

United States Department of the Interior
National Park Service**National Register of Historic Places Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: Shaffer Chapel A. M. E. ChurchOther names/site number: Shaffer Chapel; Center Township School No. 14

Name of related multiple property listing:

N/A

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

2. LocationStreet & number: 1501 East Highland AvenueCity or town: Muncie State: Indiana County: DelawareNot For Publication: ☐ Vicinity: ☐**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide X local

Applicable National Register Criteria:

XA XB C D

Signature of certifying official/Title:

Date

Indiana DNR-Division of Historic Preservation and Archaeology

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official:

Date

Title :

State or Federal agency/bureau
or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

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

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private: ☒
- Public – Local ☐
- Public – State ☐
- Public – Federal ☐

Category of Property

(Check only **one** box.)

- Building(s) ☒
- District ☐
- Site ☐
- Structure ☐
- Object ☐

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Number of Resources within Property

(Do not include previously listed resources in the count)

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

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/religious facility

EDUCATION/school

Current Functions

(Enter categories from instructions.)

RELIGION/religious facility

RECREATION AND CULTURE/museum

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7. Description

Architectural Classification

(Enter categories from instructions.)

Other: Gable-front

Materials: (enter categories from instructions.)

foundation: BRICK
walls: SYNTHETICS: Vinyl
CONCRETE
roof: ASPHALT
other:

Narrative Description

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

Summary Paragraph

Located at 1501 E. Highland Avenue, Shaffer Chapel A.M.E. Church is a one-story church with raised basement defined by its jerkin-head gable roof and attached tower. The church is situated in the center of the historically African American residential neighborhood of Whitely in Muncie, Delaware County, Indiana, along the neighborhood's main street. The chapel sits on a small grassy lot with minimal landscaping. Concrete sidewalks connect to concrete pathways that lead to both east and west concrete staircases to the building's front door.

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Narrative Description

Shaffer Chapel A.M.E. Church sits on a sloped lot at the southeast corner of Highland Avenue and Wolfe Street in the urban Whitely neighborhood on the near northeast side of Muncie, Indiana. Consisting primarily of residential properties, Whitely encompasses a diverse housing stock with respect to age, character, condition, and integrity. The neighborhood is laid out on a traditional grid pattern with the east-west Highland Avenue serving as its primary thoroughfare.

The church itself has an oblong footprint with a longer north-south axis and a relatively narrow east-west axis (photo 01). The building is one story tall with a basement; the foundation walls are a combination of brick and concrete block and the superstructure is of wood frame construction. Three major segments constitute the church: an original structure and two additions (best seen in photo 03). Containing the narthex, nave, and choir of the chapel, the original portion of the structure sits at the front (north) end of the lot, its main entrance facing north, overlooking Highland Avenue (photos 01-02). Immediately to the south of the original structure, the two rear additions from 1975 give the building a linear shape (photos 03-04). Owing in part to the downward slope of the site toward its south end, the additions are both at a lower grade than the original building, giving the church a stair-step form along its east and west sides. The original building sits on the 1893 brick foundation. A 1975 concrete block foundation found on the two rear additions clearly differentiates the 1975 rear additions from the original 1893 building. During the mid-1970s, the building underwent an interior remodeling campaign as well to its present appearance. All exterior walls are currently clad in gray vinyl siding.

EXTERIOR

Main (North) Façade

The main (north) elevation is divided into two parts by the off-center tower. The left (eastern) portion is slightly wider than the right (western) portion and is dominated by an elaborate Gothic pointed arch stained art glass wood window (photo 02). The window came from the Jackson Street Christian Church in Muncie when it was demolished in 1953. The window is quite large and is subdivided into three main parts by wood tracery into two full-round arched sashes topped by a large rose-like sash. The bottom of the opening is occupied by a coupled pair of rectangular windows with round-headed transoms. These two windows are separated in the center by a hemi-columnar wood tracery piece with classical detailing and spindly proportions. In the space above the two round-headed transoms and below the frame of the pointed arch is a rose window with thick wood tracery. It is divided into eight lights by radiating spindles; each light has a teardrop shape. The negative spaces between the rose window, the round-headed transoms, and the underside of the pointed arch are glazed with stained art glass as well.

A jerkinhead roof with north-south ridges covers the entire narthex and nave of the chapel. On the north side, this feature has the appearance of a trapezoidal gable with a flat segment at the

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top. Although the roof and the gable are symmetrical, this symmetry is disrupted by a taller tower that dominates the western portion of the north façade. The gable is trimmed with simple soffits and fascia wrapped in aluminum. The east fascia resolves into a basic clipped gable with enclosed cornice returns.

The western portion of the north facade features the primary entrance to the church (photo 01). As noted above, it is marked by a projecting two-story tower that rises slightly above the height of the eastern portion of the same façade. Covering the tower is a low-pitched hipped roof with an east-west ridge and wide overhangs. At the level of the first floor, the entrance doors are placed slightly off-center on the north face of the tower. The first floor sits on a high foundation such that the main doors are gained by an external concrete staircase, newly rebuilt in 2015. The staircase is T-shaped in plan with eastern and western legs that ascend symmetrically to a common landing centered on the main doors. The landing is sheltered by a gabled portico, supported by fluted wood Doric columns that rest on concrete plinths at the northeast and northwest corners of the landing. The front gable of the portico is clad in board-and-batten wood siding and the fascia are wrapped in aluminum. The railings of the front stairs are of lightweight metal with square balusters.

The two main doors have aluminum frames and full-height plate glass panes. Simple trim wrapped in aluminum surrounds the doors. Immediately to the left (east) of the main doors is an auxiliary door at ground level. It is a contemporary six-paneled steel door.

West Façade

The west facade of the building is divided into five sections, representing multiple phases of construction (photos 04-05). The northernmost segment consists of the west side of the front entrance portico and the west side of the front entrance steps. Immediately to the right (south) of this segment is the west side of the front entrance tower, which has no fenestration and is clad in vinyl siding. To the right (south) of the tower is the dominant section of the west façade, corresponding to the sanctuary of the church (photo 05). This wall stands proud of the neighboring tower and consists of three bays, each with a single modern stained art glass window installed in 2022. Immediately to the south, the next segment of the façade is coplanar with the main segment but has a lower soffit line, marking a reduction in the ceiling height of interior spaces. At the level of the first floor, the north half of this segment features a flush modern steel door with a small, modern art glass window immediately to the south. The door is accessible by a flight of five concrete stairs leading to a simple stoop. The right (southern) half of the segment has no windows, and the foundation rises by several courses, marking a change in the interior floor height.

Immediately to the right (south) of the previous section is a segment made of concrete blocks. Although technically at the basement level, this portion of the façade is above grade owing to the slope of the site (photo 04). It has a pair of flush steel doors at the center flanked by two sliding

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windows, each of which is roughly square in proportion with two vertical panes placed side-by-side. This rear section of the building is covered by a side-gabled roof with ridge running north-south.

The Rear (South) Façade

Relatively simple in its features, this side of the building is dominated by the rear portion of the basement-level addition described at the end of the previous section. At ground level, this façade is built of concrete blocks and has no fenestration (right side of photo 04). It is surmounted by a low-pitched gable clad in vinyl siding. At the level of the first floor, the rear façade is also clad in vinyl siding and surmounted by a gable. Two small double-hung vinyl sash replacement windows are placed symmetrically about the ridge of the gabled roof covering the lower-level addition.

The East Façade

The east side is divided into three major segments (photo 03). The northernmost of these corresponds to the nave of the church and is the approximate mirror image of the equivalent segment of the west façade. Duly, it has three bays at the level of the first floor, each with a modern stained art glass window. A sliding basement window is set in the concrete block foundation below the northernmost of the nave windows and is placed slightly off-center with respect to the first floor window above. An exhaust pipe also emerges from the foundation wall and rises along the exterior nave wall between the northernmost and center windows of the section, disappearing into the soffit and reemerging from the roof. This segment of the façade corresponds to the portion of the building covered by the aforementioned jerkinhead roof.

Immediately to the south, the next segment of the east façade is coplanar with the segment containing the nave windows but is one story tall rather than one- and one-half stories and is surmounted by a side gabled roof with ridge running north-south and a lower soffit line. At the level of the first floor, a modern steel door is in the north end. It is accessed by a long, turn-back style wood ramp and landing leading from the parking lot on the east side of the building. A modern, small rectangular stained art glass window is south of the door. The southern half of this segment has no windows at the level of the first floor and is marked by a rise in the height of the concrete block foundation reflecting a change in the interior floor level, as on the west façade.

To the south of the previous section is the east face of the above-grade basement level addition at the rear of the building (left side of photo 03). On this side of the addition, there are two sliding windows matching those on the west facade.

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INTERIOR

FIRST STORY

Vestibule

The overall layout of the main floor is an enfilade of single rooms strung along a north-south axis. At the north end of the building, the main entrance is placed off-center, occupying the first floor of the tower on the north façade. Accordingly, the entrance is a small vestibule (photo 12). It is accessed from the exterior through a pair of galvanized aluminum-frame single-light plate glass doors. On the south wall of the vestibule, directly opposite the aluminum entrance doors, is a pair of wood veneer doors leading into the sanctuary. The east and west walls have no doors or windows, but all four walls of the vestibule have a high wainscot of small, square, multicolored tiles. Above the wainscot, walls are plaster. The vestibule space is one story tall and capped by a dropped ceiling.

Sanctuary

From the vestibule, the sanctuary is entered off-axis. An aisle runs north-south between two sets of pews, each with nine rows. The pew ends are oak with a simple lancet outline that echoes the pointed arch on the front of the church. Pew seats are upholstered with a red velvet or velour.

The sanctuary (photos 06-10) is essentially rectangular in plan, but there is an enclosed stairwell built into the space at the north end, east of the doors separating the sanctuary from the vestibule (seen in photo 09). As a result, the aforementioned doors are recessed from the rest of the north wall of the sanctuary. The stairwell contains a staircase to a small audio-equipment loft superimposed on a staircase leading to the basement. Ascending from west to east, the staircase to the loft is accessed through a single flush wood veneer door on the west end of the stairwell. The loft overlooks the sanctuary through an opening with a wood ledge in the south wall of the stairwell. Descending from east to west, the staircase to the basement is accessed by a single flush wood veneer door at the extreme east end of the south wall of the stairwell. It must be noted that the elaborate pointed-arch window on the north façade of the building has been plastered over and is not visible on the interior of the church.

The east and west walls of the sanctuary are mirror images of each other (photo 06). Each has three modern stained art glass windows. The windows were installed in 2022 and have various scenes depicted from the Bible. Sconces are mounted to the portions of the wall between the windows. They appear relatively contemporary (perhaps circa 1990) and have a torchiere-like orientation that causes light to be cast upward onto the walls. The sconces have a simple rounded form.

