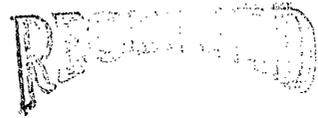
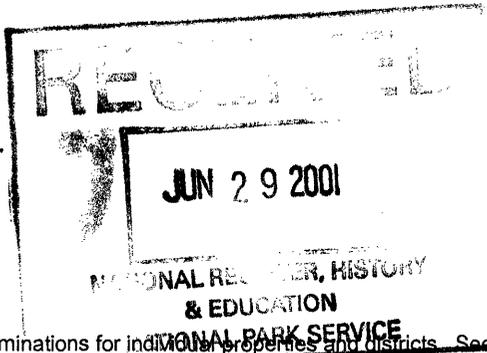


United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



JOR

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 any 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 Halleck's Chapel and Halleck's School
other names/site number CA-111

2. Location

street & number 1/2 mi. n. of jct SR 293 and Caldwell Chapel Rd. not for publication NA
city or town Princeton vicinity x
state Kentucky code KY county Caldwell code 033 zip code 42445

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X 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 X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant ___ nationally ___ statewide x locally. (See continuation sheet for additional comments.)

David L. Morgan, SHPO and Executive Director, KHC
Signature of certifying official 6-22-01 Date
Kentucky Heritage Council/State Historic Preservation Office
State or Federal agency and bureau

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

Signature of commenting or other official _____ Date _____
State or Federal agency and bureau _____

4. 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): _____

Edson H. Beall

8-2-01

[Signature]
Signature of Keeper

Date of Action

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

Contributing	Noncontributing
<u>2</u>	<u> </u> buildings
<u>1</u>	<u> </u> sites
<u> </u>	<u>3</u> structures
<u> </u>	<u> </u> objects
<u>3</u>	<u>3</u> Total

Number of contributing resources previously listed in the National Register 0

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

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: RELIGION Sub: religious facility
EDUCATION school
FUNERARY cemetery

Current Functions (Enter categories from instructions)

Cat: VACANT/NOT IN USE Sub: N/A

7. Description

Architectural Classification (Enter categories from instructions)

Other: one-room church
Other: one-room schoolhouse

Materials (Enter categories from instructions)

Foundation: fieldstone
Roof: metal
Walls: weatherboard
Walls: asphalt roll
Walls: synthetics
Other: brick

Narrative Description (See continuation sheet.)

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.)

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or a 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
EDUCATION

Period of Significance: 1910-1947

Significant Dates: 1910
1912
1947

Significant Person (Complete if Criterion B is marked above) N/A

Cultural Affiliation: N/A

Architect/Builder: Cash, Bill

Narrative Statement of Significance (See continuation sheets.)

9. Major Bibliographical References

(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: _____

10. Geographical Data

Acreage of Property: 2

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

	Zone	Easting	Northing	Zone	Easting	Northing	
1	16	414480	4103290	3	_____	_____	Princeton West Quad
2	_____	_____	_____	4	_____	_____	

See continuation sheet.

Verbal Boundary Description (See continuation sheet.)

Boundary Justification (See continuation sheet.)

11. Form Prepared By

name/title Wendy Wheatcraft
organization Western Kentucky University, Programs in Folk Studies date 1-01-01
street & number 2001 Rockcreek Road, #12B telephone (270) 843-3326
city or town Bowling Green state KY zip code 42101

Property Owner

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

name Halleck's Chapel c/o Mrs. Levornia Johnson
street & number 415 N. Donnivan St. telephone (270) 365-5861
city or town Princeton state KY zip code 42445

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**National Register of Historic Places
Continuation Sheet**

