

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

1. Name of Property

historic name Campbell Chapel African Methodist Episcopal Church

other names/site number n/a

2. Location

street & number 602 Commerce Street [n/a] not for publication

city or town Glasgow [n/a] vicinity

state Missouri code MO county Howard code 089 zip code 65254

3. State/Federal Agency Certification

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

Claire F. Blackwell 9 October 1997
Signature of certifying official/Title Claire F. Blackwell/Deputy SHPO Date

Missouri Department of Natural Resources
State or Federal agency and bureau

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

Signature of certifying official/Title

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register
See continuation sheet [].
- determined eligible for the
National Register
See continuation sheet [].
- determined not eligible for the
National Register.
- removed from the
National Register
- other, explain
See continuation sheet [].

Signature of the Keeper

Date

5. Classification

Ownership of Property	Category of Property	Number of Resources within Property		
		Contributing	Noncontributing	
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	1	0	buildings
<input type="checkbox"/> public-local	<input type="checkbox"/> district	0	0	sites
<input type="checkbox"/> public-State	<input type="checkbox"/> site	0	0	structures
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	0	0	objects
	<input type="checkbox"/> object	1	0	Total

Name of related multiple property listing.

Number of contributing resources previously listed in the National Register.

n/a

n/a

6. Function or Use

Historic Function
 Religion/religious facility

Current Functions
 Religion/religious facility

7. Description

Architectural Classification
 Greek Revival

Materials
 foundation Brick
 walls Brick
 roof Asphalt
 other

Narrative Description

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

8. Statement of Significance

Applicable National Register Criteria

A Property is associated with events that have made a significant contribution to the broad patterns of our history

B Property is associated with the lives of persons significant in our past.

C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

Property is:

A owned by a religious institution or used for religious purposes.

B removed from its original location.

C a birthplace or grave.

D a cemetery.

E a reconstructed building, object, or structure.

F a commemorative property.

G less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

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

9. Major Bibliographic References

Bibliography

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

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey

- recorded by Historic American Engineering Record

Areas of Significance

ETHNIC HERITAGE-BLACK

ARCHITECTURE

Periods of Significance

1865 - 1947

Significant Dates

1865

Significant Person(s)

n/a

Cultural Affiliation

n/a

Architect/Bullder

Unknown/Moore, Corbin

10. Geographical Data

Acreeage of Property less than one acre

UTM References

A. Zone 15	Easting 513690	Northing 4341720	B. Zone	Easting	Northing
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C. Zone	Easting	Northing	D. Zone	Easting	Northing
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[] See continuation sheet

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

name/title Rhonda Chalfant
organization Chalfant Consulting date June 16, 1997
street & number 619 West 32nd telephone (816) 826-5592
city or town Sedalia state MO zip code 65301

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

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

Photographs

Representative **black and white photographs** of the property.

Additional Items

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

Property Owner

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

name Campbell Chapel African Methodist Episcopal Church
street & number 602 Commerce telephone n/a
city or town Glasgow state MO zip code 65254

United States Department of the Interior
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National Register of Historic Places
Continuation Sheet

Section 7 Page 1

Campbell Chapel African Methodist Episcopal Church
Howard County, MO

Summary: The Campbell Chapel African Methodist Episcopal Church, located at 602 Commerce Street, Glasgow, Missouri, was built in 1865. It is a small, one-story brick building with basement with simple Greek Revival elements. It features a stepped gable, brick pilasters, and dual entrances; its interior has an early pressed metal ceiling and cornice. The building, though in need of repair, maintains its integrity and continues to be used for worship and other church activities.

Narrative: Campbell Chapel African Methodist Episcopal Church is a vernacular building with Greek Revival elements. In its simplest form, the Greek Revival style was characterized by bilateral symmetry; according to Whiffen, buildings were "simple rectangular blocks" with low pitched roofs; there might be a solid parapet over the cornice.¹ Campbell Chapel is a rectangle thirty-two feet by fifty-two feet. The building is set into a hill, so that the north facade opens onto ground level at the first floor, and the south facade opens onto ground level at the basement.

