

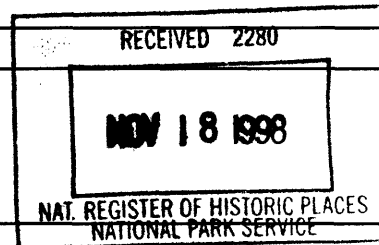
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NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in "Guidelines for Completing National Register Forms" (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Needwood Baptist Church and School
other names/site number N/A



2. Location

street & number U.S. 17/GA 25 one mile south of Hofwyl-Broadfield Plantation State Historic Site
city, town Brunswick (X) **vicinity of**
county Glynn **code** GA 127
state Georgia **code** GA **zip code** 31525

(N/A) not for publication

3. Classification

Ownership of Property:

- private
- public-local
- public-state
- public-federal

Category of Property:

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

Number of Resources within Property:

Contributing

Noncontributing

buildings	2	0
sites	0	0
structures	0	0
objects	0	0
total	2	0

Contributing resources previously listed in the National Register: n/a

Name of previous listing: n/a

Name of related multiple property listing: n/a

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination 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 the National Register criteria. () See continuation sheet.

Mark R. Edwards
Signature of certifying official

November 9, 1998
Date

Mark R. Edwards
State Historic Preservation Officer

In my opinion, the property () meets () does not meet the National Register criteria. () See continuation sheet.

Signature of commenting or other official

Date

State or Federal agency or bureau

5. National Park Service Certification

I, hereby, certify that this property is:

() entered in the National Register

Elsa H. Beall 12/17/98

() determined eligible for the National Register

() determined not eligible for the National Register

() removed from the National Register

() other, explain:

() see continuation sheet

[Signature]
Keeper of the National Register

Date

6. Function or Use

Historic Functions:

RELIGION/religious facility
EDUCATION/school

Current Functions:

RELIGION/religious facility

7. Description

Architectural Classification:

unknown

Materials:

foundation	brick
walls	wood
roof	metal
other	n/a

Description of present and historic physical appearance:

Summary Description:

Needwood Baptist Church and School property contains a historic church building and a historic school. The church is a one-story, wood-frame, weather boarded building with a metal roof and two front square towers connected by an enclosed porch. The sanctuary occupies most of the church and is the oldest part, dating from the 1870s. The towers, added c. 1885, contain bathrooms on the lower level and, in one, a bell, dated 1884. In the 1918 rear addition is a small pastor's room, with its own side entrance and porch, and the pulpit area. The ceilings and walls are tongue-and-groove board. A plywood floor covers the original floor. There is vertical wainscoting. Thirty original pews remain as do other church furnishings: a pastor's chair, pulpit, table and spittoon. Changes to the church include the enclosure of the front porch in the 1930s. Electricity was added in 1937. Early church members recall the interior being blue, a color long painted over. The other building on the property is a one-room, frame, pre-1907 schoolhouse later used as a church fellowship hall. The school has a single entry door facing the highway and windows on one side. It has masonry tile siding and retains an original blackboard and desks. The church and school are located in a rural setting along a major road.

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Section 7--Description

NARRATIVE DESCRIPTION:

Needwood Baptist Church and School is located on a small tract of land outside the city limits of Brunswick in an area that was once large plantations. The church building, a one-story, wood-frame building is in no particular style, but is similar in appearance to many rural, African-American churches. The church faces the highway and the nearby school is also aligned with the highway.

The exterior of the structure is covered with novelty siding, suggesting a date later than 1865. It is rough in comparison to the newer patched siding found in various areas on the building. The church is devoid of any exterior ornamentation.

The interior consists of the anteroom (originally an open entryway), the rooms on the lower levels of the towers, now used as bathroom, and a large sanctuary at the rear of which is a room, open and connected to the sanctuary and used by the choir and for the pulpit, and an enclosed room used as the pastor's study.

The interior is wood tongue-and-groove-board, both ceilings and walls. The floor is plywood which is said to cover the original wood planking. The wall boards are mounted horizontally, except for a wainscot of vertical boarding, approximately three feet high. All surfaces are painted. Lumber used in the construction is a mixture of hand-hewn timbers and milled material. The ceiling joists which span the width of the structure are hand-hewn timbers, while the rafters are mill-sawn lumber. Cut nails are used throughout the structure giving a date of construction earlier than 1890.

The church contains many old furnishings and artifacts. There are approximately thirty dark pine wood pews which are said to be the originals. These show evidence of hand-sawn kerf marks and "whittle" marks on the side brackets.

There is a charcoal sketch of three former pastors of the congregation on the back wall of the church. These are Rev. Tyson, Rev. Nelson and Rev. Neal. Rev. Andrew O. Neal [Neyle] was the first pastor, from the year of founding in 1866. Rev. Nelson served in the 1880s until his death in 1896-1897. He was succeeded by Rev. Scranton Roberts for one year and then by Rev. L. J. Tyson.

