



United States Department of the Interior
National Park Service

831

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 Little Bethel African Methodist Episcopal Church

other names/site number Bethel African Methodist Episcopal Church

2. Location

street & number 44 Lake Avenue not for publication

city or town Greenwich vicinity

state Connecticut code CT county Fairfield code 001 zip code 06830

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


Signature of certifying official

8-18-10
Date

SRPO
Title

State or Federal agency/bureau or Tribal Government

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

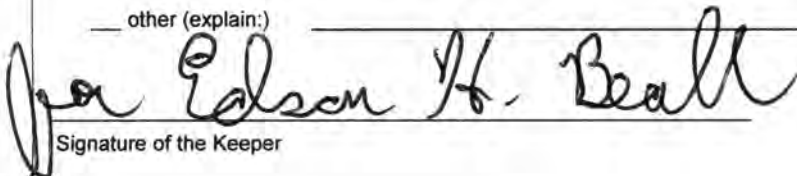
4. National Park Service Certification

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:)


Signature of the Keeper

10-12-10
Date of Action

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public - Local
- public - State
- public - Federal

Category of Property
(Check only one box)

- building(s)
- district
- site
- structure
- object

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

Contributing	Noncontributing	
1		buildings
		district
		site
		structure
		object
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

Current Functions
(Enter categories from instructions)

Religious facility

7. Description

Architectural Classification
(Enter categories from instructions)

LATE 19TH AND 20TH CENTURY REVIVALS /Late Gothic Revival

Materials
(Enter categories from instructions)

foundation: Stone

walls: Stucco

roof: Asphalt Shingle

other: Concrete block

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The Bethel A.M.E. Church, located at 44 Lake Avenue between Lafayette Place and Glenn Court in Greenwich, Fairfield County, Connecticut was constructed in 1883. It is a single-story, stuccoed wood frame, Gothic Revival-style gable-front building with lower cross gables, a square tower, and stained glass windows. It houses the oldest African-American congregation in Greenwich. Gothic Revival-style elements include pointed arches over windows and doors, along with a rose window in the front gable. The church was rebuilt in its original location in 1921 and has had only three small additions to shelter its entrances.

Narrative Description

Setting

The church is located in a block of mixed-use buildings dating from the turn of the century buildings to the 1930s opposite Greenwich Hospital. The nearby buildings to the east, which began as houses, now contain a mix of residences and professional offices. The buildings to the west are the result of a small 1920s subdivision; they remain residential. To the north, the Greenwich Hospital campus, which replaced a scattering of turn of the century houses, has grown substantially over the years since it opened here in 1917.¹ It now provides a clearly institutional presence complete with a large parking structure opposite the church.

Exterior Description

The church is a single-story, stuccoed, Gothic Revival-style frame building with a roughly rectangular plan (Photograph 1). It rests on a fieldstone foundation and has an asphalt shingle, gable front roof with low cross gables. A lower section of the building at the rear sits under a hipped roof (Photograph 2). A square tower rises from the northeast corner of the building. It contains the main entrance to the building at its lowest level, sheltered by a wooden enclosure open on the front and capped with a pitched roof. The building's doors are made from heavy, v-grooved, oak boards and hang from elaborate strap hinges. Early photographs show that the doors sit under a pointed arch, although is currently hidden by the roof sheltering the entryway. The entrance is reached by eleven stone steps. Above the entrance on the north side are three lancet windows, with two smaller windows flanking a larger central one. On the east side, a double-hung sliding sash stained glass window is located at the tower's northern edge on the ground floor and its southern edge at the second level. The point where the tower meets the slope of the roof is marked by a projecting, stuccoed band. Above this the tower narrows slightly, and contains a pair of arch-topped louvers on each face, all sitting beneath a pyramidal roof with flaring eaves.

The north (front) elevation has three equally-sized stained glass, lancet windows centrally located on the ground floor. Above this is a circular window in the building's gable.

¹ "New Hospital Presented," *Greenwich News & Graphic*, October 16, 1917, p.1.

The east elevation has two pairs of triple-hung sliding-sash stained glass windows flanking a centrally located, large arch-topped stained glass window. The central window rises above the eaves of the main roof into a wall dormer under a cross gable. At the southern end of this elevation is the hipped roof section of the building. This part of the building projects from the main block by about five feet, allowing for a secondary entrance on the northern wall of this projecting section. The eastern wall of this part of this building contains two double-hung, sliding-sash stained glass windows.

The south elevation of the building contains four double-hung windows surrounding a projecting, concrete block entry. The two eastern windows are stained glass, like those on the eastern elevation, while the western ones, which flank the entry, are six-over-six double-hung sliding sash. The entry projects about six feet from the wall, and sits under a sloping shed roof. A brick chimney emerges from the hipped roof and rises along the southern gable of the main block.

The west elevation has a pair of triple-hung, sliding-sash stained glass windows flanking a large central arch-topped window under a cross, like those on the eastern elevation. It also has a pair of double-hung windows at the southern end of the wall, in the section of the building covered by the hipped roof. In addition, it has a projecting, gable-roofed entry with a ridge that is perpendicular to the wall. This shelters a set of stairs that run down to the cellar.

