

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



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

1. Name of Property

historic name GOODWIN MEMORIAL AFRICAN METHODIST EPISCOPAL ZION CHURCH

other names/site number _____

2. Location

street & number Woodside Avenue not for publication

city or town Amherst vicinity

state Massachusetts code MA county Hampshire code 015 zip code 01002

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register Criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☒ locally. (☐ See continuation sheet for additional comments.)

Judith B. McDonough
Signature of certifying official/Title Judith B. McDonough, Executive Director
Massachusetts Historical Commission, State Historic Preservation Officer

3/24/2000
Date

State or Federal agency and bureau

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

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- ☒ entered in the National Register
☐ See continuation sheet.
- ☐ determined eligible for the
National Register
☐ See continuation sheet.
- ☐ determined not eligible for the
National Register
- ☐ removed from the
National Register
- ☐ other (explain): _____

Edson H. Beall
Signature of the Keeper

Date of Action

4/28/00

Goodwin Memorial AME Zion Church
Name of Property

Hampshire, MA
County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

(Check only one box)

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

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

Number of Resources within Property

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

Contributing	Noncontributing	
1		building
		sites
		structures
		objects
1		Total

Name of related multiple property listing

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

n/a

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION/Religious Facility

Current Functions

(Enter categories from instructions)

RELIGION/Religious Facility

7. Description

Architectural Classification

(Enter categories from instructions)

Bungalow/Craftsman

Materials

(Enter categories from instructions)

foundation stone: granite

walls wood: shingle

roof asphalt

other

Narrative Description

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

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NATIONAL REGISTER OF HISTORIC PLACES CONTINUATION SHEET

Goodwin Memorial AME Zion Church
Amherst
Hampshire County, Massachusetts

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7. NARRATIVE DESCRIPTION

The Goodwin Memorial African Methodist Episcopal Zion Church is a Craftsman style Bungalow form constructed in 1910 on a wooded lot off residential Woodside Avenue. The building, approximately 25' x 50', is accessed via a narrow lane that is lined with densely growing trees and vines. The one-story, hip-roofed form has a three-bay facade, the middle of which projects under a gabled roof to form an entry vestibule. The plan consists of the main vessel on the groundstory in addition to the vestibule and the full basement below. The church has been subjected to very few changes since its construction and retains a great deal of original fabric.

Exterior

The Goodwin AME Zion Church is located on a 1/10 acre parcel removed from Woodside Avenue by a narrow, 230' right of way. The paved lane is lined with trees and shrubs that overhang the path, lending the appearance of an arbor to the church's approach. The dense vegetation is an important aspect of the setting as it isolates the church from other buildings in the neighborhood.

Rising one story from its wooded lot, the ridge-hipped form is built perpendicular to Woodside Avenue with its front door facing east. The facade is divided into three bays with the central, projecting vestibule flanked by tall, narrow sash that reach down from the eave to the level of the interior wainscoting. The side walls are lit at regular intervals by three sash that are paired versions of those on the facade. The raised foundation and tall windows combined with the molded trim at the eave of the steeply pitched porch roof, terminating in a Latin Cross, lend an uplifting appearance to the facade of the building.

The ridge-hipped roof, with its deep eaves and pronounced overhang, is clad in asphalt shingles. Walls are sheathed in wood shingles applied in square-butt pattern. The foundation is built of uncoursed rubble and faced on the exterior above grade with random ashlar (rectangular blocks of stone). The southeast cornerstone bears the inscription "1910 A.M.E. Church". Windows are primarily 6/6 double-hung sash with panes arranged in two columns of six. These sash are placed in three pairs in each side wall. The eastern oriented facade has a single sash on either side of the entry vestibule. The southeastern sash on this wall is stained glass with a diamond pattern and the initials "PH" to commemorate the life of noteworthy parishioner Pearl Hawkins. No openings light the western wall behind the altar. The front door, in the center of the east wall, is a ten-panel, single leaf entry lit from above by a floodlight. Beyond the exterior front door, inside the vestibule, a pair of five panel doors give way to the main vessel of the church.

Decorative elements on the exterior of the building are understated and express informal Craftsman style design principles popular in 1910. Most expressive are the exposed rafter ends underneath the deep eaves of the building which recall the simplified nature of the popular Bungalow form in the early 20th century. The bottom course of shingles acts as ornament and as a water table by virtue of its outward flare which casts rainwater away from the foundation. The organic nature of the Craftsman style Bungalow inhibited designers and builders from using more than a minimum of detail and ornament.

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Interior

Several interior elements distinguish the church, beginning with the altar. Located in the western end of the main vessel behind the balustered choir rail, the altar is flanked by the piano and pews for the singers. It rests atop an elevated platform furnished with three chairs placed beneath a Latin cross. Pews showing recessed side panels and carved moldings at the arms flank the aisle. The east-facing stained glass window with connected rectangles and diamond panes is another significant interior element.

