

08001281

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 New Hope African Methodist Episcopal Church and Cemetery
other names/site number N/A

2. Location

street & number 3012 Arden Road, NW
city, town Atlanta () vicinity of
county Fulton code GA 121
state Georgia code GA zip code 30305

() not for publication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	1	1
sites	1	0
structures	0	0
objects	0	0
total	2	1

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.

Richard Luce
Signature of certifying official

11-19-08
Date

W. Ray Luce
Historic Preservation Division Director
Deputy 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

() determined eligible for the National Register

() determined not eligible for the National Register

() removed from the National Register

() other, explain:

() see continuation sheet

Keeper of the National Register

Date

6. Function or Use

Historic Functions:

RELIGION/religious facility
FUNERARY/cemetery

Current Functions:

RELIGION/religious facility
FUNERARY/cemetery

7. Description

Architectural Classification:

OTHER: Vernacular Church

Materials:

foundation	stone; concrete
walls	wood
roof	asphalt
other	brick

Description of present and historic physical appearance:

The New Hope African Methodist Episcopal (AME) Church and Cemetery is located on Arden Road in the now suburban Buckhead community of Atlanta on the west side of Arden Road. This rectangular, wood-framed church, built on a granite foundation, has a front gable roof. There are two asymmetrical towers on the main façade and a central front gable entrance portico supported by two round Doric columns. One of the towers is a vestigial tower with gable roof; the other tower contains a steeple surmounted by a cross. Concrete steps lead to the portico which shelters a wood entry door that is topped with a stained-glass window. Four wood-and-granite buttresses flank both side elevations of the building. The rear elevation has five, small, concrete buttresses on the basement level and an external elevator tower. The sanctuary retains its plaster walls and ceiling, wood pews and pulpit. A semi-circular painted wood balustrade encloses the pulpit area. The cemetery is located on the east side of Arden Road across from the church. Two stone pillars with an ornamental iron gate mark the entrance to the 1.86-acre cemetery. Markers range from simple stones or flat markers to various upright tablets and obelisks. Landscaping is minimal. Some flowers and shrubs have been planted beside the graves and various hardwood trees are within or border the cemetery.

National Register of Historic Places **Continuation Sheet**

Section 7--Description

NOTE: The following description was prepared by Leslie Sharp, consultant, and edited by Lynn Speno, Historic Preservation Division. "New Hope AME Church and Cemetery," Draft National Register of Historic Places Registration Form, November 1, 2007 on file at the Historic Preservation Division, Georgia Department of Natural Resources, Atlanta, Georgia.

The New Hope African Methodist Episcopal Church and Cemetery is located in the 3000 block of Arden Road in the unincorporated community of Buckhead within the city limits of Atlanta, Georgia. This approximately three-acre property contains the historic and contributing church (1928/1936) and cemetery (pre-1889), and the noncontributing parsonage (1926, renovated 2003). The church and parsonage are located on the west side of Arden Road and the cemetery is across the street. The church and parsonage face southeast and front Arden Road. This African-American church is atypical for its present-day surroundings. This area of Buckhead is primarily residential with curvilinear roads, hilly terrain, large lots, and wooded areas. White families have owned and occupied these upper-income houses from the 1930s through today.

The New Hope congregation has owned this property since 1872 and likely had a connection to the property since at least the end of the Civil War. The congregation cites 1869 as the founding of the congregation. The current church basement dates to 1928 and the sanctuary to 1936. A 1927 fire destroyed the earlier church building.