Interior Description

The building appears to have retained its original plan and much of its original woodwork. One enters into a small space under the tower. This leads to a set of stairs running to the cellar and, up three steps, to the narthex directly behind the sanctuary (and underneath the balcony). The narthex contains access to three different parts of the church. To the east is a stairway up to the balcony. To the west is a second set of stairs to the cellar. And through a set of double doors is the entrance to the sanctuary. Inside the sanctuary, the nave has a center aisle. The sanctuary contains exposed scissor trusses and the suggestion of a timber frame with exposed posts and beams (Photograph 3). Behind the chancel, which contains much of its original fittings and furniture, are located a vestry and choir room (Photographs 4 and 5). Throughout the main floor and balcony the walls are plastered and painted, and the oak woodwork – including the implied structural elements, window and door frames, doors, chair rail, and floor – is stained a dark color. The window openings throughout the church have been retained (although the glazing has been replaced) preserving the historical play of light and dark throughout the space. The cellar of the building contains a large meeting area and separate industrial-quality kitchen (Photograph 6).

Alterations

The building contains a number of important alterations. The most striking is the reconstruction of the building in 1921. Historic photographs and maps show the church as a simple wood framed building with a central door under a Gothic arch, simple rectangular windows down the sides, and no tower (Photograph 7). When the congregation reached the size and financial stability that it could rebuild this structure it did, creating the building currently standing.² The building was constructed by A.N. Meilinggaard, a local contractor.³

Since the building's reconstruction, the congregation has made several significant changes. The building's windows have been replaced over the years, so that very few of the stained glass windows are original.⁴ In addition, the ground floor pews were replaced in 1947.⁵ (A number of pews remain in the balcony, although no longer in their original locations. Photograph 8) Red carpet has been installed through much of the ground floor, although the original oak floors are visible in the sanctuary. Finally, the partially enclosed front porch was added at some time during the second half of the 20th century.

² Louise Van Dyke Brown, "Louise Brown: Church and Community," Oral history interview by Catherine McNamara, Greenwich, CT: The Greenwich Library, 1978, p. 5.

³ "Ground Breaking' for New Bethel A.M.E. Church," *Greenwich Press*, August 4, 1921, p.1.

⁴ "Historical Sketch: Bethel African Methodist Episcopal Church, Greenwich, Connecticut, 1882-2007," p. [2].

⁵ "Dedicatory Service of Bethel A.M.E. Church, Greenwich, Conn. And 3rd Anniversary of Minister Rev. Vernon E. Carter," p. 4.

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)

ETHNIC HERITAGE/Black

Period of Significance

1882-1921

Significant Dates

1882, 1883, and 1921

Significant Person

(Complete only if Criterion B is marked above)

Cultural Affiliation

N/A

Architect/Builder

A.N. Meilinggaard (Builder)

Period of Significance (justification)

The period of significance encompasses the church's founding, the construction of the first church building, and the construction of its replacement.

Criteria Considerations (explanation, if necessary)

Statement of Significance Summary Paragraph (provide a summary paragraph that includes level of significance and applicable criteria)

Bethel A.M.E. Church is significant under Criterion A at the local level in the area of Ethnic Heritage. The congregation of Bethel A.M.E. (at that time called Little Bethel A.M.E.) was established in 1882, making it the first African-American congregation in Greenwich and a tangible sign of the changing place of African-Americans in the town. The building was built the following year on land purchased from Isaac L. Mead.⁶ The current building, which is the result of a reconstruction of the original church undertaken in 1921, is a modest example of the Gothic Revival style. This style is evident in the frequent use of the Gothic arches over windows and doors and the large circular window in the gable.

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

Historical Context

Greenwich has long had African-American inhabitants. However, these Greenwich residents have often been overlooked in the retelling of the town's history, as they have always been a relatively unseen portion of the community. Greenwich's agricultural roots and later history as home to the wealthy has meant that numerous jobs were available in the town for agrarian and domestic workers –jobs that through much of the town's history were filled by workers of African-American descent. One of the by-products of the types of work undertaken by African-Americans in Greenwich is that these people were often geographically integrated into Greenwich; there were no predominantly African-American neighborhoods until near the end of the 19th century.

The earliest African-Americans in the community were enslaved peoples in the households and on the farms of their owners. In the 1790 United States Federal Census there were 120 African-Americans enumerated, with 82 enslaved and 38 free people.⁷ The African-Americans in the first Federal census demonstrate a pattern which appears to continue through much of Greenwich's history: African-Americans are found living throughout the community, both on the property of their owners or former owners and interspersed on their own among the white population. The largest concentration of "all other free persons" in the census returns, most likely reflecting the arrangement of the community, was the four households headed by non-whites Pomp, Peter, Ann (all described as "negro") and Montu [?] who appear in the census after the Widow Elizabeth Scudder.⁸ By 1820 only one slave remained in Greenwich, along with 252 free African-Americans.⁹ Even though the number of free African-Americans in the town had increased dramatically, their settlement remained evenly dispersed throughout the community. The census schedules showed no more than three consecutive

⁶ *Greenwich Land Records*, v. 49, p. 270.

⁷ Jacquetta Haley, "Greenwich African-Americans in order of 1790 Census," Files of the Historical Society of the Town of Greenwich.

⁸ "Federal Census for 1790," at <http://search.ancestry.com/>. Accessed on 3 August 09.

