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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.

1. Name of Property

Historic name: Shaffer's Chapel African Methodist Episcopal Church
Other names/site number: Butte AME Church / 24SB0991
Name of related multiple property listing: N/A

2. Location

Street & number: 602 South Idaho
City or town: Butte State: MT County: Silver Bow
Not For Publication: _____ Vicinity: _____

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

Applicable National Register Criteria:
 A B C D

| | |
|---|-------------------|
| <u>Mark F. [Signature]</u> | <u>10/23/2018</u> |
| Signature of certifying official/Title: | Date |
| <u>MONTANA STATE HISTORIC PRESERVATION OFFICE</u> | |
| State or Federal agency/bureau or Tribal Government | |

| | |
|---|---|
| In my opinion, the property <input type="checkbox"/> meets <input type="checkbox"/> does not meet the National Register criteria. | |
| Signature of commenting official: | Date |
| Title : | State or Federal agency/bureau or Tribal Government |

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4. National Park Service Certification

I hereby certify that this property is:

- x 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 (handwritten signature)

12/3/2018
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private: [x]
Public - Local []
Public - State []
Public - Federal []

Category of Property

(Check only one box.)

- Building(s) [x]
District []
Site []
Structure []
Object []

Number of Resources within Property

(Do not include previously listed resources in the count)

Table with 2 columns: Contributing, Noncontributing. Rows for buildings, sites, structures, objects, Total. Values: Contributing 1, Noncontributing 0, Total 1.

Number of contributing resources previously listed in the National Register 1

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION:
Religious Facility

Current Functions

(Enter categories from instructions.)

RELIGION:
Religious Facility

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7. Description**Architectural Classification**LATE 19TH AND 20TH CENTURY REVIVALS:Simplified Gothic Revival**Materials:**STONEWOOD: WeatherboardASPHALT: Shingle**Narrative Description Summary Paragraph**

The Shaffer's Chapel African Methodist Episcopal Church¹ at 602 South Idaho stands as a one-story, rectangular, front gable building located on a small corner property in the South Central Neighborhood of Butte, Montana. Though modest in size, the church easily retains its historic ecclesiastic identity with Gothic windows set in the front and side walls, and a rectangular bell tower that projects from the northwest corner of the building, which provides visual strength to the design and a front entrance to the church. The church sits midway between the nearby Emma and Travona mines, and provided a place of worship for half a century to an African-American working community living in the surrounding neighborhood.

Narrative Description***Setting & Location***

Shaffer's Chapel African Methodist Episcopal Church (Shaffer's Chapel A.M.E. Church) is located in the South Central neighborhood of Uptown Butte at 602 South Idaho (also 210 West Platinum). A small open space covered in grass lays immediately south of the building; a 3-foot tall cyclone fence concribes the west, south, and east edges of the yard. The nominated property sits on Lots 11 and 12 of Block 3 in the Travonia Addition of Butte, and is bounded by West Platinum Street to the north, South Idaho Street to the west, an historic brick boarding house to the south, and a small gravel parking space and cyclone fence to the east. Four blocks to the southwest is the Travona Mineyard, while four blocks to the northeast of South Idaho and Platinum is the historic Emma Mine, the center to a neighborhood that housed a considerable number of African Americans during the first half of the twentieth century. The buildings lining the streetscapes in this vicinity contribute strongly to the Butte-Anaconda National Historic Landmark: on either side of South Idaho's 600 block all houses contribute to Butte's South Central Neighborhood; on the west side of South Idaho seven two-story four-plex apartment buildings stand adjacent to one another, all dating to approximately 1900, as well as several other one-story single family homes; the east side of South Idaho, with Shaffer's Chapel on the corner, also features several similar four-plex apartments, and several single family homes.

Built within a densely settled neighborhood where space was at a premium during the mining era, Shaffer's Chapel A.M.E. Church occupies part of a small two-lot property; the building sits close to the sidewalks or adjacent properties. The primary (west) façade of the church is set back just a few feet from the South Idaho Street sidewalk, while the north and south walls of the church and the corner tower are built right to the lot lines and border the sidewalks along Idaho and Platinum streets. A narrow strip of grass begins on the west side of the façade and wraps the south side of the structure; a

¹ African Methodist Episcopal churches were often abbreviated to A.M.E. throughout history. For purposes of this nomination, the authors have adopted that abbreviation, and also shorten references to the church as Shaffer's Chapel throughout the text.

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grassy lawn now separates the church from the adjacent building; originally a single-family dwelling occupied this property. A gravel parking stall lies behind (east) the church, between the church and a two-story, rectangular house that occupies the east ¼ of the two lots. Originally, a small dwelling for the pastor stood immediately adjacent to the rear of the church.²

Shaffer's Chapel A.M.E. Church

Shaffer's Chapel A.M.E. Church features a steep-slope gable roof topped with red ribbed metal roofing, stucco overlaying the brick walls, and a concrete foundation that includes a basement. The gable roof was originally shingled with wood.

Shaffer's Chapel A.M.E. Church is oriented with the main entrance at the west end and the sanctuary in the east end. A front gable faces west and a one and a half story bell tower entrance stands at the northwest corner. The entrance to the church appears on the south elevation of the tower, with the original door frame now fitted with a newer wood door, painted white. When constructed in 1907, a cupola topped the tower.³ The cupola has since been removed (or enclosed?), and the tower is now capped by a low-pitched pyramidal roof. A small granite cornerstone inscribed with the words "SHAFFERS CHAPEL, AME CHURCH, ERECTED 1901" is placed at the bottom north corner of the tower.

This west façade includes one centered window that illuminates the back of the church. The three-light Gothic arch window is set over a stone sill and located to the south of the bell tower. The gable end includes a full return and is clad with horizontal metal siding. The gable return ties into a pent roof that skirts the protruding tower. Above the tower's pent roof, horizontal siding echoes that of the gable end.

The north elevation contains four windows set symmetrically. The western-most window occupies the north wall of the bell tower, and unlike the rest of the fenestration in the building, this window is rectangular. All other windows are two-light fixed gothic-arched in style. All windows sit above a stone sill and feature wood window surrounds, all painted white. The eastern-most window on this wall no longer contains glass; the opening has been boarded up.

This fenestration pattern carries over to the south elevation of the building, where three gothic arched, two-light, fixed pane windows are located directly opposite those on the north elevation. All include white stone sills and wood window surrounds.

The east, rear, elevation features horizontal metal siding in the gable. Entries include a main floor doorway, offset from center to the north, and a projecting basement entry on its south end. The entry to the main floor of the church includes a single wood panel door in a wood frame. The basement entry features a shed-style roof topped with asphalt shingles that extends nearly to the ground. The east wall of the basement entry is clad with clapboard. This entry houses steep concrete steps that lead down to a storage room.

The 1916 Sanborn map indicates an apse with a connected parsonage once projected from the east wall of the church. By 1951, the parsonage was removed but the apse remained. When the apse was removed is unclear, though it occurred after the printing of the 1951 edition of the Sanborn map.

² This building was depicted on the 1916 Sanborn map but gone by the next printing in 1951.

³ *The Montana Plaindealer* (Helena, MT), Aug 9, 1907, p. 1.

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Interior

The interior of Shaffer's Chapel A.M.E. Church consists of a single large room containing a sanctuary, a raised altar platform, and bench seating. The interior is simply attenuated, with plain white walls, pine wainscoting, and the original wood window and doors in their original frames. In 1902, the *New Age* credited Elder Allen's zeal and striving in completing the church in time for its dedication, and briefly described the interior: "It has a lovely red carpet with a complete set of chairs for the choir and rostrum."⁴

The wood doors display lower paneling and upper glazing within oval window openings that frame colorful abstract patterns of stained red, yellow and blue glass. Windows are recessed into the Gothic-arched openings.

