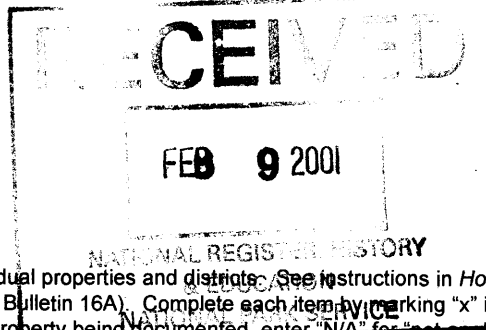


United States Department of the Interior  
National Park Service

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 *How to Complete the National Register of Historic Places registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Craigs Chapel AME Zion Church

other names/site number NA

2. Location

street & number Craigs Chapel Road

NA  not for publication

city or town Greenback

vicinity

state Tennessee

code TN

county Loudon

code 105

zip code 37742

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 for 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  nationally  statewide  locally. (See continuation sheet for additional comments.)

Herbert L. Anger  
Signature of certifying official/Title

2/12/01  
Date

Deputy State Historic Preservation Officer, Tennessee Historical Commission  
State or Federal agency and bureau

In my opinion, the property  meets  does not meet the National Register criteria. ( See Continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register.
  - See continuation sheet
- determined eligible for the National Register.
  - See continuation sheet
- determined not eligible for the National Register
- removed from the National Register.
- other,

(explain) \_\_\_\_\_

for  
Signature of the Keeper

Date of Action

Edson H. Beall

3/12/01

**5. Classification**

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

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

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

- private
- public-local
- public-State
- public-Federal
- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
2	1	buildings
2		sites
1		structures
		objects
5	1	Total

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

Historic Rural African-American Churches in TN

**Number of Contributing resources previously listed in the National Register**

0

**6. Function or Use**

**Historic Functions**  
(Enter categories from instructions)

RELIGION: religious facility  
FUNERARY: cemetery  
EDUCATION: school

**Current Functions**  
(Enter categories from instructions)

RELIGION: religious facility  
FUNERARY: cemetery

**7. Description**

**Architectural Classification**  
(Enter categories from instructions)

OTHER: gable front form

**Materials**  
(Enter categories from instructions)

foundation CONCRETE

walls Weatherboard; Other: fiber board

roof ASPHALT SHINGLE

other GLASS; WOOD

**Narrative Description**

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

**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 boxes that apply.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** moved from its original location.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property
- G** less than 50 year of age or achieved significance within the past 50 years.

**Areas of Significance**

(Enter categories from instructions)

Ethnic Heritage: African American  
 Religion  
 Education

**Period of Significance**

Circa 1896 – circa 1940

**Significant Dates**

NA

**Significant Person**

(complete if Criterion B is marked)

NA

**Cultural Affiliation**

NA

**Architect/Builder**

Unknown

**Narrative Statement of Significance**

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

**9. Major Bibliographical References**

**Bibliography**

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

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

MTSU Center for Historic Preservation

Craigs Chapel AME Zion Church  
Name of Property

Loudon County, Tennessee  
County and State

---

**10. Geographical Data**

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**Acreege of Property** Approximately 2 acres

Meadow, TN 139 NW

**UTM References**

(place additional UTM references on a continuation sheet.)

1 16 755971 3948545  
Zone Easting Northing  
2 \_\_\_\_\_

3 \_\_\_\_\_  
Zone Easting Northing  
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 Jen Stoecker  
organization MTSU Center for Historic Preservation date April, 2000  
street & number Box 80 telephone 615/898-2947  
city or town Murfreesboro state TN zip code 37132

---

**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 SHPO or FPO.)

name Melanie D. Henry (contact person for Craigs Chapel AME Zion Church)  
street & number 902 Brentwood Drive telephone 865/983-4070  
city or town Maryville state TN zip code 37804

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**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 listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20303.

