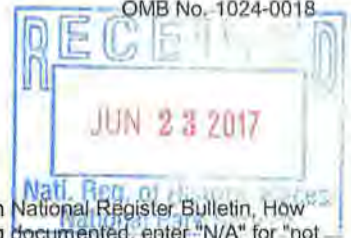


SG-1434

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form



This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, How to Complete the National Register of Historic Places Registration Form. If any 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.

1. Name of Property

Historic Name: Greater St. James AME Church
Other Names/Site Number: N/A
Name of related multiple property listing: N/A

2. Location

Street & Number: 311 E. Michigan St
City or town: Hammond State: LA County: Tangipahoa
Not for Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register Criteria.

I recommend that this property be considered significant at the following level(s) of significance:
 national state local

Applicable National Register Criteria: A B C D

Kristin P. Sanders 6/16/17
Signature of certifying official/Title: Kristin Sanders, State Historic Preservation Officer **Date**
(Deputy)
Louisiana Department of Culture, Recreation, and Tourism
State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official:

Date

Title:

State or Federal agency/bureau or Tribal Government

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4. National Park Certification

I hereby certify that the property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other, explain: _____

[Handwritten Signature]
Signature of the Keeper

8-3-2017

Date of Action

5. Classification

Ownership of Property (Check as many boxes as apply.)

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

Category of Property (Check only **one** box.)

<input checked="" type="checkbox"/>	Building(s)
<input type="checkbox"/>	District
<input type="checkbox"/>	Site
<input type="checkbox"/>	Structure
<input type="checkbox"/>	object

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

Contributing	Non-contributing	
1	1	Buildings
		Sites
		Structures
		Objects
1	1	Total

Number of contributing resources previously listed in the National Register: 0

Note: There are 2 National Register listed houses on the block owned by the church, but these are not within the historic boundaries of the church property (Randal and Wascom Houses, listed 2008).

6. Function or Use

Historic Functions (Enter categories from instructions.): Religion: religious facility

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Current Functions (Enter categories from instructions.): Religion: religious facility

7. Description

Architectural Classification (Enter categories from instructions.): Late 19th and 20th Century Revivals: Late Gothic Revival

Materials: (enter categories from instructions.)

foundation: brick

walls: brick, stucco

roof: asphalt shingle

other:

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Greater St. James AME Church is located at the corner of East Michigan Street and North Holly Street in Hammond, Louisiana in the parish of Tangipahoa. The boundaries for the nomination include the 1925 church and the parsonage, which dates to the 1980s and is non-contributing. The Greater St. James AME Church building constructed on this site (there was a former site for this church, also in Hammond) incorporates elements of the Late Gothic Revival architectural style. It is a gable front building with a square castellated tower engaged in the center of the façade. Arched windows are placed symmetrically on either side of the front door and over the door, with a large, round window set in the bell tower. There have been two additions to the church: an educational building added in 1968 with offices, restrooms, and classrooms; and another addition in 2000, consisting of a large meeting hall, kitchen, and more restrooms. An interior renovation to the original section of the church occurred in the 1980's when a choir loft, small restrooms, new lighting, and HVAC systems were added. This building is in good repair. In 2005, after Hurricane Katrina, the roofs were repaired; and in 2014 the bell tower was reinforced. The church retains integrity of materials, workmanship, design, setting, location, feeling, and association and for these reasons, is eligible for listing on the National Register.

Narrative Description

Greater St. James AME sits on the southeast corner of a city block that has several buildings on it, all owned by the church. These buildings include a parsonage built in the 1980's (photo 1); a small building now used for storage, but which once housed a restaurant run by the church called "Mama's House of Soul Food" (photos 2 and 3); and two historic houses named the Randal and Wascom Houses, built in 1896-97 and both listed on the National Register in 2008 (photo 4). The property also includes three old and graciously large oak trees, significant to the history of the church, which were named by past parishioners "Faith," "Hope," and "Charity" (photo 5). As stated above, only the church

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and parsonage are within the historic boundaries for the purpose of this nomination. The northwest corner of the church's property is open and grassy (photo 6).

EXTERIOR:

The front (south) elevation of the church displays the most elements of the Gothic Revival style (photo 7). The foundation is brick and is stepped-out. The roof is steeply pitched. The gable faces the front, and the triangular sections of it visible on either side of the tower are covered in white stucco. The lower section of the walls are red brick, as is the tower. The windows, one large and one narrow on either side of the front entrance, are of a pointed arch shape known as a lancet. These windows include false shaping with wood muntins placed over the glass to create the segmented and arch design. A lancet transom window, with the same arched design as the larger windows, is located over the front entrance. All of the windows have a decorative and partially raised brick detail over their top halves which mimics their pointed arch shape (photo 8). The tower is wide, at least 1/3 the width of the entire façade. It rises from the center of the façade, projecting deeply out from the surrounding walls, and contains the front entrance to the church. The top of the tower is castellated, with a pointed center section and three rectangular openings below (photo 9). This shape is consistent on all four sides of the tower. A large, round, decoratively-segmented window sits below the rectangular openings in the tower. It is a simpler, vernacular interpretation of the complex rose windows found in more sophisticated Gothic churches (photo 10). The bell (thought to be the original, but unconfirmed), though no longer in the bell tower, is now displayed in the front of the building.

The original section of the east elevation has the same stepped-out foundation as the front. The roof line projects out over the walls creating shallow eaves that have exposed, curved rafter tails. The walls are brick and four brick pilasters rise from the foundation to the eaves, separating the wall into five bays. Each bay has two long, narrow vertical windows with false shaping achieved by two muntins placed vertically through each one (photo 11). Photo 12 shows the two different sections of the 1968 addition which extend to the back of the east elevation. One section includes a rear-facing gable roof to approximate the shape of the original roof line and is built with a similar color of brick, though it is clearly different from the original red brick. The other section toward the back, and not as visible, is built in a low-slung style which uses a yellow-colored brick. It features two windows near each corner that are two over two (horizontal) metal windows.

