

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

1. Name of Property

historic name Mt. Carmel Historic District [preferred]

other name/site number Mt. Carmel Methodist Church, Brown-Dyer House

2. Location

street & town 290th Road and Missouri Highway 41 North N/A not for publication

city or town Marshall X vicinity

state Missouri code MO county Saline code 195 zip code 65340

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Mark A Miles
Signature of certifying official/Title Mark A. Miles/Deputy SHPO

Sept. 24, 2009
Date

Missouri Department of Natural Resources
State or Federal agency and bureau

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

Signature of certifying official/Title _____ Date _____

State or Federal agency and bureau _____

4. National Park Service Certification

I hereby certify that the property is:

Signature of the Keeper _____

Date of Action _____

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

5. Classification

Ownership of Property
(check as many boxes as apply)

Category of Property
(check only one box)

Number of Resources within Property
(Do not include previously listed resources in the count.)

- private
- public-local
- public-State
- public-Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
2	1	buildings
2		sites
		structures
		objects
4	1	Total

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

Number of contributing resources previously listed in the National Register

N/A

N/A

6. Function or Use

Historic Function
(Enter categories from instructions)

- Religion/religious facility
- Domestic/single dwelling**
- Funerary/cemetery**
- Agriculture/agricultural fields**

Current Function
(Enter categories from instructions)

- vacant/not in use
- Domestic/single dwelling**
- Funerary/cemetery**
- Agriculture/agricultural fields**

7. Description

Architectural Classification
(Enter categories from instructions)

- LATE VICTORIAN: Second Gothic
- LATE VICTORIAN: Queen Anne Revival**

Materials
(Enter categories from instructions)

- foundation** **brick**
- walls** **wood**
- roof** **asphalt**
- other**

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

See continuation sheet(s) for Section No. 7

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.)

Property is:

- 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 of age or achieved significance within the past 50 years.

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Areas of Significance

(enter categories from instructions)

Social History _____

Architecture _____

Period of Significance

1842-1893

Significant Dates

N/A

Significant Persons

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Page, Edgar Rives (builder/designer)

Page, Chastain Garland (builder./designer)

See continuation sheet(s) for Section No. 8

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other Name of repository: _____

See continuation sheet(s) for Section No. 9

10. Geographical Data

Acreage of Property 166.9 acres

UTM References

(Place additional boundaries of the property on a continuation sheet.)

1 1/5 480790 4339610
Zone Easting Northing

2 1/5 481120 4340380
Zone Easting Northing

3 1/5 482300 4340380
Zone Easting Northing

4 1/5 482300 4339590
Zone Easting Northing

5 1/5 481100 4339810
Zone Easting Northing

Verbal Boundary Description

(Describe the boundaries of the property.)

Property Tax No.

Boundary Justification

(Explain why the boundaries were selected.)

X See continuation sheet(s) for Section No. 10

11. Form Prepared By

name/title Thomas G. Dyer, Ph.D.

organization n/a date 6/15/2009

street & number 220 Westview Drive telephone 706-549-7404

Athens, GA zip code 30606

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

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

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

Photographs: Representative **black and white photographs** of the property.

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

Property Owner

name/title Thomas G. Dyer

street & number 220 Westview Drive telephone 706-549-7404

city or town Athens state GA zip code 30606

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. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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Mt. Carmel Historic District [preferred]
Saline County, Missouri

Summary:

The Mt. Carmel Historic District [preferred] is located six miles north of Marshall, Saline County, Missouri, on state highway 41. The district encompasses the Mt. Carmel Methodist Church, the church cemetery, the nearby Brown-Dyer House, and the farm acreage on which the Brown-Dyer House stands. Mt. Carmel Methodist Church, constructed in 1893, sits one-fourth mile to the west of the highway on Saline county 290th Road, formerly route 412. The Brown-Dyer House, constructed in 1891, sits one-fourth mile to the east of Highway 41 and approximately one-half mile from the church. The farm on which the house stands includes 162.5 acres. The district is discontinuous. The eastern edge of the church property lies approximately 1000 feet from the western edge of the Brown-Dyer farm and 2500 feet from the Brown-Dyer House. The intervening space is open farm land lacking association with the history and significance of the church and Brown-Dyer farm. The church, the cemetery, the Brown-Dyer House, and the farm have intimate historical ties and are visually prominent from the perspectives of each to the other (see photographs 1 and 2).

The church is larger and more complex than most rural churches of its era in Missouri. Mt. Carmel is an asymmetrical Rural Gothic church with a four-sided tower, a modified cruciform interior, multiple stained glass windows, and a complex wooden ceiling reflecting the architectural tastes (and the prosperity) of the late nineteenth century community that surrounded it.

Constructed by the locally prominent builder, Edgar Rives Page, the church complements the Brown-Dyer House (1891) a Queen Anne farm house also built by Page or his brother Chastain Garland Page, or possibly by the two in collaboration. Four Saline County structures built by Edgar Page are listed in the National Register of Historic Places. Chastain Garland Page oversaw the construction of the Saline County Court House (1882), also listed in the National Register.

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Mt. Carmel Historic District [preferred]
Saline County, Missouri

The two structures, and a third, a near-duplicate of the Brown-Dyer House which was razed in the 1960s, gave architectural unity to the Mt. Carmel area. Both of the extant structures retain the integrity of their original designs with only very slight alterations over the past 115 years. The Brown-Dyer House is one of only three surviving nineteenth century houses, dozens of which once stood on the fifteen mile stretch of highway between Marshall, the county seat, and Miami, a village on the Missouri River. The well-tended church cemetery lies on both the east and west sides of the church. The eastern side is historic and contains the graves of several prominent Missourians, but has always served as a resting place for a broad spectrum of the surrounding community, regardless of standing or denominational affiliation.

The farm on which the Brown-Dyer house stands is authoritatively regarded as the first tract to be opened to cultivation on the broad expanse of plow-resistant prairie between Glasgow in Howard County and Grand Pass on the western boundary of Saline. William Brown, an immigrant from Virginia, settled on the prairie in late 1832 and legally claimed the farm in 1833. Brown also donated the land for the church and was one of its co-founders.

The histories of the church, the cemetery, the Brown-Dyer House, and the Brown-Dyer farm are intimately bound together. Collectively, they symbolize the intricate ties between community and church that characterized the area from the 1830s until the late twentieth century when Mt. Carmel Church closed. The two surviving structures also reflect the architectural preferences of a society in transition from pioneer past to prosperous modernity.

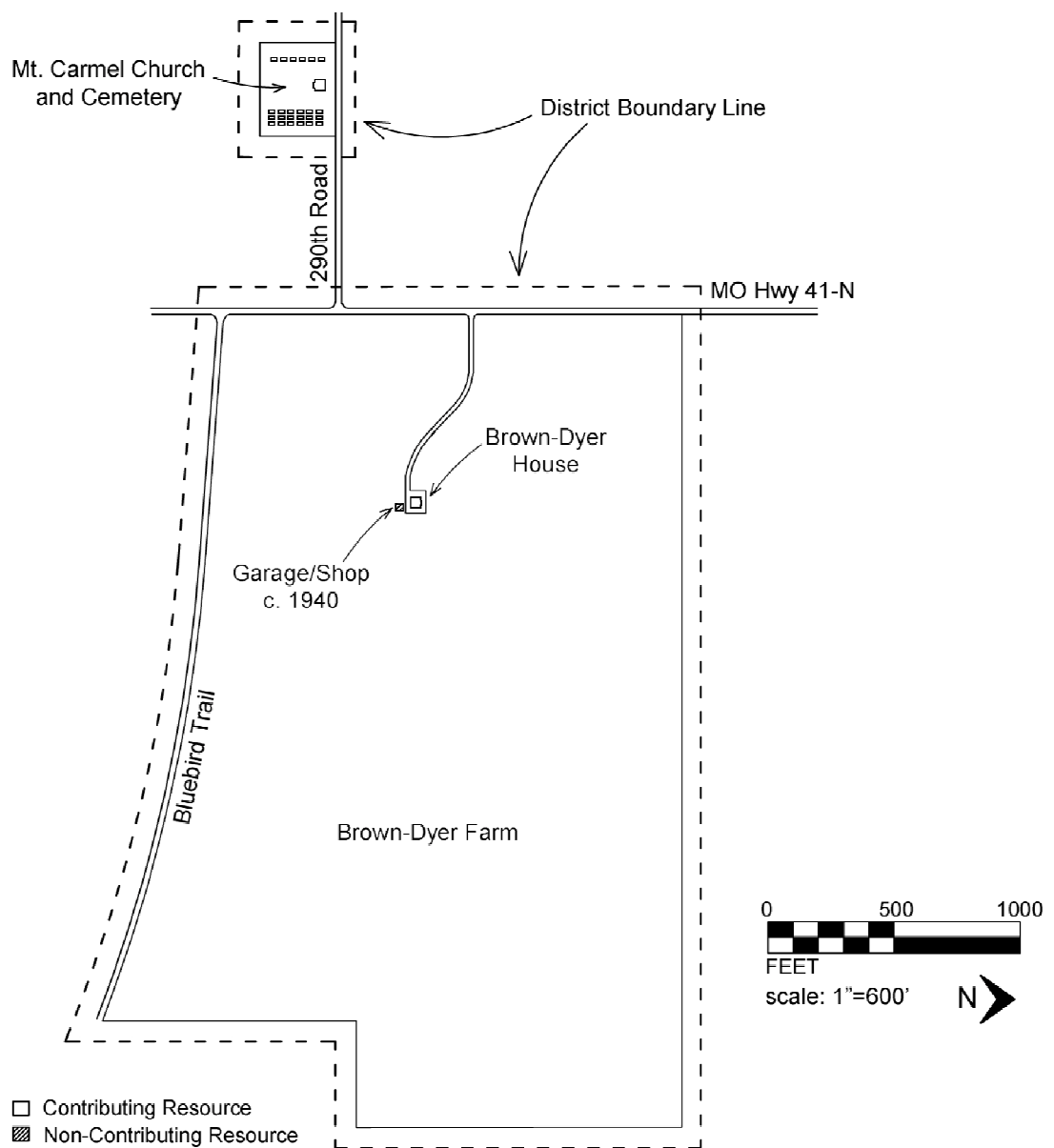
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Mt. Carmel Historic District [preferred]
Saline County, Missouri

District Boundary Map. Original drawing by James C. Dyer. Digitized by Gwen Wolfgang.



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Mt. Carmel Historic District [preferred]
Saline County, Missouri

Mt. Carmel Methodist Church and Cemetery

Mt. Carmel Methodist Church stands high on rolling prairie equidistant between Marshall and Miami, Missouri, on 290th Road just off state highway 41. Its prominent tower, four gables, and Rural Gothic architecture make the church visible for miles around, particularly from the north and the west. Mt. Carmel sits within 4.40 acres surrounded by a wire fence in place since before 1950. Visitors enter the church yard through a metal-framed wire gate that leads up a wide concrete walkway to the main entrance of the church.

A well-tended cemetery containing about two hundred graves lies on both the east and west sides of the church. The cemetery continues in use today with the most recent burial occurring in 2007. The eastern section is historic with the oldest marker dating to 1842, eight years before the church itself was founded.¹ The headstones are nearly all of carved stone, reflecting the preferences and styles of particular eras. An endowment of approximately \$100,000 provides for the care of the cemetery and the maintenance of the church structure. In recent times, income from the endowment has been used to repair storm damage to the roof and to the west façade.

Both the church and the cemetery retain the integrity of their original designs and have not been significantly altered since completion of the present church structure in 1893. Two small entrances to the basement were added in 1950, one on the northwest corner of the building; the other at the southeast corner. Nearly all of the church's furnishings remain undisturbed since regular services were last held in 1989. Mt. Carmel's striking presence dominates the countryside and is a visible reminder of the cultural

¹ At least three stones in the cemetery bear dates of death that antedate the founding of the church. It is not clear whether the cemetery is older than the church, but that possibility exists. See "Mt. Carmel Cemetery," ledger of interments, photocopy in possession of Thomas G. Dyer. Also see, "Mt. Carmel Cemetery [*sic*] Located south of Miami, Mo. On Highway 41," by Shirley Haynes, November 15, 1981, photocopy in possession of Thomas G. Dyer.

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Mt. Carmel Historic District [preferred]
Saline County, Missouri

and social significance that it and its predecessor structure had for the surrounding agricultural community over one hundred fifty years.

Exterior of the Church

Mt. Carmel Methodist Church is a single-story, wood-frame structure over an excavated basement (1950). Its style is Rural Gothic Revival with intersecting gables on all four sides and a handsome tower/vestibule on the north facade. Mt. Carmel reflects most of the characteristics associated with Rural Gothic style, as reported in a publication of the Missouri Department of Natural Resources, including “a strong sense of verticality,” “steeply gabled” roofs, and Gothic arched windows. Significantly, Mt. Carmel does not possess an interior design that is “universally basilican” among Rural Gothic churches. Instead, it has a modified cruciform interior. Mt. Carmel is larger than many rural churches of its era with dimensions of 42.5 feet and 44.5 feet. The tower rises to a height of 41 feet. Thus, the church is wider than most of the Rural Gothic style and has a tower virtually equal in height to the width and length of the structure.²

The exterior design of the church is asymmetrical. The tower stands out slightly from the north facade, and a projection on the south facade accommodates the 16 feet 8 inches-wide chancel which includes the altar and pulpit space, framed by a stained-glass window on each end. The building sits on a brick foundation reinforced by concrete blocks added when the basement was excavated. The exterior facades have been preserved with historically scaled vinyl siding that covers and protects the original clapboard against the fierce prairie winds. Without this protection, it is likely that the exterior of the building could not have survived. Corner boards adorn each of the four sides and the facing of the tower.

