

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

**National Register of Historic Places
Continuation Sheet**

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 05000646

Date of Listing: July 7, 2005

Property Name: New Hope Baptist Church

County: Monroe

State: Alabama

none
Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

for Daniel J. Vivian
Signature of the Keeper

July 7, 2005
Date of Action

=====
Amended Items in Nomination:

Section 10. Geographical Data

The acreage of the property is hereby changed to four (4) acres.

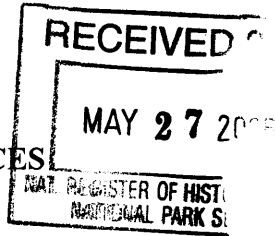
This change was made in consultation with and approved by the staff of the Alabama State Historic Preservation Office.

The Alabama State Historic Preservation Office was notified of this amendment.

DISTRIBUTION:

**National Register property file
Nominating Authority (without nomination attachment)**

United States Department of the Interior
National Park Service



**NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM**

1. Name of Property

historic name New Hope Baptist Church
other names/site number N/A

2. Location

street & number About 4 miles off Monroe County Road 50 near old Natchez not for publication N/A
city or town N/A vicinity Beatrice
state Alabama code AL county Monroe code 099 zip code 36425

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] Deputy State Historic Preservation Officer Date 5/24/05
Signature of certifying official/Title

Alabama Historical Commission (State Historic Preservation Office)
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 commenting or other official 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] 7/7/05

[Signature] Signature of Keeper Date of Action

5. Classification

Ownership of Property (Check as many boxes as apply)	Category of Property (Check only one box)	Number of Resources within Property	
		Contributing	Noncontributing
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	<u>1</u>	<u> </u> buildings
<input type="checkbox"/> public-local	<input type="checkbox"/> district	<u>1</u>	<u> </u> sites
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u> </u>	<u> </u> structures
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u> </u>	<u> </u> objects
	<input type="checkbox"/> object	<u>2</u>	<u>0</u> 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:
N/A

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: RELIGION Sub: Church
FUNERARY Cemetery

Current Functions (Enter categories from instructions)

Cat: RELIGION Sub: Church (not in continuous use)
FUNERARY Cemetery

7. Description

Architectural Classification (Enter categories from instructions)

GREEK REVIVAL

Materials (Enter categories from instructions)

foundation: STONE (field rock); WOOD (hewn blocks); CONCRETE (blocks)
 roof: METAL: Standing Seam
 walls: WOOD: Weatherboard
 other: _____

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

8. Statement of Significance

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

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

Criteria Considerations (Mark "X" in all the boxes that apply.)

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

Areas of Significance (Enter categories from instructions)

SOCIAL HISTORY
ARCHITECTURE

Period of Significance c. 1870 - 1940

Significant Dates c. 1870, 1940

Significant Person (Complete if Criterion B is marked above) N/A

Cultural Affiliation N/A

Architect/Builder unknown

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 # _____

- Primary Location of Additional Data:
- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: Monroe County Heritage Museum

10. Geographical Data

Acreage of Property _____

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	<u>16</u>	<u>475300</u>	<u>3510160</u>	4	_____	_____
2	_____	_____	_____	5	_____	_____
3	_____	_____	_____	6	_____	_____

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 Linda Nelson; Christy Anderson, NR Coordinator, Alabama Historical Commission

organization FuturePast

date 1-22-05

street & number 4700 Seventh Court South

telephone (205) 592-6610

city or town Birmingham

state Alabama

zip code 35222

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 Congregation of the New Hope Baptist Church, c/o Claudia B. Smith

street & number P.O. Box 128

telephone _____

city or town Beatrice

state Alabama

zip code 36425

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NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 7 Page 1 name of property: New Hope Baptist Church
county and State Monroe County, AL

7. Narrative Description:

New Hope Baptist Church is an intact frame meetinghouse church that sits in a flat open yard with its adjacent graveyard, the entire property comprising about four acres. It is set back from the old road that connects the abandoned river hamlet of Natchez with the later town of Beatrice in Monroe County, Alabama. Most surviving records and anecdotal reports have it dating from about 1855, which is the founding date of the congregation. However, Alabama architectural historian Robert Gamble has observed that aspects of the building appear to be from a later period, probably around the 1870s, based on their workmanship and general style; these could be replacements of original features (such as the front doors) or they could reflect a later construction date in a manner harking back to an earlier period. This is not uncommon in rural areas of the state, where the tenacity of earlier styles and crafts-manship was more prevalent than in urban areas. Such throwback buildings have been styled "country Greek Revival."¹