The north elevation includes the 1968 addition on the east side of the building, with the 2000 addition on the west side, as seen in photo 13. The west elevation, as shown in photo 14, is also part of the 2000 addition. This elevation consists of a covered parking structure and beyond it, the meeting hall. The next section of the south elevation includes part of the 2000 addition (photo 15) and also the 1968 addition (photo 16). The 2000 addition is constructed in a more modern variation of red brick and features vinyl siding in the gable ends. It is a very simply designed addition that is clearly distinguishable as such. Both additions are clearly recognizable as additions, but also fit in with the original church as they are lighter colored masonry. Fortunately, they also both have a low scale at one story. One can tell that these came later, but they also do not negatively detract from the main historic church building.

The west elevation of the original church building is shown in photos 17 and 18. This elevation is almost identical to its counterpart on the east with its stepped-out brick foundation and brick walls, five bays of double windows, brick pilasters, and eaves with exposed, curved rafter tails. However, this side of the building has an entrance which is now accessible by a wheelchair ramp. Over the door is a rustic wooden cross that is very old, and possibly original.

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INTERIOR:

The footprint of the original church building has not been altered since it was built. There have, however, been some changes to the original interior to accommodate its ongoing use as a religious facility. Two small areas on either side of the entrance were enclosed to make restrooms. A small hallway now sits perpendicular to the entrance, with non-original double doors leading into the sanctuary. From either side of this hallway stairs lead up to a shallow loft that serves as a space for extra seating, music, and filming of sermons. The original floors have been covered up with carpet, with linoleum under the pews. The original windows are untouched on the exterior, but from the inside they have been covered with multi-colored plastic translucent panels to approximate the look of stained glass.

These changes notwithstanding, the look and feel of the sanctuary seem close to what they were when the church was first built. The ceiling is wooden and vaulted, covered in tongue and groove boards articulated into arch-shaped panels by applied moldings and is the most character-defining feature of the space (photos 19 and 20). The altar is placed as it was originally and the sanctuary itself is spacious and open (photos 21 and 22). The lancet windows can still be seen in the hallway and above the front entrance (photos 23 and 24).

Non-contributing Building – The Parsonage

The parsonage is located to the direct east of the church fronting onto E. Michigan Street. It is a typical ranch house constructed c. 1980. It is one story and low slung and set within a lot with a large tree, which helps to minimize its visual impact as viewed from the street. It is included within the historic boundaries of the church, but is considered non-contributing because it is less than 50 years old and does not related to the church’s architectural significance.

INTEGRITY AND MITIGATION OF ALTERATIONS:

The alterations in the original church building that have been mentioned are all reversible and purely cosmetic and do not impact the footprint of the building. Furthermore, the additions made to the building are sensitively done so that they are recognizable as new, but also do not significantly impact the historic integrity of the main 1925 church building. To see a photo of the church the day it was consecrated is to immediately recognize the church as it exists today (see Figure 3). The building is in good condition, and the majority of the original material is intact. The location and setting of the church on this property is much as it was originally, set within a traditionally African American neighborhood in Hammond made up of mostly lower scaled residences. This church continues to serve its community and parishioners as it has done for almost 100 years. Because of its good degree of historic integrity, this property is eligible for listing on the National Register.

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.

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x	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:

x	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 old or achieving significance within the past 50 years

Areas of Significance (Enter categories from instructions.): Architecture

Period of Significance: 1925

Significant Dates: 1925

Significant Person (Complete only if Criterion B is marked above): N/A

Cultural Affiliation (only if criterion D is marked above): N/A

Architect/Builder (last name, first name): Evans, Alexander C.; Builder: Noble, John

Period of Significance (justification): The period of significance under Criterion C is 1925, the year construction was completed.

Criteria Considerations (explanation, if necessary): While this building is owned and operated by a church, it is not being nominated for religious significance. Rather, it is being nominated for architectural significance within Hammond.

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Greater St. James AME Church is being nominated to the National Register on the local level as it is a prime example of Late Gothic Revival architecture in Hammond. The church, as an entity, was first established in 1867 by newly freed slave Charles Daggs and has been an integral part of the African American community in Hammond since that time. The church building being nominated was built in 1925, a new and larger building for its growing congregation. This new church building was also funded, designed, and built by its members. The period of significance under Criterion C is 1925, the year it was built.¹

¹ At this time, the church is only being listed under Criterion C. It is likely the nomination can be amended in the future to

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Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

History of Greater St. James AME Church and Hammond, LA

To research the history of Hammond, Louisiana, in the Parish of Tangipahoa, is to read about the history of white settlers in the area. One reads about the Swedish immigrant Peter Hammond (anglicized from Peter av Hamardal)² who first settled the area around 1818, establishing a plantation to cultivate trees which he made into masts, charcoal, and other products for the maritime industry in nearby New Orleans. One reads about how, with the building of the railroad in 1854, the town of Hammond was advertised in the Midwest, bringing many new white settlers - mostly Germans and Italians- seeking a milder climate.³ And one reads about the significance of Charles Emery Cate, who bought land in 1860 for a home, a tannery, sawmill, and a shoe factory, the latter becoming the shoe-making center for the Confederate Army during the Civil War. After the Civil War, one learns that the city of Hammond becomes a center for light industry and the farming of strawberries and vetiver.

