

522



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 Shiloh Missionary Baptist Church and Rosenwald School

other names/site number n/a

2. Location

street & number 7 Shiloh Road

not for publication

city or town Notasulga

vicinity

state Alabama

code AL

county Macon

code 087

zip code 36866

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.)
[Signature] June 17, 2010
Signature of certifying official/Title Date
Deputy State Historic Preservation Officer, Alabama 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:)

Signature of the Keeper
[Signature]

Date of Action
8/6/10

Shiloh Missionary Baptist Church and
Rosenwald School
Name of Property

Macon County,
Alabama
County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

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

Category of Property

(Check only one box)

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

Number of Resources within Property

(Do not include previously listed resources in count)

Contributing	Noncontributing	
2		buildings
		sites
		structures
		objects
2	0	Total

Name of related multiple property listing

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

U.S. Public Health Service Syphilis Study,
Macon County, AL, 1932-1975;

The Rosenwald School Building Fund and
Associated Buildings (1913-1937)

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

N/A

6. Function or Use

Historic Functions

(Enter categories from instructions)

EDUCATION: school

RELIGION: church

Current Functions

(Enter categories from instructions)

WORK IN PROGRESS

RELIGION: church

7. Description

Architectural Classification

(Enter categories from instructions)

OTHER

LATE 19TH & EARLY 20TH CENTURY

AMERICAN MOVEMENTS: Bungalow/Craftsman

Materials

(Enter categories from instructions)

foundation CONCRETE/BRICK

walls WOOD/VINYL

roof METAL

other

Narrative Description

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

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 1

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

7. NARRATIVE DESCRIPTION

The Shiloh Missionary Baptist Church and the Shiloh Rosenwald School are located at 7 Shiloh Road in the small community of Shiloh in Macon County, Alabama. The Church and School are located on approximately 1.2 acres of land [Photo 1]. The nominated properties are situated in Shiloh, a small African American community south of Natasulga, which is a rural suburb north of the county seat of Tuskegee. Both the Church and School have several large, mature trees scattered throughout the landscape of the properties. The center of the Shiloh community, the Church and School are situated on a small hill slightly off Shiloh Road, which also contains several rural residences. The nominated properties retain a rural setting that has changed little in the nearly one hundred years since the current buildings were constructed.

Shiloh Missionary Baptist Church (1919, contributing building)

The Shiloh Missionary Baptist Church is a gable-front frame building that rests on a brick foundation and has a shingle gable roof with projecting eaves. At the southwest corner of the building is a bell tower with a low hipped roof covered in composite shingles [Photo 2]. While the Church building dates to 1919, a weatherboard fellowship hall with a concrete foundation and shingle gable roof was attached to the east (rear) elevation of the building c. 1970 [Photo 3]. The Church portion of the building was sided in vinyl c. 1990; however, the interior of the building retains its 1919 appearance, complete with decorative painted graining on doors, pews, wainscoting, and other defining features of the building [Photo 4]. The vinyl boards are similar in width to the original weatherboards, helping to maintain some of the original design intent. The windows of the original church building are generally replacements, but they all retain their original fanlights or fanlight openings that are boarded up with plywood. While the church has some additions and alterations over the years, it stills maintains a high degree of integrity of location, design, setting, feeling, and association.

The gable-front west façade contains the bell tower façade, which features an entrance of wooden double doors, at the southwest corner of this elevation. A three-sided flight of eight concrete steps, with metal railings at the diagonals, leads from the ground to the top of the entrance, which contains a gable-roofed entry porch that is supported by wrought-iron metalwork. It, like the rest of the building, features projecting eaves. The west elevation of the bell tower contains a two-over-two double-hung replacement window with an original fanlight opening that has been temporarily replaced with plywood, as well as a formerly louvered vent that has been covered in vinyl. The bell tower extends approximately twenty feet above the roofline of the Church. Its north elevation contains a small louvered vent. This elevation of the bell tower has been damaged, as some of the vinyl siding is missing, leaving the original wood frame of the building exposed. The east elevation of the bell tower contains a formerly louvered vent that has been covered in vinyl. The south elevation of the bell tower features a one-over-one double-hung replacement window with an original fanlight. The upper portion of the bell tower contains a small two-over-two double-hung replacement window with an original fanlight. Above this is a louvered vent that has been covered in vinyl.

To the north of the bell tower portion of the west elevation, the Church contains two symmetrical sets of four one-over-one double-hung replacement windows each, for a total of eight bays. The upper four windows contain fanlights, which are original to the building. The west elevation contains a formerly

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 2

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

louvered vent that has been enclosed with siding. In the bottom northwest corner of the west elevation is a cornerstone that is inscribed with the words:

SHILOH MISSIONARY BAPTIST CHURCH ORGANIZED 1870
REV. CHARLIE SIMPSON. PASTOR
REBUILT 1919 BY REV. W. M. E. BURTON. PASTOR

DEACONS

L. B. MOTT. CHAIRMAN
JOHNNIE PINKARD. CLERK
ROY GREATHOUSE. TRES.

HERMAN MOSS
A. J. WILLIS
OTHA MIMS
J. T. SMITH

REV. LLOYD EWING. PASTOR
STONE LAYED BY SHILOH LODGE NO. 736
NOV. 15. 1987

The north elevation has four bays of one-over-one double-hung replacement windows. Above each window is an original fanlight. This elevation contains two small awnings with wooden triangular braced supports. These awnings cover what were formerly openings for air conditioners. The air conditioners have been removed and these openings have been covered with vinyl siding. Directly attached to the east side of the north elevation is a recessed hyphen connecting the original church to the fellowship hall addition. It is approximately two feet lower than the west portion of the original church elevation. It also features a shingle gable roof with projecting eaves. This recessed wall contains a wooden door that serves as an entrance to the rear of the church building. Four concrete steps lead to the entrance. Above the door is a shingle covered shed-roof canopy with wooden triangular braced supports. The east side of the recessed wall also contains an aluminum casing that spans the building vertically and functions as a covering for wiring for the air conditioning unit. Directly attached to this recessed wall is the north elevation of the fellowship hall. It is approximately three feet lower than the hyphen and has a shingle gable roof with projecting eaves. At the west end of the north elevation of the fellowship hall are two sliding sash windows.

At the center of the north elevation of the fellowship hall is a wood frame screen door that covers the modern replacement door and serves as an entrance to the fellowship hall. Four concrete steps lead to the entrance, and above the door is a shingle covered shed-roof canopy with wooden triangular braced supports. On either side of the entrance is a two-over-two double-hung replacement window.

The east elevation is entirely composed of the rear wall of the fellowship hall. This elevation contains two two-over-two double-hung replacement windows, one at the north end of the elevation and one at the south end. An entrance to the fellowship hall is off-center, located on the north end of the elevation. This entrance features a metal screen door that protects the wooden door. A small concrete platform and two concrete steps lead to the entrance, which is covered by a shingle covered shed-roof canopy with wooden triangular braced supports. There is a louvered vent in the gable-end portion of the elevation.

The south elevation of the building contains the south elevation of the bell tower. This elevation closely resembles the north elevation. It features three bays of one-over-one double-hung replacement windows. Above each window is an original fanlight. Similar to the north elevation, the south elevation has two small

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 3

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

metal-covered awnings with wooden triangular braced supports that cover openings that formerly contained air conditioners. On the south elevation, the recessed wall features a five-panel wooden door that serves as an entrance to the rear of the church building. Above the door is a shingle covered shed-roof canopy with wooden triangular braced supports. A concrete ramp with wrought-iron railings at either side functions as a handicapped entrance. The south elevation of the fellowship hall portion of the building mirrors the north elevation of the fellowship hall, with the exception that there is no canopy over the entrance to the fellowship hall on the south elevation.

The interior of the building has three distinct areas – the vestibule, sanctuary, and fellowship hall. While the fellowship hall is a c. 1970s addition, the vestibule and sanctuary retain much of their 1919 appearance. All of the wood features of the vestibule and the sanctuary have decorative painted graining, including all of the doors, stairs, balcony, pews, wainscoting, and window surrounds. The interior of the building retains a strong sense of materials, design, and workmanship.

The vestibule of the building is enclosed and contains a set of five paneled double doors that serve as the entrance to the sanctuary. The vestibule also has a flight of stairs with a corner landing and enclosed wooden railing that serves as an entrance to the balcony. The vestibule contains one window, with an original arched wooden surround. There is original wood paneled wainscoting on all four walls. Additionally, all of the wooden elements of this area, including the five paneled double doors, stair railing, balcony door, arched window surround, and wainscoting feature original painted faux-graining.

The sanctuary is open, with a seating configuration of three rows of pews and two inner aisles, facing east. Additionally, there are two small sections of pews in both the northeast and southeast corners of the sanctuary, facing each other. The floor is level and the balcony is located on the west wall. All of the windows in the sanctuary feature original arched surrounds that completely frame the windows. At the east end of the sanctuary, the altar area is raised approximately two feet by means of two steps. From the altar area, a small set of five stairs leads to an approximately ten foot deep recessed area where seating for the choir is located. All wooden elements of the pews, wainscoting, balcony, and window and door surrounds feature the decorative painted graining.

The fellowship hall is an open floor plan, with one large interior space so as to facilitate large community meetings. There is a small built-in L-shaped bar in the southeast corner of the room. All of the walls are covered with wood paneling.