The church also contains the old pastor's chair, pulpit, table and spittoon. Also the church retains an old baptism set and chalice.

The church utilizes a modified post and beam/balloon frame construction which is transitional between the two main types of construction. Based on this construction technology, the original date of construction would be around the 1870s.

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Section 7--Description

Electrical lights, heating, and air conditioning are modern and obtrusive in the church. Parishioners have the frames and globes for the old kerosene lights. Also the wood stove (date unknown) that was in the church is now stored in the adjacent school house. Modern plumbing was installed in the 1950s.

There is little or no vegetation, other than grass on the site. There is an old growth of lilies there. A two-acre pond just off the property, and behind the church, appears to be a former borrow-pit.

There is a historic, one-room school just north of the church on the same parcel. It appears to be of similar age and construction as the church. The school was last actively used in the 1960s, immediately prior to consolidation of the Glynn County Schools. Elouise Polite, in her 80s, attended school there in 1917. The school contains an old blackboard, some old desks and equipment. The siding is masonry tiles. Underneath is diagonal wood plank siding.

The church and school face the road, U.S. Highway 17, formerly the Coastal Highway. They clearly appear to be a small complex, built about the same time of similar materials. The area is rural and there is very little development nearby.

Changes to the property have been continual but gradual. There is evidence that the church had a fire, but the date is undetermined. Several rafters are charred in the south west corner but are not sistered. It is possible that the fire covered a greater portion of the building but those rafters and other structural elements were replaced.

The chimney that heated the sanctuary through the stove which sat about midway near the south side has been removed. This is evidenced by a ceiling patch and structural support in the attic for this chimney. This may suggest that the structure was originally a house and that the chimney was removed in order that the interior be open for worshiping. The new chimney is located outside the exterior south wall, not too far from the original chimney.

The front porch and towers were added to the original structure. This is revealed by examination of joining areas in the attic which have novelty siding between the old front and addition.

The porch area on the front of the church between the two towers was closed in about 1930 according to Elouise Polite, now in her 80s.

The last addition to the church occurred in 1918 according to Mrs. Polite. This is the back portion of the church which is comprised of the south room and the raised choir area.

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Section 7--Description

Some of the church's earlier history is found in the original sashes to the church windows which are stacked in a pile behind the church. Paint remnants remain on this old sashes which are blue. This is a traditional color for early African American churches. Mrs. Polite remembers the interior was blue when she was young.

Recent improvements occurred in 1988 when the church was painted and ceiling fans installed. In 1997-1998 a new metal roof was added to replace the earlier one.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria:

A B C D

Criteria Considerations (Exceptions): N/A

A B C D E F G

Areas of Significance (enter categories from instructions):

ARCHITECTURE
EDUCATION
ETHNIC HERITAGE: BLACK
RELIGION

Period of Significance:

c.1885-1948

Significant Dates:

c.1885

Significant Person(s):

n/a

Cultural Affiliation:

n/a

Architect(s)/Builder(s):

unknown

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Section 8--Statement of Significance

Narrative statement of significance (areas of significance)

Statement of Significance:

The Needwood Baptist Church and School is significant in terms of Ethnic Heritage-Black (African-American History) as an intact rural church-school complex that was the center of religious, educational, and social activities for members of the congregation. The combination of the church and school was an often-found phenomena in the African-American community. According to the Historic Black Resources context: "Among the richest resources of the black built environment are the buildings of religious, educational, and social institutions." It is rare in Georgia to find both buildings surviving intact. This church has served this former plantation community for over a century, and the school served as the major educational link for the children of this community until the 1960s when black education was upgraded during the Civil Rights movement.

The Needwood Baptist Church and School is significant in architecture as a good and intact example of a rural African-American church. Its wood frame construction remains intact, as do the pews and other church furnishings, as well as the two front towers with the historic bell. The church retains almost all of its original materials in the ceilings, walls, and wainscoting as well as the original plan. The school also retains its original form and location, and some of its original school-related materials. The form and construction of this church is evaluated in the Historic Black Resources context in which it is stated: "churches founded by rural blacks in the late nineteenth century were usually simple one-room frame structures of rectangular shape, with gable roofs and little or no ornamentation or architectural detailing." Needwood certainly fits in to this descriptive context of rural black churches.

It is significant in education because on the property is a one-room school used from the early 20th century until the 1960s as an elementary school for black children. According to the Historic African-American Residential Neighborhoods in Atlanta, Georgia Multiple Property Listing context: African-Americans "posséss[ed] a deep faith in the power of education to improve their status and living conditions." The Historic Black Resources context indicates that "In the late nineteenth and early twentieth centuries, black education was largely a community responsibility...black school buildings had to be built and maintained by blacks; public funds only supported teachers' salaries." Statistics quoted therein indicate that "By 1915, less than 40 percent of the buildings used for black elementary education were publicly owned, most facilities having been provided by churches and lodge halls, particularly in rural areas." This property's length of use reflects the church's role in emphasizing education and supporting it while the building itself reflects the inequality of education for black children, since it was in use for decades after white schools were consolidated. As with many rural black schools, it was associated with a church and was located near or on church

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property. The school closed when the Civil Rights movement brought better educational opportunities for black children and the students started going to schools in Brunswick. It is very rare in Georgia to have a surviving one-room school building in any form, but especially at its original location.

