

VLR 12/7/5
NRHP 3/15/6

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

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

1. Name of Property

historic name Queen Street Baptist Church

other names/site number DHR Number 122-0165

2. Location

street & number 413 Brambleton Avenue not for publication
city or town Norfolk vicinity
state Virginia code VA county Norfolk code 710 Zip 23510

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, 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. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

[Signature] January 25, 2006
Signature of certifying official Date

Virginia Department of Historic Resources

State or Federal agency and bureau

Signature of commenting or other official Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- entered in the National Register
- See continuation sheet.
- determined eligible for the National Register
- See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register
- other (explain): _____

Signature of Keeper _____

Date of Action _____

5. Classification

Ownership of Property (Check as many boxes as apply)

- private
- public—local
- public—state
- public—Federal

Category of Property (Check only one box)

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

Number of Resources within Property

Contributing	Noncontributing
<u>1</u>	<u>0</u> buildings
<u>0</u>	<u>0</u> sites
<u>0</u>	<u>0</u> structures
<u>0</u>	<u>0</u> objects
<u>1</u>	<u>0</u> Total

Number of contributing resources previously listed in the National Register N/A

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

N/A

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: RELIGION Sub: Religious facility

Current Functions (Enter categories from instructions)

Cat: RELIGION Sub: Religious facility

7. Description

Architectural Classification (Enter categories from instructions)

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

Materials (Enter categories from instructions)

Foundation	<u>Brick</u>
Roof	<u>Slate</u>
Walls	<u>Brick</u>
Other	<u></u>
	<u></u>
	<u></u>
	<u></u>

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

8. Statement of Significance

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

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

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

- X A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or a grave.
- D a cemetery.
- E a reconstructed building, object or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

Queen Street Baptist Church
Norfolk (independent city), Virginia

Areas of Significance (Enter categories from instructions)

Architecture
Ethnic Heritage: Black
Religion

Period of Significance 1910-1911

Significant Dates 1910-1911—erection of church

Significant Person (Complete if Criterion B is marked above)
N/A

Cultural Affiliation N/A

Architect/Builder Rossell Edward Mitchell—architect

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

9. Major Bibliographical References

Bibliography

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

Previous documentation on file (NPS)

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

Primary Location of Additional Data

State Historic Preservation Office.

_____ Other State agency

_____ Federal agency

_____ Local government

_____ University

_____ Other

Name of repository: _____

10. Geographical Data

Acreage of Property 1.0 acre

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing		Zone	Easting	Northing
1	<u>18</u>	<u>385511</u>	<u>4079397</u>	<u>3</u>	<u> </u>	<u> </u>	<u> </u>
2	<u> </u>	<u> </u>	<u> </u>	<u>4</u>	<u> </u>	<u> </u>	<u> </u>

 See continuation sheet.

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

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

11. Form Prepared By

name/title: Kimble A. David, Architectural Historian

Organization Commonwealth Preservation Group date: 14 August 2005

street & number P. O. Box 4266 telephone 757 - 923 - 1900

city or town: Suffolk state: VA zip code: 23439

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

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

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

Photographs

Representative black and white photographs of the property.

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

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Queen Street Baptist Church Treasurers

street & number 413 Brambleton Avenue telephone 757 - 622 - 4458

city or town Norfolk state VA zip code 23510

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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**Queen Street Baptist Church
Norfolk (independent city), Virginia**

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Architectural Description

Summary Architectural Description

Queen Street Baptist Church is a Late Gothic Revival edifice constructed in 1910 to 1911 and designed by Rossell Edward Mitchell. It has a rectangular mass and is brick construction crowned with a gable roof. The façade and side elevations are punctuated by Gothic pointed arch windows. A spire rests atop the roof at the façade. The window and door surrounds, and façade are articulated with limestone. Appended to the south elevation is a 1952 educational annex, which was expanded in 1957 along the east elevation wall. Visible within the 1952 annex's north wall are the remnants of the original 1885 church façade with filled window openings. The annex is 7-course American bond brick with a flat roof and metal casement windows. The interior of the church features an open sanctuary with a balcony. The balcony is supported by iron columns and carved wood brackets. Accessing the balcony are narrow wood stairs with ornately carved foliate wood newel posts. The balcony railing is open and the seating is folding wood auditorium chairs. The pews in the sanctuary are curved wood with Gothic foliate motifs at the ends. The pulpit is a stage form with a choir to its south. At the south end overlooking the choir is a baptistery. The church is eligible for listing in the National Register of Historic Place under Criterion C for its Late Gothic Revival style and architectural integrity and Criterion Consideration A for its religious function.