Shiloh Rosenwald School (1922, contributing building)

The Shiloh Rosenwald School is located on a plot adjacent to Shiloh Missionary Baptist Church. The school generally adheres to Plan #20 from the Julius Rosenwald Fund's *Community School Plans* by Samuel L. Smith. This is "The Rosenwald School Building Fund and Associated Buildings (1913-1937)" Alabama multiple property nomination property type description Subtype 3. Shiloh, like other Plan #20 schools, is a one story, T-shaped building clad in weatherboard with a metal gable roof and a brick pier foundation, filled in with concrete blocks. The roof has been replaced recently. The school also maintains the typical east-west orientation to make optimum use of sunlight and its few decorative details--wide eaves, exposed rafter tails, and supporting brackets--are the typical Craftsman type. The Shiloh

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 4

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

Rosenwald School retains many of its original elements and maintains a high degree of integrity of materials, location, design, setting, feeling, and association.

The front (west) facade has a projecting center wing that was extended in 1938 as a New Deal project. Despite this small extension, the building essentially adheres to Plan #20. Furthermore, the rehabilitation of the interior of this wing clearly differentiates between the original room and the later extension [Photos 8, 9 & 10]. This center wing has a front gable roof. At some point after 1938, four, small, double-hung, one-over-one metal sash windows replaced the original windows. Then these windows were replaced in early 2010 during a sensitive rehabilitation of the school with a bank of double-hung, one-over-one wood sash windows that were appropriate in scale, massing and materials to the overall design of the school.

To the north and south of the projecting wing are single-leaf entrances. The doors have been replaced recently for security but the four pane transom windows remain. New wooden stairs access each entrance. The north entrance is accessed also by a handicap ramp which wraps around the northwest corner and the north elevation of the building. Each side of the front facade has one one-over-one double hung window [Photos 5 & 6]. The north and south elevations are solid weatherboard walls with louvered gable end vents.

The rear (east) elevation shows the signature Rosenwald Plan characteristic of two long bands of windows, one for each classroom. There are five double-hung nine-over-nine sash windows in each band [Photo 7].

The interior consists of two classrooms [Photos 11 & 12], each with a small cloakroom [Photo 13], a modern restroom and a projecting center room that was identified as the industrial room in Plan #20. The two front doors open into small vestibules. Across from each of these doors is an inner door which leads into the classrooms. Each of these doors has a six pane transom above. The south classroom retains the original wooden stage [Photo 12]. Plan #20 included a six-panel folding partition to separate the classrooms and the Shiloh School retains its partition. This could be opened and the stage used for school and community events. There are two built-in cupboards along the western wall. One is off the stage and has openings both in the classroom and in the small cloakroom. The other is close to the center of the structure and has openings in the classrooms as well as the front, projecting room. Throughout the interior, doors and cabinet doors are original (except for the restroom doors). Chalkboards remain throughout. The original wood paneling and floors are intact.

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 N/A

(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** a birthplace or grave
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property
- G** less than 50 years of age or achieved significance within the past 50 years.

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 # _____

Areas of Significance

(Enter categories from instructions)

EDUCATION

ETHNIC HERITAGE: Black

HEALTH/MEDICINE

Period of Significance

c. 1919-c. 1960

Significant Dates

c. 1919—construction of church

c. 1922—construction of school

Significant Person

(complete if Criterion B is marked)

N/A

Cultural Affiliation

Architect/Builder

Smith, Samuel L.

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

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 5

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

8. STATEMENT OF SIGNIFICANCE

Shiloh Missionary Baptist Church and Shiloh Rosenwald School in Notasulga, Macon County, Alabama, are nationally significant properties that are eligible as a district for listing on the National Register of Historic Places. The Shiloh Missionary Baptist Church and Rosenwald School district is eligible for listing under Criterion A for its local significance in Education and Ethnic Heritage: Black, and for its local, state, and national significance in Health/Medicine. The Shiloh Missionary Baptist Church and Shiloh Rosenwald School have historically maintained a close relationship. A local landowner donated the land on which the Church and School were built with the stipulation that a church and school were to be constructed adjacent to one another. Members of the Church were active in providing Shiloh School with financial support, as well as physical maintenance.

The Shiloh Missionary Baptist Church and School district is locally significant in Education for its association with the Julius Rosenwald School Building Fund and for its role in providing education to the African American children of the Shiloh community during the age of Jim Crow segregation. The Shiloh School operated in the nominated building from its construction in 1922 until its closing in c. 1960. During this time, the school, with the support of the Shiloh Missionary Baptist Church, served as an educational and community center for the rural black enclave of Shiloh.

Similarly, the Shiloh Missionary Baptist Church and School district is locally significant in Ethnic Heritage: Black as an intact physical example of the importance of African American institutions within the rural segregated South. The church and school formed the heart of the Shiloh community, helping to create a district cultural identity within rural Macon County, Alabama. The church and school maintain their prominence within the community today and remain sources of great pride for the people of Shiloh.

The Shiloh Missionary Baptist Church and School district is nationally significant in Health/Medicine for its role in the U.S. Public Health Service Syphilis Study that took place in Macon County from 1932 to 1972. The church and school served as a recruiting center and as testing "roundup" sites. The nominated property contains two of the few remaining physical structures of this controversial study that had a vast impact on the history of medicine and the future of medical ethics. The Shiloh Missionary Baptist Church and Rosenwald School represent a fragment of the largely undocumented and unassessed cultural landscape of the over 400 victims of this Study.

The Shiloh Missionary Baptist Church and Rosenwald School district is being nominated under two Multiple Property Submissions: *The U.S. Public Health Service Syphilis Study, Macon County, AL, 1932-1975* and *The Rosenwald School Building Fund and Associated Buildings (1913-1937)*. The period of significance ranges from c. 1919 with the construction of the church to c. 1960 with the closing of the school and the current 50-year mark for National Register listing. Along with the Shiloh Cemetery (approx. a quarter mile south of the church and school on noncontiguous land), the Shiloh Missionary Baptist Church and Rosenwald School were listed on the Alabama Register of Landmarks and Heritage in 2006.

The Shiloh Missionary Baptist Church and School district meets Criteria Consideration A: Religious Properties because, although its two contributing resources are owned by a religious institution, the district is directly associated with broad patterns of history that are significant under the historic contexts of Education, Ethnic Heritage: Black and Health/Medicine.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 6Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL**Shiloh Rosenwald School Background: The Julius Rosenwald School Building Fund**

Jim Crow era politics in the South left little room to fund African American education. In 1908, the Alabama superintendent of education reported that twelve percent of educational funding went to African Americans, while they made up forty-four percent of school-age children.¹ Julius Rosenwald, of Sears, Roebuck and Co., established the Rosenwald School Building Fund with Booker T. Washington as a part of progressive reforms to help rural African Americans get the good education that the white southern government was barely funding. The Fund provided only a portion of the funds, state and local governments were to provide a portion, and the community was expected to raise the remainder. The Fund began for schools, like Shiloh, around Tuskegee, Alabama, but it eventually spread throughout the South. By the time of the official end of the program in 1932, the Rosenwald School Building Fund had helped to construct 5,357 schools, shops, and teacher's homes in fifteen southern states. The Fund spent \$4.3 million, African Americans contributed \$4.7 million, and governments added \$18.1 million over the life of the program.²

Rosenwald wanted to support African American education for two reasons: "to stimulate public agencies to take a larger share of social responsibility" and "to spur a pattern of cooperation that would bring about lasting change."³ In 1916, after the program was already seeing success, the state of Alabama did just that by passing a bill to fund rural African American school building by matching up to half of what the community raised.⁴

In 1920, the Fund administrators met and moved the headquarters from Tuskegee to Nashville, Tennessee, and placed a white man, Samuel L. Smith, in charge.⁵ Smith developed and published new floor plans so that communities would be able to cut the cost of an architect's fee. Smith designed the buildings to face east-west and created the distinctive tall rows of double-hung sash windows to make maximum use of sunlight in communities that rarely had electricity.⁶ Additionally, the flexibility of the classroom space to be used as a community center demonstrates Progressive-era educational philosophies at work.⁷

According to The Rosenwald School Building Fund and Associated Buildings (1913-1937) Multiple Property Nomination for Alabama, of which the nominated property meets registration requirements, "the surviving Rosenwald schools . . . symbolize the vision of Booker T. Washington and Julius Rosenwald toward improving educational opportunities for African-American Children and the struggle of blacks for educational opportunities in a segregated South. These buildings are all that remain of one of the most

1 Robert G. Sherer, *Subordination of Liberation? The Development and Conflicting Theories of Black Education in Nineteenth Century Alabama*, (Tuscaloosa, AL: The University of Alabama Press, 1977), 12-14.

2 Edwin R Embree and Julie Waxman, *Investment in People: The Story of the Julius Rosenwald Fund* (New York: Harper and Brothers, 1949), 51; Thomas W. Hanchett, "The Rosenwald Schools and Black Education in North Carolina," *The North Carolina Historical Review*, LXV, (October 1988), 426-427.

