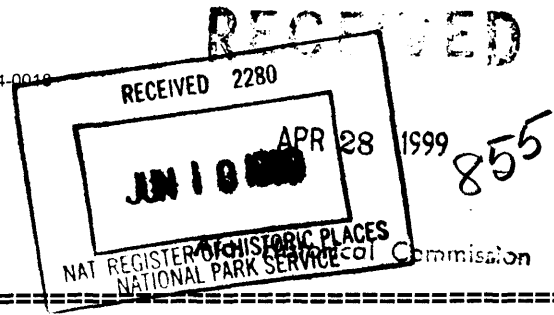


United States Department of the Interior
National Park Service



**NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM**

1. Name of Property

historic name Julia Street Memorial United Methodist Church

other names/site number Methodist Episcopal Church South

2. Location

street & number 302 Thomas Avenue not for publication N/A
city or town Boaz vicinity N/A
state Alabama code AL county Marshall code 095 zip code 35957

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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]
Signature of certifying official

June 3, 1999
Date

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] Signature of the Keeper Date of Action
Edson H Beall 7-22-99

Signature of the Keeper Date of Action

5. Classification

Ownership of Property

(Check only one box.)

- private
- public-local
- public-state
- public-Federal

Category of Property

(Check as many boxes as apply.)

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

Number of Resources within Property

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

Contributing	Noncontributing
<u> 1 </u>	<u> </u> buildings
<u> </u>	<u> </u> sites
<u> </u>	<u> </u> structures
<u> </u>	<u> </u> objects
<u> 1 </u>	<u> 0 </u> Total

Number 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)

Cat: Religion Sub: Religious Facility

Current Functions (Enter categories from instructions)

Cat: Religion Sub: Religious Facility

7. Description

Architectural Classification (Enter categories from instructions)

 NeoClassical Revival

Materials (Enter categories from instructions)

foundation Brick

roof Asphalt, Terra Cotta

walls Brick

other Glass:Stained

 Stone:Limestone

 Wood:Shingle

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)

Architecture _____

Period of Significance 1917 _____

Significant Dates N/A _____

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

Cultural Affiliation N/A _____

Architect/Builder Clotfelter, E. W., Builder _____

Narrative Statement of Significance (Explain 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)** N/A
- preliminary determination of individual listing (36 CFR 67) has been requested.
 - previously listed in the National Register
 - previously determined eligible by the National Register
 - designated a National Historic Landmark
 - recorded by Historic American Buildings Survey # _____
 - recorded by Historic American Engineering Record # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other state agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository _____

=====
10. Geographical Data
=====

Acreage of Property 1 acre

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

	Zone	Easting	Northing	Zone	Easting	Northing
1	16	577200	3784550	3	_____	_____
2	_____	_____	_____	4	_____	_____

___ See continuation sheet.

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

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

=====
11. Form Prepared By
=====

name/title Pamela Sterne King/Historic Preservation Consultant & Trina Binkley, AHC Reviewer
organization _____ date 7-23-98

street & number 3307 Altaloma Way telephone 205-823-1679

city or town Birmingham state Alabama zip code 35216

=====
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 Julia Street Memorial United Methodist Church

street & number P. O. Box 496 telephone 205-593-3412

city or town Boaz state Alabama zip code 35957

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

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 1

Name of Property: Julia Street Memorial United Methodist Church
County and State: Marshall, Alabama

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Historic and Current condition of the Property:

The Julia Street Memorial United Methodist Church is a two-story with basement red brick church. It was built in 1917 in a style that embodies NeoClassical Revival elements. Its interior was constructed using the Akron Plan which became popular amongst evangelical Methodists during the late 19th and early 20th Centuries. It sits on an angle on the northeast quarter of a prominent corner in a historic neighborhood which contains some of the oldest and most significant architecture in Boaz including the Edward Fenns Whitman House (NRHP 1997) and the Thomas A. Snellgrove Homestead (NRHP 1996). This historic neighborhood is adjacent, in some places, to Boaz's thriving retail outlet malls which have, since the 1970s, threatened the historic character of Boaz. A grassed yard surrounds the rear and side facades of the structure. There is also a front yard which is edged, along both Thomas and Darnell Streets, by a brick wall approximately 12" high. Below the wall are public sidewalks that extend the length of both streets. Structures adjacent to church property are single family historic homes.