The church is significant in religion because it represents a congregation formed in 1866 during the early Reconstruction era of transition from slavery to freedom for an African-American community associated with several plantations in the area. According to the Historic Black Resources context: "After emancipation, the church was often the first building constructed in the black community. As black residents began to concentrate in sections outside the central area, so did their churches."

Known first as Broadfield Baptist Church, linked to the nearby Hofwyl-Broadfield Plantation (now a state-owned historic site), records as early as 1873 show the congregation's existence with 275 members and a minister who had several churches in his circuit. Around 1885, the name was changed to Needwood, the name of another nearby plantation, which it retains. While membership has dwindled due to new churches, it remains an active congregation.

National Register Criteria

The Needwood Baptist Church and School meet National Register Criterion A because as an African-American church and school complex, it fits into the Southern tradition of a church supporting education by having a school built and maintained on its property during the era where black education was at its lowest level of government support. The church also reflects the rise of separate black churches as a result of the Civil War, when church congregations divided.

The site also meets National Register Criterion C because the church and school both retain much of their original materials and workmanship in the walls, floors, pew, and school-related furnishings. The church also retains its original towers and bell. Altogether they represent a very typical, rural church and school complex.

Criteria Considerations (if applicable)

The Needwood Church and School meets National Register Criterion Consideration A because as a religious property it is significant from the intact architecture of the church and school, with its

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remaining walls, floors, towers and bell, as well as other interior features and furnishings. It also meets this consideration because of the importance of being a surviving, intact, church and school complex.

Period of significance (justification)

The period of significance runs from the building of the current church building (c.1885) until 1948 since the church and later school were continuously used during that time.

Contributing/Noncontributing Resources (explanation, if necessary)

There are two contributing buildings, the church and the school. They are the only resources on the property.

Developmental history/historic context (if appropriate)

[Source: The following is from the original nomination submitted by Kirk Schlemmer, regional historic preservation planner, in 1993]

The beginning of the story of Needwood Baptist Church can begin with a discussion of the origins of the name itself. [Except in quotes, the name will be spelled as one word, Needwood, rather than two words, since currently the church spells its name as one word.] This name is derived from the Needwood Plantation, of which originally this site was a portion. The church site is one of the numerous parcels cut off the original Needwood Plantation. The derivation of this name, "Needwood," is obscure. Perhaps the name comes from the fact wood was scarce in an area primarily composed of coastal marshlands. Professor Louis De Vorsey, Jr., retired from the University of Georgia, in his private research for the then-current owner of New Hope Plantation, adjacent to Needwood, reported that "At some point in the last century the 'Colledge Land' tract became subsumed in a plantation identified as 'Needwood'." His affidavit also covers the following: The original name 'Colledge Land' comes from the Royal Crown grant. This warrant was made by King George [III] to Reverend George Whitefield on August 6, 1765. This grant was one of three land grant parcels Reverend Whitefield received to serve as an endowment to assist in his plan to establish a college or seminary for training clergymen in Colonial Georgia. This dream never came true and by 1804 an Act was passed by the Georgia Legislature that permitted the selling off of this

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tract. Advertised in the Columbian Museum and Savannah Advertiser for sale on March 6, 1809, this property was eventually sold and named Need Wood Plantation.["]

Slave Religion in the Early Tidewater Rice Plantation Culture

The Needwood Baptist Church formation and history is an example of religious development of African Americans in context of the Plantation Rice Culture.

Early settlers found Coastal Georgia and South Carolina suitable for rice cultivation and began development of an extensive system of rice plantations. Slave labor was a necessary element of this system and Africans were imported for this purpose.

Slaves were encouraged to become Christians by their white masters. African slaves in Savannah formed their own churches by 1822. In more rural areas of Coastal Georgia, they were members of the white-dominated churches and worshipped with the whites in segregated pews.

In the 1830s and 1840s southern churchmen launched a movement to create plantation missions. Rice plantation slaves were the last to be confronted with the Christian religion. This was promoted as a means to control the African-American population which well out-numbered the whites in the plantation areas. This movement was largely successful among the rice plantations because the African-American preachers were accepted by the slave population.

Although African-American slaves were aware that whites used religion as a form of social control, they preferred the less formal services held by members of their own race. Elements of Africanisms become part of the services, such as the "ring shout." The "ring shout" is a religious dance where men, women, boys, and girls formed a ring and began chanting and shuffling, always in a counterclockwise direction.

The Civil War (1861-1865) disrupted the churches as well as the social and economic order of Coastal Georgia. With the offshore islands held by Union troops and the Union Navy blockading the ports, much of the coastal area was evacuated. The Sunbury Baptist Association reporting in 1862 discusses this matter:

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"The Association extends over seven counties, stretching along the seaboard, from the Savannah to the St. Mary's river, a distance of one hundred and twenty-five miles, embracing a population of 25,696 whites and 34,800 blacks.

"Within these bounds are, or were until recently, twenty-five Baptist churches, containing a membership of six thousand eight hundred and forty. Of these twenty-six churches, fourteen are purely colored, and four others are nearly so. Only nine, (the five in Savannah, and four in the country North of Ogeechee,) have pastors or stated supplies. South of Ogeechee, with the solitary exception of S. Newport, the churches have no pastors or supplies."

After the war the newly-freed slaves returned to the coastal areas and reconstituted their churches. Within the Baptist faith, they proceeded to form their own African-American Church Associations.

The white churches seemed at a loss to understand the withdrawal of African-American churches from their associations. The Sunbury Baptist Association Executive Committee passed the following resolution in 1874:

"Whereas, for more than fifty years prior to the late civil war the colored churches of the Baptist denomination within the bounds of the Sunbury Baptist Association enjoyed, by delegation, equal representation with the white churches of that body, but for reasons unknown to us, have, since the war with drawn and formed association of their own-

And whereas, we still entertain for our colored brethren the same sentiments of Christian regard we then did and cherish the remembrance of them in the past as zealous co-workers with us in the advancement of our Lord and Master's cause and now feel a deep interest in their civil, intellectual and religious welfare. Be it-

Resolved, That this Association, and each church composing it, at such times and in such terms as they may deem proper, ...pledge...harmonious co-operation in all matters touching our denominational interests."

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The Needwood Baptist Church: Organizational History

Slaves at the Broadfield and the Needwood Plantations, as well as others on nearby plantations, were mostly evacuated during the Civil War. They returned to the plantation lands after the war as freed slaves. Since they no longer were controlled by the whites to attend their church or the plantation churches, these freedmen formed their own church. This happened all over the South.

The Zion Baptist Association was constituted July 15, 1865. One year later, in 1866, the Broadfield Baptist Church (now called the Needwood Baptist Church) was formed and joined the Zion Baptist Association. Broadfield was the name of a nearby plantation which is now the Hofwyl-Broadfield Plantation State Historic Site. The earliest Zion Baptist Church Association minutes which are available are from 1873 and show Rev. A. Neyle and D. Nelson as representatives of the Broadfield Church. Rev. Neyle's name is also spelled Neile and Neale. The church is recorded to have 275 members in 1873.

This church congregation, formed just one year after the Civil War ended, was originally located somewhere on the nearby [Hofwyl-] Broadfield Plantation. The church organization continued at this site until c.1885 when it is believed to have been moved to occupy the current site and structure. It is probable, and believed by some researchers, that the original portion of church structure itself was built sometime in the 1870s and originally was a barn or house.

Rev. Neyle is also shown as a delegate to the Association for the churches at Monument, on St. Simon's Island, and the First Bethel, both in Glynn County. Whether he merely represented the other churches' interests at the Association, or was actively involved in their ministries, is unknown.

In 1874, eighty-four members of the Broadfield Church asked for letters of dismissal to organize the new Salem Church in Sterling, also in Glynn County and just south of Needwood.

By 1878, membership of the then-Broadfield Church had slipped to 170. Rev. A. Neyle is still listed as minister. In 1883 the Rev. D. Nelson is listed as the head of the Broadfield Church. Membership was at 190.

It is probable that the church congregation moved to this building when the towers and porch were added c.1885 or shortly thereafter. (This is consistent with the name change from Broadfield to

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Needwood in the Zion Baptist Association record. The association minutes show Broadfield as the name in 1883, with their being no minutes extant for 1884, and then in 1885 the name Needham, presumed to be an error for Needwood, is first used.) The north tower contains a bell which is dated 1884 and was produced by the William McShane Co. of Baltimore, Maryland. Mrs. Elenor Luchanich of the Dundalk Historic Society in metro-Baltimore, Maryland has helped research the bell.

In 1885, the next extant association minutes, the church is now called the Needham Church in the records, but this name is probably merely a mistake [for Needwood]. There were 217 members. Delegates were Brothers Nelson and Dent.

There is a gap in the extant association minutes from 1886 through 1897. Without this information, it is impossible to now know when the church congregation moved from Broadfield to Needwood and the present location. Both the Hofwyl and New Hope Plantations were in between Broadfield and Needwood, although they were all close.

The name **Needwood Baptist Church** appears for the first time in the association minutes for 1898, following the eleven-year gap. Rev. L.T. Tison is listed as minister. The founding date, 1866, is listed for the first time. There are 190 members. By 1904, membership had dropped to 122. In 1996 there were 27 members.

The church has a handwritten record about its history. This paper, used at the 1966 anniversary, states that the church was formed on the Fourth Sunday in September, 1861 with Rev. Andrew O. Neal [Neyle] as pastor. The church's own one-page, typed version of the same statement, used in 1972, differs in the name of the preacher, giving it as Nelson and the date as 1879. It indicates that Rev. D. Nelson organized the church on September 25, 1879 and that he served until his death in 1896. While the association minutes confirm Nelson as the pastor in 1885, the founding date is not consistent with the association information. It is more likely that Nelson took over as minister in 1879 and served until 1896, but the congregation was certainly around earlier than 1879.

On October 1, 1954 one acre of land was transferred from the estate of J. C. Trowell to five Deacons acting on behalf of Needwood Baptist Church. A plat accompanies the deed, which details the metes and bounds of the property.

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The history of the one-room Needwood School is scant and reliant upon oral history. There is no information in the Broadfield Plantation records at the Hofwyl-Broadfield Plantation State Historic Site pertaining to the origin of the Needwood School. According to Mrs. Susie Anderson, the only surviving teacher to have taught there, years ago private property owners allowed schools to be built upon their property. This is likely the case with the Needwood School. Mrs. Anderson is uncertain who originally owned or built the school, or what year it opened as a school. She does not recall the Glynn County Board of Education owning the school; however, her salary was paid by the Glynn County Board of Education, and she receives her retirement from the State Teachers Retirement System. The school was not owned by the church until the 1950's.

According to Mrs. Eloise Polite, who attended school there beginning in 1914, when she was seven years old, the school served the Needwood community. Her husband, William Polite, started school there in 1937. During Mrs. Polite's era, the school served children in the first through seventh grades. Formal education ended after the seventh grade. Seven or eight students attended the school at any one time. Mrs. Polite recalls a concert and play at the end of the school year, and a lady pianist accompanying their singing.

Two of the teachers known to have taught there are Mrs. Anderson and Mrs. Eloise Jones, now deceased. Eloise Jones preceded Susie Anderson as a teacher at the school. Mrs. Anderson taught first through sixth grades at the Needwood School from 1940 to 1950, a total of ten years. The school served children in the Needwood and Petersville communities. When her students were promoted to the seventh grade, they attended Risley Elementary in Brunswick. Prior to integration, African-American children were not allowed to ride on the school bus; it was exclusively for white children. The Needwood School graduates commuted with commuter tickets each day on the Greyhound bus to Risley.

According to Mrs. Anderson, the school closed following integration in 1954 (?). In 1954 the Needwood Baptist Church Deacons acquired the property on which the church and school are located from the J. C. Trowell estate. The church started the fellowship hall in the former Needwood School. This was during Rev. Harris's tenure, and the school building was named the Anderson-Jones Fellowship Hall in honor of the last two teachers who taught there, Susie Anderson and Eloise Jones. Mrs. Anderson still cherishes a plaque given her by Rev. Harris and the Needwood congregation for "dedicated service of 38 years teaching" (30 years in Glynn, one in Brantley, and seven in Camden counties.) Mrs. Anderson relates that she was active in the Needwood Church activities during her tenure at the nearby school, although she was a member of Salem Baptist Church.

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Section 8--Statement of Significance

The former school continues to be used by the church as its fellowship hall for meetings and fellowship functions such as dinners. The building has cooking facilities. It is also used for storage. Most of the school-related furnishings were transferred to Brunswick schools when the Needwood School closed; however, the blackboards, a teacher's desk, and a couple of student desks remain. An old stove/heater and several old folding chairs and tables are present.

According to Elouise Polite and Elnora Austin, baptisms were performed at high tide in a tidal creek tributary of Wallys Leg, a tributary of the Mackay River. This is not within the nominated property. The creek was accessed at the end of Needwood Road. A private residence is now located at the end of the road, overlooking the marsh. In all likelihood, the congregation accessed the creek north of Needwood Road, north of the borrow pit, where the creek comes closest to high ground.

Baptisms were performed anytime someone wanted to be received; baptism was not on a set schedule. Mrs. Austin was baptized in 1935 at the age of six; she reports that baptisms continued at the creek through the 1940s as well, and the last baptism known to have occurred at the creek site was 1960. The Needwood Church baptisms are now performed at First Friendship Baptist Church in Dixville, at 1010 Lee Street in Brunswick. Baptisms are performed by the Needwood pastor, Rev Melton Moore, assisted by a church deacon.

St. Paul Methodist Church also served the African-American community in the vicinity of Broadfield and New Hope plantations. It was located on Petersville Road, off Highway 99. This church was torn down for rebuilding, which was not completed, thus leaving Needwood the only historic church for this community.

