

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in 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: Bethel AME Church and Dallard-Newman House Historic District

Other names/site number: DHR ID# 115-5132

Name of related multiple property listing:

N/A

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

2. Location

Street & number: 184-192 Kelly Street

City or town: Harrisonburg State: VA County: Independent City

Not For Publication: Vicinity: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 X 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 X 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 X local

Applicable National Register Criteria:

X A ___ B ___ C ___ D

Signature of certifying official/Title:	Date
State or Federal agency/bureau or Tribal Government	

In my opinion, the property ___ meets ___ does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only one box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>3</u>	<u>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>3</u>	<u>0</u>	Total

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

DOMESTIC: single dwelling

DOMESTIC: secondary structure

Current Functions

(Enter categories from instructions.)

RELIGION: religious facility

DOMESTIC: single dwelling

DOMESTIC: secondary structure

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7. Description

Architectural Classification

(Enter categories from instructions.)

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

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD, BRICK, STONE, METAL, CONCRETE, GLASS

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Bethel AME Church and Dallard-Newman House Historic District in Harrisonburg, Virginia, consists of two main contributing resources: Bethel African Methodist Episcopal Church (1893), located at 184 Kelley Street; and the Dallard-Newman House (ca. 1895), located next door at 192 Kelley Street. The church is a one-story frame building with a gable-fronted nave form and a corner entry tower. The building has vinyl siding, metal roofing, a coursed rubble limestone foundation, and a two-story 1960s addition across the back. The main stylistic influence is Gothic Revival, expressed by a lancet-arched front window and transom, with some Greek Revival influence visible in the side windows. The interior features a beaded tongue-and-groove ceiling and wainscot and a turned altar rail. The house next door is a two-story frame building with a symmetrical side-gable form, vinyl siding, metal roofing, a coursed rubble foundation, and an integral two-story ell. Stylistic features include a bracketed cornice across the front and turned posts and other detail on the one-story front porch. The center-passage-plan interior has wood floors, plaster-finish walls and ceilings, turned stair newels and balusters, and molded door and window trim. Next to the house is a cinder block shed, which is a contributing secondary resource. Overall the small district has good integrity of location, setting, design, feeling, and association; integrity of materials and workmanship is fair due to some non-historic alterations that have occurred.

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Narrative Description

Inventory

1. Bethel African Methodist Episcopal Church. 1893. Contributing building.
2. Dallard-Newman House. Ca. 1895. Contributing building.
3. Shed. Ca. 1950. Contributing building.

Setting

The house and church face south and stand on the northwest corner of the intersection of Kelley and Myrtle streets in the Newtown neighborhood on the northeast side of downtown Harrisonburg. The Newtown community was established after the Civil War by freedmen and – women and has remained a predominately African American neighborhood. Surrounding the Bethel AME Church and Dallard-Newman House is a mix of historic-period and modern houses and small-scale apartment buildings. A picket fence runs along the sidewalk in front of the house and turns and runs between the house and the church. Hedges, foundation plantings, and shade trees are other yard features.

Church: Exterior

The salient feature of the front of the church is the entry tower located at the southwest corner. The tower has two stages, with an entry with a lancet transom in the lower stage, small rectangular louvered vents in the upper stage, and a peaked pyramidal roof at the top. The roof is clad with shingle-pattern metal roofing and has an ornamental metal finial. The top courses of vinyl siding are missing from the tower's upper stage, revealing novelty weatherboard siding on the front and sides and plain weatherboards on the back. The entry has modern double-leaf metal doors with a six-panel pattern in each leaf. Above the doors, which are lower than they were historically, is a panel with the name of the church. The transom has what appears to be the original wood tracery although the glass is modern. A round medallion with a figure of a cross and anvil is historic and was reused when the rest of the glass was replaced. The entry has a concrete stoop and steps with wood railings that also extend along a wheelchair ramp across the front of the building.

