

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

**National Register of Historic Places**  
**Continuation Sheet**

..... Name of Property
..... County and State
..... Name of multiple listing (if applicable)

Section number \_\_\_\_ Page \_\_\_\_

### Supplementary Listing Record

NRIS Reference Number: SG100004374

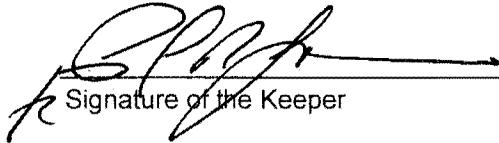
Date Listed: 9/12/2019

Property Name: St. James Methodist Episcopal Church

County: McLennan

State: TX

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This Property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation

  
\_\_\_\_\_  
Signature of the Keeper

9/12/2019  
\_\_\_\_\_  
Date of Action

=====  
Amended Items in Nomination:

**Significance:**

The Areas of Significance are amended to add Civil Rights as a sub-category under Social History. [The subcategories are a tool now available with the NRIS database to facilitate future searches.]

**Bibliographic References:**

Under Previous Documentation the box for Previous determination of individual listing (36 CFR 67) should be checked. [Part 1 certification approval 12/29/2017, Case # 37746.]

The TEXAS SHPO was notified of this amendment.

**DISTRIBUTION:**

- National Register property file**
- Nominating Authority (without nomination attachment)**

United States Department of the Interior  
National Park Service  
National Register of Historic Places Registration Form



1. Name of Property

Historic Name: St. James Methodist Episcopal Church  
Other name/site number: St. James United Methodist Church (1969-2016)  
Name of related multiple property listing: NA

2. Location

Street & number: 600 South Second Street  
City or town: Waco State: Texas County: McLennan  
Not for publication:  Vicinity:

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 forth in 36 CFR Part 60. In my  
opinion, the property ( meets  does not meet) the National Register criteria.

I recommend that this property be considered significant at the following levels of significance:  
 national  statewide  local

Applicable National Register Criteria:  A  B  C  D

Mark Wolfe State Historic Preservation Officer 7/25/19  
Signature of certifying official / Title Date  
Texas Historical Commission  
State or Federal agency / bureau or Tribal Government

In my opinion, the property  meets  does not meet the National Register criteria.  
  
\_\_\_\_\_  
Signature of commenting or other official Date  
  
\_\_\_\_\_  
State or Federal agency / bureau or Tribal Government

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register.
- removed from the National Register
- other, explain: \_\_\_\_\_

[Signature]  
Signature of the Keeper

9/12/2019  
Date of Action

St. James Methodist Episcopal Church, Waco, McLennan County, Texas

**5. Classification**

**Ownership of Property**

<input checked="" type="checkbox"/>	Private
<input type="checkbox"/>	Public - Local
<input type="checkbox"/>	Public - State
<input type="checkbox"/>	Public - Federal

**Category of Property**

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

**Number of Resources within Property**

Contributing	Noncontributing	
1	0	buildings
0	0	sites
0	0	structures
0	0	objects
1	0	total

Number of contributing resources previously listed in the National Register: NA

**6. Function or Use**

**Historic Functions:** Religion: Religious Facility

**Current Functions:** WORK IN PROGRESS

**7. Description**

**Architectural Classification:** Late 19th and Early 20th Century Revivals: Tudor Revival, Late Gothic Revival

**Principal Exterior Materials:** Brick, Glass, Stone, Wood

**Narrative Description** (see continuation sheets 7-6 through 7-10)

St. James Methodist Episcopal Church, Waco, McLennan County, Texas

**8. Statement of Significance**

**Applicable National Register Criteria**

<input checked="" type="checkbox"/>	<b>A</b>	Property is associated with events that have made a significant contribution to the broad patterns of our history.
<input type="checkbox"/>	<b>B</b>	Property is associated with the lives of persons significant in our past.
<input checked="" type="checkbox"/>	<b>C</b>	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.
<input type="checkbox"/>	<b>D</b>	Property has yielded, or is likely to yield information important in prehistory or history.

**Criteria Considerations:** A (Religious Properties)

**Areas of Significance:** Ethnic Heritage: Black, Social History; Architecture

**Period of Significance:** 1924-1969

**Significant Dates:** 1924

**Significant Person** (only if criterion b is marked): NA

**Cultural Affiliation** (only if criterion d is marked): NA

**Architect/Builder:** Adams, Carleton

**Narrative Statement of Significance** (see continuation sheets 8-11 through 8-19)

**9. Major Bibliographic References**

**Bibliography** (see continuation sheets 9-20 through 9-21)

**Previous documentation on file (NPS):**

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

**Primary location of additional data:**

- State historic preservation office (*Texas Historical Commission, Austin*)
- Other state agency
- Federal agency
- Local government
- University
- Other -- Specify Repository:

**Historic Resources Survey Number** (if assigned): NA

St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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## 10. Geographical Data

**Acreage of Property:** Less than 1 acre

### Coordinates

#### Latitude/Longitude Coordinates

Datum if other than WGS84: NA

1. Latitude: 31.555194° Longitude: -97.123802°

**Verbal Boundary Description:** ORIG TAYLOR & BEALL Block 36 Lot A+C Acres 0.531 as shown on attached Maps 3-4.

**Boundary Justification:** The boundary includes the property historically associated with the nominated resource.

## 11. Form Prepared By

Name/title: Haley Wilcox, Partner  
Organization: Ogee LLC  
Street & number: 2506 Little John Lane  
City or Town: Austin State: TX Zip Code: 78704  
Email: haley@ogee preservation.com  
Telephone: 469-751-7424  
Date: October 26, 2018

## Additional Documentation

**Maps** (see continuation sheets Map-22 through Map-23)

**Additional items** (see continuation sheets Figure-24 through Figure-31)

**Photographs** (see continuation sheets Photo-32 through Photo-40)

St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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**Photograph Log**

Name of Property: St. James Methodist Episcopal Church  
City, County, State: Waco, McLennan County, Texas  
Photographer: Ellis Mumford-Russell  
Date Photographed: October 2017

Photo 1  
South (Primary) Elevation. View northeast.

Photo 2  
Southwest (Primary) and Northwest (Secondary) elevations. View northeast.

Photo 3  
Southwest (Primary) and Southeast (Side) Elevation. View northwest.

Photo 4  
Southeast (Side) Elevation. View southwest.

Photo 5  
Northeast (Rear) and Southeast (Secondary) elevations. View southwest.

Photo 6  
Northeast (Rear) elevation. View southwest.

Photo 7  
Northwest (Secondary) Elevation. View southeast.

Photo 8  
First floor interior. Narthex. View northwest.

Photo 9  
First floor interior. Stair. View southeast.

Photo 10  
First floor interior. Sanctuary. View northeast.

Photo 11  
First floor interior showing structural beams and interior ornament. Sanctuary. View southeast.

Photo 12  
First floor interior. Apse with setting for choir. View northwest.

Photo 13  
Second floor interior. View of nave balcony.

Photo 14  
View of sanctuary with apse from balcony.

Photo 15  
Basement interior. Community room. View northwest.

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 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 Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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### **Narrative Description**

The 1924 St. James Methodist Episcopal Church is a two-story red brick Tudor Revival and Late Gothic Revival-influenced building with a modified rectangular plan, raised basement, flat roof, and zig-zag parapet in Waco, McLennan County, Texas. Located one mile northeast of the McLennan County Courthouse and two blocks south of the Brazos River, the surrounding neighborhood is a flat, primarily-commercial area that is under redevelopment. Designed by San Antonio architect Carleton Adams, the church features two octagonal towers that flank its central entrance and a zig-zag parapet. The Tudor and Gothic influences are articulated in the arched entry, polychrome diamond-pattern brickwork, and narrow stained-glass windows. St. James M.E. Church sanctuary reflects auditorium arrangement, and the interior ornament shows classically inspired details. The building retains a high degree of architectural integrity.

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### **Setting**

St. James Methodist Episcopal (M.E.) Church, is in Waco, McLennan County, Texas. Waco, the seat of government for McLennan County, is in Central Texas, approximately 100 miles south of Dallas and 100 miles north of Austin. The Brazos River, the longest river in Texas, bisects the city northwest/southeast, and Interstate 35 (built in the 1960s) runs roughly north/south on the city's eastern side.

The nominated building, completed in 1924, is a mile northeast of the county courthouse in a rapidly redeveloping neighborhood that is bordered by the Brazos River (north) and I-35 (east). Historically an African-American neighborhood once characterized by single-family homes, churches, schools, and light industry, there are now multiple hotels, larger industrial buildings, modern apartments, and small commercial buildings.

St. James M.E. Church on a half-acre corner lot on a block bounded by Clay Avenue (northwest), S. University Parks Dr. (northeast), Ross Avenue (southeast), and S. 2<sup>nd</sup> Street (southwest). It is two blocks southeast of the Brazos River and one block west of I-35. Union Missionary Baptist Church, an active African American church, is on a parcel immediately behind the nominated building. A bank is on the north half the block. The nominated boundary, also the historic property boundary, includes a parking lot to the southeast of the building and a rear lawn that is enclosed by a modern chain-link fence. A small patch of lawn contains the church sign and a Recorded Texas Historic Landmark plaque at the southwest corner in front of St. James M.E. Church. Concrete sidewalks line the primary, secondary, and rear elevations.

### **Exterior**

The 1924 St. James M.E. Church is a two-story building of concrete and masonry construction with a partially raised basement and a rear, full-width one-story extension. The primary façade faces southwest toward 2<sup>nd</sup> Street and contains the primary centered entrance. The northwest and southeast secondary elevations are symmetrically organized. The rectangular building is clad in red brick, with tonal decorative brickwork in a diamond pattern above the primary (southwest) entrance. The parapet of the flat roof is executed in a unique zig-zag design. Architectural elements commonly found in Tudor Revival and Gothic Revival architecture are present, such as diapering, towers, and pointed Gothic arches above the main entrance, which is framed by ornate brick pilasters. Tan cast stone ornament—such as graduated arches, drop molding, medallions, and beltcourse above the basement—and white wood framing contrast against the red brick building. Entrances are located on the primary (southwest), secondary (northwest), and rear (northeast) elevations. The building is fenestrated by stained glass windows or hung wood windows on all elevations.

St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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*Southwest (Primary) Elevation (Photo 1)*

The primary elevation, facing S. 2<sup>nd</sup> Street, is symmetrical with a projecting, centered three-door entrance flanked by two, three-story, octagonal brick towers that internally house the church's narthex and stairways. The wider, two-story sanctuary is recessed behind and visible on either side of the towers.

A wide concrete staircase, flanked by brick posts topped with cast concrete urns, leads to the main entrance. The raised basement is visible and is separated from the upper stories by a concrete string course. Multilight wood windows fenestrate the basement level with metal security bars.

At the first story, the narthex is demonstrated by the projecting central extension. St. James M.E. Church is accessed by three entryways on this elevation: a central double door under a graduated arch that is flanked by two single doors. Original, solid wood, paneled doors were replaced with modern, fully-glazed, aluminum-frame doors and a metal canopy. Two simple brick pilasters separate the paired doors. An additional two pilasters flank the entire entry system. These four brick pilasters continue upward to the second story and are capped with with cast concrete ornament. A cast concrete Gothic arch featuring a centered cross is atop the central entrance door. The arch is filled with white-painted wood panels.

At the second story of the narthex, centered between the towers and directly above the primary entrance, are three bays of opalescent stained-glass windows set within painted, wood spandrel trim. The outer window bays are identical, containing paired one-over-one stained-glass windows, separated by wood mullions, with each of the upper windows coming to a pointed arch. The central bay contains tripled one-over-one windows of the same lancet shape as those in bays 1 and 3, also separated by wooden mullions. All three bays of opalescent windows are topped by a contiguous cast concrete drip molded lintel, and a cast-concrete sill underlines the windows. The wall plane above the windows is decorated with diamond pattern red and tan brickwork and cast concrete floral medallions, and the roof line comes to a point.

