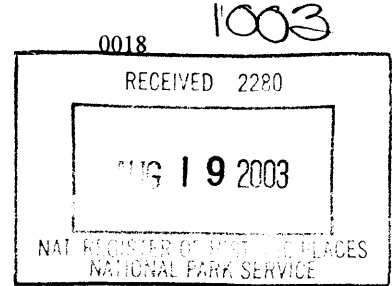


(Oct. 1990)

**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 St. Paul African Methodist Episcopal Church

other names/site number N/A

2. Location

street & number 521 West College Street

N/A not for publication

city or town Fayetteville

N/A vicinity

state Tennessee code TN county Lincoln code 103 zip code 37334

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. Harger
Signature of certifying official/Title

8/28/03
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:)

EB
Signature of the Keeper

Date of Action

10/3/03

5. Classification

Ownership of Property (Check as many boxes as apply)
Category of Property (Check only one box)

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

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

Contributing	Noncontributing	
1	1	buildings
		sites
		structures
		objects
1	1	Total

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

Rural African-American Churches in Tennessee, 1850-1970, MPS

Number of Contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION: religious facility

Current Functions
(Enter categories from instructions)

RELIGION: religion facility
RELIGION: church-related residence

7. Description

Architectural Classification
(Enter categories from instructions)

Other: Italianate

Materials
(Enter categories from instructions)

foundation Stone
walls Brick; Wood
roof Asbestos shingle
other Metal; Concrete

Narrative Description

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

See Attached 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 the 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 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 (church)
 - 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)

ETHNIC HERITAGE: African American

RELIGION

SOCIAL HISTORY

SETTLEMENT PATTERNS

Period of Significance

1913 – 1953

Significant Dates

1913, 1953

Significant Person

(Complete if Criterion B is marked)
N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

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
MTSU Center for Historic Preservation

St. Paul African Methodist Episcopal Church
Name of Property

Lincoln County, Tennessee
County and State

10. Geographical Data

Acreeage of Property 1 acre (Fayetteville 73 NE)

UTM References-- Fayetteville Quadrangle

(Place additional UTM references on a continuation sheet.)

1	<u>16</u>	<u>538485</u>	<u>3889903</u>	3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	<u> </u>

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 Sarah Jackson, Nancy Adgent Morgan, Carroll Van West
organization Center for Historic Preservation date Feb. 1, 2003
street & number Middle Tennessee State University, 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 St. Paul AME Church, c/o Mr. Thomas Kemp
street & number 509 Cherokee Ave telephone (931) 433-0252
city or town Fayetteville state TN zip code 37334-2505

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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Section Number 7 Page 1

St. Paul African Methodist Episcopal Church
Lincoln County, TN

DESCRIPTION

St. Paul African Methodist Episcopal (AME) Church is located at 521 West College Street, Fayetteville (population 7,000), Lincoln County, Tennessee. Situated in a residential neighborhood on a pronounced hilltop visible from the town square, the church is a landmark for cultural identity in the surrounding African American community. Two unadorned square towers of uneven height anchor the corners of the prominent two-story red brick facade. A one-story brick Ranch-style parsonage (NC, due to date of construction), constructed in 1969 sits just east of the church, with a parking lot situated on the north side of the church. The property is in good condition and retains much of its historic integrity. The property meets the registration requirements for church buildings listed in the Rural African-American Churches of Tennessee, 1850-1970, MPS.

St. Paul trustees purchased the land on which the church sits in 1867 and oral history places a wooden frame church building on the site in 1876. Portions of this original frame building, such as the "bull's-eye" window molding found in the sanctuary and the limestone walls of the foundation, are still evident. The two-story, red brick vernacular Italianate-influenced building reflects its appearance after the addition of a brick veneer to the exterior that was completed in 1913. According to a dedication stone located adjacent to the front entrance, the church was "remodeled and completed" in 1913, and appears today much as it did in 1913. The only exceptions being the replacement of windows in the 1910s after a fire, the addition of a school room to the rear of the church building in the mid-twentieth century, the paneling of the walls of the sanctuary in wood, and the installation of a new pulpit, along with a wheelchair ramp, in the late twentieth century.