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National Park Service

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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

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### DESCRIPTION

Craigs Chapel AME Zion Church historic district is located on Craigs Chapel Road, south of Greenback, Tennessee in Loudon County. A rural landscape surrounds the cultural resources, with a historic tree line forming the western boundary of the district. A circular gravel road connects the primary resources in the district, the church with the attached fellowship hall/school building and the cemetery. This road extends beyond the cemetery to the original school site.

1.) Craigs Chapel AME Zion Church (circa 1896, 1899, 1940, 1970, 1980)

Built in 1896, in a simple vernacular form, Craigs Chapel is a one-story rectangular building, resting on a concrete foundation. It forms an L- shape with the fellowship hall, another one-story rectangular building. The (circa 1899) fellowship hall was originally a detached schoolhouse located at the south end of the gravel road. Around 1940 it was moved and appended to the church. The present building has an asphalt shingle gable roof with wide eaves.

The east facade, which faces Craigs Chapel Road, features a steeply pitched centered gable serving as a covered entry to the church. This gable is original to the building. Painted white, weatherboard siding covers the entrance; the roof of the vestibule contains exposed rafters. The original bell and bell tower were removed from the top of the front gable circa 1980, due to deterioration. (Both the bell and bell tower are located in a storage facility.) The center of the front gable has a small black rectangular sign, with "Craigs Chapel Church AME Zion," printed in white letters. A series of five concrete stairs (circa 1990) with metal handrails lead to the single six-paneled door placed at the center of the gable. North of the stairs is the air conditioning unit (circa 1970) enclosed by a white picket fence. The fellowship hall, set back from the primary facade, is visible here.

The north elevation has three symmetrical windows set in a weatherboard wall. The windows are clear glass, two over two (circa 1970). The roof features a wide boxed eave. At the west end of the elevation is a shed roof addition, circa 1940, made to extend the pulpit and choir area. At this time, weatherboard was added over an earlier doorway.

The west (rear) elevation has three distinct parts: the circa 1940 shed roof extension of the original church, the fellowship hall, and the small addition for restrooms and additional storage rooms of circa 1980. The fellowship hall is the original schoolhouse (1899) that was moved from its location south of the cemetery and attached to the church building by 1940. The original church extends beyond the gabled portion of the building, forming a rectangular shape. The roof on this portion features a wide eave with exposed rafters. Three small square windows are set in the weatherboard wall. The roof of the fellowship hall also has a wide eave overhang with exposed rafters. One small square window and a covered window are set symmetrically in the west weatherboard wall of the fellowship room. The rear addition of circa 1980 has fiberboard siding, with one small window on the west side.

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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

Both the original south elevation of the church and the small fiberboard sided 1980 addition are visible in this view. Initially, the original building was a weatherboard wall with three symmetrically placed windows. When the fellowship hall was added circa 1940, however, the westernmost window was removed and an interior door was added, physically tying the two wings together. A short brick chimney is located at the juncture of the two wings. The roof of the original church building features a boxed eave overhang. The east elevation of the fellowship hall has two small square windows, with the outline of two windows visible, covered by weatherboard siding. The roof of the fellowship hall has a wide eave overhang with exposed rafters. The windows were covered circa 1940 when fellowship hall was added.

The interior consists of the sanctuary, the vestibule, fellowship hall, and the rear addition with restrooms. In the 1970, the congregation remodeled the sanctuary with faux pine paneling, electric heat and air, circular drop lamps, windows, and a lowered ceiling of acoustic tiles. However, the key features of the original church remain intact: 7 original pews, the altar platform, the altar, choir rails, and original hard wood floors. Behind the wood paneling, the wallboards are the original tongue and groove wood. Also present is the chimney flue from an old stove that was connected to the outside chimney visible from the south elevation. The fellowship hall has carpeted floors, white walls and a kitchen in the corner. The rear addition contains modern restrooms and two small storage rooms. (C)

### 2.) Craigs Chapel Church Cemetery (1831,1896,1940)

The Craigs Chapel Cemetery is located directly south of the church. The cemetery backs up to a historic tree line and is surrounded by a chain link fence, thus forming a rectangular shape. The cemetery was the burial ground for local African Americans and members of the Craigs Chapel AME Zion Church. The cemetery contains approximately 100 grave markers, the majority of them are early twentieth century. The headstones are loosely arranged in rows, with a small cluster of gravesites south of a large tree that is located in the south portion of the cemetery.