The Petersville (a.k.a. Broadfield to the Needwood residents) Cemetery, located east of Petersville Road and bounded on the north by Highway 99, is still used by members of the Needwood community and the members of this church for burials. The cemetery, shown on the Darien Quadrangle map (1993), is within the State of Georgia property associated with Hofwyl-Broadfield Plantation State Historic Site and is within the National Register boundary of that nomination. The cemetery is approximately one mile north of the church on U.S. 17, just across the highway from the Hofwyl-Broadfield Plantation entrance. This area is known as Petersville, which is another old African American settlement. The cemetery is still used today. Many of the graves are covered with artifacts such as glassware and china, all broken so the spirits of the dead won't be trapped. There are several wooden grave markers. The cemetery in this location supports the belief by the parishioners that the original church (Broadfield) was located on the Broadfield Plantation just across the highway.

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Section 8--Statement of Significance

The Needwood Baptist Church holds worship services every second and fifth Sunday of the month. In 1996 a Christmas service was held there in conjunction with several other churches. A Women's Day Program is held annually, with the ladies of the church serve dinner after the service. Pastor's/church anniversary is also an annual event in the church calendar. Funerals are held there, and in 1997, the church hosted a spring revival. The congregation is characterized by an ageing population. A single deacon is living, the others having died and not been replaced. The women of the church are the heart of the church community.

9. Major Bibliographic References

Schlemmer, Kirk. Historic Property Information Form, "Need Wood Baptist Church", May 6, 1993, on file in the Historic Preservation Division, Ga. Dept. of Natural Resources, Atlanta, with additional research materials.

Source used in the original application:

Minutes...Sunbury Baptist Association, Special Collections, Georgia Baptist Historical Society Collection, Mercer University Library, Macon, Georgia.

Minutes...Zion Baptist Association, Ibid.

Cate, Margaret Davis. Early Days of Coastal Georgia 1955.

Smith, Julia Floyd. Slavery and Rice Culture in Low Country Georgia. University of Tenn. Press, Knoxville, 1985.

De Vorse, Louis, Jr., of Athens, Ga. Private affidavit concerning New Hope Plantation.

U.S. Coast Chart No. 157 (survey done 1855 to 1872).

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

- preliminary determination of individual listing (36 CFR 67) has been requested**
- preliminary determination of individual listing (36 CFR 67) has been issued**
date issued:
- 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 #**

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Continuation Sheet**

Section 9--Major Bibliographic References

Primary location of additional data:

State historic preservation office

Other State Agency

Federal agency

Local government

University

Other, Specify Repository: Georgia Baptist Historical Society Collection, located at Mercer University, Macon, Georgia.

Georgia Historic Resources Survey Number (if assigned):

10. Geographical Data

Acreage of Property approx. one acre

UTM References

A) Zone 17 Easting 458020 Northing 3460720

Verbal Boundary Description

The nominated property is marked on the enclosed tax map.

Boundary Justification

The nominated property is all the current owners own at this location and all that remains associated with the church.

11. Form Prepared By

State Historic Preservation Office

name/title Kenneth H. Thomas, Jr., Historian
organization Historic Preservation Division, Georgia Department of Natural Resources
street & number 500 The Healey Building, 57 Forsyth Street
city or town Atlanta **state** Georgia **zip code** 30303
telephone (404) 656-2840 **date** August 24, 1998

Consulting Services/Technical Assistance (if applicable) () not applicable

name/title Kirk Schlemmer
organization Coastal Regional Development Center
street and number P.O.Box 1917
city or town Brunswick **state** Georgia **zip code** 31521
telephone N/A (no longer at that position)

() consultant
(X) regional development center preservation planner
() other:

name/title Carol Glass
organization Pilot Club of Brunswick, Inc.
street and number P.O.Box 1973
city or town Brunswick **state** Georgia **zip code** 31521
telephone none

() consultant
() regional development center preservation planner
(X) other: local civic group which took on the church as a project. Material submitted by Ms. Glass on behalf of the club was gathered and prepared by club members.

(HPD form version 02-24-97)

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Photographs

Name of Property: Needwood Baptist Church and School
City or Vicinity: Brunswick vicinity
County: Glynn
State: Georgia
Photographer: James R. Lockhart
Negative Filed: Georgia Department of Natural Resources
Date Photographed: December, 1997

Description of Photograph(s):

- 1 of 10: Church, front facade; photographer facing northwest.
- 2 of 10: Church, south facade and rear; photographer facing north.
- 3 of 10: Church, north facade and rear; photographer facing southeast.
- 4 of 10: Church, interior of sanctuary; photographer facing northeast.
- 5 of 10: Church, interior of sanctuary facing altar; photographer facing southwest.
- 6 of 10: Church, interior of sanctuary, piano and podium and detail of north wall; photographer facing north.
- 7 of 10: School, front facade; photographer facing northwest.
- 8 of 10: School, rear facade; photographer facing southeast.
- 9 of 10: School, interior looking out front door; photographer facing east.
- 10 of 10: School, interior looking toward rear door; photographer facing southwest.

