

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If 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 East End Baptist Church
other names/site number N/A

2. Location

street & number 2609 Sixth Avenue South N/A not for publication
city or town Birmingham N/A vicinity
state Alabama code AL county Jefferson code 073 zip code 35233

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.)
[Signature] March 3, 2005
Signature of certifying official/Title Date
State Historic Preservation Office, Alabama 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. Carol O'Sullivan 4-22-05
 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:)

East End Baptist Church
Name of Property

Jefferson County, Alabama
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.)

- private
- public-local
- public-State
- public-Federal

- building(s)
- district
- site
- structure
- object

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1	0	Total

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

Birmingham Civil Rights Movement, 1933-1979 MPS

Number of Contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGIOUS: church

Current Functions
(Enter categories from instructions)

RELIGIOUS: church

7. Description

Architectural Classification
(Enter categories from instructions)

Romanesque Revival

Materials
(Enter categories from instructions)

foundation Brick; Concrete
walls Brick
roof Asphalt Shingle
other Metal; Wood; Glass; Vinyl

Narrative Description

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

See continuation sheets.

East End Baptist Church
Name of Property

Jefferson County, Alabama
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 the 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 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

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

Areas of Significance

(Enter categories from instructions)

Social History
Ethnic Heritage: African American

Period of Significance

1956-1969

Significant Dates

1963

Significant Person

(Complete if Criterion B is marked)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

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
- Other State Agency
- Federal Agency
- Local Government
- University
- Other

Name of repository: Birmingham Historical Society, Birmingham Public Library; Birmingham Civil Rights Institute

East End Baptist Church
Name of Property

Jefferson County, Alabama
County and State

10. Geographical Data

Acreage of Property Less than one acre

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>16</u>	<u>519260</u>	<u>3707940</u>	3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	<u> </u>
					<input type="checkbox"/> See continuation sheet		

Verbal Boundary Description

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

Boundary Justification

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

11. Form Prepared By

name/title Carroll Van West, with earlier material by Linda Nelson and Marjorie White
organization Center for Historic Preservation date March 25, 2004
street & number Middle Tennessee State University—Box 80 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 East End Baptist Church (Rev. Johnny L. Mosby)
street & number 2609 Sixth Avenue South telephone 205-252-6938
city Birmingham state Alabama zip code 35233

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.

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East End Baptist Church, Jefferson County, AL

VII. Description

East End Baptist Church, built in 1947, is at 2609 Sixth Avenue South, on a narrow urban lot surrounded by commercial and light industrial development. The gable-front brick building, with a brick and concrete foundation and asphalt shingle roof, is 50 feet wide and 105.5 feet in depth.

The three-bay north façade is approximately in thirds with slightly wider central section a shed-roof loggia porch behind an arcade, the outer thirds representing slightly projecting corner towers with pyramidal asphalt shingle roofs. The building exhibits Romanesque Revival design due to the triple arches that define the entrance and that are flanked by the low corner towers. Three modern, c. 1970, solid paneled wood single-double-single doors are off the porch, symmetrically arranged so that one set is centered in the façade and serves as the entrance. The other two sets provide entry to the towers. The ceiling of the entrance has been covered with vinyl siding. Metal frame one-over-one windows, all with stippled tinted glass, are on the front and side tower bays with one in the upper gable face, centered over the entrance.

The east elevation contains five symmetrical bays, with four being metal-frame one-over-one windows of stippled tinted glass, set under stuccoed blind semi-circular arches. The letters "B T" (for Baptist Training) are barely perceivable, having been painted in the arches at an unknown date. The rear bay is blind and contains a metal security door, c. 1990. The brick flue pierces the eave line on the east side toward the rear.

The west elevation is similar to the east, but lacks the brick flue. There are five symmetrical bays, with four being stacked metal-frame windows of stippled tinted glass, set under stuccoed blind semi-circular arches. The rear bay is blind and contains a metal security door, over which is a metal awning, c. 1990, and a concrete stoop with metal railing.

The south elevation contains a drop-roof gabled rear extension of continuous construction, added for Sunday School rooms and a fellowship hall in c. 1960. The exterior brick has no header courses and appears to be veneer, probably over concrete block.

The vestibule contains men's and women's restrooms situated in the tower corners, installed c. 1947. The sanctuary has an auditorium-fashion layout with a flat floor, three almost-equal sections of oak pews with two aisles, with single perpendicular pews at the front on either side. The dais and pulpit are behind a segmental arch with doors to rear vestibules on either side; the choir loft of three long oak pews is behind the dais. The sanctuary furnishings are of oak: the podium, pulpit, three chairs, and sacrament table. All of the furniture dates c. 1947. Ceiling is low with acoustical tile and modern pendant light fixtures and ceiling fans, which were installed c. 1980. The walls have faux pine paneling, with a faux wood chair rail. The hardwood floors remain extant underneath carpet. The entire rear chancel area is paneled in faux pine paneling.

The fellowship room addition has a concrete block floor, now covered with plastic floor covering, and kitchen equipment was installed c. 1990.

The church meets the registration requirements for church buildings in the Birmingham's Civil Rights Movement, 1933-1979 MPS. It retains a high degree of integrity in setting, location, exterior materials, exterior workmanship, and association. The addition of the rather unadorned educational building in c. 1960 to the rear of the building does not lessen the building's sense of place and time, since the addition's mass, style, and materials do not overwhelm or detract from the architectural quality of the older building. Although changes in the materials and workmanship have occurred in the interior spaces, these changes largely were just applied over the historic materials, which remain in place. The dropped ceiling does detract from the sense of space found in the historic building, but no other changes have been made to the original space plan. Other elements of the church's original design, materials, and craftsmanship remain in the window, the church furniture, and the pews.

Archaeological Component

Although no formal archaeological survey has been conducted, the potential for subsurface materials remains.

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East End Baptist Church, Jefferson County, AL

VIII. Significance

Organized in 1917 by Reverend G. G. Austin, East End Baptist Church is eligible for listing in the National Register of Historic Places under Criterion A, as one of the leading churches involved in the Alabama Christian Movement for Human Rights in the Civil Rights era. Rev. Calvin W. Woods, a significant leader in the Civil Rights Movement from the 1950s through the 1960s, was pastor of the church. The property meets the registration requirements for Criterion A as found in the Birmingham's Civil Rights Movement, 1933-1978 MPS.

The congregation built the present church in 1947, under the leadership of Reverend C. J. Austin. During the fieldwork of July 23, 2003, the author spoke with Charlie Hallman, a white man who worked at the adjacent oil and lube business. Hallman said that the church was once a white church "when he was a little boy," but there has been no collaboration of his observation. All African-American informants state that the church had always been a black church.

The East End Baptist Church has been among the city's Civil Rights leaders since 1958. Its minister from that year to 1974 was Reverend Calvin W. Woods, a graduate of Miles College, who historian Glenn T. Eskew describes as one of Rev. Fred Shuttlesworth's "stalwart lieutenants" in the Alabama Christian Movement for Human Rights. (Eskew, 7-8). Rev. Woods recalls that East End Baptist's involvement with the Alabama Christian Movement for Human Rights began almost immediately, after the second meeting of the organization at nearby New Pilgrim Baptist Church in June 1956. His own involvement and leadership landed him in jail in November 25, 1958, when officials arrested him for violating the State of Alabama's recently approved "antiboycott" law by encouraging his congregation not to use city buses. Woods, in an interview with Horace Huntley at Miles College on May 12, 1995, observed that "some members of my church that were very active and after I was arrested [during the 1956 bus boycott] then it seemed like I gained more support from the members and had more of a free hand. I had to go on and participate in the activities, however, you have always had some who were anti." Woods remembered that members of his own congregation had given the police information that led to his arrest. (Woods interview, 13-14). Rev. Woods' arrest galvanized new support for civil rights among the broad spectrum of African Americans activists in Birmingham, and a group of twenty ministers denounced the arrest as "an unwarranted and illegal invasion of the inviolability of the Christian pulpit." (Eskew, 146)

As one of the "stalwarts" of the ACMHR, Woods spoke at many of the organization's regular Monday meetings, as he recalled being "just like a revival. Singing, praying, shouting, proclamation, inspiration, asperation [sic] that came from each meeting." (Woods interview, 9). He and members of the congregation also played an important role in guarding various African-American institutions from domestic terrorism. Woods told Horace Huntley: During 1963, "along with Colonel Stonewall Johnson and Picket, I at some point became Chairman of the guards for a while, that guarded such places as Arthur Shores house and other persons home and some churches. I also served as one of the coordinators for the picketers. I also served on the negotiating team. I had been placed on the Board of the ACMHR. So I did a number of things, you know, leading demonstrations and so forth." (Ibid., 16) "I also served as convener for the Ministers Leadership Training Program that was a branch of the SCLC which secured many jobs here in Birmingham and negotiated with many businesses." (Ibid., 18). Just as important, Rev. Woods regularly kept his congregation informed of all of these developments, and urged them to take a major role in the Movement, through his regular Sunday sermons at the church. Through these ways, East End Baptist Church is a significant example of how important tools of oral communication were for Birmingham's African Americans in the early 1960s. They had few other public options, since open discussion of civil rights strategies over the airwaves or in print could provoke severe reactions from white extremists. Furthermore, activists knew that to reach the core working-class residents of their neighborhoods, meetings in the churches were much more effective venues than print or electronic media. It was thus at the churches where activists, often a combination of local ministers, community leaders, and the occasional visitor from another Civil Rights hotbed, relayed the important messages and key strategies to be debated and carried out. The churches were safe havens in an often hostile environment.