The land began as a burial ground in 1831, with the internment of James Hammontree, early settler and veteran of the War of 1812. Nancy Holloway Hammontree was the next burial, approximately occurring in 1859. James Hammontree was the original landowner. James and Nancy Hammontree represent the only two whites buried in the cemetery. Following the purchase of the land by Craigs Chapel trustees in 1896, the earliest African-American grave marker dates to 1903. An unknown number of residents were buried without markers in the early twentieth century. The most recent burials occurred in late 1970s.

The cemetery contains no elaborate examples of grave markers. The existing markers are small and often unembellished, typical of rural African American cemeteries of late nineteenth and early twentieth centuries. The materials used to make the grave markers are granite, concrete, and limestone. The extant grave markers indicate that most burials were arranged in family groupings. The cemetery is well maintained. (C)

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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

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### 3.) Church and Cemetery Privy

Between the church and the cemetery stands a wood frame privy with a metal shed roof. The date of construction is unknown; however, older church members place its use from the 1930s to the 1980s, when modern restrooms were added to the church. (C)

### 4.) Church Privy (circa 1930)

A board and batten frame privy with metal shed roof, was built for parishioners directly behind the church circa 1930. The roof and west wall of the building have partially collapsed. (NC, due to deterioration.)

### 5.) Church and School Water Pump (circa 1920)

Residents dug a well and installed a metal hand pump for use of both the school and the church circa 1920. (C)

### 6.) Overall site (circa 1896, 1899, 1940)

An intact historic gravel road connects the church, cemetery, and former school site, thereby linking all the elements of the Craigs Chapel Historic District. A historic tree line forms the historic boundary to the west and south. The present-day Craigs Chapel Road runs along the east boundary line. The district maintains integrity of setting, association, design, and location. (C)

