

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM**

(Type all entries - complete applicable sections)

STATE: Massachusetts
COUNTY: Suffolk
FOR NPS USE ONLY
ENTRY DATE

1. NAME

COMMON:
African Meeting House

AND/OR HISTORIC:
African Meeting House, First African Baptist Church

2. LOCATION

STREET AND NUMBER:
8 Smith Court

CITY OR TOWN:
Boston

CONGRESSIONAL DISTRICT:

STATE:
Massachusetts

CODE:

COUNTY:
Suffolk

CODE:

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input type="checkbox"/> Site <input type="checkbox"/> Object <input checked="" type="checkbox"/> Building <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	Public Acquisition: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered <input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input checked="" type="checkbox"/> Preservation work in progress	Yes: <input checked="" type="checkbox"/> Restricted <input type="checkbox"/> Unrestricted <input type="checkbox"/> No

PRESENT USE (Check One or More as Appropriate)

<input type="checkbox"/> Agricultural	<input type="checkbox"/> Government	<input type="checkbox"/> Park	<input type="checkbox"/> Transportation	<input type="checkbox"/> Comments
<input type="checkbox"/> Commercial	<input type="checkbox"/> Industrial	<input type="checkbox"/> Private Residence	<input type="checkbox"/> Other (Specify)	
<input checked="" type="checkbox"/> Educational	<input type="checkbox"/> Military	<input type="checkbox"/> Religious	Museum of	
<input type="checkbox"/> Entertainment	<input checked="" type="checkbox"/> Museum	<input type="checkbox"/> Scientific	Afro American History	

4. OWNER OF PROPERTY

OWNER'S NAME:
Museum of Afro American History, Inc., & Byron Rushing, Executive Director

STREET AND NUMBER:
8 Smith Court

CITY OR TOWN:
Boston

STATE:
Massachusetts

CODE:
02114

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.:
Suffolk County Courthouse, Registry of Deeds

STREET AND NUMBER:
Pemberton Square

CITY OR TOWN:
Boston

STATE:
Massachusetts

CODE:

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:
Listed in the National Register of Historic Places (Continued)

DATE OF SURVEY: **10/7/71** Federal State County Local

DEPOSITORY FOR SURVEY RECORDS:
Massachusetts Historical Commission

STREET AND NUMBER:
40 Beacon Street

CITY OR TOWN:
Boston

STATE:
Massachusetts

CODE:

SEE INSTRUCTIONS

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7. DESCRIPTION

CONDITION

(Check One)

Excellent
 Good
 Fair
 Deteriorated
 Ruins
 Unexposed

(Check One)

Altered
 Unaltered

(Check One)

Moved
 Original Site

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

Constructed in 1806--entirely by black labor--the African Meeting House stands on the north slope of Boston's historic Beacon Hill. The Meeting House, which once housed the African Baptist Church, is surrounded by brick and clapboard dwellings on a narrow court, and retains much of its early 19th-century character. Measuring 40 feet wide by 48 feet deep, the meeting house is a simple, Federal-style structure. The red brick is laid in Flemish bond.

There are four elliptical arches on the street-level facade; the two side arches are blind, and entrance doors are located in the two center arches. These four arches are surmounted by two-story arched windows, which give the meeting house a handsome vertical thrust. Both side elevations are four bays deep, with three stories of regular double-hung sash windows beneath unadorned gable ends. There are no windows in the rear elevation. A brick cornice projects slightly beyond the plane of the front wall, and runs beneath the eaves of the slate roof.

The fenestration of the African Meeting House has undergone several changes since the building's completion. An 1851 engraving depicts a structure with regular sash windows on both the side and front elevation. The four arches at street level on the front facade originally featured windows in the two central arches and doors in the two flanking arches. In addition, the cornice is stepped to create more of an overhang than the flat, slightly raised plane of the present cornice.

The major meeting room is a two-story interior space. An impressive double stairway spirals elliptically from the basement to the foyer on the main floor, and continues on to the gallery above. The meeting room is still fitted with its original pews and raised altar platform in an arched recess. Three rows of pews, stepped upwards toward the walls, furnish additional seating in the gallery.

With the acquisition of the church by a Jewish congregation after the turn of the century, several minor additions were made to the interior. A free-standing, railed platform was built forward of the arched recess, and lighting fixtures, including three chandeliers, were added, probably in the 1920s. However, the interior remains essentially as it was at the time of construction.

The Museum of Afro American History, Inc., purchased the Meeting House in 1972, and has already begun the repair and restoration of the building. Unfortunately, a fire in February 1973 destroyed the roof and damaged a good portion of the interior. A temporary roof was installed and restoration work has resumed, aided by a \$12,500 matching grant-in-aid from the National Register of Historic Places. The Old African Meeting House--the oldest extant Afro-American church building in the United States--will be adapted for use as a museum and library, with space for archival storage.

1J. Smith Homan, Sketches of Boston, Past and Present (Boston, 1851)
p. 27.

SEE INSTRUCTIONS



9. SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- Pre-Columbian 16th Century 18th Century 20th Century
 15th Century 17th Century 19th Century

SPECIFIC DATE(S) (If Applicable and Known) 1806 - c. 1900

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|---|---------------------------------------|---|--|
| <input type="checkbox"/> Aboriginal | <input type="checkbox"/> Education | <input type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) _____ |
| <input type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | _____ |
| <input type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | _____ |
| <input type="checkbox"/> Architecture | <input type="checkbox"/> Landscape | <input checked="" type="checkbox"/> Social/Humanitarian | _____ |
| <input type="checkbox"/> Art | <input type="checkbox"/> Architecture | <input type="checkbox"/> Theater | _____ |
| <input type="checkbox"/> Commerce | <input type="checkbox"/> Literature | <input type="checkbox"/> Transportation | _____ |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Military | | |
| <input type="checkbox"/> Conservation | <input type="checkbox"/> Music | | |

STATEMENT OF SIGNIFICANCE

Prior to 1805, the black inhabitants of Boston worshiped in the churches of whites. On August 8th of that year, Reverend Thomas Paul and 20 others organized the first black church in the city, the First African Baptist Church. A simple, Federal-style brick meeting house was constructed by black laborers and craftsmen. Paul was installed as the first pastor and served his congregation until 1829.

As the only sizable meeting place in the city owned by blacks, the church naturally became a focal-point for their community activities as well as their religious worship. Yet affairs which at first appear purely local hold a larger significance in the religious and cultural history of black America. In the opinion of John Hope Franklin, probably America's leading black historian, this phase of self-assertion in Negro life constituted a significant step in the history of black acculturation. Franklin writes that:

"The establishment of separate houses of worship ... gave the Negroes an unusual opportunity to develop leadership. Cut off as they were from participation in the political life of the community and enjoying only a very limited amount of educational opportunities, their religious institutions served as a training ground for many types of activities [Later, the] organization of separate and independent religious organizations of their own [was] to be the cause of the church occupying such an important place in Negro life in the nineteenth and twentieth centuries."¹

The African Meeting House, located on Beacon Hill, is not only the oldest extant Afro-American church building in Boston, there is none older in the entire United States. The Museum of Afro American History, which purchased the building in 1972, has been actively engaged in restoring it. A fire in February 1973 damaged the roof and a portion of the interior, but restoration continues, aided by a National Register matching grant. When completed, the African Meeting House will once again serve as a community meeting place, for, besides its intended museum and archival functions, officials plan to sponsor a number of other public programs, such as group discussions and dramatic

¹ From Slavery to Freedom: A History of Negro Americans, 3rd ed., Vintage Books (New York: Random House, 1969), pp. 163-64.

SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

Franklin, John Hope. From Slavery to Freedom: A History of Negro Americans. 3rd ed. Vintage Books. New York: Random House, 1969.

The Letters of William Lloyd Garrison, Volume II, 1836-1840. Edited by Louis Ruchames. Cambridge, Mass.: Belknap Press of Harvard University Press, 1971.

J. Marcus Mitchell, "The Paul Family." Old-Time New England, LXIII (Winter, 1973), 73-77.

10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE		LATITUDE	LONGITUDE	
	Degrees Minutes Seconds	Degrees Minutes Seconds		Degrees Minutes Seconds	Degrees Minutes Seconds	
NW	° ' "	° ' "	42° 21' 35"	71° 03' 58"		
NE	° ' "	° ' "				
SE	° ' "	° ' "				
SW	° ' "	° ' "				

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: **less than 1/2 acre**

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE

11. FORM PREPARED BY

NAME AND TITLE:
Carol Ann Poh and Robert C. Post, Survey Historians

ORGANIZATION: **Division of Historic and Architectural Surveys, National Park Service** DATE: **10/29/73**

STREET AND NUMBER:
1100 L Street NW

CITY OR TOWN: **Washington** STATE: **District of Columbia** CODE: _____

12. STATE LIAISON OFFICER CERTIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name _____

Title _____

Date _____

NATIONAL REGISTER VERIFICATION

I hereby certify that this property is included in the National Register.

Director, Office of Archeology and Historic Preservation

Date _____

ATTEST:

Keeper of The National Register

Date _____

SEE INSTRUCTIONS



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8. Significance (page 1)

African Meeting House

productions. They also hope to establish a close working relationship with the Black Studies programs at local universities.

History

As the 19th century opened, the institution of slavery was securely rooted in American life. "The atmosphere in which Negroes lived, whether North or South, was charged with the permanent character of slavery," writes John Hope Franklin. The Negro had to seek ways of securing his own independence in this atmosphere, one "laden with subordination, subservience, and disrespect for his personality. [This] was a most difficult task. It involved the search for independence on the part of individuals and the effort to forge separate institutions on the part of groups of persons."² In Franklin's view, this self-assertive phase constituted a significant step in the history of black adjustment and acculturation in America.

It was in the realm of religion that Negroes showed the earliest and most determined efforts to secure independence. In 1784, the Methodists had asserted that the South's "peculiar institution" was no less than "contrary to the golden laws of God." Five years later, the Baptists declared that slavery was "a violent deprecation of the rights of nature and inconsistent with a republican government." But these declarations proved premature and both denominations soon retreated from their stands.³ Usually, it was the Negroes themselves who took the initiative in bringing about the separation--"the desire for independence and a more congenial atmosphere so obsessed them that they sought to form an organization of their own."⁴ Separation generally followed when it became clear that they were unwelcome in the white churches. "This keen sensitivity to mistreatment and the consequent organization of separate and independent religious organizations of their own were to be the cause for the church occupying such an important place in Negro life in the nineteenth and twentieth centuries."⁵

²Ibid., pp. 154-55.

³Ibid., p. 161.

⁴Carter Woodson, The History of the Negro Church, 2nd ed. (Washington, D.C.: The Associated Publishers, 1945), p. 76.

⁵Franklin, From Slavery to Freedom, p. 164.

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8. Significance (page 2)

African Meeting House

The trend toward independent organization manifested itself first among the Baptists, during the War for Independence. George Liele founded a black Baptist Church in Savannah in 1779, and in Virginia Negroes organized Baptist churches at Petersburg, Richmond, and Williamsburg, all prior to 1785. White ministers cooperated in some of these efforts.⁶ It was in the northern communities, however, that Negroes went the farthest to establish independent churches.

The Negro Baptists of Boston organized their church in 1805. The story is related in a recent issue of the journal published by the Society for the Preservation of New England Antiquities: "Thomas Paul, a black minister, and a small band of twenty persons gathered in Master Vinal's schoolhouse in Boston on August 8, 1805, for the purpose of organizing the first black church in the city."⁷ They organized the First African Baptist Church, and with the help of the small congregation a building was completed and Thomas Paul installed as the first pastor on December 4, 1806. The church founded by Reverend Paul was to become known as the Independence Baptist Church, Belknap or Joy Street Baptist, and "The Abolition Church"--for it was here that William Lloyd Garrison organized the New England Anti-Slavery Society, on January 6, 1832.

At about the same time Reverend Paul founded the African Baptist Church in Boston, he helped organize the Abyssinian Baptist Church in New York City, and preached there during the summer of 1808. That interlude aside, Paul served as pastor in Boston for 24 years. He retired in 1829 and died of consumption two years later. While little is yet known about the original congregation and its activities, considerable information exists on Thomas Paul and his personal characteristics. After attending one of his sermons, a Boston resident named William Bentley, wrote in his diary: "He impressed the audience with a regard to his sincerity & many with a sense of his talents."⁸ The dean of America's black historians, Carter Woodson, has noted that Reverend Paul's activities were not restricted to Boston. Quoting from the Baptist Memorial, he writes: "He frequently made preaching excursions into different parts of the country where his 'color

⁶Ibid., p. 162.

⁷J. Marcus Mitchell, "The Paul Family," Old-Time New England, LXIII (Winter, 1973), p. 73.

⁸Quoted in Mitchell, "The Paul Family," p. 74.

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8. Significance (page 3)

African Meeting House

excited considerable curiosity, and being a person of very pleasing and fervid address, he attracted crowds to hear him"⁹ Finally, an obituary in Garrison's Liberator declared that,

"Few men ever deserved a higher eulogy than Mr. Paul. In his manners, he was dignified, urbane and attractive;--his colloquial powers were exuberant and vigorous;--his intellect was assiduously cultivated As a self-made man (and, in the present age, every colored man, if made at all, must be self-made,) he was indeed a prodigy. His fame, as a preacher, is exceedingly prevalent; for his eloquence charmed the ear, and his piety commended itself to his hearers."¹⁰

The African Meeting House was purchased in 1972 by the Museum of Afro American History, Inc., which is currently in the process of repairing and restoring the structure. As the oldest extant Afro-American church building in the United States, it stands as symbol of what Professor Franklin has called "the search for independence."

⁹Woodson, History of the Negro Church, p. 76.

¹⁰The Letters of William Lloyd Garrison, Volume II, 1836-1840, ed. by Louis Ruchames (Cambridge, Mass.: Belknap Press of Harvard University Press, 1971) p. 321.

NATIONAL REGISTER OF HISTORIC PLACES
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Massachusetts

COUNTY

Suffolk

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African Meeting House

6. Representation in Existing Surveys (page 1)

Title of Survey: Historic American Buildings Survey
Federal, 1964
Library of Congress
Washington, D.C.

