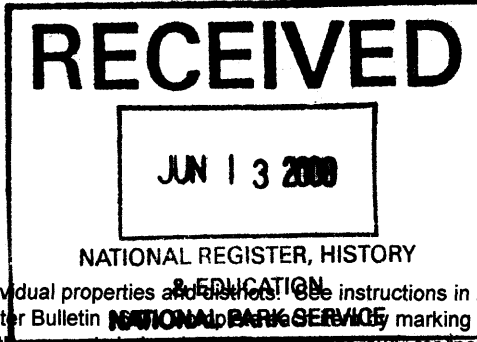


(Oct. 1990)

United States Department of the Interior
National Park Service



807

National Register of Historic Places
Registration Form

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

1. Name of Property

historic name First Colored Baptist Church

other names/site number First Baptist Church, Lauderdale (preferred)

2. Location

street & number 682 South Lauderdale Street

N/A not for publication

city or town Memphis

N/A vicinity

State Tennessee

code TN

county Shelby

code 157

zip code 38126

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set for in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Herbert L. Hays
Signature of certifying official/Title

6/6/00
Date

Deputy State Historic Preservation Officer, Tennessee Historical Commission

State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See Continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

entered in the National Register.
 See continuation sheet

determined eligible for the National Register.
 See continuation sheet

determined not eligible for the National Register.

removed from the National Register.

other, (explain:)

Edson H. Beall
Signature of the Keeper

7/14/00
Date of Action

First Baptist Church, Lauderdale
Name of Property

Shelby County, Tennessee
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

Category of Property
(Check only one box)

Number of Resources within Property
(Do not include previously listed resources in count.)

- | | |
|---|---|
| <input checked="" type="checkbox"/> private | <input checked="" type="checkbox"/> building(s) |
| <input type="checkbox"/> public-local | <input type="checkbox"/> district |
| <input type="checkbox"/> public-State | <input type="checkbox"/> site |
| <input type="checkbox"/> public-Federal | <input type="checkbox"/> structure |
| | <input type="checkbox"/> object |

Contributing	Noncontributing	
1		buildings
		sites
1		structures
		objects
2	0	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.)

N/A

**Number of Contributing resources previously listed
In the National Register**

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION: religious facility;

RELIGION: church-related residence

Current Functions
(Enter categories from instructions)

RELIGION: religious facility

7. Description

Architectural Classification
(Enter categories from instructions)

Colonial Revival

Materials
(Enter categories from instructions)

foundation Stone; concrete

walls Brick

roof Asphalt shingle

other Metal; glass

Narrative Description

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

First Baptist Church, Lauderdale
Name of Property

Shelby County, Tennessee
County and State

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

(Mark "x" in all boxes that apply.)

Property is:

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

Areas of Significance

(Enter categories from instructions)

Religion
Social History
Ethnic Heritage: African American

Significant Dates

1939-1942

Significant Person

(complete if Criterion B is marked)
Fuller, Thomas O.

Cultural Affiliation

NA

Architect/Builder

Scott, Samuel F. (builder); Davis, Edgar H. (contractor)

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS): N/A

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- Previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey
- recorded by Historic American Engineering Record

Primary location of additional data:

- State Historic Preservation Office
 - Federal Agency
 - Local Government
 - University
 - Other
- Name of repository:
History Room, First Baptist Church, Lauderdale

First Baptist Church, Lauderdale

Shelby County, Tennessee

Name of Property

County and State

10. Geographical Data

Acreeage of Property Approximately one acre 404 NE

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>16</u>	<u>769390</u>	<u>3891120</u>
	Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>

3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing
4	<u> </u>	<u> </u>	<u> </u>

See continuation sheet

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

Name Carroll Van West and Jen Stoecker

Organization Center for Historic Preservation Date 3/ 9/2000

Street & number PO Box 80, MTSU Telephone (615) 898-2947

city or town Murfreesboro state TN zip code 37132

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location

A Sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items

(Check with the SHPO or FPO for any additional items.)

Property Owner

(Complete this item at the request of SHPO or FPO.)

Name Rev. Noel G. L. Hutchinson, Jr., First Baptist Church, Lauderdale (contact person)

street & number 682 South Lauderdale Street Telephone 901-774-2161

city or town Memphis state TN zip code 38126

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.) **Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20303.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 1

First Baptist Church, Lauderdale
Shelby County, Tennessee

VII. Architectural Description

First Baptist Church, Lauderdale is located at 682 South Lauderdale Street in Memphis, Shelby County, Tennessee. The church is part of a prominent urban crossroads that contains the south end of the Foote Homes housing project, Booker T. Washington High School, and the T. H. Hayes and Sons Funeral, which is the oldest African-American business in Memphis. The church building, completed in 1939, is a vernacular interpretation of Colonial Revival architectural style, with the design attributed to Reverend T. O. Fuller. The common bond brick church is a rectangular building two stories high, with a flat asphalt roof. It rests on a poured concrete basement. Before the Depression decade, this neighborhood was largely residential. The church lot, in fact, was the location of the Sanford home, a Second Empire-styled two-story brick home built circa 1890. Circa 1951, the house was remodeled, encased in new brick siding and attached to the church. The limestone fence, circa 1890, which separates the church lot from the city sidewalk is a significant remnant of this earlier residential property and is a contributing element (C). The church retains its historic and architectural integrity.

The west facade faces South Lauderdale Street and has a projecting two-story classical portico, with four wood columns topped with Doric capitals supporting a wood pediment. The pediment has an asphalt shingle roof and contains a central frosted glass lunette window. The facade of the church is approached at street level by a sidewalk that leads to six concrete stairs, a landing, and then eleven concrete stairs to the entrance. The first story has two sets of double doors with paired double-hung, sash windows centered between the doors. Each door has three panels and a rectangular transom light in the top panel. Both the doors and windows have brick lintels forming a decorative design with white bricks marking the beginning and end of each lintel. The second story has three sets of paired one-over-one double-hung windows supported by a concrete sill. Three panels of decorative basketweave bond brick separate the two stories on the façade. A cornerstone is set on the southwest side of the front facade and reads, "First Baptist Church, Erected in 1939, T. O. Fuller, D.D. Pastor."

The north elevation of the building faces T.H. Hayes and Sons Funeral home. The far west projection has paired double-hung one-over-one windows. The western, or main, section has four rounded arch windows with a Y-shaped tracery separating the three panels of stained glass. Brick arches with keystones accent the sides of each arch. Over each of the four arched windows is a panel of basketweave bond brick. Directly under each of the first two windows of this section is a one double-hung basement window covered by a metal grill. The projecting eastern section is the handicap accessible entry for the church building. This circa 1970 entry is a single canopied metal door with a square single pane window facing south onto a brick ramp. This section also has a set of paired one-over-one double-hung sash. Visible from the north elevation is one chimney with a stone cap. The westernmost part of the north elevation is the remodeled Sanford House/Bethlehem Center, which was rebuilt in 1950-1951 to connect to the church building, to match the general appearance of the church building, and to serve as

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 2

First Baptist Church, Lauderdale
Shelby County, Tennessee

an education building and office. The educational building is connected to the sanctuary by a brick hyphen, which contains a double wood exterior door with transoms facing north. The first story of the north elevation of the education building has three windows; the first is a partial casement window with twelve lights. The next two windows on the first floor are partial casement windows with twenty lights. Between each window on the first and second story is a decorative brick square pattern with keystones highlighting the four sides of the square. The second story of the north elevation education building has two multi-light partial casement windows. Also visible from the north elevation are two windows and an entrance of the west elevation of the education building. The symmetrically placed tri-part windows are multi-paned. The entrance contains double wood doors with transoms covered by a half-hipped porch roof of asphalt shingles.

The east elevation of the church building is comprised of the circa 1950-1951 education building and serves as the rear entrance to the church building. An asymmetrical pattern of multi-light windows, eight windows per story, pierces this elevation. A first-floor entry is situated asymmetrically and capped by a canopy. The same brickwork pattern found on other elevations is seen here. The east elevation also has two aluminum downspouts and a ventilation fan.

The south elevation of the church building is similar in appearance to the north elevation. The westernmost projecting section contains paired double-hung, one-over-one windows symmetrically located above a circa 1970 metal security door. The west main section has four round arch stained glass windows with decorative brickwork as on the north elevation. Underneath each of the stained glass windows are paired double-hung one-over-one windows that provide light to the basement. One window was removed circa 1970 so that a central air/heat system could be connected into the building. The east window was partially removed circa 1980 to provide room for a metal ventilation shaft. This elevation also contains a paired double-hung one-over-one window symmetrically placed above a metal basement door, which replaced an original wood door circa 1970. The door has concrete steps leading to it and is covered by a metal canopy, also installed circa 1970. The easternmost section of the south elevation is the remodeled education building. A brick hyphen with a four-over-four double-hung window connects the sanctuary and the education building. The first story of the education building has a narrow eight light window and two multi-light windows separated by a recessed entry. Three large multi-light windows are located on the second story of this elevation, as is the decorative brickwork seen on other elevations.

The sanctuary of the church is entered through two sets of exterior double doors on the west facade of the building and then through single interior wood doors that flank the nave. The doors consist of two panels with a circular window in the top panel. The doors on either side of the sanctuary enter into anterooms. The anteroom on the north side has its original octagonal metal and glass light fixture and wood stairs leading to the basement. The double doors of the facade are also present in this small area. The anteroom on the south side also has the double doors of the front, its original octagonal metal and

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 3

First Baptist Church, Lauderdale
Shelby County, Tennessee

glass light fixture, and a wood staircase leading up to the balcony. A small room is in between the two anterooms. This room contains a hat and coat rack, a table and chairs, along with an original octagonal metal and glass light fixture.

The church sanctuary is rectangular-shaped with plaster walls that have dark stained wood wainscoting. The acoustical tile ceiling was added when a central heat and air system was installed circa 1970. Hanging from the ceiling are eight original Gothic-styled metal and glass light fixtures. Loud speakers were installed circa 1990 when a soundboard was installed in the middle front of the balcony. The balcony has five rows of wood pews.

The sanctuary has two aisles dividing the fourteen rows of wood pews. The original pews are stained dark, in keeping with the wainscoting and the end panels are embellished with a restrained pattern. The original wood floor is covered with carpet. Situated in the east part of the sanctuary is a baptismal immersion pool covered by a red velvet curtain. Above the pool is a painting of Jesus looking over an unnamed river; the artist of the painting is unidentified. The choir sits in rows of chairs placed on an original wood platform in front of this wall. The pulpit and ministerial pews are located on a raised projection extending out toward the rows of pews. A brass railing separates the pulpit and choir platform from the rest of the sanctuary. This railing was originally located in the congregation's circa 1907 church building. The altar is located in front of the pulpit, on the lower level. It is flanked by flower stands on each side. The north side of the altar contains a piano and the south side has an organ. The outstanding architectural features of the sanctuary are the numerous stained glass windows, which are dedicated to various individuals and church clubs important to the congregation's history. Some of these windows were taken from the 1907 church building. Each arch has a similar pattern, with circles that contain various symbols such as a lamp, hands in prayer, the Baptist youth symbol, and a harp. Each window credits the donor on a ribbon-shaped design near the bottom.

Beneath the sanctuary is the basement, which was remodeled circa 1980 as the church's fellowship hall. Imitation pine paneling was placed over the original concrete walls and the ceiling was covered with a dropped acoustical tile ceiling. One room contains original pulpit furniture from the 1907 church building. There is a kitchen, storage room, and restrooms for men and for women. There are steps from the east end of the basement that lead into the brick hyphen that connects the church sanctuary to the education building. On the rear (east) wall of the sanctuary, on the sanctuary level, facing the entrance to the education building, is another element moved from the congregation's 1907 church to the 1939 church building. This element is a large religious painting, "Jesus on the Cross" Executed by Robert E. Bell in 1907, the painting interprets the suffering of Jesus as he laid crucified on the cross.

The education building, although extensively remodeled in 1950-1951, incorporates several key architectural elements of the original Second Empire-style dwelling, giving a Victorian era appearance to

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number 7 Page 4

First Baptist Church, Lauderdale
Shelby County, Tennessee

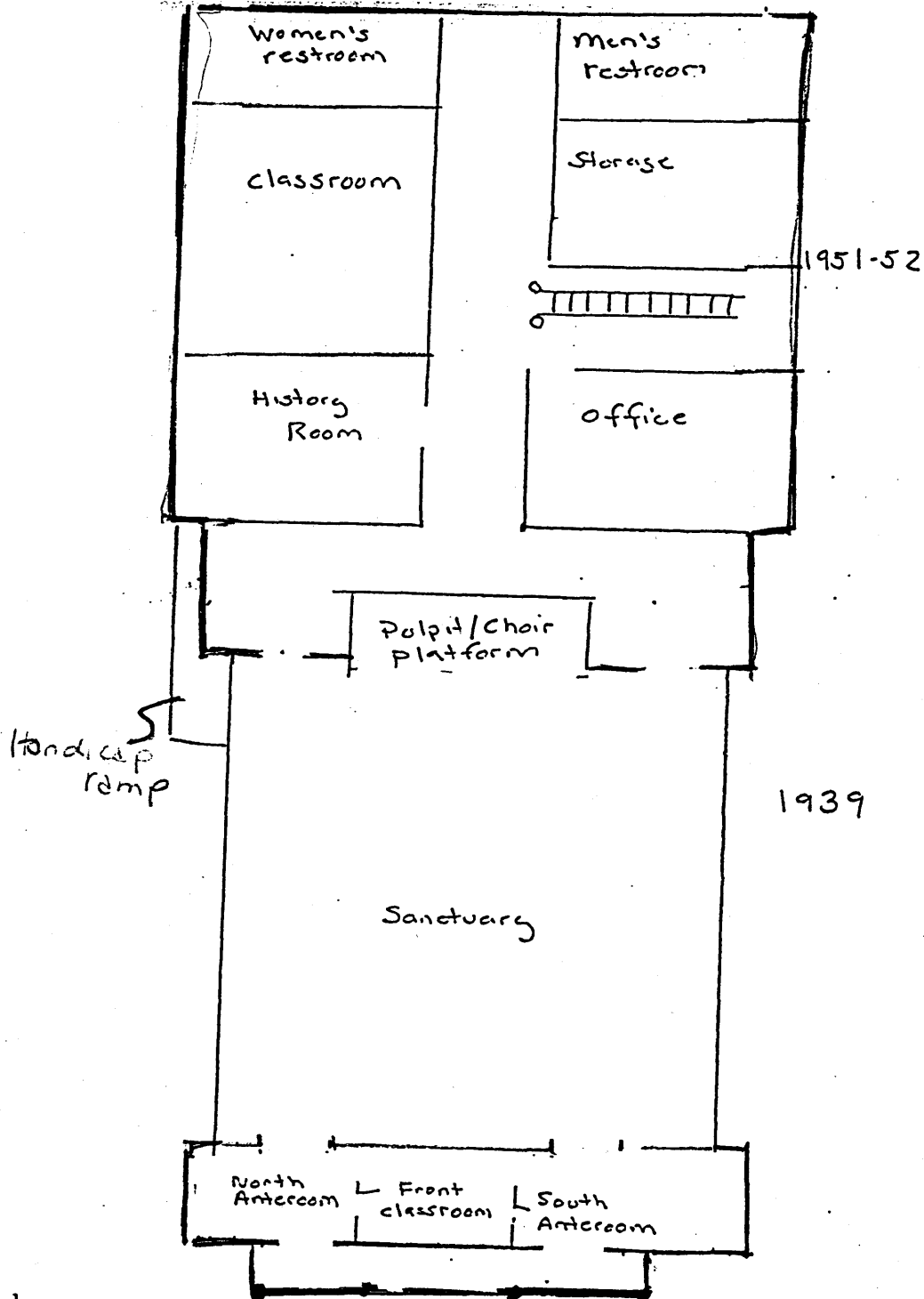
portions of the building. The entrance to the education building from the church is through a segmental arch opening and a transomed doorway. The first floor has a linoleum-covered central hall, with the church history room, a classroom, and a women's restroom to the north of the hallway and the church office, an original staircase, and a men's restroom on the south side of the hallway. The staircase is an impressive nineteenth century feature, with its open, quarter-flight plan highlighted by a paneled newel post and hexagonal balusters. The second floor of the education building, however, retains few of its nineteenth century features; save for one wood paneled door to a restroom and its central hall plan. On the west side of the hallway are four classrooms, with plastic partitions separating the rooms so they could be made larger or smaller, depending on the need of the congregation. Most of the plaster walls have been covered with imitation pine paneling. All of the floors are covered with linoleum. The east side of the hallway also has four similar classrooms, with a restroom. On the south end of the hallway is an office for the Sunday School superintendent while at the northeast end is a small room used for storage.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 5

First Baptist Church, Lauderdale
Shelby County, Tennessee



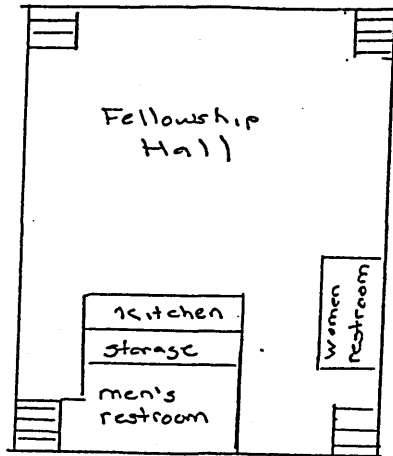
Main floor interior
First Baptist Church, Lauderdale

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

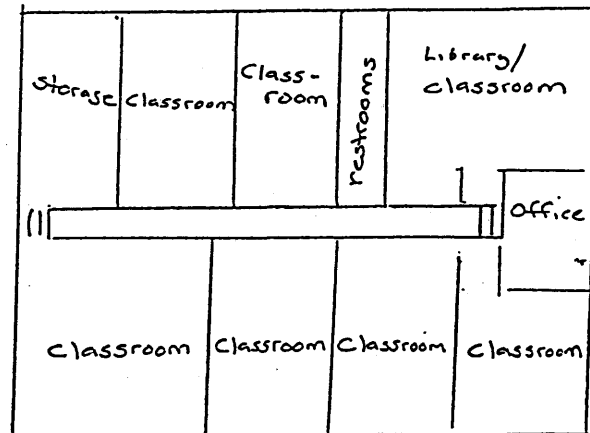
Section number 7 Page 6

First Baptist Church, Lauderdale
Shelby County, Tennessee



Basement
First Baptist Church, Lauderdale
1939, 1970

← N
NTS, 2000



Educational Building, second floor
First Baptist Church, Lauderdale
1951-52

← N
NTS, 2000

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 7

First Baptist Church, Lauderdale
Shelby County, Tennessee

VIII. Statement of Significance

First Baptist Church, Lauderdale, in Memphis, Shelby County, Tennessee, is eligible for listing in the National Register of Historic Places in the areas of African-American religious history and social history under criterion B for its association with the early twentieth century African-American religious, education, and political leader, the Reverend Thomas Oscar Fuller. Upon leaving North Carolina in 1900 (as its last African-American state senator until the Civil Rights Movement), Fuller came to Memphis to pastor the Bluff City's oldest Baptist congregation. Fuller led the influential congregation for the next four decades and established himself as one of the most important religious and educational leaders in the African-American community, recognized as such not only by his contemporaries but also by historians today. During his life in Memphis, Fuller led the expansion of Howe Institute as a significant black educational institution, led his congregation into civil rights and social history issues and controversies, and in the wake of New Deal public housing project, led the congregation to build a modern landmark church building at a prominent city intersection. Of all of the institutions that Fuller influenced during his career, only the nominated First Baptist Church, Lauderdale, built in 1939, is extant. But since this building links Fuller to the congregation that he so ably led and nurtured into a very important religious and cultural institution in Memphis, this nominated church building is also the best representative property of Fuller's significant career.

Thomas Oscar Fuller was born in Franklinton, North Carolina in 1867. His father, J. Henderson Fuller, had been born a slave but later purchased his freedom with money he earned as a skilled wheelwright and carpenter. His mother was Mary Elizabeth Fuller (her maiden name is unknown). J. Henderson Fuller was a political activist in Reconstruction North Carolina. In 1868 he was a delegate to the state Republican party convention and also served as a local county magistrate. Both the family tradition of building and of political activism would shape the life of Thomas Oscar Fuller.

Fuller's education came from local public schools and from the Franklinton Normal School, a teacher training institution. Fuller excelled in the local system and attended Shaw University, where he took a bachelor's degree in 1890 and a Masters of Art degree in 1893. His mentor at Shaw was the white minister Dr. Thomas Skinner. Ordained as a Baptist minister, Fuller's first church was Benton Creek Baptist Church in Oxford, Granville County, North Carolina, where he also taught in the local schools. In 1894 or 1895 he became the principal of Shiloh Institute in Warrenton, North Carolina.

Always active in local Republican politics, Fuller accepted his party's nomination to run for the State Senate from Vance and Warren counties in 1898; he won due to his party's alliance with the Populists in a Fusion ticket. Not until 1968 would another African American serve in the state senate of North Carolina. Democrats statewide ridiculed the Fusion ticket, and when the Fusionists gained some victories in the 1898 election, many Democrats reacted violently. The most infamous event was the Wilmington

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 8

First Baptist Church, Lauderdale
Shelby County, Tennessee

Massacre of 1898, where whites burned a local black newspaper and murdered innocent African Americans in a frenzied flurry of racial intimidation. In the wake of the killing, nearly fifteen hundred blacks left Wilmington. George H. White, the state's only black congressman, looked at what happened at Wilmington and the rest of North Carolina, and understood what the insistent calls for election and constitutional reform really stood for. He decided never to return to North Carolina. An exodus of other African-American political activists began in earnest.¹

It was in this type of racial climate that Fuller took office as the only black state senator. Many black North Carolinians looked to Senator Fuller to push an agenda of racial equality since he was the only African American in the state senate. But the hostility of his fellow legislators kept Fuller's achievements limited. White senators, for example, refused to appoint Fuller to any senate committee. However, he proposed the incorporation of the North Carolina Mutual and Provident Association (the forerunner of the influential North Carolina Mutual Life Insurance Company) and he sponsored legislation that would allow outside labor agents to recruit African Americans. As the senators debated the passage of constitutional amendments designed to disfranchise blacks and poor whites in 1899, Fuller argued strenuously that whites had nothing to fear from informed African-American voters. But his arguments, then pleas, fell on deaf ears. The North Carolina legislature approved the amendments and in 1900 all but a few blacks lost the right to vote in the state. The passage of the disfranchisement amendments in 1899 also meant a rather abrupt end to Fuller's political career. Like Congressman George White, Fuller decided to leave his native state. Wanting to leave the disappointments and hostility of North Carolina behind, he sought and accepted the pastorship of the First Colored Baptist Church (now First Baptist Church, Lauderdale) at Memphis in 1900.

At that time in Memphis "Jim Crow" segregation was in full force while, at the same time, there was an important movement among leaders of established African-American institutions to accommodate themselves to their white-dominated environs by strengthening and expanding black institutions, businesses, and neighborhoods. In an era of lynching and white mob violence, some religious leaders rejected actions of political incitement and militancy. Instead, they encouraged racial cooperation and sought alternatives to public protest. This strategy is known as "accommodation," with Booker T. Washington of Alabama viewed as the most important national figurehead of this movement. In Memphis, Fuller gained a reputation as a racial accommodationist. His sermons and public pronouncements emphasized cooperation and harmony between the races in hopes that whites would leave law-abiding African Americans alone. According to standard historical accounts by David Tucker, Lester Lamon,

¹ For additional information the Wilmington race riot see H. Leon Prather's *We Have Taken a City: Wilmington Racial Massacre and Coup of 1898*. Wilmington, NC: Nu World Enterprises, 1998 (100th Anniversary Edition).

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 9

First Baptist Church, Lauderdale
Shelby County, Tennessee

Kenneth Goings, and Gerald Smith, the Reverend Thomas Oscar Fuller became one of the most prominent black ministers in the city due to his principles of accommodation with whites. However, when one considers Fuller's entire career, the broad category of accommodation does not always apply. Fuller often strongly expressed his pride in being African American and refused to accept the prevailing white notion that blacks were racially inferior. While Fuller clearly adapted himself to the racial climate and assumptions of early twentieth century Memphis, he also exercised what may be called selective accommodation in dealing with the needs of his congregation in specific and middle-class African-Americans of Memphis in general over the next forty years.

Two instances during his early years in Memphis illustrate Fuller's selective accommodation. In 1902 Fuller accepted the position of principal of Howe Institute, which had been established in 1888 as the Memphis Baptist and Normal Institute for West Tennessee Baptists. (No extant historic buildings remain.) Heading the Institute provided Fuller with important contacts and outlets for his talents. As historian David Tucker has pointed out, "the Institute founders had shrewdly designed a curriculum that combined academic, religious, and industrial training, and therefore had a wide appeal." Howe's success hinged on "cooperation between the local white power elite and black ministers" and brought the "ministers important white contacts and greater prestige in the community." Howe provided Fuller with his first podium to attract the attention of white leaders. (Tucker, 64) Originally appointed as the interim principal, until the Institute could find someone to fill the position full time, Fuller's "temporary" arrangement lasted twenty-seven years until Fuller requested a leave of absence to author two books, after which he continued his educational service to Memphis at Howe. Through his work at Howe, Fuller sought to improve the lives of African Americans by fostering a sense of black pride and stressing the importance of education. He wrote, "People who have the right to govern themselves need intelligence." (Tucker, 65) Under his leadership, the Howe Institute grew both in its student population and in the addition of buildings. In the beginning of the twentieth century, the Howe Institute was one of few schools in Memphis to offer education to blacks above grammar school. The curriculum provided religious as well as a general academic training for students, including classical studies in Greek and Latin. Fuller was discreet in only publicizing the Institute's industrial training program, which was actually limited to cooking and printing classes. Otherwise, the students received a broad and liberal education.

The second instance dates to 1905, when Fuller took the political stage in Memphis for the first time during the prolonged debate and struggle over the segregation of the city's streetcar system. Perhaps fearing the kind of white violence that happened in his North Carolina years (and considering what happened in Atlanta the following year, the black fears of extreme white violence were not unwarranted), Fuller urged caution and compromise. His conservative voice urged compliance and highlighted the Christian virtues of abiding the law. When black community members threatened to confront streetcar conductors, Reverend Fuller argued that public confrontations would only produce violence against African Americans. He publicly pleaded for citizens to accept the new laws. He wrote, "the law will be in

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 10

First Baptist Church, Lauderdale
Shelby County, Tennessee

full effect, and law-abiding citizens can do nothing but respect its provisions.” (Tucker, 61) With his experiences in North Carolina in mind, Fuller viewed attempts to protest the new laws as futile, believing that the white power structure would crush any opposition.

The year 1906 was a pivotal year for Fuller’s career in Memphis. First, he received an honorary doctor of philosophy degree from the Agriculture and Mechanical College at Normal, Alabama. Second, and more importantly, Fuller urged the congregation to leave its Beale Street home and to build a new church building at 495 St. Paul Avenue near the Howe Institute. Fuller had achieved considerable success in expanding the congregation and improving its financial standing. He now wished to link more closely the work of the church and of his efforts at black self-help and improvement. Certainly this was an important development for the city’s oldest Baptist congregation. The congregation was the “Mother Church” for most of the black Baptist congregations in Memphis, and by extension, for most of the African-American Baptist churches in West Tennessee.

The earliest beginnings of the First Colored Baptist Church trace back to 1854, when Morris Henderson, then a slave, ministered to a small group of Christians. Supervised by white ministers, this first group of believers worshipped in the basement of the white First Baptist Church on the corner of Beale and Main Street. A decade later, circa 1864-1865, Morris Henderson received his formal ordination from Baptist missionaries who had flooded into many southern cities to minister to the needs of newly emancipated African Americans. The end of the Civil War in the spring of 1865 prompted Reverend Henderson to make a down payment on a lot located on Beale Street, using funds raised by women members of the newly established congregation. Hundreds of dollars, for example, came from the efforts of the women’s Baptist Sewing Society. Reverend Henderson led his congregation from the basement of the white church at Main and Beale streets to worship under a “brush arbor” at the new site, which was approximately four blocks east on Beale Street. Henderson and leading members chartered the new church as the First Colored Baptist Church. This action made Henderson one of the first African Americans in Memphis to reject white religious paternalism and successfully pioneer a completely black institution. It also established a tradition of leadership and activism on the part of the ministers of the congregation. The role of women members in funding the new church also established a tradition of service for various women clubs and societies within the congregation.

The movement of blacks away from white establishment became common across the South during the early years of Reconstruction. Operating churches independent of white control is one way that post emancipation blacks exercised freedom. Because most of the African-American churches of the time were exclusively religious in their business, the white leadership did not perceive the large church assemblage of blacks as a threat. Reverend Henderson mirrored this philosophy by prohibiting the association of overt political groups with the church, although many prominent members of the church were also prominent leaders of various civic, political, and social societies in Victorian-era Memphis.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 11

First Baptist Church, Lauderdale
Shelby County, Tennessee

After an extensive membership drive and fundraising campaign, the First Colored Baptist Church congregation raised \$5,000 to completely purchase the Beale Street lot in 1866. Three years later, Henderson raised enough money to build the first level of what would eventually become a large, brick Gothic-styled church building. This church building, the Beale Street Baptist Church, circa 1869, is the oldest brick African-American church building in Tennessee and is listed in the National Register of Historic Places (NR 2/11/71 as First Baptist Church). This large building reflected the growth of church membership. At this time, it was common for 2,500 worshippers to crowd into the building. Reverend Henderson encouraged members to limit their attendance to one service each Sunday. The heady days of unity, common purpose, and institutional building gave way to congregational disputes within a decade of the founding of First Colored Baptist Church. Due to the large membership, doctrinal disagreement, and the death of Reverend Henderson in 1877, the First Colored Baptist Church congregation split into two groups in 1877, both of who held services on Beale Street. By 1894, the two factions had gone to court to settle the differences. The original church charter by Henderson and the name "First Colored Baptist Church" was given to the group that moved out of the Beale Street church building to worship at Zion Hall at 217 Beale Street. The group that remained in the Beale Street church building received the charter for the "Beale Street Baptist Church." The first minister of the First Colored Baptist Church after this legal separation was Dr. W. S. Ellington, a graduate of Fisk University. He served from 1894 to 1899, prior to the arrival of Fuller.

The new Victorian Gothic-styled church building at 495 St. Paul Avenue was among Fuller's most important achievements in Memphis during his first decade of residency. It might have easily been his last. In 1906 he gave the invocation at a Memphis ceremony when President Theodore Roosevelt and Philippine governor Luke Wright visited the city. President Roosevelt was impressed enough that he considered appointing Fuller as Minister to Liberia. Fuller, however, stayed in the Bluff City. Over the next thirty years, the St. Paul Avenue church building and the First Colored Baptist congregation served as his institutional base for his broader service to the city's African-American community.

The years at the St. Paul Avenue church were eventful for Fuller and the congregation. In 1910 he received a Doctor of Divinity degree from Shaw University and published his first book, *Twenty Years in Public Life: 1890-1910, North Carolina-Tennessee*. Historians today consider the volume to be a significant primary document of the trials and tribulations of being a black political and social activist in the Jim Crow South. He took a much more activist political role after the brutal lynching of Eli C. Parsons in May 1917. This grotesque spectacle, which included torture, hanging, dismemberment, and burning at the stake, was witnessed by an estimated five thousand men, women, and children in Memphis. The following month, Fuller became one of the initial members of the first chapter of the National Association for the Advancement of Colored People (NAACP) to be established in Memphis. Fuller later found himself at odds with the organization's denunciation of Tennessee Governor Thomas C. Rye for his failure to stop lynchings and he allowed his membership to lapse.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 12First Baptist Church, Lauderdale
Shelby County, Tennessee

Three years later, in 1920, Fuller published his second and third books: *Banks and Banking*, in which he outlined for a black audience the necessary steps to create financial independence within the community, and *Flashes and Gems of Thought and Eloquence*, which utilized earlier sermons for most of the entries. In 1920 he also played a prominent role in establishing a Memphis chapter of the Commission on Interracial Cooperation (CIC). The CIC rose out of the ashes of considerable racial violence following the end of World War I, especially in 1919. Compared to the NAACP, it was a conservative organization that aimed to improve communication between African-American elites and their white counterparts. Like almost everything in the South at this time, the organization operated in a segregated manner, despite its name. White "liberals" formed chapters that then "advised" separate "Colored Divisions." In general, concluded historian Lester Lamon, the CIC's "motto might have been: Prevent violence at all costs, and improve the black community when possible," a limited message that had the potential of reaching enlightened white consciousness. (Lamon, 257)

The CIC organization in Memphis was commonly known as the Memphis Inter-Racial League (MIL). Fuller's group received credit for bettering race relations and improving schools and playgrounds in Memphis during the 1920s. The MIL claimed over twelve hundred members, by far the largest and most activist black CIC group in the state. It maintained an office and hired a staff of blacks. The League addressed the disrespectful and often brutal treatment of blacks by streetcar operators and police brutality of blacks, and complained about insufficient school and recreational facility conditions. Fuller himself wrote to the editor of the *Commercial Appeal*, requesting the removal of negative terms such as "Darky, nigger, coon, negress, and 'the black'" when referring to African Americans in the newspaper. Through the CIC, Fuller successfully petitioned the city for a change in the name of the "Negro Industrial High School" to "Booker T. Washington High School" The MIL also spoke out against crime and waged a campaign encouraging the upholding of the law, temperance, and active employment. While some members of the African-American community criticized Fuller and other MIL members of acting as "Uncle Toms" to the white community, it cannot be denied that Fuller's methods also reached the intended audience. Fuller often presented his views in the white press. He was so successful at utilizing this venue that he wrote more columns of print than any other African-American man in Memphis history did. Fuller's visibility within the conservative MIL soon attracted the attention of master politician and powerful machine boss E. H. Crump. Crump began to consult with Fuller, as a "respected" (and conservative) voice of the African-American community, about the dynamics of both the black and white communities in Memphis.

Fuller had hoped that his relationships with white leaders in Memphis would eventually bring lasting benefits to Memphis blacks. In 1927, twenty years after Roger Williams University had burned in Nashville, Fuller sought to translate his assumed white support into a new college campus, which would combine Roger Williams with Howe Institute. He purchased property on South Parkway and requested official permission to develop the new institution. However, despite the educational benefits of the

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 13

First Baptist Church, Lauderdale
Shelby County, Tennessee

college, white civic and business leaders opposed Fuller strongly. Civic clubs were especially vocal in opposition, and city government refused to give Fuller the necessary building permits. The school sold the land.

Reverend Fuller took a hiatus from Howe Institute in 1931 and used the time to research and write. Throughout the decade, he published books aimed at increasing African American pride. Titles included *Pictorial History of the American Negro* (Memphis, 1933), *History of the Negro Baptists in Tennessee* (Memphis, 1936), *Bridging the Racial Chasms: A Brief Survey of Inter-Racial Attitudes and Relations* (Memphis, 1937), *The Story of the Church Life Among Negroes in Memphis* (1938), and *Notes on Parliamentary Law* (1940). When these titles are added to his earlier volumes, Fuller emerges as one of the most prolific African-American writers to be published in Tennessee during the first half of the twentieth century. In his history writing, Fuller hoped that by providing the African-American history missing from traditional American history narratives, these publications would empower black youth to continue the established progress of their forefathers.

The Depression Era, however, soon threatened the progress of institutional and community building among Memphis blacks. Public housing projects sometimes replaced established black neighborhoods with new housing segregated for whites only. Other projects reserved for blacks targeted more middle-class black neighborhoods for destruction. In the late 1930s, the Foote Homes project condemned the property of First Colored Baptist Church, Howe Institute, and several other black institutions, businesses, and many largely middle-class residences. In all, according to estimates by the Memphis Housing Authority, Foote Homes would displace 16 white families and 428 black families. The black community, led by Reverend Fuller, protested vigorously that one of the best and most stable black neighborhoods would be destroyed in the name of progress, even if the project did provide homes for approximately 3,700 residents. Mayor Walter Overton, Crump, and housing officials ignored their pleas and the congregation of First Colored Baptist Church found itself looking for a new home as the wrecking ball demolished their handsome brick church building. As historian Roger Biles concluded, the "controversial case of Foote Homes" was a "*cause celebre* in the black community." The rather sorry outcome of destroying a middle-class neighborhood in the name of progressive New Deal slum clearance confirmed to many Memphis blacks that "the primary function of public housing was not only to maintain existing patterns of racial segregation, but also to further concentrate blacks in designated sections of the city." (Biles, 95-96) Thus, late in his career (he was in his mid-seventies) Fuller saw his world crushed by white political concerns—no matter how well intentioned New Deal reformers were about the merits of public housing.

Although uprooted by federal funding and shortsighted local decisions, church members in 1938 purchased a new site at 682 South Lauderdale Street that had meaningful historical associations to both the past and present of the church. The large lot held the historic Sanford home, a Second Empire-style

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

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 14

First Baptist Church, Lauderdale
Shelby County, Tennessee

dwelling. According to accounts published in Memphis newspapers in the mid-1930s, legend had it that the dwelling once housed some of the Confederate government's treasury. In 1935, the Methodist Missionary Society and Negro Model Missionary Society had acquired the dwelling in order to remodel it into a settlement center. The two groups worked together to develop a center of social service work for African Americans and called it the Bethlehem Center. This was the first social center for blacks in Memphis. The Bethlehem Center organized kindergarten classes, youth clubs, and sewing lessons for area blacks. The Bethlehem Center moved two years later, and the First Colored Baptist Church purchased the building and property in 1939.

According to church historian Rosa Murrell, Reverend Fuller selected the new building's Colonial Revival style after surveying and visiting other recently constructed churches in the city. The builder was Samuel F. Scott and the contractor was Edgar H. Davis. Fuller located the new church building in front of the Bethlehem Center building so that the house could remain in use as a church office and as his parsonage. It stood directly across from the Booker T. Washington High School and adjacent to the T. H. Hayes and Sons Funeral Home, which is identified by a circa 1990 Tennessee Historical Commission marker as the city's oldest African-American business. Next to the funeral home stood the Mother Temple of the Church of God in Christ, which had its world headquarters about one mile away at the Mason Temple (NR 4/10/92). Thus, at this one spot in the city stood four of the most important educational, religious, and business anchors of the mid-twentieth century African-American community.

The church has also enjoyed a close association with the Booker T. Washington High School. This relationship began when Reverend Fuller successfully pushed for the school's name change in honor of the Alabama educator. First Colored Baptist Church members held services in the high school gymnasium while the church building was under construction across the street. Once completed in 1939, the new church building became home to expanded social and community programs. A group of Boy Scouts had been meeting at the church's earlier location on St. Paul Avenue, and the first troop of Girl Scouts were organized at the church's new South Lauderdale location in 1942. Both groups continue to make the First Baptist Church their headquarters. Blair T. Hunt was the principal at the high school and also an ordained minister from the congregation. Booker T. Washington High School reunions often include the option to attend Sunday services at First Baptist Church, Lauderdale because it was the religious home for many students. Most school class photographs after 1939 were taken on the steps of the church building. The church also participated in the Inter-faith women's ministry, which brings together women of different religious faiths. This group initiated and implemented projects that improved the city of Memphis.

In addition to civic involvement, music plays a defining role in the First Baptist Church, Lauderdale tradition and is significantly associated with the 1939 church building. Various church clubs have sponsored touring musicians such as Naomi Moody, James Hyter, and Dr. Leroy Van Johnson. In

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 15

First Baptist Church, Lauderdale
Shelby County, Tennessee

addition to sponsoring prominent musicians, the church takes pride in the musical talent of its membership. The annual performance of Handel's *Messiah* demonstrates their accomplished musical talent. This tradition began at the new building in 1941 when First Baptist members were turned away or forced to sit in a segregated area at the white Calvary Episcopal Church's *Messiah* performance. Frustrated by this treatment, the members complained to Fuller, who encouraged them to perform the *Messiah*, themselves. The first performance was at the church in 1941 and the tradition has continued each year since its inception and has become one of the most notable musical events in Memphis during the Christmas season. Most members of the "Messiah choir" have participated in the tradition for at least twenty years. The late James Ural Rhodes, a notable musician and First Baptist Church, Lauderdale Sunday school Superintendent, played an integral role in the *Messiah* productions for fifty years.

Fuller lived at the parsonage until his death in 1942. His successor was Dr. James Madison Nabrit, Sr., of Atlanta. A graduate of Morehouse College, Nabrit was president of the American Baptist Seminar and the National Baptist Missionary Training School in Nashville. After his father's death in 1947, Dr. H. Clarke Nabrit, a graduate of Crozier Theological Seminar, became the church's minister. The Bethlehem Center home was converted in 1950-1951 to the church's educational building and connected to the church sanctuary, according to plans drawn by S. F. Scott, who listed himself as a designer. Scott's plans called for a new brick rectangular shell to be built around the dwelling and as it was completed, old exterior walls were demolished. Scott left several interior elements intact, including the entrance and staircase. Once completed and dedicated in 1952, the education building served similar purposes for African American youth as it did years before when it was known as the Bethlehem Center.

The death of Fuller, the conversion of his home into offices and classrooms, and the rise of a new generation of leaders within the church led the congregation into new directions during the 1950s. The tenor of these new times were perhaps best expressed by officially changing the chartered name of the church from the "First Colored Baptist Church" to the "First Baptist Church, Lauderdale" in 1954. The congregation also associated itself with the rise of the NAACP in Memphis from the mid-1950s to the mid-1960s. Reverend Dr. H. Clarke Nabrit offered the church to the organization for its monthly meetings. Because of Fuller's important role in the National Baptist Convention, the church was strongly allied with the organization. However, during Nabrit's tenure, the church discontinued its affiliation with the National Baptist Convention, USA, Inc. in 1963 due to a controversy surrounding the convention's lack of support for the actions of Reverend Martin Luther King, Jr. The congregation of First Baptist Church, Lauderdale began a dual alignment with the Progressive National Baptist Convention, Inc., and the American Baptist Convention. Nabrit also expanded the church's Christian education programs and community outreach. Nabrit stayed at the helm until 1968, placing himself and his church at the forefront of civil rights activities during those years.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 16

First Baptist Church, Lauderdale
Shelby County, Tennessee

Prominent Civil Rights Movement leaders who spoke at the church included Reverend James Lawson, Reverend Billy Kyles, and Father Joseph A. Durick, along with the congregation's own Reverend R. L. Norsworthy, who was among the leaders of the integration of the Glenview neighborhood (NR 10/7/1999) in the late 1950s, and Reverend Benjamin Hooks. In addition to Fuller, Hooks is clearly the most significant individual from the church congregation associated with the national Civil Rights Movement. Hooks graduated from Booker T. Washington High School in 1941, attended LeMoyne College and Howard University, and served in the U. S. Army, rising to the rank of staff sergeant. After leaving the army in 1946, Hooks took his law degree from DePaul University in 1948 and returned to Memphis to practice law. In 1956 Hooks became the pastor of the Greater Middle Baptist Church in Memphis. Governor Frank G. Clement appointed Hooks as a judge in the new Criminal Court Division IV, the first such position held by an African American in Tennessee since Reconstruction, in 1965. Seven years later, President Richard Nixon appointed Hooks to the Federal Communications Commission, where he was the first African American to serve on that board. In 1976 Hooks resigned his position to accept the Executive Director position of the National Association for the Advancement of Colored People, a leadership role he held until 1993.

The modern Civil Rights traditions of First Baptist Church, Lauderdale reflect well on the foundation created by Thomas Oscar Fuller and the attractive 1939 building he was able to leave the congregation once urban renewal destroyed the 1906 church building. The eulogies given Fuller upon his death in 1942 commented on the significant impact he had exercised on Memphis education, history, and religion. Indeed, Fuller's impact has recently been considered of national importance, as his biography by Richard D. Starnes is included in the new *American National Biography* (1999). Starnes concluded: "through his educational, religious, and political efforts, he attempted to better the lives of his fellow blacks during a tumultuous time in American history. Although not as well known as many contemporaries [nationally], Fuller's drive, eloquence, and example helped pave the way for future black leaders in the quest for civil rights." (Starnes, 567). More than sixty years later, the church building at 682 South Lauderdale is the only physical reminder left of Fuller's considerable social and crucial contribution. Fuller's association with the extant building is brief but important. It is also the only extant building associated with this significant individual. Although a state park in Shelby County is named for Fuller, this honor came after his death and is far removed from the neighborhood where Fuller lived and devoted his career to the betterment of its residents. The nominated property and its prolific congregation stand as a living tribute to his legacy.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 17

First Baptist Church, Lauderdale
Shelby County, Tennessee

IX. Bibliography

- Berkeley, Kathleen C. "Colored Ladies Also Contributed": Black Women's Activities from Benevolence to Social Welfare, 1866-1896." Walter J. Fraser, et al., eds. *The Web of Southern Social Relations: Women, Family, and Education*. Athens: University of Georgia Press, 1985.
- Biles, Roger. *Memphis in the Great Depression*. Knoxville: University of Tennessee Press, 1986.
- Collings, Elizabeth. "Old Confederate Treasury Made Into Negro Mission." *Memphis Press Scimitar*, 2 November 1935.
- Foner, Eric. *Reconstruction, 1863-1877*. New York: Harper and Row, 1989.
- Fuller, Thomas O. *History of Negro Baptists of Tennessee*. Memphis: Haskins Print/ Roger Williams College, 1936.
- Fuller, Thomas O. *Twenty Years in Public Life, 1890-1910, North Carolina and Tennessee*. Nashville: private publisher, 1910.
- Goings, Kenneth W. "Benjamin Lawson Hooks." Carroll Van West, et al., eds., *Tennessee Encyclopedia of History and Culture*. Nashville: Tennessee Historical Society, 1998. pp. 432-433.
- Goings, Kenneth W. and Gerald Smith. "'Duty of the Hour': African-American Communities in Memphis, Tennessee, 1862-1923." *Tennessee Historical Quarterly* 55(Summer 1996).
- Harden, Jennifer. "Rhodes Dies at 102: 'Gentleness In His Tone and Mannerisms.'" *Memphis Commercial Appeal*, 11 March 1997.
- History Room Documents and Displays. First Baptist Church, Lauderdale, Memphis.
- Hutchinson, Noel G. L., Jr. Interview by Carroll Van West, First Baptist Church, Lauderdale, October 27, 1999. Notes in author's possession.
- Hutchinson, Syneetra. "Barrier Breakers Begins Interfaith Ministry." *Memphis Commercial Appeal*, 17 April 1997.
- Lake, Clyde H. Interview by Carroll Van West, First Baptist Church, Lauderdale, October 27, 1999. Notes in author's possession.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 18

First Baptist Church, Lauderdale
Shelby County, Tennessee

-
- Lake, Ella Moore. Interview by Carroll Van West, First Baptist Church, Lauderdale, October 27, 1999. Notes in author's possession.
- Lamon, Lester C. *Black Tennesseans, 1900-1930*. Knoxville: University of Tennessee Press, 1977.
- Litwack, Leon F. *Trouble in Mind: Black Southerners in the Age of Jim Crow*. New York: Knopf, 1998.
- Lollar, Michael. "Herenton Cheerleads BTW Pride, Prominence." *Memphis Commercial Appeal*, 11 July 1998.
- Macfie, John. "Fuller, Thomas Oscar." William S. Powell, ed. *Dictionary of North Carolina Biography, Vol. 2*. Chapel Hill: University of North Carolina Press, 1986. p. 251.
- Montgomery, William E. *Under Their Own Vine and Fig Tree: The African American Church in the South, 1865-1900*. Baton Rouge: Louisiana State University Press, 1993.
- Murphy, Dennis. Interview by Carroll Van West, First Baptist Church, Lauderdale, October 27, 1999. Notes in author's possession.
- Murrell, Rosa. "First Baptist Lauderdale Statement of Historical Significance." Unpublished report, October 12, 1999. Copy in author's possession.
- Murrell, Rosa. Interview by Carroll Van West. First Baptist Church, Lauderdale, April and October 27, 1999. Notes in author's possession.
- Nichols, Ruth D. "T. O. Fuller State Park." Carroll Van West, et al., eds. *Tennessee Encyclopedia of History and Culture*. Nashville: Tennessee Historical Society, 1998. p. 904.
- Robinson, Armistead. "'Plans that Comed (sic) From God: Institutional Building and the Emergence of Black Leadership in Reconstruction Memphis.'" Donald G. Neiman, ed. *African American Life, 1861-1900: Church and Community Among Black Southerners, 1865-1900*. New York: Garland, 1994.
- Starnes, Richard D. "Fuller, Thomas Oscar." John A. Garraty and Mark C. Carnes, eds. *American National Biography, Vol. 8*. New York: Oxford University Press, 1999. Pp. 566-567.
- Tillman, Eva. Interview by Carroll Van West. First Baptist Church, Lauderdale, April 1999. Notes in author's possession.

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number 9 Page 19

First Baptist Church, Lauderdale
Shelby County, Tennessee

Tucker, David. *Black Pastors and Leaders*. Memphis: Memphis State University Press, 1975.

Van Valkenburgh, Jean. "Church Makes 'Messiah' Its Own." *Memphis Commercial Appeal*, 21 February 1997.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

First Baptist Church, Lauderdale
Shelby County, Tennessee

Section number 10 Page 20

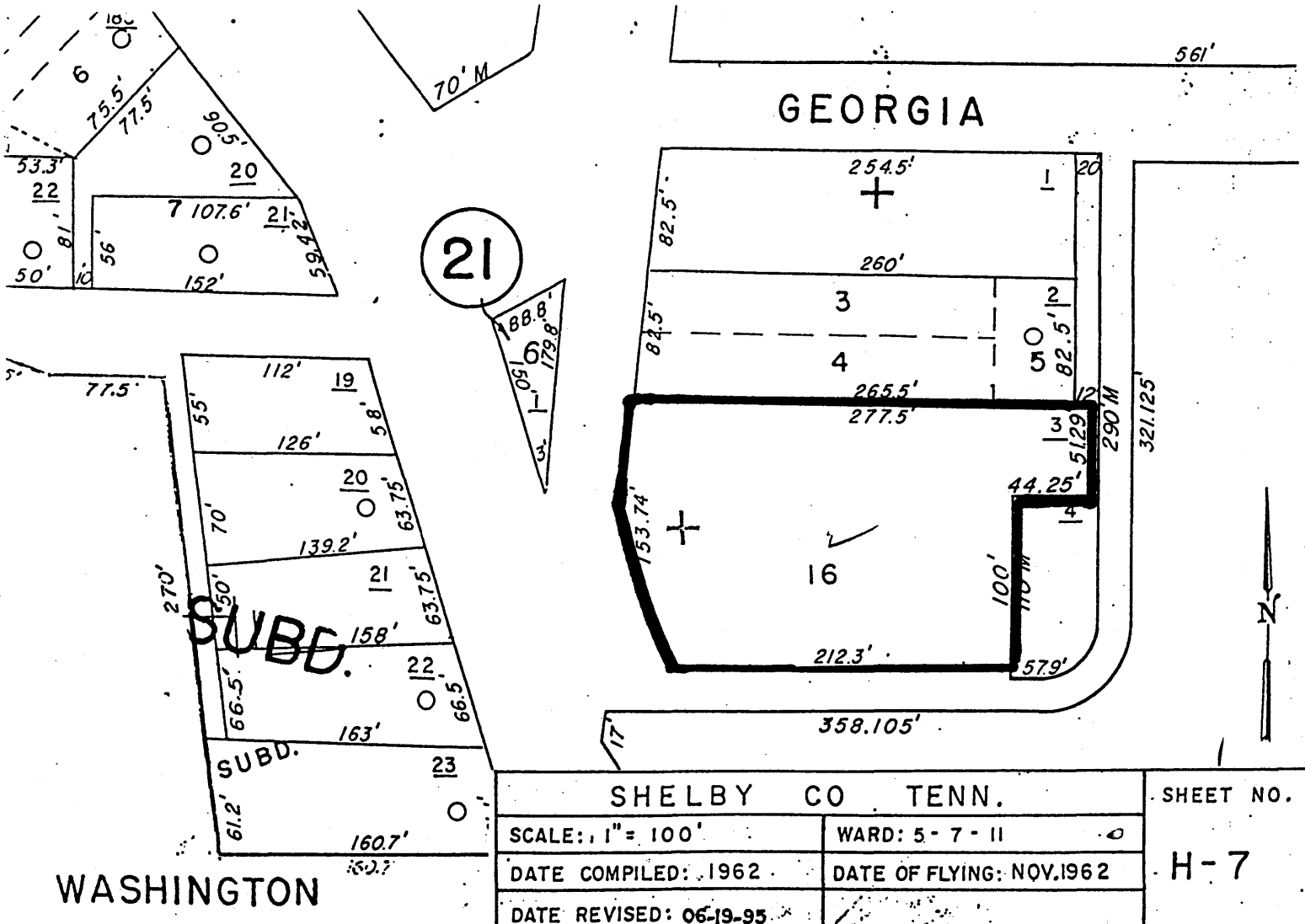
X. Geographical Data

Verbal Boundary Description

First Baptist Church, Lauderdale, is the property at 682 South Lauderdale Avenue, Memphis, Shelby County, Tennessee, and occupies Lot 16 on the attached Shelby County Tax Map H-7.

Boundary Justification

The nominated boundaries contain all of the extant historic property associated with First Baptist Church, Lauderdale, Memphis, Shelby County, Tennessee.



United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number photos Page 21

First Baptist Church, Lauderdale
Shelby County, Tennessee

Photographs

First Baptist Church, Lauderdale
Memphis, Shelby County, Tennessee
Photos by: Carroll Van West
 MTSU Center for Historic Preservation
Date: October 1999
Negatives: Tennessee Historical Commission
 2941 Lebanon Road, Nashville TN 37243

Cornerstone, west facade, facing east
1 of 38

West facade and limestone fence, facing east
2 of 38

North elevation, facing southeast
3 of 38

North elevation, educational building and hyphen, facing southeast
4 of 38

East elevation, facing northwest
5 of 38

South elevation, facing northwest
6 of 38

South elevation, facing northeast
7 of 38

South elevation and west facade, facing north
8 of 38

North anteroom, facing east
9 of 38

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number photos Page 22

First Baptist Church, Lauderdale
Shelby County, Tennessee

South anteroom, staircase, facing northeast
10 of 38

Original light fixture, front classroom, facing north
11 of 38

Front classroom, facing northeast
12 of 38

Sanctuary, from balcony, facing southeast
13 of 38

"Harmony Club" stained glass window
14 of 38

"D. C. Banks and Laura Fuller" stained glass window
15 of 38

"Fuller memorial and C. L. Dinkins" stained glass window
16 of 38

"Hilda M. Will and B.Y.P.U." stained glass window
17 of 38

"Olive Branch Circle" stained glass window
18 of 38

"Bible Band and Fields/Tinsley" stained glass window
19 of 38

"Louvenia Gaines" stained glass window
20 of 38

Sanctuary and pulpit, facing southeast
21 of 38

Sanctuary and pulpit, facing southeast
22 of 38

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number photos Page 23

First Baptist Church, Lauderdale
Shelby County, Tennessee

Choir platform and baptismal font, facing northeast
23 of 38

Baptismal font painting, facing east
24 of 38

Robert Lee painting of Jesus on the Cross, circa 1907, facing northwest
25 of 38

Basement, Fellowship room, facing northwest
26 of 38

Entrance to Education Building (original feature of Sanford house), facing southeast
27 of 38

Staircase, Education Building (original feature of Sanford house), facing south
28 of 38

Staircase and second floor hallway, Education Building, facing south
29 of 38

Sunday school superintendent office, facing southeast
30 of 38

Classroom, west side of hallway, Education Building, facing southwest
31 of 38

Classroom with partition, west side of hallway, Education Building, facing southwest
32 of 38

Classroom, with partition, west side of hallway, Education Building, facing northwest
33 of 38

Classroom, with partition, west side of hallway, Education Building, facing northwest
34 of 38

Storage room, east side of hallway, Education Building, facing northeast
35 of 38