

United States Department of the Interior  
National Park Service

FINAL

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 St. Stephen's African Methodist Episcopal Church  
other names/site number 077-378-46021

2. Location

street & number 220 West Main Street N/A  not for publication  
city or town Hanover N/A  vicinity  
state Indiana code IN county Jefferson code 077 zip code 47243

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 36CFR 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.)

[Signature] 11/3/00  
Signature of certifying official/Title Date  
Indiana 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:

- 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:) \_\_\_\_\_

Signature of the Keeper

Date of Action

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

St. Stephen's African Methodist Episcopal Church

Jefferson IN

Name of Property

County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

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

Category of Property

(Check only one box)

- building
- district
- site
- structure
- object

Number of Resources within Property

(Do not include previously listed resources in the count)

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

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION: Religious Facility

Current Functions

(Enter categories from instructions)

RELIGION: Religious Facility

7. Description

Architectural Classification

(Enter categories from instructions)

LATE VICTORIAN: Queen Anne

Materials

(Enter categories from instructions)

foundation STONE

walls WOOD: Weatherboard

WOOD: Shingle

roof ASPHALT

other

Narrative Description

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

St. Stephen's African Methodist  
Name of Property

Jefferson IN  
County and State

### 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.

#### Areas of Significance

(Enter categories from instructions)

ETHNIC HERITAGE: Black

#### Period of Significance

c. 1904 - 1950

#### Significant Dates

N/A

#### Significant Person

(Complete if Criterion B is marked above)

N/A

#### Cultural Affiliation

N/A

#### Architect/Builder

Unknown

### Narrative Statement of Significance

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

### 9. Major Bibliographic 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 #

#### Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

Jefferson County Courthouse

St. Stephen's African Methodist  
Name of Property

Jefferson IN  
County and State

### 10. Geographical Data

Acreage of Property less than one

#### UTM References

(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing		Zone	Easting	Northing
1	16	632380	4286010	3			
2				4			

See continuation sheet

#### Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

#### Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

### 11. Form Prepared By

name/title Malia Savarino / Paul C. Diebold  
organization Historic Landmarks Foundation of Indiana date 6/1/99  
street & number 340 West Michigan Street telephone 317-639-4534  
city or town Indianapolis state IN zip code 46202

#### 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

(Complete this item at the request of SHPO or FPO.)

name \_\_\_\_\_  
street & number \_\_\_\_\_ telephone \_\_\_\_\_  
city or town \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_

**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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*Section 7 - Description*

The St. Stephen's African Methodist Episcopal Church is located on the north side of Main Street in Hanover, Indiana. In the front yard, a wooden sign identifies the church as "St. Stephen's African Methodist Episcopal Church." A small apartment building and several houses stand across the street from the church. To the east, a hardware store with a paved parking lot abuts the church lot. The rear of the church is within about twenty to thirty feet of State Route 56/62. A pizza restaurant is just west of the church. The property around the church is mainly level and grassy, there are three large trees staggered on the west side of the building. While the placement of State Road 56/62 and the modern commercial buildings around the church have affected the historic physical context of the church, the original building is structurally sound. It has suffered few unalterable changes either in materials or damages, and in feeling and function is still a modest, yet dignified, place of worship for the local African Methodist Episcopal community. Thanks to a recent wave of publicity and the work of volunteers, the congregation recently rehabilitated the entire church.

The structure is an example of late-Victorian vernacular church architecture with some simple Classical detailing. Built ca. 1904, it is a detached, one-story, wood-frame, modified rectangular building, measuring approximately 26' by 40'. The front gable roof is at a moderate pitch and has a central projecting tower (12'3" by 6') on the front (south) facade. The stone foundation is unmortared, and the exterior walls are covered with horizontal lap wood siding, painted white. The roof is covered with asphalt shingles over original wood shakes. Slightly overhanging eaves reveal exposed rafters with decorated notches. In 1950, a non-historical and unsympathetic gable roof, concrete block addition (the exterior wall lengths measure approximately 38' by 40' by 26') was added to the back (north) of the original church. In late 1999/early 2000, the congregation removed this addition as part of a major rehabilitation. In its place, a small addition spans the back wall of the church and juts out past the sides of the church by about six feet on either side.