NEEDWOOD BAPTIST CHURCH AND SCHOOL
BRUNSWICK VICINITY, GLYNN COUNTY, GEORGIA

TAX MAP

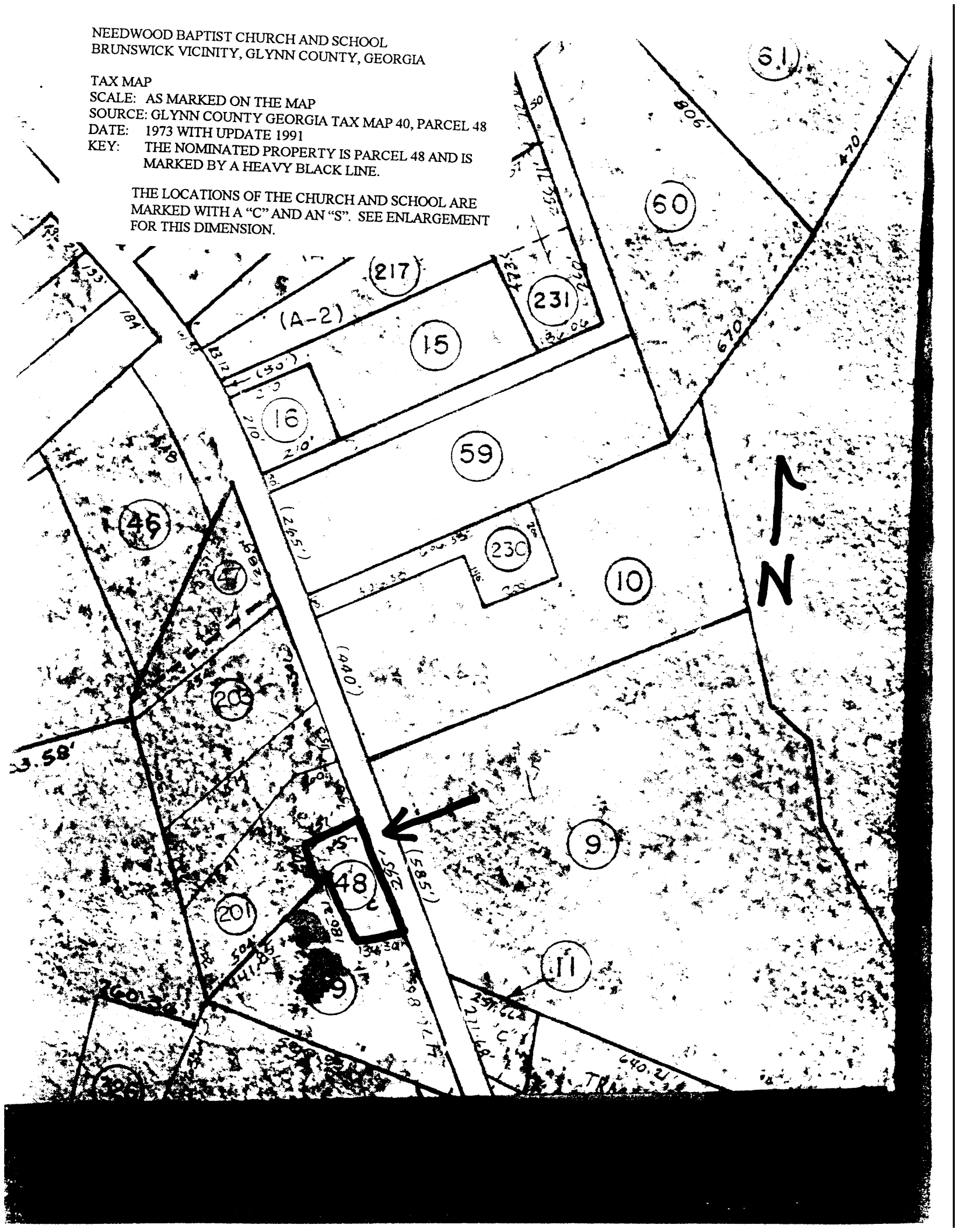
SCALE: AS MARKED ON THE MAP

SOURCE: GLYNN COUNTY GEORGIA TAX MAP 40, PARCEL 48

DATE: 1973 WITH UPDATE 1991

KEY: THE NOMINATED PROPERTY IS PARCEL 48 AND IS MARKED BY A HEAVY BLACK LINE.

THE LOCATIONS OF THE CHURCH AND SCHOOL ARE MARKED WITH A "C" AND AN "S". SEE ENLARGEMENT FOR THIS DIMENSION.