The Goodwin Memorial African Methodist Episcopal Zion Church has undergone remarkably few alterations to its appearance since its construction in 1910. The building retains integrity of materials, design, location, setting, and association with Amherst's African Methodist Episcopal Zion community. The building appears to have been the subject of regular maintenance and remains in good condition.

Archaeological Description

While no prehistoric sites are recorded on the property, sites may be present. Three prehistoric sites are recorded in the general area (within one mile). The physical characteristics of the parcel also include several locational criteria that are favorable indicators (slope, soil drainage, distance to wetlands) for many types of prehistoric sites. The church lot exhibits a level to moderate slope and is well drained. The distance of the church to the nearest wetlands is over 1000 feet, an important factor that adversely effects or reduces the prehistoric sensitivity of this location. Given the above information, the small size of the parcel (1/10 acre lot) and impacts associated with construction of the church, which has a full basement, the potential for locating prehistoric resources on the property is low.

The potential for locating historic archaeological resources on the church property is also low. Given the information described above for potential prehistoric resources, the fact that the church was constructed in 1910 on a wooded lot and the lack of any additional historic period landuse identified for the property, there is little potential for recovering historic archaeological resources at this location. Artifact scatters or sheet type refuse may be present in the area immediately surrounding the church, however, these resources, if present, would have limited, if any, research potential.

(end)

Goodwin Memorial AME Zion Church

Name of Property

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

Narrative Statement of Significance

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

9. Major Bibliographical References

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

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ Designated a National Historic Landmark
- ☐ Recorded by Historic American Buildings Survey # _____
- ☐ recorded by Historic American Engineering Record # _____

Hampshire, MA

County and State

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE

ETHNIC HERITAGE: BLACK

RELIGION

Period of Significance

1910-1950

Significant Dates

1910

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

Architect/Builder

Primary location of additional data:

- ☒ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency
- ☒ Local government
- ☐ University
- ☒ Other

Name of repository:

Jones Library, Amherst College Library

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Goodwin Memorial AME Zion Church
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8. STATEMENT OF SIGNIFICANCE

Summary

Named for the family of prominent local resident and parishioner Moses Goodwin, Amherst's African Methodist Episcopal Zion Church building has been the place of worship for the Black community since it was dedicated in 1910. This is the second building built for the purpose. The first was built in 1869 north of the current site and demolished around 1917. The church is eligible for listing in the National Register of Historic Places under criteria A and C at the local level. The Goodwin Memorial A. M. E. Zion Church has functioned as place of worship for African American residents for 89 years, time enough for it to become a local landmark and spiritual center for Black people in the town. Also, the church is significant under criterion C for its embodiment of distinctive characteristics of early 20th century architecture. Its exposed rafter ends, hipped roof and wood shingled walls are characteristic elements of Craftsman style design.

The church is also a well-preserved example of religious vernacular architectural design and construction. Other religious facilities in the town exhibit more detail and different construction methods, such as spires, towers made of stone and large stained glass windows. The Goodwin AME Zion Church is simpler in its design and construction than other churches and for that reason is distinctive. The building is well maintained and retains integrity of design, material, location, setting and association.

African Americans in Amherst

African Americans had been communicants in Amherst's First Parish Church since the 18th century. While it is likely that they were relegated to the rear pews or the balcony, it is made clear by church records and the research of local genealogist James Avery Smith that they were present. Smith notes that during the 18th century, African Americans named Pomp and George had been admitted as full members of the First Parish Church. Phillis Finnemore, a free African American, was admitted in 1804.

In 1765, six Black residents, at least three of whom were slaves, lived in Amherst. Two Black residents in the 1760s named Thomas and Tabitha were free persons but were warned out of town, meaning they were informed that they were not eligible for charitable support. Other names from the period include Caesar Prutt, a French and Indian and Revolutionary War veteran and long time resident of the town whose presence is described repeatedly in town and census records. The 1896 history of the town of Amherst notes that Prutt was sufficiently aged in 1807 that the town was obliged to care for him. The 1790 federal census indicates two non-White free persons resided in the town and no slaves, owing to the fact that slavery was abolished in the Commonwealth around 1782. In the 1800 federal census records, four African Americans appear, although there may have been as many as seven African Americans in the town functioning primarily as domestic servants. 1810 census information reveals eight Black residents living with White families, probably working as servants.

The list of African Americans reflected in the 1820 census grew dramatically and contains names familiar in African American circles in Amherst, including Newport, Bias and Finnemore. Also reflected in the 1820 census is that 23 of the 26 African Americans lived in their own homes rather than with White families. This trend continues into the 1840s

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Goodwin Memorial AME Zion Church
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when seven Black families comprising 33 individuals lived independently of White families according to census information. Six of the seven families lived in the same area of the town and were listed sequentially in the schedule of individuals. These people were most likely living near the current Westside District (NR pending, 2000). Thus began the core settlement of Black residents in the town, although it is difficult to prove where the group lived before the mid 19th century.

