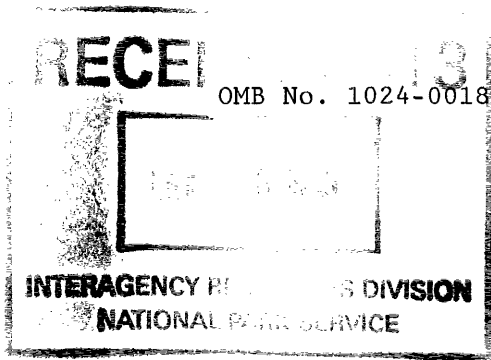


United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
REGISTRATION FORM



1. Name of Property

historic name Butler Chapel African Methodist Episcopal Zion Church

other names/site number N/A

2. Location

street & number 1002 N. Church Street not for publication N/A

city or town Tuskegee vicinity N/A

state Alabama code AL county Macon code 087 zip code 36083

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this X 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 X meets      does not meet the National Register Criteria. I recommend that this property be considered significant      nationally      statewide X locally. (      See continuation sheet for additional comments.)

[Signature] July 10, 1995  
Signature of certifying official Date

Alabama Historical Commission (State Historic Preservation Office)  
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 commenting or other official Date

\_\_\_\_\_  
State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this 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):

Care O. Shree 8-25-95

\_\_\_\_\_  
Signature of Keeper Date of Action

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

Number of Resources within Property

Contributing	Noncontributing
<u>  1  </u>	<u>      </u> buildings
<u>      </u>	<u>      </u> sites
<u>      </u>	<u>      </u> structures
<u>  1  </u>	<u>      </u> objects
<u>  2  </u>	<u>  0  </u> Total

Number of contributing resources previously listed in the National Register   N/A  

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

=====  
6. Function or Use  
=====

Historic Functions (Enter categories from instructions)

Cat:   Religion   Sub:   religious facility  

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Current Functions (Enter categories from instructions)

Cat:   Religion   Sub:   religious facility  

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

7. Description

Architectural Classification (Enter categories from instructions)

Gothic

Materials (Enter categories from instructions)

foundation brick

roof asbestos

walls brick

other \_\_\_\_\_

Narrative Description (Describe the historic and current condition on continuation sheet/s.)

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.)

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or a 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

Social History

Politics/Government

Period of Significance 1957

Significant Dates 1957

Significant Person (Complete if Criterion B is marked above) \_\_\_\_\_

Cultural Affiliation N/A

Architect/Builder Unknown

Narrative Statement of Significance (Explain significance on continuation sheet/s.)

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9. Major Bibliographical References

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

Previous documentation on file (NPS) N/A

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: \_\_\_\_\_

=====

10. Geographical Data

=====

Acreage of Property less than 1 acre

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	<u>16</u>	<u>622295</u>	<u>3587400</u>	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 Willor D. Williams, Barbara Danner, E. L. Donald (Susan Enzweiler-AHC Reviewer)

organization Butler Chapel History Committee date May 5, 1995

street & number 1002 N. Church Street telephone \_\_\_\_\_

city or town Tuskegee state AL zip code 36083

USDI/NPS Registration Form

Property Name Butler Chapel A. M. E. Zion Church

County and State Macon County, Alabama

Page #5

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Additional Documentation  
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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 the SHPO or FPO.)

name A. M. E. Zion Church Headquarters (ATTN: Dr. Morgan Tann)

street & number P. O. Box 31005 (no street address given) telephone \_\_\_\_\_

city or town Charlotte state NC zip code 28231

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section   8   Page   4  

Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

=====

**Criterion Consideration A: "A religious property deriving primary significance from architectural or artistic distinction or historical importance"**

Butler Chapel African Methodist Episcopal Zion Church derives its primary significance from its historical importance in association with the civil rights movement in Tuskegee.

**Criterion Consideration G: "A property achieving significance within the past 50 years if it is of exceptional importance"**

The first "Crusade for Citizenship" meeting took place at Butler Chapel less than fifty years ago but is of "exceptional importance" in the history of the civil rights movement in Tuskegee because it energized and expanded the participation of Macon County blacks in the movement.

The civil rights movement of the 1950s and 1960s was a watershed event in American history. According to national correspondent Juan Williams, the years from 1954 when Brown v. Board of Education was decided to 1965 when the Voting Rights Bill was passed "saw more social change, more court decisions, and more legislation in the name of civil rights than any decade in our nation's history. Those changes were forced by millions of Americans who, with a sense of service and justice, kept their eyes on the prize of freedom" (Williams, 1987:287). The civil rights movement of this period ended segregation and won blacks their full constitutional rights as Americans. In so doing, it forever changed the fabric of American society. Economic and educational opportunities opened up for blacks. American politics at all levels changed as black voters elected black politicians to office. The success of the struggle spawned other movements for equal rights such as the women's movement.