Two, three-story towers flank the projecting central entrance and are topped with wood-frame metal hipped roofs and wood finials. Above the roofline, the towers are octagonal with overlapping bricks that articulate each corner and louvered windows on each wall plane. From the roof line to the ground level, the towers are engaged and five sides project from the front plane. Two stained-glass lancet windows pierce the front of each tower.

The recessed sanctuary extends on either side of the tower and shows the zig-zag cast concrete parapet. Two single rectangular stained-glass windows are on the first and second story. Stacked bonded brick bordered by queen closers, enframes the space between the two windows.

*Secondary (Southeast) Elevation*

The secondary (northwest and southeast) elevations are nearly identical (**Photo 2-4**) and both show the three functional parts of St. James M.E. Church: narthex, longitudinal sanctuary (with the nave and apse), and rear one-story extension that houses interior offices. A cast concrete course separates the raised basement, which features simple wood windows with metal bars, from the first floor. This course continues across the three sections of the southeast elevation.

Two single stained-glass windows are located on the narthex extension. The second-floor stained glass window is rectangular and narrow; below is a small, arched window with cast stone lintel.

A zig-zag cast stone parapet delineates the sanctuary with a string of brick headers that runs below it for subtle emphasis. Cast stone squares are within the zig zag points and align to another stone square below it. The sanctuary consists of five bays in an ABBBA arrangement. Second- and first-story stained-glass windows in each bay are set



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within double-height white-painted, wood spandrel panels. Each two-story set of windows is enframed by cast-stone drip mold lintel above the second floor lancet windows; bordered by a continuous course of headers around the wood spandrels and frame; and brick sills are below the first-story narrow, rectangular windows. A row of soldiercourse, broken by single stone squares, visually-connects each window unit at the terminating bases of drip molding. Two metal storm drains run the height of the building at the front and rear of the sanctuary section.

The southeast elevation of the rear one-story rear wing has a flat roof and is recessed from the sanctuary (**Photo 5**). It features paired stained-glass double-hung windows with stained-glass transoms and cast stone Gothic drip molding. A second recessed part of the one-story extension has a single, double-hung window with a stained glass transom.

*Northwest Elevation (Photo 2)*

The northwest elevation that faces Clay Avenue is nearly identical to the secondary elevation. A historic-age entrance with non-historic aluminum doors and a metal canopy is at the basement level at the rear of the St. James M.E. Church sanctuary. A small, narrow stained-glass window (not present on the southeast elevation) is between the easternmost set of first-story windows and the rear of the sanctuary.

*Northeast (Rear) Elevation (Photo 5-6)*

The rear elevation contains a small, rectangular, one-story wing with offices. The cast concrete string course separating the basement and first floor continues around this elevation. The basement features barred wood windows. An entrance, consisting of a simple paneled door, is located on the easternmost end of the elevation. Moving northwest at the first story, a portion of the rear wing protrudes. This protruding section features two sets of three double-hung wood frame 3/3 windows with transoms. A fenced area containing HVAC equipment is adjacent to this portion of the rear elevation. Further northwest, past the protruding section, an identical three-over-three double hung window with a transom fenestrates the one-story rear wing. The rear elevation of the sanctuary's second story is visible from this elevation. It features a single stepped parapet and two pairs of hung, opalescent windows with opalescent transoms.

**Interior**

The interior is organized around the large sanctuary on the main floor. At its southwest end, the sanctuary opens to the narthex. Also at this end, the sanctuary is flanked by stair towers at the west and south corners of the building; these towers provide vertical circulation. At its northeast end, the sanctuary opens to offices and classrooms. The second floor contains additional ancillary rooms and a balcony overlooking the sanctuary. The basement contains classrooms and a large assembly hall.

*First Floor (Figure 1)*

The narthex (**Photos 8-9**) leads from the primary entrances at the southwest elevation to three sets of paired, glazed, wood-frame doors that open to the sanctuary. The narthex is generally open and light-filled with white walls, ceilings, and floors. Large bracketed wood molding lines the narthex with squared wood pilasters between doors to the sanctuary. Floors are clad in hex tile in contrasting green and white. The narthex includes many elements of the Greek Revival style, including Doric capitals topping the pilasters and Greek key patterned tile bordering the hex tile floor. The hex tile features, in the same dark green tile as the Greek key pattern, the words "ST.JAMES." At either end of the narthex, stairs lead up to the balcony. The stairs feature wood banisters with ornate newel posts, which are octagonal and topped with tall finials, mimicking the design of the exterior towers. With the exception of the insertion of an HVAC system in the narthex and the removal of the original exterior entry doors, the narthex is in pristine, original condition.

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The sanctuary (**Photos 10-12**) retains its historic configuration and most historic materials. The space is wide open with a chancel at the northeast end. A recessed rectangular space contains the elevated chancel which houses the altar that is topped by a shallow arch. Above the chancel, a curved narrow choir balcony is lined by a low balustrade. The rounded arch and choir balcony mimic the curved appearance of a traditional apse. A low balustrade used for serving communion constitutes the partition between the chancel and the nave. The nave contains rows of wooden pews divided into three sections. A large, curved balcony with stepped seating tops the rear of the nave accessible via the stairs in the octagonal stair tower. With the exception of the shallow arch over the chancel, ceilings are flat with tin-clad I-beams running southwest-northeast.

Finishes in the sanctuary include plaster walls and a combination of plaster ceilings (beneath the balcony and in the chancel) and decorative, pressed tin ceilings. Non-historic red carpet covers historic hardwood floors. The windows are filled with a combination of opalescent and figural stained glass, and the first-story windows contain images depicting Biblical scenes. Decorative plaster bands line the balconies and the tops of the second-story windows. Metal columns supporting the balcony are exposed and painted. Decorative millwork on the interior includes squared pilasters and semi-engaged railings, frame windows, balconies, entrance doors, and the altar. With the exception of the addition of carpet and removal of original light fixtures, the sanctuary retains all of its original features and is in good condition.

Northeast of the sanctuary, the one-story rear wing contains offices and other multipurpose rooms. Finishes in the rear offices and rooms on the first floor include plaster walls and ceilings, and carpet. Finishes are in varying condition. Several original, paneled, partially-glazed, wood doors remain between the spaces.

#### *Second Floor (Figure 2)*

The second floor consists of the balcony (**Photo 13-14**) and two ancillary rooms above the chancel, which are accessed by a narrow winder staircase at the northwest corner of the chancel. The ancillary rooms, at the northeast end, are opposite each other on either side of the choir loft. A catwalk provides circulation between the two rooms, which, historically, were used by the choir. Finishes in these rooms include wood floors and painted plaster walls and ceilings.

At the southwest end, above the narthex, the balcony overlooks the sanctuary. The balcony is opposite and facing the catwalk connecting the ancillary choir rooms. The balcony contains wood floors and a curved wood railing. Historic iron and wood folding seats are bolted to the floors. Finishes throughout the balcony are identical to those in the rest of the sanctuary.

#### *Basement (Photo 15 and Figure 3)*

A large assembly room with a concrete stage at the southwest end comprises most of the basement (photos 23-24). Small rooms line either side of the assembly room and may be opened up to the main space. Historic, folding wood-frame, glazed doors with obscure glass line the assembly room, opening into the surrounding small rooms. Many temporary and non-historic partitions divide these smaller rooms. A corridor lines the northeast side of the assembly room beyond which contains a kitchen and smaller dining room. Finishes in the basement include non-historic tile floors, plaster walls, and historic pressed tin ceilings. Non-historic wood paneling wraps columns in the assembly room. Some rooms have faux wood paneling and non-historic gyp walls.

#### **Alterations**

There have been no major alterations to the building's interior or exterior, aside from the replacement of original entrances with fully glazed aluminum doors and metal canopy, which occurred in 1977. The interior was "refurbished" in 1959, introducing cosmetic changes such as temporary partitions, wood paneling, gyp walls, tile floors, carpeting, and bathroom upgrades. Floors in the sanctuary were carpeted in the 1970s and an HVAC system was added in the

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narthex. In 2016, the congregation sold the church to a private company, and it no longer functions as a house of worship.

**Integrity**

St. James Methodist Episcopal Church retains architectural integrity making it eligible for listing on the National Register of Historic Places. It retains a high degree of integrity of design, materials, and workmanship. Architect Carleton Adams designed a church with Tudor and Gothic Revival embellishments—towers, diapering, lancet windows, arched entry, and cast stone ornament—that continue to convey its style. Furthermore, its distinct zig-zag parapet remains intact. There have been no alterations to the modified rectangular plan, and the building retains its historic ecclesiastical arrangement. Integrity of workmanship is shown in the decorative exterior masonry and millwork, stained-glass windows, and interior millwork. Although some materials were replaced, or covered, a preponderance of historic materials remain, including pressed tin ceilings, glazed interior doors, plaster walls and ceilings, millwork on walls and windows, wood balcony seats, and hex tile floors. The building retains integrity of location, but the setting has been compromised. The neighborhood is no longer a historically-African-American residential and commercial district; however, St. James M.E. Church is one of two extant resources left in the area that reflects the neighborhood's cultural heritage. Although the church is no longer affiliated with the congregation that built it, St. James M.E. retains integrity of feeling as a place of worship.

St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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### Statement of Significance

The St. James Methodist Episcopal (M.E.) Church was built in 1924 for the African-American M.E. congregation in Waco, Texas. Its construction represented the growth and optimism of the South Waco community before the Great Depression, which subsequently disappeared in the 1950s as a result of urban renewal, highway construction, and a devastating tornado. It is one of few extant resources reflecting the cultural heritage of that formerly African American neighborhood. Designed by noted Texas architect Carleton Adams of the San Antonio firm Adams and Adams, it is nominated under Criterion C for Architecture at the local level of significance as an excellent example of a Late Gothic Revival, with Tudor Revival influences, ecclesiastical building. St. James M.E. Church is a substantial red brick building with octagonal towers, pointed arch windows, polychromed brickwork, and cast stone ornament. Its style reflected the Methodist Episcopal church preference for Gothic Revival architecture and its size gave ample interior space for the denomination's missionary and educational activities. Adams modeled St. James M.E. Church from St. Paul's M.E. Church in San Antonio, another African American congregation, and the plans were carried out by Henry W. Haskins, an African American contractor. St. James M.E. Church is also nominated under Criterion A for Ethnic Heritage: Black and Social History. During segregation, churches like St. James M.E. were one of the few public spaces where African Americans could freely congregate to promote the advancement of Civil Rights in Waco. It served the African-American population in Waco from the time it was built in 1924 to 2016 when the congregation sold the church. The nominated property meets Criteria Consideration A (Religious Properties) because it derives its significance from its architecture. The period of significance is 1924-1969, the current 50-year cut-off.

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### Waco, Texas

McLennan County was established in 1850 by the Texas Legislature, and Waco Village (later changed to Waco), its largest community, was named the county seat. Before the Civil War, enslaved African-Americans accounted for approximately 60% of the county population, a figure that reflected McClennan County's prosperous cotton economy.<sup>1</sup> When Reconstruction dismantled area plantations, some former slaves established freedmen communities and made their livelihoods as sharecroppers in rural parts of the county. Other freedmen moved to Waco for employment. The cattle industry revived the county's economy in the early postbellum years, and Waco was a stopping point for supplies. By 1885, there were three railroads built in Waco and it became a commercial hub that linked Texas agriculture and industry with the nation. Economic prosperity was reflected in city improvements, the built environment, and new educational institutions. Within 20 years, there were 163 factories, six banks, a gas plant, natatoriums, electric streetcars, a new courthouse, and several institutions of higher learning, including Baylor University and Paul Quinn College (1872).<sup>2</sup>

The prospects of employment and education prompted many rural African-Americans to move to Waco in the early 20<sup>th</sup> century. Several African-American districts developed in North, South, and East Waco, and these citizens were served by Black-owned businesses, segregated schools, and churches. Jim Crow laws kept African-American Wacoans away from the "white" or mainstream parts of the city. Bridge Street, on the east side of the Brazos River, was an important commercial hub for the entire African-American community of Waco. Some of the businesses there included the Skylight Tavern (107 ½ Bridge Street), Henry's Beer Tavern (113 Bridge Street); and Hawkins Café (119A Bridge Street), among others.<sup>3</sup> These enclaves rarely had recognized boundaries, and other groups of color lived, worked, worshipped, and shopped in the same, and adjacent, areas as African-Americans.<sup>4</sup> South Waco developed as an African-American and Latino district between 1900 and 1950. The area, southeast of downtown, was bordered by the Brazos River and rail yards that ran along the riverfront. Middle- and lower-class

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<sup>1</sup> *Handbook of Texas Online*, Vivian Elizabeth Smyrl, "MCLENNAN COUNTY," accessed March 13, 2019, <http://www.tshaonline.org/handbook/online/articles/hcm08>.

<sup>2</sup> Ibid.

<sup>3</sup> Gary H. Radford. *African-American Heritage in Waco, Texas*. Austin: Eakin Press, 2000, 117.

<sup>4</sup> Ibid.

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residences, businesses, industrial buildings, schools, and churches (including the nominated property) populated blocks on South Second Street from Webster Avenue to roughly Cottonwood Avenue near Baylor University. The location (or the existence) of a dividing line between the African-American district from Calle Dos or Sandtown, the Hispanic enclaves, is unclear. The 1926 Sanborn map (**Figure 4**) shows the mixed use that characterized the area.

In 1953, a devastating tornado hit Waco that caused \$41 million dollars in damages and killed 114 people (34 of whom were African-American).<sup>5</sup> The path of the tornado was directly over East Waco, downtown Waco, and neighborhoods east of downtown, hitting two areas largely populated by African-Americans and Mexican Americans. The storm destroyed 196 businesses, including factories, and destroyed or damaged 900 homes.<sup>6</sup> The devastation affected Black-owned businesses on Bridge Street and the Connor and Willis Building, which housed a barber shop, medical offices, and Knights of Pythias lodge, at Second and Franklin Streets.<sup>7</sup>

Further destruction to Waco's minority neighborhoods would come in the late 1960s and early 1970s, as the city moved forward with massive Urban Renewal programs, targeting the subject area as a "slum" they wished to remove. Many residents in the "Clay Ave. Area," as identified on a map published by the Waco Urban Renewal Agency, were forced to relocate as the city took over property to make way for future improvements.<sup>8</sup> As a result, the neighborhood surrounding the subject building, St. James United Methodist Church, bears little resemblance to the historic minority neighborhood it once was. The subject building is one of the last remaining ecclesiastical resources indicative of this historic area. Other resources still extant are: Clay Street Christian Church at Clay and 7<sup>th</sup> (constructed 1901 and still in operation); Union Missionary Baptist Church at 112 Clay Avenue, directly behind the subject building (constructed 1920 and still in operation); and the Presbyterian Mexican Church at 3<sup>rd</sup> and Clay (constructed in c.1930s, no longer in use).

### **Significance in the Areas of Ethnic Heritage: Black and Social History**

#### *St. James Methodist Episcopal Church, 1924-1969*

St. James M.E. Church was founded in 1874 by Father Anderson Brack, a former slave. The church was Waco's second African-American Methodist Church (the first being Mt. Zion, whose congregation is extant). The congregation consisted of approximately 60 members. The original church was a small, frame structure (no longer extant) on the banks of the Brazos River, about two blocks north of the nominated building. It also functioned as a school for African-American children.<sup>9</sup> This was common among early Black schools: by 1900 two-thirds of all African-American public schools met in churches or rented buildings, some even meeting in barns or outside.<sup>10</sup> After several years, the church moved to a small tabernacle (an open-air pavilion) at 2<sup>nd</sup> and Ross Streets, and later replaced it with a brick building in 1889 in the same location, under the pastorage of Rev. J.T. Gibbons, who also served as secretary of the West Texas Conference of the M.E. Church. This church was the first brick church for African-Americans in Waco.<sup>11</sup> After the City of Waco condemned that edifice, the congregation moved to a larger tabernacle in 1909 on the same site, under the leadership of Rev. L.H. Richardson. The congregation worshiped at the 2<sup>nd</sup> and Ross Streets site until 1922, when the San Antonio and Aransas Pass railroad company bought the property. The present site was bought, and a small frame tabernacle was built, which was used for worship for two years.<sup>12</sup>

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<sup>5</sup> Radford, 233.

<sup>6</sup> Thomas P. Grazulis, *Significant Tornadoes 1680-1991: A Chronology and Analysis of Events*, St. Johnsbury, Vt: Environmental Films, 1993.

<sup>7</sup> Radford, 117.

<sup>8</sup> "Sandtown Neighborhood" Waco History Project.

<sup>9</sup> St. James United Methodist Church Archives

<sup>10</sup> Glasrud, 29.

<sup>11</sup> St. James United Methodist Church Archives

<sup>12</sup> Ibid.

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Ground was broken for a new church in March of 1924, under the leadership of Rev. C.S. Williams. Bricks from the old tabernacle were used on the interior of the new church. The congregation went into debt to build the new \$85,000 church, but the congregation was nonetheless “delighted with its accomplishment, and the people generally so appreciative of this civic achievement for their city that a generous public will take care of this relatively small amount.”<sup>13</sup> However, the Great Depression took its toll on the congregation. By 1932, church leaders reported that most of the congregants were unemployed and the church could not meet its debt payments. The denomination’s national mission board gifted \$10,000, after which St. James took over two decades to finally clear the rest of their debt in the late 1950s.<sup>14</sup>

In addition to providing worship services throughout its ninety-four years of operation, the nominated building was an important gathering place for the immediate and city-wide African-American community. During the Great Depression, the church held a daily soup kitchen, supplying food for the needy, be they black or white, Christian or other. Several area schools used the St. James sanctuary as an auditorium for musical performances. A.J. Moore, Waco’s African-American High School, held several commencement ceremonies at St. James (the former church building provided classroom space when the high school burned in 1921).<sup>15</sup> The church also housed meetings during the 1920s, when the city of Waco launched the “Waco Forward” movement, a widely marketed civic improvement campaign to “lift Waco from its stagnation and introduce an era of good feeling and progress” in the midst of the Great Depression.<sup>16</sup> St. James opened its doors to African-Americans interested in joining forces with the white citizens of Waco to advance the Waco Forward campaign, which was an effort to boost the local economy.

Members of St. James included prominent figures in the African-American community in Waco. The earliest influential member was Robert L. Smith, one of the first African-Americans elected to the Texas House of Representatives in 1894. His legislative proposals were centered around education and race relations. Prior to his election, Smith served as Booker T. Washington’s aide, advocating for the philosophy of self-help and solidarity as the route for the economic prosperity of African-Americans.<sup>17</sup> Smith was a longtime member of the congregation and served as Steward and Legal Adviser for the church.<sup>18</sup> He also played a leading role in the creation of the Farmers Improvement Society, an early activist effort in Waco that worked to help farmers escape the cycle of debt caused by sharecropping and tenant farming-- a position in which many former slaves found themselves after emancipation in Waco. Later in his career, Smith was appointed U.S. marshal for the Eastern District of Texas by President Theodore Roosevelt, serving from 1902 to 1909, and in 1907 he was elected the first president of the Texas branch of the National Negro Business League. In 1915 he organized and led the state’s Negro Extension Division to foster better agricultural methods for African-American farmers.<sup>19</sup> In the 1960s a Waco elementary school was named after Smith.

Reverend W.L. Turner, former pastor of St. James, went on to establish the African Museum Association in 1933. The museum showcased arts and craftsmanship from Africa and published books on African-American history. Other notable members included J.J. Flewellen, Principal of Carver High School (Waco’s second African-American high school), Burtrust T. Wilson, the third principal of A.J. Moore High School, and Professor J.S. Henry, principal of Kirk-Wilson Elementary School.

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<sup>13</sup> J.B. Smith, “Dwindling flock of St. James Methodist Church looks to sell downtown landmark,” *Waco Tribune*, December 12, 2015. [http://www.wacotrib.com/news/religion/dwindling-flock-of-st-james-methodist-church-looks-to-sell/article\\_e0997010-2c24-502a-9ae8-bfe610f29afb.html](http://www.wacotrib.com/news/religion/dwindling-flock-of-st-james-methodist-church-looks-to-sell/article_e0997010-2c24-502a-9ae8-bfe610f29afb.html)

<sup>14</sup> St. James United Methodist Church Archives

<sup>15</sup> *Ibid.*

<sup>16</sup> “New Waco Forward Spirit is Unleashed,” *Waco News-Tribune*, April 4, 1928, page 1.

<sup>17</sup> Handbook of Texas Online, Lawrence D. Rice, “SMITH, ROBERT LLOYD,” accessed October 17, 2018, <http://www.tshaonline.org/handbook/online/articles/fsm37>.

<sup>18</sup> St. James United Methodist Church Archives

<sup>19</sup> “SMITH, ROBERT LLOYD.”

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The St. James M.E. church played a vital role in the civic, social, economic, and spiritual advancement of the African-American community in Waco from 1924 to 1969. In 1928, the St. James Brotherhood, a men's group in the congregation, issued a bulletin available to the public covering various concerns of the African-American population in Waco. Articles included: "Some Vital Health Problems confronting Waco Colored Population" by Dr. Thomas A. Webster; "Negro Schools and Waco's Progress," by Professor B.T. Wilson, principal of Moore High School; "The Political Significance of the Terrell Election Law," by L.M. Sublett; and "Finding a Common Interest for Waco Businessmen and the General Public," by V.L.S. Booker, manager of the Atlanta Life Insurance Company. In 1932, the church hosted speaker C.W. Rice, Houston-based president-manager of the Texas Negro Business and Laboring Men's association. St. James also held regular meetings known as "The Forum" to discuss the well-being of African-American school children in Waco, as well as advocating for the lives of African-American women in Waco-- a popular event was a week-long cooking school in 1932 and 1934.<sup>20</sup>

St. James also held several interracial events at the church, such as concerts and ladies' auxiliary groups. In February of 1945, St. James held an interracial service on Race Relations Sunday. The program read:

With unity in our nation so essential for the struggle for freedom and for a just and durable peace, the church as probably never before in their history, must now stress Brotherhood among racial and cultural groups throughout the land. [...] It is the eleventh hour! Racial issues are tense [...] Brotherhood Month calls upon the Church to furnish those 'honest and friendly workmen' who will build a nation and a world where there shall be no discrimination on the basis of color, creed, or national origin.<sup>21</sup>

Of substantial importance was St. James' affiliation with the McLennan County chapter of the NAACP, founded in 1936 in Waco. The Waco chapter met at St. James on several occasions through the 1950s, including a meeting to celebrate "NAACP Sunday" in 1951.<sup>22</sup> The meeting, which occurred at the height of the Civil Rights Movement, resulted in an action plan for the McLennan County chapter for the year to address local and national needs. Several members of the congregation were also NAACP officers over the years and the St. James choir often sang at NAACP meetings at other churches in Waco. In 1955, the NAACP held a meeting at St. James when the organization was organizing a massive, statewide rally in Houston as part of its "Free by '63" campaign, which raised funds to pay for the heavy load of legal cases brought on by the Civil Rights Movement. The goal of the campaign was to eliminate all state-imposed racial discrimination. At the time, Waco was slow to start the desegregation of public schools and public places after the 1954 Supreme Court ruling in *Brown vs. Board of Education*. Since its arrival in Waco in 1936, the NAACP held meetings at Black Churches across the city, since their primary base of support could be found there.

St. James M.E. Church also worked with other Waco churches on programs for those in need. In the 1960s, St. James was a spearheading congregation in a city-wide endeavor to help Waco's aging population who found themselves living in poverty. The Intercity Ministry, which was a network of local churches, met monthly at St. James to provide meals and educational programming to senior citizens of all races in Waco.<sup>23</sup>

The church was a member of the West Texas Conference of the United Methodist Church, which held its final conference in May of 1969. The previous December, St. James M.E. Church was the meeting place for 400 members of the West Texas Conference as they welcomed the newly appointed bishop of the merged conference. The meeting was covered in the *Waco News-Tribune*. After the merging of the conferences, St. James United Methodist Episcopal Church became St. James United Methodist Church.

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<sup>20</sup> "Forum Has Good Meeting at St. James Church," *Waco Messenger*, January, 1934; "Negro Women are to Hear Cooking Hints," *Waco Tribune-Herald*, May 13, 1935, page 16.

<sup>21</sup> Race Relations Sunday program. February 11, 1945. St. James United Methodist Church Archives.

<sup>22</sup> "McLennan NAACP to Mark Its National 'Day' With Program," *Waco Tribune-Herald*, February 25, 1951, page 45.

<sup>23</sup> *Waco Citizen*, September 9, 1967.

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In the late 1960's, the City of Waco launched a massive urban renewal campaign as part of the Model Cities program. The neighborhood surrounding St. James M.E. Church was identified as the "Clay Avenue Urban Renewal Area," the plans for included "a combination of clearance and rehabilitation in addition to overall refurbishing of the blighted section" (**Figure 12**).<sup>24</sup> As a result of the Clay Avenue project, formally approved in 1972, more than 80 families, 27 individuals, 51 businesses and churches were relocated from the 170-acre area.<sup>25</sup> Throughout the decade, the City incentivized Clay Avenue residents to move, demolished "blighted" residential and commercial buildings, and re-developed the area as a residential extension of Baylor University east of the new interstate highway. St. James M.E. Church remained as one of the few landmarks of the historic neighborhood. Although its congregation lived further away from the church, its membership remained high. Attendance at the church started to slip in the 1990s, and the congregation sold the building to its current owners in 2016. The congregation moved to a smaller building in Waco that needed less maintenance.

*The Role of Black Churches in the Civil Rights Movement*

The Methodist Episcopal (M.E.) Church was an important institution to Waco's Black community. Founded in England in the 18<sup>th</sup> century, Methodism came to Texas in the early 19<sup>th</sup> century. Unlike other denominations, the Methodist Church licensed African-Americans to serve Black congregations; this resulted in a surge of new followers. The number of Black Methodists practicing in Texas increased from 1,195 in 1846 to more than 8,000 in 1860.<sup>26</sup> In 1872, the African Methodist Episcopal Church, a separate sect from the nominated denomination, established Paul Quinn College in Waco. Methodist and Baptists were the first Black-led congregations in Waco.

The Methodist Episcopal church split in the 19<sup>th</sup> century, creating the African Methodist Episcopal (A.M.E) Church, the A.M.E. Zion Church, and the Christian M.E. Church.<sup>27</sup> As the M.E. Church grew in its Black membership, it elected its first African-American bishop in 1852, and in 1864 formed two Black conferences, Delaware and Washington.<sup>28</sup> The M.E. Church expanded to Texas during the Civil War, when other Methodists in the state generally supported the Confederate cause, resulting in a declining African-American membership base. Missionaries sent by the M.E. Church quickly drew African-Americans into the fold and, by 1865, a Texas M.E. district was organized—while simultaneously Methodism had become the largest denomination in Texas.<sup>29</sup> In addition to drawing African-Americans to its membership base, the M.E. Church organized dozens of elementary and normal schools for southern African-Americans through its Freedmen's Aid Society (one of which was located in Waco in 1865). The M.E. Church's aggressive mission program in Texas and throughout the south drove its membership up to nearly 250,000 African-American Methodists by 1896.<sup>30</sup>

St. James M.E. Church was part of the West Texas Conference, which was organized in 1874. Upon its organization, the Conference included M.E. churches in New Mexico, Arizona, and more than two-thirds of Texas, including Austin, Waco, and San Antonio. Early in the Conference's history, its leadership consisted largely of former slaves. During its time in the West Texas Conference, St. James M.E. hosted thirteen annual conferences, seven of which occurred during the period of significance.<sup>31</sup> The conference became the West Texas Annual Conference of the Methodist Church after the Methodist Unification in 1939. Unification, ironically, created the Central Jurisdiction in the Methodist Church, which formally segregated white and black congregations. The plan was repudiated by African-American churches and was met with much resistance. The Central Jurisdiction was dissolved by 1968, making the

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<sup>24</sup> "Model City has \$5 Million Reserved for Local Projects," *The Waco Citizen*, February 27, 1969, page 25.

<sup>25</sup> "Clay Project Approved," *The Waco Citizen*, August 10, 1972.

<sup>26</sup> Handbook of Texas Online, Norman W. Spellmann, "METHODIST CHURCH," accessed February 19, 2019, <http://www.tshaonline.org/handbook/online/articles/imm01>.

<sup>27</sup> *Ibid.*, 65.

<sup>28</sup> *Ibid.*, 66.

<sup>29</sup> "METHODIST CHURCH."

<sup>30</sup> *Ibid.*

<sup>31</sup> St. James M.E. Church Archives.



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Methodist Church fully integrated, becoming the United Methodist Church (and St. James M.E. Church became St. James United Methodist Church).

African-American churches became “the most significant development within the urban slave community” and were crucial in the drive to autonomy.<sup>32</sup> Throughout Texas and the South, Black congregations were founded, grew, erected purpose-built houses of worship (upgrading from meeting in barns or outdoors), and eventually expanded to the point of requiring new, bigger buildings. Ministers in these congregations often spoke about political and civil rights in addition to preaching the Gospel. Thus, Black Churches became not only houses of worship, but epicenters of the Civil Rights Movement.<sup>33</sup> It can be asserted that the Civil Rights Movement was anchored in the church. Rev. Dr. Martin Luther King, Jr. was the most well-known activist minister in the Civil Rights era. Many African American churches were led by activist ministers like Dr. King, who led congregations since the abolition of slavery and the subsequent failure of Reconstruction until the passage of the Voting Rights Act in 1965. Black Churches were therefore the main arena for Black political activity, particularly during the Civil Rights Movement.<sup>34</sup> In their book *The Black Church in the African-American Experience*, religion and African Studies professors C. Eric Lincoln and Lawrence H. Mamiya further elaborate:

Excluded from the mainstream electoral process, black people voted and chose their leaders in their churches, selecting pastors, bishops, trustees, deacons and deaconesses, the presidents of the conventions, women’s auxiliaries, and the like. This surrogate politics carried on in the Black Church became an intensive training ground of political experience with all of the triumphs and disappointments of which the political process is capable. It was the one area of social life where leadership skills and talents could be honed and tested, and it was the only area for most African-Americans where the struggle for power and leadership could be satisfied.<sup>35</sup>

The close relationship between Black Churches and the NAACP is further evidence of the Black Church’s position as a center of political activity. Lincoln and Mamiya posit that “from the beginning...the NAACP found [its] primary black support in the Black Church and through the active participation of the black clergy.” Further, “the NAACP met in many churches immediately after the benediction was pronounced. It used to be a truism in many communities that ‘the Black Church was the NAACP on its knees.’”<sup>36</sup>

In 1926, Waco had 14 African-American churches (including the nominated building) that reflected the city’s thriving Black community. By the 1950s, Waco had twelve African-American churches, nine of which were in the historically African-American (and, further to the east, Mexican-American) neighborhood east of downtown (the area which includes the nominated building). Churches in this neighborhood included Union Baptist Church, Second Baptist Church, St. James United Methodist Church (St. James M.E. Church at the time), St. John’s Baptist Church, Leon Baptist Church (for Mexican-Americans), Ebenezer Baptist Church, Church of God in Christ, Church of the Living God, and Clay Avenue Christian Church.<sup>37</sup>

Due to the steady cotton-related increase in African-Americans in Waco and the resulting establishment of African-American churches and schools, as well as Black-owned businesses, an educated African-American middle class emerged in Waco, leading to tensions which would later erupt into violence brought on by the white population of the city. Between 1880 and 1930, nearly 500 African-Americans were lynched in Texas-- some of the most hideous

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<sup>32</sup> Glasrud, 36.

<sup>33</sup> Ibid., 115.

<sup>34</sup> Lincoln, 205.

<sup>35</sup> Lincoln., 206.

<sup>36</sup> Ibid., 209

<sup>37</sup> 1950 Sanborn Map

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incidents occurring in East-Central Texas.<sup>38</sup> The lynching of a black teenager after his confession to the murder of his white, female employer put Waco in the Civil Rights spotlight in 1916. The public lynching, during which there was no law enforcement interference or interruption by the thousands of spectators, was known as the “Waco Horror” by the national press.<sup>39</sup> The incident was a turning point in the anti-lynching movement and helped bring the NAACP, the nation’s oldest Civil Rights organization, to the spotlight. After subsequent years of struggle to establish chapters in Texas (mostly due to violence by groups such as the Ku Klux Klan), the NAACP established a Waco chapter in 1936 and, in the decades following, worked to promote political and social equality in McLennan County. The NAACP worked with other local groups through the Civil Rights era of the twentieth century. It is important to note that most often, the NAACP almost exclusively held its meetings at African-American Churches around Waco, including at the subject building.

In the 1950s, a group of civic leaders in Waco formed the Inter-Racial Sub-Committee to appeal to Waco City Council regarding the integration of businesses and public areas.<sup>40</sup> A committee of influential African-Americans (composed largely of African-American ministers) was assembled to work in tandem with the Inter-Racial Sub-Committee to surreptitiously integrate social areas through planned visits by African-Americans to “white” businesses.<sup>41</sup> Additionally, the committees submitted requests to the Waco Chamber of Commerce to integrate public facilities, including parks, swimming pools, playgrounds, and the YMCA and YWCA; integrate restaurants, theaters, hotels, motels, and other businesses; remove employment restrictions in private companies and public entities; appoint African-Americans to city boards and commissions; and promote black representation in local government.<sup>42</sup> Upon the request, nearly all restaurant owners were willing to comply with integration. Most establishments were cooperative with the Chamber of Commerce’s subsequent request for integration. In January of 1964, the committee made a full report which was released to the news media. The report stated that during the existence of the committee the following had occurred, and in most instances the services of the committee had been utilized to some extent by those involved: desegregation of all City park and recreation facilities except swimming pools; desegregation of all lunch counter facilities and most suburban eating establishments; desegregation of some hotels, motels and suburban theatres; the institution of an orderly desegregation program in both major hospitals; and the creation of equal opportunity programs by several employer groups.<sup>43</sup>

### Significance in the Area of Architecture

The St. James M.E Church is significant under Criterion C for Architecture as the work of prominent Texas architect Carleton Adams and as a highly intact example of Tudor/Gothic Revival style. Completed in 1924, the church was based on Adams’ design for the St. Paul Methodist Episcopal (now UMC) Church in San Antonio, built two years prior in 1922. The subject building is one of two known churches built by the architect, and the only African-American Church in Waco built with Tudor Revival and Gothic Revival influences.

*Carleton Adams, Architect (1885-1964)*<sup>44</sup>

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<sup>38</sup> Patricia Bernstein, *The First Waco Horror: The Lynching of Jesse Washington and the Rise of the NAACP*. College Station: Texas A&M University Press, 2006, 16.

