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United States Department of the Interior  
National Park Service



# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. 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 certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

### 1. Name of Property

historic name Second Baptist Church

other names/site number African Baptist Church, Colored Baptist Church

### 2. Location

street & number 407 W. Saunders Street

N/A not for publication

city or town Mount Pleasant

N/A vicinity

state Iowa code IA county Henry code 087 zip code 52641

### 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 at the following level(s) of significance:

national  statewide  local

Steve King 19 SEPT 2014  
Signature of certifying official/Title Date

State Historical Society of Iowa  
State Historic Preservation Office

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

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

### 4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register  determined eligible for the National Register

determined not eligible for the National Register  removed from the National Register

other (explain:)

For Nelson H. Beall 11.12.14  
Signature of the Keeper Date of Action

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**5. Classification**

**Ownership of Property**  
 (Check as many boxes as apply.)

**Category of Property**  
 (Check only **one** box.)

**Number of Resources within Property**  
 (Do not include previously listed resources in the count.)

<input type="checkbox"/>	private
<input checked="" type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1		<b>Total</b>

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

**Number of contributing resources previously listed in the National Register**

N/A

0

**6. Function or Use**

**Historic Functions**  
 (Enter categories from instructions.)

**Current Functions**  
 (Enter categories from instructions.)

RELIGION / religious facility  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

VACANT / NOT IN USE  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**7. Description**

**Architectural Classification**  
 (Enter categories from instructions.)

**Materials**  
 (Enter categories from instructions.)

No style  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

foundation: Stucco  
 walls: Synthetics / vinyl  
 \_\_\_\_\_  
 roof: Asphalt  
 other: \_\_\_\_\_  
 \_\_\_\_\_

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## Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

### Summary Paragraph

Second Baptist Church is located in the neighborhood to the northwest of Central Park in Mount Pleasant, south of the railroad tracks (Map 1). The church sits currently and historically in a residential neighborhood, with Saunders School located on the block to the south. The frame building is a simple gable-roof design with three windows on each side and a gable-roof entry vestibule on the south. The church sits on a tile block foundation clad in stucco, and the wood clapboards have been covered in vinyl siding (in the late 1970s). Asphalt shingles in poor condition cover the original wood shake shingle roof. The core of this church may have been built in 1843 and then moved to this site around 1856, or it may have been built here around 1856. The primary significance of this property is its use as Second Baptist Church, an African-American church in Mount Pleasant, from 1864 to 2009. The original, smaller, gable-oriented building was used from 1864 into the early 20<sup>th</sup> century. The building then appears to have been enlarged in 1914, including a south addition and basement. The current appearance reflects this later work, with the simple gable-roof design of the early church remaining within the enlarged form. Second Baptist Church continued to operate here until 2009 when it moved to a new building on the northeast side of town. The property is currently owned by the City of Mount Pleasant, under the management of the Mount Pleasant Historic Preservation Commission.

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## Narrative Description

Second Baptist Church sits at the northeast corner of W. Saunders Street and N. Van Buren Street, about three blocks to the northwest of Central Park in downtown Mount Pleasant (Map 2). The church is located in a residential neighborhood, with Saunders School on the block to the south. The railroad tracks are located about two blocks to the north. Historically, a small house once used as a parsonage and later as a rental property was located on the east portion of the property, and it was demolished in the 1970s. A parking area currently exists on this portion of the lot. The parcel line for the church runs immediately along the south/front side of the church, with the grass in front of the church falling within the city's right-of-way area. This grassy area and sidewalk are visually part of the setting of the church as one approaches from any direction, and 15 feet of the right-of-way has been included within the National Register boundary for the church.

The church faces W. Saunders Street to the south, with a gable-roof entry vestibule centered on this side of the church. The exact evolution of the church has not been determined, but it appears that approximately 15 feet of the south part of the main section of the church and this entry vestibule was added around 1914. The original, smaller church is depicted on the 1869 birds-eye view of Mount Pleasant (Figure 7) and in a 1909 photograph (Figure 10). Based on the existing footprint, the original gable-oriented building appears to have been around 25 by 30 feet. With approximately 15 feet added on the south, the main section of the church currently measures roughly 25 by 45 feet, plus the centered entry vestibule to the south (roughly 12 by 12 feet). These additions then brought the front of the church to the parcel line for the property. The entry into the entry vestibule is located on the east side, accessed by concrete steps and a sidewalk. The original wood double doors for the entry were replaced by glass entry doors around 1995, and the semi-circular four-light transom window was retained. A two-over-two-light double-hung window is centered on the south side of the entry vestibule. A covered two-light wood basement window is located on the west side of the entry vestibule. The east and west sides of the church each had three two-over-two-light double-hung wood windows, with the

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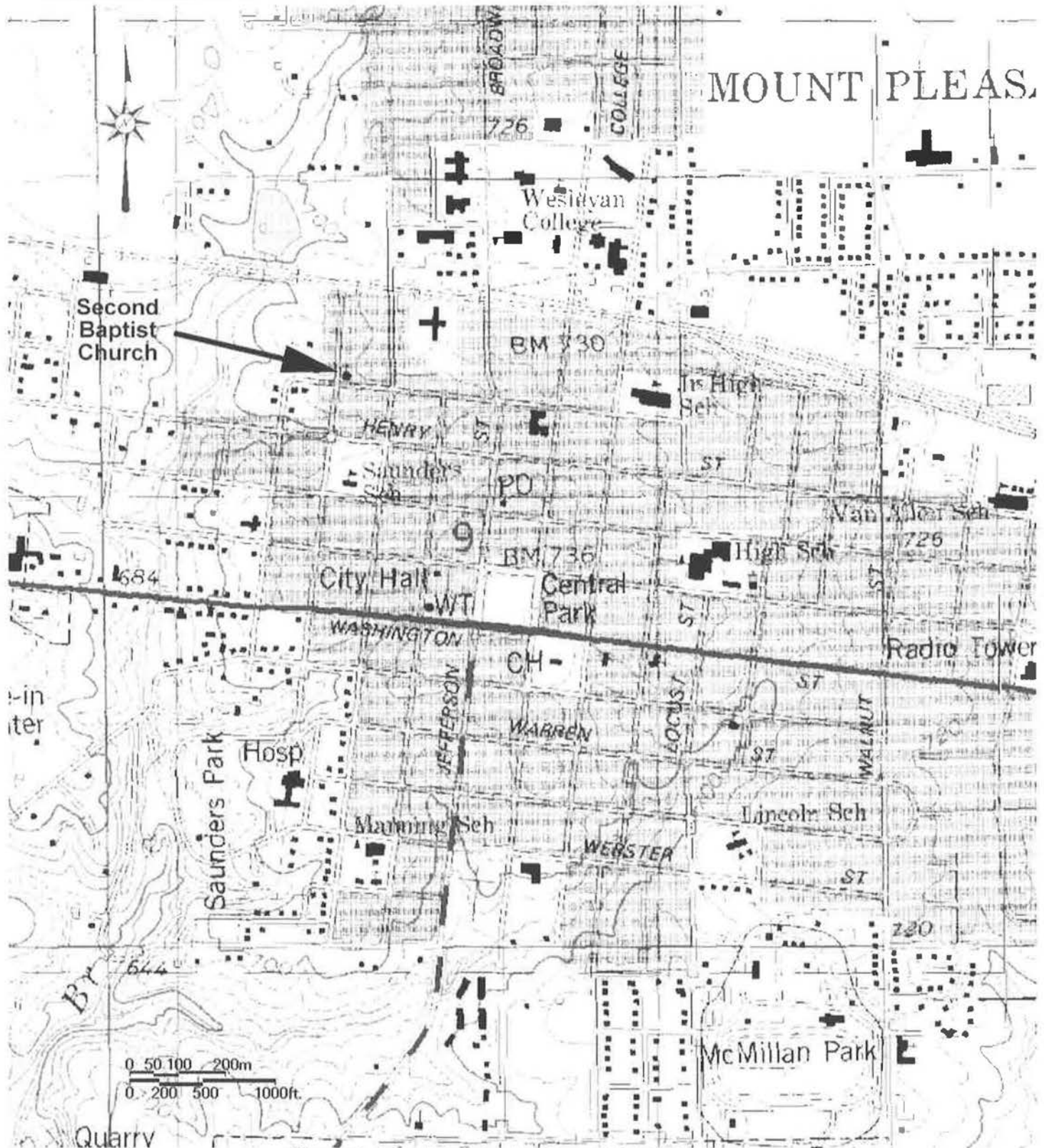


Figure 1. Location map for Second Baptist Church.  
(USGS topographic quadrangle map, Iowa Geographic Map Server)

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Figure 2. Second Baptist Church property, with National Register boundary indicated (McCarley 2013).  
(Aerial photograph base map from Henry County, April 2013)

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Main Story, Second Baptist Church, Mt. Pleasant  
1/8"=1' (sketch of general layout)  
R.L. McCarley, SPARK Consulting  
December 2013

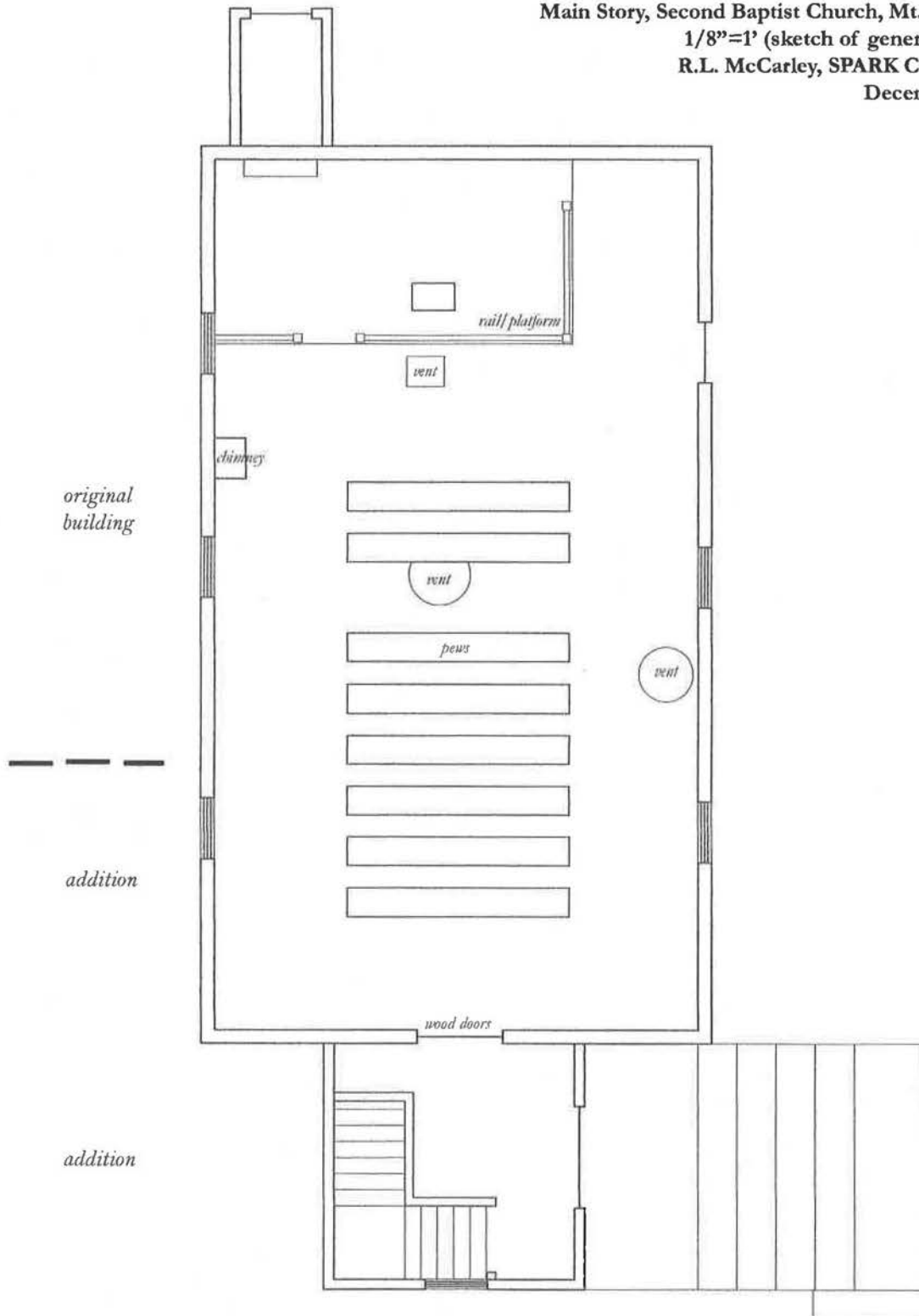


Figure 3. Main story of Second Baptist Church.

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Basement, Second Baptist Church, Mt. Pleasant  
1/8"=1' (sketch of general layout)  
R.L. McCarley, SPARK Consulting  
December 2013

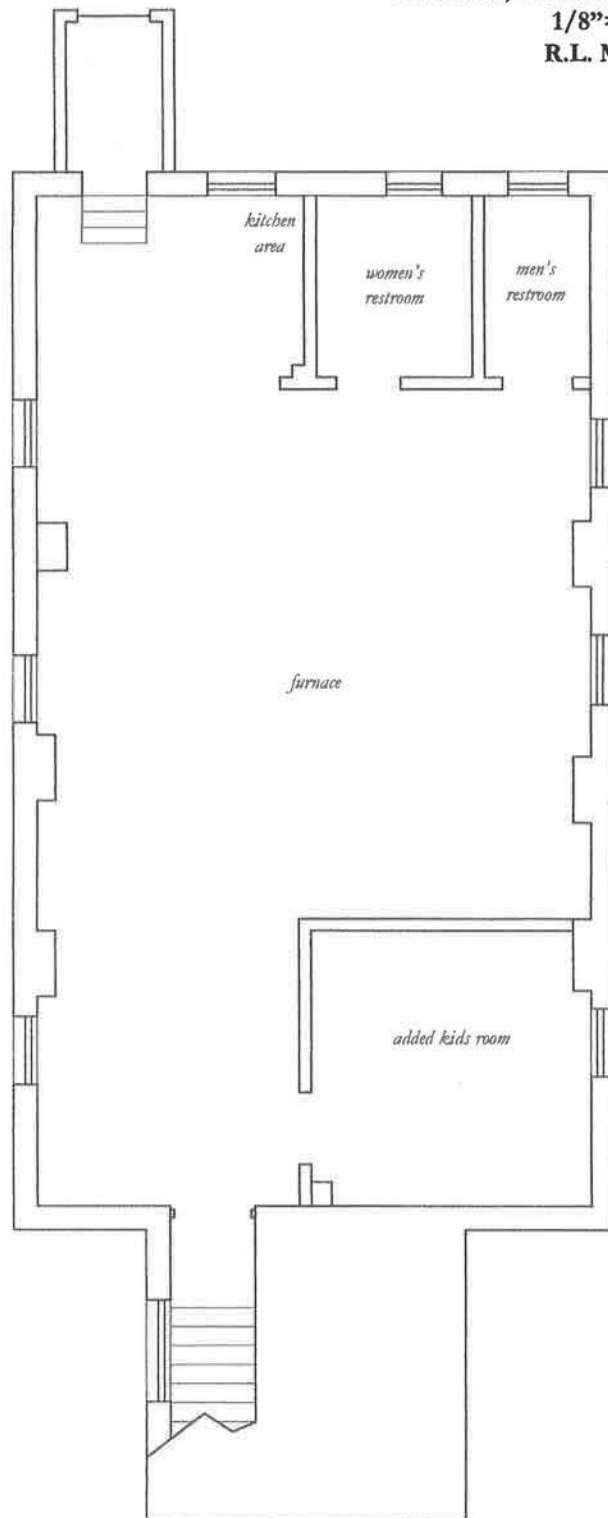


Figure 4. Basement of Second Baptist Church.

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north window opening on the east side modified for a secondary entry. The openings are all roughly three feet in width, and the south set of windows is approximately nine feet from the corner. The other spacing on the openings is not identical or precisely mirrored on the two sides, and this irregular spacing would reflect the original construction. Physical evidence supports that the south 15 feet of the building was added in the early 20<sup>th</sup> century, particularly the investigation of the attic area. The north portion (30 feet) of the roof structure reflects earlier construction methods and lumber, with a distinct shift to later 20<sup>th</sup> century dimensional lumber in the south third of the current building. A line in the plaster ceiling in the basement around this same point, as well as a periodic crack in the plaster on the interior walls of the first story, further support that the south third of the building is a later addition. A two-light wood basement window is roughly found under each of the main windows on both sides. The north (rear) side of the church has a basement entry addition built over basement stairs on the west corner. No openings are found on the main story of the church on this side. Three three-light basement windows of varying sizes are found on this side. The foundation appears to be mostly tile block, with some brick mixed in. It is clad in stucco, which is deteriorating in some locations.

The main entry into the church is into the east side of the entry vestibule. Basement stairs exist within this space, with the older wood steps replaced in the 1990s with new wood steps. A low wall exists around the stairs in the vestibule space. Paneled double wood doors lead into the main section of the church, and they appear to date to the 1914 remodel. Assuming that this south part of the church was added, these doors would be within a new wall, not a modification of the original exterior entry opening. Entry is into the rear of the auditorium space. Eight wood pews are centered in the space, with space for a ninth pew behind the second pew from the front. The pews are not original, but they reportedly date to the period of the addition and interior remodel. They may have been salvaged from another church. A low platform with a wood rail, the "Amen" area, is located at the front (north) of the main auditorium. This rail may date to the original construction or may be part of the later remodel. It is believed that the pulpit and platform section is original to the church. The front portion of the church has historic wood wainscoting on the walls. Historic wood baseboard and trim at the level of a coat rail exist along both sides and the south/rear wall of the church. The windows have simple wood trim, and the south windows' trim appears to generally match the other windows. The wood trim from the north window on the east side appears to have been salvaged and used for the added secondary entry. The interior space has a wood floor, which also appears to date to the period of the addition/remodel. A carpet runner exists along the sides of the pews and across the front. Walls and ceiling are finished plaster that has been painted.

The basement is accessed by stairs within the vestibule on the south side or exterior stairs within a gable-roof addition on the north side. Original wood siding is visible within this north entry vestibule, indicating it was added prior to the addition of vinyl siding in the late 1970s. The basement is finished with linoleum on the concrete floor and plaster walls and ceiling. Restrooms and a kitchen area are located at the north end, and a small children's room was added in the southeast corner in the 1990s. Simple, flat wood trim is found on the doors, and the basement windows do not have trim. The exterior walls of the basement have three pilasters on each side, likely providing additional support for structural members. A wide wood beam runs north-south in the center of the basement, supported by later metal center posts. The beam has been cut around the furnace, with a hole to the vent above. The plaster ceiling height increases by about 3" for approximately the south 15 feet of the basement, creating an east-west line and perhaps indicating another larger structural member. An older, small wood pew is found in the basement, and it is reportedly an original pew for the church. A pew that matches the current pews is also located in the basement.

Second Baptist Church retains sufficient integrity to convey its significance. The period of significance spans from 1864 to 1964, and the church has been located on this site within a residential setting throughout this period. While the church appears to have been enlarged around 1914, this work falls within the period of significance for the church. The overall integrity of design, workmanship, and materials is intact. It retains its association to Second Baptist Church and the overall feeling of a historic church. Specific aspects of the integrity of the property include:



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Location: Whether moved here or built here in the 1850s, this building has been located on this site since Second Baptist Church began using the property in 1864, the start of the period of significance.

Setting: The setting of Second Baptist Church has historically been and currently is within a residential neighborhood to the northwest of downtown Mount Pleasant. A school has been located approximately one block south of the church since 1868.

Design: The original gable-oriented design of the church was extended to the south, likely in 1914, to enlarge the building by approximately 15 feet, and an entry vestibule was added on this side. Thus, the original design of a gable-oriented church was retained, and this work was completed within the period of significance. The church retains excellent integrity of this enlarged design, including the extended gable-roof form and south entry vestibule.

Materials: The church retains good integrity of materials, though some modifications are noted. The wood siding of the church was covered in vinyl siding in the late 1970s, and the wood entry doors were replaced by glass doors in the 1990s. The wood shingle roof has also been covered in asphalt shingles. The church retains two-over-two-light double-hung wood windows and wood basement windows, as well as interior wood entry doors, wood floor, wood trim, and plaster walls and ceilings.

Workmanship: The historic workmanship of the church is reflected in the overall design and windows on the exterior and throughout the interior in the wood doors, pews, flooring, trim, and design elements.

Feeling: The overall feeling of Second Baptist Church continues to be that of a small gable-roof frame church. The building continues to clearly reflect its historic function as a church.

Association: Second Baptist Church retains a strong association to its role as a church for the black residents of Mount Pleasant.

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**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 old or achieving significance within the past 50 years.

**Areas of Significance**

(Enter categories from instructions.)

Social history

Religion

**Period of Significance**

1864-1964

**Significant Dates**

1864

1914

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

**Cultural Affiliation**

**Architect/Builder**

unknown

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**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Second Baptist Church is nominated at a local level of significance under Criterion A for its significance within the social history and religious history of Mount Pleasant, the county seat of Henry County, Iowa. The church has played a key role in the African-American history of Mount Pleasant throughout its period of significance from 1864 to 1964, and no other extant resources in Mount Pleasant have been identified that are as strongly associated with the local African-American history throughout this period. Second Baptist Church was organized in July 1863, and it is also considered to be the oldest black church in continuous operation in Iowa, operating here from 1864 to 2009 and then continued in another building. The period of significance extends from 1864 when the property was deeded to the church to 1964, the fifty year cut-off for National Register significance. Second Baptist Church meets Criterion Consideration A for religious properties, as it derives its significance under Criterion A from its association with the social history and religious history of Mount Pleasant related to African-American residents.

**Narrative Statement of Significance** (Provide at least one paragraph for each area of significance.)

Second Baptist Church has occupied a significant role in the social and religious history of Mount Pleasant, Iowa, specifically related to African-American residents, and it is nominated under Criterion A for this historic significance. In the 1850s, several residents of Mount Pleasant held a progressive view towards African-Americans, free blacks as well as former slaves. This local acceptance led to the formation of Second Baptist Church in 1863 and opening of a black school in 1864. The property was deeded for use as a black school and secondarily as a black church in 1864, and the small gable-roof building appears to have been used in this manner from 1864 to 1867. Mount Pleasant voluntarily integrated their schools in 1867, and many black children appear to have then attended Winona School, located about two blocks to the south (later replaced by Saunders School). The African-American population of Mount Pleasant grew significantly in these years following the Civil War. By 1870, the black population in Mount Pleasant grew to 249 blacks (5.9%), with an additional 216 black residents in Henry County (2.1% overall). The city and county ranked respectively as second for the largest black population in Iowa cities and counties, behind nearby Keokuk and Lee County. In this period, African-Americans appear to have lived throughout Mount Pleasant, with a neighborhood in the northeast section of the city reportedly developed for freed slaves known as Lee Town. Black residents held various jobs in the community, including barbers, stone masons, carpenters, whitewashers, draymen, domestic servants, assistant cooks, laundresses, and laborers in various trades. The nine black barbers identified in the 1885 Iowa census apparently served both white and black clientele. The church continued to promote the education of African-American residents through a large library, active Sunday School, and support of students in the public schools. Progressive thinking continued to prevail in town, with the first African-American (a female) graduating from the local Iowa Wesleyan College in 1885. The black population of Henry County declined slightly to 367 by 1900, with Second Baptist Church and St. John's African Methodist Church (demolished) serving black residents in and around Mount Pleasant (population of 4,109). Despite later alterations, Second Baptist Church stands as the extant resource best associated with this significant African-American history of Mount Pleasant from the middle of the 19<sup>th</sup> century into the first decades of the 20<sup>th</sup> century. No other resources have been identified from this period, though further research may identify a few houses that were owned or lived in by black residents of the community.

In *Outside In: African-American History in Iowa, 1838-2000*, Frances E. Hawthorne notes: "The story of African-American churches in Iowa is a chronology of moral and social leadership. From the frontier era to the present, the churches have been the spiritual heart of Iowa's African-American communities. They have been the hubs of community and family activity, secular and sacred" (Silag 2001: 387). Second Baptist Church continued to occupy this role in the African-American community of Mount Pleasant throughout the 20<sup>th</sup>

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century, through the end of the period of significance in 1964 and beyond to the beginning of the 21<sup>st</sup> century. A building committee raised funds to improve and apparently add a basement to the church in 1914, with events within the basement by early 1915. The addition of the basement permitted social events to be held on the interior of the church, a key aspect of church life in this period. Second Baptist Church then operated in this enlarged building through the end of the period of significance in 1964. Through this period, the church continued to serve the African-American population of Mount Pleasant, as well as partnering with African Baptist churches in Burlington, Fort Madison, Keokuk, and New Boston for monthly joint events. Visiting ministers held services in Second Baptist Church, and the choir performed in other regional churches as well as participating in statewide contests. As the membership of St. John's African Methodist Episcopal also declined, joint services were held between the two churches in the 1950s and 1960s. After this church closed (later demolished), Second Baptist Church continued to serve as the only black church in Mount Pleasant through the end of the 20<sup>th</sup> century. While white residents were welcome to attend and did periodically, the membership continued to reflect the black residents of the town, including recognized community leaders such as Glenwood Tolson. Outreach to black students at Iowa Wesleyan College increased weekly attendance as well as providing community for those students from out of town. An effort by members of Second Baptist Church starting in the late 1990s and continuing in 2014 has led to additional community outreach and education through programs during Black History month in February and diversity events in Central Park in the summer. Second Baptist Church continued to operate in this building until moving in 2009, and this church has been vacant since then. It was donated in 2013 to the City of Mount Pleasant for care and development by the Mount Pleasant Historic Preservation Commission.

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**Developmental history/additional historic context information (if appropriate)**

***Early history of churches and African-Americans in Mount Pleasant and Iowa, 1843-1870***

Previous work regarding the early history of the building associated with Second Baptist Church as well as the significance of the church among black churches in Iowa has led to some conflicting information, so background is presented here to document and clarify information from other sources to date. While Second Baptist Church was not organized until July 1863, various sources have cited that the core of the building is the original Methodist Church in Mount Pleasant, built in 1843-44. This building was then moved for the construction of Asbury Methodist Church in 1857, with later sources cited that it was donated to the African Baptist or African Methodist Episcopal Church in the 1860s. The growth and the significance of the African-American community in Mount Pleasant in the 1850s and 1860s is significant, and this property is directly connected with this history. Second Baptist Church, organized in 1863, is then cited likewise in some sources as the oldest or first black church in Iowa. While this information is not precisely correct, Second Baptist Church does appear to be the oldest church building associated with an African-American church in Iowa, as well as the longest continuously operating black church in Iowa. The church is directly related to the history of the African-American community in Mount Pleasant in the years following the Civil War, which had grown significantly by 1870.

The period from 1837 to 1854 in Mount Pleasant is noted as the "pre-railroad era," marked by early settlement and growth as the county seat of Henry County and enhanced by the crossing of two early roads in town (Naumann 1991: E3). The original 40 block town was platted around the public square in 1837, with the first courthouse constructed on the square in 1839. The territorial legislature authorized a road northwest from Fort Madison through Mount Pleasant to Trenton in 1838, and two military roads were authorized through Henry County in 1839 (Naumann 1991: E1, E3; Jaynes 1976: 9). Mount Pleasant was originally incorporated in January 1842 (*Mt Pleasant Directory* 1867: 14). The early history of the Methodist Church notes that: "The spring of 1837 found the village of Mount Pleasant growing rapidly, and the Methodist element, under the wise, efficient and spiritual economy of the Church, not only keeping pace with other denominations, but in advance

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of them all. The society at this time probably numbered from thirty to forty members. These were not all in the village, but were scattered around for miles" (*History of Henry County 1879*: 517). The courthouse provided the early location for church services. On March 11, 1843, Samuel Dickey and wife deeded Lot 8 in Block 9 (northwest corner of Monroe and Adams streets) to the church, and a frame building was constructed on the lot. The 1879 Henry County history cites that it was 35 by 45 feet (based on an 1867 church history), with later history noting it was 30 by 45 feet ("United Methodist Church's Heritage," 1994 pamphlet). The first Quarterly Meeting for the Mount Pleasant circuit of the Burlington district was held on September 30, 1843, and the Methodist Church was dedicated in December 1843. The church cost around \$1,200, and it was believed to only be second in the state to Old Zion in Burlington (*History of Henry County 1879*: 519-520). Lot 8 faces Adams Street, with the long side stretching along Monroe. The 1856 map of Mount Pleasant then shows the Methodist Church located on the west half of this lot, facing Monroe (Figure 5).



Figure 5. Map of Mount Pleasant in 1856, with key locations indicated (McBride, Gait & Co 1856).

In the 1840s, residents of Henry County with the strongest concern for the rights of African-Americans and the question of slavery lived about eight miles to the south of Mount Pleasant in Salem, a town founded by a large

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number of members of the Society of Friends (Quakers). The members of the Society of Friends at Salem became known statewide for their anti-slavery views and belief in equal legal rights for all citizens, including blacks. As early as January 1841, Whig representative Payton Wilson presented a petition from 65 Salem residents asking for equal rights for all to be represented in state law, though it did not pass. Efforts continued locally to impact state law. In January 1843, Payton Wilson presented another petition to the territorial legislature, this one to repeal the section that made it a crime to employ or harbor an unbonded black person (Dykstra 1993: 32-37). The Society of Anti-Slavery Friends was officially organized at Salem on July 22, 1843. The level of Underground Railroad activity in Salem increased through the 1840s, with the assistance offered to nine slaves of Ruel Daggs in June 1848 as one of the most well documented stories of anti-slavery activities in Iowa. These anti-slavery ideals and concern for African-Americans perhaps then influenced residents in nearby Mount Pleasant in the 1850s.

The first African-Americans living in Iowa were concentrated in the areas of early settlement along the Mississippi River and in southeast Iowa. In the 1830s, Dubuque had the largest number of African-American residents, largely working in the lead mines. Similar to African-Americans in eastern cities, these residents appear to have attended the white Methodist Church (Silag 2001: 388). In the East, independent black churches began to form in the early 19<sup>th</sup> century with increasing numbers of African-Americans and a desire for more independence. A handful of African Baptist churches are noted in the Northeast in first decades of the 19<sup>th</sup> century, with a move to form the African Methodist Episcopal Church in 1816 (Smith 1926: 3-6, 14). The territorial census of 1840 tabulated 188 African-Americans in Iowa, with 42% living in Dubuque (79) and working in the lead mines. After the flogging death of Nat Morgan in 1840 in Dubuque, most black residents moved to Muscatine. Reportedly, Muscatine's African-American population doubled in 1840. In the 1840 census, 25 African-Americans were counted in Muscatine, composing about 5% of the population. The "Black Laws" were enacted as the state was formed to insure that African-American settlers legally had their freedom (Hawthorne 1992: 7, 13-17; Silag et al 2001: 366; Dykstra 1993: 13). In 1850, Muscatine led cities in the state with 68 African-Americans, composing 2.7% of their population. This was double the population of any other Iowa community. At this time, Muscatine ranked third in Iowa in population, behind Dubuque and Burlington (McCarley 2006: 96).

As the African-American community in Muscatine grew, they worked to provide their own services, and the history is similar to the history in Mount Pleasant. Bethel African Methodist Episcopal (A.M.E.) Church was organized on June 21, 1848 as the Methodist Episcopal African Educational and Church Society. This early name indicates emphasis both on a religious body and educational organization. The 1856 city directory notes that the church was built in 1850 on 7<sup>th</sup> Street between Orange and Mulberry (3<sup>rd</sup> ward). Initially, the church had about 34 members (*History of Muscatine County, Iowa* 1879: 527-28; City Directory, Muscatine 1856; Dykstra 1993: 16; McCarley 2006: 97). With the construction of the Bethel A.M.E. Church in 1850, a school likely began to operate at this location, with at least 15 black children attending school in 1860 according to the census. It is known that by 1864, an African-American school operated out of the African Methodist Episcopal Church on East 7<sup>th</sup> Street (Richman 1911, Vol. 1: 342-345; *History of Muscatine County* 1879: 536; Davis 1986, OHT-161; McCarley 2006: 98). The church was noted in the later county histories as flourishing, and the cornerstone for the new A.M.E. Church was laid on September 27, 1885 ("The Corner Stone," *Muscatine Journal*, September 28, 1885, 2). This brick Gothic Revival building then served the church well into the 20<sup>th</sup> century (last listed at 514 E. 7<sup>th</sup> Street in 1975, later demolished). Thus, while the organization of the Bethel African Methodist Episcopal Church in Muscatine dates to an earlier period than Second Baptist Church in Mount Pleasant, their original building was replaced by 1885.

Mount Pleasant would then enter a period of significant growth and development in the 1850s, spurred by the railroad. The population of Mount Pleasant grew from 758 in 1850 to 3,245 by 1856 (Naumann 1991: E7). The articles of incorporation for the Burlington and Missouri River Railroad were filed on January 15, 1852, extending west from Burlington through Mount Pleasant. Construction finally started on the railroad in the summer of 1855, resulting in a boom in Mount Pleasant. The railroad extended to the north of the original town

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plat, resulting in development in this direction (Naumann 1991: E7). Several plats for additions were filed in 1855 to 1857. In the area later known as Lee Town to the northeast of the original town plat, the plat for Bentley's Addition was filed in April 1855 (Block 6 from N. Lincoln St / N. Washington St east to Hamlin/Chestnut, continuing north of railroad to Division St / Cedar Lane) and Weir's Subdivision was filed in October 1855 (east part of Bentley's Addition, east of Hamlin and both sides of Lee Street, "V" on 1856 map) (see Figure 5). The plat for Jones Addition was then filed to the east in January 1857 (lots along Sycamore, Linn, Cherry St, from the railroad north to Division St / Cedar Lane, "P" on 1856 map). Cherry Street then appears to have been the east boundary of city limits in this area for several decades to follow, despite another plat to the east. To the northwest of the original town plat, 12 large lots were platted in Shaw's Addition in September 1856, including the later site of Second Baptist Church (Lands Book A: 235). The majority of the land of Alexander Lee between Monroe and Henry streets shown to the west of the original town plat on the 1856 map was divided as Lee's Addition in March 1857, with a large lot with his house retained (Lands Book A: 446).

Residential construction occurred throughout many of these new additions in 1855 and 1856, as well as construction of new business buildings and churches. The *Burlington Hawk-Eye* noted in January 1856 that 200 homes were built in Mt. Pleasant in the last year, and 60 new buildings were under construction in Mt Pleasant by July 1856 (Naumann 1991: E7). Six new churches were built in this period as well, including five in the original town plat and one to the south (Naumann 1991: E11). The large brick Asbury Methodist Church was among these churches, located on the northwest corner of Monroe and Adams (extant). The 1879 history notes that the earlier frame church was then "removed" from this site for the Asbury Church, which was completed in 1857 (*History of Henry County* 1879: 517). Early histories do not state where the church was moved to, and later local histories attribute that the church was donated to the black church, typically noted as Second Baptist Church. However, no black church is known to have existed in Mount Pleasant at the time of the construction of Asbury Church, with Second Baptist Church organized in July 1863 and the African Methodist Church organized in 1865. Thus, the church would not have been directly donated for this purpose at this time. The information, however, may be an evolution of information passed down that one of the black churches was the original Methodist Church.

Other conflicting information does exist in respect to the original Methodist Church being moved to this site. The earliest identified documented information on this move dates to 1913, per the newspaper editor (and apparent local historian) Charles S. Rogers. He notes that the 1843 frame Methodist Church "was used by the congregation until about 1865 when the needs of the church demanded a larger building. The old frame was sold to the African Methodist congregation and moved off the lot and down on West Henry street, where it is still used to this day by the colored church, and in its place was reared the brick edifice known as Asbury Chapel" (*The Bystander Notes, Mt Pleasant Daily News*, January 13, 1913, 2). As noted previously, Asbury Chapel was built in 1856-57, and the 1865 date cited is the year of the formation of the African Methodist Episcopal Church, so this information is not completely correct as presented. However, the 1911-12 county directory does list St. John's A.M.E. Church at the northeast corner of W. Henry and Jackson streets (one block south and two blocks east of Second Baptist Church, listed at Saunders and Van Buren), so this article does seem to cite that the "other" black church was actually the original Methodist church. However, the 1879 county history states that the original Protestant Episcopal Church was sold to the "colored Methodist" upon the erection of new church in 1865 (*History of Henry County* 1879: 526). Dimensions of Second Baptist Church and the original Methodist church do not align either. Sources cite the 1867 Methodist history in the 1879 county history that the original building was 35 by 45 feet. The current footprint of Second Baptist Church is roughly 25 by 45 feet. However, assuming that the south bay (roughly 13 feet) was added, as physical evidence and the 1909 photograph of the church suggest, then the original building on this lot was roughly 25 by 32 feet. These dimensions would make it significantly smaller than the described original frame Methodist Church.

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Interestingly, the first historic information to confirm the existence of a church on the Second Baptist Church lot in Shaw's Addition is the 1859-60 directory for Henry County (Bowron 1859). Nine churches are listed in Mount Pleasant in this directory, including two Methodist Episcopal churches (Asbury Chapel and College Chapel at Iowa Wesleyan University on the north side of town). The Methodist Protestant Church is listed on the corner of Van Buren and Saunders Street, with Francis A. Kirkpatrick listed as pastor. Assuming that the church was located on this lot on the northeast corner (as seems likely based on later information), then the core of the current Second Baptist Church was the Methodist Protestant Church in this period. The 1856 map of Mount Pleasant indicates that the large lot (stretching from Van Buren to White Street on the north side of W. Saunders) is owned by Joel and Jane Bass. Joel B. Bass moved to Henry County in 1854, running a grocery store in town. His store is listed at 29 Jefferson in the 1859-60 county directory, and he lived at the corner of White and Saunders streets. His obituary in March 1877 notes that "for forty years he was an earnest and zealous member of the Protestant Methodist church" ("Death of J.B. Bass," *Mt. Pleasant Free Press*, March 15, 1877, 3). Thus, it appears possible that the original Methodist church was moved by Joel Bass around 1856 or 1857 to his property at the northeast corner of Saunders and Van Buren for use as a Methodist Protestant church, as listed here in the 1859-60 county directory. If a church was not moved here, then the small gable-roof building appears to have been constructed here, likely around 1856 or 1857. Further information on a Methodist Protestant church in Mount Pleasant could not be identified, and the church appears to have not flourished. The property and "house upon said premises" were later sold by Joel and Jane Bass in January 1864 to First Baptist Church for the "education of the colored children of Mount Pleasant" with the "Colored Baptist Church" allowed to use it for religious worship" (Town Lot Deeds Book C: 457).

Throughout Iowa, the African-American population increased through the 1850s, as the state overall grew in population with new railroad connections reaching many areas. The population of Iowa grew from 192,214 in 1850 to 674,913 in 1860, with the black population growing from 333 in 1850 to 1,069 in 1860 (Hill 1981: 291-92). As noted, the population of Mount Pleasant grew from 758 in 1850 to 3,530 in 1860. Keokuk, on the Mississippi River with river workers needed to assist boats in circumventing the rapids, led Iowa cities with 179 black residents – 2.2% of its 8,136 population. Muscatine then ranked second with 81 black residents (1.52% of its 5,324 population). Mount Pleasant reported 20 black residents associated with four families (.57% of its 3,538 population), the sixth largest number in the state (United States Census Bureau 1860). These families each had children born in Iowa from 1854 to 1856, though perhaps not in Mount Pleasant. Thus, they had already been in Iowa for a number of years. The number of black families in Mount Pleasant apparently grew by 1863, as the town sent 17 men to enlist in the newly created 1<sup>st</sup> Regiment of the Iowa Colored Infantry organizing in Keokuk in the summer and fall of 1863 (Don Young, "Things changed as blacks moved north," *Mt. Pleasant News*, February 22, 1997; Dykstra 1993: 197-198). Mount Pleasant Freedmen's Aid Society was also organized in Mount Pleasant in 1863. By 1870, the black population of Iowa grew to 5,762, and the black population of Mount Pleasant grew to 249 residents (5.87% of 4,245 population), the second largest number of black residents in any town of Iowa (after Keokuk with 1,015 residents – 7.95% of 12,766 population) (Hill 1981: 295; United States Census Bureau 1870). Migration of free blacks and mulattos into Iowa increased in general after 1863 when the case of Archie P. Webb declared that the generally unenforced law prohibiting settlement of free blacks and mulattos was unconstitutional. By 1865, black residents were found in 48 of Iowa's 99 counties (Hill 1981: 292-93).

