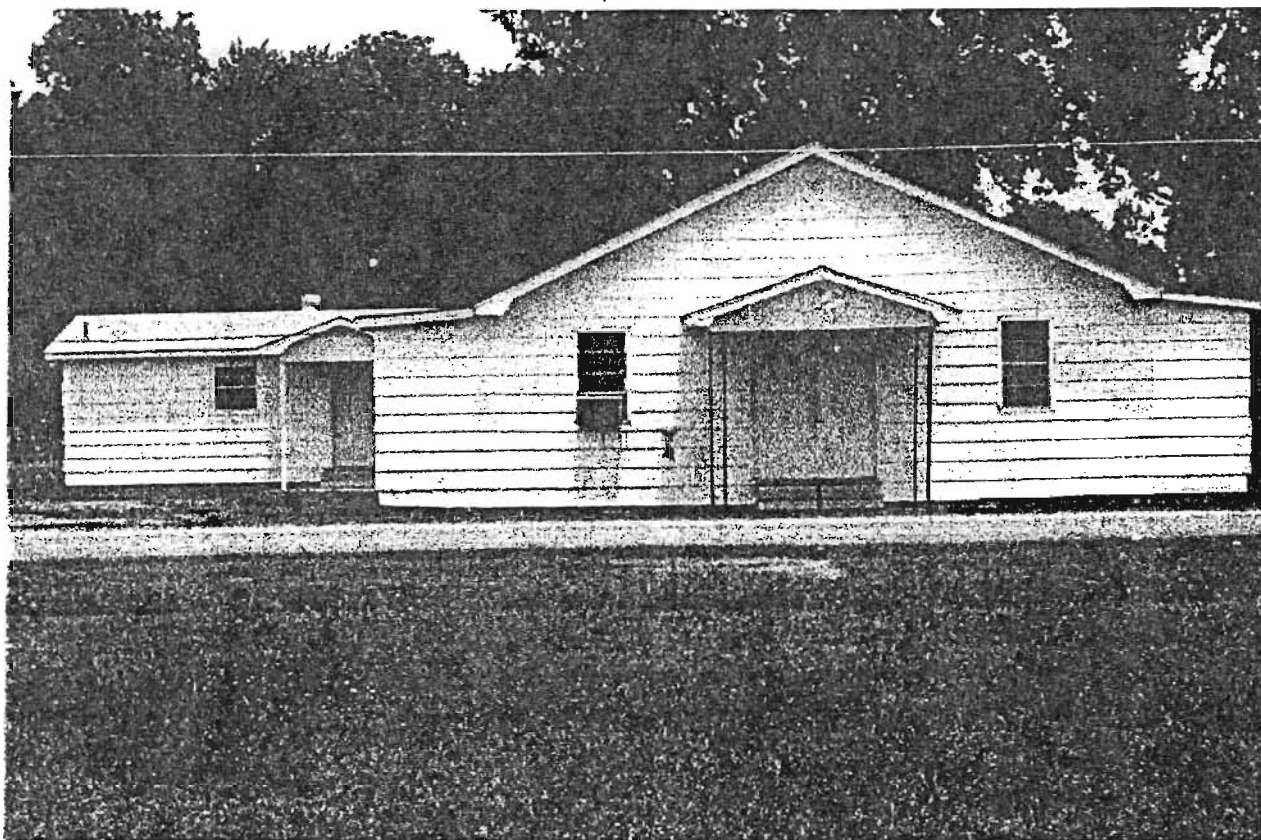
8. A certain parcel or tract of land lying and being situated in SW Quarter of Section 6, Twp 17 North Range 11 East, containing approximately one acre more or less and described as follows; Beginning at the bridge across the drainage ditch No. 6 and running thence East along the public road a distance of 213 feet to an iron stake for a corner; thence North a distance of 340 feet to an iron stake for corner; thence North a distance of 340 feet to an iron stake on the ditch bank of Drainage Ditch No. 6; thence along the right of way of said ditch to the place of beginning, said land being practically a right angle triangle in shape. This deed made subject to easement of Drainage Ditch No. 6; and being made for the purpose of a colored Church and should parties of the second part or their successors discontinue to use same as a Church or School, then said land become the property of L.M. Brooks or his heirs. There shall be no cemetery located on this land, it being a part of the consideration of this deed that parties of the second part shall use said land of Church or School purposes only.
43. In December of 1980, Rev. Ronald Williams was elected pastor. After his resignation, the bathrooms were moved from the back of the church building to the front. Also, the church choir stand and pulpit was remodeled and new pews were also purchased. The kitchen was added and the black top was laid. On December 31, 1996; God called Rev. Jesse James Selvy, Sr. home.

In May of 1997, God gave us Rev. Larrie C. Bell, Sr. In August of 1998, he remove Morning Star from the State and District Congress and Association, so that the church could strengthen its spiritual ties.

