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**APPENDIX M**  
**Town Historic Designation Resolution**  
*2022*

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## TOWN BOARD RESOLUTION 2016-80

ADOPTED JANUARY 12, 2016

Item # 6.38

DOC ID: 24021

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### **Authorize the Designation of the Goodwill African Methodist Episcopal Zion Church located at 110 Flanders Road, Riverside as a Historic Landmark under Southampton Town Code Section 330-321**

WHEREAS, the Town Landmarks and Historic Districts Board determined that the Goodwill African Methodist Episcopal Zion Church located at 110 Flanders Road, Riverside (further identified on the Suffolk County Tax Map as #900-118-2-12) is an important historic resource and recommended that the Town Board approve the designation of the structure as a Southampton Town landmark pursuant to Town Code Section 330-321; and

WHEREAS, on December 17, 2015, the Southampton Town Planning Board adopted a resolution supporting the landmark designation and recommending that the Town Board adopt the proposed landmark designation; and

WHEREAS, a public hearing was held on January 12, 2016 by the Town Board of the Town of Southampton regarding the proposed designation of the structure known as the Goodwill African Methodist Episcopal Zion Church located at 110 Flanders Road, Riverside as a historic landmark; and

WHEREAS, the Town Board found that the Goodwill African Methodist Episcopal Zion Church located at 110 Flanders Road, Riverside meets the criteria for historic designation pursuant to section 330-321 of the Southampton Town Code; and

WHEREAS, the designation of the Goodwill African Methodist Episcopal Zion Church located at 110 Flanders Road, Riverside as a landmark is considered a "Type II Action" under 6 NYCRR Part 617.5(c)(32), provisions of the New York State Environmental Quality Review Act (SEQRA) and Chapter 157 of the Town Code, and no further environmental review is necessary; now therefore be it

RESOLVED, that the Town Board of the Town of Southampton hereby designates the Goodwill African Methodist Episcopal Zion Church located at 110 Flanders Road, Riverside as a Town historic landmark pursuant to the provisions of section 330-321 of the Southampton Town Code.

**Financial Impact:**

None

**RESULT: ADOPTED [UNANIMOUS]**

**MOVER:** Jay Schneiderman, Supervisor

**SECONDER:** Christine Preston Scalera, Councilwoman

**AYES:** Jay Schneiderman, Christine Preston Scalera, John Bouvier, Stan Glinka



## TOWN OF SOUTHAMPTON, STATE OF NEW YORK HISTORIC SITE DESIGNATION APPLICATION FORM

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### Suggestions for Guidelines to be addressed in answering Section G in Application Significance of the proposed Landmark

1. Please describe Significance using as many of the criteria below that are applicable.
  - a. Associated with events that have made a significant contribution to local history.
  - b. Associated with person significant to local history.
  - c. Architecture embodies distinctive characteristics of a type, period method of construction or the work of a master architect. Work may represent high artistic value.
  - d. Relate location, design, setting, materials, workmanship or association that conveys the property's historic significance.
  - e. The landmark has yielded or may yield information important in prehistory or history.
  
2. Relate the historic integrity of features that conveys significance.
  
3. If structure was moved, give original site, date and reason for move.  
Comment on Provide information about the new site and how it affects the integrity of the historic structure.
  
4. Landmarked properties shall be at least fifty years old, although age is not a significant criteria by itself. If property is less than fifty years old indicate the exceptional importance that it possesses to warrant consideration for landmarking designation.
  
5. Provide an attached narrative history of the property to this application, referencing historic maps (1858, 1873, 1894, 1902 and 1916), and providing photos, both current and vintage if available.



# TOWN OF SOUTHAMPTON, STATE OF NEW YORK HISTORIC SITE DESIGNATION APPLICATION FORM

**A. PROPERTY IDENTIFICATION**

Date: \_\_\_\_\_

1. Suffolk County Tax Map:

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2. Property Name{s}: \_\_\_\_\_

3. Street Location: \_\_\_\_\_

4. Property Use: Original: \_\_\_\_\_

5. Accessibility to the Public: Exterior visible from public road? Yes:  No:

Interior Accessible? Yes:  No:

6. Representation in other registers or survey? National:  State:  Other:

**B. OWNERSHIP**

1. Private: \_\_\_\_\_ Public: \_\_\_\_\_

2. Present Owner: Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_

**C. NOMINATION**

1. Nomination: by owner:  by interested party:

By non-profit/community group:

2. If nomination by group: Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_

3. Form prepared by: Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_

**D. PROPERTY DESCRIPTION**

1. Acreage:

Road Frontage:

2. Overall condition: a. Excellent  b. Good  c. Fair  d. Deteriorated

3. Date Constructed: \_\_\_\_\_ Date of additions/alterations: \_\_\_\_\_

4. Style:

5. Architect/Builder: \_\_\_\_\_
6. Building materials:            a. clapboard             b. stone             c. brick             d. board & batten   
   e. cobblestone             f. shingles             g. stucco             h. other
7. Structural System:            a. wood frame with interior interlocking joints   
   b. wood frame with light members   
   c. masonry load bearing walls   
   d. metal (explain):  \_\_\_\_\_  
   e. other:  \_\_\_\_\_
8. Changes to Building:            a. original site             b. moved             if so when? \_\_\_\_\_  
   c. list major alterations and dates (if known):  
   \_\_\_\_\_  
   \_\_\_\_\_  
   \_\_\_\_\_
9. Threats to Building:            a. none known             b. zoning             c. roads   
   d. developers             e. deterioration
10. Related Outbuildings            a. barn             b. woodland             c. scattered buildings   
    and Property                    d. density built-up             e. commercial             f. industrial   
   g. residential             h. other
11. Photographs(s)                     Attach photograph(s) of the exterior view and site to the Application
12. Map(s)                                 Attach Tax Map and Historic Map(s) with the property identified to the Application

E. OTHER NOTABLE FEATURES OF BUILDING AND SITE: (including interior features if known)

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F. INTERRELATIONSHIP OF BUILDING AND SURROUNDINGS: (indicate if in a historic district)

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G. SIGNIFICANCE: in one or two paragraphs summarize the historic and architectural importance of this property. A longer narrative may be attached to this form. Please directly address the criteria outlined in the cover sheet and describe the extent which original architectural features remain intact or have been changed.

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H. SOURCES OF INFORMATION:

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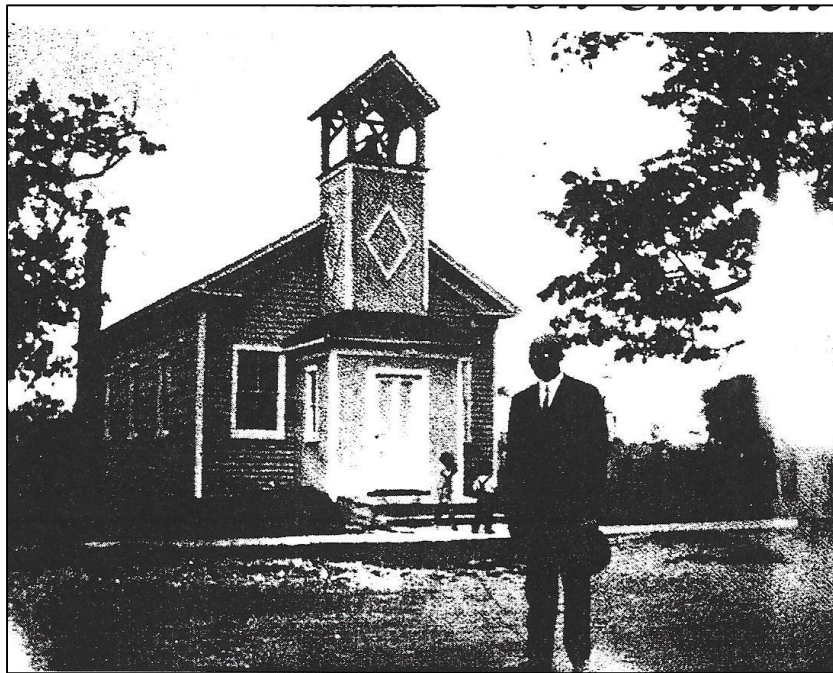
## Goodwill African Methodist Episcopal (AME) Zion Church

110 Flanders Road, Riverside, Southampton, Long Island

By Sally Spanburgh and Janice Jay Young, Nov. 1, 2015



Google Earth Image, 2015



Above: The subject Goodwill AME Zion Church structure, prior to 1899. From the church's 125<sup>th</sup> Anniversary Booklet, 1998.

The Goodwill African Methodist Episcopal (AME) Zion Church in Riverside, Southampton, Long Island, New York, is situated along the north side of Flanders Road, the main east-west route running through the Town of Southampton's hamlets of Flanders and Riverside. It is located in the northwest corner of the township, near the downtown/Main Street area of the Town of Riverhead. This previously "small uninhabited part of Southampton directly across the Peconic River.....was known as "New Brooklyn." It later received its official name of "Riverside" in 1920. (*Riverhead: The Halcyon Years 1861-1919*, p. 84.)

"The African Methodist Episcopal Zion Church, or the AME Zion Church...is a historically African-American denomination based in the United States." According to *The African Methodist Episcopal Zion Church, Reality of The Black Church*, it was established in New York City in 1796. Following acts of overt discrimination, such as granting licenses to black preachers, but not allowing them to preach, as well as restricting other church privileges, many black Christians left to form their own churches. "The first church founded by the AME Zion Church was built in 1800 and was named *Zion*. These early black churches were still part of the Methodist Episcopal Church denomination, although the congregations were independent."<sup>1</sup> The subject church, since its founding, has served "as a place of worship for people of African, Asian, European and Native American descent."<sup>2</sup>



*Above: Front view of the Goodwill AME Zion Church, at 110 Flanders Road, Riverside, Southampton, October 2015. Building on the far left is the church parsonage (not a part of this landmark application).*

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<sup>1</sup> Wikipedia

<sup>2</sup> "The History of Goodwill African Methodist Episcopal Zion Church," by the same in Riverside, Southampton, NY; no date.