By the 1860's, it is clear that the enclave of African Americans had developed in the Westside District (Hazel Avenue, Baker, Snell Streets) located south of State Route 9/Northampton Road. A resident directory from 1869 and census information from 1870 corroborate that Black families lived in the area. Names that appear in both the census and the directory are Burghardt, Newport and Smith. Many more than these three families lived in the area and may have been passed over by both the census taker and the directory compiler. Ira Burghardt, a 33 year old African American, lived with Juba Burghardt, 51 and 13 year old Harriet, a student. Ira worked as a laborer, as did the majority of Black residents at the time. Dwight and Henry Newport were young students living with John and Martha Thompson. Another Newport named William worked and lived at a nearby stable. Hiram Smith was a 33 year old laborer who lived with Diana and young John, probably his wife and son on Northampton Road. It is no coincidence that Amherst's African American congregation would be located just east of the homes of this group of residents.

On River Street, a young African American named Moses Goodwin worked as a machinist's apprentice for the locksmith Porter Dickinson according to the 1870 census. Later, he owned and operated a locksmith and bicycle shop in the center of town. While Goodwin did not live in the heart of the Black neighborhood but instead with a White family, he would become a community leader and successful businessman with a powerful influence on the AME Zion Church in Amherst.

Early Forms of African American Worship

The Wesleyan Revival in England, begun around 1729, was led by members of London's Wesley family and a group of students at Oxford University seeking to promote social and personal morality. This response to a perceived lack of religious righteousness in British life attracted a growing number of adherents to the new doctrine that emphasized strict guidelines or "methods" for proper living. In 1735, John and Charles Wesley traveled to the English colony of Georgia in order to preach to Native Americans, whom they saw as a people without spiritual leadership. This began the tradition in the Wesleyan, or Methodist Church, from its earliest days in America, of offering worship opportunities to non-White people.

Irish Immigrants who brought the Methodist religion from their homeland to New York City in 1760 began holding Methodist services in homes of communicants. David H. Bradley, historian of the African Methodist Episcopal Church, states that an African American domestic servant attended the first American Methodist meeting. Through donations, including some from African American women, the congregation was able, by 1768, to construct the first Methodist Church building in the country. Willingness by the Methodists to accept non-European converts, half of whom may have been Black, facilitated the growth of the church and promoted the doctrine of social and personal morality defined by the early Wesleyans.

Richard Allen, the son of slaves, became the first Black Methodist deacon in 1799, ordained by Methodist bishop Francis Asbury. He began preaching at a time of increasing Black membership and dwindling tolerance for integration by White

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Methodist church members. Allen led several other ministers of Black Methodist churches in founding the African Methodist Episcopal Church in Philadelphia in 1816, of which he became bishop. A second and closely related denomination, the African Methodist Episcopal Zion Church was formed in New York in 1821. By the end of the 19th century, 300,000 members worshipped at the AME Zion Church in Virginia alone.

Other African American churches came into existence, including the Negro Baptist Church (founded 1773), and the Negro Episcopal Church (founded 1794), and combined to generate a period of Black religious revival. This gave rise to the anti-slavery minority within the Methodist church and the Wesleyan Methodist Church, founded 1843. Wesleyans rejected slavery as an inhuman institution and pressured members to set free their slaves in the name of racial tolerance. Abolitionists counted many Methodists among their number.

African American Worship in Amherst

Prior to the Civil War, Amherst College students acted as Sunday school instructors for the families of the faculty. To these services were invited the Black children of college staff as well. After the Civil War Amherst and many other northern towns and cities experienced an increase in the Black population. Traveling away from the region that witnessed two centuries of human bondage was a natural method of trying to escape the prejudices, conventions and memory of slavery. While it may be argued that some improvements in opportunity and in the social structure existed in the north, the color barrier, if faded, still existed and the Black migrants to the town found themselves clinging together in modest neighborhoods.

The location of the principal African American neighborhood off Northampton Road provided well for the fulfillment of physical and spiritual needs, however. The adjacency of the Westside neighborhood to Amherst College provided a labor force to staff the college and some jobs for Westside residents. By 1861, Amherst College faculty operated a religious mission on behalf of Black residents.

It is probable that African American parishioners were welcome in the First Parish Church as they had been since the 1700s. College faculty operated a Sunday school in the Amherst Academy building as an effort to reach out and assist in providing for the spiritual needs of their African American neighbors, although these services appear to have been segregated from Amherst society at large. By the mid 1860s, Sunday school services were held in the rear of the First Parish Church.