The facade, or north elevation, which faces Commerce Street, features an angled and stepped gable. The gable is accented by a brick cornice 5 bricks high. Six brick pilasters accent the north elevation. Cornice detailing and pilasters are characteristic of the Greek Revival style; the simplicity of these elements on the Campbell Chapel building reflects the nature of the building's designer and builder. The members of the congregation built the building themselves, under the direction of Corbin Moore, a carpenter and active church member, using typical building techniques of the time. The building is constructed of soft brick, probably hand-made on site, bonded with lime based mortar. The walls are solid brick, 4 to 5 bricks thick, laid in common bond. Two doors, with transoms, open into the nave, further accenting the symmetry of the facade. The doors have three long panels over three short panels. Each door has three steps leading from a concrete stoop. On the transom above the west door the phrase "ANN E. MOORE / 1842-1931" is painted in white paint; Ann E. Moore was the wife of Corbin Moore and also an active church member. The use of two doors, originally one for women and the other for men, is common in nineteenth-century Protestant churches. A sidewalk leads from the stoop to the street; three steps lead from the street to the sidewalk. A fleur-de-lis attaches a tie-rod to the north elevation of the building.

The east and west sides of the building each have four windows set symmetrically. The four-over-four windows are 50" wide by 9' tall. The lintels and sills are of wood. The brick is in poor condition, with some spalling caused by attempts to patch with portland mortar, and other deterioration caused by weathering of the soft brick. The church formerly had a bell mount at the side; the bell has been kept and the congregation would like to reconstruct its mounting.

The simple interior of the church has beadboard wainscotting and window moldings painted brown. The upper walls are plaster on brick and are painted off-white. The ceilings are 18' high. The ceiling and elaborate cornice are pressed metal and are in good condition. Three light fixtures hang from pressed metal ceiling medallions across the south end of the nave. Four new ceiling fans hang from newly installed mountings near the location of the original mounts for hanging light fixtures. The exact date of installation of electric lights is unknown, but Trustees' Minutes for 1910 show the payment of \$11 for electricity for the months of December through March. The floor is wood and is in good condition.

¹Marcus Whiffen, American Architecture Since 1789: A Guide to the Styles, rev. ed. (Cambridge, MA: MIT Press, 1969): 39.

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Section 7 Page 2

Campbell Chapel African Methodist Episcopal Church
Howard County, MO

The interior of the church reflects the three significant elements W.E.B. DuBois identified as essential in black worship—the "frenzy" of the coming of the Spirit of God during prayer, the "preaching," and the "music."² The chancel, surrounded by an altar rail, is elevated one step; the altar rail is an important feature of Methodist churches and signifies the importance of prayer and repentance. During the nineteenth century, prayers at the altar were an essential part of repentance, and worshippers gathered at the altar for communion or a "love feast." The pulpit is at the center of the chancel, indicating the centrality of preaching and the respect accorded a pastor in the African-American community. Three elaborately carved, velvet-upholstered chairs, a larger central one for the minister flanked by two smaller chairs, sit behind the pulpit and face the congregation. The chairs are original to the building, and were purchased by Ann E. Moore. The area directly west of the chancel is called the "Amen Corner" and provided seating in a place of respect for deacons and elders. The upright piano, also original, sits along the east wall, directly north of the choir area, which is to the east of the chancel. Music is an important aspect of Methodism; the Methodist theology is best expressed in the hymns of John and Charles Wesley. Music is particularly important to the African-American church whose gospel hymns influenced nineteenth-century white hymns as well as contemporary popular and sacred music.

Two rows of pews fill the nave. Originally, the pews were arranged in three rows, but when the basement stairs were constructed, the pew arrangement was changed. A stairway on the east wall leads to a basement which has rest rooms and kitchen facilities for fellowship dinners and social activities.

²W.E.B. DuBois, The Souls of Black Folk, 1903 (rpt New York: Dover, 1994), 116.

