



**HISTORIC DESIGNATION  
STUDY REPORT**

**CHRIST POLISH BAPTIST  
CHURCH (IMMANUEL  
COMMUNITY BAPTIST  
CHURCH)  
2009-2013 S. 19<sup>TH</sup> STREET**

March, 2007

## HISTORIC DESIGNATION STUDY REPORT

### I. NAME

Historic: **Christ Polish Baptist Church**

Common Name: **Immanuel Community Baptist Church**

### II. LOCATION **2009-2013 S. 19<sup>th</sup> Street**

**Legal Description -** Tax Key No: 469-2267-000-5  
O'Neil & Bergenthal's Subd in SE ¼ Sec 6-6-22 Block 5  
Lots 1 & 2

### III. CLASSIFICATION

Buildings

### IV. OWNER

Immanuel African Baptist Church, Inc.  
2009 S. 19<sup>th</sup> Street  
Milwaukee, WI 53204

#### ALDERMAN

Ald. Robert G. Donovan 8<sup>th</sup> Aldermanic District

#### NOMINATOR

Tammy Ward

### V. YEAR BUILT

1914 Church (Permit dated October 9, 1914)  
1923 Parsonage (Permit dated July 23, 1923)

#### ARCHITECT:

Fred Graf (Permit for Church)  
Unknown for parsonage

### VI. PHYSICAL DESCRIPTION

Christ Polish Baptist Church is a front gabled, rectangular, red brick-veneered building located at the southwest corner of S. 19<sup>th</sup> and W. Rogers Streets. The principal façade faces north and is set back from the sidewalk several feet. There is a shallow setback on the east and a deeper one on the west. The rear of the building is located about five feet from the parsonage. There are no foundation plantings. The surrounding neighborhood consists of some single family houses and many duplex and multi-family buildings as well as corner stores built between 1880 and 1924. Becher Court Public Housing (1857 W. Forest Home Avenue) and St. Adalbert's Roman Catholic Church (1933 W. Becher Street) are two, large near-by complexes located within two blocks of the nominated property.

Christ Polish Baptist Church was constructed in 1914 and designed in an eclectic Arts and Crafts style by local architect Fred Graf. Although it lacks the overt styling generally associated with church architecture, like towers and spires or domes, it nevertheless stands out in its neighborhood of one and two-story houses through its substantial brick construction and fenestration. The building features a broad gabled roof oriented north south. The rectangular form of the building is interrupted by a gabled entry porch on the front (north) elevation, two gabled bays on the east elevation, and both a gabled bay and a shed-roofed bay on the west elevation. There are multiple entrances accessing the different portions of the church. The use of arches, gables and bays enliven an otherwise flat wall treatment. There are no corbelled cornices, quoins, stringcourses or other architectural features one traditionally sees on a church façade. This may reflect the economic condition of the small conservative congregation as well as the simplicity in form associated with such evangelical denominations as the Baptist church.

The front elevation of Christ Polish Baptist Church faces Rogers Street. The principal features consist of a gabled entry porch at the east end (left) and three large, arched windows centered beneath the front gable. The gabled entry porch features an arched opening with a flight of concrete stairs leading to double entry doors. Stone capped buttresses frame the porch at each corner. An open arch is located on the east and west faces of the porch. An additional arched opening, with glazing, is located where the porch wraps the east corner of the building and matches the size and dimension of the other two. To the right or west of the entry porch is located the center grouping of three arched windows. These windows consist of a large center window with tracery flanked by two, tall, narrow windows. They are glazed in gold figured glass with leaded muntins of a Roman grille design. To either side of this central grouping are smaller arched windows. A small rectangular window is located beneath the small arched window at the right or west of the center grouping and terminates at the sill level of the center grouping. This pattern mimics the windows at the center but illuminates the interior at different levels. Four basement windows, with three-over-three sash located at grade, are positioned below the center windows and the side windows to create a vertical emphasis to the façade. A date stone reading 1914 is located at the right or west corner.

The east elevation, having frontage along South 19<sup>th</sup> Street, has a complex façade with a series of windows, bays and entrances accessing the second story hall, church auditorium and basement. A two-story, gabled stair bay projects from this façade close to the corner of Rogers Street and breaks through the east plane of the primary roof. It has buttresses at its north and south corners. An entrance at grade is located on the north wall and is screened by the buttress there. A series of three arched windows, stepped to illuminate an interior stairway, are located on the east face of the bay. At grade is a rectangular basement window that has been boarded over. A smaller one story bay with gabled roof is located toward the south end of this east elevation. It has symmetrical features that include two shaped knee brackets, a pair of arched windows, an entrance at both the north and south faces and a pair of rectangular basement windows. The entrances are elevated above the sidewalk and approached by concrete stairs having pipe rail balustrades. Between the two major projecting bays are three tall, narrow, rectangular windows that illuminate the auditorium space within. They are glazed, like the front facade windows, with gold figured glass with leaded muntins in a Roman grille pattern. Additional windows are

located to the south or left of the tall windows, grouped into pairs or triple windows. Small rectangular ones are located just under the eaves and larger ones are positioned to the south or left of the small projecting entrance bay. Glazing utilizes the same gold figured glass but the muntins are configured in a rectangular pattern. The upper windows under the eaves feature storm windows with many panes of colored art glass. Basement windows with three-over-three sash are located at grade and the glass has been painted over with white paint.

The rear or south elevation is utilitarian in character. Rectangular windows are dispersed according to interior room configurations. A rectangular vent is located in the gable end.

The west elevation is also utilitarian in character. A large two-story gabled bay extends from the side just slightly south of the mid point of the elevation. It housed the raised platform with organ that forms the focal point of the interior auditorium. This bay features a rectangular vent in the gable end. In front of or just north of this bay is a one-story shed roofed bay. This bay has a pair of round-headed windows on its west face and two air conditioning compressors on its roof. A tall rectangular chimney with corbelled top rises along the wall in front of the shed-roofed bay. The remainder of the façade features pairs of rectangular windows near the Rogers Street elevation and groupings of windows behind the two-story bay toward the rear of the façade. The same gold figured glass is used as glazing in these windows. The only figural window with multi-colored leaded glass is located on this elevation, under the eaves, now obscured by the air conditioning compressors referred to above.

Christ Polish Baptist Church remains in almost original condition with the exception of repairs done to masonry and windows. Original features include the leaded glass windows with Roman grille or rectangular design and gold figured glass used throughout the building. Repairs done to broken panes have used plain clear glass. The arched windows of the smaller entry bay on the east elevation have pattern glass that is non-tinted and repairs have been made with plain glass. Some of the windows on the rear or south elevation have been replaced with units that appear to be of vinyl. Basement windows are either painted over with white paint or boarded up. An original skylight is located on the south slope of the roof of the two-story bay on the west elevation and is not visible from the front of the church. Stone sills are located below the windows throughout the building and are quite unusual. They have a box-like construction with a tapered ledge below for shedding water. Most of the soffits still show their original stucco cladding but repairs have been made with plain boards. Repointing of brick has been done with mortar that does not match the original and work was done in a non-craftsman-like manner. Photos in the Kwasniewski collection of the UW-Milwaukee archives show that the front concrete steps once rounded the northeast corner of the building but that two tiers have been removed over time. (Roman Kwasniewski Photo Collection, Image No. 31401, UW-Milwaukee archives) Most of the doors appear to be original. They consist of an upper clear glass window (shown as plate glass in the plans) above a panel filled with diagonal members. The glass on the door to the left of the front façade entry porch has been boarded over.

