

NATIONAL HISTORIC LANDMARK NOMINATION

NPS Form 10-900

USDI/NPS NRHP Registration Form (Rev. 8-86)

OMB No. 1024-0018

ELEUTHERIAN COLLEGE CLASSROOM AND CHAPEL BUILDING

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United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

1. NAME OF PROPERTY

Historic Name: ELEUTHERIAN COLLEGE CLASSROOM AND CHAPEL BUILDING

Other Name/Site Number: 077-140-100038

2. LOCATION

Street & Number: State Route 250

Not for publication: ___

City/Town: Lancaster

Vicinity: __

State: Indiana County: Jefferson

Code: 077

Zip Code: 47231

3. CLASSIFICATION

Ownership of Property

Private: X

Public-Local: __

Public-State: __

Public-Federal: __

Category of Property

Building(s): X

District: __

Site: __

Structure: __

Object: __

Number of Resources within Property

Contributing

1

__

__

__

1

Noncontributing

__ buildings

__ sites

__ structures

__ objects

__ Total

Number of Contributing Resources Previously Listed in the National Register: 1

Name of Related Multiple Property Listing:

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6. FUNCTION OR USE

Historic: EDUCATION Sub: College/Public School

Current: VACANT/Not in use

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION: MID 19TH CENTURY--Greek Revival

MATERIALS:

Foundation: STONE--Limestone

Walls: STONE--Limestone

Roof: Asphalt

Other: Wood

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Describe Present and Historic Physical Appearance.

The Eleutherian College Classroom and Chapel building is rectangular in shape and built of stone. It is forty-two feet wide and sixty-five feet deep. A bell tower tops the three-story high, gable-fronted entrance. The primary space is a two-story high chapel below a floor containing classrooms. Block-cut quoins of uniform height accentuate the corners of the coursed, rough-hewn limestone walls. Commanding the crest of a hill facing north, the building sits back several hundred feet from a rural state road, approximately ten miles northwest of Madison, Indiana. Central to a campus at "College Hill," the building is all that survives of Eleutherian College, one of the first desegregated and coeducational facilities in the nation. Nominally maintained, the unused building has suffered from water damage and ongoing neglect.

The north, or front elevation is three bays wide. Two entries with three-light transoms flank a central window at ground level. Lintels and sills are of finished limestone. A full wood pediment and tympanum of flush boards clearly reflect a classical idiom. Above the pediment sits a cube-shaped belfry. Its hip roof, corner pilasters and louvers resemble a small temple (photo 1).

Identical side elevations facing east and west are each punctuated by four vertically attenuated twelve-over-six sash windows, indicating the double-height of the interior's first floor. Six-over-six sash windows directly above these light the top floor. Between the two levels, three tie-rods with wrought-iron S-shaped braces additionally reinforce the building. Chinks between stones at ground level provide ventilation under the building, which has no basement.

The rear elevation, more vernacular in its presentation, has two six-over-six sash windows lighting the top floor and a louvered attic vent. A simple cornice board finishes the roof juncture (photo 2).

The interior plan reflects the building's original function as classroom and chapel. Entering the building through either exterior door, an entryway spans the north of the first floor and contains a pair of narrow closets with multiple shelves for book storage (photo 3). Beyond two steps leading to cross-paneled doors, stairs enclosed behind vertical plank walls at opposite ends of the hall ascend to the second floor (photo 4).

Opposite the two exterior entrances and up one step, doors open to the chapel (photo 6). Six windows light the two-story high chapel. A balcony carried by two turned Tuscan columns crosses the north side of the room, and a closed balustrade containing square raised panels provides a transition for spaces above and below the balcony (photo 5). The paneled wood ceiling imitates coffering.

The second floor contains two rooms over the entrance hall. Small landings access these rooms and the chapel's balcony (photo 9). The balcony's floor angles moderately towards the balustrade. Turning at right angles, the stairs climb to meet each other at the third floor. Here,

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four classrooms radiate off a wide central hall (photos 8 & 7). A fifth room is located in the northeast corner, entered through one of the classrooms (photo 10).

