

VLR- 9.18.96
NHPP- 2.21.97

NPS Form 10-900
(Rev. 10-90)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

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1. Name of Property

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historic name BEAR MOUNTAIN INDIAN MISSION SCHOOL

other names/site number VDHR FILE No. 05-230

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2. Location

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street & number SW corner, intersection of Rt.643 & Rt.780 not for publication N/A

city or town Amherst vicinity X

state Virginia code VA county Amherst code 009

zip code 24574

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3. State/Federal Agency Certification

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As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X 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 X meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide X locally. (See continuation sheet for additional comments.)

[Signature] _____
Signature of certifying official Date January 6, 1997

VA Dept. of Historic Resources
State or Federal agency and bureau

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o f a m u l t i p l e p r o p e r t y l i s t i n g .)
 N/A

=====

6. Function or Use

=====

Historic Functions (Enter categories from instructions)

Cat: <u>EDUCATION</u>	Sub: <u>school</u>
<u>RELIGION</u>	<u>religious facility</u>
_____	_____
_____	_____
_____	_____
_____	_____

Current Functions (Enter categories from instructions)

Cat: <u>VACANT/NOT IN USE</u>	Sub: _____
<u>EDUCATION</u>	<u>school</u>
<u>RELIGION</u>	<u>religious facility</u>
_____	_____
_____	_____
_____	_____

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7. Description

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Architectural Classification (Enter categories from instructions)

OTHER: horizontal log building

OTHER

Materials (Enter categories from instructions)

foundation	<u>STONE</u>
roof	<u>METAL</u>
walls	<u>WOOD: log</u>
	<u>WOOD: weatherboard</u>
other	<u>CONCRETE</u>

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

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8. Statement of Significance
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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)

ETHNIC HERITAGE: Native American
 EDUCATION _____

Period of Significance 1868-1946

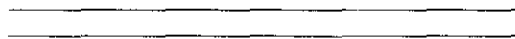
Significant Dates 1868
1908
1930

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

Cultural Affiliation Monacan

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Architect/Builder Unknown

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

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9. Major Bibliographical References

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(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: _____

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10. Geographical Data

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Acreage of Property 0.25-0.5

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

	Zone	Easting	Northing	Zone	Easting	Northing
1	17	665380	4159860	3	_____	_____
2	_____	_____	_____	4	_____	_____
	<input type="checkbox"/> 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 Martin C. Perdue

organization N/A date July 22, 1996

street & number 105 King William Drive telephone (757) 221-7202

city or town Williamsburg state VA zip code 23188-1920
=====

Additional Documentation
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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 Monacan Indian Tribal Association c/o Phyllis Hicks

street & number P. O. Box 112 telephone (804) 929-6929

city or town Monroe state VA zip code 24574
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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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Architectural Description

The Bear Mountain Indian Mission School is a single-story, one-room, horizontal log building. It is situated about 4 miles from the town of Amherst, Virginia, on Route 643 (Kenmore Road) in the rural foothills along the southeastern base of Bear Mountain. The original mission, consisting of Saint Paul's Episcopal Church and the mission workers' house, occupies a quarter-acre plot defined by Route 643 and two converging branches of Falling Rock Creek. The school building and a newer concrete-block school annex are located on a narrow wedge of land between Falling Rock Creek and Route 780 (Indian Mission Road). About 20 yards southwest of the church, a large concrete-block building was recently built as the Parish Hall and Monacan Indian Tribal Association Center. All five buildings are in close proximity to one another in an area of something less than an acre, surrounded by wooded hills on the west, north, and east, and fields to the south.

Across the creek, west of the mission school, lies Saint Paul's Episcopal Church. Built for the mission, the church was a rectangular wood frame building painted white with a hint of gothic detailing in triangular lights above the door and the east window. The three windows in the north side were also topped with triangular arches. A small diamond shaped window was fixed in the apex of the east gable and above this a four-foot tall cross served as a finial. According to Peter Houck's history of the Monacans, it was "twenty-six by sixty-two feet, was underpinned with field stone down to the granite base. It would hold two hundred people." This church, and the

1 Peter Houck, *Indian Island in Amherst County* (Lynchburg, Va.: Lynchburg Historical Research Company, 1984): 95.

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adjacent house for mission workers, are contributing resources since they were built during the period of significance. The original church caught fire in the winter of 1930 and was completely destroyed, taking with it the nearby mission house. The church was immediately rebuilt and the mission workers' house was replaced shortly thereafter, presumably within two or three years after the fire.