Detailed Architectural Description

Queen Street Baptist Church is situated on the south side of Brambleton Avenue mid-block between Posey Lane and St. Paul's Boulevard. The church is sited near the street along the sidewalk. The area is urban in character though largely changed from its early 20th century densely planned residential setting. In the mid-20th century the street fronting Queen Street Baptist Church was widened to a six-lane road, housing was demolished to the east and west and replaced on the west by an open parking lot, and the erection of a public housing complex. There are other historically African American churches situated to the south of Queen Street Baptist Church, which are the only remnants of what had been an African American residential area.

The Queen Street Baptist Church building opened for its congregants in April 1911. The designs for the building were provided by Rossell Edward Mitchell, a noted architect practicing in Norfolk from 1908 to 1919. The design of the church is Late Gothic Revival in keeping with the Perpendicular English Gothic Revival. The building is Flemish bond brick construction with parapeted walls at the north façade and south elevation. The facade is a three-bay gable end with a central block flanking by recessed walls. The façade is marked by a projecting entrance accessing a vestibule. The entrance

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features three pointed arch doorways with limestone surrounds and engaged Tuscan pilasters. Surmounting the vestibule is a three-part Gothic pointed-arch window with a limestone surround. The façade wall parapet is crenellated and stepped, and features limestone patterning emphasizing the building's verticality. The roof is a gable form clad in slate shingles.

The east and west elevations are marked by a limestone watertable and brick buttresses dividing the side elevations into six bays. Within each bay is a pointed arch stained glass window. The south elevation is partially obscured by the later additions, but features a round vent. The gable wall at this end also features a parapet. There is a chimney appended to the south wall near the east corner.

The interior of the church has an open sanctuary plan with a balcony that wraps the east, north and west walls. The sanctuary ceiling has exposed timbers forming a grid pattern with pendant light fixtures with a Gothic motif. The balcony is supported by Tuscan iron columns and carved wood brackets. The brackets features foliate motifs. The sanctuary contains curved wood pews with foliate carved ends. The pulpit is situated at the south end of the sanctuary and includes a stage. To the south of the pulpit is the choir. To the south of the choir is the baptistery. The choir and baptistery are recessed from the sanctuary's south wall and framed by a pointed arch opening. The balcony is access by narrow stairs at the northeast and northwest corners of the church. The newels at the base of the stairs are carved with a similar foliate motif as seen on the pews and brackets supporting the balcony. Seating within the balcony is on wood auditorium style chairs with metal frames. Flooring within the sanctuary has been covered with vinyl tile and wall-to-wall carpet. The balcony flooring is wood. At the southeast and southwest corners are small rooms at the main sanctuary level and balcony level. The doors accessing these spaces have Gothic pointed arch surrounds.

The windows within the sanctuary are leaded stained glass. Those on the east and west elevations have simple patterning and feature roses, allegorical figures or religious figures. The main three-part stained glass window on the façade features six of the twelve apostles within a Gothic-arched framing. The windows are covered on the outside of the building by a protective translucent plastic sheathing for their preservation.

Appended to the south of the building is a 1952 brick veneered concrete block addition that wraps the southwest corner. The addition has a simple rectangular form and is two stories in height. It features a flat roof with a metal coped parapet. Metal awning windows punctuate the west and south walls. The building is utilitarian in style and does not feature any articulation. The addition is linked to a 1957 addition that extends the length of the building terminating at Brambleton Avenue. This later addition does not abut the church's east elevation, but forms a small courtyard occupied by a poured concrete walkway. This addition is concrete block construction clad in brick veneer. The brick veneer on the

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north elevation is laid in a Flemish bond, while the side elevations are laid in a 7-course American bond. The north elevation features a stepped parapet articulated with limestone coping. There is an articulated keystone on the parapet. Windows punctuate each elevation and are multiple light fixed panes with metal awning windows. The north elevation windows feature limestone stringcourses that form the sills and lintels. The west elevation is dominated by an elevated concrete walkway covered by the building's flat roof that is similar to a loading dock. There are wood double-leaf doors opening onto the walkway from the building. This addition has an overall horizontal emphasis in contrast with the vertical emphasis of the church.