The floor is covered with carpet and the original seating has been replaced with simple wood pews, painted brown and white; six rows deep and arranged along a center aisle leading from the back of the church to the sanctuary. The ceiling presents a slight gable, far different than the steep incline gable of the roof. Modern globe pendant lights hang to illuminate the interior. A small storage closet is built into the rear southwest corner of the room.

Integrity of the Shaffer's Chapel A.M.E. Church

The integrity of the Shaffer's Chapel A.M.E. Church is fair. Several changes have occurred to the exterior of the building over time including the removal of the belfry, the removal of the parsonage and then the apse, the stuccoing the exterior walls, and replacement roofing of ribbed metal. These changes have diminished the integrity of design, materials, and workmanship, though many character defining features, such as the bell tower, original massing, and fenestration, remain. However, the building continues to easily convey its original historic purpose as a church, and while these changes do impact the significance of the building under Criterion C, the church retains sufficient integrity for individual listing under Criterion A.

Under the remaining aspects of integrity, Shaffer's Chapel retains excellent integrity of location as it occupies the original location of its construction. It also retains strong integrity of setting, feeling, and association burnished by the surrounding historic buildings constructed around the same time.

The church continues to function in its original capacity, albeit, it no longer retains its connection with the African Methodist Church, or the African-American community of Butte.

⁴ *The New Age* (Butte, MT), Aug 30, 1902, p. 4.

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

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

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

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or 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

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Areas of Significance

(Enter categories from instructions.)

SOCIAL HISTORYETHNIC HERITAGE: African American**Period of Significance**1901 - 1964**Significant Dates**1901**Significant Person**

(Complete only if Criterion B is marked above.)

Cultural AffiliationAfrican American**Architect/Builder****Statement of Significance Summary Paragraph**

On the corner of South Idaho and Platinum Avenue sits the historic 116-year old Shaffer's Chapel African Methodist Episcopal Church, a cornerstone and conduit for African American life in Butte and beyond for over five decades. Currently listed in the National Register as a contributing building within the Butte-Anaconda National Historic Landmark district, the church was a locus for political activism, benevolent work, and educational outreach in the south-central Butte community of Emma that soon influenced other communities in Anaconda, Helena, Missoula, Bozeman, and Great Falls. The current nomination seeks to recognize through individual listing in the National Register the important association of the building with the A.M.E. Church. Many members of the A.M.E. Church in Butte fostered civic and benevolent organizations with statewide influence and national recognition throughout the early 20th century. Some of the oldest families who settled Butte in the early 1880s were parishioners, who continued their strong ties to the community and these organizations into the 1970s, even as Montana's African American population waned. The A.M.E. Church's story is integral to the history of Butte, African American history throughout Montana, and inextricably linked to the early history of Civil Rights in the United States.

The building historically known as Shaffer's Chapel A.M.E. Church is the only remaining church in Butte that once hosted an all-black congregation, and was one of the only public centers of the African

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American community during the twentieth century. In addition, Shaffer's Chapel A.M.E. Church is one of only 31 extant buildings out of 103 original structures identified as having significance to the history of African Americans in Butte. For these reasons, this modest church is eminently historic and qualifies for listing in the National Register of Historic Places under Criterion A at the state and local levels.

As a religious building, Shaffer's Chapel must also meet the requirements of Criteria Consideration A: *Owned by a religious institution or used for religious purposes*. Both are true today although the community now associated with the building is no longer African American. Despite its role associated with the spiritual aspects in the community, Shaffer's Chapel is also significant as much for its association with historical trends of the time, namely serving as one of the most important anchors to African American settlement and culture in the history of Butte.

Narrative Statement of Significance

African Americans in the Mining Camp of Butte, Montana

The Montana Territory was created during the Civil War. In the years that followed the Emancipation Proclamation in 1865, a number of freed blacks moved westward. By 1870, there were 183 black people recorded in the federal census in Montana and in 1890, the year following Montana statehood, the number reached 1,490. Census workers in 1910 counted the highest number of black people in the state's history, 1,834. The profile of early African American residents throughout Montana was typified by hard working people – laborers, porters, blacksmiths, barbers, cooks, servants and other service-industry roles. In Butte and Helena in particular, many worked in mining-related occupations.⁵

A review of the 1910 and 1930 census records indicate that in the mining city of Butte existed “several different neighborhoods that African Americans called home between 1910 and 1930. A large neighborhood existed between the African American Bethel Baptist Church and Shaffer's Chapel African Methodist Episcopal Church, several blocks apart on Idaho Street. The Emma Mine neighborhood, near Montana Ave and South Main on Gold, Porphyry, and Mercury Streets, also flourished during the 1910s. A more middle-class neighborhood uptown on West Park and West Broadway also existed in the 1920s.” The Sanborn maps of the time show the small African American population scattered through the South and Central neighborhoods, where workers lived directly alongside the city's industries, including the copper mines, railyards, and lumber yards.⁶

Early History of the African Methodist Episcopal Church

The history of the African Methodist Episcopal Church has its roots in the anti-slavery movement.⁷ In 1793, Richard Allen, an enslaved African American who purchased his freedom in 1781, left a Methodist

⁵ Ellen Baumler. “Early History of African Americans in Montana,” *Great Falls Tribune*, Nov 3, 2011. It was a reality too, that the Red Light district of many mining communities, including Butte, provided a livelihood for African American and other minority women.

⁶ “Mapping Historic Neighborhoods: Butte,” and “Table of African Americans in Butte in 1910 and 1930,” Identifying Montana's African American Heritage Resources website, accessed at <http://mhs.mt.gov/Shpo/AfricanAmericans/Places/Sanborns>

⁷ Dennis C. Dickerson, “Our History,” African Methodist Episcopal Church's official website, <https://www.ame-church.com/our-church/our-history/>, accessed March 9, 2018. “It rejected the negative theological interpretations which rendered persons of African descent second class citizens. Theirs was a theological declaration that God is God all the time and for every body[sic]. The church was born in protest against slavery – against dehumanization of African

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congregation in Philadelphia due to discrimination, and with others, formed the Bethel Methodist Church. In 1816, his group began the first "organized black denomination" as the African Methodist Episcopal Church.⁸ As a missionary church, the AME travelled into every region of the United States and U.S. territories; initial efforts focused on the North and Mid-West, and then the southern states and western territories following the Civil War.⁹ The church concentrated on ministering to freed African Americans while attempting to serve the still-enslaved populations, and lobbying for their freedom. In the early decades of the A.M.E. Church:

the education of the colored population of the states in which the majority of the members of the African Methodist Church were located was strictly forbidden. The laws framed by the various state legislatures were so stringent, and the penalties so severe, that we at this present day can only look back at them and shudder.¹⁰

Even though state laws executed heavy penalties upon African Americans caught learning to read or write, the A.M.E. Church discussed education at its conferences as early as 1833.¹¹ After the Civil War, A.M.E. congregations donated hundreds of thousands of dollars to establish Sunday schools that incorporated African American history, reading, and writing. They also produced religious printed works to distribute "as far northwest as Montana" in an effort to give cities with African American communities educational, spiritual, political, and social guidance.¹² During the Reconstruction era after the Civil War, African Americans looked west with hopes of prosperity, and an end to the violence their families suffered in pro-slavery areas. The A.M.E. Church "became a major force for community development and civil rights activism in the urban West."¹³

The A.M.E. Church in Montana

The following context is taken from the "Union Bethel African Methodist Episcopal Church" National Register Nomination prepared by Barbara Behan, Ken Robison, and Ellen Sievert, and on file at the Montana State Historic Preservation Office in Helena.¹⁴ While prepared for the Union Bethel African Methodist Episcopal Church in Great Falls, it serves as an excellent overview and context for much of Montana.

people, brought to the American continent as labor." "The African Methodist Episcopal Church," African Methodist Episcopal Church official website, homepage, <https://www.ame-church.com/>, accessed March 9, 2018.