9. Bibliography

Woodson, Carter. The History of the Negro Church. 2nd ed.
Washington, D.C.: The Associated Publishers, 1945.



MUSEUM OF AFRO AMERICAN HISTORY

MITCHELL BURDITT AND ASSOCIATES, INC., ARCHITECTS AND PLANNERS
240 Commercial Street, Boston, Mass. 02109 TEL: 617-723-9447

THE MUSEUM OF AFRO AMERICAN HISTORY

A Report by:

Mitchell, Burditt and Associates, Inc.
Architects and Planners
240 Commercial Street
Boston, Massachusetts

Nichols, Norton and Zaldastani, Inc.
Structural Engineers
131 Clarendon Street
Boston, Massachusetts

Greenleaf Engineers
Heating, Ventilating, Mechanical and Electrical Engineers
31 Cambridge Parkway
Cambridge, Massachusetts

Leslie M. Buckingham, Engineer
Construction Cost Estimator
77 Summer Street
Boston, Massachusetts

Contributing to the Project:

City of Boston
Building Department
Corporation Council
Fire Department
Public Facilities Department

Commonwealth of Massachusetts
Office of the Secretary
Massachusetts State Historical Commission

Society for the Preservation of New England Antiquities

United States Government
Department of Interior
National Park Service
National Register of Historic Places

June 11, 1973

THE HISTORIC AFRICAN MEETING HOUSE

The African Meeting House at 8 Smith Court on Beacon Hill was built by free Black residents of Boston between February and December 1806. Three years later a school for Black children was established on the ground floor. It continued until the school outgrew these quarters in 1835 when the Smith School was built by the City of Boston. The Smith School continued until 1855 when black children were integrated into the Boston public school system. The Smith School became the meeting place for Black veterans of the Civil War and remains today a post of the American Legion. In 1834 when William Lloyd Garrison and his New England Abolitionist Society were denied the use of Faneuil Hall, the planned meetings were held in the Meeting House which became known as the Abolition Church.

The Meeting House continued to serve Boston's Black population until 1898 when it was sold to the Congregation Lebariz reflecting the migration of Boston's Black community to the South End and the growing Jewish community in the neighborhood. The Meeting House remained an active synagogue until 1971 and was purchased by the Museum of Afro-American History in 1972.

The purpose of the preceding outline of the history of the building is to set the context for the following architectural analysis. A detailed history of the building will be more appropriately developed by the Museum staff.

Architectural Analysis

Many architectural historians, including Samuel Chamberlain, speculate that Asher Benjamin was the architect for the Meeting House. This opinion was based on the use of arched window and door openings, curved plan elements and the fact that Benjamin was at that time building the Old West Church and the Charles Street Meeting House. In addition the main structural trusses spanning the sanctuary were identical to those on plate 42 of the Sixth Edition of Benjamin's The American Builder's Companion.

At the same time, historians have been confused by the obvious anachronism of the much earlier detail found in the balcony railings. This led to speculation that Benjamin may have sketched plans and exterior elevations of the building and that Black craftsmen worked out the interior details themselves. (Craftsmen are naturally conservative and revert to an accustomed idiom when left to their own devices.)

During the past two years the architects and others researching the project unearthed the following additional information:

1. An inventory of Boston's churches published about 1850 contains a drawing of the Meeting House with rectangular rather than arched windows in the facade. The same publication indicates plans to "modernize" the building. It also shows the entrances to the building located in a manner that would conflict with the existing stairways.

2. The brick coursing above the arched window openings is Common bond whereas the coursing of the rest of the brickwork is Flemish bond.

3. There is convincing evidence that the African Society purchased the salvage from the original Old West Church which was being torn down in 1806. Not only do the records prove this point but the main balcony beams are finished in the manner of the 1750's, the date of the original Old West Church.

4. The newel post and baluster detail is later than 1830.

5. In the early 1850's the School Society still leased the ground floor of the building. Records from the Suffolk County Court indicate the court considered activities conducted in the school inappropriate and ordered the ground floor forceably entered and taken over by the church. Obviously the school had had no use for this space since the Smith School was built in 1835. The use made of this room is not mentioned but one can speculate that it was part of the underground railway. The same court document includes a discussion of relocating the stairs.

6. On the other hand, documents exist indicating fund raising difficulties in 1806, so it could be argued that the probable 1850's "modernization" completed Asher Benjamin's plans that the African Society could not afford originally.

Based on this evidence, it is the opinion of Messrs. Mitchell and Burditt that:

1. The building was built from materials salvaged from the original Old West Church.

2. The building was probably not designed by Asher Benjamin but the product of Black craftsmen skillfully reusing materials salvaged from the original Old West Church.

3. The building underwent considerable renovation during the 1850's which probably included:

- a. Relocation of the stairs.
- b. Construction of the curved double ogee wall between the narthex and the sanctuary.
- c. The introduction of the arched windows facing Smith Court.

4. The architectural quality of the building exists independently from any purity of architectural concept or consistency of style. It is worthy of preservation because of its significant architectural merit. Considering its social, political and cultural history, the building represents an irreplaceable historical monument of national and even international importance.

Architectural history is important because architectural achievements symbolize the society that produces them. The sense of unity created by the

*ceiling vault in convent
line from apse to narthex*

ceiling vault running from apse to narthex is found nowhere else in the area. Creating this effect was a conscious act of the people who built the Meeting House because the vault spans the longer dimension of the building. Conventional alignment of the vault would have been easier and less expensive.

Just as Gothic architecture today stands testament to a thirteenth century man's attitude towards God and to his fellow humans, the architecture of the African Meeting House testifies to the relationship among free Black Americans in New England before the Civil War. The governmental records and other documentation we continue to discover reinforces this opinion.

It is questionable if we will ever discover the original location of the stairs or how the building existed in 1806. Were we to attempt a restoration back to 1806, it would be based more on speculation than on fact. Just as no one would attempt to restore Chartres back to its proto-Gothic origins, we do not intend to restore the Meeting House back to its proto-Federal beginnings. It stands today as an excellent example of Federal architecture that has confused many architectural historians. Our restoration will preserve an architectural monument as a working and useful building relevant to the present thrust of Afro-American history. More complete information on the architectural history of the building will be recorded with the assistance of the Society for the Preservation of New England Antiquities as more of the original structure of the building is exposed as restoration progresses.

The intention of the Museum of Afro American History is to restore the Meeting House for use as their administration headquarters and as a focus on the Black Heritage Trail. Included in this report are the schematic designs and construction cost estimate for the project prepared by Mitchell, Burditt and Associates, Inc. under contract with the Museum. (See Table II)

While emergency repairs were being made to the building in 1973 a fire destroyed the roof of the building. Fortunately the fire was confined to the roof structure with most of the interior architectural detail preserved.