² “Missouri Historic Architecture[;] Rural Gothic Revival Churches,” *Preservation Issues* (Missouri Department of Natural Resources Historic Preservation Program): volume 2, number 6, November/December 1992, p. 6.

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Saline County, Missouri

Composition shingles cover the roof.

The tower/vestibule on the north elevation is entered through two double-hung doors. Above the doors is a Gothic arch containing two matching Gothic, stained glass windows and a third window whose pane dividers are in the shape of a cross. Above the arch is an ocular window of eight panes, also of stained glass. Above this window is the belfry which has on each of three sides (north, east, and west) three louvered sections. The louvers allow the peals from the bell to be heard from a distance of at least one mile. A shingled tetrahedron caps the tower, and a finial, made of five separate elements, rises from the top of the tetrahedron.

Also on the north facade, two large stained-glass Gothic windows are capped by a third window identical in size and shape to that which adorns the entrance. All three of these windows are likewise housed within a larger Gothic arch pointing upward to the gable. Nine rows of decorative fish-scale shingles are arrayed within the gable. A small square window at the west end of the north facade, contains six small panes, the top three of which repeat the Gothic arch theme. This window is set into a lower part of the structure which serves as a secondary entrance to both the sanctuary and the basement.

The east and west elevations also contain decorative shingles within their peaks. Each facade contains two large, stained glass windows (identical to the one on the north facade), and are buttressed on each side by pairs of slightly smaller, but identically shaped windows within arches.

The south elevation of the church incorporates two sets of stained glass windows, referred to above, which provide light to the altar and pulpit area within the church. There is also a stained glass window of the same design on either side of the protrusion in proportion to the smaller windows on the other facades. Shingles adorn the gable peak, as on the other facades.

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Saline County, Missouri

Interior of the Church

The interior of the church has a vestibule on the northeast corner and another of comparable dimensions in the northwest corner. The latter vestibule was altered to provide interior access to the basement which was added in 1950. Two paneled swinging doors with decorative metal plates provide access to the sanctuary from the northeast vestibule. A single, hinged door with a patterned brass door knob opens into the northwest vestibule and the basement stairs.

At the south end of the nave is the chancel, 16 feet 8 inches across and 7 feet at its deepest point. A curved wooden altar rail, 18 inches high, supported by 22 balusters encloses the chancel which is raised to a height 16 inches above the nave floor. Because of the strategic placement of the chancel and the two vestibules, the interior of the church is one large modified cruciform space. Within this space the original oak pews, carved on their ends, are arranged in three sections divided by two aisles. The placement of the pews creates a transept between the chancel and the first row of pews which enhances the cruciform effect.

The most complex feature of the interior is the vaulted ceiling which rises to approximately thirty-five feet at its highest point and contains three connected vaults. One vault follows the transept the full width of the church on its east-west axis and intersects two smaller vaults, one of which covers the chancel area, the other covering the north end of the nave between the two vestibules. The entire ceiling is comprised of large panels of stained tongue and groove bead board. Decorative framing surrounds each panel. The panels which collectively span the transept are mostly rectangles of approximately 5 feet by 10 feet except where the ceiling intersects with the sections covering the chancel and the rear portion of the nave. In both the chancel and rear nave areas, the ceiling displays a complex mixture of triangular, rectangular and trapezoidal panels braced at strategic points by curved, decorative buttresses which tie

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Mt. Carmel Historic District [preferred]
Saline County, Missouri

into the walls and attach to the framing that surrounds the panels. Two large cross beams, about 20 feet apart, support the transept ceiling. Three distinctive light fixtures, approximately three feet long and constructed of white glass with black etching, hang from the ceiling and are suspended by metal chains to approximately 9 feet 9 inches above floor level. A decorative metal crown surmounts each fixture. Likely added at the time of rural electrification in the late 1930s, the fixtures are elegant Art Deco style, well-proportioned to the large sanctuary space.

Fourteen Gothic, stained glass windows punctuate the sanctuary walls. Each has 5 inch deep sills and substantial wooden framing that follows the outline of the windows. The lower portions of the windows are tied to weights and pulleys and were frequently opened during warmer times of the year. There is one window in each vestibule.

Each wall has wainscoting of stained bead board to a height of 38 inches from floor to sill. From sill to ceiling is lathe and plaster. In the chancel, because the space is raised above floor level, the height of the wainscoting is 22 inches. The floors are of yellow pine, 3 ¼ inches wide and exposed under the pews. Carpeting covers the narthex, the aisles, the chancel, the transept, and the crossing.

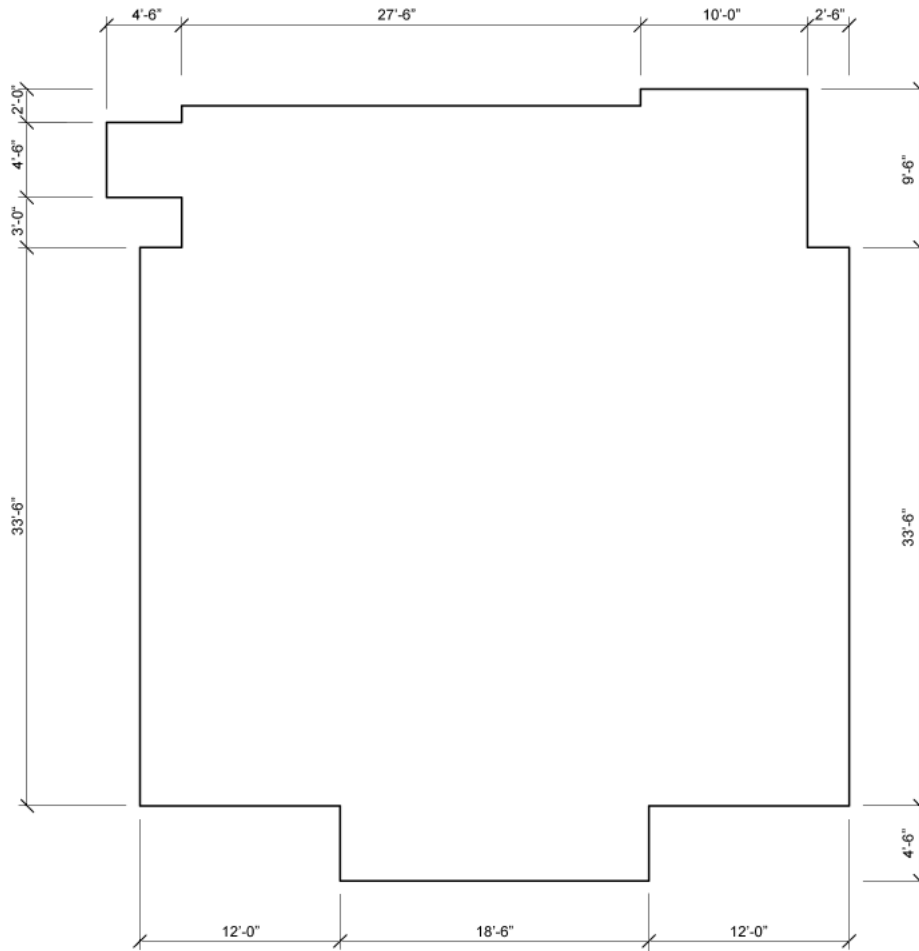
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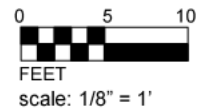
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Mt. Carmel Church: Footprint. Original drawing by James C. Dyer. Digitized by Gwen Wolfgang.



- NOTES:
1. Bell tower height at midpoint of finial is 41'-3" to grade.
 2. Approximate square footage = 1850.



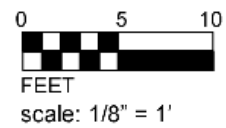
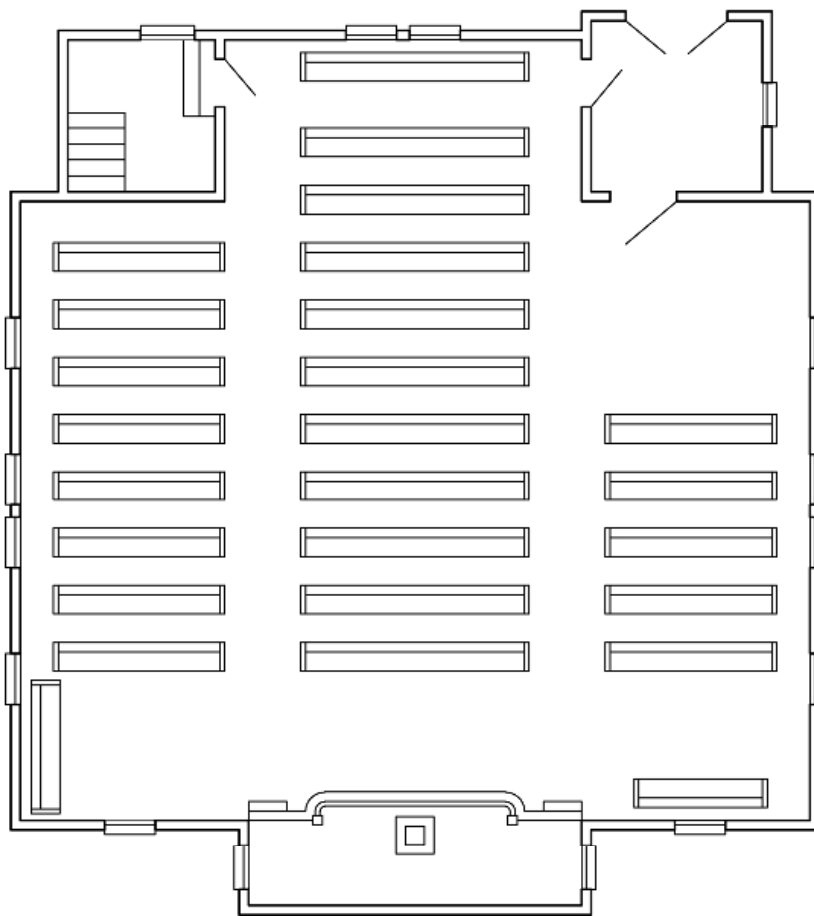
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Saline County, Missouri

Mt. Carmel Church: Internal Arrangement. Original drawing by James C. Dyer. Digitized by Gwen Wolfgang.



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Mt. Carmel Historic District [preferred]
Saline County, Missouri

Brown-Dyer House, 1891

The Brown-Dyer house was constructed in 1891 after its predecessor, an 1830s brick structure, burned in January of that year. It is a one- and one-half story Queen Anne farmhouse, irregularly massed, containing approximately 2200 square feet. The house sits on a 162.5 acre farm on a swell of the prairie off Missouri Highway 41 facing Mount Carmel Church, one-half mile away. The curved access drive from the highway is approximately one-fifth mile long.

Exterior of the Brown-Dyer House

Built on a brick foundation, the house is constructed of pine and is sheathed with white clapboard cladding. Its shape is asymmetrical with a projecting two-story gable ell on the front (west) elevation; bay windows on the south (first floor only), a two-storied gabled projection on the northern façade, and first-floor porches front and back. The gabled ell on the front contains two pairs of narrow, paired 1/1 wood sash windows, one pair directly above the other. The front entrance sits slightly off-center to the left and is accessed through the front porch. Entry to the house is through an ornate wooden door, evocative of Eastlake doors, decorated with brass hardware and containing a large plate glass window surrounded by stained glass panels.

A steeply pitched gable roof spans the west elevation. A second steep gabled roof on the north side of the house intersects with a hip roof. A third gable (of lower pitch) on the east side of the house lies over the kitchen and intersects the hip roof and a shed roof over the back porch. Shed roofs cover the front and back porches.

Each gable (except the one on the east) contains nine rows of staggered shingle work (half-butt shingles) likely made of cedar. Two trapezoidal wooden panels separated by a vertical wooden divider

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fill approximately 2/5 of the gable space below the shingles. The surface patterns of the panels consist of diagonal strips of wood arranged at approximately 60 degree angles.

Built in a restrained Queen Anne style, the house exhibits several of the main characteristics of that style including semi-hexagonal bay windows, decorative balustrades on the front porch, decorative elements within the gable peaks, decorative panels beneath the bays, paired 1/1 wood sash windows on the front (west) façade and above the bays, and a complex roof system that combines gabled, hip, and shed roofs. The gables and several of the Queen Anne features echo those of nearby Mt. Carmel church including the decorative elements within the gable peaks and the stained glass framing of the front door.

The front porch retains a balustrade of spindles which frames the porch just below the roof line. The original porch pillars have also survived, but the balustrade below the porch rail (and the rail itself) have been replaced owing to the harsh elements and ravages of time.

Since construction was completed in 1891, the house has undergone very few alterations, only two of which even slightly changed its original appearance. The back porch was an open porch until sometime in the 1930s when it was enclosed with sawed local lumber to a height of about four feet with screen wire above. During a renovation of the house in 1999-2000, the porch, which had fallen into disrepair, was reconstructed and converted to a sun room including double-paned windows, a new floor, and a storm door. The original slanted bead board ceiling was refurbished and retained. A cellar with brick-faced shelves, originally used for storing preserved vegetables, now serves as a furnace room.