The church, as it appears now, is quite similar in form and style to the original structure. It is a long, wood frame building with a gable roof covered with asphalt or composite shingles. The entrance is through double doors centered in the west gable end. Above the doors is a triangular transom and a gabled hood. Over this hood a circular window, about three feet in diameter, has taken the place of the diamond-shaped opening of the original church. The east gable end is lit with three tall, narrow, pointed arch windows. On the north corner of the east end is a small, gable roofed vestibule. It is lit with an arched window in the east end. The minister's door to the vestibule is in the north side and, in keeping with the vernacular gothic detailing, it is also topped with a small triangular transom.

The present mission workers' house is a small L-plan, wood frame dwelling resting on a concrete block foundation. It is sheathed with horizontal wood siding and the gable roof is covered with asphalt or composite shingles. An enclosed porch has been added to the northeast side and parts of the house have been resheathed with modern synthetic materials.

A more recent school building, also a contributing resource, was built to the south of the log school. This building appears to date from the 1930s. Is a plain frame building, sheathed in weatherboard, with a standing-seam

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metal roof.

The plan of the log mission school house measures 17'2" by 19'1", carried on a low stone foundation. The walls are about 5 to 6 inches thick and appear to be constructed of pine logs. The logs have been hewn flat on the inside and outside surfaces and are joined at the corners with "V" notches. The interstices, or spaces between the logs, are filled with a mud and lime chinking. Some of the mortar appears to have been added during later repairs. The walls are painted white, presumably over earlier coats of whitewash. There are a number of places where planks have been nailed over the logs, apparently covering areas of decay and repair. The gable roof is covered with standing-seam metal over boards supported by eight rafters. There is no ridge pole; however, the rafters appear to be nailed together. The main facade of the school faces east onto Route 780 (Indian Mission Road). The door is roughly in the center of this wall with a window on either side. Both windows are six-over-six double-hung sash. The door and window frames and trim are all painted gray. The north facade is a gable end facing Route 643 (Kenmore Road). The center of this wall features a window, also six-over-six double-hung sash. To the east of this window is a 17-inch-square concrete-block flue that presumably replaced an earlier flue or stove-pipe. The west side faces Saint Paul's Episcopal church and is also lit by only one window, of six-over-six double-hung sash. The foundation under this wall lies directly on a large granite outcrop above Falling Rock Creek. The fenestration of the south end of the log pen is a single central door that gives access to a small storage area. Attached to the south end of the log schoolhouse is a frame addition consisting of a storage room and an open

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porch. This wing is said to have been added by Arthur Gray in 1908. The interior walls of the log schoolhouse have been refinished with modern sheetrock painted a light blue-green. The floor is laid with 2" planking. The low ceiling is covered with board and batten, with the strips running parallel to the ridge. On either side of the door in the south end there are slates and a blackboard.

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Statement of Significance

Bear Mountain and its vicinity is regarded by the Monacans as their historical, social, and spiritual center; one which has been occupied by them since prehistory.² The Bear Mountain Indian Mission School is one of the few surviving mission schools for Native Americans in Virginia and it is unique for its association with the Monacan people. It is an artifact of an era of segregated public education following Reconstruction in the South. For these reasons, the Bear Mountain Indian Mission School is considered significant at the local level as regards National Register Criterion A for ethnic history as well as education.