In the front gable end is a large lancet window with wood tracery. The side windows—three on the west side and two on the east—have Greek Revival-influenced peaked and molded wooden cornices. At the southeast corner of the foundation is a cornerstone (possibly marbled) carved with the inscription “Bethel A.M.E. 1893-1919.” The rear addition, which was added in the 1963-1965 period, has a low-pitched shed roof, an exterior wooden stair to a second-story apartment, and a cinder block foundation. Most windows have replacement vinyl one-over-one sashes although there is at least one original wooden stack-pane two-over-two window. Most doors are replacements except for a probably original wood and glass panel door on the west side.

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Church: Interior

The pews in the sanctuary face an altar area at the north end. The floor is carpeted. The ceiling, which is sloped at the sides and flat in the middle, is sheathed with painted beaded tongue-and-groove boards. Seams at the juncture of the ceiling and east and west side walls mark the locations of former brick stove flues. Modern crystal lights hang from the ceiling. At the base of the walls runs a wainscot of unpainted vertical beaded tongue-and-groove with a molded chair rail painted gold. The altar dais has a curved altar rail with turned balusters and, at the ends, turned newels. To the sides are slightly curved solid paneled railings that form a choir area behind. The wainscot behind the pulpit steps up with a cross mounted on the wall above. In front of the dais is the earlier pulpit lectern which is constructed with cut nails and has a grained finish. On the lectern's front is a panel defined by molding strips and the lectern's top is molded and denticulated. Next to the altar is a wooden stand with a handmade folk appearance.

The pews, which are not the original, are curved and are arranged so that there are aisles down the center and to the sides. The pews have end boards with arched tops on which are mounted brass memorial plaques dedicated to individuals or groups who funded paint removal and refinishing. The glass in the side windows and entry transom is modern, installation of which was funded by individuals or groups whose names appear on brass plaques on the bottom rails of the sashes. The larger panes have marbled glass with purple and yellow tints. The borders, which form a lancet design at the top, have red, blue, green, and marbled purple glass. The clear glass panes of the front lancet window have translucent stained glass-pattern contact material on them. The doorway between the sanctuary and tower vestibule has a six-panel door of pegged construction with three tall narrow panels arranged over three shorter narrow panels. The downstairs of the addition has restrooms, two storage rooms which were made into a pastor's office by the removal of a partition, and a social hall with a kitchen at the east end. The upstairs apartment has a kitchen and dining area, a sitting room, two bedrooms, door and window openings with ranch trim, and plaster-finish walls and ceilings, the latter with recent sponge painting.

House: Exterior

The house has a symmetrical three-bay front elevation with a center entry with a one-pane transom, a wood and glass panel storm door, and a four-panel door (four-panel doors are standard in the house). Extending most of the way across the front is a one-story hip-roofed porch with original turned posts and sawn brackets and somewhat later (probably 1920s or 1930s) low wood-shingled railings. Pendant millwork attaches to the underside of the fascia board between the posts. Other porch features include vertical beaded tongue-and-groove sheathing on the back of the railing, lattice at the ends of the porch, modern vinyl ceiling sheathing, and a slatted porch swing. The bracketed cornice is only across the front; other cornices are plain. Window openings have replacement vinyl one-over-one sashes. The gabled ell has a mostly enclosed two-tier porch on the east side, with an inset open area on the lower

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tier. The brick flues where they project above the ridges of the ell and main roofs have been rebuilt (they are the original brick below the roofline).

House: Interior

The center passage contains a two-run stair with turned newels and balusters mostly painted a mustard color over earlier dark brown varnish (the molded handrail remains dark brown). The closet under the stair, which is accessed by a batten door, reveals the circular-sawn and wire-nailed structure of the house. Cut nails have been hammered into the under-structure of the stair to serve as clothes hooks. The first-floor east room, which is the main parlor, has an annular plaster ceiling medallion which survives although the rest of the ceiling has modern tiles. The room also has a molded chair rail and crown molding which are either original or modern additions. Baseboards in the house are typically plain. Flues with stove thimbles rise up the room sides of the passage walls. The kitchen has plywood base and wall cabinets from the 1960s or 1970s.