Stairs in one classroom lead up to an unfinished attic, a plank-floored section underneath the belfry. A series of notched and fitted beams, which support the roof, delineate the structure of the building. Iron rods reinforce vertical King and Queen-posts (photo 11). A steep ladder climbs a final level into the tower containing a cast bell (photo 12). Supported by a newer wood frame, the bell is inscribed with its manufacturer's name: J.A. Kelley, Franklin Brass Bell Foundry, Madison, Indiana. Although rebuilt in 1963, the tower and floors immediately beneath it have suffered from severe water damage and do not appear to be structurally sound.

The interior manifests an aura of simplicity. Rooms are finished in plaster applied to lathe or the interior faces of the stone outer walls. Exhibiting minimal decoration, most interior trim are plain, painted boards. Only the chapel's window openings have casings, and these boards are almost planks. Historic sashes, such as those of the chapel, display muntins pegged into the surrounding frames, but other windows replaced in a 1963 restoration closely match the originals. Door openings, some topped by transoms, have shouldered and pedimented architraves. Most original doors and hardware have been removed or destroyed; however, one door remaining on the second floor has two vertical raised panels. A few closet doors constructed of vertical planking anchored to Z-shaped frames are also original. A beaded rail lines one second story room at hand level. On the top floor, accentuated sections of walls are painted as blackboards. Floors are worn in areas receiving the most traffic, such as halls and stairs.

Past maintenance and restoration attempts have met with mixed results. Concrete mortars with different colors and consistencies have been used to tuckpoint the walls and to patch rotted wood frames around openings. Newer nineteenth century doors moved from another building have replaced earlier entry doors. Asphalt shingles have replaced unknown original roofing materials. Discolored stones at ground level evidence rising dampness, and mold growth on the shaded north elevation reflects another problem attributable to moisture.

Vandalism, including destroyed walls and graffiti almost a century old, has affected all rooms, but water is the primary cause of interior damage. Exposure has damaged plaster ceilings, rotted joists and peeled paint. Channels dissipating the plaster are particularly apparent on the south wall. Although presently repaired, severe leakage through the belfry has progressively weakened a section at least two levels beneath it. Even so, the building retains most original materials. Framing members exhibit fine notched or dovetailed joinery, as well as forged, square nails. Woodwork of the upper floors displays its original paint.

Recent interest in the historic building has led to increased (and more focused) preservation efforts. The present owners purchased the building from Historic Madison, Inc. in 1990, with the hope of reopening it as a museum to commemorate the ground-breaking institution. The building was legally surveyed, its windows replaced and exterior trim painted. In 1996 the

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building's owners formed Historic Eleutherian, Inc., a non-profit organization to which they deeded the building. Currently the Trustees of that organization are seeking the funds to complete a long-range plan for the site.

The Eleutherian College building sits on elevated ground with views of the surrounding rolling geography. It borders a cluster of homes, the remnants of the vibrant nineteenth-century community that supported the school. A field, pastures, and outbuildings have invaded the property where a dormitory and two faculty dwellings once stood, but the grassy front yard and a few trees preserve the historic approach to College Hill.

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8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties: Nationally: X
Statewide: ___ Locally: ___

Applicable National Register Criteria: A X B ___ C ___ D ___

Criteria Considerations (Exceptions): A ___ B ___ C ___ D ___ E ___ F ___ G ___

NHL Criteria: Criterion 1

NHL Theme(s): II. Creating Social Institutions
2. Reform Movements
III. Expressing Cultural Values
1. Educational and Intellectual Currents

National Register Areas of Significance: Social History, Ethnic Heritage/ Black, Education

Period of Significance: 1854-1861

Significant Dates: 1854, 1856

Significant Person(s): N/A

Cultural Affiliation: N/A

Architect/Builder: unknown

Historic Context: XXXI. SOCIAL AND HUMANITARIAN MOVEMENTS
D. Abolitionism (Underground Railroad)
XXVII. EDUCATION
C. Higher Education
2. Objectives and Admissions Policies

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State Significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above.

The Eleutherian College Classroom and Chapel building, constructed between 1854 and 1856, is eligible for designation as a National Historic Landmark under Criterion 1 for its association with the abolitionist and Underground Railroad movements prior to the Civil War. As one of two surviving buildings associated with the first college in Indiana to admit students without regard to race or gender, Eleutherian College Classroom and Chapel may also be considered for its role in promoting equal educational opportunities prior to the Civil War. A dormitory building, circa 1854, also survives near the Chapel building. However, the latter is the only building retaining its architectural integrity. The dormitory is now a private residence.