Halleck's Chapel
Caldwell County, Kentucky
Section 7

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Narrative Description

Halleck's Chapel and Halleck's School are located within a rural area of Caldwell County, approximately six miles southwest of Princeton, Kentucky. Halleck's Chapel is a balloon frame, rectangular, one-room church. The church sits on a pier foundation made of fieldstone. It has a gable roof and one door, which is located on its north elevation. The front door has a transom and a six-pane window. The original siding was made of weatherboard, which is still visible through the newer siding of asphalt roll. The current siding on the south elevation is made of a heavy sheet of plastic. Both the asphalt roll and plastic siding were added after the period of significance. The east and west elevations have four long, double-hung sash windows, the majority of which still have single, wooden shutters. The roof is made of standing seam metal. The chimney is positioned in the middle of the building, along the east elevation, and is made of red brick. A cistern is located approximately four feet east of the church and is currently covered with a concrete slab. The interior of the chapel shows a simple altar at the back of the building, three central, hanging electric lights, a stove and stove vent on the left side, and seven rows of pews.

Halleck's School is located approximately 50 feet east of Halleck's Chapel. It is a one-room, balloon frame, rectangular building that sits on a pier foundation made of fieldstone. The school has a gable roof and two entries on its north elevation. The original siding was weatherboard but, like the church, asphalt roll siding was added after the period of significance. Due to age, weather, and the building's lack of use within the last few years, the east elevation is showing some signs of deterioration along the bottom northeast corner. Both the east and west elevations have three windows that have been altered to fit screened storm windows. The alterations were completed after the period of significance. All six windows still have their original single, wooden shutters. The roof is made of standing seam metal. The central chimney is made of red brick. Within the interior of the school, the central stove, stove vent, and the original furniture have been removed. Wainscoting surrounds the windows. The installation of electricity, which replaced the use of kerosene lamps, occurred after the period of significance. Two outhouses made of plank lumber are located behind the school and the church and are positioned along the south border of the property.

The newer grave markers in Halleck's Chapel Cemetery stand approximately fifteen feet west of the church. The grave markers continue down a small hill to the west border of the property. The cemetery is shaded by large oak and maple trees and is at least an acre in length. It contains twenty-nine headstones; however, some graves are not marked. The earliest grave marker is dated August 24, 1880, and the latest is dated October 22, 1998. The headstones are made of various materials—carved stone, concrete, metal, and fieldstone slabs. Some of the earliest headstones mark the graves of freed slaves and Civil War veterans. Caldwell Chapel Road curves around the west

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Halleck's Chapel
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and north borders of the property; the road is now made of asphalt, but at one time it was no more than a brush-covered trail.

The church and the school are located on a gentle incline on which the surrounding farmland is clearly visible. Set in a landscape of corn and grazing fields, the feeling and the location of the property strongly convey the period of significance and aptly demonstrate the relationship of this center of an African American community to the surrounding agricultural lands.

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Halleck's Chapel
Caldwell County, Kentucky
Section 8

P 1

Narrative Statement of Significance

Halleck's Chapel, constructed in 1910, and Halleck's School, constructed in 1912, are recognized historic landmarks in Caldwell County, Kentucky. Established by African Americans, this modest church and school represented the center of the local black culture in an area that was at one time known as Dulaney, Kentucky. Both buildings mark a time in Kentucky's history when the dual common school system, characterized by the division of black and white children into separate schools, was experienced. Halleck's School is one of two rural African American schools still standing in Caldwell County. This property qualifies for the National Register of Historic Places under Criterion A due to its association with local black ethnic heritage and education. Since it is a religious property, significant for its association with local black history, it also meets Criteria Consideration A. The period of significance (1910-1947) indicates a notable time in which the church and the school played an influential role within the African American community.