The building was designed in an excellent style incorporating with NeoClassical Revival features. Symmetrically designed NeoClassical architecture had become a dominant style of domestic, institutional, and religious architecture in the United States during the first half of the 20th Century. The Julia Street Methodist Church's primary facade was constructed symmetrically in three bays primary with a projecting entrance bay which focuses on a NeoClassical pedimented portico with modillions supported by squared brick columns. A series of six concrete steps lead to the porch. There are double wood doors at the entrance with a rectangular transom divided into three lights with small squared ones on either end, and a simple wood cornice. There are also side lights. On either side of this entrance are double hung 1/1 wood stained glass windows. Above the main doorway is a Roman thermae window flanked by double hung 1/1 wood stained glass windows. Above the portico is a NeoClassically inspired pediment with an entablature with dentils that surrounds the pediment, dentils along the roofline, and a half-round window in the gable. There are also wood shingles in the pediment gable.

The primary projecting entrance bay is flanked by similar bays each with four brick pilasters. Between the pilasters, at the ground level, is a series of three double hung 1/1 rectangular stained glass windows with stone sills. Above these is a series of traditional arched double hung 1/1 stained glass windows with stone sills. There is a NeoClassical pediment above with the same detailing as in the front bay with the exception of the half-round window. There are also keystones above the arched windows. At the intersection of the side bay and the front primary bay, on either side, is a stair tower which is octagonal at the base and rises above the roofline in an egg-shaped dome supported by open arches and topped by an octagonal pedimented cornice, and a terra cotta tile roof. Between these towers a classically inspired dome is situated above the center of the structure. There is also a brick foundation and asphalt shingle roof.

There is a c. 1953-54 two-story red brick addition at the rear of the structure that incorporates well into the historic architecture. It has a hipped, shingled roof. At the first floor are double wood windows with 2/2 horizontal lights, flanked by smaller windows with 2/2 horizontal lights. Along the second floor is a central double windows with 2/2 horizontal lights flanked by larger windows with 2/2 horizontal lights. Between the addition and the original structure is a c. 1953-4 one story slightly projecting entrance with a single door, shed roof, and metal awning. There is a brick foundation and asphalt shingle roof.

The interior retains much of the original elements of the Akron Plan of church architecture. The main entrance opens into a narthex flanked by small Sunday School rooms which originally opened into the sanctuary, but c. 1960s, were closed off. In the main sanctuary, the original sloped oak flooring remains, as do the original rounded pews constructed in three rows of seven. At the end of each pew is a bas relief decoration. The original arched wood dais remains and is decorated with fluted

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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 2

Name of Property: Julia Street Memorial United Methodist Church
County and State: Marshall, Alabama

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columns and capitals.

There is a mechanical room behind the dais which were originally Sunday School rooms. There is also an original wood winding stair with octagonal stair posts that leads to a curved wood balcony with beaded board wall, simple wood columns and capitals, and oak sloped flooring. There are three Sunday School rooms in the balcony that were enclosed c. 1960s. The sanctuary contains original hanging light fixtures throughout. An original simple wood basement stair remains. The 1953-54 education addition contains Sunday School rooms with a fellowship hall upstairs and kitchen. There are sheetrock or paneled walls, wood window sills, vinyl flooring, and vinyl tile floors throughout.

Archaeological Component

Although no formal archaeological survey has been made of this building area, the potential for subsurface is minimal. However, buried portions may contain significant information that may be useful in interpreting the entire area.

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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 8 Page 3

Name of Property: Julia Street Memorial United Methodist Church
County and State: Marshall, Alabama

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8. STATEMENT OF SIGNIFICANCE

The Julia Street Memorial United Methodist Church is eligible for the National Register of Historic Places under Criterion C, Architecture. It is the only example in Boaz and perhaps one of the best examples in the State of Alabama of a church constructed using the Akron Plan which was popular with evangelical Methodists in both Britain and United States in the late 19th/early 20th Century. This Plan reflected the Progressive Era's belief, amongst both religious and political groups, that church buildings should be diverse, multi-purpose, accessible, and geared toward social activism. In its adaptation of the Plan, Julia Street Memorial United Methodist Church featured a main entrance opening into a narthex flanked by Sunday School rooms, a centrally located pulpit, and curved rows of pews pacing the pulpit. It also included additional Sunday School space in the balcony, rear of the sanctuary and basement so that all parts of the building, as well as the architecture itself, were functional and accessible to the congregation. Constructed in 1917, it is also a well-executed example of NeoClassical Revival style in Boaz and Marshall County, and was popular throughout the country and the State of Alabama for domestic, public, and religious architecture in the decades around the turn of the century. The Church features a NeoClassical symmetrical facade constructed in three bays with a primary projecting entrance bay, a pedimented portico with a dentilated entablature and roofline, and a central dome.