The church, which is situated on a rusticated stone foundation, has projecting Norman-influenced square towers, one anchoring each northwest and southwest corner, that flank a gable front recessed center section. The south facade is three bays wide and contains a one over one double hung window centered on the first floor level of both of the towers. Each window sits on a concrete sill and is set within a segmental arch with radiating voussoirs. The existing first floor windows replaced two-over-two double hung windows c. 1960. Concrete steps, c. 1913, lead from each side to a landing at the base of the centered entry steps, all edged with unadorned, black, tubular style handrails. The center section holds a double front door entrance with one-over-one glass storm doors set in white metal frames. A four-light rectangular transom surmounts the doorway and is set within a shallow segmental arch with radiating voussoirs. A stone dedication plaque, approximately eight inches wide and twelve inches long, is set into the wall to the left of the front entrance.

The second story of the south facade is also three bays wide with each tower and the center section containing one two-over-two double hung window on brick sill and set within a shallow segmental arch with radiating voussoirs. Each tower contains a square ventilation grill, capped by a brick-relieving arch between the second floor window and the cornice of a pyramidal roof. The center section's steep roofline and flared eaves are flush with the facade and capped with a white painted wood fascia board. The towers have pyramidal roofs with asphalt shingles. The western tower is steeper, has a projecting overhang, and is crowned with a white finial. The eastern tower is half as tall, has unadorned, exposed brackets supporting the overhang, and has no adornment or finials.

The east elevation has six bays and is comprised of three segments: the tower, the core sanctuary of the church, and a c. 1940 rear addition. The side of the two-story tower is one bay wide with a one-over-one double hung window on the first level and a four-over-four double hung window on the second level. The windows are situated on concrete sills and are set within shallow segmental arches with radiating voussoirs. There are four one-over-one double-hung sanctuary windows containing chipped pattern glass panes. The steepness of the hill on which the church sits allows for basement entrance on the north side. There are three entrances, two of which

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Section Number 7 Page 2

St. Paul African Methodist Episcopal Church
Lincoln County, TN

are metal storm doors protecting inset wooden doors. The northernmost entrance is a fifteen-light glass and wood door inset into the foundation with no protective storm door. Lastly, the rear addition to the church, added c.1940, is situated on a concrete cinder block foundation. The addition, which serves as the pastor's study, choir stand, and stewardess [*sic*] room, contains a single pane window on the east elevation.

The west elevation is segmented and has four bays of one-over-one double hung windows. The west tower contains a second-story four-over-four double hung window. The northernmost original sanctuary window has been removed to make room for an enclosed wheelchair ramp entrance. This addition was added in 1999 and provides church congregants easier access into the building from the rear parking lot.

The north elevation, which contains a mid-twentieth century addition extending from the rear of the sanctuary, has a lower pitched roofline than the original part of the church. Stone steps lead to two separate entrances, one on the left side and the other on the right. Between the two doors are two small single-pane windows. The glass double-door wheelchair ramp entrance, which faces north, is flush with the north elevation and extends to the west. The property extends northward with a parking lot behind the church.

The interior of the church was remodeled in 1992 during which the original wooden church pews were replaced. However, one of the small original pews remains at the front of the church near the pulpit. The renovations placed carpet over the original wooden floors and installed wooden paneling on the original plaster walls. In doing so, the congregation left uncovered the original handcrafted wooden window surrounds as well as the chipped patterned glass windows that date c.1940. It also kept the Art Deco-influenced ceiling lights that were installed c. 1940. However, they did install two ceiling fans with lights in 1992.

A short wooden, arched railing with kneeling benches surrounds the sacrament table; it dates c. 1940. A taller brick wall, c. 1970, encloses the elevated pulpit area and piano.

Directly behind the pulpit and piano is the choir stand and entrances to the stewardess [*sic*] room and pastor's study. These spaces were created by the rear addition c. 1940.

The basement level of the church has received three different periods of alteration: c. 1913, c. 1940, and c. 1980. These various alterations added a community kitchen, interior restrooms, and the building's heating and cooling system. However, the changes kept in place the large open space of the basement, which was historically used for various social and education functions for the African American community.

The parsonage is a brick Ranch-style one-story dwelling (1969), with an asphalt shingle gable roof. It is a non-contributing building, due to its date of construction.