Microfilm copies of the original plans by Fred Graf, housed at the City Records Center, show that the building was not completed exactly as designed. The tall arched windows on the main façade were designed to have a break between the stories but were built as continuous vertical elements instead. The plans also show a chimney

extending up the rear or south elevation but it does not exist in the final construction. The figural leaded glass window in the west elevation does not appear in the original plans. Whether it was added later or changed during construction is not known at this time. The plans show a large galvanized iron cross at the apex of the roof on the front elevation and a smaller one at the apex of the entry porch but it is not known if these were ever executed or installed. They do not exist today. Photos in the Kwasniewski Photo Collection, dating to the 1920s, show a gabled sign box attached to the left side of the entry porch with the name of the church in Polish and English and a listing of services. This sign does not exist today.

The parsonage is included in this nomination and is located to the rear of the church and fronts east onto S. 9<sup>th</sup> Street. It was built in 1923, nine years after the church. No architect is listed on the permit records. The parsonage is set back several feet from the sidewalk and has foundation plantings. There is no rear yard but just a small sidewalk for accessing the building's back door. There is about five feet separating the north wall of the parsonage from the rear wall of the church. The parsonage is a story and a half, red brick-veneered bungalow form structure with a jerkin head gabled roof. The red brick matches the brick of the church. The brick veneer extends almost to grade with no differentiation for the basement. Below the sills of the basement windows, several courses of cream-colored brick above a concrete base are visible at grade. The front elevation features a full-length porch with hip roof supported by brick piers. It features a lattice skirting and a balustrade with flat picket balusters. Between the two tall end piers is located a short brick pier with tapered wood post that helps support the porch roof. Sheltered by the porch is a bank of four windows at the south end of the façade and an entry door to the north. In the gable end is a pair of windows. All windows have three-over-one sash. A satellite dish is perched on the left side of the porch roof. A brick chimney extends from the ridge of the roof about halfway back from the front of the house.

The south elevation extends along a public alley. Its main feature is a box bay with hip roof centered on the elevation. To the right of the bay is a small "piano window" with art glass. To the left is a pair of windows and a single window close to grade. Like the front façade, the windows feature three-over-one sash and stone sills. There are three basement windows, each of which is boarded over.

The north elevation, facing the rear of the church, is very utilitarian in character. There are several small "piano windows" and larger double hung windows toward the rear or west.

The west or rear elevation consists of an entry door at the right, a small rectangular window and one square window to the left and a pair of windows with three-over-one sash in the gable end. A small milk chute is located to the right of the entry door.

Alterations to the parsonage appear to be minimal and reversible. The porch skirting and balustrades as well as the handrails appear to be replacements. Aluminum trim covers the trim at the roof and some of it is coming loose.

## **VII. SIGNIFICANCE**

Christ Polish Baptist Church is significant as the physical embodiment of a now dissolved ethnic congregation that served South Side Polish Baptists. This small church typifies the religious diversity found among Milwaukee's South Side Poles and illustrates that the Polish community was not one monolithic block associated exclusively with the Roman Catholicism. The church was constructed in an era when even small congregations could build a well-designed building for worship. Simple in form, the Christ Polish Baptist Church embodied the conservative leanings of its congregation, and steered away from the overt architectural language typically associated with mainstream Roman Catholic or Lutheran Churches such as towers, figural art glass windows, Romanesque, Gothic or Renaissance detail. Although a modest sized congregation, Christ Polish Baptist left behind a well-crafted church and parsonage that is prominent in its South Side neighborhood.

Christ Polish Baptist Church is also significant for its association with Rev. Strzelec who is considered as one of the most prominent figures of the Polish Baptists in America. Christ Polish Baptist was one of a number of congregations he helped found although Milwaukee is not mentioned in references to the pastor that have turned up to date. That Milwaukee attracted the attention of such a dynamic individual speaks highly of the community's drive to worship together in a formalized congregation. A complete history of the Polish Baptist church in America remains to be written. Scattered information is available about congregations in Buffalo, New York, Chicago, Illinois and Pound, Wisconsin but Milwaukee's church seems not to have been written about. The period of largest membership appears to have occurred in the early 20<sup>th</sup> century. As families assimilated into American culture the need for an ethnic church declined and members moved on to other congregations. Current membership in the US and Canada totals only 700.

Christ Polish Baptist Church is also significant as one of the few known church commissions by local architect Fred Graf. Graf's practice was primarily residential although he did receive a major commission for the Ozaukee County Courthouse. Graf presented the congregation with a fine red brick structure that avoids overt religious elements but is still recognizable as a religious building. It is clearly tied to a body of residences he designed in that period that can be loosely classified as Arts and Crafts in style.

## **VIII. HISTORY**

### **THE NEIGHBORHOOD**

The block within which Christ Polish Baptist sits consists of 27 parcels, developed between 1880 and 1924. Some 11 houses or duplexes were built prior to the church with 11 being constructed between 1917 and 1918. The last lots were filled in during the 1920s. The area is essentially a working class neighborhood with modest frame houses and duplexes, sited on 30-foot lots. Masonry buildings like Christ Polish Baptist Church are uncommon except for commercial buildings and an occasional residence. Commercial buildings are located throughout the neighborhood at corner locations and along such thoroughfares as Becher Street, Forest Home Avenue and Lincoln Avenue, which is three blocks to the south. O'Neil and Bergenthal's Subdivision, in which the church is located, appears to have been something of an island in the midst of developed

blocks. Although platted in 1889, fire insurance maps from 1894 show that most of the blocks to the east, west, north and south of this subdivision were developed while only scattered buildings had been constructed within the subdivision. (Sanborn Fire Insurance Map, 1894, Vol. 3 Page 305; Milwaukee County Register of Deeds Plat Book 12, page 19)

## THE BAPTIST CHURCH IN MILWAUKEE

The Baptist Church represented a small portion of the Protestant denominations in Milwaukee before World War II. The first gathering of individuals calling themselves Baptist met on Milwaukee's South Side, in Walker's Point, at a schoolhouse near the intersection of South 6<sup>th</sup> and W. Washington Streets in 1836. The small group eventually disbanded only to be revived by the Rev. Peter Conrad from the home missionary society in 1841. The congregation moved to Kilbourn town, west of the Milwaukee River, in 1844. The first permanent home of the Baptist society was located at the corner of today's Plankinton Avenue and W. Wisconsin Avenue where a church building was erected. By the late 1850s west side members withdrew to found their own congregation and build a new church. After the Civil War the two congregations reunited and dedicated their new church on Jefferson Street on August 12, 1866. Eventually new congregations were established, on the west side at various locations until the fine Tabernacle Baptist Church was dedicated on 1887 on 17<sup>th</sup> Street. (No longer extant) (Watrous vol. 1 pp. 376-368)

The South Side Baptist church began meeting in the fall of 1874 and a permanent organization was established in 1875 with the purchase of property at the southwest corner of S. 6<sup>th</sup> and W. Washington Streets. A permanent church was dedicated on the site on December 28, 1890. The South Side Baptist church is responsible for the establishment of Immanuel Baptist Church (1889) and Bay View Baptist Church (1892). (Watrous vol.1 pp. 367-369)