The wood-framed church is built on a stone masonry foundation, which encompasses a daylight basement. There is stone buttressing along the north and south side elevations and poured concrete buttressing on the rear or west elevation. The church is sided with wood weatherboard and has an asphalt-shingled roof. The main portion of the church is rectangular with a front gable roof; however, two rectangular towers flank the front or east façade with a central, front-gable entrance portico supported by two round Doric columns. Poured concrete stairs lead to the double-door front entrance. The doors are wood paneled topped by polychromatic glass transoms. To either side of the front doors are single-door entrances to each of the towers. These doors face each other. The larger of the two towers to the south of the front entrance contains a one-over-one, double-hung, polychromatic window on its front or east-facing façade at the first floor level. Wood louvered vents are located on all four sides of the tower. Atop this tower are a steeple and four decorative urns. A 1975 tornado significantly damaged the earlier steeple and thus the current steeple dates to 1981. A front gable pitched roof tops the smaller of the two towers. This tower also has a one-over-one, double-hung, polychromatic window on its front or east-facing façade. Above the central entrance portico in the gable of the main block of the church is another wood louvered vent. The cornerstone for the building is located on the northeast corner of this façade. The cornerstone identifies the trustees and dates of construction for the church (photograph 22).

The north elevation of the church contains a single-door entrance to the basement. A simple front-gabled portico shelters the wood paneled door. There is a small raised wooden cross in the gable of the portico. Four stone buttresses capped with asphalt shingles extend to the first floor. There are four aluminum, two-over-two, double-hung windows on the basement and four wood, one-over-one,

National Register of Historic Places **Continuation Sheet**

Section 7--Description

double-hung windows on the first floor. The first floor window furthest toward the rear of the church is smaller than the other three. From this side, one can see how the ground slopes slightly to create the basement (photograph 6).

The basement of the rear elevation contains four concrete buttresses, an elevator that obscures one window, and a wood, six-over-six, double-hung window. The first floor contains a centrally placed polychromatic window and a rectangular, wood, louvered vent near the peak of the gable (photographs 20 and 21).

The basement of the south elevation contains a single, wood-paneled door entrance, a small single-pane window, two aluminum, two-over-two, double-hung windows, and four stone buttresses capped with asphalt shingles that extend to the first floor. The first floor contains four, wood, one-over-one, double-hung windows and a narrow brick chimney. The window furthest to the rear of the church is smaller than the other three (photographs 4 and 23).

The sanctuary is located on the first floor of the church. It has plaster walls and ceiling with an exposed wood truss system and carpet over the wood floors. Two sections of wood pews with a central aisle face the pulpit (photograph 8). A semi-circular painted-wood balustrade is positioned in front of the raised altar area. The pulpit is wood and appears to be handmade with simple but stately detailing. The choir sits in pews behind the pulpit (photographs 9 and 10). A small office is accessed via a door located on the south side of the pulpit. The two doorways on the north side lead to a sink for baptism or communion preparation, a metal door on the rear wall leads to the elevator, and stairs lead to the basement fellowship hall (photograph 9).

The basement of the church contains a large open room used as a fellowship hall and kitchen (photograph 13). Originally used as the sanctuary, this portion of the church was built after the fire that destroyed the earlier church in 1927. The fellowship hall is used for gatherings and meals. It has a concrete floor, wood paneling covering the walls, and dropped acoustical tile ceiling. The support posts for the first floor have been covered in wood paneling. The kitchen is at the rear or west of the building and is flanked on either side by a bathroom. The kitchen is separated from the fellowship hall by a wood-frame wall with painted wood paneling. There is an opening used for passing food from the kitchen to the dining area. The door, trim work, and cabinetry are stained wood. There is one window in the kitchen that faces the rear of the property.

The parsonage is next door to the church on the south side. The congregation completed a major renovation of the parsonage in 2003. They added a second story, and changed the roofline and floor plan. The first floor is currently used for meetings, after-school programs, and Sunday school. The second floor is now a two-bedroom apartment with a living room, dining area, bath, and kitchen. Due to the recent alterations, the parsonage is noncontributing (photographs 17-20).