A centered sidewalk and short concrete step approaches the projecting tower and main entrance on the south elevation of the church. The tower is segmented into three parts. The bottom section has centered double doors of solid wood with four two-tiered panels. Above the doorway is a art glass transom light of three large fixed panes surrounded by twenty-eight smaller panes, with the entire transom is divided in the middle by a wooden mullion. The



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door surround is simple, with a modest suggestion of a Classical entablature (narrow frieze and plain cornice). A metal and glass light fixture is centered above the doorway, and the electric service unit is located on the east side of the door. The middle segment of the tower is narrower, with a centered four-pane square diamond window and plain surround, and is stepped back on the low-pitch hipped roof of the bottom section. The top section is a triangular pediment with a gable roof, a plain frieze board and pent roof, slightly overhanging eaves, and wooden shake shingles on the wall surface.

The front (south) facade is symmetrically three-ranked. To the left and the right of the projecting tower are single round-arched steel frame art glass windows with wood fill over the arches to create a rectangle. Both windows have three discernible sections, the top two are fixed, the lowest section is a hopper window. The two windows are of similar design, except for a center circle in the top section that differs. In the left window the circle contains a cross and a crown, in the right window the circle contains a Holy Bible. Several panels of aluminum siding were used as replacements on the lower portions of the south facade and tower walls: under the main doorway entrance and the arched windows of the south facade. In 1999/2000, workers removed the aluminum siding and installed wood siding to repair these areas. Also at this time, a local volunteer glass artisan removed and disassembled all the art glass windows, recamed the windows, replaced broken or missing pieces, and reinstalled the windows.

The main entrance sidewalk extends in an arc on both the east and west sides of the church to the northeast and northwest corners of the building. On the east elevation, a concrete block addition obscured the northernmost window. This window was exposed to view when the old concrete block addition was removed, and the opening was reclaimed as a window. The glass artisan copied what remained of the old window in this location, and installed it. There are three rectangular, double hung, wood sash, art glass windows with a plain surround and a simple cornice lintel. Originally, the upper sash of the windows had four square panes (two over two) with four smaller panes horizontally on the top and bottom. The lower sash also has four larger two over two panes, but has only three panes at the bottom of the window. When workers began to repair the windows, they realized that the sash were heavily deteriorated. They milled new window sash, which do not have the border panes on the upper sash, but do for the lower sash. As much of the old glass as possible was recut into smaller pieces and re-used in the new art glass windows. The artisan differed the

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new windows from the old ones by using a round-arched motif in the upper sash design on the flanks of the church (the front windows are set into actual round-arch openings).

The west elevation has three art glass windows (similar to the east windows), symmetrically arranged. The addition covers most of the back of the church, save for the gable end, which is exposed due to the lower pitch of the addition's roof. The wood-framed, clapboard-sided addition resembles a small house, with the "front door" facing east. The addition has a concrete block foundation on a crawl space. The centered front door is flanked by symmetrically placed, double-hung windows. The back wall of the addition is blank, the west face has two symmetrically placed windows.

The double doors in the projecting tower open into a small vestibule with tongue-in-groove flooring, wooden wainscoting (painted brown), and plaster and lathe walls. The south wall of the foyer has wall surface electric units, and the east wall has one porcelain light fixture. A set of new solid wood double doors with a plain wood surround opens into the vestibule and provides entrance to the sanctuary.

The interior of the sanctuary is one large rectangular room. The floor in the sanctuary, most likely original, is also tongue in groove. Unsecured pews are arranged with a center and two side aisles. A modern beige carpet covers the center and east aisle, as well as the altar/pulpit area. The walls have white painted wooden wainscoting and plaster walls. Simulated wood paneling fiberboard covered the plaster walls until the recent rehabilitation of the church. On both the east and west walls, between the first and second windows, were chimney protrusions. The west chimney was no longer in use, and the east chimney was used for a free-standing gas heater. These protrusions and the heater were removed during the recent work on the church. The art glass windows have plain wood surrounds and simple lintels, painted white. On the west wall between the second and third windows is a portrait of Jesus Christ painted on the plaster wall, slightly inset from the paneling and framed by gold-painted wood. The entire north wall was a mural painted on plaster, which features three flattened Moorish arches decorated with a geometric pattern. Over the left arch was painted a Eucharist cup, over the right arch was an anchor, and at the wall corners were painted stone columns. The date of the mural was not known, and it was removed along with damaged plaster during the recent rehabilitation of the building. The ceiling is painted pressed tin in a

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ribbon and bow type pattern, separated by wooden spans. Down the middle of the ceiling, there are two metal and glass hanging light fixtures: one in the front and one in the back part of the church.