Criteria Consideration A: The Julia Street Memorial United Methodist Church derives its principal significance for the National Register of Historic Places from its architectural value, and thus, meets the criteria for religious properties.

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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 8 Page 4

Name of Property: Julia Street Memorial United Methodist Church
County and State: Marshall, Alabama

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Historical Development

The town of Boaz is located atop Sand Mountain in north Alabama in the southeastern corner of Marshall County which is northeast of Jefferson County and just north of Blount County. The history of the Methodist Episcopal Church South reflects the social/cultural and economic history of Boaz and its concomitant physical growth. From the earliest days of pioneering settlement between c. 1844 and 1860, settlers arrived in this southeastern corner of Marshall County, Alabama to homestead. From 1860 - 77, the Civil War and Reconstruction virtually ended this migration. By the late 1870s, white settlers again came to Sand Mountain to escape the vagaries of war, defeat, and poverty and to begin life anew.¹

In 1886, town leaders of what had become known as Sparks Town, petitioned the federal government for a Post Office requesting the name of "Carlyle," not knowing a village by that same name lay just miles away. When they discovered that they could not use "Carlyle," they searched for another name, decided on the Biblical name of Boaz, and petitioned the government again. By 1889, Boaz had its first school, first doctor, and two stores. In 1891, moreover, rumor had it that a railroad was to be constructed through Boaz.²

News of the railroad spurred Boaz's first construction and economic boom which continued almost without interruption until the Great Depression set in. By then, Boaz had established itself as the area's primary trading center. By 1892, the Nashville Chattanooga and St. Louis (N. C. & St. L.) Railroad and depot were completed in the heart of Boaz. By c. 1893, Boaz's first hotel, Mann's Hotel, was built and its first newspaper established; and by year's end, Boaz had ten stores, one depot, one warehouse, a sawmill, cotton gin, grist mill and planer, wood and blacksmith shop, photograph gallery, two churches, a school, and 27 places of residence. In 1897, moreover, the town of Boaz was incorporated, a Mayor elected, and a town charter drawn up.³

Throughout the 1910s and 20s, Boaz continued to develop as a trading center. The Farmers and Merchants Bank and the Boaz Bank had been established, and its commercial base continued to diversify. In 1914, the town's first theatre, garage and jewelry stores were built. That same year, it was announced that construction of State Highway 205 had been proposed and several routes were being considered. In response, according to local lore, the town's first Mayor, E. F. Whitman, organized a committee known as the Jackson Highway Pathfinders to politick for the road to run through Boaz. After the Pathfinders staged a stunning reception for highway planners, it is said, plans were concluded to do just that. Once construction was complete in 1922, the new highway became Boaz's first paved street since the building of Main Street. From then on, automobile - related industries would represent a dominating presence in the town's economy: a number of automobile dealerships, service stations, and repair stations were built during the 1920s which, in turn, spurred the construction of additional commercial enterprises. Like many other cities and towns around the country in the 1920s, Boaz's economy boomed. And, except for the years of the Great Depression, Boaz has continued to develop as one of north central Alabama's leading trade centers: during the 1940s and 50s, chain stores proliferated, and commercial outlet stores began to dominate -- and continue to dominate -- the economy.⁴

¹ Alexander, Jo, The History of Boaz, Alabama, Boaz Chamber of Commerce, c. 1970, pp. 1-4.

² Ibid.

³ Ibid., pp. 8-11.

⁴ Ibid., pp. 20-22, 36-47.