The movement was a grass roots struggle deriving its power from people protesting local injustices. In Tuskegee, the struggle centered on gaining the right to vote for qualified black citizens. Those who gathered at Butler Chapel on June 25, 1957 were protesting a local action but they must have realized that they were part of a growing national civil rights movement. The civil rights movement of the 1950s and 1960s was first and foremost a grass roots movement, a people's movement. The Montgomery bus boycott of 1955-1956, the Little Rock Nine in 1957 and the sit-in at Greensboro, North Carolina in 1960 were events that grabbed national and even international attention. But, as Tuskegee demonstrates, the civil rights movement grew out of local conditions. The struggle was fought and won by unknown citizens throughout the South who protested against racism in their own communities. Historian Robert J. Norrell writes, "The civil rights movement of the 1950s and 1960s made its way to every community in the South. In Montgomery, Albany, Birmingham, Selma, and a few others, it arrived with fanfare and occupied the limelight for much of its stay. It slipped into other towns and lay low for a while before making its presence known. It had a different experience in each place, and no place was the same after it left. Each community now has a story to tell about the movement, and only when many of those stories are told will the South's great social upheaval be well understood" (Norrell, 1985:ix).

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section   8  

Page   5  

Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

=====

Butler Chapel A. M. E. Zion Church was the place in Tuskegee where the struggle took on added momentum and a new direction with black ministers and leaders speaking out more forcefully than ever before for their constitutional rights. The boycott that was launched at this first "Crusade for Citizenship" meeting held in Butler Chapel on June 25, 1957 reached out to blacks throughout Macon County and empowered them to make the fight for civil rights their own. Never before had Macon County's black community united so strongly against and articulated so forcefully their grievances against the political system under which they struggled. All blacks in Macon County were called upon to make the struggle their own by boycotting white merchants in Tuskegee. Prior to this, the struggle for voting rights had been primarily undertaken by the Tuskegee Civic Association and its members who were generally educated, middle class and living in Tuskegee. The protest had centered on petitions to local white leaders, advertisements in the local paper and failed attempts through the federal courts system.

The "Crusade for Citizenship" launched at Butler Chapel on June 25, 1957 took the struggle for civil rights to a more confrontational level and was consistent with what was occurring throughout the country.

HISTORICAL SUMMARY

After emancipation in 1865 some of the freed slaves began to purchase houses in an area less than one mile west of Tuskegee's courthouse square. The neighborhood came to be known as Zion Hill. As the black community grew, the whites in the area began to move out. Located here was a one room log cabin that the black residents used as a school house. The school was staffed by white teachers (Adams, 1959:3).

Rev. John M. Butler, a native Alabamian, founded an African Methodist Episcopal Zion Church in this community in the fall of 1865. Known as the Zion Negro Church, the congregation built its first church building in 1867. The church was renovated and enlarged in 1869 and again in 1875. Finally, a new church was constructed c. 1887. Rev. Butler was succeeded by Rev. Solomon Derry who became Macon County's first black school teacher (Adams, 1959:3; Norrell 1986:3 & McMillan, 1965: n.p.).

Solomon Derry was born a slave in North Carolina and was brought to Alabama as a baby along with his mother Margaret Huggins. As a slave, he learned to read and write. Derry joined the Methodist Church and was ordained a deacon in 1865. Two years later he became an elder of the church. Solomon Derry organized several churches throughout Alabama. He was appointed to Butler Chapel in 1873 and remained there four years. During his tenure, Derry repaired the church and built a school with his own money, giving it to the church. Tuskegee Normal School first began in this building. Prior to that, however, Solomon Derry taught school here for four years and had an enrollment of 250 students (Hood, 1895:370-373).

