

United States Department of the Interior
National Park Service

NR 1/12/08

National Register of Historic Places Registration Form

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

1. Name of Property

historic name East End Methodist Episcopal Church
other names/site number East Washington Avenue Methodist Church, Damascus Spiritual Church/ Site # PU8444

2. Location

street & number 2401 East Washington Avenue not for publication
city or town North Little Rock vicinity
state Arkansas code AR county Pulaski code 119 zip code 72115

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 for in 36 CFR Part 60. In my opinion, the property meets
does not meet the National Register criteria. I recommend that this property be considered significant
 nationally statewide locally. (See continuation sheet for additional comments.)

Carolee Matthews 7/28/08
Signature of certifying official/Title Date
Arkansas Historic Preservation Program
State or Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

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

Signature of the Keeper

Date of Action

East End Methodist Episcopal Church
Name of Property

Pulaski County, Arkansas
County and State

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 count.)

| Contributing | Noncontributing | |
|--------------|-----------------|------------|
| 1 | | buildings |
| | | sites |
| | | structures |
| | | objects |
| 1 | 0 | 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

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/Religious Facility

Current Functions
(Enter categories from instructions)

RELIGION/Religious Facility

7. Description

Architectural Classification
(Enter categories from instructions)

LATE 19TH AND EARLY 20TH CENTURY AMERICAN MOVEMENTS/Craftsman

Materials
(Enter categories from instructions)

foundation CONCRETE

walls BRICK

roof ASPHALT SHINGLE

other

Narrative Description

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

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. birthplace or grave of a historical figure of outstanding importance.
D. a cemetery.
E. a reconstructed building, object, or structure.
F. a commemorative property
G. less than 50 years of age or achieved significance within the past 50 years.

Levels of Significance (local, state, national)

LOCAL

Areas of Significance (Enter categories from instructions)

ARCHITECTURE
RELIGION

Period of Significance

c. 1923, c. 1938

Significant Dates

c. 1923, c. 1938

Significant Person (Complete if Criterion B is marked)

N/A

Cultural Affiliation (Complete if Criterion D is marked)

N/A

Architect/Builder

Builder: Miller, J. J. and Miller, Rollo

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
Other State Agency
Federal Agency
Local Government
University
Other

Name of repository:

Damascus Spiritual Church, North Little Rock, AR.

Hendrix College, United Methodist Church Archives, Conway, AR

North Little Rock History Commission, North Little Rock, AR

East End Methodist Episcopal Church

Name of Property

Pulaski County, Arkansas

County and State

Geographical Data

Acreage of Property Less than one

UTM References

(Place additional UTM references on a continuation sheet.)

| | | | |
|---|-----------------|-----------------|-----------------|
| 1 | <u>15</u> | <u>569523</u> | <u>3845778</u> |
| | Zone | Easting | Northing |
| 2 | <u> </u> | <u> </u> | <u> </u> |

| | | | |
|---|-----------------|-----------------|-----------------|
| 3 | <u> </u> | <u> </u> | <u> </u> |
| | Zone | Easting | Northing |
| 4 | <u> </u> | <u> </u> | <u> </u> |

See continuation sheet

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

name/title Darlinea Wadood; Edited by Van Zbinden, National Register Historian

organization Arkansas Historic Preservation Program date 14 May 2008

street & number 323 Center Street, 1600 Tower Building telephone (501) 324-9880

city or town Little Rock state AR zip code 72201

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

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

Photographs

Representative black and white photographs of the property.

Additional items

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

Property Owner

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

name Rock of Faith, Inc.

street & number P. O. Box 2306 telephone

city or town North Little Rock state Arkansas zip code 72115

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 listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20303.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 1

Summary

The East End Methodist Episcopal Church is a vernacular adaptation of the Craftsman style. The city of North Little Rock saw a significant period of growth in the late 1910s and early 1920s. With the Craftsman style of architecture popular in America during the period it is no surprise that both formal and vernacular forms of this style are common in the city. In this instance, the vernacular Craftsman styling is indicative of the church members desire to have a reverent place of worship but is also a reflection of their primarily working class incomes.