The Neil's Creek Anti-Slavery Society, founded in Lancaster in 1839, and which had evolved into the Neil's Creek Abolitionist Baptist Church by 1846, was made up of families active in both the founding and administration of Eleutherian College and in assisting with the clandestine activities of the Underground Railroad in Southern Indiana. Three of the college's trustees, Samuel Tibbetts, Lyman Hoyt, and James Nelson, were frequently mentioned in connection with the Underground Railroad and its efforts in the vicinity of Lancaster and Madison, Indiana.

The construction of the Eleutherian College Classroom and Chapel building was both the culmination of local abolitionists' efforts to visibly denounce slavery and the fruition of Reverend Thomas Craven's dream to establish an educational institution open to both races. In 1846, the visiting Baptist preacher from Oxford, Ohio delivered a sermon before the abolitionist church in Lancaster, Indiana. Craven's sermon inspired the abolitionists, who convinced the minister to locate the institution near their town. In 1848, the Eleutherian Institute opened, with fifteen students and Craven's son John as instructor. From the Greek 'Eleutheros' meaning "freedom and equality," the school embodied its founders' anti-slavery sentiments. Classes were held in a local meeting hall, as well as in Craven's log cabin, in the years prior to the construction of the main building.

Families and individuals from diverse backgrounds settled in the area around Lancaster, Indiana, ten miles northwest of Madison. The slavery question was hotly debated throughout all of Jefferson County. Settlers with southern ties (most came from Kentucky and Virginia) held views on the issue ranging from indifferent to acquiescent. Those people who migrated from New England, many of Baptist or Quaker stock, favored taking direct action to end slavery. By the 1840s, within an area of twenty square miles, there operated both a chapter of the Knights of the Golden Circle (a forerunner of the Ku Klux Klan) and an organized anti-slavery society.¹

Agitation for the abolishment of the "peculiar institution" began in Jefferson County over a decade before Thomas Craven's visit. Near Lancaster, the Neil's Creek Anti-Slavery Society flourished from 1839 to 1845, gaining more and more support every year. Minutes from the

¹ "Gives Lancaster History," *Madison Courier*, November 23, 1938, page 3.

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September 1841 meeting of that group indicated that the society had prepared a memorial to the Indiana General Assembly seeking "a repeal of the law which makes it criminal and fineable--to harbor or employ fugitive slaves."² In 1845, members of the Neil's Creek group affiliated themselves with the national Liberty Party, thus moving the slavery debate into the political arena.

By 1846, the anti-slavery society had evolved into the Neil's Creek Abolitionist Baptist Church, the group influenced by Thomas Craven's sermon. Initially, the church was refused admittance to the Madison Baptist Association due to its strong abolitionist sentiments. The Lancaster families involved in both the anti-slavery society and Baptist church were instrumental in the founding of Eleutherian College. Those same families were also linked, time and time again, to the clandestine activities of the Underground Railroad.

The years 1830 to 1865 saw the greatest amount of Underground Railroad activity in the State of Indiana. Fugitive slaves who crossed the Ohio River into Indiana set foot onto the free soil of many Hoosier towns. Among the southern Indiana towns thought to have been involved in underground work, three are most widely recognized: Evansville, Jeffersonville, and Madison. Specifically, in the town of Madison, with the help of area abolitionists and the cover of night, most fleeing slaves traveled one of two ways: northeast through Canaan to Newport (now Fountain City) and the home of Levi Coffin or northwest through Lancaster (and Eleutherian) to Vernon and Columbus, on the way to Indianapolis.³

The area around Eleutherian College was actually the third stop in Indiana for fugitive slaves on their way from Madison to Indianapolis. According to several accounts, Baptist minister Chapman Harris ferried slaves across the Ohio River just north of Madison. From there, slaves found refuge at Clifty Falls two miles southwest of town.⁴ Lancaster, about ten miles north of Clifty Falls was a safe haven, an entire community of abolitionists. Although Eleutherian was probably not the "Grand Central Station" of the Underground Railroad as some have attested, a connection with the secret movement is evident.⁵ An article from the *Indianapolis Star* stated,

² "Minute Book of the Neel's Creek Anti-Slavery Society, 1839-1845, Jefferson County, Indiana," Indiana Division, Indiana State Library. Note the change in spelling of 'Neel's Creek.' Within the society's minutes, the spelling changed to 'Neil's Creek.' In some reports, the site is referred to as 'Neal's Creek' or even 'Nail's Creek.'