The interior of these additions reflects the modern period of architecture dating to the late 20th and early 21st centuries. The walls are exposed painted concrete block and flooring is vinyl tiling. The ceilings are flat and simple. Offices feature gypsum walls, suspended ceilings with acoustical tiles and florescent light fixtures, and wall-to-wall carpeting. Window and door articulation are minimal and feature metal door frames and integrated window framing within the wallboard.

Within the hallway parallel to the south wall of the church building that links the 1952 addition to the main church is the remaining brick façade wall of the original 1885 church building. The remaining portion has been integrated into the interior wall of the addition. A side wall also remains in the Pastor's Study. Exposed are the gable form with rosette window opening in the gable and two first story window openings. The window openings have been filled with concrete and parged.

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Statement of Significance

Summary Statement of Significance

Queen Street Baptist Church is a Late Gothic Revival-style building exemplifying the simplified Gothic forms used in church architecture of the early 20th century. Erected from 1910 to 1911, it fronts Brambleton Avenue, formerly Queen Street, in the city of Norfolk, Virginia within a formerly thriving African American community. Queen Street Baptist Church was designed by Rossell Edward Mitchell, a noted architect working in the Norfolk area from 1908 to 1919. He is the architect of record of a number of white and African American churches within the city of Norfolk. Begun as an offshoot of Bank Street Baptist Church in 1884, Queen Street Baptist Church sought to integrate the African American congregation, which had been separated at Bank Street Baptist church based upon skin tone. The church serves as an example of the growth of the African American church during the Reconstruction era. The church's Late Gothic Revival style and association with Rossell Edward Mitchell make it eligible for listing in the National Register of Historic Places under Criterion C as well as Criterion Consideration A with a period of significance from 1910 to 1911.

Detailed Statement of Significance

Queen Street Baptist Church was formed by members of Bank Street Baptist Church's congregation.¹ Bank Street Baptist Church, formerly named First Colored Baptist Church of Norfolk was an off-shoot of First Baptist Church, which is thought to be the mother church of Norfolk's African American Baptist congregations. First Baptist Church was formed circa 1800 and comprised an integrated congregation, which became solely African American by 1816.² Numerous African American churches were formed by congregants of First Baptist Church or Bank Street Baptist Church during the late 19th century.

In 1884 sixteen congregants of the Bank Street Baptist Church separated from the church with a young minister, Reverend Richard Spiller.³ Through oral history passed to current Queen Street Baptist Church members, the departure of the members was due to a separation of African Americans based upon skin tone within Bank Street Baptist Church. This concept known as "xenophobia" segregated the African American congregation by the darkness and lightness of the members' skin. Lighter- and darker-skinned members were relegated to different sides of the sanctuary and former slaves were required to sit in the balcony. This form of segregation within the African American race was similar to the separation of the races within integrated churches. Thought to be another form of racism, a group of congregants along with Spiller formed their own church allowing members of different skin

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tone to jointly worship within the church without any division.⁴

The group first held services in a Masonic lodge at the corner of Jefferson and Willoughby Streets in Norfolk. They purchased a lot shortly after their separation from Bank Street Baptist Church on 4 December 1884. The lot was situated on Queen Street east of Hawk Street, and north of the First Baptist Church on Bute Street. The lot cost \$3000 and within six weeks of the purchase a small building was erected at a cost of \$5000.00.⁵ This building was a brick church of one-story with a gable roof. The church was erected at the back of the lot forming a forecourt of open space.⁶ The area at the time of construction was characterized by small deep lots of single-family and multiple-family dwellings. This area was also primarily occupied by African American residents of Norfolk and nearby other African American religious facilities.⁷

In August 1885 streets were renamed in Norfolk to accommodate the addition of lands in Brambleton, a small village east of Norfolk, and to minimize the number of streets with identical names. Additional annexations of lands surrounding the city of Norfolk in 1890, 1902, and 1923 also produced additional street renaming. Queen Street, named in honor of the wife of King George III of England, Queen Charlotte Sophia of Mecklenburg-Stelitz, was renamed Brambleton Avenue.⁸ Queen Street Baptist Church retained its original name, though the street in front of the church is now named Brambleton Avenue.