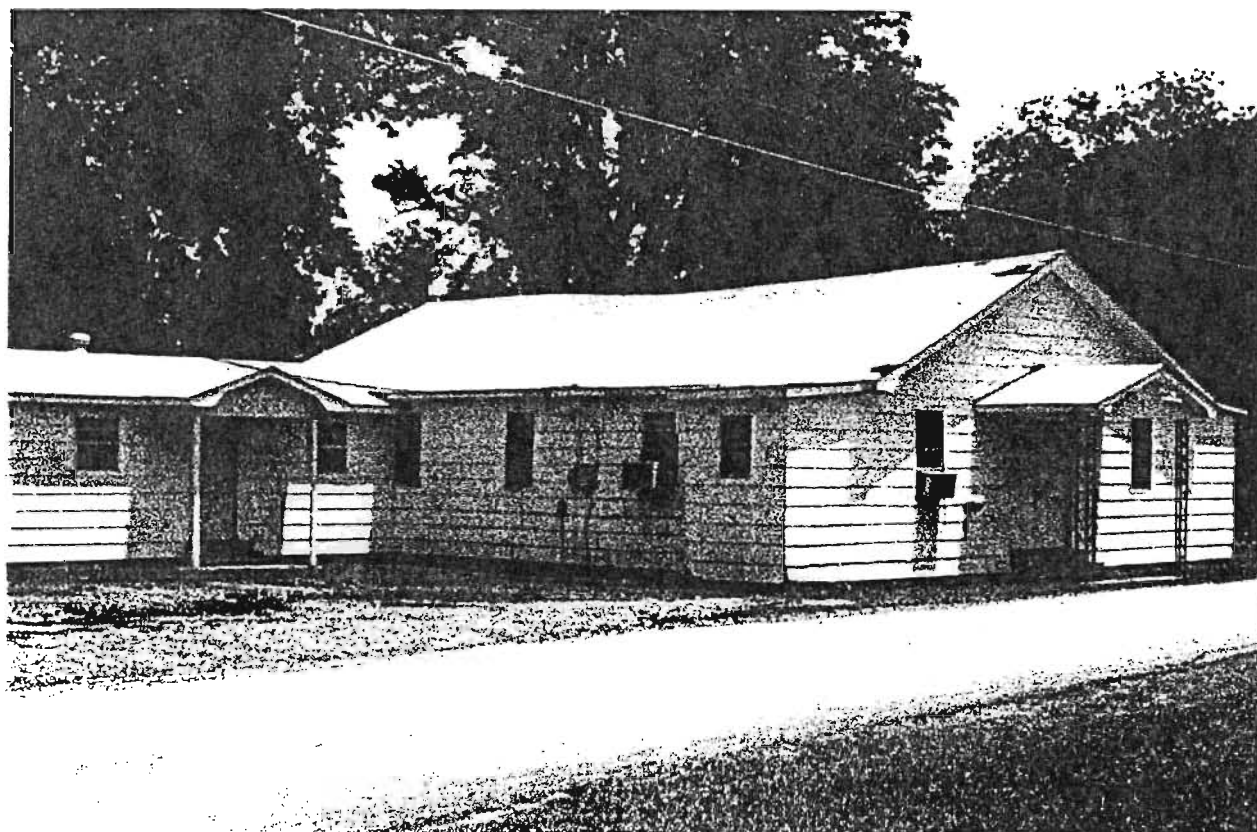


Morning Star Missionary Baptist Church  
Steele, Missouri

Front View



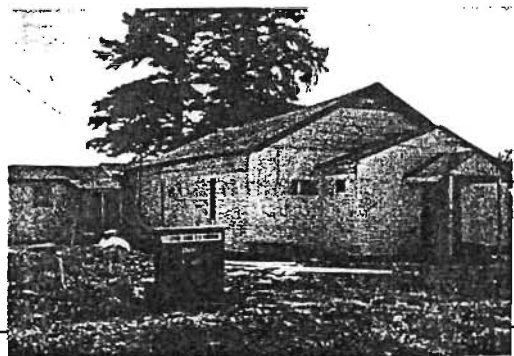
West Side View



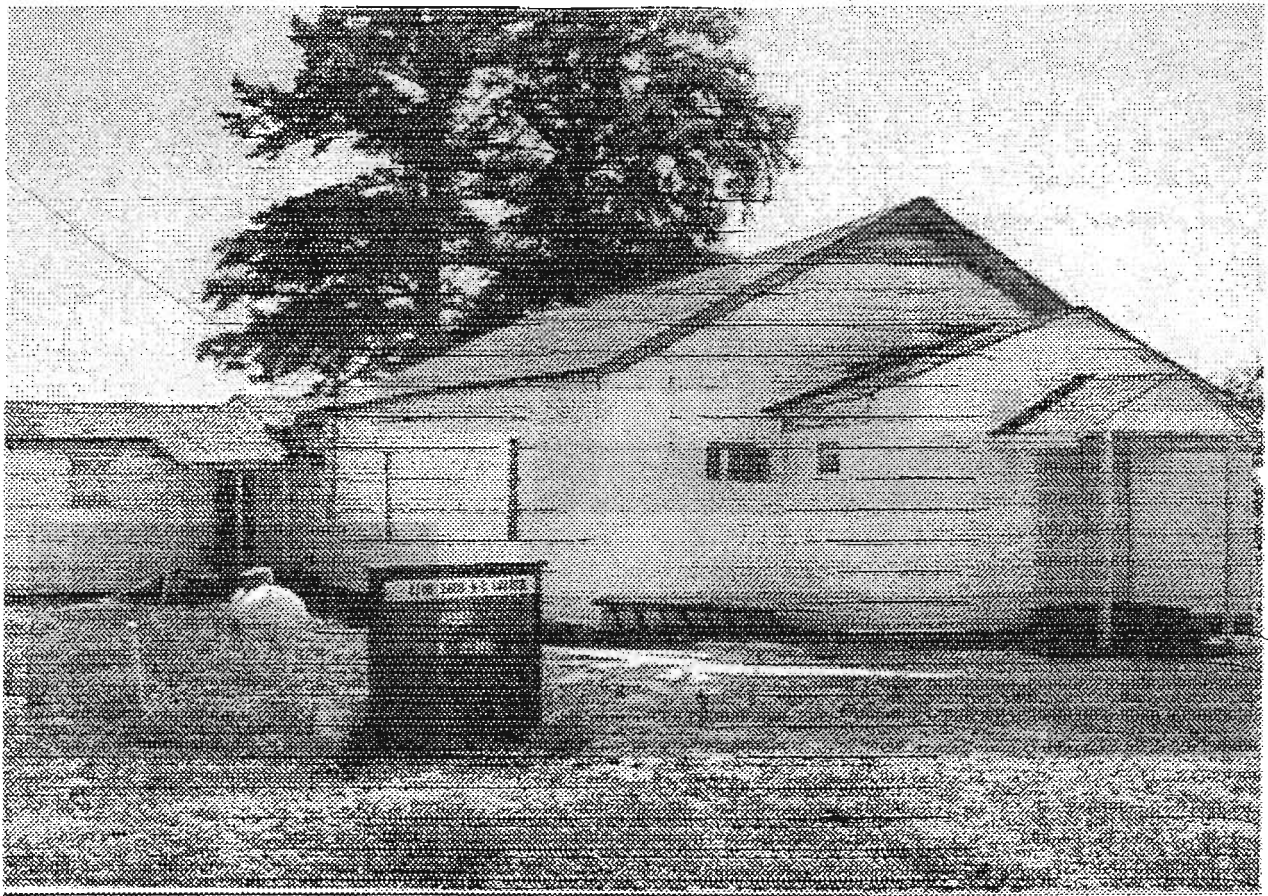
**Zion Rock Missionary Baptist Church  
Steele, Missouri**

# MISSOURI HISTORIC PRESERVATION PROGRAM

## ARCHITECTURAL/HISTORIC INVENTORY FORM

1. NO		4. PRESENT LOCAL NAME(S) OR DESIGNATION(S) Zion Rock Missionary Baptist Church	
2. COUNTY Dunklin		5. OTHER NAME(S)	
3. LOCATION OF NEGATIVE			
6. SPECIFIC LEGAL LOCATION 214 County Road Section 17/Township 16		16. THEMATIC CATEGORY	28. NO OF STORIES One
7. CITY OR TOWN Steele, Missouri 63877		17. DATE(S) OR PERIOD	29. BASEMENT? YES ( ) NO ( X )
8. DESCRIPTION OF LOCATION (See attached)		18. STYLE OR DESIGN	30. FOUNDATION MATERIAL Cinder block
		19. ARCHITECT OR ENGINEER Not Known	31. WALL CONSTRUCTION Vinyl siding
		20. CONTRACTOR OR BUILDER Not Known	32. ROOF TYPE AND MATERIAL
9. COORDINATES UTM LAT LONG		21. ORIGINAL USE, IF APPARENT Church	33. NO OF BAYS FRONT (None) SIDE (None)
		22. PRESENT USE Church	34. WALL TREATMENT
10. SITE ( ) STRUCTURE ( ) BUILDING ( X ) OBJECT ( )		23. OWNERSHIP PUBLIC ( ) PRIVATE ( X )	35. PLAN SHAPE Regular
11. ON NATIONAL REGISTER? YES ( ) NO ( )		24. OWNERS NAME AND ADDRESS IF KNOWN	36. CHANGES ADDITION ( X ) ALTERED ( ) MOVED ( )
12. IS IT ELIGIBLE YES ( ) NO ( )		25. OPEN TO PUBLIC? YES ( X ) NO ( )	37. CONDITION INTERIOR Average EXTERIOR Poor
13. PART OF ESTAB YES ( ) HIST. DISTRICT NO ( X )		26. LOCAL CONTACT PERSON OR ORGANIZATION Rev. Andrew Burton	38. PRESERVATION YES ( ) UNDERWAY? NO ( X )
14. DISTRICT POTENTIAL YES: ( ) NO: ( X )		27. OTHER SURVEYS IN WHICH INCLUDED None	39. ENDANGERED? YES ( X ) BY WHAT? NO ( )
15. NAME OF ESTABLISHED DISTRICT			40. VISIBLE FROM YES ( ) PUBLIC ROAD NO ( X )
			41. DISTANCE FROM AND FRONTAGE ON ROAD
42. FURTHER DESCRIPTION OF IMPORTANT FEATURES The original church building has been lightly altered with the addition of restrooms (men/women) to the front entrance and a fellowship hall/pastor's study in the rear. The church building is a square shaped structure with a medium gable roof. There is a very small porch on the front covering the single entry door.			
43. HISTORY AND SIGNIFICANCE Zion Rock was established in 1945. Rev. Jimmy Lloyd and some of the members left Shady Grove Missionary Baptist Church and organized this church. They held their first meeting in a one room house across the road from where the church now stands. Rev. Lloyd was the founder and pastor. The church bought their property from Mr. Mose and Mrs. Lula Branch. The deacons at that time were: Mr. Earl Trainor, Mr. Frank Boose, Mr. Mose Branch, and Mr. Jim Brady. Rev. Lloyd was pastor for several years (1943-1947).			
44. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS The church is located in a small rural town. A propane tank is located in the front yard. This suggests that gas propane is used for heating, cooking etc.			
45. SOURCE OF INFORMATION (See attached)		46. PREPARED BY Dr. Arnold Parks (573) 681-6193 and Tameika Culler	
RETURN THIS FORM WHEN COMPLETED TO OFFICE OF HISTORIC PRESERVATION PO BOX 176 JEFFERSON CITY, MO 65102 PH. 573-751-7858		47. ORGANIZATION Lincoln University	
		48. DATE June 10, 2001	

**Zion Rock Missionary Baptist Church  
Steele, Missouri**



Zion Rock was established in 1945 when Rev. Jimmy Lloyd and some of the members left Shady Grove Missionary Baptist Church and organized this church. They held their first meeting in a one room house across the road from where the church now stands. Rev. Lloyd was the founder and pastor. The church bought their property from Mr. Mose and Mrs. Lula Branch. The deacons at that time were: Mr. Earl Trainor, Mr. Frank Boose, Mr. Mose Branch, and Mr. Jim Brady. Rev. Lloyd was pastor for several years (1943-1947).

The church elected Rev. B. S. Spencer as pastor in 1947. Rev. Spencer remained their pastor until his only daughter became ill and the doctors told him he had to move to another climate. In 1951, he left Rev. Andrew Burton in charge of the church in his absence. After being away for a year he informed the church that he would not be back.

In 1952, the church elected Rev. Burton as pastor. Rev. Burton has been pastor ever since. God blessed Rev. Burton for his many years of service. Rev. Burton lived in West Hermondale for many years and raised all his children in Hermondale before he moved to Blytheville, Arkansas. His children all went to St. Paul school. Some of the younger children may not have attended St. Paul but they were all born there. Rev. Burton has three sons who are also ministers.