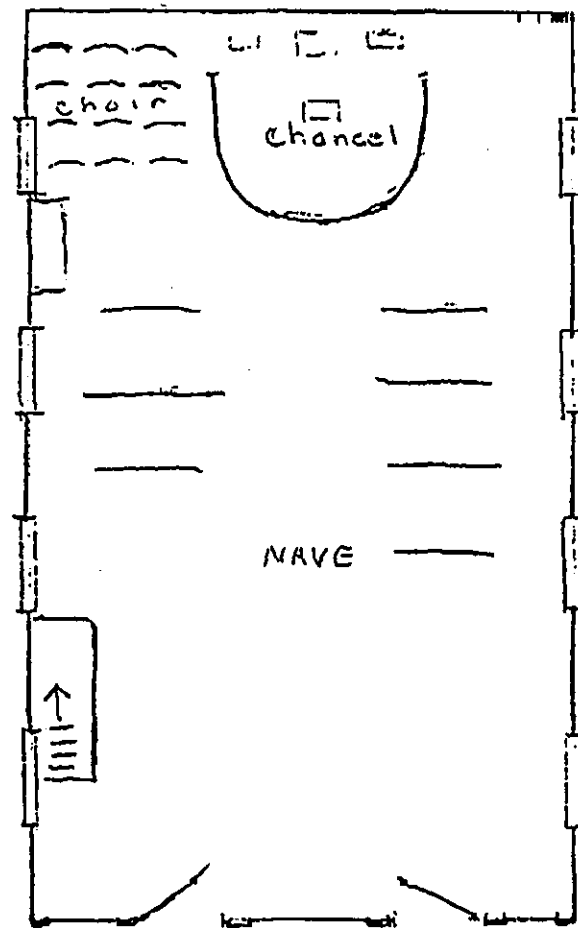
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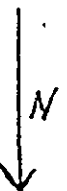
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Campbell Chapel African Methodist Episcopal Church
Howard County, MO

Campbell Chapel African Methodist Episcopal Church
Glasgow, Howard County, MO



13'



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Campbell Chapel African Methodist Episcopal Church
Howard County, MO

Summary: The Campbell Chapel African Methodist Episcopal Church, 602 Commerce Street, Glasgow, Howard County, is significant under Criterion A in the area of ETHNIC HERITAGE—BLACK. The Glasgow A.M.E. congregation began meeting in 1860 and constructed the current building in 1865. In 1865, few African-American congregations of any denominations existed outside of St. Louis, the state's only urban area. The church served as a social center, place of refuge, and one of the few outlets for self-determination and expression afforded African-Americans in the segregated, pro-Southern Little Dixie county. Campbell Chapel is also significant under Criterion C in the area of ARCHITECTURE. The building, built in 1865, is a good example of vernacular application of the Greek Revival style and retains a significant amount of integrity. The period of significance extends from 1865 with the construction of the building to 1947, the arbitrary fifty year limit.

Narrative: Glasgow, Missouri, established in 1836, is located on the Missouri River bluffs in Howard County, a location chosen because its elevation made it relatively free of malaria and because of its easy access to trade along the river. By the time the town was incorporated in 1845, it had a blacksmith, a chair factory, a horse-mill and carding machine, a steam ferry boat, three doctors, two attorneys, a newspaper, several general stores, a shoemaker, a livery stable, a butcher shop, a drug store, two tailors, a tobacco manufacturer, a saloon, and a hotel. The Methodist Church was established in 1840, and the Old School Presbyterian Church in 1843. At the height of the steamboat era, in April 1850, twenty-one steamboats passed through Glasgow. The town, whose population was 800 in 1852, gradually began to acquire the accoutrements of civilization—a Masonic Lodge, the Glasgow Female Seminary, the Central Missouri Insurance Company, two banks, and an Odd Fellows Hall.³

Howard County is located in a larger area called Little Dixie because the majority of its earliest settlers were from Kentucky, Tennessee, and Virginia. As many of the residents of Glasgow chose to replicate the patterns of life in the South, including plantation farming and slave ownership, they reinforced a system of racial segregation and domination. During the Civil War, Howard County experienced frequent guerilla activity; one Glasgow resident denounced the "low-lived men who claim to be Union or Rebel as occasion requires, [riding] the country destroying life and property, regardless of law and usages of regular warfare."⁴ The extent of Southern sympathies is evident in the order from Union Brigadier General Clinton B. Fisk who ordered the burning of the town with the remark that its residents "were equally guilty with the bushwhacker and must share his fate."⁵

The choices a society makes create rules and possibilities under which the residents are compelled, either by law or by community pressure, to live. When the early residents of Glasgow chose to adopt a slave-oriented economic structure, they also adopted the dogma of segregation and racism. According to the 1850 census, Howard County had 9039 whites and 4930 blacks, only forty of whom were free. By 1860, the white population had only increased to 9986, while the black population was 5960. The 1860 population of Glasgow was 1035, 762 of whom were white, 273 or 26 percent of whom were black, two free

³History of Howard and Cooper Counties (St. Louis: National Historical Co., 1883), rpt. Clinton, MO: The Printery, 1973, 205-235.