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NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 5

Name of Property: Julia Street Memorial United Methodist Church
County and State: Marshall, Alabama

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The development and growth of the Methodist Episcopal Church South (later Julia Street Memorial United Methodist Church) mirrored that of the town as a whole. Until 1891, Boaz Christians collectively met for worship -- which was the traditional pattern throughout American history for Americans just beginning to settle an area -- in the town's log school building.⁵ In 1891, however, the Methodist Episcopal Church North congregation organized and built a small frame church on what became the corner of Church Street and Bartlett Avenue. All denominations continued to meet there for several more years until 1897 when Baptists erected a church building of their own. During that time, Dr. W. T. Gillespie, a Baptist, would preach one Sunday and Dr. D. A. Morton, a Methodist, would preach the next. That same year, 1891, the Methodist Episcopal Church South organized under the leadership of Reverend J. T. Black. The newly organized congregation became part of the Albertville Circuit, which included Albertville, Boaz, Wesley's Chapel (later Red Apple Methodist), and Nixon's Chapel.⁶

In 1894, under the leadership of Reverend J. W. Cowan, the Methodist Episcopal Church South erected its first church building on the site of the present church. The land on which the new small white frame church building was built was donated by G. M. E. Mann and it contained a belfry, steeple and two front doors with separate steps leading to each probably in the traditional late 19th Century mode of keeping separate entrances for males and females. A Mr. Brooks was the Sexton and master of the bell which rang regularly on Sunday mornings as a reminder of the Sunday School hour, and as needed to note deaths or alert citizens when there was a fire.⁷

By 1916 or 1917, the Methodist Episcopal Church South had grown in population and wealth to the point of necessitating a new church. Amid much discussion about disposing of the church bell, a woman by the name of Julia Street became suddenly prominent in Boaz church business. Street had recently moved from Guntersville to Boaz and had begun attending church services there. In response to the bell controversy, Street became very vocal in favor of keeping the bell and installing it in their proposed new building. According to Street, "A church bell is the voice of the church to the community and I think the bell should stay." Although the architect's new design had not provided for a bell, Street's sentiments held sway and the congregation agreed to hang the bell in the northeast turret where it remains today.⁸

In 1917 the new one - story brick building, constructed by parishioner E. W. Clotfelter, was completed under the pastorate of Reverend R. M. Howell.⁹ Its excellent modified NeoClassical style is unique in Boaz and perhaps Marshall County,

⁵ Hudnut-Beumler, James, "The Many Mansions of God's House: The Religious Built Environment as Assimilation and Differentiation," An essay. Columbia Theological Seminary, New York City, New York, 1997, p. 1.; Alexander, Jo, The History of Boaz, Alabama, p. 65.

⁶ Author Unnamed, Julia Street Memorial United Methodist Church Boaz, Alabama, Boaz: Julia Street Memorial United Methodist Church, 1991, p. 1.

⁷ Ibid.; Alexander, Jo, The History of Boaz, Alabama, p. 67.

⁸ Author Unnamed, Julia Street Memorial United Methodist Church Boaz, Alabama, p. 1-2.

⁹ Alexander, Jo, The History of Boaz, Alabama, p. 67; Author Unnamed, Julia Street Memorial United Methodist Church Boaz, Alabama, p. 2.

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NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 6

Name of Property: Julia Street Memorial United Methodist Church
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and its angular location facing the northeast corner of the block renders it especially striking. The interior is arranged in what became known as the Akron Plan. This plan was first conceived in Akron, Ohio in 1869 by Lewis Miller, a Methodist Sunday School superintendent. In this post-Civil War era, the town of Akron found itself, like many other American and Western European towns, changing rapidly from a homogenous, agricultural base to an ethnically and economically diverse industrial base. Such change, Miller discovered, had rendered the traditional, homey, insulated church obsolete. Miller believed that the architectural design of the church building itself required modernization so that it might become multi-purpose with an especial focus on ministering -- indeed educating -- old and new Americans alike. The new plan, soon to be termed the Akron Plan, incorporated a radical design innovation entailing multi-use spaces and a modern ideal of the social role of the church.¹⁰

This imaginative concept combined 19th century industrial England's practice of using the Sunday School period to teach working children to read on, what was at that time, their only day off in order to encourage discipline and self-improvement. In the United States, this custom combined with the early Methodist practice of gathering parishioners for mutual instruction. In the South, such classes generally met prior to the worship service, but in the North, Sunday School for children met during adult worship time. Superintendent Miller decried the Northern practice that did not allow children the worship service. His remedy, which would become realized by the Akron architectural firm of Weary and Dramer, would permit children's worship during part of the church school. Moreover, in order to save time and space necessary to move children around, the plan provided for an assembly hall surrounded on three sides by two tiers of classrooms. Heavy curtains or partitions would close off these spaces surrounding the auditorium when not in use. As such, weekday prayer meetings, missionary support group meetings, plays upholding Christian values staged in the auditorium, temperance meetings, ice cream socials, church fellowship suppers, and ladies circles could all be accommodated within the same structure.¹¹