**Zion Rock Missionary Baptist Church  
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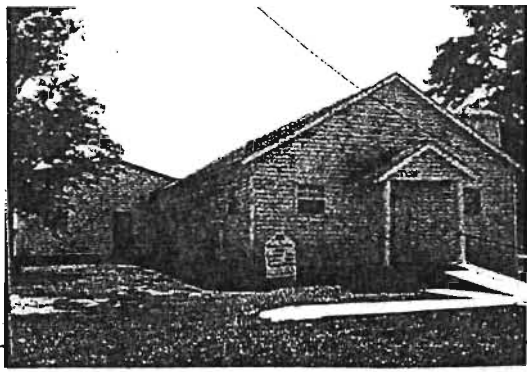
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**Shady Grove Missionary Baptist Church**  
**West Hermondale, Missouri**

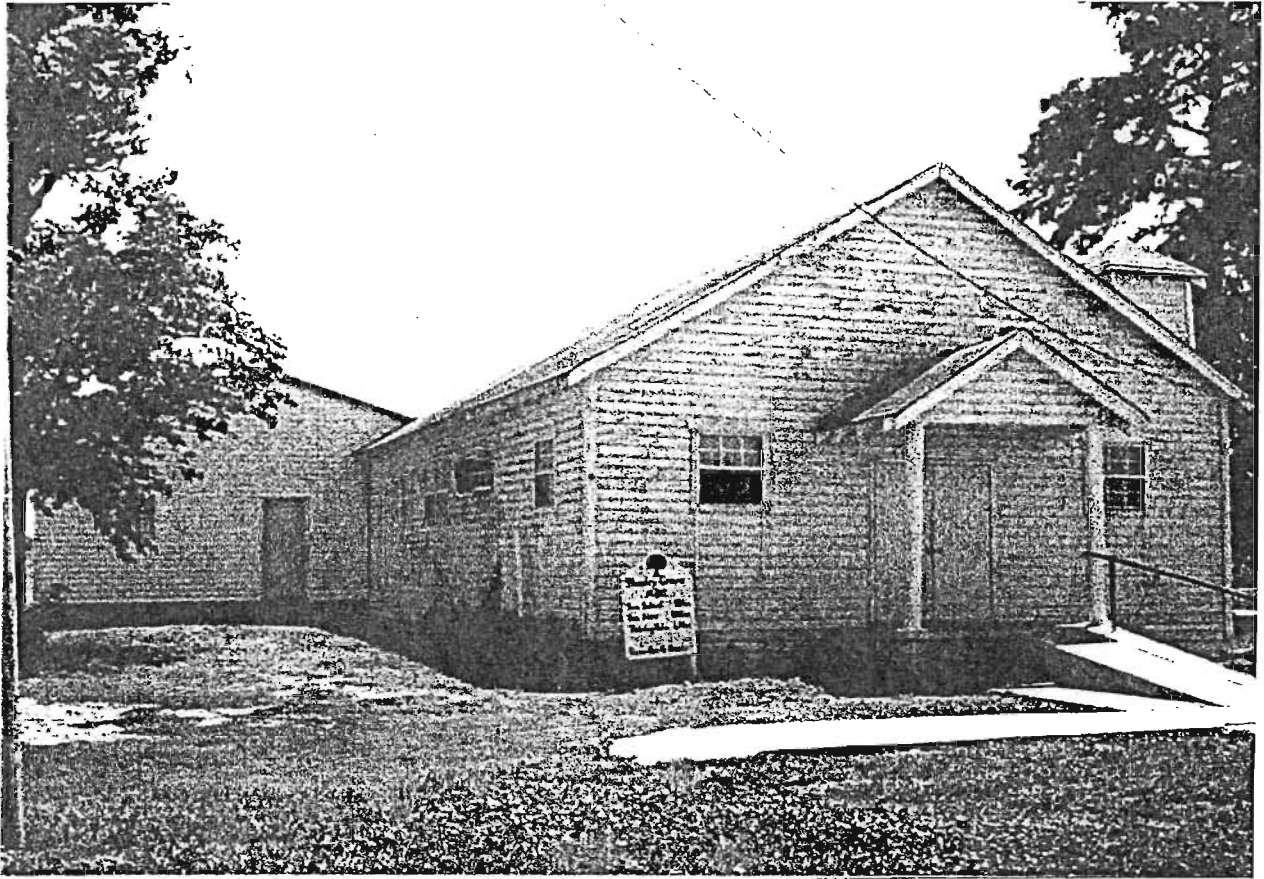
# MISSOURI HISTORIC PRESERVATION PROGRAM

## ARCHITECTURAL/HISTORIC INVENTORY FORM

1. NO		4. PRESENT LOCAL NAME(S) OR DESIGNATION(S) Shady Grove Missionary Baptist Church	
2. COUNTY Dunklin		5. OTHER NAME(S)	
3. LOCATION OF NEGATIVE			
6. SPECIFIC LEGAL LOCATION Township West Hermondale Community	16. THEMATIC CATEGORY	28. NO OF STORIES One	
	17. DATE(S) OR PERIOD	29. BASEMENT? YES ( ) NO ( X )	
	18. STYLE OR DESIGN	30. FOUNDATION MATERIAL Concrete	
	19. ARCHITECT OR ENGINEER	31. WALL CONSTRUCTION: Wood	
7. CITY OR TOWN	20. CONTRACTOR OR BUILDER	32. ROOF TYPE AND MATERIAL Shingle	
8. DESCRIPTION OF LOCATION	21. ORIGINAL USE, IF APPARENT School	33. NO OF BAYS FRONT (None) SIDE (None)	
	22. PRESENT USE Church	34. WALL TREATMENT	
9. COORDINATES UTM LAT LONG	23. OWNERSHIP PUBLIC ( ) PRIVATE ( X )	35. PLAN SHAPE Regular	
10. SITE ( ) STRUCTURE ( ) BUILDING ( X ) OBJECT ( )	24. OWNERS NAME AND ADDRESS IF KNOWN	36. CHANGES ADDITION ( X ) ALTERED ( X ) MOVED ( )	
11. ON NATIONAL REGISTER? YES ( ) NO ( )	25. OPEN TO PUBLIC? YES ( X ) NO ( )	37. CONDITION INTERIOR: Good EXTERIOR: Poor	
12. IS IT ELIGIBLE YES ( ) NO ( )		38. PRESERVATION YES ( ) UNDERWAY? NO ( X )	
13. PART OF ESTAB YES ( X ) HIST. DISTRICT NO ( )	26. LOCAL CONTACT PERSON OR ORGANIZATION	39. ENDANGERED? YES ( ) BY WHAT? NO ( )	
14. DISTRICT POTENTIAL YES ( X ) NO ( )	27. OTHER SURVEYS IN WHICH INCLUDED None	40. VISIBLE FROM YES ( X ) PUBLIC ROAD NO ( )	
15. NAME OF ESTABLISHED DISTRICT		41. DISTANCE FROM AND FRONTAGE ON ROAD	
42. FURTHER DESCRIPTION OF IMPORTANT FEATURES  Added a fellowship hall onto the back left side of the Church.			
43. HISTORY AND SIGNIFICANCE In March 1935, Shady Grove was organized. They first began meeting from house to house and later the group moved to the local one-room grade school, where they held their services twice a month. This group bought a lot for the church to be built on from their service twice a month. This group bought a lot for the church to be built on from Mr. John Parson. This area was nothing but woods. So a group of crop makers got together and volunteered their services, mule team and other things that were needed to clear the ground. Those that did not have mule teams worked and gave a days work in money.			
44. DESCRIPTION OF ENVIRONMENT AND OUTBUILDINGS			
45. SOURCE OF INFORMATION Velma Jones		46. PREPARED BY Dr. Arnold Parks (573) 681-6193 and Tameika Culler	
RETURN THIS FORM WHEN COMPLETED TO OFFICE OF HISTORIC PRESERVATION PO BOX 176 JEFFERSON CITY, MO 65102 PH. 573-751-7858		47. ORGANIZATION Lincoln University	
		48. DATE June 10, 2001	



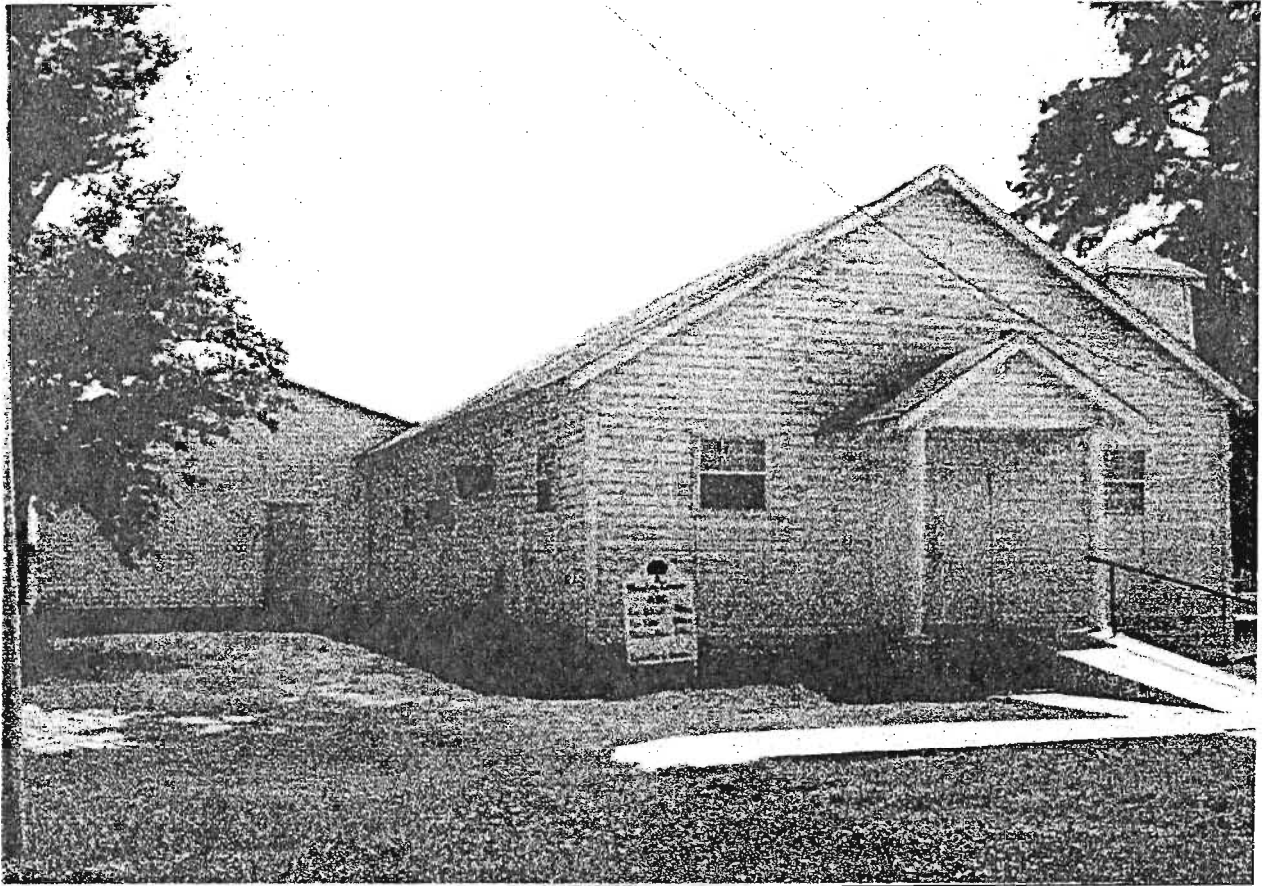
Shady Grove Missionary Baptist Church  
West Hermondale, Missouri



