



PRELIMINARY INFORMATION FORM (PIF) for INDIVIDUAL PROPERTIES

DHR No. (to be completed by DHR staff) 131-0386

Purpose of Evaluation

Please use the following space to explain briefly why you are seeking an evaluation of this property.

In pursuit of listing in the National Register of Historic Places.

Are you interested in applying for State and/or Federal Rehabilitation Tax Credits? Yes X No

Are you interested in receiving more information about DHR's easement program? Yes X No

1. General Property Information

Property name: Indiana United Methodist Church, City of Chesapeake (131-0386)

[2021 PIF Update]

Property address: 4505 Indiana Avenue

City or Town: Chesapeake, Virginia

Zip code: 23321

Name of the Independent City or County where the property is located: City of Chesapeake

Category of Property (choose only one of the following):

Building Site X Structure Object

2. Physical Aspects

Acreage: 2.65

Setting (choose only one of the following):

Urban Suburban X Town Village Hamlet Rural

Briefly describe the property's overall setting, including any notable landscape features:

Indiana United Methodist Church, in the Bowers Hill area of the City of Chesapeake (formerly Norfolk County) has served as an strong anchor for the Nansemond Indian community for the last 170 years. The church sits on an approximately 2.65 acre plot of land that retains its rural character despite being surrounded by major roadways and encroaching development. The front of the church faces west- northwest, and the entrance of the property, a sweeping gravel drive and parking lot, is located directly off Indiana Avenue, which defines the northern boundary of the property. Indiana Avenue is a two-lane road with rural ambiance that continues past the church, heading west into the suburban neighborhood of Bowers Hill. The property's northeastern boundary is the intersection of Indiana Avenue and South Military Highway (Hwy 460), a major thoroughfare through Chesapeake. To the south, the property is bounded by large, wooded tracts of land that constitute the northern edge of the Great Dismal Swamp. The approximately 2.65-acre property includes a ca. 1924 Carpenter Gothic-style church, fenced cemetery with four headstones dating from 1854 to 1887, a small modern utility shed, a commemorative cross monument, and a plaque commemorating the Nansemond Indian School Public #9. The plaque rests on a brick plinth on the property and its dedication was sponsored by the Chesapeake City School Board and the Nansemond Indian Tribal

Association, Inc. in 1985. The Indian school was once located on the property and is now an archaeological site with no remaining above ground features.

3. Architectural Description

Architectural Style(s): Carpenter Gothic-style Church

If the property was designed by an architect, landscape architect, engineer, or other professional, please list here: Unknown

If the builder is known, please list here: Unknown

Date of construction (can be approximate): 1924

Narrative Description:

In the space below, briefly describe the general characteristics of the entire property, such as its current use (and historic use if different), as well as the primary building or structure on the property (such as a house, store, mill, factory, depot, bridge, etc.). Include the architectural style, materials and method(s) of construction, physical appearance and condition (exterior and interior), and any additions, remodelings, or other alterations.

There have been three iterations of the Indiana United Methodist Church. The church was originally established as a mission for the Nansemond Indian families living in the Bowers Hill area during the mid-nineteenth century. The first building was constructed ca. 1850 near the property where the ca. 1924 extant church is currently located. The 1850 church was destroyed during the Civil War by Union troops occupying Norfolk from 1862-1865. The Church was rebuilt in 1872, but was destroyed by fire in 1921. Rebuilt ca. 1924, the church building currently located on the property is representative of early twentieth century vernacular building traditions with its wood frame and center-steeple. The ca. 1924 frame building retains subtle Gothic Revival detailing including arched windows. Modern additions to the north and south elevations have expanded the footprint of the building. Much of the historic fabric has been covered over or lost, including vinyl siding, doors, and windows, which were replaced during renovations in the 1940s, 50s, and 60s. The additions to the church made during these decades included an expansion of the main sanctuary space, and rooms were added to accommodate the church's growing Sunday School. The church building remains in overall good condition. The congregation, though dwindling in size to only 11 current members, is still active, and the property is currently owned by the Virginia Conference of the United Methodist Church.