Elaboration

Constructed circa 1923, the East End Methodist Episcopal Church is a vernacular adaptation of the Craftsman style popular during the period. According to church history, the church was constructed by brothers J. J. and Rollo Miller, about whom we know little, at the southwest edge of a large agricultural field. In this way the church is a reflection of both its congregation and its neighborhood. It lacks many high style or correct Craftsman details and reflects a congregation of working class individuals funding as elegant a building as they could afford.

This building was a replacement for the earlier frame church building. That frame building with board and batten siding and sawdust floor served as the church's main building for a number of years. Though it had stained-glass windows, this original building was a humble structure. The new church building was simple, yet the use of a modern style of architecture, brick veneer, and a double-hung, six-over-six windows was reflective of the church's desire for a more reverent building.

The front-gabled church building featured a partial-width front porch supported by two, full-length brick columns. This gabled porch featured a low pitched roof with enclosed eaves. The main building featured a moderately pitched roof with exposed rafter tails and false beams on the front and rear. The church sanctuary was fenestrated with one-over-one, double-hung windows. The classroom addition was fenestrated with six-over-six windows. Though not typically associated with the Craftsman or Arts and Crafts style, the classroom windows reflect the congregation's, or builders', belief that this window form was more formal or reverent than the more modest windows often found in Craftsman forms.

Soon after church formation, the church saw an increase in membership and determined that to more effectively perform its numerous community services they needed additional room. A multi-room educational and office building was added to the rear of the church circa 1938. This addition was of the same Craftsman style and style of construction with open eaves, exposed rafters and false beams. The building was a brick veneer, matching very closely that of the original building and a poured concrete foundation. The cross-gabled addition, with double gables on the rear, also featured double-hung, six-over-six windows.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 2

The choice of Craftsman styling by the members of the church and by the builders of the church fit well into the architecture of the neighborhood. The neighborhood in the Choctaw Addition of Little Rock was primarily a rural neighborhood on the outside of North Little Rock until the 1920s. By that time industrial growth in the area, and in Rose City to the east, brought increased residential growth to the neighborhood. New homes in the neighborhood reflected semi-professional or working class wages in simplified Craftsman forms. Homes built prior to the 1920s in this neighborhood were often plain-traditional or vernacular forms of folk Victorian homes. The commercial development of East Washington Avenue did not extend as far east as the location of the church leaving the church as one of the larger buildings in this neighborhood.

Within the city of North Little Rock itself there are no other examples of the Craftsman form of architecture in a religious structure. The manse of the First Presbyterian Church is vernacular Craftsman in form (NR listed 11/19/1993), however the church building, a Victorian style structure, was heavily modified by architect John Parks Almand in 1949 to a Gothic revival style structure. Immaculate Heart of Mary Catholic Church (NR listed 12/22/1982) built in 1932 is an example of Gothic Revival. Gardner Memorial Methodist Church was destroyed by fire in 1946 and the new building, designed by John Parks Almand, was originally designed a high style Gothic but was built as a simplified Art Deco structure. Urban renewal and the construction of I-30 through North Little Rock resulted in the destruction of many of the older church buildings and construction of more modern structures. Additionally the Rose City-Beacon United Methodist Church on the east end near Washington Avenue was built in 1952.

South Façade/Front

The front of the church is one bay with an end facing gable. As constructed the church building featured a partial-width front porch supported by two, full-length brick columns. To the east and west of the double entry doors were double-hung, one-over-one windows. A gabled porch featured a low pitched roof with enclosed eaves. The main building featured a moderately pitched roof with lap siding, brick veneer, and exposed rafter tails and false beams. The front steps descended toward the south and were wooden until 1935 when replaced by concrete steps. Two stationary, six pane windows fenestrated the basement level of the building on the east and west sides of the façade.