What one does not find so easily is information about the presence and contribution of African Americans in the city of Hammond and the greater Parish of Tangipahoa. The Parish of Tangipahoa was established in 1869, when it was carved from Livingston, St. Helena, St. Tammany, and Washington Parishes. After the Civil War, many freed slaves chose to remain in the parishes where they had lived, but there were many others who made their way to Tangipahoa Parish, and an early census found that more than 30% of residents in the parish were African American.⁴ Many of these freed slaves became sharecroppers, which was often their only choice since they had no land of their own and no money with which to buy tools or seed. Sharecropping, at its worst, became a new form of enslavement as people fell into debt to the landowners for whom they worked and unable to defend themselves against fraudulent practices because of their lack of education and illiteracy. (See figures 1 and 2 – farmworkers in Hammond, LA)

The African Methodist Episcopal Church

The importance of churches in African American communities in Louisiana, both before and after the Civil War, cannot be overestimated. Before the Civil War slaves and Free People of Color often worshipped together in their own buildings, as most churches were segregated by race.⁵ After the war, churches were often the first buildings African Americans built through their own resources.⁶ These churches provided safe spaces for not just religious purposes, but for schools and other community activities as well.

The African Methodist Episcopal Church (or AME Church) is a predominantly African American Methodist denomination based in the United States. It is the oldest independent Protestant denomination founded by black people in the world, and the first major religious denomination in the

include Criterion A: Ethnic Heritage: Black as it is significant within the African American community. However, at this time, the author has not been able to gather concrete, firsthand evidence (i.e. not hearsay) of the building's role within the community. If, at a later date, more information is found to support its significance under Criterion A, the nomination will be amended to reflect that.

² Swedish-American Historical Quarterly, October 1967.

³ StoppingPoints.com. (Hammond, Louisiana historical marker).

⁴ "The Undocumented History and Culture of African American People in St. Helena and Tangipahoa Parishes, Louisiana." "According to the Tangipahoa Parish Quick Facts from the U.S. Census Bureau, Black or African American percent alone was 303.3%." p 21

⁵ Laura Ewen Blokker. "The African American Experience in Louisiana." p 21

⁶ Ibid.

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western world that developed because of race rather than theological differences.⁷ The AME Church was founded by the Right Reverend Richard Allen in 1816 in Philadelphia, Pennsylvania. It was formed by several black Methodist congregations who wanted independence from the white Methodists, and grew from a church with eight clergy and five churches in 1816 to an astounding 20,000 members in 1856, with churches mostly in the mid-Atlantic area.⁸ The stated mission of the AME Church, besides that of spreading the word of the Gospel, is to provide continuing programs to enhance the entire social development of all people.⁹

The AME Church in New Orleans, Louisiana, was founded for similar reasons — dissatisfaction with the treatment congregants were receiving from the white Methodist church. Named St. James AME Church, it was organized in 1844 by a group of free men of color, legally chartered in 1848, and completed in 1851.¹⁰

Greater St. James AME Church, Hammond

The Greater St. James AME Church in Hammond, LA, was organized by Charles Daggs in 1867. Daggs was a newly freed slave who had fought for the Union Navy during the Civil War after being shot in the back, falling into the Mississippi River, and being picked up by Union sailors.¹¹ After his discharge from the navy, he had worshipped at the New Orleans St. James AME church for three years before moving to Hammond “with that name in his bosom.”¹² Daggs became the first reverend of the new Hammond church. The first site of the Hammond AME church was at 407 E. Thomas Street, donated by the wealthy Charles Cate, of shoe-factory fame. It was rebuilt once at this site after a fire.

Charles Daggs was a powerful voice in the African American community after the Civil War. He advocated strongly for the voting rights of freed slaves, and once protested and testified at the courthouse in Greensburg (at the time the parish seat) that potential black voters were being threatened by whites with the loss of their jobs and worse if they did not vote “the right way.”¹³ He also took to task prominent white men in the parish for corruption. From a newspaper article dated July 14, 1874, comes the following story of how Daggs called a meeting at the Greater St. James AME Church, prayed with everyone there, and then resolved to take the following, immediate actions:

“Whereas, There has been published a list of names styled the Executive Committee of the parish of Tangipahoa, with J.B.Wands as president; and
Whereas, Said committee was selected by the said J.B. Wands, and one or two of his friends, in violation of the rights and wishes of the Republicans of this parish; therefore be it
Resolved, That we denounce the said bogus committee as a fraud, and we do not recognize it...;
be it further
Resolved, That we denounce the said J.B. Wands and his actions, in trying to have entire control of our political affairs...”¹⁴

⁷ James T. Campbell. “Songs of Zion: The African Methodist Episcopal Church in the United States and South Africa.” 1995.

⁸ Campbell. “Songs of Zion: The African Methodist Episcopal Church in the United States and South Africa.”

⁹ *The Doctrine and Discipline of the African American Methodist Church*. 2012.

¹⁰ Blokker, p 22.

¹¹ Melanie Ricketts. Office of Historic Preservation, Hammond, LA. From a personal interview about her research.

¹² *The History of Greater St. James AME Church*

¹³ Melanie Ricketts. Hammond Historic District Commission. From a personal conversation.

¹⁴ Melanie Ricketts. Newspaper article forwarded from her personal research.

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In 1923 the present site of the church, 311 East Michigan Street, was bought by two of the church members, Israel Carter and Albert Gibson, achieved by mortgaging their homes. This new site was situated across one of the two sets of train tracks in town, and was in the predominantly African American neighborhood. The architect, A.C. Evans, and the builder, John Noble, were also church members.¹⁵ The church construction was completed in 1925 and a historic photo of the church at the date of consecration shows the neighborhood funeral director, N.A. James, standing next to his Model-T Ford (Figure 3). Figure 4 shows the cornerstone of the church, including the names of Carter, Gibson, Evans, Noble and Charles Daggs' son, Lewis. And figure 5 shows the tombstone of Daggs, in the cemetery behind the site of the old church building. An obituary for A.C. Evans, the architect, on July 31st, 1936 read as follows:

“Death claims a Good Colored citizen Here. Death last Friday morning at one o’ clock claimed A.C. Evans, one of the best know colored citizens, who has resided here for thirty years... Evans took much interest in church work...”¹⁶

At the time of construction of the East Michigan Street AME church building, the neighborhood surrounding the church was a vibrant, prosperous one, populated mainly by African Americans and their businesses. A 1930 Sanborn Fire Insurance Map shows an area filled with both small and large dwellings, numerous shops and restaurants, and several locations with light manufacturing and wholesale operations. The only African American dentist in Hammond had his office across the street from the church.¹⁷ A funeral parlor/insurance company which served the community was also in the next block. The “colored” Strawberry Festival of Hammond took place on the church grounds for many years, between the 1920’s and the 1940’s.

