

United States Department of the Interior
National Park Service

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National Register of Historic Places
Inventory—Nomination Form

received AUG 22 1984

date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic McKendree Chapel

and/or common Old McKendree Chapel

2. Location

street & number Off I-55

not for publication

city, town

vicinity of Jackson

state Missouri

code 029

county Cape Girardeau

code 031

3. Classification

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input type="checkbox"/> public	<input type="checkbox"/> occupied	<input type="checkbox"/> agriculture
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational
<input type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input type="checkbox"/> yes: restricted	<input type="checkbox"/> government
	<input type="checkbox"/> being considered	<input checked="" type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
	<input checked="" type="checkbox"/> n/a	<input type="checkbox"/> no	<input type="checkbox"/> military
			<input type="checkbox"/> museum
			<input type="checkbox"/> park
			<input type="checkbox"/> private residence
			<input checked="" type="checkbox"/> religious
			<input type="checkbox"/> scientific
			<input type="checkbox"/> transportation
			<input checked="" type="checkbox"/> other: National

4. Owner of Property

Methodist Shrine

name Missouri East Conference, United Methodist Church

street & number c/o Board of Trustees of Old McKendree Chapel
Attention: Marybelle Mueller, Eastover Drive

city, town Jackson

vicinity of

state Missouri 63755

5. Location of Legal Description

courthouse, registry of deeds, etc. Recorder of Deeds

street & number Cape Girardeau County Courthouse, P.O. Box 248

city, town Jackson

state Missouri 63755

6. Representation in Existing Surveys

title Missouri State Historical Survey has this property been determined eligible? yes no

date 1983 federal state county local

depository for survey records Department of Natural Resources, Historic Preservation Program

city, town P.O. Box 176, Jefferson City

state Missouri 65102

7. Description

Condition		Check one	Check one
<input type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input type="checkbox"/> moved date _____
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed		

Describe the present and original (if known) physical appearance

This one room, horizontal, chinked log structure of one story is rectangular in shape and approximately 35' by 30'. It is a frontier design. It sits on large granite blocks, which are located at all four corners and at spaces along the sides. It is surrounded by a concrete firebreak. It is covered with a steel canopy for protection from the elements. The exposed poplar logs provide the walls and sills of this width and are as long as the building. It has a high gabled roof covered with cypress shingles. The eaves are projecting eaves with exposed rafters. A single double leaf, two panel door with plain lintel provides the entrance to this building. It is reached by a stone stoop of three steps, which are well worn. The four windows are surrounded by plain molding and are six (6) over six (6) panes, double hung with slip sills and some original glass. This building has a stone fireplace, which is the original, though rebuilt, with an exterior location and in excellent condition. The interior detailing is quite simple. Millwork is not a decorative feature. It has been whitewashed on the inside only. Small unadorned pews, some of which are original, form a center aisle with other small pews to the right of the speaker stand for the choir.

The interior remains the same as its original condition except for a steel locked door placed across the opening of the fireplace to protect the Chapel from vandalism, and the floor boards were replaced in 1933 with rough sawed oak boards. There is no stove or heat in the building and no lights or electricity.

During the restoration that took place in 1933, a new roof of cypress shingles replace the then much deteriorated roof. A. F. Lindsay, acting as the projects architect, also supervised the replacement of some of the rafters and joist using, wherever possible, materials from old houses and barns. The fireplace was rebuilt to make it once again functional.

Alterations to the building are for the purpose of preservation only. In 1958, the steel canopy was placed over the Chapel to protect it from the elements. The firebreak of concrete was also built at that time to protect it from grass fires. In 1977, the weather boarding was removed and the logs were chinked and treated for insect protection. Also, in 1977, the steel door was placed over the opening to the fireplace and locked.

In 1959, additional ground south of the Chapel was purchased for a caretaker's home and is located adjacent to the Chapel grounds. Also in 1959, a tract north of the Chapel was purchased for parking of vehicles immediately adjacent to the Chapel. Also in 1959, additional ground was purchased to provide a private road from the Bainbridge Road to the Chapel grounds. (See site plan)

The Chapel remains in its plain unadorned condition, as it was built in 1819 with an unusual amount of the original structure in existence. It is surrounded by large shade trees and well kept grounds. It is located in a rural setting of rolling hills with Randall Creek nearby. Immediately adjacent to the Chapel grounds is farm land, which is used for pasture and hay crops.

8. Significance

Period	Areas of Significance—Check and justify below					
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion		
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science		
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture		
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> architecture	<input checked="" type="checkbox"/> education	<input type="checkbox"/> military	<input type="checkbox"/> social/		
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> humanitarian		
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input checked="" type="checkbox"/> exploration-settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater		
<input type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics government	<input type="checkbox"/> transportation		
		<input type="checkbox"/> invention		<input checked="" type="checkbox"/> other (specify)		
					Preservation	
Specific dates	1819	Builder Architect	Charnal Glasscock			

Statement of Significance (in one paragraph)

The McKendree Chapel is significant according to the criteria of eligibility under definitions A and C to wit: It is associated with the spread of Methodism in the Territorial and the early Statehood Periods of Missouri history; and it is a well-preserved early example of a log church. The areas of significance are as follows:

Architecture : The building is an extremely rare, if not unique, log meeting house surviving from Missouri's territorial period. The log walls, joined by half dovetail notching, have been exposed (weather boarding protected the building for many decades) and a canopy added to provide shelter from the elements. Other necessary repairs were made, which are noted in the text. Inside is a single room and the exposed logs are white washed in a pioneer manner.

Exploration and Settlement : The site of the chapel was the first center of Methodism in Missouri and was used for church administrative meetings. The chapel was constructed to serve as a church and to house the inaugural meeting of the Missouri Annual Conference.

Religion : The McKendree Chapel was the first church built by the Methodists in Missouri. The site of the chapel was one of several used by the Methodists after the Louisiana Purchase allowed protestant congregation to meet. It was used by Circuit Riding ministers as a meeting place to exchange information and plan for the westward expansion of Methodism as early as 1806.¹

Education : As a structure suitable for public use, the chapel was at several times used as a school, providing basic education to the surrounding population. Literary sources have the building used as a school in 1831 and in 1874 it was rented by the local school board.

Preservation in Missouri: The chapel is an early attempt at preservation in Missouri. The local circuit in their Quarterly Conference of October 30, 1869, resolved to maintain the McKendree Chapel, "The house will be to repair we do not wish to build a new house but preserve the old one."² The McKendree Chapel Memorial Association was an early preservation group in Missouri founded November 10, 1933. They have raised the funds to restore and maintain the chapel since this date.

Old McKendree Chapel was completed in 1819. The building was constructed by carpenters. The "boss carpenter" was Charnal Glasscock and he was assisted by James Giboney and a Mr. Shelby. Charnal Glasscock was a charter member of the McKendree Class. James Giboney was one of the Chapel's earliest members.³

The site had been used as a camp meeting ground from 1806 forward. In 1806,

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form

For NPS use only
received 5/22/84
date entered

Continuation sheet McKendree Chapel

Item number 8

Page 1

William Williams, who owned the site of Old McKendree, set aside the place where the Chapel is now located for what is called in Methodism "camp meetings". The earliest recorded meeting took place on Good Friday, 1810. This meeting was conducted by Samuel Parker, Presiding Elder of the District, assisted by Jesse Walker and Thomas Wright. Other camp meetings of record occurred in 1812, 1817 and 1818. There were other camp meetings, but no written records of these. In late April or May of 1818, Bishop William McKendree attended such a camp meeting and this is thought to be the reason for its name. Bishop McKendree was a well known pioneer Methodist Bishop and many places bear his name. He was the first American born Bishop of the Methodist Church having been elected to that position in 1808. Bishop McKendree was Presiding Elder of the Cumberland District of the Western Conference from 1806 to 1808, which contained the "Missourie" Circuit. It extended from Nashville, Tennessee, to and including all settled portions of Missouri and Arkansas. Bishop McKendree had been an officer in the Revolutionary War. He was a giant of a person in the church and a historic person in his own right.