When the addition was made to the rear of the building circa 1938, the front of the building was also modified. Though it still is reflective of the Craftsman form this newer entrance has a more substantial feeling and was built to give the church a more arresting entrance. Modifications for the new entrance included removing the upper floor double-hung, one-over-one windows. The steps were reconfigured toward an east-west orientation and moved closer toward the sidewalk.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 3

The porch was enclosed with brick of the same style and color. The original brick columns were retained and project from the newly enclosed porch reflecting the feel of the original Craftsman columns. The gabled entry roof features a roof with a pitch that matches the main building roof, exposed eaves, and false beams.

East Façade/ Side

The east façade is made of two bays those being the southern, original building, and the northern additional building. The original building is fenestrated by seven, twelve foot tall, double-hung, one-over-one windows. The basement windows are stationary, six-pane windows. These windows, while not truly Craftsman, are an expression of the builders' or church members' desire to present a more formal, appearance. To comply with modern Americans with Disability Act regulations, the church built an accessibility ramp along this elevation, placing a door in one of the northern, sanctuary windows.

The northern bay of this elevation is the circa 1938 addition. This addition was made in the same style and form as that of the original building. A brick veneer of the same style color and running bond was placed on the addition and the cross gable was clad in lap siding with exposed rafters and false beams. Like the original building this addition was fenestrated with double-hung, six-over-six windows.

North Façade/ Back

This single bay is fenestrated on the upper story by one double-hung, six-over-six window toward the east and a set of three double-hung, six-over-six windows in the center of the elevation. The basement level is fenestrated by two doors and three stationary four-pane windows, one of which has been boarded up. The elevation features paired end-facing gables with exposed rafters and false beams in the gables.

West Façade/ Side

The west elevation is a reflection of the east elevation. This elevation faces Laurel Street and like the east elevation is comprised of two bays. The northern bay is the circa 1938 addition which is fenestrated with six double-hung, six-over-six windows in the upper story. The basement level is fenestrated with four stationary six-pane windows and two doors on the north and south corners of the addition. Like the original building the cross gable is a moderate pitched roof with exposed false beams and exposed rafters and rafter tails.

The original building has a reinforced concrete foundation with a polished surface that rises approximately five feet above the ground. This basement level is fenestrated with seven stationary, six-pane windows. The sanctuary on the upper story is fenestrated with seven, twelve foot tall, double-hung, one-over-one windows.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 4

Integrity

Though the building has been modified both on the southern elevation and on the northern side, these modifications are a reflection of the vernacular character of the church itself. They are also a reflection of the church's role in the community. Without the 1938 addition to the rear of the original structure they would not have had the facility to provide a neighborhood public library. The northern addition and, to a lesser degree the front porch modification, were built in keeping with the vernacular Craftsman form of the original building. The architectural detailing of the original building was duplicated on the addition and the maintained, to a large degree, on the original building itself.

In the late 1970s or early 1980s, in an effort to reduce energy costs, the Damascus Spiritual Church placed storm windows on the main sanctuary windows. These storm windows, of a reflective nature, have protected the original windows from decay and damage. The original windows are still in the sanctuary.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 1

Summary

The Washington Avenue Methodist Church is being nominated to the National Register of Historic Places with **local** significance under **Criterion C** and **Criteria Consideration A** as a good example of the Craftsman form of architecture used in a religious structure in North Little Rock, Arkansas.

Elaboration

North Little Rock's history is multifaceted history. The name of the town itself has an interesting history. At Arkansas statehood the north side of the Arkansas River was referred to simply as "Opposite Little Rock" on early maps and served primarily as a terminal where ferries shuttled passengers across the river and river boats docked. In 1838, an army officer named Richard DeCantillon Collins, who surveyed roads and rivers in Arkansas for the government, registered with the Pulaski County clerk's office eight square blocks for sale on the north bank. The first name given to the area was DeCantillon, but the town site fell victim to a flood in 1840. Another early settlement in the area called Huntersville may have been named for Captain R. L. Hunter who surveyed a route for the Little Rock-Fort Smith Railroad.