⁸ A short introductory to the history of the AME church.

<http://nationalhumanitiescenter.org/pds/maai/community/text3/allenmethodism.pdf>. See also the University of North Carolina at Chapel Hill's *Documenting the American South* collection to review the debate between Baltimore and Philadelphia as the birthplace of the AME church: <http://docsouth.unc.edu/church/payne/payne.html>

⁹ Dickerson, "Our History," African Methodist Episcopal Church's official website.

¹⁰ Daniel Alexander Payne. *History of the African Methodist Episcopal Church*, ed. Charles Spencer Smith (Nashville, Tennessee: Publishing House of the AME. Sunday School Union, 1891), p. 54. Digital version on Documenting the American South Website. University Library, The University of North Carolina at Chapel Hill, 2001. <http://docsouth.unc.edu/church/payne/payne.html>.

¹¹ *Ibid.*, p. 98.

¹² *Ibid.*, pp. 495-6.

¹³ Douglas Flamming, *African Americans in the West* (Santa Barbara, CA: ABC-CLIO, 2009), p. 61.

¹⁴ Barbara Behan, Ken Robison, and Ellen Sievert, *Union Bethel African Methodist Episcopal Church* National Register Nomination, listed 9/11/2003, NR# 3000924.

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Following emancipation and the end of the Civil War, a growing number of freedmen and women and freeborn African Americans joined the national migration west. In 1860 there were approximately 5,000 blacks in the western states and territories, excluding Texas and Oklahoma; by 1870 the number had grown to about 25,000.¹⁵

Prof. Quintard Taylor has outlined a pattern of black community development in the West that provides a context for the African American community in Great Falls, Montana. According to Taylor's model, black westerners overwhelmingly lived in urban settings, where they found job opportunities and the solidarity of other African Americans. They typically organized for mutual benefit more quickly than did non-blacks in the West; in the Pacific Northwest, this usually began with an African American Methodist or Baptist church. People in a given locale used the church not only for religious functions, but also as a springboard for benevolent societies, fraternal associations, and other social and educational organizations. This was especially true after a congregation constructed a church building, which frequently housed secular events.¹⁶

African American organizations to some degree mirrored those in white society, whose membership was often closed to them. But for black westerners, self-segregated churches and clubs played a unique and separate role: it was here that people found opportunities for leadership and self-expression the larger society did not offer. African American churches in the western United States are more associated with social, cultural, and political trends of their congregations than non-black churches because historically they have served secular purposes unnecessary to white congregations. One historian of the A.M.E. denomination has written that the pervasiveness of racism...and economic oppressions has generally characterized the experience of A.M.E. adherents,¹⁷ while another states that the A.M.E. in particular provided a "platform for the pollicization of the freedmen" immediately following the Civil War.¹⁸

Women were especially important in organizing and sustaining black communities in the west. One early black Colorado woman called them "the backbone of the church, the backbone of the family, they were the backbone of the social life, everything."¹⁹ African American women's benevolent organizations developed both as an answer to exclusion from white women's

¹⁵ Eugene Berwanger, *The West and Reconstruction* (Urbana: University of Illinois Press, 1981), p. 23, as quoted in Behan et al., *Union Bethel African Methodist Episcopal Church* National Register Nomination, listed 9/11/2003, NR# 3000924.

¹⁶ Quintard Taylor, *In Search of the Racial Frontier: African Americans in the American West* (New York: W.W. Norton & Co., 1998), pp. 192-195; 208; Taylor, "The Emergence of Black Communities in the Pacific Northwest 1865-1910," *Journal of Negro History* 64 (Fall 1979), p. 344, as quoted in Behan et al., *Union Bethel African Methodist Episcopal Church* National Register Nomination, listed 9/11/2003, NR# 3000924.

¹⁷ Dennis Dickerson, *The Past in Your Hands: Writing Local AME Church History* (Nashville, TN: n.p., 1990), p. 2, as quoted in Behan et al., *Union Bethel African Methodist Episcopal Church* National Register Nomination, listed 9/11/2003, NR# 3000924.

¹⁸ Clarence Walker, *Rock in a Weary Land: The African Methodist Episcopal Church During the Civil War and Reconstruction* (Baton Rouge: U. Louisiana Press, 1982), p. 3, as quoted in Behan et al., *Union Bethel African Methodist Episcopal Church* National Register Nomination, listed 9/11/2003, NR# 3000924.

¹⁹ Glenda Riley, "American Daughters: Black Women in the West," *Montana The Magazine of Western History* 39:2 (Spring 1988), p. 26, as quoted in Behan et al., *Union Bethel African Methodist Episcopal Church* National Register Nomination, listed 9/11/2003, NR# 3000924.

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societies, and as a way to address issues unique to black women and their communities. Most often, they organized such groups from within the context of an African American church.²⁰

The history of African Americans in early Montana bears out these generalities about African American churches and their role in western black communities. All over Montana, African American communities sprang up wherever non-Indian settlements developed after about 1865. By the turn of the century, virtually all of Montana's major population centers included thriving, though relatively small, enclaves of African American residents. Most had solidified to the point that they supported some independent businesses, entrepreneurs and professionals, predictably including a clergyman for a Baptist or A.M.E. church.²¹

During the 1890s, the A.M.E. Church became a presence in several growing Montana cities, and congregations were established in Helena, Great Falls, Missoula, Anaconda, and Butte (Havre and Billings were opened in the 20th century). In 1894, the Colorado Conference of the A.M.E. Church came to Montana, bolstering the efforts of all these congregations. That same year, black communities were courted by both Marcus Daly and William Clark in the competition to designate the state's capital, with a rail excursion to Anaconda and baseball games in Helena. Clark launched *The Colored Citizen*, a new paper in Helena that lobbied unabashedly for Helena as state political headquarters. In fact, Rev. Charles Cushingberry of the Butte A.M.E. Church got caught up in the contest, coming out strongly against Helena in such a way that it was alleged he was seeking payment for his support, and he was forced to resign his post.²²

Like the other black churches in Montana, the history of Shaffer's Chapel reflects many aspects of community identified by Quintard Taylor in his research of African Americans in the West. The church was an institution that gave a central gathering place, and gave rise to other secular organizations that worked on behalf of the black community. Women's groups in particular were at the forefront of political activism to better the lives of all in the African American community.

Butte Shaffer's Chapel A.M.E. Church

In 1892, an A.M.E. congregation built a church on the corner of South Idaho and Mercury in Butte, Montana.²³ Within nine years, the congregation outgrew its location, and raised funds for a new church on the corner of South Idaho and Platinum in 1901. African American and Euro-American community members jointly raised \$5,000 to build the church. African American businessmen and women, masons,

²⁰ Taylor, *In Search Of...*, p. 220; Lawrence deGraaf, "Race Sex and Region: Black Women in the American West 1850-1920," *Pacific Historical Review* 49 (February 1980), p. 306, as cited in Behan et al., *Union Bethel African Methodist Episcopal Church* National Register Nomination, listed 9/11/2003, NR# 3000924.