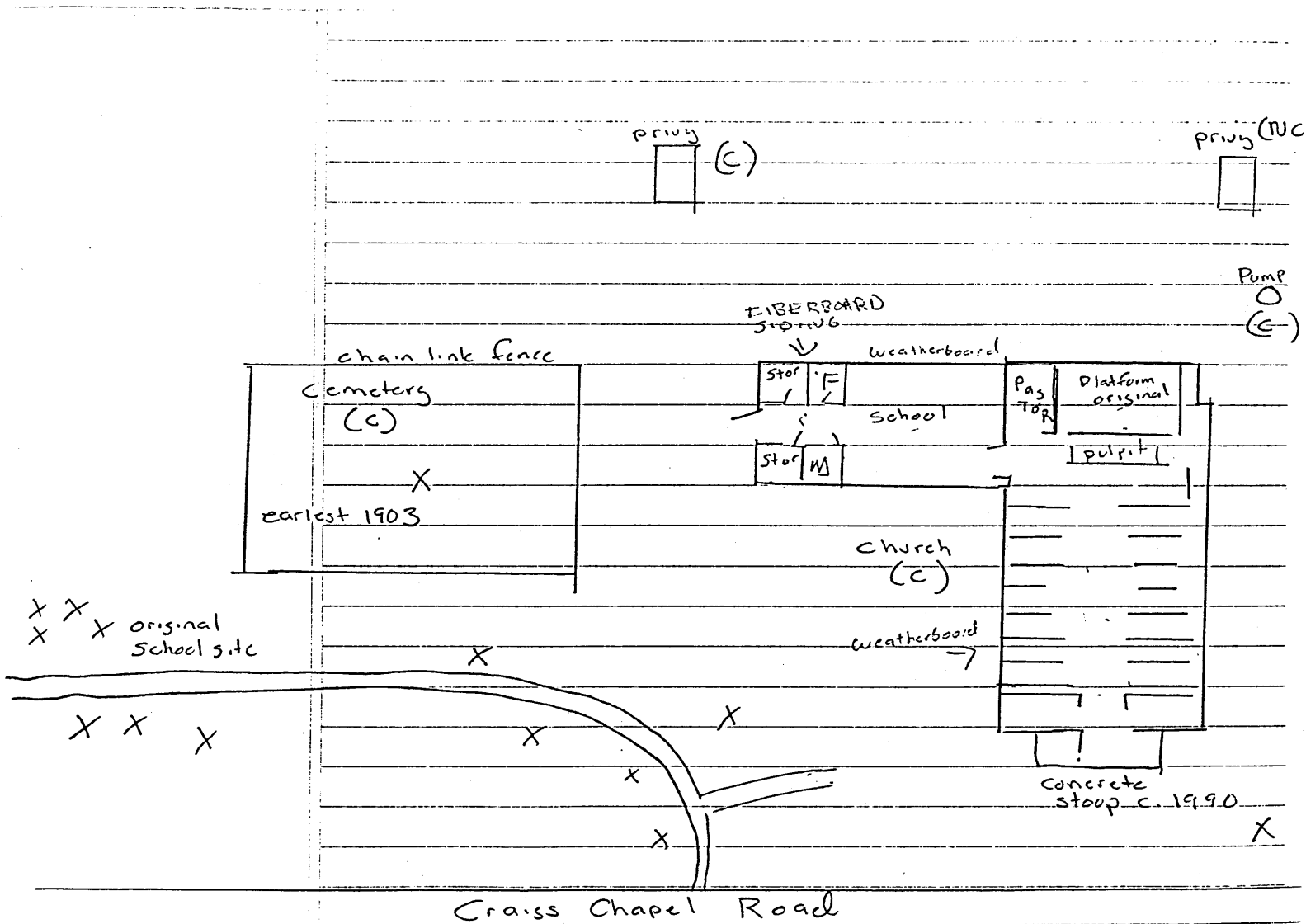
While the three buildings and the pump have collectively experienced some alterations, some of these changes happened within the period of significance (such as the connection of the church and school) while other attempts to modernize the church in the 1970s and 1980s were ways to keep the church and congregation active. The cemetery, privy, and pump retain integrity of materials, workmanship, and design to an excellent degree. The church retains integrity of design and workmanship since the addition of the school circa 1940. It retains integrity of materials in its exterior more so than its interior where faux-pine paneling, a dropped ceiling, and a renovated fellowship hall occurred between circa 1970 and 1980.

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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

## SITE PLAN



Greenback -  
N

X - large mature trees

NTS



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National Park Service

## National Register of Historic Places Continuation Sheet

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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

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### STATEMENT OF SIGNIFICANCE

Craigs Chapel AME Zion Church in Loudon County, Tennessee is eligible for listing in the National Register of Historic Places under Criterion A for its local significance in African-American ethnic heritage, especially in the areas of religion and education. The Historic Rural African-American Churches in Tennessee MPS survey found that, for churches dating to the Jim Crow era, several had different but related buildings, structures, and sites existing on either the church lot or on immediately adjacent lots. In these related church-based historic district, the churches and contributing structures and sites were potentially eligible for listing.<sup>1</sup> The Craigs Chapel AME Zion Church is a good example of this type of development pattern. Throughout much of its history, the church and related resources have been an important aspect of the religious and educational life of the small rural community where it is situated. The property meets the registration requirements set forth in the Historic Rural African-American Churches in Tennessee MPS for church-based historic districts.

The church, cemetery and school are the three primary institutions created in post-Civil War African-American rural communities. The Craigs Chapel property has all three of these components. The combination of these institutions in one area exemplifies the tradition of self-initiated service and support present in rural African-American communities. The period after Reconstruction, proved an apprehensive era for many African Americans in the south. Indiscriminate violence and lynchings contributed to the separation of the races. In the time before emancipation, most African Americans relied on their own communities for support. Many were drawn to the African Methodist Episcopal and African Methodist Episcopal Zion churches, all-black denominations that were previously excluded from the south.<sup>2</sup> Sense of identity and culture for some African Americans is closely linked with the establishment and activities of the all-black school, church, and cemetery. The cultural institutions represented in the Craigs Chapel district provided cornerstones of support for the rural African-American community near Greenback from the period of 1896 to 1940.