The church thrived during the late 19th century. Spiller departed the church in 1890 and was replaced by a number of other ministers, including Reverend Brown (1890-1896), Reverend J. B. K. Butler (1897-1900), and Reverend A. L. Sumner D. D. (1900-1903). In 1904 Dr. Fendall Wallace Williams took over the pastorate at Queen Street Baptist Church and led the church for twenty-two years. It was during his tenure that a new church was erected in the forecourt. In 1908-1909, the church commissioned Rossell Edward Mitchell to provide designs for their new church.⁹

In 1908-1909, the church commissioned architect Rossell Edward Mitchell, who was active in the Norfolk area from 1908 to 1919, to design their new sanctuary. Numerous commissions are attributed to Mitchell who designed houses for prominent Norfolks early in his career. He gained prominence in 1909 as the local representative for the architectural firm of Wood, Donn and Deming who had been commissioned to renovate the Norfolk Naval Hospital located in Portsmouth, Virginia. This association led to the prominent commission of the Norfolk YMCA building (1908-1910) with Wood, Donn and Deming. Mitchell partnered briefly from 1914 to 1915 with F. Nelson Wilcox. The Queen Street Baptist Church commission was his first large-scale commission in the Norfolk area without an associated architectural firm, and was the first of a number of church commissions.¹⁰

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In addition to Queen Street Baptist Church, Mitchell also designed the Methodist Episcopal Church in the Larchmont neighborhood in Norfolk (1910-1911), First Calvary Baptist Church in Norfolk (1915-1916), and Norfolk Methodist Episcopal Church in Norfolk (1919). He also provided designs for church additions including the alteration to Bank Street Baptist Church (1915) and Epworth Methodist Church (1915-1917).¹¹

Designed in 1908-1909, the church's architectural source was the Gothic style with its pointed arch windows and Gothic spire. Typical of the early 20th century Late Gothic Revival style, it features Gothic articulation in a simplified rectangular form. The Late Gothic Revival style is rooted in the Gothic style of the 12th to 15th century religious architecture in France, Germany, Spain and England. The predominate forms of the Gothic style are the vaulting and arches, which adapted the rounded Roman arch into a pointed form. This allowed for the redistribution of the building's weight to a downward thrust, which allowed for larger openings within the church naves. Additional supports could be incorporated within the Gothic design and integrated into the walls. With the pointed arch came a vertical emphasis. England had deviated from the traditional Gothic forms in 1350 creating its own style called the English Perpendicular Gothic. The English Gothic simplified the numerous curves and created the fan vault. It also perfected the tower of the earlier Gothic reaching taller than those found in its earlier sources.¹²

The 19th century marked the reuse of the Gothic architecture in what is termed as the Gothic Revival style. Gothic architecture of the Middle Ages originated and was primarily used in church design. The Gothic Revival style became prominent in ecclesiastical design, though some adaptations to other functions were seen in the early 19th century. The Parliament Building (1836) in England deviated from the traditional church form employing the English Gothic style for use in a government facility. The Late Gothic Revival style employed similar ideas and its use was widespread and became most popular in the Collegiate Gothic style at the turn of the 20th century in the United States. The style was also employed for skyscrapers at the turn of the 20th century including the Woolworth Building (1913) in New York and Tribune Tower (1923-1925) in Chicago.¹³ Most architects employed the Gothic Revival style for church buildings, seeing it as the appropriate style of church architecture since its roots were ecclesiastical.¹⁴

The Late Gothic Revival style is considered "smoother" in design than the Victorian Gothic designed in the late 19th century. The style is a fusion of the Classical Renaissance and the Protestant Revolution, which employs the English Gothic style of the reign of King Henry VIII. The Late Gothic Revival style's source is the English Perpendicular style, but evolves from this source into its early 20th century forms developed by individual architects.