²¹ Barbara Carol Behan, "Forgotten Heritage: African Americans in the Montana Territory, 1864-1889," *Journal of African American History*, Vol. 91. No. 1, Winter 2006 (Riverside, CA: University of California Press, 2006), pp. 23-40; "Minutes of Twentieth Session Colorado Annual Conference of the African ME Church Held at Pueblo, Colorado Sept. 19 to 24, 1906 Inclusive," Office of the AME Church Historiographer, Nashville, Tennessee; this source documents five AME congregations in Montana in 1906.

²² *The Colored Citizen*, (Butte, MT), September 3, 1894, p. 3; September 10, 1894, p. 3; September 17, 1894, p. 3; October 15, 1894, p. 2; November 5, 1894, p. 2.

²³ "Laid the Cornerstone," *The Anaconda Standard* (Anaconda, Montana), July 11, 1892, p. 5.

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benevolent lodges including the Silver City Colored Lodge No. 9, miners, domestic servants, porters, and Butte mining mogul W.A. Clark helped fund the construction.²⁴

The building of the A.M.E. received national attention. Reverend Cornelius Thaddeus Shaffer, Bishop of the national A.M.E. in Philadelphia from 1888-1889 and treasurer in 1892, gave the dedication speech at the Butte A.M.E. on Sunday August 31, 1902.²⁵ Anticipating the Bishop's visit, the A.M.E. congregation prepared to welcome him and dedicate the church in his honor as Shaffer's Chapel. The festivities included an elaborate breakfast, a musical evening featuring vocal solos and the local mandolin club, and festooning the new church with flowers. The last \$400 debt for church construction was retired and in addition, Bishop Shaffer gave a public lecture at the Butte Presbyterian church on conditions in Africa, having just returned from there.²⁶ *The New Age*, Butte's African American newspaper, ran an account of the dedication:

Last Sunday was a banner day in church circles in Montana. Shaffer chapel was packed with the fashionable society of Butte and the white friends of the church to witness the formal dedication of the beautiful edifice erected through the untiring efforts of the A.M.E. pastor, Rev. Jordan Allen, and the aid extended by the citizens of Butte.

As Bishop Shaffer arose at the altar, beautifully and profusely decorated with flowers and, looked over the handsome church with its electric lights, fine carpets and model church chairs, he complimented the members and pastor upon having the banner church of his connection.

Bishop Shaffer took for his text: "The Lord loveth the church of Zion more than the thousand saints of David." The sermon was a masterpiece of eloquence and logic.²⁷

Another national figure, Mrs. Edith Kermit Carow Roosevelt, Theodore Roosevelt's wife, donated a globe in July 1902, to be auctioned for the church's opening celebration and fundraising fair.²⁸ Two years later, Charles J. Fiske, representing Butte's African American residents, presented President Roosevelt with a trowel to "continue to spread the cement of human kindness..."²⁹

Each week, Shaffer's Chapel offered two Sunday services, at 11 a.m. and 8 p.m., Sunday school in mid-afternoon, and a prayer meeting midweek.³⁰ During Shaffer's Chapel's founding year, the *Butte New Age* ran regular pieces on events of the church, and its members. In October of 1902, the congregation

²⁴ Lorealee Davenport, "A Journey Toward Sovereignty and Security: The African American Community of Butte, Montana." Self-published work, 2001, comb-bound, held at Butte-Silver Bow Archives, Butte, Montana (Collection Number 2012.231.001), p. 30.

²⁵ "Bishop Shaffer is coming," *The Butte Inter-Mountain* (Butte, Montana), Aug 27, 1902, p. 5.

²⁶ *The New Age*, (Butte, Montana), Aug 23, 1902, p. 4 and August 30, 1902, p. 4. Breakfast was hosted by Mrs. E.H. Johnson at her home at 1105 West Galena; unfortunately, the reverend was held up enroute to Butte and could not attend that event. *The New Age*, Aug 30, 1902, p. 4. Other congregations in Indiana and Illinois also dedicated their churches in Shaffer's name during this decade.

²⁷ "Shaffer Chapel Dedicated," *The New Age*, (Butte, Montana), Sept 6, 1902, p. 4.

²⁸ "Mrs. Roosevelt's Present," *The New Age* (Butte, Montana), June 13, 1902, p. 2.

²⁹ Montana African American History Timeline. <http://mhs.mt.gov/Shpo/AfricanAmericans/History/Timeline>

³⁰ R.L. Polk & Co., *Polk's Butte (Silver Bow County, Mont.) City Directory*, 1902 - 1917. This general schedule remained consistent through at least the first two decades of the church's operations. Church schedules were no longer reported in the directories after 1917.

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met to initiate a "Silver Bow Literary Society," which lasted for years, and regular events included recitals, chicken dinners, spelling bees, rallies to raise funds and participation in statewide A.M.E. gatherings.

Reverend Allen served as pastor to his twenty congregants in Butte, as well as the Anaconda A.M.E. members, through 1904. After Allen's departure, a different pastor led the congregation nearly every year. This rotation schedule allowed the clergy to build connections between multiple parishes and to invigorate the cultural bond between African American communities.³¹ Several of the pastors kept house in a small residence connected to the rear of the church. Membership increased to about 30 in 1930, and doubtless additional attendees joined their ranks, if unofficially. This was in keeping with the other African American churches of this period, which ranged in membership from a dozen, at the Wayman Chapel in Billings, to about 50 at St James A.M.E. Church in Helena, the capital city which had a much larger African American population at the time.³²

Camp Caroline and Shaffer's Chapel A.M.E. Church

In Butte, both the A.M.E. and Baptist churches were pivotal institutions that ministered spiritually to their congregations, and also fostered groups that promoted social justice for the African American minority community. The pursuit of social justice proved important as several companies, including the Anaconda Copper Mining Company, barred African Americans from working in the underground Butte Mines until 1942,³³ thus those men who worked in mining, did so on the edges of industry and society.

Just outside Butte lay Camp Caroline, a small mining community located fifteen miles away, atop the rugged Continental Divide. The camp became an African American enclave and many of its residents created deep ties with the A.M.E. Church that lasted over half a century, including members of the Flagg and Brown families who forged their history in business, as well as civil rights, and women's suffrage during their time in Butte. Charles Flagg, one of the first miners to settle in 1880 at Camp Caroline, carried the church's constitution in the inaugural procession to lay inside the A.M.E. cornerstone at the original location in 1892.³⁴ Others with ties to Camp Caroline included the Brown family, one of the first families to settle in Butte; the Browns owned mining claims and businesses in Camp Caroline and bought a boarding house from George Lowery there in 1890.³⁵ The African American-owned boarding house provisioned the remote multi-ethnic community with lodging and food from 1890 until the early 1930s when the mines' production slowed.³⁶ Sisters Betty Brown McDonell and Nannie Brown Coughlin ran

³¹ Ibid.; <http://mhs.mt.gov/Shpo/AfricanAmericanChurches/MontanasChurches>. This rotation system may also have provided relief to the individuals who served in the Montana churches' cold, wintry territory.

³² <http://mhs.mt.gov/Shpo/AfricanAmericanChurches/MontanasChurches>.

³³ Matthew L. Basso, *Meet Joe Copper: Masculinity and Race on Montana's World War II Home Front* (Chicago: University of Chicago Press, 2013), p. 160.

³⁴ "Laid the Cornerstone," *The Anaconda Standard* (Anaconda, Montana), July 11, 1892, p. 5.

³⁵ G.E.O. A. Crofutt, *Crofutt's Butte City Directory for 1885-6 Montana Territory* (Butte, MT: Office of the Daily Inter-Mountain, 1885), no page numbers for this portion of the directory. Brown family descendants still own land on Camp Caroline road today.

³⁶ Davenport, *A Journey Toward Sovereignty*, p. 27.