Historical Background

When European colonists first set foot in North America the Monacans lived throughout much of the mountains and upper piedmont of Virginia. According to Peter Houck they were linguistically affiliated with Sioux from the Ohio Valley. They were primarily hunters and nomadic in the sense that they periodically moved their villages according to the availability of game. They often settled along the branches and tributaries of piedmont rivers above the fall line. The Monacans practiced some agriculture, but not to the extent of Powhatan & Algonquins to the east. The influence of colonizing Europeans was increasingly felt by the Monacans in the late seventeenth century. The most significant result came indirectly, through escalating raids by the

² A very good, recent work on the prehistoric and contact era Monacans is Jeffrey L. Hantman, "Between Powhatan and Quirank: Reconstructing Monacan Culture and History in the Context of Jamestown," *American Anthropologist* 92, No. 3 (September, 1990): 676-690.

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Iroquois from the north. The Iroquois were in part also reacting to the pressures of expanding white settlement. According to Houck:

Sometime after 1671, the Tutelos and Saponis were driven south by the Iroquois to join their Monacan kin, the Ocaneechis, who camped on an island . . . at the confluence of the Dan and Staunton rivers near Clarksville. This group was later forced into North Carolina, where they had a testy relationship with the neighboring Tuscarora. After ten years of constant agitation, the Saponis, a name the English now applied collectively to all Monacans, returned north to Virginia to be given protection by the whites at Fort Christiana in Brunswick County. But further deterioration in cultural relationships led to the hanging of one of the chiefs. They thus made a reluctant peace with their hated enemy, the Iroquois, and joined them in Pennsylvania as their Sixth Nation.

During the American Revolution, the Monacans, along with the other Iroquois nations, retreated to Canada. It is believed that the last of these Monacans, a Tutelo, died in 1871.

Not all of the Monacans ended up in Canada. A handful remained behind in the vicinity of Bear Mountain in Amherst County. For over a century Monacans and whites intermarried and lived together in the vicinity of Bethel. Incorporated in 1801 Bethel was located at the mouth of Salt Creek on the James River about seven miles southwest of Bear Mountain on the site of an early trading post. By the mid-nineteenth century it consisted of a mill, tavern, store, ferry, a few houses, and facilities for preparing tobacco for water transport. The town disappeared with the advent of railroad shipping and the decline of the Kanawha Canal.

In 1799 two Monacan sisters had a double wedding in Bethel; Nancy Evans to Ned Branham, and Molly Evans to William Johns. In 1833 William Johns

³ Peter Houck, *Indian Island in Amherst County* (Lynchburg, Va.: Lynchburg Historical Research Company, 1984) 27-28.

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bought 400 acres on Bear Mountain where he moved with his wife, four sons, and father-in-law. This tract, which was referred to as the 'Johns Settlement,' became the refuge of Monacan descendants with such family names as: Johns, Evans, Branham, Redcross, and Beverly. When Will Johns died in 1856 the tract was subdivided among his sons and heirs. By the end of the nineteenth century much of the tract had been sold or lost "through failure to pay property taxes and exploitation by land-hungry neighbors."⁴

In the segregated, racially hierarchical society of the South during the nineteenth-century Native Americans suffered various forms of discrimination. According to Virginia law passed in 1823 the product of Native American and white marriages, as well as the children of white and African-American unions, were labelled "mulattoes." In other words, Native American descendants were legally denied claim to their heritage as a distinct group. Dr. Walter A. Plecker, the first registrar of the Virginia State Bureau of Vital Statistics, promoted legislation which did further harm to Native Americans.⁵ In 1924 he helped draft the Virginia Racial Integrity Law which read, in part, that "It shall be unlawful for any white person in this State to marry save a white person, or a person with no other admixture of blood than white or American Indian. For the purposes of this act, the term 'white person' shall apply only to the person who has no trace whatsoever of any blood other than Caucasian; but persons who have one-sixteenth or less of the blood of an

⁴ Peter Houck, *Indian Island in Amherst County* (Lynchburg, Va.: Lynchburg Historical Research Company, 1984) 54.

⁵ See Helen Rountree, *The Powhatan Indians of Virginia* (Norman, Ok.: University of Oklahoma Press, 1989); and Peter Houck, *Indian Island in Amherst County* (Lynchburg, Va.: Lynchburg Historical Research Company, 1984).