In form the church is front-gabled with a recessed Carolina porch, at grade level except for the central front steps; in dimension it measures 26' across the front and is 36' in depth, including the 8'-deep porch, making the interior itself almost a square. The building's style is one of pure simplicity based on Greek Revival conventions, with its gabled pediment front and three supporting post columns, its two rectilinear doors and three windowed side bays. It has a very low pier foundation, so that the building seems to hover slightly above the ground, fastened down only at the front by its attenuated porch posts that are grounded on rock bases.

The church is constructed of heart pine, both its old foundation and its interior and exterior boards. The foundation consists of both logs and hand-hewn timbers serving as joists, resting on blocks of hewn logs that themselves sit on field rocks; the piers have in later years been reinforced on the perimeter by formed concrete blocks. The exterior is rough-sawn boards, flush on the facade under the gable portico and lapped weatherboard elsewhere. The eaves are shallow and the cornice board very simple, with boxed eaves and returns on the front corners; these cornice returns are one of the features suggesting a *post bellum* construction date if they are original, since they were rarely seen before the Civil War even in urban areas.¹ The gable face is the church's primary stylistic distinction: it is also lapped boards but laid on the diagonal on either side of the center line, following the angle of the gable roof. The plain lintel beneath the gable rests on three hollow boxed columns, one on either end and one in the center. This central location of the middle column allows the twin entry doors on either side of center to be fully visible when looking at the church head-on. Darts have been cut out of the column boards at the bottom, giving them two small feet which rest on field rock chunks that have been buried in the ground for them as bases. These columns are c. 1995 replacements of the originals but patterned on the basis of historic photographs of the old ones.

The four wood steps rising to the level of the doors are all that occupies the ground under the porch roof; they are about 10 feet wide, exactly the distance from outer door jamb to

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CONTINUATION SHEET

Section 7 Page 2 name of property: New Hope Baptist Church
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outer door jamb. The railings are plain metal pipes. The entry doors themselves are four-panel with 1 X 4" facings, small porcelain knobs and oval keyholes, and a modern lock added on one. Robert Gamble has noted that the old locks and knobs are plainly of late 19th- or early 20th-century vintage, but such features could easily be replacements of the originals. The doors, on the other hand, are much more of the mid-Victorian period "rather than the plain, heavier, locally made doors one would expect deep in 1850s rural Alabama."¹

The side elevations contain three single 6-over-6 double-hung sash windows, fitted with operable tripartite louvered shutters that are kept closed when the building is not in use, which is much of the time. There are also two of the same windows at the back, their locations corresponding on that end with the doors on the front, and related to them inside by the aisles. Most of the window panes have survived, but there have been some replacements over time, naturally. The framing is very narrow, with shallow sills below and drip caps above.

The roof is standing seam metal, a c. 1997 replacement of an older roof. It is thought, based on not-very-clear old photographs, that the original roof was wood shingle.

The interior is likewise all heart pine, all painted except the floor of 12" natural boards. The walls and ceilings are covered in 4" flush boards, and there is a central dropped beam running front-to-back that has apparently been added for ceiling support; it rests on chock-blocks against the walls but does not pierce the walls at all. There are narrow interior window facings that barely project from the wall. There are neither floor nor ceiling moldings. The pew arrangement corresponds with the double aisles, with eight rows of three sections and three perpendicular rows in front, on either side of the central dais and small communion table. The pews are plain with upright backs and no cushions, and are thought to be the original ones. A wood-burning stove originally heated the space, its ceiling vent still visible, but the date of its removal is not presently known. It is also thought, though not now specifically remembered, that there were two gasoliers suspended from the central beam; these too were taken out at some date of modernization, but loss of the church records has made the date speculative. The old pump organ also disappeared at some point (although another has recently been acquired and put up front since the photographs for this nomination were taken) .

The dais, basically a nearly square platform against the rear wall, holds the pulpit or lectern between two paneled column candle stands at the front and the preacher's bench at the back. The pulpit and candle stands show remnants of an old wave-patterned paint, applied in a kind of squiggled graining process. The communion table is a plain drop-leaf sitting in the center on the floor below the pulpit.