3 Embree in Hanchett, 398.

4 Cahaba Trace Commission, NR MPN section E, page 24.

5 Embree and Waxman, 40-41.

6 Hanchett, 400-401.

7 Hanchett, 400-405.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 7Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

ambitious school building programs ever instigated as well as one of the most important philanthropic efforts in the field of African-American education."⁸ The students who were able to attend these schools now honor that legacy by helping to protect the structures that represent the efforts of their parents and grandparents as well as Washington and Rosenwald.

Significance of Shiloh Missionary Baptist Church and Shiloh Rosenwald School in Education and Ethnic Heritage: Black

The Rosenwald School Building Fund and Associated Buildings (1913-1937) Multiple Property Nomination requires that schools in Alabama were built between 1913 and 1932 using funds provided by the Julius Rosenwald Fund. Shiloh was built in 1922 and is listed in the Fund Papers housed at Fisk University in Nashville, Tennessee. The listing reports that Shiloh was built in the fourth budget year of the fund, with an \$800 contribution from the Rosenwald Building Fund, \$900 in public funds, and \$1170 raised by the community.⁹ The MPN also requires schools to retain "original design, floor plans, workmanship, and materials that evoke their period of construction and the conditions of the time. They should also retain a high degree of architectural integrity. The integrity of their association and feeling is greatly bolstered by their rural setting."¹⁰ Shiloh Rosenwald School meets all of these registration requirements.

The African American children of the Notasulga community in Macon County, Alabama, attended Shiloh School for nearly fifty years (from 1914 to 1922 in the original building and from 1922 until c. 1960 in the nominated building). The community was one of the first six communities to have a Rosenwald funded school. Shiloh School was originally constructed in 1914 on land donated by Sam Moss, a local African American. Moss owned a total of approximately eighty acres of land, which was certainly an accomplishment for a southern black man in the early twentieth century. Moss donated two acres for the purpose of building a church and two adjacent acres for the construction of a school. After the original 1914 school was destroyed by fire, the current building was constructed in 1922 and was used as a school until c. 1960.

When the Rosenwald Fund closed in 1932, Shiloh School was one of nineteen Rosenwald Schools in Macon County. As home to the Tuskegee Institute, Macon County had more Rosenwald Schools than any other county in Alabama, except for Chambers County which also had nineteen.¹¹ Shiloh, following the wider Alabama trend, did not have a teacher's home built on site with Rosenwald Funds. Many of the 382 Alabama Rosenwald Schools were built next to a church and named for it.¹² Shiloh School is no exception and is currently owned by the adjacent Shiloh Missionary Baptist Church. This has proved an advantage for Shiloh School, as it has been used and maintained by the Church, rather than being permitted to deteriorate as has been the fate of many other Rosenwald Schools.

8 Cahaba Trace Commission, NR MPN, section E, page 2.

9 Julius Rosenwald Papers, (Nashville, TN: Special Collections, Fisk University).

10 Cahaba Trace Commission, "The Rosenwald School Building Fund and Associated Buildings (1913-1937) Multiple Property Nomination," (10 October 1997).

11 Julius Rosenwald Papers.

12 Cahaba Trace Commission, NR MPN, section E, page 52.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 8Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

Shiloh Rosenwald School also has some association with the Anna T. Jeanes Foundation. Jeanes was interested in serving the needs of public schools for African-Americans in small rural communities. Shortly before her death, Jeanes, a wealthy Philadelphia Quaker, gave a million dollars to this cause, which provided supervisors for rural school districts as well as some teacher training. By the early 1910s, southern counties could add supervising teachers by matching a Jeanes Fund salary grant.¹³ Mrs. Sara W. Lancaster, Macon County Jeanes Supervisor, helped to raise funds for the completion of Shiloh School and was at the dedication in the summer of 1922.¹⁴ She believed it to be the best school for African Americans in the county.

The teachers at Shiloh School taught first through sixth grades. For the majority of its existence, the School contained three classrooms in which three or four teachers taught a variety of subjects, including English, Math, Science, and History. The classes were divided by age. Mary Whitaker, Tommy McKee, and Shirley Johnson, who attended Shiloh School in the 1950s, recall that Ms. Irving taught first and second grades, as well as piano, with Ms. Peterson, Ms. Jones, and Ms. Humphreys each teaching a class of the higher grades. During this time, Ms. Humphreys was the principal of Shiloh School.¹⁵

The teachers at Shiloh School were college educated and, according to several who attended the School, loved the students dearly.¹⁶ Oftentimes, the educators at the School exceeded their jobs as teachers and demonstrated a true concern and love for their pupils. For example, the teachers would help to provide coats and shoes to those students whose families could not afford them.¹⁷ The instructors of Shiloh School took their jobs seriously and strove to prepare their students for further education. Shirley Johnson stated that the teachers prepared the students to go to Tuskegee Institute High School as if they were going to Harvard.¹⁸ In the rural community of Notasulga, the teachers of Shiloh School were integral not only to the development of the students, but to the community, as well, and their care and concern for their pupils and the community is remembered more than fifty years after the School closed.

Several former students of Shiloh School recall a school full of students, with large classes of around thirty to thirty-five children, equal numbers of boys and girls.¹⁹ All of the students at Shiloh School were from the Notasulga community and walked three to four miles to school each day. The school day began each morning with prayer and devotion. Mary Whitaker recalls that the students had an hour for lunch and were allowed to play on the playground at this time, as well.²⁰ Behind the School building were swings and a sandbox and the students would also play hopscotch and marbles.²¹ While Julia Mae Johnson, who attended Shiloh School in the 1930s, remembers a stove in the front room of the School where food

¹³ Mary S. Hoffeschwelle, *The Rosenwald Schools of the American South* (Gainesville: University Press of Florida, 2006), 21-22.

¹⁴ Sara W. Lancaster, letter of resignation, 26 July 1922, Alabama Department of Education Rural Agent Correspondence, SG 15457, Alabama Department of Archives and History. See Louis R. Harlan, *Booker T. Washington: The Wizard of Tuskegee, 195-196* for more on the Jeanes Fund.

¹⁵ Mary Whitaker, Tommy McKee, and Shirley Johnson, interviews by Elizabeth Moore, Shiloh Missionary Baptist Church, Notasulga, Macon County, Alabama, 13 March 2008.

¹⁶ Mary Whitaker Interview.

¹⁷ Mary Whitaker Interview.

¹⁸ Shirley Johnson Interview.

¹⁹ Information combined from Mary Whitaker, Tommy McKee, and Shirley Johnson Interviews.

²⁰ Mary Whitaker Interview.

²¹ Tommy McKee Interview.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 9

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

provided by the government was cooked,²² students who attended the School in the 1950s stated that there was no lunchroom in the School at this time. They brought their own lunchpails and food.²³ Students who attended the School in the 1950s, however, remembered the presence of a Coke machine and a Lance cookie machine.²⁴ The School contained no running water and potbelly stoves were used to heat the building and, when unused, were stored under the School building. In the back of the School were two outhouses, one for boys and one for girls, each containing three sections.²⁵ With the construction of the School, children were able to attend classes for a full nine months, though many did not go for the first two months, as they were needed to pick cotton.

Shiloh School was largely supported and maintained by those who lived in the community and attended the Shiloh Missionary Baptist Church, and there has historically been a strong connection between the Church and the School. The School was built adjacent to and named after the Church, and members of the Church were charged a small fee of twenty or twenty-five cents a month to help with the support and maintenance of the School.²⁶ Additionally, at various times, School programs and functions were held at the Church, as necessary. Shirley Johnson and Mary Whitaker both recall that the Shiloh School graduation ceremony was, for a period of time, held at the Church, and Whitaker also remembers school Easter and Christmas programs taking place in the Church.²⁷

The School had a very active Parent Teacher Association, which was necessary, as the School received no funding from the state. Many events were held at the School as fundraisers intended to raise money to provide for the maintenance of the School and the purchase of supplies for the education of the children. Julia Mae Johnson remembers community activities that were held at the School, such as "old folks concerts," in an effort to raise money for the School. Members of the community would pay a small fee at the door in order to watch their friends and relatives perform in the concerts. The money would be given to the PTA, which would then use it to help finance the School.²⁸ Likewise, Mary Whitaker, Shirley Johnson, and Tommy McKee remember events like school plays, cake walks, and movies that raised funds for the School.²⁹ According to Mary Whitaker, some of the students at the School would participate in plays in order to raise money for school supplies.³⁰ Shirley Johnson remembers PTA sponsored cake walks and old folks concerts in which the parents of those attending the School participated.³¹ Both Shirley Johnson and Tommy McKee recall one of the teachers, Ms. Humphreys, bringing a movie projector to school on Fridays and, for the fee of a dime, the students could watch the film.

While fundraising was the goal of some of the events that occurred at Shiloh School, the students at the School enjoyed participating in many other school activities. The students had parties for Halloween, egg hunts at Easter, wrapped a pole for May Day, and exchanged brown paper bags containing candies,

²² Julia Mae Johnson Interview.

²³ Mary Whitaker Interview.

²⁴ Tommy McKee and Shirley Johnson Interviews.

²⁵ Mary Whitaker Interview.

²⁶ Julia Mae Johnson Interview.

²⁷ Shirley Johnson and Mary Whitaker Interviews.

²⁸ Julia Mae Johnson Interview.

²⁹ Mary Whitaker, Shirley Johnson, and Tommy McKee Interviews.

³⁰ Mary Whitaker Interview.