The other principal alteration involved a small expansion of the kitchen. In 1946, an addition of approximately 65 square feet was added to the north side of the kitchen to meet the needs of a growing family and to add a window seat, a built-in china cabinet, a storage cabinet, and counter space. A window in the dining room was converted to a doorway in order to provide direct access to the dining

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room from the kitchen. As a result of the addition, the roof line on the east gable of the house was altered slightly.

During the 1999-2000 renovation of the house, all power lines leading to the structure were buried. Without the lines, the house more closely approximates its original uncluttered appearance.

Interior of the Brown-Dyer House

The interior of the house also has a high degree of integrity and has not been significantly altered. On the first floor, there are five rooms. All five, including the kitchen, employ trim sets surrounding both doors and windows. The trim sets consist of ornamental molded casings with bulls-eye head blocks and complementary base blocks. All doorways in the downstairs and upstairs, with the exception of the entrance to the living room from the back hall, the door from the kitchen to the dining room, and the bathroom entrance, feature two-paned functioning transoms with copper plated mechanisms embossed with stylized eagles on the thumb rests. Three of the five rooms have molded decorative baseboards.

These three rooms obviously were intended to serve as formal rooms and feature milled panels beneath each window, a decorative element absent in the remaining rooms on both floors. The room now used as a study/library was almost certainly a sitting room and is also used for that purpose by the present owners.³ The living room is still used for its original purpose as is the dining room.

The bay windows in the living room retain intact the original interior folding shutters which were designed for the bay. When closed they cover the windows completely. Turned corner beads are attached to the walls that frame the bay. During the 1999-2000 renovation, a matching set of shutters was

³ For a discussion of the term "sitting room" as it related to rural nineteenth century homes, see "City Parlor, Country Sitting Room," Chapter Five, in Sally McMurry, *Families and Farmhouses in Nineteenth Century America Vernacular Design and Social Change* (Knoxville: University of Tennessee Press, 1997). Paperback edition.

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built for the west window in the room. The living room also contains a fire place with the original ornate columned mantel intact. The columns rest on a shelf which supports another shelf capped by a cornice. Dentil molding runs beneath the lower shelf above the cove. A mirror is in the center of the mantel.

The room used presently as a den may have originally served as a bedroom, an intention indicated in part by the plain baseboard used in this room and the upstairs bedrooms. The downstairs bath likely functioned originally as a "mud room" or possibly as a milk room before being converted to a bathroom in the early 1940s.

The kitchen and the center hall each have tongue-and-groove beaded wainscot to a height of fifty inches on exposed walls in the center hall and forty-eight inches in the kitchen, evoking the wainscoting in nearby Mt. Carmel Church.

The upstairs includes three spacious bedrooms, one of which accommodates a large, walk-in closet added in the 1940s. A large closet at the head of the stairs was converted to a bathroom in the 1999-2000 renovation.

Perhaps the most arresting feature of the interior is the stairway and adjoining spaces. Visitors to the house enter this area through the main entrance into the front hall of the house. Light floods the hall through the clear glass in the door and the transom above it. Rectangular arrangements of stained glass surround both the transom and the center glass in the door.

The stairway stands to the right of the entrance. It is a quarter turn stair containing twelve treads which lead to a landing. At the landing, the stair turns 90 degrees. Two winders, which also turn ninety degrees, lead to an open cantilevered L-shaped hallway with doors opening into each of three upstairs bedrooms. The well hole extends from floor level in the entrance hall to the second floor ceiling, a height of approximately twenty feet.

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All of the decorative elements in the stair are made of walnut. The main newel post, located at the base of the stairs, is an ornate chamfered post, square at the bottom and crowned by a cap containing a rising sun motif with seven points inside a semi-circle and ten outside. Turned fancy balusters support the rail. A second newel stands at the top of the stairs. A third newel is at the head of the L-shaped hallway. The balustrade continues in the upstairs hallway leading to a fourth newel before it turns ninety degrees to complete the balustrade. A half-newel, attached to the wall, receives the balustrade. All newels except the main one at the base of the stairs display a botanical motif and have turned tops. Each also has a downward extension that reaches into the well hole. The newel at the top of the stairs is pressed against the wall and extends to within six feet of the hall floor. The second newel, similarly extends to just above the door leading from the entry hall. The third has an attached extension which descends into the ceiling space above the entry hall. The extensions of all three newels are capped by pendants composed of three solid walnut elements, one of which is round, another a flattened cone, and a third which is a sharp point that extends downward from the cone.

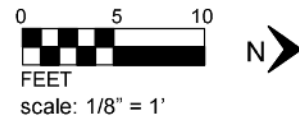
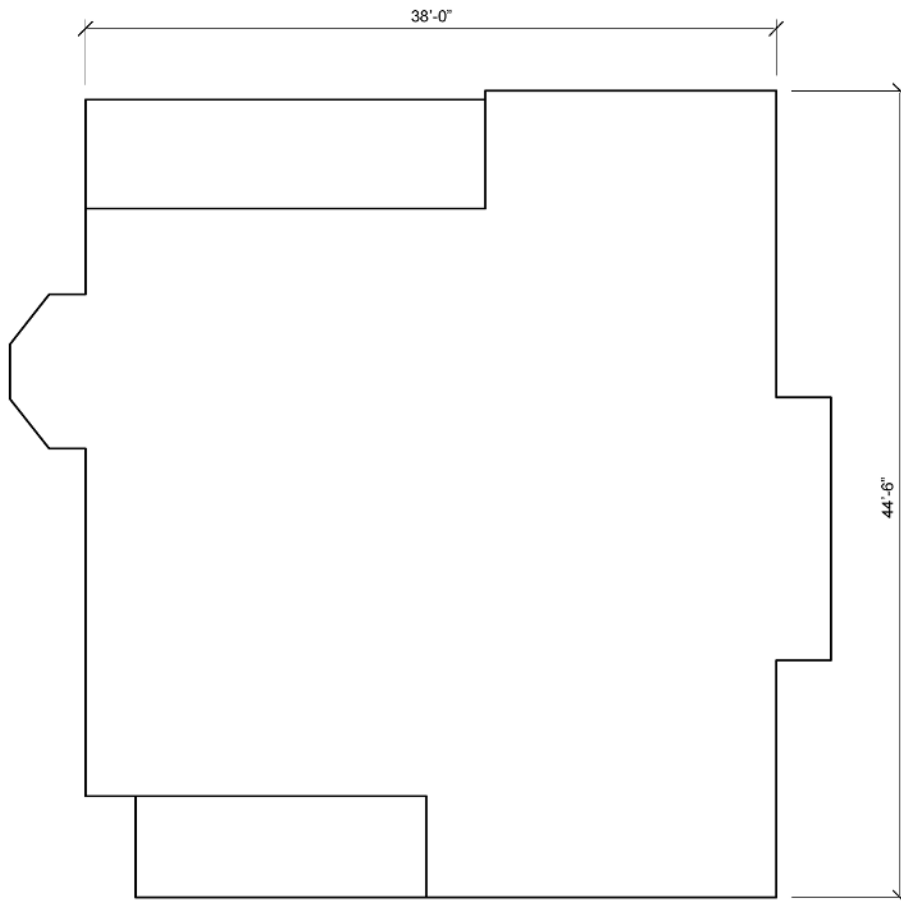
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Brown-Dyer House: Footprint. Original drawing by James C. Dyer. Digitized by Gwen Wolfgang.



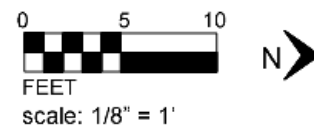
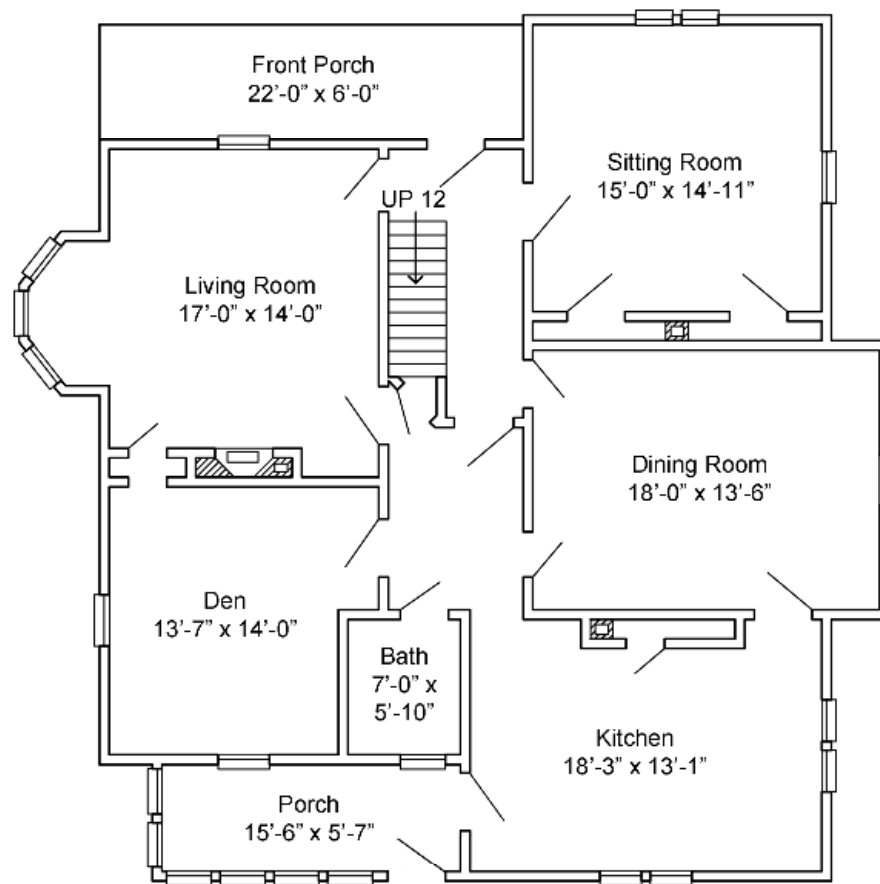
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Brown-Dyer House: 1st Floor Plan. Original drawing by James C. Dyer. Digitized by Gwen Wolfgang.



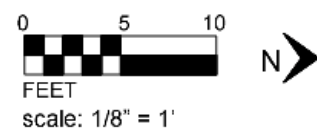
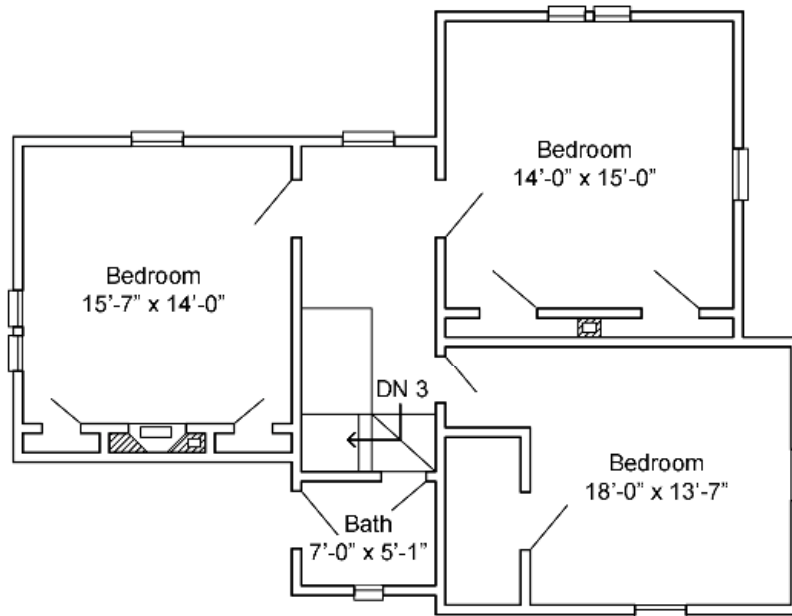
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Brown-Dyer House: 2nd Floor Plan. Original drawing by James C. Dyer. Digitized by Gwen Wolfgang.



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The Brown-Dyer Farm

The Brown-Dyer farm is located in rural Saline County, six miles north of Marshall on Missouri Highway 41. It is bordered on the south by Bluebird Trail (formerly county road 128) and on the north and east by adjacent farms. The farm is authoritatively regarded as the first to have been opened to cultivation on the broad swath of prairie between Glasgow in Howard County and Grand Pass on the western edge of Saline.

The Brown-Dyer House sits on a two and one-half acre tract high on the prairie at an elevation comparable to that of nearby Mt. Carmel Church. One hundred sixty acres of farm land surround the house and its acreage. The entire area is free of commercial or other intrusions that distract from the agricultural use of the land continuous since it was first farmed by William Brown in 1832. Between 1833 and 1849, Brown acquired and lived on the tracts (160 acres) which hold the core of the Brown-Dyer farm today. Brown also bought and sold other lands regularly and, by the time of his death in 1876, the farm contained 252.5 acres. The farm remained intact until 1938 when 162.5 acres were sold to I.G. and Nina C. Dyer and 90 acres to Elvin E. Board.

Extensive terracing somewhat altered the terrain in the early 1950s. In the mid-1990s, the terracing and drainage systems in the fields were reconstructed under the auspices of a statewide soil conservation program funded by the State of Missouri. At that time, three hedge rows and several outbuildings were removed. Since that time, the farm has functioned as a commercial grain farm.

