

PROGRESSIVE ARCHITECTURE FOR THE
NEGRO BAPTIST CHURCH

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Presented to the Faculty of the Graduate School of

The University of Texas in partial fulfillment

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P R E F A C E

Progressive architecture for the religious buildings of Negro Baptist groups is the theme of this paper. The author attempts to depict a design based on ideas drawn from the doctrines and programs of the Negro Baptist church.

The first few pages are a description of the emergence of rituals of worship among Negroes in the United States. In the second chapter are set forth the distinctive elements of the Negro Baptist religion which influence church design. In the next two chapters are outlined the guides and requirements in planning the new Negro Baptist church building. The final chapter is an analysis of a proposed design for a hypothetical Negro Baptist church.

This thesis is distinctive in that the church design is treated realistically as a part of the larger Negro Baptist church activity scheme. The design presentation accompanying the text of this study grew out of the careful analysis of the history and work of the Negro Baptist church. The emphasis of this study is on creating a form appropriate for a rich and well-developed church program. Suggestions are provided for avoiding too costly a program.

In these discussions special consideration has been given to the Sunday school and to the social activities for

which the complete church building must provide. A study of other church activities is included.

This paper is designed to serve as a practical guide to pastors, church personnel and committees in the planning of church buildings. The solution of the complex problems, both technical and aesthetic involved in planning buildings for the church program is urgent and of vital importance. Endless sums of consecrated money are being spent in the erection of religious buildings. It is our duty to spend this money wisely.

The author of this thesis wishes to acknowledge his indebtedness to the staff members of the School of Architecture of The University of Texas for their helpful suggestions. Professor Buffler and Professor Harris have given valuable help and assistance through their very timely suggestions, comments and criticisms. Grateful appreciation is also expressed to my charming wife, Mrs. Drucie R. Chase, for her patience and encouragement. To Mrs. Wilhelmina Perry and to Mrs. Carolyn T. Martin the author is indebted, and hereby expresses appreciation for the many valuable references given this author and for their constructive criticism in proof-reading this manuscript.

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CHAPTER I

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CHAPTER I

THE NEGRO AND RELIGION

It appears from historical evidence that the religious behavior and the church organization of the American Negro grew out of his experience in what is now the United States. The character of the Negro's religious life in the United States has been molded throughout its development by American white patterns as well as by the social forces within the relatively isolated Negro world. Torn from African cultural heritage and virtually deprived of access to written tradition, the Negro slave in early America inevitably modified religious expression into something which today appears unique and particular. The American Negro adopted the white man's religion and most of his denominations. However, he put his own interpretation on the religious forms and expression borrowed from the whites. To these forms the Negro added a few more religious forms of his own; for example, the spiritual. Thus, development of the Negro religious and church organization is a typical example of acculturation achieved through the processes of imitation and indoctrination.

Early Religious Developments Among American Negroes

From the beginning of African slavery in what is now the United

States, Negroes received Christian baptism. In the earliest colonial times, baptism was a means by which the slave could obtain freedom. But around the middle of the seventeenth century laws make it clear that slaves could not be manumitted simply by acceptance of the Christian faith and baptism. Although slaves were regularly instructed in the Christian creed during the seventeenth century, it was not until the eighteenth century that an organized attempt was carried out to Christianize the American Negroes. This systematic effort was made by the Society for Propagation of the Gospel in Foreign Parts, which was chartered in England in 1701. Although many planters opposed the missionary work, the Negroes responded ardently to the religious instruction.

Where the plantation of the South acquired the character of a social as well as an industrial institution, religious instruction of Negro slaves was regarded as an essential of plantation management. Moreover, the slaves usually attended the same churches as masters; the house servants even attended the family prayers.

In many places, especially in Mississippi, Negro preachers were permitted to hold church services for the slaves. "Thus there grew up what has been aptly called the invisible institution of the Negro church."¹ Furthermore, where the Negro

¹Benjamin E. Mays and Joseph W. Nicholson, The Negro's Church. New York: Institute of Social and Religious Research, 1933. p. 34.

slaves had their own church services, there was a prevalence of rapturous forms of religious behavior.

The Independent Church Movement

Mays and Micholson present data to show that five characteristic forces underlie Negro church origins: growing racial consciousness, the initiative of individuals and groups, splits, migration of Negroes and missions of other churches.

While church origins due to individual initiative and missions of other churches are scattered throughout the history of the Negro church, other types of origin are characteristic of certain epochs in the history of the country. Thus the slavery and Civil War epochs are characterized by a growing racial consciousness. Splits and church schisms characterize the epoch from 1915 to the present.²

It was in the free Negro population that the Negro church as a separate institution had its beginning. The Negroes of the North, who had been freed during the American Revolution, began to assert themselves. This self-assertion "early culminated in the protest of Richard Allen, the founder of the African Methodist Episcopal Church."³

Allen was born a slave but he early came under the influence of Methodist preachers. Converted in 1777, Allen began to conduct prayers and to preach in his master's house.

²Franklin Frazier, The Negro in the United States. New York: The Macmillan Company, 1949, p. 343.

³Carter G. Woodson, The History of the Negro Church. Washington, D. C.: The Associated Publishers, 1921, p. 73.

The master himself became one of Allen's first converts and he later permitted Allen to obtain his freedom. After becoming free, Allen was given assignments to preach on the Baltimore circuit. When Allen went to Philadelphia in 1786, he was invited to preach at the St. George Methodist Episcopal Church and at various other local places. Allen proposed to establish a separate place of worship for Negroes but was opposed by both white and Negro church-goers. However, when the Negro membership at St. George Methodist Church increased, the Negroes were removed from the pews on the ground floor to the gallery. Mistaking the part of the gallery which they were to take up, Allen and two other Negro members were "almost dragged from their knees as they prayed."⁴ Allen withdrew from the church membership and together with other Negro members founded the Free African Society.

The movement for separate church organization spread to Negro Methodist churches in New York, Baltimore and Southern cities.

During the last quarter of the eighteenth century, the Negro Baptists began to institute independent church organizations in various parts of the country. The first of these separate churches was set up near the close of the eighteenth century in Southern cities. Early in the nineteenth century

⁴E. Franklin Frazier, op. cit., p. 345.

separate Negro Baptist churches were established in Boston, Philadelphia, and New York City.

From the Civil War to World War I, the various Negro church denominations continued to expand. The tremendous growth of the Negro church groups during this period was "a phase of the emancipation of the Negro from white guidance."⁵ Following 1915, there was marked movement of Negroes to the North. This migratory movement was a source of new churches among Negroes. For example, fourteen percent of the urban churches originating during the years from 1915 to 1930 were the direct result of migration.⁶

Although Negroes often took the initiative in the separation of Negro church membership, it appears that such steps were not taken until it was apparent that Negroes were not welcome in white churches. Many Negro churches have evolved since the early decades of the nineteenth century. And that the Negro has developed more churches than he can maintain in a healthy condition, no one can deny. A failure, however, to understand that there is a multiplicity of Negro churches, "not so much because the Negro desired it, but because he was largely forced to it by being shut out here and there from a larger participation in American life in other

⁵Ibid., p. 347

⁶Benjamin E. Mays and Joseph W. Nicholson, Op. cit. p. 34.

areas, is a failure to appreciate the survival struggles of a minority group in a civilization that has developed primarily to meet the needs of the majority."⁷ Indeed, the unfriendliness of the white churches was an important factor in the growth of the Negro Church.

An important factor in the growth of the Negro Church was that the Negroes found the white churches of their choice less friendly and finally saw them withdrawn from the churches in the North to perpetuate slavery. In the South, the slaves and free Negroes had to accept whatever religious privileges were allowed them; but when the national bodies grew lukewarm on abolition, receded from the advanced position which they had taken in the defense of the Negro, and persistently compromised on the question to placate their southern adherents to maintain intact their national organizations, Negroes forgot the stigma attached to their brethren who during the first years of their independence found it difficult to secure a following.⁸

Disposition Toward Informal Rituals⁹

Since the early importation of African slaves into the United States, "it has been the less inhibited, more humble denominations which have attracted Negroes in the United States."¹⁰ The Negro religious behavior is described in "terms of simplicity, naivete,

⁷Benjamin E. Mays and Joseph W. Nicholson, op. cit., p. 224.

⁸Carter Godwin Woodson, op. cit., p. 23.

⁹It is this tendency to affiliate with the informal church organizations that has significant reflection in the designs of Negro Church buildings.

¹⁰Melville Herskovits, The Myth of the Negro Past. New York: Harper and Brothers Publishers, 1941, p. 208.

and emotionalism.¹¹

The worship of the Negro is of the simplest sort. He has no appreciation of elaborate rituals, of services consisting of forms and ceremonies. Hence, the great mass of colored races have united with either the Methodist or Baptist churches. These churches have the simplest, least complicated forms of church services, and the Negro naturally gravitated toward them.¹²

Krueger, describing the Negro's religious behavior, notes that the chief elements in Negro religious expression are spontaneity, expressiveness, excitement, rhythm, interest in the dramatic, and love of magic. These forms of expressions are antiphonal singing, rhythmical patting of hands and feet, shouting, testifying, hand-shaking, etc.¹³

The informality and simplicity ascribed to the Negro religious behavior in the United States are not general for Negro groups outside the States. Empirically, the Negro's disposition for ritual as seen in aboriginal cultures untouched by whites, is "quite the equal in intricacy of any series of European rites. Nor must it be forgotten that when the new world is considered as a whole, the Negroes who adhere to Catholicism, with its elaborate ceremonialism, far

¹¹Melville Herskovits, op. cit., p. 208.

¹²W. J. Gaines, The Negro and the White Man. Philadelphia, 1910, p. 185.

¹³E. T. Krueger, "Negro Religious Expression," American Journal of Sociology, Vol. XXXVIII, pp. 22-30.

¹⁴L. P. Jackson, "Religious Development of the Negro in Virginia from 1760 to 1860," Journal of Negro History, Vol. 16, p. 198.

outnumber those who are affiliated with Protestant sects having simpler rituals."¹⁴

It then becomes necessary to explain why Negroes in the United States have affiliated themselves with the Baptist church organizations. It seems to Herskovits that for an explanation of the popularity of the Baptist church among Negroes, it must be pointed out that the baptism ritual is closely akin to the river cults of Africa. Thus, Herskovits holds that the religious manifestations of Negroes are in African tradition rather than European.¹⁵

But since it is difficult to identify religious traits in the American Negro culture that could correctly be called African survivals, an explanation more acceptable to American sociologists is offered:

The proselyting activities of the Baptists and Methodists provide an adequate explanation of the fact that the majority of the Negroes are members of the Baptist church. Moreover, they provide an adequate explanation of the fact that a third of the Negroes are members of Methodist churches, which do not practice baptism by immersion, a fact which the speculation about the influence of African river-cults fails to explain.¹⁶

In explaining the appeal of the Baptist and Methodist churches, students of Negro religion generally stress the greater democracy of these

¹⁴Melville Herskovits, op. cit., p. 208.

¹⁵E. Franklin Frazier, op. cit., p. 17.

¹⁶L. P. Jackson, "Religious Development of the Negro in Virginia from 1760 to 1860," Journal of Negro History, Vol. 16, p. 198.

church organizations, the greater emotionalism allowed in the services of these churches and the spirit of humility in these religious patterns.

The churches by reason of their policies are churches of the masses. The Baptist church, especially is extremely democratic and is characterized by a local autonomy which makes each church practically a law unto itself.¹⁷

The liberality of the Baptist and Methodist churches toward the Negro slaves was indicated by the encouragement of Negro preachers. Negroes "when exhibiting the power of expounding the scriptures were sometimes heard with unusual interest."¹⁸ And the Baptist, more than the Methodist group, encouraged a form of local self-government that favored the growth of Negro congregations.

Furthermore, the less formalized and stereotyped rituals of the Baptist and Methodist denominations appealed to the Negro slaves. The social economic status of the slaves must be taken into account in explaining this disposition for the less sober sects.

The Negro in slavery, uneducated and illiterate, with limited opportunity for social participation, almost hopelessly bound to an inferior status, found in the revival patterns a type of religious expression which met his need for escape and release from a constraint and an authority which was not so much harsh as it was mentally

¹⁷L. P. Jackson, op. cit., p. 196.

¹⁸Carter G. Woodson, op. cit., p. 40.

confining and frustrating. This sort of religious expression provided a catharsis for repression and stood in marked contrast to the religious expression of the Anglican and Catholic churches to which the Negro from the beginning had been exposed.¹⁹

Evidently, the American Negro took over his religious emotionalism from the whites and reinforced it. Especially do the contacts of the American Negro with white religious revivals sweeping over America from 1734 to 1857, afford a wealth of material to account for the cultural transmission of religious crowds and one cannot read discourses on these revival meetings without realizing immediately that these revivals were characterized by the same general attributes as Negro religious expression.

We know that the Negro population was in close contact with these revivals, participating at first on the fringes of the crowds which gathered, but gradually being drawn into the movement by its excitement and its fervor. Separate Negro gatherings were organized in the beginning under white leaders and finally under Negro preachers and evangelists produced in the revivals. The revivals spread rapidly in the Negro population and exclusively Negro churches were everywhere organized under the various Protestant revivalistic sects.²⁰

In the years which have occurred between the last of the revival meetings and the contemporary times, the religious behavior of the whites has developed into a more solemn and

¹⁹E. T. Krueger, op. cit., pp. 29-30.

²⁰Loc. cit.

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sober affair. The passing of the frontier and the expansion of intellectual and asethetic training transformed the religious expression of whites. But the American Negro, a relatively isolated figure, remained on a cultural frontier. Thus "what the church is now to the Southern rural Negro, the camp meeting was for the whites of the same section as late as a generation ago."²¹

Furthermore, having no moral tradition, the Negro's religion lacked an ethical base. With a tradition of Puritanism and Calvinism, early American whites were given to personal moral struggles; their religious revivals, for instance, were heavily concerned with principles of right and wrong conduct. On the other hand, the Negro, immune from the influences of puritian belief and doctrines, was not so morally rigorous. In his adaptation of the religion of the whites, the Negro, instead, gave emphasis to emotionalism.

Thus the distinctive and conspicuous place held by religion in the life of the American Negro, and the peculiar modification of Christian dogma and ritual by the Negro, are accountable in terms of the compensatory techniques employed by the Negro during slavery and economic handicaps which he experienced.

²¹Maurice R. David, Negroes in American Society. New York: McGraw-Hill Book Company, Inc., 1949, p. 187.

Present Conditions

The majority of Negro church members are members of a Negro church. There are cases of Negroes belonging to white churches, but the number is comparatively small.

In 1936, there were 471,944 Negroes who were members of churches of white denominations; of these most were with the Methodist (193,741), Baptist (45,821), and Roman Catholic (137,684). On the other hand, 5,176,337 Negroes were reported as members of independent Negro denominations, and an additional 12,337 as members of independent Negro churches without any denominational designation. Here again the Baptist and Methodist influence was predominant. The independent Negro Baptist bodies total 3,848,277 in membership, the Methodist total 1,199,275; together these constitute 97% of the membership of Negro denominations.²²

Some Negro denominations are characterized by traditional church doctrines while others such as the Church of God and Saints of Christ and the Sheep-calling Baptists, digress from the more ordinary church practices. The appeal of these Protestant forms to the Negro population is of long standing. Of course, there is among Negroes an association between social class type and denominational membership. Lower class Negroes tend to be attracted to the sanctified sects, cults and storefront churches. The upper-class Negroes attend a class-typed congregation within Negro Baptist and

²²Department of Commerce, Bureau of the Census, Census of Religious Bodies, 1936, United States Government Printing Office, Washington, p. 900.

In the rural churches and quite a few urban churches, the Methodist groups, or they do not belong to a colored denomination at all but attend a church of "white" denomination such as the Presbyterian, Congregational, or Episcopal.

In 1936 less than a tenth of the Negro churches were in the north and more than three-fourths of the Negro churches in the north were in cities. The Majority of the Negro churches were, as in the south, of the Baptist denomination while most of the remainder were Methodist. But in the large cities of the north there are many small churches - "storefront" churches and various sectarian churches.²³

Usually the ministers in the rural churches are elderly men, sometimes they have a grammar school education, but most times they have no education at all. The Negro minister in the rural areas is shifted from church to church; depending on how well he satisfies the demands of his congregation. These ministers are most times, men who have been "called" to the ministry, consequently, their sermons are usually otherworldly and characterized by emphasizing the spiritual and symbolic aspects of religion.

The pattern of religious services in the towns and smaller cities of the South is similar to that in the rural communities. In southern cities as in the rural areas, the Negro population is "overchurched." A study in 1933 of Negro churches in seven southern cities revealed that there were 1,075 churches with a combined adult membership of 263,122 or 245 per church.²⁴

²³E. Franklin Frazier, op. cit., p. 353.

²⁴Ibid., p. 352.

In the rural churches and quite a few urban churches, the services are carried on by general congregational participation. The Negro congregation participates freely in the services of his church. The church services begin by congregational singing of a hymn, usually led by a deacon or influential member. As the singers voices grow in volume, the congregation participates freely in the singing. Immediately following is a prayer by a deacon, which is sanctioned by "Amen" on the part of the congregation. This is followed by a more temperamental singing and a prayer. The sermon is next to follow, including a peculiar dramatic presentation by the minister. The congregation voice their acceptance by "Amen," moans and expressions such as "Preach on," and "Yes, Lord." When the culmination or climax is reached, shouting or certain dance versions commence. This often spreads until the majority of the congregation is participating. As soon as it becomes partially quiet, someone, usually the minister "leads a hymn." Afterwards, the choir renders additional hymns and the service ends with the minister announcing the collection and reading notices pertaining to future services.

Recent Trends in Negro Religion

There have been many changes in the Negro church. These changes began when the Negro people began to take a new look upon the situation they were faced with in their everyday life. This caused Negro

ministers to seek more education and experience so that they could discuss with their members the problems of everyday life and politics.

The Negro morning services are tending to change. They are becoming more formal and less emotional expressions are used. The evening services, however, have changed very little; they still carry their same traditional form. The very informal forms are also retained in the churches which are isolated or which include the lower classes.

The churches have also become interested in the economical and social conditions of their people. They have expanded their buildings to accomodate the needs of the community. Therefore, the church has become a place where clubs and young peoples' gatherings can be welcomed. These groups come together to discuss ways to promote progress of the Negro race. The Negro church is no longer an organization concerned basically with its religious affairs, but it is also concerned with the social and economical needs of its people.

Importance of the Negro Church in Negro Life.

The religious emotions of the people demand an outlet for conventional expression, this outlet is found in the Negro church. The church is the most dominant factor in the life of the Negro. It serves as a social institution. It offers various recreational and social activities. It acts as a

welfare agency. It enables people to sing, eat, pray and congregate together. Last, but by no means least, the church provides a place for escape from the experiences of life common to the Negro.

It is the agency which holds together the subcommunities and families physically scattered over a wide area. It exercises some influence over social relations, setting up certain regulations for behavior, passing judgements which represent community opinion, censuring and penalizing improper conduct by expulsion.²⁵

Just before the emancipation the church was the only organization that the Negro was permitted to have for his own distinctive necessities. The church, due to its significant influences, developed into the first community or public organization that was completely owned and operated by the Negro race. It is the only institution other than the Negro Press that the Negro controls. The only other interest which offers a challenge to the church is home ownership. And many Negroes who are not financially able to purchase their own homes, take a peculiar pride in their churches. Being able to contribute freely and of their own will gives them a realization of ownership that by no means can stand in relation to any other institution in the community. It reveals a loyalty and devotion that requires respect and admiration.

²⁵Charles S. Johnson, Shadow of the Plantation. Chicago: The University of Chicago Press, 1934, p. 150.

The oppressed Negro looks toward the church for general uplift. Primarily, both Christians and sinners attend church. The Negro race has not accumulated enough wealth to erect, to any degree, clubhouses, parks, theaters and many other amusement centers. In view of this fact Negroes must attend church in order that they might see their friends, find out the news, meet sweethearts, the Negro businessman expects to find at church, the desires of his community.

Prior to World War II the Negro church through its church school taught many a Negro to read and write. The church school with the use of the Bible taught the alphabet, the spelling of words and reading exercises. The students gained more by this method in a single Sunday than did the average student in an entire week in the inadequate public school system.

This influence of the Bible, moreover, did more than lead to the reading of literature of a kindred nature. Some read books on ancient and medieval history, and finally works on the history of modern Europe. Others more seriously concerned were by this mere exposition of the Scriptures led to study collaterally commentaries on the Bible and to take up theology. In this they exhibited the power of self-education which with a strong spirituality combined with unusual imagination made so many Negroes preach with success. They had no more formal education than to read, and that was often picked up in the Sunday school; but they had the experience of a seeker, the light of the Bible, and the guidance of men who eloquently expounded it to the waiting multitude. These they freely drew on and from them they obtained help abundantly. Crude sometimes as the language might

be, the thought of this self-made philosopher was original and few heard one preach without wondering how men of limited opportunities could speak so fluently and wisely.²⁶

This church school training in many cases prepared the Negro student to further pursue his education in the more advanced schools established by the religious and philanthropic friends of the church.

Through the years, the Negro church through its ministry has encouraged Negroes to educate themselves. The rather naive and blind faith that many Negro parents have had that education is a panacea for all ills came from the Negro Pastors. Mostly illiterate, and greatly lacking in formal training himself, he has continually urged the parents of his congregation to sacrifice much in order that their children might enjoy a better day. Many a country boy or girl would never have had the chance to attend college if the pastor of his or her church had not urged it. The existence of a large number of weak denominational schools as well as some greatly encouraged education.²⁷

The younger Negro has found many aspects of interest in his church, among those being the church literary societies. The younger Negro usually has a more formal education than the older Negroes. This fact enables him to participate quite freely in church discussions and in turn be more interested in current debates of the day. This desire to discuss usually influences the formation of a literary society within the church. The methods of carrying on these meetings are not

²⁶Carter G. Woodson, op. cit., p. 270

²⁷Ibid., pp. 285-86.

always in keeping with the best literary circles, but these persons were receiving valuable experience in the art of public speaking and of expressing themselves. Present recognized Negro orators, then, owe much of their success to the church literary societies.

The Negro church plays a prominent role in many of the social activities of the race. The church has been looked upon as an approved place for social activities, a public lecture place and as a means of escape for emotional repressions. The Negro church is indeed one of the most potent and influential elements at the disposal of the Negro race. This social atmosphere tends to reinforce its attachment on the youth that are destined to go astray. Education, fraternal associations and business enterprises look toward the church as an ally, and professional men at times rely thereupon. The success of most of the activities of the Negro have resulted from the guidance of those persons prominent in the church.

The Negro church has given the Negro an opportunity to promote the growth of his individual initiative and self direction. The masses of the Negro race have been given a chance to develop by using the church as a training school. Privileges have been such that they have given the Negro a chance to gain individual recognition and to stand out among his fellow man.

Many opportunities have been offered the Negro through the church. One of the greatest opportunities found in the church for Negro people is that they can be recognized as "somebody;" this has generated self-esteem and preserved the self-respect of many Negroes who otherwise would have been completely defeated by the physical stresses of life. The Negro church has given the Negro the feeling of being needed for some position. A woman in the church whose social standing is low is able to take a part in some of the leading church groups. A man who is a waiter and is looked upon as very unimportant on his job, yet has very good standards, can become president of the usher board. Church participation makes these forgotten people feel as if they are of some service to their community.

The slow growth of the Negro church can be placed entirely upon the fact of poor leadership. It is very important that the best opportunities and recognition be given to these Negro people.

Thus, Pipes couches his findings, on the assumption that the church is the most significant institution for the Negro and old-fashioned preaching is the pulse of the Negro church.²⁸

²⁸William H. Pipes, Say Amen, Brother! Old-time Negro Preaching: A Study in American Frustration. New York: William Frederick Press, 1951.

CHAPTER II

THE NEGRO'S BAPTIST CHURCH

The previous chapter clearly indicates that the Negro has leaned toward the less formalized and stereotyped rituals. Especially is it to be noted that Negro church members are predominately Baptists.

History of the Negro Baptist Church.

Indications are that the first Negro Baptist Church was established in 1774 at Petersburg, Virginia. The Harrison Street Baptist Church is one of Petersburg's landmarks and today has a congregation of 1600 members.¹

Another Negro Baptist church was formed around 1778 on a plantation owned by George Galpin and located along the Savannah River, near Augusta, Georgia. Two of the slaves who were very instrumental in the organization were David George and Jesse Peters. George gained the distinction of being the first pastor and remained at his job until the capture of Savannah by the British in 1778. George left Savannah and founded the First Baptist Church at Shelbourn, Canada. Peters played a prominent role in aiding Abraham

¹"Petersburg," Norfolk Journal and Guide, April 5, 1952, p. 13.

Marshall, who organized the First African Baptist Church at Savannah in 1785.² During the close of the eighteenth century Negro Baptists established separate churches in various other parts of the South.

The opening of the nineteenth century witnessed the beginning of independent Negro Baptist churches in the North. The first three Baptist churches to be organized among Negroes in the North were the Abyssinian Church in New York City in 1808, the First African Baptist Church in Philadelphia in 1809, and the African Baptist Church on Joy Street, in Boston.³

The early history of the Negro Baptist in the United States is closely interwoven with that of the white Baptists, and yet from the period prior to the War of the American Revolution until the present day there have been distinctive Negro Baptist churches that is, churches whose members, officers, and pastors were of the Negro race.⁴

After this time the number of Negro Baptist churches multiplied, though, they had no ecclesiastical organization.

The first attempt at ecclesiastical organization appears to have been the structuring of the Providence Association,

²Department of Commerce, Bureau of the Census, Census of Religious Bodies; 1926 Baptist Bodies, United States Government Printing Office, Washington, D. C., p. 64.

³Carter G. Woodson, The History of the Negro Church. Washington, D. C.: The Associated Publishers, 1921, pp. 86-90.

⁴Loc. cit.

in Ohio, in 1838, followed by the Wood River Association of Illinois in 1838, although one was also formed in Louisiana in the same year. The first State convention was instituted in North Carolina in 1866, the second, third, and fourth, in Alabama, Arkansas, and Virginia, respectively, in 1867; Kentucky Negro Baptists formed their first State body in 1866, and this was followed in 1869 by the General Association of Negro Baptists, their present organization.

In 1886 the American National Baptist Convention was founded. Its purposes were education and methods. During the years that follow, the works of this Convention were so vast that every state which had Negro Baptist Churches were represented, together with delegates from South American, the West Indies, and South Africa.⁵

During this time the question of persons competent to produce church literature arose. The discussion that followed was so intense that the delegates from North Carolina, Virginia, and the District of Columbia withdrew and founded the Lott-Carey Convention for Foreign Missions, which worked in conjunction with the American Baptist Missionary Union, a white organization.⁶

⁵Department of Commerce, Bureau of the Census, op. cit., p. 64.

⁶Ibid., p. 65.

As time passed, the American National Baptist Convention operated very efficiently. However, another question arose for discussion which again split the organization. Delegates, this time mostly from Texas and Arkansas, withdrew from the Convention and founded what is now the National Baptist Convention, Incorporated.

In doctrine and policy the Negro Baptist groups are in close accord with the Northern and Southern Convention. Meetings are consultative and advisory rather than pre-emptory.

Emotionalism and the Negro Baptist Church

The lack of strict adherence to prescribed religious forms has been a drive making for Negro affiliation to the Baptist Church. Symbolism, which is so characteristic of the Catholic Church, does not receive significant expression. The drive has been in the direction of emotional release and few impediments to free expression. There are relatively few conventional rules of actions. This is even more true of Negro Baptists than of white Baptists.

The force of the emotionalism of Negro Baptist churches has far-reaching consequences in the designing of the church building. Having no deeply entrenched traditions and rules to be strictly adhered to and having local autonomy, the local Negro Baptist organization is such that its results are

Negro Baptist group has practically no restriction on possibilities of church design. Such restrictions as do occur are determined in the main by forces emanating from the doctrine, organization and programs of the Negro Baptist church. Such forces, which serve to give particular direction to the design of the Negro Baptist church building, are more elaborately discussed below.

D o c t r i n e

A fundamental feature of the Baptist doctrine is the Baptist mode of baptism. Baptism is achieved by total immersion. This form plays an equally significant and prominent part in the Baptist religion of both Negroes and whites. Such a form, involving immersion in a body of water, plays so large a place in the Baptist ritual, that the importance of the baptistry in the design of the Baptist church cannot be overlooked. The baptistry has been made the central motif in the church design and has been incorporated with the Altar.

O r g a n i z a t i o n

The architecture of Negro Baptist Churches is to a very great extent guided by definite social and cultural forces. Among these forces is that of local autonomy. Negro Baptist organization is such that its results are

self-governing bodies. The organizational scheme of the Negro Baptist Church leaves no room for set patterns and rigid ecclesiastical requirements. The particular church, in most cases, is free to express its church architecture with complete aesthetic freedom, there are rigid architectural requirements demanding fulfillment. This is by no means true of the Negro Baptist, with but the exception of one requirement, and that being, the baptismal pool.

Evidence of this local autonomy is the tendency toward split and withdrawal in the Baptist group. Splits and divisions have made their contribution to the multiplicity of Negro Baptist churches. Schisms are not peculiar to the Negro religious behavior but are, rather characteristic of the church denominations with informal rituals. For example, while it is a common practice to increase the number of Negro Baptist churches by division; it is almost impossible to withdraw from the Negro Catholic church and organize another Catholic center. Even in the Negro Methodist church organization, where control emanates from the bishop, it is difficult to split the church.

It is a rule in the Baptist church that there shall be three ordained Baptist ministers and seven baptized laymen to organize a Baptist church. But many Baptist church groups have formed without strict adherence to this rule. Unrestrained

by episcopal government, the Baptists need only to bring to bear the privileges of local autonomy ensured in that church. Schismatic churches, therefore, are common among the Baptists.

As compared with other organizational forms, splitting is a relatively recent practice among Negro churches.⁷

Splits are not always due to disagreements; some are friendly separations or planned divisions.

Regardless of factors underlying church schisms, divisions give rise to a large number of Negro churches. Negroes are more churched than the whites, and the Baptist in both races lead in the number of churches. Yet interestingly enough, the Negro population in the northern cities is not so much over-churched as poor-churched.

The problem is largely that of reducing the enormous number of store-front and house churches and increasing slightly the number of churches constructed for church purposes; but there is also the further problem of properly locating churches.⁸

It is not because the average contribution per member is excessively high that the Negro is over-churched; for the average member gives little to the Negro church. It is rather that the available church money is so thinly spread

⁷Mays and Nicholson, The Negro Church, Institute of Social and Religious Research, New York: 1933, p. 35.

⁸Ibid., p. 220.

over so wide an area that the effectiveness of the church program is limited.⁹

Furthermore, only a faithful few can be relied upon for any dependable financial help. Finally, many Negro preachers established new churches in sufficiently churchied neighborhoods. And new members are recruited, not from the unchurched, but from the churches already in the neighborhood.

This insufficient economic support is further aggravated by the high ratio of Negro women on the rolls of Negro churches. "Interestingly enough, Negro men not only make a lower showing than colored women but even lower than the white men."¹⁰

But it is not enough to understand why there are so many Negro churches. Intelligent church planning with respect to the future is the most urgent need of Negro churches today. For example, over-churching affects the stability of membership, the expansion of religious and church work, and church expenditures.

⁹Ibid., p. 224.

¹⁰C. Luther Fry, The United States Looks at Its Church, New York: Institute of Social and Religious Research, 1930, p. 11.

¹¹Kays and Nicholson, op. cit., p. 209.

These outstanding problems subsequently influence church building design and suggest the building of churches which can be supported better than they are now. The majority of Negro Baptist churches raise relatively small sums. The small church budget will not enable the vast majority of Negro churches to pay for elaborately built church structure. It is important to know that even the pastor of the Negro Baptist church is poorly paid. Church building cannot be isolated from the factor of small church budgets.

The low financial level of the Negro Baptist church is a reflection of the meager earnings of the church participants. Members are "people of low incomes who must struggle along to meet current expenses and pay off these church debts."¹¹

Our lives to a very great extent are controlled by our economical status. The homes we live in, the clothes we buy and the food we eat, is determined by the amount we spend and in turn the amount of money the Negro race spends is dependent on the amount of money he earns. It has been proved that the earning power of the Negro is definitely low.

The low economic position of the Negro just prior to World War II was indicated by the fact that 48.5 per cent of the Negroes with incomes

¹¹Mays and Nicholson, op. cit., p. 209.

from wages or salaries as compared with 16.7 per cent of the whites having incomes from these sources receives less than \$500.00 a year. However, there were variations in the incomes of Negroes as in the incomes of whites coinciding with educational attainments. "For example, native white males 25 to 29 years old who did not finish a single year of school had a medium wage or salary income of only \$1,882.00." Whereas over two-thirds of the Negro males with no education had incomes less than \$500.00, only one-eighth of those with four or more years of college education had such incomes. On the other hand, over a fourth (26.2 per cent) of the Negro males with a college education had incomes of \$1,500.00 and over, while less than per cent of the Negroes with no education had such incomes. Yet only 3.9 per cent of the Negro males with a college education had incomes of \$2,500.00 and over as compared with 34 per cent of the white males of the same educational status.¹²

The Negro Baptist church is, for the most part, a self-supporting institution -- supported out of the low earnings of the Negro members. In a few instances, white Baptist churches make generous monetary gifts to Negro Baptist churches. Even, though Negro congregations are large, the financial load is carried by members who are chiefly domestic servants and laborers. Many Negro Baptist churches run at a low financial level. Monies used in the current running of the churches' necessities leave very small amounts of expenditures for church building and the expansion of the church program. Furthermore, evidence shows that the

¹²E. Franklin Frazier, The Negro in the United States, New York: The Macmillan Co., 1949, p. 607.

average Negro church with membership of less than 500 raise more money per member than do the larger Negro churches with enrollments beyond 2,000.¹³

The average Negro church raises small amounts of money. It is not surprising, then, that church funds are insufficient for a healthy church life, and effective program, and for a well paid staff. Because the Negro's income hardly permits him to maintain an adequate church program for the many Negro churches which exist, the way out is through merging.

But it is not the intention of this thesis to construct a program for effective church organization. The purpose of this paper is to meet the building needs of church groups as they are presently organized. In order to meet the problem of low expenditures, the architect would plan a progressive church design for the Negro Baptist church which can be constructed in parts. The most needed units of the form would be built first and the less needed units added over the years. This program would eliminate inferior church buildings. Low financial status also demands that contemporary styles and materials be incorporated into church structure in order to reduce cost. Superfluous ornamentation of traditional styles must be abandoned.

¹³Mays and Nicholson, op. cit., p. 174.

Another evidence of the autonomous nature of the Baptist church is the strength and power common to the local preacher. This is especially true of the Negro Baptist Church. The ministerial profession was the first to get footing in the Negro population.

The preacher is the most unique personality developed by the Negro on American soil. A leader, a politician, an orator, a "boss" and an idealist -- all these he is, and ever, too, the center of a group of men, now twenty, now a thousand in number. The combination of a certain adroitness with deep-seated earnestness of tact with consummate ability, gave him his preeminence, and helps him maintain it.¹⁴

Religious changes are wrought through the influence of local ministerial personalities. These powerful local leaders have resulted from the fact that, traditionally many Negro ministers possess a broader education than most of his congregation plus a refinement of life. It is interesting to note that both the educated and semiliterate Negro ministers exhibit a secular attitude toward life. The Negro minister has become more concerned with worldly affairs as a result of his response to many Negro problems such as employment, housing, discrimination in the community environment.

Negro ministers in their respective communities have been agents in guiding and determining the architectural

¹⁴W. E. B. Dubois, The Souls of Black Folk, Chicago: A. C. Nickburg and Company, 1903, pp. 190-191.

styles of the church. For example, in Austin, Texas, Negro Baptist Church architecture was greatly influenced and controlled by the late Rev. L. L. Campbell. The majority of Negro Baptist churches in Austin are direct reproductions of the Ebenezer Baptist Church design which was the brain-child of the late Rev. L. L. Campbell. During his period of service at Ebenezer Baptist Church, Campbell gained the distinction of being a scholar, leader and great minister. These traits were the basis of the devotion and loyalty accorded him by his community. When the new churches were built, they were similar in design to Ebenezer. Advice and architectural help was solicited from Rev. Campbell.

The interest of the Negro minister in secular affairs takes on the form of an overwhelming loyalty to Negro enterprises. Advice is given by the Negro minister on matters pertaining to business and politics. It is in the local church that political leadership is displayed. Moreover, on a number of occasions, the Negro minister has combined his church duties with those of church architect.

The Program of the Negro Baptist Church

It is previously mentioned that the programs of the Negro Baptist Churches have some peculiar features. The various church activities including the public services,

preaching, prayer services, Sunday schools, and auxiliary organizations that are distinctive of the early white church were inherited by the Negro church. The programs of the Negro Baptist church have been suitable chiefly for people of ordinary working classes. However, as Negroes move from the rural to the urban areas, there have been increasing demands placed on the Negro Baptist Church. This increase in Negro urban populations has been accompanied by an increase in church membership, thereby requiring a richer and fuller program of the church school, the young people's work, the worship services and the fellowship and community services. This increased growth in population has also stimulated the church to expand its social, recreational and community activities in order to serve these additional people.

Traditional in the Negro Baptist church program are the summer week-day and vacation activities. Mid-week prayer services are instituted in relation to the mid-week activities. Included in the summer activities are the daily vacation Bible school. An attempt is made here by the church to provide some type of interesting activity for the children of the community. The vacation Bible school teachers are selected from the church membership and each is paid a small salary. Usually the church auditorium or general departmental assembly and nearby play ground or vacant lot are incorporated as the base for operations of the Vacation Bible School.

The Sunday morning worship services receive more emphasis than any other activity of the Negro Baptist Church. These services of worship are characterized mainly by group singing of hymns and spirituals influenced by the social changes in the life of the Negro race. The spiritual has always had its place in the Negro Baptist worship services. These spirituals give free expression to ravaged feelings and aspirations of the Negro in oppression and characterized his fear, hope and joy. The method of worship, however, is gradually changing, due mostly to the increasing volume of well-trained and educated members. There is also a continuing attempt to improve their worship services.

It can be observed that Sunday School in the Negro Baptist Church is predominately a one-department school. Few Negro Baptist church schools are fully departmentalized. This type of organization is chiefly the result of limited building space. Educational buildings are unavailable because the church members are financially unable to carry a heavy burden.

Organized groups for education, social and financial purposes are found in almost every Negro Baptist church. But church groups usually meet in the homes of members rather than at the church. The practice of meeting in private homes lessens the likelihood of conflicts in respect to meeting

places in a church building which usually boasts of just a single assembly room.

Although specialized non-religious services have been included in the programs of many Negro Baptist Churches, their budgets do not allow well-developed programs in these services. Inadequate facilities hamper effective work. Negro Baptist church programs, making use of poorly planned and unattractive physical structure, are by necessity greatly limited.

A few of the "ultra-modern" Negro Baptist Churches are planned to be functional. For example, church bookkeeper, Frank Baker, of Los Angeles, St. Paul Baptist says, "We are building for the community, not only for ourselves. A church's obligation is to its people and its community and we aim to do our part."¹⁵

¹⁵"Los Angeles Gets a Burglar-Proof Church," Ebony, Vol. VI, No. 10, p. 26.

CHAPTER III

PLANNING THE NEW CHURCH BUILDING

The unique and special religious forms characterizing the Negro Baptist church suggest the problem of developing a church building which is a functional part of the church activities.

A Survey of Negro Baptist Churches

The Negro Baptist church buildings have been mainly of three distinct kinds, namely: contemporary church buildings, conventional church buildings, residences and store-fronts, the latter previously used as groceries, drugstores and other similar enterprises. See Plate 1.

Residence and store-front churches are usually makeshifts for congregations until such time that they build a conventional church building. Sometimes these temporary headquarters develop into almost permanent occupancy extending for approximately ten to fifteen years. This type church carries with it all the attributes of the conventional type church building, and it is never used for any other purpose but church services. The store-front churches are lower-class churches and are most typical of the northern city



CONVENTIONAL
PLATE "I"



CHURCH
TYPES

TOP LEFT & RIGHT — 19TH BAPTIST CHURCH
AUSTIN.

BOTTOM LEFT — METROPOLITAN A.M. CHURCH
AUSTIN.

BOTTOM RIGHT — EBENEZER BAPTIST CHURCH
AUSTIN.

RESIDENCE
OR
STOREFRONT
TYPE



TOP — FOUNDATION FOR PROPOSED EBENEZER CHURCH, THIS FOUNDATION WAS CONSTRUCTED APPROXIMATELY 21 YRS. AGO. LACK OF FINANCE DELAYED ANY FURTHER CONSTRUCTION.

BOTTOM — GOOD SAMARITAN BAPTIST CHURCH.

AUSTIN.



ST. PAUL BAPTIST CHURCH
LOS ANGELES.

CONTEMPORARY TYPE

than of the southern city. They are distributed among the poorer Negro areas. The preachers are so-called "jack-leg" preachers; the members participate in the less dignified religious forms, such as shouting and dancing.

The conventional Negro Baptist church buildings are usually constructed of brick, stone, stucco, or frame, thereby exhibiting a more impressive appearance. The conventional church buildings tend to look like an oversized residence characterized by four walls and a gable roof. Usually the tendency is to place some traditional motif on the front of the church in an attempt to achieve a religious looking structure. These motifs take the form of crosses, arched windows, stained glass and a bell-tower. A significant number of these conventional Negro Baptist churches are limited to one room. These auditorium rooms include such standard equipment as pulpits, benches, piano, and means for heating and lighting. The interior decorations are usually depressing. Even in those churches with extra rooms, most of the rooms are too small for program activities. The extra rooms generally include the pastor's study and the choir room.

There are very few Negro Baptist churches that may truly be termed contemporary. Most Negro congregations are extremely hesitant about accepting contemporary forms. However, there are some Negro churches that have departed

from traditional forms, among these is the St. Paul Baptist church of Los Angeles.¹ This church is the unusual in ecclesiastical structures. The congregation has included among its equipment and furnishings, such devices as coin-counting machines, an elaborate burglar-proof network that virtually defies looting by even the most experienced robber, a fool-proof system of electric eyes, buzzer alarms, "self-sealing" chambers and underground vaults, built to withstand earth quakes. St. Paul Baptist church is a two-story block-long structure, containing facilities for radio, television and movies. It is outfitted with a snack bar with telephone and intercommunication system for the pastor; and the church maintains its own private broadcasting control room. The church auditorium seats 890 persons. For the hard-of-hearing occupants, the seats in the first nine rows furnish special earphones. Above the ground floor is the wedding chapel, which is almost a complete church in itself. The youth hall is equipped with radio, television, stage platforms, and game tables. St. Paul is about three years away from reducing the indebtedness on this super-modern edifice. Officials at St. Paul have avoided heavy

¹"Los Angeles Gets a Burglar-Proof Church," Ebony, Vol. VI, No. 10, (August 1951), p. 22.

financial burden by planning stages of additions. Plans are presently being drawn up for the addition of a youth building and day nursery.²

From this description it is readily seen that at least one Negro Baptist church has permitted its architectural concept to be progressive, by so doing, the members have exposed themselves to contemporary architecture and enjoyed the comforts that this architecture offers.

The Negro Baptist church sites are located predominantly in Negro areas. A few are scattered throughout the downtown districts and within partly white neighborhoods. The church usually preceeds the neighborhood expansion.

Other impressions of these same churches result from their interiors. The auditorium is rarely ever entered other than directly from the street. This factor has practically set the standard for most all Negro Baptist churches. The fact that the auditorium is the largest room in the building is established by custom.

Usually Negro church memberships are not energetic about purchasing other than just the bare essential amount of property required for their church building. Whenever there is additional property, it is used for recreational

²Ibid., pp. 22-26.

purposes or it is intended to later construct another building for the recreational and social activities of the church.

It has been assumed by many Negro Baptist church leaders that a large church building is one of the prerequisites for an outstanding church. It is felt by these persons that, if the church is larger, and properly located the chances for attracting additional members are greater. The guiding principles in the construction of Negro churches; however, should result from the type of program that the church members and the surrounding community need and can afford.

Social and Recreational Aspects of the New Baptist Church Building

Responding to the impact of cultural changes, the Negro Baptist church group must modify its programs. Especially must there be definite expansion of non-religious features. In the past, the Negro church has been a place for social activities. In view of the limited physical equipment hampering the effectiveness of these social activities, it becomes necessary for the new, progressive church of Negro Baptist groups to incorporate proper housing for community activities.

"For a long period church leaders in America did not look with favor upon most forms of recreation and very little

provision for recreation was made in connection with church programs."³ It was felt by many persons that the church was a place for worship purposes only. Any attempt to connect any form of social or recreational activities with worship was greatly discouraged. However, within the past few years this attitude has changed. Social and recreational activities have gradually through their recognized importance worked their way into the church program.

It has been the attitude of many church leaders that any form of recreational or social facilities offered by the church should be such that it is in close coordination with local organizations. The overall cost of including such a project within the church should be well studied by the various committees. It certainly would be objectionable for the church to even attempt to compete with the local agencies along these lines, especially when such activities are sufficiently broad to take care of the community needs. However, if these facilities do not exist it might be well for the church to make the necessary provisions for social and recreational activities within their building program.

³George D. Butler, "Church Planning for Recreation," Bulletin of the American Institute of Architects, 1948 New York: A. I. A. File N-1, p. 34.

It will be wise for the planning committees for the new church building, together with the architect to consider the multiple use of facilities, especially as far as the religious education program and recreational activities are concerned. The religious education program of the church requires sheltered spaces such as a departmental assembly and individual class rooms. With a little foresight on the part of the committee and architect these areas can easily be made dual purpose for many types of recreational and social activities.

"One of the main purposes of the church is to enable people to achieve an abundant life. Cooperation with community recreation agencies in the planning and use of recreation facilities and in the development of wholesome recreation programs⁴ is one means of helping to realize this objective."

If a church group is willing to consider a new building, many things must be taken into consideration, such as whether to build a completely new structure or remodel the existing building, whether to build an educational building in preference to building the new church auditorium, or to abandon the present structure in preference to another site. These are all very important questions and require special attention. Different questions will arise under different

⁴George D. Butler, Op. cit., p. 35.

circumstances. Individual churches will have their individual questions; therefore, the entire church should vote its willingness to consider a program of expansion. Their initial step should be that of appointing a church planning committee.

The Church Planning Committee

The church planning committee is of utmost importance. This committee should be made up of qualified church members including the pastor. Every attempt should be made to include such persons that have some knowledge of phases of planning and construction, since the findings of these persons will to a very great extent influence and control the proposed expansion program. This committee should make general recommendations to the church as to the course that may be followed. These recommendations may also include specific church needs, additional property to be acquired and existing faults to be omitted in the new building, if it is to take advantage of future opportunities.

Other information and data secured by the church planning committee would comprise present average attendances at morning, evening and mid-week services, with maximum figures for peak occasions such as Christmas and Easter, thereby presenting a basis for committee estimates of future

seating requirements. Validity of these estimates will depend on the extent and accuracy of study given by the committee to the influence on regular worship, attendance of new neighborhood conditions, and of new educational, social and recreational features contemplated in the program. Very few committees still show expectations in their programs of future worship facilities in terms of the largest estimated gatherings. Two services on Christmas and Easter frequently will not take care of the numbers at these peaks, and some arrangements involving other-purpose spaces adjoining the auditorium will sometimes be necessary. After such time that the Church Planning committee has been appointed and initial steps taken, it will become necessary to enlarge this committee so that it might take on added responsibility. It would become a planning and survey committee, divided into smaller sub-committees. Suggested sub-committees would be responsible for investigating future church growth, location and property, educational and social programs, church music, library facilities, visual aids, fellowship and any other pertinent matter. These sub-committees should make an overall investigation and study of church needs. Each subcommittee would bring its findings to the entire committee which in turn would be discussed, analyzed and presented to the church for action. Due to the fact that laws differ in many states

it would be advisable for the church membership to secure and act upon the advice of their legal representative. No group of people should attempt to erect a building for a church without complying with all the laws of the state, if so, they may impose liabilities upon themselves.

The church planning committee should conduct surveys to include such data as car parking requirements; conditions of gas, water service, electricity, sewage disposal; and other general factors of site and neighborhood. Just as important should be an accurate survey as to the state of the church budget and limitations of its financial plan. Too often limited or short budgets will effect the method of procedure for proposed construction. Results would be building the most needed units of the program first, with the idea in mind that in the future these units would be enlarged as the church membership increased. Limited or short budgets may often be the basis for discussions on the use of contemporary designs. It has been found that duplication of traditional church structures in form, materials and structure have proved quite expensive.

The Church Building Committee

The church should now be ready to appoint a church building committee. Too much emphasis can not be placed on

the selection of good and competent members. It is here that the bulk of the work is done and the actual decisions on the final product made. This committee should be a comparatively large one, it should represent every phase of church activity. The members of this committee should also seek out the advice of, or include on the committee, competent technical members of the church. The congregation should vote the powers of this committee.

The committee should be organized with a general chairman, general secretary, and general treasurer. This committee should also be divided into smaller subcommittees. These subcommittees would investigate very effectively the following: plans, finance, legal aspects, publicity, construction, purchasing, furnishings, organ and grounds.

The Architect

It is advisable for the membership to secure the services of an architect when they decide to erect a new building. The architect should not be considered as unnecessary and an added expense but as necessary as any other master workman who will be engaged in the undertaking. Inadequate plans could prove far more costly than the services of the best architect. There are many technical decisions that must be made in regard to the new building, that of location on

property, planning of the building, materials to be used, and construction methods to be employed. These matters should be secured from the architect.

The work of the architect is so scheduled that he can, issue preliminary studies of the proposed structure, prepare working drawings, and further detailed drawings, specify furnishings, assist in preparing contracts, keep accounts, help with the administration details and supervise construction. The architect should be employed for full service. His pay might be based on any of the accepted methods as recommended by the American Institute of Architects. Care should be taken in the preparation of contracts between the architect and the church, making certain that both are protected. The services expected of the architect should be outlined and the responsibilities of the church should be carefully stated.

There are numerous difficult problems which are presented to the architect in the designing of the church building. We want a temple for worship, a noble and impressive auditorium. We want an educational building, providing for the teaching and training services and offering carefully balanced departments. We want provisions for social and various other functions. We want carefully grouped and well

designed administrative offices. We want the necessary utilities and other conveniences. Therefore, it is the purpose of the architect to combine these elements into one well integrated structure.

The architect will submit preliminary sketches to the church membership for their approval. These sketches will be the architect's conception of the problem. It will then be up to the membership to inspect these plans and to make recommendations and suggestions before approval. It is of utmost importance that the floor plan or functional side of the building be given first consideration. The exterior design should result from the well integrated plan. It is not advisable that the committee ignore the plan for what they might believe an attractive exterior. This procedure is often disastrous and its results are most times a failure. Faithful planning plus an unending interest in the problem on the part of both the architect and the membership will result in a structure that fulfills its purpose.

The architect and the membership should coordinate their efforts. At times it might be necessary for one to be subordinate to the other. This should not offer any real obstacles, because it is only by the combined efforts of both that any real success will be met.

CHAPTER IV

BAPTIST CHURCH REQUIREMENTS

The Auditorium

The auditorium of the church building, although of primary importance, is but a part of the overall composition. However, it should always be the predominant portion and central feature of the entire building program. It should be easily accessible, it should not be located so that one steps directly from the street into the church. There should be a green area that separates the auditorium entrance from the street; this area should be designed so that it serves as a meditation or congregating area for persons before entering the church services and after departing from the auditorium. Members should be able to mix and relax within the boundaries of this well designed and landscaped area. The entrance to the auditorium should be inviting and in most cases at grade level.

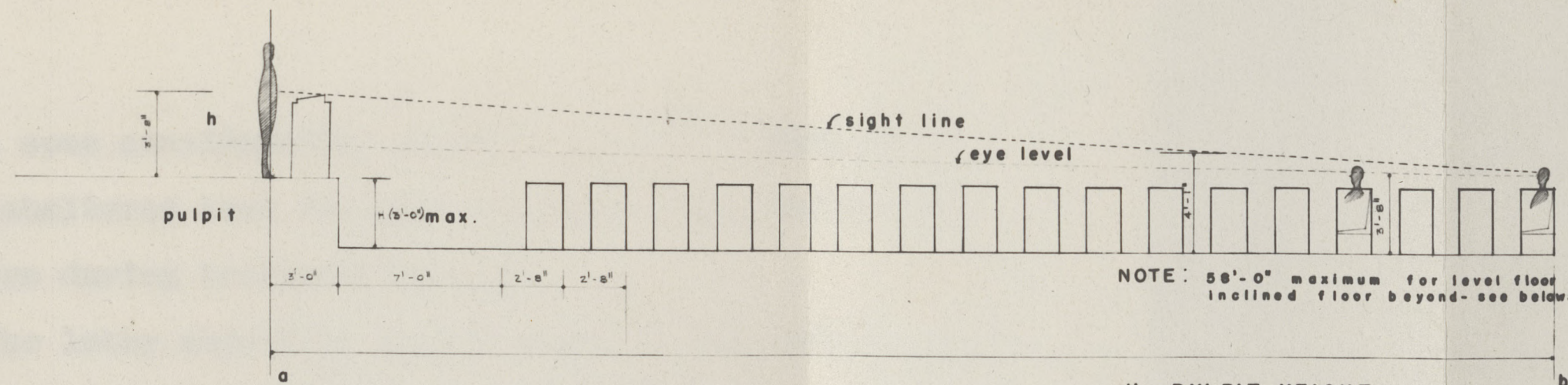
The focal point in the Baptist church auditorium should be the Baptistry. For this reason it should be located so that it immediately gains the attention of the congregation. The preacher who is to deliver the sermon should be strategically located such that he is by no means in the background

but within this combined focal point of the Baptistry. In many instances the choir area is located in such a way that it obstructs the congregation's view of the Baptistry. This should not be done. See Plate No. 1-A. The choir might be off to the side, in the rear or in the balcony. Its primary function should be that of assisting the congregational singing and not that of performing a concert.

The auditorium should be a sanctuary where reverence is invited and worship is inspired. Fantastic proportions and shapes have no place in this spiritual atmosphere. Likewise, we should disregard such thoughts as decorations, pictures or other marked tracings on the walls or ceilings, of murals, or memorial pictures of the dead, or scenes in the baptistry and windows. The off centered pulpit is sometimes questioned, but with thoughtful planning it can be located in a way that it commands the attention of the congregation. Again, this off centered location should offer full view of the baptistry.

Entrance and Lobby

The entrance should be an inviting one, there should be no doubt as to its location and purpose. When possible it should be near grade level. A covered entrance is greatly

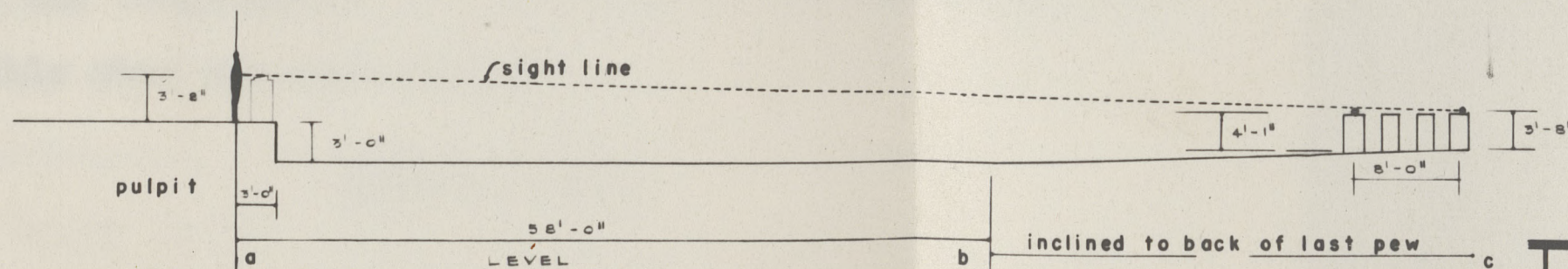


AUDITORIUM SECTION

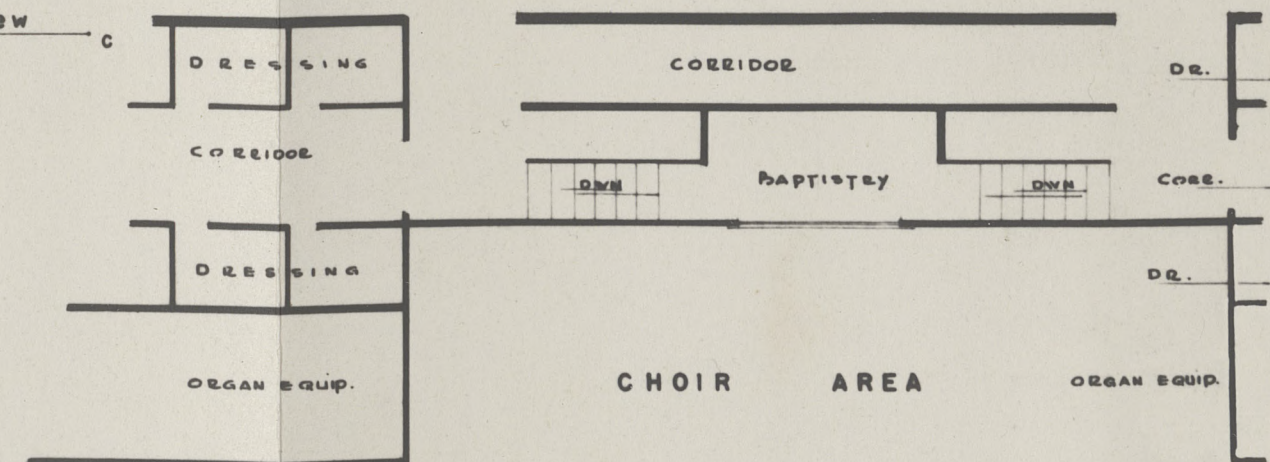
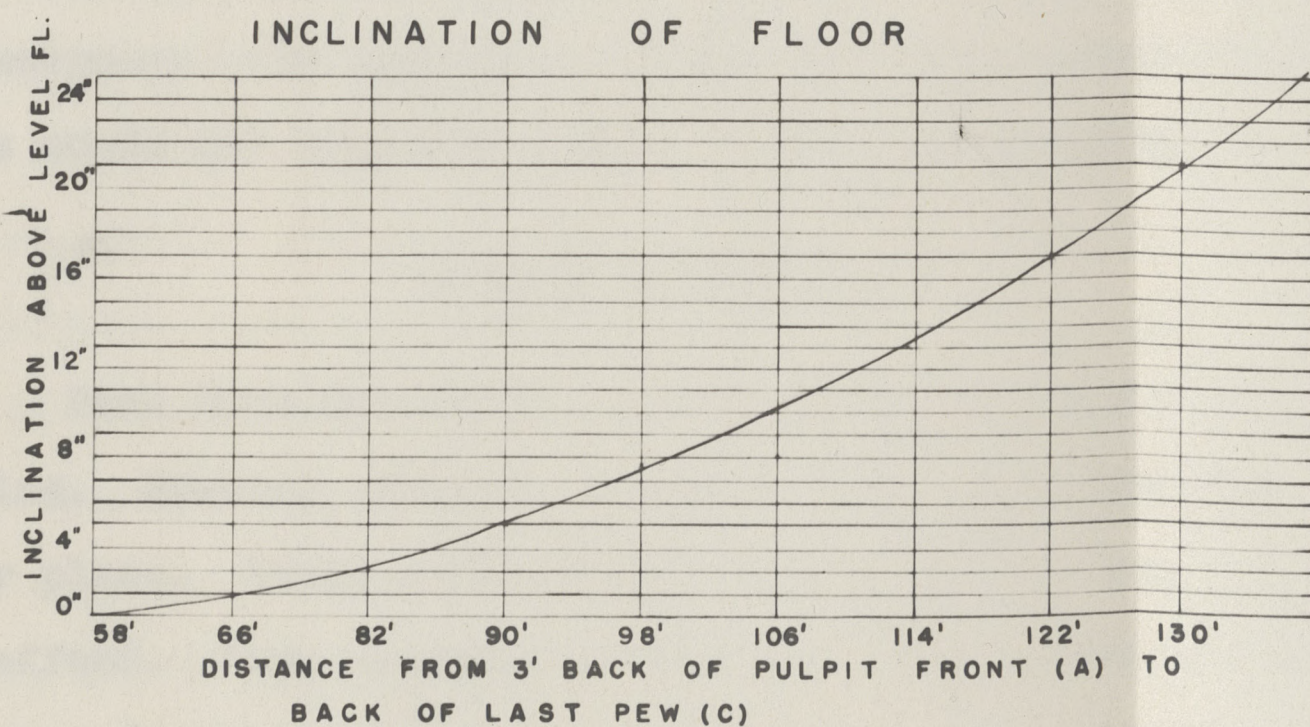
H = PULPIT HEIGHT
A = SPEAKER
B = BACK OF LAST PEW
H = 5' 8" PER FOOT FROM A TO B

NOTE:

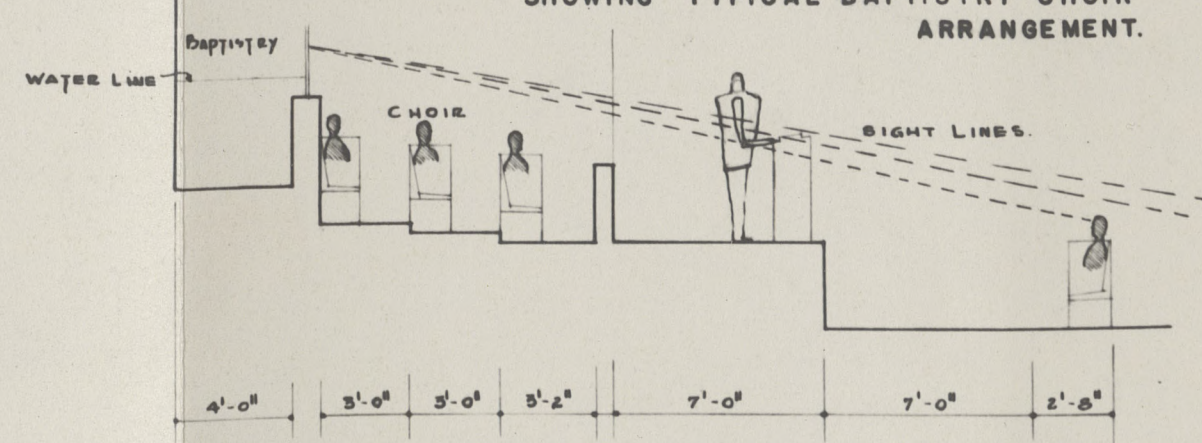
THE PREFERRED TYPE OF AUDITORIUM IS OF RECTANGULAR SHAPE. THE DESIRABLE PROPORTION PATTERN IS TWO-FOUR-FIVE — TWO FOR HEIGHT, FOUR FOR WIDTH, AND FIVE FOR LENGTH. THE EX-WIDE AUDITORIUM MAY PROPERLY BE QUESTIONED. THE FOCAL POINT OF THE AUDITORIUM SHOULD BE THE OPEN WORD OF GOD. THIS SHOULD BE THE CENTER. THE PREACHER WHO IS TO BRING THE LIVING WORD FROM THIS LIVING BOOK SHOULD BE ABLE TO SEE THE ENTIRE CONGREGATION. THE ENTIRE CONGREGATION SHOULD HAVE PERFECT VISION OF BOTH PREACHER AND THE BAPTISTRY.



AUDITORIUM SECTION



PLAN SC: 1/4"
SHOWING TYPICAL BAPTISTRY-CHOIR ARRANGEMENT.



SECTION SC: 1/4"
SHOWING RESULTING SIGHT LINES.

desired, some consideration might be given to using some type of sheltered area for cars to drive under and deposit passengers during inclement weather.

The lobby should be large enough to accommodate people that arrive during prayer time or such other parts of the service as may delay their entrance. The lobby serves as a break between the outside and the auditorium. It enables parts of the congregation to leave the auditorium as quickly as possible when the need arises.

Entrance Doors

Many fire laws require that the entrance doors swing out. The reasoning behind this is very apparent. If for any reason it becomes necessary for the congregation to make an emergency exit because of fires or other hazards, the doors would not trap the people inside the building.

Seating Arrangement

Pews have generally been the most accepted method of seating. However, in some instances, opera chairs have taken their place. These opera chairs may sometimes have the pew end effect. Some churches have used regular pews in the auditorium and opera chairs in the balcony. Pews should, as a

minimum, be spaced two feet and eight inches from back to back. Opera chairs may, as a minimum, be spaced two feet and six inches from back to back. See Plate 1-A.

For estimating purposes of seating capacity in auditoriums, it is practical to allow approximately 7.5 square feet per person if straight pews are used and slightly more if curved pews are used. This figure includes platform and aisle space. In order to obtain the most seats in a given space it is best to use straight seats. Curved seating is not objectionable, but this method seats fewer persons in the same given space.

Pulpit Platform

The pulpit platform should inspire a warm, cordial feeling between the messenger and congregation. It should be of suitable height to assure proper visibility. A high platform is objectionable because it renders the front seats undesirable, sometimes resulting in vacant seats around the pulpit. The platform should be sufficiently large to accommodate those activities that might go on in the church. In small churches, space should be provided for at least six people, and in larger buildings correspondingly larger platform space should be provided.

A secondary platform, somewhat lower than the main rostrum, may well be provided. Quite a few pastors are requesting such a platform to which they may descend for the reception of members, for participating in the Lord's Supper, and for similar services.

Comfort in hearing, ease in seeing, and the closest proximity to the speaker are indispensable for the congregation.

The Choir

The choir should be grouped and located in a way that it does not take center of interest from the Baptistry. The seating arrangement should be of pleasing proportions, neither too long nor too deep. Three rows of seats of medium length seem to be better than two longer rows or four short rows. The short rows will make the choir too deep. Music in the service should give the impression of an indispensable and closely woven part of the service as a whole and should not impress one as a program number.

The Organ

Important among the things which make for a successful and satisfactory church building is an organ of good tone and

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sufficient volume. Every effort should be made by the church members to install the organ on completion of the building.

The location of the organ chambers should be dependent upon the designer's recommendation. A central location, immediately to the rear of the choir, is most generally accepted. Every attempt should be made to eliminate confusion of elements by placement of the organ chambers. The organ should, of course, be close to the choir. Half of it may be placed on one side of the choir and half on the other.

The Baptistry

The Baptistry should be the focal point of the entire auditorium. Every attempt should be made to achieve this. Nothing should be placed or located in front of the Baptistry that would eliminate full view. The steps leading into the Baptistry should be entirely concealed and the candidates for baptism should be comfortable on its floor. Dressing rooms should be located as close as possible to the Baptistry so that the candidates may have a minimum of distance to walk.

S t a i r w a y s

Careful attention should be given to the exits and entrances and especially to the stairways, with a view to

facilitate the movement of the people and to avoid all possible congestion. Widths of stairways should be controlled by the local ordinances.

L i g h t i n g

Indirect methods of lighting are recommended for best results. The ideal is a soft, but sufficient light. Extremely bright light should be avoided.

Acousticons and Microphones

The church committees should consider the use of acousticons and microphones, especially for the convenience of the partially deaf people. This consists of an electric apparatus, with microphone at the pulpit stand and ear pieces at various points in the auditorium, so that the deaf need not be congregated at any one point. This being accomplished, all that is necessary is for the partially deaf person to apply the ear piece to the ear; the speaker may then be heard satisfactorily.

Ventilation and Air Conditioning

It is advisable for the auditorium to be comfortable at all times of the year. However, to accomplish this, it is necessary to employ some type of mechanical heating and

cooling. The heating is readily accepted but the cooling may sometimes be questioned. The auditorium is used generally only once or twice a week and at these times it would be for only two or three hours, it may not be thoroughly recommended that mechanical cooling be necessary. The type of ventilation depends on the section of the country the church is built. Unit fans and proper building orientation may be sufficient. We can see that by the cost and maintenance, mechanical cooling should not be attempted, especially if the congregation is operating on limited funds.

If the section of the country in which the church is built offers the acceptable type of climate, adequate results may be obtained by installing a fan system that will circulate the air brought into the building from the outside. If fans are used, they should be installed so that they will produce a minimum of noise.

Two unusual but vital factors guide our approach to church heating design.

First, all church monies are provided by voluntary, and sometimes uncertain, contributions from parishioners. This means that a lack of funds is a constant and well established church ghost.

Second, the hours of heating, depending on the particular church considered, will range from two hours per week, for a single service, to almost continuous heating for a church that remains open between services for personal worship

Heating, *Progressive Architecture*, March, 1932, p. 76.

and meditation. This means that fast heating is desirable for a brief use of the facilities, while some form of partial or area heating should be provided for the open-door condition.

These factors create the first principle of church heating, which is: provide economy in the design.¹

B a l c o n i e s

The auditorium with a capacity of 400 persons or more should provide a balcony in the rear of the church. Side balconies are questionable unless they are in a very large church. Balconies should be designed to take care of overflow and might seat anywhere from one-third to one-fourth of the total capacity of the church auditorium. The balcony will probably not be used on ordinary occasions, its use should only be warranted on special occasions such as Christmas or Easter. Sufficient control should be had over the balcony to prevent its use when such use is not desired.

A cry room might be included in the balcony. This area would be used by persons attending church with babies that might need attention during the course of the service. A work room for the mother's use should be included with the cry room. The entire area should be soundproof.

¹Robert H. Emerick, "Principles and Violations of Church Heating," Progressive Architecture, March, 1952, p. 78.

A i s l e s

There should be no blind aisles. These are aisles which open for a given distance and then are closed by longer pews. A wide central aisle directly in front of the speaker may sometimes be questioned. The center aisle leading to the pulpit violates every principle of the psychology of public speaking.

Other Supporting Areas

Other supporting areas such as rooms for the choir, and voice, for storage, and for work and administrative purposes should necessarily be included as the need arises. Different churches offer different needs. The individual church would best know its own requirements.

The Church School

The ministry of Jesus and that of the New Testament churches comprise two essential elements, teaching and preaching. Following the example of Jesus and of the New Testament churches, the churches of our day conduct two distinct, but supplemental, services, one for teaching the Word and another for preaching the Word. The service which the churches conduct for the teaching of the Word is called the Sunday school. The Sunday school is, therefore, the teaching service of the church. This service is just as much a function and service of the church as is the preaching service. It is to be directed by the church and guided by the Holy Spirit, just as is the service for

preaching. The Holy Spirit should be entreated to guide in the selection of its officers and teachers, to direct its policies and work, and to bless its instruction.²

The Church school with its many complex problems, presents a definite challenge to the designer. It becomes necessary to move groups of persons from one area to another and back again. This should be accomplished with as little congestion as possible. Many of the Church school schemes now in existence are being proved obsolete, mainly because of its limited possibilities. The usual scheme is to group a series of small rooms around one central departmental assembly. This results in students having to pass through the assembly room before entering their class rooms. This method permits a gathering spot for students before class which is objectionable.

Every attempt should be made to design the Church school for an efficient arrangement. Students should be able to enter one area without having to pass through another. Churches face a glorious opportunity in erecting new buildings and in remodeling present buildings to meet the growth and progress of the Church school.

²B. W. Spilman, The Sunday School Manual, Sunday School Board of the Southern Baptist Convention, 1923, p. 15.

A new and attractive building will itself draw many people. Modern and improved methods are creating very large Sunday schools, and large Sunday schools are in turn contributing to the enlargement of the congregations. In order that the Church school department shall not outgrow its facilities, there are basically two factors to be considered: (1) A well planned survey of existing church enrollments, and (2) A well planned study of population trends, and other conditions which will influence the possibilities for the church in the years ahead.

Arrangement Methods of Departments. There are many methods for determining the departmental breakdown for the Church school. The accepted method should be dependent on the individual circumstances of the particular department. The Sunday school board of the Southern Baptist Convention recommends a class for each age with the separation of the sexes. The departments and classes should be somewhat as follows:

Cradle Roll (outside the school) - age, birth to three years.

Beginners Department

1. Class - First Grade Boys and Girls - age 4
2. Class - First Grade Boys and Girls - age 4
3. Class - Second Grade Boys and Girls - age 5
4. Class - Second Grade Boys and Girls - age 5

Primary Department

5. Class - First Grade Boys - age 6
6. Class - First Grade Girls - age 6
7. Class - Second Grade Boys - age 7
8. Class - Second Grade Girls - age 7
9. Class - Third Grade Boys - age 8
10. Class - Third Grade Girls - age 8

Junior Department

11. Class - First Grade Boys - age 9
12. Class - First Grade Girls - age 9
13. Class - Second Grade Boys - age 10
14. Class - Second Grade Girls - age 10
15. Class - Third Grade Boys - age 11
16. Class - Third Grade Girls - age 11
17. Class - Fourth Grade Boys - age 12
18. Class - Fourth Grade Girls - age 12

Intermediate Department

19. Class - First Grade Boys - age 13
20. Class - First Grade Girls - age 13
21. Class - Second Grade Boys - age 14
22. Class - Second Grade Girls - age 14
23. Class - Third Grade Boys - age 15
24. Class - Third Grade Girls - age 15
25. Class - Fourth Grade Boys - age 16
26. Class - Fourth Grade Girls - age 16

Young People's Department

27. Class - Young Men - age 17-20
28. Class - Young Women - age 17-20
29. Class - Young Men - age 21-24
30. Class - Young Women - age 21-24

Adult Department

31. Class - Men - age 25-35
32. Class - Women - age 25-35
33. Class - Men - age 35-up
34. Class - Women - age 35-up

Home Department (outside the school)³

There are many other suggested methods of arrangement of departments. It might become necessary to add to this

³The Sunday School Manual - Organization, Sunday School Board of the Southern Baptist Convention, 1923, p. 45.

list additional classes for business groups, social clubs, church clubs, young married couples, older married couples and various other organizations. Many churches segregate their classes according to sex from the beginner's department on, and there are still other churches that prefer the sexes to study together. Again these are individual cases that pertain to individual churches. There are good points for each side. The program and the method that best fit the particular church school should be employed by that school. However, the church school should weigh both sides carefully, taking into consideration both the good and the poor points, and apply the method that best fits its individual needs.

The Housing Needs of the Sunday School. "The housing which the Sunday school needs is such as fits its organization, and thus makes possible its most effective work."⁴ The basic needs are a general departmental assembly room, department assembly rooms with their class rooms, administrative offices, kitchen and work room, social rooms, and rest rooms.

The purpose of the general departmental assembly room is to provide a program of worship and teaching for the entire

⁴B. W. Spilman, The Sunday School Manual - Organization, Sunday School Board of the Southern Baptist Convention, 1923, p. 44.

Sunday School. This room may double as a social and recreational room and as a place where the general church may have banquets and suppers. It should be located so that there will be ease of access to it from the various departments; at the same time the general department assembly room should have a convenient entrance from the street without passing through the various departments.

Department assembly rooms and individual class rooms are necessary for every department except the Nursery and Beginners. One fairly large room is suitable to accommodate them.

Fourteen square feet per pupil should be allowed throughout the departments of the Sunday school; seven or eight square feet per pupil should be allowed for the department assembly rooms, and six or seven square feet for each pupil in the class rooms.⁵

Each of the departmental groups should have a definite program of worship set forth for them. It is the place of the church to allow worship for the entire community in groups like these.

The Sunday school hour offers opportunity for specially adapted programs for each of the groups and the department assembly rooms are essential to the success of such programs.⁶

⁵Ibid., p. 45.

⁶Loc. cit.

The relative floor space needed for each department under normal conditions is about as follows:

Cradle Roll Class	-	-	-	3 per cent
Mothers Room	-	-	-	3 per cent
Beginners	-	-	-	6 per cent
Primaries	-	-	-	10 per cent
Juniors	-	-	-	14 per cent
Intermediates	-	-	-	14 per cent
Young People	-	-	-	20 per cent
Adults	-	-	-	30 per cent ⁷

Any such schedule as is proposed above must of course be merely suggestive. Assuming a slightly larger attendance relatively of young people, Rev. P. E. Burroughs, D. D., in "A Complete Guide to Church Building," proposes the following slightly different schedule:

Cradle Roll Class	-	-	-	3 per cent
Mothers Room	-	-	-	4 per cent
Beginners	-	-	-	6 per cent
Primaries	-	-	-	9 per cent
Juniors	-	-	-	12 per cent
Intermediates	-	-	-	12 per cent
Young People	-	-	-	24 per cent
Adults	-	-	-	30 per cent ⁸

Departmental assembly rooms should be made as sound proof as possible. Every attempt should be made to avoid the traveling of sound from one department to the other. Objectionable architectural treatment would be the use of folding

⁷Ibid., p. 47

⁸Loc. cit.

partitions between assembly rooms and a door placed between assembly rooms.

Class rooms should be provide for all classes from the Primaries up to Adults. Classes below Primary should be housed in one room.

All class rooms should be located so that they have easy access to the departmental assembly room and the general assembly room. The size of the individual class room will vary according to the policy of the Sunday school. These class rooms should provide space for the accepted teaching tools such as blackboards and illustrated matter.

The following is a suggested schedule allowing fourteen square feet per pupil which will be required for schools of 300 and 600 members:

School of 300

Cradle Roll Class	-	9 pupils - 126 square feet -
		1 class room
Mothers Room	-	9 pupils - 126 square feet -
		1 class room
Beginners	-	18 pupils - 252 square feet -
		1 department room
Primaries	-	30 pupils - 420 square feet -
		1 department room
Juniors	-	42 pupils - 588 square feet -
		1 department room - 3 class rooms
Intermediates	-	42 pupils - 588 square feet -
		1 department room - 4 class rooms
Young People	-	60 pupils - 840 square feet -
		1 department room - 4 class rooms
Adults	-	90 pupils - 1,260 square feet -
		1 department room - 4 class rooms

School of 600

Cradle Roll Class	-	18 pupils - 252 square feet - 1 class room
Mothers Room	-	18 pupils - 252 square feet - 1 class room
Beginners	-	36 pupils - 504 square feet - 1 department room
Primaries	-	60 pupils - 840 square feet - 1 department room - 6 class rooms
Juniors	-	84 pupils - 1,176 square feet - 1 department room - 8 class rooms
Intermediates	-	84 pupils - 1,176 square feet - 1 department room - 8 class rooms
Young People	-	120 pupils - 1,680 square feet - 1 department room - 6 class rooms
Adults	-	180 pupils - 2,520 square feet - 1 department room - 6 class rooms ⁹

Offices should be provided for the Sunday School Superintendent and his assistant, and for other persons that the school requires. The superintendent should have, in conjunction with her office, a storage room for church school literature. These rooms should be conveniently located so that the

A kitchen and work room should be provided in conjunction with the general departmental assembly room. This would be for the preparation of foods and other necessities for banquets, suppers, and church gatherings.

The general departmental assembly room may easily be used for social gatherings. The departmental assembly rooms may be used when relatively smaller space is needed.

Adequate rest rooms should be spaced conveniently throughout the building.

⁹Ibid., pp. 47-48.

The Nursery Department. In Churches of small membership one room may be all that is needed for the Nursery department. It is the trend of most churches to set aside two rooms, one for babies under three years of age and one for three-year-olds.

In many instances it is necessary to provide up to four or more rooms: one room for babies in arms; one room for the one-year olds, or as they are often called "creepers;" one room for the two-year olds, often called "toddlers;" and possibly a couple of rooms for the three-year olds. It is important to remember that the size of the individual church membership and the number of possibilities for enrollment will determine the number of rooms needed.

These rooms should be conveniently located so that the children might have a direct approach to the department. The Nursery should never be located in the basement. It should be grouped around a lobby or reception room, which should serve as the entrance to the entire Nursery suite and as a convenience for mothers who bring their children to the Nursery.

As an added service to the membership of the Church, the Church School Nursery could serve as a regular day nursery.

Southern Baptist Convention.

The Beginner Department. Beginner departments should never be located in the basement. A suggested capacity for the Beginner department is from twenty-five to thirty children. If the Church has more than this number enrolled, there should be two departments. If two departments are decided upon, there should be a permanent, solid, soundproof partition between them.

The Beginner department does not require class room arrangement as do the higher classes, but this does not mean that they can do with less space. A Beginner room should allow fourteen square feet per child.

The Primary Department. If the Primary department is a small one, that is, from ten to twelve students, one room of suitable size and proper equipment will be sufficient. If the department has over twelve students, a different arrangement will be necessary. When it has been decided that the departmental system with class rooms is to be used, then there should be a minimum of one department assembly room with three class rooms. If there are more children than can be cared for in three classes, a minimum of six rooms should be provided. Every attempt should be made to prevent the number of class rooms from exceeding nine, as this is the maximum recognized by the Sunday School Board of the Southern Baptist Convention.

A Primary room without class rooms should allow fourteen square feet per child. If classrooms are used, six or seven square feet should be allowed for each child in the assembly room and seven or eight square feet for each child in the classrooms.

The Junior and Intermediate Departments. Dual amounts of space should be provided for each of these departments. Traditionally, more emphasis has been placed upon Junior workers than upon Intermediates.

Both departments should have an assembly with class rooms, since these departments are usually the most flexible, the number of assemblies and classrooms will be dependent upon the enrollment of each particular department.

Whether there are four, eight, or twelve classrooms will depend on the number of possibilities. Six or seven square feet should be allowed for each person in the assembly room and seven or eight square feet for each person in the classrooms.

The Young People's Department. This department deserves more emphasis than it has received in the past. The young people of the church deserve their rightful place in the Sunday School. There should be an assembly room with the necessary classrooms. These classrooms may be slightly

larger than the other departments. It is advisable to size the classrooms on the basis of from 12 to 25 persons per class. Six or seven square feet should be allowed for each person in the assembly room and seven or eight square feet for each person in the classroom. ~~There, and Mothers.~~

The Adult Department. The adult possibilities like the young people's departments have been almost neglected in many of our churches. Very few church buildings, if any, have provided sufficient floor space for the adults. The church auditorium or even the departmental general assembly room may be used by the adults. It will be necessary for six or seven square feet per person in the adult classes. These classes also should vary in size from twelve to twenty-five members.

The wide age range of the adult constituency will often demand more than one department. If two departments become necessary, the younger group should be in one department and the older Adults in another. Age ranges for Adult department I should be from 25-34 years, and for Adult department II should be from 35 years and above.

Other Church School Departments. Aside from the departments already mentioned, there should be adequate provisions for other social and business groups within the

Sunday School. Assembly rooms and classrooms are not necessary for this group. One large room for both class and assembly might be employed. The following additional departments might be provided: Businessmen, Business Women, Young Married Couples, Older Married Couples, Fathers, and Mothers.

Due to the inadequate facilities now prevailing in Tipton Baptist Church, Tipton, Texas, the congregation, which is entirely Negro, has decided to replace its present structure.

The existing church facilities comprising an auditorium is inadequate to meet the requirements of the present congregation and the anticipated future of this fast growing community. At present all Church activities namely Church School, service, social, recreational and administrative are carried on within this one space.

The site is a comparatively large one. It occupies a corner lot with north and east frontage. There is a generous amount of trees on the south and southwest areas.

The prevailing breezes are from the southeast. Winters are comparatively mild with very little snow.

The Requirements

At this point the Church Planning and Building committees have functioned properly and have set forth the

following requirements: CHAPTER V

THE PROGRAM

The Need

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The Requirements

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following requirements:

1. Church Auditorium. This area should be easily accessible from all points of the church group. It should not be necessary to pass through any other area to reach it. It should be large enough to house a congregation of 1,000 persons.

2. Administration. These areas should be located as close to the church auditorium as is possible, yet have access to other points of the building.

a. Business office. Approximately four hundred square feet.

b. Secretarial space. Approximately one hundred and twenty-five square feet.

c. Pastor's study. There should be two studies, one for the general public and one for private purposes.

d. Educational school director and secretary. Approximately two hundred eighty square feet with approximately one hundred eighty square feet of storage space. These two persons may occupy the same room.

e. Lounge and Library. Approximately 1,140 square feet. This area need not be on the ground floor if two floors become necessary. It should be located so that it will not be necessary to enter the church auditorium to reach it.

Provide a work room in conjunction with the Dry Room, approximately ninety square feet.

3. Supporting Auditorium Facilities.

- a. Usher room. Approximately 150 square feet, opening into the auditorium and business office.
- b. First aid room. Approximately 240 square feet, opening into the auditorium.
- c. Toilets. Conveniently located.
- d. Lobby. Ease of access for persons driving and on foot. (1) Waiting area. Approximately 300 square feet.
- e. Robing rooms. Two. Located near the choir area with space for robe storage and toilets.
- f. Baptistry and Dressing rooms. The dressing rooms must be separated.
- g. Work room. Approximately one hundred five square feet. Approximately 60 square feet and 500 square feet.
- h. Choir rooms. Two.
- i. Class rooms. Two. Located near the auditorium approximately 430 square feet each.
- j. Voice rooms. Two. Approximately forty square feet.
- k. Circle rooms. Four. With storage area adjacent.
- l. Balcony. Located within the Balcony shall be an enclosed area designated as a Cry Room. Persons should be able to see and hear the service from inside the Cry Room. Provide a work room in conjunction with the Cry Room, approximately ninety square feet.

- m. Toilets and Storage.
- n. Mechanical Equipment room.
- o. Storage areas. Primarily for storing furniture and general purpose room.

4. Church School Department

a. Nursery. The Nursery should have convenient access from the street. It is to double as a day nursery.

- (1) Waiting area. Approximately 300 square feet.
- (2) Toilets. For public and visitors.
- (3) Information. This area is to be operated by a staff member of the Nursery; it should be located so that it may be conveniently accessible from the Nursery.
- (4) Play areas. Two distinct but separate play areas. Approximately 650 square feet and 500 square feet respectively.
- (5) Work room.
- (6) Sleeping area. To accommodate from 32 to 40 cribs. Storage areas approximately eight square feet.

b. Beginner Department. Basically one area, approximately 1,350 square feet, with toilets and storage.

c. Adult Department. One assembly room approximately 800 square feet with six classrooms, approximately one hundred twenty square feet each.

mental Assembly Room should contain approximately 3,750 square feet.

d. Social and Business Department. Four sets of rooms approximately 450 square feet each set. Each set of rooms should be able to open into one large room in order to make provisions for the following groups:

- (1) Business groups.
- (2) Young married couples.
- (3) Older married couples.
- (4) Clubs.

e. Primary Department. One assembly room approximately 1,200 square feet with eight classrooms approximately one hundred twenty square feet.

f. Young People's Department. One assembly room approximately 1,200 square feet with six classrooms approximately one hundred twenty square feet.

g. Junior Department. One assembly room approximately 1,200 square feet with six classrooms approximately one-hundred twenty square feet.

h. Intermediate Department. One assembly room approximately 1,200 square feet with six classrooms approximately one hundred twenty square feet.

i. Departmental Assembly room. Located such that all departments can reach it conveniently. It should include a kitchen, toilets, stage, and storage space. The Departmental Assembly Room should contain approximately 3,700 square feet.

- j. Mechanical Equipment rooms.
- k. Toilets.
- l. Storage areas.

Plate 7.

The Solution

After a thorough study of the requirements, coupled with the realization that this congregation needed a church that was noble in character and one that produced an atmosphere conducive to self-expression, this designer proceeded to solve the problem by designing a church that offered its congregation a definite release from the restraint, strain and restrictions of their daily grind. See Appendix, Plate 3.

Construction is mainly structural steel, see Appendix, Plate 5, with brick filler walls and partitions. Ceilings of auditorium, departmental assembly and Sunday school departments are accoustically treated. Floors are finished with rubber tile and carpet.

Access to the church lobby is from the West for persons arriving by car, from the South for persons on foot and from the East for those who have attended Sunday school and are departing from the general departmental assembly room. The lobby is logically lighted from the West (being used in the morning.) Complete morning light is filtered through massive areas of glass in the church auditorium.

Large glass areas on the East side give the congregation a beautiful view across a landscaped area, thereby bringing the congregation closer to nature and God. See Appendix, Plate 7.

Lighting fixtures are in accordance with present day efficiency standards rather than with a traditional huge gold painted chandelier. Opera seats are designed with pew ends and backs for comfort, and economy in spacing. The entire building including the Sunday school is steam heated. Mechanical cooling has been omitted because of the high overall cost. Since the church is used for short periods, only once or twice a day, the designer felt that it would be uneconomical to install a mechanical cooling system. By proper orientation to take advantage of prevailing breezes and the use of quiet unit fans a suitable comfort is attained through the extremely hot periods of the year.

The designer has attempted to get away from traditional styles and to incorporate modern materials to produce an economical building, expressive of its purpose. See Appendix, Plate 2. In so doing, the choir and many other furnishings of the former church were found to be of excellent design and craftsmanship, they have been salvaged and incorporated in the new building. This gives the congregation a transient modulation from the past to the present.

The advantage has been taken of the vast amount of trees on the site by letting these areas serve for outdoor class space. It gives the student and the church member a chance to walk leisurely among nature and associate himself with those things that God has made, it gives him a chance to be alone to meditate and commune with God.

The Nursery department is placed so that it is easily accessible. It will double as a Day Nursery, thereby offering the community a place for the proper care of their children while the parents are off to work. The Nursery by its dual function will provide one of the sources of regular income for the church.

Space for parking for persons with cars have been provided on both the West and East areas of the site. This, together with street parking in the immediate area of the church is calculated to be adequate for present and future needs. See Appendix, Plate 4.

The method of solving the problem and the solution rendered is not felt to be one that will be in keeping with the majority of Negro Church budgets. This author believes, however, that the final designs presented are a result of a careful consideration of the program of the Negro Baptist church. For those memberships that are unable to erect the entire suggested design, it is recommended that they construct

the church plant in stages or intervals, resulting in the most needed units being constructed first and those units that follow would be in their order of importance.

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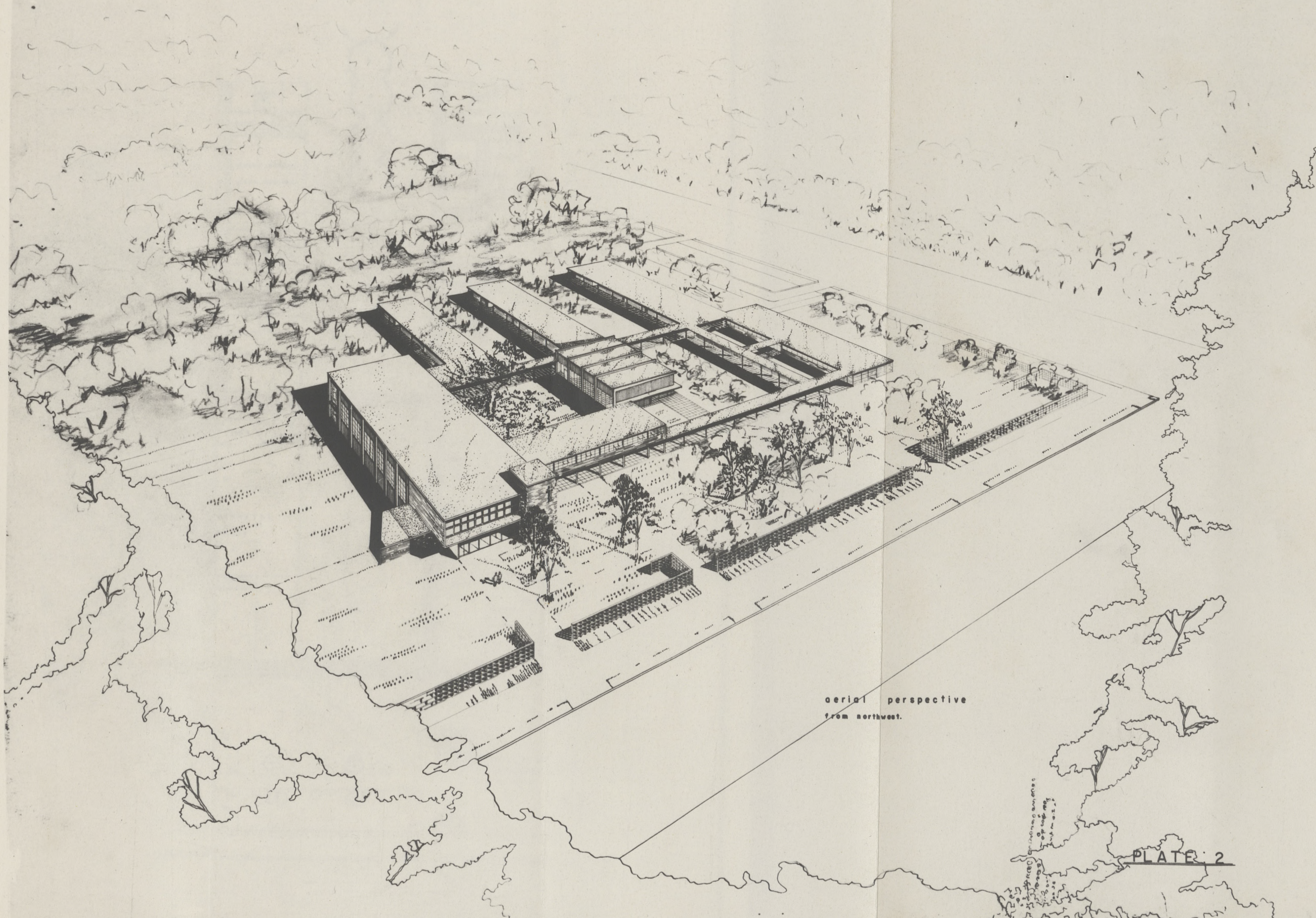
Branch, Harold T., Minister, 19th Street Baptist Church, Austin, Texas, April 16, 1952.

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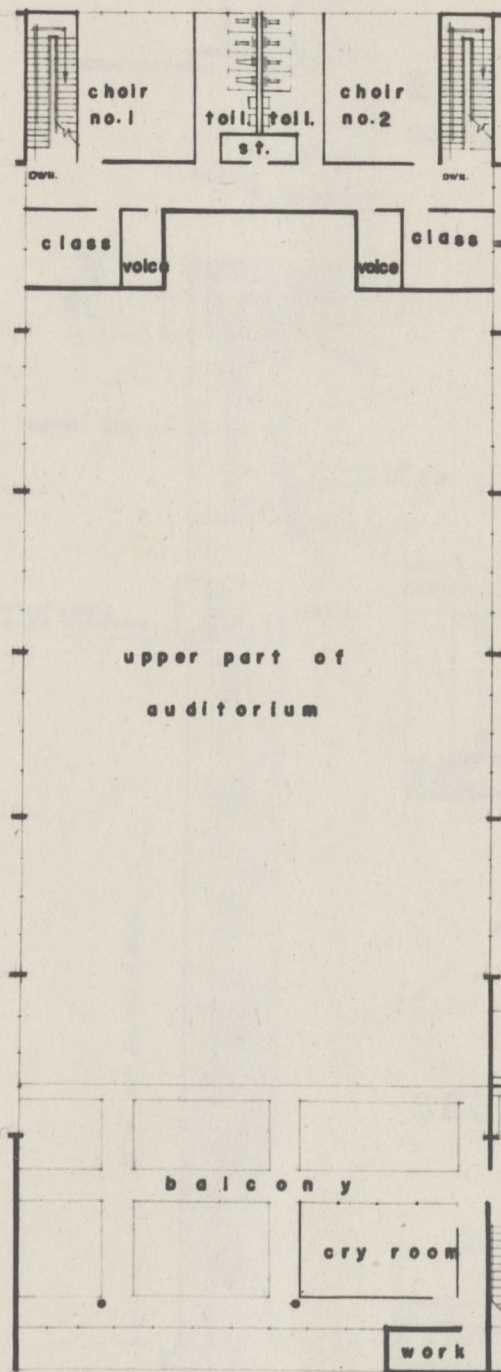
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A P P E N D I X

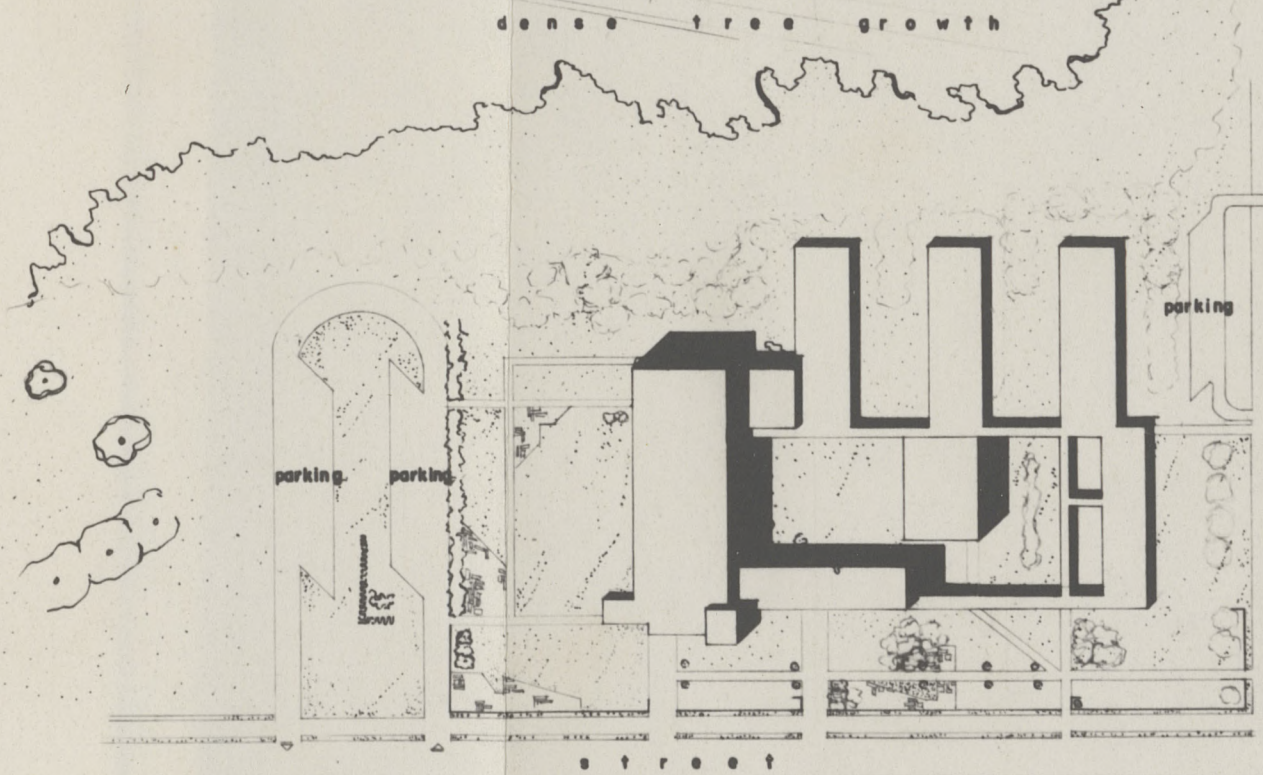
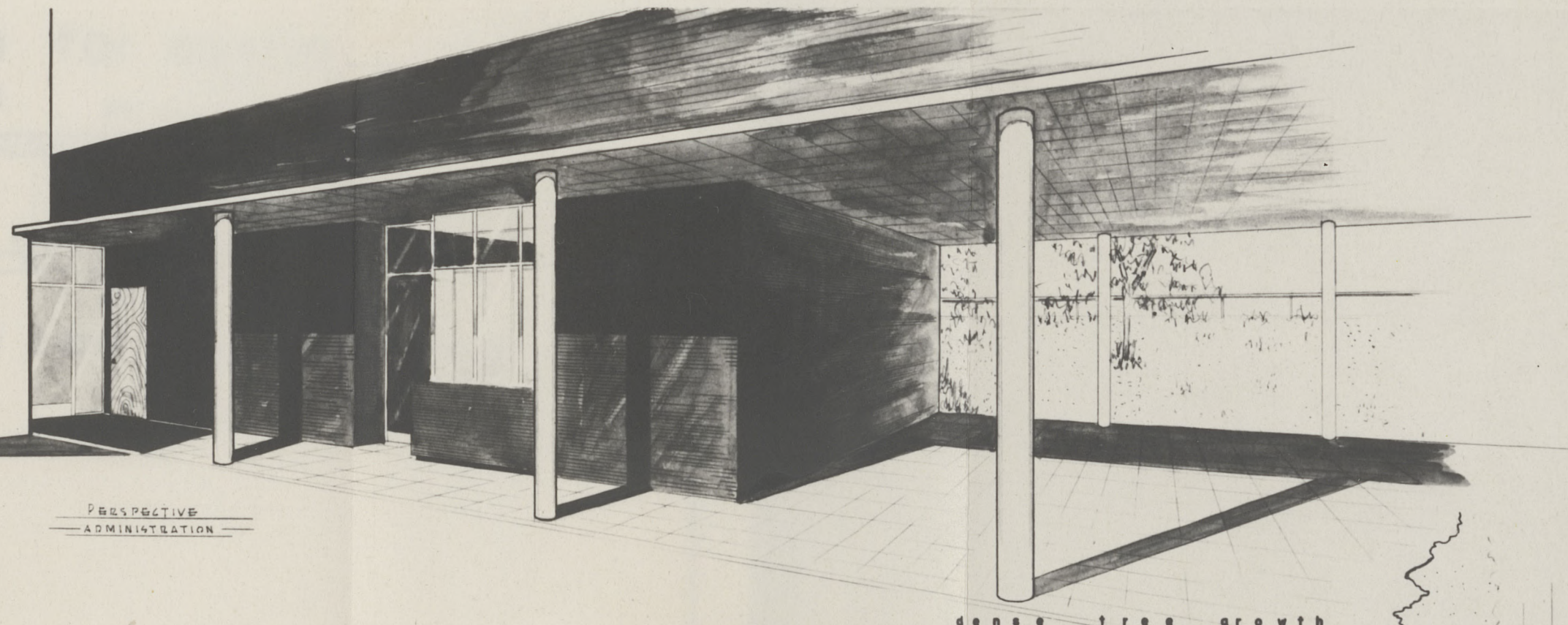
DESIGN PRESENTATION



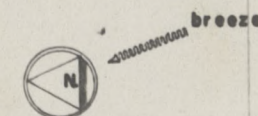
aerial perspective
from northwest.



second floor plan
20' 0 45'
graphic scale

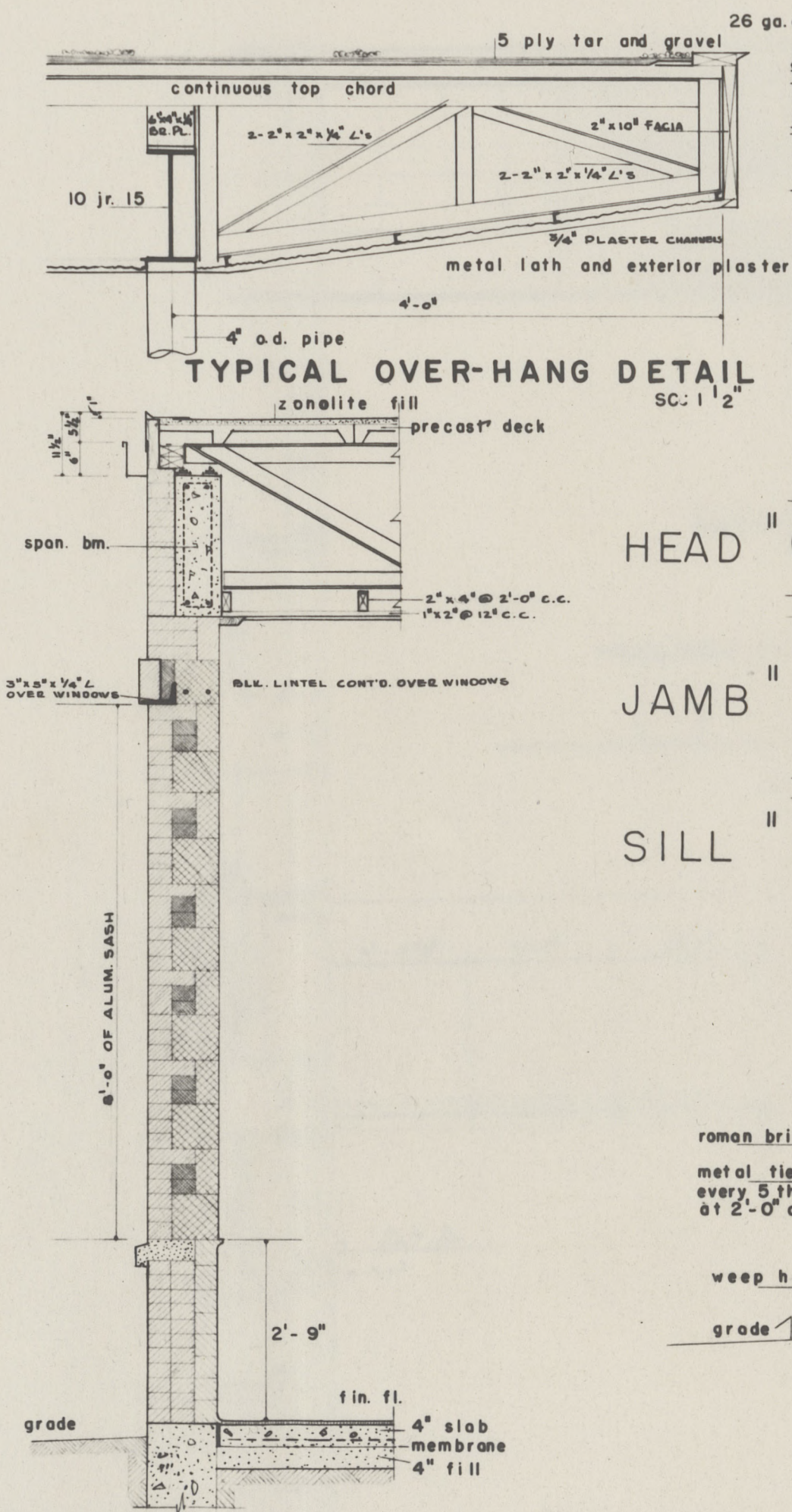


plot plan
100' 0 150'
graphic scale

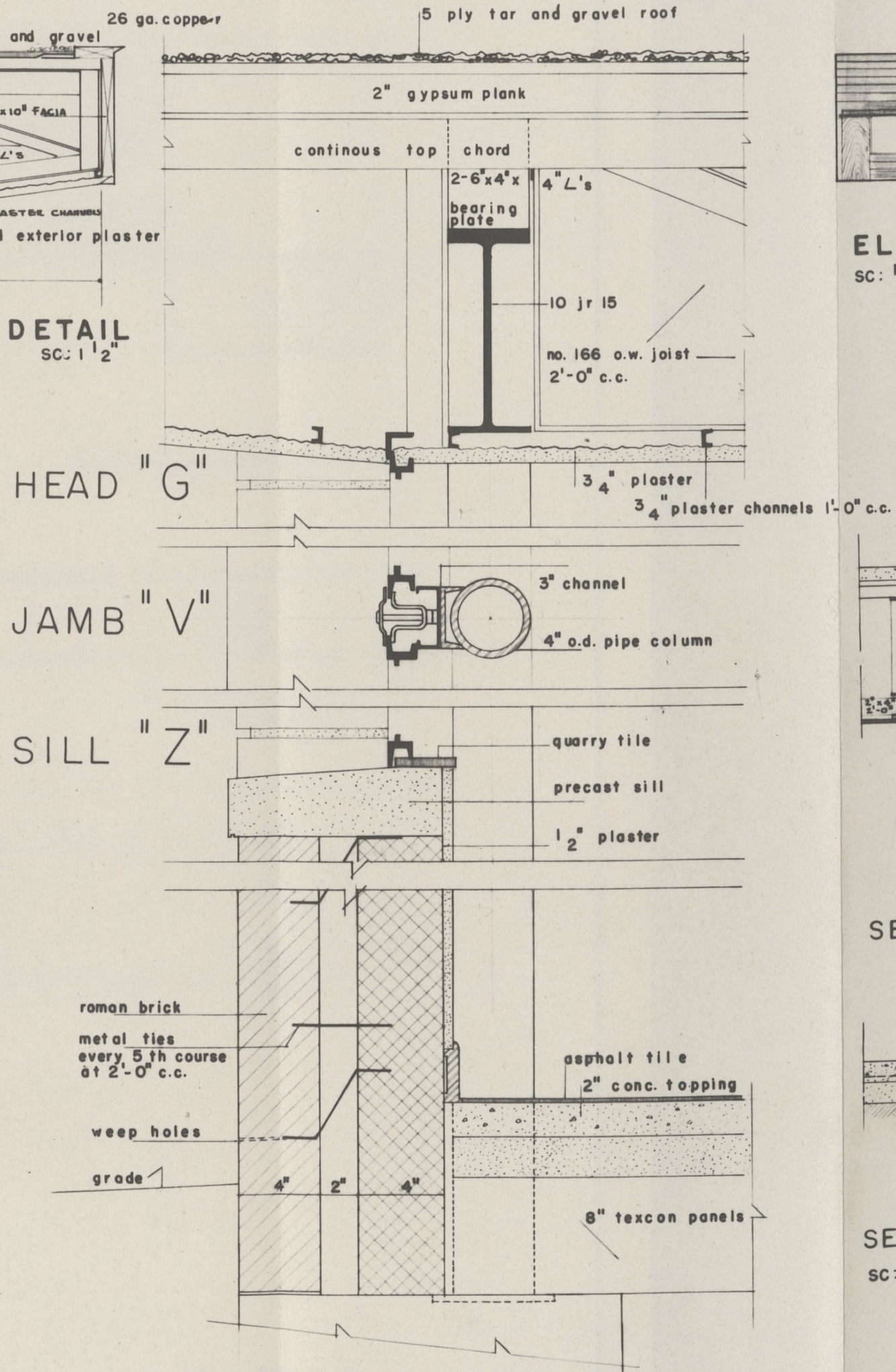


SECTIONS AND DETAILS :-

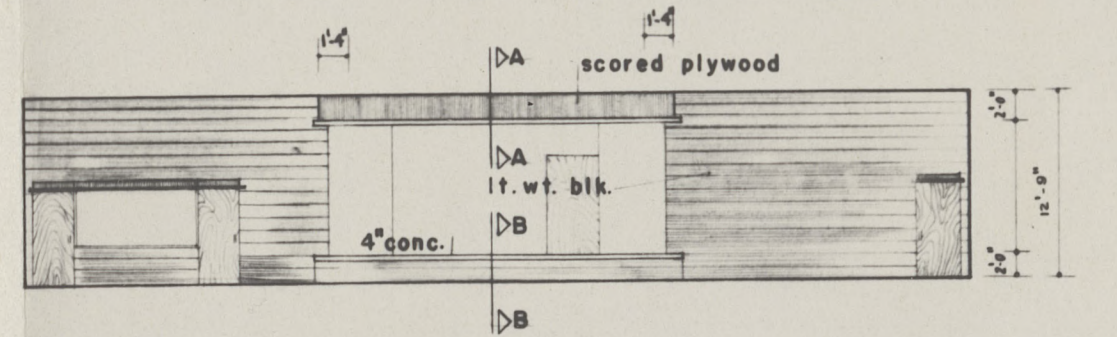
a baptist church for austin —



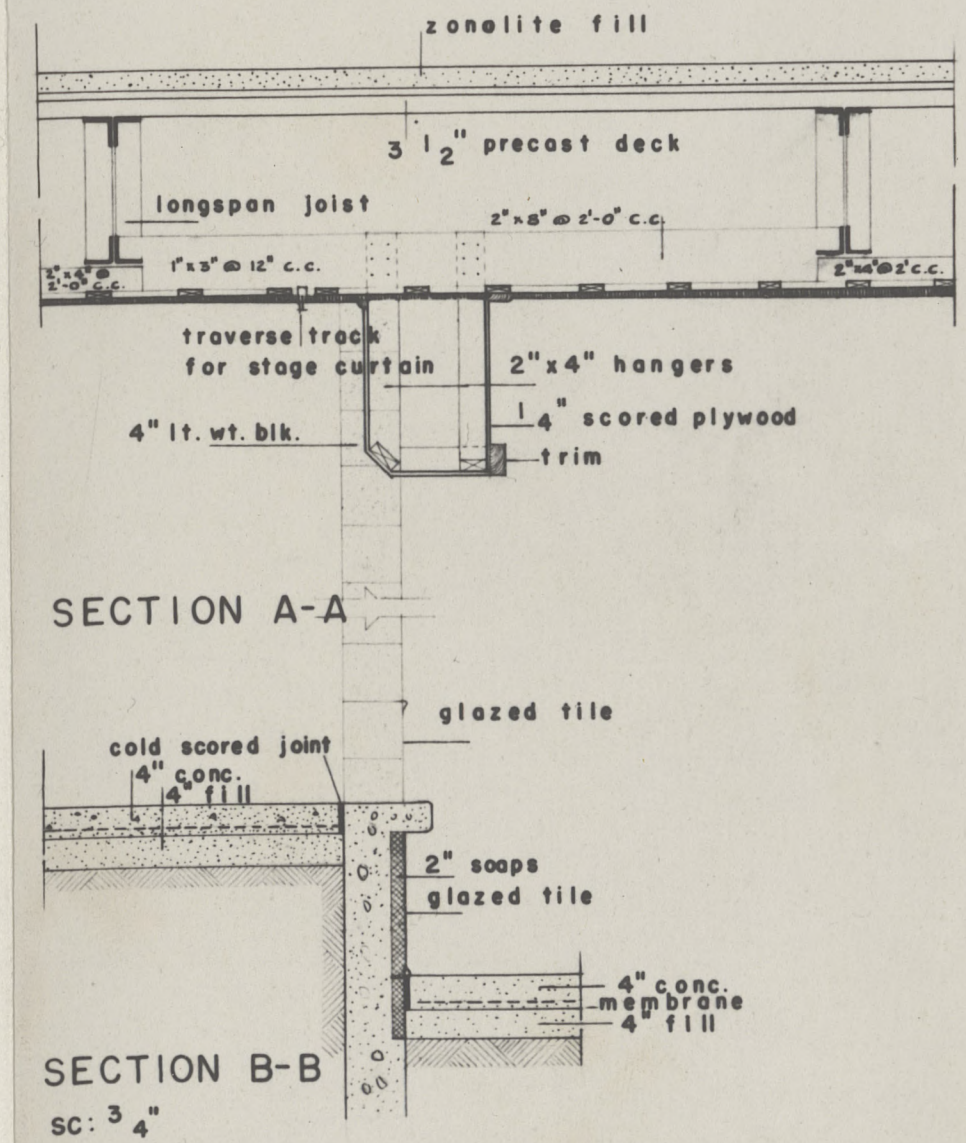
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SC: 3 4"



TYPICAL WALL SECTION K-K
SC: 3"

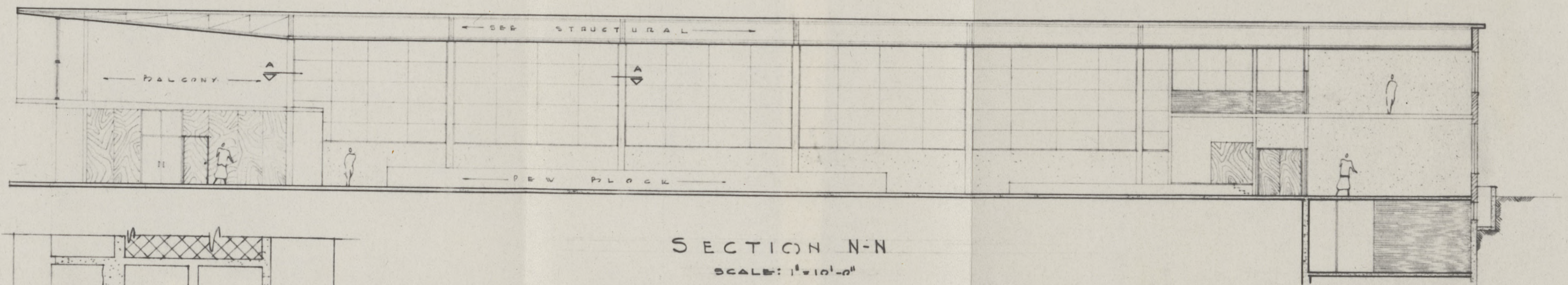


ELEVATION EAST WALL DEPT. ASSEMBLY
SC: 1/8"

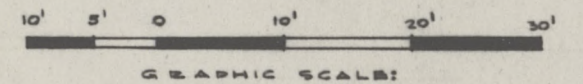


SECTION A-A

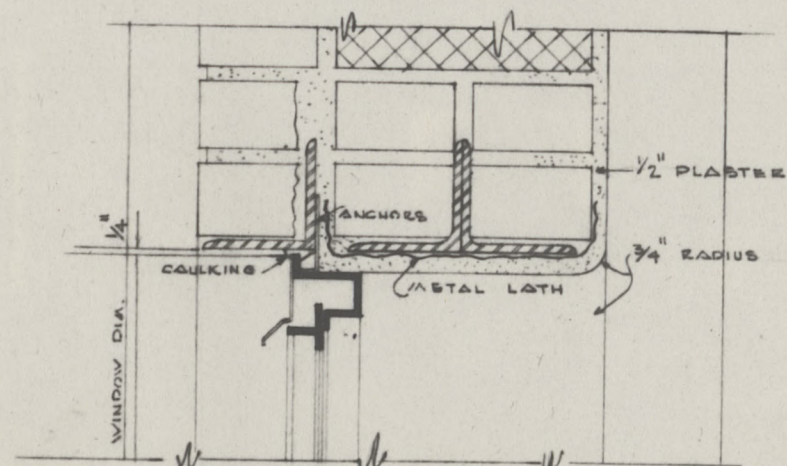
SECTION B-B
SC: 3 4"



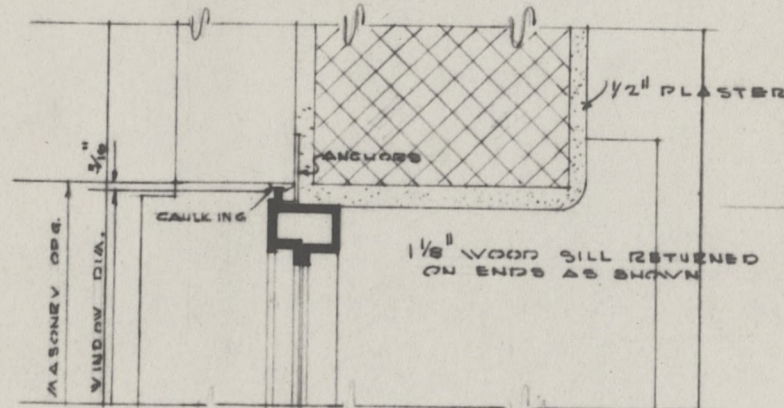
SECTION N-N
SCALE: 1" = 10'-0"



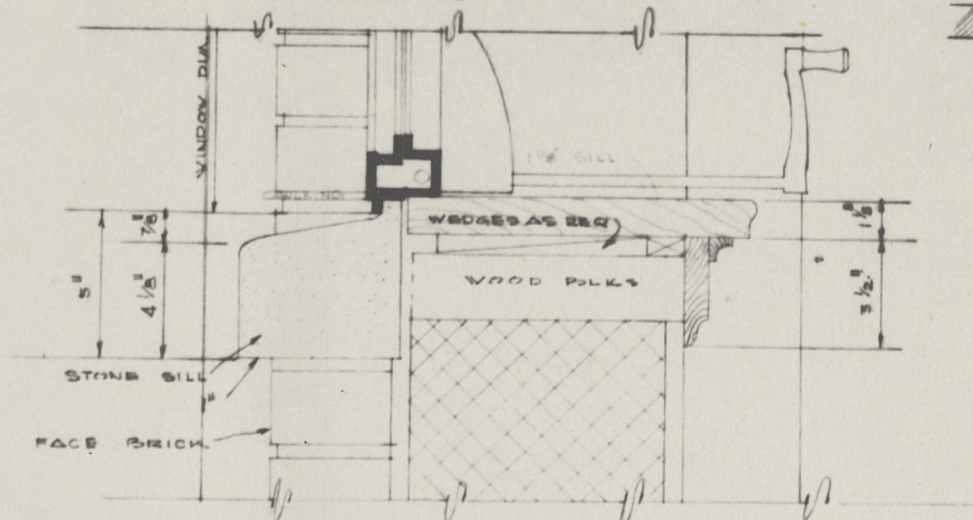
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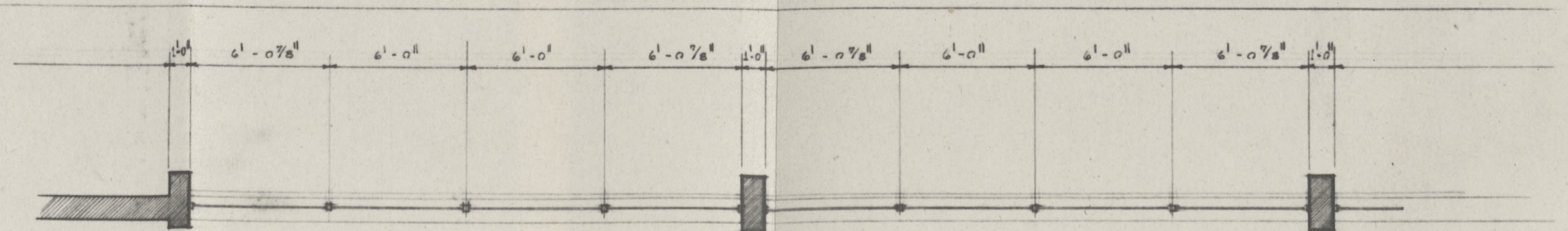
• HEAD •



• JAMB •

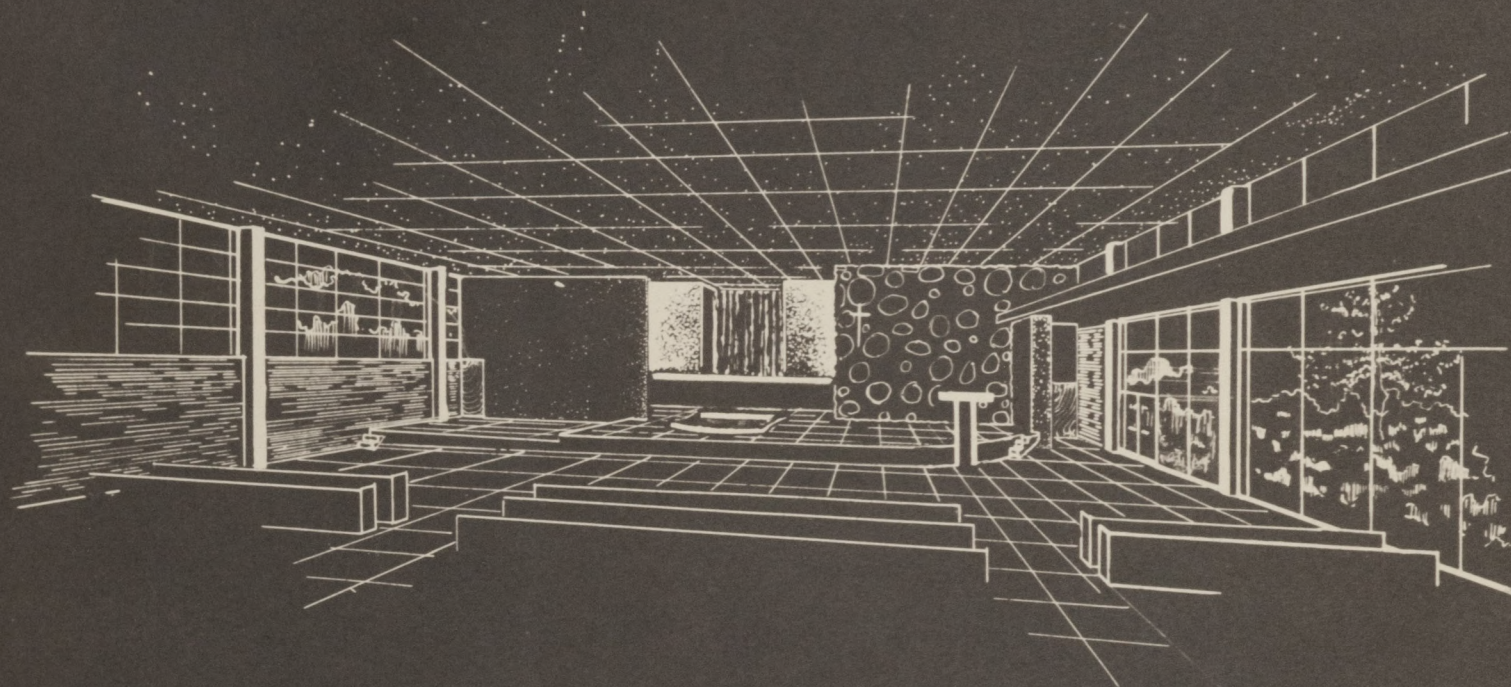


• SILL •

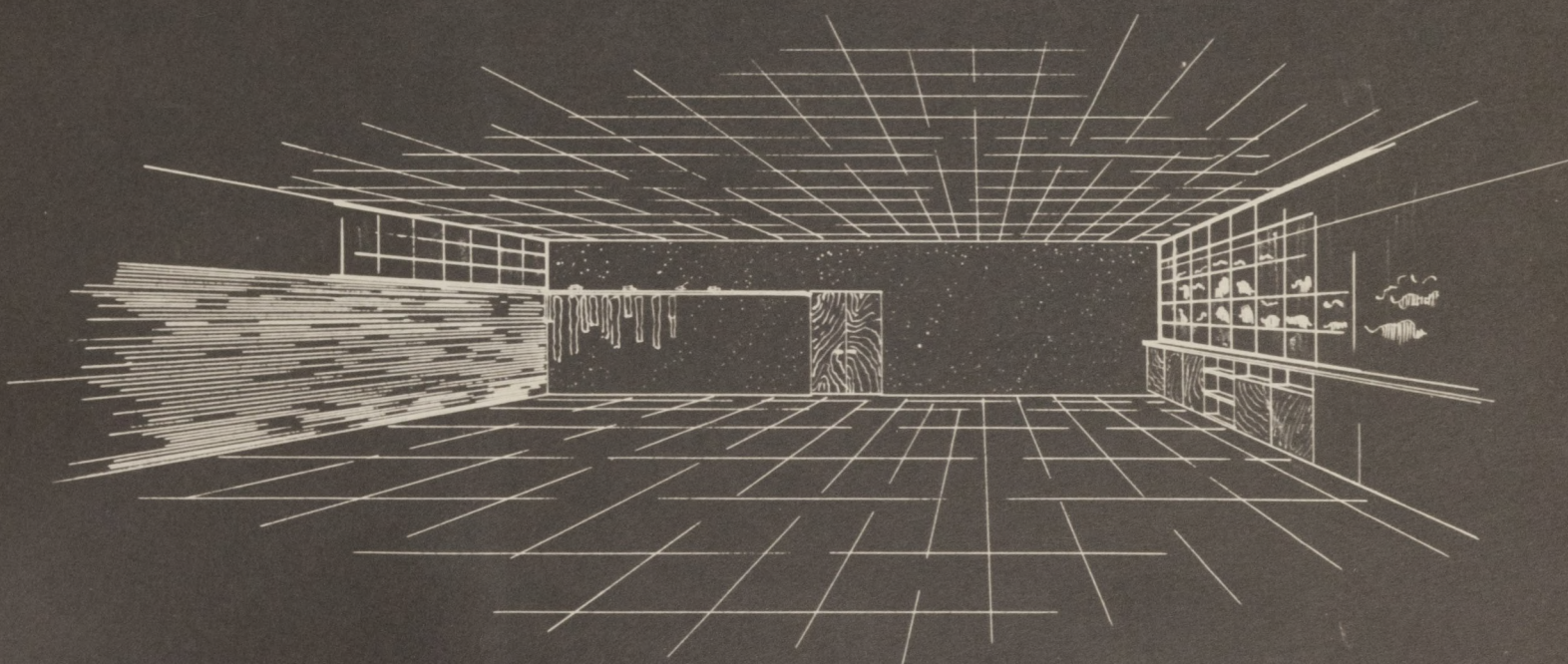


SECTION A-A
SCALE: 1/4" = 1'-0"

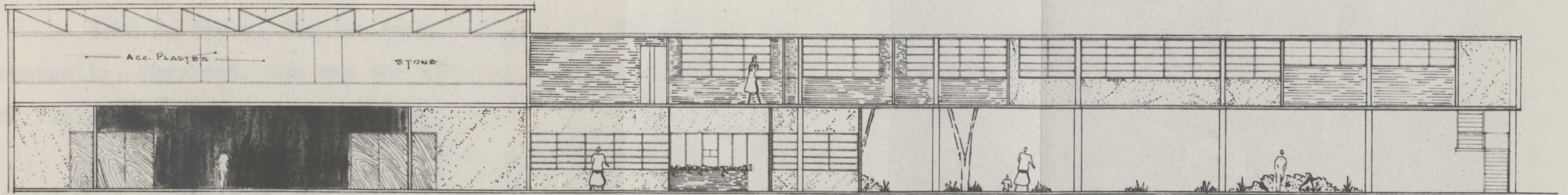
TYPICAL WINDOW DETAILS
SCALE: 3" = 1'-0"
SECTION M-M



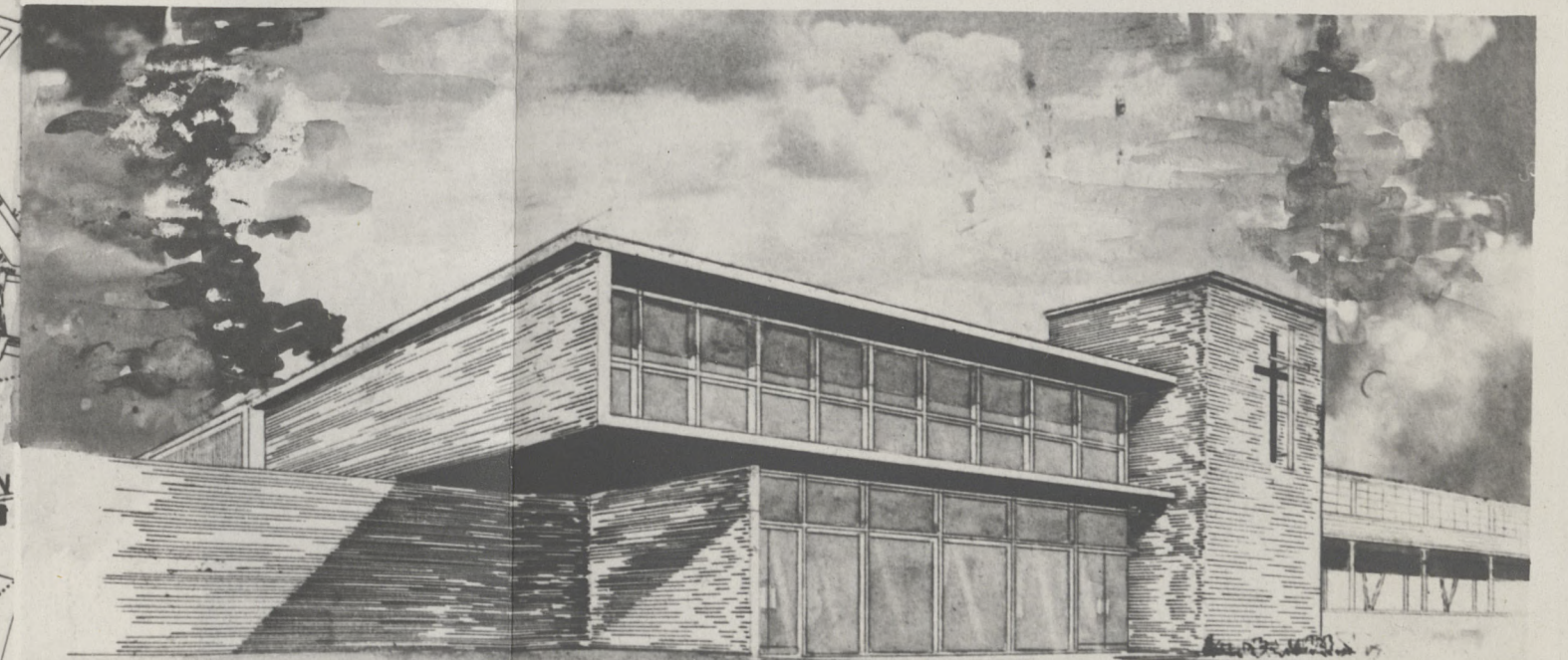
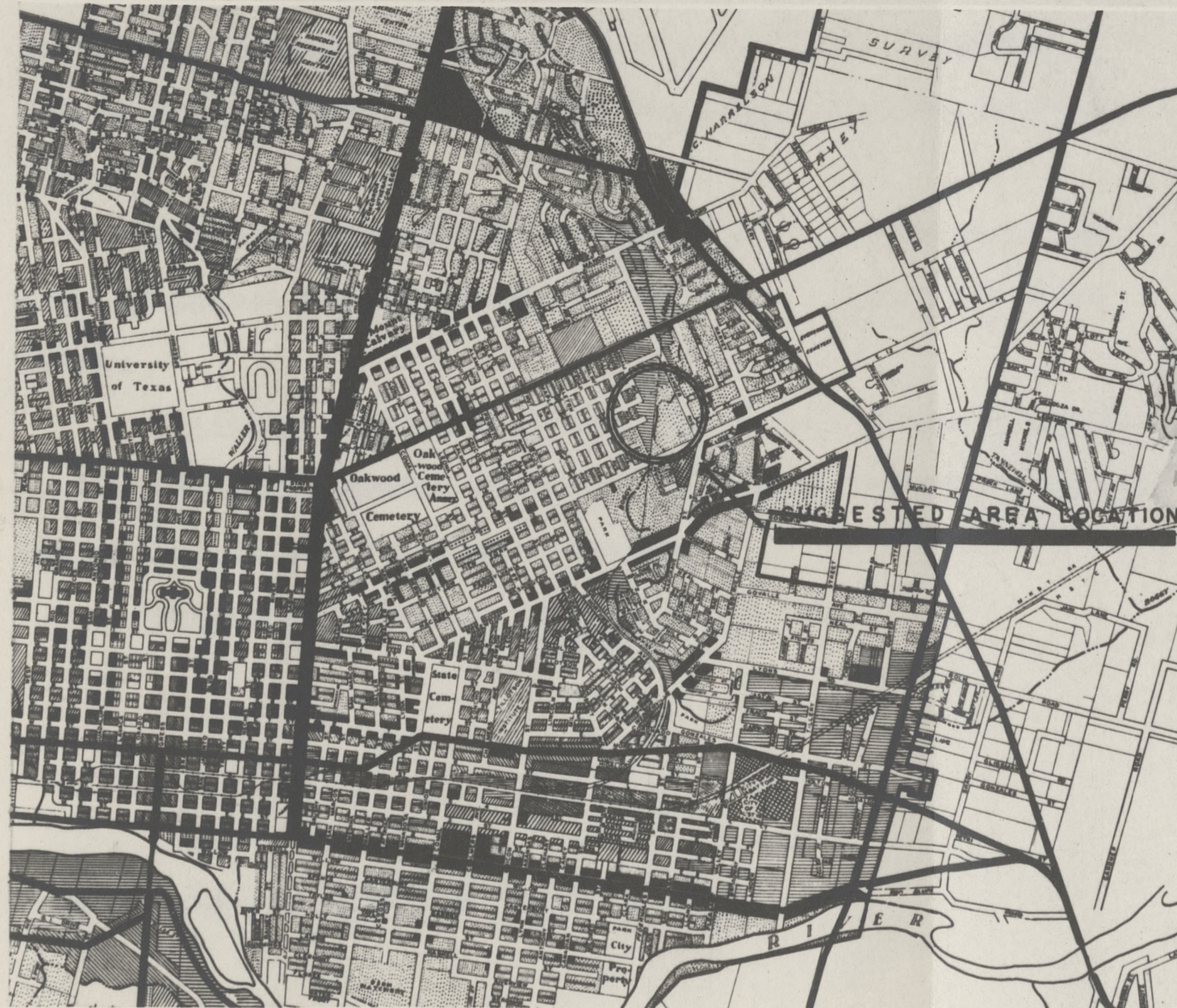
• INTERIOR, CHURCH •



• INTERIOR, YOUNG PEOPLE'S DEPT. ASSEMBLY •



SECTION E-E
SC: 1" = 10'-0"



CHURCH ENTRANCE PERSPECTIVE

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