The historic importance of the property goes beyond the existing church building. Oral histories, tribal members documents, and the archaeological record provides evidence of the property's importance to the Nansemond Indian Tribe. For example, it is the site of both the ca. 1872 church and the adjacent Nansemond Indian school, built in 1890, and replaced in 1924. As mentioned above, the church also played a role in Civil War history during the Union occupation of Norfolk when the first Indian Mission Church, founded nearby in 1850, was destroyed.

Briefly describe any outbuildings or secondary resources (such as barns, sheds, dam and mill pond, storage tanks, scales, railroad spurs, etc.), including their condition and their estimated construction dates.

The property has a small, modern vinyl fence near the entrance, a modern utility shed directly behind the church, a small fenced family cemetery (not used by the congregation), a brick plinth with historic marker and a large white cross placed in a circular brick foundation.

4. Property's History and Significance

In the space below, briefly describe the history of the property, such as significant events, persons, and/or families associated with the property. Please list all sources of information used to research the history of the property. (It is not necessary to attach lengthy articles or family genealogies to this form.)

If the property is important for its architecture, engineering, landscape architecture, or other aspects of design, please include a brief explanation of this aspect.

Introduction

The Methodist Episcopal Church, South (MEC, S) established the Indiana United Methodist Church for the Nansemond Indians living in the Bowers Hill, Deep Creek, Yadkin area (present day City of Chesapeake) in 1850. The 1850 church was constructed on land donated by the Bass family belonging to the Nansemond Indian community. In 1863, the original church was dismantled by Union forces during the Civil War but was rebuilt in 1872 near the original church site. In addition to providing a place of worship, the property where the church was located also became home to the Nansemond Indian School ca. 1890, referred to officially as Norfolk Indian School #9. Unfortunately, both the church and school were destroyed by fire in 1921, and both were rebuilt in 1924. While the school is no longer extant¹, the ca.1924 church continues to host a small congregation today. Even though Nansemond families had long called the area of Bowers Hill home for a century prior to the 1850 mission, the church and its congregation created a central space for the Nansemond Indian community to assemble and foster the community ties that have continued into the twenty-first century. The long history of worship, education, and community is evident here as the Indiana United Methodist Church has served as the heart of the Nansemond Indian Tribe for generations. The church not only provided a spiritual space, but was used as a tribal community center, hosted annual Homecoming celebrations, and constituted the epicenter for the Tribe's reorganization and recognition efforts in twentieth and twenty-first centuries.

Early History of the Nansemond Indian Tribe

The Nansemond Indian Tribe is comprised of the indigenous peoples who have resided in the coastal tidewater region of Virginia for thousands of years. The ancestral homelands of the Nation are located along the Nansemond River watershed, a 20-mile-long tributary of the James River that encompasses the present-day counties and cities of Norfolk, Newport News, Hampton, Suffolk, Chesapeake, as well as the Great Dismal Swamp. By the latter half of the sixteenth century, the Nansemond joined the Powhatan paramount chiefdom, a coalition comprised of approximately 30 to 32 Algonquian speaking tribal communities that resided throughout the northern, southern, and western lands surrounding the Chesapeake Bay².

When the English arrived in Powhatan territory in the early 1600s, several decades of violent conflict ensued. This period is known as the Anglo-Powhatan Wars, and lasted from 1610 to 1646). During this time, the Nansemond were displaced by the English colonists and were forced from their ancestral towns. Following the negotiations of the Treaty of Peace with Necotowance, King of the Indians, that ended the final war in 1646, members of the Nansemond community chose differing paths for survival. One sect of tribal members moved south to an area known as the "Blackwater" that was defined as "Indian lands" in the 1646 peace treaty. Here, Nansemond members lived among the Iroquoian speaking Nottoway and Meherrin communities³, and came to control a small reserve of land until it was sold in 1792⁴. The other sect moved from the Nansemond River area to the northern portion of the Dismal Swamp and converted to Christianity. This group of tribal members were formally associated with, and later many descended from, the English minister John Bass who married Elizabeth, the daughter of a Nansemond

¹ The school burned again in 1928 and was not rebuilt.

