



DRAFT

# LANDMARK DESIGNATION REPORT



## Third Baptist Church Complex 1399 McAllister Street

DRAFT Article 10 Landmark Designation Report submitted to the Historic Preservation Commission August 16, 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.*



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# Third Baptist Church Complex

## 1399 McAllister Street

**Church construction date:** 1952

**Architect:** William F. Gunnison

**Youth Center and Fellowship Building construction date:** 1956

**Architect:** Alfred W. Johnson

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 Alamo Square Landmark District, part of the larger Western Addition neighborhood in San Francisco. The church complex is comprised of two buildings, including a main church building in which the sanctuary is located, and a youth center and fellowship building which houses a gymnasium, assembly hall, classrooms, conference rooms, and administrative offices. 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 youth center and fellowship building was designed by architect, Alfred W. Johnson, and built in 1956.

#### *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 display three raised vertical bands rising up to about two-thirds the height of the tower, while twelve ornamental square voids adorn the remaining top third of the bell tower. The north and south elevations each feature a wide, raised vertical band lightly scored with a square incision pattern. A vertical pattern



of four square voids fills the top third of the tower on the north and south elevations. The lower half of the north elevation features a vertical ribbon of wood windows with divided lites. The bell tower is capped with an ornamental cross, added to the structure in 1959.

### *Church Building*

The church building was designed by William F. Gunnison and erected in 1952. Built of frame construction, the structure is one story (double-height) with mezzanine and partial basement. It is rectangular in plan and features a hipped roof and prominent courtyard entrance at the corner of McAllister and Pierce Streets.

The church's primary façade faces north and is clad in stucco, as are the east and west elevations. The front entrance of the church is accessible from a circular, concrete courtyard. A curved red brick staircase leads up to the courtyard, which is inlaid with terracotta tile placed to form the shape of a star covering most of the courtyard. An octagonal baptismal font clad in Roman brick is sited at the center of the courtyard and of the star. Columns support a curvilinear entablature overhead. Terracotta terrazzo decorates the foot of the doorway, which is recessed and characterized by three pairs of metal frame glass doors.

The church's fenestration 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, which repeat in a vertically-oriented pattern resembling a ribbon. Ornamentation includes incised squares around the entrance of the sanctuary, and raised vertical bands extending from the ground floor to the roof on the north and east elevations. Due to a later addition to the rear of the church building, the south elevation is characterized by horizontal painted wood siding. On the west elevation, towards the southwest corner of the addition, are two metal sash slider windows filled with textured opaque glass.

The interior of the church consists of a vestibule/lobby, sanctuary, second-story mezzanine, and a partial basement that houses offices. A wall and second set of doors separate the lobby from the sanctuary. The mezzanine is located overhead, above the vestibule at the north side of the building. The sanctuary, which comprises the vast majority of the interior space, is a large, rectangular room containing rows of pews in the nave divided by a central aisle leading up to the altar to the south. Stained wood wainscoting runs along all four interior walls, and the east and west interior walls feature long, vertical ribbons of wood windows with divided lites and textured yellow glass that illuminate the sanctuary with warm, yellow light. While the church exterior demonstrates a modern architectural approach, the building's interior displays a number of traditional elements, including wooden trusses with shaped brackets, brass hanging lamps, and wood paneled ceiling. The pulpit, altar, and choir loft are constructed of wood and raised and recessed into the south end of the church. The choir loft houses church organs and a drum set, which according to Reverend Amos C. Brown, pay homage to both the Western and African musical traditions that have influenced the Baptist faith.<sup>1</sup> Red fabric curtains adorn the south wall behind the choir loft with two identical decorative organ pipe systems flanking either side of the curtains. Behind the curtains is a second baptismal, which is regularly used by the congregation unlike the baptismal in the exterior courtyard. On the ceiling above the choir loft are 18 recessed squares that enhance the acoustics of the space while mimicking decorative elements of the exterior facades and bell tower.

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<sup>1</sup> Amos C. Brown, Pastor Third Baptist Church, personal communication, June 9, 2017.



### *Youth Center and Fellowship Building*

Designed by architect, Alfred W. Johnson, and constructed in 1956 as an addition, the youth center and fellowship building is a two-story with mezzanine 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 covering 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 youth center and fellowship building at the ground floor contains assembly space, conference rooms, and small classrooms and offices 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. Administration offices fill the mezzanine.

Photos of the building can be found in Exhibit C.

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

## STATEMENT OF SIGNIFICANCE

The Third Baptist Church Complex 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 Midcentury Modern ecclesiastical architecture in San Francisco.

Founded in 1852 as the First Colored Baptist Church of San Francisco, Third Baptist Church (renamed in 1855) was the first black Baptist congregation formed west of the Rocky Mountains and remained the only black Baptist church in San Francisco until the early 1940s. Through its many community-oriented activities, Third Baptist Church has played an important role in promoting black community leadership as well as the social, economic, and political advancement of African Americans in San Francisco.

Longtime pastor of Third Baptist Church, Reverend Frederick Douglas Haynes Sr., who served in that capacity from 1932 to 1971, emerged as a highly influential leader in San Francisco's 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 a position on the San Francisco Board of Supervisors, 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 in 1964. In 1996, 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. During the tenure of Reverend Brown, the congregation's legacy of social justice activism and community leadership continues to the present day.

Third Baptist Church is among several black protestant churches constructed in San Francisco during the postwar period. It is also one of the first churches in the city that broke from the traditional representations of ecclesiastical design to produce a new, simplified architectural expression that was thought to better articulate protestant beliefs through its simple and straightforward design approach. Many of these design elements are also characteristic of the Midcentury Modern style, which developed after World War II and became popular among Christian churches built during that period. 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 Midcentury 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 protestant church architecture designed in the Midcentury Modern style that developed in San Francisco 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 and criteria for designation identified above. The property maintains integrity in all seven aspects.

The Third Baptist Church Complex maintains a high degree of integrity as it relates to the church's historic significance as a beacon of black community leadership, and as an advocate for the social, economic, and political advancement of African Americans in San Francisco. The complex maintains the same location and setting since its construction for the Third Baptist congregation in 1952-1956 under the guidance of Reverend Frederick Douglas Haynes, Sr. through the end of its period of significance in 1971. The complex also maintains strong feeling and association with its historical significance as it continues to be owned and operated by Third Baptist Church. The congregation remains the largest black Baptist congregation in Northern California and continues to carry on its legacy of social activism. The interior spaces of both the church and the youth center and fellowship building convey the complex's historical use as a church, assembly space, and educational venue – uses that continue to the present.

The Third Baptist Church Complex also maintains a high degree of physical integrity in the areas of design, materials, and workmanship. Few alterations have been made to the buildings since their construction. According to building permit records, the "double face church cross sign" that sits atop the bell tower was added in 1959. Several in-kind repairs and a modest horizontal addition 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 both their architectural and historical significance.



## HISTORIC CONTEXTS

### 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 African Americans 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.<sup>2</sup> 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 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.<sup>3</sup>

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.<sup>4</sup>

### Locational History

In 1854, two years after it was founded, the First Colored Baptist Church 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 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.<sup>5</sup> That building, however, was destroyed during the 1906 earthquake and fire. 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 the mid-twentieth century when the congregation outgrew it. In 1952, Third Baptist Church relocated to the

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<sup>2</sup> 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.

<sup>3</sup> Kelley, Williams, VerPlanck, San Francisco Planning Department, 33.

<sup>4</sup> State of California Department of Parks and Recreation, *Application for Registration of Historical Landmark for Third Baptist Church, 1642-44 Grant Avenue*

<sup>5</sup> Third Baptist Church, [Thirdbaptist.org/tbc-yesterday](http://Thirdbaptist.org/tbc-yesterday), accessed April 4, 2017.



Western Addition where many of the city's African American residents lived – a pattern that occurred among many of the “older pioneer African American churches” during this time period.<sup>6</sup>

## Previous Sites of Third Baptist Church

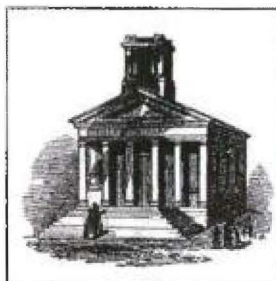
Eliza Davis



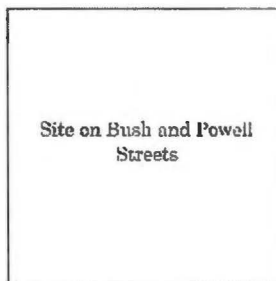
Third Baptist Church was founded in August of 1852 in the home of William and Eliza Davis on Kearny Street.



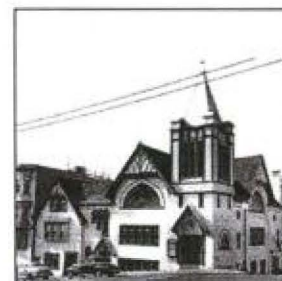
1854-1866: The original site of Third Baptist Church was on Grant Street (formerly Dupont Street) between Greenwich and Filbert



1867-1868  
Site on Jane and Natoma Streets (near Howard and Second Streets)



1869-1906  
The property was destroyed by fire in the 1906 earthquake. A new church was built in 1908.



1908-1952  
Site on Hyde and Clay Streets.

Previous sites of Third Baptist Church, excerpted from the book, *Third Baptist Church of San Francisco 150<sup>th</sup> Anniversary Celebration: 1852-2002* (Courtesy Third Baptist Church)

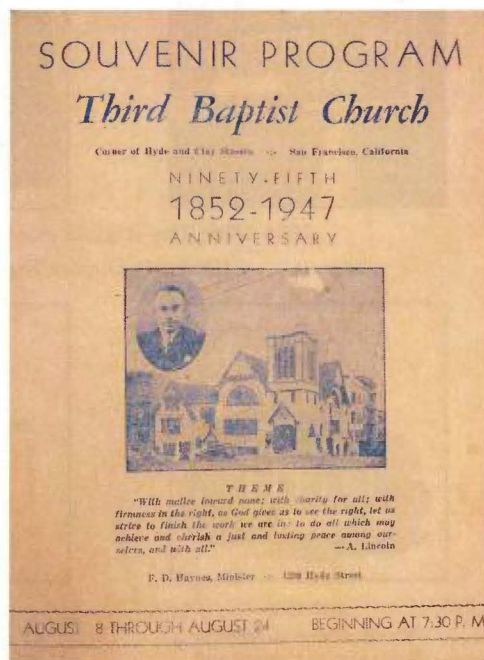
<sup>6</sup> Kelley, Williams, VerPlanck, San Francisco Planning Department, 108.

## Ministerial History

The church had no permanent pastor from 1852 to 1856, during which time 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. He and 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, J.A. Dennis, Elbert Moore, and James D. Wilson. The membership fluctuated between 13 and 243.<sup>7</sup>

Satchell had started a tradition of social activism and community leadership at Third Baptist Church that endured over the ensuing decades. 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.<sup>8</sup> As described in the church's 160<sup>th</sup> *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."<sup>9</sup> It remained the only black Baptist church in San Francisco through the 1940s, eventually blossoming into the largest black Baptist congregation in northern California, responsible for fostering generations of black community leaders and activists.<sup>10</sup>



Souvenir Program showing former location of Third Baptist Church at Hyde and Clay Streets (Courtesy California Historical Society)

<sup>7</sup> State of California Department of Parks and Recreation, *Application for Registration of Historical Landmark for Third Baptist Church, 1642-44 Grant Avenue*

<sup>8</sup> Ibid.; Third Baptist Church, "Third Baptist Church of San Francisco: 160<sup>th</sup> Anniversary Documentary," 2012; Third Baptist Church, *Third Baptist Church of San Francisco 150<sup>th</sup> Anniversary Celebration, 1852-2002*, San Francisco: CC InnerVisions, 2003.

<sup>9</sup> Third Baptist Church, "Third Baptist Church of San Francisco: 160<sup>th</sup> Anniversary Documentary," 2012.

<sup>10</sup> For more information about the early history of Third Baptist Church, see the *Application for Registration of Historical Landmark for Third Baptist Church, 1642-44 Grant Avenue*, included in the appendix.



## 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 devised plans for the building of a new church in the Western Addition, 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."<sup>11</sup>

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 in the city.<sup>12</sup> 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.<sup>13</sup>

African Americans continued to move to the neighborhood in the years following the war, encouraged by real estate agents and racist practices and policies such as 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*:

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.<sup>14</sup>

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 locate nearer to its expanding membership base, both Third Baptist Church and Bethel A.M.E. Church relocated to the Western Addition after the

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<sup>11</sup> Kelley, Williams, VerPlanck, San Francisco Planning Department, 55.

<sup>12</sup> Kelley, Williams, VerPlanck, San Francisco Planning Department, 79; Donna Graves and Page & Turnbull, *Japantown Historic Context Statement*, San Francisco: Page & Turnbull, 2011, 44.

<sup>13</sup> Graves and Page & Turnbull, 42-45.

<sup>14</sup> Kelley, Williams, VerPlanck, San Francisco Planning Department, 92.

war.<sup>15</sup> Third Baptist Church purchased the property at Pierce and McAllister Streets for its new location, which at the time was home to the mansion of Captain Charles Goodall.



Above: 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 (Courtesy San Francisco Public Library Photo Collection)



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. Newscopy 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." (Courtesy of San Francisco Public Library Photo Collection)

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<sup>15</sup> Ibid.



## Midcentury Modern Ecclesiastical Architecture in San Francisco

The Third Baptist Church Complex, located at McAllister and Pierce Streets, represents the congregation's third house of worship, constructed by and for the congregation beginning in 1952. It was one of the first black protestant churches constructed in San Francisco 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-twentieth century. In addition, the Third Baptist Church Complex features design elements characteristic of the Midcentury Modern style.

### *Third Baptist Builds New Church in the Western Addition*

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) and devised plans to erect three buildings on the site that would comprise the church. Two of the three planned buildings – the main church building and a youth center and fellowship building – were completed.



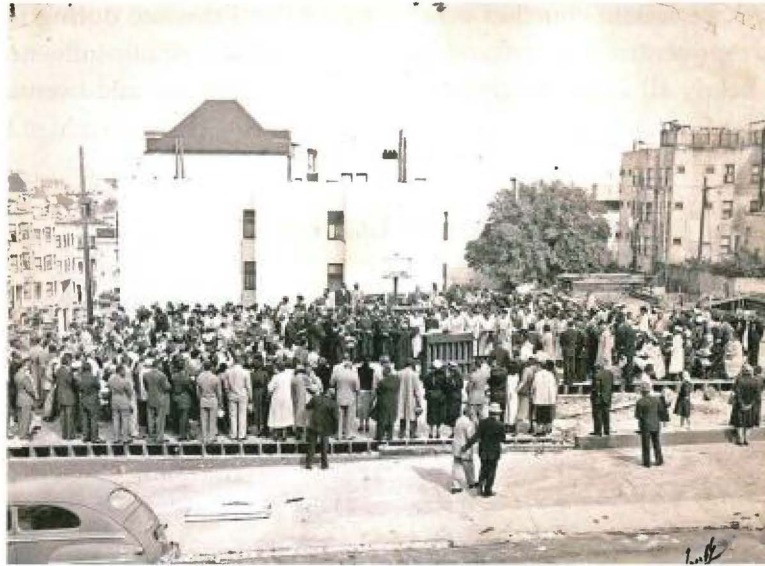
Left: Members of the Building Commission, circa 1952 (Courtesy California Historical Society)

Right: Members of the Building Commission with Rev. Frederick D. Haynes Sr. (pictured bottom left) viewing plans for the new Third Baptist Church building at McAllister and Pierce Streets, circa 1952. (Courtesy Third Baptist Church)

The permit for the new church building was approved on May 26, 1952 and the building was 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 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.<sup>16</sup>



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



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

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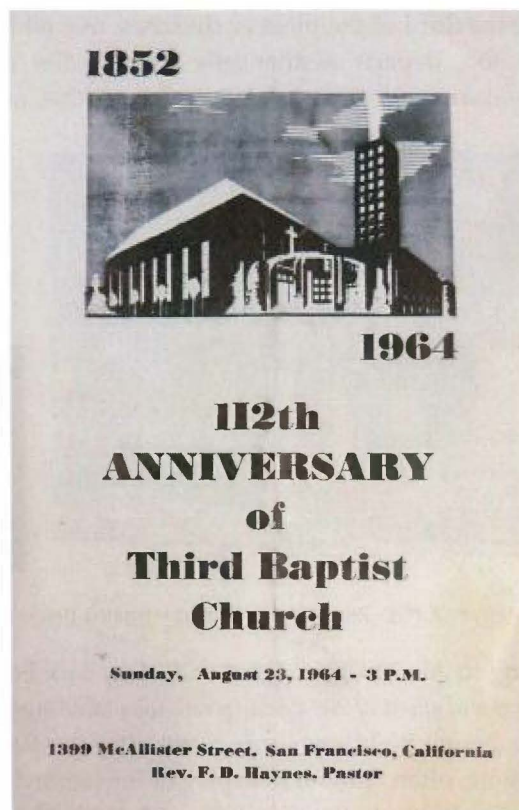
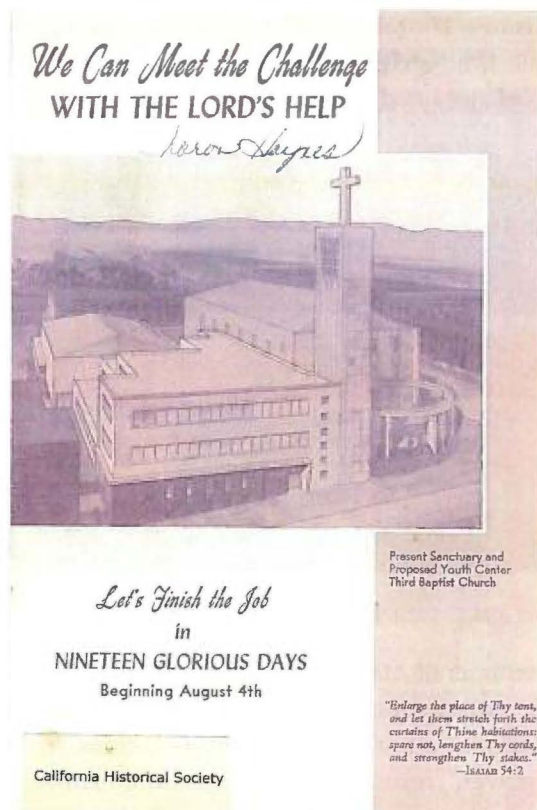
<sup>16</sup> "Religion: Negro Baptists Migrate," Frederick D. Haynes Sr. family papers, California Historical Society



The *SF Bay Cities Baptist Union 34<sup>th</sup> Annual Report* offers a description of the new church building:

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."<sup>17</sup>

In 1956, a two-story with mezzanine building was constructed for use as youth classrooms, assembly space, and a gymnasium. While there was a desire and subsequent fundraising effort to build a second youth building in the location of the current parking lot, those plans did not materialize.<sup>18</sup>



Left: Fundraising brochure depicting proposed youth center in foreground (not constructed) alongside existing church and auxiliary building (Courtesy California Historical Society)  
Right: 112<sup>th</sup> Anniversary program brochure, 1964, showing the planned youth building that was not constructed (Courtesy California Historical Society)

<sup>17</sup> *SF Bay Cities Baptist Union 34<sup>th</sup> Annual Report*, 28, date unknown, Frederick D. Haynes Sr. family papers, California Historical Society in the

<sup>18</sup> Frederick D. Haynes Sr. family papers, California Historical Society

## *African American Protestant Architectural Expression in San Francisco*

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."<sup>19</sup> 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, 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, emphasizing simple yet strong geometric shapes and patterns, and solid and unadorned walls.



Above: A.M.E. Zion Church (Desiree Smith) Below: Bethel A.M.E. Church (Courtesy [foodpantries.org](http://foodpantries.org))

According to Albert Christ-Janer and Mary Mix Foley, authors of *Modern Church Architecture: A guide to the form and spirit of 20<sup>th</sup> 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," resulting 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."<sup>20</sup> While protestant congregations often stripped such church interiors of idols or symbolic ornamentation (like stained glass, tapestries, statues, frescoes), elaborate exteriors (usually designed in the Baroque, Gothic, Renaissance, or Romanesque style of architecture) remained.<sup>21</sup> In the nineteenth century, even when protestant congregations constructed their own church buildings, many were reproductions of 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."<sup>22</sup> The ideal

<sup>19</sup> Christ-Janer and Folye, *Modern Church Architecture*, 243.

<sup>20</sup> *Ibid.*, 122.

<sup>21</sup> *Ibid.*

<sup>22</sup> *Ibid.*, 125.



“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 youth center and fellowship building fit squarely within the category of “protestant architectural expression” discussed here.

### *Third Baptist Church: A Midcentury Modern Institutional Building*

In addition, the Third Baptist Church Complex contains a number of the design elements that are characteristic of the Midcentury Modern style, as described in *San Francisco Modern Architecture and Landscape Design 1935-1970*, a historic context statement adopted by the City of San Francisco in 2011. As related in the historic context statement:

The number of new churches in San Francisco increased 69% from 1935 to 1955. By 1955 there were 430 churches in San Francisco. New religious buildings were primarily Christian churches and many embraced the exuberant forms characteristic of the Midcentury Modern and Expressionist styles...

Midcentury Modern is a term used to describe an expressive, often exuberant style that emerged in the decades following World War II. Influenced by the International Style and the Second Bay Tradition, Midcentury Modern was a casual, more organic and expressive style, and was readily applied to a wide range of property types. Custom-designed houses, residential tract developments, churches, and commercial buildings incorporated Midcentury Modern design...

Midcentury Modern is the most common Modern style built in San Francisco from 1945-1965. The style incorporates an array of design elements including cantilevered overhangs, projecting eaves, canted windows, projecting boxes that en-



Above: Third Baptist Church, March 21, 1953. News copy 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." (Courtesy San Francisco Public Library Photo Collection)

frame the upper stories, stucco siding, the use of bright or contrasting colors, spandrel glass, large expanses of windows, flat or shed roof forms, stacked brick veneer, asymmetrical facades, and occasionally vertical wood siding. Designers of church buildings experimented with the new shapes, materials, cladding and colors associated with Midcentury Modern. Historic references or revival influences are notably absent from the Midcentury Modern style. The term Midcentury Modern was generated by the public rather than scholars.<sup>23</sup>

The Third Baptist Church Complex displays a number of features that are characteristically Midcentury Modern, including flat roof forms, projecting overhangs, stucco siding, articulated primary facades, use of stacked Roman brick veneer, strong right angles and simple cubic forms, a courtyard entryway, integrated planters, terrazzo paving, and a projecting vertical element (the ornamental cross on top of the tower).<sup>24</sup> As further mentioned in *San Francisco Modern Architecture and Landscape Design 1935-1970*, institutional buildings (including churches) designed in the Midcentury Modern style frequently incorporated extended rows of steel-sash ribbon windows and brick accents, both of which are visible in the Third Baptist Church Complex. Other design elements common to Modern architecture more broadly, and which can be seen in the complex, especially in the 1956 addition, are corner windows and an emphasis on the horizontal.<sup>25</sup>

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 San Francisco during the postwar period and as an example of a Midcentury Modern institutional building.

### ***William F. Gunnison, Architect***

William F. Gunnison (1891-1977) designed the 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.<sup>26</sup>

### ***Alfred W. Johnson, Architect***

Alfred W. Johnson designed the 1956 youth and fellowship building that sits next to the 1952 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 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

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<sup>23</sup> Mary Brown, *San Francisco Modern Architecture and Landscape Design, 1935-1970*, 71, 189

<sup>24</sup> *Ibid.*, 189-190, 194.

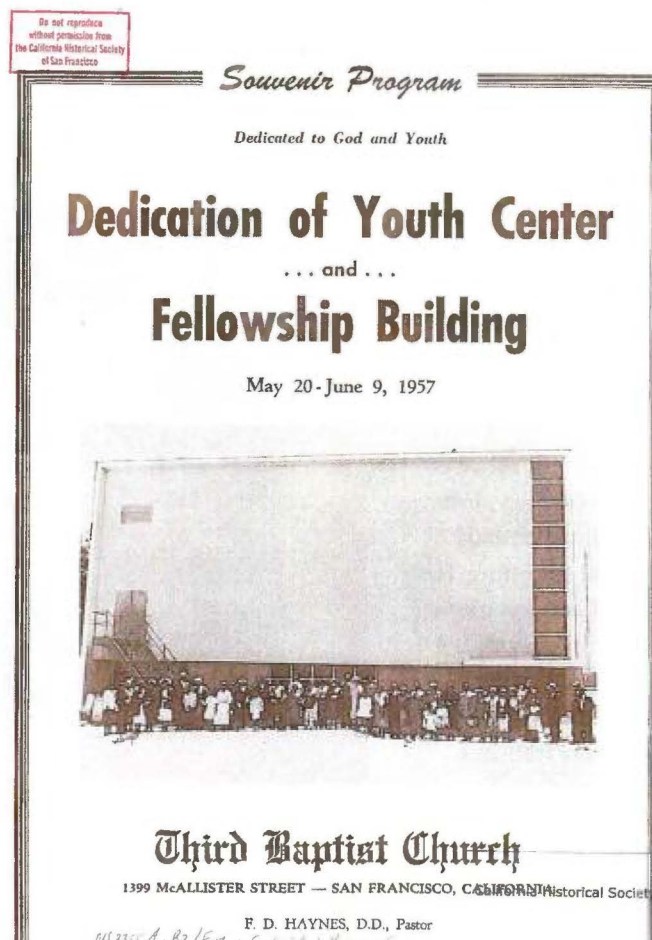
<sup>25</sup> *Ibid.*, 96, 106.

<sup>26</sup> 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.



the category of "Additions and Alterations for Church Architecture."<sup>27</sup> According to a 1951 program for the 5<sup>th</sup> Annual Art Festival produced by the San Francisco Art Commission, Johnson exhibited photographs, drawings, and models of his work at the event.<sup>28</sup>

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 19<sup>th</sup> 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.<sup>29</sup>



Left: Souvenir Program celebrating dedication of Youth Center and Fellowship Building designed by Alfred W. Johnson (Courtesy California Historical Society)

<sup>27</sup> AIA 1962 Directory

<sup>28</sup> San Francisco Arts Commission, 5<sup>th</sup> Annual Art Festival Program, 1951; AIA 1956 Directory; AIA 1970 Directory.

<sup>29</sup> 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.



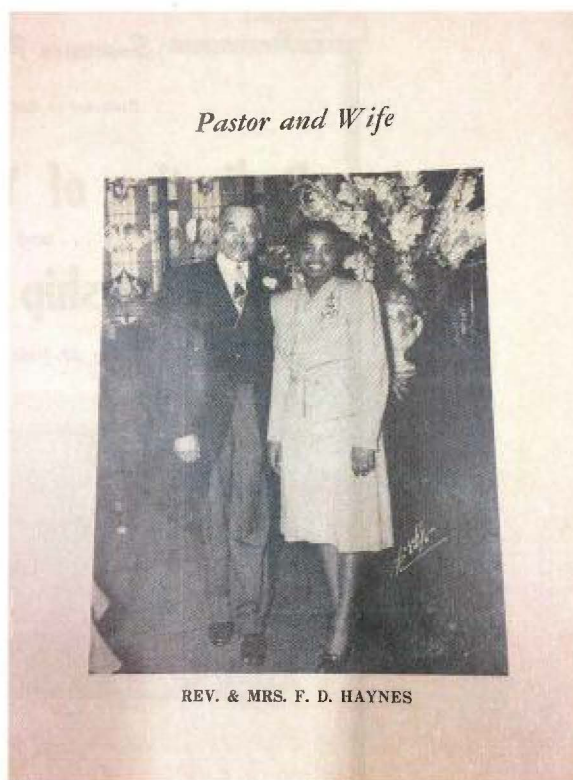
## Rev. Frederick Douglas Haynes, Sr.: A Religious, Community, and Civil Rights Leader

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. After being ordained in 1928, 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 as 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; and was a member of the NAACP and the San Francisco Opera Guild. In 1972, she became the first black woman elected to public office as a representative of the San Francisco School Board.<sup>30</sup>

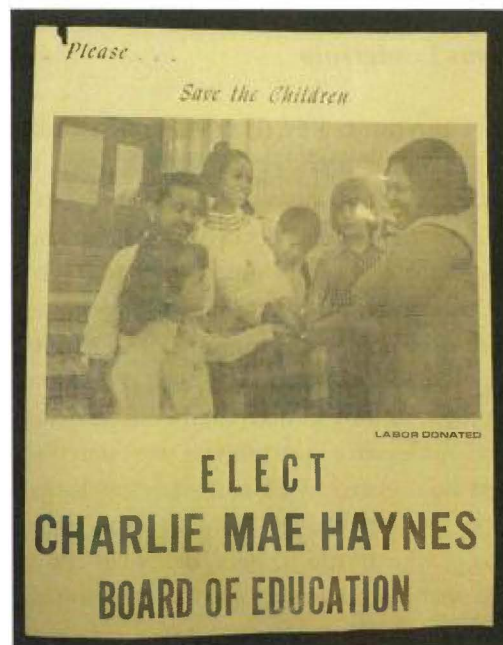
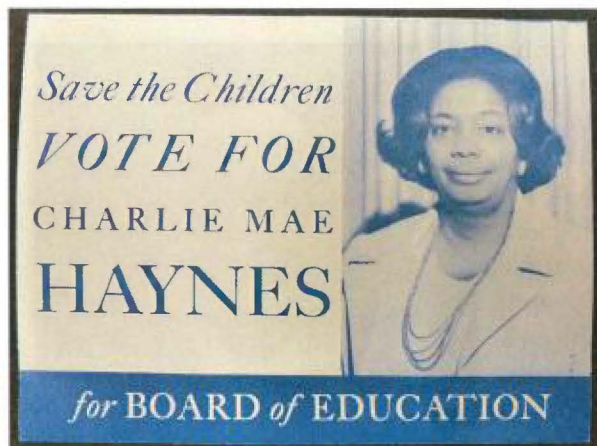
Like other black church ministers in San Francisco during the first half of the twentieth century, Rev. Haynes was formally educated and had already launched his career in ministry prior to joining Third Baptist Church.<sup>31</sup> While Haynes had proven himself as a leader in Los Angeles and Fresno early in his career, he made his most lasting contributions during the time he spent at Third Baptist Church. Described in an obituary as "one of the nation's foremost church figures," Haynes was widely known and admired for his spiritual and community leadership.



Above: Church program depicting Rev. Frederick D. Haynes, Sr. and Charlie Mae Haynes (Courtesy California Historical Society)

<sup>30</sup> Biography for Charlie Mae (Crawford) Haynes, Frederick D. Haynes family papers, California Historical Society

<sup>31</sup> Broussard, 55.



Above: Campaign flyers for Charlie Mae Haynes, candidate for San Francisco Board of Education in 1972 (Courtesy California Historical Society)



MRS. CORETTA KING, center, widow of slain civil rights leader, Dr. Martin Luther King, Jr., was in the Bay Area this week to endorse her choice of candidates for local and national office. She is shown on one of her visits with local candidates, Atty. Vincent Hallinan, candidate for Superior Court Judge and Mrs. Charlie Mae Haynes, candidate for the S.F. Board of Education.



Left: Coretta Scott King with Haynes, whom she endorsed for S.F. Board of Education in 1972 (Courtesy California Historical Society)

Right: *Sun Reporter* article published November 11, 1972 announcing Charlie Mae Haynes Board of Education campaign victory (Courtesy California Historical Society)



## Religious Leadership

First and foremost, Rev. Haynes was a tireless leader of his ministry. The church congregation and its budget grew exponentially under his watch – from 50 to more than 3,000 members by the time of his death in 1971 – and it was Haynes who oversaw the relocation of Third Baptist Church to its current edifice at McAllister and Pierce Streets. As evidenced by the numerous social programs and activities offered at the church, Haynes promoted self-sufficiency and youth development among church members, and dozens of outreach ministries offered opportunities for parishioners to deepen their spiritual enrichment and develop leadership skills. The following passage taken from a 1953 article published in religious publication, *Fortnight*, describes the transformation of Third Baptist from a struggling to a thriving congregation:

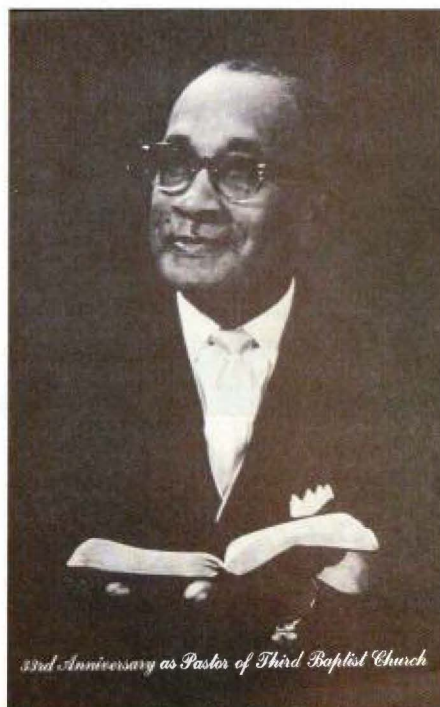
Hospitals, private homes, and public platforms in the city know this well-groomed, almost dapper figure who moves from appointment to appointment with unhurried precision; but the date he keeps most gladly

is on Sundays when he faces a flock which has grown remarkably since twenty years ago when he came to the Third Baptist Church as a young man...

He was invited by unanimous vote to the pastorate of historic Third Baptist Church in 1932...Most of the members were then unemployed, and often the Sunday offering did not exceed thirty dollars. There were times when there was no money for the minister's salary. Undaunted, the lithe, zealous preacher...put heart into his people, and re-vitalized the church.<sup>32</sup>

A passage in a tribute to Rev. Haynes published after his death testifies to the impact he 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.<sup>33</sup>



### Rev. Haynes Elected to Head California State Baptists

Rev. F. D. Haynes, pastor of Third Baptist Church, was elected president of the California State Baptist Convention at the 17th annual session, meeting here last week at Third Baptist.

Rev. Haynes, who has served as pastor of Third Baptist Church for more than twenty-five years, has been an active member of the California convention since its origin, having served as the convention's vice president, and president of the Ministers' Council.

He succeeds Dr. L. B. Moss, of Riverside, who has led the convention for eleven years as its president.

The Sun-Reporter was unable to get a statement from the new president because he left Monday night for Nashville, Tenn., where he is attending the annual meeting of the Baptist Sunday School Publishing Board.

Other officers elected include: Rev. H. B. Charles, of Los Angeles, vice president; Rev. A. G. Dones, of Oakland, secretary, and Rev. J. Kirkpatrick, treasurer.



REV. F. D. HAYNES

The next session of the convention will be held in Los Angeles.

Top: Photograph of Rev. Haynes published in church anniversary program (Courtesy California Historical Society).

Bottom: Article published in the *Sun Reporter* announcing Haynes election as president of the California State Baptist Convention (Courtesy California Historical Society)

<sup>32</sup> "Religion: Negro Baptists Migrate," *Fortnight*, January 19, 1953.

<sup>33</sup> "Editorials: A Tribute to Rev. F.D. Haynes," date unknown, Frederick D. Haynes, Sr. family papers, California Historical Society



Haynes' influence extended far beyond Third Baptist Church, however, as he held some of the highest-ranking positions available in the Baptist Church nationally. During the National Baptist Convention of 1958, Haynes welcomed and hosted over 25,000 members of the Baptist faith to San Francisco. He held numerous leadership positions over the years including: scholarship committee chair for the National Baptist Convention beginning in 1954, president of the California State Baptist Convention from 1960 to 1969, president of the S.F. Baptist Ministers Union, and membership in the Black Ministerial Alliance, a local organization comprised of black ministers advocating for equity in housing, employment, health care, and public services.<sup>34</sup>

### *Community Leadership and Civil Rights Activism*

As related 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.<sup>35</sup>

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.<sup>36</sup> 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."<sup>37</sup> U.S. Vice President Hubert Humphrey, too, lobbied for Haynes' endorsement during his 1968 run for president: "After the election, if I am elected as President, I will need your advice and support and prayers. May I count on you?"<sup>38</sup>

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<sup>34</sup> "Rev. Haynes – A Man For All People," *The Sun Reporter*, March, 6, 1971.

<sup>35</sup> Broussard, 63.

<sup>36</sup> *Ibid*, 66.

<sup>37</sup> Letter from John Shelley to Haynes, Sr., March 6, 1967, Frederick D. Haynes, Sr. family papers, California Historical Society.

<sup>38</sup> Letter from Hubert Humphrey to Haynes, Sr., October 31, 1968, Frederick D. Haynes, Sr. family papers, California Historical Society.



A right hand to the late Dr. Martin Luther King in the early days of the civil rights movement. Here he joins King, Abernathy and other leaders at a Cow Palace rally.

You would always find Rev. Haynes in the CENTER of community, civic, political and religious

Baptist there were only 50



Rev. Haynes confers with Congressman Philip Burton, Rev. Mac Davis of Long Beach, Dr. J.H. Jackson and Dr. C.B. Goodlett, his personal physician and advisor on political affairs.

Above: Newspaper clippings from a *Sun Reporter* article published after Haynes death in 1971. Haynes was an influential political leader and collaborated closely with other civil rights activists such as Martin Luther King Jr. and Dr. Carlton B. Goodlett (Courtesy California Historical Society)



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.<sup>39</sup> 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."<sup>40</sup> 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.<sup>41</sup> In the 1960s, Third Baptist Church had a Civic and Social Actions Committee and organized a weekly "Race Relations Sunday" event.<sup>42</sup>

One of Haynes' top civil rights priorities was educational equity. Under Haynes' direction, Third Baptist Church contributed financial support to the Student Movement Fund, a youth-oriented organization aimed at fighting segregation, and also 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."<sup>43</sup> 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 letter to the two, dated June 27, 1960:

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 17<sup>th</sup>, the Anniversary of the historic Supreme Court edict of 1954.<sup>44</sup>

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

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<sup>39</sup> Broussard, 74.

<sup>40</sup> *Ibid.*, 183.

<sup>41</sup> Virginia Smith, "Over 4000 People Gather to Mourn Religious Leader," *The Peninsula Bulletin Weekly*, March 6, 1971; "S.F. Negro Rally Today at City Hall," date and source unknown, Frederick D. Haynes, Sr. family papers, California Historical Society.

<sup>42</sup> Third Baptist Church documents, Frederick D. Haynes, Sr. family papers, California Historical Society.

<sup>43</sup> 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, Sr. family papers, California Historical Society.

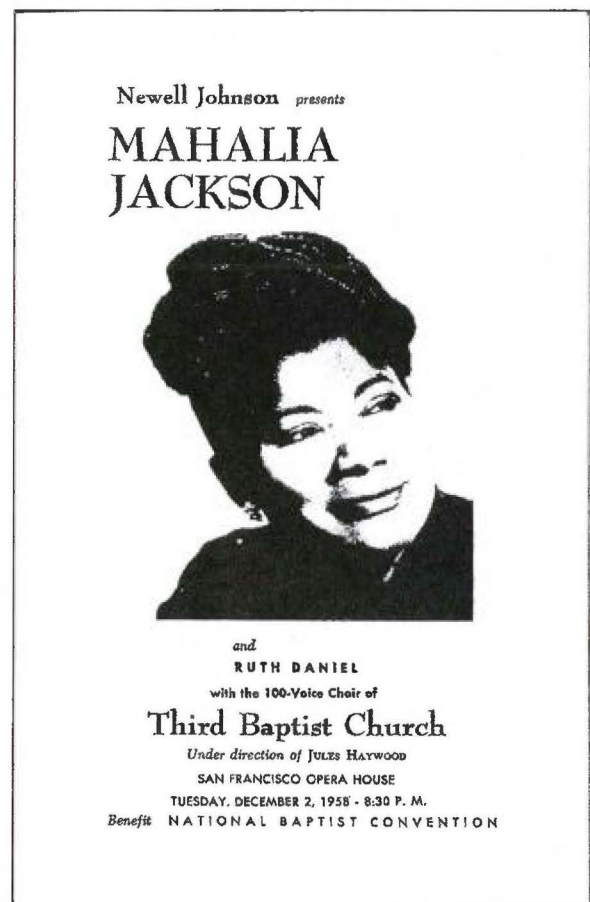
<sup>44</sup> *Ibid.*

local school system; with the object in mind to expose any vicious or sinister method being used against the minorities.<sup>45</sup>

Haynes also endeavored to build the economic capacity and alleviate poverty among black San Franciscans. It was during Haynes' 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 1972 – a year after his passing – it was named the Frederick Douglas Haynes Gardens in his honor.

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, Charlie Mae Haynes, chose Third Baptist Church as the venue for their West Coast lectures as well as for Dr. Du Bois' 90<sup>th</sup> birthday celebration; musician, actor, and civil rights activist, Paul Robeson; and world-famous entertainer, activist, and French Resistance agent, Josephine Baker.

Right: A 1958 Third Baptist Church special event program featuring Mahalia Jackson, known as the "Queen of Gospel." Gospel music has continuously been an integral component of Third Baptist Church's spiritual and educational services. (Courtesy Third Baptist Church)

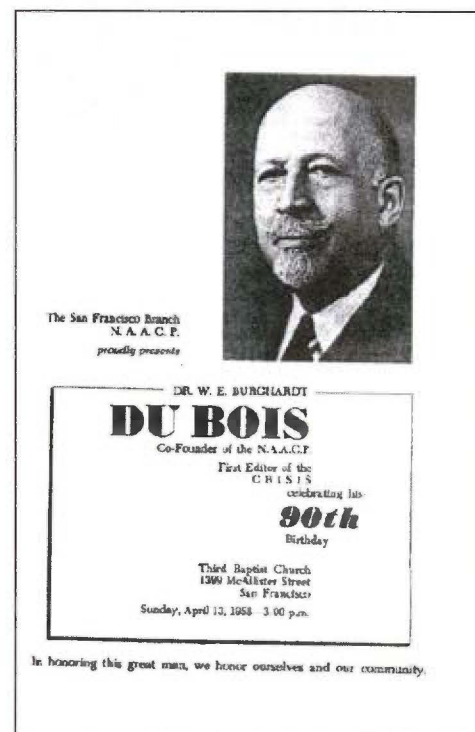
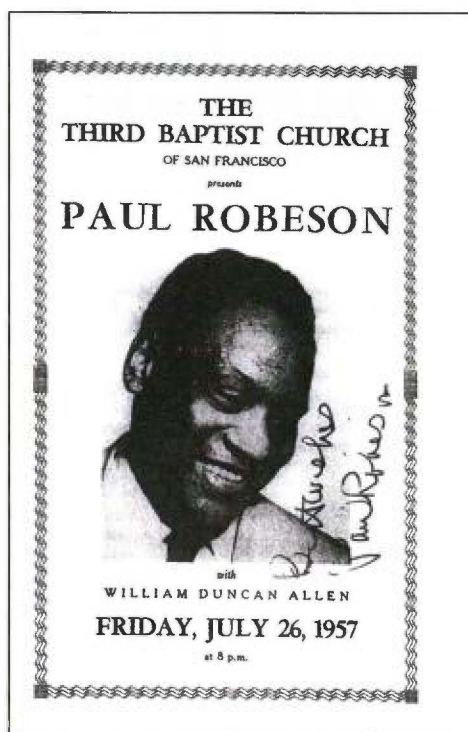


<sup>45</sup> Letter to Dr. Abernathy from Frederick D. Haynes, March 15, 1960, Frederick D. Haynes, Sr. family papers, California Historical Society.





Above: 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 (Courtesy African American Historical and Cultural Society)



Above: Third Baptist Church special event programs (Courtesy Third Baptist Church)

## Haynes Runs for District Supervisor

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 he cared so deeply about. A campaign flyer reads: "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."<sup>46</sup> As a candidate, Haynes defended labor unions and called for an end to discrimination in employment and housing, racially restrictive covenants, and segregation in public spaces and places of business.



Above: An *SF Reporter* article published September 20, 1947 showing Rev. Haynes as he files for the office of City Supervisor (Courtesy California Historical Society)

In 1951, Haynes 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 following passage comes from statement written by Dr. Haynes announcing his candidacy for Supervisor, published by the *Sun Reporter* on September 1, 1951:

Once again we have come to the task of selecting a mayor and members of the Board of Supervisors of our city. During these perilous times it is important that every citizen gives serious consideration to the election of men of integrity, honesty and intelligence, to public office. I feel that the selection of representatives of minority groups, such as Mexican-Americans, Japanese and Chinese-Americans, and Negroes, is a significant and important undertaking. Minority people should have representatives in every election campaign. During the campaign of 1945 and 1947 it was my good fortune and honor to have been selected as the

<sup>46</sup> Campaign flyer for Frederick D. Haynes' run for Supervisor, Frederick Douglas Haynes, Sr. family papers, California Historical Society.



candidate of the Negro community for the Board of Supervisors. I am happy to say that I not only received the support of the majority of my own group, but also the support of thousands of other citizens in our city...

**JOIN THE FIGHT TO ELECT HAYNES SUPERVISOR**

*Do You Know*

**For:**

1. An End to Jim-Crow in Our City
2. Jobs for ALL Without Discrimination
3. Strict Rent Control and Low Cost Housing
4. Repeal of Sales Tax
5. Decent Transportation
6. Defense of Labor Unions

**F. D. HAYNES**

**FOR SUPERVISOR**

*What is the Biggest...*

**F. D. HAYNES**

For SUPERVISOR

HEADQUARTERS  
1769-A SUTTER STREET  
FI 8-3375

California Historical Society

**Shame and Disgrace in San Francisco?**

**IT'S**

- ▼ Racially Restrictive Covenants! Discrimination in Housing!
- ▼ Segregation and Discrimination Against the Negro People and Other Minorities in Hotels, Restaurants and Other Public Places!
- ▼ Police Brutality and Attacks Upon the Negro People and Other Minorities!
- ▼ Discrimination in Employment! Mass Layoffs and Firing of Negro Workers and an Organized Attempt by the Employers to Drive Them From the City!

**F. D. HAYNES SAYS...**

FOR 18 YEARS A REGISTERED DEMOCRAT AND SAN FRANCISCO CHURCH AND CIVIC LEADER

**CANDIDATE for SUPERVISOR**

**VOTE NOV. 4th**

Endorsed By:

- San Francisco Ministerial Alliance
- Union Labor Party - A.F.L.
- San Francisco C.I.O. Council
- Fillmore Democratic Club

"I Have Pledged Myself to Fight to My Dying Day to W I P E O U T Discrimination Against Minority Races in the Economical, Political and Social Life of Our City, State, and Nation."

California Historical Society

Above: Haynes Supervisorial Campaign flyer (Courtesy California Historical Society)

As Broussard notes, the fact that Haynes received 36,000 votes in 1951 "was impressive for a black candidate in the early 1950s," and evidence that "some whites also voted for Haynes."<sup>47</sup> While he lost the election, Haynes' campaigns spurred the emergence of the black community as a political force to be reckoned with in San Francisco. From that point on, white politicians in the city sought support from black voters and African Americans were increasingly appointed to positions on civic boards and commissions.

<sup>47</sup> Broussard, 238.

## *Urban Renewal and Community Responses in the Western Addition*

From 1948 to 1970, several neighborhoods in San Francisco, including the Western Addition, were radically transformed during a series of urban renewal projects. As described in *San Francisco Modern Architecture and Landscape Design 1935-1970*:

Urban renewal changed the face of entire neighborhoods in San Francisco and nationwide from the 1950s to the early 1970s. In the postwar years, central-city areas were often seen as congested and increasingly obsolete, as they lost their share of economic activity relative to the booming suburbs. Older urban residential neighborhoods were viewed as blighted slums. A Works Progress Administration survey in 1939 found that over half of the properties in the Western Addition and South of Market area were substandard. San Francisco's first master plan, in 1946, identified four areas of blight: the Western Addition, South of Market, the Mission District, and Chinatown. Around this time the federal government began to subsidize redevelopment of urban areas. Title I of the Housing Act of 1949 facilitated redevelopment by giving local public agencies the power to acquire land through eminent domain and to clear, prepare and coordinate new development on the assembled parcels of land. The federal government paid for two-thirds of the costs needed to acquire and clear the land. "Slum clearance" was to be a major aspect; the initial legislation required urban renewal projects to destroy one unit of housing for each new one built.

The task of coordinating urban renewal fell to newly created local redevelopment agencies. The San Francisco Redevelopment Agency (SFRA) undertook eight redevelopment projects from 1948 through 1970, with the five most substantial being Western Addition A-1 and A-2, Diamond Heights, Golden Gateway, and Yerba Buena Center...

Criticism of urban renewal grew nationwide during the 1960s. Redevelopment projects were time-consuming and expensive and displaced thousands of residents and businesses from areas that were not necessarily "blighted." Some referred to urban renewal as "Negro removal." Studies found that many displaced residents were paying considerably more for only marginally better housing and were devastated by the loss of their familiar neighborhoods and connections to friends, family, and neighborhood groups. Many of the housing units destroyed, while perhaps substandard, were not replaced with equally affordable housing. About 650,000 housing units were destroyed nationwide, but only about 250,000 replacement units were built on the same site. In San Francisco 6,000 housing units were destroyed in redevelopment areas by 1969, with less than 1,000 units built to replace them. Much of the demolished building stock consisted of residential buildings constructed during the Victorian-era. About one-fourth of the families displaced from the Western Addition A-1 project relocated to adjacent areas, "thus finding themselves in the path of Western Addition A-2 bulldozers just a few years later."

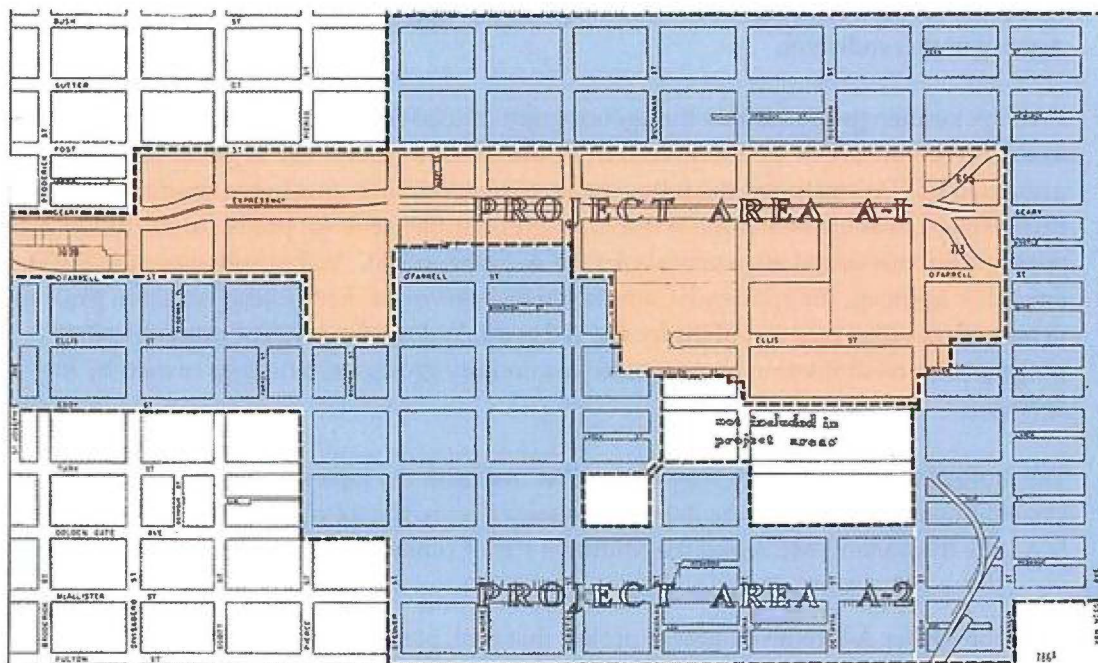
The Western Addition Community Organization (WACO) and Tenants and Owners in Opposition to Redevelopment (TOOR) formed to demand adequate replacement housing as part of the Western Addition A-2 and Yerba Buena Center projects, respectively.

Third Baptist Church fell just outside the boundary of Project Area A-2, which was a "60-block, 277-acre swath of the Western Addition," shown in the map below.<sup>48</sup>

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<sup>48</sup> Kelley, Williams, VerPlanck, San Francisco Planning Department, 125.





Map showing Redevelopment Project Areas A-1 and A-2 Source: San Francisco Redevelopment Agency

The Board of Supervisors approved the redevelopment project A-2 on October 15, 1964, but plans did not move forward until 1966 “in part because the federal government withheld HUD funds following the passage of Proposition 14” and in part due to “lawsuits filed by WACO [that] further delayed construction.”<sup>49</sup> While Third Baptist Church was not physically impacted by the project, many of its members, and many of the city’s African American residents more broadly, were at risk of displacement. By 1969, a coalition comprised of community organizations – known as the Project Area Committee (PAC) – was formed to serve as an official representative of the Western Addition neighborhood in dealings with the Redevelopment Agency. The Baptist Ministers Union, of which Rev. Haynes was president, joined the PAC in its work to advocate on behalf of the interests of neighborhood residents. A 1969 article published by the *Sun Reporter* entitled, “A-2 Housing: Western Addition Power and Unity,” documents a meeting between PAC and the Redevelopment Agency:

In a beautiful and powerful display of unity, various groups and residents of the Western Addition appeared together before the Redevelopment Agency Tuesday to present a program for housing construction in the Western Addition. The new group, representing 45 organizations, is called the Project Area Committee and was formed during the last week in consultation with Percy Steele of the Urban League and many other community leaders.

Dr. Wesley Johnson, PAC spokesman, commented to the Agency: “You’re always asking us, ‘What do you people want? Well, now we’re going to tell you what we want.” Johnson, Rev. Hannibal Williams of WACO, Rid Ridley of the EOC and Ulysses Montgomery then explained PAC’s position. Williams made it pointedly clear that WACO, the organization responsible for the U.S. District Court injunction halting forced relocation in the Western

<sup>49</sup> Mary Brown, *San Francisco Modern Architecture and Landscape Design, 1935-1970*.

Addition, favored housing construction and was willing to work with the Redevelopment Agency in this endeavor.

PAC spokesmen proposed that the agency grant official recognition to the new organization as the representative of the total Western Addition community. The 11-point program presented by PAC included the following recommendations: Encourage residents' involvement in all phases of the Western Addition urban renewal project to the fullest extent possible; Submission of all proposals for the A-2 area to PAC, before submission to HUD or any other agencies, for approval; Completion of a survey of the Western Addition prior to determining urban renewal plans for the A-2 area; And continuation of present agency programs for rehabilitation by non-profit community groups of buildings owned by the agency...

The multitude of community support for PAC includes the Japanese Nihon Machi Development Corporation, the Baptist Ministers Union, the John Hale Medical Society, the EOC, the Buchanan YMCA and the Midtown Park Committee for an Integrated Community.<sup>50</sup>

Compared to the earlier A-1 redevelopment project that took place in a comparatively smaller portion of the Western Addition known as Japantown, the A-2 redevelopment project included more low-cost housing as a direct result of the demands made by groups like PAC and the International Longshore and Warehouse Union (ILWU). In addition, the ILWU developed an alternative project plan that called for a phased approach so that "there would be no mass exodus from existing housing" and assisted black organizations to create co-op apartment complexes in the neighborhood. As stated in the *Draft African American Historic Context Statement*:

Estimates of the number of people displaced from A-2 were as high as 13,500, with 60 percent forced to move out of the Western Addition and 15 percent away from San Francisco altogether. Though some African Americans eventually returned, especially once the low and moderate-income developments were completed in the early 1970s, redevelopment permanently removed a large stock of affordable housing, replacing it with fewer than 300 units of subsidized housing. By 1971, the Family Service Agency of San Francisco recommended that the agency cease any further demolition activity or relocations from A-2 because of a worsening citywide housing crisis.<sup>51</sup>

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<sup>50</sup> Marion Fay, "A-2 Housing: Western Addition Power and Unity," the *Sun Reporter*, January 11, 1969.

<sup>51</sup> Kelley, Williams, VerPlanck, San Francisco Planning Department, 127.



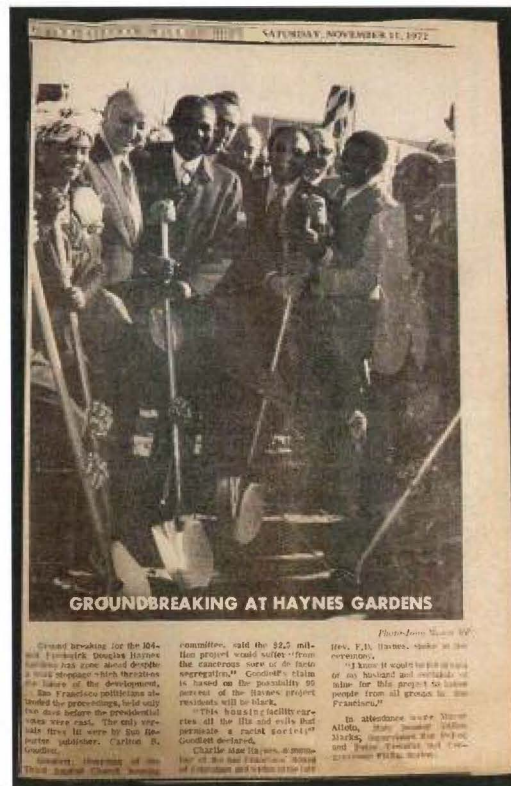
## A Lasting Legacy

As the pastor of Third Baptist Church for nearly 40 years, Reverend Frederick Douglas Haynes, Sr. oversaw a dramatic growth in the church's membership and budget, forged the creation of numerous community programs and services, and spearheaded the construction of its new church - one of the earliest properties built by and for African Americans in San Francisco. Upon his passing in 1971, Haynes' significant contributions as a religious and community leader were highly celebrated. The following passage, published in a tribute to the late pastor, aptly describes the religious leader's emphasis on social justice:

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.

Haynes' accomplishments also speak 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. As noted by Broussard, while "the persistent and determined struggle had not achieved racial equality for black San Franciscans or black westerners by the mid-1960s" significant ground had been made in many cases and African Americans commanded more political power than any prior time period.<sup>52</sup>

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. became the congregation's next permanent pastor, although he served in that capacity only three years before his untimely death in 1975. During that short time period, however, Rev. Haynes, Jr. was able to make several important contributions, including a prison ministry and the completion of a job his father had started - building a large affordable housing development in the Western Addition. It was named the Frederick Douglas Haynes Gardens in honor of Rev. Haynes, Sr.

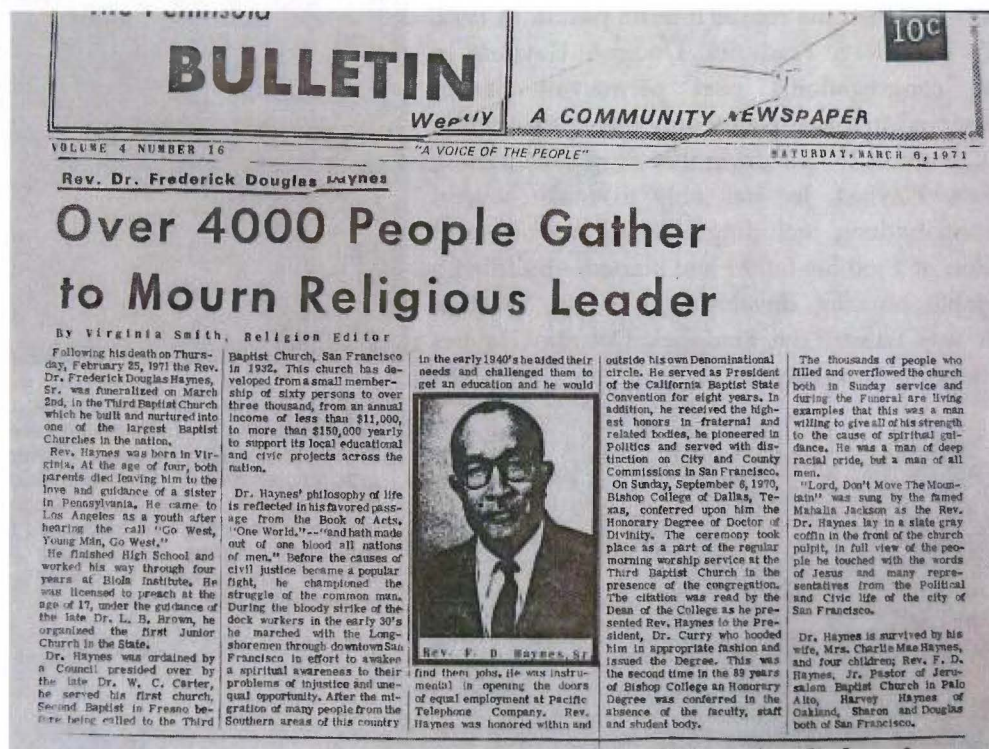


Above: A 1972 article (source unknown) documents the groundbreaking ceremony for Frederick Douglas Haynes Gardens. The article notes that Dr. Carlton B. Goodlett was the chairman of the Third Baptist Church housing committee and expressed fears that the new housing development would be racially segregated. (Courtesy California Historical Society)

<sup>52</sup> Ibid.



Below: Dozens of Bay Area newspapers featured stories about Rev. Haynes Sr. and the thousands who attended his funeral services following his death in 1971. (Courtesy California Historical Society)





## 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. Frederick D. Haynes, Sr., has continued to grow under the leadership of Rev. Brown.

### *The Makings of a Minister and Civil Rights Activist*

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 earned a doctorate degree in ministry; his doctoral dissertation was entitled, "Establishing an Educational Standard for an African-American Baptist Church in the 21<sup>st</sup> Century."

Prior to joining Third Baptist Church in 1976, Rev. Brown served as pastor of Saint Paul's Baptist Church in West Chester, Pennsylvania and Pilgrim Baptist Church in St. Paul, Minnesota. While in West Chester, Brown "had the signal honor of being the first Black, first Clergyman and youngest member to serve on the West Chester Area School Board in its history" and "in 1967, he led a campaign which caused the West Chester Borough Council to enact one of the strongest open housing ordinances in the nation."<sup>53</sup> While in St. Paul, Brown "served as a member of the St. Paul Planning Commission, NAACP President, three sessions as Chaplain of the Minnesota State Senate," and founded the Benjamin E. Mays Fundamental School.<sup>54</sup>

Brown began his career in social activism at the age of 14 in response to the lynching of Emmitt Till in Mississippi in 1955. The horrific murder motivated Brown to organize the NAACP's first ever youth council in the state of Mississippi the same year. In 1956 at the age of 15, Brown's mentor, the late NAACP Field Secretary, Medgar Evers, brought him to San Francisco to attend the national convention of the NAACP. It was at that time when Brown first met Dr. Martin Luther King, Jr. Brown spoke during the convention's Youth Night as the president of the Mississippi Youth Council, and met other inspirational leaders including Clarence Mitchell, Roy Wilkins, Ruby Hurley, and A. Philip Randolph who made a profound impact on him. It was also during this NAACP convening when Brown first worshipped at Third Baptist Church, not knowing that he would return decades later in 1976 to become its pastor.

It was during his undergraduate studies at Morehouse College from 1959-1964 when Brown rejoined with Martin Luther King, Jr. in the civil rights struggle. Brown was one of eight students to have taken the only college course ever taught by Martin Luther King Jr., held during the spring semester of 1962. While at Morehouse, Brown served as president of the school's NAACP chapter. During the summers he volunteered as a Freedom Rider in Mississippi, and served as youth field secretary for the NAACP for the states of Georgia, Mississippi, and South Carolina. As part of his civil rights activism, Brown led a "Kneel-in" at the white First Baptist Church in Atlanta, which resulted in the desegregation of the Southern Baptist institution. He was also instrumental in the desegregation of Tybee Beach in

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<sup>53</sup> Biographical Sketch of Amos C. Brown, Frederick D. Haynes, Sr. family papers, California Historical Society,

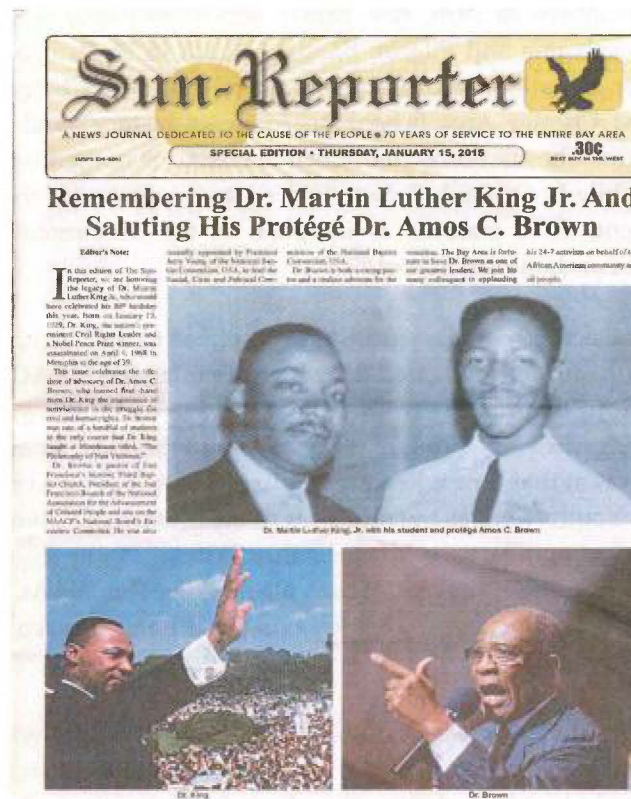
<sup>54</sup> Ibid.

Georgia, where he organized a "Wade-in." Rev. Brown was later elected as the National Chairman of the Youth Committee, a role he performed from New York City.

In its January 15, 2015 cover story celebrating the legacy of Dr. Martin Luther King and the "life-time of advocacy of Dr. Amos C. Brown," the *Sun-Reporter* notes the shared experience of the two leaders:

[Reverend Brown] learned first-hand from Dr. King the importance of nonviolence in the struggle for civil and human rights. Dr. Brown was one of a handful of students in the only course that Dr. King taught at Morehouse titled, "The Philosophy of Nonviolence."<sup>55</sup>

Brown married Jane E. Smith, a student and fellow civil rights activist at Spelman College in Atlanta whom he met while enrolled at Morehouse College.<sup>56</sup> Smith stood beside Brown at the "Kneel-in" at First Baptist and later graduated from North Central College with a master's degree in business. In 1976, the couple relocated to San Francisco where Rev. Brown became the pastor of Third Baptist Church. Smith later established her own real estate business in San Francisco so that blacks would have equal opportunities to acquire housing. The Browns have three children.<sup>57</sup>



Left: On January 15, 2015, the *Sun Reporter* published a special edition paper that celebrated the lifetime work and achievements of Dr. Martin Luther King Jr. and his protégé, Dr. Amos C. Brown (Courtesy Third Baptist Church)

<sup>55</sup> Ashley-Ward, Amelia, "Remembering Dr. Martin Luther King, Jr. And Saluting His Protégé Dr. Amos C. Brown," *Sun Reporter*, January 15, 2015.

<sup>56</sup> David P. Cline, Oral Interview with Amos C. Brown, March, 2, 2013.

<sup>57</sup> The Browns' three children are David Brown, Kizzie Brown-Duah, and Amos C. Brown, Jr. David Brown is an actor in Los Angeles and founder of his own Film Festival "India Night." He has done much to help aspiring actors, film producers and writers get their start in the motion picture profession. The Brown's daughter, Kizzie Brown-Duah, is a social worker and community developer in New York. She shares with her husband, Kingsley Duah, a successful real estate and tailing business called, "The Privilege Group." The eldest son, Amos C. Brown, Jr., is a manager in the Parks division of the Genesis automobile dealership in Los Angeles County.



## *Community Programs at Third Baptist Church Expanded*

In the last 40 decades since Rev. Brown was called to minister at Third Baptist Church, the congregation has enacted a variety of new social and educational initiatives in response to community needs. Initiatives range from youth and educational programs, refugee support services, and senior citizen outreach, to civic engagement, voter registration, and the development of affordable housing. The strong emphasis on youth development promoted under Rev. Haynes' tenure deepened under Rev. Brown's leadership. As recounted in a biographical sketch of Dr. Brown:

Upon assuming the pastorate of Third Baptist Church in June of 1976, he immediately led the congregation to assess the social and spiritual needs of the community. A blue ribbon committee spent considerable time studying the needs of the church and community. One finding was that the educational needs were great among Blacks in San Francisco. On the heels of this study, there was a crying need for someone to be an advocate for Black educators who were experiencing unjust employment practices. It was Pastor Brown who led the first successful boycott of the schools, calling attention to the plight of Black students and professionals...From this successful effort, the church was inspired to establish a summer school program for students K-12. Currently there are 248 students enrolled in the program.<sup>58</sup>

Educational programs begun during the tenure of Reverend Brown include the Freedom Summer School, established in 1978; the "Back on Track" K-12 mentoring and 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 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. Many of these programs take

place in the ground floor of the youth center and fellowship hall or in the gymnasium. The gymnasium also 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 Church has continued



Above: Rev. Amos C. Brown addresses congregation at Third Baptist Church (Courtesy Third Baptist Church)

<sup>58</sup> Biographical Sketch of Amos C. Brown, Frederick D. Haynes Sr. family papers, California Historical Society

to offer its hallmark college scholarships to youth members of its congregation. As a longtime chair of the church's scholarship committee, Mrs. Jane E. Brown has raised over \$100,000 towards college scholarships.<sup>59</sup>

Brown's legacy of community outreach also includes aid to African refugees of war and an effort to develop transcontinental ties between the U.S. and Africa. Brown learned the importance of being what he refers to as a "world citizen" during a trip to Africa in 1964 through a program called Operations Crossroads Africa. Amidst the humanitarian crisis spurred 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 youth center and fellowship building) to help resettle thousands of refugees in need of housing. The first refugees to arrive 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 to serve as a more permanent shelter for refugees. Named the "Refugee House," the property is still owned by Third Baptist Church 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, 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."<sup>60</sup>

### *A Leading Voice in San Francisco*

Third Baptist Church during the Rev. Brown era has continued to serve as an important political voice for African Americans 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."<sup>61</sup>



Above: Reverend Amos C. Brown in front of Third Baptist Church, circa 1970s (Courtesy Third Baptist Church)



<sup>59</sup> Third Baptist Church website, [Thirdbaptist.org/tbc-yesterday](http://Thirdbaptist.org/tbc-yesterday), accessed May 11, 2017.

<sup>60</sup> David P. Cline, Oral Interview with Amos C. Brown, March, 2, 2013.

<sup>61</sup> Third Baptist Church, "Third Baptist Church of San Francisco: 160<sup>th</sup> Anniversary Documentary," 2012.



Through its socially progressive practices and policies, Third Baptist Church has remained at the forefront of social issues in San Francisco. For example, Rev. Brown ordained the first female preacher and deacon and has encouraged women to assume leadership positions within the church, a decision that was not met without controversy. In response to Dr. Brown's action, the California State Baptist Convention expelled Third Baptist Church from the convention, although the church was eventually reinstated. Third Baptist has also offered onsite HIV and AIDS testing, and in 2008 opposed Prop 8, created by opponents of gay marriage.<sup>62</sup> Trustee Ministry Chairman of Third Baptist Church, Preston J. Turner, describes the church as having "a social conscience."<sup>63</sup>



Above: Rev. Amos C. Brown with San Francisco Mayor Edwin Lee behind the pulpit of Third Baptist Church (Courtesy Third Baptist Church)

Third Baptist Church has a long tradition of hosting key figures in progressive politics and black arts and culture. The church has frequently served as the venue of choice 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 celebration in honor of Dr. Brown, his longtime friend and early supporter. One of the church's landmark events was a cultural program entitled, "50 Years of Choral Music from 3<sup>rd</sup> Baptist Church," which celebrated the longstanding choral traditions that had become a fixture of the church.<sup>64</sup>

As a reputable community leader, Rev. Brown has been invited to sit on several boards and commissions such as 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, and was elected for a second term in 1984. In 1996 Brown became the second African American to hold a seat with the San Francisco Board of Supervisors when he was appointed by former Mayor Willie Brown; he was elected to carry out a second term in 1998.<sup>65</sup>

As related in a 2015 article published by the *Sun-Reporter* entitled, "Dr. Brown's Activism Praised By Colleagues In the Struggle For Civil and Human Rights":

Dr. Amos C. Brown's leadership as Pastor of San Francisco's historic Third Baptist Church, as a local and national leader in the National Association for the Advancement of Colored People (NAACP) and his activism in the struggle for civil and human rights for all Americans

<sup>62</sup> Leslie Fulbright and Matthai Kuruvila, "Prop 8 rivals seek support in black churches," *SF Gate*, October 22, 2008.

<sup>63</sup> Oral communications with Preston J. Turner, Trustee Ministry Chairman of Third Baptist Church, March 29, 2017.

<sup>64</sup> 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.

<sup>65</sup> David P. Cline, Oral Interview with Amos C. Brown, March, 2, 2013

has gained him the respect and admiration of his peers, including many of the nation's prominent leaders of all races and faiths.

Words used to describe Brown include "prophetic," "brilliant" and "the gold standard of leadership."

Longtime Civil Rights leader and Rainbow Push Coalition President, the Rev. Jesse Jackson, who was one of Dr. Martin Luther King's lieutenants, said of Dr. Brown, "He stood with MLK, at his feet as a student in the only class Dr. King ever taught. Rev. Brown kept high the banner of justice and equality, waving high in the air. I consider him a personal friend and mentor."

Roslyn Browck, Chairman of the NAACP National Board of Directors said, "Dr. Amos C. Brown has served as a member and continued his commitment to the NAACP during his years as a Morehouse college student...We are proud to have him as a member of our board of directors, which he serves so effectively."...

For the Rev. Al Sharpton President, National Action Network and host of MS-NBC's "Politics Nation," "Amos C. Brown personifies Black activism, the Black church and Black tradition, in an unparalleled and unique way. For one man to serve so strong, for so long, puts him in a category by himself."<sup>66</sup>

The current president of the San Francisco Board of Supervisors and District 5 representative, London Breed, has been a lifelong member of Third Baptist Church. In a documentary video celebrating the church's 150<sup>th</sup> Anniversary, Breed – who was then the executive director of the African American Art & Culture Complex – reflected on the significance of Third Baptist Church:

Third Baptist for me is a partner. It's about bringing community together. It's 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.<sup>67</sup>

Under the leadership of Dr. Amos C. Brown, 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. Having come of age in the South during the Civil Rights era, Amos Brown actively participated in desegregation activities like Freedom Summer, studied under Dr. Martin Luther King, Jr. in the only college course King ever taught, and proved himself as an influential young leader of the NAACP during his high school and college years. Dr. Brown's ministerial calling brought him to Third Baptist Church in 1976 where he expanded upon the activist underpinnings of previous ministers, including Rev. Frederick Douglas Haynes, Sr.

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<sup>66</sup> Gail Berkley, "Dr. Brown's Activism Praised By Colleagues In The Struggle For Civil and Human Rights," *Sun-Reporter*, January 15, 2015.

<sup>67</sup> Third Baptist Church, "Third Baptist Church of San Francisco: 160<sup>th</sup> Anniversary Documentary," 2012.



## 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 church building, its attached courtyard entryway with platform, raised staircase, and curvilinear entablature at the corner of McAllister and Pierce Streets; a bell tower connected to the church building by the curvilinear entablature at the top of the staircase; and the youth center and fellowship building located in the southeast portion of the property towards the rear of the site

### Church Building

#### *Exterior*

- One-story (double height) with mezzanine, 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

#### Courtyard at north elevation

- Brick staircase at the corner of Pierce and McAllister Streets with integrated red brick planters
- Courtyard featuring a concrete platform that leads to the main entrance of the sanctuary
- Columns and curvilinear entablature above courtyard at front of entrance, sited at 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 Roman brick veneer, located at the center of the concrete platform at the main entrance



#### North elevation

- Primary façade facing 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

#### *Interior*

- Lobby
- Existing volume of sanctuary space
- Pews
- Stained wood wainscoting
- Mezzanine
- Wooden trusses with shaped brackets
- Brass hanging lamps
- Raised and recessed wooden pulpit, altar and choir loft, with 18 recessed ornamental squares on ceiling above, two identical decorative organ pipe systems flanking either side of an interior baptismal, and space for drums and a church organ

### **Youth Center and Fellowship Building**

#### *Exterior*

- Two-story with mezzanine, 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

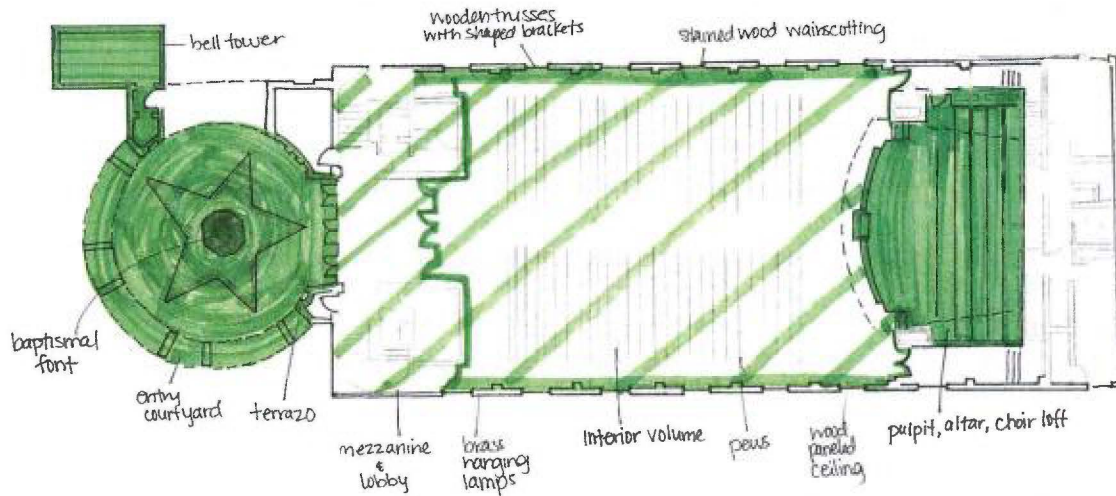
#### *Interior*

- Presence of assembly and educational space at the first floor
- Gymnasium on second, double-height floor with simple trusses, skylights, and hardwood floor

## EXHIBIT A: SIGNIFICANCE DIAGRAMS

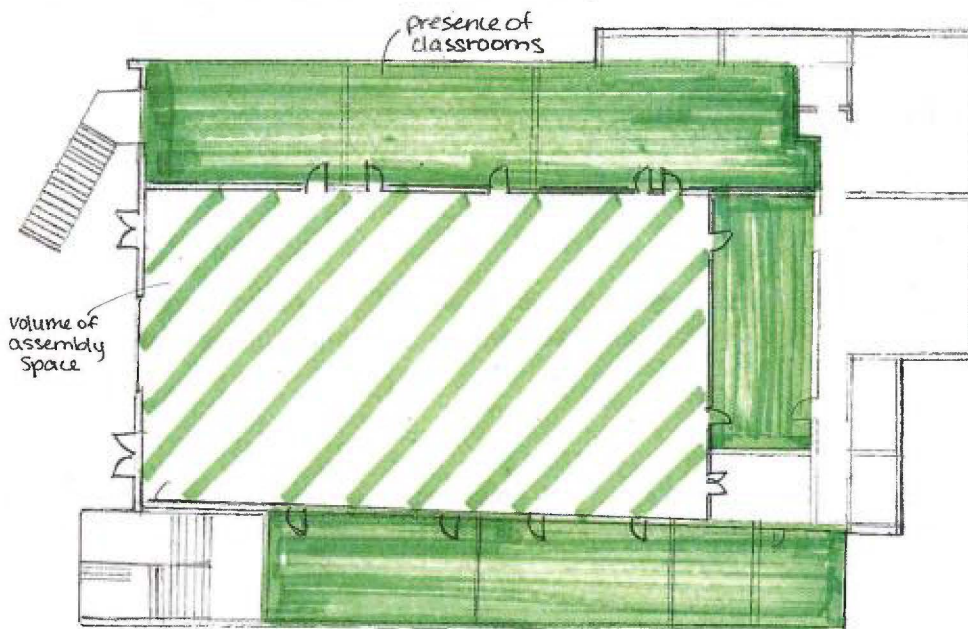
The following diagrams illustrate the location of interior character-defining features of the Third Baptist Church Complex, as described above. Character-defining features are labeled below and shaded or hatched in green. Hatches demarcate interior spaces where volume is a character-defining feature.

### Church Building



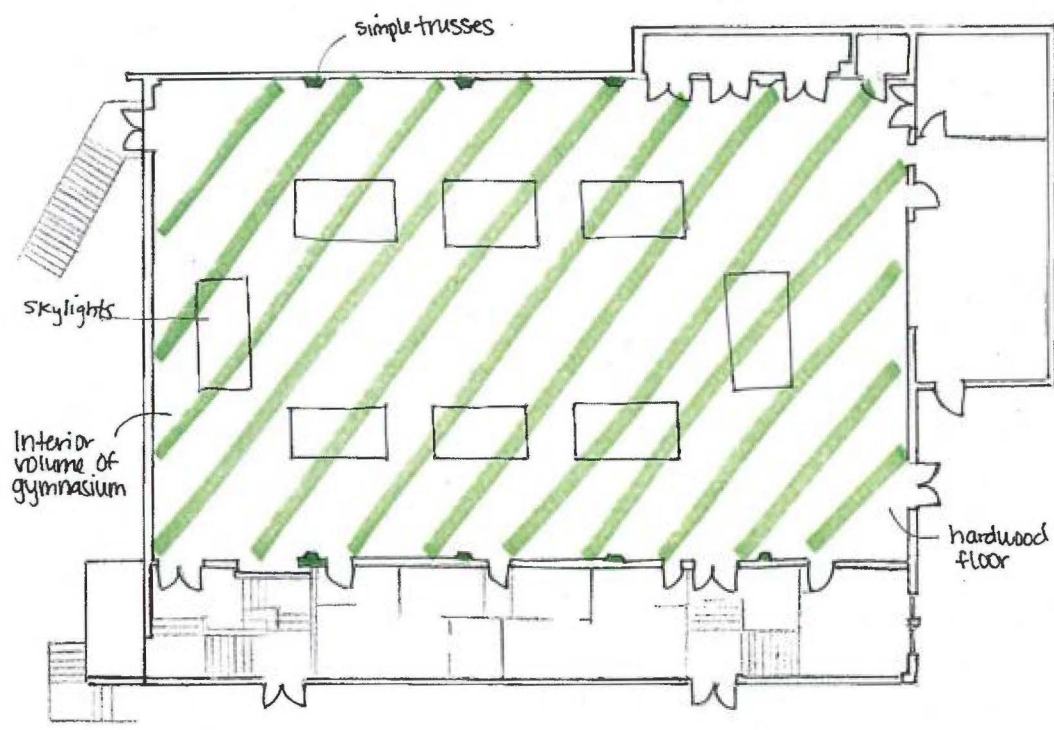
### Youth Center and Fellowship Building – First Floor

The significance diagram below illustrates character-defining features of the interior, including the presence of an assembly space and classrooms/office space.



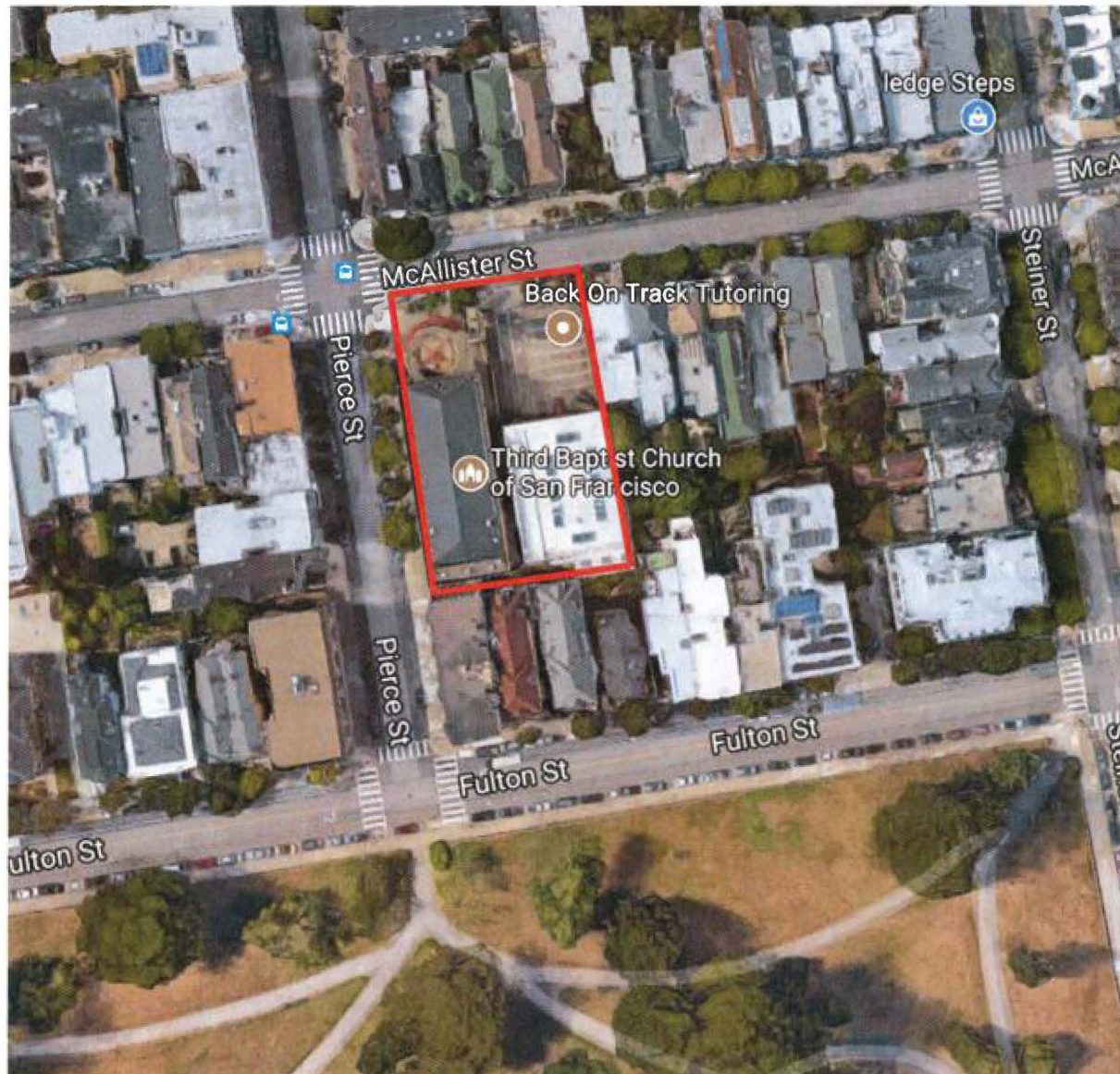


Youth Center and Fellowship Building – Second Floor



## EXHIBIT B: LOCATION OF THIRD BAPTIST CHURCH COMPLEX (AERIAL)

The aerial photo below shows the location of the Third Baptist Church Complex, outlined in red.



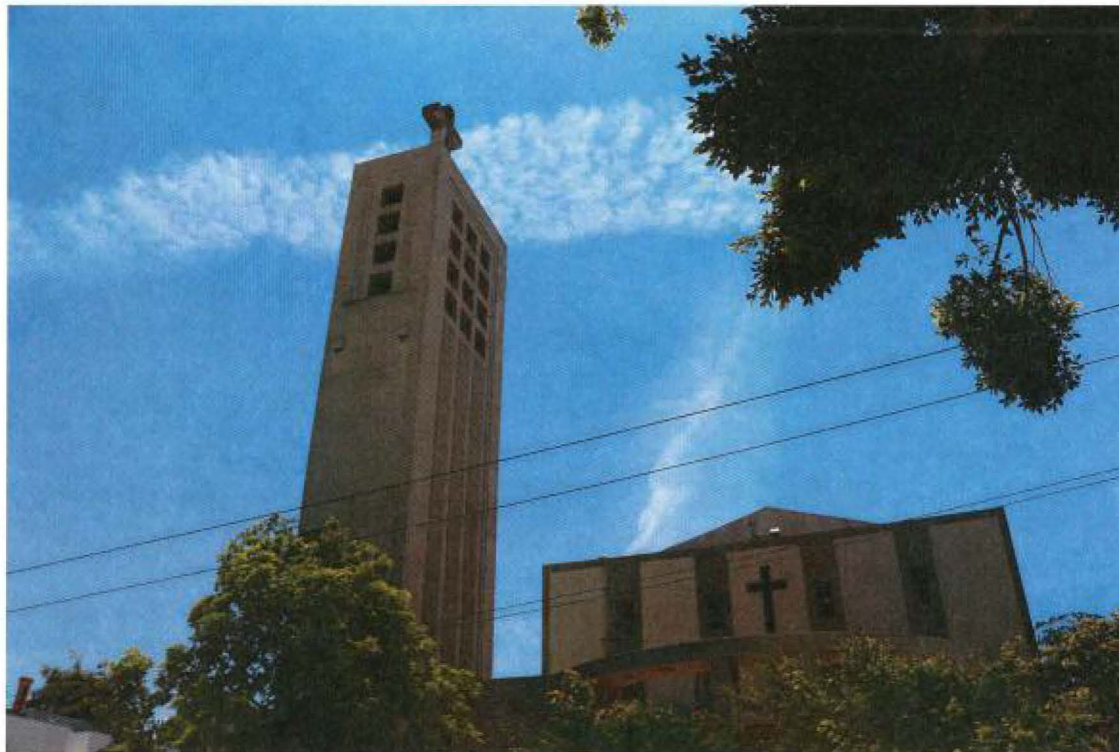


## EXHIBIT C: BUILDING PHOTOS

## CHURCH EXTERIOR



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



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





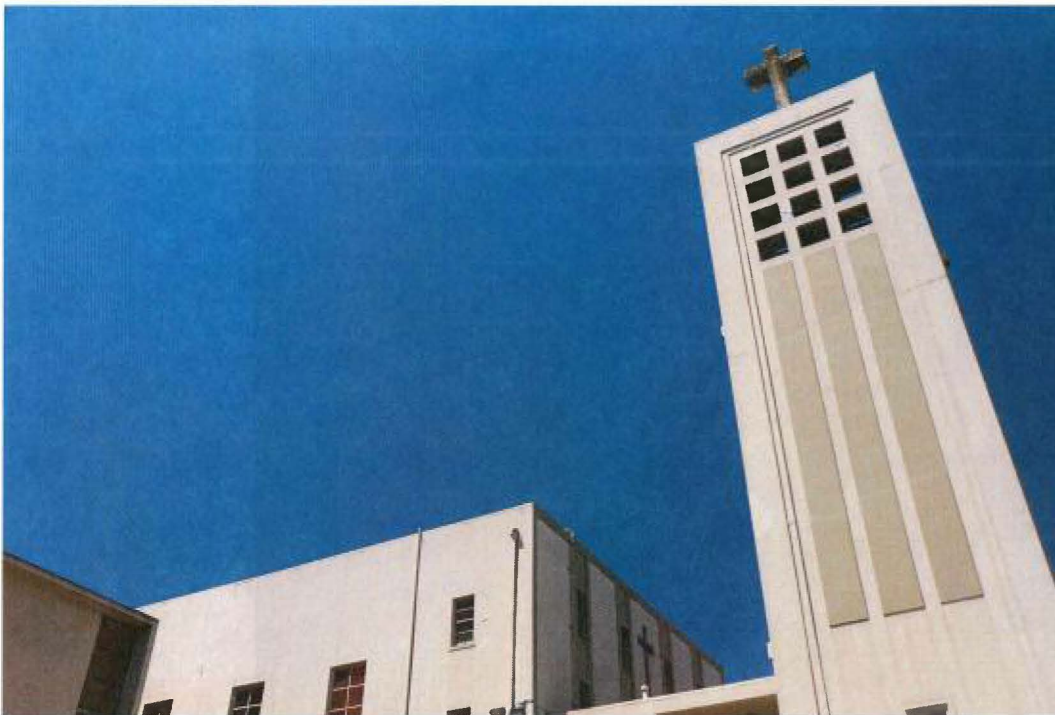
Detail of vertical wooden ribbon windows on bell tower. View southwest.



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



East elevation of 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.





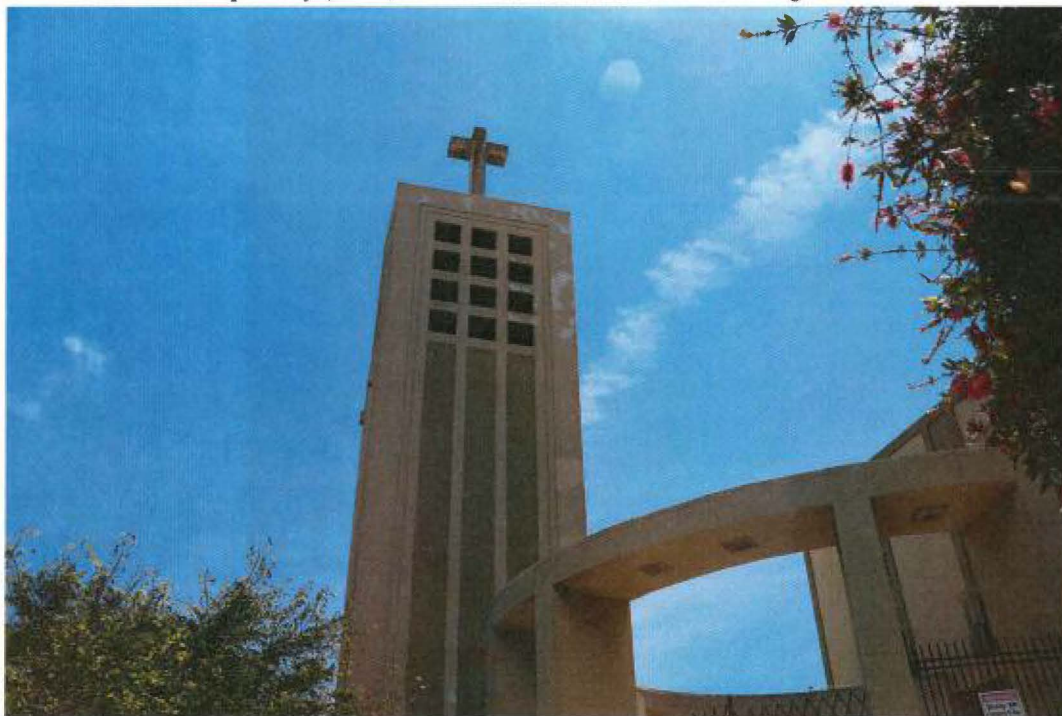
West façade of main church building. View east.



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



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



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





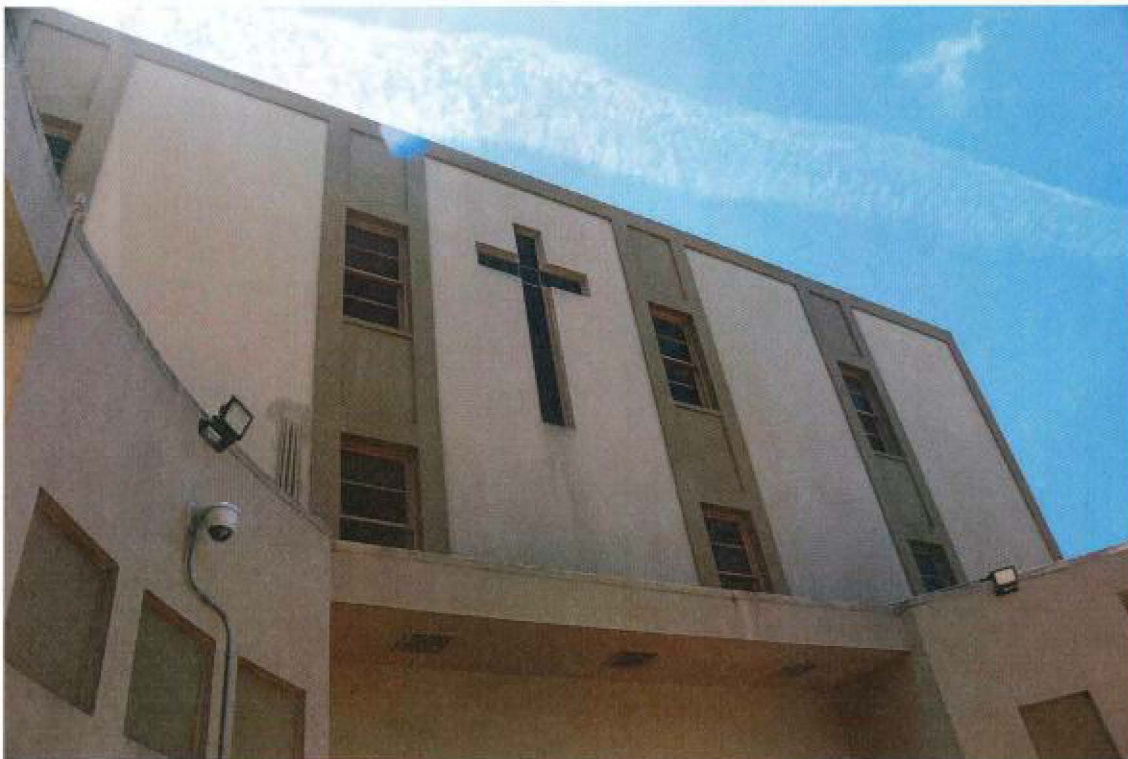
Brick staircase, courtyard, integrated red brick planters, columns and curvilinear entablature at the church entrance, sited at the corner of McAllister and Pierce Streets. View southeast.



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



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 Roman brick and terracotta star inlaid in concrete platform in the courtyard directly in front of the entrance to the church building. View northwest.



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



Primary entrance to main church building, view southwest.



View southeast from courtyard.



## CHURCH INTERIOR



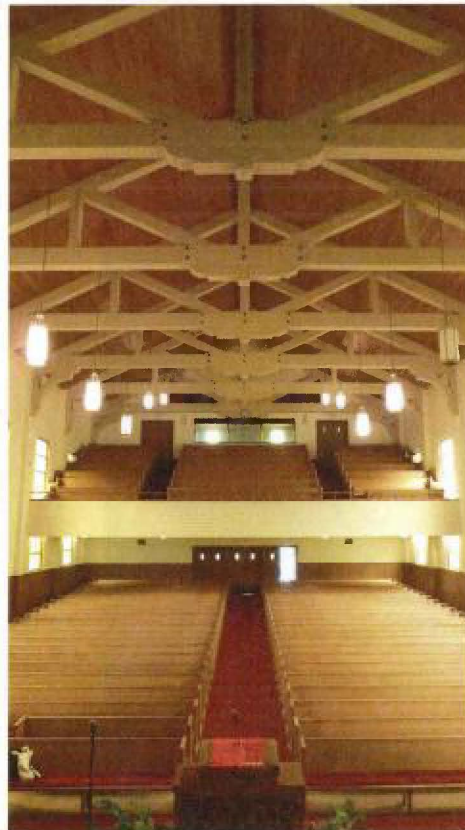
Church lobby and staircase to mezzanine. View southeast.



Vestibule/church lobby. View west.

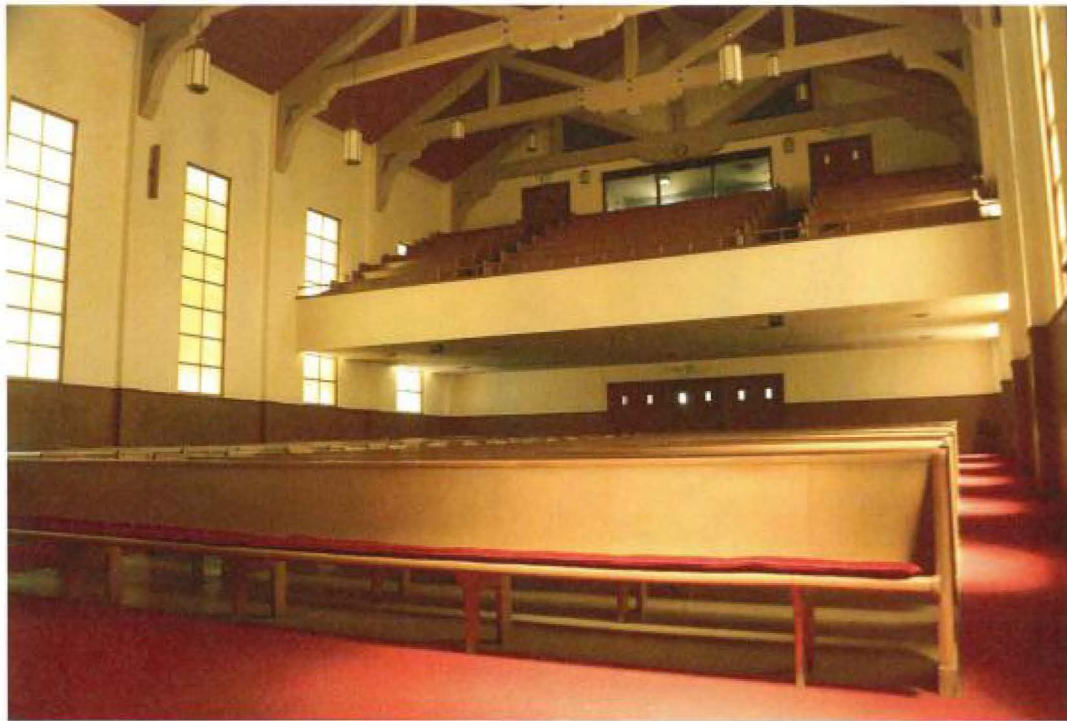


Sanctuary. View north.



Sanctuary. View north.





Church Building interior: sanctuary, mezzanine, pews. View northwest.



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



View south.

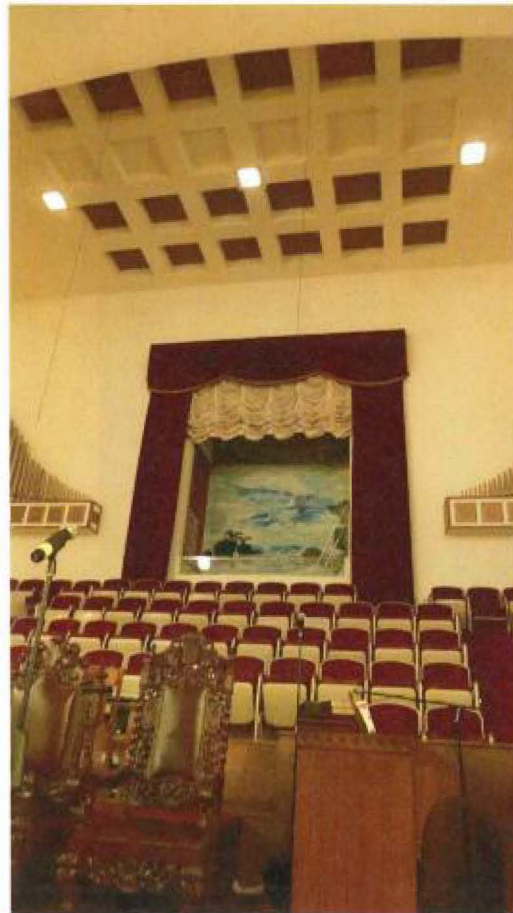


View south taken from mezzanine. Curtain is lifted, revealing baptismal.

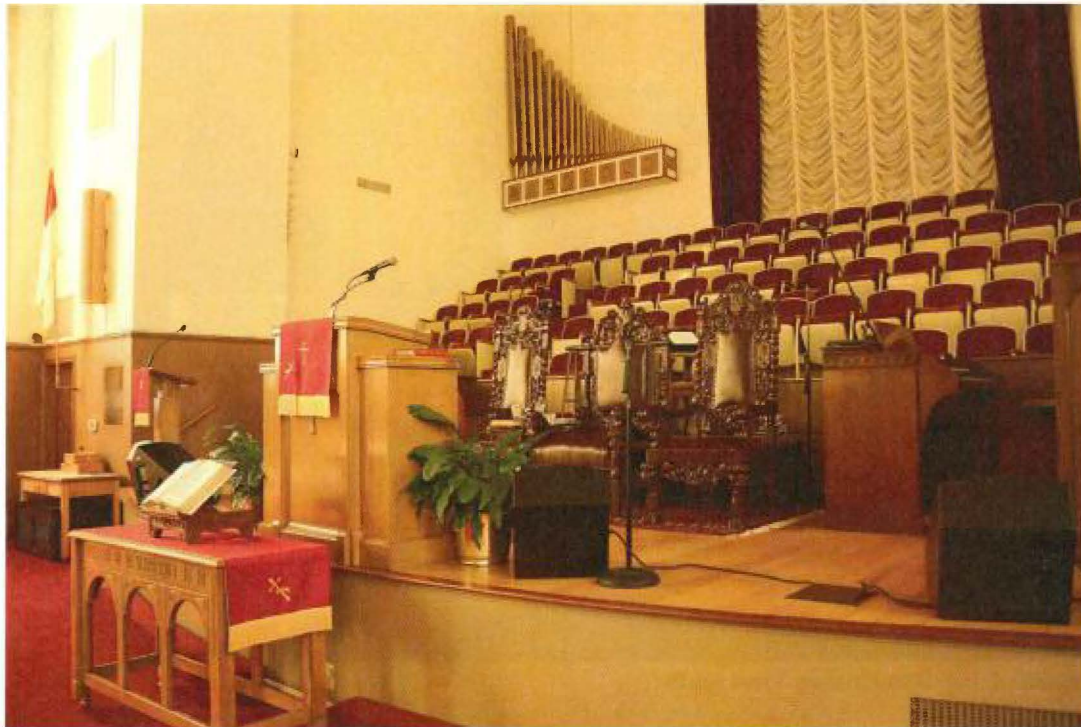




Choir loft in foreground, baptismal in rear. View south.



Choir loft and baptismal. Acoustic square voids overhead. View south.



Pulpit and choir loft. View southeast.

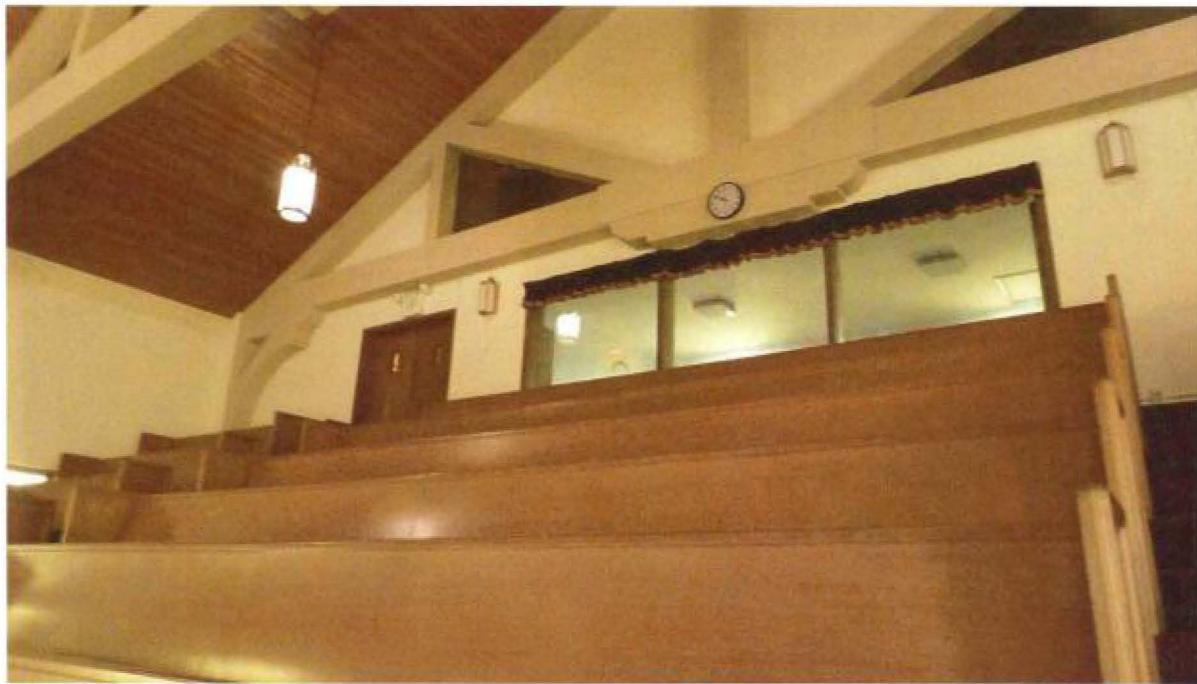


Baptismal, located behind choir loft.





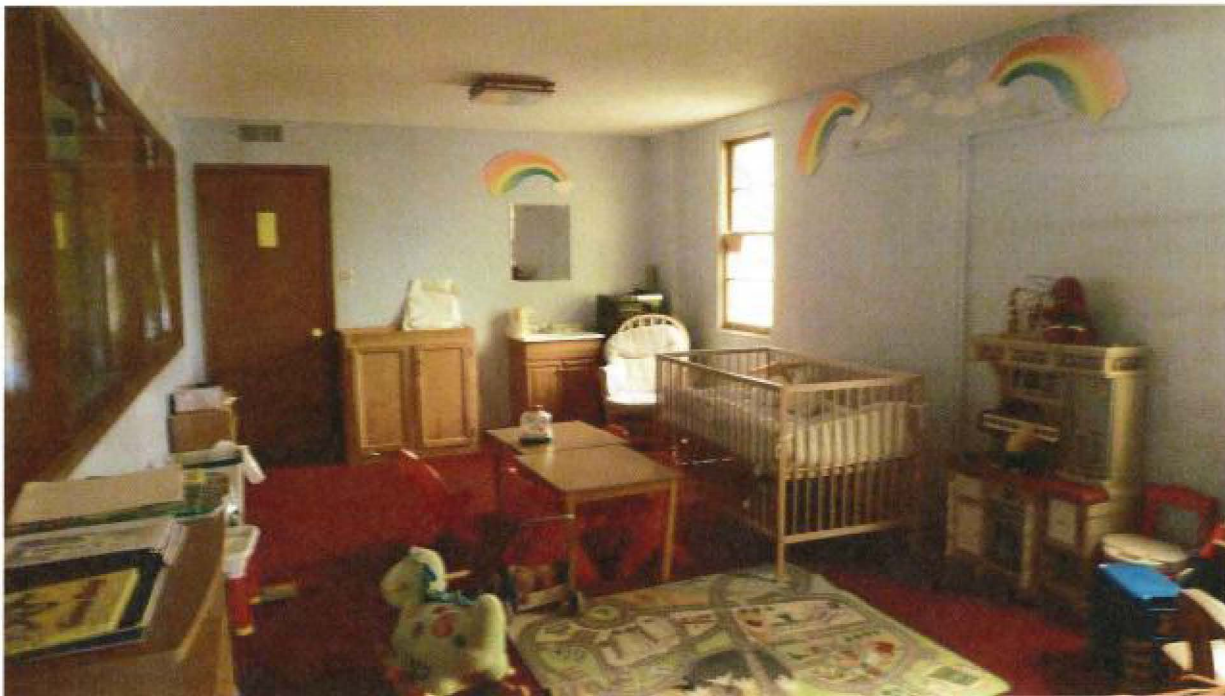
Mezzanine. View north.



Mezzanine. View northwest.



Window into children's room on mezzanine. View northwest.



Children's room on mezzanine. View west.



## YOUTH CENTER AND FELLOWSHIP BUILDING EXTERIOR



North elevation youth center and fellowship building, view south.



North elevation, canopy detail. View southeast.



Breezeway between youth center and fellowship building and sanctuary building. View south.



Multi-lite, wood sash windows with textured yellow glass at first floor. 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 youth center and fellowship building, view south.

## YOUTH CENTER AND FELLOWSHIP BUILDING INTERIOR: SECOND FLOOR



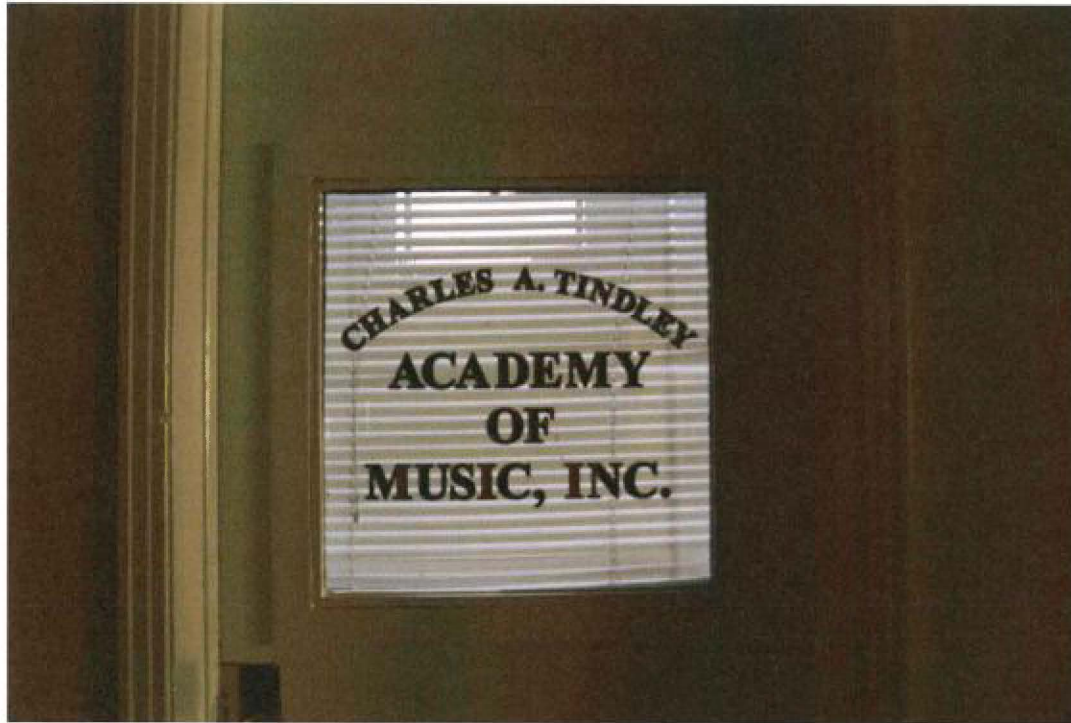
Gymnasium interior at second floor, view southwest.



Gymnasium interior at second floor, view south.



## YOUTH CENTER AND FELLOWSHIP BUILDING INTERIOR: FIRST FLOOR



Entry to classroom for Charles A. Tindley Academy of Music.



Conference room on ground floor, view northeast.



Assembly space, view southeast.



## EXHIBIT D: SELECT NEWSPAPER ARTICLES

## Religion

### Negro Baptists Migrate

FREDERICK DOUGLASS HAYNES, pastor of the largest Negro congregation in northern California, was orphaned when he was four, and began to battle on his own for a living at the age of ten. Now tall, slightly greying, and serious, he looks through rimless octagonal spectacles at a world where he has a place of honor. He works in a littered book-lined study where a silver crucifix catches his eye when he looks up from his desk. Behind him is a line-drawing of his benign, resolute head, with a perpendicular flick of neatly clipped moustache. On the wall to his right is a framed certificate pronouncing that he has earned the degree of Doctor of Divinity. Hospitals, private homes, and public platforms in the city know this well-groomed, almost dapper figure who moves from appointment to appointment with unhurried precision; but the date he keeps most gladly is on Sundays when he faces a flock which has grown remarkably since twenty years ago when he came to the Third Baptist Church as a young man.

**Dedication.** Last fortnight Dr. Haynes presided over a series of dedication services in a brand new edifice at the corner of Pierce and McAllister streets in San Francisco. His congregation of 3,700 members has raised \$225,000 for this building, with its patio, and a tower crowned by a cross. Architect's plans include educational and administrative plants for which they have yet to raise



FREDERICK DOUGLASS HAYNES:  
he moves from appointment to appointment with unhurried precision.

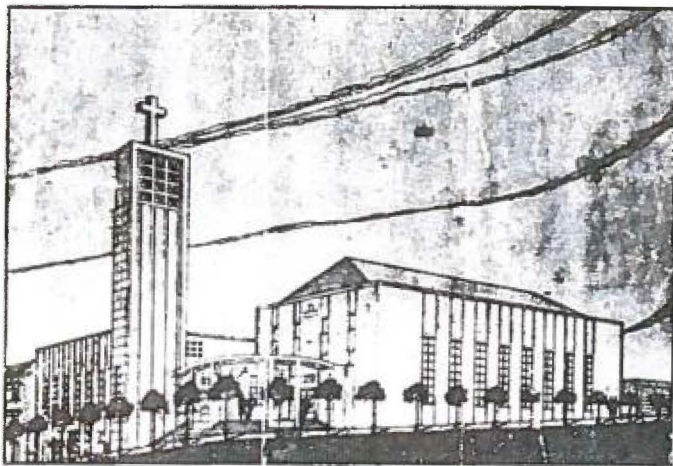
another \$275,000.

He was invited by unanimous vote to the pastorate of historic Third Baptist Church in 1932, when an average congregation of 150 worshipped in premises at the corner of Clay and Hyde. Most of the members were then unemployed, and often the Sunday offering did not exceed thirty dollars. There were times when there was no money for the minister's salary. Undaunted, the lithe, zealous preacher, now with six years of pastoral experience in Fresno, pitched in and faced the world's harsh jangled

music, as he had once before on the brink of his teens. He put heart into his people, and re-vitalized the church. The depression was followed by World War II which emptied Nisei dwellings and increased the Negro population of SF from 4,500 to over 50,000. Dr. Haynes seized his opportunity, so that last year his old church bulged at the seams. Many stood throughout the services, and every Sunday some people had to be turned away.

**Victory Parade.** 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 sum 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 congratulation came from the White House, from Governor Earl Warren, and from the church leaders; and Mayor Elmer Robinson spoke at a meeting at which the platform included Judge Iwan Michelson of the Superior Court of SF, and Cecil Poole, Negro Deputy District Attorney for SF County.

Dr. Haynes, reflecting upon the centenary and the great step which has been taken, likes to tell an anecdote about a Professor of Princeton University who taught oaring for thirty years. On his retirement he was asked in an interview what he got from teaching men how to pull a boat going forward and looking back, for thirty years. He replied: "I would rather be in the company of ten men who are looking back and going forward, than of ten thousand men who are looking forward and going back." The members of Third Baptist, with their fresh tiled tank in which, according to the scriptural precedent of Christ's immersion in the river Jordan, they will baptize believers, are proud of their past. The mortality of California Baptist churches in the gold rush days was over 50%. The nine persons who first met in the home of Eliza Davis formed the nucleus of a sturdy cell of righteousness in a world brazenly going to the devil. Third Baptists find much to shake their heads about in the world today, and are wanting to preserve the purity of faith so that their successors who look back from 2053 will find them worthy.



THE NEW THIRD BAPTIST CHURCH.  
it was a great day when they sang their last praises in the old church and marched in a phalanx to the new.



## Rev. Haynes Elected to Head California State Baptists

Rev. F. D. Haynes, pastor of Third Baptist Church, was elected president of the California State Baptist Convention at the 17th annual session, meeting here last week at Third Baptist.

Rev. Haynes, who has served as pastor of Third Baptist Church for more than twenty-five years, has been an active member of the California convention since its origin, having served as the convention's vice president, and president of the Ministers' Council.

He succeeds Dr. L. B. Moss, of Riverside, who has led the convention for eleven years as its president.

The Sun-Reporter was unable to get a statement from the new president because he left Monday night for Nashville, Tenn., where he is attending the annual meeting of the Baptist Sunday School Publishing Board.

Other officers elected include: Rev. H. B. Charles, of Los An-

geles, vice president; Rev. A. C. Dones, of Oakland, secretary, and Rev. J. Kirpatrick, treasurer.

The next session of the con-



REV. F. D. HAYNES

vention will be held in Los Angeles.

# 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, Fillimore 6-4426.

A donation of \$3 will be asked.

*San Francisco Chronicle, March 5, 1965  
Courtesy Third Baptist Church*



# 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, Courtesy Third Baptist Church*

## S. F. Negro Rally Today At City Hall

San Franciscans of all races and creeds will unite at noon today in a disciplined and purposeful observance of "Jobs and Freedom Day."

The ceremony to be held in front of the City Hall will underscore aims of the Washington civil rights march.

Fredricka Teer Kushner, organizer of both the local observance and of San Francisco participation in the Washington march, said the City Hall program would last an hour and would be followed by a silent march to the Federal Building.

The Rev. Joseph Wong, assistant pastor of St. Francis of Assisi Church, will deliver the invocation and Mayor George Christopher will read his proclamation designating "Jobs and Freedom Day."

Louis Freeman of radio station KDIS will be master of ceremonies. Speakers will include William Becker of the Jewish Labor Committee, John Delurey, president of the Catholic Interracial

Council, the Rev. F. D. Haynes, pastor of the Third Baptist Church, and Dr. Thomas N. Burbridge, president of the local chapter of the National Association for the Advancement of Colored People and chairman of the United San Francisco Freedom Movement.

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FROM EUROPE by tomorrow's famous  
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### PLANNING A PICNIC?

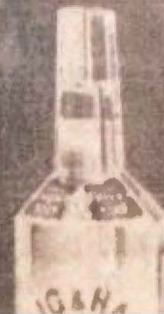
PACK ALONG A COMPACT

### C&H SUGAR SHAKER



GREAT SHAKES  
ON YOUR TABLE, TOO

DON'T BE VAGUE  
...ASK FOR



Source unknown, Courtesy California Historical Society (MS3355A: B1/F3/Printed  
Material - Frederick D. Haynes Sr. family papers)



# REV. HAYNES - A MAN FOR ALL PEOPLE



You would always find Rev. Haynes in the CENTER of community, civic, political and religious

Frederick Douglas Haynes, a native of Virginia. He was orphaned at the age of 4, he went to Los Angeles after graduating from high school and worked his way through Biola Institute, a Baptist Bible college there, for four years. He was licensed as a preacher at the age of 17, whereupon he organized the first junior church in the state while serving as an assistant pastor in Los Angeles. He was ordained in 1928 and took over the pulpit of the Second Baptist Church in Fresno. He came to San Francisco four years later, serving as pastor of Third Baptist Church here until his death, Wednesday, Feb. 24. When he came to Third Baptist there were only 50



He guided the S.F. Baptist Ministers' Union to great prominence.

members and a budget of \$1,500 annually. Currently there are more than 3,000 members and the budget exceeds \$150,000. Rev. Haynes served as president of the

California State Baptist Convention and the S.F. Baptist Ministers' Union. Last year, he received an honorary doctorate from Bishop College in Dallas.



Rev. Haynes confers with Congressman Philip Burton, Rev. Mac Davis of Long Beach, Dr. J.H. Jackson and Dr. C.B. Goodlett, his personal physician and advisor on political affairs.



A right hand to the late Dr. Martin Luther King in the early days of the civil rights movement. Here he joins King, Abernathy and other leaders at a Cow Palace rally.



With members of his congregation Mrs. J.H. Patrick, W.H. Pryor and Deacon J.H. Patrick.



(MORE ABOUT REV. HAYNES ON PAGES 24 and 25)

Government officials and civic leaders from cities in several Western States met in San Francisco in 1967 to discuss formation of a local coalition to deal with ghetto problems. Rev. Haynes, along with Kenneth Wright, Bishop Donald Tippitt, Bayard Rustin and Wilmont Sweeney, were architects of the pilot project in San Francisco.



When the National Baptist Convention met in San Francisco in 1965 Rev. Haynes was host to over 25,000 baptists from throughout the country. He greets NBC's president Dr. J.H. Jackson and Mrs. Jackson as pastor T.R. Provost looks on.

A tribute to Rev. Haynes published in the *Sun Reporter*, March 6, 1971  
 Courtesy California Historical Society (MS3355A: B1/F7  
 Frederick D. Haynes Sr. family papers)



# A Great Lady Passes

As it must to all mortals, death came to Charlie Mae Haynes, Wednesday, May 28. For the third time in nine years, Historic Third Baptist Church held a memorial service for and buried a member of the Haynes family. For well-nigh fifty years the F.D. Haynes family served Third Baptist parishioners, as well as the wider San Francisco community, and made a significant contribution to the Baptist conventions of the nation.

In 1945, Ms. Haynes the late Dr. F.D. Haynes, Sr., and for 26 years she served with distinction as the first lady of the Third Baptist Church, where she endeared herself to the entire fellowship. On Sunday, February 10, 1980, a memorable day occurred at Third Baptist Church, when Charlie Haynes' "Day of Roses" was presented. This celebration of the honoree's life of personal dedication and community service had the appropriate theme: "A Gracious Lady--A Humble Servant."

Ms. Haynes was the first Black woman to be elected to public office in San Francisco, when in 1972 she was elected to the San Francisco Unified School Board. In her wake two Black women have been elected to office: Ella Hill Hutch and Doris Ward, members of the Board of Supervisors from the 4th and 7th Supervisorial Districts, respectively. Ms. Haynes' most important contribution to education in San Francisco was the popularization of her campaign slogan: "We must save and serve the children!" We are pleased that this gracious woman, who displayed an unquenchable faith in the goodness of her fellow man, was able to hear the song of praise of her work, and allowed to smell the sweet fragrance of roses, while she yet alive amongst us.

It was appropriately written by Pastor J. Alfred Smith, Sr., a son of Third Baptist Church, during his early ministerial training, when he described in the memorial services of Ms. Haynes June 4, 1980, as follows:

Historically speaking, Sister Haynes was musicianship glorified, womanhood dignified, motherhood sanctified, Christian service magnified, and she was a Christian believer satisfied...Philosophically, Sister Haynes had the vision of Joan of Arc, the compassion of Mother Teresa, the voice of Marian Anderson, and was in a class by herself unique, soulful interpretations of Heaven's lyrics. Biblically speaking, she had the pragmatism of Martha, the spirituality of Mary, the wisdom of Esther, and the beauty of the Queen of Sheba."

A grateful San Francisco community will long remember Charlie Mae Haynes and long be the beneficiaries of her caring for people. We promise to never forget that the unchanging mission of public education is to "save and to serve the children." Charlie Mae rekindled our faith in the importance of love and of caring for somebody. She proclaimed as life's mission the need "to reach out and touch somebody."

Because Charlie Mae Haynes touched our lives, ours is a better community.

*Sun Reporter*, June 5, 1980  
Courtesy California Historical Society (MS3355A: B1/F5  
Frederick D. Haynes Sr. family papers)



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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:

Karl Hasz

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Richard S.E. Johns

Diane Matsuda

Jonathan Pearlman

### **Planning Department**

John Rahaim, Director

Tim Frye, Historic Preservation Officer

### **Project Staff**

Desiree Smith, Department Preservation Planner, research, writing, and photography

### **Additional Support**

Rev. Amos C. Brown

Shannon Ferguson

Jamie Muntner

Perla Silva

### **Photography**

All contemporary photography by Desiree Smith unless stated otherwise

**APPENDIX: CALIFORNIA HISTORICAL LANDMARK FORM FOR THE ORIGINAL  
SITE OF THE THIRD BAPTIST CHURCH (FORMERLY THE FIRST COLORED  
BAPTIST CHURCH)**



prop# 079151

NAME ORIGINAL SITE OF THE THIRD BAPTIST CHURCH (FORMERLY THE  
FIRST COLORED BAPTIST CHURCH)  
COUNTY SAN FRANCISCO COUNTY

STATE HISTORICAL RESOURCES COMMISSION:

CHAIRPERSON JOHN D. HENDERSON, FAIA

MRS. PAULA BOGHOSIAN

MRS. PATRICIA COLOGNE

DR. PATRICIA C. MARTZ

MRS. HELEN SKIRPKIN

FEBRUARY 5, 1993

DATE OF STATE HISTORICAL RESOURCES COMMISSION ACTION

Donald W. Murphy  
DIRECTOR, DEPARTMENT OF PARKS AND RECREATION

CALIFORNIA REGISTERED HISTORICAL LANDMARK

NUMBER 1 0 1 0

DATE FEBRUARY 16, 1993

State of California — The Resources Agency  
DEPARTMENT OF PARKS AND RECREATION

**APPLICATION FOR REGISTRATION OF HISTORICAL LANDMARK**

Name of Proposed Landmark Original site of the Third Baptist Church  
(formerly the First Colored Baptist Church), of San Francisco.

Location 1642-44 Grant Avenue (formerly Dupont Street) between Filbert  
and Greenwich Streets, San Francisco.

County City and County of San Francisco

Name and Address of Landowner upon Whose Property Landmark is Proposed Diana Doo and  
David Wong, 1642-44 Grant Avenue, San Francisco, California, 94133.

Name and Address of Applicant Third Baptist Church Phone No. (415) 346-4426  
1399 McAllister St., San Francisco, Ca. 94115 Bus. Phone No. (415) 346-4126

Is this landmark of statewide significance as described in the Statement of Policy? Yes

Explain (use extra sheet if necessary):

Third Baptist Church, San Francisco, California, founded in 1852, was the first Baptist Church established by African Americans, West of the Rocky Mountains. This is confirmed by extensive research of the history of Baptist churches founded or established by African Americans in states West of the Rocky Mountains. The research included surveys, interviews, letters, archives of churches and church organizations, use of city, state, federal, public and private libraries in Sacramento, Los Angeles, Oakland, and San Francisco, and records of historical and cultural societies.

The coming of the Baptist Religion to America and its movement as it spread across the country preceding its arrival in the area West of the Rocky Mountains are chronicled in the Encyclopedia of American Religions, Third Edition. "Some Baptists came to America from England, some emerged from the established British churches in the colonies. The earliest Baptist churches were founded by Roger Williams and John Clarks in Rhode Island. First Church in Providence, founded by Williams, dates to 1639, and Clarke's Newport Congregation to 1648."

See attached Charts I & II (Continued on attached page)

Is bibliography complete? (To enable verification of statements and claims made herein.) Yes

See attachments.

Is permission of property owner for registration attached? Yes

Is approval of property owner to place a plaque attached? Yes

Is proof of reasonable protection for requested landmark attached? Yes

Are photographs, prints, or drawings (two views) attached? Yes



(continued from page 1)

"Baptist missions among the slaves, date to the beginning of Baptist history, and the efforts made among the black members of Rogers Williams' Providence Church. But in the 1700's as Baptists moved into the South, slaves grew to be a large percentage of the membership. The First Black Baptist Church was formed at Silver Bluff, South Carolina, between 1773 and 1775. Within a few years, a second church was formed at Williamsburg, Virginia, at the invitation of the white Baptists. A third church was formed in Savannah in 1779. From these three, others sprang up across the South."

"Northern blacks established Baptist churches after the turn of the century. The Jay Street Church of Boston was founded in 1804, with New York (1808) and Philadelphia (1809). The Abyssinian Baptist Church in New York would later be pastored by Congressman Adam Clayton Powell."

"As the reaction of slave owners to slave revolts cut into the freedom of slaves to spread their religion, and as many slaves fled north and west, Baptist churches spread in the Midwest." Later in the 1800's, the Baptist religion moved also into the area West of the Rocky Mountains.

During the period beginning in 1852, records show that many Baptist churches were organized by African Americans. The first church West of the Rocky Mountains, founded in 1852, was the First Colored Baptist Church of San Francisco, later to be renamed Third Baptist Church.

We have listed a few California cities and other states in which Baptist churches were established. In Charts I and II, are listed the founding dates of the first Baptist churches in cities of California and other states for the sake of comparison. It is noteworthy, that San Francisco led the field during the Gold Rush days, with the establishment in 1852, of the First Colored Baptist Church, later renamed Third Baptist Church.

# Chart I

## Founding Dates per Historical Data of California African American Baptist Churches

<u>City</u>	<u>Church Name</u>	<u>Year Founded</u>
1. San Francisco	First Colored Baptist (Third)	1852
2. Stockton	Second Baptist	1857
3. Marysville	Mt. Olivet	1857
4. Sacramento	Siloam (Shiloh)	1857
5. Los Angeles	First Baptist (Second Baptist)	1885
6. San Diego	followed Los Angeles	
7. Redlands	followed Los Angeles	
8. Riverside	followed Los Angeles	
9. Oakland	Beth Eden	1890
10. Bakersfield	Second Baptist	1892
11. San Jose	Antioch	1893
12. Pasadena	Friendship	1893



## Chart II

### Founding Dates per Historical Data of African American Baptist Churches West of the Rocky Mountains

<u>State</u>	<u>City</u>	<u>Church Name</u>	<u>Year Founded</u>
1. California	San Francisco	Third Baptist	1852
2. Nevada	Virginia City	First Baptist	1863
3. Wyoming	Cheyenne	Second Baptist	late 1870's or early 1880's
4. Montana	No Black Baptist Churches before 1852 (Catholic Religion)		1880
5. Utah	Salt Lake City	Calvary	1890
6. Washington	Seattle	Mt. Zion	1909
7. Idaho	Pocatello	First Colored Baptist	1908
	Boise	St. Paul Missionary	1909
8. Oregon	Portland	Mt. Oliver	1890
9. New Mexico	Albuquerque	Mt. Olive	1903
10. Arizona	Tucson	Mt. Calvary	1900

BRIEF HISTORY AND DESCRIPTION (Corresponding to one or more items under I, II, or III of the Statement of Policy.)

Third Baptist Church, the first African American Baptist Church West of the Rocky Mountains, was founded in August 1952, by a group of devout Christians: Abraham Brown, Thomas Bundy, Thomas Davenport, Millie Denton, Henry fields, George Lewis, and Fielding Spots, in the home of William and Eliza Davis with Reverend J. W. Capen moderating the organizational meeting. The official recognition of the First Colored Baptist Church was granted on October 11, 1852. In 1855 the name was changed to Third Baptist Church. The church incorporated in 1906.

The first church building was located on the east side of Dupont Street (renamed Grant Avenue) between Greenwich and Filbert Streets. Later it was relocated to the corner of Bush and Powell Streets. Following the destruction of that building by the fire which accompanied the 1906 earthquake, a new edifice was erected on Nob Hill at Hyde and Clay Sts. In 1952, the sanctuary, the first phase of a massive building plan, was built at 1399 McAllister Street. The Youth Center and office building was completed in 1957.

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, J. A. Dennis, Elbert Moore, and James D. Wilson. The membership fluctuated between 13 and 243. It should be noted that the Rev. Elbert Moore (1924-27) recognizing the vital importance of education, established a scholarship fund.

On October 1, 1932, Rev. Frederick Douglas Haynes, Sr., assumed the leadership of 150 parishioners as pastor of Third Baptist Church. During his pastorate of nearly 40 years, (1932-1971), he rebuilt the church, reorganized the internal functioning, developed a sound financial program, and increased the membership to 3000.

He was the first African American to run for the San Francisco Board of Supervisors - an election in which he was narrowly defeated. In addition - in the political, social action, and economic arenas he appointed a Civic and Social Action Committee to study the issues and advise the membership and other interested parties how to vote in the community's best interests; and organized the Third Baptist Credit Union which later merged with the American Baptist Credit Union.

On October 21, 1952, one hundred years after the founding of the church, Rev. Haynes, Sr., led the congregation from the Hyde and Clay Streets site to the edifice at 1399 McAllister Street.

The Frederick Douglas Haynes Gardens, a low income housing complex, was begun in order to accommodate the influx of people, many of whom were African Americans.

After the death of Rev. Haynes, Sr., in 1971, Rev. James Spencer, Assistant Pastor, was chosen as interim pastor February 1971. Plans for the Frederick Douglas Haynes Gardens were continued. Five months later the church mortgage was burned.

(continued)



THIRD BAPTIST CHURCH

(continued)

On June 25, 1972, the Rev. Frederick Douglas Haynes, Jr. chosen to succeed his father, assumed his pastoral duties. During his pastorate (1972-1975), the Frederick Douglas Haynes Gardens Housing complex was completed, a prison ministry was implemented, and the now famous Cathedral Choir was organized and began presenting concerts in other cities and states.

After the sudden death on September 3, 1975, of Rev. Haynes Jr., Rev. Johnnie Robinson, a former church assistant pastor, was appointed to serve as interim pastor. He continued the ministry of his predecessor in a commendable manner.

The current pastor, Rev. Amos C. Brown, began his pastorate on September 19, 1976. A dynamic leader, his commitment to the spiritual, educational, and civic aspects of the church program is reflected in his civil rights activities, development of an in-house skills network, a religious education program, and an educational support system. A six-week summer school session taught by credentialed teachers enabling students at all grade levels to earn academic credit in the San Francisco School System, has been in operation for a decade. The Young Adult Program and the Scholarship Program have been expanded. Church membership has increased.

Third Baptist Church was among the first sponsors of Ethiopian refugees, and an Ethiopian Refugee Center and housing and training program is in its fifth year of operation. The church was recently cited by the United Nations High Commissioner for outstanding leadership in serving the needs of refugees from Africa.

The church was a prime mover of a new development and expansion program - development of the West Bay Community Services Center, a central place for organizations which are involved in community services, on Fillmore Street in the Western Addition Redevelopment Area. This center provides additional sorely needed facilities. Office space, banquet halls, meeting rooms, etc., rented below market value are made available. The West Bay Community Services Center held an Open House on July 12, 1992.

In summary, Third Baptist Church has distinguished itself as a bastion of strength for African Americans and newcomers to California since the Gold Rush. For 140 years it has made outstanding contributions to the religious, social, political and physical well-being of the community, city, state and nation. It has had a profound influence on the history of California through its uninterrupted service offering spiritual guidance to seekers on many levels of human need and understanding.

The church for many years has served as a training ground for ministers called to serve as pastors in California and other states; implemented a prison ministry in San Francisco and Vacaville; provided low cost housing, scholarships and summer school sessions; sponsored food for the hungry, voter education and registration programs, as well as a Senior Citizen program and aid and training for African refugees.

In addition to the services stated, Third Baptist Church has provided meeting facilities for local, Bay Area, state, regional and national civic and religious organizations, including the California State Senior Legislature when the chairman of Third Baptist Senior Center was a member of that body. Third Baptist Church was also very instrumental in determining policy with the San Francisco Community College Board, as Rev. Amos C. Brown was elected to its board by the electorate of San Francisco.

THIRD BAPTIST CHURCH

(continued)

For the above mentioned reasons, we believe that we have met the requirements of a landmark of statewide significance and the validity of our beginning statement: Third Baptist Church, San Francisco, California, founded in 1852, is the first Baptist Church established by African Americans, West of the Rocky Mountains.



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Received at HPC Hearing 8/16/17

D. Smith

## Third Baptist Church of San Francisco, Inc.

1399 McAllister Street • San Francisco, CA 94115  
415.346.4426 • 415.346.4259 fax • [www.thirdbaptist.org](http://www.thirdbaptist.org)  
Dr. Amos C. Brown, Pastor

August 14, 2017

Desiree Smith  
San Francisco Planning Department  
1670 Mission Street #400  
San Francisco, CA 94103

Dear Ms. Smith,

This is confirmation that the Third Baptist Church of San Francisco leadership has approved that the properties located at 1399 McAllister Street be designated historical landmarks under Article 10: Preservation of Historical Architectural and Aesthetic Landmarks of the San Francisco Planning Code. It is our understanding that this is a follow-up to the unanimous Historical Preservation Resolution 83's approval on July 19, 2017. We are fully aware of the stipulations for landmark designation, this includes all of the plans and structural layout for the properties that were constructed consecutively in 1952 and 1956, with the schematic drawing and plans for the future educational building on the parking lot.

We look forward to a successful final approval before the Landmark Commission and the Board of Supervisors following the August 16, 2017 hearing.

Sincerely,

Dr Amos C. Brown,  
Pastor

Alphonso Campbell,  
Chair of the Deacon's Ministry

Preston J. Turner,  
Chair of the Trustee Ministry





53 Manor Drive  
San Francisco, CA 94127-2733  
July 13, 2017

San Francisco Planning Commission  
1650 Mission Street, Suite 400  
San Francisco, CA 94103-2479

Subject: Third Baptist Church – Landmark Designation Program

Dear Members of the Planning Commission:

I am writing in support of the measure of identifying Third Baptist Church as a Historical Landmark via Article 10 Landmark Designation under the Landmark Designation Program as I am unable to attend the hearing on July 19<sup>th</sup>.

Like many other African-American families, my parents came to California in the mid-thirties as a part of the mass movement from the south. Shortly after their arrival here, they united with Third Baptist. At the time, it was located at the corner of Hyde and Clay Streets.

During this era, my older brother and sister were born. The family continued its membership with the church and, in 1954, was part of the group that planned, packed, and moved to 1399 McAllister Street, a facility, as I understand it, was constructed in whole or in part by members of the congregation. I was born later than year.

Over the years, our family was a very active part of the life of Third Baptist participating in the choirs, usher boards, Sunday School, Baptist Training Union, children and youth activities, sports teams, etc. Because of various life changes, my siblings as adults moved on to other congregations. However, my mother and father continued their membership with the church until their respective deaths in 1988 and 1998. My husband, youngest son, and I remain as members to this day, and still participate in various facets of the church.

In writing this letter, I think of the many senior members (most now deceased) that I became acquainted with. Many of them came from the Hyde and Clay location and always had stories to share.

Another one of the treasured memories I have growing up in "Third" are the friendships I made and the lessons I was taught both spiritually as well as those that have aided me in my current profession and socially. Although we all now live in various cities, I remain in contact with a number of childhood friends and acquaintances because the village in which we participated created a bond for us.

"Third" has always been that "cross on the hill", recognizable to all who have come in contact with it. In its going on 63-year existence at its current location, the church has provided much to its membership and surrounding community, as well as throughout the nation and the world.





Over the years, we have been exposed to personalities such as Marian Anderson, Martin Luther King, Jr., Paul Robeson, and Adam Clayton Powell, Jr., just to name a few. In more recent years, individuals such as Jesse Jackson, Al Sharpton, Willie Mays, and Cassie Russell have passed through our doors.

Education has been an important part of church life exposing youth to various institutions of higher learning, supporting the academic goals of many young people. My siblings and I were all recipients of the educational funds provided to young people. My youngest son was recently the recipient of a private scholarship as a result of his involvement in the church and has applications submitted for two others.

As you can see, many people have benefitted by the opportunities made available by Third Baptist and for this reason, I believe coming generations should know the contributions that the church has made by having it designated as a historical landmark.

Thank you for your time.

Sincerely,

Beverly A. Boone





**ANTHONY G. WAGNER**

563 Nineteenth Avenue  
San Francisco, CA 94121-3118  
[anthonygwagnersr@gmail.com](mailto:anthonygwagnersr@gmail.com)

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**

Author of "African-Americans in the West" *Oxford Encyclopedia of African-American History*

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

Subject Matter Expert, San Francisco Maritime National Historical Park, Presidio, Alcatraz

Creator, California African-American Freedom Trail

Member, Cultural Diversity Committee, State Historical Resources Commission

Editor, *Our Roots Run Deep: the Black Experience in California*, Vols. 1-4

Author, *Come to the Water: Sharing the Rich Black Experience in San Francisco*

President, Jackson Ward Project Area Committee, Richmond, VA 1982-87

Conservator, Clarence Gatson and Wesley Johnson Photo Collections

History advisor, *Amiru Songhoy* (Paramount Chief), Bamako, Mali

Sesquicentennial speaker, Rev. Thomas Starr King, First Unitarian Universalist Church

Author, *Road to Ratification: How 27 States Tackled the Most Challenging Issue In American History*

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.