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American Indian."⁶ Plecker compiled lists of surnames of families judged to be non-white. In 1934 his list to Amherst County of people to be banned from white facilities included the names of Johns, Branham, Hicks, Hamilton, and Adcox. In the vicinity of Bear Mountain there were descendants of Monacans who were "phenotypically white . . . who wanted to be identified as white, and there were also phenotypic Indians who were proud of their Indian pedigree."⁷ Plecker's legislation denied the heritage of both groups. He claimed that there were no descendants of Native Americans in Virginia without African-American blood, thus they were all classified as "mulattoes." Whether they considered themselves white or Monacan, the descendants of the Johns settlement were legally defined as mulatto.

There was little or no access for these people to schools and churches in the late nineteenth and early twentieth centuries. Some, whose name or appearance qualified them as 'white,' could attend white schools and colleges, but this meant denying their Monacan ancestry. At the same time, others felt that they did not belong in the schools organized for African-Americans. The early twentieth century was also a time of intense missionary activity, both domestic and international. Missionaries often filled a gap in assisting the impoverished and disenfranchised overlooked or neglected by laws and public institutions. In 1907 a few well-meaning residents of Amherst County, John J. Ambler III, Captain Edgar Whitehead, and Rev. Arthur Gray among them, decided

⁶ As quoted in Peter Houck, *Indian Island in Amherst County* (Lynchburg, Va.: Lynchburg Historical Research Company, 1984) 73.

⁷ Peter Houck, *Indian Island in Amherst County* (Lynchburg, Va.: Lynchburg Historical Research Company, 1984) 73-74.

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to build an Episcopal mission for the Monacan Indians of the Johns Settlement on Bear Mountain. A young graduate of the University of Virginia, Arthur Gray Jr., was persuaded by his father to operate the mission. On January 1, 1908, Ambler, with Elisha Willis, William Adcox, and Richard Lawless, acquired a quarter-acre parcel of land for the mission. It was a small triangular lot bounded on the north by Route 643 and on the east and west by the confluence of two tributaries of Falling Rock Creek. Later that year, members of the Bear Mountain Monacan community, together with Arthur Gray, built the Saint Paul's Mission church on a large rock outcropping between the two creeks. It was also in 1908 that Gray, with the aid of the Monacans, added the frame extension to the schoolhouse. Gray secured a teacher and a deaconess and the work of the mission began in earnest.

The one-room log mission school had reportedly occupied its site for forty years prior to the advent of the mission.⁸ This would place its date of construction to about 1868. In addition to functioning as a school, the building was used as a meetinghouse. It was too small for the nearly 350 people in the community it served. On some occasions, when itinerant preachers were conducting services, people would fill the small school-house, its windows, and all around it outside. Until Arthur Gray arrived, teachers were provided by the county sporadically, and sometimes only on a part-time basis. Through his successful persuasion and lobbying efforts, Gray managed to secure dependable teachers for the school. The school building actually lay outside the boundaries of the mission until July, 1924 when a deed was

⁸ Peter Houck, *Indian Island in Amherst County* (Lynchburg, Va.: Lynchburg Historical Research Company, 1984): 87.

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made conveying the school tract to the mission trustees, perhaps in response to the Virginia Racial Integrity Law. This was the first time that the school was mentioned in the deed books, and it was vaguely noted that it had "been used for a number of years by the School Board of Amherst for a school." The school building and property belonged to the Episcopal Diocese of Southwestern Virginia; however, the teachers were, at least in the later years, employees of the county school board. This arrangement sufficed to provide education to members of the Bear Mountain Monacan community for nearly a century. The little school finally closed its doors in 1964 when integration laws made it obsolete. While the mission school may represent a painful, racist past it is also regarded as a symbol of community, centrality, and cohesion by the people who were schooled there. Apart from the rebuilt church and mission house, it is also the sole surviving remnant of architectural heritage which can be claimed by the Bear Mountain Monacan community.

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Bear Mountain Indian Mission School
Amherst County, Virginia

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Willis, Stanley. "Log Houses in Southwest Virginia: Tools Used in Their Construction." *Virginia Cavalcade* 21, No. 4 (Spring, 1972): 36-47.

Wonders, William C. "Log Dwellings in Canadian Folk Architecture." *Annals of the Association of American Geographers* 69, No. 2 (June, 1979): 187-207.

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National Park Service

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Section 10 Page 15

Bear Mountain Indian Mission School
Amherst County, Virginia

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Verbal Boundary Description.

The nominated property consists of a triangular plot of about 0.25 to 0.5 acres according to Amherst County, Virginia, Deed Book 60, pp. 302-303 and amended in Deed Book 93, p. 373. The eastern boundary begins at the intersection of Route 643 (Kenmore Road) and Route 780 (Indian Mission Road-- formerly Coleman Road) and proceeds south along Route 780 for a length of 217 feet. At this point the boundary continues for a distance of 196 feet northwest to the intersection of the western fork of Falling Rock Creek and Route 643. From here the northern boundary follows Route 643 east for about 190 feet to the starting point at the intersection with Route 780.

Boundary Justification.

The Monacan Indian Tribal Association now owns the seven acres of land surrounding the mission on the south and east and are soon to be ceded the Bear Mountain Indian Mission School building by the Episcopal Diocese of Southwestern Virginia. However, the 0.25 to 0.5 acre property described in Section 10, "Verbal Boundary Description," represents the historic mission property as it was first defined for the church and mission in January 1, 1908 (Amherst County, Virginia, Deed Book 60, pp. 302-303); and amended in July 19, 1924 (Amherst County, Virginia, Deed Book 93, p. 373) to retroactively include the school building.

United States Department of the Interior
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Section Photo Page 16

Bear Mountain Indian Mission School
Amherst County, Virginia

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All photographs are of:

Bear Mountain Indian Mission School and Vicinity
Amherst County, Virginia
VDHR File Number: 05-230
Photographed by Martin C. Perdue in September, 1994

All negatives are stored with the Department of Historic Resources collection
at the Virginia State Library and Archives.

VIEW OF: mission school site. The
new mission school building is to
the left (south) and the mission
worker's house and church are seen
on the right (west); view looking
southwest.

NEG. NO.: 14827-12
PHOTO 1 OF 16

VIEW OF: east, main, elevation;
view looking southwest.

NEG. NO.: 14827-18
PHOTO 2 OF 16

VIEW OF: east, main, elevation;
view looking southwest.

NEG. NO.: 14829-33
PHOTO 3 OF 16

VIEW OF: south gable end with 1930s
frame porch and storage room; view
looking northwest.

NEG. NO.: 14827-5
PHOTO 4 OF 16

VIEW OF: east, main, elevation;
view looking northwest.

NEG. NO.: 14828-27
PHOTO 5 OF 16

VIEW OF: north gable end of mission
school; view looking southeast.

NEG. NO.: 14827-24
PHOTO 6 OF 16

VIEW OF: west elevation of mission
school; view looking east.

NEG. NO.: 14827-32
PHOTO 7 OF 16

VIEW OF: interior of mission
school; view looking south.

NEG. NO.: 14829-18
PHOTO 8 OF 16

VIEW OF: interior detail of roof
framing in the mission school.

NEG. NO.: 14829-26
PHOTO 9 OF 16

VIEW OF: west elevation, detail of
window; view looking east.

NEG. NO.: 14829-11
PHOTO 10 OF 16

VIEW OF: west elevation, detail of
modern repair consisting of a plank
patch over deteriorated logs; view
looking east.

NEG. NO.: 14829-6
PHOTO 11 OF 16

VIEW OF: northwest corner, detail
of V-notch corner-timbering; view
looking southeast.

NEG. NO.: 14828-35
PHOTO 12 OF 16

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section Photo Page 17

Bear Mountain Indian Mission School
Amherst County, Virginia

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VIEW OF: mission school site from Kenmore Road including the west side of the school and the eastern end of Saint Paul's Episcopal church in the right middle-ground; view looking east.

NEG. NO.: 14827-35
PHOTO 13 OF 16

VIEW OF: west gable end of Saint Paul's Episcopal church, note the mission school in the left background; view looking northeast.