After constructing the church building in 1896, the AME Zion congregation built a school only three years later, recognizing the need to provide education for African-American youths. The Craigs Chapel elementary school offered education for black children until high school. The school and the church maintained a close association with each other, sharing facilities as needed. Examples of this association include graduation services, school plays, fish fries, and cakewalks that occurred in the church sanctuary.<sup>3</sup> The original school building was physically connected to the church, after construction of WPA schools for both whites and blacks in Loudon County circa 1940. The school building was renovated as the church's fellowship hall.

Craigs Chapel AME Zion Church expanded its service to the African-American community with the incorporation of the cemetery in 1903. Until then, the cemetery land had been used as a family cemetery for the property owners. Upon the internment of the first known Craigs Chapel AME Zion member in 1903, the African-American community consecrated this land as sacred. The first grave was followed by approximately 95 other African-American burials. Cemeteries have held special significance for African Americans throughout time. According to Historian John Vlach the graveyard was "one of the few places

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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

where black identity could be asserted and maintained.”<sup>4</sup> Today, the Greenback African-American community celebrates this traditional property with Homecomings, Decoration Days, and Easter Teas.

The Craigs Chapel AME Zion Church property is part of a larger historical landscape that has long held cultural significance for African Americans. An active area for Quaker abolitionism, with settlements in Friendsville and Unitia, this area was the location for much anti-slavery activity.<sup>5</sup> As an example, William H. Griffiths lived in Greenback, Loudon County in the mid-nineteenth century (house NR 3/2/89). He and his family have been documented as active members of the Quaker community and promoters of social welfare, abolition, and education. The geographical terrain and location of Loudon and the adjacent Blount County supports the oral tradition of active attempts to assist fugitive slaves and other conscientious objectors. The presence of rivers and caves, in addition to the ridges and valleys of East Tennessee indicate identifying features common in Underground Railroad accounts.<sup>6</sup>

The Quaker activity coupled with suggestive geographical features reinforce the local oral history, which maintains that a cave located near, but not on the property of, the Craigs Chapel AME Zion Church, was linked to the Underground Railroad. This cave is located near Tellico Lake, formerly the Little Tennessee River. Records indicate that the route for fugitive slaves passing through Loudon and Blount counties brought slaves from the Deep South states of Alabama and Georgia through the Cumberland Gap and into Kentucky.<sup>7</sup> The Greenback community maintains the oral tradition of the Underground Railroad in the Craigs Chapel district. The Craigs Chapel community considers the Underground Railroad tradition an integral piece of their history.

The strong cultural ties that post-War African Americans felt with the land surrounding the cave made it a natural location for the establishment of Craigs Chapel AME Zion Church, cemetery, and school. The African Methodist Episcopal Zion Church was known as the “The Freedom Church”, claiming such abolitionist leaders as Sojourner Truth, Harriet Tubman, and Frederick Douglass.<sup>8</sup> Minutes taken from the AME Zion Quadrennial session in 1880 demonstrate this commitment to freedom.

“The distinguishing characteristic of our church is freedom...her very pronounced position on slavery kept her out of the south until the power of that system was broken; but she was among the first to send missionaries to our long oppressed people when the way was open as she had been among the foremost advocates of emancipation in the dark days of slavery and also foremost in sheltering and feeding the panting fugitive on his way to freedom.”<sup>9</sup>

After the Civil War and into the early twentieth century, communities in East Tennessee felt the increased presence of the AME Zion church as missionaries established a large number of churches in both rural and urban areas. This increase is documented in Loudon County. According to Carolyn Groves, AME Zion historian, deed records indicate the founding of six AME Zion churches in Loudon County between 1884-1913.<sup>10</sup> Of these six, Craigs Chapel Church and Hackney Chapel AME Zion (also called Unitia AME Zion, NR 7/6/00) remain the only extant buildings, with the Craigs Chapel and Hackney Chapel still in operation

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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

with small congregations. Like the Craigs Chapel site, a cemetery is also affiliated with the Hackney Chapel AME Zion Church.