Door and window surrounds are fashioned from boards with reeded center stripes. The only observed exception is the doorway from the stair landing into the upstairs ell room, which is made from molded boards. The difference probably indicates that this doorway, which has steps cut into the floor of the ell room, is later than the others. The upstairs ell room has a closet constructed of vertical beaded tongue-and-groove boards with a plywood backing. The closet interior is finished with patterned contact paper. The door from the upstairs ell room to the enclosed upper porch tier has chamfered rails and stiles and a plywood backing; it may have been fashioned from a screen door. The attic has circular-sawn rafters butted and nailed to ridge boards. The rafters are wire-nailed to the ceiling joists.

Other Resources

The **shed** (inventory no. 3) is a small shed-roofed building of cinder block construction with a batten door. The back wall, which stands beside Myrtle Street, is continued as a short cinder block wall.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

- 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.)

ETHNIC HERITAGE: AFRICAN AMERICAN

Period of Significance

1893-1965

Significant Dates

1893

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Dallard, Ambrose (construction foreman for church; probable builder of house)

Dallard, Reuben (carpenter for church)

Newman, George Ambrose (carpenter for church)

Bucher, William M. (door and window fabricator for church)

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Bethel AME Church and Dallard-Newman House Historic District lies at the heart of the historic African American Newtown neighborhood in Harrisonburg, Virginia. The church—originally called Bethel United Brethren in Christ Church—was built in 1893 on land provided by Ambrose and Harriet Dallard. Ambrose Dallard served as construction foreman for the church, and he built houses for his daughters when they married, including the Dallard-Newman House which he built for his daughter Lucy and her husband, Charles Cochran, who married in 1894. Teacher, businessman, and community leader George A. Newman acquired the house in 1907 and lived there until his death in 1944. The two-story frame Dallard-Newman House has turned porch and stair detail and a bracketed cornice. The frame church, which became an African Methodist Episcopal church in 1919, features a corner entry tower, a large lancet window in the front gable, and beaded tongue-and-groove finishes in the sanctuary. Ample historic records documenting the church’s construction provide a rare glimpse into the community effort that erecting a church entailed during the late 19th century, a time when the reforms of the Reconstruction Era were succumbing to the imposition of Jim Crow segregation. Further, the biographies of Dallard and Newman are documented and their contributions well understood. Newman himself wrote a memoir that chronicled his experiences growing up as a free African American in antebellum Virginia and during the Civil War years, as well as the gradual erosion of African Americans’ civil rights after Reconstruction ended. The Bethel AME Church and Dallard-Newman House Historic District is eligible for the National Register of Historic Places under Criterion A in the Ethnic Heritage: African American area of significance as a well-preserved nucleus in Harrisonburg’s principal historic African American neighborhood. One of the two principal resources (Bethel AME Church) is owned by a religious institution and used for religious purposes, hence Criterion Consideration A applies. The period of significance extends from the construction of the church in 1893 until 1967, ending with the traditional fifty-year cutoff for properties where significant activities have continued into the more recent past, as the church remains a touchstone in local African American life to the present day. The district is eligible at the local level of significance.

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

Historic Context

The Newtown community coalesced as Harrisonburg’s principal African American neighborhood in the years following the Civil War. The community’s early population presumably included many of the 390 African Americans who lived in Harrisonburg in 1860, constituting 28% of the town’s total population of 1,414. Of those 390 inhabitants, 277 (71%) were enslaved and 113 (29%) were free. An early indication of the establishment of the neighborhood, which occupied a subdivision on the northeast side of town known as Zirkle’s Addition, was the purchase of lots for what would become the Newtown Cemetery(DHR # 115-

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5129) in 1869. Church congregations were established in the town's broader African American community including John Wesley Methodist Church, possibly as early as 1865, and First Baptist Church in 1871, and a mission school was established in 1868, meeting at different locations before a permanent home for it was erected on Rock Street at Blacks Run.