St. Paul AME Church meets the integrity requirements set forth in the Rural African-American Churches in Tennessee MPS. The church is situated on its historic lot from its period of significance so it retains integrity of location. It retains its integrity of association because it is located at the place of its initial construction; indeed the original building from 1876 has had layers added to it by the following generations of the congregation to meet changing needs of comfort and function. The church retains its historic setting, which is one of its best features. Located in the first years of Emancipation next to the earlier white cemetery on the southern outskirts of town, the church began as a small building. Within a decade, the congregation used its hillside location to construct a much more impressive statement, visible from the town square. The only modern intrusion on the church lot is the parsonage (1969) that replaces an earlier frame dwelling. The location and setting of the church building contributes

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St. Paul African Methodist Episcopal Church
Lincoln County, TN

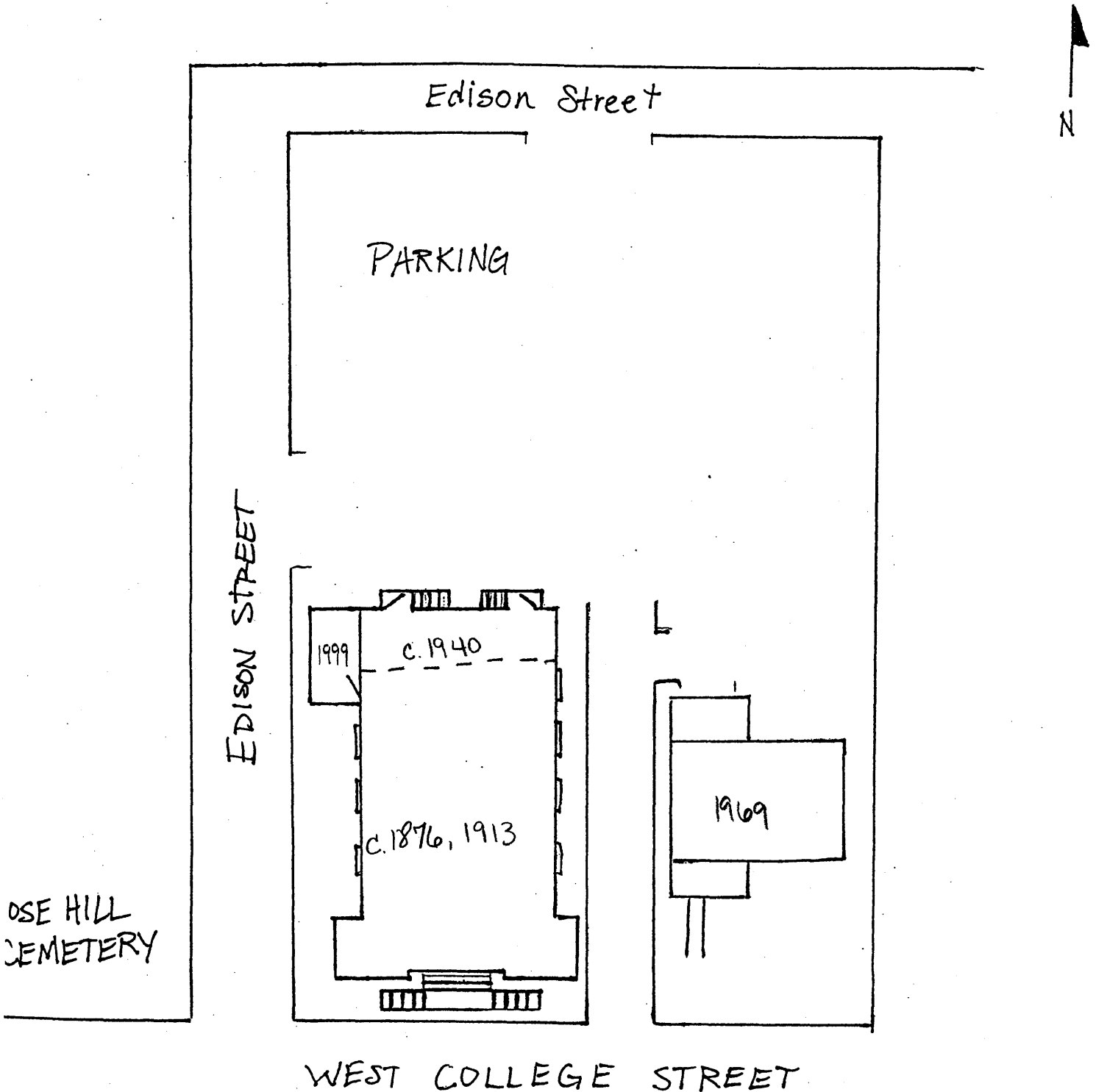
significantly to the integrity of feeling conveyed by the building. The building's integrity of design, construction, and workmanship is well expressed by the exterior brick walls, the limestone foundations, and various Italianate-influenced architectural details. It is expressed to a lesser degree by the interior where several historic elements remain, but carpet or wooden paneling has covered them. Most of the changes at St. Paul AME occurred between c. 1913 and c. 1940.