Baptist congregations associated with particular ethnic groups began with the First German Baptist (1855) followed by Second German Baptist (1887). In the 1891 city directory there was a listing for a Norwegian Baptist church at today's South 6<sup>th</sup> Street and then the First Scandinavian Baptist church on Greenfield Avenue in 1893. By 1909 there were two Baptist churches in Milwaukee serving the African American community, Calvary at 221 Seventh Street [today's 800 block N. 7<sup>th</sup> Street no longer extant] and Zion at 609 State Street [today's 600 block W. State Street no longer extant]. (Watrous vol. 1 p. 369)

An unidentified clipping dated April 24, 1891 at the Milwaukee County Historical Society indicated that the largest concentration of Baptists in Wisconsin could be found in Milwaukee. At that time there were eight churches and 1400 members. (Milwaukee County Historical Society Church Clipping Files Box 307) The number of Baptist churches grew slowly. By 1915, when Christ Polish Baptist church was constructed, there were only nine Baptist congregations listed although some of the congregations, mentioned above, were not part of the listing, probably having disbanded or merged into other congregations. Only one other Baptist church was listed on the south side, excluding Bay View, and that was South Baptist. By 1949 the number of Baptist churches listed in the city directory had climbed to 25 and then to 38 in 1956. (Milwaukee City Directory 1915, 1949, 1956)

Although the South Side was dominated by Roman Catholic congregations (13 in 1915) and Lutherans (13 in 1915) there was also a smattering of Protestant denominations other than Baptists including First Church of Christ Disciples, Hanover Street Congregational,

St. John's Episcopal, Zion Evangelical, Emmanuel Evangelical Association, Salem Evangelical Association, Norwegian Free Lutheran Church, Sinai Temple, Asbury Methodist Episcopal, Simpson Methodist Episcopal, Third German Methodist Episcopal, Second Free Methodist, Berean Presbyterian, Bethany Presbyterian and St. Sava Serbian Orthodox Church. The variety of churches reflects the great ethnic and cultural diversity of the South Side working class neighborhoods. (Milwaukee City Directory 1915)

One associates the Poles with Roman Catholicism but there were a handful of churches catering to the minority of Polish Protestants. Among them were the Polish Disciple Mission (Walker and S. 12<sup>th</sup> Street) and the Polish Methodist Episcopalian Church, built in 1912 at 2401 S.12<sup>th</sup> Street. This latter church is still extant although now housing another congregation. A breakaway group from the Roman Catholic Church, the Polish National Catholic Church, is also represented by a substantial building at 2364 S. 11<sup>th</sup> Street constructed in 1917.

The Polish Baptist Church was not the result of Baptists trying to proselytize a new immigrant group but rather, an outgrowth of the experience in Poland with early pastors coming from the old country. This experience was much like the ethnic parishes in the Roman Catholic Church (St. Josaphat Basilica, Old St. Mary's) or ethnic congregations in the Lutheran Church (German Church of the Redeemer, Our Savior Norwegian) that were formed by members of a common nationality and served by priests or ministers from the homeland.

#### THE POLISH BAPTIST CHURCH

Baptist as a religious movement had been in existence for 250 years by the mid-nineteenth century. Well established in the British Isles, the movement was relatively new on continental Europe, however. Johann G. Oncken was the founder of the German Baptist movement and after 1834 the movement spread throughout Germany, Scandinavia, the Netherlands, Switzerland and the Austrian Empire. German Baptists looked to Russian controlled Poland as potential mission territory and this coincided with German Baptists settling in Russia. They were in conflict with the mainstream Catholics and Lutherans in that they believed in adult immersion baptism rather than infant baptism and believed in personal evangelism rather than ritual ceremony. Members of the mainstream religions viewed the Baptists as fanatics, generating turmoil and undermining authority. Gottfried F. Alf (1831-1898) became the most influential advocate of the Baptist movement in Poland and preached charismatically and appealed to the emotional and spiritual longings of his listeners. (Wardin, summary of text)

Gottfried Alf was born in Russian Poland to German parents and was baptized as an infant in the Lutheran Church. He grew up speaking both German and Polish, received an education and became a teacher in the village of Mentnowo at the age of nineteen. Although active in the Lutheran Church, he underwent a spiritual conflict in 1853. Alf began to question the Lutheran doctrine and the effectiveness of religious exercises. He began practicing meditation through private prayers and teaching others about his beliefs in which human sins could be removed through repentance. After the Lutheran Consistory of Mentnowo dismissed him from the church and his teaching position, Alf located to Wolka where his father provided him with land. Alf continued his daily Bible study and conducted private prayer sessions in his home and still considered himself part of the Lutheran church. Although he was unaware of it at the time, he was one of many

questioning the established religious beliefs of his time. His efforts grew into a revival movement that spread to neighboring areas. (Wardin, summary of text)

As the number of Alf's followers grew it was no longer appropriate to associate with the Lutheran church. Alf was introduced to the Baptist faith by a neighbor, Heinrich Assmann, but the concept of adult immersion baptism caused disagreement among his followers and conflict with his father and Alf had to relocate to Adamowo. There he underwent adult immersion baptism, as did 43 others through Wilhelm Weist from Stolzenberg. This established the Baptists in Poland in 1858. Alf was ordained the following year. Alf was recognized as the leader of the group and was persecuted, brutalized and imprisoned on a number of occasions, as the denomination was not recognized as a legitimate religion by the state. Many of his non-Polish associates were deported. Alf's mission in Adamowo was finally declared a congregation on August 4, 1861 and became the first independent Polish Baptist congregation in Poland. "Alf's movement, however, was more than the introduction of a new denomination that claimed to be more biblical than other Christian groups. It was a revival movement that appealed to the consciences of people to recognize that they were sinners and needed to repent and look to Christ for salvation. Only then would they be baptized." (Wardin p. 29-30)

The Baptists became a legally tolerated religious body in November, 1865 and gained full legal recognition in 1879 but only for Baptists of non-Russian ethnic origin. Alf went on to found churches in other parts of Poland and the Ukraine and was Russia's first ordained Baptist minister and the first with theological training. Alf became the first president of the German-speaking Union of Baptist Churches in Russia in 1887. He died on December 18, 1898. By the time of his death there were 4,000 Baptists in Congress Poland (controlled by Russia) and 10, 400 Baptists in Volhynia (in Ukraine). (Wardin)

Research indicates that the first Polish Baptist church in America was established in Buffalo, New York in 1890 under the leadership of Rev. Jozef Antoszewski. Services were held in a location east of Fillmore Avenue and then in the basement of Reid Memorial Church on William Street. Polish members had been part of a German congregation to start since they had come over from the German-speaking and German-controlled part of Poland. The Poles formally organized their own separate church in 1894. The Poles forming this congregation were not rebellious Roman Catholics but rather non-Catholic or Protestants upon their arrival to the United States.

