NPS Form 10-900
(Oct. 1990)

OMB No. 10024-0018

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

COPY

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 Bethel A.M.E. Church

other names/site number Bethel African Methodist Episcopal Church

2. Location

street & number 411 South Governor Street N/A ☐ not for publication

city or town Iowa City N/A ☐ vicinity

state Iowa code IA county Johnson code 103 zip code 52240

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.)

Patricia Ohlendorf 7-10-00

Signature of certifying official/Title Date

STATE HISTORICAL SOCIETY OF IOWA

State of Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

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:)

Bethel A.M.E. Church
Name of Property

Johnson Iowa
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		buildings
		sites
		structures
		objects
1	0	Total

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/religious facility

Current Functions
(Enter categories from instructions)

RELIGION/religious facility

7. Description

Architectural Classification
(Enter categories from instructions)

MID-19TH CENTURY

Materials
(Enter categories from instructions)

foundation BRICK
walls WOOD/weatherboard
roof ASPHALT
other

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

Bethel A.M.E. Church
Name of Property

Johnson Iowa
County and State

8. Statement of Significance

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

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

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

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

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

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

Property is:

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

☐ **B** removed from its original location.

☐ **C** a birthplace or grave.

☐ **D** a cemetery.

☐ **E** a reconstructed building, object, or structure.

☐ **F** a commemorative property.

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

Areas of Significance
(Enter categories from instructions)

ETHNIC HERITAGE/BLACK
SOCIAL HISTORY

Period of Significance

1868 - 1950

Significant Dates

1868
c. 1923

Significant Person
(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

Architect/Builder

unknown

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

9. Major Bibliographical References

Bibilography
(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:

Bethel A.M.E. Church
Name of Property

Johnson Iowa
County and State

10. Geographical Data

Acreage of Property less than 1 acre

UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing
1	15	622980	4612450
2			
3			
4			

☐ 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 research assistance by Dianna Penny, Francine Thompson, Jan Olive Nash w/ Diana Bryant, and Lawrence Gwyn

organization Tallgrass Historians L.C. date January 2000

street & number 2118 S. Riverside Drive telephone 319/354-6722

city or town Iowa City state IA zip code 52246

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 Bethel A.M.E. Church

street & number 411 South Governor St. telephone 319/338-5675

city or town Iowa City state IA zip code 52240

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 Reductions Projects (1024-0018), Washington, DC 20503.

Bethel A.M.E. Church, Johnson County, IA

7. DESCRIPTION

The modest Bethel A.M.E. Church in Iowa City, Iowa, was constructed in 1868 with simple lines and plain details. Situated with its gable ends perpendicular to Governor Street., the building is rectangular in shape, symmetrical in fenestration, and domestic in scale. A moderately-pitched roof clad in modern asphalt shingles[1] caps wood-frame walls that are covered with narrow clapboards. At each corner of the building clapboarding terminates at narrow, vertical trim boards. Likewise, eaveline fascia boards are narrow. The modern wooden front door bears a cross--the only architectural reference to the building's religious character. The door is centered on the facade's gable wall directly under the ridge peak. A single-pane transom light is located above the door. The church faces east enabling morning sunlight to shine through the transom into the church's interior. Over the transom hangs a small rectangular sign panel that no longer bears any printing. A shed-roof canopy (not original) covers the front porch. Steep stairs from the entrance down to the sidewalk are necessary to accommodate both the slight rise of the front yard and the elevation resulting from the church's raised foundation. Side walls on the building are each pierced by two large, 2x2 sash windows filled with opaque "privacy" glass consistent with the 1920s. The rear wall is solid, reflecting the interior position of the pulpit and chancel end of the sanctuary.

The church sits on a raised, red brick foundation believed to be from the early 1920s. Records are not clear on how high the foundation walls were raised, but the project gave the pastor and congregation badly needed space in the basement and additional light from large windows that are above grade. Over the years, the basement has been used for a variety of purposes including meetings, classes, cooking, and social activities. Entrance to the basement

[1]A photograph submitted to the State Historic Preservation Officer in 1988 shows a standing seam metal roof on the church. While it is unlikely this metal roof was the original material (more likely *it* replaced wood shingles), the metal roof may have sheltered the church since early in the twentieth century. A large number of buildings in Iowa City have standing seam metal roofs. These roofs of galvanized iron date to the c. 1912-1950 period. Their frequency in town is attributed to the longevity of the Schuppert and Koudelka Sheet Metal business. Irving Weber, Historical Stories of Iowa City, (1992)7:59.

is via an exterior stairwell on the long, south side of the building. A gabled porch roof over the side stairs may not be original. The two stairways serving the building effectively limit entrance to both floors of the church to those of limber legs only.

The church sanctuary is simple with a traditional arrangement of a central aisle flanked by rows of chairs for seating the members. The front entrance on the east end wall is opposed at the west wall by the raised-platform chancel. The pulpit, a piano and ceremonial chairs are located on the raised platform behind a short banister. Recently installed wainscot panels about three feet high line the walls all round the sanctuary. Original chair rail molding tops the wainscotting and the wood plank floors are covered by modern carpeting. An interior stovepipe chimney stack is centrally positioned along the long, north wall but no longer serves any wood or coal stove. Gas and water were added to the building in 1928 and since then heating has been provided by modern furnaces.[2] The basement below the sanctuary is basically one large room with a small rest room in the corner. Kitchen cupboards and appliances line the south wall. Large tables are set up in the center of the room to serve multiple purposes.

Sitting on a narrow half-lot, the church building fills that portion of its site nearest Governor Street which is currently a northbound one-way street.[3] The rear yard of the church is open and grassy, and slopes slightly downhill toward a graveled alley. From c. 1893 until the fall of 1988 a small parsonage existed behind the church to provide housing for resident pastors and their families. When there was no pastor, the house was rented to a tenant who was sometimes a church trustee. The parsonage was a small, square, wood-frame building

[2]Though primary sources are rare, facts and dates about the church are taken from the work of three church members: Mrs. Lottie Donnegan, who noted some of the church's history in a handwritten manuscript dated April 6, 1937 (collection of Bethel A.M.E. Church); and Francine Thompson and Diana Bryant, current day sleuths. The latter two serve on the Church's committee for preserving the church and its history. Ms. Thompson, the current church historian, wrote an article entitled "Bethel African Methodist Episcopal Church History, April 1, 1868, Celebrating 127 Years" which was published as a part of a booklet compiled for the May 12, 1995 anniversary celebration (collection of the author; also available at the Johnson County Heritage Museum in Coralville, Iowa).

[3]The church is located on the south half of Lot 19 of Block 1 of C.H. Berryhill's 2nd Addition (filed 1866). No evidence was found in land transfer records from the late 1860s to early 1870s that the church organization ever owned additional land in this area.

that at least by the late 1950s was arranged as four bedrooms and a bathroom (see Figure 1).[4] Family cooking and socializing were undertaken in the church's raised basement. During the years 1893 to c. 1923--the years before the basement was expanded--a portion of the parsonage may also have been devoted to cooking and living room space. Both the parsonage and the church have each suffered a fire. In 1923, while a remodeling project was underway, the church had a midnight fire which resulted in smoke and water damage.[5] The parsonage sustained heavy damage a year later when a persistent fire re-ignited three times over the course of one night. The fire, "of unknown origin, practically destroyed the A.M.E. parsonage, and water did what the flames didn't."[6] It is unclear whether the parsonage could be salvaged or had to be rebuilt.