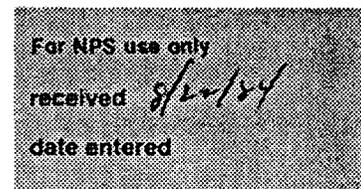
The building was erected in anticipation of the meeting of the Missouri Annual Conference held September 14, 1819. Most meeting houses were crude, unhewed log structures or none at all. Then, meetings were held in cabins, river fords or any place a few people could gather. Other Missouri Annual Conferences were held here in 1821, 1826, and 1831. The Conference held in 1819 was notable in that preachers came from the territories of Indiana, Arkansas and as far west as the Boone's Lick Territory in western Missouri. This was the fourth session of the Missouri Conference and the first on Missouri soil. In 1821, Missouri, then a State, had the first session of an annual conference in the State of Missouri.

The first organization, other than casual get togethers, was in July of 1809 by Samuel Parker. This gathering also included William Williams and wife, John Randall and wife, Thomas Blair, Simeon Poe, Isaiah Poe, Charnal Glasscock and William Sealy. For eighty (80) years thereafter, the "leader" of this Chapel was a Williams - William Williams, 1809 to 1838; his son Isaac, 1839 to 1858; and Isaac's son, Jacob, 1859, etc.

Due to the split of the Methodist Church into "North" and "South" based upon feelings which eventually lead to the Civil War, from 1844 onward, were times of discord in this Chapel. However, due to the strong influence of the "presiding elder", Nelson Henry, the Church or Chapel remained with the "North" faction of the Church, however, not without cost. Many of the old families moved to "South" Churches in Jackson or

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form



Continuation sheet

McKendree Chapel

Item number 8

Page 2

Cape Girardeau. In fact, the Methodist Church at Jackson is named New McKendree, as many Old McKendree members moved to that Church. As membership dropped, it was no longer a part of the circuit, so that it had the services of a "circuit rider" preacher. The last organized services were held in 1890.

The Chapel was used as a school as early as 1831. It was likely a "subscription school", an early forerunner of public schools. After 1890, a minister from Jackson would provide pastoral care on an irregular basis. He would do baptisms, weddings, funerals and would join with other ministers for an occasional revival. In September of 1910, a special celebration of the 100th anniversary of the organization of the Missouri Conference was held on this site. In 1933, a concerted effort of restoration took place and the organization of a group to see to this was implemented. At that time, if replacements were needed for planks or rafters, they were obtained from old houses and barns in the area. Since 1933, annual meetings have been held at the Chapel to commemorate this historic site, to renew our pledge to maintain this site in good order and to hear "good preaching".

The Chapel today is open to the public during daylight hours, and various civic groups, Sunday school classes, youth groups, including boy and girl scouts, meet on the grounds. With its large shade trees, it is a popular site for weddings. There is no charge for admission to the grounds, although donations are accepted.

Since it was originally built in 1819 and deeded in 1839 by William Williams' wife after his death, two other tracts have been added to this site. Also, a road was installed on purchased ground from the public road known as Bainbridge Road now County Road 306. A caretaker house was built in 1962, restrooms and maintenance building were built in 1975 from funds received by the sale of the Zalma Methodist Church, a nearby Church that no longer had a congregation. These acquisitions took place as follows: The road was acquired in 1928 and the land for parking and the caretaker's home was acquired in 1959.

Today, the land and the adjoining cemetery, "not included in this application", are owned by the Missouri East Conference on the United Methodist Church, whose address is 4625 Lindell Boulevard, Suite 416, St. Louis, Missouri 63108. An appointed Board of Trustees of local interested Methodists administer what funds are available and oversee the continued preservation of this property. The present President of the Board of Trustees is Elnora Tucker and her address is 1621 Bloomfield Road, Cape Girardeau, Missouri 63701.

(See Item 8 addendum)

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only
received 8/22/84
date entered

Continuation sheet McKendree Chapel

Item number 8

Page 3

Footnotes

1. Houck, Louis; HISTORY OF MISSOURI, Volume 3, page 234 (Lakeside Press, R. R. Donnelly and Sons Company, Chicago, Illinois.)
2. Tucker, Frank C., OLD MCKENDREE CHAPEL, Limited Edition, page 13 (Cape Girardeau: Missouriian Litho & Printing Company, 1959)
3. Ibid. Page 27
4. Ibid. Page 28-30
5. Ibid. Page 28

Continuation sheet McKendree Chapel

Item number 9

Page 1

1. Tucker, Frank C., THE METHODIST CHURCH IN MISSOURI - 1798-1939 - A BRIEF HISTORY, (Nashville: Parthenon Press, 1966).
2. Tucker, Frank C., OLD MCKENDREE CHAPEL, Limited Edition, (Cape Girardeau: Missouriian Litho & Printing Company, 1959) Copy enclosed.
3. Steele, Jim, "New Life for Old McKendree", The United Methodist Reporter, 19 August 1977.
4. Shoemaker, Floyd C., Editor, Missouri Day by Day, Vol. II, State Historical Society of Missouri.
5. Houck, Louis, HISTORY OF MISSOURI, Volume 3, (Lakeside Press, R. R. Donnelly and Sons Company, Chicago, Illinois.

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form

For NPS use only
received
date entered

Continuation sheet McKendree Chapel

Item number 8(addendum)

Page 1

Forward: The McKendree Chapel nomination was returned for three reasons: confusion over acreage, the presence of intrusive features, and a question about the removal of the chapel's siding. A site map has been prepared which both clarifies the boundaries and acreage, and eliminates the intrusive features from the nomination. Only the chapel and its immediate grounds, including a spring historically important to the site, are included in this nomination. The issue of integrity, as it relates to the building in its present state, is a complicated one requiring some explanation. The remainder of this addendum will concentrate on several aspects that are germane to the significance and present appearance of the building.

Introduction: In the hinterlands along the Mississippi River, between Ste. Genevieve and Cape Girardeau, and contained within a circle of thirty miles diameter, stand three log cabins under protective shelters that are associated with the early development of religion in Missouri. One of these cabins, located on the grounds of St. Mary's-of-the-Barrens in Perryville, is known as Bishop Rosati's Sacristy, and is said to date from 1818. This building has deep connections with the establishment of Catholicism in Southeast Missouri. Nearby, in Altenburg, stands the Concordia Log Cabin College, a one room structure, built in 1839, that is of great importance to the founding of the Missouri Synod Lutheran Church. Finally, there is McKendree Chapel, the subject of this nomination. The presence of three sheltered log cabins in close geographical proximity, each associated with the frontier origins of a major religious body in Missouri, is eloquent testimony to the importance of this old and historic settlement area to the early development of a religious order in this state.

Additional Context: It is difficult to fully understand and appreciate the appearance of McKendree Chapel on the frontier landscapes of southeast Missouri on the eve of statehood without taking into consideration the impact of the Second Great Awakening on the western frontiers of an expanding nation. Although this movement had its beginnings during the 1790s in New England, a major theater for its influence and permeation was the frontier. In this back country setting, religion took on a communal, folk-like, emotional and pietistic quality that received its main impetus through the vehicle of the camp meeting. Itinerant Baptist and Methodist preachers frequently succeeded in attracting huge crowds to such gatherings. The most celebrated camp meeting, held at Cane Ridge in Bourbon County, Kentucky in 1801, attracted between ten and twenty thousand participants to listen to the exhortations of some forty ministers. Because of their frontier triumphs during the Second Great Awakening, the Baptist and Methodist denominations grew to become the two most powerful religious sects in America. During the period 1800-1830, Methodist

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form

For NPS use only
received
date entered

Continuation sheet McKendree Chapel

Item number 8 (addendum)

Page 2

membership, for example, increased sevenfold. This great revival of faith acted as a powerful antidote to the rationalism of the eighteenth-century, and insured that the growing nation would remain religious-minded, and that an emotional, evangelistic, and moralistic spirit would continue to color its social, political, and economic thinking for generations to come. A more immediate influence, to contemporary observers, of the extension of revivalism into the West was as a force of moral stability and order in frontier communities. The common impression of the time was that frontiers were breeding grounds for irreligion, blasphemy, violence and disorder. The overwhelming religious issue of the Second Great Awakening was the contest to establish a religious empire in the West. No sects were better prepared for this campaign than the Baptists and Methodists. Their flexible polity, simplistic creeds, and emphasis on free will and individual responsibility were ideally suited to the frontier outlook. The Methodist circuit rider system was especially adapted for frontier conditions.²

The influence of the Second Great Awakening spread to the Missouri Territory with the arrival of the first American settlers immediately prior the beginning of the nineteenth century. The first protestant sermon in Missouri was said to been delivered to a colony of Americans near Ste. Genevieve in 1794 by a Baptist preacher. Two years later, the first Methodist missionary crossed the Mississippi River to preach to American settlers in Upper Louisiana. During the first decade of the nineteenth century a small company of protestant missionaries, primarily Baptists, Methodists and Presbyterians, began to establish beachheads in the trans-Mississippi West. The site of McKendree Chapel was one such outpost. By 1806, according to one attribution, the first of several Methodist camp meetings was held at the site of McKendree Chapel in order to meet the religious needs of the small community of Southern American protestants.³ By this time, the population of anglo-Americans (mainly from Kentucky and Tennessee) had grown to the extent that the new comers constituted half of the territorial population. In 1805, there were some 1,470 inhabitants in the Cape Girardeau District; included in this population was the largest contingent of American settlers in Upper Louisiana.⁴ Of the degree of religious sentiment present in the region, one contemporary, writing in ca. 1818, left this negative impression:

"Among these people I sojourned, and preached, more than a year...The people are extremely rough. Their country is a fine range for all species of sectaries, furnishing the sort of people in abundance who are ignorant, bigoted, and think by devotion to some favored preacher or sect, to atone for the want of morals and decency, and everything that appertains to the spirit of Christianity."⁵

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form

For NPS use only

received

date entered

Continuation sheet McKendree Chapel

Item number 8 (addendum)

Page 3

This observation should probably not be taken as an objective assessment of the state of irreligion in the population of southeast Missouri; rather, it can best be regarded as a restatement of the sense of moral urgency on the part of evangelists that was the driving force of the Second Great Awakening in the West. It was this sense of great purpose that imparted a heroic dimension to the efforts of the circuit riders and missionaries operating on the edge of civilization, enduring great hardships and peril for little by way of monetary compensation. Their mission was no less than the winning of the West in the name of a Christian nation.

Additional Significance (Part 1): McKendree Chapel imbibes deeply of the mystique of this heroic age of frontier protestantism. Foremost among the reasons for this is the church's age. Ordinarily, one should be chary of any claim made for a cultural property being the oldest of its kind in a given category, but in the case of McKendree Chapel, it is almost certainly the oldest surviving protestant church in Missouri. Its significance, in terms of age and associations, was recognized as early as 1843:

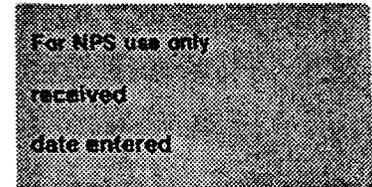
"It was...[in 1818-1819]...that McKendree's Chapel was built, a good hewed-log house, with shingle roof, good plank floors, windows, etc. It was the first substantial and finished meeting-house built for us in Missouri, by the hands of regular workmen, and was commenced and completed this year, with special reference to the session of the first annual conference ever held on the west side of the Mississippi. It stands two miles east of Jackson...in a camp ground, hallowed by the recollections of happy hundreds, who have there been born again to sing redeeming love."⁶

It is a remarkable cultural property on the basis of its age alone. The survival of any American-built building from Missouri's Territorial period is extraordinarily rare. The present state of knowledge would confirm the common belief that it is the only extant building of its ilk. That it was regarded as a solid and substantial structure for its time is testimony to the primitive state of society at that time. A sense of this unsettled period can be garnered from the fact that as late as 1816, not a single protestant church building existed in Upper Louisiana's largest urban center, St. Louis.⁷

Beyond this importance of the building for the reason of its sheer survival, is the fact that it is associated with specific events surrounding the introduction of the Second Great Awakening (as prosecuted by the Methodist denomination) into Missouri. Its site in an oak grove containing a good spring (included within the boundaries of the nominated

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form



Continuation sheet McKendree Chapel

Item number 8 (addendum)

Page 4

property) was hallowed ground for several years prior to the erection of the chapel; it was here that several of the earliest camp meetings to be held in the Missouri Territory occurred. The first meetings of record began in 1810, but a few gatherings may have occurred prior to that time. At least five camp meetings preceded the erection of McKendree Chapel; the last of these early meetings, held in 1818, was the only one that the Chapel's namesake, Bishop William McKendree, is known to have attended. Once the church was built, it served as a major Methodist outpost in the West during the exploration/settlement period. As noted above, McKendree Chapel was the location of the first session of the Missouri Conference of the Methodist Episcopal Church ever held in the trans-Mississippi West.⁸ This was in 1819; other annual conferences were held at the chapel in 1821, 1826 and 1831. The symbolic importance of these meetings must be evaluated in the context of the frontier conditions that prevailed at the time:

"Most of the preachers present had never seen so fine a Meeting House. Many of them, in after days, were to think about it and tell about it as they followed their lonely trails to preach and pray in settler's cabins or to stand under trees where a few families of the neighborhood had gathered. It was for them a symbol and a promise--a symbol of the growing strength of the Methodist movement and a promise of the dimensions to which the Church would attain in the not too distant future."⁹

Of all the methods of spreading the Second Great Awakening into the frontier, none was more effective than the Methodist circuit. The great Baptist missionary, John Mason Peck, conceded of this system that it was the "...most economical and successful mode of supplying the destitute and strengthening and building up the feeble churches that has ever been tried. It is truly the apostolic mode; and if the finger of Divine Providence ever pointed out a method adapted to the circumstances of new and sparsely-settled districts, it is itinerating or circuit missions."¹⁰ At the time of the erection of McKendree Chapel, there were five such circuits in Missouri. McKendree Chapel was, during the exploration/settlement period, the center of the Cape Girardeau Circuit. This extensive area, covering all or parts of nine present-day Missouri counties, required some six weeks to cover in one round. For a long time McKendree Chapel was the only meeting house in this circuit. A church building was not erected in Cape Girardeau until the late 1830s, or in Jackson until the 1850s. Riding this circuit were some of the legendary figures of early Methodism, men such as Jesse Walker, John Scripps, Alexander McAlister, and others.¹¹

Additional Significance (Part 2): In terms of its importance to the development of early Methodism in Missouri, McKendree Chapel's significance probably does not extend beyond the exploration/settlement period, ca.

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form

For NPS use only
received
date entered

Continuation sheet McKendree Chapel

Item number 8 (addendum)

Page 5

1800-1840. As the state filled with people and prospered, the chapel became increasingly less important as a beachhead for the propagation of pioneer Methodism in southeast Missouri. By the Civil War era, the chapel had assumed a significance that was primarily local. It remained in somewhat active use, serving variously as church, Sunday school and subscription school. By the 1890s, the building had, except for occasional services, fallen into disuse.

Why the building, by this time, did not follow the path of its contemporaries and disappear from the landscape is a story of considerable interest to the chronicle of historic preservation in Missouri. As early as 1869, an awareness existed of the importance of McKendree Chapel to the history of early Methodism in the trans-Mississippi West. In that year, the Missouri Conference was invited by the Quarterly Conference of the Circuit to meet at the chapel for the purpose of celebrating the semi-centenary of Methodism in Missouri. The resolution of the Quarterly Conference stated that they did not wish to erect a new house of worship for this meeting, but to preserve the old one as the site of the first annual conference of the church held in Missouri.¹² The annual conference evidently declined the invitation, but this resolution is still of great interest as one of the earliest calls in Missouri for the preservation of a site of historic importance. Nearly six decades would pass before any actual steps would be taken to preserve the building. The real movement to restore and preserve McKendree Chapel began in 1926. By this time, the chapel had been abandoned for a number of years, and was in a seriously deteriorated state. At this time, plans for restoration were formulated:

"[McKendree Chapel]...was constructed of huge poplar logs. A large stove fireplace stood at one end in the early days and the seats were rough-hewn split logs. In later years, the logs were covered with siding, the fireplace was allowed to collapse, and the log seats were replaced with board benches. The road which once led to the church has been closed and visitors reach it only through a meadow. Preservation plans call for the replacing of the building in its former state, with the removal of the siding and rebuilding of the fireplace."¹³

By the early 1930s, the McKendree Chapel Memorial Association was formed to accomplish the restoration. By then, access to the chapel had been gained by means of a graveled lane, and some stabilization work done to the building itself. In 1933, the association undertook further restoration activities. Under the direction of an architect, new stone piers were placed under the chapel, joists were installed where needed, a new floor of sawed oak planks was laid, the chimney was reconstructed, unsound rafters were replaced, windows were repaired, and a new roof of handmade cypress shingles was laid down. Necessary replacement parts such as rafters,

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**

For NPS use only
received
date entered

Continuation sheet McKendree Chapel

Item number 8 (addendum)

Page 6

joists, and planks were taken from old houses and barns wherever possible.¹⁴ The literature recognizes this restoration as one of the early efforts towards historic preservation in Missouri.¹⁵ The steel canopy that now protects the chapel was erected in 1958. At this time, additional land was purchased for a parking area and a new parsonage, which was built to protect the site from vandalism (this additional land and the structures on it are excluded from the present nomination). Other improvements were made, including the concrete fire break that now surrounds the chapel. Finally, in 1977, an architect was employed to complete the restoration. It was under his direction that the weatherboards were removed, exposing the log walls, new chinking applied, chimney repairs made, termite damage corrected, and a new coat of whitewash applied to the interior. With these final steps, the restoration agenda set fifty years earlier was brought to final completion.

The final phase of the restoration of McKendree Chapel has raised questions relating to the authenticity of the present interpretation. There are two issues: first, was the chapel originally sided, and second, how long was the siding in place before it was removed. Two considerations will be offered by way of advancing an argument that the present interpretation, if it can not be proven to be the absolutely correct one, can also not be demonstrated to be necessarily incorrect either. The first consideration revolves around the basic intention, and attendant ironies, of undertaking the act of preservation and restoration which rescued the building from certain destruction; the second will consist of an evaluation of the question of correctness as it relates to the siding issue.

In recent years, a debate has continued concerning the distorting effects of present day bias in the field of historic site interpretation. The line between recreating a past that is the mythic product of modern idealizations and misconceptions projected backwards, and one that is the result of painstaking reconstruction is both fine and controversial. As James Marston Fitch has noted, even such quality restorations as Mount Vernon are as much histories of changing attitudes toward the field of historic preservation, as actual recreations of a past time. Williamsburg has been criticized for its antiseptic presentation of a past in which the ugly and gritty realities of disease, filth, oppression and violence are conveniently omitted.¹⁶ Even at the cutting edge of this issue of the proper recreation of the past, there is disagreement among sophisticated specialists and professionals. At a much more amateurish level, the McKendree Chapel Memorial Association was attempting, in its fifty year restoration effort, to commemorate an important event, the founding of Methodism in the West, by honoring the place most associated with that event. Their motives were unabashedly colored by a perception of a past that they saw as essentially heroic. There is no more

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**National Register of Historic Places
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Continuation sheet McKendree Chapel

Item number 8 (addendum)

Page 7

quintessential emblem of this heroic frontier past than the log cabin. Their motivation was clearly to tap the ambience of their heroic origins, and to erect a shrine to these beginnings in order to memorialize and revere them in a fitting way. The humble cabin with its logs exposed is America's most potent symbol of the edenic, brief and heroic age that witnessed the founding of a civilized order and the irretrievable loss of a natural one.

But however colored their motives might be by myth, the association's actions in assuming stewardship of an ancient but neglected building and transforming it into an honored shrine were careful and carried out with respect. Their intention was to be correct in their treatment and interpretation of the chapel. Was their fifty year long belief that this accurate interpretation necessitated the removal of the building's siding an incorrect one?

The historical record does not provide an answer to this question. The assumption of the restorers was obviously that the building's logs were originally exposed, and that the siding did not occur until later. The building was definitely weatherboarded by 1869; Tucker acknowledges that it was probable, almost certain, that this sheathing had been applied much before that date.¹⁷ But how long before is unknown. Presumably the weatherboarding removed in 1978 was the same present in 1869; it is by no means improbable that it was also on the building for several decades prior to 1869. But this is not the central question of the interpretation. The question that must be answered is whether the building was sided during the exploration/settlement period, which was the real period of significance for the building, and the period to which the restorers were trying to return the building.

As the documentary record provides no clues for answering this question, it is only possible to suggest some inferences based in part on the condition of the building's fabric, and in part on the present understanding of the pioneer building process. On one hand, it is clear that the pioneer landscape was filled with unsided log buildings. Such buildings in an unsided state appear frequently in historic views and photographs. Many, if not most, of the buildings built during the exploration/settlement era were impermanent structures, erected either by squatters soon to move on, or as temporary shelters to serve until something more durable could be constructed. The vast majority of such buildings have not survived; they were not intended to survive. In terms of log buildings that have survived, most were intended from early on to be permanent structures and were accordingly sided, shingled, and fitted with durable chimneys of brick, stone, or brick on stone. This issue is confused by writings which treat log buildings as the exclusive product of a folk domain. Log

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**National Register of Historic Places
Inventory—Nomination Form**

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Continuation sheet McKendree Chapel

Item number 8 (addendum)

Page 8

buildings in Missouri were arrayed along a broader spectrum and served the needs, not merely of the "folk," but also of a broad middle class that even included some of the more tradition oriented members of the gentry. Log buildings could figure in a variety of pioneer mind-sets ranging from traditional to modern. Where does McKendree Chapel fit into this picture? The answer would seem clear that the pioneer builders of the chapel intended it to be a permanent structure. The 1843 account referred to it as a "good, hewed-log house, with shingle roof, good plank floors, windows, etc. It was the first substantial and finished meeting-house built for us in Missouri, by the hands of regular workmen..."¹⁸ This was clearly not intended to be a temporary cabin, but to endure beyond the immediate needs of transient homesteaders. And in order to endure, the building would, at some point, have to have been sided. The effect of weather on unexposed logs is dramatic; wind, water, and the cycles of freezing and thawing can cause rapid deterioration in exposed logs. It is evident that the building's wall surfaces were hewn flat and given crisp square corners in order to better prepare them to receive siding. The good condition of the logs of the chapel would indicate that this siding was applied before the weathering process had advanced to any significant degree. But this is not to say that the building could not have remained unsided for ten or twenty years before the weatherboards were finally applied. Pioneer building frequently progressed in stages, as time and resources would permit. Siding could well be deferred--it was difficult to rive by hand, and was not essential from a short term point of view. It is by no means unreasonable to assume that the building was still unsided during the first years of its existence, the years when it was associated with the launching of Methodism in Missouri. There is an evident, and not uncommon, irony surrounding the siding issue. Later generations strove to memorialize the frontier state from which the chapel and modern Methodism emerged; the founding generation was striving, on the other hand, to pass as quickly as possible beyond precisely that same state. The question of where the weatherboarding figures into this complicated picture must, in all fairness, remain an open one.

To conclude: it is the feeling of this office that McKendree Chapel is clearly eligible for the National Register of Historic Places. It retains the integrity of location, setting, design, workmanship and association. Despite the necessary replacement of certain materials in the building, it retains enough original materials to convey a sense of pioneer workmanship, as well. Only the feeling conveyed in the present interpretation can be questioned, but as we have seen, this is an issue that cannot be resolved with existing evidence.

This text was prepared by James M. Denny, Chief, Survey and Registration, Historic Preservation Program, Missouri Department of Natural Resources.

United States Department of the Interior
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National Register of Historic Places
Inventory—Nomination Form

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Continuation sheet McKendree Chapel

Item number 8 (addendum)

Page 9

ENDNOTES

¹The Concordia Log Cabin College , Altenburg, Perry County was enrolled on the National Register of Historic Places on 11-21-78.

²This summary of the importance of the Second Great Awakening can be found in Russel Blaine Nye, The Cultural Life of the New Nation, 1776-1830 (New York: Harper & Row, 1960), Chapter 10.

³Louis Houck, A History of Missouri, 3 vols. (Chicago: R. R. Donnelley and Sons Company, 1908), III: 203-4, 234.

⁴Houck, II: 63, III: 63, 160.

⁵Rev. Timothy Flint, quoted in Houck, III: 169.

⁶This statement is taken from the reminiscences of John Scripps published in the Western Christian Advocate, and quoted in Frank C. Tucker, Old McKendree Chapel (Cape Girardeau: Concord Publishing House, 1984), p. 27.

⁷This is according the contemporary observer, Timothy Flint; cited in Houck, III: 227.

⁸According to Houck, III: 240-241, the first annual conference to be held on Missouri soil may have actually occurred the preceding year in the Murphy settlement, but this is unclear.

⁹Tucker, p. 8.

¹⁰quoted in Houck, III: 242.

¹¹Tucker, pp. 14-20.

¹²Tucker, pp. 12-13.

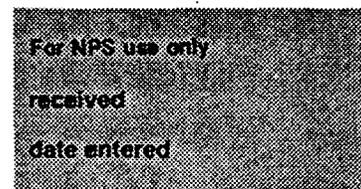
¹³"Plan To Preserve Historic McKendree Chapel," Missouri Historical Review, XXII (October, 1927), p. 102.

¹⁴Tucker, 43-45.

¹⁵E. M. Violette, "The Preservation and Dissemination of Missouri History," Missouri Historical Review, XXXII (April, 1938), pp.329-330; Ronald W. Johnson, "Historic Preservation in Missouri: Origins and Development Through The Second World War," Bulletin of the Missouri Historical Society, XXXII (July, 1976), p. 236.

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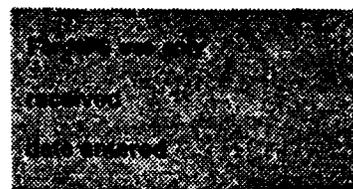


Continuation sheet McKendree Chapel Item number 8 (addendum) Page 10

¹⁶James Marston Fitch, Historic Preservation: Curatorial Management of the Built World (New York: McGraw-Hill Book Company, 1982), Chapter Six.

¹⁷Tucker, p. 13.

¹⁸See fn. 6.

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Inventory—Nomination Form

Continuation sheet McKendree Chapel

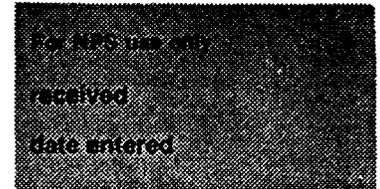
Item number 10

Page 1

The nominated property is approximately 2 acres of land willed for church purposes by the original owner, William Williams, upon his death, from his Spanish concession. This Spanish concession is now known as U. S. Survey Unit 202, and lies in Cape Girardeau County, Missouri in Township 31 North and Range 13 East. Because they were granted in a random and irregular fashion, Spanish Concessions are more difficult to describe than properties surveyed under the more common United States Survey (based on the Northwest Ordinance) with its regular grid pattern. In this case, the two acres lie in the northwest quarter of Survey Unit 202; however, Survey Unit 202 is neither square nor do its boundaries run in a true north/south, east/west direction. Historically, the two acres were described in William Williams' will as: beginning at a stone corner and running north with John Brook's line, thirteen and one-third poles to a stone for a corner; thence east twenty-four poles to a stone for a corner, then east of south to a corner stone, thirteen and one-third poles (to include a spring); thence west twenty-four poles to the beginning. In modern terminology, the U.T.M. point of 16/268140/4139820 is probably the easiest method of locating the exact location of the chapel. However, as seen on the site plan, the above referenced John Brook's line is the western line of U. S. Survey Unit 220. In 1959, the trustees acquired two contiguous pieces of property and the land was surveyed. Because of this, we can give a modern description of three sides of the Old McKendree lot and by assumption the fourth, or eastern, line. It is as follows: Those parts of U.S. Survey 202, Township 31 North, Range 13 East of the Fifth Principal Meridian, described as follows. Beginning at the northwest corner of said Survey 202, thence south $6\ 1/2^{\circ}$ W, 7.71 chains to the northwest corner of Old McKendree Chapel lot, a point of beginning, thence S. 79° E, 5.56 chains to the northeast corner, thence S $6\ 1/2^{\circ}$ W, 3.6 chains to the southeast corner, thence N 79° W, 5.56 chains, to the southwest corner, thence N. $6\ 1/2^{\circ}$ E, 3.6 chains to the point of beginning containing 2.00 acres. The two acres nominated lie in $5\ 1/2$ acres of land owned by the United Methodist Church and the McKendree Chapel Board of Trustees. The Board of Trustees has attempted to preserve, maintain, and interpret the chapel since their organization. For this purpose, they have acquired this additional land and caretaker's house, bathrooms, parking and picnic areas. They are not included in the nominated area but are associated with the maintenance and interpretation of the site.

**United States Department of the Interior
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**National Register of Historic Places
Inventory—Nomination Form**



Continuation sheet McKendree Chapel

Item number 11

Page 1

2. Gerald Lee Gilleard, Preservation Planner
Department of Natural Resources
Historic Preservation Program
P. O. Box 176
Jefferson City, Missouri 65102
Date: February 25, 1987
Telephone: 314/751-5367

3. James M. Denny, National Register Coordinator
and State Contact Person
Department of Natural Resources
Historic Preservation Program
P. O. Box 176
Jefferson City, Missouri 65102
Date: February 25, 1987
Telephone: 314/751-5376

9. Major Bibliographical References

See Continuation Page.

10. Geographical Data

Acreage of nominated property approximately 2 acres

Quadrangle name CAPE GIRARDEAU N.E., MO.

Quadrangle scale 1:24,000

UTM References

A

1	6	2	6	8	1	4	0	4	1	3	9	8	2	0
Zone				Easting				Northing						

B

Zone				Easting				Northing						

C

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D

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H

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Verbal boundary description and justification

List all states and counties for properties overlapping state or county boundaries

state code county code

state code county code

11. Form Prepared By

name/title 1. Marybelle Mueller, Treasurer, Board of Trustees

organization Old McKendree Chapel

date March 1, 1984

314-243-2135

street & number Eastover Drive

telephone 314-344-6249

city or town Jackson

state Missouri

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation 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.

State Historic Preservation Officer signature

Frederick A. Brunner

Frederick A. Brunner, Ph.D., P.E., Director, Department of Natural Resources, and

title State Historic Preservation Officer

date 3/2/87

For NPS use only

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

date

Keeper of the National Register

Attest:

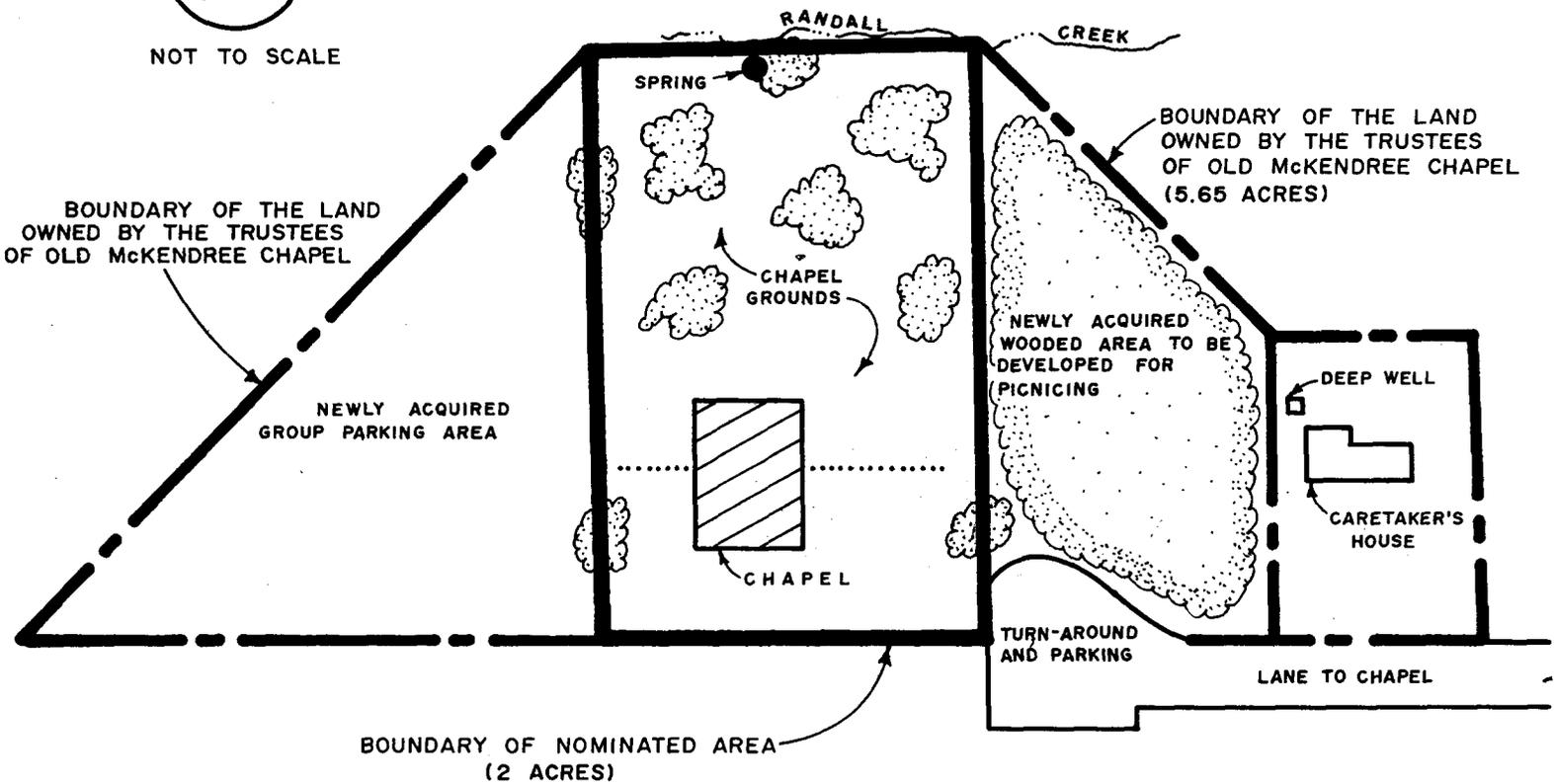
date

Chief of Registration

SITE PLAN MAP OLD McKENDREE CHAPEL JACKSON, MISSOURI



NOT TO SCALE

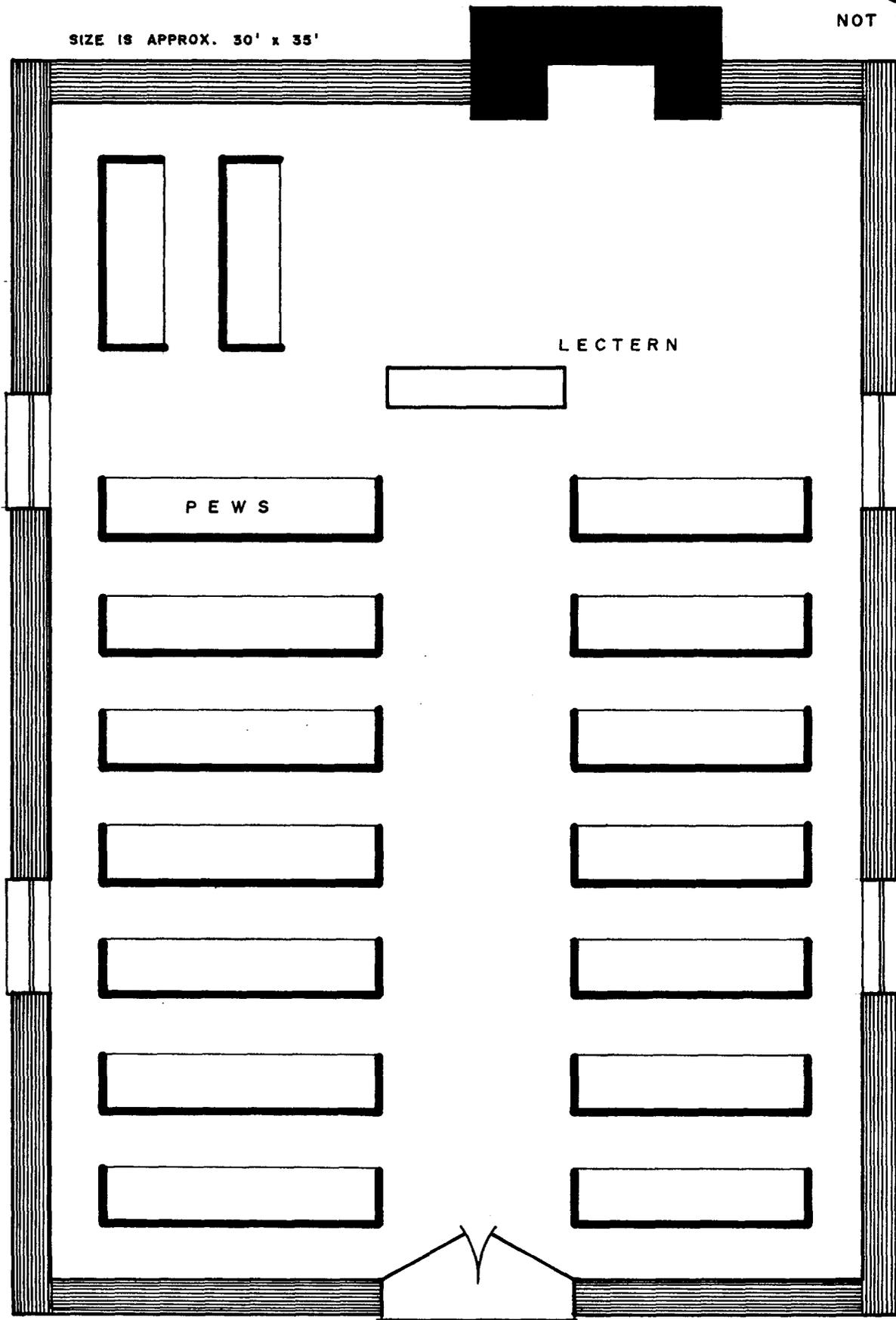


FLOOR PLAN
OLD McKENDREE CHAPEL
JACKSON, MISSOURI



NOT TO SCALE

SIZE IS APPROX. 30' x 35'

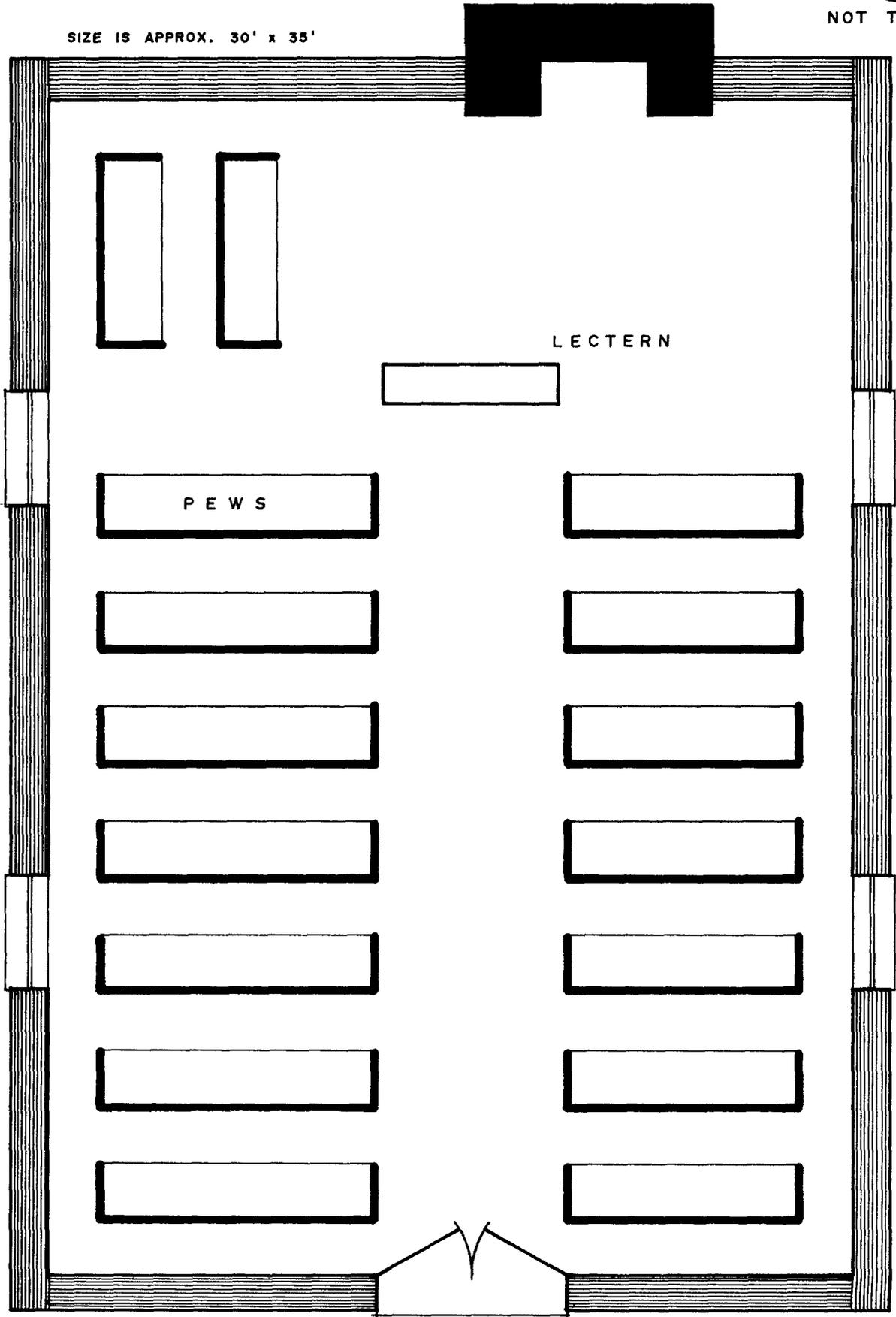


FLOOR PLAN
OLD McKENDREE CHAPEL
JACKSON, MISSOURI

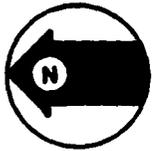


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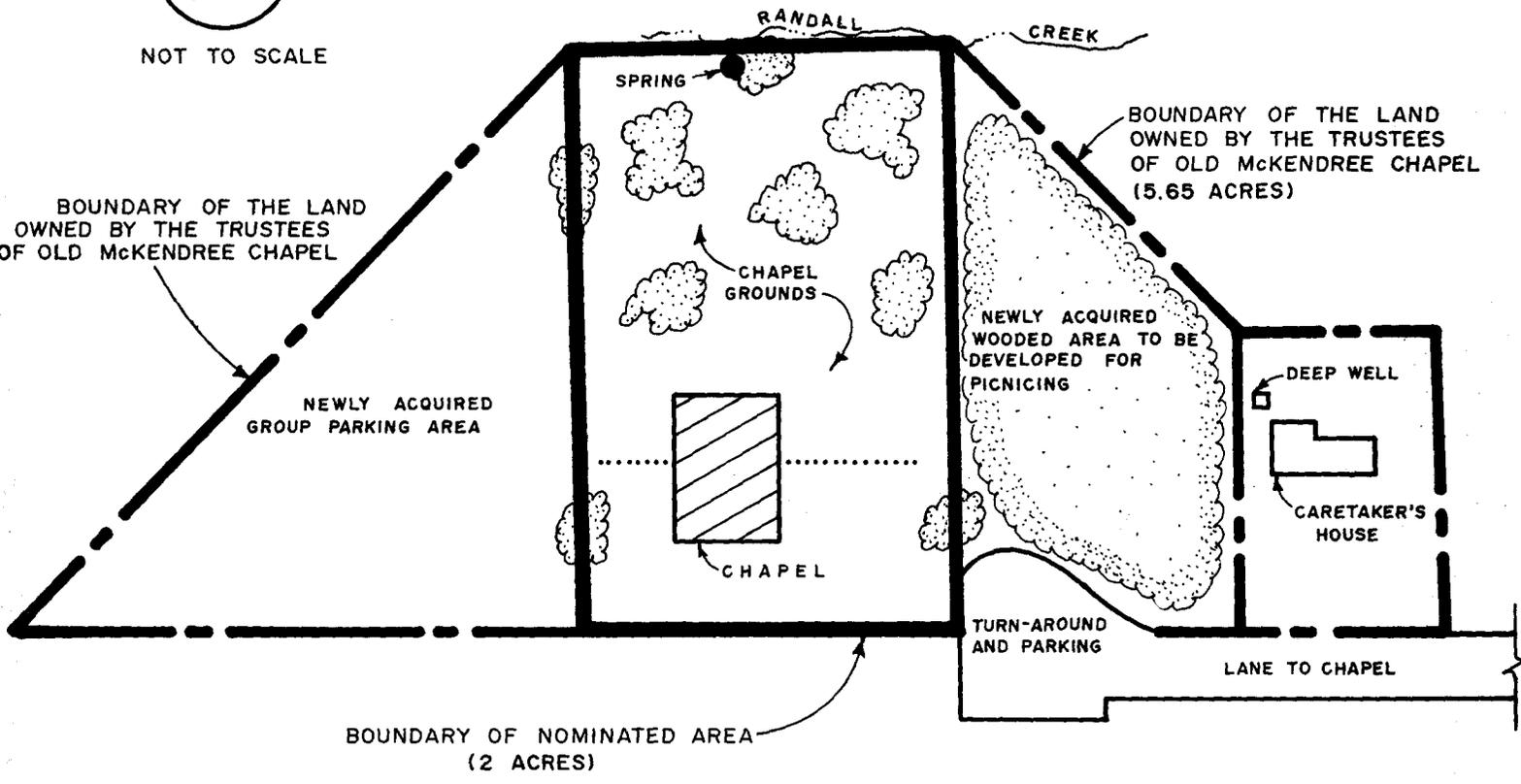
SIZE IS APPROX. 30' x 35'



SITE PLAN MAP
OLD McKENDREE CHAPEL
JACKSON, MISSOURI



NOT TO SCALE



Old McKendree Chapel 1 of 8
Jackson vicinity, Cape Girardeau Co., Mo.

Photographer: Joe E. Haupt
Date : February 15, 1984
Neg. Loc. : Haupt Studios
571 Birchman
Jackson, Missouri 63755

View from the road looking northeast.



Old McKendree Chapel 2 of 8
Jackson vicinity, Cape Girardeau Co., Mo.

Photographer: Joe E. Haupt
Date : February 15, 1984
Neg. Loc. : Haupt Studios
571 Birchman
Jackson, Missouri 63755

View of the entrance looking northwest.



Old McKendree Chapel 3 of 8
Jackson vicinity, Cape Girardeau Co., Mo.

Photographer: Joe E. Haupt
Date : February 15, 1984
Neg. Loc. : Haupt Studios
571 Birchman
Jackson, Missouri 63755

View of the west side and chimney looking east.



Old McKendree Chapel 4 of 8
Jackson vicinity, Cape Girardeau Co., Mo.

Photographer: Joe E. Haupt
Date : February 15, 1984
Neg. Loc. : Haupt Studios
571 Birchman
Jackson, Missouri 63755

Interior view looking west.



Old McKendree Chapel 5 of 8
Jackson vicinity, Cape Girardeau Co., Mo.

Photographer: Joe E. Haupt
Date : February 15, 1984
Neg. Loc. : Haupt Studios
571 Birchman
Jackson, Missouri 63755

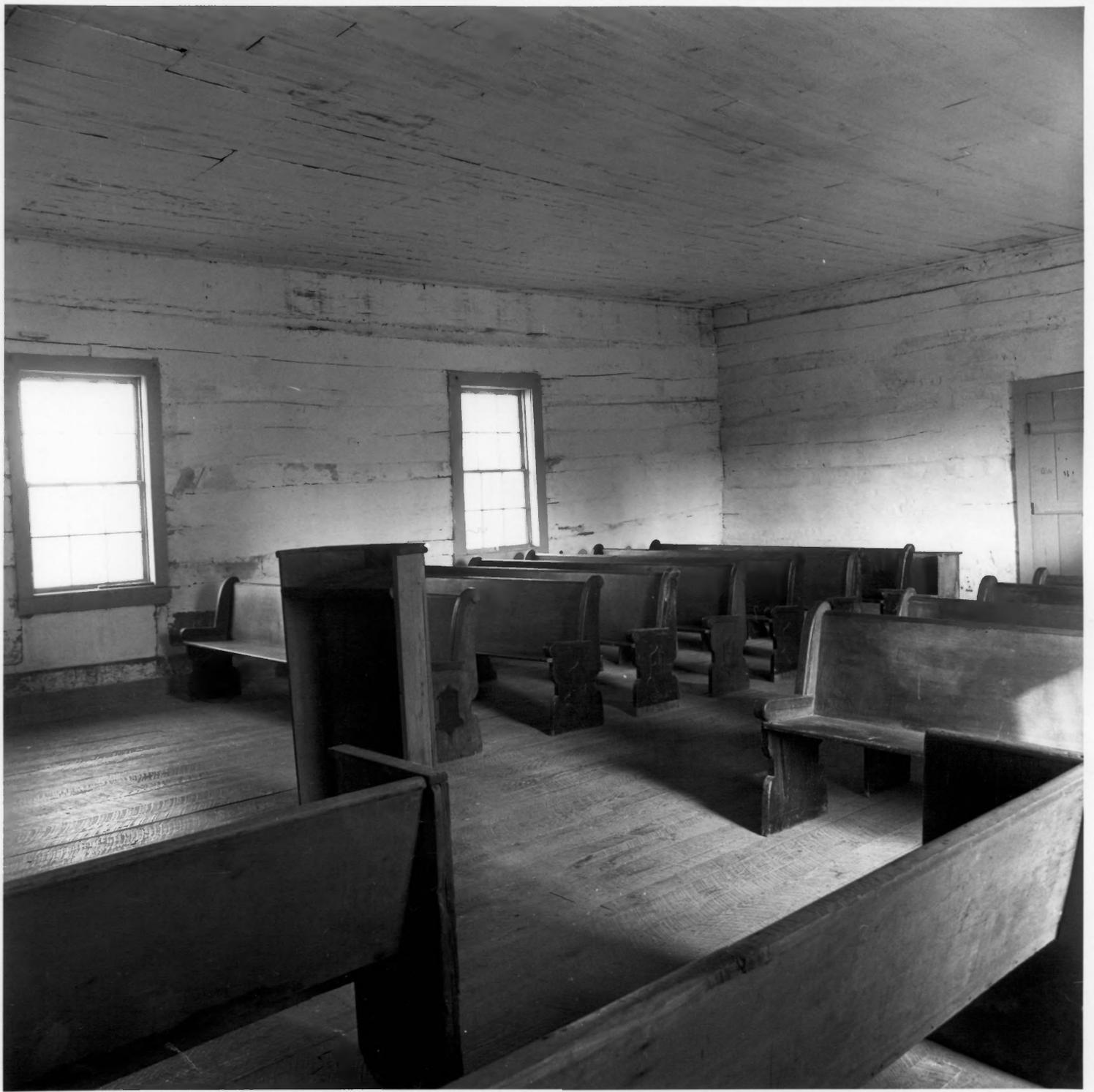
Interior view looking southwest.



Old McKendree Chapel 6 of 8
Jackson vicinity, Cape Girardeau Co., Mo.

Photographer: Joe E. Haupt
Date : February 15, 1984
Neg. Loc. : Haupt Studios
571 Birchman
Jackson, Missouri 63755

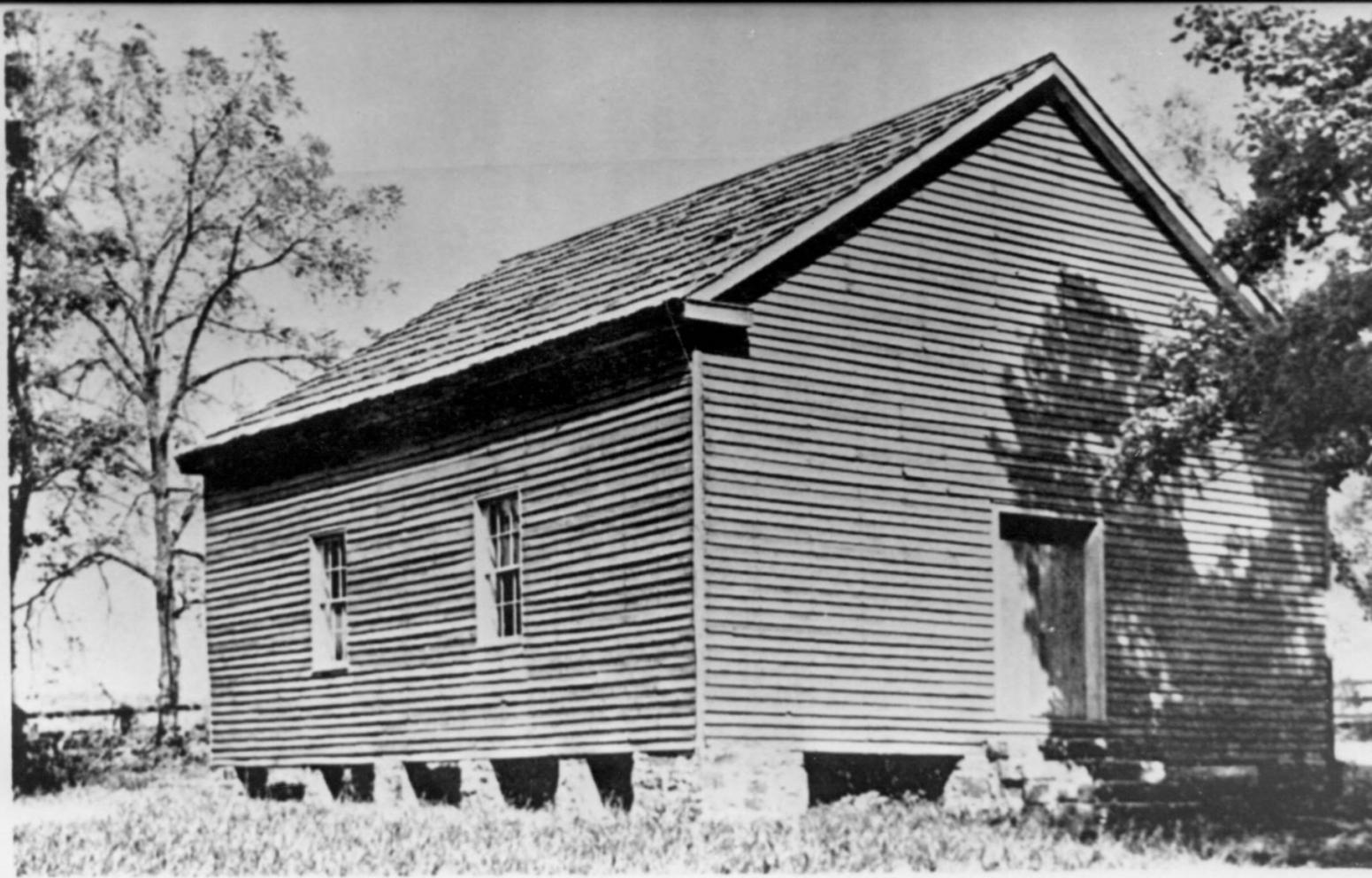
Interior view looking northeast.



Old McKendree Chapel 7 of 8
Jackson, vicinity, Cape Girardeau Co., Mo.

Photographer: Unknown
Date : Unknown
Neg. Loc. : Department of Natural Resources
Historic Preservation Program
P.O. Box 176
Jefferson City, Missouri 65102

The Chapel before 1958 preservation work
looking northwest.



Old McKendree Chapel 8 of 8
Jackson, vicinity, Cape Girardeau Co., Mo.

Photographer: unknown
Date : unknown
Neg. Loc. : Department of Natural Resources
Historic Preservation Program
P.O. Box 176
Jefferson City, Missouri 65102

The Chapel after 1958 work looking northeast.



Negatives are located in Cape Girardeau County Negative File



28 28A



29 29A



30 30A



31 31A



32 32A

EXTRA
PHOTOS

