The plainness, antiquity and intactness of this little church are remarkable, but the old congregation have given it ongoing life by mounting bulletin boards across the back wall, covered with a good collection of old photographs of times gone by, family gatherings, and

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CONTINUATION SHEET

Section 7 Page 3 name of property: New Hope Baptist Church
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dinner on the grounds. Such dinners are facilitated by the permanent presence of concrete slabs on concrete pylons, just ready for tablecloths, located at the rear of the yard near the cemetery. The fact that these trestles are so obviously modern attests to the persistent vitality of the church family, even though they are scattered.

The cemetery itself is a rectangular yard surrounded by an old chain link fence, its graves generally in rows, occupying about half the four acres. Family plots are in some cases set off by low concrete borders, but the oldest graves are individually set. The earliest visible marker dates from 1889, the burial place of Randall Cornelius McDonald. There may be an earlier marker, but if so its inscription is so worn by time and weather that it cannot be read. The cemetery contains about 75 graves, most of which date from the late 19th- to mid-20th centuries. Because of old family loyalty to the site, however, there are a number of graves from recent years. There are one or two small obelisks, but most of the markers are simple slabs of marble or granite, polished and unpolished. There is one exception.

In the far corner of the cemetery there is a picturesque little marker, a simple wooden cross with the legend "Bear Man" on it. Local tradition tells the story of a Frenchman and his pet bear who traveled in the area doing stunts until the bear, apparently aroused by the smell of blood from nearby hog-butcherings, turned on his master and killed him. The bear was then shot and killed by onlookers, and both bear and man were buried here in this grave. This old tale has turned out to be one of the most enduring legends of Natchez, and has kept the church graveyard in the features pages of local newspapers over the years.

Archeological Component:

This is a very old building and churchyard that were also at one time accompanied by a schoolhouse. There has not been any formal archeological recovery on this property, but there is a very good probability of subsurface remains should such research be undertaken in the future.

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Section 8 Page 4 name of property: New Hope Baptist Church
county and State Monroe County, AL

Statement of Significance:

The New Hope Baptist Church is being nominated to the National Register on the basis of Criterion A, Social History, and Criterion C, Architecture.

Historical Note:

The detailed historical records of the New Hope Baptist Church were destroyed in a fire at the home of Charlie Helton, an officer of the church and keeper of the archives; memory of the exact date of the fire has faded but it is known to have been around the mid-1950s. Facts that survive include what is considered the founding of the congregation on October 10, 1855, when two acres apiece were purchased at \$10.00 an acre from gentlemen named Reaves and Green. A history of the church was compiled by Mattie Catherine Black Sellers, consisting largely of notes on the membership and ministers. Mrs. Sellers died in 2004, and with her was buried much valuable anecdotal information about the history of the church.

Other historical developments at New Hope are part of the narrative in both the Description and Significance statements preceding and following.

Criterion A: Social History

The nomination in this category is based on the significance of this little church building to the life of an early settlement in Alabama, now dispersed. Built by one group of settlers and inherited by another, it was in use as long as the community was self-reliant and vital, although the town was never large or important. The church is still in use periodically, maintained by the loving descendants of its early congregation.

The New Hope Baptist Church is a relic of the old settlement of Natchez, 18 miles north of Monroeville and about 3 miles west of Beatrice, Monroe County, near the headwaters of Big Flat Creek. The County was created in 1815 out of the entire tract of lands ceded by the Creeks after the Indian wars of 1814.² This vast tract was subsequently subdivided into many of the other south Alabama counties, leaving the present Monroe as the "mother county," according to Alabama historian Peter Brannon.³ Although timber provided its earliest economy, as the land was cleared of trees farming took its place. Why the town was called Natchez is not known, but it is conceivable that its location near a flowing stream, and its original agricultural economy that included cotton, may have given its earliest settlers an inclination to aspire to greater things in the future. On the other hand, the name could simply reflect the historic presence of the indigenous native American tribe in the area.