A short driveway leads from the street to the south side of the church and the fenceline for a nearby house lies close to the church on the north side. Occupying just half an 80' x 150' lot, the 20' wide the church leaves roughly 10 feet of yard space between it and the adjacent properties.[7] The mature trees on the lot add to the congested feeling. Off the church's front north corner is a very large white oak thought to be more than a 100 years old and "one of the best in the neighborhood." Off the southeast corner is a fenceline catalpa about 65 years old. The catalpa was an ornamental tree much favored by Victorians but it freely seeds itself making its presence in any one location as much a matter of chance as choice. Another large catalpa is located in the rear yard.[8]

---

[4]The floor plan sketch and description of the parsonage are from Dianna Penny who arrived in Iowa City with her parents from Muscatine, Iowa, in 1958. Her father, Rev. Fred L. Penny, served as the pastor of Bethel Church until his death in 1994. Dianna Penny's brother, Fred N. Penny, has served as pastor of the St. Paul A.M.E. Church in Moline, Illinois.

[5]"Three Fires Mark Sunday in Iowa City," Iowa City Press-Citizen, May 7, 1923. The metal roof seen in a late 1980s photograph may have been installed after this fire.

[6]"Fire Makes Three Efforts to Raze Home," Iowa City Press-Citizen, February 11, 1924. Four days after the fire the Klu Klux Klan met in Iowa City at the fairgrounds to organize an Iowa City chapter. No immediate linkage between the persistent fire and the Klan was made. Iowa City Press-Citizen, February 15, 1924.

[7]A recent survey performed at the request of the church indicated the neighbor's fence to the north sits about a foot into the church's lot. Members are currently considering how to re-establish usage of this additional land. Historic boundaries of the church for this nomination purpose include the entire lot as surveyed.

[8]Jeff Schabilion to Jan Nash, July 30, 1996. Schabilion is a professor of botany at the University of Iowa and was involved in a mid-1990s survey of Iowa City's historic and landmark trees. The survey was sponsored by the Heritage Tree Program and the Iowa Department of Natural Resources which developed brochures for self-guided walking tours of the neighborhoods' historic trees. The Bethel A.M.E. Church's location puts it in a historic (though largely non-extant) upland oak savannah. During the 1870s, the church sponsored camp

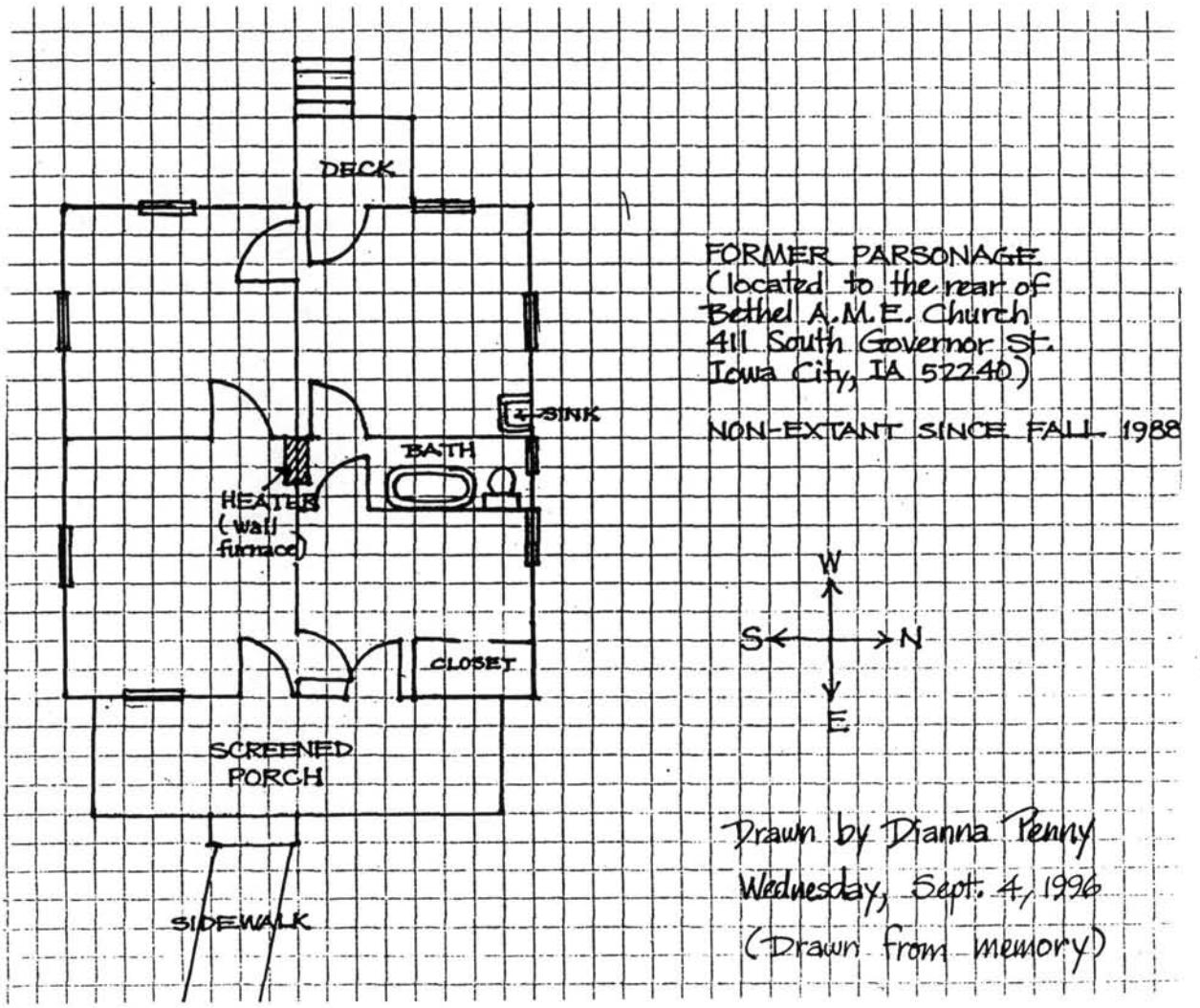


FIGURE 1. Parsonage floor plan.

meetings in what was described as "Berryhill's Grove." The white oak therefore is likely a remnant of the original natural landscape surrounding the church; the catalpa an errant remnant of early residential ornamental plantings.

The neighborhood surrounding the church is filled with residences of mixed vintage, though at least one nearby house on Governor Street may be even earlier than the Bethel church. This stone house across the street from the church has been dated as early as the 1840s.[9] Houses along Governor Street in this area reflect a mixture of income levels as well.

8. STATEMENT OF SIGNIFICANCE

SUMMARY PARAGRAPH

Criterion A

The Bethel A.M.E. Church in Iowa City is significant as the only historically black church in Iowa City which, when it was constructed in 1868 and for many years after, provided a critical and often sole source of community and association for the town's small population of resident African Americans. Despite erratic and always meager congregation numbers, hard financial times, and an occasionally inhospitable white population surrounding it, the Bethel Church has survived over 130 years intact, a rock in a weary place.[10] It continues to serve its members as a social and religious institution. Equally important, though it was founded generally by officials of the northern-based African Methodist Episcopal Church, this church in particular was established by freedpersons of southern origins. Thus, it provides a physical connection and historic link to the last years of slavery in this country as well as to the post-war efforts of freedpersons and northern blacks alike to conduct their ordinary lives as would any other small-town Midwest resident.

---

[9]Molly Myers Naumann, "Survey and Evaluation of the Longfellow Neighborhood, Iowa City, Iowa," unpublished report to the City of Iowa City Historic Preservation Commission, November, 1996, no page number (but page E-5 of MPDF amendment contained within the report).

[10]Taken from the spiritual:

My God is a rock in a weary land,
My God is a rock in a weary land,
Shelter in a time of storm.

See Clarence E. Walker, A Rock in a Weary Land: The African Methodist Episcopal Church During the Civil War and Reconstruction (Baton Rouge: Louisiana State University Press, 1982).