³¹ Shirley Johnson Interview.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 10

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

apples, and other assorted goodies at Christmas. There were also non-holiday related school activities such as school plays, bobbing for apples, dances where the students square danced, and graduation ceremonies.³²

After they graduated from Shiloh School, most of the students attended seventh grade at Washington Public Middle School in nearby Tuskegee. They then attended Tuskegee Institute High School for eighth through twelfth grades. After high school, some would go on to attend Tuskegee University, while others chose to further their educations at other locations around the country. Still others learned a trade or farmed.

Between 1960 and 1963, prior to the integration of Macon County Schools, Shiloh School closed, leaving its students largely to attend the Notasulga Block School until integration when all children attended Notasulga Elementary and High School. After the closing of Shiloh School, the land that it occupied, which had been donated to the Rosenwald Fund, was given back to the Shiloh Missionary Baptist Church. During the years that followed, the building was used primarily as a community center where Masonic meetings, well-baby clinics, and other community related activities were held.³³

As in previous years when functioning as a school, after the closing of Shiloh School, the community, especially Shiloh Missionary Baptist Church, contributed to the upkeep of the building with donations and free labor. Additionally, in recent years, faculty and students from Tuskegee University and Auburn University have helped with the continued restoration of the School.³⁴

Significance of Shiloh Missionary Baptist Church and Shiloh Rosenwald School in Health/Medicine

The Shiloh Missionary Baptist Church and Shiloh Rosenwald School are nationally significant in their association with the United States Public Health Service (USPHS) "Tuskegee Study of Untreated Syphilis in the Negro Male," often called the Tuskegee Syphilis Study. The study, run by the USPHS in association with the Tuskegee Institute, lasted from 1932 until 1972, although it was only originally intended to run for six months.³⁵ Originally, the study was constructed in order to justify African American treatment programs,³⁶ but it became a study to simply observe the effects of untreated syphilis in humans.³⁷ When the study began, standard treatments for syphilis were often toxic, dangerous, and of a questionable effectiveness. Ostensibly, the Public Health Service wanted to know if the results of these treatments were worth the health risks to the individual.

³² Mary Whitaker, Shirley Johnson, and Tommy McKee Interviews.

³³ Mary Whitaker Interview.

³⁴ Julia Mae Johnson Interview.

³⁵ Center for Disease Control and Prevention, "U.S. Public Health Service Syphilis Study at Tuskegee," Department of Health and Human Services website, [<http://www.cdc.gov/tuskegee/timeline>], accessed March 2008.

³⁶ Ibid.

³⁷ Susan M. Reverby, ed., *Tuskegee's Truths: Rethinking the Tuskegee Syphilis Study*. (Chapel Hill and London: University of North Carolina Press, 2000), 18.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 11Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

The Tuskegee Syphilis Study was preceded by The Oslo Study of 1928 on white males. The group at Tuskegee believed they could further the Oslo Study by observing the natural progression of syphilis.³⁸ The Rosenwald Fund was going to pay for some of the treatment in the Tuskegee Study, but the stock market crash of 1929 changed the plans.³⁹

Robert Moton, head of the Tuskegee Institute, agreed to the Public Health Service Study with the stipulations that the Institute get credit for the Study and that African American professionals be involved.⁴⁰ Dr. Eugene Dibble and Nurse Eunice Rivers were assigned to work on the Study for this purpose, and others in training at the Institute participated at various levels.⁴¹

600 African American men from the rural areas around the Tuskegee Institute were chosen for the Study; 399 of them were diagnosed with syphilis, while 201 were not.⁴² The men were provided with free medical exams, meals, and burial insurance in exchange for their participation. In 1947, penicillin was the treatment of choice for syphilis but it was not given to men in the Tuskegee Syphilis Study⁴³ (at least it was not given by those conducting the Study; some managed to get treatment elsewhere or were given penicillin for other ailments).⁴⁴ African Americans at this time were unaccustomed to medical treatment and reportedly were easy to recruit for the Study. Those in the Study were not told that they had syphilis and they either were "not treated or were treated at a level that was judged to be insufficient to cure the disease."⁴⁵

According to various oral histories, participants were recruited at Macon County churches and schools in the beginning of the Study.⁴⁶ In 1932, a group of doctors and Nurse Eunice Rivers took blood samples around the county. If a test came back positive for syphilis, and the person was male and over twenty-five, he was called back for a second test. Following that test, prospective participants were given physicals at Andrew Memorial Hospital at Tuskegee Institute.⁴⁷ By early 1933 doctors stopped looking for participants at schools and churches as too many women turned up wanting treatment of some sort and by Spring 1933, the original 600 participants had been selected.⁴⁸

38 Kalpana Sharma, "Can clinical trials ever be truly ethical?" *The Hindu*, December 6, 2005, <<http://www.hindu.com/2005/12/06/stories/2005120603081000.htm>> (April 2008).

39 Tuskegee Institute, "Research Ethics: The Tuskegee Syphilis Study," <<http://www.tuskegee.edu/Global/Story.asp?s=1207598>> (April 2008).

40 Center for Disease Control and Prevention.

41 The standard references for the Tuskegee Syphilis Study, in addition to Reverby's edited volume, are Fred D. Gray *The Tuskegee Syphilis Study: The Real Story and Beyond* (New South Books, 2002) and James H. Jones *Bad Blood: The Tuskegee Syphilis Experiment* (New York: The Free Press, 1993).

42 Center for Disease Control and Prevention.

43 Ibid.

44 Susan M. Reverby, "More than Fact and Fiction: Cultural Memory and the Tuskegee Syphilis Study," *Hastings Center Report* 31, no. 5 (2001):22-28.

45 Tuskegee Institute website.

46 Charles S. Johnson, in Reverby, *Tuskegee's Truths*.

47 Gray, 50.

48 Ibid., 52. For additional information on the background and history of the Tuskegee Syphilis Study, see the "Historical Background" portion of the U.S. Public Health Service Syphilis Study, Macon County, AL, 1932-1975 National Register of Historic Places Multiple Property Nomination.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 12

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

In 1932, the United States Public Health Service began what would eventually become a forty-year study of the effects of untreated syphilis in black males who lived in rural Macon County, Alabama. In what would become one of the most infamous incidents in the medical history of the United States, the U. S. government, for supposedly scientific purposes, knowingly denied hundreds of poor, largely uneducated, black males access to available treatments for this contagious and deadly disease.⁴⁹

Shiloh Missionary Baptist Church and Shiloh Rosenwald School are significant as locations of the recruiting and testing "roundups" that were conducted by the USPHS and the local Macon County health officials, including Nurse Eunice Rivers, who worked on the Study for much of its existence, and was a critical link between the participants and the USPHS. In these roundups, Nurse Rivers and young officials from the USPHS would send letters notifying local residents that they would be in a specific area at a certain time and date. Interested residents and, in later years, those who became participants in the Study, would meet Nurse Rivers and the USPHS officials at these locations to have blood drawn on-site or to be transported to either the John A. Andrew Hospital at the Tuskegee Institute or the Tuskegee Veterans Administration Hospital.⁵⁰

Some of the participants met at Shiloh Rosenwald School and were picked up by Nurse Rivers to go to Tuskegee Institute. Occasionally, they were examined or received shots outside the School.⁵¹ Nurse Rivers would also come to the school to give vaccinations to the children.

Julia Mae Johnson recalls her father, Julius Mott's, participation in the Tuskegee Syphilis Study. Johnson says that her father was picked up in front of Shiloh School once a month and taken to Tuskegee. She recalls that, upon returning home, his eyes were red and he was "druggish" for several days. She also remembers him saying that they were "shooting him in the arm with shots all night."⁵² Unfortunately, Julius Mott passed away before the forced termination of the Study, but he is just one of hundreds of rural African American men who were victims of this Study. As one of the few remaining physical sites of the Tuskegee Syphilis Study, it is important that the Shiloh Rosenwald School be preserved so that this important event in medical history will not be forgotten.

Shiloh Missionary Baptist Church was also one of the locations where Dr. Murray D. Smith, the Macon County Health Officer, and Nurse Rivers, recruited participants for the Study and conducted periodic blood testing. Charlie Pollard, one of the victims of the Study who spoke at the 1973 United States Senate Hearings on Human Experimentation, was a member of Shiloh Church and was recruited for the Study at the Church in 1932. It would be Mr. Pollard who would initiate the *Pollard v. United States of America* lawsuit against the government with the help of prominent civil rights attorney Fred D. Gray.⁵³ Charlie Pollard is buried in the Shiloh Missionary Baptist Church Cemetery, which is located on a noncontiguous parcel approximately a quarter mile south of the Church and School, as are Lucious Pollard, Osburn

⁴⁹ For additional information on the background and history of the Tuskegee Syphilis Study, see the "Historical Background" portion of the U.S. Public Health Service Syphilis Study, Macon County, AL, 1932-1975 National Register of Historic Places Multiple Property Nomination.

⁵⁰ Reverby, *Tuskegee's Truths*, 323-324.

⁵¹ Reverby, *Tuskegee's Truths*, "Testimony from Four Survivors from the United States Senate Hearings on Human Experimentation," Charlie Pollard, 137.

⁵² Johnson Interview.