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Social History, continued:

The little settlement and its surrounding area were actually at one time called "The Fork," being located between the fork of Big and Little Flat Creeks, but this usage has long since disappeared.⁴ The forked creek eventually finds its way into the Alabama River, which at one time nurtured little ferry towns and even Alabama's second capital and primary cotton market, Claiborne, along its banks.⁵ Natchez was on the "beaten path between Beatrice and the ferry towns on the Alabama River" and was described to have at one time been "bustling."⁶

The farm community of Natchez probably began in the 1840s, which is the time one Monroe County history estimates the earliest settlers came,⁷ but other sources suggest that there was a Baptist presence in Natchez as early as 1822:

Most of the old churches started as societies, organized by small groups of people.⁸ In the early history of the Baptist missionary movement in Alabama, the women were in the forefront. They led the organization of mission societies in the churches, and when the small group of men came together in 1823 to found the Alabama Baptist State Convention, they were surprised to find that all of them had come representing seven mission societies, with four of them Ladies' Societies. Ranaldson, a leader in founding the Convention, listed five women's societies in Alabama as contributing to missions in 1822: Bethel, Jonesborough, Salem, Natchez and Monticello.⁹

Local histories of the New Hope Baptist Church report that the church congregation was organized in 1855. Based on the above, however, it appears that there was at least an incipient Baptist society or informal congregation from the earliest days of settlement. Not unlike the Monroe County town of Burnt Corn, nearer Monroeville, which had a Baptist church organized in 1821 but did not construct its existing church building until 1856¹⁰, it seems likely that the Natchez Baptists maintained their missionary society and worshiped in other places until they could acquire land and build their own church in the mid-1850s. Prior to that, Natchez existed without a church, and both Baptists and Methodists (to one of which denominations everybody belonged) traveled several miles once a month to other communities to attend church services, wherever preaching was being held.¹¹

Reminiscences printed in the 1990 Monroe County *Quarterly*¹² devoted to Natchez recall that the prosperous years of the little settlement came after about 1877, after the end of Reconstruction. The "second group of settlers" who began to buy property and make their homes and livelihoods in Natchez are those many of whose descendants are in the area to the present. They shared the attributes and aspirations of James M. Black, one of the first of this group, who was said to have been "a successful farmer, a respected citizen, a strong supporter of his church and a firm believer in education."¹³

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Social History, continued:

Natchez was never a "boom town" and even in later years farming continued to be the main occupation, along with stock raising and the lumber and timber industry. Natchez was probably at the height of its development during these years and it had one gin, one grist mill, one store, one church and a post office.¹⁴

Not mentioned above was the one-room school building, its size and shape very like the Baptist Church and located next to it on the west for many years. Both were situated across the unpaved road from a general store, somewhat away from the main street of the town.

At the turn of the 20th century, the little village was thriving in its quiet way. A note in the county paper, the *Monroe Journal*, of March, 1905 noted that a new public road had been cut through Natchez and terminated in Beatrice; as early as this, also, there began to be talk of a "new railroad being put through from Memphis to Pensacola."¹⁵ It was to be 1931, however, before the road— eventually the L & N— was actually built, and its by-passing of Natchez in favor of Beatrice began a migration of economic and social activity into the larger town. This process began with the removal of school classes to Beatrice in 1932; shortly thereafter the old schoolhouse was demolished for the lumber. In a very typical series of events, routing of a railroad had profound effect on settlement patterns, and Natchez, like so many small towns and cities that were not visited by the rails, found itself in decline after a few years, unable to compete with the economic dominance generated by the trains.

As hard as it must have been for its member families, the congregation of the New Hope Baptist Church had finally decided by 1940 to abandon its building and become a part of the Baptist Church in Beatrice, which was thriving by this time as a sawmill town and rail center. Because New Hope's was a vital congregation of close-knit families, however, the people began, starting with a Homecoming celebration in 1955— its 150th anniversary— to return to the old church for reunions and ceremonies of remembrance each May. They continue to maintain the building, grounds and cemetery.

In her brief remembrances of New Hope's history, Mattie Catherine Black Sellers recalls William M. Davison, for 15 years Superintendent of the Sunday School and never missed a Sunday. His favorite Scripture was from the Psalms: "I have never seen the righteous forsaken, nor his seed found begging bread." These qualities— rectitude and self-reliance— are basics of frontier faith, and they seem to inhere as well in the little church building as it sits sturdy and quiet in its yard, waiting for its old friends to come back again. The church remains today the only surviving structure from the settlement of Natchez, in continuing, if now intermittent, use from the middle of the 19th century.

Natchez itself is completely gone. A public lake has been created near where it used to be, and any structures in the area are related to the recreational uses of the lake.