In some ways the appearance of the present terrain evokes the contours of the land before it was cultivated and might seem familiar to the early settlers who commented on the vast openness and the absence of trees on the Mt. Carmel prairie. The present owners have recently begun a prairie restoration project of several acres along Highway 41 at the front entrance to the farm. Planted with four different

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varieties of prairie grasses and twenty-four varieties of forbs (both grasses and forb seeds were obtained from native Missouri plants), the restoration project seeks to provide a reminder of the history of the prairie and the farm in the centuries before settlement and before systematic cultivation.

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Summary:

The Mount Carmel Historic District, located six miles north of Marshall near the intersection of 290th Road and Highway 41, Saline County, Missouri, is locally significant under Criterion A in the area of SOCIAL HISTORY and under Criterion C in the area of ARCHITECTURE. The District is significant for the creation of community and the dominance of community values over narrow denominational concerns. From the beginnings of the “Society” in 1839 that led to the establishment of the Mount Carmel Chapel (the predecessor to Mount Carmel Church) in 1849 until the demise of the organized church in 1989, the district showed little concern for stringent denominationalism. Instead it emphasized a philosophy of community and union stressing what the distinguished American scholar, Daniel Boorstin, has called “Nothingarianism” over denominational dogma and exclusivity. This point of view was also expressed in the community character of the cemetery established at the church. Under Architecture, its two principal remaining structures, Mount Carmel Church and the Brown-Dyer House were each constructed, at nearly the same time, by two brothers, Edgar Rives Page and Chastain Garland Page, whose work includes five structures, all architecturally distinctive, which are listed in the National Register of Historic Places. A third building, which strongly resembled the Brown-Dyer House, was razed in the 1960s. The district contains a church (Mt. Carmel Methodist Church), an adjacent cemetery, a Queen Anne style farm house, and a farm which was the first to be cultivated on the tall grass prairie of northern Saline County (1832). It also contains a non-contributing building, a *circa* 1940 shop/garage. The significance is local, and the period of significance is 1842-1893, reflecting the first marked burial in the cemetery and the date of construction of the Mt. Carmel Church respectively.

The church and the farm house appear today almost exactly as they did in the late nineteenth century at the time of their construction. The recent removal of power transmission lines around both

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structures reinforces the authenticity of the structures. The cemetery, established around 1850, also retains its nineteenth century character. While the farm has been significantly altered during the last twenty years for purposes of conservation and agricultural production, the original contours of the prairie can still be discerned. A small prairie restoration project was begun in 2007.

The oldest building in the district is the Brown-Dyer House, a Queen Anne farm house erected in 1891. Mt. Carmel Church was constructed in 1893 by the same builders who built the Brown-Dyer House. It exemplifies the interest of the surrounding nineteenth-century community in architectural attractiveness and distinctiveness also apparent in the Brown-Dyer House. The district's freedom from development, advertising, and commercial intrusion preserve its historic rurality as well as its historical distinctions. Moreover, the quality of the workmanship in the surviving contributing structures enhances those distinctions and the historical associations of the district.

The district is historically situated one and one-half miles north of the Santa Fe Trail and about three and one-half miles from the nearest point on the Missouri River where Meriwether Lewis and William Clark passed on their epic journey to the West. The district is within eyesight of the loess hills of Van Meter State Park, the historic town site of the Missouri Indians, for whom the state is named.

Evolution of the Mt. Carmel District

Settlers first entered the country around the future site of Mt. Carmel in the early 1830s. The first to begin farming on the broad, fertile, unplowed prairie was William Brown, a Virginian from Cumberland County, who emigrated to Missouri in 1832. On the journey west, Brown's wife and mother died, leaving the thirty-nine year old man to care for seven children. Brown was reportedly poor, but he had enough ingenuity and resources, principally seven slaves, to enter land and begin farming. He laid

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claim to tracts of land in present day Miami Township, land which included the future sites of both Mt. Carmel Church and the Brown-Dyer House. Several commentators have taken note of Brown's early arrival in the area. William Barclay Napton, Jr., the prominent Missouri historian, recalled in 1910 that Brown was "the first man in this part of the state to reduce the prairie land to cultivation."⁴ Another chronicler wrote that "His [Brown's] was the first farm opened on the prairie between Glasgow and Grand Pass, and it was predicted at the time that he was so far from civilization that he would never have any neighbors."⁵

In fact, within a short time, Brown had neighbors only two miles away. Thomas H. Harvey, a Tidewater Virginian (later speaker of the Missouri House of Representatives, state senator, and United States Indian Commissioner in the administrations of Presidents John Tyler and James Knox Polk) emigrated to Saline County at about the same time as Brown. In 1836, after he had settled and entered land, Harvey wrote to a Virginia relative lauding the fertility of the soil on the virtually unsettled Saline County prairie and praising the area's economic and agricultural prospects. "You would be delighted with the scenery," he wrote, "there is a beautiful plain . . . level, dry, & as rich as land can be." The vast openness of the country also impressed Harvey: "For the twelve miles after passing by my timber on the road," he observed, "there is no house, bush nor tree."⁶

⁴ William Barclay Napton, *Past and Present of Saline County, Missouri* (Indianapolis and Chicago: B. F. Bowen & Co., 1910), 523.

⁵ *Portrait and Biographical Record of Lafayette and Saline Counties Missouri*; (Chicago: Chapman Brothers, 1893), 523.

⁶ Thomas H. Harvey to "My Dear Madam," June 14, 1836, Harvey Family Collection, Western Historical Manuscript Collection, University of Missouri-Columbia. For information on Harvey's holding of public office in Missouri (member of the House of Representatives, speaker of the House [1838], and member of the Senate, [1840]), see www.sos.mo.gov/archives/history/historicallistings/officers.asp. He is incorrectly identified as Thomas "B." Harvey at this site for his service in the House in 1838 but correctly identified for his service as Speaker and as state senator. Also see Napton, *Past and Present of Saline County*, 126-28. For Harvey's service as United States Indian Commissioner, see Napton and Rebekah M.K. Mergenthal, "Border Lines: the People of the Lower Missouri River Valley and the Expansion of the United States, 1803-1855," (Ph.D. Thesis, University of Chicago: 2008).

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By 1838, letters like Harvey's and widespread publicity about the richness of Missouri soils attracted many more settlers to Saline County, many of whom were Virginians.⁷ Among these was Henry James Brown, William Brown's first cousin and close friend, who hailed from Powhatan County.

Henry James Brown had three separate callings. He was a farmer, a Methodist minister, and a professional artist whose reputation for portraiture and landscape paintings was significant. Not long after Henry Brown arrived in the Mt. Carmel area, he made contact with George Caleb Bingham, the great regionalist painter of the mid-nineteenth century, also a former Virginian, who lived and worked in Saline County combining artistic talent with political ambition.⁸ According to Brown's brother, "a warm attachment between them was formed, and they traveled in the West and painted together."⁹

In Missouri, Brown farmed, painted, and proselytized. He acquired several hundred acres next door to his cousin William's farm, continued his artistic pursuits, and promoted religious activities in the neighborhood. While it is not certain that Henry Brown was the prime mover in beginning a church in the neighborhood, it is clear that some of the earliest organized religious meetings occurred soon after his arrival in 1838.

Organizing a Church and a School

The Harveys, the two Brown families, and other settlers soon congregated in meetings that formed the basis for a religious society, meeting at first in each other's homes. Possibly through the influence of Henry James Brown, the only minister in the neighborhood, the group established contact with itinerant Methodist ministers. By 1839, they had formally organized as the Mt. Carmel "Society," a

⁷ David Hackett Fischer and James C. Kelly, *Bound Away: Virginia and the Westward Movement* (Charlottesville: University Press of Virginia, 2000).

⁸ Charles E. Worsham, "Henry James Brown American Artist His Life and Works," M.A. thesis, Hunter College, 1969, pp. 19-20; Charles W. Whitman, "The Brownes/Browns[:] London, Virginia, and Missouri," unpublished research paper, Springfield, Utah, 1985.

⁹ Worsham, p. 20.

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term drawn from the Methodist Discipline, (the rulebook and guide of the denomination). “Society” was applied to small groups of believers who came together before the formal founding of a church.¹⁰ The Society organized in April 1839 and included among its original members the minister-artist and his wife, Susan.¹¹

However, it is not clear that the Society was uniformly Methodist at its founding. To be sure, some members (like Henry Brown) were Methodists; but others had no strong denominational ties. At least two were Presbyterian. And, from some of the earliest published records pertaining to Methodism in Missouri, we learn that one of the early pastors who served the Society was Baptist. The establishment in 1840 of a “Union” School on land belonging to Thomas Harvey provided a meeting place for the Mt. Carmel Society and raises the possibility that ministers of several denominations preached in the new school where the Society regularly met.¹²

That would have been in keeping with the idea of “union” churches in rural places or in locales where no denomination had sufficient strength to support a church. “Union” schools, in some instances, could also refer to the establishment of a Sunday School, sometimes under the auspices of the American Sunday-School Union, a national organization committed to Christian education.¹³ Not enough evidence

¹⁰ The Archives of Missouri Methodism at Central Methodist University, Fayette, Missouri, contain only one document pertaining to Mt. Carmel Methodist Church, a one-page summary of its history which appears to have been adapted from Theodore W. Harvey, “Mt. Carmel Church,” in *History of Saline County*, (n.p.: 1967), 101. Hereafter cited, *History of Saline County* 1967. For a discussion of the use of the term “Society” in Methodism, see A. Gregory Schneider, *The Way of the Cross Leads Home the Domestication of American Methodism* (Bloomington: Indiana University Press, 1993), 79.

¹¹ Harvey, “Mt. Carmel Church,” in *History of Saline County* 1967, p. 101.

¹² *Ibid.*

¹³ See, for example, the insightful annual reports of the American Sunday-School Union and the commentary on Union schools, especially *The Twenty-Third Annual Report of the American Sunday-School Union* (Philadelphia: 1847): 52 and *The XXIVth Annual Report of the American Sunday-school Union* (Philadelphia: 1848): 41-43, which specifically address the idea of Union schools, meaning Sunday schools, in Missouri. For mention of a Union church in Missouri, see Brays/Brays Mill at <http://www.millercountymuseum.org/communities/brays.html> (retrieved May 18, 2009). Reference courtesy of Lynn Morrow, Office of Secretary of State, Jefferson City, Missouri.

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exists to indicate whether Union School was founded as a community school or as a Sunday School or as both. What we do know is that it was closely tied to religious purposes and was clearly multi-denominational--or without orientation to a single denomination. The eminent American historian, Daniel Boorstin, has commented upon the pragmatic aversion that many Americans had for denominational affiliation and their preference for "Nothingarianism," meaning a disposition to avoid the often narrow adherence to a specific denomination or doctrinal path.¹⁴ The evidence pertaining to Mt. Carmel affirms that its founders and its members, over a span of nearly 150 years, embraced the idea that community was as important as denomination and in that sense were similar to the Nothingarians.

The combined school and religious society continued into the late 1840s when strong sentiment emerged to construct a permanent church building. The presence of Methodist ministers like the Virginian-Missourian Henry James Brown and the accessibility of Methodist practice and doctrine simplified the choice of denomination for the emergent church. But the multi-denominational presence continued and led to a welcoming ecumenism that would become a major theme in the history of the church.

After ten years in the community, Henry James Brown returned to his Virginia home, although he continued to operate his Missouri farm long distance. Involved and interested in the church project, Brown received regular religious (and agricultural) reports in letters from Saline County. From these letters, housed in the Special Collections Library at the University of Virginia, we gain insight into the erection of the church building, its financing, and its importance to the district surrounding it. In the summer of 1849, William Brown wrote to Henry that "we are making an effort to build A good church in the neighbourhood [sic]." William commented on the "Religious state of the Neighbourhod [sic]" and

¹⁴ Daniel Boorstin, *The Americans: The National Experience* (New York: Random House, 1965): 154. Also see Paul Goodman, "The Social Basis of New England Politics in Jacksonian America." *Journal of the Early Republic*

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noted with pleasure the increase in religious activity throughout the county. He also reported that a camp meeting was planned to follow a “protracted” meeting at Union School.¹⁵

Fundraising for the new church building began quickly. William S. Brown, (William’s son and a local schoolmaster), reported to Henry James Brown that Thomas Harvey had pledged a 50 percent match of all other donations. He also confirmed that the church would indeed become part of the Methodist Episcopal Church and would be built “on the Prairie” near Henry’s Missouri home. “The neighbors,” William wrote, “are subscribing liberally.”¹⁶

By the late autumn of 1849, a regional representative of the Methodist church had become officially involved. On November 2 of that year, W.W. Jones, the “preacher in charge” of the Arrow Rock circuit of the Methodist Church, appointed seven trustees who oversaw the construction of the church which would initially be named Mt. Carmel Chapel, later Mt. Carmel Church. The trustees chose William Brown as president and Thomas H. Harvey as secretary. They selected Harvey and James H. Irvine to take charge of the fund raising that would enable the building of the church on land owned by William Brown “near the road leading from Marshall to Miami.” William permitted the church to build on his property and formally deeded 4.40 acres to the church in 1854.¹⁷

Six of the seven trustees were Virginians (Brown, Harvey, Joshua Tucker, Daniel Guthrie, Philander Y. Irvine, and Thomas Duggins). No information clearly points to the nativity of the seventh trustee, John Hood, but based upon census evidence, he may have been a North Carolinian. James H. Irvine was also a Virginian and a Presbyterian. Although not yet a Methodist, he led in the fund raising. It

(Spring, 1986), 23-58, for a discussion of the class implications of Nothingarianism.

¹⁵ William Brown to Rev. Henry Brown, August 25, 1849, Henry James Brown Collection, Small Special Collections Library, University of Virginia, Charlottesville.