² Helen Rountree and E. Randolph Turner III, *Before and After Jamestown: Virginia's Powhatans and Their Predecessors*, (Gainesville, FL: University of Florida Press, 2002), 36-39; Helen Rountree, *Powhatan Foreign Relations 1500-1700*, (Charlottesville, VA: University of Virginia Press, 1993), 5.

³ Nansemond Indian Nation, "History," <https://nansemond.org/history/>, (access December 23, 2020).

⁴ Rountree and Turner, *Before and After Jamestown*, 180.

Chief, in 1638⁵. It is this group of Nansemond people, and the union between John Bass and Elizabeth, from which members of the Nation are descended.

The Nansemond community that remained in Norfolk County during the eighteenth and nineteenth centuries resided in the areas of Suffolk, Portsmouth, Chesapeake, and in the general area of the Dismal Swamp. However, by the mid-eighteenth century a larger group of Nansemond members settled in the Bowers Hill community. Bowers Hill grew to become the center of the Nansemond community with the establishment of the Indiana Methodist Church in 1850, and the adjacent Nansemond Indian School constructed during the 1890s.

Nansemond Indian Settlement in Bowers Hill

Bowers Hill is located within the city of Chesapeake, Virginia which borders the northeastern edge of the Great Dismal Swamp. The Bowers Hill community was comprised of families from numerous ethnicities and nationalities, but it included a sizable contingent of Nansemond tribal members. The Nansemond Indians that resided in the community were frequently documented by the local government, and eventually by anthropologists and ethnologists at the turn of twentieth century. Nansemond families that settled in the area included individuals with well documented surnames of the Tribe such as Bass, Bright, Bateman, Bond, Brady, Cable, Collins, Craigins, Gaylord, Gray, Green, Harmon, Holloway, Howard, Jones, Okay, Osborn, Porter, Price, Rowland, Sawyer, Scott, Sebastian, Simcoe, Weaver, White, Wilkins, and Williams⁶. Economic activities that took place among tribal members included truck-farming, hunting, trapping, and occupations affiliated with knowledge of the local waterways, including sailor and fishermen⁷.

As an indigenous community, the Nansemond were no strangers to the increasing political pressures in the lead up to the Civil War, including a number of oppressive laws against people of color. In recognizing the presence of a prominent number of Indian residents, the legislative officials of Norfolk County between 1833 and 1860 took it upon themselves to issue and grant certificates to “the descendants of Indians and other persons of mixed blood, who are not free negroes or mulattoes, in like manner as certificates of freedom are granted to free negroes and mulattoes [...]”⁸. These certificates were issued to a number of Nansemond Indian families living in the county, providing them with legal protection from the increasing economic and social restrictions against people with African ancestry⁹.

Anthropologist, Helen Rountree argues the push by Nansemond families to obtain these certificates may have been the prompt for local Methodists to set up a mission for them in 1850¹⁰. The mission was named Indiana United Methodist Church, and it was the first ethnic Native American church established in the state of Virginia¹¹. The Church became the focal point for the Nansemond community for the next one hundred and fifty years, not only providing a house of worship for tribal members, but a place the Nansemond could turn to for community cohesion to support their reorganization and recognition efforts during the twentieth and twenty-first centuries.

Indiana United Methodist Church and Norfolk Indian Public School #9

Indiana United Methodist Church was founded and funded as an Indian Mission in 1850 by the Methodist Episcopal Church, South (MEC, S), during a time of intensive mission activity that focused on gaining congregates

⁵ Ibid, 151-152.