The Poles, with the assistance of the Baptist Union of America, eventually constructed a red brick church building on Fillmore Avenue and called it the Church of Our Savior-Polish Baptist Church, with dedication ceremonies held on July 15, 1907. The church served the congregation until it's closing in 1963. Following their members, the congregation built a new structure in Cheektowaga, New York, called The Cheektowaga Community Baptist Church. (Polish Parishes in WNY Index, Cheektowaga Community Baptist Church, Cheektowaga, New York website [www.pgsnys.org/Churches/combaptist.html](http://www.pgsnys.org/Churches/combaptist.html))

T The Polish Baptists could be found in many communities with large Polish congregations, such as Erie, Pennsylvania, and Milwaukee, Wisconsin. Over time many individual congregations have abandoned Polish language services and merged with other Baptist congregations. Today, the Polish Baptist Association in the USA and Canada claims some 700 baptized members who are organized into ten churches and missions. Polish Baptist churches can be found in the metropolitan areas of Chicago, Minneapolis, New York, Philadelphia and Toronto. The largest church is in Chicago. There is even a Polish

language Baptist radio program begun in 1960 in Buffalo and now operating out of the headquarters of the Russian Ukrainian Evangelical Baptist Union in America. It is broadcast in Buffalo and Chicago. (Polish Parishes in WNY Index; Southern Baptist Convention. North American Mission Board website [www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.795693/k.A7E9/Polish-Americans.html](http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.795693/k.A7E9/Polish-Americans.html))

## THE POLISH BAPTIST CHURCH IN WISCONSIN

The first Polish Baptist church was established in Pound, Wisconsin, a community in northeastern Wisconsin west of Peshtigo. In the 1890s the Poles worshipped with the Germans of the community but formed their own Baptist congregation in the early 20<sup>th</sup> century. A second congregation followed and then a third. They were affiliated with the Green Bay association and by 1943 the original church had 100 members with a Sunday school enrollment of 121, the second congregation had a membership of 425 with a Sunday school enrollment of 185 and the third congregation had a membership of 277 with a Sunday school enrollment of 108. (Killian, p. 140)

The Polish Baptists subsequently established themselves around the state. The Polish Baptists in Wisconsin held their 1925 Annual Meeting in Milwaukee and reported that there were twenty churches statewide with fourteen ministers. Over the decades the churches gradually lost their ethnic associations and merged with other congregations or disbanded. By 1960 the Polish Baptists reported about one thousand members and only eleven churches. (McBeth, p. 726)

## CHRIST POLISH BAPTIST CHURCH

Christ Polish Baptist Church was an outgrowth of a mission started by the active South Baptist Church. Missionary work, both at home and abroad, was an important part of this congregation's activity and as many as five local missions were carried out under its auspices. (History of South Baptist Church, 1925 pp. 8-12)

A Milwaukee Journal clipping dated Thursday, February 27, 1913 reported that a Polish Baptist Church would be organized at Friday's 2 PM meeting of the South Baptist Church. This new congregation was an outgrowth of the Bethel mission that had been meeting on Hanover Street, today's South 3<sup>rd</sup> Street, between Mitchell and Maple Streets since the previous November. The Bethel Mission was originally known as the Good Will Mission and had operated out of quarters on Kinnickinnic Avenue before moving to South 3<sup>rd</sup> Street. The new congregation's leader was Rev. C. V. Strzelec, a Polish Baptist minister working under the auspices of the Wisconsin Baptist Convention. The new congregation numbered twenty-five adult members with sixty children enrolled in Sunday school. The congregation was to continue holding services on S. 3<sup>rd</sup> Street until their congregation grew. They were expecting to buy a site on Forest Home Avenue.

Rev. Carl (Karol) Strzelec was born in Russian Poland on October 1, 1869 and came to the US in June 1893. He was first associated with the Polish Baptist Mission in Buffalo, New York. In 1894 he began attending the Rochester Theological Seminary, supported by layman George Parks of Buffalo, and was ordained five years later by the first Polish Baptist church of Buffalo. He is said to have had a pastorate in Russia, then spent five years in Detroit, Michigan and Pound, Wisconsin organizing congregations. It is said that he organized four congregations, accepted nearly 400 Polish converts and built three

churches. At Pound, Wisconsin where he had served for eight years before coming to Milwaukee, Rev. Strzelec left a congregation of 400 and a church building valued at \$15,000. He was the first Polish Protestant author in the United States to write about religious, social and patriotic topics and was editor of the *Nasze Zycie*, the only Polish Baptist periodical in the world. He organized the Polish department of the National Baptist Seminary Theological School and was considered a successful teacher as well as writer. Young people were said to have appreciated his poems and stories. (Wytwal, website excerpt of pages 257-274 [www.stjoenj.net/schism.html](http://www.stjoenj.net/schism.html); "Organize Polish Baptist Church" *Milwaukee Journal*, Thursday February 27, 1913, p. 4)

Rev. Strzelec was to serve Christ Polish Baptist church for about 7 years, until 1920. It was under his leadership that the lots were purchased and a permanent church was constructed. The congregation was said to be looking for a site on Forest Home Avenue but purchased land in a block bounded by W. Rogers Street, S. 19<sup>th</sup> Street, S. 20<sup>th</sup> Street and W. Forest Home Avenue. The south half of the block constituted J. Paulu's Subdivision and records show that there were some buildings constructed here beginning around 1880. The north portion of the block, some 20 lots, fell within O'Neil & Bergenthal's Subdivision.

These latter lots began to change hands in 1911 as development began in the O'Neil and Bergenthal's Subdivision. Anna Bergenthal acquired all 20 lots in this block from Charles and Clara O'Neil on Quit Claim deed on February 20, 1911. (Deeds 619/274) Somehow Lots 1 and 2, the future site of Christ Polish, had reverted to Helena Mizer who in turn transferred them back to Anna M. Bergenthal (widow of William Bergenthal) on December 6, 1911. (Deeds 648/521) Anna Bergenthal sold Lots 1 and 2 to Vincent Sobczak on December 14, 1911. Sobczak broke up the two lots and sold Lot 2 to John and Rosie Sobczak (possibly family members) on December 30, 1911. (Deeds 649/501) Vincent held onto the corner Lot 1. On August 1, 1914 Vincent Sobczak and Rosie Sobczak (now a widow) sold the lots to John S. Strozyk. Strozyk sold Lots 1 and 2 on Warranty Deed to the Wisconsin Baptist State Convention on September 16, 1914. It was a common practice that the Convention purchased property and held mortgages while the individual congregations paid off the Convention in regular installments. (Deeds 713/24)

The permit for the current church building on South 19<sup>th</sup> Street was taken out a couple of weeks after the property transfer, on October 9, 1914, and work was completed in May of 1915. The \$12,000 building was designed by local architect Fred Graf and built by mason A.J. Micholajewski. It is not known at this time how Graf received the commission. The new church served an ambitious program with a gymnasium, kitchen, and Sunday school room in the basement, an auditorium, classroom, and Sunday school room on the first floor and a gallery, Sunday school room and classrooms on the second story. (Permit Records No.8647 dated October 9, 1914; *Milwaukee Houses of Worship: 1975 Survey*, Christ Baptist Church 2009 S. 19<sup>th</sup> Street; Building Plans for Christ Polish Baptist Church, City Records Center)

The second pastor, Rev. Anthony Soltys (wife Victoria) served from 1921 through 1927. It was under his leadership that a brick veneered bungalow parsonage was constructed behind the church, at 2013 S. 19<sup>th</sup> Street in 1923 at a cost of \$5,800. Prior to this time the pastors lived at a variety of addresses on Winchester Street, Pearl Street and S. Bay Street. Pastors would live in the 19<sup>th</sup> Street bungalow through the mid-1960s. Permit

records show the Wisconsin Baptist State Convention to be the owner of the parsonage. (Permit Records 2009-13 S. 19<sup>th</sup> Street, Permit Number 17023 dated July 23, 1923)