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The south wall of the sanctuary is a series of three arched openings that separate the sanctuary from the chancel (photos 07-08). The center opening is tall and wide, framing the main altar. Two smaller arched openings flank the center aperture. Each arch springs from a square Doric column of wood and consists of quarter-ellipses at the corners, connected in the middle by a flat segment. The arched openings are cut into the plaster-faced south wall of the sanctuary and are not adorned with any molding. However, the posts that support the arches are more elaborately trimmed, with fluted boards centered on the faces of the shafts, and traditional crown and base moldings. The two center posts of the arcade are square in plan, while the two outer members are pilasters, half as wide as the center posts and engaged to the east and west walls.

Simple wood beams divide the ceiling of the sanctuary into four equal parts, similar to a coffered plan. One beam follows the north-south axis of the room while the other follow's the sanctuary's east-west axis. Chandeliers are suspended from the centers of the four sections of the ceiling defined by the beams. Each chandelier hangs from a brass chain that is surrounded by a decorative plaster ceiling medallion with foliate motifs. The chandeliers are relatively new (perhaps circa 1990) and have the form of vertical hexagonal prisms with tinted glass sides and brass trim at top and bottom. In addition, two ceiling fans are mounted to the undersides of the beams at their points of intersection. The ceiling fans appear to be roughly the same vintage as the chandeliers and are each marked by four faux woodgrain paddles and brass accents.

Chancel

The chancel itself is raised on a platform that sits two steps above the sanctuary floor (photos 07, 11). A low balustrade runs along its northern edge, adding to the sense of separation between the chancel and the sanctuary. The balustrade is oak and its members are all square cut. At its center are two gates, each with an oak cross circumscribed by the rails and stiles of its outer frame. An oak lectern sits off-center on the chancel platform. It has tripartite massing with a dominant central block flanked by a pair of shorter, narrower blocks. The central block has a recessed panel in its north (sanctuary-facing) side. Also on the platform is an oak altar with two recessed panels on its north (sanctuary-facing) side and a single recessed panel on each of its east and west sides.

Centered on the south wall of the chancel is a contemporary metal cross framed in a shallow wall niche that resembles a doorway (middle of photo 11). The wood moldings around the niche is classicizing in detail with fluted trim along the vertical edges and a modified entablature running across the top. The entablature is tripartite, projecting slightly over the opening of the niche to accommodate a recessed light that illuminates the cross. Flanking the niche are two square window openings – each divided equally into two rectangular panels by a horizontal mullion. Each square opening is trimmed with simple, square-cut wood moldings and filled with a stained art glass composition that appears to be a stylized depiction of a dove. In each case, the horizontal mullion interrupts the composition at mid-height. These art glass windows are likely from the Jackson Street Christian Church also when it was demolished in 1953.

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While the raised platform spans most of the width of the chancel and sanctuary, two passages run along the east and west margins of the chancel at the same level as the sanctuary floor and are separated from the chancel by half walls with simple wood caps. The passage along the east side of the chancel is entered under the easternmost arch of the arcuated partition between the chancel and the sanctuary and leads to an exit door on the east wall of the chancel space. The door opens onto a new ADA-compliant ramp that runs along the east exterior facade of the church (photo 03). The passage along the west side of the chancel leads to a pair of steps that allow access to the raised platform and are also centered on a door into the building's administrative wing, which is situated immediately to the rear (south) of the chancel itself. The door is thus at the far west end of the south chancel wall. It is a simple flush wood door with square-cut wood trim around its frame. Each of the east and west walls of the chancel also has a square window set high in the southernmost half of the wall. These are windows filled with modern stained art glass.

Administrative Space

As noted above, an administrative space is located behind (south) of the chancel on the main floor of the building. Access to this part of the church was restricted during the site visit and cannot be described in great detail. However, some of its features can be inferred from other parts of the building. For instance, the floor is at the same level as the platform of the chancel. In addition, the south wall has two one-over-one double-hung vinyl replacement windows oriented symmetrically about the center axis of the wall and placed closer to the corners than the center in a "wall-eyed" arrangement. The east and west walls have no fenestration, and the north wall is marked by the two interior stained art glass windows found on the south wall of the chancel, as described above.

BASEMENT

The remaining spaces of the church are located in the basement, most of which is finished. As discussed above, the primary means of access to the basement is a staircase in an enclosed stairwell on the north side of the sanctuary (right side of photo 09). The staircase descends from west to east and leads to a community room under the east half of the sanctuary.

First Community Room

The room has low ceilings, not higher than seven feet. Centered on its north wall is a steel flush door with a diamond-shaped window set into its upper half. The door leads to a small stairwell that leads up to the ground-level access door on the north side of the building, as described in the above narrative of the building's exterior. The west wall of the room has two one-by-one wood sash windows. The south wall (photo 13) has built-in wood shelves at its far west side and an open doorway with wood frame and trim near its east side. The doorway leads into a north-south

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passage that serves the building's two original restrooms and terminates in a storage area with a crawl space. The east side of the room is defined at its north end by a doorway into the stairwell leading to the sanctuary, and at its south end by a doorway into a second community room.

Second Community Room

Roughly square in proportion, the second community room lies under a portion of the east half of the sanctuary. At the east side of its north end, the room has an alcove with access to a closed under the staircase that joins the basement and the sanctuary (photo 14). A chalk board is mounted on the portion of the north wall to the west of the alcove. The east wall of the room contains a single one-by-one sliding wood sash window. The west wall of the room is marked by the doorway into the first community room, described above, and the south wall is marked by another wood-framed doorway leading to one of two kitchens in the building's basement.

Kitchens

Immediately to the south of the room described above, and under the east half of the chancel, is a kitchen with built in wood cabinets with simple doors (photo 15). The kitchen is approximately square in proportions and has a tiled floor. The west wall is lined with four flush doors concealing pantries. The north, east, and south walls are generally dominated by appliances and built-in cabinets with standard-height countertops. At the far west end of the south wall is an opening into a corridor that leads from the original cellar of the building to the newer basement additions. The passage terminates in a second kitchen with built-in cabinets on the north, east, and west walls (photo 16). The cabinets appear to have a cherry finish and the doors are simple with beveled edges. At the west end of the south wall is a wood framed doorway into a large community room. At the north end of the west wall is a wood-framed doorway with a wood, flush-panel door. The doorway opens into an L-shaped hallway that wraps around the north and west sides of a switchback staircase leading to the administrative space behind the chancel on the first floor. Along the west wall of the north-south leg of the hallway are two flush wood veneer doors with wood frames, corresponding to the newer men's and women's restrooms. The women's room includes porcelain fixtures and a metal stall partition with a flush metal door, and the men's restroom includes porcelain fixtures and no partitioned stalls. At the south end of the north-south hallway serving the restrooms is another doorway into the large community room addition at the south end of the building.

Third Community Room

Although at the basement level, the aforementioned community room is largely above grade owing to the topography of the building's site. It is a large, open space with a dominant north-south axis. The fenestration of the east and west sides are mirror images of one another, each

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wall containing two one-by-one sliding sash windows with square-cut wood trim. However, the doors on these two walls are different. On the west wall, there is a pair of flush metal doors centered between the two windows, leading outside. At the east wall, there is a single flush metal exit door near its far south end. All walls are of exposed painted concrete block and the south wall has no fenestration. This room has an alternative use for a museum/gallery space as seen in photos 17 and 18.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☒ B. Property is associated with the lives of persons significant in our past.
- ☐ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☒ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: BLACK

SOCIAL HISTORY

Period of Significance

1928-1964

Significant Dates

August 8-10, 1930

1958-1964

Significant Person (last name, first name)

(Complete only if Criterion B is marked above.)

Oliver, Rev. Anthony Jones

Cultural Affiliation

Architect/Builder (last name, first name)

Unknown

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Period of Significance (justification)

The period of significance begins in 1928 when the Shaffer Chapel congregation purchased the former Whitely School for use as a church. Shaffer Chapel A.M.E. Church is significant for its role in a number of events and trends pertaining to African American heritage in Muncie and the greater Eastern Indiana region. August 7-8, 1930, is a significant date. It was the date members of Muncie's largely African American Whitely neighborhood rallied at Shaffer Chapel while former pastor Reverend J. E. Johnson performed a Christian embalming at his nearby mortuary for the two African American victims of a lynching in Marion, Indiana.

Another surge in activism among Shaffer Chapel's congregation occurred during the pastorate of Anthony Jones Oliver from 1958-1964, when many members of the church joined Oliver's local civil rights organization, The People's Economic Progress Group, to combat racist hiring practices and other injustices against African Americans in Muncie. Thus, to the extent that Shaffer Chapel A.M.E. Church is significant primarily for its association with civil rights activism in Muncie's black community, its period of significance can reasonably be defined as 1928-1963. After 1963, individual members of Shaffer Chapel continued to advance the cause of African American rights in Muncie; however, Oliver's pastorate marked a particularly intense period of involvement in social justice advocacy among the congregation, as there was substantial overlap between the membership of Shaffer Chapel and the People's Economic Progress Group. The fact that Oliver led both entities at the same time created a uniquely strong association between Shaffer Chapel and the civil rights movement in Muncie between 1958, when Oliver began his pastorate, and 1964, when Oliver left Muncie for an appointment in another community.

Criteria Considerations (explanation, if necessary)

Although Shaffer Chapel AME Church is a place of religious assembly, its historic significance transcends its status as a house of worship. Insofar as the building served as a rallying point for Muncie's African American community in the wake of the lynching in Marion, IN on August 7-8, 1930, it is significant with respect to social history and to the ethnic history of a local black community – categories that are not inherently religious in nature. Shaffer Chapel's active involvement in civil rights continued into the 1960s, when many members of the congregation joined their pastor, Reverend Anthony Jones Oliver, in a campaign to overturn discriminatory hiring practices at a number of Muncie's major employers.

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

The Shaffer Chapel A.M.E. Church is locally significant under Criterion A/social history for its role in August 1930 as a rallying place for the African American community in Muncie, Indiana after the bodies of two lynched teenagers were brought from Marion to Muncie to be embalmed, despite intimidation. Shaffer Chapel A.M.E. Church also qualifies under Criterion A/Ethnic Heritage for its role in the Civil Rights Movement in Muncie during the 1960s and for the aforementioned social history event. The church is also locally significant under Criterion B for its association with the Reverend Anthony Jones Oliver, a major leader in Muncie's African American civil rights movement during the early 1960s.