Today this neighborhood is not as prosperous. Though Hammond still has a large African American population (47%), 33% of the total population of the city has a median income below the poverty line. However, the Greater St. James AME Church remains a strong spiritual and social center in Hammond. The church remains focused on its mission to improve the education and social development of the community and continues to make enthusiastic plans for the future.

As of today, the church is only being listed under Criterion C for architecture. Personal interviews with current parishioners and local research did not produce enough evidence to list the church under Criterion A today for Ethnic Heritage: Black. However, as time passes and further research continues, it is hoped that this nomination can be amended to include Criterion A as a second area of significance.

Criterion C: Architecture

The Greater St. James AME Church is built in the Late Gothic Revival style. The term ‘late’ is added to its style as the true Gothic Revival style was used mostly from 1840 through 1880 in the United States and the Greater St. James AME Church wasn’t built until 1925. The style was used for houses, schools, prisons, above ground tombs, and many civic and religious buildings, but here in Louisiana, it was used most abundantly on churches. Thus, its continued use for a church through 1925 isn’t a

¹⁵ *The History of Greater St. James AME Church.*

¹⁶ *Hammond Vindicator* archives. Film number 395, reel number 6. Text forwarded by Melanie Ricketts, Hammond Historic District Commission.

¹⁷ Melanie Ricketts. From her personal research.

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complete rarity, but is unique as by 1925, Colonial Revival and other 20th century revivals had taken hold.

While the Gothic Revival style began to be used in the United States in 1840, its true resurgence came early in the mid-eighteenth century in England. Sir Horace Walpole remodeled his country house in the medieval style, incorporating battlements and pointed-arch windows. This remodeling influenced others and led to its use on many other country houses.¹⁸ While its introduction to the world may have been through country houses, it quickly began to be looked on as a Christian style and was thus used on many churches in England. The style was used in conjunction with an overall reform in the Anglican Church known as the ecclesiological movement. Ecclesiologists looked to the Middle Ages as an “Age of Faith when devout and good people building ‘good buildings’”.¹⁹ A goal of the movement was to promote the preservation of England’s medieval churches and to promote them as models for new church buildings. A parallel organization was set up in 1847 in the United States called the New York Ecclesiological Society, whose goal was the same, but for the states, and was tied to the Episcopal Church. Two churches, St. Stephen’s in Pointe Coupee Parish and Christ Church in Napoleonville, can be tied directly to designs provided by this organization.²⁰

In Louisiana, the Gothic Revival style can be found on a small number of houses and civic buildings (the Old State Capitol in Baton Rouge for example), but is mostly found on churches. As stated above, because of its popularity for churches of all denominations, the style was found in use through the early 20th century as at Greater St. James AME. The majority of examples, as pointed out in *Louisiana Architecture: A Handbook on Styles* were constructed of wood and called “carpenter Gothic.”²¹ Others like Great St. James AME, were constructed of brick. One prime example of the ‘carpenter Gothic’ that is actually located in Hammond is the Grace Memorial Episcopal Church (listed in 1973) built in 1876. As compared to Greater St. James AME, it is of course older by almost 50 years and is constructed of wood. It features a steeple versus a tower and has had a few more exterior alterations than Greater St. James. It originally had an elaborate barge-board of small arches accenting the front gable and the tower’s gabled projections, and the front gable and second stage of the steeple were originally covered with shingles instead of the current clapboards.²² While Grace Memorial has experienced some exterior alterations, it is a great example within the same town as Greater St. James AME Church to show the two distinct local variations on the Gothic Revival style.

Common characteristics of the Gothic Style include an emphasis on verticality, clearly differentiated nave and chancel on the exterior, pointed arch window and door openings, the use of buttresses to provide structural support, entrance towers finished with crenellation or battlements, steeply pitched roofs, drip-mold around windows, and shaped parapets.²³ Many of these typical Gothic Revival features are found on Greater St. James AME. The façade has lancet arch windows and a lancet arch transom over the front entrance. A crenelated tower, with an oculus window, rises over the front entrance. The façade and side elevations clearly shows the two main spaces of the building, the nave and chancel. While the church does not have true structural buttresses, it does have faux buttresses on each side elevation. The extant original features on the exterior clearly define the Greater St. James AME Church as a prime example of the Gothic Revival Style in Hammond.

¹⁸ Virginia Savage McAlester. *A Field Guide to American Houses*. Alfred A. Knopf: New York, 2013, pg. 270.

¹⁹ Donna Fricker. “The Gothic Revival Style.” In *Louisiana Architecture: A Handbook on Styles*. Center for Louisiana Studies: Lafayette, LA 1998, pg. 18.

²⁰ *Ibid*, pg. 19.

²¹ *Ibid*, pg. 20.

²² *Ibid*, pg. 22.

²³ McAlester, pg. 267-269; Fricker, pgs. 19-20.