By the late 19th and early 20th centuries, the Akron Plan enjoyed wide support not only by British and American evangelicals but also political Progressives who likewise struggled with the new industrial order and advocated social activism as a means of expanding democracy for children and adults, American and immigrant.¹² In addition to remedying the church's educational needs, Weary and Dramer's design satisfied the religious, social and political yearning for greater intimacy and access to church leadership. It achieved this by designing the pulpit so that it becomes the focal point which is embraced by a half-circle of pews on a main, sloping floor every member of the congregation was within sight and hearing of the preacher. The congregation is thus seated, according to one Methodist scholar and preacher, "like a family sitting around the fireplace at home." There was also curved seating in the gallery which extended around the three walls of the rectangle, and which would double as Sunday School and meeting rooms. In addition to modern seating and usage, he continued, the Communion Table typically stood below the pulpit and was fronted by a long, brass Communion rail where "penitents came to kneel as they surrendered their lives to God, and members and seekers knelt to receive the elements of the Sacrament."¹³

¹⁰Hudnut-Beumler, James, "The Many Mansions of God's House: the Religious Built Environment as Assimilation and Differentiation," p. 8.

¹¹Ibid.

¹²Ibid.

¹³Gamble, Robert, The Alabama Catalog: A Guide to the Early Architecture of the State, University. Alabama: The University of Alabama Press, 1987, pp. 128, 328; Worsham, Gibson, AIA, "Historic Architecture of the Blacksburg Historic District," A slide talk, Christianburg, Virginia, 1997; Hudnut-Beumler, James, "The Many Mansions of God's House: The Religious

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NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 8 Page 7

Name of Property: Julia Street Memorial United Methodist Church
County and State: Marshall, Alabama

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In its adaptation of the Akron Plan, the Methodist Episcopal Church South featured a main entrance which opened into a narthex flanked by small Sunday School rooms, and a centrally located pulpit and altar separated by a semi-circular altar rail. Curved rows of pews face the pulpit and altar and are divided by two center and three aisles of seven pews. Sunday School rooms flank a narthex in the main entrance, which originally opened up to the sanctuary, but some have recently been closed. Additional Sunday School space was also located in the balcony, the rear of the sanctuary, and in the basement.

For some years after it was completed the church had few changes. In 1930, however, the congregation built a parsonage (now demolished) on land donated by E. F. Whitman, Boaz's first mayor.¹⁴ Less than ten years later, in 1939, the church underwent a significant institutional change when the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church merged to form simply the Methodist Church. At that time, for purposes of identification, Methodist Episcopal Church South became known as East Side Methodist. Four years later, the church was renamed again as Julia Street Memorial Methodist Church in honor of its namesake who had died in 1935.¹⁵

In 1953, the Church began a major construction and renovation campaign reflecting the congregation's growth, continued emphasis on outreach, and desire to remain contemporary. In 1954, the education building was completed at the rear of the sanctuary, and some changes were made to the interior finishes. The exterior remains essentially intact as do the interior elements that exemplify the Akron Plan.

Built Environment as Assimilation and Differentiation," pp. 8-10.

¹⁴Alexander, Jo, The History of Boaz, Alabama, p. 67; Unnamed Author, Julia Street Memorial United Church Boaz, Alabama, p.2.

¹⁵Ibid., p. 2.

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National Park Service**

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CONTINUATION SHEET**

Section 9,10 Page 8 Name of Property: Julia Street Memorial United Methodist Church
County and State: Marshall, Alabama

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Alexander, Jo. The History of Boaz, Alabama. Boaz: Boaz Chamber of Commerce, c. 1970.

Author Unnamed, Julia Street Memorial United Methodist Church Boaz, Alabama, Boaz: Julia Street Memorial United Methodist Church, 1991.

Gamble, Robert, The Alabama Catalog: Guide to the Early Architecture of the State. University, Alabama: The University of Alabama Press, 1987.

Hudnut-Beumler, James, "The Many Mansions of God' s House: The Religious Built Environment as Assimilation and Differentiation," An essay. Columbia Theological Seminary, New York City, New York, 1997.