³ I began research on this topic by attempting to trace the lines of the Underground Railroad in southern Indiana. Gwendolyn Crenshaw's: "*Bury Me in a Free Land*": *The Abolitionist Movement in Indiana, 1816-1865* (Indiana Historical Bureau, 1993) presented much information on the subject. William Seibert's *The Underground Railroad: From Slavery to Freedom* (New York: Macmillan, 1898) was the definitive work on the subject, itself tracing many of the underground routes. See also, William C. Thompson, "Eleutherian Institute: A Sketch of a Unique Step in the Educational History of Indiana," *Indiana Magazine of History* 19 (June 1923) and the article, "Gives Lancaster History."

⁴ Two such accounts were: Myrtie Barker, "It's a Part of the Past That Few Hoosiers Remember," *Indianapolis News*, April 20, 1959, page 10, col. 1-2 and Crenshaw, *Bury Me in a Free Land*.

⁵ The William C. Thompson article, dated 1923, tried to disassociate the founders of Eleutherian College from the Underground Railroad. In doing so, however, Thompson related two incidents to "suffice to show how fugitives were treated in the early days of the institution's history. (115)" Those two incidents involved all of the classic attributes of Underground Railroad activity: the cover of night, secret code, and the hurried transportation of fugitive slaves to another sympathetic town. His article was one of very few to deny area involvement in the Underground Railroad,

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"[Eleutherian might] have been the only purely abolitionist institution in the country." The education society that operated the school was composed of all the members in good standing of the Neil's Creek Anti-Slavery Society and subsequent Baptist church.⁶

Indeed Lancaster, Indiana had some notoriety as a stopping point for slaves seeking refuge on their way to freedom. A clear pattern of involvement emerges linking the area surrounding Eleutherian to the underground movement. The names of Samuel Tibbetts, Lyman Hoyt, and James Nelson, trustees of Eleutherian Institute, frequently occurred in tales of the area's Underground Railroad activity.

Samuel Tibbetts' house was located near the site of the Eleutherian College Classroom and Chapel building. Herbert Heller, in his personal papers, mentioned a tunnel located in the basement of that house in which Tibbetts hid fleeing slaves.⁷ Lyman Hoyt, a leader in the underground, was alleged to have a small cave on his property that served as a hiding place. Concealed by shrubbery, slaves could be hidden safely until dark at which time Hoyt provided them with food and direction to the next town. Lois Hoyt, daughter of Lyman, recalled that the families of Lancaster knew each other so well (many families were related by marriage) that hiding and transporting slaves became commonplace. She shared stories with the *Madison Courier* in the early 1900s, treating the actions of her relatives as 'second nature.' She felt that the role Lancaster played in the Underground Railroad was but a fragment of the larger network of operation, and as such, their actions did not differ from those of other Indiana townspeople. She related the same episodes in different interviews over a thirty-year period, neither boasting nor inflating the role that her relatives played in the secret society.⁸ Her attitude only strengthened the claim that "Eleutherian was one of the most important stations."⁹

Accounts of James Nelson's involvement with underground activity were even more prevalent. In the early years of the Neil's Creek Anti-Slavery Society, Nelson's home was the meeting place for the organization. Later, he and his wife "Aunt Lucy" kept the dormitory at Eleutherian. James Nelson was arrested at least once for acting on his convictions. In 1852, Jefferson County Sheriff and reputed slave-catcher Robert "Right" Rea arrested the Nelsons along with Professor

yet Lancaster's location, citizenry, religious affiliation, and political sentiment (even as Thompson described them) make a much stronger case for underground activity.

⁶ "Recalls Part Played by Ancestors in Founding of Eleutherian College," *Indianapolis Star*, January 15, 1940, page 12, col. 2. Also, untitled article in the *Madison Courier*, December 21, 1853.