Purportedly, “during a winter storm in 1873, [the original church] building was lifted by a flood and carried to its present site on the South [sic] side of the Peconic River.”<sup>3</sup> That structure was a simple one-story tall front-facing gabled building, three bays wide, four bays deep, with a central projecting bell-tower with open top, decorative bracket work, and front-facing gable. The second story of the bell tower was clad with decorative shingle work with a diamond motif on each of its three elevations, and a larger, rectangular first story with hipped roof. A shallow, uncovered, stoop provided access to the main entrance. The building was clad with cedar shingle siding and roofing, with white decorative wood trim and corner boards. (See photo, page 1.)

The present church structure is two stories tall with a front-facing gable roof. The front façade has a center entry with one tall wood round-top window on either side with multi-paned divisions and stained glass, and one round window above the center entry, with leaded rectilinear divisions and stained glass. The entry is protected with a shallow gabled roof supported by profiled brackets and a vaulted ceiling. Sitting atop the front of the roof is a square bell-tower with canted skirt, flared gable roof eaves, and a short wood spire. The building rests on a concrete block foundation and is clad in vinyl siding and asphalt roofing.

The original church structure was built in 1873 in its current location. At that time the property did not extend all the way from Flanders Road to the river and measured about 86 feet deep. In 1899 the church purchased a small amount of additional acreage on the north, east, and west sides of the building in order to enlarge the building and have a driveway around the structure.<sup>4</sup> In 1930 the building was enlarged again, and in 1958 the rear parcel was acquired to become the version we are familiar with today.

The church property was originally acquired by A.M.E. Zion Church trustees, Rhobert Baylis and Philip Smith of Riverhead, in November 1872 from Richard H. and Hannah F. Benjamin of Riverhead for one dollar.<sup>5</sup> The Benjamin family of America (White Caucasian) originates with Richard Benjamin (1602-1689) who arrived at Boston from England in 1632. The same Richard is the first of the family name to settle on Long Island, arriving in Southold in 1645.<sup>6</sup>

Dr. Richard Hampton Benjamin (1820-1886) was a practicing physician in Riverhead for forty years and “one of the organizers and the first president of the Riverhead Savings Bank”<sup>7</sup> founded in 1872. He kept an office at the corner of Main Street and Griffing Avenue in Riverhead where the bank first began doing business before having their own building constructed. He also had a thriving pharmacy business and was in partnership with a cousin, Moses Frank Benjamin (1830-1899), for a short while before Moses began his own successful, local pharmaceutical company. (Cousin Moses was also “a leading member of the Methodist Episcopal Church of Riverhead, and for many years served as its treasurer and as one of its trustees.”<sup>8</sup>)

Dr. Richard H. Benjamin was a son of Rev. William Fanning Benjamin (b.1790), the preacher at the Shinnecock church at Canoe Place in Hampton Bays (formerly Good Ground) from 1827 to his death in

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<sup>3</sup> 125<sup>th</sup> Anniversary Booklet, AME Zion Church, Riverhead, N.Y., 1998.

<sup>4</sup> Liber 482 of deeds, conveyance page 51; and Liber 676 of deeds, conveyance page 473.

<sup>5</sup> Liber 191 of deeds, conveyance page 73; document date Nov. 9, 1872; recorded date Nov. 13, 1872.

<sup>6</sup> *The Benjamin Family in America*, Gloria Hall Bicha, 1976

<sup>7</sup> *Suffolk County News*, Feb. 5, 1904

<sup>8</sup> *A History of Long Island, from Its Earliest Settlement to the Present Time*, by William S. Belletreau, Vol. II, 1903.

1860. (He was Rev. Paul Cuffee's successor.)<sup>9</sup> Rev. William F. Benjamin "was born and brought up on the [family's] Northville [Riverhead] farm, which was about 1 mile wide and 3 miles long and had been bought from the Indians for a 2 year old bull....Without pay, he traveled 30 miles each week to preach to the Shinnecock Indians. His devoted wife abetted him in his "labor" and his church at Shinnecock loved and trusted him implicitly [sic]. He was looked up to as a father and a source of wisdom and authority in matters pertaining both to this world and the world to come."<sup>10</sup> Dr. Richard H. Benjamin had two uncles that were also Reverends.