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St. Paul African Methodist Episcopal Church
Lincoln County, TN

Site Plan (not to scale).



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Section Number 8 Page 5

St. Paul African Methodist Episcopal Church
Lincoln County, Tennessee

STATEMENT OF SIGNIFICANCE

The St. Paul African Methodist Episcopal Church in Fayetteville, Lincoln County, Tennessee is eligible for the National Register of Historic Places under Criterion A for its association with African-American settlement patterns, ethnic heritage, and significant social and religious history of African Americans in Fayetteville. The congregation is one of the largest African-American congregations in the county, with some 300 registered members, and is the oldest African-American congregation in Fayetteville. Due to its location on a primary artery into the downtown, and its twin tower height, the church building serves the surrounding black community as a landmark for cultural identity and has served as a significant religious facility, a school, and community center. The nominated property meets the registration requirements for historic churches listed in the Rural African-American Churches in Tennessee 1850-1970, MPS.

Creating the St. Paul AME Church: 1824-1867

Organized in 1824, the St. Paul AME congregation in Fayetteville originally gathered as a small group of free blacks and slaves at a quarter acre plot, only three fourths of one mile northeast of the current church. The St. Paul AME was founded as a result of the mistreatment of blacks for worshipping in white churches. If a church were to be constructed of their own, they would have their own place to worship free from discrimination. There is nothing known about the size or activities of this initial congregation. From 1820 through 1860, the county's slave population doubled from 15% to 30% of the total population. During that time, the number of free blacks increased from five to fifty five, well below one percent of the total population.

Various anti-slavery and religious groups came to Tennessee by mid-1863 to help uplift the new freedmen (as well as previously free blacks) by starting schools, churches, hospitals, and benevolent organizations. Northern missionaries who established AME churches in the South ideally hoped to refine African Americans' traditional oral services by improving the literacy rate, thus encouraging a more restrained, intellectual atmosphere. While southern blacks eagerly accepted northerners' assistance in constructing churches and schools, they resisted adopting the northern style of service and insisted on controlling their own institutions. The itinerant preachers' oratory style, once the only way uneducated blacks could receive religious theology, came to be the standard for southern African-American congregations. A good example of this historical pattern in Lincoln County is the creation of the St. Paul AME Church, which was spurred by missionaries working from the mid-state's first AME church in Nashville.

Within two years of the Civil War, in June 1867, the St. Paul trustees Ben McDaniel, Hiram Bright, Thomas Bright, and Henderson Moore purchased for fifty dollars a one-half acre parcel of land at the present church site. Just one month later, the same trustees sold for thirty dollars the original site at Rock Hill north of Fayetteville. Since the first annual conference for Tennessee's AME denomination was not held until August 1867 in Nashville, the efforts to build a new AME church in Fayetteville predate the formal creation of a separate Tennessee AME conference.

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St. Paul African Methodist Episcopal Church
Lincoln County, Tennessee

The Reconstruction era location of St. Paul AME Church was just beyond the original city limits set at the edge of an emerging African-American neighborhood, in keeping with the pattern of newly freed slaves occupying the fringes of towns in the post-Civil War settlement migration from plantations and farms to urban areas. It is approximately six blocks from the Mulberry-Washington-Lincoln Historic District (NR 5/31/84), a several block area of upper middle-class residences built by prominent local business and civic leaders from mid-nineteenth through the early twentieth centuries. Such white households would have hired black servants after the Civil War through the mid-twentieth century. The settlement pattern of black households within walking distance, but beyond the white-occupied section of town, is typical of many Middle Tennessee small towns during the period of significance.

St. Paul AME Church building, 1874-1940

In 1874, trustees Ben McDaniel, Thomas Bright, Hiram Bright, Burrell Landers, Robert Scales, and Thomas Kincannon purchased for 200 dollars another one and one half acres at the present church site. In 1876, the congregation built its permanent building at the present site, erecting a large frame building on a limestone foundation. Exactly what this building looked like is difficult to document. Clearly the general Italianate features of the towers exist from c. 1876 as does the original sanctuary floor (now covered with carpet), and the window moldings. Other features are obscured by the addition of the brick veneer to the exterior in 1913, when the church building was, according to a dedication stone near the front entrance, "remodeled and completed." The word "completed" may be a reference to the towers: that they were planned for, but never built, or, that a second tower was added to the first one. Unless a thorough invasive architectural examination is undertaken, the general appearance of the church in c. 1876 will remain difficult to document.

