NPS Form 10-900
(Oct. 1990)

**United States Department of the Interior**
**National Park Service**

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NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

OMB No. 10024-0018

469

# National Register of Historic Places Registration Form

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

## 1. Name of Property

historic name Tabernacle Baptist Church

other names/site number N/A

## 2. Location

street & number 1431 Broad Street ☐ N/A not for publication

city or town Selma ☐ vicinity

state Alabama code AL county Dallas code 047 zip code 36701

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set for in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☒ nationally ☒ statewide ☒ locally. (See continuation sheet for additional comments.)

Elizabeth Anne Brown 21 May 2013

Signature of certifying official/Title Date

State Historic Preservation Officer, Alabama Historical Commission

State or Federal agency and bureau

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

Signature of certifying official/Title Date

State or Federal agency and bureau

## 4. National Park Service Certification

I hereby certify that the property is:

☒ entered in the National Register.
☐ See continuation sheet

☐ determined eligible for the National Register.
☐ See continuation sheet

☐ determined not eligible for the National Register

☐ removed from the National Register.

☐ other, (explain:)

Signature of the Keeper Date of Action

7/10/13

## 5. Classification

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

- ☒ private
- ☐ public-local
- ☐ public-State
- ☐ public-Federal

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

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

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

| Contributing | Noncontributing | |
|---|---|---|
| 1 | 0 | buildings |
| | | sites |
| | | structures |
| | | objects |
| 1 | 0 | Total |

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

Civil Rights Movement in Selma, Alabama, 1865-1972

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

N/A

## 6. Function or Use

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

RELIGION: Religious facility

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

RELIGION: Religious facility

## 7. Description

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

Classical Revival

**Materials**
(Enter categories from instructions)

foundation Brick; Concrete; Stone
Walls Brick; Concrete; Wood
Roof Asphalt shingle; Metal
other Metal; Glass

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

See continuation sheets

## 7. DESCRIPTION

Tabernacle Baptist Church was built in 1922, designed by African American architect David T. West. It is located at 1431 Broad Street, Selma, Dallas County, Alabama at the southwest corner of Broad Street and Minter Avenue. Tabernacle is a two-story Classical Revival brick building with an exposed basement level. Two intersecting gables form the cross plan of the main sanctuary of the building and feature a dome enclosed by a clerestory. Four two-story towers sit at each corner of the building. The two principal facades have a full-height pedimented portico. All four facades feature stained glass windows. The church has two different colored bricks; the red bricks on the south and west facades were recycled from the older church building. Selma's population as of the 2010 US Census was approximately 21, 000 people.

### Site

Tabernacle has two identical entrance facades, one facing Broad Street, the other Minter Avenue. During Selma's Jim Crow period, the black congregants were not allowed to walk on Broad Street. That entrance could only be used during funerals. The rest of the time the Minter Avenue entrance was the main entryway to the church. Behind the church is a small parking lot, which was the site of the original Tabernacle building. Behind the church to the west is a residential neighborhood. Along Broad Street is a commercial area.

### Exterior Description

*Broad Street Façade (East)*

The seven-bay east facade features a three-bay entrance. The main block of the building is slightly recessed from the towers on either side. The full-height, pedimented portico is supported by four Doric columns and is set within the recessed space between the towers. An entablature with dentilled cornice runs across the façade. Just below the entablature, above the second story windows, a molded wood belt-course runs along the building. Each of the towers has a parapet above the entablature. A set of concrete steps with metal railings leads to the main entrance. Multi-light double-doors lead inside the church. Above the door is a transom showing the year 1886, the year Tabernacle services began at this location, and the year 1922, when this building was dedicated. The entryway has a soldier-course lintel and simple wood surrounds. Above the door is a large stained glass window with a stone sill and unadorned wood surrounds. Flanking the door on either side are paired stained glass windows on each story. The windows have a stone sill, a soldier-course lintel and simple wood surrounds. Within the recessed porch on the north and south ends of the tower, there are single, multi-light doors with single-light stained glass transoms above and simple wood surrounds. They each feature a soldier-course lintel.

On each tower, there are two single stained glass windows on each story. The first story windows have stone sills, a soldier-course lintel, and wood surrounds. The second story windows have stone sills and wood surrounds. At the basement level, there are two four-light windows on each tower with soldier-course lintels and stone lintels. Each corner of the tower features decorative quoins.

*Minter Avenue Façade (North)*
The seven-bay north façade is nearly identical to the east façade. On the basement level on the east elevation there are two windows on each side of the steps, while on the north elevation there is a basement entrance on either side of the main steps, an indication of how the north façade served as the building's primary entrance. The north elevation of the west gable end is also visible in the northwest corner of the building.

The north façade features a full-height pedimented portico and an entablature with dentilled cornice. Below the entablature, above the second story windows runs a molded wood belt-course. Each of the towers has a parapet above the entablature. Doric columns support the portico. Concrete steps lead to the multi-light double-doors. Above the doors is a single-light stained glass transom. The door and transom feature unadorned wood surrounds. A pair of stained glass windows is above the door. The paired windows feature a stone sill and unadorned wood surrounds. Flanking the door on either side are paired stained glass windows on each story. The second story windows have a stone sill. The first story windows have a stone sill and a soldier-course lintel.

Within the porch, on the west side of the northwest tower, a multi-light door with single-light, stained glass transom and wood surrounds leads into the tower room. Within the porch on the east side of the northeast tower there is a matching door with a single-light, stained glass transom and wood surrounds. The doors both have a soldier-course lintel. Each tower features two stained glass windows on each story. On the second story the windows have a stone sill. On the first story the windows have a stone sill and a soldier-course lintel. All of the stained glass windows have wood surrounds. On the northwest tower, the basement entrance features a set of concrete steps with metal railing leading to a replacement entrance door c.1980. A small portico supported by columns covers this entrance. The basement entrance on the northeast tower matches the northwest entrance.

The north side of the west gable-end is recessed from the northwest tower. The facade features a stained glass window with a stone sill and wood surrounds on the second story. The first story has a multi-light door with a single-light transom above. A set of three concrete steps leads to the door. It features a soldier-course lintel, stone sill, and wood surrounds. The corner of each tower and the northwest gable-end feature decorative quoins.

*West Elevation*
The west elevation includes the gable-end of the main rear of the building. The northwest and southwest towers are slightly recessed from the block. The gable-end and southwest tower are red brick, while the northwest tower remains yellow brick like the north and east facades. The red brick is reportedly from a former Tabernacle Baptist Church building that stood on this site. The gable-end features a brick exterior-end chimney and dentilled cornice and cornice returns. The first story has four stained glass windows with stone sills, soldier-course lintel, and wood surrounds. A vent with stone sill sits on either side of the chimney in the upper part of the building. At the basement

level there is a single four-light window with a soldier-course lintel near the chimney on the southwest side. It appears that a matching window used to be on the northwest side but has since been bricked in. Another opening at the basement level on the southwest corner of the gable-end also appears to have been bricked over at an unspecified date.

The west elevation of the northwest tower features an entablature with dentilled cornice and a parapet above the entablature. Below the entablature, a molded brick belt-course runs across the tower. Two stained glass windows appear on the first and second stories. On the second story, the windows have a stone sill and wood surrounds. On the first story the windows feature a stone sill, soldier-course lintel, and wood surrounds. At the basement level there are two four-light windows with stone sills, soldier-course lintel, and wood surrounds.

The west elevation of the southwest tower is recessed from the main block of the building. It features an entablature with dentilled cornice. Below the entablature, a molded brick belt-course runs across the tower. There is a single stained glass window on each story toward the north end of the tower. On the second story the window features a stone sill and wood surrounds. On the first story the window features a stone sill, soldier-course lintel, and wood surrounds. On the basement level in line with the stained glass windows is a four-light window with wood surrounds, soldier-course lintel, and stone sill. An awning over a door on the south side of the façade is visible from the west side.

*South Elevation*
The main block of the south elevation features the south gable-end of the building which is slightly recessed from the southwest and southeast towers. The southwest tower, the south gable-end, and the west side of the southeast tower are red brick. The south gable-end features dentilled cornice and a small vent with a stone sill at the upper part of the gable. It has three double stained glass windows on each story. The windows feature stone sills, soldier-course lintels, and wood surrounds. At the basement level there are three four-light windows with soldier-course lintels, stone sills, and wood surrounds.

The south side of the southwest tower features an entablature with dentilled cornice and two single stained glass windows on each story. A molded wood belt-course runs below the entablature, above the second story windows. The windows on the second story have stone sills and wood surrounds. The first story windows have stone sills, soldier-course lintels, and wood surrounds. At the basement level there are three four-light windows with stone sills, soldier-course lintels, and wood surrounds.

The south side of the southeast tower features an entablature with dentilled cornice and parapet. A molded wood belt-course runs below the entablature, above the second story window. An interior brick chimney is visible. There is a single stained glass window on each story of the tower toward the west end of the tower. The second story window features a stone sill and wood surrounds. The first story window features a stone sill, soldier-course lintels, and wood surrounds. There is a single

four-light window at the basement level directly below the stained glass windows with a stone sill and soldier-course lintel. The corners of the southeast tower feature decorative quoins.

The south side of the south side of the west gable end is visible from the south side. It features a dentilled cornice. A door with a single-light transom, brick sill and wood surrounds leads into the church. Three concrete steps lead to the doorway that has a wood awning.

**Interior Description**

The sanctuary of Tabernacle Baptist Church is an auditorium style that follows a modified Akron plan. An Akron plan consists of an auditorium style worship space with Sunday school rooms surrounding the worship space. The four corner tower rooms are mainly used for Sunday school and office space. A balcony extends along the north, south, and east walls of the main area. The basement follows a similar plan. There is a main fellowship hall with Sunday school rooms and offices surrounding the main area. On the southeast and northeast towers, the main floor is exposed with stairs leading to the balcony. On the southwest and northwest towers, the main floor is enclosed. There are plaster walls and ceilings throughout the sanctuary area. There are four arched openings, supporting the dome topped by a clerestory. The ceiling of the clerestory is coffered. The balcony also features wood panels.

The north and east entrances lead directly into the sanctuary. In 1978, the interior of the church experienced a historically sensitive remodeling with the installation of wall-to-wall carpeting and refinishing (but not replacing) the pews. Two main aisles divide the seating into three sections with two additional narrow aisles along the south and north walls. The pews are arranged in a slightly curvilinear fashion around the altar, which is situated on the west wall. The pipe organ, installed in the 1940s, is a prominent feature behind the altar. Below the organ, panels cover the west wall and the south and north sides of the tower walls. Decorative molding runs above the panels and the bottom of the organ. A picture rail runs above the paneling and around the top of the organ, extending around the whole church directly above the second story windows. The apse is stepped with an area for the choir behind the pulpit. Two multi-light doors, one near the northwest tower and one near the southwest tower lead to a small room behind the apse. On the west walls of the northwest and southwest towers there are multi-light doors with unadorned wood surrounds leading to each of the tower's rooms.

The Southwest tower room serves as the pastor's office. There is original wood flooring, baseboards, and ceiling molding throughout. The walls and ceiling are plaster. On the south wall there are two single stained glass windows with wood surrounds. On the east wall is the multi-light door with wood surrounds that leads to the sanctuary. The northwest tower contains a stairwell leading to the basement and the balcony.

The South wall features three double stained glass windows with simple wood surrounds. A chair rail runs throughout the space around the south, east, and north walls. The underside of the

balcony is painted bead board with a beam covered in paneling and decorative molding connecting the southwest and southeast towers. In the southeast corner, there is a quarter-turn stairwell leading to the balcony. The underside of the stairway is covered in painted bead board. Painted bead board also forms the railing support that is topped with a simple square railing.

The east wall features the multi-light double doors with a stained glass transom and unadorned wood surrounds that comprise the Broad Street entrance. Flanking the door on either side are double stained glass windows with wood surrounds. On either side of the double windows are single stained glass windows with simple wood surrounds. Two single stained glass windows with simple wood surrounds flank the double windows on either side. The underside of the balcony is painted bead board. A beam running between the southeast and northeast towers below the gallery features paneling and decorative molding. In the northeast corner, a quarter-turn stairway leads to the second story room of the Northeast tower. The underside of the stairway is covered in painted bead board. Painted bead board also forms the railing support.

The north wall of the sanctuary features the multi-light double doors with stained glass transom that composes the Minter Avenue entrance. On either side of the door is a double stained glass window with simple wood surrounds. To the east are two single stained glass windows with wood surrounds. To the west is the entrance to the Northwest tower. The underside of the balcony is painted bead board. A beam extending from the northeast tower to the northwest tower is covered with paneling and decorative molding.

The balcony features wood floors throughout the space including all four tower rooms. Although there are some pews against the north, east, and south walls, the majority of the seating is moveable. A chair rail runs across the three walls. A picture rail also runs across the three walls and connects with the decorative molding surrounding the organ on the west wall. The northeast and southeast corner rooms are similar. Both are open and contain the stairwells to the main floor. The northeast room has two stained glass windows along its wall with wood surrounds. The southeast room has one stained glass window on its wall with wood surrounds. The southwest tower room is used as a storage room. It features to stained glass windows with wood surrounds. There is access to an attic space in the southwest tower.

The basement is accessible through the stairs in the northwest tower or directly from the Minter Avenue façade. Throughout the basement there are tile floors and a dropped ceiling, installed c. 1978. The Minter Avenue entrances consist of a pair of metal double doors, c. 1978, with wood surrounds. The door furthest to the west leads to a small foyer area that leads to the quarter-turn stairwell with a metal railing leading to the main sanctuary in the northwest corner. There are two four-light windows on the west wall. A wood panel door leads to the main fellowship hall area. On the south wall there are three double four-light windows with wood surrounds. To the east there is a painted wood panel door leading to a small chamber. On the south wall of the southeast tower there is a painted wood door with wood surrounds. On the east wall of the southeast tower is an unpainted wood door with wood surrounds. To the West there is a small kitchen area.

## 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 who's components lack individual distinction.

☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

**Criteria Considerations**
(Mark "x" in all boxes that apply.)

Property is:

☒ **A** owned by a religious institution or used for religious purposes.

☐ **B** removed from its original location.

☐ **C** a birthplace or grave.

☐ **D** a cemetery.

☐ **E** a reconstructed building, object, or structure.

☐ **F** a commemorative property

☒ **G** less than 50 years of age or achieved significance within the past 50 years.

**Areas of Significance**
(Enter categories from instructions)

Social History
Ethnic Heritage: Black
Religion
Architecture

**Period of Significance**
c. 1922-1968

**Significant Dates**
1922; 1963; 1965; 1968

**Significant Person**
(complete if Criterion B is marked)
N/A

**Cultural Affiliation**

**Architect/Builder**
West, David T.

**Narrative Statement of Significance**
(Explain the significance of the property on one or more continuation sheets.)

## 9. Major Bibliographical References

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

**Previous documentation on file (NPS):** N/A

☐ preliminary determination of individual listing (36 CFR 67) has been requested
☐ previously listed in the National Register
☐ Previously determined eligible by the National Register (1981)
☐ designated a National Historic Landmark
☐ recorded by Historic American Buildings Survey # _____
☐ recorded by Historic American Engineering Record # _____

**Primary location of additional data:**

☒ State Historic Preservation Office
☐ Other State Agency TDOT
☐ Federal Agency
☐ Local Government
☐ University
☒ Other

Tabernacle Baptist Church Legacy Committee

## 8. STATEMENT OF SIGNIFICANCE

Overview

Tabernacle Missionary Baptist, at 1431 Broad Street, Selma, Dallas County, Alabama, is eligible for listing in the National Register of Historic Places under Criterion A, Social History, for its national significance due to its multiple significant associations with the Civil Rights Movement in Selma, from 1922 to 1968; under Criterion A, Religion, for its statewide significance to African American Baptist history, especially the ministry of Rev. D. V. Jemison, who is associated with the expansion and development of the African American Baptist Church from the time of the building's construction to 1954; under Criterion A, Ethnic Heritage: African American, for its local significance as an African American community landmark; and, under Criterion C, Architecture, for its locally significant Classical Revival design, executed by African American architect David T. West (a congregation member) in 1922. It is the most formidable Classical Revival design of any African American institution in Selma from the Jim Crow era.[1] The church meets the Registration Requirements for a Strategy Center and a Conflict Center as outlined in the Civil Rights Movement in Selma, Alabama, 1865-1972 MPS.

Early History of Congregation

Dr. Edward M. Brawley, President of the Alabama Baptist Normal and Theological School (now Selma University), wanted to form a church accessible to students. He envisioned a church that would be an integral part of the students' Christian formation and education. In January 1885 he gathered several other interested people from St. Phillips Street Baptist Church (now First Baptist Church) to form Tabernacle Baptist Church for this purpose. For the first several months of its existence, the congregation worshipped on Selma University's grounds. In March 1885, the group purchased the property currently owned by Tabernacle at the southwest corner of Broad Street and Minter Avenue. Borrowing $500 from the American Baptist Home Mission Society, the congregation later erected the first red brick church building (not extant) which was located in the northwest corner of the current church lot. Over the next generation, the area between Tabernacle Baptist Church on Broad Street and Selma University on Lapsley Avenue became a significant middle-class African American neighborhood.

As the first pastor of Tabernacle, Rev. Brawley is credited with organizing the Alabama Baptist Women's State Convention and its first meeting at Selma University in 1885. The purpose of the Women's Convention was to support the educational and other mission work of the state Baptist Convention. Because the state convention did not allow women to serve as pastors, deacons, or delegates, the women's convention was a way to give women a larger role in supporting religious

[1] This significance statement acknowledges the invaluable assistance of Dr. Verdell Lett Dawson and the Legacy Committee for Tabernacle Baptist Church. This group gathered key church documents and histories and then shared their combined knowledge and insights with the authors at a gathering, appropriately, in the basement of Tabernacle Baptist Church in September 2012. Dr. Dawson also has assisted with the review and revision of this statement.

work.[2] Many women from Tabernacle Baptist Church were active in the organization from that point forward. The basement of the current church building has been used as a site for convention meetings over several generations.[3] Rev. Brawley resigned in 1886 when he also resigned as president of Selma University. For the next several years, presidents of the university followed this tradition, serving as the pastor of the church with no additional compensation. Reverend L. J. Green was the first paid pastor, serving from 1888-1890. For the next decade, no pastor would serve more than two years at the church. One of these ministers, Rev. Charles Price Jones, who served Tabernacle in the mid-1890s, later became a nationally significant leader of the Pentecostal movement in the early twentieth century. He first encountered the direct presence of God, he asserted, while preaching at Tabernacle.[4]

The Jemison Era, 1902-1954
Criterion A Significance in Religion
Criterion C Significance for Architecture

In 1902, Reverend Dr. David Vivian Jemison began his ministry at Tabernacle Baptist Church. Over the next half-century, Dr. Jemison served the church for a total of forty-four years from 1902-1929 and again from 1936-1954. His most lasting legacy was the church building itself. Under Jemison's tutelage, the current church building was constructed in 1922, with Selma builder and Tabernacle member David T. West as the designer. Bricks from the former church were used on the south and west elevations of the building, linking the first building and its history of service to the new monumental landmark on Broad Street. West, who is also credited with the earlier, more Gothic-influenced design of First Baptist Church on Martin Luther King Street, produced a magnificent interpretation of Classical Revival style set within a beautiful and acoustically effective Akron-plan interior at Tabernacle Baptist Church. With a multi-colored stained glass clerestory shining light down on the huge open interior, Tabernacle was frankly the most architecturally compelling space that African Americans in Selma could experience for most of the twentieth century. West's and the congregation's decision to situate the church on the corner of Minter and Broad streets, with a monumental classical-style façade facing Broad Street was, certainly, a concession to the bitter Jim Crow ethos of the time since the building also had a "separate but equal" entrance on Minter Street that the congregation could actually use. But consider the imposing presence of this façade on Broad Street—it forced any whites traveling to and from the city to remember the African American residents of the town. Selma's black citizens, like this building, could just not be ignored—they had staked their place and Selma, prejudiced as it might be, was also their town.

[2] Wilson Fallin *Uplifting the People: Three Centuries of Black Baptists in Alabama.* (Tuscaloosa, AL: University of Alabama Press, 2007), 68-69.
[3] Interview with Tabernacle Baptist Church Legacy Committee, Selma, September 26, 2012. Notes in possession of the author.
[4] "Church of Christ Holiness USA," *African American Religious Cultures, Vol. 1* , edited by Anthony B. Pinn (Westport, CN: Greenwood Press, 2009), 144.

More important than the church's design, however, is the significant associations between Tabernacle's congregation and leadership in the statewide and national African American Baptist church, especially the National Baptist Convention, USA (NBC). Officially founded in 1895, NBC amalgamated several black Baptist conventions into one organization; for the first decades of the twentieth century (1901-1931) Tabernacle's Richard B. Hudson, the principal at Clark Elementary in Selma, served as the NBC Secretary, giving the church an influential role in all of the organization's proceedings. Tabernacle Baptist Church is the only extant building in Selma directly associated with the professional career of R. B. Hudson during his period of significance from 1901 to 1931.[5] Next, Dr. D. V. Jemison would serve as the President of the National Baptist Convention USA (NBC), the nation's largest African American Baptist congregation, from 1941-1953. His son, Dr. Theodore Judson Jemison, who grew up in the Tabernacle congregation, served as NBC Secretary from 1953-1982 followed by a long and very significant term as NBC President from 1983–1994. In addition to their service to NBC, D. V. Jemison was President of the Alabama Baptist State Convention from 1917-1954 and R. B. Hudson was Secretary from 1897–1931. Tabernacle Baptist served Selma's middle-class; its members included Selma University faculty, primary and secondary educators, doctors, dentists and other professionals.[6]

Tabernacle Baptist Church also provided leadership in music education for the Negro community of Selma. The installation of the present pipe organ, c. 1940, is a physical manifestation of Dr. Jemison's commitment to music training for his congregants and for Selma University students. A strong supporter of this emphasis on music was Dr. William H. Dinkins, who was a Tabernacle member and president of Selma University from 1932 to 1950. Ethel Dinkins served as Coretta Scott King's music teacher. Her niece Pauline Dinkins Anderson was another important music teacher associated with Tabernacle.[7] Dr. Jemison was a champion of Negro music and became an influential backer of gospel singer Mahalia Jackson.[8]

In addition to being the president of NBC, Jemison was also chairman of the Board of Trustees at Selma University. Jemison was a leader within both the white and black communities in Selma and was given latitude to deal with legal and other problems facing the members of the Negro community. Tabernacle had a central role in Negro life in the Selma community during the time period Jemison was pastor; it was a church rooted in social justice that produced various clubs and outreach programs to help the needy of the community. Throughout these years, Dr. Jemison's actions may be characterized as accommodationist; he did not confront the white power structure.[9] But Dr. Jemison as Alabama Baptist State Convention President and as NBC President saw his role as a facilitator between militant whites in Selma—who cared little if anything for African

[5] "Presidents, General Secretaries, and Annual Session Locations" National Baptist Convention, USA, Inc. http://www.nationalbaptist.com/about-us/our-history/index.html#Presidents
[6] J.L. Chestnut, Jr. and Julia Cass, *Black in Selma: The Uncommon Life of J.L. Chestnut, Jr. Politics and Power in a Small American Town.* (New York: Farrar, Straus and Giroux, 1990), 161; interview with Tabernacle Baptist Church History Committee.
[7] Interview with Tabernacle Baptist Church Legacy Committee; Branch, *Pillar of Fire*, 553.
[8] Laurraine Goreau, *Just Mahalia, Baby* (Waco, TX: Word Books, 1975), 116.
[9] Interview with Tabernacle Baptist Church Legacy Committee.

American civil rights—and the needs of his own Negro constituency. Jemison considered little victories in achieving basic services and recognition of Selma's Negro citizens to be worth pursuing; an attitude that the post-World War II generation in Selma had more difficulty accepting, as documented in the memoirs of Selma attorney J.L. Chestnut, Jr.[10]

Dr. Jemison, however, was committed to equality for Negroes and believed that pastors should be community leaders in this regard. In a 1921 presidential address to the Alabama Baptist State Convention, he emphasized the difficulties that Negroes had in facing the justice system in Alabama, including unfair trials and discriminatory white policemen.[11] In several other speeches, Jemison made similar remarks encouraging fairness in the educational system, protection for their property and in property transactions, and equal transportation accommodations.[12] Historian Taylor Branch concludes: "During the era of Franklin Roosevelt, Tabernacle of Selma had been renowned among Negro Baptists, on a par with FDR's Little White House at Warm Springs. Its pastor, Rev. D. V. Jemison, ruled the National Baptist Convention."[13]

His voice became louder as NBC President in the 1940s. In his 1943 NBC presidential address, Dr. Jemison observed:

> The difference between the white and Negro preacher is this: the Negro preacher makes the sentiment for his people, but with a white preacher the people make the sentiment for him. This is true because the white minister dare not preach against the traditions and customs handed down by his people; if he does he will lose his position. They teach Christ but are sadly lacking in applying Christ in all of their doings as it relates to the Negro group.
>
> Another underlying cause of this deplorable condition is wanting and urging the people and especially the Negro to accept that which is called peace but in the meantime there is no peace. ...He who at all today warns against false prophets in the visible church is looked upon as narrow-minded and an arrogant bigot and a disturber of the peace of the church.[14]

Following World War II, Jemison demanded better treatment for returning Negro soldiers. He signed onto a National Baptist Convention resolution calling on President Franklin Roosevelt to ensure that Negro soldiers would be given more opportunity to become commissioned officers and protected from white violence and the KKK.[15] Jemison also joined the national committee of the NAACP in April 1946 when it raised money for the defense of African Americans charged with

[10] Chestnut and Cass.
[11] Fallin 168.
[12] Ibid.
[13] Taylor Branch, *Pillar of Fire: America in the King Years 1963-1965* (New York: Simon and Schuster, 1998), 64.
[14] Quoted in Andrew M. Manis, *Southern Civil Religions in Conflict: Civil Rights and the Culture Wars* (Macon, GA: Mercer University Press, 2002), 31.
[15] Ibid., 196.

crimes in the aftermath of the Columbia, Tennessee, Riot of 1946.[16] He also served on the "Committee of 100," a national Civil Rights group that was "dedicated to the creation of an America of Justice and Equality for Our Negro Fellow Citizens" and served as a fund-raising arm for the NAACP Legal Defense Fund.[17] Although Jemison was not as radical as some at the time, he firmly believed in fighting for equal rights. He saw the importance of the church in establishing equality and justice and saw pastors as the leaders of the cause.

The Anderson Era, 1954-1968
Criterion A Significance: Social History, Civil Rights Movement

Jemison remained pastor until his death in 1954. His successor was Reverend Louis Lloyd Anderson, who had attended the University of Pittsburgh and received his divinity degree from the University of Chicago. Before coming to Selma, Anderson pastored a church in Montgomery, Alabama. Anderson proved to be the right man for the times, and became a stalwart leader of the Civil Rights Movement in Selma for the next twenty years. During the Montgomery Bus Boycott, 1954-55, Anderson frequently made trips to Montgomery to make speeches in support of the boycott.[18] "Early on he preached that blacks had felled the trees, built the bridges, carried the garbage, picked the cotton, pulled the corn, and even suckled the white babies of Selma and were entitled to a better life than they had."[19]

In 1959 Rev. Anderson was involved in a car accident causing a pedestrian to be killed. Initially charged with second-degree murder, white prosecutors reduced the charges to manslaughter and when the all-white jury inevitably convicted Anderson, he was sentenced to 10 years in prison, a severe sentence that was not typically given to whites convicted of the same crime. Anderson's attorneys began a long appeals process that reached the U.S. Supreme Court where his conviction was overturned because of the lack of black jurors in Dallas County.[20] During the turmoil caused by the white prosecution of Rev. Anderson, a small group of congregants and deacons who had not been pleased by the pastor's activism turned against him. Due to Anderson's strength as pastor, however, the majority of the deacons and congregants supported him. Those disgruntled by the content of Anderson's sermons and his activism eventually split from Tabernacle in the early 1960s to form Providence Baptist Church (1962).[21]

[16] "NAACP Will Defend 31," *The Crisis*, April 1946, p. 4
[17] See Thurgood Marshall to Friend, November 19, 1951, Committee of 100 stationary, Columbia University digital collections.
[18] Wally G. Vaughn, ed., *The Selma Campaign, 1963-1965: The Decisive Battle of the Civil Rights Movement* (Dover, MA: The Majority Press, 2006), 79.
[19] Townsend Davis, *Weary Feet, Rested Souls: A Guided History of the Civil Rights Movement* (New York: W. W. Norton, 1998), 102.
[20] J. Mills Thornton, III, *Dividing Lines: Municipal Politics and the Struggle for Civil Rights in Montgomery, Birmingham, and Selma* (Tuscaloosa: The University of Alabama Press, 2002), 410.
[21] For Providence Baptist, Ethel Dinkins donated the land, on Tremont Street locating the new church in the vicinity of St. Paul CME Church and Ward Chapel AME Church. Later, Rev. Anderson married Ethel Dinkins' niece, Pauline Dinkins.

The legal pressure on Rev. Anderson did not turn him away from civil rights activism. After the death of Dallas County Voters League stalwart Sam Boynton in May 1963, Amelia Boynton and Student Non-violent Coordinating Committee (SNCC) activists Bernard and Colia Lafayette wanted to use his memorial service as a vehicle for voting rights activism. A number of African American churches did not want the service in their buildings out of a justified fear of white reprisals. Rev. Anderson volunteered Tabernacle. J. L. Chestnut, local attorney and civil rights activist who later founded the largest Alabama Black law firm in Selma, notes that SNCC had a difficult time finding a church to hold their meeting because many pastors were afraid to commit without asking the deacons of the church and most of the deacons would not want the meeting in their church.[22] The deacons at Tabernacle were not pleased that Anderson had volunteered the church. Summoning him to Selma University, where many of the men taught, they asked Anderson to change his mind. Reportedly, Anderson told them if they did not allow him to use the church edifice, he would hold the meeting out on the sidewalk.[23] Thus, Selma's first mass meeting for voting rights was held on May 14, 1963 at Tabernacle Baptist Church. Throughout the meeting, the police surrounded the church, taking notes of who was attending; Chestnut estimated 350 were there.[24] Sheriff Jim Clark and his men even entered the church armed to supervise the meeting, claiming they were there to prevent any insurrection. Toward the end of the meeting, Lafayette introduced James Forman, executive director of SNCC, to give a sermon titled "The High Cost of Freedom." Forman encouraged the community to stand up for itself in front of Jim Clark and all those who stood between them and the ballot box. Stunned by the ferocity of Forman's address, Rev. C. C. Hunter of the Clinton Chapel AME Zion Church stood and offered a more conciliatory tone, emphasizing that Selma's Negroes needed to get their own house in order before agitating for civil rights.[25] Not surprisingly the news coverage in the *Selma Times Journal* quoted Rev. Hunter and said little about Forman's address.[26] When the meeting ended, the churchgoers were able to exit no further than the steps onto Broad Street, where a large white mob had gathered, including members of Clark's posse, armed with their table-leg nightsticks. The crowd only dispersed when the white high school football coach arrived and started pointing out his current and former players and telling them to go home.[27]

The Tabernacle meeting revived interest in voting among the black community and from that point on, despite massive resistance from white officials, mass meetings held in churches became a foundation for strategy meetings for the Civil Rights Movement in Selma. SNCC and the DCVL organized weekly mass meetings throughout the summer and into the fall. Lafayette arranged for different speakers at each of the meetings. Although it is unclear exactly how many more meetings took place at Tabernacle, at least two more can be verified. A September 1963 meeting has been

[22] Chestnut and Cass, 161
[23] Longenecker, 22
[24] Chesnut and Cass, 64.
[25] Davis, 102-103.
[26] Also see Bernard Lafayette's sworn testimony on this event at www.justice.gov/crt/foia/readingroom/bostonjfk/pdfs/057-evr-transcript-part2.pdf.
[27] Branch, 84.

documented by Chestnut. Boynton's son, Bruce Boynton, who later became a Selma attorney, was one of the speakers at the meeting. James Porter, a Selma resident, along with Clyde Jones, Cleophus Olds, and W. J. Anderson, Jr. were invited by Bruce Boynton to sing "Go Down, Moses" at the meeting. During the chorus, Porter pointed directly at Sheriff Clark as he spoke the lines "Tell old Pharaoh / Let my people go" and during each subsequent chorus repeated the action until Clark left the meeting. Chestnut claims that this was when he realized that the meetings were having an impact.[28] The second documented meeting came in mid-October when The Rev. Dr. Martin Luther King spoke at Tabernacle, updating the city on the courageous struggle in Birmingham (his address coming less than a month following the bombing at Sixteenth Street Baptist Church in Birmingham).[29] Two days later, in an article in *Jet Magazine* on October 17, 1963, the white Catholic priest Father Maurice Quellet remarked: "The Rev. Anderson is so militant, even the other Negro ministers are afraid to associate with him."[30]

Rev. Anderson was not the only member of Tabernacle taking a determined stand for civil rights. One of the most important was Marie Foster, a dental hygienist who was the initial organizer of voter education classes in Selma. Because the Dallas County registrar would deny any voter registration applications that were not filled out perfectly, Foster believed it was important for people to have detailed instructions and to practice filling out the form. Despite having a college education, Foster was denied registration eight times.[31] Similarly, Rev. Anderson was denied six times before his application was accepted.[32] Foster's and Anderson's difficulties with voting and registering to vote were indicative of the inequality of voter registration laws in Dallas County, making the efforts of Foster's citizenship classes even more important. The Dallas County Voters League and SNCC helped to organize the classes at the beginning of 1963. In July 1964, Foster was one of the individuals specifically named in Circuit Court Judge James Hare's injunction against three or more people assembling in a public place, blocking streets or highways, or meetings in which there was any discussion of violating the law. The injunction named several civil rights groups along with workers, as well as some white groups such as the Ku Klux Klan.[33] Foster was part of the Courageous Eight along with Tabernacle member Rev. J. D. Hunter and other prominent Selma civil rights activists including Amelia Boynton, Earnest Doyle, Ulysses Blackmon, James Gildersleeve, Rev. Dr. F. D. Reese, and Rev. Henry Shannon. This group is credited with successfully inviting Martin Luther King to Selma in late 1964. The letter they signed was in violation of Judge Hare's injunction.[34] During the first attempt to march from Selma to Montgomery in March 1965, Foster was near the front of the group and was beaten as a result. Despite her injuries, she was at the second attempt and finally completed the fifty-mile march on March 21,

[28] Ibid,170.
[29] *U.S. v. Dallas County* (1967) 385 F.2d. 734-36.
[30] "Selma Negroes Declare Vote," *Jet Magazine*, October 17, 1963, p. 17.
[31] Douglas Martin, "Marie Foster, Early Fighter for Voting Rights, Dies at 85" *New York Times,* Sept. 12, 2003.
[32] Paul Good, "Dr. King Asks U.S. Action Over Arrests" *Washington Post,* Jan 20, 1965, p. A10.
[33] Thornton, 463.
[34] "Marie Foster," http://biography.jrank.org/pages/2409/Foster-Marie.html

1965.[35] She and others marched to the Alabama Capitol, home of the Confederacy, to capitalize the movement with a massive rally of nearly 50,000 people.

Foster's brother, Dr. Sullivan Jackson, a dentist, was another important Tabernacle congregant for civil rights. He had joined the Boyntons in Washington to testify in favor of civil rights legislation at the U.S. Civil Rights Commission in the 1950s. After his testimony, his wife Richie Jean Sherrod Jackson lost her position at the Selma Housing Authority.[36] In January 1964, the Dallas County Voter's League invited Martin Luther King, Jr. to preach at Tabernacle Baptist Church.[37] While in Selma, King stayed at Jackson's home on Lapsley Avenue. Dr. King had earlier stayed with the Jacksons when the Alabama Baptist State Convention held meetings in Selma. Throughout the movement, King, Dr. Ralph Abernathy, Rev. Andrew Young, Rev. A.D. King, and many other key SCLC leaders were frequent residents at the Jackson house, especially after the Dallas County Voters League officially invited the SCLC to help in the movement at the end of 1964.

Dr. John D. Hunter, who was editor of the *Selma Citizen*, the city's only black newspaper and an insurance agent, was another Tabernacle member who was also a member of the Courageous Eight. Rev. Hunter headed the Selma chapter of the NAACP before the organization was outlawed in the state of Alabama. Eddie Patterson remembers: "Reverend Hunter was one of the early local voices crying out against the evils and burdens experienced by Black people in Selma."[38] Rev. Hunter later served two terms on the Selma City Council.

In addition to holding the large mass meetings, Tabernacle was open to civil rights workers for a variety of purposes. From holding nonviolence training and voter registration workshops to housing civil rights workers, the church was a strategic center for the planning of marches, demonstrations, and other actions in Selma. Selma resident and civil rights activist Amelia Boynton Robinson notes that in 1964, as the movement was gaining momentum, Tabernacle and First Baptist Churches were among the first churches to open their doors to the workers when the home of local public secondary school teacher Margaret J. Moore (who provided lodging for Bernard Lafayette) became filled to capacity.[39]

During the combined SCLC-SNCC campaign for voting rights in Selma in the winter and spring of 1965, Tabernacle again served as a strategy center for small and large meetings; more importantly its pastor and congregants manned the front lines of many of those demonstrations.[40] On January 19, 1965, Rev. L. L. Anderson, along with John Lewis, Hosea Williams, and others, were arrested

[35] Ibid.
[36] Richie Jean Sherrod Jackson, *The House By the Side of the Road: The Selma Civil Rights Movement* (Tuscaloosa: University of Alabama Press, 2011), 31.
[37] Ibid., 27.
[38] Quoted in Vaughn, 98.
[39] Amelia Boynton Robinson, *Bridge Across Jordan* (Washington, D.C.: Schiller, 1991), 227; interview with Tabernacle Baptist Church Legacy Committee.
[40] Interview with Tabernacle Baptist Church Legacy Committee.

during a voting registration drive at the Dallas County Courthouse.[41] In late February, Rev. Anderson again spoke at a large rally at Brown's Chapel AME Church after the KKK had run Rev. Lorenzo Harrison out of Lowndes County. Rev. Anderson proclaimed: "I want the world to know that in Alabama you are through running Negro preachers out of their pulpits!"[42] On March 10, 1965, Rev. Anderson attempted to lead a march with 500 demonstrators from Brown Chapel AME Church to the courthouse in memory of Rev. Reeb. The demonstration did not occur on Wednesday since city officials decided to allow no marchers outside of the sealed off First Baptist Church to Carver Homes to Brown Chapel AME Church neighborhood. Public Safety chief Wilson Baker strung a clothesline across the street to mark the line that marchers could not cross and then placed police all around the corridor to enforce the boundary. Voting Rights activists equated the blockade to the Berlin Wall.[43]

After the March 1965 murder of Violet Liuzzo after the end of the Selma to Montgomery march, Rev. Anderson spoke at the memorial service at Wright's Chapel AME Zion Church, a little rural church just yards from the murder scene. "Oh God," asked Anderson "hasten the day when every man—even this hued, flung-down race of mine—can go from one side of this country to the other without being killed."[44] Rev. Anderson kept the ideals of the Civil Rights Movement at the forefront of his ministry until he stepped down from the pulpit.

Following the major events of the movement leading to the passage of the Voting Rights Act of 1965, Tabernacle remained an important player in the Civil Rights Movement. On February 16, 1968, the Rev. Dr. Martin Luther King, Jr., returned to Selma to address a mass meeting at Tabernacle Baptist Church in support of his Poor People's Campaign and its planned march on Washington. This time, no threats or armed law enforcement greeted him; an extensive set of photographs in the Alabama Division of Archives and History documents a huge crowd, extensive media, and whites in attendance. [45] Dr. King said: "We need another Selma and Birmingham to dramatize the economic plight of the poor." But he also recognized that "it is much easier to integrate lunch counters than eradicate slums, much easier to guarantee the right to the vote than to guarantee an income."[46] King's march was never fully realized as a result of King's assassination April 4 of that year. Anderson spoke at a memorial service held for the leader at Tabernacle and Selma City Hall with an estimated 1,000 people in attendance.[47]

When he was in Selma, Dr. King had endorsed the candidacy of Rev. Anderson who had decided to run for mayor in Selma. However, the Dallas County Voters League refused to back his candidacy. Despite backing six black candidates for city council, the leadership of the Voters

[41] Paul Good, "Dr. King Asks U.S. Action Over Arrests," *Washington Post*, January 20, 1965, A1.
[42] Quoted in Taylor Branch, *On Canaan's Edge: America in the King Years, 1965-1968* (New York: Simon & Schuster, 2006), 9.
[43] Garrow, 90-92; Branch, *On Canaan's Edge*, 83-84.
[44] Quoted in Branch, *On Canaan's Edge*, 192.
[45] Digital.archives.alabama.gov
[46] Jean M. White, "King Revisits Scenes of Strife, Seeking Aid," *Washington Post*, February 17, 1968.
[47] Michael S. Lottman and Sandra Colvin, "Tears in Troy – Not Montgomery" *Southern Courier*, April 13-14, 1968, p. 6.

League believed that it would be a waste of resources to back a black candidate for mayor because there were still more white voters in Selma than black. Even after the major Civil Rights campaigns, there remained a division in the Selma community over how best to make progress in the city. Anderson ultimately lost the primary runoff to Joseph Smitherman, the white incumbent.[48]

In the late 1960s, Tabernacle remained an important center for the black community to gather in response to violence and other setbacks. In October 1968, according to reporter Sandra Colvin in *The Southern Courier*, "Dallas County blacks have turned out in large numbers for meetings in the Tabernacle Baptist Church, as a result of the beating of young Daniel Lee Jackson." Jackson who had been fired from his job for allegedly insulting a white woman was subsequently beaten by unknown people but then Jackson, not the whites, was arrested for assault and battery. "The Rev. L. L. Anderson led a group of citizens down to the jail that night [October 2, 1968], and obtained Jackson's release on bail. Anderson said police officers advised the people to leave Jackson in jail for his own safety, because there was too much tension among local whites. But, Anderson said, he advised the victim's mother to get him out of jail immediately." Rev. Anderson then held a campaign to raise money for Jackson's defense.[49]

In 1970, Anderson once again ran for office this time for the 14th District seat of the Alabama senate. Anderson remained pastor at Tabernacle until he retired in 1995. He pastored Tabernacle for 42 years. Tabernacle Baptist Church continues to be a leader for Christian influence and social justice, spearheaded by its God-inspired pastors. She proudly stands on the world's corner where Christian stewardship and social justice intersect then, now and forever.

[48] Beth Wilcox, "2 Campaigns in Selma Election" *Southern Courier,* February 17-18, 1968, p. 1, and Longenecker, 218.
[49] Sandra Colvin, "Selma Man Beaten" *Southern Courier*, October 12-13, 1968, p. 1.

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Thornton, J. Mills, III. *Dividing Lines: Municipal Politics and the Struggle for Civil Rights in Montgomery, Birmingham, and Selma.* Tuscaloosa: The University of Alabama Press, 2002.

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White, Jean M. "King Revisits Scenes of Strife, Seeking Aid," *Washington Post,* February 17, 1968.

## 10. Geographical Data

**Acreage of Property** less than one acre

**UTM References**
(place additional UTM references on a continuation sheet.)

| | Zone | Easting | Northing | | Zone | Easting | Northing |
|---|---|---|---|---|---|---|---|
| 1 | 16 | 497700 | 3586750 | 3 | | | |
| 2 | | | | 4 | | | |

☐ See continuation sheet

**Verbal Boundary Description**
(Describe the boundaries of the property on a continuation sheet.)

**Boundary Justification**
(Explain why the boundaries were selected on a continuation sheet.)

## 11. Form Prepared By

name/title Jessica French, Carroll Van West, and Elizabeth M. Humphreys with assistance of Tabernacle Baptist Church History Committee

Organization Center for Historic Preservation date February 5, 2013

street & number Middle Tennessee State University, Box 80 telephone 615-898-2947

city or town Murfreesboro state TN zip code 37132

## Additional Documentation

submit the following items with the completed form:

**Continuation Sheets**

**Maps**

A **USGS map** (7.5 0r 15 minute series) indicating the property's location

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

**Photographs**

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

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

## Property Owner

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

name Tabernacle Baptist Church

street & number 1431 Broad Street telephone 334-874-9443

city or town Selma state AL zip code 36701

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

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

United States Department of the Interior
National Park Service

# National Register of Historic Places Continuation Sheet



## 10. GEOGRAPHICAL DATA

### Verbal Boundary Description

Tabernacle Baptist Church occupies the town lot with the address 1431 Broad Street in Selma, Alabama. Otherwise identified as Lot No. 5 in Block No. 19 of the Plattenburg Addition to Selma, Alabama, as shown by map in the office of the Probate Judge of Dallas County, Alabama, of record in Book TT of Deeds, pages 316 et seq., said lot being particularly described as follows:

Beginning at a point formed by the intersection of the south margin of Minter Street (now Avenue) with the west margin of Broad Street, running thence in a westerly direction 150 feet and 9 inches, thence in a southerly direction parallel to Broad Street 90 feet and 2 inches, thence in an easterly direction parallel to Minter Street 150 feet and 9 inches, thence in a northerly direction along the west margin of Broad Street, 90 feet and 2 inches, to the point of beginning.

Taken from the deed for this property recorded on/or about June 27, 1936.

### Boundary Justification

These are the boundaries historically and currently associated with the property.

United States Department of the Interior
National Park Service

# National Register of Historic Places Continuation Sheet



## PHOTOGRAPHS

Tabernacle Baptist Church
Selma, Dallas County, Alabama
Photographer: Elizabeth Moore Humphreys
Middle Tennessee State University, Center for Historic Preservation
Murfreesboro, TN 37132
Date: September 2012
Digital Files: Alabama Historical Commission

Broad Street façade, camera facing west
1 of 27

Broad Street entrance, camera facing west
2 of 27

Broad Street portico and entrance, camera facing south
3 of 27

Broad Street and Minter Street facades, camera facing southwest
4 of 27

Minter Street basement entrance, camera facing south
5 of 27

Minter Street façade and rear of building, camera facing southeast
6 of 27

Rear elevation, camera facing east
7 of 27

Rear elevation, detail, camera facing east
8 of 27

South elevation, camera facing northwest
9 of 27

Broad Street entrance interior, camera facing east
10 of 27

Sanctuary and pulpit, camera facing west
11 of 27

Sanctuary, balcony and clerestory, camera facing east
12 of 27

Sanctuary and balcony, camera facing northeast
13 of 27

Sanctuary and balcony, camera facing southeast
14 of 27

Dome, detail from sanctuary floor
15 of 27

Balcony detail from sanctuary, camera facing southeast
16 of 27

Balcony, camera facing southeast
17 of 27

Balcony, camera facing northwest
18 of 27

Door to pastor's study, detail
19 of 27

Pastor's study, camera facing northwest
20 of 27

Stained glass window detail, pastor's study
21 of 27

Stained glass windows, staircase to basement and balcony, camera facing northwest
22 of 27

Staircase into basement, camera facing northeast
23 of 27

Basement, camera facing southwest
24 of 27

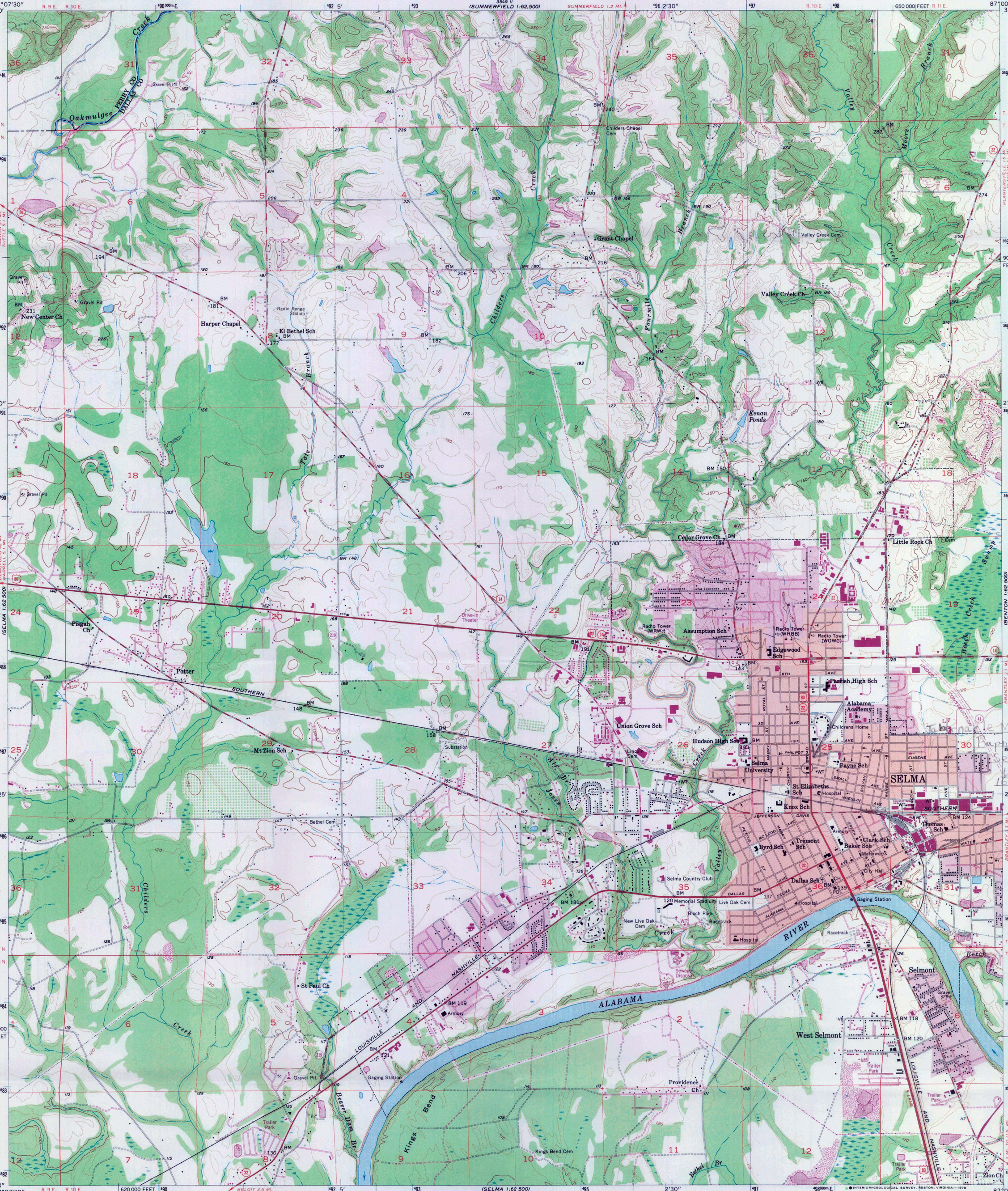
Staircase from sanctuary to balcony, camera facing northeast
25 of 27

Original wood flooring of balcony detail, camera facing northeast
26 of 27

Staircase from balcony to sanctuary, camera facing northeast
27 of 27

UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

# SELMA QUADRANGLE
ALABAMA
7.5 MINUTE SERIES (TOPOGRAPHIC)
NE/4 SELMA 15' QUADRANGLE




Tallapoosa Missionary Baptist Church
Selma, Dallas Co.
UTM:
16 497700
3586750

Mapped, edited, and published by the Geological Survey

Control by USGS, USC&GS, and USCE

Topography from aerial photographs by Kelsh plotter
Aerial photographs taken 1955. Field check 1958

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

Red tint indicates area in which only
landmark buildings are shown

Purple tint indicates extension of urban areas

Revisions shown in purple compiled by the Geological Survey from aerial photographs taken 1975. This information not field checked. Map edited 1977

UTM GRID AND 1977 MAGNETIC NORTH DECLINATION AT CENTER OF SHEET

SCALE 1:24 000

CONTOUR INTERVAL 10 FEET
NATIONAL GEODETIC VERTICAL DATUM OF 1929

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

QUADRANGLE LOCATION

ROAD CLASSIFICATION

Heavy-duty — Light-duty
Medium-duty — Unimproved dirt
U. S. Route — State Route

USGS
Historical File
Topographic Division

SEP 01 1978

SELMA, ALA.
NE/4 SELMA 15' QUADRANGLE
N3222.5—W8700/7.5

1958
PHOTOREVISED 1977
AMS 3548 I NE—SERIES V844

TABERNACLE BAPTIST CHURCH
1886 1922
143

EAST
WEST
80
22
BROAD ST

SELMA

EXIT
TABERNACLE BAPTIST CHURCH
1886 1922

DO THIS DO IN REMEMBRANCE OF ME

T.B.C.
T.B.C.
T.B.C.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Tabernacle Baptist Church

MULTIPLE NAME: Civil Rights Movement in Selma, Alabama MPS

STATE & COUNTY: ALABAMA, Dallas

DATE RECEIVED: 5/24/13 DATE OF PENDING LIST: 6/18/13
DATE OF 16TH DAY: 7/03/13 DATE OF 45TH DAY: 7/10/13
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 13000469

REASONS FOR REVIEW:

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

COMMENT WAIVER: N

✓ ACCEPT ___ RETURN ___ REJECT 7/10/13 DATE

great nomination!

ABSTRACT/SUMMARY COMMENTS:

Areas of significance – Social History (national level) Religion (state level), Ethnic Heritage: AA (local level) & Architecture (local level). POS: c.1922–1968. Designed by AA architect David West. Part of the Civil Rights in Selma MPS – example of strategy center & conflict center.

RECOM./CRITERIA A & C

REVIEWER [signature] DISCIPLINE [illegible]

TELEPHONE ___ DATE 7/10/13

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

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

Faxed to AHC on 4/17/2013

# City of Selma

*"New Bridges to Build"*

**GEORGE P. EVANS**
**MAYOR**

April 17, 2013

VIA FACSIMILE

APR 2013
RECEIVED AHC
ARCHAEOLOGY DIV

Elizabeth Ann Brown
Deputy State Historic Preservation Officer
Alabama Historical Commission
468 South Perry Street
Montgomery, AL 36130

**Re: National Register Nomination for Tabernacle Baptist Church, 1431 Broad Street, Selma, Alabama**

Dear Ms. Brown:

The City of Selma is pleased to recommend the nomination of Tabernacle Baptist Church to the National Register of Historic Places.

Based on Tabernacle Baptist Church's architecture and its historical significance to the city, the State of Alabama and the nation, we believe that it meets the criteria for listing.

Please let me know if there is anything further that I can add in support.

Sincerely,

George P. Evans

George Patrick Evans
Mayor
City of Selma

POST OFFICE BOX 450 ■ 222 BROAD STREET ■ SELMA, ALABAMA 36702 ■ PHONE: 334.874.2101 ■ FAX: 334.874.2402 ■ *www.selma-al.gov*

RECEIVED 2280
MAY 24 2013
NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

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

FRANK W. WHITE
EXECUTIVE DIRECTOR

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

May 21, 2013

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

Dear ~~Ms. Shull:~~ Carol:

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

Boxwood Plantation Slave Quarter
Courtland, Lawrence County, Alabama

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

Truly Yours,

Elizabeth Ann Brown
Deputy State Historic Preservation Officer

EAB/sme/nw

Enclosures