

Theme 4a2
 Theme 8a1c
 Theme 5a4
 Form 10-300
 (Rev. 6-72)

UNITED STATES DEPARTMENT OF THE INTERIOR
 NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
 INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

STATE: New York
COUNTY: Washington
FOR NPS USE ONLY
ENTRY DATE

1. NAME

COMMON:
 AND/OR HISTORIC:
 Lemuel Haynes House

2. LOCATION

STREET AND NUMBER:
 Route 149

CITY OR TOWN:
 South Granville

CONGRESSIONAL DISTRICT:
 30th

STATE: New York CODE: 36 COUNTY: Washington CODE: 115

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input checked="" type="checkbox"/> Building <input type="checkbox"/> Site <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	Public Acquisition: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered	<input type="checkbox"/> Occupied <input checked="" type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress
PRESENT USE (Check One or More as Appropriate)			Yes:
<input type="checkbox"/> Agricultural <input type="checkbox"/> Government <input type="checkbox"/> Park <input type="checkbox"/> Commercial <input type="checkbox"/> Industrial <input checked="" type="checkbox"/> Private Residence <input type="checkbox"/> Educational <input type="checkbox"/> Military <input type="checkbox"/> Religious <input type="checkbox"/> Entertainment <input checked="" type="checkbox"/> Museum <input type="checkbox"/> Scientific	<input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify)	<input checked="" type="checkbox"/> Comments House has been historically restored	

4. OWNER OF PROPERTY

OWNER'S NAME:
 Anna D. Haldeman

STREET AND NUMBER:
 Route 2

CITY OR TOWN:
 Granville

STATE:
 New York

CODE:
 12832 36

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC:
 Washington County Clerk's Office

STREET AND NUMBER:
 Upper Broadway

CITY OR TOWN:
 Fort Edward

STATE:
 New York

CODE:
 12828 36

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:
 None known

DATE OF SURVEY:
 Federal State County Local

DEPOSITORY FOR SURVEY RECORDS:

STREET AND NUMBER:

CITY OR TOWN:
 STATE:
 CODE:

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COUNTY: Washington

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7. DESCRIPTION

CONDITION

(Check One)					
<input type="checkbox"/> Excellent	<input checked="" type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
(Check One)			(Check One)		
<input checked="" type="checkbox"/> Altered			<input type="checkbox"/> Unaltered		
			<input type="checkbox"/> Moved		
			<input checked="" type="checkbox"/> Original Site		

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

The Haynes House was constructed in 1793 and was occupied by Haynes from 1822 to 1833. The house is a small basic New England frame structure of two stories and cellar. The structure is nearly square with a steep gable roof. Central features of the house are a huge fireplace with Dutch oven, still in good condition, on the first level and wide peg-laid floor boards throughout the house. The property descended by inheritance to Lemuel Haynes, Jr. The total area of this property is two acres.

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3. SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- Pre-Columbian; 16th Century 18th Century 20th Century
 15th Century 17th Century 19th Century

SPECIFIC DATE(S) (If Applicable and Known) 1753-1833 (Haynes) 1822-1833 (Haynes' occupancy of house)

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|---|---|---|---|
| <input type="checkbox"/> Aboriginal | <input type="checkbox"/> Education | <input checked="" type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input checked="" type="checkbox"/> Religion/Philosophy | <input checked="" type="checkbox"/> Other (Specify) |
| <input type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | <u>Afro-American History</u> |
| <input type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | _____ |
| <input type="checkbox"/> Architecture | <input type="checkbox"/> Landscape Architecture | <input checked="" type="checkbox"/> Social/Humanitarian | _____ |
| <input type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | _____ |
| <input type="checkbox"/> Commerce | <input checked="" type="checkbox"/> Military | <input type="checkbox"/> Transportation | _____ |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | |
| <input type="checkbox"/> Conservation | | | |

STATEMENT OF SIGNIFICANCE

Lemuel Haynes was born in 1753 at West Hartford, Connecticut. His father was of unmingled African extraction, his mother a white woman of respectable ancestry in New England. Lemuel Haynes bore the name of neither parent but that of the host in whose house he was born. At five months old, he was carried to Granville, Massachusetts, and bound out as a servant to Deacon David Rose for twenty-one years. Lemuel Haynes attended a common school in Granville, but got a great deal of his education in the chimney-corner at the Rose home, including his great knowledge of the Bible, the Psalms, and contemporary sermons. During his chimney-corner reading Haynes committed a great deal to memory. This, in later years, caused him to be esteemed as a "walking concordance" of the Scriptures.

Saturday night was a time of religious instruction in Deacon Rose's household. During these evenings young Haynes, fascinated by theology, usually read aloud a sermon by some worthy of the church. On one such evening, following an otherwise usual reading, the deacon inquired whose sermon had been read. Haynes responded, "It's Lemuel's sermon." That evening was a turning point in Haynes' life for it occurred at a time when the local parish lacked a minister. From that time on, Haynes was frequently called upon to conduct services and to read approved sermons, which occasionally were his own.

In 1774, Haynes, twenty-one years old and free of his indenture, built a stone house across the road from the Roses and enlisted in the Minutemen. This militia was composed of citizen-farmers who held themselves ready for instant duty. In April 1775, a day after the skirmishing at Lexington and Concord, Haynes enlisted as a private with Captain Lebbeus Ball's militia company and joined the army at the siege of Boston. He later became one of Ethan Allen's Green Mountain Boys. In 1776 he again enlisted as a private to march under the command of Lieutenant General Timothy Robinson in a campaign to reinforce the Northern army.

Following his military experience, Haynes returned to Granville where he resumed farming and, after hours, his study of theology. Increasingly, his neighbors recognized him as a young man having ability in prayer and sermonizing. They encouraged him to devote his full time and energy to preparation for a life in the ministry. In preparation for this life Haynes went to live with the Rev. Daniel Farrand in New Canaan, Con-

SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

Cooley, Timothy M. Sketches of the Life and Character of the Reverend Lemuel Haynes, A.M. New York: Harper and Brothers, 1837.
 Douglass, Paul. Black Apostle to Yankeeland. Brandon, Vt.: The Sullivans, 1972.
 Kaplan, Sidney. The Black Presence in the Era of the American Revolution, 1770-1800, "Three Black Ministers: John Marrant, John Chavis, Lemuel Haynes." Washington, D. C : National Portrait Gallery, Smithsonian Institution, 1973.
 Middlebury College News Letter, "The Remarkable Life of a 'Poor, Hell-Deserving Sinner' — Master of Arts, 1804," Vol. 47, No. 3, Spring 1973.

(C O N T I N U E D)

10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY				O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES				
CORNER	LATITUDE		LONGITUDE		LATITUDE		LONGITUDE		
	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds
NW	°	'	"	°	'	"	°	'	"
NE	°	'	"	°	'	"	°	'	"
SE	°	'	"	°	'	"	°	'	"
SW	°	'	"	°	'	"	°	'	"

UTM 18.639100.4803240
080

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: **two acres**

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE

11. FORM PREPARED BY

NAME AND TITLE:
Marcia M. Greenlee, Historical Projects Director

ORGANIZATION: **Afro-American Bicentennial Corporation** DATE: **December 1974**

STREET AND NUMBER:
Washington, D. C. 20005

CITY OR TOWN: _____ STATE: _____ CODE: **11**

12. STATE LIAISON OFFICER CERTIFICATION NATIONAL REGISTER VERIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name _____

Title _____

Date _____

I hereby certify that this property is included in the National Register.

 Director, Office of Archeology and Historic Preservation

Date _____

ATTEST:

 Keeper of The National Register

Date _____

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necicut, there to study Latin and homiletics and to pay his keep by farm labor. After a few months with Farrand, Haynes was invited to study Greek with the Rev. William Bradford in Wintonbury (now Bloomfield), Connecticut, where a post as schoolteacher was procured for him. The following November (1780), after examination by several ministers of "high respectability," he was licensed to preach. He was at once invited by the congregation of Middle Granville, to be pastor of their new church on the hill, thus becoming the first black man in America to serve as pastor to a white congregation. Five years later at the age of thirty-two (November 1785), Haynes was officially ordained a minister of the Congregational Church by an Association of Ministers in Litchfield County, Connecticut. Haynes became the first black clergyman to be so consecrated by any religious organization in North America.

Haynes' ordination was in Torrington, Connecticut, where he served for the next two years. Although his sermons soon began to pack the meetinghouse, there were intolerant diehards in the congregation who were less than pleased with having a Negro in their pulpit. The "designed disrespect" of a clique forced him to leave Torrington to seek another pulpit.

After a circuit in the fall of 1787 through the frontier settlements of Vermont as a missionary, Haynes was invited by the West Parish congregation in Rutland to become their pastor. He accepted the invitation and served the congregation with success and considerable distinction for the next thirty years. There, the thirty-five year old minister's fame as a stirring preacher and scholarly theologian became widespread. He acquired a transatlantic reputation as a skillful and ruthless polemicist in theological dispute, a reputation partly attributable to his widely published and internationally distributed 1804 sermon against Universalism. During his pastorate at the West Parish the congregation grew from forty-six to more than 300 and regularly he was invited to preach in outlying villages, many of which he had helped to organize. Also during this period he was awarded an honorary degree of Master of Arts by Middlebury College at its second commencement in 1804. His was the fourth Master's degree awarded by Middlebury and the first ever bestowed on a black in America. In 1809 he was appointed field secretary of the Vermont Missionary Society. In 1814, as delegate of the General Convention of Ministers in Vermont, he attended the meeting of the General Association of Connecticut.

Haynes' thirty years in the Rutland West Parish covered the formative period of the United States and the State of Vermont. From his days as a Minuteman, Haynes was always an ardent patriot and a Washington man through and through. He was in demand to speak on political occasions and his sermons, through which he defended the gospels according to Jonathan Edwards and George Washington, were often given serious attention by the press.

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He talked freely about politics with the insight and the sarcasm he was noted for. His sarcasm, however, in urging his political views and his activity in the conservative Washington Benevolent Society brought him increasing conflict with most of his parishioners. Thus it was during the spring of 1818 the pastoral relation between Lemuel Haynes and his Rutland church came to an end.

For a few months after his dismissal from West Rutland, Haynes was in demand as a preacher all over the state. He never failed to be in a pulpit every Sabbath. His roving ministry came to an end when at the age of sixty-five he was invited to supply the church in the cultured and pleasant town of Manchester in southwest Vermont, where he served for the next three years.

In 1822 Lemuel Haynes, sixty-nine years old and revered as Father Haynes, accepted the pastorate in South Granville, New York. In this village he served his final eleven years. Even in his seventies Haynes worked tirelessly. His memoirist, Timothy Mather Cooley, thought that in many ways his last decade at South Granville was his most gratifying. The church grew in numbers, he was much in demand for spiritual counseling and funerals, and he was as esteemed by his neighbors as by his fellow ministers.

On September 28th, 1833, in the third month of his eightieth year, Lemuel Haynes died. His wife Elizabeth died in February, three years later. Both are buried in the South Granville cemetery a mile north of the Haynes home which was historically restored in 1967.

The life and work of Lemuel Haynes should be commemorated. Recognition could be based on his being the first black clergyman to be ordained a minister by any religious organization in America; or on his acceptance by the Congregational Church, the most prominent church in New England at that time, making him the first black minister for a white congregation in America; or on his being the first black in America to receive a Master of Arts degree. However, his impact on the developing New England communities in which he pastored for so many years should also be commemorated. South Granville, New York, is an ideal location for his commemoration. It has the congregation of his last pastorate, his home, and his grave.

9. MAJOR BIBLIOGRAPHICAL REFERENCES - cont'd.

Robinson, Wilhelmena S. Historical Negro Biographies. International Library of Negro Life and History. New York: Publishers Company, Inc., 1967.

Simmons, William J. Men of Mark. Chicago: Johnson Publications, 1970.