The 1896 land that now occupies the church was once part of land that belonged to James Hammontree, one of the earliest settlers in the area. Hammontree (1778-1831) is buried in the Craigs Chapel cemetery. Hammontree's heirs sold the parcel of land that contains the Craigs Chapel district to Ben Pritchard in 1842. Pritchard then sold the land to white landowner William Craig in 1857.

On November 16, 1896 Loudon County deed records indicate a sale of one acre of land from William Craig to Dr. B. M. Doyle for \$30. The land is described as:

"...lying on the road running between William Craig and John McClung in the sixth civil district..."

Three years later, the Craigs Chapel community purchased an adjoining parcel of land for the school and named the church in memory of the former landowner, William Craig.<sup>11</sup>

In the early twentieth century, Craigs Chapel became an important meeting place for African Americans in the east section of Loudon County. The black population of the county was tiny compared to that of the white population. According to the 1930 census, for instance, 677 African-Americans lived in Loudon County, with about half of those living outside of the towns. At the same time, 17,128 whites resided in the county. Census figures also reveal that most black farmers were poor. In 1925 black farm owners had property worth only an average of \$783 per farm while white farm owners had property worth \$3,829 on average. For the small and generally poor African-American population, churches became important centers for gatherings. Grace Henry, longtime member of the Craigs Chapel congregation, said that the Unitia (Hackney) church was the "sister church" of Craigs Chapel.<sup>12</sup> The two churches hosted annual religious revivals in which African Americans would travel from across Loudon County and even from the neighboring counties to participate.

The Craigs Chapel community supported the school and its activities through a variety of fundraising events, such as fish fries and pig roasts. The Craig's Chapel school served students from first through eighth grades and was the only way that blacks in this part of the county experienced education at a community school.<sup>13</sup> After eighth grade, African-American students from Craigs Chapel would go to the segregated black schools in neighboring counties. The long travel was necessary because the African American school in Loudon County was often too crowded to serve its rural blacks. Grace Henry expressed the importance of the Craigs Chapel district to the Greenback African-American community because the school and church were completely organized, funded, and run locally; thus making it the center of this rural community.<sup>14</sup>

Interaction with the white community was limited for rural Loudon County African Americans. Until the late 1950s and 1960s, community oral tradition maintains that Craigs Chapel had no interaction

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## National Register of Historic Places Continuation Sheet

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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

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with the white churches in the county. Rural whites usually served as employers for blacks, and the poor economic conditions within the county made this relationship an even more powerful tool of influence.<sup>15</sup> Henry remembers her mother's employer offering to pay her poll tax on the condition that she would vote for a prescribed candidate. This kind of pressure coupled with the economic situation made many rural blacks in Loudon County turn even more toward their community of church and school. Henry said that Loudon County African Americans did not want to "ruffle any feathers" by becoming civically involved in the white community because of the climate of intimidation that was present.<sup>16</sup>

During the 1930s, the African American population dropped significantly in Loudon County, as blacks left the South in large numbers.<sup>17</sup> Census records show that 677 African Americans lived in Loudon County in the 1930s, thus indicating a population decrease of almost 400 people from the 1920 population estimate.<sup>18</sup> The Craigs Chapel School ceased operation due to the small number of black children in the area and construction of new WPA segregated schools in the county. The church and cemetery continued to operate in a somewhat limited capacity due to the small African American population in the area.

However, the Homecomings, Decoration Days and other events enjoy a large attendance as the families that are historically associated with the Greenback African-American community pilgrimage to the Craigs Chapel AME Zion Church. The church, cemetery, and school within the Craigs Chapel district are artifacts of rural African-American life and community, and symbolizing black institutional growth and identity in early twentieth century East Tennessee.

