

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 of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Free Will Baptist Church of Pennytown
other names/site number _____

2. Location

street & number Eight miles southeast of Marshall, Mo.; adjacent State MO not for publication
city, town Highway UU, Marshall vicinity
state Missouri code MO county Saline code 195 zip code 65340

3. Classification

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

Name of related multiple property listing: n/a Number of contributing resources previously listed in the National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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. See continuation sheet.

Frederick A. Brunner
Signature of certifying official Frederick A. Brunner, Ph.D., P.E., Director, Date 1/24/88
Department of Natural Resources and State Historic Preservation Officer

State or Federal agency and bureau _____

In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.

Signature of commenting or other official _____ Date _____

State or Federal agency and bureau _____

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register.
 See continuation sheet.

determined eligible for the National Register. See continuation sheet.

determined not eligible for the National Register.

removed from the National Register.

other, (explain:) _____

Signature of the Keeper

Date of Action

6. Function or Use

Historic Functions (enter categories from instructions)

RELIGION/religious structure

Current Functions (enter categories from instructions)

RELIGION/religious structure

7. Description

Architectural Classification

(enter categories from instructions)

Other: rectangular plan, single story church.

Materials (enter categories from instructions)

foundation concrete

walls Other - tile block

roof asphalt

other wood

Describe present and historic physical appearance.

The Free Will Baptist Church of Pennytown, Missouri is a religious building used to house the local Pennytown community's Free Will Baptist congregation beginning in the first quarter of this century. This integral component of Pennytown, a black freeman's hamlet, was built in 1925-6 to replace a wood frame structure housing the congregation from 1886-1924. Although this church is the second of the two churches it still is intimately related to the history of the local rural black community. Built by resident black workmen this unadorned tile block building was the focal point of a community of black farm workers and their families as a center of social life. The simple rectangular plan church is situated among the rural farmsteads in its original location. It survives materially intact from its period of significance and retains its identity and ability to convey its status as an important site in local black heritage.

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FREE WILL BAPTIST CHURCH OF PENNYTOWN

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Description narrative

The Pennytown Church is a single rectangular detached building. It features a concrete foundation, short facade, rear elevation vertical wood weatherboard apse and projecting facade entranceway pavilion. This building is one story tall and constructed with stretcher coursed hollow-core tile blocks. Medium sloped gable roofs on the entranceway and building's main block feature slightly projecting plain eaves and verges. Square butt asphalt shingles cover the building's roof. The windows are surrounded by plain wood trim and incorporate 1/1 and (historically) 6/6 double hung sash windows. Plain wood trim is also found on the center facade doorway which is constructed with vertical boards and fronted by a screen door. A simple concrete platform fronts the entranceway (see photograph #1).

The church was constructed between 1925-6. In the fall of 1925 the concrete and stream gravel foundation was laid. The Pennytown faithful, who had purchased the church land in 1894, bought tile block from nearby Marshall, and accumulated it on the site until local workmen could begin construction on the church. Percy Watson, Will McCue, Richard Lewis, Mike Molden, and others fashioned the new structure on the tree lined lot. The tile blocks were laid on top of the foundation in stretcher courses. In the northwest corner facing the road the builders placed a cornerstone reading "Pennytown F.B. Church 1925". A truss frame supported a wood clad, asphalt shingled, roof while the interior floor was constructed of smoothed weatherboards. The walls were plastered and pews and a piano, donated in the 1930s by the Crobarker family, are still found on the interior. A large carbide lamp provided lighting initially though kerosene lamps, suspended from holders incorporated onto the walls, were added in the '30s (see photograph #2). Across the building's width steel reinforcement rods were also added in the same decade to help retain wall stability; the tie rods for these supports are visible on the exterior walls (see photograph #3).

A gable roofed vertical board outhouse is found to the rear of the church as is a metal and wood post fence (see background photograph #1). Trees flank the north and south sides of the building and enclose the grass yard surrounding the church. Developed farmland surrounds the property on three sides except to the west where an improved dirt road passes southward and then westward to eventually connect with County Road UU 1 1/4 miles to the west of the church.

A natural pond lies immediately adjacent to the church (southeast) but is no longer under the church's ownership. In the past, this pond was used for congregation baptisms. All of the local buildings associated with the historic

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black community have fallen to development, primarily agricultural expansion, in the last decades. Many former inhabitants opted for greater economic opportunity and have subsequently relocated elsewhere. The church remains, however, as a tangible reminder of times when the children and grandchildren of freedmen and women carried on a style of life in rural communities that remained essentially unchanged from the post-bellum period up to the Second World War. The first Sunday in August remains a Homecoming day for the families linked to the community and festivities are still held annually at the church. The Pennytown Church is the only known institutional building that survives at the location of a freedmen's hamlet in Missouri; it is a critical component of the Missouri vernacular landscape and is worthy of inclusion to the National Register of Historic Places as it retains both its integrity in physical characteristics and ability to convey important historic associations.

The existence of subsurface historic archaeological components beneath the present Pennytown Church is conceivable. The original church (1886-1925) site could have potential to yield information on the material culture of rural freedman hamlets in the post Civil War era. The site has not been assessed at this time through archaeological testing. In absence of archaeological testing the site cannot be enrolled under criterion D of the National Register criteria for evaluation, however, it should be noted the site possibly possesses this potential and ground altering activities could bring to light new information relevant to the site's eligibility under criterion D.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

Ethnic Heritage-Black

Period of Significance

1925-37

Significant Dates

1925-6

Cultural Affiliation

Significant Person

Architect/Builder

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

The Pennytown Free Baptist Church is significant under National Register criterion A: for its significant association with the ethnic heritage and lifeways of rural black freeholders in Saline County in the twentieth century. Built in 1925-6, the church embodies the sense of commitment built over the decades after the Civil War, persisting up until the second half of this century and commemorated on an annual basis up into the present. The Pennytown community formed the largest concentration of black owned Saline County land through the first third of this century. The church is the only remnant of this community retaining integrity and typifies a previously common Missouri cultural landscape feature, the black freeman's hamlet church. As such the Pennytown Church is the major social and psychological landmark that commemorates the local black people's rise to full emancipation through the ownership of land and maintenance of an autonomous community through the persistent practice of traditional patterns of communalistic hunting, gathering, labor and worship. The vagaries of time have stripped the land of tangible reminders of rural black life between the late 19th and first half of the twentieth centuries; the Pennytown Church represents the continuity of rural lifeways during this epoch and retains sufficient integrity to convey these important historical associations.

See continuation sheet

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Historic Context

At the zenith of Pennytown's life as an autonomous black community sufficient community spirit existed to reconstruct the burned Free Will Baptist Church that had served the community since the 1880s. Facing the prospect of no local institutional center for the first time in forty years the Pennytowners drew upon their own industry to launch a drive to build a new center of community life. The spirit of community manifesting itself in this instance was not without precedent.

In the years prior to 1886, Pennytown Baptists had held worship services in their homes and in brush arbors. Then a white landowner, David Merry, gave them permission to have a frame house of worship on his land. Perhaps, in the Pennytowners' normal building tradition, a former white church or school was dismantled and refashioned into the new Baptist Church. Dismantled churches, schools, and barns commonly provided materials for new dwellings and "add-ons" in Pennytown from the 1870s into the mid-twentieth century. In 1894, a new owner of the land, Elias D. Shannon, sold one-half acre to the trustees of the Free Will Baptist Church of Pennytown¹. The institutional structure housed religion, school, and community events, up until the church fire of 1924.

For the new church built in 1925-6, church members bought tile blocks at the Daniels' Lumber Yard in Marshall. At the time, thousands of tile block buildings were making their appearance on the north and central Missouri landscape due to the economical tile block and prosperous Missouri clay industries. Pennytown's block may have come from one of the largest regional producers, in nearby Chillicothe. Ladies sponsored dinners, held shoe-box auctions, and promoted numerous fundraisers to get the hard-to-come-by cash and materials. Finally, Marshall carpenter Percy Watson and local workmen completed the new church in 1926. The reconstructed Pennytown Church built is the single rectangular detached building that remains on the property today.

Preliminary systematic surveys of Missouri's black heritage resources has established that this church is the only known institutional building that survives at the location of a rural freeman's hamlet². The comprehensive survey of the historic resources of Saline County conducted in 1986 has established that the Pennytown Church is the sole remnant of this freeman's hamlet that retains integrity of location, design, workmanship, feeling and association³. These elements of integrity can only be appreciated in reference to the property's ability to reflect the ethnic history folklifeways of rural black Missourians in the late 19th and early 20th century.

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Ethnic Heritage and Folklifeways of the Pennytown Community

The Pennytown community formed around the churches constructed in 1886 and 1925. The way of life for these people was heavily influenced by patterns of survival necessitated by being an impoverished minority in a rural setting. While the church sat as a tangible symbol of the community, the means of community persistence must be underscored to place the church in cultural perspective. The folklifeways of the Pennytowners enabled them to rebuild the church despite their tenuous connection to the predominant white-controlled market economy. The rebuilt church objectifies the black community's commitment to maintaining autonomy.