<sup>39</sup> “‘Waco Horror’ at 100: Why Jesse Washington’s lynching still matters,” *Waco Tribune*, May 15, 2016. [https://www.wacotrib.com/news/special/waco-horror-at-why-jesse-washington-s-lynching-still-matters/article\\_1e2e0e86-dc1f-5442-bc35-9c2debad14c7.html](https://www.wacotrib.com/news/special/waco-horror-at-why-jesse-washington-s-lynching-still-matters/article_1e2e0e86-dc1f-5442-bc35-9c2debad14c7.html)

<sup>40</sup> Joe L. Ward, Jr., “Quiet desegregation of Waco’s public facilities,” Waco History Project, <http://wacohistoryproject.org/firstperson/joeward.html>

<sup>41</sup> *Ibid.*

<sup>42</sup> *Ibid.*

<sup>43</sup> Joe L. Ward, Jr., “Quiet desegregation of Waco’s public facilities,” Waco History Project, <http://wacohistoryproject.org/firstperson/joeward.html>

<sup>44</sup> Largely adapted from Handbook of Texas Online, Christopher Long, "Adams, Carleton W.," accessed November 09, 2017, <http://www.tshaonline.org/handbook/online/articles/fad25>.

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Carleton Adams was born in Alma, Nebraska in 1885 and moved to San Antonio with his family in 1890. He graduated from Columbia University with a Bachelor of Architecture degree in 1909 and moved back to San Antonio to start the firm Adams and Adams with his uncle, Carl Adams. After Carl's death the firm continued to operate as Adams and Adams. Carleton Adams designed homes for San Antonio's elite along with several multi-story Beaux-Arts style commercial structures in downtown San Antonio. Many of the homes in the Monte Vista Historic District (NRHP 1998) were designed by Carleton Adams. St. James M.E. Church was designed relatively early in Adams' career and, by employing Tudor Revival elements, he demonstrated his departure from the more classical Beaux-Arts style and his entrance into the eclecticism seen in his later works, discussed below.

Over the course of his career, Carleton Adams worked with a variety of styles. Some of Adams' most prominent works include the 1919 Beaux-Arts style San Antonio Drug Company in San Antonio (NRHP 1994), the 1925 Great American Life Insurance Building in San Antonio, and the 1932 Spanish Colonial Revival style Jefferson High School in San Antonio (NRHP 1983). Adams also experimented with the Art Deco style with the 1933 State Highway Building in Austin (NRHP 1998), the 1936 Alamo Cenotaph in San Antonio, and the 1936 Hall of State at the State Fair of Texas in Dallas (NRHP 1986). Amongst Adams' later prominent works is the modern 1962 Texas State Archives and Library Building in Austin. Adams served as the campus architect for Texas A&M University in the 1940s and was honored by the American Institute of Architects as a Member Emeritus in 1963. Adams passed away in 1964.

Carleton Adams designed the St. James M. E. Church in 1924 in the Late Gothic Revival style with Tudor Revival elements. Above the primary entrance is a cast stone arch, which is representative of the Gothic revival style. Above the cast stone arch are four brick pilasters with cast stone ornament. The second floor of the primary elevation features Gothic-influenced arched windows. Above the windows is a Gothic-influenced zigzag-shaped parapet, mimicking a Gothic battlement, with Tudor-inspired diaper pattern brickwork, floral medallions, and cast stone ornament. The primary entrance is flanked by two octagonal brick towers with interlocking brickwork. The decorative brickwork, octagonal towers, and rectangular plan are all representative of the Tudor revival style. Overall, the church building is an excellent example of early twentieth century Tudor and Gothic Revival ecclesiastical architecture.

The nominated building is nearly identical to the 1922 St. Paul United Methodist Church (**Figure 6 and Figure 11**), in San Antonio, which Carleton Adams also designed. St. James more closely reflected Adams' original design for St. Paul UMC. Henry W. Haskins, a parishioner at St. Paul's, constructed both edifices from Adams' plans with black laborers. The similarities between St. James at St. Paul's are clear: St. Paul's is a Tudor/Gothic Revival Style building, with twin octagonal brick towers flanking the entrance, and four brick pilasters above the cast stone arch entrance. Both buildings have a Tudor-influenced parapet, floral medallions, and cast stone ornament. On the interior, both churches share the same overall plan and ornament in the narthex and sanctuary. Recent alterations to the St. Paul chancel, however, have removed much of the original detail. The city of San Antonio recognized the historical significance of St. Paul's in 2015 and awarded the church a local historic landmark designation. The church not only exists as an excellent example of Adams's work, but also as a pillar of San Antonio's African-American community; St. Paul's is the oldest African-American church in the city of San Antonio, and "hosted civil rights and black leaders and public figures".<sup>45</sup>

St. James M.E. Church is an example of a "neomedieval auditorium church" described by Jeanne Halgren Kilde in *When Church Became Theatre: The Transformation of Evangelical Architecture and Worship in Nineteenth-Century America*.<sup>46</sup> These churches are characterized by architecturally eclectic exteriors emphasizing Gothic or Romanesque

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<sup>45</sup> White, Tyler. "St. Paul United Methodist Church receives Historical Landmark Designation by City of San Antonio." *MySanAntonio*, December 11, 2015. <https://www.mysanantonio.com/news/local/article/St-Paul-United-Methodist-Church-receives-6689970.php>

<sup>46</sup> Jeanna Halgren Kilde, *When Church Became Theatre: The Transformation of Evangelical Architecture and Worship in*  
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vocabularies (which in St. James' case, is a Tudor Revival exterior with Gothic elements), and an amphitheater-like sanctuary with theater features such as a low platform as an altar (rather than one set high above the congregation), curved seating arrangement to provide ample viewing space for all congregants, and good acoustics.<sup>47</sup> This style of church was increasingly erected for Methodist, Presbyterian, and Baptist churches into the 20<sup>th</sup> century.<sup>48</sup>

The prevalence of the auditorium style (and its Gothic exterior architecture) in Methodist churches can also be attributed to the many plan books and guidebooks published by the national Methodist conference in the 19<sup>th</sup> and 20<sup>th</sup> centuries. These guidebooks may also explain some of the similarities between St. Paul M.E. Church in San Antonio (discussed above) and St. James M.E. Church. Upon the completion of St. Paul M.E. Church, the "impact of the building resounded throughout the Conference by inspiring other congregations to engage in developing plans for similar structures."<sup>49</sup> Though no evidence could be found to support this quote that implies that St. James M.E. Church sought Carlton Adams after seeing St. Paul in San Antonio, the nearly identical exteriors of the churches suggest otherwise. This could likely be explained by the Methodist Episcopal Church publishing of "Church Extension Annuals" starting in 1870, that included exterior and interior plans for new churches. The late 19<sup>th</sup> and early 20<sup>th</sup> centuries were times of tremendous growth for the denomination, and publishing plans made it easier for local congregations to erect newer, bigger structures as houses of worship.<sup>50</sup> As St. James M.E. Church was highly active in the West Texas Conference, these publications would have been advertised at annual conferences.

Though no concrete evidence of the use of guidebooks in the construction of St. James M.E. Church could be found, the similarities between St. James, St. Paul and other African-American Methodist churches built in Texas in the 1920s could support the claim. Constructed in 1921, Mt. Vernon A.M.E. Church in Palestine, TX (NR 1998) is also a masonry edifice with a grand entrance flanked by two masonry towers and Gothic Revival elements, though not as lavishly detailed as St. Paul United Methodist or St. James United Methodist. St. James Colored Methodist Episcopal Church in Tyler, TX (NRHP 2004) has a similar form with twin, squared masonry towers flanking the entrance, but it lacks defining characteristics of Tudor Revival or Gothic Revival styles.

## Conclusion

St. James United Methodist Church is significant at the local level under Criterion A: Ethnic Heritage: Black and Social History, for its role in the advancement of Waco's African-American community in the twentieth century and is one of the few resources that reflects the historic culture of the once-African-American neighborhood in which it is located. The surrounding neighborhood was home to many Waco's freed slaves beginning in the late 19<sup>th</sup> century and grew into a neighborhood of African-American churches, businesses, and schools, much of which is no longer extant. From the time it was completed in 1924, the church served as a meeting place for various African-American advancement organizations such as the NAACP, while also serving an African-American congregation for ninety-two years. It is the oldest extant historically African-American church in Waco and one of the few remaining historic African-American churches in the surrounding neighborhood. St. James M.E. Church is also significant under Criterion C: Architecture, as an intact example of a Tudor Revival building purpose-built for an African-American congregation, and as the work of noted Texas architect Carleton Adams. Its period of significance is 1924-1969. It retains integrity through its original location and setting, design, which has seen few alterations over time, workmanship, feeling, and association, and is therefore eligible for listing in the National Register of Historic Places.

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*Nineteenth-Century America*, Oxford: Oxford University Press, 2002, 10.

<sup>47</sup> "First United Methodist Church, Crockett, Houston County, Texas," National Register of Historic Places Nomination, Timothy Parker and Monica Penick, March 2010, 24.

<sup>48</sup> *Ibid.*

<sup>49</sup> "St. Paul United Methodist Church Marker Application," Texas Historical Commission, 2010.

<sup>50</sup> "Methodist History: Church Plans Catalog," United Methodist Church. <http://www.umc.org/who-we-are/methodist-history-church-plans-catalog>

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**Maps**

Map 1: Map of McLennan County

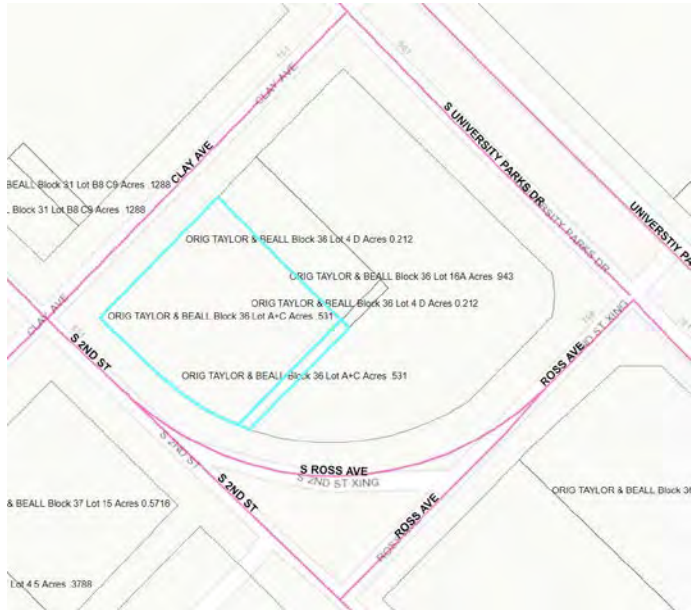


Map 2: St. James Methodist Episcopal Church, Waco, McLennan Co., Texas. Google Maps



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

Map 3: St. James Methodist Episcopal Church, McLennan County CAD Map



Map 4: St. James Methodist Episcopal Church, Google Earth.