The carpeted altar/pulpit area is raised about sixteen (16) inches in a sideways "L" shape. Inside the "L" are two carpeted steps, and at intervals around the top step is a short, wooden altar rail, painted white. At the front of the pulpit, centered with the middle aisle, is a podium, behind which is another raised dais, uncarpeted, with a piano in the center and flanked by benches. A door on the north wall of the church is the entrance to the addition.

The threshold to the addition steps down slightly. The 1999 addition is completely contemporary and simple in finish, plan, and appearance. As noted earlier, it replaced a rudimentary concrete block addition. Three primary areas comprise the addition: fellowship hall room, kitchen in the northwest corner, and a short hall and restrooms in the southwest corner. Storage and utility closets make up other spaces. Walls and ceiling are of drywall, doors are hollow core for interior, a steel paneled door for the exterior, and simple wood casings surround doors and windows. The floor is carpeted, except the kitchen and restrooms, which are covered in synthetic 12" square tiles.

As noted throughout the description, the congregation has recently completed a major rehabilitation of the church. Repairs have ranged from raising and shoring up the sagging sanctuary floor, to plaster repair and replacement, to totally re-roofing the church. A glass artisan rebuilt and replaced the art glass windows. Contractors removed the '50s concrete block addition and constructed the new addition. Although the church has lost some historic materials due to the rehabilitation, it was in danger of serious structural damage. St. Stephen's still retains its identity as a typical Indiana small town African-American church.

*Section 8 - Statement of Significance*

Built circa 1904, in an area settled by former slaves and their descendants, St. Stephen's African Methodist Episcopal Church is eligible for the National Register under Criterion A. It represents the pattern of African-American settlement, religious heritage, and black



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community history in Jefferson County, Indiana. Although it is owned by a religious institution and used for religious purposes (Criteria Consideration A), it is a significant resource because of its association with black settlement in southern Indiana. St. Stephen's is emblematic of the important role churches (particularly the A.M.E. denomination) have played in black communities, especially in the context of twentieth century segregation. It is a rare, intact and recently restored example of a rural black church in Jefferson County. Due to a lack of documentary sources relating specifically to St. Stephen's, it is necessary to understand its significance within this historic context.

In 1892, the trustees of St. Stephen's A.M.E. Church purchased an acre of land in Hanover for \$50. According to oral tradition among the church members, the present building was erected around 1904, using lumber salvaged from the 1834 Graysville Church formerly on Grange Hill Road.<sup>1</sup> The current building has a remarkable level of historic and architectural integrity. Except for an addition to the back, the church has not suffered any alterations of its exterior historic features and character. St. Stephen's was built by local farmers from the African-American settlements of Hanover, Graysville, and Greenbrier, many of whom were descended from, or were themselves, former slaves. Throughout its history, the church as served these communities, sustained itself through Jim Crow segregation, and even today, for a small, but dedicated congregation, remains a place of social gathering and religious worship.

Black settlers arrived in Indiana as early as 1808, primarily from Kentucky, North Carolina, Tennessee, Virginia, and Ohio. Generally, there were three kinds of black settlers: those who were free before coming to Indiana, recently emancipated slaves forced to relocate from their place of origin, or fugitive slaves seeking sanctuary in a free state. Many blacks emigrated to Indiana with the assistance of Quakers, and tended to settle near Quaker enclaves or along the routes of the Underground Railroad, where blacks were more welcome.<sup>2</sup> However, there were deterrents to black settlement in Indiana in the nineteenth century. After 1831 blacks had to register with county authorities and provide assurance of good behavior and against becoming public charges before they were allowed to settle in the state. The 1851 Indiana State Constitution prohibited black settlement, and state laws barred resident blacks from voting, serving in the militia, testifying in court, and attending public schools. Moreover, white settlers were often hostile to black settlers and discouraged them with intimidation and ostracism.<sup>3</sup>