Harrisonburg's African American population grew rapidly during the postbellum period, to 997 individuals in 1880. The 1877 Gray's map shows twenty or more residences in the vicinity of Zirkle's Addition. An 1885 map shows about fifty residences in the area. After 1880 Harrisonburg's African American population experienced more modest growth, reaching approximately 1,200 individuals by 1920.¹

Harrisonburg's African American community was served by at least two churches during the postbellum period, but there was interest in forming another. In 1879 a Newtown freedman named Ambrose Dallard and several others purchased land in order to establish a "Colored United Brethren in Christ Church" and cemetery. Dallard and the other trustees were unable to make the payments and lost the lots, but in 1892 Dallard and his son-in-law George Ambrose Newman (1855-1944) tried again. They were aware of the work of a dynamic United Brethren preacher named Theodore K. Clifford (ca. 1845-1908) who was born a free African American, fought for the Union army during the Civil War, and joined the Brethren's Virginia Conference in 1887. Dallard and Newman invited Clifford to help them found a Brethren congregation in Newtown.²

In Virginia the Church of the United Brethren in Christ made the support of African American Brethren congregations a priority during the postbellum period, a continuation of this denomination's efforts to better the lives of the state's African Americans extending back into the antebellum period. In the Harrisonburg area the church had supported the establishment of the Long's Chapel Brethren congregation in Zenda in the late 1860s. The Brethren supported black congregations through its Freedmen's Mission, which Clifford headed from the 1880s until his death in 1908. The first meeting for the United Brethren church at Newtown was held on November 12, 1892, according to the congregation's records, followed by meetings on November 16, 18, and 22. A news item from the period states, "Rev. T. K. Clifford, colored, will organize a congregation of United Brethren in Christ, in Harrisonburg, Sunday evening, Nov. 27, 1892, at 7:30, at the residence of G. A. Newman." The notice, which was placed by the congregation, went on to invite "all colored United Brethren in this community to be present, and all other persons who desire to join us. A church will be erected just as soon as the lumber can be secured and brought here. The lot has already been secured, Bro. A. Dallard having given it for the above purpose." Dallard's pledge was formalized on January 6, 1893, when he and his wife, Harriet Dallard, gave lot 64 in Zirkle's Addition to the trustees of the church.³

Planning for the church building began at the first meeting on November 12, 1892. "After considerable discussion of the subject of a building," the minutes read, "it was decided to erect a building 25 ft. by 35 ft. with a height of 14 ft. to the eaves; to have an arched ceiling, and an alcove recess for the pulpit; the ceiling to be finished with wood-work, wainscoting to surround the sides to a height of three feet, and the walls above that to be plastered; three large windows to

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be on each side, and one or two in the alcove or recess; the building to be covered with a metal roof.” Elements of the original plan such as the wainscoting, plaster walls, and board ceiling made it into the building as built, although the dimensions and form were altered at the November 22 meeting when it was decided “to erect a building 28 x 42 feet, with a tower, the other details remaining as before.” The building committee consisted of Ambrose Dallard, his brother Howard M. Dallard, and his son-in-law George A. Newman.⁴

The minutes document planning and building activity from late 1892 to late 1893. One of the first tasks was building the foundation, which was to be constructed with limestone quarried for the purpose from an unspecified source with the aid of black powder. On December 1, 1892, the building committee opted for a “solid foundation” rather than a discontinuous pier foundation, however there may have been subsequent disagreement on the type of foundation for the March 22, 1893, minutes state, “It was determined after full discussion to lay the foundation of the church with stone.” From late March onward progress was rapid. The foundation was expedited in order to have it ready for the cornerstone laying scheduled for April 8. After that event the local newspaper reported, “The outlook is bright for the speedy erection of a handsome church in the midst of the bulk of the colored inhabitants of this town. Let everybody lend them a helping hand in this worthy undertaking.” Over a thousand feet of lumber including studs, corner posts, window posts, and sills had arrived by the end of March. More lumber was needed and on May 13 it was noted that several lumber firms had been contacted but only “A. Paul” answered. This was probably Abram Paul who operated Paul’s Ottobine Mill (NRHP 2017) in the Ottobine community west of Harrisonburg. If so it is an indication that Paul’s water-powered roller mill included a sawmill during the period (the mill is known to have had a sawmill in the antebellum period).⁵