In 1883, trustees John Dobbins, James Bright, and Caeson Small purchased another quarter acre for 10 dollars. As the members gathered adequate financial resources, they made improvements to their church in the early twentieth century. During the 1913 renovation, a news article in the *Fayetteville Observer* explained how the church was "overhauled and beautified...making it an attractive and comfortable auditorium." These improvements "necessitated an expenditure of about 3,000 dollars."¹ A photograph taken in 1915 or 1919 and published in volume three of the *Lincoln County Black History Journal*, records the congregation exiting from the front entrance of the church. According to oral accounts, sometime shortly after the photograph was taken, the church sustained damage as the result of a fire. As a result, the three second-story circular windows on the front elevation were replaced with three square two-over-two double hung windows on cement sill. The first-story arched windows and doorway were also replaced with square windows with shallow segmental arches. Other improvements include rooms for the stewardesses [sic.] and a pastor's study, which were added c. 1940 under Rev. E. Toombs. Electricity also was introduced to the building, and several c. 1940 light fixtures remain in the building.

In 1969, a small brick parsonage replaced the wooden slat home to the east of the church. The heat and air conditioning system, pews, and carpet in the church were replaced in 1992. In 1999 an enclosed wheelchair ramp entrance was erected at the northwest corner of the church. In its various land purchases and costly building improvements, the St. Paul AME congregation exemplifies the importance of church to the African American community.

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St. Paul African Methodist Episcopal Church
Lincoln County, Tennessee

The Social and Religious History Context of St. Paul AME Church

As the center of the African Methodist community in Lincoln County, St. Paul was the “mother church” for numerous other AME congregations (eight others alone in Lincoln County, the highest number for a rural Middle Tennessee county) in the surrounding counties in southern Middle Tennessee and northern Alabama.

A large part of its local significance to African Americans in Lincoln County and to the AME Church in Middle Tennessee are the numerous prominent pastors and congregants associated with St. Paul AME from the late nineteenth century to the mid-twentieth century. G.L. Jackson, a leading figure and pioneer within the Tennessee AME conference, served as pastor of St. Paul. He attended Fisk University, Central Tennessee College (named Walden University by 1900) located in Nashville, Tennessee, and Turner College in Shelbyville, Tennessee. Beginning in 1884, he served as a member of the General Conference for several years. His wife, a graduate of Talladega College, served as President of the Tennessee Conference Missionary Society, and was a “woman of great influence and a leader among women in all things pertaining to the uplift of her people.”² The Jacksons are buried at Nashville’s historic Mt. Ararat Cemetery.

James A. Jones was yet another noteworthy pastor at St. Paul. An exceptional student as a child, he entered Fisk University academic programs at age twelve. He joined the Tennessee annual conference in 1881 and served as pastor in Fayetteville, Tullahoma, Murfreesboro, Shelbyville, Chattanooga, Pulaski, and Nashville. In addition, he served as the president of Turner College for eleven years.

Among St. Paul’s current membership is Claudia Taylor Donalson who graduated in 1936 from Lincoln County’s Market Street School, a Rosenwald-funded “Colored” consolidated elementary and high school. She later taught there and at Mulberry School a total of thirty years. Her late husband, Dr. L. M. Donalson, established the Lincoln County Negro Hospital in 1936, the first and only such facility in the county. Dr. Donalson was a lay delegate to five AME General Conferences and was active in many social and civic organizations including the NAACP, Masons, Boy Scouts and Chamber of Commerce. In 1960 the National Medical Association named him General Practitioner of the Year. This couple exemplifies the professional lay leadership of St. Paul AME Church and of Fayetteville’s African American community.

Dr. Donalson’s activism in the local Civil Rights Movement, from his push to establish a local hospital in the Depression era to his leadership in the local chapter of the NAACP, underscores the church’s significant association with the Civil Rights Movement in Fayetteville and Lincoln County. Neither the hospital or Dr. Donalson’s residence from the 1930s-1960s, remain extant. The St. Paul AME Church is the best extant building associated with his career.