THE ARCHITECTURAL REQUIREMENTS OF THE PROJECT

The following architectural program for the Museum of Afro-American History results from a comprehensive analysis of the total museum effort. Just as the social history of the African Meeting House cannot be considered in isolation from the social history of the Abiel Smith School, so must the physical development program for the Meeting House be coordinated with the ultimate availability of the Smith School for museum programs. No time schedule can be assigned to the availability of the Smith School; however, sooner or later the school will be returned to a use compatible with Abiel Smith's bequest to the City of Boston: namely the education of the Black community.

Accordingly the program has been developed in three sections:

1. Stage 1-A includes the Sanctuary and Balcony levels of the Meeting House which will be restored to their ultimate use at this time.
2. Stage 1-B provides for an interim use of the ground floor of the Meeting House to house the highest priority Museum activities until the Smith School becomes available.
3. Stage 2 represents the ultimate development of the Museum's programs with the availability of the Smith School.

Table I allocates the space available to the Museum's programs. The following existing and new space is available for Museum use:

I.	The Meeting House	
	Ground Floor	1,827 sq.ft.
	Sanctuary	1,827 sq.ft.
	Balcony	1,293 sq.ft.
	New Apse and addition	<u>1,151 sq.ft.</u>
	SUB-TOTAL	6,098 sq.ft.
II.	The Smith School	
	Ground Floor	1,519 sq.ft. (Approx.)
	First Floor	1,519 sq.ft. "
	Second Floor	<u>1,519 sq.ft.</u> "
	SUB-TOTAL	4,557 sq.ft. (Approx.)
	TOTAL	10,655

An integral part of development of the Museum's property must include appropriate landscaping of not only the open garden space adjoining the Meeting House and Smith School but also Smith Court itself. Smith Court is a "Private Way" owned by the abutters. These abutters support the Museum's efforts and have expressed in writing their

support for a landscape design solution integrating all the open space available on the court. Major elements of the landscape solution will include:

1. Sculpture Garden -- Display presently owned sculpture and changing exhibits -- outdoor receptions -- outdoor dining.
2. Vest Pocket Park -- Open visually to Smith Court but incorporating a physical separation to preserve by level change security and identity of Museum property. Combine Museum garden with Smith School. Investigate reported underground tunnel.
3. Service Yard -- The configuration of the Museum and Smith School property and the nature of adjacent properties indicate the desirability to create a secured service yard at the rear of the Museum property.
4. Smith Court -- Integrated landscape solution as a pedestrian mall with building service and limited parking for resident property owners. Resolve entrance to Museum by lowering Smith Court and possibly raising vestibule level. Integrated graphics for Museum and residents' directory.

TABLE I - SPACE ALLOCATION

Stage 1-A: The African Meeting House -- Sanctuary and Balcony Levels

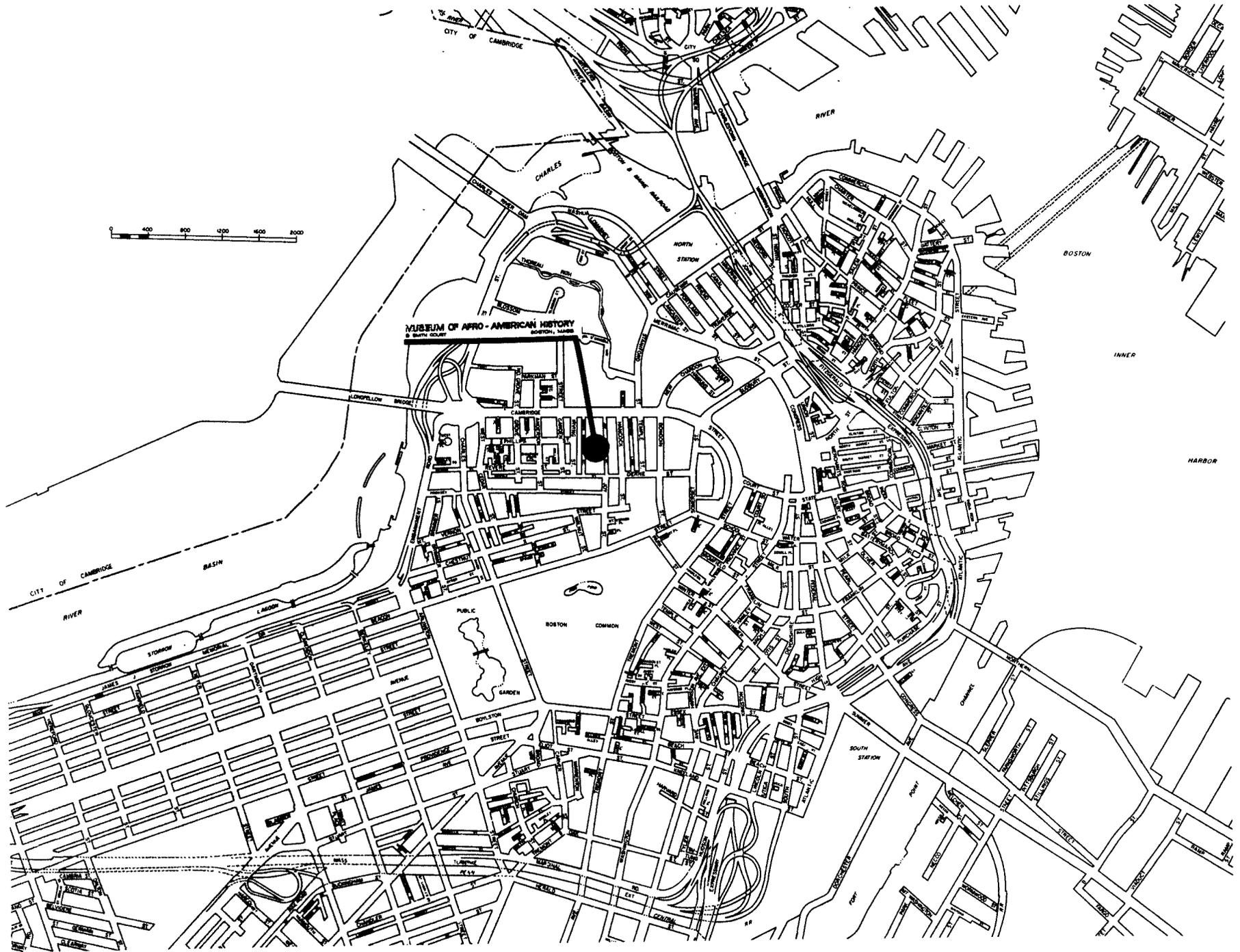
Narthex:	Exhibits: History of the building, documentation of the fire and original structure. Documentation of occupancy of Congregation Ansel Lebariz	
Sanctuary:	Restored pews and original Meeting House furnishings. Activities will include: Sunday religious services; lectures; concerts; community meetings; weddings; orientation sessions for tours of the Black Freedom Trail.	192 seats 1,827 s.f.(exist.)
Apse:	Reconstructed for rear screen projection, limited lecture facilities, storage and support activities	576 s.f. (new)
Balcony:		<u>144 seats 1,293 s.f. (exist.)</u>
SUBTOTAL		<u>366 seats 3,696 s.f.</u>