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the business.³⁷ In 1921, Mary J. Brown served as a director for the Afro-American Mining Company, which owned quartz and copper mines, and held \$500,000 in "capital stock."³⁸

For decades, the Flagg and Brown families were involved in benevolent and political organizations that often met at the A.M.E. Shaffer's Chapel. In the 1920s, Vernon Brown, another of Camp Caroline's original settlers, served as Director of the East Side Neighborhood House, a Presbyterian charity providing food, shelter, and clothing to thousands of unfortunate citizens of Butte each year; his wife organized the distribution of shoes to the "children around Butte."³⁹ Janettia Flagg Brown, a member of the Shaffer's Chapel A.M.E. church, was also an active member of the Pearl Club.⁴⁰ Janettia and Richard Brown's daughter, Lena Brown, also an A.M.E. parishioner, became active in benevolent endeavors and civil rights actions as a member of, and office holder, in the Pearl Club, the Montana Federation of Colored Women's Clubs, and the National Association for the Advancement of Colored People (NAACP), which all regularly met at Shaffer's Chapel A.M.E. Church.

Women's Clubs, Politics, and Benevolence in Butte

Women's clubs grew across the nation in the late 1880s and into the early 20th century. In the spring of 1902, the General Federation of Women's Clubs held a national convention in Los Angeles, and decided to leave the question of African American women's admittance up to each state's delegation.⁴¹ Newspapers from New York to San Francisco reflected national interest in the outcome of this vote.⁴² The Montana clubs elected to bar African American women from their state federation, introducing the need for a separate statewide federation of African American women's clubs.⁴³ Euro-Americans resistant to integration during this time referred to the integration debate as "the race problem" and used the same language when reporting about "colored women's" clubs. Newspapers and lecture halls in the early 20th century were full of stories and debate about African Americans' role in Euro-American society, all while Jim Crow legislation tightened its grip on African American communities.

In March 1913, the influential African American leader Booker T. Washington spoke at the Butte Auditorium on "the race problem," emphasizing the need for African American communities to become

³⁷ Ibid., 24.

³⁸ "Montana Federation of Negro Women's Clubs." Group publication, 1921. Montana Historical Society Research Center, Helena, Montana, Box 1, file 37.

³⁹ Mary Murphy, *Mining Cultures: Men, Women, and Leisure in Butte, 1914-1941* (Champaign: University of Illinois Press, 1997), p. 148.

⁴⁰ "Montana Federation of Negro Women's Clubs," 1921, pp. 24 and 43; Davenport, *A Journey Toward Sovereignty*, p. 26. Image of J.W. Brown as she is listed on the Director's page of the MFNWC booklet, p. 43. Janettia Flagg was Charles Flagg's daughter. She married Richard Brown, brother of the women who managed the Camp Caroline boarding house, in 1892. Davenport, *A Journey Toward Sovereignty*, p. 26.

⁴¹ Sandra L. Henderson, "The Civitas of Women's Political Culture," *California Women and Politics: From the Gold Rush to the Great Depression*, Robert W. Chemy, Ed. (Lincoln: University of Nebraska Press, 2011), p. 178.

⁴² "A Woman on Color Line," *The New York Daily Tribune* (New York, New York), February 9, 1902, "Booker T. Washington Replies to an Invitation from Los Angeles Women," *The San Francisco Call* (San Francisco, California), March 30, 1902. Newspapers from New York to California captured the debates in cities across the country of whether to accept African American women into the National Federation of Women's Clubs.

⁴³ "Club Notes and News, No Color Line Drawn," *The Butte Intermountain* (Butte, Montana), April 12, 1902.

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financially, socially, and intellectually strong in the face of Euro-American oppression.⁴⁴ After his speech, the A.M.E. church hosted a banquet in his honor where he addressed the crowd, a highly publicized event that no doubt influenced all who attended.⁴⁵ Mr. Washington's banquet was just one of many early social and civil gatherings hosted by the Shaffer's Chapel A.M.E. Church that occurred beyond the regularly scheduled religious functions and services.

Women in Butte's African American community founded their own clubs in the late 1910s, one of them being the Pearl Club, which after its establishment, regularly met at the Shaffer's Chapel A.M.E. Church. The Pearl Club began in 1918 as the Pearl Unit, a group enlisted by the Red Cross to raise funds and resources for all ethnicities of American soldiers during WWI. The Pearl Unit was named after Dr. Frank C. Pearl, a Butte physician serving as a captain overseas. Disbanded by the Red Cross at the close of the war in 1919, the Pearl Unit became the Pearl Social Club, which spearheaded the effort to create the Montana Federation of Negro Women's Clubs (MFNWC) two years later.⁴⁶ The club's main goal was the education and social "uplift" of African Americans in Montana's cities.

Three years after the establishment of the Pearl Club, A.M.E. parishioners Mrs. Mary B. Chappell, Mrs. Armeta Smith Duncan, Mrs. Frances Mayfield, Mrs. M. Brown, Mrs. Sarah Davis, Mrs. Angie Mills Arnold, Mrs. Lottie Foreman (Bethel Baptist Church), Mrs. Ophelia Fenter, and other women from clubs around Montana, founded the Montana Federation of Negro Women's Clubs (MFCWC) on August 3, 1921. Continuing its role serving the community, Shaffer's Chapel A.M.E. and the Bethel Baptist Church hosted the MFCWC's first meeting, August 3rd through August 5th, which included the Clover Leaf Art Club of Butte, the Good Words Literary Club of Anaconda, the Kalispell Mutual Improvement Club, the Mary B. Talbot Art Club of Helena, the Pearl Club of Butte, the Phyllis Wheatley Club of Billings, and the Pleasant Hour Club of Helena.⁴⁷ "Ten clubs joined the first year."⁴⁸

After agreeing on the constitution and by-laws, the first order of business was discussion of "women in business."⁴⁹ The following day saw discussion of the Dyer Anti-Lynching Bill and sending Montana senators and representatives a telegram to support the bill.⁵⁰ Through these meetings, several which occurred at the Shaffer's Chapel A.M.E. Church, the first actions of the club were not only concerned with benevolently "uplifting" African Americans through scholarships, but also organizing politically to challenge the Jim Crow policies and laws that targeted African Americans through segregation, economic inequality, or lack of physical protection under the law.⁵¹

⁴⁴ Booker T. Washington, *Up From Slavery: An Autobiography* (Garden City New York: Doubleday & Company, Inc., 1901), passim. Booker T. Washington's speeches and philosophy.

⁴⁵ *The Butte Daily Miner*, (Butte, Montana), March 7, 1913.

⁴⁶ "Montana Federation of Negro Women's Clubs," group publication, 1921, p. 20. See that the MFNWC voted to change their name to the Montana Federation of Colored Women's Clubs in 1951. MFNWC and MFCWC will be used.

⁴⁷ *Ibid.*, pp. 5-7.

⁴⁸ *Ibid.*, p. 3.

⁴⁹ *Ibid.*, p. 9.

⁵⁰ *Ibid.*, pp. 13-15.

⁵¹ *Ibid.*, p. 15.

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As MFCWC's presence and influence grew in Butte and across Montana, it became common for mayors, as well as local and state legislators, to speak at the MFCWC's annual state conferences during election years.⁵² The women of the MFCWC formed a Legislative Committee early on that responded to local and national events with letters and fundraising, and followed proceedings of the Montana state legislature closely.⁵³ Members regularly corresponded with one another regarding the organization's response to government decisions at the local and national level.⁵⁴

These women were powerhouses in their communities and across Montana. While advancing African American interests by such actions as contributing \$30,000 to the "redempt[ion]" of the Frederick Douglas home in Anacostia, D.C.,⁵⁵ and actively lobbying for policy change concerning African Americans, including the mid-20th century nation-wide Civil Rights campaign,⁵⁶ they locally fostered educational, medical, and art organizations that benefited all ethnicities of Butte's populace. The Shaffer's Chapel A.M.E. Church continued in its role of hosting many of these meetings where the advancement of civil rights for African Americans took place.