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

SHAFFER CHAPEL A.M.E. CHURCH

At the outset of the 20th century, social life for African Americans was centered on churches, which were considered the most important institutions in Muncie's black community.¹ Before 1919, there was no African American church in the Whitley neighborhood, leading most of the neighborhood's residents to travel to Calvary Baptist or Bethel A.M.E. Church in downtown Muncie. Bethel was the city's first African American Methodist church, organized in 1866 and establishing a church building in 1872 on the northwest corner of Beacon and Jackson Streets. Jason "Uncle" Bundy was selected as the church's first spiritual leader.² Whitley, where Shaffer Chapel stands, was an industrial suburb established in 1892 on Muncie's northeast side, across White River, which was somewhat remote from the core of the town at first. See Developmental History section.

Although two other African American churches were formed in Muncie around 1905 and on June 10, 1919, Shaffer Chapel A.M.E. Church was founded at 1224 E. Sixth Street (Highland Avenue, today), filling the need for an African American church in the neighborhood.³ Minutes of this historic meeting taken by secretary-elect Thomas Cole Philips establish the events of that day. These minutes indicate that the name Coppin Chapel was considered before the name Shaffer Chapel was settled on, in honor of an earlier bishop of the national church.⁴ Five church

¹ Hurley Goodall and Mitchell, J. Paul, *A History of Negroes in Muncie* (Muncie, Indiana: Ball State University, 1976), 10.

² "African Americans have long history in religious community" *The Star Press* (Muncie) 6 Sept 1992. Pg. 45, cols. 5-6

³ Shaffer Chapel A.M.E. Church, "Some Historical Facts about the Church Structure and its Role in the Muncie Community, 20 October 1996, Shaffer Chapel File, Church Histories Vertical Files, Delaware County Historical Society, Heritage Library, Muncie, IN.

⁴ Goodall and Hurley, 11.

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trustees were also elected unanimously at this meeting: Thomas Cole Phillips, Isaac N. Powell, James Goatley, William Anderson, and Dora Ivy.⁵ On September 22, 1919 in Indianapolis, Indiana, Shaffer Chapel A.M.E. Church was officially introduced to the Indiana Annual A.M.E. Conference. Thomas Cole Phillips reported at this meeting that the church had fifty-two members. At the conclusion of this conference, Reverend C.E. Benson was assigned as the church's first minister. After a year of worshipping at various locations, on September 20, 1920, Reverend Benson and the church purchased a plot of land at the corner of Butler and Penn Street from William J. and Fannie Burns for \$2,300.00.⁶ For unclear reasons, the foundation of the church was poured, but a building was never constructed.

Two years later, Reverend Benson was replaced by Reverend Martin Coleman, who tragically passed away after only a few months of service. Reverend Coleman was then replaced by Reverend John E. Johnson, who was confirmed as pastor to Shaffer Chapel at the Annual Indiana Conference meeting in 1922. In addition to his pastoral duties, Reverend Johnson was also a licensed mortician, opening a mortuary on Broadway. After his pastorate had ended, Johnson moved his mortuary to a building at 1414 E. Highland Avenue, about one half block from Shaffer Chapel's new home in the former Whitely schoolhouse. (The building is extant but has limited integrity.) Under the leadership of Reverend A.E. Taylor, the church purchased the Whitely schoolhouse (lot seven) for their new house of worship on July 16, 1928 for \$1,000.00 with a loan from a group called Pilgrim Holiness Church of Muncie Indiana.⁷ Just two years later, Johnson's mortuary and Shaffer Chapel would play a prominent role in not only one of the most harrowing incidents recorded in the history of Muncie, but also in the national Civil Rights movement.

Shaffer Chapel functioned as a gathering place well beyond Sunday worship, like most Black churches. Various programs and organization meetings were held here through the years. The church included Sunday School, choir, aid and missionary society meetings, as well as hosting occasional speakers and evangelistic services. The church joined other African American churches in observance of holidays through special programs and had a combined choral group.

Muncie in the 1920s: Growing Racial Tensions and "The Klan Years"

Between 1910 and 1920, the African American population of Muncie more than doubled, from 1005 (4.2% of the total population) to 2054 (5.6% of the total population).⁸ By 1920, African Americans constituted a larger proportion of the overall population in Muncie than in major cities such as Detroit, Chicago, and New York City. However, after World War I, the Ku Klux Klan was simultaneously experiencing a revival in Indiana. This revival was mainly due to fear of the migration of African Americans to many Indiana cities, controversies over black

⁵ Thomas Cole Phillips, Meeting Minutes, 10 June 1919, reprinted in Shaffer Chapel A.M.E. Church, "Some Historical Facts about the Church Structure and its Role in the Muncie Community, 20 October 1996, Shaffer Chapel File, Church Histories Vertical Files, Delaware County Historical Society, Heritage Library, Muncie, IN.

⁶ Shaffer Chapel A.M.E. Church.

⁷ Ibid.

⁸ Hurley and Goodall, 16.

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participation in the war, and a fierce anxiety of economic and job competition. The growth of the Klan in Indiana sparked a sense of fear for many, including Muncie's African American community. Historians Hurley Goodall and J. Paul Mitchell remark that the 1920s in Muncie are remembered as a decade, "... when racial matters took a backwards step, when color became a greater dividing line, when the degree of segregation greatly increased, and when Negroes felt the real fear of physical assault by the Ku Klux Klan."⁹ Indiana has a well-documented history of being one of the strongest Klan states. Indeed, by 1925, between a quarter to a third of all native-born, white Indiana males belonged to the Klan.¹⁰ Reporting on conditions during this time in the famed *Middletown* studies book, sociologists Robert and Helen Lynd noted that blacks were not allowed "in the larger motion picture houses or in the Y.M.C.A or Y.W.C.A.; they are not to be found in 'white' churches; Negro children must play in their own restricted corner of the Park." These conditions remained unchanged when the Lynds returned a decade later, noting that "the cleft between the white and the Negro people of Middletown is the deepest and most blindly followed line of division in the community."¹¹ While there is no evidence of Klan violence in Muncie during this time, the Klan inserted itself through other forms of intimidation. Several stories from the Muncie *Post-Democrat* newspaper reported Klan infiltration of law enforcement, open parades in downtown Muncie, and even an event in 1922 where the Klan blocked a main highway, stopping cars and shining flashlights in the faces of unsuspecting motorists. The Klan had even infiltrated the Muncie school system by 1924, when several teachers were reported to have joined the KKK.¹²

Finally in 1925, a number of scandals and controversies associated with Grand Dragon D.C. Stephenson had all Indiana politicians and a large majority of Klan members "...running away fast from a very smelly organization."¹³ Muncie was no exception to deteriorating Klan support; however, such an intense KKK culture proved that the attitudes and ideologies associated with the Klan would be much harder to erase.

Racial discrimination throughout Muncie and the State intensified a year before the Marion lynching, when the Stock Market Crash of 1929 and the ensuing Great Depression induced a heightened fear of black job competition. Because the majority of Muncie's factories were designed for durable goods, the drop in demand for these goods meant that Muncie was seriously affected by the national economy's decline. Indeed, by the end of 1930, one fourth of Muncie factory workers had lost their jobs, resulting in weighty employment pressures throughout the city.¹⁴ The Lynds documented this tension in their second volume, *Middletown in Transition*, stating, "Active resentment of Negroes is largely confined to Middletown's [(Muncie's)] working class, who face some competition from Negroes for jobs, and who have their residential neighborhoods abutting on or actually invaded by them."¹⁵ This growing tension, despite the

⁹ Ibid.

¹⁰ James H. Madison, *A Lynching in the Heartland: Race and Memory in America* (New York: Palgrave, 2001), 38.

¹¹ Ibid., 49.

¹² Goodall and Mitchell, 18.

¹³ Madison, 41.

¹⁴ Goodall and Mitchell, 24.

¹⁵ Robert S. and Helen M. Lynd, *Middletown in Transition; A Study in Cultural Conflicts* (New York: Harcourt, Brace and Company, 1937), 463.

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disintegration of the Klan, provides evidence for potential racial clashes. Indeed, it is important to understand this context in order to grasp why the African American community would have wanted to be prepared for an attack when lynched Marion teenagers Abe Smith and Thomas Shipp were brought to Muncie for embalming and burial.

“A Lynching in the Heartland”

On August 7, 1930, just thirty-five miles north of Muncie, in Marion, Indiana, three young African Americans, Abe Smith (19), Thomas Shipp (18), and James Cameron (16) were accused of murdering a white man named Claude Deeter (23) and raping his girlfriend (also white), Mary Ball. After being apprehended and taken to the county jail, a mob began to assemble in downtown Marion late that evening.

The August 7, 1930, Muncie newspaper, *The Star Press*, carried only a short paragraph about the assault on Deeter and Ball and reported (at news time) the “Negroes escaped. Police believed they were members of a gang which had been committing numerous robberies near here recently.”¹⁶ The following day’s front-page headlines reported the events from the night before in large print MARION MOB HANGS TWO NEGROES: Lynchings Follow Shooting of Youth. The article reported the mob that assembled in Marion at the jail where the Black assailants were held was estimated at about one thousand people (later estimates were several thousand people). Their attempt to take the young Black men from the jail was at first thwarted by police tear gas, but eventually, about twenty-five members of the crowd broke into the jail and hung Shipp from bars over the jail’s second story windows. Smith was taken from the building to the courthouse lawn where he was hung from a tree. Shipp’s body was taken from the jail shortly after and also hung from the tree at the courthouse. The third member, Cameron, who had been removed from the jail and severely beaten, was spared from the mob and taken by police to the Huntington jail where he could be better protected.¹⁷

The bodies of Shipp and Smith were not cut free from the tree on the courthouse lawn until the morning of August 8. One of the most iconic images related to lynchings in America was carried on the front page of the *Muncie Evening Press* on August 8, 1930. The image shows Shipp and Smith’s bodies hung from the tree at the Grant County Courthouse with the mob of onlookers, many staring back to the camera with smiles on their faces and one staring at the camera with his finger pointed at the bodies. After the bodies were taken down, many in the crowd kicked and stabbed the bodies with knives or cut off pieces of what little remained of their clothing, or took buttons as souvenirs.¹⁸

Fearing the violent rage of Marion’s citizens, no undertaker in the city volunteered to provide mortuary services for the lynching victims. However, upon learning of the tragedy in Marion, former Shaffer Chapel Reverend Johnson drove his hearse to bring the bodies back to his

¹⁶ “Negro Gang Shoots Fairmount Man and Attacks Companion” *Muncie Star Press* 7 Aug 1930 Pg. 1, col. 4

¹⁷ “Marion Mob Hangs Two Negroes” *Muncie Star Press* 8 Aug 1930. Pg. 1 Cols. 7-8.

¹⁸ “Marion Quiet After 2 Lynchings” *The Muncie Evening Press* 8 Aug 1930. Pg. 1 Cols. 1-7

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mortuary in Muncie and prepare them to receive a Christian burial. The *Muncie Star Press* reported the event accordingly: "The bodies of Thomas Shipp and Abe Smith, the two Negroes lynched at Marion Thursday night were brought here last night to the mortuary operated by the Rev. J. E. Johnson, colored undertaker, at 1414 East Sixth Street, Whitely." The article stated that when the bodies of the two young men were cut down from the trees on the Grant County Courthouse lawn on Friday, they were taken to a Marion morgue, but because no African American mortician in Marion was willing to take the bodies, fearing violence against them, they were brought to Muncie. Fearing that Johnson would be attacked, he was met at the Delaware County line by Delaware County Sheriff Fred Puckett, who escorted Johnson back to his mortuary.¹⁹ Johnson completed the embalming process and returned the bodies to Marion on Sunday.²⁰

Rev. Johnson's act of bravery did not go unnoticed, and rumors quickly spread that the Ku Klux Klan would be coming to the mortuary to remove the bodies. With Sheriff Puckett's help, members of the Black community hastily formed a militia and used Shaffer Chapel as a command post during the time the bodies were located at Johnson's mortuary across the street to the northwest.²¹ The use of Shaffer Chapel during this time for such a cause is recorded in Hurley Goodall's paper "*A Time of Terror: the Lynching of Two Young Black Men in Marion on August 7, 1930*" and in an oral history interview of Thomas Wesley Hall, an African American resident of Muncie, recorded as part of the Black Muncie History Project. An eyewitness, Mr. Raymond Pittman, recalled the events of that evening, stating,

I never will forget Trooper Taylor (an outspoken black citizen of Whitely) he was our leader... We thought sure somebody was going to get trigger happy and shoot somebody, but nobody came to get the bodies... The prosecutor at the time came out and tried to talk to us and told us we didn't have a chance to keep a mob from getting those bodies away from the mortuary and that somebody was going to hell. That's about the closest that happened. But I could hear the whites at Indiana foundry where I worked saying— those colored people are really getting ugly and mean. But we let them know we weren't fooling and just a little guff could have set off a big riot. I'm glad it didn't happen because we even had our wives out there hid behind houses and things.²²

The newspaper reported that about 500 persons gathered in the street outside of Rev. Johnson's mortuary in Muncie but were dispersed by police who stood guard outside the mortuary during the period the bodies were in Muncie, from August 8-10. No one was permitted to go inside the morgue to view the bodies. The *Star Press* reported that the bodies of the lynching victims were returned to Marion from the mortuary operated by Rev. J. Johnson on August 10, 1930.²³

¹⁹ Other Side of Middletown, pg. 210

²⁰ "Bodies of Lynched Negroes Brought to Local Mortuary" *Muncie Star Press*, 9 Aug 1930. Pg. 2, Col. 3

²¹ Other Side of Middletown, pg. 211

²² Goodall and Mitchell, 17.

²³ "To Return the Bodies of Lynching Victims" *Muncie Star Press*, 10 Aug 1930. Pg. 1, Col. 2

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Muncie's chapter of the National Association for the Advancement of Colored People formed in the same year as the lynching incident, in September 1930, and for much of its early years, Shaffer Chapel hosted regular meetings of the NAACP. Mrs. Ernest Hayward presided as president and Ray Armstrong served as secretary.²⁴ An article in the Muncie Star Press in May 1949 announced the regular meeting of the NAACP would be held at Shaffer Chapel with guest speaker, Kenneth Wilson, director of the Marion Urban League. His topic covered the value of the organization to the community, and discussion regarding segregation of children at the Delaware County Children's Home would also take place.²⁵

The late 1950s gave rise to a number of NAACP activities planned at Shaffer Chapel. In 1956, the organization planned a panel discussion at the church concerning the political platforms of the Democratic and Republican parties. Six students from the Indiana University Law School examined the platforms with regard to civil rights and labor.²⁶ Plans were also prepared at the meeting for a membership drive to begin November 5. By 1957, the former pastor of Shaffer Chapel, Rev. Ford Gibson, had taken a pastorate in Indianapolis, but returned to Shaffer to raise funds for the NAACP's Freedom Fund. Gibson was the coordinator for the Indiana Conference of the NAACP.²⁷ In 1957, the NAACP held its annual meeting at Shaffer Chapel during which they elected officers and recapped an important year for the Muncie chapter, which hosted the state conference of the NAACP at Ball State College in 1957.²⁸

Continued Activism under the Pastorate of Reverend Anthony Jones Oliver

The 1940s and 1950s would see an increasing détente between Muncie's black and white communities.^{29, 30} The bustling manufacturing economy of World War II produced an abundance of industrial jobs in Muncie, relieving some of the friction between Black and white members of the city's working class.³¹ During the 1950s in particular, a number of significant racial barriers were overcome. In 1952, Ray Armstrong became the first African American to serve on Muncie's city council, representing the 12th, 16th, and 20th precincts (Whitely, Blaine School Area, and Industry, respectively).³² Muncie Mayor H. Arthur Tuhey was concerned about racial iniquity in the city and worked with leaders of the Black community to desegregate

²⁴ "The way we were 50 years ago" *Muncie Evening Press*. 20 Sept 1980. Pg. 4, col. 5

²⁵ "NAACP" Meeting Set at Shaffer Chapel" *The Star Press* (Muncie) 11 May 1949. Pg. 11, col. 3

²⁶ "NAACP Panel on Platforms Slated" *Muncie Evening News*. 22 Oct 1956. Pg. 3, col. 5

²⁷ "Former Local Pastor to Speak to NAACP Here" *The Star Press* (Muncie) 25 May 1957. Pg. 16, col. 5

²⁸ "Berry Named NAACP Head" *Muncie Evening Press*, 31 Dec 1957. Pg. 3, col. 8

²⁹ Hurley C. Goodall. A History of the Negro in Muncie, Indiana. "The Forties." Hurley C. Goodall papers, Archives and Special Collections, Ball State University Libraries.

³⁰ Hurley C. Goodall. A History of the Negro in Muncie, Indiana. "The Fifties." Hurley C. Goodall papers, Archives and Special Collections, Ball State University Libraries.

³¹ Goodall. A History of the Negro in Muncie, Indiana. "The Forties."

³² Hurley C. Goodall. A History of the Negro in Muncie, Indiana. "The Fifties," 2.

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pools in 1954.³³ In 1958, Tuhey also appointed the first Black men to the Muncie Fire Department,³⁴ resolving a struggle that had begun in 1900.³⁵

Despite progress toward more harmonious race relations in Muncie, many inequalities persisted, leaving Muncie vulnerable to the heightened tensions that gripped so many American communities during the civil rights movement of the 1960s.³⁶ Muncie's black community furnished many distinguished local advocates for social justice, but one man assumed a particularly central role in this cause: the Reverend Anthony Jones Oliver.³⁷ Oliver would become the voice for racial equality in Muncie during the late 1950s through early 1960s. Oliver's stature in the community was obviously enhanced because of his role as pastor of Shaffer Chapel, using both the position and pulpit as means of influence in Muncie.

Having served as a pastor in Illinois for several years before arriving in Muncie, Oliver was transferred to Shaffer Chapel A.M.E. Church by March 1958. While committed to serving his congregation through his traditional duties as a minister, Oliver also believed that his vocation demanded engagement with the suffering members of his community at large, and he was especially interested in tackling discriminatory hiring practices that were contributing to unemployment among African Americans in Muncie.³⁸ Accordingly, Oliver quickly established an organization called The People's Economic Progress Group, intended to address such issues as "employment opportunities for young blacks," "community politics," "lack of services for the black community," "mistreatment [of African Americans] by law enforcement," and "general treatment [of African Americans] by the political establishment in Muncie."³⁹ Although the organization was separate from Shaffer Chapel A.M.E., more than sixty of its charter members were also members of the Shaffer Chapel congregation.⁴⁰

One of the first references to Pastor Oliver's involvement in the city is his inclusion in a workshop on job opportunities for youth, disabled, and African Americans. Referred to as "Bishop A. J. Oliver", it was noted that he would open the workshop with an invocation.⁴¹ An annual program for the area's black youth was held by the NAACP at Shaffer Chapel in September 1958, which introduced youth and families to the city's junior high and high school, as well as Ball State. The program also featured choral numbers by several of the city's Black

³³ Hurley C. Goodall. A History of the Negro in Muncie, Indiana. "Addition to the Fifties," 1.

³⁴ Hurley C. Goodall. A History of the Negro in Muncie, Indiana. "The Fifties," 4. Hurley C. Goodall papers, Archives and Special Collections, Ball State University Libraries.

³⁵ Delaware County Historical Alliance and the Muncie Commission on the Social Status of Black Males. "Some Significant Dates in the History of Muncie and Delaware County's African American Community" (Pamphlet). n.d. Hurley C. Goodall papers, Archives and Special Collections, Ball State University Libraries.

³⁶ Hurley C. Goodall. A History of the Negro in Muncie, Indiana. "The 1960's [sic]," 1. Hurley C. Goodall papers, Archives and Special Collections, Ball State University Libraries.

³⁷ Hurley C. Goodall. The Other Side of Middle Town. "Chapter 10: Reverend Anthony Jones Oliver ----- 1960." Hurley C. Goodall papers, Archives and Special Collections, Ball State University Libraries.

³⁸ Ibid. 95.

³⁹ Ibid. 91.

⁴⁰ Ibid.

⁴¹ "Workshop on Job Opportunities to be Held at Fellowship House" *Muncie Evening Press*. 1 March 1958. Pg. 8, col. 1-3

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churches.⁴² The following year, a Ball State student from India, Vimal Amolik, was invited to speak about her life and experiences at Shaffer Chapel.⁴³

Shaffer Chapel continued to host meetings of the NAACP under Oliver's pastorship. This included a speaking engagement and spring membership drive by Rev. Ford Gibson, again, who by 1960 had become president of the state chapter and regional chairman.⁴⁴ Gibson was also pastor at Allen Chapel in Terre Haute and a teacher at Cripus Attucks High School in Indianapolis.

Between 1960 and 1964, Oliver and The People's Economic Progress Group managed to subvert racist hiring policies at several of Muncie's major manufacturing and utility companies, including Borg-Warner Gear Transmission Plant, Indiana Michigan Electric, Indiana Central Gas Company, Muncie Water Company, and Pepsi Cola Bottling Co., as well as multiple Muncie banks.⁴⁵ Oliver's work put him in contact with a number of major national political personages, including President Dwight Eisenhower and United Auto Workers Union president Walter Reuther.⁴⁶ Indeed, Oliver corresponded with the administrations of both men in his successful effort to eliminate the "grandfather clause" at Borg-Warner – a nepotistic hiring policy that effectively excluded black job applicants.⁴⁷ As Goodall noted decades later, "Oliver is generally credited in the African American community with opening job opportunities at Warner Gear Muncie" and many other local employers.⁴⁸ In August 1963, the State Commissioner of Labor, Hobart Butler, was invited to speak at Shaffer Chapel in connection with picketing of the AFL-CIO Trades Council Building in Muncie. Oliver stated that Butler would be speaking on Negro labor problems and "will meet with Negro members of Local 1112, International Hod Carriers, Building and Common Laborers Union."⁴⁹ It had been asserted by black members of Local 1112 that blacks were being assigned jobs less frequently than their white counterparts.

In addition to his fight for labor equality, Oliver commanded other forms of social and political activism in Muncie. Perhaps most notably, he organized a protest on the campus of Ball State University in November 1963 when Alabama governor and Republican presidential candidate George Wallace was engaged to speak at the school.⁵⁰ Wallace had infamously barred African American citizens of his state from studying at the tax-funded University of Alabama, and was generally reviled by civil rights activists for his racist policies.⁵¹ With members of The People's Economic Progress Group, Oliver staged a demonstration featuring a casket bearing the words "four little girls," representing the victims of the recent bombing of a Birmingham, Alabama

⁴² "Area Youth Program Set by NAACP" *The Star Press* (Muncie) 8 Sept 1958. Pg. 2, col. 7

⁴³ "At Shaffer Chapel" *The Star Press* (Muncie) 28 May 1959. Pg. 13, col. 6

⁴⁴ "NAACP Head Is Speaker" *Muncie Evening Press*. 22 March 1960. Pg. 3, col. 1

⁴⁵ Ibid.

⁴⁶ Ibid. 92.

⁴⁷ Ibid. 90.

⁴⁸ Ibid. 91.

⁴⁹ "State Official to Speak Here" *The Star Press* (Muncie) 4 Aug 1963. Pg. 2, col. 6

⁵⁰ Ibid. 92.

⁵¹ Ibid.

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church by members of the Ku Klux Klan.⁵² Although the protest did not garner unanimous support among Muncie's black community and was largely unpopular with the Ball State administration,⁵³ it certainly fetched widespread publicity.

In 1964, it was announced that Reverend Oliver would be reassigned to Allen Temple Church in Marion and its pastor, Reverend H. T. Johnson, would take over for Oliver at Shaffer Chapel "at the earliest convenience."⁵⁴ A letter to the editor in 1971, provides some background to Reverend Oliver's pastorship and Black leadership in churches in Muncie in general. The letter, written by an anonymous Black minister in Muncie, noted that Reverend Oliver took over the responsibility of leadership in the Black church community with regard to racial justice and equality in Muncie by taking "up the cross of being the voice for black rights and freedom. This man by his courage and conviction opened doors of employment and equality that no one had dared to attempt to do."⁵⁵ The writer noted that Oliver was criticized, ostracized, and persecuted by members of the Black community, then after his departure from Muncie, no Black ministers stepped in to support the NAACP or make any kind of effort to better conditions of the city. Instead, they retreated into their own churches and doctrine "with no thought of freedom and rights."⁵⁶ The writer was defending another Black minister by the name of J. C. Williams for speaking out in Muncie.

In 1987, a circumspectful Reverend J. C. Williams wrote an article in the *Muncie Star Press* authoring an imagined letter from Reverend Oliver to Williams. This seems to confirm the previous sentiment observed by the anonymous author in 1971. Williams writes, on behalf of Oliver, "I have discovered that I did not suffer defeat as I supposed when I left Muncie... I cannot apologize to my family and friends for throwing away my life to find employment and unity among the people of Muncie. It was God's will."⁵⁷ Williams' article goes on to retrace Oliver's accomplishments toward the freedom for all people, needs of minorities and poor, and to work toward peace and good-will within human hearts.

Muncie's oldest standing school building

In addition to representing important trends and events in the history of Muncie's African American community, Shaffer Chapel is doubly significant for occupying one of Muncie's oldest standing public school building. On August 22, 1892, the Whitely Land Company deeded the north half of block forty-two in the First Whitely Land Addition to the Center School Township of Delaware County. Located on lot seven of block forty-two, a new four room wood frame building called Center Township School No. 14 was ordered built by township trustee George McLaughlin and opened in September 1893⁵⁸ to serve the growing community around the

⁵² Ibid.

⁵³ Ibid. 95.

⁵⁴ "Pastor Will Go to Marion" *Muncie Evening Press*. 1 Oct 1964. Pg. 11, col. 5

⁵⁵ "Comes to Support of Black Pastor" *Muncie Evening News*. 5 Jan 1971. Pg. 4 cols 3-4

⁵⁶ Ibid

⁵⁷ "The Triumph and the Unity" *The Star Press* (Muncie) 19 Jan 1987. Pg. 4, cols. 5-6

⁵⁸ "New School Buildings" *The Muncie Daily Times* 10 July 1893. Pg. 1 Col. 3

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Whitely factories. Despite the loss of Whitely Reaper Company in 1894, the Whitely neighborhood continued to burgeon, and the school expanded in 1902 when the old Boyceton School No. 11 was combined with School No. 14.⁵⁹ Soon after, the Center Township School Corporation built a new \$25,000 eight-room, two-story brick schoolhouse, called Longfellow Elementary for the Whitely community in the area across from McCulloch Park.⁶⁰ With the opening of a bigger, newer school, the old wood frame structure was abandoned, changing hands many times, until the congregation of Shaffer Chapel A.M.E. Church purchased it in 1928.⁶¹

Developmental History/Additional historic context information

Although African Americans had established a presence in Muncie from the earliest years of settlement, it was the discovery of natural gas and the accompanying gas boom in the late 19th-century that transformed Muncie into a city of opportunity for African Americans. With the discovery of natural gas just 12 miles north of the city in September 1886, a number of industrialists were attracted to Muncie by the promise of low-cost fuel in limitless quantities. The Gas Boom brought investors and both black and white job seekers from across the country to the East Central Indiana town, and within four years, the population of Muncie more than doubled from 5,500 to 11,345.⁶² As workers flooded into the growing city, neighborhoods and micro-communities began to sprout up around the new factories. The Whitely neighborhood, on Muncie's northeast side, is one example of this phenomenon.

The Rise of the Whitely Neighborhood

The property where Shaffer Chapel currently sits in the Whitely neighborhood has an interesting history that predates its nearly 100 years of service as a religious site. The first deed to the land was described as 103.84 acres known as "The North East Quarter of Section Ten in Township Twenty" sold by the Survey General of the United States to James Howell on April 2, 1834.⁶³ Howell then began selling plots of this land, including 51.5 acres of land that would later contain Shaffer Chapel to Thomas Kirby for \$400.00 on July 7, 1837.⁶⁴ Although Thomas Kirby died in Muncie on August 14, 1879, an affidavit from his widow Sarah S. Kirby indicated that her

⁵⁹ G.W.H. Kemper, *A Twentieth Century History of Delaware County* (Chicago: Lewis Publishing Company, 1908), 252.

⁶⁰ *Ibid.*, 259.

⁶¹ Hurley C. Goodall, Know Your Church: Shaffer Chapel, 15 March 1986, Shaffer Chapel File, Church Histories Vertical Files, Delaware County Historical Society, Heritage Library, Muncie, IN.

⁶² James Glass and David Kohrman, *The Gas Boom of East Central Indiana* (Charleston, SC: Arcadia Publishing, 2005), 29.

⁶³ General Land Office of The United States, State Volume Patent, Indianapolis Land Office, Certificate number 17074, Issued 2 April 1835, Accessed 11 November 2014.

⁶⁴ General Land Office of The United States, State Volume Patent, Indianapolis Land Office, Certificate number 23737, Issued 20 March 1837, Accessed 11 November 2014, http://www.glorerecords.blm.gov/details/patent/default.aspx?accession=IN0820_071&docClass=STA&sid=2zatdtli.su2#patentDetailsTabIndex=1.

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husband not only purchased more land from Howell in 1844, but also left this land to his widow and five children.⁶⁵

The heirs of Thomas Kirby proceeded to sell their land to the Whitely Land Company of Delaware County for \$20,768.00 on August 22, 1892.⁶⁶ Members of the Whitely Land Company were William N. Whitely, President, E.S. Kelly, Vice President, Burt H. Whitely, Treasurer, D.W.C. Tidwell, Secretary, and George F. McCulloch, General Manager. Other members were Albert J. Whitely, John Whitely, Amos Whitely, Oliver S. Kelly, and Clay Whitely.

The Whitely Land Company was a side business that began after two factories owned by brothers William Needham and Amos Whitely relocated their businesses to Muncie during the Gas Boom era. Enticed to relocate on the basis of cheap natural gas, Muncie proved a prime territory for the “Reaper King’s” next entrepreneurial move. William Whitely arrived in Muncie in the late 1800s, and with the assistance of George McCulloch, he reestablished his harvesting company, named the Whitely Reaper Company.⁶⁷ Shortly thereafter, Amos and his two sons followed William to Muncie, relocating the Whitely Malleable Castings factory in 1892. Both factories were operating by 1894, Amos’s operating under his leadership until 1919 when it was sold. Unfortunately, in a tragic turn of events, William’s factory was destroyed by fire on May 7, 1894, not long after it began production.⁶⁸ William would never again come close to the entrepreneurial glory he had once known, dying in 1911 without enough funds to cover his medical bills.⁶⁹

However, before the fire, both men imagined creating a model industrial town on the land near their factories. Much like the model set forth by industrialists George Pullman and Milton Hershey, the development of the Whitely Land Company was the logical first step in fostering that vision. Designed to benefit the factory, The Whitely Land Company sold land to individuals, simultaneously attracting an employee base near their factories. After the fire, Amos continued to promote the Whitely community, and although Amos was never able to recreate his brother’s success, the Whitely Malleable Castings Company (located at East Highland and North Madison Streets) remained in operation under various owners until the mid-1960s, continuing to provide African Americans with important jobs.⁷⁰

⁶⁵ Hurley C. Goodall, Know Your Church: Shaffer Chapel, 15 March 1986, Shaffer Chapel File, Church Histories Vertical Files, Delaware County Historical Society, Heritage Library, Muncie, IN.

⁶⁶ Ibid.

⁶⁷ Amos Whiteley, *The Whiteleys in America* (s.l.: Amos Whiteley, 1922), 75-77.

⁶⁸ “Big Fire at Muncie: Total Destruction of the Whiteley Reaper Works,” *Logansport Times*, 11 May 1894.

⁶⁹ Tom Dunham, *Springfield, Ohio: A Summary of Two Centuries* (Bloomington, Indiana: AuthorHouse, 2012), 29.

⁷⁰ Hurley C. Goodall, *The Other Side of Town in Middletown* (Muncie, Indiana: Ball State University, 1994), 54.

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African American Migration to Muncie

It is important to note what the racial climate would have been like at the turn of the century leading up to 1930. The Gas Boom in Muncie provided a significant impetus for both white and black migration, especially during the economic conditions that plagued the 1890s. In 1890, African Americans accounted for 3.7% of Muncie's population, growing to 5.6% in 1920. By that time, Muncie's 2,054 African Americans represented the fifth largest black community in the state of Indiana, "creating an African American community that was larger in proportion of overall population than black communities in such major northern cities as Cleveland, Detroit, Chicago, and New York."⁷¹ Historian Jack S. Blocker cites four key reasons for the African American draw to Muncie: better housing, better schools, equal treatment, and freedom from violence.⁷² The industrial town seemed to have unlimited job opportunities, providing many African Americans with unskilled industrial jobs in the factories. African Americans also had access to some of the best public high schools in the state. However, one of the key reasons that blacks chose Muncie over other cities in Indiana was its lack of history with Ku Klux Klan violence. While other Indiana cities of comparable size had at least some Klan violence, Muncie seemed to be free from anti-black violence before 1920.

As discussed in the Statement of Significance, the 1920s saw an intensification of discord between Muncie's black and white communities as the Ku Klux Klan dominated state and local politics during the first half of the decade, reinforcing attitudes that would outlast its direct role in government.⁷³ Likewise, the paucity of labor jobs during the 1930s continued to fuel hostility between black and white members of Muncie's working class, and it is not surprising that the aforementioned lynching in nearby Marion, Indiana occurred amid these conditions.⁷⁴ Although the economy improved in the 1940s, rendering jobs more plentiful for Muncie's black and white laborers alike, the decade was not without its challenges for the city's African Americans.⁷⁵ In particular, a string of alleged crimes by black men against white women became a source of renewed racial strife in Muncie, also contributing to divisions among the city's African Americans.⁷⁶ Specifically, four young black men were accused of robbing and assaulting a number of white women on a number of separate occasions, either in their homes or on the streets of Muncie.⁷⁷ When one of the presumed perpetrators, Kenneth Thompson, was arrested, a mob of white Muncie residents filled the street in front of his home, where the young man's father faced the throng with a shotgun in hand, threatening to kill the first person who stepped onto his porch.⁷⁸

⁷¹ Jack S. Blocker, "Black Migration to Muncie, 1860-1930," *Indiana Magazine of History* 92, no. 4 (297-320).

⁷² Ibid.

⁷³ Goodall. *A History of the Negro in Muncie, Indiana*. "The Twenties."

⁷⁴ Goodall. *A History of the Negro in Muncie, Indiana*. "The Thirties."

⁷⁵ Goodall. *A History of the Negro in Muncie, Indiana*. "The Forties."

⁷⁶ Ibid., 1.

⁷⁷ Ibid.

⁷⁸ Ibid.

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In general, the arrests spurred shrill calls for immediate punishment without due process by many of Muncie's whites.⁷⁹ In an effort to ease the swelling of racial conflict, some members of Muncie's black community were outspoken in their wish to see the arrestees punished, ignoring the fact that the young men's guilt had not yet been established.⁸⁰ Ultimately, this camp was interested in preventing the alleged actions of a few individuals from tarnishing the overall reputation of Muncie's African American population.⁸¹ While many Muncie whites applauded this effort, another faction of African Americans criticized their neighbors for being so quick to condemn members of their own community without awaiting the verdicts of due process.⁸² Amid this atmosphere of division, a number of Muncie's African American leaders convened on July 6, 1943 to draft a public statement outlining a plan to address the isolated problems of crime among Muncie's black community.⁸³ Among the three signatories was the Reverend Franklin B. Jones, then-pastor of Shaffer Chapel A.M.E. Church.⁸⁴ The statement succeeded in assuaging some of the rancor and fear pervading all racial groups in Muncie.⁸⁵

The 1940s also witnessed some individual victories for Muncie's black constituency. For instance, Mrs. Geraldine Findley became Muncie's first African American school teacher early in the decade, assuming a position in elementary education at Longfellow School in Whitely.⁸⁶ A few other Whitely residents held prestigious positions in Muncie. John W. Thornburg, for example, was a dentist, and Richard H. Taylor was a funeral director.⁸⁷ A good number of Whitely residents also maintained their own businesses.⁸⁸ However, an examination of 1941 employment records for Muncie suggests that most of Whitely's residents belonged to the working class at the outset of the decade.⁸⁹ Among those who lived on Highland Avenue, Whitely's main thoroughfare, the vast majority were factory laborers, while some were employed as maids, janitors, street sweepers, and grocery or restaurant workers.⁹⁰ Some of the most common industrial employers at the time were the Indiana Wire and Steel Company, Ball Brothers Company, Kuhner Packaging Company, and Indiana Foundry Corporation.⁹¹

Interestingly, these were companies at which African Americans had advanced to leadership positions in the local labor unions.⁹² Typical titles for Whitely employees at these factories

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ Ibid.

⁸² Ibid.

⁸³ Goodall. *The Other Side of Middletown*. "A Time of Tension in Muncie, Indiana 1943," (Muncie, Indiana: Ball State University, 1994), 45.

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Goodall. *A History of the Negro in Muncie, Indiana*. "The Forties," 7.

⁸⁷ *Polk's Muncie City Directory, 1941, Including Delaware County*, (R.L. Polk & Co. Publishers, 1941), 442-43, 368.

⁸⁸ Ibid., 442-43.

⁸⁹ Ibid.

⁹⁰ Ibid.

⁹¹ Ibid.

⁹² Goodall. *A History of the Negro in Muncie, Indiana*. "The Forties," 5.

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included “laborer,” “wire drawer,” and “molder.”⁹³ Those Whitely residents who worked outside of manufacturing included proprietors and employees of barber shops, grocery stores, restaurants, retail stores, and a variety of other small local businesses.⁹⁴ A similar examination of 1952 employment records for residents of Highland Avenue reveals little change over the span of eleven years. Indeed, if Highland Avenue is treated as a cross section of Whitely, city directories suggest that many of Muncie’s largest industrial employers had no Whitely residents on their payrolls.⁹⁵ It was in response to this situation that Shaffer Chapel pastor Anthony Jones Oliver formed the People’s Economic Progress Group shortly after his 1958 arrival in Muncie,⁹⁶ as detailed in the Statement of Significance.

Given Oliver’s tremendous impact on labor equality for Muncie’s black community, it is appropriate to discuss his biography more thoroughly. Anthony Jones Oliver was born in 1920 in Memphis, Tennessee.⁹⁷ He attended high school in Cincinnati and studied at the University of Cincinnati, Payne Theological Seminary, and Wilberforce University.⁹⁸ He became an ordained minister after graduating from Wilberforce. He had one daughter and one son with his wife, née Alma Williams.⁹⁹ His leadership in social activism emerged during his ministry in Illinois in the early-to-mid 1950s, when the pastor advocated for the labor rights of his congregation in Elkhville, IL.¹⁰⁰ Indeed, in a 1963 Muncie Star article, Oliver explained that “his concern for job opportunities for Negroes developed into crusade strength . . . when the mine shut down in Elkhville, and his parishioners were unable to find other jobs in their community.”¹⁰¹

Thus, by 1958, when Oliver was assigned to lead Shaffer Chapel A.M.E. in Muncie, he had already spent many years engaged in social justice.¹⁰² Accordingly, while there is little record regarding the circumstances of Oliver’s appointment to Shaffer Chapel, it is plausible that he was recruited specifically for his civil rights prowess, and it is unsurprising that he managed to tackle so many of Muncie’s social and economic iniquities during his brief tenure in the city from 1958-1964.¹⁰³

Oliver sought a seat on the Muncie city council in 1963 but was not elected and was reassigned to a congregation in Marion (IN) shortly thereafter.¹⁰⁴ He died in Pennsylvania in 1978, having worked as director for Social Action for the first district of the African Methodist Episcopal

⁹³ *Polk’s Muncie City Directory, 1941, Including Delaware County*, 442-43.

⁹⁴ *Ibid.*

⁹⁵ *Polk’s Muncie City Directory, 1952, Including Delaware County*, (R.L. Polk & Co. Publishers, 1952), 66-67.

⁹⁶ Hurley C. Goodall. *The Other Side of Middle Town*. “Chapter 10: Reverend Anthony Jones Oliver ----- 1960,”

91. Hurley C. Goodall papers, Archives and Special Collections, Ball State University Libraries.

⁹⁷ “Rev. Anthony J. Oliver Sr.: 1920-1978,” *The Muncie Times* (Muncie, IN), 8 Aug. 1991.

⁹⁸ *Ibid.*

⁹⁹ *Ibid.*

¹⁰⁰ Dorothea Bump, “Negroes Here Disagree on Rev. Oliver,” *The Muncie Times* (Muncie, IN), 9 Aug. 1963.

¹⁰¹ *Ibid.*

¹⁰² *Ibid.*

¹⁰³ Hurley C. Goodall. *The Other Side of Middle Town*. “Chapter 10: Reverend Anthony Jones Oliver ----- 1960,”

91. Hurley C. Goodall papers, Archives and Special Collections, Ball State University Libraries.

¹⁰⁴ *Ibid.*

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Church, headquartered in Philadelphia, and having served his final congregation in York, PA.¹⁰⁵ It is a testament to Oliver's lasting impact on the Muncie community that he was commemorated warmly in a Muncie obituary, despite having left more than a decade prior, and was later featured as a significant Muncie social reformer in a 1991 Muncie Times article.¹⁰⁶ In his 1978 biography of Oliver, Hurley Goodall referred to the reverend as "a man who I believe did more to advance the cause of blacks in Muncie than any man in the history of Muncie."¹⁰⁷

Oliver resided in the Shaffer Chapel parsonage at 1421 E. Highland Avenue during his pastorate in Muncie,¹⁰⁸ and was thus anchored in the Whitely neighborhood in his domestic life as well as in his profession.

Even after Oliver's departure from Muncie, the Whitely neighborhood remained central to the city's civil rights movement in the 1960s. Indeed, while Oliver championed social and economic justice for Muncie's black community through the People's Economic Progress Group between 1960 and 1966, another important organization was established in Whitely in 1966: A Committee to Improve Our Neighborhood, or ACTION! Inc.¹⁰⁹ Funded through Lyndon Johnson's War on Poverty Program,¹¹⁰ the organization was "aimed at reducing racial tensions in Muncie."¹¹¹ It initiated several "head-start" programs for children of pre-school age in Muncie's black community, including two in Whitely.¹¹² In 1967, the organization also opened a number of youth recreation centers, one of which was in Whitely.¹¹³ This initiative was credited in part with preventing the eruptions of racial violence that transpired in many other cities around the country during the summer of that year.¹¹⁴

While the efforts of ACTION! Inc. served to ease tensions during the summer of 1967, the subsequent academic year would see a number of race-related riots at Muncie South High School.¹¹⁵ The school's first racial fighting incident occurred on October 19, 1967, causing Muncie to become "polarized along racial lines," according to Goodall.¹¹⁶ In an effort to remedy the underlying causes of discord and discontent, the Muncie Human Rights Commission swiftly drafted a list of recommendations for changing the culture and administration of Muncie South

¹⁰⁵ "Rev. Anthony J. Oliver Sr.: 1920-1978," *The Muncie Times* (Muncie, IN), 8 Aug. 1991.

¹⁰⁶ *Ibid.*

¹⁰⁷ Hurley C. Goodall. *The Other Side of Middle Town*. "Chapter 10: Reverend Anthony Jones Oliver ---- 1960," 91. Hurley C. Goodall papers, Archives and Special Collections, Ball State University Libraries.

¹⁰⁸ *Polk's Muncie City Directory, 1961, Including Delaware County*, (R.L. Polk & Co. Publishers, 1961).

¹⁰⁹ Goodall. *A History of the Negro in Muncie, Indiana*. "The 1960's [sic]," 2-3. Hurley C. Goodall papers, Archives and Special Collections, Ball State University Libraries.

¹¹⁰ Hurley C. Goodall, *The Other Side of Town in Middletown*, "The Corner in Middle Town 1968," 123. Center for Middletown Studies, Ball State University (Muncie, IN), 1994.

¹¹¹ Goodall. *A History of the Negro in Muncie, Indiana*. "The 1960's [sic]," 3.

¹¹² *Ibid.*

¹¹³ *Ibid.*

¹¹⁴ *Ibid.*

¹¹⁵ *Ibid.* 8-9.

¹¹⁶ *Ibid.* 9.

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High School.¹¹⁷ After all, the school had condoned various expressions of racism for some time, whether by flying the Confederate flag as its emblem, naming its athletic teams “The Rebels,” or allegedly excluding black students from a variety of school activities and organizations.¹¹⁸ The school administration was generally unwilling to comply with the recommendations of the Human Rights Commission, and it was not long before the school succumbed to another outburst of race-related riots – this second event occurring on January 28, 1968, after a black student had been suspended from the basketball team for brawling with a white teammate, while the teammate received no disciplinary action.¹¹⁹

In response to mounting unrest, Muncie South High School ultimately adopted measures to address its problems of racial inequality, instituting policies that ensured fair treatment of black students and eliminating facets of its culture that were insensitive to African American history and heritage. Thus, Goodall notes that South High School largely redeemed itself over time, even establishing a reputation as Muncie’s finest high school by the mid-to-late 1970s.¹²⁰

During the early 1970s, much of the news concerning Muncie’s African American community involved an intersection known as “The Corner” at the crossroads of Willard and Hackley Streets, in midtown Muncie.¹²¹ At that time, the southeast corner of the intersection featured The Black Bag Shoppe – a store devoted to African heritage merchandise and black rights propaganda.¹²² Adjacent to this store was the Derby Bar, and across the street, on the northeast corner, was a liquor store.¹²³ Originating as a hub of social activity for Muncie’s black community, “the corner” had also developed a high crime rate by 1970, becoming Muncie’s most heavily patrolled area.¹²⁴ Recurring problems at the site included drug trafficking, sale of alcohol to minors, loitering, robbery, assault, and even murder.¹²⁵ Although the frequency of crime was not disputed, many members of the African American community felt that they had been harassed by white police officers in the area who failed to discriminate between those who were engaged in criminal activity and those who were not.¹²⁶ As a consequence, “the corner” became the next front in Muncie’s ongoing battle for racial justice.¹²⁷

It was the Muncie Black Coalition that took charge of addressing the dual scourge of crime and abusive law enforcement at “the corner.”¹²⁸ Led by Rev. J.C. Williams of Trinity United Methodist Church, the local civil rights organization proposed a program called “Uplift,” which

¹¹⁷ Ibid. 8.

¹¹⁸ Ibid. 8-9.

¹¹⁹ Ibid.

¹²⁰ Ibid.

¹²¹ Hurley C. Goodall, *The Other Side of Town in Middletown*, “The Corner in Middle Town 1968,” 123.

¹²² Ibid. 124.

¹²³ Ibid.

¹²⁴ Ibid.

¹²⁵ Ibid.

¹²⁶ Ibid.

¹²⁷ Ibid.

¹²⁸ Ibid. 129.

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would employ local members of the black community to patrol the intersection. The aim was to mitigate the problems of crime while reducing the large and arguably menacing presence of white police in the midtown area.¹²⁹ The Muncie Black Coalition worked with the Muncie Human Rights Commission to secure a \$1000 appropriation for the project from the local government. Funds were to be spent on wages and uniforms for Uplift officers, who were to be rigorously vetted by the Muncie Black Coalition. The program was instituted in late 1970, effecting a much-needed release of racial tension in Muncie.¹³⁰

During the 1970s, local African American Hurley C. Goodall secured important victories for the city's black citizens through his personal achievements. For instance, Goodall became the first black person elected to Muncie's School Board, serving from 1970 to 1978.¹³¹ In 1978, the African Americans of Muncie finally acquired a voice in the Indiana State Legislature when Goodall was elected to the Indiana General Assembly, gaining a seat that he would occupy until 1992.¹³² With respect to the purpose of this nomination, it is noteworthy that Goodall was a devoted member of Shaffer Chapel A.M.E. Church.¹³³

Following his retirement from state politics, Goodall also devoted time in the 1990s and 2000s to documenting the history of Muncie's African Americans as a visiting scholar at the Ball State University Center for Middletown Studies.¹³⁴

¹²⁹ Ibid.

¹³⁰ Ibid. 136.

¹³¹ "Hurley C. Goodall," *The Muncie Times* (Muncie, IN), 17 Dec. 1998. "Profiles of African American Pioneers in Middletown" (folder), Box 3 Hurley Goodall Papers, Archives and Special Collections, Ball State University (Muncie, IN).

¹³² Ibid.

¹³³ Ibid.

¹³⁴ Ibid.

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Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey # _____
- ☐ recorded by Historic American Engineering Record # _____
- ☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

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☐ State Historic Preservation Office

☐ Other State agency

☐ Federal agency

☐ Local government

☐ University

☐ Other

Name of repository: _____

Historic Resources Survey Number (if assigned): None

10. Geographical Data

Acreage of Property Less than one acre

Use the UTM system

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☒ NAD 1983

1. Zone: 16	Easting: 638969	Northing: 4451614
2. Zone:	Easting:	Northing:
3. Zone:	Easting:	Northing:
4. Zone:	Easting:	Northing:

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

The boundaries of this property are those defining the parcel identified as Lot 7, Whitely Land Company, First Addition, Muncie, Indiana. The lot is approximately 80' wide, east-to-west with frontage on E. Highway Avenue and 120' north-to-south on the east side of N. Wolfe Street between Highland on the north and an alley on the south.

Boundary Justification (Explain why the boundaries were selected.)

This parcel is the lot purchased in 1928 containing the building converted for a church by the Shaffer Chapel A.M.E. congregation.

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11. Form Prepared By

name/title: Andrea Sowles Kern/Graduate Assistant; P. Samuel Burgess/Graduate Assistant
Kurt West Garner, edited revisions 2023

organization: _____

street & number: 12954 6th Road

city or town: Plymouth state: IN zip

code: 46563

e-mail kwgarner@kwgarner.com

telephone: 574-780-1423

date: February 26, 2016 (original); March 31, 2023 (revisions)

Additional Documentation

Submit the following items with the completed form:

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

Photographs

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

Photo Log

Name of Property: Shaffer Chapel A. M. E. Church

City or Vicinity: Muncie

Shaffer Chapel A.M.E. Church

Name of Property

County: Delaware

State: Indiana

Delaware County, Indiana

County and State

Photographer: Kurt West Garner

Date Photographed: March 8, 2023

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southeast at front of building

Photo 1 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southwest at front of building

Photo 2 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northwest at the east side of building

Photo 3 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast at back of building

Photo 4 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast at east side of building

Photo 5 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking down and east in sanctuary from loft

Photo 6 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southeast in sanctuary

Photo 7 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking southwest in sanctuary

Photo 8 of 18

Shaffer Chapel A.M.E. Church

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Delaware County, Indiana

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Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast in sanctuary

Photo 9 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northwest in sanctuary

Photo 10 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking south in chancel

Photo 11 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking south in vestibule

Photo 12 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking south in northwest community room in basement

Photo 13 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking northeast in northeast community room in basement

Photo 14 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking north in north kitchen

Photo 15 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking north in south kitchen

Photo 16 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking south in south community room/museum

Photo 17 of 18

Description of Photograph(s) and number, include description of view indicating direction of camera: Looking north in south community room/museum