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Yet, in spite of these obstacles, the black population of Indiana continued to rise throughout the nineteenth century. From 1820 to 1860, the census indicated an increase of 800%, although the overall proportion of blacks to whites in Indiana remained small. After the Civil War, the number of blacks arriving in the state increased by over 100% between 1860 and 1870, and by nearly 60% in the next decade. Many of these settlers were emancipated slaves from Kentucky, North Carolina, and Tennessee, who crossed the Ohio River to the counties in southern Indiana in search of land and labor opportunities.<sup>4</sup>

Jefferson County was an ideal location for black settlements in the nineteenth century. First, it is situated along the Ohio River, and had historically received settlers from the Upper South, including Kentucky, Tennessee, and North Carolina. Second, agriculture, railroad, and river enterprises offered labor opportunities to recent immigrants. And, third, several communities in the county had links to the Underground Railroad, including Madison and an all-black settlement near Hanover, called Greenbrier.<sup>5</sup> Although in the late nineteenth and early twentieth centuries blacks began migrating to Indiana's northern cities, many African-Americans remained in Jefferson County and continued to live in their historic farming settlements in rural areas, or in black community enclaves in towns such as Madison.

Black residents of Hanover, and nearby settlements of Greenbrier and Graysville, as well as the African-American population in Madison represent this pattern. Graysville was an all-black settlement near Hanover that was settled by former slaves from Kentucky. Carole Cosby Guess is a descendant of one of the early settlers, Luke Humes, who was born a slave in Kentucky and was one of the first settlers in Graysville. Her great-grandparents had also been slaves as children in Kentucky before settling in Indiana. At one time, as many as 200 farm families had lived at Graysville. Many started out as farm laborers and worked until they were able to buy their own land and build farms. "People say there were Black-owned farms stretching all the way from Hanover to North Vernon," she remembered.<sup>6</sup> Norval Johnson's grandparents lived on a farm in Graysville, and all their neighbors were black farming families. Mr. Johnson also grew up near Hanover and his father was a tenant farmer.<sup>7</sup> Evan Guess' grandfather had been a slave in North Carolina, fought for the Union Army in the Civil War, and settled in Madison to work for a starch factory.<sup>8</sup> Denise Carter remembered visiting her grandparents farm in Graysville on Sunday afternoon excursions from Madison.<sup>9</sup> Over the years, the number of families in the all-black settlements at Graysville and

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Greenbrier diminished, and people from Hanover and Madison moved away, but for the communities that remain, their heritage and history are strong.

Until approximately mid-twentieth century, legal segregation and social discrimination excluded African-Americans from white society. As a result, black communities developed their own separate social, civic, recreational, educational, philanthropic, and religious institutions. In Madison, Indiana, near Hanover, the restrictions of segregation that lasted until the 1950s and 1960s were typical and pervasive. Blacks could only live in the all-black Broadway neighborhood, they were prohibited from restaurants, clubs and organizations, the public swimming pool, and all but the last three rows in the movie theater. They could order from the lunch counter at Roger's drugstore, but were prohibited from sitting at the counter either while they waited or while they ate. They couldn't borrow money from the banks, try on clothes in the stores, or be employed in professional positions outside their own community. They attended separate schools, and of course, separate churches.<sup>10</sup>

Although resentment over these inequalities was high, many former Madison residents agreed that the "community all their own" also offered a "haven from the world."<sup>11</sup> Discrimination and prejudice, in some ways, fostered feelings of black consciousness and solidarity, and encouraged self-sufficiency and self-reliance.<sup>12</sup> The black community became an extended family, where children belonged to everyone, parents worked hard and stressed the importance of education, families shared good times and supported each other through difficult times, and the community's strength derived from their faith. Indeed, at the center of the black community was one institution: the church. In Jefferson County, as well as many black communities, Mary Stewart's memory would ring true: "The church was at the center of our lives. It was the heart of the community. The soul."<sup>13</sup>

The African Methodist Episcopal Church was the first separate denomination for blacks, and was formed as a result of discrimination and prejudice in the white Methodist churches. During the eighteenth century many Methodist converts were free blacks and slaves. Richard Allen was one of those converts. Born a slave, he later became a Methodist preacher, and was able to purchase his freedom. During a service in Philadelphia, black members were interrupted from their prayers and asked to leave the white gallery. In protest, Allen led a group out of the church and in 1794 formed an independent black Methodist congregation.

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Although he modeled his church closely on Methodism in organization and doctrine, Allen was determined to have self-government and after ecclesiastical and civil court battles, achieved a complete separation of the black Methodist church. Similar separations were occurring in other cities, including Baltimore, so Allen called delegates together and organized the African Methodist Episcopal Conference.<sup>14</sup>

Thus the independence of black churches was the first achievement of freedom by African-Americans, the first community institution in which they had complete ownership, control, and autonomy. In many ways, the black churches were both the symbol and the source of African-American rebellion against discrimination and prejudice.<sup>15</sup> However, the churches provided more than religious freedom. The A.M.E. church has promoted the importance of education for self-improvement, and established schools and colleges, such as Wilberforce College in Ohio.<sup>16</sup> Many of the goals of the A.M.E. church extended beyond preaching the gospel and include philanthropic and benevolent activities to help feed the hungry, house the homeless, care for the sick, provide jobs for the unemployed, and encourage thrift and economic advancement.<sup>17</sup> Black churches were also the social center of the community, and provided fellowship, recreation, and leisure activities for both children and adults.<sup>18</sup>

Most importantly, the black churches, among which the A.M.E. denomination is prominent, provided an opportunity for self-expression, and a place of relaxation, belonging, and acceptance. Under the oppression of segregation, churches were a source of pride, solidarity, and self-respect. They have provided education and training in self-development, leadership, and responsibility.<sup>19</sup> In 1858, one man expressed the debt of gratitude that African-Americans owed the black churches: "If there never had been an A.M.E. Church in this country, there would have been no place where we could have exercised to any extent the talent which God has given us."<sup>20</sup> The restrictions on black participation in the political, civic, and economic areas of white society made the black church even more important since it offered an unrestricted opportunity to enjoy complete and autonomous participation.<sup>21</sup> Growing up at Graysville, Carole Cosby Guess remembered, "Our whole lives revolved around the church. Not as a social thing – as a *real* thing. Real faith. It is by faith that our people have survived....It will sustain you. It will give you strength." Sue Livers agreed, "It is the church that makes the difference."<sup>22</sup> The strength of faith and the experience of freedom



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and autonomy gave the churches a crucial role in the black community, one that sustained African Americans through settlement, segregation, and civil rights.

Unfortunately, for many rural black churches like St. Stephen's, sources, records and documentation on their unique history are scarce. However, even more unfortunate is the rarity with which these rural black churches even survive. Of the historic African-American churches identified in Jefferson County, two remain in Madison (Ebenezer Methodist Episcopal and Second Baptist). A former A.M.E. church in Madison has been converted into a house, and St. Paul's Second Baptist Church was converted into a garage and later demolished.<sup>23</sup> Unlike these other churches, St. Stephen's has few modifications, a high level of historic integrity, and is important as a rural survivor of the all-black settlements in and near Hanover, Jefferson County. The church's design, materials, and workmanship exemplify the simplicity, dignity, pride, and hard work of the congregation's founders. Original features and elements, including art glass windows and decorative shingles in the tower pediment, are still intact in the present structure, and contribute to the historic feeling and significance of the church. It is still used for religious services and maintains its association with the A.M.E. denomination. And for the small, but still dedicated, congregation, it is a symbol of their heritage: a legacy of the farm settlements of former slaves, a reminder of the obstacles of racial prejudice, and a testimony to the strength and faith of the African-American community.

### Endnotes

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<sup>1</sup> According to local oral history and tradition. Also, see Bill Shaw, "Church Revival," *Lifestyle* section of *The Indianapolis Star*, Sunday, December 13, 1998, for interviews with senior members of the church.

<sup>2</sup> Emma Lou Thornbrough, *The Negro in Indiana Before 1900* (Bloomington: Indiana University Press, 2nd edition 1993): 47, 32, 33-34, 44.

<sup>33</sup> Emma Lou Thornbrough, *The Negro in Indiana Before 1900* (Bloomington: Indiana University Press, 2nd edition 1993): 31, 208.