Paul’s lumber, which arrived by May 27, included rafters, collar beams, studs, plates, and joists—framing members associated with the roof and ceiling structure. This would seem to suggest construction was underway, however on July 10 the congregation “decided to employ Bros. A. Dallard, Reuben Dallard and G. A. Newman to do all the carpenter work on the church building that they can do, @ \$1.00 per day each. Bro. A. Dallard to be foreman.” The minutes of July 10 also reported, “The Building Comma. was authorized to buy the brick for the flues, and Bro. Jno. Cooper was engaged to build them. The B. Comma. was instructed to see some tanners and ascertain the cost of a tin roof for the church and the terms.” On July 15, as a precaution against running out of resources, “it was decided to postpone finishing the tower of the church above 26 ft. until after the church is so far finished as to be ready for use.” William Bucher was authorized to plane and groove ceiling boards, flooring, and siding and to make the “Gothic” front window and door. William M. Bucher (ca. 1848-1922), who advertised as an architect and builder, operated a lumber mill on East Elizabeth Street in Harrisonburg.⁶

Benches were purchased at the end of July, more lumber was acquired from various sources, and in August Bucher was paid for making window and door frames. On August 21 it was reported “that the outside work on the church was nearly completed, and the building is now ready for the roof.” In September the building committee turned its attention to the construction of a coal

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house and “water closet” (privy) from leftover lumber. On November 8 the building committee reported “that the moulding had been put around the ceiling, and the corner strips put on the tower, the inner door hung &c’ and “it was decided to have services in the church Nov. 12 if the stoves come or any arrangement could be made for having fire.” On November 28, 1893, the building committee stated “that all work entrusted to their hands had been completed.”⁷

The congregation funded its activities partly through festivals and entertainments. One of the first, held even before the foundation was finished, was a Christmas entertainment in December 1892. Other early events included Valentines, Easter, Strawberry, and Neck-Tie festivals; an “Anniversary Festival and Panorama” in November 1893; Tom Thumb and Golden Fruit Tree entertainments; a lawn party with ice cream and cake; “Belshazzar’s Feast;” and a “Battle of Jericho,” possibly a performance (there is a black spiritual with the title “Joshua Fit De Battle of Jericho”). The congregation held several “bush meetings,” probably revivals held under brush arbors. The region’s nascent African American (and white) congregations often met in the shade of brush arbors before permanent buildings were constructed. In September 1898 the church hosted a lecture on Cuba (1898 was the opening year of the Spanish American War, fought partly in Cuba) and in 1903 it hosted several debates on unrecorded topics.⁸

During this period the fortunes of the church rose and fell with the abilities of the ministers assigned to it. The church closed in 1909 and many of its members switched their membership to the John Wesley Methodist Church. In 1919 the church building was acquired by the African Methodist Episcopal denomination and it has served as an AME church since. The African Methodist Episcopal Church was established in Philadelphia in the late eighteenth century; its first church building, known as Bethel AME Church, gave its name to the church on Kelley Street, which was formerly known as the Kelley Street United Brethren Church or the Colored United Brethren Church. The pastorate of Rev. Joseph Cotton (1949-1953) is remembered as an especially active period in the life of the church. The rear addition, which contains a social hall on the lower level and an upstairs apartment used as a parsonage, was built during the pastorate of Rev. E. C. Lloyd (1963-1965).⁹

The Dallard-Newman House stands on lot 63 in Zirkle’s Addition, a lot which was purchased by Ambrose Dallard in 1878. Tradition and county records point to a date of construction for the house in the 1890s, most likely the middle of the decade. Ambrose Dallard built houses for most of his daughters and sons-in-law and is said to have built the Dallard-Newman House for his daughter Lucy (b. 1877) upon her marriage to Charles R. (Charlie) Cochran (b. ca. 1875), which occurred in April 1894. Tax reassessment records, examined for the years 1890, 1895, and 1900, show Ambrose Dallard as the owner of lot 63 in 1890 with no value of buildings and Lucy Cochran as the owner in 1900 with \$300 value of buildings indicating the presence of the house (the lot was apparently omitted from the 1895 tax reassessment). The similarity of the house to the Rockingham County plantation house Riverbank, where Ambrose Dallard lived before Emancipation, has been noted. According to a 1905 deed, Ambrose sold the lot to his son Noah Dallard (b. 1857) “who never received a conveyance,” after which the lot was resold to Cochran.