The building’s association with Civil Rights history is strengthened by the activities and career of Rev. Ernest Lawrence Hickman, a mid-twentieth century minister who was elected as the 75th Bishop of the 13th district (Kentucky and Tennessee) of the AME Church in 1956. Born and educated in Lincoln County, Bishop Ernest Lawrence Hickman first received his license to preach in 1924. He continued preaching for thirty-one years and was an annual delegate to the General Conference from 1944 to

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National Register of Historic Places Continuation Sheet

St. Paul African Methodist Episcopal Church
Lincoln County, Tennessee

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1956, then served twenty years as Bishop. He was a prominent spokesman for Civil Rights. For example, in January 1962, according to a story in the *Pittsburgh Courier* of 1/20/1962, Hickman led the 13th district conference to pass resolutions “lauding the Kennedy administration in its efforts to wipe out segregation. Praised especially was the recent ICC ban on bus segregation. The student movement was also lauded.” In December 1962, before 5,000 fellow ministers and AME members meeting at Clayborn Temple AME Church (Second Presbyterian Church, NR 9/4/79) in Memphis, Rev. Hickman asserted that “white ministers will have to develop enough faith in order to preach the truth from the pulpit before our racial problems are solved,” according to a story in the *Memphis Tri-State Defender*, 12/8/1962. The reporter commented that Hickman berated “white Baptist ministers of Mississippi for commending Governor Ross Barnett on his racial segregation stand [regarding the admission of James Meredith to the University of Mississippi].” Hickman helped to establish the county’s first NAACP chapter in the 1950s, a group that in these early years of the 1950s met at St. Paul AME Church. [The NAACP chapter later met at the Mt. Zion Missionary Baptist Church (NR 7/6/2000) in Fayetteville.]

When the history of African-American churches in Fayetteville and Lincoln County was documented in 1986, St. Paul was one of ten in Fayetteville and the only AME. It was one of thirty black churches in the county and one of nine AME in Lincoln County.³ St. Paul continues to thrive and prosper. According to a recent newspaper feature, congregants are developing a mentoring program for local schools, a ministry to reach young men in prison, and have invited local elected and civic leaders into the church to encourage participation in community events.⁴ This historic and thriving congregation reflects the religious and social characteristics of their church founders.

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St. Paul African Methodist Episcopal Church
Lincoln County, Tennessee

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St. Paul African Methodist Episcopal Church
Lincoln County, Tennessee

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St. Paul African Methodist Episcopal Church
Lincoln County, Tennessee

GEOGRAPHICAL DATA

Verbal boundary description

The property is on West College Street at Edison Street as defined in the attached Lincoln County tax map "L" 79.

Boundary justification

The nominated property of a one-acre land parcel forms the historic boundaries of this property. The property contains the St. Paul AME Church, a non-contributing parsonage and surrounding land. The nominated boundaries have been in the possession of the church trustees since 1883.

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National Register of Historic Places Continuation Sheet

Section Number PHOTOS 12

St. Paul African Methodist Episcopal Church
Lincoln County, Tennessee

PHOTOGRAPHS

Photographs by: Carroll Van West
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Murfreesboro, TN 37132

Date: September 19, 2002

Negatives: Tennessee Historical Commission
2941 Lebanon Road
Nashville, TN 37243

Façade of St. Paul AME Church, facing N
1 of 24

Dedication Stone
2 of 24

Parsonage and church, facing W
3 of 24

East tower, facing W
4 of 24

East elevation of church, facing SW
5 of 24

Basement window, east elevation
6 of 24

Rear view of church building, facing S
7 of 24

Rear view of church building, facing SW
8 of 24

West tower, facing SE
9 of 24

West elevation, facing NW
10 of 24

United States Department of the Interior
National Park Service

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St. Paul African Methodist Episcopal Church
Lincoln County, Tennessee

Sanctuary window, west elevation
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Parsonage, facing N
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Sanctuary, facing SW
13 of 24

Sanctuary, facing S
14 of 24

Pulpit
15 of 24

Trim above sanctuary window
16 of 24

Light hanging in sanctuary
17 of 24

Communion table, pulpit, choir stand, facing NW
18 of 24

Communion table, pulpit, choir stand, facing NE
19 of 24

Choir stand, facing N
20 of 24

Pastor's Study
21 of 24

Basement dining room
22 of 24

Basement kitchen
23 of 24

Basement hallway and restroom entrance
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Endnotes

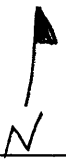
¹ *Fayetteville Observer*, 30 October 1913.

² Richard R. Wright, Jr., *Centennial Encyclopedia of the African Methodist Episcopal Church* (Philadelphia, 1916), 125-26.
Accessed online at <<http://docsouth.unc.edu/index.html>>

³ *The Volunteer: Journal of the Lincoln County Historical Society*. Fall 1986, 2.

⁴ *Huntsville Times*. 16 September 2002.

1" = 100' Scale



L"-79-C