<sup>4</sup> Thornbrough: 31, 207.

<sup>5</sup> Thornbrough: 45-46, 40-41, 43.

<sup>6</sup> Don Wallace, ed., "Carole Cosby Guess" in *All We Had Was Each Other: The Black Community of Madison, Indiana* (Bloomington: Indiana University Press, 1998)89-91.

<sup>7</sup> Wallace, "Norval Johnson": 69, 71.

<sup>8</sup> Wallace, "Evan Guess": 41.

<sup>9</sup> Wallace, "Denise Carter": 130.



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<sup>10</sup> Wallace, "Foreword": xi; and "Norval Johnson": 76-77. These rules are repeated in several of the oral history interviews.

<sup>11</sup> Wallace, "Mary Stewart, Sue Livers, Karen Davis": 121.

<sup>12</sup> Thornbrough: 143.

<sup>13</sup> Wallace, "Mary Stewart, Sue Livers, Karen Davis": 121.

<sup>14</sup> L. C. Rudolph, *Hoosier Faiths: A History of Indiana Churches and Religious Groups* (Bloomington: Indiana University Press, 1995): 561-562.

<sup>15</sup> Benjamin Elijah Mays and Joseph William Nicholson, *The Negro's Church* (New York: Arno Press and the New York Times, 1969):3; C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African-American Experience* (Durham, NC: Duke University Press, 1990): 47.

<sup>16</sup> Rudolph: 565.

<sup>17</sup> Lincoln and Mamiya: 54-55.

<sup>18</sup> Mays: 284-5.

<sup>19</sup> Mays: 281-283.

<sup>20</sup> Thornbrough: 151.

<sup>21</sup> Mays: 7-8.

<sup>22</sup> Wallace, "Carole Cosby Guess": 94; "Mary Stewart, Sue Livers, and Karen Davis": 121.

<sup>23</sup> *Historic African-American Sites & Structures, Jefferson County, Indiana* (Indianapolis: Historic Landmarks Foundation of Indiana, 1996).

**Section 9 - Bibliography**

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

**National Register of Historic Places**  
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Thornbrough, Emma Lou. *The Negro in Indiana Before 1900: A Study of a Minority*. Second edition: Bloomington: Indiana University Press, 1993.

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Section 10 - Geographical Data - Verbal Boundary Description

The fixed point of reference is the intersection of State Road 56/62 and Main Street. From there, proceed east 392 feet along the north side of Main Street to arrive at the southwest corner of the nominated lot and the point of beginning. From this beginning point, turn north and proceed 139 feet, turn east and proceed 71 feet, turn south and proceed 139 feet, turn west and proceed 71 feet to the point of beginning.

Boundary Justification

Hanover does not have a lot numbering or parceling system. The original legal description refers to fixed points which no longer exist. This boundary description includes the original church lot and uses current fixed points of reference.

Photographs

The following is common to all photos:

1. St. Stephen's A.M.E. Church 2. Jefferson County, Indiana 3. see below 4. see below 5. DHPA, 402 W. Washington St., Rm. W274, Indianapolis

photos 1-4: Marsh Davis, photographer, June, 2000

photo 1-Exterior showing main elevation and east elevation, looking northwest

photo 2-Exterior, detail of restored art glass arched window

photo 3-East elevation, 1999-2000 addition to right, arched window with two glass roundels next to addition was covered by previous addition. Camera looking west.

photo 4-New addition, camera looking southeast.

**United States Department of the Interior**  
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photos 5-11, Paul Diebold, photographer, June, 2000

photo 5-Sanctuary interior, looking north.

photo 6-Sanctuary interior, looking northeast.

photo 7-detail of art glass windows in southwest corner of sanctuary, looking southwest.

photo 8-Sanctuary interior, taken from northeast corner, looking southwest.

photo 9-Fellowship hall addition interior, looking southwest.

photo 10-Fellowship hall addition interior, kitchen and restrooms in west 1/3 of addition.

Looking northwest.

photo 11-Fellowship hall addition interior, looking southeast.



St. Stephen  
 A.M.E.  
 Church  
 Jefferson Co.  
 Ind.

42°30'  
 4285  
 16  
 4284  
 4285  
 4286

3861 11 NE  
 (KENT)  
 4283