Two factors made the Pennytown community viable. The first was the ownership of free held land, an unusual circumstance among rural blacks of this era. The second factor was the Pennytowners' ability to maintain themselves through the judicious mixture of wage earning and practice of traditional subsistence economies. The latter practices, which fall into the realm of folklifeways, enabled the Pennytowners to remain truly free of the vagaries of agricultural market forces and possible debt bondage under the share cropping system that prevailed in the region throughout the late nineteenth century into the first half of the twentieth century.

The primary basis for the viability of this community was free held land. In March 1871, Joe Penny, a farm tenant in the area, paid John Haggin \$160 for eight acres of land.⁴ Pennytown oral tradition holds that "white people laughed at the sale of land to Penny; they only sold it to him so that the law would know where to find him." Penny's purchase laid precisely along an ecological transition zone--it was on the edge of Saline's great rolling prairie and within the timbered breaks of Blackwater River drainage; to the north and west were large landholders. The upper reaches of a hollow leading to Blackwater River soon became the primary "road" that Pennytown residents used to get to the river.

Pennytown functioned as one of Missouri's freedmen's hamlets settled by emancipated slaves, who bought small parcels of land in fee simple from white landowners. The purchases eliminated postwar feelings of confusion and helped blacks in Reconstruction Missouri to look optimistically toward a future. A decade following Joe Penny's initial purchase of eight acres, Pennytown blacks began to commonly sell land to other blacks. The hamlet flourished as a vigorous provincial culture with a legal, territorial home unknown in the participants' collective past. Pennytowners created a revolution of identity. By 1880 Joe Penny and others had organized a discrete neighborhood and had accomplished what J. B. Jackson calls "a reorganization of the southern

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cultural landscape" in Saline County.⁵ In the local historical process, nucleated plantation villages had disappeared in favor of a freedmen's hamlet. Pennytown's residences, labor services, field systems, traditional health care, subsistence economies, and more accounted for a new viable subculture in Saline County (see photograph #5). For instance, in 1880 there were twenty-six all-black households in Salt Fork township while twelve white households maintained black occupants. This ratio remained relatively constant for another generation--the 1900 census reported thirty-five black households with nineteen white households including black occupants. The occupational divisions of labor in 1880 were listed as farmer, farm laborer, and servant. In addition, three hucksters and one blacksmith worked in the community.

The composition of the community changed little in the subsequent decades though by the late 1930s the local people found it increasingly hard to find work. It is interesting to note, however, that the incremental pattern of land purchase found in the earliest times of settlement persisted. For instance, the Pennytown folks continued to buy land during the Great Depression. In 1933, Nellie Jackson and Ada Wheeler of Marshall executed a contract for the sale of two acres. Jackson was to pay fifty dollars in monthly installments of three dollars.⁶ Five years later, Mrs. J. B. Finley sold a plot of land to Frances Spears for one hundred dollars, payable in regular installments. Indicative of difficult economic times and of both parties' desire to see the real estate deal through, the contract included this clause; "In case this deal falls through Frances Spears promises to pay rent of \$10.00 per year. And if payments have been made to take from (original) amount for settlement of same."⁷ Spears, in irregular payments over three years, managed to secure his land.

A second vital factor in the persistence of the Pennytown community was its occupants strategy for survival; a mixed economy of hunting, gathering, wage earning and communal living that made it possible to resist the rending effects of poverty.

Throughout Pennytown's history the hamlet functioned as a labor village for regional commercial farms. Most blacks had experience only in agricultural work and few were qualified for jobs in town. Pennytown tradition relates that white landowners disliked the early development of the hamlet because it removed black tenants from their land. Nevertheless, blacks continued in agricultural labor, traveling among white employers. C. L. Lawrence, Sr. remembered all the balloon tires that went flat, the clogged gas lines from the summer's dust; he would listen to the humming telephone lines when stranded on the road. Lawrence said, "we never finished a lot of trips we started or we arrived extremely late."⁸

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White landowners, including the Kings, Perrys, Shannons, Steeles, and others, worked with blacks on sharecropping arrangements, loaned them money, and allowed blacks to plant small parcels for their own use. The latter agreement by whites was, in part, an effort to retain the reliable labor pool offered by Pennytown men. Other blacks, like William Brown, sold stove and cord wood in Marshall, sold rails and white oak posts to farmers, manufactured folk remedies to treat ailing livestock, and planted trees along Marshall's beautiful Eastwood Street.

Most women worked out of the home for neighboring farmers' wives. Daughters above the age of twelve or fourteen accompanied their mothers. Sons of the same age attended their fathers' work in the timber, trailed a mule and plow in the fields, and tended the truck-patch gardens. Apples, peaches, molasses, eggs, and chickens became exports to Marshall grocery stores. Women that found time at home quilted while listening to a used battery-operated radio that broadcast soap operas.

In the 1930s men normally made fifty cents a day; some earned one dollar a day in harvest time. Women made fifty cents a day for two or three days, and worked the rest of the week for food and milk. A few men worked in regional quarries to supply WPA construction projects, but only a couple of men enlisted in a CCC camp. A select few worked as horse trainers.

The daily absence of so many adult women required a sharing of responsibilities in raising the children, a task usually adopted by the elderly and those not quite old enough to work out. Children, too, played a crucial role by feeding and caring for livestock and chickens. They also chased birds and rodents away from fruits and vegetables that lay drying on rooftops.

Over the years it became increasingly common for blacks to travel to Marshall looking for work. Marshall was located eight miles north of Pennytown and throughout this era (and into modern times) served as the region's primary agricultural service center. There developed in Marshall two "Pennytown corners"--one at the southeast corner of the square by Rexall Drug, and one a block west of the northwest corner of the square--where blacks stood in the morning waiting for whites to pick them up for work, and in the evening they congregated there hoping for rides south toward Pennytown.

Full integration into the regular cash economy of Saline County was a dream to be fulfilled rather than one quickly realized for the inhabitants of Pennytown; the vagaries of the agricultural economy often coupled with discrimination to leave the Pennytowners without wages in hard times. The residents found it necessary to mix the profits of farm work with traditional means of communal

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support and mutual aid. For instance, Pennytowners practiced communal cooperation in getting their work accomplished. Each family kept a "hog killing book" that had the dates and number of swine that each family intended to kill that fall. As the proper times approached Pennytowners gathered at each family's hog killing. Dogs guarded the smokehouses from intrusions of opossums and other varmints. Throughout the year families accumulated wood piles near their homes. During Christmas week the men of the hamlet traveled from house to house with axes, breaking up each wood pile into stove wood for the winter. The Pennytown women gathered weekly for a mission social. They crafted quilts and rugs, and made pies and cakes. At an appointed time they raffled their products at the Baptist church, placing the proceeds in a church treasury. Thus, a community fund was available as health insurance for the sick.

Residents built a community ice house that they filled by hauling winter ice from Blackwater River. After it ran out they drove wagons to Marshall to purchase ice, covering it with blankets until they arrived home with what had not melted. In warm weather women spent a great deal of time hauling water. Women did laundry in the Davis hole of Blackwater River, using limbs of trees as clotheslines in Pennytown. Others filled water cans for home bathing and for watering the chickens. Although there were a few hand-dug wells, a small spring, and catchment-barrel cisterns that stored rainwater from the roofs of houses, the water supply never lasted into hot weather, and its volume never satisfied the needs of people and animals.

Men hunted and trapped small game; they used muzzle-loading shotguns, twenty-two caliber rifles, and most commonly, clubs and dogs. Large game had long since disappeared, but squirrel, rabbit, raccoon, opossum, and ground hogs provided meat for their families. They sold the pelts in Marshall. Fishing at Blackwater River, and occasionally at Salt Fork River, proved a regular duty and pastime. Men fished mostly at night since they had time then, using seines for larger harvests. They fished often, as they lacked refrigeration to keep the harvest; occasionally someone canned fish. Fishing continued as a year-round activity. Pennytowners became expert gatherers. In season they collected large numbers of gooseberries, walnuts, hazel and hickory nuts. The Shannon woods provided mushrooms and wild greens--lamb's quarter, carpenter's square, wild tomato, lettuce, mustard, polk, dandelion, narrow dock, thistle, and more. Women stored dried fruit in paper bags and in stone jars; they protected some food in small cellars for long-term storage. Although everyone raised chickens, the more prosperous added ducks, geese, turkeys, and guinea fowl. Men traded work to white farmers in exchange for runt pigs. Some traded for males, others for females. After raising them to maturity, neighbors bred the swine and later divided the brood.