During the demonstrations of April-May, 1963, Rev. Woods and members of the East End Baptist Church were active participants. They met at the church to discuss and plan how they would be involved in the various Project C

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East End Baptist Church, Jefferson County, AL

demonstrations. On April 3, 1963, Rev. Woods led eight sit-in demonstrators (including members of his own church) at Woolworth's, and later Britling's Cafeteria, where they were arrested. These sit-ins, the opening moves of Project C, "marked the beginning of a major drive to force a resolution of the long-standing stalemate in local race relations." (Eskew, 217) Rev. Woods recalled that white men came up to him, and "when I looked around one of them spit in my face. I looked at him and smiled." (Ibid., 218) On April 7, Rev. Woods participated in the famous "preachers march," where Rev. Nelson H. Smith, Jr., Rev. A. D. King and Rev. John T. Porter led a group of thirty demonstrators from Thirgood CME Church on Easter Sunday, 1963, to pray at the city jail for Rev. King and Rev. Abernathy. Police arrested the group shortly after leaving the church. In addition to keeping his congregation informed and involved, Rev. Woods also took part in the planning meetings and negotiations that took place at the A. G. Gaston Motel in those weeks.

Once Birmingham officials announced the integration of lunch counters in July 1963, they worked with Rev. Woods to carry out the symbolic first openings. "On July 31, 1963, seven teams of two lunched at previously all-white restaurants in novelty stores around Birmingham," reported Glenn T. Eskew. "Perhaps remembering being spat on four months earlier, Woods happily reported: 'There were no incidents. The waitresses were very cordial, while the cooks looked on with quiet amazement.'" (Eskew, 317)

In 1964-1964, the church continued to remain active in the Movement, holding meetings about voting rights, how to register to vote, and how to implement the gains of the Civil Rights Movement within local institutions, such as continued public desegregation and the ending of police brutality. In the 1965 annual report of the ACMHR, the church bought a half-page advertisement that proclaimed: "may the precious spirit of freedom propel you continually forward each day!"

In 1969, Rev. Woods again was at the forefront of activism, when he and Dr. James Montgomery, a local physician, were the leaders of a successful effort for African Americans to name their own representatives to the newly established Community Affairs Committee, part of the Operation New Birmingham (ONB) initiative to revitalize the city. The creation of the Community Affairs Committee within the ONB initiative was a significant step in the implementation of the Civil Rights Movement in Birmingham, 1964-1979. By demanding the right to choose their own representatives to this public-private partnership, Woods and Montgomery's actions "graphically depicted the rise in a new kind of black leadership in Birmingham, not radical in the traditional sense of the word, but insistent that the black community determine its own direction." (Franklin, 61)

Thus, East End Baptist Church meets the registration requirements for Criterion A and for Criterion B as listed in the Birmingham's Civil Rights Movement, 1933-1979 MPS. From 1956 to 1969, the church was an important strategy center where, under the leader of Rev. Woods for twenty years, the congregation and Civil Rights activists planned their involvement in such key issues as the busy boycott, voting rights, the Selective Buying Campaign, police brutality, the Project C demonstrations, and Operation New Birmingham.

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East End Baptist Church, Jefferson County, AL

IX. Bibliography

Alabama Christian Movement for Human Rights (ACMHR) Meeting and Police Department Records, Eugene ("Bull") Connor Papers, Birmingham Public Library Department of Archives and Manuscripts, Birmingham, Alabama.

Annual Report, 1958, Alabama Christian Movement for Human Rights. Birmingham: ACMHR, 1958.

Annual Report, 1965, Alabama Christian Movement for Human Rights. Birmingham: ACMHR, 1965.

Birmingham News, April 4 and April 8, 1963.

Birmingham Post-Herald, April 8, 1963.

East End Baptist Church Files, Birmingham Historical Society Civil Rights Collection-Alabama Christian Movement for Human Rights and Civil Rights Churches Files, Birmingham Historical Society, Birmingham, Alabama. Files include Board of Equalization Records, City Directory Trace, and Photographs.

Eskew, Glenn T. *But for Birmingham.* Chapel Hill: University of North Carolina Press, 1998.

Franklin, Jimmie L. *Back to Birmingham: Richard Arrington, Jr., and His Times.* Tuscaloosa: University of Alabama Press, 1989.

Hallman, Charlie. Interview, July 23, 2003. Notes in possession of author.