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section   8   Page   6  

Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

=====

Besides playing a prominent role in education during this period, Butler Chapel also had a role in politics. One Saturday night in early June 1870 James Alston, a local black Republican leader and state representative for Macon County, held a meeting of the Republican party at the church. That same night, his house was fired upon by a group of white men. Alston and his wife were wounded but not killed. This incident foreshadowed several months of violence and intimidation by white Democrats who wanted to retain power by controlling the outcome of the November elections that year. Alston was forced to flee Macon County as was William Dougherty, a white Republican. The violence climaxed the month before the election at Butler Chapel. Republican speakers at a political meeting held in the courthouse were heckled by local Democrats carrying pistols. That same night Rev. John Butler chaired a meeting of the church's board to discuss the congregation's finances. Suddenly whites charged in and began shooting. By the end of it all, two members were killed and three were wounded. Butler later learned from whites that the attackers had heard rumors that James Alston was back in Macon County and had called the meeting at the church (Norrell, 1986:3-5).

These incidents reveal the lengths white conservative Democrats would take in order to preserve their economic and political power in the county. The Macon County Republican party held its majority in the November election but got 600 less votes than in the presidential election of 1868. This was partly attributed to the terrorism whites inflicted on blacks and also partly attributed to the practices of Arthur L. Brooks, the county voting registrar. Brooks had recorded the names of some Republicans in handwriting that was so hard to read their ballots were declared invalid. The throwing out of these Republican ballots set a precedent for inappropriate voting registration activities in Macon County (Norrell, 1986:5-7).

The congregation of Butler Chapel, despite these tragedies, continued to move forward, particularly in the area of education. Here the leadership of Lewis Adams was most significant. Adams, a stalwart member of the congregation, played an instrumental role in bringing Booker T. Washington to Tuskegee and establishing the Tuskegee Institute. Washington wrote that Lewis Adams was "the leading colored citizen in Tuskegee" and "a colored man of great intelligence and thrift . . . ." (Pamphlet, no date: n.p.).

Lewis Adams was born a slave in Macon County on October 27, 1842. He worked in his father's plantation service shops where he became a skilled tinsmith, harness maker and shoemaker. Along the way, Adams also taught himself to read and write. After emancipation, Lewis Adams opened his own shop in Tuskegee. He provided a necessary service to both blacks and whites and worked to improve race relations. Many young men apprenticed with him. His wife Sallie Green Adams (a mother of sixteen children) taught cooking and sewing to young women (Pamphlet, no date: n.p.).

Adams dreamed of establishing a vocational school and a teacher training school. His church was trying to provide a basic education for blacks but was failing because of poorly trained teachers. A vocational school could take over the work he and his wife were doing and a teacher training school would eventually provide a better education for all blacks in Tuskegee (Pamphlet, no date: n.p.).



United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section   8   Page   7  

Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

=====

The 1880 election helped make Adams' dream a reality. The incumbents representing Macon County in the House of Representatives were Colonel Wilbur F. Foster and Mr. Arthur L. Brooks. Foster and Brooks faced a tough race and were not sure they could win without the black vote. Foster approached Adams, asking him to bring out the black vote for them. Lewis Adams struck a deal. He would encourage blacks to vote for Foster and Brooks if, once reelected, they would work to establish a normal school for blacks. The two incumbents were reelected. In 1881 they persuaded the Alabama legislature to establish a normal school for blacks in Tuskegee with an annual appropriation of \$2,000.00 (Pamphlet, no date: n.p. & McMillan, 1965: 2).

Lewis Adams and George W. Campbell, a prominent white banker and merchant in Tuskegee, wrote General Armstrong of Hampton Institute in Hampton, Virginia to send a teacher to Tuskegee. Armstrong sent Booker T. Washington. On July 4, 1881 Washington established the Tuskegee Normal School in a shanty on Butler Chapel's property. He had thirty students. Washington soon contracted to purchase a 100 acre plantation on which to build the Tuskegee campus (McMillan, 1965:2 & Charter Day, 1981:2-3).

Lewis Adams was a strong supporter of the Tuskegee Institute. Washington lived with the Adams family when he first came to Tuskegee. Adams was one of the three original commissioners to supervise the school and held this position until his death in 1905. He joined the faculty in 1890 to teach his trades (Pamphlet, no date: n.p.).

The success of Tuskegee Institute was due in no small part to Booker T. Washington's accommodationist policy towards whites. He knew that he had to curry the favor of locally prominent white businessmen and politicians in order for the institute to grow and prosper. Washington's views on race relations brought peace of mind to white conservatives. As early as 1884, Washington stated that any great improvement in the lot of Southern blacks "must have to a certain extent the cooperation of Southern whites" (Norrell, 1986:15-17).