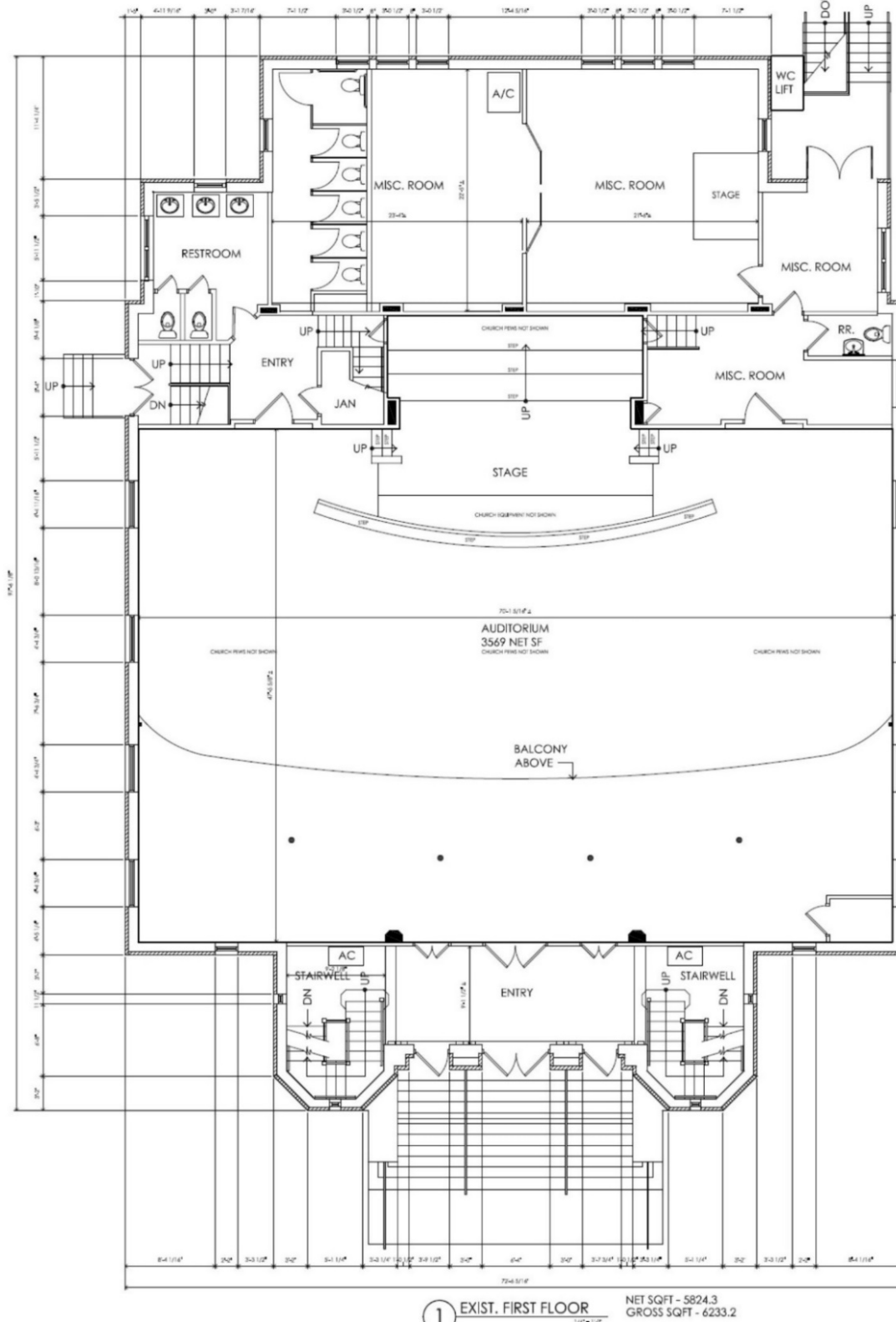




St. James Methodist Episcopal Church, Waco, McLennan County, Texas

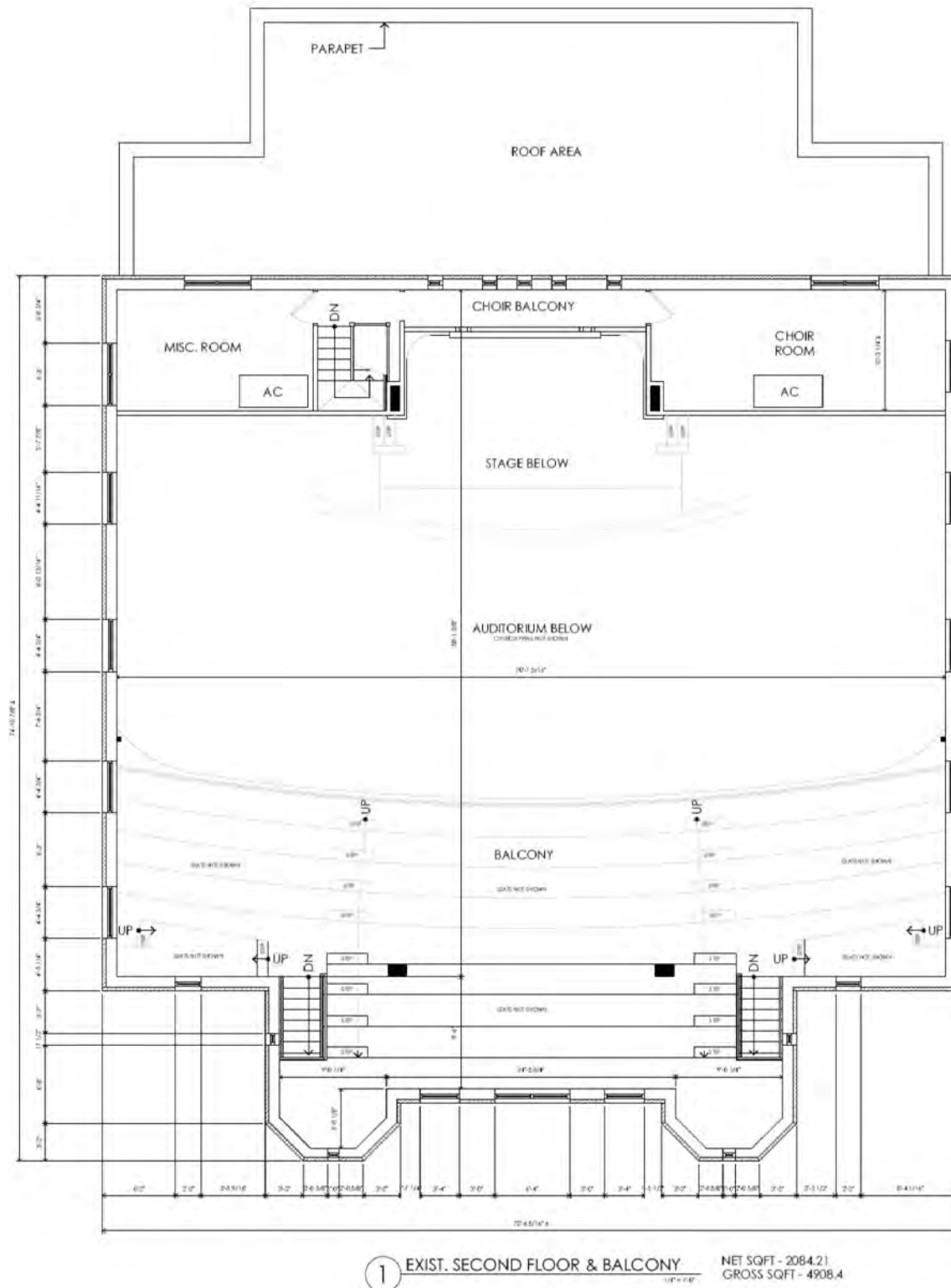
Figures

Figure 1: St. James M.E. Church current first floor plan. Source: Architectural Drawings, Sterling Architects, 2018.



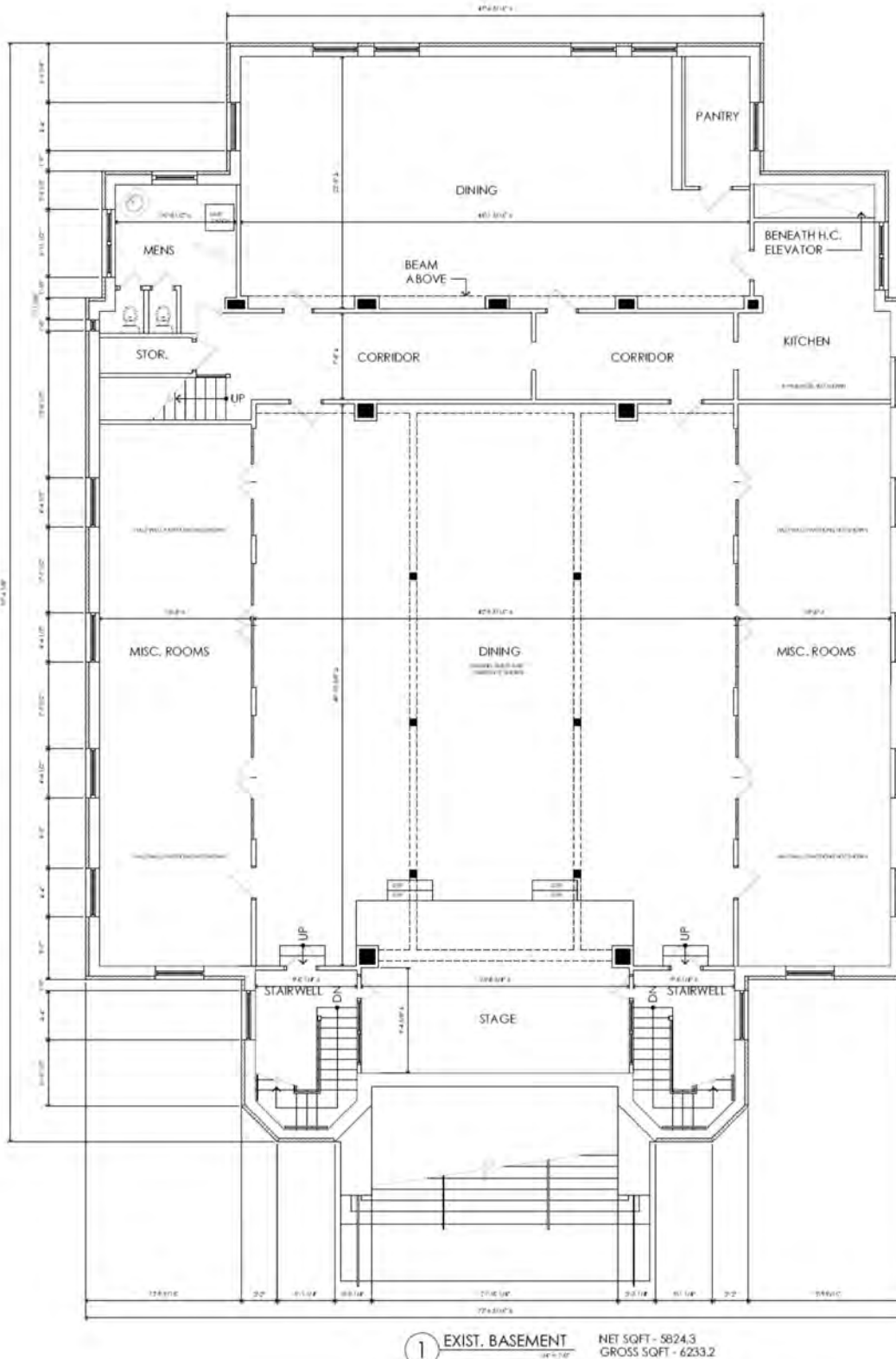
St. James Methodist Episcopal Church, Waco, McLennan County, Texas

Figure 2: St. James M.E. Church current second floor plan. Source: Architectural Drawings, Sterling Architects, 2018.