As Civil Rights groups began to utilize the peaceful protesting method of sit-ins in the 1940s, members of the MFCWC began laying the groundwork with the NAACP for using such techniques in Butte. The Shaffer's Chapel A.M.E. Church continued in its role of serving as a location for the group to meet. In 1951, the MFCWC supported a NAACP hotel and restaurant survey in Butte and published the results as an open letter to the citizens of Montana listing which establishments voluntarily invoked or tolerated discrimination based upon what managers described as "patrons' desires." The letter urged patrons in Butte to vocalize support for desegregation.⁵⁷ Many active MFCWC members were A.M.E. parishioners, such as Lena Brown and George Lowery, and part of the Butte survey committee for the NAACP.

The MFCWC regularly communicated with legislators and judges across the United States to advance the rights of African Americans and end segregation. In 1951, they wrote to Judge Julius W. Waring in Charleston, South Carolina, who famously advocated for desegregation during some of the most vitriolic times in the Jim Crow south: "You might be surprised to know we have no civil rights bill in our state." They thanked Judge Waring for his "courage, unselfishness, and justice" concerning his single dissenting vote in the school desegregation case; *Briggs vs. Elliot (Brown vs. The Board of Education* followed in 1954). In 1953, Butte's Pearl Club hosted contralto Marian Anderson at the Butte Civic Center before an audience of 2,000. And when, in July 1964, the Montana Federation of Colored Women's clubs held their annual conference in Butte, they chose the Finlen Hotel, formerly one of those who would not sign

⁵² Montana Federation of Colored Women's Clubs, "Minutes 1966, Montana Historical Society, MFCWC Collection, MC 281, Box 1, 1966. Politicians in Butte had courted the African American community's vote since the late 1880s, as reflected in a letter from J. Aronson's office, 1952.

⁵³ Ibid., letter to "People of Montana," Mrs. Ada M. Hart, Chairman, Legislative Committee, 1938.

⁵⁴ Ibid., letter to South Carolina federal Judge Julius W. Waring, 1951.

⁵⁵ Ibid., "general correspondence" letter to Joseph M. Dixon from Mrs. Mary B. Chappell, Dec. 27, 1923. This amount would equate to \$419,866 at the 2016 monetary rate.

⁵⁶ Ibid., MFCWC minutes 1923-1972. The MFCWC funded college scholarships, donated materials to tuberculosis centers, and patronized the arts. Their dedication to broad civic engagement in Butte and elsewhere is evident in their meeting minutes, as well as in letters to local and national congresspersons.

⁵⁷ Ibid.

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the anti-segregation NAACP petition in 1951 because of adhering to "patrons' desires."⁵⁸ Clearly, the MFCWC was a force of change in their community.

End of an Era

In the years following WWII, Montana witnessed a decrease in minority populations for many cities, including Chinese, Japanese, and African Americans. As a result, the congregations of the A.M.E. and black Baptist churches in Montana, never large to begin with, dwindled to the point of closure. As historian Barbara Behan and others found when researching the Great Falls Union Bethel Church, by 1956, just three of Montana's seven A.M.E. Churches were still open – Helena, Great Falls, and Butte. Despite its use for both religious and civic purposes, Shaffer's Chapel A.M.E. Church faced an uphill battle to remain operating.

A few years later, declining population led to the closure of the Bethel Baptist Church. Struggling to survive, Shaffer's Chapel A.M.E. Church remained active until 1964. After sitting vacant for a year, the Church of God of Prophecy began holding services within its walls, doing so for 30 years, through 1997.

Although the Shaffer's Chapel A.M.E. Church shuttered its doors for use by the African American community in 1964, the MFCWC, which was forced to find other accommodations for its meetings, lasted until 1972, when the continual decline in Montana's African American population resulted in its disbanding. The group donated their financial holdings to the University of Montana to begin a scholarship fund, and their archival collections to the Montana Historical Society.⁵⁹ Today, a women's mural in the capitol building, painted by artist Hadley Ferguson and dedicated in 2015, details "African American women from the Montana Federation of Negro Women's Clubs distributing college scholarships."⁶⁰ These women built a legacy of "unity and perseverance," from the first moment of their club's inception at the A.M.E. in 1921, until their last day in July 1972. This testament to the African American women of Montana, and the role in its success played by Shaffer's Chapel A.M.E. Church is one that its citizens still honor.⁶¹

Conclusion

When the Shaffer's Chapel A.M.E. Church of Butte, Montana, was dedicated on Sunday, August 31st 1902, it became an anchor for social and political action in the African American community, not only in Butte, but across Montana. The building served as a place to gather and shelter the community until the late 20th century when many in the African American community began to leave Montana. The larger manufacturing centers on the West Coast, such as Seattle and southern California, and southern manufacturing cities, like Atlanta, in the prosperous years after World War II, offered opportunity and

⁵⁸ Ibid.

⁵⁹ These gifts included the last ten shares of the original 1,000 shares purchased of Montana Power Company stock, valued in 1972 at \$86 to University of Montana and their minutes, newspaper clippings, programs, pamphlets, photographs, and other documents to the Montana Historical Society, where the bulk of this research was conducted.

⁶⁰ Cory Walsh, "Missoula Artist Unveils Women Build Montana Mural at State Capitol," *The Missoulian*, January 8, 2015, accessed March 16, 2018, http://missoulian.com/news/local/missoula-artist-unveils-women-build-montana-mural-at-state-capitol/article_e59bab64-c65b-500e-a5e6-f7a0c30509f5.html.

⁶¹ "unity and perseverance" was the MFCWC motto.

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larger, active communities.⁶² The A.M.E. building, with the Shaffer's Chapel inscription still brightly visible, survives today on the corner of South Idaho and Platinum Street. It stands as a symbol of community and the struggle for equal rights in Montana and across the United States.

Criteria Consideration A: Properties that are Primarily Religious in Nature

Shaffer's Chapel A.M.E. Church meets the Criteria Consideration A on historical grounds, as a religious property that derives its primary significance from its associations with important historical patterns and events that were consequential on a local level in Butte and a statewide level in Montana.

For the many ethnic communities who settled in Montana and in the West throughout history, churches were a central place to gather and maintain cultural identity for groups of people who relocated to a new home. Beyond this, they often provided a critical support network, performing a benevolent role through important social services to care for the poor, the ill, and the young and elderly of the community. In the case of African Americans, Baptist, and Methodist churches were critical institutions that promoted and provided literacy for their members, a safety net for people in need, and a core institutional voice against racial inequality. The Shaffer's Chapel A.M.E. Church clearly fits this profile.

As a gathering place and shelter serving the African American community well into the late 20th century, the African Methodist Episcopal church of Butte became an anchor to those who fought for social and political action in the African American community. This particular church provided a base for the women of the congregation to play an outsized role in the welfare of the African American community in Butte and throughout Montana. Together, the women of Shaffer's Chapel A.M.E. Church and the Bethel Baptist Church spearheaded the founding of the Montana Federation of Negro Women's Clubs, which held its founding meeting in Shaffer's Chapel. The MFNWC moved to the forefront of efforts to provide education and civil rights to African Americans throughout the state. With parishioners from Shaffer's Chapel A.M.E. Church serving in leadership roles, political action by the MFNWC greatly expanded opportunities for African Americans in Montana contributing to the 20th century movement to achieve equity in race relations throughout this state and the nation.