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The homes of the Pennytowners (none of which retain sufficient integrity to be listed on the National Register) were typical of the kind of housing found in rural hamlets of the period. Most houses were single- and double-pen arrangements, that were enlarged as each family could afford second-hand materials. Tin roofs, helpful in water conservation, and metal siding were common. Residents procured a few boards from a sawmill in Shannon's woods for house repairs, and they sprinkled the mill's sawdust on the ground for walkways. The oftentimes loose construction of the houses required sealing around the windows with mud and papers, using rags for insulation, and blocking drafts in the eaves. Inside the Pennytown homes a few pictures hung on the walls--Abe Lincoln, whom they honored with Republican voting, family portraits, and pictures cut from magazines. Most had iron beds, folding beds, and cots for sleeping. There were no closets; possessions hung on nails, rested in dressers, or were covered by sheets and quilts. No one ever enjoyed any indoor plumbing at Pennytown, and the only refrigerator was owned in the 1960s by Frances and Willa Spears, the last representatives of Pennytown's pioneers.

Maintenance of the Pennytown community thus sprang from a judicious mix of wages from the cash economy and more traditional means of adaptation. Throughout these times the Pennytown Church was a critical component in the community. Within its walls met the weekly Baptist congregation and a variety of informal sectarian social groups. In the absence of any other established social institutional building in the small hamlet the church functioned as a locus of wideranging community activities throughout its history. As the last remnant of this once vital rural hamlet the Pennytown Church stands as a reminder of the post-Civil War lifeways of Missouri's black population.

The Community Dissolves

The 1920s and 1930s was a perilous time in American agriculture. Dropping prices and reduced markets resulted in limited work. In the late 1930s a few Pennytown men began staying several days at commercial farms that had hired them. Soon they began to move to other parts of Saline and Pettis counties to eliminate costly and time-consuming travel. In the decades after the 1930s Pennytown's population began to suffer a precipitous decline.¹⁰ As the number of Pennytowners dwindled through the late 1930s and early 1940s the homes that formed the community fell. The neighboring farmers sought to consolidate the small holdings into their expanding acreage. The autonomy of the small community gave way to the forces that for so long had been held at bay. New lives were started in new environs as Pennytowners took up residence elsewhere in order to have better jobs, to have a larger society from which their children could choose mates, and to put an end to the incessant hauling of water. They also sought to establish a connection with the past--an event

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to ward off "the fear that the comforts of the past may be vanishing before their eyes," and to convince descendants that the past is present. Penelope Lewis, born in slavery, Reverend Leonard Alexander and Nellie Jackson, both born among the Pennytown settlers, founded an annual homecoming "held at Pennytown church" at the end of World War II. It is held on the first Sunday in August, always near August 4th, the traditional local black Independence Day. Though homecoming is normally well attended, Reverend Alexander did not wish to give up regular church services at the Free Will Baptist Church. During the 1960s he often held service without any congregation, meditating alone.

Homecoming convenes at the last building still owned by Pennytown people; in fact, it is the only known institutional building in Missouri that survives at the location of a freedmen's hamlet. Revivalists from St. Louis, Kansas City, Sedalia, and elsewhere once held two- to three-week services at Pennytown; today's celebrants gather one day a year. They have given donations for the periodic maintenance of the building, but no work has been conducted for about ten years. As has been pointed out by others, the vulnerability of ethnic landscapes is a particularly pressing issue for historic preservation. Ethnic buildings most often succumb to the vagaries of "progress" and the expansion of modern developments.¹¹ Even at Pennytown the Missouri Farmers Association has for years tried to purchase or condemn the site in order to bulldoze the building and incorporate another one-half acre into its contiguous research farm. But each August Pennytowners gather on the front lawn of the church to sing "Amazing Grace," "In the Sweet Bye and Bye," "When He Calls Me I Will Answer," and more. The 1986 homecoming (see photographs 6 and 7) included a community dinner at the Mt. Olive Missionary Baptist Church in Marshall. The fellowship remembered their origins, continuing to illuminate the past for the younger generation. A banner on the wall proudly proclaimed that the "Spirit of Pennytown Lives on 1871-1986."

Footnotes

¹Recorder of Deeds, book 76, page 616, Saline County courthouse. Although it is unclear, the institutional origins of the Free Will Baptist Church may be tied to one of the older black churches in the county such as Bethel Baptist or Zoar Baptist. See Gaston Wamble, "Negroes and Missouri Protestant Churches Before and After the Civil War," Missouri Historical Review 1967:340-42.

²Interview with Gary Kremer 3 September 1986. From 1978 to 1984 Kremer directed the Missouri Black Historic Sites Project, funded by Lincoln

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University and the Missouri Department of Natural Resources. Kremer's findings are contained in a four-volume monograph entitled Missouri Black Historic Sites available from the Historic Preservation Program, Missouri Department of Natural Resources, Jefferson City, Missouri.

³Morrow, Lynn. Historic Preservation Survey of Saline County, Missouri Vol. I and II (1984). On file with the Historic Preservation Program, Missouri Department of Natural Resources, Jefferson City, Missouri.

⁴Recorder of Deeds, book 13, page 202, Saline County courthouse, and Saline County Atlas, 1876:43.

⁵See "The South" in J. B. Jackson, American Space: The Centennial Years 1865-1876, New York: W. W. Norton and Company, 1972:137-66. In keeping with the irony of southern history Pennytown grew on the north slope of Blackwater River Valley while to the southeast on the south slope of the valley lived W. B. Napton on his great Elk Hill estate. Napton is credited with the authorship of Missouri's classic states rights declaration of 1849, the Jackson Resolutions.

⁶Contract dated 15 April, 1933 between Ada Wheeler and Nellie Jackson, Lawrence Papers Collection. Mrs. Josephine R. Lawrence is a long time Saline County resident who maintains historic records relevant to the Pennytown hamlet. She, along with Rufus and Louis Brown of Slater and Mrs. Sam Moten (interviewed by Dr. Gary Kremer and Lynn Morrow in 1983) provided the oral history and documentary evidence from which the lifeways of the Pennytown community has been reconstructed. Mrs. Lawrence resides in Marshall (410 E. Jackson) at the present (Fall, 1987). Most of the social history related in this writing comes from several interviews with Mrs. Lawrence, and from her life-long collection of Pennytown memorabilia. In her youth at Pennytown Mrs. Lawrence regularly traveled from house to house reading mail, newspapers, and sale bills to her semi- and illiterate friends and neighbors. Later she commonly wrote obituaries for the Pennytown dead.

⁷Agreement between Mrs. Finley and Frances Spears, 12 October 1938, Lawrence Papers.

⁸C. L. Lawrence, "Richard Lawrence, Sr., My Paternal Ancestor The Man We Called Grandpy," typed manuscript in Mrs. Lawrence's Papers, dated 8 March 1975.

⁹By 1945 everyone had left Pennytown save Frances and Willa Spears. Frances became the last Pennytown resident selling his land to M. F. A. Petroleum Company in 1977.

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¹⁰See discussion by Donald Ewalt and Gary Kremer, "The Historian as Preservationist: A Missouri Case Study," The Public Historian, Fall, 1981:5-22. In addition, a 1960s Housing and Urban Development project dramatically changed Marshall's historic Africa settlement by the imposition of modern housing.

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List of photo labels for Free Will Baptist Church of Pennytown, Marshall vicinity, Saline County, Missouri

Free Will Baptist Church of Pennytown
Marshall vicinity, Missouri
Lynn Morrow, photographer
August, 1986 (field checked, Dec. 1987)
Negative curated with Morrow & Kalen,
Historic Consultants, Forsyth, Missouri
View towards east.
#1

Free Will Baptist Church of Pennytown
Marshall vicinity, Missouri
Lynn Morrow, photographer
August, 1986 (field checked, Dec. 1987)
Negative curated with Morrow & Kalen,
Historic Consultants, Forsyth, Missouri
View of church interior looking southwest.
#2

Free Will Baptist Church of Pennytown
Marshall vicinity, Missouri
Lynn Morrow, photographer
August, 1986 (field checked, Dec. 1987)
Negative curated with Morrow & Kalen,
Historic Consultants, Forsyth, Missouri
View looking southeast.
#3

Free Will Baptist Church of Pennytown
Marshall vicinity, Missouri
Lynn Morrow, photographer
August, 1986 (field checked, Dec. 1987)
Negative curated with Morrow & Kalen,
Historic Consultants, Forsyth, Missouri
Interior view looking east.
#4

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Free Will Baptist Church of Pennytown
Marshall vicinity, Missouri
Lynn Morrow, photographer
August, 1986 (field checked, Dec. 1987)
Negative curated with Morrow & Kalen,
Historic Consultants, Forsyth, Missouri
Photo-copy of 1896 plat of Pennytown community.
#5

Free Will Baptist Church of Pennytown
Marshall vicinity, Missouri
Lynn Morrow, photographer
August, 1986 (field checked, Dec. 1987)
Negative curated with Morrow & Kalen,
Historic Consultants, Forsyth, Missouri
Pennytown Homecoming, August, 1986.
#6

road

boundary

N →

0 10 ft
appx.