44. The area was heavy populated with trees; therefore the group cut down trees and built a church house. Later, this building was torn down and the group began to build a stone building for assembly. Unfortunately, before that building could be completed, it fell down. So, in 1948 the present Edifice was erected. Shady Grove Missionary Baptist Church is 64 years old.



Shady Grove Missionary Baptist Church  
West Hermondale, Missouri



In 1935 on the 3<sup>rd</sup> Sunday in March, Shady Grove Missionary Baptist Church was organized. It began with 24 praying people. They elected as their pastor Rev. J.C. Mcfarland.

The early members first began meeting from house to house. Later the group moved to the local one room grade school where they held their services twice a month on the first and third Sundays. This group bought a lot for the church to be built on from Mr. John Parson. This ground was nothing but woods. So a group of crop makers got together and volunteered their services, mule teams and other things that were needed to clear the ground. Those that did not have mule teams worked and gave a days work in money. The record shows that the following crop makers made the following donations:

Bro Clyde Parr 1 ½ days work with his mule team.

The following gave 1 days work with his mule team.

Brothers John James, Wm. Jefferson, J.W. Wilkins, Leo Taylor, and Albert Jefferson did not own a mule team so he worked a day and gave the money to the church.

The following donated one-half of a days work and a mule team:

Rev. W. Cunningham, Brothers Clark Phillips, Willie Avance, Eddie Johnson, and J.B. Jefferson.

The area was heavy populated with trees, therefore the group cut down trees and built a church house. Later this first building was torn down and the group began to build a stone building for assembly. Unfortunately, before that building could be completed, it fell down. So in 1948, the present edifice was erected.

Shady Grove Missionary Baptist Church is 64 years old. Many changes have taken place over the last 62 years. Many people have passed through these doors. The church increased in membership as more settlers moved into the area and brought their families. Looking back over the years, many people have been saved and instructed in righteousness, and have obtained Eternal Life from here.

The Sunday School/B.T.U. and other youth services have been very inspiring and instrumental in preparing our youth to face the spiritual challenges of life. Today many of the children that grew up here have moved away, but they finished Elementary School [Grade School] here at Saint Paul or some attended school at Hermondale, Missouri High School was completed at Hayti, Caruthersville, Deering, Senath-Hornersville or some other school nearby. Many have attended college or some kind of trade school, and have gone on to make worthwhile contributions to humanity.

However, their roots go all the way back to the little wooded church named Shady Grove; where 11 began some 62 years ago with 24 praying people.

## SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

### I. SUMMARY

For more than 100 years, scholars who study African American culture, history and religion have pointed to the African American church next to the family as the most significant institution in African American life. Persons such as sociologist E. Franklin Frazier and African American church scholar C. Eric Lincoln both stressed the pivotal role of the church for persons of African descent after their arrival on American soil. It should be noted that Dr. Lincoln mentioned above and Lawrence Mamiya writing in a book entitled The Black Church in the African American Experience point out that historically black churches have been an important presence in African American communities surviving both slavery and another one hundred years of Jim Crow segregation. As a historically black university, Lincoln University has a keen interest in documenting the black experience. Therefore, the university welcomed the opportunity to report to the Historic Preservation Program on the historical significance of the African American church.

Secondly, Lincoln University has long had an interest in and commitment to support and uplift the African American population in the Missouri Delta/Bootheel region. In the early 1930's the late noted university historian Dr. Lorenzo Greene mobilized protests against the deplorable living conditions of African American sharecroppers in that area and organized masses of Lincoln University students in support of this quest for equality. A couple of years ago, a television documentary entitled *Oh Freedom After While* was produced describing the sharecropper revolt and the role played by the university. Third, in the early 1970's the University of Missouri and Lincoln University formed a unique partnership among state 1862 (UM) and 1890 (LU) land grant research/extension programs. The resulting state Cooperative Research/Extension Service was formed. In the latter arrangement, Lincoln University was assigned major responsibility for the delivery of services in the Bootheel communities and the much larger University of Missouri system took responsibility for providing services throughout the remainder of the state.

This project on the **African American Churches in Rural and Small Town Missouri: The Bootheel Region** continued the commitment of Lincoln University to serve the latter mentioned area. Initially, this project considered that the study of historic church properties in all six bootheel counties. However, once the project began it became very evident that the number of churches in only one county was more than sufficient to meet outcomes promised in the grant application. Nevertheless, in order to provide diversity among both the churches and denominations in the final product the project decided to profile African American churches in two counties - - Dunklin and Pemiscot.

## II. CONCLUSIONS

Based upon the work done in this project there are many conclusions which can be drawn about the African American church in the Missouri bootheel region. The section, which follows touches upon some of those conclusions.

1. There are no known examples of rural or small-town church buildings in our survey which date to the years of slavery or the years of Civil War occupation between 1851 and 1865. The earliest church in our survey dated to the 1890's.
2. The rural/small town African American church in the Missouri bootheel/Delta region is primarily a product of black migration during the early 1900's to the late 1930's. African American individuals migrated from the south (particularly Mississippi) in order to find gainful employment in the fertile cotton fields of the Missouri Delta. With their migration these individuals established roots in the communities of Caruthersville, Hayti, Sikeston and New Madrid among others. One of the first and main institutions, which they established, was a church. It should be noted that without fail the churches, which the early African American settlers in the bootheel started, have prevailed through the years.
3. None of the churches studied had available printed church histories. The request of the research team that the churches provide us with historical information encouraged many of them to begin the process of recording and documenting their history. Without our assistance and encouragement this process probably would not have begun. For the research team, completing the historical data forms was the easy task of this project. Attempting to get historical information was a more painstaking endeavor. Trying to locate a member who remembered historical information in a clear and concise fashion was not easy. Additionally, some pastors had short tenures at the churches. Therefore, they could not provide the detailed information needed by the project.
4. Considering the meager financial resources of most church members their church buildings tended to be "relatively" well cared for and maintained. This upkeep is probably a reflection of the pride which African American individuals in small towns and rural areas exhibit in their houses of worship and the pivotal role which these institutions play in their communities.
5. All ten (10) churches studied were simple structures. They were one-story, gable roofed, rectangular-shaped buildings with a primary entrance on the gable end. A few of the buildings had side entrances which usually led to a small room situated off of the main sanctuary. In terms of style the churches probably could be characterized as having "no-style" since they were merely box-like structures. In a few cases, the one distinguishing feature indicating a church was a cross on the building.

6. Based upon the simplicity of their construction most, if not all of the structures would not qualify as "historical structures" using the Criterion C set forth for architectural designation. However, due to their significance as community gathering places and the important roles, which they played in the bootheel African American community the churches probably, can justify their designation under other Criteria.
7. None of the churches could identify either a formal architect or builder. It appeared that churches were not built from formal drawings but were constructed by members and friends who had building skills. The church took the design of those particular craftsman. In a few instances, additions were added to the buildings as the need arose. Again, this work was probably done without formal architect drawn plans.
8. Only two of the ten churches had dedication stones attached to their structures. This is probably due to the fact that there was no formal construction of the building with a capping off ceremony of a cornerstone laying. Rather, the buildings were probably built in a sort of piecemeal fashion as resources of the member and church growth indicating a need for expansion.
9. Historic rural African American churches are, above all, historical artifacts of the creation, development, persistence, and continuity of three vital and interrelated components of African-American ethnic heritage: ethnic identity, religion and education.
10. Each of the ten churches profiled is significant and could be related to one or more historical feature. For example, the two Church of God in Christ churches were among the first of that denomination. Significantly, from 1907 to 1914 the Church of God in Christ was the only Pentecostal denomination in the country. Secondly, the Bethel AME congregation has had among its leadership many of the black professionals and leaders in the African American community of Caruthersville/Hayti. Finally, the other churches have been important in the development of the African American communities in the two counties.