Across the street from the church and parsonage, the cemetery takes up just over half of the property or 1.86 acres (photographs 24-28). A chain-link fence along Arden Road surrounds the cemetery. The entrance contains two rectangular stone masonry piers and a wrought-iron gate. These pillars

National Register of Historic Places **Continuation Sheet**

Section 7--Description

were placed in memory of Oscar Turner, a deceased member of the church. There are hundreds of marked graves that date from the late 19th century to the present. The markers are various shapes, sizes, and materials. The primary material is limestone; however, there are granite, concrete, and stone markers. The markers are both engraved and not engraved. Some of the engravings appear to have been done by a professional and others appear to have been done by a layperson. There are a number of government-issued military markers from World War II, the Korean War, and the Vietnam War. The two most prevalent types of markers are the simple headstone and the ledger type of marker. While there are unmarked graves throughout the cemetery, most of the graves that are not marked appear to be along the eastern portion of the cemetery. Church history and oral tradition cite 1889 as the first documented burial; however, the unmarked graves suggest earlier burials.

Several of the graves have a short concrete or brick retaining wall surrounding them to demarcate family plots. While there are some groupings and discernible rows, the layout of the cemetery is generally informal. The people buried in this cemetery were members of the church or close family of members. Because of the number of unmarked graves distinguishable by depressions, it is impossible to date the earliest burial. Overall, the cemetery is in fair shape. There is some deterioration of markers and a good number of fallen over, cracked, or broken markers.

The landscaping in the cemetery is minimal. Family members have planted flowers and shrubs over the years. There are some trees within and bordering the cemetery.

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
Ethnic Heritage: Black
Landscape Architecture

Period of Significance:

1889-1958

Significant Dates:

1889—First documented burial in cemetery
1926—Parsonage constructed
1927—Fire destroyed earlier church
1928—Basement of church constructed
1936—Sanctuary completed
1942—School burned

National Register of Historic Places **Continuation Sheet**

Section 8--Statement of Significance

Significant Person(s):

N/A

Cultural Affiliation:

N/A

Architect(s)/Builder(s):

Milt, Alex - builder

Statement of significance (areas of significance)

The New Hope African Methodist Episcopal Church and Cemetery is significant at the local level as a good example of a rural African-American church and cemetery, which has served as an educational, social and religious center for its congregation since the postbellum period. The church, constructed in 1936 on land donated to the congregation after the Civil War, continues to serve its community amidst its now suburban setting and far-flung congregation. The cemetery has served as a final resting place for members of the congregation since as early as 1889, the date of the first documented burial.

The New Hope African Methodist Episcopal Church and Cemetery is significant in the area of architecture due to the church building's design and retention of historic building materials, historic furnishings, and intact sanctuary plan. The church is an excellent example of a rural, vernacular African-American church with understated detailing, wood-frame construction, two towers, and rectangular massing as documented in *Historic Black Resources*, a handbook for identifying African-American resources in Georgia. The utilization of space with the fellowship hall on the ground or basement level and a sanctuary on the first floor is a typical configuration of churches throughout the South. The congregation began as early as 1869 and obtained legal right to the property in 1872. The current church building replaces an earlier 19th-century, wood-framed building that burned in 1927. The congregation rebuilt the basement of the church in 1928, which served as the sanctuary until 1936 when the rest of the church was completed.

The New Hope AME Church and Cemetery is significant in landscape architecture for the cemetery with its historic layout and burial markers representing a cemetery associated with African-Americans. The first documented burial in the cemetery is 1889; however, depressions suggest earlier burials. The land on which the cemetery is located is a sloping, wooded lot. Family members have planted flowers and shrubs over the years. There are some trees within and bordering the cemetery. Stone entrance columns with a wrought iron gate provide some formality to the site. There are no defined paths. The layout is informal with markers ranging from simple fieldstones to large headstones and obelisks that lie in an east to west orientation common among Southern cemeteries. The markers are various shapes, sizes, and materials. The primary material is

National Register of Historic Places **Continuation Sheet**

Section 8--Statement of Significance

limestone; however, there are granite, concrete, and stone markers, both engraved and not engraved. There are a number of government-issued military markers from World War II, the Korean War, and the Vietnam War. Several of the graves have a short concrete or brick retaining wall around them to distinguish family plots.