Shortly afterward, three women involved with the Amherst College Chapel mounted efforts to construct a Zion Chapel on behalf of the Black community. These women, two faculty wives and a student mother, obtained permission from college officials to build a church on college property at the corner of Northampton Road and Parsons Street (now Woodside Avenue). The small, one-story building was dedicated in 1869 by Amherst College President William A. Stearns in the presence of professors Edward Hitchcock, Rev. William S. Tyler, Rev. Julius H. Seelye and First Congregational Minister Rev. J. L. Jenkins, as well as a large percentage of Amherst's 91 African American residents. Two early ministers were S. L. Hobbs (1877-1880) and Dwight W. Marsh (1882-1890) and Sunday school lessons were subsequently held here under the instruction of J. B. Seabury, an Amherst College student. The locally published Amherst Record Almanac indicates the pulpit was supplied by Amherst College until at least 1877. Also in that year, the

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Original Colored Virginia Singers performed in College Hall, perhaps because the Zion chapel was too small for the concert.

The first AME Zion Church building is depicted in the 1886 bird's eye view of Amherst at the southeast corner of Northampton and Parsons Streets. Labeled "Zion Church (African)", it appears as a gabled building with three windows visible on the south wall. The church is recognized by its floorplan on Sanborn Fire Insurance Company maps of the town drawn in 1896 and labeled "Zions Chapel". It faces west and has a small entry porch at Parsons Street (now Woodside Avenue). It is quite small, especially when compared to college halls and fraternities to the east. The diminutive size may have been a factor in the decision, taken by the congregation in 1907, to build a new church building. The original church building was demolished around 1917.

Beginning around 1904, funds were raised by members of the college community, local citizens and members of the Black Community. Local historians indicate that in 1904, teacher, writer and speaker on African American issues Booker T. Washington paid a visit to raise additional funds. The congregation raised money by holding an "egg auction" wherein people bid money to support the church building fund. A total of \$611.60 was raised in this manner with donations from parishioners, local citizens, Amherst College president William Stearns and other professors. The parish used the money to buy a parcel of land from Carroll Hasbrook around 1907. In 1909, the parcel transferred to Moses Goodwin who owned it during the time of construction of the church in 1910. In 1914, Mr. Goodwin transferred ownership of the land and building to the trustees of the church.

In October, 1907, the 43 voting parishioners requested independence from the Congregational Church of Amherst College Chapel so it could join the Hampshire Conference of Congregations. Members of the committee to lead efforts toward independence were Julian Miller, Charles Finnemore, Egbert Brown, Frederick Dwight Newport, Perry Roberts, Charles Roberts, George Davis and church clerk Edward Newport. Deacons of the church at this time were Charles Pettyjohn, Robert Till and William Franklin. Moses Goodwin acted as treasurer and spoke at the building's dedication ceremony held in 1910.

The 1869 "Zion Church" is depicted at the Parsons Street location on 1910 Sanborn Fire Insurance Company maps with a notation that it is heated by stove and lit by electricity. The building in which the AME Zion Church currently meets also appears on the 1910 map, however it is labeled "Union Methodist Church". A 1910 Hampshire Gazette news article describes the ceremony dedicating the AME Zion Church, which most of the congregation attended and at which Mr. Goodwin Spoke. On the 1916 version of the Sanborn map, the current building is marked as the "Putnam AME Zion Church", indicating that Amherst's Black congregation had reached the place of worship it would retain through the turn of the 21st century.

The congregation was drawn in large part from the Westside district of Amherst. This is a neighborhood occupied by high proportion of African American residents since the 1860s. Westside is west of the church on Hazel Avenue, Snell Street, Baker Street and part of Northampton Road. (National Register nomination pending 2000) While parishioners were from all parts of town, a large proportion were from this neighborhood. Some early ministers of the Zion church include E. C. Brown 1903-5; E.T. Barrow 1905-08; John D. Nichols 1908-10; Clarence A. Gooding 1914-17 (later an antique furniture dealer); George Biddle 1923-25; Luther C. Jones 1933-38; Nicholas Franklyn (also manager of a local establishment called Terpsey Parlors) 1946-47, 1953-ca. 1960. Some of these ministers were shared with another African

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American congregation in Amherst, Hope Church Congregational Church, i.e.: George Biddle 1923-25; Clarence A. Gooding 1932-36.

In September, 1967, the AME Zion congregation decided to rename their church after the Moses Goodwin family for their long attendance and service. Ruth Goodwin, known as a regular attendee, and her sister Amy, church organist, were present at the ceremony honoring their father, a former trustee and treasurer, and noted for their own continued activities in the church. Moses Goodwin was born in 1851 in South Carolina. He moved to Amherst after the end of the Civil War and apprenticed himself at the age of 19 to the machinist Porter Dickinson. Mr. Goodwin lived on River road, married a woman named Mary Turner with whom he had had a son. He was married again in 1891 to a Tennessean named Anna Reed with whom he had three daughters, Ruth, Olive and Amy.