"In the early 1900s the church was enlarged and in 1909 incorporation [*ed. adding "Goodwill" to the name*] was completed....Remodeling, additions, and improvements to the church building were possible in large part by the efforts of the O'Pal Club, founded in 1951 by Mrs. Annie B. Helms."<sup>11</sup> "The name "Goodwill" was used to recognize those white Riverhead women of good will who materially and personally aided in the starting of this small parish. They included Mrs. Timothy M. Griffing, her twin sister Mrs. James R. Wilson (the former Caroline and Angeline Perkins) and Mrs. Laura Sweezy. These same women, along with Mrs. James H. Tuthill, were the mainstays of the Women's Friendly Aid Society. This Riverhead organization helped Riverside blacks by teaching young children, assisting adults to sew garments, and visiting the sick and destitute."<sup>12</sup>

An exterior and interior tour of the premises was taken by Janice Jay Artandi Young on May 20, 2015 during which the original construction date and later renovation dates could be photographically documented and confirmed. A sole surviving vintage photo of the building, along with observation of the present structure's exterior form and interior framing, explain the building's evolution; it has been both widened and lengthened but its bell tower remains in its original location. The St. David AME Zion Church in Sag Harbor, built in 1840, survives as a similar example of the subject structure's approximate original appearance.



*Left: The St. David AME Zion Church, Sag Harbor, founded in 1840 by African Americans and Native Indians, including David Hempstead.*

<sup>9</sup> *Colonizing Southampton*, David Goddard, 2011

<sup>10</sup> *The Benjamin Family in America*, Gloria Hall Bicha, 1976

<sup>11</sup> *Journey Through Time, The Riverhead Centennial, 1792-1992*, Editor: Barbara Austin, p. 77, Riverhead Bicentennial Commission, 1992

<sup>12</sup> *Riverhead: The Halcyon Years 1861-1919* by Thomas M. Stark.

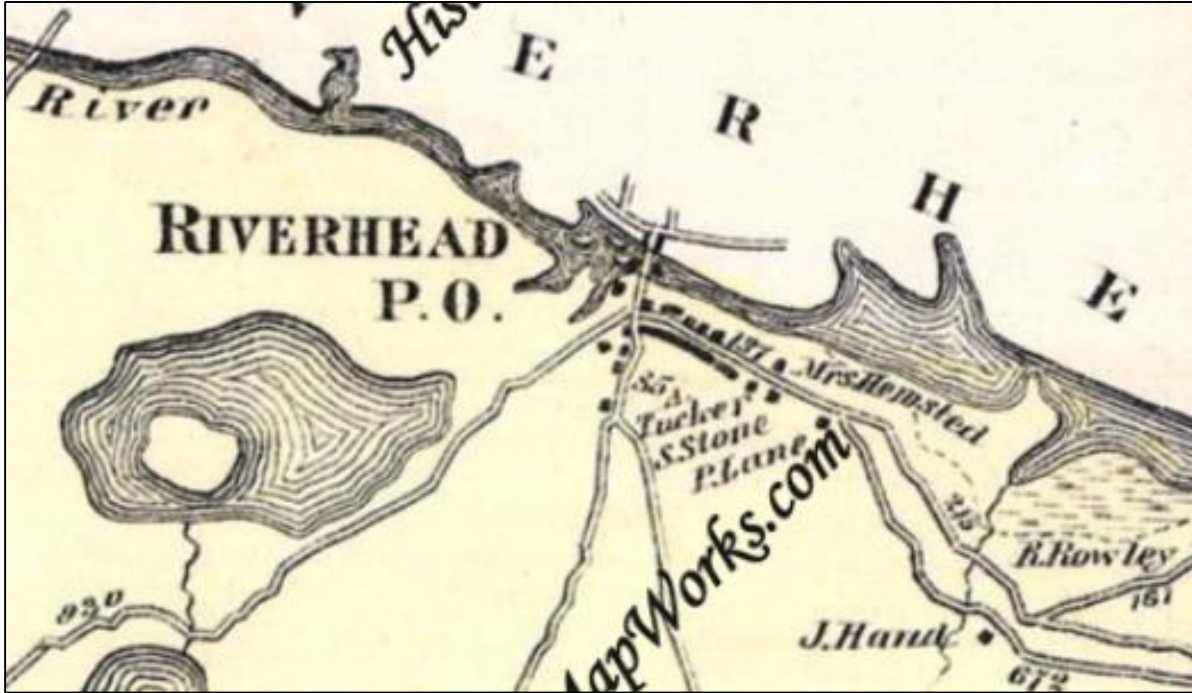


*Above: rear view of the Goodwill AME Zion Church, at 110 Flanders Road, Riverside, Southampton, 2015.*



*Above: A keystone on the front, right corner of the building announces its original 1873 construction date, along with later renovation dates. Courtesy of Janice Jay Young.*

