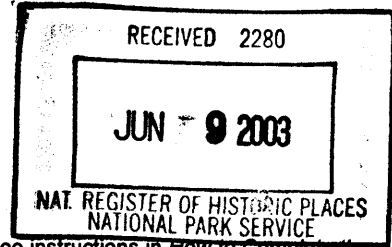


United States Department of the Interior
National Park Service

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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 Briceville Community Church and Cemetery
other names/site number Briceville Methodist Church

2. Location

street & number State Route 116 N/A not for publication
city or town Briceville NA vicinity
state Tennessee code TN county Anderson code 001 zip code 37110

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.)
Hubert T. Hays / R.97
Signature of certifying official/Title _____ Date _____
Deputy State Historic Preservation Officer, Tennessee Historical Commission
State or Federal agency and bureau _____

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

Signature of certifying official/Title _____ Date _____

State or Federal agency and bureau _____

4. National Park Service Certification

I hereby certify that the property is:
 entered in the National Register.
 See continuation sheet
 determined eligible for the National Register.
 See continuation sheet
 determined not eligible for the National Register
 removed from the National Register.
 other,
(explain:)

Signature of the Keeper _____ Date of Action _____
Entered in the
National Register
7/24/03

5. Classification

Ownership of Property
(Check as many boxes as apply)

Category of Property
(Check only one box)

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

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

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

Contributing	Noncontributing	
1		buildings
1		sites
		structures
		objects
2	0	Total

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

Number of Contributing resources previously listed in the National Register

N/A

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/religious facility

FUNERARY/cemetery

Current Functions
(Enter categories from instructions)

FUNERARY/cemetery

OTHER/community center

7. Description

Architectural Classification
(Enter categories from instructions)

Gothic Revival

Materials
(Enter categories from instructions)

foundation CONCRETE

walls WOOD: weatherboard

roof ASPHALT SHINGLE

other GLASS, WOOD, BRICK

STONE: marble, slate, granite

Narrative Description

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

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** moved from its original location.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property
- G** less than 50 year of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE
 SOCIAL HISTORY
 INDUSTRY

Period of Significance

circa 1887 - 1952

Significant Dates

1892
 1902

Significant Person

(complete if Criterion B is marked)

N/A

Cultural Affiliation

NA

Architect/Builder

Unknown

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS): N/A

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

Primary location of additional data:

- State Historic Preservation Office
- Other State Agency
- Federal Agency
- Local Government
- University
- Other

Name of repository:

Coal Creek Watershed Foundation, Inc.

Briceville Community Church and Cemetery
Name of Property

Anderson County, Tennessee
County and State

10. Geographical Data

Acreage of Property 3.2 acres Lake City 137 NW

UTM References

(place additional UTM references on a continuation sheet.)

1	<u>16</u>	<u>75334</u>	<u>4007236</u>	3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	<u> </u>
					<input type="checkbox"/>	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 Amanda Wild/Historic Preservation Planner; Emily K. Robinson/AmeriCorps*VISTA
organization ETDD; Coal Creek Watershed Foundation, Inc. date October 2002
street & number P.O. Box 19806 telephone 865-584-8553
city or town Knoxville state Tennessee zip code 37939

Additional Documentation

submit the following items with the completed form:

Continuation Sheets

Maps

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

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

Photographs

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

Additional items

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

Property Owner

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

name Briceville Community Church, Contact person: Anna Mae Evans
street & number P.O. Box 294 telephone 865-426-2744
city or town Briceville state Tennessee zip code 37710

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

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

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Briceville Community Church and Cemetery
Anderson County, Tennessee

Narrative Description

Briceville Community Church and Cemetery are located on approximately one half acre of land on the west side of Highway 116 in Briceville, Tennessee. Briceville is in the mountainous section of northwest Anderson County, approximately thirty-five miles northwest of Knoxville and four miles southwest of Lake City and US Highway 25W. Coal Creek flows through the center of town and Walden Ridge forms the southeastern border. Settled in the 1880s, Briceville was a booming coal town until the Second World War. After this time, the mines began closing and the coal industry left the area. No other industry moved in to replace it, so Briceville today is largely rural with a struggling local economy.

1) Briceville Community Church

The one-story vernacular Gothic Revival church sits at the top of a hill near in the center of town. A steep one-lane driveway, paved in the late 1990s, leads west from the highway up the south side of the hill and curves around to the east, ending in front of the building. A poured concrete slab is located at the front of the church. The church has a cement foundation, painted white weatherboard exterior walls, and a moderately sloped asphalt-shingled front-gabled roof. The church would have a simple one-story rectangular plan were it not for the two towers that flank either side of the primary elevation. The square towers are set at an oblique angle at the corners of the façade. The twin towers and facade window are the most distinguishing exterior elements of the church and show the influence of the Gothic Revival architectural style. Each tower provides an entrance into the church.

The south facade contains paired six-over-six double hung sash windows, separated by a mullion and accented by wood muntins and a plain timber trim. A wood pediment crowns the window. The two raking moldings and the return of the pediment have sawtooth bargeboard detailing. There is a louvered wood attic vent in the gable field and three fixed single-light basement windows symmetrically placed below the central window. The outermost basement windows are squares while the middle window is rectangular. The basement window on the far right is covered with white painted plywood rather than glazing.

A tower is located at each corner of the facade. The gable roof of the primary elevation joins the roofline of each of the towers. Two sets of poured cement steps with metal pipe handrails replaced the original wooden steps circa 1950. One set leads up to each tower and entry door. The towers are attached to either corner of the main church building and angle inward, making two elevations of the towers visible from the front of the building. The front elevations, those which angle towards the main body of the church, each contain one plain white single leaf wood door with simple trim. A double-light transom caps each door. A gray metal sign reading "Briceville Community Church" in red letters is nailed above the door on the west tower. The outer elevations, those that face away from the church, each feature one central double-hung sash window with a three-light lower pane and a patterned four-light pane above. The east tower is taller than the west and each has a different roof and belfry design. The west tower has a bell-cast pyramid roof covered in asphalt shingles and topped with a louvered belfry. The belfry is in turn topped with a bell-cast pyramid roof. A course of wood dentils is located along the roofline. The east tower features, from bottom to top, an asphalt

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Briceville Community Church and Cemetery
Anderson County, Tennessee

shingle eave embellished with dentils, a white painted wood section consisting of two square panels per side, a second shingled eave with dentils, a louvered belfry, and an asphalt-shingled bell-cast pyramid roof. The belfry on the east tower is larger than that on the west and has two louvered vents per side in contrast to the west tower's one per side. The church bell, cast on March 8, 1919, hangs in this larger tower. Slightly differently styled towers are characteristic of Gothic Revival architecture.

A second window on the western tower is visible on the west elevation. An air conditioning unit sits next to the tower and is enclosed on three sides by a low chain link fence (circa 1998). An exterior brick chimney (circa 1950) stands in the corner where the tower and the church building meet. There are three windows, identical to those on the towers, set in the weatherboard wall and six double-light basement windows set in the cement block foundation.

The rear (north) elevation contains no window or door openings. A shed roof extension, also of weatherboard with an asphalt shingled roof, projects from the rear wall. This extension, an original feature of the church, spans approximately one-third of the width of the building and extends halfway into the gable field. Two windows, one on each side of the shed extension, were removed when paneling was added to the sanctuary circa 1970.

The east elevation is similar to the west elevation with weatherboard walls, three sash windows, cement foundation, and six basement windows. The eastern tower has a sash window identical to that on the western tower. Only the absence of a chimney and air conditioning unit makes the west elevation different from the east.

The interior of the Briceville Community Church consists of the two tower entryways, a sanctuary on the main floor, and a fellowship hall, two Sunday School rooms, a furnace room, a bathroom, and a kitchen in the basement. The congregation updated the interior twice (circa 1950 and circa 1970), but the original plan, walls, and flooring remain unchanged.

The square tower entryways are carpeted and have white walls, white painted wainscoting, and white painted wood trim and sills on the windows. The east tower also has a square hatch in the ceiling leading up to the bell. The sanctuary has white walls except for the pulpit area, which has wood paneling (circa 1970). The east and west sanctuary walls still have the original white painted wainscoting. There is one center aisle between two rows of wooden pews (circa 1950). The pews are oak and without ornamentation. The Holy Table and pulpit are behind the wood choir rail. All three of these items were added circa 1950, but the original pulpit still exists and is stored in one of the basement Sunday School rooms. The sanctuary was carpeted circa 1970, but the original wood flooring is intact beneath it. A white synthetic tile ceiling and six symmetrically placed globe-shaped light fixtures were added at the same time as the carpeting.

The hand-dug basement, stairway, and basement windows were added circa 1950. The stairway to the basement is against the south wall and is hidden from view of the sanctuary by white paneling. The stairway and the basement itself also are carpeted. The fellowship hall is the main room of the basement and extends

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Briceville Community Church and Cemetery
Anderson County, Tennessee

the entire length of the church. The additional rooms are on the east side of the fellowship hall. All the basement rooms have paneling, carpeting, and drop ceilings.

2) Briceville Community Church Cemetery

A cemetery (contributing) also is included with the church. Grave markers stand next to the church on the east and the west, and the cemetery extends to the north on about two-thirds of an acre. The cemetery is on a tree-bordered slope that gently rolls down and then climbs again as it recedes from the church building. The oldest grave marker, that of Henry Mears, bears a death date of March 31, 1891. The newest markers are only a few months old, as the community continues to use the cemetery today. The cemetery is almost full, however, and only a few plots remain.

The grave markers dot the landscape in random order rather than in neat rows, though almost every stone has an east-west orientation. Many sunken graves reveal that the cemetery was used before metal and concrete burial vaults became widespread in Appalachia. Most of the stones still standing today are commercially carved marble slabs or obelisks, though several heavily eroded homemade slate and shale stones are intermingled.

The older grave markers feature Victorian era symbolic carvings, with trees, foliage, Bibles, urns, upward pointing hands, crosses, gates, stars, doves, and chains with three links among the images represented. Many of these older markers have epitaphs in addition to biographical information. Examples of typical epitaphs include "He has gone to the mountains of rest," "Just sleeping," and, on a child's grave, "Dear darling, you are not dead, But only sleeping as a little lamb in the fold." The markers of those community members belonging to groups such as the Freemasons or the Silver Star Lodge are either inscribed with this designation or carved with the emblem of the order. Graves of men who died in mine disasters are also marked as such.

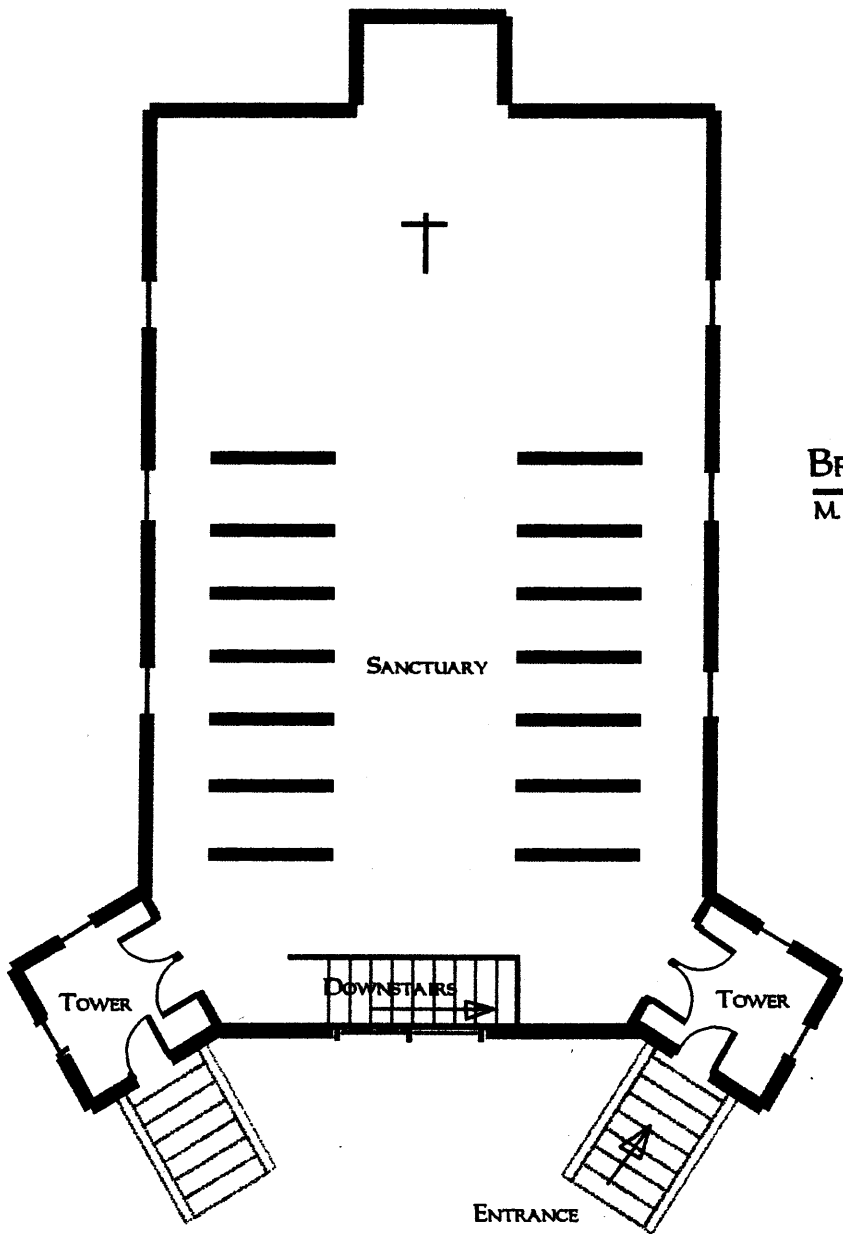
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Briceville Community Church and Cemetery
Anderson County, Tennessee

Sketch plan



BRICEVILLE COMMUNITY CHURCH

M. CHILDRESS

OCTOBER 16, 2002

SCALE IS PROPORTIONAL



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Briceville Community Church and Cemetery
Anderson County, Tennessee

Statement of Significance

Located in the unincorporated community of Briceville, the Briceville Community Church and Cemetery are eligible for listing on the National Register of Historic Places under Criterion A for their significance in local coal mining history and under Criterion C as an example of a rural Gothic Revival church and cemetery. The Briceville Community Church served as an important social and community center in this coal mining community. Built on Coal Creek Mining and Manufacturing Company land around 1887, it was the first church in Briceville. The nondenominational church building was constructed by volunteers to be used by all residents regardless of income or religion. Community member John Moore donated the land for the cemetery, which was first used in 1891.

The coal boom in east Tennessee began in 1866 when five Welshmen, led by Joseph Richards, came south from Pennsylvania to found the Knoxville Iron Company. The hundreds of other Welsh who followed within the year made their homes in the northwestern part of Anderson County and their livelihoods in the mines that honeycombed the surrounding mountains. The Knoxville and Kentucky Railroad line from Knoxville to Coal Creek (now Lake City) was completed in 1869, earlier construction having been halted by the Civil War. Even before the track from Clinton (the Anderson County seat and halfway point between Knoxville and Coal Creek) to Coal Creek was complete, however, the Knoxville Iron Company opened a mine and hauled coal by wagonload to the train depot at Clinton.

Coal Creek was the transportation and commercial center of Anderson County's coal mining region, but the actual mines were located farther west in communities such as the Wye, Fraterville, and Tennessee Hollow. In 1888, future Ohio senator Calvin Brice had a railroad spur line sent from Coal Creek into Slatestone Hollow and beyond into Tennessee Hollow. The settlement at Slatestone Hollow was henceforth known as "Briceville."

Historian, James Overholt, notes that "while some New York writers liked to say that Appalachia was a static society, marooned in time, at least in the case of Anderson County nothing could have been further from the truth."¹ Briceville and the surrounding area retained an air of Appalachian wilderness, but they were definitely part of a New South industrial revolution. The coal mines provided hundreds of new jobs and the growing population necessitated new houses, merchants, services, and other community institutions, including churches. Overholt finds that in the 1880s, over two hundred thousand tons of coal were produced in the mines in the Coal Creek Valley. He further states, "And by the end of the decade Coal Creek, Briceville, Fraterville, and Beech Grove had become boom towns. In a part of the country that for years had probably not supported more than two hundred people, there were by 1900 over four thousand inhabitant in the valley."²

¹ James Overholt. *Anderson County, Tennessee: A Pictorial History* (Norfolk, VA: The Donning Company, 1989), 35.

² Overholt, *Pictorial History*, 34.

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Briceville Community Church and Cemetery
Anderson County, Tennessee

As Briceville continued to grow (it became the biggest town in the county by the mid 1910s) and the congregation at the Briceville Community Church swelled, Baptist and Presbyterian denominations formed their own churches and built their own separate church buildings. Eventually only the Methodists remained in the church, and the mining company transferred the remaining land to the Methodist Church on August 13, 1896. The first trustees were E.S. White, J.A. Newman, Charles Petree, J.E. Hatmaker, and Edward Jackson.

The church cemetery reflects the population and status of Briceville during the time of the coal boom. Many of the stones have turn-of-the-century dates, revealing the time when the town's population and the church's membership were at their highest. The professionally carved stones on the majority of marked graves in the cemetery reflect the prosperity of Briceville – people in rural areas and in small churches usually did not have the money or the means to obtain such markers. Jobs and money were plentiful in Briceville; this and the town's location on a railroad spur line enabled Briceville citizens to easily obtain more expensive stones. The professionally carved grave markers are a somber illustration of the realities of mining – the mines brought financial assets into the community, but along with financial prosperity came the ever-present danger of death by explosion or other underground disaster.

Briceville was populous and prosperous, but the town was not immune to labor disputes and mine disasters that often characterize coal mining regions. In 1891-1892, the town and its surrounding environs were the stage for the Coal Creek War, during which free miners fought for their jobs and against the convict lease system. The convict lease system arose as a solution to the postbellum problem of exploding prison populations and as a manner of preserving the subjugated socioeconomic status of African Americans after the abolition of slavery. Coal companies in Tennessee used convict labor beginning in the 1870s, but free miners were not moved to rebel against the practice until 1891.

During the summer of 1891, a labor dispute led the Tennessee Coal Mining Company to close their mine and reopen a month later with a labor force consisting solely of convicts leased from the State. The several hundred free miners rebelled, releasing forty convicts and burning stockades. This prompted Governor Buck Buchanan to order a state militia occupation of the Coal Creek area. Although the Briceville and Coal Creek miners are typically credited with bringing about the end of the system, they, in fact, surrendered to the state militia in August 1892. However, they attracted enough negative attention to Buchanan that he lost reelection and the new governor abolished the system.

The Briceville Methodist Church served as a temporary jail for some of the hundreds of miners and supporters arrested by the state militia after the surrender. One scholar also credits the church and other similar associations with providing the sense of community that contributed to the Coal Creek War: "The growth of community institutions cemented a camaraderie and civic consciousness that would undergird the rebellions. During the late 1880s, newspapers in Tennessee repeatedly commented on the explosive growth

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Briceville Community Church and Cemetery
Anderson County, Tennessee

of social organizations and community networks. These associations, including churches . . . were usually created and nurtured by miners and their families.”³

Some men survived the Coal Creek War only to perish a decade or two later in the mines. The two major mine disasters that occurred in the Briceville area – the Fraterville Mine Disaster on May 19, 1902 and the Cross Mountain Mine Disaster on December 9, 1911 – remain among the worst in the nation’s history. These events are significant not only for the tremendous loss of approximately 300 lives total, but also for the letters written by several men to their families before succumbing to the toxic gasses trapped in the mines. The Briceville Methodist Church was the site of a community memorial service for the Fraterville Disaster on Sunday, 8 June 1902 at 10:30 am. E.S. Dickson, who also served the Briceville community as a medical doctor, was pastor of the church at this time and preached at the service.

The Briceville Church continued to be a center of community social activity even after it became United Methodist. Reverend Ralph Cline, pastor from 1947 to 1965, initiated several programs that were attended by community members of all denominations. During the time Cline served as pastor, Bible School classes were held every summer with an average daily attendance of one hundred students. Cline and church member Anna Mae Evans made sure that all students from the area could attend, even those who did not live within walking distance. Cline and Evans traveled to outlying neighborhoods and carried the children to the church in the backs of their pickup trucks. Older youth also had a place at the Briceville Church in the Epworth League, later known as the Methodist Youth Fellowship. Youth of all denominations attended the League’s weekly meetings. Cline also started a community Thanksgiving service, a tradition that continues today. First held in the Briceville Elementary School building and later moved to the churches, the service is held every Thanksgiving morning, with a different church hosting and a different pastor leading each year. These community and social activities began during Reverend Ralph Cline’s years as pastor in the late 1940s, and some are still continued today.

The Briceville Community Church hosted events for other holidays as well. The annual Christmas celebration was, according to Anna Mae Evans, “out of this world.”⁴ The women of the church decorated the sanctuary and a large evergreen tree. A gift for each child in the Sunday school was placed under the tree. The children of the church performed a nativity scene program and afterwards a church member dressed as Santa Claus handed out the gifts and “treats,” which were brown paper bags filled with fruit, nuts, and candy. Easter was also a festive occasion, marked by an egg hunt in the church cemetery. Women of the church spent Saturday dyeing eggs, which the adult church members hid amongst the grave markers while the children were in Sunday school. The children hunted for the eggs after the Easter church service. “To some that may sound sacrilegious,” writes Ruby Wilson Martin, “but it certainly never harmed those buried there

³ Karin Shapiro. *A New South Rebellion: The Battle Against Convict Labor in the Tennessee Coalfields, 1871-1896* (Chapel Hill, NC: University of North Carolina Press, 1998), 30.

⁴ Anna Mae Evans, Interview by Emily Robinson, 23 September 2002, Lake City, Tennessee.

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Briceville Community Church and Cemetery
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and it made the children very happy.”⁵ Other events included New Year’s Eve watch services, September homecomings, and revivals. The New Year’s services usually began at nine o’clock and lasted until midnight, when someone from the congregation tolled the church bell to ring in the new year. At the homecomings, all the church members returned for a service and a picnic on the grounds. Anna Mae Evans remembers that her mother and a church member named Mrs. Brown “would stay up most of the night on Saturday night cooking, and they enjoyed every minute of it.”⁶ The revivals most remembered are those organized by Reverend T. Paul Sims in the 1920s and 1930s. He divided the congregation into two groups, blue and red, and each group tried to invite the greatest number of people.⁷ In the celebration of holidays, youth activities, and revivals, the Briceville Community Church offered much more than preaching on Sunday morning. It filled a social and community need among the congregation as well as within the town.

A number of changes have been made to the church building since its construction, with the greatest number of renovations taking place during Reverend Cline’s service as pastor. He started the digging of the basement himself, with just a wheelbarrow, a shovel and a pick. Soon other congregants and community members joined, with the men coming every night after work to help dig and the women preparing sandwiches to refresh them as they worked. The mining experience of many of the men helped with the project: they detonated small explosives to shake the slate and other rock loose, removed the rock and earth with picks and shovels, and carted it by wheelbarrow to the banks of Coal Creek. The project took a year to finish and was done completely by volunteers and without the use of machinery. The church also bought a communion rail, poured cement steps, a coal furnace to replace the potbellied stove, and new pews during Cline’s term as pastor. The coal furnace was purchased secondhand from a church in Kingston. The pews each have small brass plaques inscribed with the names of families who donated the money to buy them. The second round of renovations to the sanctuary occurred after Cline left and included carpet, paneling, new ceiling, and new light fixtures.

The Methodist Church ceased using the building on June 7, 1995, due to a decline in membership. Charge of the building and cemetery was transferred to trustees Charles Wormsley and Anna Mae Evans, who reopened the building as a community church the following year. Since the reopening, Lee Cate and Roy Daugherty have served as pastors, but today the church has no standing congregation and no regular services are held there. The building still hosts weddings, funerals, and community events such as Hunters’ Education classes and the Fraterville Mine Disaster 100th Anniversary Memorial Service. It also serves as the evacuation place for nearby Briceville Elementary School in case of flood or fire.

⁵ Marshall McGhee, ed. *Coal Mining Towns: Stories and Picture of Anderson and Campbell Counties* (Jacksboro, TN: Action Printing Ltd., 1993), 56.

⁶ Anna Mae Evans, Interview.

⁷ Marshall McGhee and Gene White, ed. *Briceville: the town that coal built* (Jacksboro, TN: Action Printing Ltd., 1991), 51.

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Briceville Community Church and Cemetery
Anderson County, Tennessee

Architecturally, Briceville Community Church provides an excellent example of a vernacular church with subtle Gothic Revival detailing. Gothic Revival architecture was commonly used in church buildings during the late nineteenth and early twentieth centuries. In Anderson County, the First Baptist Church in Coal Creek (1894), St. Mark's Northern Methodist Church in Clinton (1890), and Cumberland Presbyterian Church of Oliver Springs (1888) are further examples of the Gothic Revival architectural style that was popular during this time. Gothic Revival architectural details in the Briceville Community Church are exhibited by the two towers and sawtooth bargeboard detailing along the rooflines of the tower and along the window on the facade. The towers are distinct because they are of different heights and design. The window muntin pattern of many of the windows is also distinct with a three-light lower pane and a patterned four-light pane above. Both interior and exterior features have been preserved, and the building retains its architectural integrity.

The cemetery represents the mining and social history of Coal Creek as well. The east-west orientation of the graves is very typical of central Appalachian cemeteries, as it was important to many people that the deceased face the rising sun. Casualties of both Fraterville and Cross Mountain are buried in the church cemetery; the words "Killed in Cross Mountain Mine Disaster" are carved on several grave markers. Cross Mountain miner Eugene Ault's farewell message is also inscribed on his marker, an obelisk at the northwest corner of the cemetery. It reads: "Air is not much now. All be good and I aim to pray to God to save me and all of you. Tell Clarence to wear out my clothes. Give Bessie Robbins a stickpin of mine. Tell her goodbye." Others interred in the cemetery, such as Jefferson Ellis Hill, perished in later disasters. Hill's grave marker tells passersby of his death in a 1930 explosion.

The Briceville Community Church is one of the only buildings remaining that retains its integrity and represents the significant mining and social history of Coal Creek. The church is a well-preserved local landmark.

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Briceville Community Church and Cemetery
Anderson County, Tennessee

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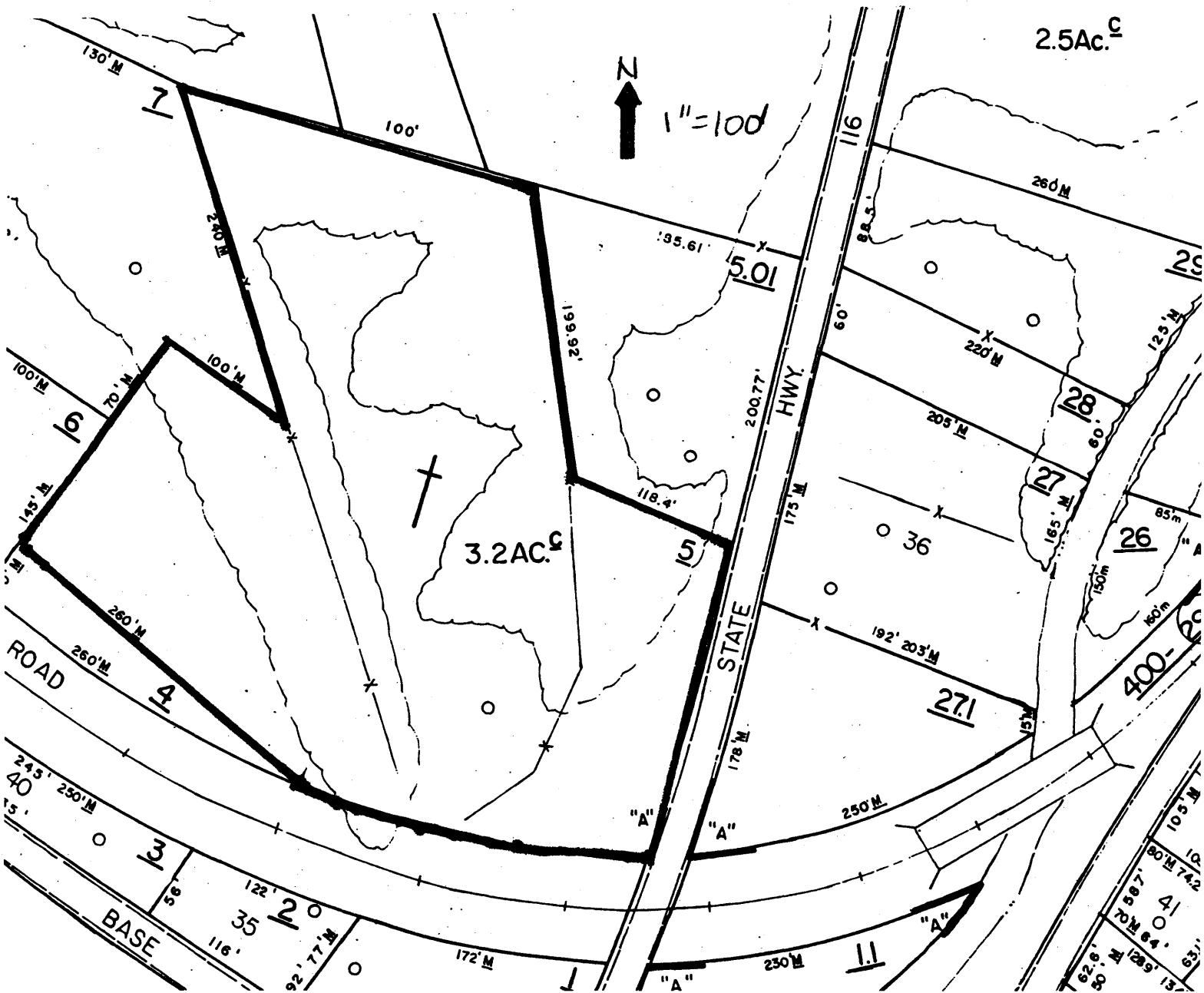
Briceville Community Church and Cemetery
Anderson County, Tennessee

Geographic Data

Verbal Boundary Description and Justification

The boundary of the Briceville Community Church and Cemetery is parcel 5 on Anderson County tax map 41 B

The nominated boundary includes the parcel of land historically associated with the church and cemetery.



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Briceville Community Church and Cemetery
Anderson County, Tennessee

Geographic Data

Verbal Boundary Description and Justification

The boundary of the Briceville Community Church and Cemetery is parcel 5 on Anderson County tax map 41 B

The nominated boundary includes the parcel of land historically associated with the church and cemetery.

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

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Briceville Community Church and Cemetery
Anderson County, Tennessee

Photographs

Photos by: Amanda Wild
Date: September 2002
Negative: Tennessee Historical Commission

South façade and east elevation, facing northwest
1 of 8

South façade, facing north
2 of 8

East tower, facing northeast
3 of 8

North (rear) and west elevations, facing southwest
4 of 8

Interior of sanctuary, facing south
5 of 8

Interior of church (basement), facing north
6 of 8

Cemetery, facing north
7 of 8

Cemetery detail
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