For all of these reasons, the Shaffer's Chapel A.M.E. Church meets the criteria consideration for listing of properties that are primarily religious in nature in the National Register of Historic Places.

⁶² Flamming, *African Americans in the West*, 227.; "Colored Waiter Quits Butte After 50 Years," *The Butte Daily Miner*, 1940. Butte-Silver Bow archives, folder VF1049, Blacks: Miscellaneous.

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Table of African Americans in Butte in 1910 and 1930, compiled from Federal census records. Accessed at [http://mhs.mt.gov/Portals/11/shpo/AfricanAmerican/Sanborn Maps/BUTTE%20COMBINED%20SANBORN.pdf](http://mhs.mt.gov/Portals/11/shpo/AfricanAmerican/Sanborn%20Maps/BUTTE%20COMBINED%20SANBORN.pdf)
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Name of PropertySilver Bow Co., Montana
County and State**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: Montana Historical Society

Historic Resources Survey Number (if assigned): _____**10. Geographical Data****Acreeage of Property** Less than one

Located in the SW ¼ Section 13, T3N, R8W

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

A. Latitude: 46.006760

Longitude: -112.540010

Verbal Boundary Description

The National Register boundary for Shaffer's Chapel AME Church is the west ¾ of lots 11-12, Block 3, of the Travonia Addition, Butte, MT. A noncontributing building sits on the east ¼ of lots 11 and 12, outside the defined National Register boundary, and is excluded from the nomination.

Boundary Justification

The boundaries for Shaffer's Chapel A.M.E. Church comprise the physical footprint of the church itself and a small buffer. A small gravel parking spot associated with the building to the east clearly delineates the east church boundary.

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Name of PropertySilver Bow Co., Montana
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name/title: Sherry Michelle Teal, intern
organization: Montana Preservation Alliance
contributions from: Chere Jiusto and Anthony Wood, intern
Montana Preservation Alliance Montana State Historic
Preservation Office
street & number: 120 Reeder's Alley
city or town: Helena state: MT zip code: 59601
e-mail: info@preservemontana.org
telephone: 406-457-2822
date: December 2017

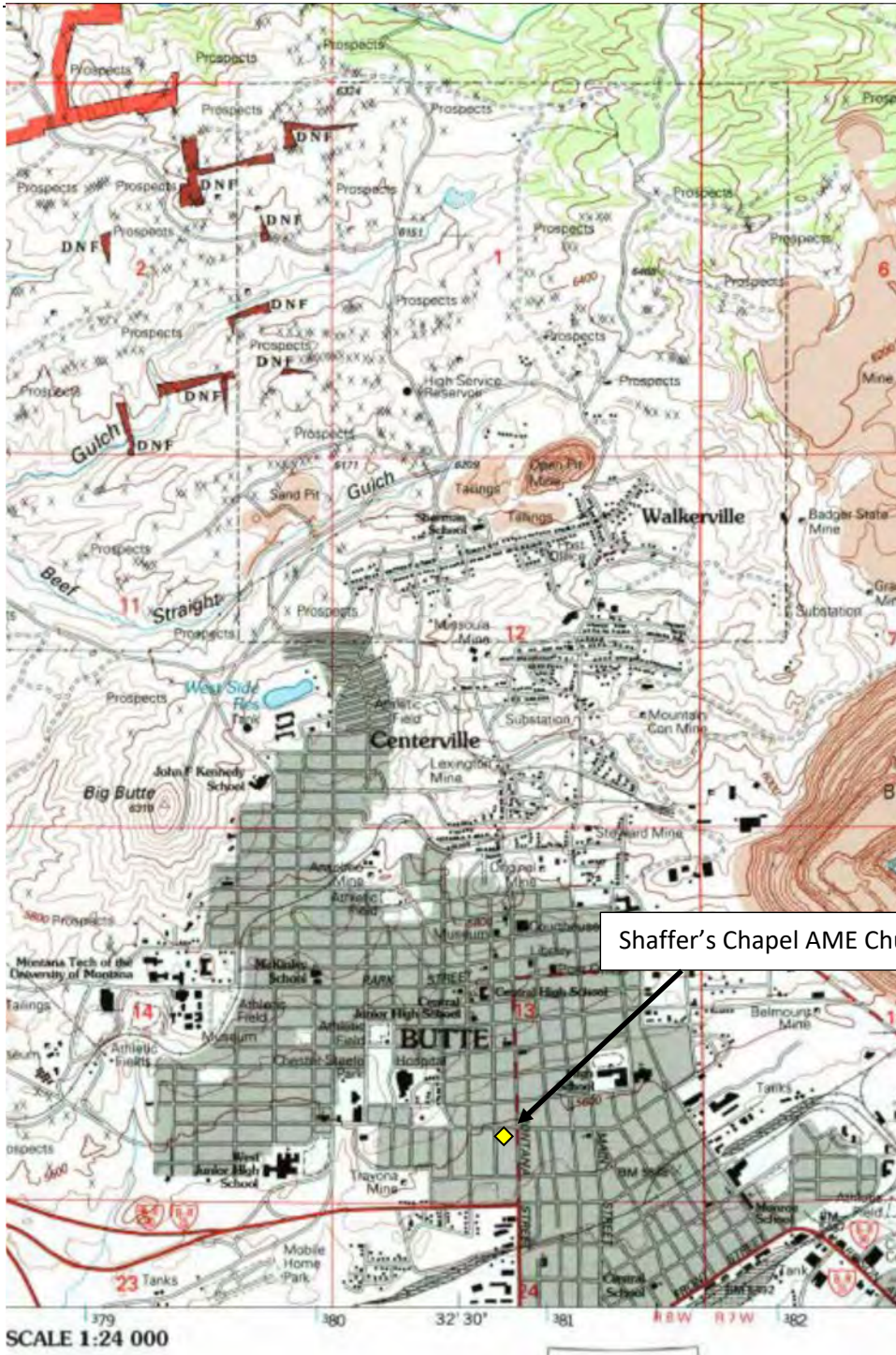
Additional Documentation**The following items are including in this completed form:****Maps:** USGS topographic map (7.5 minute series) section indicating the property boundaries**Additional items:** Google Earth Satellite Views of Shaffer's Chapel within Butte-Anaconda NHL Historic District

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Shaffer's Chapel AME Church. Found on the Butte North USGS 7.5 Minute Quadrangle Map: The boundary is delineated by the polygon whose vertices are marked by the indicated Latitude and Longitude reference points.

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Aerial View of Location of Shaffer's Chapel A.M.E. Church.



Close-up Aerial View of Location of Shaffer's Chapel A.M.E. Church.

United States Department of the Interior

National Park Service / National Register of Historic Places Registration Form

Shaffer's Chapel A.M.E. Church
Name of Property

Silver Bow Co., Montana
County and State



Drawing of Shaffer's Chapel A.M.E. Church, by Anthony Wood, 2015.
Courtesy Montana State Historic Preservation Office

United States Department of the Interior

National Park Service / National Register of Historic Places Registration FormShaffer's Chapel A.M.E. Church

Name of Property

Silver Bow Co., Montana

County and State

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. 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*All Photographs:*

Name of Property: Shaffer's Chapel A.M.E. Church

City or Vicinity: Butte

County: Silver Bow

State: MT

Photographer: Unless otherwise noted, Mary McCormick, Butte Historic Preservation Officer

Date Photographed: Unless otherwise noted, March 15, 2108

See Continuation Sheets

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.

United States Department of the Interior

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Shaffer's Chapel A.M.E. Church
Name of Property

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County and State

Additional Documentation, Non-National Register Photographs



Name of Property: Shaffer's Chapel A.M.E. Church

City or Vicinity: Butte

County: Silver Bow State: MT

Photographer: Chere Jiusto

Date Photographed: May 26, 2017

Description of Photograph and view: Close-up of cornerstone.

