

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form



OMB No. 1024-0018

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 any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. 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 Union Baptist Church

other names/site number _____

2. Location

street & number 109 Court Street _____ not for publication

city or town New Bedford _____ vicinity

state Massachusetts code MA county Bristol code 005 zip code 02740

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, 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 forth 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.)

Signature of certifying official/Title
Massachusetts Historical Commission

Brona Simon
Brona Simon, SHPO

May 6, 2008
Date

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 this 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

Patricia Andrews

Date of Action

6/16/2008

Union Baptist Church
Name of Property

Bristol, MA
County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

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

(Check only one box)

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

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing

Noncontributing

1 building
____ sites
____ structures
____ objects
1 Total

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION: religious facility

Current Functions

(Enter categories from instructions)

RELIGION: religious facility

7. Description

Architectural Classification

(Enter categories from instructions)

LATE VICTORIAN: Shingle Style

Materials

(Enter categories from instructions)

foundation STONE: granite

walls WOOD: shingle

roof ASPHALT

other N/A

Narrative Description

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

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Union Baptist Church
New Bedford (Bristol), MA

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Narrative Description

The Union Baptist Church is located on the northwest corner of the intersection of Court and Cedar streets in the West End neighborhood of the city of New Bedford, Massachusetts. It is situated opposite the Bristol County Prison, which presents a monolithic brick wall on the south side of Court Street. This large correctional facility predates the church, so it cannot be considered an intrusion. A domestic-scaled office building, a mid-19th-century component of this complex, is located near the church, somewhat mitigating the effect of the wall. With the exception of the 1½-story dwelling sited just west of the church, the north side of Court Street has been cleared of its historic houses and redeveloped with townhouses constructed for public housing in the 1970s following an extensive Urban Renewal campaign in the West End. The houses along Cedar Street north of the church remain intact and provide a more suitable historical context for the building. The church is one block north of the County Street Historic District (1976, additional information 2008) and is separated from it by the county prison, which was excluded from the essentially residential district because of its use.

Completed in 1899, the church is a large wood-frame square-plan building with a front gable roof and wood shingle siding; a 3-story bell tower with a pyramidal roof is engaged to its southwest corner (IMAGE 1). The front façade faces Court Street and contains two arched doorways within a one-story shed roof vestibule sandwiched between the bell tower on the west corner and a shorter pedimented pavilion on the east corner that is aligned with the eastern slope of the main church roof. An arched niche is located between the entrances, which have had their original wood doors replaced with plate-glass doors and domed fabric awnings added. In the gable end and visible above the vestibule roof there is centered a fenestration band composed of five stained-glass windows. There are two double-hung sash windows at the base of the bell tower and one similar window in the front façade of the eastern pavilion. All three contain their original 8/1 wood sash. The tower originally had louvered openings at the top, but they have been walled over and are now concealed behind wood shingles.

The Cedar Street (east) façade contains a series of domestic-scale windows surmounted by a projecting gable dormer with an arched tracery window deeply recessed within it so that it is in the same plane as the lower wall (IMAGE 2). The dormer is supported by scrolled braces beneath the eaves. The five windows below the dormer, including a central triple unit, contain single stained-glass sashes that pivot inward from their bases to open. The arched window in the dormer also contains stained glass. The remaining windows contain 8/1 wood sashes. An apse extends from the rear (north) façade of the building, with a vestibule with entries to the apse and the basement appended on the street side. The west façade is tight against the neighboring building, making it barely visible from the street. A one-story hipped roof wing attached to the west side of the main gable roof section is screened by the tall bell tower. A large Venetian window is centrally placed in the west wall above which is a gable dormer. Other windows contain 8/1 wood sash. A brick chimney protrudes from the roof at the north end of the wing.

The interior of the church contains two large principal rooms: the sanctuary on the east side of the plan and an assembly room on the west side, with numerous accessory spaces. The sanctuary is located within the space defined by the building's large gable roof. Substantial truss work, both functional and ornamental, distinguishes the open

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ceiling of the room (IMAGES 3 & 4). Rafters and purlins are exposed, and are supported by three massive Gothic arch trusses from imposts engaged to the east and west walls. One truss abuts the south exterior wall where the band of five stained-glass windows is located. The imposts of the two remaining trusses frame the arched window in the dormer on the east wall. A partition with a wide opening within a Gothic arch creates the north wall (IMAGE 3). An elevated platform with a pulpit is recessed within the apse behind the arch with a paneled wood screen as a backdrop and a organ/choir loft, complete with an array of pipes located above. The west wall is divided into thirds by two posts supporting the roof trusses, with the intermediate spaces filled with movable slatted wood panels in vertical tracks. This feature allows for the sanctuary and the assembly room to be combined for large events. The floor is filled with three tiers of wood pews arranged in an arc around the central pulpit. Two doorways at the corners of the south wall provide entry into the sanctuary. They connect to small lobbies linked to the exterior doors. The smaller of the two occupies the interior of the small pavilion in the southeast corner of the front façade; the other larger lobby is within the base of the tower, and contains doorways to the sanctuary and the assembly room to the west of it, as well as to stairs leading to the belfry.

The second principal room, an assembly room or fellowship hall, abuts the west side of the sanctuary within the hipped roof extension on the west side of the building. It is smaller in plan than the sanctuary and has a lower ceiling. A large Venetian window in the west exterior wall is its most distinguishing feature (IMAGE 5). A drop ceiling has been installed concealing the original wood ceiling open to the rafters of the hipped roof. An elevated space on the north side of the room is concealed from view by a rolling partition similar to those between the two main rooms. Although used as a private meeting room or office, its elevated position and overhead door also would have allowed it to function as a stage for programs or performances. A door in the rear (north) end of the assembly room links to a passageway in the rear of the apse that provides access to the rear of the pulpit area, the organ/choir loft, and store rooms. A kitchen and dining area is located in the basement, which is reached by stairs from the rear of the assembly room and from two exterior entries.

Archaeological Description

No ancient Native American sites are known on the church property or in the general area (within one mile). Environmental characteristics in the church locale do not generally represent locational criteria (slope, soil drainage, proximity to wetlands) that are favorable for the presence of ancient sites. The presence of urban land soil associations in this area of New Bedford indicates naturally occurring soil characteristics and topography that have either been obscured or destroyed by urban works and structures. While the parcel is presently characterized by level to moderately sloping topography, original land surfaces in the area may have been different. Natural soils in the area might also have been well drained; however, these deposits have been destroyed by church construction. The church is also located well over 1,000 feet from the nearest wetlands. New Bedford Harbor is located approximately 0.75 miles to the east and Buttonwood Brook one mile to the west. Additional streams, brooks, and ponds may have been filled or diverted to below ground culverts by urban development.

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Given the above information, the potential for locating significant archaeological resources on the church property, both ancient Native American and historic, is low. Church construction, which included a basement and covered nearly the entire small lot (approximately 0.10 acres), would have destroyed any archaeological resources located on the property. No historic land use has been identified on the property prior to construction of the Union Baptist Church in 1899.

(end)

Union Baptist Church

Name of Property

Bristol, MA

County and State

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

- ☒ **A** owned by 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.

Narrative Statement of Significance

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

9. Major Bibliographical References

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

Previous documentation on file (NPS):

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

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE

ETHNIC HISTORY

RELIGION

Period of Significance

1899-1958

Significant Dates

1899

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Nathaniel Cannon Smith, architect

Primary location of additional data:

- ☐ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency
- ☐ Local government
- ☐ University
- ☒ Other

Name of repository:

Union Baptist Church archives

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Union Baptist Church
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The Union Baptist Church is historically significant as an enduring religious institution associated with New Bedford's people of color and their role in the history of the city. The church is the outgrowth of the city's oldest African American church and as its only African American Baptist congregation. It is the successor of the New Bedford church most closely associated with fugitives from American slavery, who formed an unusually large proportion of the local population of African descent. Some of those surviving fugitives and their descendants helped found Union Baptist in 1895. In addition, its congregation included a notable number of Cape Verdeans, who, by marrying African American members of the congregation, abandoned their native Catholicism and served as exceptions to the separation popularly perceived to exist between the two groups. The church is also architecturally significant. With its cornerstone laid in 1899, the building was designed by Nathaniel Cannon Smith, New Bedford's most prominent architect at the turn of the 20th century. One of Smith's very rare commissions for a religious facility, the church was designed in Smith's characteristic Shingle Style with Colonial Revival features. The sanctuary has an auditorium plan with an open truss-work ceiling and large arched window on a street facade. The complex, modern, plan includes assembly and meeting rooms, as well as a secondary spaces and two entry vestibules. Union Baptist Church retains integrity of location, setting, design, feeling, and association and thus meets National Register Criteria A and C at the local level, as well as Criteria Consideration A for a religious property.

HISTORICAL BACKGROUND

As its name suggests, Union Baptist Church reunified two African American Baptist congregations that had split nearly four decades earlier. The first of those, Second Baptist Church, itself split off from New Bedford's earliest African American church, African (later Third) Christian Church, founded in 1826 by African American members of the city's First Christian Church.¹ In 1844 nineteen members of this church left to form the second congregation to affiliate with the Baptist Church in the city, and was the first Baptist church founded by and for people of African descent. According to one local historian, these nineteen left because they "held sentiments of Calvinist Baptists," presumably among them the notion of predestination, of inevitable salvation for the elect and damnation for all others.²

Beyond that belief, why these people of African descent should have chosen to become a Baptist congregation is unclear. Since the Revolutionary era, Baptists and Methodists were the most apt of all denominations to proselytize among and accept people of color for membership, and the Baptist church had developed an early foothold in Boston. Founded in 1805, the African Meeting House was the first African Baptist church in the North, and the first African American church in the city. Moreover, African American Baptist churches had existed in the South since the Revolution, and the notably large number of southern-born African Americans in 19th-century New Bedford had a significant role in the church's founding, population, and persistence.³

Local historians have identified fifteen of the nineteen founders of Second Baptist Church—Richard and Martha Johnson, Levin and Harriet Betts, Sarah Quinn, Henry (later William Henry) and Hannah Johnson, John Butler, Peter and Agnes

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¹ Third Christian Church closed in 1859. In its last years it became known as Free Will Baptist Church. See Leonard Bolles Ellis, *History of New Bedford and Its Vicinity, 1602-1892* (Syracuse, NY: D. Mason & Co., 1892), 563-64.

² "History of the New Bedford Churches: Second Baptist (Colored)," *New Bedford Standard*, 5 October 1854, 2:4.

³ Walter H. Brooks, "Evolution of the Negro Baptist Church," *Journal of Negro History* 7, 1 (1922): 17.

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Nelson, Elizabeth Williamson, William and Amelia Piper, and the Pipers' daughters Amelia Piper and Sarah Piper Roshur. All but Hannah Johnson, who was a Massachusetts native and a Narragansett Indian, had been born in the South; of the thirteen who came from the South, five were from Richmond, Virginia, where an African Baptist Missionary Society had been formed in 1815.⁴

From the beginning Second Baptist Church was intimately associated with people enslaved in the South who had escaped to the North. Among the founders, William Henry Johnson and his mother Harriet Betts, probably the family of William Piper, and possibly others were fugitives, and the church's first two pastors were as well. The first, Thomas U. Allen, had been a minister of Richmond's First African Baptist Church until 1843, when the congregation granted his request to move to Boston to work as a "foreign missionary." At that time, according to church minutes, "Bro. Allen is the property of an orphan child whose guardian has obtained leave of the Court to dispose of him for the sum of \$600," and the congregation pledged to contribute what it could to purchase his freedom. Allen left the South before he had raised the money, and was thus still enslaved when he came to New Bedford.⁵

When Allen left Second Baptist Church in 1847, the fugitive Edmund Kelley succeeded him. Kelley left a Baptist church in Columbia, Tennessee, under circumstances very similar to Allen's; upon learning that Kelley was "about to be sold," his congregation tried unsuccessfully to purchase his freedom. He left Tennessee with a note from his insolvent owner that he might preach anywhere in the United States, on the condition that he return when called to do so. Kelley headed for Boston, and he accepted the ministry at New Bedford's Second Baptist in September 1848. His congregation in Tennessee afterward helped him buy his wife and four children out of slavery; in fact, Kelley resigned his New Bedford pastorate on 1 May 1851 "in order to secure the freedom of my family from slavery," presumably through a fund-raising tour that would take him away from the church too often. His family arrived in New Bedford on 30 May, and the next day Kelley formally married his wife Paralee. During the 1850s Kelley again served as Second Baptist's pastor for several years, and he died in New Bedford in 1894.⁶

After Kelley left, the Second Baptist ministry was filled by visiting pastors, among them in 1851 William Jackson (1819-1900), who returned as the church's settled minister in 1855. Jackson, who was born free in Norfolk, Virginia, moved to Philadelphia in the early 1840s and became pastor at Oak Street Baptist Church in West Philadelphia in 1842. Though he did mission work with other churches in the region, he remained in his Philadelphia pastorate until 1851, when he came to New Bedford. Jackson's documented involvement with fugitives began about a month after the Fugitive Slave Act

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⁴ Brooks, "Negro Baptist Church," 17. Founders are identified in C. Dudley Onley, "Connectional History," *Twenty-Fifth Anniversary of the Salem Baptist Church, New Bedford, Mass. 1858-1883. December 7 to 12* (New Bedford: Sherman & Purrington, printers, 1885), unpaginated.

⁵ Minutes of First African Baptist Church, Richmond, VA, 5 March 1843, Library of Virginia, Richmond. The minutes of 6 April 1845 state that Allen's resignation as a deacon of the Richmond church had been approved, that he apparently was not to be sent as "a missionary to Africa," and that "he had found employment as a pastor in New Bedford Mass."

⁶ *A Family Redeemed from Bondage; Being Rev. Edmond Kelley, (the Author), His Wife, and Four Children* (New Bedford: Published by the Author, Corner of Cedar and Middle Streets, 1851) recounts his bondage, escape, and life in freedom. See Massachusetts Vital Statistics for his New Bedford marriage and death records.

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became law in September 1850, when he was arrested for taking part in an effort to rescue a fugitive named William Henry Taylor. Jackson and others were charged with conspiracy to kidnap Taylor and to convey him to "some unknown quarter" without the consent or knowledge of those "who claimed his legal custody." In a later account of his life Jackson claimed that he led the "rescue party," which had disguised Taylor in women's clothes and moved him on to Canada.⁷

Jackson's friends obtained a writ of *habeas corpus* to secure his release from jail, and he soon after left Philadelphia for New England. He was installed as pastor of Second Baptist Church in April 1855—the fugitive William Ferguson sang a hymn at the ceremony—and his documented assistance to fugitives began almost immediately upon arrival.⁸ The fourth and fifth persons Jackson received into Second Baptist church were Ellen Saunders and Thomas Price, both documented fugitives. Other members identified as fugitives who joined Second or the later Salem Baptist congregations included Ferguson, William Winters, James Pritlow, Anthony Loney, Caroline Martin, Harriet Johnson Betts; in addition Levin Betts, Mary Blair, and Charles and James Thomas were probably fugitives.⁹ It is likely that the collection "for the benefit of persons escaping from slavery" in one of the city's churches in December 1855 took place at Second Baptist, and by March 1856 Jackson and several other New Bedford men of color created a "Vigilant Aid Society" to help fugitives passing through or settling in the city. One of the society's first actions was to castigate publicly Bethel African Methodist Episcopal Church for "shutting its doors against a society, which has for its object the fundamental principles of the Gospel, and aids the poor ranting fugitive out of the clutches of wicked human bloodhounds, and given him a crust of bread and a cup of cold water, and bids him God speed on his way from the prison-house of bondage."¹⁰ Jackson's journal makes clear that he knew Philadelphia fugitive assistant William Still, and it is probable that he worked with Still to move fugitives northward. His journal entry for 14 June 1857 probably documents his involvement in one fugitive case: "I have dureing [sic] the past week been very successful in helping two men to obtain their freedom one from Washington [sic] and one from Kentuckey [sic]."¹¹ Jackson's churches, both Second Baptist and Salem Baptist, appear to have been the churches of choice for New Bedford's fugitive population, which by most accounts ranged from three hundred to seven hundred.¹²

⁷ *Philadelphia Ledger* quoted in *National Anti-Slavery Standard*, 24 October 1850; thanks to Christopher Densmore, Friends Historical Library, Swarthmore, PA, for this article; e-mail to author, 8 April 2005. William Jackson, "A Memoir of William Jackson," excerpt from William Jackson to Rev. Edgar M. Levy, 8 March 1899, private collection. Levy was one of the men who secured the writ to release Jackson.

⁸ On Jackson's installation, see *New Bedford Republican Standard*, 12 April 1855 *Standard*, 2:4, and 19 April 1855, 2:3.

⁹ On Saunders, see William Still, *The Underground Railroad* (1871; reprint, Chicago: Johnson Publishing Co., 1970), 281-85; on Price see *New Bedford Overseers of the Poor Records*, 1:123, *New Bedford Free Public Library*; on Pritlow see F. N. Boney et al., *God Made Man, Man Made the Slave: The Autobiography of George Teamoh* (Macon, GA: Mercer University Press, 1990), 109; on Winters see Horatio T. Strothers, *The Underground Railroad in Connecticut* (Middletown, CT: Wesleyan University Press, 1962), 104. On Loney see Still, *Underground Railroad*, 114; on Martin see Still, *Underground Railroad*, 336-46. Harriet Johnson Betts was the enslaved mother of William Henry Johnson, who escaped with him from Richmond in 1833; see Johnson's obituary in *New Bedford Evening Standard*, 19 December 1896. On Ferguson see the account of his escape and life in *New Bedford Standard Times*, 15 May 1910, and *New Bedford Overseers of the Poor Records*, 1:122. Like Kelley, Ferguson formally married his wife Nancy, with whom he escaped, in New Bedford in 1850.

¹⁰ See "Public Meetings," *Liberator*, 14 March 1856.

¹¹ Kathryn Grover, *The Fugitive's Gibraltar: Escaping Slaves and Abolitionism in New Bedford, Massachusetts* (Amherst: University of Massachusetts Press, 2001), 255-56.

¹² Many contemporary accounts cite the great number of fugitives in New Bedford, but specific estimates appear in "A City of Refuge," *Boston Chronotype*, reprinted in *New Bedford Republican Standard*, 1 November 1850; Caroline Weston, New Bedford, to Wendell Phillips, 9 February 1845, Anti-Slavery Collection, Department of Rare Books and Manuscripts, Boston Public Library; and James B. Congdon, "The Colored Population of New Bedford," 1863, Paul Cuffe Papers, New Bedford Free Public Library. On

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In the spring of 1858 a general revival swept over the city's African American churches. Thirty-two people, of a total of 124 converted during that time, joined Second Baptist, and by the fall its membership stood at 250 people, or roughly a quarter of the official population of color in 1855.¹³ But the church was on the brink of schism. That October a faction in the church accused Jackson of financial mismanagement, but a rapidly convened ecclesiastical council of clergy and "lay brethren" ruled that the charge had no foundation and that they saw no reason for him not to remain as Second Baptist's pastor.¹⁴ Still, Jackson resigned about three weeks later, and a letter signed by "75 to 100 persons" asked to be dismissed at the same time. After "sharp discussion," a newspaper account stated, their request was approved.¹⁵ In the end ninety-five people from Second Baptist, including some who had founded Second Baptist Church in 1844, left and formed Salem Baptist Church with Jackson as their pastor. By 1885 Salem Baptist Church had 193 members and a very active Sunday School that reached out to the children of nonmembers: it had 155 students and twelve teachers in that year.¹⁶

By the turn of the 20th century the local population of African descent had been supplemented modestly by immigrants from the Cape Verde Islands, an archipelago off the coast of West Africa that had long played a role in both the transatlantic slave trade and the whaling industry. Enslaved Africans were put to work on island plantations, but the dry climate and misuse of agricultural land formed a powerful push to emigrate. By 1765 American whaling vessels made regular stops at these islands to acquire provisions and recruit crew.¹⁷ The earliest known permanent resident from Cape Verde was Joseph Antone, born in 1797 on the island of Sao Nicolau and who had settled in New Bedford by 1821. Antone was one of the original members of the African Christian Church in 1826. Though Cape Verdeans were relatively common in whaling crews, their settlement in New Bedford was slight until the end of the 1880s, and migration on a large scale did not begin until about 1900. In 1900, just as the truly mass migration from Cape Verde began, there were probably fewer than three hundred Cape Verdeans in Bristol County, whose population of color stood at about 5,700.¹⁸

In the language of immigration studies, Cape Verdeans were "sojourners," immigrants who initially came with the intention not to settle but to earn money that would support their families and a better life in their native country. As a consequence, they tended to be male: historian Marilyn Halter has determined through an analysis of passenger and crew lists that 83.4 % of Cape Verdeans coming into New Bedford between 1860 and 1934 were male. Those who chose to

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fugitives in New Bedford see Grover, *Fugitive's Gibraltar*. If there were seven hundred fugitives in New Bedford in 1850, they would have formed an unlikely 70 percent of city's recorded African American population, though many probably escaped the notice of federal census takers.

¹³ New Bedford *Republican Standard*, 8 April 1858, 1:2; Onley, "Connectional History."

¹⁴ New Bedford *Republican Standard*, 21 October 1858, 1:5, and 28 October 1858, 3:1.

¹⁵ Ibid., 11 November 1858, 2:1.

¹⁶ *Twenty-Fifth Anniversary of the Salem Baptist Church, New Bedford, Mass. 1858-1883. December 7 to 12* (New Bedford: Sherman & Purrington, 1885), unpaginated.

¹⁷ See Elmo Paul Hohman, *The American Whaleman: A Study of Life and Labor in the Whaling Industry* (New York/London/Toronto: Longmans, Green and Co., 1928), 28, and Marilyn Halter, *Between Race and Ethnicity: Cape Verdean American Immigrants, 1860-1965* (Urbana and Chicago: University of Illinois Press, 1993), 2-4.

¹⁸ See Historical Census Browser, University of Virginia Library Web site, <http://fisher.lib.virginia.edu/collections/stats/histcensus>. The 1900 census distinguishes between "negro" population and "all colored population," which latter seems to have included foreign-born people of color. In that year 2,749 "negro" males and females were listed as Bristol County residents, while the "all colored population" was 3,004, a difference of 265 persons.

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settle and wished to marry thus encountered a dearth of Cape Verdean females. In her *Folk-lore from the Cape Verde Islands* (1923), based on field work in New Bedford and other New England places, the anthropologist Elsie Clews Parsons noted, "As a rule the Island immigrants are married to their own country-women, of whom there are comparatively few, or they live celibate."¹⁹

Despite the fact that Cape Verdeans tended to think of themselves as Portuguese upon their arrival in the United States, they were systematically excluded from institutions created and supported by white Portuguese, including Portuguese Catholic churches, and consigned to the same low-wage jobs as African Americans had historically been.²⁰ By 1905 Cape Verdeans in New Bedford had founded Our Lady of the Assumption church, the oldest Cape Verdean Catholic church in North America. But intermarriage with African American women brought Cape Verdean men, and ultimately the children of these couples, into African American Protestant churches. In 1852, for example, the Cape Verdean blacksmith Miguel A. Fortes married Mary Bush, born in the District of Columbia, and the daughter of African American fugitive assistant William Bush. Fortes and his wife were members of Salem Baptist, and in 1872 Miguel Fortes was ordained a deacon of the church. Similarly, in 1850 Cape Verdean seaman Emanuel Pease married Madeline Williams, the daughter of John H. Williams, who had come to New Bedford from the "East Indies," and Charlotte Quanwell, an Afro Indian whose family had lived in the New Bedford area since the 1700s. Madeline Pease and Mary Fortes were among the ninety-five who had left Second Baptist to create Salem Baptist, and both were also founding members of Union Baptist Church in 1895.

A Salem Baptist church history noted that the Sunday School's outreach arose from the fact that "there were very few children among the ninety-six members," a circumstance that could have been due to the exodus of young people from the city or negligible immigration or both. After growing healthily before the Civil War, the population of African descent increased only slightly afterward. In the four decades between 1820 and 1860, New Bedford's African American population grew from 203 to 1,518 persons. In the four decades between 1860 and 1900 it grew only from 1,518 to 1,685 people, and the proportion of local population people of African descent occupied declined from 6.8 to 2.6 %. Stagnation in the population may have motivated, at least in part, the merger of the city's two African American Baptist congregations into Union Baptist Church.

Early in 1895 Second Baptist and Salem Baptist jointly formed two committees. The first was an advisory board composed of the pastors of New Bedford's First Baptist and North Churches and representatives of the statewide Baptist convention. The advisory board oversaw the second, a "reconciliation committee" probably composed of members of both churches. In March the reconciliation met to discuss and merger, and on 18 April 1895 the congregations incorporated a new church, Union Baptist. Initially fourteen people from Second Baptist and forty-six from Salem became members, and within months another thirty-nine members of both churches had joined the congregation; church histories list seventy-nine founding members. While the congregation began to raise funds for a new sanctuary, services were held alternately at Second Baptist's sanctuary on Middle Street and Salem Baptist on North Sixth Street. The last service at Second Baptist Church was on 1 July 1896, the last at Salem on 21 July 1899.

Early in 1896 the Union Baptist congregation hired Ephraim H. MacDonald, a minister then serving in Detroit, to serve as its first settled pastor, and MacDonald helped lead the drive to build the new church. In September that year New

(continued)

¹⁹ Halter, *Between Race and Ethnicity*, 46-47.

²⁰ *Ibid.*, 7-8.

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Union Baptist Church
New Bedford (Bristol), MA

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Bedford's Swedish Baptist Mission bought Second Baptist Church for \$3,200. For \$1,100 the congregation also sold two houses and lots on nearby Kempton Street that had been left to Salem Baptist Church by Levin and Harriet Johnson Betts, and by August 1899 Union Baptist trustees had sold the Salem Baptist Church sanctuary and lot for about \$7,600.²¹ In addition, between January 1896 and September 1900 hundreds of individuals and some organizations donated \$1,450 to the building campaign. With funds from these and other sources, the Union Baptist congregation bought a lot at the corner of Cedar and Court Streets, in the heart of the oldest and largest African American neighborhood in New Bedford. The cornerstone for the building was laid in 1899, and when construction was complete the congregation held a week-long dedication celebration, from 25 March to 4 April 1900. "Visiting clergyman from far and near"—one of them William Jackson—attended and spoke at the event; Jackson died in New Bedford just six weeks later.²² The pulpit furniture in the new church had been Second Baptist's, while the table in the church vestibule had earlier been at Salem Baptist Church.

Union Baptist's founding members mirrored in many ways the membership of its two predecessor congregations. Like the group who created Second Baptist Church in 1844, Union Baptist's founders were overwhelmingly born in southern states. Fifty of the sixty-eight original members whose birthplaces are documented were from the South—thirty one of them from Virginia (including eight each from Richmond and Norfolk), seven from the District of Columbia, six from North Carolina, and six from other southern states. Only nine of these sixty-eight persons were born in Massachusetts and another six were born elsewhere in the North; of those fifteen, six had parents who were born in the South. Three members of the church were from Cape Verde. In addition, the daughter of one African American member had married a Cape Verdean, and two American-born women were the daughters of Cape Verdean men. Several African American members married men of African descent also not born in the United States: Angelina Fortes, the daughter of Mary Bush and Miguel Fortes, married James H. Magnett, born on the South Atlantic island of St. Helena; Emma Pierce, born in New Bedford, was the second wife of Benjamin C. Magnett of St. Helena; and Rhoda Wainer, descendant of a family that settled in southeastern Massachusetts by the mid-1700s, married the Barbadian Samuel Henry. The mothers of two founding members, Louise Arrick and Madeline Pease, had married Hawaiian-born men. Like Cape Verdean males, these islanders surely came to New Bedford aboard whaling vessels, as all were at different times recruiting and provisioning stations for the industry.

(continued)

²¹ In his will of 28 January 1862, Levin Betts left houses and lots at 68 and 201 Kempton Street, together valued at two thousand dollars, to his wife Harriet and her son William Henry Johnson; at their deaths the properties were to be left to Salem Baptist Church. Bristol County Register of Probate, 1866. Ephraim H. McDonald et al., trustees of Union Baptist Church, to F. William Oesting, 9 August 1899, Bristol County Registry of Deeds 205:420. In 1895 Salem Baptist directed James E. Reed, James H. Magnett, and William H. Carney to sell the church's building and land on North Sixth Street for at least \$14,000, the proceeds to go into the Union Baptist building fund. Deeds indicate that no offer that high was forthcoming. Oesting was one of three owners of Ashley and Pierce Clothing Company on William Street in New Bedford. For details about the sale of the Betts and Salem Baptist properties see Bristol County Deeds 187:522, 189:61, 199:324, and 199:493.

²² Jackson had served as Salem Baptist Church's pastor from its creation in 1858 until 8 June 1863, when he resigned to become a chaplain at Readville, the camp at which Massachusetts's Union troops trained. Massachusetts Governor John Albion Andrew appointed Jackson and another New Bedford cleric, William Grimes, in March as alternating post chaplains. When the Fifty-fifth was formed from the surfeit of men who had enlisted in the Fifty-fourth Regiment, the first official African American regiment in the Union Army, Andrew named Jackson chaplain of the Fifty-fifth. Jackson returned to New Bedford on 30 May 1864 and served again as Salem's minister until 1870, when he accepted a ministry in Providence, Rhode Island. How long he served there, and whether he worked in the ministry afterward, is not yet known. See Virginia M. Adams, ed., *On the Altar of Freedom: A Black Soldier's Civil War Letters from the Front* (Amherst: University of Massachusetts Press, 1991), 11 n. 13; Edwin S. Redkey, "Black Chaplains in the Union Army," *Civil War History* 33, 4 (1987): 332.

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In most instances (forty-six of fifty), evidence exists to determine when southern-born members of Union Baptist Church migrated and settled in New Bedford. The majority, or twenty-nine of forty-six, had been in New Bedford since before the Civil War, while seventeen had come to the city afterward. The numbers, though small, suggest the continued appeal of New Bedford as a place to settle. African American migration from the South to the North between 1870 and 1900 did not greatly alter the proportion of southern African Americans to all African Americans: 90.5 % of all African Americans lived in the South in 1870, while 89.7 % lived there in 1900. But growth of the African American population over these three decades was profound, climbing from 13,947 in 1870 to 31,974 in 1900—a rate of growth of nearly 130 %—which, when compared to a 79 % increase in African American population in the South, suggests the appeal of Massachusetts as well.

More definitively, however, the greater number of pre-Civil War migrants among the southern-born founding members of Union Baptist Church suggests the predominance of what may be called “old families” in Union Baptist Church, African Americans who had been in New Bedford for decades and can be presumed to have assimilated in some measure into northern culture.²³ Church historian C. Dudley Onley stated that “many of New Bedford’s well-known colored families” had attended Salem Baptist Church—Robert and Parthenia Harris Carter, Caledonia Dandridge Thorne, the Pipers, the John D. Hayden family, the William Ferguson family, John and Senora Lee, and James and Emma Turner. Of the families Onley identified, only the Haydens and possibly Parthenia Carter and Senora Lee had come to New Bedford during or after the Civil War.²⁴

Other families prominent in the local African American community and, indeed beyond, were founding members of Union Baptist Church. William H. Carney Jr. (1840-1908), who achieved nationwide fame for his bravery during the Fifty-fourth Regiment’s assault on Fort Wagner in 1863, was a founder and longtime member, as were his wife Susannah Williams Carney, their daughter Clara, his sister Mary (who married the Cape Verdean mariner Joseph Mindo in 1864), and his wife’s stepmother, Love P. Williams. Carney and his parents and siblings were all fugitives, and he was the first person of African descent to win the Congressional Medal of Honor. For many years the flag that draped Carney’s coffin at his funeral in 1908 hung in Union Baptist Church. James E. Reed, born in Winston, North Carolina, in 1864, came to New Bedford with his father’s family about 1873, and later married Anna E. Jourdain, whose family had lived in New Bedford since the early 1830s. Reed was among the city’s foremost photographers, and also worked for the Commonwealth of Massachusetts on an early and innovative project to make photostatic copies of state records.²⁵ Reed was the first superintendent of Union Baptist Church’s Sunday school, organized in 1895.

The great-grandchildren of Union Baptist founding member Miriam Seals were also accomplished. Elijah Knox, the brother of well-known fugitive Harriet Jacobs, was in New Bedford by 1867 and had taken as his second wife Julia Seals,

(continued)

²³ The families of Anthony Jourdain and William Bush, related by marriage, had been in New Bedford since the mid-1830s and late 1840s, respectively, but both were related through Jourdain’s wife, Hepsabeth Johnson, to Jonathan Cuffe, the brother of renowned mariner Paul Cuffe. The Cuffe family had lived in the region since the mid-1700s.

²⁴ John D. Hayden came to New Bedford in 1863, Parthenia Harris married Robert H. Carter in 1869 in New Bedford, and Senora Lee’s parents had moved to the city from West Virginia by 1870.

²⁵ Reed worked as the Massachusetts State House Photostat Operator from 1914, when he had closed his photography business in New Bedford, until 1934. The Photostat was an early photocopier created about 1911 by two Rochester, New York, companies; it was a large camera that projected and created images on rolls of sensitized paper. The photographic process was ultimately replaced in the 1940s by electrostatic photocopying, or xerography.

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New Bedford (Bristol), MA

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Miriam Seals's daughter. Knox's three grandsons all achieved national prominence. William Jacob Knox Jr. (1904-95) was the first African American to receive a doctorate in chemistry from the Massachusetts Institute of Technology, became a researcher on the Manhattan Project, and then secured some twenty-seven patents during his work for Eastman Kodak Company. Lawrence Howland Knox (born 1906), also a Ph.D. chemist, worked with his brother William on the Manhattan Project. Clinton Everett Knox (1908-80) received a Ph.D. from Harvard and worked for the U.S. Department of State after the Second World War; he later served as ambassador in Paris, Honduras, Benin, and Haiti.

In September 1921 the church ceremonially burned its mortgage. The seventy-four-year-old Martha James, formerly a member of the Salem Baptist congregation and then the oldest living member of the Union Baptist congregation, lit the match for the event. Union Baptist continued to attract members who mirrored the composition of the city's population of African descent as a whole—principally descendants of families that had lived in New Bedford since before the Civil War, migrants from the South, and Cape Verdeans. In 1948 Isaac Gracia, born in Massachusetts to Cape Verdean parents and married to a woman whose father was born in St. Helena, was one of the church's four trustees, and at least seven members of church committees and auxiliary groups were of Cape Verdean descent. Henry P. Onley, descendant of a family that had been members of Salem and had lived in New Bedford since the mid-1850s, was another trustee. The organist at Union Baptist Church that year was Bertha Youngblood, the granddaughter of Second and Salem Baptist pastor William Jackson. And Union Baptist remained the home of descendants of the Jourdain, Dandridge, Fortes, Carter, and Reed families, all antebellum families. By its centennial in 1995, 170 people, almost all of African descent, were members of Union Baptist Church.²⁶

ARCHITECTURAL BACKGROUND

Union Baptist Church is one of only two religious building in New Bedford known to have been designed by Nathaniel Cannon Smith (1866-1943), New Bedford's most active and prominent architect of the period. Built in 1899, it precedes the Tiferes Israel Synagogue located at 42 S. Sixth Street, which Smith designed in 1924. Because of its scale and function, the church is a distinctive example of the Shingle Style in New Bedford, which was enormously popular in the city because of the long tradition of that exterior material stemming back to its origins as an 18th century whale port. Shingle siding is a common feature of coastal architecture in New England and Long Island, and it became even more pronounced in the 20th century as it became imbued with Colonial Revival sentiments. New Bedford was no exception. Still, it was an unusual material for churches, which were generally masonry construction, and this may reflect the economy employed in the design and building of the Union Baptist Church.

The restrained exterior form of the church is not entirely out of scale and character with the 1½- and 2-story wood frame dwellings in the West End. Its cross-gable roof and domestic-scale entrances and windows are also consistent with its neighborhood context. The 3-story bell tower with pyramidal roof is the most pronounced church feature. However, the church is quite spacious and grand inside. The small sanctuary is distinguished by a truss-work ceiling and art glass windows on the two street walls. An assembly room or fellowship hall is located on the west side of the sanctuary, with the common partition composed of three overhead track doors constructed with wood slats, which allow for the two rooms to be combined for larger occasions. This moveable divider is reminiscent of devices used in Quaker meeting houses. This well-designed but modest church indicates the respectable but continued separate status

(continued)

²⁶ "The Churchgoer Visits: Union Baptist Church," *New Bedford Standard-Times*, 9 May 1996.

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New Bedford (Bristol), MA

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people of color had achieved in the New Bedford community, as well as the pride and enthusiasm they had for their re-united church and their West End community. In its current setting, Union Baptist Church is an institutional survivor of the urban renewal of the West End, which gutted the center of this neighborhood, and is a tangible reminder of the close-knit nature of the West End.

Nathaniel Cannon Smith was born in New Bedford on January 18, 1866, the son of William T. and Caroline A. Brownell) Smith. William T. Smith was a merchant and a member of the New Bedford Common Council. After graduating from the local high school in 1885, Nathaniel studied wood engraving with E.G. Dobbins. He had decided on a career in architecture by the time he entered the Ecole des Beaux Arts in Paris, where he apprenticed with Henri Duray. Upon returning to New Bedford, Smith entered into an active practice designing civic and domestic buildings. His local commissions include the George Emerson Building, the New Bedford Textile School, the Slocum Building, and the Times and Olympia buildings, the Clarence A. Cook School. Smith was also the architect for the expansion and conversion of the old Town Hall into the New Bedford Free Public Library. He also designed scores of houses in the city, many in the Shingle Style, which celebrated New Bedford's Colonial past and its sustained preference for wood shingle siding. In 1897 Smith married Alice M. Adams, and he taught architectural design at the Swain School of Design in New Bedford.²⁷

(end)

²⁷ This information was distilled from an inventory form researched and written by Peggy Madeiros for the New Bedford Office of Historic Preservation in 1981. The property was a large Shingle Style house Nathaniel C. Smith designed for Jennie Gibbs Grinnell in 1904 and located at 32 Maple Street. (See Form # 45-322.)

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National Park Service

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Continuation Sheet

Union Baptist Church
New Bedford (Bristol), MA

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"Installation of Pastor Today Marks New Milestone in Union Baptist Church History," *New Bedford Standard-Times*, 15 June 1952.

Twenty-Fifth Anniversary of the Salem Baptist Church, New Bedford, Mass., 1858-1883. New Bedford MA: Sherman & Purrington, 1885.

(end)

Union Baptist Church
Name of Property

Bristol, MA
County, State

10. Geographical Data

Acreage of Property less than one acre

UTM References See continuation sheet.

(Place additional UTM references on a continuation sheet.)

1. 19 338800 4610760
Zone Easting Northing

2. Zone Easting Northing

3. Zone Easting Northing

4. Zone Easting Northing

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 Neil Larson, Kathryn Grover, consultants, with Betsy Friedberg, NR Director, MHC

organization Massachusetts Historical Commission date May 2008

street & number 220 Morrissey Boulevard telephone 617-727-8470

city or town Boston state MA zip code 02125

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 the SHPO or FPO.)

name Union Baptist Church

street & number 109 Court Street telephone 508-992-8844

city or town New Bedford state MA zip code 02740

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the 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 Project (1024-0018), Washington, DC 20503.

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National Park Service

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Union Baptist Church
New Bedford (Bristol), MA

Section number 10 Page 1

Verbal Boundary Description

The nominated property is located on a corner lot bounded by Court Street on the south and Cedar Street on the east. House lots abut the property on its north and west sides. See attached assessor's map for a more detailed description.

Boundary Justification

The boundary represents the historic dimensions of the property.

(end)

PHOTOGRAPHS

Photographer: Neil Larson

1. View of exterior from SE
2. View of exterior from NE
3. Sanctuary interior from SE
4. Sanctuary interior from NW, detail of ceiling truss work
5. Meeting room interior from SE

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY Union Baptist Church
NAME:

MULTIPLE
NAME:

STATE & COUNTY: MASSACHUSETTS, Bristol

DATE RECEIVED: 5/07/08 DATE OF PENDING LIST: 5/23/08
DATE OF 16TH DAY: 6/07/08 DATE OF 45TH DAY: 6/20/08
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 08000532

REASONS FOR REVIEW:

REQUESTED ACTION: NOMINATION
APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

✓ ACCEPT _____ RETURN _____ REJECT 6/16/2008 DATE

ABSTRACT/SUMMARY COMMENTS:

Historically and architecturally significant late 19th
Century Shingle-style church associated with New Bedford's
African-American community.

RECOM./CRITERIA

Accept A&C

REVIEWER

Patrick Andrus

DISCIPLINE

Historian

TELEPHONE

DATE

6/16/2008

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.



MA - (BRISTOL COUNTY) - UNION 2. tif

Union Baptist Church

New Bedford, Bristol Co., MA

Image 2: View of exterior from northeast



MA - (BRISTOL COUNTY) - UNION I. #8

Union Baptist Church

New Bedford, Bristol Co., MA

Image 1: View of exterior from southeast



MA - (BRISTOL COUNTY) - UNION 3.tif

Union Baptist Church
New Bedford, Bristol Co., MA

Image 3: Views of sanctuary interior from southeast



Union Baptist Church
New Bedford, Bristol Co., MA

Image 4: View of sanctuary from northwest
detail of truss work in ceiling

MA - (Bristol County) - Union 4.k.jpg

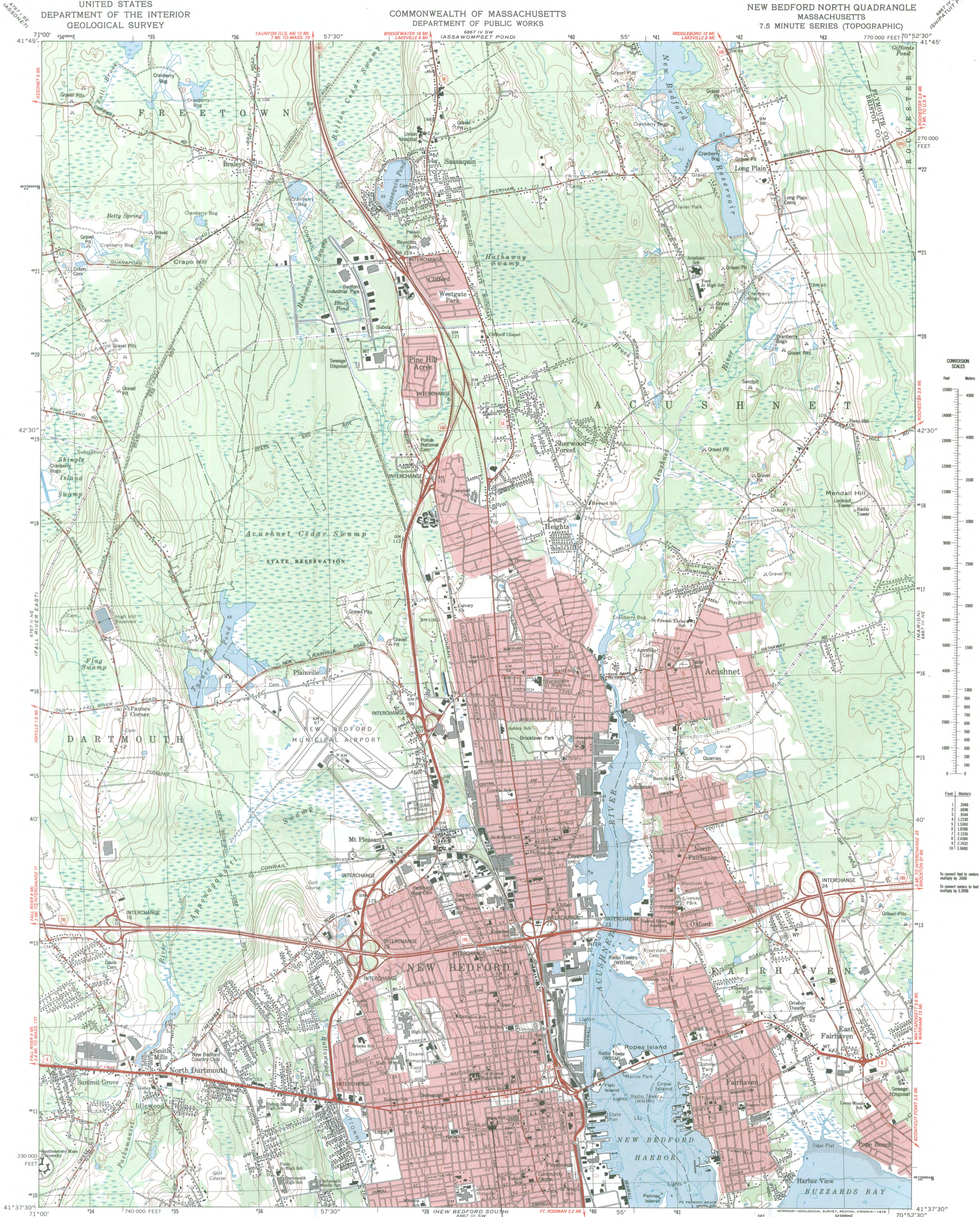


MA - (BRISTOL COUNTY) - UNIONS. tif

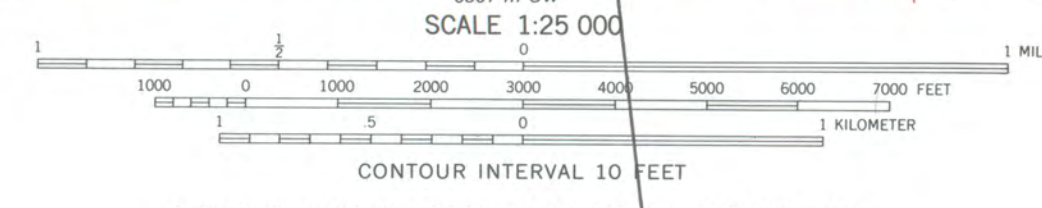
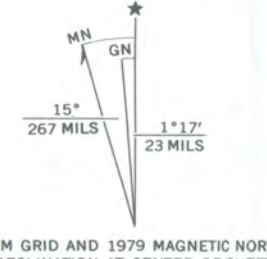
Union Baptist Church

New Bedford, Bristol Co., MA

Image 5: View of interior meeting room from SE



Mapped, edited, and published by the Geological Survey
Control by USGS, NOS/NOAA, and Massachusetts Geodetic Survey
Topography by planetable surveys 1936. Revised 1964
Revised 1975 from aerial photographs taken 1974
Field checked 1975. Map edited 1979
Selected hydrographic data compiled from NOS 353 (1973)
This information is not intended for navigational purposes
Polyconic projection. 1927 North American Datum
To place on the predicted North American Datum 1983
move the projection lines 6 meters south and
42 meters west as shown by dashed corner ticks
10,000-foot grid based on Massachusetts coordinate system,
mainland zone
1000-meter Universal Transverse Mercator grid, zone 19
Red tint indicates areas in which only landmark buildings are shown
Boundaries in tidalwater areas from information furnished by
Massachusetts Department of Public Works
There may be private inholdings within the boundaries of
the National or State reservations shown on this map



DEPTH CURVES AND SOUNDINGS IN FEET—DATUM IS MEAN LOW WATER
SHORELINE SHOWN REPRESENTS THE APPROXIMATE LINE OF MEAN HIGH WATER
THE MEAN RANGE OF TIDE IS APPROXIMATELY 3.7 FEET

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

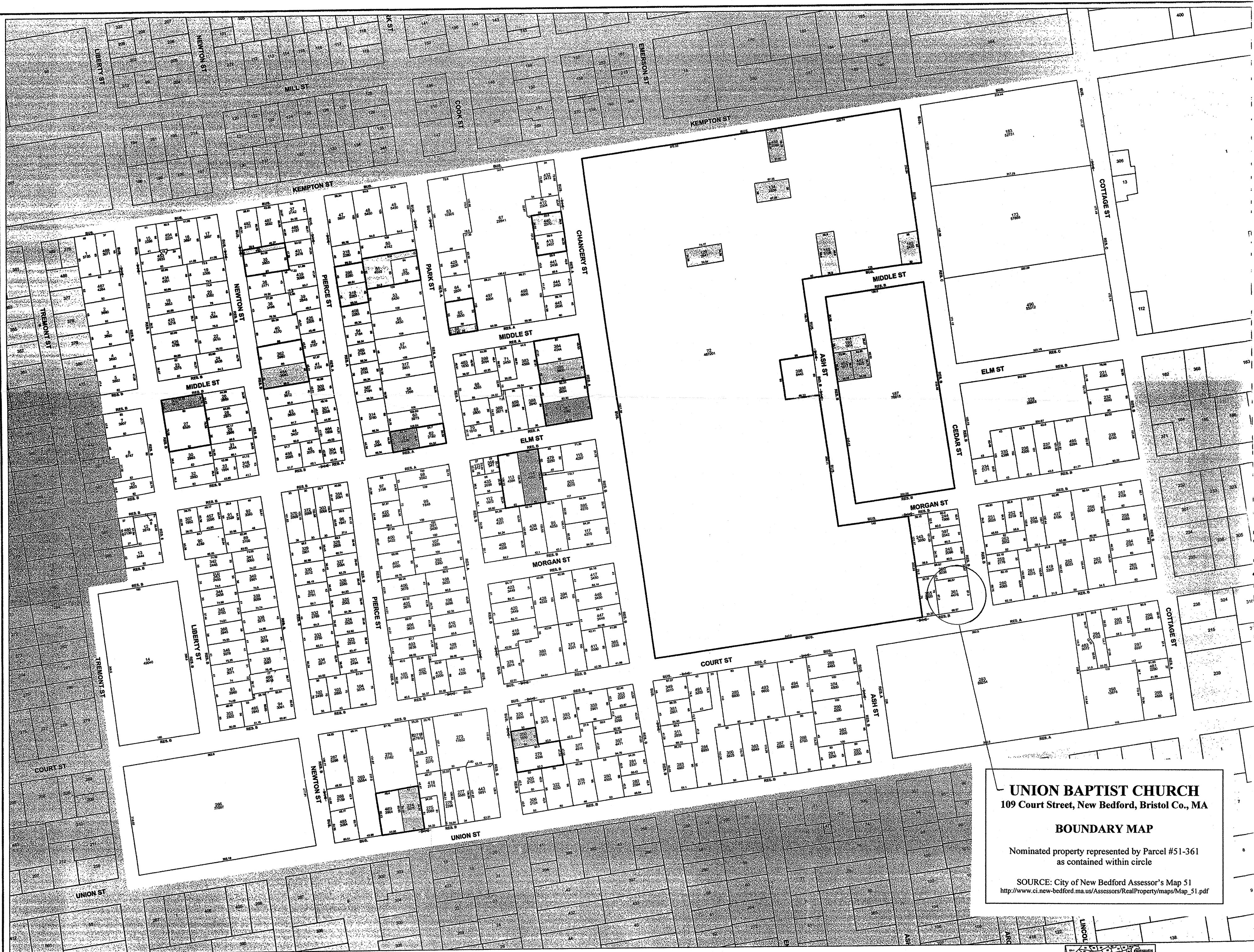


ROAD CLASSIFICATION
Primary highway
hard surface
Secondary highway,
hard surface
Light-duty road, hard or
improved surface
Unimproved road
Interstate Route
U. S. Route
State Route

NEW BEDFORD NORTH, MASS.
N4137.5—W7052.5/7.5
1979
DMA 6867 III NW—SERIES V814

UNION BAPTIST CHURCH
89 Court Street
New Bedford, Bristol Co. MA
UTM Coordinates: ZONE 19
Easting: 338800
Northing: 4610760





UNION BAPTIST CHURCH
109 Court Street, New Bedford, Bristol Co., MA

BOUNDARY MAP

Nominated property represented by Parcel #51-361
as contained within circle

SOURCE: City of New Bedford Assessor's Map 51
http://www.ci.new-bedford.ma.us/Assessors/RealProperty/maps/Map_51.pdf

Legend

- Easement
- Planned Subdivision
- Combined Parcels
- Master Parcel Linking to Assessing DB
- Associated Parcels
- Water Bodies
- Town Boundary
- Text Engineering Lot Number
- Text Lot Area

1 inch equals 60 feet

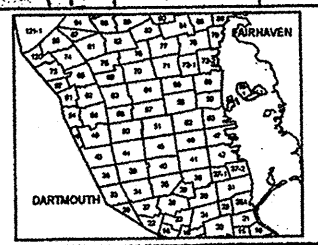
60 30 0 60 Feet



City of New Bedford
Massachusetts

Map: 51

Fiscal Year 2006
This parcel map should be used for planning
and assessment purposes only.



Map Produced By:
APPLIED GEOGRAPHICS, INC.
February 2007



The Commonwealth of Massachusetts
William Francis Galvin, Secretary of the Commonwealth
Massachusetts Historical Commission

May 6, 2008

Mr. J. Paul Loether
National Register of Historic Places
Department of the Interior
National Park Service
1201 Eye Street, NW, 8th floor
Washington, DC 20005

Dear Mr. Loether:

Enclosed please find the following nomination form:

Union Baptist Church, 109 Court St., New Bedford (Bristol), MA

The nomination has been voted eligible by the State Review Board and has been signed by the State Historic Preservation Officer. The owners of the property in the Certified Local Government community of New Bedford were notified of pending State Review Board consideration 60 to 90 days before the meeting and were afforded the opportunity to comment.

Sincerely,

A handwritten signature in cursive script that reads "Betsy Friedberg".

Betsy Friedberg
National Register Director
Massachusetts Historical Commission

enclosure

cc: Joan Beaulian, New Bedford Historical Commission
Union Baptist Church
Neil Larson, Kathryn Grover, consultants
George N. Smith, New Bedford Planning Board
Anne Louro, Preservation Planner
Mayor Scott W. Lang, City of New Bedford