Mr. Goodwin was on the building committee of the current AME Zion Church in 1910 and spoke at its dedication. He owned a bicycle, locksmith and general repair shop on Main Street beginning around 1870 which remained in business for the next 50 years. Mrs. Anna Goodwin, known as "Ma", operated the Colonial Inn boarding house for college students on McLellan Street beginning in 1918. While Mr. Goodwin died in 1923, Mrs. Goodwin remained in the business of boarding college students into the 1940s. Their daughters Ruth and Amy remained active parishioners at Goodwin AME Zion and attended services into the 1990s.

(end)

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Goodwin Memorial AME Zion Church
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Hampshire County, Massachusetts

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(end)

GoodwinMemorialAMEZion Church
Name of Property

Hampshire, MA
County, State

10. Geographical Data

Acreage of Property less than one

UTM References See continuation sheet.

(Place additional UTM references on a continuation sheet.)

1. 18 703960 4693710
Zone Easting Northing

2. Zone Easting Northing

3. Zone Easting Northing

4. Zone Easting Northing

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Sanford Johnson, preservation consultant, with Betsy Friedberg, NR Director, MHC

organization Massachusetts Historical Commission date March 2000

street & number 220 Morrissey Boulevard telephone 617-727-8470

city or town Boston state MA zip code 02125

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items (Check with the SHPO or FPO for any additional items)

Property Owner

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

name Goodwin Memorial A.M.E. Zion Church

street & number Woodside Avenue telephone

city or town Amherst state MA zip code 01002

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

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

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Goodwin Memorial AME Zion Church
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GEOGRAPHICAL DATA

Verbal Boundary Description: The Goodwin AME Zion Church occupies the parcel of land on Woodside Avenue opposite the corner of Walnut Street labeled by the zoning board on map 14C as lot 180. The boundaries of this lot coincide to the nominated area.

Boundary Justification: The boundaries of the nominated area were determined by following the outline of the building lot of the church. All land in the parcel and the church building have been included in the nomination.

(end)

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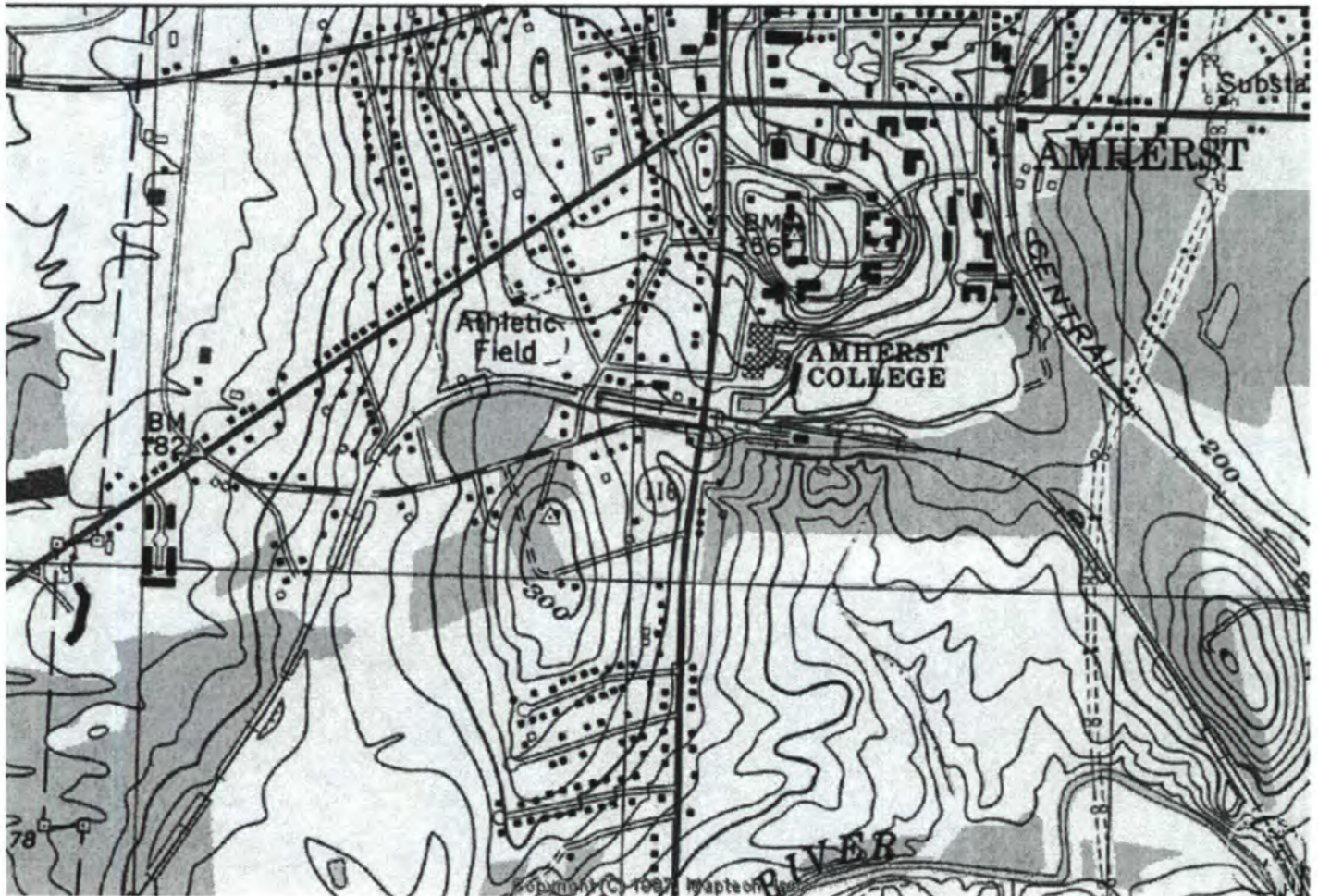
Goodwin AME Zion Church