United States Department of the Interior

National Park Service / National Register of Historic Places Registration Form

Shaffer's Chapel A.M.E. Church
Name of Property

Silver Bow Co., Montana
County and State



Name of Property: Shaffer's Chapel A.M.E. Church

City or Vicinity: Butte

County: Silver Bow State: MT

Photographer: Chere Jiusto

Date Photographed: May 26, 2017

Description of Photograph and view: Interior Shaffer's Chapel A.M.E. Church, facing east to the sanctuary

United States Department of the Interior

National Park Service / National Register of Historic Places Registration Form

Shaffer's Chapel A.M.E. Church
Name of Property

Silver Bow Co., Montana
County and State



Name of Property: Shaffer's Chapel A.M.E. Church

City or Vicinity: Butte

County: Silver Bow State: MT

Photographer: Chere Jiusto

Date Photographed: May 26, 2017

Description of Photograph and view: Interior Shaffer's Chapel A.M.E. Church, facing west to the entrance

United States Department of the Interior

National Park Service / National Register of Historic Places Registration Form

Shaffer's Chapel A.M.E. Church
Name of Property

Silver Bow Co., Montana
County and State

National Register Photographs

All Photographs:

Name of Property: Shaffer's Chapel A.M.E. Church

City or Vicinity: Butte

County: Silver Bow State: MT

Photographer: Mary McCormick, Butte Historic Preservation Officer

Date Photographed: March 15, 2108



Name of Property: Shaffer's Chapel A.M.E. Church

City or Vicinity: Butte

County: Silver Bow State: MT

Photographer: Mary McCormick, Butte Historic Preservation Officer

Date Photographed: March 15, 2018

Description of Photograph and view: North and west elevations, view to the southeast

Photo # MT_SilverBowCounty_Shaffer'sChapelAMEChurch_0001

United States Department of the Interior

National Park Service / National Register of Historic Places Registration Form

Shaffer's Chapel A.M.E. Church
Name of Property

Silver Bow Co., Montana
County and State



Name of Property: Shaffer's Chapel A.M.E. Church

City or Vicinity: Butte

County: Silver Bow State: MT

Photographer: Mary McCormick, Butte Historic Preservation Officer

Date Photographed: March 15, 2018

Description of Photograph and view: North and west elevations, view to the southeast

Photo # MT_SilverBowCounty_Shaffer'sChapelAMEChurch_0002

United States Department of the Interior

National Park Service / National Register of Historic Places Registration Form

Shaffer's Chapel A.M.E. Church
Name of Property

Silver Bow Co., Montana
County and State



Name of Property: Shaffer's Chapel A.M.E. Church
City or Vicinity: Butte
County: Silver Bow State: MT
Photographer: Mary McCormick, Butte Historic Preservation Officer
Date Photographed: March 15, 2018
Description of Photograph and view: West elevation, view to the east
Photo #: MT_SilverBowCounty_Shaffer'sChapelAMEChurch_0003

United States Department of the Interior

National Park Service / National Register of Historic Places Registration Form

Shaffer's Chapel A.M.E. Church
Name of Property

Silver Bow Co., Montana
County and State



Name of Property: Shaffer's Chapel A.M.E. Church
City or Vicinity: Butte
County: Silver Bow State: MT
Photographer: Mary McCormick, Butte Historic Preservation Officer
Date Photographed: March 15, 2018
Description of Photograph and view: South elevation, view to the north-northeast
Photo #: MT_SilverBowCounty_Shaffer'sChapelAMEChurch_0004

United States Department of the Interior

National Park Service / National Register of Historic Places Registration Form

Shaffer's Chapel A.M.E. Church
Name of Property

Silver Bow Co., Montana
County and State



Name of Property: Shaffer's Chapel A.M.E. Church

City or Vicinity: Butte

County: Silver Bow State: MT

Photographer: Mary McCormick, Butte Historic Preservation Officer

Date Photographed: March 15, 2018

Description of Photograph and view: East and north elevations, view to the southwest

Photo #: MT_SilverBowCounty_Shaffer'sChapelAMEChurch_0005

United States Department of the Interior

National Park Service / National Register of Historic Places Registration Form

Shaffer's Chapel A.M.E. Church
Name of Property

Silver Bow Co., Montana
County and State



Name of Property: Shaffer's Chapel A.M.E. Church

City or Vicinity: Butte

County: Silver Bow State: MT

Photographer: Mary McCormick, Butte Historic Preservation Officer

Date Photographed: March 15, 2018

Description of Photograph and view: East and north elevations, view to the west-southwest

Photo #: MT_SilverBowCounty_Shaffer'sChapelAMEChurch_0006





Joshua Tree
Bible Church
Sundays 10:00 am
Wednesdays 7:00 pm
www.joshuatreebible.org

Joshua Tree
Bible Church
Sundays 10:00 am
Wednesdays 7:00 pm
www.joshuatreebible.org

STOP

Joshua Tree
Bible Church
Sundays 10:00 am
Wednesdays 7:00 pm
406.498.1057
WWW.JOSHUATREEBIBLE.CHURCH



STOP



Foshay Park
Public Park
Corner 1st & 2nd
Minneapolis, MN 55401



UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: Shaffer's Chapel African Methodist Episcopal Church

Multiple Name: _____

State & County: MONTANA, Silver Bow

Date Received: 10/25/2018 Date of Pending List: 11/16/2018 Date of 16th Day: 12/3/2018 Date of 45th Day: 12/10/2018 Date of Weekly List: _____

Reference number: SG100003199

Nominator: State

Reason For Review:

- | | | |
|---|--|---|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input checked="" type="checkbox"/> Other | <input type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 12/3/2018 Date

Abstract/Summary Comments: Shaffer's Chapel African Methodist Episcopal Church is of state and local significance under National Register Criterion A in the areas of Social History and Ethnic Heritage-Black. The modest, stucco-clad building provided an important house of worship for the local African American working-class community living in the Emma neighborhood of south central Butte. An important venue for twentieth century religious, social, educational, and cultural activities, the 1901 church is the only remaining historic African American church in Butte and was a significant catalyst for the development of important local and state benevolent societies, the provision of local educational opportunities for African Americans, and the promotion of social justice activities in support of the state's relatively small African American community. Although altered, the building still conveys its vernacular Gothic Revival form and is easily identified as a historic church facility.

Recommendation/ Criteria: Accept NR Criterion A

Reviewer Paul Lusignan Discipline Historian

Telephone (202)354-2229 Date 12/3/2018

DOCUMENTATION: see attached comments : No see attached SLR : No

October 27, 2018

Ms. Joy Beasley, Keeper, National Register and National Historic Landmark Programs
National Park Service
National Register of Historic Places
1849 C St., NW - Mail Stop 7228
Washington, DC 20240

Dear Ms. Beasley,

Enclosed please find the following nomination for your consideration for listing in the National Register of Historic Places:

Shaffer's Chapel African Methodist Episcopal Church **Silver Bow County, Montana**

The enclosed disks contain the true and correct copy of the National Register nomination for *Shaffer's Chapel African Methodist Episcopal Church* to the National Register of Historic Places.

Owners and public officials were notified in excess of 30 days prior to the Preservation Review Board meeting. In addition, the local CLG was notified 60 days prior to the Preservation Review Board meeting. The Review Board unanimously recommended that this property be nominated, and I concur with its recommendation.

Thank you for your consideration.

Sincerely,



Mark Baumler, PhD
State Historic Preservation Officer

Enclosure