Later pastors included Rev. Martin Pawloski (1928-1933) and Rev. Walter (Wladyslaw) B. Chrzanowski (1934-c.1946). Rev. Chrzanowski was also the pastor of the Church of Our Savior-Polish Baptist Church in Buffalo and served that congregation for 13 years. He was known for having grown the church in Buffalo, founding a second congregation in the Black Rock section of Buffalo and leading the Polish Baptist Conventions that were held in Buffalo. It is not known at this time if Rev. Chrzanowski's pastorate in Milwaukee preceded or succeeded his service in Buffalo. In 1936 the Wisconsin Baptist State Convention transferred the property (church and parsonage) to Christ Polish Baptist Church. (Deeds 1388/19) By 1944 when the Centennial History of the Wisconsin Baptist State Convention was published, it indicated that Christ Polish Baptist Church had 158 members and property valued at \$45,000. (Polish Parishes in WNY; Killian, p. 140)

A change in the congregation appeared in 1942 when "Polish" was dropped from church's name and it became listed as "Christ Baptist Church" in the directories. However, according to the 1944 Centennial History, the church was still referred to as "Christ Polish Baptist." It is apparent that sometime during the 1940s the ethnicity of the church was dropped from its title and records. It is not clear if the original congregation officially disbanded or simply reorganized to reflect its changing membership. Archival records of the Wisconsin Baptist State Convention include an undated English language Constitution and By-Laws for the "Christ Baptist Church." Lists of congregants, board members and trustees show that there were still members with Polish surnames but that there were also many individuals with German and Anglo surnames. Some of the Polish members were listed as having come from Pound Wisconsin where the Polish Baptists had first made a foothold in Wisconsin. The church was affiliated with the Milwaukee Baptist Association, the Wisconsin Baptist State Convention and the American Baptist Convention. The archives only contain records from this English language period of the congregation and entries date from 1947 through 1970. (Wisconsin Baptist State Convention, archival records M77-134, Wisconsin Historical Society)

Pastors of Christ Baptist Church included:

Rev. Fred W. Roth (wife Lillian) (March 5, 1946-April 3, 1949 resigned due to poor health)

Rev. William Bowser (wife Dorothy) (came from the First Baptist Church of New Kensington, Pennsylvania November 23, 1949 and left July 1954 for Hamilton, Ohio)

Rev. Bert F. Lebot (wife Wilma G.) (came from Waukesha Bible Church September 1954 and left May 20, 1956 voted out by membership)

Rev. Frank May (wife Adell R.) (came from First Baptist, Superior Wisconsin September 1, 1956, left to teach school October 1959)

Rev. Fred B. Lemmert (wife Sophie) (came from First Baptist Church Dodgeville, Wisconsin February 8, 1960, and left January 24, 1965 to take pastorate in Bangor, Wisconsin)

Rev. Herbert Levoy (wife Ethel) (came from Brookline, Massachusetts October 16, 1966, left May 31, 1968 due to ill health)

Rev. Donald H. Inloes (1970-1973)

Rev. William Shook (wife Carolyn) (1974-1976) (dates from city directories, name does not appear in archival records)

The above information was taken from the city directories and the church records, which provided a chronological list of pastors between 1946 and 1968. The city directories may not be entirely accurate on all of the listings. Records of the church indicate that there were periods when guest ministers were preaching at the church in place of a full time pastor.

Records from Christ Baptist Church indicate that membership from the late 1940s through the mid 1950s remained under 100 persons and that each year new members about equaled those leaving the church: 1947 (69 members); 1948 (76 members); 1949 (78 members); 1950 (80 members); 1951 (90 members); 1952 (90 members); 1953 (82 members); 1954 (95 members).

Minutes of the annual meetings in the 1960s reflect a small congregation struggling to make repairs to the building, paying insurance, dealing with increased pastor salary, finding pastors, grappling with the decision to merge and inviting other congregations like the "Ukrainian group" to worship in their building and help out financially. There was also talk of renting out the former parsonage. (Wisconsin Baptist State Convention archives, Christ Baptist Church, Annual Meeting Minutes dated February 24, 1960 through August 17, 1969)

Christ Baptist Church transferred their property to the Wisconsin Baptist State Convention on October 10, 1969, the same month that the church dissolved as a corporation. A dwindling membership, frequent turnover in pastors and a changing South Side neighborhood were cited as reasons the church dissolved. The trustees signing the transfer documents included A. Wade Blackwell, Joseph Szterka and Clarence Tyacke. (Deeds R504/838; "Little Old Baptist Church Finds New Life as Pastor and People Hold Dialogs", Milwaukee Sentinel Saturday, May 9, 1970, Part 1 Page 17)

The Milwaukee Sentinel documented a shift in the Christ Baptist Church after the congregation officially dissolved its corporation. Rev. Donald Inloes was appointed by Rev. Chris Lawson, executive minister of the convention, to serve members of the church who wanted to continue worship. Since a traditional church was not successful, and Christ Church had been considered one of the most conservative churches in the Wisconsin Baptist State Convention, Rev. Inloes proposed an "experimental project and see what works." Part of the change involved serving coffee and cookies, hanging a banner at the altar and arranging the pews into a semi-circle so that all were close to the pastor. Worship format changed to a conversational approach with "setting the stage", "breaking the ice," singing and praying, ministering to children and "centering on scripture". Attendees were encouraged to speak their minds in response to scripture readings and attendance averaged thirty persons. Communion was open to all Christians and not just members of this particular church. Rev. Inloes wore a simple suit rather than clerical garb. A chair replaced the lectern-pulpit and members joined hands in fellowship. The newspaper article indicated that many of the members liked the informality and stimulation of a dialog between members and pastor. Former trustee Joseph Szterka, whose father helped build the church, preferred the old ways and wanted to learn about the bible from someone qualified to do so. ("Little Old Baptist Church")

The experimental church apparently did not survive very long. The Milwaukee Houses of Worship: 1975 Survey indicated that the church had been vacant several years at the time of the survey. By the early part of 1975, a day care center had been operating on the premises. The city ordered its closing pending a special use exemption from the Board of Zoning Appeals and compliance with needed repairs and upgrades like sprinklers. Day care center representative Francis Dettloff closed the operation and city inspectors indicated that the day care was no longer in operation on May 22, 1975 and that the building was vacant and for sale as of June 10, 1975. (Permit records Occupancy Certificate 26149 dated January 10, 1975, correspondence dated February 6, 1975, cancellation of occupancy certificate June 11, 1975) Another attempt was made in August 1975 to occupy the church as a 99-seat theater. There were various code violations at that time and the proposed use needed a variance by the Board of Zoning Appeals. Applicants Steve Dostal and Gary Krause abandoned the project and the building remained vacant. (Permit records number 27436 dated August 29, 1975, correspondence dated September 10, 1975 and inspectors note dated December 10, 1975)

A new congregation, Ambassador Baptist Church, acquired the property from the Wisconsin Baptist State Convention on December 19, 1975. (Deeds R898/1912) The congregation first appears under the name Ambassador Baptist Church in the 1977 city directories. Pastors from this era of the church include:

Rev. John R. Rhoades (wife Georgia L.) (1977-1979)

Rev. Clayton L. Jones (wife Janet) (1980-c.1990)

Not much is known at this time about Ambassador Baptist Church. The church presumably disbanded or merged with another congregation and sold the buildings to Gilo Photography, Inc. on November 16, 1990. (Deeds R2512/964) Owner David Geilenfeldt, a resident of Grafton, had gotten a three-year variance from the Board of Zoning Appeals on August 15, 1990 to occupy the building as a photo studio, remodel the building per plans as submitted to the board and was granted an exemption from the requirement of having 18 parking spaces for his business. Geilenfeldt operated a commercial and a portrait studio on the premises. Another photographer, Larry Conrad, shared the premises as well. The former parsonage is sometimes listed in the directories and sometimes not and there were occasional occupants in the building.