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The church was the center of African American life during the Reconstruction era. The earliest African American churches in the Norfolk and Portsmouth area were of the Baptist and Methodist faiths. At first churches for African Americans were required to have a white pastor, who was installed to lead the congregation, but also to ensure that the congregation was not incited to violence or rebellion against slavery. In the period after the Civil War, churches were able to have African American pastors and became more autonomous. By the early 20th century, the Baptists had grown to represent over 30 percent of the church population in Norfolk.¹⁵

Several African American churches erected new edifices replacing smaller churches dating to the immediate post-Civil War period. First Baptist Church, whose origins date to the early 19th century, first worshiped in a frame building before erecting a brick church just south of Queen Street Baptist Church's lot in 1877. In 1906, the small 1877 brick church was demolished to make way for the current Romanesque Revival church designed by Tennessee architect Reuben H. Hunt.¹⁶ Calvary Baptist, who was also formed from a group that separated from Bank Street Baptist Church, constructing their church in 1915-1916. This building was designed by Rossell Edward Mitchell during his brief partnership with F. Nelson Wilcox.¹⁷ Mitchell, who is attributed to the design of Queen Street Baptist Church, also prepared the architectural plans for the annex to Bank Street Baptist Church.¹⁸

Like other 19th century African American church congregations, Queen Street Baptist Church sought to enlarge their earlier modest church. The new church was completed in 1911, and on April 16, 1911 the last service was held in the first church erected in 1885. The congregants worshiped in the 1885 building at 10:00am and then ceremoniously marched to the newly constructed building for services at 11:00am. The 1885 church was retained for use as an educational facility and offices for the church administration. The new church's construction was paid through a mortgage, which the congregation was able to pay within eight years. They held a ceremony in November 1919 to burn the mortgage papers.¹⁹

The church grew during Reverend Williams' ministry. He led one of the largest citywide revivals of the Baptist Conference in Norfolk. During the revival's four week period bars, gambling houses, and houses of ill repute were closed. The revival is attributed to have converted five thousand people and four hundred new members joined the church. Williams is also attributed to the increase in land holdings of the church. In 1915 a parcel was purchased at the corner of Cumberland and Queen Streets, and two lots were purchased on Cumberland Street. One of the lots was used as a parsonage. In 1920 a house on Calvert Street was purchased and used as a retirement home. During the late 1920s land was purchased adjoining the church to the east.²⁰

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Additional land was acquired during the 1940s on the east side of the church. In 1944 plans were made to build an educational annex. In addition the church's expansion was designed to increase the space within the building for the growing congregation. The lots adjacent to the church on the east side were acquired for this purpose. In 1952 the educational annex was designed by Dr. Harvey Johnson, then pastor of Ebenezer Baptist Church. He became the architect and general supervisor for the church's building program during this period. The educational annex was a simple two-story addition to the rear of the 1910-1911 church, and was not in keeping with the Late Gothic style.²¹ The educational annex accommodated a number of rooms for the various functions of the church and was located on the site of the former 1885 church building. It was believed that the 1885 building had been demolished to accommodate the newly constructed annex. The open walkway that had separated the original 1885 church and the 1910-1911 church was enclosed by this addition creating a continuous enclosed space.²²

The late 1950s were a tumultuous period in Norfolk's history primarily due to problems with the integration of public schools. Virginia had passed legislation in 1956, which ordered that public integrated schools be closed and removed from the public school system. This was a direct reaction to the 1955 Supreme Court case, "Brown versus Board of Education, Topeka, Kansas" which dictated that segregation of public schools by race was unlawful. On 7 June 1958, Norfolk's U. S. District Court Judge Walter E. Hoffman ordered Norfolk's school board to integrate Norfolk's public schools with 151 African American students who had applied for admission to all-white schools. The Norfolk School Board rejected the students' applications due to what they perceived as concerns for the student's safety and place of residence. Hoffman rejected the board's findings and ordered that seventeen African American students be admitted to all-white schools. The school board requested a delay in Hoffman's order until September 1959 at which time they believed the Supreme Court would reconsider their position. Hoffman refused and the Fourth Circuit Court of Appeals concurred with Hoffman's decision on 27 September 1958. Norfolk high and junior high schools closed that day to all students as a sign of "Massive Resistance" against the integration of public schools.²³

In response to a lack of public schooling in Norfolk, Queen Street Baptist Church, along with other African American and white churches in Norfolk, provided educational courses for students who were locked out of public education. Their newly constructed education wing designed for the promotion of religious education had found a new function as a public school for not only its congregation, but for other African American children who were unable to attend school.²⁴

The African American housing that once surrounded the church was demolished and replaced with large scale commercial buildings, open parking lots, and a garden-apartment-style public housing complex. Like many urban city centers, Norfolk's redevelopment efforts in the last half of the 20th

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century eradicated numerous sub-standard housing units and redefined the urban core of its downtown. In response, many of the members of Queen Street Baptist Church have moved from the immediate neighborhood, beginning as early as the 1950s.