### **III. Recommendations**

This project on **African American Churches in Small Town and Rural Missouri: The Bootheel Region** should be only the beginning of research documenting the significance of African American churches in rural and small towns in Missouri. While completing this research the principal investigator was introduced to work done in Tennessee by Middle Tennessee State University which beginning five years started survey work on rural and small town African American churches in that state. To-date, that program has surveyed some 350 churches within that state and has culminated in a process of nominating eligible churches to the National Register of Historic Places. This survey of ten churches is merely a tip of the iceberg compared to the work done in Tennessee.

Additionally, the principal investigator learned that other states are leading Missouri in the identification and cataloging of this important cultural resource - - the African American church in small town and rural Missouri.

## Appendix A

### African American Churches in the Caruthersville, Hayti and Hayti Heights Communities

#### Caruthersville

Church	Pastor
1. Bethel African Methodist Episcopal	Karla Cooper
2. 12 <sup>th</sup> Street Christian Fellowship	Joshua Black
3. Greater Mt. Carmel Baptist	Joan/Leon Benset
4. St. Paul Missionary Baptist	J.T. Spicer
5. Progressive Church of God in Christ	Roosevelt Martin
6. Lane Temple	Bishop Lane
7. Word of Truth	Bishop Wooden
8. Clayborn Temple	Charlie Clayborn

#### Hayti

Church	Pastor
1. North 6 <sup>th</sup> Street Church of God in Christ	Nathaniel Ellis
2. Cedar Street Baptist	Bobby Patterson
3. St. James Word of Faith	Johnny Hood
4. Isreal of God	Robert Sherad
5. East Side Spiritual	Jamie Jones
6. Faith Temple Church of God in Christ	Courtney Sanders
7. Tabernacle of Love	Jamie Jones
8. Seven Day Adventist	
9. St. Luke United Methodist Church	Alex A. Cooper
10. Mount Olive Missionary Baptist	Jefferson
11. Cleveland Church of Christ	Ben Armour
12. Seift Missionary Baptist	Charles Williams
13. Gospel Tabernacle	Dawn Coleman

#### Hayti Heights

1. Mount Zion Missionary Baptist	Butler
2. Central Baptist	Nemy
3. Church of Jesus Christ	Jeremy Rodsel
4. Clayburn Temple	Charlie Clayburn
5. House of Prayer	Mc Adams
6. Watson Chapel	

Notes: Tabernacle of Love, Saint Luke United Methodist Church and Faith Temple are identified as being located in the city of Hayti Heights. However, those churches are located in the corporate city limits of Hayti.

## Greater Mt. Carmel Christian Fellowship (Church History)

On the corner of 14th and Vest a light was opened in the minds of an organized group to form Mount Carmel Church in 1909. The first pastor was Rev. Henry Johnson and later Rev. G.M. Gentry. Some of the other past ministers were Rev. Perkins, Rev. Morris, Rev. J.A. Maxwell, Rev. Crenshaw, and Rev. Moses Black. The white frame building burned in 1920. Another white wood frame building was erected on the southside corner of 14th and Vest. Around 1934, the northside building was purchased. In 1963, the church moved into this northside building. The building purchased was in poor repair, so the present brick building was erected and dedicated in 1964 under the pastorage of Rev. R.H. Hunt. The corner stone was laid in January 1970 and a central heating unit was purchased that same year.

The first deacons of Mount Carmel were Bro. William Brook, Bro. Lewis Brook, Bro. Bill Clemon and Bro Saul Liggins.

The first church clerk was Sis. Lewis Caruthers. Another past clerk was Sis. Marie Ross who served on many auxillaries and who was a vital part of Mount Carmel for many years. Our current clerk is Sis. Jacqueline Starks. Our current financial secretary is Sis. Mary Frances Agnew.

Under the leadership of <sup>the</sup> ~~our~~ current pastor, Rev. Jacquin Benson, who came to us on April 11, 1982, our name was changed from Mount Carmel to GREATER Mount Carmel to instill dignity and pride in our church building and also to inspire our members to "Be the best you can be in ALL things you attempt to do in life."



### (Church History-Part 2)

One of those things has been to PRAISE and SERVE God to the highest!! With Rev. Benson, we have steadily progressed, keeping up with today's demands of the church as a whole. Under the leadership of Rev. Benson, we started a scholarship fund. A scholarship was given each year to a deserving high school graduate in our community who attended college. We have purchased another heating and cooling unit, renovated the church sanctuary, and renovated the fellowship hall. We have been BLESSED to acquire new furniture and carpet for our church building. We have also purchased a van and erected a lighted display board outside. Thoughts relative to spiritual enrichment are displayed each week, primarily to ENCOURAGE those who are not attending, and to STRENGTHEN those who are attending. The financial welfare of the church increased as members responded favorably to the teaching of tithing.

In January of 1999, Pastor Benson experienced a great move of God in his own life. This resulted in the establishment of ten (10) ministries in the church. These ministries were Deacon Ministry, Deaconess Ministry, Trustee Ministry, New Membership Ministry, Church School Ministry, Hospitality Ministry, Womens Ministry, Mens Ministry, Youth Ministry, and the Praise Team Ministry. Each ministry is supported by a mission statement, which serves as a constant reminder of OUR purpose in this fellowship. The participants in these ministries received the training necessary to do an effective job in their perspective ministry. This move was further heightened by another name change--from Greater Mt. Carmel Baptist Church to Greater Mt. Carmel CHRISTIAN FELLOWSHIP. Through the inspiration of the Holy Spirit, the church began to grow to even higher "SPIRITUAL" heights!!

One of Pastor Benson's most memorable sermons was "Tools for WAR". The scripture reference was Ephesians 6:10-18. Pastor Benson ministered diligently with all simplicity from January 10, 1999 to April 18, 1999. Under the anointing of the Holy Spirit, Pastor Benson directed us toward a "TRUE" life of holiness, worship, and praise as God (through him) equipped us with the tools necessary to fight this Christian warfare!!

We thank God for the rich legacy of this fellowship and we are believing God to take us to an even "HIGHER" level as we seek to accomplish HIS purpose for this ministry.