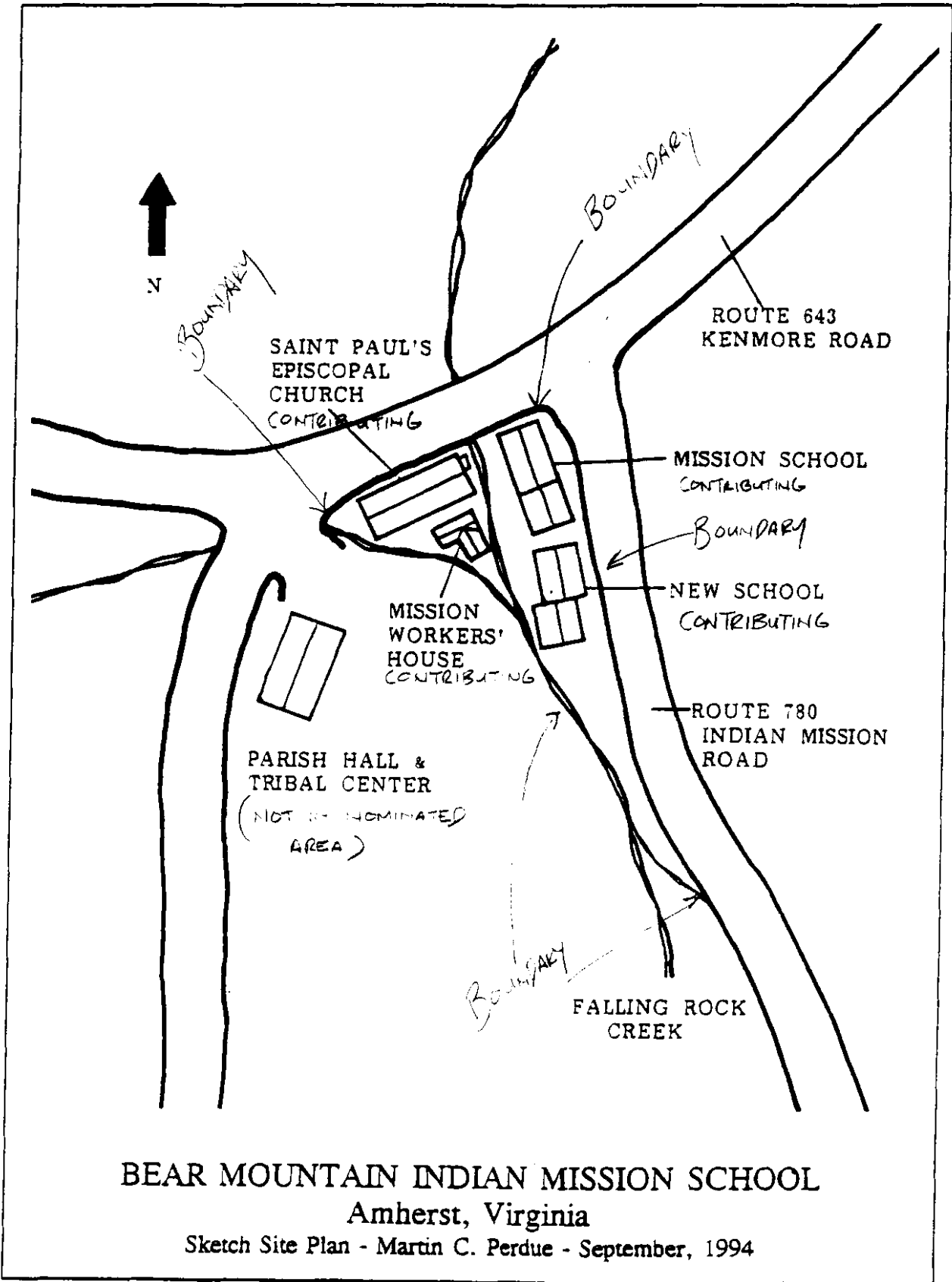
NEG. NO.: 14828-8
PHOTO 14 OF 16

VIEW OF: mission school site. From left to right can be seen: the mission workers' house; a small bridge over Falling Rock Creek; Bear Mountain Indian mission school; and the new mission school building; view looking northeast.

NEG. NO.: 14828-17
PHOTO 15 OF 16

VIEW OF: north, gable front of the Parish Hall and Tribal Center; view looking south (not in the nominated area)

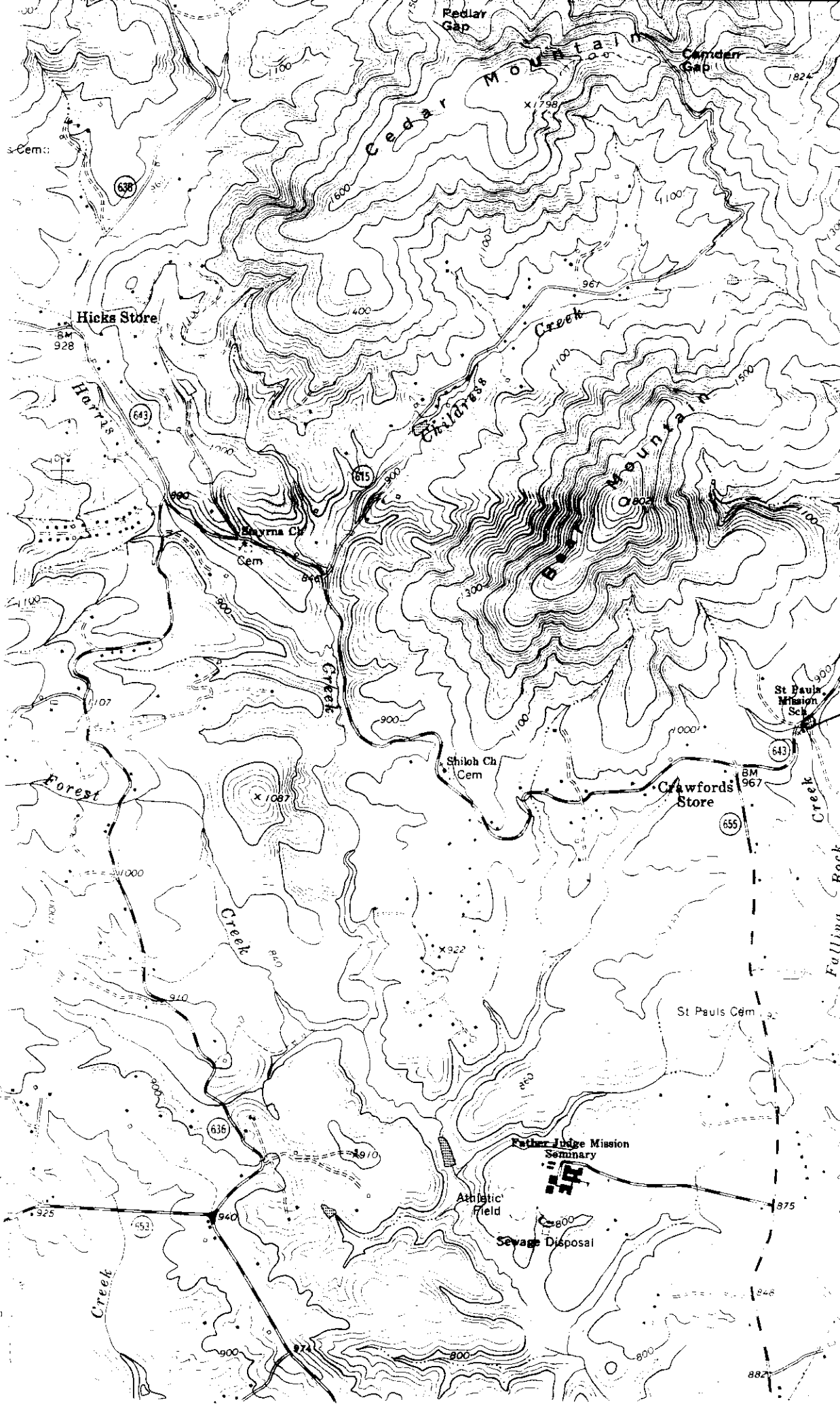
NEG. NO.: 14828-11
PHOTO 16 OF 16



BEAR MOUNTAIN INDIAN MISSION SCHOOL

Amherst, Virginia

Sketch Site Plan - Martin C. Perdue - September, 1994

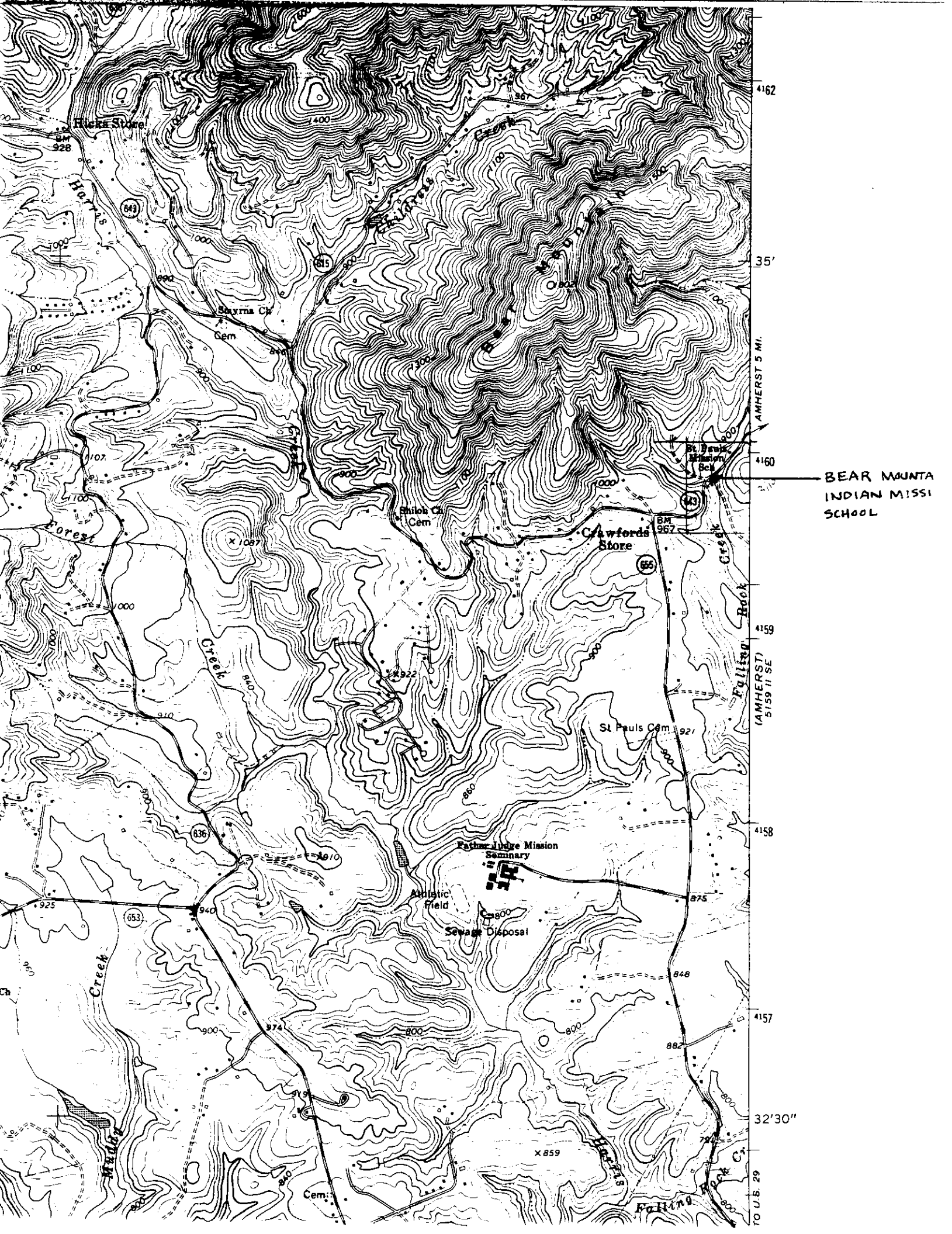


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