⁵³ Fred D. Gray, *The Tuskegee Syphilis Study: The Real Story and Beyond* (Montgomery: New South Books, 1998), 25, 107.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 13

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

Pollard, Woody Pollard, Elbert Pollard, Will Pollard, Frank Cooper, Joseph Holliday, Richard Mims, Charlie Pinkard, Charles Pinkard, Anderson Sinclair, Julius Mott, Dave Mahone, Jethro Potts, and Albert Robinson, all of whom were victims of the USPHS Tuskegee Syphilis Study.⁵⁴

Reports on the progress of the Tuskegee Syphilis Study were made in medical journals throughout the life of the Study. Several people called for an end to the Study for ethical reasons. Dr. Taliaferro Clark, who began the Study, resigned after one year. In 1966, Peter Buxtun, then working for the USPHS, condemned the Study to the USPHS and in 1968 William Carter Jenkins, also of the USPHS, condemned the Study. In 1972, Buxtun went to the press. In 1973, senate hearings on human experimentation were held and presided over by Senator Ted Kennedy. Charlie Pollard testified at the hearings, as did three other fellow survivors.⁵⁵

In 1973 a class action suit was filed as a result of the senate hearings and an out of court settlement was reached. Additionally, the United States government agreed to provide health care and burial services to all participants and their immediate families.⁵⁶ The outcry after the close of the Tuskegee Syphilis Study led to the establishment of the National Human Investigation Board and Institutional Review Boards.⁵⁷ On May 16, 1997, President Bill Clinton apologized publicly to the remaining survivors of the study on behalf of the nation.⁵⁸

Shiloh Missionary Baptist Church History

While the First Baptist Church of Notasulga had been organized since 1850, in 1869, after their emancipation, blacks desired a building of their own in which to worship. As a result of this, a division between black and white membership occurred in 1869, leading to the establishment of the Second Baptist Church of Notasulga, which would eventually be renamed the Beulah Baptist Church. As this church grew, some members chose to relocate, leading to the organization of the Shiloh Missionary Baptist Church in 1870. While a church building was constructed in 1888, it was demolished in the first decades of the twentieth century.⁵⁹

In the early twentieth century, Sam Moss, a local black landowner, donated four acres of land to the Shiloh Missionary Baptist Church, two acres for the construction of a new church building, and two acres for the construction of an accompanying, adjacently located school.⁶⁰ The present church building was constructed in 1919. Since that time, Shiloh Missionary Baptist Church has played a prominent role in the lives of the members of its congregation.

⁵⁴ Shiloh Community Restoration Project Website, "Shiloh Missionary Baptist Church," 27 March 2007
<http://www.shilohcommfound.com/?page_id=3> accessed 14 August 2008.

⁵⁵ Reverby, *Tuskegee's Truths*, 136.

⁵⁶ Center for Disease Control and Prevention

⁵⁷ National Research Act of 1974.

⁵⁸ Center for Disease Control and Prevention.

⁵⁹ Shiloh Community Restoration Project Website, "Shiloh Missionary Baptist Church," 27 March 2007
<http://www.shilohcommfound.com/?page_id=4> accessed 14 August 2008.

⁶⁰ Julia May Johnson, interview by Elizabeth Moore, Notasulga, Macon County, Alabama, 14 March 2008.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 14

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

Shiloh Missionary Baptist Church has had seventeen pastors, one temporary pastor, and countless deacons in its nearly 140 years as a congregation. Reverend Charlie Simpson was the first pastor of the newly organized church from 1870-1880. He ordained several deacons, so deacons were present from the beginnings of the organization of the Shiloh congregation. In 1880, the membership elected Reverend Ishmeal Pollard who served from 1881 until 1885, when Reverend Caleb Young was elected pastor. Reverend Young served as pastor until 1890. At this time, Reverend Sam Moss was elected and served for fifteen years. There was dissension among the congregation, and the result was that in 1905 Reverend W. M. E. Burton was elected pastor. It was at this time that a definite amount was agreed upon for the pastor's salary – fifteen cents for men, ten cents for women, and an additional twenty-five cent Association fee. In 1922, Reverend Burton was dismissed and there was a short succession of pastors that had little success and served only a short while, including Reverend J. S. Sanders (or Sanderson) and Reverend Tom Willis. In the late 1920s, Reverend W. D. David was elected pastor. When he resigned, Reverend J. S. Crittenden served as a temporary pastor until the election of Reverend R. B. Ford in the early 1930s. Reverend Ford served until 1946, at which time Reverend D. L. Motley was elected, but, due to disagreement with the congregation, served only a short time. Following this, Reverend Crittenden again served temporarily. In 1948, Reverend C. W. Stephen was elected and served until 1956. In 1956, Reverend H. J. Palmer was elected, but he only served as pastor for three years, and resigned in 1959. Reverend E. R. Dunson was elected in 1960. Since the end of Reverend Dunson's service, Reverend D. E. Robinson, Reverend A. M. Thornton, and Reverend Lloyd Ewing, who was elected in 1984, have served as pastors.⁶¹

The Church has had a rich tradition of auxiliary programs, one of the earliest being Sunday School, which began in the early 1870s during the time of the development of the Shiloh congregation. The Bible and Catechism were the basic Sunday School textbooks at this time. In the early twentieth century, under the leadership of Reverend Burton, several auxiliary programs were formed, including both a Mother's Club and a Women's Club, a Missionary Society, a senior choir, and ushers began to assist the membership. Reverend W. D. David and Reverend R. B. Ford were also responsible for the growth of auxiliary programs at the Church. In 1930, under the leadership of Reverend David, women were able to become ushers and under Reverend Ford an usher board with officers was formed. Reverend Ford also organized a Pastor's Aid Club and a Willing Workers Club. Reverend C. W. Stephen better organized the senior choir so that it had a board and officers. In the 1940s or 1950s, a Junior Missionary Society was organized under the leadership of Mrs. Lola McCaston. The Deacon Wives Department auxiliary to the Shiloh Missionary Society was organized by Mrs. Annie Martin c. 1960, and a Matron Department was also organized at this time, illustrating the growing role of women in the congregation during the mid-twentieth century. The men of the congregation were not idle, however, and c. 1960, when Reverend Dunson was pastor, they organized a Laymen Club.⁶²

The church also played an important role in the community in their efforts to obtain the right to vote. According to Fred D. Gray in his book *The Tuskegee Syphilis Study: The Real Story and Beyond*:

In Tuskegee, from the early 1940s, African American leaders in Macon County, like Dr. C. G. Gomillion and William P. Mitchell had waged a massive effort to obtain the right to vote...their

⁶¹ Mary Lee Mahone Tucker, *History of the Shiloh Missionary Baptist Church*, Notasulga, Alabama, written in 1962, appended c. 1988, courtesy of Shiloh Community Restoration Project, 19-44.

⁶² Tucker, *History of the Shiloh Missionary Baptist Church*, 20-34.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 15

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

ongoing fight for the right to vote in Macon County spans from 1942 to the passage of the Voting Rights Act in 1965. Study participant Charlie Pollard was a community leader from the Notasulga area who worked with Dr. Gomillion and Mr. Mitchell to obtain the right to vote.⁶³

Local residents recall that the Shiloh Missionary Baptist Church was a primary location for civil rights meetings that included Tuskegee Civic Association leader Dr. Charles Gomillion and Notasulga precinct leader Charlie Pollard. Meetings were held at the Church, primarily in election years, to discuss the importance of local blacks becoming registered voters and learning about the candidates.⁶⁴

Shiloh Missionary Baptist Church and Shiloh Rosenwald School are eligible for listing in the National Register of Historic Places under Criterion A for their local significance in Education and Ethnic History: Black and for their national significance in Health/Medicine. In the small, rural community of Shiloh, the Missionary Baptist Church and Rosenwald School were of critical importance in the daily lives of the community. The Church and School provided the residents of Shiloh with places to worship, educate their children, and gather for events that were important to the members of the community. Additionally, as locations of recruitment and testing for the USPHS Tuskegee Syphilis Study, Shiloh Missionary Baptist Church and Shiloh Rosenwald School are two of the few remaining physical sites of this infamous landmark Study that would impact the history of medicine and alter the future of medical ethics. As such, they are nationally significant sites.

⁶³ Gray, *The Tuskegee Syphilis Study*, 65-66.