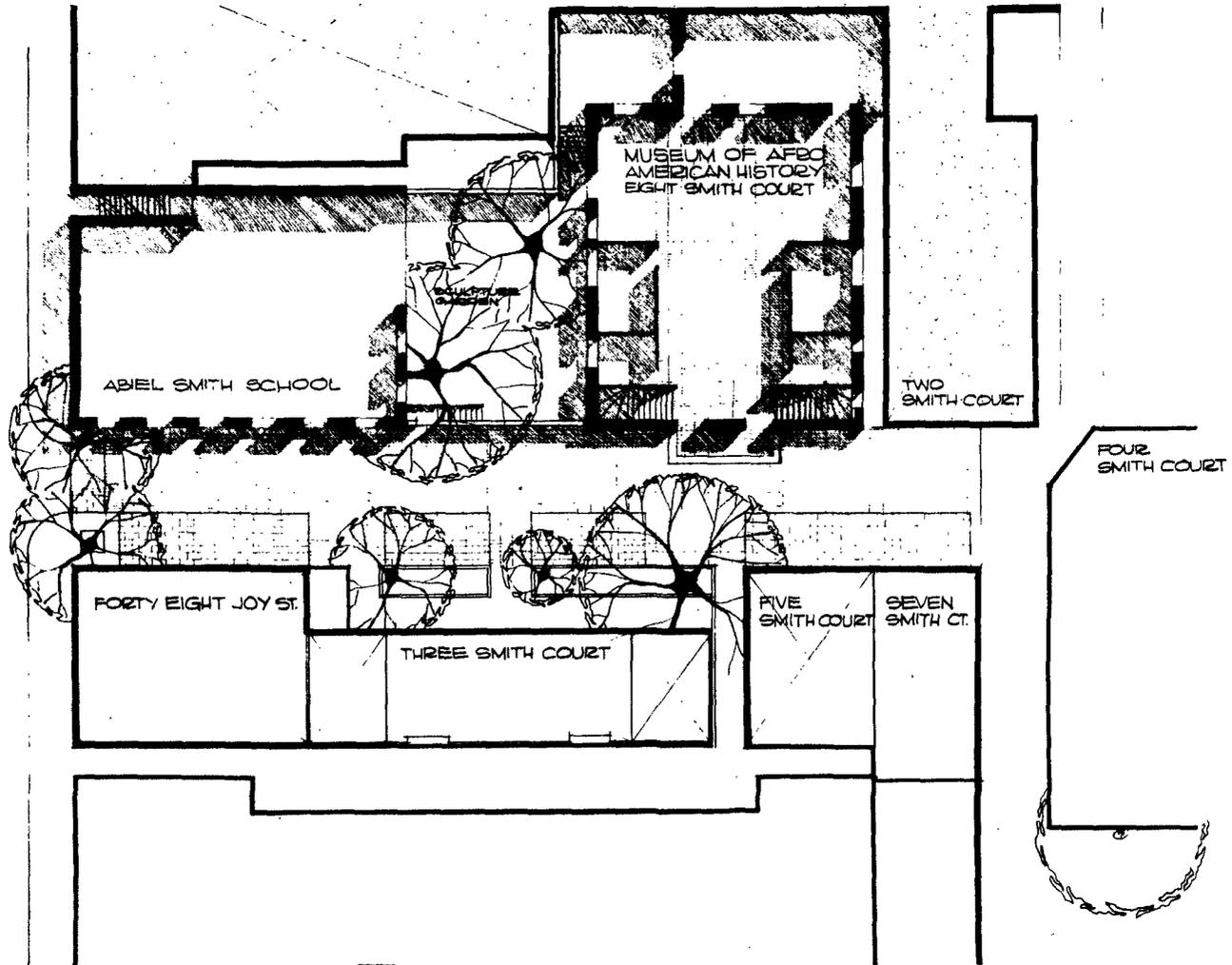
Stage 1-B: The African Meeting House -- Ground Floor Level

Vestibule:	Orientation to building, sales desk for Museum publications.	372 s.f.
Administrative Facilities:	Office: exhibit preparation, limited archives and library; conference area, storage.	1,786 s.f.
Support Facilities:	Toilets, mechanical equipment, janitorial	<u>244 s.f.</u>
SUBTOTAL		<u>2,402 s.f. (exist. & new)</u>

Stage 2: The Ultimate Development of Museum Programs

Sanctuary and Balcony Levels (Stage 1-a above)		3,696 s.f.
Administrative Facilities:	Executive Director Office	120 s.f.
	Secretarial/Reception	200 s.f.
	Secretarial Workroom	160 s.f.
	Conference Room	300 s.f.
	Storage	70 s.f.
Curatorial Facilities:	Curator's Office	120 s.f.
	Catalogue of Exhibits	200 s.f.
	Archives - Library - Reading Room	1,000 s.f.
	Exhibit Preparation and Live Storage	1,000 s.f.
	Equipment Storage	100 s.f.
	Shipping and Receiving	100 s.f.
Meeting Room:		200 s.f.
Junior Curator's Room:		400 s.f.
Member's Lounge:	Dining Room (seats 50)	600 s.f.
	Bar	150 s.f.
	Kitchen	350 s.f.
Mechanical Equipment, Janitorial, Toilets, Lobbies, Circulation:		<u>1,889 s.f. (36%)</u>
SUBTOTAL		<u>6,959 s.f.</u>
TOTAL MUSEUM SPACE		<u>10,655 s.f.</u>





MUSEUM OF AFRO - AMERICAN HISTORY
 8 SMITH COURT BOSTON, MASS.

MITCHELL, BURDITT & ASSOCIATES, INC.
 ARCHITECTS & PLANNERS - 240 COMMERCIAL ST. BOSTON, MASS. 02109
 NICHOLS, NORTON & ZALDASTANI, INC.
 STRUCTURAL ENGINEERS - 171 CLARENDON ST., BOSTON, MASS.
 GREENLEAF ENGINEERS
 HEATING, VENTILATING, MECHANICAL, ELECTRICAL ENGINEERS
 131 CAMBRIDGE PARKWAY - CAMBRIDGE, MASS.



SCULPTURE GARDEN

MEN'S

EXECUTIVE OFFICE

CONFERENCE RM

SERVICE

VESTIBULE

RECEPTION & MEETINGS

MOVABLE
SALES DESK

LIBRARY &
ARCHIVES

STACKS &
READING

WOMEN'S

MECHANICAL &
JANITORIAL RM.