⁴Michael Fellman, Inside War: The Guerilla Conflict in Missouri During the American Civil War (Oxford: University Press, 1989), 32.

⁵Fellman, 120.

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Campbell Chapel African Methodist Episcopal Church
Howard County, MO

and 271 slaves. Howard County's population increased to 17,233 in 1870; 46 percent of the total were black. In 1880, the total population was 18,428, 40 percent of whom were black.⁶ The racist attitudes are apparent in the complete segregation of schools and churches; in 1868, the Glasgow Journal identified two African churches in the town.⁷ The violence of racism is revealed in the lynching of 51 blacks in Missouri between 1889 and 1918.⁸

Although the percentage of blacks in Glasgow's population continued to decline to less than 10 percent in the 1990 census, the racist attitudes of the past remained. The extent of racism is evident in a comment in a 1966 history of Glasgow which noted that "In Glasgow, the institution of Negro servitude was so firmly ingrained in the minds of both white and black that even after liberation the former slaves continued to live under and to enjoy living under the paternalistic domination of the white plantation owners from which they derived their means of survival . . . Negroes for the most part accepted position[s] of servitude gratefully and lived happily in this manner."⁹ A century after emancipation, the whites of Glasgow continued to reflect the "lost cause" attitudes of the South and the Dunning interpretation of Reconstruction which postulated that blacks were content to be subservient.¹⁰

Glasgow's growth slowed after the Civil War, and nearly ceased after the Northern Missouri Railroad and the Chicago and Alton Railroad completed their routes. Despite the loss of river traffic, the town's population remained stable at 1,800. In the 1870s, Lewis College, Lewis Library, the Prichett School Institute, and the Morrison Observatory opened, a railroad bridge across the Missouri River was dedicated, the Palmer House Hotel opened, and the mineral springs were tested for possible exploitation. Nine churches, four of them Methodist and two of them African-American, served the spiritual needs of Glasgow's residents, indicating the value the community placed on worship as well as the intensity of sectarianism and racism.¹¹

For the most part, Glasgow's African American citizens remained in the Glasgow area for the three decades after emancipation. They established their own churches, schools, and neighborhoods. In 1883, 240 white pupils attended a public school staffed by one superintendent and four teachers, and 215 black pupils attended a segregated school staffed by three. The number of pupils attending the black school tallied with the census figures showing a black population of approximately 40 per cent.¹² The church and

⁶Census surveys, 1850, 1860, and 1870.

⁷"Sketch of Glasgow," Glasgow Journal, 1 October 1868.

⁸Gary Kremer, Missouri's Black Heritage (St. Louis: Forum Press, 1980), 96.

⁹Kenneth Westhues, The Dream of Thirteen Men (Glasgow: Lions Club, 1966), 39-40, 22-23.

¹⁰Charles Reagan Wilson, Baptized in Blood: The Religion of the Lost Cause, 1865-1920 (Athens, GA: U of Georgia Press, 1980).

¹¹History of Howard and Cooper Counties, 235.

¹²History of Howard and Cooper Counties, 234.

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Campbell Chapel African Methodist Episcopal Church
Howard County, MO

the school became the centers of the black communities, representing the means by which the black community could improve its status and draw strength.

W.E.B. DuBois noted that the black church was the center of black life; in 1890, 24,000 black churches existed in the U.S., with a membership of over two and one-half million.¹³ The church had multiple meanings for the black Christian; it was at once a place of refuge, a place of improvement and a place of struggle. The church provided a refuge from the realities of poverty and persecution as well as the promise of a better life in the hereafter to those who remained faithful in this life. The church also promised improvement; through coming to God one could acquire the habits of temperance, morality, frugality, and industry, habits which could lead to personal improvement, and which Booker T. Washington and other black leaders hoped would result in acceptance of the African American community by the dominant whites. As prejudice and discrimination kept acceptance and civil liberty outside the grasp of African Americans, the church became a center for an organized struggle against segregation.