Thus, the formation and early growth of Second Baptist Church occurred in conjunction with the growth of the African-American population of Mount Pleasant. The 1879 history of Henry County states that Second Baptist Church (colored) was organized on July 17, 1863, and "shortly afterward they bought a church building" (*History of Henry County* 1879: 526). Sources in the early and middle 20<sup>th</sup> century, often cited again later, note that the first black church in Iowa was establishment in Mount Pleasant in 1863. This information appears to originate from Hazel Smith's 1926 thesis entitled *The Negro Church in Iowa*. During the research for her thesis, she sent a questionnaire to Iowa black churches that asked several questions, including the date of organization. Of the 20 churches that responded to that question, the oldest was found to be Second Baptist Church of Mount Pleasant (1863), followed by Corinthian Baptist in Des Moines (1865). Interestingly, the



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A.M.E. churches in Muscatine and Burlington were listed in 1867 dates (Smith 1926: 37). As noted, local history sources date the A.M.E. church in Muscatine to 1848, and Bethel A.M.E. Church in Keokuk was organized in 1857 (*History of Lee County* 1879: 640; Hill 1981: 292). However, Smith's work was then cited in Dr. Leola Bergmann's article on "The Negro in Iowa," first published in the *Iowa Journal of Historic and Politics* in January 1948 and later in booklet form in 1969. Dr. Bergmann notes that after the "establishment of the first Negro church in the State at Mt. Pleasant in 1863," other black churches were also organized (Bergmann 1969: 49). Later sources have thus cited Bergmann's work, dubbing Second Baptist Church in Mount Pleasant as the first black church established in Iowa.

The white members of First Baptist Church were integrally involved in the formation of Second Baptist Church for the local black residents, and the early history of Second Baptist Church appears directly tied to the establishment of a school for black children. The 1879 county history notes that in 1863 a house was rented and separate school opened for colored children, which functioned for four or five years until they were admitted to the general city schools (*History of Henry County* 1879: 532). Later histories note that "Frog Pond" school was used until 1867 (Jayne 1976: 44). However, this history on the establishment of the school may be slightly incorrect, based on sources from 1864. An article appeared in the *Mt Pleasant Home Journal* on January 2, 1864 on page 2 simply entitled "What has become of the school house for the freedmen of Mt. Pleasant?" It notes:

It is known to many in this community that some time last summer an effort was made to build a house of worship for the use of the First Colored Baptist Church of Mt. Pleasant, and also for the use of any colored schools which might be established here. Considerable money was subscribed for this purpose – nearly three hundred dollars of which was paid over to the Trustees of the First Baptist Church, who had the matter in charge. A very long delay has occurred in the prosecution of this enterprise, and some are asking what has become of the money paid in? It's due to all the parties concerned, that this delay should be explained. For the purpose of making the matter as satisfactory as possible to all parties, the Trustees of the Baptist Church proposed to the School Board of this city to transfer to them all the funds raised, and let them purchase the property – taking the title in the name of the School District, and simply giving to the Colored Baptist Church a guarantee that they should have the use of it for meetings, when not needed for school purposes. The proposition was understood to be adopted by the School Board – they agreeing to appropriate \$150.00 dollars to the object, and the Trustees have been waiting, in good faith, to see it carried out. Recently, however, they have ascertained that the Board declined, for some unexplained reason, to carry out the arrangement, and the Trustees of the First Baptist Church now propose to go immediately forward and execute the original design themselves. Those who have not paid their subscriptions may therefore expect to be called upon for them at an early day; and they would earnestly request any others who may be friendly to the enterprise, to come forward and assist. In behalf of the Trustees, P. Burnett, President; J. Tyner, Secretary.

Thus, it appears that the organization of Second Baptist Church, or the First Colored Baptist Church of Mt. Pleasant, was completed in summer of 1863 with an effort to establish a building for use as both a church and school for black residents in Mount Pleasant.

The subsequent purchase of the property of Joel and Jane Bass appears to have then quickly followed the announcement that the trustees of the First Baptist Church were proceeding with the original plan on their own. On January 20, 1864, Joel and Jane Bass sold the southwest corner of their property (Lot 1 of Shaw's Addition) at the northeast corner of W. Saunders and Van Buren streets to Hiram Burnett, John Tyner, Eber Crane, Richard Bayless and Robert Cole and their successors in office as Trustees of the First Baptist Church of Mount Pleasant, Iowa for \$400. The deed required that:

The above described property is to be held in "Trust" however as a place for the education of the colored children of Mount Pleasant of whatever religious denomination, with the privilege reserved to the first "Colored Baptist Church" that shall be formed in Mount Pleasant to use the house upon said premises as a place of Religious worship, when such use will not interfere with the primary object and use of said house as a place for secular instruction. But the said Trustees are hereby clothed with the power to sell

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and convey said property, and invest the proceeds in other real estate when in their judgment the good of the colored children of Mount Pleasant will be thereby promoted. And if the time should come when the trustees holding this trust should in their wisdom decide that this property or its proceeds is no longer needed in Mount Pleasant, for the purposes above set forth, or either of them, they are empowered to dispose of the same in the manner they may deem best calculated to promote the educational interest of the colored children living in the United States.

The trustees were also required to maintain a high and substantial picket fence on the North and East sides of the property, similar to the fence enclosing the present Public School building in Mount Pleasant (Town Lot Deeds Book C: 457; filed on September 22, 1864). Interestingly, Hiram Burnett is considered the founder of First Baptist Church in 1843, and he appears likewise instrumental in the organization of Second Baptist Church. The 1867 directory and 1870 census list the trustees as white and living throughout town: Hiram Burnett (teacher, age 70, born in Georgia, residing on Henry, north side, 2 east of Adams), Eber Crane (teacher, age 62, born in Connecticut, residing N. Washington, northwest corner of Saunders), Robert S. Cole (Cole Bros, born in Indiana, residing on Washington, south side, 1 west of Marion), and John A. Tyner (agent for American Express Co, age 53, born in Indiana – residing on Harrison, east side, 1 north of Monroe). The 1888 biography of Rev. Eber Crane notes that he was “one of the original abolitionists,” an associate of William Lloyd Garrison. He was ordained as a Baptist minister, and he moved to Mount Pleasant in 1853. He was also “an early and earnest advocate of the public school system,” serving as a member of the School Board of Mt. Pleasant when it was created (1860) and for several years thereafter when new schools were built (*Portrait and Biographical Album of Henry County 1888*: 338). In addition to outlining the local residents involved in the organization, the deed also denotes that a building was on the premises at the time of purchase, verifying that a structure was bought as opposed to constructed.

With the formation and a house of worship, Second Baptist Church is then listed among churches in Mount Pleasant over the next few years. An article in the *Mt. Pleasant Home Journal* on February 4, 1865 noted: “There is probably no town in the west that can boast of more or better churches in proportion to population than Mt. Pleasant. We have five thousand inhabitants and seven large and commodious churches, namely: Methodist, Presbyterian, Congregational, Christian, Baptist, Universalist and Catholic...We also have a small but comfortable frame church which is occupied by the colored people, under the control of the Baptist denomination” (“Churches in Mt. Pleasant,” *Mt. Pleasant Home Journal*, February 4, 1865, 3). The *Iowa State Gazetteer* for 1865 notes that Mount Pleasant has two Methodist Episcopal churches, an old school Presbyterian, Congregational, Baptist (missionary), colored Baptist, Universalist, Christian, Episcopalian, United Presbyterian, and Roman Catholic. The 1867 city directory also boasted of the quality of the community: “there is not another more intelligent, more moral, more religious” community to be found in the State” (*Mt Pleasant Directory 1867*: 13).

Second Baptist Church (colored) is listed on Saunders at the northeast corner of Van Buren in the 1867 city directory for Mount Pleasant, confirming its existence at this location by that date. The listing notes that it was organized on July 16, 1863, and the church had 80 members. Services were held at 11:00 A.M. and 7:00 P.M. on Sunday, with communion on the first Sunday of every other month starting in July. Sunday School was held at 2:00 on every Sunday under superintendent Jesse Brenholtz, assisted by his wife Caroline Brenholtz (daughter of Rev. Eber Crane) and six teachers noted. Additionally, covenant meetings were held on the first Saturday of every month and prayer meetings on every Wednesday. Rev. Jonas D. Wilson is listed as minister, but then Rev. Joseph Jefferson (colored) is noted as the local preacher. Elias Berry was listed as a deacon, trustee, and treasurer. Other deacons were Charles St. Clair, Joseph Phillips, and E.M. Hedge, and other trustees included Joseph Phillips and Reuben Teague. They were noted to have a library that included 200 volumes. Thus, only four years after its organization, Second Baptist Church had grown considerably, and it was under leadership of black residents. There also was apparently an ongoing association with First Baptist Church in this period. The 1867 city directory lists First Baptist Church at the northwest corner of Main and Madison, the location of their new church under construction. Rev. Elihu Gunn continued as pastor at First Baptist Church. Jesse Brenholtz (white) was also superintendent of Sunday School at First Baptist Church,

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with classes held at 9:00 A.M. He was assisted by P.A. Lee, who is also listed as treasurer, deacon, and trustee at First Baptist Church. Other deacons were Robert Cole and Isaac Roberts (*Mt. Pleasant Directory* 1867: 28).

The trustees and deacons listed provide insight into the emerging leadership for Second Baptist Church. The 1870 census indicates that each of these men were black or mulatto, and the 1867 city directory provides locations of their residences. Elias Berry was a laborer that lived on the east side of N. Washington, two north of Poplar. The 1870 census notes that he was 30 and born in Virginia, owned \$450 in real estate, and \$500 in personal property. Charles St. Clair was 50 and born in Kentucky. He owned \$1,000 in real estate and \$300 in personal property, per the 1870 census. He worked as a drayman and lived on E. Henry at the southeast corner with Wilson. Joseph Phillip was a laborer who apparently lived with Elias Berry in 1867 (N. Washington, east side, two north of Poplar). The 1870 census lists him as 49 and born in Missouri, owning \$700 in real estate and \$175 in personal property. Elias M. Hedge was a 50-year-old farmer in Tippecanoe Township per the 1870 census, with \$500 in real estate and \$200 in personal property. Reuben Teague (Tigg, Teag) appears to have been related to him, as the 1870 census includes two Teag children in his household.

Education continued to be a community focus in this period, and the Second Baptist Church building also continued to be used for educational purposes. The 1867 city directory lists the educational opportunities in Mount Pleasant, including Iowa Wesleyan University, The Academy (run by Prof. Howe since 1845), and The Female Seminary (dating to 1863). It notes that there was also a well-organized and graded system of public schools with a high school department. Both the "old building" and "new building" were listed in the directory, with numerous departments and teachers in each. Then, the "Colored Baptist Church" is listed under schools, with Mrs. Hattie A. Cramm as principal (resided on the northeast corner of Adams and Green) (*Mt Pleasant Directory* 1867: 28). Thus, classes appear to have continued to be held here for black children. The "new building" is likely the four-room Winona School, which was built in 1866-67 at the southwest corner of W. Henry and White (roughly one block south of Second Baptist). With the completion of this school, later histories note that Mount Pleasant schools were integrated in March 1867, with the former black (Frog Pond) school closed (Jaynes 1977: 44; *History of Henry County* 1879: 532; Young 2010). Thus, any classes still held at Second Baptist Church in 1867 would have then likely been discontinued. It is interesting to note that black students were admitted to some local schools previously, at all levels. The charter of Iowa Wesleyan University was revised in 1865 to state it was an institution "for the education of all such persons, without distinction." A later note in the *Mt. Pleasant Journal* on October 8, 1869 states: "One of the best scholars in the freshman class of our college is a colored boy, who was a slave five years ago. Democrats, prepare to howl." Mount Pleasant schools were thus also integrated prior to the well-known case filed by Alexander Clark in Muscatine in September 1867 for his daughter to attend the high school. In 1868, the Iowa Supreme Court ruled that a local school board could not "deny a youth admission to any particular school because of his or her nationality, religion, color, clothing, or the like" (Silag 2001: 72-73; Hawthorne 1992: 22).

On January 15, 1868, articles of incorporation were filed for Second Baptist Church. "Second Baptist Church of the City of Mt. Pleasant, Iowa" was incorporated for "religious and general church purpose." Thus, the name Second Baptist Church was formally adopted by this date, and no reference was included for any educational purposes. They adopted the "rules generally adopted and in use for the Discipline and government of Baptist Churches in the United States of America." The leadership reflects the majority of the same names as listed in the 1867 city directory: Pastor: J.D. Wilson; Deacons: Charles St. Clair, Joseph Phillips, Elias Hedge, and Elias Berry; Clerk and treasurer: John B. Cooper; and Trustees: Joseph Phillips, Elias Berry, and Reuben Tigg (Articles of Incorporation Book A: 39).

This period in the early to middle 1860s is cited also cited in local history sources as the time that Lee Town was established in northeast Mount Pleasant. Similar to the church information, the earliest cited source on Lee Town is an article by Charles S. Rogers in the 1910s (which could not be located). The article is cited in more recent research by Donald Young as stating that Lee Town was the project of a Mr. Lee "who was deeply

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sympathetic" towards former slaves. He bought lots in a large tract of land in the northeast part of town. On a number of lots he built one-story, two or three bedroom houses and invited colored families to move into them. Soon all of the houses were occupied by freedmen from Missouri (article by C.S. Rogers noted as from the Iowa Wesleyan College archives, cited in Young, "Tracing history of Lee Town," 2000). Lee Town was recognized as bounded on south by the Burlington railroad tracks, west by N. Washington St (now Lincoln St), north by Division St (Cedar Lane), and east by city limits (Cherry Street). Later research notes that Alexander Lee was likely the "Mr. Lee" cited, who was the general contractor for construction of Old Main on Iowa Wesleyan College campus in 1854. As he then enlisted in the 25<sup>th</sup> Iowa Volunteer Infantry (trained at Camp Harlan) and died on April 2, 1864 of complications from wounds, the establishment of Lee Town by him would have had to have been prior to 1863 (Young 2000). Additional deed research has not been completed to date on the development of Lee Town to verify dates or locations of lots that Alexander Lee might have owned. As noted previously, Lee's Addition (1857) was located around his house on the west side of Mount Pleasant, not in the area of Lee Town in northeast Mount Pleasant. The 1869 birds-eye view of Mount Pleasant shows his home and a handful of other houses in this area. The 1869 view does depict a series of gable-front houses on the east side of Lee Street in Weir's Subdivision, as well as several similar houses along the east side of the one block of Sycamore Street in Lee's Subdivision of Jones Addition. This Lee's Subdivision was platted in Block 9 of Jones Addition by Perez A. Lee on September 25, 1866. Perez A. Lee is noted in the 1867 city directory of Mount Pleasant as operating a groceries and provisions store at 57 W. Washington, and he was treasurer, trustee, and deacon at First Baptist Church. Deed transfer records show that he sold several lots on Lee Street in Weir's Subdivision around 1867, as well as some along Sycamore Street in Lee's Subdivision. Thus, it may be more likely that he is the "Mr. Lee" later referenced. Regardless of the origination of Lee Town and actual plats, the area appears recognized as "Lee's addition" in the 1870 city directory and was noted as a distinct area of Mount Pleasant ("Leetown") in the 1885 Iowa census, though populated at that time by a mix of black and white families. This mix of residents continued into and through the 20<sup>th</sup> century.

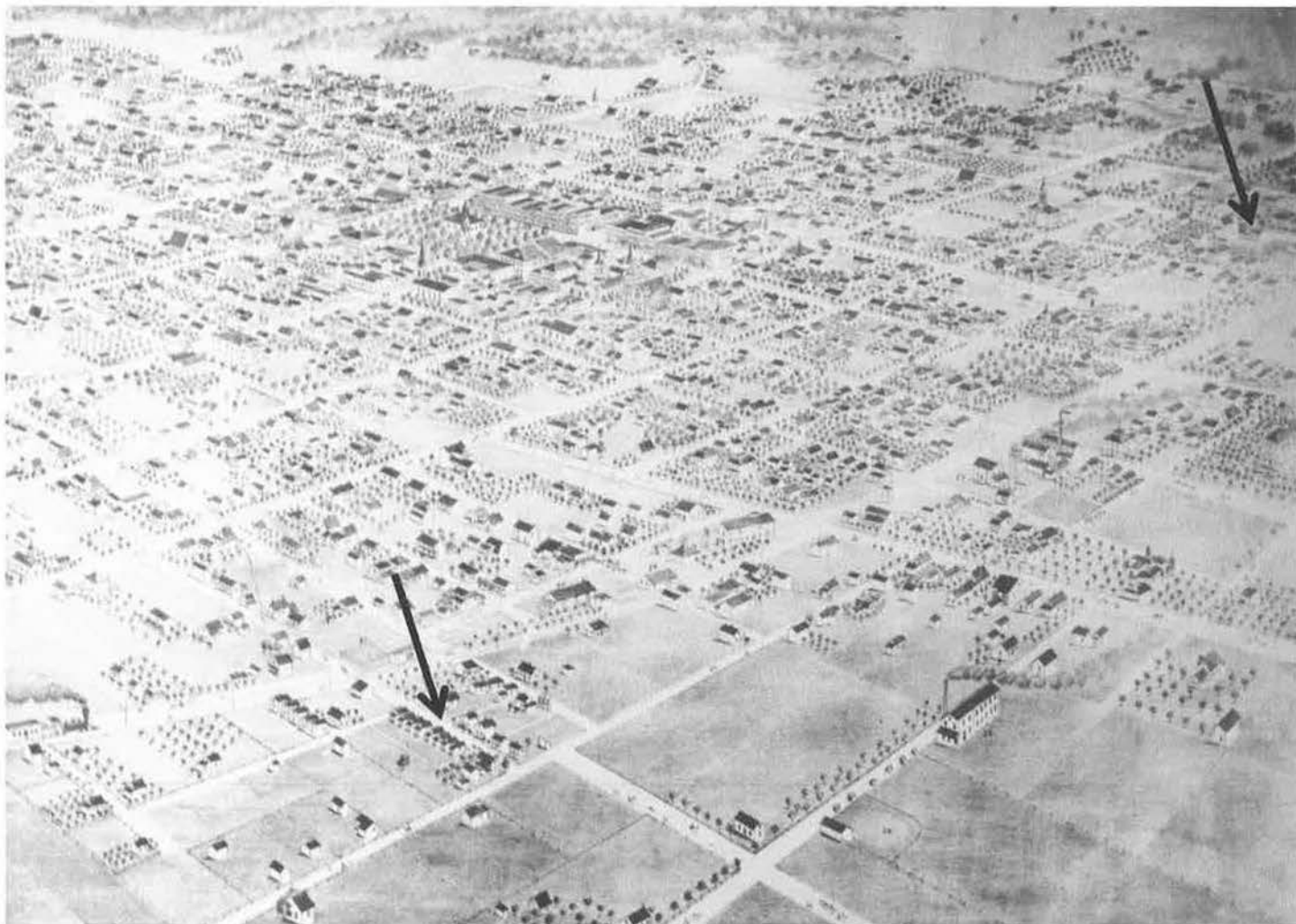
The birds-eye view also shows Second Baptist Church in the northwest corner of Mount Pleasant, south of the railroad tracks (Figure 7). The church is depicted as a gable-front building with two windows on the side – similar to a later 1909 image. It appears that a porch may have extended across the front/south. Though not listed in the 1867 or 1870 city directories, the 1879 Henry County history notes that the Colored Methodist Church was organized in 1865. It was generally listed as the African Methodist Episcopal (A.M.E.) church through the end of the 20<sup>th</sup> century, and then listed as St. John's A.M.E. in the early 20<sup>th</sup> century. The 1879 history notes that they bought the church formerly owned by Protestant Episcopalians, and that Rev. Charles Holmes was the first pastor (*History of Henry County* 1879: 526). The 1870 city directory does list Second Baptist Church (colored) on W. Saunders, northeast corner of Van Buren. Sunday services were held at 11:00 and 7:00, with communion on the first Sundays of each month. Covenant meetings preceded this service, and prayer meetings were held every Wednesday evening. Sunday School continued to be held at 2:00 under superintendent Jesse Brenholtz, who also continued to be listed as superintendent at First Baptist Church. Rev. William H. Webster (colored) was listed as the pastor, and he lived on Henry at the southeast corner of Allen. The directory does not indicate any school held at the church, and Winona School operated roughly one block to the south (Annawalt 1870: 24).

This period after the Civil War was marked by a significant increase in the African-American population in Mount Pleasant. The black population of Mount Pleasant in 1867 was reportedly 126, which increased to 249 by 1870 (Jaynes 1977: 44). The 1867 city directory, 1870 city directory, and 1870 census provide some additional information on the distribution and profile of these residents throughout the community. Interestingly, the 1867 city directory appears to have been somewhat color blind. While some notations for "colored" are included, a number of black residents are not indicated as such, though their race is correctly then noted in the 1870 census. Of the 48 families in the 1870 census, 36 are listed in the 1867 city directory, though only eleven are noted as black ("col."). The 1870 city directory includes the "col." notation more comprehensively. These sources demonstrate that black residents were located throughout northern and western Mount Pleasant in this period, with few residents noted in the southeast quadrant of the city (Figure 8).