Amherst

Hampshire County, Massachusetts

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Map:



UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Goodwin Memorial African Methodist Episcopal Zion Church
NAME:

MULTIPLE
NAME:

STATE & COUNTY: MASSACHUSETTS, Hampshire

DATE RECEIVED: 3/27/00 DATE OF PENDING LIST: 4/07/00
DATE OF 16TH DAY: 4/23/00 DATE OF 45TH DAY: 5/11/00
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 00000416

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 4-28-00 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in the
National Register

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

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



Gardwin A.M.E. Zion Church West
Inherst Hampshire Co. Mass

Sanford Johnson 6/99

Megs at Planning Dept



Goodwin A.M.E. Zion Church West
Amherst Hampshire Co. Mass

Sanford Johnson 6/99

was at Planning Dept

Goodman A.M.E. Zion Church
117 West
Hampshire Co. MASS
E 150703960 N 4693706

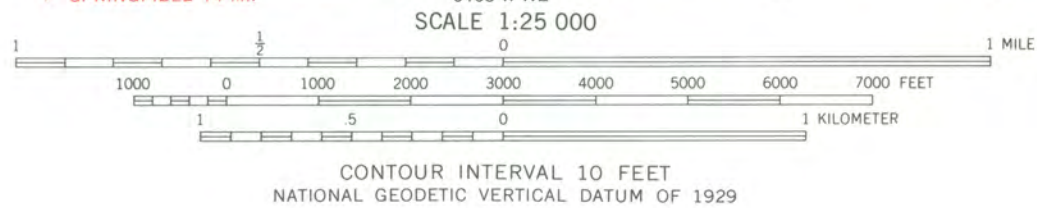


Feet	Meters
1 3048	
2 6096	
3 9144	
4 12192	
5 15240	
6 18288	
7 21336	
8 24384	
9 27432	
10 30480	

To convert feet to meters
multiply by .3048
To convert meters to feet
multiply by 3.2808

Maped, edited, and published by the Geological Survey
Control by USGS, USC&GS, and Massachusetts Geodetic Survey
Topography by planetable surveys 1935. Revised 1964
Polyconic projection. 1927 North American datum
10,000-foot grid based on Massachusetts coordinate system,
mainland zone
1000-meter Universal Transverse Mercator grid,
zone 18
Red tint indicates areas in which only landmark buildings are shown
There may be private inholdings within the boundaries of
the National or State reservations shown on this map

Revisions shown in purple compiled from aerial photographs
taken 1976 and other source data. This information
not field checked. Map edited 1979
To place on the predicted North American Datum 1983,
move the projection lines 5 meters south and
38 meters west as shown by dashed corner ticks