⁹ "Census for 1820" at <http://www2.census.gov/prod2/decennial/documents/1820a-02.pdf>. Accessed on 26 July 09. The printed census returns show the presence of the female slave; the handwritten census schedules for Greenwich do not show this person.

non-white households. In 1830, there were 33 free African-Americans heading households with a population of 152.¹⁰ These families were also spread throughout the community, although a small concentration of six "free colored person" households does appear. In 1840, the number of free African-Americans had risen to 212.¹¹ In 1860, just 12 years after the final emancipation of slavery in Connecticut, the African-American population had again increased, this time to 261 people. Of these people, more than half retained the surnames of slaveholders from the 1790 census.¹² In both the 1840 and 1860 census, there was no significant African-American neighborhood. The next decades saw a decrease in the African-American population, with the numbers for 1870 and 1880 at 204 and 218 African-Americans respectively. In 1880 this amounted to slightly less than 3% of the town's total population of 7892.

As Greenwich began to change, becoming "simultaneously suburb and Gilded Age retreat," so did its African-American population.¹³ Work traditionally done by African-Americans, both in the fields and the houses, was now being shared with recent immigrants from Europe.¹⁴ And many of the descendants of Greenwich's enslaved people were leaving the community.¹⁵ While African-Americans would remain an integral part of the keeping Greenwich running – by 1920, more than one-third of the roughly 500 African-Americans in Greenwich were employed as live-in domestic help – the African-Americans in the town began to establish a separate identity.¹⁶ One example of the changing place of African-Americans in Greenwich is the appearance in the 1880s of predominantly African-American neighborhoods, such as Hang Root in Greenwich's back-country.¹⁷ Another is the creation of Little Bethel African Methodist Episcopal Church.

Historical Significance

The congregation of Little Bethel A.M.E. Church was established in 1883 by 28 residents of Greenwich under the guidance of South Carolina native T. McCants Stewart, at that time the pastor of Bethel A.M.E. Church, New York City. Bethel A.M.E. was a descendant of the first A.M.E. church in the country, Philadelphia's "Mother" Bethel. "Mother" Bethel grew out of a struggle at the end of the 18th century within the recently-formed St. George's Methodist Church, the first of its denomination in America. The move toward the establishment of the Bethel A.M.E. church began with the attempted ejection of three free African-Americans from St. George's during a service on a November Sunday in 1787. One of these men, Richard Allen, had begun preaching to the community's free African-Americans in the preceding year, swelling the congregation to the point where the church needed to be expanded. The result of the expansion was a new gallery, which was intended, without their knowledge, to be used by the African-Americans in the congregation. The attempted removal of Allen and his companions from the old gallery to the new, which led to a mass walkout by the African-Americans in the congregation, was the first step in a nearly 20 year battle to establish an African-American Methodist Church. In 1794, the Bethel African Methodist Episcopal Church was established during a meeting at Allen's Philadelphia house and a church building was dedicated the same year, but it was not until an 1816 court case recognized their right to exist as an independent denomination that the A.M.E. was truly launched.¹⁸ This was also the year that Bethel was dropped from the denomination's name. The denomination grew to include nearly 20,000 members by 1856. After the Civil War, the denomination spread to the South, with AME Churches begin founded in every southern state by 1868. By 1896, the membership had grown to over 450,000 members, including those from Little Bethel in Greenwich, and the other A.M.E. Congregations in Fairfield County including Bridgeport (constituted 1835, Norwalk (founded in the middle of the 19th century), and the AME Mission in Stamford (started in 1895).¹⁹

The original congregation at Little Bethel included a cross section of Greenwich's African-American community, including people who worked in service, as farm laborers, and those keeping house.²⁰ The location chosen by the congregation for the church building, along lower Lake Avenue, also reflects the community, as this area was one of the two largest African-

¹⁰ Carter Godwin Woodson, *Free Negro Heads of Families in the United States in 1830: Together with a Brief Treatment of the Free Negro*, Washington, D.C.: The Association for the Study of Negro Life and History, 1925.

¹¹ "Federal Census for 1840," at <http://search.ancestry.com/>. Accessed on 3 August 09.

¹² Christine McKay, "African-Americans in 19th Century Greenwich: Notes on New Research," *Greenwich History*, Volume 6 (2001), p. 60.

¹³ Rachel Carley, *building Greenwich: Architecture and Design, 1640 to the Present*, Historical Society of the Town of Greenwich, 2005, p. 107.

¹⁴ McKay, p. 63.

¹⁵ McKay, p. 63.

¹⁶ Carley, p. 90.

¹⁷ *Driving Road Chart of the Country Surrounding New York City*, New York: Hyde & Comapny, 1887.

¹⁸ Douglas, et al., p. 7-8; "History of the AME Church," at <http://www.motherbethel.org/museum.htm>. Accessed on 15 February 10.

¹⁹ Douglas, et al, p. 7-8; *Stamford Advocate Tercentenary Edition*, p. 101; Ray and Stewart, p. 120; Orcutt, 657.

²⁰ "Federal Census for 1880," at <http://search.ancestry.com/>. Accessed on 3 August 09.

American neighborhoods in Greenwich at the end of the 19th century.²¹ Little Bethel A.M.E. has its roots in "Mother Bethel" A.M.E., formed in Philadelphia in 1794 in response to overt racism against black members of St. George's Methodist Episcopal Church.²²

The earliest discussions of how the church was formed were not documented. Louise Van Dyke Brown recalled in 1978 that her grandfather was instrumental in the creation of the church, "...my grandfather had called a few people to his home...and they sat and talked about starting a church. So they finally sent to New York for a pastor..."²³ The local paper picked up the story, documenting the local interest in the new church and recording the formal meetings that were held to organize it. On June 3, 1882, the *Greenwich Graphic* reported that:

Rev. Mr. Yarrington, on behalf of Mrs. E.W. Bennett, presented, last Sunday evening, the M.E. church of the colored people with a bible and pulpit chairs. Miss Fanny Green gave them an appropriate black walnut stand, and Miss Julia Bennett sent a beautiful wreath of flowers. The colored people of Greenwich feel very much encouraged at the prospect of establishing a church, and are grateful for interest and aid of the people generally.

The next entry recounts what may have been the first official organizational meeting and highlights the role of the Rev. T. McCants Steward, the "pastor from New York" mentioned by Ms. Brown:

A meeting was held by the colored people Wednesday evening, in the room over the Savings Bank, for the purposes of organizing a church, Rev. T. McCan [sic] Steward, presiding elder of the district, was present. The subject was talked over, and next Wednesday evening the organization will probably be formed.²⁴

The formation meeting was held the following week, and formal papers of organization were drawn up on June 15, 1882, and the first services were held on June 18, 1882.²⁵

The congregation met in a variety of places over its first year but by April of 1883 land had been purchased for a church building, and the corner stone was laid in August of 1883.²⁶ Fundraising for the church building was spearheaded by the congregation's first pastor, Rev. T.R. Geda. Interestingly, the pastor was able to gain contributions from all of Greenwich, both African-American and white.²⁷

Over the next four decades the church continued to grow, reaching a point in the late teens when its original building was no longer sufficient to contain its growing congregation.²⁸ During the years that Greenwich served as a vacation destination, the church would experience a seasonal increase in attendance, fueled in part by the arrival of servants with families from New York who summered in the area.²⁹ In addition, the church building was showing its age:

The church building, which is a wooden structure, is beginning to show signs of serious decay. This is due to the fact that the early stage of the organization the scarcity of funds necessarily called for economy in construction, and was by no means a permanent structure. Each year some repairing has to be done which calls for added expense and does not add to the permanence of the building.³⁰

The solution settled upon by the congregation was to construct a new church building on the site of the old one. Ground was broken on August 7, 1921 and the new corner stone laid by October 7 of that year.³¹ The building created was, like its predecessor, a simple Gothic Revival-style church.

Since its founding, Bethel A.M.E. Church has served as a religious and social center for the African-American community of Greenwich and elsewhere in Fairfield County. Little Bethel helped with the re-organization of the Stamford Bethel A.M.E. church in 1904. The church, both through individual members and as a unified body, was also an integral part of

²¹ Nils Kerschus, "Fourth Ward Historic District," National Register of Historic Places Nomination, Section 8, p. 6.

²² "African Methodist Episcopal Church: About Us—Our History," <http://www.ame-church.com/about-us/history.php>. Accessed 3 August 09.

²³ Brown, p. 8.

²⁴ *Greenwich Graphic*, June 3, 1882, p. 3.

²⁵ *Greenwich Graphic*, June 10, 1882, p. 3; *Greenwich Graphic*, June 17, 1882, p. 3.; "Little Bethel African Methodist Episcopal Church Certificate of Organization" Greenwich, Connecticut: Little Bethel African Methodist Episcopal Church, 1882.

²⁶ *Greenwich Land Records*, v. 49, p. 270; "Notes and Comments," *The New York Globe*, August 25, 1883, n.p.

²⁷ *Greenwich Graphic*, April 5, 1884, p. 5; *Greenwich Graphic*, April 19, 1884, p. 5.; *Greenwich Graphic*, June 6, 1885, p. 5.

²⁸ *Greenwich Graphic and News*, July 11, 1919, p. 5.

²⁹ Carley, p. 90.

³⁰ *Greenwich Graphic and News*, October 10, 1919, p. 5

³¹ *Greenwich Graphic and News*, August 5, 1921, p. 3; *Greenwich Graphic and News*, October 7, 1921, p. 1.

the African-American community's civic activism during the 20th century.³² Gertrude Steadwell, who helped to found the Greenwich Chapter of the National Association for the Advancement of Colored People in 1940, recalled the racism that she encountered as child in Greenwich, and the church's response:

There, was some prejudice going , 10 places to eat when I was in grade school, about 1914 or 1915. We would go and try to do it, but they would give you the run-around or wouldn't come. They wouldn't out-right say that they wouldn't (serve blacks) There was one place on Greenwich Avenue, an ice cream place across from the post office, who wouldn't serve blacks. Then the A.M.E. church said they wouldn't buy their ice cream there unless they served blacks.

The church also served as the site for the founding of the Crispus Attucks Association in 1941.³³ And for many years the church's Donation Dinner was an important annual event in the community.³⁴

³² *Stamford Advocate*, p. 101.

³³ Shawn Maree Smith, "Blacks Recall Life in Town," *Greenwich Time*, February 25, 1990, p. A9.

³⁴ "Bethel African Methodist Episcopal Church, Greenwich, Connecticut, 1882-2007," typescript in the collections of the Historical Society of the Town of Greenwich, n.p.

9. Major Bibliographical References**Bibliography** (Cite the books, articles, and other sources used in preparing this form)

- Brown, Louise Van Dyke. "Louise Brown: Church and Community." Oral history interview by Catherine McNamara. Greenwich, CT: The Greenwich Library, 1978.
- Carley, Rachel. *Building Greenwich: Architecture and Design, 1640 to the Present*. Greenwich, CT: Historical Society of the Town of Greenwich, 2005.
- "Dedicatory Service of Bethel A.M.E. Church, Greenwich, Conn. And 3rd Anniversary of Minister Rev. Vernon E. Carter." Program in the Collection of the Bethel A.M.E. Church.
- Douglas, Teresa, Heather Fearnbach, Rebecca Smith, and Carroll Van West. "Denominational Histories" in *Powerful Artifacts: A Guide to Surveying and Documenting Rural African-American Churches in the South*. Center for Historic Preservation, Middle Tennessee State University, 2000.
- Driving Road Chart of the Country Surrounding New York City*, New York: Hyde & Comapny, 1887.
- Greenwich Graphic* (continued as the *Greenwich Graphic and News*).
Greenwich Press.
Greenwich Land Records.
- Haley, Jacquetta. "Greenwich African-Americans in order of 1790 Census." Unpublished research in the files of the Historical Society of the Town of Greenwich.
- "Historical Sketch: Bethel African Methodist Episocpal Church, Greenwich, Connecticut, 1882-2007." Pamphlet in the collection of the Bethel A.M.E. Church.
- "History of the AME Church," at <http://www.motherbethel.org/museum.htm>. Accessed on 15 February 10.
- "Insurance Maps of Greenwich, Connecticut." New York: Sanborn Map Company, 1906-1938.
- Kerschus, Nils. "Fourth Ward Historic District." National Register of Historic Places Nomination.
- "Little Bethel African Methodist Episcopal Church Certificate of Organization."
- McKay, Christine. "African-Americans in 19th Century Greenwich: Notes on New Research." *Greenwich History*, Volume 6 (2001).
- Orcutt, Rev. Samuel. *A History of the Old Town of Stratford and the City of Bridgeport*. New Haven, CT: Press of Tuttle, Morehouse & Taylor, 1886.
- Ray, Deborah Wing and Gloria P. Stewart. *Norwalk: Being an historical account of that Connecticut town*. Norwalk, CT: The Norwak Historical Society, 1979.
- Stamford Advocate Tercentenary Edition*.
United States Census, 1790-1930.
- Woodson, Carter Godwin. Free Negro Heads of Families in the United States in 1830: Together with a Brief Treatment of the Free Negro. Washington, D.C.: The Association for the Study of Negro Life and History, 1925.

Previous documentation on file (NPS):

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

Primary location of additional data:

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

Name of repository: **Historical Society of the Town of Greenwich**

Historic Resources Survey Number (if assigned): _____

10. Geographical Data**Acreage of Property** .16

(Do not include previously listed resource acreage)

Little Bethel A.M.E. Church
Name of Property

Fairfield, CT
County and State

UTM References

(Place additional UTM references on a continuation sheet)

1 18 615110 4543314
Zone Easting Northing

3 _____
Zone Easting Northing

2 _____
Zone Easting Northing

4 _____
Zone Easting Northing

Verbal Boundary Description (describe the boundaries of the property)

The Bethel A.M.E. Church occupies the western half of parcel number 07-4000/S in the Town of Greenwich.

Boundary Justification (explain why the boundaries were selected)

The boundary encompasses the portion of the parcel historically associated with the Little Bethel A.M.E. Church building.

11. Form Prepared By

name/title James Sexton
Organization _____ date 24 July, 2009
street & number 274 Clinton Ave. telephone 914.235-8074
city or town New Rochelle state N.Y. zip code 10801
e-mail imbics@hotmail.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.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items)

Little Bethel A.M.E. Church
Name of Property

Fairfield, CT
County and State

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.
See attached photographs.