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Over the next few decades, this southeast section (Ward 4) would continue to be a white neighborhood, while black and white residents were mixed on the blocks in the northeast (Ward 1) and northwest (Ward 2) sections of Mount Pleasant. Interestingly, the 1870 city directory lists a number of families on Lincoln and Sycamore in "Lee's Addition." Though neither of these streets are located in the 1857 Lee's Addition on the west side of town, this suggests that this area that would be known as Lee Town in the northeast section was referenced as such by 1870, perhaps in correlation to Lee's Subdivision by Perez A. Lee.



**Figure 6. Birds-eye View of Mount Pleasant in 1869, looking southwest (Birds-Eye View 1869).**

*Second Baptist Church indicated at upper right, Lee Street indicated at bottom*

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**Figure 7. Enlarged view of Second Baptist Church on Birds-eye View of Mount Pleasant in 1869, looking southwest (Birds-Eye View 1869).**

The occupations for black residents listed in the 1867 city directory, 1870 city directory, and 1870 census are primarily some form of general or day laborer, with a few exceptions. Three stone masons are listed, including Felix Alexander (55, born in Kentucky) and William Watts (50, born in Kentucky). Both of these older men likely learned the trade in Kentucky, and the third, Benjamin Alexander (36, born in Tennessee), is likely related to the former. Samuel Burnaugh (49, born in Virginia) is listed as a carpenter, and Henry McAllister is listed as a plasterer (49, born in Tennessee). Four drayman (delivering goods with a flat-bed wagon) are listed: Jerry Bedford (30, born in Missouri), Moses Mosely (40, born in Kentucky), Joseph Phillips (48, born in Virginia), and Charles St. Clair (50, born in Kentucky). William Ward and John Thomas are listed as blacksmiths in 1867 and 1870, respectively. Two barbers opened up shops by this point: Samuel McCracken (28, born in Tennessee, mulatto) and Edward Fiddler (40, born in Ohio, mulatto). Both would continue their businesses through the end of the 19<sup>th</sup> century. Finally, Thomas Marshall (40, born in Maryland, mulatto) is listed as a teacher in the 1870 census.

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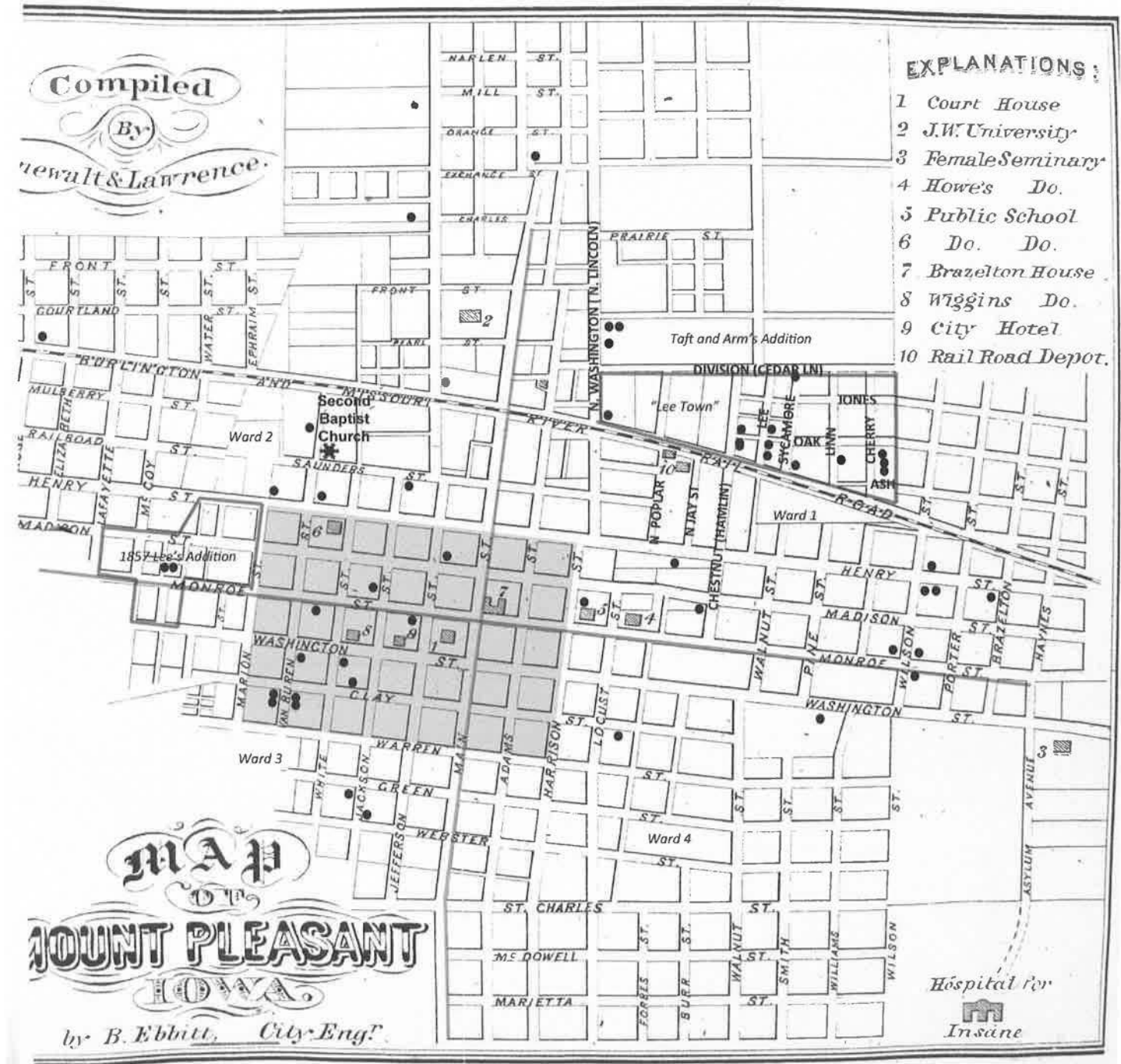


Figure 8. Locations of black residents from 1867 and 1870 plotted on 1867 map of Mount Pleasant (McCarley 2013, base map: Annawalt & Lawrence's Bi-ennial Mt Pleasant Directory 1867).

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### ***The Prominence of Second Baptist Church and African-Americans in Mount Pleasant, 1870-1900***

The period from 1870 to 1900 in Mount Pleasant has been described as the period when the community had come of age. With the boom of the 1850s due to the railroad and the increase in construction and population in the years immediately following the Civil War, the economy was stable with a lull in construction in the 1870s. The courthouse on the square was demolished in this period, with the first efforts made at the development of Central Park. Education continued to be a focus in Mount Pleasant, and the town continued to tout its moral and religious foundations (Naumann 1991: E11-E12). African-Americans in Mount Pleasant appear to have enjoyed much of this same sense of stability and prosperity through the end of the 19<sup>th</sup> century, and they continued to compose a significant percentage of the population locally. They contributed to the community and benefitted from local acceptance, regardless of race. Second Baptist Church was prosperous through the end of the 19<sup>th</sup> century and played an active role in this aspect of the community in Mount Pleasant.

Mount Pleasant stood out statewide in this period for its large number of black residents. The total black population of Iowa in 1870 was 5,762, with the 465 noted in Henry County second only to Lee County with 1,563 black residents (Bergmann 1969: 34). In 1870, the 249 black residents in Mount Pleasant (Henry County) represented 5.87% of the 4,245 residents in the town, a peak in the community population for the remainder of the 19<sup>th</sup> century. This ranks Mount Pleasant second both in numbers and percent for towns in Iowa, falling behind only Keokuk (Lee County) with 1,015 black residents of 12,766 (7.95%). At this time, Des Moines had 228 black residents (1.89% of 12,035), Davenport had 210 residents (1.05% of 20,038), and Burlington had 205 black residents (1.37% of 14,930). Muscatine reported 107 black residents (1.5% of 6,718) in 1870 (United State Census Bureau 1870).

Through the 1870s, the African-American population in Iowa, and throughout the North, increased. Reconstruction in the South led to increased migration to the North for blacks, and jobs working steamboats along the Mississippi and Missouri River brought them to Iowa. In Keokuk in particular, a number of black residents were employed to assist steamboats in transferring cargo to navigate around the rapids. River traffic peaked on the Mississippi and Missouri rivers in the 1870s and 1880s, and river counties show a steady increase in black population through this period. Black residents in Iowa also settled in areas in south central Iowa where there was a growing coal industry. This area would continue to attract a concentration of black residents through the end of the 19<sup>th</sup> century and into the 20<sup>th</sup> century. In these areas of increasing black residents, churches formed, and camp meetings or revivals were often held (Hill 1981: 295-296; Bergmann 1969: 37, 49).

Henry County and Mount Pleasant stand out somewhat from these statewide trends, emphasizing the existence of other reasons for black settlement in this area. Mount Pleasant was neither located along a major river nor close to any coal deposits. While further research is needed to fully understand the impact of Lee Town or local residents in specifically targeting and inviting former slaves to settle in Mount Pleasant, there does appear to have been greater acceptance of black residents and willingness to reach out to include them in the community than in other towns, resulting in the proportionally high number and percent of black residents. The community reflects other values as well that are similar to other areas with strong abolitionist movements previously, including a strong religious character, value of education, and emphasis on moral character, such as temperance and prohibition.

The number of black residents in Mount Pleasant increased slightly in the early 1870s, reaching 268 (5.8% of 4,563 population) by 1875. Overall, 471 black residents were reported in Henry County in the 1875 state census, with Tippecanoe Township leading the townships in the county with 40 black residents. Center Township, around Mount Pleasant, only reported 19 black residents immediately outside of the city. In Mount Pleasant, the black residents continued to be concentrated in the northeast (First Ward – 167) and northwest (Second Ward – 88) portions of the city, with significantly fewer black residents in the southwest (Third Ward –



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8) and southeast (Fourth Ward – 5) portions of the city (*History of Henry County 1879*: 494). This settlement pattern was likely related to the desirability of lots in the south half of the community, away from the railroad that ran through the middle of the north half of the city.

The *History of Henry County* reported in 1879 that black residents were active in church activities in this period. "The Second Baptist Church society (colored)" is noted as organized on July 17, 1863, buying a church building "shortly afterward" that they devote to worship. They reportedly had around 100 members in 1879. The church also had a Sabbath school and "quite an extensive library" (*History of Henry County 1879*: 526). Other black residents in town attended the Colored Methodist Church, which had been reportedly organized in 1865. They also had nearly 100 members, as well as a Sabbath school and library (*History of Henry County 1879*: 526). No distinction is noted within the schools for Mount Pleasant for any residents. Four schools operated in town at this time: Central (covering generally east of Jefferson and south of the railroad, part of First Ward), Winona (covering generally west of Jefferson, Second Ward), Centennial (covering south of Washington, Third and Fourth Ward), and the new Willow Bank school (north of the railroad and east of Jefferson/Broadway, most of First Ward) (*History of Henry County 1879*: 532). Thus, Centennial likely had mostly white students, while the other schools likely had a mix of students.

Through the 1870s, the black population increased in Iowa, reaching 9,516 by 1880. Overall, this increase reflects growing families as much as additional migration. Among black residents in Iowa, 3,664 were born in Iowa and 2,315 were born in Missouri, trailed by 733 born in Kentucky. Residents born in Virginia, Tennessee, Illinois, Mississippi, Ohio, Alabama, and North Carolina then followed (Bergmann 1969: 32-33). The black population of Mount Pleasant likewise increased in this period, though not proportional to the statewide growth. In 1880, Henry County had 509 black residents, ranking it fifth among Iowa counties in number of black residents behind three river counties – Lee County (1,679, largely in Keokuk), Polk County (672, largely in Des Moines), and Pottawattamie County (614, largely in Council Bluffs), and one coal county - Mahaska County (524, largely in and around Muchakinock). The number of black residents in southern coal counties would increase significantly, as coal companies brought in workers from Missouri and other southern states in the 1880s to break strikes (Bergmann 1969: 40-41).

Civil rights for black residents in Iowa continued to be an area of increasing debate through the 1880s, with Mount Pleasant standing out for its progressive perspective. In 1879, Alexander Clark, Jr. of Muscatine became the first black student to graduate from University of Iowa (Bergmann 1969: 82). In Mount Pleasant, a number of black students graduated from high school in the 1870s and 1880s. While black students had attended Iowa Wesleyan University in Mount Pleasant previously, no students had completed a full program. In fall of 1881, Susan Mosely of Mount Pleasant entered Iowa Wesleyan University after graduating from the high school in town. She was active in the Ruthean Society, serving as president in her senior year. She graduated in 1885 and gave a commencement talk on "Spiritual Gravitation." It is believed that she may have been the first African-American female to graduate from college in Iowa. She then returned to the college after teaching for two years and received her master's degree in 1888. She married Rev. C.N. Grandison in 1889 and moved south to teach in Methodist schools, including Clark University in Atlanta, Bennett College in Greensboro, and Wiley College in Marshall, TX. She is listed again in Mount Pleasant in 1910, living here with her husband and father (Silag 2001: 140; Don Young, "Many black leaders from the area," *Mt. Pleasant News*, February 27, 1997; Young 2010; United States Census Bureau 1910). Not until 1898 did S. Joe Brown become the first black student to receive a liberal arts degree from the University of Iowa (Silag 2001: 399).

Across the state, the Civil Rights Act of 1884 further solidified the place of African-American residents in communities. It stated: "all persons within this state shall be entitled to the full and equal enjoyment of the accommodations, advantages, facilities, and privileges of inns, public conveyances, barber shops, theaters, and other places of amusement" (Bergmann 1969: 54). It was amended/extended in 1892 to include restaurants, chop houses, eating houses, lunch counters, and other places where refreshment is served, as well as bathhouses (Bergmann 1969: 54). Discrimination in the late 19<sup>th</sup> century appears to have been

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perhaps less than decades later in the 20<sup>th</sup> century. In Des Moines, it is noted that a number of black barbers had a significant white clientele in the late 19<sup>th</sup> century. Not until after World War I (1920s) was there a shift to primarily black clientele (Bergmann 1969: 47). Also in Des Moines, there was not a distinct black residential neighborhood until well into the 20<sup>th</sup> century. Black residents in the late 19<sup>th</sup> century lived wherever they could afford to buy or rent a house (Bergmann 1969: 48)

The 1885 Iowa census reveals similar trends in Mount Pleasant, and residents were located throughout the city rather than concentrated in any one particular area. General addresses are provided in the 1885 Iowa census (streets only), with more specific addresses in the 1893 city directory identified for many of the residents (Figure 9). The large First Ward continued to have the largest number of black residents, with 43 families (57%) noted in this northeast quadrant of the city (north of Monroe, east of Main). The northwest section of the city, Second Ward, had 26 families (26%), while the Third Ward and Fourth Ward had significantly less, with five families and one family respectively. Settlement patterns of residents to Mount Pleasant appear similar of other areas of Iowa. Of the 148 adults noted in the 1885 census, 54 were born in Missouri (29%), 22 were born in Virginia (15%), 17 were born in Kentucky (11%), 15 were born in Tennessee (10%), nine were born in Ohio (6%), and nine were born in Iowa (9%). Six of the nine born in Iowa were born in Henry County, likely Mount Pleasant: Albert Holmes (27), James Holmes (24), Clara Taylor (20), Ida Brooks (20), Lincoln Conner (19), and Mary Brooks (18). A number of children born from 1865 to 1885 are noted to have been born in Henry County, likely Mount Pleasant, as well as some in Missouri.

While black residents were dispersed throughout the city, "Leetown" and "east of Leetown" is listed as an address for several families in the 1885 census, so the area was recognized as a distinct area in this period. However, it was a mix of black and white residents, rather than a specifically black neighborhood. Families listed in "Leetown" (one word per the census) included: Nathan and Mary Jackson (black, laborer), Jim Mitchell (white, farm laborer), Lewis and Lucy Johnson (black, laborer), William Van Doren (white, stone mason), and Charles Mitchell (white, born in Ireland, laborer). Four black families are then listed as living "east of Lee Town," perhaps on Cherry or further east. The African Baptist (Second Baptist Church) preacher, Rev. John J. Smith (39, born in KY), is listed among the families east of Lee Town, with his wife Eliza (39, born in OH) and two children (born in Henry Co in 1874 and 1876). William Burnaugh (17) and Della Burnaugh (13) also lived with them. Interestingly, all of the families listed on Lee Street specifically were white. A number of families in this area were Irish immigrants. Thus, it appears to have transitioned or developed by this period to a mixed lower-middle class neighborhood. In the northwest section of town (Second Ward), a white family, carpenter Harry Strawn and his wife Margaret, are listed in reference to the African Baptist Church, living one block to the north of the church.

Occupations of black residents of Mount Pleasant in 1885 continue to reflect largely general laborers, as well as a high number of barbers among other occupations. In the First Ward, residents among the 43 families are primarily noted as laborers. Three barbers are listed – John W. Hedge (36), William Peirson (39), and Samuel W. Broaders (27) – and George Green is noted as working in a barber shop. Charles St. Clair (65), one of the leaders in Second Baptist Church, is listed as an U.S. mail carrier in the 1885 census. Both Frank and Mary Feulice worked in a restaurant on N. Main, with Mary serving as assistant cook. Other occupations included whitewasher Thomas Burnaugh (34), typesetter Samuel R. Burnaugh (29), stone mason William Johnson (41), farmer Elmer Richmond (35), laundress Melvina Fidler (51), laundress Jane Conner (53), and three housekeepers, Wealthy Buckingham (55), Ida Brooks (20), and Mary Brooks (18). Joseph Phillips (67), previously noted as a deacon at Second Baptist Church, is noted as a farm renter. More than half of the heads of the families were also listed as laborers in the Second Ward as well (northwest part of town, around Second Baptist Church and the African Methodist Church). Four barbers are listed as living in this section of Mount Pleasant - James A. Davis (41), William Randolph (34), Lewis Taylor (35), and J. Henry Mosely (46). Moses Mosely (54, born in KY) is listed as a stone mason living northwest of the college, with daughter Susan living here as well. The A.M.E. minister, William Shepherd, is listed as living in the A.M.E. parsonage on W. Henry

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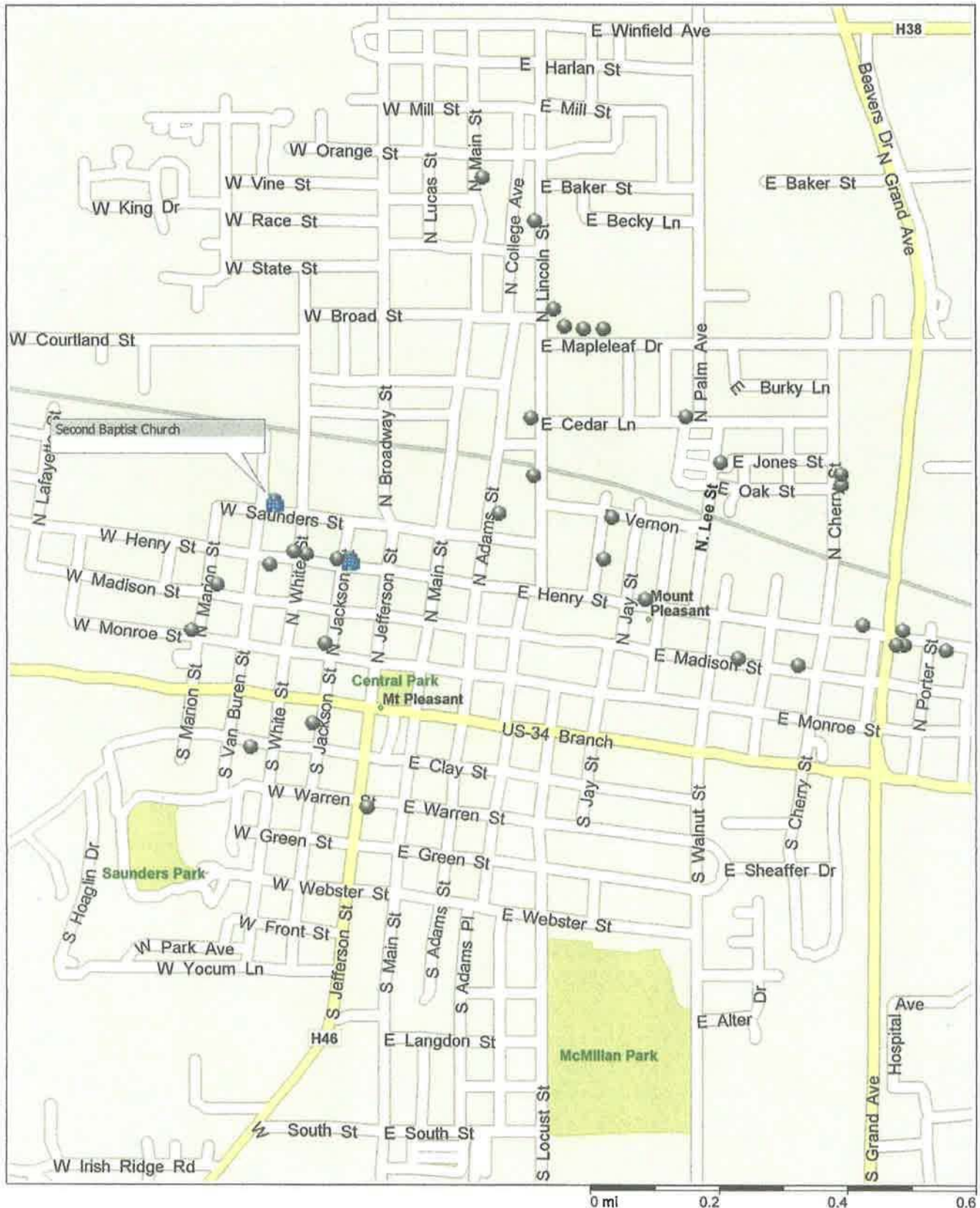


Figure 9. Locations of black residents from 1885 census that are identified with addresses in 1893 city directory (McCarley 2013).