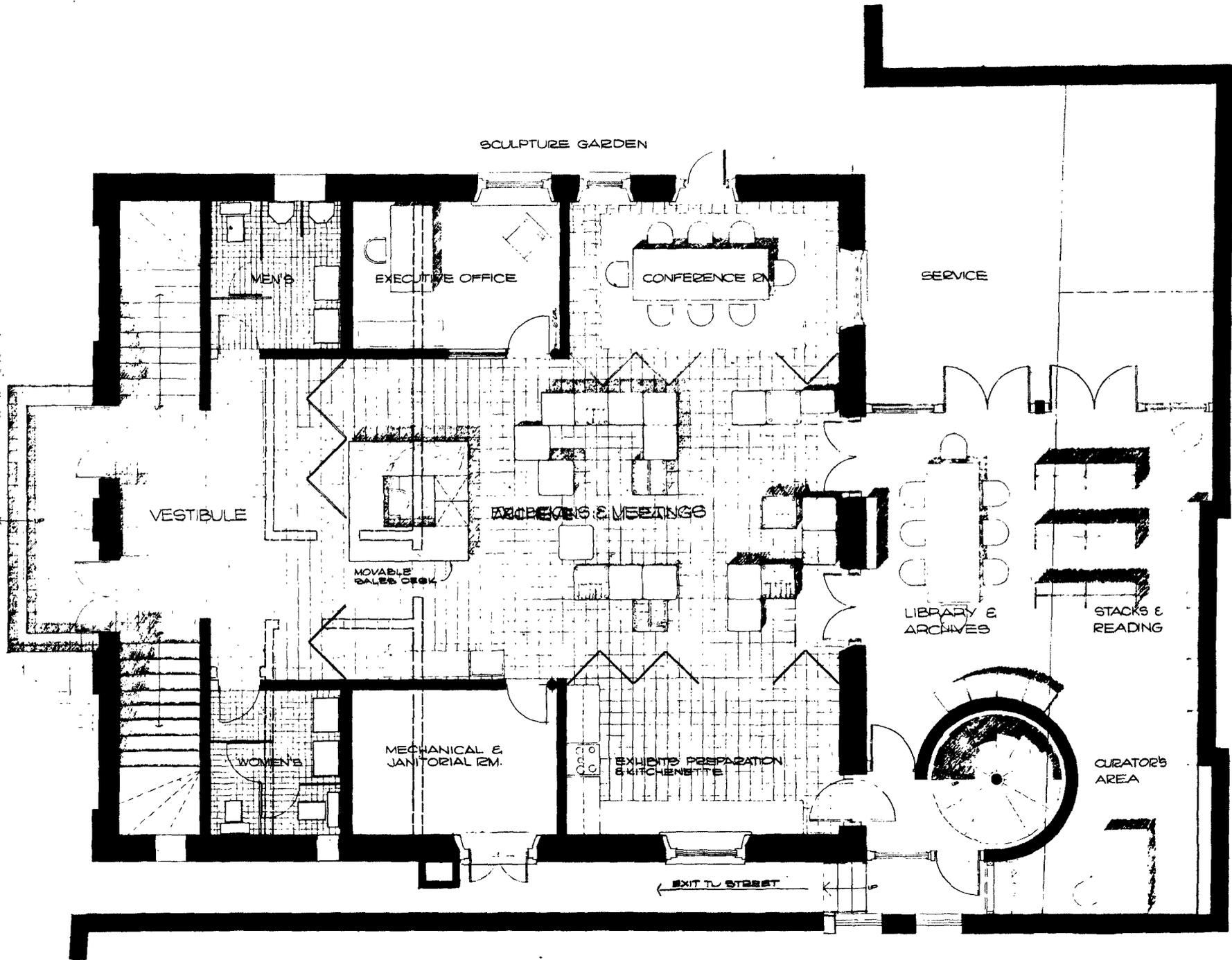
ST
G
C.C.

EXHIBITS PREPARATION
& KITCHENETTE

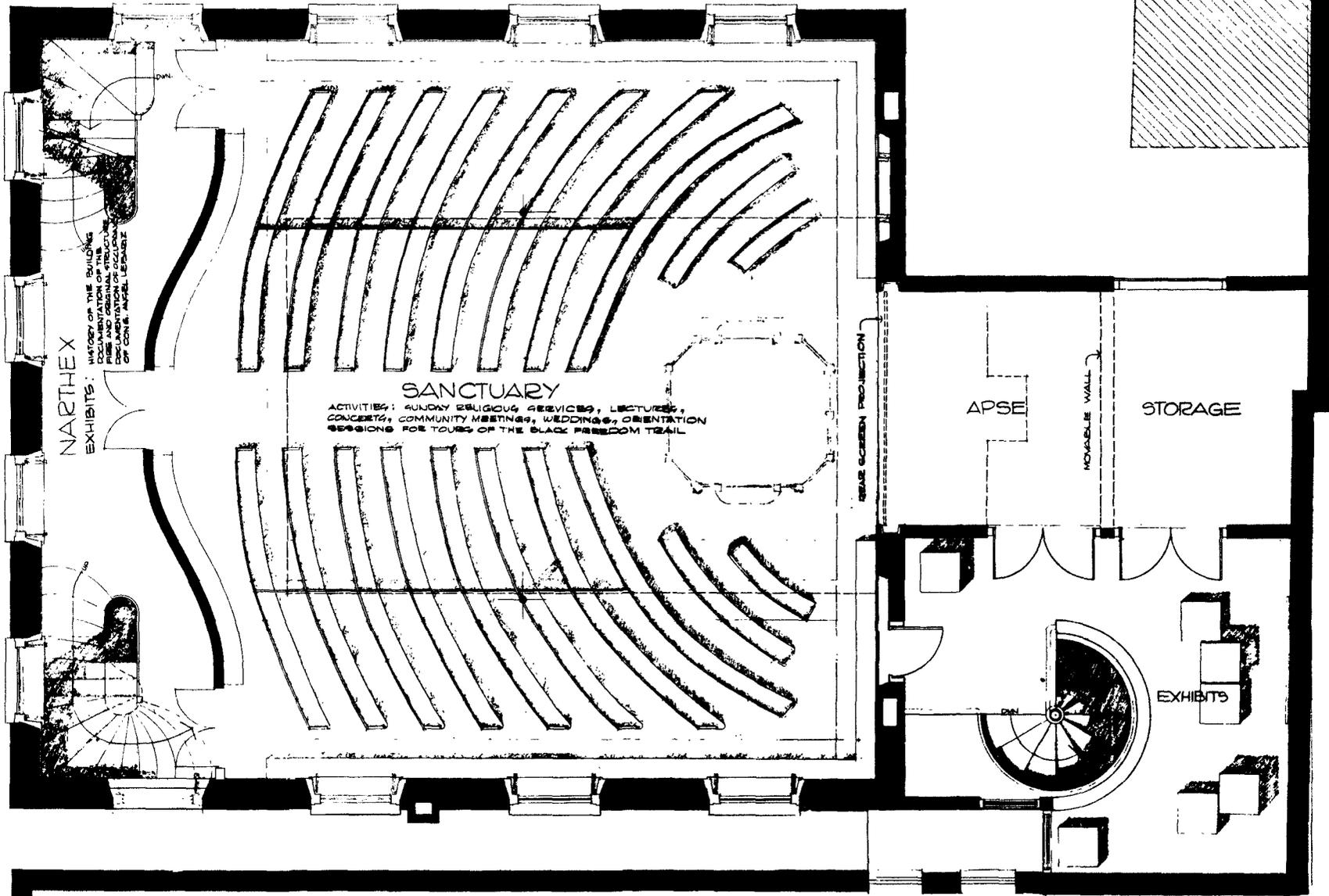
CURATOR'S
AREA

EXIT TO STREET

SMITH COURT



SCULPTURE GARDEN



NARTHEX

EXHIBITS: HISTORY OF THE BUILDING
DECLARATION OF THE
PIRE AND ORIGINAL STRUCTURE
DISCONTINUATION OF
CONCRETE PANEL LEADERS