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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

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## GEOGRAPHICAL DATA

### Verbal Boundary Description

The nominated district is located on Craigs Chapel Road, Loudon County, on an approximately two-acre lot, marked as parcel 5 on the attached Loudon County Tax Map 86.

### Boundary Justification

The nominated boundaries contain property historically associated with the Craigs Chapel AME Zion Church and Cemetery.

The scale for this map is 1"=400'. This is the only scale available for this rural part of the state.

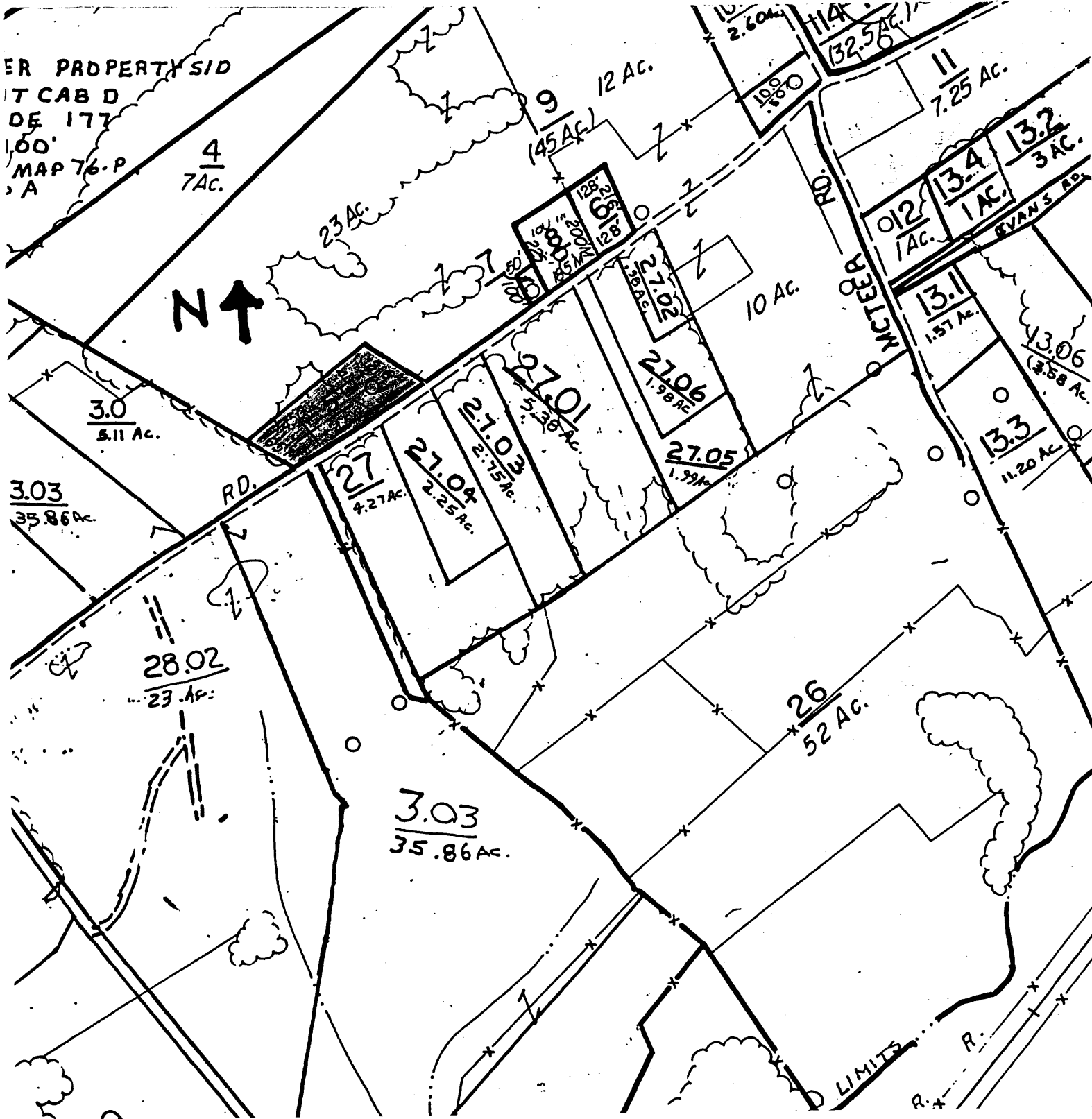
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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