The New Hope AME Church and Cemetery is significant in the area of ethnic heritage –black. It documents the development and evolution of a rural African-American center of education and religion during Reconstruction and the Jim Crow era of segregation in rural Fulton County. It represents the contributions that newly freed African Americans made in the building of a community infrastructure in the post-Civil War South. It thus contributes significantly to African-American ethnic identity in Atlanta and Fulton County. The church in the African-American community played a primary role in serving both spiritual and social needs and often developed other community institutions such as schools and cemeteries. The church property once included a 19th-century tabernacle (razed 1965) and a 1926 school building (burned 1942). The parsonage was built in 1926 and renovated in 2003 (noncontributing). The African Methodist Episcopal (AME) was the first denomination to be formed separately from the established white churches. The AME denomination was founded in 1816 and the New Hope AME Church was one of the first Atlanta-area churches to be formed under the AME denomination. All of these aspects of African-American life in Georgia are identified in Georgia's statewide context, *Historic Black Resources*.

National Register Criteria

The New Hope AME Church and Cemetery is eligible under National Register Criterion A in the areas of ethnic heritage-black as an African-American church that served a once rural area of Atlanta. The cemetery provides material documentation of the existence and history of a small African-American community in this once rural, but now suburban area of Atlanta. It is also eligible under Criterion C in the areas of architecture and landscape architecture as a good and intact example of a rural, vernacular African-American church and cemetery in Georgia.

Criteria Considerations (if applicable)

The New Hope AME Church and Cemetery meets Criteria Consideration A because of its important historic associations with the founding and development of a small African-American community on the outskirts of Atlanta following the Civil War and Emancipation. Communities like this were once quite common around Atlanta, but have been largely obliterated by late 20th-century suburban development. The New Hope AME Church and Cemetery also meets Criteria Consideration A because of the representative architecture of the church and the layout and funerary monuments in the cemetery.

Likewise, the cemetery meets Criteria Consideration D as an African-American cemetery, with graves dating to 1889 and possibly earlier, directly associated with the formation and development of a small rural African-American community in this area.

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Section 8--Statement of Significance

Period of significance (justification)

The period of significance begins with the first documented burial in the cemetery in 1889 and ends in 1958 marking the end of the historic period. The church and cemetery are still in use today.

Contributing/Noncontributing Resources (explanation, if necessary)

The contributing resources are the historic church building and cemetery, which were built within the period of significance and retain their integrity. The parsonage is the one noncontributing building due to major alterations.

Developmental history/historic context (if appropriate)

NOTE: The following historic context was prepared by Leslie Sharp, consultant, and edited by Lynn Speno, Historic Preservation Division. "New Hope AME Church and Cemetery," National Register of Historic Places Registration Form, November 1, 2007 on file at the Historic Preservation Division, Georgia Department of Natural Resources, Atlanta, Georgia.

On May 29, 1872, James H. Smith, a white resident of the community of Buckhead, located approximately six miles north of downtown Atlanta, stipulated in his will that two parcels of his farmland were to be given for use as a church and school for "colored persons" -- one acre for a schoolhouse and two acres for a church. He died eight days later and thus the congregation of what is now New Hope African Methodist Episcopal Church became the legal owners of the property on which their church and cemetery stand.

The relationship of the congregation with the property predates 1872, as the New Hope Camp Ground had been located on this land "as early as 1869 or before," according to the church history written by Reverend Elizabeth Few in 1980 and revised in 1987. The church celebrates the founding of the congregation to 1869, during the heart of Reconstruction in the post-Civil War South. Camp meetings were an important part of worship in the South and especially among African-American congregations. Many times campgrounds became the seeds for more permanent church structures, which seems to have happened here at New Hope. Around the time that the congregation obtained legal right to the property, the congregation built a tabernacle, which would stand until 1965 when it was razed. Each August people from miles around would gather for camp meeting at the tabernacle. This tradition continued until the middle of the 20th century.