⁷ Herbert Heller was Professor of History at Indiana University. His papers are housed at the Indiana Historical Society.

⁸ Lois Hoyt's stories are shared in both *Negroes In and Around Jefferson County* (Jefferson County Historical Society, circa 1938) and in her own personal correspondence, now in the Jefferson County Public Library. Her recollections in the former were dated July 10, 1907, while her correspondence is dated 1930. Her stories remained virtually unchanged over that span of time.

⁹ "Relics Hark to Abolition Days," *Indianapolis Star*, August 11, 1912, page 3, col. 1.

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John Craven, on charges that the three violated The Fugitive Slave Act and Article XIII of the Indiana State Constitution of 1851 by "encouraging Negroes to come into the state." The case was to be tried in Madison, but Judge Stephen C. Stevens, a known abolitionist and supporter of Eleutherian, had the case thrown out.¹⁰ James Nelson's name was mentioned among those from that area who aided in the escape of the greatest number of slaves. A 1903 addendum to the Neil's Creek Anti-Slavery Society minutes stated that Nelson was actively involved in the work of the Underground Railroad, "as were most of these people." Lois Hoyt indicated that "there was not a more efficient nor more diligent laborer in the [Underground Railroad] than...James Nelson."¹¹

Work in the abolitionist movement did not take place without incident. Eleutherian Institute provided a visible target for racist actions due to its well-publicized beliefs as well as its growing reputation as the center of the underground movement. Prior to the arrest of the Nelsons and John Craven, three nearly-completed homes for African-American students and their families were burned to the ground by a faction of southern sympathizers in 1850 in attempts to thwart the Eleutherian movement.

Born out of Reverend Thomas Craven's vision to provide equality of opportunity in the field of education, Eleutherian Institute was one of the first of its kind. Prior to 1854, Eleutherian Institute offered only secondary-level course work to its students. Coinciding with the Chapel's construction, the trustees changed the school's name to Eleutherian College and expanded its programs to include college-level courses. The very location of the building itself, atop the highest hill in the area, was both a physical and symbolic statement of the community's beliefs, visible for miles around.

Eleutherian College was the first school in Indiana to offer advanced educational opportunities to African-American students. It was also one of the first institutions in the state to offer equal educational opportunity to blacks.¹² With the exception of Oberlin College in Ohio, Eleutherian College was the only school west of the Allegheny Mountains to offer its students college-level experience in an integrated atmosphere prior to the Civil War.¹³

¹⁰ James Nelson's arrest was related in many articles. It seemed to be the institution's "badge of honor." See, for example, Thompson article, 111-112, Emma Lou Thornbrough's *The Negro in Indiana Before 1900: A Study of a Minority* (Indiana University Press, 1993), 180. Also, Wayne Guthrie, "Indiana Led in School Equality," *Indianapolis News*, June 7, 1967, page 43, col. 1-3.

¹¹ "Minute Book of Neel's Creek Anti-Slavery Society, 1839-1845, Jefferson County, Indiana," addendum dated June 23, 1903. That entry also mentioned the arrest of James Nelson. Also, Lois Hoyt's letter to an unknown correspondent, dated 1930, Jefferson County Public Library.

¹² In 1846, Union Literary Institute opened in Randolph County, Indiana. That institution was also desegregated, but specialized in "manual technical" training.

¹³ Thompson, 120. Joseph S. Mendinghall, National Historic Landmarks Boundary Study Nomination for Oberlin College Institute (National Historic Landmarks Survey, National Park Service, Washington, DC, 1978.) Oberlin College, Oberlin, Ohio, founded in 1833 and designated a National Historic Landmark in 1965, was recognized for its admission of women and for its policy of admission of Blacks. The original Oberlin College buildings are all gone. The Landmark is Tappan Square, located near the center of campus, which retains its original dimensions.