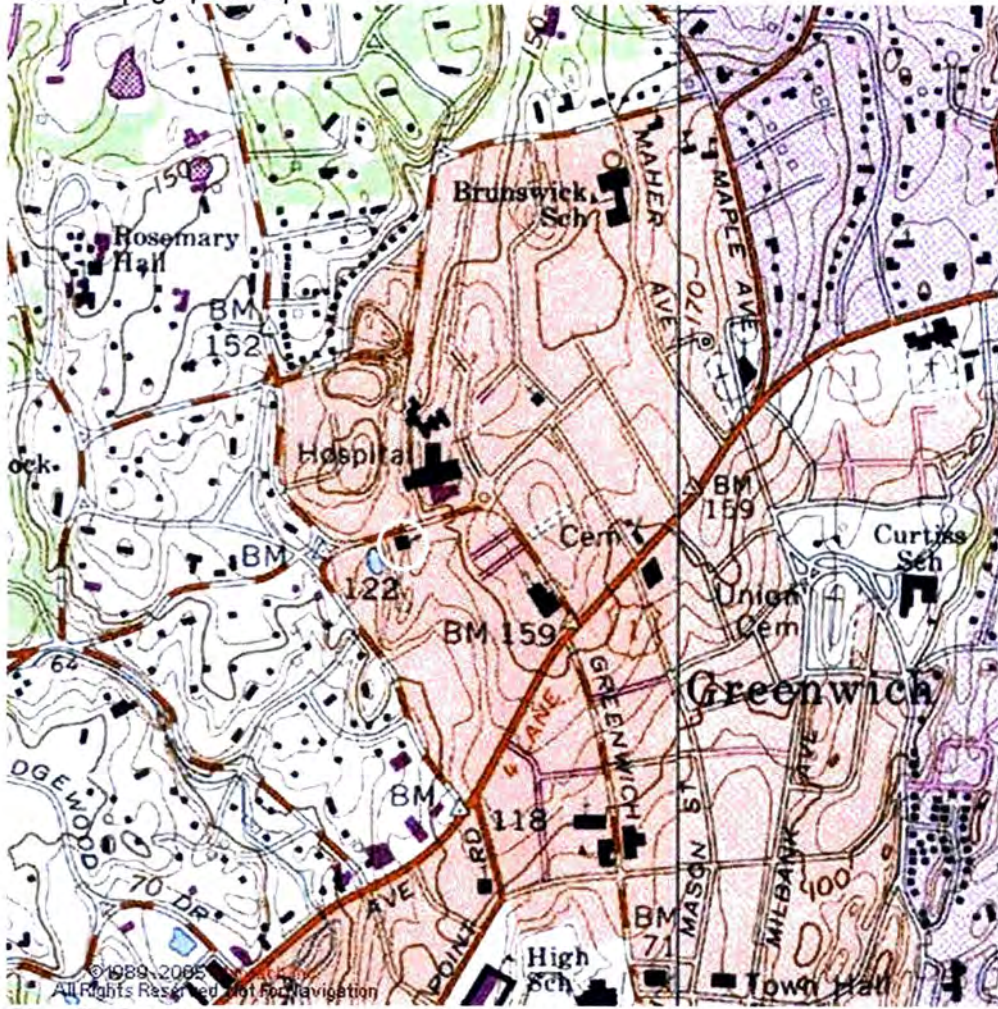
Property Owner:

name Bethel A.M.E. Church
street & number 42 Lake Avenue telephone (203) 661-3099
city or town Greenwich state CT zip code 06830-4515

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 18 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

USGS Topographic Map



Greenwich Quadrangle
Photorevised 1971
18/615110 E/ 4543314 N

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Little Bethel African Methodist Episcopal Church

MULTIPLE NAME:

STATE & COUNTY: CONNECTICUT, Fairfield

DATE RECEIVED: 9/01/10 DATE OF PENDING LIST: 9/27/10
DATE OF 16TH DAY: 10/12/10 DATE OF 45TH DAY: 10/16/10
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 10000831

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 10-12-10 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.



Little Bethel A.M.E. Church
Greenwich, Fairfield County, Connecticut
Photograph 1 – The building from the northwest.
10 July 2009 James Sexton



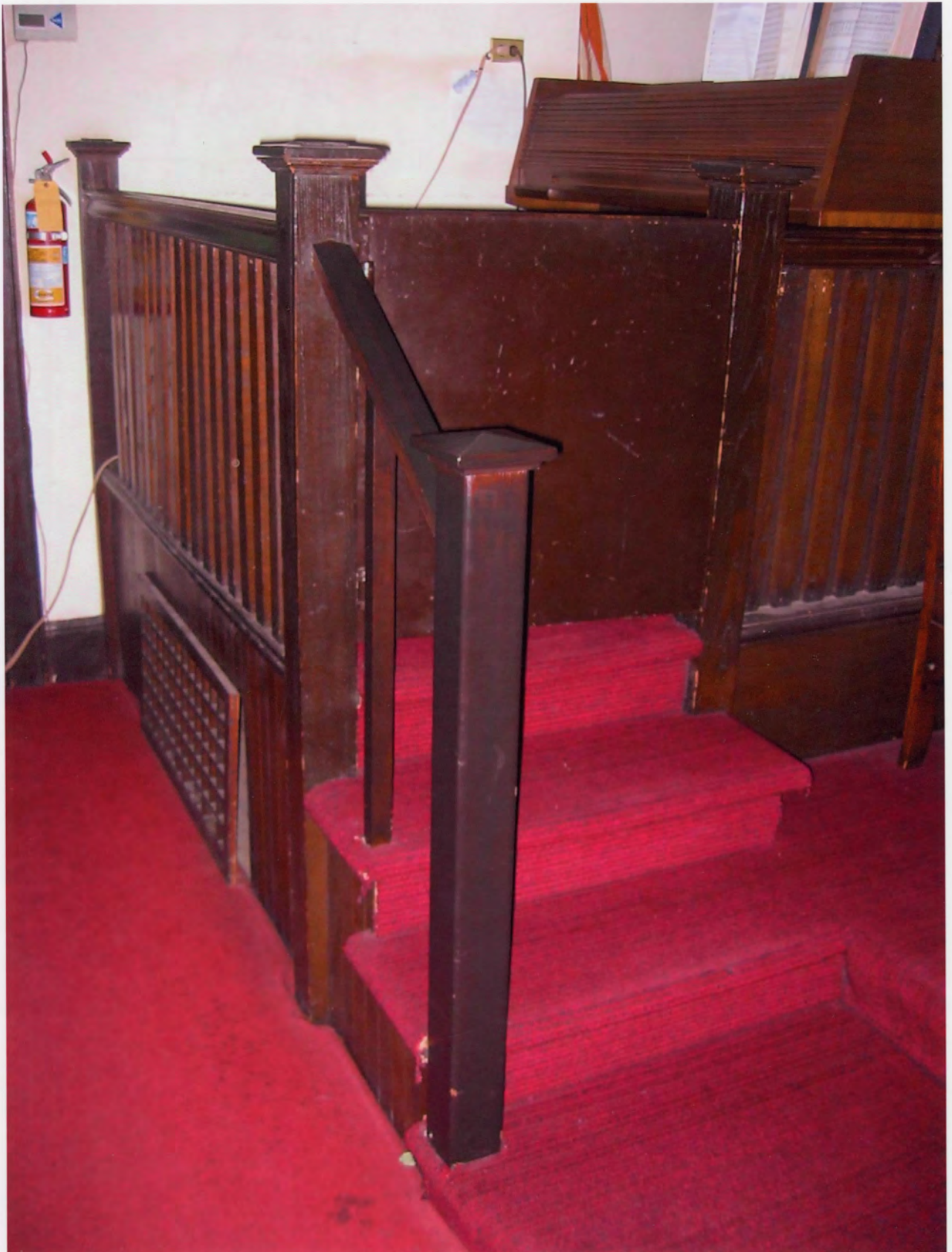
Little Bethel A.M.E. Church
Greenwich, Fairfield County, Connecticut
Photograph 2 – The building from the southeast.
10 July 2009 James Sexton