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Cochran was described as a laborer in the 1894 marriage record and again in 1912 when he remarried.¹⁰

Charles Cochran defaulted on a debt and the house was sold at auction in April 1907. The purchaser was George Ambrose Newman (1855-1944). Newman, who was born free in Winchester, was placed as a child with a wealthy white family in Clarke County where he worked as a servant and received a basic education. After the Civil War he lived for a time in Washington, D.C., where he furthered his education, and in 1873 he accepted a position as a schoolmaster in the Warren-Fauquier County area of Virginia. Soon after he took a teaching position in Harrisonburg where he met and married Ambrose and Harriet Dallard's daughter Margaret (Maggie) Dallard (1859-ca. 1887). The couple had four children before Margaret's untimely death from influenza.¹¹

George Newman was a man of many talents. His memoirs relate the experience of a free African American growing up before, during, and after the Civil War and the challenges he faced in the shifting political and social landscape of the late nineteenth and early twentieth century. He played piano and wrote poetry, including a piece titled "The Jim Crow Car of Tennessee" which has a chorus, suggesting it was meant to be sung. "The Jim Crow Car" expressed his anger at being made to ride in a segregated railcar during a period in 1890-1891 when he worked as a U.S. deputy marshal, a position that normally entitled him to travel first class. Around 1908 Newman and another African American educator in Harrisonburg, Ulysses G. Wilson, ran a voter registration drive that successfully registered seventy-five black voters. The number of new registrations was impressive given that the recently passed state constitution severely restricted the franchise. As an educator Newman eventually rose to the position of principal at Harrisonburg's Effinger Street African American school.¹²

After Margaret Newman's death George Newman married her sister, Mary F. Dallard (b. 1870), in 1888, and had with Mary an additional ten children. Of George Newman's fourteen children, six taught for a time in county schools. For his own part, George Newman left teaching. According to historian Ruth Toliver, he was pressured to give up teaching "by local black dissidents who demanded that he be replaced by a credentialed leader." This would have occurred before 1927 for in that year a directory lists him as a notary public and the manager of the Richmond Beneficial Insurance Company with an office on Wolfe Street. He was assisted by his son Frederick W. Newman who eventually opened an agency in Washington, D.C. The 1927 directory listed as residents of 192 Kelley Street with George and Mary Newman their daughter Myrtle and their son Samuel F., who was employed as a cook at the Kavanaugh Hotel. In 1937, perhaps because of the strains of the Great Depression, more of the adult Newman children lived in the house, including Joseph R., Samuel F., Mary C. (who was employed as a domestic), and Roger R. (who worked as a cook at the Arcade Restaurant). In 1947, after the death of George Newman, Mary lived on at 192 Kelley in the company of her daughter, Mary Carlotta Newman Harris, who lived in the house until her death in the mid-2010s. The Dallard-Newman House is currently unoccupied but there are plans by the Northeast Neighborhood Association (NENA) to convert it into a museum and library. Designation is sought by the nomination sponsors in order

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to “foster pride in the legacy of people who struggled to make a difference in their own lives but also in the lives of the community.”¹³

Endnotes

¹ Nash, Mason, and Toliver, “Newtown Cemetery,” 10-12; Kalbian and Peters, “Lucy F. Simms School,” 5-6; Toliver, *Keeping Up With Yesterday*, 83-84, 90; Wayland, *Historic Harrisonburg*, 346-347; *Gray’s New Map of Harrisonburg; Atlas of Rockingham County*. A number of individuals assisted with the preparation of the report, foremost among them Karen Thomas of the Northeast Neighborhood Association (NENA). Assistance was also provided by neighborhood resident Sarah Sampson, Rockingham County Deputy Clerk Jeff A. Ferris, City of Harrisonburg Real Estate Director Lisa Neunlist, and Aubrey Von Lindern and Lena Sweeten McDonald of the Virginia Department of Historic Resources.