⁶ James Mooney, "The Powhatan Confederacy, Past and Present." *American Anthropologist* 9, no. 1 (1907):150; Nansemond Indian Nation, "History," <https://nansemond.org/history/>, (access December 23, 2020);

⁷ Mooney, "The Powhatan Confederacy, Past and Present," 150; Frank G. Speck, *Chapters on the Ethnology of the Powhatan Tribes of Virginia* (New York, Museum of the American Indian Heye Foundation, 1928), 279-280.

⁸ Norfolk County [Va.] Free Negro and Slave Records, 1718-1862. Library of Virginia, Richmond VA.; Rountree and Turner 2002, *Before and After Jamestown*, 200.

⁹ Nansemond Indian Nation, "History," <https://nansemond.org/history/> (accessed December 23, 2020).

¹⁰ Rountree and Turner, *Before and After Jamestown*, 200.

¹¹ Ibid.

from communities of color. The MEC, S was the southern division of the Methodist Episcopal Church, which had broken off from the main organization in 1844 due to a dispute over the issue of slavery¹². The Mission Church was constructed on a parcel of land located between the Seaboard and Virginia Railroads.¹³ The land was donated by members of the Bass family who belonged to Nansemond community residing in Bowers Hill¹⁴.

The Nansemond community worshiped at the ca.1850 building until June of 1863 when the church was dismantled by Union troops stationed with the Tenth New Hampshire Volunteers, Twenty-first Connecticut Volunteers, and the Eleventh Pennsylvania Cavalry during the Union occupation of Norfolk from 1862-1865.¹⁵ It is not clear where the congregation met during this time, but it is most likely meetings continued in the homes of its members.¹⁶ Following the War, Nansemond tribal member and church trustee, William Bass, along with five other Indiana United Methodist Church trustees, filed a claim in 1883 with the Southern Claims Commission for \$500 to compensate for the loss of the church building.¹⁷ The claim was denied, but it did not prevent the community from rebuilding.

In April of 1871, Nansemond tribal members, James E. Brady and his wife, sold a tract of land originally known as the "Brady Tract" to Joseph Bright. Bright, a Nansemond Indian and a member of the Indiana Church, deeded a half-acre of the land to the church trustees in November of 1871.¹⁸ The new church building was constructed on this parcel of land in 1872. Soon following this donation, two additional small parcels of land were deeded by relatives of Joseph Bright increasing the acreage of the property to its present size.¹⁹

These parcels served as the location for the Norfolk Indian Public School #9 that was built adjacent to the church in 1890. Given that Indian children were not permitted to attend white schools in Virginia, this school provided education, presumably grades 1-7, to Nansemond Indian children for thirty-eight years. While additional research is needed to confirm how the school was supported, it was most likely financed by Norfolk County, with the Virginia State Board of Education providing oversight, as there were several state-sponsored Indian schools located throughout the Commonwealth from the 1880s through the 1960s. The 1890 school house burned in 1921 which prompted the Indiana congregation to host the school in the church building. Unfortunately, the church building also burned shortly after the school fire in 1921. In order to reestablish the school, the Nansemond had to petition the Norfolk County School Board. The Board sent an inquiry to the Attorney General's Office in 1922, and the Assistant Attorney General, J.D. Hank, Jr, gave an opinion in favor of establishing another school for the Nansemond children.²⁰ The school was rebuilt in 1924, and the church was reconstructed by tribal members that same year²¹. While the 1924 church building remains extant today, and is still used by the present-day congregation, the 1924 school burned again in 1928, and was not rebuilt.

¹² The United Methodist Church, "Division in America and Expansion Overseas (1844-1860), <https://www.umc.org/en/content/division-in-america-and-expansion-overseas-1844-1860>, (accessed 1/25/2021).

¹³ "Homecoming Memories 135th Anniversary Celebration," Indiana United Methodist Church, October 12, 1975, Nikki Bass Private Collection, Washington D.C.