Gilo Photography, Inc. transferred the property to Immanuel African Baptist Church on March 16, 1999. The new congregation was cleared for occupancy that same month and began moving in during May. The building was returned to its original function as a church later that year. (Deeds R4520/1608; Permit Records for Occupancy No. 068324 and notes dated May 5, 1999)

## HISTORY OF IMMANUEL AFRICAN BAPTIST CHURCH

Reverend Dr. Rosemary Dye founded Immanuel African Baptist Church in November 1992 and the fledgling congregation first met in her home. Dr. Dye has a doctorate in Theology and wanted to give young African American males an alternative to gangs. She researched the African Baptists who started in the 1700s. When she lost the trail of their history, Dr. Dye checked with the American Baptist Church in Philadelphia and found out

that the African Baptist church had merged with the American Baptist Church and became the United Baptist Church.

Immanuel Baptist Church began holding services on Fond du Lac Avenue. While holding a revival, Dr. Dye was told about an ad in the paper under “Heavenly Places” and went to check out 2009 S. 19<sup>th</sup> Street. Other pastors were there. The owner of the photo studio indicated that he was tired of it and was seeking a new owner for the building. As Dr. Dye was about to leave, the owner handed her the keys to the building. She told him she had no money but he replied that he would give her six months. Immanuel African Baptist Church now had a permanent home.

The congregation currently has 74 active members and 36 inactive ones. The church is inclusive and although the name of the congregation is Immanuel African Baptist, they obtained permission to put Immanuel Community Baptist Church on their sign. St. Jacobi Lutheran Church heard about the new congregation and donated pews for their building. The congregation is affiliated with the American Baptist Church today and is one of sixteen churches affiliated with the American Baptist Church in Milwaukee.

A small day care center is run on the premises for members of the church. Dr. Dye would like to operate a school in the building but has run into building code issues that would require removal of original architectural features, something she does not favor. Having historic designation might mitigate some of the requirements. (Interview with Dr. Rosemary Dye, October 3, 2006 about the history of her congregation)

## **THE ARCHITECT**

Frederick A. Graf was born in 1859 in South Germantown, Washington County, Wisconsin. His immigrant father, John Jacob Graf, was a merchant from Wertemberg, Germany and his mother Margareth was from Bavaria. Graf first appears in the Milwaukee city directories in 1888, working as a draftsman for Milwaukee architect James Douglas. This was the same year that Alfred C. Clas left Douglas to launch his own career. Like many early professional architects, Graf trained on the job and in 1892 he left Douglas to open his own practice in Room 28 of the Iron Block downtown. He advertised himself in Milwaukee of To-Day the Cream City of the Lakes (c.1892/93) as “One of the most successful and popular architects in Milwaukee” with 16 years of experience including four years with James Douglas. Further research is required to determine the extent of his construction/design background and whether or not this was carried out in Washington County or in Milwaukee. There were several Milwaukee directory citations for a Frederick Graf, carpenter, in 1883, 1885 and 1887, which may or may not be our subject architect. Milwaukee of To-Day cites some substantial commissions for commercial and residential buildings and that Graf was able to design flats, stores, factories or residences with his “style of architecture [that] is pure and symmetrical.” (Milwaukee of To-Day, p. 129; notes on the history of Fred Graf from Katherine E. Hunt in preparation for the National Register nomination for the Ozaukee County Courthouse)

Surveys conducted by Milwaukee’s historic preservation section have turned up over 100 buildings designed by Graf from the 1890s through the early 1920s. His work exhibits details of the Queen Anne style (2656-58 N. Booth Street 1893), the Colonial Revival style (2525 N. 18<sup>th</sup> Street 1895), Germanic half timbered residences (1436 W. Wright Street 1907 and 2024-26 N. 1<sup>st</sup> Street 1910), vernacular front gabled dwellings (217 E. Garfield), Colonial/Classical Revival (Albert Krempin Building 2537-41 N. Martin Luther King, Jr.

Drive 1892 and 3414 N. Shepard Avenue 1915), and even bungalows (2622 N. Cramer Street 1921-22). His largest single commission known to date is the Ozaukee County Courthouse in Port Washington designed in the Richardsonian Romanesque style and built in 1902. He is known to have designed at least four residences in Port Washington. (Katherine Hunt)

By far Graf's most interesting work lies in a collection of houses that have a certain family resemblance due to the use of dark red or brown brick, prominent cross-gabled roofs, and heavy masonry porches. All can be considered variations upon the Arts and Crafts style and share elements with Christ Polish Baptist Church. These houses include: 2582 N. Cramer Street (1905), 3022 W. State Street (1905), 2817-19 W. Juneau Avenue (1907), 2605 N. 1<sup>st</sup> Street (1908), 2690 N. Summit Avenue (1908), 2659 N. Summit Avenue (1910), 2533-35 N. Cramer Street (1910) 2521-23 N. Cramer Street (1912). Graf's exploration of the Arts and Crafts style continued with three different residences, all built in 1915, each employing stucco cladding and with a decidedly more horizontal emphasis: 2822 E. Newport (very much in the Voysey tradition), 1217 S. 28<sup>th</sup> Street and 1817 N. 48<sup>th</sup> Street (more German in character).

We do not know much about Graf's career in the 1920s since much of what has been uncovered predates World War I. By 1920 Graf would have been 61 years old. It is likely that he continued to design houses in the newly burgeoning suburbs of Shorewood and Whitefish Bay and also the community of Wauwatosa. In 1936 he formed the Fred Graf Building Co., which his wife, daughter and sons continued after his death.

We have relatively few documented church designs from Fred Graf. The Bay View Baptist Church was one of these. The congregation was organized in 1892 and the completed church dedicated on December 16, 1894. It was located at the corner of Russell and Logan Avenues but has since been demolished. We do not currently have any images of that church. (*Milwaukee of To-Day*, p. 129; Watrous, p. 369) Another known commission is the Washington Park Presbyterian Chapel built in 1912 at the southeast corner of North 39<sup>th</sup> and Elm Streets. The stucco-clad building is unique in Milwaukee and features prominent shaped gables and large arched windows on each of its two primary elevations. The entrance is located in a gabled porch set off to the west or left side of the main façade, much like Christ Polish Baptist. Graf also designed an addition to Salem Evangelical Church at 2700 W. Brown Street in 1930. The church is now known as Mt. Pilgrim Baptist Church. (Permit records)

Fred Graf practiced out of the Iron Block for three years then moved his office to the Matthews Building at 301 W. Wisconsin Avenue (1896-1925), the Plankinton Building 161 W. Wisconsin Avenue (1925-1935) then 2780 N. Teutonia Avenue (1935-1938). Over the years, Graf lived at only a few addresses in the city: 920 W. Meinecke (1888-1890, 1892), 916 W. Meinecke (1893-1902) and 2570 N. First Street (1902-1938). The latter house, presumably designed by Graf, is a substantial cross-gabled structure with half timbering, dormers and an oriel window. The almost top-heavy quality of this work is echoed in other projects in the early 20<sup>th</sup> century. His next-door neighbors to the north, at 2576 N. First Street included Ed Schuster of the department store chain (1901-1904) and socialist Victor Berger (1913-1929). This was the heart of the neighborhood where prominent German-Americans built their homes in the late 1890s and early 20<sup>th</sup> century as a manifestation of their success. A portion of this area is now listed in the National Register as the North First [and Second] Street Historic District.

Fred Graf died on April 29, 1938. He was a member of the A.I.A. and State Association of Wisconsin Architects.

Christ Polish Baptist Church was one of Graf's few documented forays into church design. It is not as embellished as Washington Park Presbyterian. However, the simple wall treatment, grouping of windows by use of common stone sills, and enhancement of entry areas with porches and bays all lend a distinctive character to his design.

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## **IX. STAFF RECOMMENDATION**

Staff recommends that Christ Polish Baptist Church be given historic designation as a City of Milwaukee Historic Structure as a result of its fulfillment of criteria e-1 and e-6 of the Historic Preservation Ordinance, Section 308-81(2)(e) of the Milwaukee Code of Ordinances.

- e-1. Its exemplification of the development of the cultural, economic, social, or historic heritage of the City of Milwaukee, State of Wisconsin, or of the United States

**RATIONALE:** Christ Polish Baptist Church is the only surviving building associated with the denomination in Milwaukee. Its preservation is a reminder of the diversity within Milwaukee’s Polish community. It is also associated with one of the significant leaders of the Polish Baptist movement in the United States, Rev. Carl (Karol) Strzelec, who is known for founding a number of Polish Baptist congregations as well as influencing students and congregants through his writing and teaching. With a brief lapse in religious use, Christ Polish Baptist Church is today serving the community as the Immanuel Community Baptist Church.

- e-6. Its identification as the work of an artist, architect, craftsperson or master builder whose individual works have influenced the development of the City of Milwaukee, State of Wisconsin, or of the United States.

RATIONALE: Christ Polish Baptist Church is one of the few known church commissions by noted local Milwaukee architect Fred Graf who was active in Milwaukee from 1888 through his death in 1938. He had one known prominent civic commission, the Ozaukee County Courthouse (1901-1902), but designed over one hundred buildings in the city of Milwaukee. Most of these are well crafted, sturdy masonry houses in the Arts and Crafts style that are distinctive from their neighbors. The design of Christ Polish Baptist Church ties into this body of residential work with its flat wall surfaces and use of prominent masonry porches/entry bays and fenestration patterns to create lively facades. The building was identified in the 1979 Reconnaissance Survey of significant buildings in Milwaukee.

- e-9 Its unique location as a singular physical characteristic which represents an established and familiar visual feature of a neighborhood, community, or of the City of Milwaukee.

RATIONALE: Christ Polish Baptist Church is a unique structure in its area and stands out visually from the surrounding residential neighborhood.

## X. PRESERVATION GUIDELINES

The following preservation guidelines represent the principal concerns of the Historic Preservation Commission regarding this historic designation. However, the Commission reserves the right to make final decisions based upon particular design submissions. Nothing in these guidelines shall be construed to prevent ordinary maintenance or the restoration and/or replacement of documented original elements. Note: these guidelines apply equally to the church building and the rear parsonage.

### A. Roofs

Retain the roof shape. Preserve the original skylight on the church roof. New skylights or domers are discouraged but may be added to roof surfaces if they are not visible from the street or public right of way. Avoid making changes to the roof shape, which would alter the building's height, roofline or pitch. If replacement is necessary, duplicate the appearance of the original roofing as closely as possible. Locate mechanical systems and vents on portions of the roof not visible from the public right of way and paint them out to minimize impact. Retain the existing original chimney of the church. Much of the original stucco-clad soffits on the church remain. Wood repairs to the soffits can be reversed and returned to their original appearance.

### B. Materials

#### 1. Masonry

- a. Unpainted brick, terra cotta, or stone should not be painted or covered. Avoid painting or covering natural terra cotta or stone. This is historically incorrect and could cause irreversible damage if it was decided to remove the paint at a later date. Consult with historic preservation staff on the best methods to address graffiti problems on the parsonage.
- b. Repoint defective mortar by duplicating the original in color, style, texture and strength. See the masonry chapters in the books, As Good As New or Good For Business for explanations on why the use of a proper mortar mix is crucial to making lasting repairs that will not contribute to new deterioration of the masonry. Replaced mortar joints should be tooled to match the style of the original. Avoid using mortar colors and pointing styles that were unavailable or were not used when the building was constructed.
- c. Clean masonry only when necessary to halt deterioration and with the gentlest method possible. Sandblasting or high pressure water blasting or the use of other abrasive materials (soda, nut shells, etc.) on limestone, terra cotta, or brick surfaces is prohibited. This method of cleaning erodes

the surface of the material and accelerates deterioration. Avoid the indiscriminate use of chemical products that could have an adverse reaction with the masonry materials, such as the use of acid on limestone. Work should be done by experienced individuals. Consultation with historic preservation staff is required before any cleaning would begin.

- d. Repair or replace deteriorated material with new material that duplicates the old as closely as possible. Avoid using new material that is inappropriate or was unavailable when the building was constructed.

## 2. Wood/Metal

- a. Retain original material, whenever possible. Avoid removing architectural features that are essential to maintaining the building's character and appearance such as the brackets at the smaller entry bay on the east elevation of the church and the tapered porch post on the parsonage.
- b. Retain or replace deteriorated material with new material that duplicates the appearance of the old as closely as possible. Avoid covering architectural features with new materials that do not duplicate the appearance of the original materials. Covering wood or metal with aluminum or vinyl is not permitted.

## C. Windows and Doors

- 1. Retain existing window and door openings. Retain the existing configuration of panes, sash, surrounds and sills, except as necessary to restore to the original condition. Avoid making additional openings or changes in existing fenestration by enlarging or reducing window or door openings to fit new stock window sash or new stock door sizes. Avoid changing the size or configuration of windowpanes or sash. Use storm windows or protective glazing which have glazing configurations similar to the prime windows and which obscure the prime windows as little as possible. Consult with preservation staff for sources of the gold figured glass when making window repairs. Staff can also assist with sources for repairs to the leading.
- 2. Respect the building's stylistic period. If the replacement of doors or window sash is necessary, the replacement should duplicate the appearance and design and material of the original window sash or door. Avoid using inappropriate sash and door replacements. The original doors are quite distinctive and consideration should be made to having them repaired before replacements are considered. Avoid the filling-in or covering of openings with inappropriate materials such as glass block or concrete block. Avoid using modern style window units, such as horizontal sliding sash or

casements, in place of double-hung sash or the substitution of units with glazing configurations not appropriate to the style of the building. Any original windows should be retained and repaired if at all possible. Vinyl or metal clad prime window units are not permitted on the principal elevations. Glass block windows at secondary locations like basements are not permitted on elevations visible from the public right of way.

3. Steel bar security doors and window guards are generally not allowed. If permitted, the doors or grates shall be of the simplest design and installed so as to be as unobtrusive as possible.

#### D. Trim and Ornamentation

There should be no changes to the existing trim or ornamentation except as necessary to restore the building to its original condition. Replacement features shall match the original member in scale, design, color and appearance. It is recommended that existing wood trim be repaired with epoxies or consolidants rather than entirely removed and replicated. Staff can recommend alternatives to the aluminum trim on the parsonage.