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Section 8 Page 7 name of property: New Hope Baptist Church
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Criterion C: Architecture

The New Hope Baptist Church is a very original, typical and intact example of a meetinghouse church, reflecting in its style and materials the dominant craftsmanship of its time. In style it is essentially Greek Revival, its facade a well proportioned linear arrangement of plain wall and a pair of four-panel doors, its portico an extension of the gabled roof that rests on three plain square posts, themselves resting on the ground in the manner of a Carolina porch. The one hint of the local vernacular is the diagonal facing in the front gable, whereby the lapped boards are laid parallel to the eave-line and meet in a seam down the middle; this feature has been called by Robert Gamble "a local idiosyncrasy that turns up in both the late *ante bellum* and early *post bellum* decades."¹⁶ This particular stylistic feature has been locally ascribed to Alexander Bragg, a Wilcox County architect; the association is more anecdotal than documented, being based on similar constructions in Wilcox and Clarke Counties that are known to be designed by Mr. Bragg. It could simply be, on the other hand, a carpenter's whim.

The interior of the church is thought to be largely original in terms of the floor, wall and ceiling finishing and the pews. It is likely that the faded shadow of the somewhat stylized painting on the lectern and candle stands is of a later date, but this cannot be confirmed.

Among other Monroe County examples of the Greek Revival meetinghouse is the Baptist Church in Burnt Corn (see above), which differs from New Hope in having a full-width raised porch and four supporting columns instead of three; its similarity rests in the arrangement of the four-panel entry doors and the simplicity of the facade. The Pine Flat Methodist Church is a larger but similar church building several miles up the road from Beatrice, a weatherboard church with four side bays, four columns fronting a recessed porch, and a pair of central entry doors under narrow transoms in an otherwise undecorated facade. The fine proportions and austere simplicity of all these buildings are a tribute to the skill and sensibilities of even the most rural of builders, and they represent the survivors in a state once full of such churches but now losing them to abandonment and decay. The New Hope Baptist Church, as noted in its nomination to the Alabama Register of Landmarks and Heritage, is one of the few intact nineteenth century religious buildings in Monroe County.¹⁷

¹ Robert Gamble, personal communication in notes discussing his reading of the church building. In the following narrative, specific examples of what appear to be *post bellum* features will be noted as they appear.

² Peter A. Brannon, "Monroe County created after land relinquished by Creeks," *Montgomery Advertiser*, May 22, 1949.

³ *Ibid.*

⁴ "The history of Natchez, Alabama" in the *Quarterly* of the Monroe County Museum & Historical Society. Vol. IV, No. 2, Summer, 1990, p. 2.

⁵ "Monroe County's Homecoming," *Alabama*, Aug. 23, 1937, p. 10

⁶ Connie Baggett, "The mystery of the Bear Man," *Mobile Register*, July 15, probably 1998 (undated copy)..

⁷ "The history of Natchez, Alabama," [see Note 4], *loc. cit.*

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Section 8 Page 8 name of property: New Hope Baptist Church
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Notes, continued:

⁸ "The Bethany Baptist Church of Burnt Corn," in Mary E. Brantley, *Early Settlers Along the Old Federal Road in Monroe and Conecuh Counties, Alabama*, Baltimore: Gateway Press, 1976, p. 157.

⁸ Avery Hamilton Reid, *Baptists in Alabama: Their Organization and Witness*, Montgomery: Alabama Baptist State Convention, 1967, p. 139.

¹⁰ Brantley, "The Bethany Baptist Church of Burnt Corn," [see Note 8], pp. 156-7.

¹¹ "Nealie Hasseltine Nettles Stallworth - Volume II," in the *Quarterly* of the Monroe County Museum & Historical Society, Vol. IV, No. 2, Summer, 1990, p. 15.

¹² See Notes 4 and 11 above.

¹³ Hand-written notes on the history of Natchez by Claudia Black Smith.

¹⁴ "History of Natchez," *Monroe County Quarterly*, p. 3. The post office is elsewhere reported to have opened in Natchez in 1893.

¹⁵ *Ibid.*, p. 8.

¹⁶ Personal communication, Robert Gamble.

¹⁷ From the significance statement of the nomination of the church to the Alabama Register, Sally Moore for the Alabama Historical Commission, February, 2000.

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Section 9, 10 Page 9 name of property: New Hope Baptist Church
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Major Bibliographical References

Claudia Black Smith, notes and materials written about the history of the New Hope Baptist Church, both in her possession and in the collections of the Monroe County Museum & Historical Society.