PENNYTOWN
FREEWILL
BAPTIST
CHURCH

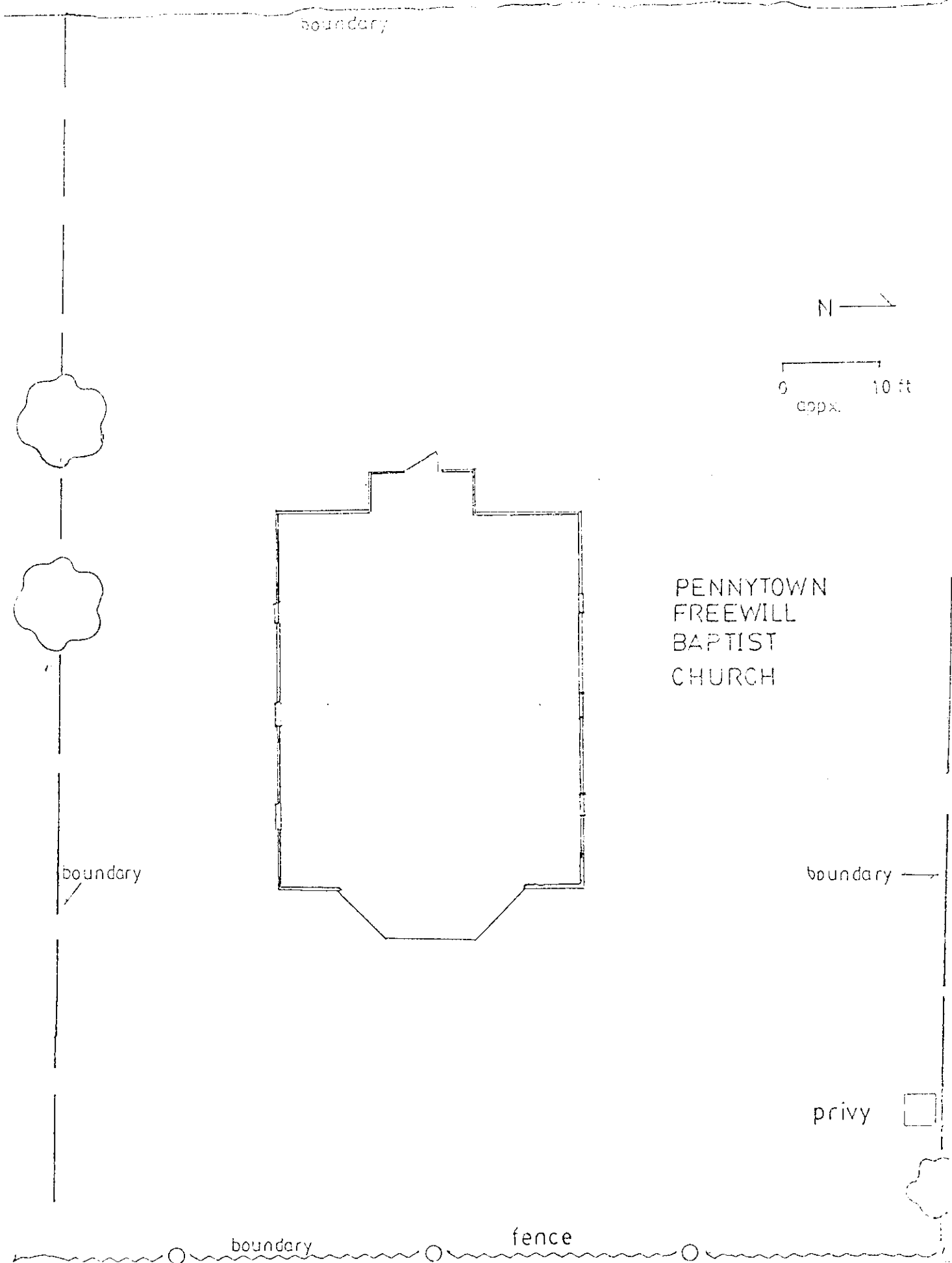
boundary

boundary →

privy

boundary

fence



9. Major Bibliographical References

Missouri State Cultural Resource Inventory. "Missouri Black Historic Sites." Project reports and Inventory compiled by Dr. Gary Kramer, 1978-84. On file with the Missouri Department of Natural Resources, Historic Preservation Program, P. O. Box 176, Jefferson City, Missouri.

Morrow, Lynn. "Historic Preservation Survey of Saline County, Missouri." Vol. 1 & 2 (1984). On file with the Missouri Department of Natural Resources, Historic Preservation Program, P. O. Box 176, Jefferson City, Missouri.

Personal correspondence and interviews - Mrs. Josephine Lawrence, Marshall, Missouri. Conducted by Lynn Morrow, August, 1986.

See continuation sheet

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

Specify repository: _____

10. Geographical Data

Acreeage of property 0.5 acre

UTM References

A

1	5
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4	8	4	9	6	0
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4	3	1	8	4	0	0
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Zone Easting Northing

B

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Zone Easting Northing

C

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D

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See continuation sheet

Verbal Boundary Description

See continuation sheet

Boundary Justification

See continuation sheet

11. Form Prepared By

name/title 1. Hugh Davidson, Preservation Planner and State Contact Person

organization Historic Preservation Program, Dept. of date December 29, 1987

street & number Natural Resources, P. O. Box 176 telephone 314/751-5377

city or town Jefferson City state Missouri zip code 65101

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

FREE WILL BAPTIST CHURCH OF PENNYTOWN

Section number 10 Page 1

Verbal boundary description and justification

The Pennytown Free Will Baptist Church lies within a one-half acre tract within the NE 1/4, NW 1/4, NW 1/4, SE 1/4 of the NW 1/4 of Section 24, Township 49 North, Range 21 West, Marshall South Quadrangle, Saline County, Missouri. On the west the property boundary is an improved dirt road traveling north-south parallel with the westernmost quarter section line of Section 24. The church lot is approximately 150' x 150' and is oriented along this roadway. The northern and southern boundaries of the property are marked by fencing which begins at the road and property line intersection located approximately 75' northwest of the church. The boundary then proceeds 150' to the south and then 150' to the west. On the west the church property is marked by an orange osage hedge approximately 50' west of the church's west wall. The boundary line follows this hedge up to the road.

Boundary justification

The area encompassed within the boundaries have been formed to conform with the limits of the property as legally recorded and as defined by Missouri law as a non-profit corporation (Certificate issued by the Missouri Secretary of State, 23rd July, 1982).

Pennytown Free Will Baptist Church depicted on
Saline County Atlas, 1916
negative curated by Kalen and Morrow, Columbia, MO

14

13

Henry Jacoby Joe Mitchell

200

120

80

C.H.

80

J.E.

BRUNNEN

80

E.B.

Shannon

80

24

16

TWIN SILC FARM

Henry

U. B. F. and S. M. T. Lodge

64

R.F.D. 250.15

Church

Pennytown Free Will Baptist Ch.

23

Dennis Desmond

350

80

24

C.J. Wheeler

L.A. Jacoby Church 252.50

Green Valley Methodist Church

Chas. Shaffee

160

Dennis Desmond

80

Huston Hrs.

80

Urgen Adams

Jackson

Frank Spitzer

40

Thos. Brown

60

E. D. Marcum

80

B.E.

Sandridge

80

26

W.E. Lewis

160

J.F. Hightower

80

W.R. Fitzgerald

80

J.T. Redman

110

J.L. 50
Wagley

25 S. Montgomery

50

J.E. Fitzgerald

50

R.E. Montgomery

42.5

Smith Shop

14

13

S. Lawless

200

120

H. Fisher

80

M. Perry

80

Robt. Campbell

160

S. Lawless

130

Jake

120

80

Colored Baptist Ch.

E. D. Shannon

40

J.P. Huston Agt

80

23

Lacy Bros

370

80

M. Perry

65

24

E. H. Ransbergen

40

D I S T R I C T

N O 7

No 7

John O'Donnell

160

80

Huston Est

80

J. J. Green

40

J. H. Green

40

M. Spritzer

40

Moody

40

Ang. Moffitt

H. Green

40

M. Spritzer

40

26

W. E. Lewis

160

Martin Spritzer

80

Fitzgerald Bros.