NEEDWOOD BAPTIST CHURCH AND SCHOOL
BRUNSWICK VICINITY, GLYNN COUNTY, GEORGIA

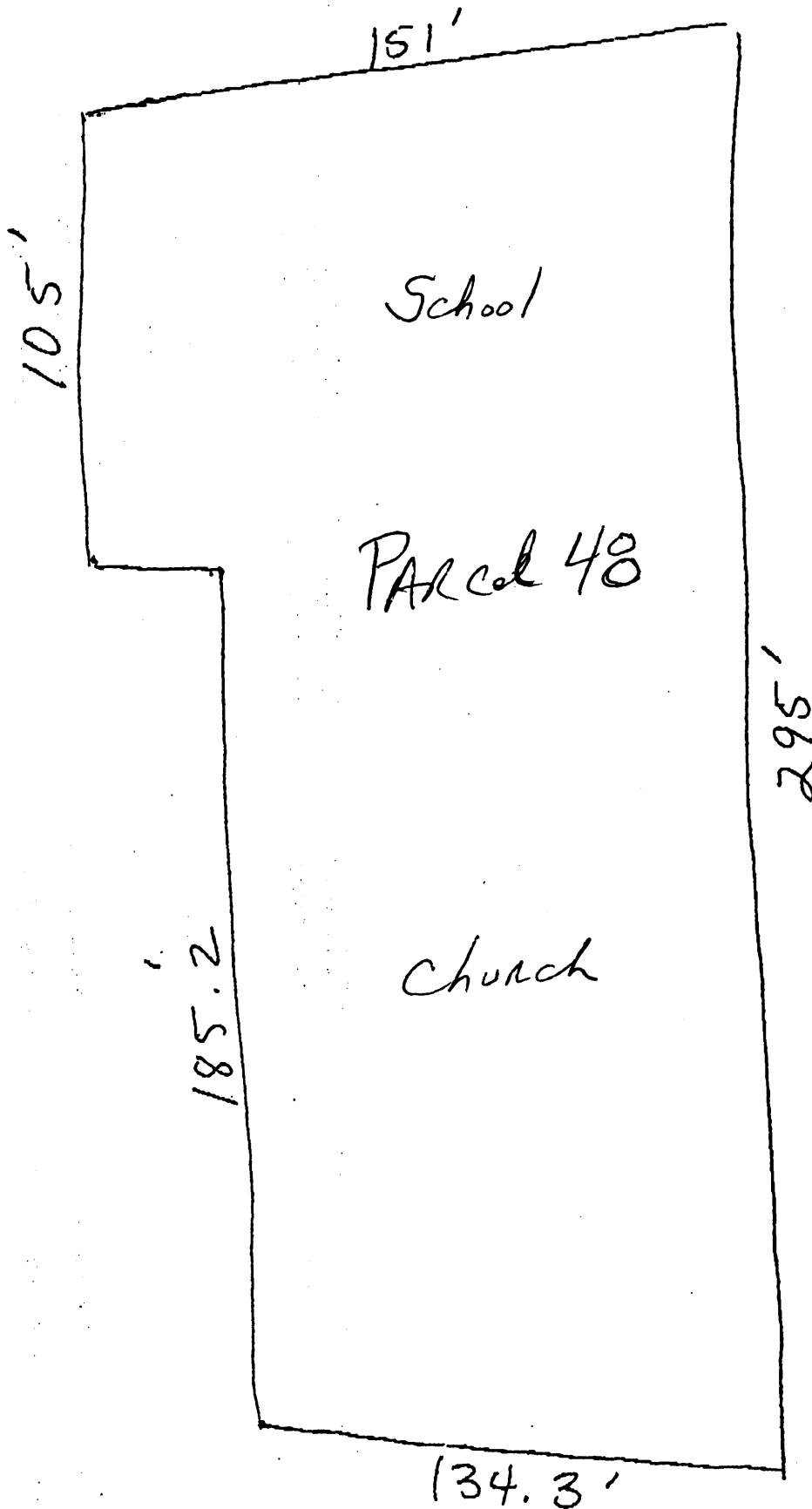
TAX MAP ENLARGEMENT (DETAIL)

SCALE: DIMENSIONS SHOWN ON THE ENLARGEMENT

SOURCE: DRAWN AND REMEASURED BY SUSAN SHIPMAN

DATE: 11-9-1998

KEY: THIS IS AN ENLARGEMENT OF PARCEL 48, TAX MAP 40,
SHOWING DIMENSIONS OF THE NOMINATED PROPERTY.



NEEDWOOD BAPTIST CHURCH AND SCHOOL
BRUNSWICK VICINITY, GLYNN COUNTY, GEORGIA

FLOOR PLAN

SCALE: NOT TO SCALE

SOURCE: DRAWN BY KIRK SCHLEMMER

DATE: 1993

KEY: ALL USES ARE MARKED DIRECTLY ON PLAN