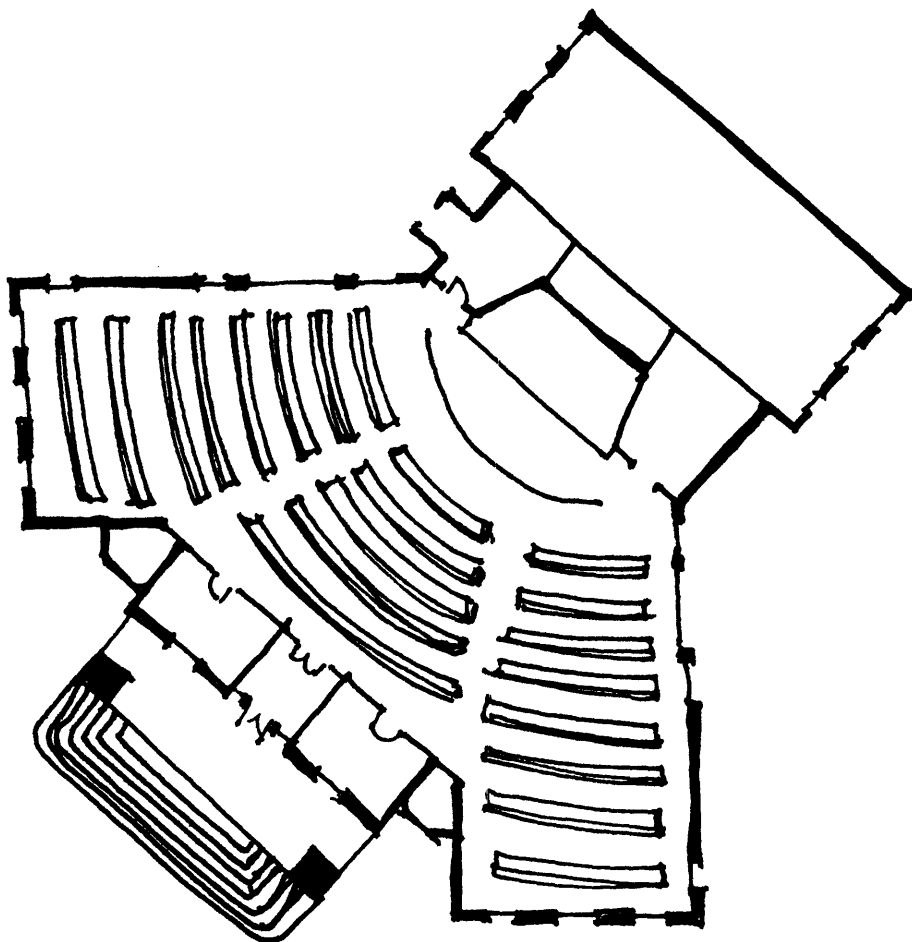
Worsham, Givson, AIA, "Historic Architecture of the Blacksburg Historic District," A slide talk, Christianburg, Virginia, 1997.

Verbal Boundary Description

The Julia Street Memorial United Methodist Church is located at 302 Thomas Avenue in Boaz, Marshall County, Alabama as represented on parcel 25-03-06-2-002-015 on the tax map of the city of Boaz.

Boundary Justification

The nominated boundaries contain all of the extant historic property and its immediate yard associated with the Julia Street Memorial United Methodist Church.



JULIA STREET
MEMORIAL
UNITED METHODIST CHURCH
BOAZ, MARSHALL COUNTY, AL



NOT TO SCALE



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National Park Service**

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section Photos Page 9 Name of Property: Julia Street Memorial United Methodist Church
County and State: Marshall, Alabama

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Photos:

1. Julia Street Memorial United Methodist Church
302 Thomas Avenue
Marshall, Alabama 35957
Pamela King, 4/98
negatives - AHC
view of front, side facades, camera facing Northeast
2. view of side facade, camera facing East
3. view of rear addition, camera facing East
4. view of dais, camera facing North
5. view of sanctuary, balcony, camera facing SouthWest
6. view of pews, camera facing Northwest
7. view of pews, light fixtures camera facing East
8. view of balcony, camera facing Southeast
9. view of rear winding stair, balcony, camera facing South
10. view of upstairs fellowship hall, camera facing Northeast
11. view of basement stairs, camera facing North