MT. CARMEL MISSIONARY BPT. CHURCH  
ORGANIZED 1909  
RECONSTRUCTED 1964

DEACONS

J. ROSS, SR.  
H. LEE  
S. C. ROSS  
R. C. HATHAWAY  
T. ASHFORD  
E. DRIVER  
J. ROSS, JR.  
W. CARR  
J. B. TAYLOR

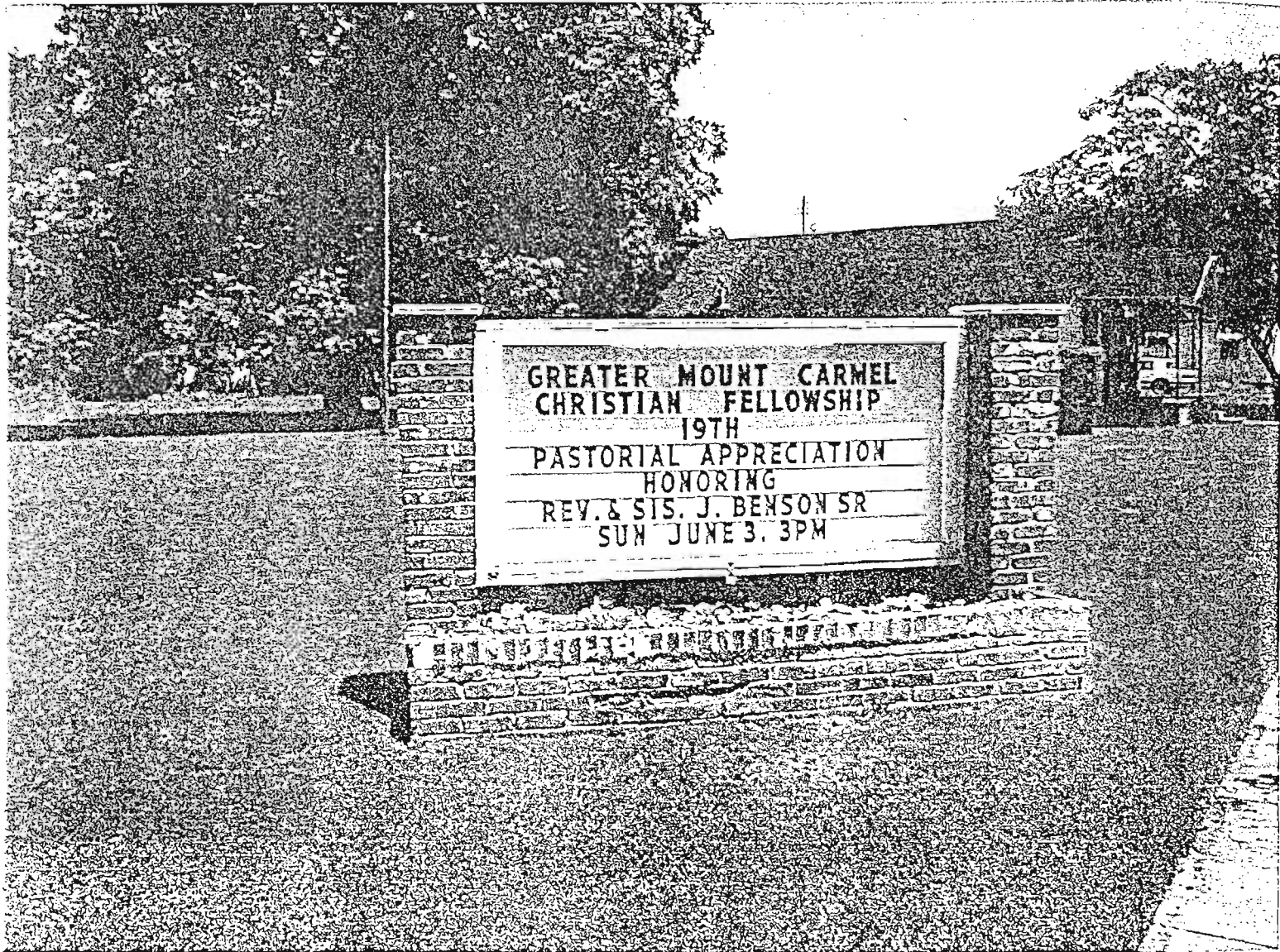
TRUSTEES

H. LEE  
R. C. HATHAWAY  
M. C. DENNIS  
T. ASHFORD

MINISTERS

A. J. MAXWELL  
R. C. CRENSHAW  
R. H. HUNT

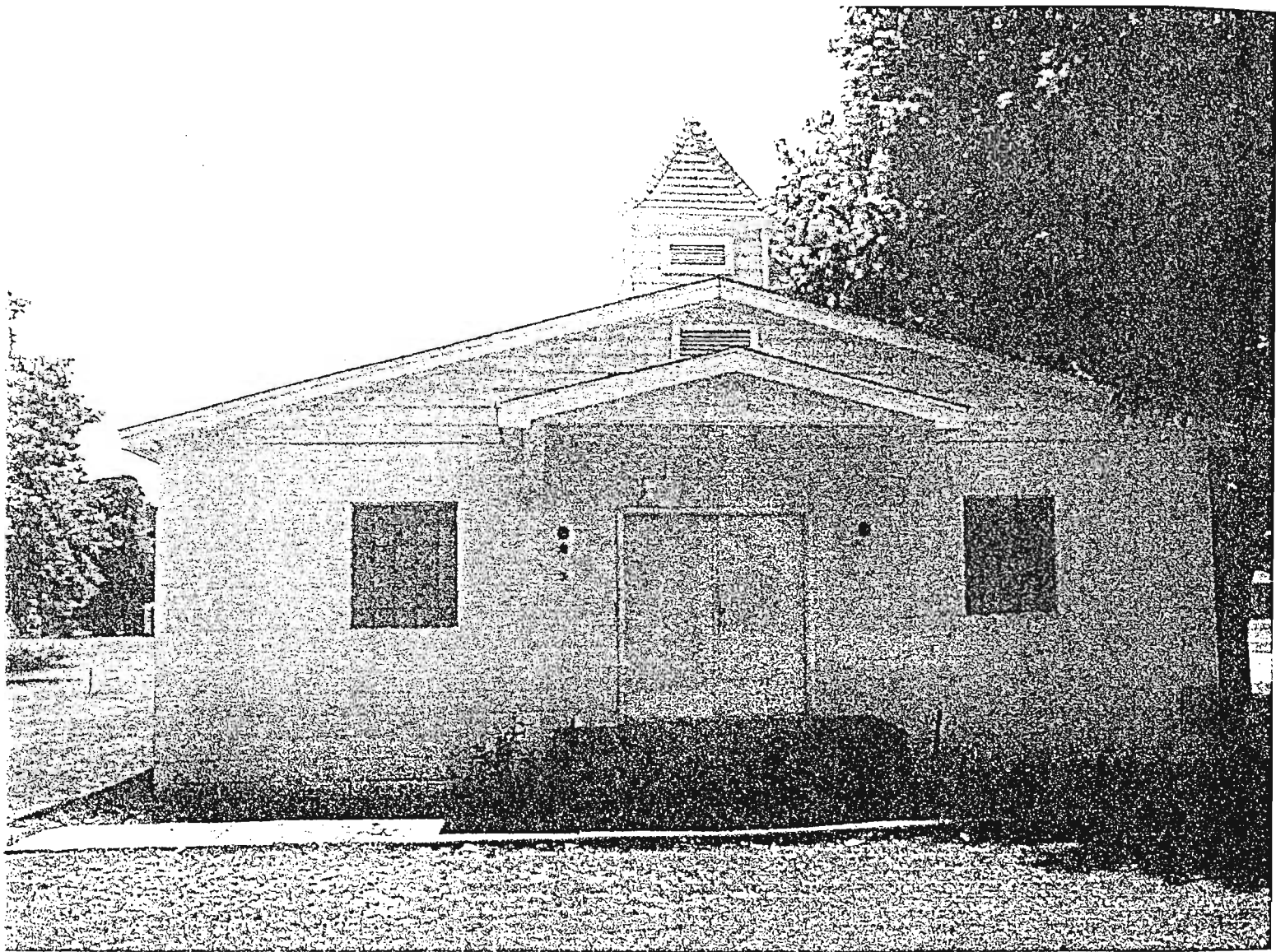
REV. MATTHEW CENTRY, PASTOR  
MARIE ROSS, CLERK