The interior of Campbell Chapel reflects the three significant elements W.E.B. DuBois identified as essential in black worship—the "frenzy" of the coming of the Spirit of God during prayer, the "preaching," and the "music."¹⁴ The chancel, surrounded by an altar rail, is elevated one step; the altar rail is an important feature of Methodist churches and signifies the importance of prayer and repentance. During the nineteenth century, prayers at the altar were an essential part of repentance, and worshippers gathered at the altar for communion or a "love feast." The pulpit is at the center of the chancel, indicating the centrality of preaching and the respect accorded a pastor in the African-American community. Three elaborately carved, velvet-upholstered chairs—a larger central one for the minister flanked by two smaller chairs—sit behind the pulpit and face the congregation. The chairs are original to the building and were purchased by Ann E. Moore, wife of church builder of Corbin Moore. The area directly west of the chancel is called the "Amen Comer" and provided seating in a place of respect for deacons and elders. The upright piano, also original, sits along the east wall, directly north of the choir area, which is to the east of the chancel. Music is an important aspect of Methodism; the Methodist theology is best expressed in the hymns of John and Charles Wesley. Music is particularly important to the African-American church whose gospel hymns influenced nineteenth-century white hymns as well as contemporary popular and sacred music.

The African Methodist Episcopal Church was formed in Philadelphia in 1787 by Richard Allen as a response to issues of control within the Methodist Church. The Methodist's evangelical outlook and support of abolition were attractive to many blacks, but the church's choice to continue to segregate congregations was repugnant, as was the Methodist's requirement that black congregations have white directors and supervisors. The lack of acceptance of black Christians as equals demonstrated the inherent racism within the church. The white Methodist Episcopal Church ultimately split into the Methodist Episcopal, North, and the Methodist Episcopal, South, Churches over the issue of slavery. In addition, a number of black organizations broke away from the Methodist Episcopal Church, including the African Methodist Episcopal Church, the AME Zion Church, the African Union Methodist Protestant Church, the Colored Methodist Episcopal Church, and the Union American Methodist Episcopal Church.

¹³W.E.B. DuBois, 118.

¹⁴W.E.B. DuBois, 116.

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Campbell Chapel African Methodist Episcopal Church
Howard County, MO

The Missouri Conference of the African Methodist Episcopal Church was founded in 1852 to include "all the churches in the slaveholding states of the West and Southwest," although slave codes in many Southern states prohibited missionary efforts by the AME Church.¹⁵ In 1856, A.M.E. Bishop Payne wrote that "the intolerant spirit of slavery" had prevented the A.M.E. denomination from founding any churches west of St. Louis.¹⁶ However, within eight years after the founding of the conference, Campbell Chapel congregation was established in 1860. The group first met in the home of Corbin Moore, a free black carpenter. The congregation later met at Vaughn's Pasture, now the site of Stump Island Park. In 1865, the group acquired title to a piece of land on Commerce Street. The formal groundbreaking ceremony followed a parade from Vaughn's Pasture led by Lila Jones, an active church member; Will Burris turned the first shovel of soil. The name chosen, Campbell Chapel, honored Jabez P. Campbell, the eighth consecrated bishop of the AME Church.

Early records for the church have been lost, but those from 1900 to the present are available. The minute books of the Board of Trustees, the choir, the Sunday School, the Woman's Missionary Society, and the Allen Christian Endeavor League (ACEL) reveal an active congregation with programs for adults and young people. According to Delores Enyard, long-time member of the church, the membership was approximately 80 during the 1930s and 1940s.¹⁷ These minute books are detailed, showing attention to proper procedure, reflecting the leadership opportunities available for blacks in the church but denied them elsewhere.¹⁸ The church provided leadership roles for women in the Sunday School, the Missionary Society, and the choir. Women taught, organized programs, made recitations, and explained the "practical applications" of sermons.

The Trustees' minutes detail the care of the building and the difficulty with which money for maintenance of both the church and the parsonage was raised. The parsonage, which once sat to the west of the church, fell into disrepair and had to be demolished. Special offerings on the first of the month, called "Trustees' Offerings" were taken; the trustees would visit the homes of members to solicit contributions for the building.

The Sunday School minutes show the extent to which the church formed a social community. Christmas and Easter programs and parties were held, with distribution of gifts or Easter eggs and a fashion show for the children. Members of the Sunday School visited the elderly and took gifts to those in nursing homes. The church helped people who had suffered losses by fire and provided clothing to poor children.

In addition to its significance in the area of ETHNIC HISTORY—BLACK, Campbell Chapel is significant in the area of ARCHITECTURE. The one-story building with a basement set into a hill is a small but interesting example of vernacular application of Greek Revival details. The Greek Revival style is

¹⁵Daniel Payne, History of the African Methodist Episcopal Church (Nashville: AME Sunday School Union, 1891), 327.