¹⁴ Nansemond Indian Nation, "History," <https://nansemond.org/history/> (accessed December 23, 2020).

¹⁵ H.R. Rep. No. 2013, 47th Cong., 2nd Sess. (1883).

¹⁶ "Homecoming Memories 135th Anniversary Celebration," Indiana United Methodist Church, October 12, 1975, Nikki Bass Private Collection, Washington D.C.

¹⁷ H.R. Rep. No. 2013, 47th Cong., 2nd Sess. (1883).

¹⁸ Norfolk County, Virginia. Deed Book 938, 475-477. Virginia State Archives, Library of Virginia, Richmond, Virginia.

¹⁹ "Resilient and Recognized at Last", *Suffolk Herald News*, May 16, 2018, (<https://www.suffolknewsherald.com/2018/05/16/resilient-recognized-at-last>, accessed 12/20/20).

²⁰ Office of the Attorney General, Commonwealth of Virginia, *Annual Report of the Attorney General for the year 1922-23* (Richmond, Virginia: Davis Bottom, Superintendent Public Printing, 1924), 301-302.

²¹ "Homecoming Memories 135th Anniversary Celebration," Indiana United Methodist Church, October 12, 1975, Nikki Bass Private Collection, Washington D.C.

Throughout the church's 170-year history approximately sixty-five ministers have served the congregation. Out of those sixty-five, five appear to be members of the Nansemond community given that their surnames were commonly found within the Tribe. They included W.T. Williams who served in the 1880s, W.L. Jones served 1908-09, J.A. Sawyer served 1915-19, G.W. Collins served 1915-16, and J.H. Holloway served 1920-21²². Sawyer and Collins appear to have also served as superintendents of the church's Sunday School. In addition, several leaders from the Nansemond community served Indiana's congregation as volunteers in rebuilding the churches and in maintaining the sanctuary while also serving as trustees of the church.²³

Throughout the church's history, and the several building's that served its congregation, the church acted as a central institution for the Nansemond Indian Tribe for over a century and a half. The weekly services, the church's support of the public Nansemond Indian school, the congregation's Sunday School, and the annual Homecoming celebrations all provided the necessary foundation to ensure the social and community cohesion of the Nansemond Indians remained intact. During the latter half of the twentieth century, the church continued this role, providing the foundation for the Tribe's reorganization and recognition efforts that culminated in the Tribe's acknowledgement by the United States in January of 2018.

Indiana United Methodist Church and the Reformation of the Nansemond Indian Tribe

The Indiana United Methodist Church has served the Nansemond Indian Tribe as a community center that supported engagement among tribal members making it possible for tribal leaders and members to initiate efforts towards tribal reorganization during the 1920s and 1980s. In March of 1923, the community organized the Nansemond Indian Association. The Association included 58 enrolled members and it was created to work alongside the other tribes in Virginia that were also organizing around this time with help from anthropologist Frank Speck²⁴. However, the political reorganization of the Tribe was not long sustained, and it was not until the 1980s another attempt was made to reform the Tribe as a political entity under the guidance of tribal leader, Oliver Perry.

Without the Indiana United Methodist Church, the support church leaders provided to Nansemond congregates, and Nansemond tribal leader, Oliver Perry, the reformation and subsequent state and federal recognitions of the Tribe would not have been possible. In 1984, Oliver Perry, with support from Nansemond tribal members, established the Nansemond Indian Tribal Association, Inc. as the official political and organizational body to represent the Nansemond community.²⁵ The church was instrumental in supporting the Tribe's efforts as minister William Kube agreed to host the newly formed Tribal Association's Council meetings and tribal community meetings.²⁶ These regular meetings at the church served as the Tribe's hub to conduct tribal business, in particular, their efforts to obtain recognition from the Commonwealth of Virginia under the continued guidance of Oliver Perry. Importantly, the Tribe also utilized the church to provide a space to host meetings and visitations from other tribal leaders in Virginia who were supportive of the Nansemond's reorganization efforts. Through the concentrated efforts of Oliver Perry, the greater Nansemond community, other Virginia Indian tribes, anthropologists, and state officials, the Nansemond were granted state recognition on February 20, 1985 under House Joint Resolution No. 205.²⁷

²² Ibid.