² Toliver, *Keeping Up With Yesterday*, 75; Toliver, *History of Kelley Street United Brethren in Christ Church*, introduction (unpaginated); Funkhouser and Morton, *History of the Church of the United Brethren in Christ*, 160-161.

³ Pezzoni, “Long’s Chapel,” 6; Funkhouser and Morton, *History of the Church of the United Brethren in Christ*, 160-161; Toliver, *History of Kelley Street United Brethren in Christ Church*, 1-6, 124-125; Rockingham County Deed Book 46, p. 8.

⁴ Toliver, *History of Kelley Street United Brethren in Christ Church*, 1-2, 5.

⁵ *Ibid.*, 7, 10, 13, 125; Pezzoni, “Paul’s Ottobine Mill,” 12. The original cornerstone was apparently replaced by the current cornerstone which references the AME Church.

⁶ Toliver, *History of Kelley Street United Brethren in Christ Church*, 15, 18, 19; Suter and Lyon, *Harrisonburg*, 55; Wells and Dalton, *Virginia Architects*, 53.

⁷ Toliver, *History of Kelley Street United Brethren in Christ Church*, 22-24, 27, 30-31; Sanborn Map Company, *Insurance Maps of Harrisonburg*. The 1912 Sanborn map shows a small frame building adjacent to the rear northwest corner of the building which was either the coal house or the privy (the map also noted that the church was heated by stoves and illuminated by electric lights).

⁸ Toliver, *History of Kelley Street United Brethren in Christ Church*, 8, 10, 11, 14, 16, 22, 26, 32, 33, 34, 40, 43, 63, 180, 185; Toliver, *History of Kelley Street United Brethren in Christ Church*, introduction (unpaginated).

⁹ “Bethel A.M.E./Dallard-Newman House HD.”

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¹⁰ Rockingham County tax records, Marriage License 1894-00043 and 1912-00037, and Deed Book 27, p. 526, and Deed Book 79, pp. 102 and 103; Toliver, *Keeping Up With Yesterday*, 15, 22, 36; “Bethel A.M.E./Dallard-Newman House HD.” The house does not appear on an 1885 map of Harrisonburg and the use of wire nails in all areas of construction examined supports construction after about 1890 (*Atlas of Rockingham County*).

¹¹ *Harrisonburg Daily News*, April 6, 1907; Rockingham County Marriage License 1877-00154 and Deed Book 79, p. 515; Toliver, *Keeping Up With Yesterday*, 22, 40-46; Toliver, *History of Kelley Street United Brethren in Christ Church*, introduction (unpaginated).

¹² Toliver, *Keeping Up With Yesterday*, 42-54, 66.

¹³ *Ibid.*, 22, 46-54; Karen Thomas personal communication; Rockingham County Marriage License 1888-00138; Miller, *Harrisonburg, Virginia, City Directory, 1927*, 197; *Miller’s Harrisonburg, Va., City Directory, 1937-1938*, 192; *Moon’s Harrisonburg, Rockingham County, Va., City Directory, 1946-47*, 182, 305; “Bethel A.M.E./Dallard-Newman House HD.”

Bethel AME Church and Dallard-Newman
House Historic District
Name of Property

Harrisonburg, Virginia
County and State

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

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Bethel AME Church and Dallard-Newman
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_____. *Keeping Up With Yesterday*. Olney, Md.: 2009.

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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: Virginia Department of Historic Resources, Richmond, Virginia

Historic Resources Survey Number (if assigned): DHR ID# 115-5132

Bethel AME Church and Dallard-Newman
House Historic District
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10. Geographical Data

Acreage of Property approximately 1/4 acre

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 38.454510 | Longitude: -78.861630 |
| 2. Latitude: 38.454480 | Longitude: -78.861470 |
| 3. Latitude: 38.454560 | Longitude: -78.861450 |
| 4. Latitude: 38.454530 | Longitude: -78.861280 |
| 5. Latitude: 38.454230 | Longitude: -78.861350 |
| 6. Latitude: 38.454290 | Longitude: -78.861690 |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|----------|----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting: | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

The boundaries correspond to City of Harrisonburg tax parcels 033 C 12 (Bethel AME Church) and 033 C 10 (Dallard-Newman House). The true and correct historic boundaries are shown on the attached Location Map and Sketch Map/Photo Key.

Bethel AME Church and Dallard-Newman
House Historic District
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Boundary Justification (Explain why the boundaries were selected.)

The boundaries correspond to the two tax parcels occupied by the nominated resources. The lot lines for the church and house properties have not changed since each building was constructed; therefore the boundaries encompass all known historic resources associated with the district as well as the historic setting.

11. Form Prepared By

name/title: J. Daniel Pezzoni
organization: Landmark Preservation Associates
street & number: 6 Houston St.
city or town: Lexington state: VA zip code: 24450
e-mail: gilespezzoni@rockbridge.net
telephone: (540) 464-5315
date: June 8, 2017

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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. Key all photographs to the sketch map. 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

Information common to all photos:

Name of Property: Bethel AME Church and Dallard-Newman House Historic District
City or Vicinity: Harrisonburg County: N/A State: Virginia

Bethel AME Church and Dallard-Newman
House Historic District

Name of Property

Harrisonburg, Virginia

County and State

Photographer: J. Daniel Pezzoni

Date Photographed: May 2017

Specific information:

Photo 1 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0001

View: Church and house, view facing northeast.

Photo 2 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0002

View: Church and house, view facing northwest.

Photo 3 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0003

View: House and church, view facing southwest.

Photo 4 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0004

View: Church cornerstone.

Photo 5 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0005

View: Church sanctuary with altar and pulpit.

Photo 6 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0006

View: Church sanctuary with front window and door to vestibule in tower.

Photo 7 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0007

View: Church sanctuary window detail.

Photo 8 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0008

View: Church sanctuary earlier pulpit.

Photo 9 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0009

View: Church addition social hall.

Photo 10 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0010

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County and State

View: House porch.

Photo 11 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0011

View: House second-floor stair detail.

Photo 12 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0012

View: House first-floor east room ceiling medallion.

Photo 13 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0013

View: House second-floor east room.

Photo 14 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0014

View: House doors from second-floor ell room into stair hall and adjacent room.

Photo 15 of 15

VA_HarrisonburgCity_BethelAMEChurchandDallard-NewmanHouseHD_0015

View: Shed behind house, view facing east.

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.



LOCATION MAP

Bethel AME Church and Dallard-Newman House Historic District

Harrisonburg, VA

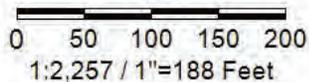
DHR No. 115-5132

Latitude/Longitude Coordinates

- 1. Latitude: 38.454510
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- 5. Latitude: 38.454230
Longitude: -78.861350
- 6. Latitude: 38.454290
Longitude: -78.861690



Feet



Title:

Date: 8/30/2017

DISCLAIMER: Records of the Virginia Department of Historic Resources (DHR) have been gathered over many years from a variety of sources and the representation depicted is a cumulative view of field observations over time and may not reflect current ground conditions. The map is for general information purposes and is not intended for engineering, legal or other site-specific uses. Map may contain errors and is provided "as-is". More information is available in the DHR Archives located at DHR's Richmond office.

Notice if AE sites: Locations of archaeological sites may be sensitive the National Historic Preservation Act (NHPA), and the Archaeological Resources Protection Act (ARPA) and Code of Virginia §2.2-3705.7 (10). Release of precise locations may threaten archaeological sites and historic resources.

SKETCH MAP/ PHOTO KEY

Bethel AME Church and Dallard-Newman House Historic District

Harrisonburg, Virginia. Nominated area is parcels 10 and 12. Resources keyed to nomination inventory. Number and direction of view of nomination photos indicated by triangular markers.

Inventory

1. Bethel African Methodist Episcopal Church. Contributing building.
2. Dallard-Newman House. Contributing building.
3. Shed. Contributing building.