Hendricks, Lola. Interviews with Marjorie L. White. 1999. Birmingham Historical Society.

McWhorter, Diane. *Carry Me Home.* New York: Simon & Schuster, 2000.

White, Marjorie L., *A Walk to Freedom-The Reverend Fred Shuttlesworth and the Alabama Movement for Human Rights.* Birmingham: Birmingham Historical Society, 1998.

Woods, Rev. Calvin, interview, with Horace Huntley, May 12, 1995, at Miles College. Archive Division, Birmingham Civil Rights Institute.

X. Verbal Boundary Description and Justification

The nominated boundaries of East End Baptist Church at 2609 Sixth Avenue South are represented by Lot 7, Block 194 of the attached Tax Map 01-23-31-3, Sections SW ¼ 31, Township 17 South, Range 2 West. The boundaries contain all of the historic property significantly associated with the East End Baptist Church.

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East End Baptist Church, Jefferson County, AL

East End Baptist Church
Birmingham, Jefferson Co., AL

Photographs (exterior) by:

Carroll Van West
MTSU Center for Historic Preservation
July 2003

Photographs (interior) by:

Birmingham Historical Society
January 2000

North façade, facing south
1 of 10

Dedication marker, facing south
2 of 10

South elevation, facing north
3 of 10

East elevation, facing northwest
4 of 10

West elevation, facing southeast
5 of 10

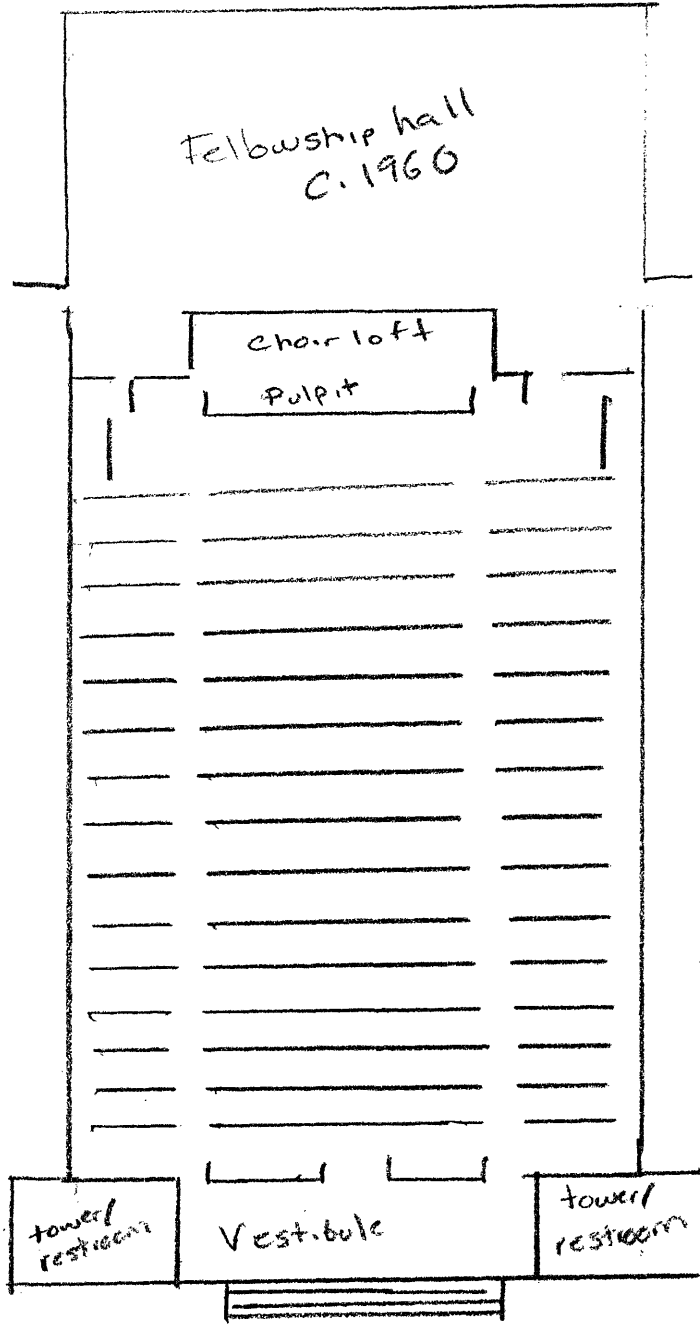
North façade, facing southwest
6 of 10

Sanctuary, facing north
7 of 10

Sanctuary, facing south
8 of 10

Sanctuary, facing east
9 of 10

Sanctuary, facing west
10 of 10



C. 1947
Sanctuary

Sixth Avenue South

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NTS: 2004

East End Baptist Church
2609 6th Ave S
Birmingham, AL