²³ "Homecoming Memories 135th Anniversary Celebration," Indiana United Methodist Church, October 12, 1975, Nikki Bass Private Collection, Washington D.C.; "Homecoming Memories 135th Anniversary Celebration," Indiana United Methodist Church, September 29, 1985, Nikki Bass Private Collection, Washington D.C.

²⁴ Speck, *Chapters on the ethnology*, 1928, 279.

²⁵ "Homecoming Memories 135th Anniversary Celebration," Indiana United Methodist Church, September 29, 1985, Nikki Bass Private Collection, Washington D.C.

²⁶ Oliver Perry, Sr., "The Nansemond Tribe and Indiana Church," *Virginia Advocate*, February 11, 1988, 4.

²⁷ Descendants of the Great Dismal, "The History of the Nansemond Indian Tribal Association," by Nikki Bass, <https://descendantsofthegreatdismal.com/2017/08/15/the-history-of-the-nansemond-indian-tribal-association/> (accessed 1/27/21).

After state recognition was secured, the Tribal Association continued to hold Council and tribal community meetings at the church with a shift in focus towards building the governance and administrative capacity of the Tribe. During this time, in addition to the annual Homecoming celebrations, the Nansemond began hosting tribal events and festivals open to the public that were supported and attended by congregates of the church.²⁸ From the 1980s through June 2016, tribal leaders and the community continued to meet monthly at the church to conduct tribal business and address community affairs.²⁹ During these decades of reorganization and recognition the majority of active members of the Tribe continued to attend the Indiana church³⁰. It was also during these decades that Nansemond leaders worked tirelessly with other Virginia Tribes and state officials to obtain federal recognition. The church provided the space to support this work which was finally rewarded in January of 2018 when the United States acknowledged the Nansemond as an Indian Tribe.

The congregation has dwindled since these formative years that were marked by foundational moments in Nansemond history, and the church no longer serves as the meeting space for Nansemond tribal governance and community affairs. Beginning in September of 2016, the Tribe started to host their meetings at the newly constructed Tribal Lodge located at Mattanock Town. Mattanock was an ancestral village of the Nansemond, and was thus a fitting name for the 71.15 acre plot of land on the Nansemond River that was dedicated to the Tribe by the City of Suffolk on August 17, 2013.³¹ By September 2016, the Lodge at Mattanock Town became the central meeting space for the Tribal Council and Tribal community. The parcel of land also hosts the annual Nansemond Powwow, as well as other community events and celebrations. While the Indiana United Methodist Church is no longer actively used as a meeting space, the church continues to represent the rich, complex and layered history of the Nansemond Indian Tribe, and the many generations that have called this place sanctuary, school, and community center for the past 170 years.

References Cited:

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Indiana United Methodist Church

1975 "Homecoming Memories 135th Anniversary Celebration," October 12, 1975, Nikki Bass Private Collection, Washington D.C.

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1998 "Other Names I Have Been Called: Political Resurgence Among Virginia Indians in the Twentieth Century." Ph.D. Dissertation, Department of Anthropology, University of Oklahoma.

²⁸ Oliver Perry, Sr., "The Nansemond Tribe and Indiana Church," *Virginia Advocate*, February 11, 1988, 4.

²⁹ Danielle Morett-Langholtz, "*Other Names I Have Been Called: Political Resurgence Among Virginia Indians in the Twentieth Century*," (PhD diss. University of Oklahoma, Norman, OK, 1998), 272; Nansemond Tribal Meeting Minutes, Date?