¹⁶ William S. Brown to “Dear Cousin” [Henry J. Brown], July 4, 1849, June 22, 1849, *ibid.*

¹⁷ Minutes of Trustees of Mt. Carmel Chapel (photocopy), November 2, 30, 1849, Harvey Family Collection, Western Historical Manuscript Collection, University of Missouri-Columbia; Book Q, page 610, Recorder of Deeds,

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is unclear how many of the trustees were Methodists at the point of the founding of the church.¹⁸

Construction of the church probably began in 1850 or possibly 1851. Most accounts of the church's beginnings imply that the structure was completed in 1850--perhaps because "1850" appears on the stone marker set into the north facade of the present (1893) church building.¹⁹ However, this date likely refers to the official founding of the church. Recently discovered evidence places the *completion* date in late 1851. William S. Brown wrote to Henry Brown on November 1, 1851, that "The new church on the Prairie was finished last week, and a protracted meeting held in it." A number of the local people then became Methodists including James Irvine.²⁰

Although the church was officially Methodist it persisted in an ecumenical spirit welcoming residents of the area, like Irvine and his brother, Philander Y. Irvine, both Presbyterians, regardless of religious affiliation or the lack of it. In that sense, it became as strongly oriented to community as it was to denomination. In an era often noted for its aggressive denominationalism, Mt. Carmel's openness and welcoming spirit showed its limited concern about denominational purity. Similar values obtained in nearby Miami where several denominations, including the Methodists, used the newly erected Presbyterian Church for their own services.²¹

We know little about the external appearance of the newly constructed church. What we do know comes from an article about the church written by Theodore W. Harvey, a descendant of one of the founders. According to Harvey, the church was brick and faced east. Inside, it was gender segregated,

Saline County Court House, Marshall, Missouri.

¹⁸ The nativity of the trustees has been determined from the Census of the United States 1850. John Hood does not appear in the 1850 United States Census, but a Hood family, without a male head, appears to have been his family. They were from North Carolina.

¹⁹ Theodore W. Harvey, "Mt. Carmel Church," in *History of Saline County* 1967, p. 101.

²⁰ James H. Irvine to Henry James Brown, December 1, [1851], in Henry James Brown Collection, Small Special Collections Library, University of Virginia. Internal evidence in the Irvine letter and in William S. Brown's letter to Henry Brown of November 1, 1851, clearly indicates that construction was completed in 1851.

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with “two rows of pews separated by a low wall between them.” The church was also racially segregated. At the rear was a “small balcony” for African-Americans, all of whom, most likely, were slaves. Harvey, who had possession in 1967 of the now-lost, early church records, wrote that “ten colored members and sixty-five white members” were listed in “my book”—meaning, most likely, the “general rules and record book” of the church to which he refers and of which he had custody of at that time.²²

We do know that the church was impressive. “The Building is the best I have ever seen out of the Cities and large Towns,” William S. Brown averred, “and is *really an ornament to the neighborhood and reflects great Credit upon it* [emphasis added].” At the first regular church service, \$992 was subscribed to pay off the building, the total cost of which was \$3100. “Pa [William Brown] and myself both took the responsibility of subscribing 50\$ [sic] for you,” William wrote to Henry James Brown. “Was that right?” he asked.²³ James H. Irvine also wrote to Henry Brown about the completion of the church. “Well, our Church was dedicated at the time appointed,” Irvine reported to his Virginia correspondent on December 1, 1851. With evident pride, he declared that “It is the best country church in the state.”²⁴ The reputation of the church building spread and by the time that the first atlas of Saline County was published twenty-five years later, its editors would observe that for a number of years the building “was the best church house in the county.”²⁵

The impressiveness of the church structure suggests a lack of concern among the congregation for the architecturally “plain and simple” sometimes cited as related to the religious beliefs of Methodists and other evangelistic religions. Mt. Carmel was clearly a handsome structure, large and commodious

²¹ *History of Saline County*, 1967, p. 101.

²² Harvey, “Mt. Carmel Church,” in *History of Saline County*, 1967, p. 101.

²³ William S. Brown to Henry James Brown, November 1, 1851, Henry James Brown Collection, Small Special Collections Library, University of Virginia.

²⁴ James H. Irvine to Henry James Brown, December 1, [1851], *ibid.*

²⁵ *Atlas Map of Saline County* n.p. 1876, p. 22.

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for its time and place and, as William S. Brown referred to it, an “ornament” to the community.²⁶

The construction of the church imparted architectural harmony to the Mt. Carmel district. In 1838, Philander Y. Irvine, one of the church founders and formerly a Presbyterian, built a handsome, two-story brick house approximately one mile east of the future church site.²⁷ It was razed in the 1970s. And William Brown built a brick house, likely also two-story, on the present site of the Brown-Dyer House, not too long after Brown opened his farm in 1832. Mt. Carmel was also a two-story brick structure. All three buildings depended upon locally-made brick. The coming of the railroad to nearby Marshall in 1868 would open the area to a great variety of manufactured building materials that made possible efficient frame construction and increased ornamentation, but in the 1830s, such access was a distant dream.

The Cemetery

Like the church, the cemetery also had a community orientation. Numerous burials of non-church members began to occur almost immediately after its opening and continue until this day. Mt. Carmel cemetery contains the graves of relatively few persons of national importance, the notable exception being Thomas Harvey. But some persons of local political and economic prominence came to rest there as well as those who simply needed a place of burial.

The symbolic and artistic dimensions of cemeteries have been studied nationally and in the Boonslick area with a focus on Boone, Cooper, and Howard counties, the latter two being adjacent to Saline County. In her dissertation on the Boonslick cemeteries, Mary Ellen Harshbarger McVicker studied, among other types, rural church cemeteries. She identified eight principal characteristics

²⁶ William S. Brown to Henry James Brown, November 1, 1851, Small Special Collections Library, University of Virginia.

²⁷ *Atlas Map of Saline County*, n.p., 1876. A photograph (c. 1970) of the P.Y. Irvine house survives. In possession of Thomas G. Dyer, Athens, Georgia.

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associated with such cemeteries, and the main features of Mt. Carmel Cemetery, with a notable exception, are congruent with her typology. The Mt. Carmel Cemetery is organized on a north to south orientation (instead of an east and west orientation) which, McVicker asserts, is an arrangement associated with only two rural church cemeteries in the Boonslick region.²⁸

Gravestones in the Mt. Carmel Cemetery also reflect many of the styles that McVicker identifies including such types as ledger, slab, headstone, hand of God, flowers, angels, obelisks, pedestal obelisks, and others not identified by McVicker including cylindrical markers. Most nineteenth century headstones appear to be individualized and likely were purchased from local or regional firms.²⁹

McVicker also points out that family burying grounds were common in the area, often preceding the establishment of churches and church cemeteries.³⁰ An inspection of the first published atlas of Saline County (1876) shows at least a half dozen family cemeteries in the area of Mt. Carmel, several of which clearly antedated the church. Within a few decades, however, most of these disappeared, some from neglect, some under the plow. An examination of the gravestones in Mt. Carmel Cemetery discloses that at least one family of non-church members abandoned its own cemetery, leaving family remains behind but erecting commemorative markers within the Mt. Carmel Cemetery.

Moreover, after the Civil War, sectionalist strains seem to have been overcome in symbolic reunion within the cemetery. Although oral tradition asserts that no Union soldiers were buried in the cemetery, members of families from both sides of the conflict in divided Saline County were buried

²⁸ Mary Ellen Harshbarger McVicker, "Reflections of Change: Death and Cemeteries in the Boonslick Region of Missouri," (Ph. D. dissertation, University of Missouri, 1989), 2 vols.: I, 80-83. For a recent national study which incorporates McVicker's findings, see Marilyn Yalom, *The American Resting Place: Four Hundred Years of History Through Our Cemeteries and Burial Grounds* (Boston: Houghton Mifflin, 2008).

²⁹ McVicker, 151.

³⁰ *Ibid.*, 77.

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within the bounds of the cemetery, even some who were not members of the church.³¹ And finally, although it cannot be documented, it seems possible that some of the antebellum African-Americans who were members of the church, rest in the cemetery but a comparison of gravestones to census records has not yet substantiated this local belief.

Building a New Church and Adjacent Houses in the 1890s

Unlike many areas of the South which took decades to recover economically after the war, Saline County recovered quickly. Within a relatively short time, the area surrounding the church became increasingly prosperous, a function of the fertility of the land, the growth of the market economy, the diversity of agriculture, and the availability of cheap labor from a growing class of tenant farmers, hired hands, and the former slave population which had quickly established its own churches and schools nearby.

Mt. Carmel shared in the prosperity and grew steadily in the post war period. By the early 1870s, attendance at services customarily exceeded one hundred persons. By 1890, it appeared that the congregation would soon outgrow the brick church that had been completed in 1851. Thus, the congregation decided to build a new church, 40 percent larger than the original structure and architecturally more impressive.³²

The builder was Edgar Rives Page, Sr. Page was a prominent builder in nearby Marshall and, about eighteen months earlier, he and his brother, Chastain Garland Page, undertook other building projects in the neighborhood.³³ The Pages contracted with members of the Brown family (sons of the founding Browns) to build two nearly identical houses within one-half mile of the church. Each house was built in a restrained Queen Anne style popular in rural areas of the South and Midwest. Large

³¹ For example, two daughters of Union veteran Harry Coad, were buried in the cemetery in the 1880s. Apparently, however, no Union veterans are interred there.

³² Harvey, "Mt. Carmel Church," *History of Saline County* 1967, p. 101.

³³ *Ibid.* For a discussion of the Pages' building activities, see Section 8, "Architectural Significance."

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houses, both had one and one-half stories with gables, bay windows, handsome porches, and commodious formal and informal rooms. Both bore markings of Queen Anne style including the bays, decorative balustrades on the porches, and, like the new church, decorative shingles within the gable peaks.³⁴ The two houses and the church formed a triangle, the sides of which were approximately one-half mile each. One of the houses was destroyed in the 1960s; the other survives in excellent shape today.

The surviving structure, the Brown-Dyer House, echoes the church not only in the similarity of architectural style noted above but also in such details as stained glass, identical brass doorknobs, the employment of wainscoting, and the yellow pine used for construction. The three structures, taken together with other impressive homes in the neighborhood, signified a prosperous, thriving rural area.

At one time, numerous homes similar to the Brown-Dyer House could be found along the fifteen miles of Highway 41 running between Marshall and Miami. In 1891, the year that the Brown-Dyer House was constructed, a pioneer resident of the area wrote in a local newspaper that “Thirty-six years ago [1855], the main road from Marshall to Miami was through almost a wilderness of wild virgin prairie with only a house here and there, like night signals along the sea shore to guide the traveler in his true course. Today elegant mansions and expensive barns dot the landscape like the stars of the firmament.”³⁵ Even allowing for generosity in the definition of “mansion,” the writer’s observations were correct.

In the 118 years since the construction of the Brown-Dyer House, the depletion of rural

³⁴ For a cogent discussion of Queen Anne style in Missouri, see Bonnie Stepenoff, “A Style Fit for a Queen: Queen Anne,” *News Letter*, Missouri Valley Chapter, the Society for Architectural Historians, (XIII, Spring 2007): 1-4. See also Mark Girouard, *Sweetness and Light: The Queen Anne Movement 1860-1900* (New Haven: Yale University Press, 1977); Virginia and Lee McAlester, *A Field Guide to American Houses* (New York: Knopf: 2004), 309-17. Relatively little is written about Queen Anne farmhouses, but see the treatment at <http://www.oldhouseweb.com/architecture-and-design/queen-anne-1880-1910-part-1.shtml>, retrieved January 31, 2009.

³⁵ *Saline County Weekly Progress*, July 10, 1891, pp. 5, 4.

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populations and the consolidation of farms have resulted in the disappearance of virtually all of the nineteenth century structures along Highway 41. Today, the Brown-Dyer House is the only *circa* 1890 farm house surviving and one of three remaining nineteenth century homes on the highway between the city limits of Marshall and the city limits of Miami.

Mt. Carmel Church in the Twentieth Century

Throughout the Progressive Era, the church continued to thrive, and in the early 1920s church members and citizens of the community who were not church members came together to form the Mt. Carmel Cemetery Association in order to raise funds for the continual maintenance of the cemetery.³⁶ We have some hints, however, that attendance had declined somewhat during the post-World War I agricultural depression. One member of the 1920s church commented that Mt. Carmel “had a hard struggle to stay open. The membership was small and the money was slow to come in.”³⁷

Ironically, however, during the Great Depression, “the church seemed to revive and gain new life.”³⁸ At the same time, the church’s rolls reflected a more ethnically diverse population with new members of German extraction, likely Lutherans, joining the congregation, reflecting a continuing ecumenism and the immigration of superb German American farmers (Webers, Weinrichs, Wilhelms, and others) into the neighborhood in the late nineteenth and early twentieth century.

The resurgence of the church during the Depression resulted in part from the expanded roles of women. By the late 1920s, a vigorous Missionary Society had taken root and began to have a strong influence on the church. Recently discovered minutes and records of that society (extending from 1927 through the early 1960s) enrich the chronicle of the church’s history and provide a sharp contrast to the

³⁶ “Articles of Agreement for Mt. Carmel Cemetery Association,” December 30, 1919; Book 181, p. 105, Recorder of Deeds, Saline County Court House, Marshall, Missouri.

³⁷ Harvey, “Mt. Carmel Church,” *History of Saline County* 1967, p. 101.