80

J. T. Redman

160

W.H.O. Howell

50

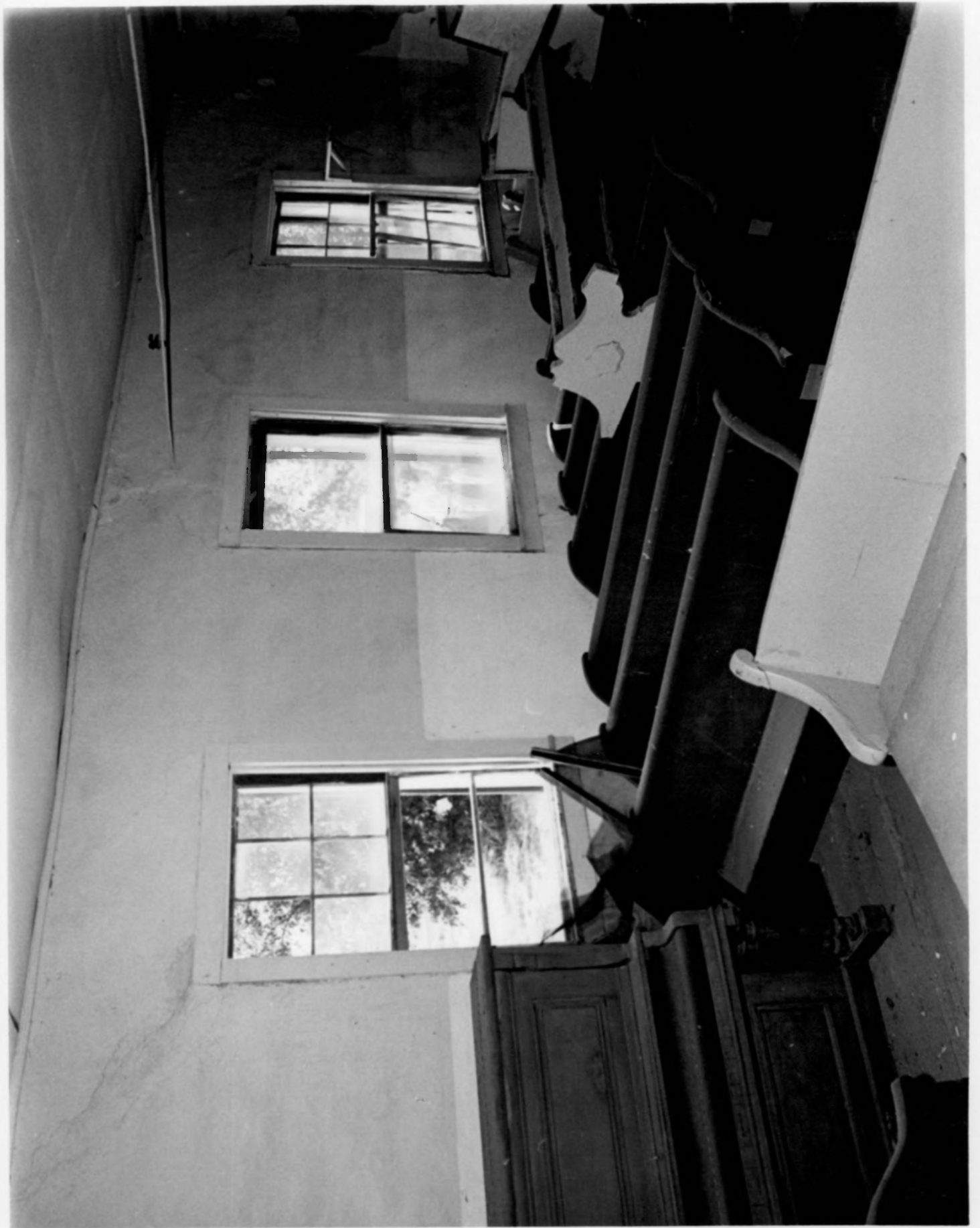
Fitzgerald Bros.