SANCTUARY

ACTIVITIES: SUNDAY RELIGIOUS SERVICES, LECTURES,
CONCERTS, COMMUNITY MEETINGS, WEDDINGS, ORIENTATION
SESSIONS FOR TOURS OF THE SLAVE FREEDOM TRAIL

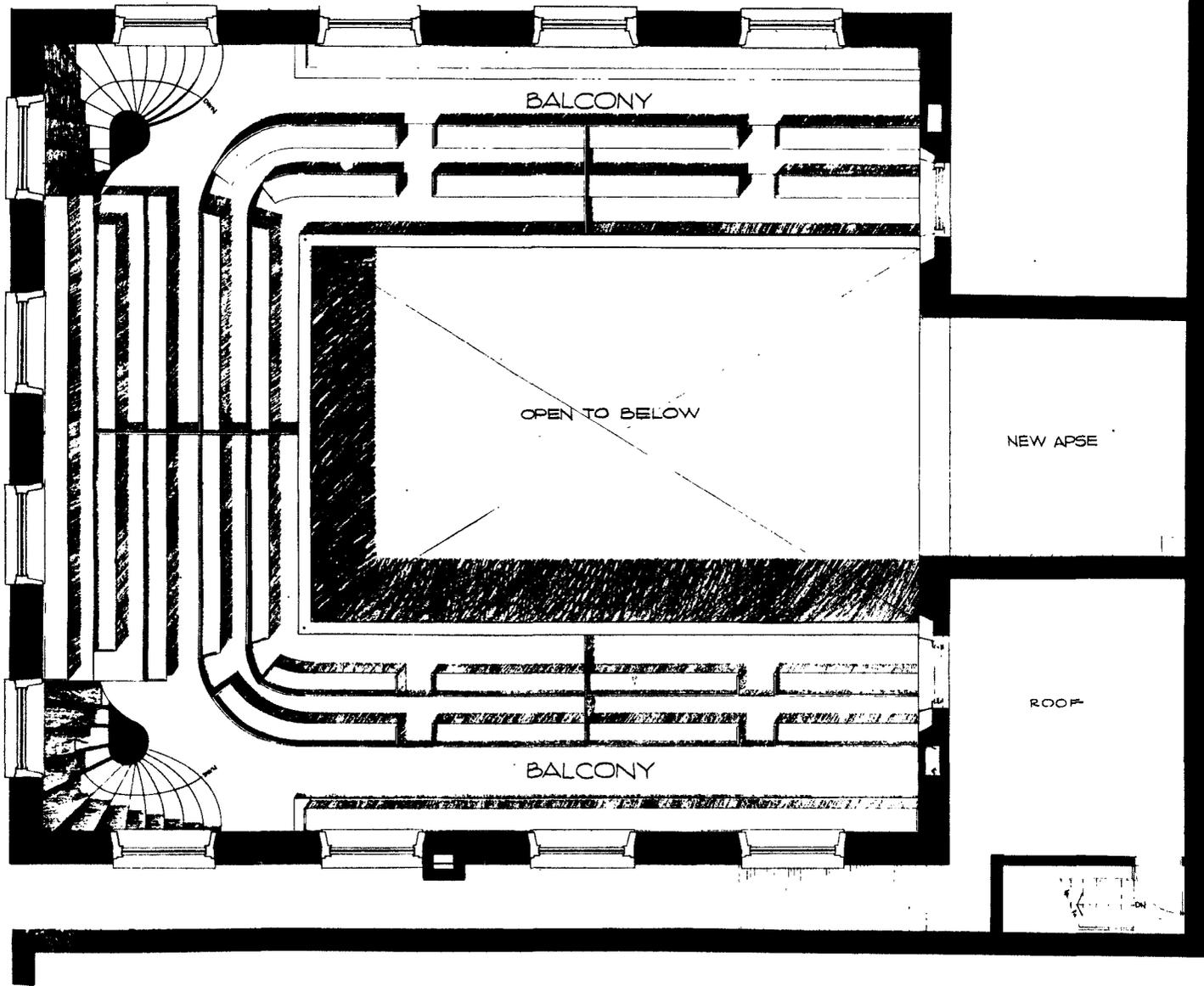
REAR SCREEN PROJECTION

APSE

MOVABLE WALL

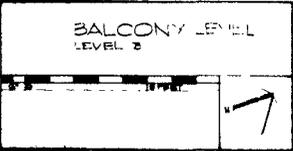
STORAGE

EXHIBITS



MUSEUM OF AFRO - AMERICAN HISTORY
 8 SMITH COURT
 BOSTON, MASS

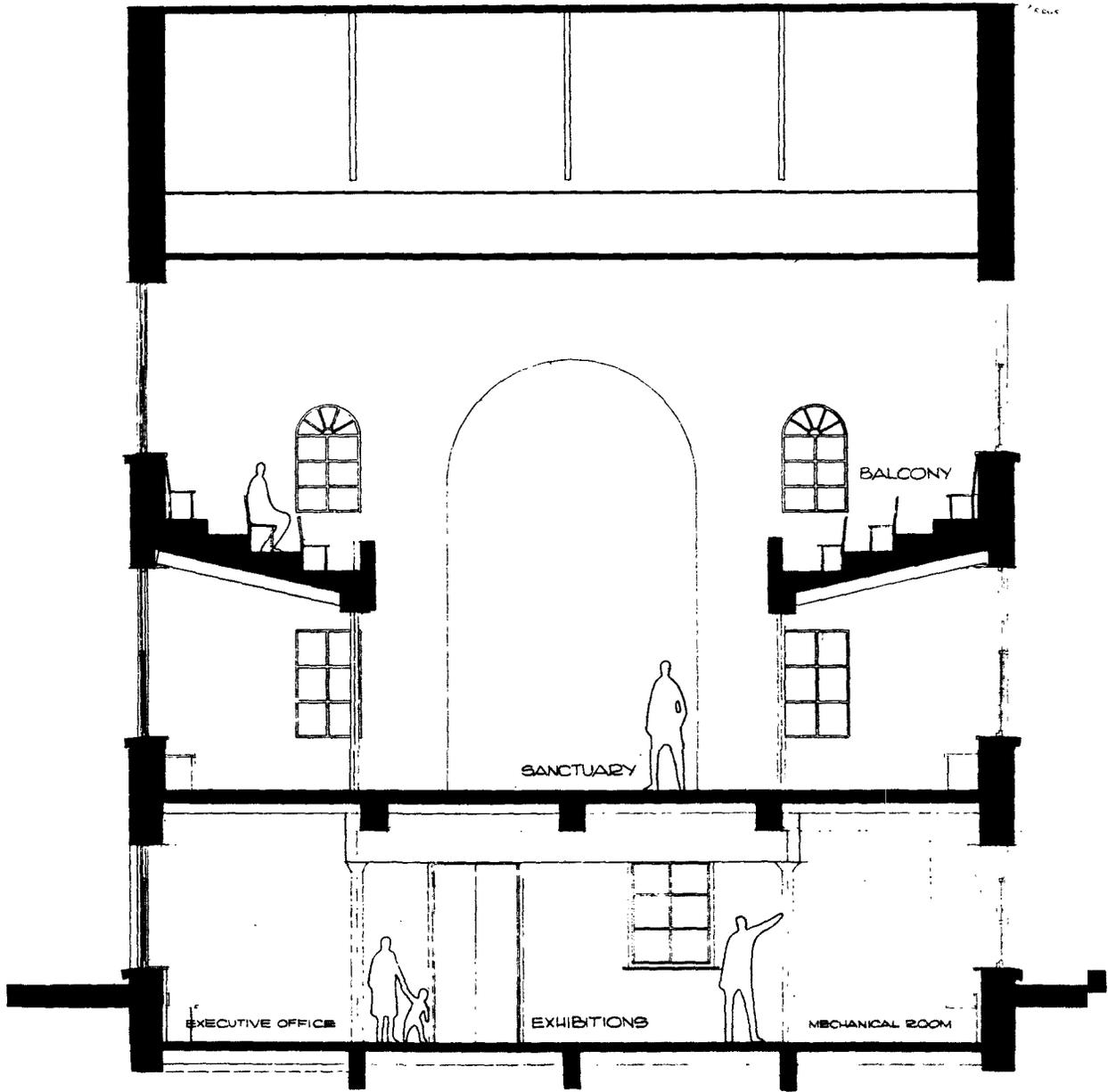
MITCHELL, BURDITT & ASSOCIATES, INC.
 ARCHITECTS & PLANNERS - 240 CONNELL ST. BOSTON, MASS. 02209
 NICHOLS, NORTON & ZALDASTANI, INC.
 STRUCTURAL ENGINEERS - 134 CLARENDON ST., BOSTON, MASS.
 GREENLEAF ENGINEERS
 HEATING, VENTILATING, MECHANICAL, ELECTRICAL ENGINEERS
 81 CAMBRIDGE PARKWAY - CAMBRIDGE, MASS.