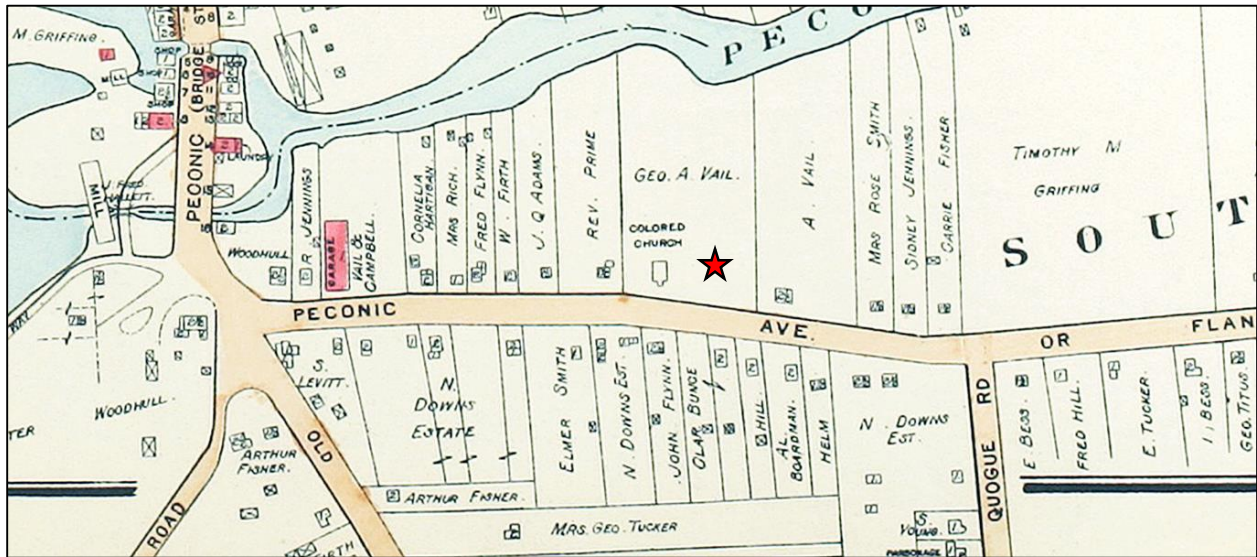
Maps



Detail, Plate 187, Atlas of Long Island, Beers, Comstock & Cline, 1873; Church not identified.



Detail, Plate 5, Atlas of Suffolk County, Long Island, Vol. 1, Ocean Shore, E. Belcher & Hyde, 1902: "Chapel."

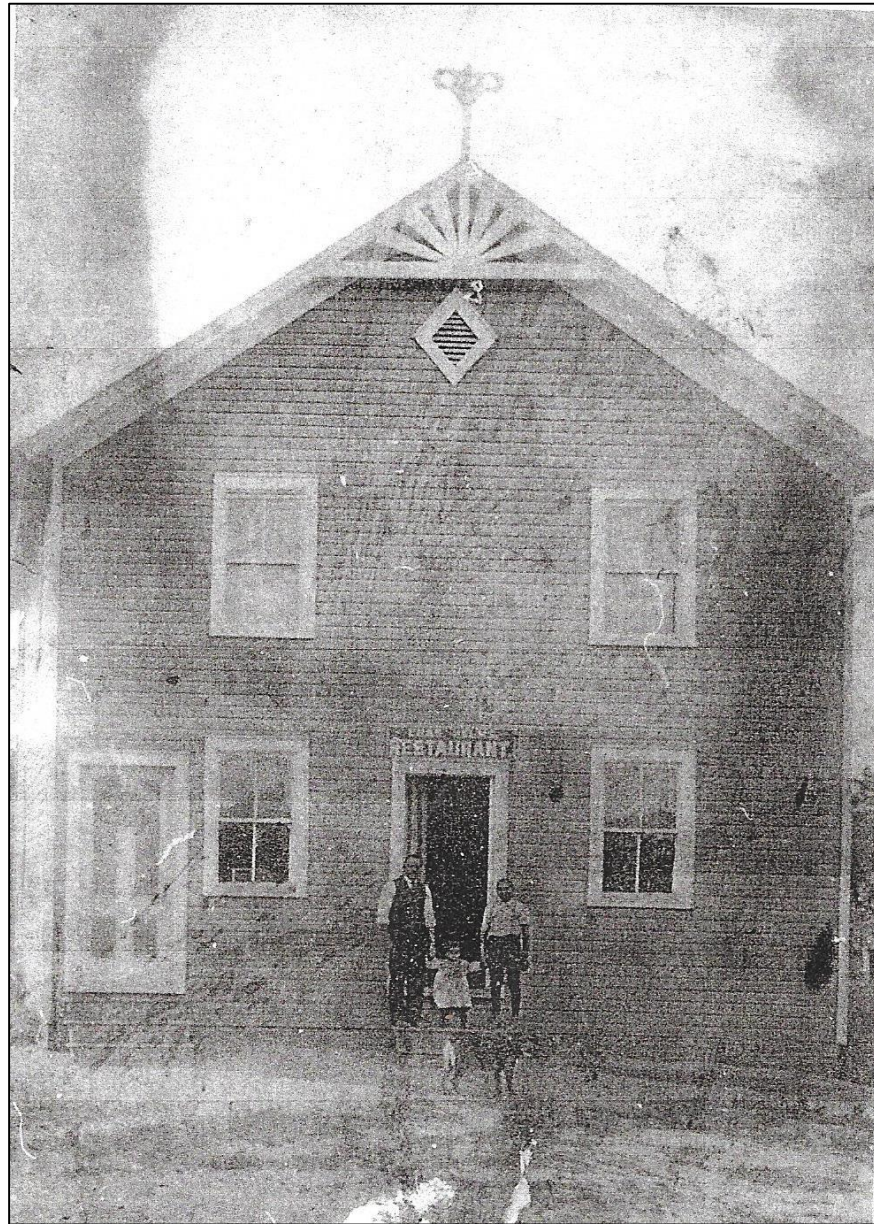


Detail, Plate 17, Atlas of a Part of Suffolk County, Long Island, New York, South Side – Ocean Shore, 1916, Vol. 2, E. Belcher & Hyde: “Colored Church.” Note Rev. Prime living next door, and “Helm” associated with a lot across the street to the southeast.