In the first half of the twentieth century, an educated, black middle class developed in Tuskegee because of the Institute and the V. A. Hospital for black veterans, which was staffed by black professionals, that had been established here in the early 1920s. Despite its economic and educational progress, the black community of Tuskegee, like blacks throughout the South, faced gross disfranchisement. According to Dr. Luther P. Jackson in his RACE AND SUFFRAGE IN THE SOUTH SINCE 1940, the worst cases of voting disfranchisement of blacks in the whole South occurred in Macon County, Alabama. It is believed that this strong opposition stems from the fact that blacks comprised over 80% of the Macon County population. Whites feared that blacks would take over the majority of political offices. The forces needed to change this situation began to coalesce in 1941 (Guzman, 1984:36).

The Tuskegee Civic Association organized in 1941 with the goal of promoting "through group action the civic well-being of the community." This organization had grown out of a men's group that had been meeting since 1910 to discuss civic matters. When the group organized as the TCA it allowed women to be members. For years, the driving force behind the TCA was

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section   8   Page   8  

Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

Charles G. Gomillion, a professor at the Institute (Crusade for Civic Democracy, 1958: n.p. & Norrell, 1985:35). The Tuskegee Civic Association's primary focus during the 1940s, 1950s and early 1960s was voter registration for blacks.

According to Jessie Parkhurst Guzman, the biggest deterrent to black suffrage in the community was the Board of Registrars. The Board was comprised of three registrars who were appointed by the state Board of Appointment. This board consisted of the governor, the state auditor and the commissioner of agriculture and industries. If the registrars resigned as a group or individually, no one could appoint replacements except the Board of Appointment. The county often went for long periods of time with no functioning Board of Registrars (Guzman, 1984:37).

In Macon County, these voter registration boards used a variety of racially discriminatory practices to limit the number of eligible black voters. These practices included:

- 1) Whites were urged to register and it was made convenient for them. They were sought out in their cars, their homes, etc. This was not the case with unregistered blacks.
- 2) The necessary registration facilities for white applicants were available at all times. The space provided to register black voters was inadequate and allowed only a token number to be registered.
- 3) White applicants were processed before black applicants, even though the blacks were first in line.
- 4) Separate registration offices were established for the two races and they were in different parts of the courthouse.
- 5) Whites and blacks were held to different standards of performance. White applicants were assisted in completing the registration forms while blacks were not. Blacks had to read and write long passages from the U. S. Constitution while some whites registered without taking any reading or writing test.
- 6) Blacks were held to a higher standard of accuracy in completing the application form. Minor errors on a black's application would disqualify him or her while a white person's application with the same or similar mistakes would be approved. Sometimes highly qualified blacks were rejected, while less qualified whites got registered.
- 7) Registered black voters were limited in how often they could act as supporting witnesses or vouchers. White voters were not limited in the number of times they could vouch for applicants.
- 8) The applications of some blacks were not processed by the Board of Registrars. Also, some blacks were not notified concerning the disposition of their applications.
- 9) The Board gave priority to people transferring from other places over those waiting to apply for the first time.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section   8   Page   9  

Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

=====

10) Beginning in 1960, applicants were required to apply one at a time. Prior to this, two applicants could apply simultaneously.

11) The Board did not always accept applications from blacks even when it was meeting on a regular registration day.

12) The Board often cut back its hours of work and offered weak excuses such as catching up on paperwork, the room was being painted or the door was locked.

13) The registrars often distracted the black applicants by engaging in trivial conversations with them and asking unnecessary questions. This cut down on the number of applicants who could apply on any given day and distracted those who were applying, causing them to make errors.

14) Some Boards, after being appointed, found reasons why they could not carry out their duties such as having no equipment.

15) Members of the Board would resign in order to avoid registering large numbers of black voters (Guzman, 1984:37-39).

Despite all these obstacles, there were approximately 410 registered black voters in Tuskegee by the late 1950s. Many more blacks were eligible to vote, however. There were only 600 registered white voters in the town (Guzman, 1984:22).

This situation alarmed the white power base in Tuskegee. In early 1956, city officials sought Sam Engelhardt's assistance. Engelhardt represented the 26th senatorial district composed of Macon and Bullock Counties in the Alabama state legislature. He was also the executive secretary of the White Citizens Council. Engelhardt had a plan to gerrymander the boundaries of the city in such a way that would exclude all black voters and thus assure white control of the town government. Engelhardt knew that Federal courts generally did not interfere in the states' authority to set political boundaries. The legislation proposed by Engelhardt would reduce the size of Tuskegee and change its boundaries from a simple, four sided rectangle to a twenty-eight sided shape. The gerrymander bill was passed by the state legislature. It placed 3,000 of Tuskegee's 5,397 black citizens outside the city limits but all 1,310 of the town's white residents retained their residency (Norrell, 1985:91-92 & Guzman, 1984:23).