¹⁶Donnie D. Bellamy, "Free Blacks in Antebellum Missouri, 1820-1860," Missouri Historical Review, 67 (Jan. 1973), 219.

¹⁷Delores Enyard, personal interview.

¹⁸William Parrish, Missouri Under Radical Rule, 113, cited in Bellamy, 219.

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Campbell Chapel African Methodist Episcopal Church
Howard County, MO

characterized by bilateral symmetry; buildings are "simple rectangular blocks" with low pitched roofs; there may be a solid parapet over the cornice.¹⁹ Campbell Chapel is a rectangle thirty-two feet by fifty-two feet. The building is set into a hill, so that the north elevation opens onto ground level at the first floor, and the south elevation opens onto ground level at the basement. The north elevation, which faces Commerce Street, features an angled and stepped gable. The gable is accented by a brick cornice 5 bricks high. Six brick pilasters accent the north elevation. Cornice detailing and pilasters are characteristic of the Greek Revival style; the simplicity of these elements on the Campbell Chapel building reflects the poverty of the builders and the skill of the building's designer. Alan Gowans notes that "all sorts of buildings could be given a 'classical touch' by . . . adding a few bits vaguely resembling Greek or Roman forms."²⁰

The members of the congregation built the building themselves, under the direction of Corbin Moore, a carpenter and active church member, using typical building techniques of the time. The use of the Greek Revival references was appropriate for a public building of the time and place, although such stylistic details were unusual for Missouri African-American churches of the period. Gowans, commenting on the significance of "buildings with few or no specific Greek or Roman details, whose derivation is evidenced only by general orientation, are immensely significant cultural expressions." Gowans further notes that vestiges of the Greek Revival style were maintained well into the twentieth century for humble schools and churches; these buildings provide an understanding of the social and cultural values of equality.²¹

¹⁹Marcus Whiffen, American Architecture Since 1789: A Guide to the Styles, rev. ed. (Cambridge, MA: MIT Press, 1969): 39.

²⁰Alan Gowans, Styles and Types of North American Architecture (New York: Icon, 1992):100.

²¹Gowans, 124; Ralph Henry Gabriel, ed., The Pageant of America: A Pictorial History of the United States, vol.13 (New Haven: Yale, 1926): 124-131.

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Campbell Chapel African Methodist Episcopal Church
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- Whiffen, Marcus. American Architecture Since 1780: A Guide to the Styles. Rev. ed. Cambridge: MIT, 1969.
- WPA Historical Survey.

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**Campbell Chapel African Methodist Episcopal Church
Howard County, MO**

Verbal Boundary Description: Lots 3 and 4, block 50, East Addition, City of Glasgow, Howard County, Missouri.

Boundary Justification: The boundary includes the two city lots historically associated with the property.