During a 2000-2004 renovation, it was discovered that two portions of the original walls of the 1885 church were encased within the annex's walls.²⁵ The original brick façade was visible, including its rosette window opening within the gable and door and window openings on the first story. This was revealed and incorporated into the current renovation in a hall parallel to the south wall of the 1910-1911 church building.

The church continues to thrive though much of the surrounding area has changed in function. Queen Street Baptist Church retains its original site and character within the city of Norfolk. It is eligible for listing in the National Register of Historic Places under Criterion C with Criterion Consideration A for its architectural design in 1910-1911.

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Endnotes:

- ¹ "Queen Street Baptist Church Centennial Book," (Norfolk, VA: Queen Street Baptist Church, 1985), 26.
- ² Loth, Calder, ed., "Virginia Landmarks of Black History: Sites on the Virginia Landmarks Register and the National Register of Historic Places," (Charlottesville, VA: University of Virginia Press, 1995), 64.
- ³ Reverend Spiller had earlier sought to establish a mission church in 1880 and had rented a small vacant church on Church Street, which served as a Sunday School Mission. From this small church, First Calvary Baptist Church was formed. Virginia Landmarks Commission Staff, "National Register of Historic Places Nomination: First Baptist Church (VHLC 122-40)," 1983.
- ⁴ Windley, Margaret, "Renovations yield discoveries at Queen Street Baptist Church." (Virginian-Pilot—Compass, Thursday, 3 February 2005), 22, and Correspondence from Reverend Peter M. Wherry to Marjorie Lee, 3 February 2005.
- ⁵ "Queen Street Baptist Church Centennial Book," 26.
- ⁶ Sanborn Fire Insurance Company, "Norfolk Sanborn Fire Insurance Map," (Pittsburgh, PA: Sanborn Insurance Company, 1898, 1910, 1928.)
- ⁷ Ibid.
- ⁸ Windley.
- ⁹ "Queen Street Baptist Church Centennial Book," 27.
- ¹⁰ Wells, John E. and Robert E. Dalton, "The Virginia Architects, 1835-1955: A biographical dictionary," (Richmond, VA: New South Architectural Press, 1997), 305-307.
- ¹¹ Wells, 306-307.
- ¹² Sturgis, Russell, et al., "Sturgis' Illustrated Dictionary of Architecture and Building: An unabridged reprint of the 1901-2 Edition: Volume II: F-N," (Minneola, NY: Dover Publications Inc., 1989), 269-281.
- ¹³ Whiffen, Marcus, "American Architecture since 1780: A guide to the styles," (Cambridge, MA: MIT Press, 1969), 173-177.
- ¹⁴ Sturgis, 281-284.
- ¹⁵ Virginia Landmarks Commission Staff.
- ¹⁶ Ibid.
- ¹⁷ Cote, Richard C., "National Register of Historic Places Nomination: First Calvary Baptist Church, Norfolk, Virginia, DHL File No. 122-73." 1987.
- ¹⁸ Wells, 307.
- ¹⁹ "Queen Street Baptist Church Centennial Book," 27.
- ²⁰ Ibid., 29.
- ²¹ Wells, 226.
- ²² "Queen Street Baptist Church Centennial Book," 29.
- ²³ Parramore, Thomas C. with Peter C. Stewart and Tommy L. Bogger, "Norfolk: The first four centuries," (Charlottesville, VA: University Press of Virginia, 1994), 362-366.
- ²⁴ Windley.
- ²⁵ Ibid.

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Major Bibliographical References

