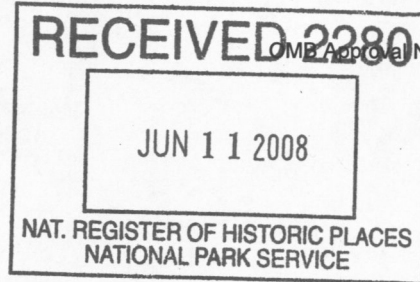


United States Department of the Interior
National Park Service

700



National Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer to complete all items.

1. Name of Property

historic name The First Baptist Church of Deanwood
other names/site number _____

2. Location

street & number 1008 45th Street, NE not for publication N/A
city or town Washington vicinity N/A
state District of Columbia code DC county District of Columbia code 001 zip code 20019

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant ___ nationally ___ statewide X locally. (___ See continuation sheet for additional comments.)

DAVID MALONEY, SHPO June 10, 2008
Signature of certifying official Date

DC HISTORIC PRESERVATION OFFICE
State or Federal agency and bureau

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

Signature of commenting or other official Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:
 entered in the National Register
___ See continuation sheet.
 determined eligible for the
National Register
___ See continuation sheet
 determined not eligible for the
National Register
 removed from the National
Register
 other (explain):
Signature of the Keeper Patrick Andrews Date of Action 7/24/2008

The First Baptist Church of Deanwood
Name of Property

District of Columbia
County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

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

Category of Property

(Check only one box)

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

Number of Resources within Property

(Do not include previously listed resources)

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1		Total

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed

in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

Category: RELIGION

Subcategory: Religious facility

Current Functions

(Enter categories from instructions)

Category: RELIGION

Subcategory: Religious facility

7. Description

Architectural Classification

(Enter categories from instructions)

LATE 19TH AND 20TH CENTURY
REVIVALS: Late Gothic
Revival

Materials

(Enter categories from instructions)

foundation concrete
walls brick
roof asphalt shingles
other limestone (trim)

Narrative Description

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

**National Register of Historic Places
Continuation Sheet**

**The First Baptist Church of Deanwood
District of Columbia**

Section number 7 Page 1

Summary Description

The First Baptist Church of Deanwood is located in the community of Deanwood in the far Northeast quadrant of the District of Columbia. It occupies a large lot at the south end of a long block bounded by 45th Street (formerly Whittingham Place) on the east, Sheriff Road on the south, 44th Place (formerly 45th Place) on the west, and Lee Street on the north. The First Baptist Church consists of two principal parts: 1) The original section, begun in 1929 and completed in 1938, which faces 45th Street and extends across the middle of the block to 44th Place; and 2) A much larger 1962 addition set perpendicular to the 1929 church. It faces Sheriff Road and is a dominant presence on what historically has been Deanwood's main street. In addition, the church is the most prominent building in the relatively intact center of the Deanwood community. The church is at one end of the street, while the Deanwood School is at the other end, with several smaller buildings in between. The juxtaposition of First Baptist Church with the modest two-story row-style houses that surround the church and that characterize old Deanwood symbolizes the important place the church had in that community.

The original church building of buff brick and white limestone trim is executed in a modified Gothic style as designed by African American architect, Roscoe I. Vaughn, who appears to have favored the style for many of the other churches he designed in Washington. It was considered an impressive structure when it was completed in 1938, but the red brick addition, more than twice its size, makes the original church look small by comparison. The addition covers the entire south elevation of the 1929 church, but the two sections are easily distinguished by their building materials, style, and scale. The addition, designed by the Silver Spring architectural firm of Ronald E. Senseman, provides a good, handsome example of mid-century Modern building for the period.

The two sections of the church share their basic form, however, and many of their details as well. Like most 20th century urban churches, black and white, both the original church and the addition are tall rectangular masses with their short sides facing the street under front gable roofs. The auditoriums in both sections are set on raised basements containing usable, lighted spaces. Both entrance façades are divided into three large bays. The central bays contain entrance doors reached by elaborate double staircases. Large traceried windows are located above the doors under parapeted gable ends. On the interiors, both sanctuaries are reached through vestibules and are focused on the pulpits at the opposite end. Seating for the choir and church elders is located behind the pulpits; balconies provide additional seating for worshippers.¹

A flat roofed three story wing containing offices and school rooms is attached to the long west elevation of the 1962 addition. It was built at the same time as the addition and shares its red brick, limestone trim, and many of its architectural details.

In 1981 a two story flat roofed addition was constructed abutting the 1929 church on the north. It was built of red brick with limestone trim and contains an elevator to provide handicapped access to both auditoriums.

Detailed Description

1929 Church:

The three-bay front elevation of the original section of the church consists of a central front gable bay with two parapeted buttressed towers on either side; the north tower is considerably taller than the one on the south. The central bay contains deeply recessed double entrance doors under distinctive triangular pediments of patterned brickwork trimmed with limestone. Above the doors is a tall Gothic, traceried, stained glass window; a large cross is mounted on the wall above the window. The entrance is reached by an elaborate double staircase which rises from the street and then turns in a

¹ M. Ruth Little, "Historic African American Churches in Craven County, NC," National Register of Historic Places Multiple Property Documentation Form Cover (Washington, DC: U.S. Department of the Interior, National Park Service, 1997), F/16.

**National Register of Historic Places
Continuation Sheet**

**The First Baptist Church of Deanwood
District of Columbia**

Section number 7 Page 2

shorter run to reach a platform that spans the entire central bay. Two entrances to the lower level are located under the platform. The staircase is accented with limestone trim and features the same ornamental brickwork used in the triangular panels over the doors. In 1962, the staircase was modified to provide access to a side door in the addition; the red brick modification resembles the original staircase in its design.

The lower level of the shorter south tower is blocked by the entrance stair. There is a single large flat arched window at the main level. The sill is limestone, but an elaborate brickwork arch above the window again echoes the brickwork above the entrance doors. The two small windows at the second level have limestone sills and are topped with simple flat arches; they are currently boarded up. There is a small untrimmed window or ventilator at the third level. The lower level of the north tower is also blocked by the stairway and the second level features the same large window as the south tower. Irregularly spaced small flat arched windows with limestone sills at the second and third level mark the location of the staircase. The upper level of the tower contains two tall segmental-arched openings for the bell; these openings are found on all four elevations of the free-standing tower. The south elevation is completely covered by the 1962 addition.

The west elevation of the 1929 church faces 44th Place and is quite plain. There are no towers; the parapeted gable end spans the full width of the original church. There is a buttress at the north corner and both the buttress and the parapet are trimmed with limestone. A large two story structure protrudes from the south end of this elevation. A brick belt course separates the upper and lower levels. The upper level contains no fenestration; the four openings in the lower level have been partially bricked in. The lower level appears to have housed the boiler room originally; a tall chimney is located on the rear wall. The north elevation is divided into five bays separated by shallow brick buttresses. The 1981 elevator addition and the corner tower fill the easternmost bay. Each of the three central bays contains two round headed stained glass windows under a segmental arch of header bricks at the upper level and double jack arch windows at the lower level. Replacement fire doors are located in the westernmost bay on both levels, they are accessed by a simple metal staircase.

On the interior, the main auditorium, seating approximately 400 people, is rectangular, focused on the pulpit at the west end. There is seating for the choir and church elders behind the pulpit and a tall recessed arched alcove above. The alcove originally housed the pipes for the organ (the pipes have been removed). Two doors are asymmetrically located on either side of this space. A balcony located over the double doors leading to the entrance vestibule fills most of the east end of the auditorium. It is lit by the Gothic window over the entrance and by the two windows in the second level of the south tower. Each of the side walls originally contained three groups of two round arched stained glass windows. The windows remain on the north wall. Those on the south wall, blocked by the 1962 addition, have been removed; the arches are now blind. A doorway leading into the 1962 addition is located on the south wall near the front of the church; a second connecting door is in the vestibule. The walls are plaster; the dado is beaded board. The plaster ceiling is supported by exposed beams stained dark brown to suggest the beams in early English churches. The pews and balcony rails appear to be the same dark stained wood.

The lower level currently houses a dining room and kitchen. It may have been used as a worship space while the church was under construction. The baptismal pool originally located in this space has been removed.

1962 Addition:

The front elevation of the addition faces Sheriff Road and dominates the low-scale buildings around it. The large projecting central bay is flanked by lower receding bays. Two broad flights of stairs ascend to a platform spanning most of the central bay. The stairs and platform are trimmed with limestone and are protected by a simple iron railing; two doors in the base of the platform provide access to the lower level. Because the street level on the west is slightly lower than that on the east, there are two additional short flights of stairs at the corner of Sheriff Road and 44th Place. Two large double entrances are centered in the central bay and a tall traceried glass window is located above each door. The whole grouping is recessed into a dramatic, strongly projecting limestone frontispiece. The frontispiece features highly stylized Gothic details. It is framed between generic Gothic pinnacles and the windows have triangular heads, probably designed to echo the triangular panels over the doors to the 1929 church. The whole composition suggests the traditional representation of the tablets on which the Ten Commandments were inscribed. A third pinnacle supports a large stone

**National Register of Historic Places
Continuation Sheet**

**The First Baptist Church of Deanwood
District of Columbia**

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cross at the peak of the pedimented gable front roof. Lamps are located on the plain brick walls on either side of the frontispiece. Paired tall, narrow, double windows with triangular arches are located high on the walls of the two lower shed roofed side bays; each grouping is set into a shallow recessed limestone panel. The prominent cornerstone is located on the west end of this elevation at the platform level. Otherwise the walls of the side bays are broad expanses of plain brick, highlighting the elaborate central frontispiece.

The east elevation abuts the façade of the original church. It is divided into seven broad bays. The end bay on the south contains only a double door providing access to the lower level; the bay closest to the 1929 church appears to contain entrance doors at both the main and lower levels. The lower level door is screened by the staircase added in 1962; the upper one is protected by a recent shed-roofed porch. Each of the central five bays contains two sets of paired narrow windows with triangular heads. The windows are set vertically within slightly recessed limestone panels. The upper windows, which light the balcony level in the sanctuary, are identical to the windows in the end bays on the façade; the lower ones, located below the balcony on the interior, are considerably shorter. Each of these bays also contains a grouping of four triple-hung flat headed windows that light the lower level. These windows form a continuous row; the groups are separated only by wide stone jambs.

The west elevation of the addition also abuts the original church. Its southern four bays are virtually identical to those on the east; two flat-headed triple-hung windows replace the door in the southernmost bay. The remaining three bays are taken up with the three story office and education wing, which projects almost to the sidewalk line. The front elevation of the wing adapts many of the details of the addition itself. Red brick with limestone trim, it also features windows with triangular heads set within limestone panels at the upper levels and continuous groupings of smaller flat headed windows at the lower level. The windows are smaller, more functional, and less decorative, however. The broad deeply recessed entrance, set within a simple limestone frame, is located in the central bay. Double entrance doors are asymmetrically located to the left; three small square fixed pane windows are set high in the limestone wall that fills the remainder of the entrance. Above the entrance are paired tall windows with triangular heads set into the recessed limestone panel that extends into the shallow triangular pediment centered on the flat roof. These windows light a staircase on the interior. The heavy stone jamb between the windows extends through the roof to form a cross. The fenestration in the two side bays is identical. There are groups of four continuous triple hung flat headed windows at the lower level. The second and third floor windows are set within slightly recessed limestone panels. The second floor contains four continuous triple-hung flat-headed windows; the third floor is lit by four continuous triple hung windows with triangular heads. This wing contains offices for the pastor and other officers and staff and classrooms for Christian education on Sunday and a day care center during the week.

The basic form of the auditorium in the addition resembles the original sanctuary, though on a much larger scale. The high rectangular space seats 950 people, more than twice the number that the 1929 church could accommodate. The pulpit is located opposite the entrance on the north end of the space; a horseshoe-shaped balcony fills most of the other three sides. Inconspicuous hexagonal wood piers support the balcony. The walls are primarily plaster painted white. The high ceiling is supported by exposed beams painted white; these beams end at the dropped ceilings over the balconies. Hanging light fixtures illuminate the main body of the auditorium; wall and ceiling mounted fixtures light the balcony area and there is additional cove lighting above the balcony ceilings. The pews, probably original, are natural honey-colored wood. A description written in 1962 mentioned the addition's "ultra modern, specially designed mirror windows." These windows were replaced in 1993 with the present brilliantly colored stained glass windows, designed by Rich Buswell and manufactured by Lynchburg Stained Glass Studios.²

There is a deeply recessed chancel area behind the pulpit. The size of the chancel contracts in three stages. The organ console is located immediately behind the pulpit; the pipes are located behind pierced screens in the side walls. Pews on risers provide seating for the choir. A glass-enclosed baptismal pool, visible from the congregation, is centered on the

² Irene M. Beckwith, "Deanwood First Baptist Ready for New Addition," *Washington Afro-American*, January 27, 1962; Patricia Joyner, telephone interview, Marilyn Harper, interviewer, May 2007.

**National Register of Historic Places
Continuation Sheet**

**The First Baptist Church of Deanwood
District of Columbia**

Section number 7 Page 4

exposed brick end wall of the chancel. A very large window above the pool extends to the point of the gable roof. This central composition is flanked by broad walls of unpainted brick set in a textured pattern.³

The east wall of the sanctuary contains five sets of windows. Each set consists of a pair of relatively small flat-headed windows lighting the space below the balcony and a second set of taller triangular headed windows above. There are doors connecting the addition to the 1929 church in the end (north) wall on both levels. The west wall is largely identical, except that there are only three sets of windows. The area where the northernmost two sets would have been located is blocked by the office and education wing. Doors leading to the education and office wing are located in the end wall on the balcony level and at the north end of the west wall on the lower level.

The balcony divides the south wall of the sanctuary into two sections. The principal entrance door is located under the balcony in the center of the projecting vestibule; there are side doors at each end of the vestibule. On the balcony level there is a deeply recessed alcove that echoes the shape of the chancel. The two large windows with triangular heads that are visible above the entrance on the exterior are centered within this space. Two doors in the back wall on either side of the alcove lead to staircases down to the main level.

1981 Elevator Addition:

The two story elevator addition was designed to harmonize with the existing church by using red face brick, similar to that of the 1962 addition, and corner buttresses, like those on the 1929 church. It is divided into two bays. The first, abutting the original church, is a plain windowless brick block that houses the elevator itself; its upper level is decorated with a triangular headed blind arch echoing the panels over the entrance doors on the original church. The second, projecting bay has limestone-trimmed buttresses at the corners and contains the entry; its upper level is decorated with a round headed blind arch resembling the upper vents in the adjacent bell tower. A simple canopy extends from near the sidewalk to the double aluminum-framed storefront glass doors that lead into the entry vestibule. The elevator provides direct access to both the original church and the addition.

Statement of Integrity

The First Baptist Church of Deanwood possesses excellent integrity to its period of significance. The exterior of both sections appears to be essentially unaltered. The removal of the organ pipes behind the pulpit in the 1929 church seems to be the only significant alteration to the interior since the addition was completed in 1962. The auditorium in the 1962 addition has been repainted over the years, but few other alterations appear to have been made. The most significant change is the replacement of the original windows. Nevertheless, the architect's original design is still clearly apparent. Changes have also been made to the office and classroom spaces on the lower level, but the basic configuration survives unaltered.

³ There is a small door on the west wall of the chancel.

The First Baptist Church of Deanwood
Name of Property

District of Columbia
County and State

8, Significance

Applicable National Register Criteria

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

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

Criteria Considerations

(Mark "X" in all the boxes that apply.)

- a owned by a religious institution or used for religious purposes.
- b removed from its original location.
- c a birthplace or a grave.
- d a cemetery.
- e a reconstructed building, object, or structure.
- f a commemorative property.
- g less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

Ethnic Heritage: Black
Politics and Government

Period of Significance

1929-1979

Significant Dates

1938, 1948, 1962, 1973

Significant Person

(Complete if Criterion B is marked above)

Andrew J. Allen

Cultural Affiliation: N/A

Architect/Builder

Roscoe I. Vaughn

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository:
The First Baptist Church of Deanwood

**National Register of Historic Places
Continuation Sheet**

**The First Baptist Church of Deanwood
District of Columbia**

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Summary Statement of Significance

The First Baptist Church of Deanwood is significant to the history of the District of Columbia under National Register Criterion A in the area of Ethnic Heritage: Black. Historically it has been the largest and most important Protestant church in the African-American community of Deanwood in far Northeast Washington. The 1929 church was designed, constructed, and largely financed by African Americans. When it was completed in 1938, at the depths of the Depression, it was the only black church in the District to be unburdened by a mortgage or other long-term debt. It is also an excellent example of the self-help and self-sufficiency that have characterized the Deanwood community throughout its history.

It is also significant under National Register Criterion B for its association with the Reverend Andrew J. Allen, pastor of the church from 1948 through his death in 1979. Allen, a pillar of the community, was exceptionally significant at the local level in the area of politics and government. Under his leadership, The First Baptist Church of Deanwood became one of "the largest and most progressive [churches] in the metropolitan area."⁴ At a time when the average black church membership in the District counted 260, Rev. Allen's church had a membership of almost 1,500. He used the influence that his church provided to bring much needed services to Deanwood and to push for the civil rights of the residents of Deanwood and black Washington.⁵ After limited Home Rule gave District residents the right to elect their own local government in 1973, he played an important role in the mayoral campaigns of 1974 and 1978.

The Period of Significance for the First Baptist Church of Deanwood extends from the original 1929 construction of the church to the 1979 death of Reverend Andrew J. Allen.

Historical Narrative

The Deanwood Neighborhood:

Deanwood is usually defined as the area bounded by the railroad on the west, Eastern Avenue on the northeast, Division Avenue on the east, and Hayes Street and Nannie Helen Burroughs Avenue (formerly known as Deane Avenue) on the south. The church is located in what was originally called "Whittingham," first of three subdivisions laid out by the three daughters of Levi Sheriff, a white landowner. The other two were Burrville, on Eastern Avenue at about 55th Street, and Lincoln, near where Division Avenue crosses Watts Branch. By 1888, the three subdivisions began to be referred to collectively as Deanwood.

The community grew slowly. In 1885, Deanwood's first church, Contee AME Zion, was established. The First Baptist Church of Deanwood was the second. Starting in 1901 as a Sunday School in a private home on Sheriff Road, it was incorporated in 1906 and moved into a small frame building at 1044 Whittingham Place constructed by the congregation. By 1909 the number of African American children had grown large enough to need their own public schools under Washington's segregated educational system. Deanwood School was built in that year across the street from the first First Baptist Church building.

The two peak periods of pre-World War II construction in Deanwood were 1907-1913 and 1921-1927, as black and white developers created and built many new subdivisions. These were years when thousands of African Americans left farms in the South to seek better lives in the North. Many chose to settle in Deanwood.

A 1987 cultural resources survey of Deanwood described the area at the end of the 1920s as a sizeable, stable, family-

⁴ Irene Beckwith, "'New Thrust' Stirs Deanwood Church," *Washington Afro-American*, March 27, 1971.

⁵ Ruth Ann Overbeck, "Deanwood: Self-Reliance at the Eastern Point," in *Washington at Home: An Illustrated History of Neighborhoods in the Nation's Capital*, Kathryn Schneider Smith, ed. (Northridge, CA: Windsor Publications, Inc. 1988), photo captions, pp. 151, 156; *Study of Historic Sites in D.C.* (Washington, DC: Afro-American Bicentennial Corporation, 1972), 106-108.

**National Register of Historic Places
Continuation Sheet**

**The First Baptist Church of Deanwood
District of Columbia**

Section number 8 Page 6

oriented black community that remained almost rural through World War II. It noted that houses lined streets that were still awaiting paving and that terminated at woods, springs, and farms. Indoor plumbing was not yet a reality for most of the homes.

The survey describes Deanwood's residential buildings as modest one and two-story frame "working class houses" of folk or vernacular building tradition. Its residences were designed primarily by "a few academically accredited architects, numerous informally trained designers [and] families who used no plans at all." In fact, the survey posited that Deanwood "has special importance to the black history of Washington, DC as an area in which blacks developed and utilized a strong network of professionals and craftsmen in the construction fields" in spite of many obstacles: "lack of money, . . . no license to practice trades, no apprenticeships in unions, lack of credit for building materials, lack of formal education." This then was the housing surrounding the church and a description of the people who constructed the church.

The First Baptist Church:

Ground breaking ceremonies for The First Baptist Church of Deanwood were held on May 30, 1929. By this time the church, the second oldest African American church in Deanwood, was already over 25 years old. It had been established in 1901 as a Sunday School with classes held at a private home on Sheriff Road. A year later it was designated the Deanwood Mission. Preachers from a number of established African-American congregations in the District of Columbia, including Providence Baptist Church, Friendship Baptist Church, and the Nineteenth Street Baptist Church, volunteered their services to help the new mission. On May 17, 1906, the trustees incorporated as The First Baptist Church of Deanwood. The first small frame church was built at 1044 Whittingham Place (45th Street). This structure housed the congregation until space in the 1929 building became available. The church's first regular pastor, Reverend G. W. Mills, served until 1914, when illness forced him to resign.⁶

On the third Sunday in July 1914, Reverend George W. Brent became the second pastor of The First Baptist Church of Deanwood. Reverend Brent was a graduate of Howard University. He served the church for 33 years, until his death on December 27, 1947. The congregation grew and prospered under his leadership. Between 1914 and 1927 the first church was enlarged and improved, but Reverend Brent's vision was of a new church.⁷

The church for which ground was broken in 1929 took nine years to complete, but even the Great Depression could not keep Reverend Brent and his congregation from achieving their dream. The first building permit granted by the Engineer Commissioner, District of Columbia, to the trustees of The First Baptist Church of Deanwood was to start construction on the basement of a new church structure. The building would occupy 49 percent of Lot 801, Square 5157 on the premises known at that time as 1008-1010 Whittingham Place. The architect was shown as Vaughn, Ferguson, and Company, and the estimated cost was \$12,000. In 1930 the trustees of the church applied for a permit to erect a second story addition, at an estimated cost of \$20,000. The architect for the addition is shown as Roscoe I. Vaughan.⁸ An article published in *The Washington Tribune* on the completion of the church in 1938 described the construction process:

For . . . nine years, volunteer workmen of the church devoted themselves to erecting a new church. It seems that among its members every type of laborer needed was found, including men who were willing to dig the foundation, mix mortar, brick layers, carpenters, cement finishers, plasterers, plumbers, painters, and electricians. While the men worked on the building the women cooked lunches and brought [them] to the church and kept them well fed. They raised money wherever they could while the pastor canvassed Washington appealing to bankers, lawyers,

⁶ *From Whence We Came: A Pictorial Journal* (Washington, DC: The First Baptist Church of Deanwood, 1997), n.p.; *A Century of Worshipping Christ, Historical Church Documents (1906-2006)* (Washington, DC: The First Baptist Church of Deanwood, 2006).

⁷ *From Whence We Came*, n.p.

⁸ Building permit #123975, May 25, 1929, microfilm, Washingtoniana Collection, Martin Luther King, Jr. Memorial Library; "Building Permits," *Washington Post*, May 25, 1930. The actual cost for the whole church was \$21,000.

**National Register of Historic Places
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**The First Baptist Church of Deanwood
District of Columbia**

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doctors, contractors, and even other churches for materials and money. In answer to his plea, several thousand dollars; 225,000 bricks given by Walter Bernizer, lumber from local business firms, along with barrels of cement, lime and numerous other building materials were received. Boys from Armstrong [Technical] High School installed the electric lights.⁹

The congregation at First Baptist of Deanwood joyfully celebrated the dedication of the new church in October, 1938.

The Reverend Andrew J. Allen:

Reverend Andrew J. Allen was elected as the third pastor of The First Baptist Church of Deanwood in 1948. Born and educated in Richmond, Virginia, Allen was already known as a "boy preacher" by the age of 12. He attended Virginia Union University in Richmond, but had to drop out when his father died; in the 1950s he went back and finished his degree, commuting between Washington and Richmond and never missing a service or other important church event in Deanwood. Allen moved to Washington during the war and soon was named an assistant to the minister at Beulah Baptist Church on Dix Street, Northeast. Allen divided his time between his duties at Beulah and assisting at First Baptist of Deanwood. He was extremely helpful to Rev. Brent during his last illness and Rev. Brent reportedly asked the church to elect Rev. Allen as his successor.¹⁰

Allen was known as a "man of action" and he began to make changes as soon as he became pastor. By the end of his first year he had created an entirely new program. First Baptist's Junior Church was established for children "of tender ages" from four to eighteen. Rev. Allen appointed Rev. Thomas S. Turner as Junior Pastor in January 1949. The Junior Church was overseen by adult advisors and Rev. Turner preached the sermons, but all other leadership positions were held by youth. It was the first program of its kind in the District of Columbia.¹¹

Membership in the church started to grow almost immediately. By the end of 1948 the congregation could no longer be accommodated in the 400-seat sanctuary; a public address system was added to broadcast the service to overflow crowds in the lower auditorium. An article in *The Washington Afro-American* in 1953 reported that Allen's first five years had

seen [the church's] membership increase from a somewhat scattered 400 to 1,200 plus, predominantly active! Within the same time the church has paid for a \$9,000 organ; installed a \$500 hot water system for the baptismal pool [on the lower level]; and is now in the process of redecorating the church.¹²

By this time Rev. Allen was already well into planning for an addition to hold the growing congregation. A \$300,000 fundraising campaign was announced in 1953. Contributions of \$100 each from 50 members of the congregation got the campaign off to a strong start. Original plans were for a 50-room "educational building and air-raid shelter" located on the lot at the corner of 45th Street and Sheriff Road that the church had recently purchased at a cost of \$18,000. The plans for the new structure included an auditorium seating 1,500, two dining rooms, a kitchen, classrooms, committee rooms, and utility rooms. The architect for the project was to be F. K. Woodson.¹³

By the late 1950s plans had changed and a new architect had been selected. The size of the building Silver Spring

⁹ Irene M. Waugh, "Where Washington Worships: First Baptist Built on Charity," *Washington Tribune*, June 4, 1938.

¹⁰ *From Whence We Came*, n.p.; "The Rev. A. J. Allen Dies; Deanwood Baptist Pastor," *Washington Post*, April 8, 1979; Irene M. Beckwith, "Highlighting Our Churches: Deanwood 1st Baptist," *Washington Afro-American*, February 4, 1950; Bernice Brent Slaughter, telephone interview, Marilyn Harper, interviewer, July 3, 2007.

¹¹ Beckwith, "New Thrust"; *Golden Anniversary of The First Baptist Church of Deanwood Youth Church* (Washington, DC: The First Baptist Church of Deanwood, 1999), n.p. The Junior Church (later renamed the Youth Church) took over the 1929 church when the 1962 addition was completed; Rev. Turner served as Youth Minister until 1972.

¹² Irene M. Beckwith, "Highlighting Our Churches: Quarter Million Annex," *Washington Afro-American*, June 20, 1953.

¹³ Beckwith, "Quarter Million Annex."

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architect Ronald Senseman designed and its high roof required a zoning variance; the variance was granted at a public hearing on October 26, 1959. On June 30, 1960, bids were opened for the job of constructing the new church; seven bids were received. Martin Brothers of Connecticut Avenue, Northwest, was the low bidder. After some negotiation, the trustees accepted Martin's revised bid of \$331,000. A \$250,000 loan for construction from Perpetual Building Association was approved and a special campaign to cover the remainder of the cost was launched in September. With an approved design and funding available, a groundbreaking service for the new addition was held on December 4, 1960. Construction began the next day. By April 1, 1961, when the cornerstone was laid in Masonic ceremonies, the walls of the addition were about half-way up.¹⁴

Reverend Allen presided over the dedication of the completed building in January 1962, but did not live to see the mortgage paid in full on July 3, 1979 or the mortgage-burning ceremony on Sunday, March 2, 1980. He suddenly passed on April 6, 1979.

Areas of Significance

Ethnic Heritage—Black

The First Baptist Church of Deanwood was the largest and most important Protestant church in the historic African American community of Deanwood. Life in Deanwood revolved around the churches, but according to a long-term church member, "everybody wanted to be a part of First Baptist," especially after the impressive 1962 addition was completed. In the days before cars were common, residents walked to church from all over the neighborhood. They often spent most of Sunday there; young people attended Sunday School and Baptist Young People's Union meetings, in addition to the regular morning services in the Youth Church. Many of Deanwood's churches organized picnics, baseball games, and excursions to beaches on the Chesapeake Bay; these attracted all of Deanwood's young people, whatever their religious affiliation.¹⁵

Deanwood is usually defined as the area bounded by the railroad on the west, Eastern Avenue on the northeast, Division Avenue on the east, and Hayes Street and Nannie Helen Burroughs Avenue (formerly known as Deane Avenue) on the south. The church is located in what was originally called "Whittingham," a triangular area north of Sheriff Road bounded by the railroad tracks on the west and 45th Street on the east. Whittingham (platted in the early 1870s) was the first of three subdivisions laid out by the three daughters of Levi Sheriff, a white landowner. The other two were Burrville, on Eastern Avenue at about 55th Street, and Lincoln, near where Division Avenue crosses Watts Branch. The three subdivisions began to be referred to collectively as Deanwood by 1888. The community grew slowly. Turn-of-the-20th-century maps show only a few scattered buildings on what was mostly open farm land.

Contee African Methodist Episcopal Zion (AME Zion) Church in Burrville (1885) was the first church to be established in Deanwood. The First Baptist Church of Deanwood was the second. Older residents remember when there were as many as 19 churches lining Sheriff Road. By 1909 the number of African American children had grown large enough to need their own public schools under Washington's segregated educational system. Deanwood School was built in that year; Burrville School was constructed in 1912. Much of the area was "well settled" in 1916 but open land still separated the three original communities. The population was racially mixed.¹⁶

¹⁴ *A Century of Worshipping Christ; From Whence We Came*, n.p.

¹⁵ Herbert Turner, telephone interview, Marilyn Harper, interviewer, July 3, 2007; "Deanwood, 1880-1950: A Model of Self-Sufficiency in Far Northeast Washington. D.C.," brochure (Washington, DC: Deanwood History Project, 2005) ("Deanwood brochure" hereafter), 9,14. The quotation is from Elaine K. Bowman, telephone interview, Marilyn Harper, interviewer, July 12, 2007.

¹⁶ "Final Report of Historical and Building Investigation of the Northeast Washington. D.C. Community of Deanwood," (Washington, DC: Far East Community Services, 1987) ("Deanwood Survey" hereafter), 3; ; "The Rambler" (J. Harry Shannon), *Washington Sunday Star*, February 6, 1916; Overbeck, "Deanwood," 149-152. The boundaries listed here

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The two peak periods of pre-World War II construction in Deanwood were 1907-1913 and 1921-1927, as black and white developers created and built many new subdivisions. These were years when thousands of African Americans left farms in the South to seek better lives in the North. Although the District of Columbia was segregated, the reputation of its African American school system, its employment opportunities in the Federal government and other occupations, and its already large black population attracted many of these migrants.¹⁷

The Deanwood Survey described the area at the end of the 1920s:

Deanwood was a sizeable, stable, family-oriented black community. Still, in many ways, it remained almost rural through World War II. Houses lined streets which still awaited paving and terminated at woods, springs, and farms. . . . Non-farm families raised chickens to sell their eggs and most people had gardens. People augmented their food supplies through an informal trade-off system and went over into Maryland to get freshly killed pork. Indoor plumbing was not yet a reality.¹⁸

Deanwood and the other relatively undeveloped lands east of the Anacostia River grew dramatically during the 1940s, when Washington's black population grew by an unprecedented 50 percent. Housing density increased with the construction of large garden apartment complexes, like Suburban Gardens and Mayfair Mansions, on what had been open land. Sheriff Road is still lined with housing built during Deanwood's post-war housing boom.

The completion of The First Baptist Church of Deanwood's 1929 church is an excellent example of the historic self-reliance and self-sufficiency of the Deanwood community, qualities in which it takes great pride. The men who designed and built the church had to overcome many obstacles: "lack of money, . . . no license to practice trades, no apprenticeships in unions, lack of credit for building materials, lack of formal education."¹⁹ Their success also represents a triumph of the self-help and racial solidarity that many black leaders saw as the best response to the violence and discrimination of segregated America in the 20th century.

The architect for the building was Roscoe I. Vaughn. Vaughn was born in Washington in 1884. He is best known for his long association with Armstrong Technical High School, from which he was graduated in 1904. One month later he returned as an instructor in mechanical drawing. He was a member of the faculty for 47 years and served as the head of the Department of Mechanical Arts from 1919 to 1951. He died in 1971.²⁰

Like most African American architects of the period, Vaughn never earned an architectural degree. He took summer courses at the University of Pennsylvania School of Architecture in Philadelphia from 1907 to 1910, however, and apparently studied at Columbia University and the University of Wisconsin as well. Following the old model of architectural training through apprenticeship, Vaughn also worked with Howard D. Woodson and William Wilson Cooke at the Office of the Supervising Architect of the Treasury in Washington. In 1951, Vaughn was formally registered as an architect in the District of Columbia based on his years of experience.

Roscoe Vaughn maintained a private architectural practice in Washington from 1918 through the 1950s, usually in partnership with Woodson and/or George Ferguson, also on the faculty at Armstrong High School. Vaughn specialized in

define the area covered by the Deanwood Survey; other sources suggest an even broader area, bounded by Kenilworth Avenue on the northwest, Eastern Avenue on the east, and East Capitol Street on the south.

¹⁷ Deanwood Survey, 24.

¹⁸ Deanwood Survey, 21.

¹⁹ Julia Parks, "The Development of a Stable Black Community: Report on an Oral History of Deanwood" (part of Deanwood Survey), 5.

²⁰ The architect listed on the first building permit (for the lower level) is shown as Vaughn, Ferguson, and Co.; Vaughn is shown as the architect for the upper level.

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church architecture; he worked on a total of 14 churches between 1919 and 1963, all apparently for black congregations and many in Northeast D.C. The First Baptist Church of Deanwood is a good example of his church designs, which often featured brick façades with stone trim and simplified Gothic detail.²¹

The volunteers who actually built the 1929 church were members of Deanwood's large population of construction workers. Some of these men were flourishing entrepreneurs. James Slaughter, Sr., who worked on the imposing double staircase, was a contractor and cement finisher. Clarence Turner, Sr., and Jacob King were involved in a number of building and site improvement projects in the District of Columbia. Turner was a supervisor for a white construction company and helped other blacks find work there. He also passed on his skills to his sons. Thomas plastered the church; Clarence, Jr., was a builder and developer. Jacob King constructed a number of houses in Deanwood and also worked on street construction projects elsewhere in the District. He, too, trained his sons in carpentry, masonry, and cement finishing; Leroy and James worked on the 1929 church. The Turner and King families continue to be active members of the church.²²

Many of the bricklayers, carpenters, cement finishers, plasterers, plumbers, painters, and electricians who helped build the 1929 church were not formally trained or licensed. Some plumbers and electricians worked independently under licenses held by white craftsmen. Others worked informally, without licenses. A number of houses still standing in Deanwood were built entirely by African American craftsmen; a few were designed by African American architects as well. Many craftsmen had government jobs during the day, working on construction projects evenings and week-ends. Sometimes these men would work together as teams of volunteers to build houses for friends and family members, just as they worked together to complete the church.²³

Reverend Brent was extremely proud of the fact that his was the only African American church in the District of Columbia built without a mortgage or any other serious debt. Few urban black churches anywhere in the country could make that claim. The authors of a study made in the 1920s reported that almost three quarters of the African American churches they surveyed, already stretched to their financial limits, were indebted. During the Depression years this burden of debt was often crippling. Some churches lost their new buildings to foreclosure; others worshipped for many years in partially completed buildings. St. Augustine's, an elite African American Roman Catholic church on 15th Street in downtown Washington, for example, never completed the main sanctuary of the elaborate, Gothic building its architect designed in the 1920s. The congregation worshipped in the lower level auditorium from 1930 through 1961, when it merged with another church at a new location.²⁴

The successful completion of The First Baptist Church of Deanwood in 1938 is a demonstration of black self-help and racial solidarity. This philosophy first developed during Reconstruction as African Americans attempted to free themselves from a dependence on white philanthropy. It was supported by Booker T. Washington and other black clergymen and educators in the years that followed. By working together to create their own institutions and communities, as they did in Deanwood, blacks sought both to isolate themselves from a hostile environment and to demonstrate their ability to accomplish difficult tasks against enormous obstacles. Their success would also disprove the theories of racial inferiority

²¹ Dreck Spurlock Wilson, *African American Architects: A Biographical Dictionary 1865-1945* (New York and London: Routledge, 2004), 318-320.

²² Elaine K. Bowman, Interview, Diane V. Robinson, interviewer, February 7, 2006; Parks Oral History Report, 2-3; James N. Slaughter, Jr., telephone interview, Marilyn Harper, interviewer, July 3, 2007; Elaine K. Bowman, telephone interview, July 12, 2007. A very young Herbert Turner "helped" excavate the lower level by carrying dirt away in his wagon (Herbert Turner, telephone interview, Marilyn Harper, interviewer, July 12, 2007).

²³ "Oral History Report from Dr. John Ross" (part of Deanwood Survey), 5-6; Parks, Oral History Report, 7.

²⁴ Benjamin E. Mays and Joseph W. Nicholson, *The Negro's Church*, reprint ed. (New York: Arno Press, 1969); cited in C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 1990), 120-121; Morris J. MacGregor, *The Emergence of a Black Catholic Community: St. Augustine's in Washington* (Washington, DC: Catholic University Press, 1999).

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prevalent among many whites in the early to mid 20th century.²⁵

Deanwood has always prided itself on its self-sufficiency. Even as late the 1940s and 1950s residents rarely needed to leave the community except to go to work. They could find everything they needed in Deanwood's barber and beauty shops, dry cleaners, drugstores, filling stations, stores, restaurants, and movie theater. They made up for what they didn't have with self-help projects. The physical isolation of the community undoubtedly contributed to this self-sufficiency, as did the fact that the people who lived there had no voice in their local government. District residents were unable to vote in local elections until 1973. When there was a critical need for services, Deanwood's citizens often went across the District line into Maryland to seek the support of elected officials there.²⁶

Politics and Government

Rev. Andrew J. Allen led The First Baptist Church of Deanwood into active involvement in politics at the levels of the Deanwood community, the District of Columbia, the Baptist denomination, and the nation. All black churches see providing spiritual solace, support, and encouragement as their primary mission. Historically, however, they have played an important political role as well. In their major study of black churches, Eric Lincoln and Lawrence Mamiya discussed the churches' involvement in politics:

Politics in black churches involves more than the exercise of power on behalf of a constituency; it also includes the community building and empowerment activities in which many black churches, clergy, and lay members participate daily. . . . Forms of protest and electoral politics are only made possible by the prior foundation of community building activity.²⁷

Community building was Allen's principal political activity during the early part of his pastorate, but he also encouraged the members of his church to join him as he "marched, rallied, campaigned and protested to improve the working and living conditions and general welfare of people." After District residents were granted limited Home Rule in 1973, Allen encouraged his congregation to get politically involved: "you have representation; now use it!" He followed his own advice as an active participant in the mayoral election campaigns of 1974 and 1978.²⁸

Virtually every scholar who has studied African American history agrees that the black church was the most important and by far the most stable institution to emerge from slavery and that it occupied a central role in black community life during the late 19th and 20th centuries. Historically most African Americans have been associated with the three national conventions that make up the black Baptist Church. The National Baptist Convention, USA, Inc. (NBC), with 7.5 million members, was the largest black organization in the world in the 1980s. Baptist churches also have constituted a large majority of the African American churches in the District of Columbia. A survey of religious organizations in Washington taken in 1939, for example, listed 119 Baptist churches and only 31 churches affiliated with other black denominations.²⁹

Allen's community-building activities in Deanwood began almost as soon as he took over as pastor. According to a newspaper report on his first year, Allen's emphasized "the importance of his church in aiding community life." A 1963

²⁵ Betty Bird, "Interim Report: Thematic Study of African American Architects and Buildings in Washington, D.C.", Phase II (Washington, DC: prepared for the United Planning Organization, 1994), 42-43.

²⁶ Elaine K. Bowman, telephone interview, July 12, 2007.

²⁷ Lincoln and Mamiya, *Black Church*, 199.

²⁸ *Mortgage Burning Souvenir Journal* (Washington, DC: The First Baptist Church of Deanwood, 1980); Elaine K. Bowman, telephone interview, July 12, 2007; Milton Coleman and Thomas Morgan, "Traditional D. C. Political Base: Mayoral Candidates Seek Votes in Church," *Washington Post*, July 23, 1978.

²⁹ Lincoln and Mamiya, *Black Church*, 407; "Directory of Churches and Religious Organizations in the District of Columbia," preliminary ed. (Washington, DC: Historic Records Survey, Division of Professional and Service Project, Works Progress Administration, February 1939). Black congregations within Roman Catholic and other predominantly white denominations were not identified.

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article in the *Washington Post* described Allen's church as both a "spiritual lighthouse" for the community and a "settlement house and even more." One of the programs cited was the free after-school study hall that Allen established in 1960, in conjunction with Carver School located across the street from the church. The school recommended 4th through 6th grade students needing help with their school work. The church provided a quiet place to study every weekday afternoon. Church members donated reference materials or borrowed them from the public library. The study hall was supervised by a retired teacher. A Child Development Center opened in September 1962 to offer affordable and caring services to Deanwood and the surrounding area. It was open from 6:30 A.M. to 5:45 P.M. every weekday. A representative of the District Division of Public Assistance held office hours once a week at the church, saving Deanwood's handicapped and elderly residents a trip downtown. The church also provided space for the Red Cross, the Y.M.C.A. and the Boy Scouts to assist them in their on-going community-based projects. In the evenings it opened its doors to neighborhood youth for ping-pong, bowling, indoor horseshoes, trampoline, and other recreational activities. A charm school taught young people the posture and social skills that helped encourage self-respect; the church even sponsored debutante cotillions in the 1960s. In the 1950s Allen testified at public hearings opposing the granting of additional liquor licenses in Deanwood. At about the same he offered a reward for information about the murder of a local child, even though Valerie Lee's parents were not members of The First Baptist Church of Deanwood. For Allen and his parishioners her death was a "community tragedy."³⁰

Even before limited Home Rule was adopted in 1973 Allen worked to bring Deanwood to the attention of the District Commissioners, inviting them to anniversaries and other important church events. This cultivation of political contacts proved useful when the trustees needed to get a zoning variance from the planned addition. City services like paved streets, sewers, sidewalks, even street trees, that other sections of the city took for granted, also began to appear in Deanwood during Allen's pastorate.³¹

Allen was also "militant in pressing for community action to secure [civil] rights" in the District of Columbia. In his first year as pastor he worked to bring about a settlement in a three-month strike against a local supermarket, at one point joining the picket line. He picketed downtown department stores that would not serve or hire African Americans. He participated in the 1963 March on Washington and many church members who had never marched before marched with him. He opened the church's doors to assist, feed, house, and offer its facilities to participants in this and other protest marches. When the director of the local chapter of the Student Nonviolent Coordinating Committee (SNCC) announced the success of its bus boycott to prevent DC Transit from increasing fares, the announcement was made from the pulpit at First Baptist, with Rev. Allen in attendance.³²

After limited Home Rule in the District of Columbia was enacted in 1973, Allen threw himself into more traditional political activities. He was one of the pastors of black Baptist churches who were important forces in D.C. politics during this period. Candidates for office actively solicited the support of black ministers like Allen who were respected as leaders by large, politically involved congregations. According to a local politician, "the only organized political strength in this city is the church and particularly the Baptist Church. . . . If you want help, you go to the churches. If they close their doors on you, you can pack up your bags."³³ Allen's strong support for candidates in the first mayoral elections was featured in a number of newspaper articles in the 1970s.

³⁰ "Pastor Serving 1st Year," unidentified clipping, August 13, 1949, Washingtoniana Collection, Martin Luther King, Jr. Memorial Library; Kenneth Dole, "Washington Churchmen: Deanwood Pastor Aims to Serve," *Washington Post*, July 20, 1963; "Study Hall in Church Aids Carver Students," *Washington Evening Star*, February 3, 1962; *Mortgage Burning Souvenir Journal*, n.p.; "Debutantes Bow," *Washington Post*, May 2, 1965; unidentified newspaper clippings, vertical files, Historical Society of Washington, D.C.

³¹ Elaine K. Bowman, telephone interview, July 12, 2007; Overbeck, "Deanwood," 156.

³² "Pastor Serving 1st Year"; Ada Gholson, telephone interview, Marilyn Harper, interviewer, July 3, 2007; Elaine K. Bowman, telephone interview, July 12, 2007; "1st Baptist Ministers to Poor on Anniversary," *Washington Afro-American*, July 9, 1968; "Further Local Boycotts Are Considered by SNCC," *Washington Post* January 28, 1966.

³³ Coleman and Morgan, "Traditional D.C. Political Base."

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At the national level Allen supported Martin Luther King, Jr.'s tactics of direct action civil disobedience. The National Baptist Convention, USA, Inc. split in the early 1960s, in part over the issue of King's strategy of non-violent passive resistance to racial segregation. The long-time president of the NBC supported a less confrontational policy of "gradualism." In 1961 a group of activist pastors withdrew from the NBC to form the Progressive National Baptist Convention, Inc. (PNBC). Some black pastors in Washington opposed a split at "such a critical period in the life of the race," but Allen took his church into the newly formed organization and reportedly helped create the local affiliate, the Progressive Baptist Fellowship. He played an active role in organizing the national convention of the PNBC that took place in Washington in September 1968, only months after the assassination of Martin Luther King, Jr., and the subsequent devastating riots in the city. The First Baptist Church of Deanwood also was a member of the King's Southern Christian Leadership Conference.³⁴

The Progressive National Baptist Convention was also more accepting of women in leadership positions in the church than the NBC. In the 1960s Rev. Allen appointed the first women to serve as trustee, chair of the Trustee's Board, and treasurer of The First Baptist Church of Deanwood. The church has proudly continued this tradition. In 2002 the congregation "overwhelmingly" elected Rev. Sarah Carter Britt as pastor, reportedly the first Baptist congregation in Washington, black or white, to call a female pastor.³⁵

³⁴ Leroy Fitts, *A History of Black Baptists* (Nashville: Boardman, 1985), 100-101; Rev. C. T. Murray, Pastor, Vermont Avenue Baptist Church, Washington, D.C., to Rev. L. Venchael Booth, letter, October 23, 1961; reproduced in *Call to Greatness: The Story of the Founding of the Progressive National Baptist Convention* (Lawrenceville, VA: Brunswick Publishing Corp., 2007); Barbara Brown, Progressive National Baptist Convention, telephone interview, Marilyn Harper, interviewer, June 13, 2007; "Baptist Group Convenes Here; King Memorial Scheduled," *Washington Post*, September 4, 1969; Lincoln and Mamiya, *Black Church*, 211. The quotation is from Fitts, *Black Baptists*, 104.

³⁵ Bill Broadway, "Historic Threshold: In a Momentous Step for D.C. Baptists, Deanwood Church Taps Female Pastor," *Washington Post*, July 27, 2002.

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The First Baptist Church of Deanwood
Name of Property

District of Columbia
County and State

10. Geographical Data

Acreeage of Property less than one acre

UTM References

(Place additional UTM references on a continuation sheet)

Zone	Easting	Northing	Zone	Easting	Northing		
1	<u>18</u>	<u>331919</u>	<u>43076010</u>	3	<u> </u>	<u> </u>	0
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	0

 See continuation sheet.

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

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

11. Form Prepared By

name/title:	<u>Sarah Carter Britt</u>	<u>Marilyn M. Harper</u>
organization:	<u>Pastor, The First Baptist Church of Deanwood</u>	<u>Consultant in History/Historic Preservation</u>
street & number:	<u>1008 45th Street, NE</u>	<u>7400 Lakeview Drive, #408</u>
city or town:	<u>Washington, DC 20019</u>	<u>Bethesda, MD, 20817</u>
telephone:	<u>(202) 396-0534</u>	<u>(301) 365-3541</u>
date:	<u> </u>	<u>June 10, 2008</u>

Additional Documentation

Maps

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

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

Photographs

Representative black and white photographs of the property.

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

Property Owner

Name The First Baptist Church of Deanwood

street & number 1008 45th Street, NE telephone (202) 396-0534

city or town Washington state DC zip code 20019

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, 1849 C Street, NW, Washington, DC 20240; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

**National Register of Historic Places
Continuation Sheet**

**The First Baptist Church of Deanwood
District of Columbia**

Section number 10 Page 18

Verbal Boundary Description

The First Baptist Church of Deanwood occupies Lot 825 in Square 5157.

Boundary Justification

The boundaries contain all the property associated with The First Baptist Church of Deanwood during the period of significance for this nomination.

**National Register of Historic Places
Continuation Sheet**

**The First Baptist Church of Deanwood
District of Columbia**

Section number Photos Page 19

LIST OF PHOTOGRAPHS

The following information is the same for all photographs:

1. The First Baptist Church of Deanwood
 2. District of Columbia
 3. Marilyn M. Harper
 5. Historic Preservation Office, Office of Planning, Washington, D.C.
-
4. Sept. 24, 2007
 6. East (front) elevation, 1929 church, with 1981 elevator addition to the right, looking west
 7. Photo Number 1
-
4. Sept. 24, 2007
 6. Interior, 1929 church, looking west
 7. Photo Number 2
-
4. Sept. 24, 2007
 6. Interior, 1929 church, looking east
 7. Photo Number 3
-
4. March 3, 2007
 6. South (front) and west elevations, 1962 addition, looking northeast
 7. Photo Number 4
-
4. May 4, 2007
 6. Interior, 1962 addition, looking north
 7. Photo Number 5
-
4. May 4, 2007
 6. Interior, 1962 addition, looking southeast
 7. Photo Number 6
-
4. May 4, 2007
 6. Interior, 1962 addition, looking south
 7. Photo Number 7

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: First Baptist Church of Deanwood

MULTIPLE NAME:

STATE & COUNTY: DISTRICT OF COLUMBIA, District of Columbia

DATE RECEIVED: 6/11/08 DATE OF PENDING LIST: 7/01/08
DATE OF 16TH DAY: 7/16/08 DATE OF 45TH DAY: 7/25/08
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 08000720

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: Y
OTHER: N PDIL: Baptist Church Deanwood PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 7/24/2008 DATE

ABSTRACT/SUMMARY COMMENTS:

~~DATE OF 16TH DAY: 7/16/08 DATE OF 45TH DAY: 7/25/08~~

~~OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N~~

RECOM./CRITERIA Accept A&B

REVIEWER Patrick Andrews DISCIPLINE Historian

TELEPHONE _____ DATE 7/24/2008

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



First Baptist Church of Deanwood
District of Columbia

Marilyn Harper

September 2007

DC HPO

East elevation of 1929 church

1/7



First Baptist Church of Deanwood
District of Columbia

Marilyn Harper

September 2007

DC HPO

Interior View looking west (1929 church)

2/7



First Baptist Church of Deanwood
District of Columbia
Marilyn Harper

Sept. 2007

DC HPO

Interior View looking East (1929 church)

3/7



First Baptist Church of Deanwood
District of Columbia

Marilyn Harper

March 2007

DC HPO

South (front) and West elevations, 1962 addition,
looking northeast

417



First Baptist Church of Deanwood
District of Columbia

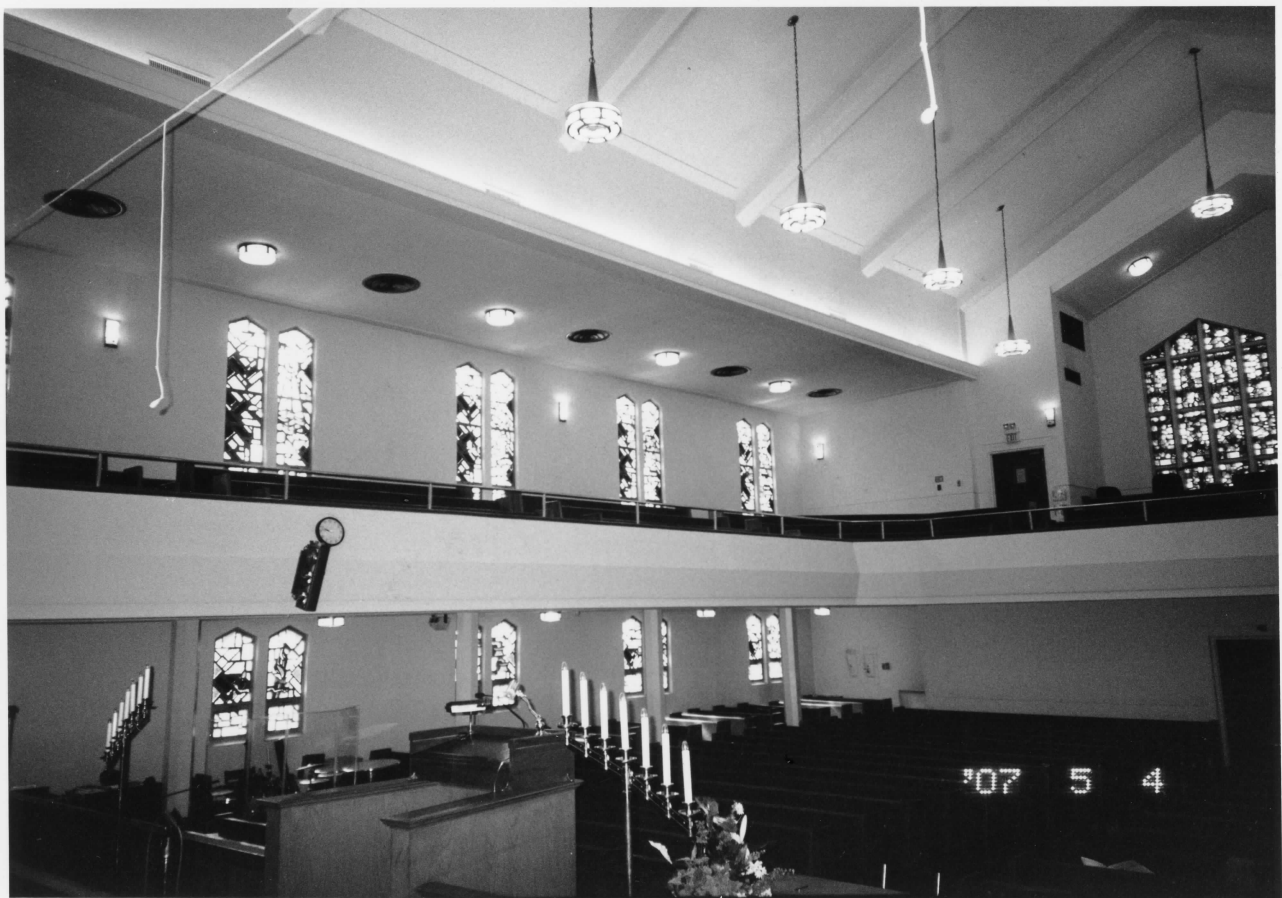
Marilyn Harper

March 2007

DC HPO

Interior, 1962 addition, looking north

5/7



First Baptist Church of Deanwood
District of Columbia

Marilyn Harper

May 2007

DC HPO

Interior, 1962 addition, looking southeast

6/7



First Baptist Church of Deanwood
District of Columbia

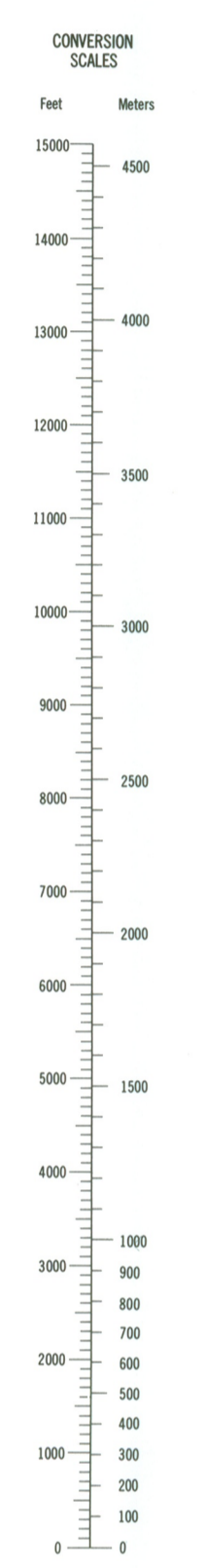
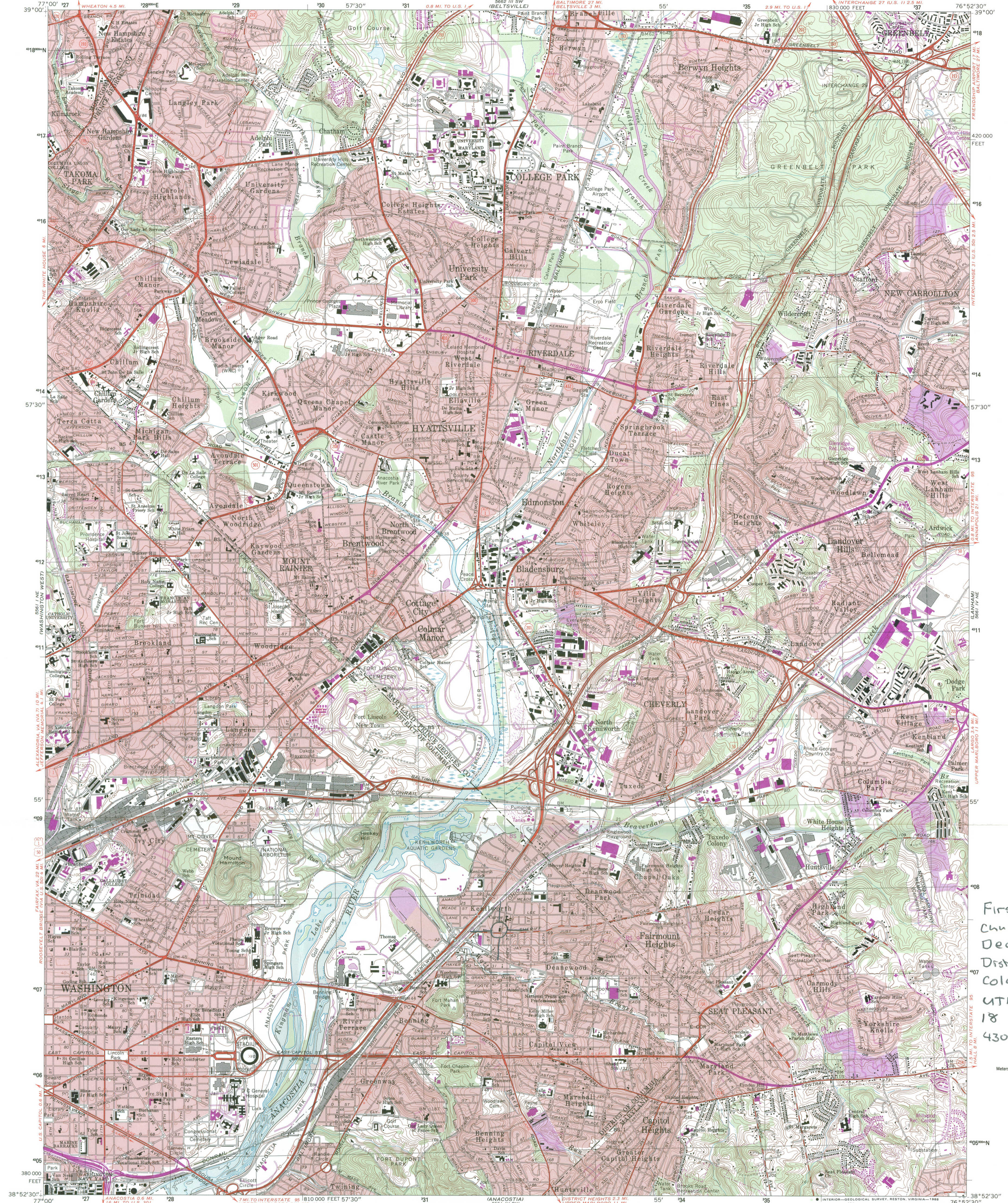
Marilyn Harper

May 2007

DC HPO

Interior, 1962 addition, looking SE
south

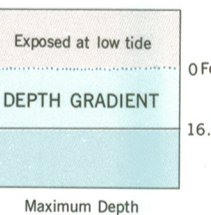
7/7



Feet	Meters
1	3.048
2	6.096
3	9.144
4	12.192
5	15.240
6	18.288
7	21.336
8	24.384
9	27.432
10	30.480

To convert feet to meters multiply by 3.048
To convert meters to feet multiply by 3.2808

First Baptist Church of Deanwood District of Columbia
UTMs
18 331919
43096010



Mapped, edited, and published by the Geological Survey and the National Ocean Survey
Control by USGS, NOS/NOAA, USCE, NCPS, and WSSC
Compiled by photogrammetric methods from aerial photographs taken 1955. Field checked 1957. Revised 1965.
Bathymetry compiled by the National Ocean Survey from tide-coordinated hydrographic surveys. Soundings compiled from NOS chart 12285. This information is not intended for navigational purposes.
Mean low water (dotted) line and mean high water (heavy solid) line compiled by NOS from tide-coordinated aerial photographs. Apparent shoreline (outer edge of vegetation) shown by light solid line.
Polyconic projection. 10,000-foot grid ticks based on Maryland coordinate system.
1000-meter Universal Transverse Mercator grid, zone 18 1927 North American Datum
To place on the predicted North American Datum 1983 move the projection lines 8 meters south and 26 meters west as shown by dashed corner ticks.
Red tint indicates areas in which only landmark buildings are shown. There may be private inholdings within the boundaries of the National or State reservations shown on this map.
Revisions shown in purple compiled from aerial photographs taken 1977 and other sources. This information not field checked. Map edited 1979.
Purple tint indicates extension of urban areas.

NATIONAL OCEAN SURVEY
HYDROGRAPHIC SURVEY INDEX

Survey Number	Survey Date	Survey Scale	Survey Line Spacing (Naut. Miles)
H-9380	1973	1:10,000	.01-.05

SCALE 1:24 000
CONTOUR INTERVAL 10 FEET
NATIONAL GEODETIC VERTICAL DATUM OF 1929
BATHYMETRIC CONTOUR INTERVAL 1 METER WITH SUPPLEMENTARY 0.5 METER CONTOURS—DATUM IS MEAN LOW WATER
THE RELATIONSHIP BETWEEN THE TWO DATUMS IS VARIABLE
THE MEAN RANGE OF TIDE IS APPROXIMATELY 0.6 METER

ROAD CLASSIFICATION
Heavy-duty ——— Light-duty ———
Medium-duty ——— Unimproved dirt ———
Interstate Route ——— U.S. Route ——— State Route ———

WASHINGTON EAST, D.C.—MD.
38076-H8-TB-024
1965
PHOTOREVISED 1979
BATHYMETRY ADDED 1982
DMA 5661 IV NW—SERIES 7833