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Street, likely next to the church. Other occupations includes hotel porter William Clemens (21), CB&Q railroad porter James Clemens (22), bus driver James Holmes (24), whitewasher Horatio Clarke (64), laundress Mary Clemens (56), and a cook at Wiggins House, Zachariah Taylor (32). Only five families were listed in the Third Ward (southwest part of town), including barber Thomas Dortch (24), barber Samuel McCracken (43), Della Rees (21, hotel waitress working and living at the Wiggins House, born in Canada), Jefferson S. Conley (pressman in printing office, living with newspaper editor James Thorp), and laborer James Posten (50). Nelson Simms (70, laborer, born in KY) lived across the line into the Fourth Ward on Clay Street, with daughter Anna (40, born in MO) and her children (including Emma, age 7). Later history notes that the mother of Emma Simms Johnson was a former slave (Wells 2013: 19).

The 1888 county history notes that Second Baptist Church has been in "prosperous condition" since its organization on July 17, 1863 (*Portrait and Biographical Album of Henry County 1888*: 673). In the late 1880s and through the 1890s, the area around Second Baptist Church, northwest of Central Park and downtown, was known as "Piety Hill." This neighborhood was bounded on the south by Henry, west by Marion, east by west lines of properties along Broadway, and north by the Burlington railroad tracks. By 1935, the majority of the older residents that had composed the neighborhood had died, with Alice Brown as the last one. It was an area that attracted long-time residents as well as students and faculty members at Iowa Wesleyan University. A number of both white and black residents are noted in the article, confirming the mix of residents in this section of Mount Pleasant as well. The 1935 article on the neighborhood notes: "Over on Van Buren street stood the colored church, as it does today, but it was a lively place and on Sunday mornings alive with worshipers in a church which was self-supporting, and an important factor in the lives of the many colored people then here." By 1935, "Piety Hill, like Pleasant Hill, Liberty and others of the old time communities, is of the past. As a community it was of a different age and gone forever. The hill is still there, most of the houses still standing, occupied by a fine type of citizens, but the old Piety Hill, the old social center, the old neighborly center, is gone with the days that made it outstanding in the community life of Mt. Pleasant." ("The Bystander's Notes," *Mt Pleasant Daily News*, February 18, 1935; "The Bystander's Notes," *Mt Pleasant Daily News*, February 19, 1935). As noted, Second Baptist Church was self-supporting and "an important factor in the lives of the many colored people then here," a role that would decrease by the third decade of the 20<sup>th</sup> century as black population of Mount Pleasant aged and declined, along with the residents of Piety Hill.

The 1893 city directory of Mount Pleasant continues to list a number of churches in the community of around 4,000 in population. The active role of Second Baptist Church in the community is revealed through their services and activities. Second Baptist Church (colored) is listed at Van Buren and W. Saunders streets, with A.A. Hampton as pastor. He is also listed as living at this corner, perhaps in the parsonage that existed to the east of the church. Sunday services were held at 11:00 and 7:30, with Sunday School at 9:00. A prayer meeting was held on Wednesday evenings at 7:30. The Ladies Aid Society met on Fridays at 2:30, and the Young People's Missionary Band met on Saturdays at 2:30 (*Mt Pleasant Directory 1893*: 9). The African M.E. Church (demolished) is listed at W. Henry and Jackson, about two blocks to the southeast of Second Baptist Church. Rev. T.W. Lewis was pastor at the A.M.E. church, with Sunday services at 10:30 and 8:00 and Sunday School at 2:30. They also held a prayer meeting on Wednesday at 7:30 (*Mt Pleasant Directory 1893*: 9).

In 1894, the *Iowa State Bystander* started being published in Des Moines, the first black weekly newspaper in Iowa. It continued to be the oldest black weekly published in 1948 (Bergmann 1969: 46). Contributors from around the state sent in items from their community for inclusion, with information included from Mount Pleasant. More references to events and activities at Second Baptist Church appear to have been included in this newspaper than the local Mount Pleasant newspaper at this time. For example, prior to Christmas in 1894, the column in the *Iowa State Bystander* noted: "The Second Baptist Church will give a concert at the Grand opera house," which was followed by a possum and sweet potato supper at the A.M.E. Church ("Mt Pleasant Notes," *Iowa State Bystander*, December 7, 1894, 1). Thus, the black residents were performing at the Grand Opera House in Mount Pleasant in this period, and the two black churches were working together

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and supporting each other in various events. Second Baptist Church also hosted the Iowa Baptist Association for their annual meeting on September 12, 1895. Rev. N.M. Brown of Ft. Madison was the moderator for the meeting, with a list of distinguished guests in attendance. A reception for delegates and visitors at Grand Opera House on Friday evening ("Mt. Pleasant Items," *Iowa State Bystander*, September 20, 1895, 1).

Education continued to play a significant role in the Mount Pleasant community through the 1890s as well. Iowa Wesleyan University, German College, and Howe's Academy are listed for higher education in the 1893 city directory. Four main public schools continued to serve the town, Central (three blocks east of the square on E. Monroe Street), Centennial (corner of S. Adams and E. Clay streets), Winona (corner of White and W. Henry streets), and Willowbank (N. Lincoln St, north of 2<sup>nd</sup> Street). St. Alphonsus's Catholic School also operated on the south side (*Mt Pleasant Directory* 1893: 11). By 1900, four additional black women graduated from Iowa Wesleyan University, including sisters Agnes Mason (1887, master's degree in 1900), and Louisa Mason (1891, master's degree in 1894, married John Greenup in 1915, members of Second Baptist Church) (Don Young, "Many black leaders from the area," *Mt. Pleasant News*, February 27, 1997). The *Iowa Bystander* noted in May 1900 that they had received a beautiful graduating invitation to high school commencement exercises in Mt Pleasant on May 31 and June 1 sent by four colored students who are graduating: K. Nora Bartlett, Cora L. Taylor, Onie Grace Hedge, and Myra Blanche McCracken. The newspaper noted: "So far as we know Mt Pleasant school can boast of graduating more colored persons this year than any other Iowa town" (*Iowa State Bystander*, May 25, 1900, 1).

As the black population in other areas of the state increased, the black population in Henry County decreased through the 1890s. Henry County (Mount Pleasant) remained ranked as fifth in the largest number of black residents among Iowa counties in 1890, with 411 black residents. Lee County (Keokuk) remained first with 1,666 black residents, followed by Mahaska County (Muchakinock) with 1,592, Polk County (Des Moines) with 1,194, and Wapello County (Ottumwa) with 658. By 1900, the black population in Iowa grew to 12,693, and Henry County had 367 black residents, primarily in Mount Pleasant. This decrease is the result of older residents dying and younger residents seeking jobs in larger cities. As such, larger cities in Iowa show growth in this period, with Henry County then ranking ninth in the largest number of black residents among Iowa. Polk County (Des Moines) surpassed Lee County (Keokuk) in this period, with 2,041 residents and 1,632 residents, respectively. Scott County (Davenport) and Des Moines County (Burlington) showed growth as well, with 496 and 428 residents, respectively. Counties in coal producing south-central Iowa likewise had increasing black population, including Mahaska County (1,737), Wapello County (793), Monroe County (553), and Appanoose County (368) (Bergmann 1969: 34). These population trends would continue in the first half of the 20<sup>th</sup> century.

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### ***The Evolution of Second Baptist Church and African-Americans in Mount Pleasant, 1900-1930***

The first three decades of the 20<sup>th</sup> century are described as an era of civic pride in Mount Pleasant, with city sidewalks, parks, and streets improved, new buildings constructed, and strong civic organizations. In 1905, the Carnegie Public Library opened at Main and Madison, and Seeley Memorial Y.M.C.A. was built on the block to the west. The new brick high school opened in 1909, and the new courthouse was built in 1912. By 1913, Mount Pleasant benefitted from intersecting highways through town, the "Red Ball Route" from Minneapolis to St. Louis and the "Blue Grass Road" from Burlington to Council Bluffs (Naumann 1991: E20-21). Saunders School was built in 1917, replacing the older Winona School near Second Baptist Church. While these features sustained the community, the population fell slightly from 4,109 in 1900 to 3,743 in 1930. Churches continued to be strong in Mount Pleasant in this period, offering events and activities for members as well as the broader community. Second Baptist Church fulfilled this role, as well as providing a particular sense of community for black residents in Mount Pleasant.

The black community in Mount Pleasant, particularly their educational achievements, continued to be noted by the *Iowa State Bystander* published in Des Moines. On June 20, 1902, the editor noted:

In Mt. Pleasant one is surprised to meet so many intelligent colored people, many graduates, in fact more have graduated from the high school here than any other Iowa town, with Keokuk a close second. Mt. Pleasant has two colored churches, a Methodist and Baptist. There are three colored barber shops, the McCrackin, Mosley's and R.H. Hackley's, all doing well. Robert O'Kelly, R.H. Hickman, and Mrs. L. M. Sheldon are the new subscribers. Rev. J.H. Ferribee is pastor of the Methodist church and Rev. Boulding is pastor of the Baptist church. Mr. T. L. Burnett is still selling his patent medicine for piles, etc. Mr. S. H. McCrackin's daughter is office clerk for a doctor, so is Miss Hester Bartlett.

("Editor's Observations," *Iowa State Bystander*, June 20, 1902, 1)

For the first night of high school graduation exercises at Iowa Wesleyan University chapel on May 28, 1902, black graduates Julia Bartlett spoke on "Resources of Iowa," and Myrtle Arbuckle spoke on "Educational Interests of Iowa." Both were noted by the *Iowa State Bystander* as speaking well in composition and delivery. On the second night, black student Nora Harris spoke well on Tennyson the Poet. She was awarded the scholarship for one year's free tuition to Iowa Wesleyan University, given each year to the graduate ranking first in the high school class. The newspaper noted that she had led the class throughout high school. A second scholarship was also given to Miss Mable Day (white) for finishing second in the class ("Mt. Pleasant Notes," *Iowa State Bystander*, June 6, 1902, 1). Other events were also covered, such as the Emancipation Day celebration at Cole's Park on September 22, 1902. Refreshments were served by the ladies of the Baptist church, with the proclamation read by Miss Cora Taylor ("Mt. Pleasant Notes," *Iowa State Bystander*, September 26, 1902, 1).

A number of social and official events at Second Baptist Church are also noted in the first decade of the 20<sup>th</sup> century. Some of these events were held at the church, while others were hosted by members in their homes. For example, a social was held on August 6 at the "beautiful home of Mr. and Mrs. Elias Berry on East street" ("Mt. Pleasant," *Iowa State Bystander*, August 9, 1901, 8). The Iowa Baptist Association met in Mt. Pleasant on September 6 to 11, 1904, starting the statewide annual convention at Second Baptist Church. The *Iowa State Bystander* notes: "The Second Baptist church, in which the association was first convened, is a small structure, and the First Baptist church was tendered them to finish the meeting." On Wednesday, the Woman's Home and Foreign Mission convention was held, with local residents Mrs. I. Bowling elected as president and Miss Ida White as corresponding secretary. The pastor at Second Baptist Church, Rev. T.S. Bowling, was elected to the office of state missionary, with a salary to be determined ("Iowa Baptist Association," *Iowa State Bystander*, September 16, 1904, 1). The first church census of Iowa was recorded in 1906, and it reported that there were 34 African Baptist churches in Iowa, including 33 in the National Baptist Convention. Among these churches, there were 2,387 members. Thus, the Baptist denomination was larger in Iowa than the black Methodist church, which had 1,675 members among 37 churches (Smith 1926: 41-42).

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In 1909 at the 75<sup>th</sup> anniversary of the settlement of Mount Pleasant, the *Mount Pleasant News* published a booklet entitled *Mount Pleasant Beautiful*. The publication included many homes, buildings, and churches throughout Mount Pleasant, as well as providing some basic community information. The booklet notes that the town had been known "on account of its fine schools and churches, and the refinement and culture of its people as 'The Athens of Iowa,' but of late years, while its school and churches have grown in power and influence and its handsome residences have multiplied, a growing commercial spirit has taken hold of the younger generation" (*Mount Pleasant Beautiful* 1909: 1). The town boasted 15 Christian churches, five public schools, four banks, two telephone systems, express and telegraph offices, city mail delivery, natural and manufacturing ice, municipal light and water service, cement walks, and brick paving. A photograph of Second Baptist Church (listed as African Baptist Church) on W. Saunders St was included, showing a simple gable-front nave plan church with two double-hung windows on the sides, a standard pitch roof, and small eaves (Figure 10). The church appears to sit on a stone foundation, and it is clad in wood clapboard with no additional detail. The double-door entry with transom window is centered on the south side of the church, with two steps and a concrete sidewalk leading up to it.



**AFRICAN BAPTIST CHURCH, WEST SAUNDERS, ST.**

**Figure 10. Second Baptist Church in 1909 (*Mount Pleasant Beautiful* 1909).**

The *Iowa State Bystander* included profiles of the African-American communities around Iowa periodically, including Mount Pleasant. In August 1910, the editor wrote: "The next town we placed our weary feet in was Mt. Pleasant. This quiet little town of about 6,000 inhabitants contains about 700 colored people with two churches, the Baptist and the A.M.E., moving along as usual. In the town are to be found a large number of

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young girls and boys who are in high school and have finished high school, more than most any other Iowa town" ("Editor's Observations," *Iowa State Bystander*, August 19, 1910, 1). While the population numbers are both high, the emphasis on a large community with an educational focus remains. A number of black residents were noted, including Mr. C.R. Reed (farmer), James R. Weeks (Wicks) (farmer), John Greenup (successful farmer with a beautiful home in city limits) and his wife (who had a fine lot of Rhode Island red chickens), Alfred Coalson (perhaps the wealthiest colored man in Henry County), brother George M. Coalson (also doing well), S. McCracken (barber and well-to-do citizen), Mr. Arbuckle (another well off man with valuable real estate), Mr. Mason (highly respected old man with valuable home property), John Harrison (hustler), Adam Smiley (one of the best kept homes and gardens in town), I.W. Burnaugh (barber), Mrs. Harriet Smith, (first class rooming house and confectionary in Burton House, east of depot), Mrs. M. Burnaugh (contributor of Mt Pleasant news this year), Mr. C.E. Reeser (nice house and doing well), Rev. William A. Moore (A.M.E. Church), Robert Anderson (hustler and doing well). New subscribers included E. Keith, Amanda Philips, Anna Reeser, William Smith, Mary Adams, George Logan, William Robinson, S.E. Pickett, William Wiette, and E.H. Reeser ("Editor's Observations," *Iowa State Bystander*, August 19, 1910, 1).

These highlighted black residents of Mount Pleasant are included in the 1910 federal census information as well. The actual population of Mount Pleasant in 1910 was 3,874, with the black population of Henry County recorded at 264. By this date, ten other Iowa communities had more black residents than Mount Pleasant, though black residents continued to compose around 5% of the city's population (Bergmann 1969: 34). In the 1910 census, 78 families were recorded as either black or mulatto. About three-quarters of the families (59) were recorded in the First Ward, east of Main Street and north of Monroe (Figure 11). This ward also was the largest in the city at the time. Twelve families were located in the Second Ward (west of Main and north of Monroe, around Second Baptist and A.M.E. churches), and seven families were located in the Third Ward (south of Monroe, west of Main). As many white families lived on Lee, Sycamore, and Hamlin streets in "Lee Town" as black residents. Three relatively distinct generations had emerged in Mount Pleasant by this date. An older generation ranged from 60 to 90 in age. Then, a number of their children, born in town or elsewhere, were also noted, ranging in age from 30 to 50. A younger generation of their children then existed, ranging from 0 to 20 in age. Second Baptist Church, as well as the A.M.E. Church, appears to have experienced both benefits and drawbacks of the evolving population. Subsequent generations continued to attend the church of their parents and grandparents, but they lost overall numbers as older members died and a number of younger black residents moving to larger communities. Three ministers were noted in the 1910 census. George Jacobson (black, 49, born in VA) was listed at 405 N. Van Buren (immediately north of Second Baptist Church), with wife Mattie (black, 44, born in MO) and children John (10), Virgil (7), and Theodore (5). William Moore black, 53, born in TN) was listed in the A.M.E. parsonage at 207 W. Henry, with wife Jennie. Robert H. Hackley (black, 39, born in IA) was also noted as a pastor, living at 417 N. Adams.



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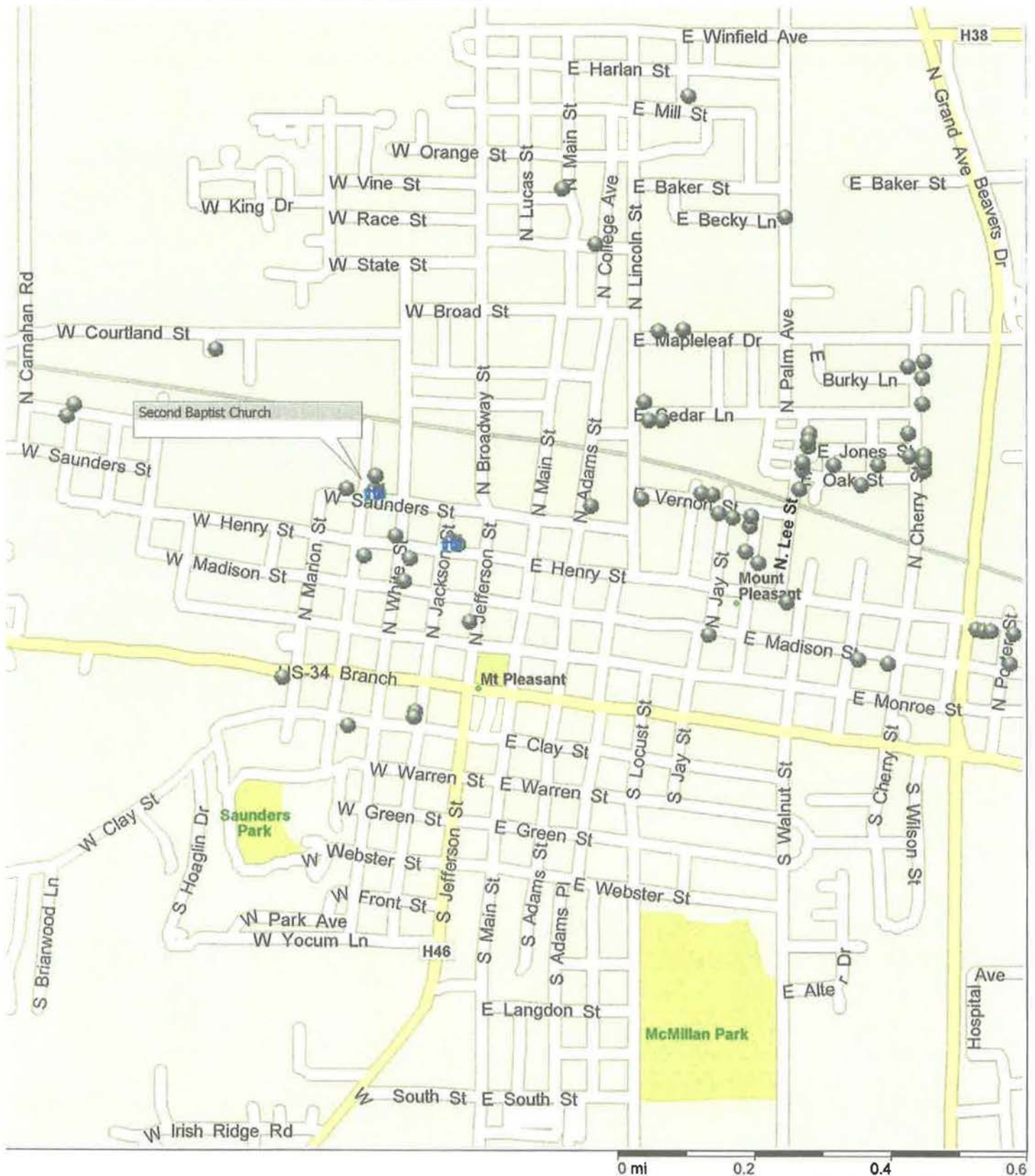


Figure 11. Second Baptist Church and black residents in Mount Pleasant in 1910 (McCarley 2013).

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A wide variety of occupations are noted in the 1910 census for black and mulatto residents in Mount Pleasant. Three barber shops were run by S.H. McCracken (mulatto, 68, W. Monroe, lived at 209 S. Jackson), J.W. Hedge (mulatto, 64, lived at 319 Jay St), and W. Joseph Fiddler (mulatto, 45, 105 N. Main, lived at 804 E. Madison). Five additional barber shops are listed in town in the 1911-12 county directory. A handful of men also continued to be listed as involved in construction: Ed Courts (house carpenter, 36), Moses Mosely (stone mason, 80), Edgar Reescer (stone mason for foundations, 31), George Logan (mortar mixer for building, 47), Steve Brown (mason tinner for foundation work, 29), George M. Harris (house painter (57), William Harris (house painter, 29), John Shepherd (plasterer, 50), Levi Clay (plasterer, 52), and Lewis Page (plasterer, 47). Will Burnaugh (44) was listed as a salesman for a coal & produce company, and three other men were listed as shovelers for the coal company. George Route (28) was noted as a bill boy in an office, and two Harris sisters also worked in offices – Viola (27) as stenographer and Bertha (22) as bookkeeper in a dental office. Their sister, Nora (25), was a public school teacher. Garfield Foster (29) was a tailor at a pantitorium (likely the laundry at the college), and Elmer Richmond Sr. (58) was an auctioneer. Interestingly, Alfred Colson (64) is listed as a gardener, as is Philip Brown (68), and J.M. Nunley (60) is noted as a lawn tender. Each may have been working their own property, not for others. Robert Anderson (55) and Eugene Patterson (40) were listed as janitors, with Bill Robison (59) noted specifically as a bank janitor. William Wicks (38), Miles Kelly (29), and Matilda Richmond (39) were cooks in restaurants, and Nettie Simms worked as a dishwasher. Mary Adams (60) worked as a nurse, and Alice Colson (28) was a seamstress. The three Richmond brothers worked as various porters - Perry (hotel porter, 37), Elmer Jr. (saloon porter, 35), Guy (railroad porter, 26). George Robison (27) was also a hotel porter, and two others worked in hotels. Three drayman drivers, three teamsters, and one delivery man for the meat market were also listed. Two others worked in livery barns. A number of laborers were noted (private work or odd jobs), and five were listed as laborers for street work. Two were specifically noted as ditchers for drain tile. Two other young men worked as section hands for the railroad, and one was a waiter in a dining car. Seven women were listed as wash women, and an additional one was listed as laundress in a private home. Five young women were listed as domestic servants in private homes. The young Arthur Burnaugh (17) was listed as a shoe shiner.

The 1911-12 county directory lists a number of churches in Mount Pleasant. Second Baptist Church is listed as the "African Baptist Church," as it is also identified in the 1909 photograph. It is listed as located on Saunders and Van Buren streets, with James Eaves as pastor. St. John's A.M.E. Church is listed on the northeast corner of W. Henry and Jackson streets, with Robert Thomas as pastor. No additional information is included on either church. Other churches in town include: First Baptist Church (northwest corner of Main and Madison Street), Swedish Lutheran Church (E. Henry Street), Christian Church (W. Monroe St), Congregational Church (southeast corner of E. Washington and Harrison streets), First Church of Christ Scientist (chapel north of Y.M.C.A. on N. Jefferson St), First Presbyterian Church (southwest corner of Main and Madison streets), Methodist Episcopal Church (southwest corner of Main and Saunders streets), St. Alphonsus Catholic Church (northwest corner of S. Jackson and Front streets), Seventh Day Adventist (College Ave and Second Street), Episcopal Church (E. Washington), Free Methodist Church (415 N. Adams), and Universalist Church (northwest corner of Adams and Madison) (Mason 1911: 28).

Various activities are noted in the *Iowa State Bystander* at Second Baptist Church in the 1910s, including services with visiting pastors, socials, and events. Socials were often held to raise money for projects. For example, the newspaper reported in August 1910: "The Missionary Society of the Baptist Church held a social one evening last week. A neat sum was realized" ("Mt Pleasant Notes," *Iowa State Bystander*, August 19, 1910, 1). In June 1912: "The lawn social given at the Second Baptist church was a very pleasant affair and quite a net sum of money was realized" ("Mt. Pleasant Notes," *Iowa State Bystander*, June 21, 1912, 1). Missionary activities appear to have been a focus of Second Baptist Church at this time. In August 1914, a new Missionary Circle appears to have been organized. Initial officers included: Mrs. Jackson, president; Mrs. Bell Robinson, vice president; Mrs. Vollie Tompson, secretary; Mrs. Harriet Smith, treasurer; Mrs. Oscar Green, chaplain; and Mrs. W.M. Lasley, assistant chaplain. A missionary social was then held at home of Vollie Tompson, which raised a nice sum for the treasury ("Mt Pleasant Notes," *Iowa State Bystander*, August

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14, 1914, 1). In November 1914, the newspaper reported that "The Mission Circle of the Second Baptist church met at the home of Mrs. Wm. Lasley on Monday afternoon," and "A social was given by the Juvenile club of the Second Baptist church at the home of Rev. and Mrs. Eaves" ("Mt Pleasant Notes," *Iowa State Bystander*, November 13, 1914, 1). The churches also supported each other in this period. When Rev. W.W. Williams of the A.M.E. Church was ill in November, Rev. Lasley filled the pulpit for the morning service (with a "soul-stirring sermon"), and Rev. James Eaves preached for the evening service ("Mt Pleasant Notes," *Iowa State Bystander*, November 13, 1914, 1). Though it is unknown if they celebrated, 1913 would have been the 50<sup>th</sup> anniversary of the organization of the church, and 1914 would have been the 50<sup>th</sup> anniversary of the church operating in this building and location.

The evolution of Second Baptist Church from the small gable-roof building pictured in 1909 to the enlarged building with an entry vestibule by 1930 has not been precisely determined. Notes from the *Iowa State Bystander* in fall of 1914 indicate some work being done on the church, with no further information identified to date in church records or local newspapers. In August 1914, the newspaper reported: "A missionary dinner and social was given Saturday for the building committee of the Second Baptist church, which was a success" ("Mt Pleasant Notes," *Iowa State Bystander*, August 14, 1914, 1). By November, "The members and friends of the Second Baptist church are quite busy lathing their church" ("Mt Pleasant Notes," *Iowa State Bystander*, November 13, 1914, 1). This may suggest a project that enlarged the building at this point in time, either to the full footprint that was completed by 1930 or partially. In December, the *Iowa State Bystander* reported: "Quite an improvement has been made on the Second Baptist church. The furnace has been installed and also gas lights have been put in the basement. They are getting along nicely. In a few days they will put the new floor in the basement" ("Mt Pleasant Notes," *Iowa State Bystander*, December 4, 1914, 1). This suggests that the church was raised at this time to include a basement, which does not appear to exist on the 1909 photograph. This may further suggest that the full work completed on the church was completed at this time, as it seems less likely that a basement would have been installed under the small church, and then the church (and basement) later enlarged. The basement was completed by March: "A pie social was given in the basement of the Second Baptist church on Friday evening. It was quite a success" ("Mt Pleasant Notes," *Iowa State Bystander*, March 12, 1915, 1). The basement was then used for socials and other events through the end of the 20<sup>th</sup> century.

Second Baptist Church was enlarged and modified in a handful of ways either at this time or in combination with a later period of remodeling. During the 2010 study for the site inventory form completed as a Technical Advisory Network (TAN) project, Marlin Ingalls notes: "The date of the known major changes to the building such as the south gable addition was established at around 1927 and in place when Glenwood Tolson, the oldest member, began attendance" (Ingalls 2010: 5). However, the source of that 1927 date could not be located again in 2013, and no information was identified in local newspapers from that period about a project on the church. Glenwood Tolson did confirm that the church had its current appearance by the late 1930s when he moved to Mount Pleasant (Tolson 2013). In 1914, Second Baptist appears to have been a vibrant and active congregation, and it is reasonable that major work was perhaps completed in this period, rather than around 1927. A building project may have also been tied to efforts or acknowledgement of the 50<sup>th</sup> anniversary of the church. From 1910 to 1930, the overall black population of Henry County fell from 264 to 133, so there would have been fewer resources and less incentive for a major building project in the latter part of this period.

Prior to 1914, Second Baptist Church appears to have been generally unmodified. Exterior alterations in 1914 (and/or a later period) include the raising of the church for the construction of a basement and tile block foundation, extension of the gable roof to the south to enlarge the church from two side bays (windows) to three side bays (windows), and construction of a new gable-roof entry vestibule with steps to the east and interior steps to the basement. Roof members in the attic space show the addition to the south for the third bay, and plaster over an apparent lower beam in the basement ceiling suggest the extension from this point to the south. Periodic cracks in plaster (Tolson 2013) approximately at this junction on the main story also

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suggest the addition. A number of interior alterations would have then been completed, including double entry doors in the new wall from the entry vestibule into the church, new or relaid wood floor with two large floor grates for the furnace and return, and new pews. One older, small original pew is currently found in the basement. Additional wainscoting and wood trim on the walls may also date to this period. The front "Amen" platform and rail may be original or may date to this remodeling as well. The pulpit appears to be original to the church (Ingalls 2010: 4-5).

Through the 1910s and into the 1920s, there continued to be migration of African-Americans from the South to urban centers in the North for good education, higher wages, and a better life in general. As people arrived in new cities and towns, they looked to churches and social organizations for assistance and adjustment to their new life. Churches provided a sense of community, and many new churches formed across Iowa in this period, primarily in larger urban areas. Social organizations, often affiliated with or in cooperation with churches, also played an increasing role in this period (Silag 2001: 395-96). Throughout the United States, the 1916 census on churches reported 39,655 African-American churches, an increase from 36,770 in 1906. Membership also increased to 4,602,805 (Smith 1926: 26). The four largest independent black churches, which included 96% of the churches and 97.7% of the members, were the Baptist National Convention (24,333 churches with 3,253,733 members), African Methodist Episcopal (6,900 churches with 575,865 members), Colored Methodist Episcopal (3,842 churches with 366,320 members), and the African Methodist Episcopal Zion (2,716 churches with 412,328 members) (Smith 1926: 31). There were also 8,174 African-American churches with 639,326 members that were branches of white denominations, as opposed to affiliated with an independent black church body (Smith 1926: 33). In Iowa, there were 35 Baptist churches with 2,520 members (34 in National Convention), 30 Methodist churches with 2,586 members (21 A.M.E., 3 M.E., and 6 A.M.E. Zion), and one Protestant Episcopal church with 50 members (Smith 1926: 46). After World War I, "African-American churches remained the hub of community activities, serving as meeting places for both worship and secular activities" (Silag 2001: 397).

In 1926, Hazel Smith completed her thesis at the University of Iowa entitled *The Negro Church in Iowa*. Smith included black churches in Iowa within national trends on black churches as well as studying Iowa churches more specifically. Her information was based on questionnaires sent to identified churches, and thus the information and her conclusions are based on the completeness of the responses. She received some degree of information from 33 Methodist churches (nearly all), 17 Baptist churches (about half), one Protestant Episcopal, and one Church of God congregation (Smith 1926, Appendix: 8-10). In Mount Pleasant, Rev. Leasly (probably Lasley) is noted as responding, though information on the church is not included for most of the questions. The church is listed as having 28 members (the smallest of the 15 Baptist churches reporting members) and 20 in Sunday School in 1926. The members included 20 women and eight men (Smith 1926, Appendix: 15, 18, 21). The largest Baptist churches were found in Burlington and Keokuk. The A.M.E. Church in Mount Pleasant (demolished) reported 45 members, one of 12 A.M.E. churches responding with less than 50 members. Their members included 30 women and 15 men, and they also had 20 in Sunday School (Smith 1926, Appendix: 14, 17, 20). Smith did note that black churches were typically small and modestly equipped, with most now reporting modern structures with electric lights, furnace, dining room, auditorium, and church furnishings. Most churches were frame structures, with a handful of known brick, stone, or concrete buildings (Smith 1926: 73-76).

While there was an overall increase in the African-American population in Iowa in the 1910s, it then declined in the 1920s as younger black residents moved to larger nearby cities, such as Chicago. Population declines were then particularly noted in small cities in Iowa, without the jobs and activities present to retain the younger generation. The black population in Iowa increased from 14,973 in 1910 to 19,005 in 1920 before beginning to decline to 17,380 in 1930. The black population of Henry County, primarily in Mount Pleasant, was 212 in 1920, ranking it as 18<sup>th</sup> among Iowa counties for the largest number of blacks. Urban centers rose to the top of the rankings by this period, including Polk County (Des Moines) – 5,837, Lee County (Keokuk) – 1,417, Woodbury County (Sioux City) – 1,147, Black Hawk (Waterloo) – 856, Scott County (Davenport) – 745, Linn

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(Cedar Rapids) – 704, and Pottawattamie (Council Bluffs) – 612. Buxton, in Monroe County (1,652 black residents), stood out as a largely African-American community in this coal producing region of south central Iowa (Bergmann 1969: 34). With increased migration from rural areas to larger cities in Iowa and increased migration from Iowa to larger urban areas in the Midwest, the black population of Henry County continued to decline. By 1930, the black population of the county was recorded at 133, about half of the number of black residents in Mount Pleasant sixty years previously. Thus, the black population in Henry County fell by around 37% through the 1920s, while the black population in Iowa fell by around 9%. Likewise, the overall population of Mount Pleasant only declined by around 6% from 3,987 in 1920 to 3,743 in 1930.

### ***Role of Second Baptist Church in the middle of the 20<sup>th</sup> century, 1930-1964***

While Mount Pleasant had a smaller black population by 1930, it retained a core group of residents through the middle of the 20<sup>th</sup> century. Black residents composed 3.5% of the local population in 1930, and both Second Baptist Church and St. John's A.M.E. Church continued to operate into the 1960s. Similar to the community overall, Second Baptist Church retained a core group of members through this period that sustained the congregation as numbers at St. John's A.M.E. Church dwindled. Second Baptist Church operated as part of a regional circuit with Burlington, Fort Madison, Keokuk, and New Boston in this period, with joint monthly services and dinners rotating among the churches that provided a greater sense of regional community. Outreach to black students attending Iowa Wesleyan College increased in this period, a focus that would remain through the end of the 20<sup>th</sup> century.

As noted, the overall population of Mount Pleasant declined slightly to 3,743 in 1930, and the black population in the county fell to 135. Urban areas throughout Iowa had attracted black residents from smaller towns and rural areas, with migration also to larger cities in other states. Black residents in Mount Pleasant were more largely concentrated in the northeast portion of the community by 1930 (Figure 12). However, the numbers in each ward appear to have declined somewhat uniformly over the last 20 years, with scattered residents in the northwest and southwest portions of town as well. In comparing identified members for Second Baptist Church over the next decades, church members in this period were located throughout the town, owning properties valued at \$400 to \$1,500 or renting properties for \$6 to \$8 per month. These numbers are typical among other black residents in Mount Pleasant as well. In the area of Lee Town (N. Lincoln to N. Cherry, railroad tracks to Cedar Lane), more white families resided in this neighborhood than black residents. The only concentration of black residents noted is found on the east side of Lee Street, with white residents in some of these houses and all households on the west side of the street. The large majority of families to the west along Hamlin and to the east along Sycamore were white residents.

By 1930, the pastor for Second Baptist Church no longer lived in the parsonage next to the church, and this house at 407 W. Saunders (demolished) is noted as rented for \$6 per month to chiroprapist Matt Watts (51) and his wife Myrtle (55). The pastor, George Jackson (68, born in Virginia), is listed as living at and owning the house at 306 N. Marion (demolished) with his wife Mattie (63, Missouri). Additional households with other identified members of Second Baptist Church included:

- 510 Sycamore (demolished) – owned house - \$1,500 – William Lasley – U.S. mail carrier - also noted in some years as pastor at Second Baptist (59, born in Tennessee) – wife Anna (58, Iowa) – daughter Ruth
- 1004 E. Henry (demolished) – owned house – value of \$1,500 – William Burnaugh – janitor at ladies dormitory (62, Iowa) – wife Martha J. (60, Iowa)
- 700 W. Washington (demolished) – owned house – value of \$1,000 – Maud Pickett – servant in private house (widow, 47), William (son, 16), Jerry (son, 12), Emmanuel (son, 11), David (son, 10)
- 416 N. White (demolished) – owned house - \$1,000 – Mack Pickett – laborer for coal business (56, Missouri) – wife Eliza – works in private house (49, Iowa) – son Max (15), son Robert (12)

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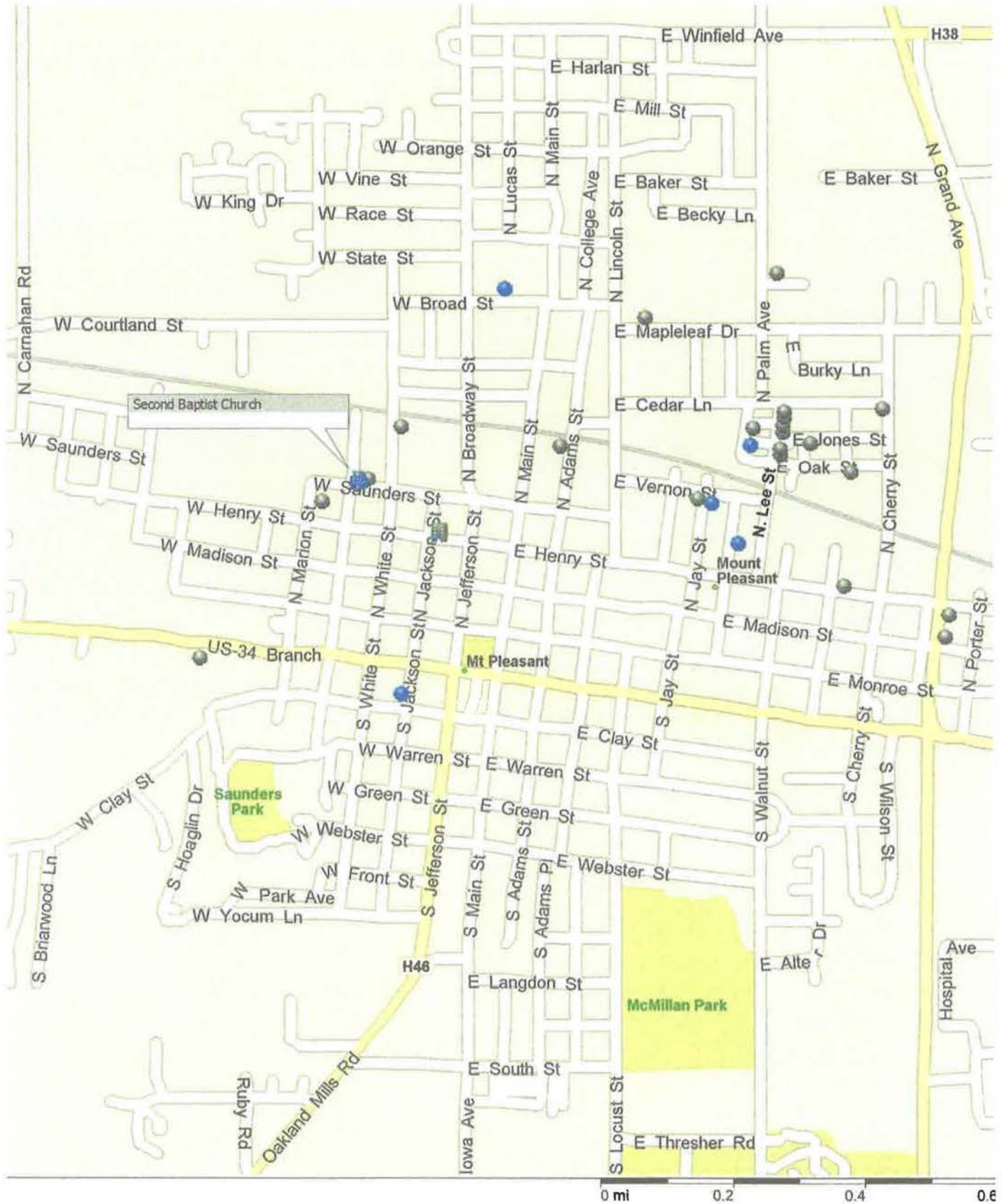


Figure 12. Second Baptist Church and black residents in Mount Pleasant in 1930 (McCarley 2013).

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- 111 W. Broad (extant) – rented for \$8/month – Everett Reed – janitor at college (39, Iowa, parents born in Iowa) – wife Myrtle (41, Iowa) – also cousin Frank Greenup (13) – also father-in-law Ira Burnaugh (81, widow, Missouri)
- 308 Hamlin – rented for \$7/month – Maud Arbuckle – office worker (33, married, Iowa) – daughter Dorothy Crawford (11), son Paul Crawford (4), son Eugene Crawford (2), mother Anna Anderson (widow)
- 803 E. Henry (demolished) – owned house – value of \$700 – Sherman Keith – laborer at grain elevator (56, Iowa) – wife Lutitia (53, Iowa)
- 904 Palm (demolished) – owned house – value of \$1,500 – John Greenup – farm teamster (72, Missouri) – wife Louise (67, Iowa)
- 313 East Street (demolished) – owned house – value of \$600 – John Harrison – truck driver for coal dealer (60, Iowa) – wife Kate (41, Iowa) – step daughter Elmeda Evans (17, Missouri)
- 506 Lee St (demolished) – owned house – valued at \$300? – Bill Keith – janitor at college (60, Iowa) – wife Emily (65, Missouri)
- 512 Lee St (demolished) – owned house - \$250 – Lincoln Green – laborer at odd jobs (35, Iowa) – roomer – Nettie Thomson – housekeeper for private family (40, married, Iowa) (Nettie Green is a later member)
- 515? Cherry (demolished) – rented for \$6/month – Henry Johnson – laborer for state highway (59, Iowa), wife Emma (50, Iowa,) – brother-in-law Andrew Simms – laborer (45, Iowa, parents born in Iowa)

It is unknown if other black residents in Mount Pleasant listed in the 1930 census were members of Second Baptist Church, though some likely did attend services and events. The resident with highest valued house at \$2,500 was barber Sam H. McCracken (45, Iowa), who lived at 209 S. Jackson Street (extant). The other barber, Wyatt Fidler (67, Ohio), owned a house valued at \$1,850 at 417 N. Adams (demolished). Maggie Walters, a widow, owned the large home at 800 Oak (demolished) valued at \$1,500. House valued at \$1,000 were owned by three families: George M. Harris (77, Ohio, sign painter, 502 N. Hamlin, extant), William K. Hoover (62, Virginia, yardman for milling company, 1007 E. Madison, demo), and Douglas Robinson (66, South Carolina, laborer for odd jobs, 318 N. Jay, extant). Layman Nunley (37, Iowa, porter), and Bert Wells (51, Iowa, laborer) owned houses valued at less at 506 N. Hamlin (demolished) and 500 Lee St (demolished). Other families in town, primarily listed as laborers, rented their residences for \$6 to \$8 per month.

With the Depression affecting the country in the 1930s, many rural and small town residents moved to larger cities, looking for new opportunities. Mount Pleasant was noted as a town of homes, schools, and churches in the 1938 city directory, where few were very wealthy and few were very poor. They had a convenient transportation system, on the Chicago, Burlington & Quincy railroad and at the intersection of federal highways 34 and 218. The town continued to have a strong educational system, including Iowa Wesleyan College with its rich and progressive history, two modern grade schools, and a splendid new high school. The Mount Pleasant State Hospital for Insane also continued to operate in town (Groce 1938: 4). The Works Progress Administration employed a number of people in this period, and construction projects in Mount Pleasant include the new Art Deco high school (1933), new federal post office (1935-37), and a new City Hall (1936) (Naumann 1991: E23-24). The number of black churches across Iowa declined in this period, with membership also declining from 8,577 in 1926 to 6,134 in 1936. The Baptist Church retained the largest number of churches and members, approximately two-thirds of the overall members (Silag 2001: 397). In the 1938 city directory, Second Baptist is listed among the 13 churches, but not one of the nine with included photographs. It is located as located at Saunders and W. Van Buren. St. John's A.M.E. Church also continues to be listed nearby at Jackson and Henry. Lee Town Mission, started on Cedar Lane (Division) in the late 1920s, is also listed. This church operated as a mixed congregation focused on the neighborhood, in contrast with the other two congregations (Tolson 2013, Wells 2013: 74). The ten "white" churches in town in 1938 were First Baptist (Main and Madison), First Methodist Episcopal (Main & Saunders), St. Alphonsus Catholic (S. Jackson), First Presbyterian (Main & Madison), St. Michael's Episcopal (E. Washington), Universalist (Madison & Adams), Congregational Church (E. Washington & S. Harrison), Christian Science (N. Jefferson), Seventh Day Adventist (College Ave), and People's Christian (Monroe & Jackson).

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The migration from rural and southern areas in the 1930s did bring some families to Mount Pleasant. Prominent local resident and Second Baptist Church member Glenwood Tolson moved with his family from Missouri to a farm near New London in eastern Henry County in 1935. His father had worked for a farmer in Missouri who had moved to this area and wrote to the family to ask if they would like to come. The move to Iowa meant greater educational opportunities for Glenwood Tolson, who had graduated from Dalton Vocational High School in Missouri where schools continued to be segregated. He was able to get a job at the college to pay his tuition, and he rented two rooms in a house near Saunders School in the northwest section of town, as campus housing for men was only fraternities. He became the first black student to play in the band, playing the tuba. Overall, there were about six to eight black students at the college at the time, all from local families. His family then moved to town in 1938, living in Lee Town. At this time, Lee Street and Sycamore Street had a series of older small houses, with a mix of white and black families living here. He recalls black families amounting to about 120 residents in Mount Pleasant in this period living throughout the community. The 1940 census reports 126 black residents in Henry County, far behind the larger Iowa cities though still ranking it 19<sup>th</sup> among Iowa's counties in total black population. Glenwood Tolson graduated from Iowa Wesleyan College in 1940, and he married Aileen Turner. Though he graduated with a teaching certificate, he would have had to move south to teach in black schools, and they elected to stay in Mount Pleasant. He worked a variety of jobs, including chauffeuring for Dr. W.A. Sternberg, deliveries, cleaning and delivering mail at the post office, and night custodian at Henry County Savings Bank. They moved to Palm Ave and Mapleleaf in 1945 before building their present home at 403 E. Harlan in northern Mount Pleasant in 1957, where Glenwood Tolson continues to live at age 97 in 2013 (Barnes 2001: 61-62, 109; Tolson presentation 2007; Tolson interview 2013; Tolson 2013; United States Census Bureau 1940).

Rev. William Lasley was noted as pastor at Second Baptist Church at the time that Glenwood Tolson moved to Mount Pleasant, and Rev. G.E. Sanders became the official local pastor in August 1939 (Tolson 2013; "Five Years Ago," *Mt. Pleasant News*, August 12, 1947, 4). Glenwood Tolson also confirms that the current size of the church and south vestibule entry were in place by the time that he moved to Mount Pleasant and started attending the church (Tolson 2013). Second Baptist Church celebrated their 75<sup>th</sup> anniversary from June 26-30, 1940, with "preaching and good singing every night." Rev. G.E. Sanders is noted as the host, with Mrs. G.E. Sanders as the "Mistress of Ceremonies." A large celebration was held on Sunday June 30, including a basket dinner, guest speakers from three other churches, and performances by the Baptist Union Gospel Choir, Ft. Madison Gospel Chorus, Burlington Senior Choir, and Burlington Gospel Chorus. The committee for the event included Genevieve Slaughter, chairman; William Burnaugh, John Greenup, Nettie Greene, and Blanche Austin, refreshments; Rev. Wm. Lasley and Flossie Tolson, entertainment; and Amanda Richmond and Ethel Brown, decoration (Tolson collection). William Burnaugh was the main deacon for Second Baptist Church through this period (Tolson 2013). Other deacons for Second Baptist Church included William Harrison, John Greenup, and Walter Tolson (Tolson, 1971 loose list, Second Baptist collection)

While this was a larger celebration, Glenwood Tolson notes that Second Baptist Church often interacted with other Baptist churches throughout the 1940s and into the 1950s. Services typically included singing, prayers, and a sermon, and guest preachers would speak on a regular basis. The fourth Sunday was the Union meeting with the black Baptist churches of Burlington (Union Baptist), Fort Madison (Second Baptist), Keokuk, and New Boston, with one church hosting the services on a rotating basis. Basket dinners were then held after services, typically in the basement of the church (as at Second Baptist Church), though sometimes outside as well (always at New Boston) (Tolson 2013). Rev. Theodore R. Edwards became minister at Second Baptist Church in 1942, remaining here through October 1949 (loose list, Second Baptist Church collection; "Second Baptist Church," *Mt Pleasant News*, July 28, 1945, 3). The parsonage continued to be used for rental income while he was pastor (Tolson 2013). Union services continued to be held throughout this period, with basket dinners following. A photograph was taken of the people in attendance after one such service at Second Baptist Church on its front steps around 1946 (Figure 13). (Tolson collection). A number of members of Second Baptist Church have been identified, as well as people from out of town noted (Tolson interview 2013, Tolson 2013). Quetta (Hickman) McCane notes herself in the front right in the dark dress, and her



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grandmother Julia Campbell is somewhat behind her (McCane 2013). Glenwood and Aileen Tolson are also pictured towards the left in the rear (Tolson 2013). The photograph shows the entry on the east side into the vestibule on the south side of the church, with paneled double wood doors and a semi-circular four-light transom window. The clapboards and corner boards appear simple, with no further stylistic detail noted. Second Baptist Church is also visible on an aerial photograph of Mount Pleasant published in the *Des Moines Register* in April 1947 (Figure 14). The three bays on each side of the church are visible, as well as the entry vestibule on the south gable end.



Figure 13. Members and visitors at Second Baptist Church around 1946 (Tolson collection).

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Figure 14. Second Baptist Church on aerial view of Mount Pleasant (*Des Moines Register*, April 1947).

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While Second Baptist Church reduced its number of members, it continued to play a vital role for the black residents in Mount Pleasant, as well as in the broader community. Church records and newspaper references from the late 1940s provide additional information about Second Baptist Church in this period. Church listings continued to list Second Baptist Church at 409 W. Saunders with Rev. T.R. Edwards as minister. Services were held at 11:00 on Sunday, following Sunday School at 10:00 ("Second Baptist Church," *Mt. Pleasant News*, February 28, 1947, 3). The collections register on February 15, 1947 noted the following members: Mr. and Mrs. Johnson, Mr. Burnaugh, Mrs. Keith, Mrs. Wallace, Min. Betty and Wynonica, Mrs. Austin, Mrs. McCroskey, Mrs. Walker, Mr. & Mrs. R. Pickett, Mrs. Campbell, Mrs. Hickman, Miss Campbell, Mrs. Arbuckle, Mrs. Tolson, Mrs. Junell, Mrs. Read, Mr. & Mrs. G. Tolson, Miss W. Tolson, Mr. W. Tolson, Mr. Greenup. A total of \$9.00 was collected that day (ledger book, Second Baptist collection). Income from the late 1940s included regular collections, rent on the parsonage, business meeting collections, and union meeting collections. Expenses included the pastor, janitor, mowing grass, flowers, lights, oil, polish, and wine (ledger book, Second Baptist collection). The interior of the church was noted as improved and redecorated with the assistance of members and friends in October 1948, and the outside of the church was also painted, making it very attractive ("Second Baptist Church Improved," *Mount Pleasant News*, October 24, 1948, 1).

The Second Baptist Missionary Society was an active organization through this period. They held a social on September 11, 1947 at the church, selling ice cream, sandwiches, cake, and pop. Mrs. Cecil Enyard served as president, and Mrs. Robert Pickett was secretary of the group. The group is referenced as meeting at the home of Mrs. Lincoln Green on Lee Street more than once in this period ("Social Calendar," *Mt. Pleasant News*, June 1, 1948, 2; ledger book, Second Baptist collection). Officers elected in April 1949 included Mrs. Cecil Enyard, Mrs. Glenwood Tolson, Mrs. Robert Pickett, Mrs. Otis Walker, Mrs. Calvin Hickman, Mrs. Nettie Green, and Mrs. Eugene Arbuckle ("Second Baptist Group Elects," *Mt. Pleasant News*, April 8, 1949, 2). Seven members of the group held their annual Christmas exchange on Thursday at home of Mrs. Lincoln Green in December, including a light lunch, business meeting, singing carols, and book work ("Christmas Exchange at Green Home," *Mt. Pleasant News*, December 3, 1949, 2).

The choir at Second Baptist Church performed not only for their services but also in other churches in this period. Choir rehearsals were held on Wednesdays with director Mrs. Glenwood Tolson (ledger book, Second Baptist collection). The choir from Second Baptist performed in March 1948 for a joint meeting between the congregations of First Baptist and Second Baptist to hear Rev. E.A. Gaiters of Des Moines speak on his work at The American Baptist Theological Seminary in Nashville, which was the only Baptist school for training of black ministers. The newspaper observed: "Once again it was demonstrated that there is no 'color line' among the children of God" ("Church Filled at Joint Service," *Mt. Pleasant News*, March 9, 1948, 2). The Second Baptist Church also furnished music for the Easter morning service at Congregational Church in March 1948. The newspaper noted it was "one of the newer choirs of the city, and a choir that has won praise for its music and its spirit of devotion wherever it has been heard" ("Second Baptist choir will sing at Easter service," *Mt. Pleasant News*, March 26, 1948, 8). The choir also performed in July 1948 for a special service with guest speaker Dr. G.W. Robinson of Des Moines, chairman of the Foreign Mission Board for the National Baptist Convention ("Second Baptist Church," *Mt. Pleasant News*, July 16, 1948, 5).

Rev. H.L. Turner began his term as minister at Second Baptist Church on October 2, 1949, serving until December 2, 1951 (loose list, Second Baptist collection). He was active with the Masters of Harmony, a group of black singers under his direction in Galesburg, and they visited Mount Pleasant for a performance at First Baptist Church in December 1949 ("Masters of Harmony will Sing Here," *Mt. Pleasant News*, December 12, 1949, 3). Sunday School continued to be held at 10:00, followed by services at 11:00 on Sundays at Second Baptist Church. Mrs. W. Enyard was superintendent of Sunday School in this period. A prayer meeting was also held on Wednesday nights, and choir rehearsal on Fridays. Rev. Turner also held evening Sunday services in Fort Madison in this period ("Churches," *Mt. Pleasant News*, April 21, 1950, 6; "Our Colored Neighbors," *Mt. Pleasant News*, May 25, 1951, 6). The deaconesses of Second Baptist Church with other members gave an informal tea in October 1949 for new students of Iowa Wesleyan College and for new

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families who have moved to Mt. Pleasant, including a short program and music by Mrs. Glenwood F. Tolson and her daughter Mildred ("Informal Tea for Newcomers," *Mt. Pleasant News*, November 1, 1949, 5). Outreach to Iowa Wesleyan College students would continue through the 1950s and subsequent decades. The Missionary Circle of the Second Baptist Church held a successful Gospel Song Festival in May 1951, with the cooperation of the missionary ladies of the A.M.E. Church. Union meetings of the Baptist churches of Burlington, Fort Madison, Keokuk, New Boston, and Mt. Pleasant also continued to be held regularly on the fourth Sunday ("Our Colored Neighbors," *Mt. Pleasant News*, May 25, 1951, 6).

Through this period, the population of Mount Pleasant began to grow again. It increased from 3,743 in 1930 to 4,610 in 1940, and then grew significant again to 5,843 in 1950. It grew to 7,339 by 1960, where it would generally remain for the next three decades. Both black and white residents benefitted from jobs at the nearby Iowa Ordnance Plant, located to the west of Burlington, in the 1940s and 1950s. As a federal employer, less discrimination was noted at the plant, and black residents who worked there typically fell into a "middle class" of residents in Lee Town (Wells 2013: 97). While the population in Mount Pleasant increased overall, the black population remained roughly the same, declining as additional residents died and younger residents sought jobs in larger cities. Membership at St. John's A.M.E. declined, and they began to hold cooperative services with Second Baptist Church in the late 1950s. Services were held every other week at Second Baptist Church, with services on the opposite week at St. John's A.M.E. The combined service also permitted the minister to preach at other churches on the opposite weeks (Tolson 2013). The *Mount Pleasant News* did note that redecorating and remodeling was completed at St. John's A.M.E. Church in summer 1952 under the direction of Rev. James Barr ("This Week with Our Colored Neighbors," *Mt. Pleasant News*, August 29, 1952, 6). Lee Town Mission continued to serve the mixed neighborhood in the northeast section of town in this period, with Rev. Irwin McDowell as minister ("Churches," *Mt. Pleasant News*, November 1, 1952, 3). However, most black residents attended one of the other two churches, with a larger number of black residents in Lee Town attending St. John's A.M.E. Church (Wells 2013: 74; Tolson 2013; McCane 2013).

Rev. John S. Beverly served nearly 16 years as minister at Second Baptist Church, beginning on January 5, 1952 (loose list, Second Baptist collection). The minister position did not equate to a full time job by the 1950s, and he lived out of town and worked as a carpenter (Tolson 2013). The choir at Second Baptist Church remained strong in the 1950s under the direction of Mrs. Lois Beverly, with members Winefred Enyard, Aileen Tolson, Walter Tolson, Irene Walker, Janie Johnson, Josie Campbell, Betty Austin, William McLain, Tommy Topps, Glenwood Tolson, and Genevieve McPike accompanied by Mildred Tolson on piano ("This Week with Our Colored Neighbors," *Mt. Pleasant News*, August 29, 1952, 6). Quetta (Hickman) McCane recalls Rev. Beverly living out of town, traveling to preach every other Sunday in the 1950s. Members at this time included residents from throughout Mount Pleasant, as well as some people from the surrounding area. Members from the other nearby Baptist churches, such as the Dawsons from New Boston, also sometimes attended. Second Baptist Church continued to attract attendees for a good sermon and singing, and the church served a social function as well. Joint functions were sometimes held with St. John's A.M.E. Church, and both churches supported the other's events and programs by attending (McCane 2013). With more out-of-town black students attending Iowa Wesleyan College, Second Baptist Church worked to reach out more to those students to invite them to church and dinners (Tolson 2013).

By the late 1950s and into the early 1960s, there were around 30 to 40 members at Second Baptist Church, with an influx of additional college students depending on the year (Tolson 2013; McCane 2013). A number of the names in the collection ledger were familiar: Rev. and Mrs. Beverly, Mr. and Mrs. Johnson, Mr. and Mrs. Tolson, Miss Tolson, Mr. and Mrs. Dawson, Miss Dawson, Mr. Johnson, Mrs. Wheeler, Mrs. Brown, Miss McCroskey, Miss Campbell, Miss Dawson, E. Johnson, Mr. Brown, and Mr. Hunt (August 1, 1965, ledger book, Second Baptist collection). The 1964 directory listed 15 churches in Mount Pleasant, including Second Baptist Church at 407 W. Saunders and St. John's A.M.E. Church on W. Henry at Jackson. A number of other older churches are listed (First Baptist Church, First Methodist Church, First Presbyterian Church, St. Alphonsus Catholic Church, St. Michael's Episcopal Church), as well as churches dating to the early and middle of the

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20<sup>th</sup> century (Bible Missionary Church, Christian Science Society, Church of the Nazarene, Church of the Open Bible, Faith Evangelical Lutheran, Federated Church, Grace Bible Church, Lee Town Mission) (Johnson Publishing 1964: 10).

### ***Later years of Second Baptist Church, 1965-2013***

Second Baptist Church continued to operate in this building at 407 W. Saunders Street through the end of the 20<sup>th</sup> century, until the congregation moved to another building in 2009. Rev. Harmon Webb began serving as minister at Second Baptist in 1968 (loose list, Second Baptist collection). Similar to Rev. Beverly who lived out of town, Rev. Webb lived in Cedar Rapids, traveling to Mount Pleasant for Sunday services. Though white residents were invited and sometime did attend, Second Baptist Church remained a black church in terms of members (McCane 2013; Tolson 2013). A cornerstone rally was held to dedicate and install a cornerstone for the church on August 1, 1971 (ledger book, Second Baptist collection). Past and present members noted around this time included: Martha Burnaugh (deceased), Mrs. Greenup (deceased), Mrs. Harrison (deceased), Almeda Evans Harrison, Liticia Keith, Emily Keith, William Keith, Minnie Wallace, Mack Pickett and Isabella, Maude Pickett, Mrs. T. Jackson, Ed. Reisen, Will Reisen, William Pickett, Terry Pickett, David Pickett, Emanuel Pickett, Robert Pickett, Anna Lois Pickett, Nettie Green, Mrs. Arbuckle, Emma Simm, Mrs. George Brown, Pete Richmond, Manda Richmond, Blance Austin, Betty Smith, Genevive McPike, Bernice McLain, Gulathea Enyard, Barbara Enyard, John Enyard, Franklin Enyard, Cecil Enyard, Winifred Enyard, Roxie Wheeler, Helen Brown, Mr. Holiday, Mr. Brown, Henry Lee Dawson, Mildred Dawson, Jonnie Johnson, Josie Campbell, Laverne Johnson, and Wilma Johnson McMurry (loose list, Second Baptist collection).

While Second Baptist Church retained a core group of regular members, membership at St. John's A.M.E. declined to three or four members, and the church closed in the early 1970s. The building was used by the Jaycees and later demolished for a new house built on the lot. Lee Town Mission also closed. The 1974 city directory lists Second Baptist Church at Saunders & Van Buren. Rev. William Smith is listed as pastor, with services at 11:00 A.M. (Johnson Publishing 1974: X). Rev. Smith was the son-in-law of the Dawson family, living in Fort Madison and traveling to Mount Pleasant for services each week (Tinder 2013). Improvements were made to the Second Baptist Church building in the 1970s, including painting, carpeting, roofing, and a new furnace (ledger book, Second Baptist collection). Glenwood Tolson also notes that he installed vinyl siding on the church with volunteer assistance in the late 1970s (Tolson 2013). In the late 1970s and early 1980s, Second Baptist Church retained 20 to 25 members, peaking around 40 in the 1980s with a core group of college students attending and forming a choir. The church had a strong outreach program to Iowa Wesleyan College in this period, with Rev. William Smith visiting campus to invite students to the church and holding a Bible study during the week. Families that attended the church at the time included the Dawson, Johnson, McCane, Tolson, and Mullen families. Potlucks continued to be held in the basement for various events (Mullen 2013; Tinder 2013; Tolson 2013). Rev. Smith continued to serve here until 1994.

The current pastor, Rev. Tony Campbell, began as minister at Second Baptist Church in 1994. Shortly after this time, the wood doors painted red were replaced by the current glass double doors with a semi-circular transom window. The basement was remodeled with a children's room added in 1998. An annual event, Gospel Fest, was started in 1995, and the church also began an African-American Celebration program for the community during a Black History month in February. A program was held on Lee Town in January 2000. Church member Betty Mullen was also integral in the start of the Diversity Committee in Mount Pleasant, with the annual Diversity Fest held in Central Park (Tinder 2013; Mullen 2013; McCane 2013). Second Baptist Church was incorporated as a non-profit in 2001, with Rev. Tony Campbell – president (Iowa City), Paul Tinder – secretary, Willie Mullen – director, and Glenwood Tolson – treasurer (Second Baptist collection). The church organization was reincorporated as Second Baptist Ministries, Inc. on April 18, 2006.

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Second Baptist Church has been recognized locally for its importance in the history of Mount Pleasant and the black community at the start of the 21<sup>st</sup> century. A commemorative service on Second Baptist Church and Lee Town was held on October 23, 2005 at Second Baptist Church by Second Baptist Church and the Mount Pleasant Historic Preservation Commission. The last original house in Lee Town is thought to have been torn down in 1999. In addition to a program on the history, historical markers were placed at the church and the boundaries of Lee Town to recognize this history. Second Baptist Church continued to operate at 407 W. Saunders for the next few years, while considering a move to a newer building. In 2009, Second Baptist Church moved to N. Grand Avenue, retaining the old church building. It currently has about 12 regular members (Tinder 2013). In 2011, the church presented a written offer to donate the church and lot to the Mount Pleasant Historic Preservation Commission. This offer was carefully considered, and the City of Mount Pleasant accepted the donation in March 2013 ("City of Mt. Pleasant now owns the oldest building in town," *Mt. Pleasant News*, March 15, 2013). The commission is now working on a plan to maintain and interpret the historic church.

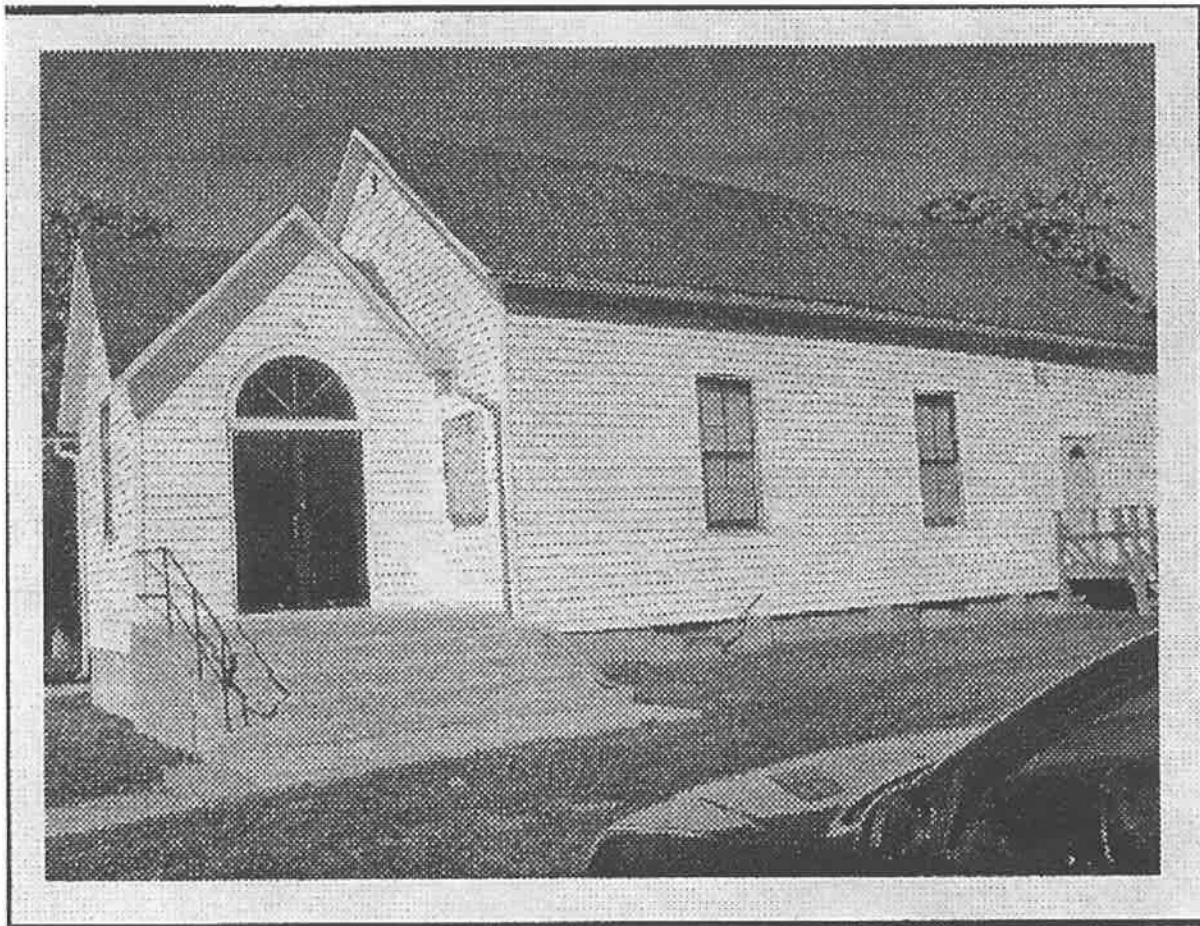


Figure 15. Second Baptist Church in 2005 ("Commemoration of Second Baptist Church and Lee Town").

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*The research and development of this nomination is supported in part by a grant from the Historical Resource Development Program, State Historical Society of Iowa. Matching funds were also provided by the City of Mount Pleasant, and volunteer research was provided by the Mount Pleasant Historic Preservation Commission. Special thanks to Pat White for her willingness and assistance in conducting research in local newspapers and archives.*

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**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 # \_\_\_\_\_
- recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: \_\_\_\_\_

Historic Resources Survey Number (if assigned): Iowa Inventory #44-00400

**10. Geographical Data**

**Acreage of Property** less than 1 acre  
(Do not include previously listed resource acreage.)

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_  
(enter coordinates to 6 decimal places)

1 \_\_\_\_\_  
Latitude Longitude

3 \_\_\_\_\_  
Latitude Longitude

2 \_\_\_\_\_  
Latitude Longitude

4 \_\_\_\_\_  
Latitude Longitude

or

**UTM References**

Datum (indicated on USGS map): \_\_\_\_\_ NAD 1927 or  NAD 1983

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Zone Easting Northing

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Second Baptist Church  
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**Verbal Boundary Description** (Describe the boundaries of the property.)

The National Register of Historic Places boundary for Second Baptist Church is roughly 130 by 85 feet, as depicted on the map below. It encompasses about 0.25 acres.



**Map depicting National Register boundary**

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**Boundary Justification** (Explain why the boundaries were selected.)

The National Register boundary for the property includes the parcel currently and historically associated with Second Baptist Church, plus 15 feet of right-of-way to the south/front of the church parcel. The church parcel is roughly 130 by 70 feet, so the property within the National Register boundary is roughly 130 by 85 feet. Since the church parcel line extends immediately along the front of the church, this additional area provides the historic setting in front of the church, as viewed from along N. Van Buren or W. Saunders streets. The City of Mount Pleasant currently owns both the church parcel and right-of-way buffer.

**11. Form Prepared By**

name/title Rebecca Lawin McCarley, Architectural Historian  
organization SPARK Consulting date August 1, 2014  
street & number 17 Oak Lane telephone 563-324-9767  
city or town Davenport state Iowa zip code 52803  
e-mail sparkconsulting@octaspark.com

**Additional Documentation**

Submit the following items with the completed form:

- **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. Key all photographs to this map.
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

*Property owner info (as requested to be completed by SHPO):*

name Jeff Thomas, Historic Preservation Commission, City of Mount Pleasant  
name Steve Brimhall, Mayor, City of Mount Pleasant  
street & number City Hall, 220 W. Monroe telephone n/a  
city or town Mount Pleasant state IA zip code 52641

**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. 460 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 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 Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

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**Photographs:**

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

**Photo log:**

Name of Property: Second Baptist Church

City or Vicinity: Mount Pleasant

County: Henry State: Iowa

Photographer: Rebecca Lawin McCarley

Date Photographed: October 25, 2013

*Description of Photograph(s) and number, include description of view indicating direction of camera:*

1. Setting of Second Baptist Church, camera facing northwest.
2. South elevation, camera facing north.
3. East elevation, camera facing west.
4. West elevation, camera facing east.
5. North elevation, camera facing south.
6. Interior of church, looking north.
7. Interior of north end of church, looking northwest.
8. Interior of church, looking south.
9. Interior of south end of church, looking southeast.
10. West half of basement, looking north.
11. East half of basement, looking northeast.
12. North end of basement, looking north.

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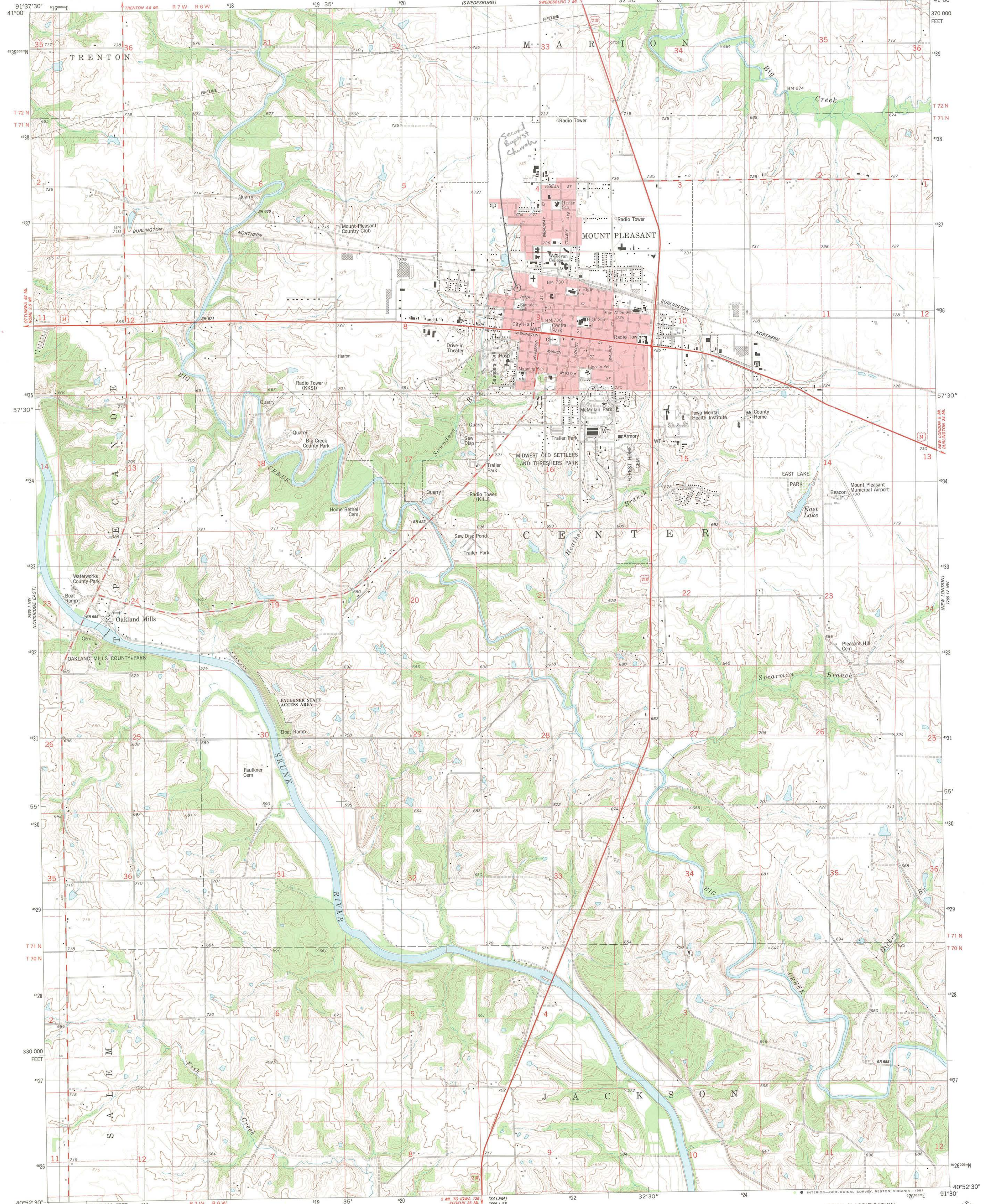
Henry County, Iowa  
County and State



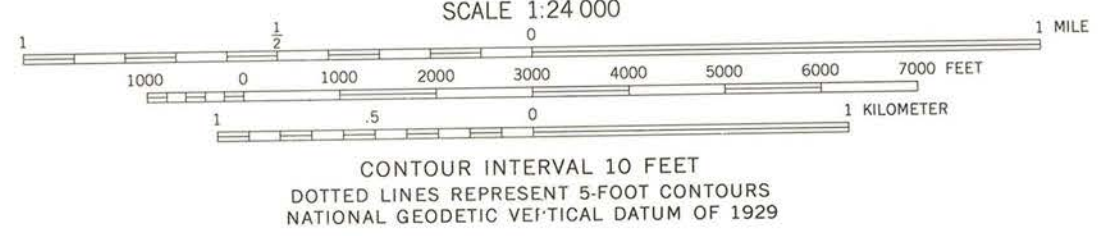
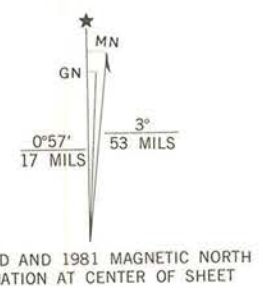
Photograph key  
Second Baptist Church  
Mount Pleasant, Iowa

1/16" = 1' (general layout sketch)  
R.L. McCarley, SPARK Consulting  
December 2013





Mapped, edited, and published by the Geological Survey  
Control by USGS and NOS/NOAA  
Topography by photogrammetric methods from aerial photographs taken 1973. Field checked 1976. Map edited 1981  
Projection and 10,000-foot grid ticks: Iowa coordinate system, south zone (Lambert conformal conic)  
1000-meter Universal Transverse Mercator grid, zone 15 1927 North American Datum  
To place on the predicted North American Datum 1983 move the projection lines 2 meters north and 13 meters east as shown by dashed corner ticks  
There may be private inholdings within the boundaries of the National or State reservations shown on this map  
Red tint indicates areas in which only landmark buildings are shown  
Fine red dashed lines indicate selected fence and field lines where generally visible on aerial photographs. This information is unchecked



ROAD CLASSIFICATION

Primary highway, hard surface	Light-duty road, hard or improved surface
Secondary highway, hard surface	Unimproved road
Interstate Route	U. S. Route
	State Route

MOUNT PLEASANT, IOWA  
N4052.5-W9130/7.5

1981  
DMA 7665 1 NE—SERIES V876

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS FOR SALE BY U. S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092 AND BY THE IOWA GEOLOGICAL SURVEY, IOWA CITY, IOWA 52240  
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST







SECOND BAPTIST CHURCH  
OLDEST AFRICAN AMERICAN  
CHURCH BUILDING IN IOWA  
1853

SECOND BAPTIST CHURCH

1853



W. 100th St









Now then we are ambassadors for Christ.... 2 Cor. 5 : 20a  
For we are labourers together with God..... 1 Cor. 3: 9a









SAVE-A-LOT

dyson



MEN

ELECTROCK  
ELECTROCK  
ELECTROCK

ELECTROCK  
ELECTROCK  
ELECTROCK

6  
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6



UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Second Baptist Church  
NAME:

MULTIPLE  
NAME:

STATE & COUNTY: IOWA, Henry

DATE RECEIVED: 9/26/14  
DATE OF 16TH DAY:  
DATE OF WEEKLY LIST:

DATE OF PENDING LIST:  
DATE OF 45TH DAY: 11/12/14

REFERENCE NUMBER: 14000906

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N  
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N  
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT  RETURN  REJECT 11.12.14 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in  
The National Register  
of  
Historic Places

RECOM./CRITERIA \_\_\_\_\_

REVIEWER \_\_\_\_\_ DISCIPLINE \_\_\_\_\_

TELEPHONE \_\_\_\_\_ DATE \_\_\_\_\_

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.

IOWA DEPARTMENT OF  
CULTURAL AFFAIRS

MARY COWNIE, DIRECTOR  
CHRIS KRAMER, DEPUTY DIRECTOR

TERRY E. BRANSTAD, GOVERNOR  
KIM REYNOLDS, LT. GOVERNOR



IOWA  
ARTS  
COUNCIL

PRODUCE  
IOWA

STATE HISTORICAL  
SOCIETY OF IOWA

STATE HISTORICAL  
MUSEUM OF IOWA

STATE HISTORICAL  
LIBRARY & ARCHIVES

STATE  
HISTORIC  
SITES

STATE HISTORIC  
PRESERVATION  
OFFICE OF IOWA

IOWA  
HISTORICAL  
FOUNDATION

September 22, 2014

Paul Loether, Chief  
National Park Service  
National Register of Historic Places  
1201 Eye Street, N.W.-- 8th Floor  
Washington, D.C. 20005

Dear Mr. Loether:

The following National Register nomination(s) are enclosed for your review and listing if acceptable.

- Second Baptist Church, 407 W Saunders St, Mount Pleasant, Henry County, Iowa
- Sherman Nursery Company Historic District, 1300 Grove St, Charles City, Floyd County, Iowa

Thank you for your consideration.

Sincerely,

Elizabeth Foster Hill  
National Register