

Table of Contents for Written Narrative

Provide the following information on continuation sheets. Cite the letter and the title before each section of the narrative. Assign page numbers according to the instructions for continuation sheets in *"How to Complete the Multiple Property Documentation Form"* (National Register Bulletin 16B). Fill in page numbers for each section in the space below.

	Page Numbers
E. Statement of Historic Contexts (If more than one historic context is documented, present them in sequential order)	1 - 48
F. Associated Property Types (Provide Description, significance and registrations requirements)	49 - 57
G. Geographical Data	58
H. Summary of Identification and Evaluation Methods (Discuss the methods used in developing the multiple property listing.)	59-60
I. Major Bibliographical References (List major written works and primary location of additional documentation; State Historic Preservation Office, other State agency, Federal agency, local government, university, or other, specifying repository.)	61-62
Addendum List of most church properties that are listed in the National Register in 2004	63

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number E Page 1

Historic Religious Resources of Memphis,
Shelby County, Tennessee

INTRODUCTION AND ORGANIZATION

The Multiple Property Submission (MPS) for Memphis, Shelby County, Tennessee is based upon the historic context, "Historic Churches of Memphis, 1865 - ca. 1955", which reflects the eighty-five year period during which churches were developed to serve the religious needs of the city in its expansion from a modest size at the end of the Civil War to its development as a mature, major American city. This period coincides with the emergence of African-American churches as independent entities, and their growth as cornerstones of the social, cultural and political development of African-American communities in the city. The historic period concludes ca. 1955, a point in the city's history when suburban development, fueled by the housing programs of the so-called "G.I. Bill" and the rise of the Civil Rights Movement began to escalate the movement of Anglo-American families out of the city's core and their replacement with new populations of African-American citizens. The impact on the religious character of the city in this period is reflected with the change of formerly Anglo-American churches to serve African-American congregations.

It should be noted at the outset that the term "church" in this context is used by convenience to describe any type of house of worship built to serve any faith.

Churches are developed to serve the needs of groups of people who share a common perception of faith, and therefore, to a large degree the development of churches follow patterns of residential or community development in an area. As Memphis' population grew after the Civil War and expanded outward from the original city core, new churches were developed to serve the needs of the residents of the new communities. While many of the new churches were established as "missions" of the original or "mother" church located in the city's older core, there were many instances where the mother church itself would feel compelled to follow the relocation of the members of its congregation to another part of the city. Another congregation, perhaps of an entirely different faith, race or ethnic group might then acquire the older property and make it their new church home.

The ebb and flow of church development and redevelopment was affected to a large degree by access to various forms of transportation, even after the availability of mass-produced automobiles that were affordable to families of most all income levels. Prior to the development of the Memphis Street Railway in 1865, the choice of a devout person's place of residence would have been made by balancing proximity between that person's place of worship and place of work, and this was especially true for working-income families who could not afford to keep a horse and

United States Department of the Interior
National Park Service

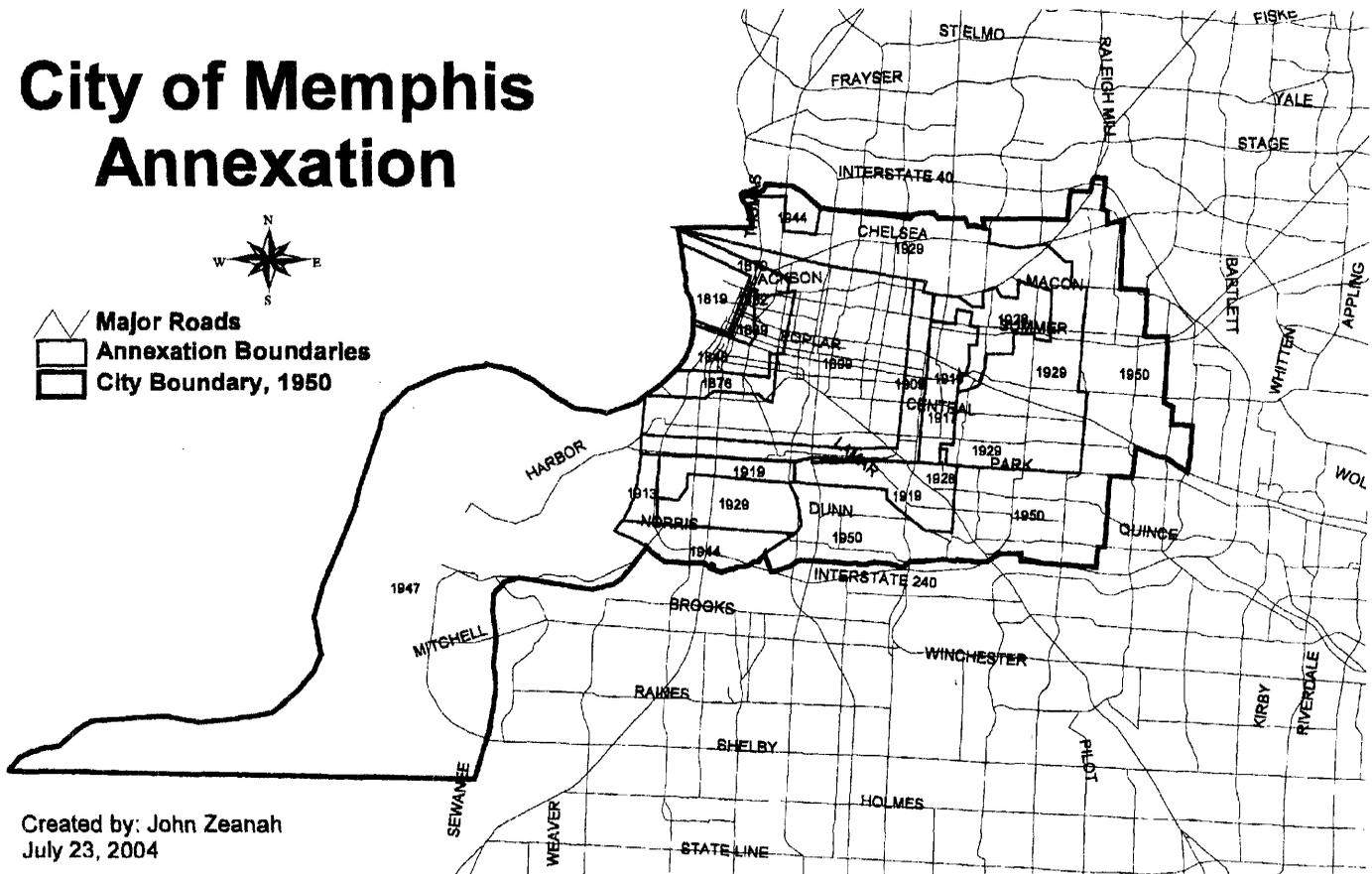
National Register of Historic Places Continuation Sheet

Section number E Page 2

Historic Religious Resources of Memphis,
Shelby County, Tennessee

carriage. This was especially important for Jewish families, who, until the adoption of rabbinical reforms in the mid-1860s, were largely forced to walk to worship on the Sabbath (only the small

City of Memphis Annexation



The effective boundary of the MPS "Historic Churches of Memphis, Shelby county, Tennessee" is contained within the City Limit established by the Annexation of 1950, shown in a heavy black lines on this map.

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number E Page 3 Historic Religious Resources of Memphis,
Shelby County, Tennessee

Orthodox faction that did not accept reforms continued this prohibition). The development of the Street Railway changed that constraint by permitting greater mobility from home to a person's place of work, as well as from home to a person's place of worship.

As the city expanded outward, churches tended to be located on corner lots facing the major streets served by the streetcar lines, or in close walking distance from the streetcar lines. There were exceptions, of course, in the form of smaller churches that could draw their congregation solely from the context of a surrounding neighborhood, and this was particularly true for many smaller-scale African-Americans churches. The relationship between the streetcar lines and the locations of churches began to change at a point soon after World War I, as neighborhoods began to expand to the east of East Parkway, to the south of McLemore Avenue, and to the north of Jackson Avenue. The extension of the streetcar lines into these areas did not follow, in large part due to declining ridership, as the automobile became an affordable part of middle-income life. Arterial and major streets that handled significant volumes of automobile traffic replaced the streetcar lines as the preferred site for churches, and the automobile made it possible to draw congregants to these churches from farther and farther away. The accommodation of parking for automobiles began to become a significant concern for both new and existing churches. By the close of the historic period in 1955, the convergence of the Automobile Age with the rise of Modernism had begun to make dramatic and significant changes in the appearance of churches and their site plans.

This MPS was developed as a building block for the evaluation of future nominations of historic religious resources that lie within the city limits of 1950. It was prepared to recognize patterns evident in these resources and to place them and previously nominated properties within a perspective of their historic context. Only one property type was identified for inclusion in the MPS for historic churches in Memphis during the period of 1865 to ca. 1955. That property type is: "Individual Churches and Their Related Facilities." Other additional contexts and associated property types for religious properties may be forthcoming as further research and evaluation of these historic resources progresses.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number E Page 4

STATEMENT OF HISTORIC CONTEXT:
HISTORIC CHURCHES OF MEMPHIS (1865-CA. 1955)

OVERVIEW

The location of Memphis as a settlement site on the Mississippi River was already well established when the city was founded by John Overton, et al., in 1819, it having been an aboriginal ceremonial site for many centuries, followed by Spanish and French occupations. Though the city’s population grew slowly prior to 1840, the regional growth of cotton agriculture soon caused the city to become a bustling center related to the inland cotton trade given its ample wharfage on the Mississippi River. The development of several railroads in the 1850s drew hordes of new residents to work in building the lines and exploiting the trade markets that had opened, including substantial numbers of Irish, Italian and German immigrants. The population grew by a factor of five between 1840 and 1850. The city’s position as a trade center was firmly established in 1857 with the opening of the Memphis and Charleston Railroad, the first interstate rail line in the South to connect the Atlantic Ocean with the Mississippi River (Harkins 1982:61). The strategic importance of the river-rail link at Memphis made it a key target for Union forces in the first year of the Civil War. Memphis fell to the Union in June 1862 after a short naval battle, and remained occupied for the duration of the conflict (Harkins 1982:41-44).

Apart from the commercial, residential and governmental buildings developed to serve the growing Memphis community in the pre-Civil War era, churches were also established to serve the religious interests of its residents. Congregants gathered in private homes or worshipped in the open until their ranks grew sufficiently to afford the establishment of a formal house of worship. The construction of permanent structures dedicated as church buildings was slow to occur. The earliest known building constructed solely as a church was the First Methodist Church, built of log construction on Second Street near Poplar Avenue in 1832 (Harkins 1982:51). Other new denominations and church structures would follow over the next two decades. However, only Calvary Episcopal Church (102 N. Second Street, 1843, NR 4/27/1982); St. Peter’s Catholic Church (190 Adams Avenue, 1852, part Adams Avenue Historic District, NR 11/25/1980); and Third Presbyterian Church (299 Chelsea Avenue, 1856, part of Greenlaw Historic District NR 8/16/1984) remain as extant examples of church buildings constructed within the city limits during the pre-Civil War period.

The religious multiplicity of Memphis at the threshold of the Civil War was quite surprising. A population of 22,000 people supported approximately 18 churches of various faiths within the city limits according to city directories. Apart from the Episcopal, Methodist, Baptist, Christian and

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 5 Historic Religious Resources of Memphis,
Shelby County, Tennessee

Presbyterian congregations common in Anglo-American communities, the influx of large populations of Irish, Germans and Italians during the 1840s and 1850s added a great diversity to the city's religious character. While the Irish, German and Italian Catholics all celebrated Mass together at St. Peter's Church, the Germans and the Italians would eventually break away and form their own Catholic congregations. Some German Protestants in the period banded together to create the city's Lutheran tradition beginning in 1855. As was common in cities and towns up and down the Mississippi river, German Jews were drawn to the new city to engage in trade and had established three synagogues by 1865. A Congregational Church was established during the Civil War, brought about perhaps by the presence of Federal troops then occupying the city. And, somewhat surprisingly, African-American Methodist and Baptist congregations were in existence prior to the Civil War as well, serving the slave population and the limited numbers of freedmen in the city. In 1850, the Wesley African Mission Church was the first structure built to house an African-American congregation in the city; this structure was replaced in 1860 by the first Collins Chapel C.M.E. Church, which stood on the site of the existing building at 678 Washington Street (NR 3/29/1991). An independent building to house the Baptist congregation of African Americans was not built until 1869, when First Baptist Church (Beale Street Baptist Church) was completed (NR 2/11/1971).

Outside of the city limits of 1865 but within the boundary of the MPS were a number of rural farming communities, many of which were centered at stations along the four railroad lines that served the city and its outlying areas. Place names for these communities are still familiar today across the city's landscape, in places like Buntyn, White Station, Mullins Station and others. Many of these former rural communities developed their own religious institutions, and many have survived to be incorporated into the city as it grew outward to its 1950 boundary, and on to today. There were also other pre-Civil War communities like Fort Pickering to the south and Chelsea to the north, which were developed to rival the City of Memphis; these places developed their own religious institutions before being annexed by the City of Memphis. Of the churches built within these two communities, only the Third Presbyterian Church (299 Chelsea Avenue, 1856, part of Greenlaw Addition Historic District, NR 8/16/1984) remains extant today.

Beginning in 1865 with the conclusion of the Civil War and the onset of the Reconstruction era, the development and spread of church congregations largely followed the patterns of residential development within the city as it grew and changed over time. For expediency's sake, it is recommended that the Multiple Property Documentation Submission "Historic Residential Resources of Memphis, Shelby County, Tennessee", as amended, be consulted for more detailed information on the residential development patterns of the city between 1865 and ca. 1955.

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number E Page 7 Historic Religious Resources of Memphis,
Shelby County, Tennessee

carried out mostly by Baptist, Methodist and Congregational missionary groups in the Freedmen's camps led to the establishment and expansion of African-American congregations thereafter, including the development of the entirely new denominations of Congregationalists, African Methodist Episcopalians, and African-American Baptists.

Beginning in the late-1880s, the city began to experience new waves of migration from the rural areas of Arkansas and Mississippi that would greatly change the social and cultural character of the city. For the next thirty years, Memphis was a magnet for both rural Anglo-Americans and African Americans who were searching for employment that could not be had as tenant farmers in the boll weevil-ravaged cotton fields of the Delta. The city's population grew by 100,000 residents between 1890 and 1920. Within this period, however, were several undercurrents that helped to shape the religious character of the city for decades thereafter. The initial effect of the in-migration of new residents was to expand both the Anglo-American and African-American population, thus helping the city's growing distribution and industrial enterprises to have the sources of labor needed to meet their demands.

The pattern of in-migration to Memphis changed soon after the turn of the 20th century as Memphis and the region as a whole entered a period in the 1900s and 1910s commonly referred to as "The Great Migration", which saw the voluntary relocation African Americans from the states of the Deep South to the industrialized cities of the North and Midwest. The growth of the automotive and airplane production industries in cities like Detroit, Flint, Chicago, Akron, Cleveland and Dayton were among the cities which attracted new populations of African Americans who formerly resided in the rural South. The effects of the Great Migration in Memphis are reflected in the net growth in the African-American population by only 2,500 residents between 1900 and 1910, as opposed to an increase of 15,000 in the decade before. Since there was not a net loss of African-American residents in the city, it is clear that Memphis was still an attractive employment center for new residents in this period. It is also apparent, however, that some former residents of the city chose to relocate to the North as part of the general trend of the Great Migration, and their places within the population were filled with new arrivals. Following World War I, while the migration of African Americans from the South to the North continued, new industries and employment opportunities in Memphis were again able to capture substantial numbers of both Anglo Americans and African Americans as new residents, adding some 90,000 to the population in the decade of the 1920s alone (Sigafos 1979: 97-99; 135-138).

The results of the in- and out-migration of residents over this thirty-year period had differing effects on the religious character of the city. During the city's first wave of in-migration in the 1890s, the city's Baptist and Methodist congregations witnessed the greatest expansions in

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 8 Historic Religious Resources of Memphis,
Shelby County, Tennessee

numbers, largely due to the fact that most rural communities and towns in the areas outside of Memphis were grounded in these two faiths. New residents naturally gravitated to the churches that practiced the faiths of their own experience. Beginning in the 1890s, however, there were a series of revivals across the country that led to sweeping and significant new interpretations of religious expression in the Christian faith. With little question, the most significant of these was the famed Azusa Street Revival in Los Angeles, lasting from 1906 to 1909, which served to intensify and focus earlier, smaller branches of fundamental religious expression into new movements of Evangelical, Holiness and Pentecostal expressions. From these and the earlier movements sprang the Assemblies of God, the Church of God in Christ, the Pentecostal Holiness Church and many others, which would continue to evolve and diverge over the course of the historic period. Most of these new denominations appeared in Memphis during the period of 1890 to 1918, and drew converts from established Baptist, Methodist, Presbyterian denominations.

The Great Migration was occurring even as the new denominations emerged, and the simultaneous movement of people into and out of Memphis was a double-edged sword for church congregations. The Anglo-American population grew significantly in Memphis in the 1900s and 1910s, the new suburban neighborhoods in the newly annexed areas of the city were beginning to fill with these new residents, and new churches were being established to serve their needs. The African-American community was experiencing quite a different turn, however. Growth of the local congregations of African-American Baptists and Methodists stagnated or declined between ca. 1900 and ca. 1918 because of the slow growth of the African-American population over the same period. The charismatic Pentecostal denominations grew slowly with new converts, but not in sufficient numbers to generate new church congregations. The Church of God in Christ actually took advantage of the Great Migration to spread its influence outside of the region by sending evangelists northward to establish new jurisdictions in the major cities of the Midwest and Northeast (Lincoln and Mamiya 1990:82-83). According to an inventory of Memphis churches completed in 1941, the ranks of African-American churches of nearly all denominations did not witness the development of numbers of new church congregations again until the 1920s (Works Progress Administration 1941). The renewed growth of African-American churches beginning again in the 1920s reflected the new period of in-migration to the city experienced in this decade because of increased commercial and industrial employment.

PWA/WPA SLUM CLEARANCE/PUBLIC HOUSING PROJECTS. Among the many Depression-era relief programs created by the New Deal policies of the Roosevelt administration were the Public Works Administration, or (PWA, and after 1937, in part, the U. S. Housing Authority, USHA), and the Works Progress Administration (WPA, later called the Works Projects Administration). Both agencies had a major impact on Memphis during the Depression by creating thousands of jobs for

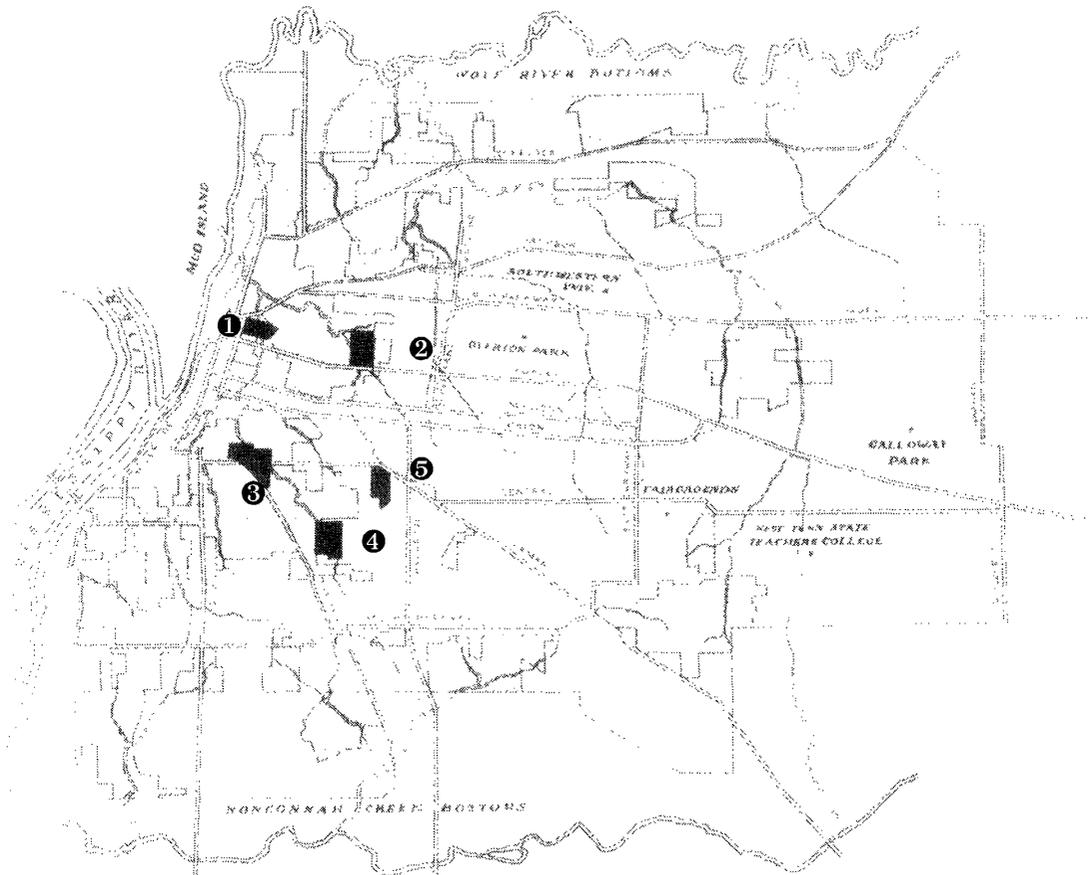
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 9

Historic Religious Resources of Memphis,
Shelby County, Tennessee

the unemployed, and putting the unemployed to work building bridges, roads, schools, hospitals and other necessary facilities. It may come as something of a surprise, then, to learn that both agencies also had a major impact on religious congregations in the city, and to a further extent, a lasting, negative effect on the inner-city neighborhoods that supported these churches. The WPA's contribution to this effect was its role in conducting surveys of housing conditions within the city in the 1930s and 1940s, which based the assessment of a house's condition as "standard" or "substandard" more-or-less on the basis of construction standards for new houses. The WPA



The WPA Survey of substandard housing in Memphis completed in the mid-1930s identified areas of housing considered "substandard" for the times, as shown in gray. The survey results led to the development of the city's first five public housing projects, shown in black. The same survey results would guide public housing development, urban renewal programs for the next several decades. The public housing developments shown are: ① Lauderdale Courts; ② Dixie Homes; ③ Foote Homes; ④ Lemoyne Gardens; and, ⑤ Lamar Terrace. Source: *Cotton Row to Beale Street*, by Robert A. Sigafos

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number E Page 10

survey identified approximately 50,000 units of "substandard" housing in the city, most located in the older areas surrounding the downtown core (Sigafos 1979:178-183). Other areas of largely worker housing were identified, including neighborhoods of traditionally African-American housing like Orange Mound, New South Memphis, New Chicago and others. The result was that the areas of the city labeled as containing "substandard" housing were, on the public side, targeted for public slum clearance initiatives and the development of public housing projects; on the private side, banks and insurers began to institute "red-lining" of entire neighborhoods from access to home loans, and fueling the deterioration of the inner-city. The WPA survey results were still being employed in the 1950s and 1960s to define the city's urban renewal projects.

The PWA/USHA contribution in this factor was to employ its programs to act upon the results of the WPA survey in the construction of the city's first five public housing projects in conjunction with the newly created Memphis Housing Authority. Public housing development was begun in 1937-38 with the construction of Dixie Homes and Lauderdale Courts, followed in 1940 with the building of Lamar Terrace and Foote Homes, and in 1941 with the construction of Lemoyne Gardens (Sigafos 1979:178-183; see also Public Housing Projects of Memphis MPS 1996). While all four projects did target and demolish some areas of seriously decrepit housing, the condemnations for the projects also removed numbers of viable commercial buildings, schools, substantial residences and even churches that were simply in the way of the multi-acre developments. These included, in some cases, the destruction of middle-income and upper-middle-income residential areas populated by African-American families. The total number of churches dislocated by the development of public housing projects is not known, but Mount Nebo Baptist Church (555 Vance Avenue, originally Grace Episcopal Church), and First Baptist Church, Lauderdale (682 South Lauderdale Street, also known as First Colored Baptist Church NR 7/14/2000) are two examples of churches were forced to relocate for the development of public housing projects, and others may have had the same experience.

The construction of additional public housing projects in other areas of the Memphis community during the 1950s and 1960s caused many other churches to be uprooted from their traditional communities, and in many cases, the scattering of congregants to other areas of the city.

URBAN RENEWAL OTHER PUBLIC PROJECTS, 1950s-70s. Apart from the development of additional public housing projects in the city in the post-World War II period, other publicly funded programs and initiatives had significant impacts on religious denominations within the city over the same period. With little question, the impact on church denominations in this period was felt more in the African-American community than in the Anglo-American community. The Beale Street Urban Renewal project alone appears to have caused the dislocation of a dozen churches or

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 11

Historic Religious Resources of Memphis,
Shelby County, Tennessee

more from its project area according to city directory listings of churches in the area. A similar project in the north end of the city's Downtown area realized the Civic Center Plaza containing city, state and federal office buildings, but at the cost of approximately a dozen churches that were demolished in its wake (Sigafos 1979:275-282). The combined impact of urban renewal clearances and publicly funded hospital and university construction in the city's Medical Center is known to have caused the loss of at least two churches in that area, and probably included many more. The construction of Interstates 55, 40, and 240 through the city contributed to the loss of historic church buildings as well, especially in that portion of I-40 partially developed between the Mississippi River and the city's eastern interstate loop. The entire community of Fort Pickering disappeared as a result of another urban renewal project; the six known churches that had helped to form the community identity of Fort Pickering either disbanded entirely, or merged with other congregations. These are but a few of the public projects carried out in the post-World War II period that have had an impact on churches and their congregations.

Apart from the actual physical demolition of a church as part of a public project, there were secondary effects that had impacts on churches in their vicinity. The intention behind these urban renewal and slum clearance projects was to remove a source of blight from the community perceived to be harming property values, and replace it with something new, which would improve surrounding property values. In practice, however, the opposite effect was experienced. Property owners living in proximity to the public housing projects moved away from their long-standing communities. Increasingly, former single-family homes were converted to working-income apartments for the hundreds of families dislocated by the projects themselves. Property values dropped, and over time, the viable communities left behind were neglected, becoming very much like the substandard areas originally cleared for improvement. Church buildings are a bell-weather of this change, and they were recycled to serve the religious interests and needs of the changing communities that surrounded them. The adoption of more site-specific "urban renewal" approaches in the 1970s were less "instantaneous" in their effect, since only individual buildings, as opposed to many blocks, would be demolished to clear their blight upon a neighborhood. Still, the slow and cumulative effect has proved invariably the same. Some areas of the city's inner-city neighborhoods have seen churches become "islands", completely surrounded by vacant or nearly vacant blocks no longer supported by an immediate surrounding community. In many ways, these churches are like their suburban counterparts developed along a roadway between shopping centers and "big box" stores, because no one would dare, nor have the ability to walk to these churches anymore.

AUTOMOBILE CULTURE (POST WORLD WAR II). Change within urban, inner-city communities that occurred in the wake of the New Deal and afterward was enabled by the development of the

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number E Page 12

“Automobile Culture” era of Memphis. The culture of mobility tied to the affordability of a personal automobile differed in the Anglo-American and African-American communities of the city, largely due to the cultural and political effects of segregation. While the economic and social politics of the city placed African Americans and Anglo Americans in close proximity to one another prior to World War I, the development of affordable automobiles enabled the opportunity for the races to grow further apart thereafter (see Delmar-Lema Historic District NR 3/12/1998, for example). The affordability of an automobile for the middle class became a reality in the 1920s for Anglo Americans, and with it, came the mobility to move from the inner city to the suburban communities on the city’s outer edges. By 1930 with a total population of just over 253,000 people, more than 50,000 automobiles were registered in Memphis, meaning that one in five of all people in the city owned an automobile. Ridership on the city’s 127-mile street railway system dropped by 20% in just the five-year period between 1920 and 1925 (Sigafos 1979:147-148; 166). The momentum of the automobile culture of the city only picked up speed following the conclusion of the Depression and the World War that followed.

There are no statistics available to document what percentage of the automobiles registered in Memphis in 1930 were owned by African Americans, but it is reasonable to assume that the number was much smaller than ownership in the Anglo-American community. Most African Americans in the community were relegated to low-paying jobs, and the ability of a working-income family to own an automobile would have been nearly impossible; only the fewer numbers of middle-income and upper-income African Americans could have afforded an automobile. Any economic mobility that may have been permitted by the ownership of an automobile was effectively “trumped” by the constraints of segregation, which limited the places within Memphis where African Americans could live, shop and attend school. The end result was that Anglo Americans were able to move out of the inner city to newer, low-density communities, leaving their old homes and churches behind. African Americans followed to occupy the homes and the churches left behind by Anglo Americans, due in large part to the demand caused by acute housing shortages resulting from segregation and displacement from slum clearance initiatives in the 1930s. Following World War II, the automobile became more widely affordable to African Americans, but segregation still regulated the structure and location of residential occupation well into the 1960s.

DEMOGRAPHIC CHANGES (CA. 1955 TO PRESENT)

After World War II had ended, the expansion of Memphis’s suburbs continued to escalate in part the result of demand enabled by the “G. I. Bill of Rights”. The City’s annexation of 1950 took in a wide swath of developable land stretching from the Wolf River on the north and east to the

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 13

Historic Religious Resources of Memphis,
Shelby County, Tennessee

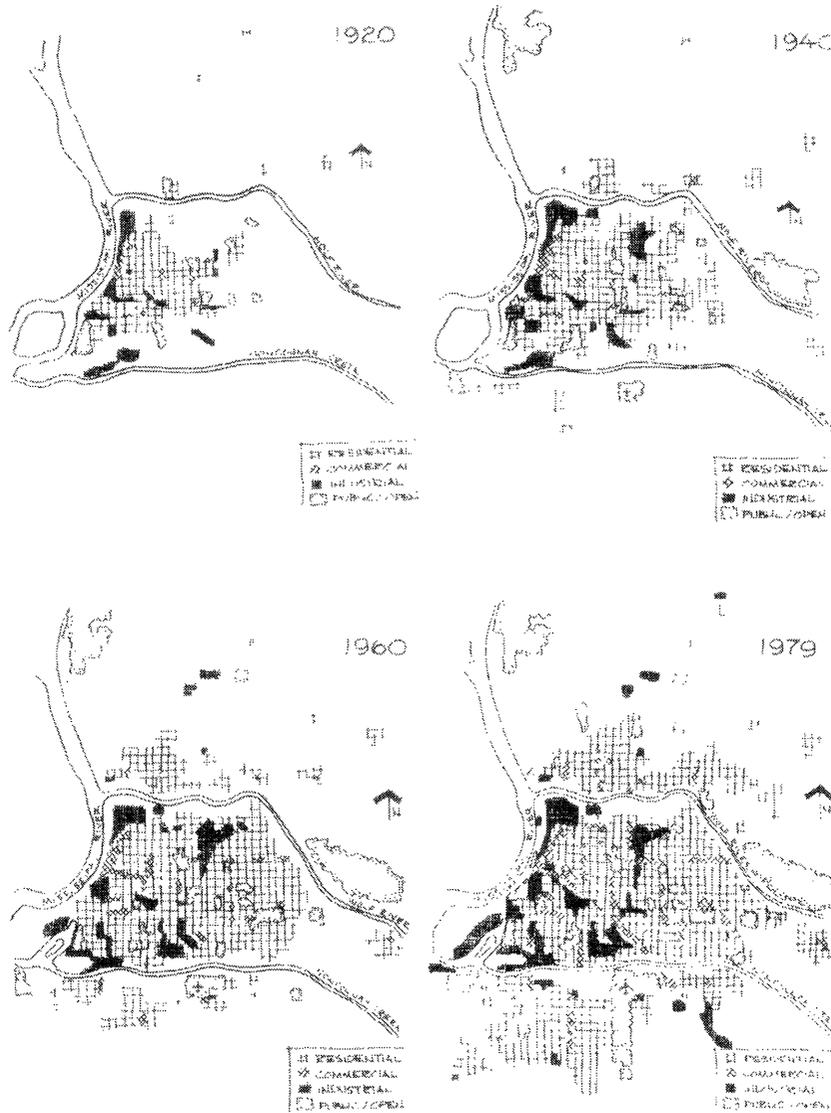
Nonconnah Creek on the east and south. The newly annexed area was already well populated, and the annexation is widely cited as the principal factor in the city's growth by just over 100,000

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 14

Historic Religious Resources of Memphis,
Shelby County, Tennessee



The cumulative effects of the "Automobile Age", industrial growth, desegregation and suburbanization are clearly evident in this comparative study of land use patterns in Memphis between 1920 and 1979. Source: *Cotton Row to Beale Street*, by Robert A. Sigafos.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 15 Historic Religious Resources of Memphis,
Shelby County, Tennessee

residents since the previous decade. The population of the city continued to escalate through the combined effects of in-migration, annexation of new suburban developments, and of an increasing birth rate and declining death rate among the general population, rising from 396,000 residents in 1950 to nearly 500,000 by 1960 (Harkins 1982:14-15).

The close of the historic period in the MPS for the development of churches within Memphis is intrinsically linked to a number of factors. These factors included the beginning of the end of segregation as an institution (set in motion first in 1954 by the Supreme Court decision in the matter of *Brown v. Board of Education*), the completion of the city's first post-War Comprehensive Plan of 1955, and the related adoption of the design for the city's interstate expressway system, approved in 1956(Sigafoos 1979:222, 228-30), among other influences.

The dismantling of segregation had cumulative effects in shaping demographic patterns in the city through the 1960s and 1970s, and some would conclude that these forces of change in the city continue to shape its character today. One of the effects of desegregation, however, was to cause many Anglo Americans to move from neighborhoods at the edge of the inner-city to more remote neighborhoods in the northeastern, eastern and southeastern reaches of the city and the county beyond. Whether motivated by racism, the simple fear of the changes desegregation might bring, or to follow family and friends who had already left, Anglo Americans abandoned areas of the suburbs developed earlier in the 20th century in a trend often referred to as "White Flight". Formerly all-Anglo-American neighborhoods like Shadowlawn (Shadowlawn Historic District NR 8/14/1995), Glenview (Glenview Historic District NR 10/7/1999), Fountain Court (Fountain Court Historic District NR 12/17/1998), to name just a few, were transformed in short order to all-African-American neighborhoods during the middle 1960s and 1970s. The Anglo-American congregations that had developed churches in these neighborhoods followed their members to new places within the city; the church buildings left behind were adopted by the ranks of new African-American residents as their new church home.

In the years since the "Great Society" initiatives of the 1960s and the important civil rights decisions of the Warren Supreme Court that followed, many African Americans have enjoyed the benefits of access to higher education, unrestricted mobility and employment in professional occupations that their parents and grandparents could only have dreamed of. A new segment of middle- and upper-income African Americans has emerged, and some of the older neighborhood-based African-American churches of the inner city have seen their congregations diminish as a direct result of the mobility afforded by increased wealth and freedom. In predominately Anglo American communities, a different trend can be observed, whereby the churches established in the 1930s or 1950s to support new suburban congregations are being replaced by larger sanctuaries to

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 16 Historic Religious Resources of Memphis,
Shelby County, Tennessee

serve the growth of their membership, or by churches and related facilities designed to serve new demands or services for their church community. The end result in both the inner-city and in the suburban settings in Memphis is that many historic church properties, like those described in this MPS, are becoming endangered by a variety of very strong forces that will be difficult to change.

There are ten major religious denominations and several smaller ones that have had the greatest impact on setting the architectural character of church buildings in the city over the course of the period of 1865 to ca. 1955. A brief history of the growth and development of each denomination follows, as represented by the extant buildings developed during the historic period, to the degree of the extent of information available. The order in which each denomination is presented is based upon the date in which it was first established in Memphis.

NOTE: Church buildings previously listed on the National Register of Historic Places as individual properties or as parts of historic districts are identified in the texts that follow. The notation of other church buildings within the following denominational histories are included only as illustrations, and they have not been evaluated under the National Register criteria established in this MPS.

Methodist Churches

Methodist Episcopal Church, South

The Methodist Church may be able to lay claim to being the earliest organized religion in Memphis. Circuit riding Methodist preachers were conducting services in Memphis as early as 1826. The efforts of these early preachers led the Rev. Francis A. Owen to establish Wesley Chapel (later changed to "First Methodist Church"), and services were held for the first time in 1832 in a new church building then still under construction at the northeast corner of Second Street and Poplar Avenue. The size of the congregation grew rapidly as waves of new settlers arrived in Memphis in the late-1830s and early 1840s, resulting in the establishment of three other congregations of Methodists before the Civil War. The first of these new congregations emerged in 1841 as the Wesley Mission to Colored People, which allowed a sizable congregation of African Americans to worship separately from the rest of the congregation in the basement of Wesley Chapel. This congregation would eventually become, in 1860, Collins Chapel Methodist Church, the mother church of the Colored (later Christian) Methodist Episcopal Church (see discussion for "Christian Methodist Episcopal Church"). The second new congregation to emerge was Second Methodist Church, established in 1843 to serve the Methodists of the City of South Memphis (merged with the City of Memphis in 1850). The Methodist Church in American split along

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 17 Historic Religious Resources of Memphis,
Shelby County, Tennessee

regional lines in 1845 over the church's policy on the issue of slavery. At this time, First and Second Methodist churches became a part of the Methodist Episcopal Church, South (also known as "Southern Methodists"). All future Methodist churches in Memphis during the historic period of 1865 to ca. 1955 were members of the Methodist Episcopal Church, South. The last new Methodist church to emerge before the outbreak of the Civil War was St. John's Methodist Church, which was established in 1859 on Union Avenue (1207 Peabody Avenue, existing building 1909, part Annesdale Park Historic District NR 12/22/1978).

The Methodist church in Memphis was slow to recover in membership from the effects of the Civil War. The three existing Methodist churches in the city of Memphis concentrated on re-building or expanding their existing sanctuaries, rather than in forming new churches. The exception was the establishment in 1868 of the Harris Memorial Methodist Church at Saffrans and Seventh Street (building no longer extant), following the City's annexation of the Greenlaw Addition (formerly known as "Chelsea") in 1866.

Outside of the city limits, however, there were a number of rural Methodist churches located within the boundaries of the MPS that had already been established or which came into being at this time. Mullins Station Methodist was the earliest of these, established in 1847 on Walnut Grove Road to serve the loosely defined community of White Station. Springdale Methodist was organized on Trezevant Street between Jackson and Summer Avenues in 1867, as was St. Luke's on Southern Avenue at Buntyn Street, which served the small railroad community that had grown up around the plantation of Geraldus Buntyn. Vernon Memorial Methodist was established in 1872 at Georgia and Tennessee Streets just of the south of the city limits to serve the unincorporated community of Fort Pickering. None of the churches built by these congregations remains extant today.

The recovery of the Methodist Church in Memphis from the ravages of Yellow Fever was marked with the construction of a new, grand sanctuary for First Methodist Church, built to a design by architect Jacob Snyder of Akron, Ohio between 1887 and 1893 (204 North Second Street, NR 3/19/1976). At the same time as its construction was seen the first true signs of the late-nineteenth century suburbanization of Memphis with the establishment of Union Avenue Methodist Episcopal Church in 1892, located in the Lenox community on Summit Street south of Courtland Avenue (existing building 1914-1920, 2117 Union Avenue, NR 3/6/1987). This was followed in short order by an aggressive wave of new missionary church development into the new suburban areas annexed by the City of Memphis in 1897 and 1909, where development had begun to mushroom. Among the numerous congregations established at this time were Parkway Methodist Church in 1901 (existing building 1929, 494 South Parkway East, now Christ Missionary Baptist

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number E Page 18 Historic Religious Resources of Memphis,
Shelby County, Tennessee

Church); St. Paul Methodist Church in 1903 (existing building 1922, 1671 Euclid Avenue, now Church of the Living God); Epworth Memorial Methodist Church in 1913 (current building 1923, 1110 Faxon Avenue, now vacant); Galloway Methodist Church in 1909 (present building 1914, 1015 South Cooper Street, part Cooper-Young Historic District NR 6/22/1989); and, the relocation of St. John's Methodist Church in 1909 from its original site at Linden Avenue and Hernando Street, to a new suburban home at 1207 Peabody Avenue (part Annesdale Park Historic District, NR 12/22/1978), to name a few.

As the population of Memphis continued to grow and fill the newly annexed area, the next wave of suburban development spilled out beyond the city limits and carried the organization of new churches with it. The Everett Memorial Methodist Church was established in the industrial community of Binghamton in 1908 (existing building 1935, 202 Merton Street); Chelsea Avenue Methodist was established to serve the growing industrial community near Chelsea and Girard Street in 1912 (existing building 1941, 1086 Chelsea Avenue, now Meek and Humble Missionary Church of God in Christ); and Highland Heights Methodist Church was organized in 1912 to serve the residential and industrial development that was occurring along the Summer Avenue corridor (existing building 1950, 3476 Summer Avenue).

Other trends led to the redevelopment of existing Methodist churches in the area. The old Springdale Methodist, organized first in 1867, was rejuvenated with the construction of a new sanctuary in 1926, occurring concurrent with the development of Rhodes College (originally Southwestern at Memphis Historic District, begun 1924, 2000 North Parkway, NR 7/20/1978), and the adjacent Hein Park Subdivision (begun 1925, Hein Park Historic District, NR 11/16/1988). A similar occurrence led to the relocation of St. Luke's Methodist Church in 1930 from its original site at Southern Avenue and Buntyn Street to a new site on Highland Street at Mynders, to serve the growing community surrounding the development of the West Tennessee State Normal College at Southern Avenue and Patterson Street (begun 1912, changed to State Teacher's College 1925, now University of Memphis; see John Willard Brister Library, NR 7/11/1980).

During the years of the Great Depression and World War II, expansion of the Methodist Church in Memphis virtually came to a halt. The development of churches was largely confined to the addition of Sunday School annexes to previously existing church structures, or the occasional replacement of a sanctuary when damaged by fire or storms, as was the case with the Chelsea Avenue Methodist Church in 1941. Following World War II, the growth of the Memphis population and the continued suburbanization of the city resulted in the redevelopment of a number of Methodist church properties, like Highland Heights in 1950, and the organization of new congregations as well. The survey of church properties conducted prior to the preparation of

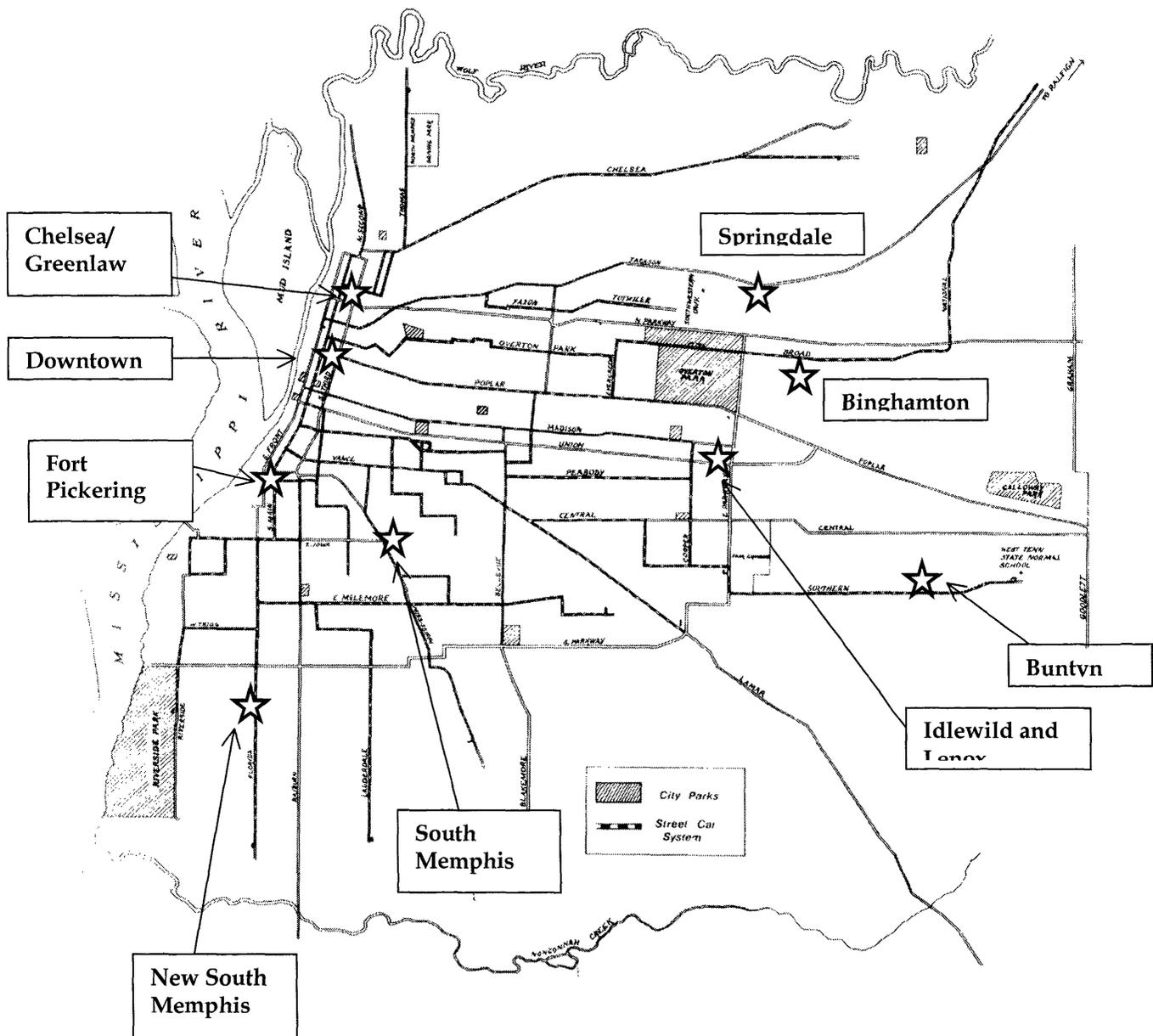
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 19

Historic Religious Resources of Memphis,
Shelby County, Tennessee

this MPS identified only one additional Methodist church property developed during the period of significance, namely, St. Stephen's Methodist Church, built in 1950 at 3981 Macon Road. Other Methodist churches from this period may be identified as the survey of church properties in Memphis continues to be refined.



Source: *Cotton Row to Beale Street*, by Robert A. Sigafos.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 21 Historic Religious Resources of Memphis,
Shelby County, Tennessee

immigration fueled by the industrial development of the city in the first two decades of the twentieth century can be seen in the organization of Rock of Ages C.M.E. in 1907 (478 Scott Street, existing building 1955), the Martin Memorial Temple C.M.E. Church in 1911 (65 South Parkway West, existing building 1927, NR 11/20/2002), Trinity C.M.E. in 1905 (650 Wells Avenue, existing building ca. 1935), and Featherstone Chapel C.M.E., organized in 1921 (2160 Chelsea Avenue, existing building 1952, now New Heights Third Day Ministries). The continued growth and development of the church and its individual congregations is reflected in the common dates for the re-building and expansion of many C.M.E. church buildings like those cited above, which occurred with frequency in the later-1940s and 1950s. At the close of the historic period there were twenty-three C.M.E. churches flourishing in the city (Johnson 1956:24-25).

African Methodist Episcopal Church (A.M.E.)

The African Methodist Episcopal Church (A.M.E.) in Memphis was begun ca. 1863, apparently as a result of the efforts of A.M.E. missionaries who came to the city following its occupation by Union forces in 1862. The A.M.E. church originated in Philadelphia in the 1780s and became established as a denomination in 1816; the church was quite active in carrying out missionary work to support and convert freedmen in the occupied areas of the South throughout the Civil War, as did other missionary groups like the American Home Missionary Society. During the course of the Civil War, thousands of freedmen were housed in camps adjacent to Fort Pickering in the general area of Mulberry Street and Calhoun Avenue (now G. E. Patterson Avenue) (Van West 1998:614). The A.M.E. missionaries found the Freedmen's Camps to be fertile ground for conversions, and by the end of the war, at least three congregations had been established; the first of these congregations was apparently the Avery Chapel A.M.E., organized in 1863 (currently 882 East Trigg Avenue), followed by St. John A.M.E. in 1864 (currently 2325 Hunter Street) and St. James A.M.E. in 1866 (600 North Fourth Street, existing building 1937, altered ca. 2000).

The growth of the A.M.E. church is not well documented, but the information that is available suggests that the patterns of growth and the placement of congregations in the Memphis community closely paralleled the experience of the C.M.E. church. At least two additional parishes were added in the decade following the Civil War, one of which included St. Andrews A.M.E. in 1868 (867 South Parkway East, existing building ca. 1925). Of the other known dates for the organization of its churches, the period of ca. 1895 to 1905 is notable for the establishment of six additional congregations into the denominational fold; another four congregations were added between 1919 and 1925.

Since ca. 1965, the A.M.E. Church and its congregations have been quite aggressive in carrying out re-building campaigns for many of its individual church structures, which reflects the growing

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number E Page 22 Historic Religious Resources of Memphis,
Shelby County, Tennessee

economic power of the African-American middle class over the same period. However, it also means that there are only a few remaining A.M.E. church buildings that reflect the historical development of the denomination over time. St. Paul A.M.E., organized in 1900 (1410 McNeil Street, existing building ca. 1910) is an example of a very small, neighborhood-based church established in the Klondyke neighborhood of the city to serve persons employed in the growing industrial areas located mid-city along Chelsea Avenue. Much the same can be said for Greer Chapel, organized in 1919 (1480 Ash Street, existing building ca. 1950), which was developed to serve the traditionally African-American community of Douglass, developed adjacent to the northeast Chelsea industrial area. Brown Chapel, on the other hand, was organized in 1919 (1337 Nicholas Street, existing building 1948) to serve a population employed in the industrial area of northwest Memphis, where several of Memphis hardwood lumber mills were located. A final example of the development of the A.M.E. church in this period is New Allen A.M.E. Church, which was organized ca. 1915 (1555 South Third Street, existing building ca. 1925) in the industrial and warehousing community of New South Memphis in the city's southwestern corner.

The growth of the A.M.E. Church of Memphis stabilized at about twenty church parishes between ca. 1930 and ca. 1955; a comparison of city directory lists, and other records suggests that in this period, a nearly equal number of new congregations came into being while others faded away. Some of the churches that closed, no doubt, were caused by the older, inner-city "slum clearance" and public housing construction projects fostered by the PWA in the 1930s (see "Public Housing Projects in Memphis" MPS, 1996). In spite of the flux caused by dislocations of congregants and congregations in the 1930s, and the later Urban Renewal programs of the 1950s and 1960s that also had a telling effect, the A.M.E. church has flourished by following the relocation of its members into new communities, and in some cases, new churches developed originally for congregations of other faiths. The most important of these was the acquisition of the former Second Presbyterian Church following the relocation in 1948 of its congregation to the eastern "edge suburbs" established immediately before and after World War II in the vicinity of Goodlett and Poplar Avenue. The new church, named Clayborn Temple and located in the former Second Presbyterian Church at 294 Hernando in 1949, would achieve additional significance in the era of the Civil Rights Movement in Memphis due to its role as the center for activity relating to the sanitation worker's strike of 1968, and of the role of Dr. Martin Luther King, Jr. in his attempts to mitigate the labor dispute that ultimately ended with his death (see Second Presbyterian Church, a.k.a. Clayborn Temple, NR 9/4/1979).

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

**National Register of Historic Places
Continuation Sheet**

Section number E Page 23 Historic Religious Resources of Memphis,
Shelby County, Tennessee

Presbyterian Churches

Southern Presbyterian Church

The Presbyterian Church in Memphis was organized in 1828 and held its early services the simple community meeting house that had been built in Court Square. The first permanent home of the congregation was built in 1834 at the corner of Third Street and Poplar Avenue, and named First Presbyterian Church. The Presbytery of Memphis grew quickly with the influx of people of largely Scotch-Irish heritage from East Tennessee and the Piedmont region of the Old South. By 1844, Second Presbyterian Church had been organized to serve the population of the City of South Memphis, and they completed a permanent church home located at the corner of Beale Street and Main Street in 1849, one year before the merger of Memphis with South Memphis. The establishment of the Greenlaw Subdivision in the Chelsea community of North Memphis caused a third congregation to formed, resulting in the construction of Third Presbyterian Church at the corner of Chelsea and Seventh Street in 1856 (299 Chelsea Avenue; renamed Chelsea Avenue Presbyterian Church, part of Greenlaw Historic District, 8/16/1984).

Like the Methodists and the Baptists, the Presbyterian Church split over the issues of slavery and the Civil War, dividing North/South in 1861. The two regions of the church were not reunited until 1983. Most of the churches once belonging to the Southern branch of the Presbyterian Church are now affiliated with the Presbyterian Church, USA.

Following the conclusion of the Civil War, the expansion of the Presbytery of Memphis was slowed, perhaps as a result of the slowing of the migration of the Scotch-Irish from the Old South. The first new congregation established after the Civil War was Melrose in 1867, which changed its name to Park Avenue Presbyterian Church later in the same year, which located near what would become in 1890 the E. E. Meacham Subdivision (a predominately African-American area now known as "Orange Mound"). Another congregation was formed as the Union Avenue Presbyterian Church in 1874, which relocated to Lauderdale and Beale Street in 1876 and was renamed Lauderdale Street Presbyterian Church. Neither of these early church buildings remain standing.

For the next quarter century, the expansion of the Presbyterian Church in Memphis came to a virtual halt as a result of Yellow Fever and the lack of new congregants moving into the community. A highlight of this period, with little question, was the rebuilding of the First Presbyterian Church following a devastating fire in 1883. Even though the fire occurred during the depths of the economic and social repercussions that lingered from the epidemics, the church

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 24 Historic Religious Resources of Memphis,
Shelby County, Tennessee

was able to respond with the construction of a superb new church, designed by James B. Cook in the Romanesque Revival style, which joined the expanded sanctuary of Calvary Episcopal Church in the same year as symbols of the rebirth of confidence in the city.

As was the experience with the Methodist Church and others in Memphis history, the Presbyterian Church was re-energized with the expansive growth of the city's population over the period of ca. 1900 to 1920, which occurred concurrently with the expansion of the City's boundaries in 1899 and 1909. Even though some congregants were lost to the establishment of the more evangelical and charismatic Disciples of Christ and the Assembly of God congregations, the vast growth of the Memphis population over the period of ca. 1900 to 1920 more than overcame the losses.

Perhaps the earliest of the Presbyterian churches to benefit from the influx of new residents was Second Presbyterian Church, built in 1891-92 with the collaborative efforts of Minneapolis architects Long and Keys, in partnership with Edward Culliat Jones (280 Hernando Street, NR 9/4/1979, a.k.a.: Clayborn Temple Church). The massive size of this new church dominated the skyline in the southern part of the "Downtown" area of the city, its five-story steeple dwarfing even that of the First Presbyterian Church across town. The location of Second Presbyterian in the midst of the city's "silk stocking" district of upper-income homes provided it with great wealth, which not only funded the expansive new building but provided it with the monies need to spin off new missionary churches in the "new" outlying subdivisions developing to its east.

Some of the new and still extant Presbyterian churches established in this period that were the direct result of Second Presbyterian's missionary activities included the Evergreen Presbyterian Church, organized 1910 (first church built 1911 at 1663 Autumn Avenue, now the Church Evangelical Christian Center, part Evergreen Historic District NR 1/11/1985; moved to 613 University Street, 1951, part Vollintine-Evergreen Historic District, NR 4/12/1996), Buntyn Presbyterian Church, organized in 1910 (561 Prescott Street, extant chapel built 1921, new church built 1967, part East Buntyn Historic District NR 11/22/1995), and Glenview Presbyterian Church, organized 1916 (1662 Kendale Street, extant church built 1925, now Tabernacle Baptist Church, part Glenview Historic District, NR 10/7/1999).

Other Presbyterian churches established during this period included rural churches like Eastland Presbyterian Church, organized in 1906 to serve the small community along the old Raleigh Road that was developing near the Chelsea Avenue industrial area (present building 1933 designed by George Aswumb, 3741 Jackson Avenue, now Eastland Cumberland Church). Other churches were being developed closer in to the edge of the city in its newly developed subdivisions, which

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

**National Register of Historic Places
Continuation Sheet**

Section number E Page 25 Historic Religious Resources of Memphis,
Shelby County, Tennessee

included the Highland Heights Presbyterian Church, organized in 1921 (existing church 1939, 3300 Summer Avenue, now New Tyler A.M.E.).

The saga of Idlewild Presbyterian Church is an example of the effects of the changing patterns of development in the area of "Midtown" Memphis. After organizing as Melrose and later Park Avenue Presbyterian Church in the late 1860s in a loosely-knitted community adjacent to the Memphis and Charleston Railroad and near the intersection of two important local roads (Pidgeon Roost, now Lamar Avenue, and Trezevant, now Airways Boulevard), the church was renamed as Idlewild in 1890. A year later, the congregation left the Orange Mound area and moved into the Idlewild community, establishing its new church at Peabody and Barksdale. In 1895, as the development patterns of the suburban communities of Madison Heights, Idlewild and Lenox were more clearly established, the congregation and its church building were uprooted to a new site at Union and McLean, the intersection of the two busiest streets in the midst of the new communities. A new building was built on this site in 1909; the existing site for Idlewild church was acquired in 1923 and its spectacular Gothic Revival sanctuary completed there in 1929 (designed by George Awsumb, 1750 Union Avenue).

The growth of the Presbytery of Memphis lagged during the Depression and World War II, but was re-energized during the post-War housing boom. The Macon Road Presbyterian Church was one of the first new congregations to emerge, organized in 1947 (original existing church 1949, new church 1964, 3765 Macon Road). The growth of the denomination was also reflected in the move of Evergreen Presbyterian Church from its original sanctuary at 1663 Autumn Avenue to a new, second church building in 1951 adjacent to Southwestern at Memphis (designed by Walk C. Jones, Jr., 613 University Street). Other churches organized or developed during this period apparently do not possess significance in relationship to this MPS.

Cumberland Presbyterian Church

The Cumberland Presbyterian Church is one of several denominations that were first established in Tennessee before growing to become a national church organization. Established in 1810 in Dickinson County, Tennessee, the denomination spread to Memphis and the first congregation of Cumberland Presbyterians was organized in 1840 as the Court Avenue Cumberland Presbyterian Church. A second congregation, South Memphis Cumberland, was established in 1855 and located on Echols Street near Vance Avenue. Third Cumberland Presbyterian Church was established in the Chelsea area of the city in 1872 at Fourth Street and Looney Avenue. All three of these churches remained active through the 1920s; all of the buildings associated with the congregations are lost.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 26 Historic Religious Resources of Memphis,
Shelby County, Tennessee

The Cumberland Presbyterian Church experienced very slow growth following the Civil War. The national denomination experienced the removal of African-American members in 1869 to form the Colored Cumberland Presbyterian Church, but as of the present, no congregations of the African-American wing of the church have been identified as having been established in Memphis.

As a result of a revival held in 1896 at Union and Dunlap Streets (now Forrest Park), new converts to the Cumberland Presbyterian Church were organized as Central Cumberland Presbyterian Church. The new congregation built a new church in 1897 at 744 Union Avenue, and later relocated to a larger, stone structure at 944 Linden Avenue. Because of declining attendance at the Court Avenue church in the early-1930s, the Court Avenue church was closed and merged with Central Cumberland Presbyterian Church in the Linden Avenue building.

The growth of the Cumberland Presbyterian Church surged in the 1920s, and new churches were established in the new suburban areas being developed. Second Cumberland Presbyterian Church (existing building ca. 1895, 1189 Mississippi Boulevard, now greater New Salem Missionary Baptist Church) was established in 1924 in the building formerly occupied by the Mississippi Avenue Baptist Church. Other Cumberland Presbyterian congregations established in this period include Lindsay Memorial Cumberland Presbyterian Church (existing building ca. 1915, 1663 Tutwiler Avenue, part Vollintine-Evergreen Historic District, NR 4/12/1996, now St. John's Orthodox Church); Park Avenue Cumberland Presbyterian Church (ca. 1930, 3261 Park Avenue, now Bibleway House of Prayer); East Side Cumberland Presbyterian Church (existing building ca. 1927, 461 South Prescott Street, part East Buntyn Historic District, NR 11/22/1995); and, the Fifth Cumberland Presbyterian Church, organized 1930 and, renamed Highland Heights Cumberland Presbyterian, ca. 1950 (existing building 1955, 3442 Tutwiler Avenue).

As a parenthetical note, another branch of the Presbyterian Church, the Associated Reformed Presbyterian Church, was organized in Memphis in 1853. This denomination existed without a permanent church home for nearly a half-century by apparently sharing space with the Court Avenue Cumberland Presbyterian Church. The denomination's first Memphis church was built in 1901 at the corner of Pauline and Eastmoreland Avenue, but then died out as a congregation in the late 1920s. The congregation was revived in 1935 and built a new church home in 1939 (428 North Watkins, now Living Waters Community Church).

Episcopal Churches

The Episcopal Church in Memphis can trace its roots to the organization of an Episcopal congregation in 1832. While the Episcopalians were not the first to construct a church building in

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number E Page 27 Historic Religious Resources of Memphis,
Shelby County, Tennessee

the city, they nevertheless can claim to have the oldest extant church building in Calvary Episcopal Church, which dates to 1843 (102 North Second Street, NR4/27/1982). The denomination grew rapidly with the influx of new residents into the city, drawn both from recently arrived immigrants from England and Ireland, as well as American-born former residents of Virginia, Maryland and other states of the Old South. The needs of the growing denomination lead to the establishment of two other churches: Grace Episcopal, located in the city's southern neighborhood (later located at 555 Vance, built 1894, now Mount Nebo Baptist Church); and, St. Mary's Church, organized in 1857 (700 Poplar Avenue, built 1898-1926, designed by W. H. Wood and others, NR 8/7/1974). St. Mary's would be elevated to the position of a Cathedral in 1871 as the seat for the Bishop of West Tennessee.

The Episcopal Church in Memphis maintained a steady but modest growth throughout the remainder of the nineteenth century, in spite of the after effects of the Civil War and the Yellow Fever epidemics of the 1870s. The Church of the Good Shepherd was the first of the new churches to emerge after the Civil War, organized in 1866 at Fourth Street and Mill Avenue in the Greenlaw Subdivision of Chelsea (relocated to 1971 Jackson Avenue in 1942, existing building 1945). This was followed by the establishment of Emmanuel Church for an African-American congregation in 1875 on North Third between Jefferson and Court in the former sanctuary of Trinity Lutheran Church; it would later relocate to 604 St. Paul Avenue in 1909 to serve the growing population of African- Americans in this area of the city (now 425 Cynthia Street, 1956, West Livaudais, architect, now Emmanuel Episcopal Center).

Apart from its efforts to expand the church within Memphis, the Episcopal diocese was also able to establish new congregations in Shelby County outside of the existing city limits. One of these churches was St. John's, which was first organized in 1872 on Semmes Street in the suburban farming community of Buntyn (3245 Central Avenue, 1950, Lucian Minor Dent, architect). Following the Yellow Fever epidemics, another congregation, St. Luke's, was organized 1894 in the city of Idlewild, subsequently annexed into the City of Memphis in 1897 (1720 Peabody Avenue, 1912-1913, Hanker & Cairns, architects). St. Luke's would later merge with the congregation of Grace Episcopal in 1940 and become Grace-St. Luke's.

The turn of the 20th century brought with it the establishment of new congregations in emerging communities throughout the city. Holy Trinity was organized in 1901 as a small congregation in South Memphis (1220 Cummings, existing building ca. 1920, now True Love Outreach Ministries); St. Alban's was organized in 1902 in the New South Memphis community in southwest Memphis, where it remained until 1946.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number E Page 28

Organization of new Episcopal churches slowed dramatically after 1902-- more than three decades would pass before a new congregation would emerge in Memphis. The change in momentum was clearly due to a marked difference in the religious background of the new residents who were migrating to the city to find employment in the city's industrial and distribution centers. Episcopal congregations in West Tennessee, Arkansas and Mississippi tended to be small in size and located in towns and cities, as opposed to the rural farmlands from where many of Memphis' new residents were drawn. Over the balance of the remainder of the historic period, only two new congregations joined the Episcopal Church in Memphis, beginning with St. James Church, organized in 1939 (1440 Central Avenue, part Central Gardens Historic District NR 9/9/1982, former Phillip P. Williams residence originally built ca. 1911, Shaw and Pfeil architects, now Church of Scientology). The last Episcopal congregation to be established during the historic period was organized to serve the developing post-World War II suburbs in the eastern reaches of the city, The Church of the Holy Communion in 1949 (4645 Walnut Grove Road, built 1949, Walk C. Jones and Walk C. Jones, Jr., architects).

Roman Catholic Churches

Roman Catholics first began to worship in Memphis in the late-1830s and celebrated their first mass in the city in the city in 1839, reportedly in the home of Eugene Magevney (198 Adams Avenue, ca. 1835, NR 11/6/1973). The ranks of the Roman Catholics grew exponentially over the next decade as Irish, Italian and German immigrants streamed into the city in the 1840s and 1850s, resulting in the construction of St. Peter's Catholic Church in 1850 (180 Adams Avenue, part Adams Avenue Historic District NR 11/25/1980, Patrick C. Keeley, architect). St. Peter's remained the only Catholic church in Memphis until the eve of the Civil War, when a German congregation organized St. Mary's Catholic Church in 1861 (155 Market Avenue, NR 8/7/1974, built 1864-70, James B. Cook, architect). Immediately after the War in 1866, St. Patrick's Catholic Church (277 South Fourth, existing building 1904, Hanker & Cairns architects) was organized for Italian immigrants.

The Catholic church did establish of three other congregations in the latter decades of the nineteenth century; none of these congregations or their church buildings remain extant today, having been lost to urban renewal and interstate highway construction projects.

The Catholic church rebounded at the turn of the 20th century as the city's population exploded outward following the Annexations of 1897 and 1909. The first of the congregations to be established in the newly-annexed areas of the city was Sacred Heart Church, organized in 1899 (1324 Jefferson Avenue, existing building 1913-1919, Chigazola & Hanker architects), followed by

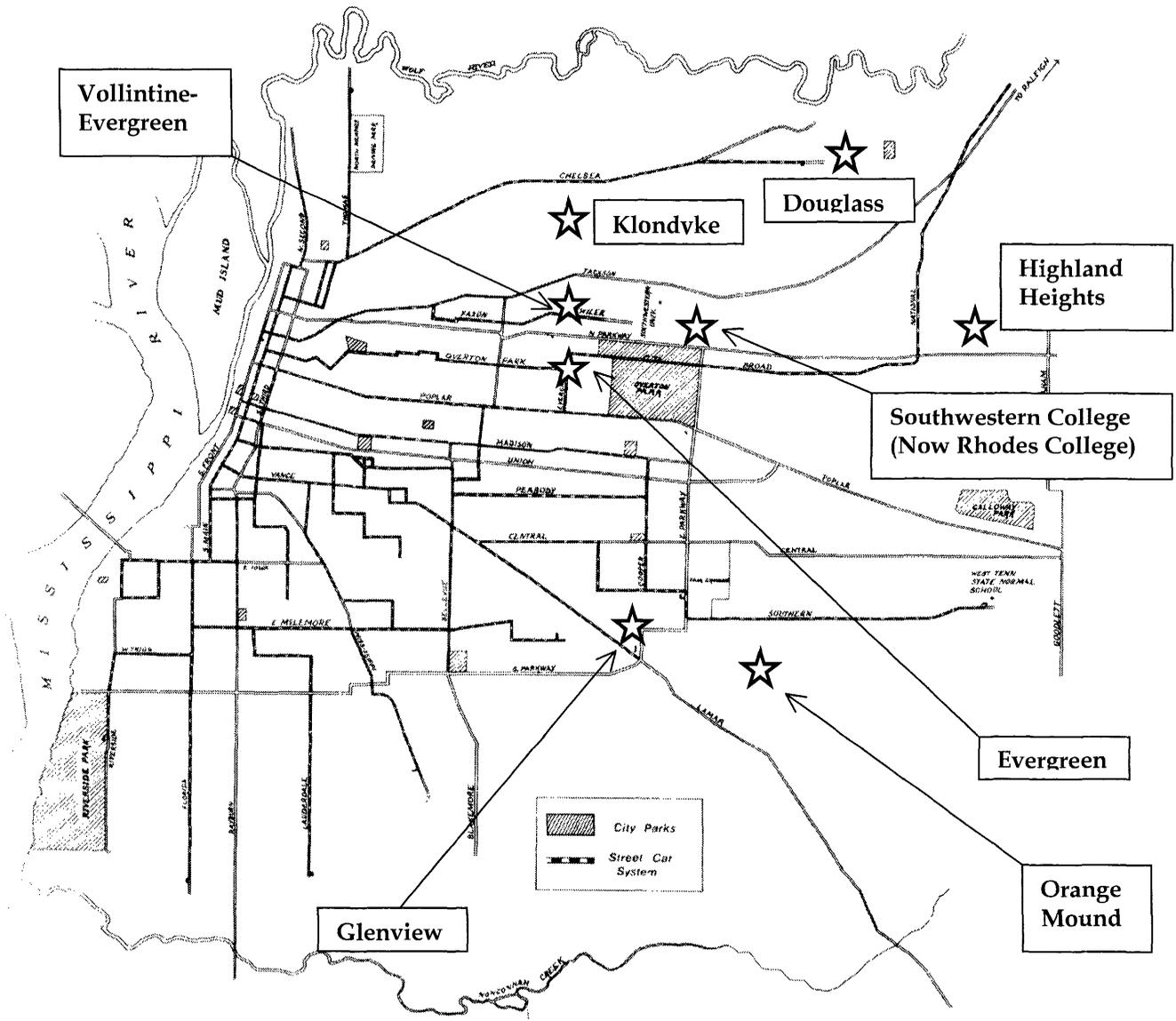
United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 29

Historic Religious Resources of Memphis,
Shelby County, Tennessee

St. Thomas' Church in South Memphis in 1906 (588 East Trigg Avenue, existing building 1926-27, Regan & Weller architects, now Fellowship Church of God in Christ), and the Church of the Blessed Sacrament, organized in 1912 in the Binghamton community (2568 Hale Avenue, existing building ca. 1920).



Source: *Cotton Row to Beale Street*, by Robert A. Sigafos.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number E Page 30 Historic Religious Resources of Memphis,
Shelby County, Tennessee

The establishment of new Catholic churches in Memphis was to continue at a steady pace during the 1920s and into the 1930s, in pace with the rapid expansion of the city's growth. There are, however, only a small number of Catholic churches from this period of growth that reflect the period of significance for this MPS. Immaculate Conception, which was organized in 1921, was elevated to the status of a cathedral with the construction of its existing building between 1927 and 1938 (1695 Central Avenue, part Central Gardens Historic District (NR 9/9/1982, Regan and Weller architects). Little Flower of Jesus Christ, now known as St. Therese Little Flower Catholic Church, was organized and built in 1930 to serve the vast Vollintine and Evergreen neighborhoods that had developed along North Parkway and Jackson Avenue (1666 Jackson Avenue, part Vollintine-Evergreen Historic District, NR 4/12/1996). The congregations established after World War II include St. Michael's Catholic Church, built in 1951 (3867 Summer Avenue), and Holy Rosary Catholic Church in 1954 (4841 Park Avenue).

Baptist Churches

Southern Baptist Church

The Baptist Church of Memphis was formed as a denomination in Memphis in 1839. While the denomination was somewhat "late" in coming to Memphis when compared with others, it would become among all people of faith in the city, Anglo American or African American, the most prolific of all the religious denominations with the city, both numerically in terms of churches and total congregants. From its simple beginnings in meetings held in the community meeting/school house on Court Square, the church was able to grow into its first church sanctuary in 1842, located in an existing house at Second Street and Washington Avenue. The original building was replaced by a Greek Revival church building erected on Adams between Second and Third Streets in 1849, where the First Baptist Church would remain until 1906-07 when the congregation relocated to a new church sanctuary to permit the construction of the Shelby County Courthouse (part Adams Avenue Historic District, NR 11/25/1980). Other Baptist churches were developed prior to the Civil War, including Beale Street Baptist in 1849 (not to be confused with the existing First Baptist Beale Street, an African-American Baptist church), which held services near Beale Street and Second Street until the church burned during the Civil War. Another Baptist congregation was organized ca. 1860 as a mission of First Baptist Church and aptly named Second Baptist Church, located in Chelsea at the corner of Seventh and Chelsea Avenue (Long 1865:16).

Like the Methodist Episcopal Church and other Southern denominations, the Baptist Church experienced a fundamental division over the issue of slavery and split into northern and southern factions in 1845. Unlike other denominations, the Southern Baptist Convention never re-unified

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

**National Register of Historic Places
Continuation Sheet**

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number E Page 31

with its kindred northern churches, and it has flourished as a nation-wide denomination in spite of it.

Prior to the Civil War, Anglo-American and African-American Baptists worshipped together for many years at First Baptist Church and others, but cultural differences in the conduct of services and basic racial prejudices led to the separation of the African Americans from their former congregations (see "African-American Baptists/National Baptist Convention USA"). The majority of African-American congregants attended Beale Street Baptist Church, and so it was a natural transition for this church to give rise to First Baptist Beale Street following the War (Coleman 1959:31).

The growth of the Southern Baptist Church following the Civil War was slowed by the loss of members as casualties of the War itself, and by the effects of Yellow Fever in the Memphis community. The Central Avenue Baptist Church was organized in 1873 on the eve of the first of the major epidemics, and with the exception of the organization of the Rowan Baptist Church in 1882 (later re-named Louisiana Street Baptist Church), the Southern Baptist Church experienced no growth for twenty years. An example of the reason why is reflected in the membership rolls of First Baptist Church, which saw its membership decline from 346 in 1878, just prior to the second of the major epidemics, to a membership of 230 in 1880, the year following the third epidemic in 1879. Similar losses were experienced by all churches in the community, but the effect on the Southern Baptist Church appeared to be the longest lasting.

Following the devastating Yellow Fever epidemics, the Southern Baptist Church began to revive with the establishment of Trinity Baptist Church on South Wellington Street in 1890 (1098 South Wellington Street, later renamed La Belle Baptist Church, existing building ca. 1925, altered ca. 1980, now Greater Mount Moriah Baptist Church); this was followed in short order by the organization of Mississippi Avenue Baptist Church in 1893 (1189 Mississippi Boulevard, existing building ca. 1895, later Second Cumberland Presbyterian Church, now New Salem Baptist Church).

However, it was not until the new century that the membership of the Southern Baptist Church in Memphis truly began to expand in reflection of the growth of the city's population over the previous decade. The first decade of the twentieth century witnessed the organization of dozens of new congregations located throughout the city; in comparison with preceding decades, the growth of the church appears in hindsight to be both sudden and surprising. The large area annexed by the City in 1897 was still only sparsely populated, but Baptist church congregations were established almost in anticipation of the growth that would occur in the new land over the

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number E Page 32

next three decades. The advance was led by Union Avenue Baptist Church, which was established in 1902 on Summit Avenue in the independent town of Lenox, just a block beyond the 1897 City Limit at Cooper Street (2181 Union Avenue, existing building 1947), followed by Bellevue Baptist Church (organized 1903, 40 North Bellevue Boulevard, existing buildings 1924 and ca. 1970, now Mississippi Boulevard Christian Church), Trinity Baptist church (organized 1904, 1136 East McLemore Avenue, existing building 1911, now St. Paul Baptist Church), First Baptist Binghamton (organized 1906, 337 North Merton Street, existing building 1953, renamed Merton Street Baptist Church), and Temple Baptist Church (organized 1909, 986 South Cooper Street, original chapel 1918, now First Congregational Church), to name just a few.

Apart from the establishment of new churches, the same decade also saw the removal of First Baptist Church from its original site on Adams Avenue in 1906-07 to a new building on the edge of the downtown core (538 Linden Avenue, now Mount Olive Cathedral C.M.E).

A part of the rapid expansion of Southern Baptist congregations in Memphis was due to the establishment of the Shelby Baptist Association, formed in 1903 to replace the Memphis Baptist Association that had lapsed in 1893. The new association urged member churches to expand their activities in establishing new missions both inside the newly expanded city limits, as well as in settled areas throughout the county. Whether a conscious policy or not, it appears that in the past the approach taken by the Southern Baptists was a passive one, allowing an area to grow in population density and awaiting a request from residents before establishing a congregation in that area. The new approach taken by the church after 1903 was quite the opposite-- new mission churches were established in areas of the city that had only begun to show signs of development, and the churches would grow in membership as the density of residents increased. This approach to the expansion of the Southern Baptist Church appears to be continued to the present.

The expansion in the numbers of the Southern Baptist congregations continued in the 1910s and 1920s at a rapid pace. Congregations were organized in newly developing residential areas farther from the city's core in each decade, moving at pace or in advance of the city's annexations of these areas in the same period. Prior to World War I, Calvary Baptist (organized in 1911, 1636 Lamar Avenue, existing building ca. 1915, now Abundant Life Temple), Prescott Memorial Baptist (organized in 1916, 499 Patterson Street, existing building 1925) and Highland Heights Baptist (organized in 1913, 3388 Faxon Avenue, existing building 1949-50) were among the congregations established; after the war, other congregations like National Avenue Baptist (organized 1925, 1360 National Avenue, existing building ca. 1950), Malcomb Baptist (organized 1923, 547 Malcomb Street, existing building ca. 1935, now Victory Temple Baptist Church), and McLean Baptist

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

**National Register of Historic Places
Continuation Sheet**

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number E Page 33

(organized 1926, 715 North McLean Boulevard, existing building 1953, Edwin A. Keeble & Associates, architects) were among the new members of the Southern Baptist fold.

Further expansion of the numbers of Southern Baptist churches came virtually to a halt during the years of the Great Depression and World War II. The renewed vigor of the Memphis economy and its population growth that arrived with peace time seems to have been met with fewer new congregations through ca. 1955, those few that are known to have originated in this period no longer possess church buildings which reflect the period of significance of the MPS. The construction activity that is representative of this period was reflected in the construction of larger, new sanctuaries for the well-established congregations that could fit the needs of their maturing communities. A sign of a trend for the Southern Baptist Church that would become commonplace after ca. 1955 was evidenced in the relocation of First Baptist Church from its 1909 sanctuary on Linden Avenue to a new site at 200 East Parkway in 1953, thereby becoming the first of the major religious bodies in the Memphis community to leave the historic downtown city core without a representative congregation. By the early 1950s, the members of the congregation of First Baptist had largely moved from the middle and upper-income residential areas that surrounded the Linden Avenue location, and relocated to newer neighborhoods in Midtown and East Memphis. From this new location at the intersection of two major traffic arteries in the city-- East Parkway and Poplar Avenue-- First Baptist would grow to become one of the city' s first true "hub" congregations, able to draw worshippers from a city-wide base as enabled by the convenience of the personal automobile. The trend towards the relocation of entire Baptist congregations from older, inner-city neighborhoods to new suburban neighborhoods farther and farther to the north, east and south was to gain momentum in the late 1950s and 1960s, and is a trend that still has impact on the religious character of the pre-World War II cityscape to the present.

African American Baptist Churches/National Baptist Convention, U.S.A.

The substantial number of Baptist churches developed to serve the African-American population of Memphis can all be traced back to a series of meetings held at a the private residence of Reverend Scott Keys on Beale Street at Turley Street ca. 1854. The congregation met in the basements of other churches and buildings, until the effort to establish a permanent church for African-American Baptists was begun by the newly ordained Reverend Morris Henderson ca. 1864. There are some differences among local history sources as to the exact circumstances that led to the construction of the Beale Street Baptist Church, but the church lot was acquired in 1865 and construction on the sanctuary begun in 1867 to the designs provided by two of Memphis most prominent architects, Mathias Henry Baldwin and Edward Culliatt Jones. Services were first held in the basement Sunday School rooms until the second story sanctuary was completed in 1869, and named the First Colored Baptist Church (see First Baptist

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number E Page 34

Church [Beale Street Baptist Church], NR 2/11/1971; and, First Colored Baptist Church [First Baptist Church Lauderdale], NR 7/14/2000). The new church became a magnet for African-American Baptists throughout the city, requiring several services to be conducted each Sunday to accommodate crowds that might total 2,500 persons.

There were, however, factional disputes that arose in the First Colored Baptist Church over issues of church doctrine, and with the death of Reverend Henderson in 1877, the factions split the church in two. The opposing factions continued to meet in the same church until a court action was required to sever their relationship in 1894. The settlement of the suit resulted in the name of the First Colored Baptist Church being conferred on the breakaway faction, which led to the establishment of the new church in a building located at 495 St. Paul Avenue ca. 1895 (later, First Baptist Church Lauderdale, 682 South Lauderdale Street, NR 7/14/2000). The remaining congregation saw the original building on Beale Street renamed "Beale Street Baptist Church".

While the Beale Street Baptist Church was certainly the center of the Baptist faith in Memphis for most of the last quarter of the nineteenth century, it, and the First Colored Baptist Church were not the only congregations formed to serve the Baptist faith. A definitive history of local African-American Baptist churches has yet to be written, but the available evidence points to the formation of several additional congregations in the nineteenth century. A sampling of just a few of these congregations includes Greater Middle Baptist, organized 1868 (currently located at 4982 Knight-Arnold Road); Princeton Avenue Baptist, organized 1872 (468 Scott Street, existing building 1942); First Baptist Chelsea, organized in 1871 (500 North Fourth Street, existing building 1909); Central Baptist, organized 1880 (currently located at 320 Joubert Avenue); Bloomfield Baptist, organized 1891 (123 South Parkway West, existing building 1955); First Baptist Broad Avenue, organized in 1895 (originally named First Baptist Binghamton, 2849 Broad Avenue, existing building 1948; and, Metropolitan Baptist Church, organized in 1896 (767 Walker Avenue, existing building 1949).

The expansion of African-American Baptist churches in Memphis during this period coincides with the in-migration of thousands of new residents from the area's surrounding rural populations, and the growth pattern is similar to that of other African-American congregations like the C.M.E. and A.M.E. churches, only to a much greater degree. The expansion of the denomination on a regional scale was equally strong, leading to a desire on the part of statewide and smaller regional conventions to form a national body. The movement to establish the national convention culminated in 1895 with the formation of the National Baptist Convention, U.S.A., with its headquarters and publishing house located in Nashville ("Official

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number E Page 35

History", www.nationalbaptist.com). A dispute in 1915 over the ownership of the publishing house, which had grown to become the nation's largest African-American publishing enterprise, resulted in a split in the convention, separating the National Baptist Convention, U.S.A., from a smaller group named the National Baptist Convention of America (often called the "Boyd Convention"). All of the African-American Baptist churches of Memphis remained with the National Baptist Convention, U.S.A. throughout the remainder of the historic period, with one exception (Walker 2004). Ca. 1935, Beale Street Baptist Church joined the National Baptist Convention of America, reportedly as a condition of a loan made to the congregation.

Whether as a result of the focus provided by the establishment of the National Baptist Convention, or whether by coincidence fueled by the growth of the city, the size of the African-American Baptist church in Memphis grew exponentially in each decade of the 20th Century leading up to World War II, more or less in pace with the exponential growth of the city's entire population over the same period. During the first three decades of the century, the African-American Baptist church aggressively moved to establish new churches in the growing predominately African-American communities throughout the city. There are clearly cases where two or more small chapel-sized churches were established within the same neighborhood, thus permitting the largely pedestrian population of these working-income communities with the ability to easily join their neighbors in attending church. By example, the neighborhood surrounding Beale Street (roughly bounded by Union Avenue on the north, Fourth Street on the east, Pontotoc Avenue on the south, and Main Street on the west), contained the Beale Street Baptist Church at Fourth and Beale, along with St. Luke Baptist (organized 1911, 375 Pontotoc Avenue), and the Progressive Baptist (organized 1928, 394 Vance Avenue); between 1930 and 1940, another eight Baptist churches were established in this single residential area, likely in response to the dislocation of families and churches from the adjacent neighborhood taken for the development of Foote Homes Public Housing Project. With the exception of Beale Street Baptist, all of the remaining churches were dislocated by the Beale Street Urban Renewal Project in the early 1960s.

The establishment of African-American Baptist churches extended far out into the Memphis community from the inner-city core. A sampling of additional congregations established prior to the Great Depression include Annesdale Baptist, organized in 1901 in the Rozelle-Annesdale community (969 Seattle Street, existing building ca. 1925, now New Philadelphia C.O.G.I.C.), Friendship Baptist, organized ca. 1915 in the Klondyke community (1355 Vollintine Avenue, existing building 1949), New Friendship Baptist, organized in 1905 (724 East Georgia Avenue, existing building 1945), St. Paul Baptist, organized in 1902 in the Bungalow-Douglass-Crump

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number E Page 37

Historic Religious Resources of Memphis,
Shelby County, Tennessee

last updated in 2003. Instead, the use of the term “Missionary Baptist” in the names of many African-American churches in Memphis is simply a matter of choice among the individual congregations, perhaps to reflect their commitment to missionary activity to further the growth of their congregation.

Christian Churches (Disciples of Christ)

The Christian Church in Memphis was organized in 1843 and established its first church in a former schoolhouse at the corner of Linden Avenue and Mulberry Street in the former City of South Memphis, and then named the Linden Avenue Christian Church. A new church sanctuary was constructed on the same site in 1859, and it remained in use for a Christian congregation for a century before being abandoned and eventually demolished.

Very little has been documented on the growth of the Christian Church since the Civil War, but it is clear that the growth of the denomination was influenced by many of the same factors that affected other denominations in the city. There are also only a handful of churches remaining which represent the period of significance for this MPS.

The Christian Church remained centered in the Linden Avenue Church in downtown Memphis until late in the nineteenth century, when the McLemore Avenue Christian Church was established in South Memphis in 1890 (no longer extant). This was followed with the organization of the Merton Avenue Christian Church in 1895, which was developed to serve the industrial community of Binghamton (279 North Merton Street, existing building ca. 1950). The further development of the church after the turn of the 20th century was slow to develop. A congregation for the developing working-income neighborhoods of North Memphis near the industrial areas along Chelsea Avenue was established in 1907 as the Decatur Street Christian Church (829 Decatur Street, existing building ca. 1915, now Oxford Church Outreach Center). The 1920s, however, saw the development of a number of a handful of new congregations; of these, only Central Christian Church, organized in 1924 as “East End Christian Church”, retains a sanctuary built within the historic period of this MPS (531 South McLean, existing building ca. 1945, part Central Gardens Historic District NR 9/9/1982).

An issue that remains unclear about the Christian Church in Memphis is the circumstance of African Americans within the denomination. An off-shoot of the Christian Church called the “National Christian Conference” was formed for African-American congregations in 1867, but it does not appear that any African-American Christian congregations were organized in Memphis until well into the 20th century. Mississippi Boulevard Christian Church was the first

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number E Page 38

Christian church organized for African Americans, established in 1921 (974 Mississippi Boulevard, existing building 1952, now Mount Pisgah Baptist Inner-City Outreach Center). It is believed that Mississippi Boulevard was organized under the National Christian Conference, which was not formally merged back with the Christian church until 1965.

Jewish Synagogues

Visitors to the Mid-South are often surprised to learn that nearly every city along the length of the Mississippi River had developed significant populations of Jewish residents in the decades prior to the Civil War. Memphis was no exception. Jewish settlers began arriving in the Memphis community in the late-1830s, and by the 1840s, a loosely knit congregation was holding services in private homes in the community. The Congregation B’Nai Israel (Children of Israel) was the first congregation to emerge, organized in 1853 and chartered in 1854. In 1858, the congregation purchased the former Farmer & Mechanics Bank building on Main at Exchange Street as its first synagogue.

When rabbinical reforms were introduced in the early 1860s and adopted by Temple Israel, conservatives within congregation broke off in 1862 to form the Orthodox congregation of Beth El Emeth. The Orthodox congregation would merge again with Temple Israel ca. 1883. In 1884, the Temple Israel retained the services or architect James B. Cook to design a spectacular new synagogue on Poplar Avenue between Second and Third Streets (no longer extant), directly opposite First Methodist Church and First Presbyterian Church, the existing building of which was under construction at the same time.

The continuing tensions between Reformed and Orthodox factions in the congregation led to the break away of small Orthodox groups, resulting in the establishment of the Baron Hirsch congregation in 1891 and the Anshei Mischne congregation in 1900 (112 Jackson Avenue, existing building ca. 1920, now vacant), among others.

The Temple Israel remained in their downtown synagogue until 1916, when they relocated to a new building designed by the architectural firm of Jones and Furbringer (1255 Poplar Avenue, 1915-16, now Mississippi Boulevard Christian Academy). The move placed the congregation in close proximity to the homes of their congregants, who had followed the path of residential development eastward from Downtown into the area generally now known as “Crosstown”. The move also precipitated the rebirth of the Orthodox congregation of Beth El Emeth, who remained behind in the older downtown temple until the late-1950s.

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number E Page 39

Historic Religious Resources of Memphis,
Shelby County, Tennessee

The construction of a new temple for the Orthodox Baron Hirsch congregation was designed by architect George Awsumb and completed in 1947 (1740 Vollintine Avenue, now Gethsemane Garden Church of God in Christ). The location of the site for the new temple on the Vollintine streetcar line was an important choice, given that Orthodox Jews are not permitted by their religion to drive an automobile on the Sabbath, but they may use forms of public transportation. While many members of the congregation moved from the downtown area and acquired homes within walking distance in the surrounding neighborhoods, others were able to reach the temple on the Sabbath by way of streetcars, and later, buses. The Baron Hirsch congregation remained housed in this synagogue until ca. 1990, when they opted to join the other Orthodox and Reformed congregations who had moved to the eastern reaches of the city to be nearer to their members. While the practice of Judaism remains strong in Memphis, no historic synagogue is still occupied by a Jewish congregation today.

Lutheran Churches

The Lutheran Church in Memphis was the first distinct and predominately-German church congregation to be organized in Memphis, composed of some 78 families who first met in the sanctuary of First Presbyterian Church in 1855. The sizable number of families who gathered as "charter" members of what was to become the First Lutheran Church is a reflection of the substantial growth of the German population of Memphis in the 1840s and 1850s, and of the contributions of German immigrants to the city's development in the middle-nineteenth century.

The Lutherans acquired a site for the construction of First Lutheran Church on Washington Avenue in 1871, and began construction of a sanctuary in 1874 (210 Washington Avenue, James B. Cook architect). The completion of the church would take some fourteen years, due in large part to the Yellow Fever epidemics of 1873 and 1878-79 and the out-migration of many German families over this decade. The first floor Sunday School level was completed in 1878, thus allowing the congregation to worship on the new site. The second floor sanctuary was not fully completed until 1888. In spite of the recovery of Memphis from its epidemic years, and with it, the local economy, Germans of all faiths continued to leave the city for other opportunities, and the strength of the Lutheran Church in Memphis diminished.

In spite of these setbacks, enough people of German heritage remained in the city to maintain the Lutheran community, and with the new century, the church saw growth in numbers as the local economy boomed and the devastating public health problems of the nineteenth century passed into memory. The growth of the city's suburban neighborhoods following the

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number E Page 40 Historic Religious Resources of Memphis,
Shelby County, Tennessee

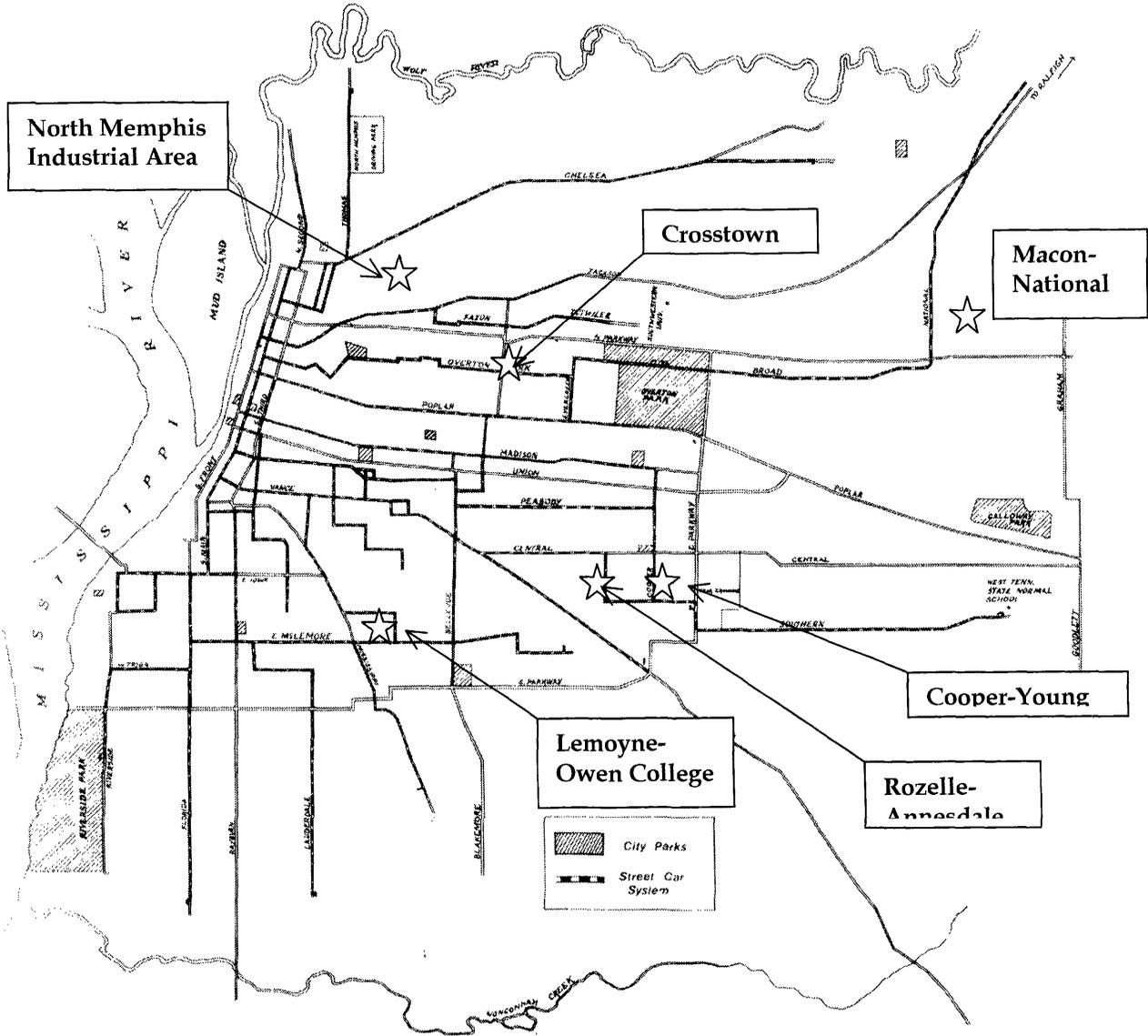
annexations of 1897 and 1909 saw the Lutheran Church branching out into the new communities. The first of these new churches was the Church of the Redeemer, organized in South Memphis in 1909 (1008 East McLemore Avenue, built 1922, now True Believers Ministry Church). Another Lutheran congregation organized in 1924 as First United Lutheran Church, located on Jackson Avenue in the Volintine-Evergreen neighborhood (1542 Jackson Avenue, existing building 1949, now known as Peace Lutheran Church, part Vollintine-Evergreen Historic District, NR 4/12/1996). There were other congregations formed during the twentieth century, but no churches built during the historic period are known to be associated with these congregations.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 41

Historic Religious Resources of Memphis,
Shelby County, Tennessee



Source: *Cotton Row to Beale Street*, by Robert A. Sigafos.

Congregational Churches

The origins of the Congregational Church in Memphis have not been well documented. It appears that the denomination was established because of the work of the American Missionary Association (affiliated with the national arm of the Congregational Church), which

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 42

Historic Religious Resources of Memphis,
Shelby County, Tennessee

was one of the many missionary societies that followed in the wake of the Union Army to assist with the needs of the thousands of freedmen left homeless by the war. The Congregational Union Church was organized in 1863 and occupied a building on Union Avenue east of Third Street as early as 1865 (Long 1865:10). The Congregational Union Church has been known for most of the period since simply as First Congregational Church. First Congregational remained in the downtown area until after the turn of the 20th century, when it moved east in 1909 to follow the movement of residents into the newly developing suburbs now known as Midtown (234 South Watkins Street, 1910, NR 7/21/1980, Jones & Furbringer architects, now vacant).

Second Congregational Church was organized for African Americans in 1868, and it has, since 1871, been associated with LeMoyne College as its chapel (later LeMoyne-Owen College). Second Congregational was originally located on Orleans Street near the site of the original LeMoyne College, and it moved to Walker Avenue when LeMoyne College moved to its current site on Walker Avenue (764 Walker Avenue, existing building 1928, NR 8/26/1982).

First and Second Congregational churches are apparently the only Congregational churches ever organized in the city.

Churches of God in Christ (C.O.G.I.C.)

The Church of God in Christ was formed in Memphis in 1897, and it has grown to become one of the largest Protestant denominations in the world. The origin of the church can be traced to the association of Charles H. Mason (1878-1961) with Charles P. Jones, both Baptist ministers who were expelled from the Mississippi State Baptist Association in 1896 for beliefs of theirs that ran contrary to the accepted doctrine of the Baptist Church. The two men continued to evangelize in revival meetings and found welcome audiences in Lexington, Mississippi; from these meetings, a congregation of some sixty men and women banded together as the "Church of God" in 1896. Jones remained in Mississippi, but Charles Mason moved to Memphis in 1897 to establish a new church here, incorporating his new church in Memphis as the "Church of God in Christ". However, after hearing of the stir being caused in the fundamentalist Christian world by the famed "Azusa Street Revival", held by William Seymour in Los Angeles beginning in 1906, C. H. Mason and a group of other C.O.G.I.C. ministers traveled to the West to participate in the fervor. While attending the revival services, all three ministers experienced "glossolalia" otherwise known as "speaking in tongues", which marks the baptism in spirit of Pentecostals. Mason returned to Memphis to find his congregation deeply divided over the issue of glossolalia; at the annual convocation of the church held in Jackson, Mississippi that year, Charles Jones led a faction that opposed glossolalia to break away from C.O.G.I.C. to form

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number E Page 43 Historic Religious Resources of Memphis,
Shelby County, Tennessee

the Church of Christ (Holiness) USA, though they remained associated with C.O.G.I.C. as an organization for several years longer. The doctrine of C.O.G.I.C. was formally changed at this time to include the practice of speaking in tongues as evidence of the baptism of the spirit.

The previous discussion of church doctrine is important in this one circumstance in order to offer some insight into the tenants of Pentecostalism, the most important religious movement of the 20th century, and Mason's role in its spread nationally and internationally. While the Azusa Street Revival was responsible for introducing Pentecostalism on a national basis, Mason's C.O.G.I.C. is widely regarded as the earliest Pentecostal organization with corporate standing in multiple states. C.O.G.I.C. was in a position to license preachers, to establish a church-wide doctrine, and to publish tracts and Sunday School materials for congregations. Consequently, many of the converts from the Azusa Street Revival, both African American and Anglo American, joined C.O.G.I.C. in order to belong to a legitimate Pentecostal organization. This was especially important for preachers, who needed the legitimacy afforded by C.O.G.I.C. to establish their credentials. For the next several years leading up to the convocation of 1914, C.O.G.I.C. was among the few truly inter-racial denominations in the country in both its administrative structure and membership.

During the convocation of 1914, however, the inter-racial cooperation in C.O.G.I.C. came unraveled, leading to the departure of all of the Anglo-American leadership and their churches from the denomination to form the Assemblies of God. In the next year, 1915, the Church of Christ (Holiness) USA formally severed its relationship with C.O.G.I.C.; one of Mason's other early bishops, K. H. Burruss, left C.O.G.I.C. in 1920 to form the Church of God (Holiness). There have been many other lesser schisms over time among these four denominations. Given that the vast majority of the millions of Pentecostals worldwide share membership within these four denominations, C.O.G.I.C. is considered to be the mother church of Pentecostalism.

The history of C.O.G.I.C. and its growth within the Memphis community since 1897 is not well reflected in the surviving churches eligible for consideration under this MPS. This condition is due in large part to several factors, the most decided of which was that C.O.G.I.C. churches were generally established as neighborhood-based congregations, and as they grew in numbers, the congregation would either replace their existing sanctuary with a new one, or relocate into the sanctuary vacated by another congregation. This trend became particularly acute with the growth of income in the African-American community as a whole after ca. 1965.

Prior to World War I, the documentation available suggests that there were only three C.O.G.I.C. congregations established in Memphis. The reasons for the small number of

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 44

Historic Religious Resources of Memphis,
Shelby County, Tennessee

congregations established by 1918 appears two-fold: 1) the denomination was still “new” enough such that many small groups of worshippers had not organized sufficiently to charter their congregation; and, 2) the out-migration of some African Americans from Memphis as a part of the first “Great Migration” to northern states was well-underway, thus depleting congregational membership. While the Great Migration may have hurt the growth of the church in Memphis, Mason was able to use the event to increase the national presence of the denomination by sending evangelists north to organize new congregations in the growing African-American neighborhoods in Chicago, Detroit and other cities in the industrialized North.

The development of new congregations in Memphis hit stride in the 1920s with the formal chartering of twelve new churches spread across the city, but mostly concentrated in the working-income neighborhoods of North and South Memphis adjacent to the city’s new industrial centers. The first of these was the Lane Avenue Church, organized in 1920 (942 Lane Avenue, existing building ca. 1925, now called Rehoboth Outreach Center), followed by the Holy Temple in 1925 (1254 Wilson Street, existing building 1939), and the Homeland Church, organized in 1926 (1490 Britton Street, existing building 1952). Nine additional congregations were established during the 1930s, though the Church of God In Christ (Hollywood) is the only known representative of this decade, organized in 1931 (1106 Hollywood Street, existing building ca. 1955, now Love Temple Church).

The annual convocation of C.O.G.I.C. drew thousands of bishops, elders and members to Memphis each year after the first convocation was held in this city in 1907. A National Temple was built at 958 Fifth Street in 1924 for the sole purpose of seating the throngs of church members in attendance, which was reportedly able to seat 5,000 people. The Temple burned in 1936 during the national convocation; construction on a new temple was begun in 1940 and completed in December of 1945 in spite of the difficulties of obtaining construction materials during the midst of World War II. The completed building was dedicated during the annual convocation and dedicated as Mason Temple in honor of Charles H. Mason (930 Mason Street, NR 4/10/1992).

With the exception of Mason Temple, it appears that no new C.O.G.I.C. churches were organized in Memphis before the conclusion of the period of historic significance for this listing (Johnson 1956:20-21). A reason for this may lie in the effects of the second Great Migration, which began soon after World War II and lasted through the early 1960s. In spite of the lack of apparent growth represented by new churches in Memphis, C.O.G.I.C. continued to attract

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 45 Historic Religious Resources of Memphis,
Shelby County, Tennessee

adherents on a national and international level, and has grown to a membership estimated at 3.7 million by 1989 (Lincoln and Mamiya 1990:158).

Churches of Christ

The Church of Christ denomination is represented in large numbers in the Memphis community today, though its origins in the city are not well documented. While the Church of Christ on a national basis originated in the early 19th century, it appears that no congregation of the Church of Christ was established in Memphis until the early 20th century. The Union Avenue Church of Christ appears to be the original congregation for the church in Memphis, organized in 1905 (1930 Union Avenue, existing building 1945-46, now known as Midtown Church of Christ). The Union Avenue church was followed in short order with the organization of the McKellar Avenue Church of Christ in 1908 (66 East McKellar Avenue, existing building ca. 1915). An African-American wing of the church emerged ca. 1907, but there is no evidence of the formal organization of an African-American congregation until 1927.

There are only a handful of buildings associated with Church of Christ congregations that appear eligible for consideration under this listing. The South Parkway Church of Christ is the earliest of these, organized in 1920 (615 South Parkway East, existing building ca. 1945). Six other congregations were established prior to World War II, but none retain buildings eligible for consideration under the Multiple Properties listing. The Church of Christ has experienced significant growth in its number of affiliated congregations since World War II, and its growth was led by churches like the Hollywood Church of Christ, organized ca. 1945 (1427 Maplewood, existing building ca. 1945), the Jackson Avenue Church of Christ, organized ca. 1945 (2212 Jackson Avenue, built ca. 1950, now abandoned), and the Bungalow Church of Christ, also organized ca. 1945 (2965 Wren Place, existing building ca. 1950, now El Bethel Non-Denominational Church).

Other Churches

Being a diverse city, Memphis contains a number of other denominations that are small in size or for which there is little or no historical information. There are also buildings associated with the practice of faith that have no known denominational affiliation. During the course of research and investigation on this project, several church buildings were identified that appear to be potentially eligible for consideration under the MPS.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number E Page 46

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Assembly of God

The Assembly of God is a major Pentecostal denomination that has origins in 1901 in Kansas, prior to the Azusa Street Revival in 1906. Its congregations shared an association with the Church of God in Christ between 1906 and 1914, but split with C.O.G.I.C. to form a distinct denomination unto itself. There are only two churches associated with the Assembly of God known to have been developed during the historic period; they include the First Church Assembly of God (1084 East McLemore Avenue, existing building ca. 1930, now Alpha Church, Congregation of Temples of the Living God), and, Bethel Assembly of God Church (768 Chelsea Avenue, built 1937, now True Church of the House of Prayer to All Nations).

African Methodist Episcopal Zion

The A.M.E. Zion Church is a distinct denomination of African-American Methodists that share a different history of origin from that of the A.M.E. Church, and they remain a separate denomination today. The Princeton Chapel A.M.E. Zion Church, organized in 1924, is apparently the only representative building of the A.M.E. Zion Church that survives from the pre-ca. 1955 period (2262 Eldridge Street, existing building 1930).

Hellenic Orthodox Churches (Eastern/Greek Orthodox)

A Hellenic Orthodox Church congregation was in existence in Memphis as early as 1908, located at 193 North Third Street. Today, the same congregation, the Annunciation Hellenic Orthodox Church remains to serve the religious needs of the Greek Orthodox community of Memphis, having moved to its current location on Highland from downtown Memphis in 1955 (573 North Highland, built 1954-55, Peter E. Camburas architect).

Primitive Baptist Church

The Primitive Baptist Church can trace its origins to a schism from the national Baptist Church that occurred in 1832 over the importance of missionary activity, among other issues. The number of Primitive Baptist congregations in Memphis has never been substantial, though it has increased since World War II. The only church developed for a Primitive Baptist congregation known to have been built during the period of significance for the MPS is the Morris Memorial Primitive Baptist Church, organized ca. 1925 (1020 Philadelphia Street, built 1925, part Cooper-Young Historic District, NR 6/22/1989).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number E Page 47

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Pentecostal Holiness Church

The Pentecostal Holiness Church in Memphis was evidently formed out of one of the several groups of Holiness congregations that broke away from the Southern Methodist Church beginning in 1894. At least six Pentecostal Holiness congregations are known to have existed in the city prior to ca. 1955; today, only the sanctuary of the Pentecostal Holiness Church of Lamar Avenue, organized in 1910, survives to support this denomination's contribution to this Multiple Properties listing (2455 Lamar Avenue, existing building 1952, now New Hope C.O.G.I.C.).

Pentecostal Church

The origin of the Pentecostal Church in Memphis is absent of any documentation, but the denomination may be related to today's United Pentecostal Church denomination. The only known example of a Pentecostal Church that survives from the historic period of this listing is the Mallory Heights Pentecostal Church (2072 Florida Avenue, existing building ca. 1925, now Mount Calvary C.O.G.I.C.).

Salvation Army Temples

The Salvation Army is not commonly known as a church body, but is better known for its work as a social service agency. However, under the definitions established for this listing, the Salvation Army appears to meet criteria as a church: the organization is directly affiliated with the Christian Church; it does proselytize and accept new members; and, it holds regular worship services for its members and potential converts that are separate from its social service activity. The date for the establishment of the Salvation Army in Memphis is not known, but it appears to have begun here soon after the World War II. The Salvation Army Temple, located at 733 North Manassas Street is the only church building known to be associated with the Salvation Army in Memphis (built 1954, now True Love Fellowship Missionary Baptist Church).

Independent Churches

There have been a number of inter-denomination or non-denominational churches formed in Memphis during the historic period of this listing, though they were more common phenomena of the 20th century than the 19th. Some of these congregations have lasted for many decades, but others more commonly came into being and then disappeared in short order, perhaps to be replaced by another independent church or a congregation affiliated with a more

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number E Page 48

Historic Religious Resources of Memphis,
Shelby County, Tennessee

formalized denomination. There was one example of an independent church identified during the course of this investigation that appears to possess significance under this MPS. That church is the Faith Temple Christian Center, located at 672 North Trezevant Street, built ca. 1950.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number F Page 49

Historic Religious Resources of Memphis,
Shelby County, Tennessee

ASSOCIATED PROPERTY TYPES

Description of Individual Churches and Their Related Facilities

The Associated Property Type of "Individual Churches and Their Related Facilities" has been identified in reflection of the majority of characteristics shared by historic churches in the Memphis area. When this Multiple Property document was prepared, there were eleven churches previously listed on the National Register as individual buildings. Many other churches are contained within the boundaries of two-dozen residential and commercial historic districts in the city. Still other groups of churches have been formally or informally determined eligible for listing as a result of preliminary reviews by the staff of the Tennessee Historical Commission.

The number and variety of historic churches extant in the city of Memphis is quite impressive, ranging from very large, academically designed sanctuaries that may seat several hundred congregants, to small, intimate, vernacular buildings that might only seat twenty. The churches previously nominated to the National Register reflect the general patterns of Memphis' historical development between 1865 and ca. 1955; the same is true of churches that have been formally or informally determined eligible for listing.

"CHURCH" AND "RELATED FACILITIES" DEFINED

Given the broad variety of churches that may be eligible for listing under this MPS, it appears wise to add a definition of what constitutes and eligible church property before defining the areas of significance under which it may qualify.

A "church" within the confines of this document, is any building (sanctuary, temple, mosque, meeting house, tabernacle, synagogue, etc.) which has been used as a place of worship by an incorporated congregation of any faith within the period of 1865 to ca. 1955, so long as the building's primary purpose has been for the performance of religious practice to a congregational or public audience. The key emphasis in this statement should be viewed not on the basis of the age of the building or the age of the congregation which used it, but rather, on the time frame in which worship took place within its walls. The building must also meet other National Register standards set forward in this listing.

Some examples may be useful in interpreting the application of this definition. A building built prior to ca. 1955 and used to house the administrative offices of a denomination would not qualify as a church for this listing, unless a major portion of that building were also used for regular

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number F Page 50

worship services. A chapel associated with a faith-based school or one provided in a semi-public setting like a hospital or college does not meet the definition of a church, since the chapel is a subordinate use in relation to the rest of the property. On the other hand, if a church which holds regular public worship services also had a school associated with it on the same site, the church and its related facility would be eligible for consideration under this listing, since the school is subordinate to the church. If a congregation were established in 1849 but occupies a church building built in 1970, the property would not be eligible for consideration until the MPS is modified to include churches built in the 1970s. Yet another example should be made of buildings that have changed use over time. A residence built in 1920 and used as a church sanctuary from 1945 to the present would meet the initial standard, since the use of the property as a church occurred during the historic period. The same residence re-used as a church sanctuary since 1957 does not, since its use as a church occurred outside of the historic period of 1865 to ca. 1955.

A "Related Facility" pertains to a building or group of buildings and ancillary structures developed to support the use of a house of worship for a congregation. A church site may include only the sanctuary itself, or it may have related facilities on the same or an immediately adjacent site which contribute to its function, including Sunday or Sabbath School buildings, religious school buildings, parish houses, administrative buildings, manses, monasteries or nunneries, secondary chapels, shrines, baptisteries, free-standing bell towers, and other structures or site features related to the practice of the congregation's faith. Religious-based facilities developed independently of a house of worship or located remotely from the sanctuary's site, such as a faith-based community center or school, do not meet the definition of a church or a "related facility" for the purposes of this MPS.

An extensive range of potential building forms, architectural styles, construction materials, and the elements of setting and common association are found within this property type. The following discussion provides a general overview of these characteristics as they appear in the city of Memphis:

SCALE

Church properties located within the boundaries of the Memphis City Limits of 1950 range from one story to the equivalent of two and one-half stories in height, some with towers, spires or steeples that can exceed the equivalent of five stories in height.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number F Page 51

CONSTRUCTION MATERIALS

Frame Construction. Heavy timber framing, whether adzed, sawn by hand or cut with powered mechanical saws, was still being employed in the construction of church buildings after the Civil War. Balloon framing was introduced in the Memphis area in the mid-1850s and became the standard for construction of frame churches by the mid-1870s; the use of wood framing became increasingly rare after World War II. Structural steel framing systems were apparently not used until after World War II.

Weatherboard or wider bevel siding were the most common form of exterior cladding for wood frame churches in the 19th century, though vertical board and batten and wood shingles were also used. Apart from the cladding of frame churches with wood siding, other forms of cladding were used including stucco applied over lathe, brick veneer or stone veneer. Churches clad with masonry veneer often saw combinations of one or more of these materials used in the exterior design.

In the 20th century, the construction of frame churches with wood siding became increasingly rare as the century progressed. The few surviving examples of wood-sided frame churches suggest that frame construction was chosen for the buildings of newly emerged congregations, who would then "trade up" to a larger and more impressive building as membership and church wealth increased. The availability of very inexpensive machine-made bricks, inexpensive stone veneers, and cast stone were more often selected for the outward appearance of churches. However, the congregations that chose to build a wood-sided, frame church had other materials beyond weatherboard and bevel siding to choose from, including various types of novelty siding, radius-edged weatherboard siding and slab siding. After ca. 1920, other forms of non-wooden or artificial materials became available, the most notable of which was asbestos siding, which may have been installed as an original cladding or applied over an earlier form of wood siding. Patterned asphalt roll siding, asphalt shingle siding, and pressed sheet metal siding were used on some modest church buildings. By all appearances, other forms of siding for frame buildings, such as aluminum or steel beveled siding, were not available in the Memphis area until later in the 1950s.

Load-Bearing Masonry Construction. When load-bearing masonry was chosen for the construction of a church, walls of exposed brick were not the exclusive choice for congregations in the 19th century. Most, but not all brick churches were covered with a layer of stucco to protect softer and less expensive "salmon" bricks used in the construction. The exclusive use of stone for load-bearing construction, whether limestone, granite, or both in combination, was simply not

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number F Page 52 Historic Religious Resources of Memphis,
Shelby County, Tennessee

economically feasible prior to the opening in the late-1880s of limestone quarries in Indiana and Illinois and the development of the rail connections to reduce the cost of shipping. Even afterward, stone was used as a load-bearing material in only the most expensive of churches. Stone was more often reserved for use as an accent material in conjunction with brick construction, and the same was true for terra cotta.

In the 20th century, other forms of load-bearing masonry construction began to be used for church construction. Cast stone, concrete block and/or terra cotta block construction quickly eclipsed stone or load-bearing brick construction, though cast stone and terra cotta block waned in use after World War I. Concrete block continued to be used throughout the historic period as a structural material. Except in the cases of the most modest churches, concrete or terra cotta block churches were faced with brick, stone veneer or stucco to improve the appearance of the structure. Poured in place, reinforced concrete construction made its appearance in church building just after World War I. As with block construction, a concrete structure was almost always hidden on the outside by stucco, brick, or stone, and on the interior by plastered walls and ceilings.

ARCHITECTURAL STYLES

19th Century Styles. In the decades of the 19th century following the Civil War, churches in Memphis were designed in a variety of architectural styles, though the Gothic Revival and variations employing Gothic styling was certainly the most common. Academic interpretations of Medieval Gothic Revival designs were rare, opting instead for the late-Victorian adaptations of Gothic influences. The Romanesque Revival style, in both the early Victorian era and later Richardsonian variations, was also employed in the design of churches during this period, often combined with Gothic Revival elements.

Twentieth Century Styles. The far greater number of 20th century churches extant in Memphis naturally affords the impression of greater architectural variety than that shown by the fewer number of surviving 19th century churches. There is a divergent array of Gothic Revival-styled churches ranging in character from truly spectacular academic interpretations, completely detailed with every element of the Gothic vocabulary, to very modest sanctuaries where the style may only be expressed by a carpenter's angular interpretation of a Gothic arch. There is much variety in between, including Modernist interpretations of the Gothic Revival style constructed very late in the historic period.

The Colonial and Classical Revival styles were significant rivals to the Gothic Revival in the design of Memphis churches. Churches designed in the Colonial Revival and Classical Revival styles

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number F Page 53

range from very academic representations of American landmarks of the 18th and early-19th centuries, to simple, frame gable-front churches whose front porch is supported by simple columns. Like the Gothic Revival, there is great variety in the interpretations of the Colonial Revival and Classical Revival in between the two extremes.

The Beaux Arts Revival style is another major architectural style for the design of churches in Memphis, particularly in the decades prior to World War II. Instead of the great white stone monumental structures normally associated with the Beaux Arts style (like the Shelby County Courthouse, 140 Adams Avenue, 1909, part Adams Avenue Historic District NR 11/25/1980), the Beaux Arts was adapted into brick and stone or all brick representations throughout the city. Additionally, the French Renaissance styling adopted in the more strict interpretations of the Beaux Arts style was adapted in many church designs to include other sources of Renaissance-era styling, including English Renaissance, Italian Renaissance (Palladian), German Renaissance and Spanish Renaissance Revival sources. The fact that each of these architectural forms arose at a time concurrent with the origins of Protestantism in Europe was not lost in the minds of the designers of Memphis churches.

Other architectural styles that can be seen in smaller numbers among Memphis churches include the Neoclassical, Mediterranean Revival, Spanish Colonial Revival, Craftsman, Art Moderne, and International styles.

CHURCH PLAN TYPES

Prior scholarship has attempted to characterize or organize churches by their plan type based upon the layout and arrangement of pews, aisles, choir, altar or dais and other features of the church interior. The basilica plan is perhaps the most familiar, for it is the customary design of most Catholic, and Episcopal churches, and was commonly used for some Protestant churches as well. The basilica plan features, at a minimum, a center aisle and side aisles adjacent to the exterior walls, and a crossing aisle in front of the altar; this plan type reached its highest expression in the design of European cathedrals. Another plan type is the Byzantine Plan, features a sanctuary that is generally square in shape and is spanned by a dome or dome-like ceiling; the Haji Sophia in Constantinople and other Holy Roman Empire churches were the sources for the Byzantine Plan, though it was also adopted as the preferred form for early Islamic mosques (Trachtenberg and Hyman 1986:158-170). Translated to America, the Byzantine Plan is more of a form than a plan type, since its use here has no necessary connections between the organization of seating and liturgical spaces. Another plan type that has been previously identified is the Auditorium Plan, in which the organization of the church interior closely resembles that of a theater. Elements of Auditorium Plans include a sloping floor in the seating area, radiating aisles,

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number F Page 54

Historic Religious Resources of Memphis,
Shelby County, Tennessee

individual seats instead of pews, and a deep dais, generally with enough additional space for the choir. The last plan type applicable to Memphis churches is the Hall Church Plan, which is most commonly associated with Protestant church buildings. The Hall Church Plan is laid out with one or more aisles defining the center of the seating area, and possibly no side aisles. There is little sense of division between the congregation and the dais, and the pulpit or lectern is generally the sole focus of the dais. In some variations on the Hall Church Plan, there is no dais at all and there may be no pulpit or lectern.

Another term that is often used to describe late-19th and early 20th century churches is an “Akron Plan” church, which has to do with the arrangement of Sunday School rooms abutting a sanctuary, where the walls of the Sunday School rooms can be opened by means of sliding or folding door, thus allowing seating in the sanctuary to be expanded for special occasions. The Akron Plan, though having a different approach to the design of secondary spaces within a church complex, actually had no effect on the sanctuary itself, and was instead a variation applied more or less to one of the four other plan types described above, and had no effect on the liturgy of the sanctuary space (Burroughs 1917).

Beginning in the 1890s, about the same time as the introduction of the Akron Plan approach to the planning of church facilities, the liturgical meaning of the basilica plan or Hall Church Plan and others began to erode. While these terms are still generally useful in describing the character of sanctuaries built prior to this period, they are less precise as definitions in the decades that followed. Architects and designers increasingly turned to new approaches in the design of sanctuaries that could increase seating, comfort and sight lines for parishioners, improve acoustics, and reduce the separation between the clergy and the audience, while still maintaining the decorum and dignity of a religious service. By way of just one example, it was not uncommon in 1910 or 1920 to find a new church designed with an entry in the corner of the church building, opening to a center aisle cutting across the square sanctuary as a hypotenuse, leading to the dais and pulpit located in the opposite corner. The pews might be laid out in arcs instead of straight lines, and the floor sloped downward from the entrance. The plan of this example fits none of the traditional definitions. These and other new approaches to the design and plans of churches blur the previously accepted definitions of church plans, and there are too many variations to derive new definitions for practical use.

SETTING

The settings for religious buildings have changed over time as the city grew from a more densely settled urban context to that of a suburban context after the turn of the 20th century. The majority

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

**National Register of Historic Places
Continuation Sheet**

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Section number F Page 55

of churches developed during the 19th century in Memphis occupied prominent corner lots at the intersection of streets, and were only rarely set back from the street by more than a few feet, if at all. The change to a less urban context began at the very end of the 19th century with the expansion of the city's boundaries outward. The availability of less expensive and larger developable lots in the new suburban neighborhoods of the city permitted the option for churches to be developed with increasingly greater setbacks from the street as the 20th century progressed. Churches tended to be developed in one of two general settings, either external to a neighborhood, sited along a major street or at the intersection of major streets; or, internal to a neighborhood, sited along less-heavily traveled streets within a surrounding residential context. Corner sites in either case were still preferred. The front and side yard setbacks of these churches, whether internal or external to a neighborhood, often reflected those setbacks of the neighboring buildings. The character of the setting was most often "yard-like" with a grassy lawn surrounding the building and plantings of shrubbery focused in key areas near stairs and entrances. The planting of sites with tree cover was surprisingly less common, perhaps out of the intent to enhance the appearance of the church as a landmark of its community.

A dramatic change in the design of church settings began to occur immediately after World War II, and it affected both new and pre-existing church properties in increments up to the present day. It was at this time that the automobile began to have a direct effect of the design of church properties, aided by new zoning and building codes adopted by the city that demanded off-street parking as a way of lessening traffic congestion on streets surrounding churches. The development of a church within the context of a surrounding neighborhood began to change quickly, altering the context to that of a church as an island, separated from its surrounding neighborhood by mandated off-street parking areas. Changes in land use also enhanced this effect, as churches once located along major residential streets changed over time to become churches located along commercial corridors. These churches clearly were no longer tied to a surrounding neighborhood for their membership, and even if some could, the idea of walking to services on a Sunday morning might prove both unappealing, and even dangerous. There were successful attempts to minimize the appearance of cars parked around the church by the clever use of landscaping and gradient changes, but more often that not, growing churches were forced to resort to buying homes or businesses on adjacent lots and tearing them down, thus further enhancing the "island" effect. Therefore, churches in the Memphis community which still retain physical ties to the setting of their original, surrounding neighborhood context should be viewed with high regard.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number F Page 56 Historic Religious Resources of Memphis,
Shelby County, Tennessee

SIGNIFICANCE OF INDIVIDUAL CHURCHES AND THEIR RELATED FACILITIES

Criteria for the Evaluation of Significance

The significance of churches and their related facilities should be evaluated in relation to the context of the historical development of Memphis within the period of 1865 to ca. 1955; and, in relation to the context of the practice of religion by its citizens over the same period. The significance of these church buildings will most likely be found for evaluation under National Register criterion C in the area of architecture as a notable example of a particular architectural style, whether as an academic interpretation or as a more vernacular or regional interpretation. However, there are other National Register criteria and areas of significance that apply to individual churches or groups of churches. A church or group of churches may be eligible for listing under National Register criterion A in the area of religion for its role in fostering the development and spread of a particular denomination's influence in the Memphis community and beyond. Many churches in Memphis have had long-standing social service and community outreach programs, which could possess significance in areas of social history, education, or public health, among others. Under criterion B in the area of religion, a church may have achieved significance for its association with the life and work of a notable religious leader or theologian whose impact extended beyond the walls of his or her church and its congregation. There may be other areas of significance under criterion B that are eligible for consideration under this MPS including association with individuals important to the civic, educational and social history of the city. The majority of churches that may be considered for listing under the MPS will possess significance only at the local level; there may be one or two churches that possess sufficient architectural or historical significance to stand for nomination at the national level.

A final note should be made in the rare circumstance where a related facility possesses significance that exceeds that of its church. In most cases, this situation would only arise when the related facility is older than the church itself, and it would therefore represent architectural qualities, historical events or notable personalities that are different than those of the parent church. By example, a church school building is widely recognized as a notable early example of Modernist architecture, but it stands on a site next to a church recently rebuilt after a catastrophic a fire. The church would not possess significance under the standards of the MPS, but the school would since its origin was tied to the historical development of the site by a church congregation. The evaluation of the significance of secondary facilities apart from their parent church should be done with great care, and their nomination may require the preparation of additional research in support of their context. The same National Register criteria and areas of significance that apply to church buildings are likely to apply to the evaluation of church related facilities for individual nomination.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number F Page 57 Historic Religious Resources of Memphis,
Shelby County, Tennessee

Registration Requirements for Churches and Their Related Facilities

Churches proposed for nomination under this MPS must be able to meet the definition of a "church" as set forward earlier in this document; they must be located inside of the City's corporate limits of 1950; and, they must have been developed and have achieved significance within the historic period of 1865 - ca. 1955.

Churches proposed for listing on the basis of their architectural merits must be good local or national examples of church buildings of an architectural character common to the experience of architectural expression in Memphis. The church building must retain a high degree of its original or other significant architectural character (developed within the period of significance) on both the exterior and interior of the building, including the integrity of its interior arrangements and detailing.

Churches to be nominated for their association with significant individuals, events or broader patterns must also retain a substantial degree of their original architectural character, especially from the period when the significant association took place. While these churches must still retain architectural integrity, they do not need to meet the more stringent standards of integrity for a building being listed for its architectural qualities. The general design of the building must still retain a semblance of its appearance from the period of time that the significant person was associated with the property or the historical event occurred.

Whether listing is being pursued for its significance as an example of architecture, or for its association with an event or personality, the character of additions to the church building or alterations to its setting will be of great concern. The focus of any nomination should be applied to the principal church building of the property, but churches often have other facilities developed with them over time to support their mission. As a result, there are important issues relating to additions and setting that must be considered when assessing the integrity of a church property. Additions to the church or free-standing buildings constructed on the church property after ca. 1955 should be assessed to determine if their qualitative impact on the church building or its setting degrades its character and its integrity. Post-historic additions to church properties that overwhelm the scale of the sanctuary or significantly impact the character of its architectural design will undermine the overall historic integrity of the property and preclude the nomination of the church building. Significant alterations to the historic setting of a church may also produce the same results, whether those alterations take the form of new buildings, of surface improvements like parking lots, or the removal or alteration of significant landscape features on the property.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number G Page 58

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Geographical Data

This MPS is limited in scope to the incorporated limits of Memphis, Shelby County, Tennessee, up to and including the limits established by the annexation of 1950.

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

**National Register of Historic Places
Continuation Sheet**

Section number H Page 59

Historic Religious Resources of Memphis,
Shelby County, Tennessee

Summary of Identification and Evaluation Methods

The MPS for “Historic Churches of Memphis, 1865 to ca. 1955” was initiated by the Memphis Landmarks Commission beginning in 2003 to continue the implementation of the goals set forward in the *Memphis Preservation Plan* in 1997. Early in 2004, the Commission contracted with Memphis Heritage, Inc. to begin the process of completing an architectural and historical survey of all churches located within the City of Memphis that were developed prior to 1960. This survey was on going at the time of the preparation of this MPS; only the data existing at this time could be employed as a foundation in the development of the project research design.

Historical research for the MPS included a review of all existing nominations of church properties in Memphis, along with a review of all published denominational and church histories for the Memphis area. Some national and regional denominational archives were consulted for additional information on the origins of the denomination and its growth in the city. Apart from city directory listings, other materials such as the WPA *Directory of Churches, Missions and Religious Institutions* of 1941 and the Johnson *Directory of Memphis and Shelby County Colored Churches* of 1956 proved to be invaluable source materials in dating the growth and distribution of denominations and their churches in the city. The WPA and Johnson directories were cross-referenced with the 1955 and current city directory listings to track the movement of congregations from one church property to another over time. This information was used to direct a “windshield” survey, whose purpose was to locate extant pre-1955 church buildings for use in illustrating the growth and spread of individual denominations during the historic period, and the patterns of change in evidence in the time since.

The standards set forward in the MPS for identifying qualified properties for individual listing and for assessing their physical integrity were developed in consultation with the staff of the Memphis Landmarks Commission.

There are, no doubt, other church buildings and even entire denominational histories that deserve treatment under the MPS. The fact that they are not mentioned does not exclude a building or a faith from inclusion under the listing; their exclusion in this document is either due to a denominational history has not yet been explored, or that survey and related historical research to date has not resulted in the identification of historic building tied to that religious lineage.

The number of churches that may prove eligible for individual listing under the MPS is not at all clear, given that the previous surveys of historic churches have only investigated the exteriors of the buildings, and not the interiors; thus, the overall integrity of the individual buildings cannot be

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number H Page 60

Historic Religious Resources of Memphis,
Shelby County, Tennessee

determined. Detailed investigations of the histories of individual churches were also not conducted, which precludes the recognition of areas of historical significance other than architecture. The development of a proposed "list" of eligible properties, therefore, would be reckless. An informed estimate would suggest, however, that as many as fifty church buildings may ultimately be listed.

There also has been no attempt made to develop a community-wide accounting for the numbers of historic churches represented among various denominations, or by the racial identity of church congregations. The patterns of growth and change in Memphis neighborhoods and their churches over time has been surprisingly dynamic, particularly in the evolution of predominately Anglo-American neighborhoods to African-American neighborhoods beginning after World War I and escalating after World War II. Many churches that may be eligible for listing under this MPS have housed two entirely different congregations since their construction; some have housed three or more. There are even instances of churches developed for Anglo-American congregations which were subsequently occupied by African-American congregations, and are now occupied by Anglo-American congregations. The racial or denominational association between a particular church building and its congregations over time will have meaning in evaluating its individual historical significance. However, attempts to organize the myriad of dynamic patterns of change in affiliations between churches, races, denominations and individual congregations is far too complex to explore in this medium, and it has little or no potential to provide substantive value in assessing the integrity or significance of individual church properties.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 1 Page 61 Historic Religious Resources of Memphis,
Shelby County, Tennessee

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United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number I Page 62 Historic Religious Resources of Memphis,
Shelby County, Tennessee

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United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number Addendum Page 63 Historic Religious Resources of Memphis,
Shelby County, Tennessee

Churches Individually Listed on the National Register of Historic Places in Memphis

- Calvary Episcopal Church and Parish House, 102 North Second Street, NR 4/27/1982
- Collins Chapel C.M.E. Church and Site, 678 Washington Avenue, NR 3/29/1991
- First Baptist Church (Beale Street Baptist Church), 379 Beale Street, NR 2/11/1971
- First Colored Baptist Church (First Baptist Church, Lauderdale), 682 South Lauderdale Street, NR 7/14/2000
- First Congregational Church and Parish House, 234 South Watkins Street, NR 7/21/1980
- First Methodist Church (First United Methodist Church), 204 North Second Street, NR 3/19/1976
- Martin Memorial Temple C.M.E. Church, 65 South parkway, East, NR11/20/2002
- Mason Temple, Church of God in Christ, 958 Mason Street, NR4/10/1992
- Second Congregational Church, 764 Walker Avenue, NR 8/26/1982
- Second Presbyterian Church, 280 Hernando Street, NR 9/4/1979
- St. Mary's Cathedral, Chapel and Diocesan House, 692-714 Poplar Avenue, NR 8/7/1974
- St. Mary's Catholic Church, 155 Market Street, NR 8/7/1974
- Union Avenue Methodist Episcopal Church (South), 2117 Union Avenue, NR 3/6/1987