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The church was built by parishioners who were working with a budget of small means. They were likely modeling their new church on others they had seen, and maybe on their namesake church, the St. James AME Church in New Orleans. Yet it stands in contrast to the one-story and brick veneer vernacular residences that form most of the neighborhood. The church and the two National Register listed Italianate I-houses, which stand adjacent, are the most architecturally sophisticated buildings in the immediate area. Of the three oldest churches in Hammond, it is the only one built of brick. The original exterior of the church looks remarkably like it did on the day it was consecrated. The interior has had some renovations, but the basic footprint is unchanged and all the changes are reversible and for the most part, are cosmetic. The original vaulted ceiling with a tongue and groove design with applied molding remains as it was when first built.

The Greater St. James AME Church possesses a high degree of historic integrity. Its setting is much as it was when first built, and it retains the open land around it that it has always had. Its association in the neighborhood is likewise similar. The neighborhood around the church is still largely African American, characterized by modest homes, though the commercial aspect is much diminished. The feeling of the church is historic, even though it has had additions, as mentioned. The additions are clearly additions and do not negatively impact the overall integrity of the main historic church building. The materials and original fabric are largely intact on the 1925 building, and the workmanship, when first built, was good and has allowed the church to remain in good condition today. The church is well-maintained and loved by its community and is eligible for listing on the National Register at the local level under Criterion C.

Developmental History/Additional historic context information

See above.

<h3>9. Major Bibliographical Resources</h3>
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Bibliography (Cite the books, articles, and other sources used in preparing this form.)

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Harrell, Antoinette. *The Undocumented History and Culture of African American People in St. Helena and Tangipahoa Parishes, Louisiana*. Entry posted September 17, 2014.
<http://nurturingourroots.blogspot.com/2014/09/the-undocumented-history-and-culture-of.htm>

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Ricketts, Melanie. Interviewed by the author. Hammond, LA, October 17, 2016.

Sanborn Fire Insurance Map for Hammond, LA: 1930.

StoppingPoints.com. Hammond, Louisiana historical marker. Last modified March 2016.

Swedish-American Quarterly. October, 1967.

The Doctrine and Discipline of the African Methodist Episcopal Church. 2012.

The History of Greater St. James AME Church. Document provided by Church, no author cited.

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 # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

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

Name of repository: _____

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreeage of Property: Less than an acre

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 30.509895 Longitude: -90.459167

Verbal Boundary Description (Describe the boundaries of the property.)

Lots 1223003 and 3530108 as seen on the Tangipahoa Parish Tax Assessor plat map. See submitted plat map for clarification.

Greater St. James AME Church
Name of Property

Tangipahoa Parish, LA
County and State

Boundary Justification (Explain why the boundaries were selected.)

Greater St. James AME Church owns the entire block bounded by E. Michigan Ave to the south, N. Holly St to the east, E. Colorado Ave to the north, and N. Cherry Street to the west. However, only the two lots that encompass the main church building and the modern rectory are included with the selected boundaries as these are the historic boundaries of the church.

11. Form Prepared By

name/title: Ann Swigart
organization: Masters of Preservation Studies, Tulane University
street & number: 5419 S. Robertson St.
city or town: New Orleans state: LA zip code: 70115
e-mail: aswigart@tulane.edu
telephone: 415-860-0234
date: November 2, 2016

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 3000x2000 at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Greater St. James AME Church
City or Vicinity: Hammond
County: Tangipahoa
State: Louisiana
Name of Photographer: Ann Swigart
Date of Photographs: October 12 and 16, 2016

- 1 of 24: View of parsonage. Camera facing north.
- 2 of 24: View of former Mama's house of Soul Food. Camera facing south.
- 3 of 24: Detail of sign. Camera facing south.
- 4 of 24: View of National Register listed Randal and Wascom Houses. Camera facing northwest.
- 5 of 24: View of oak trees. Camera facing northwest.
- 6 of 24: View of open space on property, rear of church at center. Camera facing southwest.
- 7 of 24: View of front façade. Camera facing north.
- 8 of 24: Brick detail on front elevation. Camera facing north.

Greater St. James AME Church

Name of Property

Tangipahoa Parish, LA

County and State

- 9 of 24: View of bell tower. Camera facing east.
- 10 of 24: Detail of oculus window. Camera facing north.
- 11 of 24: View of east elevation. Camera facing west.
- 12 of 24: View of east elevation addition. Camera facing southwest.
- 13 of 24: View of rear elevation. Camera facing south.
- 14 of 24: View of west elevation addition. Camera facing east.
- 15 of 24: View of south elevation addition. Camera facing northeast.
- 16 of 24: View of south elevation addition. Camera facing north.
- 17 of 24: View of west elevation. Camera facing northeast.
- 18 of 24: Detail of wooden cross. Camera facing east.
- 19 of 24: View of tongue and groove ceiling, interior.
- 20 of 24: Detail of tongue and groove ceiling.
- 21 of 24: View of altar. Camera facing north.
- 22 of 24: View of sanctuary. Camera facing south.
- 23 of 24: View of lancet window from interior.
- 24 of 24: View of lancet transom window from interior.

Greater St. James AME Church
Name of Property

Tangipahoa Parish, LA
County and State



Figure 1: Strawberry fields in Hammond, LA in the 1930's. Image courtesy of the State Library of Louisiana.

Greater St. James AME Church
Name of Property

Tangipahoa Parish, LA
County and State



Figure 2: Laborers working on a vetiver farm in the 1930's. Image courtesy of the State Library of Louisiana.

Greater St. James AME Church
Name of Property

Tangipahoa Parish, LA
County and State



The Greater St. James A.M.E. Church is located on the corner of Michigan and Holly Streets in Hammond. Erected in 1925, the building still stands and is in active use by its congregation.

Figure 3: The Greater St. James Church when first consecrated in 1925. Photo courtesy of the Greater St. James AME Church Archives.