An 1893 map indicates that Reverend Roland Wishum, one of the founders of the congregation, owned the property. A lay minister, Wishum lived nearby and was the caretaker and leader of the church before an official pastor was called. Reverend Joe Woods was the first called minister of the church. According to church history, his first sermon addressed the Biblical account of Pilot and Nicodemus, in which Woods quoted "and they made their lives sweet with bitter bondage." Mary

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Section 8--Statement of Significance

Howell, wife of Judge Clark Howell, gave the first catechisms. Other ministers of the church between 1869 and 1890 were Reverend Helger, Reverend Mullins, Reverend E.W. Lee, and Reverend W.W. Beckett. Early families belonging to the church, according to church cemetery markers, were Wishums, Defoors, Paces, Calhouns, Johnsons, Hutchins, Palmers, Cooks, Plasters, Nelms, Hills, Abrams, Winstons, Barners, Baileys, Hudsons, Treadwells, Maddoxes, Irbys, Dells, Scotts, Simmons, and Howells. These are surnames recognizable as early prominent white families in the Buckhead area. The majority of the founding church members had been enslaved prior to Emancipation and kept white family names. According to Few, these early church families retained their connections to the white families in the area by working for them, primarily as farm laborers or as servants. The church families lived in small African-American neighborhoods located near the church or in their employers' homes.

The congregation built a gable-front, wood-framed church building before 1900, which served as both a church and a school. Both religion and education were expressions of freedom by the newly-freed African Americans across the South. The importance of having their own property on which to meet their community's religious and educational needs cannot be overstated. While the tabernacle and the earlier church/school building no longer stand, this site on Arden Road reflects a significant way in which the New Hope community established itself. The first documented burial in 1889, as well as the presumably earlier and unmarked burials evidenced by depressions, underscores the New Hope congregants' attachment to this property.

The African Methodist Episcopal (AME) denomination has particular significance in the religious history of African Americans, as it was the first denomination to be formed separately from the established white churches. In 1787 Richard Allen and others left St. George Methodist Church in Philadelphia, Pennsylvania, to form a separate church after being fed up with the way white members treated their fellow African-American members. In 1816 Allen's church along with other black churches assembled to form the AME Church, electing Allen as the first bishop of this new denomination. By 1866 AME churches had been established in Southern states including Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi and Tennessee.

In the 1920s the New Hope congregation saw many changes. The congregation built a wood-framed school with banks of windows. An old photograph shows the school adjacent to the wood tabernacle. The school resembles the Rosenwald Community School plan known as "Three Teacher School to Face East or West," however this was not a Rosenwald-funded school. Many schools built at this time used similar plans. In 1926 Reverend J.F. Moses oversaw the building of the parsonage. A local Atlanta builder, Will Hardeman, built the house for the minister and his family. The original structure was a simple, wood-framed, one-story, front-gabled bungalow. During this period of expansion there was also tragedy. The wooden church building, which dated to the 19th century, burned in 1927.

Too poor to immediately rebuild, the congregation used the school building for their Sunday school and worship services until the basement of the current church was completed in 1928 under the leadership of Reverend R.E. Lee. During the heart of the Great Depression, the congregation

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Section 8--Statement of Significance

decided to finish the first floor of the church under the leadership of Reverend W. W. Stephens. General contractor Alex Milt from Atlanta built the church. According to a 1984 letter from church historian Elizabeth Few, Milt built several churches and houses in Atlanta and had a "reputation for doing quality work and was instrumental in helping clients secure bank loans." One of the churches Milt made major repairs to in 1938 was the Greater Mount Calvary Baptist Church on Glenn Street in southwest Atlanta. He also worked on many churches in the South Atlantic District of the AME Church as builder and loan counselor, according to J.F. Moses who was a former pastor of the church.

To fund the completion of the sanctuary, the church needed some financial assistance. In addition to the members' contributions and gifts from "white friends and employers," parishioners Beatrice Bogan and Anna Jones secured loans on their personal property to aid the construction. On May 1, 1938, Bogan and Jones made their last of 24 payments in the amount of \$17.90 to clear the debt for the church. As a white man, Alex Milt could and did obtain a loan in his name to help cover the costs, for which the church paid him.