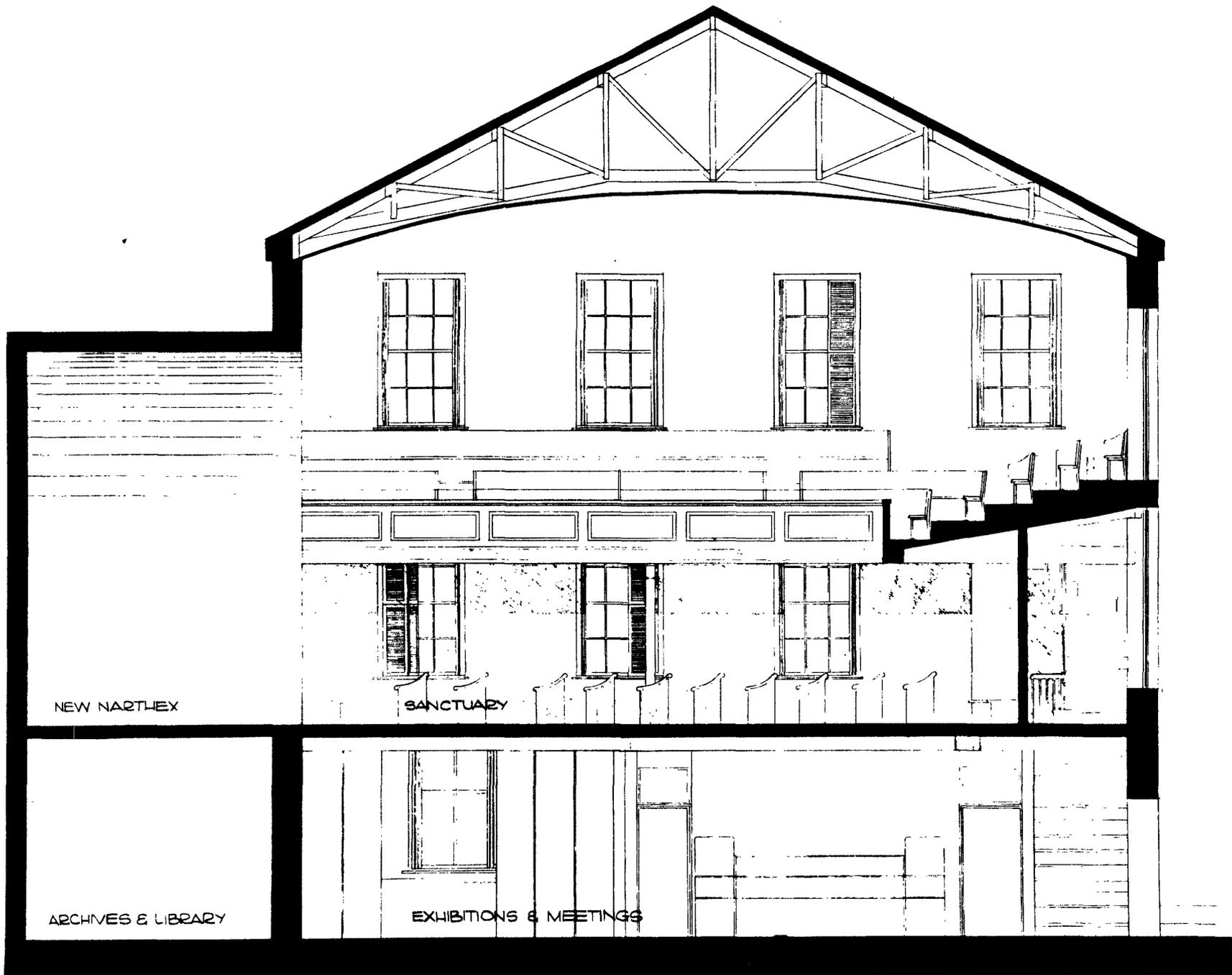


MUSEUM OF AFRO - AMERICAN HISTORY
15 SMITH COURT
BOSTON, MASS

MITCHELL, RUPPIT & ASSOCIATES, INC.
ARCHITECTS & PLANNERS - 110 CORNHILL ST. BOSTON, MASS. 02109
NICHOLS, NORRIS & ZALDASTANI, INC.
STRUCTURAL ENGINEERS - 18 COLUMBIA ST., BOSTON, MASS.
GREENLEAF ENGINEERS
MECHANICAL, ELECTRICAL, PLUMBING, VENTILATING, AIR CONDITIONING, HEATING, REFRIGERATION, SANITARY ENGINEERS
25 DEWING STREET, BOSTON, MASS.

CROSS SECTION





NEW NARTHEX

SANCTUARY

ARCHIVES & LIBRARY

EXHIBITIONS & MEETINGS

TABLE II - TOTAL PROJECT COST

I. Construction Cost -- see breakdown of costs prepared by Leslie M. Buckingham date June 1973.*	\$465,901.00
II. Architectural and Engineering Fees (AIA standard fee - 22%)	
Total Fee	\$102,520.00
Less Work to Date . - 24,200.00	<u>\$78,320.00</u>
TOTAL PROJECT COST	\$544,221.00

*Costs do not include exhibit preparation or moveable furniture.