Greater St. James AME Church
Name of Property

Tangipahoa Parish, LA
County and State



Figure 4: Cornerstone of the 1925 church building. (photo by Ann Swigart)

Greater St. James AME Church
Name of Property

Tangipahoa Parish, LA
County and State



Figure 5: Charles Daggs' gravestone in the graveyard of the former church site on E. Thomas Street in Hammond, LA. (photo by Ann Swigart)

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

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

Greater St. James AME Church, Tangipahoa Parish, LA



Latitude: 30.509895 Longitude: -90.459167

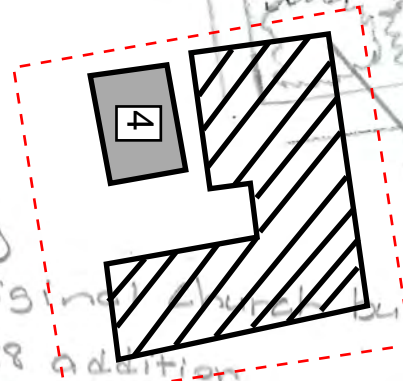
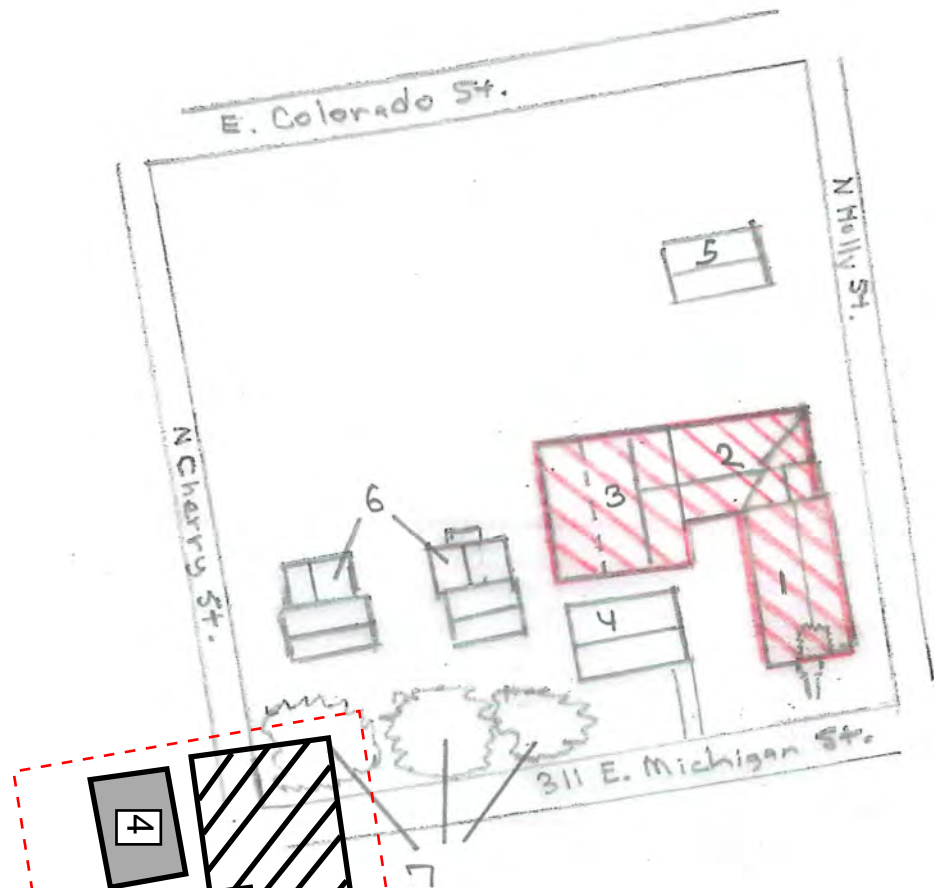
Greater St. James AME Church - Tangipahoa Parish, LA - Plat Map



----- Boundary

Site Map 1

Key to buildings on property
Greater St. James AME



Key

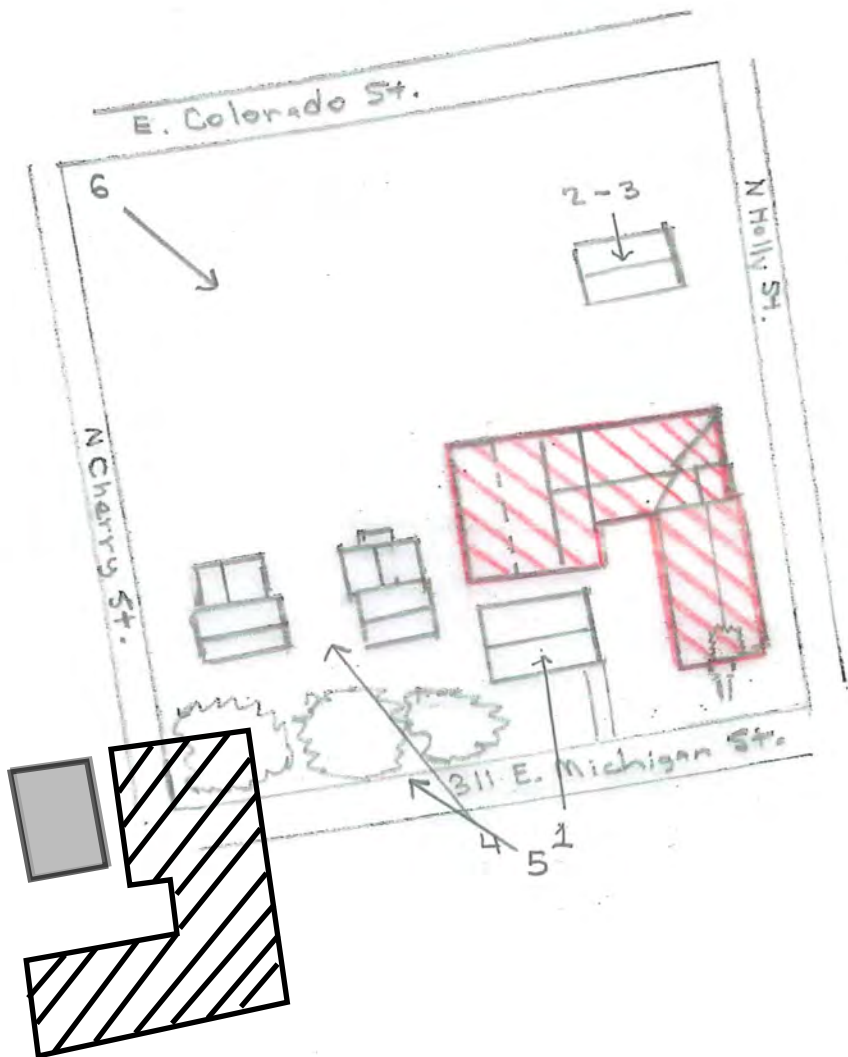
- 1. original church building
- 2. 1968 addition
- 3. 2003 addition
- 4. Parsonage