In 1936 Reverend W.W. Stephens dedicated the church upon its completion. Clark Howell and S.F. Boykin were named as honorary trustees. The cornerstone on the front façade celebrates the completion of the 1936 "main auditorium" and the 1928 "basement." Once the first floor of the church with its sanctuary, foyer, and offices was completed, the church used the basement for the fellowship hall and Sunday school classes. In 1942 when the New Hope School burned down, the school used the fellowship hall for its classes. The school taught first through seventh grades.

In the 1930s the area around the church began to be subdivided and developed into middle-to-upper-income white neighborhoods. What had been a small, rural community north of Atlanta developed into an in-town suburb connected through neighborhoods to Midtown. The New Hope African Methodist Episcopal Church stands out among its residential neighbors.

In 1965 the wood tabernacle was razed. While this marked an end to a long tradition of camp meetings, the church still holds a homecoming each summer. In 1975 a tornado hit the church and parsonage. Both buildings sustained heavy damage. The church roof was partially ripped off, the steeple was significantly damaged, the foundation was cracked, windows were blown out, and the interior and exterior were covered in dirt, glass, and other debris. A tree fell on the rear of the parsonage, some windows were blown out, and like the church, it was covered in dirt on the interior and exterior. With aid from friends and neighbors, the church repaired both buildings. In 1980 the church celebrated its 111th anniversary and undoubtedly its recovery from the tornado.

Today the church has a committed and vibrant congregation led by senior pastor Reverend Phillip R. Chisholm. There are a total of 125 members with 75 people who attend on a regular basis. In 2003 the church completed a major renovation on the parsonage to convert it to a New Life Center. The first floor is used for meetings, after-school programs for children to study and work on computers, and Sunday school. The second floor is now a two-bedroom apartment with a living room, dining area, bathroom, and kitchen.

9. Major Bibliographic References

Chisholm, Phillip R. New Hope AME Church, Atlanta, Georgia. Interview by Leslie Sharp, November 2006.

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Few, Elizabeth. "The History of New Hope A.M.E. Church (1869-1987)." New Hope Church, Atlanta, Georgia, photocopy 1987.

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Lincoln, C. Eric and Lawrence H. Mamiya. *The Black Church in the African American Experience*. Durham, NC: Duke University Press, 1990.

Merritt, Carole. *Historic Black Resources: A Handbook for the Identification, Documentation, and Evaluation of Historic African-American Properties in Georgia*. Atlanta: Historic Preservation Section, Georgia Department of Natural Resources, 1984.

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Roth, Darlene R. and Andy Ambrose. *Metropolitan Frontiers: A Short History of Atlanta*. Atlanta: Longstreet Press, Inc., 1996.

Sharp, Leslie. "New Hope AME Church and Cemetery." *Draft National Register of Historic Places Registration Form*, November 1, 2007. On file at the Historic Preservation Division, Department of Natural Resources, Atlanta, Georgia.

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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 #

National Register of Historic Places **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 Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreage of Property Approximately 3.35 acres. \

UTM References

A) Zone 16 Easting 740139 Northing 3747172

Verbal Boundary Description

The New Hope African Methodist Episcopal Church and Cemetery nomination includes the property associated with the New Hope AME Church on both sides of Arden Road as indicated by a heavy black line on the attached plat map.

Boundary Justification

The New Hope African Methodist Episcopal Church and Cemetery contains 3.35 acres, which reflects the current and historic legal boundaries associated with the church on Arden Road in the city of Atlanta, Fulton County, Georgia.

11. Form Prepared By

State Historic Preservation Office

name/title Lynn Speno, Survey and Register Specialist
organization Historic Preservation Division
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- () **property owner**
() **consultant**
() **regional development center preservation planner**
(X) **other:** historian

Property Owner or Contact Information

name (property owner or contact person) Reverend Phillip R. Chisholm
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