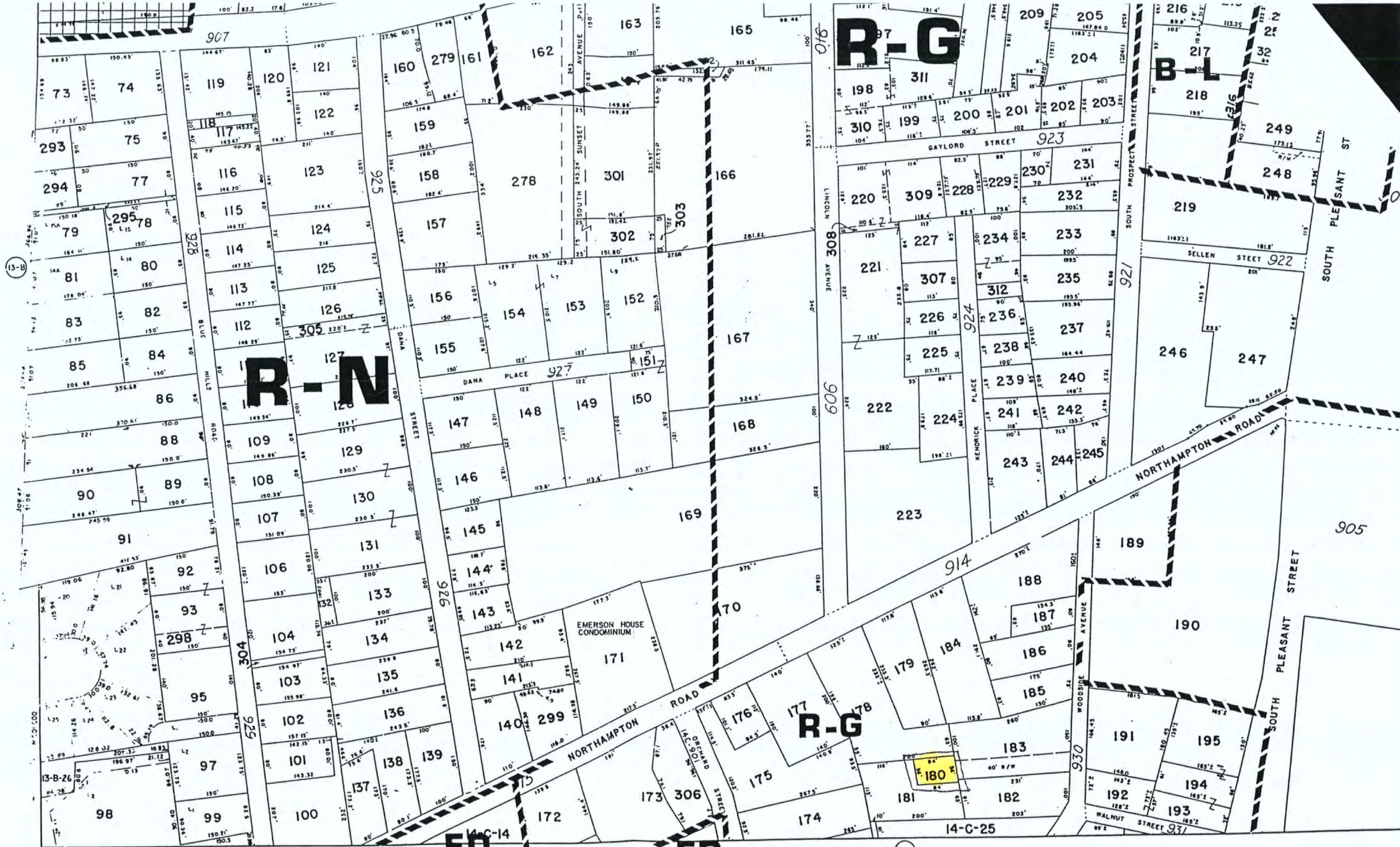
ROAD CLASSIFICATION
Heavy-duty ——— Light-duty ———
Medium-duty ——— Unimproved dirt ———
Interstate Route U.S. Route State Route

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

MT. HOLYOKE, MASS.
42072-CF-025

1964
PHOTOREVISED 1979
DMA 6489 1 SE-SERIES V814





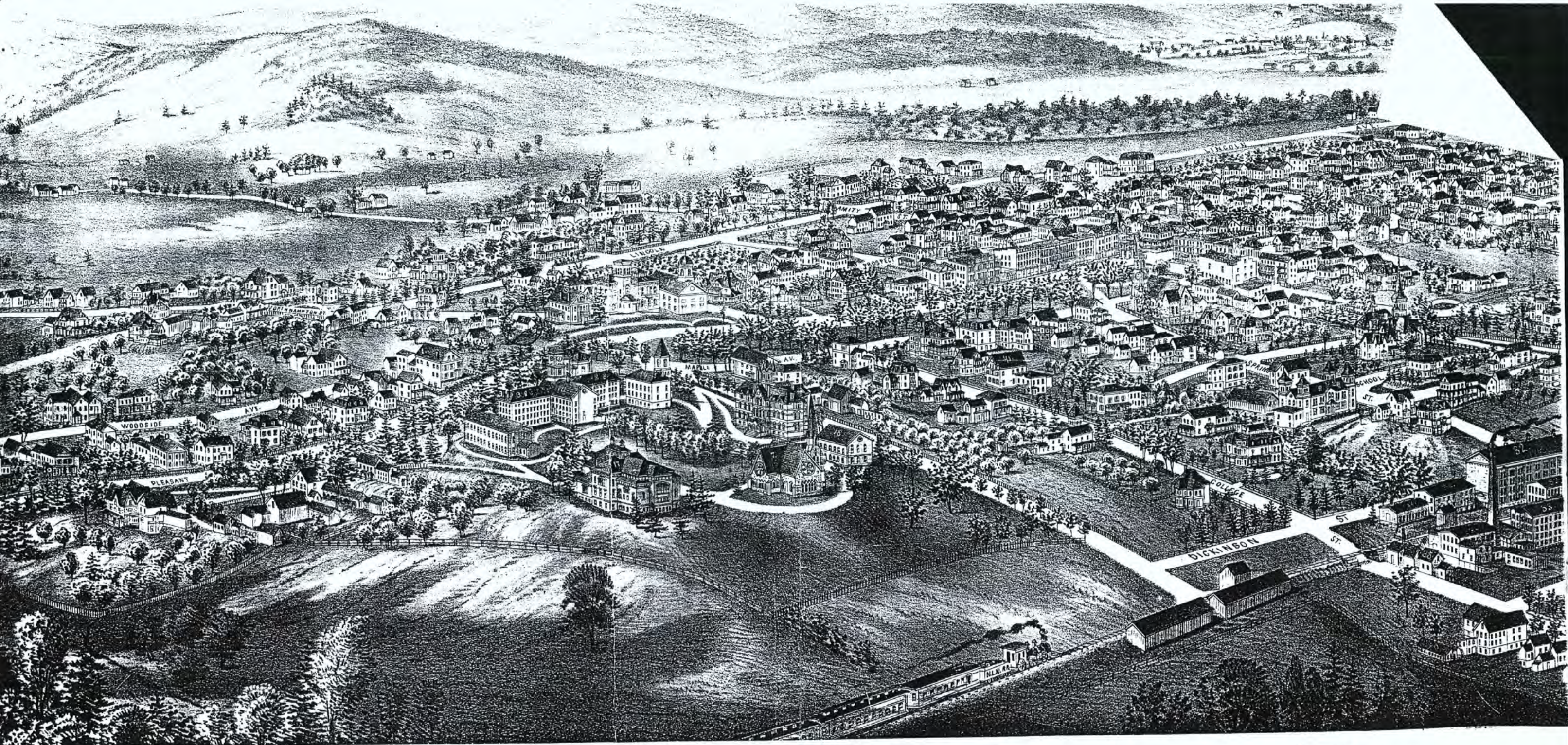
MAP PREPARED FROM AERIAL PHOTOGRAPHY DATED APRIL - 1956.
 PROPERTY DATA PREPARED FROM HAMPSHIRE COUNTY REGISTRY
 & DEEDS RECORDS AS OF JANUARY-1957.

APPROXIMATE MEAN DECLINATION 1947
 DISPLAY FOR MAGNETIC NORTH ONLY

Goodwin A.M.E. Zion Church TOWN OF
 Hampshire Co. MA **AMHERST**
 MASSACHUSETTS

MAP 14A
 lot 180





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Goodwin A.M.E. Zion Church
Hampshire Co. MA

AMHERST, MA
1886.

Churches.

- 1 First Congregational.
- 2 First Baptist.
- 3 Grace Episcopal
- 4 Wesley Methodist Episcopal
- 5 St. Bridget's Roman Catholic.
- 6 Zion Chapel. [African.]

College Buildings.

- 7 College Church.
- 8 North College.
- 9 South College.
- 10 Chapel Building.
- 11 The Henry T. Morgan Chapel.

- 12 College Hall.
- 13 Lawrence Observatory.
- 14 Williston Hall.
- 15 Walker Hall.
- 16 Appleton Cabinet.
- 17 Pratt Gymnasium.
- 18 Old Gymnasium.
- 19 President's House.

- 20 Mass. Agricultural College.
- 21 Mt. Pleasant Institute.
- 22 Parker School.



The Commonwealth of Massachusetts

William Francis Galvin, Secretary of the Commonwealth
Massachusetts Historical Commission

March 24, 2000

Ms. Carol Shull
National Register of Historic Places
Department of the Interior
National Park Service
Mail Stop 2280, Suite 400
1849 C Street, NW
Washington, DC 20240

Dear Ms. Shull:

Enclosed please find the following nomination form:

Goodwin Memorial A.M.E. Zion Church, Amherst (Hampshire) MA

The nomination has been voted eligible by the State Review Board and has been signed by the State Historic Preservation Officer. The owners of the property were notified of pending State Review Board consideration 30 to 45 days before the meeting and were afforded the opportunity to comment.

Sincerely,

A handwritten signature in cursive script that reads "Betsy Friedberg".

Betsy Friedberg
National Register Director
Massachusetts Historical Commission

enclosure

cc: Goodwin Memorial A.M.E. Zion Church
Donald Frizzle, Chair, Amherst Historical Commission
Sanford Johnson, Preservation Consultant
Bryan Harvey, Amherst Board of Selectmen
William O'Neill, Chair, Planning Board