NORTHERN ORIGINS OF THE AFRICAN METHODIST EPISCOPAL CHURCH

The African Methodist Episcopal Church has its origins in Philadelphia in the late 1700s. Richard Allen was an ex-slave who purchased his freedom from his Delaware master in 1777. That same year he converted to Methodism and began preaching.[11] By 1786 Allen was in Philadelphia where he was a shoemaker with a traditional craft shop that included journeymen and apprentices. He also owned a chimney sweep operation with several employees. With the profits from these businesses, Allen was able to amass a small fortune in cash and property.[12] As a faithful adherent to John Wesley's Methodism, Allen also held regular prayer meetings in which he preached to increasing numbers of the city's free black population. The formation of the first Bethel African Methodist Episcopal Church in Philadelphia--still known affectionately as the "Mother Church"--was prompted by an extreme humiliation heaped on Allen and another black leader named Absalom Jones when they attempted to pray one Sunday at St. George Methodist Episcopal Church. Until their numbers became uncomfortably large black church members had been permitted to sit on the main floor of St. George's for Sunday services. Knowing officials wanted to change that policy and have them now sit in the balcony, Allen and Jones initially took seats at the front of the balcony. "But the church authorities had actually reserved an even less conspicuous place for their Negro worshippers in the rear of the gallery." Allen and the others were ejected when they refused to cut short their prayers and relocate to the rear of the balcony.[13]

Allen and members of the mutual aid association, the Free Africa Society, began to raise the funds for construction of their own Methodist church free and independent of the white church authorities. "Actually, Allen had previously favored separate facilities to accommodate the large number of Negro worshippers; however opposition from both races had compelled him to abandon the idea."[14] Several years after leaving St. George's, the new church building was completed and dedicated in 1794 as Bethel African Methodist Episcopal

---

[11]John Hope Franklin, From Slavery to Freedom: A History of Negro Americans (New York: Alfred A. Knopf, 1967), 162.

[12]Walker, 6-7. When he died in 1830, Allen's estate was valued at approximately $44,000 (Ibid.).

[13]Leon F. Litwack, North of Slavery: The Negro in the Free States, 1790-1860, (Chicago: The University of Chicago Press, 1961), 191.

[14]Ibid., 192.

Church.[15] "The house was called Bethel, after the example, and...in the spirit of Jacob."[16] Richard Allen's Methodism was northern and separatist in nature, missionary in its goals, and valued education as a necessity for both its members and its clergy. Historian Clarence E. Walker argued that "the founders of the A.M.E. Church believed that Methodism's discipline would transform the lives of their people and make them useful and productive members of American society" by, in effect, adopting the "Yankee virtues of industry, thrift, and self-reliance."[17]

Much of the missionary zeal of the Bethelites focused on the South both before and after the Civil War where there were so many souls to convert but also stiff competition for them.[18] Little has been written about missionary treks that headed west yet there were several A.M.E. churches established in Iowa during or following the Civil War. In 1865, an A.M.E. church was established in Des Moines, in 1867 churches commenced in Burlington and Muscatine,[19] and a year later in 1868 the Iowa City A.M.E. church was built.[20] The initial congregations of these churches likely included both newly-arrived northern blacks and southern freedpersons, and African Americans who arrived in Iowa prior to the Civil War.

---

[15]Ibid., 194.

[16]Daniel A. Payne, History of the African Methodist Episcopal Church, (Nashville, Tenn: 1891, reprinted by Johnson Reprint Corporation, 1968), 5. "The white Methodists of New York had much the same attitude toward their Negro fellows as those of Philadelphia. The result was a withdrawal of Negroes from the John Street Methodist Episcopal Church and the establishment of the African Methodist Episcopal Zion Church in 1796." (Franklin, 163).

[17]Walker 3, 7. According to Walker, "John Wesley, the father of Methodism, preached a simple doctrine...and outlined a guide to Christian ethics [which prohibited] swearing, fighting, drinking, sabbath breaking, gossiping, failing to pay debts...Methodists were also required to be plain in speech and dress..." (Ibid, 5).

[18]The northern-based Bethel A.M.E. Church found itself in the South in competition for new black members with the Methodist Church, North, the Zion A.M.E. Church, and the Methodist Church, South. Beyond Methodism, the Bethelites also encountered the strength of the Baptists in the South during Reconstruction. See Clarence Walker's study of the Bethel Church's missionary efforts, A Rock in A Weary Land.

[19]Another sources puts the founding of the Muscatine church in 1849. See Marilyn Jackson, "Alexander Clark, A Rediscovered Black Leader," Iowan 23 (Spring 1975): 43-52.

[20] Hazel Smith, "The Negro Church in Iowa," (unpubl. M.A. thesis, State University of Iowa, 1926).

During the antebellum period, when Iowa's black population grew from 188 in 1840, to 333 in 1849, to 1069 in 1860,[21] many of Iowa's earliest black residents worked in the lead mining region around Dubuque and the river towns along the Mississippi. During the 1850s especially, Iowa City was a backdrop for nearby abolitionist activities and became the home of African American residents, one family of which still persists in town today (see footnote 37).

AFRICAN AMERICANS IN IOWA

Iowa City was geographically located at the intersection of at least two routes of the underground railroad during the 1850s[22] and a large number of Quakers lived just to the east in West Branch and Springdale.[23] Iowa City was also the end of the Rock Island rail line during the late 1850s, a circumstance especially critical for westbound free blacks and northern free-staters traveling to Kansas. Finally, the presence of the State University of Iowa drew well-educated white northerners to town. Often these were anti-slavery people who

---

[21]Leola Nelson Bergmann, The Negro in Iowa, (Des Moines: State Historical Society of Iowa, 1948, reprinted 1969), 11,13, 15.

[22]Prior to the Kansas-Nebraska Act of 1854, fugitive Missouri slaves had to flee north into Iowa or east into Illinois. Quaker settlements in southeast Iowa, especially Salem founded in Henry County in 1835, provided refuge for north-bound escaped slaves. (The WPA Guide to 1930s, Iowa [1986 reprint], 101). The route led to the Iowa City area where, among other locations, a Friends church was located in eastern Johnson County (section 35, Scott Township). See A.T. Andreas's Atlas, 1875; also Topographical Map of Johnson County, Iowa, 1904. Leland Sage asserted that influential residents and sometimes state officials living in Iowa City furnished assistance to runaway slaves (in A History of Iowa [Ames: Iowa State Univ. Press, 1974], 139). After 1854, Missouri slaves had another, albeit more circuitous, option. "[F]ree-state settlers in Kansas opened new routes of escape for slaves. The most important of these underground routes was the Lane Trail, which opened in 1856. This overland trail ran north out of Topeka, Kansas, into Nebraska and [entered] Iowa [at the southwest corner of the state.] It provided a safe route for supplies and settlers into Kansas Territory and a passageway for fugitive slaves north...John Brown, James Lane, and other abolitionists used this route to lead slaves to freedom CRM, 4(1998): 36. Iowa historians have long accepted the assertion that John Brown trained his men in and around Springdale, Iowa, during the two years prior to his 1859 Harper's Ferry raid (See for example, WPA, 101-102). Once the eastbound trail entered Iowa, it ran through towns such as Tabor, Lewis, Des Moines, Grinnell, Iowa City, West Branch, and Springdale. Clinton and Muscatine were the main crossing points on the Mississippi River (Sage, 139).

[23]"The Society of Friends (Quakers) provided much of the antislavery leadership...and was part of the religious antislavery movement which began in the 1700s in America. (National Park Service, "Part I. Historic Context for the Underground Railroad," 3 [context printed 5/11/1999 from internet site `http://www.cr.nps.gov/history/exugrr/exuggr2.html`]).

opposed both the institution itself as well as its extension into new territories.[24] The intellectual climate, abolitionist sentiments, and educational setting that attracted northerners to Iowa towns like Tabor,[25] Grinnell, and Iowa City may have also attracted the founders of the Bethel A.M.E. Church who, if following Richard Allen's guidelines, placed a high value on education.

