

United States Department of the Interior  
National Park Service

National Register of Historic Places Registration Form

1. Name of Property

Historic Name: Wesley Chapel Colored Methodist Episcopal Church  
Other name/site number: Wesley Chapel C.M.E.  
Name of related multiple property listing: Historic and Architectural Resources of Corsicana, Navarro County, Texas

2. Location

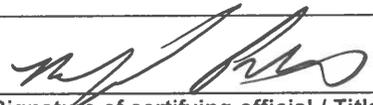
Street & number: 915 G.W. Jackson Avenue  
City or town: Corsicana State: Texas County: Navarro  
Not for publication:  Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ( 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 at the following levels of significance:  
 national  statewide  local

Applicable National Register Criteria:  A  B  C  D

 Chief Deputy State Historic Preservation Officer  
Signature of certifying official / Title  
Date 10/28/25  
Texas Historical Commission  
State or Federal agency / bureau or Tribal Government

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

4. National Park Service Certification

I hereby certify that the property is:  
 entered in the National Register  
 determined eligible for the National Register  
 determined not eligible for the National Register.  
 removed from the National Register  
 other, explain: \_\_\_\_\_

Signature of the Keeper Date of Action

Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

**5. Classification**

**Ownership of Property**

<input checked="" type="checkbox"/>	Private
<input type="checkbox"/>	Public - Local
<input type="checkbox"/>	Public - State
<input type="checkbox"/>	Public - Federal

**Category of Property**

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

**Number of Resources within Property**

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	0	structures
0	0	objects
1	0	total

Number of contributing resources previously listed in the National Register: NA

**6. Function or Use**

**Historic Functions:** Religion: Religious Facility

**Current Functions:** Vacant/Not in Use

**7. Description**

**Architectural Classification:** NO STYLE

**Principal Exterior Materials:** Wood, Glass

**Narrative Description** (see continuation sheets 6-8)

Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

## 8. Statement of Significance

### Applicable National Register Criteria: A

Criteria Considerations: A (Religious Properties)

Areas of Significance: Ethnic Heritage (Black), Social History (*local*)

Period of Significance: 1916-1975

Significant Dates: 1916, 1949

Significant Person (only if criterion b is marked): NA

Cultural Affiliation (only if criterion d is marked): NA

Architect/Builder: Unknown

Narrative Statement of Significance (see continuation sheets 9-15)

## 9. Major Bibliographic References

### Bibliography (see continuation sheets 16-17)

#### Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested. Part 1 approved on (date)
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey #
- recorded by Historic American Engineering Record #

#### Primary location of additional data:

- State historic preservation office (*Texas Historical Commission, Austin*)
- Other state agency
- Federal agency
- Local government
- University
- Other -- Specify Repository:

Historic Resources Survey Number (if assigned): NA

Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

## 10. Geographical Data

**Acreage of Property:** Less than one acre (0.25 acres)

### Coordinates

#### Latitude/Longitude Coordinates

Datum if other than WGS84: NA

1. Latitude: 32.098109°N Longitude: -96.456463°W

**Verbal Boundary Description:** C0000 CORSICANA BLK 148 LOT 4 .251 ACRES (78 X 140) (Property ID: 27637), Corsicana, Navarro County, Texas as recorded in the Navarro Central Appraisal District. Data accessed February 24, 2025 (Map 3).

**Boundary Justification:** The boundary follows the legal parcel and includes all property associated with the nominated resource.

## 11. Form Prepared By

Name/title: Dr. Evelyn Montgomery and Dr. Alysia Harris of Meetinghouse Revival.  
Support from SWCA Environmental Consultants; Conor Herterich of Preservation Texas; and Alicia Quitans, AIA, of JQAQ Atelier.  
Organization: Meetinghouse Revival  
Address: 915 G.W. Jackson Avenue  
City or Town: Corsicana State: Texas Zip Code: 75110  
Email: evelynindallas@gmail.com  
Telephone: (214) 597-0582  
Date: December 9, 2024

## Additional Documentation

**Maps** (see continuation sheets 18-20)

**Additional items** (see continuation sheets 21-37)

**Photographs** (see continuation sheets 5, 38-50)

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

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## Photograph Log

Property Name: Wesley Chapel Colored Methodist Episcopal Church

City: Corsicana

County: Navarro

State: Texas

Photographed by Nancy Rebal and Jamie Wyatt

Date: June 2024, July and August 2025

*All photographs accurately depict property conditions.*

Photo 1: North (Primary) façade. View south. August 2025. Jamie Wyatt, photographer.

Photo 2: West elevation. View east. August 2025. Nancy Rebal, photographer.

Photo 3: South elevation. View north. July 2025. Nancy Rebal, photographer.

Photo 4: West elevation. View east. August 2025. Nancy Rebal, photographer.

Photo 5: Dedication stone with inscription "C.M.E. Church Rebuilt 1916, Jas. Carr, Pastor, A.F. Johnson, P.E., R.A. Carter, Bishop, R.S. Stout, C.S.," located on the east side of the north elevation, 2024.

Photo 6: Replacement foundation beams after removal of tree that was lifting church. July 2025. Jamie Wyatt, photographer.

Photo 7: Nave, original bead board ceiling and vintage light fixtures. July 2025. Nancy Rebal, photographer.

Photo 8: Windows 12, 13, 14, 15, located on south façade, in chancel. July 2025. Nancy Rebal, photographer.

Photo 9: East transept, showing temporary removal of one window. July 2025. Nancy Rebal, photographer.

Photo 10: Window 19, located on west façade, in western transept. July 2025. Nancy Rebal, photographer.

Photo 11: Window 23, west elevation, showing Dallas Art Glass Company logo. July 2025. Nancy Rebal, photographer.

Photo 12: Window 25, north elevation. July 2025. Nancy Rebal, photographer.

Photo 13: Narthex, view west. August 2025. Nancy Rebal, photographer.

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## Narrative Description

*This project originated from the Paul Bruhn Historic Revitalization Grant awarded to the property owner by the National Park Service. In January 2021, NPS staff concurred that the property is eligible for listing in the National Register of Historic Places.*

The 1916 Wesley Chapel Colored Methodist Episcopal (CME) Church is located at 915 G. W. Jackson Avenue on the east side of Corsicana, in a historically African American neighborhood. The one-story wood frame church has wood siding, a hipped roof with a gable across the primary façade, a cruciform plan, and features modest classical detailing. The church retains twenty-five original stained-glass memorial windows created by the Dallas Art Glass Company, some of which are boarded over. The floor plan consisting of a narthex, nave, transepts, and chancel is largely intact. The property exemplifies associated property types identified in the multiple property submission *Historic and Architectural Resources of Corsicana, Navarro County, Texas*.<sup>1</sup> The architect or builder is unknown, and no original plans exist. Despite some alterations over the years, including changes to the roof form, and some recent rehabilitation work associated with the NPS grant, the building retains historic integrity and appears largely intact during the period of significance (1916-1975).

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## Setting (Maps 1-4; Figures 4-6)

The Wesley Chapel CME was built in 1916 and replaced an earlier church building that once housed the congregation. It is located in East Corsicana, the city's historically African American neighborhood, defined by homes, schools, churches, and industrial sites. Wesley Chapel sits on the south side of G. W. Jackson Avenue across from the site once occupied by the G. W. Jackson high school, and two blocks east of First Independent Baptist Church. Other buildings in the immediate vicinity primarily include early- to mid-twentieth century single-family houses and some modern redevelopment.

Wesley Chapel faces north onto G.W. Jackson Avenue (formerly 5th Avenue) between North 2nd and North 3rd streets. The property has minimal vegetation and features a grass lawn. Sidewalks are absent. The chapel is currently the only building on the property. The 1921 Sanborn Fire Insurance Map shows a dwelling at the rear, likely a parsonage, which was removed by 1931.

## Exterior

Wesley Chapel is oriented facing north and is set back approximately 20 feet from the property line. Set on a pier and beam foundation, the building has a gable-on-hipped roof which has slightly overhanging, closed eaves, and is clad with composite shingles. The wood frame building is primarily clad in horizontal wood siding except for the south elevation which displays vertical wood siding and plyboard. The original cruciform plan and footprint remains intact (**Figures 4-6**).<sup>2</sup>

## Primary (North) Elevation (**Figures 11-14; Photos 1, 5**)

The north elevation (façade) is three bays wide and features the centered primary entrance within a partial-width porch beneath the prominent gable. A shallow arch supported by two classical fluted columns frames the primary entrance which consists of a single wood door with wood casing. The entrance is accessed by a set of six concrete steps with simple iron railings. Centered within the gable is a square, stained-glass window with wood casing. The two bays flanking the entrance each display a single rectangular window, boarded over; however, the wood sill below and molding above are visible. The north elevations of the projecting transepts are narrow and each display one similar, boarded over window. Sometime between 1987 and 1994, the roof form was altered through the removal of the two bell towers and the addition of the prominent front gable (**Figures 11-14**). The dedication stone is visible along this elevation.

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<sup>1</sup> Hardy-Heck-Moore, *Historic and Architectural Resources of Corsicana, Navarro County, Texas*, National Register of Historic Places, Multiple Property Listing, January 1995, pages 25-26, 28, 62, 64. Accessed February 2025, <https://atlas.the.texas.gov/NR/pdfs/64500630/64500630.pdf>

<sup>2</sup> In the 1940s, an annex was added to the rear of the property to serve as a nursery. No information was found on its construction or subsequent removal.

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### *West Elevation (Photo 2)*

The west elevation displays one of the projecting transepts, which is centered on the elevation, and contains three evenly spaced windows like those on the façade. The west elevation contains two additional windows on each side (north and south) of the transept. All of the original stained glass windows have been boarded over; however, wood molding and sills are visible above and below the windows.

### *East Elevation (Photo 4)*

Mirroring the west elevation, the east elevation displays one of the projecting transepts, which is centered on the elevation and contains three evenly spaced windows similar to others found throughout the building. The east elevation also contains two additional windows on each side (north and south) of the transept.

### *Rear (South) Elevation (Photo 3)*

The south (rear) elevation exhibits a small gable with a louvered vent on the hipped roof. The exterior is clad with vertical siding. Two entrances are located near each end of the elevation. Centered within the elevation is a bank of original stained glass windows.

### *Stained-Glass Windows (Photos 8-12)*

The building original featured twenty-five original stained-glass windows, all extant, but some have been temporarily removed during the 2024-2025 rehabilitation. Fifteen are completely intact, the other ten suffer various degrees of loss. The windows were created by the Dallas Art Glass Company, which provided leaded art glass to churches and homes across the southwest (**Figures 7-8**). Wesley Chapel's windows are memorial windows sponsored by church members and supporters. Each includes the name of the sponsor near the bottom. The manufacturer sponsored one (**Photos 8, 10-12**).

### *Interior*

Wesley Chapel's original floor plan is largely intact which is characterized by a narthex, nave, chancel, and transepts (**Figure 3**). The narthex is a narrow space with a central single door that opens to the nave (**Photo 13**). The door opening has a wood casing and is flanked by narrow vertical windows. The narthex's walls are lined with wood paneling, and the floor is covered by a low-pile carpet. At the west end of the narthex is an additional door that leads to what appears to be a storage or utility room.

The nave is an open space (**Photo 7**). The original vaulted ceiling sheathed in beadboard, was recently uncovered by removal of a non-historic drop ceiling (**Figure 19**). Three milk glass pendant lights hang from the ceiling near the chancel. The walls of the nave are lined with wood paneling. A large rectangular opening on both the east and west walls opens to each transept which project slightly beyond the nave's footprint and which contain three original double-hung stained-glass windows (**Photo 9**). At the southern end of the nave, the chancel is framed by a rectangular opening with wood molding. Accessed via two broad semi-circular steps, the chancel contains two wooden risers (**Photo 7**). The rear (south) wall of the chancel features a grouping of four original double-hung stained-glass windows with wide wood casing (**Photo 8**). Two photographs of the nave, c. 1960, show the front, northeast corner with a door to the tower, and the rear east corner with the chancel visible (**Figures 9-10**).

### *Alterations*

Most of the alterations were on the exterior. The most significant was the removal of the two hipped-roof square bell towers located at the corners of the primary façade, and the creation of the narrow narthex accessed by a single main entrance (**Figures 11-13**). The base levels, next to the porch, are in place, and now house restrooms and HVAC equipment. The wood trim at the corners remains. The pent roof that once separated the base levels of the towers from a single upper tower level remains. Above that, a prominent front gable now extends along the front façade, replacing the original bell towers. The tower and roof configuration changed sometime between 1987 and 1994. Two classical columns that support the gently arched opening of the porch have been altered. The original Ionic capitals are present in the background of a photograph taken in 1948, which also shows the signage

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**(Figure 14).** The volutes were removed sometime before 1970 **(Figure 11)**. The extant columns appear to retain the same fluting, but the capitals are now flat boxes **(Photo 15)**. In 2024-2025, the owner began rehabilitation work including removal of select window coverings, metal skirting, vegetation, and the non-historic ceiling. Some replacement foundation beams were added following the removal of a tree that was lifting the church. The work was completed using funds from the National Park Service’s Paul Bruhn Historic Revitalization Grants Program **(Figures 15-19, Photos 1-3, 6-9)**.

The original arrangement of three double-hung stained-glass windows in the porch and the two doors entering the towers from the porch were visible in 1948 **(Figure 14)**. At an unknown date sometime between 1987 and 1994, the narthex was created by adding a new wall across part of the porch, with a single door. This wall is in front of and hides the exterior doors to the towers, which are extant on the interior. The original front wall remains, forming the division between the nave and the narthex, with the center window opening replaced by a doorway. Alterations to the interior over time include floor coverings, drop ceiling (recently removed), installation of heating/air conditioning ductwork, and restrooms installed.

**Integrity**

Despite exterior and interior alterations undertaken in the late twentieth century, Wesley Chapel retains integrity of location, setting, design, materials, workmanship, and feeling. It remains on its original site. The surrounding neighborhood maintains many original early 20<sup>th</sup> century buildings, reinforcing integrity of setting. While the roof form was changed, and some materials are deteriorated, the church largely retains its historic appearance. The exterior siding, trim, porch opening, and classical columns remain. The back wall of the porch was added but the original remains on the inside. Significantly, twenty-five original memorial stained glass windows remain, despite some temporarily removed for rehabilitation. The floor plan is largely intact as is the original vaulted beadboard ceiling in the nave. Combined these aspects contribute to the feeling of an early 20<sup>th</sup> century Methodist Episcopal church. It is no longer associated with the original Wesley Chapel congregation.

**Table 1: Chronology of Alterations**

Date	Description of Alteration
Between 1987-1994	Wall added under porch, in front of original wall, narthex created.
Between 1948-1970	Volutes on porch column capitals removed.
Between 1987-1994	Two front bell towers removed.
Between 1987-1994	Front gable roof added to primary elevation
Between 1987-1994	Balustrade above porch removed
Between 2024-2025	Rehabilitation work: select windows uncovered and removed for repairs, metal skirting and vegetation removed, replacement foundation beams. Non-historic ceiling removed and original ceiling revealed.
Dates unknown	Interior changes: original wood floor covered in carpet, drop ceiling added (now removed), HVAC, restrooms installed

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## Statement of Significance

The Wesley Chapel Colored Methodist Episcopal (CME) Church was built in 1916 at 915 G. W. Jackson Avenue in the historically African American neighborhood on the east side of Corsicana, Texas.<sup>3</sup> It remains one of the oldest extant African American churches in the city reflecting the cultural heritage of the neighborhood. During the Jim Crow-era, the church was a safe place for members to freely worship and congregate. Between 1916 and the 1970s, the church offered religious services and education, fellowship activities, a day nursery providing low-cost childcare to working mothers, as well as financial support for the neighborhood school, community center, and library. By providing mutual aid, it played an essential role in the cultural and social fabric of the neighborhood. Wesley Chapel is nominated to the National Register of Historic Places under the multiple property submission *Historic and Architectural Resources of Corsicana, Navarro County, Texas*. It meets the registration requirements under Criterion A in the areas of Ethnic Heritage: Black and Social History at the local level of significance.<sup>4</sup> The period of significance spans from construction in 1916 to 1975 which corresponds to the 50-year cut off and recognizes its continued use by the congregation. The property meets Criteria Consideration A (Religious Properties) because it is primarily significant for its secular role as an important community institution.

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## Early History of Corsicana, Texas

The city of Corsicana was founded in 1848 as the county seat of the newly created Navarro County. For the first twenty years of its existence, the community remained a small agricultural-based town centered around cotton, lacking transportation connectivity, and was settled predominantly by Anglos and enslaved African Americans from nearby southern states. The county voted to secede from the Union in 1861 and local support for the Confederacy manifested in the creation of five volunteer military companies to serve in the war, including the Navarro Rifles, an infantry company that fought in Virginia. The Civil War left Corsicana's economy in ruins. Recovery was spurred by the arrival of the Houston and Texas Central Railroad in 1871, connecting it to Houston and Dallas.<sup>5</sup>

The Reconstruction period challenged the existing social and economic order across Texas. Newly freed African American residents operated in a culture often unwilling to adjust to this reality. African Americans faced many challenges and struggled to achieve economic success and independence. Local leaders resented the efforts of Federal troops and the Freedman's Bureau to protect African Americans and fight discrimination. In Corsicana, Union Capt. R. A. Chaffee offered new official roles to formerly enslaved people and attempted to reduce conflict with former Confederates, but division was not easily overcome.<sup>6</sup>

During the Jim Crow era, African American citizens were subject to acts of intimidation, property damage, and violence. During the 1890s, the railroad allowed for the growth of the local economy, including the expansion of the cotton, grain, and wool industries and the discovery of oil and gas in 1894, leading to population increases in the town. As the city grew during this period, racial violence persisted.<sup>7</sup> Deadly mob violence occurred in 1901. John Henderson, a Black man tried for murdering a white

woman, was handed over by law enforcement officials to a committee of citizens. They burned him at the stake in front of a crowd

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<sup>3</sup> Research did not yield specific information related to the historic name, but it may have been named after John Wesley, an early figure in the American Methodist Church.

<sup>4</sup> Hardy-Heck-Moore, *Historic and Architectural Resources of Corsicana, Navarro County, Texas*, National Register of Historic Places, Multiple Property Listing, January 1995, pages 25-26, 28, 62, 64. Accessed February 2025, <https://atlas.thc.texas.gov/NR/pdfs/64500630/64500630.pdf>.

<sup>5</sup> Hardy-Heck-Moore, *Historic and Architectural Resources of Corsicana, Navarro County, Texas*, National Register of Historic Places, Multiple Property Documentation Form, 1995, sec. E, p. 3-10, Accessed February 2024, <https://atlas.thc.texas.gov/NR/pdfs/64500630/64500630.pdf>; John W. Spencer, *From Corsicana to Appomattox* (Corsicana: The Texas Press, 1984), 1; Christopher Long, "Corsicana, TX," *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/corsicana-tx>.

<sup>6</sup> Alwyn Barr, "African Americans in Texas: From Stereotypes to Diverse Roles," in *Texas Through Time: Evolving Interpretations*, ed. Walter L. Buenger and Robert A. Calvert (College Station: Texas A & M University Press, 1991), 58-59; Christopher Long, "Corsicana, TX," *Handbook of Texas Online*, accessed September 07, 2024, <https://www.tshaonline.org/handbook/entries/corsicana-tx>.

<sup>7</sup> Christopher Draper, "Flames Arising: Oil and Fire, the Lynching of John Henderson and the Transformation of a Texas Community." (Master's Thesis, Texas Christian University, 2008), 48, TCU Digital Repository (etd-01162009-170040); Christopher Long, "Corsicana, TX," *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/corsicana-tx>; Hardy-Heck-Moore, *Historic and Architectural Resources of Corsicana*, Multiple Property Documentation Form, 1995, sec. E, p. 3-4, Accessed February 2024, <https://atlas.thc.texas.gov/NR/pdfs/64500630/64500630.pdf>; John W. Spencer, *From Corsicana to Appomattox* (Corsicana: The Texas Press, 1984).

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summoned by ringing church bells.<sup>8</sup> The event was condemned by state officials and was the catalyst for important anti-lynching legislation. Though this was the last recognized lynching in Navarro County, the social conditions did not improve quickly.

African Americans faced discrimination in education and housing. The town was segregated, and African American citizens were restricted to living in the eastern and southern parts of the city, east of the railroad tracks close to many of the industrial sites. The first Black school was built in the 1880s at the corner of North 4<sup>th</sup> Avenue and North 5<sup>th</sup> Street, serving the local neighborhood.<sup>9</sup> Conditions remained largely unchanged until the Civil Rights Movement.

Between 1900 and World War II, the discovery of additional oil wells sustained Corsicana's economy, while the importance of cotton waned, largely due to boll weevil during the Great Depression. The Cullinan Oil Company, later known as Magnolia Oil Company, rose to prominence. By 1940 Corsicana had 17,500 residents—comprised of 77 percent white citizens and 23 percent Black citizens. Other industries also appeared in Corsicana. Lyman T. Davis first began selling chili in 1895, labelling it Wolf Brand Chili when he started a local canning operation. The Collin Street Bakery, now an internationally known purveyor of fruitcakes, was started by a German immigrant in 1896.<sup>10</sup>

#### *African American Settlement on the East Side*

As the town economically flourished due to the booming oil industry, Corsicana's Black residents could access some new employment options, but inequalities remained. Black residents were limited to areas east of the railroad tracks. The entire segregated neighborhood was known as the East Side, though that is not an official name. The East Side encompasses areas once known as Darktown (for the lack of adequate outdoor lighting) and Stringtown, the White Bricks and the Red Bricks (both named for the public housing developments built there), and Across-the-Creek. Wesley Chapel is not in a named area. Developed on previously agricultural land, the East Side had streets arranged in a regular grid with small lots, no sidewalks, and was slow to fully populate.<sup>11</sup> The Rev. Dairy Johnson recalls that in his youth in the 1950s and 1960s, the east side of town was "to itself...left alone," with few city services and most of the industry, including the Wolf Brand Chili plant.<sup>12</sup>

Despite the many challenges during this period, Black residents worked together to provide mutual support. Residents recall ways in which all adults helped guide the children. Penny Liggins said that all parents and the "church family" worked together to protect young children, as much as possible, from knowledge of the politics and practices of segregation.<sup>13</sup> For instance, when she and her mother shopped in white-owned stores, her mother warned her not to touch merchandise. Such protection helped children feel safe within the community. Faith Boyd recalls that community child rearing encouraged proper behavior. Any child's misbehavior in public was observed and corrected by neighbors and instantly reported to the child's parent.<sup>14</sup>

Black residents built and operated business and social institutions in the neighborhood. The area around the churches and the school became the focus of community life and a small commercial district of Black-owned businesses grew around the 600 to 700 blocks of East Fifth Ave., including a cleaners across the street from Wesley Chapel.<sup>15</sup> People were proud to be associated with local businesses. In the 1920s, Faith Boyd's great aunt Bennie G. Adair owned the People's Funeral Home across the street from her house. Known fondly as "the richest black woman," Bennie was able to afford indoor plumbing

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<sup>8</sup> "Lynching of John Henderson, March 13, 1901," *Lynching in Texas*, accessed March 10, 2025, <https://lynchingintexas.historicalmx.org/items/show/210>.

<sup>9</sup> Sanborn Fire Insurance Map, Corsicana Apr. 1921, Sheet 34; Hardy-Heck-Moore, *Historic and Architectural Resources of Corsicana*, Multiple Property Documentation Form, 1995, sec. E, p. 25-26.

<sup>10</sup> Christopher Long, "Corsicana, TX," *Handbook of Texas Online*, <https://www.tshaonline.org/handbook/entries/corsicana-tx>.

<sup>11</sup> Annie Carpenter, *History of Navarro County* (Dallas: Southwest Press, 1933) 126., *Sanborn Fire Insurance Map from Corsicana, Navarro County, Texas*. Sanborn Map Company, Jan, 1910. Map. [https://www.loc.gov/item/sanborn08480\\_006/](https://www.loc.gov/item/sanborn08480_006/); Library of Congress only provides Sanborn maps with pages on eastern Corsicana post-1910.

<sup>12</sup> Rev. Dairy Johnson, interview with Alysia Harris, October 29, 2024, Meetinghouse Revival's East Side Corsicana Oral History Project.

<sup>13</sup> Penny Liggins, interview with Alysia Harris, October 18, 2024, Meetinghouse Revival's East Side Corsicana Oral History Project.

<sup>14</sup> Faith Boyd, interview with Alysia Harris, October 30, 2024, Meetinghouse Revival's East Side Corsicana Oral History Project

<sup>15</sup> Hardy-Heck-Moore, *Historic and Architectural Resources of Corsicana*, Multiple Property Documentation Form, 1995, Sec. E, 26; research conducted through city directories.

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for her two-story house—the first house on the east side to have that modern necessity.<sup>16</sup> The Rev. Dairy Johnson recalls his shotgun house still lacking that amenity during his childhood in the early 1960s, and that the muddy streets that were not paved until the 1970s.<sup>17</sup> According to Rev. Johnson, other locally owned businesses included a barbecue restaurant, a grocery his family shopped at, and the Dairyway, “a little old hamburger joint.”<sup>18</sup>

Many Protestant religious institutions were founded in the city’s early history including Methodist, Presbyterian, and Baptist churches—some of which were located in East Corsicana. These included the First Independent Baptist Church, Bethel African Methodist Episcopal (AME) Church, Sixth Avenue Baptist, and Wesley Chapel Colored Methodist Episcopal Church.<sup>19</sup> Wesley Chapel is one of the oldest extant African American churches in Corsicana.

### Significance in the Areas of Ethnic Heritage: Black and Social History

#### *Wesley Chapel Colored Methodist Episcopal Church, c.1880-1975*

The current Wesley Chapel building was constructed in 1916 on the site of an earlier church. A birds-eye view of Corsicana drawn in 1886 is the only remaining image of the 19<sup>th</sup> century building (**Figure 2**). The reason for its replacement in 1916 is not fully documented. A local newspaper appeal by white Methodist church leaders asking citizens to donate for construction of the new church stated that they had carefully investigated the existing church. They supported its replacement as “the old church has served its day and generation.”<sup>20</sup> The dedication stone placed in the wall of the new church says that it was “rebuilt” in 1916 (**Photo 5**). The original bell was retained for the new chapel.

The congregation’s exact formation date is not known. The Colored Methodist Episcopal Church was not organized until 1870 and took some time to spread from the southeast to Texas. Since the first church building was extant by 1886, it was likely formed sometime between 1875-1885.

Beginning in the late eighteenth century, the Methodist Episcopal Church had begun attracting free Black congregants in northern states and enslaved Blacks in the South. The first independent Black church to move away from the larger organization was the African Methodist Episcopal Church in 1816. The organizers sought to escape white leadership, control their own church, and ordain ministers.<sup>21</sup> That organization is represented in Corsicana by the Bethel AME Church.

In the mid-nineteenth century, division arose within the Methodist Episcopal Church over the issue of slavery. Northern members opposed the institution, with some participating in the Underground Railroad. These ideological differences pushed the southern churches to break away in 1845 and form the Methodist Episcopal Church, South, (MECS).<sup>22</sup> Before emancipation, the MECS sponsored mission work on plantations, attracting enslaved people into Methodism. At the end of the Civil War, the MECS wanted to retain as many Black members as possible, but they soon began leaving the church. In 1870, the church officially, if perhaps reluctantly, approved the creation of the Colored Methodist Episcopal Church. The CME would ordain ministers, form its own conferences, and maintain its own colleges, including one in Tyler, Texas. Despite this autonomy, the denomination embraced some of the same conservative religious doctrines of the MECS, in contrast to the northern-formed AME.<sup>23</sup> In Corsicana, this difference created a lasting division of outreach work, with the leaders and members of the Bethel AME church more actively engaged in pursuing political and legal progress toward racial equality, while congregants of Wesley Chapel focused more on educational and outreach.

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<sup>16</sup> Faith Boyd, interview.

<sup>17</sup> Rev. Dairy Johnson, interview.

<sup>18</sup> Ibid.

<sup>19</sup> Hardy-Heck-Moore, *Historic and Architectural Resources of Corsicana*, Multiple Property Documentation Form, 1995, sec. E, p. 7, 25-26; Sanborn Fire Insurance Map, Corsicana Apr. 1921, Sheet 34.

<sup>20</sup> “To the White Citizens of Corsicana,” *Corsicana Daily Sun*, February 24, 1916, 5.

<sup>21</sup> J. Gordon Melton, *A Will to Choose: The Origins of African American Methodism* (Lanham, MD: Rowman & Littlefield Publishers, Inc., 2007), 68-69.

<sup>22</sup> “St. Mark’s Methodist Church, Houston, Harris County, Texas,” National Register of Historic Places Nomination Form, 2022, 17.

<sup>23</sup> Melton, *A Will to Choose*, 175; <sup>17</sup>Tara Mitchell Mielnik, “Christian Methodist Episcopal Church,” in the Tennessee Encyclopedia. Accessed November 1, 2024, <https://tennesseencyclopedia.net/entries/christian-methodist-episcopal-church>

Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

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The MECS tradition of supporting the separate CME is important in understanding the creation of the 1916 Wesley Chapel. Several white Methodist leaders attended the opening day celebration, as they had two months earlier when the mayor laid the cornerstone.<sup>24</sup> Methodist leaders also encouraged the general citizenry to financially support the construction. The white First Methodist Church of Corsicana offered direct support. Neither church maintains records of this period, but local newspapers reported it when covering the opening of the chapel.

One article about the opening of Wesley Chapel on June 11, 1916 specifies that \$600 was pledged during that event, for the purpose of paying down the construction loan for the building. It notes that the ladies of First Methodist “contributed generously,” and that “other white people who have made liberal individual contributions” included former Texas Lt. Governor and founder of the Corsicana National Bank, George T. Jester. First Methodist’s pastor, the Rev. J. W. Fort, and two other local leaders were also credited.<sup>25</sup> Later that year, Rev. Fort joined Wesley Chapel’s minister, Rev. James Carr, in asking the people of Corsicana to donate toward relieving the outstanding construction debt of \$1,588. Rev. Carr noted that his congregation had only 60 members and appreciated the “aid of some of our white friends” who had already given \$300 toward that debt.<sup>26</sup>

Festivities on Wesley Chapel’s opening day included regular Sunday School, a sermon, and a dedication ceremony. Ministers from Corsicana’s two white Methodist churches and from three of Corsicana’s other Black churches spoke.<sup>27</sup> Another notable speaker was George Washington Jackson, a graduate of Fisk University who was appointed principal of Corsicana’s new segregated Black school when it opened in 1882. He built up the school’s facilities and programs during his tenure, resigning in 1927. A new school building that opened in 1924 was across the street from Wesley Chapel. Both the school and the street were later renamed in Jackson’s honor. He was a Grand Master of the local Lily of the Valley Grand United Order of Odd Fellow lodge. Lodge members attended the Wesley Chapel ceremony and sponsored one of the stained-glass windows. Mr. Jackson continued to be involved in the church’s social outreach efforts, though he was a member of Bethel AME.

Though boasting a modest congregation of 60 members, Wesley Chapel was accorded several high honors—being visited twice by Reverend R.A. Carter, the most prolific church leader within CME history and also by Bishop Isaac Lane, one of the founders of the CME denomination and founder and former president of Lane College in Tennessee.<sup>28</sup> Under Rev. Carr, Wesley Chapel also hosted the denomination’s West Texas Conference in 1918 which welcomed speakers from as far away as Mississippi.<sup>29</sup> The history of Wesley Chapel displays the vast multi-state networks that existed for the mobility and development of autonomous Black institutions in the South through the CME denomination.

Wesley Chapel maintained an active congregation until the mid-1970s, when the CME diocese discontinued support and would not send the church a pastor.<sup>30</sup> The building was then occupied by another congregation, Temple #330 of the Church of the Living God Christian Workers Fellowship. The original CME organization retained ownership. The building was vacated in 2015 after an electrical fire. It remains vacant and was threatened by gentrification until it was designated as a local landmark by the City of Corsicana Landmark Commission by unanimous vote on February, 6, 2023. The nonprofit Meetinghouse Revival and the Corsicana Preservation Foundation achieved the recognition and are working to rehabilitate the church for the community.

### *The Role of Wesley Chapel in the Community*

Churches were key institutions in East Corsicana providing religious services and programming, fellowship events, and mutual aid. Sunday was often a full day of religious activities, which crossed denominational lines and could include Sunday

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<sup>24</sup> “Dirt Broken by Mayor,” *Corsicana Daily Sun*, April 10, 1916, 6.

<sup>25</sup> “A Big Occasion,” *Corsicana Daily Sun*, June 12, 1916, 12.

<sup>26</sup> “Appeals to White Friends,” *Corsicana Daily Sun*, December 12, 1916, 8.

<sup>27</sup> “Colored Methodist Church,” *Corsicana Daily Sun*, June 10, 1916, 11.

<sup>28</sup> “A Colored Bishop: Bishop Carter of Georgia Will Preach at C.M.E.,” *Corsicana Daily Sun* May 19, 1917, 7; “Venerable Colored Bishop,” *Corsicana Daily Sun*, July 25, 1917, 5.

<sup>29</sup> “C.M.E. Church Conference: Colored Methodists Will Meet in Corsicana November 17th,” *Corsicana Daily Sun* November 15, 1918, 4.

<sup>30</sup> Paula and Deborah Fountain, interview with Alysia Harris, November 15, 2024, Meetinghouse Revival’s East Side Corsicana Oral History Project.

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school and multiple services. A resident recalls there was “a church on every corner,” and that “everybody had a full membership.”<sup>31</sup> Churches even came together for lively tent revivals.

Wesley Chapel was closely allied with the Bethel AME church, despite some doctrinal differences (**Figure 14**). One Bethel AME church member said Bethel was known as the “silk stocking church,” attracting professional people, but there was more collaboration than rivalry among the churches.<sup>32</sup> Wesley Chapel attracted members from all social groups, and was oriented toward serving families and drawing them together. Members of the two churches often worshipped together, and shared programs for men, women, and children.<sup>33</sup>

Wesley Chapel offered opportunities to hear music in the church, and these were promoted in local newspapers as open to white visitors. White individuals were assured that “a special section” for seating would be provided if they wished to hear “Louise Broxton and her Kentucky Harmony singers” in April of 1937 or “the famous Blue Jay colored quartet” that September.<sup>34</sup> A similar invitation was issued in 1933 for a Sunday afternoon “Negro Song Festival.”<sup>35</sup> Many of these concerts were held with the express purpose to raise money to fund schools for Black children. This was a key instrument of service for Wesley Chapel.

Wesley Chapel hosted visiting religious leaders and others to participate in worship services. In 1934, the church welcomed a minister from Africa.<sup>36</sup> In 1946, Wesley Chapel and the pastor of Bethel AME Church hosted “over 100 laymen and missionaries from Dallas” and the general public at a service.<sup>37</sup> Wesley Chapel also participated in the formation of the Interdenominational Ministers’ Conference of Corsicana in 1926, to better all the Black churches in the city reinforcing their commitment to the advancement of the CME denomination at large.<sup>38</sup>

While the exact date of church desegregation in Corsicana, and specifically Wesley Chapel, was not identified, it likely occurred in the late 1960s or early 1970s as in other parts of Texas. Wesley Chapel remained a predominantly African American congregation through the period of significance.<sup>39</sup>

### *Wesley Chapel and Racial Inequality*

The CME church’s conservative doctrine led to reticence about overt political action to combat racial inequality. Despite clergy participation in public Juneteenth celebrations and hosting regional conferences of the Negro American Legion in 1951, the congregation of Wesley Chapel followed their church’s tradition by not officially supporting civil rights activities such as sit-ins or other protests.<sup>40</sup> Individual members may have participated in protests or sit-ins, as they did in 1919 when members joined a petition to the Chamber of Commerce for the expansion of in-home water services to residents of the east side.<sup>41</sup> However, Wesley Chapel as a whole, did not sponsor or lead such activities. Congregants were cautious about organizing

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<sup>31</sup> Penny Liggins, interview.

<sup>32</sup> Faith Boyd, interview

<sup>33</sup> Barbara Kelly, community resident and historian, conversation, November 22, 2024; Faith Boyd, interview; “Preacher Here and Services Will be Held Under Tent,” *Corsicana Daily Sun*, May 15, 1915, 5

<sup>34</sup> “Harmony Singers on Tuesday Night,” *Corsicana Daily Sun*, April 24, 1937, “Quartet to Sing,” *Corsican Semi-Weekly Light*, September 10, 1937, 7.

<sup>35</sup> “Public Invited to Negro Song Festival Sunday Afternoon,” *Corsicana Daily Sun*, July 1, 1933, 2.

<sup>36</sup> “An East African Prince Preaching at Negro Church,” *Corsicana Daily Sun*, April 16, 1934, 7.

<sup>37</sup> “Negroes Announce Special Service,” *Corsicana Daily Sun*, March 16, 1946, 6; Conversely, CME Bishop R. A. Carter was invited to speak at the white First Methodist Church in 1930 when he was in town for a CME conference. “Colored Bishop to Fill Pulpit First Methodist Church,” *Corsicana Daily Sun*, November 29, 1930, 3.

<sup>38</sup> “Local Colored Ministers Formed Conference Today,” *Corsicana Daily Sun* January 9, 1926, 5.

<sup>39</sup> “Chapel Sets Choir Concert,” *Corsicana Daily Sun*, Oct. 23, 1970, 4; Evidence from the *Corsicana Daily Sun* shows that Wesley Chapel's pastor and choir were invited to preach and sing at the all-white First Methodist on occasion. Although early in Wesley Chapel's history, there were gatherings (fundraisers, concerts, conferences, revivals, or guest preaching services) to which members and clergy of the Methodist South denomination and First Methodist were invited to attend, there is no evidence to support that the two congregations regularly held joint services with the majority of both memberships in attendance. By the time Paula and Deborah Fountain attended Wesley Chapel in the 1960s and 1970s, the formal relationship between the two congregations seemed to have disappeared.

<sup>40</sup> “Celebrate Emancipation,” *Corsicana Daily Sun* June 19, 1916, 7; “Negro Legion Convention Here,” *Corsicana Semi-Weekly Light* February 23, 1951, 7.

<sup>41</sup> “More People Want Water: Colored Citizens Backing City and Chamber of Commerce,” *Corsicana Daily Sun* April 9, 1919, 9.

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efforts because of the potential risks it could pose.<sup>42</sup> They preferred to follow their denomination's teachings and their long tradition of mutual support to create a better life for neighborhood residents.

The church's most significant contributions were providing education and mutual aid to the African American population of East Corsicana. Early church member Easter Lily Fountain, who is commemorated on one of the memorial windows in the chapel, passed to her descendants the beliefs she and the congregation followed. She believed helping neighbors and promoting social welfare was the responsibility of the larger church and neighborhood family.<sup>43</sup> The realities of racial segregation necessitated this approach through the early- and mid- twentieth century.

Pastors and members of Wesley Chapel led efforts to provide services to east side residents equal to those available to white Corsicanans. In 1926, Pastor A. W. Kennon held a meeting in the chapel to promote the Corsicana Colored Christian Council's effort to create a Y.M.C.A. to serve the city and county's Black population.<sup>44</sup> In 1927, Rev. Kennon was also instrumental in the creation of a community center in the neighborhood. In their fundraising appeal, the founders promised to include a library, offer training in religion, home economics and health, and provide assistance with developing employment skills. The center would help children and "take them off the streets and out of the alleys."<sup>45</sup> By 1976 the community center had a new building with an auditorium and meeting rooms.<sup>46</sup> The institution still serves the neighborhood but is now known as the Martin Luther King Jr. Community Center.

Wesley Chapel's most applauded contribution answered the need of many neighborhood working mothers for affordable childcare. A nursery for white children opened in 1941 in Corsicana, but no such accommodation was offered to Black mothers.<sup>47</sup> Mary Peterson, an east side resident who worked in restaurant food service, acted to create a solution. She began by caring for children in her home in 1946 until Wesley Chapel built an annex onto the back of the church to house a larger operation. By 1952 the Negro Day Nursery cared for an average of 28 children per day, at a nominal charge of \$1.50 per week, waved for mothers in dire need.<sup>48</sup> Mrs. Peterson provided the children with good food and activities to "make them be not only better citizens on the 'east side' but throughout the community."<sup>49</sup>

Mary Peterson was good at promotion and fundraising, appealing across racial lines and social classes. She argued that the nursery provided benefits to all the people of Corsicana. It allowed Black working mothers to be better employees, and freed them from worry about the care of their children during work hours.<sup>50</sup> She cultivated sympathy by explaining the plight of mothers and children in the absence of the nursery. The Community Chest funded Peterson's nursery at less than half the rate per child for the white nursery.<sup>51</sup> In 1971, Peterson made local history, becoming the first woman and African American to be awarded the K. Wolens Distinguished Service Award by Corsicana's Chamber of Commerce.<sup>52</sup> Mary Peterson's Daycare continues to this day (as of 2025) and is the only non-profit, low-cost daycare serving Corsicana.

Like many other religious institutions, Wesley Chapel raised money for outreach through "selling plates," catering, hosting performances, and through community fundraisers.<sup>53</sup> In addition, the church repeatedly relied on financial support from the white community in Corsicana, as racial and economic inequalities prevented the neighborhood from fully funding important initiatives. They were aided in their efforts by the tradition within the Methodist church of white congregations helping CME congregations.

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<sup>42</sup> Rev. Dairy Johnson, interview.

<sup>43</sup> Paula and Deborah Fountain, interview. "Colored Citizens Announce Meeting for Thurs. Night," *Corsicana Daily Sun* June 7, 1926, 14.

<sup>44</sup> "Colored Citizens Announce Meeting for Thurs. Night," *Corsicana Daily Sun* June 7, 1926, 14.

<sup>45</sup> "To the Citizens of Corsicana," *Corsicana Daily Sun* April 6, 1927, 13.

<sup>46</sup> "Community Center Uses UF Help in Many Areas," *Corsicana Daily Sun* October 29, 1976, 8.

<sup>47</sup> Bonnie Wright Binford, "Corsicana Pays Little, Gains Much in Healthy, Happy Children from Two Active Day Nurseries," *Corsicana Daily Sun* December 5, 1947, 10

<sup>48</sup> Bob Campbell, "Negro Day Nursery Helping Mothers Who Must Work Out," *Corsican Daily Sun* October 9, 1952, 2.

<sup>49</sup> B. W. B., "Mary Peterson," *Corsicana Daily Sun* January 28, 1950, 4.

<sup>50</sup> B. W. B., "Mary Peterson," 4.

<sup>51</sup> Binford, "Corsicana Pays Little," 10.

<sup>52</sup> Betty Jean Clay, "Corsicana Analyzes Self in Night of Stars," *Corsicana Daily Sun* Jan 21, 1972, 11.

<sup>53</sup> "Community Center Uses UF Help in Many Areas," 8; "Harmony Singers on Tuesday Night," 7; "A Community Chest Agency," *Corsicana Daily Sun*, October 10, 1950, 7.

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### **Dallas Art Glass Company**

Wesley Chapel's stained glass windows were likely designed by Louis L. Thalheimer, head of the Dallas Art Company. The company was created c. 1904, but the exact date has not been determined. The company was established by brothers Louis, Fred, and J.W. Thalheimer at 1215-1217 Patterson Avenue in Dallas, and the company specialized in glass beveling, painted mirrors, decorative glass, and memorial windows. The company created glass for several Dallas churches and temples including Oaklawn Methodist Church, Temple Emanuel, First Baptist Church, Ervay Street Memorial, Church of Christ Scientist, Oak Cliff Church of Christ, Central Congregational Church, and Westminster Presbyterian. Their work was incorporated into churches in cities across Texas, New Mexico, Oklahoma, Arkansas, and Louisiana, but no other specific examples were located. Louis Thalheimer was president and lead designer until 1929, and the company ceased operations by 1940.<sup>54</sup> No other information on Wesley Chapel's windows was located (Figure 7, Photo 11).

### **Conclusion**

Wesley Chapel Colored Methodist Episcopal Church is nominated to the National Register of Historic Places under the multiple property submission *Historic and Architectural Resources of Corsicana, Navarro County, Texas*. It meets the registration requirements under Criterion A in the areas of Ethnic Heritage: Black and Social History at the local level for its role as an important religious and community institution that supported the advancement of its congregants and the historically African American neighborhood of East Corsicana in the twentieth century. It remains one of the few extant resources that reflects the neighborhood's historic culture. The period of significance is 1916-1975. The property meets Criteria Consideration A (Religious Properties) because it is primarily significant for its role in supporting cultural development and other African American charitable, educational, and community institutions and organizations.

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<sup>54</sup> "Beautiful Stained Windows and other Art Glass Work Made in Dallas by Company," *Dallas Morning News*, February 11, 1929, pg. 13; "Stained Glass Window Maker, Fred A. Thalheimer, Dies at 73," *Dallas Morning News*, April 14, 1950, pg 9.

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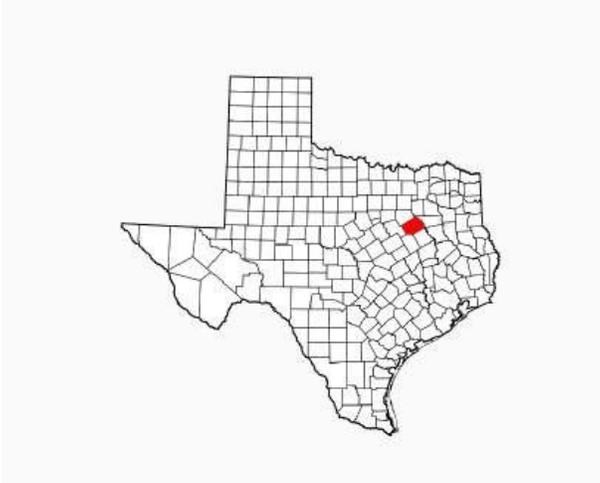
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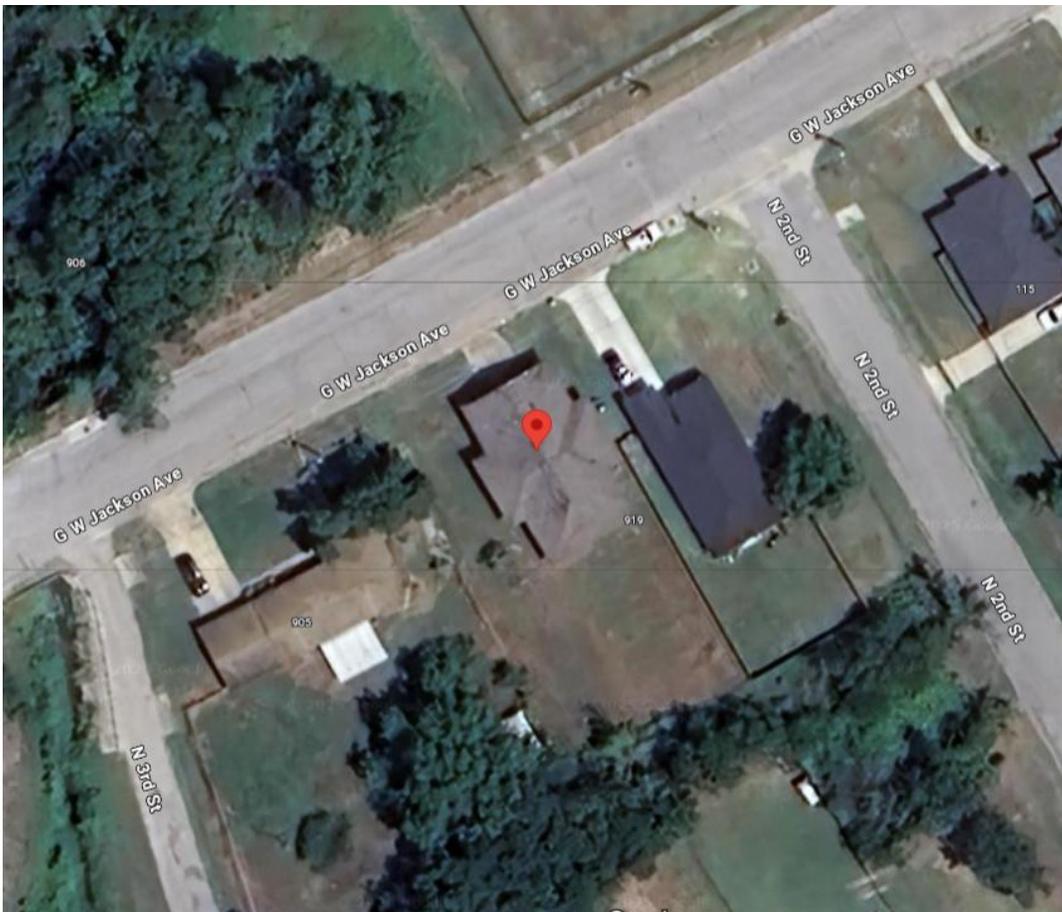
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**Maps**

Map 1: Map of Navarro County.



Map 2: Wesley Chapel, CME, Corsicana, Navarro Co., Texas. Google Maps.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

Map 3: Navarro Central Appraisal District Map. C0000 CORSICANA BLK 148 LOT 4 .251 ACRES (78 X 140) (Property ID: 27637), Corsicana, Navarro County, Texas as recorded in the Navarro Central Appraisal District. Data accessed February 24, 2025. The boundary follows the legal parcel and includes all property associated with the nominated resource.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

Map 4: Wesley Chapel CME, Google Earth.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

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**Figures**

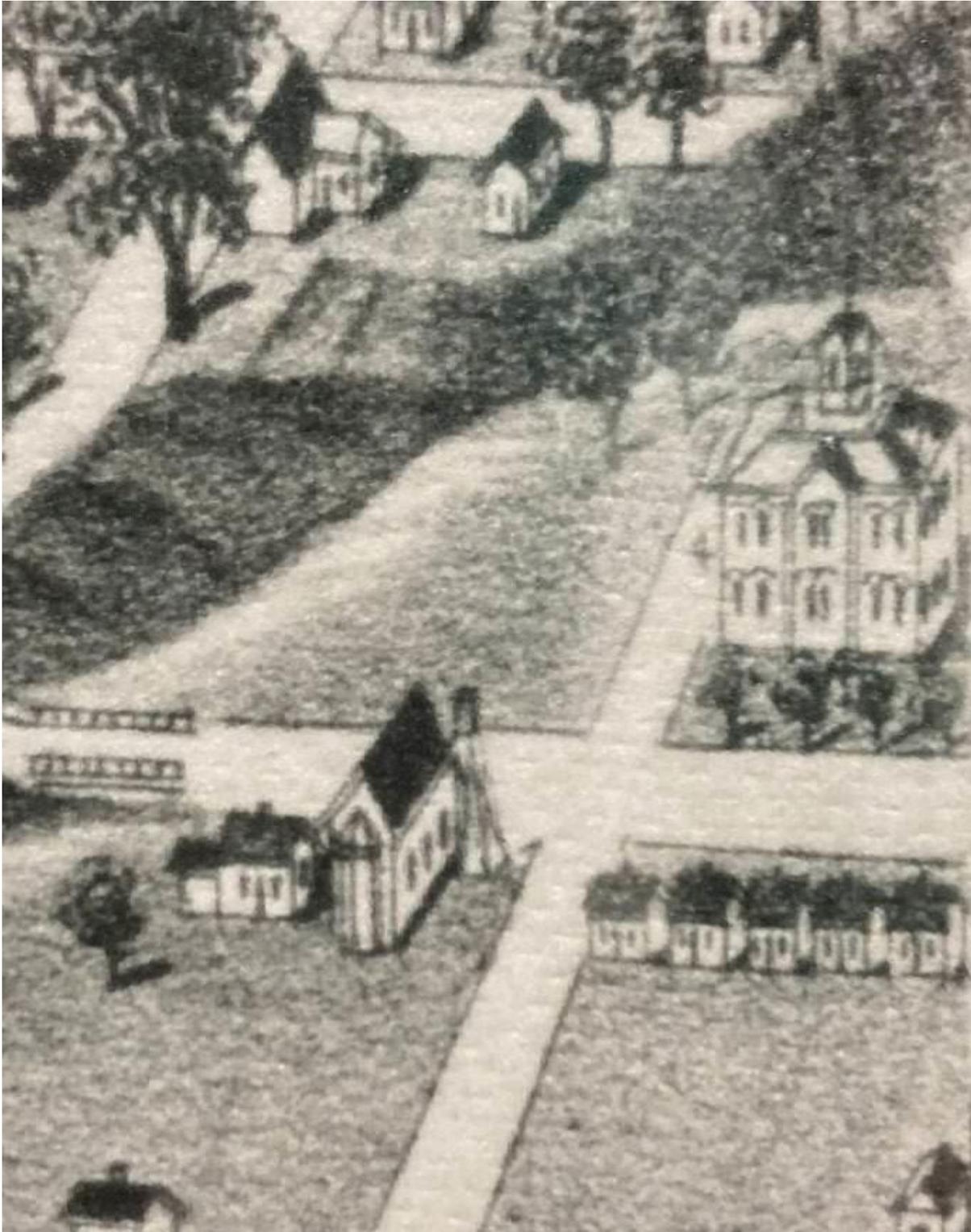
Figure 1: Northeast Corsicana, Navarro Co., Texas, aerial photograph from *Fort Worth Star Telegram*, 1939.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

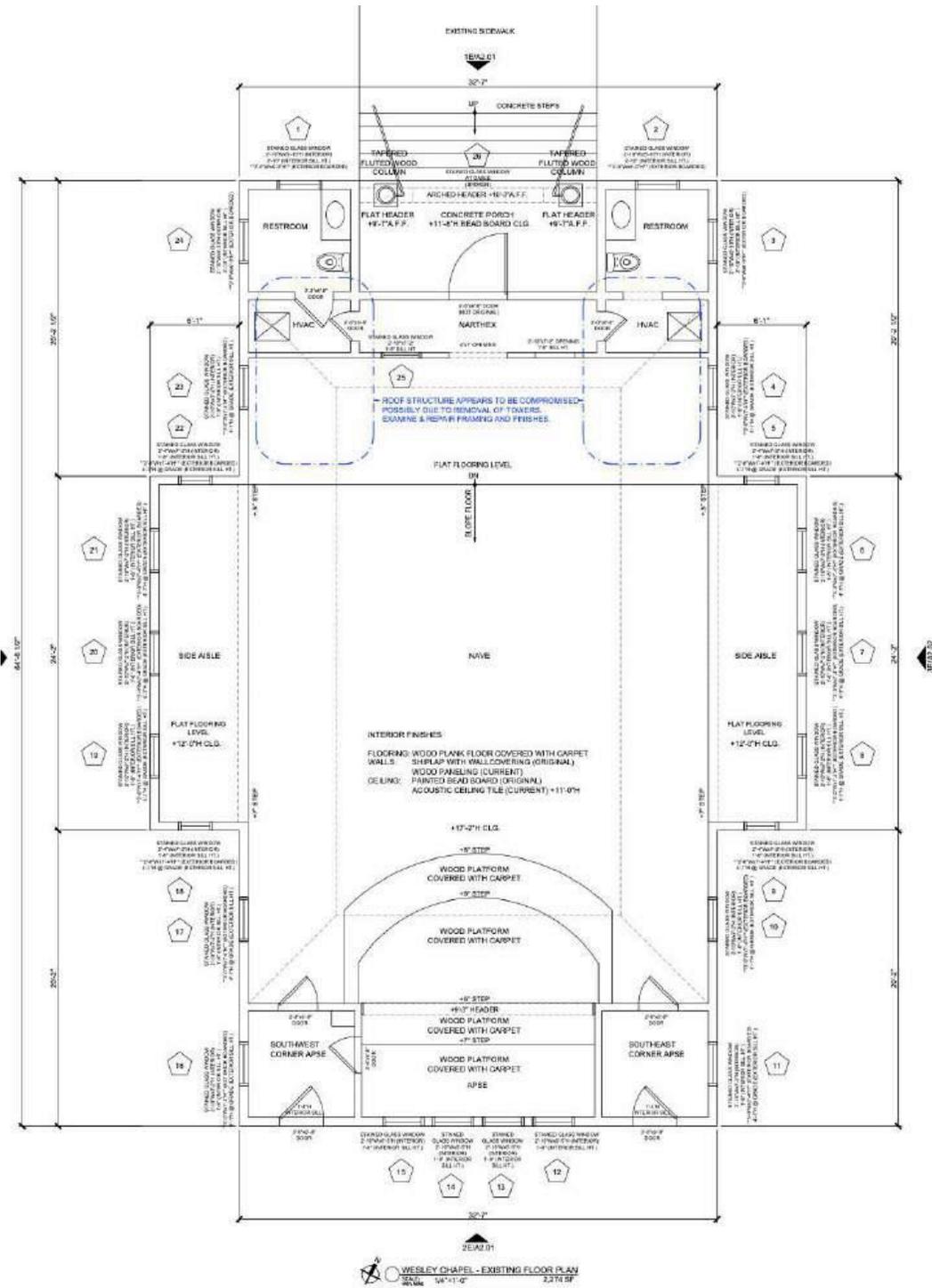
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Figure 2: Corsicana, Navarro Co., Texas. birds-eye view drawing showing previous church on site, 1886.



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Figure 3: Wesley Chapel CME current floor plan. Source: Architectural Drawings, JQAQ Atelier, 2023.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

Figure 4: 1921 Sanborn Fire Insurance Map, sheet 34. Dwelling at rear was likely a parsonage and is no longer extant.

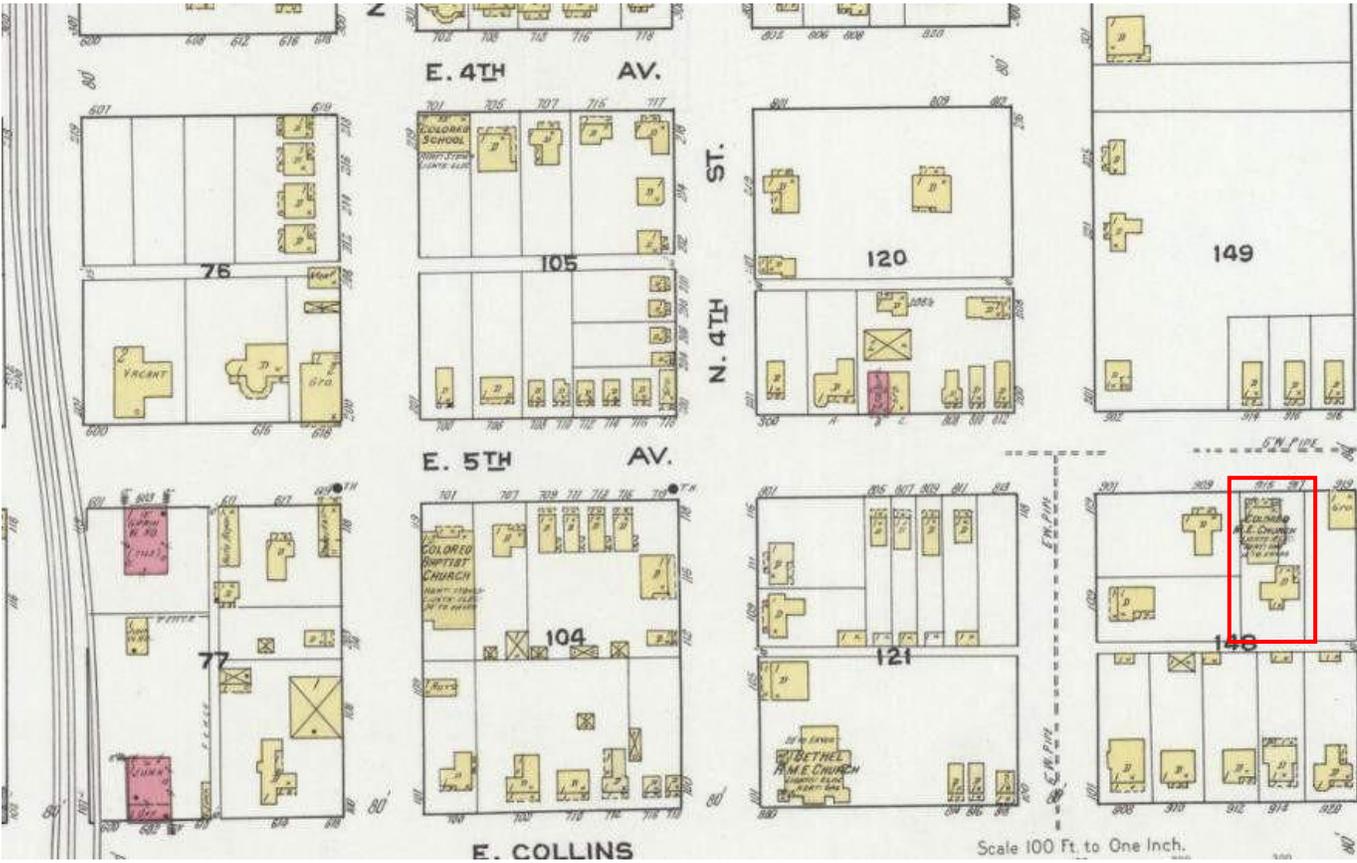
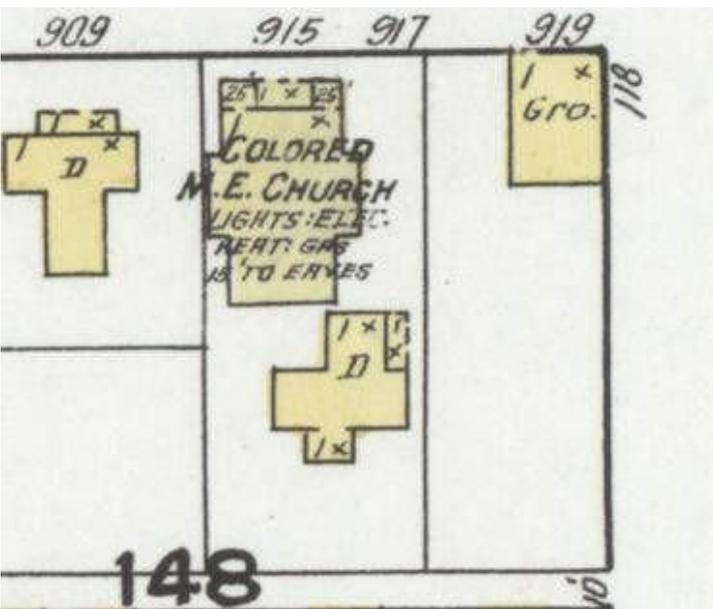
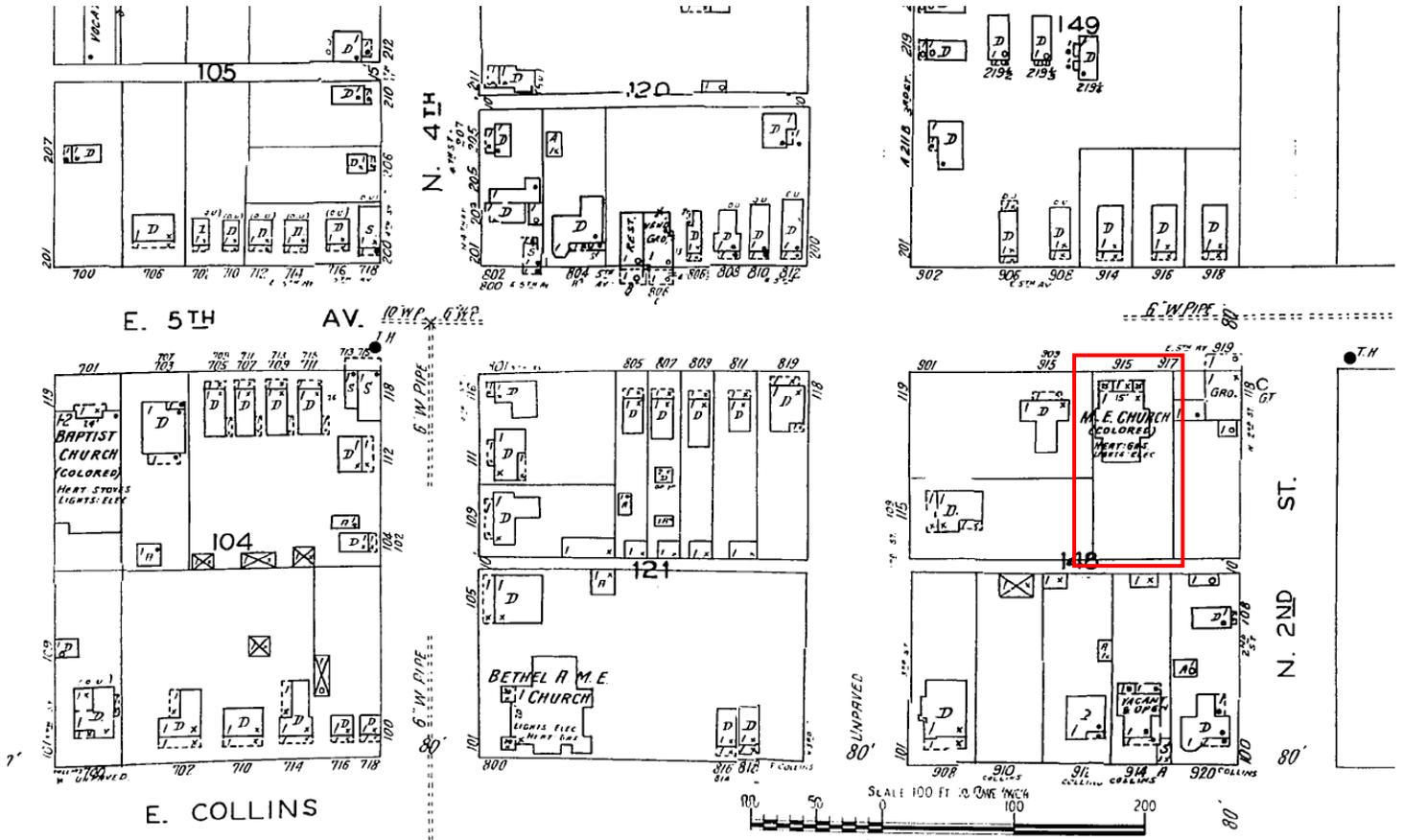


Figure 5: 1921 Sanborn Fire Insurance Map, sheet 34, detail. Dwelling at rear was likely a parsonage and is no longer extant.



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Figure 6: Sanborn Fire Insurance Map, Mar. 1931-Feb. 1948, sheet 34. Subject property shown in red. Dwelling no longer visible.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

Figure 7: Advertisement, Dallas Art Glass Company, from *The Home and State*, 7, no. 3, (1907): 4.



**BEGIN THE NEW YEAR RIGHT**

**By making an Investment that will beautify your home**

There is nothing more attractive than the beautiful ART PANELS OF LEADED ORNAMENTAL GLASS which we offer for the next thirty days at SPECIAL PRICES. We are prepared to furnish ornate Oval Windows for Halls, Bathrooms, Transoms, etc. Our assortment is so large and the styles so varied that we can suit any taste.

**Memorial and Art Glass Church Windows Installed in Any Part of the Southwest.**

Full line of lamps, electroliers and fine panels. Resilvering mirrors is another of our specialties. Let us Know What You Want in the line of fancy glass work, and we will tell you what we can do for you, and give you an estimate on the cost.

**WRITE TODAY:**

**The Dallas Art Glass Company,**  
125-147 Patterson Ave. DALLAS, TEXAS

Figure 8: Wesley Chapel congregant in front of original center front wall, with three stained-glass windows in place, as viewed from the nave. Photo c. 1970, courtesy of Paula and Deborah Fountain.



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Figure 9: Congregants seated in nave, northeastern corner with door from tower entrance. Photo c. 1960, courtesy of Paula and Deborah Fountain.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

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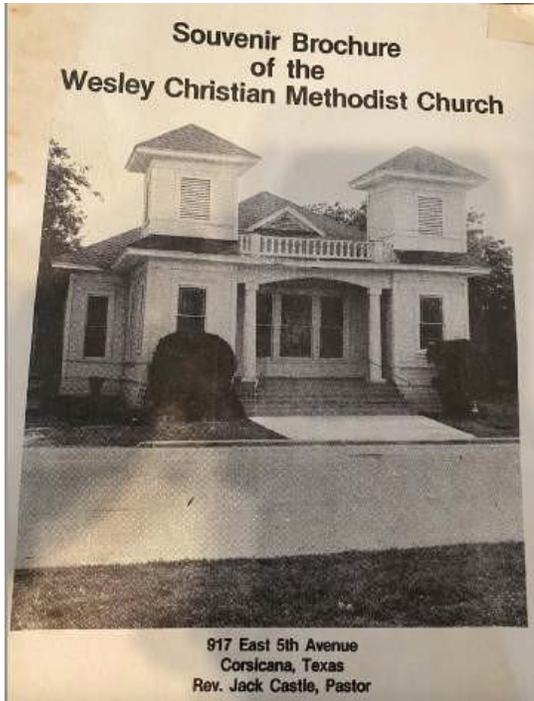
Figure 10: Pastor I.C. Timberlake in the nave, southeastern corner with chancel, and two stained glass windows.  
Photo c. 1960, courtesy of Paula and Deborah Fountain.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

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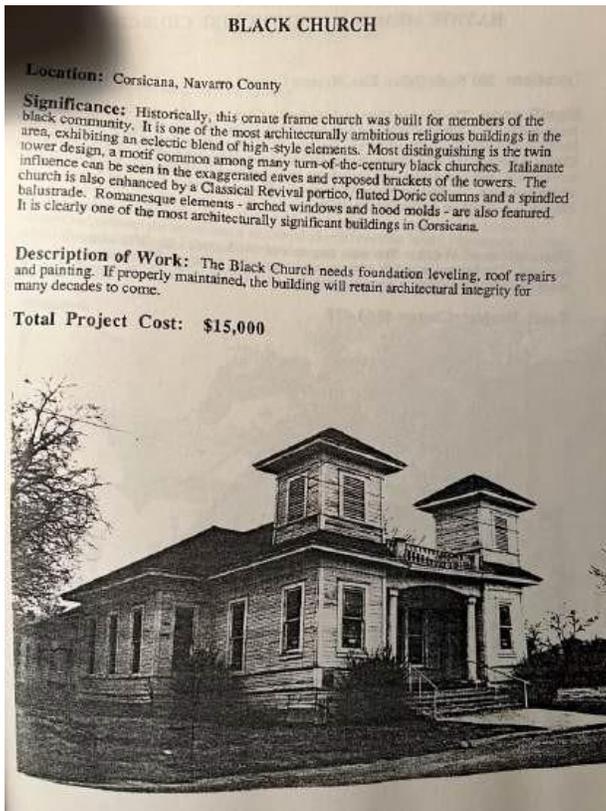
Figure 11: Souvenir church brochure, c. 1970, courtesy of Roger Mills.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

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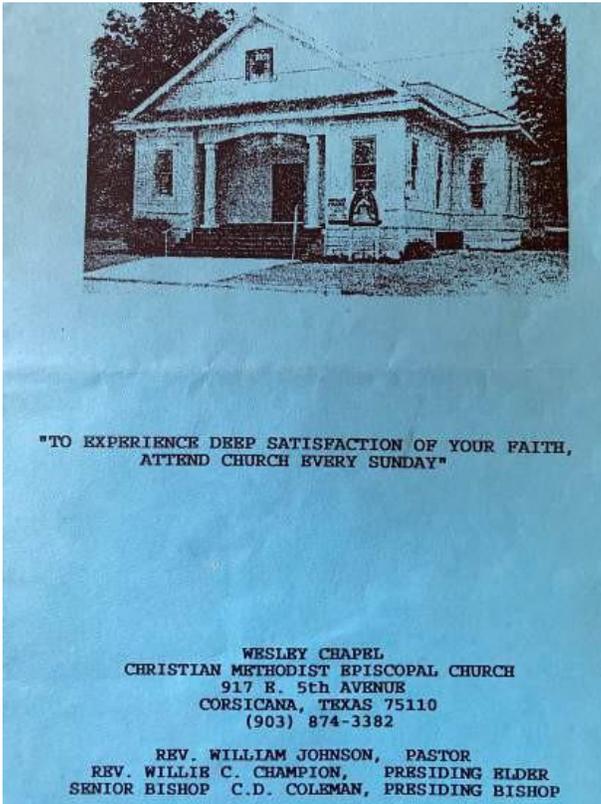
Figure 12: 1987 Endangered Historic Properties of Texas, 1987, Texas Historical Commission.



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Figure 13: Family Day Sunday Program, April 24, 1994, courtesy of Roger Mills.





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Figure 15: June 2024 (pre-rehab) photo showing North (Primary) façade. View south. Jesse Harbert, photographer.



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Figure 16: March 2023 (pre-rehab) photo showing North (Primary) and West elevations. View southeast. Alicia Quintans, photographer.



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Figure 17: March 2023 (pre-rehab) photo showing West elevation. View east. Alicia Quintains, photographer.



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Figure 18: June 2024 (pre-rehab) photo showing South elevation. View north. Jesse Harbert, photographer.



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Figure 19: March 2023 (pre-rehab) photo showing Chancel.



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**Photographs**

Photo 1: North (Primary) façade. View south. August 2025. Jamie Wyatt, photographer.



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Photo 2: West elevation. View east. August 2025. Nancy Rebal, photographer.



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Photo 3: South elevation. View north. July 2025. Nancy Rebal, photographer.



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Photo 4: West elevation. View east. August 2025. Nancy Rebal, photographer.



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Photo 5: Dedication stone with inscription "C.M.E. Church Rebuilt 1916, Jas. Carr, Pastor, A.F. Johnson, P.E., R.A. Carter, Bishop, R.S. Stout, C.S.," located on the east side of the north elevation, 2024.



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Photo 6: Replacement foundation beams after removal of tree that was lifting church. July 2025. Jamie Wyatt, photographer.



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Photo 7: Nave, original bead board ceiling and vintage light fixtures. July 2025. Nancy Rebal, photographer.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

Photo 8: Windows 12, 13, 14, 15, located on south façade, in chancel. July 2025. Nancy Rebal, photographer.



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Photo 9: East transept, showing temporary removal of one window. July 2025. Nancy Rebal, photographer.



Wesley Chapel Colored Methodist Episcopal Church, Corsicana, Navarro County, Texas

Photo 10: Window 19, located on west façade, in western transept. July 2025. Nancy Rebal, photographer.



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Photo 11: Window 23, west elevation, showing Dallas Art Glass Company logo. July 2025. Nancy Rebal, photographer.



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Photo 12: Window 25, north elevation. July 2025. Nancy Rebal, photographer.



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Photo 13: Narthex, view west. August 2025. Nancy Rebal, photographer.

