



SAN FRANCISCO PLANNING DEPARTMENT

Landmark Designation Case Report

Hearing Date: July 19, 2017
Case No.: 2017-004024DES
Project Address: 1399 McAllister Street
Zoning: (RM-1) Residential-Mixed, Low Density
Block/Lot: 0778/013
Property Owner: Third Baptist Church
1399 McAllister Street
San Francisco, CA 94115
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PROPERTY DESCRIPTIONS & SURROUNDING LAND USE AND DEVELOPMENT

The Third Baptist Church Complex (APN 0778/013) is located at the southeast corner of Pierce and McAllister Streets in the Western Addition neighborhood of San Francisco. Third Baptist Church, founded in 1852 as the First Colored Baptist Church of San Francisco, was the first African American Baptist congregation formed west of the Rocky Mountains and remained the only black Baptist church in San Francisco through the early 1940s. The congregation's current church building – the subject property – was constructed for the congregation beginning in 1952. It is located within an RM-1 (Residential-Mixed, Low Density) zone and a 40-X bulk and height district.

The Third Baptist Church Complex consists of two buildings, including a main church building in which the sanctuary is located, and an auxiliary building that houses administration offices, a gymnasium, educational, and assembly uses. The site also includes a prominent, detached bell tower fronting McAllister Street and a parking lot located at the northeast corner of the parcel. Third Baptist Church commissioned architect, William F. Gunnison, to design the sanctuary and bell tower in 1952. The administration/gymnasium building was built in 1956 as an addition, designed by architect, Alfred W. Johnson. In 1959, an ornamental cross was added to the top of the bell tower. Both buildings are of frame construction, rectangular in plan, and clad in stucco. The attached draft Landmark Designation Report contains a detailed description of the complex, including descriptions of interior features, on page 3.

The subject property is located within the Alamo Square Landmark District, adopted in 1984 and significant "as a continuum of distinguished residential architecture by distinguished architects spanning the period from the 1870s to the 1920s." The district contains primarily Victorian (pre-1900) and Edwardian (c. 1900-1910) residential structures, with the Victorians including Italianates of the 1870s and early 1880s, San Francisco Stick of the 1880s, and ornate Queen Anne's of the 1890s. There are also a number of early 20th century apartment buildings located on prominent corners; apartment buildings represented the only new

construction in the area during the period from 1912 to 1934. Most structures are two or three stories in height, although some of the apartment buildings go up to six stories in height. Alamo Square Park is one block to the south of Third Baptist Church. Although Third Baptist Church is included in the Landmark District, it is only mentioned briefly a few times in the document and its particular history is not captured in the district nomination.

PROJECT DESCRIPTION

The case before the Historic Preservation Commission is the consideration of the initiation of landmark designation of the Third Baptist Church Complex as a San Francisco landmark under Article 10 of the Planning Code, Section 1004.1, and recommending that the Board of Supervisors approve of such designation.

ENVIRONMENTAL REVIEW STATUS

The Planning Department has determined that actions by regulatory agencies for protection of the environment (specifically in this case, landmark designation) are exempt from environmental review, pursuant to CEQA Guidelines Section 15308 (Class Eight - Categorical).

GENERAL PLAN POLICIES

The Urban Design Element of the San Francisco General Plan contains the following relevant objectives and policies:

- OBJECTIVE 2: Conservation of Resources that provide a sense of nature, continuity with the past, and freedom from overcrowding.
- POLICY 4: Preserve notable landmarks and areas of historic, architectural or aesthetic value, and promote the preservation of other buildings and features that provide continuity with past development.

Designating significant historic resources as local landmarks will further continuity with the past because the buildings will be preserved for the benefit of future generations. Landmark designation will require that the Planning Department and the Historic Preservation Commission review proposed work that may have an impact on character-defining features. Both entities will utilize the Secretary of Interior's *Standards for the Treatment of Historic Properties* in their review to ensure that only appropriate, compatible alterations are made.

SAN FRANCISCO PLANNING CODE SECTION 101.1 – GENERAL PLAN CONSISTENCY AND IMPLEMENTATION

Planning Code Section 101.1 – Eight Priority Policies establishes and requires review of permits for consistency with said policies. On balance, the proposed designation is consistent with the priority policies in that:

- a. The proposed designation will further Priority Policy No. 7, that landmarks and historic buildings be preserved. Landmark designation of Third Baptist Church will help to preserve an important historical resource that is significant for its associations with San Francisco's African American community and local civil rights leader, Reverend Frederick Douglas Haynes, Sr., as

well as architecturally significant as an important representative example of ecclesiastical architecture in San Francisco's Western Addition neighborhood.

BACKGROUND / PREVIOUS ACTIONS

Third Baptist Church was added to the Landmark Designation Work Program on August 16, 2016.

OTHER ACTIONS REQUIRED

If the Historic Preservation Commission decides to initiate designation of the subject property as an Article 10 landmark at its July 17, 2017 hearing, the item will again be considered by the Commission at a future hearing. During this subsequent hearing, the Commission will decide whether to forward the item to the Board of Supervisors with a recommendation supportive of designation. The nomination would then be considered at a future Board of Supervisors hearing for formal Article 10 landmark designation.

APPLICABLE PRESERVATION STANDARDS

ARTICLE 10

Section 1004 of the Planning Code authorizes the landmark designation of an individual structure or other feature or an integrated group of structures and features on a single lot or site, having special character or special historical, architectural or aesthetic interest or value, as a landmark. Section 1004.1 also outlines that landmark designation may be initiated by the Board of Supervisors or the Historic Preservation Commission and the initiation shall include findings in support. Section 1004.2 states that once initiated, the proposed designation is referred to the Historic Preservation Commission for a report and recommendation to the Board of Supervisors to approve, disapprove or modify the proposal.

Pursuant to Section 1004.3 of the Planning Code, if the Historic Preservation Commission approves the designation, a copy of the resolution of approval is transmitted to the Board of Supervisors and without referral to the Planning Commission. The Board of Supervisors shall hold a public hearing on the designation and may approve, modify or disapprove the designation.

In the case of the initiation of a historic district, the Historic Preservation Commission shall refer its recommendation to the Planning Commission pursuant to Section 1004.2(c). The Planning Commission shall have 45 days to provide review and comment on the proposed designation and address the consistency of the proposed designation with the General Plan, Section 101.1 priority policies, the City's Regional Housing Needs Allocation, and the Sustainable Communities Strategy for the Bay Area. These comments shall be sent to the Board of Supervisors in the form of a resolution.

Section 1004(b) requires that the designating ordinance approved by the Board of Supervisors shall include the location and boundaries of the landmark site, a description of the characteristics of the landmark which justify its designation, and a description of the particular features that should be preserved.

Section 1004.4 states that if the Historic Preservation Commission disapproves the proposed designation, such action shall be final, except upon the filing of a valid appeal to the Board of Supervisors within 30 days.

ARTICLE 10 LANDMARK CRITERIA

The Historic Preservation Commission on February 4, 2009, by Resolution No. 001, adopted the National Register Criteria as its methodology for recommending landmark designation of historic resources. Under the National Register Criteria, the quality of significance in American history, architecture, archaeology, engineering, and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, feeling, materials, workmanship, and association, and that are associated with events that have made a significant contribution to the broad patterns of our history; or that are associated with the lives of persons significant in our past; or that embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or represent a significant and distinguishable entity whose components may lack individual distinction; or properties that have yielded, or may likely yield, information important in prehistory or history.

PUBLIC / NEIGHBORHOOD INPUT

The Department is not aware of any opposition to the landmark designation of 1399 McAllister Street. Staff has received one letter in support of the landmark designation.

PROPERTY OWNER INPUT

The property owner is Third Baptist Church, whose leadership supports the property's designation as an Article 10 Landmark. Pastor of Third Baptist Church, Dr. Reverend Amos C. Brown, requested that the designation be prioritized in the Department's Landmark Designation Work Program earlier this year. Since that time, staff has carried out site visits and met with Reverend Brown and other church leaders to discuss the landmark designation process and important elements that should be covered in the designation report.

STAFF ANALYSIS

The case report and analysis under review was prepared by Department preservation staff. The Department has determined that the subject property meets the requirements for Article 10 eligibility as an individual landmark. The justification for its inclusion is explained in the attached Landmark Designation Report.

SIGNIFICANCE

Third Baptist Church, a flagship church within San Francisco's African American community, appears eligible for local designation under National Register of Historic Places Criteria A, B, and C for the role it has played in the social, economic, and political advancement of African Americans in San Francisco under the guidance of civil rights leader, Reverend Frederick Douglas Haynes, Sr.; and as a rare and notable example of post-war ecclesiastical architecture in San Francisco's Western Addition neighborhood.

UNDERREPRESENTED LANDMARK TYPES

The proposed landmark designation addresses two previously identified underrepresented landmark types: landmarks significant for cultural associations and landmarks associated with the Modern Age (1935-1970).

There are currently five San Francisco landmarks specifically related to African American history: the Madame C. J. Walker House (2066 Pine St.); Leonard/Poole House (90 Cedro Ave.); Sam Jordan's Bar (4004-4006 Third Street); Marcus Books/Jimbo's Bop City (1212-1716 Fillmore Street); and Ingleside Presbyterian Church & Community Center and *The Great Cloud of Witnesses* (1345 Ocean Ave.). In addition, the Eucalyptus trees at 1661 Octavia Street are landmark trees and "Structures of Merit" due to their association with Mary Ellen Pleasant.

Less than 5% of Landmark buildings were constructed after 1930, resulting in few designated buildings designed in a modern or vernacular style. Some examples of Landmarks representing modern or vernacular styles include the Cowell House (171 San Marcos Avenue), V.C. Morris Gift Shop (140 Maiden Lane), Cathedral School for Boys, part of the Grace Cathedral Close Landmark designation (1051 Taylor Street), Rincon Annex Post Office (101-199 Mission Street), and the Crown-Zellerback Building (1 Bush Street/523 Market Street).

INTEGRITY

The Third Baptist Church Complex maintains a high level of physical integrity. See attached Landmark Designation Report for further analysis.

CHARACTER-DEFINING FEATURES

Exterior and interior character-defining features of the bell tower, church building, and administrative/gymnasium building are identified in the attached Landmark Designation Report beginning on page 22.

BOUNDARIES OF THE LANDMARK SITE

The proposed landmark site encompasses Assessor's Block 0778, Lot 013 – on which the subject property is located.

PLANNING DEPARTMENT RECOMMENDATION

Based on the Department's analysis, the Third Baptist Church Complex is individually eligible for Article 10 Landmark designation for its association with events that are significantly associated with San Francisco's social, ethnic, and civil rights history, as well as a representative example of ecclesiastical architecture in the Western Addition. The Department recommends that the Historic Preservation Commission approve the proposed designation of **1399 McAllister** as a San Francisco landmark.

The Historic Preservation Commission may recommend approval, disapproval, or approval with modifications of the proposed initiation of the Third Baptist Church Complex as a San Francisco landmark under Article 10 of the Planning Code to the Board of Supervisors pursuant to Planning Code Section 1004.1. If the Historic Preservation Commission approves the initiation, a copy of the motion of approval is transmitted to the Board of Supervisors, which holds a public hearing on the designation and

may approve, modify or disapprove the designation (Section 1004.4). If the Historic Preservation Commission disapproves the proposed designation, such action shall be final, except upon the filing of a valid appeal to the Board of Supervisors within 30 days (Section 1004.5).

ATTACHMENTS

- A. Draft Resolution initiating designation
- B. Draft Landmark Designation Report
- C. Draft Landmark Ordinance
- D. Letters of Support



SAN FRANCISCO PLANNING DEPARTMENT

Historic Preservation Commission Draft Resolution No. XXX

HEARING DATE JULY 19, 2017

Case No. 2017-004024DES
Project: 1399 McAllister Street (aka Third Baptist Church Complex)
Re: Initiation of Article 10 Landmark Designation
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RESOLUTION TO INITIATE ARTICLE 10 LANDMARK DESIGNATION FOR 1399 MCALLISTER STREET (AKA THIRD BAPTIST CHURCH COMPLEX), ASSESSOR'S BLOCK 0778, LOT 013, AS ARTICLE 10 LANDMARK.

1. WHEREAS, the Historic Preservation Commission, at its regular meeting of August 17, 2016, added 1399 McAllister Street (aka Third Baptist Church Complex), Assessor's Block 0778, Lot 013, to its Landmark Designation Work Program; and
2. WHEREAS, Planning Department Preservation staff, who meet the Secretary of the Interior's Professional Qualification Standards, prepared the Landmark Designation Report for 1399 McAllister Street (aka Third Baptist Church Complex), Assessor's Block 0778, Lot 013, which was reviewed for accuracy and conformance with the purposes and standards of Article 10; and
3. WHEREAS, the Historic Preservation Commission, at its regular meeting of July 19, 2017, reviewed Department staff's analysis of 1399 McAllister Street (aka Third Baptist Church Complex), Assessor's Block 0778, Lot 013, historical significance per Article 10 as part of the Landmark Designation Case Report dated July 19, 2017; and
4. WHEREAS, the Historic Preservation Commission finds that the 1399 McAllister Street (aka Third Baptist Church Complex), Assessor's Block 0778, Lot 013 nomination is in the form prescribed by the HPC and contains supporting historic, architectural, and/or cultural documentation; and
5. WHEREAS, the Historic Preservation Commission finds that 1399 McAllister Street (aka Third Baptist Church Complex), Assessor's Block 0778, Lot 013 conveys its historical significance as an important institution in the social, economic, and political advancement of African Americans in San Francisco; and
6. WHEREAS, the Historic Preservation Commission finds that 1399 McAllister Street (aka Third Baptist Church Complex), Assessor's Block 0778, Lot 013, conveys its historical significance for

its association with San Francisco civil rights leader, Reverend Frederick Douglas Haynes, Sr.;
and

7. WHEREAS, the Historic Preservation Commission finds that 1399 McAllister Street (aka Third Baptist Church Complex), Assessor's Block 0778, Lot 013 conveys its architectural significance as one of the first ecclesiastical buildings constructed in the Western Addition during the postwar period, and represented one of the earliest to depart stylistically from the traditional Catholic-influenced architecture that characterized most Christian churches up until the mid-twentieth century; and
8. WHEREAS, the Historic Preservation Commission finds that 1399 McAllister Street (aka Third Baptist Church Complex), Assessor's Block 0778, Lot 013 meets the eligibility requirements per Section 1004 of the Planning Code and warrants consideration for Article 10 landmark designation; and
9. WHEREAS, the Historic Preservation Commission finds that the boundaries and the list of exterior and interior character-defining features, as identified in the Landmark Designation Report, should be considered for preservation under the proposed landmark designation as they relate to the building's historical significance and retain historical integrity; and
10. WHEREAS, the proposed designation is consistent with the General Plan priority policies pursuant to Planning Code section 101.1 and furthers Priority Policy No. 7, which states that historic buildings be preserved, for reasons set forth in the July 19, 2017 Case Report; and
11. WHEREAS, the Department has determined that landmark designation is exempt from environmental review, pursuant to CEQA Guidelines Section 15308 (Class Eight - Categorical);
and

THEREFORE BE IT RESOLVED that the Historic Preservation Commission hereby initiates the designation of 1399 McAllister Street (aka Third Baptist Church Complex), Assessor's Block 0778, Lot 013 as a Landmark pursuant to Article 10 of the Planning Code.

I hereby certify that the foregoing Resolution was adopted by the Historic Preservation Commission at its meeting on July 19, 2017.

Jonas P. Ionin
Commission Secretary

AYES:

NAYS:

ADOPTED: July 19, 2017



DRAFT LANDMARK DESIGNATION REPORT



Third Baptist Church Complex 1399 McAllister Street

DRAFT Article 10 Landmark Designation Report submitted to the Historic Preservation Commission July 19, 2017

City and County of San Francisco
Edwin M. Lee, Mayor

Planning Department
John Rahaim, Director

Landmark No.

XXX

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Cover: Third Baptist Church, 2017.

The Historic Preservation Commission (HPC) is a seven-member body that makes recommendations to the Board of Supervisors regarding the designation of landmark buildings and districts. The regulations governing landmarks and landmark districts are found in Article 10 of the Planning Code. The HPC is staffed by the San Francisco Planning Department.

This Draft Landmark Designation Report is subject to possible revision and amendment during the initiation and designation process. Only language contained within the Article 10 designation ordinance, adopted by the San Francisco Board of Supervisors, should be regarded as final.

Third Baptist Church Complex

1399 McAllister Street

Built: 1952-1956
Architects: William F. Gunnison, Alfred W. Johnson (Addition)

This Article 10 Landmark Designation Report provides documentation and assessment to demonstrate the historical, cultural, or architectural significance for the purpose of local designation as a San Francisco City Landmark under Article 10 of the Planning Code. This document may reference previous studies and supporting documentation, such as historic context statements, surveys, state or national historic registries, and or other comparable documents. For more information regarding supporting documentation and source material, please reference the materials listed in the bibliography.

PROPERTY INFORMATION

Block and Lot: 0778/013
Owner: Third Baptist Church
Original Use: Church
Current Use: Church
Zoning: RM-1 Residential-Mixed, Low Density

BUILDING DESCRIPTION

The Third Baptist Church Complex is located at the southeast corner of Pierce and McAllister Streets in the Western Addition neighborhood of San Francisco. The church complex consists of two buildings, including a main church building in which the sanctuary is located, and an auxiliary building that houses administration offices, a gymnasium, and educational and assembly uses. The site also includes a prominent, detached bell tower that fronts McAllister Street, as well as a parking lot sited at the northeast corner of the parcel. Third Baptist Church commissioned architect, William F. Gunnison, to design the sanctuary and bell tower in 1952. The administration/gymnasium building was built in 1956 as an addition designed by architect, Alfred W. Johnson.

Bell Tower

The site's most prominent visual feature is the detached bell tower which is visible from the nearby Alamo Square Park and surrounding blocks. The east and west elevations of the bell tower each have three raised vertical bands that rise up to about two-thirds of the height of the tower; 12 decorative square voids ornament the remaining top third of the bell tower on these elevations. The more narrow north and south elevations of the bell tower each feature a wide, raised vertical band that rises up two-thirds of the height of the tower. The raised vertical band is lightly scored with a square incision pattern. A vertical pattern of four square voids fills the remaining top third of the tower on the north and south sides of the bell tower. The lower half of the tower's north elevation features a vertical ribbon of wood windows with divided lites. The bell tower is capped with an ornamental cross that was added to the structure in 1959.

Church Building

Also designed by William F. Gunnison, the main church building was erected in 1952. Built of frame construction, the structure is two stories in height with partial basement, hipped roof, rectangular in plan, and clad in stucco. The church features a prominent entrance at the corner of McAllister and Pierce Streets. A staircase of red bricks leads up to a circular concrete platform located at the entrance of the sanctuary. The circular concrete platform is inlaid with terracotta tile shaped as a star with an octagonal baptismal font clad in narrow, terracotta tile sited at the middle of the star. Columns support a curvilinear entablature overhead. At the foot of the doorway to the sanctuary is decorative terracotta terrazzo.

The primary façade of the main church building faces north and runs along McAllister Street. Clad in stucco, the building's primary entrance is recessed and characterized by three pairs of metal frame glass doors. Its fenestration pattern consists of wood windows with divided lites, a number of double-hung wood windows with horizontal muntins, and a single inset wood-frame, cross-shaped window at the center of the primary (north) façade. All windows are filled with textured yellow glass. The east and west elevations also contain wood windows with divided lites that repeat in a vertically oriented pattern resembling a ribbon. Ornamentation includes incised squares that surround the entrance of the sanctuary on the primary elevation, and raised vertical bands extending from the ground floor to the roof on the north and east elevations. On the west elevation, towards the southwest corner of the property are two metal sash slider windows filled with textured opaque glass. The rear elevation is characterized by horizontal painted wood siding.

Upon entering the church building, the interior opens up into a large, single room containing rows of pews in the nave divided by a central aisle leading up to the altar located at the south end of the sanctuary. A mezzanine is located above the entrance to the space at the north end. Stained wood wainscoting runs along all four interior walls. Long, vertical ribbons of wood windows with divided lites and filled with textured yellow glass cover the east and west interior walls and illuminate the church interior with warm, yellow light. Whereas the church exterior demonstrates a modernistic architectural approach, the church interior displays some traditional elements, including wooden trusses with shaped brackets, brass hanging lamps, and a wood paneled ceiling. Constructed of wood, the pulpit, altar, and choir loft are raised and recessed into the south portion of the interior space. Church organs as well as a drum set are found on the choir loft. According to Reverend Amos C. Brown, the two instruments pay homage to both the Western and African musical traditions that have influenced the Baptist faith. Red fabric curtains adorn the south wall behind the choir loft with two identical organ pipe systems flanking either side of the curtains. On the ceiling above the choir loft are 18 recessed ornamental squares that mimic those decorating the exterior facades and bell tower.

Administration/Gymnasium Building

Designed by architect, Alfred W. Johnson, and constructed in 1956 as an addition, the administration/gymnasium building is a three-story, rectangular structure with a flat roof. The north façade is inset from the outer edges and reads as a mostly solid wall with the exception of a multi-lite, wood sash, vertical ribbon window with textured yellow glass located at the west end of the front façade. The vertical ribbon window stands out as the primary decorative feature of the building. Directly below the multi-lite window is a canopy that covers a ground floor entrance to the building. Two additional entrances as well as two multi-lite, wood sash, horizontal ribbon windows with yellow textured glass complete the fenestration of the ground floor exterior.

The interior of the administration/gymnasium building at the ground floor contains assembly space, conference rooms, and small classrooms for the church's educational programs. A double-height

gymnasium comprises the second floor of the 1956 addition and features simple trusses, skylights, and hardwood floors. The third floor of the building is split level, with the administration offices comprising the portion not occupied by the gymnasium.

CRITERIA FOR DESIGNATION

Criterion A, Events: Associated with events that have made a significant contribution to the broad patterns of our history.

Criterion B, Persons: Associated with the lives of persons significant in our past.

Criterion C, Architecture: Embody distinctive characteristics of a type, period, or method of construction, or that represent a significant and distinguishable entity whose components may lack individual distinction.

PERIOD OF SIGNIFICANCE

1952-1971

The Period of Significance for Third Baptist Church Complex is 1952-1971, reflecting the year the church was built under the leadership of Reverend Frederick Douglas Haynes through the last year he remained as pastor.

STATEMENT OF SIGNIFICANCE

Third Baptist Church, a flagship church within San Francisco's black community, is significant for the role it has played in the social, economic, and political advancement of African Americans in San Francisco under the guidance of civil rights leader, Reverend Frederick Douglas Haynes, Sr.; and as a rare and notable example of post-war ecclesiastical architecture in San Francisco's Western Addition neighborhood.

Founded in 1852, The First Colored Baptist Church of San Francisco (later Third Baptist Church) was the first black Baptist congregation formed west of the Rocky Mountains and remained the only black Baptist church in San Francisco through the early 1940s. Through its many community-oriented activities, Third Baptist has played an important role in promoting black community leadership as well as social, economic, and political advancements for blacks in San Francisco.

Its longtime pastor, Reverend Frederick Douglas Haynes Sr., who served in that capacity from 1932-1971, emerged as a highly influential leader in San Francisco's black civil rights movement. Haynes participated in the longshoreman strike of 1934, the struggle to end race-based hiring restrictions at the Pacific Telephone & Telegraph Company, and was part of the Black Ministerial Alliance, a group of black ministers who organized action against housing and job discrimination in black communities. In 1945, he was the first African American to run for Supervisor of San Francisco, running again in 1947 and 1951. Although he never held office, he paved the way for Terry A. Francois to become the city's first African American member of the Board of Supervisors. Later, the subsequent pastor of Third Baptist Church, Reverend Dr. Amos C. Brown, became the city's second African American member of the Board of Supervisors. Under the leadership of Reverend Brown, the congregation's legacy of social justice, activism, and community self-determination continues to the present day.

Third Baptist Church is among several black protestant churches erected in the Western Addition during the postwar period. It is also one of the first churches in San Francisco that broke from the

traditional representations of ecclesiastical design to produce a new, simplified architectural expression that expresses protestant beliefs through its simple and straightforward design approach. The current church building located at McAllister and Pierce Street represents the congregation's third church building, constructed by and for the congregation in 1952-1956. Its construction was part of a larger trend, as the two other pioneer black churches in San Francisco - First A.M.E. Zion and Bethel A.M.E. Church - similarly erected modern church buildings in the Western Addition in the years following World War II. Newly established protestant congregations furthered this trend by adopting modern aesthetics and design features, as opposed to the more traditional features that had characterized earlier places of worship. Third Baptist Church stands out as an excellent example of the modern protestant church architecture that developed in the Western Addition during the postwar period, and retains a high degree of physical integrity.

INTEGRITY

The seven aspects of integrity used by the National Register of Historic Places, the California Register of Historical Resources, and Article 10 of the Planning Code are: location, design, materials, workmanship, setting, feeling, and association in relation to the period of significance above. The property maintains integrity in all seven aspects, as few alterations have been made to the sanctuary and youth/administrative buildings since they were constructed in 1952 and 1956, respectively. According to building permit records, the "double face church cross sign" that sits atop the bell tower was added in 1959, and several in-kind repairs were made to the rear of the sanctuary after it was damaged by a fire in 1961. Other minor alterations include the installation of handicap doors in 1987 and the sealing of two interior doors in the church assembly hall in 1993. As the alterations were minor in scope, the buildings retain significant integrity of design and materials to convey their significance. The remaining integrity aspects have essentially remained unchanged since 1956, leading to an overall high level of integrity.

HISTORIC CONTEXT

Early Church History

Founded in 1852 during the Gold Rush period, The First Colored Baptist Church of San Francisco (later Third Baptist Church), was the first black Baptist congregation formed west of the Rocky Mountains. Many blacks had come to California during the Gold Rush period either as free men and women from the Northeast or as slaves from the American South who arrived with their owners and later purchased or petitioned local courts for their own freedom.¹ As described in the *Draft African American Historic Context Statement*, black religious organizations began to form in San Francisco during the mid-nineteenth century:

By the time African Americans first started arriving in California they had already built a thriving religious tradition apart from mainline White Protestant Christianity. Two groups

¹ State of California Department of Parks and Recreation, *Application for Registration of Historical Landmark for Third Baptist Church, 1642-44 Grant Avenue*; Tim Kelley Consulting, The Alfred Williams Consultancy, VerPlanck Historic Resource Consulting, and the San Francisco Planning Department, *Draft African American Citywide Historic Context Statement* (Unpublished Draft, 2015), 16-17.

that splintered off from the Methodist Church in the early nineteenth century were the African Methodist Episcopal (A.M.E) Bethel Church from Philadelphia and the A.M.E. Zion Church from New York. By the 1850s, Black Baptists and Presbyterians had also founded separate churches catering to African Americans in San Francisco. At these churches, all of which were located at the edges of Chinatown, African Americans could worship in their own space and according to their own traditions. The churches also served as important community gathering places, where news was exchanged, friendships formed and reinforced, and business discussed.²

After being forced to sit in the balcony at the white dominated First Baptist Church, a group of black Baptists in 1852 convened at the private residence of William and Eliza Davis, located on Kearny Street, and decided to form their own Baptist congregation – the First Colored Baptist Church. Among its founders were Abraham Brown, Thomas Bundy, Thomas Davenport, Millie Denton, Henry Fields, George Lewis, and Fielding Spots.³

Locational History

Two years after its founding, in 1854, the congregation moved into its first church building on Grant Street (formerly Dupont Street) between Greenwich and Filbert Streets. The church, which changed its name to Third Baptist Church in 1855 in order to “reflect its emergence as the third communion of Baptists founded in the city and its desire to be an inclusive church without racial designations,” moved to a building at Bush and Powell Streets in 1896. ⁴ That building was destroyed less than a decade later when the 1906 earthquake and fire devastated much of the city. In 1908, the congregation built a new church structure at Hyde and Clay Streets in the Nob Hill neighborhood where it stayed for 44 years until outgrowing the space by the mid-twentieth century. In 1952, Third Baptist Church relocated to the Western Addition neighborhood where many of the city’s African Americans resided – a pattern that occurred among many of the “older pioneer African American churches” during this time period.⁵

Ministerial History

The church did not have a permanent pastor from 1852 to 1856, during which white supply ministers presided over church services. Third Baptist hired its first black pastor, Reverend Charles Satchell, in 1856; Satchell came to San Francisco via Cincinnati and was a leader in the Abolitionist Movement. The subsequent pastors of Third Baptist Church are documented in the *State of California Application for Registration of Historical Landmark* for 1642-44 Grant Avenue (the church’s original location):

Reverend Charles Satchell was the first regular pastor and the first African American pastor. He had been commissioned by the Home Mission Board of the American Baptist Convention to establish churches in the Midwest during the early 1850’s. Other pastors serving the church during the first eight decades were: Thomas Howell, Arnold Medberry, John Francis, J.B. Knight, O.C. Wheeler, John R. Young, George Duncan, J.H. Kelly, J.M. Riddle, Allen Newman,

² Kelley, Williams, VerPlanck, San Francisco Planning Department, 33.

³ State of California Department of Parks and Recreation, *Application for Registration of Historical Landmark for Third Baptist Church, 1642-44 Grant Avenue*

⁴ Third Baptist Church, Thirdbaptist.org/tbc-yesterday, accessed April 4, 2017.

⁵ Kelley, Williams, VerPlanck, San Francisco Planning Department, 108.

J.A. Dennis, Elbert Moore, and James D. Wilson. The membership fluctuated between 13 and 243.⁶

Satchell had started a tradition of social activism and community leadership through the church that endured over the ensuing decades, including the initiation of a scholarship program started by Rev. Elbert Moore (1924-27). This tradition expanded even more so during the 40-year tenure of Reverend Frederick Douglas Haynes, Sr., and eventually under the leadership of Reverend Amos C. Brown, Third Baptist's current pastor.⁷ As described in the church's *160th Anniversary Documentary*, Third Baptist Church emerged in the late nineteenth century as an "institution of survival and provided creative means of calling forth pride in achievement to disprove the assumption of Negro inferiority."⁸ It remained the only black Baptist church in San Francisco through the 1940s, eventually blossoming into the largest black Baptist congregation in northern California and responsible for fostering generations of black community leaders and activists.

Black Community Formation in the Western Addition

By the mid-twentieth century, Third Baptist's congregation had grown to the point where its home at Hyde and Clay Streets could no longer accommodate all who sought to worship there. As a result, church leadership made plans for the building of a new church in the Western Addition neighborhood, where a significant percentage of the city's black population had lived since the years following the 1906 earthquake and fire. The neighborhood's black population continued to increase during the 1920s and 1930s, making the Western Addition "the center of Black life before World War II."⁹

The war years brought even more African Americans to the neighborhood, as tens of thousands of Southern blacks relocated to San Francisco to work in the newly established wartime shipyards and defense plants and found few other housing options.¹⁰ Following the enactment of President Franklin Delano Roosevelt's Executive Order 9066 and the subsequent evacuation and incarceration of Japanese and Japanese Americans from San Francisco's *Nihonmachi*, or "Japanese People's Town," located within the Western Addition, hundreds of properties were made vacant. This resulted in the availability of housing options in the Western Addition to the newly arrived African Americans.¹¹

Blacks continued to move to the neighborhood in the years following the war, encouraged by real estate agents and other racist practices like redlining and racial covenants enacted in the city's new residence parks, all of which limited residential options for African Americans in San Francisco. These dynamics and the growth of an African American enclave in the Western Addition are described in the *Draft African American Historic Context Statement*:

⁶ State of California Department of Parks and Recreation, *Application for Registration of Historical Landmark for Third Baptist Church, 1642-44 Grant Avenue*

⁷ Ibid., Third Baptist Church, "Third Baptist Church of San Francisco: 160th Anniversary Documentary," 2012; *Third Baptist Church, Third Baptist Church of San Francisco 150th Anniversary Celebration, 1852-2002, San Francisco: CC InnerVisions, 2003.*

⁸ Third Baptist Church, "Third Baptist Church of San Francisco: 160th Anniversary Documentary," 2012.

⁹ Kelley, Williams, VerPlanck, San Francisco Planning Department, 55.

¹⁰ Kelley, Williams, VerPlanck, San Francisco Planning Department, 79; Donna Graves and Page & Turnbull, *Japantown Historic Context Statement*, San Francisco: Page & Turnbull, 2011, 44.

¹¹ Graves and Page & Turnbull, 42-45.

During the postwar period, real estate agents continued to funnel African Americans into the neighborhoods where they already had a strong presence, especially the Western Addition. By 1950, the Fillmore District's 26 blocks, originally designed to accommodate 50-to-70 people per acre, were reportedly housing upwards of 200 people per acre. By 1960, more than one-third of San Francisco's African American population lived in the Western Addition, comprising 46 percent of the neighborhood's population.¹²

The Western Addition during this period blossomed into the primary hub of black culture and community in San Francisco, with churches playing an important role in this growing community. Prior to the war, as described in the *Draft African American Historic Context Statement*, most African Americans attended one of the three "pioneer" black churches in the city: First A.M.E. Zion, Bethel A.M.E., or Third Baptist Church, all of which originally operated in the Chinatown/Pacific Heights area. First A.M.E. Zion, however, had moved to 1669 Geary Street in the Western Addition in 1912 after its building was destroyed in the 1906 earthquake and fire (the Geary Street location was later demolished during the Redevelopment era). New churches, such as El-Bethel Baptist Church established in 1941 at 1320 Golden Gate Avenue, were also formed to serve the Western Addition's growing black community. In a strategic effort to be closer to its growing membership who increasingly lived in the Western Addition, both Third Baptist Church and Bethel A.M.E. Church relocated to the neighborhood in the years following the war.¹³

Third Baptist and Development of Postwar Ecclesiastic Architecture in the Western Addition

Third Baptist Church was one of the first black protestant churches constructed in the Western Addition during the postwar era, and its design aesthetic represented a departure from the traditional Catholic-influenced architecture that had characterized nearly all Christian church buildings up until the mid-20th century. Third Baptist's current church building, located at McAllister and Pierce Streets, represents the congregation's third house of worship, constructed by and for the congregation in 1952 (a detached administration/gymnasium building was constructed by a different architect a few years later in 1956).

In 1950 under the leadership of Reverend Frederick Douglas Haynes, Sr., Third Baptist Church purchased the property at the northwest corner of Pierce and McAllister Streets, on which sat the former mansion of Charles Goodall (built 1859). The permit for the church was approved on May 26, 1952 and constructed by October of the same year. A 1952 article entitled, "Negro Baptists Migrate," offers an account of the opening of the new building, which took place on October 21, 1952:

It was a great moment for the sisters and brothers of "Third Baptist" when, fresh from celebrating their centenary, they sang their last praises in the old church, and marched in a phalanx to the new. Each of them wore a white card bearing their name and the sub they were subscribing for the occasion. The cutting of the ribbon which formally opened the doors of the new sanctuary was performed by Deborah Johnson, the youngest member of the church, under the eye of Lee Robinson, chairman of the Building Commission. Letters of congratulations came from the White House, from Governor Earl Warren, and from the

¹² Kelley, Williams, VerPlanck, San Francisco Planning Department, 92.

¹³ Ibid.

church leaders; and Mayor Elmer Robinson spoke at a meeting at which the platform included Judge Twain Michelson of the Superior Court of SF, and Cecil Poole, Negro Deputy District Attorney for SF County.¹⁴

In addition, the *SF Bay Cities Baptist Union 34th Annual Report* offers a description of the new church building shortly after it was constructed:

In places to be seen from afar are such things as the cross atop the tower of the new Third Baptist Church. Located at Pierce and McAllister Streets, it is visible from parts of downtown. The sanctuary, now complete, is probably the largest Baptist sanctuary to be built in the area in many generations. This impressive building is together with several others, a tribute not only to the vision and sacrifice of the pastor and members, but also to the business efficiency and willing labors of the Bay Cities Baptist Union."¹⁵

In 1956, a three-story building was constructed for use as assembly space and a gymnasium. While there was a desire and subsequent fundraising effort to build a Youth Building in the location of the current parking lot, those plans did not materialize.¹⁶

The congregation's relocation to the Western Addition in the years following World War II and the new, simplified architectural expression of its church building represented a larger trend, as the city's two other "pioneer" black churches – First A.M.E. Zion and Bethel A.M.E. Church – commissioned architect-designed church buildings in the neighborhood during the same time period. In addition, newly established protestant congregations that formed to serve the neighborhood's growing African American population contributed to this trend by adopting modern aesthetics and design features that naturally aligned with protestant ideals of "simplicity and straightforwardness," and which correspond to their beliefs in an "immediate personal relationship of man to God."¹⁷ First A.M.E. Zion (2159 Golden Gate Ave.) shares similar characteristics with Third Baptist Church, such as its simple geometric elements, including a flat, inset primary façade, a prominent tower structure, bare cross, and vertically-oriented panel of solid-colored, square-shaped multi-lite windows,. Bethel A.M.E. Church, the third of the pioneer churches, moved into its new church building at 916 Laguna Street in 1969. It too, departs aesthetically from earlier ecclesiastical architectural traditions, instead emphasizing simple yet strong geometric shapes and patterns, and solid and unadorned walls.

According to Albert Christ-Janer and Mary Mix Foley, authors of *Modern Church Architecture: A guide to the form and spirit of 20th century religious buildings*, early protestant congregations moved into former Catholic church buildings during and after the Reformation. Catholic architectural traditions, as the authors note, often "put on a display of the hierarchical power."¹⁸ This resulted in what the authors describe as a "tension between the principles and needs of a protestant congregation and the symbolic meaning embodied in the architecture of a genuine Catholic church."¹⁹ While protestant congregations often stripped such church interiors of idols or symbolic ornamentation (like stained glass, tapestries, statues, frescoes), elaborate exteriors (usually Baroque, Gothic, Renaissance, or Romanesque)

¹⁴ "Religion: Negro Baptists Migrate"

¹⁵ *SF Bay Cities Baptist Union 34th Annual Report*, 28.

¹⁶ Frederick D. Haynes File at California Historical Society

¹⁷ Christ-Janer and Folye, *Modern Church Architecture*, 243.

¹⁸ *Ibid.*,122.

¹⁹ *Ibid.*

remained.²⁰ In the nineteenth century, even when protestant churches did construct their own church buildings, many reproduced earlier, Catholic-influenced styles. It was not until the mid-twentieth century when protestant churches began to construct houses of worship that some would see as “an honest expression of their faith.”²¹ The ideal “protestant architectural expression,” according to Christ-Janer and Foley, is simple in design; avoids figurative representation, use of idols, or works of art that are not part of the structure itself; and might include features such as clear, opaque, or single-color stained glass, bare crosses (as opposed to crucifixes), and simple materials.

The geometric emphases of the vertical ribbon windows with divided lites, decorative square voids and incisions, simple scored borders, bare crosses, and lack of figurative representation on both the exterior and interior of Third Baptist Church (and its auxiliary building) fit squarely within the category of “protestant architectural expression” discussed here. The new architectural approach of both buildings comprising the Third Baptist Church Complex represent a dramatically different style than the congregation’s former Tudor-inspired 1908 church building at 1269 Hyde Street. Third Baptist Church, thus, stands out as a rare and notable example of the new ecclesiastical architecture that developed in the Western Addition during the postwar period.

William F. Gunnison, Architect

William F. Gunnison (1891-1977) designed the main church building and bell tower at 1399 McAllister Street. Gunnison practiced architecture in San Francisco from approximately 1922 to 1941, working out of his firm located at the Mechanics’ Institute Building. His work consisted mostly of single and multi-family residences and commercial buildings, among which was the Bharatiya Mandal Hall at 440 Ellis (extant), a contributor to the Uptown Tenderloin National Register Historic District.²²

Alfred W. Johnson, Architect

Alfred W. Johnson designed the 1956 auxiliary building that sits next to the main church building. Johnson’s work primarily focused on church, school, and government buildings. Born in Mt. Shasta, California on May 26, 1908, Johnson received his education at Cogswell Polytech College, Heald’s Engineering School, Beaux Arts Institute of Design, San Francisco Atelier, and the San Francisco School of Business Administration. Biographical listings in the 1956, 1962, and 1970 American Architects Directory, as well as newspaper articles, reveal that Johnson was a member of the AIA Northern California Chapter, was considered a “well-known church architect,” and worked at numerous prominent Central California architecture firms for twenty years before opening an architectural firm under his own name. His San Francisco office was located at 165 Jessie Street, although he maintained a residence in San Mateo. The Guild of America awarded Johnson a Third Prize Award for his work on Burlingame Presbyterian Church in the category of “Additions and Alterations for Church Architecture.”²³ According to a 1951 program for the 5th Annual Art Festival produced by the San Francisco Art Commission, Johnson exhibited photographs, drawings, and models of his work at the event.²⁴

²⁰ Ibid.

²¹ Ibid., 125.

²² Architect Biography, on file at San Francisco Planning Department; Michael Corbett, *National Register of Historic Places Registration form for the Uptown Tenderloin Historic District*, 2007.

²³ AIA 1962 Directory

²⁴ American Institute of Architects, 5th Annual Art Festival Program, 1951; AIA 1956 Directory; AIA 1970 Directory.

Johnson's known works in San Francisco include: the Crespi Home School, Temple Methodist Church, Grace Evangelical Lutheran Church addition, a funeral chapel of N. Gray & Co. at 19th Avenue and Sergeant Street, and an office building addition to 550 California Street. His prominent works in other California cities include: Guy F. Atkinson Co. Headquarters in South San Francisco; the Peninsula YMCA, San Mateo Union High School Administration Building, and the City of San Mateo Police Department Building in San Mateo; First Presbyterian Church and Burlingame Presbyterian Church in Burlingame; Edna McGuire Elementary School in Mill Valley; Mt. View Presbyterian Church in Mountain View; Fremont Presbyterian Church in Sacramento; Hall of Justice and Records in Redwood City; Pacific Union College Church Complex in Angwin, CA.²⁵

Rev. Frederick Douglas Haynes, Sr.: A Religious, Community, and Civil Rights Leader

Born in 1899 in Talcott, West Virginia, Frederick Douglas Haynes, Sr. was orphaned as a child and grew up with his sister in Pennsylvania. He moved to Los Angeles in the early 1920s to attend Biola Institute, a Baptist Bible College, and following graduation worked as an assistant pastor in Los Angeles, where he also organized the first junior church in California. He was ordained in 1928 at which point he relocated to Fresno, California to serve as the pastor for Second Baptist Church. In 1932, Haynes accepted an invitation to become pastor of Third Baptist Church in San Francisco.

Rev. Haynes served as the pastor of Third Baptist Church from 1932 to 1971 during which membership grew from 150 to 3,000 individuals. While much of that growth coincided with an overall spike in the city's African American population during World War II, Rev. Haynes' leadership was a critical factor in that success. During his nearly 40-year tenure as pastor, Haynes emerged as an important leader in the black community and an influential figure in local civil rights efforts. He also oversaw the church's move to the Western Addition, where it is currently located. Haynes' wife, Charlie Mae (Crawford) Haynes, was a talented singer, devoted church worker, and a community leader in her own right. She was a long-time employee of the San Francisco Department of Social Services; was involved in church leadership as Youth Director, Youth Choir Director, and Counselor; was a member of the NAACP and the San Francisco Opera Guild; and in 1972 became the first black woman elected to public office as a representative of the San Francisco School Board.²⁶

Like other black church ministers in San Francisco during the first half of the twentieth century, Rev. Frederick Douglass Haynes, Sr. was formally educated and had already launched his career in ministry prior to joining Third Baptist Church.²⁷ While Haynes had proven himself as a leader in Los Angeles and Fresno early in his career, he made his most lasting contributions to the broader community during the time he spent at Third Baptist Church.

Religious Leadership

First and foremost, Haynes was a tireless leader of his ministry. The church congregation and its budget grew exponentially under his wings and it was Haynes who oversaw the relocation of Third Baptist to its current edifice at McAllister and Pierce Streets in San Francisco's Western Addition

²⁵ AIA 1956 Directory; AIA 1970 directory; Outsidelands website, "Grace Evangelical Lutheran Church," accessed July 7, 2017; Sunnyvale Presbyterian Church website, "Our History," accessed July 7, 2017.

²⁶ Biography for Charlie Mae (Crawford) Haynes, Frederick D. Haynes File, California Historical Society

²⁷ Broussard, 55.

neighborhood. As evident by the numerous social programs and activities offered at the church, Haynes promoted self-sufficiency and youth development among church members, while dozens of outreach ministries offered opportunities to deepen parishioner's involvement with the church and develop leadership skills. A passage in the following tribute to Rev. Haynes, published after his death in 1971, testifies to the impact that Haynes and Third Baptist Church had on the personal and professional lives of individual church members:

Most Black professionals in the 1940s and '50s drew upon the human resources of Rev. Haynes and received great assistance in the development of their professional careers, through the group commitments of Third Baptist Church.²⁸

Haynes' influence within Baptist circles extended beyond Third Baptist through his service on the National Baptist Convention as its scholarship committee chair beginning in 1954, as the president of the California State Baptist Convention (1960 to 1969), and as a leader of the Black Ministerial Alliance, an organization comprised of black ministers advocating for equity in housing, employment, health care, and public services.

Community Leadership

As explained by Albert Broussard in *Black San Francisco*, Rev. Haynes and a number of other black ministers in the Bay Area (and in the U.S. more generally), assumed the role of community leader within broader civic and political arenas, expanding their sphere of influence across race and class lines:

Black ministers like J.J. Byers and E.J. Magruder of the First A.M.E. Zion Church and F.D. Haynes of the Third Baptist Church commanded a strong following among middle-class blacks and were revered by white city officials as well. Byers, Magruder, and Haynes were major figures in local civil rights activities, and blacks throughout the Bay Area respected their status and leadership. Black ministers occasionally served on local interracial committees and were designated by white officials as liaisons between the city government and the black community.²⁹

Haynes participation in a number of interracial organizations such as the Prince Hall Masonic Lodge, the Urban League, and the NAACP, further solidified his standing both within and outside of the black community. He was appointed to several civic bodies including the Mayor's Committee for Civic Unity, which advocated for equity in housing and employment, and the San Francisco Library Commission. Moreover, many white politicians looked to Haynes as a liaison to the black community and critical figure in winning the support of black voters.³⁰ During his 1967 reelection campaign, former San Francisco Mayor John Shelley wrote to Haynes requesting his support, endorsement, and consul during the campaign: "It is a matter of considerable personal importance to me to be able to count on you as being one of my prime advisors."³¹ U.S. Vice President Hubert Humphrey, too, lobbied for Haynes' endorsement during his 1968 run for president: "After the election, if I am elected

²⁸ "Editorials: A Tribute to Rev. F.D. Haynes"

²⁹ Broussard, 63.

³⁰ Ibid, 66.

³¹ Letter from John Shelley to Haynes, Sr., March 6, 1967.

as President, I will need your advice and support and prayers. May I count on you?"³² These are only but two examples that demonstrate Haynes' political clout and influence as a representative of San Francisco's black community.

Among the focus of Haynes community work was a goal to build the economic capacity and alleviate the poverty of San Francisco's black community. It was during his tenure when Third Baptist Credit Union was formed (which later merged with American Baptist Credit Union) and when a major affordable housing project in the Western Addition was spearheaded in order to provide low-cost housing to the city's growing black population during and following World War II. While the housing development was not completed until a year after his passing in 1972, it was named the Frederick Douglas Haynes Gardens in honor of the pastor who had initiated the project.

Civil Rights Advocacy

As one of the few black civil rights leaders who had settled in the city prior to World War II, Haynes and his peers, including Robert B. Flippin, director of the Booker T. Washington Community Center, and Dr. Carlton B. Goodlett, a prominent physician, newspaper publisher, and civil rights leader, "helped set the stage for a substantial broadening of the black leadership class during the World War II era," when San Francisco experienced a significant increase in its black population.³³ This elite cohort of black leaders, of which Haynes was a part, "assume[ed] commanding leadership roles in pushing for full equality and greater opportunity for black San Franciscans."³⁴ Haynes' resume of civil rights activities spanned decades and causes. He participated in the Black Thursday march of 1934, during which longshoremen and dock workers went on strike in protest of unequal opportunity; he played a key role in the Pacific Telephone Company's decision to end its discriminatory hiring practices; he advocated for passage of a Fair Employment Practice ordinance through his work on the San Francisco Citizens Committee; and he frequently spoke alongside other high profile civil rights leaders such as the president of the local NAACP chapter, the chairman of the United San Francisco Freedom Movement, and other religious leaders.³⁵ ³⁶ In the 1960s, Third Baptist Church had a Civic and Social Actions Committee and organized a weekly "Race Relations Sunday" event.³⁷

One of Haynes' top civil rights priorities was educational equity. Under Haynes' direction, Third Baptist Church contributed monies to the Student Movement Fund, a youth-oriented organization aimed at fighting segregation, as well as to Dr. Martin Luther King Jr.'s effort to support, as described in a letter from Haynes to King, "the activities of our youth, particularly, the students that are fighting for equal rights."³⁸ In the spring of 1960, Rev. Haynes invited civil rights leaders, Dr. Martin Luther King, Jr. and Dr. Ralph Abernathy, to a citywide mass meeting on the topic of minority youth in the San Francisco public education system. The following is an excerpt from Haynes' initial to letter to the two, dated June 27, 1960:

³² Letter from Hubert Humphrey to Haynes, Sr., October 31, 1968.

³³ Broussard, 74.

³⁴ *Ibid.*, 183.

³⁵ Virginia Smith, "Over 4000 People Gather to Mourn Religious Leader," *The Peninsula Bulletin Weekly*, March 6, 1971.

³⁶ "S.F. Negro Rally Today at City Hall"

³⁷ Frederick D. Haynes Files, California Historical Society

³⁸ Letter to Dr. A.L. Davis, Jr. from Rev. Frederick D. Haynes, June 27, 1960; Letter to MLK Jr. from Rev. Frederick D. Haynes, June 27, 1960, Frederick D. Haynes Files, California Historical Society.

Dr. Carlton B. Goodlett, Physician and Publisher of our leading Negro newspaper, is the moving figure in our community to bring about aroused and interested citizenry in support of combating a hideous and sinister movement within the framework of our school system. This insidious pattern is unlike that found in the Southern areas of America; there, pro-segregationists are bold in proclaiming their undemocratic ideals. Therefore, the S.O.S. (Study our Schools) Committee would be extremely honored to have your service at a city-wide Mass Meeting, to be held on or about, May the 17th, the Anniversary of the historic Supreme Court edict of 1954.

A subsequent letter to Dr. Abernathy dated March 15, 1960 further explains the purpose of the event:

The objective of this mass gathering is of a two-fold nature. First of all, to review the historic decision of the Supreme Court and secondly, to raise funds for the purpose of exploring our local school system; with the object in mind to expose any vicious or sinister method being used against the minorities.³⁹

During the Haynes era, Third Baptist Church began its long tradition of serving as a platform for nationally-known black figures, civil rights activists, intellectuals, artists, and cultural icons. Among those who spoke or performed at Third Baptist Church during the Haynes era were civil rights leader, Dr. Martin Luther King Jr.; W.E.B. Du Bois, who along with his wife, chose Third Baptist Church as the venue for their West Coast lectures as well as for Dr. Du Bois' 90th birthday celebration; musician, actor, and civil rights activist, Paul Robeson; and world-famous entertainer, activist, and French Resistance agent, Josephine Baker.

Haynes Runs for Political Office on a Platform of Civil Rights

In 1945, Haynes became the first African American to run for the San Francisco Board of Supervisors, running again in 1947 and 1951. Although he was unsuccessful in securing a seat on the Board, his campaigns elevated the causes that he cared so deeply about. Running on a platform of civil rights, Haynes called for an end to racially restrictive covenants and discrimination in housing, segregation in public spaces and places of business, and employment discrimination in the city; he also came to the defense of labor unions. In reading one of his campaign flyers, this point becomes clear: "I have pledged myself to fight to my dying day to wipe out discrimination against minority races in the economical, political, and social life of our city, state, and nation."⁴⁰ Haynes also received the endorsement of key civil rights, labor, and left-leaning organizations: the San Francisco Ministerial Alliance, the Union Labor Party – AFL, the San Francisco CIO Council, and the Fillmore Democratic Club. The fact that Haynes received 36,000 votes "was impressive for a black candidate in the early 1950s," and evidence that "some whites also voted for Haynes."⁴¹ While he lost the election, Haynes' campaigns spurred the emergence of the black community as a political force to be reckoned with. From that point on, white politicians sought support from black voters and blacks were increasingly appointed to positions on civic boards and commissions.

A Lasting Legacy

³⁹ Letter to Dr. Abernathy, March 15, 1960, Frederick D. Haynes Files, California Historical Society

⁴⁰ Campaign flyer for Frederick D. Haynes' run for Supervisor, Haynes File, California Historical Society

⁴¹ Broussard, 238.

As the pastor of Third Baptist Church for 40 years, Rev. Frederick Douglas Haynes, Sr. oversaw a dramatic growth in the church's membership and budget, spearheaded the church's move to the Western Addition neighborhood, and forged the creation of numerous community programs and services whose impacts continue to be seen today. Haynes' work inside and outside the walls of Third Baptist Church led to his emergence as an important spiritual, community, and civil rights leader in the years leading up to and following WWII, and lasted until his death in 1971. His significant contributions as an individual and as a leader of Third Baptist Church were highly celebrated upon his passing. The following passage, published in a tribute to the late pastor, perhaps best articulates Haynes' role in sculpting Third Baptist Church into the institution it is today:

Under Rev. Haynes' driving dedication to social justice, Third Baptist Church developed into a bastion of strength, a refuge and a forum for courageous men and women hounded and punished by the Establishment for their vigorous exercise of dissent and independence.

Without a doubt, Haynes' accomplishments represent his strengths and convictions as an individual, but they also speak unequivocally to the tireless work of those with whom he collaborated, namely, the members of his congregation and fellow community activists engaged in local and national civil rights struggles. While the circumstances for blacks had improved some as a result of civil rights advocacy, "the persistent and determined struggle had not achieved racial equality for black San Franciscans or black westerners by the mid-1960s. De facto housing and employment discrimination existed throughout the 1970s and the early 1980s to some degree."⁴² Still, significant ground had been made in many cases and blacks commanded more political power than any prior time period.⁴³

Upon Rev. Haynes passing in 1971, Assistant Pastor Rev. James Spencer assumed the role as interim pastor. In 1972, Haynes Sr.'s son, Rev. Frederick Douglas Haynes, Jr. replaced his father as the congregation's next permanent pastor. Although he served in that capacity only three short years before his untimely death in 1975, Rev. Haynes, Jr. had started a prison ministry and completed the job his father started to build a large affordable housing development, the Frederick Douglas Haynes Gardens, in the Western Addition neighborhood.

The Amos C. Brown Era

In 1976, Reverend Amos C. Brown became pastor of Third Baptist Church, where he continues to serve alongside his wife, first lady of the church, Jane E. Brown. The legacy of civil rights activism that was established under previous pastors, most notably Rev. Hayes Sr., has continued to grow under the leadership of Rev. Brown. Brown was born in Jackson, Mississippi in 1941, the son of a preacher and the youngest in a family of eight children. He received his education at Morehouse College, Crozer Theological Seminary, and the United Theological Seminary where he received his doctorate degree in ministry. Prior to joining Third Baptist Church, Dr. Brown served as pastor at Saint Paul's Baptist Church in West Chester, Pennsylvania and Pilgrim Baptist Church in St. Paul, Minnesota.

⁴² Ibid., 245.

⁴³ Ibid.

The Makings of a Minister and Civil Rights Activist

Brown began his career in social activism early on in his life. He began civil rights activism at the age 14 in response to the killing of Emmitt Till. Following this horrific murder he organized the first NAACP Youth Council in the State of Mississippi. At the age of 15 his mentor, the late NAACP Field Secretary, Medgar Evers brought him to San Francisco to attend national convention of NAACP in 1956. It was at this convention that he met Martin Luther King, Jr. when he spoke during youth night on June 27, 1956. Dr. Brown later had the honor of being chosen as one of eight students in a social philosophy class that Dr. King was the only class ever taught during his lifetime in the spring semester of 1962. Also at that gathering he was impacted by such leaders as Clarence Mitchell, Roy Wilkins, Ruby Hurley, A. Philip Randolph. It was during his college days at Morehouse College from 1959-1964 that he rejoined with Martin Luther King, Jr. in the civil rights struggle and served as president of the Morehouse College Chapter of the NAACP. It was also during that year that he led a "Kneel-in" at white First Baptist Church that resulting in the desegregation of this Southern Baptist institution. He also served as youth field secretary in the summer months in Georgia, Mississippi, and South Carolina, where he led a "Wade-in" at Tybe Beach which resulting in the desegregation of that beach. In 1961 he also had the distinction of being a Freedom Rider. Rev. Brown was also the national chairman of the Youth Committee when he was elected the youngest to serve in that massive position in New York City.

Brown married Jane E. Smith, a student and fellow student civil rights activist at Spelman College in Atlanta whom he met while at Morehouse College. ⁴⁴ Smith stood beside Brown at the "Kneel-in" at First Baptist and later graduated from North Central College on an exchange program and received a Master's in Business. In 1976, the couple relocated to San Francisco where Reverend Brown became the pastor of Third Baptist Church. Smith later established her own real estate business in San Francisco so that many blacks would have equal opportunities to acquire housing. The Browns have three children.⁴⁵

Community Programs at Third Baptist Church Expanded

In the last 40 decades since Rev. Dr. Brown was called to minister at Third Baptist Church, a variety of new social and educational initiatives focusing on youth and education, refugee support services, senior citizens, and civic engagement, voter registration, and affordable housing have been launched in response to identified community needs, as have new cultural programs in an effort to promote black culture and musical traditions.

The strong emphasis on youth development promoted under Rev. Haynes tenure deepened under the leadership of Rev. Brown as a number of new youth educational programs were introduced. These include the Freedom Summer School, established in 1978; the "Back on Track" K-12 mentoring and

⁴⁴ David P. Cline, Oral Interview with Amos C. Brown, March, 2, 2013.

⁴⁵ David Brown is an actor in Los Angeles and founder of his own Film Festival "India Night" and has done much to help aspiring actors, film producers and writers get their start in the motion picture world. The Brown's Daughter Kizzie Brown-Duah is a very successful social worker and community developer in New York. She shares with her husband Kingsley Duah, a very successful real estate and tailing business called "The Privélege Group". The eldest son Amos C. Brown, Jr, is a manger in the Parks division of the Genesis automobile dealership in Los Angeles County.

afterschool program, a collaboration between Third Baptist and Temple Emanu-El Congregation; the “Student of Promise: Closing the Achievement Gap Initiative,” another collaboration between the church and Temple Emanu-El, and which is aimed at improving the educational outcomes for blacks, Latinos, and Asian Pacific Islanders’ and the Charles A. Tindley Academy of Music, aimed at keeping gospel musical traditions alive. The church’s youth gymnasium continues to provide a space for young members of the congregation and the surrounding neighborhood to engage in physical activity, and serves as a venue for one-on-one physical and mental health services and counseling. In addition, Third Baptist has continued to offer its hallmark college scholarships to youth members of its congregation as it had done in previous years. As the chairperson of the church’s scholarship committee, Mrs. Jane Brown has raised over \$100,000 towards college scholarships.⁴⁶

Brown’s legacy of community outreach has also included a focus on aiding African refugees of war and on developing transcontinental ties between the U.S. and Africa. Brown learned the importance of being a world citizen himself during a trip to Africa in 1964 through a program called Operations Crossroads Africa. Amidst the humanitarian crisis created by wars in Ethiopia and Eritrea in the 1970s, Third Baptist sponsored over 2,500 refugees and opened the African Refugee Resource Center (first housed in the basement of the Administration Building of Third Baptist Church) to help resettle thousands of refugees in need of housing. The first refugees to arrive, however, stayed at the home of Rev. Brown and his wife, Jane E. Brown, who turned their living room into temporary housing for refugees until the church was able to lease a large Victorian flat at 1341-1342 McAllister, just a few doors down from the church, to serve as a more permanent shelter for refugees. Named the “Refugee House,” the property is still owned by Third Baptist and continues to function in the same capacity. In the 1990s, Brown was one of the founding organizers of an African-African American Summit held in Côte d’Ivoire, Abidjan, Ivory Coast in Africa. Through the summit, the organizers sought to “build relationships across the Atlantic...to really help Africa go to the next level in terms of development in areas of education, economic empowerment, and community development.”⁴⁷ Brown continued to travel to Africa and attend subsequent summits.

A Leading Voice in San Francisco

Reflecting on the role that Third Baptist Church has played in the community, First Lady Jane E. Brown, stated: “Third Baptist has always been a leader. So I expect it will continue. If there’s something in the community that needs to be done, usually Third Baptist takes the lead.”⁴⁸ Third Baptist Church during the Rev. Brown has continued to serve as an important political voice for African Americans in San Francisco.

Through its socially progressive practices policies, Third Baptist Church has remained at the forefront of social issues in San Francisco. Rev. Brown ordained the first female preacher and deacon, for example, encouraging women to assume leadership positions within the church, a decision that was not met without controversy. Third Baptist has also offered onsite HIV and AIDS testing, and in 2008

⁴⁶ Third Baptist Church website, Thirdbaptist.org/tbc-yesterday, accessed May 11, 2017.

⁴⁷ David P. Cline, Oral Interview with Amos C. Brown, March, 2, 2013.

⁴⁸ Third Baptist Church, “Third Baptist Church of San Francisco: 160th Anniversary Documentary,” 2012.

opposed Prop 8, created by opponents of gay marriage.⁴⁹ As described by Preston J. Turner, Trustee Ministry Chairman of Third Baptist Church, the church “has a social conscious.”⁵⁰

Third Baptist has also maintained its tradition of hosting key figures in progressive politics and black arts and culture. Third Baptist has frequently served as the choice location for politicians wishing to address African American audiences and constituents in northern California. Jesse Jackson made Third Baptist one of his first stops during his 1984 U.S. presidential campaign and in 2002 President William Clinton attended the church’s 150th anniversary event to celebrate next to his longtime friend and early supporter of Clinton’s presidential campaign. Among the many concerts and cultural events sponsored by the church was a keystone event, “50 Years of Choral Music from 3rd Baptist Church,” which celebrated the longstanding choral traditions that had become a fixture of the church.⁵¹

As a reputable community leader, Rev. Brown was invited to sit on several boards and commissions including the National Baptist Convention on Civil Rights, the San Francisco chapter of the NAACP (where he served as president), and the Board of Directors of the NAACP. In 1982, Brown was appointed by then-Mayor Diane Feinstein to serve on the Community College Governing Board; he was elected for a second term in 1984. Then in 1996, Brown became the second African American to sit on the San Francisco Board of Supervisors. He was appointed by former Mayor Willie Brown for his first term and was elected in 1998 for a second term.⁵²

The current president of the San Francisco Board of Supervisors, London Breed, represents District 6 where Third Baptist is located. An African American woman who grew up in the Western Addition, Breed has been a lifelong member of Third Baptist. In a documentary video created for the church’s 150th Anniversary when Breed was the executive director of the African American Art & Culture Complex, another keystone institution in the Western Addition neighborhood and San Francisco’s larger African American community, Breed reflected on the church’s significance:

Third Baptist for me is a partner. It’s about bringing community together. Its about teaching us about our history to make sure we never forget how important it is for us to maintain our spiritual center and at the same time using our history and understanding what our community is really about and taking the opportunity to be engaged politically in order to make things better for our community.⁵³

Having come of age in the South during the Civil Rights era, Amos Brown was an active participant in desegregation activities such as the Freedom Riders, a student of Dr. Martin Luther King, Jr., and an influential young leader of the NAACP. His ministerial calling brought him to Third Baptist Church in San Francisco in 1976 where he built upon the activist underpinnings of earlier generations of black

⁴⁹ Leslie Fulbright and Matthai Kuruwila, “Prop 8 rivals seek support in black churches,” SF Gate, October 22, 2008.

⁵⁰ Oral communications with Preston J. Turner, Trustee Ministry Chairman of Third Baptist Church, March 29, 2017.

⁵¹ Clarence Johnson, “The New S.F. Supervisors/To Amos Brown, This Job is Fulfillment of Destiny,” SF Gate, May 28, 1996; Leah Garchik, “Clinton to help celebrate,” SF Gate, June 19, 2002; David P. Cline, Oral Interview with Amos C. Brown, March, 2, 2013.

⁵² David P. Cline, Oral Interview with Amos C. Brown, March, 2, 2013

⁵³ Third Baptist Church, “Third Baptist Church of San Francisco: 160th Anniversary Documentary,” 2012.

Baptist ministers, most notably Rev. Frederick Douglas Haynes, Sr. Third Baptist Church continues to fulfill a critical role in promoting black community self-determination and advocating on issues that matter to San Francisco's African American population.

SUPPORTING DOCUMENTATION

The history of Third Baptist Church, formerly the First Colored Baptist Church of San Francisco, is documented in two existing preservation planning documents: the *State of California's Application for Registration of Historical Landmark* for the church's original location at 1642-44 Grant Avenue (formerly Dupont Street) in San Francisco, and the *Draft African American Historic Context Statement*. Additional information about the history of the church and its role in the civil rights movement is documented in *Black San Francisco: The Struggle for Racial Equality in the West, 1900-1954* by Albert S. Broussard, as well as church archives and source documents, including several anniversary books published by the church and archival documents on file at the California Historical Society, the San Francisco African American Historical and Cultural Society, the San Francisco History Room of the San Francisco Public Library, and in local newspapers. A bibliography for further information about the history of Third Baptist Church is included at the end of this document.

ARTICLE 10 REQUIREMENTS SECTION 1004(B)

BOUNDARIES OF THE LANDMARK SITE

Encompassing all of and limited to Lot 013 in Assessor's Block 0778.

CHARACTER DEFINING FEATURES

Whenever a building, site, object, or landscape is under consideration for Article 10 Landmark designation, the Historic Preservation Commission is required to identify character-defining features of the property. This is done to enable owners and the public to understand which elements are considered most important to preserve the historical and architectural character of the proposed landmark. Character-defining features include all primary exterior elevations, form, massing, structure, architectural ornament and materials identified as:

- Existing siting of the church complex, including: the sanctuary building, its attached platform and raised staircase with curvilinear entablature at the corner of McAllister and Pierce Streets; a bell tower connected to the main church sanctuary building by the curvilinear entablature at the top of the staircase; and the youth/administration building located in the southeast portion of the property towards the rear

Church Sanctuary Building

Exterior

- Two-story, rectangular building plan
- Hipped roof

Bell Tower

- Detached rectangular bell tower
- Scored border and three raised vertical bands on the east and west elevations of the bell tower
- Scored square pattern, indented from each side on the north elevation of bell tower
- Vertical wood ribbon windows with divided lites on north elevation of bell tower
- Decorative square voids toward the top of the bell tower on all sides
- Cross ornament at top of bell tower

Entryway at north elevation

- Brick staircase at the corner of Pierce and McAllister Streets that leads to a concrete platform and the main entrance of the sanctuary
- Columns and curvilinear entablature near top of stairs at front of entrance, facing the corner of McAllister and Pierce Streets
- Decorative terracotta tile shaped as a star and inlaid into the concrete platform at the top of staircase at Pierce and McAllister Streets
- An octagonal baptismal font clad in narrow horizontally-oriented terracotta tile, located at the center of the concrete platform at the main entrance

North elevation

- Primary façade fronting McAllister Street
- Terracotta terrazzo at front entrance

- Recessed primary entrance to sanctuary, characterized by three pairs of metal frame glass doors
- Ornamental incised squares surrounding entrance of sanctuary
- Ornamental raised vertical bands extending from first story to roof and surrounding windows on north elevation
- Double hung wood windows with horizontal muntins, filled with yellow glass on north elevation
- Inset wood-frame cross-shaped window with yellow glass on primary façade

East elevation

- Vertical wood ribbon windows with divided lites on east elevation
- Double hung wood windows with horizontal muntins, filled with yellow glass on east elevation
- Raised vertical band ornamentation extending from first story to roof on east elevation

West elevation

- Wood vertical ribbon windows with divided lites on west elevation

South elevation

- Horizontal painted wood siding at rear

Interior

- Existing volume of sanctuary space
- Stained wood wainscotting
- Mezzanine
- Wooden trusses with shaped brackets
- Wood paneled ceiling
- Brass hanging lamps
- Raised and recessed wooden pulpit, altar and choir loft, with 18 recessed ornamental squares on ceiling above, two identical organ pipe systems flanking either side of the curtains, and space for drums and a church organ

Administration/Gymnasium Building

Exterior

- Three-story, rectangular building plan
- Flat roofline
- Inset north facade
- Multi-lite, wood sash, vertical ribbon window with textured yellow glass at north façade
- Multi-lite, wood sash windows with textured yellow glass at first floor of north facade
- Canopy

Interior

- Presence of assembly space with smaller conference rooms and offices at first floor
- Gymnasium on second, double-height floor with simple trusses, skylights, and hardwood floor

EXHIBIT A

Select Historical Photos



Left: Deacon of Third Baptist Church, C.A. Harris, speaks with news reporter on the roof of the former Charles Goodall Mansion where Third Baptist Church now stands, circa 1952. Newsclipping from *San Francisco News-Call Bulletin* describing the photo reads: "C.A. Harris, Deacon of Third Baptist Church, tells a news reporter of work by members of his congregation in demolishing pioneer mansion and their plans to use much of the old timbers in the construction of a new, modern church on the site." (Photo credit: *San Francisco Public Library Photo Collection*)

Below: Workers remove the turret on the observatory in the cupola of the former mansion of Captain Charles Goodall at Pierce and Mcallister Streets, which was demolished and replaced with Third Baptist Church in 1952 (photo credit: *San Francisco Public Library Photo Collection*)





Leaders of Third Baptist Church viewing plans for the new church building at McAllister and Pierce Streets, circa 1952. (Photo credit: Third Baptist Church)



Members of Third Baptist Church with Rev. Frederick D. Haynes, Sr. during dedication of the new church site, circa 1952. (Photo credit: Third Baptist Church)



Left: Third Baptist Church, March 21, 1953. Newscopy reads, "CHURCH OF THE WEEK—Third Baptist Church, McAllister and Pierce-sts, has served the Negro population of San Francisco for over 100 years, celebrating their centennial last year. Rev. Frederick D. Haynes began his ministry with this in 1932 when it was located at Hyde and Clay-sts. He reports marked increase in attendance since moving into the modern new building last December." (Photo credit: San Francisco Public Library Photo Collection)

Below: Members of Third Baptist Church lay the cornerstone for the new church building at 1399 McAllister Street, 1952. (Photo credit: Third Baptist Church)





W.E.B. Du Bois, founder of the National Association for the Advancement of Colored People (NAACP) addresses the members of Third Baptist Church in 1958 (*Photo Credit: African American Historical and Cultural Society*)

EXHIBIT B
Select Newspaper Articles

Segregation Dead, Says Negro Pastor

The Rev. Martin Luther King Jr., who led the Negro bus boycott in Montgomery, Ala., two years ago, declared here yesterday that "segregation is dead as a doornail."

"The only thing I'm uncertain about is the day of its burial," he said.

He attributed the death of segregation to the Supreme Court decision outlawing it in public schools, and to world opinion and the "power of God."

The young minister said he had assumed his duties in Montgomery with a deep concern for "social justice and social problems.

"It wasn't enough for me to just preach on Sunday without trying to correct the social conditions that often make people bad," he said.

The Rev. Mr. King addressed a standing-room-only congregation of more than 1000 persons yesterday morning in the Third Baptist Church, 1399 McAllister street.

A *San Francisco Chronicle* article published February 24, 1968 documents a visit and address that Reverend Martin Luther King Jr. gave to more than 1000 people at Third Baptist Church

What's Doing This Week?

Among activities scheduled for Bay Area organizations are the following.

Mrs. King Reception

The public is invited to the reception to be held for Mrs. Martin Luther King, wife of the civil rights leader, at 8 o'clock Monday evening in the Rose Room of the Sheraton-Palace Hotel.

Coretta Scott King is in the Bay Area to present a "Freedom Concert" at 3 o'clock Sunday afternoon at the Third Baptist Church, 1399 McAllister street.

Monday's reception is cosponsored by the church, the National Council of Negro Women and Bay Area Women for Peace.

Reservations may be made with Joyce McElvane, HE mlock 1-8242; Ella M. Bean, VAencia 6-9376, or the church, FIlmore 6-4426.

A donation of \$3 will be asked.

EXHIBIT C

Building Photos

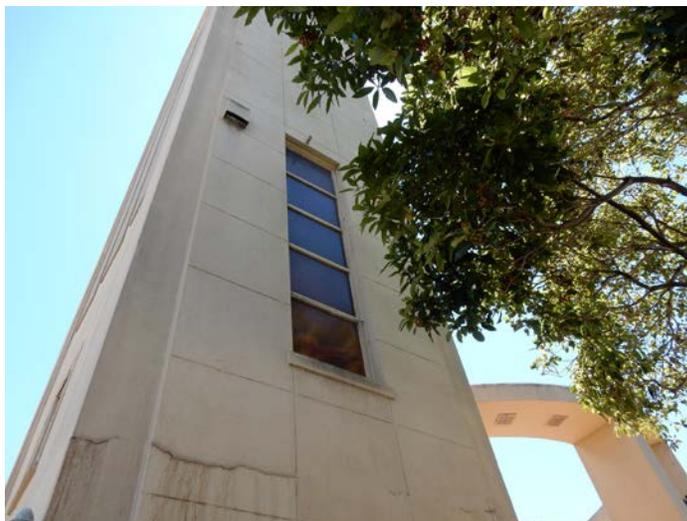
CHURCH BUILDING EXTERIOR



Bell tower, front stairway entrance, and primary (north) elevation of the main church building (constructed 1952). View southeast.



North elevations of bell tower and main church building. View south.



Detail of vertical wooden ribbon windows on bell tower. View southwest.

CHURCH BUILDING EXTERIOR



East elevation of main church building, vertical wood ribbon windows with divided lites and yellow glass, and south elevation of bell tower. View northwest.



East elevation of main church building and bell tower as seen from parking lot located on the church property. View west.



Upper portion of bell tower illustrating decorative scored borders, raised vertical bands, square voids, and cross ornament. View west.

CHURCH BUILDING EXTERIOR



West façade of main church building. View east.



Detail of west façade of main church building. View southeast.



Cornerstone on the primary (north) elevation of the main church building. View south.

CHURCH BUILDING EXTERIOR



West elevation of bell tower and top portion of curvilinear entablature near top of stairs at front entrance. View southeast.



Brick staircase, red brick flower beds, columns and curvilinear entablature at the church entrance, situated at the corner of McAllister and Pierce Streets. View southeast.



Brick staircase, columns, and curvilinear entablature at church entrance. View southwest.

CHURCH BUILDING EXTERIOR



Primary (north elevation) of main church building. View south.



Detail of cross-shaped window on primary (north elevation) of main sanctuary building. View southwest.



Octagonal baptismal font clad in long, narrow terracotta tile, and terracotta star inlaid in concrete platform at the main entrance. View northwest.

CHURCH BUILDING EXTERIOR



Octagonal baptismal font at front entrance of church, view south.



Primary entrance to main church building, view southwest.



Primary entrance to church building, view southeast.

CHURCH INTERIOR



View north



View northwest



View south

CHURCH INTERIOR (DETAILS)



Vertical wood sash ribbon windows with divided lites and yellow glass, East interior wall.



Wood ceiling and trusses, and detail of hanging lamp inside sanctuary.



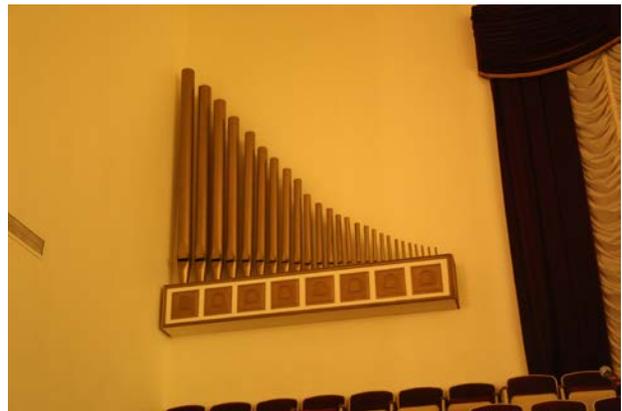
Sanctuary interior showing mezzanine and pews. View northwest.



Pulpit and choir loft inside sanctuary. View south.



Pulpit and choir loft. View southeast.



Detail of church organ pipes on south wall of interior sanctuary.

ADMINISTRATION/GYMNASIUM BUILDING EXTERIOR



North elevation administration/gymnasium building, view south.



North elevation, canopy detail. View southeast.



Breezeway between Administration/Gymnasium building and Sanctuary building. View south.

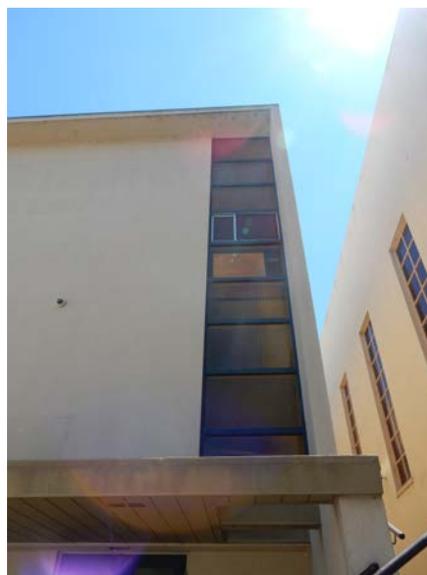
ADMINISTRATION/GYMNASIUM BUILDING EXTERIOR



Multi-lite, wood sash windows with textured yellow glass at first floor, near northeast corner of north façade, view south.



Multi-lite, wood sash windows with textured yellow glass at first floor, near northwest corner of north façade, view southwest.



Vertical wood ribbon windows with textured yellow glass on north elevation of administration/gymnasium building, view south.

ADMINISTRATION/GYMNASIUM BUILDING INTERIOR



Gymnasium interior at second floor, view southeast.



Gymnasium interior at second floor, view southwest.



Gymnasium interior at second floor, view south.

ADMINISTRATION/GYMNASIUM BUILDING INTERIOR (GROUND FLOOR)



Entry to conference room where music academy operates.



Entry to computer lab.



Conference room on ground floor, view northeast.



Entry to conference room where "Back on Track" educational program operates.



Assembly space, view southeast.



Assembly space, view northwest.

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Public Records

San Francisco's Assessor Recorder's Office records

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U.S. Census records

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To be completed.

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ACKNOWLEDGEMENTS

San Francisco City and County

Edwin M. Lee, Mayor

London Breed, District 5 Supervisor

Historic Preservation Commissioners

President: Andrew Wolfram

Vice-President: Aaron Jon Hyland

Commissioners:

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Rev. Amos C. Brown

Jamie Muntner

Perla Silva

Photography

All contemporary photography by Desiree Smith unless stated otherwise

1 [Planning Code - Landmark designation of 1399 McAllister Street (aka Third Baptist Church
2 Complex)]

3 **Ordinance amending the Planning Code to designate 1399 McAllister Street (aka Third**
4 **Baptist Church Complex), in Assessor’s Block No. 0778 Lot 013, as a Landmark under**
5 **Article 10 of the Planning Code; affirming the Planning Department’s determination**
6 **under the California Environmental Quality Act; and making public necessity,**
7 **convenience and welfare findings under Planning Code, Section 302, and findings of**
8 **consistency with the General Plan, and the eight priority policies of Planning Code,**
9 **Section 101.1.**

10 **NOTE: Unchanged Code text and uncodified text** are in plain Arial font.
11 **Additions to Codes** are in *single-underline italics Times New Roman font*.
12 **Deletions to Codes** are in *strikethrough italics Times New Roman font*.
13 **Board amendment additions** are in double-underlined Arial font.
14 **Board amendment deletions** are in ~~strikethrough Arial font~~.
15 **Asterisks (* * * *)** indicate the omission of unchanged Code
16 subsections or parts of tables.

17 Be it ordained by the People of the City and County of San Francisco:

18 Section 1. Findings.

19 (a) CEQA and Land Use Findings.

20 (1) The Planning Department has determined that the proposed Planning Code
21 amendment is subject to a Categorical Exemption from the California Environmental Quality
22 Act (California Public Resources Code section 21000 et seq., "CEQA") pursuant to Section
23 15308 of the Guidelines for Implementation of the statute for actions by regulatory agencies
24 for protection of the environment (in this case, landmark designation). Said determination is
25 on file with the Clerk of the Board of Supervisors in File No. _____ and is
incorporated herein by reference.

1 (2) Pursuant to Planning Code Section 302, the Board of Supervisors finds that
2 the proposed landmark designation of 1399 McAllister Street (aka Third Baptist Church
3 Complex), Lot 013, in Assessor's Block 0778, will serve the public necessity, convenience and
4 welfare for thereasons set forth in Historic Preservation Commission Resolution No.
5 _____, recommending approval of the proposed designation, which is incorporated
6 herein by reference.

7 (3) The Board finds that the proposed landmark designation of 1399 McAllister
8 Street (aka Third Baptist Church Complex), Lot 013, in Assessor's Block 0778 is consistent
9 with the San Francisco General Plan and with Planning Code Section 101.1(b) for the reasons
10 set forth in Historic Preservation Commission Resolution No. _____, recommending
11 approval of the proposed designation, which is incorporated herein by reference.

12 (b) General Findings.

13 (1) Pursuant to Section 4.135 of the Charter of the City and County of San
14 Francisco, the Historic Preservation Commission has authority "to recommend approval,
15 disapproval, or modification of landmark designations and historic district designations under
16 the Planning Code to the Board of Supervisors."

17 (2) On August 17, 2016, the Historic Preservation Commission added 1399
18 McAllister Street (aka Third Baptist Church Complex), Lot 013, in Assessor's Block 0778, to
19 the Landmark Designation Work Program.

20 (3) The Designation report was prepared and reviewed by Planning Department
21 Preservation staff. All preparers meet the Secretary of the Interior's Professional Qualification
22 Standards and the report was reviewed for accuracy and conformance with the purposes and
23 standards of Article 10.

1 (4) The Historic Preservation Commission, at its regular meeting of July 19,
2 2017, reviewed Department staff's analysis of 1399 McAllister Street's historical significance
3 per Article 10 as part of the Landmark Designation Case Report dated July 11, 2017.

4 (5) On _____, the Historic Preservation Commission passed Resolution
5 No. _____, initiating designation of 1399 McAllister Street (aka Third Baptist Church
6 Complex), Lot 013, in Assessor's Block 0778, as a San Francisco Landmark pursuant to
7 Section 1004.1 of the San Francisco Planning Code. Such motion is on file with the Clerk of
8 the Board in File _____ and incorporated herein by reference.

9 (6) On after holding a public hearing on the proposed designation and having
10 considered the specialized analyses prepared by Planning Department staff and the
11 Landmark Designation Case Report, the Historic Preservation Commission recommended
12 approval of the proposed landmark designation of 1399 McAllister Street (aka Third Baptist
13 Church Complex), Lot 013, in Assessor's Block 0778, in Resolution No. _____. Such
14 resolution is on file with the Clerk of the Board in File No. _____.

15 (7) The Board of Supervisors hereby finds that 1399 McAllister Street (aka Third
16 Baptist Church Complex), Lot 013, in Assessor's Block 0778, has a special character and
17 special historical, architectural, and aesthetic interest and value, and that its designation as a
18 Landmark will further the purposes of and conform to the standards set forth in Article 10 of
19 the San Francisco Planning Code.

20
21 Section 2. Designation.

22 Pursuant to Section 1004 of the Planning Code, 1399 McAllister Street (aka Third
23 Baptist Church Complex), Lot 013, in Assessor's Block 0778, is hereby designated as a San
24 Francisco Landmark under Article 10 of the Planning Code.

1 Section 3. Required Data.

2 (a) The description, location, and boundary of the Landmark site consists of the City
3 parcel located at 1399 McAllister Street, Lot 013, in Assessor's Block 0778, in San
4 Francisco's Western Addition neighborhood.

5 (b) The characteristics of the Landmark that justify its designation are described and
6 shown in the Landmark Designation Case Report and other supporting materials contained in
7 Planning Department Case Docket No. 2017-004024DES. In brief, 1399 McAllister Street
8 (aka Third Baptist Church Complex), Lot 013, in Assessor's Block 0778, is eligible for local
9 designation under National Register of Historic Places Criteria A (as it is associated with
10 events that have made a significant contribution to the broad patters of our history), B (as it is
11 associated with the lives of persons significant in our past), and C (as it embodies distinctive
12 characteristics of a type, period, or method of construction). Specifically, designation of the
13 Third Baptist Church Complex, the first African American congregation formed west of the
14 Rocky Mountains, is proper given its crucial role in the social, economic, and political
15 advancement of African Americans in San Francisco. As a flagship church within San
16 Francisco's African American community, designation is further warranted due to its
17 association with the nationally-recognized religious, community, and civil rights leader,
18 Reverend Frederick Douglas Haynes, Sr. Designation of 1399 McAllister Street is appropriate
19 given that it was one of the first ecclesiastical buildings constructed in the Western Addition
20 during the postwar period, and represented one of the earliest to depart stylistically from the
21 traditional Catholic-influenced architecture that characterized most Christian churches up until
22 the mid-twentieth century.

23 (c) The particular features that shall be preserved, or replaced in-kind as determined
24 necessary, are those generally shown in photographs and described in the Landmark
25 Designation Case Report, and which are incorporated in this designation by reference as

1 though fully set forth. Specifically, the following features shall be preserved or replaced in
2 kind:

3 (1) All exterior elevations, form, massing, structure, roofline, architectural
4 ornament and materials of the Church Building at 1399 McAllister Street, identified as:

5 (A) Two-story, rectangular building plan;

6 (B) Hipped roof;

7 (C) Detached rectangular bell tower, ornamented with scored borders and
8 raised vertical bands, vertical wood ribbon windows with divided lites, and decorative square
9 voids, capped with a cross ornament;

10 (D) Brick staircase at the corner of Pierce and McAllister Streets that
11 leads to a circular concrete platform and the main entrance of the sanctuary;

12 (E) Columns and curvilinear entablature near top of stairs at front of
13 entrance, facing the corner of McAllister and Pierce Streets;

14 (F) Decorative terracotta tile shaped as a star and inlaid into the concrete
15 platform at the top of staircase at Pierce and McAllister Streets;

16 (G) An octagonal baptismal font made of narrow, horizontally-oriented
17 terracotta tiles, located at the center of the concrete platform at the main entrance;

18 (H) Primary façade facing McAllister Street;

19 (I) Terracotta terrazzo at front entrance;

20 (J) Recessed primary entrance to sanctuary, characterized by three pairs
21 of metal frame glass doors;

22 (K) Ornamental incised squares surrounding entrance of sanctuary;

23 (L) Raised vertical band ornamentation extending from first story to roof
24 and surrounding windows on north elevation;

1 (M) Double hung wood windows with horizontal muntins filled with yellow
2 glass on north and east elevations

3 (N) Inset wood-frame cross-shaped window with yellow glass on primary
4 façade;

5 (O) Vertical wood ribbon windows with divided lites on east and west
6 elevations; and

7 (P) Horizontal painted wood siding at rear, south elevation.

8 (2) The character-defining interior features of the Church building are those
9 associated with areas that have historically been accessible to the public, and are depicted in
10 the floor plans or photos of the Landmark Designation Case Report, including:

11 (A) Existing volume of sanctuary space;

12 (B) Stained wood wainscotting;

13 (C) Mezzanine;

14 (D) Wooden trusses with shaped brackets;

15 (E) Wood paneled ceiling;

16 (F) Brass hanging lamps; and

17 (G) Raised and recessed wooden pulpit, altar and choir loft, with 18
18 recessed ornamental squares on ceiling above, two identical organ pipe systems flanking
19 either side of red fabric curtains, and space for drums and a church organ.

20 (3) All exterior elevations, form, massing, structure, roofline, architectural
21 ornament and materials of the Administration/Gymnasium Building at 1399 McAllister Street,
22 identified as:

23 (A) Three-story rectangular building plan;

24 (B) Flat roofline;

25 (C) Inset north façade;

1 (D) Multi-lite, wood sash, vertical ribbon window with textured yellow
2 glass at north façade;

3 (E) Multi-lite, wood sash horizontal ribbon window with textured yellow
4 glass at first floor of north façade; and

5 (F) Canopy.

6 (4) The character-defining interior features of the Administration/Gymnasium
7 building are those associated with areas that have historically been accessible to the public,
8 and are depicted in the floor plans or photos the Landmark Designation Case Report,
9 including:

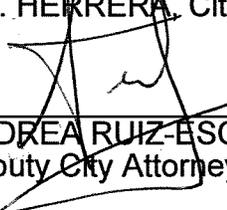
10 (A) Presence of assembly space with smaller conference rooms and
11 offices at first floor; and

12 (B) Gymnasium on second floor with simple trusses, skylights and
13 hardwood floor.

14
15 Section 4. Effective Date. This ordinance shall become effective 30 days after
16 enactment. Enactment occurs when the Mayor signs the ordinance, the Mayor returns the
17 ordinance unsigned or does not sign the ordinance within ten days of receiving it, or the Board
18 of Supervisors overrides the Mayor's veto of the ordinance.

19
20 APPROVED AS TO FORM:
21 DENNIS J. HERRERA, City Attorney

22 By:

23 
ANDREA RUIZ-ESQUIDE
24 Deputy City Attorney

25 n:\land\as2017\0900449\01205698.doc

ANTHONY G. WAGNER

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July 19, 2017

Andrew Wolfram, Commission President
San Francisco Historic Preservation Commission
1650 Mission Street, Suite 400
San Francisco, CA 94103

RE: New Third Baptist Church Landmark Designation

Dear President Wolfram:

I regret that I am unable to physically appear at today's hearing. I chair the Sutter Health Bay Area Board of Directors, and our Board's regular 12 noon meeting is being held today at our Emeryville headquarters. It is for that reason I am submitting this letter of support to grant landmark status to the Third Baptist Church of San Francisco.

I have been a deacon at Third Baptist for 40 years, served as Chair of the Worship Committee, Sunday School teacher, and recently, Chair of Pastor and Mrs. Brown's fortieth year anniversary celebrations.

For a 165 years, Third Baptist has been a beacon of hope to the San Francisco Bay Area; never treating the issues of society as separate from the mission of the church, particularly when members of the church were directly affected by systems of evil. Whether our first Pastor of African descent, the Reverend Charles Satchell, the second longest serving Pastor, the Reverend Doctor Frederick Haynes, Sr., or our current Pastor, the Reverend Doctor Amos Brown, it has always been in the DNA of the leadership of Third Baptist Church to address the societal ills of our community while providing spiritual succor to the faithful.

Personally, I think this designation is long overdue, particularly when a relatively recently created newcomer; i.e., the Alamo Square District, was designated as a historic district. I strongly support this designation for Third Baptist and would hope it could be granted before September 8th when we conclude our fortieth pastoral anniversary celebration in a program featuring former President William Clinton as our speaker. Thank you for any forthcoming support.

Sincerely,
Anthony G. Wagner

Testimony in support of Article 10 designation of 1399 McAllister Street July 19, 2017

John William Templeton

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Panelist, Pacific Coast Branch, American Historical Association, Aug. 2017

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1399 McAllister Street is a site of national significance because of its association with what the National Park Service calls the most important social movement of the 19th century—the abolition of slavery. It is the current sanctuary of Third Baptist Church, founded in 1852. Accordingly, it should have been recognized in the 1970s when the formal historic designation process began, when referenced in the Five Views study or certainly in 1995 when the original sanctuary of Third Baptist Church became a state registered landmark.

It is equally important because the Underground Railroad never ended for Third Baptist Church, Bethel A.M.E. or First A.M.E. Zion, all founded in 1852. African-American church properties associated with the 19th century are typically awarded National Historic Site status, and sites associated with prominent pastors of the 20th century are as well.

Predominately white churches in San Francisco of the 19th century were landmarked decades ago.

It would be a mistake to accept this designation without exploring why it has taken so long to occur, or why this alone is inadequate to the task of adequately interpreting the black church in San Francisco as a catalyst in American history.

Profound misinterpretation of American history has led to such catastrophes as the Dylan Roof massacre in Ebenezer A.M.E. Church. In recent years, San Francisco police and neighbors have made calls to the current site of Third Baptist Church to complain about noise at what should be considered a hallowed national shrine.

As a historian and as a person of faith, I would be remiss to be smug about the lowest level of historic designation.

This week, I am leading a 25th anniversary tribute at the African Burial Ground National Memorial in lower Manhattan with additional events at Hamilton Grange and Grant's Tomb. The proper context for appreciating Third Baptist Church is a global and national one because it is deeply connected with the main threads of the black experience.

Seventy-five percent of captives in the Middle Passage came from the highly-advanced Songhoy Empire, which covered an area twice the size of the United States, and most of the rest from the Kingdom of the Kongo, another nation-state.

They brought with them generations of burial and religious practices. From the inception of Western Hemisphere slavery to the American Revolution, they had to bury their dead in secrecy. Those burial services were conducted through retention of African tradition practices. Although every thing else was taken away from them, they insisted on burying their dead. The first organizations were burial societies.

When Anglican theologians made the tortured conclusion in the 18th century that Africans should be taught to read in order to read the Bible, it opened the way for the syncretization of African and European worship practices.

Significantly, all of the early black churches prior to 1830 had African or Abyssinian in their names, a rhetorical nod to their spiritual source. The result was the creation of churches which fulfilled the purposes of defining humanity for Africans as the institution where they maintained control

Third Baptist Church's founders had been part of that movement for decades before arriving in San Francisco. Dr. Amos C. Brown Jr., the current senior pastor, is expert in the journeys of Rev. Charles Satchell, who is comparable to the New Testament Paul as an evangelist of the faith.

Through him and the founders, who intentionally travelled by ship for months to reach San Francisco, was carried a special mandate.

As early as 1830, Bishop Richard Allen identified California, then led by the first of several Mexican governors of African heritage as a place for blacks to move. The earliest conventions beginning in 1816 were focused on where free Africans could go to escape not only slavery but significant proscriptions where slavery was no longer legal.

The movement to California was not just one of escape, but a significant strategic move which accelerated the end of bondage.

James Brown and George Washington Dennis, among those founders, worked closely with Mifflin Wistar Gibbs and Peter Lester in the creation of the Franchise League in 1851 and with Mary Ellen Pleasant.

After the first Underground Railroad rescue in California in San Jose in 1850, the three churches quickly organized along with Presbyterian and Episcopal congregations which have not survived 165 years, to put the longevity in context.

They operated in an environment dominated by Southern sympathizers after the Gold Rush who passed the right of testimony, franchise and possessory act limiting courts, voting and property ownership to white men.

Yet they understood that keeping the 31st state in a nation equally balanced before 1850 with slave and free states from joining the slave ranks was important to the overall abolition struggle.

They were armed for battle through the teachings of African Free Schools, started by Revolutionary heroes such as Alexander Hamilton in New York and Benjamin Franklin in Philadelphia. The Northwest Territories, which had banned slavery, were fertile ground for the church-building activities of Satchell, who was pastoring churches in Kentucky and Ohio in the 1830s.

Where black and white church goers had to connect in secrecy on the East Coast, they could collaborate in the open in San Francisco, with a number of prominent white Californians showing up in the programs of the three churches.

In the case of Third Baptist, its first sanctuary was purchased from Howard Presbyterian Church and the church joined the San Francisco Baptist Association, reporting in 1857 that its "main purpose was the elimination of American Chattel Slavery.

Third Baptist helps eliminate the misconception that Africans were passive bystanders in their own liberation. Instead, its history underscores the remarkable sense of purpose and clarity among three million who were restricted from communication or political activity.

Therefore, they had to compensate through the quality of their oratory and writing. The three churches are notable because of their ability to convince powerful whites of the justice of their cause.

The young people of those churches were educated in local versions of African Free Schools and were expected to play two instruments and to speak two languages in the 1850s.

Symphonic concerts and drama were frequent programs.

When Pleasant and Dennis funded the legal case for Archy Lee, they employed Edward Crocker and Edward Baker, a former law partner of Abraham Lincoln. Dennis' son was closely associated with Mark Hopkins, who became one of the Big Four railroad tycoons, who were all abolitionists.

Rev. Thomas Starr King gave sermons at Third Baptist, Bethel A.M.E. and First A.M.E. Zion after arriving in the 1860s to help parishioner Leland Stanford become the first pro-Union governor in 1862.

Pleasant also took a substantial sum to Chatham, ON for the organizing convention of what John Brown and Harriet Tubman wanted to be an armed rebellion of the enslaved, a step which Rev. Henry Highland Garnet had called for 1843 in Buffalo.

The result of that convention, John Brown's raid on Harper's Ferry, was the precipitating event for the Civil War.

Like Pleasant and Dennis chartering a ship to intercept Archy Lee on his way back to Mississippi, the black population of San Francisco took decisive steps to end a practice that was 250 years old

The building itself is emblematic of that valiant struggle because of the association with the leader of the battle, U.S. Grant, who not only vanquished Robert E. Lee, the captor of John Brown, but did it with 225,000 U.S. Colored Troops.

As President, Grant also defeated the Ku Klux Klan and gained passage of the 15th Amendment, protecting the right to vote for African-Americans.

Grant, Brown and Lincoln are beloved figures in African-American communities. Blacks in San Francisco supported the move of John Brown's widow and daughter to the Bay Area to eventually reside in Saratoga.

Grass roots fundraising drives in black communities supported the Lincoln Memorial and Grant's Tomb, the largest mausoleum in North America. This was their way of pushing back the revisionist history that sought to make the treasonous South appear noble during the most deadly Civil War in history.

John Brown caused a handful of deaths and was executed for seizing a single federal building. Lee broke his oath as a U.S. Army officer, refused to command Union forces and caused two million deaths but faced no punishment.

Likewise, the Goodall mansion at McAllister and Pierce was revered in the local black community because Grant had stayed there. When Third Baptist purchased the building in the 1940s, members took it apart by hand and used the lumber in the construction of the new facility, retaining some furnishings.

Since then, W.E.B. DuBois, Paul Robeson and Dr. John Hope Franklin have graced its stage. Martin Luther King Jr. lived nearby on Scott Street as a teenager during summer visits before attending Morehouse College, and specifically relied on Ray Taliaferro, the music minister of Third Baptist, as his musical director for any program in San Francisco.

Yet, a plaque on the building does not do Third Baptist Church justice. Marcus Books, Ingleside Presbyterian Church and Sam Jordan's have gotten the city designation as a result of my research and each reports dissatisfaction with the results or lack thereof.

Third Baptist, Bethel and First A.M.E. Zion aren't just 165 years old, but collectively they lit the fuse on the concluding act of the end of slavery. They should be honored in the same fashion as the National Park Service site at Ebenezer Baptist Church in Atlanta or the African Burial Ground, as places of national reverence, not anachronisms in the way of gentrification.

When the Alamo Square Historic District was created, Third Baptist was not even acknowledged then, although it is in the district and the oldest institution in the area. Hundreds of thousands come to see a set of houses popularized in a television series of the 1980s, but there is nothing to direct them to a church which helped keep this nation together.

Unless those throngs get to know the importance of Third Baptist, centrally located next to one of the city's most visited tourist locations, this designation will be an expression of white privilege to cover up the fact that it has been ignored for so long.

Rev. Satchell's grandson, Rev. Charles Satchell Morris, would become a celebrated minister of Abyssinian Baptist Church in New York City, as blacks began moving into Harlem soon after the building of Grant's Tomb.

In the absence of the knowledge of the pioneers of San Francisco, uninformed people call the area "the Harlem of the West." Yet the direction of influence was from San Francisco back East.

Bert Williams, whose house is two blocks from 1399 McAllister, would become one of the first blacks to move into Harlem after joining the Ziegfeld Follies.

Yet, at Abyssinian, hundreds of visitors wait for a few opportunities to worship, because the historical resources are much more fully appreciated.

Adequate recognition must include the proper support for the vast documentation created by five organizations which were founded in 1865 and a black press which extends back to 1854 in San Francisco.

To complete this study without using the archives of the San Francisco African-American Historical and Cultural Society, buried by the city for the past four years under the Civic Center, or using the photos of the Clarence Gatson Collection, the church photographer for 30 years, or the Wesley Johnson Family Collection, a family which began attending the church in 1915, means the whole story is not being told.

If we only recognize one building, we still omit the oldest black church building in the state, the 1908 sanctuary of Third Baptist Church and the earlier site in Union Square as well as the sites of Bethel A.M.E. and First A.M.E. Zion, which are important markers for the migration of African-Americans across the city.

An apology is in order for the omission of this designation has been a continuing insult to the African-American population of the city and all people of goodwill. Every reason for historic significance has been known for a century and a half.