P. E. Montgomery

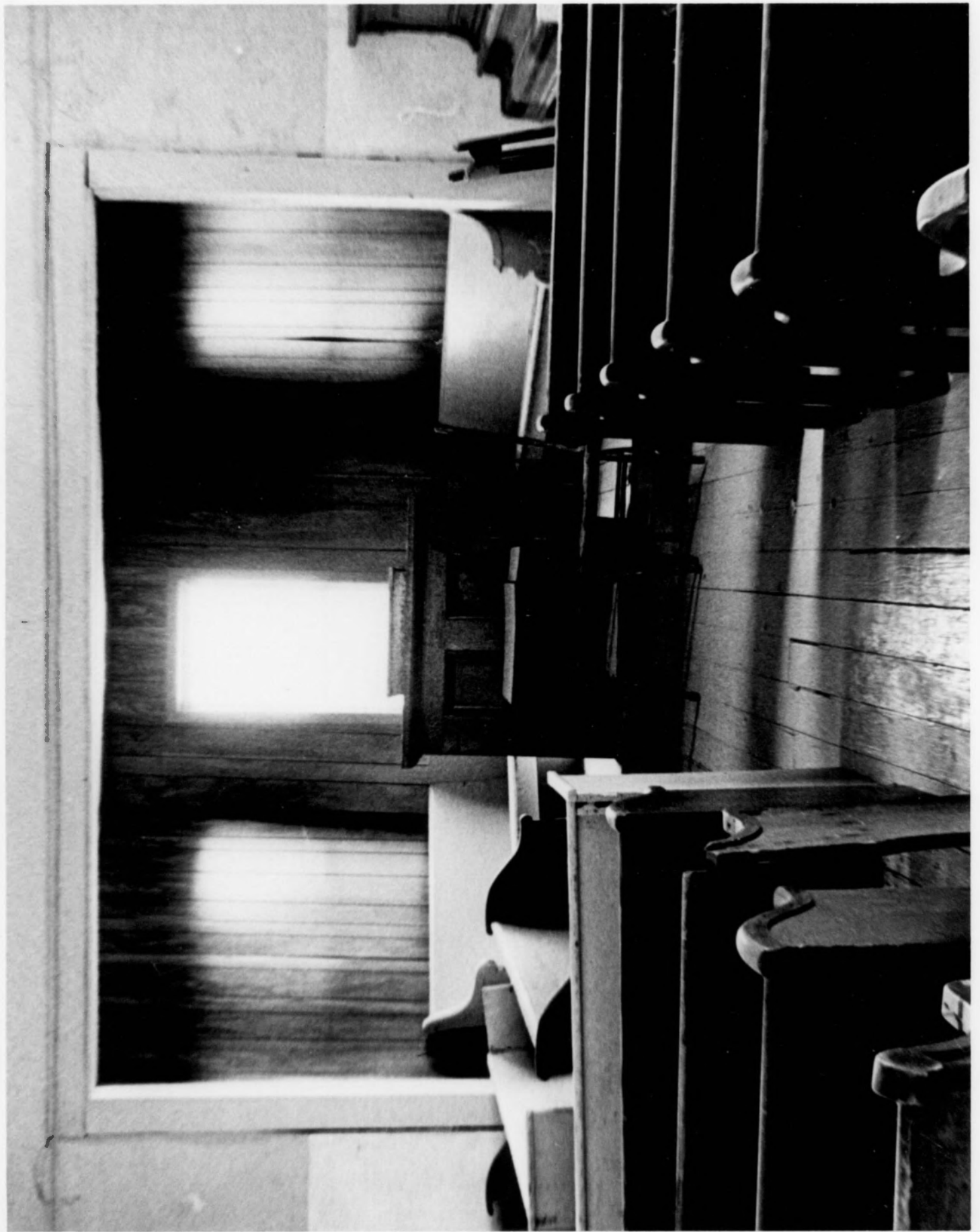
140 1/2

13









REV.
W. E. LEWIS

BORN

NOV. 18, 1862

DIED

APRIL 23, 1928

PENNIE LEWIS

BORN

APRIL 22, 1863

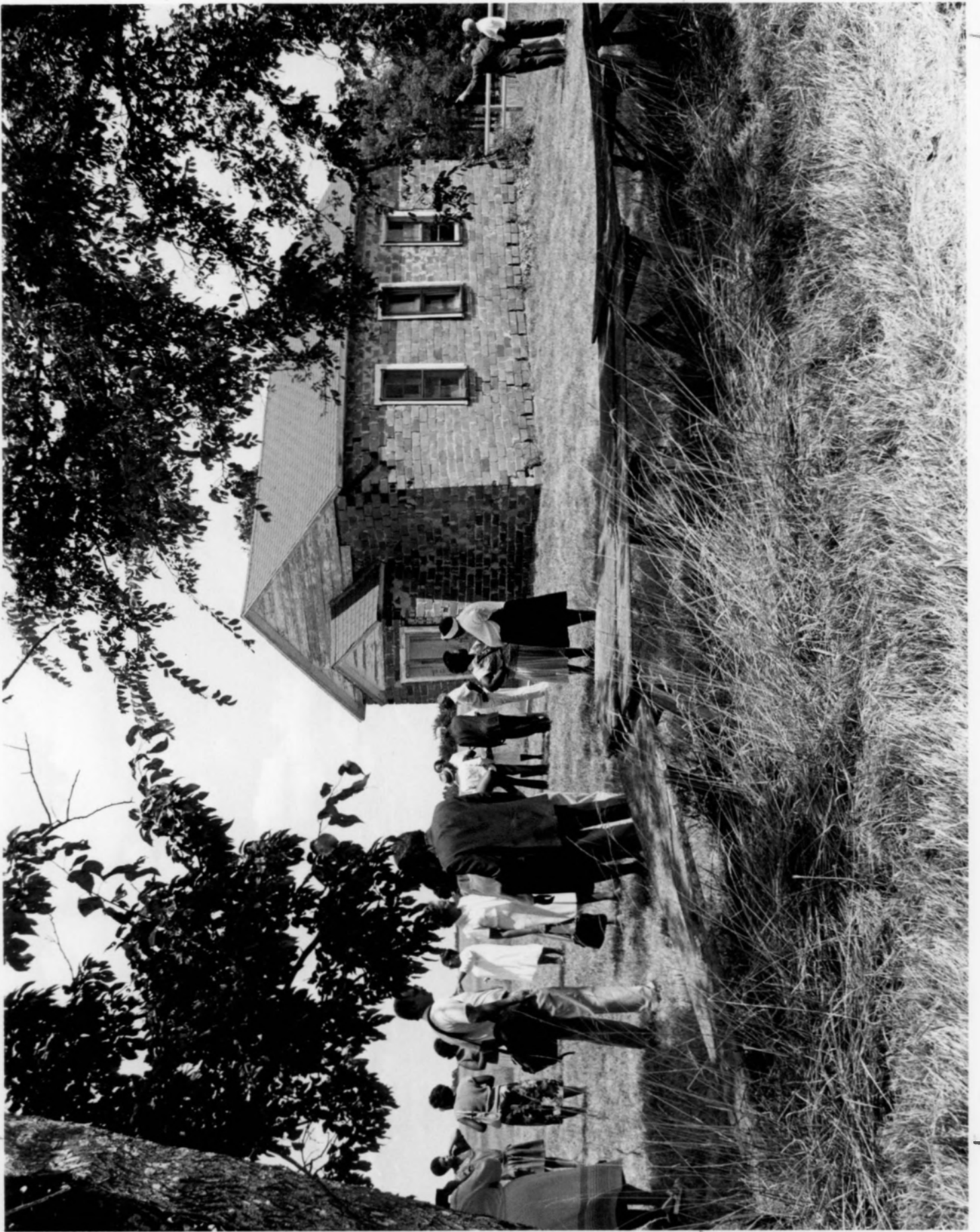
DIED

DEC. 8, 1958



EXTRA PHOTOS

010
D pair



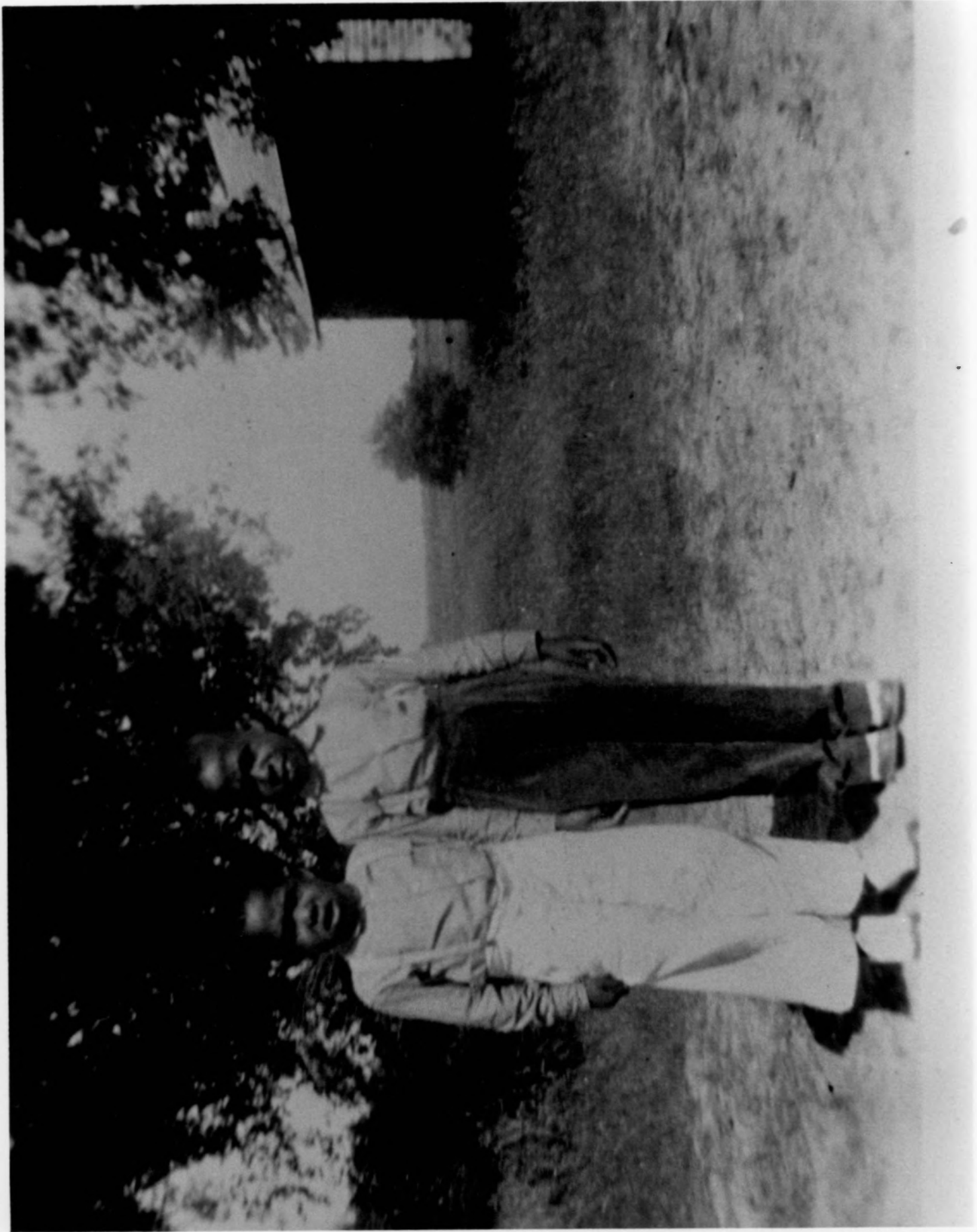
CEMETERY STONE
GONE BUT NOT
FORGOTTEN

MAY THIS STONE AND
CHURCH STAND AS A
MEMORIAL FOR ALL
THE UNIDENTIFIED
PEOPLE, WHO ONCE
LIVED IN AND AROUND
PENNYTOWN, THAT ARE
NOW DEAD AND BURIED
IN FINNISH CREEK
CEMETERY AND ALL
THERE THAT HAVE NO
MARKERS.