⁶⁴ Shirley Johnson, interview by Elizabeth Moore, Shiloh Missionary Baptist Church, Notasulga, Macon County, Alabama, 13 March 2008.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 16

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

9. MAJOR BIBLIOGRAPHICAL REFERENCES

- Cahaba Trace Commission. "The Rosenwald School Building Fund and Associated Buildings (1913-1937) Multiple Property Nomination." 10 October 1997.
- Center for Disease Control and Prevention. "U.S. Public Health Service Syphilis Study at Tuskegee." Department of Health and Human Services. <<http://www.cdc.gov/tuskegee/timeline>> (March 2008).
- Embree, Edwin R and Julie Waxman. *Investment in People: The Story of the Julius Rosenwald Fund*. New York: Harper and Brothers, 1949.
- Gray, Fred D. *The Tuskegee Syphilis Study: The Real Story and Beyond*. New South Books, 2002.
- Hanchett, Thomas W. "The Rosenwald Schools and Black Education in North Carolina." *The North Carolina Historical Review* LXV (October 1988).
- Harlan, Louis R. *Booker T. Washington: The Wizard of Tuskegee*. Oxford: Oxford University Press, 1983.
- Hoffswelle, Mary S. *The Rosenwald Schools of the American South*. Gainesville: University Press of Florida, 2006.
- Jones, James H. *Bad Blood: The Tuskegee Syphilis Experiment*. New York: The Free Press, 1993.
- Lancaster, Sara W. letter of resignation, 26 July 1922, Alabama Department of Education Rural Agent Correspondence, SG 15457, Alabama Department of Archives and History.
- Reverby, Susan M., ed. *Tuskegee's Truths: Rethinking the Tuskegee Syphilis Study*. Chapel Hill and London: University of North Carolina Press, 2000.
- Reverby, Susan M. "More than Fact and Fiction: Cultural Memory and the Tuskegee Syphilis Study." *Hastings Center Report* 31, no. 5 (2001): 22-28.
- Rosenwald Foundation. "Two Teacher Plan to face East to West." <<http://www.rosenwaldplans.org/SchoolPlans/TwoTeachEW/TwoTeachEW.htm>> (March 2008).
- Rosenwald, Julius Papers. Nashville, TN: Special Collections, Fisk University.
- Sharma, Kalpana. "Can clinical trials ever be truly ethical?" *The Hindu*, December 6, 2005. <<http://www.hindu.com/2005/12/06/stories/2005120603081000.htm>> (April 2008).
- Sherer, Robert G. *Subordination of Liberation? The Development and Conflicting Theories of Black Education in Nineteenth Century Alabama*. Tuscaloosa, AL: The University of Alabama Press, 1977.
- Smith, Samuel. *Community School Plans*. Nashville, TN: The Southern Office, 1924, reprint, 1927.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 17

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

Tuskegee Institute. "Research Ethics: The Tuskegee Syphilis Study."
<<http://www.tuskegee.edu/Global/Story.asp?s=1207598>> (April 2008).

Interviews with Shirley Johnson, Mary Whitaker, Julia May Johnson, and Tommy McKee were conducted in March 2008 by Elizabeth Moore and Katie Merzbacher.



Shiloh Missionary Baptist Church and
Rosenwald School

Name of Property

Macon County,
Alabama

County and State

10. Geographical Data

Acreage of Property Approx. 1.2 acres

UTM References

(place additional UTM references on a continuation sheet.)

1 16 624155 3599500
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 Kristen Baldwin Deathridge, Katie Merzbacher, and Elizabeth Smith, graduate students;
Carroll Van West and Elizabeth Moore, Center for Historic Preservation; Susan Enzweiler (AHC NR
Coordinator)

organization Center for Historic Preservation date October 30, 2009

street & number MTSU Box 80 telephone 615-898-2947

city or town Murfreesboro state TN zip code 37132

Additional Documentation

submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 Or 15 minute series) indicating the property's location

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

(Check with the SHPO) or FPO for any additional items

Property Owner

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

name Shiloh Missionary Baptist Church

street & number 7 Shiloh Road telephone _____

city or town Notasulga state AL zip code 36866

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.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 10 Page 18

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

10. GEOGRAPHICAL DATA

Verbal Boundary Description

A parcel of land being part of the SE $\frac{1}{4}$ of the SE $\frac{1}{4}$ described as follows: begin at NE corner of SE/SE then S 310' then W 195' then N 279' then W 165' to point of beginning less road ROW in S19-T18-R24.

Boundary Justification

These are the boundaries currently associated with the property and as described on the Alabama Property Record Card located in the Macon County Tax Assessor's Office.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number PHOTOS Page 19

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

PHOTOGRAPHS

Name of Property: Shiloh Missionary Baptist Church and Rosenwald School

City or Vicinity: Shiloh Community near Notasulga

County: Macon

State: Alabama

Photographer: Susan Enzweiler

Date Photographed: Photos 1, 5-7 on 21 April 2010 & Photos 2-4, 8-13 on 15 February 2010

Location of Original Digital Files: Alabama Historical Commission

Description of Photographs & Numbers:

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0001

View of Shiloh Missionary Baptist Church and Rosenwald School, camera facing northeast

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0002

Front façade and side (south) elevation of Shiloh Missionary Baptist Church, camera facing northeast

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0003

Front façade and side (north) elevation of Shiloh Missionary Baptist Church, camera facing southeast

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0004

Sanctuary of Shiloh Missionary Baptist Church, camera facing southeast

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0005

Front façade and side (south) elevation of Shiloh Rosenwald School, camera facing northeast

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0006

Front façade and side (north) elevation of Shiloh Rosenwald School, camera facing southeast

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0007

Rear (east) elevation of Shiloh Rosenwald School, camera facing northwest

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0008

Industrial room of Shiloh Rosenwald School, camera facing southeast

The narrow pier that extends up the wall and across the ceiling as a beam delineates where the original industrial room ends and the 1938 addition begins.

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0009

Industrial room of Shiloh Rosenwald School, camera facing southwest

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number PHOTOS Page 20

Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0010

The ceiling of the industrial room and the original gable peak of the central, front wing, camera facing southeast

The original industrial room and its 1938 addition are clearly delineated by the 2009-2010 rehabilitation.

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0011

The north classroom, camera facing north

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0012

The south classroom, camera facing southwest

AL_MaconCounty_ShilohMissionaryBaptistChurchandRosenwaldSchool_0013

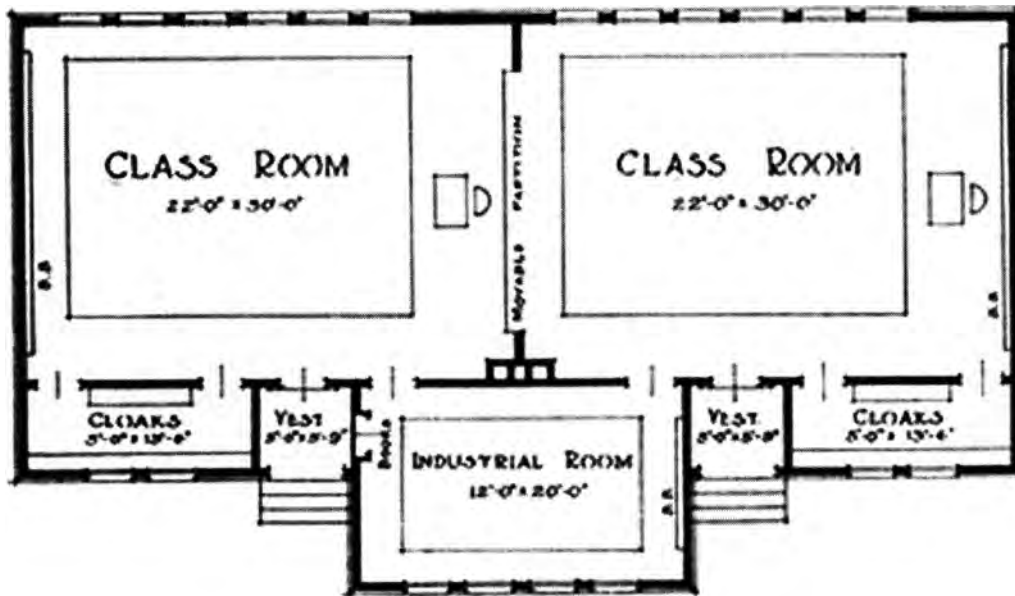
Cloakroom of the south classroom, camera facing south

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number PHOTOS Page 21

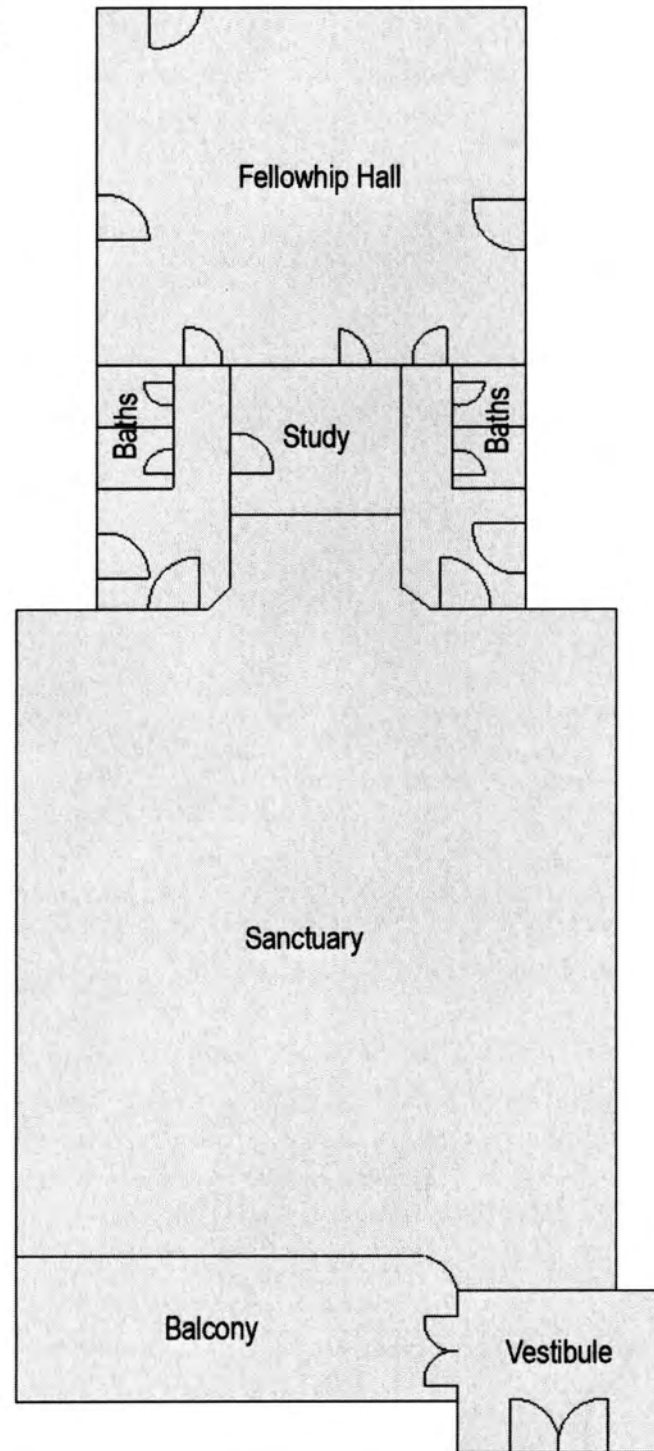
Shiloh Missionary Baptist Church and Rosenwald
School, Macon County, AL