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Support for the school was not isolated in Lancaster alone. Stephen C. Stevens, judge from Madison who aided in the dismissal of the 1852 court case against James Nelson, was noted as "one of the leading antislavery men in the state."¹⁴ Perhaps coinciding with the establishment of the Liberty Party in Jefferson County, Stevens was the 1846 Indiana Gubernatorial candidate of that party. Outside the state, Thomas Craven found support among the likes of Harriet Beecher Stowe and William Lloyd Garrison, the latter urged Craven to submit articles for his abolitionist newspaper *The Liberator*. In addition, African-American students came to the school from as far away as Mississippi, Alabama, and Louisiana to take advantage of the opportunity provided.¹⁵ Itself a hotbed of abolitionism, Lancaster was the perfect location for the ambitious institution.

"A primary purpose of the school was to increase the opportunities for an elementary education for more colored children through the training of more teachers."¹⁶ Between 1855 and 1861, the school flourished, with annual enrollment fluctuating between 70 and 150 students. An 1856 circular listed a student body of 109, including eighteen blacks (ten born into slavery). According to Emma Lou Thornbrough, by 1858 the school boasted 100 graduates who were qualified to teach, fifteen of whom were black.¹⁷ Beset by constant financial trouble and hampered by the death of founder Thomas Craven in 1860, support for the school dwindled. Economic recession and the imminent threat of war ended private financial contributions to the school, which never had an endowment. African-American enrollment at the school ended after 1861, as many blacks moved elsewhere, perhaps in fear of reprisals from southern sympathizers at the outset of the Civil War.

Emancipation, followed soon by the surrender of the Confederacy at Appomattox, signaled the beginning of a new era for African-Americans. Opportunities for blacks to gain access to education increased with the rise of the state system of public schools in the 1860s and 1870s. Gradually, private institutions such as Eleutherian College ceased to exist. However, the quality of education to which African-Americans had access lagged far behind that available to whites. Segregation in the new public schools usurped the beliefs in integrated education supported by the founders of Eleutherian Institute and remained the law of the land until the 1960s.

Eleutherian College continued to operate as a private, coeducational secondary school until the mid-1880s. In 1888, Lancaster Township purchased the Eleutherian College Classroom and Chapel building, using it as a public school building until 1938. A 1963 restoration project

¹⁴ Emma Lou Thornbrough, *Indiana in the Civil War Era, 1850-1880*, The History of Indiana, Vol. 3 (Indiana Historical Bureau and Indiana Historical Society, 1965), page 21

¹⁵ Thompson, 128.

¹⁶ Thornbrough, *The Negro in Indiana Before 1900*, 179.

¹⁷ *Ibid*, 178-180.

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reversed the alterations that the building underwent in its fifty years as a public school.¹⁸ The Eleutherian College Classroom and Chapel building now stands idle. It was the centerpiece of an institution deeply rooted in the belief that education was a resource to which all people should have been given equal access. It remains an impressive physical reminder of the abolitionist movement.

9. MAJOR BIBLIOGRAPHICAL REFERENCES

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¹⁸ The Chapel was divided up in order to create multiple classrooms for public school use. The partitions were removed during the 1963 restoration. See the physical description for details.

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Previous documentation on file (NPS):

 Preliminary Determination of Individual Listing (36 CFR 67) has been requested.
 Previously Listed in the National Register.

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- 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 (Indiana State Library)
- Federal Agency
- Local Government
- University
- Other (Specify Repository)

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10. GEOGRAPHICAL DATA

Acreeage of Property: Approximately 1.498 acres

UTM References: Zone Easting Northing
A 16 628780 4298840

Verbal Boundary Description:

Part of the Northwest quarter of the Southwest quarter of Section 34, Township 5 North, Range 9 East, Lancaster Township, Jefferson County, Indiana, and more particularly described as follows: All that parcel of land East 460.16 feet from the West line of Section 34 along State Road 250 and continuing North 89 degrees 45 minutes East 165 feet along State Road 250; thence South 2 degrees 19 minutes 24 seconds West 396 feet; thence South 89 degrees 45 minutes West 165 feet; thence North 2 degrees 19 minutes 24 seconds East 396 feet to the point of beginning.

Boundary Justification:

The boundary as described includes the historic building and front approach, and maintains the integrity of the campus. Connecting parcels once part of Eleutherian College are excluded because of the demolition of associated buildings and the conversion of land to agricultural use.

11. FORM PREPARED BY

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Date: May 21, 1996

NATIONAL HISTORIC LANDMARKS SURVEY
September 12, 1996