³⁸ *Ibid.*

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record of gender segregation in the mid-nineteenth century church. By the late 1920s, the church had chosen its first female Sunday School Superintendent, Anna W. Dyer, who lived in the Brown-Dyer House. A few years later, Martha Parks, a teacher at nearby Fairville School and daughter of the longtime secretary of the Missionary Society, also served as superintendent.³⁹

Mt. Carmel Church remained vigorous through World War II. In the 1950s, the church increasingly functioned as a community center. In preparation for the centennial of the church's founding, celebrated in 1950, the congregation excavated a basement under the entire structure. The basement soon became a popular place for expanded community activities. Organizations of various types regularly used it, including the local 4-H and Extension clubs. The basement also served for several decades as the community polling place. Its modern kitchen afforded the church opportunities to hold a variety of fellowship and community activities that attracted members of other churches in the neighborhood as well.

A steady depopulation of the rural area surrounding Mt. Carmel and an inexorable "graying" of the congregation depleted membership in the late 1960s and the 1970s. The slide was slightly arrested by the absorption of the membership of the nearby Fairville Baptist Church, founded in 1875, closed in the mid-1960s, and demolished in the 1970s. The ease of transfer of the dozen or so remaining members of the Baptist church to Mt. Carmel created no doctrinal concerns and simply underscored the more than one hundred years of ecumenical outlook that characterized the church.

Finally, in 1989, when membership had declined to a handful of senior citizens, the congregation voted to close the church doors. A congregational conference called by the district superintendent of area Methodist churches ratified the decision in April 1990 and turned the church property over to the

³⁹ Minutes of Missionary Society, Mt. Carmel Church, 1927-1940, in possession of James C. Dyer and Thomas G. Dyer.

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Mt. Carmel Cemetery Association.⁴⁰ Because of the foresightedness of the small congregation, an endowment had been built which continues to supply the basis for the maintenance of both the cemetery and the church building.

In recent years, a voice or two in the community have suggested that the church should be destroyed “before it falls down.” That sentiment seems extreme, however, especially when considered against the backdrop of more than 150 years of commitment to the church by its members and considering the commitment of those in the Mt. Carmel Cemetery Association who protect and preserve the heritage that the church structure represents.

⁴⁰ Champ T. Breeden [district superintendent, Central District, Missouri West Conference, the United Methodist Church] to The Members of Mt. Carmel United Methodist Church, March 23, 1990; Breeden to I.G. Dyer, April 16, 1990. Letters in possession of Thomas G. Dyer, Athens, Georgia.

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Architectural Significance of the Mt. Carmel District: the Church, the Brown-Dyer House, and the Mt. Carmel Cemetery

Traditionally, rural Methodist architecture in Missouri and elsewhere is described as plain, simple, and frugal reflecting the church's aversion to ornamentation and its preference for straightforward, rectangular, front-facing gable-roof designs of frame construction, sometimes with, sometimes without a tower or steeple. Neither the Mt. Carmel Church completed in 1851 nor the present Mt. Carmel, completed in 1893, are easily located within this general, and doubtlessly correct, categorization.

We have no images of the original Mt. Carmel Church. We do know that it was constructed of brick, that it was two storied, that it had a reputation for elegance, and that it was a source of community pride, an "ornament . . . to the neighborhood" as one of the original members described it, without embarrassment, to a well-known Methodist minister.⁴¹ The choice of the word "ornament" to describe the original church is telling. It conveys the sense that the church was handsome, that it instilled pride not because it reflected the denomination's preference for the plain and simple but because it engendered a sense of community.

Recent scholarship indicates that the Methodist trend away from the "simple and plain" reaches back to the 1820s and 1830s and occurred primarily in urban areas.⁴² It seems unlikely, however, that trends in urban Methodism significantly influenced the rural people who constructed the original Mt. Carmel. A better guess might be that they looked for architectural examples to church structures in Virginia, the native state of most of the founders of the church. Brick churches of attractive design and ornamentation were common in the Old Dominion.

⁴¹ William S. Brown to Henry James Brown, November 1, 1851, Henry James Brown Collection, Small Special Collections Library, University of Virginia.

⁴² John H. Wigger, *Taking Heaven by Storm Methodism and the Rise of Popular Christianity in America* (New

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The second Mt. Carmel, constructed in 1893, also strayed from the preference for simple structures. Apparently, the Mt. Carmel Methodists decided to raze the brick structure and construct the larger frame church to serve the needs of a growing congregation⁴³ The new structure clearly reflected something of an urban as well as a rural character; it would have been equally at home in a small or medium-sized town as well as in a country setting. It stood out in the rural area where it was located and where every other church within a radius of at least five miles would have been much more modest. It reflected the prosperity of the surrounding region and the congregation's preference for impressive structures. It might have been one of those churches that the historian of Methodism, William W. Sweet, would have pointed to as being influenced by the preferences of Gilded Age America for the impressive and the ornamental.⁴⁴

Yet the ornamentation (broadly conceived) is actually quite restrained given the urban trend during this era to build intensely ornamented Gothic Revival churches. Mt. Carmel has a tower, stained glass windows, and a complex wooden ceiling evoking its modified cruciform structure. It is Rural Gothic, although distinctively modified, and provides an example of the preference for such structures in some areas of the Middle West and South. And in the incorporation of two vestibules, the church shows some modest interest in the addition of spaces to churches in the late nineteenth century that served purposes other than worship.⁴⁵

York: Oxford University Press, 1998): 175.

⁴³ Theodore W. Harvey, "Mt. Carmel Church," in *History of Saline County*, 1967.

⁴⁴ William W. Sweet, *Methodism in American History* (New York: Methodist Book Concern, 1953): 332-34, 338. The analysis draws upon Bonnie Stepenoff, "Bond's Chapel Methodist Episcopal Church," National Register of Historic Places Registration Form (1993), <http://dnr.mo.gov/shpo/nps-nr/93000940.pdf>.

⁴⁵ Jeanne Halgren Kilde, *When Church Became Theatre the Transformation of Evangelical Architecture and Worship in Nineteenth-Century America* (New York: Oxford University Press; 2002). See especially the treatment of vestibules on pages 163-64.

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Today, Mt. Carmel Church is one of two such Rural Gothic church structures remaining in Saline County. The other, Smith Chapel Church, located about ten miles away was built ten years later from the plans used by Mt. Carmel's builder.⁴⁶ Although it bears a marked resemblance to Mt. Carmel, it has been modified, expanded, and adapted in ways that make its original style more difficult to discern.

The decision to build Mt. Carmel from wood, to incorporate some ornamentation, and to furnish it with manufactured items, was made much easier by the access to national markets which the railroads brought when they appeared in Saline County some twenty-five years earlier. By the time of the construction of Mt. Carmel in 1893, the county and particularly, the county seat, Marshall, had taken part in a building boom and had become accustomed to the importation of building materials from farflung places and to the impressive construction achievements of two brothers, Edgar Rives Page and Chastain Garland (C. G.) Page. Edgar Page is credited with having built Mt. Carmel and C. G. Page is believed to have been the builder of the Brown-Dyer House, owned by Robert Leigh Brown and, for 118 years, an integral part of the Mt. Carmel neighborhood. It is likely that both Pages participated in both projects.⁴⁷

The Pages made rich contributions to the architectural scene in Saline County. Edgar Page appears to have been the more active of the two in construction projects; Chastain Garland Page owned the local lumber yard, and Edgar owned the local planing mill, two businesses which, of course, were integral to construction activities. The Pages were born in Virginia and migrated to Missouri in 1855 where they lived for six years before living in the West during the Civil War years. Returning to Missouri after the war, they set up business in Marshall around 1866. As a contemporary biographer of Edgar Page recorded, "During the ensuing twenty-five years, he erected more buildings than in any other

⁴⁶ "Smith Chapel United Methodist Church," Missouri Extension Homemakers Association, Folder 299, Western Historical Manuscript Collection, University of Missouri-Columbia.

⁴⁷ Israel Grant Dyer, who bought the Brown-Dyer house from the Brown family, cited C.G. Page as the builder of the house.

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contractor, and to him as much as any one man is due the material advancement of the city.”⁴⁸ In “An Historic Preservation Survey Report for Marshall, Missouri,” completed by the Missouri Valley Regional Planning Association in 1984, the authors noted that Page had “A building career in Marshall that approached monumental proportions for a town [of its size].”⁴⁹

The full extent of Edgar Page’s work has not been identified, catalogued or studied, but it is formidable. Four diverse Saline County properties already recognized in the National Register of Historic Places were constructed by Page including Baity Hall (High Victorian Romanesque) at Missouri Valley College, the Buckner House (neo-Classic Revival) in Marshall, the Chicago and Alton Depot (combination Jacobethan Revival and Mission Style) in Marshall, and the Henry Blosser residence (Second Empire) near Malta Bend.⁵⁰ In addition, he also constructed numerous churches, bank buildings, and commercial structures as well as scores of homes in Marshall and the surrounding rural areas.⁵¹ He also appears to have worked collaboratively with architect Mary L. Hale in the construction of buildings for the Marshall State School and Hospital.⁵²

C. G. Page superintended the construction of the Saline County Court House, also on the National Register, in 1882.⁵³ It appears that the Pages worked closely together in the construction business particularly early in their careers. By the early 1890s, C. G. Page had also developed banking

⁴⁸ William Barclay Napton, *Past and Present of Saline County, Missouri*, 633-35. See *Marshall Weekly Democrat-News*, November 11, 13, 1909, for obituaries of Edgar R. Page. Also see Thomas E. Spencer, *Chastain Garland Page: an Appreciation* (n.p., n.d.) in Page genealogical files, Marshall Public Library, Marshall, Missouri.

⁴⁹ The most extensive treatment of the impact of the Page brothers, and particularly Edgar Page, is found in Missouri Valley Regional Planning Association, Marshall, Missouri, “An Historic Preservation Survey in the town of Marshall, Missouri,” January, 1984, pp. 83-85. Quotation from p. 85.

⁵⁰ See the nominations for these structures to the National Register at <http://www.dnr.mo.gov/shpo/Saline.htm>.

⁵¹ William Barclay Napton, *Past and Present of Saline County, Missouri*, 633-35. Wood and Huston Bank, “Fifty Years in Marshall,” (Marshall, Missouri, 1924): 24.

⁵² *Saline County Progress*, January 19, 1901

⁵³ Napton, *Past and Present of Saline County*, 252-53.

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interests and was on the board of the Wood and Huston Bank in Marshall. Edgar Page had charge of constructing both of the structures that housed the bank including the one which still stands.⁵⁴

The intertwining of the two brothers' business activities—lumber, planing, construction, banking—makes it likely that they collaborated in the construction of Mt. Carmel Church and the Brown-Dyer house as well as a third structure nearby, a near-duplicate house to the Brown-Dyer House erected for Henry Brown, Robert Leigh Brown's brother. The duplicate house was razed in the 1960s. Memories of local residents and a photograph of the house taken during the 1937 National Corn Shucking Contest, held on the property and attended by 100,000 persons (see photograph 28), confirm the similarity between the two structures.⁵⁵ The three structures--the church and the two houses--architecturally unified the neighborhood.

The Brown-Dyer House appears to have been constructed first (certainly before the church and likely before the Henry Brown house). The predecessor brick structure to the Brown-Dyer House burned on January 28, 1891, while Robert Leigh Brown, its owner--farmer-lawyer-member of the legislature--was away in nearby Fairville on business. Before he could return the house was nearly consumed by fire, and only a few effects could be saved.⁵⁶ After the fire, Brown and his family moved into a log structure that his father had constructed for the family soon after arriving from Virginia in 1832. That structure was razed in the 1930s.⁵⁷

Construction of the new house must have begun almost immediately for less than six months from the day of the fire, the new house stood ready for occupancy. "Moved into this house, June 27,

⁵⁴ Wood and Huston Bank, "Fifty Years in Marshall," Marshall, Missouri: 1924, p. 12.

⁵⁵ *Kansas City Times*, November 4, 1937. See reproduction of the *Times* photo of the contest and the Henry Brown house in the photographs adjunct to this nomination. Clipping courtesy of Carol M. Raynor, Marshall, Missouri.

⁵⁶ "Hon. R. L. Brown's House Burns," *Saline County Weekly Progress*, January 30, 1891.

⁵⁷ Ben H. Gallup, tape recorded interview with I.G. Dyer, February 19, 1989. Original in possession of Ben H. Gallup, Columbia, Missouri. Copy in possession of Thomas G. Dyer, Athens, Georgia.

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1891," reads the still clearly legible inscription Brown wrote and signed on the wall of a nook in the house.

Within a short time, the Pages erected the duplicate house one-quarter mile south of the R.L. Brown home and, the Henry Brown family moved in. And, by 1893, the Pages completed the new Mt. Carmel Church.

The rise of the Brown-Dyer House so quickly out of the ashes of the old brick house illustrated the professionalism of the Page brothers, gave evidence of the speed with which rail transportation could bring building materials to the hinterlands, and raises the possibility that the two men used architectural pattern books in their work. An extensive search of contemporary pattern books, however, has failed to reveal a schematic that might have been used to construct the houses or the church. Clearly, the Pages and their employees adapted well to the modernizing streams of construction and design in the late nineteenth century.

The restrained Queen Anne Style of the Brown-Dyer House complements the Rural Gothic architecture of Mt. Carmel Church. The steep gables, the stained glass, the use of pine, the wainscoting, the verticality of both house and church, and the placement of the two structures on crests of the prairie at comparable elevations all speak to the preference for complementary design shared by the Pages and the Brown family. In 1938, the Browns sold the house and the farm settled by William Brown in 1832 to Israel Grant Dyer and Nina C. Dyer. A farmer, auctioneer, and businessman, I. G. Dyer had lived in the neighborhood as a child. Nina Dyer's grandfather, Harry Coad, lived across the road from the Brown-Dyer House. The Dyers and their family took particular pride in owning the farm that was the first to be opened on the wide swath of prairie in northern Saline County between Glasgow and Grand Pass.

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Enduring ties have bound the two families and the church. William Brown gave the land and was a co-founder of the church. Robert Leigh Brown and his family were leaders in the church. I. G. Dyer's great-grandfather, James H. Irvine, led the fund raising to build the original church in 1850. Dyer was chairman of the board of trustees and an active member. Numerous members of both families are buried in the church's historic cemetery. And so is Thomas Harvey, the first church's principal benefactor and United States Indian Commissioner under Presidents John Tyler and James Knox Polk. Robert Leigh Brown, the farmer-lawyer-legislator who built the Brown-Dyer House and his parents, William and Lucy Brown, who opened the first farm on the prairie and gave the land for the church are also buried there along with the other primary founders of the church. Henry James Brown, the Virginia-Missouri artist, farmer, and Methodist minister instrumental in the founding and who lived in the neighborhood for ten years, is buried in Virginia.

The cemetery itself, as noted before, reflects the same concerns for community over dogma associated with the church. Almost from the beginning, it functioned as a community burying ground, and today persons from the area who desire to be buried there are welcomed. There is also a democracy of design evident in the cemetery. Some markers are modestly imposing; but none are ornate or exhibit the fondness for the grandiose often associated with nineteenth century cemeteries.

The longstanding ties between the cemetery and families prominent in the church are evident in the composition of the Mt. Carmel Cemetery Association which owns the church and oversees it and the cemetery. Its president is Mark Harvey, a direct descendant of Thomas Harvey. Its membership includes Nancy Anderson, another Harvey descendant, and James C. Dyer and Samuel C. Dyer, direct descendants of James H. Irvine.

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Both structures, Mt. Carmel Church and the Brown-Dyer House, have been well-preserved. The renovation of the Brown-Dyer House in 1999-2000 likely saved the house from demolition. Today, it is one of only three nineteenth century houses on the fifteen-mile stretch of highway between Marshall and Miami. Literally dozens of others have disappeared in the past fifty years. For the moment, Mt. Carmel Methodist Church and the Brown-Dyer House are secure as highly visible reminders of the complex cultural and architectural history of the area.

The Brown-Dyer Farm

While this nomination does not claim significance in the category of Agriculture for the Brown-Dyer farm, the farm's history does provide important historical context for the evolution of the Mt. Carmel district. The farm that William Brown began in 1832 would move through multiple transformations before it emerged in the late twentieth century as a commercial grain farm. Breaking the prairie soil was a daunting task for such pioneers, but once opened the rich prairie soil amply rewarded Brown's agricultural efforts and those successor farmers who followed him on the land.

Brown did not achieve agricultural success alone. Like many white residents of Central Missouri, he owned slaves and depended upon unfree labor for his survival and that of his family.⁵⁸ Brown's large household usually included from seven to ten slaves--as is set out in census records and in his own hand writing in the family Bible. Unlike the vast majority of slaveowners, however, Brown took

⁵⁸ The most significant study of slavery in Central Missouri is R. Douglas Hurt, *Agriculture and Slavery in Missouri's Little Dixie* (Columbia: University of Missouri Press, 1992). For the Brown slaves, see the Census of the United States, Slave Schedules, Saline County Missouri, 1850 and 1860. Also see the population schedules for Cumberland County, Virginia, 1830, and for Saline County, Missouri, 1840 each, of which includes enumeration of the Brown slaves.

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care to enter in the Bible the dates of birth of his slaves. From these entries it can be deduced that seven came with the family from Virginia.⁵⁹

Although there is no definitive record of the agricultural activities on the farm for the first twenty years (1832-1851), the United States Census of Agriculture for 1850 indicates that Brown raised corn, wheat, and oats and also kept swine and cattle, a mixture of crops and livestock common to the agriculture of Central Missouri during that time.⁶⁰

But beginning in 1852, William Brown kept a ledger which discloses that the farming operation had begun to depend heavily upon hemp. By that year, as his ledger reveals, Brown had embarked upon the highly unusual practice of paying his slaves wages for their work in the production of the hemp crop, a practice that he continued throughout the 1850s and into the 1860s. As the Civil War neared its conclusion, Brown also took another step to secure his labor force for the future and to involve the slaves further in the profitable farming operation. In January of that year, he composed a formal agreement binding him to share the profits of the farm with five slaves, Jacob, Reuben, Jack, Van Buren, and Jackson, who were, at that point, becoming free men. Brown signed the agreement, and each of his "hands," as he referred to the freedmen, affixed an "X" to the document.⁶¹

During the last thirty years of the nineteenth century, the farm displayed a classic mixed farming profile then becoming familiar in Missouri.⁶² Hemp gradually faded from the scene with more attention

⁵⁹ Photocopies of the family Bible and of the ledgers referred to in the subsequent paragraphs are in the possession of Thomas G. Dyer, Athens, Georgia, and were provided by descendants of the Browns.

⁶⁰ United States Bureau of the Census, Seventh Census of the United States, 1850. Saline County, Missouri, p. 373. Hereafter cited as U.S. Census of Agriculture.

⁶¹ William Brown ledger, photocopy in possession of Thomas G. Dyer, Athens, Georgia. Paying slaves was quite rare anywhere in slave territory, but Harrison A. Trexler, in his 1914 history of slavery in Missouri does briefly mention the practice. See Trexler, *Slavery in Missouri, 1804-1865* (Baltimore: Johns Hopkins University Press, 1914), 25. R. Douglas Hurt in *Agriculture and Slavery in Missouri's Little Dixie* does not take note of such a practice.

⁶² U.S. Census of Agriculture, 1880, Enumeration District #65, Saline County, Missouri, p. 5.

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given to the commercial raising and feeding of livestock, principally hogs and cattle, in addition to the growing of wheat, corn, and oats. Robert Leigh Brown was also active in the Farmers' Alliance movement and was an articulate spokesman on agricultural matters.⁶³ Robert Leigh Brown's son, Frank L. Brown, farmed the place with his father, beginning in the early 1880s, and was independently involved in cattle raising and feeding, often renting nearby pasture lands to supplement the grazing available on the Brown farm. The younger Brown also conducted a lumber business in the neighborhood.⁶⁴

The operation of the farm changed drastically when both father and son, Robert Leigh Brown and Frank L. Brown, died in 1912. Their wives and Frank's children left the land and moved to nearby Marshall renting the farm to a succession of tenants over the next twenty-six years. A surviving contract between the Browns and two of those tenants reveals the economics of such an arrangement in the early twentieth century. The tenants agreed to deliver one-half of the corn crop "clean shucked" to the owners and store it in cribs. Wheat, oats, and other grains would be delivered to an elevator or railroad station. The owners provided the seed for such crops and paid one-half the cost of threshing. The renters paid a cash rent twice per year for "land used for lots and pasture." Owners and renters shared equally in the hay crop. The renters were bound to keep the fence rows clean. The owners were required to give six months notice if they wished to change renters.⁶⁵

⁶³ Clippings from various area newspapers; photocopies in possession of Thomas G. Dyer, Athens, Georgia, through the courtesy of Brown family descendants.

⁶⁴ Frank L Brown notebook, photocopy in possession of Thomas G. Dyer, Athens, Georgia, through the courtesy of Brown family descendants.

⁶⁵ Contract between Willie P[arrish] Brown and I.G. and Emmett P. Dyer, March 1, 1935; in possession of Thomas

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In 1938, the Browns sold the farm to I. G. and Nina C. Dyer who had been tenants for four years.⁶⁶ The farm has been continuously operated by the Dyer family since 1938.

G. Dyer, Athens, Georgia.

⁶⁶ Ninety acres of the farm was sold to the Dyers' brother-in-law Elvin E. Board.

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Manuscript Collections

Brown Family Collection. Western Historical Manuscript Collection, University of Missouri-Columbia.

Harvey Family Collection. Western Historical Manuscript Collection, University of Missouri-Columbia.

Henry James Brown Collection. Small Special Collections Library, University of Virginia, Charlottesville, Virginia.

Archives of Missouri Methodism, Central Methodist University, Fayette, Missouri. "History of Mt. Carmel Church."

Missouri Extension Homemakers Association Collection. Western Historical Manuscript Collection, University of Missouri-Columbia. "Mt. Carmel Church."

Miscellaneous manuscripts

Contract, Willie P. Brown with I. G. and Emmett P. Dyer, March 1, 1935, in possession of Thomas G. Dyer, Athens, Georgia.

Frank L. Brown notebook and ledger. Photocopy in possession of Thomas G. Dyer, Athens, Georgia.

Letters, Champ T. Breeden to The Members of Mt. Carmel United Methodist Church, March 23, 1990; Breeden to I.G. Dyer, April 16, 1990. In possession of Thomas G. Dyer, Athens, Georgia.

Missionary Society, Mt. Carmel Methodist Church, Saline County, Missouri. Minutes, 1927-1940. In possession of James C. Dyer, Marshall, Missouri, and Thomas G. Dyer, Athens, Georgia.

"Mt. Carmel Cemetery," ledger of interments. Photocopy in possession of Thomas G. Dyer, Athens, Georgia.

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Saline County, Missouri

Verbal Boundary Description

The following tract is the "church lot" of Mt. Carmel Church in Saline County, Missouri, containing 4.40 acres:

In the Northwest quarter of Section Sixteen (16), Township Fifty-one (51), Range Twenty-one (21), 4.40 acres in the Northwest corner of the East half of the Northwest Quarter of said Section Sixteen (16) described as follows:

Beginning at the Northeast corner of the Northwest quarter of Section Sixteen (16); thence West on the North line of said Northwest Quarter, 20.42 chains to the Northwest corner of the East half of the Northwest Quarter, thence South variation 7 degrees 35', 5 chains to the Southwest corner of the Church Lot, thence East, variation 12 degrees, 30', 7 and 50/100 chains to the Southeast corner of said Church Lot, thence North variation 7 degrees 3', 4 and 50/100 chains to a point 50 links South of North line of said section, thence East by a line parallel to the North line of said section to a point 50 links South of Northeast corner of said quarter section, thence North variation 8 degrees, 50 links to a point of beginning.

The following tract is the Brown-Dyer House/Farm property in Saline County, Missouri, containing 162.5 acres:

AN UNDIVIDED V. INTEREST IN AND TO THE FOLLOWING DESCRIBED PROPERTY:

ALL THAT PART OF THE SOUTHWEST QUARTER OF THE SOUTHWEST QUARTER OF SECTION TEN (10), TOWNSHIP FIFTY-ONE (51) NORTH, RANGE TWENTY-ONE (21) WEST OF THE FIFTH PRINCIPAL MERIDIAN, SALINE COUNTY, MISSOURI, DESCRIBED AS FOLLOWS:

BEGINNING FIFTY-ONE (51) LINKS EAST OF THE SOUTHWEST CORNER OF SECTION TEN (10), IN A HEDGE FENCE; THENCE NORTH WITH SAID FENCE VARIATIONS SEVEN (7) DEGREES THIRTY (30) MINUTES TWENTY AND 25/100 (2025) CHAINS TO A CORNER IN SAID HEDGE; THENCE EAST WITH ANOTHER HEDGE VARIATION SEVEN (7) DEGREES FORTY-FIVE (45) MINUTES NINETEEN AND 11/100 (19.11) CHAINS TO THE NORTHEAST CORNER OF THE TRACT; THENCE SOUTH WITH ANOTHER HEDGE, A PORTION OF THE LINE, VARIATION SEVEN (7) DEGREES THIRTY (30) MINUTES, TWENTY (20) AND 15/100 CHAINS, TO THE SOUTH LINE; THENCE WEST WITH SAID LINE, VARIATION SEVEN (7) DEGREES NINETEEN (19) AND 11/100 CHAINS TO THE POINT OF BEGINNING.

ALSO, ALL THAT PART OF THE NORTHWEST QUARTER OF THE NORTHWEST QUARTER OF SECTION FIFTEEN (15), TOWNSHIP FIFTY-ONE (51) NORTH, RANGE TWENTY-ONE (21) WEST OF THE FIFTH PRINCIPAL MERIDIAN, SALINE COUNTY, MISSOURI, DESCRIBED AS FOLLOWS: BEGINNING ON A LINE FIFTY-ONE (51) LINKS EAST OF THE SOUTHWEST CORNER OF SAID SECTION TEN (10) IN A HEDGE, THENCE SOUTH WITH THE HEDGE, VARIATION 00 DEGREES, THIRTY (30) MINUTES, FOURTEEN (14) AND 20/100 CHAINS TO A STONE NORTH OF THE ROAD; THENCE SOUTH SIXTY-EIGHT (68) DEGREES EAST TEN AND 76/100 (10.76) CHAINS TO A STONE NEAR THE END OF THE HEDGE; THENCE NORTH

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THIRTEEN AND 33/100 (13.33) CHAINS; THENCE NORTH VARIATION SEVEN (7) DEGREES THIRTY-FIVE (35) MINUTES, FOUR AND 48/100 (4.48) CHAINS TO THE SECTION LINE BETWEEN SECTIONS TEN (10) AND FIFTEEN (15) ; THENCE WEST WITH THE SAID LINE ELEVEN AND 78/100 (11.78) CHAINS TO THE POINT OF BEGINNING.

ALSO, ALL THAT PART OF THE NORTHEAST QUARTER OF SECTION SIXTEEN (16), TOWNSHIP FIFTY-ONE (51) NORTH, RANGE TWENTY-ONE (21) WEST OF THE FIFTH PRINCIPAL MERIDIAN, SALINE COUNTY, MISSOURI, LYING NORTH OF THE PUBLIC ROAD, RUNNING EAST AND WEST ACROSS SAID QUARTER SECTION.

ALSO, THE SOUTHEAST QUARTER OF SECTION NINE (9), TOWNSHIP FIFTY-ONE (51) NORTH, RANGE TWENTY-ONE (21) WEST OF THE FIFTH PRINCIPAL MERIDIAN, SALINE COUNTY, MISSOURI, EXCEPT THE NORTH NINETY (90) ACRES OF EVEN WIDTH THEREOF.

ALSO, A STRIP OF LAND LYING ADJACENT TO AND WEST OF THE AFORE-DESCRIBED TRACTS LOCATED IN SECTIONS TEN (10) AND FIFTEEN (15) AND ADJACENT TO AND EAST OF THE AFORE-DESCRIBED TRACTS LOCATED IN SECTIONS NINE (9) AND SIXTEEN (16), ALL IN TOWNSHIP FIFTY-ONE (51) NORTH, RANGE TWENTY-ONE (21) WEST OF THE FIFTH PRINCIPAL MERIDIAN, SALINE COUNTY, MISSOURI.

SUBJECT TO THE RIGHT-OF-WAY DEED TO THE STATE OF MISSOURI FOR HIGHWAY PURPOSES CONVEYED BY DEED RECORDED IN BOOK 231 PAGE 123, IN THE OFFICE OF THE RECORDER OF DEEDS FOR SALINE COUNTY, MISSOURI. ALSO SUBJECT TO POWER LINE EASEMENT GRANTED TO THE KANSAS CITY POWER AND LIGHT COMPANY BY DEED RECORDED IN BOOK 225 PAGE 133, IN THE OFFICE OF THE RECORDER OF DEEDS FOR SALINE COUNTY, MISSOURI.

Boundary Justification:

The district boundaries encompass land historically and currently associated with the two main buildings in the district, the Mt. Carmel Methodist Church (and cemetery) and the Brown-Dyer House. The district is discontinuous, but the extant buildings are in close proximity and clearly visible, one from the other. Intervening farm land which lacks historical significance is not included.

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Mt. Carmel Historic District [preferred]
Saline County, Missouri

Photographs

Unless noted, the following is true for all photographs:

Mt. Carmel Historic District

Saline County, Missouri

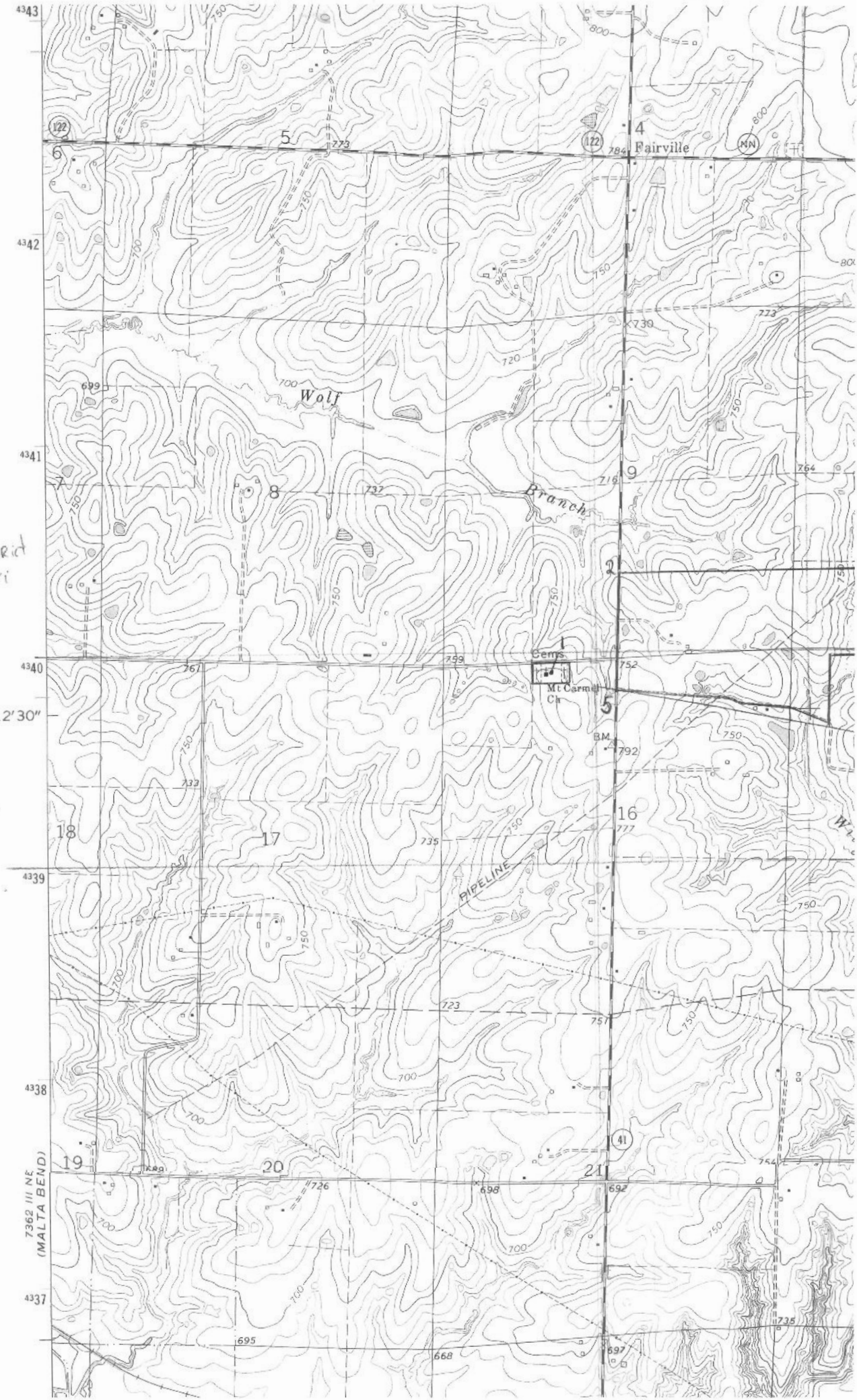
Photographer: Thomas G. Dyer

Date of photos: June 2008, October 2008, March 2009

Location of negatives: Missouri State Historic Preservation Office, Jefferson City, Missouri

1. Mt. Carmel Cemetery, east side, looking east toward Brown-Dyer House
2. Mt. Carmel Church, from Brown-Dyer House, second floor, looking west
3. Mt. Carmel Church, aerial photograph, c. 1990. Photographer: Peter L. Dyer
4. Mt. Carmel Church, north elevation, looking south southwest
5. Mt. Carmel Church tower, looking west.
6. Mt. Carmel Church, east elevation, looking west.
7. Mt. Carmel Church, viewed from southeast, looking northwest. Note fire escape door (from basement) added 1950.
8. Mt. Carmel Church, west elevation, looking east.
9. Mt. Carmel Church, looking southeast. Note basement entry door, added 1950.
10. Mt. Carmel Church, interior window detail, looking east.
11. Mt. Carmel Church, chancel, looking east southeast.
12. Mt. Carmel Church sanctuary, looking east.
13. Mt. Carmel Church sanctuary, looking west southwest.
14. Mt. Carmel Church ceiling detail, looking north.
15. Mt. Carmel Church, light fixture detail.
16. Brown-Dyer House, west elevation, looking east.
17. Brown-Dyer House north and west elevations, looking southeast.
18. Brown-Dyer House, north elevation, looking south southwest.
19. Brown-Dyer House, rear and south elevation view, looking northwest.
20. Brown-Dyer House, south elevation, looking west northwest.
21. Brown-Dyer House, front door detail, looking north.
22. Brown-Dyer House, central and front halls, looking west.
23. Brown-Dyer House, staircase, looking east southeast.
24. Brown-Dyer House, detail of ceiling decoration and transom, front hall, looking northwest.
25. Brown-Dyer House, detail of newel, second floor balustrade, looking east southeast.
26. Garage/shop, Brown-Dyer farm, looking southeast.
27. Historic photograph, Brown-Dyer farm, c. 1950. Photographer: John W. Dyer.
28. Historic photograph, Henry Brown House (later Adolph Weber House; razed 1960s) as it appeared in 1937. Photographer unknown. Scanned clipping from *Kansas City Times*, November 4, 1937.

Mt. Carmel Historic District
Saline County, Missouri
) 15/486790/4339610
 (church cemetery)
) 15/481120/4340380
) 15/482300/4340390
) 15/482300/4339590
) 15/481100/4339810





R.L. BROWN

MARTHA
SAUFLEY
AUG. 13, 1823
MAY 5, 1916





































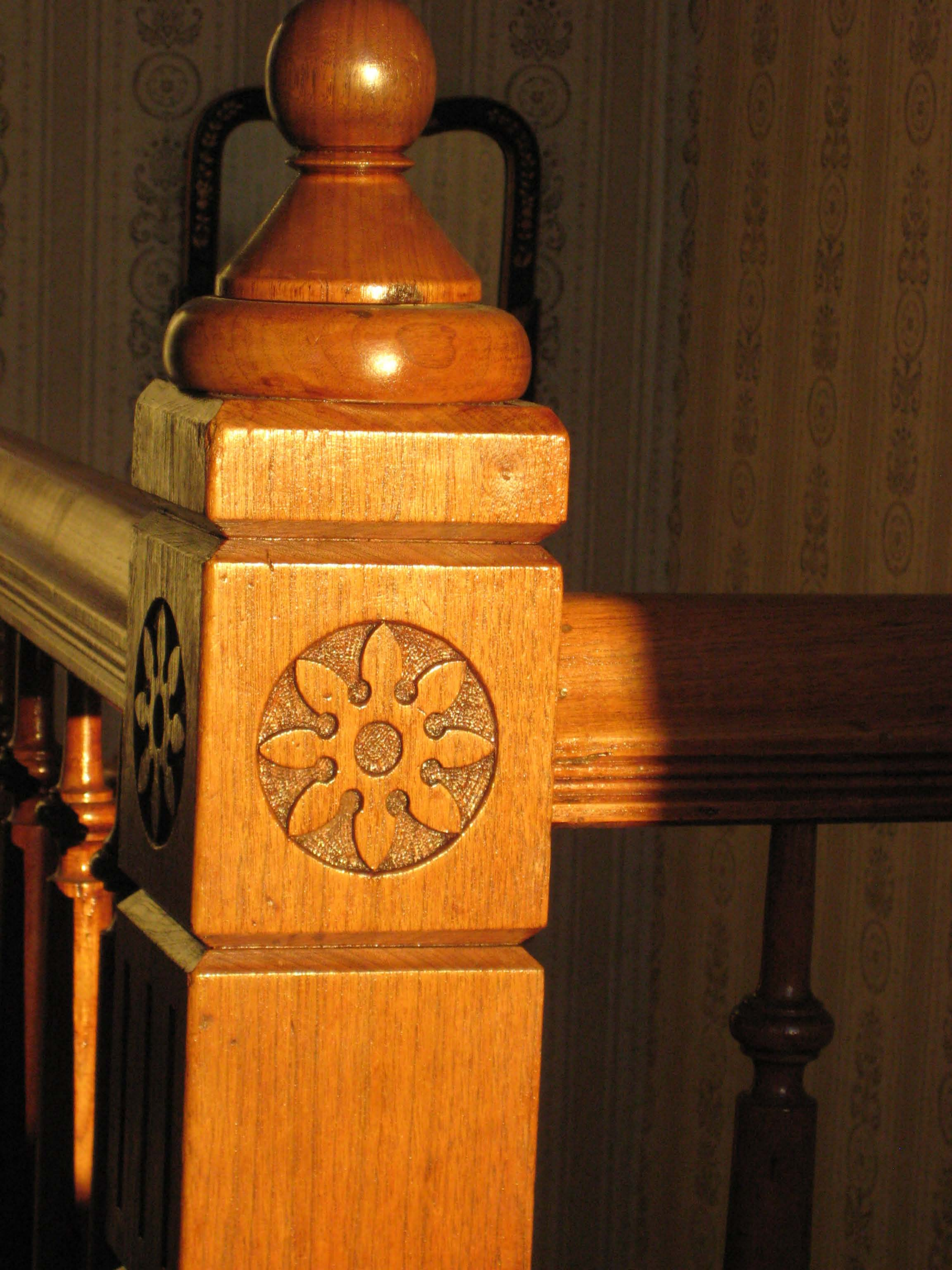
















TWENTY CORNHUSKERS BATTLE THROUGH FIFTY ACRES OF MUD.



This was the scene on the Weber brothers farm near Marshall, Mo., yesterday as twenty of America's best corn shuckers flailed their way through the rows of corn on the 50-acre field, competing for the national championship. It was estimated 100,000 persons were there to see the 80-minute event, won by Ray Hanson of Minnesota with a total of 21.38 bushels. Rain, creating a slippery field, and tough corn held the total far below the 41.52-bushel total.

Nov. 4, 1937