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National Park Service**

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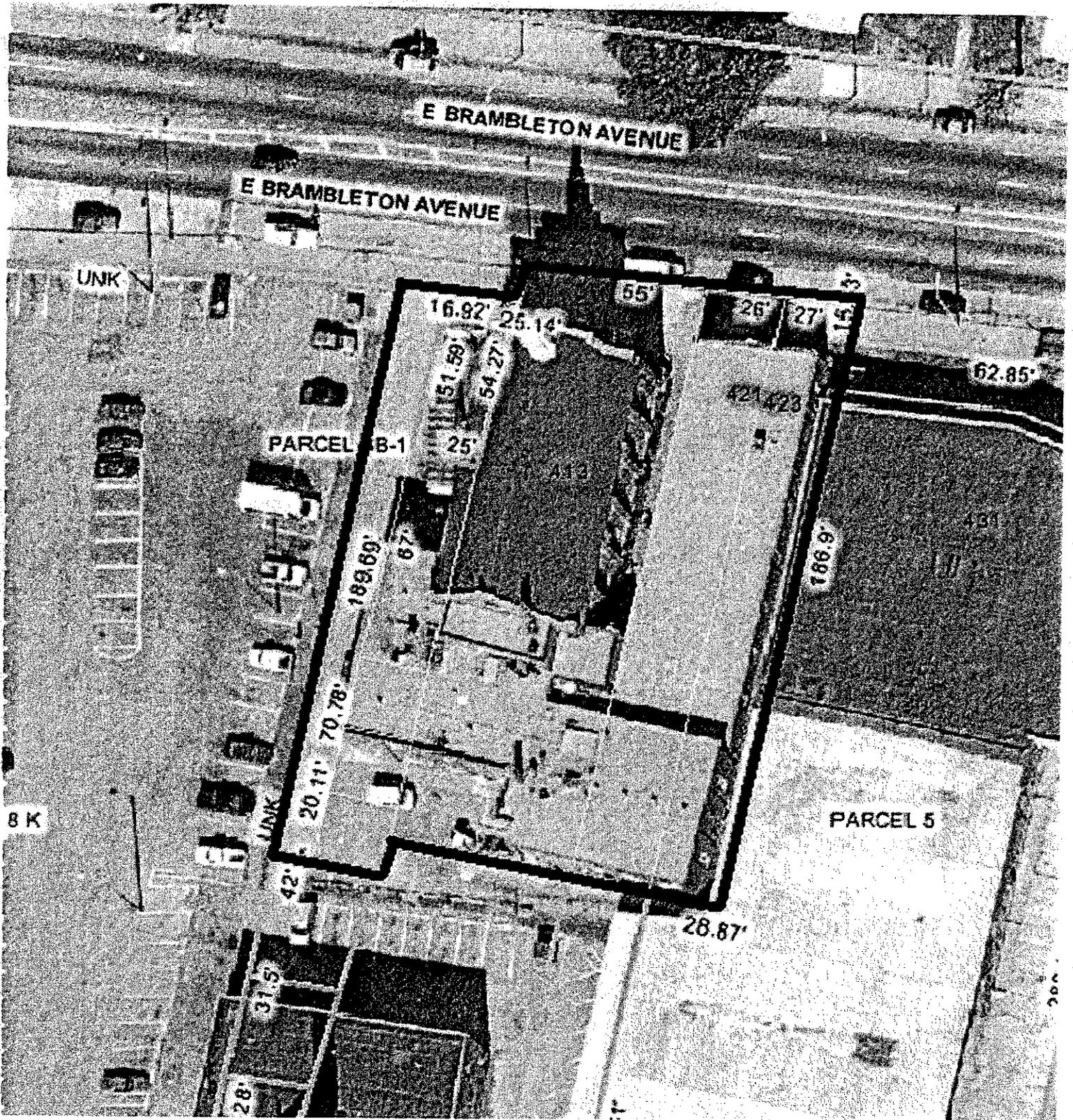
Geographical Data

Verbal Boundary Description

This building is situated on parcel number 8B-1 on Tax Map 821. This property is denoted as 413-423 East Brambleton Avenue, Norfolk, Virginia, 23510 and comprises one acre.

Boundary Justification

The boundaries of the property are those originally associated with the building and which are currently associated with the building.



Queen Street Baptist Church

413 East Brambleton Avenue
 Norfolk, Virginia

Department of Historic Resources Number 122-0165

Base Map

— Property Boundary

^N

Scale 1" : 40'

57871 NW
LITTLE CREEK

384 17°30' 385 6 MI. TO U.S. 60 386 2650 000 FEET 387 HAMPTON (U.S. 258) 17 MI. 2.3 MI. TO INTERSTATE 64 76°15' 36°52'30"



200 000
FEET

QUEEN STREET
BAPTIST
CHURCH

18
385511E
4079397N

2.4 MI. TO U.S. 18
VIRGINIA BEACH (U.S. 60) 16 MI.

4078