Little Bethel A.M.E. Church
Greenwich, Fairfield County, Connecticut
Photograph 3 – The sanctuary from the south.
10 July 2009 James Sexton



Little Bethel A.M.E. Church
Greenwich, Fairfield County, Connecticut
Photograph 4 – The chancel from the north.
10 July 2009 James Sexton



Little Bethel A.M.E. Church
Greenwich, Fairfield County, Connecticut
Photograph 5 – Detail of the chancel from the north.
10 July 2009 James Sexton



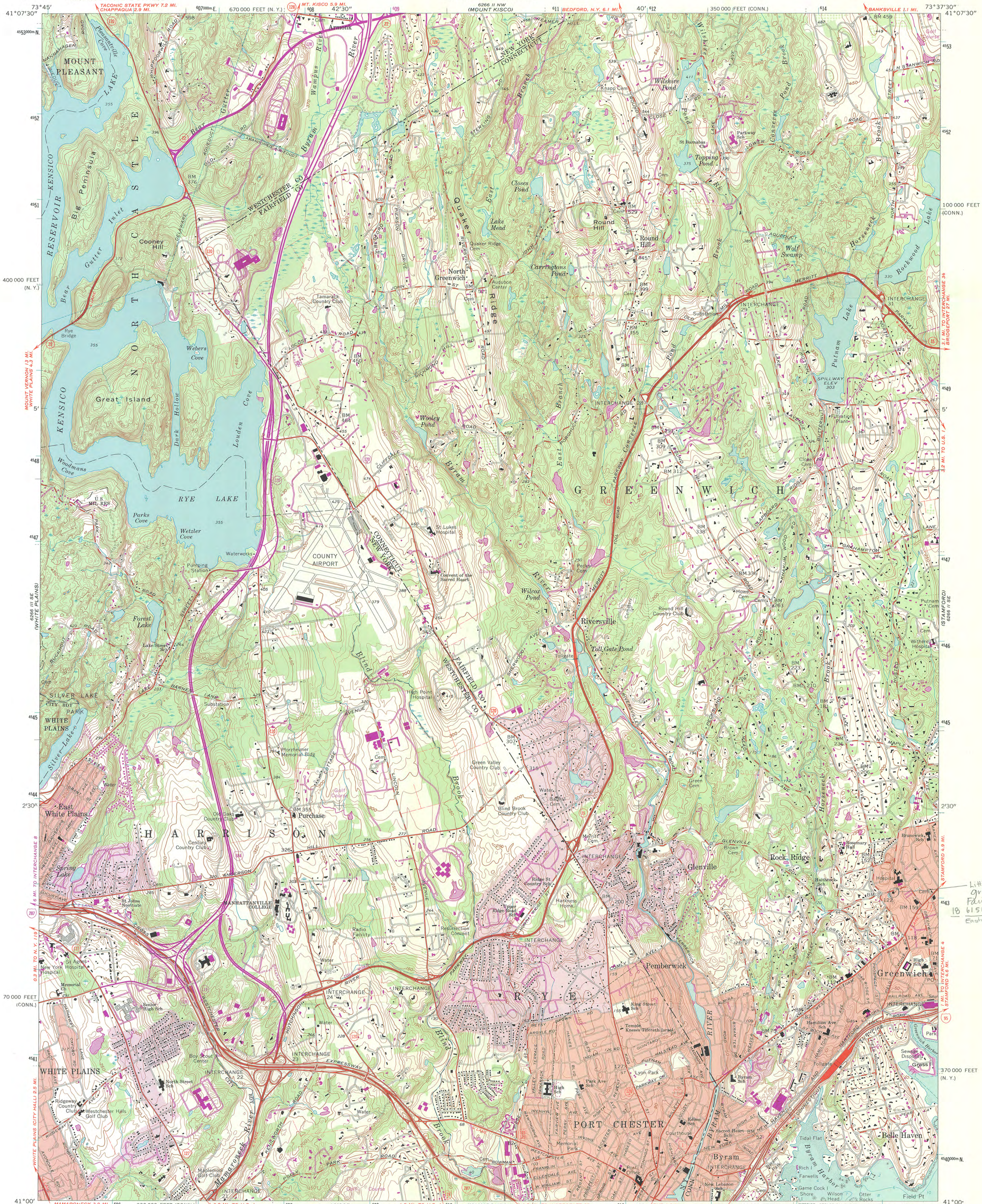
Little Bethel A.M.E. Church
Greenwich, Fairfield County, Connecticut
Photograph 6 – The kitchen from the north.
10 July 2009 James Sexton