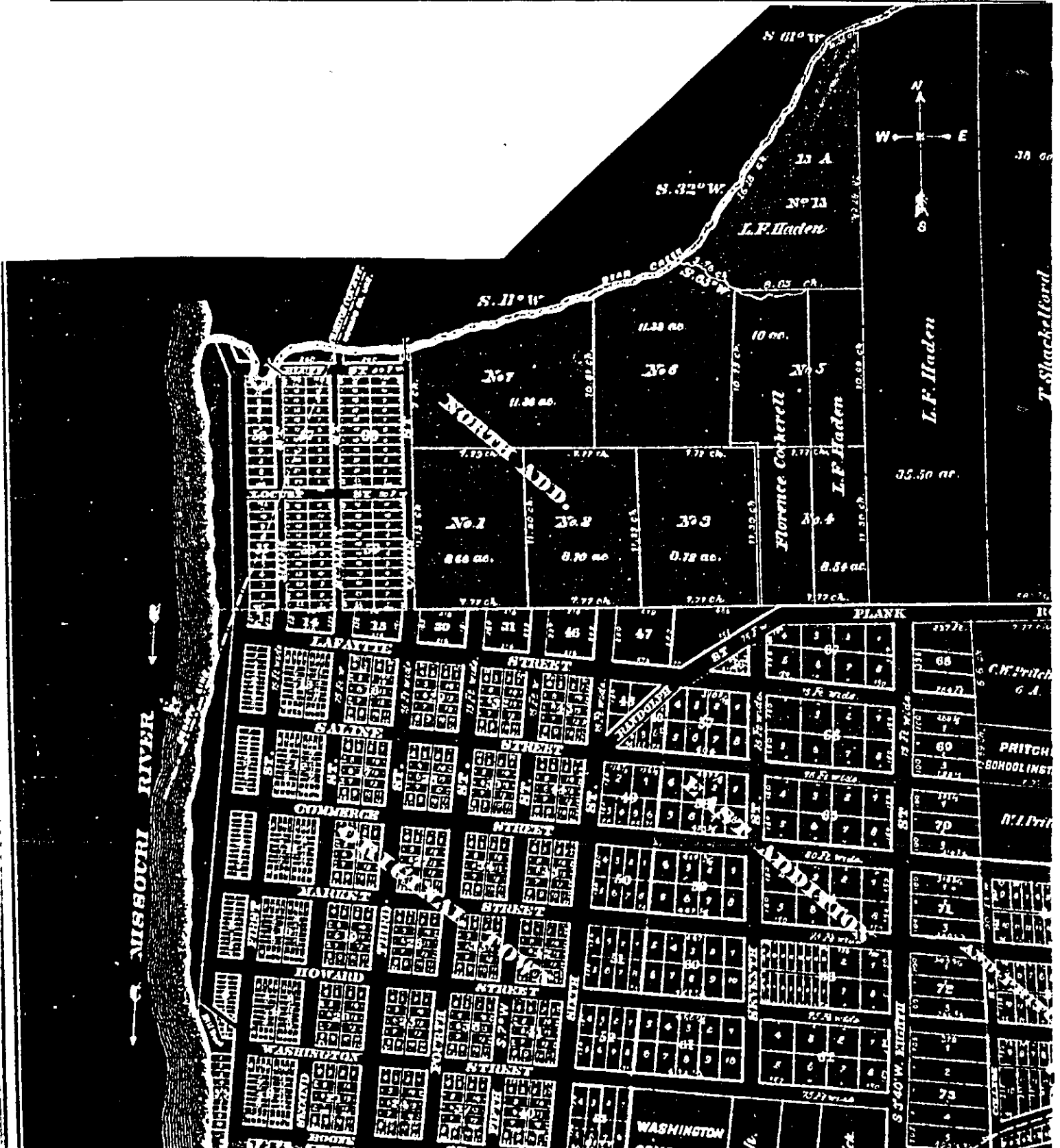
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Campbell Chapel AME Church
Howard Co, Mo

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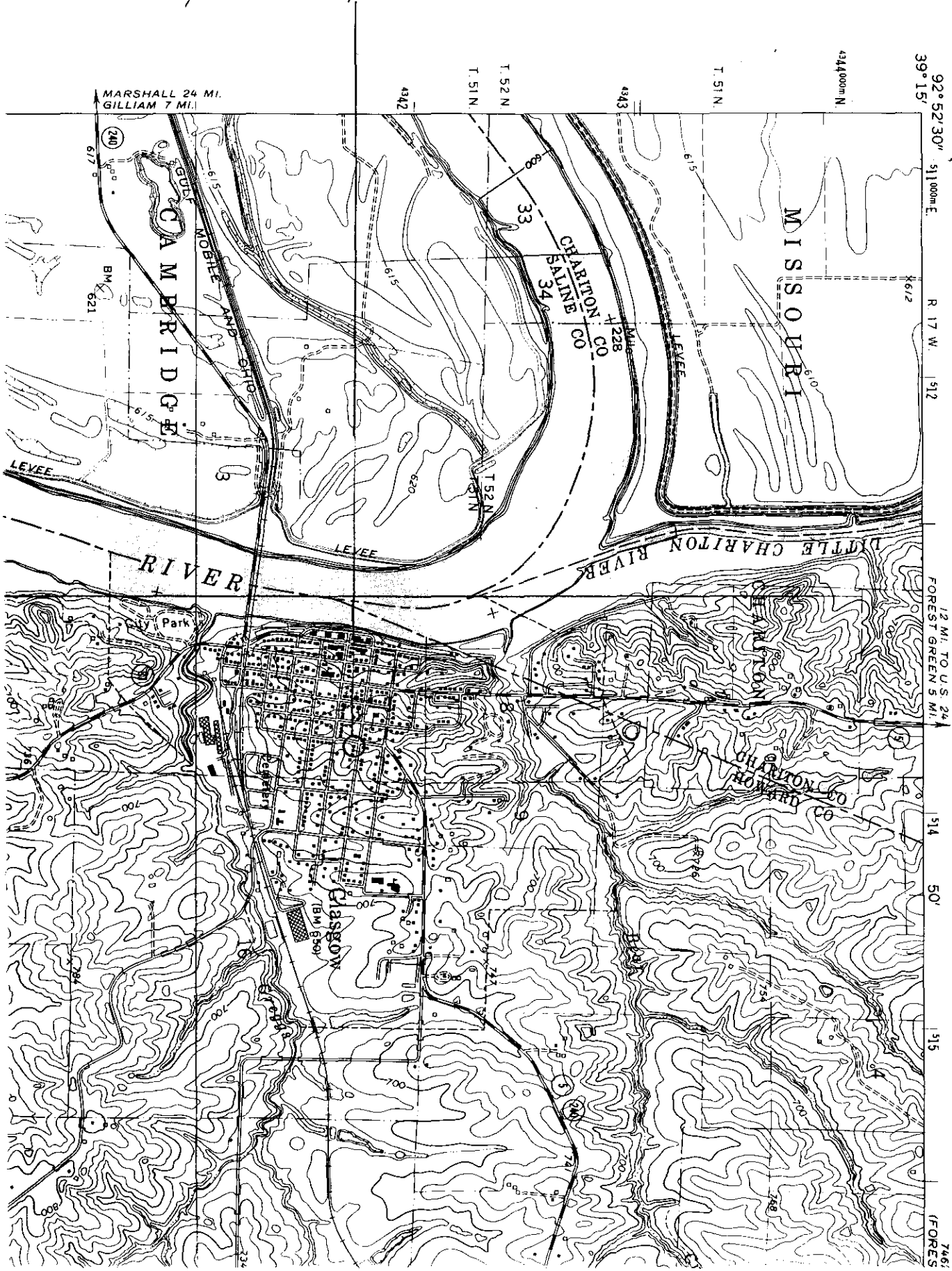


CAMPBELL CHAPEL AFRICAN METHODIST
 EPISCOPAL CHURCH, HOWARD COUNTY, MO
 15/513690/4341720

7462 1/4 SW
 (CAMBRIDGE)

UNITED STATES
 DEPARTMENT OF THE INTERIOR
 GEOLOGICAL SURVEY

STATE OF
 GEOLOGICAL SURVEY
 WALLACE B. HOWE



Campbell Chapel African Methodist Episcopal Church

Howard County, MO

Rhonda Chalfant

April 1997

MO Cultural Resource Inventory
Areas Facing South



Campbell Chapel African Methodist Episcopal Church

Harrison County MO

Rhonda Chalfant

April 1997

MO Cultural Resource Inventory
Areas facing South



ANNE MOORE
1842--1931

6 0 4

Campbell Chapel African Methodist Episcopal Church

Howard County MO

Rhonda Chalfant

April 1997

MO Cultural Resource Inventory

camera facing east



Campbell Chapel Methodist Episcopal Church
Howard County Mo
Rhonda Chalfant
April 1997
Mo Cultural Resource Inventory
alter



Campbell Chapel Methodist Episcopal Church

Howard County, MO

Rhonda Chalfont

April 1997

MO Cultural Resource Inventory

detail of ceiling



Campbell Chapel Methodist Episcopal Church

Howard Gustafson

Rhonda Christ

April 1957

Mo Cultural Resource Inventory

detail of ceiling



EXTRA
PHOTOS

CAMPBELLS CHAPEL A. M. E.

THE A. M. E. CHURCH WAS ORGANIZED THE FALL OF 1860, AT THE HOME OF CORBIN MOORE. SERVICES WERE LATER HELD AT VAUGHN'S PASTURE. AFTER PURCHASE OF PRESENT SITE A MARCH WAS LED FROM VAUGHN'S PASTURE BY LILA JONES, AND THE FIRST SHOVEL OF DIRT WAS TURNED BY HER FATHER, WILL BURRIS. CHURCH WAS NAMED FOR THE REV. J.P. CAMPBELL, THE 8TH CONSECRATED BISHOP OF THE CHURCH.

