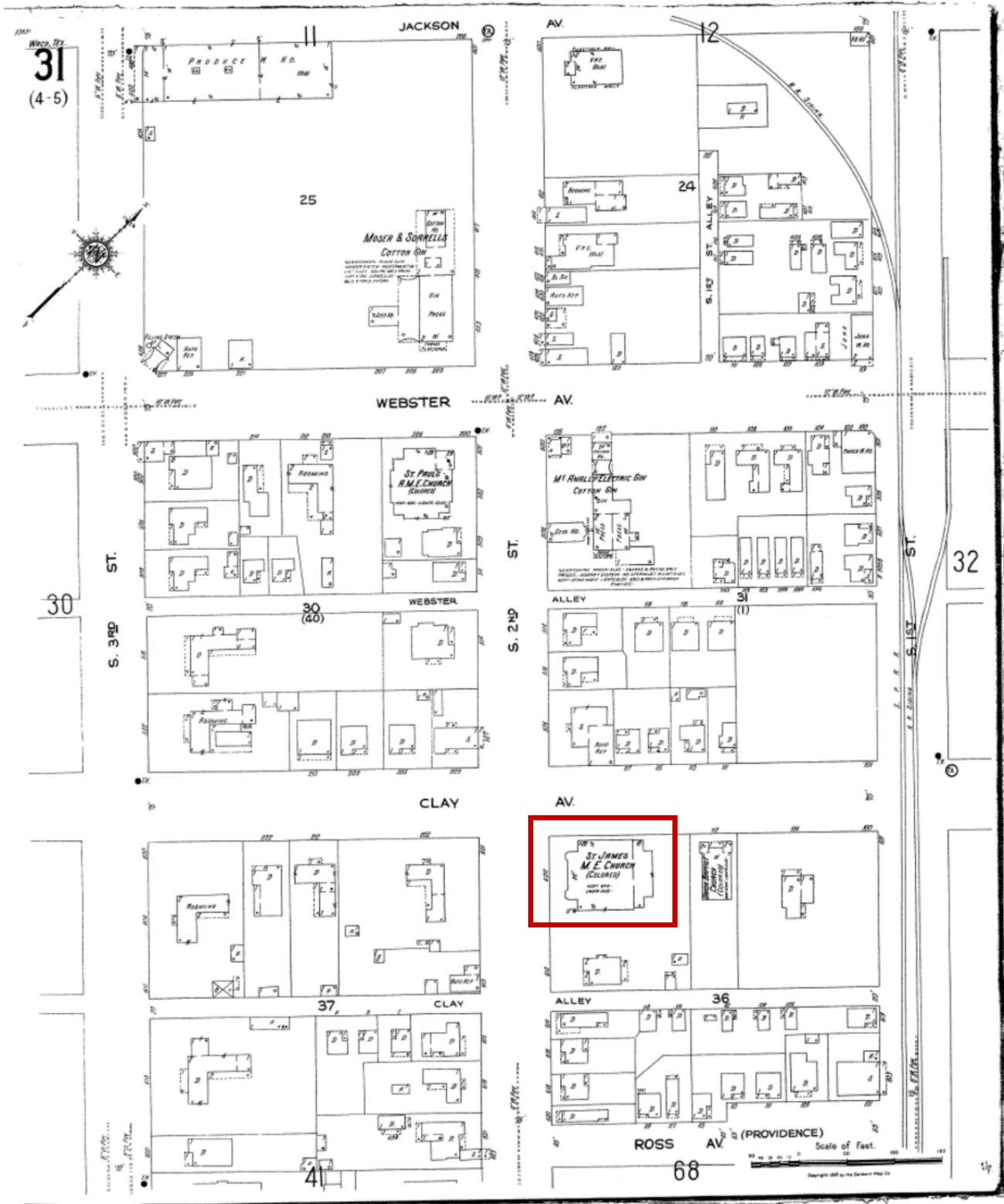
St. James Methodist Episcopal Church, Waco, McLennan County, Texas

Figure 3: St. James M.E. Church current basement floor plan. Source: Architectural Drawings, Sterling Architects, 2018



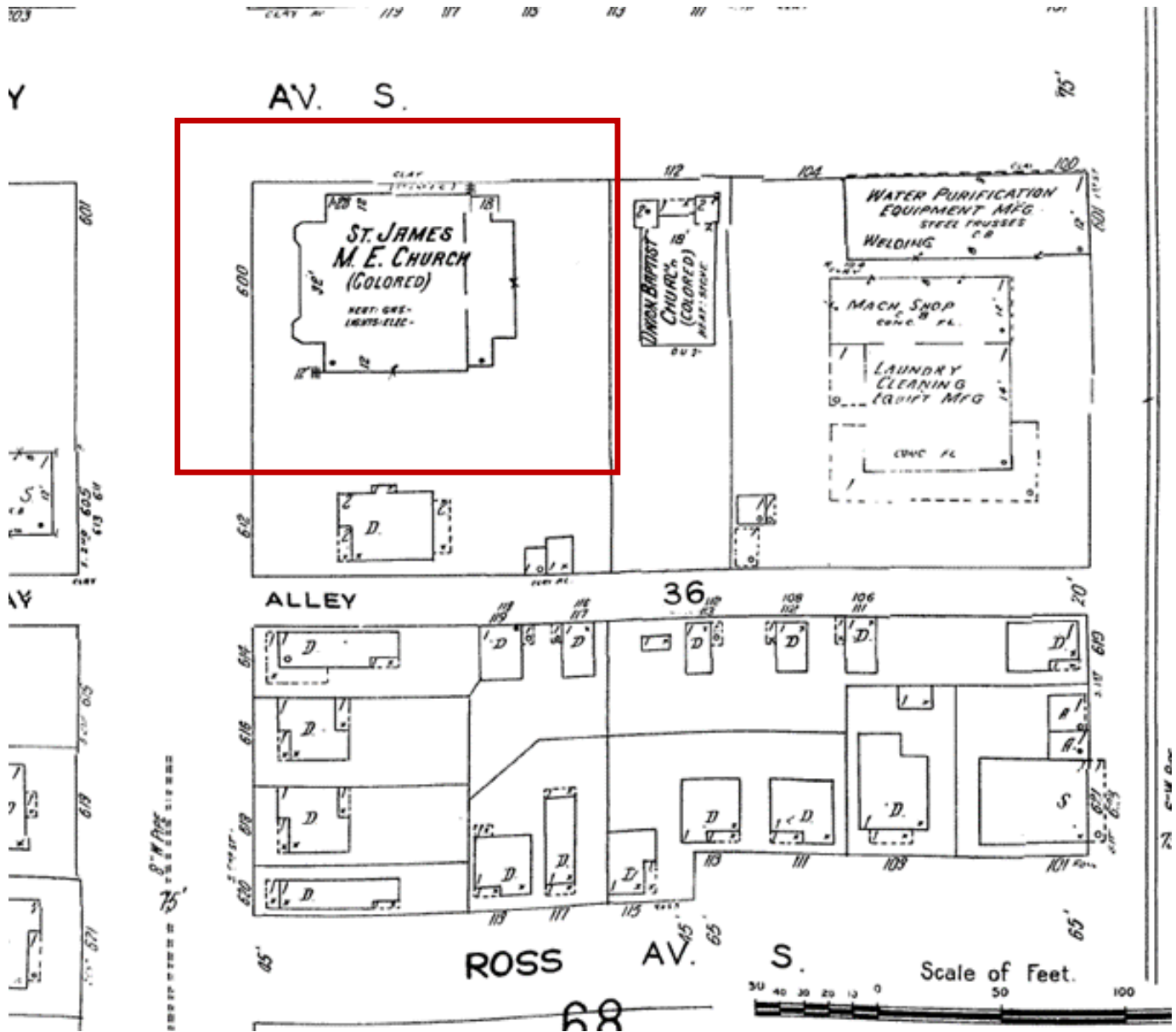
St. James Methodist Episcopal Church, Waco, McLennan County, Texas

Figure 4: 1926 Sanborn Fire Insurance Map



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

Figure 5: 1926 Sanborn Fire Insurance Map, detail



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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Figure 6: The design for the nominated building was based on St. Paul's M.E. Church in San Antonio. Both were designed by Adams & Adams and built by Henry W. Hawkins. Source: St. Paul's UMC, <https://www.stpaulofsanantonio.com/>, accessed March 11, 2019.

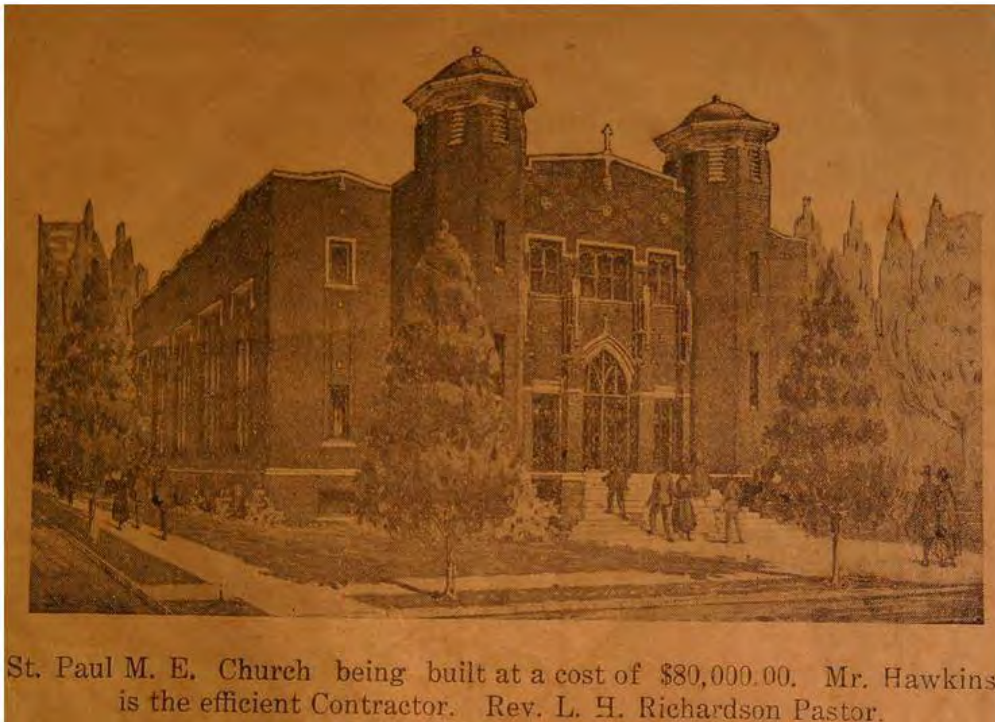


Figure 7: St. James M.E. Church under construction, 1924. SJUMC Archives



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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Figure 8: St. James M.E. Church, c. 1930. SJUMC Archives.