If the antebellum years saw a steady stream of blacks take up permanent residence in Iowa,[26] the stream slowed immediately following the Civil War and then picked up again after

---

[24] Leonard Parker, for example, was one such person. Educated at Ohio's Oberlin College, well known for its strong abolitionist bent, Parker planned to move to Kansas to find a teaching job, though both Tabor, Iowa, and Grinnell, Iowa, had been recommended to him (J.A. Swisher, Leonard Fletcher Parker [Iowa City: State Univ. of Iowa, 1927], 45). "In 1856 Kansas was the focus of various forces...Men from Missouri had invaded the Territory, seized the government, and imposed a code of Missouri upon the settlers. New England was eager to save the region for freedom; while South Carolina and Georgia were ablaze to make Kansas an uncompromising slave State...Lawrence was a plucky New England town, and Mr. Parker reasoned that it must be an education center. The location, he decided, was worth trying" (Ibid., 43). However, Kansas was increasingly a dangerous place and Parker left Lawrence before it was sacked by South Carolinians and other Southerners (Ibid., 45). After a break in the East, Parker once again set out to find a likely place to teach. Traveling by rail to it terminus at Iowa City, Parker spent time on the State University campus before taking a stage on to Grinnell. (Parker typescript, 20, collection of SHSI). Parker's wife, Sarah C. Pearse Parker, also an Oberlin graduate, repeated this journey through Iowa City to Grinnell a few months later. In 1870, Professor Leonard Parker left Grinnell College, returning to Iowa City to teach at the State University (Swisher, 123).

[25] Tabor College was founded in 1857 in the southwest Iowa town of Tabor and aspired to be the "Oberlin of the West." The town served as an arms depot for "Eastern crusaders [headed for Kansas who] came directly across Iowa, usually along a route designed by William Penn Clarke, the Iowa City Abolitionist, to avoid contacts with pro-slavery Missourians" (Sage, 138).

[26] Though always a minuscule percent of the white population.

1870. Leola Nelson Bergmann listed the following census figures for one hundred years of African Americans in Iowa:[27]

1840.....188	1900.....12,693
1850.....333	1910.....14,973
1860.....1,069	1920.....19,005
1870.....5,762	1930.....17,380
1880.....9,516	1940.....16,694
1890.....10,685	

Bergmann found that in 1870 (she has no figures for 1860) "the majority of Negroes living in Iowa were born in Missouri,"[28] indicating that simple geographic proximity dominated the migration pattern of freedpersons into Iowa immediately following the war. This was not the pattern for Iowa City or Johnson County, either in 1860 or in 1870.

The majority of black residents in Johnson County in both 1860 and 1870 lived in Iowa City. In 1860 half of the county's 22 black inhabitants had been born in the slave states of South Carolina, Georgia, Virginia and Tennessee.[29] The other half were born in Delaware, Ohio, Pennsylvania or Iowa. All of the Iowa natives were children under the age of 10. The birthplace state contributing the greatest single number to the county's total was Georgia (5), though Iowa and Ohio followed with 4 each. By 1870, there were 89 African Americans in Johnson County, a 400% increase over the pre-war census yet still a tiny figure relative to the town's total population of close to 8100. By far, the largest group was the native-born Iowans (37 or nearly 42%). Trailing well behind in nativity were Virginia (10) and Tennessee (7). For those 1870 Johnson County residents who were not native Iowans, most were born in 13

[27]Bergmann, 34.

[28]Ibid., 32.

[29]Close examination of the manuscript pages for the 1860 census indicates one 8-person family was counted twice (Bell/Rele). This anomaly leads to an erroneous total population figure of 30. The lower figure, 22, has been used herein. (Possible reasons for the same census-taker counting the a same memorable family twice are intriguing but not relevant to this nomination.)

southern slave-holding states.[30] Only three people had been born in two northern states.[31] These data suggest that escaped or manumitted African Americans from slave-holding states arrived in Iowa City earlier than in most of the state and established families a generation before the state in general.[32] The numbers also suggest Iowa City was an attractive northern town for southern blacks both before and after the Civil War, and they hint at a loose form of chain migration, especially from Virginia and Tennessee.

It is impossible to be certain what attraction Iowa City held for African Americans of the Civil War era. It was northern and like Iowa in general was anti-slavery, but this is far from being unbiased or without prejudices. Iowa also had an early territorial history of southern settlers and racist attitudes. Also, with northern European immigrants streaming into the state after the 1840s, cheap-labor jobs were taken and competition from free blacks was unwelcome.[33] In fact, Robert Dykstra claimed "it can be argued that Iowa was the most racist free state in the antebellum Union," developing a "black code" of restrictive legislation between 1838 and 1858 that took twenty years to dismantle.[34]

While nineteenth-century sources are not plentiful on the subject, Iowa City's white (and largely Yankee) majority apparently often had hostile or at least unfavorable attitudes toward new arrivals. In 1865 African American and European immigrants were held in equal disdain by one young college student who wrote home to his sister. In his letter, Milton Mowrer described Iowa City as a filthy town full of foul odors, with a large population of "the lowest Bohemian emigrants." "Negroes," Milton wrote, "can be seen in all

---

[30]The states and number of native-born individuals were: South Carolina (1), Georgia (4), Virginia (10), Tennessee (7), Louisiana (1), North Carolina (5), West Virginia (1), Arkansas (5), Alabama (7), Mississippi (5), Kentucky (1), Missouri (1), Maryland (10). The total number of individuals from Southern states was 49.

[31]Pennsylvania (1) and Illinois (2).

[32]It is likely other individual towns such as Muscatine and other river ports also had early black residents who established families in Iowa before the Civil War. See for example, the story of Muscatine resident Alexander Clark (1826-1891) in Jackson, pp 43-52.

[33]Bergmann, 16.

[34]Destruction of this code coincided with the "ascendancy of Iowa's Republican party--which, beginning in 1854 as an Anti-Nebraska coalition of Free Soilers and Whigs, dominated Iowa as thoroughly as the Democrats had ruled it before that date." Robert Dykstra, "Iowans and the Politics of Race in America, 1857-1880," pp. 129-158. In Iowa History Reader, edited by Marvin Bergman, (Iowa City: Iowa State University Press, 1996), 131.

parts of town."[35] A decade later, newspaper accounts of an August, 1874 camp meeting sponsored by the Bethel Church and held in Berryhill's Grove near the church ranged in tone from generally favorable to downright nasty. One editor noted the meeting's general success at drawing throngs of African Americans from out of town. Another, concluded the camp meeting failed miserably and remarked that "[r]egular work is better than camp meetings for those people."[36]

The ability to find and survive on such "regular work" was one of the difficulties for African Americans in this small midwestern town. Census records from 1860 and 1870 reflect that occupations available to black men and women were mostly restricted to unskilled and low paying positions. Married women generally stayed home, especially in 1870, but single women listed in these two censuses supported themselves as a cook, a seamstress, and a servant. Adult men in 1860 worked as a teamster, a barber, and a cook.[37] In 1870, day laborers and farm help dominated the types of jobs held by adult black men. One skilled

---

[35]Quoted from research notes compiled by Leslie Schwalm, associate professor of history, University of Iowa. The original letter is contained within the Ellen Mowrer Miller Collection at the Iowa Women's Archives, housed at the University of Iowa. Interestingly, Milton Mowrer says he attended the "Negro class room in the M.E. Church" where there was a "white Class Leader." This would indicate the local white Methodist Episcopal Church admitted African Americans if only on a segregated basis. Refer to Clarence E. Walker's discussion of the competition for black souls between the various missionary churches, north and south, during the Civil War and Reconstruction.

[36]The Daily Press, and the Iowa City Republican, respectively.

[37]Henry Rele in 1860 is listed as a farmer with real estate valued at $1000, but he is the head of the 8-person household that was counted twice. See footnote 29. The Rele family listing is likely the more bogus listing of the two, although it is impossible to decipher a completely accurate census portrait of this family. Hal Bell, the adult male of the *other* 8-person family declared $250 in personal property and was a teamster.