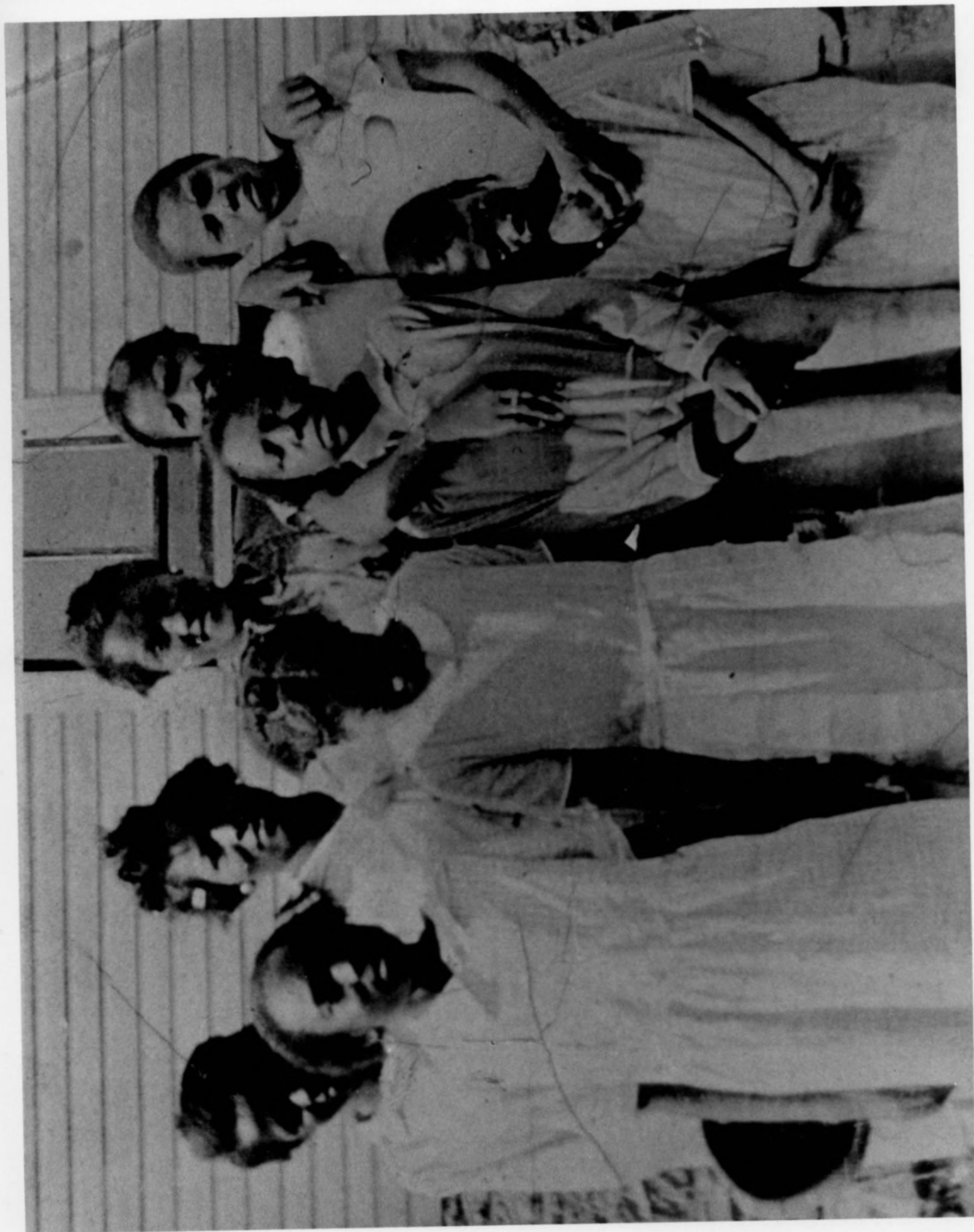
BY REV. R. A. LEWIS

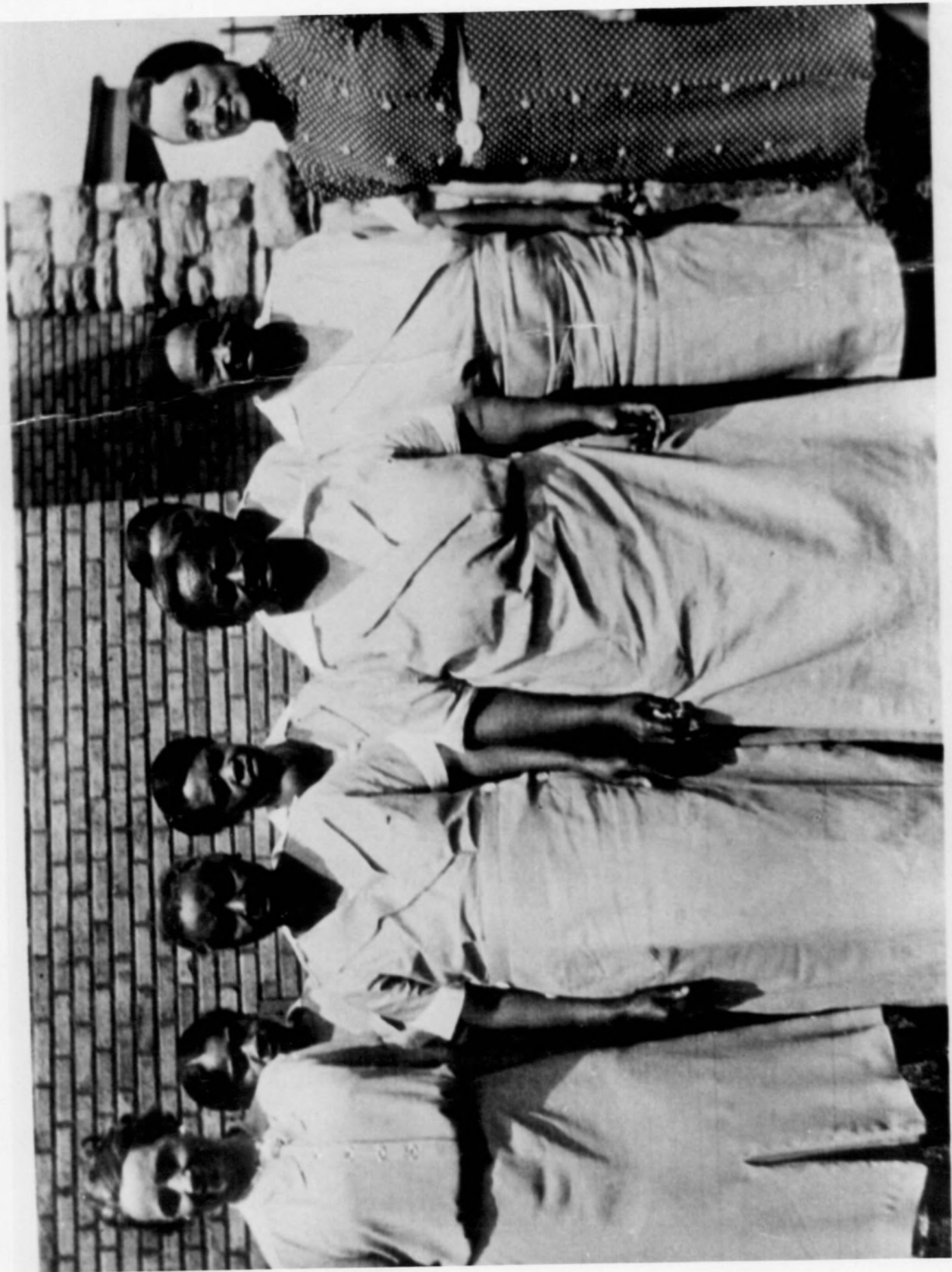
1977

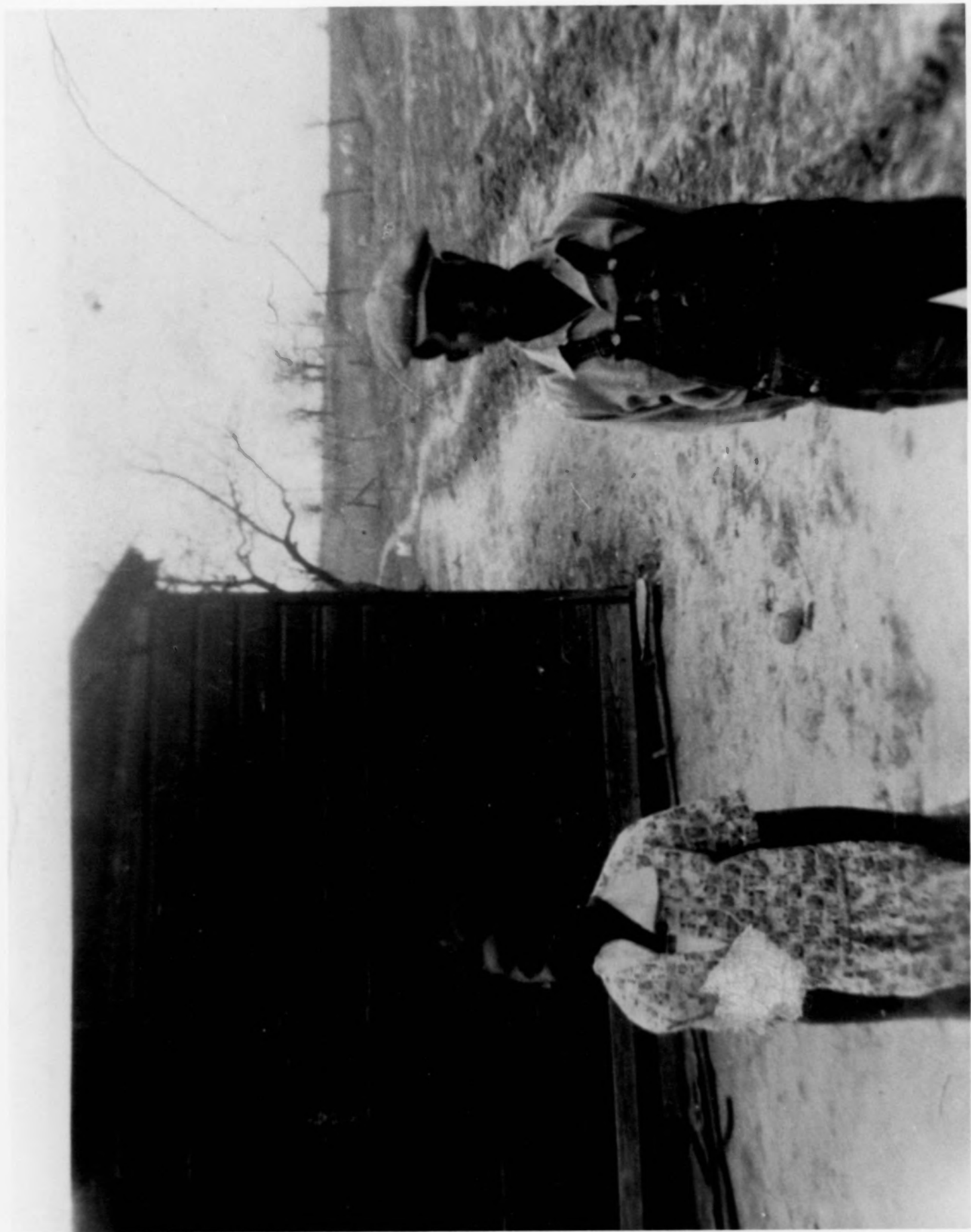


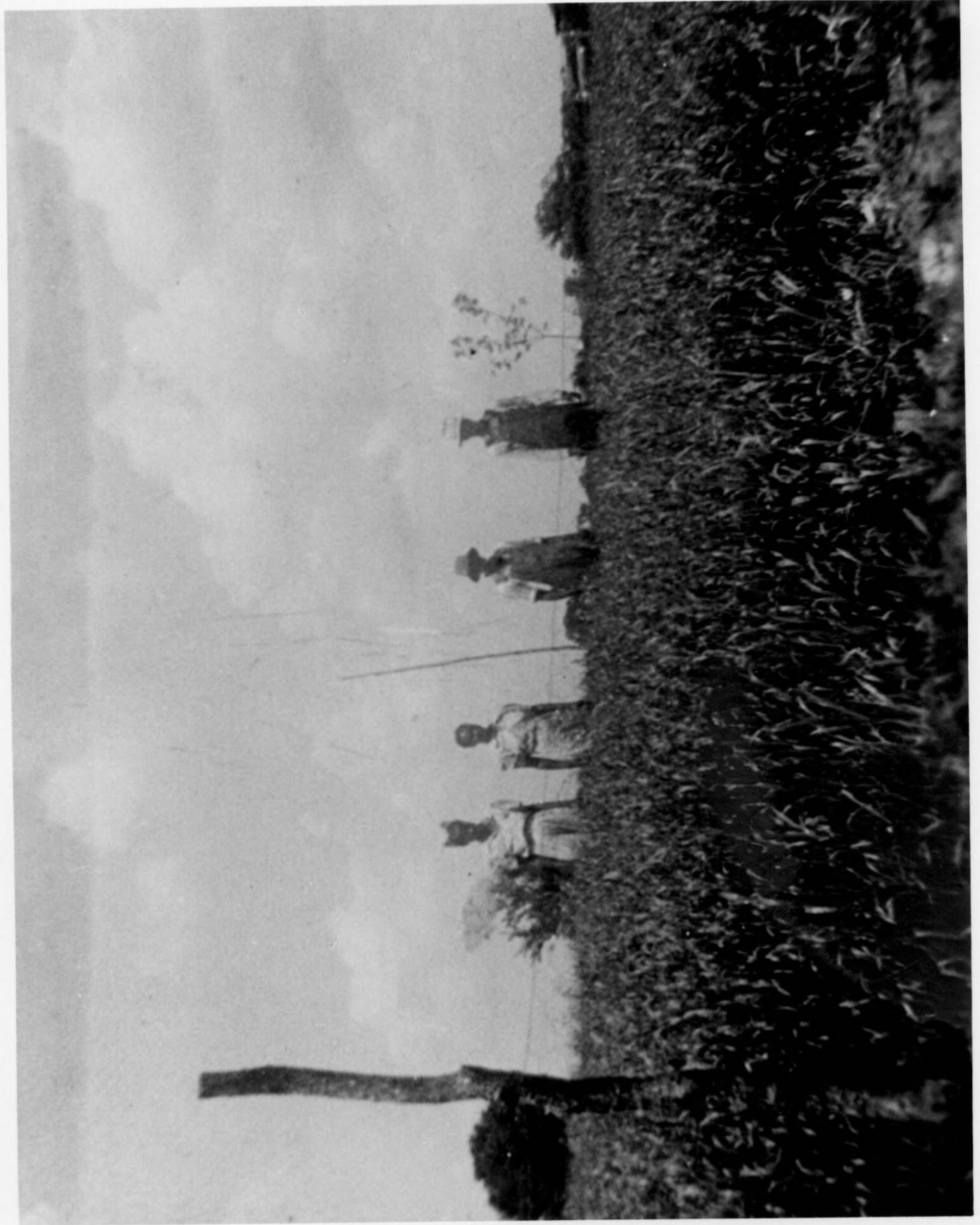






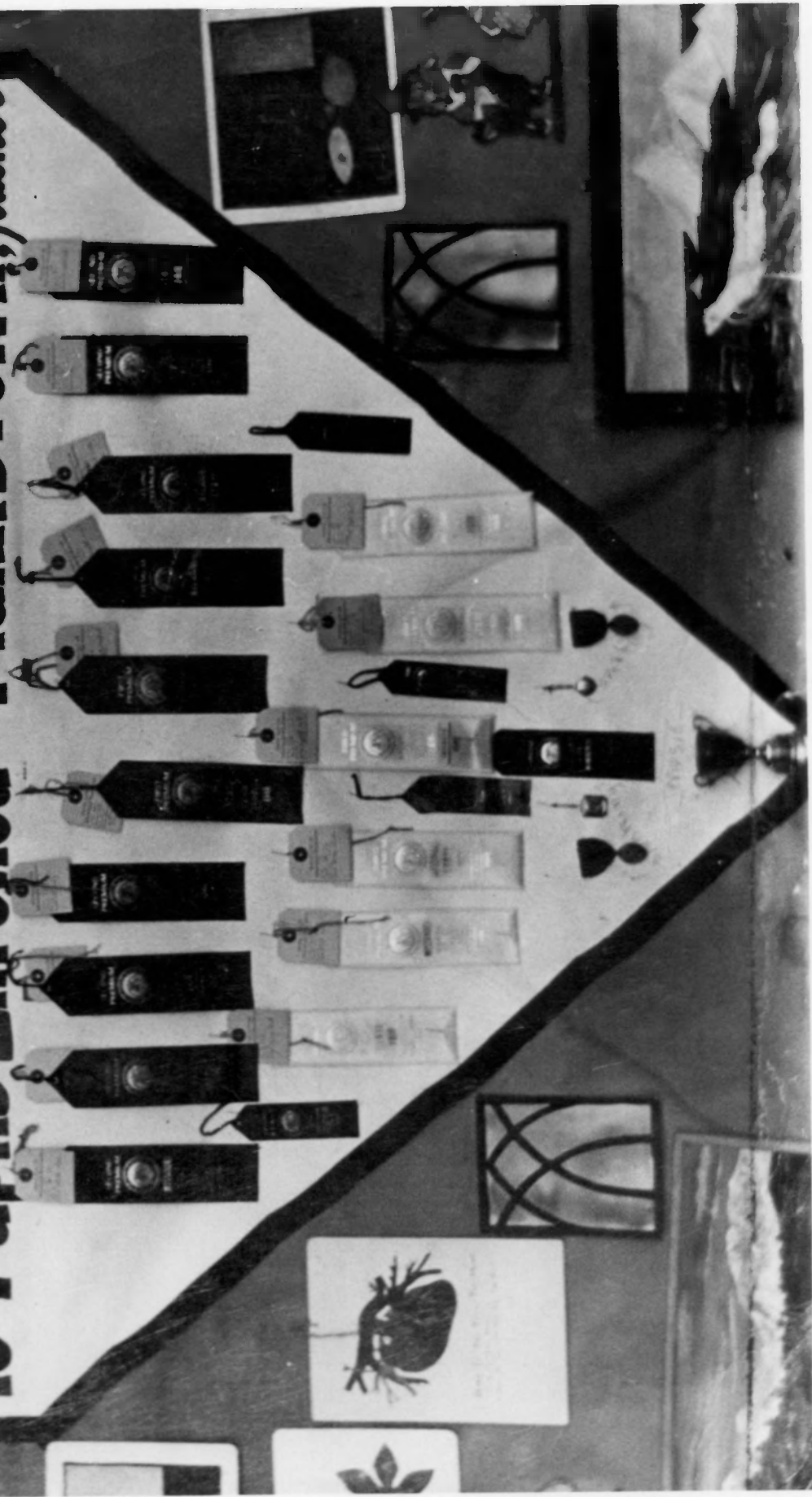






Rural School Achievements

10 Pupils Enrolled • Frank Brown, Teacher



FARMERS SAVINGS BANK
MARSHALL, MO.

In Account with

Free Will Baptist Ch
Julia Jackson. Ex Brown Trng

1931

Oct. 5 Balance

1026

" 7-32 except.

5-

Nov. 19 " "

250

Sept. 23-35 "

150

Oct. 21 "

782

Balance

2708

May 7 '36 Acpt

1207

July 31 "

849

600

Checks 1506
Balance 1207
2708