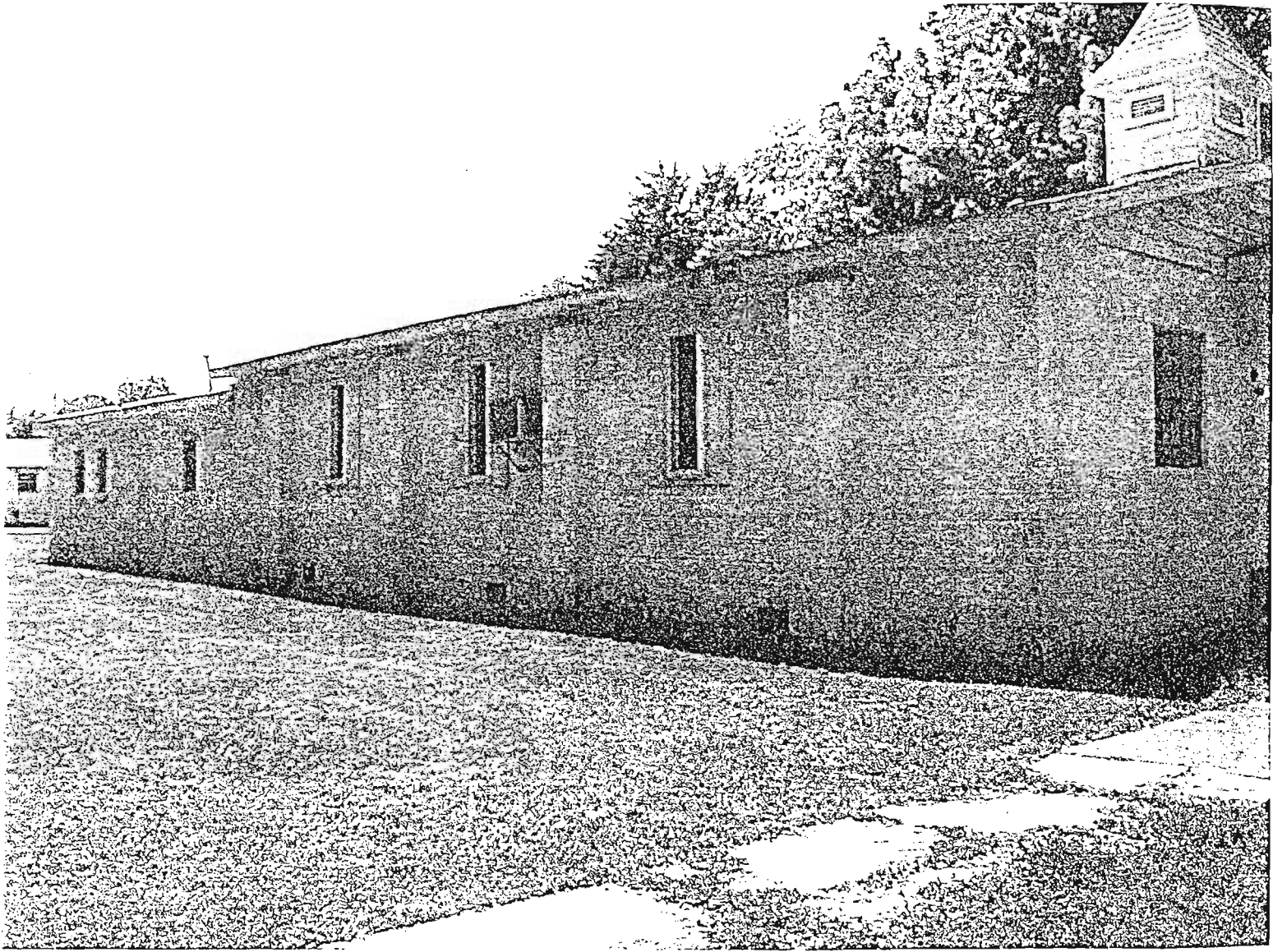




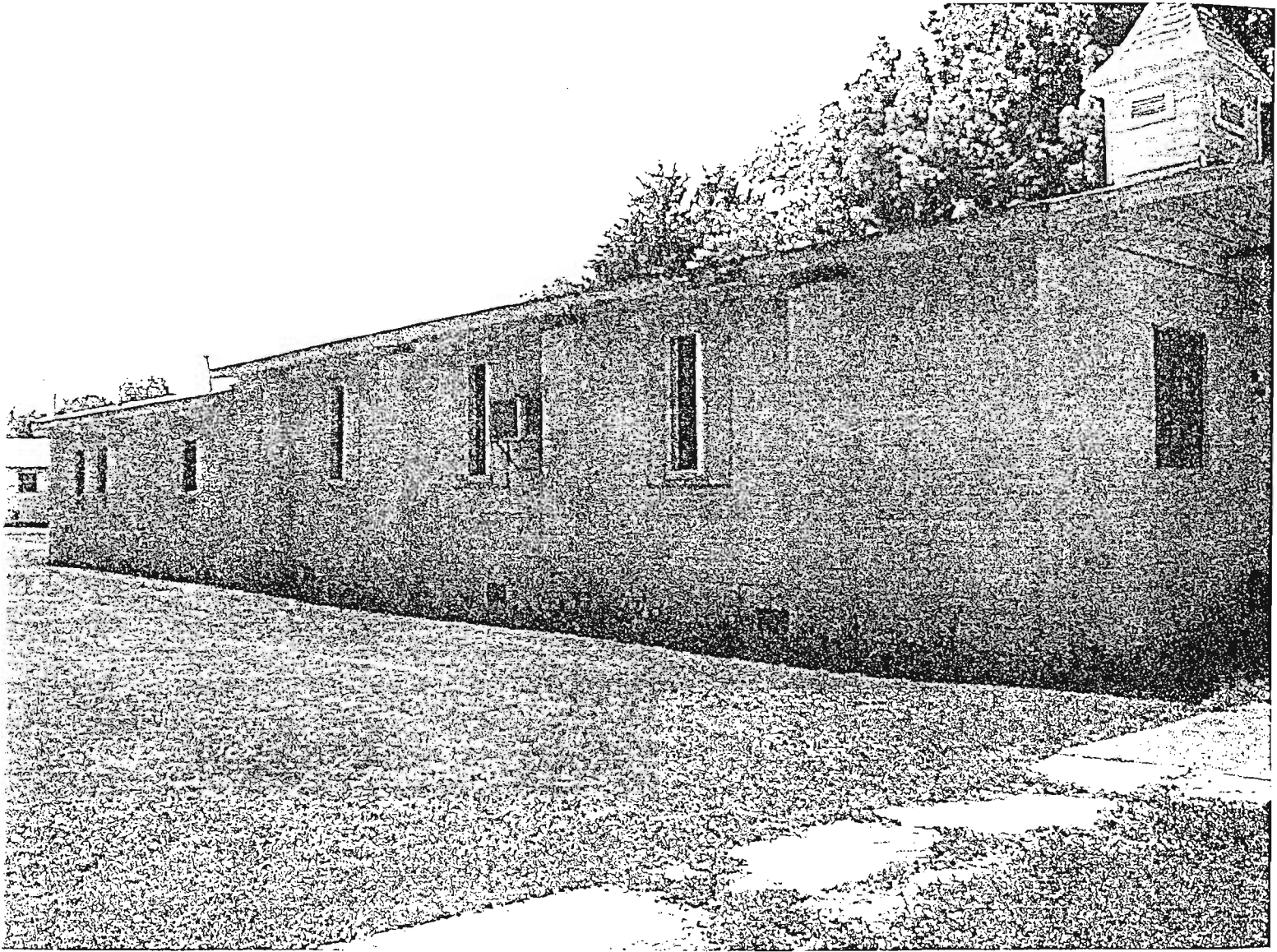












BETHEL A. M. E.  
CHURCH

LAID APRIL 11, 1965

H. T. PRIMM

BISHOP

H. M. DAVIS

ELDER

L. J. HALL

MINISTER

LAID BY M. W. P. H. GR. LODGE OF MO.  
M. W. CURTIS O. FINCH 33° GR. MASTER

TRUSTEES

J. MIDDLETON

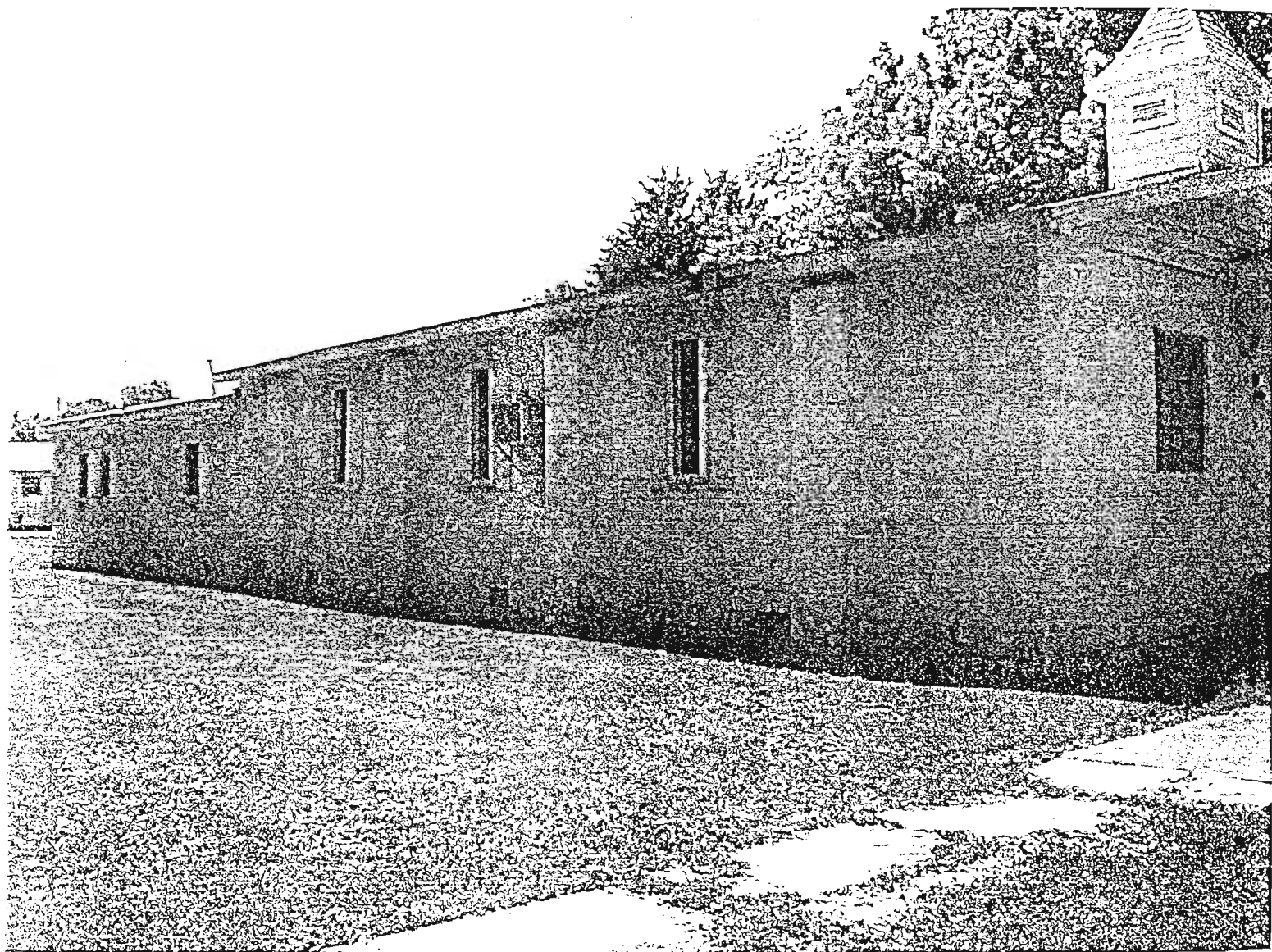
J. A. CARTER, SR.