The Benjamin family also owned property to the southeast, namely the Fellowship Hall at 125 Flanders Road, Riverside, now also owned by the subject Goodwill AME Zion Church but not a part of this landmark designation application. Before becoming a fellowship hall in 1969, it was operated as the “Charles Helms Restaurant” starting before the turn of the 20<sup>th</sup> century.



Fellowship Hall, 125 Flanders Road, Riverside. 2015. Courtesy of Janice Jay Young.



*A view circa 1900 of the Charles Helms Restaurant; Charles Helms with daughter Myrtle purportedly stand in front. The young man's identity is unknown. Now the fellowship hall owned by the Goodwill AME Zion Church at 125 Flanders Road, Riverside, Southampton, New York. Photo courtesy Rev. Fields, present pastor of the subject church.*

Charles Hempstead Helms (1860-bef.1920), Mulatto, was a son of Naomi Hempstead (b.1825) and unknown father. Naomi was living with Hempstead family members on Shelter Island in 1870, but by 1880 had relocated with her son to Riverhead where they both took jobs as live-in private family servants at the residence of Dr. Richard H. Benjamin. According to *African Americans of Eastern Long Island*, by Jerry Komia Domato (2001, Arcadia), "The Helms family was one of the first African American families to settle in the area. Early members of the family helped build Goodwill Zion African Methodist Episcopal Church on Flanders Road, which is one of the oldest churches on the East End."

1880 United States Federal Census for Charles Hempstead																				
Suffolk > Riverhead > 324 <i>Henry B</i> <i>W 7 45</i> <i>Prof</i> <i>1</i> <i>Keeping House</i> <i>Related Content</i> <i>Tools</i> <i>Sha</i>																				
Street	House No.	Dwell/Family No.	Name	Race	Sex	Age	Birth Month	Relationship	Single	Married	Widow/D	Married C	Occupation	Month Unem	Sick	Blind	Deaf and	Idiotic	Insane	Disabled
			<i>Henry B</i>	<i>W</i>	<i>M</i>	<i>45</i>		<i>Prof</i>	<i>1</i>				<i>Keeping House</i>							
	<i>153</i>	<i>163</i>	<i>Benjamin Richard H.</i>	<i>W</i>	<i>M</i>	<i>59</i>		<i>Wife</i>		<i>1</i>			<i>Physician</i>							
			<i>— Hannah</i>	<i>W</i>	<i>F</i>	<i>53</i>		<i>Wife</i>		<i>1</i>			<i>Keeping House</i>							
			<i>— Maria J.</i>	<i>W</i>	<i>F</i>	<i>17</i>		<i>Daughter</i>		<i>1</i>					<i>Hysteria</i>					<i>1</i>
			<i>Stackpole George F.</i>	<i>W</i>	<i>M</i>	<i>36</i>		<i>Boarder</i>		<i>1</i>			<i>Lawyer</i>							
			<i>Hempstead, Harri</i>	<i>Mu</i>	<i>F</i>	<i>54</i>		<i>Servant</i>			<i>1</i>		<i>Servant</i>							
			<i>— Charles</i>	<i>Mu</i>	<i>M</i>	<i>18</i>		<i>Servant</i>			<i>1</i>		<i>Servant</i>							
			<i>Corklin Sidney W</i>	<i>W</i>	<i>M</i>	<i>40</i>		<i>Servant</i>			<i>1</i>		<i>Laborer</i>							
			<i>White Albia</i>	<i>W</i>	<i>F</i>	<i>27</i>		<i>Servant</i>			<i>1</i>		<i>Servant</i>							

1880 U.S. Federal Census. Note Charles Hempstead [Helms] living in the household of Dr. Richard H. Benjamin with his mother as a servant. (Mu = Mulatto)

According to the subject church's 125<sup>th</sup> anniversary document, the church's first ministers were Rev. Peter Costa (Head) and Rev. Ephrim [sic] Prime (Associate). Little is known about either of them. Rev. Costa (b.1801) was an African American circuit minister who preached occasionally throughout Long Island. Rev. Prime (b.1845) was an African American born in New York and was married to wife Sarah in 1876. He and his wife are listed on the 1900 and 1910 U.S. census as living in Riverside on Flanders Road, most likely adjacent to the subject church based on the 1916 map.