The *Quarterly* of the Monroe County Museum & Historical Society, Monroeville, Alabama: "History of Natchez," Volume IV, Number 2, Summer, 1990. This quarterly includes several articles referred to in the footnotes of the narrative. The Museum also supplied other miscellaneous clippings and summaries related to the Church and the Bear Man story.

Birmingham Public Library, Monroe County clipping file in the Tutwiler Collection; other works on Monroe County, Tutwiler Collection .

Verbal Boundary Description

The nominated property is comprised of the four acres on which the church and cemetery are located, as shown on the accompanying survey map.

Boundary Justification

This is the property historically associated with the New Hope Baptist Church, being the four acres originally purchased by the congregation in 1855.

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Section photos Page 10 name of property: New Hope Baptist Church
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Description of Photographs

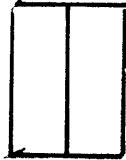
1. New Hope Baptist Church, facade and east side, from SSE.
2. View of east side across corner of cemetery.
3. Facade, from nearly due S.
4. Facade and porch detail, from SW.
5. West side.
6. West side and rear, from NW, looking toward road.
7. Rear of church, from N.
8. Rear and oblique view of east side, with trestle tables in foreground, from NNE.
9. East side.
10. Detail of foundation showing old stone and wood block piers and later concrete reinforcements.
11. Entry door, detail of paneling and hardware.
12. Looking at facade at foundation level, showing anchoring of porch post on rock base.
13. West side-bay window, detail.
14. INTERIOR: View across back of church, from ENE.
15. View from back of room toward pulpit, from generally S.
16. View from front of room toward entry and porch, from generally N.
17. View along west wall, from NE.
18. Front of room with pulpit platform and communion table, from SE.

All photographs taken March, 2004.

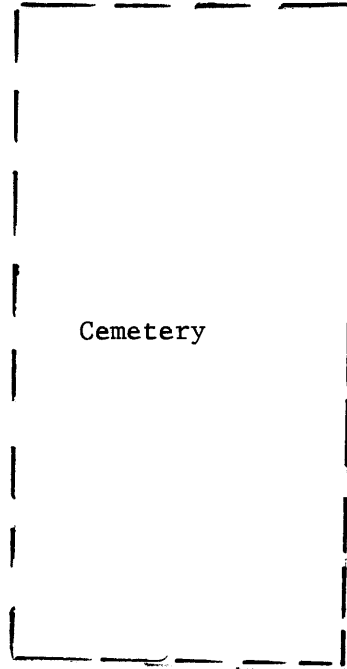


GENERAL SITE PLAN
New Hope Baptist Church
Natchez, Monroe County

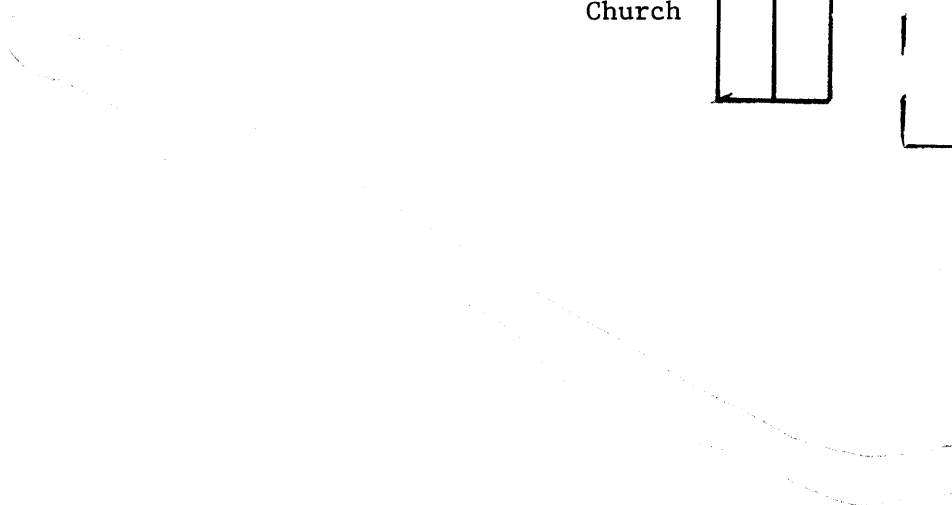
Church



Cemetery



New Hope Church Road



NEW HOPE BAPTIST CHURCH
Natchez, near Beatrice, Monroe County
Alabama

(not to scale)