The first rail route built in Arkansas was the western division of the Memphis and Little Rock Railroad. Completed in 1862, the railroad ended at a depot on the north river bank "opposite Little Rock" where passengers were ferried across the river to Little Rock. The Union Army recognized the north shore settlement as Huntersville. In 1871, the *Arkansas Gazette* published an editorial in an attempt to clear general confusion about the name of the town "opposite Little Rock." This editorial explained that during the Civil War the U.S. military superintendent of the north side depot was William Hunter and the location was known as the military post of Huntersville. By 1872, what was left of the Huntersville settlement had been destroyed by fire.

In 1866, the town of Argenta was surveyed and platted by the heirs of Thomas W. Newton, Sr. The name was derived from Argentum, Latin for silver. Folklore says that silver had been discovered about ten miles north of the town site. "Kellogg's Diggings" was primarily a lead mine, which did yield some silver, and was intermittently mined through the mid-1920s. Although a post office was established in Argenta in 1871, the town did not incorporate. In 1873, the completion of the Baring Cross bridge across the Arkansas River just to the west of Argenta, connecting it with Little Rock and the southwest, heralded the beginning of a long period of growth for the Town of Argenta.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 2

By the late 1870s, Argenta was a major railroad line crossing. As the railway-related shops, warehouses and workforce increased so did the town of Argenta. Additions to the west of the plat of the Original Town of Argenta were laid out in the 1880s including DeCantillon Addition, Hudson's Addition, and Clendenin's Addition. It was common for a large portion of railway labor to be migratory and large numbers of these "boomers" as they were called, regularly passed through Argenta. Commonly, railroad employees who settled in one place were called "homeguards." With a rapidly growing population and little organized means of enforcing the law, the disorderliness and the town's many saloons inspired several editorials in the *Arkansas Gazette* in the 1880s demanding either incorporation or annexation by Little Rock for the purpose of obtaining control of "lawless conditions."

However, efforts to incorporate Argenta failed until 1890. Residents of Argenta filed a petition for incorporation, but Little Rock's city attorney advised the City Council that since the boundaries of Little Rock and Argenta extended to the middle of the Arkansas River, the cities were considered contiguous, which empowered Little Rock to annex the north side. In an election in April 1890, Little Rock voters decided to annex the north side and make Argenta Little Rock's Eighth Ward. Although C. L. Vogel challenged the legality of the election in the Supreme Court of Arkansas, it was affirmed that the annexation was legal. At the time of its annexation to Little Rock, Argenta was still considered a "rough" town and was "off limits" even to soldiers stationed at nearby Fort Logan H. Roots military base. Saloons and gambling houses filled the buildings along Argenta's primary street, Newton Avenue (changed to Main Street in 1904). There were no paved streets, no treated water system, plank sidewalks, a small police force, and only a bucket-brigade fire protection (until Little Rock built a fire station in 1895). Low lying streets with no drainage system often flooded, leaving Argenta a muddy mosquito infested area. Although a "free" steel and wooden bridge was constructed across the Arkansas River in the late 1890s, few improvements were made in Little Rock's Eighth Ward.

In 1901, a group of men from the Eighth Ward led by the Faucette brothers, William and James, secretly organized for the purpose of separating Argenta from Little Rock. An area immediately north of the Eighth Ward (what is roughly today 15th Street on the south, Pershing Boulevard on the north, Locust on the east and Pike Avenue on the west) was incorporated as the "Town of North Little Rock" in July 1901. The Faucette brothers paid the filing fee for the incorporation of North Little Rock and Frank O. Cook was elected the first mayor.

The group from the Eighth Ward then manipulated a bill through the Arkansas Thirty-fourth General Assembly in 1903. Prepared by state Senator James P. Clarke, this bill was written to permit the annexation or consolidation of all or part of one municipal corporation located within one mile of any other municipal corporation. The act was called the "Hoxie-Walnut Ridge Law" and the men from the Eighth Ward paid a lobbyist from Walnut Ridge to ascertain its passage.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 3

There was little attention paid to this piece of legislation by the General Assembly as it was thought to have been a special interest bill written to permit the cities of Hoxie and Walnut Ridge to consolidate. The Hoxie-Walnut Ridge bill was signed into law in March 1903. On May 11, 1903, soon after the legislature adjourned and Little Rock could do little to retaliate, William C. Faucette announced that he had petitions signed by Argenta property owners asking to be annexed to the incorporated town of North Little Rock under the provisions of the Hoxie-Walnut Ridge Bill. A special election was held on July 21, 1903, and the citizens of North Little Rock and Argenta voted to secede from Little Rock and become part of an independent city on the north side.