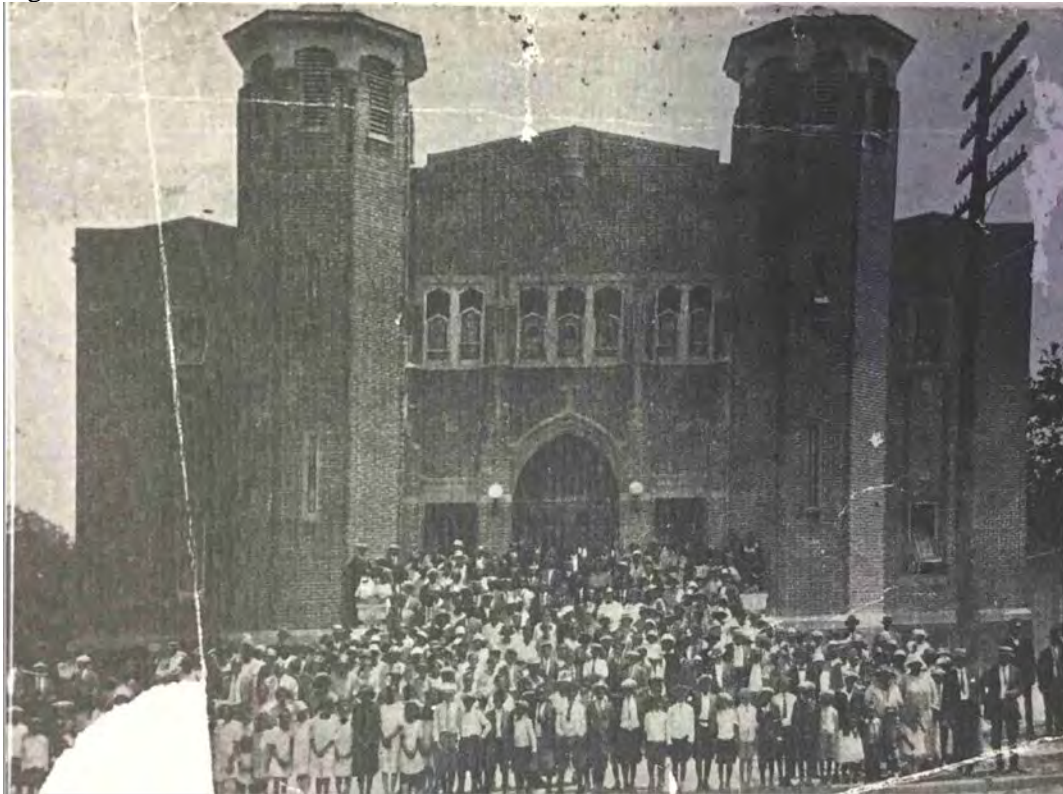
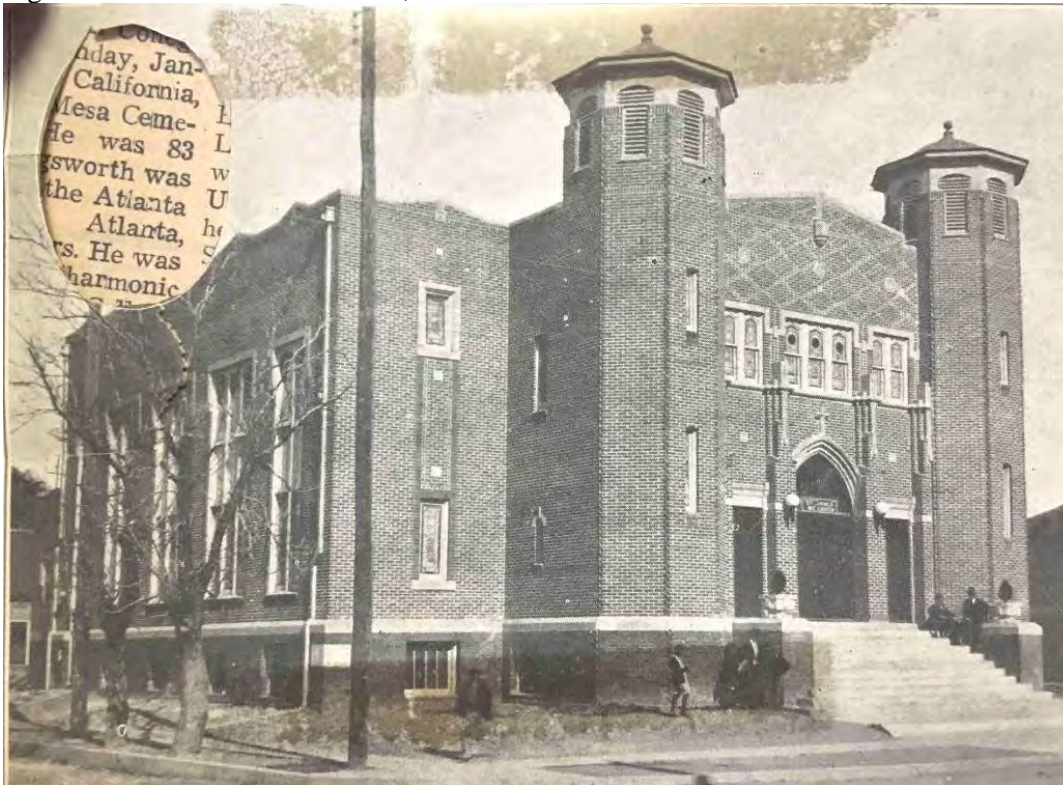


Figure 10: St. James M.E. Church, n.d. SJUMC Archives.

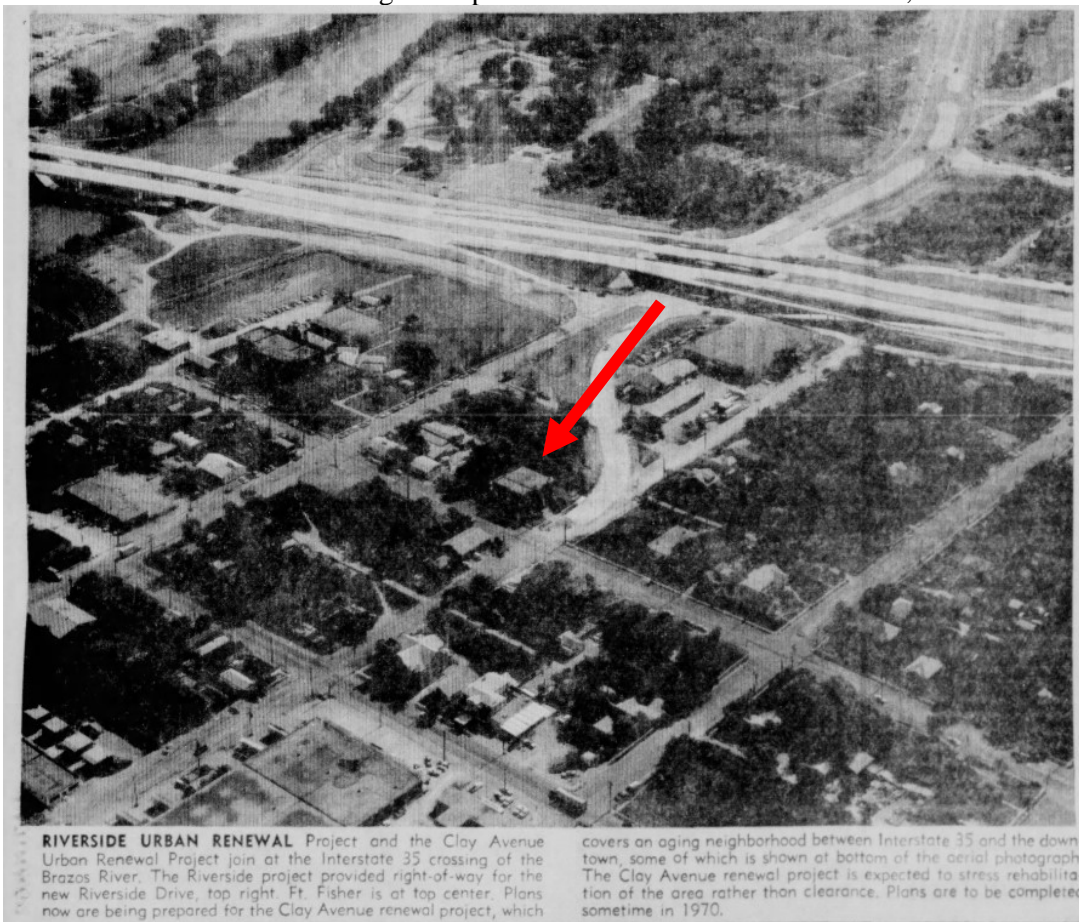


St. James Methodist Episcopal Church, Waco, McLennan County, Texas

Figure 11: St. Paul United Methodist Church, San Antonio. Image courtesy of the Texas Historical Commission.



Figure 12: Urban renewal and Interstate I-35 significantly changed the character of the historic neighborhood where the nominated property is located. The red arrow shows the St. James M.E. Church and the neighborhood before demolition of individual buildings took place. Source: *Waco Tribune-Herald*, November 16, 1969, 4E.





St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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**Photographs**

Name of Property: St. James Methodist Episcopal Church

City, County, State: Waco, McLennan County, Texas

Photographer: Ellis Mumford-Russell

Date Photographed: October 2017

Photo:1 Southwest (Primary) Elevation. View northeast.



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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Photo 2: Southwest (Primary) and Northwest (Secondary) elevations. View northeast.



Photo 3: Southwest (Primary) and Southeast (Side) Elevation. View northwest.



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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Photo 4: Southeast (Side) Elevation. View southwest.



Photo 5: Northeast (Rear) and Southeast (Secondary) Elevations. View southwest.



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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Photo 6: Northeast (Rear) Elevation. View southwest.



Photo 7: Northwest (Secondary) Elevation. View Southeast.



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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Photo 8: First floor interior. Narthex. View northwest.



Photo 9: First floor interior. Stair. View southeast.



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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Photo 10: First floor interior. Sanctuary. View northeast.



Photo 11: First floor interior showing structural beams and interior ornament. Sanctuary. View southeast.



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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Photo 12: First floor interior. Apse with setting for choir. View northwest.



St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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Photo 13 Second floor interior. View of nave balcony.



Photo 14: View of sanctuary with apse from balcony.





St. James Methodist Episcopal Church, Waco, McLennan County, Texas

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Photo 15: Basement interior. Community room. View northwest. Historic folding doors on the perimeter were used to partition the room for Sunday school classes.



*~end~*



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ANTIQUE & VINTAGE SALE  
OCT. 13-15 9-5 P.M.  
PIECE ON  
2ND AND CLAY ST.













WELLS FARGO  
BANK  
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MILWAUKEE, WI 53233







A Glimpse From the  
Past: 1988  
Combined  
Sunday Evening Worship

Worship  
Prayer  
Singing  
Sermon  
Benediction

Worship  
Prayer  
Singing  
Sermon  
Benediction



PRAYER CHANGES THINGS

EXIT

EXIT





PRAYER CHANGES THINGS



KEMPSTON  
HARDWICK

PHILIP MORRIS

Dr Pepper







UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: St. James Methodist Episcopal Church

Multiple Name:

State & County: TEXAS, McLennan

Date Received: 7/30/2019      Date of Pending List: 8/28/2019      Date of 16th Day: 9/12/2019      Date of 45th Day: 9/13/2019      Date of Weekly List:

Reference number: SG100004374

Nominator: SHPO

Reason For Review:

<input type="checkbox"/> Appeal	<input checked="" type="checkbox"/> PDIL	<input type="checkbox"/> Text/Data Issue
<input type="checkbox"/> SHPO Request	<input type="checkbox"/> Landscape	<input type="checkbox"/> Photo
<input type="checkbox"/> Waiver	<input type="checkbox"/> National	<input type="checkbox"/> Map/Boundary
<input type="checkbox"/> Resubmission	<input type="checkbox"/> Mobile Resource	<input type="checkbox"/> Period
<input type="checkbox"/> Other	<input type="checkbox"/> TCP	<input type="checkbox"/> Less than 50 years
	<input type="checkbox"/> CLG	

Accept       Return       Reject      9/12/2019 Date

Abstract/Summary Comments: The St. James Methodist Episcopal Church is locally significant under National Register Criteria A and C in the areas of Architecture, Ethnic Heritage-Black, and Social History (Civil Rights). The two-story, red brick late Gothic Revival/Tudor Revival church is an excellent local example of early twentieth century ecclesiastical design. Completed in 1924, the church served as an important religious, cultural, and social venue for Waco's local African American community, particularly as a supporter for African American civil rights efforts. The building remains one of the few extant resources reflecting the historic vibrancy of the immediate African American neighborhood, which has undergone significant urban renewal and displacement. Interestingly, the church's design is nearly identical to that of San Antonio's St. Paul's Methodist Episcopal Church of 1922, by the same architects Adams & Adams.

Recommendation/ Criteria: Accept NR Criteria A and C

Reviewer: Paul Lusignan      Discipline: Historian

Telephone: (202)354-2229      Date: 9/12/2019

DOCUMENTATION: see attached comments : No      see attached SLR : **Yes**

TEXAS HISTORICAL COMMISSION

real places telling real stories

TO: Paul Lusignan  
National Register of Historic Places  
Mail Stop 7228  
1849 C St, NW  
Washington, D.C. 20240



From: Mark Wolfe, SHPO  
Texas Historical Commission

RE: St. James Methodist Episcopal Church, Waco, McLennan County, Texas

DATE: July 29, 2019

The following materials are submitted:

X	Original National Register of Historic Places form on disk. The enclosed disk contains the true and correct copy of the National Register of Historic Places nomination for the St. James Methodist Episcopal Church, Waco, McLennan County, Texas.
	Resubmitted nomination.
X	Original NRHP signature page signed by the Texas SHPO.
	Multiple Property Documentation form on disk.
	Resubmitted form.
	Original MPDF signature page signed by the Texas SHPO.
X	CD with TIFF photograph files, KMZ files, and nomination PDF
	Correspondence.

COMMENTS:

- SHPO requests substantive review (cover letter from SHPO attached)
- The enclosed owner objections (do ) (do not ) constitute a majority of property owners
- Other:

