

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

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

1. Name of Property

historic name Coldwater Cemetery (preferred)

other name/site number Patterson Family Cemetery, Site of Eight-Cornered Church

2. Location

street & town 15290 Old Halls Ferry Road N/A not for publication

city or town Florissant X vicinity

state Missouri code MO county St. Louis code 189 zip code 63033

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.)

Mark A. Miles
Signature of certifying official/Title Mark A. Miles/Deputy SHPO

04/07/04
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

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

Signature of the Keeper

Date of Action

☐ 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:) _____

Coldwater Cemetery (preferred)
Name of Property

St. Louis County, MO
County and State

5. Classification

Ownership of Property

(check as many boxes as apply)

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

Category of Property

(check only one box)

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

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing

Noncontributing

1

1

buildings
sites
structures
objects
Total

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Function

(Enter categories from instructions)

Religion: Religious facility

Funerary: Cemetery

Current Function

(Enter categories from instructions)

Funerary: Cemetery

7. Description

Architectural Classification

(Enter categories from instructions)

Other: Cemetery

Materials

(Enter categories from instructions)

foundation

walls

roof

other

limestone

Narrative Description

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

☒ See continuation sheet(s) for Section No. 7

Coldwater Cemetery (preferred)
Name of Property

St. Louis County, MO
County and State

10. Geographical Data

Acreage of Property 1.5 acres

UTM References

(Place additional boundaries of the property on a continuation sheet.)

1 1/5 7/3/5/8/4/0 4/3/0/1/7/3/0
Zone Easting Northing

2 / / / / / / / / / /
Zone Easting Northing

3 / / / / / / / / / /
Zone Easting Northing

4 / / / / / / / / / /
Zone Easting Northing

Verbal Boundary Description

(Describe the boundaries of the property.)

Property Tax No.

Boundary Justification

(Explain why the boundaries were selected.)

☒ See continuation sheet(s) for Section No. 10

11. Form Prepared By

name/title Janett Rowland Miller, State Historian (See attached)
organization Missouri State Society Daughters of the American Revolution date 11/20/03
street & number 1015 SW Allendale Blvd. telephone 816-524-7462
city or town Lee's Summit state MO zip code 64081

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

name/title Missouri State Society Daughters of the American Revolution, c/o Roslyn Heights
street & number P.O. Box 297 telephone 660-882-5320
city or town Boonville state MO zip code 65233

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reduction Projects (1024-0018), Washington, DC 20503.

8. Description**Applicable National Register Criteria**

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

☒ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history.☐ **B** Property is associated with the lives of persons significant in our past.☐ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.**Criteria Considerations**

(Mark "x" in all the boxes that apply.)

Property is:

☐ **A** owned by a religious institution or used for religious purposes.☐ **B** removed from its original location.☐ **C** a birthplace or grave.☒ **D** a cemetery.☐ **E** a reconstructed building, object, or structure.☐ **F** a commemorative property.☐ **G** less than 50 years of age or achieved significance within the past 50 years.**Narrative Statement of Significance**

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

Areas of Significance

(enter categories from instructions)

EXPLORATION/SETTLEMENTSOCIAL HISTORY**Period of Significance**1809-1929**Significant Dates**N/A**Significant Persons**

(Complete if Criterion B is marked above)

N/A**Cultural Affiliation**N/A**Architect/Builder**N/A☒ See continuation sheet(s) for Section No. 8**9. Major Bibliographical References****Bibliography**

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

Previous documentation on file (NPS):☐ preliminary determination of individual listing (36 CFR 67) has been requested☐ previously listed in the National Register☐ previously determined eligible by the National Register☐ designated a National Historic Landmark☐ recorded by Historic American Buildings Survey

#

☐ recorded by Historic American Engineering

Record #

Primary location of additional data:☒ State Historic Preservation Office☐ Other State agency☐ Federal agency☐ Local government☐ University☐ Other Name of repository:☒ See continuation sheet(s) for Section No. 9

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**Cold Water Cemetery (preferred)
St. Louis County, MO**

Summary:

The Cold Water Cemetery is located at 15290 Old Halls Ferry Road near Florissant, St. Louis County. The 1.5 acre cemetery is reached by a private roadway that passes through rolling horse pastures. The road curves toward the top of a hill where the cemetery is located. Near the entrance gate, the road is lined with old walnut and hickory trees. Hickory, oak and walnut trees shade the cemetery and three very old cedars, typical of pioneer family graveyards, remain. The six-foot high wrought iron fence, surrounded by trees and brush, adds to the cemetery's sense of privacy and seclusion. Though interments are still carried out at the cemetery, the modern markers do not detract from the historic character of the cemetery. Additionally, the rural nature of the setting preserves the sense of the site as a historic rural family cemetery.

Elaboration:

Named for the creek that runs nearby, Cold Water cemetery is located on the outskirts of the city of Florissant. Its location remains today, as it was described in 1855 "obscure... out of sight from all public roads."¹ A sign marking the entrance to the access road is located on Old Halls Ferry Road between the driveways of the Pallotine Sisters' Renewal Center and the Old Halls Ferry Stables. A gate blocks the 1700' gravel access road approximately half way to the cemetery and the rest of the trail must be traversed by foot unless prior arrangements have been made to have the gates unlocked. From the first gate, the road continues to the cemetery and makes a loop within the boundaries to provide access to all sections of the graveyard.

The cemetery began as a family cemetery established for John Patterson and his neighbors along Cold Water Creek. Shortly after the first burial a log church was erected on the site. Although that building has not survived, its location is marked with a stone marker and small bronze plaque, and the congregation that started here remains in the area and is known as the Salem Baptist Church. Though no archeological investigations have taken place at the church site, it may be likely to yield information about the construction of the original and subsequent buildings as well as the early settlers who worshiped in the building.

Among the variety of markers are ancient limestone, marble and granite tablets with cathedral tops. The stones come in many varieties and include flush markers, upright headstones, monoliths and monuments as well as a few square columns with urns, drapes or architectural tops. While newer and replacement markers denote some graves, historic stones remain. Old markers have elegant script, although many of

¹ John Mason Peck, "Father Clark," or, The pioneer preacher : sketches and incidents of Rev. John Clark by an old pioneer. New York: Sheldon, Lamport & Blakeman, 1855, p. 287.

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**Cold Water Cemetery (preferred)
St. Louis County, MO**

these early stones have had their inscriptions worn away by time and weather. The stones are not highly ornate, although some have carvings of fingers pointed toward heaven, weeping willows, shields, crowns or flowers.

Today the Cold Water Cemetery retains a high degree of integrity from the historic period. Restoration of the property in the 1970s included the removal overgrowth, repair and resetting of broken headstones, fill placed on sunken graves and the installation of the wrought iron fence. Since the restoration, the site has been beautifully maintained by the Missouri State Society Daughters of the American Revolution. The cemetery is thought to be the oldest Protestant cemetery west of the Mississippi River still in use today. Though interments still take place, the setting, feeling and location of the property strongly convey the period of historic significance and document the early history of the area and the families who settled there.

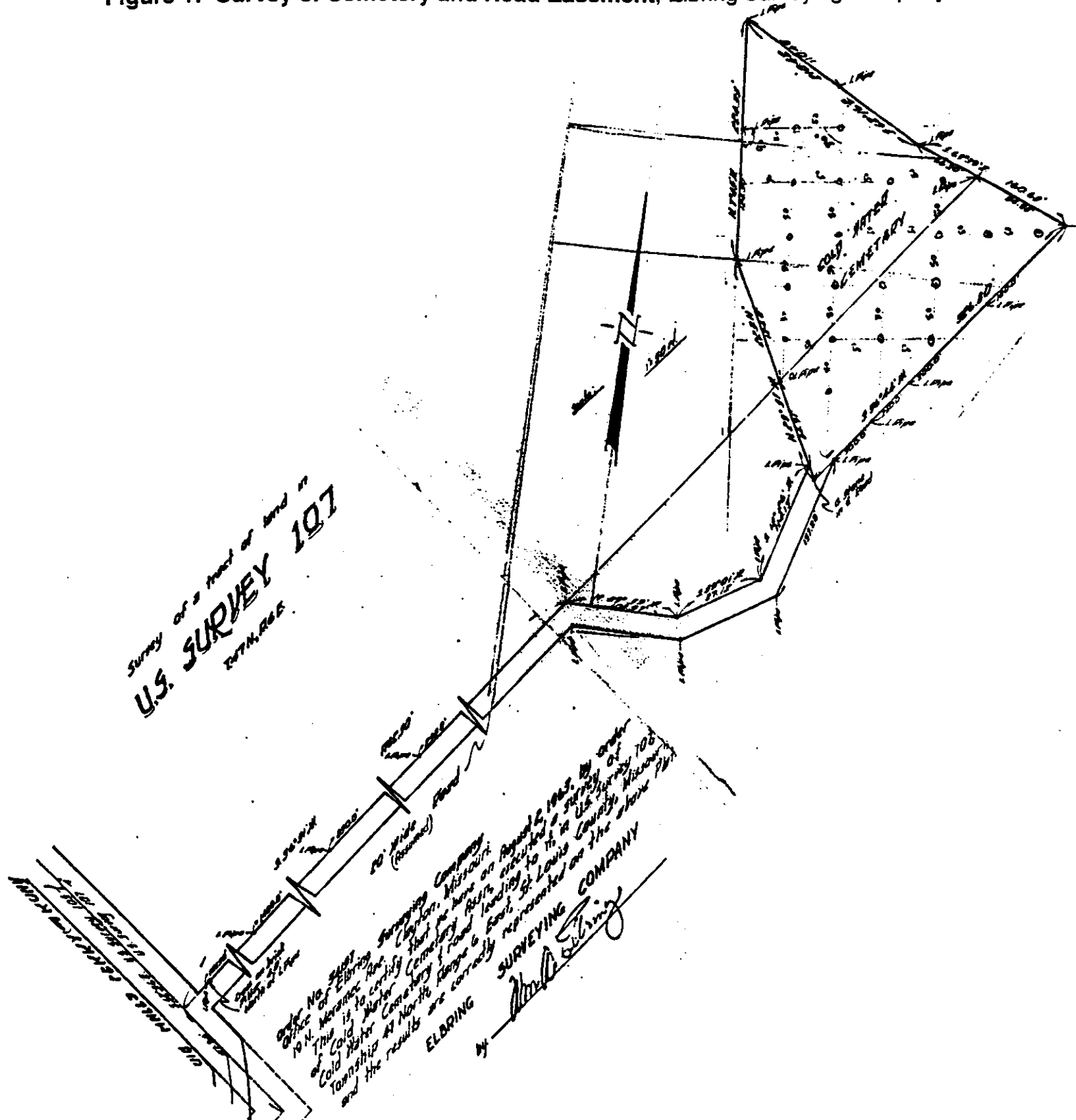
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Cold Water Cemetery (preferred)
St. Louis County, MO

Figure 1: Survey of Cemetery and Road Easement, Elbring Surveying Company.



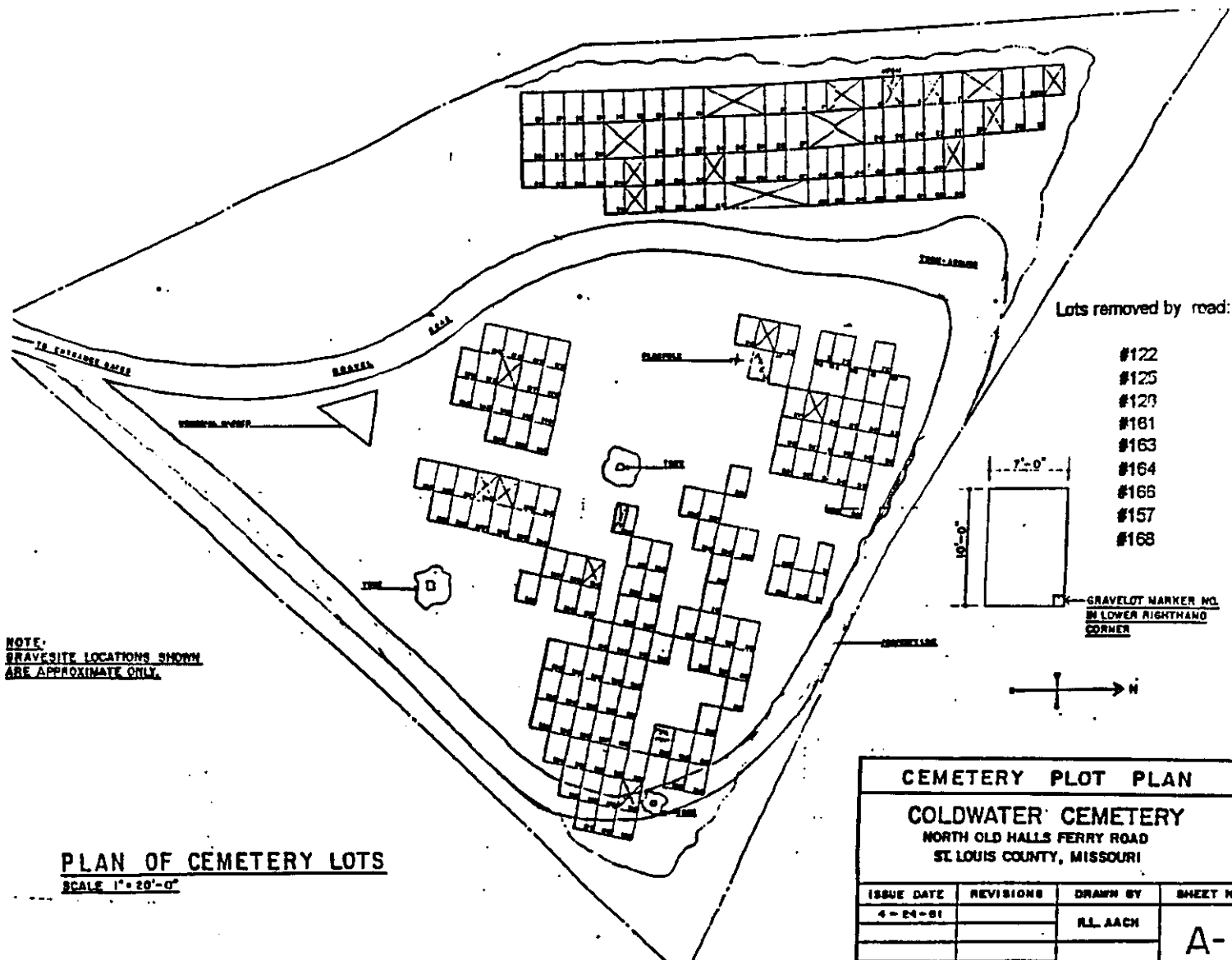
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Figure 2: Cemetery Plot Plan, c. 1981.



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**Cold Water Cemetery (preferred)
St. Louis County, MO**

Summary:

The Cold Water Cemetery, 15290 Old Halls Ferry Road near Florissant, St. Louis County, is locally significant under Criterion A in the area of Exploration and Settlement and Social History. Under Criterion A and Criterion Consideration D, it is eligible for its association with the early Anglo-American settlement and social and community development in the surrounding area. John Patterson, Sr. and his family moved to the Spanish territory in 1797. A year later the Rev. John Clark began crossing the Mississippi to preach to the Protestants living in "the settlement near the Spanish pond, north of St. Louis; the settlement between Owen's Station (now Bridgeton) and Florissant [sic]; and the settlement called Feeffe's [sic] creek" on a monthly basis.² The congregations grew despite territorial laws that restricted religious practices to Catholic worship. The first known burial in the Cold Water cemetery site was that of John Patterson's wife Keziah Hornedday Patterson in 1809. Rev. Clark was laid to rest nearby in 1833; John Patterson followed five years later. The cemetery represents the pioneer Anglo-American families of St. Louis County and the social institutions that developed to serve the needs of these settlers. The burial ground is also a representative example of the family graveyard and early Protestant churchyard cemetery in St. Louis County.³ While Cold Water Cemetery still receives interments, the historic grave markers and rural setting document the lives of the original settlers. The period of significance is 1809 to 1929, from the date of the first interment to the year the Cold Water Cemetery Association was formed to preserve and maintain the historic burial ground.

Historical Background and Significance

By the last decades of the eighteenth century the French settlers in Upper Louisiana had established several permanent settlements, including Ste. Genevieve (ca. 1750), St. Louis (1764), Carondelet (1767), St. Charles (1769) and Florissant (1788, originally known as St. Ferdinand). In the 1790s they were joined by settlers from the United States, lured to the Spanish territory by land grants and tax exemptions.⁴ The area around Florissant drew immigrants from the Carolinas, Maryland, Pennsylvania, Virginia, Tennessee, Kentucky and Illinois. Among the settlers who arrived from North Carolina were Revolutionary War soldier John Patterson and his family.