1"=400'





United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

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### PHOTOGRAPHS

Craigs Chapel AME Zion Church  
Loudon County, TN

Photos by: Carroll Van West  
MTSU Center for Historic Preservation

Negatives: Tennessee Historical Commission

Date: February 2000

Craigs Chapel Church, east facade and south elevation, facing northwest  
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Craigs Chapel Church, east facade, facing west  
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Craigs Chapel Church, north elevation, facing south  
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Craigs Chapel Church, north and west elevations, facing southeast  
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Craigs Chapel Church, west elevation, facing northeast  
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Craigs Chapel Church, south elevation, facing north  
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Craigs Chapel Church, east facade, detail of school addition, facing northwest  
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Craigs Chapel Church, pulpit, facing west  
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Craigs Chapel Church, pulpit and choir platform, facing south  
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Craigs Chapel Church, original flooring and pews, choir platform, facing southwest  
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Craigs Chapel Church sanctuary, facing southeast  
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Craigs Chapel AME Zion Church  
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Craigs Chapel Church, original circa 1896 pulpit, facing north  
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Craigs Chapel Church, fellowship hall (school), facing south  
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Craigs Chapel Church, circa 1980 addition, facing south  
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Church privy, facing west  
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Church and cemetery privy, facing southwest  
16 of 22

Pump, facing southwest  
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Cemetery, facing north  
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Cemetery, facing south  
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Cemetery, facing west  
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Adeline Bennett marker, facing west  
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James Howard marker, facing east  
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Craigs Chapel AME Zion Church  
Loudon County, Tennessee

### ENDNOTES

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- <sup>1</sup> Carroll Van West, et. al., . *Historic Rural African American Churches in Tennessee Multiple Property Nomination*, 25 March 1999, Section E, p. 43.
- <sup>2</sup> Paul Escott and others, *Major Problems in the History of the American South, Vol. II, The New South*, (Boston: Houghton Mifflin Company, 1999), 173.
- <sup>3</sup> Melanie Henry, Interview by Jen Stoecker, 28 February 2000, Craigs Chapel, Greenback.
- <sup>4</sup> John Vlach, *By the Work of their Own Hands*, (Ann Arbor: University of Michigan Press, 1991), 109.
- <sup>5</sup> Joe Spence ed., *Landmarks of Loudon County: its History Through Architecture*, (Gloucester Point: Hallmark Publishing, 1997), 30.
- <sup>6</sup> National Park Service, *Underground Railroad*, (Washington D. C.: Division of Publications, NPS, 1990), 54.
- <sup>7</sup> *Ibid.*, 49.
- <sup>8</sup> William Walls, *The African Methodist Episcopal Zion Church; Reality of the Black Church*, (Charlotte: A.M.E. Zion Publishing House, 1974), 185.
- <sup>9</sup> *Ibid.*, 54.
- <sup>10</sup> Carolyn Groves, Interview by Jen Stoecker, 18 April 2000, Telephone.
- <sup>11</sup> Melanie Henry, Craigs Chapel written history.
- <sup>12</sup> Grace Henry, interview by Jen Stoecker, 16 November 2000, Telephone.
- <sup>13</sup> *Ibid.*
- <sup>14</sup> *Ibid.*
- <sup>15</sup> *Ibid.*
- <sup>16</sup> *Ibid.*
- <sup>17</sup> George Tindall, *The Emergence of The New South 1913-1945*, (Baton Rouge: Louisiana State University Press, 1967), 541
- <sup>18</sup> Census Records for Loudon County, Tennessee, 1920, 1930, *Historical Demographic, Economic and Social Data: The United States, 1790-1970*.