#### E. Additions

No additions will be permitted on the north (front) or east elevations of the church as these are highly visible facades and changes would destroy the character defining features of the building. Any other addition requires the approval of the Commission. The parsonage is a land-locked building and no additions to it would be feasible. Ideally an addition should either compliment or have a neutral effect upon the historic character of the building. Approval shall be based upon the addition's design compatibility with the building in terms of window size and placement, building height, roof configuration, scale, design, color, and materials, and the degree to which it visually intrudes upon the principal elevations or is visible from the public right of way. Additions must be smaller than the building and not obscure the historic building.

#### F. Signs/Exterior Lighting

The installation of any permanent exterior sign or light fixture shall require the approval of the Commission. Approval will be based on the compatibility of the proposed sign or light with the historic and architectural character of the building. Plastic internally illuminated box signs are not permitted. A box sign that resembles one shown in historic photos, however, would be acceptable.

#### G. Site Features

New plant materials, paving, fencing, or accessory structures shall be compatible with the historic architectural character of the building if visible

from the public right of way.

#### H. Guidelines for New Construction

It is important that new construction be designed to be as sympathetic as possible with the character of the structure. Accessory structures may be permitted depending on their size, scale and form and the property's ability to accommodate such a structure. The existing historic buildings occupy virtually all of their lots. It is not anticipated that new construction would take place.

##### 1. Siting

New construction must respect the historic siting of the building. It should be accomplished so as to maintain the appearance of the building from the street as freestanding structures.

##### 2. Scale

Overall building height and bulk, the expression of major building divisions including foundation, body and roof, and individual building components, such as overhangs and fenestration that are in close proximity to a historic building must be compatible to and sympathetic with the design of the buildings.

##### 3. Form

The massing of the new construction must be compatible with the goal of maintaining the integrity of the buildings as freestanding structures. The profiles of roofs and building elements that project and receded from the main block should express the same continuity established by the historic building if they are in close proximity to it.

##### 4. Materials

The building materials, which are visible from the public right-of-way and in close proximity to the historic buildings should be consistent with the colors, textures, proportions, and combinations of cladding materials used on the historic building. The physical composition of the materials may be different from that of the historic materials, but the same appearance should be maintained.

#### I. Guidelines for Demolition

Although demolition is not encouraged and is generally not permissible, there may be instances when demolition may be acceptable if approved by the Historic Preservation Commission. The following guidelines, with those found in subsection 9(h) of the ordinance, shall be taken into consideration by the Commission when reviewing demolition requests.

1. Condition

Demolition requests may be granted when it can be clearly demonstrated that the condition of a building or a portion thereof is such that it constitutes an immediate threat to health and safety and is beyond hope of repair.

2. Importance

Consideration will be given to whether or not the building is of historical or architectural significance or displays a quality of material and craftsmanship that does not exist in other structures in the area.

3. Location

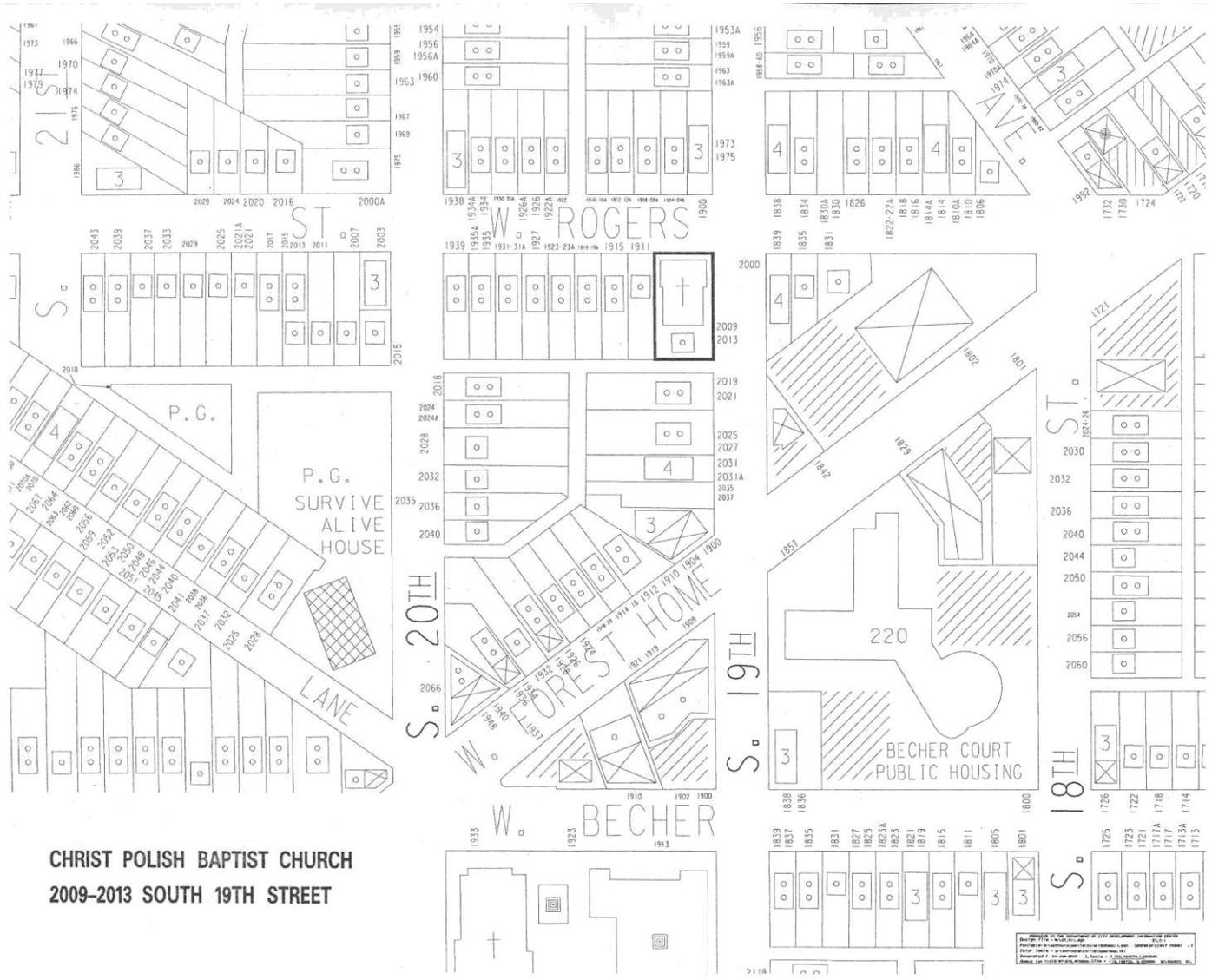
Consideration will be given to whether or not the building contributes to the neighborhood and the general street appearance and has a positive effect on other buildings in the area.

4. Potential for Restoration

Consideration will be given to whether or not the building is beyond economically feasible repair.

5. Additions

Consideration will be given to whether or not the proposed demolition is a later addition that is not in keeping with the original design of the structure or does not contribute to its character.



**CHRIST POLISH BAPTIST CHURCH  
2009-2013 SOUTH 19TH STREET**



South-West View



South-East View



North Side, Main Entrance



Bracket Detail, East Entrance



East Entrance Way



Window Detail, North Façade