² Father Clark, pp. 228-33

³ Ann Morris, Sacred Green Space: A Survey of Cemeteries in St. Louis County, June 2000. The survey identified 98 cemeteries in St. Louis County, classifying them in one of several categories. The Cold Water Cemetery was identified as resource potentially eligible for listing on the National Register.

⁴ Father Clark, pp. 225-6; Gilbert J. Garrahan, S.J., Saint Ferdinand de Florissant: The Story of an Ancient Parish. Chicago: Loyola University Press, 1923, pp. 60-61

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The land grant received by Patterson in 1798,⁵ was bordered on the north by the Missouri River, on the south by Cold Water Creek ("Riviere de L'eau Froide," also known as "Le Petite Riviere" and "Rio Ferdando") which gives its name to the cemetery located on Patterson's land grant. The eastern boarder was the "Great Road" (later Bellefontaine Road) running from St. Louis northwest to the Missouri, and on the west by the Old Halls Ferry (also Hallsferry) Road, which was surveyed in 1815 as County Road No. 1.⁶ Altogether, he and his sons settled approximately 1500 acres of land.

According to John Mason Peck, a Baptist missionary who arrived in the territory thirty years later, "there were about fifty persons who had been members of Protestant churches in the United States, in the districts of St. Louis and St. Charles" at the end of the eighteenth century "besides as many more in the districts of St. [sic] Genevieve, and Cape Girardeau. Although Catholicism was the official religion of the territory west of the Mississippi where the Pattersons and other Protestant settled well before the Louisiana Purchase, neither they nor their Catholic neighbors were required to pay tithes to support the clergy. Protestant services were illegal under the laws governing the Spanish territory, but Zeno Trudeau, the lieutenant-governor of St. Louis district, was apparently sympathetic to his newest settlers' desire for Protestant services. In 1789, Abraham Musick, a recent immigrant from Virginia, sought permission for the Rev. John Clark, a Methodist preacher who lived in Illinois, to hold services in the St. Louis area. The lieutenant-governor, feeling "compelled to reject all such petitions openly," replied "you must not put a bell on your house, and call it a church, nor suffer any person to christen your children but the parish priest. But if any of your friends choose to meet at your house, sing, pray, and talk about religion, you will not be molested, provided you continue, as I believe you are, good Christians." Trudeau "knew that as Baptists, they would dispense with the rite of infant baptism, and that plain 'backwoods' people, as they were, could find their way to their meetings without the sound of the 'church-going bells.'"⁷

As a result of that discussion "there were three settlements in the district (now county) of St. Louis, where, after two or three casual visits, Mr. Clark made regular appointments, and crossed the river monthly" between 1789 and 1804. "These were the settlement near the Spanish pond, north of St. Louis; the settlement between Owen's Station (now Bridgeton) and Florissant [sic]; and the settlement called Feeffe's [sic] creek." The homes of John Patterson and his relatives along Cold Water Creek

⁵ A record of the land transaction can be found at the Missouri State Archives, "Spanish Land Grant to John Patterson, 16 November 1798," U.S. Recording Land Titles, Vol. A, p. 3, Ref: F390.

⁶ Norbury L. Wayman, History of St. Louis neighborhoods : Baden-Riverview (St. Louis: St. Louis Community Development Agency, [1979]); The Past in Our Presence: Historic Buildings in St. Louis County (St. Louis County, 1996), p. 25.

⁷ John Mason Peck, "Historical Sketch of the Baptist Denomination in Indiana, Illinois and Missouri," Baptist Memorial and Monthly Chronicle (New York: July 15, 1842), pp. 208, 225-6.

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were the sites of many sermons by "Father Clark." Having learned how long Clark's visits lasted, Lieutenant Governor Trudeau was said to have always observed the formalities required by the law it was his job to enforce: "he never failed to send a threatening message into the country" shortly before Rev. Clark was scheduled to return to the Illinois side of the river, saying that, "If Mons. Clark did not leave the Spanish country in three days, he would be put in the *calabozo*."⁸

It is unlikely that such threats would have intimidated Clark had they been more seriously intended. Born in 1758 in Scotland, he had come to North America as a member of the crew of a British transport. He later saw service on other vessels. According to his biographer, two experiences during that period made particularly strong impressions on him. "His own deprivation of liberty by the British press-gang, and his imprisonment for nineteen months by the Spaniards in Havana" formed part of the basis for the positions he would take as a clergyman, strengthening convictions rooted in "his exquisite sense of human rights, his innate principles of natural liberty, his sympathies with afflicted and oppressed humanity."⁹

After the war ended, Clark taught school and later returned to the British Isles to study under John Wesley, the founder of Methodism. After returning to the United States, he became an ordained minister in 1793 and was assigned a circuit in Georgia. It was in the course of these labors that "his view on African slavery gradually acquired firmness and consistency."¹⁰ It was this view that contributed to his decision to leave his employment as a Methodist circuit rider in Georgia rather than accept a purse of coins bought with the profits of enslaved labor. Clark traveled on foot from Georgia to Monroe County, Illinois in 1797 and shortly after began his semi-clandestine preaching in the Louisiana Territory.

In 1801, not long after Rev. Clark began his visits to the Spanish side of the Mississippi, the Rev. Thomas R. Musick, brother to the man who had sought Trudeau's permission for Protestant services, visited the area from his Kentucky home. "He visited every family, in which professors of religion were to be found, in the districts of St. Louis and St. Charles, and during three weeks' sojourn, preached fifteen times to congregations assembled in log cabins and in the woods, on short notice to hear him." Like the Rev. Clark, he was threatened with the *calabozo*. According to Clark's biographer, although it was Clark who in 1806 married Elisha Patterson and Lucy Hubbard in the first Protestant marriage known to have taken place in Missouri, it was Musick who first made the Louisiana territory his home. "Mr. Musick was the first preacher of the gospel, who, with his family, settled in the country, became one of the constituents of Fefee's

⁸ Father Clark, p. 233.

⁹ Father Clark, p. 261.

¹⁰ Ibid.

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Cold Water Cemetery (preferred)
St. Louis County, MO

Creek, and was its pastor for more than thirty years." Despite Musick's early arrival in the territory, "various circumstances retarded the regular organization of a church in this part of the territory until 1807. This church, known by the name of Feeffe's Creek, still exists, and has a commodious brick meeting house, sixteen miles north-west from St. Louis." ¹¹

Musick was an ordained Baptist preacher. Clark's background -- and the history of the second Baptist church founded in St. Louis county -- is more complex.

It was into a Methodist "class" meeting at their home that Rev. Clark received Elisha and Lucy Patterson in 1806, according to the obituary published at Lucy Patterson's death in 1876. This was the class and the preacher honored in 1969, when a plaque was placed in Cold Water cemetery by the Historical Societies of the Missouri East and Missouri West Annual Conferences of the United Methodist Church.

Three years later, on March 10, 1809, the "Baptist Church of Cold Water, Missouri Territory" was organized at the home of Elisha Patterson's brother William Patterson "after some dissension as to whether the Baptist community on Coldwater should become an 'arm' of Fee Fee Church or of an Illinois church." ¹² During that same period, while still living in Illinois and serving communities on both sides of the Mississippi, Rev. Clark would come to realize that he "had gradually become a Baptist in all respects." Looking back at the first decades of the nineteenth century from the vantage point of 1855, John Mason Peck considered his friend "Father Clark" a Baptist "Friend to Humanity."

Although often called "Emancipators" by others, according to Peck the Baptist churches that began calling themselves "Friends to Humanity" around 1807, "differed widely from modern abolitionists of the Northern States and England, at least in the following particulars":

1. They never adopted the dogma that slaveholding is a "sin per se," -- a sin in itself, irrespective of all the circumstances in which the parties might be providentially placed. Hence they could consistently buy slaves and prepare them for freedom; or contribute funds to enable slaves to purchase themselves, with a clear conscience.
2. They never aided fugitive slaves to escape from their masters, or secreted them, in violation of the constitution and laws of the land.

¹¹ Father Clark, pp. 233-35; Peck, "Historical Sketch," p. 208. By 1837, Musick was performing marriages in Pike County: "Pike County Marriage Record, 1818-1837," Missouri Historical Review 9 (April 1915), p. 207; Robert S. Duncan, A History of the Baptists in Missouri (St. Louis: Scammell & Co., 1882), p. 52-3.

¹² Duncan, *Baptists in Missouri*, p. 54.

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3. They never interfered in any objectionable way, with the legal and political rights of slaveholders. They preached the gospel in an acceptable manner among slaveholders.

4. They aimed to do good both to master and servant, in a quiet, lawful and peaceable mode.

5. They endeavored to consult the true interests of all parties concerned.

6. They ever upheld the constitution and laws of the country in a peaceful way.¹³

Although the movement had arisen in Kentucky ca. 1807, already in 1813 a New England Baptist noted that the "Friends to Humanity" had been making themselves felt in the western territories as well. He wrote of an association of Baptist churches on both sides of the Mississippi between the Ohio and Missouri rivers that had been formed about 1807 but "disputes about slavery were introduced in [the association], and effected its division in 1809. Three churches maintained the holding of slaves, and the rest opposed it. Disputes rose so high, that they could no longer travel in fellowship."¹⁴

Although the Cold Water Baptist Church was not organized until the end of that dispute, discussions over slavery had there impact at Cold Water as well. Writing in the last quarter of the nineteenth century, a Baptist preacher and historian commented on the developments at Cold Water:

This community of Baptists had much trouble on the slavery question. The records show that an emancipation Baptist church on Canteen Creek, Illinois, in July, 1812, established an 'arm' on Cold Water, and 18 persons were received into it. This 'arm' continued to exist until November, 1834. It was then organized into an independent church, called "The Baptized Church of Christ, Friends to Humanity, on Cold Water." The [original] Cold Water [Baptist] Church [organized in 1809] continued its records until May, 1819, when they cease. The [Friends to Humanity] church of 1834 died in or about 1838 or '39.¹⁵

The decision to establish a separate church in 1834 may have been related to Rev. Clark's death in the preceding year. While not traveling his self-assigned circuit, he had written articles and pamphlets on slavery for the Baptist association to which he belonged. "They were dictated by a courteous and christian-like spirit, plain, pointed,

¹³ Father Clark, pp. 256-8.

¹⁴ David Benedict, *A General History of the Baptist Denomination in America, and Other Parts of the World* (London: Printed by Lincoln & Edmands, No. 53, Cornhill, for the Author, 1813). Available online: <http://www.fbminstitute.com/baptist-in-america/benedict35.htm>

¹⁵ Duncan, *Baptists in Missouri*, p. 54.

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impressive and efficacious."¹⁶ Unlike his more radical colleagues who claimed, "no fellowship for slave holders, nor for those who fellowship them," Clark and the Protestants who gathered near Cold Water Creek do not appear to have refused fellowship to those who continued to claim human "property."

A letter from William Patterson, the man in whose home the first of the Baptist churches at Cold Water had been founded and "with whom Clark always found a hospitable and comfortable home" to friends in Illinois after Rev. Clark's death tells of his final years:

For two years before his death, he had been in a bad state of health, but still traveled through the settlements (St. Louis county) and preached till the 22d of September, when he preached his last sermon at the house of Mr. Quick....As in health so in his sickness, he must be traveling. We moved him four times in his sickness.¹⁷

According to Peck, Clark died at the home of William's brother Elisha Patterson and was buried "in a burying ground, on which the church, with which he lived and died, had erected a house of worship of hewn logs, and his friends placed at the head and foot of his grave a pair of neat marble tombstones, with a suitable inscription."¹⁸

Following the custom of the time, the orations were preached some time after Clark's interment on dates and at locations selected to accommodate his multitude of friends. The Revs. James and James Lemen, selected by Mr. Clark to preach his funeral orations, were Baptist preachers from Illinois. In December 10, 1809, they had constituted the Baptized Church of Christ Friends to Humanity at Canteen Creek in St. Clair County – the church which had established an "arm" at Cold Water in 1812 – by signing a statement "denying union and communion with all persons holding the Doctrine of perpetual, involuntary, hereditary slavery."¹⁹ After due consultation four locations were chosen, reflecting the breadth of his friends and the extent to which he had maintained relations with "emancipators" and slave owners alike. The orations would be held at Canteen Creek on the first Sabbath in February 1834, at the Lemens' previous church in New Design in Monroe county on the second Sabbath, at Judge Arrowsby's in Greene county, Illinois on the third Sabbath, and at "Coldwater in Missouri, at William Patterson's" on the fourth Sabbath in February.²⁰

In contrast to the Lemens, who had split from the Richland Baptist Church over slavery,

¹⁶ *Father Clark*, p. 264.

¹⁷ *Ibid.*, p. 285.

¹⁸ *Ibid.*

¹⁹ "Bethel Baptist Church Minutes: Excerpts from 1806-1815" online at http://www.iltrails.org/stclair/bethel_baptist_church_minutes.htm

²⁰ *Ibid.*, p. 287.

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the community at Cold Water – and John Clark himself – appear to have been more tolerant of their slave-holding brethren.

Of those buried at Cold Water, John Patterson is recorded on the 1830 census (the only federal census taken between Missouri's statehood and Clark's death in 1833) as having owned 1 male under the age of 10. John's son Elisha Patterson is recorded as having owned 1 enslaved female aged 36-55 two years before Clark's death in his house, but Elisha's brother William, who wrote to their friends in Illinois about Rev. Clark's death, owned no one at that time and neither did John's other sons Sanders and John. Among others buried at Cold Water who did not report owning slaves on the antebellum census sheets in which they appeared: Elisha Patterson's sons Lewis and John H., Cumberland James, George Henderson, Clement Brown, and Edward Hall. On the other hand, both John and Stanton Hume, two of the men buried in Cold Water cemetery before the Civil War, reported owning slaves on the 1830 census.

Six years after Rev. Clark's death the Baptized Church of Christ Friends to Humanity organized on Cold Water the year after his death ceased to exist. On September 23, 1841, Salem Baptist was organized by members "from the old extinct churches of Union and Cold Water," and came from many of the families whose markers are still visible in Cold Water cemetery: John Patterson's widow Aseneth Patterson, Cumberland James, Gilbert James, Kezia Patterson James, Elizabeth Blackburn, Edward Hall, Solomon Russel, Ann E. Henley, Sarah Hume, Eveline James, Ellender A. Russel, and Frances Monroe.²¹

Some time after John Patterson's death in 1839, his son Joseph set aside that portion of the land he had inherited from his father on which his father, Rev. Clark, and many others had already been interred for the purpose of the church and cemetery.²² It is the second oldest Protestant cemetery in St. Louis County.²³

Although records indicate that the first burial may have been John Patterson's first wife in 1809, the first well-documented burial at the cemetery was that of Revolutionary War patriot Eusebius Hubbard, who was born in 1744 and died in 1818.²⁴ Hubbard's flush marker as well as many other early tombstones remain today, documenting the

²¹ *Duncan, Baptists in Missouri*, p. 54.

²² Will of John Patterson, St. Louis County Clerk's Office, recorded 8 February 1839.

²³ Morris, np.

²⁴ Information was gathered from an extant marker in the cemetery.

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protestant pioneer families that lived in the area.

The Eight-Cornered Church burned and was replaced by a second church called "Cold Water Church/Union Meeting House," c. 1832. Built on the site of the original church, it was shared by the Methodists, Baptists and an early Presbyterian congregation as mentioned in the journal of the proceeding of the church from 1832-1870. While classified as a "family cemetery" in a survey of historic cemeteries in St. Louis County, the site was maintained for many years by the congregation of the Eight-Cornered/Cold Water Church. As noted in the journal of church minutes, on the 6th of May 1832, the Commissioners for the Church met to plan the building of the new church and promised, "at all times to regulate the burying ground." The church officials met on 12 May 1870 and a list of subscribers obligated themselves to pay dues "for the purpose of enclosing with a plank fence the Burying Ground at old Coldwater Church."²⁵ It is thought that the Coldwater Church/Union Meeting House also burned and now only a granite marker denoting the building site remains. Descendants of early members have built a new church nearby known as the Salem Baptist Church. The Salem Church congregation is responsible for the placement of the marker on the edge of the cemetery identifying the original church location.

Cemeteries in St. Louis County

Sacred Green Space: A Survey of Cemeteries in St. Louis County, documented and categorized 98 cemeteries. As part of the final report, several cemeteries were also noted as having potential for listing on the National Register of Historic Places; Cold Water Cemetery was one of these resources. The surveyor noted that the property is eligible because of its association "with broad patterns of history as a pioneer settlers' graveyard, and because of its age, as one of the oldest cemeteries in St. Louis County."²⁶ Additionally, the cemetery is characteristic of early family graveyards as well as cemeteries established in Protestant churchyards.

According to the survey, family graveyards were favored by settlers from the South. These cemeteries have simple tombstones, almost always facing to the east. They are usually located on secluded hilltops surrounded by farmland. Burials include several generations of family members and neighbors from nearby farmsteads. Family members would tend to the graves and often planted certain types of trees and flowers to memorialize the deceased. Cedars, daylilies, irises, and yucca plants are commonly found in these small burial grounds. Morris notes several families who once maintained

²⁵ "Union Meetings" Journal of the Proceedings of the Cold water Church/Union Meeting House, Located in the Florissant Valley of Saint Louis County, Missouri, May 6, 1832 – May 12, 1870, pp. 11, 12, 31. [where is this? If it is a manuscript shouldn't its location be given?]
²⁶ Morris, np.

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family graveyards have since had their family members exhumed and moved to commercial cemeteries. For example the Sutton family of Maplewood and the Jamiesons of Webster Groves transferred remains to Kirkwood's Oak Hill Cemetery.²⁷ Other family cemeteries were moved to make way for development, and even more have been destroyed by neglect or vandalism. Threats of development, vandalism and abandonment are making these family graveyards increasingly rare in the county.

In many ways Cold Water Cemetery, originally associated with the Patterson family, is typical of the family graveyards identified in the survey. Most of the early interments were settlers who arrived from the southern states. The burials are located on a quiet hilltop surrounded by trees. The tombstones are usually simple stone markers and some historic plantings, including three cedar trees, remain. Cold Water is unique, in that it was later developed into a cemetery serving a protestant church and continues to be an actively used cemetery administered by the Missouri Society Daughters of the American Revolution.

While maintaining its character as an early family graveyard, it also shows influence of later burial practices, notably those identified in the county's protestant churchyard cemeteries. Like other churchyard cemeteries, Cold Water has a circular drive to provide access to all burial plots. It contains simple grave markers with low relief carvings such as weeping willows and hands pointing toward heaven. As is often the case with historic churchyard cemeteries, the original church building is gone, and the congregation has built a new church several miles away from graveyard.²⁸

The late 19th and early 20th century history of the cemetery is somewhat sketchy. Sometime after 1870²⁹ the congregation moved to a new location. Around 1929 a group of descendants and those interested in preserving the cemetery organized the Coldwater Cemetery Association. Maintenance of the cemetery was an overwhelming task and the cemetery continued to deteriorate. The group apparently reorganized in 1950 and restarted their effort to maintain and restore the graveyard. The group wanted the burial ground to have a lasting legacy and offered the cemetery as a gift to the Missouri Society Daughters of the American Revolution. In 1963, the Daughters accepted the gift and have been maintaining and restoring the cemetery ever since.³⁰

Cold Water Cemetery remains one of the oldest Protestant cemeteries still in use in Missouri and buried among the early settlers are the remains of veterans of nine wars.

²⁷ Ibid.

²⁸ Ibid.

²⁹ 1870 is the last year noted in "Union Meetings," a published journal of minutes of the Union Meeting House dating from 1832-1870.

³⁰ Webster Groves Chapter National Society Daughters of the American Revolution. "A Stroll Through Coldwater Cemetery." Nd, p.1-2.

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Veterans from the following wars are interred here: Revolutionary War, War of 1812, Seminole War, Civil War, Mexican War, World War I, World War II, Korean and Vietnam Wars. Burial plots are currently still available for purchase by DAR members and their families. Crematorium plots are also available.

Each year on Memorial Day a celebration in honor of the patriots and their families buried in Cold Water Cemetery and the pioneer settlers that worshiped and lived there is held. State government officials, MSSDAR State Officers, descendants and members of the Daughters of the American Revolution as well as many other historical and lineage society members and the public are invited to attend the annual event. A colonial Color Guard from the Sons of the American Revolution present Colors and fire a 21 gun salute, while members of the Children of the American Revolution place flags on each veteran's grave site as well as a flower on each deceased Daughter's grave. The Missouri Daughters are honored to care for and preserve this site of Missouri's history for future generations.

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Boundary Description

The Boundary is as shown on the attached survey map prepared by the Elbring Surveying Company.

Boundary Justification

The boundary includes all of the land historically associated with the Cold Water Cemetery.

Photo Log

The following is true for all photographs:

Cold Water Cemetery

Florissant vic., St. Louis County, MO

Photographer: Janett Rowland Miller

Location of Negatives: maintained by nomination preparer

Date: 1/2004

1. Sign at entrance lane on Old Halls Ferry Road
2. Inside of cemetery looking through closed gates into the lane
3. Memorial plaques on cemetery fence
4. Cemetery taken from the lane approaching the entrance gates
5. Looking west into woods beyond fence
6. Looking west into woods
7. South corner of the northeast side of the cemetery
8. Memorial garden stone
9. Eusebius Hubbert's grave marker, the oldest marked grave in the cemetery
10. Marker for the original land owner, John Patterson
11. Headstone marking the grave of Rev. John Clark
12. Marker noting the site of the original church on the northwest side of the cemetery.

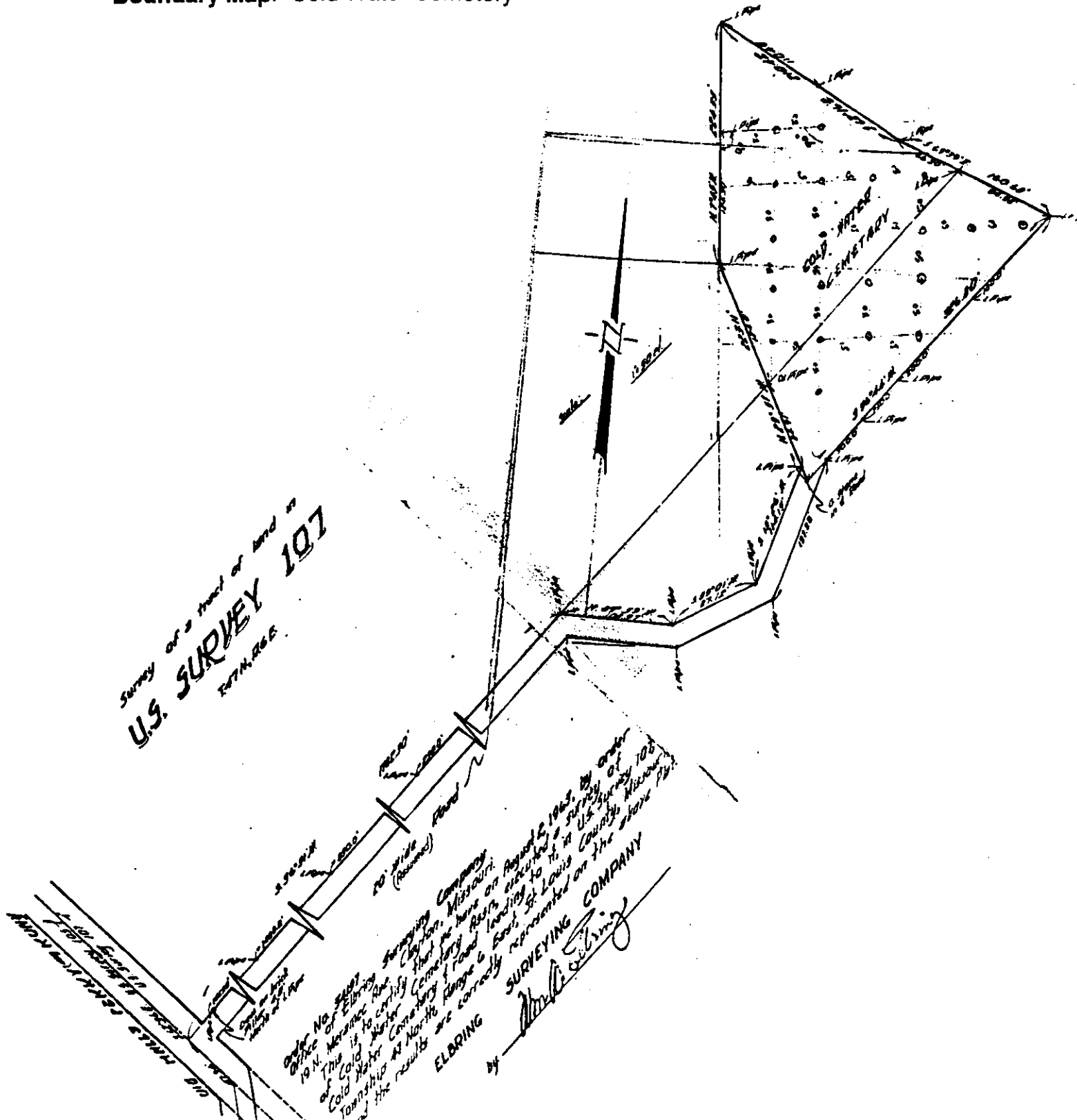
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Boundary Map: Cold Water Cemetery



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402 Coldwater Cemetery
15290 Old Huns Ferry Rd.
Fleurbaey vic.
50' St. Louis County, MO
15/735840/4361730

401

400

499

**COLD WATER
CEMETERY**

15290 OLD HALLS FERRY RD.

er's Farm
SIDES of BEEF
& PASTURED
38.5848
ganrides.com
FERRY GABLES





1 9'04



1 9'04



1 9'04

1905







UNKNOWN STONES
FROM CEMETERY

1.9'04

MEMORIAL
GARDEN
1976

IN MEMORY OF
THE VETERANS
BURIED HEREIN
AND ALL OTHER
UNMARKED GRAVES
A BIRMINGHAM
PROJECT

1 9'04

EUSEBIUS HUBBARD
BORN AMELIA COUNTY VA.
APRIL 1744
DIED ST LOUIS COUNTY MO
MARCH 7 1818

JOHN
PATTERSON

PVT

NC TROOPS

REV WAR

OCT 15 1760

JAN 31 1839



REV. JOHN CLARK
FIRST METHODIST CHURCH
IN MISSOURI

REV. JOHN CLARK, BURIED NEARBY, HELD
THE FIRST PROTESTANT SERVICE IN MISSOURI
IN 1798. IN 1805 HE ORGANIZED IN THIS
VICINITY THE FIRST METHODIST "CLASS"
IN MISSOURI, WHICH WAS THE BEGINNING
OF THE COLDWATER CIRCUIT FROM WHICH
METHODISM SPREAD WESTWARD.

THIS MEMORIAL ERECTED IN 1969
BY THE HISTORICAL SOCIETIES OF THE
MISSOURI EAST AND MISSOURI WEST
ANNUAL CONFERENCES OF THE
UNITED METHODIST CHURCH.

Original site of Cold Water Church, now
Salem Baptist Church, on property owned by
John Patterson and donated by the Patterson
family. Established in 1809.

Dedicated May 15, 1999

1 9'04

CERTIFIED
LIBERTY TREE
1976

1 9'04