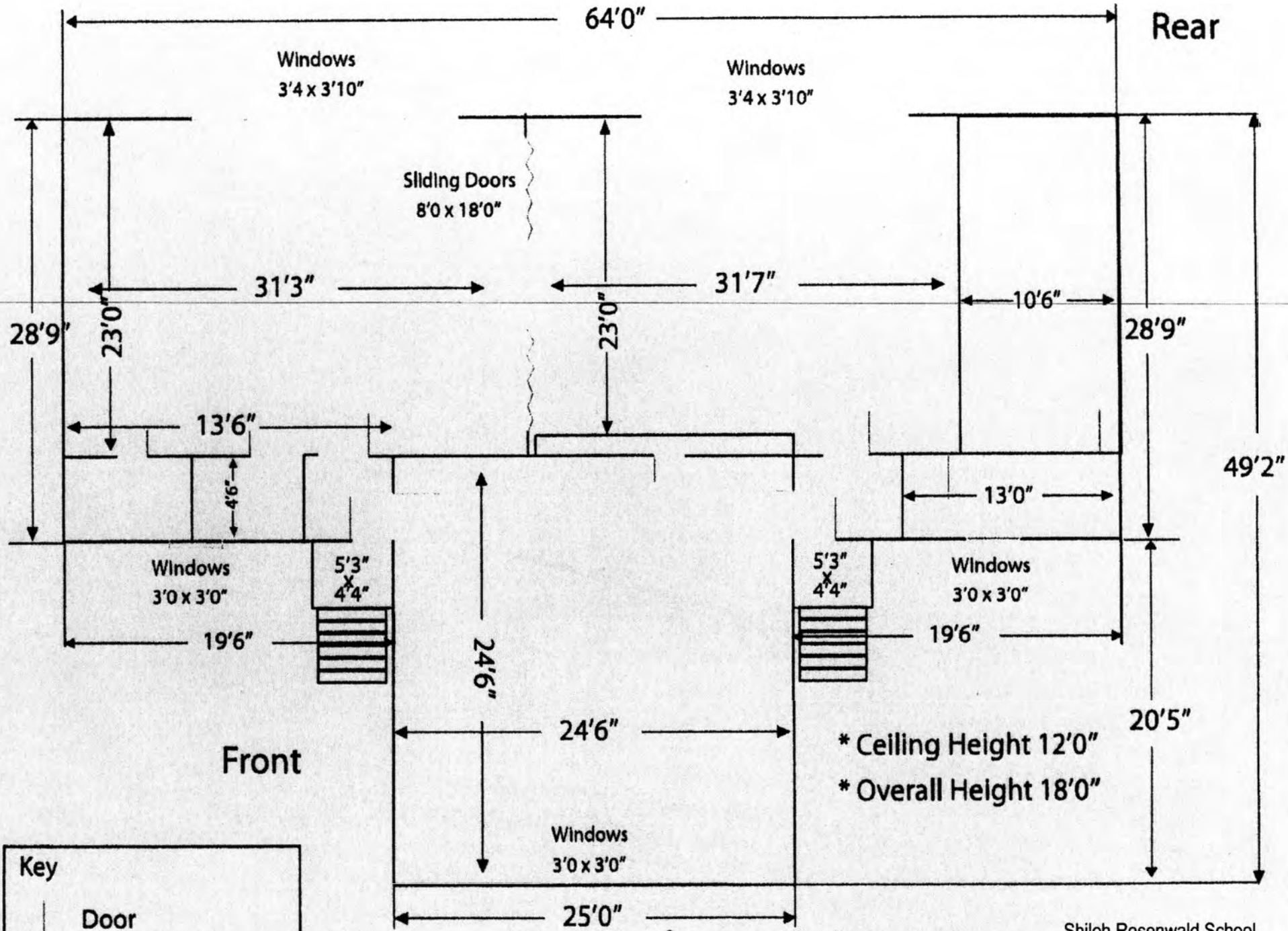


FLOOR PLAN No 20
TWO TEACHER COMMUNITY SCHOOL
TO FACE EAST OR WEST ONLY

Shiloh Missionary Baptist Church
Macon County, Alabama

N ←
Not to Scale





Key

| Door

- - - Window

Rosenwald School
Two TEACHER TYPE

Shiloh Rosenwald School
Macon County, Alabama
N ←

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Shiloh Missionary Baptist Church and Rosenwald School

MULTIPLE NAME: The U.S. Public Health Service Syphilis Study, Macon County, Alabama 1932-1975 MPS

STATE & COUNTY: ALABAMA, Macon

DATE RECEIVED: 6/22/10 DATE OF PENDING LIST: 7/21/10
DATE OF 16TH DAY: 8/05/10 DATE OF 45TH DAY: 8/06/10
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 10000522

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: Y

COMMENT WAIVER: N

ACCEPT RETURN REJECT 8/6/10 DATE

ABSTRACT/SUMMARY COMMENTS:

Good example of a nomination that lists two MPS - Rosenwald Schools & USPS Syphilis Study.

RECOM./CRITERIA A

REVIEWER W. J. DeWitt

DISCIPLINE Historic

TELEPHONE _____

DATE 8/6/10

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



AL - Macon County - Shiloh Missionary Baptist Church + Rosenwald School - 0001



AL - Macon County - Shiloh Missionary Baptist Church + Rosenwald School - 0002



AL - Macon County - Shiloh Missionary Baptist Church + Rosenwald School - 0003



AL - Macon County - Shiloh Missionary Baptist Church + Fosenwald School - 0004



AL - Macon County - Shiloh Missionary Baptist Church + Rosenwald School - 0005



AL - Macon County - Shiloh Missionary Baptist Church & Rosenwald School - 0006



AL - Macon County - Shiloh Missionary Baptist Church & Rosenwald School - 0007



AL - Macon County - Shiloh Missionary Baptist Church + Rosenwald School - 0008



AL - Macon County - Shiloh Missionary Baptist Church + Posenwald School - 0009



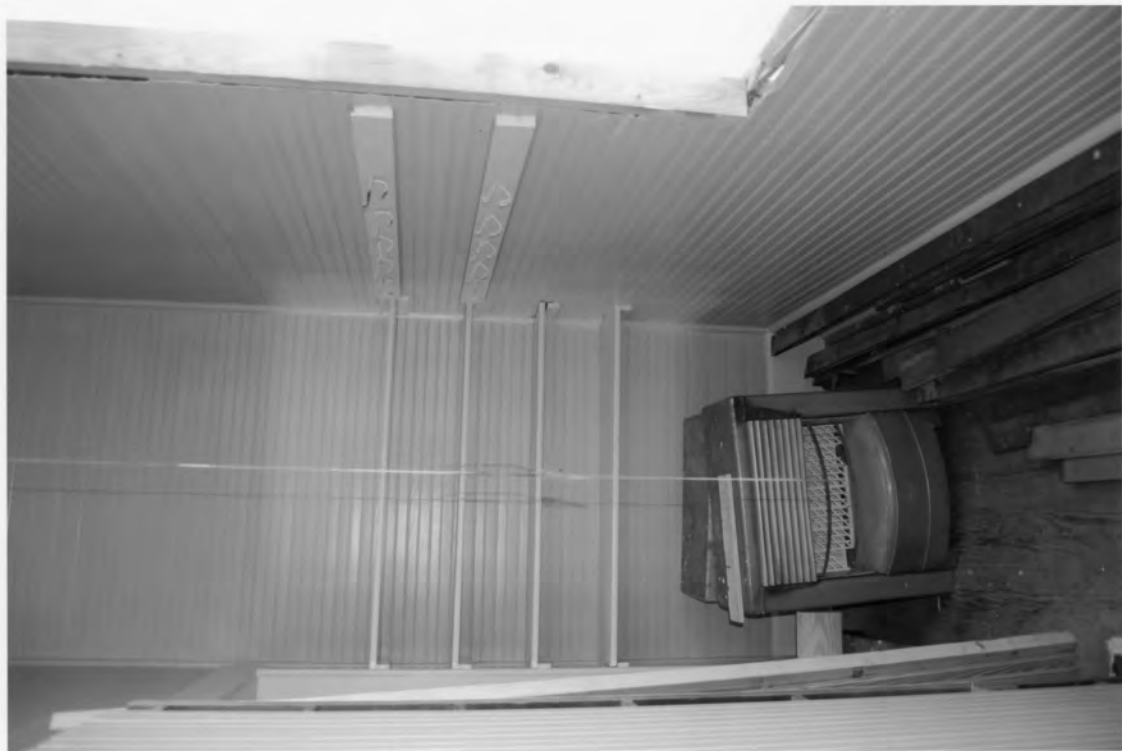
AL - Macon County - Shiloh Missionary Baptist Church + Rosenwald School - 2010



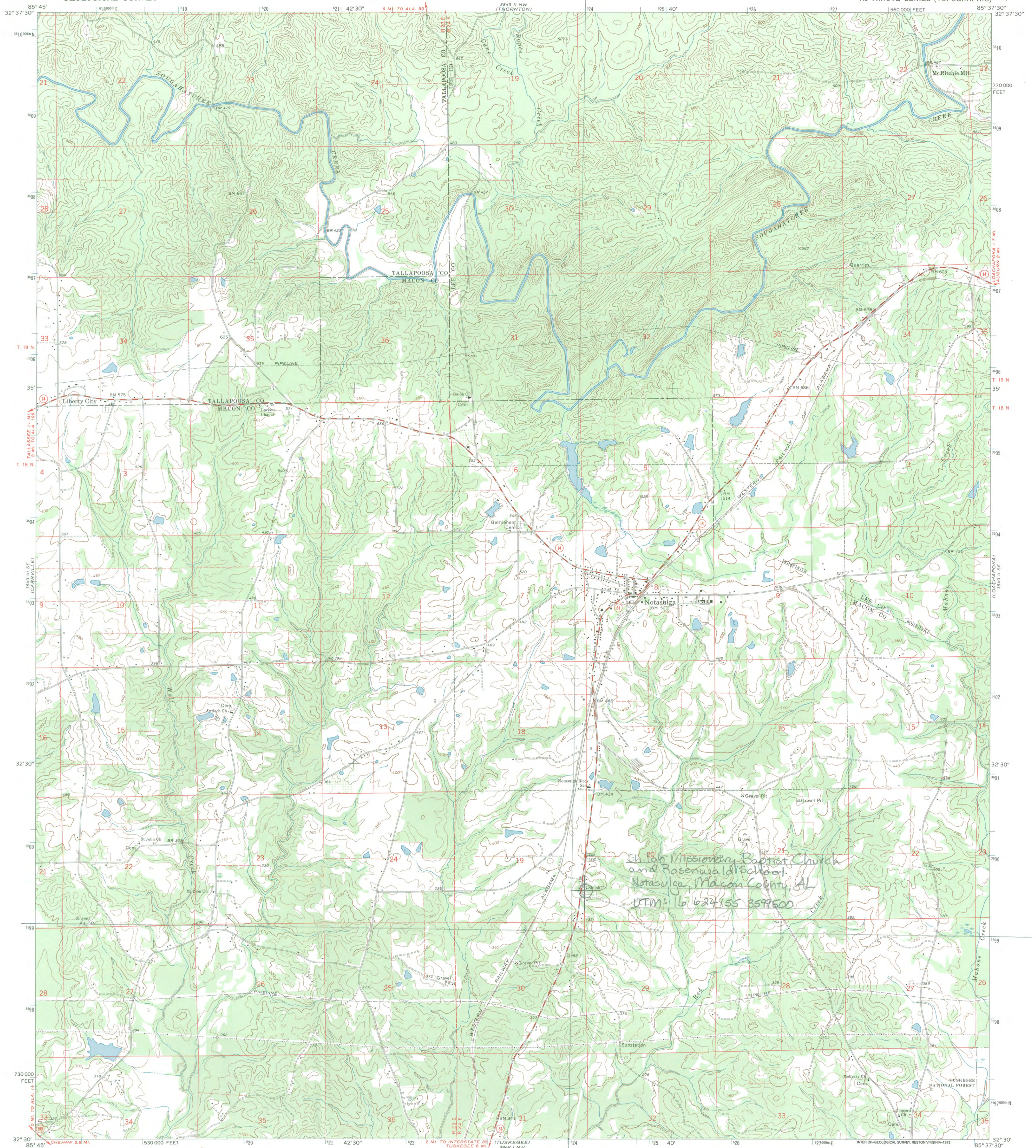
AL - Macon County - Shiloh Missionary Baptist Church & Rosenwald School - 0011



AL - Macon County - Shiloh Missionary Baptist Church + Rosenwald School - 0012



AL - Macon County - Shiloh Missionary Baptist Church + Rosenwald School - 0013



Mapped, edited, and published by the Geological Survey

Control by USGS and USC&GS

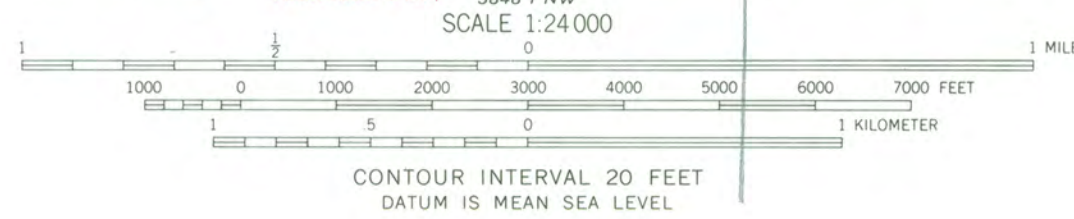
Topography by photogrammetric methods from aerial photographs taken 1969. Field checked 1971

Polyconic projection. 1927 North American datum 10,000-foot grid based on Alabama coordinate system, east zone 1000-meter Universal Transverse Mercator grid ticks, zone 16, shown in blue

Fine red dashed lines indicate selected fence and field lines where generally visible on aerial photographs. This information is unchecked



UTM GRID AND 1971 MAGNETIC NORTH DECLINATION AT CENTER OF SHEET



ROAD CLASSIFICATION	
Primary highway, hard surface	Light-duty road, hard or improved surface
Secondary highway, hard surface	Unimproved road
Interstate Route	U. S. Route
	State Route

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS FOR SALE BY U. S. GEOLOGICAL SURVEY, WASHINGTON, D. C. 20242 A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

NOTASULGA, ALA.
N3230-W8537.5/7.5
1971
AMS 3849 II SW—SERIES V844





SHILOH COMMUNITY RESTORATION FOUNDATION, INC.

PO BOX 311 NOTASULGA, AL 36866 (334) 844-5958



March 1, 2010

BOARD OF DIRECTORS

Elizabeth W. Sims
simseli@auburn.edu

Curtis Parker
curtis625@charter.net
Treasurer

Felecia Chandler
felecia.chandler@medicaid.alabama.gov
Secretary

Ernest Burson
chip.burson@vanderbilt.edu

Paulette Dilworth, Ph.D.
ppd0001@auburn.edu

Dee Cee Madison
Deemadison3@bellsouth.net

Barbara J. Mahone
bjmahone68@gmail.com
J. T. Smith

Sarah L. Williams
sarahw25@earthlink.net

Visit our website
<http://shilohcommfound.com>

Mr. Elizabeth Brown
Deputy State Historical Preservation Officer
AHC
468 South Perry Street
Montgomery, AL 36130

Dear Mrs. Brown:

The Shiloh Community Restoration Foundation would like to take this opportunity to thank you and your staff on our National Nomination to be considered for listing in the National Register of Historic Places.

The Shiloh Missionary Baptist Church understand the importance of this listing in that it will bring improvement and provide services to this community. We therefore accept this nomination and we have no reservation with this nomination. Below is the approval of our administrative body of the SMBC.

If you have questions we will be glad to assist you with them.

Kind Regards

J. T. Smith, Chairman

Curtis Parker, Deacon

Robert Todd, Deacon

Mission Statement: To restore the Shiloh Rosenwald School; To promote civic and community pride and educate the people about our community's history and heritage; To plan, promote and operate cultural and educational projects for youth and to maintain outreach/research programs that would benefit all citizens





STATE OF ALABAMA
ALABAMA HISTORICAL COMMISSION
468 SOUTH PERRY STREET
MONTGOMERY, ALABAMA 36130-0900



FRANK W. WHITE
EXECUTIVE DIRECTOR

June 17, 2010

TEL: 334-242-3184
FAX: 334-240-3477

Ms. Carol Shull
Keeper of the National Register
U. S. Department of the Interior, NPS
Cultural Resources
National Register, History & Education Programs
1201 "I" Street NW (2280)
Washington, D. C. 20005

Dear ~~Ms. Shull~~: *Carol*

Enclosed please find the nomination and supporting documentation to be considered for listing the following Alabama resource in the National Register of Historic Places:

Shiloh Missionary Baptist Church and Rosenwald School
Notasulga, Macon County, Alabama

Your consideration of the enclosed National Register of Historic Places nomination is appreciated.

Truly Yours,

Elizabeth Ann Brown
Deputy State Historic Preservation Officer

EAB/sme/nw

Enclosures