No white citizens in Tuskegee or the county at large opposed the gerrymander. But to blacks "this bill was the climax of white resistance to their efforts to become registered electors." Something more forceful than previous strategies had to be done (Guzman, 1984:25).

On May 22, 1957 the Executive Cabinet of the Tuskegee Civic Association led by Gomillion and other interested, prominent black citizens met to discuss how to respond to the gerrymander. Among those attending was Rev. Kenneth L. Buford of Butler Chapel AME Zion Church (Guzman, 1984:23). It was agreed that the response should be county-wide with the full participation

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section   8   Page  10 

Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

=====

of all blacks, including the poor and uneducated blacks out in the rural areas (Guzman, 1984:24 & Norrell, 1985:95).

The response to the gerrymander was that the TCA organized a "Crusade for Citizenship" to regain the right for black voters to live in Tuskegee. The movement's objectives were to 1) gain civic justice; 2) acquire equal opportunity, so that people could take care of themselves; 3) share knowledge with those needing it in both races; 4) prevent the de-urbanization of blacks and the disfranchisement of over four hundred voters; 5) acquire a functioning Board of Registrars; 6) "teach thrift and intelligent use of the dollar, thus making it a disciplined dollar . . ."; 7) "achieve through honorable means the blessings of liberty and first-class citizenship in accord with the highest traditions of American democracy." According to the minutes of a TCA meeting on June 9, 1957 both the members and the leadership of the organization agreed that a boycott was necessary. After all, why spend one's money in a town where one could not live? (Guzman, 1984:24-25).

It was decided that the best way to promote the crusade was to hold a mass meeting every Tuesday night featuring a dynamic speaker, usually a minister. The meetings would be held in different churches throughout Tuskegee's black neighborhoods. The purpose of the meetings would be to inform people about the progress of the movement, inspire them to support the cause and encourage them to participate in responsible civic action (Guzman, 1984:25 & Norrell, 1985:95).

It was imperative to the success of the crusade that it have the full support of all Macon County blacks, not just those of the Tuskegee community. Influenced by the Montgomery bus boycott which began in 1955, some TCA members felt the local ministers ought to lead the mass protest. The ministers' historical role as leaders and their powerful oratory were seen as essential. Furthermore, some members did not believe Gomillion should lead this movement because he did not regularly attend church services and was not a member of any local church. The TCA asked the local Ministerial Alliance to lead the crusade, but the Alliance declined. The ministers believed the problem was of a civic matter and, therefore, the TCA's responsibility. The ministers, however, pledged their "unstinted support and backing." Religious ritual and symbols would be used in the meetings to encourage widespread support (Guzman, 1984:24 & Norrell, 1985:95).

The first "Crusade for Citizenship" meeting was planned by the TCA Executive Cabinet, Rev. Kenneth L. Buford and Rev. S. T. Martin. It was scheduled for June 25, 1957 at Butler Chapel African Methodist Episcopal Zion Church. This was most appropriate as Butler Chapel was a symbol of independence for Macon County blacks. The format for all succeeding meetings was established at the Butler Chapel meeting. It consisted of a devotional period, announcements, a financial appeal, congregational singing, the main speaker's presentation, remarks from the TCA president or a presiding officer and a closing prayer. The only change made at the later meetings was that the music was furnished by individuals or musical groups (Guzman, 1984:25-26 & Norrell, 1985:93).

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section   8   Page  11  Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

=====

On June 25, 1957 a few thousand people gathered at Butler Chapel. Most estimates put the number at 3,000 but one estimate goes as high as 5,000. About 500 people were in the church but the overwhelming majority had to stand outside, listening to the meeting over the PA system. Rev. Kenneth L. Buford spoke first, comparing the plight of Macon County blacks to the Genesis account of the Israelites' flight from Egypt. Charles Gomillion as president of the TCA spoke next. He reminded the audience that blacks had no representation at the local government level and that the black voters of Tuskegee had been thrown out of the city by gerrymander. Rev. S. T. Martin gave the last presentation of the meeting. Both ministers, without ever mentioning the word "boycott", exhorted their listeners not to shop on the courthouse square in Tuskegee. Buford declared "Since whites have chosen to withdraw themselves from the mainstream of democracy, I would suggest that we let them have their square." Rev. Martin expressed the same sentiments more colorfully, "Learn to sop in your own damn gravy!" (Guzman, 1984:26 & Norrell, 1985:93-94).