A Brief History of African American Education in Kentucky (1865-1954)

Unlike other states of the South, the Commonwealth of Kentucky never made a statute against educating enslaved African Americans. Black schools were attempted in Kentucky as early as 1827, but those schools were not widely encouraged by white residents and were usually destroyed (Jones, online). As the Civil War drew to a close, the African Americans of Kentucky cried out for a system of public education. When the Freedmen's Bureau officials arrived in the state towards the end of 1866, they were amazed at the nearly universal "disposition among the Freedmen to Educate their children" (Lucas, 229). Several missionary groups, like the American Missionary Association, and benevolent societies, such as the Cincinnati Branch of the Western Freedmen's Aid Commission, contributed greatly to the endeavor of educating Kentucky's blacks. But the Freedmen's Bureau, working with black community leaders, provided much of the initial driving force and financial assistance for education. Most of the freedmen schools charged \$.20 to \$1.50 a month for tuition to pay teachers, amounts thousands of parents couldn't pay. The Bureau, usually working through black churches, tried to resolve the problem by passing out "admission" tickets to poor black children. Since the Bureau could not legally hire teachers, it "paid" for the tickets by renting black churches and other buildings as schoolhouses with the understanding that the rent would be used to pay the teachers (Lucas, 233).

The majority of freemen schools were started in African American churches, usually single rooms that at times had no stove or window. Pastors or pastors' wives were often teachers. A small number of schools began the school year in August or September, but it was more common for schools to begin after the harvest. School attendance declined rapidly as the time for spring planting neared. Revolving around the farming work

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seasons, the school year began and ended at different times; some lasted no longer than a month or two. Urban schools had the longest terms.

The Commonwealth of Kentucky's first contribution to the education of freedmen was small; legislators took the position that freedmen must help themselves. Two laws, approved in 1866 and 1867, took the money from taxes that was collected from African Americans and split it between funding education for blacks and the "care for paupers" (Lucas, 231). These laws also authorized common school trustees to create separate educational systems for blacks if they felt that it was necessary. Neither law provided for the construction of school buildings. In 1868, the legislature reversed the earlier laws by stating that all poor blacks must be cared for with tax money before it could be spent for education.

During the "Colored Educational Convention" held in Louisville in 1869, Benjamin Runkle, the head of the Freedmen's Bureau, announced that the Bureau's financial assistance for Kentucky's freedmen would end by the summer of 1870. Over the next four years, many of the schools that had been established by the Bureau and private schools that relied on the support of black church congregations and benevolent societies were closed due to lack of funds.

After a series of regional educational conventions were held in 1873 and 1874, black leaders called upon the Kentucky legislature to establish a public school system for African American children. It was made clear that if the legislature did not create a new school system, African American community leaders intended to propel the issue through state and federal courts. Responding to this pressure, the Kentucky legislature created a separately maintained, segregated, unequal system of black public schools in February 1874 (Lucas, 255). The law required that each county establish at least one black school. African Americans provided the funding for this system with property taxes, the one-dollar tax on males over age twenty-one, and all fees, fines, and forfeitures. In 1875, the first year the law was applied, the total revenue available for black public schools was \$18,707, which allowed \$.50 per child; the total amount for white schools was \$1,057,513.48, which allowed \$1.90 per child. In 1880, the revenue for black schools increased to \$31,950.72, but so did the amount of students; this allowed only \$.48 per child. In 1880, the total amount set aside for white schools was \$853,112.45, allowing \$1.45 per child (Ligon, 113, 251).

On April 4, 1882, a federal circuit court handed down a significant ruling. In the case of the Commonwealth of Kentucky versus Jesse Ellis, the court ruled that "any fund created by the state for educational purposes must be equally and uniformly distributed among both classes, and neither in the raising of the funds by taxation, nor in the distribution of it, must there be any inequality or any discrimination on account of race or color" (Wright, 104-105). This court ruling forced the Kentucky legislature to make a choice. They could integrate the schools, close them down, or equalize funds for both

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black and white schools. They chose to keep the races separate. On April 24, 1882 the Kentucky legislature created a law that authorized equal funding, but unfortunately, this did not prevent discrimination against the distribution of funds by local boards of education. Only the Louisville and the Paducah boards of education equalized funds for the 1882-83 school year (Lucas, 261).

The creation of a public school system and the following improvements in funding provided more educational opportunities for African American children, but equal educational opportunity never became a reality. Buildings, furnishings, textbooks, and other equipment were usually inferior in quality when compared to the equipment and supplies found in white schools. The Kentucky Superintendent of Public Instruction estimated that only 57 percent of the black school buildings were in good condition and that one-third should be condemned (Lucas, 257). County school board members often said that given the few blacks in their specific area, the cost of providing schools was beyond the financial resources of the county, leaving it to African American communities to finance the construction of a school with private funds. In 1901, the superintendent of schools in Caldwell County demonstrated this attitude when he stated, "I find it impossible to devise plans for the colored people to build. They are too poor to build by taxation." (Wright, 109)

The State Normal School for Colored Persons, located in Frankfort, opened in 1887. Dedicated to instructing African American teachers, it admitted "any colored person sixteen years or over who possessed good health and good moral character" (Wright, 126). Tuition was free to any student who pledged to teach in Kentucky. Although it was thought of as a college, in reality, it served more as a high school until the 1920s. Most students completed two years of high school courses before graduating. When the school opened, it operated on a state appropriation of \$3,000 and continued to do so for about ten years. It later became known as Kentucky State University.

The Kentucky Negro Education Association (KNEA) was established in 1879 and was an organization comprised of black educators and principals of public schools and later presidents and deans of black colleges. It acted as a lobbying group for educational issues, such as obtaining a longer school year for African American schools, making improvements on school buildings, receiving increased funding, and raising teachers' salaries (Wright, 149). In April 1940, KNEA approved a recommendation from its committee on higher education to file suit if Kentucky did not conform to a Supreme Court ruling that mandated that African American students should be admitted to Kentucky's white universities (Wright, 150). Its slogan was "an equal educational opportunity for every Kentucky child."

In 1908, the Kentucky General Assembly passed a law requiring each county to establish a public high school. Under the law a county school board could enter into a contract with a city to provide high school education for rural students in areas that did

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not have enough students to justify the building of a high school. This had a major impact on the education for white students, resulting in the opening of high schools in many rural areas for the first time. The law did not make a reference to accommodating African American students. In 1905, there were seven African American high schools in the state. By 1913, the number of black high schools increased to eight. In 1916, another high school was established, but only six of the nine provided four years of study (Wright, 115). Despite the County School Law of 1908, African Americans often continued to construct their own schools, purchasing or donating the land and providing building materials, without the support of school officials or local taxes, although they were still paying their fair share of the taxes.

Number of Kentucky High Schools Accredited in the Kentucky College Association

School Year	Number of Public White High Schools Accredited	Number of Public Black High Schools Accredited
1909-1910	54	--
1910-1911	69	--
1911-1912	85	--
1912-1913	100	--
1913-1914	123	--
1914-1915	134	--
1915-1916	149	--
1916-1917	171	--
1917-1918	185	--
1918-1919	201	--
1919-1920	220	--
1920-1921	225	--
1921-1922	228	--
1922-1923	263	7
1923-1924	311	8
1924-1925	342	14
1926-1927	382	14
1927-1928	415	13
1928-1929	457	16
1929-1930	522	26

Source: *A History of Public Education in Kentucky*, Volume XIV, No. 4, June 1942

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In 1925, the Commission on Interracial Cooperation organized an examination of Kentucky's black public schools with the purpose of "securing local leaders white and colored to test these abuses [in the distribution of funds] in courts and secure the repeal of an amendment to laws creating this situation" (Wright: 106). A report was written suggesting that steps should be taken immediately to ensure equal distribution of educational funds. The report stated, "many racial discriminations...have crept into our educational system...There are 250 independent graded districts in cities smaller than the fourth class where local school tax is levied upon whites to the exclusion of the Negroes and for the benefit of the whites to the exclusion of the Negroes" (Wright: 106). Despite the thoroughness of the report, nothing was done to alleviate the problem.

A report created in 1945 by a group of white and black civic and political leaders showed that very little had changed under Kentucky's dual school system. It stated, "a survey of Negro schools in Kentucky reveals that educational facilities for Negroes, particularly in the rural areas, is scandalously poor. There is a great need for new school buildings and equipment, higher standards of Negro teachers, and an educational program adaptable to present-day economic and social changes" (Wright: 123).

The United States Supreme Court ruling in the case *Brown vs. the Board of Education of Topeka* in 1954 would ultimately change the organization of public education in Kentucky forever. Integration was a long and difficult process. African American community leaders and parents, especially in the communities of Paducah, Princeton, Fulton, and Hazard, aggressively expressed their interest in the legislature taking formal movements to desegregate the schools through actions like signing petitions (Wright, 200). By the mid-1960s, most of Kentucky's African American students no longer attended all-black schools. During the 1964-1965 school year, 95.2 percent of the school districts had integrated.

The History of Halleck's Chapel and Halleck's School

September 19, 1871 marks the first stage of formalizing the congregation of Halleck's Chapel, which was known at that time as Caldwell Chapel. This is the date on which the church trustees, Alek Blue, Mark Crow, Gabe Gloves, and Issac Harris, purchased the parcel of land on which the current church stands for \$25 from Francis Gardner, a local white farmer (Deed Book Z, 514). Most of the members of the first congregation were freed slaves; among them were Alexander and Mary Blue, Mark and Rachel Crow, Gilbert and Ann Cook, Draper and Ellen Pettit, Henry and Caroline Wall, Mary Moore Copeland, and Shelt Watkins. Both Henry Wall and Gilbert Cook were Civil War veterans. Henry Wall served in the 18th U.S. Colored Armed Artillery, Company B, and Gilbert Cook served as a private in the 13th U.S. Colored Heavy Artillery, Company D out of Paducah, Kentucky (Johnson interview). The majority of these first church members are buried in Halleck's Chapel Cemetery.

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Helen Cantrell Calvert, a former member of Halleck's Chapel, had memories of her father, William Cantrell, bringing her to the groundbreaking service for Halleck's Chapel in 1898; however, the construction of Halleck's Chapel wasn't completed until 1910. Before the church was built, the congregation held services in a "brush arbor or an old hall" (Johnson, personal notes). The pastor of the church in 1910 is unknown; however, the "building minister" was Reverend L.C. Haines. The chapel's name is derived from Henry Hallax or Hallecks; the spelling of his name has varied, and his status is unknown. The church was built by a local carpenter named Bill Cash for approximately \$75-\$100.

The members of the congregation were farmers. A few did "hired work," earning extra income in order to support their families. Some owned their own land; others were sharecroppers. Livornia Johnson, a former member of Halleck's Chapel, had memories of her father Luther Holland, a landowner, raising crops, livestock, and fruit trees and selling produce in Princeton, the county seat, where African Americans owned groceries and other businesses (Wright, 17). In the 1910 U. S. Census, it was reported that Caldwell County had 51 "Negro or other non-white" farmers who owned their own land. It was also documented that there were 108 tenant farmers, including sharecroppers. Throughout the next three decades the number of African American farmers in Caldwell County slowly declined. In the 1930 U. S. Census it was reported that Caldwell County had 27 black farmers who owned their own property and only 25 tenant farmers, including both sharecroppers and "cash tenants."

Millie McGowen, a local resident, remembered "nobody lived there close to the church." Farms owned by white landowners surrounded the church; however, no member of the congregation lived beside the church property. Since the houses of congregation members were scattered throughout the area, the church became an important focal point within the black community.

A few church members lived in the small town of Dulaney, which was situated approximately 2.5 miles northwest of the church. The settlement was founded in 1874 and grew up along the E and P (Elizabethtown and Paducah) Railroad. The town had a general store, which housed the post office, a tavern, two blacksmith shops, and the railroad depot, which had a telegraph office. The white children of Dulaney attended Jordan School, which was located approximately one mile east of the town. Dulaney did not have a church, so the white citizens of the town attended Saratoga, a Methodist church located west of Dulaney in Lyon County, and Liberty Baptist Church, which was also located in Lyon County. Halleck's Chapel was the only church in that section of the county specifically for African Americans. The next closest African American church was in Crider, located approximately twelve miles north of Halleck's Chapel.

Besides Sunday services, other events regularly took place at Halleck's Chapel. Sporadic revivals, Woman's Day, Children's Day, and Church Anniversary were some of the more momentous celebrations. The most popular event was Annual Homecoming,

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which always occurred the first Sunday of June. Although the attendance for service on a usual Sunday was around 20-25 church members, 75-100 people would attend Homecoming. This was a day set aside not only for church services but also for fellowship, food, games, and visiting friends who had made the journey back to the area for this special festivity. Homecoming began with Sunday School early in the morning and continued until about 5:00 p.m. After services, the women would place sheets on the ground in preparation for an immense picnic. This celebration was more significant for some than others. Mary Holland Calvert remembered "my father met my mother at Homecoming."

Other events incorporated the use of Halleck's School, which was located approximately fifty feet east of Halleck's Chapel and was frequently called "Chapel School." It was built in 1912 reportedly by the Caldwell County Board of Education. Halleck's School was "the only school around there at that time" designated for the African American children from the surrounding farming families (Calvert interview).

The enumeration forms for Halleck's School begin in 1900, suggesting that classes were conducted before the school was constructed. The enumeration forms that were found continue through the year 1927; the forms were completed by Halleck's Chapel trustees who were parents of school-age children. This implies that the operations for the school were heavily connected to the church and education was very important to the parents. The number of children reported on the forms varied from year to year. In 1900, there were 74 children (37 boys and 37 girls) between the ages of six and twenty counted. For the 1912-13 school year, the first full year that school was in session, there were a total of 59 children counted (28 boys and 31 girls).

Like other one-room schoolhouses of that time period and vicinity, Halleck's School housed grades 1-8; the children competed in spelling contests, played baseball and Rolley Hole (a game of marbles) at recess, and were graded in reading, spelling, writing, math, history, geography, and conduct. Corine Baker, the last instructor to teach at the school, estimated that the average class size was about fourteen. Since the students were from farming families, most were required to stay home during planting and harvesting seasons. Some former students remembered going to school for seven months, while others remembered attending school for only five months out of the year. During the 1932-33 school year, H.D. Crowe, the school's teacher at that time, reported that the length of the first school term of the year was 135 days (approximately 4.5 months).

The children arrived at school each morning by 8:00 a.m. with books, lunch pail, and a container of water. The students frequently used the cistern, which stood between the school and the church. Within the interior of the school, space was divided according to the students' ages; the right side accommodated the larger seats for the older children, and the left side was specifically designated for the younger students (Calvert interview).

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A pot-bellied stove sat in the middle of the room, and the teacher's desk was placed in the front of the classroom.

Strict discipline was kept within the classroom. Violet Pettit Copeland remembered that a student was required to hold up one finger in order to gain permission to speak and two fingers to visit the outhouse. During the late 1930s and early 1940s one teacher was known for being especially strict. His name was William "Boots" Crider; he was also known for his kindness and good teaching skills. Like all of the other instructors who taught at Halleck's School, William Crider was African American. He tried to teach his students more than what was expected to be taught in black schools at that time. Former students remember making papier-mâché, studying fossils, and preserving frogs in jars (Copeland interview). Despite almost nonexistent school funds, Mr. Crider was known for teaching lessons that required more money than what was allotted to the school. Not only did he spend money out of his own pocket for lessons, he also took his students on field trips to the Evansville Zoo and the movie theater in Dawson Springs. (The theater in Princeton was closer; however, it was for "whites only.") Throughout the years the teachers organized school fund-raisers, like box suppers and Christmas plays, but there was never enough money for the supplies that were needed.

The original deed for the land on which Halleck's School sits is "misplaced or lost and not on record" in the Caldwell County Courthouse (Deed Book 82, 243). Considering the property was constructed adjacent to Halleck's Chapel, it's debatable whether the Caldwell County School Board actually granted funds for the purchase of the land and the construction of the school. The Caldwell County School Board did indeed supply Halleck's School with second-hand books and teachers; however, it is debatable whether these supplies were equitable to what white schools were receiving.

Despite the questionable ownership of the school land, on June 6, 1947 Betty Crumbaugh, a member of the congregation of Halleck's Chapel and the newly appointed financial chairman, bought the land on which Halleck's School rested, which consisted of ".17 acres, more or less" for \$215 from the Caldwell County Board of Education (Deed Book 82, 243). She in turn sold it to the trustees of Halleck's Chapel (Willie Crumbaugh, Luther Holland, R.D. Moore, Elliot Gaines, and Roy Crumbaugh) on November 17, 1948 for \$215 plus 6% interest.

During the late 1930s and throughout the 1940s, African Americans started to move out of the agricultural region surrounding Halleck's Chapel and Halleck's School. In Atlas McGowen's words, "Farming didn't pay off much. Share cropping was running out." People were leaving to find better jobs or "public work" in Eddyville, a town approximately twenty miles west of Halleck's Chapel, Indianapolis, and Evansville, Indiana. In 1930 Caldwell County had 1,722 African American residents; in 1940 the number declined to 1,464 (1940 Census, 204-205). Over 8,000 one-room schools

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Halleck's Chapel
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closed in Kentucky during the 1930s due to lack of enrollment. In 1947 Halleck's School closed its doors. Caldwell County's black, rural schools were consolidated, and the children were sent to Dodson School, which was located in Princeton, Kentucky, approximately eight miles east of Halleck's School. Dodson was an "all-black" school, and it housed grades 1-12. At that time, it was the only public high school designated for African American students in the county. After the trustees of Halleck's Chapel purchased the school property, the members of the church used the school as an annex.

Although the membership of Halleck's Chapel declined, the church was actively used over the next four decades. After the closing of the school in 1947, the church shared ministers with Ogden Church and the United First Methodist Church of Princeton, Kentucky. The congregation decided to close the doors of Halleck's Chapel in 1999 due to lack of membership. The majority of the members of Halleck's Chapel and the former students of Halleck's School have moved away from the area or have since passed away, but the buildings still stand as a tribute to the hard work and dedication of the living community which built and maintained them.

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Verbal Boundary Description

The property is a long rectangular parcel measuring 400 x 100 feet. It is bounded by Caldwell Chapel Road on the west and north and bounded by a barbed-wire property fence on the east and south.

Boundary Justification

The boundary includes Halleck's Chapel, Halleck's Chapel Cemetery, Halleck's School, and two outhouses. Historically, all have been recognized as being a part of the property. All help the property to maintain its historic integrity.

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Photographic Identification Sheet: Halleck's Chapel and Halleck's School, Caldwell County, KY

Same information for all photos:

Photographer: Wendy Wheatcroft **Date:** Spring, 2001

Location of Negatives: Wendy Wheatcroft, 2001 Rockcreek Road, #12 B, Bowling Green, KY

- | | | |
|----------|---|----------------------------|
| Photo 1: | front (north elevation) of chapel | camera facing to south |
| Photo 2: | front (north elevation) and west side of school | camera facing to southeast |
| Photo 3: | front side of school | camera facing to south |
| Photo 4: | east side and front of chapel | camera facing to southwest |
| Photo 5: | cemetery and chapel (school on opposite side of chapel) | camera facing to east |