The annexation of Argenta by North Little Rock was in dispute in the courts for over six months but on February 6, 1904, the Arkansas Supreme Court upheld the "Hoxie-Walnut Ridge" legislation and the creation of the City of North Little Rock. William Faucette was elected mayor in the city's first general election. In addition to the mayoral position, a full slate of city officers was elected and the city was divided into four wards. With a population of 8,203, North Little Rock became a city of the first class on February 26, 1904. William Faucette was re-elected mayor in 1905 and 1907. The privately owned Faucette Brothers Bank (established in 1901) changed its name to Twin City Bank with James Faucette as president and then incorporated as a public bank in April 1904.

Manufacturing and railroad business expanded and the city flourished. On October 26, 1905 President Theodore Roosevelt reviewed the troops at Fort Roots and visited the city, remarking, "Mr. Faucette, I am delighted to meet the mayor of Argenta." In January 1906, a city ordinance was passed changing the name of the city to Argenta.

Argenta experienced an economic boom in the first decade of the 20th century. Four railroads were located in the city. Cotton oil mills and the lumber industry provided a strong economic base for growth. In 1910, Justin Matthews, a local businessman and real estate developer, built a two-story building with full basement which covered an entire block. Other local businessmen built brick buildings along Main Street. The Faucette brothers were the force behind construction of a new city hall building in 1914 at 300 Main Street which remains an outstanding architectural and governmental anchor in the commercial corridor. There were about 15 saloon and gambling houses in the downtown area at the turn of the century. When prohibition laws were enacted in Arkansas in 1916, these establishments were forced to close and the face of Main Street began to change as stores and restaurants replaced the saloons. Business also grew on the streets adjacent to Main Street. Washington Street, east of Main, was one of the streets that saw increased business growth in this period as well.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 4

East of Main on Washington the business district was mixed with both white and black businesses; gradually becoming mixed race, residential east of Cedar Street. Businesses like J. F. Milton's grocery existed in the same block as Clement Smith, physician; John Anderson, barber; and R. T. Hall, druggist (all black owned businesses in the 500 block). In 1919, Washington Street between Main and Walnut (about nine blocks) was largely business with some mixed residential. East of Walnut, the street quickly became rural in character; primarily the residences of farmers, industrial workers, and laborers of all races.

A year later, in 1920, the community along East Washington Avenue was changing with the addition of more grocers, dry goods, and general retail. Mason Brothers' Grocers sat on the northeast corner of Hazel and Washington, with Edward Jackson's restaurant to the east and Reinman and Wolfort Live Stock across Washington Street. City directories from 1920, and earlier, show no cross streets east of Cornish Street suggesting an area of transition from city to rural development. Residents of East Washington Avenue seem to be highly mobile in these early years of the twentieth century, but the neighborhood remained, until 1922, a neighborhood of mixed race, farmers, laborers, industrial, and railroad workers.

Between 1920 and 1925 the neighborhood changed dramatically. Though there were still farmers, like Adam Anderson (African American, 1307 E. Washington) and Frank Castera (2419 E. Washington), living in the neighborhood in 1922 the neighborhood was changing. There were fewer vacant lots and the blocks were becoming more densely settled. The new residents, though still in industry of some type, had jobs with higher wages; men like Joshua S. Barnes, locomotive engineer; Arthur Biles, foreman; Charles Anderson, locomotive engineer; and J. I. Brown, superintendant of the Capitol City Cotton Company. By 1925, what had been a mixed-race, largely rural neighborhood, had become an urban, white neighborhood. It was in this neighborhood, for these working class individuals that the East End Methodist Episcopal Church was founded. The church first appeared in 1922 at the northeast corner of 23rd Street and East Washington Avenue. This was likely some form of mission church, a small frame or pole structure used for camp meetings as was common in the Methodist Episcopal tradition in Arkansas.