This first meeting of the "Crusade for Citizenship" marked a significant transition in the civil rights movement in Tuskegee. The relationship between blacks and whites in the community was changed forever. The accommodationist policy towards whites set by Booker T. Washington had given way to Charles G. Gomillion's more assertive policy by the 1940s. Gomillion and the TCA realized that it would take more than education and personal achievement for blacks to gain full citizenship. He planned to seize upon any opportunity that would advance the civil rights of his race. Despite his strong convictions, however, Gomillion believed progress could only be made in slow, incremental steps and he prepared for a long struggle. The meeting at Butler Chapel was a more confrontational (but not violent) approach to civil rights than anything Macon County blacks had done before. It was a catalyst that gave the civil rights movement in Tuskegee a greater momentum. This was consistent with what was happening nationally. Furthermore, the meeting demonstrated the solidarity between the educated middle class in town and the poor, uneducated, rural blacks. They would stand together to defy racism and gain the right to vote (Guzman, 1984:26; Norrell & 1985:42-43). The significance of this first meeting at Butler Chapel is further demonstrated by the fact that the black community of Tuskegee held an annual celebration (sponsored by the TCA) commemorating the date of June 25, 1957 from 1958 to 1968. The TCA suspended operations in 1969 (Guzman, 1984:28-30).

The "Crusade for Citizenship" meetings lasted from 1957 to 1964. After four years, attendance began to diminish so bimonthly meetings were held beginning August 15, 1961. By 1964, many of the goals of the "Crusade for Citizenship" had been achieved so the mass meetings were discontinued (Guzman, 1984:22, 28).

The boycott that was launched at the first meeting was also very successful. It had almost full support from Tuskegee blacks from the very beginning. Rural blacks were, at first, less committed but changed their attitudes after a merchant told a reporter that the "country nigger customers" still came to his store. The boycott lasted about four years. Its success proved that Macon County blacks could stand united in pursuit of their civil rights (Norrell, 1985:96, 129 & Walls, 1974:530).

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 8 Page 12

Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

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The Tuskegee Civic Association also sought federal assistance to redress their grievances. In the case, Gomillion v. Lightfoot, the Supreme Court ruled in favor of Gomillion on November 15, 1960 and the original boundaries of Tuskegee were restored. In 1961, Judge Frank Johnson, a federal district judge in Montgomery, heard the case, The United States of America v. the State of Alabama. This case had been brought by the Justice Department on behalf of the Tuskegee Civic Association in order to get the Macon County Board of Registrars to register blacks voters. Judge Johnson ruled in the Justice Department's favor (Norrell, 1985:123-126 & Guzman, 1984:136-149).

By February 1, 1964, Macon County's electorate was comprised of 4,048 blacks and 3,433 whites. It was the first time in history where blacks had enough votes to really support black candidates in Macon County. Several blacks were elected to office that year including Rev. Kenneth L. Buford who ran for the Tuskegee City Council. Other blacks were employed as officials at the polls, a first for the county (Guzman, 1984:72-73).

Macon County's 1964 elections were representative of what was occurring across the South as blacks gained the right to vote. These political changes forever altered American society.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 9 Page 13

Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

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United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 10 Page 14

Butler Chapel A.M.E. Zion Church  
Macon County, Alabama

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VERBAL BOUNDARY DESCRIPTION

. . . a parcel of land lying in Macon County, State of Alabama in Section 36; Township 17 North; Range 23 East and more particularly described as follows: Start at the fence corner at the SE corner of the Shumpert Lot, which is also the NE corner of the Church Lot; from this point run S18 degrees 30'E along the West side of North Church Street, 105.0' to point of beginning of parcel to be described; thence continue S18 degrees 30'E along said North Church Street, 239.0' to a point at the intersection of the Westerly R/W of said North Church Street, with the Northerly R/W of New Street; thence N80 degrees 30'W along said New Street, 100.0' to a point N72 degrees 10'E, 147.0' to point of beginning; that the buildings or structures thereon are located with respect to the boundaries thereof and are within the approved distance from the front line of the dwelling or building line on opposite side of the street, and the finish grade of the first floor, etc. are in accordance with the approved plans and specifications, that there are no encroachments, rights-of-way, easements or joint driveways, on, over or across said lot, visible on the surface, except as shown on the plat, that the correct address is North Church Street, Tuskegee, Alabama according to my survey this the 14th day of September, 1979.

BOUNDARY JUSTIFICATION

These are the boundaries currently associated with the property.