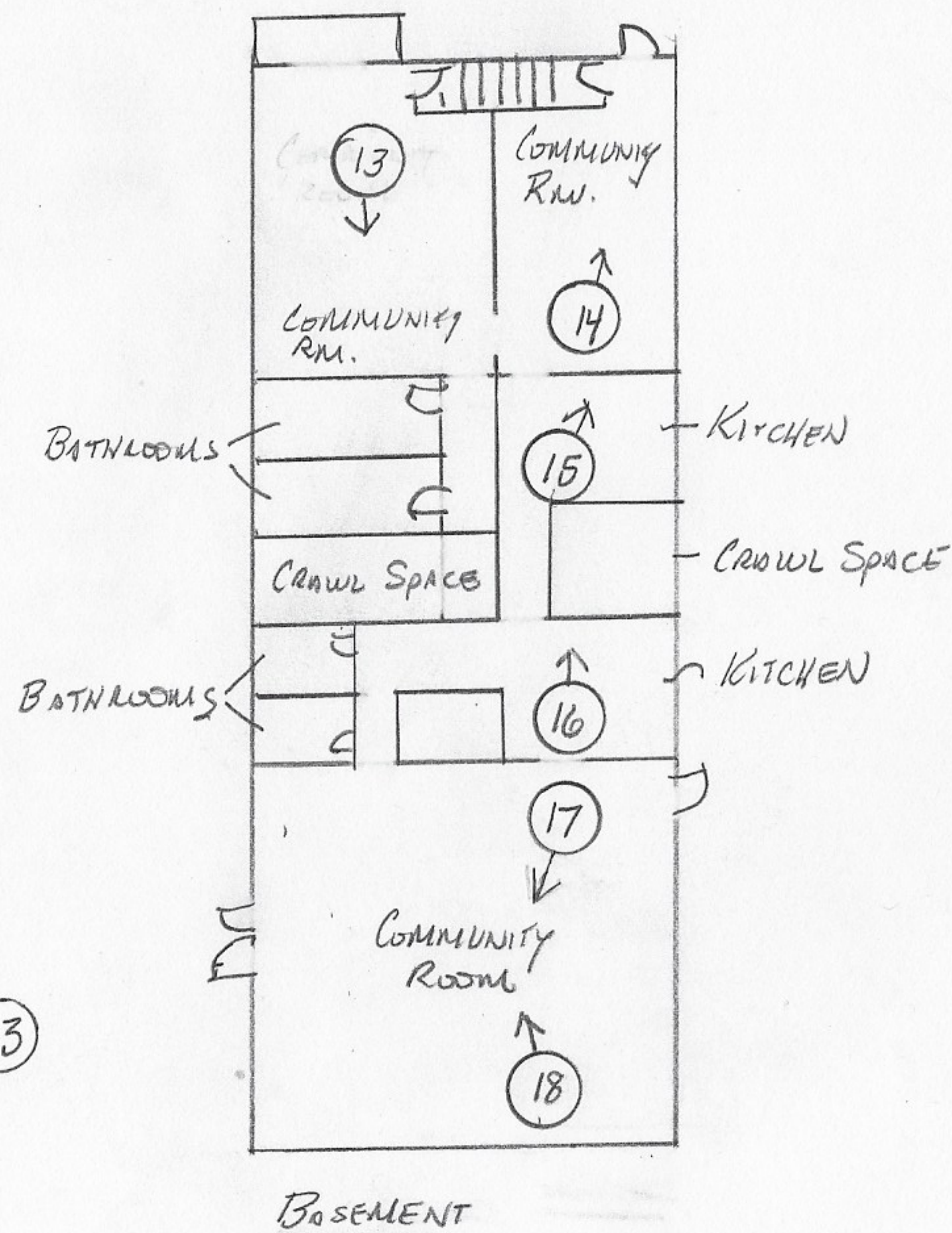
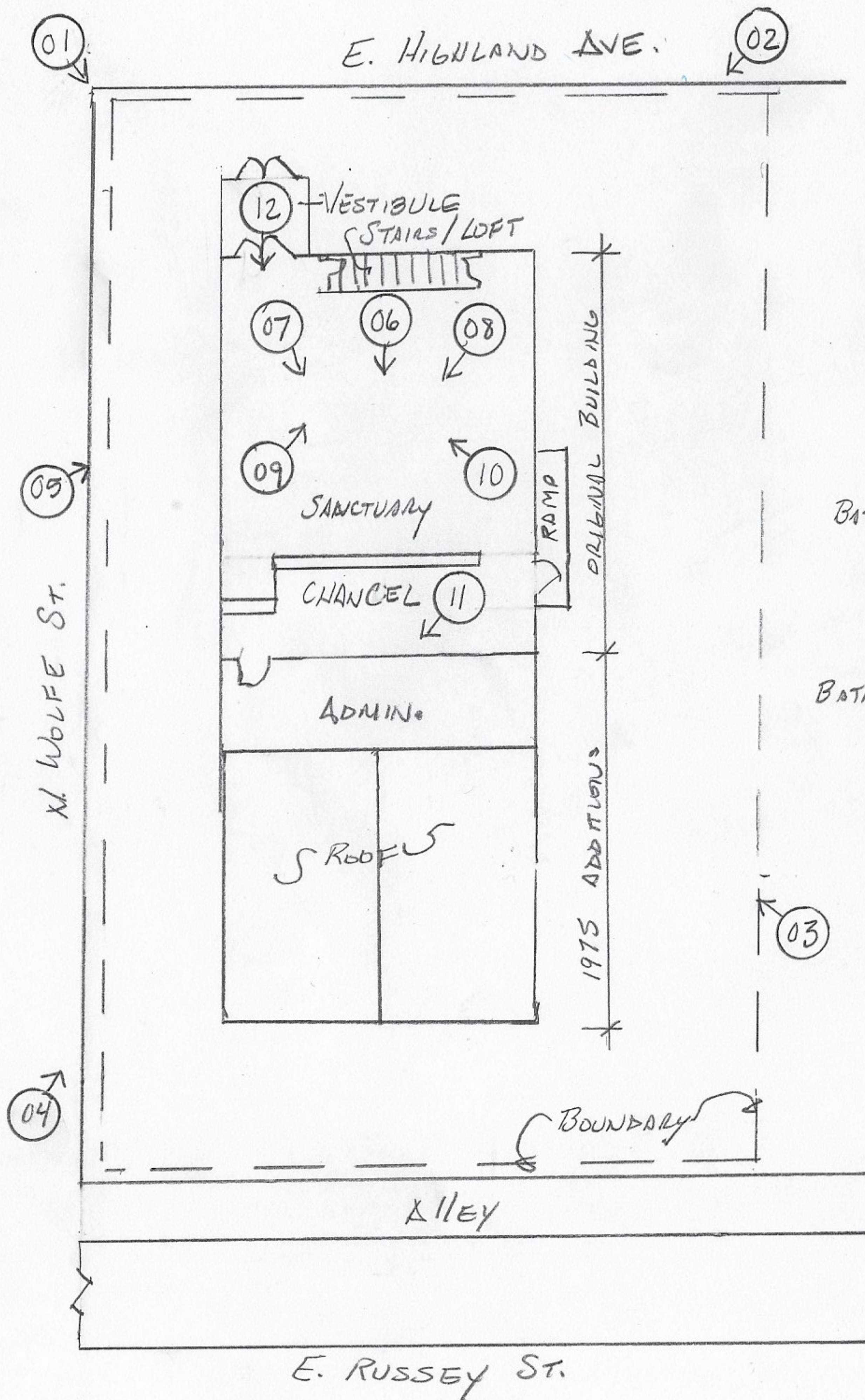
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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings.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

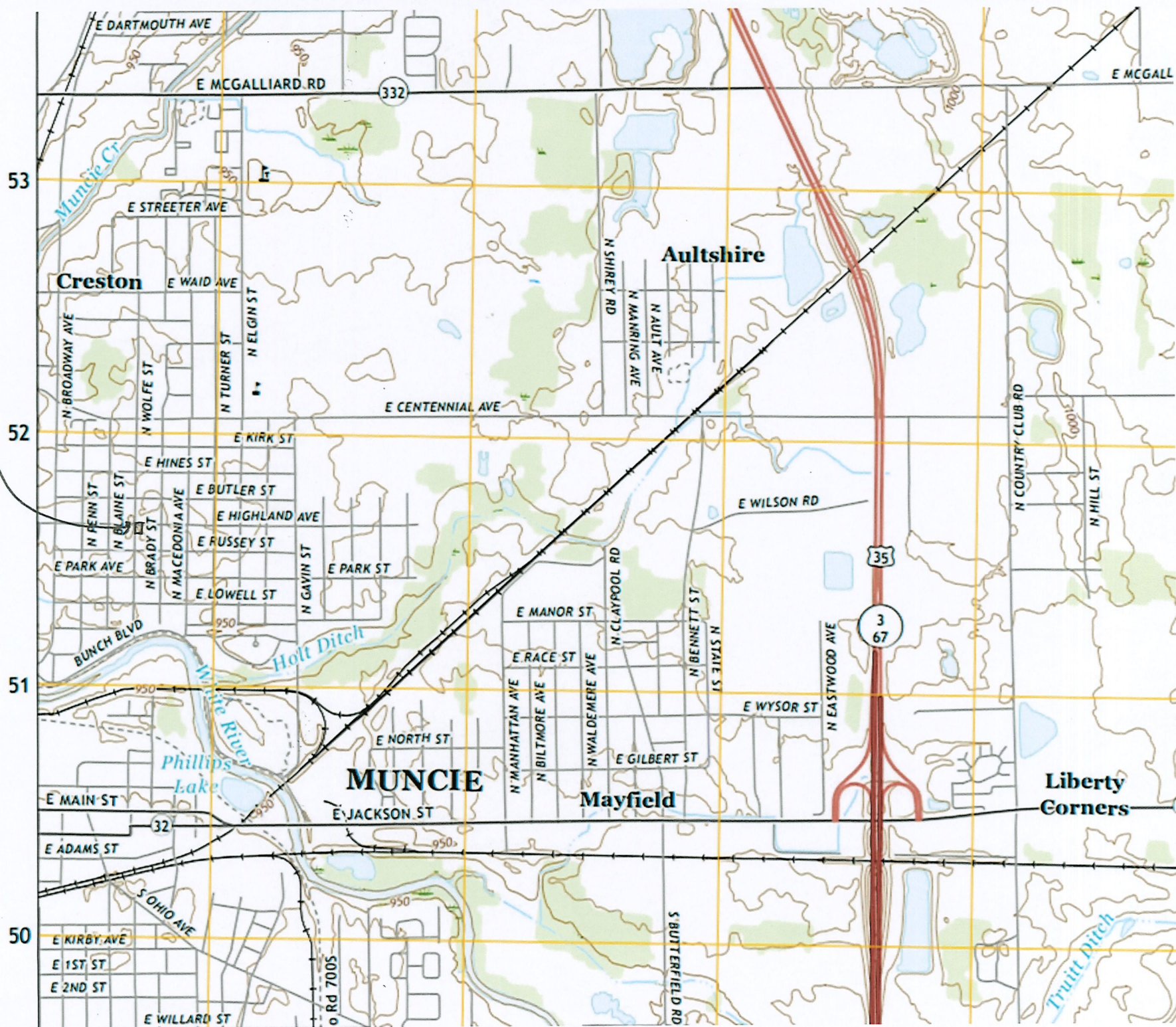
Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form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



SHAFFER CHAPEL A.M.E. CHURCH.
 NATIONAL REGISTER OF HISTORIC PLACES
 MUNCIE, DELOWARE CO. IN
 1501 HIGHLAND AVE.
 SKETCH PLANS

NAD 83 UTM
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Shaffer Chapel A.M.E. Church
1501 Highland Ave. MUNCIE - DELEWILLE Co. IN
NATIONAL REGISTER OF HISTORIC PLACES





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