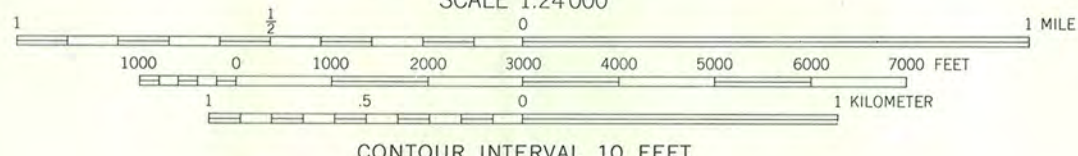
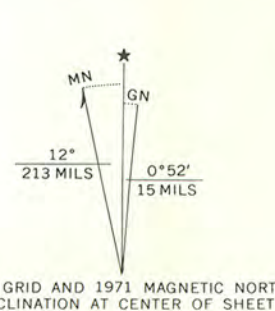
Little Bethel A.M.E. Church
Greenwich, Fairfield County, Connecticut
Photograph 7 – Historic photo of the building from the northwest.
Courtesy the Historical Society of the Town of Greenwich
Ca. 1885 and Photographer unknown.



Little Bethel A.M.E. Church
Greenwich, Fairfield County, Connecticut
Photograph 8 – Original pews in the balcony.
10 July 2009 James Sexton.

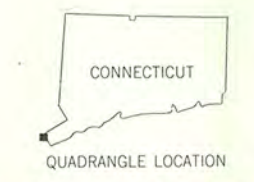


Mapped, edited, and published by the Geological Survey
Control by USGS, USC&GS, USCE, and Connecticut Geodetic Survey
Topography by photogrammetric methods from aerial photographs
taken 1949. Field checked 1950-1951. Revised 1960
Selected hydrographic data compiled from USC&GS Chart 222 (1959)
This information is not intended for navigational purposes
Polyconic projection. 1927 North American datum
10,000-foot grids based on Connecticut coordinate system, and
New York coordinate system, east zone
1000-meter Universal Transverse Mercator grid ticks,
zone 18, shown in blue
Fine red dashed lines indicate selected fence and field lines where
generally visible on aerial photographs. This information is uncheck
Red tint indicates areas in which only landmark buildings are shown



CONTOUR INTERVAL 10 FEET
DATUM IS MEAN SEA LEVEL
DEPTH CURVES AND SOUNDINGS IN FEET—DATUM IS MEAN LOW WATER
SHORELINE SHOWN REPRESENTS THE APPROXIMATE LINE OF MEAN HIGH WATER
THE MEAN RANGE OF TIDE IS APPROXIMATELY 7.3 FEET

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



ROAD CLASSIFICATION

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

GLENVILLE, CONN.—N. Y.

N4100—W7337.5/7.5

Revisions shown in purple compiled in cooperation with
Connecticut Highway Department from aerial photographs
taken 1971. This information not field checked
Purple tint indicates extension of urban areas

1960
PHOTOREVISED 1971
AMS 6266 II SW—SERIES V816

Little Bethel A.M.E.
Greenwich
Fairfield Co., CT
10 615110 4543314
Easting Northing





Arts
Tourism
Film
History

One Constitution Plaza
Second Floor
Hartford, Connecticut
06103

860.256.2800
860.256.2811 (f)



MEMORANDUM

TO: J. Paul Loether, Chief
National Register of Historic Places

FROM: Stacey Vairo, National Register Coordinator

DATE: August 31, 2010

SUBJECT: National Register Nomination

The following materials are submitted on this 31 day of August
2009, for nomination of the Little Bethel AME Church, Greenwich,
Connecticut to the National Register of Historic Places:

- Original National Register of Historic Places nomination form
- Multiple Property Nomination form
- Photographs
- Original USGS maps
- Sketch map(s)/figure(s)/exhibit(s)
- Pieces of correspondence
- Other _____

COMMENTS:

- Please insure that this nomination is reviewed
- This property has been certified under 36 CFR 67
- The enclosed owner objections do _____ do not _____
constitute a majority of property owners.
- Other: _____