E. NELSON, SR.

A. W. SHANNON

FRANK SHELBY

ORGANIZED 1905 - ERECTED 1964



BETHEL A. M. E.  
CHURCH

LAID APRIL 11, 1965

H. T. PRIMM BISHOP

H. M. DAVIS ELDER

L. J. HALL MINISTER

LAID BY M. W. P. H. GR. LODGE OF MO.  
M. W. CURTIS O. FIDCH 33 GR. MASTER

TRUSTEES

J. MIDDLETON J. A. CARTER, SR.

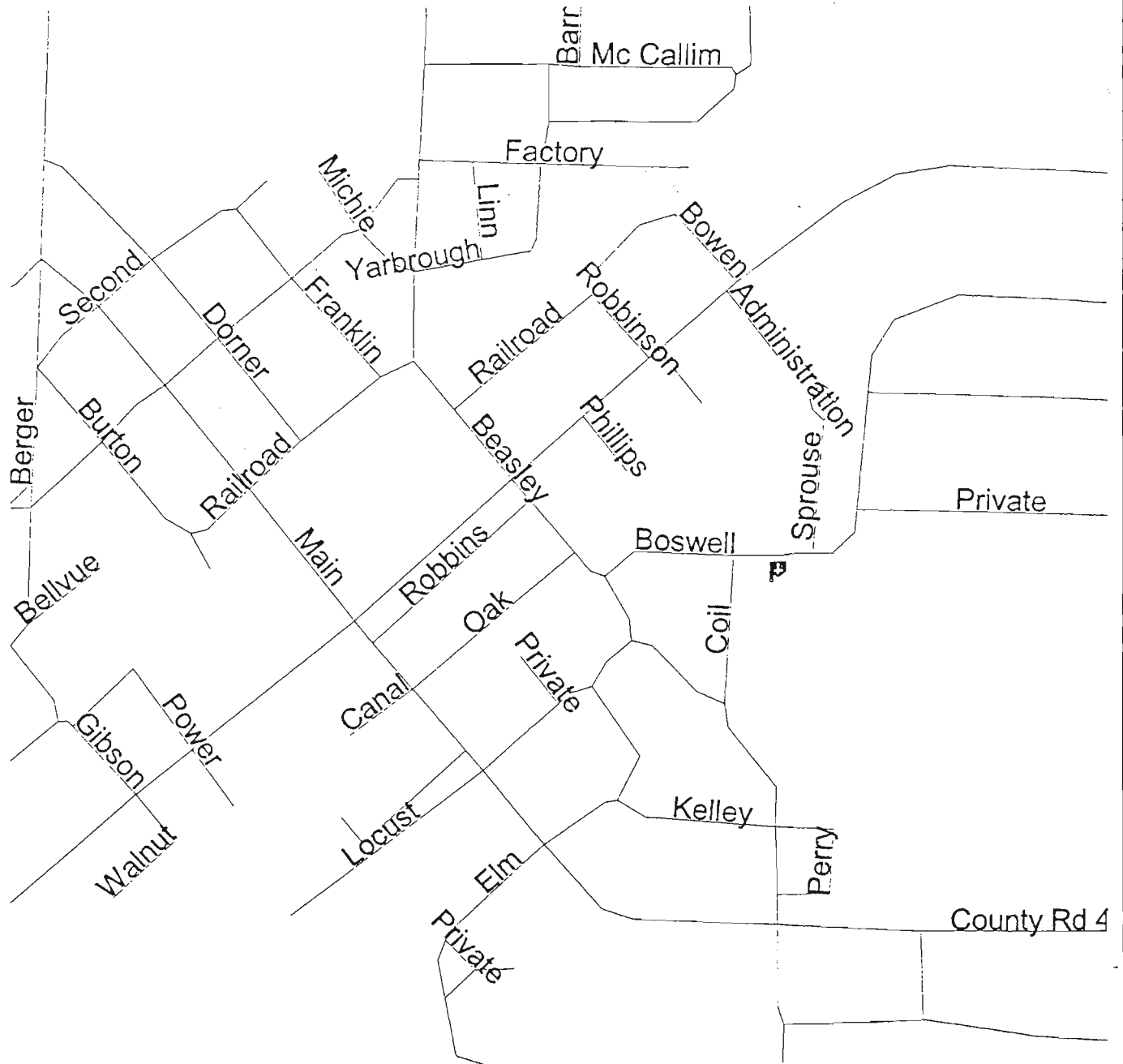
E. NELSON, SR. A. W. SHANNON

FRANK SHELBY

ORGANIZED 1905 - ERECTED 1964

# Morning Star Missionary Baptist Church

Steele, Missouri



Morning Star Missionary Baptist Church

Roads

500

0

500

1000 Feet



# Greater Mount Carmel Christian Fellowship

*Caruthersville, Missouri*



Greater Mount Carmel Christian Fellowship



Houses





# North 6th Steet Church of God in Christ

*Hayti, Missouri*



North 6th Street Church of God in Christ



Houses



# Greater Mount Carmel Christian Fellowship

*Caruthersville, Missouri*



Greater Mount Carmel Christian Fellowship



Houses





# 12th Street Missionary Baptist Church

*Caruthersville, Missouri*



Vacant Lot



12th Street



Vacant Lot

Franklin Avenue

Vacant Lot



12th Street Missionary Baptist Church



Houses



# Progressive Church of God In Christ

*Caruthersville, Missouri*



18th Street

Vacant Lot



Progressive Church of God In Christ



House owned by church

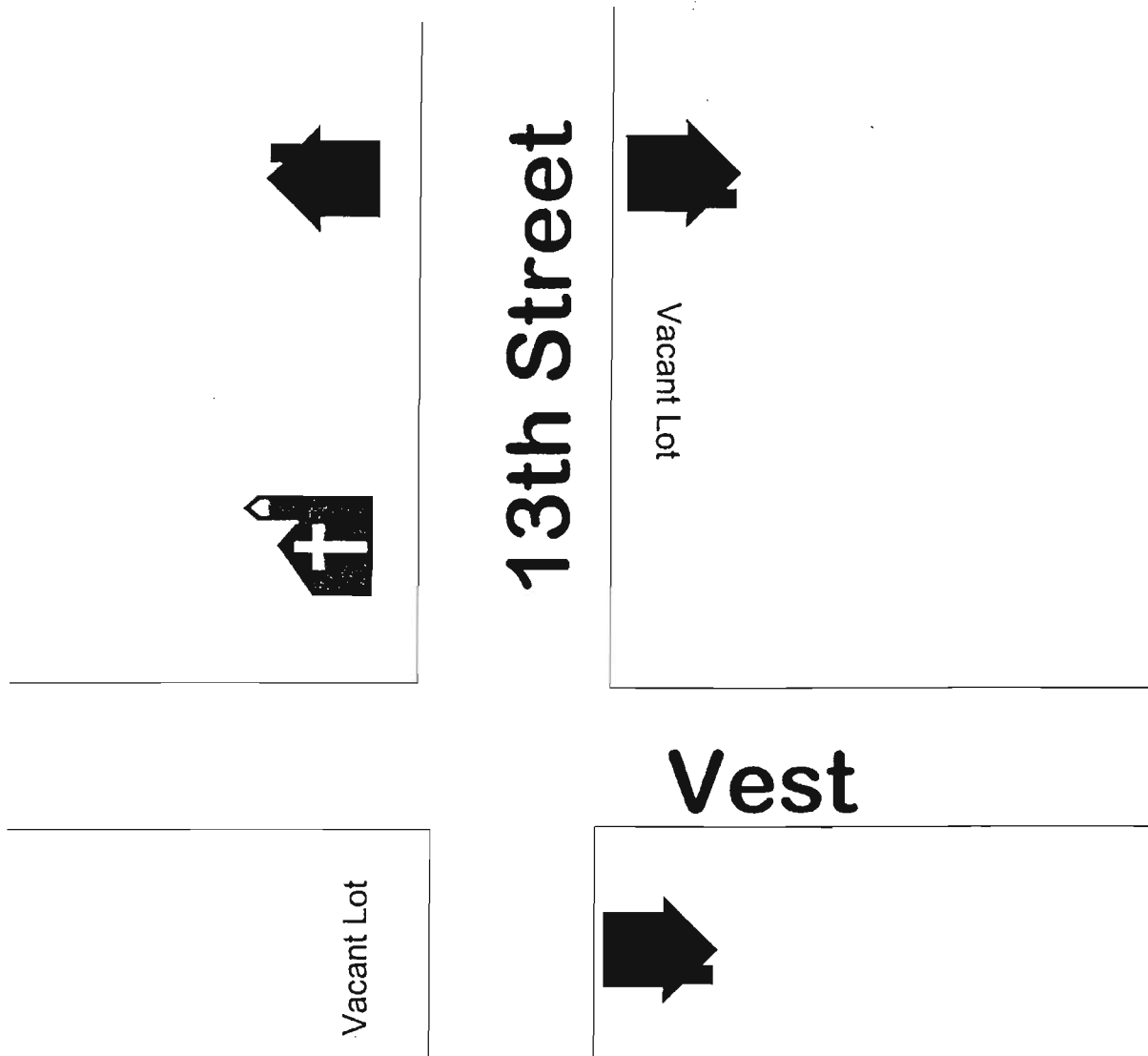


Housing Project Apartment



# Bethel African Methodist Episcopal Church

*Caruthersville, Missouri*



Bethel African Methodist Episcopal Church



Houses

10 0 10 20 Miles



## REFERENCE WORKS ON THE AFRICAN AMERICAN CHURCH

The following bibliography is a detailed listing of books which address in part or whole the African American Church. This Bibliography was taken in total from **Powerful Artifacts: A Guide to Surveying and Documenting Rural African-American Churches** by the Center for Historic Preservation, Middle Tennessee State University.

### I. Major Bibliographical References

#### African-American Archaeology

Deetz, James. Flowerdew Hundred: The Archaeology of a Virginia Plantation, 1619- 1864. Charlottesville: University Press of Virginia, 1993.

\_\_\_\_\_. In Small Things Forgotten: An Archaeology of Early American Life, exp. And rev. ed. New York: Doubleday, 1996.

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