Descendants of the Bell family persist in later censuses and, indeed, remain in Iowa City to this day. Throughout much of the twentieth century the family (Bell/Short) owned and operated a downtown shoe repair and shine business and managed land holdings in and around Iowa City. Having arrived in the state as early as 1858, the family is truly the premier African American pioneer family in Iowa City. Interestingly, members have traditionally belonged to the First Presbyterian Church, not the Bethel A.M.E. Church, perhaps because they established themselves in town long before Bethel was built. Twentieth century University of Iowa students who studied the town's black community during different decades found the Bell/Short family to be very successful. Because their business success hinged on the patronage of the white townspeople around them, however, the family did not actively associate with Iowa City's much smaller African American community. See John R. Crist, "The Negro in Iowa City, Iowa: A Study in Negro Leadership and Racial Accommodation," unpubl. M.A. thesis, State University of Iowa, 1945 [Crist, a sociology student, did not name his subjects, but the Bell/Short family is easily discerned among his interviewees.].

worker, a brick mason, and one tenant farmer were counted. In 1918, a graduate student in sociology at the state university in town claimed that "the average weekly income of the white unskilled workman [in Iowa City] is fifteen dollars, that of the black man is somewhere between ten dollars and twelve dollars." He concluded "the colored workman, then, far from being prosperous is having a tremendous struggle to keep himself from being submerged by poverty. If the Negroes of Iowa City have managed to keep out of the poor house, it is because their capacity for making personal sacrifices is greater than that of the white man."[38]

Just as black women and men were restricted to the lower paying jobs in town, sometimes housing for their families was meager as well. Figure 2 is a historic photograph taken by Bertha Shambaugh, a local photographer who did most of her work in the 1890s. The photograph shows a middle age couple standing before the door of the small house they inhabit. Most of the roof has been ripped off, apparently by a storm. Even if the storm damage seen in the photograph was eventually repaired, the house and its surroundings are still clearly modest. The location of the house has been identified by one local historian and photographer as near the Iowa River in "the Bottom" implying some sort of soggy, insect ridden, flood prone area of town.[39] There is also evidence that over the years--perhaps in response to a slowly growing number of black students at the State University and permanent black residents--a *de facto* physical separation of blacks and whites in Iowa City developed during the twentieth century.[40]

Early in the century, in 1918, Gabriel Victor Cools claimed "the Negro population of the city is scattered all over the community...In no instance are there more than two families living on the same street, and even then they are so widely separated that there is no close

---

[38]G.V. Cools, "The Negro in Typical Communities in Iowa" (unpubl. M.A. thesis, State University of Iowa, 1918), 134.

[39]Gerald Mansheim, Iowa City, An Illustrated History (Norfolk, VA: The Donnong Company, 1989), 94.

[40]There is oral tradition associated with the Bethel church that in 1868 trustees of the new church were required because of their race to build outside of the Original Town plat. (See, for example, Irving Weber, Iowa City [1990]1: 49). This tradition is not supported by the physical evidence, archival records, or historic maps relating to the town's development. True, the church is located just outside the Original Town's southern border, but when the church was constructed there had already been a decade of industrial and residential development even farther south, prompted by the construction of the railroad through town in the 1850s. By 1868, the lot on which the new church was constructed was ringed by earlier platted additions to Iowa City. It seems unlikely that the church and the development to its south were all "outside the city limits." For a list of filing dates of plat additions to Iowa City and copies of historic maps showing their locations see Naumann, n.p. (but E-5 within the report Multiple Property Documentation Form).

FIGURE 2. Middle-age couple standing before a storm damaged residence, probably 1890s. (Bertha Shambaugh photograph).

contact between them. The Negroes all live in desirable localities, side by side with whites." Cool theorized that this situation "is typical of [the]condition as it exists in communities in which the Negro population is small." He described a community of black residents which in 1918 may have been even more isolated than it was in 1870 shortly after the Bethel church opened its doors. Based on 1870 census manuscript data (in which the order of enumeration can be determined but not the address of each person) and an 1868 city directory (in which proximity to the nearest street intersection is noted), African Americans around 1870 were pretty well dispersed throughout the city just as Cool found nearly 50 years later. The exception to this, however, was in the Fourth Ward where the Bethel A.M.E. Church and a cluster of black households were located. Thirty-three out of 89 or 37% of the city's black residents in 1870 lived in the Fourth Ward. Eight of these Fourth Ward families consisting of 26 people lived less than a block from the church, many side-by-side or backyard neighbors to it. The isolation Cool found at the end of World War I years could reflect a reduction in the towns's black community as some individuals undoubtedly left for war production jobs in larger cities like Chicago, Des Moines, or even Cedar Rapids.[41]

During the Depression, in 1933, a study of black student housing in Iowa City found that the State University discouraged African Americans from living in campus dormitories, leaving the 58 students to find their own approved off-campus arrangements.[42] Most men lived in two black fraternities which were not a part of the larger campus fraternity system and, according to Herbert Crawford Jenkins, "suffered from "the lack of a house mother's supervision."[43] One fraternity was located "just outside the restricted zone for living quarters of University students...on the edge of the business district in not what could be called an ideal residential neighborhood. The second house is located in that part of the city known as 'the other side of the tracks' which is generally considered to be among the less desirable places to live."[44] About half the black women students, or six individuals, lived in a house owned by the Iowa Federation of Colored Women's Clubs, a statewide organization formed in

[41]Cool noted that overall the larger cities in Iowa saw increases in their African American populations because new workers were needed to fill the jobs vacated by whites in the service (Cool, 7).

[42]Herbert Crawford Jenkins, "The Negro Student at the University of Iowa: A Sociological Study," unpublished M.A. thesis, State University of Iowa, 1933.

[43]Ibid., 20.

[44]Jenkins, 18. The Kappa Alpha Psi house was at 301 S. Dubuque; the Alpha Phi Alpha house at 230 S. Capitol. Both are near the edge of the business district and too close in proximity to safely determine without more research which one was on the "wrong side of the tracks."

1901. Though no Federation chapter existed in Iowa City, the home was "sponsored by Negro Women's Clubs of Iowa to assist the Negro girls who are in attendance in Iowa State University."[45] The house was "in a neighborhood of neat and attractive homes," according to Jenkins, about nine blocks from campus.[46] The rest of the students lived with "private colored families." A very few lived alone in an apartment (3 men) or roomed and worked for white families (3 women).[47]

Records and various scholarly studies indicate that well into the twentieth-century African Americans were restricted from patronizing the town's restaurants, hotels, and rental apartments. One of the local dress shops willingly sold clothes to blacks women but would not let them try on the dress first. No white barber would cut or style African Americans' hair during regular business hours, forcing many to travel to Cedar Rapids, a larger town 30 miles north, or come in after hours. Housing was generally restricted Racial tensions between the always tiny black population and the greater community were perceived to be increasing as the twentieth century moved toward the Civil Rights era of the 1950s and 60s.[48] Within this environment the Bethel A.M.E. Church stood, a ready venue for members of the religious and social community that relied on it.

BETHEL A.M.E. CHURCH IN IOWA CITY

For its members, the A.M.E. Church in Iowa City was both a building and the community of worshippers gathered within it. Church documents do not record the initial circumstances of its establishment beyond its founders' names but land for the building was purchased by one of them, James W. Howard, early in the spring of 1868. The lot was located within a newly platted addition to the town owned by Charles H. Berryhill, a long-

[45]Proceedings of Iowa Federation of Colored Women's Clubs, Thirty-third and Thirty-fourth Annual Sessions, 1934-35 (no publisher), 17. [Collection of Bethel A.M.E. Church.]

[46]Ibid., 18.

[47]Ibid., 19.

[48]In addition to Cools (1918) and Jenkins (1933), see especially John R. Crist "The Negro of Iowa City, Iowa: A Study in Negro Leadership and Racial Accommodation," (unpubl. MA thesis, State University of Iowa, 1945).

time Iowa City resident and somewhat infamous land speculator.[49] Berryhill, a native of Harrisburg, Pennsylvania, arrived in the area in 1838, a year before Iowa City was founded. According to his 1874 obituary, Berryhill was a "frontiersman" who "when most of our 'old settlers' came [was] found... young, active, speaking the Indian language and in...trade laying the broad foundation of that fortune which in the various enterprises of his after life contributed so largely to the business prosperity of out city."[50] Johnson County and Iowa City land records are replete with Berryhill's name and he frequently bought, sold and developed land. He platted his second addition to Iowa City in 1866.[51] Two years later Howard purchased a lot from him. Just ten days after that, Howard and his wife Rebecca Howard sold the south half of that Lot 19 to the trustees of the "First African Methodist Ep[--] Church" for $50. Within this same record the church is also called the "first African Methodist Church." So much for precision in frontier legal records. The purchasers on behalf of the church organization included: Boston Clay, James W.Howard, and [hard to read but likely Henry] Boon, as trustees of the church.[52]

James Howard, an African American born in Virginia, was 35 years old in 1868. His wife Rebecca was 39 and born in Pennsylvania; they had no children. Unable to read, both left their mark on the deed that transferred the half lot to the Church Trustees. The second trustee, 53-year-old Boston Clay was born in Alabama. His wife, Anna Clay, 23, was also born in Alabama. They had three children, all born in Iowa, the eldest of whom was six. This family apparently arrived in Iowa by at least 1864. Both Boston and Anna Clay were

---

[49]Johnson County Recorder, Deed Record Book 27, Page 536. The deed reads: *Know all men by these ---- that we Charles H. Berryhill and Eliza G. Berryhill husband and wife of Johnson County, State of Iowa, in consideration of the sum of Three hundred and fifty dollars in hand paid by James W. Howard of Johnson County, State of Iowa, do hereby sell and convey unto the same James W. Howard the following described premises situated in the County of Johnson, within the State of Iowa, to wit: Lot number nineteen (19) in Block number one (1) in Charles H. Berryhill's Second (2nd) Addition to Iowa City so designated on the Recorders Plat of said Addition to Iowa City and we do hereby covenant with the said James W. Howard that we are lawfully seized of said premises; that they are free from incumbrances; that we have good right and lawful authority to sell the same; and we do hereby covenant to warrant and defend the said premises against the lawful claims of all ---- whomsoever, and the said Eliza G. Berryhill hereby relinquishes her right of dower in and to said premises. In witness whereof we have hereto set our hands and seals this 27th day of March A.D. 1868.* The deed was recorded on April 2, 1868.

[50]"In Memoriam," [Iowa City] Daily Press, 06/01/1874.

[51]Johnson County Recorder, Deed Record Book 28, Page 293.

[52]Johnson County Recorder, Deed Record Book 27, Page 539.

literate. The final Church trustee, Henry Boon, was also 53, and born in North Carolina. Minnie Boon, his wife, was 29, from Mississippi. Neither could read or write. The Boons had two children, all born in Iowa, the eldest of whom was six. Again, this family appears to be in Iowa by 1864.[53] All of the men listed their occupation as "day laborer" according to the 1870 census. Except for one individual, therefore, all of the adult founding family members of the Bethel Church were of southern origins.

Church records list the initial spiritual leader for the new congregation as "Bishop Shorter, minister," but Shorter is *apparently* not found within the 1870 census of Iowa City.[54] Shorter's function is either taken over or augmented by "Exhorters" for the church from 1868 to 1889. In the long line of church leaders, there is no other "Bishop." Rather, the title consistently used is "Reverend." The brevity of Shorter's tenure and lack of information about him may indicate he was not a permanent resident of Iowa City or Johnson County, but rather a missionary organizer for the greater A.M.E. Church generally. James W. Shorter was a "trailblazing" missionary Bishop for the church whose activities included Texas.[55] While there is no evidence at this point beyond the shared surname to indicate the Texas trailblazer was the 1868 Iowa City church leader, the presence of the only Bishop-level leader named Shorter at the inaugural year of the church is evocative.

Over the years the numbers of individual members and families who attended Bethel A.M.E. Church varied. Church records are sketchy, but membership just before World War I, when Rev. B.F. Hubbard was pastor, hovered at peak levels around 40. This number was again achieved in the mid-1920s when the members both suffered through the fire damage to their church and celebrated its renovation and installation of modern plumbing and heating systems. Church attendance again declined during the Great Depression of the 1930s to half the peak number and then declined even more, perhaps because working African American

[53]All biographical data are taken from the manuscript pages of the 1870 federal census.

[54]Unfortunately, the census page for Scott Township, where a "Friends Meeting House" may have been located, is unreadable beyond a tantalizing possibility of a three-person black family with a last name that could be Shorter. The location of the Quaker building is noted on Topographical Map of Johnson County (Davenport: Iowa Publishing Company, 1906).

[55]Charles Spencer Smith, A History of the African Methodist Episcopal Church (Philadelphia, 1922. Reprint Johnson Reprint Corporation, no date), 71.

residents left town in search of jobs in bigger cities.[56] In 1933, a graduate student studying African American students at the university for his thesis remarked on the lack of college students attending the A.M.E. Church. Though there were 58 black students at the time, "none, even among those who claimed residence in Iowa City, were members of the local A.M.E. church."[57] After holding on through the post-World War II years, the church today is growing and its membership may be near 50 or 60. Ironically, with the renewed vigor of the African American community's commitment to the church, comes the stress of worshiping in a historic building that suddenly seems far too small.

9. MAJOR BIBLIOGRAPHICAL REFERENCES

Bergmann, Leola Nelson. The Negro in Iowa. Des Moines: State Historical Society of Iowa, 1948, reprinted 1969.

"Bethel African Methodist Episcopal Church, Iowa City, Iowa, 127th Anniversary Celebration." Collection of Bethel A.M.E. Church, 1995.

Church Records, edited by Francine Thompson and Diana Bryant. Collection of Bethel A.M.E. Church, various formats and dates.

---

[56]The name of one prominent church member appears on the rolls during this period. Helen Lemme, a community activist after whom a local elementary school is named, arrived in Iowa City from Grinnell around 1929 to attend the university. She married a local man, Allyn Lemme, who worked at the only black-owned and run business of any substance in town, Short's shoe shop. Mr. Lemme's name does not appear on the rolls of Bethel Church. A biography of Helen Lemme has been compiled and is available at the library of Helen Lemme School in Iowa City. See also "Case 5" at pp. 78-80 of Crist's 1945 thesis.

[57]Jenkins, 13. The historic role of college students in the community and their decision to attend the A.M.E. Church or another (likely white) church in Iowa City remains a question for future study. Local records and primary evidence indicate that the traditional "town and gown" division that often separates university students from permanent residents may have persisted within the African American community as well. Very real differences in the white and African American populations existed, however, and need to be studied. Perhaps the most basic difference is that the number of blacks living in Iowa City at any one time was a tiny percentage of the town's total population. Expectations that under such conditions blacks would naturally congregate together for a sense of belonging and social interaction must be viewed within concepts of class that divide some African Americans themselves. In the years before World War II and the GI Bill, students may have been viewed as elitist and coming from an upper class, especially by local residents historically limited by racial discrimination to the lowest ranks of employment.

Cools, Gabriel Victor. "The Negro in Typical Communities of Iowa." Unpubl. M.A. Thesis, State University of Iowa, 1918.

Crawford, Herbert Jenkins. "The Negro Student at the University of Iowa: A Sociological Study." Unpubl. M.A. Thesis, State University of Iowa, 1933.

Crist, John R. "The Negro of Iowa City: A Study in Negro Leadership and Racial Accommodation." Unpubl. M.A. Thesis, State University of Iowa, 1945.

Donnegan, Lottie. "First History of the A.M.E. Church." Handwritten m.s., 1937. Collection of Bethel A.M.E. Church.

Dykstra, Robert. "Iowans and the Politics of Race in America, 1857-1880," pp. 129-158. In Iowa History Reader, edited by Marvin Bergman. Iowa City: Iowa State University Press, 1996.

"Fire Makes Three Efforts to Raze Home." Iowa City Press-Citizen, 02/11/1924.

Franklin, John Hope. From Slavery to Freedom: A History of Negro Americans. New York: Alfred A. Knopf, 1967.

Goodall, Elisabeta, Paul Diebold, Iris Yateman. "Bethel A.M.E. Church" [Indianapolis, Indiana]. National Register of Historic Places registration form, 1991.

"In Memoriam." [Iowa City] Daily Press, 06/01/1874. C.H. Berryhill's obituary.

Johnson County Records
Recorder's Office, Deed Record Books.
Johnson County Auditor's Office, Land Transfer Books.

Johnson, Richard, Trustee. "Bethel African Methodist Episcopal Church" [Reading, Pennsylvania]. National Register of Historic Places inventory-nomination form, 1979.

Johnstone, Janette. "St. James AME Zion Church" [Ithaca, New York]. National Register of Historic Places inventory-nomination form, 1982.

Litwack, Leon F. North of Slavery: The Negro in the Free States, 1790-1860. Chicago: The University of Chicago Press, 1961.

Bethel A.M.E. Church, Johnson County, IA

Mansheim, Gerald. Iowa City, An Illustrated History. Norfolk, VA: The Donning Company, 1989.

Payne, Daniel A. History of the African Methodist Episcopal Church. Nashville: Publishing House of the A.M.E. Sunday School Union, 1891. Reprinted by the Johnson Reprint Corporation, New York, 1968.

Proceedings of Iowa Federation of Colored Women's Clubs. 33 and 34th Annual Sessions, 1934-35. Collection of Bethel A.M.E. Church.

Research Notes, Leslie Schwalm, from the collections at the Iowa Women's Archives.

Untitled note. [Iowa City] Daily Press, 08/11/1874. Contains a note about "colored Methodist camp meeting" to be held in "Berryhill's grove."

Untitled note. [Iowa City] Daily Press, 08/15/1874. Contains a note about the "camp meeting conducted by the colored Methodists of this city."

Untitled note. Iowa City Republican, 08/19/1874. Contains a note about the "failure" of the "colored camp meeting."

U.S. Census, Johnson County manuscript census records, 1860; 1870.

Smith, Hazel. "The Negro Church in Iowa." Unpubl. M.A. Thesis, State University of Iowa, 1926.

Smith, James H. Vital Facts Concerning the African Methodist Episcopal Church. No publ., 1939. Collection of Bethel A.M.E. Church.

"The Camp Meeting." [Iowa City] Daily Press, 08/17/1877. Discusses success of camp meeting.

"Three Fires Mark Sunday in Iowa City." Iowa City Press-Citizen, 05/07/1923.

Walker, Clarence E. A Rock in A Weary Land: The African Methodist Episcopal Church During the Civil War and Reconstruction. Baton Rouge: Louisiana State University Press, 1982.

Bethel A.M.E. Church, Johnson County, IA

10. GEOGRAPHICAL DATA

Verbal Boundary Description

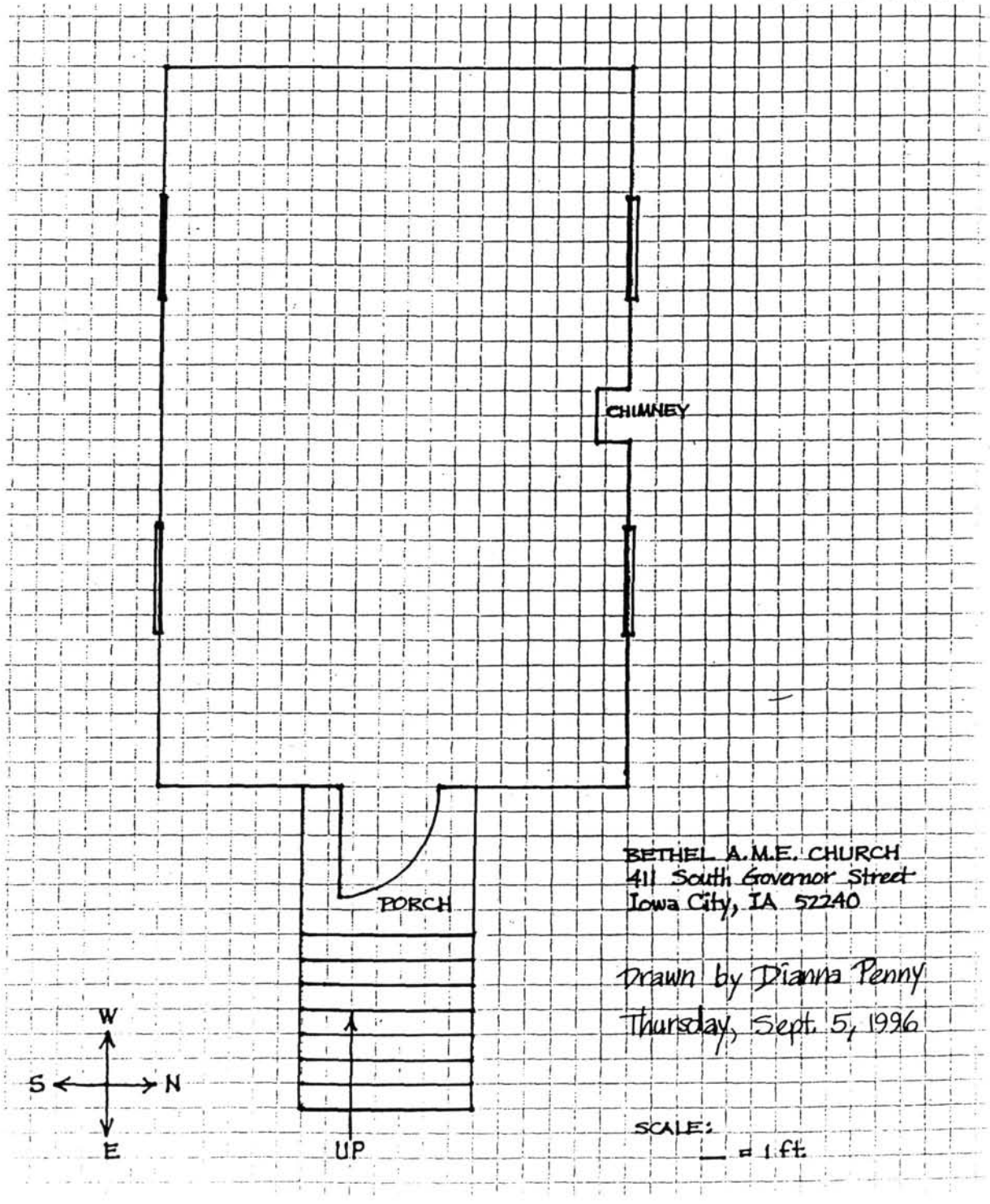
The property is defined as the south 1/2 of Lot 19, Block 1, C.H. Berryhill's 2nd Addition to Iowa City.

Boundary Justification

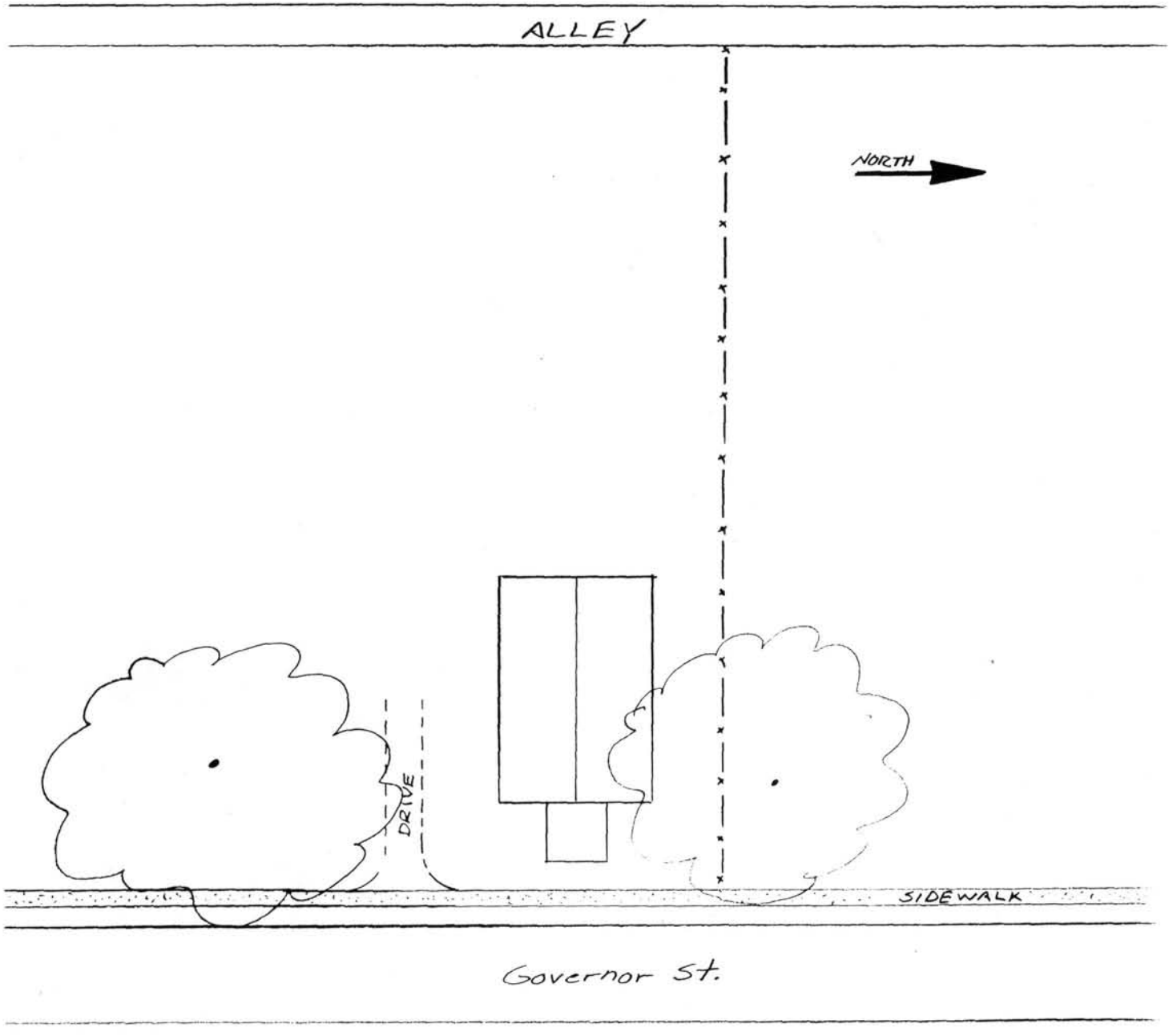
The nomination property includes the entire parcel historically associated with the Bethel A.M.E. Church.

Bethel A.M.E. Church, Johnson County, IA

FLOOR PLAN-1st level



SITE PLAN



United States Department of the Interior
National Park Service

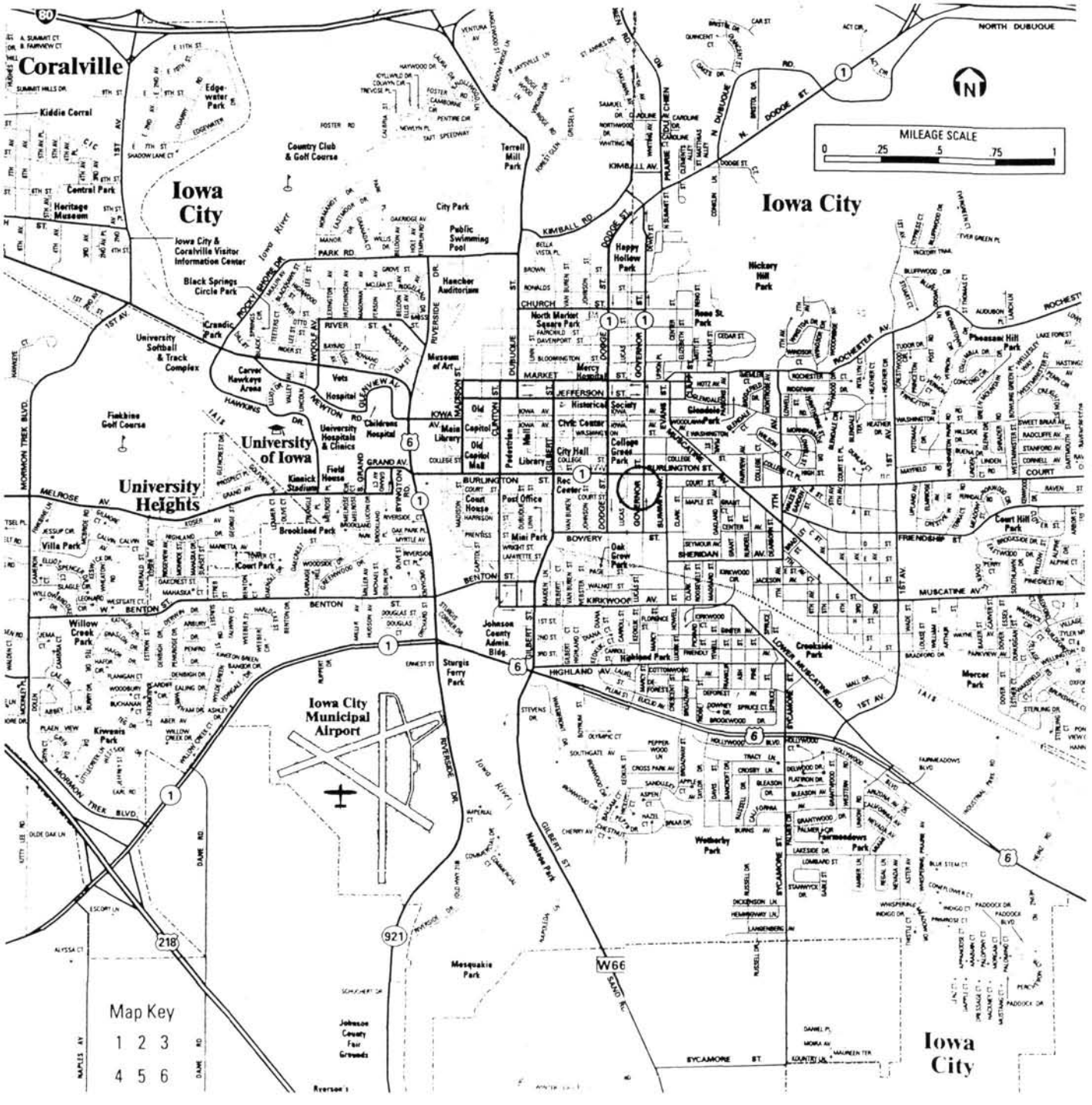
National Register of Historic Places Continuation Sheet

Additional Documentation

Section number _____ Page 25

Bethel A.M.E. Church, Johnson County, IA

BUILDING LOCATION (source:USWest)



Bethel African
Methodist
Episcopal Church
Pastor: Rev. Orlando R. Dial