- 5. Mama's House of Soul storage
- 6. Bandstand

- 7. Oak trees "Faith, Hope, Charity"

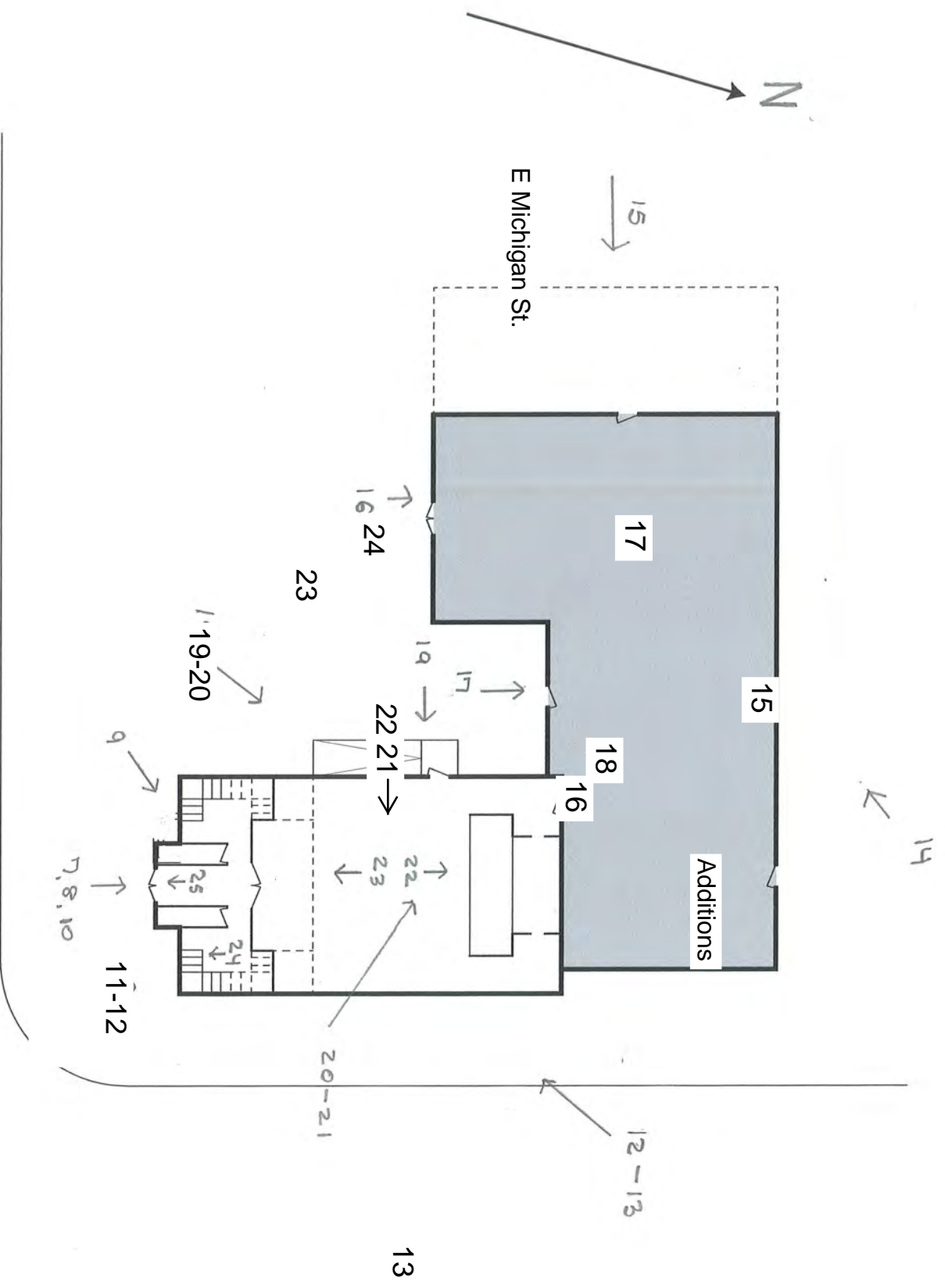


Site Map 2
Key to photos of property
other than church building
Greater St. James AME



Floor Plan / Photo Key
Greater St. James AME Church

14





301



MAMA'S HOUSE OF SOUL FOOD

345-2236



MAMA'S HOUSE OF SOUL FOOD

345









1926 GREATER 1926
ST. JAMES A.M.E. CHURCH

Greater St. James
A.M.E. Church





Greater S
A.M.E.C.
SUNSCH 930W
BIBLE STUDY































UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 6/23/2017 Date of Pending List: 7/18/2017 Date of 16th Day: 8/2/2017 Date of 45th Day: 8/7/2017 Date of Weekly List:

Reference number:

Nominator:

Reason For Review:

- | | | |
|---------------------------------------|--|---|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input type="checkbox"/> Other | <input type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input checked="" type="checkbox"/> CLG | |

Accept Return Reject 8/3/2017 Date

Abstract/Summary Comments:

Recommendation/ Criteria:

Reviewer Jim Gabbert Discipline Historian

Telephone (202)354-2275 Date _____

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



BILLY NUNGESSER
LIEUTENANT GOVERNOR

State of Louisiana
OFFICE OF THE LIEUTENANT GOVERNOR
DEPARTMENT OF CULTURE, RECREATION & TOURISM
OFFICE OF CULTURAL DEVELOPMENT
DIVISION OF HISTORIC PRESERVATION

RENNIE S. BURAS, II
DEPUTY SECRETARY

PHIL BOGGAN
ASSISTANT SECRETARY

January 18, 2017

Melanie Ricketts
PO Box 2426
Hammond, LA 70401

Dear Ms. Ricketts:

We are pleased to inform you that the historic property listed will be considered by the State National Register Review Committee for nomination to the National Register of Historic Places:

**Greater St. James AME Church
Tangipahoa Parish, LA**

The National Register of Historic Places is the federal government's official list of historic properties worthy of preservation. Listing on the National Register provides recognition and assists in preserving our Nation's heritage. Listing of a property provides recognition of its historic significance and assures protective review of federal projects that might adversely affect the character of the historic property. If the property is listed on the National Register, tax credits for rehabilitation and other beneficial provisions may apply. Listing in the National Register does not place limitations on the property by the federal or state government. Public visitation rights are not required of owners. The government will not attach restrictive covenants to the property or seek to acquire them. A draft copy of the nomination and attachment is included with this letter.

One of your responsibilities as a Certified Local Government (CLG) is to review pending National Register nominations of properties within your community. This is required, in part, to detect any errors in fact, but also to provide local insight or knowledge concerning the property. I hope that you will consider the nomination for this property at your next meeting. After providing a reasonable opportunity for public comment, the Hammond Historic District Commission shall fill out the attached CLG review form as to whether or not, in their opinion, the property meets the National Register criteria. Within 60 calendar days of notice from the State Historic Preservation Office (SHPO), the chief elected official shall transmit their report to the SHPO. If the SHPO does not receive the report and recommendation within 60 calendar days, the nomination process will continue. All comments received will be forwarded to the SHPO Director and the National Register Review Committee for consideration along with the nomination.

We have scheduled the nomination for presentation to the National Register Review Committee on **Thursday, April 6, 2017**, and would like to receive your comments by that time in fulfillment of the comment period. This letter serves as notification initiating the sixty-day comment period.

You are invited to attend the National Register Review Committee meeting at which the nomination will be officially considered. The location and time have not been confirmed yet, but will be found on our

Melanie Ricketts
January 18, 2017
Page 2

website. Should you have any questions about this nomination before March 17, 2017, please contact Jessica Richardson at 225-219-4595 or at jrichardson@crt.la.gov. For any questions after March 17, please contact Nicole Hobson-Morris at 225-342-8172 or nmorris@crt.la.gov.

Thanks,



Phil Boggan
State Historic Preservation Officer

HAMMOND HISTORIC DISTRICT COMMISSION REPORT FOR:
GREATER ST. JAMES AME CHURCH
NATIONAL REGISTER NOMINATION

NAME OF CLG: Hammond Historic District

PROPERTY NAME: Greater St. James AME

PROPERTY ADDRESS: 311 E. Michigan St.

DATE SENT: 1/18/17

DATE OF NATIONAL REGISTER REVIEW COMMITTEE MEETING: 4/6/17

Does the nomination meet the Criteria for Listing on the National Register of Historic Places?

Yes No Criterion: A B C D

Has public comment been included? Yes No Explain:

Nomination was on agenda & discussed during Hammond Historic District Commission Meeting on 3/15/17.

The Commission recommends that the property or properties should be listed on the National Register of Historic Places.

The Commission would like to make the following recommendations regarding the nomination (use additional sheets if necessary):

The Commission recommends that the property or properties should not be listed on the National Register of Historic Places for the following reasons:

N/A

The Commission chooses not to make a recommendation on this nomination for the following reasons:

N/A

Leah Solomon
Historic District Commission Chair (Print Name)

[Signature]
Signature 3/27/17
Date

Pete Pierantoni
Chief Elected Official (Print Name)

[Signature]
Signature 3/29/17
Date



BILLY NUNGESSER
LIEUTENANT GOVERNOR

State of Louisiana
OFFICE OF THE LIEUTENANT GOVERNOR
DEPARTMENT OF CULTURE, RECREATION & TOURISM
OFFICE OF CULTURAL DEVELOPMENT
DIVISION OF HISTORIC PRESERVATION

June 21, 2017

TO: Mr. James Gabbert, National Register of Historic Places
Mail Stop 7228, 1849 C St, NW, Washington, DC 20240

FROM: Jessica Richardson, National Register Coordinator
Louisiana Division of Historic Preservation

RE: Greater St. James AME Church, Tangipahoa Parish, LA

Jim,

The enclosed disk contains the true and correct copy of the nomination for the Greater St. James AME Church to the National Register of Historic Places. The second disk contains the photographs of the property in TIF format. Should you have any questions, please contact me at 225-219-4595 or jrichardson@crt.la.gov.

Thanks,

Jessica 

Enclosures:

- CD with PDF of the National Register of Historic Places nomination form
- CD with electronic images (tif format)
- Physical Transmission Letter
- Physical Signature Page, with original signature
- Other:

Comments:

- _____ Please ensure that this nomination receives substantive review
- _____ This property has been certified under 36.CFR 67
- _____ The enclosed owner(s) objection(s) do _____ do not _____
- _____ constitute a majority of property owners.
- _____ Other: