

NATIONAL HISTORIC LANDMARK NOMINATION

NPS Form 10-900

USDI/NPS NRHP Registration Form (Rev. 8-86)

OMB No. 1024-0018

CENTENNIAL BAPTIST CHURCH

United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

1. NAME OF PROPERTY

Historic Name: Centennial Baptist Church

Other Name/Site Number:

2. LOCATION

Street & Number: York & Columbia Streets

Not for publication: __

City/Town: Helena

Vicinity: __

State: AR County: Phillips Code: 107

Zip Code: 72342

3. CLASSIFICATION

Ownership of Property
Private: X
Public-Local: __
Public-State: __
Public-Federal: __

Category of Property
Building(s): X
District: __
Site: __
Structure: __
Object: __

Number of Resources within Property

Contributing
1
__
__
__
1

Noncontributing
__ buildings
__ sites
__ structures
__ objects
__ Total

Number of Contributing Resources Previously Listed in the National Register: 1

Name of Related Multiple Property Listing:

Designated a NATIONAL HISTORIC LANDMARK on

JUL 31 2003

by the Secretary of the Interior

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4. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this ___ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ___ meets ___ does not meet the National Register Criteria.

Signature of Certifying Official

Date

State or Federal Agency and Bureau

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of Commenting or Other Official

Date

State or Federal Agency and Bureau

5. NATIONAL PARK SERVICE CERTIFICATION

I hereby certify that this property is:

- ___ Entered in the National Register
- ___ Determined eligible for the National Register
- ___ Determined not eligible for the National Register
- ___ Removed from the National Register
- ___ Other (explain): _____

Signature of Keeper

Date of Action

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6. FUNCTION OR USE

Historic:	Religion	Sub:	Religious facility
Current:	Religion	Sub:	Religious facility

7. DESCRIPTION

Architectural Classification: Late 19th and 20th Century Revivals: Late Gothic Revival

Materials:

Foundation:	Brick
Walls:	Brick
Roof:	Composition Shingle
Other:	

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Describe Present and Historic Physical Appearance.

Centennial Baptist Church is located on the southeast corner of York and Columbia Streets in Helena, Arkansas. The 1905 church is a late example of the Gothic Revival style. The one-story brick building features square towers with bilaterally symmetrical wings, flanking a prominent central gable. The gabled roof of the church has a slight belcast curve. Centennial Baptist displays typical Gothic Revival elements such as tower entries, double-hung lancet windows with hood molds of soldier bricks, buttresses, and brick corbelling on the tower cornices and the central gable. The church occupies a prominent position in the oldest section of Helena, three blocks west of the Cherry Street Historic District.

Elaboration

The western, or front facade features two square towers flanking a large central gable. The square two-story belcast tower at the northwest corner contains a paneled double-leaf wooden door centered between two buttresses. A five-light ribbon transom beneath a two-light lancet transom topped with a hood mold of soldier bricks caps the door, which is reached by seven wide concrete steps. The ground level of the central gable is fenestrated by three bays of three stained glass lancet windows separated by buttresses. All are topped with stained glass lancet transoms with variations in the upper and lower sashes. The first bay to the north consists of two windows with stained glass upper sashes and frosted lower sashes. The third window in the bay has an arrangement of one-over-one frosted sashes. The second bay in the center of the facade contains a window composed of two sashes of frosted glass centered between two combination windows. The third bay contains two frosted windows while the last window is a combination of stained glass and frosted sashes. Three windows open into the basement in each bay. The square tower at the southwest corner of the church is one-and-a-half stories and contains a double-leaf entrance like that on the northwest tower. The upper story of the northwest tower contains a pair of lancet windows beneath a wide cornice of corbelled bricks, which create a horizontal line of recessed crosses that extends around the tower (four crosses on each elevation). Above the ground floor windows in the central gable are a pair of stained glass windows topped with a fanlight centered in the facade. Brick corbelling creates a vergeboard effect in the gable. The upper story of the southwest tower features a recessed panel in the brick containing three slightly projecting brick squares beneath a line of five blind lancet openings.

The southern elevation of the southwest tower contains a single frosted window topped with a stained glass lancet transom centered between two buttresses. Corbelling above the window creates a design of squares and arches like that on the western facade. A single buttress beneath a corbelled design of squares adorns the eastern elevation of the tower. This south elevation is fenestrated by a row of four evenly spaced windows separated by four buttresses. The windows vary in distance from the ground, stairstepping up toward the west, resulting in the westernmost window occupying the highest position just beneath the eaves. At the southeast corner a wing extends approximately seven feet to the south. The western elevation of the wing is fenestrated by a single window between two buttresses. The southern elevation of the wing is composed of a large gable separated into three bays by four buttresses. The gable is fenestrated left to right by a frosted window, a single-leaf paneled door beneath a lancet transom adjacent to a slender brick exterior chimney, and a second frosted window. Corbelling of the bricks is used again to create a

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vergeboard effect at the apex of the gable. A round window of four lights topped with a brick hoodmold lights the attic space above the centered door.

The rear, or eastern, elevation is divided into six bays by seven buttresses. From left to right the first bay contains a single paneled door beneath a stained glass lancet transom reached by six concrete steps. The second bay is fenestrated by a tall clear one-over-one window and a shorter frosted glass window placed higher in the wall adjacent to a buttress. The third bay features a single frosted glass window above a bricked-in window that formerly lit the basement level. The fourth bay contains a single window of stained and frosted glass. Beneath the window is a paneled basement door. The fifth bay is fenestrated by a short stained glass window beside a tall clear glass window. The sixth bay at the northeast corner contains a paneled door reached by six concrete steps. The lancet transom above the door is frosted. A weatherboard gable rises from the ridgeline in the center of the roof.

A gabled wing extends from the northeast corner of the north elevation. As on the southern face the wing is divided into three bays by four buttresses beneath corbelled detail. Five concrete steps access a double-leaf door in the center bay. The door is elaborated with a four-light ribbon transom topped by a two-light frosted lancet transom. Two windows in the east and west bays flank the door. The window to the east of the door consists of a stained-glass sash above a frosted sash while the window to the west is composed of two frosted sashes. A thin exterior brick chimney rises to the left of the western window. Two small openings beneath each window provide light to the basement. A cornerstone east of the door reads, "CENTENNIAL BAPTIST CHURCH/1876-1903/E.C. MORRIS D.D. PASTOR." A round frosted glass window is centered above the door in the gable.

The western elevation of the northeast wing is fenestrated by a stained glass and frosted window adjacent to a single buttress. Fenestration on the wall spanning the area between the northeast wing and the northwest tower mirrors the south. Four windows within bays created by five buttresses stairstep slightly up the wall toward the west. Three windows are a combination of stained glass and frosted glass while the last window in the row consists of two sashes of stained glass. The tower at the northwest corner contains a double-leaf entry with ribbon and lancet transoms matching those on the front (western facade); however, the lancet transom contains stained glass rather than frosted. A pair of small stained glass windows opens into the upper story of the tower just above the entrance.

Interior

The interior of Centennial Baptist is currently undergoing restoration efforts to reverse the effects of several years of deterioration, therefore much of the space within is filled with ladders and scaffolding. The sanctuary is very open and light due to the rows of lancet and large paired stained glass windows and fanlight at the rear of the room. The height of the tray ceiling with its exposed structural members is accentuated by the use of large arced braces elaborated with pendants. Two multi-globe chandeliers illuminate the rear and front of the sanctuary. Dark wainscoting beneath light plaster lines the room. Original wooden pews line the hardwood floors, leading the eye to the raised chancel and pulpit. The pulpit is centered on a paneled

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platform outlined by a simple brass rail. The chancel and pipe organ are elevated slightly further and are surrounded by a low railing of turned spindles.

An ongoing restoration of the church began in 1994 with a Certified Local Government (CLG) grant from the Arkansas Historic Preservation Program, which provided for an emergency stabilization report and master plan. Restoration plans were put on hold for a period while the tiny congregation implemented fund raising efforts. The members of Centennial were able to raise funds earmarked for structural work, which was supplemented with a second CLG grant in 1995. This enabled the architects in charge of the project to begin Phase I of the restoration and stabilize the sagging foundation for the construction of scaffolding and strengthening of the building's trusses.

The main problem vexing the church was an overloaded roof, which caused the trusses to squat and bow the sidewalls out of plumb. A Historic Preservation Restoration grant was provided in 1998 to install six-by-six steel columns under each wooden truss to straighten the slumping sidewalls. This phase was completed in 2000 and with the provision of further state funds, Phase II is currently underway. A fifth truss and three-and-a-half trusses at the western edge of the transept are being shored up and general maintenance and paint jobs are taking place. Future grant funds will be used to address interior finishes.

A small room is situated in the northeast corner of the sanctuary flanking the chancel. Its plaster walls trimmed with wainscoting, which also appears in the interior, do not reach the ceiling of the sanctuary and are topped with a flat roof. Wide crown molding with a broad overhang surrounds the exterior of the room. A five-panel door opens into the west wall. A second five-panel door leads from the elevated chancel on the south interior wall to four wooden steps within the room. The surrounds of both interior doors are trimmed with bulls-eye corner blocks.

The east wall contains a single, double-hung, one-over-one window topped with a small, stationary lancet window and an exterior five-panel door topped with a clear glass lancet window. A small bathroom constructed of modern wood paneling was added in the mid-to-late-twentieth century in the northeast corner of the room. The north exterior wall is fenestrated with a double-hung, one-over-one stained glass window topped with stained glass lancet. This room historically served as Reverend Morris's office and was utilized in later years by subsequent pastors.

A second room in the southeast corner beside the chancel mirrors the configuration of the northeastern pastor's office. This room is also topped with a flat roof with wide overhang and contains two paneled interior doors in the northern and western interior walls. Five wooden steps lead from the northern interior door. A two-panel exterior door topped with a stained glass lancet opens into the southeast corner beside a bathroom partition running along the southern exterior wall. The room is lit by a clear, double-hung, one-over-one window and stained glass lancet next to the exterior door. This room was used as a ladies lounge for the women who sang in the choir.

The northwest corner of the sanctuary contains the vestibule to the original main entry. One set of double-leaf, six-panel doors opens from the south wall. The doors are topped with five

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rectangular transom lights beneath a large stained glass lancet window. The western facade contains a double-leaf, six-panel door and five-light transom. The lancet above this door is clear with two lights. A double-leaf door of six panels gives entry to the sanctuary from the southern interior wall. Dark wainscoting lines the vestibule and part of a two-pronged brass wall sconce with fluted glass shade, remains on the south wall beside the sanctuary doors.

A second smaller vestibule is situated in the southwest corner of the sanctuary. Five-panel double-leaf doors open to the sanctuary from the interior north wall. Six-paneled double-leaf doors on the front western wall are the only exterior doors from this vestibule. Above the doors are a line of four rectangular transom lights. One panel appears to be missing its muntin, therefore the number of lights does not match those on the northwest vestibule. The frosted glass lancet window above the transom consists of two lights. The southern exterior wall is lit by a double-hung, one-over-one frosted glass window topped with stained glass lancet. Beginning in the 1950s this entry area was put to use as a Sunday School room for preschoolers.

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State Significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above.

Summary

Centennial Baptist Church is nationally significant for its association with Dr. Elias Camp Morris, who served as pastor from 1879 until his death in 1922. The period of his life from 1882 to 1922 was his most productive period with respect to his efforts on a national level to further the religious, political, and societal achievements of African Americans. Morris is nationally significant for his leadership of the National Baptist Convention, the largest African American organization in the United States at the end of the nineteenth century. The 1912 edition of *Who's Who Among the Colored Baptists* described Morris as having "reached the point where he can render the greatest service to his constituents and give to the world an exhibition of the true leadership for which such men as [William J.] Simmons, [Frederick] Douglass and Price stood unflinchingly and of which [Booker T.] Washington, [Richard H.] Boyd, [W.E.B.] Dubois and others are examples that now stand out pre-eminently." According to religious historian Quinton Dixie, as the "driving force behind the 1895 merger of three black Baptist organizations," Dr. Morris "indirectly inaugurated leadership patterns that persist today" within African American religious organizations. During Morris' presidency, Centennial Baptist Church "functioned as the headquarters of the National Baptist Convention," and it remains today as a symbol of his progressive efforts to provide African Americans with a self-directed religious organization during the Jim Crow era.¹

Reverend Morris recognized the influence of the church and its power to fill the spiritual reserves of his congregation at the local, state, and national levels, enabling African Americans to deal with life during the most difficult of times. He dedicated his life to bringing attention to the need for African American religious autonomy at the national, as well as local level. As president of the National Baptist Convention (NBC) (1895-1922), the "largest deliberative body of Negroes in the world," Morris brought attention to the right of African Americans to establish independent religious associations. This organization allowed African American Baptists autonomy separate from the white Baptist hierarchy. By 1900, NBC represented over 60 percent of African American Baptists and over one-half of Sunday schools (over 18,000 schools). Morris was able to provide a voice for African American scholars through the Convention by aiding the establishment of the National Baptist Publishing Board devoted to the production of religious materials for African American congregations. In 1912-13, the publishing board had facilities in Nashville valued at over \$350,000 and was one of the largest business enterprises owned and operated by African Americans in the first quarter of the twentieth century.²

1 Quoted from Professor Quinton Dixie, Department of Religious Studies, Indiana University in a letter to the National Historic Landmarks Survey, October 2000. His dissertation is entitled: "The Business of Religion: Elias Camp Morris and the Formation of a Black Baptist Identity, 1880-1920." *Who's Who Among the Colored Baptists of the United States*, 1912.

2 E.C. Morris, *Sermons, Addresses, and Reminiscences*, (Nashville, TN: Townsend Press, 1993), 175; Linda T. Wynn, "National Baptist Publishing Board," <<http://www.tnstate.edu/library/digital/nation.html>>. See also "Richard Henry Boyd," <<http://www.tsha.utexas.edu/handbook/online/articles/print/BB/fbo60.html>> and Laurie F. Maffly-Kipp, "An Introduction to the Church in the Southern Black Community." <<http://docsouth.unc.edu/church/introduction/html>>

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Reverend Morris entered the political sphere as a delegate to the Republican National Conventions of 1884, 1888 and 1904. His work as a delegate served to strengthen his appeal as a leader and enabled him to expand his influence in the fight for African American rights beyond Arkansas. During World War I Morris pushed African American men to register for the draft in order to demonstrate to America that they were productive and supportive citizens, deserving of recognition by white society for their sacrifices.

Centennial Baptist Church was the “home base” for Reverend Morris during his varied career as a religious leader and statesman from 1905 until his death in 1922. The brick Gothic Revival church was designed by a member of Morris’s congregation in 1905 to replace an earlier building that the membership had outgrown. The reverend assumed the pastorate of Centennial in 1879 and remained the leader of the church from the beginning of his career as a national spokesman for African American rights in 1882 until 1922. Although Morris traveled extensively in the fulfillment of his varied duties, he remained loyal to his congregation and community and maintained his home in Helena.

The Conservative and Progressive³

The 1890s brought about codified racial segregation in the form of “Jim Crow” laws, maintaining the lines that had been drawn during slavery with increasing violence and vituperation. The African American church and its leaders during the Jim Crow era were central to the lives of their congregants because they were not simply meeting spiritual needs, but were also responsible for providing unification and a social setting that allowed a respite from the oppression faced on the streets. Separate churches allowed African Americans to take control of their lives by worshiping God their way and being able to experience the freedom to speak as they wanted, expressing their feelings and aspirations in a safe environment. African American houses of worship were often utilized for political meetings to advance civil rights efforts and education. For those reasons the church was not immune to violent attacks by former slave owners or the Ku Klux Klan, who continued to be threatened by the thought of black independence. Bushwhackers attacked churches, terrorized the members and beat preachers. On a more subversive scale some white churches welcomed African Americans to their pews after emancipation but with the paternalistic idea that they would be “guided and controlled by their old and true friends.”⁴

The African American minister exerted a great influence on his members and was described by W.E.B. DuBois as “a leader, a politician, an orator, a ‘boss,’ an intriguer, an idealist.”⁵ After emancipation some black clergymen advocated a reversal of the dependence visited upon African Americans during slavery and encouraged them to overcome their current situations by reaching their potential. At the same time some church leaders took an accommodationist stance and gave

³ Carter G. Woodson, *The History of the Negro Church* (Washington, D.C.: The Associated Publishers, 1921), 247-266. Woodson describes how the African American church was divided into two camps during the last quarter of the nineteenth century, the conservatives and the progressives.

⁴ William E. Montgomery, *Under Their Own Vine and Fig Tree: the African American Church in the South, 1865-1900* (Baton Rouge: Louisiana State University Press, 1993), 75.

⁵ Leon F. Litwack, *Trouble in Mind: Black Southerners in the Age of Jim Crow* (Alfred A. Knopf, New York, 1999), 380.

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voice to white society's ideals of black submissiveness in order to escape the ongoing atrocities. But many who had been witness to church burnings and the violence, intimidation and murder visited upon their preachers continued to push for using the church as a political platform to further civil rights and education.

As the realities and challenges of the Jim Crow era developed, the African American church had "some difficulty in finding itself." Conservative elements in the church were satisfied with the traditional role and practices of the institution, while the first generation that came of age out of bondage, labeled as progressives or "the educated Negroes," questioned these assumptions in light of a new world of relative freedom.

During the last quarter of the nineteenth century, therefore, the conservative and progressive elements in the church unconsciously drifted far apart. In the course of time it was no longer a struggle between the old and young. The difference in age ceased to be the line of cleavage. It was rather a difference of ideas. These groups were widely differing in their interpretation of religion, in their ideas as to the importance of the church in the life of the community, in their attitudes as to the relation of the church to the individual, and in their standards of public conduct. On the whole, there was an effort to stand together; but in spite of themselves the line of cleavage had to be recognized and dealt with as a fact. As poverty is jealous of opulence, so is ignorance jealous of intelligence; and in this case the jealousy all but developed into caste hate.⁶

The Baptist Church, because of its denominational structure, was able to weather the debate much more easily than the more structured Methodists. Dissatisfied "upper crust" Baptists could at any time leave a conservative congregation and establish their own following. This debate between the conservative and progressive sections of the African American church in the late nineteenth century was more than a local affair. At the national level, the appropriate relationship between the white-controlled denominations and the legitimate role of black church-goers within the larger groups was another divisive wedge between the conservatives and the progressives.

The best example of a situation which could not be thus handled is that of the repudiation of the white Baptists by the progressive Negro element of this church. The white Baptists, of course, had no actual control of the Negro communicants, but had some very strong moral claims on them. White missionaries of this denomination had distributed literature, organized churches, constructed edifices, and established schools among Negroes; and the boards supporting the missionaries had supplied some of the funds by which most of these institutions were maintained. To say anything derogatory to the policies of the management directing this beneficent work, therefore, seemed to the conservative Negroes all but blasphemous.

The progressive Baptist element, however, had a different attitude. Thousands of Negro teachers and preachers whom these Baptist schools had trained had

⁶ Woodson, *History of the Negro Church*, 249-250.

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entered upon their life's work with the hope that they would figure conspicuously in the life of their people. When they faced the stern realities of the situation they too often found their way was blocked. White men, to be sure, did not aspire to the pastorate of Negro churches; but they undertook to dictate the policy of associations and conventions to retain their hold on the Negro Baptists. The conflict came when Negroes after being refused the privilege of participating in the management of the American Baptist Home Mission Society began to question the motives of its official staff. More fuel was furnished for the flames when, after having all but agreed to accept contributions of Negroes to its Sunday school literature, the American Baptist Publication Society, upon protest from Southern churchmen, receded from that position. The issue was then joined. The National Baptist Convention, a union of the Negro Baptists, was effected in 1886, and as the struggle grew more intense every effort was made so to extend it as to destroy the influence of white national bodies among Negroes.

The Negroes had a just cause for complaint. If under the leadership of the white Baptists their way to promotion would be blocked and their literary aspirations crushed, what hope was there for the race to rise and of what benefit would education be to the Negro, if it did not equip him to do for himself what the white man at first had to do for him? How could the motives of the white Baptists be lofty, moreover, if they did not believe that Negroes should rise in the church and school? To this the whites replied that they looked forward with the most pleasant anticipation to the day when the Negroes would be prepared to enjoy the good things for which they clamored, but that the time for the Negroes to dispense with the leadership of the whites had not then come. Many years of education and social uplift were still necessary before the Negroes could successfully set out to do for themselves.

This argument had little weight with the progressive Negroes and they were not wanting in logical speakers to place their case before the world. There was that courageous leader, Dr. Harvey Johnson, of Baltimore, who belabored his former friends as enemies of the race. Equally effective, too, was the eloquent Dr. Walter H. Brooks of Washington, who fearlessly took up the cudgel and dealt the white Baptists many a blow from which they never recovered. With the National Baptist Convention emerging as a common concern of Negroes under the organizing hand of Dr. E. C. Morris, and the National Baptist Publishing House extending the circulation of elementary literature throughout the country under the direction of the efficient Dr. R. H. Boyd, this self-assertion of the Negro Baptists became a factor to be reckoned with.⁷

The establishment of black controlled national church organizations played a significant role within African American culture during the advent of the restrictive Jim Crow era. In the last quarter of the nineteenth century, the rejection by white Baptists of a more extensive African American role within the church was just another example of how promises of American society remained unfulfilled. As the nineteenth century came to a close the leadership of the progressive

⁷ Woodson, *History of the Negro Church*, 259-261.

segment of the Baptist leadership, including E.C. Morris, fought to establish a separate national church organization that equaled the segregated white conventions. The rise of the National Baptist Convention is an outward sign of the growing strength of the progressives within the church.

As to which faction was right, history alone will tell. Even at the present [1922], however, one can see a decided advantage in the independent Negro movement. Every one will admit that the Negro must eventually rely solely upon himself, and that not until he emerges from a state of dependency can he hope to secure the recognition of the other groups...The Negro home, church, and school must, as fast as possible, become sufficient unto themselves. The sooner they attain this stage in their development, the better will it be for the race. The Negro institutions which during the turbulent period have, in separating from the whites, learned to supply their own needs, have made a step far in advance of those dependent on the whites.⁸

The Growth of the Negro Church⁹

Despite the divisions between the conservative and progressive elements, the African American church grew substantially at the turn of the twentieth century. In 1906, there were more than 36,000 church organizations with a membership approaching 3.7 million that held services in over 35,000 churches and 1,200 halls. Over 34,000 Sunday schools taught lessons to more than 1.7 million pupils.

Comparing these statistics of 1906 with those of 1890, one sees the rapid growth of the Negro church. Although the Negro population increased only 26.1 per cent during these sixteen years, the number of church organizations increased 56.7 per cent; the number of communicants, 37.8 per cent; the number of edifices, 47.9; the seating capacity, 54.1 per cent; and the value of church property, 112.7 per cent.¹⁰

Within the church, the Methodists and the Baptists were the dominant affiliations. "Taken together, the Methodists and Baptists had 35,208 or 95.8 per cent [sic] of the total number of Negro organizations; 3,536,920 or 96 per cent of the total number of Negro communicants and \$52,334,107 or 92.4 per cent of the total value of church property."

The movement toward separatism exhibited during the last quarter of the nineteenth century had borne fruit by the early twentieth century. Over 85 percent of the organizations, 87 percent of the membership, 83 percent of the Sunday schools, and 78 percent of the church property were controlled by black run organizations. From 1890 to 1906, among all black churches, "the National Baptist Convention . . . advanced from 50.4 per cent to 61.4 per cent in membership and from 33.9 per cent to 43.1 per cent in value of church property."

⁸ Ibid., 263.

⁹ Ibid., 286-299. The following statistics are extracted from Woodson's summary.

¹⁰ Ibid., 287.

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Sunday Schools were a major activity among African American churches at the turn of the century—over 91 percent of the congregations held classes, as opposed to only 79 percent of the white churches. Within the black church, over 50 percent of the Sunday schools were associated with the National Baptist Convention, numbering almost 18,000 active schools.

The growth of Sunday schools under the National Baptist Convention is certainly due to its focus on the creation and diffusion of black-authored curriculum materials and lessons.

The Negro Baptists, having become enraged at the refusal of the white Baptists to recognize them as constituents of an all comprehending denomination, organized the National Baptist Convention, which accepted as one of its most important concerns the establishment of The National Baptist Publishing House.¹¹

Elias Camp Morris

Elias Camp Morris was born of slave parents on May 7, 1855, near Springplace, Georgia. After the end of the Civil War, his family moved to Chattanooga, Tennessee, and then to Stevenson, Alabama, where Morris received a common education. Having lost both of his parents by age fourteen, he was unable to pursue higher education. He completed an apprenticeship with a shoemaker and supported himself with that trade until 1875, when he was called to the ministry. In 1877, Morris stopped over in Helena, Arkansas, on his way to Kansas and decided the possibilities and resources in Arkansas were significant enough to settle down. In Helena he continued his work as a shoemaker and preached on Sundays.¹²

Reverend E.C. Morris was embarking on an impressive career in 1879 when he accepted the pastorship of the fledgling congregation of Centennial Baptist Church in Helena, Arkansas. Having only twenty-three members in that year, the congregation would swell to more than one thousand during Morris's 43-year-long service, a testament to his leadership. Morris recognized that the state's African American Baptist churches in Phillips, Lee and Monroe counties needed to become more structured. Toward this end he organized and served two years as executive secretary for a district association in 1879, which provided classes in such subjects as stewardship, Sunday school teaching and choir management for those counties.¹³ Soon after assuming the pastorate of Centennial, Morris became active in the Arkansas Negro Baptist Convention, being elected secretary in 1880 and president in 1882 (a position he held for twenty-seven years). It was Morris's firm belief that achievement and religious growth were tied to education. As an influential voice in the Convention, Morris could advance his beliefs by participating in the formation of one of Arkansas's foremost institutions of higher learning for blacks, the Arkansas Baptist College in Little Rock, Arkansas. The college was voted into existence at the 1884 meeting of the Convention. The school provided training for African American ministers and teachers and was considered at the time to be the only institution of higher learning for African Americans not governed by a white administration. Reverend Morris served as chairman of the board of trustees at the college for twenty-five years.

¹¹ Ibid., 297-298.

¹² A.W. Pegues, *Our Baptist Ministers and Schools* (New York: Johnson Reprint Corp., 1970), 353-356.

¹³ Calvin Smith, *A Memorial to the Past and a Glimmer of Hope for the Future: The Magnolia Cemetery, Helena, Arkansas* (Jonesboro: Arkansas State University Department of History, 1997).

Morris's leadership and organizational skills received broad based acknowledgment during his long career. "Dr. Morris is noted for his ability to organize and to direct in matters of public concern, and his advice is ardently sought by all his constituency." In 1912, Reverend White, a Methodist minister reporting on the National Baptist Convention in Houston, wrote that Morris was "a far-seeing statesman," a "manly man," and a "splendid substitute" on Earth for the leadership of Jesus Christ. White compliments Morris's recommendation that the National Baptist Convention sponsor an international study of the "condition of Negro peoples, and of placing them in a proper light before the civilized nations of the world." White also provided insight into Morris's character:

I saw his face livid with flame, his eyes flash defiance and his whole form stiffen with a righteous indignation of manly independence, when on the occasion of his election, certain politicians, by a little subtle arrangement, sought to make it appear that there was pronounced opposition to his retention in office. He indignantly flung back the election into their faces, and challenged, "If there are fifty representative Baptists in this convention, who will stand and be counted, as opposed to my election, I will not serve you as President." His friends remonstrated because he had ruled the motion out of order that had elected him by acclamation. He retorted that if they did not take their seats he would count them as part of the fifty. Only one stood for the count.¹⁴

The National Baptist Convention

In 1880 the Foreign Mission Convention of the United States was established under a convocation of Southern Negro Baptist churches, associations and state conventions. The American National Baptist Convention and the Baptist Education Convention were founded in 1886 and 1893 respectively. Each of these conventions would meet annually in the same city and, although operating under three separate constitutions, working toward the same goals. By 1886 the three organizations had made an agreement to meet as one under the umbrella of the National Baptist Convention. The Convention functioned as the administrative arm of African American Baptist denominations. Delegates to the Convention from various Baptist organizations met annually for consideration of board and standing committee reports, and to receive contributions in order to distribute them to chosen causes.¹⁵ As the president of the Convention from 1895-1922 Morris established the largest deliberative body of African Americans at its time. This organization allowed African American Baptists autonomy, separate from the white Baptist hierarchy.

By 1895 a unified National Baptist Convention of the U.S.A., formed from the three aforementioned organizations, emerged at Friendship Church in Atlanta, Georgia, during

¹³ R. M. Carver, Biographical Sketch, *Preacher's Magazine* as reprinted in Morris' *Sermons, Addresses and Reminiscences*. R.H. Boyd also gives a summary of Morris's career and character in *Sermons*. The description of the National Baptist Convention in 1912 is from White, Rev. J.T.S., "The National Baptist Convention as Seen Through the Eyes of an African Methodist," *African Methodist Episcopal Church Review* 29, no. 2 (1912): 168-176.

¹⁵ E.C. Morris, *National Baptist Catechism. Outlining the Work, Aim, and Objects of the National Baptist Convention* (Nashville: University Press, 1896).

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sessions attended by hundreds of clergy from northern and southern black Baptist churches. Prior to 1895 the structure of the National Baptist Convention lacked cohesion and seemed to revolve around loose organizations with no true national influence. At the Atlanta meeting three boards were established to represent the interests of the previously separate conventions: the Foreign Mission Board formed to direct missions in Africa; the Home Mission Board for the direction of home missionary activities and the Educational Board for the promotion of black education and development of Negro seminaries. The National Baptist Convention of the U.S.A. was formed mainly in response to the issue of whether African Americans should establish self-sufficient religious and educational institutions that were free from white leadership. This issue gave rise to the question of whether African Americans should have their own publishing house to provide religious literature written by African American authors to the congregations. In 1898, when E.C. Morris delivered his annual address, the question of dependency upon white sponsorship as opposed to racial self-sufficiency threatened to split the young Convention. He emphasized in this address that white Baptists would have to acknowledge the National Baptist Convention as a viable group.¹⁶ Morris emerged on the national scene advocating African Americans's right to establish independent religious associations and calling for recognition of the strong organization he led.

Early in his career Morris saw the need for talented African American authors to write for the African American Baptist audience. He met this need by establishing a forum for religious subjects written by African American Baptist scholars. Morris's first religious publication, the *Baptist Vanguard* (1882), became the model for African American religious literature throughout the country. Prior to the establishment of an African American publishing body, the congregations relied on white Baptist denominations to furnish newsletters, Sunday school lessons, and other religious materials. The northern Baptist Society, called the American Baptist Publication Society, had agreed to publish articles and Sunday school literature written by African American Baptists. Under pressure from southern Baptists, however, the white organization rejected the work of these scholars.¹⁷

Since 1891, African American Baptists had been enthusiastic about the idea of publishing denominational literature "from the pens of Negro Baptist authors."¹⁸ In 1893 Morris gave a paper in demand for a "Negro Baptist publishing house" stating, "we must not be satisfied with subordinate things. We must take our place as thinkers and as writers."¹⁹ At this time, whites were reluctant to encourage writing and publishing ventures among African Americans.²⁰ In 1896 Morris fully backed efforts by Reverend Richard Henry Boyd of Texas to establish a black Baptist publishing board. In that year the board of the National Baptist Convention appointed Morris to a printing committee as editor-in-chief to prepare and publish Sunday school literature.

¹⁶ J.H. Jackson, *A Story of Christian Activism: The History of the National Baptist Convention, U.S.A., Inc.* (Nashville, TN: Townsend Press, 1980), 83.

¹⁷ *Ibid.*, 92.

¹⁸ *Ibid.*, 93.

¹⁹ *Ibid.*, 94, 92.

²⁰ Bobby L. Lovett, *A Black Man's Dream: The First One Hundred Years* (Jacksonville, FL: Mega Corporation, 1993), 28-29.

By 1897 the first issue of the *Sunday School Teacher*, the earliest quarterly ever printed by African American Baptists, went to press. This publication was the result of efforts of the new Sunday School Publishing Board formed out of the National Baptist Convention, in cooperation with the white Baptist organizations.²¹ The Home Mission Board of the National Baptist Convention allied closely with the publishing board by having their missionaries display publications and Sunday school materials.²² This was a major achievement and only a small part of the success was enjoyed by the publishing board, but it was censured by some African Americans within the Convention and the American Baptist Publication Society. The strident efforts of the board caused no small amount of contention among many who felt that the endeavor was being used as a personal bank account for its organizer. In the early years of the board's existence Morris countered this criticism by throwing his support behind Boyd, holding multiple inspections of the operations and calling upon African Americans to unite in their efforts to escape white paternalism, not foster division.

Within a decade, however, the publishing board would jeopardize the Convention's very existence. Despite the continuous rancor concerning revenues and management, the National Baptist Publishing Board grew and prospered during its first decade. Soon it was able to purchase its own machinery and property to house its operations. By 1915 the board had grown more powerful than its parent organization ostensibly due to the fact that the board was legally incorporated and the convention was based only on "gentlemen's agreements." Morris emphasized to members of the boards and the convention that black Baptists should not forget that their strength lay in working together and at this point he, along with his cabinet and official board, attempted to gain control of board real estate that the convention considered its own. In 1917 and 1919 Morris tried to reinstate unity between the groups through the formation of Peace Commissions. The schism that had developed between the convention and those who sympathized with the publishing board could not be resolved by these meetings and resulted in court decisions that transferred the property the convention reportedly owned into the hands of the Publishing Board by 1920.²³ These decisions meant the National Baptist Convention had to begin again to establish a publishing arm of the organization. A new publishing board was elected as soon as possible after the split but a new publishing house in Nashville was not constructed until 1924, two years after Reverend Morris's death. The building, designed by the African American architectural firm McKissack and McKissack, was named the Morris Memorial Building in honor of the reverend.²⁴

Morris's Political Career

Morris' stature in the church, which was in effect the center of the lives of many African Americans, led to widespread involvement in various endeavors at the local and national levels. He represented Arkansas' First Congressional District as a delegate to the Republican National

²¹ Jackson, *Story of Christian Activism*, 100.

²² Lovett, *Black Man's Dream*, 71.

²³ Jackson, *Story of Christian Activism*, 109-13.

²⁴ *Ibid.*, 147. The original National Baptist Publishing Board continues today with operations managed by R.H. Boyd's descendants and is the largest African-American publishing firm in the United States.

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Conventions of 1884, 1888 and 1904. He also served the Arkansas State Republican Convention for nearly 40 years.²⁵ Morris fought against whites that sought to form a "Lily White" Republican Party by removing African American party members from leadership roles. A split in the Republican Party had appeared between one faction, a mixed or bi-racial group, called the "Black and Tans," and another all white group, who hoped to entice more whites to the Republican Party through patronage. The "Lily Whites" hoped to re-establish a two-party system in the South while limiting black control of the Republican Party.²⁶ In 1908, Morris began to break away from the Republican Party saying he anticipated that "before many years shall pass the Democratic Party will champion the rights of the black man." That year he successfully lobbied to have a plank in the state Republican platform removed on the basis that it was discriminatory. Morris demonstrated that it was designed to reassure whites that they should not fear African American domination if the Republicans won the election.²⁷ Again in 1914 and 1916, he fought the "Lily White" movement at the state level; and yet, its strength and persuasiveness was proven in 1916, the year that marked the first time in thirty-two years that no African American represented Arkansas at the National Republican Convention.²⁸ In 1920 Morris played a role in the confrontation between the factions at the state Republican convention.²⁹ He continued the fight on the convention floor in June 1920, representing the African American Republican committee from Arkansas, known as the Republican State Central Committee.³⁰

In 1908, President Theodore Roosevelt recognized Morris's appeal as a national leader by appointing him as an emissary to the Belgian Congo. Belgian King Leopold II was recognized as absolute ruler of the Congo Free State in 1885. Led by his desire for adventure and riches, Leopold controlled the Congo like it was personal property, ruthlessly exploiting the country to recoup his expenses. Roosevelt, along with European politicians, criticized Leopold's actions, and sent Morris to investigate claims of inhumane treatment of Congolese citizens. Reverend Morris confirmed the exploitation of the people of the Congo Free State when he reported to Roosevelt. Later in 1908, Leopold was forced by international criticism to turn over the Congo Free State to the Belgian Parliament for annexation as a colony.³¹ Morris's work contributed to the removal of total control of the Congo from Leopold II.³² His defense of the rights of an oppressed population was recognized by national leaders, with whom he worked successfully to influence international policy.

Morris's wish for unity of the races manifested itself in many ways. When the United States

²⁵ Richardson, *Cyclopedia*, 101.

²⁶ Elbert Lee Tatum, *The Changed Political Thought of the Negro, 1915-1940* (New York: Exposition Press, 1951), 84-85.

²⁷ *Gazette*, April 29, 1908.

²⁸ *Gazette*, April, 1916.

²⁹ "Abstract and Brief for Contestants from Arkansas State Republican Convention E.C. Morris, et al., vis. H.L. Rimmel, et al., John A. Hibbler and Thomas J. Price, Attorneys for Contestants," *Gazette*, May 8, June 3-4, 1920.

³⁰ *Encyclopedia Americana*, 493.

³¹ The March 13, 1960, edition of the *Helena-West Helena World* featured an article on Dr. E.C. Morris and the Belgian Congo. C.M. Young, editor of the *Helena-West Helena World* reportedly saw a plaque in Morris's honor in Congo.

³² Jackson, *Story of Christian Activism*, 96-97.

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entered World War I, Morris encouraged African American men to participate in the draft. He believed that the war offered an opportunity for members of his race to demonstrate their worth. "Believing African Americans' full rights as citizens would be restored in exchange for their support of the war, Morris offered sermons and speeches from the pulpit at Centennial and at meetings of the Convention across the United States, encouraging registration, the purchase of war bonds, and food rationing."³³ Along with W.E.B. DuBois, Morris called for African Americans to fight for the "double victory" abroad and at home. While serving in Europe black veterans were exposed to a degree of racial equality. Their experience abroad, coupled with the reassurances of leaders like Morris led these men to expect less discriminatory treatment and new opportunities for advancement in return for their service. After returning home, however, many found their situations unchanged. Racial conflicts spread across the United States as a result of growing tensions. The Arkansas Delta was the scene of such a conflict, culminating in violence with far-reaching effects.

In September of 1919 hostility surfaced in Elaine, Arkansas, located near Helena. The Elaine Race Riot began with a fray between African American union members and white local officials.³⁴ The day following the outbreak of violence, Rev. E.C. Morris assured white people in Helena that they had nothing to fear from the African American population. Morris later wrote that he "never believed that the Negro at Elaine had planned to murder the white planters and take their lands," as many whites had feared. In the aftermath sixty-seven African Americans were sentenced to prison terms for their participation in a purported rebellion and twelve were condemned to death for the murder of five white people who died in the fighting. All the sentences were eventually overturned by the United States Supreme Court decision of *Moore v. Dempsey* (1923).

The national scope of racial unrest during the summer of 1919 was epitomized by the race riot at Elaine. In the face of the turmoil Morris still advocated his belief that the example of their service during the war entitled African Americans to recognition as citizens. He acted as a unifying force between the races during the Elaine riots, encouraging cooperation. Through his urging he influenced local events that reflected the national trend toward violent racial conflict. Morris's abilities as a mediator extended to both races. He furthered racial cooperation, but not at the expense of African American religious autonomy. While Morris believed a separate religious structure was in the best interest of African Americans, this view did not preclude his feeling that a peaceful working relationship with whites was necessary.

Morris did not stand alone as a great African American leader, but he was certainly on a par with the most well-known of those who labored to convince white America that Jim Crow was unjustifiable. When one considers the efforts of Booker T. Washington, R.H. Boyd, and W.E.B. DuBois, the list would not be complete without the inclusion of Reverend Elias Camp Morris. He was a man respected by white leaders as well as those of his own race. In 1900 Morris

³³ Kieran Taylor, "We Have Just Begun: Black Organizing and White Response in the Arkansas Delta, 1919," *Arkansas Historical Quarterly* (Autumn 1999), 271.

³⁴ Arthur I. Waskow, *From Race Riot to Sit-In, 1919 and the 1960s: A Study in the Connections Between Conflict and Violence* (New York: Doubleday, 1966), 146.

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organized the Arkansas State Mission Board as a vehicle for cooperation between the National Baptist Convention and the white Southern Baptist Convention. In 1903 he helped organize the bi-racial General Convention of America and in 1905 assisted in the formation of the Baptist World Congress, serving as the only African American member of the executive committees of both. Morris's stature in the white community is further reflected by the fact that on the occasion of his death in 1922, the mayor of Helena declared that all the city's businesses, both African American and white, be closed for the funeral.

Morris and Centennial Baptist Church

Throughout his long and varied career Morris remained pastor of Centennial Baptist Church. As the membership grew during the early years of his pastorate so did the necessity of replacing the congregation's original house of worship. Morris's descendants tell the story that the clergyman saw a church building on his travels that impressed him, and he described it to a member of his congregation who had studied architecture, Henry James Price. Price had graduated summa cum laude from Howard University in Washington, D.C., and moved to Helena around 1900. Research has revealed little about Price despite the fact that his descendants still reside in Helena. The virtually unaltered building reflects traditional Gothic influences such as lancet windows and buttresses.

Centennial Baptist is a local landmark in Helena that bears national significance due to its association with the African American leader who was its pastor for more than forty years. Centennial Baptist is the only known example in Arkansas of a church designed by an African American architect for an African American congregation. More than that, through its link with Morris, the building is a symbol of the efforts towards racial and religious equality in Arkansas and the United States. By Morris's count Centennial Baptist hosted over five hundred African American speakers who delivered their messages of perseverance and progress to an audience made up of black and white alike. The speakers ranged from nationally known orators to county farm demonstration speakers. Booker T. Washington spoke at Centennial in 1908, stressing the need for African American education and moral structure.³⁵ In 1916 H.C. Ray of the Department of Agriculture spoke to the Baptists at Helena on "Dr. Knapp's Safe Farming Doctrines" to stimulate better farming ideas in the minds of Arkansas's African Americans.³⁶

The church is the structure most closely associated with the productive period of E.C. Morris's life. Reverend Morris's house in Helena, which is no longer standing, was a two-story frame building at 401 Columbia. The house changed hands after his death in 1922 but remained a single-family residence until circa 1976. The Rogerline Johnson family bought the house and it was destroyed in 1977 for the construction of a one-story brick commercial structure housing a photography studio, which remains on the lot today.³⁷ The only other building known to be associated with Morris was constructed in his honor after his death. The Morris Memorial Building, completed in 1926 and named in honor of Dr. E.C. Morris, is a Neoclassical structure

³⁵ "Booker T. Washington Visits Helena," *Phillips County Historical Review* 37, nos. 1 and 2 (Spring 1999), 27.

³² "Movement to Aid the Negro Farmers Here," *Helena World*, March 1919.

³⁷ Rogerline Johnson, Jr., of Helena, AR, interview by Holly Hope, 19 June 2001.

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located in Nashville, Tennessee. The National Baptist Convention of the U.S.A. suffered a contentious split with the National Baptist Publishing Board in 1915, resulting in the loss of their base of publishing operations in Nashville. A new publishing board was created under the legally indisputable ownership of the convention and by 1924 the new board's success enabled the erection of a building to house the Sunday School Publishing Board. Designed by African American architects McKissack and McKissack, it was constructed as a symbol of Morris's struggle to keep the sights of the convention and its boards on unification.³⁸

³⁸ Jackson, *Story of Christian Activism*, 147.

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9. MAJOR BIBLIOGRAPHICAL REFERENCES

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1917

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1921-1923

1955

1977

1979

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Previous documentation on file (NPS):

__ Preliminary Determination of Individual Listing (36 CFR 67) has been requested.

CENTENNIAL BAPTIST CHURCH

United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

- Previously Listed in the National Register.
- Previously Determined Eligible by the National Register.
- Designated a National Historic Landmark.
- Recorded by Historic American Buildings Survey: #
- Recorded by Historic American Engineering Record: #

Primary Location of Additional Data:

- State Historic Preservation Office
- Other State Agency
- Federal Agency
- Local Government
- University
- Other (Specify Repository):

CENTENNIAL BAPTIST CHURCH

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10. GEOGRAPHICAL DATA

Acreage of Property: less than one acre

UTM References:	Zone	Easting	Northing
	15	721140	3822865

Verbal Boundary Description: The property is located in Helena, Arkansas, in Phillips County on Lots 394 and 393 of that part of Helena known as Old Helena. Excluded from this is the southwest part of Lot 393. To elaborate, beginning at the southwest corner of 393, proceed north 20 feet, then proceed east 80 feet, then proceed south 20 feet, then proceed west 80 feet to the point of beginning.

Boundary Justification: This boundary includes the Centennial Baptist Church that has historically been associated with this resource and the area immediately surrounding the building.

11. FORM PREPARED BY

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National Park Service
National Historic Landmarks Survey
1849 C St., N.W.
Room NC-400
Washington, DC 20240

Telephone: (202) 354-2228

DESIGNATED A NATIONAL HISTORIC LANDMARK

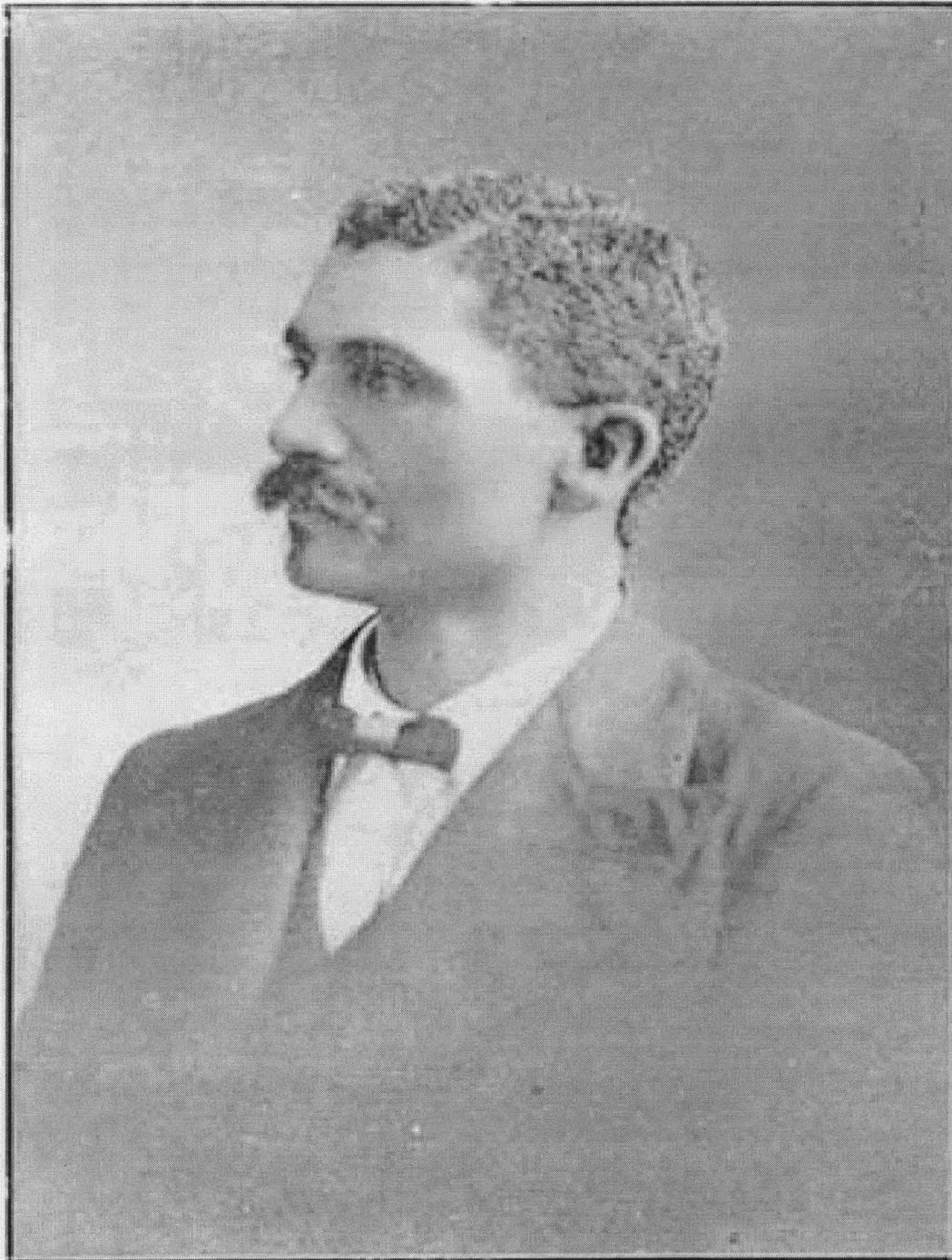
July 31, 2003

CENTENNIAL BAPTIST CHURCH

FIGURES

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E. C. Morris, D. D.

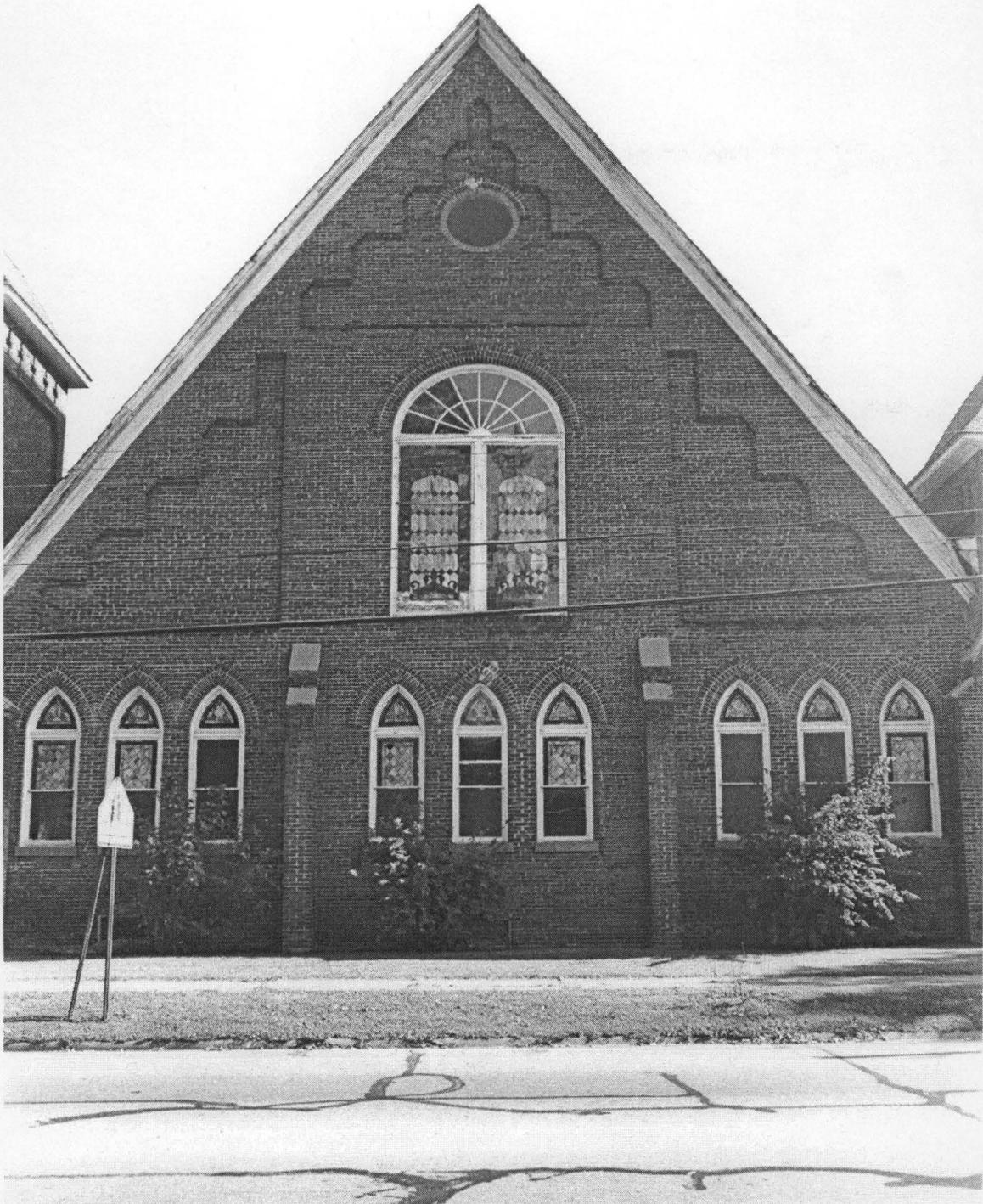
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CENTENNIAL BAPTIST CHURCH

FIGURES

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View from West

27
28-11-11

CENTENNIAL BAPTIST CHURCH

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View from East

(29)
30-Block

CENTENNIAL BAPTIST CHURCH

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View from West

(31)

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CENTENNIAL BAPTIST CHURCH

FIGURES

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View from South

(33)

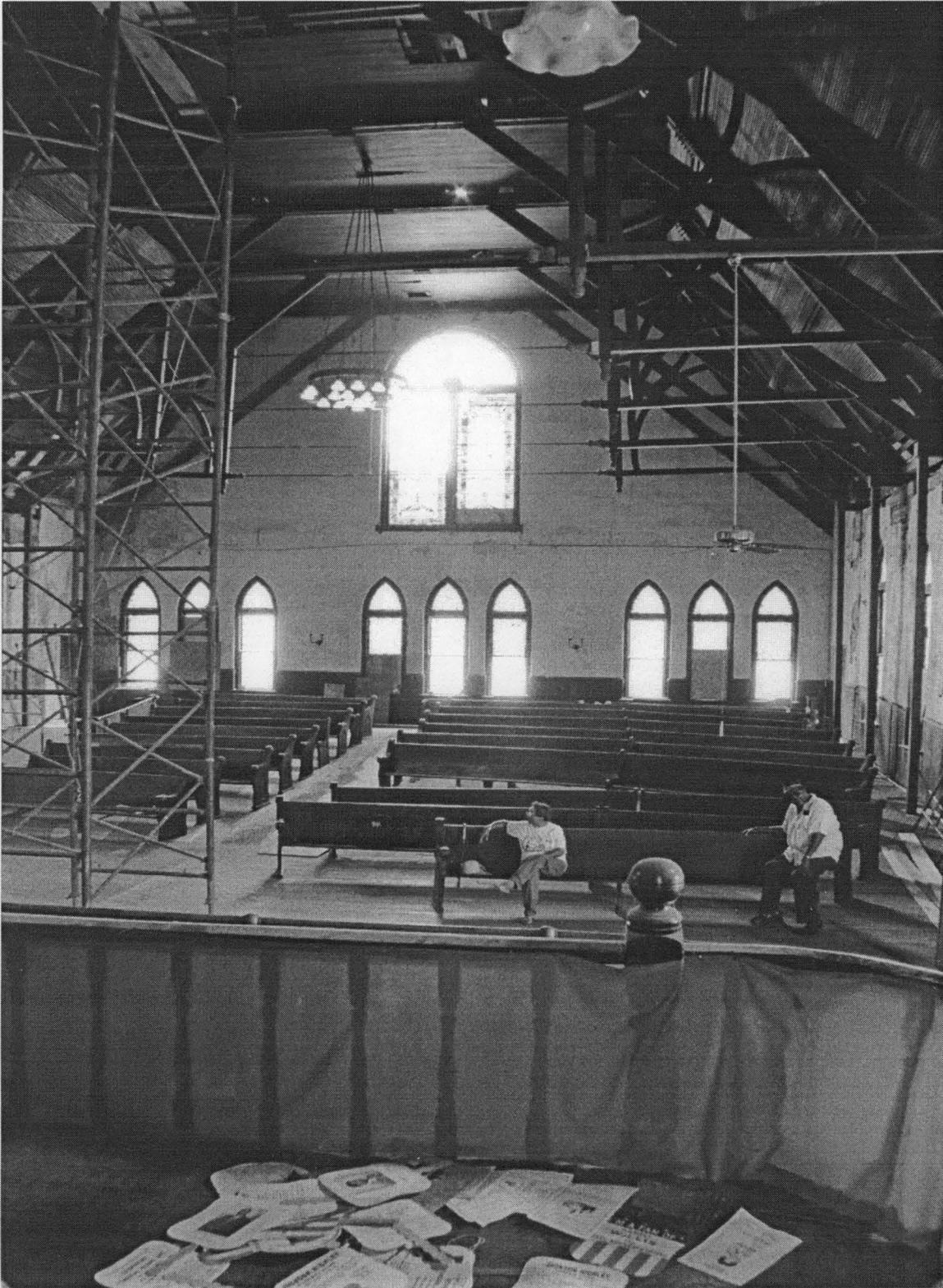
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CENTENNIAL BAPTIST CHURCH

FIGURES

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View of Sanctuary from East

(35)
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CENTENNIAL BAPTIST CHURCH

FIGURES

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View of Sanctuary from West

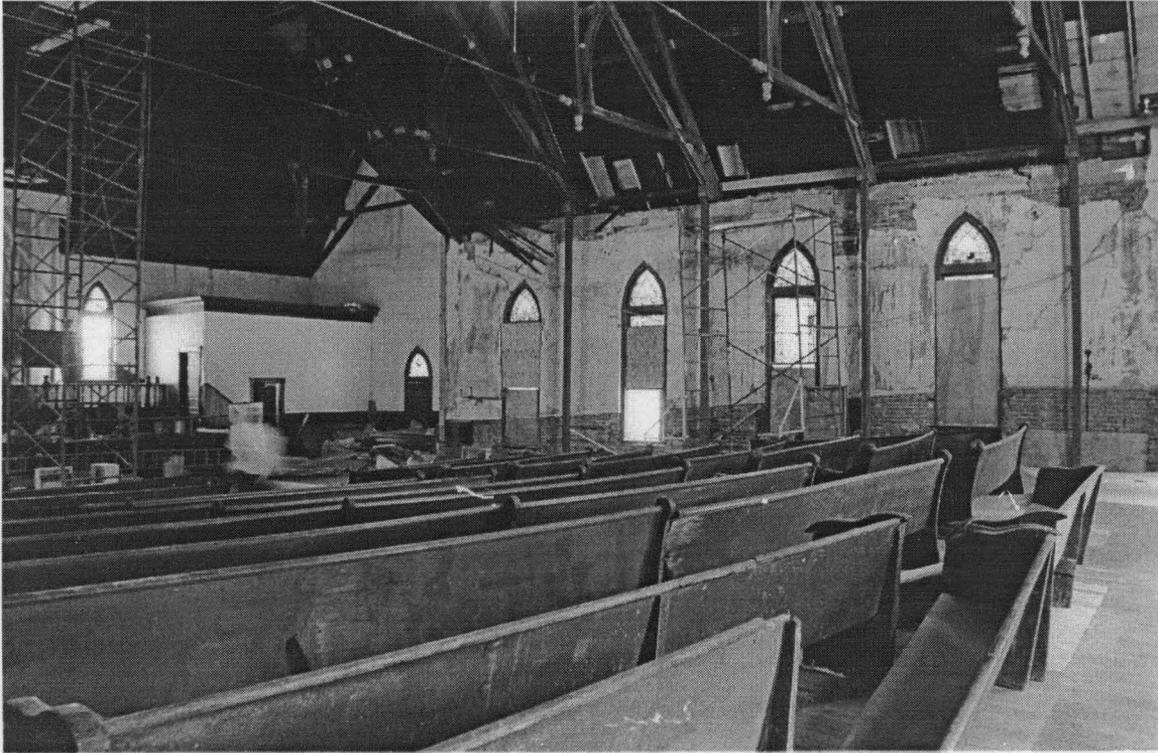
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CENTENNIAL BAPTIST CHURCH

FIGURES

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View of Sanctuary from North

39

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CENTENNIAL BAPTIST CHURCH

FIGURES

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View of Lancet Window

(41)
49 - blank

CENTENNIAL BAPTIST CHURCH

FIGURES

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View of Brackets in Sanctuary

(43)

44-Black

CENTENNIAL BAPTIST CHURCH

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View of Chancel from North

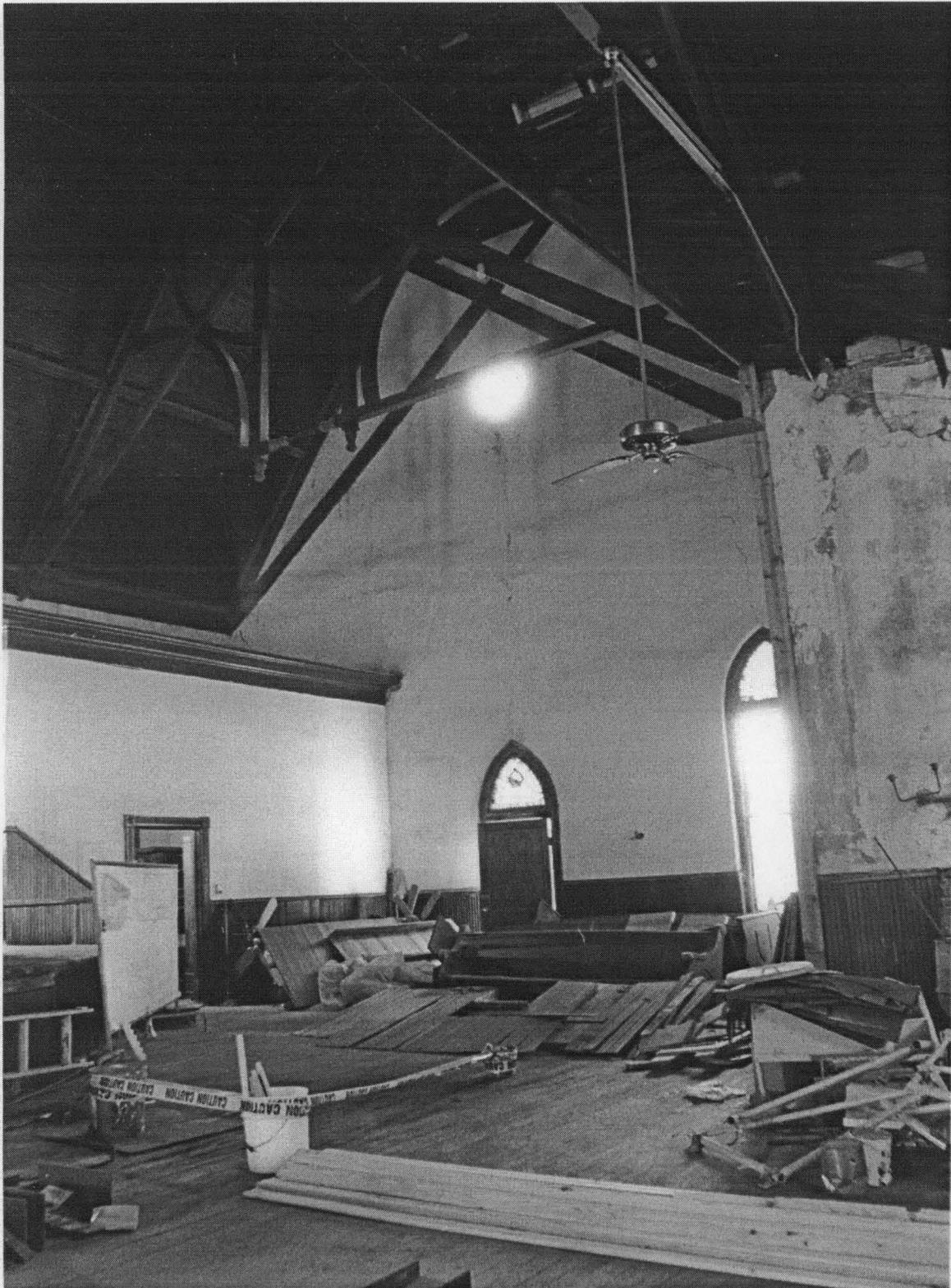
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CENTENNIAL BAPTIST CHURCH

FIGURES

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View of Sanctuary from North

(47)
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Centennial Baptist Church
Phillips Co, Arkansas
Holly Hope
July 17, 2000
Negative on file at AHP
View from west

PH0119

Arkansas Historic
Preservation Program



PH 117

Centennial Baptist Church
Phillips Co, Arkansas
Holly Hope
July 17, 2000
Negative on Roll at AHPP
View from South

Arkansas Historic
Preservation Program

THIS PAPER
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BY KODAK



Centennial Baptist Church

Phillips Co, Arkansas

Holly Hope

July 17, 2000

Negative on file at AHPP

View from west



Centennial Baptist Church

Phillips Co, Arkansas

Holly Hope

July 17, 2000

Negative on file at AHPP

View from east

Arkansas Historic
Preservation Program



Centennial Baptist Church

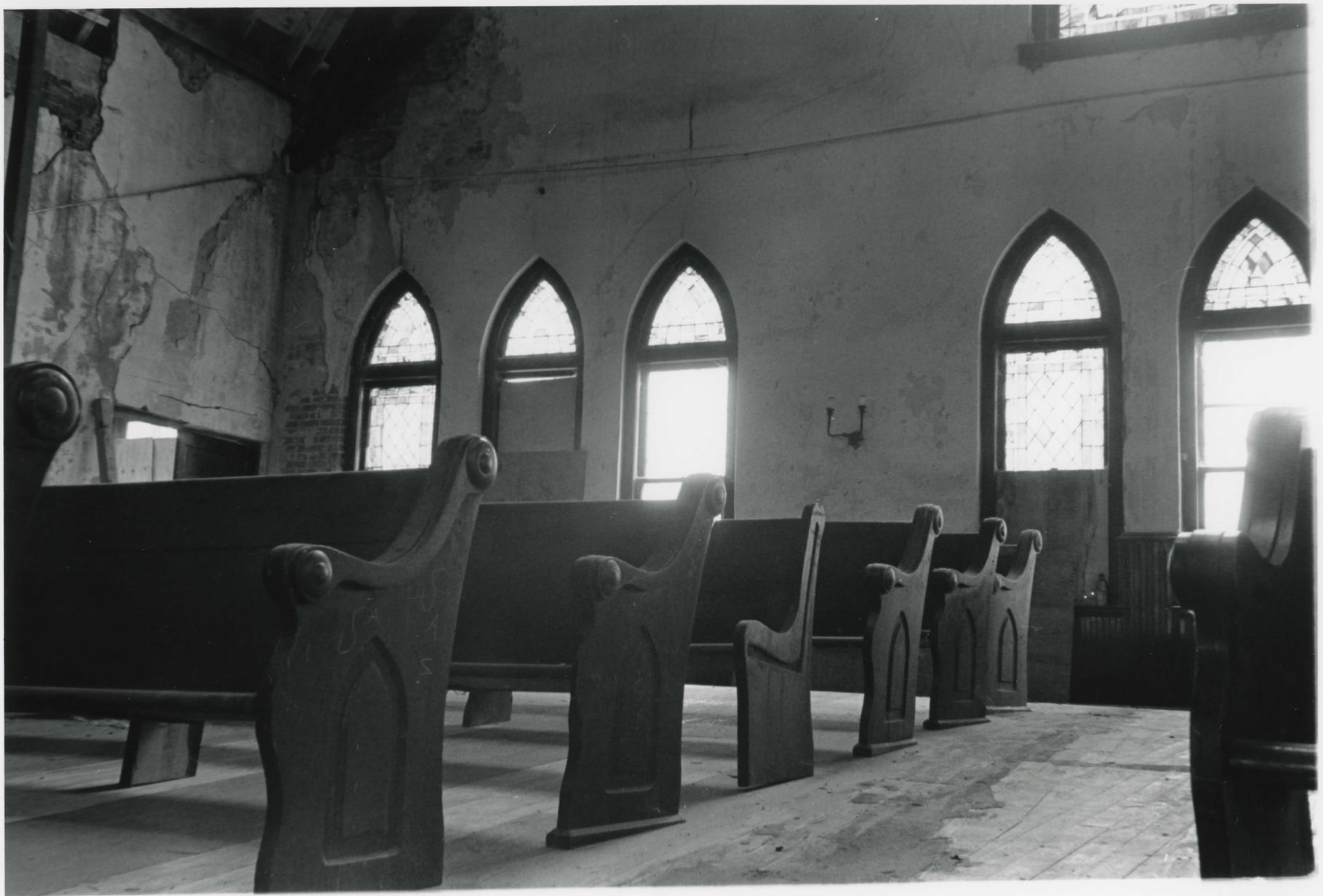
Phillips Co, Arkansas

Holly Hope

July 17, 2000

Negative on file at AHPP

view of sanctuary from east



Centennial Baptist Church

Phillips Co, Arkansas

Holly Hope

July 17, 2000

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View of pews



Centennial Baptist Church

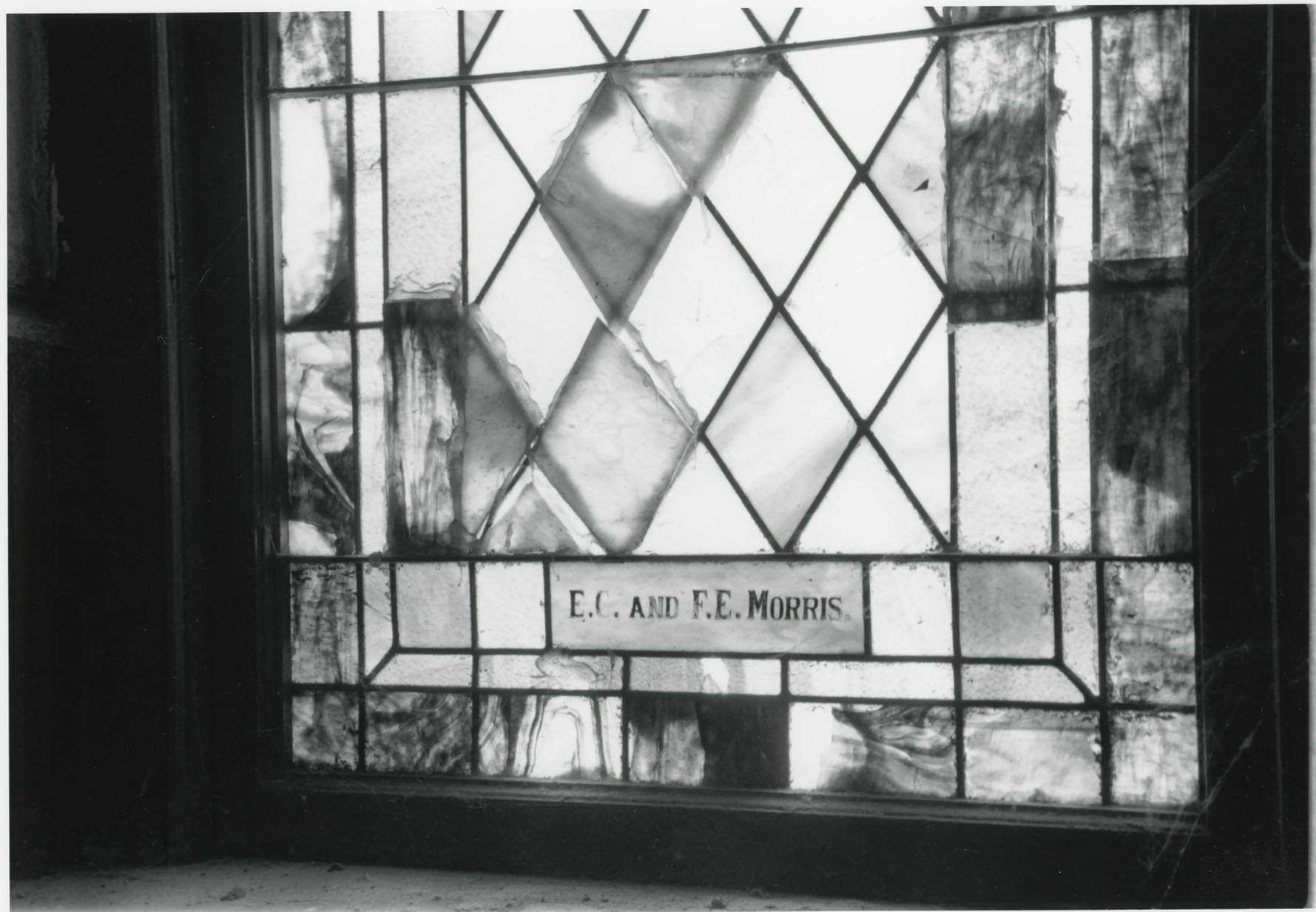
Phillips Co, Arkansas

Holly Hope

July 17, 2000

Negative on file at AHPP

View of chancel railing



E.C. AND F.E. MORRIS

Centennial Baptist Church

Phillips Co, Arkansas

Holly Hope

July 17, 2000

Negative on file at AHPP

Stained glass memorial window



Centennial Baptist Church

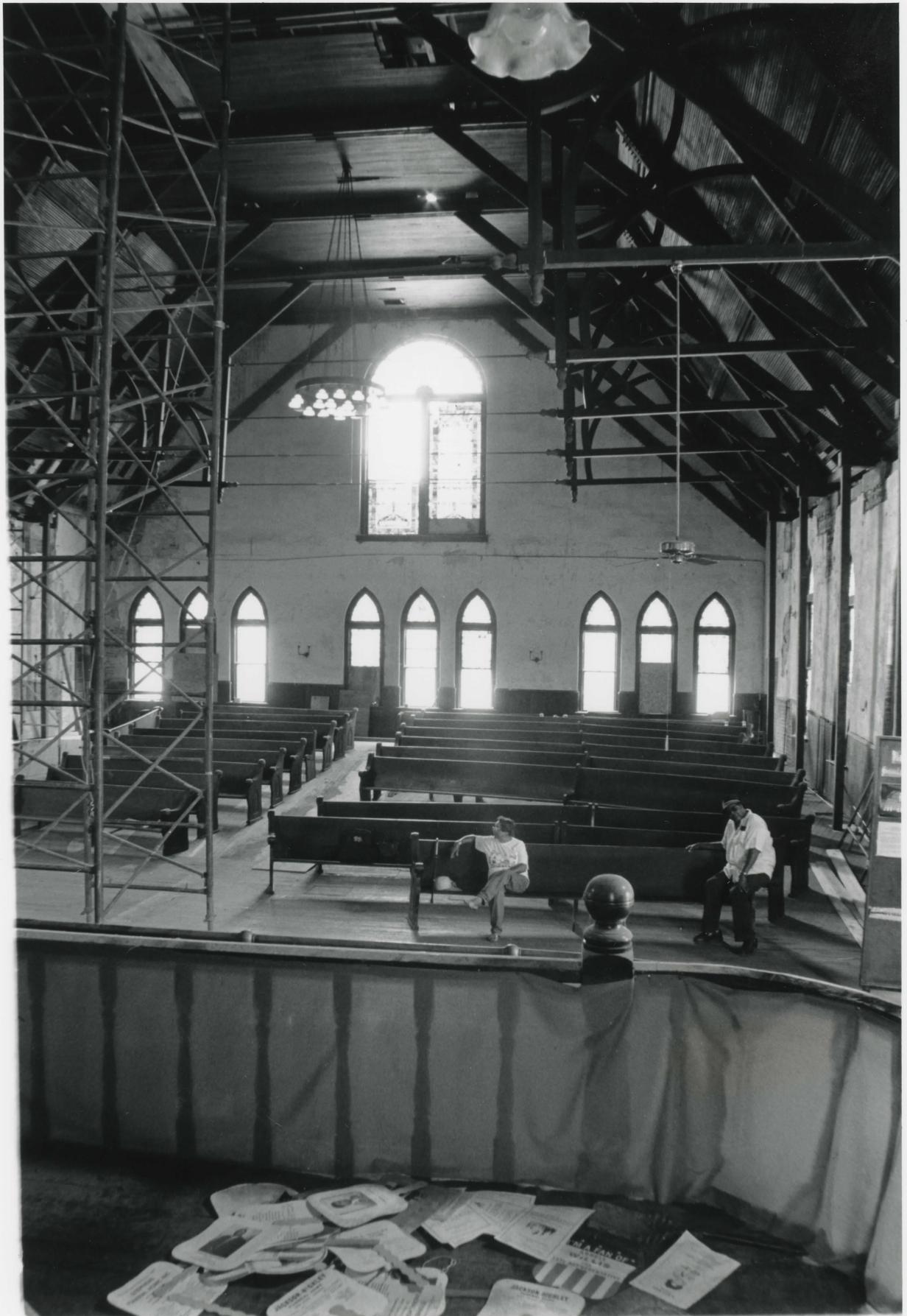
Phillips Co, Arkansas

Holly Hope

July 17, 2000

Negative on file at AHPP

View of stained glass windows in west facade



Centennial Baptist Church
Phillips Co, Arkansas
Holly Hope

July 17, 2000

Negative on file at AHPP

View of sanctuary from east.



Centennial Baptist Church

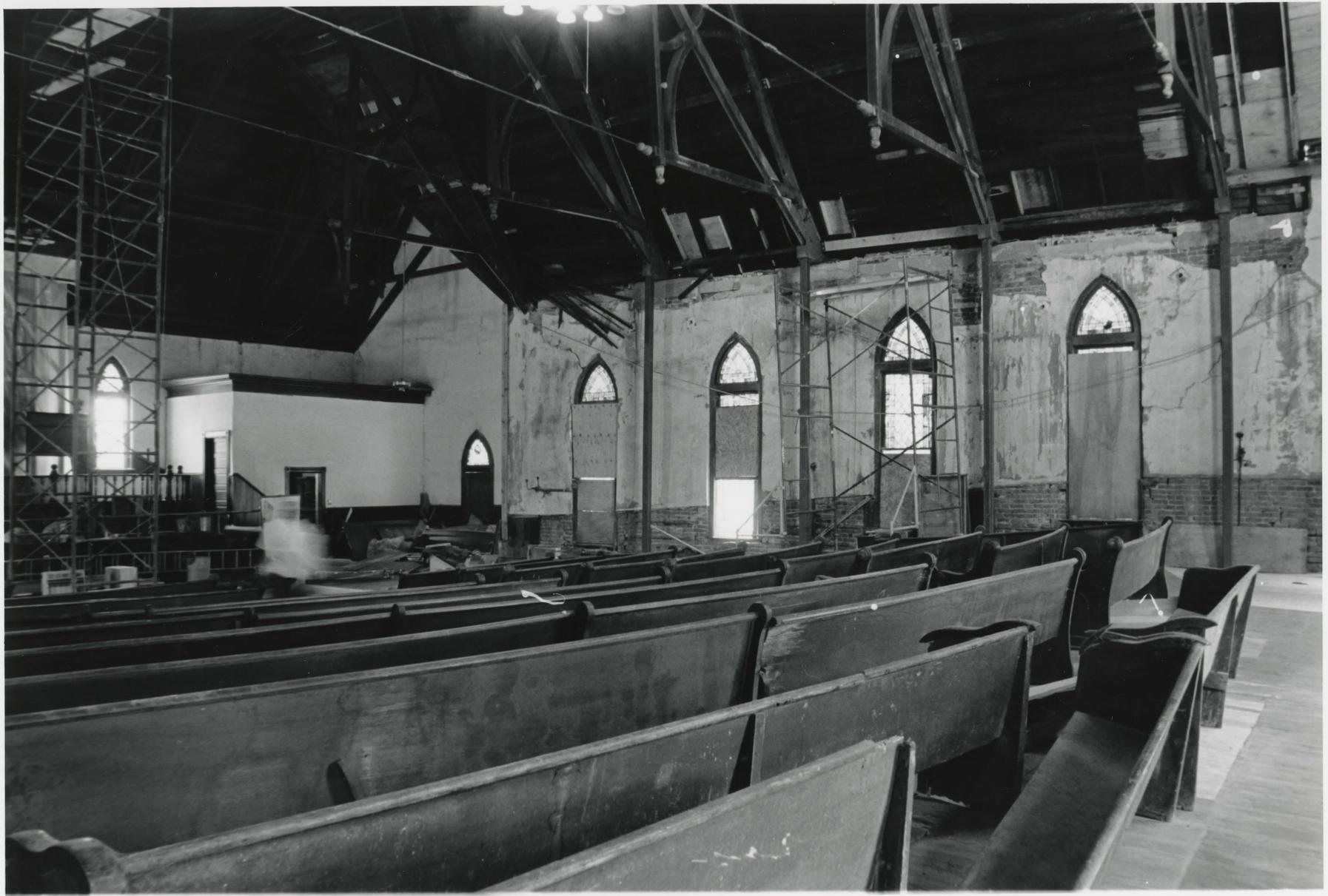
Phillips Co, Arkansas

Holly Hope :

July 17, 2000

Negative on file at AHPP

View of Sanctuary from West



Centennial Baptist Church

Phillips Co, Arkansas

Holly Hope

July 17, 2000

Negative on file at AHPP

View of sanctuary from north



Centennial Baptist Church

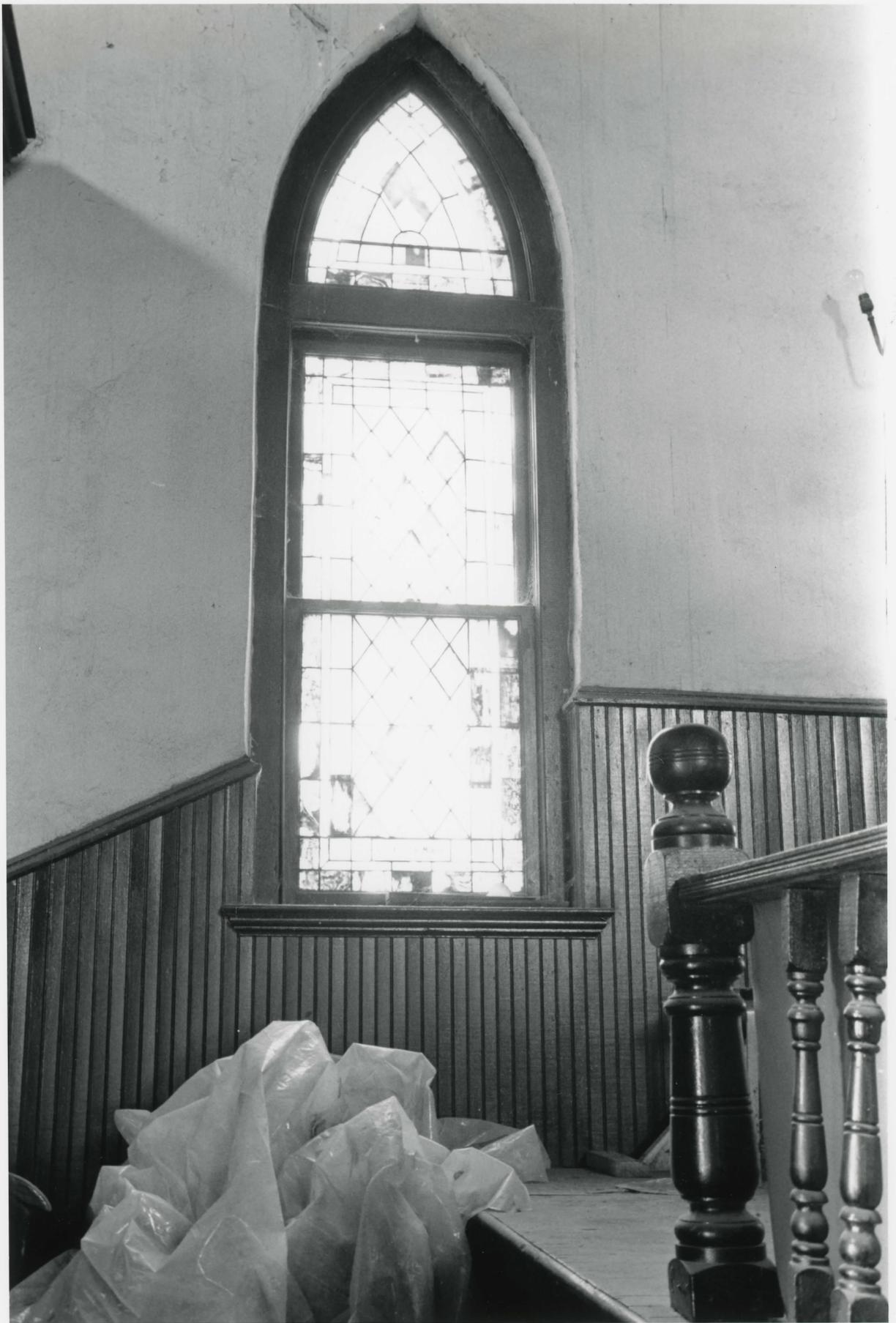
Phillips Co, Arkansas

Holly Hope

July 17, 2000

Negative on file at AHPP

View of Brackets in Sanctuary



Centennial Baptist Church

Phillips Co, Arkansas

Holly Hope

July 17, 2000

Negative on file at AHPP

View of lancet window



Centennial Baptist Church
Phillips Co. Arkansas
Holly Hope
July 17, 2000
Negative on file at AHPP
View of Chancel from North



Centennial Baptist Church

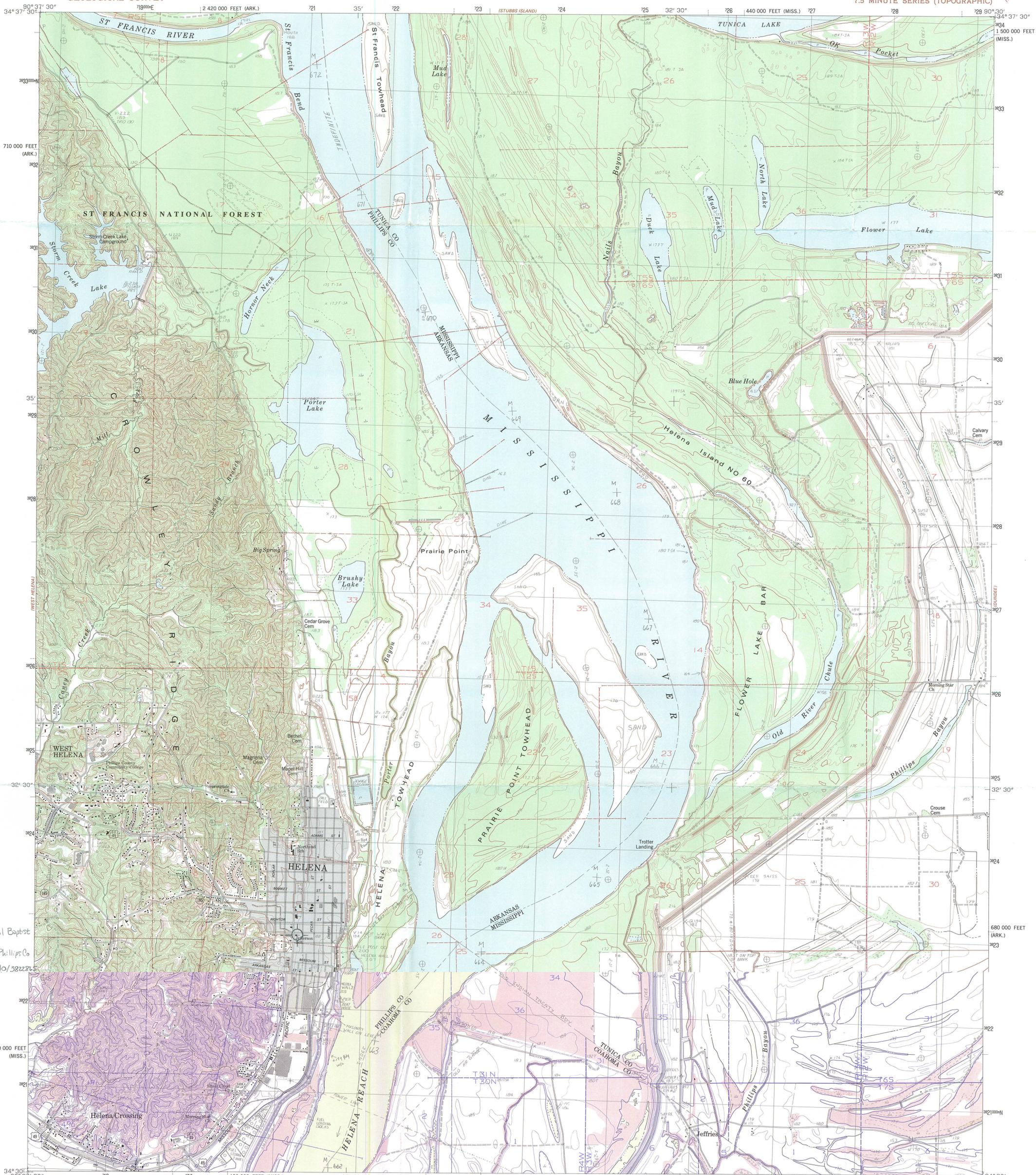
Phillips Co, Arkansas

Holly Hope

July 17, 2000

Negative on file at AHPP

view of sanctuary from north



Centennial Baptist Church
Helena, Phillips Co
15/721140/3822875

1 460 000 FEET (MISS.)

34° 30' 30"

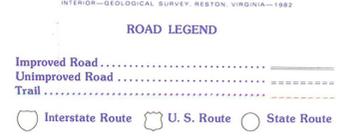
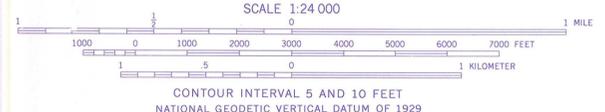
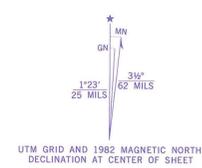
90° 37' 30"

1 240 000 FEET (MISS.)

34° 30' 30"

90° 37' 30"

Mapped, edited, and published by the Geological Survey
Control by USGS and NOS/NOAA
Topography by photogrammetric methods from aerial photographs taken 1977. Field checked 1978. Map edited 1982
Projection, Mississippi coordinate system, west zone (transverse Mercator)
10,000-foot grid ticks based on Mississippi coordinate system, west zone and Arkansas coordinate system, south zone
1000-meter Universal Transverse Mercator grid, zone 15
1927 North American Datum
To place on the predicted North American Datum 1983 move the projection lines 8 meters south and 9 meters east as shown by dashed corner ticks
There may be private inholdings within the boundaries of the National or State reservations shown on this map
Gray tint indicates area in which selected buildings are shown



PROVISIONAL MAP
Produced from original manuscript drawings. Information shown as of date of field check.

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092
AND ARKANSAS GEOLOGICAL COMMISSION, LITTLE ROCK, ARKANSAS 72204

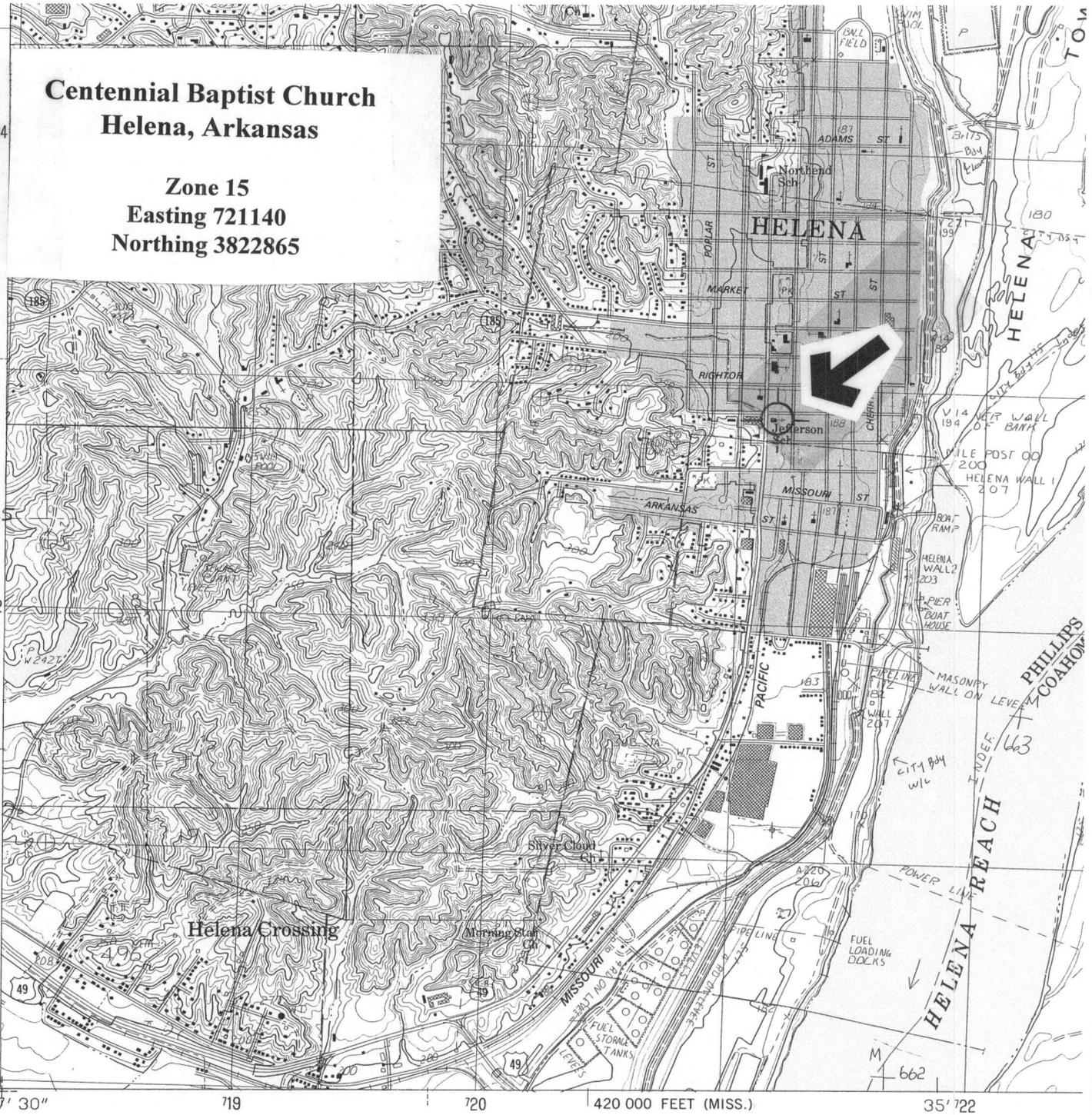
HELENA, ARK.-MISS.
PROVISIONAL EDITION 1982

34090-E5-TF-024

**Centennial Baptist Church
Helena, Arkansas**

**Zone 15
Easting 721140
Northing 3822865**

Centennial Baptist
Church
Helena, Phillips Co
721140/3822865



1 460 000 FEET
(MISS.)

34° 30' 30"
90° 37' 30"

420 000 FEET (MISS.) 35' 722

(FRIARS POINT NW)

Mapped, edited, and published by the Geological Survey

Control by USGS and NOS/NOAA

Topography by photogrammetric methods from aerial photographs taken 1977. Field checked 1978. Map edited 1982

Projection: Mississippi coordinate system, west zone (transverse Mercator)

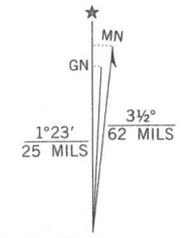
10,000-foot grid ticks based on Mississippi coordinate system, west zone and Arkansas coordinate system, south zone

1000-meter Universal Transverse Mercator grid, zone 15

1927 North American Datum

To place on the predicted North American Datum 1983 move the projection lines 8 meters south and 9 meters east as shown by dashed corner ticks

There may be private inholdings within the boundaries of the National or State reservations shown on this map
Gray tint indicates area in which selected buildings are shown



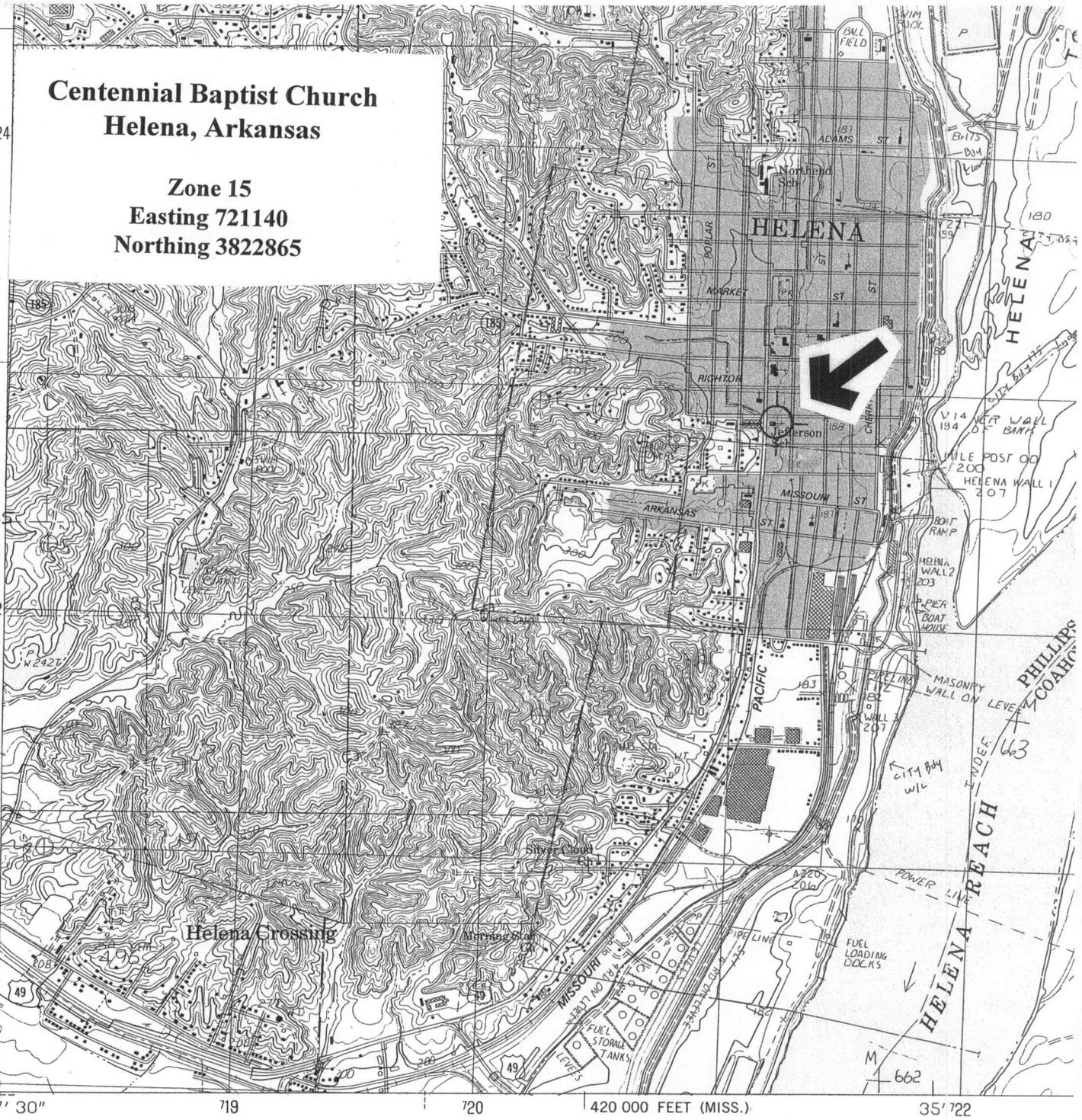
UTM GRID AND 1982 MAGNETIC NORTH DECLINATION AT CENTER OF SHEET

FOR SALE

**Centennial Baptist Church
Helena, Arkansas**

**Zone 15
Easting 721140
Northing 3822865**

Centennial Baptist
Church
Helena, Phillips Co
1721140/3822865



1 460 000 FEET
(MISS.)

34° 30' 30"
90° 37' 30"

719

720

420 000 FEET (MISS.)

35° 722

FRARS POINT NW

Mapped, edited, and published by the Geological Survey

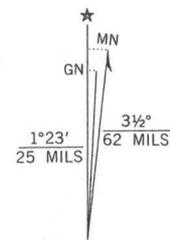
Control by USGS and NOS/NOAA

Topography by photogrammetric methods from aerial photographs taken 1977. Field checked 1978. Map edited 1982

Projection: Mississippi coordinate system, west zone (transverse Mercator)
10,000-foot grid ticks based on Mississippi coordinate system, west zone and Arkansas coordinate system, south zone
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1927 North American Datum

To place on the predicted North American Datum 1983 move the projection lines 8 meters south and 9 meters east as shown by dashed corner ticks

There may be private inholdings within the boundaries of the National or State reservations shown on this map
Gray tint indicates area in which selected buildings are shown



UTM GRID AND 1982 MAGNETIC NORTH DECLINATION AT CENTER OF SHEET



FOR SALE

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form

For NPS use only

received FEB 27 1987

date entered MAR 26 1987

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic Centennial Baptist Church

and/or common

2. Location

street & number York and Columbia Streets

N/A not for publication

city, town Helena

vicinity of

state Arkansas

code 05

county Phillips

code 107

3. Classification

Category

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

Ownership

- public
 - private
 - both
- Public Acquisition**
- N/A in process
 - being considered

Status

- occupied
 - unoccupied
 - work in progress
- Accessible**
- yes: restricted
 - yes: unrestricted
 - no

Present Use

- agriculture
 - commercial
 - educational
 - entertainment
 - government
 - industrial
 - military
- museum
 - park
 - private residence
 - religious
 - scientific
 - transportation
 - other:

4. Owner of Property

name Membership of Centennial Baptist Church

street & number c/o Mrs. Dessie P. Kennedy, 716 Adams Street

city, town Helena

vicinity of

state Arkansas

5. Location of Legal Description

courthouse, registry of deeds, etc. Phillips County Courthouse

street & number Cherry Street

city, town Helena

state Arkansas

6. Representation in Existing Surveys

title Phillips County Survey

has this property been determined eligible? yes no

date May 1985

federal state county local

depository for survey records Arkansas Historic Preservation Program

city, town Little Rock

state AR

7. Description

Condition		Check one	Check one
<input type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input checked="" type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins	<input type="checkbox"/> altered	<input type="checkbox"/> moved date _____
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed		

Describe the present and original (if known) physical appearance

SUMMARY

The Centennial Baptist Church in Helena is a Gothic Revival structure completed in 1905. It is a single-story brick building that is T-shaped in plan, has a steeply pitched gable roof, and a two-tower facade with a prominent front gable. The overall massing is heavy and squat -- the towers are lower than the roof ridge. On the interior the space is very open; there are no piers, posts, or columns to create the traditional Gothic spatial organization of a nave with side aisles. There are exposed beams from the roof, wooden wainscoting, and plaster walls.

ELABORATION

The Centennial Baptist Church is located on the southeast corner of York and Columbia Streets. The west (or front) elevation is a two-tower facade with a prominent central gable. As in the Gothic model, the towers function as the entryways. The north tower is two full stories while the south is only one-and-a-half. Both towers are topped with bell-cap roofs. The gable demarcates the "nave", which on the exterior is divided into three bays, with three lancet windows in each bay. In the gable there is a large round-headed, stained-glass window in the space traditionally filled by a rose window. Stepped corbelling is found below the eaves of the west gable as well as in the gables of the transept. There is intricate corbeling on the upper level of both towers and there is also an oculus in each gable. The exterior elevations are divided into bays by buttresses. Other than those in the gables which were previously described, all apertures are of the pointed-arch type.

The interior of Centennial Baptist Church retains most of its original detailing. The most prominent feature is the space created by the exposed structural members of the roof. Made to appear similar to a hammer-beam roof, the design includes some ornamental details such as pendants and curved braces. The exposed roof structure and its detailing help to accentuate the height of the gable. All suspended, circular, multi-globe light fixtures are original and intact. The wall surface is of two materials: wooden wainscoting is approximately three feet high, and from the top of the wainscoting to the ceiling the wall surface is brick covered with plaster. The door and window surrounds are wooden with no detailing. Unusual curvilinear pews add interesting lines to the floor level and serve to compliment the sweeping roof braces.

The east elevation possesses two exterior doors that lead to two small rooms on either side of the altar. One serves as a vestibule on the south end and the other as a storage area on the north. The two rooms flank the altar area which is arranged with the pulpit at the front behind which are the choir and the old elaborate pipe organ that is the focal point of the interior. Both the church's interior and its exterior have been well-maintained and are virtually unaltered.

8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 1400–1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500–1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600–1699	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input checked="" type="checkbox"/> social/
<input type="checkbox"/> 1700–1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> humanitarian
<input type="checkbox"/> 1800–1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater
<input checked="" type="checkbox"/> 1900–	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> transportation
		<input type="checkbox"/> invention		<input type="checkbox"/> other (specify)

Specific dates 1905, 1879–1922 **Builder/Architect** Henry James Price

Statement of Significance (in one paragraph)

SUMMARY

Centennial Baptist Church is significant not only for its distinction as a religious structure designed for a black congregation by a black architect, but also for its association with one of Arkansas' leading figures in the development of black organized religion after the Reconstruction period. Dr. Elias Camp Morris, while in his position as pastor of Centennial Baptist, became a spokesman for his race and to his race on matters ranging from the religious to the social to the political.

ELABORATION

Although some black congregations existed in Southern states prior to the Civil War, they were exceptions rather than the rule. Legal restrictions on the congregating of slaves for any reason severely limited the opportunity for development of their own religious organizations, and for the most part blacks tended to follow the Protestant denominational affiliations of their white masters. After the war, however, blacks began to organize their own congregations of these denominations in an effort to provide not only spiritual guidance to the freedmen, but also to serve as a basis for educational, economic, and social adjustment and advancement. During Reconstruction years most of these black congregations remained a part of the hierarchical structure of their white denominations. However, in the post-Reconstruction years there was an increasing sentiment on the part of black religious leaders that it would be to their advantage to separate totally from their white brethren and "run their own show." By the turn of the century this was largely accomplished.

Dr. Elias Camp Morris, pastor of Centennial Baptist Church in Helena, was one of the black clerics who was instrumental in the solidification of the Negro Baptists as a separate entity. Morris became pastor of Centennial in 1879, three years after the church had been founded by members who had left Helena's original black congregation. Struck by "Kansas fever" in 1877, Morris was bent on emigrating there from his home in Alabama when he stopped in Helena and chose to remain. He began preaching night services at Centennial and in 1879 became their pastor.

When Morris took over Centennial Baptist Church, it was a fledgling congregation of twenty-three members. When he died in 1922, its membership numbered over one-thousand, a testament to the leadership and involvement of Elias Camp Morris in his role as a leader of his race. Soon after assuming the pastorate of Centennial, Morris became active in the state Negro Baptist Convention, being elected secretary in 1880 and president in 1882 (a position he held for nearly thirty years). This period saw a growing feeling on the part of black Baptists for a consolidation of their separate hierarchical organization. Morris believed this could be achieved through the establishment of a separate publishing apparatus for black churches, which up until then relied on the white denomination for newsletters and Sunday School lessons. It was to this end that Morris began publication of the Baptist Vanguard in 1882, which quickly became the mouthpiece for black Baptists in the state and a model for black

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**



Continuation sheet

Item number 8

Page 2

religious literature throughout the country. Morris' belief that black achievement and religious growth were tied to education led to his being the moving force behind the formation in 1884 of one of the state's foremost institutions of higher learning for blacks, Arkansas Baptist College. Morris served on the board of trustees there for twenty-five years.

Morris' increasing leadership in Arkansas led to a growing influence in the National Baptist Convention. This organization had been founded by black Baptists in 1880 as the administrative arm of their denomination, but for the next decade it was plagued by in-fighting and personality conflicts. In 1895 Morris was elected president of the National Baptist Convention, and due to his leadership and organizational skills a unification of the various factions within the denomination was realized. This achievement was largely attributed to Morris' establishment of a national publishing house sponsored by the Negro Baptists, which began operations in 1899. Morris held the position of president of the Convention for twenty-four years, until 1919.

Morris' stature in the black church, which was in effect the center of the lives of most of his people, led to widespread involvement in other types of endeavors. His faith in education was unshaking, and his founding of Arkansas Baptist College has already been mentioned. Morris also served for many years on the Helena school board. His view that social justice for blacks could be attained through the political system led to considerable involvement in the Republican Party. He represented Arkansas' First Congressional District as a delegate to the Republican National Conventions of 1884, 1888, and 1904. In 1908, Morris was appointed as an emissary to the Belgian Congo by President Theodore Roosevelt, and his visit contributed to the removal of total control of that colony from Belgian King Leopold and its placement in the hands of the Belgian parliament.

While Morris believed a separate religious structure was in the best interest of blacks, this view did not preclude his feeling that a peaceful working relationship with whites was necessary, and he was respected by their leaders as well as by those of his own race. In 1900 Morris organized the Arkansas State Mission Board as a vehicle for cooperation between the National Baptist Convention and the white Southern Baptist Convention. In 1903 he helped organize the bi-racial General Convention of America and in 1905 assisted in the formation of the Baptist Word Congress, and was the only black member of the executive committees of both. Morris' stature in the white community is further reflected by the fact that on the occasion of his death in 1922, the mayor of Helena declared that all the city's businesses, both black and white, be closed for the funeral.

Throughout his long career Morris remained pastor of Centennial Baptist Church. As the membership grew during the early years of his pastorate, so did the necessity of replacing the congregation's original house of worship. Morris' descendants tell the story that the clergyman saw a church building on his travels which impressed him and described it to one of his congregation who had studied architecture, Henry James Price. Price had graduated summa cum laude from Howard University in Washington D.C. and moved to Helena c. 1900. While the building he designed for Centennial Baptist Church reflects the traditional Gothic influences, it is unique in that it is the only known Arkansas example of a black church designed by a black architect.

The structure remains virtually unaltered. The congregation has dwindled in recent years, but the church stands not only as a monument to the black leader who was its pastor for forty-three years, but also as an architectural achievement for the people he led.

9. Major Bibliographical References

See Continuation Sheet

10. Geographical Data

Acreege of nominated property less than one acre

Quadrangle name Helena, Arkansas

Quadrangle scale 1:24000

UTM References

A

1	5	7	2	1	1	4	10	3	8	2	2	8	6	5
Zone			Easting				Northing							

B

Zone			Easting				Northing							

C

Zone			Easting				Northing							

D

Zone			Easting				Northing							

E

Zone			Easting				Northing							

F

Zone			Easting				Northing							

G

Zone			Easting				Northing							

H

Zone			Easting				Northing							

Verbal boundary description and justification The property is located in Helena, Arkansas, in Phillips County on Lots 394 and 393 of that part of Helena known as Old Helena. Excluded from this is the southwest part of Lot 393. To elaborate, beginning at the southwest corner of 393, proceed north 20 feet, then proceed east 80 feet, then proceed south 20 feet, then proceed west 80 feet to the point of beginning.

List all states and counties for properties overlapping state or county boundaries

state N/A code county code

state code county code

11. Form Prepared By

name/title AHPP staff

organization Arkansas Historic Preservation Program date 12/30/86

street & number 225 East Markham telephone (501) 371-2763

city or town Little Rock state AR 72201

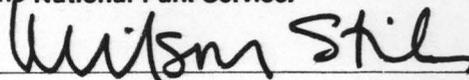
12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

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

State Historic Preservation Officer signature



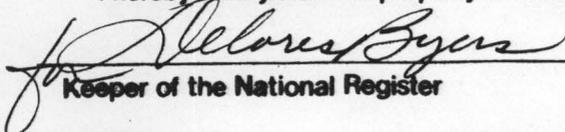
title State Historic Preservation Officer

date 2-23-87

For NPS use only

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

Entered in the National Register



Keeper of the National Register

date 3-26-87

Attest:

date

Chief of Registration

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form



Continuation sheet

Item number 9

Page 1

MAJOR BIBLIOGRAPHICAL REFERENCES

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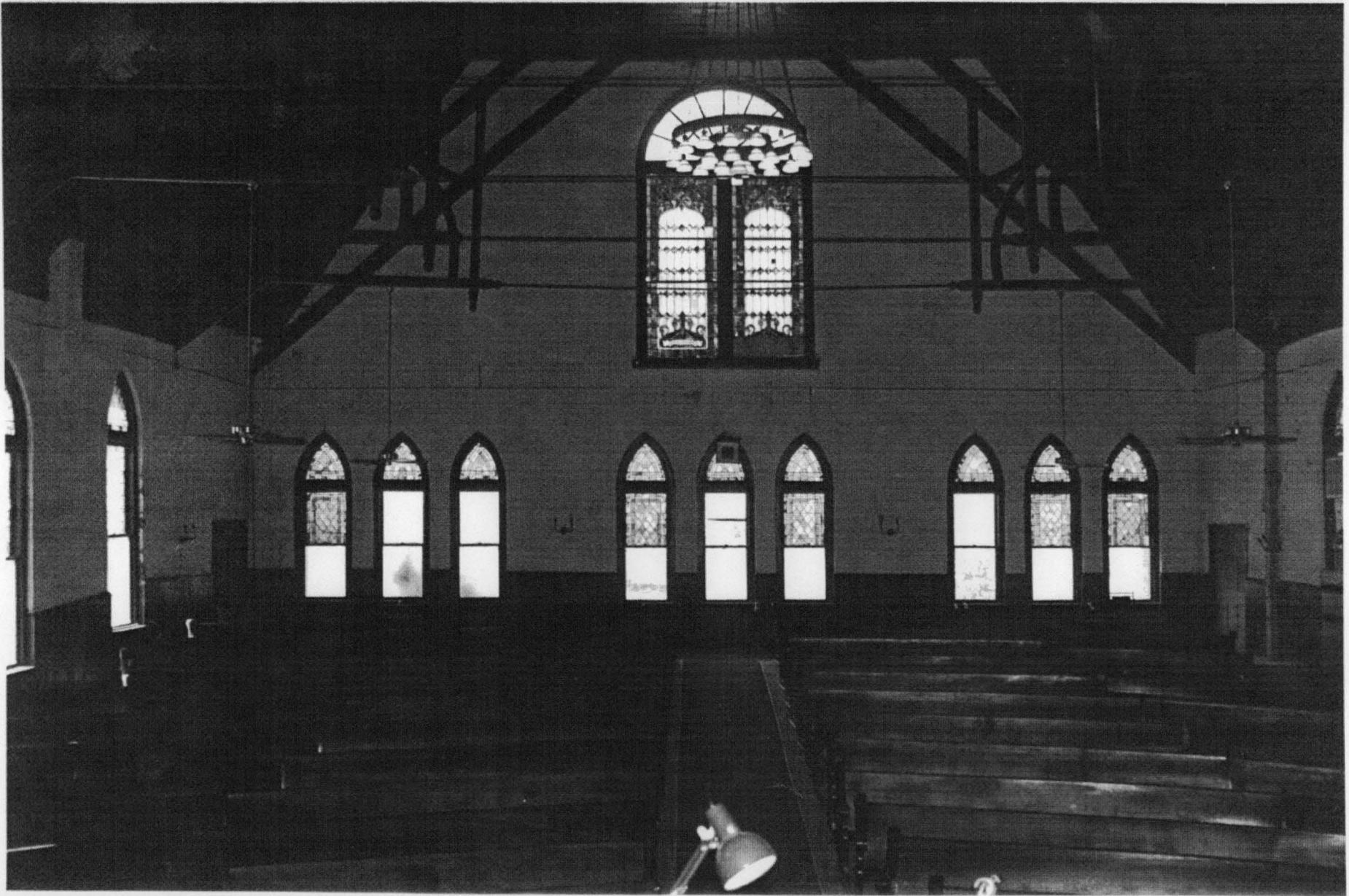
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NATIONAL HISTORIC LANDMARK NOMINATION

USDI/NPS NRHP Registration Form (Rev. 8-86)

NPS Form 10-900

OMB NO. 1024-0018

CENTENNIAL BAPTIST CHURCH

Page 1

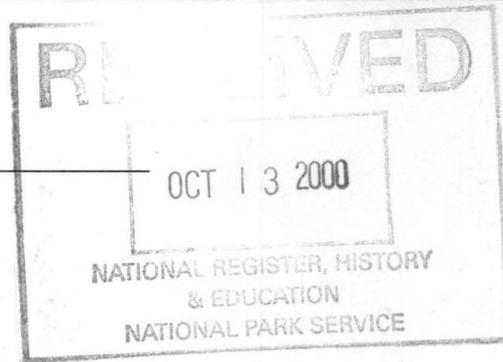
United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

1. NAME OF PROPERTY

Historic Name: Centennial Baptist Church

Other Name/Site Number: N/A



2. LOCATION

Street & Number: York & Columbia Streets

Not for publication: N/A

City/Town: Helena

Vicinity: N/A

State: AR County: Phillips Code: 05

Zip Code: 72342

3. CLASSIFICATION

Ownership of Property

- Private: X
Public-Local:
Public-State:
Public-Federal:

Category of Property

- Building(s): X
District:
Site:
Structure:
Object:

Number of Resources within Property

Contributing

- 1

Noncontributing

- Buildings
Sites
Structures
Objects
Total

Number of Contributing Resources Previously Listed in the National Register: 1

Name of Related Multiple Property Listing: N/A

CENTENNIAL BAPTIST CHURCH

United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

4. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this X nomination _____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets _____ does not meet the National Register criteria.

Cathie Matthews
Signature of Certifying Official

10/2/00
Date

State or Federal Agency and Bureau

In my opinion, the property _____ meets _____ does not meet the National Register criteria.

Signature of commenting or Other Official

Date

State or Federal Agency and Bureau

5. NATIONAL PARK SERVICE CERTIFICATION

I hereby certify that this property is:

_____ Entered in the National Register _____

_____ Determined eligible for the _____
National Register

_____ Determined not eligible for the _____
National Register

_____ Removed from the National Register _____

_____ Other (explain) _____

Signature of Keeper

Date of Action

CENTENNIAL BAPTIST CHURCH

United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

6. FUNCTION OR USEHistoric: ReligionSub: Religious FacilityCurrent: ReligionSub: Religious Facility

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION:

MATERIALS:

Foundation: ContinuousWalls: BrickRoof: Composition Shingle

Other: _____

CENTENNIAL BAPTIST CHURCH**Page 4**

United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

Describe Present and Historic Physical Appearance.**SUMMARY**

Centennial Baptist Church is located on the southeast corner of York and Columbia Streets in Helena. The 1905 church is a late example of the Gothic Revival style. The one-story brick building features square towers with bilaterally symmetrical wings, flanking a prominent central gable. The gabled roof of the church has a slight belcast curve. Centennial Baptist displays typical Gothic Revival elements such as tower entries, double-hung lancet windows with hood molds of soldier bricks, buttresses, and brick corbelling on the tower cornices and the central gable. The church occupies a prominent position in the oldest section of Helena, three blocks west of the Cherry Street Historic District.

ELABORATION

The western, or front façade features two square towers flanking a large central gable. The square two-story belcast tower at the northwest corner contains a paneled double-leaf wooden door centered between two buttresses. A five-light ribbon transom beneath a two-light lancet transom topped with a hood mold of soldier bricks cap the door, which is reached by seven wide concrete steps. The ground level of the central gable is fenestrated by three ribbons of three stained glass lancet windows separated by buttresses. All are topped with stained glass lancet transoms but there are variations in the upper and lower sashes. The first ribbon to the north consists of two windows with stained glass upper sashes and frosted lower sashes. The third window in the ribbon has an arrangement of one-over-one frosted sashes. The second ribbon in the center of the façade contains a window composed of two sashes of frosted glass centered between two combination windows. The third ribbon contains two frosted windows while the last window is a combination of stained glass and frosted sashes. Three windows open into the basement beneath each ribbon. The square tower at the southwest corner of the church is one-and-a-half stories and contains a double-leaf entrance like that on the northwest

CENTENNIAL BAPTIST CHURCH

tower. The upper story of the northwest tower contains a pair of lancet windows beneath a wide cornice of corbelled bricks, which create a horizontal line of recessed crosses that extends around the tower (four crosses on each elevation). Above the ground floor windows a pair of stained glass windows topped with a fanlight is centered in the facade. Brick corbelling creates a vergeboard effect in the gable. The upper story of the southwest tower features a recessed panel containing three slightly projecting squares beneath a line of five blind lancet openings.

The southern elevation of the southwest tower contains a single frosted window topped with a stained glass lancet transom centered between two buttresses. Corbelling above the window creates a design of squares and arches like that on the western façade. A single buttress beneath a corbelled design of squares adorns the eastern elevation of the tower. This elevation is fenestrated by a row of four evenly spaced windows separated by four buttresses. The windows vary in distance from the ground, stairstepping up toward the east resulting in the easternmost window occupying the highest position just beneath the eaves. At the southeast corner a wing extends approximately seven feet to the south. The western elevation of the wing is fenestrated by a single window between two buttresses. The southern elevation of the wing is composed of a large gable separated into three bays by four buttresses. The gable is fenestrated left to right by a frosted window, a single-leaf paneled door beneath a lancet transom adjacent to a slender brick exterior chimney, and a second frosted window. Corbelling of the bricks is used again to create a vergeboard effect at the apex of the gable. A round window of four lights topped with a brick hoodmold lights the attic space above the centered door.

The rear, or eastern elevation is divided into six bays by seven buttresses. From left to right the first bay contains a single paneled door beneath a stained glass lancet transom reached by six concrete steps. The second bay is fenestrated by a tall clear one-over-one

CENTENNIAL BAPTIST CHURCH

United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

window and a shorter frosted glass window placed higher in the wall adjacent to a buttress. The third bay features a single frosted glass window above a bricked-in window that formerly lit the basement level. The fourth bay contains a single window of stained and frosted glass. Beneath the window is a paneled basement door. The fifth bay is fenestrated by a short stained glass window beside a tall clear glass window. The sixth bay at the southeast corner contains a paneled door reached by six concrete steps. The lancet transom above the door is frosted. A weatherboard gable rises from the ridgeline in the center of the roof.

A gabled wing extends from the northeast corner of the north elevation. As on the southern face the wing is divided into three bays by four buttresses beneath corbelled detail. Five concrete steps access a double-leaf door in the center bay. The door is elaborated with a four-light ribbon transom topped by a two-light frosted lancet transom. Two windows in the east and west bays flank the door. The window to the east of the door consists of a stained-glass sash above a frosted sash while the window to the west is composed of two frosted sashes. A thin exterior brick chimney rises to the left of the western window. Two small openings beneath each window provide light to the basement. A cornerstone east of the door reads, "CENTENNIAL BAPTIST CHURCH/1876-1903/E.C. MORRIS D.D. PASTOR." A round frosted glass window is centered above the door in the gable.

The western elevation of the northeast wing is fenestrated by a stained glass and frosted window adjacent to a single buttress. Fenestration on the wall spanning the area between the northeast wing and the northwest tower mirrors the south. Four windows within bays created by five buttresses stairstep slightly up the wall toward the west. Three windows are a combination of stained glass and frosted glass while the last window in the row consists of two sashes of stained glass. The tower at the northwest corner contains a double-leaf entry with ribbon and lancet transoms matching those on the front, western façade; however, the lancet transom contains stained glass rather than frosted. A pair of

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small stained glass windows opens into the upper story of the tower just above the entrance.

Interior

The interior of Centennial Baptist is currently undergoing restoration efforts to reverse the effects of several years of deterioration so much of the space within is filled with ladders and scaffolding. The sanctuary is very open and light due to the rows of lancet windows and large paired stained glass windows and fanlight at the rear of the room. The height of the tray ceiling with its exposed structural members is accentuated by the use of large arced braces elaborated with pendants. Two multi-globe chandeliers illuminate the rear and front of the sanctuary. Dark wainscoting beneath light plaster lines the room. Original wooden pews line the hardwood floors, leading the eye to the raised chancel and pulpit. The pulpit is centered on a paneled platform outlined by a simple brass rail. The chancel and pipe organ are elevated slightly further and are surrounded by a low railing of turned spindles.

- Describe Restoration in more detail
- Q on Architect & his works/history inspiration etc.
- Q. on construction details How, why - when

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8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties: Nationally: X Statewide: Locally:

Applicable National Register Criteria: A B X C D

Criteria Considerations
(Exceptions): A X B C D

NHL Criteria: Criterion 2
 Criterion 3

NHL Theme (s): Black Americans in United States History: furtherance of African American rights through politics and social relations.

Areas of Significance: Creating Social Institutions and Movements
African American History

Period (s) of significance: 1905-1922

Significant Dates: 1905-1922

Significant Person(s): Morris, Dr. Elias Camp

Cultural Affiliation: African American

Architect/Builder: Price, Henry James

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State significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above.

SUMMARY

(1905)

Centennial Baptist Church is nationally significant through its association with Dr. Elias Camp Morris, who served as pastor from 1879 until his death in 1922. The period of his life from 1882 to 1922 was his most productive period with respect to his efforts on the national level to further the religious, political, and societal achievements of African Americans. The church remains a symbol of those efforts.

Morris dedicated his life to bringing attention to the need for African American religious autonomy at the national, as well as local, level. As president of the National Baptist Convention, Morris brought attention to the right of African Americans to establish independent religious associations and called for recognition of the organization by white Baptists. Morris was able to provide a voice for African American scholars through the Convention by establishing the National Baptist Publishing Board devoted to the production of religious materials for African American congregations.

Reverend Morris entered the political sphere as a delegate to the Republican National Conventions of 1884, 1888 and 1904. His work as a delegate served to strengthen his appeal as a leader and enabled him to expand his influence on the fight for African American rights beyond Arkansas. During World War I Morris pushed African American men to register for the draft in order to demonstrate to America that they were productive and supportive citizens, deserving of recognition by white society for their sacrifice.

Centennial Baptist Church could be considered "homebase" for Reverend Morris during his varied career as a religious leader and statesman from 1905 until his death in 1922. The brick Gothic Revival church was designed by a member of Morris's congregation in 1905 to replace an earlier building that the membership had outgrown. The reverend assumed the pastorship of Centennial in 1879 and he remained the leader of the church from the beginning of his career as a national spokesman for African American rights in 1882 to his death in 1922. Although Morris traveled extensively in the fulfillment of his

For Religion
in Jim
Crow
South
(Lithuanian?)
Pantheon
Baptistic
late 19th
Early 20th C.

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varied duties he remained loyal to his congregation and community and maintained his home in Helena.

The church is the structure most closely associated with the productive period of E.C. Morris's life. The only other building known to be associated with Morris was constructed in his honor after his death. The Morris Memorial Building, completed in 1926 and named in honor of Dr. E.C. Morris, is a Neoclassical structure located in Nashville, Tennessee. Designed by African American architects McKissack and McKissack, it was erected as an early symbol to African American pride.¹

ELABORATION

what about his home? (note)

why? elaborate why NBC
Point a memorial to Morris

Elias Camp Morris was born of slave parents on May 7, 1855, near Springplace, Georgia. After the close of the Civil War, his family moved to Chattanooga, Tennessee, and then to Stevenson, Alabama, where Morris received a common education. Having lost both of his parents by age fourteen, he was unable to pursue higher education. He completed an apprenticeship with a shoemaker and supported himself with that trade until 1875, when he was called to the ministry. In 1877, Morris stopped over in Helena, Arkansas, on his way to Kansas and decided the possibilities and resources in Arkansas were significant enough to settle down. In Helena he continued his work as a shoemaker and preached on Sundays.²

Reverend E.C. Morris was embarking on an impressive career in 1879 when he accepted the pastorship of the fledgling congregation of Centennial Baptist Church in Helena, Arkansas. Having only 23 members in that year, the congregation would swell to more than one thousand during Morris's 43-year-long service, a testament to his leadership. Soon after assuming the pastorate of Centennial, Morris became active in the Arkansas Negro Baptist Convention, being elected secretary in 1880 and president in 1882 (a position he held for 27 years). It was a firm belief of the reverend that achievement and religious growth were tied to education. As an influential voice in the Convention, Morris

¹ J.H. Jackson, *A Story of Christian Activism: The History of the National Baptist Convention*, U.S.A. Inc., 63.

² Pegues, *Our Baptist Ministers and Schools*, 353-356.

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could advance his beliefs by participating in the formation of one of Arkansas's foremost institutions of higher learning for blacks, the Arkansas Baptist College in Little Rock, Arkansas. The college was voted into existence at the 1884 meeting of the Convention. The school provided training for African American ministers and teachers and was considered at the time to be the only institution of higher learning for African Americans that was not governed by a white administration. Reverend Morris served as chairman of the board of trustees at the college for 25 years.

When the Foreign Missionary Convention of the United States and the National Baptist Educational Convention were consolidated under the umbrella of the National Baptist Convention in 1894, Morris was elected its president. The Convention, formed in 1880, functioned as the administrative arm of African American Baptist denominations. Delegates from various Baptist organizations met annually for consideration of board and standing committee reports, and to receive contributions in order to distribute them to chosen causes.³ As the leader of the Convention from 1894-1922 Morris established the largest deliberative body of African Americans at its time. This organization allowed African American Baptists autonomy, separate from the white Baptist hierarchy.

By 1895 a unified National Baptist Convention of the U.S.A. emerged, partly in response to the issue of whether African Americans should establish self-sufficient religious institutions, that were free from white leadership. This issue gave rise to the question of whether African Americans should have their own publishing house to provide religious literature written by African American authors to the congregations. In 1898, when E.C. Morris delivered his annual address, the question of dependency upon white sponsorship as opposed to racial self-sufficiency threatened to split the young Convention. He emphasized in this address that white Baptists would have to acknowledge the National

Relationship
to B.T. Washington
Atlanta Convention
Role of NBC
Context of
AA Southern
Churches
during Jim Crow.

³ E.C. Morris, *National Baptist Catechism. Outlining the Work, Aim, and Objects of the National Baptist Convention.*

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Baptist Convention as a viable group.⁴ Morris emerged on the national scene advocating African Americans' right to establish independent religious associations and calling for recognition of the strong organization he led.

Early in his career Morris saw the need for talented African American authors to write for the African American Baptist audience. He met this need by establishing a forum for religious subjects written by African American Baptist scholars. Morris's first religious publication, the *Baptist Vanguard* (1882), became the model for African American religious literature throughout the country. Prior to the establishment of an African American publishing body, the congregations relied on white Baptist denominations to furnish newsletters, Sunday school lessons, and other religious materials. The northern Baptist society, called the American Baptist Publication Society, had agreed to publish articles and Sunday school literature written by African American Baptists. Under pressure from southern Baptists, however, the white organization rejected the work of these scholars.⁵ Since 1891, African American Baptists had been enthusiastic about the idea of publishing denominational literature "from the pens of Negro Baptist authors."⁶ In 1893 Morris gave a paper in demand for a "Negro Baptist publishing house" stating, "we must not be satisfied with subordinate things. We must take our place as thinkers and as writers."⁷ At this time, whites were reluctant to encourage writing and publishing ventures among African Americans.⁸ Some strides were made, however, and in 1897 the first issue of the *Sunday School Teacher*, the earliest quarterly ever printed by African American Baptists, went to press. This publication was the result of efforts of the new Sunday School Publishing Board formed out of the National Baptist Convention, in cooperation with the white Baptist

⁴ Story of Christian Activism, 83.

⁵ *Ibid.*, 96-97.

⁶ *Ibid.*, 93.

⁷ *Ibid.*, 94.

⁸ *Ibid.*, 92.

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organizations.⁹ Still this achievement was greeted with criticism. African American Baptists would have to wait until 1905 for the establishment of their own publishing house.¹⁰ The National Baptist Publishing Board was a crowning accomplishment for Morris and his peers allowing national circulation of African American religious materials.

Within a decade however, the Publishing Board would jeopardize the Convention's very existence. The National Baptist Publishing Board grew and prospered during its first decade. Soon it was able to purchase its own machinery and property to house its operations. By 1915, the Board had grown more powerful than its parent organization. Resulting court decisions transferred the property that the Convention reportedly owned into the hands of the Board, ostensibly due to the fact that the Board was legally incorporated and the Convention was based on only "gentlemen's agreements."¹¹ Thus, Morris and the National Baptist Convention had to begin again to establish a publishing arm of the organization. The dispute over ownership was not resolved in Morris's lifetime.

Morris's stature in the church, which was in effect the center of the lives of many African Americans, led to widespread involvement in various endeavors at the local and national levels. He represented Arkansas's First Congressional District as a delegate to the Republican National Conventions of 1884, 1888 and 1904. He also served the Arkansas State Republican Convention for nearly 40 years.¹² Morris fought against whites that sought to form a "Lily White" Republican Party by removing African-American party members from leadership roles. A split in the Republican Party had appeared between one faction, a mixed or bi-racial group, called the "Black and Tans," and another all white group, who hoped to entice more whites to the Republican Party through patronage. The "Lily Whites" hoped to re-establish a two-party system in the South while limiting black

⁹ *Ibid.*, 100.

¹⁰ *Ibid.*, 87.

¹¹ *Ibid.*, 109-13.

¹² Richardson, *Cyclopedia*, 101.

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control of the Republican Party.¹³ In 1908, Morris began to break away from the Republican Party saying he anticipated that “before many years shall pass the Democratic Party will champion the rights of the black man.”¹⁴ That year he successfully lobbied to have a plank in the state Republican platform removed on the basis that it was discriminatory. Morris demonstrated that it was designed to re-assure whites that they should not fear African American domination if the Republicans won the election.¹⁵ Again in 1914 and 1916, he fought the “Lily White” movement at the state level; and yet, its strength and persuasiveness was proven in 1916, the year that marked the first time in 32 years that no African American represented Arkansas at the National Republican Convention.¹⁶ In 1920, Morris played a role in the confrontation between the factions at the state Republican convention.¹⁷ He continued the fight on the convention floor in June 1920, representing the African American Republican committee from Arkansas, known as the Republican State Central Committee.¹⁸

In 1908, President Theodore Roosevelt recognized Morris’s appeal as a national leader by appointing him as an emissary to the Belgian Congo. Belgian King Leopold II was recognized as the absolute ruler of the Congo Free State in 1885. Led by his desire for adventure and riches, Leopold controlled the Congo like it was personal property, ruthlessly exploiting the country to recoup his expenses. Roosevelt, along with European politicians, criticized Leopold’s actions, and sent Morris to investigate claims of inhumane treatment of Congolese citizens. Rev. Morris confirmed the exploitation of the people of the Congo Free State when he reported to Roosevelt. Later in 1908, Leopold was forced by international criticism to turn over the Congo Free State to the Belgian Parliament for

¹³ Elbert Lee Tatum, *The Changed Political Thought of the Negro, 1915-1940*. 84-85.

¹⁴ *Gazette*, November 20, 1908.

¹⁵ *Gazette*, April 29, 1908.

¹⁶ *Gazette*, April, 1916.

¹⁷ “*Abstract and Brief for Contestants from Arkansas State Republican Convention E.C. Morris, et al., vis. H.L. Rimmel, et al., John A. Hibbler and Thomas J. Price, Attorneys for Contestants.*”

¹⁸ *Gazette*, May 8, June 3-4, 1920.

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annexation as a colony.¹⁹ Morris's work contributed to the removal of total control of the Congo from Leopold II.²⁰ His defense of the rights of an oppressed population was recognized by national leaders, with whom he worked successfully to influence international policy.

Morris's wish for unity of the races manifested itself in many ways. When the United States entered World War I, Morris encouraged African American men to participate in the draft. He believed that the war offered an opportunity for members of his race to demonstrate their worth as American citizens. "Believing African Americans' full rights as citizens would be restored in exchange for their support of the war, Morris offered sermons and speeches from the pulpit at Centennial and at meetings of the Convention across the United States, encouraging registration, the purchase of war bonds, and food rationing."²¹ Along with W.E.B. DuBois, Morris called for African Americans to fight for the "double victory" abroad and at home. While serving in Europe black veterans were exposed to a degree of racial equality. Their experience abroad, coupled with the reassurances of leaders like Morris led these men to expect less discriminatory treatment and new opportunities for advancement in return for their service. After returning home, however, many found their situations unchanged. Racial conflicts spread across the United States as a result of growing tensions. The Arkansas Delta was the scene of such a conflict culminating in violence with far-reaching effects.

In September of 1919 hostility surfaced in Elaine, Arkansas, located near Helena. The Elaine Race Riot began with a fray between African American union members and

¹⁹ Encyclopedia Americana, 493.

²⁰ His O'con, 124. In the March 13, 1960 edition of the *Helena-West Helena World* featured an article on Dr. E.C. Morris and the Belgian Congo. C.M. Young, editor of the *Helena-West Helena World* reportedly saw a plaque in Morris's honor in Congo.

²¹ Kieran Taylor, "We Have Just Begun: Black Organizing and White Response in the Arkansas Delta, 1919," *Arkansas Historical Quarterly*, Autumn, 1999, 271.

white local officials.²² The day following the outbreak of violence, Rev. E.C. Morris assured white people in Helena that they had nothing to fear from the African American population. Morris later wrote that he “never believed that the Negro at Elaine had planned to murder the white planters and take their lands,” as many whites had feared.²³ In the aftermath 67 African Americans were sentenced to prison terms for their participation in a purported rebellion and twelve were condemned to death for the murder of five white people who died in the fighting. All the sentences were eventually overturned by the United States Supreme Court decision of *Moore v. Dempsey* (1923).

The national scope of racial unrest during the summer of 1919 was epitomized by the race riot at Elaine. In the face of the turmoil Morris still advocated his belief that the example of their service during the war entitled African Americans to recognition as citizens. He acted as a unifying force between the races during the Elaine riots, encouraging cooperation. Through his encouragement he influenced local events that reflected the national trend toward violent racial conflict.

Morris’s abilities as a mediator extended to both races. He furthered racial cooperation, but not at the expense of African American religious autonomy. While Morris believed a separate religious structure was in the best interest of African Americans, this view did not preclude his feeling that a peaceful working relationship with whites was necessary. He was a man respected by white leaders as well as those of his own race. In 1900 Morris organized the Arkansas State Mission Board as a vehicle for cooperation between the National Baptist Convention and the white Southern Baptist Convention. In 1903 he helped organize the bi-racial General Convention of America and in 1905 assisted in the formation of the Baptist World Congress, serving as the only African American

²² *We Have Just Begun*, 271.

²³ Waskow, *From Race Riots*, 146

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member of the executive committees of both. Morris's stature in the white community is further reflected by the fact that on the occasion of his death in 1922, the mayor of Helena declared that all the city's businesses, both African American and white, be closed for the funeral.

Throughout his long and varied career Morris remained pastor of Centennial Baptist Church. As the membership grew during the early years of his pastorate so did the necessity of replacing the congregation's original house of worship. Morris's descendants tell the story that the clergyman saw a church building on his travels that impressed him and described it to one of his congregation who had studied architecture, Henry James Price. Price had graduated summa cum laude from Howard University in Washington, D.C., and moved to Helena around 1900. The virtually unaltered building reflects traditional Gothic influences such as lancet windows and buttresses.

Centennial Baptist is a local landmark in Helena that bears national significance due to its association with the African American leader who was its pastor for more than 40 years, and also due to its standing as an architectural achievement for the people he led. Centennial Baptist is the only known example in Arkansas of a church designed by an African American architect for an African American congregation. More than that, through its link with Morris the building is a symbol of the striving for racial and religious equality in Arkansas and the United States. Morris never wavered in his allegiance to Helena and the people under his leadership though he was called away from his home many times in his career. Within the walls of Centennial Morris appealed to his congregation and his white neighbors to recognize the need for the advancement of African American education, organization and cooperation between the races. Reverend Elias Camp Morris took an aggressive and unflagging stance for African American rights at a time when opposition to such efforts could exact staggering blows.

N.S.
?

Leadership
Prayer

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9. MAJOR BIBLIOGRAPHICAL REFERENCES

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Previous documentation on file (NPS):

_____ Preliminary Determination of Individual Listing (36 CFR 67) has been requested.

_____ Previously listed in the National Register.

_____ Previously Determined Eligible by the National Register.

_____ Designated a National Historic Landmark.

_____ Recorded by Historic American Buildings Survey: # _____

_____ Recorded by Historic American Engineering Record: # _____

Primary Location of Additional Data:

CENTENNIAL BAPTIST CHURCH

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- State Historic Preservation Office
- Other State Agency
- Federal Agency
- Local Government
- University
- Other (Specify Repository):

CENTENNIAL BAPTIST CHURCH

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10. GEOGRAPHICAL DATA

Acreeage of Property: **Less than one acre**

UTM References:	Zone	Easting	Northing
A	<u>15</u>	<u>721140</u>	<u>3822865</u>
B	<u> </u>	<u> </u>	<u> </u>
C	<u> </u>	<u> </u>	<u> </u>
D	<u> </u>	<u> </u>	<u> </u>
E	<u> </u>	<u> </u>	<u> </u>
F	<u> </u>	<u> </u>	<u> </u>

Verbal Boundary Description:

The property is located in Helena, Arkansas, in Phillips County on Lots 394 and 393 of that part of Helena known as Old Helena. Excluded from this is the southwest part of Lot 393. To elaborate, beginning at the southwest corner of 393, proceed north 20 feet, then proceed east 80 feet, then proceed south 20 feet, then proceed west 80 feet to the point of beginning.

Boundary Justification:

This boundary includes the area immediately surrounding Centennial Baptist Church that is historically associated with this resource.

11. FORM PREPARED BY

Name/Title: Christie McLaren/ Holly Hope – Special Projects Historians

Telephone: 501 324-9880

Date: 06/26/00



The Department of Arkansas Heritage

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Mike Huckabee, Governor
Cathie Matthews, Director

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October 2, 2000

Carol D. Shull
Chief of Registration
United State Department of the Interior
National Register of Historic Places
National Park Service
800 North Capitol Street, Suite 250
Washington, D.C. 20002

RE: Centennial Baptist Church – York & Columbia Streets, Phillips County.

Dear Carol:

We are enclosing for your review the nomination of the above referenced property. The Arkansas Historic Preservation Program has complied with all applicable nominating procedures and notification requirements in the nomination process.

Thank you for your consideration in this matter.

Sincerely,

Cathie Matthews
State Historic Preservation Officer

Enclosures

NATIONAL HISTORIC LANDMARK NOMINATION

USDI/NPS NRHP Registration Form (Rev. 8-86)

NPS Form 10-900
0018

AUG - 7 2001
OMB NO. 1024-

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NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE
Page 1

1. NAME OF PROPERTY

Historic Name: Centennial Baptist Church

Other Name/Site Number: N/A

1. LOCATION

Street & Number: York & Columbia Streets

Not for publication: N/A

City/Town: Helena

Vicinity: N/A

State: AR County: Phillips

Code: 05

Zip Code: 72342

1. CLASSIFICATION

Ownership of Property
Private: X
Public-Local: —
Public-State: —
Public-Federal: —

Category of Property
Building(s): X
District: —
Site: —
Structure: —
Object: —

Number of Resources within Property

Contributing

1

—

—

1

Noncontributing

— Buildings

— Sites

— Structures

— Objects

— Total

Number of Contributing Resources Previously Listed in the National Register: 1

Name of Related Multiple Property Listing: N/A

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1. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination _____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets _____ does not meet the National Register criteria.

Cathie Madden
Signature of Certifying Official

8/02/01
Date

AHPP
State or Federal Agency and Bureau

In my opinion, the property _____ meets _____ does not meet the National Register criteria.

Signature of commenting or Other Official

Date

State or Federal Agency and Bureau

1. NATIONAL PARK SERVICE CERTIFICATION

I hereby certify that this property is:

- _____ Entered in the National Register _____
- _____ Determined eligible for the _____
National Register
- _____ Determined not eligible for the _____
National Register
- _____ Removed from the National Register _____
- _____ Other (explain) _____

Signature of Keeper

Date of Action

CENTENNIAL BAPTIST CHURCH

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1. FUNCTION OR USE

Historic: Religion

Sub: Religious Facility

Current: Religion

Sub: Religious Facility

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION:

MATERIALS:

Foundation: Continuous

Walls: Brick

Roof: Composition Shingle

Other: _____

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Describe Present and Historic Physical Appearance.**SUMMARY**

Centennial Baptist Church is located on the southeast corner of York and Columbia Streets in Helena. The 1905 church is a late example of the Gothic Revival style. The one-story brick building features square towers with bilaterally symmetrical wings, flanking a prominent central gable. The gabled roof of the church has a slight belcast curve. Centennial Baptist displays typical Gothic Revival elements such as tower entries, double-hung lancet windows with hood molds of soldier bricks, buttresses, and brick corbelling on the tower cornices and the central gable. The church occupies a prominent position in the oldest section of Helena, three blocks west of the Cherry Street Historic District.

ELABORATION

The western, or front façade features two square towers flanking a large central gable. The square two-story belcast tower at the northwest corner contains a paneled double-leaf wooden door centered between two buttresses. A five-light ribbon transom beneath a two-light lancet transom topped with a hood mold of soldier bricks cap the door, which is reached by seven wide concrete steps. The ground level of the central gable is fenestrated by three ribbons of three stained glass lancet windows separated by buttresses. All are topped with stained glass lancet transoms but there are variations in the upper and lower sashes. The first ribbon to the north consists of two windows with stained glass upper sashes and frosted lower sashes. The third window in the ribbon has an arrangement of one-over-one frosted sashes. The second ribbon in the center of the façade contains a window composed of two sashes of frosted glass centered between two combination windows. The third ribbon contains two frosted windows while the last window is a combination of stained glass and frosted sashes. Three windows open into the basement beneath each ribbon. The square tower at the southwest corner of the church is one-and-a-half stories and contains a double-leaf entrance like that on the northwest

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tower. The upper story of the northwest tower contains a pair of lancet windows beneath a wide cornice of corbelled bricks, which create a horizontal line of recessed crosses that extends around the tower (four crosses on each elevation). Above the ground floor windows a pair of stained glass windows topped with a fanlight is centered in the facade. Brick corbelling creates a vergeboard effect in the gable. The upper story of the southwest tower features a recessed panel containing three slightly projecting squares beneath a line of five blind lancet openings.

The southern elevation of the southwest tower contains a single frosted window topped with a stained glass lancet transom centered between two buttresses. Corbelling above the window creates a design of squares and arches like that on the western façade. A single buttress beneath a corbelled design of squares adorns the eastern elevation of the tower. This elevation is fenestrated by a row of four evenly spaced windows separated by four buttresses. The windows vary in distance from the ground, stairstepping up toward the east resulting in the easternmost window occupying the highest position just beneath the eaves. At the southeast corner a wing extends approximately seven feet to the south. The western elevation of the wing is fenestrated by a single window between two buttresses. The southern elevation of the wing is composed of a large gable separated into three bays by four buttresses. The gable is fenestrated left to right by a frosted window, a single-leaf paneled door beneath a lancet transom adjacent to a slender brick exterior chimney, and a second frosted window. Corbelling of the bricks is used again to create a vergeboard effect at the apex of the gable. A round window of four lights topped with a brick hoodmold lights the attic space above the centered door.

The rear, or eastern elevation is divided into six bays by seven buttresses. From left to right the first bay contains a single paneled door beneath a stained glass lancet transom reached by six concrete steps. The second bay is fenestrated by a tall clear one-over-one

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window and a shorter frosted glass window placed higher in the wall adjacent to a buttress. The third bay features a single frosted glass window above a bricked-in window that formerly lit the basement level. The fourth bay contains a single window of stained and frosted glass. Beneath the window is a paneled basement door. The fifth bay is fenestrated by a short stained glass window beside a tall clear glass window. The sixth bay at the southeast corner contains a paneled door reached by six concrete steps. The lancet transom above the door is frosted. A weatherboard gable rises from the ridgeline in the center of the roof.

A gabled wing extends from the northeast corner of the north elevation. As on the southern face the wing is divided into three bays by four buttresses beneath corbelled detail. Five concrete steps access a double-leaf door in the center bay. The door is elaborated with a four-light ribbon transom topped by a two-light frosted lancet transom. Two windows in the east and west bays flank the door. The window to the east of the door consists of a stained-glass sash above a frosted sash while the window to the west is composed of two frosted sashes. A thin exterior brick chimney rises to the left of the western window. Two small openings beneath each window provide light to the basement. A cornerstone east of the door reads, "CENTENNIAL BAPTIST CHURCH/1876-1903/E.C. MORRIS D.D. PASTOR." A round frosted glass window is centered above the door in the gable.

The western elevation of the northeast wing is fenestrated by a stained glass and frosted window adjacent to a single buttress. Fenestration on the wall spanning the area between the northeast wing and the northwest tower mirrors the south. Four windows within bays created by five buttresses staircase slightly up the wall toward the west. Three windows are a combination of stained glass and frosted glass while the last window in the row consists of two sashes of stained glass. The tower at the northwest corner contains a double-leaf entry with ribbon and lancet transoms matching those on the front, western façade; however, the lancet transom contains stained glass rather than frosted. A pair of

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small stained glass windows opens into the upper story of the tower just above the entrance.

Interior

The interior of Centennial Baptist is currently undergoing restoration efforts to reverse the effects of several years of deterioration so much of the space within is filled with ladders and scaffolding. The sanctuary is very open and light due to the rows of lancet windows and large paired stained glass windows and fanlight at the rear of the room. The height of the tray ceiling with its exposed structural members is accentuated by the use of large arced braces elaborated with pendants. Two multi-globe chandeliers illuminate the rear and front of the sanctuary. Dark wainscoting beneath light plaster lines the room. Original wooden pews line the hardwood floors, leading the eye to the raised chancel and pulpit. The pulpit is centered on a paneled platform outlined by a simple brass rail. The chancel and pipe organ are elevated slightly further and are surrounded by a low railing of turned spindles.

An on going restoration of the church began in 1994 with a Certified Local Government (CLG) grant from the Arkansas Historic Preservation Program providing for an emergency stabilization report and master plan. Restoration plans were put on hold for a period while the tiny congregation implemented fund raising efforts. The members of Centennial were able to raise funds earmarked for structural work, which was supplemented with a second CLG grant in 1995. This enabled the architects in charge of the project to begin Phase I of the restoration and stabilize the sagging foundation for the construction of scaffolding and strengthening of the building's trusses.

The main problem vexing the church was an overloaded roof causing the trusses to squat and bow the sidewalls out of plumb. A Historic Preservation Restoration grant was provided in 1998 to install six by six steel columns under each wooden truss straightening the slumping sidewalls. This phase was completed in 2000 and with the provision of further state funds Phase II is currently underway. A fifth truss and three-and-a-half trusses at the western edge of the transept are being shored up and general maintenance and paint jobs are taking place. Future grant funds will be used to address interior finishes.

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8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties: Nationally: X Statewide: Locally:

Applicable National Register Criteria: A B X C D

Criteria Considerations
(Exceptions): A X B C D

NHL Criteria: Criterion 2
 Criterion 3

NHL Theme (s): Black Americans in United States History: furtherance of African American rights through politics and social relations.

Areas of Significance: Creating Social Institutions and Movements
African American History

Period (s) of significance: 1905-1922

Significant Dates: 1905-1922

Significant Person(s): Morris, Dr. Elias Camp

Cultural Affiliation: African American

Architect/Builder: Price, Henry James

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State significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above.**SUMMARY**

Centennial Baptist Church is nationally significant through its association with Dr. Elias Camp Morris, who served as pastor from 1879 until his death in 1922. The period of his life from 1882 to 1922 was his most productive period with respect to his efforts on the national level to further the religious, political, and societal achievements of African Americans. The church remains a symbol of those efforts in the heyday of Jim Crow.

The 1890s brought about codified segregation in the form of "Jim Crow" laws, maintaining the lines that had been drawn during slavery with increasing violence and vituperation. The African American church and its leaders during the Jim Crow era were central to the lives of their congregants because they were not simply meeting spiritual needs, but were also responsible for providing unification and a social setting that allowed a respite from the oppression faced on the streets. Separate churches allowed African Americans to take control of their lives by worshipping God their way and being able to experience the freedom to speak as they wanted expressing their feelings and aspirations in a safe environment. African American houses of worship were often utilized for political meetings to advance civil rights efforts and education. For those reasons the church was not immune from the violent attentions of former slave owners or the Ku Klux Klan who continued to be threatened by the thought of black independence. Bushwhackers attacked churches, terrorized the members and beat preachers. On a more subversive scale some white churches welcomed African Americans to their pews after emancipation but with the paternalistic idea that they would be "guided and controlled by their old and true friends."¹ The African American minister exerted a great influence on his members and was described by W.E.B. DuBois as "a leader, a politician, an orator, a 'boss,' an intriguer, an

¹ Montgomery, William E. *Under Their Own Vine and Fig Tree: the African American Church in the South, 1865-1900.* (Louisiana State University Press, Baton Rouge and London, 1993) 75.

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idealist...”² After emancipation some black clergymen advocated a reversal to the dependence visited upon African Americans during slavery and encouraged them to overcome their current situations by reaching their potential. At the same time some church leaders took an accommodationist stance and gave voice to white society’s ideals of black submissiveness in order to escape the ongoing atrocities. But many who had been witness to church burnings and the violence, intimidation and murder visited upon their preachers continued to push for using the church as a political platform to further civil rights and education.

Morris recognized the influence of the church and its power to fill the spiritual reserves of his congregation, enabling them to deal with life during the most difficult of times. He dedicated his life to bringing attention to the need for African American religious autonomy at the national, as well as local, level. As president of the National Baptist Convention, Morris brought attention to the right of African Americans to establish independent religious associations and called for recognition of the organization by white Baptists. Morris was able to provide a voice for African American scholars through the Convention by aiding the establishment of the National Baptist Publishing Board devoted to the production of religious materials for African American congregations.

Reverend Morris entered the political sphere as a delegate to the Republican National Conventions of 1884, 1888 and 1904. His work as a delegate served to strengthen his appeal as a leader and enabled him to expand his influence on the fight for African American rights beyond Arkansas. During World War I Morris pushed African American men to register for the draft in order to demonstrate to America that they were productive and supportive citizens, deserving of recognition by white society for their sacrifice.

Centennial Baptist Church could be considered “homebase” for Reverend Morris during his varied career as a religious leader and statesman from 1905 until his death in 1922. The brick Gothic Revival church was designed by a member of Morris’s congregation

² Litwack, Leon F., *“Trouble in Mind,”* (Alfred A. Knopf, New York, 1999), 380.

in 1905 to replace an earlier building that the membership had outgrown. The reverend had assumed the pastorate of Centennial in 1879 and he remained the leader of the church from the beginning of his career as a national spokesman for African American rights in 1882 to 1922. Although Morris traveled extensively in the fulfillment of his varied duties he remained loyal to his congregation and community and maintained his home in Helena.

The church is the structure most closely associated with the productive period of E.C. Morris's life. Reverend Morris's house in Helena, which is no longer standing, was a two-story frame building at 401 Columbia. The house changed hands after his death in 1922 but remained a single-family residence until circa 1976. The Rogerline Johnson family bought the house and it was destroyed in 1977 for the construction of a one-story brick commercial structure housing a photography studio, which remains on the lot today.³ The only other building known to be associated with Morris was constructed in his honor after his death. The Morris Memorial Building, completed in 1926 and named in honor of Dr. E.C. Morris, is a Neoclassical structure located in Nashville, Tennessee. The National Baptist Convention of the U.S.A. suffered a contentious split with the National Baptist Publishing Board in 1915, resulting in the loss of their base of publishing operations in Nashville, Tennessee. A new publishing board was created under the legally indisputable ownership of the Convention and by 1924 the new board's success enabled the erection of a building to house the Sunday School Publishing Board. Designed by African American architects McKissack and McKissack, it was constructed as a symbol of Morris's struggle to keep the sights of the Convention and its boards on unification.⁴

ELABORATION

Elias Camp Morris was born of slave parents on May 7, 1855, near Springplace, Georgia. After the end of the Civil War, his family moved to Chattanooga, Tennessee, and then to Stevenson, Alabama, where Morris received a common education. Having lost both of his parents by age fourteen, he was unable to pursue higher education. He completed

³ Rogerline Johnson Jr. of Helena, AR, interview by Holly Hope 19 June 2001.

⁴ J.H. Jackson, *A Story of Christian Activism: The History of the National Baptist Convention*, U.S.A. Inc., 147.

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an apprenticeship with a shoemaker and supported himself with that trade until 1875, when he was called to the ministry. In 1877, Morris stopped over in Helena, Arkansas, on his way to Kansas and decided the possibilities and resources in Arkansas were significant enough to settle down. In Helena he continued his work as a shoemaker and preached on Sundays.⁵

Reverend E.C. Morris was embarking on an impressive career in 1879 when he accepted the pastorship of the fledgling congregation of Centennial Baptist Church in Helena, Arkansas. Having only 23 members in that year, the congregation would swell to more than one thousand during Morris's 43-year-long service, a testament to his leadership. Morris recognized that the state's African American Baptist churches in Phillips, Lee and Monroe counties needed to become more structured. Toward this end he organized and served two years as executive secretary for a district association in 1879, which provided classes in such subjects as stewardship, Sunday school teaching and choir management for those counties.⁶ Soon after assuming the pastorate of Centennial, Morris became active in the Arkansas Negro Baptist Convention, being elected secretary in 1880 and president in 1882 (a position he held for 27 years). It was a firm belief of the reverend that achievement and religious growth were tied to education. As an influential voice in the Convention, Morris could advance his beliefs by participating in the formation of one of Arkansas's foremost institutions of higher learning for blacks, the Arkansas Baptist College in Little Rock, Arkansas. The college was voted into existence at the 1884 meeting of the Convention. The school provided training for African American ministers and teachers and was considered at the time to be the only institution of higher learning for African Americans that was not governed by a white administration. Reverend Morris served as chairman of the board of trustees at the college for 25 years.

In 1880 the Foreign Mission Convention of the United States was established under a convocation of Southern Negro Baptist churches, associations and state conventions. The American National Baptist Convention and the Baptist Education Convention were founded respectively in 1886 and 1892. Each of these conventions would meet annually

⁵ Pegues, *Our Baptist Ministers and Schools*, 353-356.

⁶ Smith, Calvin, *A Memorial to the Past and a Glimmer of Hope for the Future: The Magnolia Cemetery, Helena, Arkansas*, 10.

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in the same city operating under three separate constitutions but working toward the same goals. By 1886 the three organizations had made an agreement to meet as one under the umbrella of the National Baptist Convention. The Convention functioned as the administrative arm of African American Baptist denominations. Delegates to the Convention from various Baptist organizations met annually for consideration of board and standing committee reports, and to receive contributions in order to distribute them to chosen causes.⁷ As the president of the Convention from 1894-1922 Morris established the largest deliberative body of African Americans at its time. This organization allowed African American Baptists autonomy, separate from the white Baptist hierarchy.

By 1895 a unified National Baptist Convention of the U.S.A., formed from the three aforementioned organizations, emerged at Friendship Church in Atlanta, Georgia, during sessions attended by hundreds of clergy from northern and southern black Baptist churches. Prior to 1895 the structure of the National Baptist Convention lacked cohesion and seemed to revolve around loose organizations with no true national influence. At the Atlanta meeting three boards were established to represent the interests of the previously separate conventions: the Foreign Mission Board formed to direct missions in Africa; the Home Mission Board for the direction of home missionary activities and the Educational Board for the promotion of black education and development of Negro seminaries. The National Baptist Convention of the U.S.A. was formed mainly in response to the issue of whether African Americans should establish self-sufficient religious and educational institutions that were free from white leadership. This issue gave rise to the question of whether African Americans should have their own publishing house to provide religious literature written by African American authors to the congregations. In 1898, when E.C. Morris delivered his annual address, the question of dependency upon white sponsorship as opposed to racial self-sufficiency threatened to split the young Convention. He emphasized in this address that white Baptists would have to acknowledge the National Baptist Convention as a viable group.⁸ Morris emerged on the national scene advocating

⁷ E.C. Morris, *National Baptist Catechism. Outlining the Work, Aim, and Objects of the National Baptist Convention.*

⁸ Jackson, 83.

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African Americans' right to establish independent religious associations and calling for recognition of the strong organization he led.

Early in his career Morris saw the need for talented African American authors to write for the African American Baptist audience. He met this need by establishing a forum for religious subjects written by African American Baptist scholars. Morris's first religious publication, the *Baptist Vanguard* (1882), became the model for African American religious literature throughout the country. Prior to the establishment of an African American publishing body, the congregations relied on white Baptist denominations to furnish newsletters, Sunday school lessons, and other religious materials. The northern Baptist Society, called the American Baptist Publication Society, had agreed to publish articles and Sunday school literature written by African American Baptists. Under pressure from southern Baptists, however, the white organization rejected the work of these scholars.⁹ Since 1891, African American Baptists had been enthusiastic about the idea of publishing denominational literature "from the pens of Negro Baptist authors."¹⁰ In 1893 Morris gave a paper in demand for a "Negro Baptist publishing house" stating, "we must not be satisfied with subordinate things. We must take our place as thinkers and as writers."¹¹ At this time, whites were reluctant to encourage writing and publishing ventures among African Americans.¹² In 1896 Morris fully backed efforts by Reverend Richard Henry Boyd of Texas to establish a black Baptist publishing board. In that year the board of the National Baptist Convention appointed Morris to a printing committee as editor-in-chief to prepare and publish Sunday school literature.¹³ By 1897 the first issue of the *Sunday School Teacher*, the earliest quarterly ever printed by African American Baptists, went to press. This publication was the result of efforts of the new Sunday School Publishing Board formed out of the National Baptist Convention, in cooperation with the white

⁹ *Ibid.*, 92.

¹⁰ *Ibid.*, 93.

¹¹ *Ibid.*, 94.

¹² *Ibid.*, 92.

¹³ Lovett, Bobby L. Ph.D, *A Black Man's Dream; The First One Hundred Years* (Mega Corporation, 1993) 28-29.

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Baptist organizations.¹⁴ The Home Mission Board of the National Baptist Convention allied closely with the publishing board by having their missionaries display publications and Sunday school materials.¹⁵ This was a major achievement and only a small part of the success enjoyed by the publishing board, but it was censured by some African Americans within the Convention and the American Baptist Publication Society. The strident efforts of the board caused no small amount of contention among many who felt that the endeavor was being used as a personal bank account for its organizer. In the early years of the Board's existence Morris countered this criticism by throwing his support behind Boyd, holding multiple inspections of the operations and calling upon African Americans to unite in their efforts to escape white paternalism, not foster division.

Within a decade, however, the Publishing Board would jeopardize the Convention's very existence. Despite the continuous rancor concerning revenues and management, the National Baptist Publishing Board grew and prospered during its first decade. Soon it was able to purchase its own machinery and property to house its operations. By 1915 the Board had grown more powerful than its parent organization ostensibly due to the fact that the Board was legally incorporated and the Convention was based on only "gentlemen's agreements." Morris emphasized to members of the boards and the Convention that black Baptists should not forget that their strength lay in working together and at this point he, along with his cabinet and official board, attempted to gain control of Board real estate that the Convention considered its own. In 1917 and 1919 the reverend tried to reinstate unity between the groups through the formation of Peace Commissions. The schism that had developed between the Convention and those who sympathized with the Publishing Board could not be resolved by these meetings and resulted in court decisions that transferred the property the Convention reportedly owned into the hands of the Publishing Board by 1920.¹⁶ These decisions meant the National Baptist Convention had to begin again to establish a publishing arm of the organization. A

¹⁴ Jackson, 100.

¹⁵ Lovett, 71.

¹⁶ Jackson, 109-13.

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new Publishing Board was elected as soon as possible after the split but a new publishing house in Nashville was not constructed until 1924, two years after Reverend Morris's death. The building, designed by African American architectural firm, McKissack and McKissack was named the Morris Memorial Building in honor of the reverend.¹⁷

Morris's stature in the church, which was in effect the center of the lives of many African Americans, led to widespread involvement in various endeavors at the local and national levels. He represented Arkansas's First Congressional District as a delegate to the Republican National Conventions of 1884, 1888 and 1904. He also served the Arkansas State Republican Convention for nearly 40 years.¹⁸ Morris fought against whites that sought to form a "Lily White" Republican Party by removing African-American party members from leadership roles. A split in the Republican Party had appeared between one faction, a mixed or bi-racial group, called the "Black and Tans," and another all white group, who hoped to entice more whites to the Republican Party through patronage. The "Lily Whites" hoped to re-establish a two-party system in the South while limiting black control of the Republican Party.¹⁹ In 1908, Morris began to break away from the Republican Party saying he anticipated that "before many years shall pass the Democratic Party will champion the rights of the black man."²⁰ That year he successfully lobbied to have a plank in the state Republican platform removed on the basis that it was discriminatory. Morris demonstrated that it was designed to re-assure whites that they should not fear African American domination if the Republicans won the election.²¹ Again in 1914 and 1916, he fought the "Lily White" movement at the state level; and yet, its strength and persuasiveness was proven in 1916, the year that marked the first time in 32 years that no African American represented Arkansas at the National Republican

¹⁷ Jackson, 147.

¹⁸ Richardson, Cyclopeda, 101.

¹⁹ Elbert Lee Tatum, *The Changed Political Thought of the Negro, 1915-1940*. 84-85.

²⁰ *Gazette*, November 20, 1908.

²¹ *Gazette*, April 29, 1908.

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Convention.²² In 1920, Morris played a role in the confrontation between the factions at the state Republican convention.²³ He continued the fight on the convention floor in June 1920, representing the African American Republican committee from Arkansas, known as the Republican State Central Committee.²⁴

In 1908, President Theodore Roosevelt recognized Morris's appeal as a national leader by appointing him as an emissary to the Belgian Congo. Belgian King Leopold II was recognized as the absolute ruler of the Congo Free State in 1885. Led by his desire for adventure and riches, Leopold controlled the Congo like it was personal property, ruthlessly exploiting the country to recoup his expenses. Roosevelt, along with European politicians, criticized Leopold's actions, and sent Morris to investigate claims of inhumane treatment of Congolese citizens. Reverend Morris confirmed the exploitation of the people of the Congo Free State when he reported to Roosevelt. Later in 1908, Leopold was forced by international criticism to turn over the Congo Free State to the Belgian Parliament for annexation as a colony.²⁵ Morris's work contributed to the removal of total control of the Congo from Leopold II.²⁶ His defense of the rights of an oppressed population was recognized by national leaders, with whom he worked successfully to influence international policy.

Morris's wish for unity of the races manifested itself in many ways. When the United States entered World War I, Morris encouraged African American men to participate in the draft. He believed that the war offered an opportunity for members of his race to demonstrate their worth as American citizens. "Believing African Americans' full rights as

²² *Gazette*, April, 1916.

²³ "Abstract and Brief for Contestants from Arkansas State Republican Convention E.C. Morris, et al., vis. H.L. Rimmel, et al., John A. Hibbler and Thomas J. Price, Attorneys for Contestants."

²⁴ *Gazette*, May 8, June 3-4, 1920.

²⁵ *Encyclopedia Americana*, 493.

²⁶ His O'con, 124. In the March 13, 1960 edition of the *Helena-West Helena World* featured an article on Dr. E.C. Morris and the Belgian Congo. C.M. Young, editor of the *Helena-West Helena World* reportedly saw a plaque in Morris's honor in Congo.

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citizens would be restored in exchange for their support of the war, Morris offered sermons and speeches from the pulpit at Centennial and at meetings of the Convention across the United States, encouraging registration, the purchase of war bonds, and food rationing.”²⁷ Along with W.E.B. DuBois, Morris called for African Americans to fight for the “double victory” abroad and at home. While serving in Europe black veterans were exposed to a degree of racial equality. Their experience abroad, coupled with the reassurances of leaders like Morris led these men to expect less discriminatory treatment and new opportunities for advancement in return for their service. After returning home, however, many found their situations unchanged. Racial conflicts spread across the United States as a result of growing tensions. The Arkansas Delta was the scene of such a conflict culminating in violence with far-reaching effects.

In September of 1919 hostility surfaced in Elaine, Arkansas, located near Helena. The Elaine Race Riot began with a fray between African American union members and white local officials. ²⁸ The day following the outbreak of violence, Rev. E.C. Morris assured white people in Helena that they had nothing to fear from the African American population. Morris later wrote that he “never believed that the Negro at Elaine had planned to murder the white planters and take their lands,” as many whites had feared.²⁹ In the aftermath 67 African Americans were sentenced to prison terms for their participation in a purported rebellion and twelve were condemned to death for the murder of five white people who died in the fighting. All the sentences were eventually overturned by the United States Supreme Court decision of *Moore v. Dempsey* (1923).

The national scope of racial unrest during the summer of 1919 was epitomized by the race riot at Elaine. In the face of the turmoil Morris still advocated his belief that the example of their service during the war entitled African Americans to recognition as citizens. He acted as a unifying force between the races during the Elaine riots,

²⁷ Kieran, Taylor, “*We Have Just Begun: Black Organizing and White Response in the Arkansas Delta, 1919*,” Arkansas Historical Quarterly, Autumn, 1999, 271.

²⁸ Taylor, 271.

²⁹ Waskow, 146

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encouraging cooperation. Through his urging he influenced local events that reflected the national trend toward violent racial conflict. Morris's abilities as a mediator extended to both races. He furthered racial cooperation, but not at the expense of African American religious autonomy. While Morris believed a separate religious structure was in the best interest of African Americans, this view did not preclude his feeling that a peaceful working relationship with whites was necessary.

Morris did not stand alone as a great African American leader, but he was certainly on a par with the most well-known of those who labored to convince white America of the unjustifiable institution of Jim Crow. When one considers the efforts of Washington, Boyd, Dubois, Simmons, Douglass and Price, the list would not be complete without the inclusion of Reverend Elias Camp Morris. He was a man respected by white leaders as well as those of his own race. In 1900 Morris organized the Arkansas State Mission Board as a vehicle for cooperation between the National Baptist Convention and the white Southern Baptist Convention. In 1903 he helped organize the bi-racial General Convention of America and in 1905 assisted in the formation of the Baptist World Congress, serving as the only African American member of the executive committees of both. Morris's stature in the white community is further reflected by the fact that on the occasion of his death in 1922, the mayor of Helena declared that all the city's businesses, both African American and white, be closed for the funeral.

Throughout his long and varied career Morris remained pastor of Centennial Baptist Church. As the membership grew during the early years of his pastorate so did the necessity of replacing the congregation's original house of worship. Morris's descendants tell the story that the clergyman saw a church building on his travels that impressed him and described it to one of his congregation who had studied architecture, Henry James Price. Price had graduated summa cum laude from Howard University in Washington, D.C., and moved to Helena around 1900. Research has revealed little about Price despite the fact that his descendants still reside in Helena. The virtually unaltered building

reflects traditional Gothic influences such as lancet windows and buttresses.

Centennial Baptist is a local landmark in Helena that bears national significance due to its association with the African American leader who was its pastor for more than 40 years. Centennial Baptist is the only known example in Arkansas of a church designed by an African American architect for an African American congregation. More than that, through its link with Morris the building is a symbol of the striving for racial and religious equality in Arkansas and the United States. By Morris's count Centennial Baptist hosted over five hundred African American speakers who delivered their messages of perseverance and progress to an audience made up of black and white alike. The speakers ranged from nationally known orators to county farm demonstration speakers. Booker T. Washington spoke at Centennial in 1908, stressing the need for African American education and moral structure.³⁰ In 1916 H.C. Ray of the Department of Agriculture spoke to the Baptists at Helena on "Dr. Knapp's Safe Farming Doctrines" to progress better farming ideas in the minds of Arkansas African Americans.³¹

Morris never wavered in his allegiance to Helena and the people under his leadership though he was called away from his home many times in his career. Within the walls of Centennial Morris appealed to his congregation and his white neighbors to recognize the need for the advancement of African American education, organization and cooperation between the races. Reverend Elias Camp Morris took an aggressive and unflagging stance for African American rights at a time when opposition to such efforts could exact staggering blows.

³⁰ "Booker T. Washington Visits Helena" *Phillips County Historical Review*, Vol. 37, #'s 1 & 2, 1999 Spring Issue, 27.

³¹ "Movement to Aid the Negro Farmers Here" *The Helena World*, March ? 1919.

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1917
1921-1923
1955
1977
1979
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CENTENNIAL BAPTIST CHURCH**PAGE 22**

United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

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- Johnson, Harvey. *A Plea for Our Work as Colored Baptists, Apart from Whites.* Baltimore: The Afro-American Company, 1897.
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- Jordan, Lewis G. *Negro Baptist History, USA, 1750-1930.* Nashville, TN: Townsend Press, 1995.
- Litwack, Leon F. *Trouble In Mind.* Alfred A. Knopf, New York, 1999.
- Lovett, Bobby L. Ph.D. *A Black Man's Dream; the First One Hundred Years.* Mega Corporation, 1993.
- Montgomery, William E. *Under Their Own Vine and Fig Tree: the African – American Church in the South, 1865-1900.* Louisiana State University Press, Baton Rouge and London, 1993.
- Morris, E.C. *Sermons, Addresses and Reminiscences.* Nashville, TN: Townsend Press, 1993.
- Morris, E.C. *National Baptist Catechism: Outlining the Work, Aim, and Objects of the National Baptist Convention and the Foreign Mission Home Mission, and the Educational Boards.* Nashville, TN: University Press, 1896.
- Pelt, Owen D. *The Story of the National Baptists.* New York: Vantage Press, 1960.
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- Smith, Calvin. *A Memorial to the Past and a Glimmer of Hope for the Future: The Magnolia Cemetery, Helena, Arkansas.* Arkansas State University, Department of History, Jonesboro, Arkansas, 1997.
- Spain, Rufus B. *At Ease in Zion: Social History of Southern Baptists 1865-1900.* Nashville, TN: Vanderbilt University Press, 1967.
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- Taylor, Kieran. "We Have Just Begun: Black Organizing and White Response in the Arkansas Delta, 1919," *Arkansas Historic Quarterly*, Autumn 1999.

CENTENNIAL BAPTIST CHURCH**PAGE 23**

United States Department of the Interior, National Park Service

National Register of Historic Places Registration Form

Walton, Hanes, Jr. *The Study and Analysis of Black Politics: A Bibliography*. The
Metchen, N.J.: Scarecrow Press, 1973.

Waskow, Arthur I. *From Race Riot to Sit-In, 1919 and the 1960s: A Study In the
Connections Between Conflict and Violence*. New York: Doubleday, 1966.

Wynes, Charles E. *The Negro in the South Since 1865*. University of Alabama Press,
University Alabama, 1965.

Previous documentation on file (NPS):

- Preliminary Determination of Individual Listing (36 CFR 67) has been requested.
 Previously listed in the National Register.
 Previously Determined Eligible by the National Register.
 Designated a National Historic Landmark.
 Recorded by Historic American Buildings Survey: # _____
 Recorded by Historic American Engineering Record: # _____

Primary Location of Additional Data:

- State Historic Preservation Office
 Other State Agency
 Federal Agency
 Local Government
 University
 Other (Specify Repository):

CENTENNIAL BAPTIST CHURCH

United States Department of the Interior, National Park Service

National Register of Historic places Registration Form

10. GEOGRAPHICAL DATA

Acreeage of Property: **Less than one acre**

UTM References:	Zone	Easting	Northing
A	<u>15</u>	<u>721140</u>	<u>3822865</u>
B	_____	_____	_____
C	_____	_____	_____
D	_____	_____	_____
E	_____	_____	_____
F	_____	_____	_____

Verbal Boundary Description:

The property is located in Helena, Arkansas, in Phillips County on Lots 394 and 393 of that part of Helena known as Old Helena. Excluded from this is the southwest part of Lot 393. To elaborate, beginning at the southwest corner of 393, proceed north 20 feet, then proceed east 80 feet, then proceed south 20 feet, then proceed west 80 feet to the point of beginning.

Boundary Justification:

This boundary includes the area immediately surrounding Centennial Baptist Church that is historically associated with this resource.

11. FORM PREPARED BY

Name/Title: Christie McLaren/ Holly Hope – Special Projects Historians

Telephone: 501 324-9880

Date: 06/26/00

INDIANA UNIVERSITY

COLLEGE OF
ARTS AND SCIENCES

October 30, 2000

John H. Sprinkle, Jr., Ph.D.
Supervisory Historian
National Historic Landmarks SurveyNational Register, History, and Education
1849 C Street, NW
Room NC400
Washington, D.C. 20240

Dr. Sprinkle:

Thanks for the opportunity to talk a bit about Rev. Elias Camp Morris. I believe the Arkansas State Historic Preservation Office stated correctly Morris's national significance. There is no doubt he was the driving force behind the 1895 merger of three black Baptist organizations into the National Baptist Convention. One of the things that made him such an attractive candidate for denominational president is that, on the state level, he had already accomplished everything black Baptists hoped to achieve nationally. They needed a man who could develop a denominational structure, start a publishing venture, and create a national educational institution for black Baptists. In 1882, he negotiated a merger of Arkansas' two black Baptist state conventions less than six hours after taking charge of one of the groups. Then, he immediately started a newspaper, which he edited, and a couple of years later organized the first board of trustees for Arkansas Baptist College.

DEPARTMENT OF
RELIGIOUS STUDIESSycamore Hall 230
Bloomington, Indiana
47405-2601812-855-3531
Fax: 812-855-4687

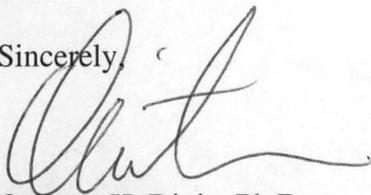
Morris demonstrated the same organizational genius on the national level. He was elected president of the Baptist Foreign Mission convention in 1894, and the following year, helped create the National Baptist Convention. It is also significant that the NBC was formed in Atlanta at the Exposition of the Cotton States in 1895, a gathering at which Booker T. Washington (a Baptist and member of the NBC) delivered his now-famous "Atlanta Compromise." Bishop Henry McNeal Turner delivered his "God is a Negro" speech to the National Baptists that same week, and Morris was an important player in all these developments. As Washington developed his National Negro Business League, he consistently looked to Morris and other black Baptist leaders for support. In fact, the National Baptist Publishing Board, which Morris helped establish, was one of the more profitable black institutions in the South and spawned a number of other business ventures in Nashville. *

The ASHPO proposal states, also, that Helena was always his home base. This is true, and for Morris's entire tenure the Centennial Baptist Church functioned as the headquarters of the National Baptist Convention. Indirectly, Morris inaugurated leadership patterns that persist today: first, that the president of the Convention should be a pastor who conducts the business of the denomination from his own church. Even though the NBC built a denominational building in Nashville in 1990, none of the subsequent presidents have moved their operations there. Moreover, like Morris, they have all been presidents of their respective state conventions. While the current size of the convention (nearly 8 million members) renders these patterns less effective than in Morris's day, he continues to be the template for those holding the Convention's highest post.

Since Centennial was the unofficial headquarters of the Convention, over five hundred speakers (by Morris's count) addressed crowds at the church between 1880 and 1910. This included prominent African Americans like Booker T. Washington, Madame C.J. Walker, and many others. *

In short, I think the significance of Morris as a national leader warrants the recognition of Centennial Baptist Church as a historic site. Morris was a pioneer in so many ways and I know he was extremely proud of his church building. Granting this special status upon the church would be a fitting tribute to a man who gave his life in service to his God, race and country.

Sincerely,



Quinton H. Dixie, Ph.D.
Assistant Professor
Dept. of Religious Studies
Indiana University-Bloomington

H34(2280)

OCT 23 2000

70-23-00745

Ms. Cathie Matthews, SHPO
Arkansas Historic Preservation Program
323 Center Street, Suite 1500
Little Rock, Arkansas 72201

Dear Cathie:

Thank you for your October 2, 2000 submission of a National Historic Landmark nomination for the Centennial Baptist Church in Helena, Arkansas.

We have forwarded a copy of this nomination to our Midwest Support Office for their comment. In addition, we have sent a copy to Professor Quinton Dixie at Indiana University, the author of "The Business of Religion: Elias Camp Morris and the Formation of a Black Baptist Identity, 1880-1920," for his comments.

If you should have any questions with regard to this nomination, please do not hesitate to contact me at 202/343-8166.

Sincerely,

John Sprinkle

John H. Sprinkle, Jr., Ph.D.
Supervisory Historian

bcc: Rachel Franklin-Weekley, MWSO
2200 Stevenson
2250 Robbins
2280 Sprinkle
2280 CENTENNIAL BAPTIST CHURCH (NHL PENDING)

FNP:JSprinkle:mg:10/20/00
F:\NR-NHL\SPRINKLE\MATTHEWS1.WPD

H34(2280)

MAY 18 2001
MAY 18 2001

Ms. Cathie Matthews, SHPO
The Department of Arkansas Heritage
Arkansas Historic Preservation Program
1500 Tower Building
323 Center Street
Little Rock, Arkansas 72201

Dear Ms. Matthews:

Thank you for the opportunity to review the National Historic Landmark Nomination for the Centennial Baptist Church in Helena, Arkansas for its association with the prominent minister, E. C. Morris. As we prepare to process this nomination for submission to the Landmarks Committee of the National Park System Advisory Board, we have identified some areas where the nomination may be improved.

As you know, we have been in contact with Indiana University Professor Quinton Dixie, an authority on Reverend Morris, to help us understand the national significance of the National Baptist Convention (NBC) as well as Morris' role in the establishment of a African-American controlled religious publishing house, the National Baptist Publishing Board. We suggest that you incorporate Professor Dixie's comments into the nomination and expand on some of his remarks. Specifically, the nomination should describe the establishment of the NBC at the 1895 Cotton States Convention in Atlanta and elaborate on the relationship between Booker T. Washington and Reverend Morris. Your nomination might also elucidate on the many prominent speakers Professor Dixie mentioned who spoke at Centennial Baptist.

We have a few additional comments relative to the nomination:

In the description, we feel that the ongoing and proposed rehabilitation effort needs a bit more detail. The photographs submitted with the nomination suggest that extensive repairs are in the works. We assume that your office is working closely with the church to ensure that the Secretary of the Interior's standards are being used to guide the work. The description might be expanded to include architectural trends that influenced Henry Price's design, as well as some of the story of how the church was constructed and used.

The statement of significance needs some further work that will provide the national historical context for Reverend Morris' accomplishments. First we suggest that you set the stage with a paragraph or two about the condition of African-American churches in the Jim Crow era south. In addition, Reverend Morris was certainly not the only prominent African-American Baptist leader in the late nineteenth or early twentieth century. We think the documentation would be improved by placing Morris within a context of his peers. For example, *Who's Who Among the Colored Baptists*, describes Morris as having "reached the point where he can render the greatest service to his constituents and give to the world an

exhibition of the true leadership for which such men as Simmons, Douglass and Price stood unflinchingly and of which Washington, Boyd, Dubois and others are examples that now stand out pre-eminently." This context should describe in general terms the establishment, growth, and influence of the National Baptist Convention, and by extension the National Baptist Publishing Board, within the early twentieth century south. This discussion could only strengthen your documentation.

Centennial Baptist Church does appear to be the best property to illustrate Reverend Morris' life. A note might be added about his Helena home and its status. More importantly, the fact that Morris was memorialized by the NBC construction of a building in Nashville lends weight to his national significance. The nomination should describe how the Morris Memorial building was conceived and executed in his memory.

We look forward to working with you in bringing this nomination to a successful conclusion. As you may know, the National Park System Advisory Board has not set a date for its fall meeting, although we anticipate that it will do so at its meeting next week in Gatlinburg, Tennessee.

If you should have any questions with regard to this nomination, please do not hesitate to contact me at 202/343-8166.

Sincerely,

John Sprinkle

John H. Sprinkle, Jr., Ph.D.
Supervisory Historian

cc: Professor Quinton Dixie
Department of Religious Studies
Sycamore Hall 230
Indiana University
Bloomington, Indiana 47405-2601

bcc: Mark Chavez, MWRO
0001
2200
2250 Robbins
2280 Sprinkle/Shull
2280 Centennial Baptist Church (NHL pending)

FNP:JSPRINKLE:MG:5/17/01
F:\NR-NHL\SPRINKLE\CENTENNIAL.WPD



The Department of Arkansas Heritage

Mike Huckabee, Governor
Cathie Matthews, Director

Arkansas Arts Council

▪

Arkansas Natural Heritage
Commission

▪

Historic Arkansas Museum

▪

Delta Cultural Center

▪

Old State House Museum



Arkansas Historic Preservation Program

1500 Tower Building

323 Center Street

Little Rock, AR 72201

(501)324-9880

fax: (501)324-9184

tdd: (501)324-9811

e-mail:

info@arkansaspreservation.org

website:

www.arkansaspreservation.org

August 2, 2001

Carol D. Shull
Chief of Registration
United State Department of the Interior
National Register of Historic Places
National Park Service
800 North Capitol Street, Suite 250
Washington, D.C. 20002

RE: Centennial Baptist Church – York & Columbia Streets, Phillips County.

Dear Carol:

We are enclosing for your review the nomination of the above referenced property. The Arkansas Historic Preservation Program has complied with all applicable nominating procedures and notification requirements in the nomination process.

Thank you for your consideration in this matter.

Sincerely,

Cathie Matthews
State Historic Preservation Officer

Enclosures

An Equal Opportunity Employer



H34(2280)

JAS
8-23-01

AUG 23 2001

Ms. Cathie Matthews, SHPO
The Department of Arkansas Heritage
Arkansas Historic Preservation Program
1500 Tower Building
323 Center Street
Little Rock, Arkansas 72201

Dear Ms. Matthews:

Thank you for the opportunity to again review the National Historic Landmark Nomination for the Centennial Baptist Church in Helena, Arkansas for its association with the prominent minister, E. C. Morris. While you were preparing the revised nomination, we were able to conduct some historical research to help us understand the national significance of E.C. Morris. We urge you to consult these and other sources to bolster the argument set forth in the nomination:

- Woodson, Carter G., *The History of the Negro Church*. Washington, DC, 1921.
- Brooks, Walter H., *The Evolution of the Negro Baptist Church*. Lancaster, PA, 1922.
- Morris, E.C., *Sermons, Addresses and Reminiscences and Important Correspondence., with a Picture Gallery of Eminent Ministers and Scholars*. Nashville, TN, 1901.
<<http://docsouth.unc.edu/church/morris/morris/html>>

This last source has significant biographical information about Dr. Morris, his character, accomplishments, and his relationship with Centennial Baptist Church, the National Baptist Convention, and the National Baptist Publishing Board. Apparently, Morris was a candidate for Recorder of Deeds for the District of Columbia in 1897, an action that warrants some explanation in the nomination.

As we noted in our last letter, Dr. Morris was favorably compared with other prominent African American leaders such as Booker T. Washington, Richard H. Boyd, and W. E. B. Dubois. The nomination still needs some comparative information about Morris' significance, especially in relation to Richard H. Boyd, who headed the National Baptist Publishing Board. The context should also expand its description of the significance and influence of the Baptist Church in African-American history, the National Baptist Convention, and by extension the National Baptist Publishing Board, within the early twentieth century south.

We look forward to working with you in bringing this nomination to a successful conclusion. If you should have any questions with regard to this nomination, please do not hesitate to contact me at 202/343-8166.

Sincerely,
John Sprinkle

John H. Sprinkle, Jr., Ph.D.
Supervisory Historian

bcc: Mark Chavez, MWRO
0001 2200 2250 Robbins
2280 Sprinkle/Shull
2280 Centennial Baptist Church (NHL pending)

FNP:JSPRINKLE:MG:8/22/01:F:\NR-NHL\SPRINKLE\CENTENNIAL2.WPD



National Park Service
U.S. Department of the Interior

National Register, History,
and Education

1849 C Street, NW
NC-400
Washington, DC 20240

(202) 343-9536/8175 phone
(202) 343-1244/8136 fax

National Register, History & Education Fax

To: Holly Hope
Fax number: 501.324.9184
From: J. SPRINKIE
Date: 9-7-01
Pages to follow: 8-20

Comments:

Pls. review revised section 8.
I'm still not sure ~~we've~~ made
a compelling case.

Regards
JHS.



United States Department of the Interior

NATIONAL PARK SERVICE
1849 C Street, N.W.
Washington, D.C. 20240

JAN 3 2002

IN REPLY REFER TO:

Notice of a Study to Determine Potential for Designation as a National Historic Landmark

The National Park Service is pleased to announce that a study is being conducted on the following property to determine its potential for designation as a National Historic Landmark:

Centennial Baptist Church Helena, Phillips County, Arkansas

National Historic Landmarks are nationally significant places that illustrate important themes, persons, or events in American history. The National Historic Landmarks Program recognizes properties of national significance in the Nation's history, architecture, archeology, engineering and culture. Once reviewed by the National Park System Advisory Board and designated by the Secretary of the Interior each landmark may request an official bronze plaque from the National Park Service that recognizes this high distinction.

When the study is completed and scheduled for review by the National Park System Advisory Board, you will receive a copy of the nomination and have 60 days to comment in writing, if you so desire. After the 60-day period, the nomination and any comments received will be submitted to the National Park System Advisory Board.

For your information, we have enclosed a brochure that describes the National Historic Landmarks Program and a fact sheet that describes the effects of designation.

For further information on the National Historic Landmarks program, including the designation process, please contact: Ms. Carol D. Shull, Chief, National Historic Landmarks Survey, National Register, History and Education (2280), 1849 C. Street, N.W., NC 400, Washington, D.C. 20240. For questions on this specific study contact Dr. John H. Sprinkle, at the above address, or call 202/343-8166.

Additional information on the National Historic Landmarks Program is available at:
www.cr.nps.gov/nhl.

New Castle County Courthouse

Mr. Jim Stewart
Delaware State Museums
102 South State Street
Dover, Delaware 19901

Honorable John F. Klingmeyer
220 Delaware Avenue
New Castle, Delaware 19720

Honorable Joseph R. Biden, Jr.
United States Senate
Washington, D.C. 20510

Honorable Thomas R. Carper
United States Senate
Washington, D.C. 20510

Honorable Michael N. Castle
United States House of Representatives
Washington, D.C. 20515

Buckingham Friends Meeting House

Mr. David E. Smith, Clerk
Buckingham Friends Meeting
4914 Point Pleasant Pike
Doylestown, Pennsylvania 18901

Mr. Raymond Stepnoski, Chairman
Buckingham Township Supervisors
P.O. Box 413
Buckingham, Pennsylvania 18912

Honorable Jim Greenwood
United States House of Representatives
Washington, D.C. 20515

Honorable Arlen Specter
United States Senate
Washington, D.C. 20510

Honorable Rick Santorum
United States Senate
Washington, D.C. 20510

Centennial Baptist Church

Ms. Phyllis Hammonds
355 S. Coanza
West Helena, Arkansas 72390

Honorable Robert Miller, Jr.
226 Perry Street
Helena, Arkansas 72342

Honorable Tim Hutchinson
United States Senate
Washington, D.C. 20510

Honorable Blanche Lambert Lincoln
United States Senate
Washington, D.C. 20510

Honorable Marion Berry
United States House of Representatives
Washington, D.C. 20515

**Nashville Union Station and
Trainshed**

Mr. Henry Sender
Gateway to Nashville, LLC
209 10th Avenue South
Nashville, Tennessee 37203

Honorable Bill Purcell
107 Metropolitan Courthouse
Nashville, Tennessee 37201

Ms. Ann Roberts
Metro Historical Commission
209 10th Avenue South
Nashville, Tennessee 37203

Honorable Fred Thompson
United States Senate
Washington, D.C. 20510

Honorable William H. Frist
United States Senate
Washington, D.C. 20510

1/7/02

Cent -

Slides for Centennial Baptist Church
NHL Nomination, Helew, Arkansas.

Thanks,

Holly Hope



The Department of
Arkansas
Heritage



United States Department of the Interior

NATIONAL PARK SERVICE

1849 C Street, N.W.
Washington, D.C. 20240

JAN 24 2002

IN REPLY REFER TO:

*Notice of a Study to Determine Potential for Designation
as a
National Historic Landmark*

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**Centennial Baptist Church
Helena, Phillips County, Arkansas**

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When the study is completed and scheduled for review by the National Park System Advisory Board, you will receive a copy of the nomination and have 60 days to comment in writing, if you so desire. After the 60-day period, the nomination and any comments received will be submitted to the National Park System Advisory Board.

For your information, we have enclosed a brochure that describes the National Historic Landmarks Program and a fact sheet that describes the effects of designation.

For further information on the National Historic Landmarks program, including the designation process, please contact: Ms. Carol D. Shull, Chief, National Historic Landmarks Survey, National Register, History and Education (2280), 1849 C. Street, N.W., NC 400, Washington, D.C. 20240. For questions on this specific study contact Dr. John H. Sprinkle, at the above address, or call 202/343-8166.

Additional information on the National Historic Landmarks Program is available at:
www.cr.nps.gov/nhl.

Ms. Cathie Matthews, SHPO
Department of Arkansas Heritage
323 Center Street, Suite 1500
Little Rock, AR 72201

AUG 2 2002

H34(2280)

Pastor Samuel White
Congregation of Centennial Baptist Church
212 Moore Street
Helena, Arkansas 72342

Dear Pastor White:

We are pleased to inform you that the National Park Service has completed the study of the Centennial Baptist Church in Helena, Arkansas, for the purpose of nominating it for possible designation as a National Historic Landmark. We enclose a copy of the nomination. The National Park System Advisory Board will consider the nomination during its next meeting, at the time and place indicated on an enclosure. This enclosure also specifies how you may comment on the proposed nomination if you so choose. The Board will make its recommendation to the Secretary of the Interior based upon the criteria of the National Historic Landmarks Program.

You have 60 days to submit your views in writing, if you so desire. After the 60-day period, we will submit the nomination and your comments to the National Park System Advisory Board's Landmarks Committee, which will then inform the full Advisory Board of the Committee's recommendations at the Board's meeting. The Secretary of the Interior will then be informed of the Board's recommendations for her final action.

To assist you in considering this matter, we have enclosed a copy of the regulations governing the National Historic Landmarks Program. They describe the criteria for designation (Sec. 65.4) and include other information on the Program. We are also enclosing a fact sheet that outlines the effects of designation.

Sincerely,

Carol D. Shull

Carol D. Shull
Chief, National Historic Landmarks Survey
Keeper, National Register of Historic Places

Enclosures

**PROPERTY STUDIED FOR
NATIONAL HISTORIC LANDMARK DESIGNATION**

**CENTENNIAL BAPTIST CHURCH
HELENA, ARKANSAS**

The Landmarks Committee of the National Park System Advisory Board will evaluate this property at a meeting to be held on October 15 and 16, 2002, beginning at 9:00 a.m. in the Great Hall of the Charles Sumner School at 1201 Seventeenth Street, NW, Washington, D.C. The Landmarks Committee evaluates the studies of historic properties being nominated for National Historic Landmark designation in order to advise the full National Park System Advisory Board at their meeting on October 30 and 31, 2002 in San Francisco, California, and will recommend to the full Board those properties that the Committee finds meet the criteria of the National Historic Landmarks Program.

Owners of private properties nominated for NHL designation have an opportunity to concur with or object to listing in accord with the National Historic Preservation Act and 36 CFR 65. Any owner or partial owner of private property who chooses to object to designation must submit a notarized statement certifying that the party is the sole or partial owner of the private property and objects to the designation. Each owner or partial owner of private property has one vote regardless of the portion of the property that the party owns. If a majority of private property owners object, a property will not be designated. Letters objecting to or supporting nominations may be sent to Ms. Carol D. Shull, Chief, National Historic Landmarks Survey, at the National Park Service, in care of Ms. Shirley Sears Smith, Office of Policy, 1849 C Street, N.W., Room 2414, Washington, D.C. 20240.

Should you wish to obtain information about these meetings, or about the National Historic Landmarks Program, please contact Historian Patty Henry at the National Park Service, at the address given above; or by telephone through Ms. Shirley Smith at 202/208-7456.

SIMILAR LETTER SENT TO:

OWN: Pastor Samuel White
Congregation of Centennial Baptist Church
212 Moore Street
Helena, Arkansas 72342

HEO: Honorable Robert Miller, Jr.
Mayor of Helena
226 Perry Street
Helena, Arkansas 72342

SHPO: Ms. Cathie Matthews, SHPO
Department of Arkansas Heritage
323 Center Street, Suite 1500
Little Rock, Arkansas 72201

bcc: Rachel Franklin Weekley, Midwest Region
0001
2200
2250
2280 Sprinkle
2280 CENTENNIAL BAPTIST CHURCH (NHL PENDING)

FNP:PHENRY:MG:8/30/02:F\NR-NHL\MONETTE\FALL02\FALLO2BCCOWN

AUG - 2 2002

H34(2280)

Honorable Tim Hutchinson
United States Senate
Washington, D.C. 20510

Dear Senator Hutchinson:

We are pleased to inform you that the National Park Service has completed the study of the Centennial Baptist Church in Helena, Arkansas, for the purpose of nominating it for possible designation as a National Historic Landmark (NHL). We enclose a copy of the nomination. The National Park System Advisory Board will consider the nomination during its next meeting, at the time and place indicated on an enclosure. This enclosure also specifies how you may comment on the proposed nomination if you so choose. The Board will make its recommendation to the Secretary of the Interior based upon the criteria of the National Historic Landmarks Program.

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Sincerely,

JOHN ROBBINS

Katherine H. Stevenson
Associate Director, Cultural Resources
Stewardship and Partnerships

Enclosures

PROPERTY STUDIED FOR
NATIONAL HISTORIC LANDMARK DESIGNATION

**CENTENNIAL BAPTIST CHURCH
HELENA, ARKANSAS**

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Should you wish to obtain information about these meetings, or about the National Historic Landmarks Program, please contact Historian Patty Henry at the National Park Service, at the address given above; or by telephone through Ms. Shirley Smith at 202/208-7456.

SIMILAR LETTER SENT TO:

Honorable Mark Pryor
United States Senate
Washington, D.C. 20510

Honorable Blanche Lambert Lincoln
United States Senate
Washington, D.C. 20510

Honorable Marion Berry
House of Representatives
Washington, D.C. 20515

bcc: Rachel Franklin Weekley, Midwest Region
0001
2200
2250
2280 Sprinkle
2280 CENTENNIAL BAPTIST CHURCH (NHL)

FNP:PHENRY:MG:08/14/03:F\NR-NHL\MONETTE\FALL02\FALLO2BCCOWN

BLANCHE LAMBERT LINCOLN
ARKANSAS

355 DIRKSEN BUILDING
TELEPHONE: (202) 224-4843

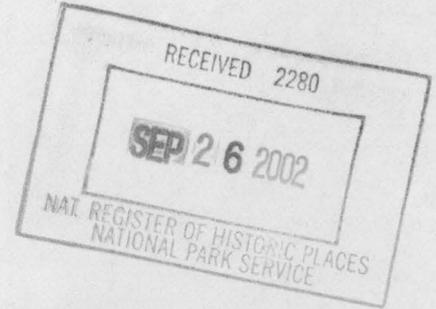
www.senate.gov/~lincoln

✓
COMMITTEES:
AGRICULTURE, NUTRITION, AND FORESTRY
FINANCE
SELECT COMMITTEE ON ETHICS
SPECIAL COMMITTEE ON AGING

United States Senate

WASHINGTON, DC 20510

September 6, 2002



Ms. Carol D. Shull
Chief
National Historic Landmarks Survey
National Park Service
1849 C Street, NW
Room 2414
Washington, D.C. 20240

Dear Carol:

I am pleased to write in support of the Arkansas Historic Preservation Program's nomination of the Centennial Baptist Church in Helena as a National Historic Landmark. The unique church structure has served Helena's African American population since its construction in 1905.

In addition to meeting the spiritual needs of the congregants, African American churches and their leaders provided a social setting that fostered solidarity and provided relief from oppression during the Jim Crow era. African American churches frequently served as the gathering place for political meetings to advance civil rights efforts and education. Led by Dr. Elias Camp Morris, the Centennial Baptist Church served African Americans in Helena in this fashion during the late 19th and early 20th centuries. Designed by a member of the Centennial Baptist Church, the brick Gothic Revival church is considered by many to be the "homebase" for Reverend Morris from the time of its construction until his death in 1922.

Reverend Morris assumed the pastorate of Centennial Baptist in 1879. He worked diligently to bring attention to the need for African American religious autonomy on both the national and local levels. As president of the National Baptist Convention, Reverend Morris provided an outlet for African American scholars through the Convention by establishing the National Baptist Publishing Board, which was devoted to the publication of religious materials for African American congregations.

As a delegate to the Republican National Conventions in 1884, 1888, and 1904, Reverend Morris also fought for African American rights in the political arena. His work as a delegate strengthened his appeal as a leader and enabled him to expand his influence on the fight for African American rights beyond Arkansas. Reverend Morris was described by W.E.B. DuBois as "a leader, a politician, an orator, a 'boss,' an intriguer, an idealist. . ."

As someone who is proud to call Helena my hometown, I appreciate your serious consideration of Centennial Baptist Church's nomination as National Historic Landmark. I believe that this designation will be a fitting tribute to Reverend Morris and his work through the Centennial Baptist Church. If I may be of further assistance, please do not hesitate to contact me at 202-224-4843.

Sincerely,

Blanche L. Lincoln

cc: Ms. Phyllis Hammonds
BLL/bm

SEP 30 2002

MARION BERRY
1ST DISTRICT, ARKANSAS

COMMITTEES:
AGRICULTURE

SUBCOMMITTEES:
DEPARTMENT OPERATIONS, OVERSIGHT,
NUTRITION, AND FORESTRY
GENERAL FARM COMMODITIES
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INFRASTRUCTURE

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AND EMERGENCY MANAGEMENT
WATER RESOURCES AND THE ENVIRONMENT

Congress of the United States
House of Representatives
Washington, DC 20515-0401

1113 LONGWORTH HOUSE OFFICE BUILDING
WASHINGTON, DC 20515
TEL.: (202) 225-4076
FAX: (202) 225-5602

615 SOUTH MAIN STREET
SUITE 211
JONESBORO, AR 72401
TEL.: (800) 866-2701
FAX: (870) 972-4605

116 NORTH FIRST STREET
SUITE C-1
CABOT, AR 72023
TEL.: (501) 843-3043
FAX: (501) 843-4955

September 26, 2002

Ms. Carol D. Shull, Chief
National Historic Landmarks Survey
National Parks Service
1849 C Street, N.W., Room 2414
Washington D.C., 20240

Dear Ms. Shull:

We are writing to you on behalf of Centennial Baptist Church in Helena, Arkansas. Centennial is currently listed on the National Historic Register due to its significance as a "home base" for Reverend Elias Camp Morris. Dr. Morris was a leader in the National Baptist Convention, the largest African-American organization at the end of the nineteenth century. During Dr. Morris' presidency, Centennial Baptist Church functioned as the headquarters of the National Baptist Convention.

Centennial Baptist Church is currently being renovated through restoration grants from the Arkansas Historic Preservation Program. Work is being done in phases to secure the 1905 church and bring it back to its original splendor. The church will seat 1000 when fully restored. It is truly a historical gem in Helena, a city known for its historic significance in the Delta.

The delegation is writing to ask that full consideration be given to this application for National Historic Landmark Designation. We feel Centennial Baptist Church meets the criteria set forth by the National Park Service, and we appreciate due deliberation being given to this request.

It is with pleasure that we serve the people in the First Congressional District and the citizens of Arkansas in the United States Congress.

Blanche Lincoln
U.S. Senate

Sincerely,

Tim Hutchinson
U.S. Senate

Marion Berry
U.S. House of Representatives



United States Department of the Interior

NATIONAL PARK SERVICE
1849 C Street, N.W.
Washington, D.C. 20240

IN REPLY REFER TO:

JUL 11 2003

H3415(2280)

MEMORANDUM

To: Secretary

Through: *for* Assistant Secretary for Fish and Wildlife and Parks *Paul Hoff*

From: *for* Director *Paul Hoff*

Subject: Designation of 16 Properties as National Historic Landmarks: Director's Recommendation and Request for Secretarial Action

At a meeting on October 31, 2002, the National Park System Advisory Board recommended designation of the following properties as National Historic Landmarks:

ARCHITECTURE

1. PRESTWOULD, Mecklenburg County, VA (Criteria 1 & 4)
2. BUCKINGHAM FRIENDS MEETING HOUSE, Bucks County, PA (Criterion 4; Exception 1)
3. DR. OLIVER BRONSON HOUSE AND ESTATE, Hudson, NY (Criterion 4)
4. TERRACE HILL, Des Moines, IA (Criterion 4)
5. HERBERT AND KATHERINE JACOBS FIRST HOUSE, Madison, WI (Criterion 4)
6. HERBERT AND KATHERINE JACOBS SECOND HOUSE, Middleton, WI (Criterion 4)
7. JACKSON LAKE LODGE, Teton County, WY (Criteria 1 & 4; Exception 8)
8. ALLEN COUNTY COURTHOUSE, Fort Wayne, IN (Criterion 4)

LANDSCAPE ARCHITECTURE

9. COLUMBUS PARK, Chicago, IL (Criterion 4)
10. OLDFIELDS, Indianapolis, IN (Criteria 1, 2, & 4; Exception 8)

PERFORMING ARTS

11. TEN CHIMNEYS, Waukesha County, WI (Criteria 2 & 4)

MARITIME HISTORY

12. REBECCA T. RUARK, Talbot County, MD (Criteria 1 & 4)
13. USS LEXINGTON, Corpus Christi, TX (Criterion 1)

INDIVIDUAL NOMINATIONS

14. CENTENNIAL BAPTIST CHURCH, Helena, AR (Criterion 2; Exception 1)
15. THE BALTIMORE AND OHIO RAILROAD MARTINSBURG SHOPS, Martinsburg, WV (Criteria 1 & 4)
16. PHILOSOPHY HALL, New York, NY (Criteria 1 & 2)

In accordance with National Historic Landmarks Program regulations, the Board reviewed the studies nominating these properties for Landmark status and found that the properties meet National Historic Landmarks Program criteria. The Board, therefore, voted to recommend that they be designated as National Historic Landmarks.

Per the National Historic Landmark Program regulations, I hereby certify that the procedural requirements set forth in 36 CFRE Part 65.5 have been met.

I recommend that you approve the Board's October 31, 2002, recommendations on new National Historic Landmark designations and designate as National Historic Landmarks the properties listed below:

NEW DESIGNATIONS

ARCHITECTURE

1. PRESTWOULD, Mecklenburg County, VA (Criteria 1 & 4)
2. BUCKINGHAM FRIENDS MEETING HOUSE, Bucks County, PA (Criterion 4; Exception 1)
3. DR. OLIVER BRONSON HOUSE AND ESTATE, Hudson, NY (Criterion 4)
4. TERRACE HILL, Des Moines, IA (Criterion 4)
5. HERBERT AND KATHERINE JACOBS FIRST HOUSE, Madison, WI (Criterion 4)
6. HERBERT AND KATHERINE JACOBS SECOND HOUSE, Middleton, WI (Criterion 4)
7. JACKSON LAKE LODGE, Teton County, WY (Criteria 1 & 4; Exception 8)
8. ALLEN COUNTY COURTHOUSE, Fort Wayne, IN (Criterion 4)

LANDSCAPE ARCHITECTURE

9. COLUMBUS PARK, Chicago, IL (Criterion 4)
10. OLDFIELDS, Indianapolis, IN (Criteria 1, 2, & 4; Exception 8)

PERFORMING ARTS

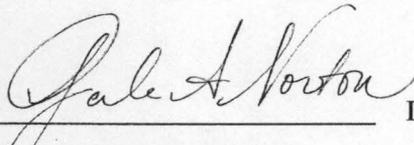
11. TEN CHIMNEYS, Waukesha County, WI (Criteria 2 & 4)

MARITIME HISTORY

12. REBECCA T. RUARK, Talbot County, MD (Criteria 1 & 4)
13. USS LEXINGTON, Corpus Christi, TX (Criterion 1)

INDIVIDUAL NOMINATIONS

14. CENTENNIAL BAPTIST CHURCH, Helena, AR (Criterion 2; Exception 1)
15. THE BALTIMORE AND OHIO RAILROAD MARTINSBURG SHOPS, Martinsburg, WV (Criteria 1 & 4)
16. PHILOSOPHY HALL, New York, NY (Criteria 1 & 2)

APPROVE:  DISAPPROVE: _____
DATE: JUL 31 2003 DATE: _____

H3417(2280)

AUG 13 2003

Pastor Samuel White
Congregation of Centennial Baptist Church
212 Moore Street
Helena, Arkansas 72342

Dear Pastor White:

I am pleased to inform you that the Centennial Baptist Church in Helena, Arkansas has been found to possess national significance in the history of the United States. As a result, the Secretary of the Interior designated this property a National Historic Landmark on July 31, 2003.

The purpose of landmark designation is to identify and recognize nationally significant sites and to encourage their owners to preserve them. Landmarks are chosen after careful study by the National Park Service. They are evaluated by the National Park System Advisory Board and designated by the Secretary of the Interior in accordance with the Historic Sites Act of 1935 and the National Historic Preservation Act of 1966.

Designation as a National Historic Landmark automatically places a property in the National Register of Historic Places, if it is not already so listed, and extends to it the safeguards and benefits provided by the National Historic Preservation Act of 1966 and other Federal laws protecting historic properties.

Each Landmark is eligible to receive one bronze plaque to commemorate the property's designation. You will shortly be contacted by a National Historic Landmarks coordinator for your area about applying for your plaque. If you have any questions about the plaque or the designation prior to that time please contact Ms. Patty Henry of the National Historic Landmarks Survey at 202/354-2216.

We are pleased to include the Centennial Baptist Church on the roll of National Historic Landmarks as significant representatives of our Nation's heritage.

Sincerely,

Carol D. Shull

Carol D. Shull
Chief, National Historic Landmarks Survey and
Keeper, National Register of Historic Places

SIMILAR LETTER SENT TO:

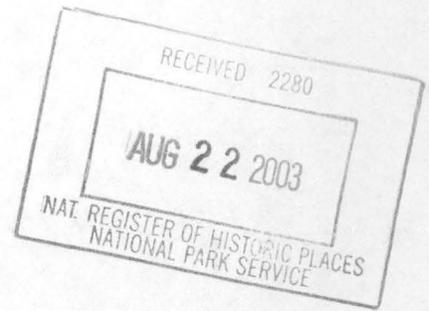
OWN: Pastor Samuel White
Congregation of Centennial Baptist Church
212 Moore Street
Helena, Arkansas 72342

HEO: Honorable Robert Miller, Jr.
Mayor of Helena
226 Perry Street
Helena, Arkansas 72342

SHPO: Ms. Cathie Matthews, SHPO
Department of Arkansas Heritage
323 Center Street, Suite 1500
Little Rock, Arkansas 72201

bcc: Rachel Franklin Weekley, Midwest Region
0001
2200
2250
2280 Sprinkle
2280 CENTENNIAL BAPTIST CHURCH (NHL)

FNP:PHENRY:MG:8/30/02:F\NR-NHL\MONETTE\FALL02\FALLO2BCCOWN



H34 (MWR/CRSP-CR)

Ms. Phyllis Hammons
355 South Coanza
West Helena, Arkansas 72390

Dear Ms. Hammons:

Congratulations on the recent designation of the Centennial Baptist Church as a National Historic Landmark (NHL). For your information, I have enclosed some general information about the NHL program and a NHL Stewards' Sourcebook, which may serve as a working reference manual for you and future stewards of the property. This office serves as a primary contact for NHLs in the 13-State Midwest Region, and from time to time, distributes relevant information that can be incorporated into this notebook for your use. Please contact us if we can assist you with the preservation of your historic property.

The National Park Service (NPS) also provides a bronze plaque for each NHL property. The plaque will measure approximately 16 by 15 inches, with the official name and designation date of the building cast in raised lettering. It may take up to 4 weeks from the date of application to receive the plaque from the foundry. I have enclosed three applications for receipt of a plaque and an illustration of a typical NHL plaque. Please complete all three forms, return two copies to me at the above address and keep one copy for your records.

As we discussed by telephone, the NPS would be happy to provide a representative to attend or speak at a formal plaque presentation or NHL recognition ceremony. We will pursue your request for an NPS official to participate in the plaque presentation ceremony planned for October and will contact you to coordinate the specific arrangements.

If you have any questions regarding the plaque application or recognition ceremony, please contact me at 402-514-9356 or via electronic mail at rachel_franklin-weekley@nps.gov. Thank you very much for your contribution to the protection of our Nation's historic resources.

Sincerely,

/s/

Rachel Franklin Weekley
National Historic Landmark Coordinator

Enclosures 5

cc:

Pastor Samuel White
Congregation of Centennial Baptist Church
212 Moore Street
Helena, Arkansas 72342

Mr. Ken Grunewald
Arkansas Historic Preservation Program
1500 Tower Building
323 Center Street
Little Rock, Arkansas 72201

bcc:

Superintendent, Central High School
Mr. John Sprinkle, National Register History & Education, NC 400

RFWeekley/mp/8-20-03

c:\my doc\rachel\centennial baptist

H3417(2280)

SEP 3 2003

Shuce
8/15/03
Kobkins
8/20/03
Teller
8-23-03
9/2/03

Honorable Mark Pryor
United States Senate
Washington, D.C. 20510

Dear Senator Pryor:

I am pleased to inform you that the Centennial Baptist Church in Helena, Arkansas, has been found to possess national significance in the history of the United States. As a result, the Secretary of the Interior designated this property a National Historic Landmark on July 31, 2003.

The purpose of landmark designation is to identify and recognize nationally significant sites and to encourage their owners to preserve them. Landmarks are chosen after careful study by the National Park Service. They are evaluated by the National Park System Advisory Board and designated by the Secretary of the Interior in accordance with the Historic Sites Act of 1935 and the National Historic Preservation Act of 1966.

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Each Landmark is eligible to receive one bronze plaque to commemorate the property's designation. The owner(s) will shortly be contacted by a National Historic Landmarks coordinator for their area about applying for their plaque. If you have any questions about the plaque or the designation please contact Ms. Patty Henry of the National Historic Landmarks Survey at 202/354-2216.

We are pleased to include the Centennial Baptist Church on the roll of National Historic Landmarks as significant representatives of our Nation's heritage.

Sincerely,



Fran P. Mainella
Director

SIMILAR LETTER SENT TO:

Honorable Mark Pryor
United States Senate
Washington, D.C. 20510

Honorable Blanche Lambert Lincoln
United States Senate
Washington, D.C. 20510

Honorable Marion Berry
House of Representatives
Washington, D.C. 20515

bcc: Rachel Franklin Weekley, Midwest Region
0001
2200
2250
2280 Sprinkle
2280 CENTENNIAL BAPTIST CHURCH (NHL)

FNP:PHENRY:MG:08/14/03:F\NR-NHL\MONETTE\FALL02\FALLO2BCCOWN

Rachel Franklin Weekley
National Park Service
1709 Jackson Street
Omaha, Nebraska 68102-2571

Telephone: 402/514-9356

Dear Mrs. Franklin-Weekley:

As the steward(s) of Centennial Baptist Church

located in Helena Phillips Arkansas
(City) (County) (State)

(I, We) hereby am pleased to accept a bronze plaque identifying the property as a National Historic Landmark.

1. I am conscious of the responsibility that goes with the ownership and care of a property classified as having national significance and worthy of National Historic Landmark status.
2. (I, We) understand that you may request periodic inspection of the property by a representative of the National Park Service for the purpose of monitoring its integrity and the nature and degree of any threats thereto.
3. (I, We) agree that, should the Landmark designation ever be revoked in accordance with the procedures outlined in the National Historic Landmarks regulations, the bronze plaque will be removed and returned upon request by the National Park Service.
4. (I, We) further agree to affix the plaque in a suitable location in public view.

Sincerely,

Cassius J. Rowan

NHL Steward's Signature

10/23/03

Date

Phyllis Y. Hammonds

Name of Contact Person

355 S. Coanza St.

Mailing Address (if P.O. Box, also include street address for shipping purposes)

West Helena, AR 72390

City/State/Zip Code

870 572-3809

Telephone Number



United States Department of the Interior

NATIONAL PARK SERVICE

1849 C Street, N.W.

Washington, D.C. 20240

IN REPLY REFER TO:

Ask a Librarian Service
c/o Washington Historical Society

We are completing some research on Reverend E.C. Morris, a minister from Helena, Arkansas, who was prominent in the National Baptist Convention during the late 19th and early 20th century.

In a 1901 publication, Dr. Morris reports that he has been asked to stand in election for the position of Recorder of Deeds for the District of Columbia.

Would you have any information about this position, and perhaps, why a minister from Arkansas would be campaigning for the slot?

Please let me know what you might have available.

Regards,

John Sprinkle
National Historic Landmarks Survey
202-343-8166 voice
202-343-1244 fax

United States Department of the Interior

NATIONAL PARK SERVICE
1849 G Street, N.W.
Washington, D.C. 20040



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1999

Ask a Librarian Service
c/o Washington Historical Society

Ask a Librarian Service
c/o Washington Historical Society

We are completing some research on Reverend E.C. Morris, a minister from Helena, Arkansas, who was prominent in the National Baptist Convention during the late 19th and early 20th century.

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Would you have any information about this position, and perhaps, why a minister from Arkansas would be campaigning for the slot?

would be campaigning for the slot?

Please let me know what you might have available.

Regards,

Regards,

A handwritten signature in dark ink, appearing to read "John Sprinkle".

John Sprinkle
National Historic Landmarks Survey
202-343-8166 voice
202-343-1244 fax

John Sprinkle
National Historic Landmarks Survey
202-343-8166 voice
202-343-1244 fax



**Centennial Baptist NHL
Helena, AR**

NE Room:

A small room is situated in the northeast corner of the sanctuary flanking the chancel. Its plaster walls trimmed with wainscoting, which also appears on the interior, do not reach the ceiling of the sanctuary and are topped with a flat roof. Wide crown molding with a broad overhang surrounds the exterior of the room. A five-panel door opens into the west wall. A second five-panel door leads from the elevated chancel on the south interior wall to four wooden steps within the room. The surrounds of both interior doors are trimmed with bullseye corner blocks.

The east wall contains a single, double-hung, one-over-one window topped with a small, stationary lancet window and an exterior five-panel door topped with a clear glass lancet window. A small bathroom constructed of modern wood paneling was added in the mid-to-late-twentieth century in the northeast corner of the room. The north exterior wall is fenestrated with a double-hung, one-over-one stained glass window topped with stained glass lancet. This room historically served as Reverend Morris' office and was utilized in later years by subsequent pastors.

SE Room:

A second room in the southeast corner beside the chancel mirrors the configuration of the northeastern pastor's office. This room is also topped with a flat roof with wide overhang and contains two paneled interior doors in the northern and western interior walls. Five wooden steps lead from the northern interior door. A two-panel exterior door topped with a stained glass lancet opens into the southeast corner beside a bathroom partition running along the southern, exterior wall. The room is lit by a clear, double-hung, one-over-one window and stained glass lancet next to the exterior door. This room was used as a ladies lounge for the women who sang in the choir.

NW Room:

The northwest corner of the sanctuary contains the vestibule to the original main entry. One set of double-leaf, six-panel doors opens from the south wall. The doors are topped with five rectangular transom lights beneath a large, stained glass lancet window. The western facade contains a double-leaf, six-panel door and five-light transom. The lancet above this door is clear with two lights. A double-leaf door of six panels gives entry to the sanctuary from the southern, interior wall. Dark wainscoting lines the vestibule and part of a two-pronged brass wall sconce with fluted glass shade remains on the south wall beside the sanctuary doors.

SW Room:

A second, smaller vestibule is situated in the southwest corner of the sanctuary. Five-panel double-leaf doors open to the sanctuary from the interior, north wall. Six-panel double-leaf doors on the front, western wall are the only exterior doors from this vestibule. Above the doors are a line of four rectangular transom lights. One panel appears to be missing its muntin, therefore the number of lights does not match those on the northwest vestibule. The frosted glass lancet window above the transom consists of two lights. The southern, exterior wall is lit by a double-hung, one-over-one frosted glass window topped with stained glass lancet. Beginning in the 1950s this entry area was put to use as a Sunday School room for preschoolers.

BIOGRAPHICAL SKETCH.

[Written for the "Preachers' Magazine" by R. M. Caver.]

E. C. Morris, D. D., was born in Murray County, Ga., May 7, 1855. He, as well as his parents, was a slave and remained in bondage until liberated by the success of the Union arms over the

Page 175

Confederate. His first breath of freedom was drawn in May, 1864, when, with his parents, he left the old plantation and moved to Dalton, Ga., a distance of eight miles. He received only a common school education, owing to the fact that his father died before he reached his majority, but by close and careful study at home and the observation of current affairs, his storehouse of information is such as very few men of his advantages have. He was converted and entered upon the work of the Gospel ministry in 1874. In the year 1877, he moved to Helena, Ark., his present place of residence. He accepted the degree of Doctor of Divinity conferred by the faculty of State University, Louisville, Ky.

Dr. Morris is noted for his ability to organize and to direct in matters of public concern, and his advice is ardently sought by all his constituency. He has organized educational, missionary, and literary publishing interests. In 1884, he organized and set in motion what is now the Arkansas Baptist College, an institution which is the pride of the people of the State. For sixteen years he has been chairman of the Board of Trustees of the above-named institution. One of the highest positions which Dr. Morris holds is that of President of the National Baptist Convention, the largest deliberative body of Negroes in the world. He has filled this position continually since 1894. He is also editor in chief of "The Convention Teacher."

He was called to the pastorate of the Centennial Baptist Church, of Helena, Ark., in 1879, and has held that position down to the present day. He is held in the highest esteem by the people of his community, both white and black, and is a great help to his people even in the way of business advice, and partly in consequence of this the colored people of his community are of the thriftiest class.

He is earnest, decisive and unassuming. He realizes that he is a public servant, that leadership is a task, and proceeds with the conviction that it is a duty to him just as following is a duty to many.

INTRODUCTION.

Whenever a man sees fit, by tongue or pen, to address his fellowmen, the minds of the parties addressed instinctively pass back of the thought given to the man giving it. Thus the man and his word are made to go hand in hand, each aiding in determining the value of the other. Many would seek to disassociate what they say from what they are, but the people will not have it so.

"Is not this the carpenter, the son of Mary," is a question that will be asked of all who seek to enlighten the multitude. It is in response to this well known demand of the public that this introduction is written. As you shall ponder over the ripened thought of the distinguished author, we trust that the picture which we herein seek to draw of his personality shall reinforce his words, since the character of the tree is known to determine the character of the fruit it bears.

Rev. E. C. Morris, D. D., occupies one of the most important posts in the world. We are aware of the tremendous nature of the assertion which we have just made, and yet we adhere to it.

It is quite evident to the observant mind that the Twentieth Century is to witness a rejuvenation of the great African race. The Negro is slowly but surely awakening from his long slumber and will soon step forward to take a man's part in the great world problems. He who has made a study of the condition of the Negro in all countries is aware of the fact that the Negroes of the United States are far in advance of all others. We, therefore, are in the van of the coming army. We are to blaze the way to be the first to plant and defend the flag of our new hopes. The dominating influence of this advance guard is to be religion. In religious affairs, the Negro Baptists being numerically stronger than any other Negro denomination in the United States, must play the leading role. Of this host of Baptists, Rev. E. C. Morris, D. D., President of the National Baptist Convention, is the acknowledged leader. When we consider that he is to largely influence the Baptists; that the Baptists are to largely influence the

race life in America; that the race in America is to largely determine the destiny of the entire Negro race; that the Negro race is ere long to largely determine the current of human history: when we consider these incontrovertable facts it must be admitted that we state a plain truth when we say that Rev. E. C. Morris, D. D., occupies one of the most important posts in the world.

While the holding of an exalted position creates a presumption in a man's favor, it is not conclusive evidence that he is a great man.. There must also be considered how he obtained his eminence and what achievements while there can be placed to his credit.

We shall now view Dr. Morris in the light of these suggestions.

Let it be said in the outset that Dr. Morris' exalted station is due to no accident. Beginning at the very bottom round of the ladder of life, he has climbed his way step by step to the dizzy heights of fame. Pure in life, sound in judgment, eager for all that tends toward human progress, industrious, persevering, with a hopeful, cheerful mien, he has journeyed onward, winning and holding friends, until his name is the symbol of goodness and greatness in thousands upon thousands of homes.

✓ Since the coming of freedom the great, inchaotic mass of Negro Baptists has been wrestling with the problem of combining their strength for aggressive work in the Master's Kingdom. When, after years of experimenting, the Negro Baptists of the United States in convention assembled, decided to coalesce and form one great body, they began to cast around for a leader for the united hosts. They had before them an abundance of material from which to make a choice.

Each State represented could boast of a favorite son, to whose credit could be placed many notable achievements in the religious world. But the eyes of the Convention passed by all the rest of these and fell upon the pride of Arkansas, the Rev. E. C. Morris, D. D. His life lay spread before them. It was a record so full of worldly work as to inspire full confidence in all. His ability and his character were guarantees that the honor of the Convention would not suffer in his hands. Around him the thoughts of his brethren congealed, and he was escorted to his exalted position, the first leader of the consolidated hosts of Negro Baptists.

It was the sheer force of merit and conspicuous adaptability to the work that procured for Dr. Morris this mark of distinction.

Page 15

Having set forth the influences that brought about his election, we now advance a word as to his work as President.

Whoever has attended Negro assemblages knows the thorns in the way of the presiding officer. To be impartial in the midst of such conflicting interests and diversities of opinion; to remain calm while the surroundings are anything but calm; to pilot a body through floods of discussion to definite, creditable action, is a work not easy of accomplishment.

And yet Dr. Morris has been perfect master of the situation. So skillful have been his labors that not a reef has been struck by the ship while his hand has guided the helm. Since his incumbency, project after project has been proposed and carried to success. Among the notable achievements wrought during his administration, we may mention the publication of a series of Sunday school helps, the founding of the National Baptist Young People's Union, the establishment of co-operation with the American Baptist Missionary Union and with the Southern Baptist Convention (white).

Those familiar with the work of the departments named, can see the immense character of the work inaugurated under the administration of Dr. Morris. We may also add that the work of giving the Gospel to foreign lands has been prosecuted with more vigor and success during his administration than in all the previous history of the denomination. It is pre-eminently fitting that so great and so worthy a man should give to the world a book. He can thus become a daily companion of the great army of his admirers who find delight in his wisdom of speech.

By publishing a book he will treasure up for future generations the thoughts that have been of such great value to this generation. More and more will he become the inspiration of the youth of the race, who shall seek to walk in his footsteps.

The estimate of Rev. E. C. Morris, D. D., and his labors which I have given in these few pages is not based upon hearsay. My acquaintance with him has extended over a period of twenty-two years, the last six of which have been spent in intimate association with him in denominational work. So close has been our relationship that the suggestion has often been made that the two of us were one. Having known Dr. Morris so long and intimately, being fully aware of his great worth and work, it has been a source of

Page 16

genuine pleasure to me to pen these few lines by way of introducing to you a volume that will bring uplifting power to all who are blessed with the privilege of perusing its pages.

Yours very truly,

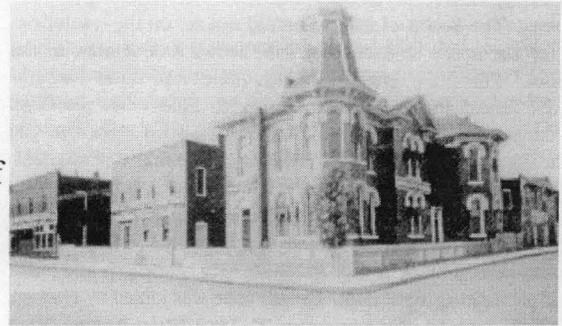
R. H. BOYD

NATIONAL BAPTIST PUBLISHING BOARD (1896-)

During November and December of 1896, the National Baptist Publishing Board was established in Nashville by the Reverend Richard Henry Boyd (1843- 1922). Before becoming secretary of the Home Mission Board of the National Baptist Convention in September of 1896, Boyd pursued the idea of providing literature for the Convention's member churches. Upon his arrival in Nashville in November of 1896, he received help and advice from the Reverend Charles H. Clark of Mount Olive Baptist Church, officers of the African Methodist Episcopal Sunday School Union, and the white Southern Baptist Convention's publishers. The latter establishment lent Boyd its printing plates to print the first publications of the National Baptist Publishing Board. The Board began on January 1, 1897, and was first located in the Brown Building on Cedar (Charlotte) Street before moving into three buildings on Second Avenue, North, and Locust Street. To equip the facility, Boyd sought the services of a white man to visit auctions and bid for machinery, since the rules of segregation would not allow blacks to engage in such activity.

The main purpose of the National Baptist Publishing Board was to publish literature for denominational use. The Board also published books which gave accounts of the denomination's history and books on a variety of secular subjects, including Richard H. Boyd's *The Separate or "Jim Crow" Car Laws* (1909). With a plant valued at \$350,000 by 1913, the National Baptist Publishing Board became one of the largest business enterprises owned and operated by blacks in the United States.

The Reverend Boyd presided over the publishing board until his death in 1922, then his son, Henry Allen Boyd, assumed leadership of the company. Henry A. Boyd implemented new business practices and operational procedures, which promoted the growth of the business. He directed the company for thirty-seven years. When Henry Allen Boyd died in 1959, Theophilus Bartholomew Boyd, Jr., was elected secretary-treasurer and chief administrator of the National Baptist Publishing Board. As a young man, he had worked in every department of the publishing plant and was fully acquainted with all aspects of the business. It was during T. B. Boyd, Jr.'s administration that the National Baptist Publishing Board experienced its most prosperous period. For the sum of \$60,000, the Board purchased four and a half acres of land on Centennial Boulevard and erected a one million dollar building for operations and administrative offices. After serving the National Baptist Publishing Board for twenty years, Dr. T. B. Boyd, Jr., died on April 1, 1979, and was interred in the Woodlawn Mausoleum.



The fourth generation of leadership was provided by Dr. T. B. Boyd, III. He, too, continued the Boyd tradition of progressive leadership. Under his leadership, the National Baptist Publishing Board continued to modernize its operations and expand the circulation of periodicals. By 1944, the National Baptist Publishing Board included millions in sales, worldwide distribution of publications, and operation of its Annual Sunday School Congress (1905-), which attracted over 30,000 "messengers" to convention cities all over America.

Linda T. Wynn





Historic Sites of Nashville and Middle Tennessee

National Baptist Publishing Board

Location:
Davidson County--Nashville
Category:
African Americans

LINKS:

Founded in 1896 by Rev. R.H. Boyd:

The National Baptist Publishing Board was established in 1896 by the Reverend Richard Henry Boyd (1843-1922), a founder of Citizens Bank and Secretary of the Home Mission Board of the Negro National Baptist Convention. Born a slave in 1843, Boyd fought in the Civil War, became an ordained minister, and moved to Nashville from Texas in 1896 to found the publishing board.

The purpose of the board was to publish denominational literature relevant to the African American experience for the Negro National Baptist Convention's member churches.

To equip his new business, Boyd contracted with a white man to bid for printing presses because segregation laws prohibited blacks from engaging in such an activity. The board was originally located at 523 Second Avenue, North, and quickly became one of the largest business enterprises owned and operated by blacks in the United States.

Still in family hands, the National Baptist Publishing Board produces over fourteen million books and periodicals a year, some on secular topics as well. The board constructed and moved to its current building in 1974. Both the corporate and printing operations are located at 6717 Centennial Boulevard.

Source: Metropolitan Historical Commission's publication "African American Historic Sites."

Website: National Baptist Publishing Board

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University of North Carolina at Chapel Hill Libraries
Documenting the American South

E. C. Morris, 1855-

Sermons, Addresses and Reminiscences and Important Correspondence,
 With a Picture Gallery of Eminent Ministers and Scholars.
 Nashville, Tenn.: National Baptist Publishing Board, 1901.

Full Text (322 p., ca. 785K)

- [HTML file](#)
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- [About E. C. Morris](#)
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Illustrations

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Subjects

- [African American Baptists -- Biography.](#)
- [African American Baptists -- Directories.](#)
- [African American Baptists -- History.](#)
- [African American Baptists -- Portraits.](#)
- [Baptists -- Sermons.](#)
- [Morris, E. C., 1855- -- Correspondence.](#)
- [National Baptist Convention of the United States of America -- Clergy -- Correspondence.](#)
- [National Baptist Convention of the United States of America -- Clergy -- Directories.](#)
- [National Baptist Convention of the United States of America -- Sermons.](#)
- [National Baptist Convention of the United States of America.](#)
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Funding from the Library of Congress/Ameritech National Digital Library Competition supported the electronic publication of this title.

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URL: <http://docsouth.unc.edu/church/morris/menu.html>

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E. C. Morris, b. 1855

E. C. Morris was born a slave on May 7, 1855 in Murray county, Georgia. He was largely self-educated, and was regarded as a very well-learned man. In 1874, he converted to Christianity and began preaching. In 1877, Morris moved to Helena, Arkansas. Eventually, he earned the degree of Doctor of Divinity from the State University in Louisville, Kentucky. In 1884, Morris founded the Arkansas Baptist College. In 1894, Morris was elected President of the National Baptist Convention. He was active in promoting Baptist Christianity through his founding of the National Baptist Young People's Union, and his establishment of a cooperative relationship with the American Baptist Missionary Union and with the Southern Baptist Convention. Morris X remained President of the National Baptist Convention until 1915.

Karen Ruffle

Titles by E. C. Morris available on this site:

- Sermons, Addresses and Reminiscences and Important Correspondence, With a Picture Gallery of Eminent Ministers and Scholars

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E. C. Morris, 1855-
Sermons, Addresses and Reminiscences and Important
Correspondence, With a Picture Gallery of Eminent Ministers and
Scholars
Nashville, Tenn.: National Baptist Publishing Board, 1901.

Summary

Sermons, Addresses, and Reminiscences is a collection of sermons, addresses, question and answer formatted lessons, catechisms, and other documents addressed to the members and officers of the National Baptist Convention. There is a section containing biographical sketches of prominent Baptists, as well as an autobiographical sketch of Morris' life and works. This section includes a number of letters written regarding Morris, which highly esteem his activities in the National Baptist Convention.

The book contains a directory of ordained African-American ministers in the Southern states and territories, including the names and post offices of these ministers, which he took from the Baptist Year Book. The directory was included to serve as a reference tool, as well as to show the strength and number of African-American Baptists in the Southern United States and territories.

The final section is a "Picture Gallery of Eminent Scholars and Preachers." Individuals selected for this picture gallery include teachers, professional men, pastors of churches with large congregations, college presidents, principals, politicians, notable farmers, and other productive members of society. Accompanying each photograph is the name and a statement of the position of the individual.

Sermons, Addresses, and Reminiscences is an important documentary history of Morris' tenure as President of the National Baptist Convention. By reading his sermons, addresses, letters and reminiscences, one may research the policies and activities of the National Baptist Convention in the late nineteenth century.

Karen Ruffle

Full Text

- [Sermons, Addresses and Reminiscences and Important Correspondence, With a Picture Gallery of Eminent Ministers and Scholars](#)

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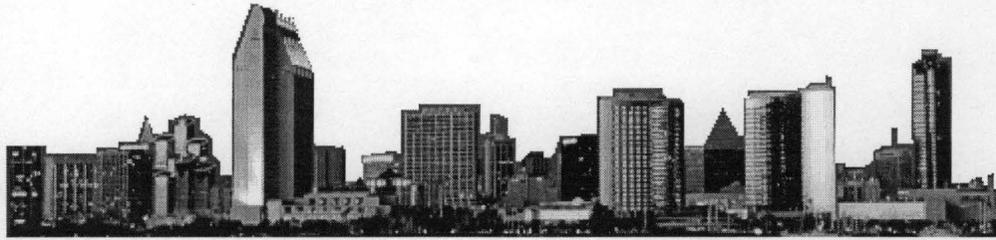
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New Hope Friendship Missionary Baptist Church

and Ministries, Incorporated
"Where God Blesses His People"

2205 Harrison Avenue ~ P.O. Box 13489 ~ San Diego, CA 92170-3489

Church: (619) 234-5506 FAX: (619) 696-8932

DR. ROBT. E. HOUSTON, SR., SENIOR PASTOR

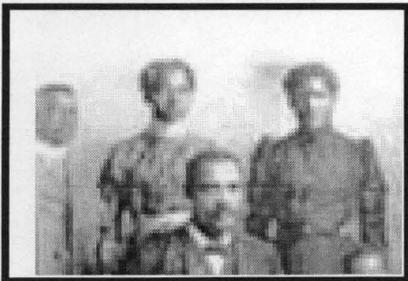
NATIONAL BAPTIST CONVENTIONS (A Historical Reference)

by Dr. Robt. E. Houston, Sr.

✓ In 1880 - there were several negro baptist conventions. Namely, the National Baptist Convention, the Foreign Mission Board Convention of the United States of America and the Baptist National Educational Convention. At that time, a six year process of merger was begun at the behest of the late Rev. Wm. J. Simmons to form a united **National Baptist Convention**. At that time the following reasons were given: (1) promotion of personal piety, sociability, and a better knowledge of each other. (2) ability to have an understanding as to biblical evangelism; (3) encouragement of writers and promotion of negro generated Christian literature; (4) discussion of questions regarding religion, education, industry, civil rights and social interests of the negro; (5) opportunity for the best thinkers and writers to be heard; and (6) Unity for power for good and strengthen pride in the denomination.

Having issued that call, a meeting was held in St. Louis, Missouri on August 25, 1886, and the National Baptist Convention was organized. At that meeting, several conventions merged and used 1880 as the "starting date" as their genesis. And in 1894, the merger process was completed.

⌋ The National Baptist Convention was led by: Rev. W.H. McAlpine (1880-1885); Rev. W.A. Binkley (1885-1886); Rev. W.J. Simmons (1886-1891); Rev. E.M. Brawley (1871-1892); Rev. M. Vann (1892-1894); Rev. E.C. Morris (1894-1915).



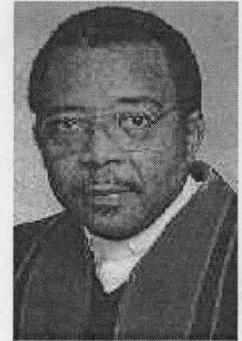
⌋ Part of the spectacular growth of the Convention is attributed to the National Baptist Publishing Board, which was the publishing arm of the convention led by the late Dr. Richard Henry Boyd and organized by him in Nashville, Tennessee. Millions of periodicals were printed by Dr. Boyd and his family (pictured left), and the strength of the Publishing Board and its influence within the denomination became legendary.

In 1897, several prominent pastors felt that there was a need to expand soul winning to the mother continent of Africa and foreign nations. As a result, the

Lott Carey Foreign Mission Convention was organized. At the present time Lott Carey

sponsors missionary stations in various continents and has a headquarters building in Washington, DC. Lott Carey has members that are a part of each of the National Baptist conventions and has a full-time staff devoted to the causes of missionary endeavors.

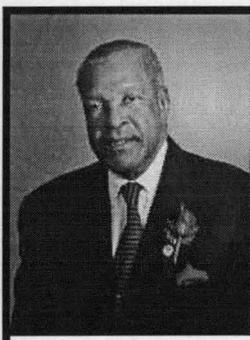
In 1907, a movement was formed by Rev. C.F. Sams of Key West, Florida, to organize the Colored Primitive Baptists across the nation. Rev. Sams preached the Introductory Sermon and on Monday, July 19, 1907, the Reverend Dr. James H. Carey of Charlotte, North Carolina, was elected president. The first annual session was held in Nashville, Tennessee in 1908 and the Convention owns a publishing house in Huntsville, Alabama. The following men served as presidents: *Presidents of the National Convention are listed in chronological order:* Dr. James Carey (1907-1913); Elder W. L. Douglas (1913-1932); Elder L. W. Thomas (1932-1934); Elder William M. Scott (1942-1956); Elder Percy D. Brantley (1956-1972); Elder Forest L. Livingston (1972-1995); **Elder Dr. Thomas W. Samuels (1995-present) (pictured right)**. The convention owns several pieces of property including a Youth Camp and Memorial Center.



During the presidency of Dr. E.C. Morris, a question arose over the ownership of the National Baptist Publishing Board. Dr. Boyd contended that the Boyd Family were the lawful owners, and factions within the National Baptist Convention contended that the Board belonged to the Convention. During a heated legal battle, the supporters of the Publishing Board and the Home Mission Board were battling the leadership of the National Baptist Convention.

As a result, the National Baptist Convention split during its annual session in 1915. To this end, two national conventions were now in place: The National Baptist Convention, U.S.A., Inc., led by President Morris; and the National Baptist Convention of America (unincorporated, or commonly called at the time, "the Boyd Convention").

Both conventions began the processes of re-organization. During the height of growth in both National Baptist Conventions, two more "splits" occurred forming to additional conventions: After the powerful reign of the late Dr. John H. Jackson (pictured far right) of Chicago as President. The NBCUSA, Inc. elected Dr. T.J. Jemison (pictured right) of Baton Rouge, Louisiana as its president and instituted tenure for the Presidency. Dr. Jemison led the Convention into the Construction of the Baptist World Headquarters in Nashville, Tennessee in the late 1980s. Dr. Jemison was succeeded by Dr. Henry J. Lyons of Florida.



In 1957, there was a segment of the National Baptist Convention USA Inc. that had grown dissatisfied over the issue of tenure and the Office of the Executive Secretary. The meeting culminated in a new organization after meetings had been held by several leaders in the Convention over a period of years. At a meeting held in St. Louis, Missouri, in the Washington Avenue Tabernacle Church, Dr. John E. Nance, pastor. At that meeting, several prominent ministers met for the purpose of bringing about a solution to the problems that were confronting the Convention at that

time. The result was to attempt to work within the framework of NBCUSA, Inc. without any suggestion of withdrawing from the Convention. Expressions were made and published about the meeting which created controversy within the Convention and instead of the meeting improving conditions, greater opposition became apparent. In 1956, an issue erupted about

Phase I Rehabilitation of
**Centennial Missionary
Baptist Church**

York and Columbia Streets
Helena, Arkansas

For the
Centennial Church Restoration Committee

May 4, 1998

JAMESON

ARCHITECTS P.A.

with

I.C.E. Inc., Consulting Engineers

JAMESON

ARCHITECTS P.A.

SUITE 205

2701 KAVANAUGH BOULEVARD

LITTLE ROCK, ARKANSAS 72205

501 666-6600 • FAX 501 666-5177

May 18, 1998

Addendum #1

Phase I Rehabilitation of Centennial Missionary Baptist Church Helena, Arkansas

The following is an addendum to the above titled plans and specifications, and accordingly is made a part of the Contract.

PROJECT MANUAL

Item 1 Refer to Invitation to Bid: Bid date is changed to Thursday May 28, 1998. Bid opening will be at the location and time as stated in the Invitation to Bid.

END OF ADDENDUM NUMBER 1

Phase I Rehabilitation of Centennial Missionary Baptist Church

Helena, Arkansas

May 4, 1998

Project Number 96-122
Copyright 1998/JAPA

JAMESON

ARCHITECTS P.A.

Suite 205, 2701 Kavanaugh
Little Rock, Arkansas 72205
(501) 666-6600 Fax (501) 666-5177

with

I.C.E. Inc., Consulting Engineers
P.O. Box 250372
Little Rock, Arkansas 72225
501-664-3245

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 CENTENNIAL MISSIONARY BAPTIST CHURCH
 HELENA, ARKANSAS

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(No Work This Section)

DIVISION 14: CONVEYING SYSTEMS
(No Work This Section)

DIVISION 15: MECHANICAL
(No Work This Section)

DIVISION 16: ELECTRICAL
(No Work This Section)

END OF SECTION

**INVITATION FOR BID
PHASE I REHABILITATION
CENTENNIAL MISSIONARY BAPTIST CHURCH
HELENA, ARKANSAS**

Sealed proposals for Phase I Rehabilitation of Centennial Church, Helena, Arkansas will be received by the Centennial Church Restoration Committee, c/o Mrs. Thelma Hammonds, at Centennial Church, York and Columbia Street, Helena, Arkansas until 2:00 PM, CST, Thursday May 21, 1998. At that time bids will be publicly opened and read aloud. The Owner reserves the right to accept or reject any or all bids, or parts thereof submitted, and to waive any formalities in bidding.

The work includes foundation work, structural reinforcing of existing wood trusses, new steel columns, carpentry and roofing work, to be let under one prime contract.

Copies of the Contract Documents are on file at the following locations:

JAMESON Architects PA, 2701 Kavanaugh, Suite 300, Little Rock, AR 72205
Centennial Church, York and Columbia Street, Helena, AR

Contact: Ms. Thema Hammonds at 870-338-6868 or
Ms. Dessie Kennedy at 870-8947

F.W. Dodge Plan Room, 1701 Centerview Drive, Redding Bldg. Suite 110, Little Rock, AR
Construction Market Data, 715 West Second Street, Little Rock, AR

Prime bidders may obtain up to three (3) sets of Contract Documents at Southern Reprographics, Inc., 901 West Seventh Street, Little Rock, AR 72203, upon receipt of a forty dollar (\$40.00) deposit for each copy, which will be returned to bona fide bidders upon return of such plans and specifications in good condition within ten (10) days of bid opening.

All bidders, including major subcontractors, must be licensed in the State of Arkansas as provided by Act 150 of the 1965 Acts of the Arkansas General Assembly as amended by Act 140 of 1967 and Act 293 of 1969.

Proposals must be accompanied by a Bidder's Bond or Cashier's Check, either of which shall be in the amount of five percent (5%) of the bid. No bid shall be withdrawn for a period of thirty (30) days subsequent to the opening of bids.

INSTRUCTIONS TO BIDDERS
PHASE I REHABILITATION
CENTENNIAL MISSIONARY BAPTIST CHURCH
HELENA, ARKANSAS

1. The American Institute of Architects "Instructions to Bidders" (AIA Document A701, 1987 Edition) is part of the Bidding Documents. A copy of A701 is included at the end of this Section. Each proposal offered by a Bidder shall be made on the proposal form prepared by the Architect and bound within these documents. Bids submitted on forms other than those provided will not be acceptable. The proposal shall be submitted in a sealed envelope.
2. **BID OPENING:** The bid opening will be conducted at the time and place as stated in the Invitation to Bid.
3. **DELIVERY OF PROPOSAL:** Proposals shall be delivered by the time and to the place stipulated in the advertisement. The sealed envelope containing the Bidder's proposal shall be marked with the following information:
 - a. The name of the Bidder.
 - b. The address of the Bidder.
 - c. The Bidder's Contractor License Number.
 - d. The Project name.
 - e. The Owner's name.
4. **CONSTRUCTION PHASING:** The construction drawings a single phase of construction.
5. **TIME:** The project must be completed in one hundred twenty (120) days. The bidder must satisfy the Owner as regarding ability to complete the work within the specified time.
6. **RETAINAGE:** Refer to General and Supplementary Conditions for retainage amounts.
7. **CONDENSATION OF CLAUSES:** The specifications are condensed in the interests of brevity and clarity. Incomplete sentences have been used; words such as "a", "the", "all", and the phrases, "the Contractor shall", "shall be", "as indicated on the drawings", have been intentionally omitted. "Provide" means to furnish and install. Refer any questions of interpretation to the Architect immediately.
8. **EXAMINATION OF SITE AND DOCUMENTS:** The Bidder is required to examine carefully the site of the proposed work, the proposal, plans, specifications,

and contract forms. He shall satisfy himself as to the character, quality, and quantities of work to be performed, materials to be furnished, and as to the requirements of these specifications, special provisions, and contract. The submission of a proposal shall be "prima facie" evidence that the Bidder has made such an examination.

9. **RESPONSIBILITY OF BIDDERS:** Bidders are presumed to be familiar with all federal, state, county, and city laws, ordinances and regulations which affect those persons engaged or employed in such work, materials, or equipment used, and the other conditions affecting the work. Bidders shall comply with all such laws, ordinances and regulations.
10. **DISCRIMINATION PARAGRAPH:** In the event that a contract is entered into pursuant to the Invitation for Bids, the Bidder shall not discriminate against any qualified employee or qualified applicant for employment because of race, color, creed, national origin, or ancestry. The Bidder must include, in any and all subcontracts, a provision similar to the one above.
11. **EXECUTION OF THE CONTRACT:** The Bidder to whom the contract has been awarded shall execute the required number of copies of the contract documents and return within ten (10) days after the contract is mailed to him.

Failure to comply with any of the requirements of these specifications or to execute the contract within ten (10) days after mailing as specified shall be just cause for annulment of the award. In the event of annulment, the contract may be awarded to the next best qualified Bidder, or the work readvertised, or handled as the Owner may select.

No contract is binding upon the Owner until it has been executed by her or her authorized agent and delivered to the Contractor.

Within seven (7) days after the execution of the contract, the Contractor shall furnish to the Architect a statement of the cost (Schedule of Values) for each major item of the work included in the bid and a list of the subcontractors proposed for the principal portions of the work. The Bidder will be required to establish to the satisfaction of the Architect and the Owner the reliability and responsibility of the proposed subcontractors to furnish and perform any required work.

12. **COPIES OF CONSTRUCTION DOCUMENTS:** The successful low bid General Contractor will be furnished with at least six (6) sets of construction documents. Additional sets will be available to the General Contractor at the cost of printing.



AIA Document A701

Instructions to Bidders

1987 EDITION

TABLE OF ARTICLES

- | | |
|-----------------------------|--|
| 1. DEFINITIONS | 6. POST-BID INFORMATION |
| 2. BIDDER'S REPRESENTATIONS | 7. PERFORMANCE BOND AND
PAYMENT BOND |
| 3. BIDDING DOCUMENTS | 8. FORM OF AGREEMENT BETWEEN OWNER
AND CONTRACTOR |
| 4. BIDDING PROCEDURES | |
| 5. CONSIDERATION OF BIDS | |



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INSTRUCTIONS TO BIDDERS

ARTICLE 1 **DEFINITIONS**

1.1 Bidding Documents include the Bidding Requirements and the proposed Contract Documents. The Bidding Requirements consist of the Advertisement or Invitation to Bid, Instructions to Bidders, Supplementary Instructions to Bidders, the bid form, and other sample bidding and contract forms. The proposed Contract Documents consist of the form of Agreement between the Owner and Contractor, Conditions of the Contract (General, Supplementary and other Conditions), Drawings, Specifications and all Addenda issued prior to execution of the Contract.

1.2 Definitions set forth in the General Conditions of the Contract for Construction, AIA Document A201, or in other Contract Documents are applicable to the Bidding Documents.

1.3 Addenda are written or graphic instruments issued by the Architect prior to the execution of the Contract which modify or interpret the Bidding Documents by additions, deletions, clarifications or corrections.

1.4 A Bid is a complete and properly signed proposal to do the Work for the sums stipulated therein, submitted in accordance with the Bidding Documents.

1.5 The Base Bid is the sum stated in the Bid for which the Bidder offers to perform the Work described in the Bidding Documents as the base, to which Work may be added or from which Work may be deleted for sums stated in Alternate Bids.

1.6 An Alternate Bid (or Alternate) is an amount stated in the Bid to be added to or deducted from the amount of the Base Bid if the corresponding change in the Work, as described in the Bidding Documents, is accepted.

1.7 A Unit Price is an amount stated in the Bid as a price per unit of measurement for materials, equipment or services or a portion of the Work as described in the Bidding Documents.

1.8 A Bidder is a person or entity who submits a Bid.

1.9 A Sub-bidder is a person or entity who submits a bid to a Bidder for materials, equipment or labor for a portion of the Work.

ARTICLE 2 **BIDDER'S REPRESENTATIONS**

2.1 The Bidder by making a Bid represents that:

2.1.1 The Bidder has read and understands the Bidding Documents and the Bid is made in accordance therewith.

2.1.2 The Bidder has read and understands the Bidding Documents or contract documents, to the extent that such documentation relates to the Work for which the Bid is submitted, for other portions of the Project, if any, being bid concurrently or presently under construction.

2.1.3 The Bidder has visited the site, become familiar with local conditions under which the Work is to be performed and

has correlated the Bidder's personal observations with the requirements of the proposed Contract Documents.

2.1.4 The Bid is based upon the materials, equipment and systems required by the Bidding Documents without exception.

ARTICLE 3 **BIDDING DOCUMENTS**

3.1 COPIES

3.1.1 Bidders may obtain complete sets of the Bidding Documents from the issuing office designated in the Advertisement or Invitation to Bid in the number and for the deposit sum, if any, stated therein. The deposit will be refunded to Bidders who submit a bona fide Bid and return the Bidding Documents in good condition within ten days after receipt of Bids. The cost of replacement of missing or damaged documents will be deducted from the deposit. A Bidder receiving a Contract award may retain the Bidding Documents and the Bidder's deposit will be refunded.

3.1.2 Bidding Documents will not be issued directly to Sub-bidders or others unless specifically offered in the Advertisement or Invitation to Bid, or in supplementary instructions to bidders.

3.1.3 Bidders shall use complete sets of Bidding Documents in preparing Bids; neither the Owner nor Architect assumes responsibility for errors or misinterpretations resulting from the use of incomplete sets of Bidding Documents.

3.1.4 In making copies of the Bidding Documents available on the above terms, the Owner and the Architect do so only for the purpose of obtaining Bids on the Work and do not confer a license or grant permission for any other use of the Bidding Documents.

3.2 INTERPRETATION OR CORRECTION OF BIDDING DOCUMENTS

3.2.1 The Bidder shall carefully study and compare the Bidding Documents with each other, and with other work being bid concurrently or presently under construction to the extent that it relates to the Work for which the Bid is submitted, shall examine the site and local conditions, and shall at once report to the Architect errors, inconsistencies or ambiguities discovered.

3.2.2 Bidders and Sub-bidders requiring clarification or interpretation of the Bidding Documents shall make a written request which shall reach the Architect at least seven days prior to the date for receipt of Bids.

3.2.3 Interpretations, corrections and changes of the Bidding Documents will be made by Addendum. Interpretations, corrections and changes of the Bidding Documents made in any other manner will not be binding, and Bidders shall not rely upon them.

3.3 SUBSTITUTIONS

3.3.1 The materials, products and equipment described in the Bidding Documents establish a standard of required function,

dimension, appearance and quality to be met by any proposed substitution.

3.3.2 No substitution will be considered prior to receipt of Bids unless written request for approval has been received by the Architect at least ten days prior to the date for receipt of Bids. Such requests shall include the name of the material or equipment for which it is to be substituted and a complete description of the proposed substitution including drawings, performance and test data, and other information necessary for an evaluation. A statement setting forth changes in other materials, equipment or other portions of the Work including changes in the work of other contracts that incorporation of the proposed substitution would require shall be included. The burden of proof of the merit of the proposed substitution is upon the proposer. The Architect's decision of approval or disapproval of a proposed substitution shall be final.

3.3.3 If the Architect approves a proposed substitution prior to receipt of Bids, such approval will be set forth in an Addendum. Bidders shall not rely upon approvals made in any other manner.

3.3.4 No substitutions will be considered after the Contract award unless specifically provided in the Contract Documents.

3.4 ADDENDA

3.4.1 Addenda will be mailed or delivered to all who are known by the issuing office to have received a complete set of Bidding Documents.

3.4.2 Copies of Addenda will be made available for inspection wherever Bidding Documents are on file for that purpose.

3.4.3 No Addenda will be issued later than four days prior to the date for receipt of Bids except an Addendum withdrawing the request for Bids or one which includes postponement of the date for receipt of Bids.

3.4.4 Each Bidder shall ascertain prior to submitting a Bid that the Bidder has received all Addenda issued, and the Bidder shall acknowledge their receipt in the Bid.

ARTICLE 4

BIDDING PROCEDURES

4.1 FORM AND STYLE OF BIDS

4.1.1 Bids shall be submitted on forms identical to the form included with the Bidding Documents.

4.1.2 All blanks on the bid form shall be filled in by typewriter or manually in ink.

4.1.3 Where so indicated by the makeup of the bid form, sums shall be expressed in both words and figures, and in case of discrepancy between the two, the amount written in words shall govern.

4.1.4 Interlineations, alterations and erasures must be initialed by the signer of the Bid.

4.1.5 All requested Alternates shall be bid. If no change in the Base Bid is required, enter "No Change."

4.1.6 Where two or more Bids for designated portions of the Work have been requested, the Bidder may, without forfeiture

of the bid security, state the Bidder's refusal to accept award of less than the combination of Bids stipulated by the Bidder. The Bidder shall make no additional stipulations on the bid form nor qualify the Bid in any other manner.

4.1.7 Each copy of the Bid shall include the legal name of the Bidder and a statement that the Bidder is a sole proprietor, partnership, corporation or other legal entity. Each copy shall be signed by the person or persons legally authorized to bind the Bidder to a contract. A Bid by a corporation shall further give the state of incorporation and have the corporate seal affixed. A Bid submitted by an agent shall have a current power of attorney attached certifying the agent's authority to bind the Bidder.

4.2 BID SECURITY

4.2.1 If so stipulated in the Advertisement or Invitation to Bid, or supplementary instructions to bidders, each Bid shall be accompanied by a bid security in the form and amount required, pledging that the Bidder will enter into a Contract with the Owner on the terms stated in the Bid and will, if required, furnish bonds covering the faithful performance of the Contract and payment of all obligations arising thereunder. Should the Bidder refuse to enter into such Contract or fail to furnish such bonds if required, the amount of the bid security shall be forfeited to the Owner as liquidated damages, not as a penalty. The amount of the bid security shall not be forfeited to the Owner in the event the Owner fails to comply with Subparagraph 6.2.1.

4.2.2 If a surety bond is required, it shall be written on AIA Document A310, Bid Bond, unless otherwise provided in the Bidding Documents, and the attorney-in-fact who executes the bond on behalf of the surety shall affix to the bond a certified and current copy of the power of attorney.

4.2.3 The Owner will have the right to retain the bid security of Bidders to whom an award is being considered until either (a) the Contract has been executed and bonds, if required, have been furnished, or (b) the specified time has elapsed so that Bids may be withdrawn, or (c) all Bids have been rejected.

4.3 SUBMISSION OF BIDS

4.3.1 All copies of the Bid, the bid security, if any, and other documents required to be submitted with the Bid shall be enclosed in a sealed opaque envelope. The envelope shall be addressed to the party receiving the Bids and shall be identified with the Project name, the Bidder's name and address and, if applicable, the designated portion of the Work for which the Bid is submitted. If the Bid is sent by mail, the sealed envelope shall be enclosed in a separate mailing envelope with the notation "SEALED BID ENCLOSED" on the face thereof.

4.3.2 Bids shall be deposited at the designated location prior to the time and date for receipt of Bids. Bids received after the time and date for receipt of Bids will be returned unopened.

4.3.3 The Bidder shall assume full responsibility for timely delivery at the location designated for receipt of Bids.

4.3.4 Oral, telephonic or telegraphic Bids are invalid and will not receive consideration.

4.4 MODIFICATION OR WITHDRAWAL OF BID

4.4.1 A Bid may not be modified, withdrawn or canceled by the Bidder during the stipulated time period following the time

and date designated for the receipt of Bids, and each Bidder so agrees in submitting a Bid.

4.4.2 Prior to the time and date designated for receipt of Bids, a Bid submitted may be modified or withdrawn by notice to the party receiving Bids at the place designated for receipt of Bids. Such notice shall be in writing over the signature of the Bidder or by telegram; if by telegram, written confirmation over the signature of the Bidder shall be mailed and postmarked on or before the date and time set for receipt of Bids. A change shall be so worded as not to reveal the amount of the original Bid.

4.4.3 Withdrawn Bids may be resubmitted up to the date and time designated for the receipt of Bids provided that they are then fully in conformance with these Instructions to Bidders.

4.4.4 Bid security, if required, shall be in an amount sufficient for the Bid as modified or resubmitted.

ARTICLE 5

CONSIDERATION OF BIDS

5.1 OPENING OF BIDS

5.1.1 Unless stated otherwise in the Advertisement or Invitation to Bid, the properly identified Bids received on time will be opened publicly and will be read aloud. An abstract of the Bids will be made available to Bidders. When it has been stated that Bids will be opened privately, an abstract of the same information may, at the discretion of the Owner, be made available to the Bidders within a reasonable time.

5.2 REJECTION OF BIDS

5.2.1 The Owner shall have the right to reject any or all Bids, reject a Bid not accompanied by a required bid security or by other data required by the Bidding Documents, or reject a Bid which is in any way incomplete or irregular.

5.3 ACCEPTANCE OF BID (AWARD)

5.3.1 It is the intent of the Owner to award a Contract to the lowest responsible Bidder provided the Bid has been submitted in accordance with the requirements of the Bidding Documents and does not exceed the funds available. The Owner shall have the right to waive informalities or irregularities in a Bid received and to accept the Bid which, in the Owner's judgment, is in the Owner's own best interests.

5.3.2 The Owner shall have the right to accept Alternates in any order or combination, unless otherwise specifically provided in the Bidding Documents, and to determine the low Bidder on the basis of the sum of the Base Bid and Alternates accepted.

ARTICLE 6

POST-BID INFORMATION

6.1 CONTRACTOR'S QUALIFICATION STATEMENT

6.1.1 Bidders to whom award of a Contract is under consideration shall submit to the Architect, upon request, a properly executed AIA Document A305, Contractor's Qualification Statement, unless such a Statement has been previously

required and submitted as a prerequisite to the issuance of Bidding Documents.

6.2 OWNER'S FINANCIAL CAPABILITY

6.2.1 The Owner shall, at the request of the Bidder to whom award of a Contract is under consideration and no later than seven days prior to the expiration of the time for withdrawal of Bids, furnish to the Bidder reasonable evidence that financial arrangements have been made to fulfill the Owner's obligations under the Contract. Unless such reasonable evidence is furnished, the Bidder will not be required to execute the Agreement between the Owner and Contractor.

6.3 SUBMITTALS

6.3.1 The Bidder shall, as soon as practicable after notification of selection for the award of a Contract, furnish to the Owner through the Architect in writing:

- .1** a designation of the Work to be performed with the Bidder's own forces;
- .2** names of the manufacturers, products and the suppliers of principal items or systems of materials and equipment proposed for the Work; and
- .3** names of persons or entities (including those who are to furnish materials or equipment fabricated to a special design) proposed for the principal portions of the Work.

6.3.2 The Bidder will be required to establish to the satisfaction of the Architect and Owner the reliability and responsibility of the persons or entities proposed to furnish and perform the Work described in the Bidding Documents.

6.3.3 Prior to the award of the Contract, the Architect will notify the Bidder in writing if either the Owner or Architect, after due investigation, has reasonable objection to a person or entity proposed by the Bidder. If the Owner or Architect has reasonable objection to a proposed person or entity, the Bidder may, at the Bidder's option, (1) withdraw the Bid, or (2) submit an acceptable substitute person or entity with an adjustment in the Base Bid or Alternate Bid to cover the difference in cost occasioned by such substitution. The Owner may accept the adjusted bid price or disqualify the Bidder. In the event of either withdrawal or disqualification, bid security will not be forfeited.

6.3.4 Persons and entities proposed by the Bidder and to whom the Owner and Architect have made no reasonable objection must be used on the Work for which they were proposed and shall not be changed except with the written consent of the Owner and Architect.

ARTICLE 7

PERFORMANCE BOND AND PAYMENT BOND

7.1 BOND REQUIREMENTS

7.1.1 If stipulated in the Bidding Documents, the Bidder shall furnish bonds covering the faithful performance of the Contract and payment of all obligations arising thereunder. Bonds may be secured through the Bidder's usual sources.

7.1.2 If the furnishing of such bonds is stipulated in the Bidding Documents, the cost shall be included in the Bid. If the

furnishing of such bonds is required after receipt of bids and before execution of the Contract, the cost of such bonds shall be added to the Bid in determining the Contract Sum.

7.1.3 If the Owner requires that bonds be secured from other than the Bidder's usual sources, changes in cost will be adjusted as provided in the Contract Documents.

7.2 TIME OF DELIVERY AND FORM OF BONDS

7.2.1 The Bidder shall deliver the required bonds to the Owner not later than three days following the date of execution of the Contract. If the Work is to be commenced prior thereto in response to a letter of intent, the Bidder shall, prior to commencement of the Work, submit evidence satisfactory to the Owner that such bonds will be furnished and delivered in accordance with this Subparagraph 7.2.1.

7.2.2 Unless otherwise provided, the bonds shall be written on AIA Document A312, Performance Bond and Payment Bond. Both bonds shall be written in the amount of the Contract Sum.

7.2.3 The bonds shall be dated on or after the date of the Contract.

7.2.4 The Bidder shall require the attorney-in-fact who executes the required bonds on behalf of the surety to affix thereto a certified and current copy of the power of attorney.

ARTICLE 8

FORM OF AGREEMENT BETWEEN OWNER AND CONTRACTOR

8.1 FORM TO BE USED

8.1.1 Unless otherwise required in the Bidding Documents, the Agreement for the Work will be written on AIA Document A101, Standard Form of Agreement Between Owner and Contractor Where the Basis of Payment Is a Stipulated Sum.

INDEX OF CONTRACT FORMS
PHASE I REHABILITATION
CENTENNIAL MISSIONARY BAPTIST CHURCH
HELENA, ARKANSAS

The following contract forms shall be used on this project:

1. PERFORMANCE AND PAYMENT BOND
AIA Document A311, Performance Bond/Labor and Material Payment Bond
2. AGREEMENT BETWEEN OWNER AND CONTRACTOR
AIA Document A107, 1987 Edition (Containing abbreviated General Conditions)

GENERAL CONDITIONS

Contained in AIA Document A A107, 1987 Edition.

SUPPLEMENTARY GENERAL CONDITIONS

As included in these specifications.

The "General Conditions" (contained in the Agreement) and the "Supplementary General Conditions" (contained in this Project Manual) apply to all work in every division of the specifications.

BID FORM
PHASE I REHABILITATION
CENTENNIAL MISSIONARY BAPTIST CHURCH
HELENA, ARKANSAS

Proposal of _____
Address _____
License No. _____ of _____ City _____ State _____
_____ Date _____

To: Ms. Thelma Hammonds, Chair
Centennial Church Restoration Committee
York and Columbia Streets
Helena, Arkansas 72342

The undersigned having received and examined the drawings and specifications for the above project hereby proposes to furnish all labor, materials, and equipment required to complete the contract, including all other appurtenant and incidental items of work necessary to complete the project in accordance with the drawings and specifications prepared by JAMESON Architects P.A., for the following amounts:

A. **BASE PROPOSAL:**
Bidder agrees to perform all of the work necessary to complete the project as described in the specifications for the sum of:

_____ (\$ _____)
(Amount shall be shown in both words and figures. In case of discrepancy, the amount shown in words shall govern.)

B. **DEDUCTIVE ALTERNATES:** (Alternates to be deducted from Base Bid.)
Bidder further agrees to accept and perform the work as described in Section 01030 ALTERNATES, for change in the Base Bid as follows:

DEDUCTIVE ALTERNATE NO. 1: Delete concrete footings, pedestals, and anchor bolts on grid lines E, F and G.

(Deduct) _____ (\$ _____)

- C. UNIT PRICE: Provide a per square foot price for roof deck replacement greater than (plus) or less than (minus) base bid amount of fifty percent (50%) of the roof area.
(Unit Price) + or - _____ per s.f. (\$ _____ per s.f.)

D. ADDENDA:

The undersigned has received and examined the following addenda numbered

E. TIME OF COMMENCEMENT AND COMPLETION:

I (We) agree to commence work immediately after receipt of written Notice to Proceed, and to complete the work as described in the contract documents as follows:

1. To accept the provisions of the INSTRUCTIONS TO BIDDERS.
2. To accomplish the work in accordance with the contract documents, of which this proposal is made a part.
3. To substantially complete all work within one hundred twenty (120) days.
4. I (We) further agree that if the project is not complete on or before the stated work completion time limits above, to pay the Owner, as liquidated damages, a sum as called out in the SUPPLEMENTARY CONDITIONS.

F. EXECUTION OF CONTRACT:

Upon receipt of written notice of the acceptance of this bid, the Bidder shall execute the formal contract within ten (10) days and deliver a surety bond or bonds as required and submit all required insurance.

G. The Bidder further does hereby declare:

1. That he has carefully examined the contract documents and the nature and the location of the work.

2. That the undersigned understands that the Owner reserves the right to reject any or all bids and to waive any informalities in the bidding.
3. That the undersigned agrees that this bid shall be good and may not be withdrawn for a period of thirty (30) calendar days after the scheduled closing time for receiving of bids.

Respectfully submitted,

Bidder

Address

By: _____
Signature and Title

Contractor's License No.

Date of Proposal

(SEAL: If bid is by a corporation)

GENERAL AND SUPPLEMENTARY CONDITIONS
PHASE I REHABILITATION
CENTENNIAL MISSIONARY BAPTIST CHURCH
HELENA, ARKANSAS

1. **GENERAL CONDITIONS:** The American Institute of Architects "General Conditions" contained in AIA Document A 107, Abbreviated Form of Agreement Between Owner and Contractor, 1987 Edition, will form a part of the Contract Documents. A copy of this document is included at the end of this Section.
2. **SUPPLEMENTARY CONDITIONS:** The following supplements are modifications (additions, deletions, and substitutions) to the "General Conditions of the Contract for Construction." Where any part of this document is modified, the unaltered provisions shall remain in effect.

A. **SUBSTITUTIONS:**

Article 9 Contractor, add the following subparagraphs:

"9.2.3. Where a definite material is specified it is not the intent to discriminate against any equal product of another manufacturer. It is the intent to set a definite standard. Open competition is expected, but in all cases, complete data must be submitted for comparison and test when requested by the Architect. No substitution shall be made unless authorized in writing by the Architect. If the Contractor intends to substitute an equal product, he shall make this fact known, in writing, to the Architect as soon as possible after the award of the contract.

9.2.4. Should a substitution be accepted and should the substitute material prove defective or otherwise unsatisfactory for the service intended and within the guaranty period, the Contractor shall replace this material or equipment with the material or equipment specified by name.

9.2.5. After execution of the contract agreement, a proposed substitution will be considered only if there is no decrease in quality, warranty, etc. and only when submitted by or through the General Contractor. Such request shall be submitted promptly in order to allow adequate time for checking and study by the Owner and Architect, without delaying the project. Requests for time extensions will not be approved for delays due to rejected substitutions. No substitution will be allowed without the Architect's approval in writing."

B. **SHOP DRAWINGS:**

Add subparagraph 9.8.1 under Paragraph 9.8 in Article 9:

"9.8.1 The Contractor shall submit to the Architect such shop drawings and schedules as are required by the specifications or that are requested by the Architect. Shop drawings submitted by the Contractor shall be prepared by a person thoroughly competent and qualified to prepare such shop drawings. Incomplete or poorly prepared shop drawings will be returned to the Contractor to be redrawn. By submitting a shop drawing or drawings the Contractor represents and certifies that the above requirement has been complied with and that, in the review of the drawing or drawings by the Architect, he the Contractor will hold the Architect and Owner harmless against claims for losses or injury caused by errors or omissions on the shop drawings made by the person, persons, or company preparing these particular shop drawings."

C. CUTTING AND PATCHING FOR ALTERATION WORK:

Add the following to Article 9:

"9.13 On any alteration, repair, renovation, or addition to existing construction, the Contractor shall do all demolition, cutting, and patching required on existing work to accommodate new work, whether or not such demolition, cutting, and patching is specifically set out in this specification."

D. PROGRESS PAYMENTS:

Add subparagraph 15.1.2 as follows to Paragraph 15.1:

"15.1.2 The schedule for Progress Payments is as follows:

1. The Contractor shall present his first request for payment thirty days after the "Notice To Proceed" is issued.
2. Payment to the Contractor: The Contractor's request for payment will be reviewed by the Architect and, if approved, will be submitted to the Owner for payment. The Contractor can expect payment within 30 days of application.
3. Retainage: The Contractor shall be entitled to a payment of ninety percent (90%) of earned progress payments when due, with the Owner retaining ten percent (10%) to assure faithful performance of the contract, and upon certification by the project Architect that the construction contract is fifty percent (50%) complete, no further retainage will be withheld from the monthly pay requests. All sums withheld by the Owner shall be paid to the Contractor within thirty (30) days after the contract has been substantially completed.
4. In preparing pay requests, the material delivered and suitably stored on the site and the preparatory work done may be taken into consideration.

5. The periodical estimates for partial payment shall be submitted on AIA Document G702 Application and Certification for Payment and AIA Document G703 Continuation Sheet, duly notarized.
6. An original and three (3) copies of the estimate will be tendered for approval.

E. **INSURANCE:**

Article 17, Insurance, shall be deleted in its entirety and the following shall be substituted in lieu thereof:

"17.1 General: The Contractor shall not commence work under this contract or allow any subcontractor or anyone directly or indirectly employed by any one of them to commence work until he has obtained all insurance required under this section and duly executed certificates of such insurance have been filed with the Architect and approved by the Owner and his agent. All insurance policies, certificates and endorsements shall be submitted to the Architect in duplicate, one copy of which will be retained by the Architect and the other forwarded to the Owner or his agent.

The Contractor shall require all subcontractors, or anyone for whose acts any of them may be liable, to either obtain statutory Worker's Compensation, Comprehensive General Liability and Comprehensive Automobile Insurance coverage for his (the subcontractor's) portion of the work or reimburse the Contractor for providing such insurance coverage. The insurance shall be the same as required to be maintained by the prime contractor as specified below and the limits of liability shall be not less than those required to be maintained by the prime contractor unless their operations are specifically covered to the specified limits by insurance maintained by the prime contractor.

Comprehensive General Liability Insurance and Comprehensive Automobile Liability Insurance shall protect the Contractor from claims for bodily injury including death to the employees, or of any person other than his employees, and all other claims for property damage including water damage, legal liability, personal injury liability, damage from collapse, damage from grading, excavation and all underground work, any and all of which may arise out of or result from the Contractor's operations required for the project, whether such operations be by himself or by any subcontractor or anyone directly employed by either of them.

17.2 Worker's Compensation Insurance: The Contractor shall procure and maintain at his expense during the term of the contract, Worker's Compensation Insurance and Employer's Liability Insurance for all of his employees engaged at the site of the work, in accordance with the statutes of the State of Arkansas. In case any hazardous occupations are required for the execution of this work which are not covered by the above insurance, a special Employer's Liability policy shall be procured and maintained by the Contractor during the term of the contract to cover workmen engaged in such hazardous occupations.

17.3 Comprehensive General Liability Insurance: The Contractor shall procure and maintain during the term of this contract, at the Contractor's expense, a Comprehensive General Liability policy with limits no less than \$500,000 per occurrence or \$ 500,000 each person and \$1,000,000 aggregate for each accident for bodily injury and including also property damage coverage in minimum limits of \$500,000 for each accident and \$1,000,000 aggregate, or a combined limit of 1,000,000 for bodily injury and property damage. This policy must include Contractual Coverage to cover contractual indemnity, and hold harmless the Owner and Architect and their agents and employees from and against all claims, damages, losses, and expenses, including attorney's fees arising out of or resulting from the performance of the work, provided such claim, damage, loss, injury, sickness, disease, death or injury to or destruction of tangible property other than the work itself, including the loss of use resulting therefrom, and is caused in whole or in part by any negligent act or omission of the Contractor, any subcontractor, anyone directly or indirectly employed by any of them or anyone for whose acts any of them may be liable, regardless of whether or not it was caused in part by a party indemnified thereunder. Coverage shall include completed operation coverage.

17.4 Comprehensive Automobile Liability Insurance: The Contractor shall procure and maintain during the term of the contract, at the Contractor's expense, Comprehensive Automobile Liability limits not less than \$1,000,000 per occurrence for bodily injury and \$500,000 limit per occurrence for Property Damage Coverage (not less than \$500,00 combined single limit). This policy shall include non-owned and hired cars and/or trucks.

17.5 Owner's Protective Liability Insurance: The Contractor shall procure and maintain during the term of this contract, Owner's Protective Liability Insurance with an endorsement of the policy to include as additional insured, the Architect, with limits not less than \$1,000,000 per occurrence for bodily injury liability and \$1,000,000 for each accident and \$1,000,000 aggregate for Property Damage Liability.

17.6 The required insurance must be written by a company licensed to do business in the State of Arkansas at the time the policy is issued. In addition, the companies must be acceptable to the Owner and his agent.

17.7 The Contractor shall not cause any insurance to be canceled nor permit any insurance to lapse. All insurance policies shall contain a clause to the effect that the policy shall not be canceled or reduced, restricted or limited until fifteen (15) days after the Owner and Architect have received written notice as evidenced by return receipt of registered or certified letter. Certificates of insurance shall contain transcripts from the proper office of the insurer, evidencing in particular those insured, the extent of the insurance, the location, and the operations to which the endurance applies, the expiration date, and the above mentioned notice of cancellation clause."

F. EQUAL OPPORTUNITY:

Add the following Paragraph 9.14.1 to Article 9:

“9.14. Equal Opportunity

9.14.1 The Contractor and the Contractor's Subcontractors shall not discriminate against any employee or applicant for employment because of race, religion, color, sex or national origin. The Contractor shall take affirmative action to insure that applicants are employed, and that employees are treated during employment without regard to their race, religion, color, sex or national origin. Such actions shall include, but not be limited to, the following: employment, upgrading, demotion or transfer; recruitment or recruitment advertising; layoff or termination; rates of pay or other forms of compensation; and selection for training, including apprenticeship. The Contractor agrees to post in conspicuous places, available to employees and applicants for employment, notices setting forth the policies of nondiscrimination.

9.14.2 The Contractor and the Contractor's Subcontractors shall, in all solicitations or advertisements for employees placed by them or on their behalf, state that all qualified applicants will receive consideration for employment without regard to race, color, sex or national origin.”

END OF SECTION



AIA Document A107

Abbreviated Form of Agreement Between Owner and Contractor

*For CONSTRUCTION PROJECTS OF LIMITED SCOPE where
the Basis of Payment is a STIPULATED SUM*

1987 EDITION

*THIS DOCUMENT HAS IMPORTANT LEGAL CONSEQUENCES; CONSULTATION WITH
AN ATTORNEY IS ENCOURAGED WITH RESPECT TO ITS COMPLETION OR MODIFICATION.*

This document includes abbreviated General Conditions and should not be used with other general conditions.
It has been approved and endorsed by The Associated General Contractors of America.

AGREEMENT

made as of the _____ day of _____ in the year of
Nineteen Hundred and _____

BETWEEN the Owner:
(Name and address)

and the Contractor:
(Name and address)

The Project is:
(Name and location)

The Architect is:
(Name and address)

The Owner and Contractor agree as set forth below.

Copyright 1936, 1951, 1958, 1961, 1963, 1966, 1974, 1978, ©1987 by The American Institute of Architects, 1735 New York Avenue, N.W., Washington, D.C. 20006. Reproduction of the material herein or substantial quotation of its provisions without written permission of the AIA violates the copyright laws of the United States and will be subject to legal prosecution.

ARTICLE 1
THE WORK OF THIS CONTRACT

1.1 The Contractor shall execute the entire Work described in the Contract Documents, except to the extent specifically indicated in the Contract Documents to be the responsibility of others, or as follows:

ARTICLE 2
DATE OF COMMENCEMENT AND SUBSTANTIAL COMPLETION

2.1 The date of commencement is the date from which the Contract Time of Paragraph 2.2 is measured, and shall be the date of this Agreement, as first written above, unless a different date is stated below or provision is made for the date to be fixed in a notice to proceed issued by the Owner.

(Insert the date of commencement, if it differs from the date of this Agreement or, if applicable, state that the date will be fixed in a notice to proceed.)

2.2 The Contractor shall achieve Substantial Completion of the entire Work not later than

(Insert the calendar date or number of calendar days after the date of commencement. Also insert any requirements for earlier Substantial Completion of certain portions of the Work, if not stated elsewhere in the Contract Documents.)

, subject to adjustments of this Contract Time as provided in the Contract Documents.

(Insert provisions, if any, for liquidated damages relating to failure to complete on time.)

ARTICLE 3
CONTRACT SUM

3.1 The Owner shall pay the Contractor in current funds for the Contractor's performance of the Contract the Contract Sum of Dollars (\$ _____), subject to additions and deductions as provided in the Contract Documents.

3.2 The Contract Sum is based upon the following alternates, if any, which are described in the Contract Documents and are hereby accepted by the Owner:

(State the numbers or other identification of accepted alternates. If decisions on other alternates are to be made by the Owner subsequent to the execution of this Agreement, attach a schedule of such other alternates showing the amount for each and the date until which that amount is valid.)

3.3 Unit prices, if any, are as follows:

ARTICLE 4 **PROGRESS PAYMENTS**

4.1 Based upon Applications for Payment submitted to the Architect by the Contractor and Certificates for Payment issued by the Architect, the Owner shall make progress payments on account of the Contract Sum to the Contractor as provided below and elsewhere in the Contract Documents. The period covered by each Application for Payment shall be one calendar month ending on the last day of the month, or as follows:

4.2 Payments due and unpaid under the Contract shall bear interest from the date payment is due at the rate stated below, or in the absence thereof, at the legal rate prevailing from time to time at the place where the Project is located.

(Insert rate of interest agreed upon, if any.)

(Usury laws and requirements under the Federal Truth in Lending Act, similar state and local consumer credit laws and other regulations at the Owner's and Contractor's principal places of business, the location of the Project and elsewhere may affect the validity of this provision. Legal advice should be obtained with respect to deletions or modifications, and also regarding requirements such as written disclosures or waivers.)

ARTICLE 5
FINAL PAYMENT

5.1 Final payment, constituting the entire unpaid balance of the Contract Sum, shall be made by the Owner to the Contractor when the Work has been completed, the Contract fully performed, and a final Certificate for Payment has been issued by the Architect.

ARTICLE 6
ENUMERATION OF CONTRACT DOCUMENTS

6.1 The Contract Documents are listed in Article 7 and, except for Modifications issued after execution of this Agreement, are enumerated as follows:

6.1.1 The Agreement is this executed Abbreviated Form of Agreement Between Owner and Contractor, AIA Document A107, 1987 Edition.

6.1.2 The Supplementary and other Conditions of the Contract are those contained in the Project Manual dated _____, and are as follows:

Document	Title	Pages
-----------------	--------------	--------------

6.1.3. The Specifications are those contained in the Project Manual dated as in Subparagraph 6.1.2, and are as follows:
(Either list the Specifications here or refer to an exhibit attached to this Agreement.)

Section	Title	Pages
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6.1.4 The Drawings are as follows, and are dated
(Either list the Drawings here or refer to an exhibit attached to this Agreement.)

unless a different date is shown below:

Number	Title	Date
--------	-------	------

6.1.5 The Addenda, if any, are as follows:

Number	Date	Pages
--------	------	-------

Portions of Addenda relating to bidding requirements are not part of the Contract Documents unless the bidding requirements are also enumerated in this Article 6.

6.1.6 Other documents, if any, forming part of the Contract Documents are as follows:

(List any additional documents which are intended to form part of the Contract Documents.)

GENERAL CONDITIONS

ARTICLE 7 **CONTRACT DOCUMENTS**

7.1 The Contract Documents consist of this Agreement with Conditions of the Contract (General, Supplementary and other Conditions), Drawings, Specifications, addenda issued prior to the execution of this Agreement, other documents listed in this Agreement and Modifications issued after execution of this Agreement. The intent of the Contract Documents is to include all items necessary for the proper execution and completion of the Work by the Contractor. The Contract Documents are complementary, and what is required by one shall be as binding as if required by all; performance by the Contractor shall be required only to the extent consistent with the Contract Documents and reasonably inferable from them as being necessary to produce the intended results.

7.2 The Contract Documents shall not be construed to create a contractual relationship of any kind (1) between the Architect and Contractor, (2) between the Owner and a Subcontractor or Sub-subcontractor or (3) between any persons or entities other than the Owner and Contractor.

7.3 Execution of the Contract by the Contractor is a representation that the Contractor has visited the site and become familiar with the local conditions under which the Work is to be performed.

7.4 The term "Work" means the construction and services required by the Contract Documents, whether completed or partially completed, and includes all other labor, materials, equipment and services provided or to be provided by the Contractor to fulfill the Contractor's obligations. The Work may constitute the whole or a part of the Project.

ARTICLE 8 **OWNER**

8.1 The Owner shall furnish surveys and a legal description of the site.

8.2 Except for permits and fees which are the responsibility of the Contractor under the Contract Documents, the Owner shall secure and pay for necessary approvals, easements, assessments and charges required for the construction, use or occupancy of permanent structures or permanent changes in existing facilities.

8.3 If the Contractor fails to correct Work which is not in accordance with the requirements of the Contract Documents or persistently fails to carry out the Work in accordance with the Contract Documents, the Owner, by a written order, may order the Contractor to stop the Work, or any portion thereof, until the cause for such order has been eliminated; however, the right of the Owner to stop the Work shall not give rise to a duty on the part of the Owner to exercise this right for the benefit of the Contractor or any other person or entity.

ARTICLE 9 **CONTRACTOR**

9.1 The Contractor shall supervise and direct the Work, using the Contractor's best skill and attention. The Contractor shall be solely responsible for and have control over construction means, methods, techniques, sequences and procedures and for coordinating all portions of the Work under the Contract, unless Contract Documents give other specific instructions concerning these matters.

9.2 Unless otherwise provided in the Contract Documents, the Contractor shall provide and pay for labor, materials, equipment, tools, construction equipment and machinery, water, heat, utilities, transportation, and other facilities and services necessary for the proper execution and completion of the Work, whether temporary or permanent and whether or not incorporated or to be incorporated in the Work.

9.3 The Contractor shall enforce strict discipline and good order among the Contractor's employees and other persons carrying out the Contract. The Contractor shall not permit employment of unfit persons or persons not skilled in tasks assigned to them.

9.4 The Contractor warrants to the Owner and Architect that materials and equipment furnished under the Contract will be of good quality and new unless otherwise required or permitted by the Contract Documents, that the Work will be free from defects not inherent in the quality required or permitted, and that the Work will conform with the requirements of the Contract Documents. Work not conforming to these requirements, including substitutions not properly approved and authorized, may be considered defective. The Contractor's warranty excludes remedy for damage or defect caused by abuse, modifications not executed by the Contractor, improper or insufficient maintenance, improper operation, or normal wear and tear under normal usage. If required by the Architect, the Contractor shall furnish satisfactory evidence as to the kind and quality of materials and equipment.

9.5 Unless otherwise provided in the Contract Documents, the Contractor shall pay sales, consumer, use, and other similar taxes which are legally enacted when bids are received or negotiations concluded, whether or not yet effective or merely scheduled to go into effect, and shall secure and pay for the building permit and other permits and governmental fees, licenses and inspections necessary for proper execution and completion of the Work.

9.6 The Contractor shall comply with and give notices required by laws, ordinances, rules, regulations, and lawful orders of public authorities bearing on performance of the Work. The Contractor shall promptly notify the Architect and Owner if the Drawings and Specifications are observed by the Contractor to be at variance therewith.

9.7 The Contractor shall be responsible to the Owner for the acts and omissions of the Contractor's employees, Subcontractors and their agents and employees, and other persons performing portions of the Work under a contract with the Contractor.

ARTICLE 10

ADMINISTRATION OF THE CONTRACT

9.8 The Contractor shall review, approve and submit to the Architect Shop Drawings, Product Data, Samples and similar submittals required by the Contract Documents with reasonable promptness. The Work shall be in accordance with approved submittals. When professional certification of performance criteria of materials, systems or equipment is required by the Contract Documents, the Architect shall be entitled to rely upon the accuracy and completeness of such certifications.

9.9 The Contractor shall keep the premises and surrounding area free from accumulation of waste materials or rubbish caused by operations under the Contract. At completion of the Work the Contractor shall remove from and about the Project waste materials, rubbish, the Contractor's tools, construction equipment, machinery and surplus materials.

9.10 The Contractor shall provide the Owner and Architect access to the Work in preparation and progress wherever located.

9.11 The Contractor shall pay all royalties and license fees; shall defend suits or claims for infringement of patent rights and shall hold the Owner harmless from loss on account thereof, but shall not be responsible for such defense or loss when a particular design, process or product of a particular manufacturer or manufacturers is required by the Contract Documents unless the Contractor has reason to believe that there is an infringement of patent.

9.12 To the fullest extent permitted by law, the Contractor shall indemnify and hold harmless the Owner, Architect, Architect's consultants, and agents and employees of any of them from and against claims, damages, losses and expenses, including but not limited to attorneys' fees, arising out of or resulting from performance of the Work, provided that such claim, damage, loss or expense is attributable to bodily injury, sickness, disease or death, or to injury to or destruction of tangible property (other than the Work itself) including loss of use resulting therefrom, but only to the extent caused in whole or in part by negligent acts or omissions of the Contractor, a Subcontractor, anyone directly or indirectly employed by them or anyone for whose acts they may be liable, regardless of whether or not such claim, damage, loss or expense is caused in part by a party indemnified hereunder. Such obligation shall not be construed to negate, abridge, or reduce other rights or obligations of indemnity which would otherwise exist as to a party or person described in this Paragraph 9.12.

9.12.1 In claims against any person or entity indemnified under this Paragraph 9.12 by an employee of the Contractor, a Subcontractor, anyone directly or indirectly employed by them or anyone for whose acts they may be liable, the indemnification obligation under this Paragraph 9.12 shall not be limited by a limitation on amount or type of damages, compensation or benefits payable by or for the Contractor or a Subcontractor under workers' or workmen's compensation acts, disability benefit acts or other employee benefit acts.

9.12.2 The obligations of the Contractor under this Paragraph 9.12 shall not extend to the liability of the Architect, the Architect's consultants, and agents and employees of any of them arising out of (1) the preparation or approval of maps, drawings, opinions, reports, surveys, Change Orders, Construction Change Directives, designs or specifications, or (2) the giving of or the failure to give directions or instructions by the Architect, the Architect's consultants, and agents and employees of any of them provided such giving or failure to give is the primary cause of the injury or damage.

10.1 The Architect will provide administration of the Contract and will be the Owner's representative (1) during construction, (2) until final payment is due and (3) with the Owner's concurrence, from time to time during the correction period described in Paragraph 18.1

10.2 The Architect will visit the site at intervals appropriate to the stage of construction to become generally familiar with the progress and quality of the completed Work and to determine in general if the Work is being performed in a manner indicating that the Work, when completed, will be in accordance with the Contract Documents. However, the Architect will not be required to make exhaustive or continuous on-site inspections to check quality or quantity of the Work. On the basis of on-site observations as an architect, the Architect will keep the Owner informed of progress of the Work and will endeavor to guard the Owner against defects and deficiencies in the Work.

10.3 The Architect will not have control over or charge of and will not be responsible for construction means, methods, techniques, sequences or procedures, or for safety precautions and programs in connection with the Work, since these are solely the Contractor's responsibility as provided in Paragraphs 9.1 and 16.1. The Architect will not be responsible for the Contractor's failure to carry out the Work in accordance with the Contract Documents.

10.4 Based on the Architect's observations and evaluations of the Contractor's Applications for Payment, the Architect will review and certify the amounts due the Contractor and will issue Certificates for Payment in such amounts.

10.5 The Architect will interpret and decide matters concerning performance under and requirements of the Contract Documents on written request of either the Owner or Contractor. The Architect will make initial decisions on all claims, disputes or other matters in question between the Owner and Contractor, but will not be liable for results of any interpretations or decisions rendered in good faith. The Architect's decisions in matters relating to aesthetic effect will be final if consistent with the intent expressed in the Contract Documents. All other decisions of the Architect, except those which have been waived by making or acceptance of final payment, shall be subject to arbitration upon the written demand of either party.

10.6 The Architect will have authority to reject Work which does not conform to the Contract Documents.

10.7 The Architect will review and approve or take other appropriate action upon the Contractor's submittals such as Shop Drawings, Product Data and Samples, but only for the limited purpose of checking for conformance with information given and the design concept expressed in the Contract Documents.

10.8 All claims or disputes between the Contractor and the Owner arising out or relating to the Contract, or the breach thereof, shall be decided by arbitration in accordance with the Construction Industry Arbitration Rules of the American Arbitration Association currently in effect unless the parties mutually agree otherwise and subject to an initial presentation of the claim or dispute to the Architect as required under Paragraph 10.5. Notice of the demand for arbitration shall be filed in writing with the other party to this Agreement and with the American Arbitration Association and shall be made within a reasonable time after the dispute has arisen. The award rendered by

the arbitrator or arbitrators shall be final, and judgment may be entered upon it in accordance with applicable law in any court having jurisdiction thereof. Except by written consent of the person or entity sought to be joined, no arbitration arising out of or relating to the Contract Documents shall include, by consolidation, joinder or in any other manner, any person or entity not a party to the Agreement under which such arbitration arises, unless it is shown at the time the demand for arbitration is filed that (1) such person or entity is substantially involved in a common question of fact or law, (2) the presence of such person or entity is required if complete relief is to be accorded in the arbitration, (3) the interest or responsibility of such person or entity in the matter is not insubstantial, and (4) such person or entity is not the Architect or any of the Architect's employees or consultants. The agreement herein among the parties to the Agreement and any other written agreement to arbitrate referred to herein shall be specifically enforceable under applicable law in any court having jurisdiction thereof.

ARTICLE 11

SUBCONTRACTS

11.1 A Subcontractor is a person or entity who has a direct contract with the Contractor to perform a portion of the Work at the site.

11.2 Unless otherwise stated in the Contract Documents or the bidding requirements, the Contractor, as soon as practicable after award of the Contract, shall furnish in writing to the Owner through the Architect the names of the Subcontractors for each of the principal portions of the Work. The Contractor shall not contract with any Subcontractor to whom the Owner or Architect has made reasonable and timely objection. The Contractor shall not be required to contract with anyone to whom the Contractor has made reasonable objection. Contracts between the Contractor and Subcontractors shall (1) require each Subcontractor, to the extent of the Work to be performed by the Subcontractor, to be bound to the Contractor by the terms of the Contract Documents, and to assume toward the Contractor all the obligations and responsibilities which the Contractor, by the Contract Documents, assumes toward the Owner and Architect, and (2) allow to the Subcontractor the benefit of all rights, remedies and redress afforded to the Contractor by these Contract Documents.

ARTICLE 12

CONSTRUCTION BY OWNER OR BY SEPARATE CONTRACTORS

12.1 The Owner reserves the right to perform construction or operations related to the Project with the Owner's own forces, and to award separate contracts in connection with other portions of the Project or other construction or operations on the site under conditions of the contract identical or substantially similar to these, including those portions related to insurance and waiver of subrogation. If the Contractor claims that delay or additional cost is involved because of such action by the Owner, the Contractor shall make such claim as provided elsewhere in the Contract Documents.

12.2 The Contractor shall afford the Owner and separate contractors reasonable opportunity for the introduction and storage of their materials and equipment and performance of their activities, and shall connect and coordinate the Contractor's construction and operations with theirs as required by the Contract Documents.

12.3 Costs caused by delays, improperly timed activities or defective construction shall be borne by the party responsible therefor.

ARTICLE 13

CHANGES IN THE WORK

13.1 The Owner, without invalidating the Contract, may order changes in the Work consisting of additions, deletions or modifications, the Contract Sum and Contract Time being adjusted accordingly. Such changes in the Work shall be authorized by written Change Order signed by the Owner, Contractor and Architect, or by written Construction Change Directive signed by the Owner and Architect.

13.2 The Contract Sum and Contract Time shall be changed only by Change Order.

13.3 The cost or credit to the Owner from a change in the Work shall be determined by mutual agreement.

ARTICLE 14

TIME

14.1 Time limits stated in the Contract Documents are of the essence of the Contract. By executing the Agreement the Contractor confirms that the Contract Time is a reasonable period for performing the Work.

14.2 The date of Substantial Completion is the date certified by the Architect in accordance with Paragraph 15.3.

14.3 If the Contractor is delayed at any time in progress of the Work by changes ordered in the Work, by labor disputes, fire, unusual delay in deliveries, abnormal adverse weather conditions not reasonably anticipatable, unavoidable casualties or any causes beyond the Contractor's control, or by other causes which the Architect determines may justify delay, then the Contract Time shall be extended by Change Order for such reasonable time as the Architect may determine.

ARTICLE 15

PAYMENTS AND COMPLETION

15.1 Payments shall be made as provided in Articles 4 and 5 of this Agreement.

15.2 Payments may be withheld on account of (1) defective Work not remedied, (2) claims filed by third parties, (3) failure of the Contractor to make payments properly to Subcontractors or for labor, materials or equipment, (4) reasonable evidence that the Work cannot be completed for the unpaid balance of the Contract Sum, (5) damage to the Owner or another contractor, (6) reasonable evidence that the Work will not be completed within the Contract Time and that the unpaid balance would not be adequate to cover actual or liquidated damages for the anticipated delay, or (7) persistent failure to carry out the Work in accordance with the Contract Documents.

15.3 When the Architect agrees that the Work is substantially complete, the Architect will issue a Certificate of Substantial Completion.

15.4 Final payment shall not become due until the Contractor has delivered to the Owner a complete release of all liens arising out of this Contract or receipts in full covering all labor, materials and equipment for which a lien could be filed, or a bond satisfactory to the Owner to indemnify the Owner against such

lien. If such lien remains unsatisfied after payments are made, the Contractor shall refund to the Owner all money that the Owner may be compelled to pay in discharging such lien, including all costs and reasonable attorneys' fees.

15.5 The making of final payment shall constitute a waiver of claims by the Owner except those arising from:

- .1** liens, claims, security interests or encumbrances arising out of the Contract and unsettled;
- .2** failure of the Work to comply with the requirements of the Contract Documents; or
- .3** terms of special warranties required by the Contract Documents.

Acceptance of final payment by the Contractor, a Subcontractor or material supplier shall constitute a waiver of claims by that payee except those previously made in writing and identified by that payee as unsettled at the time of final Application for Payment.

ARTICLE 16

PROTECTION OF PERSONS AND PROPERTY

16.1 The Contractor shall be responsible for initiating, maintaining, and supervising all safety precautions and programs in connection with the performance of the Contract. The Contractor shall take reasonable precautions for safety of, and shall provide reasonable protection to prevent damage, injury or loss to:

- .1** employees on the Work and other persons who may be affected thereby;
- .2** the Work and materials and equipment to be incorporated therein; and
- .3** other property at the site or adjacent thereto.

The Contractor shall give notices and comply with applicable laws, ordinances, rules, regulations and lawful orders of public authorities bearing on safety of persons and property and their protection from damage, injury or loss. The Contractor shall promptly remedy damage and loss to property at the site caused in whole or in part by the Contractor, a Subcontractor, a Sub-subcontractor, or anyone directly or indirectly employed by any of them, or by anyone for whose acts they may be liable and for which the Contractor is responsible under Subparagraphs 16.1.2 and 16.1.3, except for damage or loss attributable to acts or omissions of the Owner or Architect or by anyone for whose acts either of them may be liable, and not attributable to the fault or negligence of the Contractor. The foregoing obligations of the Contractor are in addition to the Contractor's obligations under Paragraph 9.12.

16.2 The Contractor shall not be required to perform without consent any Work relating to asbestos or polychlorinated biphenyl (PCB).

ARTICLE 17

INSURANCE

17.1 The Contractor shall purchase from and maintain in a company or companies lawfully authorized to do business in the jurisdiction in which the Project is located insurance for protection from claims under workers' or workmen's compensation acts and other employee benefit acts which are applicable, claims for damages because of bodily injury, including death, and from claims for damages, other than to the Work

itself, to property which may arise out of or result from the Contractor's operations under the Contract, whether such operations be by the Contractor or by a Subcontractor or anyone directly or indirectly employed by any of them. This insurance shall be written for not less than limits of liability specified in the Contract Documents or required by law, whichever coverage is greater, and shall include contractual liability insurance applicable to the Contractor's obligations under Paragraph 9.12. Certificates of such insurance shall be filed with the Owner prior to the commencement of the Work.

17.2 The Owner shall be responsible for purchasing and maintaining the Owner's usual liability insurance. Optionally, the Owner may purchase and maintain other insurance for self-protection against claims which may arise from operations under the Contract. The Contractor shall not be responsible for purchasing and maintaining this optional Owner's liability insurance unless specifically required by the Contract Documents.

17.3 Unless otherwise provided, the Owner shall purchase and maintain, in a company or companies lawfully authorized to do business in the jurisdiction in which the Project is located, property insurance upon the entire Work at the site to the full insurable value thereof. This insurance shall be on an all-risk policy form and shall include interests of the Owner, the Contractor, Subcontractors and Sub-subcontractors in the Work and shall insure against the perils of fire and extended coverage and physical loss or damage including, without duplication of coverage, theft, vandalism and malicious mischief.

17.4 A loss insured under Owner's property insurance shall be adjusted with the Owner and made payable to the Owner as fiduciary for the insureds, as their interests may appear, subject to the requirements of any applicable mortgagee clause.

17.5 The Owner shall file a copy of each policy with the Contractor before an exposure to loss may occur. Each policy shall contain a provision that the policy will not be cancelled or allowed to expire until at least 30 days' prior written notice has been given to the Contractor.

17.6 The Owner and Contractor waive all rights against each other and the Architect, Architect's consultants, separate contractors described in Article 12, if any, and any of their subcontractors, sub-subcontractors, agents and employees, for damages caused by fire or other perils to the extent covered by property insurance obtained pursuant to this Article 17 or any other property insurance applicable to the Work, except such rights as they may have to the proceeds of such insurance held by the Owner as fiduciary. The Contractor shall require similar waivers in favor of the Owner and the Contractor by Subcontractors and Sub-subcontractors. The Owner shall require similar waivers in favor of the Owner and Contractor by the Architect, Architect's consultants, separate contractors described in Article 12, if any, and the subcontractors, sub-subcontractors, agents and employees of any of them.

ARTICLE 18

CORRECTION OF WORK

18.1 The Contractor shall promptly correct Work rejected by the Architect or failing to conform to the requirements of the Contract Documents, whether observed before or after Substantial Completion and whether or not fabricated, installed or completed, and shall correct any Work found to be not in accordance with the requirements of the Contract Documents within a period of one year from the date of Substantial Com-

pletion of the Contract or by terms of an applicable special warranty required by the Contract Documents. The provisions of this Article 18 apply to Work done by Subcontractors as well as to Work done by direct employees of the Contractor.

18.2 Nothing contained in this Article 18 shall be construed to establish a period of limitation with respect to other obligations which the Contractor might have under the Contract Documents. Establishment of the time period of one year as described in Paragraph 18.1 relates only to the specific obligation of the Contractor to correct the Work, and has no relationship to the time within which the obligation to comply with the Contract Documents may be sought to be enforced, nor to the time within which proceedings may be commenced to establish the Contractor's liability with respect to the Contractor's obligations other than specifically to correct the Work.

ARTICLE 19

MISCELLANEOUS PROVISIONS

19.1 The Contract shall be governed by the law of the place where the Project is located.

19.2 As between the Owner and the Contractor, any applicable statute of limitations shall commence to run and any alleged cause of action shall be deemed to have accrued:

- .1** not later than the date of Substantial Completion for acts or failures to act occurring prior to the relevant date of Substantial Completion;
- .2** not later than the date of issuance of the final Certificate for Payment for acts or failures to act occurring subsequent to the relevant date of Substantial Completion and prior to issuance of the final Certificate for Payment; and
- .3** not later than the date of the relevant act or failure to act by the Contractor for acts or failures to act occurring after the date of the final Certificate for Payment.

ARTICLE 20

TERMINATION OF THE CONTRACT

20.1 If the Architect fails to recommend payment for a period of 30 days through no fault of the Contractor, or if the Owner fails to make payment thereon for a period of 30 days, the Contractor may, upon seven additional days' written notice to the Owner and the Architect, terminate the Contract and recover from the Owner payment for Work executed and for proven loss with respect to materials, equipment, tools, and construction equipment and machinery, including reasonable overhead, profit and damages applicable to the Project.

20.2 If the Contractor defaults or persistently fails or neglects to carry out the Work in accordance with the Contract Documents or fails to perform a provision of the Contract, the Owner, after seven days' written notice to the Contractor and without prejudice to any other remedy the Owner may have, may make good such deficiencies and may deduct the cost thereof, including compensation for the Architect's services and expenses made necessary thereby, from the payment then or thereafter due the Contractor. Alternatively, at the Owner's option, and upon certification by the Architect that sufficient cause exists to justify such action, the Owner may terminate the Contract and take possession of the site and of all materials, equipment, tools, and construction equipment and machinery thereon owned by the Contractor and may finish the Work by whatever method the Owner may deem expedient. If the unpaid balance of the Contract Sum exceeds costs of finishing the Work, including compensation for the Architect's services and expenses made necessary thereby, such excess shall be paid to the Contractor, but if such costs exceed such unpaid balance, the Contractor shall pay the difference to the Owner.

ARTICLE 21
OTHER CONDITIONS OR PROVISIONS

This Agreement entered into as of the day and year first written above.

OWNER

CONTRACTOR

(Signature)

(Signature)

(Printed name and title)

(Printed name and title)



CAUTION: You should sign an original AIA document which has this caution printed in red. An original assures that changes will not be obscured as may occur when documents are reproduced.

INDEX TO DRAWINGS
PHASE I REHABILITATION OF
CENTENNIAL MISSIONARY BAPTIST CHURCH
HELENA, ARKANSAS

INDEX TO DRAWINGS

<u>SHEET NUMBER</u>	<u>DESCRIPTION</u>	<u>DATE</u>
A1	ROOF PLAN, PHOTOS & DETAILS	5/4/98
S1	FOUNDATION/TRUSS PLAN	5/4/98
S2.1	TRUSS PROFILE	5/4/98
S3	STRUCTURAL DETAILS	5/4/98

END OF SECTION

SECTION 01010

SUMMARY OF WORK

PART 1: GENERAL

- 1.01 **WORK UNDER THIS CONTRACT:** The work under this contract includes the furnishing of all labor, tools, and equipment and performing all work required for the alterations, repair and additional illustrated in the plans and specifications. Work includes but is not limited to general construction, selective demolition, concrete work, rough carpentry, roofing, and steel work.
- 1.02 **CONTRACTOR'S RESPONSIBILITY:**
- A. The Contractor is cautioned that this project involves working on an historic building. The Contractor will take particular care to use construction procedures calculated not to damage the building or any historic fabric to remain in or on the building. Any damage to the building during this construction contract shall be repaired by the Contractor at no additional cost to the Owner.
 - B. **Examination of Site:** Contractors submitting proposals for this work shall first examine all conditions at the site. All proposals shall take into consideration all such conditions as may affect the work under the contract.
 - C. The Contractor shall commence work under this contract on a date to be specified in a written "Notice to Proceed" by the Owner or owner's representative, and shall reach "Substantial Completion" within the completion time stated in the Instruction to Bidders.
 - D. **Cooperation:** The General Contractor and all other contractors shall coordinate their work with all adjacent work and shall coordinate with all other trades so as to facilitate the general progress of the work.
 - E. **Measurements:** Before ordering any material or doing any work, the Contractor shall verify all measurements at the building and shall be responsible for the correctness of the same. No extra charge or compensation will be allowed on account of differences between actual dimensions and the measurements indicated on the drawings. Any difference which may be found shall be submitted to AHTD for consideration before proceeding with the work.
- 1.03 **CONTRACTOR'S USE OF PREMISES:**
- A. Limit use of premises to work indicated, allowing for Owner's and visitor's use of the site.
 - B. Confine operations at site to areas permitted under Contract. Portions of site beyond area on which work is indicated are not to be disturbed.
 - C. Do not unreasonably encumber site with materials or equipment. Confine stockpiling of materials to areas authorized by the Owner.
- 1.04 **MANUFACTURER'S DIRECTIONS:** All manufactured articles, materials, and equipment shall be applied, installed, connected, erected, used, cleaned, and conditioned as directed by the manufacturer, unless otherwise specified herein.
- 1.05 **OTHER PROVISIONS:** The Contractor shall furnish and maintain all equipment such as temporary stairs, ladders, ramps, scaffolds, hoists, runways, derricks, chutes, elevators,

shoring, etc., as required for the proper execution of the work by all trades. All such apparatus, equipment and construction shall meet all requirements of the labor law and all other state and local laws applicable thereto.

PART 2: PRODUCTS Not applicable.

PART 3: EXECUTION Not applicable.

END OF SECTION

SECTION 01030

ALTERNATES

PART 1: GENERAL

1.01 DESCRIPTION OF REQUIREMENTS:

- A. Definition: An alternate is an amount proposed by Bidders and stated on Bid Form that will be deducted from Base Bid amount if Owner decides to accept a corresponding change in either scope of work or in product, materials, equipment, systems or installation methods described in Contract Documents.
- B. Coordination: Coordinate related work and modify and adjust adjacent work as required to ensure that work affected by each accepted alternate is complete and fully integrated into project.
- C. Notification: Immediately following award of Contract, prepare and distribute to each party involved, notification of status of each alternate. Indicate whether alternates have been accepted, rejected, or deferred for consideration at a later date. Include a complete description of negotiated modifications to alternates, if any.
- D. Schedule:
 - (1) A "Schedule of Alternates" is included at the end of this section.
 - (2) Include as part of each alternate, miscellaneous devices, appurtenances and similar items incidental to or required for complete installation whether or not mentioned as part of alternate.

PART 2: PRODUCTS

No products required this section

PART 3: EXECUTION

3.01 SCHEDULE OF ALTERNATES:

DEDUCTIVE ALTERNATE NO. 1: Delete concrete footings, pedestals, and anchor bolts on grid lines E, F and G.

State on Bid Form the amount to deduct from the Base Bid for each alternate if accepted.

END OF SECTION

SECTION 01300

SUBMITTALS AND SUBSTITUTIONS

PART 1: GENERAL

- 1.01 SCOPE: Provide all submittals, including shop drawings, product data, samples, schedules, reports, and request for substitutions as required by the Bidding and Contract Documents in strict accordance with the provisions of this section.
- 1.02 RELATED WORK SPECIFIED IN OTHER SECTIONS:
- A. Contractual Requirements for Submittals: General Conditions and Supplementary Conditions.
 - B. Individual Submittals Required: Pertinent sections of these specifications.
 - C. Substitution Request Requirements: Instructions to Bidders.

PART 2: PRODUCTS

2.01 SUBSTITUTIONS:

- A. Complete data must be submitted on proposed substitutions. Submit samples for comparison and test when required by the Owner or designated representative.
- B. Unless otherwise specified in individual sections, submit proposals for substitution within 30 days after award of contract. If required to submit prior to bid, submission must be received by the Owner or designated representative 7 days prior to date established for receipt of bids from Contractors.
- C. If any substitution will affect a correlated function, adjacent construction, or the work of other trades or contractors, the necessary changes and modifications to the affected work will be considered as part of the substitution, to be accomplished without additional cost to the Owner, if and when accepted.
- D. Should a substitution be accepted and the substitute material prove defective or otherwise unsatisfactory for the service intended and within guarantee period, the Contractor shall replace this material or equipment with specified material or equipment at no cost to the Owner.
- E. Under no circumstances shall the Owner or designated representative's acceptance of any such substitution relieve the Contractor from timely, full and proper performance of the work.

- 2.02 PRODUCT DATA AND SAMPLES: Submit 3 copies of product data for the Owner or designated representative's review for items specified in the various specification sections. Submit samples, where specified, along with product data. Make all submissions affecting color selection within 14 days of signing the contract. Mark data clearly to indicate exact items submitted, and not deviations from Contract Documents (if any).

PART 3: EXECUTION

- 3.01 IDENTIFICATION OF SUBMITTALS: Completely identify each submittal and resubmittal by showing the following information:

- A. Name and address of submitter, plus name and telephone number of the individual who may be contacted for further information.
- B. Name of project as it appears on the cover page of the drawings.
- C. Drawing number and specification section number to which the submittal applies.
- D. Whether it is an original submittal or resubmittal.

END OF SECTION

SECTION 01500

CONSTRUCTION FACILITIES AND TEMPORARY CONTROLS

PART 1: GENERAL

- 1.01 SCOPE: Provide miscellaneous facilities required during construction, complete, including maintenance and removal.

PART 2: PRODUCTS

2.01 UTILITIES

- A. Temporary Electricity: The Owner will furnish power from available sources in the existing building at no charge to the Contractor.
- B. Temporary Water: The Contractor will be allowed to utilize existing water service, at no cost to the Contractor, for the duration of the project.

- 2.02 SANITARY FACILITIES: Contractor will be allowed to utilize the existing sanitary facilities in the church but must maintain same in a neat and sanitary condition.

- 2.03 CONSTRUCTION AIDS: Provide and maintain for the duration of construction temporary equipment and apparatus including scaffolds, shoring, hoists, canopies, tarpaulins, barricades, warning sign, steps, ladders, platforms, ramps, chutes, and other temporary construction aids and miscellaneous facilities as necessary for proper completion of the work; comply with pertinent safety regulations.

PART 3: EXECUTION

- 3.01 REMOVAL: Maintain construction facilities and temporary controls as long as needed for safe and proper completion of work. Remove temporary facilities and controls as rapidly as progress of work will permit.

END OF SECTION

SECTION 01700
PROJECT CLOSE-OUT

PART 1: GENERAL

- 1.01 SCOPE: Project close-out for this work shall include, but is not necessarily limited to:
- A. Final clean up.
 - B. Guarantees, Bonds, and Affidavits.
 - C. Final Inspection.
- 1.02 RELATED WORK SPECIFIED IN OTHER SECTIONS:
- A. General and Supplementary Conditions.
- 1.03 SUBMITTALS: Submit the following:
- A. Guarantees, Bonds, and Affidavits: Upon completion of the work, and before final payment, furnish one year acceptance warranty.

PART 2: PRODUCTS

No products are required for this section.

PART 3: EXECUTION

- 3.01 FINAL CLEAN UP:
- A. Prior to final inspection, remove all tools, scaffolding, barricades, fencing, protecting coverings, etc., from the Project Site, except as necessary for final inspection of the work. Upon completion of final inspection, remove the remaining scaffolding ladders, etc.
 - B. Remove all trash, rubbish, and construction debris from the site entirely.
 - C. Reinstall existing church pews.
- 3.02 FINAL INSPECTION: Refer to Article 9, "General Conditions."

END OF SECTION

SECTION 2110

PREPARATORY WORK AND DEMOLITION

PART 1: GENERAL

- 1.01 PROTECTION: The Contractor shall erect temporary barricades and other protection required to protect persons and property from injury or damage resulting from the preparation and construction operations. Special care should be taken to protect the existing entrance to the museum.
- 1.02 SALVAGE: Material from demolition or removal work, except any which is specifically noted to remain the property of the Owner, shall become the property of the Contractor and be promptly removed from the project site as it is demolished or removed from the building. Use caution removing existing brick pavers where regrading and below grade piping installation is required. Brick pavers damaged or broken must be replaced with new pavers matching existing.
- 1.03 REMOVAL OF DEBRIS: Remove all debris found in the area at the start of the work as well as that resulting from demolition and removal activities.

END OF SECTION

SECTION 04500

MASONRY RESTORATION

PART 1: GENERAL

- 1.01 SCOPE: Perform all repair and tuck-pointing as necessary to complete structural and roofing work shown on the drawings and as specified herein.

NOTE: Complete restoration of all masonry surfaces are not required under this project. Only masonry repair required for the completion of other work is included, such as chimney repair and flashing, roof to wall flashing (at towers) and for work components shown on structural drawings.

- 1.02 RELATED WORK SPECIFIED IN OTHER SECTIONS:

- A. Metals (See Drawings)
- B. Flashing and Sheetmetal Section 07600

- 1.03 QUALITY ASSURANCE:

- A. Qualifications of Manufacturer: Use products for the work of this section produced by manufacturers regularly engaged in manufacture of similar items and with a history of successful production acceptable to the Architect.
- B. Qualifications of Workmen: Use adequate numbers of skilled workmen who are thoroughly trained and experienced in the necessary crafts and who are completely familiar with the specified requirements and the methods needed for proper performance of the work of this section.
- C. Provide one skilled journeyman mason who shall be present at all times during tuck-pointing operations.

- 1.04 SUBMITTALS:

- A. General: Comply with the pertinent provisions of Section 01300.
- B. Product Data: Submit the following to the Architect for approval:
- (1) Manufacturer's specifications and other data required to demonstrate compliance with the specified requirements.
 - (2) Samples of proposed tuckpointing for approval of methods, color and texture.

- 1.05 PRODUCT HANDLING:

- A. Delivery and Storage:
- (1) Handle and store in such manner as to prevent damage or disfigurement. Store items and components subject to environmental damage above ground on pallets, platforms, or other supports and protect from elements and physical damage by adequate cover.
 - (2) Deliver mortar material in original unopened containers bearing label identifying manufacturer's name and brand.

- B. Protection: The installer shall protect any existing work subject to damage during installation of specified work and shall adequately protect specified work during installation. Finished work that is readily subject to damage by subsequent work or environmental conditions shall be protected by the installer immediately following the installation thereof.
- C. Replacements: In the event of damage, immediately make all repairs and replacements necessary to the approval of the Architect and at no additional cost to the Owner.

PART 2: PRODUCTS

2.01 MORTAR MATERIALS: Comply with the following:

- A. Portland Cement: ASTM C-150.
- B. Hydrated Lime: ASTM C-207, Type S.
- C. Aggregate for Grout: ASTM C-404.
- D. Fine Aggregate: ASTM C-404.
- E. Water: Clean and free of deleterious amounts of acids, alkalis, or organic materials.
- F. Mortar Tint: Shall be Sonobrite as manufactured by Sonneborn Division of Contech, Inc.

2.02 SEALANTS: Refer to Section 07900.

PART 3: EXECUTION

3.01 INSPECTION: Examine the areas and conditions under which work of this section will be performed. Correct conditions detrimental to the proper and timely completion of the work. Do not proceed until unsatisfactory conditions have been corrected.

3.02 PROTECTION: Take all necessary precautions, erect all required shields, protective coverings, etc. to prevent adjacent materials and surfaces from being damaged during the execution of this portion of the work.

3.03 REPOINTING EXISTING BRICK:

- A. For existing masonry repair, use the following mortar mix:
 - 1 1/2 parts white portland cement
 - 3 parts hydrated lime
 - 6 parts sand
 - Mortar color as necessary to match existing

Match the existing mortar as closely as possible for composition, color, and texture. Furnish sample for architects approval before starting work.

- B. Carefully examine the joints of all exterior brick. Repoint all joints having cracked, loose, or disintegrated mortar as called for on the plans.
- C. Remove all damaged or cracked mortar to a depth of at least 1-1/2 times the width of the joint. Repoint to match existing original mortar color, texture, and tooling. Add a small amount of pigment to achieve the weathered color where mortar is to be exposed. Use only pigments which are pure

mineral oxides (because they will not fade or leach out of the mortar). In not event shall the pigment exceed two percent (2%) of the mortar mix by weight.

- D. All repointed joints shall be brushed clean and pointed with mortar in two (2) stages to a flat cut joint. When "thumbprint" hard, the joints and beds shall be tooled to match original work. Point in two (2) stages to seal the shrinkage cracks.
- E. Power tools for removing existing mortar are expressly prohibited. Hand tools must be used and in a method that does not chip, sear, or deface the brick or stone in any way.

END OF SECTION

SECTION 06100

ROUGH CARPENTRY

PART 1: GENERAL

- 1.01 SCOPE: Provide all rough carpentry and installation of items specified in this and other sections which are normally installed by carpenters. In general, this work includes roof repair, framing, sheathing, plates, braces, felt underlayment, etc..
- 1.02 RELATED WORK SPECIFIED IN OTHER SECTIONS:
- A. Roofing Section 07300
 - B. Flashing and Sheet Metal Section 07600
- 1.03 QUALITY ASSURANCE:
- A. Grading Marks: Factory mark each piece of lumber and plywood with type, grade, mill, and grading agency identification; and submit mill certificate that material has been inspected and graded in accordance with requirements if it can not be marked on a concealed surface.
 - B. Wood Preservative Treatment: Label each piece of pressure treated lumber and plywood with the Quality Control mark of the American Wood Preservers Bureau showing compliance with the appropriate standard.
- 1.04 PRODUCT HANDLING: Keep carpentry materials dry during delivery, storage and handling. Store lumber and plywood in stacks for air circulation within stacks. Protect bottom of stacks against contact with damp surface. Protect exposed materials against weather. Do not store dressed or treated lumber or plywood outdoors.

PART 2: PRODUCTS

- 2.01 SOFTWOOD: Comply with the standards of WCLIB, "Standard Grading Rules for West Coast Lumber" for Douglas Fir, and SPIB "Standard Grading Rules for Southern Pine Lumber" for Southern Pine.
- A. For framing 2" to 4" thick, 2" to 12" wide and studs in walls use S4S, KD, Southern Pine No. 2.
- 2.02 PLYWOOD: Comply with the standards of APA for grade designations of plywood.
- A. For roof decking use APA panel sheathing, exposure I, 3/4" (thickness to match existing decking).
- 2.03: WOOD PRESERVATIVE TREATMENT: Pressure treat above ground items with water-borne preservatives to comply with AWPB-LP-2. After treatment, kiln-dry lumber to a maximum moisture content of 19%. Treat indicated items and the following:
- A. Wood cants, nailers, curbs, equipment support bases, blocking, stripping, and similar members in connection with roofing flashing, vapor barriers and waterproofing.
 - B. Wood sills, sleepers, blocking furring, stripping and similar concealed members in contact with masonry and concrete.

- C. Wood framing members less than 18" above grade.

PART 3: EXECUTION

3.01 WORKMANSHIP:

- A. Discard units of material with defects which might impair quality of work, and units which are too small to use in fabricating work with minimum joints or optimum joint arrangement.
- B. Set carpentry work to required levels and lines, with members plumb and true to line and cut and fitted.
- C. Securely attach carpentry work to substrate by anchoring and fastening as indicated and as required by recognized standards. Countersink nail heads on exposed carpentry work and fill holes.
- D. Use common wire nails, except as otherwise indicated or specified. Use finishing nails for finish work. Select fasteners of size that will not penetrate members where opposite side will be exposed to view or will receive finish materials. Make tight connections between members. Install fasteners without splitting of wood; predrill as or if required.
- E. Anchor carpentry work to anchorage devices or blocking built-in or directly attached to substrates. Secure to grounds, strips, backing, and blocking, of thickness and shape required to secure work and/or equipment in place, as indicated on the drawings or required by conditions. Fasten wood grounds, furring and other engaging woodwork to various types of walls or surfaces with approved types and sizes of nails, ties, and inserts, spaced to provide rigid secure supports.

3.02 ROUGH CARPENTRY: Provide wood grounds, strips, bucks, plates, backing, and blocking of thickness and shape required to secure work and equipment in place, as indicated on the drawings or required by conditions. Fasten with approved types and sizes of nails, ties, and inserts, spaced to provide rigid secure supports.

3.03 ROUGH HARDWARE: Provide all rough hardware necessary or required for installation of the work specified. Use sufficient size and number of spikes, nails, screws, bolts, etc. to insure rigidity, security, and permanence.

3.04 ROOF SHEATHING: Install with face grain across supports, with end joints between panels staggered and located over center of supports. Nail with 8d nails 6" o.c. at panel ends and 12" o.c. at intermediate supports. Provide panel clips each span.

3.05 CLEAN-UP: Remove from the premises all rubbish, debris, and unused materials which may be accumulated during the progress of the work.

END OF SECTION

SECTION 07311

COMPOSITION ROOFING

PART 1: GENERAL

- 1.01 SCOPE: Provide new fiberglass composition shingle roof and flashing, as shown in the drawings, specified herein, or needed for a complete and proper installation. Furnish shingles in full range of manufacturer's standard colors.
- 1.02 RELATED WORK SPECIFIED IN OTHER SECTIONS:
- A. Carpentry Section 06100
 - B. Flashing and Sheet Metal Section 07600
- 1.03 QUALITY ASSURANCE:
- A. Qualifications of Manufacturers: Products used in the work of this section shall be produced by manufacturers regularly engaged in the manufacture of similar items and with a history of successful production.
 - B. Qualifications of Installers: The roofing installer shall have been in the roofing business for not less than five (5) years and approved or licensed by the roofing manufacturer.
 - C. Job Supervision: The installer of this section of the work shall have a competent qualified foreman present and in charge at all times that work under this section is being performed.
 - D. Roofing Inspections: Make all required notifications and secure all required inspections by the manufacturer of the approved materials to facilitate issuance of the specified roof guarantee.
- 1.04 SUBMITTALS:
- A. General: Comply with the pertinent provision of Section 01300.
 - B. Product Data: Submit the following for approval:
 - (1) Manufacturer's specifications and other data required to demonstrate compliance with the specified requirements.
 - (2) Complete materials list of all items proposed to be furnished and installed under this section.
 - (3) The manufacturer's recommended installation and application procedures, when approved, shall become the basis for inspecting and accepting or rejecting actual installation procedures used on the work.
 - (4) Submit shingle samples showing a full range of manufacturer's standard colors.
- 1.05 PRODUCT HANDLING: All materials shall be delivered to job site bearing manufacturer's labels or manufacturer's certification accompanying the packaged material. Protect all materials from adverse weather conditions during transit, storage on site, handling, and installation.

PART 2: PRODUCTS

- 2.01 SHINGLES: GAF "Sentinel" fiberglass composition shingles with manufacturer's 20 year warranty, including manufacturers matching hip and ridge shingles, or equal. Shingles must comply with the following standards:
- A. ASTM D 3018 - fire resistance, UL Class A rating.
 - B. ASTM D 3161 - wind resistance (UL 997).
 - C. ASTM D 3462 - composition and tear resistance
- 2.02 NAILS: As recommended by manufacturer. Staples are not acceptable.
- 2.03 FELTS: ASTM D-226-81, fiberglass unperforated, 36" wide, 30 pounds/square, GAF "Shingle Mate" or equal.

PART 3: EXECUTION

- 3.01 INSPECTION: Examine the areas and conditions under which work of this section will be installed. Correct conditions detrimental to the proper and timely completion of the work. Do not proceed until unsatisfactory conditions have been corrected.
- 3.02 PREPARATION
- A. Complete roof deck repair, felt installation, and roof penetration flashing installation prior to installing shingles.
 - B. Roof deck to be dry. All surfaces shall be swept or vacuumed prior to commencement of flashing. Cover all roof decking with non-perforated 30 lb. asphalt felt, laid parallel to eaves and ridge, lapped 2-1/2" horizontally, 6" vertically, carried up 6" against all vertical walls, and fastened with galvanized large headed roofing nails. Underlay all valleys with full width 30 lb. felt.
- 3.03 INSTALLATION:
- A. General: Application shall be in strict accordance with roofing system manufacturer's instructions and requirements.
 - B. Building Protection: At end of day's work, or when precipitation is imminent, the portion of roof unfinished shall be "in the dry" with roofing felt, constructed to withstand protracted periods of service.
- 3.04: PROTECTION: At completion and before Owner's acceptance, remove all debris and excess material. Exercise care and do not permit structure, decking, or any roofing materials to be overloaded or otherwise damaged.

END OF SECTION

SECTION 07600

FLASHING AND SHEET METAL

PART 1: GENERAL

- 1.01 SCOPE: Furnish and install all the metal flashing, and other sheet metal work as shown on drawings and as specified herein and as required to prevent penetration of water through the roof or related assemblies.
- 1.02 RELATED WORK SPECIFIED IN OTHER SECTIONS:
- A. Composition Roofing Section 0713
- 1.03 QUALITY ASSURANCE:
- A. Qualifications of Manufacturers: Products used in the work of this section shall be produced by manufacturers regularly engaged in the manufacture of similar items and with a history of successful production.
- B. Qualifications of Installers: Use adequate number of skilled workmen who are trained and experienced in the necessary crafts and who are completely familiar with the specified requirements and the methods needed for proper performance of the work of this section.
- 1.04 SUBMITTALS:
- A. General: Comply with the pertinent provision of Section 01300.
- B. Product Data: Submit the following for approval: Manufacturer's specifications and other data required to demonstrate compliance with the specified requirements.
- 1.05 PRODUCT HANDLING:
- A. Protection: Use all means necessary to protect materials of this section before, during, and after installation and to protect installed work and material of all other trades.
- B. Replacements: In the event of damage, immediately make all repairs and replacements necessary at no additional cost to the Owner.
- 1.06 GUARANTEE: The General Contractor and the Roofing Sub-Contractor (if applicable) shall jointly and separately provide a written guarantee warranting all flashing weathertight and free from defects in materials or workmanship for a period of two (2) years from the date of final acceptance. All leaks and defects shall be corrected at no cost to the Owner for the guarantee period..

PART 2: PRODUCTS

- 2.01 PRE-PAINTED SHEET METAL: Pre-painted sheet metal for flashing and valley metal shall be "Colorklad" as manufactured by Vincent Metals, Building Products Group. All materials shall be 24" ga. hot dipped galvanized steel.
- 2.02 FASTENERS

- A. Nails and Fasteners: As recommended by the metal flashing manufacturer.
 - B. Rivets: Material, type, and size as recommended by sheet metal manufacturer.
 - C. Cleats: 24 ga. galvanized steel with minimum width 2".
- 2.03 METAL ACCESSORIES: Sheet metal clips, cleats, straps anchoring devices and similar accessory units as required for installation of work, matching or compatible with material being installed, noncorrosive, size and gauge required for performance.

PART 3: EXECUTION

3.01 INSPECTION:

- A. Surface Conditions: Prior to all work of this section, carefully inspect the installed work of all other trades and verify that all such work is complete to the point where this installation may commence properly. Do not proceed with sheet metal work in areas of discrepancy until all such discrepancies have been fully resolved.

3.02 INSTALLATION:

- A. Fabricate flashing and valley metal from pre-painted metal sheets.
- B. Except as otherwise indicated or specified, fabricate work to comply with SMACNA Sheet Metal Manual," the metal manufacturer's recommendations, and recognized industry practices.
- C. Fabricate for waterproof and weather-resistant performance; with expansion provisions for running work, sufficient to permanently prevent leakage, damage or deterioration of the work. Form to fit substrates.
- D. Form exposed sheet metal work without excessive oil-canning, buckling and tool marks, true to line and levels as indicated, with exposed edges folded back to form hems.
- E. Seams: Fabricate nonmoving seams in sheet metal with flat-lock seams, rivet joints for additional strength where required.

- 3.03 CLEAN-UP: After completion of work, clean roofing cement, sealant and bituminous paint from flashing, shingles, stone, and all surfaces so defaced. Remove all excess materials and scraps from the job and leave all surfaces neat and clean.

END OF SECTION

- B. Storage of Materials: Provide proper storage to prevent damage to, and deterioration of paint materials. Store material in a well-ventilated space designated for the storage and mixing of paint.
- C. Protection: Take all necessary precautions to prevent fire, such as keeping oily rags in U.L. approved, metal containers or removing from building at end of each day's work, etc. Protect adjacent work and materials by suitable covering or other method during work progress.
- D. Replacements: In the event of damage, immediately make all repairs and replacements necessary to the approval of the Architect and at no additional cost to the Owner.

PART 2: PRODUCTS

- 2.01 ACCEPTABLE MANUFACTURERS: Provide all paints, enamels, stains, varnishes, and admixtures of first line quality as manufactured by Sherwin Williams, Glidden, Benjamin Moore, Pittsburg, Sterling 12 Star, or acceptable equal.
- 2.02 MATERIALS: See paragraph 3.05, SCHEDULE OF PAINT TREATMENT for materials. Colors as selected by the Architect, and subject to modification as per paragraph 1.03C.
- 2.03 OTHER MATERIALS: All other materials, not specifically described but required for a complete and proper installation of the work of this Section, shall be new, first-quality of their respective kinds, and as selected by the Contractor subject to the approval of the Architect.

PART 3: EXECUTION

- 3.01 INSPECTION: Prior to installation of the work of this Section, carefully inspect the installed work of all other trades and verify that all such work is complete to the point where this installation may properly commence. Verify that painting may be completed in strict accordance with the original design and with the manufacturer's recommendations as approved by the Architect. In the event of a discrepancy, do not proceed until all such discrepancies have been fully resolved.
- 3.02 SURFACE PREPARATION: Perform all preparation and cleaning procedures in strict accordance with the paint manufacturer's instructions and as herein specified. Remove all hardware, plates, lighting fixtures, and similar items in place and not to be finish painted, or provide protection prior to surface preparation and painting operations. Remove, if necessary, for the complete painting of the items and adjacent surfaces. Reinstall the removed items by workmen skilled in the trades involved, after painting is completed.
 - A. Existing Surfaces: If in sound condition and of uniform porosity, no primer is required (unless required for bonding of specified paint type). Remove rust, dirt, grease, and loose and peeling paint from surface and spot prime with appropriate primer. Remove surface contamination by washing with powered commercial cleaner. Wash thoroughly and allow to dry. Dull glossy surfaces with fine sandpaper or steel wool. Spot prime with appropriate primer. Paint as specified.
 - B. Wood: Clean wood surfaces to be finished of all dirt, oil, or other foreign substances with scrapers, mineral spirits, and sandpaper, as required. Sandpaper smooth those surfaces exposed to view, and dust off. Prime, stain, or seal wood required to be job painted immediately upon delivery to job. Prime edges, ends, faces, undersides, and backsides of such wood, including cabinets, counters, cases, etc. After priming, fill holes and imperfections in finished surfaces with putty or plastic wood filler, sandpaper smooth when dried.
- 3.03 APPLICATION:

- A. Apply paint by brush, roller, spray, or other acceptable practice in accordance with the manufacturer's directions. Use brushes best suited for the type of material being applied. Use rollers of carpet, velvet back, or high pile sheep's wool as recommended by the manufacturer for material and texture required.
 - B. The number of coats and paint film thickness required is the same regardless of the application method. Do not apply succeeding coats until the previous coat has completely dried. Sand between each enamel or varnish coat application with fine sand paper to produce an even smooth surface in accordance with the coating manufacturer's directions.
 - C. Apply additional coats when undercoats, stains, or other conditions show through the final coat of paint, until the paint film is of uniform finish, color and appearance.
 - D. Give special attention to insure that all surfaces, including edges, corners, crevices, etc. receive a film thickness equivalent of that of flat surfaces.
- 3.04 CLEAN-UP: Thoroughly clean all spots, smears, spills, etc., remove from the site all discarded paint materials, rubbish cans and rags at the end of each work day.
- 3.05 SCHEDULE OF PAINT TREATMENTS:
- A. Exterior Wood: 1st coat, exterior wood primer. 2nd & 3rd coats, Semi-Gloss Acrylic Latex.

END OF SECTION

JAMESON

ARCHITECTS P.A.

BIOGRAPHICAL AND OTHERWISE.

BY THE AUTHOR.

My public career began twenty-five years ago, with my election to the pastorate of the Centennial Baptist Church of Helena, Ark. At that time I was only twenty-one years of age, and the church had a membership of twenty-five. When quite young, my highest ambition was to be pastor of some good church, and beyond that I had no desire for leadership or prominence. But by the uncompromising determination of the people hitherto, it has been impossible to evade the task of leadership in nearly all things with which it has been my privilege to be personally connected. Shortly after the beginning of my pastoral career, the demand for an associational

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organization of the Baptist churches in the section where was located the faithful little flock over the which the Holy Ghost had made me overseer, was imperative.

Strange as it was, all eyes seemed to rivet upon the humble pastor of Centennial Baptist Church for leadership in this matter of associational organization. With a desire to please my Heavenly Father and to advance his kingdom on earth, I consented to do the best I could with the aid of a few devout brethren who had determined upon such an organization. In obedience to the popular command, we went to work and organized what is known as the Phillips, Lee and Monroe County Baptist Association, and for twenty-two years the brethren composing this grand body have unanimously looked for counsel or advice in all the work of the association, to the same humble source to which they looked in the beginning of the organization of that body. It may be said to the credit of this association that it is, perhaps, the only one in the United States that requires the churches each year to send up money for Home and Foreign Missions, for educational work and all the other work of the denomination. It is indeed and in truth a missionary organization.

My first meeting with the Baptist State Convention of Arkansas was in 1880, and at this session of the Convention I was chosen as Secretary and was re-elected the following year; but in 1882, I was chosen President of the Convention and have been kept in that position for nineteen consecutive years. One of the most satisfactory and highly valuable legacies to the claim of the writer is that he enjoys the confidence and esteem of all the Baptists of the State. At the time of my election to the Presidency of the Arkansas Baptist State Convention, there was a membership in the State of only thirty thousand, and there was not a single educational institution in the state operated by colored Baptists. But now they have a membership of seventy thousand, five high schools and one college. The college is located at Little Rock, the capital of the State, and stands second to no school for the training of the colored youth of the South. The denomination in the State has also a printing plant worth five thousand dollars and sends out a weekly paper (now the "Baptist Vanguard," but formerly the "Arkansas Times"), which is equal to the best denominational journal in the country. The management and editing of this paper started nineteen

years ago, was the first effort of the writer at journalism. In attempting to found and build the Arkansas Baptist College, we were not ignorant of the fact that the task was a weighty one, and knew that for awhile it would seem unavailing toward the great end before us. But my cohorts and I relying upon the truth and spirit of the adage, "Where there is a will there is a way," proceeded with a view of spending a lifetime at the great task, not expecting to live long enough to see even the main building of the

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✓ institution completed, but rather urged our associates and followers that we would do a marvelous work to buy and pay for the ground and lay the foundation of a great school out of our scanty means for the next following generation to build upon. Unlike most of our people who have built up educational institutions since the Civil War, we decided that instead of begging the means from the good white people of the North, who had given so much for like causes, we would endeavor to buy and build from the means given by our own people, thereby giving ourselves a practical knowledge of such a work and that would be an inspiration to those who are to follow. And in a large measure we have succeeded, having received only one thousand dollars from the American Baptist Home Mission Society for building purposes. It is due that Society, however, to say that it has been our constant friend and has given each year liberally to aid our Board in paying teachers' salaries. The amount of work which was laid out to do in fifty years has been done in seventeen, and now, from past demonstrations, the comparatively few Baptists in our State Convention challenge the colored Baptists of any State in the Union to compete with them in the amount of work accomplished each year for the denomination at home and abroad. But these great accomplishments are not the work of any one man or two, but are the result of united action on the part of the leaders all over the State.

During the first years of my pastoral life, very close attention was given to the local work of the church, and every interest of the people, so far as could be known, was carefully studied and looked after until the entire congregation became to look to the pastor for advice in all matters of a public character. No concern was ever felt about a support by this pastor; but having looked after their every interest, the church in turn looked after his. This church is one of the strongest in the State, and agrees each year to give as much for the various causes of missions and education as is necessary to sustain a competent pastor. The church having succeeded in coming up to be one of the foremost in the state under my pastoral guardianship, and having been chosen President of the State Convention. I felt that no expression of higher regard remained for me, and there was no desire on my part for greater notoriety. But the Lord willed that I should labor on, and in this light have all the public expressions of confidence reposed in me been received. Hence, in 1894, when our National Conventions were assembled at Montgomery, Ala., the presidency of the Foreign Mission Convention of the United States was placed upon me. The work of the Convention had almost ceased to receive the hearty support of the churches, and it was with a feeling of reluctance mingled with humility, that I yielded to the insistence of the brethren to accept the position of President, which had been tendered by an almost unanimous vote, and, indeed, was only influenced to

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take up such responsibility with the understanding that I would not be required to continue in said position after the first year. The entire time between the meeting at Montgomery, in 1894, and the one at Atlanta, in 1895, was devoted to the reorganization of the work. In this effort, the officers of the Convention had, as in other matters, the hearty co-operation of our brethren.

The meetings at Atlanta, in 1895, merged all the Baptist organizations into one Convention to be known as the National Baptist Convention. At this time I was again called to the presidency of the consolidated body and have been re-elected each year since that time, although contrary to my expressed intention, and accepted the position more as a duty than an honor. The plan adopted by the Convention, by which the work of the denomination was to be conducted by Boards, originated in the same minds which conceived the idea of the great National Convention and has proven a wonderful success. While the president has been only ex officio connected with the Boards which sprang into existence at the time of the Atlanta consolidation, he has devoted most of his time to the work which they represent. He has been officially connected with the Publishing Board since its organization, as editor of the Convention series of periodicals. Indeed, long before the colored Baptists had undertaken to do a publishing business, he advocated in public and in private the establishment of such an enterprise. With that end in view, he was appointed to read a paper before the National Convention which met in Washington, D. C., in 1893, which paper was ordered published and distributed.

When the plans were being laid to carry out the order of the National Baptist Convention respecting the publishing business, the matter of correspondence was put upon the writer, while Dr. R. H. Boyd looked after the other business. No attempt will be made in this chapter to give even an outline of the marvelous success which has come to the publishing department of the denomination. It may be said, however, that the beginning of this enterprise brought forth a storm of opposition from many who had been prominent in the affairs of the Convention. But we endeavored to deal charitably with all who opposed the effort and this conservative course has won over nearly all the Negro Baptists to the support of the enterprise. The rapidity with which the colored Baptists have developed since the consolidation of the several conventions is indeed wonderful and is owing largely to the unanimity which has characterized the entire brotherhood from Maine to California, and from the Lake to the Gulf, and is an irrefutable argument of what can be accomplished by united action. In the midst of the prosperity and success which came to our cause by reason of our union and the approval of a kind Providence, the greatest personal joy lies in the fact that we have had, so far as we have been able to learn, the entire confidence and support of those who are the leaders in the work.

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In public matters aside from denominational work, a very great draught has been made upon my time. The first call of this kind was in 1881, when the position as one of the directors of the city public school was kindly tendered me. I served this position three years, declining a second nomination. In 1884, I was chosen as alternate delegate at large to the National Republican Convention, which nominated James G. Blaine for President; in 1892, was chosen without opposition a delegate from the first district of Arkansas to the Convention which nominated

Benjamin Harrison for President; and again, in 1900, delegate from the first district of Arkansas to the Convention which nominated William McKinley a second time for President.

Notwithstanding the fact that my hands have been full of religious work for all these years, I have found time to be at and a member of every Republican Convention held in the State for the last past twenty years. I have never been with that class who hold that ministers of the Gospel should have nothing to do with politics; indeed, I believe that they should interest themselves in all public questions, and while not bidding for office, should exert their influence in favor of good men for public service. I have never had a desire to hold a political office, but gave way to the pressure brought to bear by friends to become a candidate for Recorder of Deeds for the District of Columbia, in 1897, and finally consented to make a formal application which was supported by hundreds of personal endorsements, as well as the endorsement of the State and congressional committees of the party in my State. A few endorsements are hereafter given which are humbly regarded as a far richer treasure than the office could have been, had the appointment been made in my favor.

E. C. M.

Our History



Message from our President:



Dr.
T.B.
Boyd,
III

Our history of The National Baptist Publishing Board boasts only a modest beginning. But what was begun as the efforts of a few faithful associates has grown into an international company with an unparalleled range of products and services for the African-American church.



The National Baptist Publishing Board was born in 1896 from the concerted effort of R. H. Boyd, a man whose determination and perseverance led him to establish the Publishing Board with few resources but an unlimited vision for biblical materials written by African-Americans.



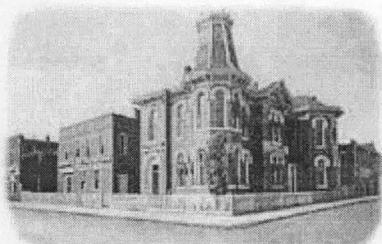
The first products offered by the fledgling company included a Sunday school teacher's manual, student lesson leaflets and picture lesson cards. Within a few short years, the product range had grown to include song books, pastoral aids and teaching helps. At the time of Dr. Boyd's death, the National Baptist Publishing Board was not only the largest African-American publishing firm, but also a prominent producer of church furniture and a national distributor of Negro dolls.



In 1922, Dr. Henry Allen Boyd, became the second generation to lead the company. He was a skilled businessman and the company flourished under his leadership. Dr. H.A. Boyd made significant contributions to the black community through his civic involvement, but he is best remembered for his formative work with the annual Sunday School Congress. Dr. T. B. Boyd, Jr. followed in his grandfathers footsteps with his election as Executive Secretary-Treasurer in 1959. He had trained in every department and he guided the company through a period of tremendous growth. By 1969 the business had doubled over the previous 10 years, and product distribution was extended internationally.



In 1976, the Board of Directors appointed Dr. T.B. Boyd III to the Board making him the youngest such executive to hold the position in history of the company. In 1979, he continued the family legacy with his election as President and C.E.O. Under his leadership, the National Baptist Publishing Board has remained constant in its commitment to provide the very finest biblical literature, written and interpreted by African-Americans. Today the Publishing Board markets a complete range of products, specializing in Christian education resources and church administration aids.



We strive to provide continually improving materials that contribute to the spiritual growth of our church and community and to provide opportunities for reaching others with the Gospel of Christ. Through advanced technology, we expect to meet our present demands more efficiently so that we can face tomorrow's challenges productively. As we reach beyond this historic milestone of 100 years, we are committed to developing biblical resources to meet contemporary needs. With a

remembrance of our history and a vision for the future, we will continue our rich heritage of progress. We invite you to join us as we embark on our Second Century of Service.

Dr. T.B. Boyd President/C.E.O

QUICK FACTS ON ELIAS CAMP MORRIS

By Maya Catherine Harris

- ◆ Born in May 7, 1855, Died September 5, 1922.
- ◆ E. C. Morris was a shoemaker, and teacher by trade until age 33, but felt a call to the ministry since the age of 19.
- ◆ 1879, became the pastor at Centennial Baptist Church of Helena, Arkansas. This is the only church in which Morris ever held that position.
- ◆ Morris established and, for the first two years edited, the first religious paper published by blacks in Arkansas.
- ◆ 1884, organized the Arkansas Baptist College. For 16 years he was Chairman of its Board of Trustees. He was also elected President of the Arkansas Baptist State Convention that same year.
- ◆ 1894, Morris was elected President of the National Baptist Convention.
- ◆ Morris was a delegate to every Republican National Convention from 1884-1908 and was the alternate delegate at large to nominate William H. Taft. He was a delegate to the Arkansas State Republican Convention for 40 years.

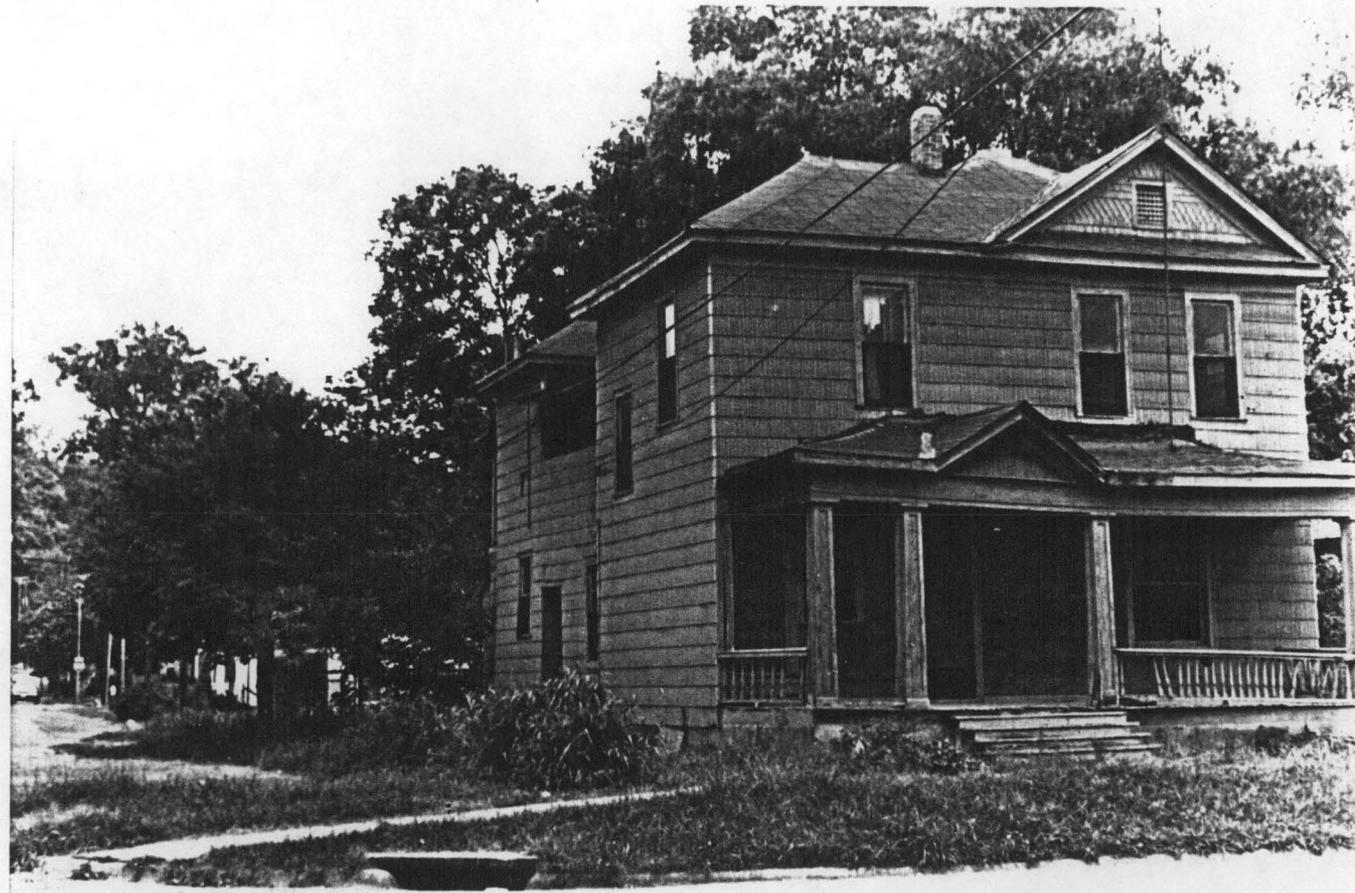


E.C. MORRIS House
C. 1976
401 Columbia, Helms, AR

E. C. MORRIS HOUSE

C. 1976

401 COLUMBIA, HELWA, AR





National Baptist Convention, USA

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I. Group Profile

1. **Name:** National Baptist Convention, USA
2. **Founders:** Reverend David George, Reverend George Lisle, Brother Palmer (first name not known)
3. **Date of Birth:** The only information about Palmer is that he was an itinerant preacher who regularly visited slave plantations along the Savannah River. As for Reverend George, he was born a slave in 1742, likely near Silver Bluff, SC. A date and place of birth is not known for Rev. Lisle, the British officer's servant who occasionally preached at the church at Silver Bluff (Pelt and Smith, 30).
4. **Birth Place:** Rev. George was born near Silver Bluff, but because of their slave origins the places of Palmer and Lisle's births are not documented.
5. **Year Founded:** 1773-1775
6. **Sacred or Revered Texts:** The Holy Bible
7. **Cult or Sect:**

Negative sentiments are typically implied when the concepts "cult" and "sect" are employed in popular discourse. Since the Religious Movements Homepage seeks to promote religious tolerance and appreciation of the positive benefits of pluralism and religious diversity in human cultures, we encourage the use of alternative concepts that do not carry implicit negative stereotypes. For a more detailed discussion of both scholarly and popular usage of the concepts "cult" and "sect," please visit our [Conceptualizing "Cult" and "Sect"](#) page, where you will find additional links to related issues.

Although the beliefs of the NBC, USA are identical to the beliefs espoused by mainline Baptist and other Christian denominations, the National Baptists place a great deal of emphasis on activism. This activism is rooted in the goal of "transcending the evil of [the] day and generation" (Jackson, x.) The National Baptists seek to displace the modern church from its place of passive piety and move instead to "universal activism...[including] the ideas of the social gospel for civil rights and first class citizenship" (Ibid). Because the NBC, USA places such focus on a universal fight for equal civil rights, it is often at odds with its less radical mainline counterparts. A good example of this split is the National Baptist's official platform on civil rights:

"Protest has its place under the supreme law of the land and will and must continue as long as there is one vestige of racial discrimination and segregation in this fair land of ours" (Ibid, xii) .

For this reason, it is difficult to identify the NBC, USA as a sect, because there are not any fissures in theology between this group and mainline Baptist traditions. However, it is clear that the intentions of the group have always been to give black Baptists the opportunities for leadership, education, political empowerment, and spiritual growth that were not afforded them in other societal structures, including mainline religions. It is because of these different goals that the convention grew so quickly after the Civil War and during the Civil Rights Era: "it provided the necessary freedom for the newly-freed and partly because it provided avenues for leadership roles not possible in other more structured church groups" (Jackson, 24).

8. **Size of Group:** Originally, the Negro Baptist church had eight regular members. Today, the National Baptist Convention boasts more than 8.5 million members, making it the largest African-American organization in the world. However, recent allegations suggest that National Baptist leaders may have inflated membership numbers in order to entice profitable marketing plans from credit card and insurance corporations (SP Times, Feb. 11, 1999). Other critics also suggest that the convention's membership list "never exceeded 15,000" (Lubbock Avalanche-Journal, Jan. 29, 1999). Bonita Henderson, a former assistant to the President, said the figure of 8.5 million was simply a guess: "Dr. Lyons told me nobody really knew. They just gave out the number" (Ibid). Rev. H.L. Harvey, the convention's statistician, admits the figure of eight million is simply an estimate, but denies any knowledge of false membership mailing-lists.

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II. History:

The National Baptist Convention, USA was first established in Silver Bluff, SC, twelve miles from Augusta, GA. The first church sprang up on the plantation of aristocrat John Galphin (Pelt and Smith, 29). Apparently, Galphin was quite religious and took a vested interest in the spiritual lives of his slaves; therefore, he accepted the services of itinerant preacher Brother Palmer, who often visited the plantation. Palmer, along with Rev. David George, held regular meetings on the plantation, developing a core congregation. Letters of Rev. George describe this foundation:

"Brother Palmer appointed Saturday evening to hear what the Lord had done for us, and the next day he baptized us in the mill stream. Brother Palmer formed us into a church, and gave us the Lord's Supper at Silver Bluff (Ibid, 31)."

After Palmer's initial founding, Rev. George took over the pastoral duties for the church, which grew to 30 members until the British occupation of Savannah. After the occupation, the church was led by Rev. George Lisle, a servant of a British officer (Ibid, 32). The church at Silver Bluff survived and prospered throughout the Revolution, and today The Silver Bluff Baptist Church stands today as a lineal descendant of the first Negro Baptist church in America.

From its humble beginnings, the actual National Baptist Convention grew out of the unification of three separate black Baptist groups. The Foreign Mission Convention, the American Baptist Missionary Convention, and the African Mission Convention joined forces in Atlanta in 1895 as a way of promoting Christian missions abroad, as well as providing opportunities for leadership and spiritual growth for American blacks. The Convention founders created a list of goals for this group:

- *Promote personal piety, sociability, and a better knowledge of each other;*
- *Have an understanding as to the great ends to be reached by the denomination;*
- *Encourage our literary men and women, and promote the interest of Baptist literature;*
- *Discuss questions pertaining especially to the religious, educational, industrial, and social interests of our people;*
- *Give an opportunity for the best thinkers and writers to be heard;*
- *Be more powerful for good and strengthen our pride in the denomination (Ibid, 90).*

This list illustrates the main role of the convention: to "prepare the Negro for full participation in the life of American democracy" (Ibid, 90). The church saw itself as one of the only venues in which American blacks were able to hone and exercise their talents, and therefore wanted to provide a comprehensive organizational structure in which to act.

These goals were continued into the twentieth century, under the leadership of President Philip F. Morris, but focused especially on education: "this convention was to...assist graduates of [Baptist] schools in securing positions; to provide a fund for the assistance of promising young men and women; and to bring together the educators of the Negro Baptists" (Jackson, 64) In 1889 the Executive Board initiated a "Campaign of Education," which was intended to further help African-Americans achieve success. NBC, USA leaders hoped to "give the light they need, and then push them for all they are worth. This is the only sure way to make success possible" (Ibid, 65).

By far the most significant issue during these years was the development of two schools of thought among black Baptists. One group preferred to remain predominately under the control of white Baptists in the areas of education and economic advancement, while another group believed the time had come for black people to manage their own lives; this latter group is referred to as the "progressives" (Ibid, 75). Leaders of the progressive movement "believed they could be self-supporting without having some white organization dictate policies and procedures to them...[but] they were perceptive enough to realize that control resided in the hands of those who financed a project. [They] began to insist more and more on establishing, owning and controlling some colored Baptist schools with which white people could not interfere" (Ibid, 75).

?

President Morris, who sided with the progressives, stated that "the National Baptist Convention would have to be respected by the white Baptists, who, up to this point, had refused to acknowledge that the Negroes had organized into a viable group" (Ibid, 83). It was during this first crisis that members and leaders within the National Baptist Convention began to disagree over the extent to which the organization should be involved in the struggle for black freedoms.

In 1922 the Presidency was passed to Dr. L.K. Williams, who sought to use cooperative means to repair the split that had taken place under President Morris. In 1924 he presented "The Cooperative Plan", which was to promote "cooperation between Baptists of all races and sections...[which] is both desirable and

profitable" (Ibid, 132). Williams' motivation for this plan was born out of distaste for the fight between the progressives and the more conservative members, but he was also deeply influenced by the violence he witnessed during the 1919 race riots in Chicago. These two events convinced Williams that interracial tensions must be soothed if progress was ever to be made (Ibid, 134).

This rhetoric enjoyed a great deal of popularity among convention leadership, but Dr. Williams' optimism was put to the test in 1930, when the Edward Peirson, the NBC's auditor, was found beaten and murdered in Scottsboro, Indiana (Ibid, 154). Williams considered resigning his post, but eventually decided that "he must not let hot-headed men or righteously indignant, ordinarily calm men, smarting under a great wrong, tear down the solidarity leaders had striven fifty years to build up...the Convention must not be sacrificed to men's cry for revenge" (Ibid, 154). Williams' perseverance was rewarded with a successful fellowship between the National Baptists and the Southern Baptists, which culminated with the founding of the interracial American Baptist Theological Seminary in 1924 (Ibid, 172).

When Dr. D.V. Jemison assumed the Presidency in 1940, he maintained much of Williams' philosophy of compromise. As Jackson documents, "there was no retreating from the basic principles proclaimed in the Federal Constitution. Rev. Jemison's firm commitment for the rights of his people could not be questioned. A southern-born leader, he too had learned the importance of the spirit of cooperation" (Ibid, 179). In spite of increasing militancy among blacks in the 1950's, Jemison managed to maintain the "great fellowship that had been developed. His message was one of dedication and consecration. He won the love and respect of men of all ages and groups" (Ibid, 213).

Jemison resigned in 1953 due to failing health, and Dr. J.H. Jackson was elected to be the next president of the convention. Jackson assumed this post at a time of uncertainty in America, as the Supreme Court was debating the doctrine of "separate but equal" (Ibid, 228). The new president felt the Convention should take a more definitive stand on civil rights, including protest against segregation and discrimination: "protest is necessary and will always be necessary as long as there is one American citizen who believes that [racism] is right" (Ibid, 237).

At the same time, Jackson's administration maintained a great deal of focus on education, and in 1955 the Convention established scholarships to be given to either white or black students. The NBC leadership believed "that this scholarship became a good way to tell American that the organization believed in integration not only when it meant increased opportunities or cultural advantages for Negroes but also when it demanded gifts and sacrifices from them" (Ibid, 253).

Under the Jackson presidency the NBC became more active with civil rights groups like the NAACP and SCLC, and NBC members participated in organized bus boycotts (Ibid, 281). Although the group was somewhat active in the civil rights movement, they maintained a strict focus on religion as a catalyst for freedom. The National Baptists created a theme during the civil rights movement, called "Freedom Through the Christian Religion," and held several meetings on how civil freedoms are addressed within the faith (Ibid, 312). The church held to a simple view on civil rights and Christianity: "the Christian church is by structure and mission committed to the cause of freedom; hence, the church cannot escape its belief and its dedication to the cause of freedom" (Ibid).

The National Baptists remained active in the civil rights struggle throughout the 1950s, holding symposiums on the "National Baptists Facing Integration: Shall Gradualism Be Applied?" (Ibid, 316). The group also participated in the Urge Congress Movement of 1957, in which black and white civil rights groups lobbied

congressional representatives in favor of civil rights legislation (Ibid, 320). The church took its most radical stance on civil rights after the gruesome murder to Emmitt Till, stating:

This recent tragedy reveals a great need for the type of civil rights legislation that will give the Justice Department the power and the authority to take full charge where the law enforcement agencies of our several states fail or are hindered by the ancient traditions of discrimination and segregation. While we believe in mercy as Christians, we believe first in justice" (Ibid, 360)

Under Jackson's leadership, the convention drafted a recommendation for dealing with the racial problem in America. This "Re-Affirmation of our Faith in the Nation" dealt with myriad issues, and stressed the importance of the supremacy of equal rights law, the sinful nature of discrimination and segregation, the importance of citizen activism, and voluntary togetherness of the races (Ibid, 365).

During Jackson's tenure, the convention became substantially more involved in the cause of civil rights, but it never embraced any kind of separatist philosophy. Indeed, Jackson writes that "this was not a back-to-Africa movement in the sense of deserting one's ties and one's homeland in the United States," but rather an expression of the Christian beliefs of love and equality as children of God (Ibid, 367).

This history is the seed from which today's convention grew. The National Baptist Convention of the 20th Century maintains a deep faith in its Christian principles. It is clear that the NBC, USA maintains a more progressive socio-political stance than other Baptist groups. In 1991 the NBC, USA joined forces with the Southern Baptist Alliance, a dissident Baptist group, in an attempt to "oppose the takeover of the Southern Baptist Convention by fundamentalists" (Christian Century, 1991:801). To further this, the NBC, USA and the SBA issued a "Call to Repentance" theme, in which the Southern Baptist Convention was to issue a national apology for protecting slavery and slave owners (Ibid). It is probably the splits over political issues that differentiates the NBC, USA as a sect from mainline Baptist theology.

In spite of political differences, the crux of all of the NBC, USA's social, economic, cultural and political activism is rooted in its theology: "that substance, that power, that creativity...that nestles in the very heart of the cosmic structure and that influences the minds and souls of those who profess to be Christians. The National Baptist Convention, USA is an example of what can happen when an organization will be both active for the growth of itself and for its fellowmen in obedience to God our maker and to our Lord, Jesus Christ (Ibid, 580, 585).

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III. Beliefs of the Group:

The National Baptist Convention, USA, has adopted articles of faith known as the New Hampshire Declaration of Faith. These tenets have been adopted by more Baptist churches than any other other declaration in the world. (NBC USA webpage) The National Baptists' website covers a number of issues concerning the faith, and several of these are delineated here:

Scriptures: the Holy Bible is the one document of faith, and the Baptists believe that it was "written by men divinely inspired...without any mixture of error." It is the

"supreme standard" against which all human actions are to be judged.

The True God: there is only one God, the perfect creator and ruler of the universe. The Baptists also embrace the idea of the holy trinity, in which God, his son Jesus, and the Holy Spirit, exist as three distinct entities in one essential, holy being.

The Nature of Man: man was created as a perfect being by God (this story is recorded in the biblical book of Genesis). However, man was tempted by Satan to disobey God's commands, therefore causing man to permanently fall out of his state of perfection. For this reason, man has an inherently sinful nature.

Salvation: the only way to escape a fate of eternal bondage to sin is to believe in the redeeming death of Jesus Christ, God's Son. Christ was crucified as a way of atoning for the sins of man, and was raised from the dead after three days. After this Christ ascended into heaven where he rules with God. Whoever believes in the redemptive nature of Christ's death and resurrection shall be saved from sin.

Christ's Return: Baptists believe that Christ will return to earth once again to take all of his believers to heaven. The time of this return is not known to man, as it is the duty of all believers to live in anticipation of the second coming.

Missions and Evangelism: all Christians have a duty to spread the redeeming story of Christ to everyone on earth. Therefore, missions and evangelism play an important role in a successful Baptist organization.

Eternity: those who believe in Christ at the second coming will ascend to heaven (a state of paradise) to reside with the holy trinity. The dead believers will likewise be raised from the dead and 'reborn' with perfect, new bodies in heaven. Those who do not believe in Christ will be relegated to a place of endless punishment, called hell. The heaven and hell distinction represents the final state of man.

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IV. Current Issues and Controversies:

The NBC has been dogged by numerous controversies recently. In 1991 the NBC was accused of offering \$1 million to beauty pageant contestant Desiree Washington, in return for her dropping the rape case against boxer and NBC member Mike Tyson (Christianity Today, 1992:). NBC official T.J. Jamison later admitted that he had offered counsel to Tyson, and had conducted numerous telephone calls with Washington, but denied that these conversations involved money. In spite of such denials, critics of the NBC contended that Jamison protected Tyson in order to elicit multi-million dollar contributions from the boxer to assist with NBC debt repayment (Christian Century, 1993:393). These allegations promoted an FBI investigation into the leadership practices at the Convention.

In 1994, Dr. Henry Lyons was elected as the President of the NBC, USA. The pledge of Lyons' leadership was to recreate the philosophical, spiritual, economic, political, social and educational values under the theme of "Raise a Standard!" (www.nbcusa.org/history)

In spite of such goals, the NBC,USA's troubled continued. In 1996 when Lyons, along with employee Brenda Harris, bought two memberships to the exclusive Nashville City Club with a check from the NBC,USA Builder Fund. When authorities investigated the check, they could not find any reference to the Builder Fund in any of the NBC,USA records. Members of the NBC,USA Board of Directors consistently denied any knowledge of the existence of such a fund (SP Times, July 26, 1997).

Months later, Lyons and convention Public Relations Director Bernice Edwards were also found to have purchased a \$135,000 Mercedes and placed a deposit on a \$925,000 estate in Charlotte, NC. This mystery deepened when Lyons' wife, Deborah, was arrested in March, 1996 for alleged arson and burglary of the estate owned by her husband and Edwards.

State prosecutors investigated these discrepancies further and eventually charged Dr. Lyons with racketeering, fraud, extortion, money laundering, conspiracy and tax evasion (SP Times). Lyons was also accused of grand theft for failing to disburse \$200,000 entrusted to the convention by the Anti-Defamation League.

In February, 1999 Lyons was convicted of racketeering and grand theft, and was sentenced to five-and-a-half years in jail (SP Times, April 1, 1999). Throughout the investigation and trial of Lyons, splits occurred within the leadership of the National Baptist Convention.

Several black pastors called immediately for Lyons' resignation, like the Rev. W. Franklyn Richardson: "The convention has been made to be [Lyons'] accomplice and his protector through all of this" (SP Times, Feb. 28, 1999). Although Lyons did resign his presidency on March 16, 1999, some black leaders feel he has irreparably harmed the mission of the Convention by painting the National Baptists as a people without accountability, responsibility and integrity. Further, some fear that the Lyons scandal will undermine the legitimacy of the NBC,USA as a bonafide church. As Rev. M. Mason Walker stated, "even before this, the larger society didn't see us as a real church, so anything that would support that view would necessarily be negative" (SP Times, Feb., 28, 1999).

Scholars of religion agreed that this episode illustrates the danger that accompany a central charismatic figure: "there are many ministers that teach a theology of leadership that feeds into this idea that the pastor is a person sent by God and, therefore, what he says is gold" (Ibid). Vanderbilt University's sociology professor Darren Sherkat criticized the loose system of accountability that NBC,USA has always maintained, saying it "has been run much more like a kingdom or an empire governed by whoever is elected" (Ibid).

In spite of such criticisms, Lyons maintained a strong base of supporters throughout the ordeal. Rev. E.V. Hill, an influential Baptist minister, said he opposed any actions taken against Lyons as they represented a "racist justice system" in which Lyons simply could not get a fair trial (SP Times, March 2, 1999). In fact, Hill maintained that Lyons may actually be more effective as a pastor in jail, as he could work to evangelize and baptize other inmates.

NBC,USA Vice President S.C. Cureton, Lyons heir apparent, likewise supported Lyons remaining in office in spite of the conviction, saying "If he

can live with it, I can live with it" (Ibid). However, Lyonsfate was being debated by the convention's executive committee. Rev. Lyonsattorneys posed the defense that the traditions of the black church gaveLyons an unusually broad range of powers that may seems at odds with largersociety.

Lacy Curry, a convention pastor, stated that he "could not thinkof anything [Lyons] did under this administration that the previous presidentsdid not have the authority to do. Lyons is free to broker deals with corporations,and is just as free to richly profit from those deals" (Ibid). Curry, ina manner reflective of Rev. Hill, argued that the convention is "only a few minutes out of slavery, [and] can't be expected to have a perfectedmanner of operation" (Ibid). Lyons supporters argued that the black churchsimply entrusts their leaders with a broad range of powers that is seldomunderstood by outside institutions. This 'carte blanc' mentality may, indeed,be the mode of operation for the convention, but it will be interestingto see if this loose system of accountability will lessen the legitimacyof the NBC,USA as a religious institution.

Update:

In September, 1999 The Reverend William Shaw was elected to succeed the Rev. Henry J. Lyons, who was imprisoned for abuse of the power of his office and stealing more than \$4 million. Shaw, 65, has been pastor of White Rock Baptist Church in Philadelphia for 43 years. He beat a field of nine other candidates, running on a campaign of VISA (vision, integrity, structure and accountability). As president of the Pennsylvania State Baptist Convention from 1978 to 1984, Shaw was responsible for the creation of a centralized accounting and budget system.

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IV. Links to National Baptist Convention Web Sites

Homepage of the National Baptist Convention, USA

This is the official website of the NBC, USA. There is a wealth of information concerning specific tenets of belief, as well as other activities of the convention. This site does not contain any information related to the scandal surrounding Rev. Dr. Henry Lyons, the NBC, USA president.

<http://www.nbcusa.org>

St. Petersburg Times Online

The St. Petersburg Times, the hometown of Henry Lyons, had extensive coverage of the Lyons scandal. This link will take you to dozens of newspaper accounts of the scandal, the trial, and a series of human interest stories entitled "The Struggle for the Soul of Henry Lyons". The newspaper has advised us that they plan to maintain a permanent archive of the Lyon files. Should you find they are not available at this location, search on "Henry J. Lyons" on the front page of the St Petersburg Times. On 09/18/99, we accessed over 300 stories with this search. A search on National Baptist Convention yielded 224 stories. Of particular interest is a series of articles entitled The Struggle for the Soul of Henry Lyons

<http://www.sptimes.com/News2/lyons/archive.html>

Philadelphia Tribune

The Philadelphia Tribune, black owned newspaper, covered the Lyons

scandal extensively and has something in the order of 50 articles on their web site under the general title "Lies Lyons And Trying To Make Wrong Look Right".

<http://www.phila-tribune.com/related-lyons.htm>

CourtTV Online

CourtTV offers coverage of the Trial of Henry Lyons and a background story.

http://www.courttv.com/trials/lyons/061899_ctv.html

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S.S

Centennial Church

1882 - Public Baptist Vanguard became model
for A.A religious literature in country

1884 - Ark negro Baptist Conv. secy, pres. 7 state
helped form Ark Baptist College

1894 - Pres - Nat'l Baptist Convention
Ext largest delib body of A.A at time } Nat'l
Gave autonomy to A.A baptists

1895 - advocated A.A rights to est indep
religious assoc.

1905 - Nat'l Baptist Publishing Bd for A.A
Accomp for Morris
allow nat'l circ of A.A religious materials

1884, 88, 1904 - Delegate Rep Nat'l Conv.
Republican work, at state level

1908 - Emissary to Belgian Congo
Defended rights of oppressed pop.

WWE - encouraged blacks to enlist in sermons, etc. across country. Double V w/ DuBois

2.2
C.R.
Nazi's

1903 - Helped organize bi-racial Gentle Convention of America (collect?)

1905 - assisted forming Baptist World Conf (collect?)

1920 - Repub^{ican} Nazi Conv, he represented the A.A. Republican State Central Off.

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(1998 Alumni Newsletter)

Quinton Hosford Dixie, who has been teaching in the department as a visiting lecturer during the academic year 1997-98, has been given a regular appointment in religious studies pending the successful defense of his dissertation. Dixie, who is a doctoral candidate at Union Theological Seminary in New York City, is currently completing his dissertation, titled "The Business of Religion: Elias Camp Morris and the Formation of a Black Baptist Identity, 1880-1920." Elias Camp Morris played a crucial role in the formation of the National Baptist Convention, the largest denomination of African Americans in the United States. Morris came on the scene at a critical point in the religious history of blacks during the post-Reconstruction years.

(Faculty homepage)

Quinton Dixie, Ph.D., Union Theological Seminary (1999). History of African American Christianity, Islam in the African-American Experience, Religion and labor in American Culture.

My dissertation, *The Business of Religion: Institutional Isomorphism and the Quest for Black Baptist Unity, 1880-1915*, covered my interests in black Baptist history and institutional theory. I plan to continue to explore the black Baptist experience in America through the lens of organization theory. I am also interested in religion and economics, and I am working on a collection of essays on black religion and black labor before World War II. Additionally, I have co-edited a book (*The Courage to Hope: From Black Suffering to Human Possibilities*) that will be available fall 1999.

SUNDAY SCHOOL PUBLISHING BOARD OF THE NATIONAL BAPTIST CONVENTION, UNITED STATES OF AMERICA, INCORPORATED (1915-)



In September of 1915, at the annual session of the National Baptist Convention, United States of America, held in Chicago, Illinois, the convention split over issues concerning the ownership and control of the National Baptist Publishing Board, of which Robert H. Boyd was secretary. With this chasm the Sunday School Publishing Board of the National Baptist Convention United States of America Incorporated (SSPB, NBC, USA, Inc.), came into existence. The administrators of the National Baptist Convention, Incorporated (NBCI), under the leadership of the Reverend Elias Camp Morris, established the SSPB in Nashville. It was housed at 409 Gay Street and, for the first five years of operation, was under the direction of attorney Solomon P. Harris and the Reverend William

Haynes. During their tenure in office, Harris and Haynes set about the task of fashioning the NBCI's publishing board. They instituted *The Baptist Voice*, which was prepared for publication and edited by the Reverend J. D. Crenshaw of Nashville. Under the joint leadership of Harris and Haynes, the infant publishing board endeavored to meet the needs of the NBCI. However, it was with the calling of the Reverend Dr. Arthur Melvin Townsend as secretary that the Sunday School Publishing Board moved into a phase of productive growth.

In 1920, the Reverend Dr. A. M. Townsend was called by the NBCI to take over the leadership of its Sunday School Publishing Board. A graduate of Roger Williams University and Meharry Medical College, Dr. Townsend practiced medicine in Nashville and served on the faculty of Meharry Medical College until 1913. It was during 1913 that he began his five-year tenure as president of Roger Williams University. In 1918, Dr. Townsend resigned as president of the university to accept the pastorate of the Metropolitan Baptist Church in Memphis, Tennessee. He held this position for two years, before becoming secretary of the NBCI Sunday School Publishing Board.

Within a year after Dr. Townsend assumed leadership of the Sunday School Publishing Board, there were more than thirty employees and modern printing equipment was installed. The Sunday School Publishing Board was in need of new facilities. Officers of the Convention assigned this task to a committee of three, headed by Dr. Townsend, and authorized purchase or construction of a building for the Publishing Board. Dr. Townsend recruited persons to traverse the country, raising funds from the Convention's various churches, associations, and individuals. With funds raised from 300 donors who each contributed \$100, he purchased the Commercial Hotel on Fourth Avenue and Charlotte, where during antebellum days slave traders gathered to discuss the buying and selling of slaves, along with other goods and merchandise.

The Commercial Hotel was demolished, and Townsend hired the black architectural firm of McKissack and McKissack to design the new building. The construction contract for the new headquarters of the Sunday School Publishing Board was awarded to T. C. Windham, who also was of African descent. On May 18, 1924, the cornerstone of the building was laid. A year and a half later, the building opened on October 19, 1925. Sixty years after the ending of slavery, descendants of former slaves built and equipped a building valued at more than \$800,000. It was completely furnished and was among the most modern and best-equipped publishing houses of its kind in America. At the recommendation of President Lacey K. Williams, the building was named the Morris Memorial Building, in honor of Dr. Elias Camp Morris, who served the NBCI as president for more than a quarter of a century (1894-1922). Five years after the erection of its new building, the Sunday School Publishing Board published Louis G. Jordan's *National Baptist History, U.S.A., 1750-1930*.

In less than twenty years, the mortgage on the Morris Memorial Building was paid off. On November 10, 1942, Dr. D. V. Jemison, president of the NBCI, conducted the formal mortgage-burning ceremony. The "lamp lighter," as Dr. A. M. Townsend was known, continued to lead the Sunday School Publishing Board of the NBCI in a progressive fashion until his death on April 29, 1959. Following his demise, the Reverend Charles L. Dinkins, who was assistant secretary of the publishing board, served as acting secretary until the NBCI met in annual session the following

September. At that meeting, the NBCI passed the torch to OF. D. C. Washington. He served as executive director of the Sunday School Publishing Board for the next fifteen years. Upon the death of Dr. Washington in September of 1974, Cecelia Nabrit Adkins served as interim executive director. Adkins had many firsts to her credit as an employee of the Sunday School Publishing Board. She was the first woman to serve as chief accountant, fiscal agent, and personnel director of the denominational publishing board. In January of 1975, during the mid-winter meeting of the NBCI, she was elected as executive director of the Sunday School Publishing Board. With this election, Dr. Adkins made denominational history and continued to add to her list of firsts by becoming the first woman and the first lay person named as executive director of the Sunday School Publishing Board. Not only did she become the first woman to head the Sunday School Publishing Board, but with her election she became the first woman administrator to lead a denominational publishing establishment--an operation serving more than 35,000 Baptist churches, with a constituency of approximately eight million persons.

Today, the Sunday School Publishing Board continues to prosper. It not only publishes Sunday school and religious materials, it also publishes works on church administration, denominational history, and renown personages who have made invaluable contributions to the culture and history of African Americans.

Linda T. Wynn



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