³⁰ Ibid.

³¹ Nansemond Indian Nation, "Mattanock Town," <http://www.mattanocktown.org/>, (accessed February 4, 2021); "Scout Project Benefits Mattanock Town," *Suffolk News Herald*, Jul 18, 2017, <https://www.suffolknewsherald.com/2017/07/18/scout-project-benefits-mattanock-town/>, (accessed February 4, 2021).

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United Methodist Episcopal Church

“Division in America and Expansion Overseas (1844-1860), <https://www.umc.org/en/content/division-in-america-and-expansion-overseas-1844-1860>, Accessed January 25, 2021.

United States of American, Congress

1883 H.R. Rep. No. 2013, 47th Cong., 2nd Sess. (1883).

5. Property Ownership (Check as many categories as apply):

Private: Public\Local Public\State Public\Federal

Current Legal Owner(s) of the Property (If the property has more than one owner, please list each below or on an additional sheet.)

name/title: Luther Bond Trustee of Indiana United Methodist Church

organization: Virginia Conference of the UMC

street & number: 4505 Indiana Avenue

city or town: Chesapeake state: VA zip code: 23321
e-mail: N/A telephone: (757) 681-6085

Legal Owner's Signature: _____ Date: _____

• • *Signature required for processing all applications.* • •

In the event of corporate ownership, you must provide the name and title of the appropriate contact person.

Contact person: N/A

Daytime Telephone: N/A

Applicant Information (Individual completing form if other than legal owner of property)

name/title: Ashley Spivey, Ph.D., Lisa Bergstrom, M.A., Nikki Bass, Tribal Councilwoman

organization: Kenah Consulting LLC and Nansemond Indian Nation

street & number: 1001 Pembroke Lane

city or town: Suffolk state: Virginia zip code: 23434

e-mail: Contact@Nansemond.org telephone: (757) 514-1428

6. Notification

In some circumstances, it may be necessary for DHR to confer with or notify local officials of proposed listings of properties within their jurisdiction. In the following space, please provide the contact information for the local County Administrator, City Manager, and/or Town Manager

name/title: Christopher M. Price, City Manager

locality: City of Chesapeake

street & number: 306 Cedar Road – Sixth Floor

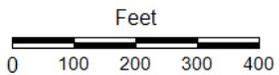
city or town: Chesapeake state: Virginia zip code: 23322

telephone: (757) 382-6166

City of Chesapeake, Virginia

Legend

- Parcels
- City Boundary



Parcel Number: 023000001230

Date: 9/5/2019

DISCLAIMER: This drawing is neither a legally recorded map nor a survey and is not intended to be used as such. The information displayed is a compilation of records, information, and data obtained from various sources, and City of Chesapeake is not responsible for its accuracy or how current it may be.

City of Chesapeake, Virginia

Parcel Number: 0230000001230
Property Address (Primary): 4505 INDIANA AVE
 CHESAPEAKE , 23321
Parcel Class: 7600
Parcel Class Description: EXEMPT - RELIGIOUS (NON GOVT)

Summary

Property Owner	BOWERS HILL METHODIST CHRUCH
Owner Address Address	INDIANA UTD METH CHURCH/LUTHER BOND 4505 INDIANA AVE CHESAPEAKE , VA 23321-2712
Zoning	R10: Residential
Acreage	2.658
Legal Description	GALBERRY ROAD ROUTE 648 2.658 AC

Site Information

Neighborhood Number	0001
Neighborhood Description	COMMERCIAL
Borough:	DEEP CREEK
Building Name	INDIANA UNITED METHODIST CHURCH
Frontage Length	
Other Dimensions	XIRRG
Land Use Participant	No

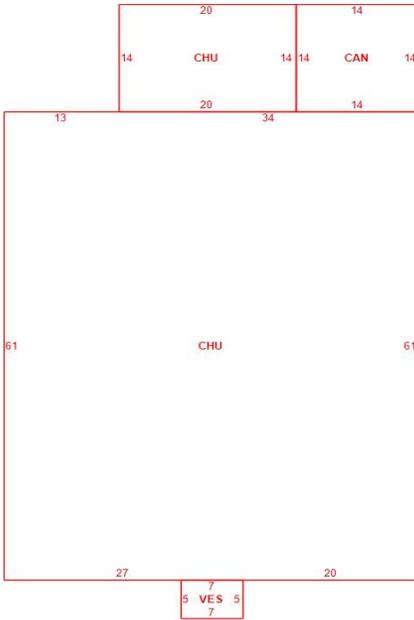
Assessment Information

Date	Fiscal Year	Land Value	Land Use Value	Improvement Value	Total Value
7/1/2019	2020	\$265,800		\$143,600	\$409,400
7/1/2018	2019	\$159,500		\$143,600	\$303,100
7/1/2017	2018	\$159,500		\$143,600	\$303,100
7/1/2016	2017	\$159,500		\$143,600	\$303,100
7/1/2015	2016	\$159,500		\$143,600	\$303,100
7/1/2014	2015	\$159,500		\$143,600	\$303,100
7/1/2013	2014	\$159,500		\$143,600	\$303,100
7/1/2012	2013	\$159,500		\$143,600	\$303,100
7/1/2011	2012	\$159,500		\$141,000	\$300,500
7/1/2010	2011	\$159,500		\$141,000	\$300,500
7/1/2009	2010	\$159,500		\$141,000	\$300,500
7/1/2008	2009	\$146,200		\$136,900	\$283,100
7/1/2007	2008	\$132,900		\$126,800	\$259,700
7/1/2006	2007	\$106,300		\$121,300	\$227,600
7/1/2005	2006	\$79,700		\$121,300	\$201,000

Ownership Information

Buyer Name	Seller Name	Sale Date	Sale Amount	Deed Book	Deed Page	Map Book/Page
BOWERS HILL METHODIST CHRUCH		1/1/1901	\$	0000	0	00000000

Commercial Improvement



Year Built :	1950
Effecie Size:	3182
Number of Stories :	
Elevator :	
Number of Elevators :	
HVAC/AC :	Package Unit
HVAC/AC 2 :	
HVAC/AC 3 :	

Front Wall :	Stud -Vinyl Siding
Front Wall 2:	
Side Wall :	Stud -Vinyl Siding
Side Wall 2 :	
Rear Wall :	Stud -Vinyl Siding
Rear Wall 2 :	
Sprinklers :	Sprinklers

Segments Information

Building # 1

Segment Code	Segment Description	Square Feet
CAN	05-CANOPY	196
CHU	309-CHURCH	3,147
VES	33-VESTIBULE	35

Outbuilding Information

Building Description	Year Built	Square Feet
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Real Estate Tax

Current Year	Bill Number	Year	Installment	Date Due	Tax Billed	Tax Paid	Balance Due
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Please contact the Treasurer's Office at (757) 382-6281 if you have questions regarding Tax Paid or Balance Due. Storm Water Fees and prior balances do not show on this tab.

Real Estate Notes

DISCLAIMER: This data is provided without warranty of any kind, either expressed or implied, including but not limited to, the implied warranties of merchantability and fitness for a particular purpose. Any person, firm or corporation which uses this map or any of the enclosed information assumes all risk for the inaccuracy thereof, as City of Chesapeake expressly disclaims any liability for loss or damage arising from the use of said information by any third party.

Note
1-DB9359 PG419 ORDER RECORDED 4/18/14, .323AC DRAINAGE ESMT. INCLS 23-122 & 123. 4/22/2014.DAJ
999-DB9359 PG423 .323AC EASEMENT FOR DRAINAGE TO CITY RECORDED 4/18/14. INCLS 23-122 & 123. 4/22/2014.DAJ