The history of Methodism in Arkansas is as intricate and detailed as the history of the Methodist Church in America. The Tennessee Conference established the Spring River Circuit in 1815. Circuit was an appropriate name, given that Reverend William Stevenson of Bellview, Missouri was assigned to ride the large circuit. Stephenson's route included all the land in the watersheds of the Little Red, Spring, Strawberry, and White Rivers. After Missouri's inclusion into the United States, the Spring River Circuit was under the Missouri Conference. By 1825, the *Arkansas Gazette* reported that William Stevenson had organized a regular society in Little Rock and by 1833 the first Methodist Episcopal church was formed in Little Rock.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 5

Of course as the work of the Methodist Church was advancing under William Stevenson in central Arkansas, the Methodist Protestant Church was gaining members in northern and western Arkansas. The Methodist Protestant Church was formed in 1830 after a schism with the Methodist Episcopal Church over governance structures. When Arkansas was admitted to the United States in 1836 there were 2,733 white, 599 African and freed black, and 1,225 Native American members in its six districts (the six districts included north Louisiana and part of the Indian Territory).

The largest and most divisive split in the church occurred in 1844 when the Methodist Episcopal Church split over the issue of slavery. At that time the Methodist Episcopal Church was one of the largest denominations in Arkansas. The issue of Abolition had been present in the church from 1784. By 1844, the issue could no longer be laid aside and the church split to become the Methodist Episcopal Church, South and Methodist Episcopal Church. Though there were churches in Arkansas that attempted to stay with the Methodist Episcopal Church, particularly in northern and western Arkansas, the pressure within the community was too great and most ceased regular, open worship until Reconstruction.

At the end of the nineteenth century the Methodist Episcopal Church had strong congregations in the northern and western parts of the state, especially in Siloam Springs. Additionally there were two congregations in Little Rock. Though the Methodist Episcopal Church advocated for abolition prior to the Civil War, congregations in the Reconstruction South remained segregated. In 1878, the Methodist Episcopal Church of Arkansas voted to create two separate conferences within the state. The eastern, southern, and central parts of the state—those which were predominately black—were separated into the Little Rock Conference. The northern and western parts of the state—those churches that were predominately white—were placed into the Arkansas Conference. The bishop was then given the power to place any church in any conference regardless of geographic location, effectively segregating the Church.

Nevertheless, both conferences continued to grow. So too did the Methodist Episcopal Church, South, and the Methodist Protestant Church but to a lesser degree. European immigration into Arkansas also helped fuel the growth of the church. It was during this late nineteenth century period of church growth that the Bethel African Methodist and Episcopal Church formed in Argenta. This church was a mission church from Bethel African Methodist Episcopal Church in Little Rock. By 1884, the congregation acquired a piece of property near the corner of Sixth and Locusts streets. The congregants built a brick building on this location in 1889 and named the church Little Bethel AME Church.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 6

Circuit riders had, for some time, included the sparsely settled "opposite shore" in their circuits; often holding their "regular" meetings in hastily constructed frame shelters or under brush arbors. Toward the end of the 1870s the Methodists on the opposite shore often met in Henry Moore's Mill and Gin near the Arkansas River. The Reverend Z. T. Lindsey opened a school and held services in a building at the corner of Fourth and Orange Streets in Argenta as early as 1879. Lindsey was succeeded by G. A. Danley who was, in turn, replaced by the charismatic Reverend John H. Dye.

Under Dye's leadership the Argenta Mission grew quickly. The regular camp meetings and revivals held by Dye through 1883, 1884, and 1885 led to the purchase of a lot and the construction of a sanctuary on the corner of Astra and Newton. Though it was originally named Dye Chapel, this became North Little Rock's First United Methodist Church. Other Methodist Churches inevitably followed. McCabe Methodist Church was founded in 1903. The Reverend N. E. Gardner and his parishioners established Gardner Memorial Church in 1904. Leach Chapel Christian Methodist Episcopal began meeting as early as 1877; so too, the Argenta Christian Methodist Episcopal Church held meetings as early as 1878. Like the other Methodist Churches their early services were commonly held in revival, or camp meeting style.

The appearance of the East End Methodist Episcopal Church in 1922 at the corner of 23rd Street and East Washington Avenue in North Little Rock reflects the work of Reverend J. W. Mitchener. Mitchener was tasked by the Gardner Memorial Methodist Church to begin a mission church in a neighborhood often referred to as East End. The congregation was organized approximately 1915 and met in a simple frame structure. Mitchener shared pastoral duties with Charles F. Hiveley. For a period after Mitchener and Hiveley—Hiveley would later return—the church was served by Reverend Dye in his circuit.

The church is listed in city directories at the northeast corner of 23rd and Washington until 1925 when it appears as 2301 East Washington Avenue. Oral tradition within the church notes that the money for the purchase of this lot was raised by church women who made and sold quilts to support their efforts. Reverend Perry R. Eaglebarger was the first full time pastor for the church. Eaglebarger and his wife Elmira, lived at 2105 East Washington Avenue. Though we have no list of parishioners for this church, the neighborhood consisted of bookkeepers, grocers, druggists, railroad workers, and other industrial and semi-professional workers. The trolley line of the Intercity Terminal Railway Company extended down East Washington past the church allowing for many of the residents of the neighborhood to easily work in Little Rock and live in North Little Rock.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 7

In 1927, the city of North Little Rock annexed the community of Baring Cross to the west of town. This annexation required the renaming of streets within North Little Rock to remove duplicate addresses. It was at this time that the East End Methodist Episcopal Church moved from 2301 to 2401 East Washington without ever having to move a brick. It was also during this period between 1926 and 1928 that the church changed its name to East Washington Avenue Methodist Church.

Constructed circa 1923, the East End Methodist Episcopal Church is a vernacular adaptation of the Craftsman style popular during the period. According to church history, the church was constructed by brothers J. J. and Rollo Miller, about whom we know little, at the southwest edge of a large agricultural field. In this way the church is a reflection of both its congregation and its neighborhood. It lacks many high style or correct Craftsman details and reflects a congregation of working class individuals funding as elegant a construction as they could afford.

The front-gabled church building featured a partial-width front porch supported by two, full-length brick columns. This gabled porch featured a low pitched roof with enclosed eaves. The main building featured a moderately pitched roof with exposed rafter tails and false beams on the front and rear. The church was fenestrated with six-over-six, double-hung windows. Though not typically associated with the Craftsman or Arts and Crafts style, the double-hung windows reflect the congregation's, or builders', belief that this window form was more formal or reverent than the more modest windows often found in Craftsman forms.

Soon after church formation, the church saw an increase in membership and determined that to more effectively perform its numerous community services they needed additional room. A multi-room educational and office building was added to the rear of the church circa 1938. This addition was of the same Craftsman style and style of construction with open eaves, exposed rafters and false beams. The building was a brick veneer, matching very closely that of the original building and a poured concrete foundation. The cross-gabled addition, with double gables on the rear, also featured double-hung, six-over-six windows.

East End M. E. Church and later, East Washington Avenue Methodist Church, played an important role in the community of east North Little Rock. The church offered a public library to the people of the neighborhood, with the ten cent fee going toward the purchase of new books. Reflecting their place in a residential neighborhood made of primarily industrial working class, the church operated a soup kitchen during the Depression. Riverside Mission of the Washington Avenue Methodist Church began in 1932 on Arkansas Street. This mission work, supported by the church, gave medical care to the homeless displaced during the depression.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 8

They also sponsored a neighborhood Boy Scout troop. During the Little Rock Central High School crisis and during the North Little Rock integration crisis the church opened its doors to those in the community seeking comfort through prayer. For many years this church was an active part of the community.

By the 1970s the population of the church was aging though it was still reflective of a primarily industrial neighborhood. The church faced a crisis of declining donations and a dwindling population. After a difficult discussion, the church voted in 1976 to join the Rose City-Beacon United Methodist Church. The church building was sold to Bishop A. Harris and the Rock of Faith. The new church named Damascus Spiritual Church continues to meet in this location and continues the long tradition of service to the community.

Statement of Significance

The Washington Avenue Methodist Church is being nominated to the National Register of Historic Places with **local** significance under **Criterion C** and **Criteria Consideration A** as a good example of the Craftsman form of architecture used in a religious structure in North Little Rock, Arkansas.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 1

Bibliography

Adams, Walter M. *A History of North Little Rock, the Unique City*. Little Rock, AR: August House, 1986.

Bradburn, Cary. *On the Opposite Shore: The Making of North Little Rock*. Marceline, MO: Walsworth Publishing Company, 2004.

Britton, Nancy. *Two Centuries of Methodism in Arkansas, 1800-2000*. Little Rock, AR: August House Publishers, Inc., 2000.

_____. "Methodists." *Encyclopedia of Arkansas History and Culture*. Available online at <http://encyclopediaofarkansas.net/>. Accessed 20 May 2008.

Jewell, Horace. *A History of Methodism in Arkansas*. Little Rock, AR: Press Printing Company, 1892.

R. L. Polk & Company. *R. L. Polk's Little Rock City Directory*. Chicago: R. L. Polk & Company, 1917.

_____. *R. L. Polk's Little Rock City Directory*. Chicago: R. L. Polk & Company, 1919.

_____. *R. L. Polk's Little Rock City Directory*. Chicago: R. L. Polk & Company, 1920.

_____. *R. L. Polk's Little Rock City Directory*. Chicago: R. L. Polk & Company, 1922.

_____. *R. L. Polk's Little Rock City Directory*. Chicago: R. L. Polk & Company, 1923.

_____. *R. L. Polk's Little Rock City Directory*. Chicago: R. L. Polk & Company, 1925.

_____. *R. L. Polk's Little Rock City Directory*. Chicago: R. L. Polk & Company, 1926.

_____. *R. L. Polk's Little Rock City Directory*. Chicago: R. L. Polk & Company, 1928.

East Washington Avenue Methodist Church Records in the Archives of the Methodist Church in Arkansas at Hendrix College, Searcy, Arkansas.

East End Methodist Episcopal Church

Name of Property

Pulaski County, Arkansas

County and State

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 10 Page 1

Verbal Boundary Description

Lots 1, 2, and 3 of Block 34 in the Choctaw Addition of the city of North Little Rock, Pulaski County, Arkansas.

Boundary Justification

This description includes all the land historically associated with the East End Methodist Episcopal Church.



1. EAST END METHODIST CHURCH

2. PULASKI COUNTY, AR

3. SARAH JAMPOLC MARKS

4. AUGUST 2008

5. ARKANSAS HISTORIC PRESERVATION PROGRAM, LITTLE ROCK, AR

6. SOUTH ELEVATION looking North

7. 1



1. EAST END METHODIST CHURCH
2. POLASKI COUNTY, AR
3. SARAN JAMROLE MARES
4. August 2008
5. ARKANSAS HISTORIC PRESERVATION PROGRAM, LITTLE ROCK, AR
6. EAST ELEVATION looking West
7. 2.



1. EAST END METHODIST CHURCH
2. BLASKI COUNTY, AR
3. SARAH JAMPALE MARKS
4. August 2008
5. ARKANSAS HISTORIC PRESERVATION PROGRAM, Little Rock, AR
6. North facade and west elevation, looking south east
7. #3



1. EAST END METHODIST CHURCH
2. Polaski County, AR
3. SARAH JAMPAE MARKS
4. August 2008
5. Arkansas Historic Preservation Program, Little Rock, AR
6. North elevation, northwest corner Shanty, eave + window detail
7. #4



1. EAST END METHODIST CHURCH
2. RUSSELL COUNTY, AR
3. SARAH TAMPSON MARKS
4. AUGUST 2008
5. ARKANSAS HISTORIC PRESERVATION PROGRAM, LITTLE ROCK, AR
6. WEST ELEVATION LOOKER, EAST
7. AS.