The subject property is eligible for consideration as a town designated landmark. Specifically, it meets the following bolded criteria as described in section 330-321 (B) (1) of the town codes:

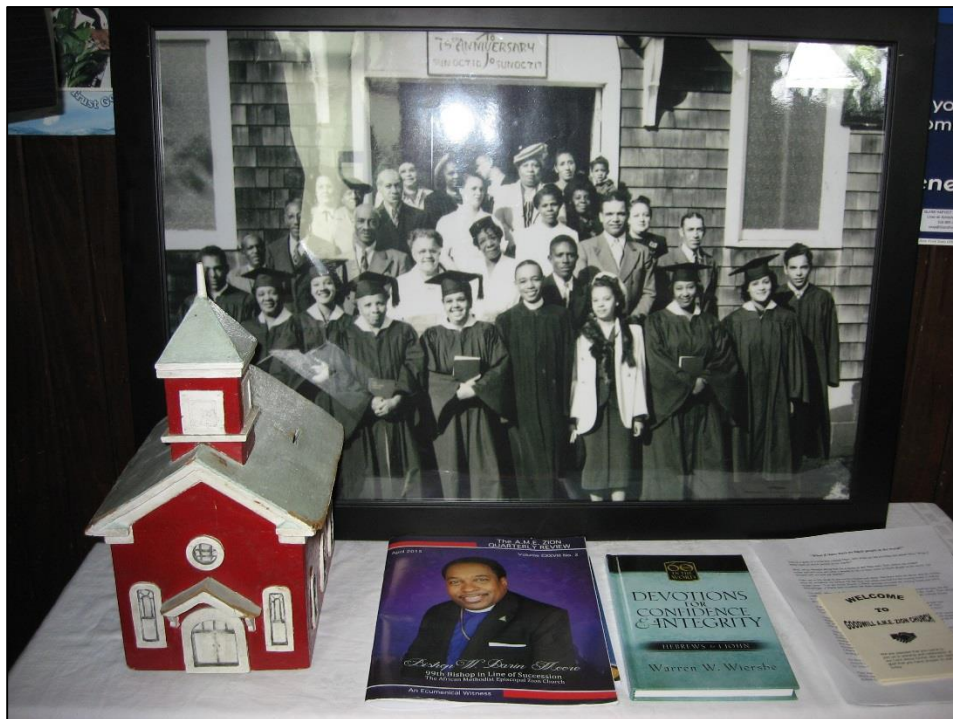
- (a) Possesses special character or historic or aesthetic interest of value as part of the cultural, political, economic or social history of the locality, region, state or nation; (early ethnic church)**
- (b) Is identified with historic personages or is the site of an historic event in the Town, state, or nation;
- (c) Embodies the distinguishing characteristics of an architectural type, period, or style or contains elements of design, details, materials or craftsmanship which represent a significant innovation;
- (d) Is the work of a designer, engineer, builder, artist, or architect whose work has significantly influenced an age;
- (e) Because of a unique location or singular physical characteristic, represents an established and familiar visual feature of the neighborhood;**
- (f) Qualifies for inclusion on the State or National Registers of Historic Places.

The LHDB is pleased to recommend the landmark designation of Goodwill AME Zion Church at 110 Flanders Road in Riverside to the Southampton Town Board as a locally designated landmark.

## Additional Photos



*“Goodwill AME Zion Church’s Pastor Gregor Miles (center) with his wife Sandra (left) and Deaconess Grace Watkins (right), along with the rest of the congregation after Sunday Services” about 1992. (Long Island News-Review, date unknown.) Below, Courtesy of the Goodwill AME Zion Church.*





**Date:** 06/30/2022

**Staff:** Jennifer Betsworth

**USN Number:** 10309.000903

**Name:** Goodwill AME Zion Church District

**Location:**

**Resource Status:**

- 1. **Determination:** Determined SR/NR eligible by the Commissioner of the Office of Parks, Recreation and Historic Preservation on the date noted above.
- 2. **Contributing:**

**Criteria for Inclusion in the National Register:**

- A.  Associated with events that have made a significant contribution to the broad patterns in our history.
- B.  Associated with the lives of persons significant in our past.
- C.  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 may lack individual distinction.
- D.  Have yielded, or may be likely to yield information important in prehistory or history.



**Summary Statement:**

Based on the information available, the Goodwill AME Zion Church Historic District is significant under Criterion A in the area of Ethnic History: Black for its association with the history of the congregation and of the African and Native



American community in Riverside. The congregation purchased land for the church in 1872 and constructed a church the following year. The establishment of the AME Zion Church in this area reflects its growth as an African and Native American neighborhood during the late nineteenth and early twentieth centuries. The preliminary period of significance extends from 1873, when the church was constructed, through at least 1969, when the church began using 125 Flanders Road as a fellowship hall.

The congregation for the AME Zion Church was formed by 1872, when Robert Baylis and Philip Smith of Riverhead, the church's trustees, purchased land on Flanders Road from Richard H. and Hannah F. Benjamin for one dollar. Dr. Richard Hampton Benjamin (1820-1886) was a prominent white doctor in Riverhead for over forty years. He was the son of Methodist preacher Rev. William Fanning Benjamin, who served a congregation on the Shinnecock Indian Reservation. The AMEZ denomination, which originated in 1800, was officially formed in 1821 in New York City. Like the AME church, it emerged in response to in response to the mainstream Methodist denomination's weak position on slavery and discrimination within the church. Both denominations were based on Methodist doctrine but had minor, but significant, differences. The AMEZ had a smaller geographic range than AME until the late nineteenth century and had weaker central leadership. Individual AMEZ congregations and members of the laity had greater authority and democratic rights than in AME churches.

Early ministers for the Flanders Road congregation were Rev. Peter Costa (b. 1801) and Rev. Ephrim Prime (b. 1845). Rev. Costa was an African American circuit preacher. Rev. Prime served as a permanent minister for the congregation for at least twenty years, leading it through its early growth. Rev. Prime and his wife, Sarah, are listed on the 1900 and 1910 censuses and Rev. Prime is shown as the owner of the parcel adjacent to the church in 1916. At that time, the parcel had one house on it. Between 1920 and 1929, the congregation constructed two houses on the parcel; historic Sanborn maps show that this house parcel was combined with the church parcel by the 1940s, if not sooner. One of these houses served as a parsonage, though the use of the other is unclear; it may have been intended to serve as rental housing to support community members and provide some income to the church or as a gathering space for church functions. The congregation maintained, updated, and expanded their church over time. In 1899, the congregation purchased additional land and expanded the church soon after. It formally incorporated in 1909. Goodwill was added to the name at this time to recognize the assistance from white members of the community who donated money and time to assist the small parish. The building was enlarged again in 1930.

Riverside, the neighborhood which includes Flanders Road, was sparsely settled through the late nineteenth century. Local histories report that the Helms family were among the earliest African Americans to settle in the area. Naomi Hempstead and her son Charles Hempstead Helms (1860-ca.1920) moved to the area around 1880 to work as live-in servants for the Benjamin family. Around 1890, Charles built the Charles Helms Restaurant on Flanders Road. The building continued to serve as a restaurant and odd fellows hall under different owners until 1969, when it was purchased by the church for use as a fellowship hall. The 1902 Sanborn map shows primarily one- and two-story dwellings along the road near the church. During the early twentieth century, the area continued grow, particularly as a result of the Great Migration. Many black people who arrived during this period intermarried with the local Shinnecock population. Census and map records show that it became a mixed, lower- and middle-class white and black community. Many men worked at local farms, especially for duck farms, in trucking, in construction, or as chauffeurs, mechanics, fishermen, or laborers. Women reported working as maids or as laundresses, often from their home. The 1940 census appears to show three black musicians renting one of the church-owned houses. Notable families include the Fitzgeralds, who owned the Bluebird Inn and Bard, the Nelsons, who owned Nelboro Trucking, and the Helms, who owned the restaurant and had the first African American doctor in the area. Light manufacturing was also attracted to the area, particularly on Flanders Road, by the 1930s. The economic fortunes of the area, and its community, began to decline during the 1950s and 1960s as the number of jobs in agriculture declined.

The historic district includes four resources: the church, two residences, and a fellowship hall. All of these resources contribute to the district. The church and residences are on the north side of Flanders Road. The church has a small fenced yard in front and a dirt parking lot which extends behind it. The houses are immediately west of the church and have a shared gravel driveway that runs between them. The Fellowship Hall is on the south side of Flanders Road, about a hundred feet east of the church.

Church, 1873 with additions in 1899 and 1930. Three-bay by four-bay, front-gabled frame church covered in vinyl siding and rests on a concrete block foundation. Brick steps lead to central double door entrance with replacement doors; arched paneling and slightly-projecting front-gabled pediment supported by brackets over doorway. Entrance flanked by tall, narrow arched windows; upper portion of window original, lower portion filled with replacement window. Circular stained glass window in a simple geometric pattern over entrance. Cornice returns extend onto façade. Rectangular steeple with a hipped tower extends from the roofline. Side elevations have arched windows with original upper portions



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and lower portions filled with replacement windows.

Church-related residence, 106 Flanders Road, ca. 1920. Two-story, two-bay by four-bay front-gabled frame building covered in vinyl siding. One-story, full-façade front-gabled porch with square posts; openings enclosed with wood lattice. Two replacement windows on second story. Small two-over-two window in gable. Single and paired windows on side elevation. All windows retain simple historic trim.

Church-related residence, 104 Flanders Road, ca. 1920. Two-story, two-bay by four-bay front-gabled frame building covered in vinyl siding. One-story, hipped roof porch supported by square posts. Central entrance flanked by two replacement windows on the first story. Two replacement windows in second story and a small window in gable. Single and paired windows on side elevation. All windows retain simple historic trim.

Fellowship Hall, 125 Flanders Road, ca. 1890. Two-and-a-half-story, two-bay by three-bay, front-gabled frame building covered in shingle siding. On the first story, the building has a central entrance (now covered in a wood panel) and side entrance. The first and second stories each have two one-over-one replacement windows. A diamond-shaped pane is located in the gable. A one-story addition is located at the rear of the building.