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This paper investigates why and how six historic urban churches in Little Rock, Arkansas adapted architecturally to changing community needs. In approaching this research, the researcher examined a wide variety of information: what events motivated building alterations, how the community and congregation viewed the church structure, and how churches utilized their buildings to house community services.

The churches selected for this study are located within the original nineteenth century city boundary. The social and cultural landscape of the city have changed dramatically over the last century with the urbanization and reform of the Progressive Era, the social unrest and rise of fundamentalism during the War Years, racial tension and urban renewal efforts of the 1950s through the 1970s, and downtown revitalization and preservation concerns of the present era.

The researcher compiled Primary source documents to discern each congregation's growth pattern within each era, then analyzed the churches in each time periods in Little Rock's history for a variety of architectural and social themes. The trends that emerged resulted in typologies of church growth. Churches followed similar trends architecturally with regards to style, building materials, and furnishings, as well as patterns in building use. This investigation seeks to look at the churches holistically, not simply as significant architectural structures, but also as community hubs, housing critical spaces that shaped Little Rock's urban community.

THROUGH CHANGING SCENES: ARCHITECTURE AND
COMMUNITY VALUES IN LITTLE ROCK'S
HISTORIC URBAN CHURCHES

by

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“Built on the Rock the Church doth stand,
Even when steeples are falling;
Crumbled have spires in every land,
Bells still are chiming and calling,”

Dedicated to the churches in Little Rock, and around the world,
committed to impacting their surrounding communities.

APPROVAL PAGE

This thesis has been approved by the following committee of the Faculty of The Graduate School at The University of North Carolina at Greensboro.

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AMAZING GRACE

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TABLE OF CONTENTS

	Page
LIST OF FIGURES.....	v
 CHAPTER	
I. INTRODUCTION: <i>GATHER THEM IN</i>	1
II. HISTORIC CONTEXT: <i>WE’VE A STORY TO TELL</i>	6
<i>Urbanization and Reform, 1880-1914: We Gather Together</i>	7
<i>Social Unrest, 1915-1945: How Shall the Young</i> <i>Secure Their Hearts?</i>	12
<i>Racial Tension and Urban Renewal, 1946-1970: I Shall Not</i> <i>Be Moved</i>	18
<i>Preservation Comes of Age, 1971-2008: Precious Memories</i>	24
III. LITERATURE REVIEW: <i>HOW FIRM A FOUNDATION</i>	27
<i>Churches as Social Institutions</i>	28
<i>Social Policy and the Church</i>	31
<i>Historic Preservation</i>	36
<i>Material Culture and Visual Studies</i>	39
IV. METHODOLOGY: <i>BRINGING IN THE SHEAVES</i>	45
<i>Sample Selection</i>	45
<i>Data Collection</i>	48
<i>Analytical Process</i>	51
V. ANALYSIS: <i>BLESS BE THE TIES THAT BIND</i>	60
<i>1880-1914: We Gather Together</i>	61
<i>1915-1945: How Shall the Young Secure Their Hearts?</i>	75
<i>1946-1970: I Shall Not Be Moved</i>	93
<i>1971-2008: Precious Memories</i>	108
<i>Synthesis</i>	118
VI. CONCLUSION: <i>A PARTING HYMN WE SING</i>	129
REFERENCES	135

APPENDIX A. LOCATION OF 1905 CHURCHES IN PRESENT DAY	159
APPENDIX B. QUESTIONNAIRE DISTRIBUTED TO CHURCHES	163
APPENDIX C. RESPONSES TO QUESTIONNAIRE.....	178
APPENDIX D. VISUAL SOURCES FOR FIRST LUTHERAN CHURCH.....	189
APPENDIX E. VISUAL SOURCES FOR FIRST METHODIST CHURCH.....	211
APPENDIX F. VISUAL SOURCES FOR FIRST MISSIONARY BAPTIST CHURCH	234
APPENDIX G. VISUAL SOURCES FOR FIRST PRESBYTERIAN CHURCH	237
APPENDIX H. VISUAL SOURCES FOR ST.ANDREW CATHEDRAL.....	274
APPENDIX I. VISUAL SOURCES FOR ST. EDWARD PARISH.....	284
APPENDIX J. DISCOURSE ANALYSIS TIMELINES.....	312

LIST OF FIGURES

	PAGE
Figure 1. A view of Markham Street, ca. 1912	8
Figure 2. First Methodist Congregants Gathering in the Main Hallway, ca. 1930	15
Figure 3. Children and Teachers Gathering Around Circular Tables, ca. 1930	19
Figure 4. Map Showing Location of Churches in Downtown Little Rock, Arkansas	47
Figure 5. Visual Diagram of Methodological Process	53
Figure 6. Heath’s Morphology Chart of Three-Decker Tenement Housing	54
Figure 7. Visual Timelines Created by Researcher	55
Figure 8. Image of SketchUp Process.....	56
Figure 9. Image of SketchUp Process.....	57
Figure 10. First Methodist Episcopal Church, ca. 1910	63
Figure 11. First German Evangelical Lutheran Church, 1892	63
Figure 12. St. Andrews Catholic Cathedral, ca. 1905	64
Figure 13. First Missionary Baptist Church, ca. 1970	64
Figure 14. Sanctuary of the First Lutheran Church, 1888	65
Figure 15. Sanctuary of the First Lutheran Church, ca. 1911	68
Figure 16. Lutheran Education Building, Erected 1907	69
Figure 17. First Methodist Church, ca. 1906	71
Figure 18. First Presbyterian Sunday School Building, ca.1919	76
Figure 19. Remmel Hall Education Addition, ca. 1940	77

Figure 20. First Presbyterian Church, ca. 1921	77
Figure 21. First Lutheran Church, ca. 1928.....	79
Figure 22. First Methodist Church, 1940.....	83
Figure 23. Original Sketch of Choir Loft Screen, ca. 1931	84
Figure 24. Sanctuary of First Lutheran Church, ca. 19.....	86
Figure 25. Interior of St. Edward Parish, ca. 1910	86
Figure 26. Basement of Lutheran Education Building, ca. 1942.....	87
Figure 27. Classroom of Lutheran Education Building, ca. 1942	88
Figure 28. St. Edwards School, 1955.....	94
Figure 29. First Methodist's Education Addition, ca. 1951	95
Figure 30. Parlor, First Methodist Church, ca. 1951.....	96
Figure 31. Sunday School Classroom, First Methodist Church, ca. 1951	97
Figure 32. Basement, First Lutheran Church, ca. 1945	99
Figure 33. Entry Stair, First Methodist Church, ca. 1951	102
Figure 34. Sign Used by St. Andrews, ca. 1960	104
Figure 35. Proposed Renovations to Lutheran Education Building, 1981	110
Figure 36. Approved Renovations to Lutheran Education Building, 1981.....	110
Figure 37. First Methodist Church, ca. 1971	111
Figure 38. Gymnasium, First Methodist Church, ca. 1971.....	111
Figure 39. Floor of St. Andrew, ca. 2004.....	114
Figure 40. Three-Dimensional Model of First Methodist Church, 1880-1914, Illustrating Architectural Style.....	119

Figure 41 Three-Dimensional Model of First Methodist Church, 1880-1914, Comparing Functional and Spatial Arrangement	119
Figure 42. Three-Dimensional Model of First Methodist Church, 1915-1945, Comparing Functional and Spatial Arrangement	121
Figure 43. Three-Dimensional Model of First Methodist Church, 1915-1945, Illustrating Architectural Style.....	121
Figure 44. Three-Dimensional Model of First Methodist Church, 1946-1970, Comparing Functional and Spatial Arrangement	123
Figure 45. Three-Dimensional Model of First Methodist Church, 1946-1970, Illustrating Architectural Style.....	123
Figure 46. Three-Dimensional Model of First Methodist Church, 1971-2008, Comparing Functional and Spatial Arrangement	125
Figure 47. Three-Dimensional Model of First Methodist Church, 1971-2008, Illustrating Architectural Style.....	126

CHAPTER I
INTRODUCTION:
GATHER THEM IN

When looking across the urban landscape of Little Rock, Arkansas, spires and steeples dot the skyline and church buildings occupy entire city blocks, anchoring the intersections of bustling streets, both now and in the past. These houses of worship contrast neighboring commercial structures, speaking to a different time where the drawn out facades of the churches continue to tell the story of the changing scenes in the city's history, a complex tale of social and cultural cues expressed in built form. The varied architectural styles of each portion of the façade reveal more than stylistic trends, they tell of the functional and social adaptation of congregations constantly addressing changing community needs over the span of the last hundred years.

This investigation of six of Little Rock's oldest churches focuses on the architectural, functional and social evolution of the congregations as they responded to community need and seeks to provide a typology for the observed trends. Although many studies investigate the architectural history of houses of worship, few explore the social motivations of the architectural alterations that occurred. Social changes forced congregations to continually re-evaluate their contribution to society and manifest their response in the built environment. The succession of building campaigns reveals the

shifting requirements of congregations.

These historic structures, which still house their original congregations, serve a wide range of congregational and community needs today that congregants could not conceptualize when the foundations of the churches were laid at the turn of the twentieth century. Aside from the architectural significance of the facades, churches always richly contributed to the surrounding community at both micro and macro scales. A 1998 study conducted by Cohen and Jaeger (1998) of Partners for Sacred Places (PSP) attempted to quantify the impact of historic churches within communities. The survey sought to discover what congregations housed in historic churches contributed to social service provision in the community. Not surprisingly, after surveying over one hundred historic churches in six cities across the country, the survey documented that congregations housed in historic structures serve the larger community. In an assessment of the types of services congregations provided, and characterizations of those who benefited from the services, PSP learned that 93% of the churches surveyed provided programs accommodating some form of community service, with 76% of congregations hosting that community service within their facilities. The survey also found that churches offered a wide variety of services range from food pantries to cultural enrichment, with almost every segment of society benefiting from the use of historic sanctuaries, education buildings, and social halls. In the report, PSP indicated that congregations utilized their buildings to meet basic human needs through soup kitchens, to serve families and youth through latch key programs, to foster the arts with music and theater

programs, to celebrate cultural diversity by providing space for immigrants, and to serve the community by housing self help groups, such as Alcoholics Anonymous meetings. Finally Cohen and Jaeger reported that, in addition to the programs directly sponsored by congregations, churches allowed other community organizations to use their facilities, and provided indirect support through staff, volunteers, and rent-free space.

The city of Little Rock sets the stage for this case study, emerging as an urban center in the last decades of the nineteenth century to become a New South city, one that has changed rapidly over the course of the last century. The city experienced urbanization and reform during the Progressive Era, dealt with social unrest during the inter-war years, weathered the racial tension of the post-war period, and adapted more recently to the incongruously linked climate of multi-culturalism and American exceptionalism of place and politics, following national trends. Like many New South cities, Little Rock has experienced an urban renaissance, with the recently completed Clinton Presidential Library sparking revitalization efforts. The city continues to celebrate its rich westward and Southern heritage, remembering its past through historic preservation efforts and recent efforts at recording history. The six church congregations under scrutiny in this study, like other cultural resources in the city, responded to contemporary social and architectural trends across a century of change. This thesis serves as a way to understand one aspect of those cultural shifts traced through architecture.

The churches themselves not only reflected the ebbs and flows of the local context, they responded to contemporary writings in architectural and religious

publications as editors addressed all aspects of church design, prescribing architectural styles, space usages, and material choices, among other themes. Reviewing their local story provides only one aspect of the rich and varied histories of the individual churches and their collective presence in Little Rock; it remains a second goal to evaluate the church building campaigns in light of a burgeoning national church building literature in an attempt to better interpret and understand these important buildings.

With this two-part research strategy, it became clear that one methodology would not satisfy the quantity of information and the variety of documentary and visual sources that allowed the researcher to examine the evidence in depth. A theoretical framework that combines ideas of material culture analysis, visual methodology, and the idea of cultural weathering suggests herein that the churches themselves may prove to be their own best record keeper, locking into their material world the inspirations and hopes, fears and attitudes of those who constructed and used them. In uncovering these stories, the buildings reveal each stage of development as expressions of the social, functional and architectural motivations and responses to community change, a subject matter of great interest to many in the field of historic preservation and beyond, who seek answers for less tangibly-measured value systems that populate and underscore a community.

Although this work is an academic pursuit, it is motivated by a deep personal connection to religious architecture. Having grown up sitting between my parents in the pews of a large Protestant church in Arkansas, the maze of Sunday School hallways and the quirky additions to church buildings fascinated me from a young age. It is not merely

the story of a changing building that motivated this work, but the story of the people and the community who benefited from it. As the minister of the First United Methodist Church states, “yet our age and our generation are leaving behind testaments to our faith in the shape of our church building” (Walton, 1951). I only hope that this story adds a dimension to the ongoing importance of historic church buildings in our individual and collective memories as tangible realizations of our humanity.

CHAPTER II
HISTORIC CONTEXT:
WE'VE A STORY TO TELL

To fully understand the religious architecture in Little Rock, Arkansas, one must begin with an analysis of national trends in religious architecture and an examination of local events. The original nineteenth century city boundary incorporates all six churches selected within this study (Richards, 1969, p.101). However, the social and cultural landscape of the city have changed dramatically over the last century with the urbanization and reform of the Progressive Era, the social unrest and rise of fundamentalism during the War Years, racial tension and urban renewal efforts of the 1950s through the 1970s. Understanding the national trends as well as the local context, places these Little Rock churches within the cultural landscape of social and religious life in the urban South.

Urbanization and Reform, 1880-1910: We Gather Together

Little Rock transitioned from a small Southern town to a city in the period from 1880 to 1910, as evidenced by the population growth, improved infrastructure, government reform and the presence of public institutions. The population of Little Rock more than tripled from the 12,138 in 1880 to 38,307 in 1900 according to US Census records.

In 1881 the city expanded its boundaries, annexing over ten additions. In 1885 the governing structure of the city shifted with the passage of the “city bill.” The bill reduced the power of the city council, and established a Board of Public Affairs to handle the day-to-day workings of the city. (Richards, 1969, chap. VIII)

Because of geographical limitations, Little Rock never became a cotton capital like most other Southern cities of the time, however, the city became a major hub for the cottonseed oil industry (Roy, p. 154). By the 1890s six railroad lines connected the city with Memphis to the east and Fort Smith to the west. Within the community, city leaders adopted infrastructure improvements with street paving districts established by 1886. Within the next two decades many Little Rock residents took advantage of modern conveniences, electricity, natural gas, public water, and telephones lines.

At the turn of the century, Little Rock also had the institutional infrastructure necessary to support urban life with numerous newspapers and periodicals in circulation, a city library with over 3000 volumes, and more than seventy churches listed in contemporary city directories (Richards, 1969, p. 110). During this period, from 1880 to 1914, public institutions built permanent monumental structures, meant to reflect the emerging urban society. All six churches included in this research study erected permanent structures during this period and, with the exception of one (First Presbyterian), portions of all these structures still serve the congregations today.

Architectural Publications

During Little Rock's period of urbanization, architectural journals focused largely on building schemes and formal building design, addressing the needs of the formal worship space. Editors emphasized acoustical issues of prime importance, with services



Figure 1. A view of Markham Street, ca. 1912. The photograph shows the city's newly paved streets and power lines. American Memory Collection, Library of Congress

focusing on liturgy and preaching; one journal recommended the size and proportion of an auditorium should be limited by the distance a voice can project (*Modern Church Building II*, AABN, 1879). Although at the height of the Victorian era, known for its rich finishes, the architectural press prescribed limited use of stained glass, showed a preference for electric lighting, and suggested window placement which reflected the desire to minimize distraction during services, so the worshipper could more easily

engage in the act of worship. One author, responding to the norms of the day, clearly stated the goal of sanctuary design remained to engage worshippers, rather than provide a spectacle to be watched in an auditorium (Biscoe, 1905).

The architectural press placed less emphasis on Sunday school facilities, both stylistically and functionally. Editors commonly recommended that churches house a Sunday School in a separate building, located on the same lot, possibly connected by a covered arcade or breezeway. Some groups viewed the location of the Sunday School as a theological issue believing that worship provided the only biblically prescribed church function (*Modern Church Building II*, AABN, 1879) . This reflects the overall belief of the period that social and community obligations, including education, continued to take a secondary role to worship. One reviewer suggested that Sunday school design should primarily be functional, but retain a ‘churchy’ feel. (AANB, 4/13/1878). During this period, designers commonly placed social parlors, kitchens and classrooms in the basement, if housed in the church proper at all.

Most publications of the period reflected a duality between historicized styles and modern technology. Congregants favored revival styles for all types of institutional buildings during the period of urbanization, with neo-Gothic styles a particularly popular selection for ecclesiastical architecture. However popular, this preference represented a certain humility among designers as editors charged architects not to merely replicate past styles, but reinterpret them in economical terms for their clients (Cummings, 1878; Ferree, 1896). Writers warned architects and churches to avoid extravagance in materials

and detailing; one author went so far as to state the goal should be “how small and how simple is possible?” (AABN, 1880). On the other hand, the press placed great importance on sanitation and technology with authors advocating for the allocation of large portions of budgets on indoor plumbing, heating systems, air exchange systems, and electric lighting all for the improved health of the congregation and the clergy (Gerhard, 1906).

Religious Publications

Religious publications also addressed architectural issues, offering advice as well as highlighting examples of good church design. The idea of spiritual edification through the built environment emerged as a major theme. Many saw the church’s architecture as an opportunity to expose the masses to aesthetic sensibilities. One publication, discussing the design of Sunday schools, stressed the importance of beauty and refinement in youth classrooms suggesting that children must be exposed to beauty at a young age to later develop a proper sense of taste (Morris, 1910). Writers thought architectural styles should also carry a sense of dignity, not acting as applied ornamentation, but rather serving an integral role to the structure and expressing beliefs of the congregation. Publications also emphasized the honest use of materials, rather than faux finishing techniques popular in the late nineteenth century. When money was a concern, one journal (ACR 4/1878) prescribed building plainly but correctly, rather than creating a false sense of opulence.

As seen in the architectural journals, the religious press also stressed worship as the primary function of a church: “ Churches have no right to exist if they be not fit places for the performance of public worship. This is true whatever the character of the

actual edifice; whether it be town or country, large or small” (Edgerton, 1878, p.262).

With this advocacy for functionalism, much writing focuses on the arrangement of different elements of the sanctuary space. Writers expressed no clear consensus about the location, size, and prominence of the choir, chancel, and narthex, but religious publications consistently mention these three elements. Contributors suggested Sunday Schools address specific needs, with classes divided by permanent walls (Morris, 1910), countering the trend of Akron plan churches which placed all classrooms around the sanctuary, separating them with sliding partitions.

Editors of religious journals also spoke of tension emerging between ‘traditional church buildings, and emerging new forms (*New York Evangelist*, June 22, 1899). The traditional church building, housing the worship space, with a detached Sunday school building traced the increasing emphasis on the social obligations of the church. Writers credit public taste and Christian work for ushering in the new form (*The Problem of the Modern Church*, *New York Evangelist*, 1899). Designers included rooms for social gatherings, such as sewing circles and youth clubs, as well as kitchens. (*New York Evangelist*, 1899, p.6). One article provided an example for creating a homelike feel in these new social spaces for adult education classrooms, by specifying a fireplace, a bay window framing views of the exterior.(citation) This emphasis on creating home-like spaces grew in popularity as churches began to address rising social unrest. Churches started to embrace the idea of providing a safe and comfortable place for members to gather for social activities.

Social Unrest, 1915-1945: How Shall the Young Secure Their Hearts?

Increased social unrest marked the period from the beginning of World War I through the end of World War II in the state of Arkansas. Witnessing declining economic conditions, social angst and deteriorating race relations of the era, the Anti-Evolution law and the controversy surrounding it typified the societal conflict between religious conservatism and modernity. In addition, other government action on social issues suggested that elected officials, at least, recognized the growing tensions in the state.

In the 1920s, religious fundamentalism gained ground in response to modernist ideology. Arkansans blamed social unrest on religious modernism, which rejected the idea of absolute truth and advocated tolerance of divergent views. (Moneyhon, 1997, p.140) The theory of evolution became the symbol of modernist thought and, in 1924, the Arkansas State Baptist Convention formally rejected the theory of evolution. Over the next few years the state legislature, influenced by churches, conceived a variety of ways to outlaw the teaching of evolution in public schools, including the Rottenbury Bill which, though never enacted, set the stage for public debate. While many church leaders spoke out in support of the bill, Hay Watson Smith, minister at Second Presbyterian Church in Little Rock, publicly opposed the bill, aligning himself with university leaders and academics across the state. Though the Rottenbury legislation never passed, in 1928, voters adopted a similar anti-evolution initiative which remained in place until 1968 (Ledbetter, 1979).

Continued urban migration during the depression era added to social unrest, and reformers sought changes in marriage and divorce laws to combat rising divorce rates. During the 1940s, Johnson cites urban growth as the primary cause of increased church membership linking the appeal of social outreach services and the presence of full-time ministers to this growth (Johnson, 2000, p. 65), The Methodist Episcopal Church South, Baptist (Missionary Baptist and Southern Baptist) and Catholic denominations represented the three largest religious groups in the state, and gained political leverage. Denominations refused to align with a political party, but responded to specific incidents. Each denomination handled race relations differently, but in almost all cases churches remained segregated through this period (Johnson, 2000, p. 66). In all, the social dynamics described for the interwar time period suggested architectural implications and the writings found in prescriptive journals of the time accordingly address a wide array of denominations and issues.

Architectural Journals

Authors of articles with architectural journals during the interwar era viewed churches more as a business than a religious institution, and placed greater architectural emphasis on the social and educational goals of the church, as well as embraced modern technologies and ideals. During the period, Chicago architect Frank Dillard published several articles in *American Architect* dealing with the 'non-ritualistic' church and the social aspects of church planning. Dillard equated churches to businesses, selling services to the surrounding community (1919). Dillard also emphasized the completion of

a community needs study for churches, with architects evaluating specific congregational needs for each project. Dillard indicated that each church should accommodate four main activities: worship, education, service and play, noting that the specific forms of these spaces would vary depending on local needs. Space for social and recreational activities should be provided in the church building, according to Dillard, suggesting rooms such as clubrooms, libraries, parlors, kitchenettes, and even, at times, swimming pools and bowling alleys (Dillard, 1919, p. 522).

The social and educational goals of churches continued to receive more attention during this period, which roughly parallels American society's emphasis on the social sciences and the rising importance of education. Journals recommended moving Sunday School facilities out of church basements and into spaces suited especially for their needs (Dillard, 1930). Members of the architectural press prescribed architectural congruency among all parts of the building, with all parts of the church, (the sanctuary, social, and educational) stylistically in harmony, "while reflecting their individual functions," going further to note that "the sanctuary space should always be predominant." by minimizing large gathering spaces outside of the sanctuary. In children's classrooms, journals emphasized selecting appropriately scaled furnishings, and cheerful, child-like décor.

Outside aesthetic and formal concerns, editors of architectural journals discussed modern technologies and ideals with regard to church design. The interwar era brought several modernist European architects to the United States, along with them came modernist designs and building techniques. Some journals argued new building

technologies and methods made historic revival styles impractical and uneconomical to construct (Robb, 1940). Writers rejected ‘meaningless detail,’ again citing expense and cost efficiency as a prime concern. In 1944, one architect boasted that “the word ‘style’ wasn’t ever mentioned by the church building committee,” allowing him to focus on more utilitarian concerns (Reichardt, *Architectural Record*, 1944). The architectural press introduced modern alternatives to traditional practices, such as laminated wood arches as a cost effective alternative to masonry arches, and built-up gravel flat roofs compared to traditional pitched roofs. These and other modern innovations shaped the architectural assemblages of church buildings in Little Rock, and elsewhere in the United States.

Discussions centered on building for comfort, noting the importance of HVAC systems and effective lighting (1945, *Architectural Record*). One case study highlighted



Figure 2. First Methodist Congregants Gathering in the Main Hallway, ca. 1930. Photograph from the archives of the First Methodist Church, Little Rock Arkansas.

in Architectural Record features a church using the ‘pay-as-you-go’ plan, building incrementally as the congregation can afford growth, with a master plan in place (Taylor, 1945, p.110).

Religious Journals

In the same interwar time period, religious journals shifted the focus from formal aspects of worship and pragmatic educational concerns to an emphasis on social outreach. In 1916, editors suggested that churches plan for building use everyday and at night on the “Seven-day-a-week” church approach (Church School Building, *Religious Education*, 1916). Journals also advocated the effectiveness of weekday religious education and summer programs for youth (Barclay, Bailey, & Bower, *Religious Education*, 1923, p. 159). An article published by the Methodist Church’s Board of Architectural Extension (1924) called for a change in terminology from ‘meeting house’ to ‘church’ indicating that, in fact, authors believe that “church work is as important as worship.” (Lawrence, *Religious Education*, 1923, p. 164) One journal advocated for a reversal of the common pattern of the church growth, hoping to one day see Sunday schools and community facilities being built first, and later adding a sanctuary (A Modern Church-School Building, *Religious Education*, 1920). Some members of the religious press viewed education and other church work as equally important to the worship function, noting that: “The Sunday school of today is the church of tomorrow” (*A Modern Church-School Building*, 1920, p.540).

Alongside more diverse building complexes, writers stressed the importance of welcoming facilities in the interwar period, increasing the focus of churches on social outreach. Religious journals surprisingly mentioned the inclusion of game rooms, ladies' parlors and assembly halls, as common spaces to include in church planning. The flexibility of spaces and room self sufficiency also emerged as a theme, so rooms could be used in different ways at different times. One author wrote for the provision of classrooms and "an assembly room that could be used Sunday morning for classes, and on week nights for community dinners and club rooms"(A Modern Church-School Building, 1920).

Authors in religious journals also placed more importance on architecture, and viewed church planning in more holistic terms than their architectural journal counterparts. Writers suggested educating the clergy on the importance of architecture, and teaching building committees how to best work with architects as a priority (Drummond, 1930). The press continued to warn against extravagance and applied ornamentation, stating utility should be the basis for all designs (Fergusson,1910). In the same vein, one author suggested that church funds should not be used for gymnasiums because local YMCAs met the need for recreational facilities (Tralle, 1941,p. 32). Advocates for church design in religious journals viewed church architecture more holistically, noting the importance of furnishings, fixtures and equipment in the overall quality of the space. Writers prescribed the scale of the children's furniture as fitting the age of the child, as well as facilitating different needs. The preschool and kindergarten

classrooms should allow space for ‘circle time’ and play, while older children’s rooms could remain smaller and contain traditional educational furnishings.

The educational concerns of the interwar era foreshadow the school desegregation crisis marked by the 1953 *Brown v. Board of Education* Supreme Court decision. The decision required that African Americans receive equal educational opportunities and commensurate facilities. Nationwide, communities responded to the decision in a variety of ways, ranging from peaceful desegregation to militant resistance. Churches played a varied role in the process, some ardently supporting the rights of African Americans, while others vocally opposed the process. Their architecture also suggested a growing need for community particularly in the face of such challenging racial tensions.

Racial Tension and Urban Renewal, 1946-1970: I Shall Not be Moved

The 1957 Central High School Desegregation Crisis embodied the racial tension of the post-War era. After the 1954 *Brown v. Board of Education* Supreme Court ruling, it was only a matter of time before Little Rock schools began the desegregation process. Many angry whites joined Segregationist groups such as Capital Citizens Council, co-chaired by the Reverend Wesley Pruden, a local minister and radio personality (Johnson , 137). The Capital Citizens Council, along with the Mother’s League of Central High, citing fears of civil disorder, pressured Governor Faubus to pass a segregation statute in 1957. The school board refused to delay desegregation any longer, and on the September 2, 1957, Faubus ordered the National Guard to surround Central High School because

of rumors of armed black students and mobs of angry whites (Johnson , 139). Torn by the incidents, the religious community responded in myriad ways. While the Baptist press spoke out in favor of segregation (Rush, 1983), many churches just sided with the status quo and encouraged members to respect the law and keep the peace. A number of congregations across the community hosted a day of prayer in response to the crisis,



Figure 3. Children and Teachers Gathering Around Circular Tables, ca. 1930. Photograph from the archives of the First Methodist Church, Little Rock Arkansas.

and had an overwhelming turn out (Blossom, 1959). Daisy Bates, the local NAACP president, arranged for students to be led through crowd by black and white ministers, but the National Guard captain refused to let the students enter the school (AMA, 140), President Eisenhower then responded by federalizing the National Guard, and calling on

the 101st Airborne Division to protect the nine black students. Protests, bomb threats and other incidents continued throughout the 1957-58 school year.

Tensions mounted in the community over the summer and before the beginning of the 1958 school term, Governor Faubus signed Act 4, which allowed the governor to close schools facing integration and hold a local referendum vote to integrate schools or keep schools closed. Little Rock citizens voted to keep the school district closed rather than integrate schools (Johnson) which spurred the community to action, resulting in the formation of the Women's Emergency Committee to Open Our Schools (WEC). Composed largely of well-educated, wealthy women, many members of Presbyterian or Methodist congregations, WEC took a neutral stance on the integration issue (despite some support within) with the slogan, "not segregation, not integration, just education" (Blossom, 1959). The efforts of WEC, as well as other groups, eventually led to schools opening for the 1959 school term, with limited integration (Johnson, p. 146). Aside from the education crisis and racial tensions in Little Rock, the city also implemented urban renewal policies during this period, with African American neighborhoods most affected by the program. The City of Little Rock razed the African American neighborhoods at West Rock and University Park to make way for shopping centers and middle class neighborhoods. As part of the effort, the local Housing Authority constructed public housing units reserved for African Americans. Also partially funded by urban renewal, the I-630 corridor, begun in the 1960s, isolated the African American businesses located on Ninth Street from the surrounding neighborhood.

The new freeway further divided the downtown area and restructured many streets, making them one-way, and therefore less accessible (Johnson, p. 158). In sum, urban renewal brought Little Rock's downtown into its current, fractured physical form. The six churches within this study, among others, stabilized the increasingly fragile urban fabric in the city center. Citizens themselves rallied to preserve whole districts within Little Rock, counter-balancing the government's wholesale destruction of the buildings that connected the city to its past. For example, in 1968, two years after the passage of the National Historic Preservation Act, local activists formed the Quapaw Quarter Association in an effort to preserve Victorian homes located in a downtown residential neighborhood and protect historic homes from urban renewal (Johnson, 2000, p. 159). The local organization advocated the preservation of Little Rock's oldest neighborhoods and buildings. The churches remained as symbols of identity for the downtown throughout this timeframe.

Architectural Journals

In light of the racial tensions and challenges to integration in the schools, as well as urban renewal, which dramatically shifted the architectural fabric of the downtown, churches continued to rely on advice from both architectural and religious journals, sometimes addressing the social issues within their pages but more often skirting around the issues.

During the Post-war period architectural journals placed renewed emphasis on worship in church architecture, viewed churches as community centers, and

recommended modest building schemes. Journal articles recommended constructing ancillary chapels in education wings and social spaces to facilitate smaller functions like weddings and funerals, as well as providing spaces for multiple worship services (Taylor, 1945). Journals also encouraged churches to simplify decorations around the altar so as not to visually distract from the altar and worship service (Ragsdale, 1946). The Roman Catholic Church's Second Vatican Council provided much material for writing about architectural changes. Aside from the larger liturgical implications, the council affected the design of many churches, bringing the audience closer to the priest so the congregation could take a more active role in the services (Murtux, 1971).

Planning journals published several articles on churches, as 'white flight' to the suburbs became more of an issue. One author extolled the church as the 'savior of the city,' and pled for urban congregations to remain in downtown areas, offering hope to an otherwise desperate urban landscape (Fitz Patrick, 1959). A second article encouraged planning professionals to look to churches as neighborhood anchors, providing social services to those in the surrounding community (Claire, 1954). Architectural publications made site recommendations for new churches, suggesting three-acre complexes with multiple buildings and ample parking (Claire, 1954). Journals addressed parking concerns, noting many members no longer lived within walking distance.

Building modestly emerged as a theme across several journals. Writers encouraged congregations to build for everyday use, rather than building for maximum attendance, authors suggested having multiple services in a smaller sanctuary as a

compromise (Ragsdale, 1946). Journals also advocated building multipurpose rooms, often housing a stage, and connected to a kitchen. These spaces could function flexibly as a gymnasium, a place for church dinners, and performances. An article in *Architectural Record* (Mutrux, 1971) encouraged congregations to share facilities, highlighting a case study in Michigan where a Presbyterian and Episcopal congregation entered a joint building venture sharing one facility.

Religious Journal

Religious journals during the Post-war period expressed some of the same themes found in architectural journals. Publications emphasized the community focus of churches, the need to build modestly, and what one article deems ‘the servant function’ of architecture (Kluaser, 1965). Editors emphasized the multifunctional needs of church facilities in a variety of ways, including a provision for education and worship spaces to be equalized with neither portion of the building being dominant. Writers suggested that churches place chapels in the youth wings to encourage youth to take a more active role in worship and devotional services. In general, the proximity of congregation to the altar increased, stressing the importance of participation in worship. Authors encouraged curved seating that allowed the congregation to see other members, indicating the importance of community (Hayward, 1967).

Religious journals continued to focus on community outreach, still advocating parlors as home-like spaces to host events. Journals first mentioned inner-city missions as a new form of community outreach, trying to serve a more diverse population

(Sheneman, 1968). Because of the community focus, journals emphasized the importance of flexible spaces. Contributors suggested spaces meet everyday church needs, and adapt to special functions a prime concern. An editorial in *Christian Century* ventured that increased church attendance during the post World War II period resulted not due to religious conversion but rather to attracting more families in the variety of services offered (Scottford, 1967). Publications addressed site concerns in more detail during the post-war era, citing green space as a crucial commodity for outdoor activities and allocating more space for parking (Scottford, 1967).

During this era, religious publications discussed the need to build modestly. Some later articles responded to the Post World War II church building boom, questioning if churches had overbuilt in past. As before the war, journals viewed gymnasium spaces as an ineffective use of church resources (Hayward, 1967). Articles discussed the difference of quality spaces as opposed to simple square footage. (To Build or Not to Build, *Christian Century*, 1966) Further, a number of articles expressed a frustration with the speed of technological advances, making it difficult for church facilities to keep up. (Christian century, 1966)

Preservation Comes of Age, 1971-2008: Precious Memories

In the late twentieth century, Little Rock changed rapidly, taking its place as the political, cultural and economic center of the state. While former President Bill Clinton's tenure as governor from 1984 to 1992, and then by his presidency until

2000 overshadowed most of the city's recent past, many important changes took place within the city, including an expansion of the city physically, and sustained economic growth. Although a number of modest preservation efforts took shape during the 1960s, mainstream preservation programs unfolded and policies adopted to protect the historic resources of the community. Outside primarily residential historic districts, after the city funded a new convention center and hotel located downtown along the riverfront in the 1980s, a decade later, business developers and neighborhood advocacy groups joined efforts to create the River Market, converting an old riverfront warehouse district into shops, galleries, restaurants and loft apartments. The Clinton Presidential Library, dedicated in 2005 further anchored this reviving community. With a renewed interest in downtown Little Rock's history and urban revitalization, many downtown churches began restoration campaigns. While churches echoed some of the social and cultural circumstances that shaped the city, these church buildings reflected the themes and issues within architectural and religious journals published to aid churches in determining the allocation of resources within existing and new buildings.

The examination of the historical context of the city, as well as the evaluation of contemporary prescriptive literature for church architecture and planning, sets the stage to discuss the changing role of churches in the twentieth century, both architecturally and socially. To adequately address all aspects of the study, it is necessary to examine the work of other researchers in evaluating social policy, historic buildings, and methods of

analyzing the structures themselves. A review of relevant literature can be found in the following chapter.

CHAPTER III

LITERATURE REVIEW:

HOW FIRM A FOUNDATION

Many authors have written about the relationship between architecture and the society that created it. When dealing with religious buildings, the social and symbolic role of places of worship in society, social policy, historic preservation, as well as material culture all contribute to the study of architectural modifications of urban churches. Each of these subject areas provides a different perspective on the role of churches architecturally and socially within communities. As all six structures under scrutiny exist within an urban context, the author has restricted the literature accordingly and focused on the burgeoning scholarship on cities and the institutions therein.

Similarly, because these urban institutions form an important network that provides social services to the greater community, a critical understanding of their place within the larger support system for twentieth century social service provision sheds new light on the project. Like many historic churches throughout the nation, the six Little Rock congregations of this study sit within historic structures, necessitating a comprehension of issues related to the preservation of the resources from both an architectural and symbolic view. Finally visual and formal analysis helps to liberate the symbology of the edifices.

Borrowing on material culture theory, and shaped by visual studies of the early twenty-first century, the author creates a larger framework for the research proposed herein.

Churches as Social Institutions

Historically, churches served as social centers of neighborhoods, bringing together members of different social classes while serving the poor and disadvantaged within their district. As cities began to grow rapidly with urbanization, churches grew less defined by their geographic neighborhood because the ease of mobility among congregants allowed more choices and more class exclusivity (Barth, 1980). However, at the beginning of the twentieth century urban churches assumed a central institutional focus for inner city neighborhoods, providing care for the vast majority of the poor and new immigrants. The popular theology of social gospel advocated improving the condition in slums created during the industrial revolution (Cnaan, 1998). The role of church as a neighborhood institution evolved over the years, most notably with the passage of government welfare laws, alleviating some of the pressure of the church to provide social services. Urban renewal efforts of the 1950's and 60's left many neighborhood church buildings intact, while relocating many of their members and clients. The role of the church as symbol became especially relevant in the context of urban neighborhoods with ever-shifting populations and high levels of poverty. Many scholars have noted the high levels of poverty, joblessness, and increased levels of social isolation in urban centers. Noted sociologist Jane Jacobs (1961) stressed the important role of landmarks

in urban cities, noting that they emphasize the diversity and help provide a visual order in cities. Serving as reference points within the built environment, religious structures often emerge naturally because of their architectural and functional contrast with other buildings and spaces around them. Places of worship moreover serve as natural landmarks because of their unique architectural language, their role as community hubs, and their unique spatial orientation with their surroundings, which provide open areas in dense urban centers. The author cites Trinity Church on Wall Street in New York City as an example, noting that it is physically as well as functionally distinctive, offering a sacred gathering space among corporate office buildings.

Brisson and Usher (2005) speak of neighborhood health in terms of social capital, defined as “the network of trusting relationships that exist in a community that create benefits for community members” (Brisson and Usher, 2005). Social capital, like monetary capital, is invested with an expectation of return, in this case providing information through networks, strengthening social ties, providing credentials to network, or by reinforcing the validities of relationships between members and the social networks (Greely, 1997). According to Putman (1997), churches represent the most common social network in the US, and along with all social networks, memberships have been steadily declining. Small and Stark (2005) assert that low-income neighborhoods have lower levels of social capital because they lack important neighborhood institutions such as churches, and therefore lack social and economic resources.

In urban neighborhoods with low levels of social capital, neighborhood institutions supply organizational links outside the community, which provide financial, emotional and social support. Small (2006) asserts, “the truly disadvantaged may be not merely living in poor neighborhoods, but those not participating in well connected neighborhood institutions.” Churches often fill the gap between individuals and social services by either providing aid directly to the individual or by connecting individuals with other nonprofit or government services (Spain, 2001). The role of churches as resources brokers is likely to expand in the future with the passage of the Charitable Choice Provision of the Personal Responsibility and Work Opportunity Reconciliation Act in 1996 (PRWORA) allowing religious institutions access to government funding for providing social services to the community (Spain, 2001).

Neighborhood stability positively affects social capital. One recent study indicated that the presence of churches in high poverty urban neighborhoods positively contributed to neighborhood stability. The study dealt with physical and residential stability and property valuation, and found that “the presence of places of worship was significantly associated with several factors of structural permanence” and that “the mere presence of a religious place of worship may provide limited but notable relief from disinvestment and declining property values” (Kinney & Winters, 1997).

Today many view downtown churches as symbols of earlier times in American history and question their role in modern society. Many center city churches have been abandoned or sold over the years, unable to keep membership or plagued by decaying

buildings, but some churches have managed to remain. Churches have remained intact by either adapting to meet community needs and gaining members in the local population or by drawing members from suburbs willing to commute because of the exclusive resource these churches represent (Price, 2000). In either case, urban churches remain core to a primary function within many cities to serve as the location for a wide array of social services. Thus while their traditional role as centers of worship might be on the decline, their important institutional role within the urban fabric remains strong.

Social Policy and the Church

The history of social service provision in America highlights the varied roles religious institutions have played within their communities. Historically churches have been a crucial part of America's social service system, providing informal support before the government assumed an active role. The role of churches can be marked by four shifts in social policy: the Colonial era, the Industrial Revolutions, the New Deal, and Devolution (Cnaan, Boddie, & Wineburg, 1999).

Informal responses to the disadvantaged marked the period from the founding of America in the Colonial period until the Civil War. Assistance provided first by family, then friends, and churches left government aid as a last resort. However, the U.S. legislated some social services, providing aid to the disadvantaged: the lame, blind, orphaned, and unemployed. With laws adopted from the Elizabethan welfare system, in England, methods ranged from "auctioning" the poor to a family who provided care at

the lowest cost to placing the poor under the care of a family, outdoor relief, where the poor were cared for in their own homes, and indoor relief, primarily through almshouses, caring for the sick and elderly who could not care for themselves (DiNitto & Dye, 1983).

During the Industrial Revolution, charities, churches and political machines provided most of the social services (DiNitto & Dye, 1983). The Social Gospel movement of the 1860's and 70's involved churches in resolving the social problems created by increasing urban density and the rise of slums to which they were witnesses. For the first time, churches reached beyond their congregation and provided aid for the poor, educational resources for children and immigrants, and assistance for alcohol abusers (Cnaan, 1999).

Considered the forerunner of the modern social welfare system. The Charity Organization Society founded in 1814 by Thomas Chalmer in Scotland responded to the poverty within one Edinburgh parish. Credited with the conceiving of the individualized approach to social services, Chalmer devised a system dividing each parish into units; the units were comprised of the poor who had requested aid. A deacon was then assigned to each unit to get to know the families, investigate their situation, distribute aid, and help them move out of their state of dependency. In 1877, Reverend S. Humphries Gurteen brought this system to Buffalo, New York, emphasizing the person centered care approach and coordinating charity agencies' activities to better serve individuals. Within twenty years, similar charity societies could be found in almost every American City. The Charity Organization Society movement eventually moved away from church-

centered support, finding it difficult to provide adequate care for members of such diverse religious and ethnic roots (Popple & Leighninger, 1996).

The Settlement House movement also had religious origins. Originating in Victorian England, settlement houses located in the slums, brought educational, recreational, and healthcare services to the doorstep of the poor (Popple & Leighninger, 1996). Although most settlement houses focused on social change rather than spiritual needs, religious groups staffed many. Presbyterian and Methodist churches, as well as the Salvation Army, formed settlement houses, providing spiritual care in addition to physical aid (Cnaan, 1999). Churches also played a leading role in establishing and reforming social institutions, such as orphanages, poorhouses and asylums. One of the best examples was the Children's Aid Society, founded by Reverend Charles Loring Brace, which attempted to care for orphans and street children by placing them with families in the Midwest rather than institutionalizing them. (Popple & Leighninger, 1996)

The professionalization of social work loosened social services' religious ties, but many agencies and charities continued to be privately funded by churches. Secularization occurred gradually due to a combination of forces at the onset of the twentieth century. The overall secularization of society that occurred in the Progressive era, within the realm of social work, the increased number of cases forced volunteers and professionals alike to view poverty less as a moral issue and more as a social problem. Social work emerged as a profession during the first two decades of the twentieth century, shifting from a primarily volunteer service of middle-class women to a profession requiring formal

education.

The Great Depression of the 1930s resulted in widespread poverty across the country, and for the first time the federal government actively engaged in social service provision with Roosevelt's New Deal policies (DiNitto & Dye, 1983). The Social Security Act of 1935, as the corner stone of social welfare legislation, established the government as the primary source of welfare funding, providing for unemployment compensation, child welfare, and public housing. The federal government continued to expand its role in social services periodically shifting methods. By the 1960s, Johnson's War on Poverty allowed communities to develop their own programs, while the Nixon era of the 1970s emphasized dealing with social issues, such as child abuse and mental health rather than directly with poverty. (Ehrenreich, 1985).

The Reagan Administration marked a shift in public policy by the 1980s: the federal government pushed the primary responsibility to the state and local governments, and the private sector. Religious institutions across the country began to fill the gap in social services in largely inconspicuous ways (Wineburg, 2001). This trend has continued to the present, with congregations providing services ranging from free health clinics to food pantries. The era of devolution that began with Reagan focused on limited government help for the needy combined with several other forces: the revitalization of downtowns, gentrification, the movement of wealthy congregations to the suburbs, and an increased concern with what to do with dilapidating, but beautiful and historic churches.

A 1998 study conducted by Partner's for Sacred Places attempted to quantify the impact of historic churches within communities. After surveying over 100 historic churches in six cities across the country, The Partners for Sacred Places assessed the types of services congregations provided, characterized who benefited from the services, and calculated the economic impact of the congregations' resources. The findings of the study demonstrated that congregations housed in historic structures serve the larger community. With the historic churches as the site for a wide variety of services, ranging from food pantries to cultural enrichment, with almost every segment of society benefiting. In addition to the programs directly sponsored by congregations, churches allowed other community organizations to use their facilities, and provide indirect support through staff, volunteers, and rent-free space. Cohen and Jeager (1998) estimated the average total value of resources to be over \$144,000 each year. Value inherent within these church buildings represented embodied energy not only within the social service provision of the congregations and agencies housed there, the capital invested in the buildings themselves represents congregational and community equity for nearly a century. This investment of capital, signified by the buildings erected to house the congregations and their religious worship and educational needs, reflected also in the spaces allocated for social services. As buildings with such a long history, their very fabric merits consideration as congregations contemplate change. Fortunately many authors have penned significant approaches to historic buildings through the ever-growing literature on historic preservation.

Historic Preservation

The National Preservation Act passed by congress in 1966 established federal policy for historic preservation and expanded the National Register of Historic Places to sites of state and local significance, as well as provided federal funds for the maintenance of recognized sites. The legislations also defined state and local government roles under the auspices of the National Park Service (Lea, 2003). In 1976, the Secretary of the Interior's Standards for Rehabilitation were written as guidelines for historic properties receiving federal grants. Projects applying for grants and tax credits at the federal and state levels must conform to these regulations in order to receive funding. In the guidelines, (NPS, 1992) Rehabilitation is defined as,

“The process of returning a property to a state of utility, through repair or alteration, which makes possible an efficient contemporary use while preserving those portions and features of the property which are significant to its historic, architectural and cultural values.” (NPS, 1992)

Rehabilitation has become an economically viable option with the Historic Preservation Tax Incentive Program, and simultaneously, preservation thought has shifted from a strict restoration approach, to a more liberal anti-scrapist philosophy. John Ruskin was the father of the anti-scrapist camp in nineteenth century England. In his famous work, *The Seven Lamps of Architecture*, he advocated preservation over restoration because he thought restoration destroyed the history of building. He argued one should value the patina of age and the sense of continuity produced over time above a pure restoration. His followers asserted that architecture was not owned by the current age, but that humans

stood as stewards, responsible for its protection for posterity. Sometimes called the principle of equivalence, the philosophy holds that no age is more important than another, and all are significant in the story of the structure. Ruskin saw nothing wrong with alterations to buildings as long as they were necessary for its continued use. He thought it better to take preventative action, even at the cost of aesthetics, than to allow a building to fall into disrepair. The current guidelines hold that,

“changes which may have taken place in the course of time are evidence of the history and development of a building, structure, or site and its environment. These changes have acquired significance in their own right and this significance shall be recognized and respected.” (NPS, 1992).

According to the National Register of Historic Places, significance can be determined based on a variety of criteria. The first, Criterion A, deals with sites associated with extraordinary events. Criterion B relates to sites connected with people who have had a significant impact on history. Most buildings, however, receive listing under Criterion C, which sets apart sites that serve as examples of a particular building type or style. Criterion D deals with sites that may yield important information about history or prehistory.

The Secretary of the Interior normally restricts nominations to the Register are usually reserved for sites that are more than fifty years old, but more and more efforts are being taken to preserve sites from the recent past. Green (1997) argues that significance is socially constructed, that the present actually determines significance, and that meaning is determined through time. He holds that the NHPA act functions on the premise that history is objective and knowable, and the way we document artifacts can greatly impact

our view of the past. In addition to social constructs, significance is also affected by cultural meaning.

When assessing an historic structure, the period of significance often deals with questions of integrity. In order for a property to be listed on the National Register of Historic Places, the property must retain “the essential physical features that enable it to convey historic identity”(National Park Service,1995). The National Park Service divides integrity into seven categories when assessing historic structures: location, design, setting, materials, workmanship, feelings, and association. The In the case of historic churches that have adapted over time to meet community needs, structures could have multiple periods of significance. This case demonstrates that at times it is important to preserve later alterations to tell an accurate story of the past.

Those drafting the National Historic Preservation Act of 1966 envisioned a broader concept of preservation: “the originating forces were therefore not simply concerned with saving ‘old things,’ but instead attempted to articulate and promote place symbols that expressed a sense of purpose and identity, a sense of participation in something that transcended individual existence” (Elliot, 52). Current preservation thought attempts to move beyond the esoteric definitions of historical and architectural significance and calls for a more radical paradigm in understanding that the built environment serve as symbols that express a sense of meaning and identity to individuals (Elliot, 2002). Rowntree and Conkey (1980) found that historic buildings serve as “reference points for coping with the present” (Rowntree and Conkey, p. 462, 1980).

Houses of worship often demonstrate that the physical attributes of a church serve the larger community; reaching beyond those who use their services through their highly symbolic architecture, they serve as referencing points for the public.

Material Cultural and Visual Studies

In liberating the symbols within the structures, a number of authors have suggested approaches to understanding architecture and its multiple meanings. One fundamental approach, utilized to study objects at various scales, stems from a formal analysis of the object. This approach does not suffice for the complicated structures that the urban churches of Little Rock materialize, thus necessitating an expansion of the formal analysis to the important work in visual studies undertaken in the last two decades. Together the two theories, along with the understanding of preservation approaches, and a familiarity of social service provision and the history of church architecture, provide the author an approach to understanding the meanings inherent in architectural changes to six Little Rock churches.

Jules Prown (1982) defined material culture as the study through an artifact of the values, ideas, and assumptions of a community at a given time. The object itself serves as the primary data in a study, based on the idea that made artifacts reflect the beliefs of the owner, maker, and observer, and therefore the society to which they belonged. Glassie (1999) argues that objects are more representative than written documents because they are used by virtually all members of society and have varying levels of

value. Objects have an inherent and attached value. The intrinsic value relates to the rarity of material, while other values are attached by the people who interact with object (the designer, the owner, the present-day observer). Some objects have aesthetic and spiritual values that reflect cultural beliefs as well.

Prown offers a systematic approach to object analysis in three stages: description, deduction, and speculation. The descriptive phase begins with substantial analysis, resulting in an assessment of the size, shape, and material of an object. Researchers describe materials used in terms of what they are, how they are used, their distribution through the object, and the means of fabrication. During the second part, the descriptive analysis, the researcher notes the content of the object (decorative designs, motifs, and inscriptions). The descriptive phase ends with formal analysis, describing the organization of shape and form as well as color, texture, and light.

During deduction, the researcher explores the relationship of the object and the observer in a process that involves sensory engagement (how does the object feel?), intellectual engagement (what does the object do? how?), and emotional engagement (what is the emotional response to the object?). Finally, the researcher speculates and forms a hypothesis based on observations from the first two stages and careful validation using external sources.

While Prown provides a useful model for formal analysis, the complexity of sources for this case study requires the use of additional models for analysis. Kingston Heath, Gillian Rose, and Robert Maxwell all address methods of analyzing architectural

materials. Kingston Heath provides a system of visually representing the built environment, while Rose discusses the importance of visual data, and Maxwell sets up a framework to analyze and identify new typologies.

Heath (2001) evaluated the construction and transformation of the three-decker house, a common building form in Massachusetts' mill towns. He examines the structures through the lens of cultural weathering, a process defined as the layering effect of "cumulative human adjustments that occur in response to an array of social, economic and technological forces" (Heath, 2001, p.185). Heath studies the building using a material culture approach, relying on photographs, blueprints, oral histories of users and the buildings themselves to produce building chronology charts, which categorize structures in terms of date of alteration and common forms, and generate morphology charts that visually communicate how the three-decker house form changed in response to varying social forces. Heath also produced measured sectional and plan drawings of spaces to analyze the structure through the eyes of the architect and builder, as well as interpretive drawings examining how inhabitants perceived the spaces. His work dovetails nicely with that of Gillian Rose, who takes up the analysis of visual cues within images as evidence of greater social constructs.

Rose (2007) stresses the importance and relevance of visual data in social science research. Images often offer insight into how cultures view certain social categories such as race and gender. Visual culture describes the visual data embedded into the wider definition of culture. The interpretation of this data can provide new insights into the

cultural framework in which the images functions. Rose notes that images have their own agency, and the interpretation of images moves beyond simply reflecting meaning found in textual documents to examining the meaning of the image itself. Rose quotes Christopher Pinney suggesting the important research question is “not how images ‘look,’ but what they can ‘do.’” (Rose, 2007, p. 11)

Images can be interpreted in a variety of ways because they function on multiple levels. Rose suggests every image has three sites: the site of production, the site of the image itself, and the site of audiencing. The site of production is the location where the image was produced, such as where a photograph was taken or where a painting was produced. The site of image refers to the actual physical image, and what information is contained within it. The third site, the site of audiencing, deals with the where people interact with the image: is the image located in an art gallery or in a newspaper? All three sites have three different levels of interpretation, which Rose refers to as modalities. The technological modality examines the actual method of production, whether it is an oil painting or a computer-generated rendering. The compositional modality examines the formal qualities of the image, such as color, composition, and organization. The social modality deals with the wide range of social relations, institutions and practices associated with the image (Rose, chap. 1).

The framework set up by Rose provides an effective approach to evaluate a wide range of materials in a systematic manner. The author’s discussion of discourse analysis was especially helpfully in relating visual data and textual information.

Discourse analysis examines a wide variety of sources, interpreting the image's site at the levels of the image itself, and the site of production, while looking through the lens of compositional and social modalities (Rose, 2007, p. 171)

The ultimate goal of visual analysis is to develop a typology of building change from data collected from each congregation. In order to identify typologies, it is necessary to look T Robert Maxwell's *Two Way Stretch* theory (1996). The author asserts that both tradition and innovation are present in architectural forms and that all designs rely on past traditions as well as projections of the future. The evolution of design follows a pattern. Ambasz first expressed a process of typological evolution where the new, the *prototype*, deferred to an existing ideal, the *archetype*, before being absorbed into culture as a *type*, involving a more or less useful life as currency, as convention, only to decline into a *stereotype*, facile and shallow, losing power and credibility, ready to be abandoned (Maxwell, p. 10). Pure examples of prototypes and archetypes are rarely available, as the process of cultural acceptance is gradual. The evolution of design is best traced in the overlapping phases, when designers push for new innovations within the framework of existing, accepted designs. Although Maxwell is addressing the design evolution across multiple buildings, this process of prototype-archetype-type is particularly interesting when looking at the evolution of a single structure over the course of time. The unique features of each building phase tell how designers interpret past designs and address contemporary design thought, all within the context of one building type, in this case, church architecture.

In order to gain an accurate picture of the Little Rock churches scrutinized in this study, the various roles of churches within society must be taken into account: the church as a social institution, as well as the church's symbolic role in the built environment. Historically, social policy has shifted causing the church to respond to different needs at different times; those responses are often manifested in the built environment through site changes, additions, and interior alterations. By investigating the evolution of church architecture through the lens of material culture modified by visual studies, the author can deduce a cause-and-effect relationship between physical alterations and changing social agendas. The method of investigation for this work is outlined in chapter three.

CHAPTER IV
METHODOLOGY:
BRINGING IN THE SHEAVES

The central focus of the research questioned why and how six historic urban churches in Little Rock adapted architecturally to changing community needs. In approaching this research question, the researcher examined a wide variety of information: what events motivated building alterations, how historic preservation concerns shaped building decisions, how the community and congregation viewed the church structure, and how churches utilized their building to house community services. In amassing the information, the research allowed for further exploration of social and cultural trends reflected in the church architecture for six congregations in Little Rock. Linking the physical buildings to the ideas behind them proved to be challenging but a divergent research agenda, aided by scholarship in material culture and visual studies, helped to bridge the physical world and the world of ideas and symbols it represents.

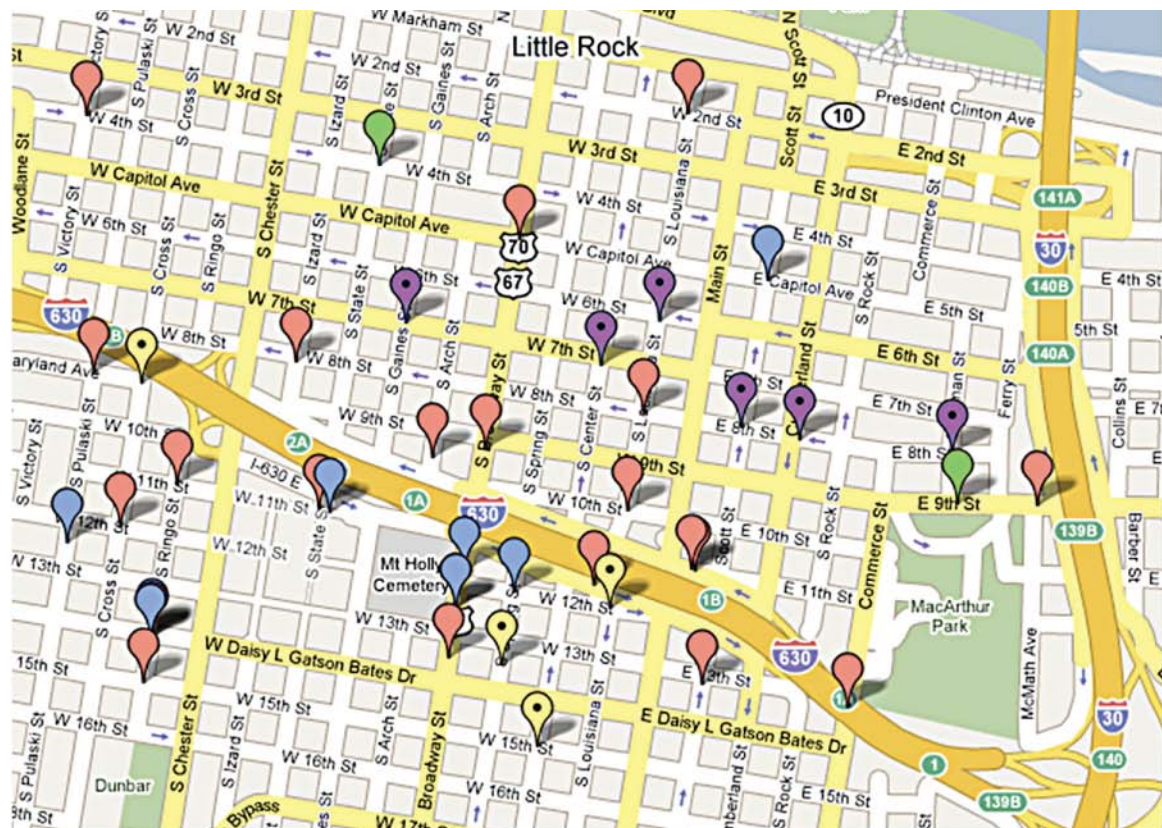
Sample Selection

In order to conduct the research, the researcher identified a sample of historically significant churches in Little Rock, Arkansas. Though many older churches populate the town, architecturally significant structures, those located in a National Register Historic

District, and listed individually on the National Register of Historic Places represented a first narrowing for purposes of a database. Using a city directory from 1905, the researcher compiled and listed the 65 congregations, denominations, and addresses or cross street locations (Appendix A). To determine if the congregation was still housed in the historic structure and located at the same address, the investigator located each address from the City Directory in the Little Rock Geographic Information System (GIS). The researcher then determined the building type and date of the structure located at each address using the GIS building identification tool. Of the 65 churches listed in the City Directory, the researcher located 59 churches. The researcher was unable to locate six churches because of inadequate address data, (directory did not list street name or address) or because the street listed no longer exists. Each identified church was marked in a GoogleEarth map (Figure 4), using color-coded place markers. Red dots represented churches no longer standing, blue dots represented congregations still located at the 1905 address, green dots represented a different congregation located at an original address, and yellow dots represented churches on the national register built after 1920. Purple dots represented the final sample: churches built before 1920, located in the downtown area, and listed on the National Register of Historic Places.

The researcher identified 19 congregations still located at their original address; of that group, 10 churches represented those listed on the National Register or located in a National Register Historic District. Eliminating churches built prior to 1920 or beyond the central downtown area further reduced the sample by 3. In the end, the researcher

contacted the remaining congregations (Table 1) and asked about their willingness to participate in the research, and inquired about the availability of primary documentation in the form architectural floor plans, photographs, pamphlets or congregational histories.



- Church no longer standing
- Congregation name change at existing address
- Church still located at 1905 city directory address
- National Register church built after 1920 at 1905 city directory address
- National Register church built before 1920, and selected for the final sample

Figure 4. Map Showing Location of Churches in Downtown Little Rock, Arkansas

National Register	Congregation	Address	Building Date	Architect
•	First Missionary Baptist	701 S. Gaines	1882	Unknown
•	First Presbyterian	123 E. Eighth	1914	Charles L. Thompson, John Parks Almand
•	First United Methodist	723 S. Center	1900	Frank Gibb, John Parks Almand
•	St. Edwards Church	823 Sherman	1901	Charles L. Thompson
•	St. Andrews Cathedral	617 Louisiana	1887	Thomas Harding
In District	First Lutheran	314 E. Eighth	1881	Charles L. Thompson

Table 1. Table showing location, date of construction, designer, and status on National Register of Historic places for congregations selected for study.

Data Collection

The investigator traveled to Little Rock to conduct an initial site visit, comprised of a visual survey of the exterior of each structure, and data collection from public archives and church archives. The researcher visited archives of the First United Methodist, First Presbyterian and First Lutheran churches. Although unable to access the archives of three of the congregations, First Missionary Baptist, St. Andrew Cathedral and St. Edward's Parish, the researcher toured the interior of St. Andrew with a docent. Additionally, the researcher conducted phone and email correspondence with a member of St. Edward Parish, discussing the building's architectural history and accessing unpublished congregational histories. Three congregations provided the investigator with published congregational histories: First United Methodist, First Lutheran, and St. Andrew Cathedral.

The documentation in each congregation archives varied widely, but all

congregations the investigator visited allowed historic photographs, postcards, pamphlets, church bulletins, and architectural plans to be scanned or digitally photographed. The staff of the Arkansas State Historic Preservation Office reproduced copies of each church's National Register nominations. While visiting the Butler Center for Arkansas Studies, a division of the Central Arkansas Library system, the investigator compiled Sanborn Fire Insurance Company Maps of the blocks immediately surrounding the six churches from the first set produced in 1892 to the last set in 1950. The investigator also compiled all historic photographs available in the archives' photo collection, and reproduced local newspaper and journal articles relating to each congregations architectural history. Additionally, the investigator accessed vertical files for each congregation compiled by the Butler Center and a local preservation agency. These files contained newspaper articles, photographs, postcards, fundraising brochures, and various other primary source data relating to architectural history, building expansion and historic preservation efforts.

The investigator examined a collection of religious newspapers located at the Arkansas State Archives, surveying the documents for information relating to the churches' architectural history or building. The registrar of the Old State House reproduced original architectural drawings of the First Presbyterian, First Lutheran and St. Edward church buildings contained in the Charles L. Thompson collection.

After collecting all primary documentation, the investigator distributed a questionnaire to gather information about each congregation's architectural history

and community service provision. The researcher contacted the Arkansas Interfaith Alliance, a division of the nationwide nonpartisan advocacy group committed to the role of religion in public life. After describing the study, the researcher asked for their support in distributing and collecting the questionnaire. After receiving a letter of support from the Arkansas Interfaith Alliance, and approval of the University of North Carolina at Greensboro Institutional Review Board, the researcher delivered a packet for each participating congregation to the Arkansas Interfaith Alliance containing:

- a. a letter to each minister, explaining the study and the distribution and collection process,
- b. four copies of the questionnaire to be distributed by ministers,
- c. two copies of a consent form for each participant, one to be returned with the questionnaire, and one to be kept for their records,
- d. a self-addressed stamped envelop for each questionnaire to be mailed to researcher.

Through their replies, respondents assessed a wide variety of services commonly hosted by congregations, asking about church programs offered and building use.

Based on a study conducted by Partners for Sacred Places (Cohen and Jaeger, 1998), the researcher shaped the questionnaire into seven program categories: programs for seniors, programs for children and youth, homeless and poor people services, health programs, educational opportunities for adults, arts and culture program, and community organizations. Within each category, the researcher listed specific services, such as

Meals on Wheels, Alcoholics Anonymous Meetings, or Mothers' Day Out programs, with additional space given for participant to write in additional programs not listed, or that did not fit any a given category. Participants assessed each programs frequency and location in the building on a scale from 0 to 4.

0= Service is never offered

1= Service is offered upon request or when needed

2= Service is formally run on congregation's property

3= Service is run by the congregation elsewhere

4= Service is run by someone else on congregation's property

Analytical Process

The researcher employed both qualitative and quantitative research techniques to synthesize new information about the significance of church architecture and community service programs in order to answer three research questions: How do churches change architecturally? What do those changes mean socially and historically? And what typologies and trends emerge? The researcher adopted a material culture approach to analyze the compiled visual information relating to the architectural histories. Prown's method (1982) of description, deduction and speculation provided an effective model for the researcher to follow, though appended by methodologies of additional scholars.

While Prown provided an effective framework for analysis, it was necessary to use additional methodological models to interpret the wide variety of data collected

(Figure 5). The researcher utilized Heath's method to compile visual and historical data into morphology charts through the use of three-dimensional modeling software. These morphology charts represented the physical, formal changes to each specific church. Then the investigator applied Rose's discourse analysis technique to interpret the social and historical meaning of the morphologies, historical documents and congregational histories. Finally, the researcher analyzed the morphologies, and meaning with regard to the questionnaire data. The researcher deployed Maxwell's theory of archetype—prototype for what trends and typologies emerged across the samples. The emerging typology represented the architectural and social trends across the six-congregation sample (Figure 5).

In order to clearly represent the architectural data and historical changes, the researcher diagrammed each of the buildings' phases. Following Heath (2001), the investigator produced building morphology charts (Fig. 6) documenting each major addition or alteration. After collecting all data from the site visit, the investigator created a visual time line for each congregation, visually documenting the alterations of the church structures. The investigator used architectural histories and visual information to create the timeline by ordering photographs chronologically in conjunction with key dates in the church's architectural history (Figure 7).

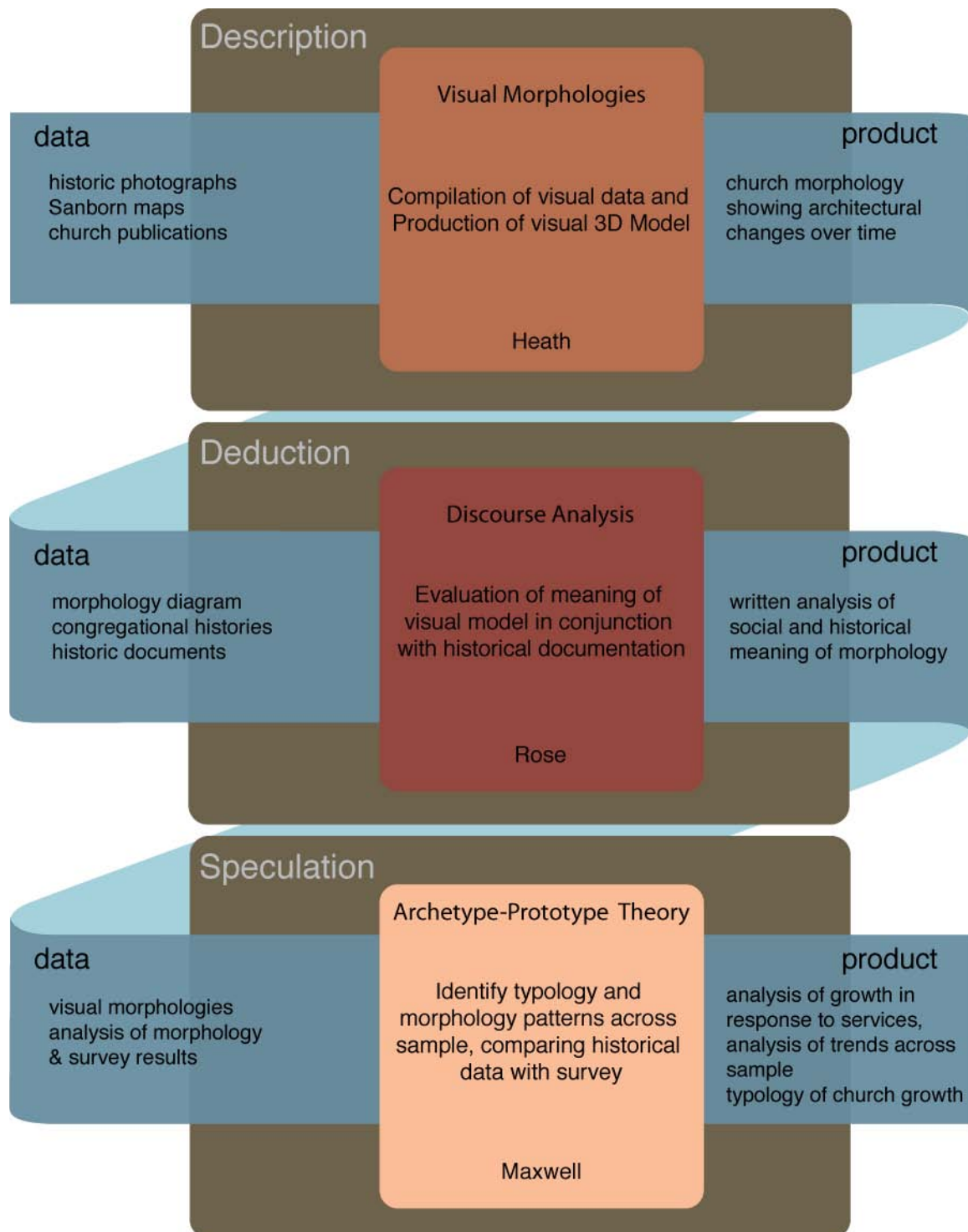


Figure 5. Visual Diagram of Methodological Process. Prown's approach to analyzing material culture and the integration of additional sources to adequately analyze the variety of data.

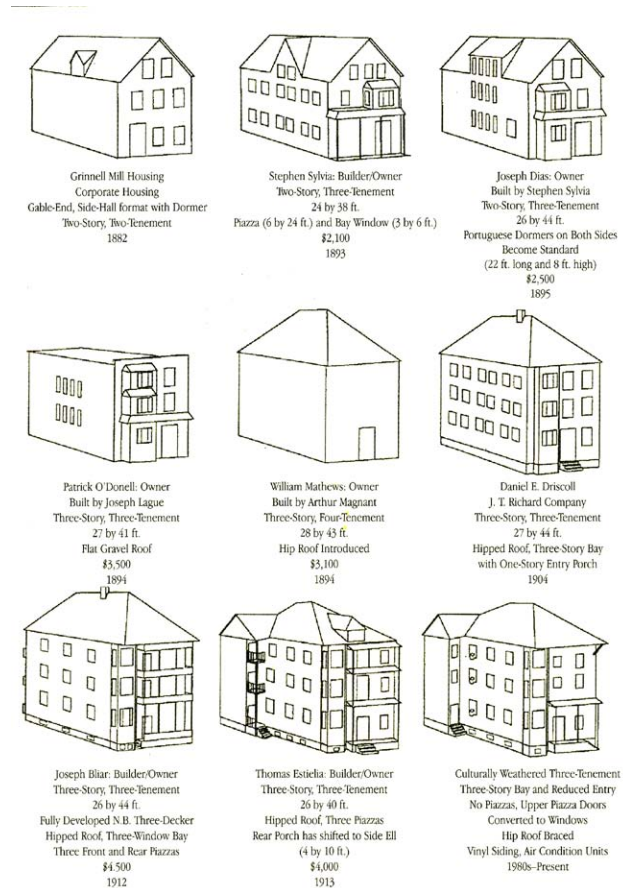


Figure 6. Heath's Morphology Chart of Three-Decker Tenement Housing. The chart shows how the house-type evolved in the New Bedford cultural landscape.

Because of the wealth of visual information available, the researched elected to use Google *SketchUp*'s Photomatch feature to create virtual three-dimensional models of each church. Photomatch allows photographs to easily be imported directly into the virtual model and projected as textures. The researcher imported a Sanborn Map image of the city block for each church then tracing the footprint of the structure was traced, to extend the walls vertically (Figure 8). Using the PhotoMatch feature, the investigator projected historic photos of the building's exterior onto the exterior surfaces of the three

dimensional model, adding window and door fenestrations and architectural details (Figure 9). The investigator then created the interior walls by importing architectural



Figure 7. Visual Timelines Created by Researcher. This was the first attempt to compile and organize visual data.

floor plans, and tracing walls and door openings, and extending them vertically. Buildings located adjacent the church were modeled as well, to document site changes, and church expansion. The researcher grouped exterior walls, roofs, interior walls, and floor levels uniquely so each could be clearly displayed.

After modeling the original portion of the church, the researcher repeated the process using available Sanborn maps, architectural plans and images for each subsequent addition and site alteration. When applicable, the researcher projected historic photographs for key interior spaces to better understand alterations. This process resulted

in three-dimensional forms from two-dimensional plans and photographs, thus allowing the researcher to better grasp the spaces. This technique produced a morphology chart for each church, similar to Heath's example, chronologically architectural changes over time.

The deduction phase of analysis began with the researcher using the morphology charts in tandem with congregational histories and historical documents to compile a written analysis of each structure. Rose's (2007) method of discourse analysis provided a useful model. To examine a wide variety of sources, both visual and verbal, to interpret meaning Like Rose, the researcher divided analysis into two phases. The first phase had two objectives: to eliminate the researcher's preconceptions about the data, and then to familiarize oneself with the material (these steps mirror Prown's description

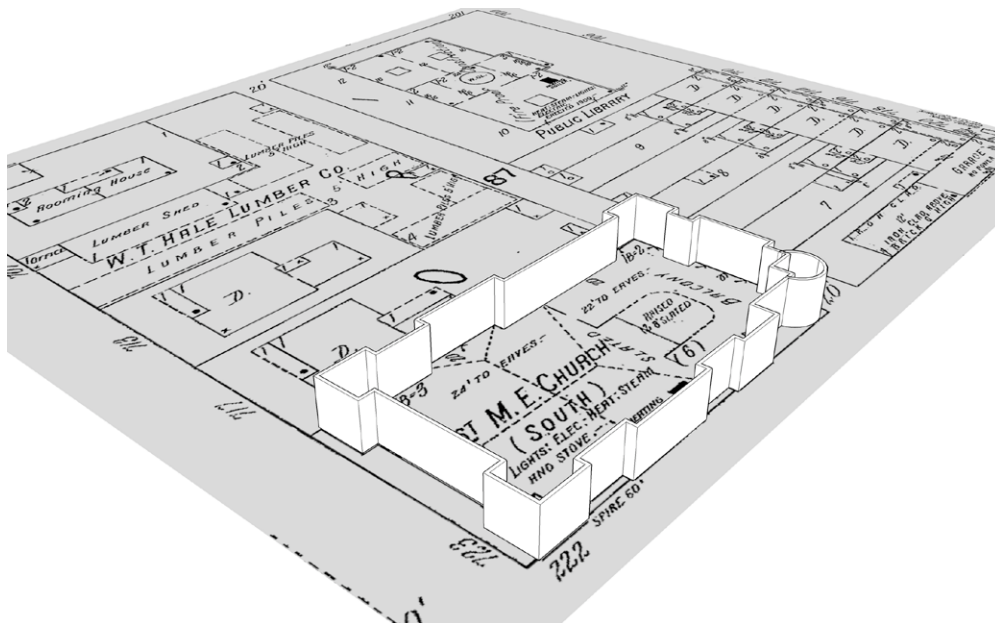


Figure 8. Image of SketchUp Process. The process of using Sanborn Fire Insurance Maps to model building footprint was particularly useful.

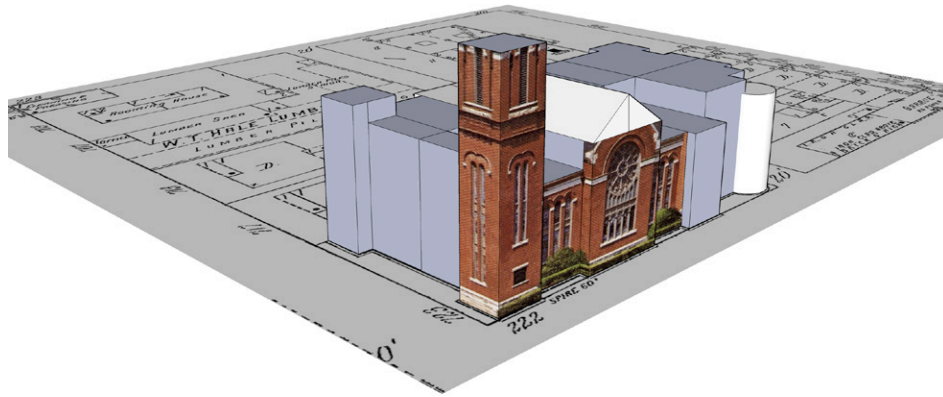


Figure 9. Image of SketchUp Process. The Photomatch feature allowed the researcher to project historic images on the basic model.

and deduction phases of analysis). The second phase of the process focused on coding images and texts to identify key ideas, identifying both the data available and that which is missing from the images. Conflicting data also provided insight into (Rose, 2007, p. 166-7) areas of church buildings where multiple reasons could explain the changes.

The researcher identified key themes within each church through a coding process, examining each church in each of the four time periods. The four time periods emerged naturally from the thematic evaluation of contemporary architectural and religious journals, and the local trends in the city of Little Rock (as in Chapter Two). The first period, from 1880 to 1914, represented the initial period of church construction in Little Rock, The second period, from 1915 to 1944, represented the inter-war years. The third period, from 1945 to 1970 encapsulated post-war society, while the current

period from 1970 to the present showed a marked shift. The researcher focused the research on five key architectural themes: style, material, furnishings, space usage, and adjacencies. The researcher also coded the data for social themes: race, class and gender. The researcher attempted to identify missing information, particularly relating to the social themes developed in the case study of Little Rock (see Chapter Two). This methodological process resulted in a written analysis of the social and historical meaning of the morphologies.

The speculative phase of research involved comparing three components: the visual morphologies, the written discourse analyses, and the questionnaire data collected from each congregation. Using Maxwell's theory of change (1996), the researcher filtered the three components through the archetype—prototype framework. This filter allowed the researcher to identify trends across the sample and examine building changes in response to community service activities. The researcher analyzed the questionnaire results to consider the architectural histories of each congregation and any discernable patterns in the types of spaces constructed in response to new service programs being offered. The researcher then examined data from all congregations to identify trends in building expansion dates, purpose of building additions, and types of spaces. The speculative phase culminated with the researcher producing a typology of church building alteration and community service programs. The researcher generated descriptions of the typologies as well as a matrix to visually represent the findings.

Through a comprehensive examination of all data, the researcher compiled an

account of the changing community outreach and building programs of urban churches in Little Rock, Arkansas. By comparing the morphologies and historical data, the researcher discerned the social meaning of images, utilizing discourse analysis methodologies. Applying the archetype-prototype framework, the researcher discerned distinct building typologies and defined periods of community service activities. This detailed analysis, in the following chapter, suggests strong currents of change traced through the six Little Rock church buildings scrutinized by the researcher.

CHAPTER V

ANALYSIS:

BLESS BE THE TIES THAT BIND

By looking at the visual evidence provided in photographs, architectural plans, and church publications, one can ascertain the architectural achievements of each congregation. But, by examining the congregations thematically, one can identify trends across the community. Each of the six churches retained their historic sanctuary space, but over time, each undertook significant building campaigns in an increasingly modern architectural language in an effort to link the church meaningfully to changes in Little Rock. In an examination of the details and a consideration of the specific histories of the churches, readers learn that discourse analysis, a reading of both visual and written resources, actually provides the best way to understand the complexities of the individual churches and their aggregate grouping. Discourse analysis allows the research to consider the complete volume of evidence for each congregation, not merely relying on the written word or the visual evidence; the corroborative evidence ranged from the structure itself, to newspaper articles, as well as internal church documents that gave further license to interpret the meaning of each alteration and speculate about the motivation for the various changes obscured. The images included in the following chapter serve only as representative examples of the volume of evidence available (all visual evidence can be found in the appendices A through J).

Considering the churches across time, their place in the community constantly changes, as does how they architecturally express their position. To adequately address the substantial time frame and the various trends, the researcher divided the period into four time periods (see Chapter Two, Historic Context). Within each time period the researcher examined five themes, one relating to the social function of churches, and four relating to architecture: style, material and systems, furnishings and décor, and space usage and adjacency. Through this systematic analysis a clear typology of church growth emerged. Initially, churches constructed permanent sanctuary spaces, with minimal social and education spaces. During the second period of construction, churches erected additional specialized educational spaces, as well as new generic social and activity spaces. The third era for church growth largely focused on reconfiguring education areas while building specialized social rooms and more activity spaces. The final period of church building saw churches adapt existing facilities to a wide range of activities, and refocus building campaigns on selective historic preservation and restoration efforts. A detailed accounting of each of these periods further supports the findings stated here.

1880- 1914: We Gather Together

Prior to 1880, all of the church congregations within this study purchased land and built temporary headquarters in buildings of various ilk. As each congregation amassed wealth and sought more long-lasting permanence within the community, they turned to design professionals in Little Rock for assistance. The collective presence of

the ecclesiastical structures on the landscape of Little Rock suggested strong patterns of development in securing a place in the Arkansas community. Significant to their collective story, the erection of more fixed facilities resonated with the emerging community, also experiencing a tremendous growth spurt in the last decades of the nineteenth century and the first in the twentieth. In this thirty-year span, designers and users of the church participated in the making of communities gathered together in worship.

First United Methodist's present church dates from 1896 with little alteration after 1900. After a fire in 1895, the congregation rebuilt a small chapel on the same site until they raised the funds to erect a sanctuary. In 1900, architect Frank Gibb designed the auditorium-style sanctuary with a U-shaped balcony and a finished basement below, relegating the original three-story chapel, located behind the altar of the sanctuary, as classroom space (Rice, 1980, p. 58). The First Lutheran congregation erected their present church in 1881. Charles Thompson, a prominent local architect designed the Lutheran church, as well as St. Edward's catholic church, (1901); Thompson's partner, Thomas Harding, designed St. Andrew's cathedral (1887). The designers collectively chose the Gothic revival style for all three edifices. The First Missionary Baptist congregation completed their Romanesque Revival sanctuary in 1892, without the assistance of an architect.

Stylistic Themes, 1880-1914

As contemporary writing prescribed, all the congregations studied built in a Revival style, and used traditional materials. Contemporary writers described the newly completed First Methodist Church as “tasteful and harmonious in style” (AM, 3/21/1900), and as “ornamental without attempt at mere show.” Alongside visual evidence, the reviewers suggested that the congregation succeeded in presenting a humble architecture to the community, a theme also found in prescriptive writings (Ferree, *American Architect and Building News*, April 4, 1896). While most of the churches employed the Gothic Revival style, Gibbs designed First Methodist in the Romanesque



Figure 10. First Methodist Episcopal Church, ca. 1910. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.



Figure 11. First German Evangelical Lutheran Church, 1892. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.



Figure 12. St. Andrews Catholic Cathedral, ca. 1905. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.

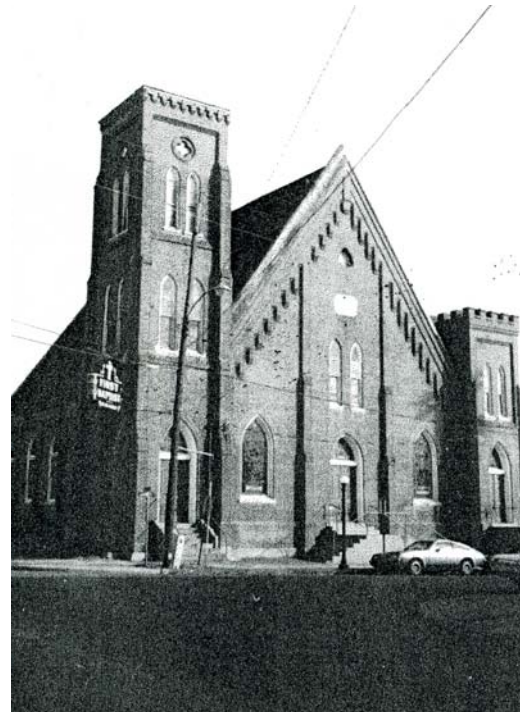


Figure 13. First Missionary Baptist Church, ca. 1970. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.

Revival style with the semicircular Roman-arched openings and rusticated granite detailing contrasting with the red brick structure. Two square towers flanked the front façade, with the one located on the southeast corner tower extending above the other, and three additional congregations followed this asymmetrical pattern: First Lutheran, First Missionary Baptist, and St. Andrew Cathedral (Figure 10 to 13).

Material and Systems Themes, 1880-1914

Congregations utilized stone for foundations and detailing, and brick as the primary building material as evidence of their permanence and immovability in the fledgling state capital. First Methodist used traditional red brick, as did four other

congregations. Interestingly, the builders of St. Andrew Cathedral constructed it entirely of native granite, and claimed to be the first in the state to build using only native stone (Martin, 1986). The First Lutheran congregation also used stone and red brick, but painted the exterior brick grey to resemble granite shortly after the building's completion, perhaps indicating a social aspiration for the Lutherans in the face of the other congregations (Martin, 1986). The Lutheran education building (1907) with a stone foundation and faced with a yellow brick, represented a vision more modern than its counterparts with red masonry. Interestingly, contemporary writers cautioned against the use of yellow brick because they believed it too decorative for church buildings (Tralle, 1941). Moreover, in the context of the Little Rock community, with its larger number of red brick structures, churches laid up in the lighter, yellow units sat far outside the mainstream of design choices available. In this usage, fitting in did not seem an alternative. Standard interior finishes throughout the period for all churches included



Figure 14. Sanctuary of the First Lutheran Church, 1888. Archives of the First Lutheran Church, Little, Arkansas.

unadorned plaster walls, wood or tile flooring, and wood wainscoting and moldings (Figure 14).

The Revival style buildings, and the use of stone, brick and plaster, as opposed to the wood frame structures the congregations previously occupied suggested that the churches intended to build permanent, monumental structures, bringing to form the hopes of each church community as a lasting presence in Little Rock. In the case of First Lutheran, the effort to mask the red brick and stone to resemble granite could have to do with the desire to elevate the structure in hierarchy to the other church buildings or perhaps the painting represented an aesthetic choice more suitable to the architectural style. For all church congregations, the building campaigns to manifest something more than a simple wooden structure fit within the period when Little Rock transitioned from a frontier town to urban center, and reflected its urbanization. The congregations built in response to growth, and to present themselves as fully-fledged social institutions, building structures rivaling the city's public buildings in a rapidly changing community. Their care to bring the more long-lasting buildings to the landscape demonstrated the desire by the congregations to gather the people together in buildings that spoke of stability in the emergent community's own struggle with identity.

Furnishings and Décor Themes, 1880-1914

The absence of visual evidence relating to the interior of First Methodist church, compared to the numerous exterior images from the period, perhaps indicated a greater value of the church's exterior community presence compared to the interior spaces

used by the congregation. Documentary writers repeated that different groups within the church raised funds for a building “equipped with all modern facilities for church work.” Although records indicate that the Sunday school children raised funds for altar furnishings, while the young ladies supported the organ fund, and women of the Home Mission Society gathered donations for carpet (AM, 3/21/1900), the writers failed to include a description of the furnishings.

A glance at the other church congregations efforts at furnishing and décor rounds out the experience of the churchgoer in Little Rock. The First Lutheran congregation redecorated the interior of the sanctuary during this period, replacing the neutral plaster walls above a wood wainscoting and installing a carpet runner down the center aisle of the church (compare Figures 14 and 15), the Lutherans decorated their spiritual home with stenciled border on plaster walls, and a stenciled frieze in the apse of the sanctuary, as demonstrated in a later postcard. Adding further dimension and refinement to the space, Corinthian fluted columns framed the apse, replacing earlier columns of a simpler, Tuscan order. The two Catholic congregations, St. Edward and St. Andrew, also employed decorative stenciling in each sanctuary, covering plaster walls some time after completion of each building’s exterior. All of these interior alterations represented either a hierarchy of importance, with the exterior elements coming first, followed a short time later with churches refining interior finishes and acquiring furnishings, or simply reflected the wherewithal of discreet church congregations to sustain a building campaign and the interior appointments simultaneously. By decorating later, each church congregation

made obvious a desire to present a public face to be consumed by the community even while conserving investment on the interior. Although this sense of exterior focus remained true for the appearance of each structure, the space usage within each church



Figure 15. Sanctuary of the First Lutheran Church, ca. 1911. Archives of the First Lutheran Church, Little, Arkansas.

indicated a strong desire to house the worship activities as the main priority with other building campaigns to follow in subsequent decades

Space Usage and Adjacency Themes, 1880-1914

The First Methodist church building housed an auditorium and balcony with a small number of classrooms and a choir room located south of the sanctuary. No architectural plans from the period have survived, but Sanborn Maps and documentary evidence provide limited information about the space allotment in the original structure: the auditorium accommodated over one thousand audience members, well over the

number of church members (AM, 3/21/1900). First Methodist prioritized providing adequate worship space over educational and social functions as evidenced by the size of the auditorium compared to the space used for educational and other functions.

The *Arkansas Methodist* offered insight into space usage, suggesting the church was “designed more to meet varied requirements of church society than to make an imposing display,” (AM, 3/21/1900). Although the article offers no further details about the “requirements of church society,” the visual and documentary evidence alone, alongside the size of the structure, suggested an alternative view that the building hosted Sunday school classes, a church library and a number of musical performances open to the public (Rice, 1980, p. 61). First Methodist’s provision for multiple use in the sanctuary space opposed the other churches built during the period that emphasized the importance of the sanctuary space alone, with the two Catholic congregations making no mention of any ancillary spaces, and the Lutheran congregation housing educational



Figure 16. Lutheran Education Building, Erected 1907. Archives of the First Lutheran Church, Little, Arkansas.

and social functions in a separate building, constructed in 1907, adjacent to the church structure (Figure 16).

Space adjacencies also provided interesting information about hierarchy and importance of spaces within each church, as well as the role of the churches in the wider community. The Methodist congregation located the sanctuary space at the street front of the building, with the choir room and classrooms located behind the altar at the rear of building. The move to make the sanctuary most easily accessible from the street in front of the building, not surprising by any account, provided further evidence of emphasis in the building, placing the largest space closest to the street. Other churches followed suit.

Though the Catholic congregations offered no information about ancillary spaces during the period, the Lutheran situation revealed a more complicated provenance for church structures and spaces on that site. Envisioning a new church parsonage, the Lutheran congregation relocated an original wood-frame school building from the west side of the church to the north side. Builders later razed the school in 1907 to make room for a new education building at the north of the complex. Architectural plans of the education building (First Lutheran Education Building, First and Second Floor Plans, 1907, Appendix D) showed that the Lutherans devoted the first floor to classroom space, and relegated a kitchen and reception room to the second floor, indicating that the Lutherans placed more emphasis on education than for social gathering. This pattern of building reflects prescribed building practices in the *Lutheran Education Quarterly*, which proposed creating spaces that could function in a variety of ways (Morris, 1910).

Patterns emerged when examining the exterior context of the churches: all congregations chose corner lots, located near the edges of the downtown business district. The First Methodist congregation sited their building next to a house (Figure 17) in a residential area of the city, as did other congregations. The presence of each church on a corner lot ensured maximum exposure to two street facades and a certain level of engagement with the broader community. As each congregation anticipated future growth, they positioned their building on the corner of two streets to allow for growth in multiple directions. The commanding corner position also spoke to a greater hierarchy



Figure 17. First Methodist Church, ca. 1906. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.

within the urban fabric, with landmarks serving as appropriate symbolic anchors for the residential and commercial buildings surrounding them.

In the closing decades of the nineteenth century and in the first decade and a half of the twentieth, the church buildings in this study reflected an aspiration to contribute to the emerging urban cityscape of Little Rock. As the city took form, so too the church congregations contributed substantial edifices as evidence of the permanence and viability of the community, demonstrating churches in transition from social groups to social institutions, literal cornerstones in the community's urban fabric. The social and historic context of the city, a population boom, and a period of unprecedented wealth connected to the desire for churches to become part of the burgeoning community. In casting away their humble wood frame structures, church congregations constructed high style, permanent structures of the finest materials as a means to convey the intertwined messages of prosperity and security as the adolescent state matured. Wanting to be a clearly understood manifestation of these messages, churches sought community visibility as they located buildings on corner lots. Their collective outward focus in the investment of church funds on finishing the exterior permitted each church to maximize the statements of their external finishes and minimize finishing the interior incrementally as finances allowed.

Congregations also utilized church interiors, through their more slow evolution, as an opportunity to display a congregation's wealth internally, not necessarily under scrutiny by passersby. The simplicity of each church interior yielded to more ornate and expressive appointments, including decorative painting, carpets, and the investment in more elaborate lights and pews, alongside the installation of organs and pipes.

Churches devoted their spaces almost entirely to worship during the period, as reflected in documentary sources that contain very few images or descriptions of ancillary spaces. Thus decoration, where it existed, inscribed the walls of the main gathering space with an additional strata of embellishment as an testament to the central function of the church people: gathering. As the location where each congregation spent the majority of its time, the interior space of the church received the most attention from a design and an economic perspective, bringing the visually stimulating environment to the community assembled there. And though their main function remained as a site for religious observation, churches opened their doors to the community by hosting concerts and lectures free to the public (Rice, 1980, p. 61). Sunday School programs to both adults and youth in the Methodist and Presbyterian churches; and, most significantly, in the establishment of parochial schools at or near the site of the Lutheran church, as well as St. Edward and St. Andrew church campuses. This foreshadowed the principle concern of providing educational opportunities for children of the community, a theme of the inter-war period in church growth and the architecture that represented it.

Few sources specifically address the social issues of race, class and gender during the turn of the century, though these hidden messages remained imbedded in each church history. In gathering together, all the congregations under study practiced segregated worship during this period, with First Missionary Baptist Church representing the only African-American congregation with an original building and downtown location from the late nineteenth century. Several congregations, including First Lutheran Church,

First Methodist Church, First Presbyterian Church and St. Andrew Church, established missions to the African-American community, but documentary sources provide no specific information about the missions nor of the structures that housed worship services for this disenfranchised segment of the population.

Less obvious social distinctions characterized the presence of specific immigrant groups in the First Lutheran Church and St. Edward's Parish, both founded by first-generation transplants from Germany. A newspaper writer, discussing the construction of St. Edward's present church, reflected some of the stereotypes of the day in his description of German immigrants: "The German is no parasite on society; he is always a potent factor towards steady progress. He builds toward steady progress. He builds upon industry, economy and perseverance. His methods may be slow, yet he is wise for 'fast will never last.'" (*Arkansas Gazette*, November 10, 1910) This segregation of German immigrants from the mainstream churches, in the former case a religious distinction (with Lutheranism emanating out of Germany) and in the latter case an ethnic distinction within the same religion, the Roman Catholic Church, demonstrated that the architecture of each church connected in myriad ways to ethnic and social and thus class distinctions in Little Rock. Where, in 1890, most Germans worked as dependent laborers, by the twentieth century, many members of St. Edward Church owned property, joining the growing middle class represented in the parish. As long lasting evidence of these ethnic distinctions from surrounding churches, both congregations offered worship in the native German until well into the twentieth century. What suggested a distinction at the latter

part of the nineteenth century, however, yielded as subsequent generations of churchgoers inherited the buildings of their forebears. Instead of demonstrating cultural permanence within the city and in concentrating resources solely on the sanctuary space, all of the congregations focused on elaborate building programs to extend the breadth and reach of the church within the community through education of youth.

1915-1945: How Shall the Young Secure their Hearts?

In transition, Little Rock churches during the inter-war era from 1914 to 1945 shifted from symbolic and physical landmarks on corner sites to true community resources tied to Little Rock as educational facilities, a theme of great significance in the first half of the twentieth century. Having firmly distinguished themselves as significant social institutions during the previous period, congregation values, as expressed in built form, suggested changing needs and expectations of members in a continually urbanizing community. The First Methodist Church adapted, constructing a temporary education addition in the early 1920s, thus providing much needed classroom space. In 1931, the congregation redecorated the sanctuary to coincide with the celebration of 100 years of Methodism in the state (Rice, 1980). Both construction campaign and interior overhaul represented a shifting focus to educate youth while at church and in claiming a relatively long history of Methodism in Arkansas. The Methodists, however, were not alone in their quest for additional space suited to educational use: in 1917, the First Presbyterian Church erected a Sunday school building with the intention of completing a sanctuary space shortly thereafter (Figure 18). First Lutheran's response included

refacing the existing church façade and the building of a new parsonage in 1926. In



Figure 18. First Presbyterian Sunday School Building, ca. 1919. Archives of the First Presbyterian Church, Little Rock, Arkansas.

sum, the churches that built in the inter-war period focused their building campaigns on educational facilities to supplement the sanctuaries already on the landscape.

Stylistic Themes, 1915-1945

First Methodist's sanctuary space dominated images from the period, leaving the Rammel Hall Education annex barely visible in photographs, suggesting the congregations saw worship space as a primary way of engaging the community. The church constructed an education annex of a vastly smaller scale than the adjoining



Figure 19. Remmel Hall Education Addition, ca. 1940. Archives of the First Methodist Church. Little Rock, Arkansas.



Figure 20. First Presbyterian Church, ca. 1921. Archives of the First Presbyterian Church, Little Rock, Arkansas.

sanctuary, highlighting the disparity, perhaps because the church prioritized the appearance of their public persona over practical congregational need (Figure 19). Not far away, the First Presbyterian Church completed a sanctuary to adjoin the Sunday school building, bringing a two-part collection of buildings to fruition for the church. Constructed of yellow brick with stone detailing and in the same Colligate gothic style, the new sanctuary coordinated with the original school building with symmetrical crenellated towers, arched gothic openings, and engaged buttresses (Figure 20). While the Presbyterians new sanctuary addition employed the same style and materials as the original school, the detailing of the sanctuary suggested a higher level of refinement, a mechanism for focusing attention on the true centerpiece within the building complex. The congregation's effort created hierarchy through scale and detail and reflected a desire to emphasize the importance of the sanctuary space within the collected buildings. Though churches added on to reflect the growing needs of their youth education programs, the sanctuary persisted as the dominant architectural statement.

During the inter-war years, the Lutheran congregation constructed a new parsonage to the west of the church in 1926, a simple foursquare dwelling with engaged porch clad in yellow brick. A brick archway connected the parsonage to the southeast corner of the church, physically connecting the two structures. The church building itself received a face of yellow brick, creating a cohesive appearance among the three buildings: the parsonage, the sanctuary, and the education building (Figure 21). The choice to connect the parsonage, the home of the pastor, to the church, the home of the

congregation, indicated the congregation wished to physically unite the vital social and educational functions of the church, alongside the similarly-clad educational wing. Or, more simply, the architectural alignment of the three facades into one statement brought a uniformity of the three functions of the institution into one cohesive gesture with the church in the commanding corner position and the other functions buttressing that place of prominence. Collectively across denomination, each church's efforts to raise adequate education facilities continued ongoing and expanding endeavors to complete worship spaces, leaving the sanctuaries as dominating presences within church worship, education and social space while maintaining the prominence of the worship space as the continued greatest evidence of each church's presence within Little Rock. Though education clearly



Figure 21. First Lutheran Church, ca. 1928.
Archives of the First Lutheran Church, Little
Rock Arkansas.

emerged as a theme for the inter-war years, its architectural expression never eclipsed the continued primacy of the worship function of each church.

Material and Systems Themes, 1915-1945

Similarly, the materials chosen for new construction and the inherent meanings and messages communicated by their inclusion further demonstrated the values of church congregations to keep the focus of their physical forms squarely on sanctuaries rather than schools. The First Lutheran congregation selected tan brick to clad the new parsonage, and added another layer of face brick to three sides of the church building with the same tan brick, leaving the façade least visible to the public with the original red brick (Schmand, 1988, p. 63). The additional expense to re-face the sanctuary suggested First Lutheran wanted to present a cohesive front to the city, unifying the three separate buildings with one cohesive material and suggesting that all three spaces, the education, social, and worship areas, represented different facets of a healthy congregation. Further, the choice of a yellow brick suggested the Lutheran congregation perhaps wanted to assert their wealth by keeping up with recently completed First Presbyterian sanctuary, also faced with yellow brick, located just four blocks away and completed four years earlier. Finally the yellow brick indicated ready availability of a new material, linking the notion of fashion not just to a sister church in Little Rock but to the emerging presence of non-red masonry in churches and buildings throughout the United States,

The Methodist's chose to build a wood-frame structure, clad with wood siding and asphalt roof shingles for the Remmel Hall education annex, which significantly

contrasted to the stone and masonry sanctuary building (Figure 19); The Methodists' material choices indicated they chose to build a temporary structure, serving functional needs, rather than investing in another major building campaign. In this light, the choice reflected fiscal responsibility, or perhaps the congregation wanted to further emphasize the hierarchy (and permanence) of the worship space, overshadowing the education and social needs of the congregation. Contemporary writing reinforced this hierarchy of public and private space, suggesting that the sanctuary and Sunday school spaces should be architecturally differentiated, with the exterior reflecting their interior function (Dillard, 1925). Little information gleaned from the same contemporary sources indicated the type or scope of interior materials as they pertained to this question of hierarchy and congregational wealth as expressed more clearly on the exterior of each structure. As with habits in the previous period, the congregations of the inter-war period chose to invest in more public exterior expressions rather than the specific interior needs within the congregations.

Architectural plans of the First Presbyterian Church provided limited information about interior building materials, but indicated floor finishes in the building: marble for the vestibule floor, cork tiles in the sanctuary, and hardwood flooring in the balcony. Like the exterior, churches lavished the most resources on public areas leading to and including the sanctuary, with spaces intended for non-congregational use receiving simpler finishes. In part, this ordering of finishes in educational and social spaces reflected the growing stabilization of the congregations, where in the previous period,

churches committed most of their funds to new monumental structures, during the second period of growth, churches could once again support additional growth through alterations in more subtle gestures: upgrading a simpler building material for a more sophisticated one, or simply adding to or embellishing a building interior through the addition of polychromatic color schemes, stenciling, and wallpapers. As congregations established their community presence through their high style sanctuaries in the pre-World War I era, they could now turn their attention and their energy inward to domestic affairs and interiors: educating the congregants and developing a church community through architecture and design.

Furnishings and Décor Themes, 1915-1945

While churches largely maintained material choices from the previous period, most undertook redecorating and modernizing campaigns. Congregations rarely updated the exterior of the building, with the one notable exception of neon signs on three church buildings, an attempt to modernize the exterior of the building and simultaneously advertise to the public the modern conveniences a church had to offer. The First Methodist sign, hanging from the tower closest to the street corner, appeared in photographs after 1930; at the same time the congregation added a cross atop the bell tower (Figure 22). First Lutheran and First Missionary Baptist church also mounted similar signs on the street corners of their respective buildings. Seemingly incongruous with their more somber place in the community, the signs simply stated the denomination name, bringing a neon glow – and a link to the emerging electrical world in evidence in

Little Rock. Each church's new radiant sign suggested efforts to connect the church's relevance as a current institution in the midst of rapid technological advances sweeping the nation. Electrifying the main edifice of each church brought the old and new together



Figure 22. First Methodist Church, 1940. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.

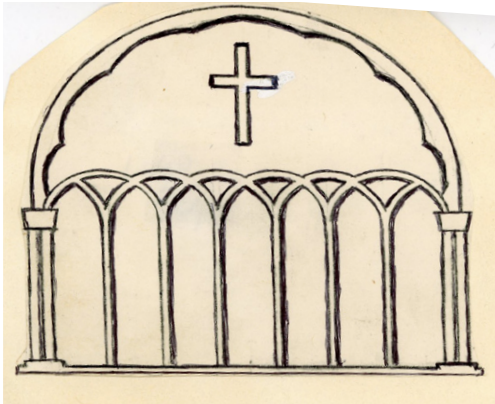


Figure 23. Original Sketch of Choir Loft Screen, ca. 1931. First Methodist Church Archives.

and cemented a position for calling attention to one's church into the language of the Little Rock landscape.

And while these exterior signs of changing times symbolized a link to the modern world, designers embraced this forward thinking aesthetic in the interiors of all the church buildings not through neon but through extensive redecorating campaigns, often resulting in modernized interiors illuminated by electric lighting. A sketch of the choir loft screen provided the only visual evidence of the interior decoration campaign the Methodists undertook in 1931, echoing the Roman-semicircular arched openings of the church's exterior (Figure 23). The Methodists thus reinforced their exterior symbology with parallel efforts on their inside and perhaps suggested that the interior of the building for the congregation rivaled the dominant exterior of the building in the earlier part of the twentieth century. Explained as much as an accumulation of wealth expended to the Methodists assembled there, the reality expressed by an equalizing of exterior to interior reflected an even more stable expression of permanence and comfort in the community.

Because the congregation successfully asserted its presence on the streetscape, its energy could now be focused inward, bringing into alignment exterior cues and interior views of this single congregation. Not far away, the Lutherans redecorated their sanctuary as well, covering over the decorative stenciling from the previous period with a new coat of paint, smoothing over the more backward-looking Victorian past and stripping down to the essential elements within the interior. Over the hardwood floors, the redecoration called for installation of new carpeting throughout the sanctuary space, a similar obscuring of the first interior gestures by the Lutherans. Possibly viewed as a turn toward comfort, the Lutheran congregation's efforts at both floor and wall coverings suggest together a simplification and a turn to the more modern era.

During the Methodist's redecoration, the congregation installed a new organ, as well as a new lighting system (Martin, 1986). The Lutheran congregation also installed electric lights, replacing the original gaslight chandeliers (Figure 24), and installed a new organ during the period. The German Catholic congregation at St. Edward acquired new electric lights in a rather unusual way. While walking through the city, a trolley car operated by the local electricity company struck the congregation's priest and he sued the company for damages, representing himself in court. The company reached a settlement with the priest, offering him \$500 for his injuries, and supplying the church with 800 electric lights for the new sanctuary (Petrucelli, *Arkansas Democrat*, February 22, 1959). This anecdote helps to explain the prominence of the light fixtures in the sanctuary, evenly spaced around the ceiling vaulting (Figure 25). The First Missionary Baptist

congregation followed suit with the other churches adding electric lighting in the second decade of the twentieth century. Whether linking to newly available city infrastructure in the electric system or adopting a more modern view of illumination within, church congregations across type adopted the new incandescent light bulb as the preferred



Figure 24. Sanctuary of First Lutheran Church, ca. 1930. First Lutheran Church Archives.



Figure 25. Interior of St. Edward Parish, ca. 1910. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.

lighting device for their interiors. Electric lights also quelled the fear of fire possible with outmoded systems of gas and candle illumination in church sanctuaries.

Extrapolating evidence from the Lutheran and Presbyterian congregations suggested that churches across the city sought ever increasing flexibility for classroom space in the inter-war period. The Lutheran congregation renovated their school building to provide a “Soldier’s Center” in the basement, a recreation room furnished with metal folding chairs, a ping pong table and shuffle board court. In contrast, a table and armchairs occupied the nearby reading room, clearly dividing physically active spaces and more leisurely spaces accordingly (Figure 26). The metal folding chairs allowed users to easily rearrange the furnishings to function in a variety ways, as prescribed in contemporary writing (Tralle, 1941). The presence of arm chairs reinforced the church’s desire to create a ‘homey’ space for soldiers to spend a relaxing afternoon in the reading



Figure 26. Basement of Lutheran Education Building, ca. 1942. Archives of the First Lutheran Church, Little Rock Arkansas.



Figure 27. Classroom of Lutheran Education Building, ca. 1942. Archives of the First Lutheran Church, Little Rock Arkansas.

room, thus underscoring the sense of retreat the multi-functioning rooms within church complexes must have represented. The congregation also replaced double desks from the previous period with individual desks in the schoolrooms, emphasizing individual effort over group collaboration and a growing sense of private space within the first half of the twentieth century (Figure 27). The Lutheran church equipped each classroom with overhead lighting and a chalkboard, as did the Presbyterians, keeping up with the latest recommendations for religious education spaces (Tralle, 1927). Within rooms in school buildings and wings through all church complexes, the needs for flexibility and comfort – and the growing professionalization of church educational efforts – outdistanced the previous efforts towards simple functional and relatively empty educational spaces.

These spaces revealed the subtle shifts in the inter-war period from an emphasis solely on

the sanctuary to the evolution of a new emerging hierarchy, in part dependent on space uses and adjacencies.

Space Usage and Adjacency Themes, 1915-1945

In the inter-war period, all congregations created some sort of education space, ranging from a simple freestanding building located behind the First Missionary Baptist church, to St. Andrew's purchase of a former mansion to house their parochial school ("The Cathedral of St. Andrew," 1995) and St. Edward's sponsorship of a parochial school adjacent to their sanctuary (Martin, 1986). The First Methodist congregation, undoubtedly the leader in this regard, doubled their Sunday school space with the Education Annex, a necessity for the ninth-largest Methodist church congregation in the South, incorporating some 2800 members by 1926 (Rice, 1980, p. 76),

This large congregation added ancillary spaces to its physical plant as well as the annex contained a library, a kitchen, a dining room, and church offices, in addition to classrooms (First Methodist Church Plan, c. 1924, Appendix E). The kitchen and dinning room space indicated the church followed the guidelines set out by prescriptive literature of the day, in which writers encouraged churches to construct spaces for social functions (Dillard, 1919). Other churches also added social gathering spaces following these guidelines. The First Presbyterian added a small first-floor reception room in the Sunday school building, and upon completion of their sanctuary, the Presbyterians incorporated a large banquet hall, kitchen and dining room in the basement below (First Presbyterian Church, Ground Floor Plan, 1919, Appendix G). The Lutheran congregation

expanded the kitchen located in the Education building, presumably to more effectively serve the needs of the congregation gathered for meals after the conclusion of services or as freestanding events throughout the year (Schmandd, 1988). Similarly, St. Edward's social agenda necessitated the provision for a parish hall space; in this instance located in their adjacent school building ("Golden Jubilee St. Edward's Church," 1934).

The arrangement of these social and educational spaces provided insight as to intended users, how spaces functioned, as well as the hierarchy of importance to the congregation. The Methodists and Presbyterians chose adjoining additions, equating the social and educational spaces as important to worship functions, important enough to modify the existing sanctuaries to accommodate such additions. The other four churches located ancillary social and education spaces in separate buildings, indicating an investment of resources on par with the earlier manifestation of the sanctuaries. Where congregations allocated money and resources to the construction of church sanctuaries in the latter part of the nineteenth century and the first decade of the twentieth, they supplied ample resources to diversify their collections of rooms and buildings, echoing the changing needs of their congregants and, in some instances, to the communities who began to recognize the value of these public buildings in Little Rock.

The interior arrangement of the Methodist annex, with the office and library located on the same level as the sanctuary, suggested these spaces shared the public spotlight with the more religious side represented in the churches themselves. By contrast, the members of the congregation used the dining room and kitchen located in the

basement below. Just like the investment of resources on the public face of the building in the first period studied in these churches, churches across denominations made similar investments in public rooms developed for twentieth century needs. Though present in the inter-war years, these social spaces took on even greater prominence in the post-World War II decades as the focus of churches as social institutions separate from their denominational character emerged as a pattern.

And like the shifting place of the sanctuary within building complexes, the modifications to educational spaces represented efforts by designers to confirm ever-changing relationships between sanctuary and ancillary spaces. At First Methodist, the building's designer located most classrooms away from the entry, arranged off a central corridor. However, three adult classrooms opened to a small vestibule space that connected to the main corridor. First Presbyterian followed a similar pattern, with most classrooms opening off a central corridor, while the intermediate classrooms opened off a larger gathering space (First Presbyterian Sunday School First Floor Plan, 1914, Appendix G). Both Methodist and Presbyterian organizational schemes suggested the more mercurial directions for education by mid-century, a theme resonating with changes in education and the position of churches in an increasingly modern world.

The churches modernization campaigns reflected a desire to keep up with a rapidly changing society and technology, first through the installation of electric lights and neon signs, but then less superficially through entire shifts in space allocations and compositions. While churches adjusted to the demands of contemporary society by

allocating space for education and social activities, stylistic, material, and décor choices physically manifested the efforts of the congregation to engage contemporary society. Churches universally constructed education space, to prepare congregants, young and old alike, to face an increasingly modern society, one more and more distant from the nineteenth-century world that shaped the original church spaces. The education spaces stood focus the countering the effects of “modern” society on their youth, thus necessitating the formation of Sunday school space for the proper education of future church-goers. The burgeoning growth of church congregants in all denominations, a feature of the inter-war period, soon eclipsed by the phenomenal rates of growth in the post-war era, provided the impetus for ever-more-complex building needs and architectural responses.

Social Themes, 1915-1945

Few primary sources addressed the social life of congregations during the war years, though the outcome of World War I inevitably devastated members of the First Lutheran Church, most of whom were of German descent. Many residents in the community treated German-Americans with suspicion: some Little Rock citizens even boycotted German-American merchants, while other immigrants of Saxony recalled having rocks thrown at their homes. Because of their close ties to Germany, the Lutheran Church responded to the war effort with great patriotism, investing in War Bonds, and sponsoring events with the local army base. In 1921, the congregation decided to hold all church meetings in English. This decision perhaps reflected the acculturation of church

members, identifying with their American heritage as much as their German roots and a clear separation from a nation not an ally in the war (Schmand, 1988).

When American entered World War Two in the 1940s, churches once again supported local troops stationed around the city. The First Lutheran Church's construction of a Soldier's Center reflected the congregation's desire to provide homelike space for social and recreational activities in the midst of the trying times. Churches moved beyond their emphasis on worship and education functions in the previous period to provide social space enabling congregations to band together in the face of trying times.

1946-1970: I Shall Not Be Moved

During the post-war period, churches in Little Rock, just as those across the nation, experienced unprecedented growth. Churches thus embarked on massive building campaigns to accommodate this growth, but with important differences in approach. For several decades beginning at mid-century, members brought new expectations to churches in this period, looking for social and family services, as well as spiritual enrichment. First Methodist Church adapted to changing expectations by building a permanent education wing in 1951, replacing the Education Annex of the previous period, with a two-story, brick permanent structure. And in response to the now pressing need for parking, in the late 1950s, the Methodist church purchased a lot across the street to provide parking off-street.

Responding to similar demands, First Presbyterian Church also constructed a modern, flat-roofed education building during the period, capturing a courtyard sided by the new building, the sanctuary and the Sunday school building. St. Edward's rebuilt their school during the era, replacing a traditional 1930s structure with a modern school building, complete with an asymmetrical pitched roof, and aluminum clerestory windows (Figure 28).

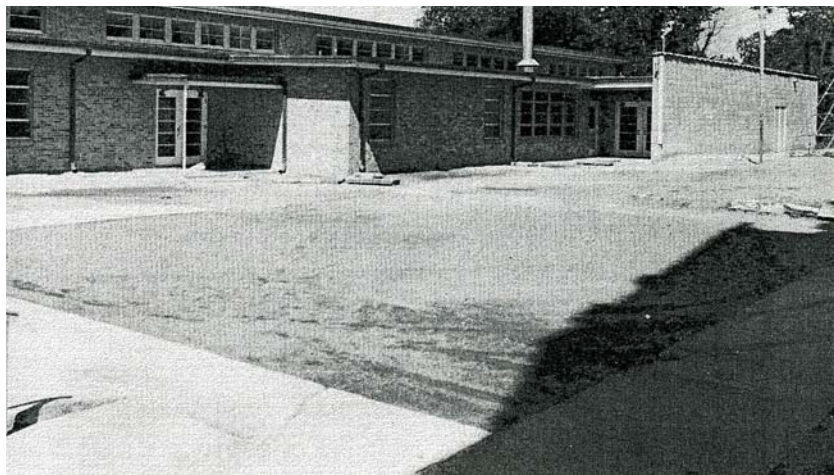


Figure 28. St. Edwards School, 1955. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.

The congregation at St. Andrew Cathedral erected a rectory during this period, replacing a Victorian house with a modern brick structure. The building's minimal detail, flat roof, and modern details all contrast the historic façade of the adjacent church. All churches, then, turned toward a more horizontally suggestive modern aesthetic, often in sharp contrast to the vertically oriented church buildings and the various additions and

buildings of the first half of the twentieth century, similarly scaled and suited to a less modern approach.

Stylistic Themes, 1946-1970

First Methodist Church set out to “modernize and greatly increase badly needed facilities,” (AG, 4/9/50) in 1951 with an education building, constructed in a decidedly modern style. The L-shaped addition adjoined the rear of the sanctuary to form an interior courtyard with an arched breezeway between the two structures (Figure 29). While the designer used the same red brick, stone detailing, rose windows and arched openings seen in the sanctuary building, the structure’s flat roof and simplified brick work epitomized modern building techniques. The addition extended horizontally across



Figure 29. First Methodist's Education Addition, ca. 1951. Archives of the First Methodist Church, Little Rock, Arkansas.

the block, contrasting to the verticality of the sanctuary. The stylistic choices reflected a desire to create a cohesive façade, relating the new structure to the sanctuary space, while using a modern language of design, and a decidedly more horizontal banding of building across a wide expanse of the street face. This horizontal occupation paralleled prescriptive writings that emphasized cohesiveness within church buildings while still encouraging innovation (Robb, 1940). The congregation expressed their desire architecturally to address contemporary societal needs through the use of modern forms. By employing modern styles the church publicly updated their historic façades, again sending outward signals to reverberate in the community about the currency as religious institutions in Little Rock. For as much as they attempted a shift toward decidedly modern buildings, all congregations remained connected to more traditional mores, expressed through form and detail as the modern buildings provided the canvas for



Figure 30. Parlor, First Methodist Church, ca. 1951, Archives of the First Methodist Church, Little Rock, Arkansas.



Figure 31. Sunday School Classroom, First Methodist Church, ca. 1951. Archives of the First Methodist Church, Little Rock, Arkansas.

certain anachronistic details to be carried over from their predecessor structures. The rusticated stone archway connecting the 1951 building at First Methodist church to the sanctuary perhaps represented a bridging of the cultural gap between the two building phases – and the ever-changing generations of churchgoers in the facility. While linking to and respecting the past through surface treatment, First Methodist Church embraced more than modern building forms in the manifestation of their new connection to the modern world.

Materials and Systems Themes, 1946-1970

While First Methodist chose to face its addition with brick to match its early twentieth century church, the congregation used the most modern building materials and technologies to build the structure, employing steel construction methods and aluminum

windows. The designers also specified modern materials in interior spaces, although these finishes varied greatly depending on the space. The carpeted floor in the parlor reflected the residential feeling of the space (Figure 30), while the vinyl composition tile seen in the Sunday school classroom recalled finishes found in contemporary commercial structures (Figure 31). Air return vents and heaters in the Sunday school classrooms provided much more modern amenities in ancillary spaces and from mid-century on, the First Lutheran and First Presbyterian churches also added air conditioning as an attempt to stay abreast of modern building trends and to provide comfort.

In addition to the new facilities constructed, First Methodist repaired existing facilities and though the repairs suggested little change (re-plastering sanctuary walls, replacing one of the rose windows, e.g.) churches undertook maintenance work on existing spaces in conjunction with building campaigns (Rice, 1980).

Furnishings

As with the previous two eras, the objects placed in key spaces provided cues to the social and cultural contexts of church. The curtains, sofa, end tables, grand piano and chandeliers, all furnishings in the newly built parlor, recalled a typical living room from the period and provided comfortable, warm spaces for congregants to gather outside of the more formal worship space (Figure 30). These efforts to provide home-like parlor spaces reflected a desire to support various aspects of the social lives of youth and families. Through the use of domestic furnishings and decor, churches perhaps attempted

to provide a home away-from-home for members to come together outside of worship time.

The furniture placement in the Sunday school classroom allowed children to participate in an ever-diverging number of activities; builders mounted the chalkboard at a height appropriate for children to use. The sleek lines of the modern light fixtures suspended from the ceiling added to the space's forward-thinking modern décor and provided evidence of the church's concern for ample lighting in its classrooms, closely



Figure 32. Basement, First Lutheran Church, ca. 1945.
Archives of the First Lutheran Church, Little Rock, Arkansas.

echoing the installation of light fixtures in the sanctuary (Figure 31). These furnishing choices in the rooms dedicated to education suggested the church took a scientific approach to education, following all the recommendations of contemporary journals where writers stressed the importance of appropriately scaled furniture for children's spaces.

While spaces oriented to the public had finer furnishings, users often furnished flexible spaces with more utilitarian furniture. First Lutheran used their newly completed basement for church dinners and classroom space and furnished the space with folding tables and chairs (Figure 32). The First Presbyterian congregation constructed a new social hall in the basement of the education addition as well. Equipped with tables that folded down from the walls, the flexible furnishings allowed users to easily set up and take down various configurations in the space (First Presbyterian Church, Ground Floor Plan, 1953, Appendix G). Several contemporary writings emphasized the importance of furnishings that allowed flexibility (Eckstrom, 1968) In this way, tables and chairs could easily be arranged in a variety of formations, or stored away to create a recreational space. The churches' choice of flexible, easily movable furnishings indicated their attempt to accommodate activities otherwise unaccounted for within more fixed sanctuaries in church building complexes. Another possible interpretation revealed that congregations chose the least expensive furnishings for the most utilitarian space, electing instead to invest in furnishing for more public spaces, such as the sanctuaries and those more likely in the public eye.

Space Usage and Adjacency Themes, 1946-1970

The spaces allocated in new additions revealed as much about the shifting priorities of congregations and church leaders as the furnishings selected. The designer of the Methodist education addition devoted the most space to classrooms, with the number more than doubled compared to the temporary annex of the inter-war period.

The arrangement of classrooms also differed from the previous period as the Methodists arranged classrooms for each youth division around a large assembly space, with the assembly space opening to a corridor, where previously each classroom opened directly to the corridor, (First Methodist Church, First Floor Plan, 1951, Appendix E). Youth classrooms in the Presbyterian's education additions also reflected this trend toward a larger assembly space with adjoining classrooms. Architectural plans of the First Presbyterian Church showed a coffee bar, a kitchenette, and a 'social room' located adjacent to youth classroom. Prescriptive literature recommended this arrangement, emphasizing the importance of providing spaces for social gathering and a variety of activities. Scotford (1967), writing about the post war building boom noted "parlors, which were formerly retreats for the women . . . are now centers of parish life where people gather before and after church and through the week," (p. 1652). Congregations further invested in the social life of the youth; while each youth division contained individual classrooms, assembly rooms provided a space for various classes to interact with each other, or accommodated group activities. Thus, while education remained the primary use and goal of spaces outside the sanctuary, flexibly used and configured rooms eclipsed their more narrowly-defined counterparts from the inter-war period. Just as educational avenues and teaching strategies opened after mid-century, churches followed suit in the provision for adaptable clusters of rooms.

Parents of young children benefited from the convenient arrangement locating the nursery and primary classrooms adjacent to adult classrooms in all churches (First

Methodist Church, Ground Floor Plan, 1951, Appendix E). The convenient arrangement suggested churches prioritized the needs of young families, viewing this population as the key to church growth; during the post war era, church membership grew largely because of increased family services, rather than religious conversion (Scotford, 1967, p. 1653). Classes for toddlers and infants also contained en suite restrooms, following the example of contemporary daycare centers. First Methodist used their new nursery facilities during weekend services, and importantly during weekdays as well, offering a day care center in their nursery facilities in the 1960s, specifically for low-income working mothers.



Figure 33. Entry Stair, First Methodist Church, ca. 1951.
Archives of the First Methodist Church, Little Rock,
Arkansas.

In addition to numerous classrooms, the First Methodist church decided to locate a parlor with an attached kitchenette, church offices, a library, and a chapel in the new education wing. The presence of both parlor and chapel suggested a desire to provide formal spaces for social activities. The designer located the chapel and parlor near the front of the building on the same level as the sanctuary; users accessed the two spaces via a grand circular staircase featuring a large rose window (Figure 33). This grand entry further emphasized the formal nature of the spaces and the continued emphasis in the most decorative and layered spaces where the public could consume them. Documentary evidence indicated church weddings and funerals often took place in the chapel (Rice, 1980) and the close proximity of the parlor and chapel made them convenient for weddings and receptions, increasing the scope of the church facility to accommodate something more than just the religious ceremony in isolation. The designer also addressed public accessibility, locating the chapel and parlor near the new formal entrance. The Presbyterian Church also located a parlor adjacent to the sanctuary (First Presbyterian Church, First Floor Plan, 1953, Appendix G) and while the Lutheran church did not construct a formal parlor space, architectural plans indicated through inclusion of a bridal room in the basement providing further evidence that churches in the period placed an increasing importance on society and family. Each addition of a parlor space adjacent to or near chapel or sanctuary demonstrated that each church recognized the vital importance of moving beyond traditional institutional roles as expectations of brides and



Figure 34. Sign Used by St. Andrews, ca. 1960. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.

grooms and their families grew beyond isolated event and more toward a complex nexus of social events.

The relationship of the building to the surrounding site also changed during the period and reflected the continuing urbanization of the community. As Little Rock continued to grow, the commercial center grew as well, surrounding many of the downtown churches. First Methodist Church shared its Center Street façade with commercial storefronts while St. Andrew Cathedral and First Presbyterian found themselves in similar situations during the post-war period, occupying civic space along with buildings that housed commercial concerns. Because of the changing urban landscape, many downtown churches elected to move to more residential areas west of the city (*The Quapaw Quarter Chronicle*, no date). Urban renewal efforts and the construction of the I-630 expressway resulted in residential migration and a disintegration

of the urban fabric. And though these events led many church members to move away from downtown neighborhoods, those that committed to staying in the downtown responded by addressing parking issues. First Methodist purchased additional property across from the church to provide members with off street parking (Rice, 1980, p. 95) as did First Lutheran and St. Andrew, two additional congregations that also purchased property for parking facilities during the period. At St. Andrew cohabitation with commercial structures necessitated the installation of a sign to protect the church's parking interests (Figure 34). First Lutheran addressed the residential migration in a unique way: while the church remained downtown, the congregation elected to join with other Lutheran congregations in the city to build a new school west of the city, and sponsor a chapel located on the school grounds, balancing both suburban and urban interests

Marking a significant shift in church design during the post-war era, all of the congregations added to or altered their buildings to reflect a modern design aesthetic. As churches responded to the unsettling war years by nurturing familial and social relationships in new ways, they turned to the future and not to the past to manifest their architectural statements. The design evidence from the period suggests churches took a new approach to meeting these needs, embracing modern architecture, materials, finishes and techniques to construct spaces for families and social groups.

Many churches built chapels, parlors and bridal suites, reinforcing the importance of marriage and family in the life of the congregation. Congregations also included

kitchens, fellowships hall, and flexible assembly spaces in their building plans. Gathering spaces, often labeled on architectural plans as a ‘social hall,’ or ‘assembly space’ were situated as a central space with surrounding classrooms in youth education wings, or in basements. These spaces not only served congregational activities, but also hosted civic functions. Churches often sponsored Boy Scout troops and allowed civic clubs to meet in their buildings, marking a significant change in church use from the inter-war period

Social Themes, 1946-1970

Congregations across Little Rock actively engaged in the civil rights movement of the post-war period. The Central High Desegregation Crisis of 1958, the most notable event in the community (and in some ways, the nation) dramatically impacted all local churches. The crisis resulted in a court order mandating integration in the local school system. In reaction to this order, Governor Faubus stationed national guard troops at Central High under the guise of protecting the city and the school during this time of racial tension. In reality, the guard troops prevented the nine African-American students from entering the school, eventually prompting President Eisenhower to federalize the guard to insure the safety of the Little Rock Nine. During the fall term, schools operated peacefully with few racially charged incidents reported. Faubus, not to be outdone, lobbied the state legislature to enact a law in 1959 allowing local school districts the discretion to integrate or alternatively to remain closed. The governor’s advocacy against integration and the legislative actions to enforce this prompted strong reaction in Little Rock, giving rise to organizations such as the Women’s Emergency Committee

to Save Our Schools, and Stop This Outrageous Purge, two church-centered community organizations that advocated the reopening using different approaches. Outside of the public school system, whites established a number of private schools to avoid the question of integration. Only the First Lutheran School, established in 1907, remained committed to integration, adopting an open-door policy for all students, regardless of skin color. The school desegregation crisis focused national attention on Little Rock and many communities across the United States faced this issue in the decade of the 1960s.

The social activism of the Methodist congregation became even more apparent in 1960. The First Methodist Church served as the stage for a civil rights conflict when the congregation hosted an integrated lecture. Dr. Edwin T. Dahlberg, president of the National Council of Churches of Christ, traveled to Little Rock to address the Arkansas State Council of Churches. Dahlberg spoke to an integrated audience about the importance of denominational and racial unity. Protestors picketed outside the meeting and during the speech a man telephoned a bomb threat. While three audience members fled, most of the audience remained, singing hymns until police investigated the threat, and resumed the meeting (Reed, Dahlberg Confronted by Picks, *Arkansas Gazette*, March 12, 1960). First Missionary Baptist, the only African American congregation included in the study, represented the most socially active congregation in the city during the civil rights movement. Though Dr. Martin Luther King addressed activists from their pulpit in 1967, few other documentary sources told of the congregation's efforts during the turbulent time.

1971- 2008: Precious Memories

After urban renewal and construction of the interstate altered downtown Little Rock, churches experienced a period of decline in membership during the 1970s. Architecturally, several churches embraced their urban location, and used their buildings as resources for the community in ever-increasing aspects. In 1971, First Methodist completed an activity center addition where designers expanded the addition along the Center Street façade for the length of the entire block. Across Center Street, the church renovated a warehouse for their rapidly growing childcare center. In 1988 when the new facilities opened, their rehabilitation of the warehouse resulted in the construction of the largest daycare center in the state. The parishioners of St. Andrew's Cathedral undertook extensive renovations of the structure in 1972, aligning with the tenets of the changes recommended by the Vatican II Council, including efforts to decrease the distance between priest and congregation and the removal of the high altar from the worship space, in addition to major reforms in the liturgy that resulted in a less hierarchical position of the clergy. This Catholic congregation constructed a parish hall on the former site of the rectory in the mid 1990s. The First Lutheran congregation extensively renovated their education building, creating a fellowship hall and classrooms for the congregation. While no other congregations erected new spaces, several congregations renovated and repaired existing spaces to meet the challenge of modern day uses.

As all the original church buildings neared their 100th anniversaries, congregations began to address historic preservation issues. Five of the six congregations listed their

property on the National Register of Historic Places during the period, while neighbors listed the sixth, First Lutheran Church, on the National Register within the Macarthur Park National Register Historic District. Most of the churches engaged in some sort of significant restoration campaign to return primarily their sanctuaries to the appearance they had in the earlier twentieth century. In doing so, these church congregations confirmed their permanence in the post-modern city, just as their counterparts had declared permanence in constructing the churches in the first place. By returning to their roots, these churches indicated that their history remained important (and even emphasized) within the context of Little Rock.

Stylistic Themes, 1971-2008

The 1970s represented a time for growth as well, with churches marking significant changes on their non-sanctuary buildings and spaces. At First Methodist, designer's deployed brick as a building material to coordinate the activities addition with the remainder of the complex, though the detailing differed dramatically. By 1951, designers fashioned the education addition with the most minimum of connections to the earlier work, only continuing the cornice lines from the adjoining structure. While the arched window shapes referenced the existing building, the proportion, spacing and location of the openings clearly contrasted the earlier structure. The First Lutheran church also attempted to modernize the façade of their 1907 education building. The congregation planned the renovations before the church fell under the purview of the local design review district, but did not begin construction on the project until after the

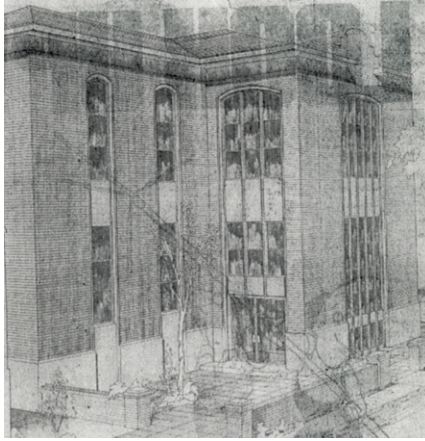


Figure 35. Proposed renovations to Lutheran Education building, 1981. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.



Figure 36. Approved renovation of Lutheran Education building. 1981. Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock.

local government enacted the design guidelines (Schmandd, 1988). The Architectural Review Board rejected the original building scheme, which featured new face brick, boxed cornices, and vertical bands of aluminum windows (Figure 35). The congregation proposed a more conservative second scheme, which retained many of the original features of the building, while providing a terrace across the front of the structure (Figure 36). The design review body approved this latter proposal and the church proceeded to modernize the earlier structure. The congregations' effort to modernize their facilities by employing contemporary styles perhaps indicated a desire to break away from the stereotypes associated with historicized church facades, thus reinventing their meaning both socially and architecturally. Spaces located within the new building additions accommodated new church functions, and the exterior stylistic elements reflected a new approach that resonated more completely with the past. So while the congregations

espoused toward a currency within the urban context of Little Rock, their architectural expressions copied forms from the past rather than continuing the practice of building in



Figure 37. First Methodist Church, ca. 1971. Archives of the First Methodist Church.



Figure 38. Gymnasium, First Methodist Church, ca. 1971. Archives of the First Methodist Church.

a more modern way. With intervention from the city's Architectural Review Board and a general awareness of the importance of their history, each church styled itself as an institution of long standing in the community, again linking to the notion of permanence

in an environment that might be perceived as one in total flux. Because of the new context thrust upon the churches, with the urban environment growing more dense in the last decades of the twentieth century, church congregations responded to their urban surroundings, creating new facades that related them more wholly to the commercial buildings that surrounded them. In this way, the church buildings constructed after 1970 represented an additional connection to the community that the facilities served. Permanence in the earlier decades of the twentieth century yielded to a new type of permanence with the modern idiom.

Material and System Themes, 1971-2008

The street level façade utilized a metal storefront system, which contributed to the building's decidedly commercial feel of the First Methodist Church addition. Electing not to repeat the use of rusticated stone, an important element in the first two sections of the building, the designer introduced concrete columns around the building's base, and cantilevered the second story, alternating free floating panels of brick with narrow vertical glazing as a means to divide the façade into smaller segments, more in keeping with the commercial buildings around the church complex (Figure 37). This new activities wing of First Methodist provided much needed office space, additional classrooms and a gymnasium, all spaces utilized by congregation and the community beyond. The interior of the facility featured a suspended acoustical tile ceiling, fluorescent lighting and a resilient floor in the gymnasium, linking the more modern exterior façade with interior expression consonant with the period (Figure 38). Thus, interior and exterior material

choices typified the period and suggested that the church remained interested in both contextual gestures and modern (and relatively inexpensive) material expression as a twentieth-century institution.

Furnishing and Décor Themes, 1971-2008

Few photographs from the period documented the interior, though a photograph and architectural drawing of the Methodist sanctuary indicated that a piece of decorative wood trim increased the height of the choir rail by eight inches (First Methodist Church, Choir Rail Plan, c. 1930, Appendix E). At the same time the church altered the choir rail, they painted the interior walls a cream color, contrasting to the dark woodwork, and emphasizing the longevity of the building in distinguishing new from old.

In 2001 to honor the building's 100th anniversary, the congregation restored the sanctuary interior to its original appearance, relying on the talents of a local restorationist, Becky Witsell, who analyzed the layers of paint on the sanctuary walls. To the congregation's astonishment, Witsell revealed that a deep blue-green color adorned the auditorium walls with gold leaf highlighting relief work. The congregation painted according to Witsell's suggestions, though they retained the finish on the original woodwork and pews throughout the sanctuary (AUM, May, 2001). That the congregation limited the restoration work to sanctuary and auditorium suggested that these two primary spaces continued in their dominant role as the spaces where the congregation invested the most financial resources. Their supremacy in light of the church complexes reminded

all who visited that they should focus on the sumptuous experience of the rich interiors, bringing the past to a meaningful level of understanding in the present.

St. Andrew Cathedral began a restoration project in 2005, and, currently, the congregation continues with a major restoration effort of the sanctuary space. In bringing the interior to a more period appearance, local artists stenciled the walls with period-



Figure 39. Floor of St. Andrew, ca. 2004. Archives of St. Andrews Cathedral.

appropriate patterns from historic sources, although the presence of stenciling remained undocumented. Along with wall-stenciling, additional changes in the interior involved the removal of carpet in the sanctuary to reveal the original encaustic English tile below (Figure 39). Both changes to the surface materials within the interior returned a level of authenticity to the historic interior, a gesture consumed by the congregation and visitors there. In an outward sign of the importance of this building in the community's

landscape, during the 1990s, the congregation also restored the cathedral's exterior, repairing the slate roof and tuck-pointing and sealing the stonework (The History of the Cathedral of St. Andrew, A Visitor's Guide, c. 2001). Other congregations also began restoration work during the period, though none as extensive as that at St. Andrew and First Methodist.

In considering the place of such careful manipulation of the existing built environment, the overwhelming trend of sanctuary restoration suggested that churches simply responded to maintenance issues for their century-old structures, but took deliberate steps to ensure authenticity on the interior and exterior of these important community symbols. In espousing appropriate preservation practices, the congregations indicated that they sought to restore buildings in an effort to reconnect with their history, reinforcing their sense as permanent institutions in the Arkansas capital. Facing dwindling numbers, congregations in Little Rock and elsewhere in the country redirected resources to remind congregation members and the community around that the churches remained a vital and thriving part of the downtown, even in the face of enormous changes within this physical context. Invoking the past allowed churches to help others recall connections to their century-long histories of attending church in Little Rock and in gathering as community surrounded by architectural statements of the past.

Space Usage and Adjacency Themes, 1971-2008

The Activities Building addition completed by First Methodist Church contained a gymnasium and balcony for spectators, a new youth lounge, an office for the youth

minister, an audiovisual equipment room, additional adult classrooms, and rental space (First Methodist Church, First Floor Plan, 1971, Appendix E). The congregation leased space along the new 7th Street façade to local business as a way to offset the building costs and perhaps to expand their scope within the downtown's context (Rice, 1980). Originally, the church hosted the State Methodist Headquarters in the second floor of the building, indicating that the church optimistically hoped for a more expanded role in the neighborhood. While the Presbyterian congregation did not add new facilities during the period, they renovated and repurposed unused space to host a variety of community non-profit organizations, including offices for Habitat for Humanity, and AIDS Interfaith Alliance.

Each church's choice to host organizations not directly associated with the congregation indicated that the churches followed a wider ecumenical movement where congregations of all sorts connected in meaningful ways to their communities, providing shelter for a wide variety of organizations and efforts to address social and cultural needs. Little Rock churches linked with these broader, more socially-conscious advances, architecturally verifying the stewardship and responsibilities of the congregation to the community and the people around it. After urban renewal caused some residents to move away from downtown, churches once again altered their approach to community service. With congregants living further away, churches reached out to the surrounding community, provided services to underserved populations, offered their space to community service organizations, and utilized their buildings as historic resources for the

community. First Methodist opened a day care center for low-income mothers while the Presbyterian congregation began ministries to serve the homeless. All churches, in this post-1970 time period, listed their buildings in the National Register of Historic Places and regularly participated in community events that celebrated the historic character of these churches, including bicentennial-era tours as well as more recent programming focused on the church buildings themselves.

Social Themes, 1971-2008.

To determine the social aspects of congregations during the current period of church growth, the researcher distributed questionnaires to the six congregations studied. The First Presbyterian Church and the First Lutheran Church responded to the questionnaires. The responses from two congregations, along with limited documentary evidence from other congregations, showed a trend towards community activism in the last decades of the twentieth century. Churches used their facilities for numerous service functions, hosting a wide range of non-profit organizations, providing homeless shelters for the disadvantaged, immunizations for the elderly, and sharing the cultural heritage of the congregation through architectural tours and choral concerts. In addition to these established organizations, some congregations also opened their doors to host neighborhood meetings. The wide range of functions in the church buildings without substantial alterations likely indicated the congregations' attempts to reallocate space to community functions after membership numbers declined. The wide range of community service activities located within church walls demonstrated how churches continued to

adapt to changing society. Churches continued to serve congregants, while reinterpreting their role in society once again: for continued relevance, churches broadened their scope of activity and ministered to underserved populations. The collective memory of the congregation led to historic preservation efforts, helping members to refocus on their common mission with their forebears and reestablishing their community presence.

Synthesis

Through four eras, the churches under scrutiny in this study developed physical responses to social, functional, and architectural aspects of their presence in the Little Rock landscape. Socially, churches asked themselves who they served, while functionally they questioned what spaces a church should accommodate. Architecturally this led to churches various responses through architecture about the appearance and image of church in the modern city. As churches expanded their perceived role in the community life, they accommodated more spaces within their building, reflecting architecturally the ever-changing relationship of church to community. Within each period, as the social and functional archetype of church altered to become more relevant to society, the stylistic language changed as well, reflecting contemporary design. Complicating this view, outside pressures and attitudes and changing values within each congregation redefined the archetype of church, within each time period, calling for building campaigns as an effort to constantly create new prototypes (Maxwell, 1996). The architectural style of the additions expressed to the public and congregants alike, and the spaces themselves,

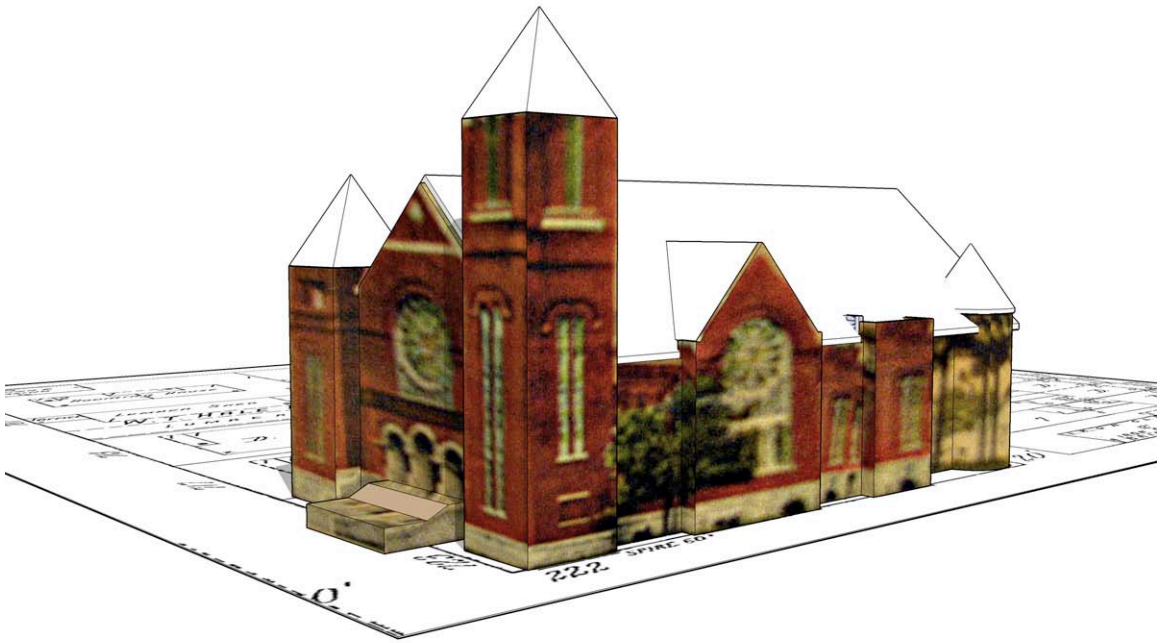
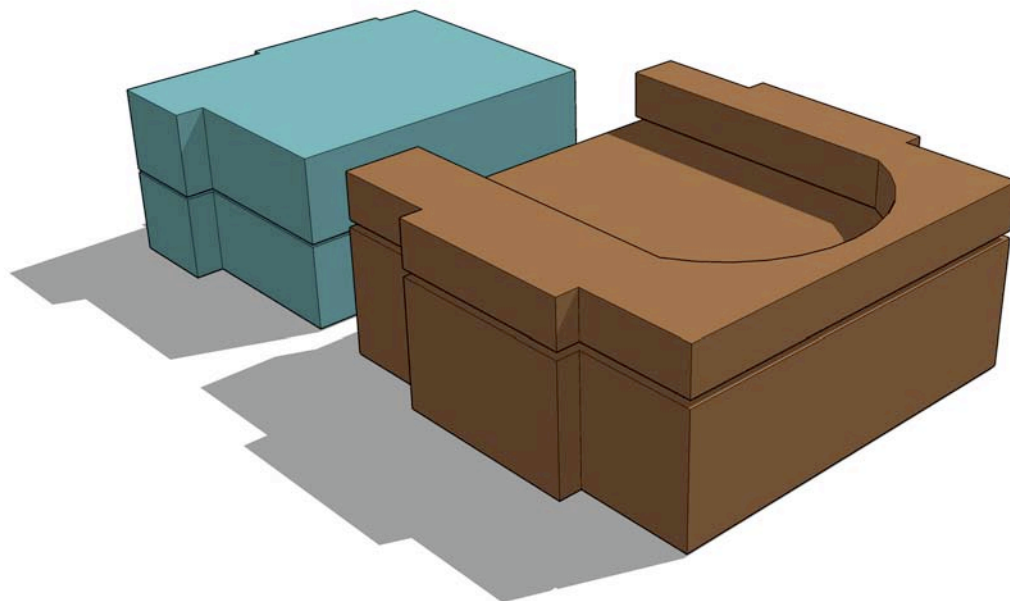


Figure 40. Three-Dimensional Model of First Methodist Church, 1880-1914, Illustrating Architectural Style.



■ Worship Space ■ Education Space

Figure 41. Three-Dimensional Model of First Methodist Church, 1880-1914, Comparing Functional and Spatial Arrangement.

demonstrated these changing archetypes through time, with evidence of prototype explorations embedded within the physical corroboration at each church.

During the first period studied (1880-1914) churches expanded their community presence, and placed new, specialized spaces into use alongside existing spaces. Architecturally, congregations erected Revival-style edifices, using the finest materials available on exterior façades and in interior finishes (Figure 40). Functionally, congregations devoted most of their building to worship activities, housing generic, utilitarian spaces for education and social gathering (Figure 41). Designers placed social spaces intended to serve the congregants alone, if present at all, in ancillary spaces such as basements. Most often churches contained no defined social or activity spaces, but instead used the worship and education spaces to accommodate the congregational needs for social functions.

During the inter-war era (1914-1945), church alterations reflected a new prototype for the social, functional and architectural expectations of a church building. Though congregations continued to emphasize the importance of the worship function, they modernized interior finishes and decor, moving in discrete ways more distant from their historic church interiors. Congregations constructed additional education and social spaces, though these spaces continued to serve a more secondary importance when compared to the sanctuary. Changing church needs required larger and more complex educational and social spaces. As a result, designers continued to evolve specialized educational and social spaces to serve specific functions: dining rooms,

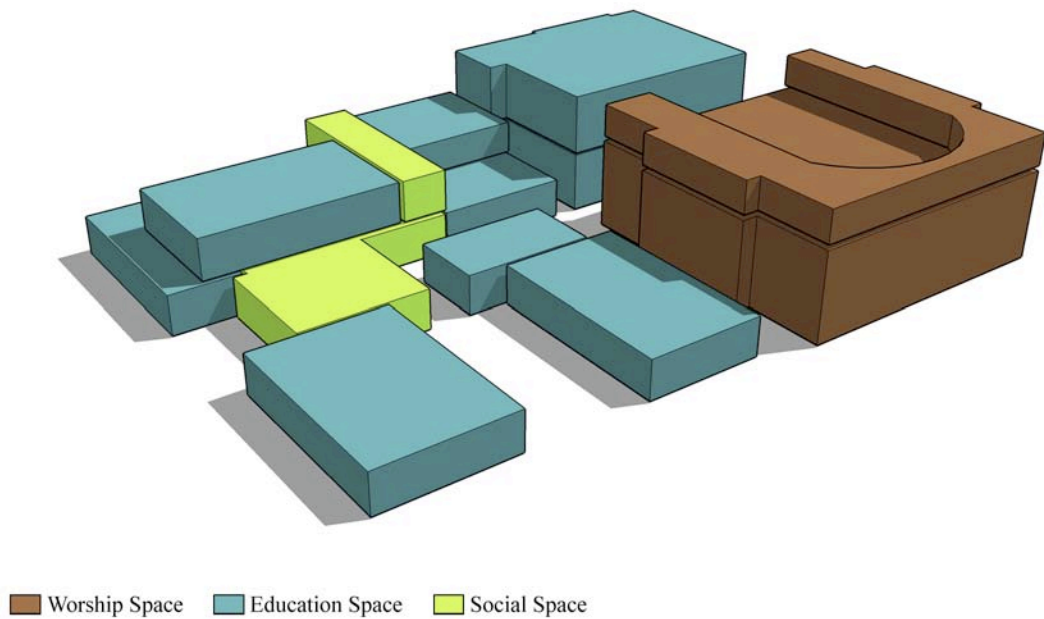


Figure 42. Three-Dimensional Model of First Methodist Church, 1915-1945, Comparing Functional and Spatial Arrangement.



Figure 43. Three-Dimensional Model of First Methodist Church, 1915-1945, Illustrating Architectural Style.

kitchens, church offices, nurseries, and libraries first appeared in this period. These prototype spaces, in embryonic form in the inter-war period, eventually yielded to more sophisticated responses to the dizzying myriad of social functions alongside the worship function at each church complex (Figure 42). In scale, style, and materiality of the building alterations, new education and social spaces remained significantly smaller than the sanctuary, constructed of wood, and finished simply. Congregations chose less monumental styles for the new additions, at times reflecting residential building trends in the neighborhood context of the facilities (Figure 43). In moving from prototype to archetype, these ancillary spaces never dominated the church sanctuary, but instead cemented the presence of the church as the primary architectural expression both inward to the church site and outward to the community.

In the post-war period of church construction (1946-1970), congregations once again reinterpreted their missions to a changed society and their architectural expressions, for the first time, moved to more decidedly modern idioms. In this period, congregations placed educational and social functions of the church building on par with the worship function as the churches undertook building campaigns to greatly expand the spaces allocated for education and social needs. The new spaces allowed churches to serve families, youth and the public in more effective ways. Designers reconfigured education wings, further specializing their functions: new nursery spaces featured en suite restrooms, while designers provided each youth division with central gathering spaces, surrounded by classrooms. Congregations also added new social spaces: many

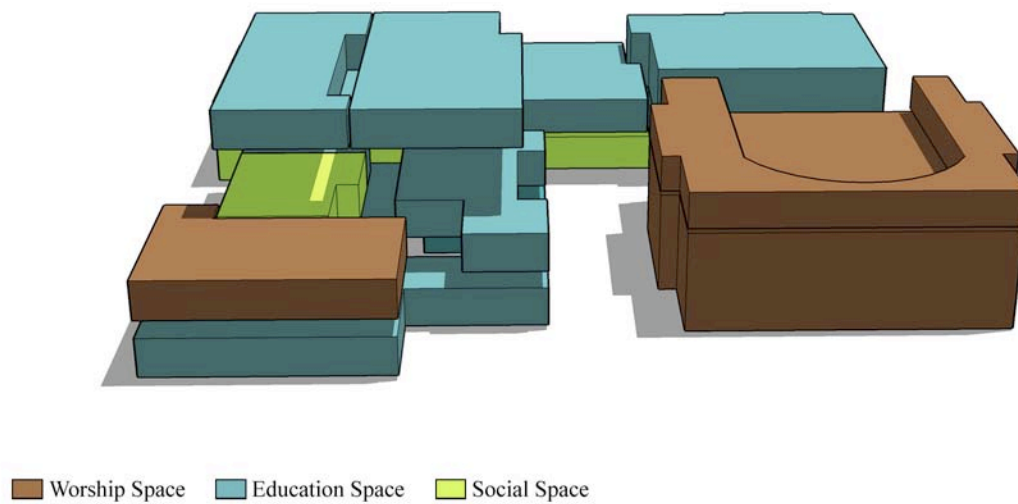


Figure 44. Three-Dimensional Model of First Methodist Church, 1946-1970, Comparing Functional and Spatial Arrangement.



Figure 45. Three-Dimensional Model of First Methodist Church, 1946-1970, Illustrating Architectural Style.

churches included parlors and chapels in their building expansion programs, while further providing specialized and more articulate social spaces (Figure 44). Along with social and functional changes, congregations expanded administrative space for their growing staffs. Where a single dining room and kitchen sufficed before, church designers replaced them with larger spaces; congregations supplemented large fellowship halls with several small dining rooms and included kitchenettes throughout each facility. Church designers also began to include generic activity spaces for use by a wide variety of community agencies, such as the Boy Scouts. These activity spaces remained fairly undefined and often overlapped with social spaces but suggested a different archetype all together, when contrasted to the previous two time periods. In the case of the Methodist congregation, by retracting accordion wall partitions, the fellowship hall could be expanded to accommodate larger numbers, while the parlor also served multiple functions as a youth lounge, meeting space, and supplementary space for special events, such as weddings and funerals. The architecture in the post-war period tells of the prominence of the new social, education and activity spaces in prototypical speculation. The newly erected structures rivaled the scale of the sanctuary space, giving the social and educational spaces as much prominence as the worship space shifting from prototype to archetype (Figure 45). Congregations built structures that reflected the basic details of the original sanctuary space, but expressed a new design language incorporating flat roofs, horizontal lines, and modern materials and finishes, prototype yielding to archetype. While congregations allocated funds generously to create modern educational and social spaces, the sanctuary

spaces received no substantial upgrades or alterations, further emphasizing the equality of all spaces in the church facility, completing a shift from a prototype to the archetype of equality across church space and use.

After 1970, the church paradigm changed again. Socially, churches expanded their community presence, serving community members not associated with the congregations. Congregations offered community service programs in the form of daycare centers, soup kitchens, and food pantries, within their facilities. As the social scope of the congregation grew, so too did space requirements, thus a new prototype emerged to accommodate these shifting priorities. Churches reallocated space through interior alterations or constructed additional spaces to meet specific community needs. Worship, social and educational spaces remained largely unaltered during the period, while church builders constructed new, more specialized activity spaces (Figure 46). These gymnasiums, conference rooms

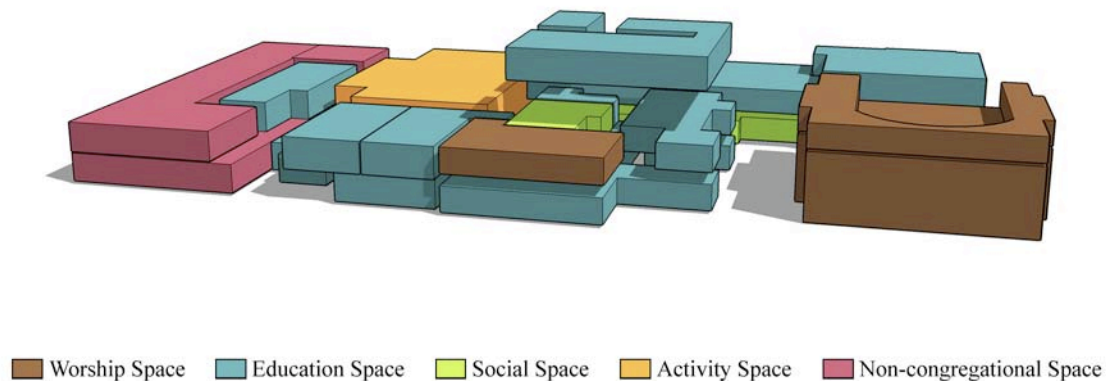


Figure 46. Three-Dimensional Model of First Methodist Church, 1971-2008, Comparing Functional and Spatial Arrangement.



Figure 47. Three-Dimensional Model of First Methodist Church, 1971-2008, Illustrating Architectural Style.

and recreational rooms for youth, housed nonprofit community service organizations loosely associated with the congregation alongside church-sponsored activities from within. Architecturally, designers used modern construction methods and materials and created spaces equivalent to contemporary commercial and institutional buildings, thus linking churches to their surrounding community (Figure 47). In this fourth period, church builders used commercial building materials, such as poured concrete and storefront wall systems and acoustical ceiling tiles. This reflected the congregations' desires to remain relevant in Little Rock's growing business district, a new archetype developed through prototypical exploration in the post-1970 period.

While churches expanded their community presence through contemporary activity spaces, the original turn-of-the-century structures required repair and maintenance to remain viable spaces in the latter twentieth century. Declining downtown

populations and commercial growth caused many urban congregations to dwindle in numbers since 1980, prompting congregations to once again re-evaluate their community mission, this time turning to historic preservation to remain relevant in a changing Little Rock. As the churches evaluated their current place in society, congregations sought to reconnect to who they were historically – moving through prototypical exploration to archetypal practice where congregations undertook restoration work to remember the social heritage of the church. Congregations listed their buildings on the National Register of Historic Places, held centennial celebrations, published congregational histories and began restoration efforts, a new archetype for church presence in the community. Restorations focused almost exclusively on the sanctuary spaces—the oldest portions of the facilities—and the clearest to their rich past. Congregations took great pains to restore worship spaces accurately, repairing exterior features, restoring historic stenciling patterns, and retaining original furnishings.

Congregations took a broad view of preservation, restoring some aspects of the original building while continuing to renovate and update other areas of the facility to meet current needs. Historic preservation provided a means to an end, inviting the congregation and public alike to remember the story of the congregation who met there, and the contributions they made in the community over the period of a century. While the preservation of these structures contributed richly to the urban landscape, their presence allowed the congregations to continue to impact the surrounding community. In final archetype, historic worship spaces anchored the congregation to their histories

and their faiths, while ancillary spaces continue to house adapting social, education and activity spaces to remain relevant to the surrounding community in contemporary time.

Over the century studied, congregations faced many changes in the urban landscape of Little Rock. Through each archetype-prototype cycle, the worship space remained intact, while the social, education and activity spaces shifted and changed to meet contemporary needs. Churches rarely removed previous alterations, but instead reconfigured interior spaces and constructed new spaces to meet new needs. Each phase of church construction reflected both prototype and archetype: the archetype of the previous social, functional and architectural ideals of the congregation and community, and a prototype of the new social, functional and architectural needs of the users. The architectural style and materiality of each subsequent addition served as evidence of churches' efforts to continually respond to contemporary needs while simultaneously remaining anchored to their faith and their community.

CHAPTER VI

CONCLUSION:

A PARTING HYMN WE SING

A thorough investigation of six congregations in Little Rock, Arkansas, revealed several trends about the pattern of architectural alteration as a mirror of shifting community values. Congregations altered the physical form of their building to respond to changing societal needs in each of four several-decade-long-time-periods of the late nineteenth and twentieth centuries. Each era of social change challenged the existing church archetypes while congregations constructed additional spaces to generate new prototypes of church design. The prototype reflected the new needs of each congregation in terms of the space usage, and related to the public through the stylistic and material choices of the architecture. Thus archetypes and prototypes linked in four cycles inscribed the architectural expressions on Little Rock's community memory.

The detailed analysis of the six churches required an examination of a wide variety of both visual and documentary sources. The wide range of materials used strengthened the validity of the research findings. However, the disparity of the sources at times made it difficult to compile and compare the information. Sources ranged from architectural plans, historic maps and undated photographs to congregational histories, newspaper articles and church documents. While the documentary information could

easily be sorted and arranged chronologically, sorting the visual data proved more challenging.

Although church archives contained a wealth of visual information, photographs remained undated with specific locations often unidentified. In attempt to move beyond an examination of individual visual datum, and examine the complete body of visual evidence, compiling all visual information from one period in a cohesive form proved to be a formidable task. Three-dimensional modeling offered an effective way to gain a comprehensive view of each church. Two-dimensional visual information transferred by the researcher resulted in three-dimensional forms. This meant that where no photographic information existed for some areas, the researcher could still ascertain some spatial perceptions of the spaces, an invaluable strategy in interpreting hierarchy of space usages and adjacencies.

The documentary data collection process greatly affected the outcome of the study: because the churches stood hundreds of miles away, it was crucial to collect large amounts of data in a relatively short period of time. While the researcher traveled to Little Rock, Arkansas three times during the research phase, she conducted no additional site visits after analysis began. Due to this fact and time constraints, the researcher lacked some relevant information. When conducting the site visits, the research goals focused almost exclusively on an architectural evaluation of the congregations, which led to potentially overlooking material relating to social aspects of the congregation. The evaluation of the architectural evidence shifted research goals for the project to focus

more on social themes. Further, many of the documents recounting congregational information were only available locally through church archives, rendering them inaccessible to the researcher after the site visits concluded.

To assess the current relationship of the congregations with the community, the researcher initially attempted to interact directly with the congregation via telephone and correspondence. Because of the complex social networks within congregations, it proved difficult to contact the appropriate individuals who could provide usual information during the research process. In an attempt to simplify the process, the researcher developed a questionnaire to distribute to various members of each congregation (see Chapter Three for a detailed description of the questionnaire contents and distribution process). Following UNCG protocols included completion of Institutional Review Board (IRB) Review process at the advice of the School of Human Environmental Sciences representative to that body. The IRB process began in the fall semester: the initial reviewer recommended a third party distribute the questionnaires. For unexplained reasons, distribution of the questionnaire was delayed and thus caused significant delays in the data collection. Fortunately because of the wealth of archival resources amassed by the researcher, the work proceeded even without the more recent snapshot the questionnaire data would provide. Of the thirty questionnaires distributed (four questionnaires to each of six congregations), only four respondents returned the surveys, representing two congregations. The low response rates affected the ability of the researcher to complete a more thorough analysis of perceptions of church design tied

to social and cultural issues. In the future, a better response rate might be obtained if the researcher personally distributed questionnaires, and followed up directly with respondents, rather than relying on third party for distribution and collection.

To supplement the findings of this work, a wide range of future research endeavors could be explored. Future researchers could use this case study as a stepping-stone to undertake additional studies both specific to the local context and applicable to the wider framework suggested the study about archetypal and prototypal church buildings. With additional time, the researcher might have made additional observations to evaluate additional social trends specific to Little Rock. At the same time, comparing the social and architectural trends found in Little Rock to those in other locations could add another level of validity to the study. Testing the theoretical framework of the visual methodology for its effectiveness in evaluating other forms of visual information could also be in an interesting study, though it remains clear that the efforts undertaken here put the amalgamated approach to a significant test.

The findings specific to Little Rock could be greatly enhanced by a more in depth evaluation of race in relation to both physical building alterations patterns and social trends within congregations. Only one African-American congregation met the criteria for inclusion in the current study, under the rubrics established by the researcher. The lack archival information available from that congregation certainly limited the observations the researcher could make. Expanding the geographic or chronological limitations of the study to include more African-American congregations could yield different results,

especially in asking questions about race relations, segregation and related topics.

Comparing the architectural and social trends of African American congregations to white congregations could certainly add a new dimension to explorations of race and class in Little Rock over the course of the twentieth century.

While the archetype-prototype typology applied to Little Rock congregations, studying congregations in other New South Cities could provide interesting results. Beyond Southern cities, the evaluating the findings in a national context could reveal if church growth followed wider national trends. Further, testing this framework of architectural adaptation responding to social change could be attempted among other social institutions such as neighborhood schools or libraries. The archetype-prototype typology could be applied to an endless set of architectural structures, inviting evaluation on multiple levels of meaning: social, functional and architectural. Cross-type comparisons could indeed yield whole new layers of meaning to urban landscapes.

While the researcher analyzed historic preservation efforts only during the final period of observation, the architectural findings invite further investigation of architectural significance. Currently the Secretary of the Interior's *Standards for Historic Preservation* address the exterior of the structure, and primarily deal with material and stylistic issues. This study revealed that when congregations altered and added to their buildings, they consciously chose a specific design language to relate to contemporary society. Not limited to the exterior materiality and design of the structure, but rather connected through all aspects of the design, this stretch toward modernity affected nearly

every aspect of architecture and design in the churches, from space usage to furnishings to overall building form. These conscious decisions may not reflect an architecturally cohesive façade, but certainly reflect a religious institution's challenges to continually adapt socially, functionally and architecturally, to a changing society throughout the twentieth century. The implication of such changes speaks to the dynamic qualities of our urban communities populated by the historic structures and a growing myriad of churchgoers and others who availed themselves of the complex facilities resulting from over a century of building. As such, these churches recall the testaments of faith espoused by the people of Little Rock who built and used religious structures there. By looking outward from Arkansas' capital, one can extrapolate the tangible messages encapsulated within the built environment—messages of perseverance in the face of adversity, hope for the future, tolerance of others, and a deeper reverence for the past—all facets of our desires to connect with the very places that define our historic urban environments.

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3. Balcony Floor Plan
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5. Longitudinal Section
6. Cross Section

7. Cross Section
8. Structural Detail
9. Structural Detail
10. Roof Plan
11. West Elevation

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8. Second Floor Plan
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1. Descriptive Sheet
2. Basement Column Plan
3. Details of Plaster and Column
4. Details of Arches and Opening between Robing Room
5. North Side Elevation
6. Details of Large Wood Column
7. Details of Small Wood Column and Archer
8. Frames and Glass Outline

9. Plans to the Addition of the Foundation
10. Rear Elevation
11. South Elevation
12. Cross-Section and Section Through Sanctuary
13. Longitudinal Section
14. Cross-Section through Transept
15. Sections through Towers and Vestibules
16. Foundation Plan
17. Floor Plan
18. Plan of Ceiling
19. Plans of Choir Loft
20. Roof Plan
21. Front Elevation

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APPENDIX A

LOCATION OF 1905 CHURCHES IN PRESENT DAY

Denomination	Congregation	Colored	Address	Location	Additional Info	Located on GIS	Still Standing	National Register
Baptist	First Baptist			SE corner of 12th and Louisiana		yes	yes	yes
Baptist	First Missionary	x	701-5 Gaines			yes	yes	yes
Baptist	Mount Zion	x	906-8 Cross			yes	yes	yes
Baptist	Antioch			1/2 mile S. of Highland Park		no		no
Baptist	Bethlehem			26th and Bishop		yes	no	no
Baptist	Second		801-7 Louisiana			yes	no	no
Baptist	Second	x	1020-22 Arch			yes	no	no
Baptist	Second	x	409-11 Collins			yes	no	no
Baptist	Macedonia	x	814 E. 11th			yes	no	no
Baptist	Mount Calvary	x	2603 Commerce			yes	name change	no
Baptist	Mount Pleasant, No. 1	x	1404 Ringo			yes	no	no
Baptist	Mount Pleasant, No. 2	x	1410 Ringo			yes	yes	no
Baptist	Mount Tabor	x		SW Corner of 16th and Cedar		yes	no	no
Baptist	Nazarite	x		NW Corner of 18th and Oak		yes	no	no
Baptist	Pilgrim's Rest	x	923 Broadway			yes	no	no
Baptist	St. Johns	x	1312-14 Commerce			yes	no	no
Baptist	St. Lukes	x		Braddock's Addition		yes		no
Baptist	St. Marks	x	3023 Ringo			yes	no	no
Baptist	St. Pauls	x	814 Izard			yes	no	no
Baptist	St. Peter's Rock	x	2113 W. Eighth			yes	no	no
Baptist	Shiloh	x		SE corner of 12th and Hanger	Parsonage	yes	yes	no
Baptist	Union	x	1119 Broadway			yes	no	no
Baptist	Wright Avenue	x		NW Corner of 19th and High		yes	no	no
Baptist	Immanuel		1000 Bishop		parsonage	yes	yes	no
Baptist	Macedonia		2601 Bridge	College or Pinebluff Road		no		no
Baptist	Mounr Olive			W 17th, near Braddock		no		no
Christian, Disciples	First		1001-3 Louisiana			yes	no	no
Christian, Disciples	Park Avenue	x	1116 Park Ave.			yes	no	no
Hebrew	B'Nai			NE Corner of 5th and Broadway		yes	no	no
Lutheran	St. Paul's G.E.		1100 11th	corner of Ringo		yes	no	no
Lutheran	First German Lutheran		721 Rock	Corner of 8th		yes	yes	in district

Denomination	Congregation	Colored	Address	Location	Additional Info	Located on GIS	Still Standing	National Register
Methodist	First M.E., South			NE Corner of 8th and Center		yes	yes	yes
Methodist	Winfield Memorial, MES		1500 Center			yes	no	yes
Methodist	Hunter Memorial MES		1113 Barber Ave			no	no	no
Methodist	Asbury MES			NW Corner of 10th and Wolfe		yes	no	no
Methodist	Scott-Street (first) ME		1322 Scott			yes	no	no
Methodist	Frank Lynn Memorial (Ebenezer)		1213 Marshall			yes	no	no
Methodist	White's Chapel ME	x		E. Side Valentine between 15th and 16th		yes	no	no
Methodist	Miles CME Chapel		223 Ferry			yes	no	no
Methodist	Payne's CME Chapel			S Side E. 19th between Cumberland and Sherman		yes	?	no
Methodist	Bethel AME		823 Broadway			yes	no	no
Methodist	Brown's Memorial AME		116 W. 11th			yes	no	no
Methodist	Centennial AME			E side Pulaski between 18th and 19th		yes	yes	no
Methodist	Coleman's Chapel AME Zion		222 John			yes	no	no
Methodist	St. Paul's AME Zion		1201 Spring			yes	yes	no
Methodist	Wesley Chapel ME	x	721 W. 11th	corner of State		yes	yes	no
Methodist	Ward's AME Chapel			SE corner 11th and Hanger		yes	yes	no
Miscellaneous	Christian Science Reading Room		118 E. 4th			yes	no	no
Miscellaneous	Salvation Army		207 W. 2nd	barracks hall		yes	no	no
Miscellaneous	Holiness			15th and Ringo, 19th and Kramer		yes	no	no
Miscellaneous	Universalist		106 E. 11th	NE Corner 11th Main	Old Pilgrim Congregation	yes	no	no
Presbyterian	Associate Reformed			NE Corner of 12th and Martin		yes	yes	yes
Presbyterian	Cumberland			NE Corner of 11th and La (Louisiana?)		yes	no	no
Presbyterian	Firist			NW Corner of 5th and Scott		yes	no	no
Presbyterian	Allison	x	615 W. 9th			yes	no	no

Denomination	Congregation	Colored	Address	Location	Additional Info	Located on GIS	Still Standing	National Register
Presbyterian	Second			NW Corner of 4th and State		yes	name change	no
Protestant Episcopal	Trinity Cathedral		1623 Spring			yes	yes	yes
Protestant Episcopal	Christ Church		502 Scott		Rectory 509 Scott	yes	yes	no
Protestant Episcopal	St. Barnabus Mission			Barring Cross		no		no
Protestant Episcopal	St. Pual's Mission			4th and Victory		yes	no	no
Protestant Episcopal	St. Philip's (Bluevein)	x	1400 Ringo			yes	yes	no
Roman Catholic	St. Andrew's Cathedral		623 Louisiana		Bishops House 611 Louisiana	yes	yes	yes
Roman Catholic	St. Edwards German			NW Corner East 9th and Ferry		yes	yes	yes
Roman Catholic	Our Lady of Good Counsel		1615 W. 9th			yes	no	no
Roman Catholic	St. Marys				Baringcross	no		no
Unclassified Colored	Bullock's Chapel			NW corner 12th and Cross	Church of God	yes	no	no
Unclassified Colored	First Congregation	x	721 W. 9th	corner State		yes	no	no
Unclassified Colored	Do Right	x	900 Pulaski			yes	no	no
Unclassified Colored	Poor Saints	x		Broadway, between 12th and 13th		yes	no	no

APPENDIX B

QUESTIONNAIRE DISTRIBUTED TO CHURCHES

Church programs and Building Use Questionnaire

Name _____

Church _____

Position _____

Would you be willing to participate in a telephone interview? Yes No

If so, when is the best time to reach you? _____

Phone number _____

For each program listed below, please (1) rate its location using the scale below, (2) identify the space each program utilizes within the church building, and (3) identify when the program was started. If the congregation offers additional programs that are not included, please use the 'Other' section at the end of each category or at the end of the questionnaire to describe it.

Location of Service within Building

0= Never

1= Upon request or when needed

2= Formal program run on congregation's property

3= Program run by the congregation elsewhere

4= Program run by someone else on congregation's property

Spaces Used Within Building

Classrooms

Sanctuary

Kitchen

Gym

Auditorium

Meeting or Conference

Room

Library

Office

Church house (entire)

Storage

Chapel

Dining Area

Lounge

Other

Programs for Seniors

Meals on Wheels	0	1	2	3	4
-----------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Recreational Programs	0	1	2	3	4
-----------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Transportation	0	1	2	3	4
----------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Health care (physical and mental) (flu shots)	0	1	2	3	4
---	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Exercise	0	1	2	3	4
----------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Other: 0 1 2 3 4

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Programs for Children and Youth

Daycare (preschool) 0 1 2 3 4

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Mother's morning out/ Mothers of Preschoolers 0 1 2 3 4

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Summer day camp 0 1 2 3 4

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

When was the program begun? _____

Cubs/ Boy Scouts/ Brownies/ Girl Scouts	0	1	2	3	4
---	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Recreational programs (children)	0	1	2	3	4
----------------------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Recreational programs (teens)	0	1	2	3	4
-------------------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Other:	0	1	2	3	4
--------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Homeless and poor people services

Shelter for men	0	1	2	3	4
-----------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Shelter for women/ children	0	1	2	3	4
-----------------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun?

Food pantries	0	1	2	3	4
---------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Soup kitchen	0	1	2	3	4
--------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun?

Healthcare for the homeless	0	1	2	3	4
-----------------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Mental health care	0	1	2	3	4
--------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Vocational training	0	1	2	3	4
---------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun?

Information and Referral	0	1	2	3	4
--------------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Other: 0 1 2 3 4

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Health programs

Parish/ regional health programs 0 1 2 3 4

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Health screenings 0 1 2 3 4

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Health education 0 1 2 3 4

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

When was the program begun? _____

When was the program begun? _____

When was the program begun? _____

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Tutoring for adults	0	1	2	3	4
---------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Vocational training	0	1	2	3	4
---------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Functional English (ESL)	0	1	2	3	4
--------------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Other:	0	1	2	3	4
--------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Art and Culture

Art Exhibits	0	1	2	3	4
--------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Art Classes	0	1	2	3	4
-------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun?

Music Classes	0	1	2	3	4
---------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun?

Community Theater	0	1	2	3	4
-------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Music Performances	0	1	2	3	4
--------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Lecture Series	0	1	2	3	4
----------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Architectural and historic tours	0	1	2	3	4
----------------------------------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

When was the program begun? _____

Book club	0	1	2	3	4
-----------	---	---	---	---	---

Please identify any and all spaces within the church utilized for each function.

oral groups	0	1	2	3	4
-------------	---	---	---	---	---

er:

	0	1	2	3	4
--	---	---	---	---	---

Community Organizations

ghborhood Associations	0	1	2	3	4
------------------------	---	---	---	---	---

ports Activities	0	1	2	3	4
------------------	---	---	---	---	---

Friday Celebrations	0	1	2	3	4
---------------------	---	---	---	---	---

aster Relief	0	1	2	3	4
--------------	---	---	---	---	---

er:

	0	1	2	3	4
--	---	---	---	---	---

APPENDIX C

RESPONSES TO QUESTIONNAIRE

First Presbyterian Church				
	Participant 1	Participant 2	Participant 3	Participant 4
Programs for Seniors				
Meals on Wheels				
Location	never offered	never offered	never offered	
Spaces				
Date				
Recreational				
Location	never offered	never offered	never offered	
Spaces				
Date				
Transportation				
Location	never offered	never offered	never offered	
Spaces				
Date				
Health Care				
Location	outside program	outside program	never offered	
Spaces	former minister's study, secretaries office and classroom			
Date		1997		
Exercise				
Location	never offered	never offered	never offered	
Spaces		4/18/08		
Date				
Other				
Location	never offered	never offered		
Spaces				
Date				
Programs for Children and Youth				
Daycare (preschool)				
Location	never offered	never offered	never offered	
Spaces				
Date				

	Participant 1	Participant 2	Participant 3	Participant 4
Mother's Day Out				
Location	never offered	never offered	never offered	
Spaces				
Date				
Summer Day Camp				
Location	never offered	never offered	never offered	
Spaces				
Date				
After school Care (recreational)				
Location	never offered	never offered	never offered	
Spaces				
Date				
Weekend Programs				
Location	never offered	never offered	never offered	
Spaces				
Date				
After school Tutoring				
Location	never offered	upon request	never offered	
Spaces		classrooms		
Date		2004		
Latchkey/ After school Homework				
Location	never offered	never offered	never offered	
Spaces				
Date				
Scouts				
Location	never offered	never offered	never offered	
Spaces				
Date				
Recreational (children)				
Location	never offered	never offered	never offered	
Spaces				
Date				
Recreational (teens)				
Location	never offered	never offered	never offered	
Spaces				
Date				
Other				
Location	never offered	never offered		
Spaces				
Date				

	Participant 1	Participant 2	Participant 3	Participant 4
Homeless and Poor People Services				
Shelter for Men				
Location	never offered	never offered	never offered	
Spaces				
Date				
Shelter for Women				
Location	outside program	never offered	never offered	
Spaces	old fellowship hall and other space needed by schedule of building use			
Date	2006			
Food Pantries				
Location	never offered	never offered	never offered	
Spaces				
Date				
Soup Kitchen				
Location	outside program	congregational program	congregational program	
Spaces	3 former class rooms for dining hall pantry and kitchen	dining area	large area converted to dining	
Date		1968	mid 1960s	
Healthcare for the Homeless				
Location	never offered	outside program	outside program	
Spaces		classrooms	unused classrooms	
Date		2001	mid-late 1990s	
Mental Healthcare				
Location	never offered	outside program	never offered	
Spaces		classrooms		
Date		2001		
Vocational training				
Location		never offered	never offered	
Spaces				
Date	1958			
Information and Referral				
Location	outside program	outside program	never offered	
Spaces	classroom and any other space as needed by scheduling on colander	3rd floor office/ classroom		
Date	2000	2004		
Other: Interfaith Hospitality Network				
Location		outside program	outside program	

	Participant 1	Participant 2	Participant 3	Participant 4
Spaces		Basement, old fellowship hall, kitchen, Rec room	basement	
Date		2006	2006	
Health Programs				
Parish/ regional health programs				
Location	never offered	outside program	never offered	
Spaces		3rd floor classroom		
Date				
Health screenings				
Location	outside program	never offered	never offered	
Spaces	former ministers and secretaries office, classrooms			
Date				
Health Education				
Location	never offered	never offered	never offered	
Spaces				
Date				
AA/NA/OA/ALANON				
Location	never offered	never offered	never offered	
Spaces				
Date				
Blood Drives				
Location	never offered	never offered	never offered	
Spaces				
Date				
Other				
Location	never offered	never offered	never offered	
Spaces				
Date				
Educational Opportunities (Adults)				
Adult Literacy				
Location	never offered	never offered	never offered	
Spaces				
Date				
Tutoring				
Location	never offered	never offered	never offered	
Spaces				
Date				
Vocational training				
Location	never offered	never offered	never offered	
Spaces				
Date				
Functional English (ESL)				
Location	never offered	never offered	never offered	

	Participant 1	Participant 2	Participant 3	Participant 4
Spaces				
Date				
Other: Community Resource Technicians				
Location	never offered	never offered	outside program	
Spaces			classrooms	
Date			2001	
Arts and Culture				
Art Exhibits				
Location	never offered	never offered	outside program	
Spaces			classrooms	
Date			don't know	
Art Classes				
Location	never offered	never offered		
Spaces				
Date				
Music Classes				
Location	never offered	never offered	never offered	
Spaces				
Date				
Community Theatre				
Location	never offered	never offered	never offered	
Spaces				
Date				
Music Performance				
Location	never offered	never offered	never offered	
Spaces				
Date				
Lecture Series				
Location	never offered	never offered	never offered	
Spaces				
Date				
Architectural and Historic Tours				
Location	upon request	upon request	upon request	
Spaces	throughout building	sanctuary	entire church	
Date	1828	1980s		
Book Club				
Location	never offered	never offered	never offered	
Spaces				
Date				
Choral Group				
Location	upon request	upon request	never offered	
Spaces	sanctuary and fellowship hall	choir room and sanctuary		
Date	1828	1950s		

	Participant 1	Participant 2	Participant 3	Participant 4
Other: Center for Artistic Revolution				
Location		outside program		
Spaces		3rd floor classroom		
Date		2001		
Other: Arkansas Community Arts Cooperation				
Location		outside program		
Spaces		3rd floor classroom		
Date		2001		
Other: Arkansas Coalition for Peace and Justice				
Location		outside program		
Spaces		3rd floor classroom		
Date		2001		
Community Organizations				
Neighborhood				
Location	upon request	congregational program	outside program	
Spaces	all spaces as need	dining area	dinning area	
Date	1828	1990s	don't know	
Sports Activities				
Location	never offered	never offered	never offered	
Spaces				
Date				
Holiday Celebrations				
Location			never offered	
Spaces				
Date				
Disaster Relief				
Location			never offered	
Spaces				
Date				
Other: Acorn, Religion and Labor, Business and Professional Women				
Location			outside program	
Spaces			dining area	
Date				

First Lutheran Church				
	Participant 1			
Programs for Seniors				
Meals on Wheels				
Location	Never offered			
Spaces				
Date				
Recreational				
Location	Upon Request			
Spaces	Church Basement			
Date	2000			
Transportation				
Location	Upon Request			
Spaces				
Date				
Health Care				
Location	Never offered			
Spaces				
Date				
Exercise				
Location	Never offered			
Spaces				
Date				
Other				
Location				
Spaces				
Date				
Programs for Children and Youth				
Daycare (preschool)				
Location	Never offered			
Spaces				
Date				
Mother's Day Out				
Location	Never offered			
Spaces				
Date				
Summer Day Camp				
Location	Never offered			
Spaces				
Date				
After school Care (recreational)				
Location	Never offered			
Spaces				
Date				

	Participant 1			
Weekend Programs				
Location	Never offered			
Spaces				
Date				
After school Tutoring				
Location	Never offered			
Spaces				
Date				
Latchkey/ After school Homework				
Location	Never offered			
Spaces				
Date				
Scouts				
Location	Never offered			
Spaces				
Date				
Recreational (children)				
Location	Never offered			
Spaces				
Date				
Recreational (teens)				
Location	Never offered			
Spaces				
Date				
Other				
Location				
Spaces				
Date				
Homeless and Poor People Services				
Shelter for Men				
Location	Never offered			
Spaces				
Date				
Shelter for Women				
Location	Never offered			
Spaces				
Date				
Food Pantries				
Location	Never offered			
Spaces				
Date				
Soup Kitchen				
Location	Never offered			
Spaces				
Date				

	Participant 1			
Healthcare for the Homeless				
Location	Never offered			
Spaces				
Date				
Mental Healthcare				
Location	Never offered			
Spaces				
Date				
Vocational training				
Location	Never offered			
Spaces				
Date				
Information and Referral				
Location	Never offered			
Spaces				
Date				
Other				
Location				
Spaces				
Date				
Health Programs				
Parish/ regional health programs				
Location	Never offered			
Spaces				
Date				
Health screenings				
Location	Never offered			
Spaces				
Date				
Health Education				
Location	Never offered			
Spaces				
Date				
AA/NA/OA/ALANON				
Location				
Spaces				
Date				
Blood Drives				
Location	Never offered			
Spaces				
Date				
Other				
Location				
Spaces				
Date				

	Participant 1			
Educational Opportunities (Adults)				
Adult Literacy				
Location	Never offered			
Spaces				
Date				
Tutoring				
Location	Never offered			
Spaces				
Date				
Vocational training				
Location	Never offered			
Spaces				
Date				
Functional English (ESL)				
Location	Never offered			
Spaces				
Date				
Other				
Location				
Spaces				
Date				
Arts and Culture				
Art Exhibits				
Location	Upon Request			
Spaces	Dining Area			
Date				
Art Classes				
Location	Upon Request			
Spaces	Dining Area			
Date				
Music Classes				
Location	Never offered			
Spaces				
Date				
Community Theatre				
Location	Never offered			
Spaces				
Date				
Music Performance				
Location	Upon Request			
Spaces	Sanctuary			
Date				
Lecture Series				
Location	Upon Request			
Spaces	Sanctuary			
Date				

	Participant 1			
Architectural and Historic Tours				
Location	Never offered			
Spaces				
Date				
Book Club				
Location	Never offered			
Spaces				
Date				
Choral Group				
Location	Formai program			
Spaces	Sanctuary			
Date	1888			
Other: Center for Artistic Revolution				
Location				
Spaces				
Date				
Other:				
Location				
Spaces				
Date				
Community Organizations				
Neighborhood				
Location	Upon Request			
Spaces	Meeting or Conference Room			
Date				
Sports Activities				
Location	Never offered			
Spaces				
Date				
Holiday Celebrations				
Location	Never offered			
Spaces				
Date				
Disaster Relief				
Location				
Spaces				
Date				
Other:				
Location				
Spaces				
Date				

APPENDIX D

VISUAL SOURCES FOR FIRST LUTHERAN CHURCH

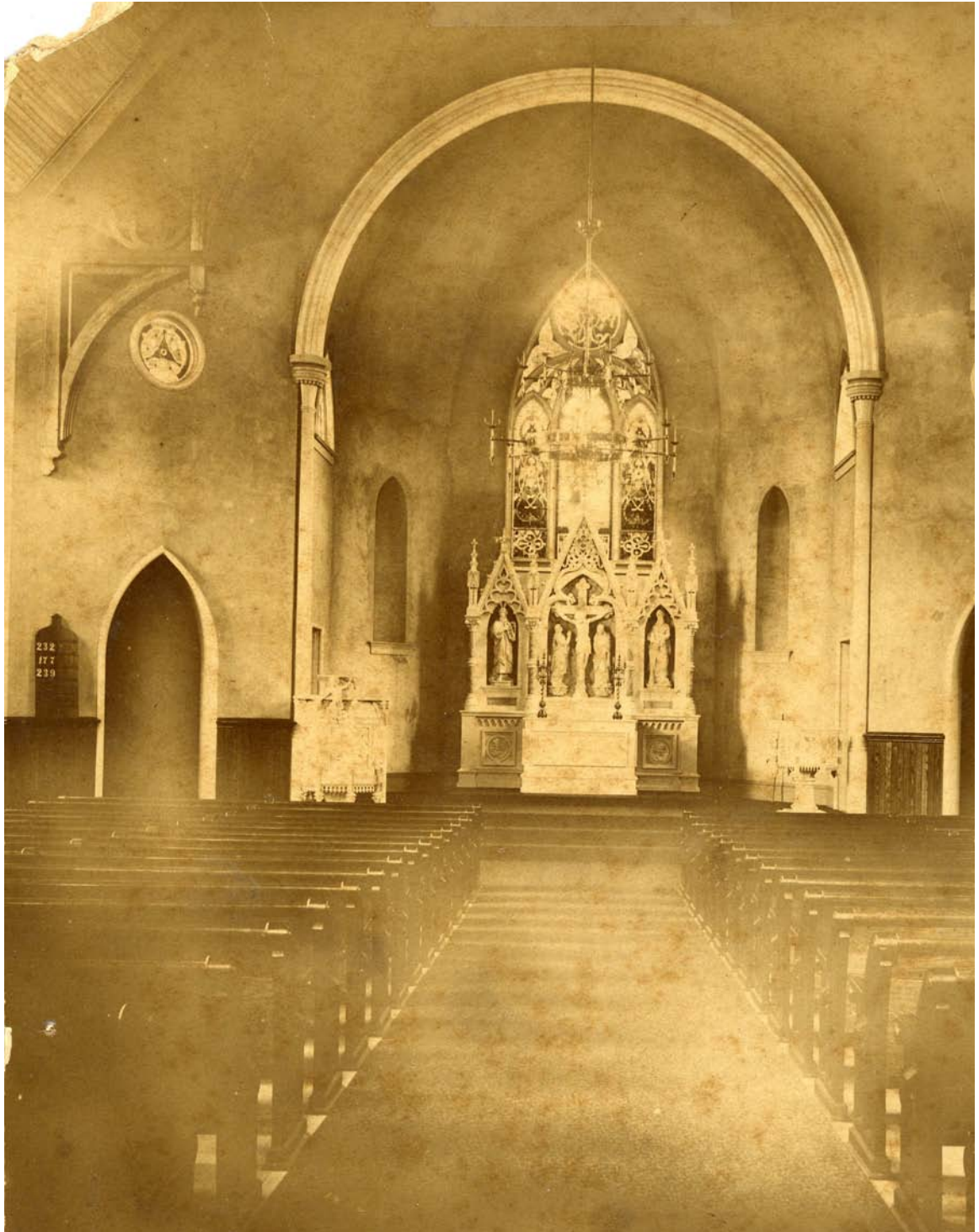


The First German Evangelical Lutheran Church
Corner 8th & Rock Street, Little Rock, Arkansas

First Lutheran Church, circa 1905. From the archives of the First Lutheran Church.



First Lutheran, Church, ca.1888. From the archives of the First Lutheran Church.



Interior of Church, 1888. From the archives of the First Lutheran Church.



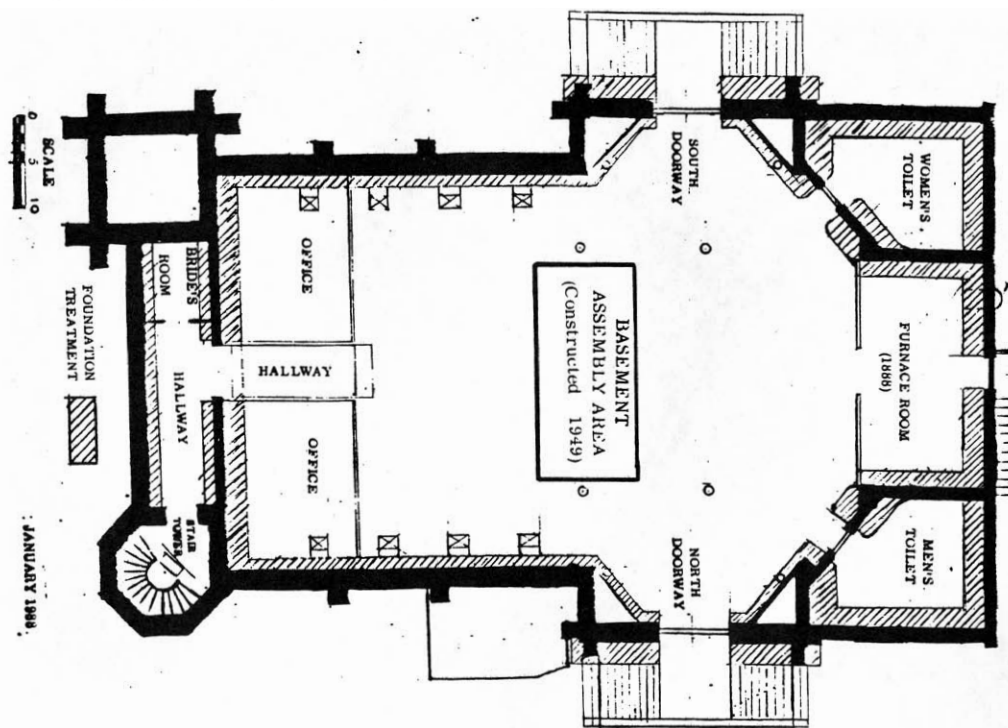
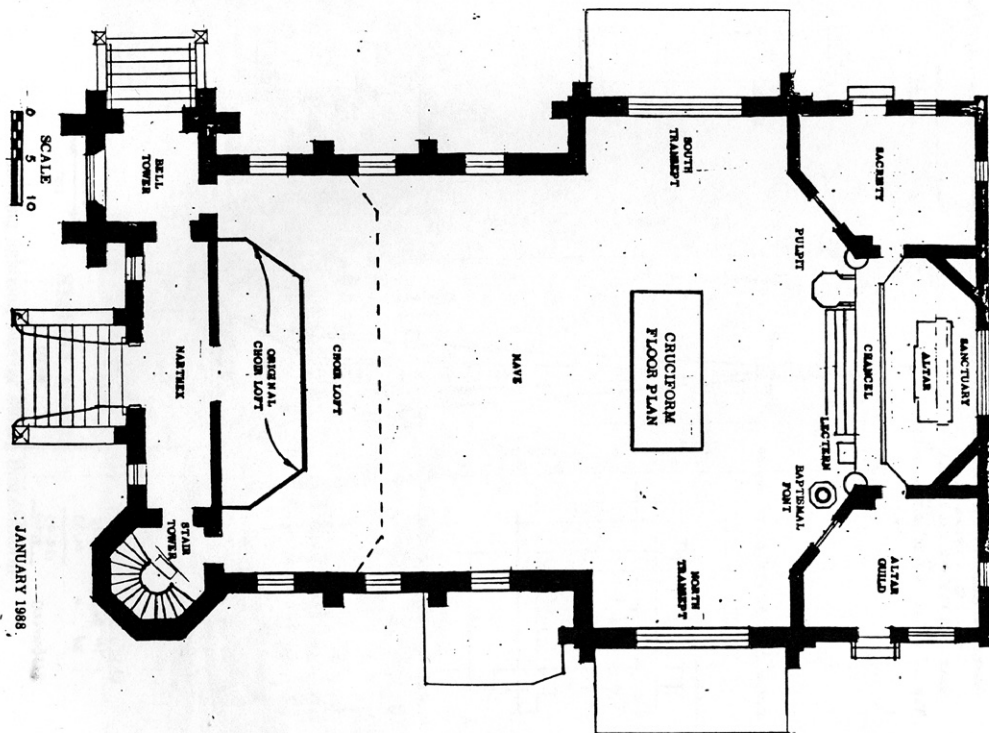
Interior of Church, Easter Morning, 1910. From the archives of the First Lutheran Church.



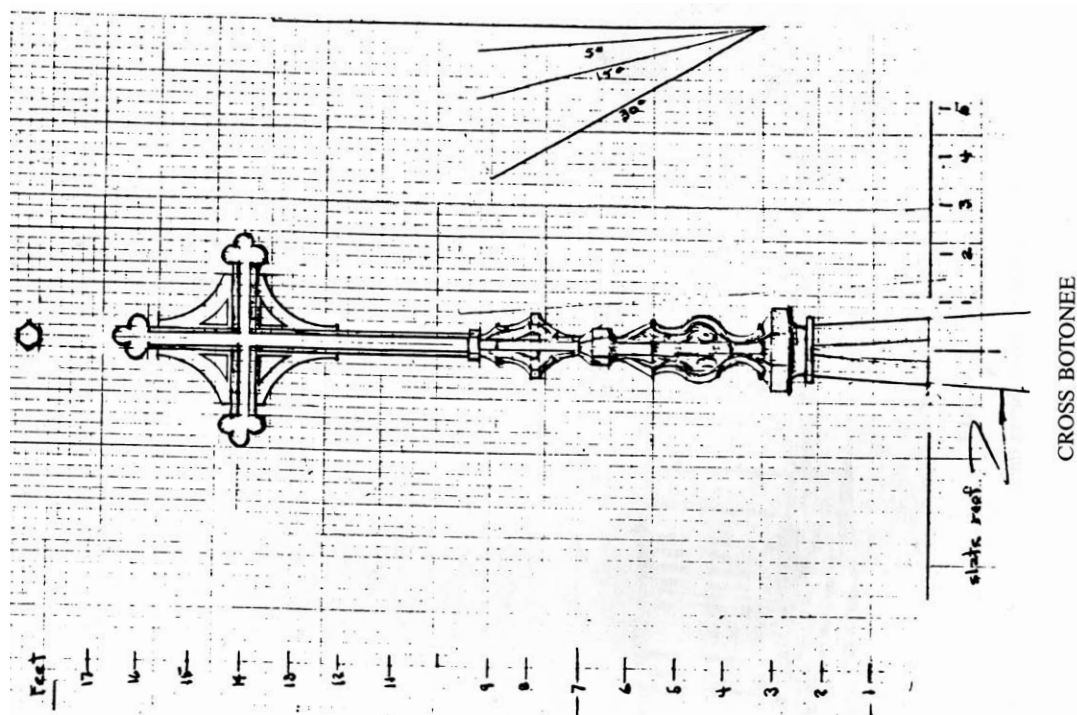
Interior of Church, 1903. From the archives of the First Lutheran Church.



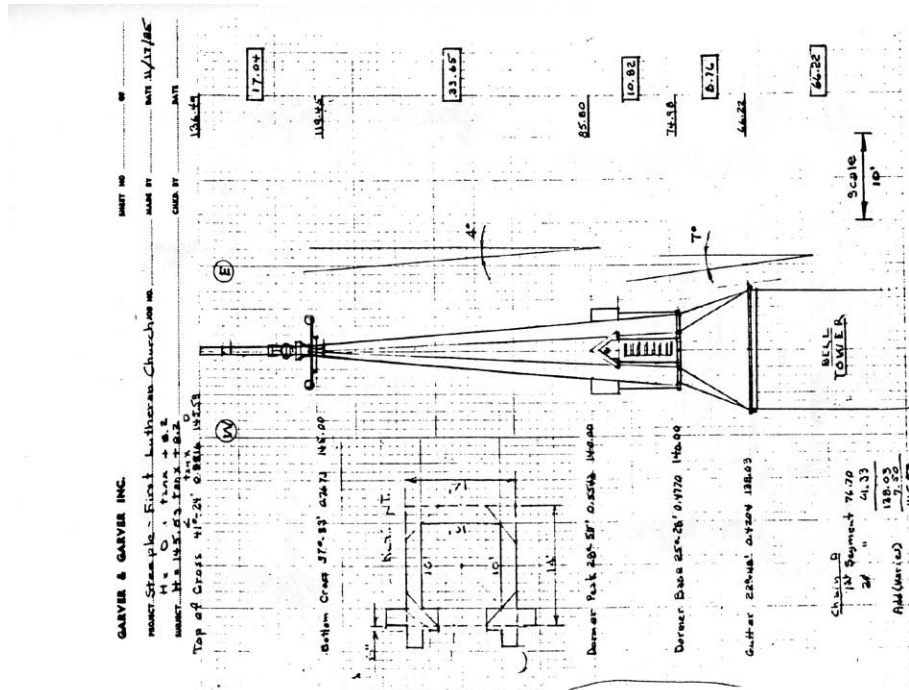
Interior of Church, ca. 1915. Postcard. From the archives of the First Lutheran Church.

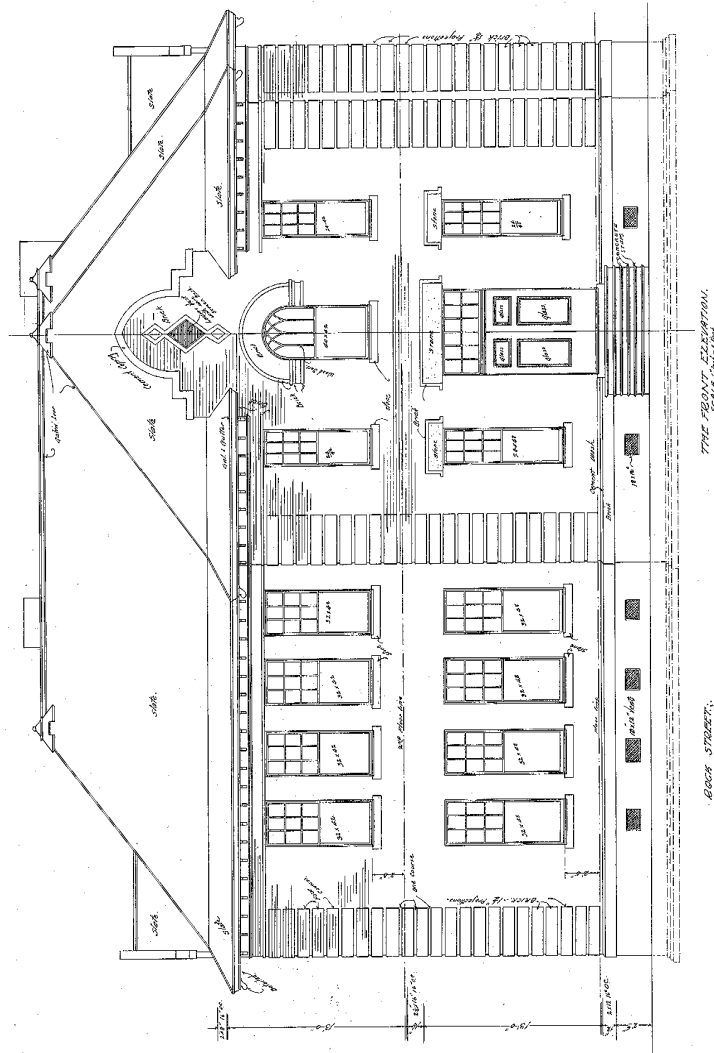


Architectural plans, First Lutheran Church. From *The Hertigate of First Lutheran Church, Little Rock Arkansas*. 1988.



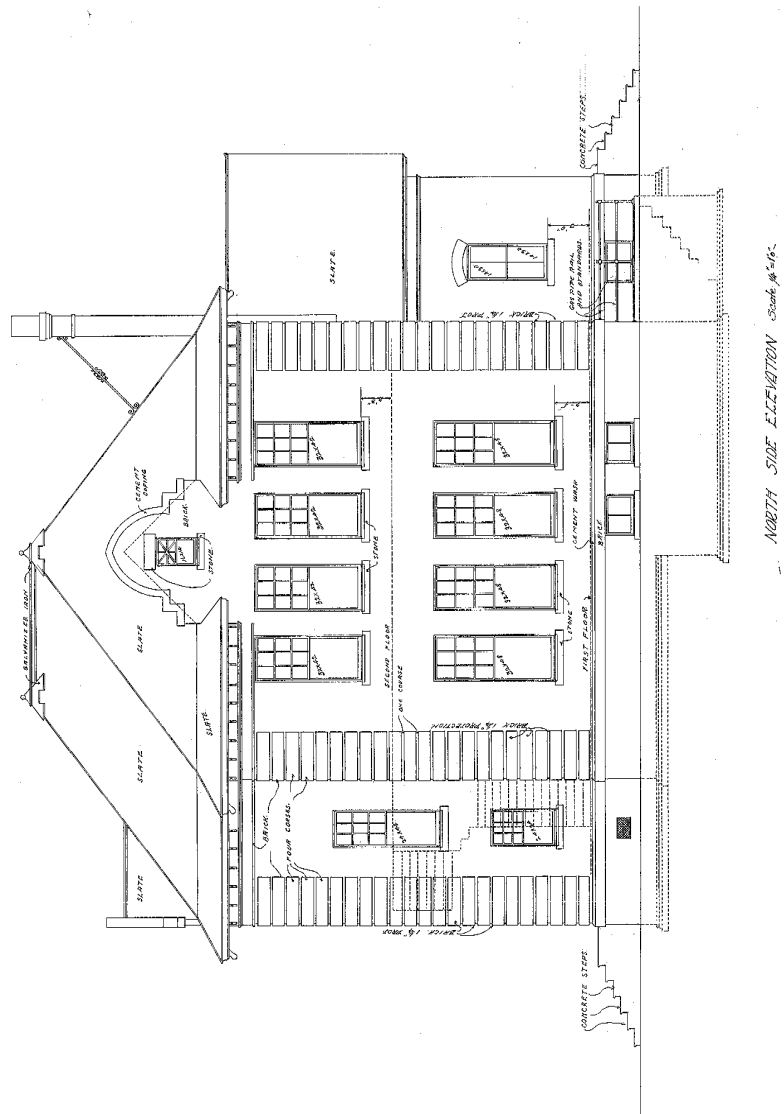
Architectural plans, First Lutheran Church. From *The Hertigate of First Lutheran Church, Little Rock Arkansas*. 1988.





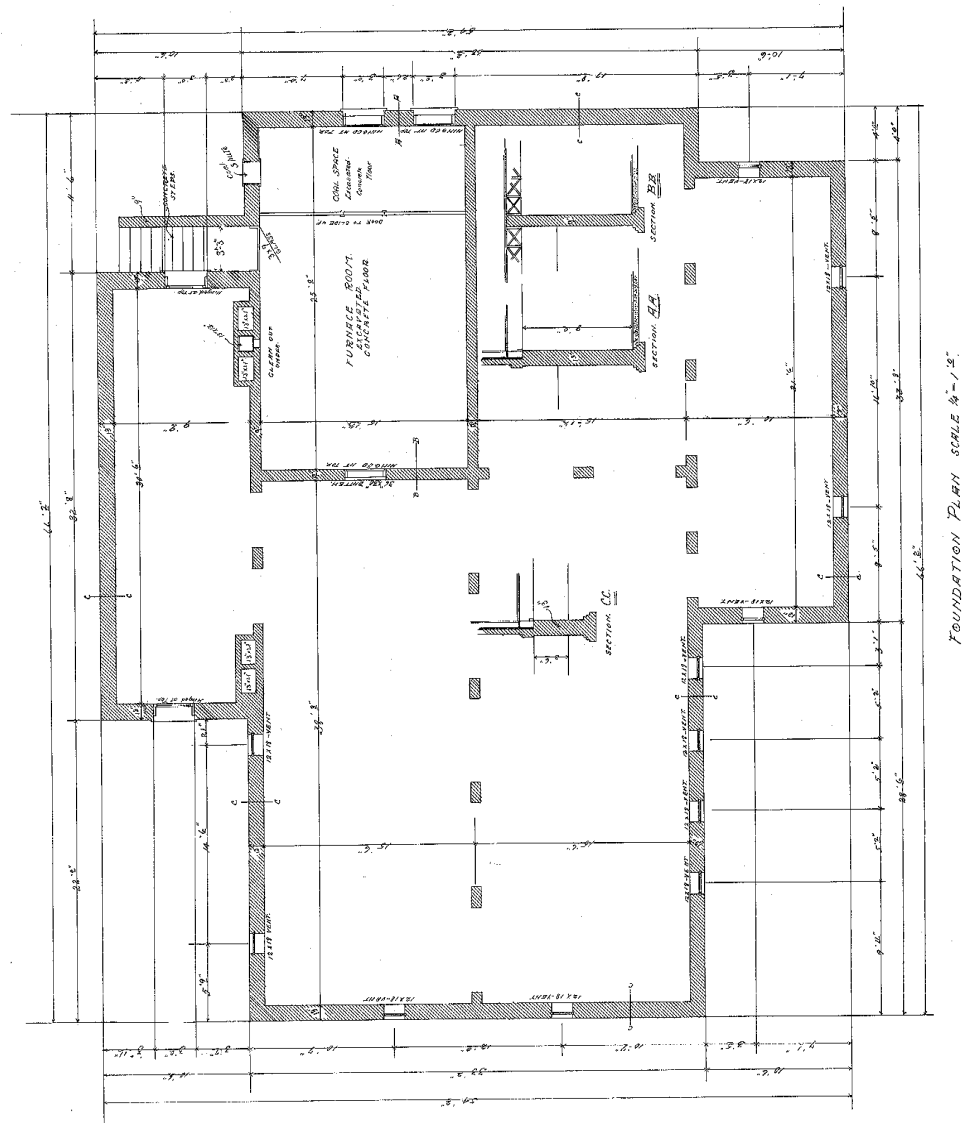
A.
 PLANS FOR A SCHOOL BUILDING
 FOR THE
 GERMAN LUTHERAN CHURCH, CITY.
 Charles L. Thompson, Architect.
 Little Rock, Arkansas, 1907.

Architectural Plans of the Education Building, First Lutheran Church. 1907. From the Charles L. Thompson Collection at the Old State House Museum.

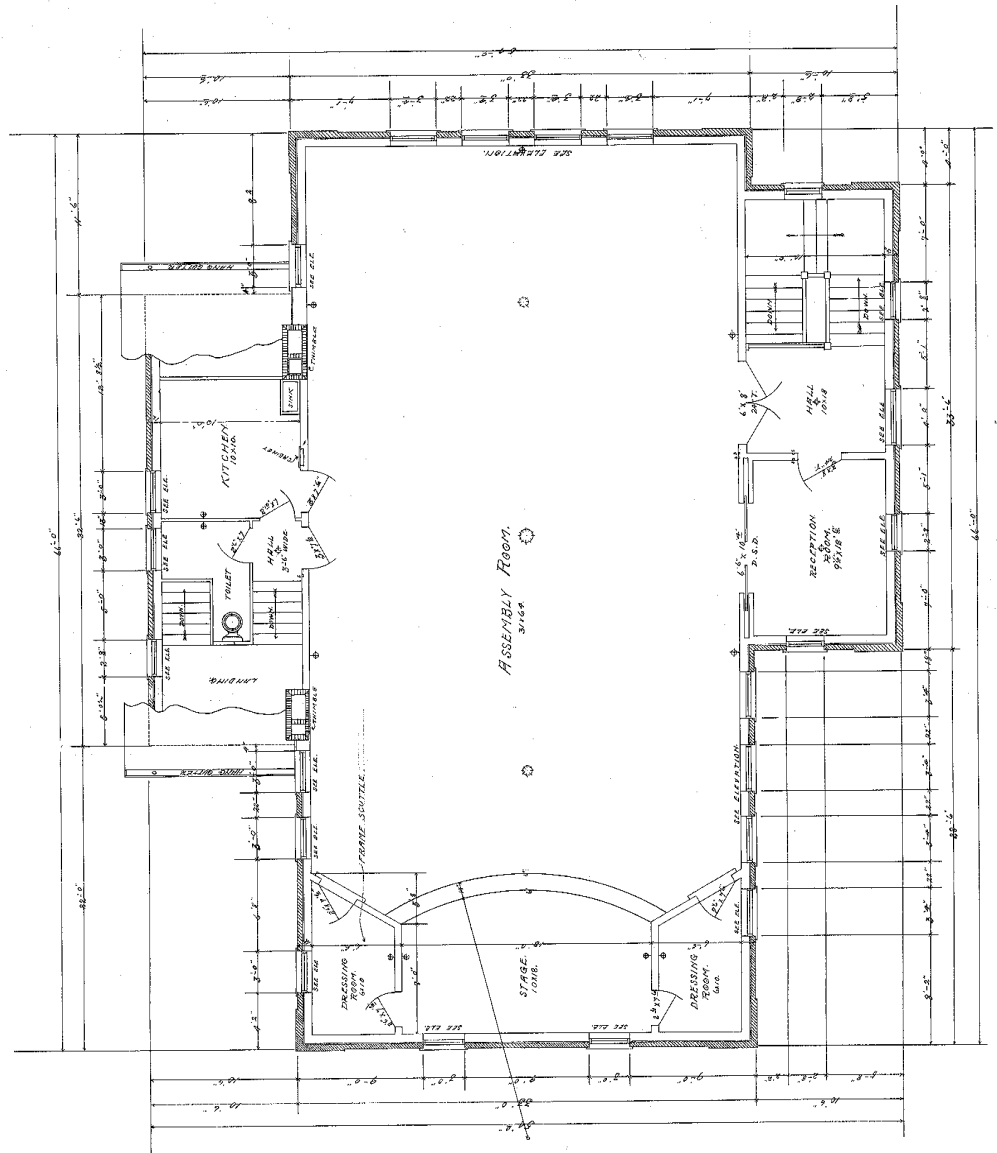


3

Architectural Plans of the Education Building, First Lutheran Church. 1907. From the Charles L. Thompson Collection at the Old State House Museum.

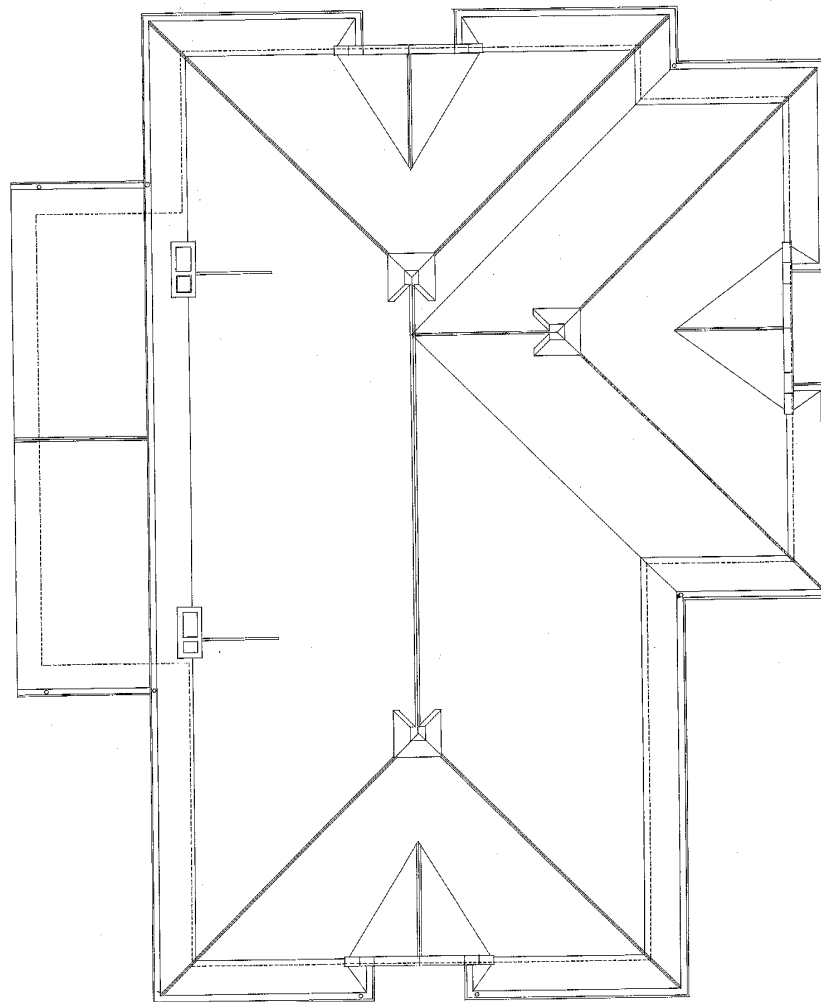


Architectural Plans of the Education Building, First Lutheran Church. 1907. From the Charles L. Thompson Collection at the Old State House Museum.



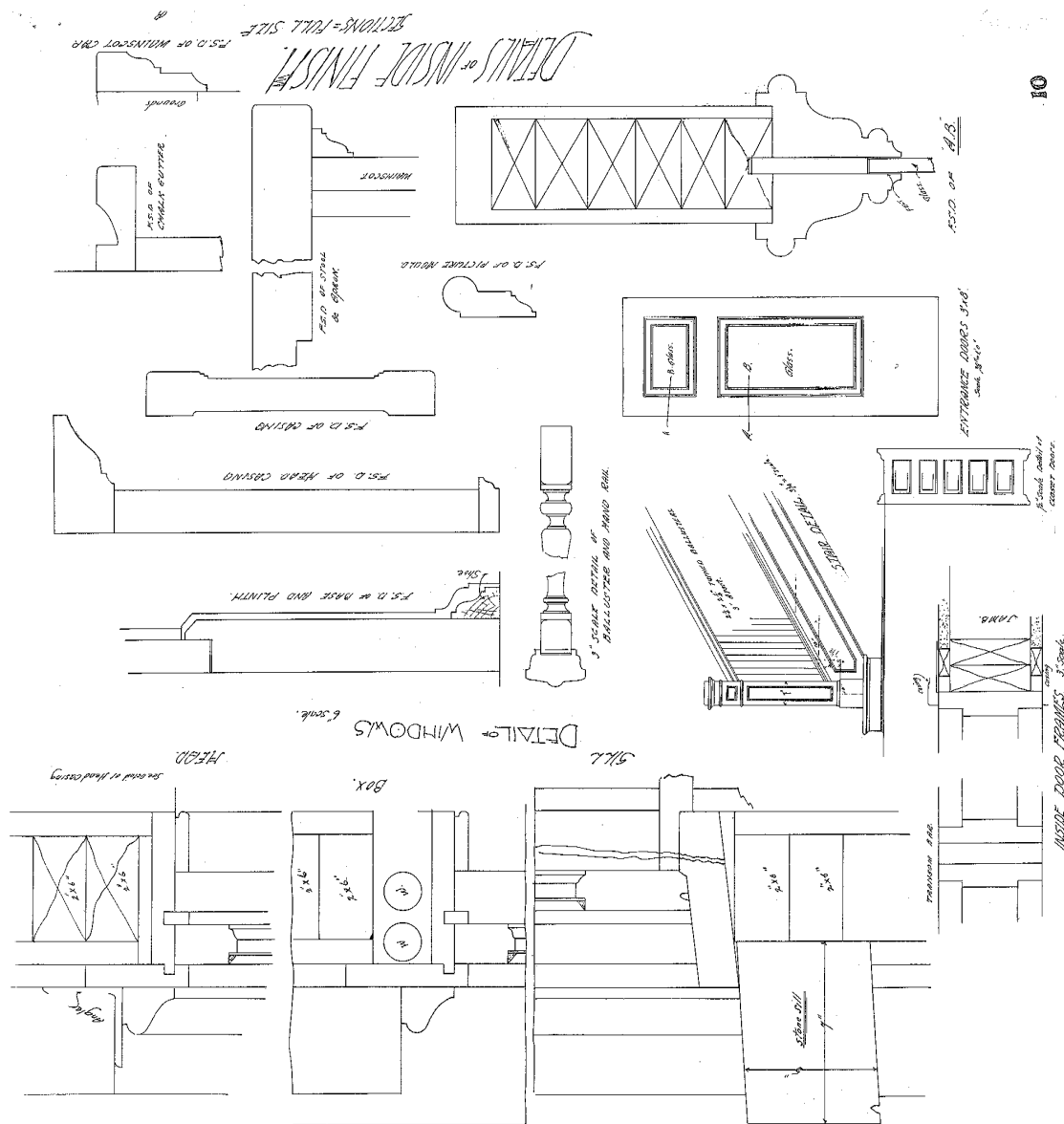
SECOND FLOOR PLAN SCALE 1/4"=1'

Architectural Plans of the Education Building, First Lutheran Church. 1907. From the Charles L. Thompson Collection at the Old State House Museum.

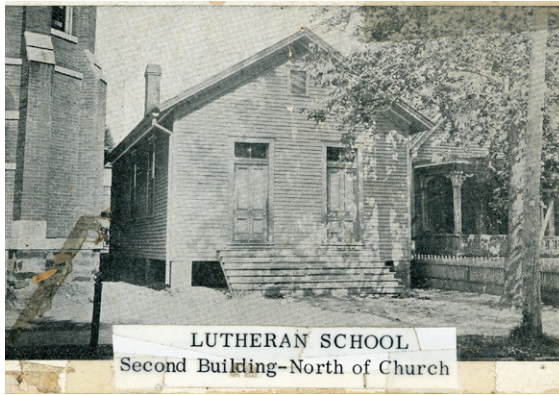


ROOF PLAN SCALE 1/4" = 1'

Architectural Plans of the Education Building, First Lutheran Church. 1907. From the Charles L. Thompson Collection at the Old State House Museum.



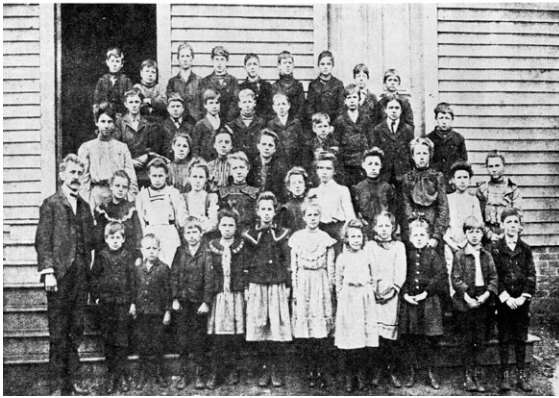
Architectural Plans of the Education Building, First Lutheran Church. 1907. From the Charles L. Thompson Collection at the Old State House Museum.



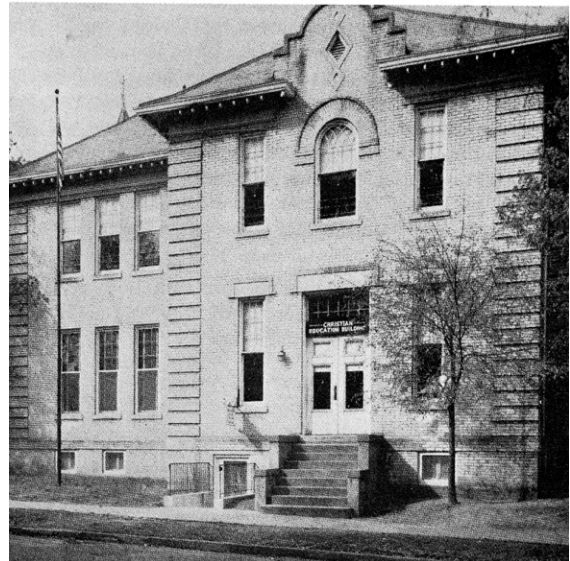
Lutheran School Building, ca. 1890. From the archives of th First Lutheran Church.



Interior of School building, 1910. From the archives of th First Lutheran Church.



Lutheran School, ca. 1908. From the archives of th First Lutheran Church.



Lutheran Education Building, erected 1907. From the archives of th First Lutheran Church.



First Lutheran Church, ca. 1928. From the Archives of the First Lutheran Church.



First Lutheran Church, ca. 1928. From the Archives of the First Lutheran Church.



First Lutheran Church, ca. 1928. From the Archives of the First Lutheran Church.



First Lutheran Church, ca. 1928. From the Archives of the First Lutheran Church.



First Lutheran Church, ca. 1928. From the Archives of the First Lutheran Church.



First Lutheran Church, ca. 1928. From the Archives of the First Lutheran Church.



First Lutheran Church ca. 1930. From the Archives of the First Lutheran Church.



First Lutheran Church, ca. 1930. From the Archives of the First Lutheran Church.



First Lutheran Church, ca. 1945. From the archives of the First Lutheran Church.



Basement of Education Building, ca.1942. From the archives of the First Lutheran Church.



Classroom, ca. 1945. From the archives of the First Lutheran Church.



Basment under Sanctuary, ca. 1946. From the archives of the First Lutheran Church.



Basment under Sanctuary, ca. 1946. From the archives of the First Lutheran Church.



Interior of First Lutheran, ca. 1928. From the archives of the First Lutheran Church.



Interior of First Lutheran, ca. 1928. From the archives of the First Lutheran Church.

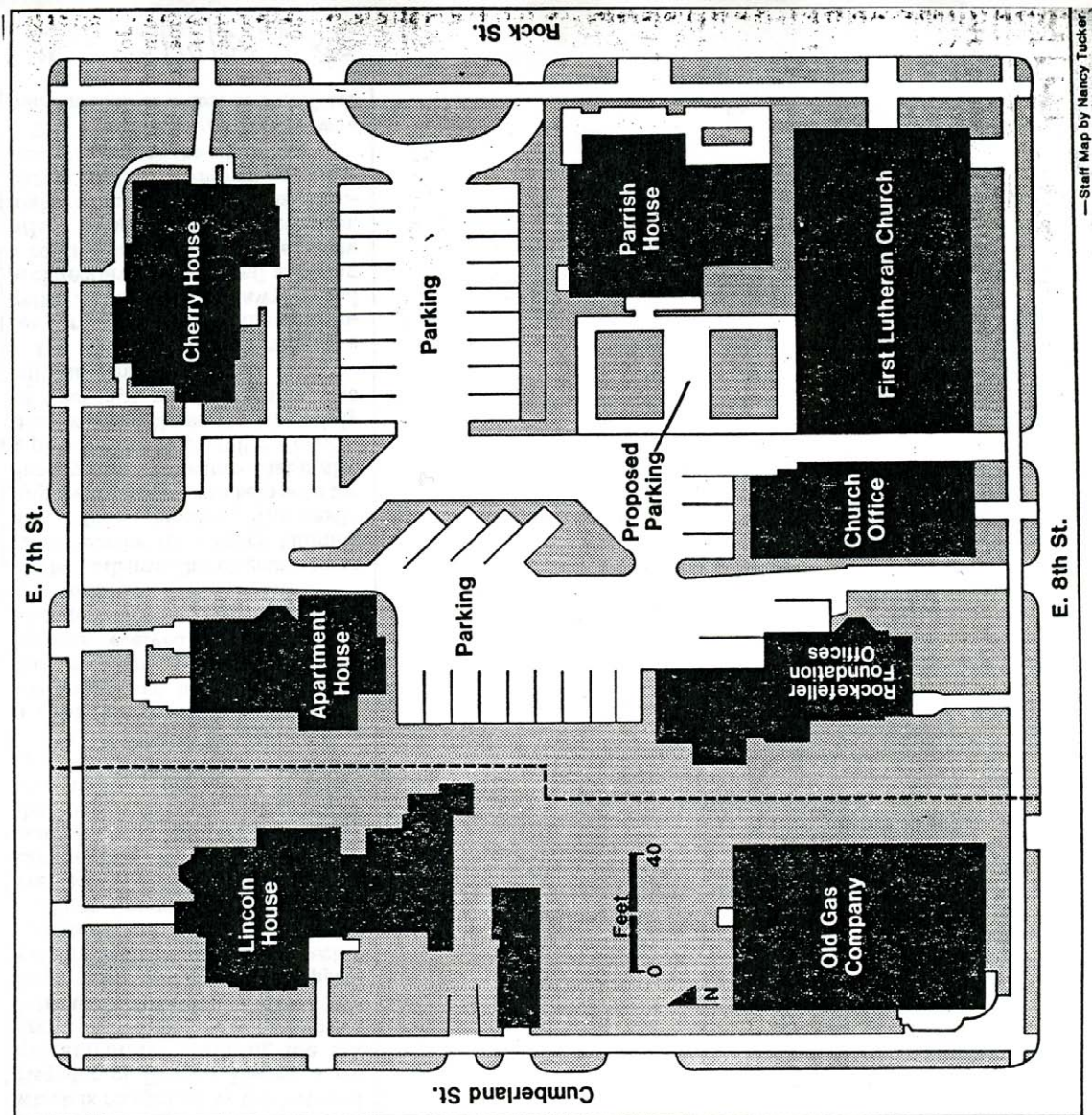


Diagram of First Lutheran Church Complex, ca. 1980. From the Butler Center for Arkansas Studies

PROPOSED FIRST PROJECT

Educational & Recreational Bldg.

Basement = Boy Scouts - Girl Scouts
Rest Rooms - Work Rooms
Future Cafeteria -

First Floor = Sunday School Rooms for
Beginners - Primary - Intermediate
Ladies Bible Class
Young Peoples Classes

Second Floor = Auditorium
Additional Rooms -

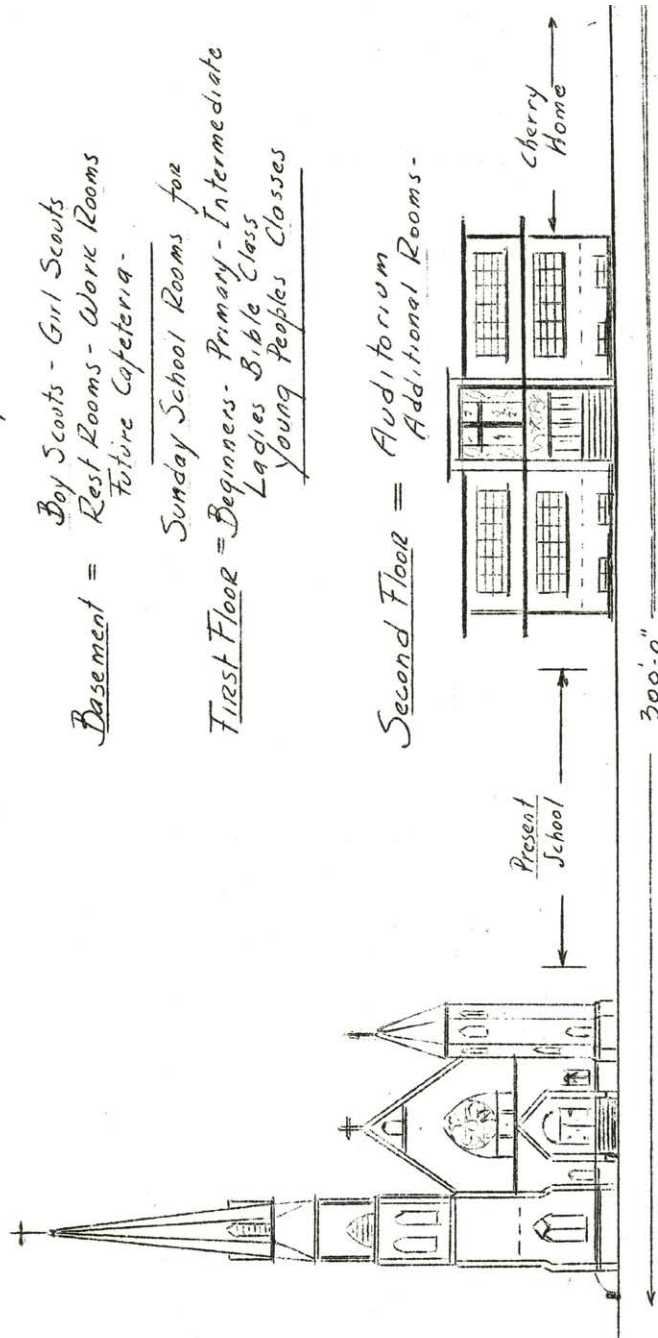


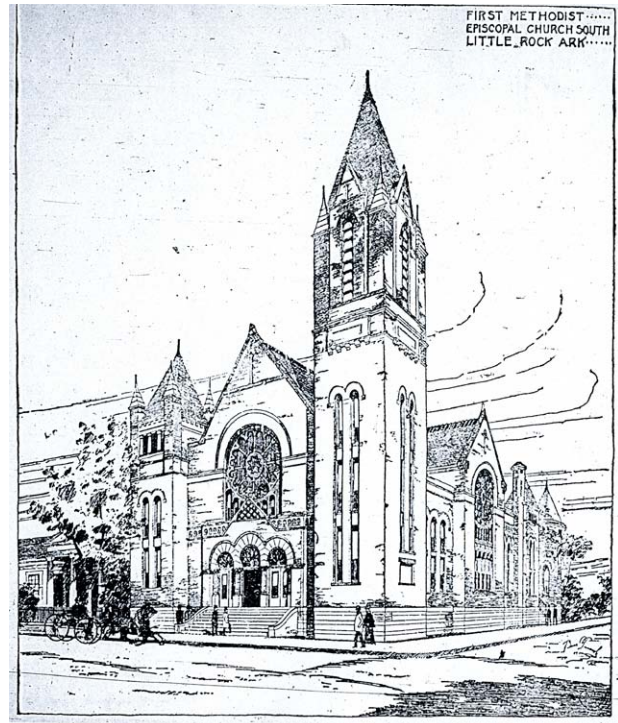
Diagram of Proposed Building. ca. 1970. From the archives of the First Lutheran Church.

APPENDIX E

VISUAL SOURCES FOR THE FIRST METHODIST CHURCH



First Methodist Church, front facade ca. 1930. From the archives of the First Methodist Church.



First Methodist Church, front facade ca. 1900. From the Arkansas Methodist, December 1900.



First Methodist Church, front facade ca. 1930. From the archives of the First Methodist Church.



First Methodist Church, front facade ca. 1930. From the archives of the First Methodist Church.



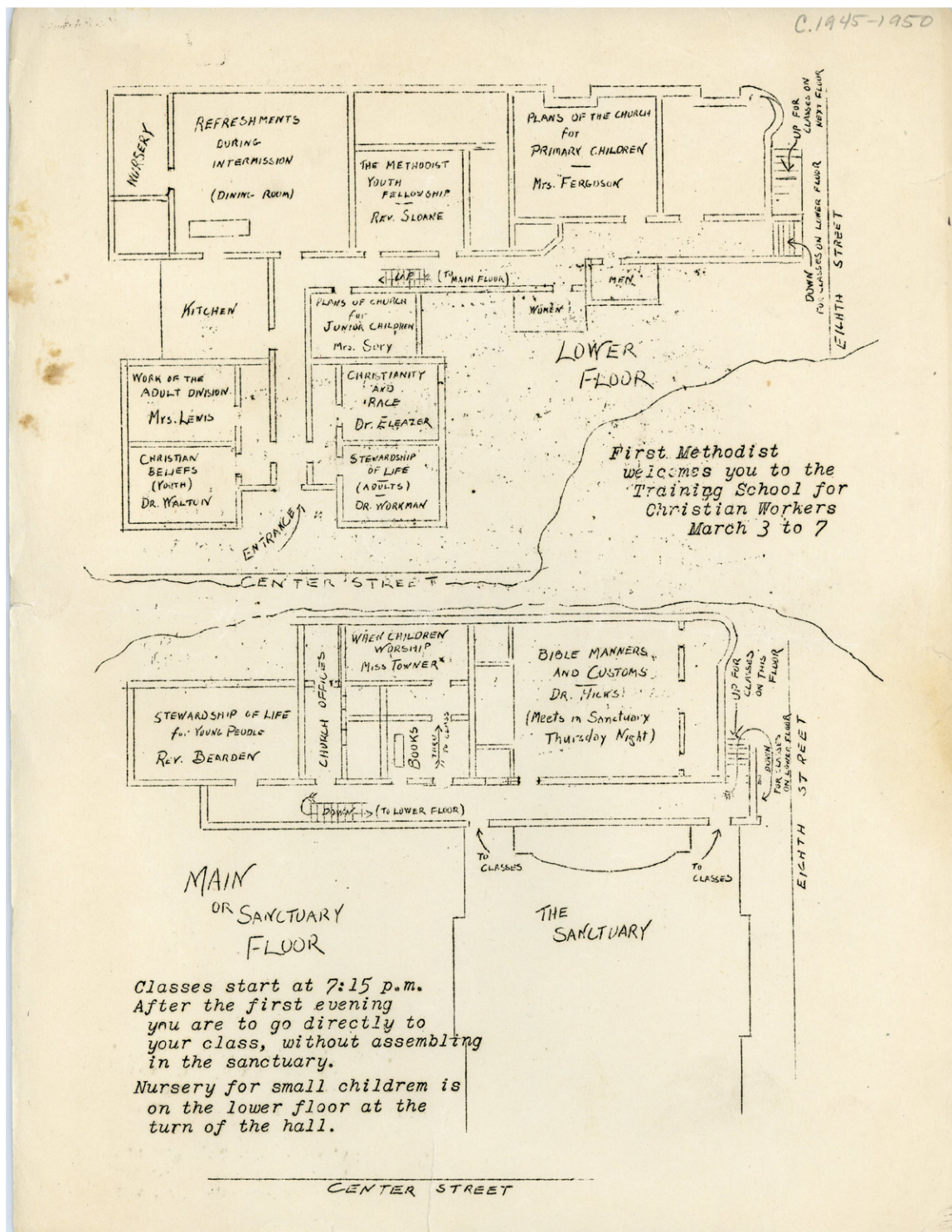
First Methodist Church, front facade ca. 1930. From the archives of the First Methodist Church.



Dining Room (Fellowship Hall)

*the membership committee dinner tables & decorations before serving
Feb. 10-1950 77 were present.*

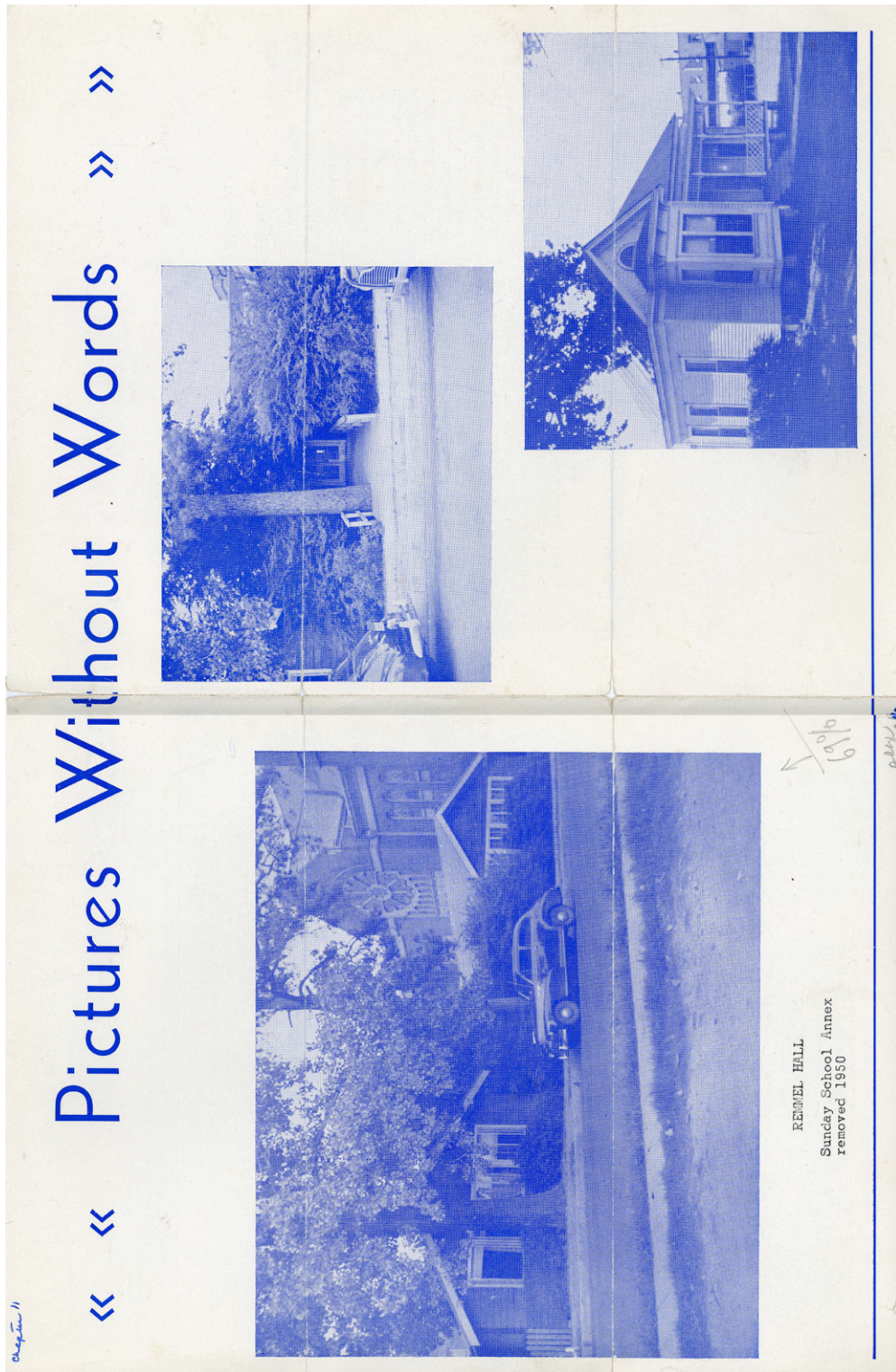
First Methodist Church, dining room, February 10, 1950. From the archives of the First Methodist Church.



Architectural Plan, ca. 1925. From the archives of the First Methodist Church.



Architectural Plan, ca. 1930. From the archives of the First Methodist Church.



Pictures Without Words. Church Publication, ca. 1951. From the archives of the First Methodist Church.

JOHN A. RIGGS, SR., Chairman
Building Committee
For The
New Educational Building

One of a series of news letters from the Building and Finance Committees May we suggest that you retain this copy.

Dear Member of First Church:

I assume that after serving you for over one hundred years I have the right to ask a few minutes of your time in order that you may read this plea which I want to make to you.

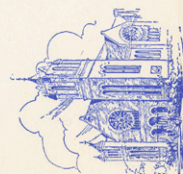
I have been a spiritual inspiration to you and to your families since 1883. My present physical structure was erected at 8th and Center Streets in 1899. During and after these years I have been a part of the life of the city, the State and the Nation. I have been a leader in all endeavors that were concerned with the betterment and spiritual development of human beings. I have expounded the teachings and dispensed the blessings of our Lord to the young and the old, the rich and the poor, and to all who have come within my reach. I have been a character builder. Your children have been christened at my altar, your young people were married there,

I came into existence during the pioneer days when many of the streets of Little Rock were unpaved, and the city had no water, no natural gas, no electric lights. Those were the harder days when there was very little money, yet those were wonderful days. Although my membership amounted to less than 400, I still felt found ways and means of erecting my present building at a cost of approximately \$100,000. I found that the members were willing to make sacrifices which they had for me and the sacrifices which they were willing to make.

devotion. He has reserved me through storms, fires and depressions. Although there have been many discouraging moments, with God's help I have continued to serve, and from each difficulty I have emerged a stronger and better leader in the work of our Lord. But now I have come to a time of decision. I stand at the crossroads where my future depends upon you. Some part of my life I have given to the church, and I am responsible. These needs are greater today than they were a generation ago. Those who built me fifty years ago built well for their day and the next generation. I am now fast looking to you. I need repairs and additions in order that I may continue to serve and increase my facilities for the ministry for the future as rich as I have been. I must have a membership ten times the size it was when I was built, further and continuing service, and a leadership ten times the size it was when I was built. I must have help.

I am sure that if you will participate in the program which our Building Committee will put before you and take advantage of your rightful part in this undertaking, you will not only enjoy your investment and be benefited by your efforts, but you will also receive the blessings of your Lord in the performance of your Christian duty.

It is useless for me to continue burdening you with all my troubles—for actually they are your troubles. Whatever I do is done through the membership of the church, and I have no hesitancy in appealing to you for the help that I need, and I know that you are not going to fail me and the thousands of children who in the future will come within my obligations. I will see to it that First Methodist Church will not fail to meet her obligations in the hour of her greatest need. You will do what is necessary to see that the First Methodist Church stand as a church and as a center to serve the generations of the future.



Affectionately,
FIRST METHODIST CHURCH

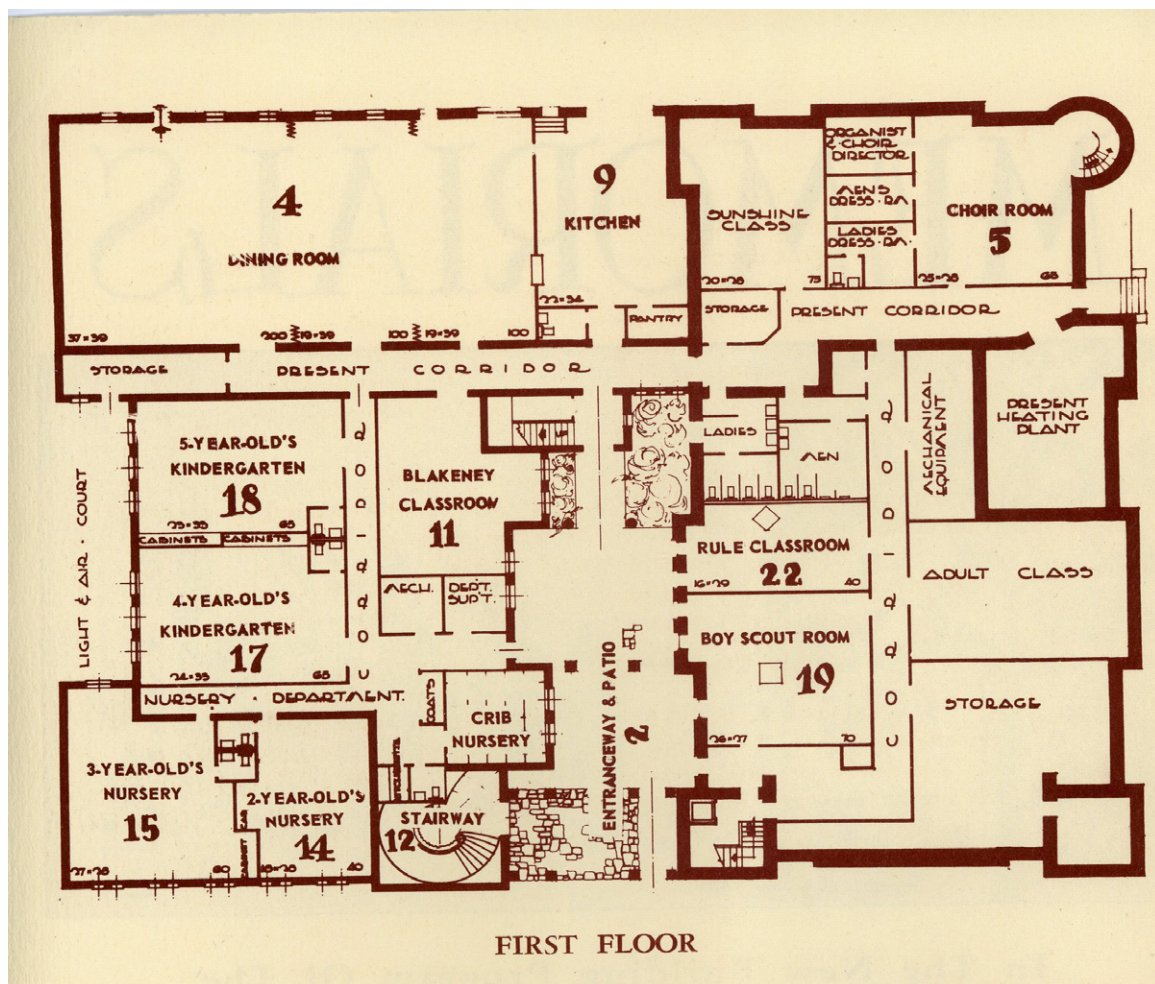
As We Plan for the Future We Have Time to Re-live A Memory.

FIRST CHURCH — LITTLE ROCK

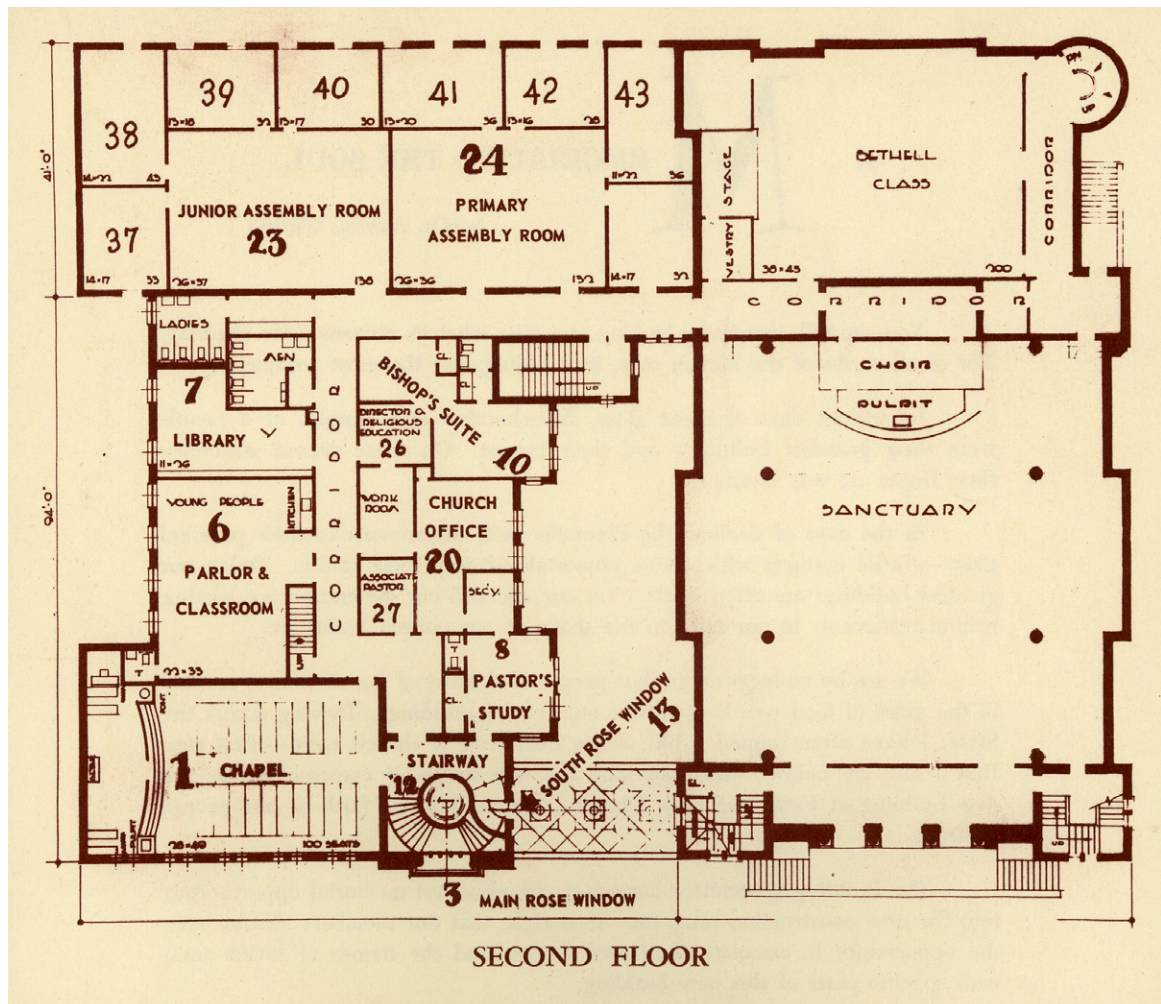
The value of this property, exclusive of a lovely Parsonage, is \$250,000. Its membership is 3,500.

* The pastors have been as follows: When First Church was a part of the Little Rock Circuit: William G. Duke, 1853-54; Martin Wells, 1854-55; William P. Ratcliff, 1855-56. When Second Church became a Station: William P. Ratcliff, 1856-57; Benjamin Jones, 1857-58; W. H. Humphreys, 1858-59; B. H. Heister, 1859-60; J. F. Cole, 1860-61; Andrew Hunter, 1861-62; H. K. Kern, 1862-64; Andrew Hunter, 1864-66; J. F. Twiss, 1866-67; C. P. Turrentine, 1867-68; John H. Harrell, 1868-99; William P. Ratcliff, 1869-51; A. A. Stanley, 1851-52; D. L. Young, 1852-53; W. H. Winfield, 1853-55; D. L. McKenise, 1857-59; J. A. Winfield, 1859-61; C. L. McKenise, 1861-63; J. F. Colburn, 1863-66; William P. Ratcliff, 1865-66; W. C. Heem, 1866-67; R. S. Hunter, 1867-68; J. L. Denton, 1868-69; H. C. France, 1869-71; W. C. Hore, 1871-72; Andrew Hunter, 1872-73; James Atkins, 1874-76; L. M. Lewis, 1876-77; Anzoo Monk, 1877; E. N. Watson, 1877-78; C. C. Golden, 1878-80; Horace Jewell, 1880-84; Wesley G. Miller, 1884-88; M. B. Chapman, 1888-91; E. A. Talor, 1891-92; D. Smart, 1892-93; C. E. Paffill, 1894-98; H. M. Thompson, 1898-1900; Walker Lewis, 1902-04; W. F. Andrews, 1904-07; T. E. Sharp, 1907-10; H. P. Richardson, 1910-12; Foreny Hutchinson, 1914-17; C. P. Fletcher, 1917-28; H. D. Knickerbocker, 1926-28; W. C. Munton, 1928-31; C. M. Reeves, 1931-36; B. Ascum Watts, 1936-39; Warren Johnston, 1939-42; Munton Morschied, 1942-44; Aubrey G. Walton, 1944 (Present Pastor).

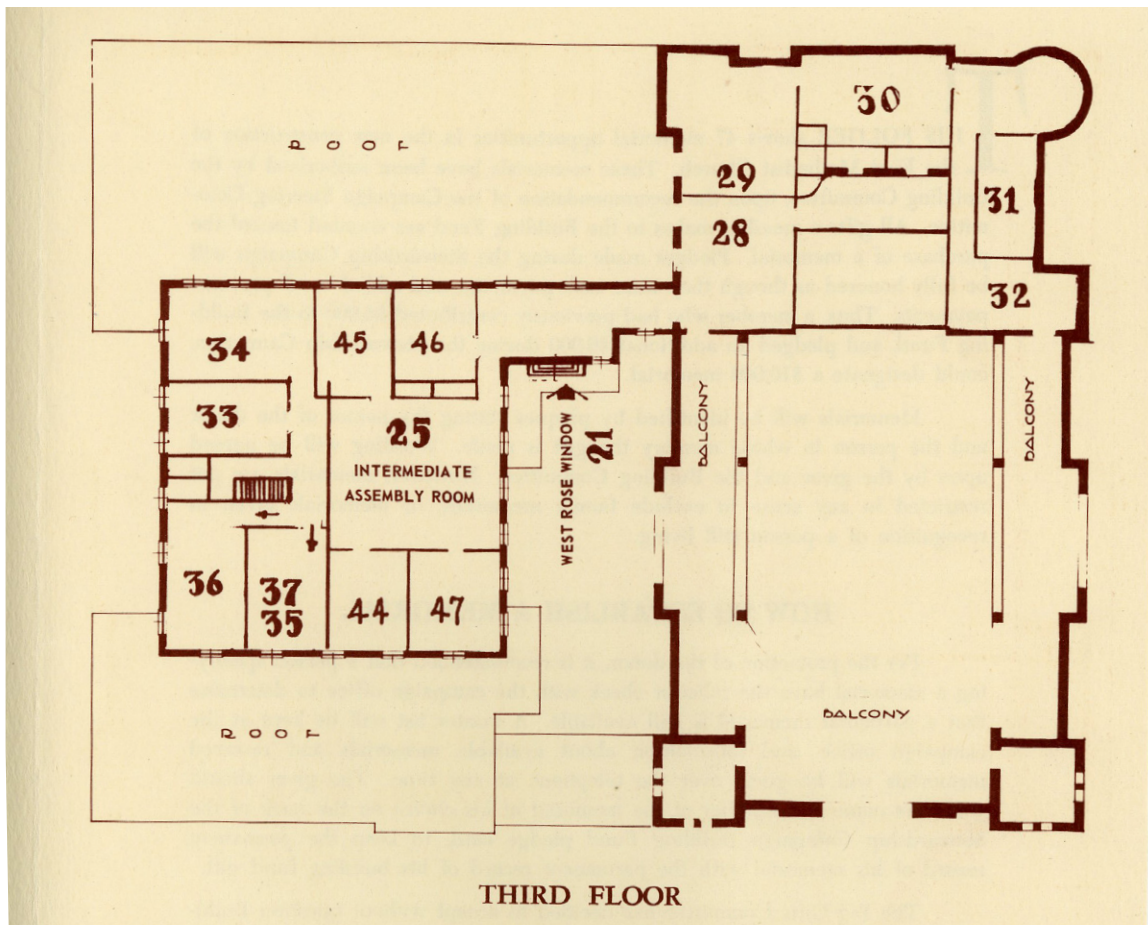
Centennial History of Arkansas Methodism
By
James A. Anderson, D.D., LL.D.



Architectural Plan, ca. 1954. From the archives of the First Methodist Church.



Architectural Plan, ca. 1954. From the archives of the First Methodist Church.



Architectural Plan, ca. 1954. From the archives of the First Methodist Church.



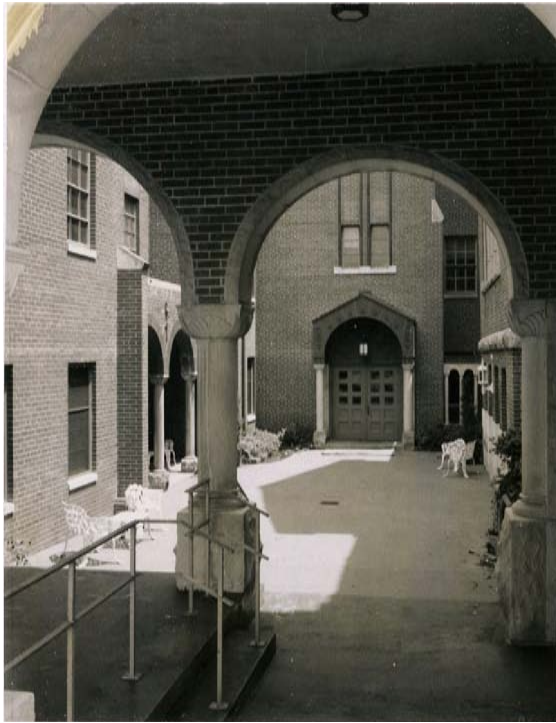
First Methodist Church, architectural rendering, ca. 1951. From the archives of the First Methodist Church.



First Methodist Church, construction of Education Addition, ca. 1951. From the archives of the First Methodist Church.



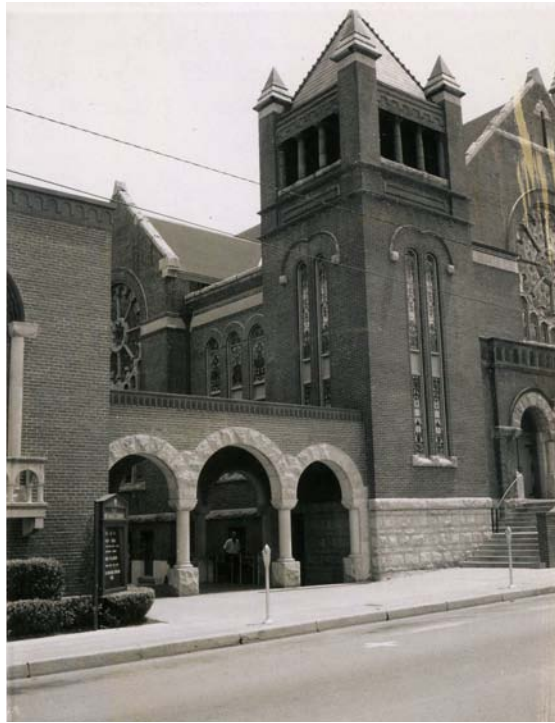
First Methodist Church, construction of Education Addition, ca. 1951. From the archives of the First Methodist Church.



First Methodist Church, Courtyard, ca. 1951.
From the archives of the First Methodist Church.



First Methodist Church, Courtyard, ca. 1951.
From the archives of the First Methodist Church.



First Methodist Church, Courtyard, ca. 1951.
From the archives of the First Methodist Church.



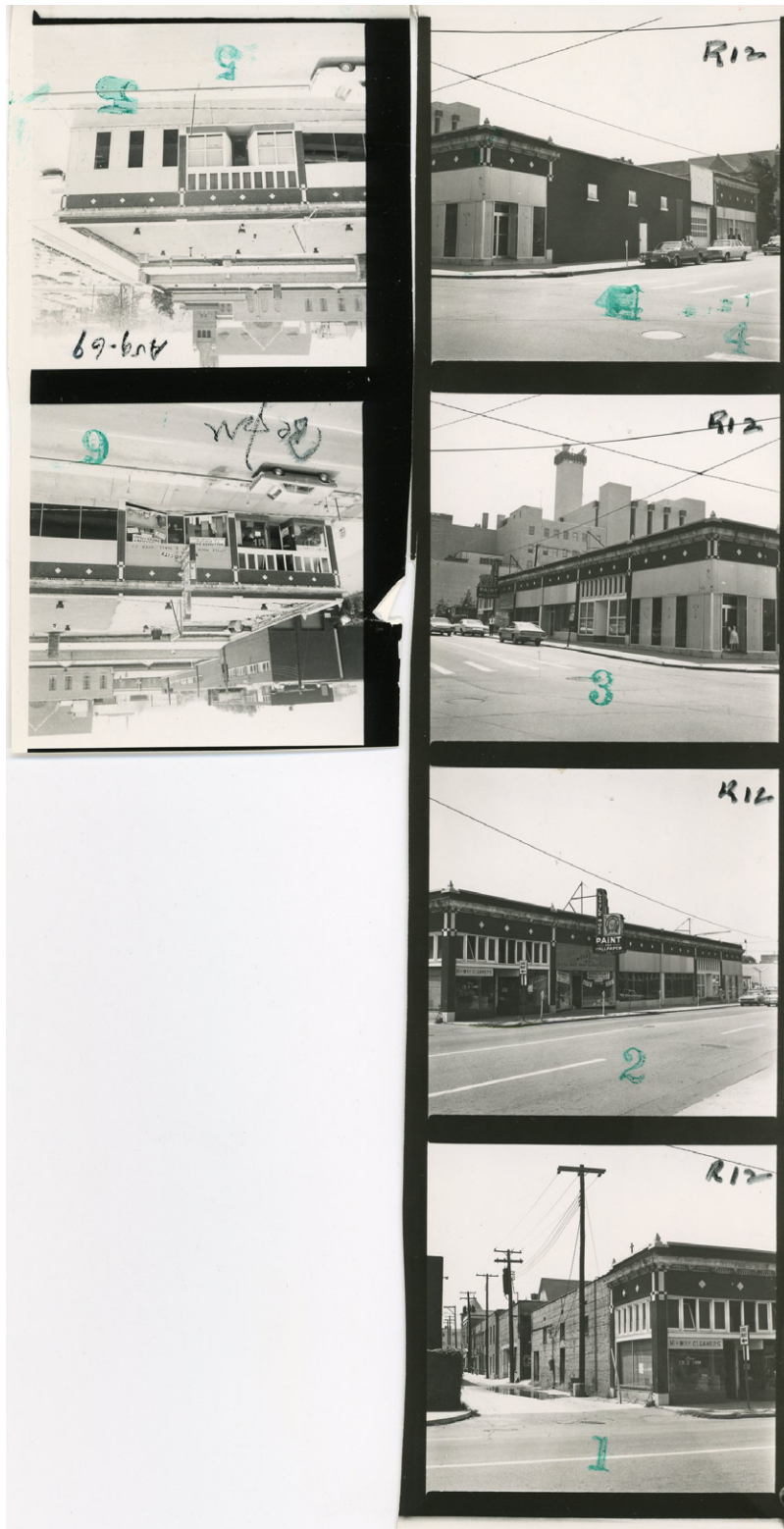
First Methodist Church, Courtyard, ca. 1951. From the
archives of the First Methodist Church.



First Methodist Church, Courtyard, ca. 1951. From the archives of the First Methodist Church.

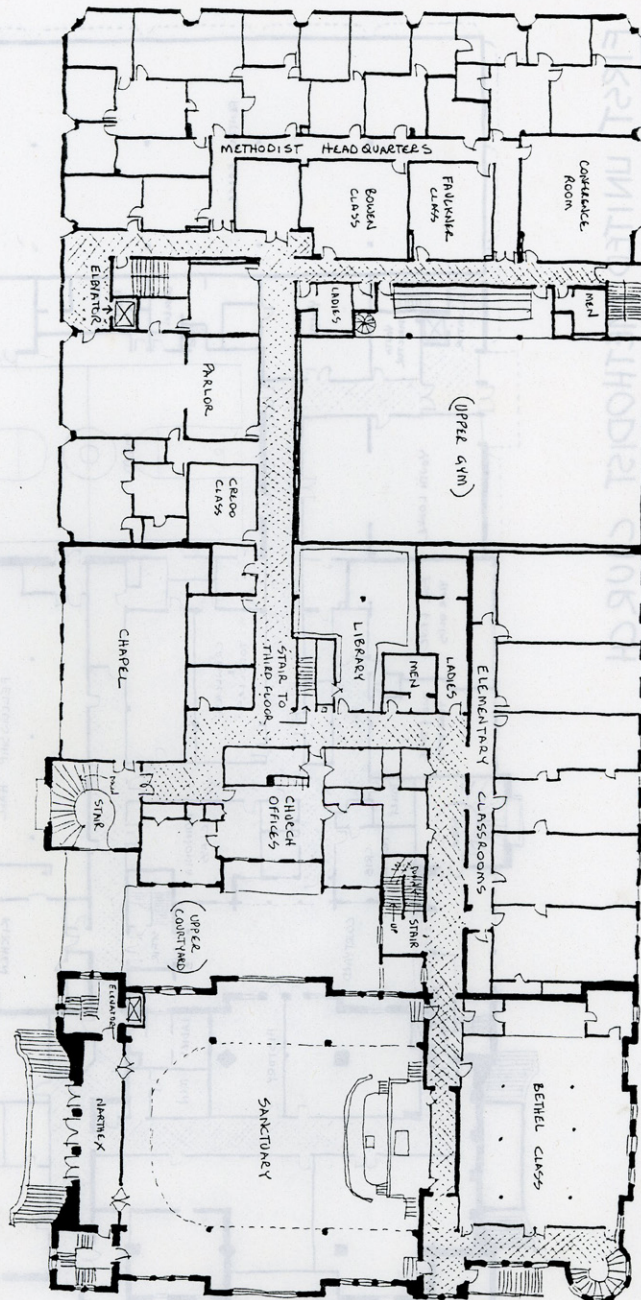


First Methodist Church, Chapel, ca. 1951. From the archives of the First Methodist Church.



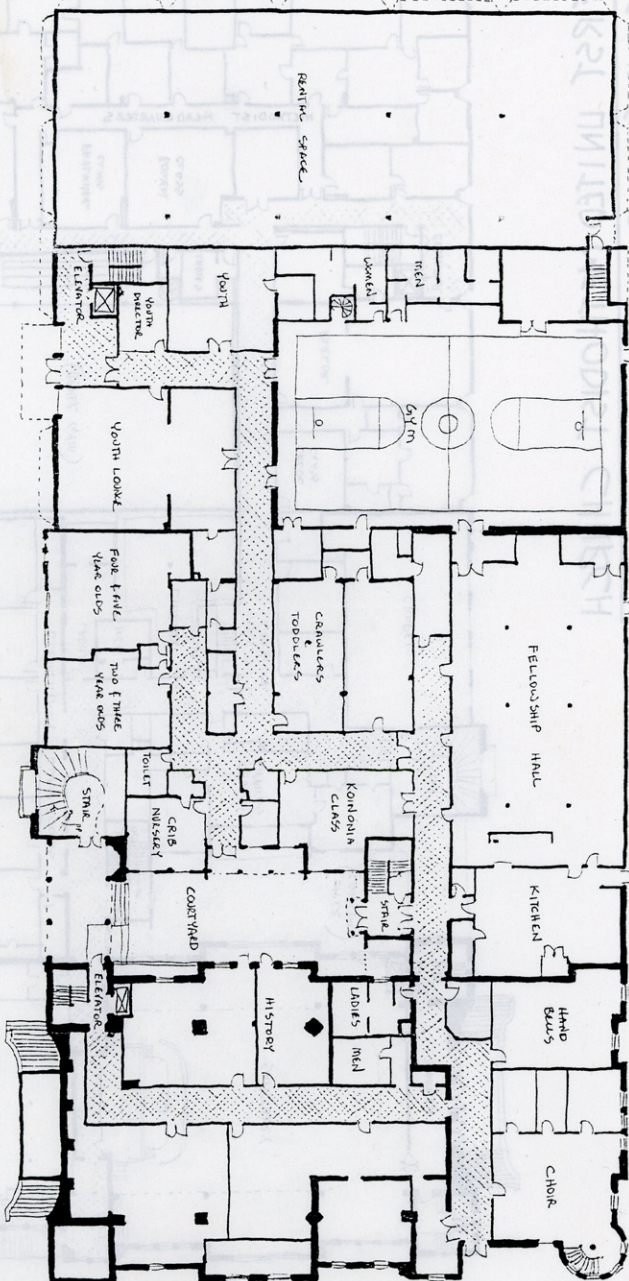
First Methodist Church, buildings removed for 1971 addition, ca. 1960. From the archives of the First Methodist Church.

FIRST UNITED METHODIST CHURCH
SECOND FLOOR PLAN

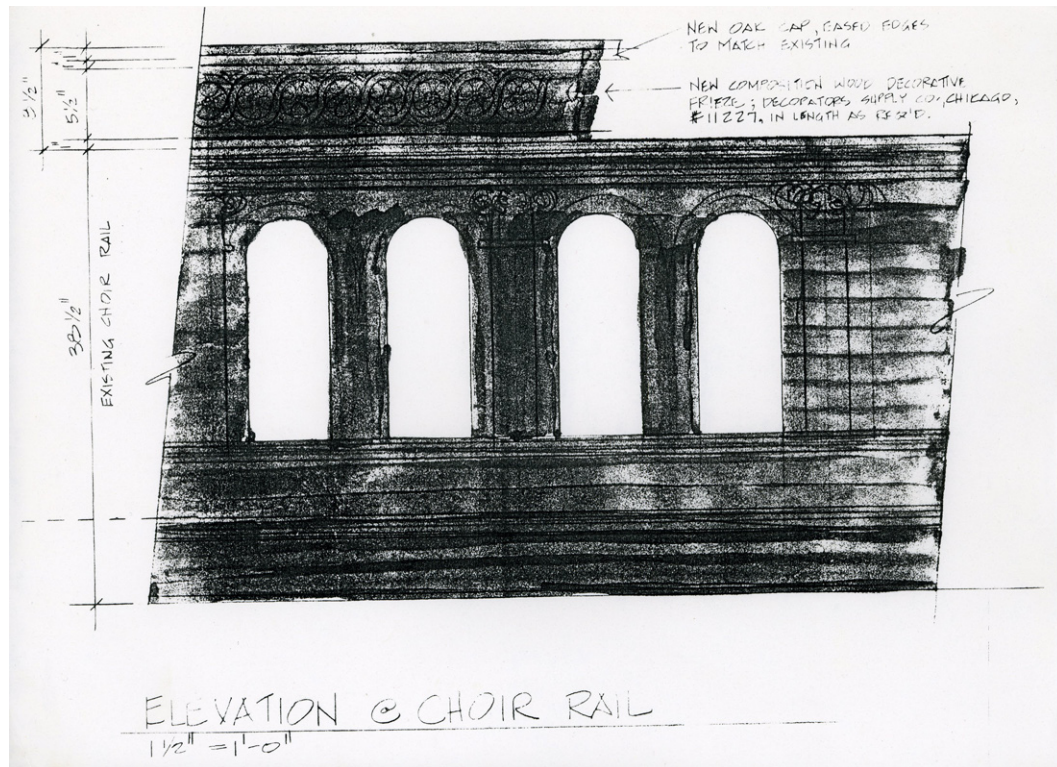


Architectural Plan, ca. 1971. From the archives of the First Methodist Church.

FIRST UNITED METHODIST CHURCH
FIRST FLOOR PLAN



Architectural Plan, ca. 1971. From the archives of the First Methodist Church.



Architectural Plan, ca. 1971. From the archives of the First Methodist Church.



First Methodist Church, buildings removed for 1971 addition, ca. 1960. From the archives of the First Methodist Church.



First Methodist Church, ca.1971. From the archives of the First Methodist Church.



First Methodist Church, ca.1971. From the archives of the First Methodist Church.



Postcard of the First Methodist Church. From the Butler Center for Arkansas Studies.

APPENDIX F

VISUAL SOURCES FOR FIRST MISSIONARY BAPTIST CHURCH



1883

First Missionary Baptist
Church, SE corner 7th
and Gaines (still standin

Little Rock's oldest
black Baptist church.

Sketch of First Missionary Baptist Church, 1883. From the Butler Center for Arkansas Studies.



First Missionary Baptist Church, ca.1970. From the Butler Center for Arkansas Studies.



First Missionary Baptist Church, ca. 1970. From the Butler Center for Arkansas Studies.

APPENDIX G

VISUAL SOURCES FOR FIRST PRESBYTERIAN CHURCH



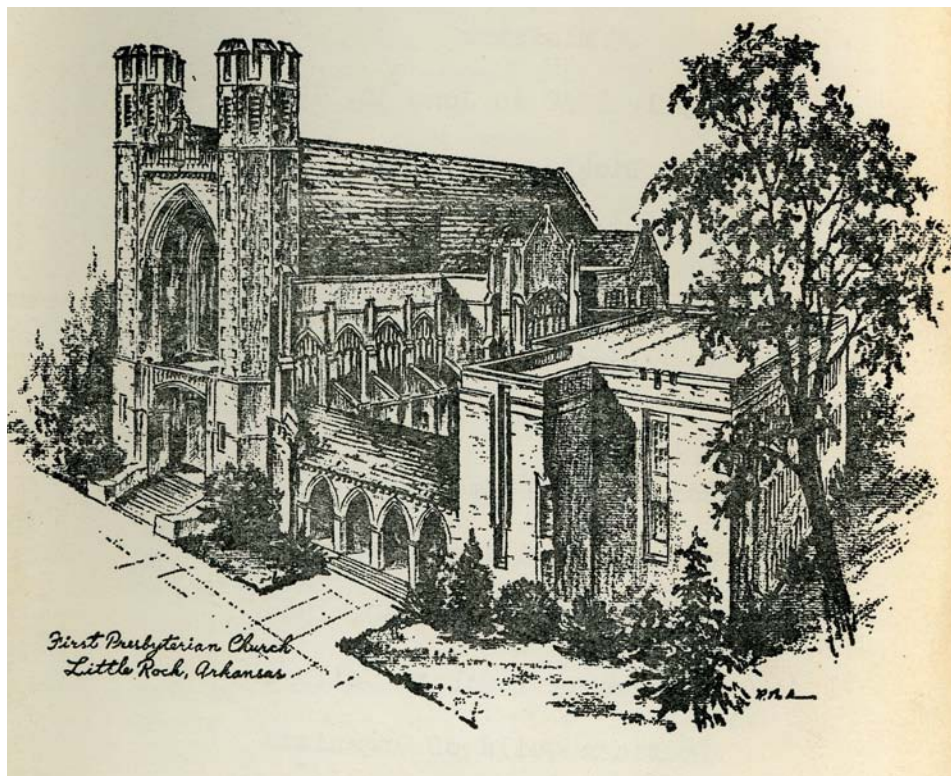
First Presbyterian Church, ca. 1930. From the Butler Center for Arkansas Studies.



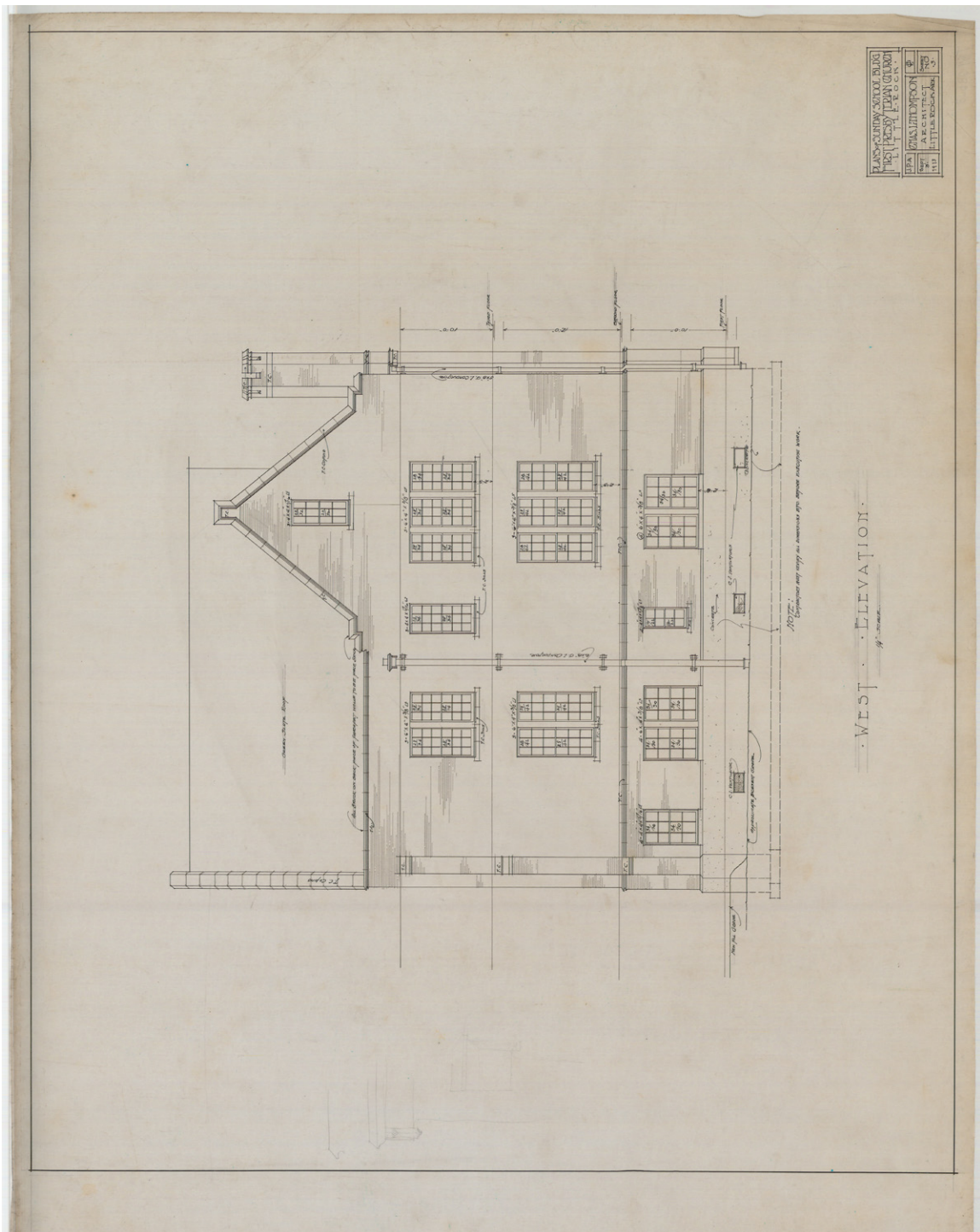
First Presbyterian Church, ca. 1930. From the Butler Center for Arkansas Studies.



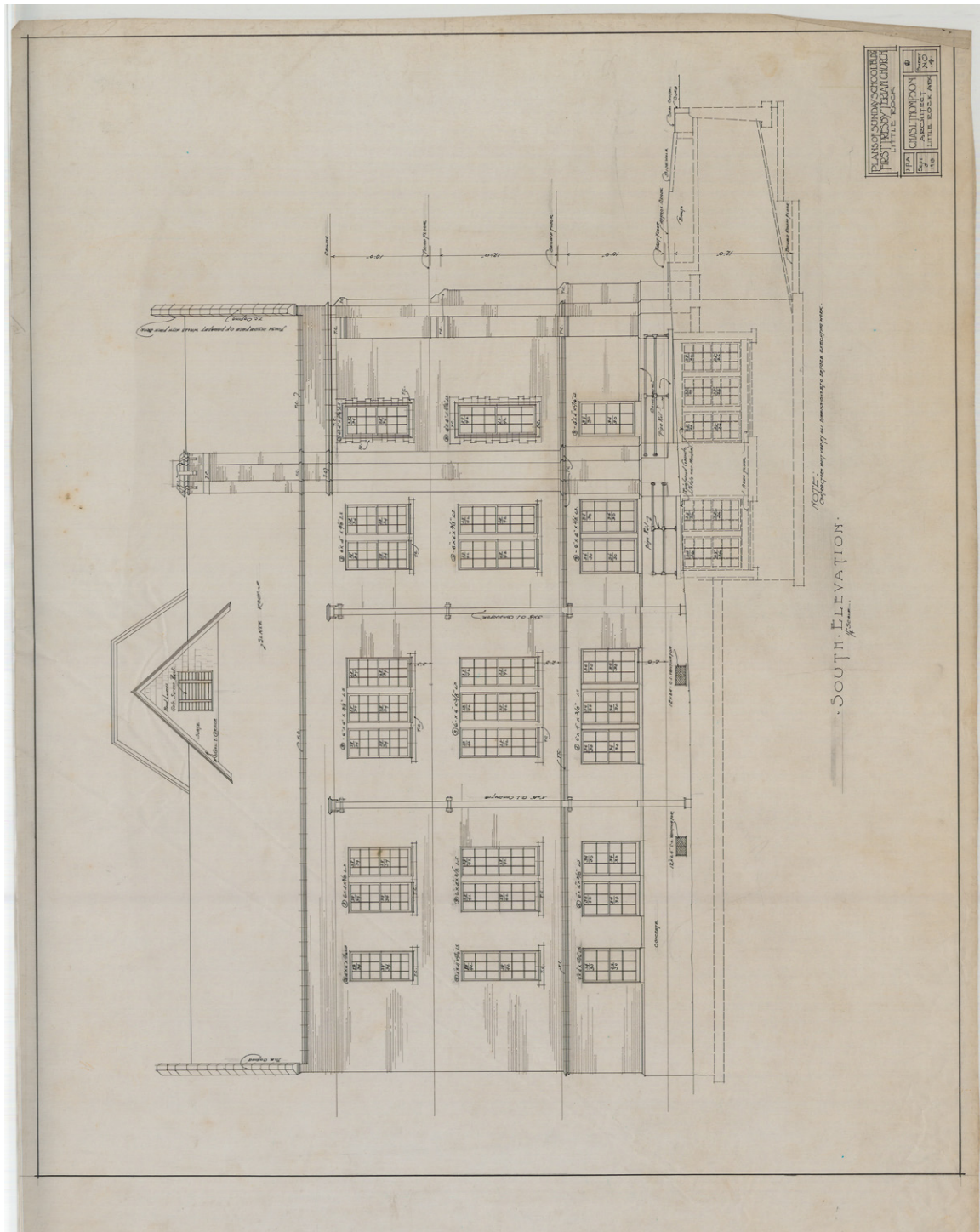
Sketch of First Presbyterian Church, ca. 1954. From the archives of First Presbyterian Church,



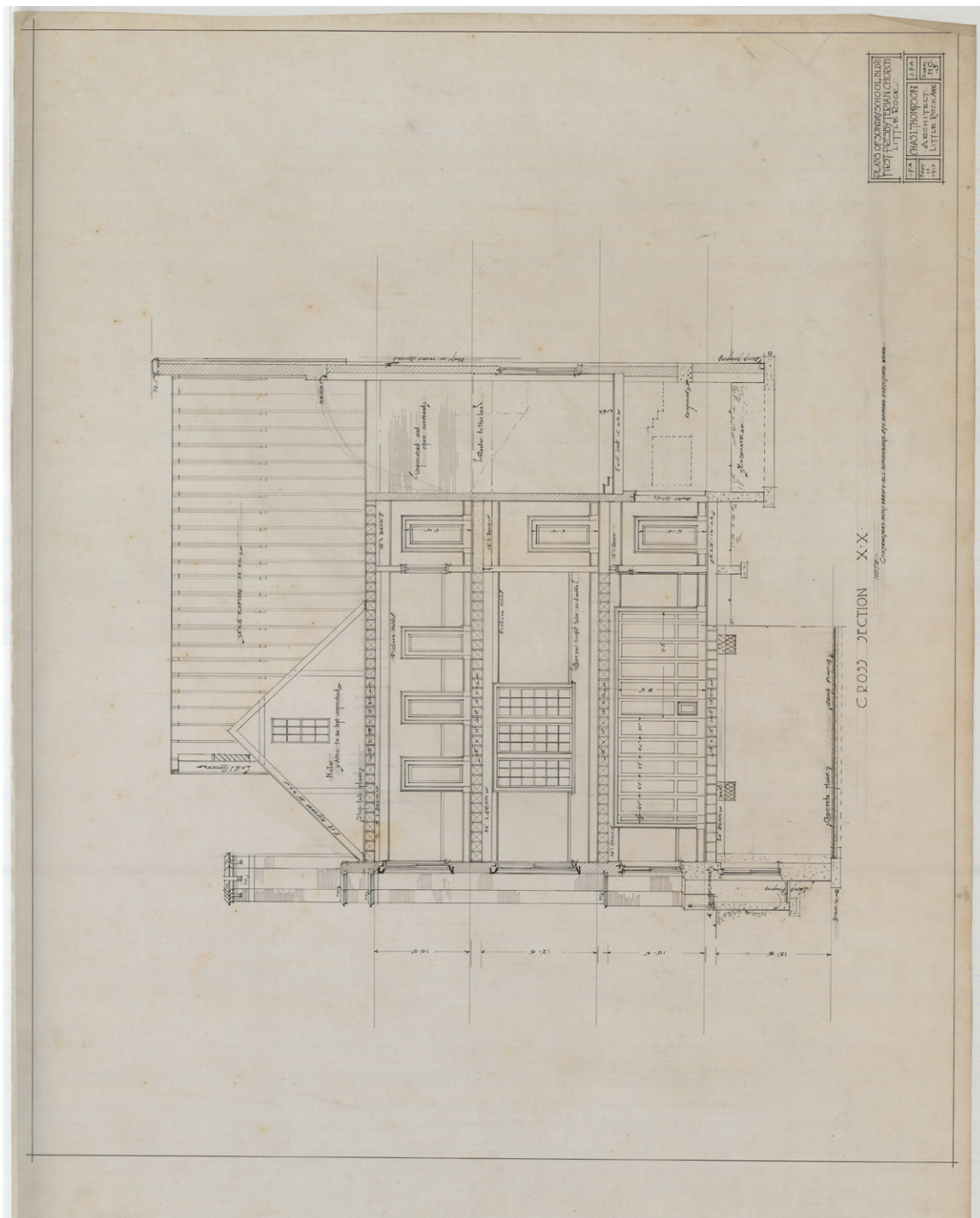
Sketch of First Presbyterian Church, ca. 1954. From the archives of First Presbyterian Church,



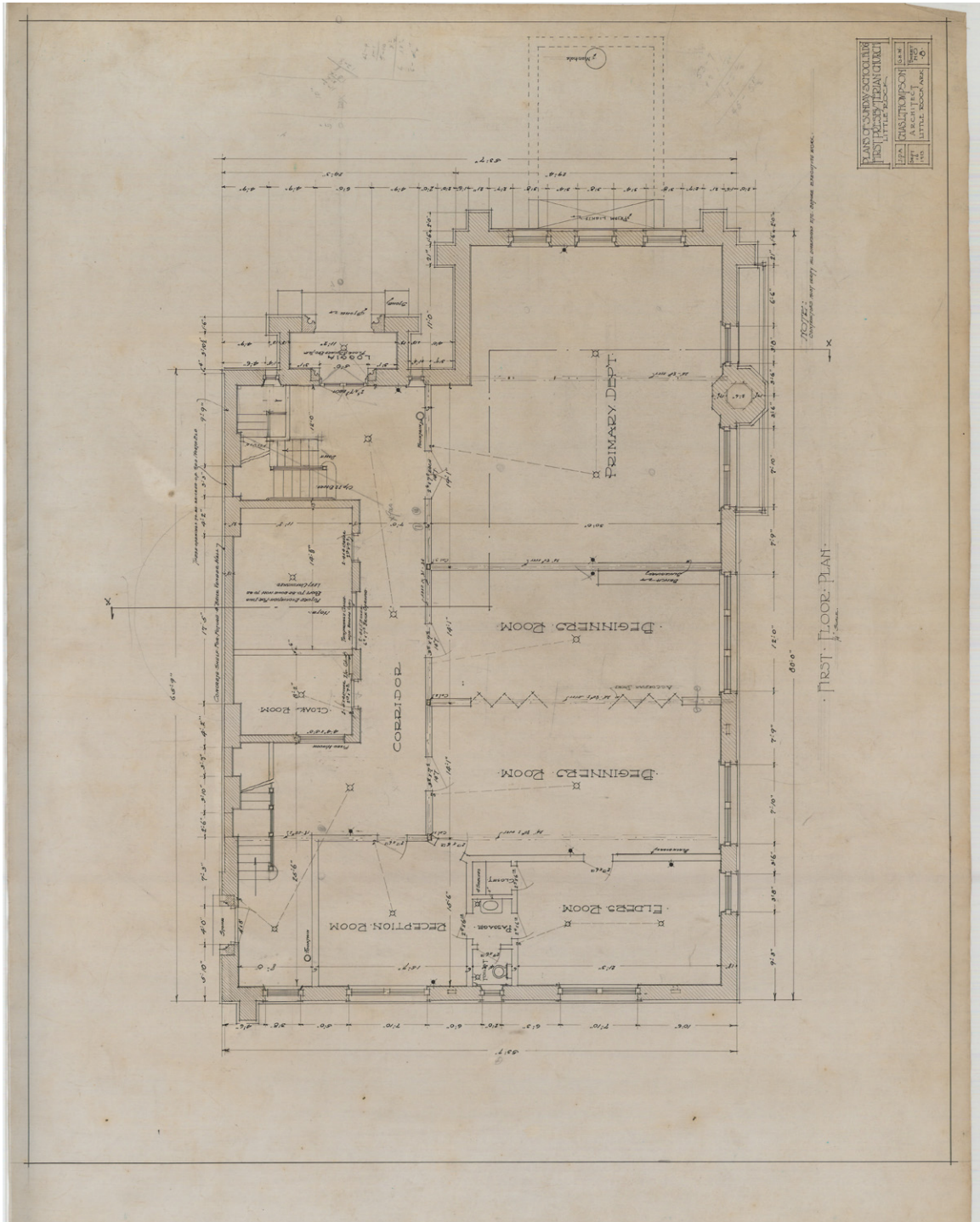
Architectural Plans of The First Presbyterian Church Sunday School, 1913. From the Charles L. Thompson Collection at the Old State House Museum.



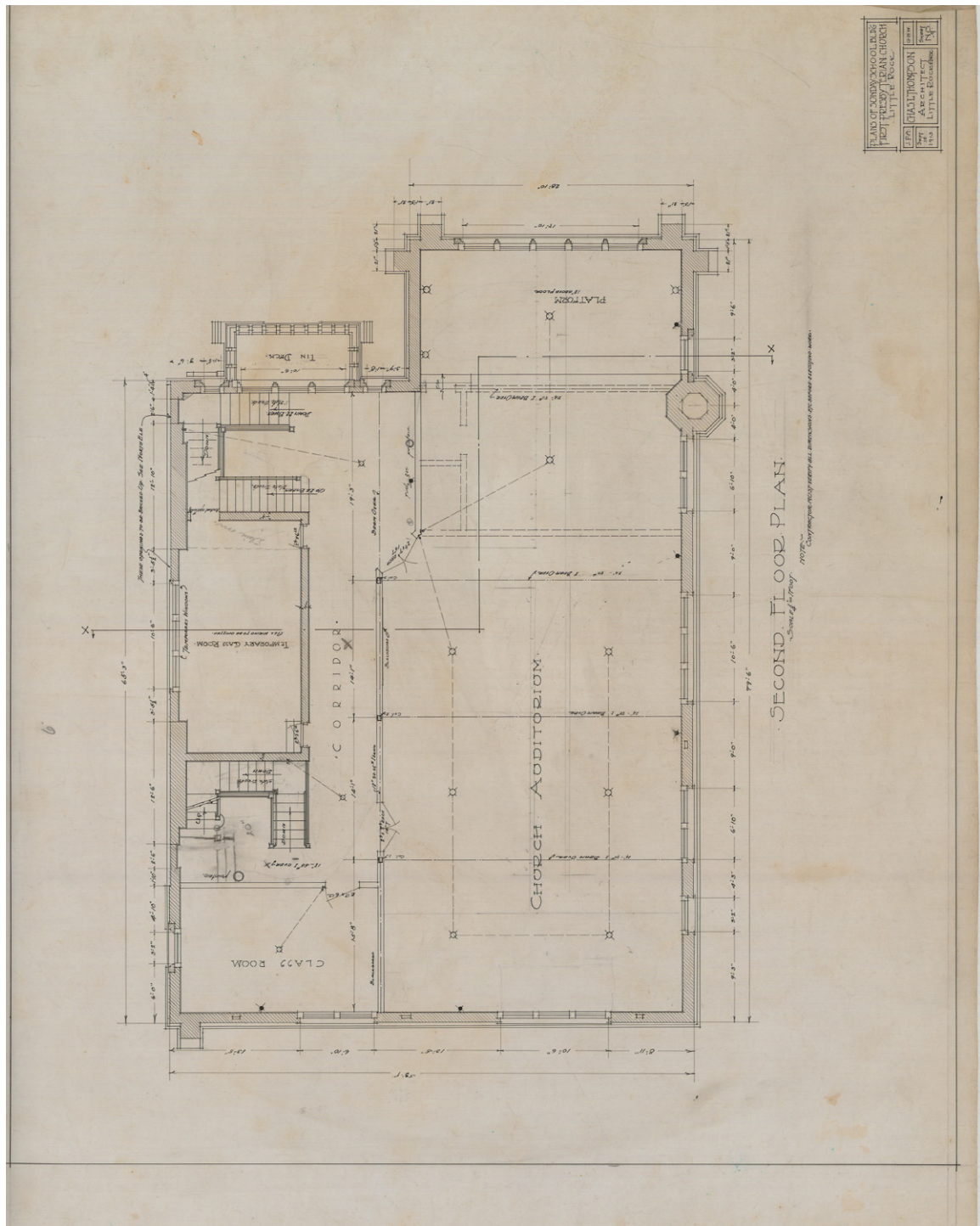
Architectural Plans of The First Presbyterian Church Sunday School, 1913. From the Charles L. Thompson Collection at the Old State House Museum.



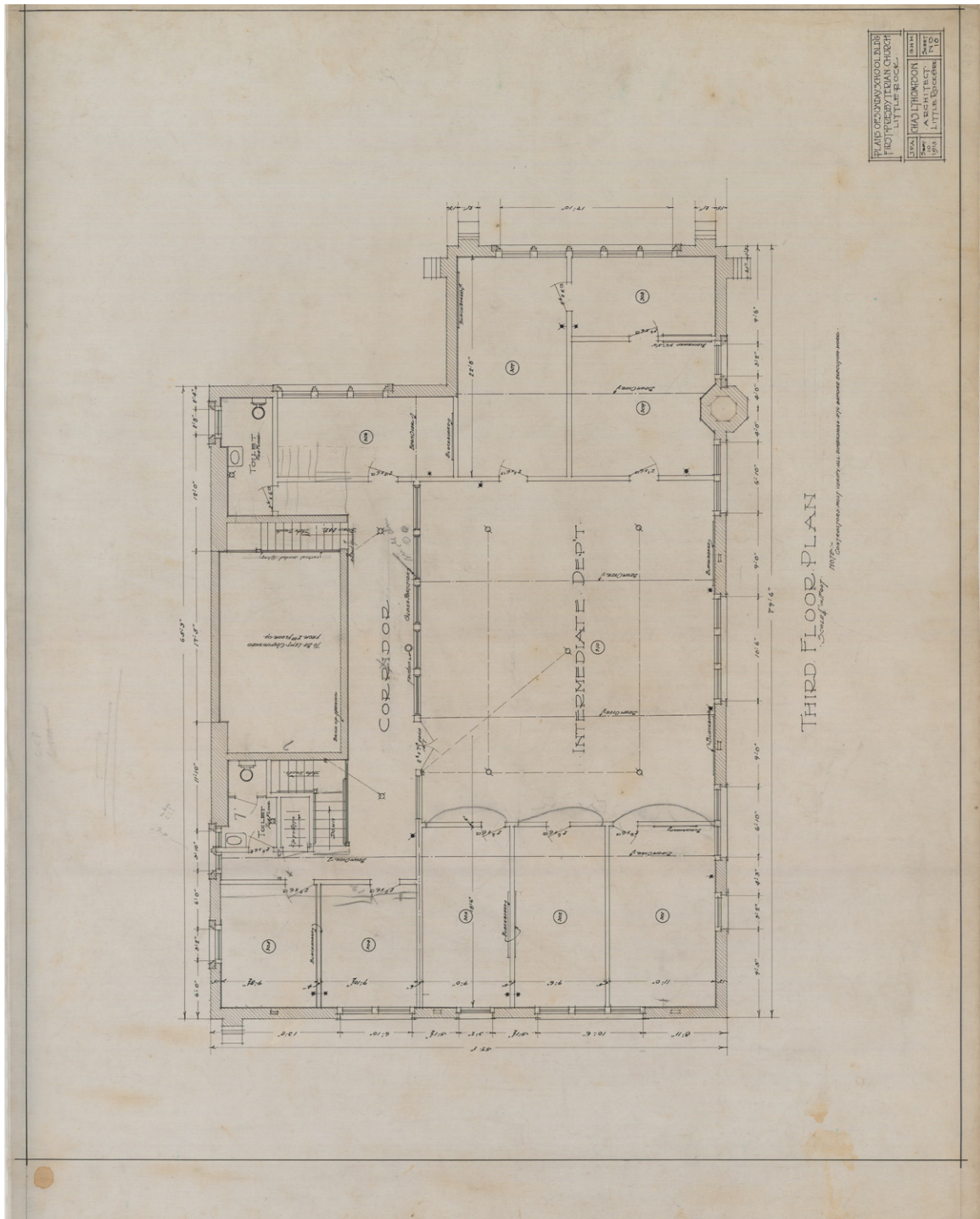
Architectural Plans of The First Presbyterian Church Sunday School, 1913. From the Charles L. Thompson Collection at the Old State House Museum.



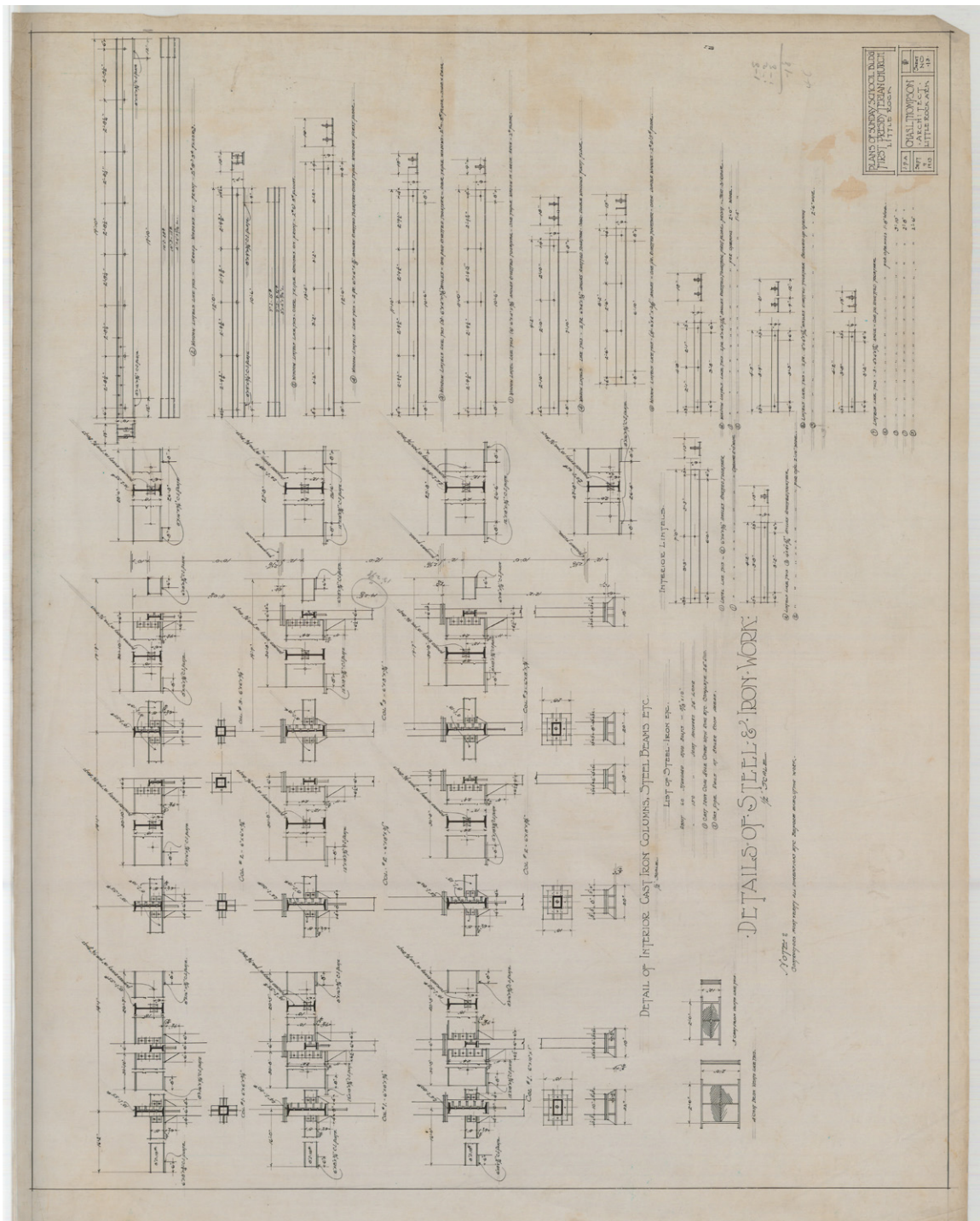
Architectural Plans of The First Presbyterian Church Sunday School, 1913. From the Charles L. Thompson Collection at the Old State House Museum.



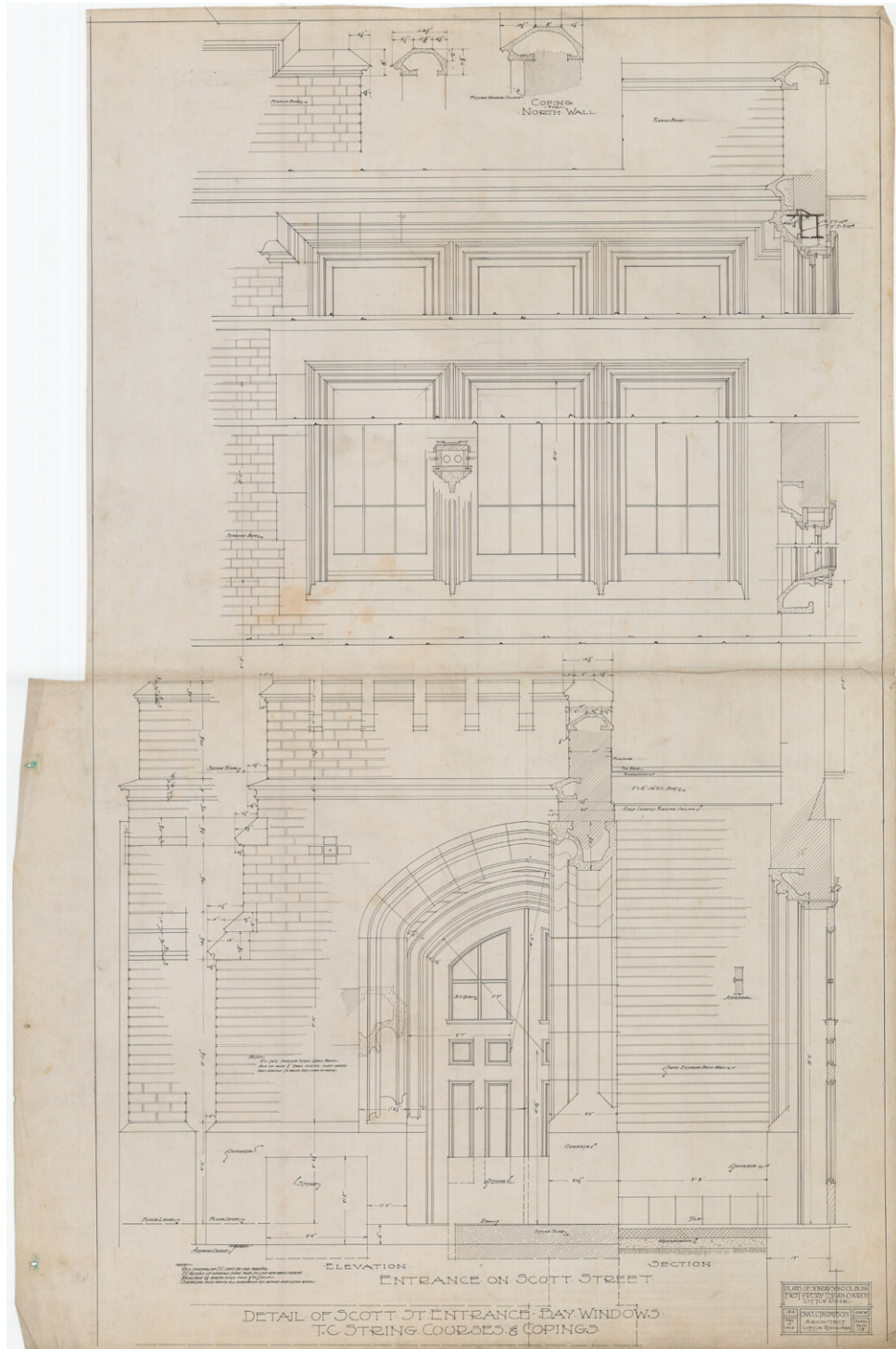
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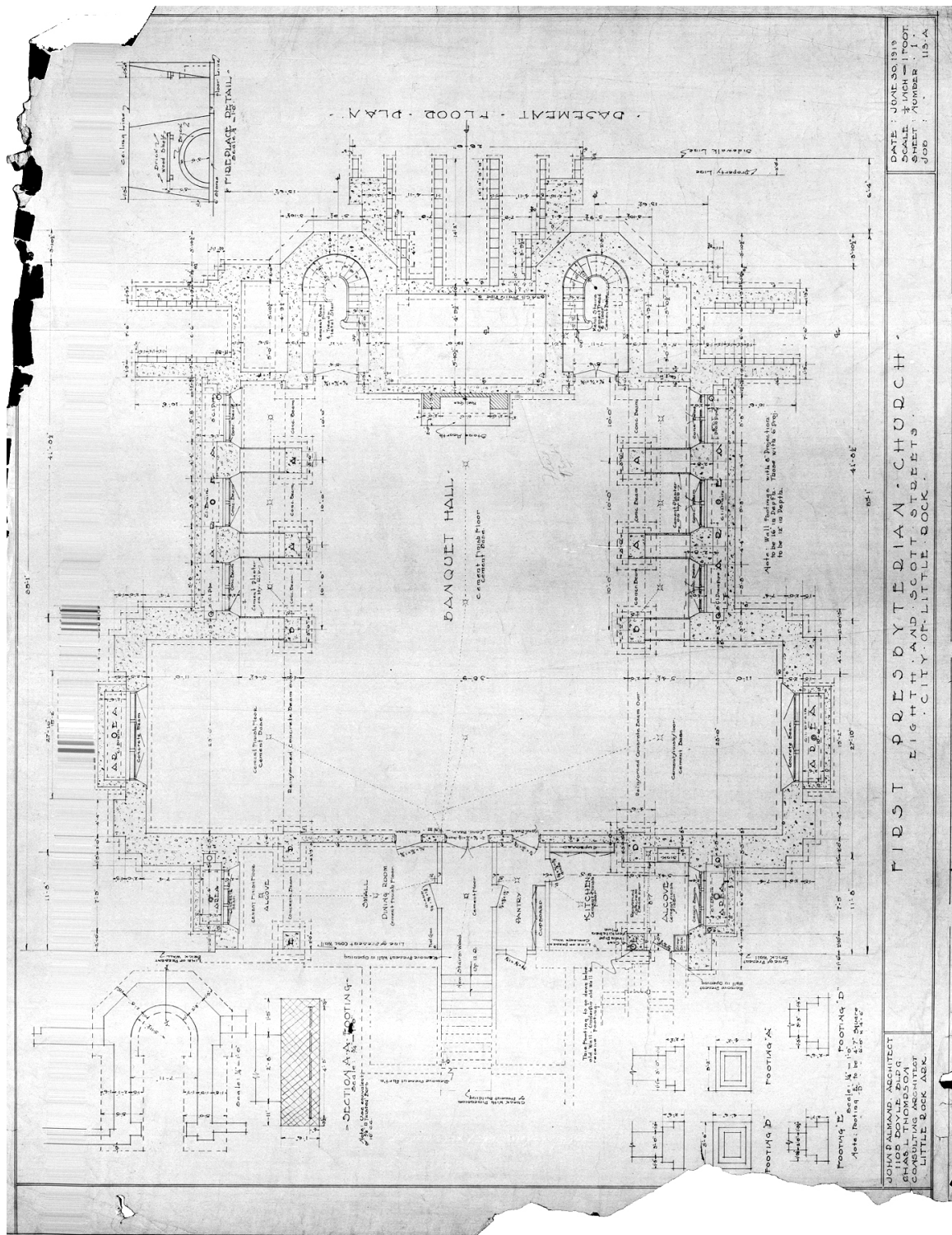
Architectural Plans of The First Presbyterian Church Sunday School, 1913. From the Charles L. Thompson Collection at the Old State House Museum.



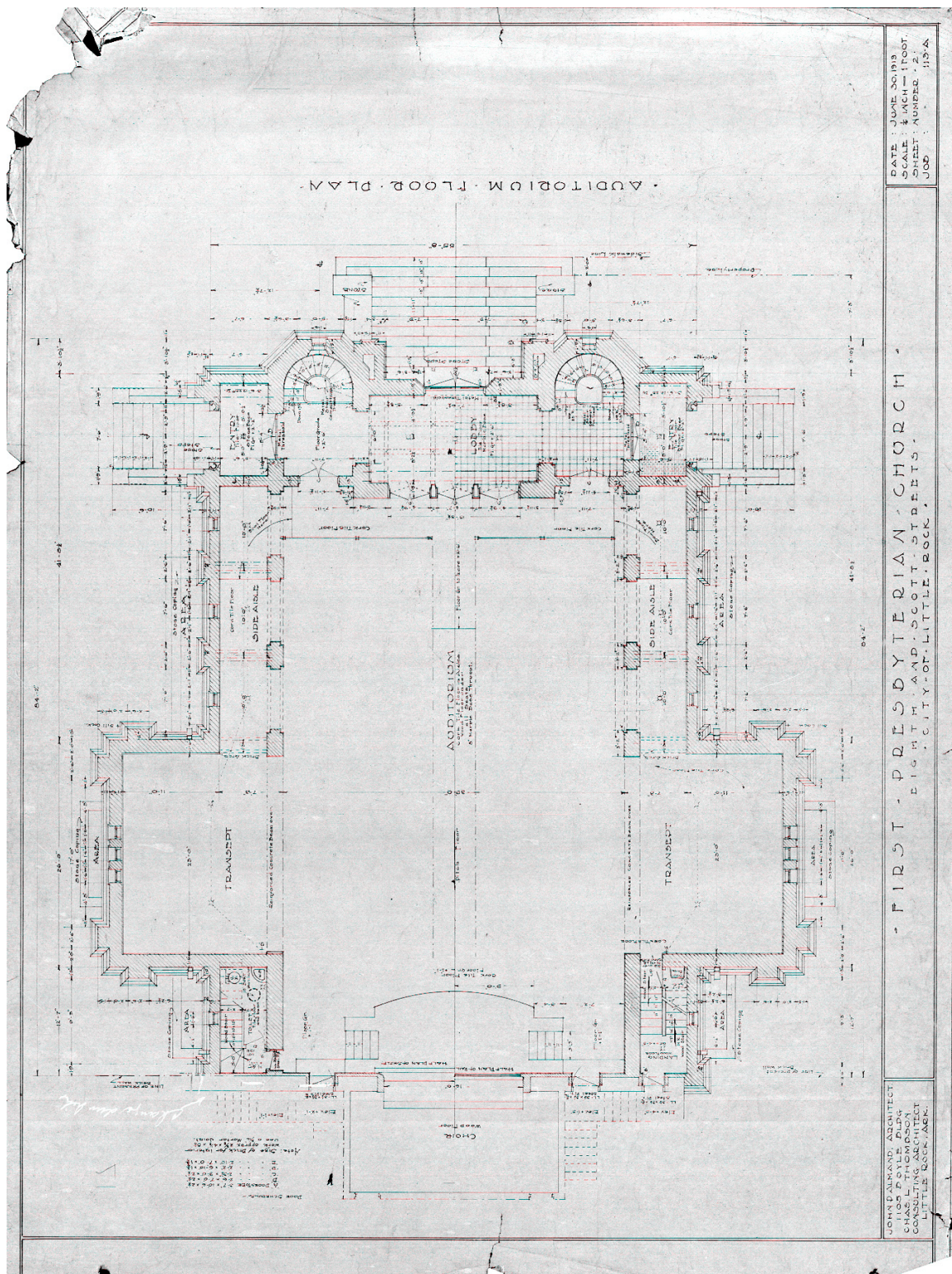
Architectural Plans of The First Presbyterian Church Sunday School, 1913. From the Charles L. Thompson Collection at the Old State House Museum.



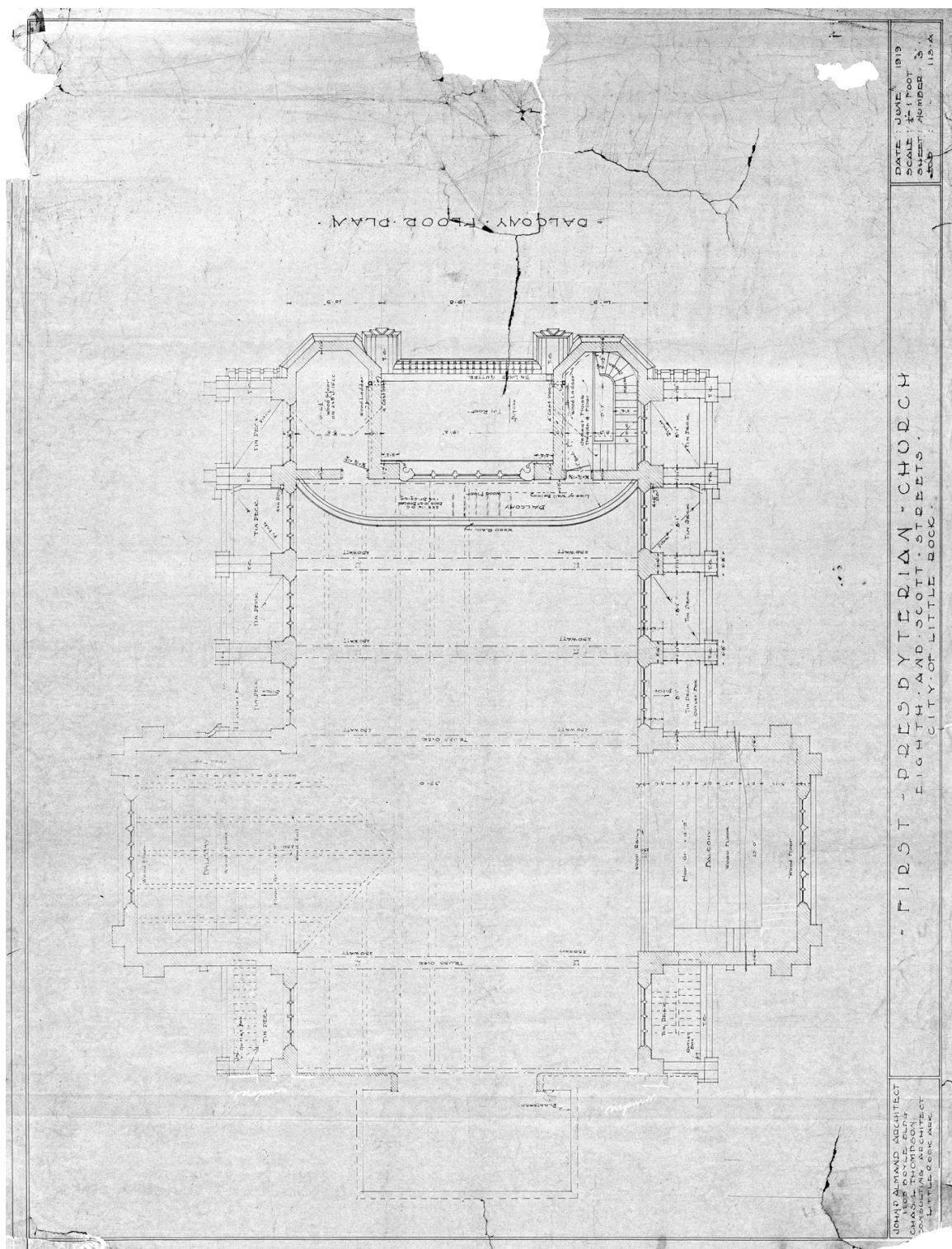
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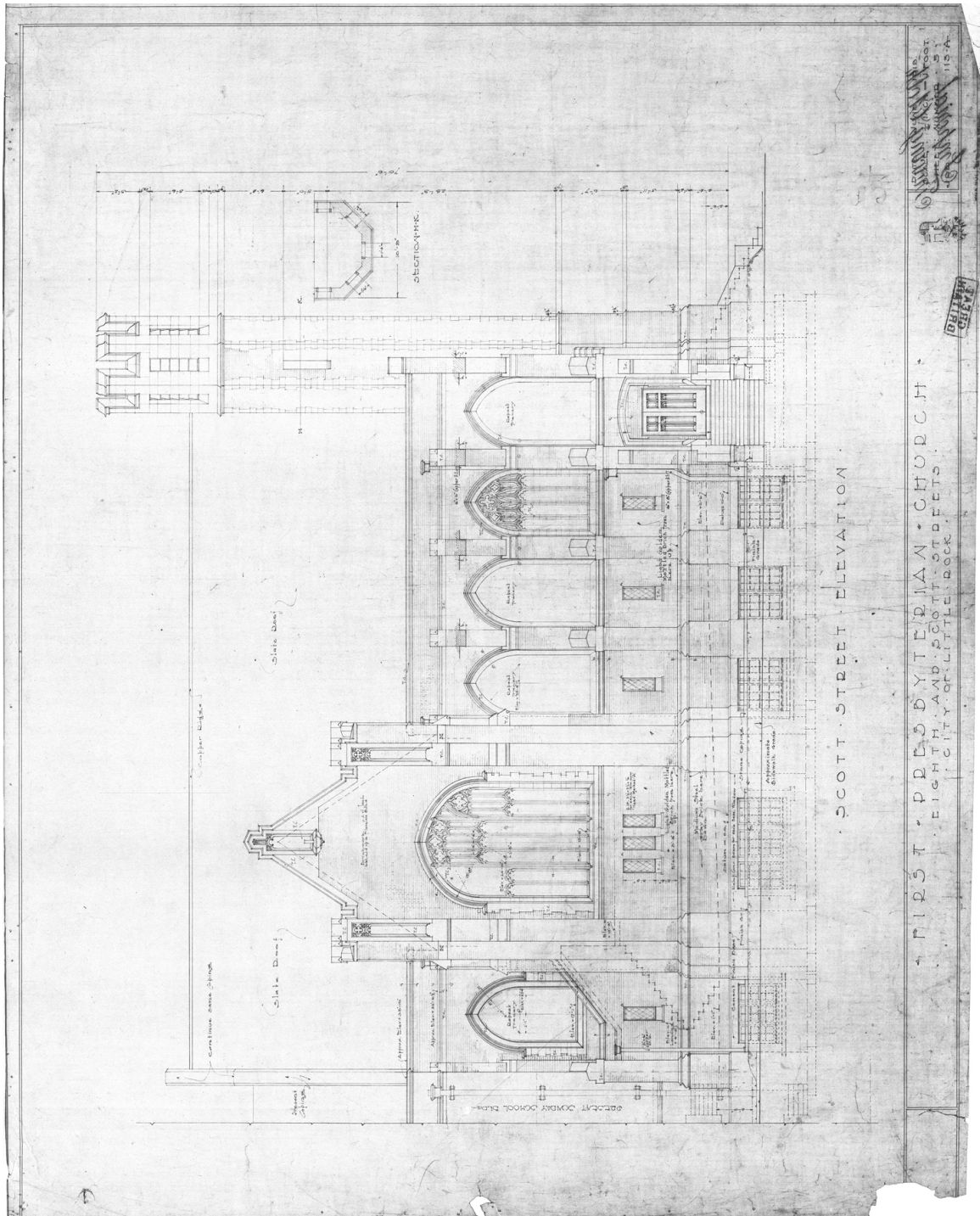
Architectural Plans of The First Presbyterian Church, 1919. From the Charles L. Thompson Collection at the Old State House Museum.



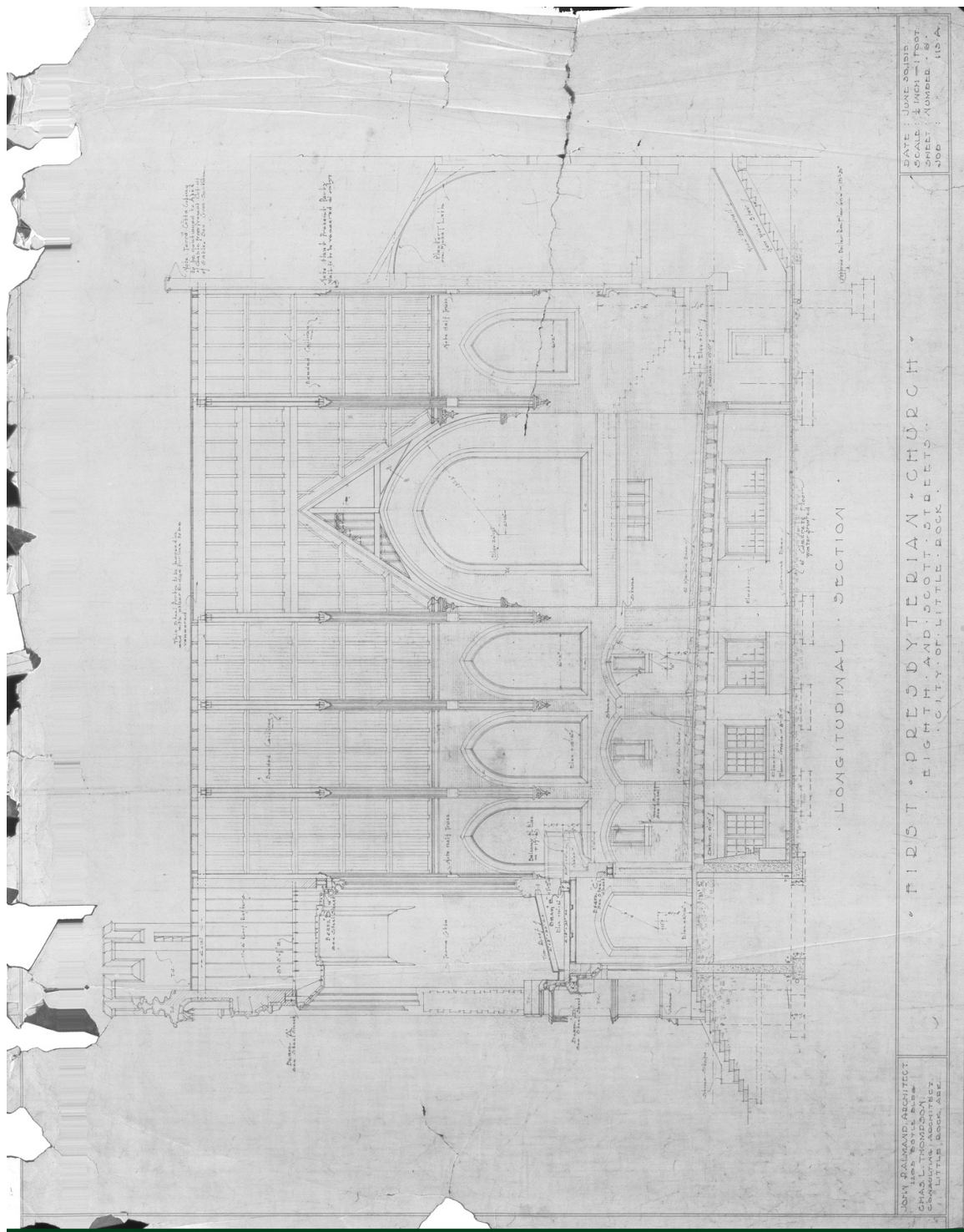
Architectural Plans of The First Presbyterian Church, 1919. From the Charles L. Thompson Collection at the Old State House Museum.



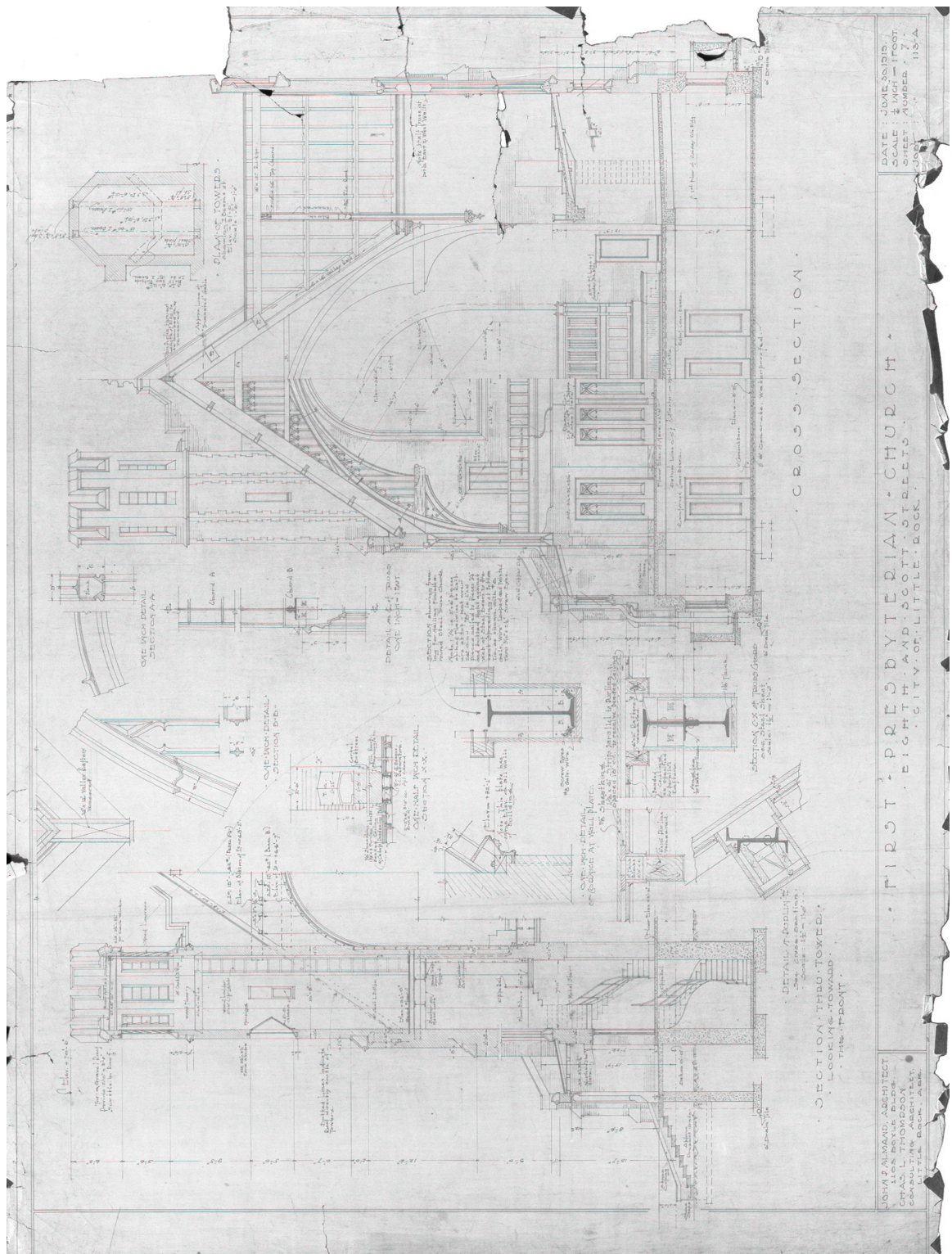
Architectural Plans of The First Presbyterian Church, 1919. From the Charles L. Thompson Collection at the Old State House Museum.



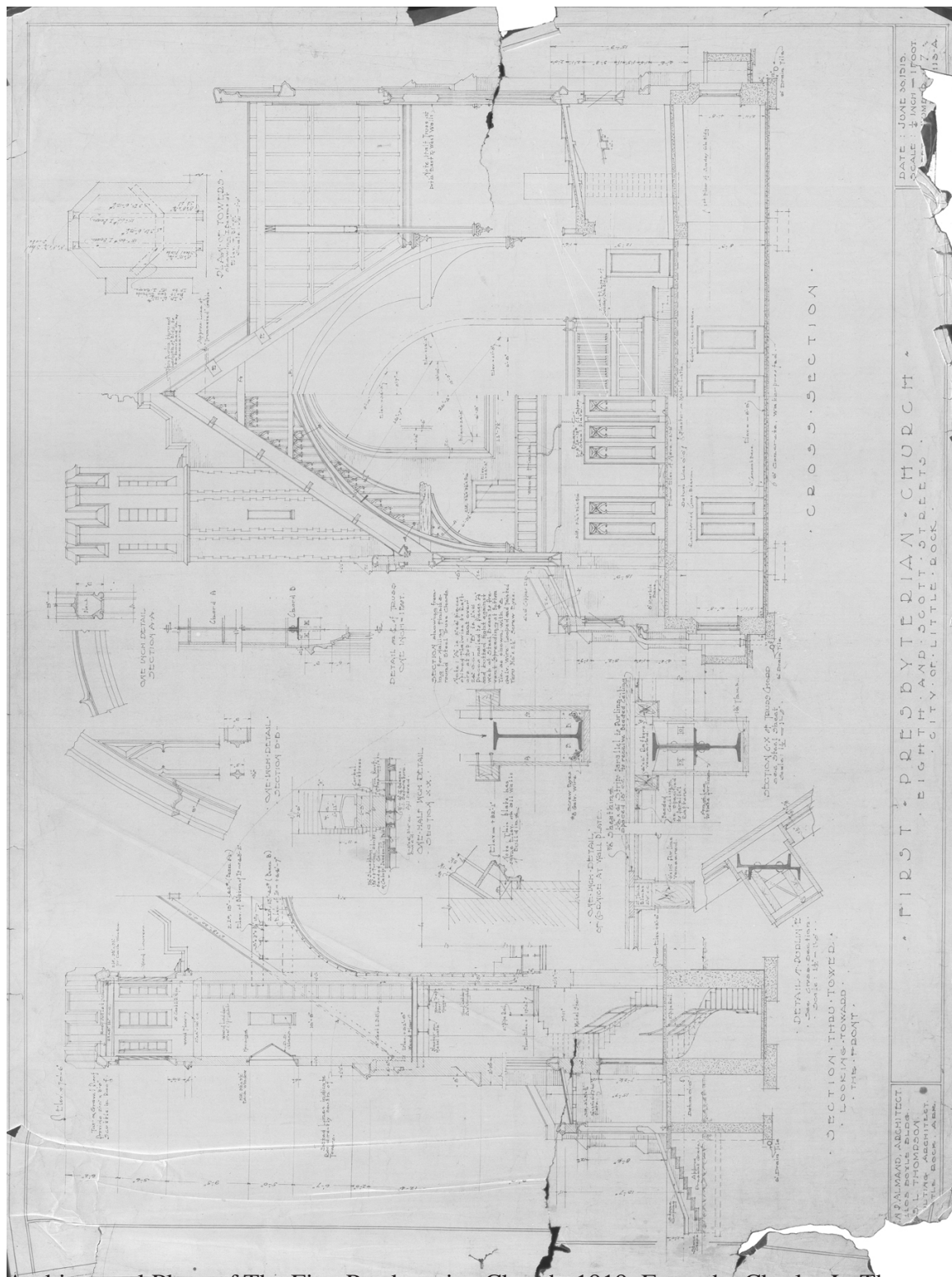
Architectural Plans of The First Presbyterian Church, 1919. From the Charles L. Thompson Collection at the Old State House Museum.



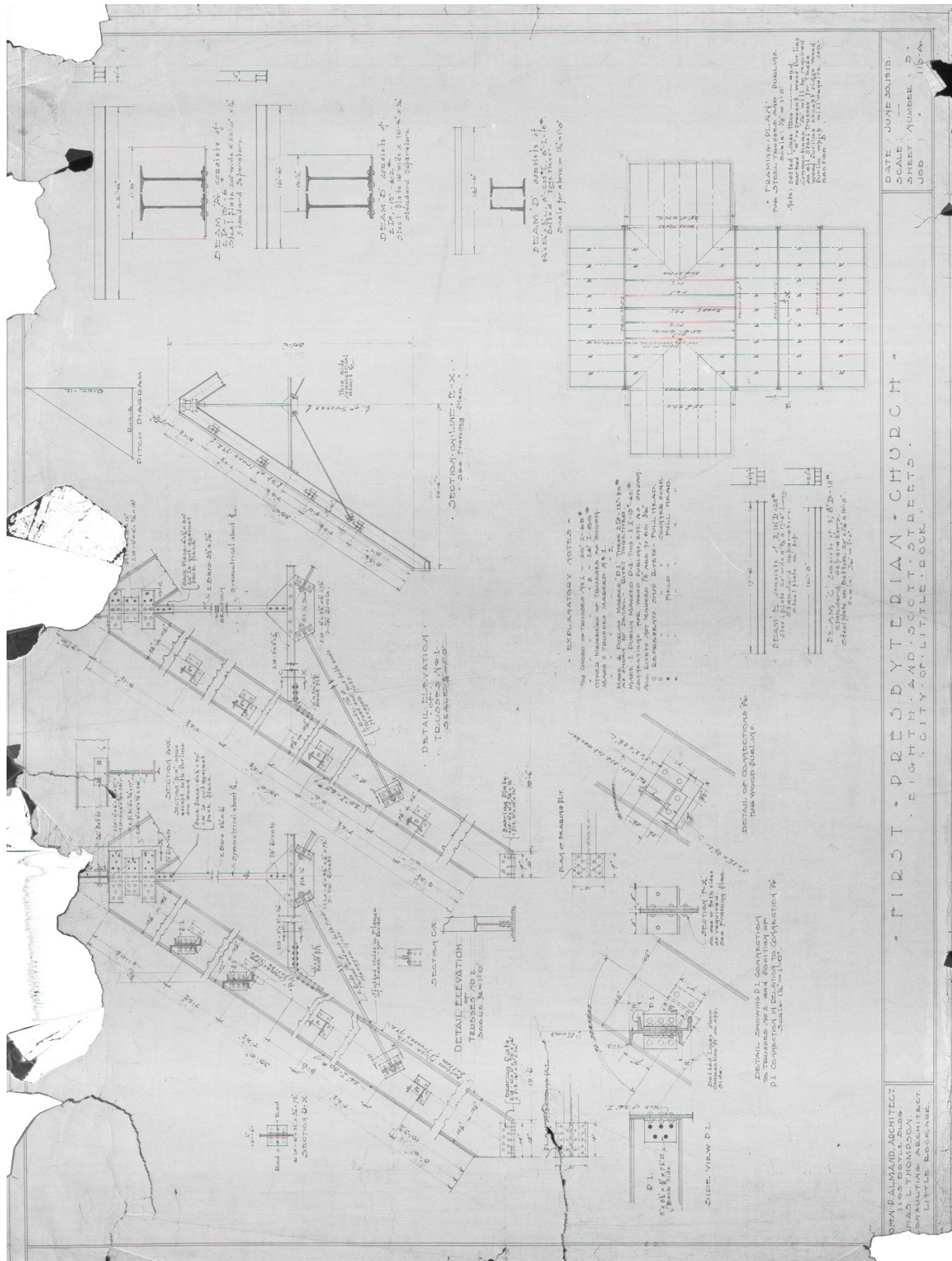
Architectural Plans of The First Presbyterian Church, 1919. From the Charles L. Thompson Collection at the Old State House Museum.



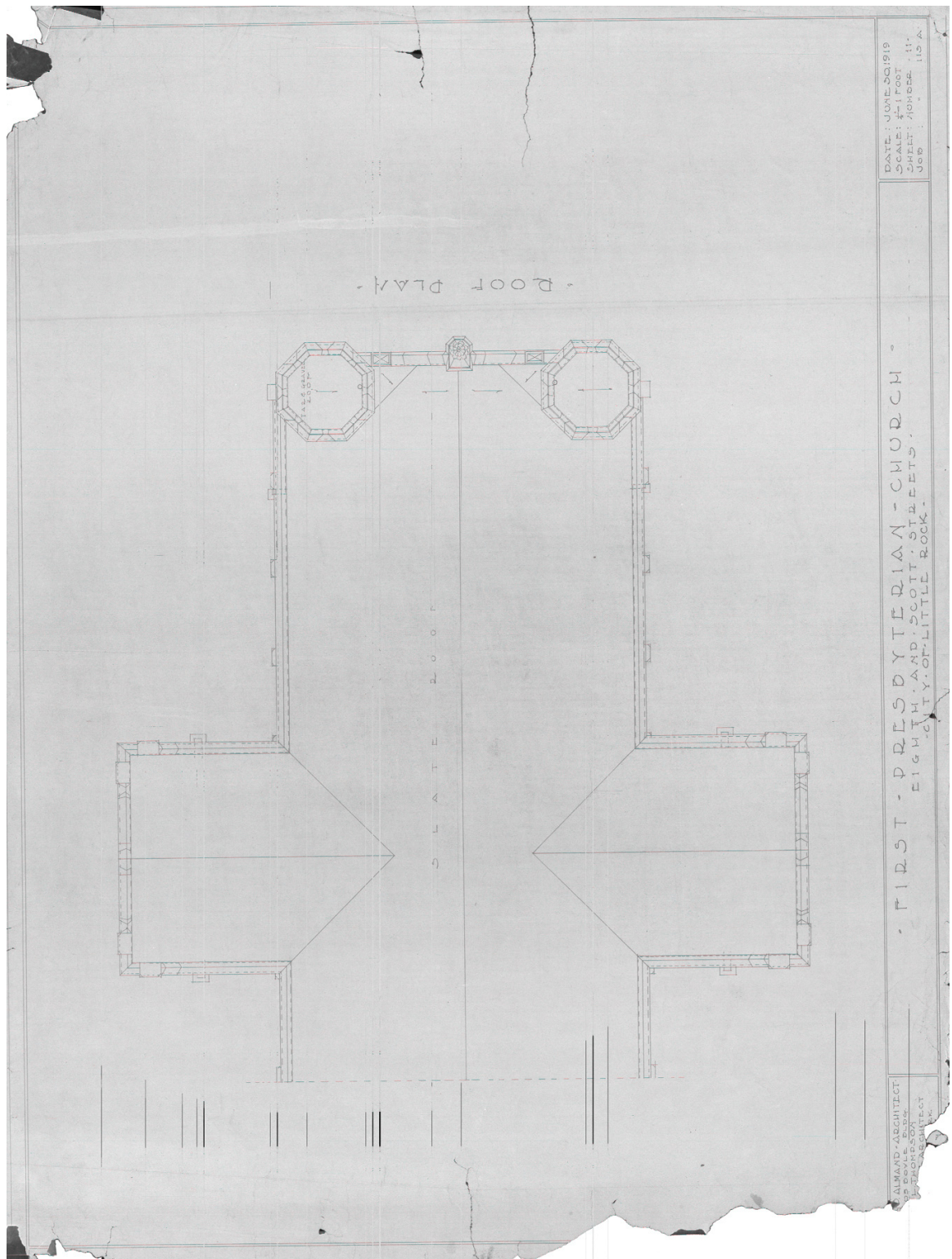
Architectural Plans of The First Presbyterian Church, 1919. From the Charles L. Thompson Collection at the Old State House Museum.



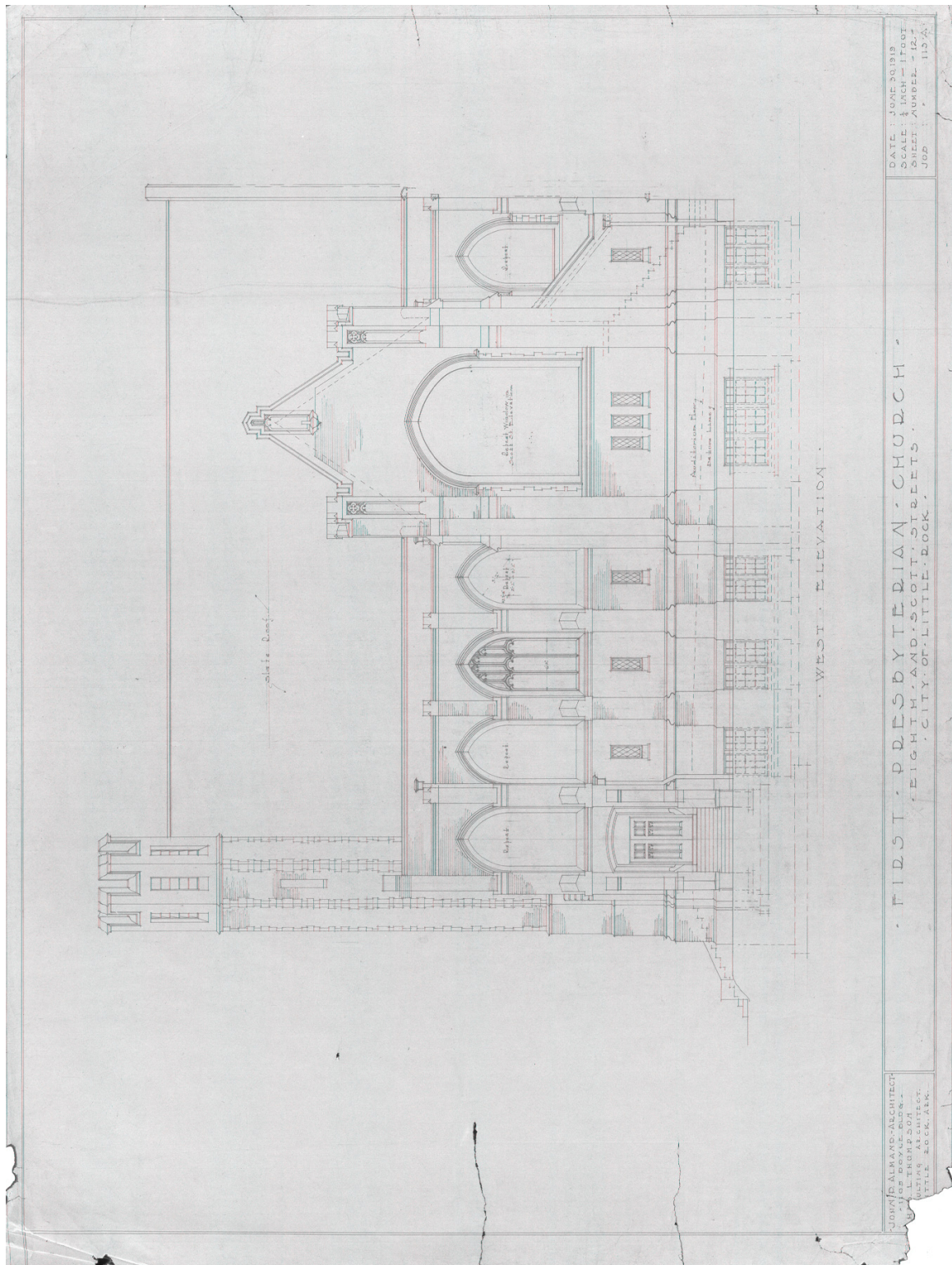
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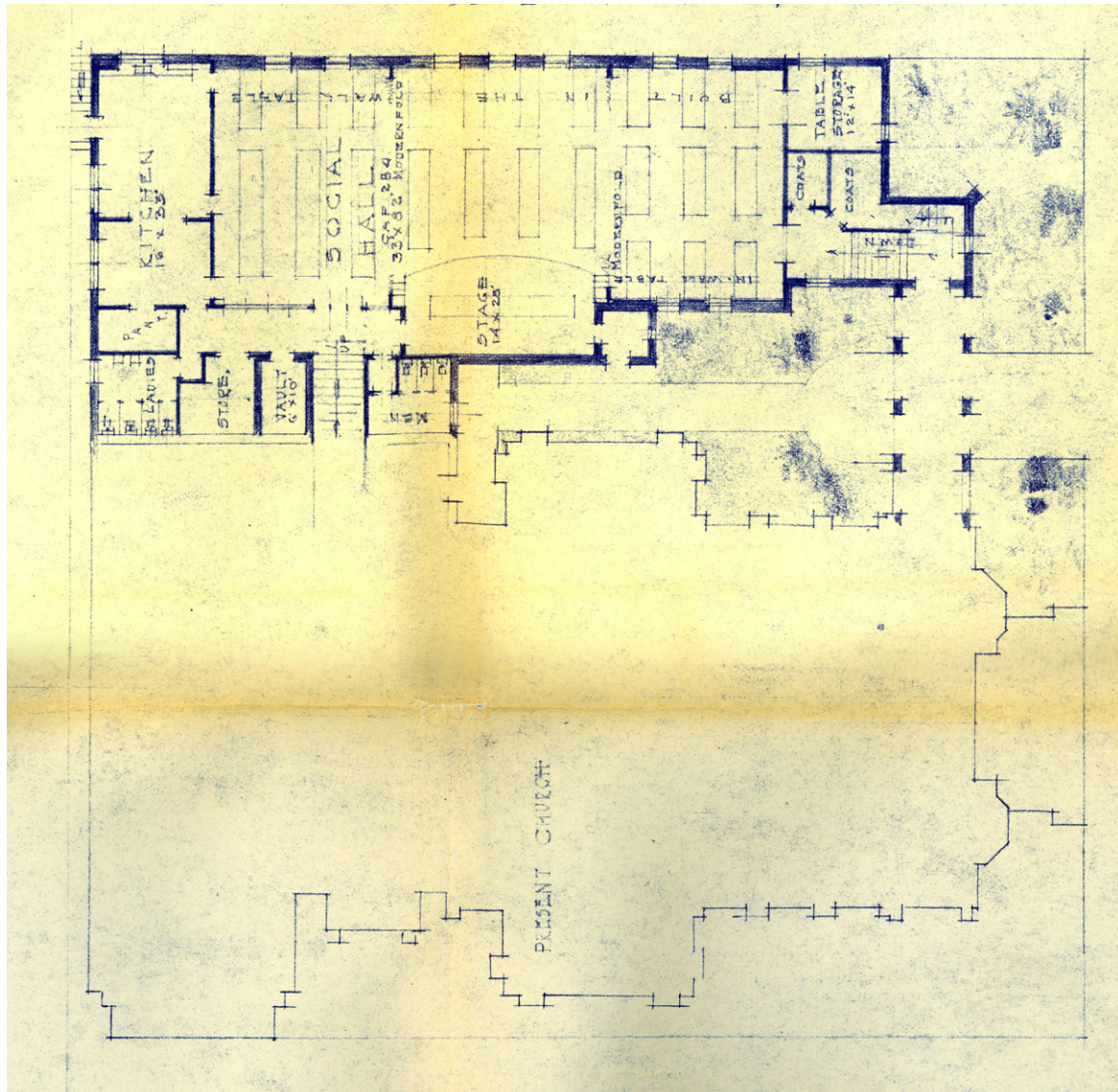
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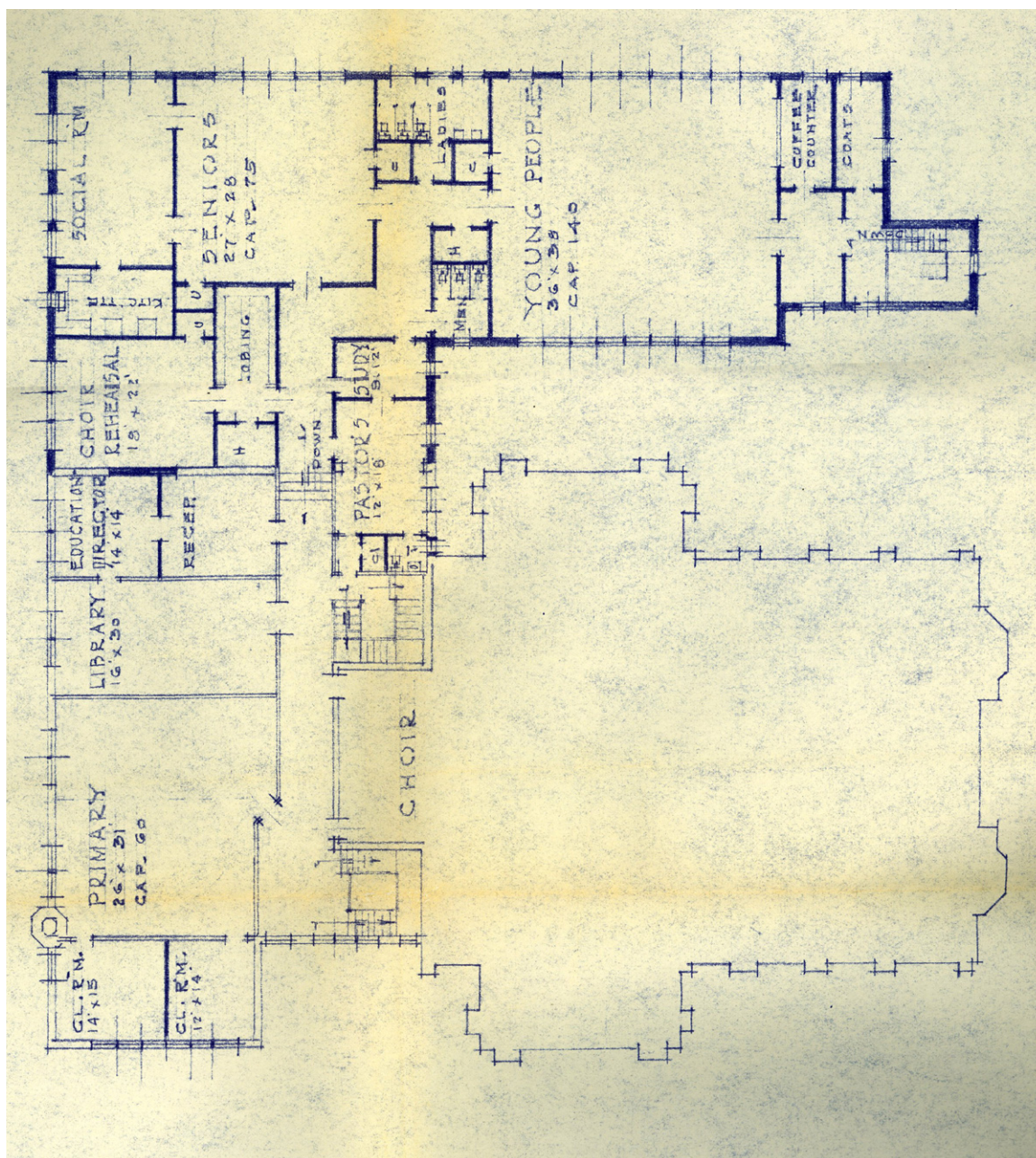
Architectural Plans of The First Presbyterian Church, 1919. From the Charles L. Thompson Collection at the Old State House Museum.



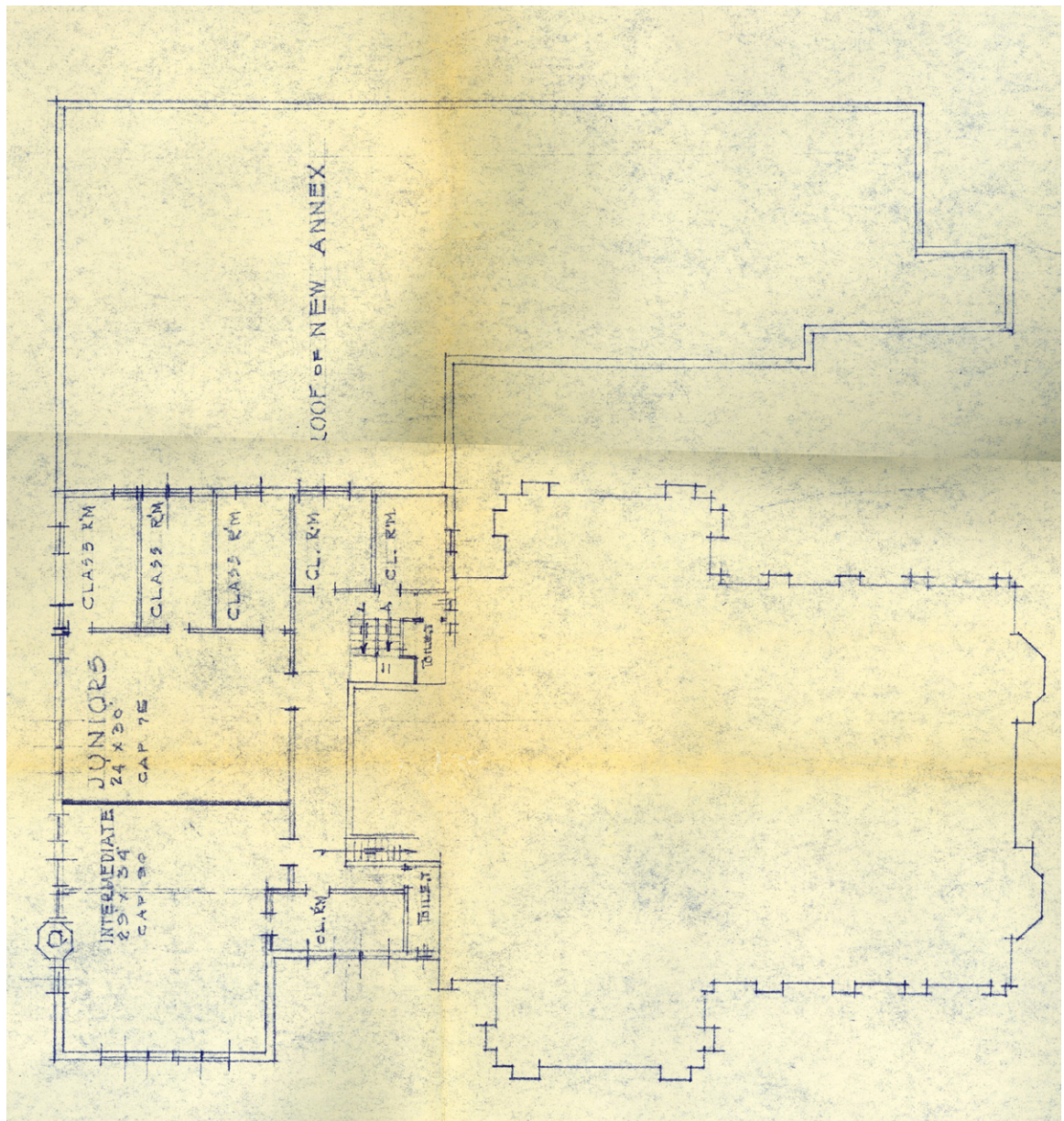
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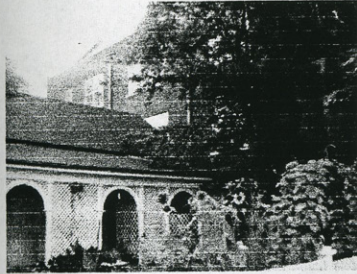
Architectural Plans of The First Presbyterian Church, 1954. From the archives of the First Presbyterian Church,



Architectural Plans of The First Presbyterian Church, 1954. From the archives of the First Presbyterian Church,



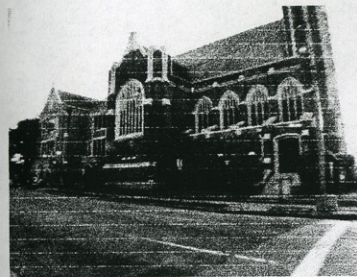
Architectural Plans of The First Presbyterian Church, 1954. From the archives of the First Presbyterian Church,



Jones Cottage

Description of Property

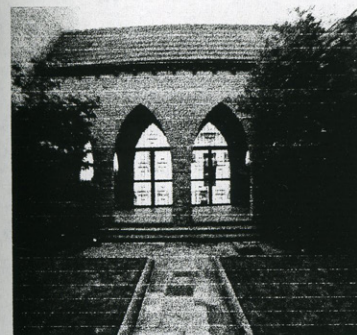
The Church property is situated on the eastern half of Block 9, Original City of Little Rock along Scott Street between 8th and 9th Streets. Site features include surface parking to the south on Lots 7 and 8, a portion of which is currently leased, the historic Jones Cottage which is thought to have been moved to Lot 9 prior to church construction, and the main Church buildings which occupy Lots 10, 11 and 12 at the corner of 8th and Scott Streets.



View from Scott

The Church buildings were built in three distinct phases. The original three-story structure with a partial basement, designed by architect Charles Thompson, sits predominantly on Lot 10 and was constructed in 1913. Architect John Parks Almond designed the second and third phases that were constructed in 1920 and 1957 respectively.

The second phase is a 500 seat Collegiate Gothic style Sanctuary under which was a large multi-purpose space with an adjacent kitchen. The third phase houses a basement Fellowship Hall and two floors above for office, educational and outreach purposes.



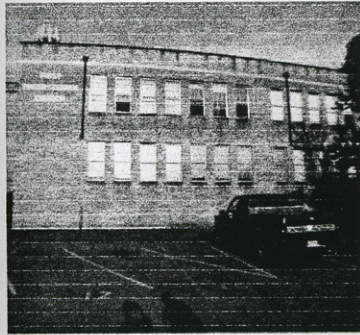
Courtyard

Significant remodeling was done to the original building during this last phase. The overall facility functions as one L shaped building comprised of the first and last phases with the Sanctuary building being joined to them, but functionally separate. There exists a courtyard between the Sanctuary and the wing to the West. Floor elevations of all three buildings are different, creating accessibility problems. See attachment this section. For ease of identification, the architects have labeled the structures A, B, and C in order of construction chronology. See the Property Survey for a full site overview.

The Church property is bounded by the grand neo-

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Allison Architects . 300 Spring Building, Suite 717 . Little Rock, Arkansas . 501 376 0717



Building 'C' from parking lot

classical revival style Scottish Rite Consistory to the North and the original Little Rock Boys Club (now ComCast Cable) and surface parking to the East.

To the West, there exist a row of one story commercial buildings and surface parking on Main Street. While undertaking this Master Plan it has become evident that a seven level parking deck will be built on Main Street bridging 8th Street with the southern portion of the deck occupying Lots 1 and 2 across the alley from the Church.

The parking deck will serve the tenants of a newly constructed office building on the West side of Main Street between 7th and 8th Streets. The deck was originally planned to occupy the half block West of the Consistory, but when preservationists prevailed in saving the historic Donaghey Building at the North-west corner of the block, the parking deck was shifted to the south across 8th Street.

While the City Directors have voted to approve this design, it has become apparent that there was a lack of understanding by some regarding the scale of this bridge over 8th Street. There are now studies underway to examine ways to "soften" the deck's East elevation and to attempt to alleviate the tunnel-like effect of the bridging structure.

Concern has been expressed regarding the interaction of homeless persons served by one of the Church's outreach programs and the new deck structure. The overall impact of the parking deck on Church functions and property are at this time unclear. See newspaper article Attachments 10a, 10b, & 10c.

Housing numerous non-profit organizations and participating in over twenty community outreach programs, the Church is a very active place during the

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Page 5

Master Plan of The First Presbyterian Church, 2001. From the archives of the First Presbyterian Church,



course of the week. Security, control of internal circulation, and the promotion of a sense of welcoming are all attributes sought in this Master Plan.

As with any buildings dating from these time periods, repair, maintenance and simple cosmetic remodeling become ongoing issues. The buildings exteriors, while in fair condition, could use simple cleaning and weatherproofing work in many areas.

The roofs on Buildings A and B are basically in satisfactory condition. Building A has some *flat roof* areas that must be re-roofed, and Building B will require valleys to be replaced with 90 lb roofing felt or copper flashing.

The proposed work on the organ and Sanctuary will hopefully address repair and maintenance issues there, and other specific issues such as structural, hazardous materials and mechanical, electrical and plumbing repair are addressed separately in this section.

The following four pages show diagrammatic representations of existing uses within the facility. Additionally, a page which shows the various building elevations is included.

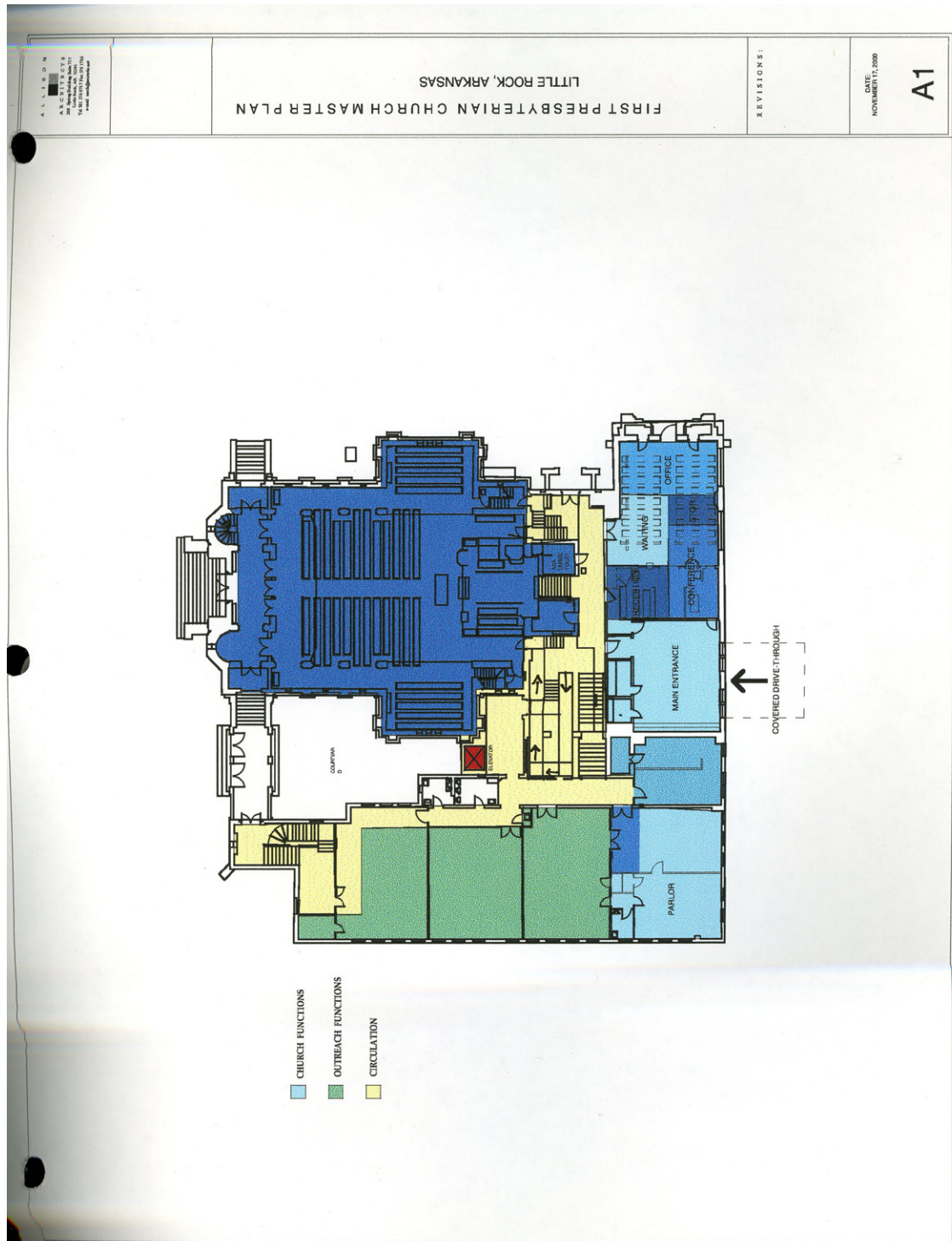
The last page of this section shows a simple field-ground study of the existing site.

Courtney + Allison Architects

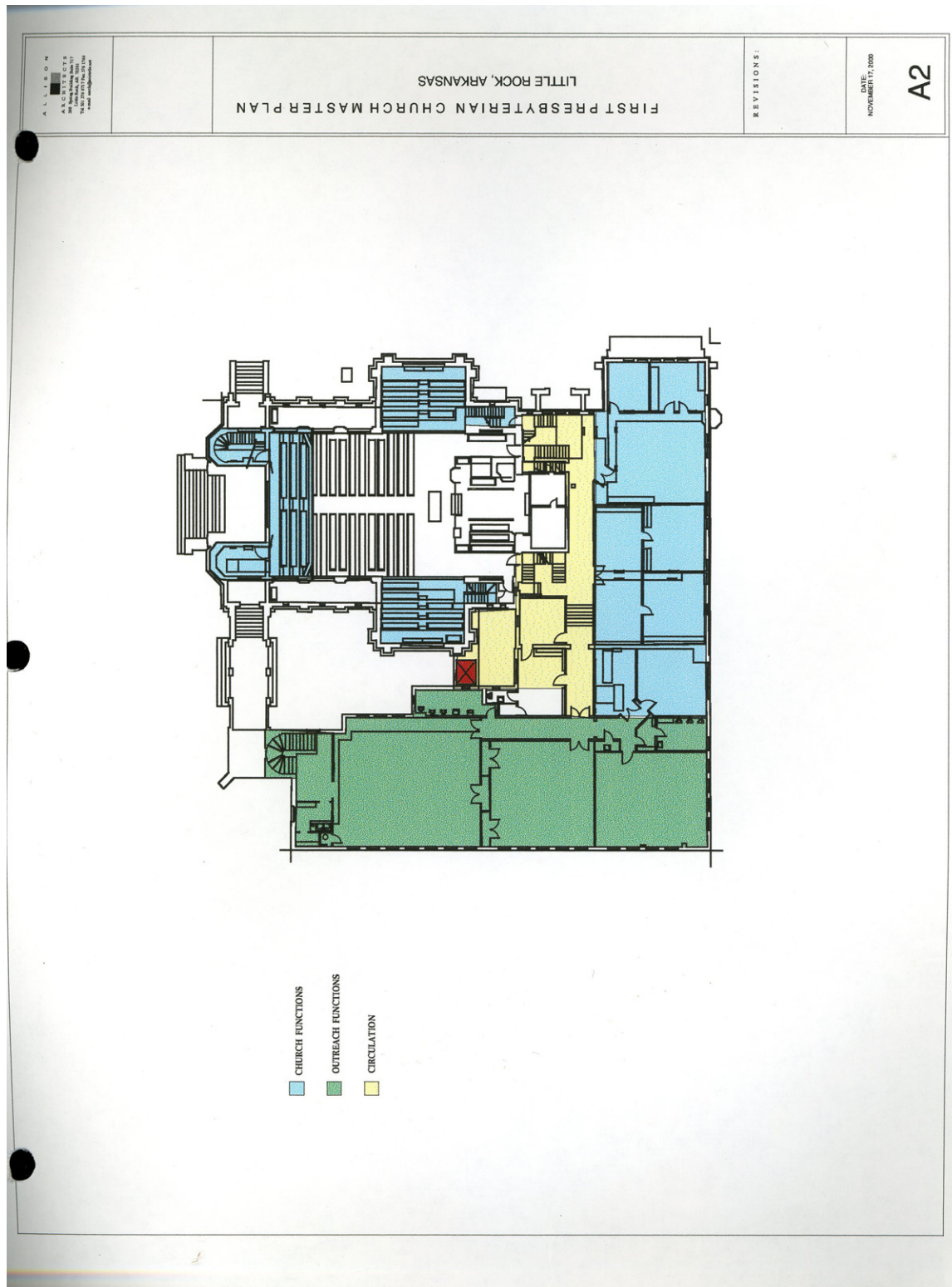
Courtney & Associates . TCBY Tower, Suite 1518 . 425 W. Capitol . Little Rock, Arkansas . 501 374 2133
Allison Architects . 300 Spring Building, Suite 717 . Little Rock, Arkansas . 501 376 0717

Page 6

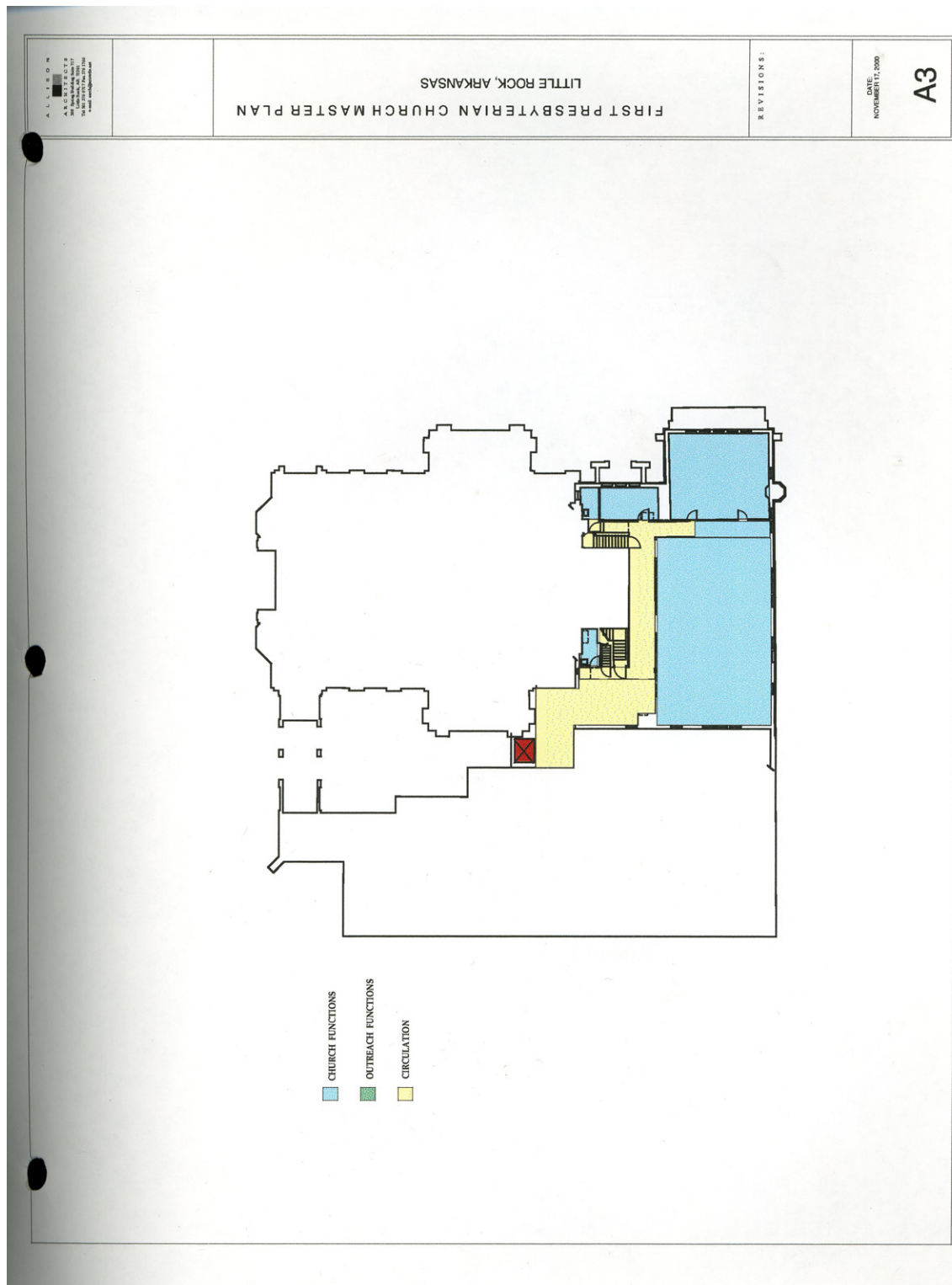
Master Plan of The First Presbyterian Church, 2001. From the archives of the First Presbyterian Church,



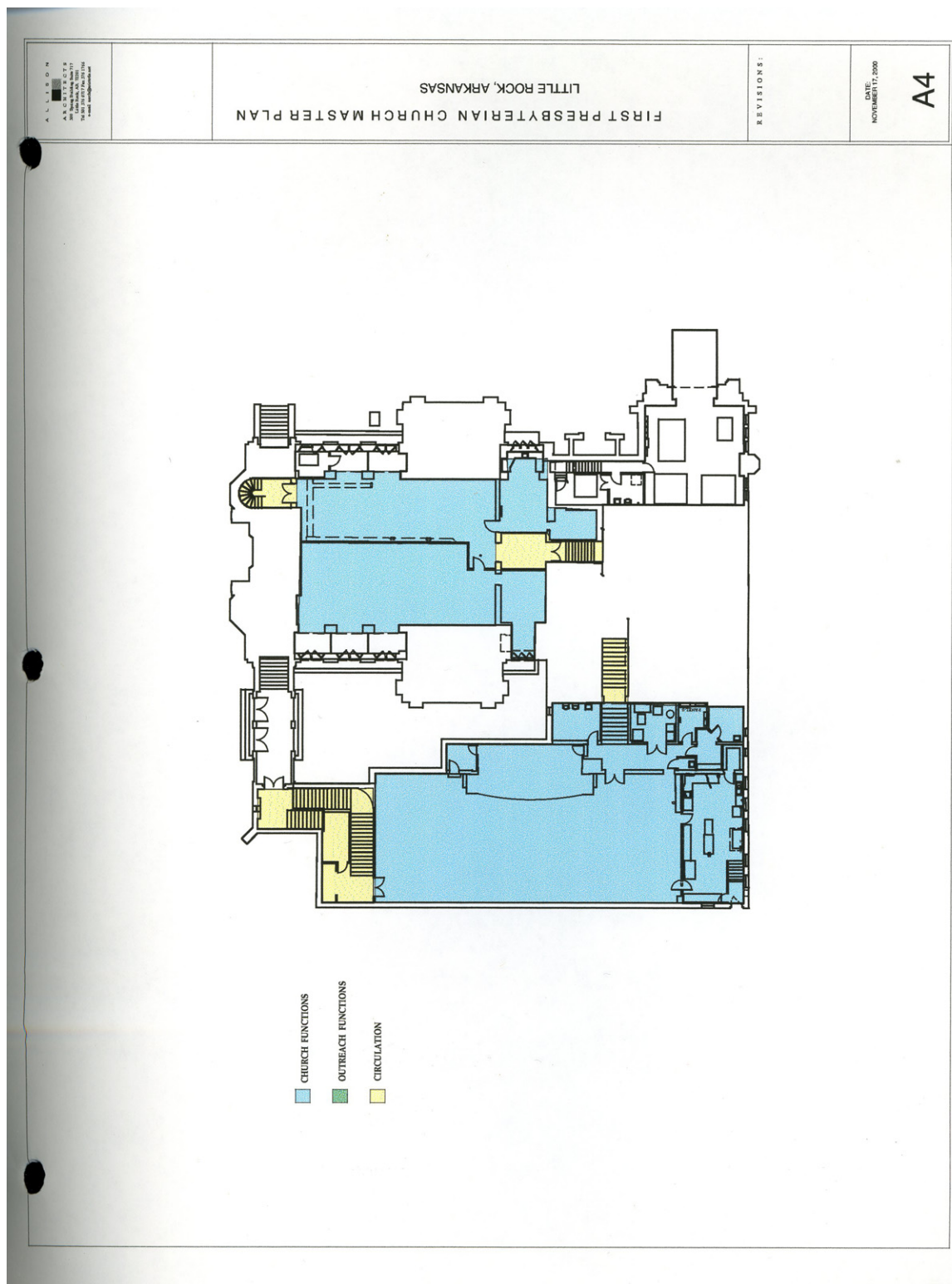
Master Plan of The First Presbyterian Church, 2001. From the archives of the First Presbyterian Church,



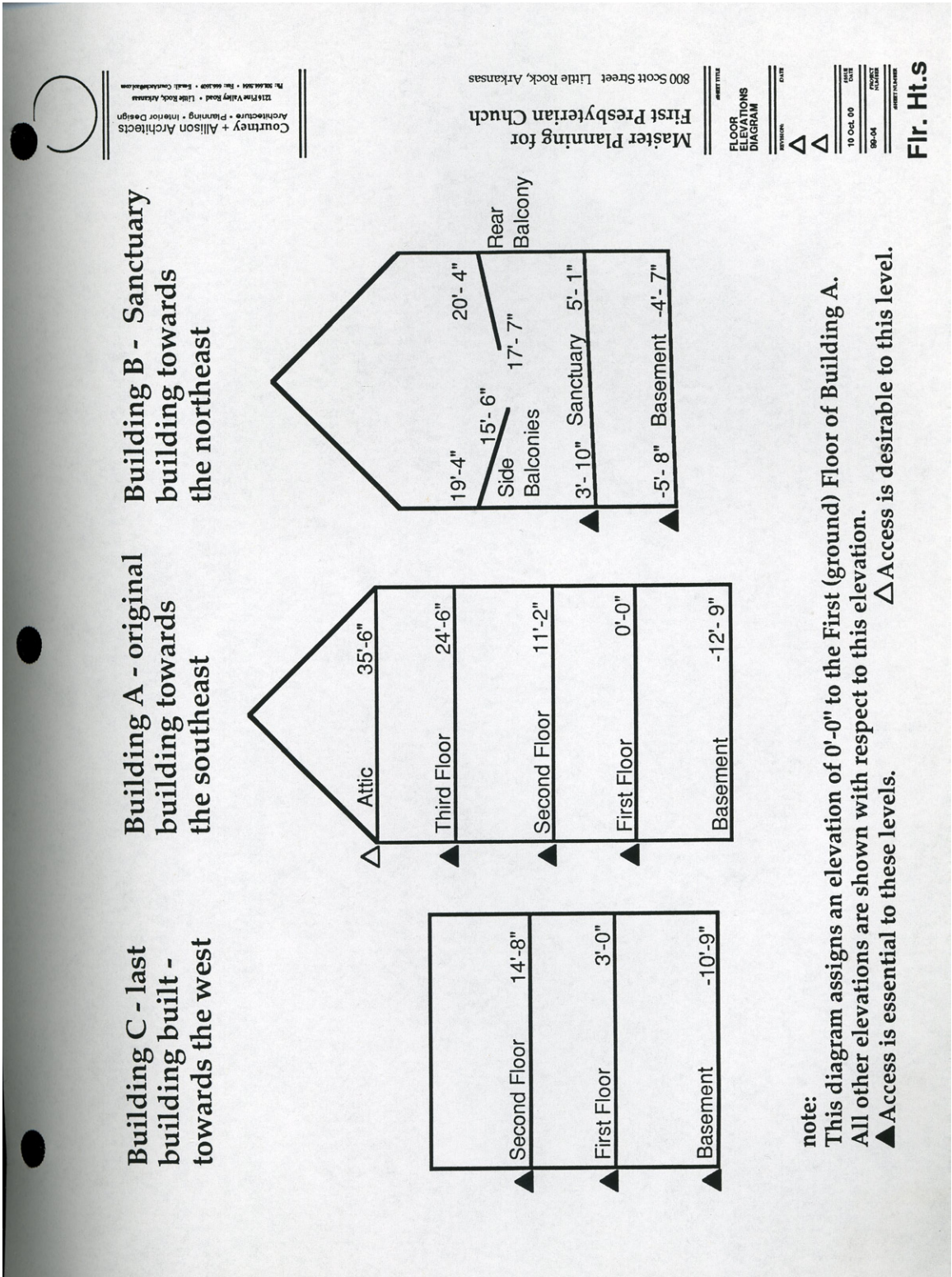
Master Plan of The First Presbyterian Church, 2001. From the archives of the First Presbyterian Church,



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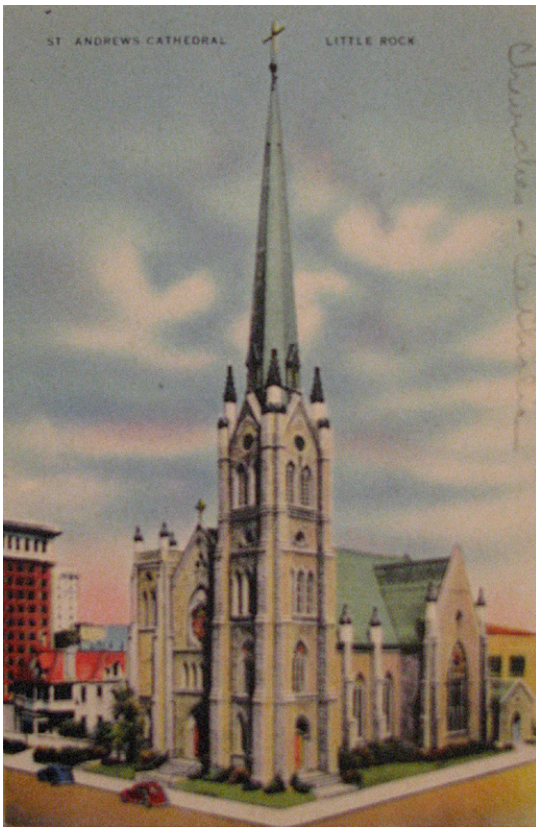
Master Plan of The First Presbyterian Church, 2001. From the archives of the First Presbyterian Church,



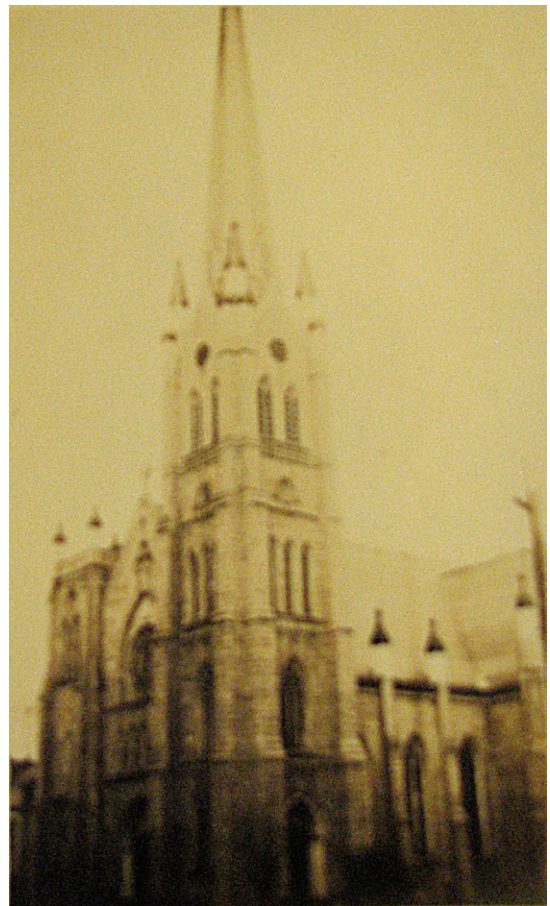
Master Plan of The First Presbyterian Church, 2001. From the archives of the First Pres-
byterian Church,

APPENDIX H

VISUAL SOURCES FOR ST. ANDREW'S CATHEDRAL



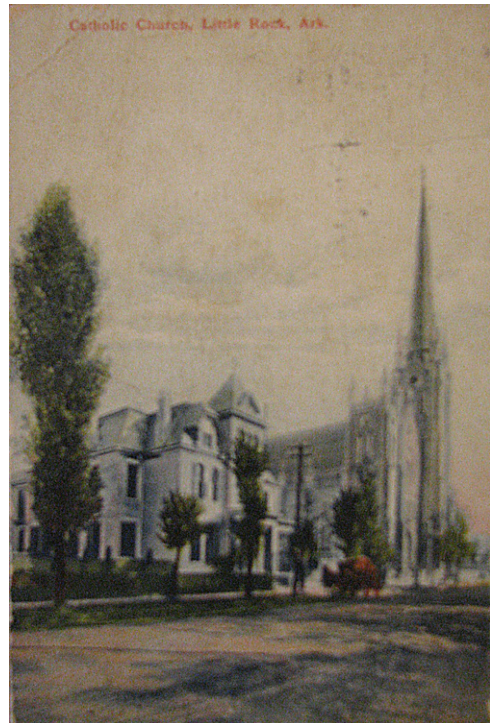
St. Andrews Catholic Cathedral, 1940.
From the Butler Center for Arkansas
Studies.



St. Andrews Catholic Cathedral, 1922.
From the Butler Center for Arkansas
Studies.



St. Andrews Catholic Cathedral, 1892.
From the Butler Center for Arkansas



St. Andrews Catholic Cathedral, ca. 1905.
From the Butler Center for Arkansas
Studies.



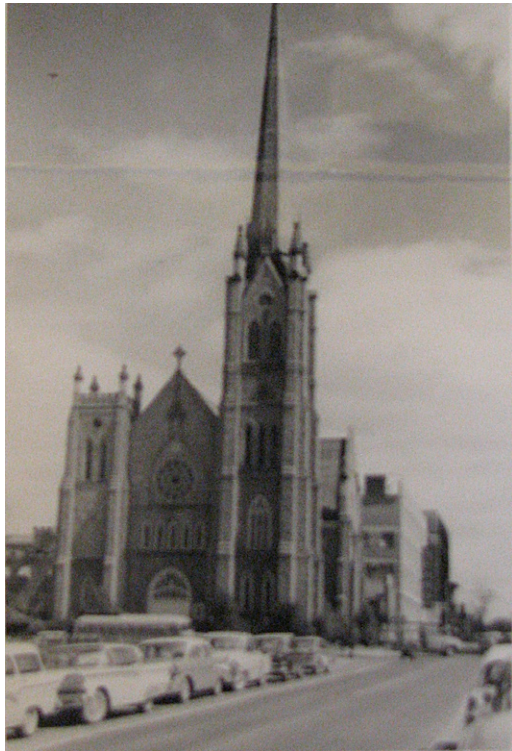
St. Andrews Catholic Cathedral, ca. 1906.
From the Butler Center for Arkansas
Studies.



St. Andrews Catholic Cathedral, 1928.
From the Butler Center for Arkansas
Studies.



St. Andrews Catholic Cathedral, 1935. From the Butler Center for Arkansas Studies.



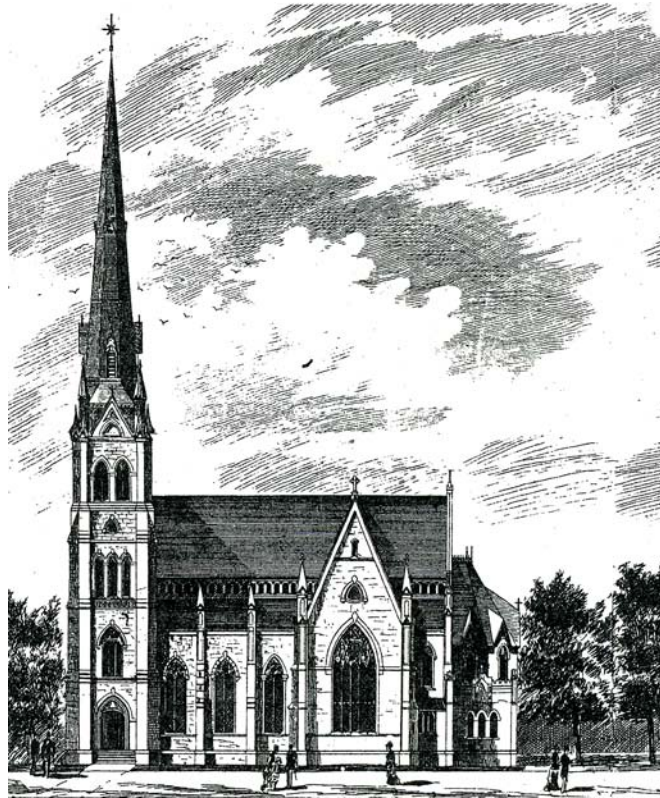
St. Andrews Catholic Cathedral, 1955.
From the Butler Center for Arkansas
Studies.



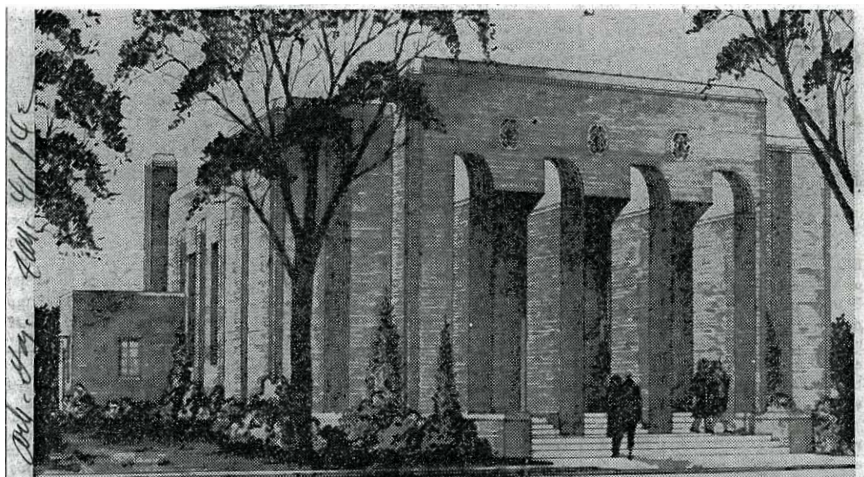
St. Andrews Catholic Cathedral, 1955.
From the Butler Center for Arkansas
Studies.



St. Andrews Catholic Cathedral, 1971.
From the Butler Center for Arkansas
Studies.



St. Andrews Catholic Cathedral, ca. 1970. From the Butler Center for Arkansas Studies.

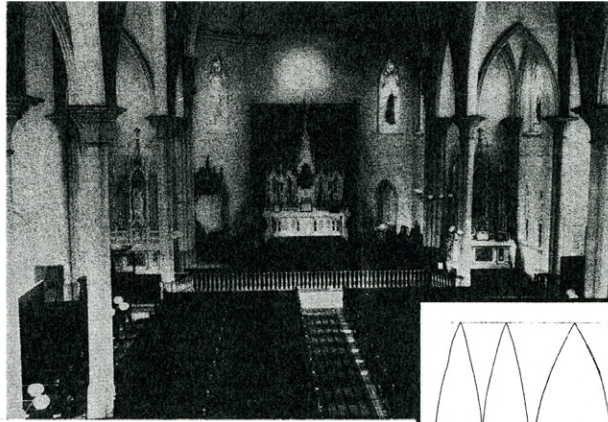


St. Andrew's Cathedral hall, an architect's drawing of which is shown above, is nearing completion at Ninth and Louisiana streets. Of brick and tile construction, the building will have steel casement windows trimmed in stone. It was designed by Brueggeman, Swaim & Allen, architects. C. R. Carty is the contractor.

The auditorium, 45 feet by 66 feet, will have a large stage for motion pictures. The auditorium also will be arranged for dancing and gym classes. A parlor will be provided for meetings of the Ladies Aid Society, and there will be boys' and girls' dressing rooms. The lobby will have tile floor and wainscote. A room for Boy Scout activities, clubrooms and a library will be on the second floor.

The walls and ceiling of the hall will be acoustically treated. Msgr. Francis A. Allen is rector of the cathedral.

St. Andrews Parish Hall. ca. 1942. Newspaper clipping from the Butler Center for Arkansas Studies.



The earliest interior of the Cathedral, era early 1880's.

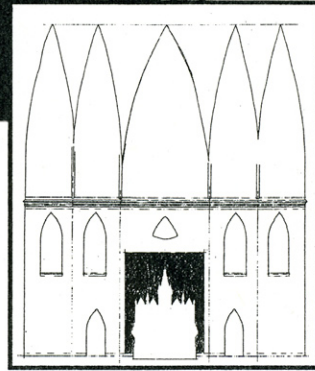
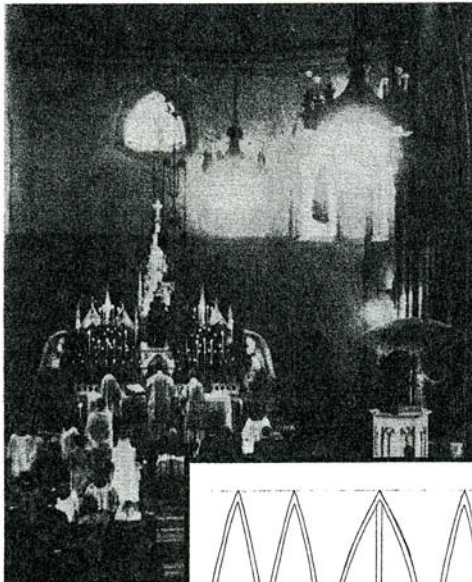


Diagram of first design.

Interior of St. Andrews Catholic Cathedral, ca. 1880. Diagram from Historic Stenciling Analysis: A Summary. The Rose Window 10 (2).



Church decoration used in the 1930's, seen in this wedding photograph.

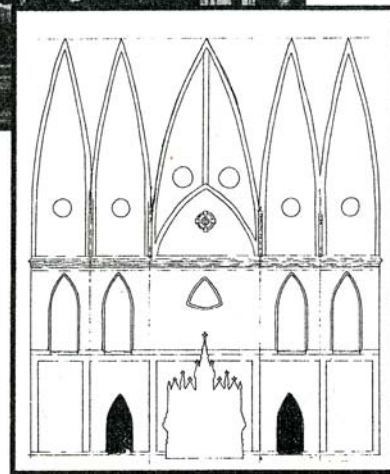
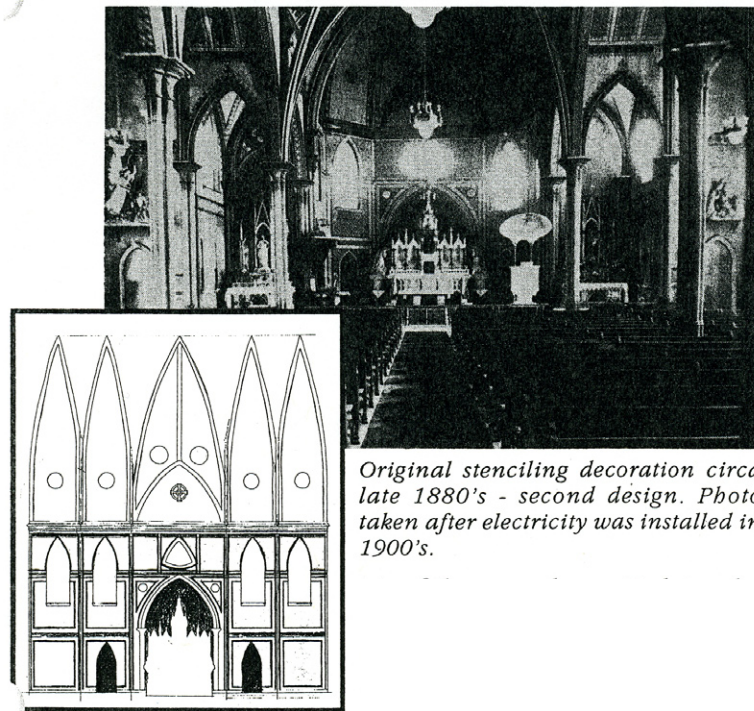


Diagram of third design.

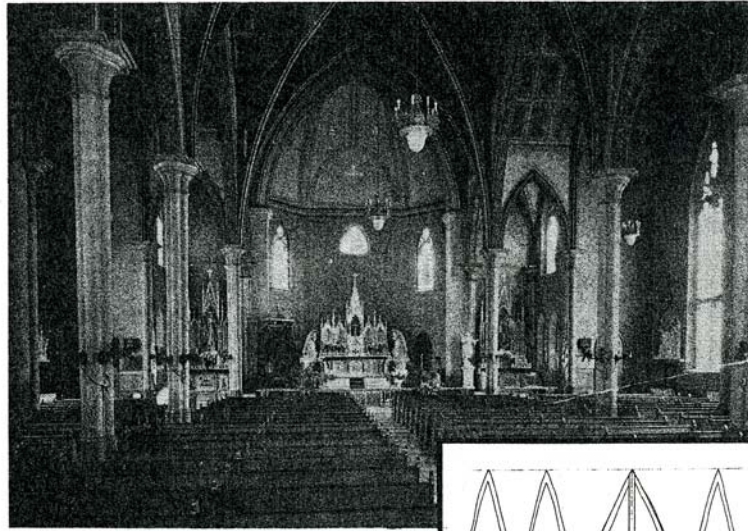
Interior of St. Andrews Catholic Cathedral, ca. 1887. Diagram from Historic Stenciling Analysis: A Summary. *The Rose Window* 10 (2).



Original stenciling decoration circa late 1880's - second design. Photo taken after electricity was installed in 1900's.

Diagram of second design.

Interior of St. Andrews Catholic Cathedral, ca. 1887. Diagram from Historic Stenciling Analysis: A Summary. *The Rose Window* 10 (2).



Church decoration in the 1940's. Photo taken after the tall original clustered columns that supported the dome, having been boxed-in to hide the addition of structural steel.

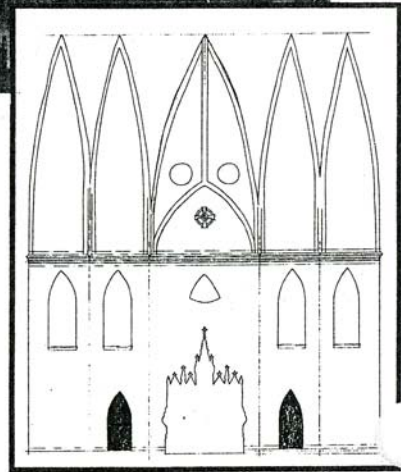
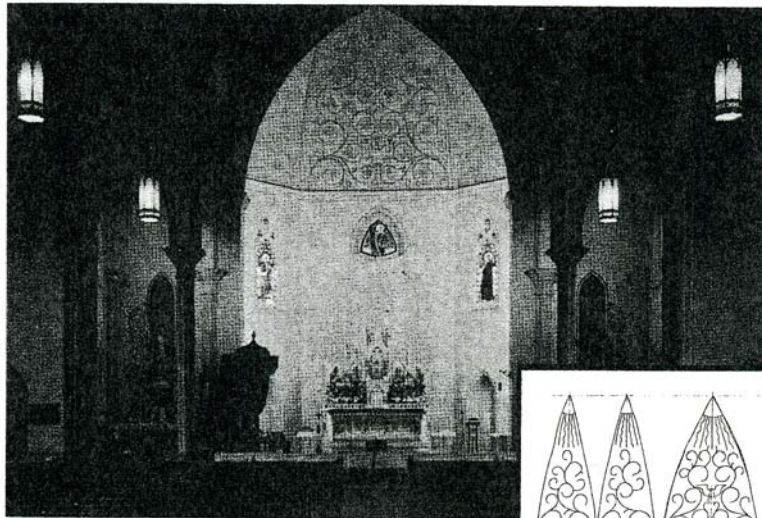


Diagram of fourth design.

Interior of St. Andrews Catholic Cathedral, ca. 1940. Diagram from Historic Stenciling Analysis: A Summary. *The Rose Window* 10 (2).



The Tree of Life design used during the 1950's.

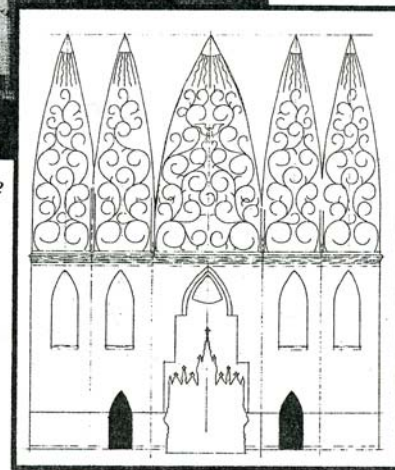


Diagram of fifth design.

Interior of St. Andrews Catholic Cathedral, ca. 1950. Diagram from *Historic Stenciling Analysis: A Summary. The Rose Window 10 (2)*.

APPENDIX I

VISUAL SOURCES FOR ST. EDWARD PARISH



St. Edward Parish, ca. 1911 . From the Butler Center for Arkansas Studies.

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St. Edwards Parish, ca. 1984 . From the Butler Center for Arkansas Studies.



St. Edwards Parish, ca. 1984 . From the Butler Center for Arkansas Studies.



St. Edwards School and Parish Hall, ca. 1930 . From the Butler Center for Arkansas Studies.



St. Edwards Parish, ca. 1930 . From the Butler Center for Arkansas Studies.



St. Edwards Parish. From the Butler Center for Arkansas Studies.

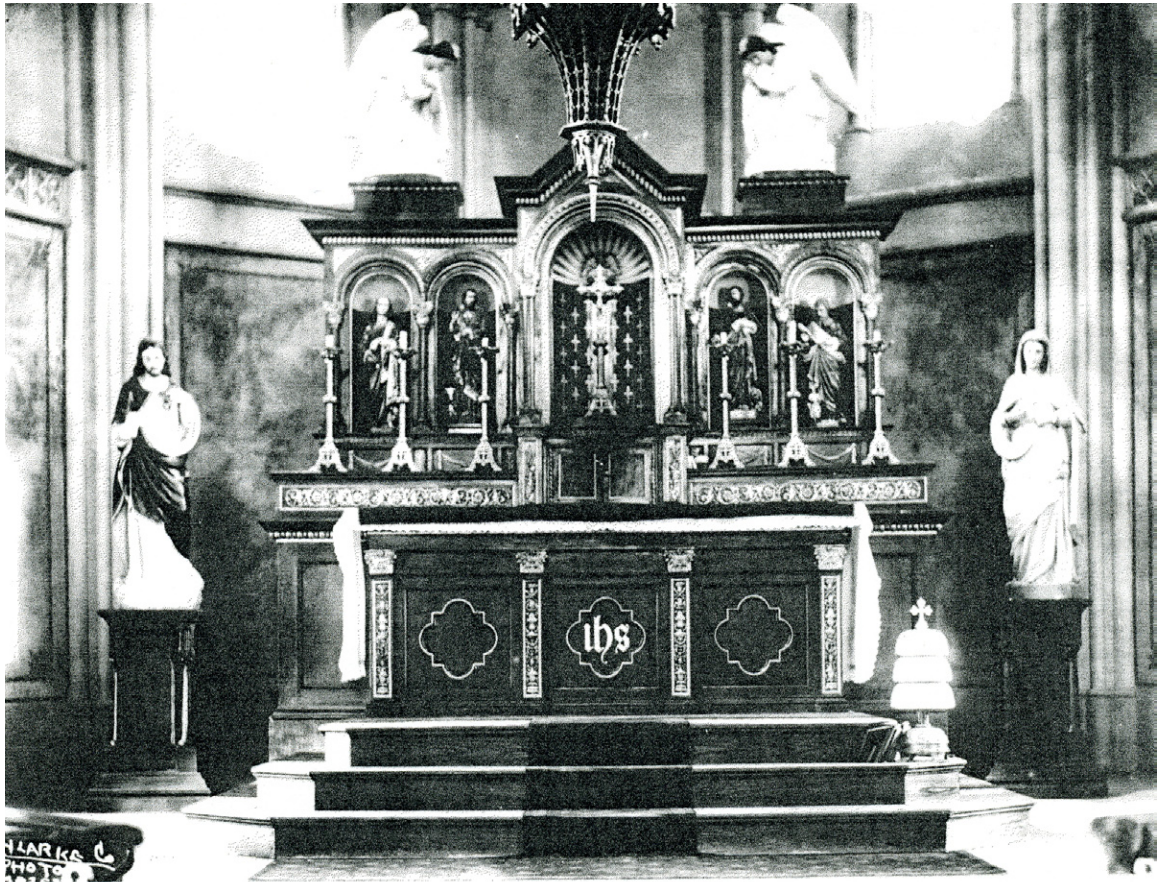


St. Edwards Parish, ca. 1911 . From the Butler Center for Arkansas Studies.



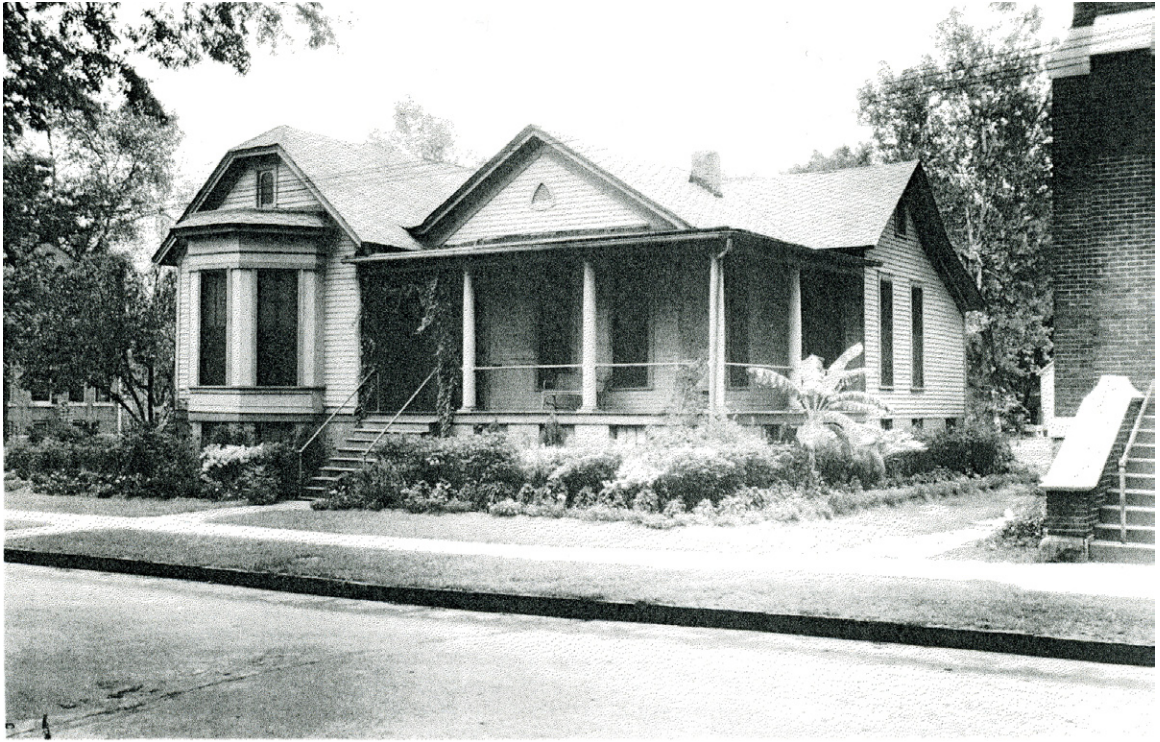
Interior of the present St. Edward's Church at the time of the dedication in 1905. This is before the permanent altars and other decorations were installed.

St. Edwards Parish, ca. 1905



The altar of St. Edward's Church, 1905 . . . before the purchase of the present altar. (The three-tiered bell on the right-hand altar step is now in the dining room of St. Edward's Rectory.)

St. Edwards Parish, ca. 1905 . From the Butler Center for Arkansas Studies.



St. Edwards Parish, ca. 1920. From the Butler Center for Arkansas Studies.



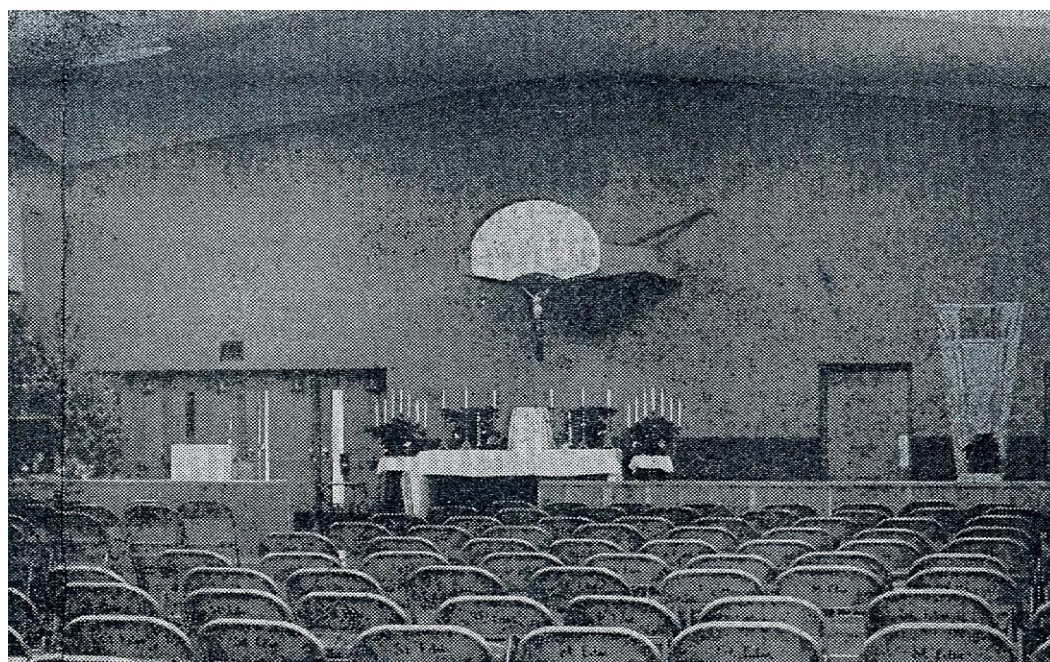
Exterior of St. Edward's Church soon after its completion in 1905.

St. Edwards Parish, ca. 1905 . From the Butler Center for Arkansas Studies.

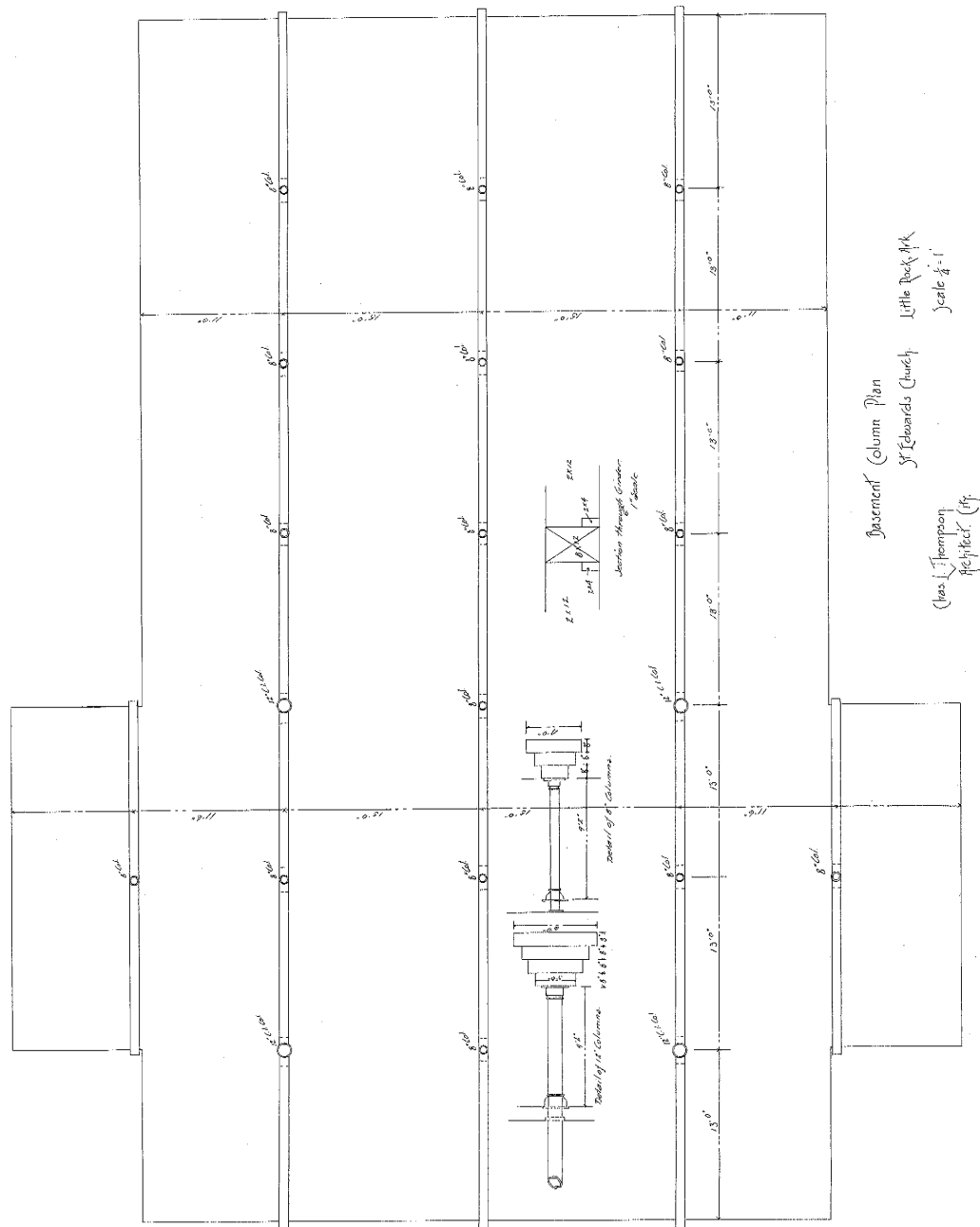


Water and smoke heavily damaged the St. Edward's School Cafeteria in the church basement. It was completely redone and opened for use recently.

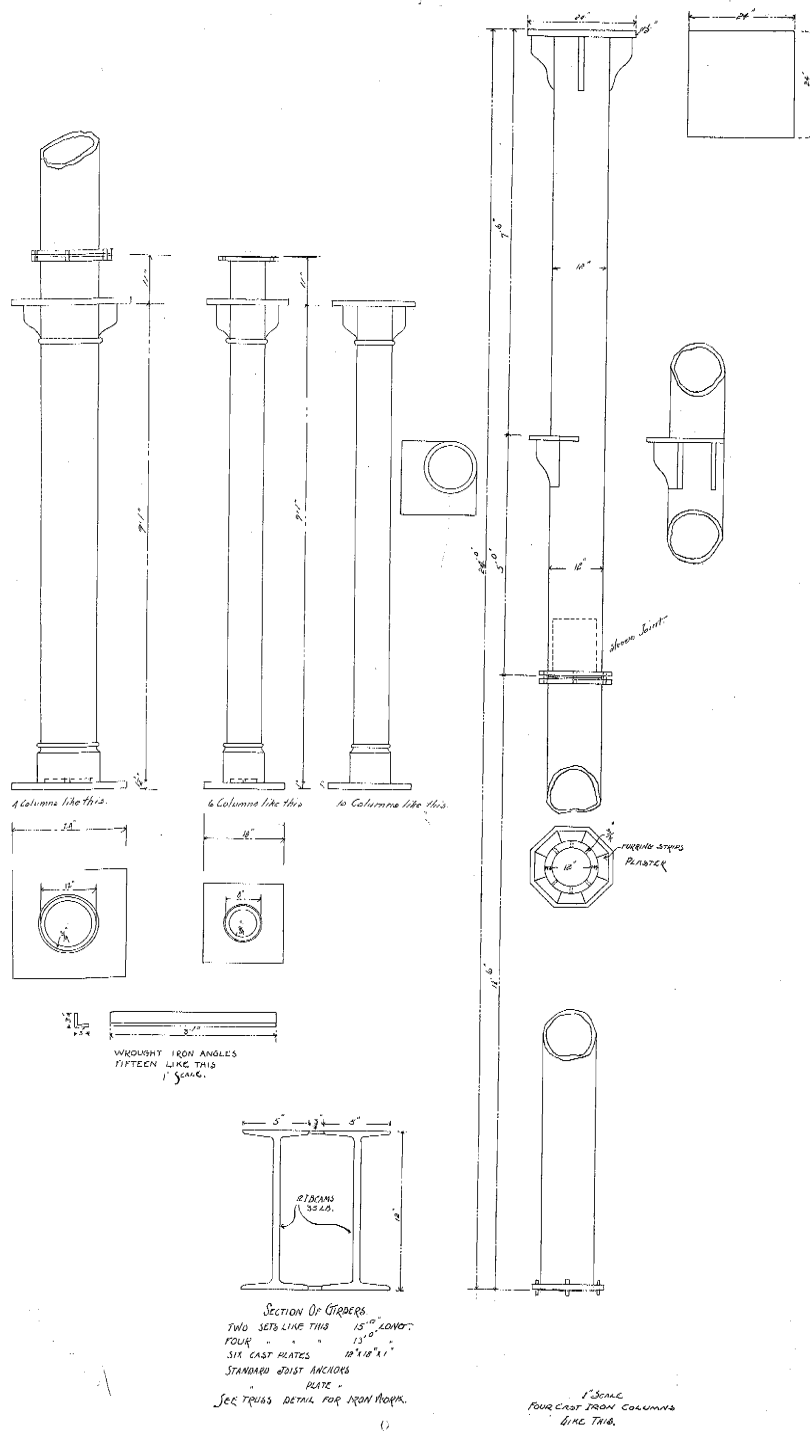
St. Edwards Parish, ca. 1970 . From the Butler Center for Arkansas Studies.



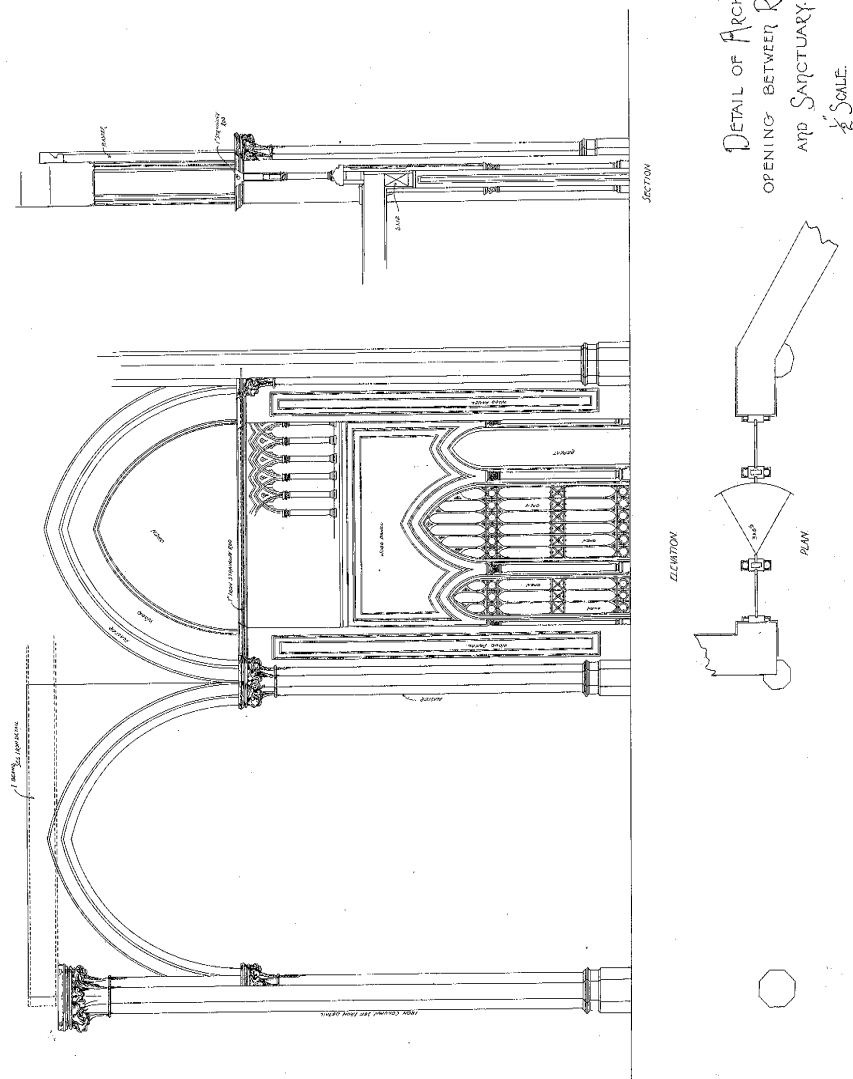
St. Edwards Parish, ca. 1970 . From the Butler Center for Arkansas Studies.



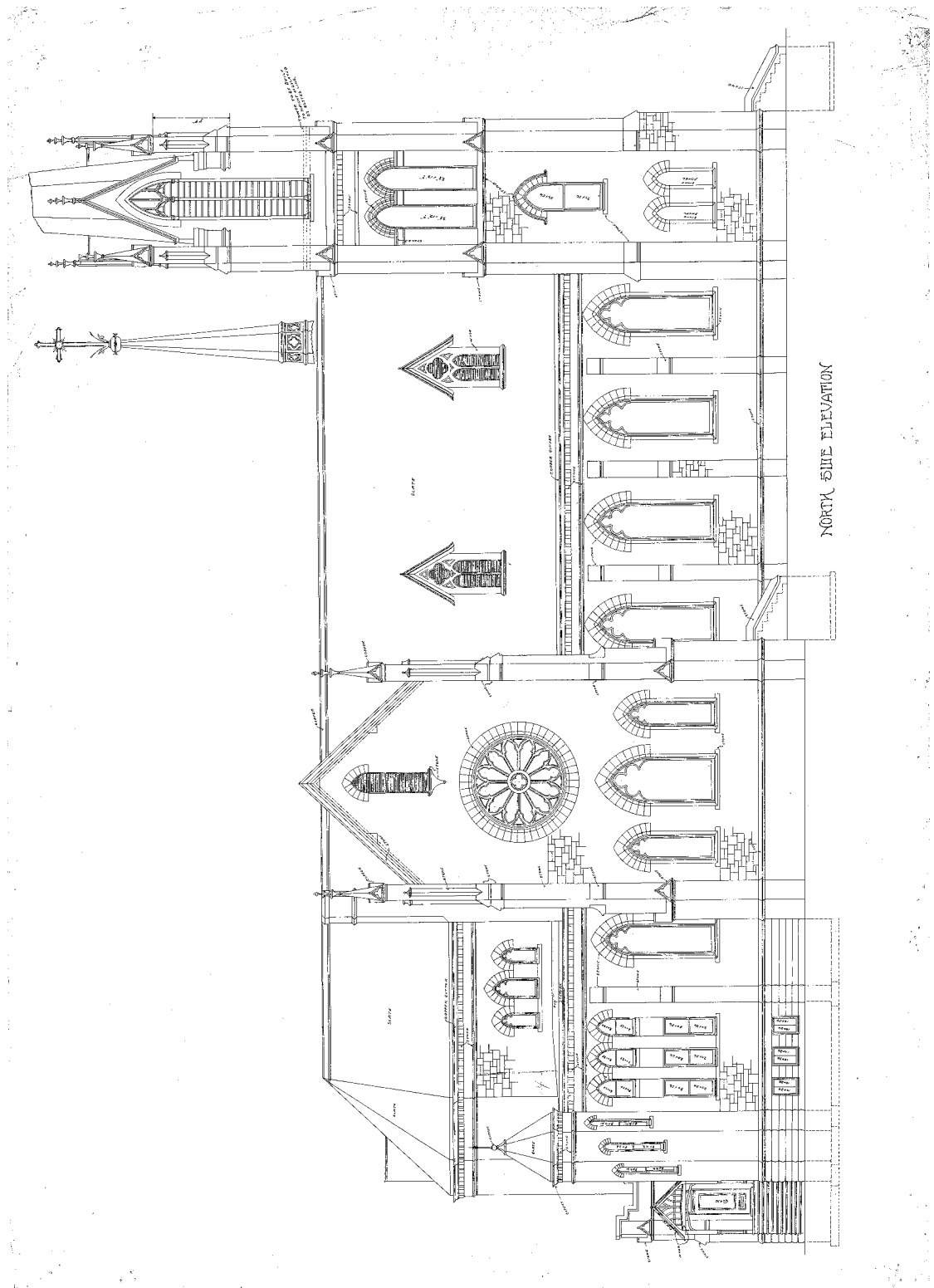
Architectural Plans, St. Edwards Church, 1909. From the Charles L. Thompson Collection at the Old State House Museum.



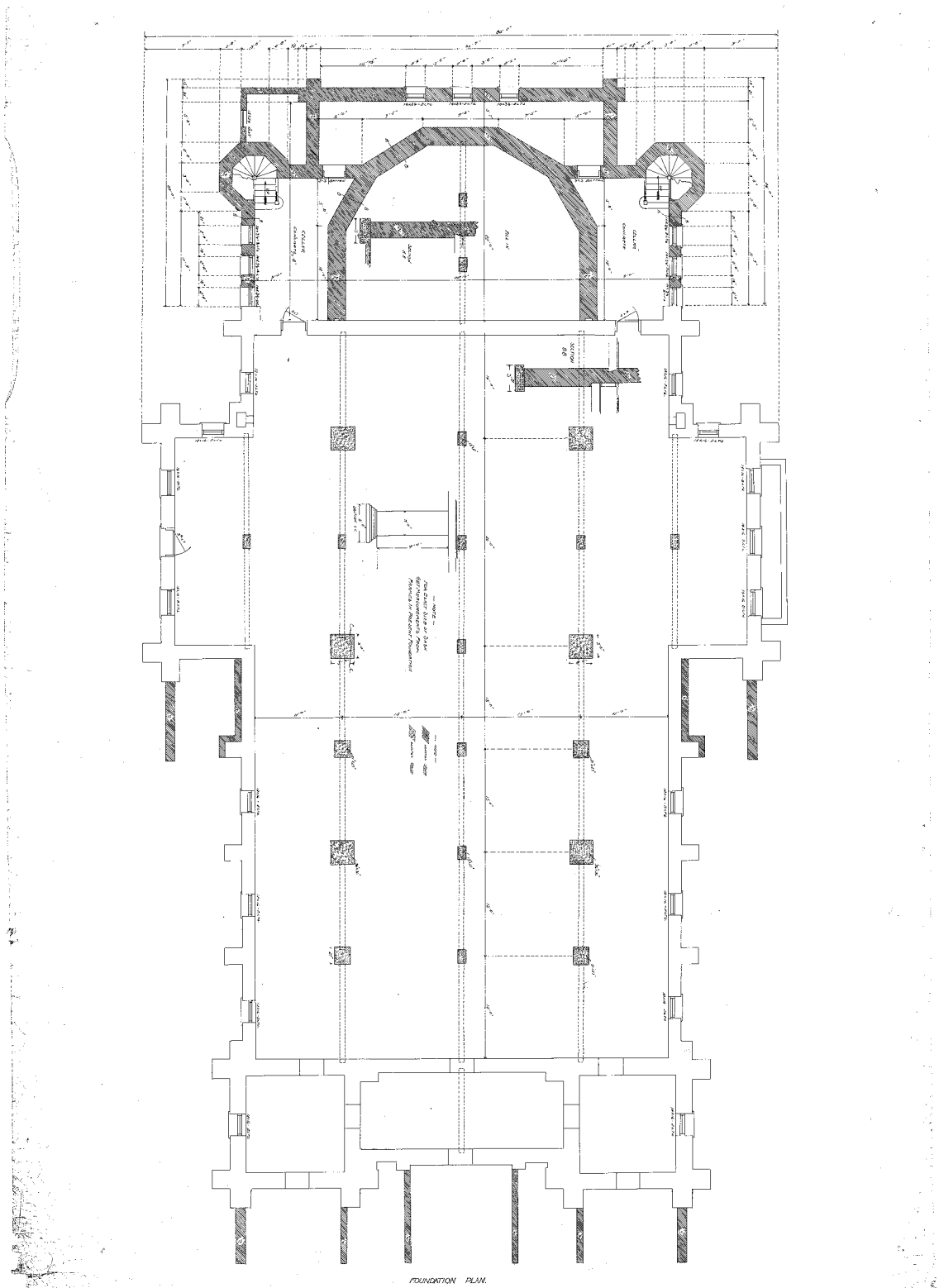
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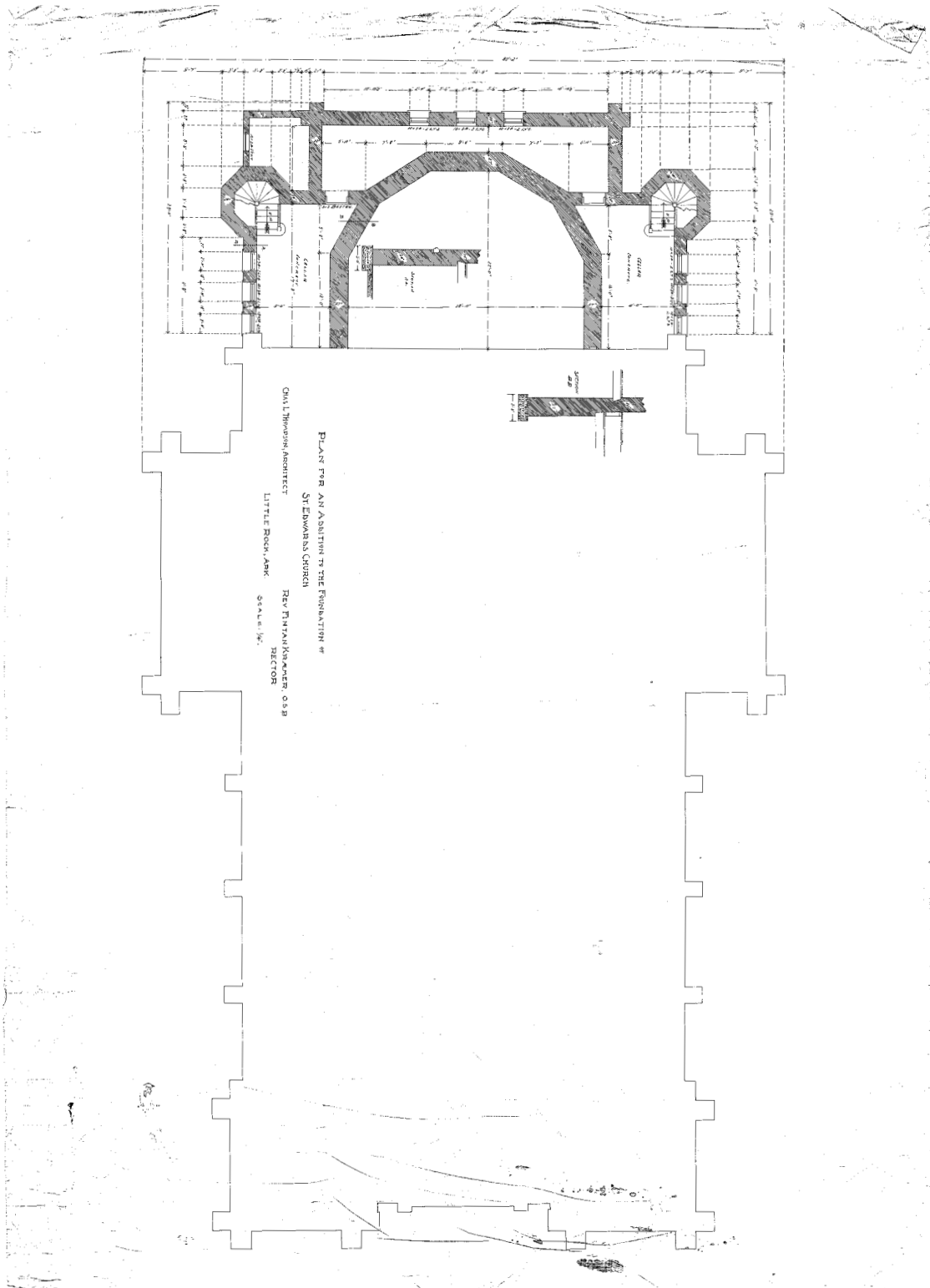
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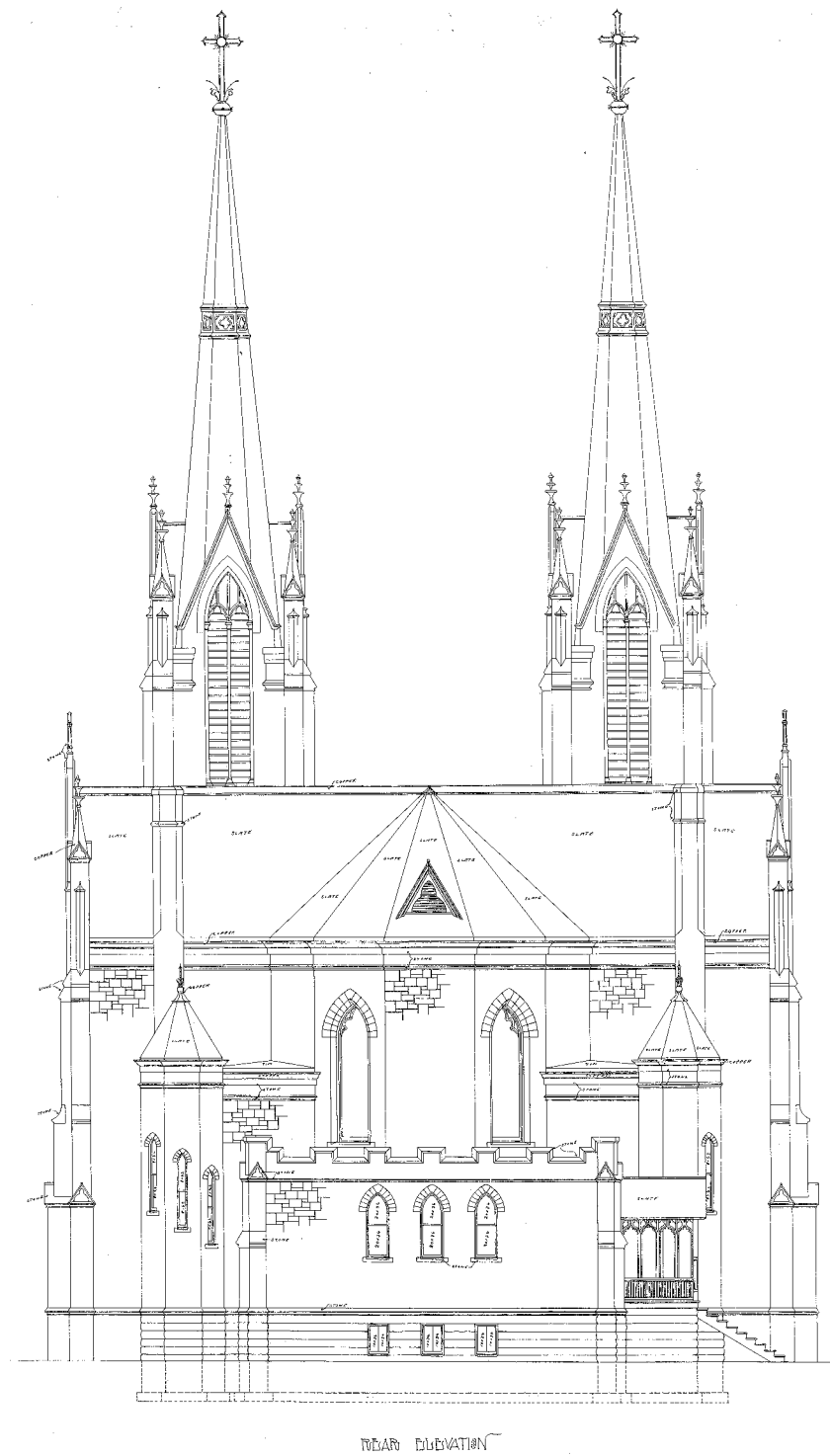
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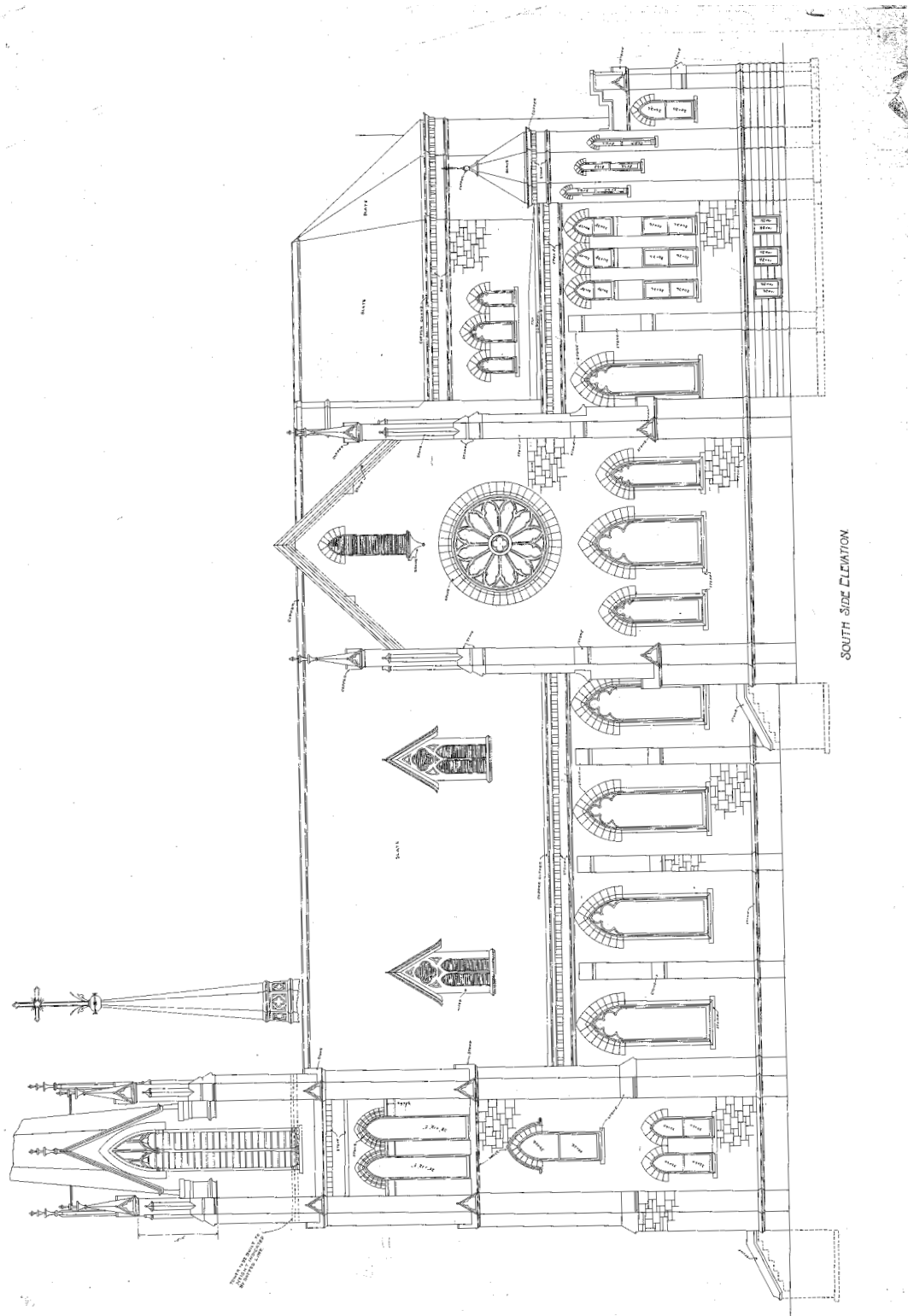
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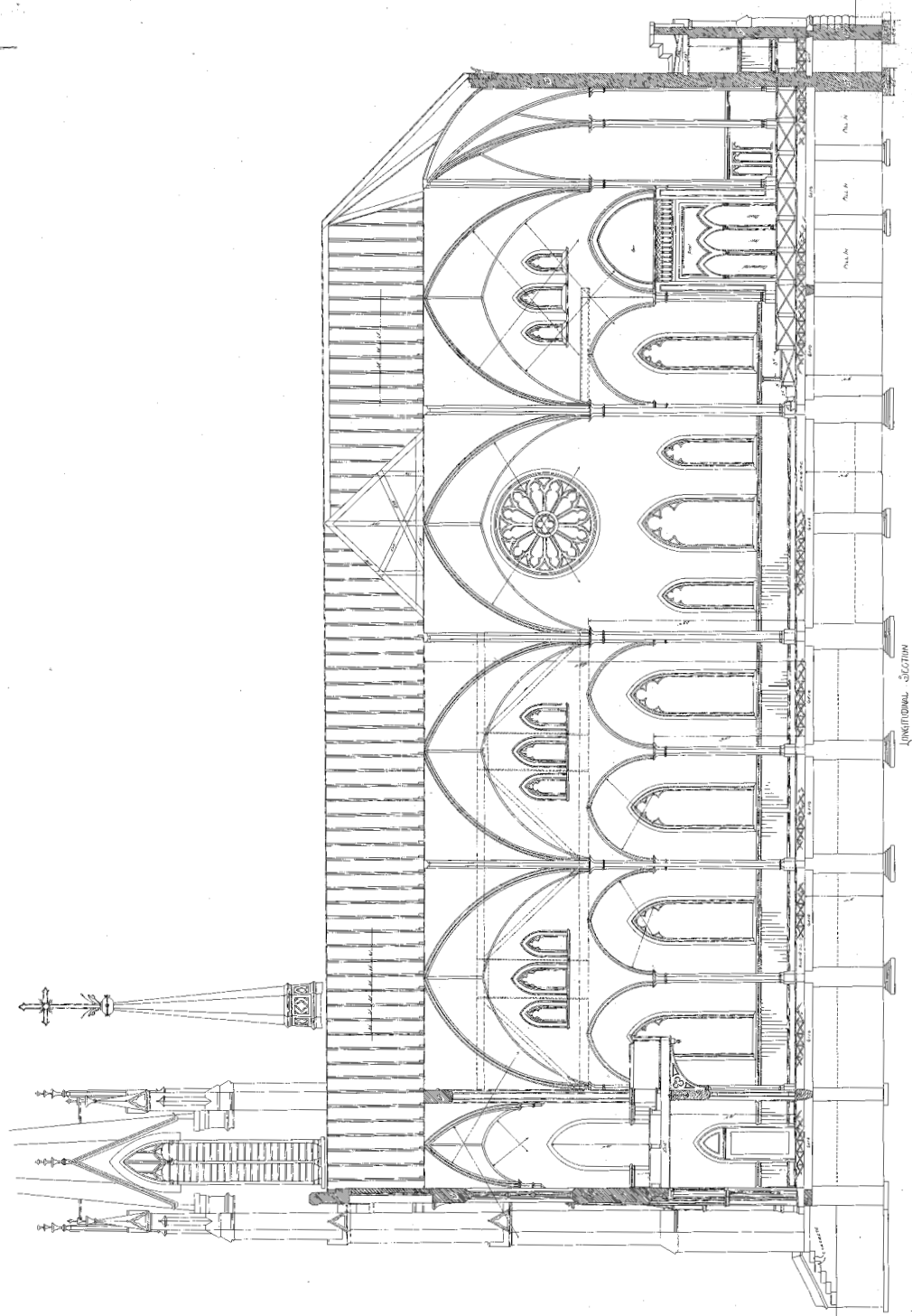
Architectural Plans, St. Edwards Church, 1909. From the Charles L. Thompson Collection at the Old State House Museum.



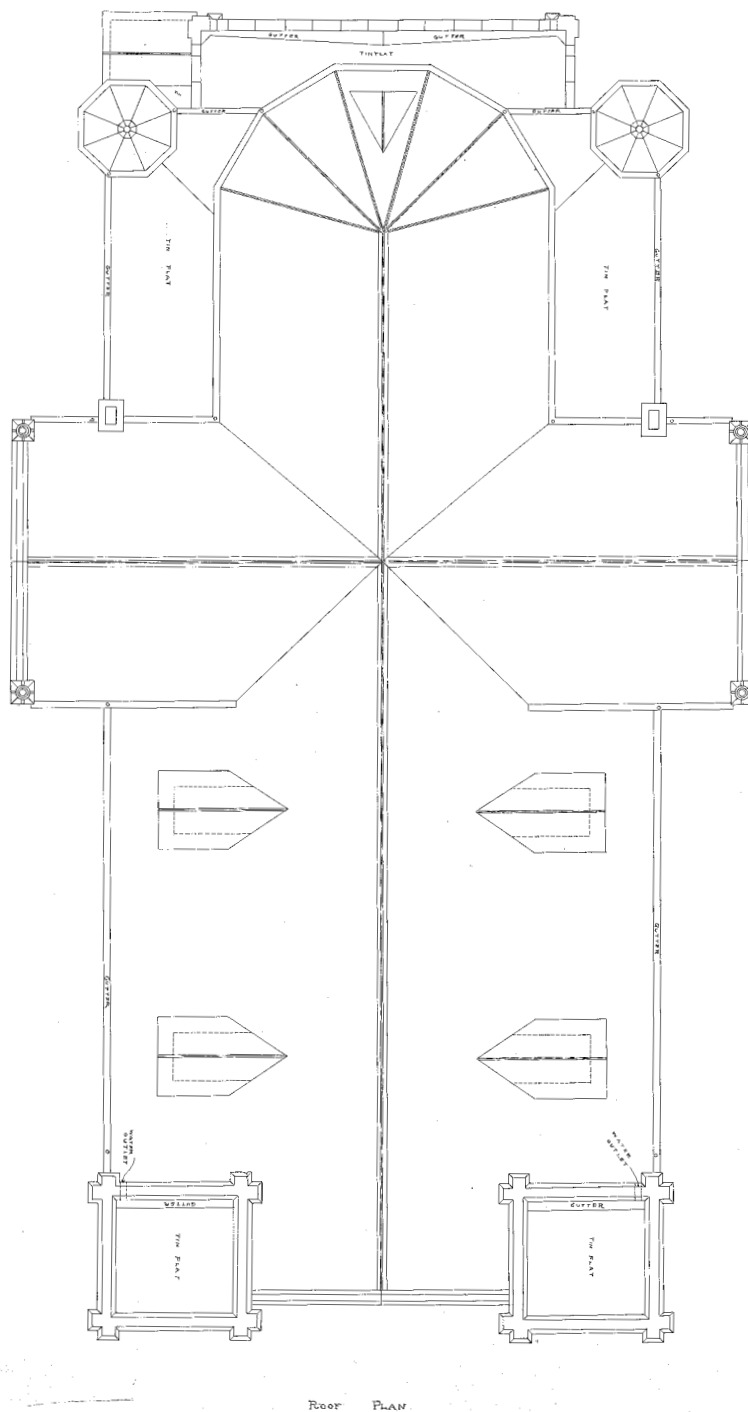
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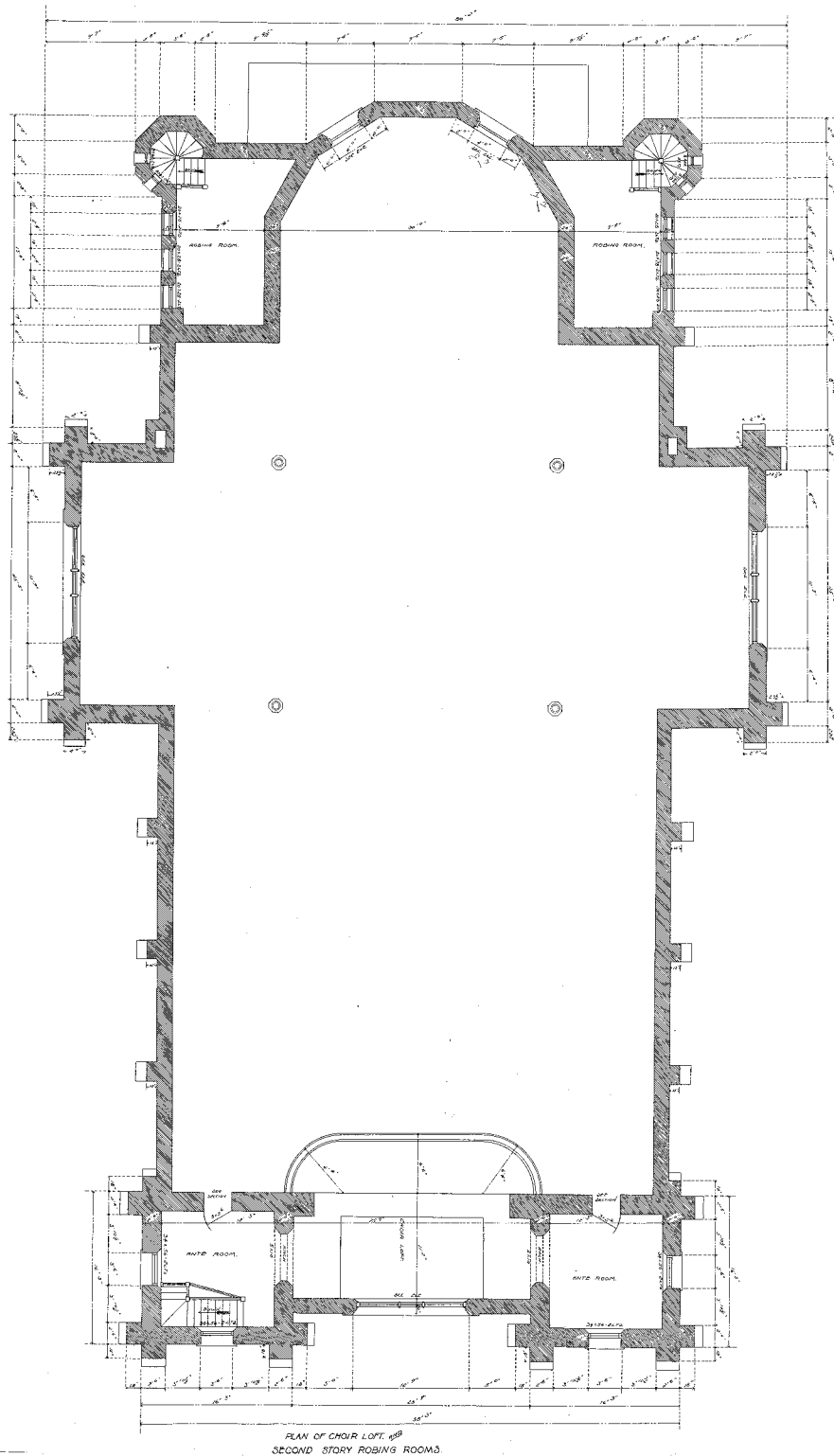
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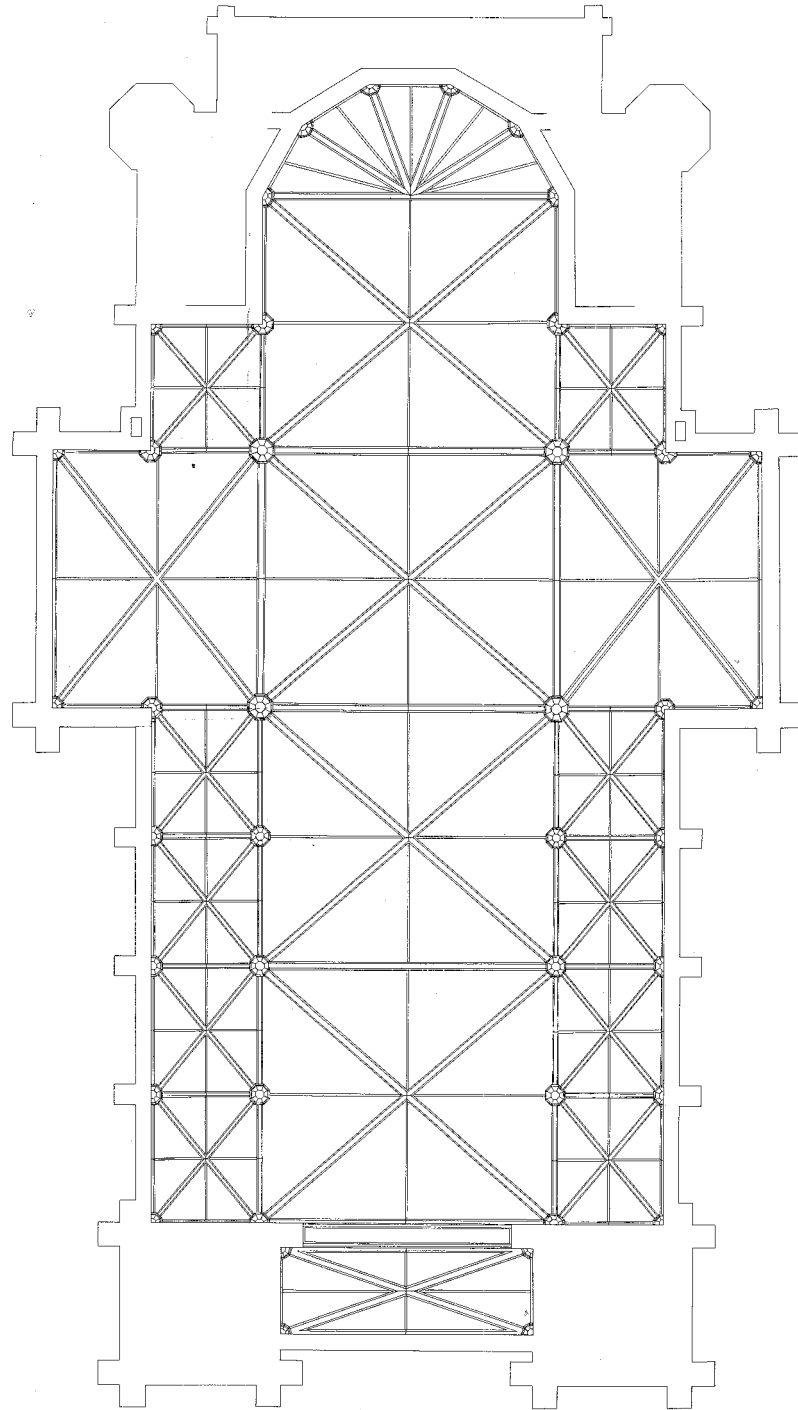
Architectural Plans, St. Edwards Church, 1909. From the Charles L. Thompson Collection at the Old State House Museum.



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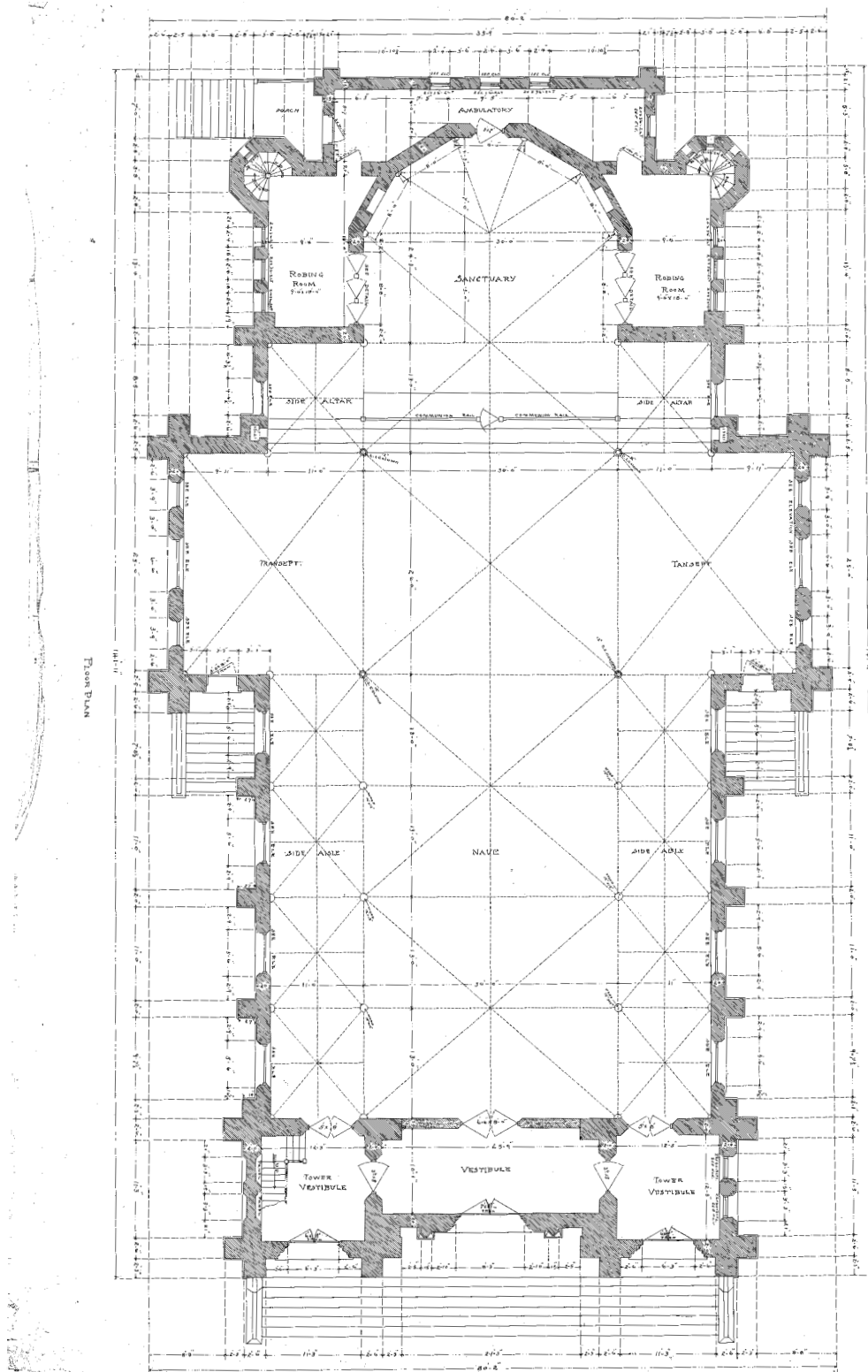


Architectural Plans, St. Edwards Church, 1909. From the Charles L. Thompson Collection at the Old State House Museum.

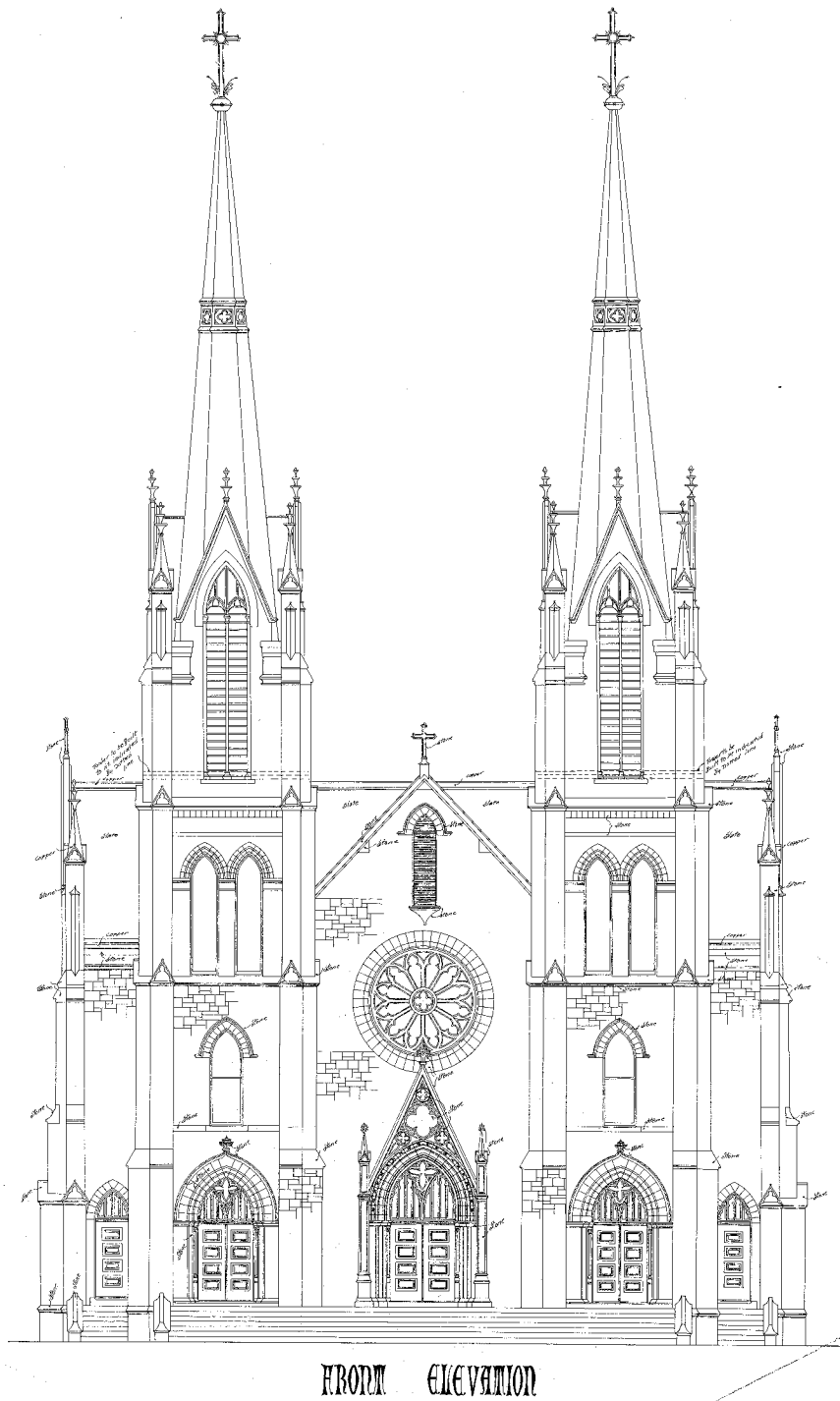


PLAN of CEILING

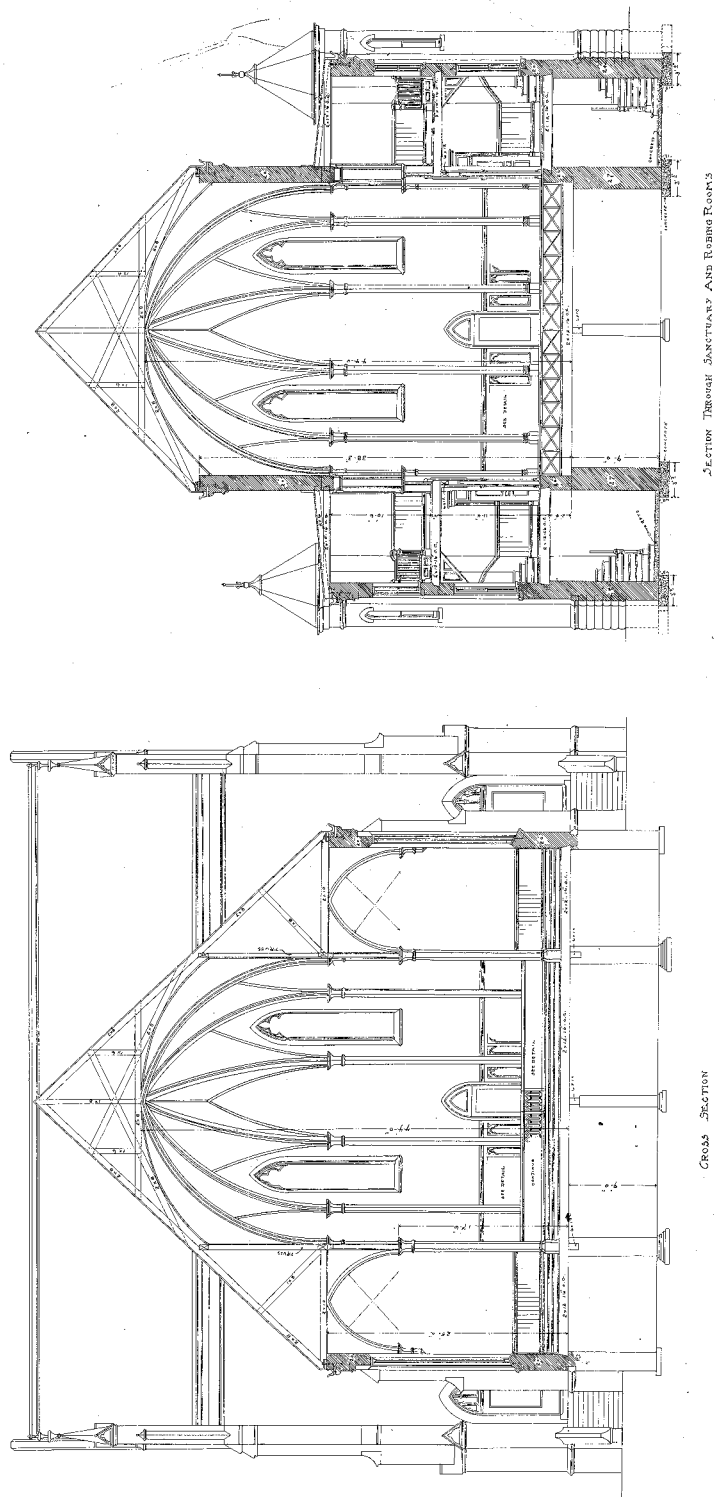
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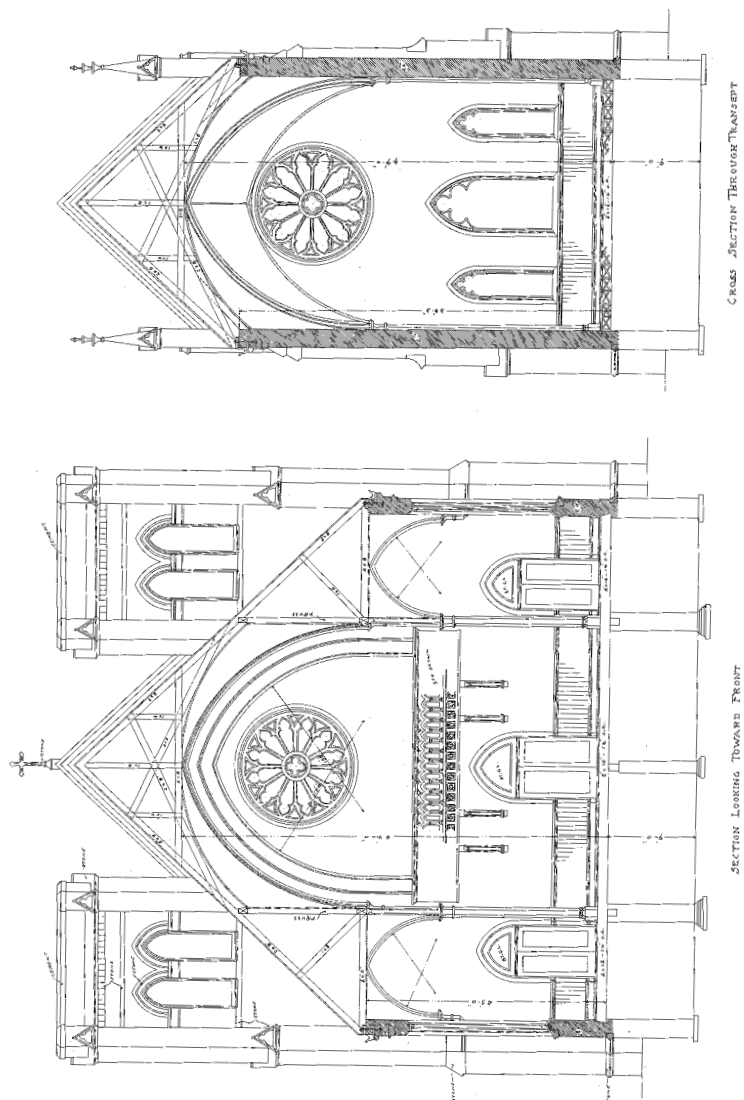
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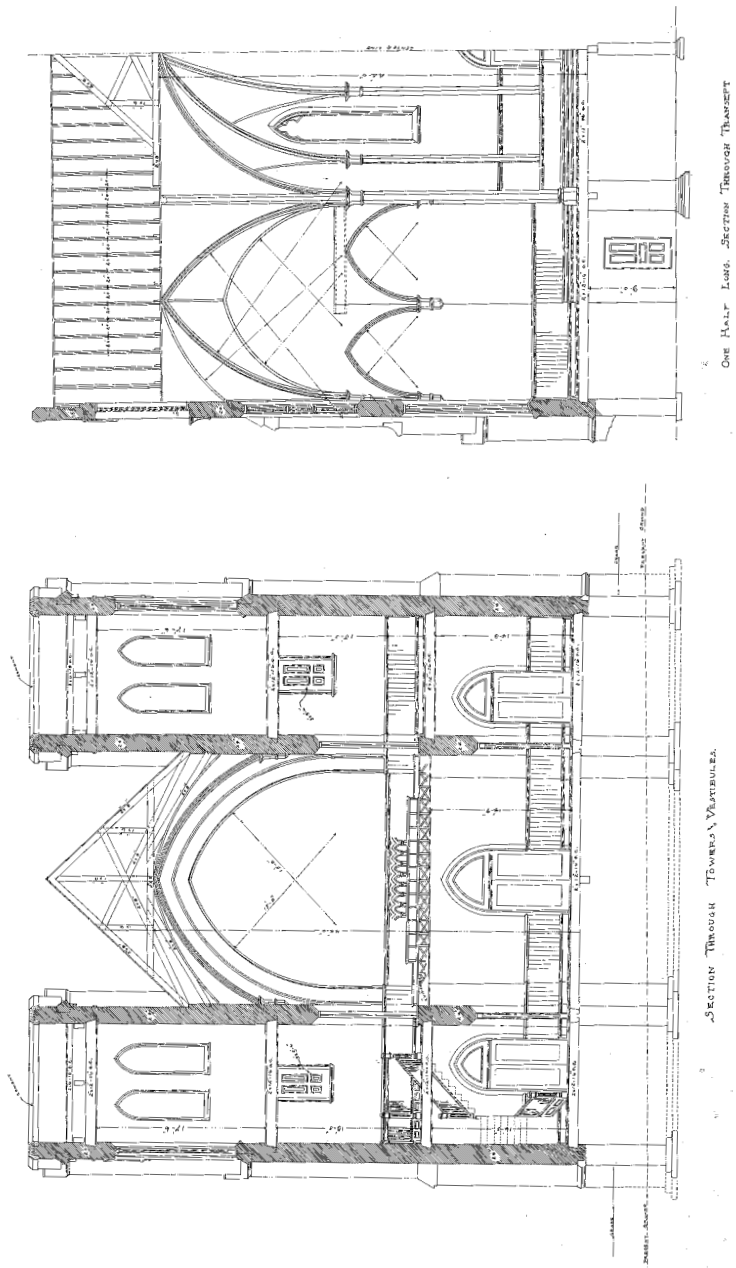
Architectural Plans, St. Edwards Church, 1909. From the Charles L. Thompson Collection at the Old State House Museum.



Architectural Plans, St. Edwards Church, 1909. From the Charles L. Thompson Collection at the Old State House Museum.



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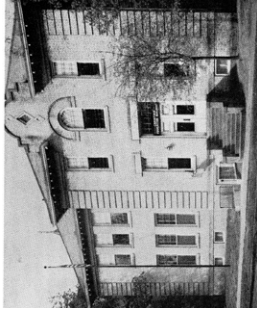
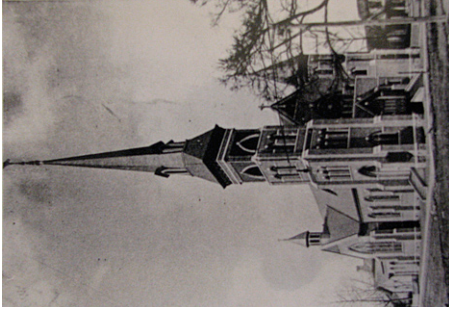
APPENDIX J

DISCOURSE ANALYSIS TIMELINES

The following pages represent the researcher's process of discourse analysis. The researcher compared the visual and documentary sources from three congregations that provided the most materials. For each of the four time periods, the researcher noted the five architectural themes (Style, Material, Furnishing, Space Usage, and Adjacency). Observations made from the images are located above the line, while observations from the written sources are located below the line, accompanied with a brief citations. The images included are representative examples of wealth of visual information available. All visual evidence can be found in the text, or in the accompanying appendices.

First Lutheran Church

1880-1913



- Visual Sources**
- Gothic Revival
 - Asymmetrical spires, buttresses
 - Stained glass
 - Pointed Gothic arches for windows and doors
 - Steeply pitched roof
 - Interior of sanctuary initially had plaster and wood wainscoting
 - Postcard indicates stenciling of sanctuary
 - Exterior brick, stone foundation
 - Copping around openings
 - Stained glass, plaster and wainscoting, wood ceiling
 - Wooden floor with carpet runner
 - 1880 School- wood frame
 - 1907 school had slate roof
 - 1907 building- buff brick
 - Interior- plaster, wooden floors

- FURNISHING**
- Lighting by chandelier and sconces
 - Altar and pulpit- marble appearance
 - Columns in apse change from round, Tuscan order to fluted Corinthian order- coincides with stenciling
 - School- chalkboards, double desks for students

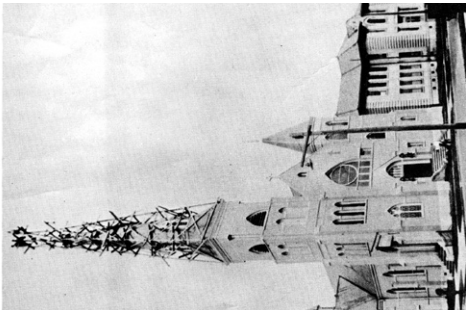
- SPACE USAGE**
- Church building only contained worship space- sanctuary, altar
 - Located on corner lot, oriented east/west
 - School located on same lot
 - 1907 School-unfinished basement, classrooms, rest rooms, assembly room, dressing room, kitchen and reception room

- SPACE ADJACENCY**
- Located on Corner Lot
 - 1870 school located in separate building to rear of church, then to north (Relocated)
 - 1907 school building replaced 1870 school building- north of church
 - 1907 School- 1st floor contained classrooms, cloak room, rest rooms
 - 2nd- assembly, kitchen, and reception rooms

STYLE	MATERIAL	FURNISHING	SPACE USAGE	SPACE ADJACENCY
<ul style="list-style-type: none">• "Interior elegant but modest" (AG, 4/7/1888)• "In pure Gothic architecture" (AG, 1/25/1888)• "Handsome new parochial school building beside church" (AG, 7/7/1907)• "Presents a pleasing appearance. . . Constructed only after the essential ideals of design of the most modern school buildings in the country had been personally inspected." (AG, 9/15/1907)	<ul style="list-style-type: none">• Arkansas brick, faced with granite (AG, 4/7/1888)• Plaster walls, natural pine ceiling (AG, 4/7/1888)• School-white granite brick, dark mortar (AG, 9/15/1907)• Well lighted & ventilated (9/15/1907)	<ul style="list-style-type: none">• Pews of native cherry, Brussels carpets• 8 Gaslight chandeliers, two altar lamps, stained glass windows (AG, 4/7/1888)• rostrum (stage), rest room (AG, 9/15/1907)	<ul style="list-style-type: none">• 1905 Church began to talk of erecting a school with a hall for the use of the Luther circle (AG, 7/7/1907)• First floor contains classrooms• Second floor- hall with rostrum, reception rooms, kitchen and toilet. (9/15/1907)	<ul style="list-style-type: none">• Formerly a small wooden building erected in 1870 stood on the ground (AG, 9/15/1907)• Located on SW corner of church yard

First Lutheran Church

1914-9145



- New cross tops Steeple
- Interior changes- stenciling covered, plain plaster walls
- Exterior Remains basically unaltered
- Basement Entrance has flat roof
- New Parsonage typical Four square

- Church brick refaced in tan color, matches newly built parsonage
- Plaster walls in basements of church and education building
- VCT tile in church basement
- Cement floor in Education Building Basement



- New light fixtures in sanctuary and school
- Folding chairs in church and school basement
- Ping Pong tables and shuffleboard court in school basement
- Folding tables in church basement
- Carpet throughout sanctuary
- Classrooms have flag, alphabet chart, and individual school desks

- Basement excavated and finished under church for congregational use- tables and chairs for dinners, seating for class
- Basement of school finished- soldiers, recreational use
- Plan of church suggests bridal room, church offices located in basement
- Parsonage built on church ground



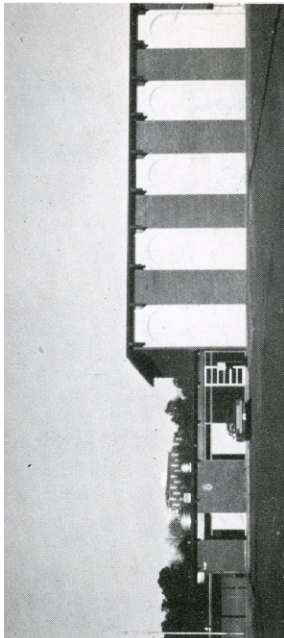
- Church basement has only exterior entrance
- Parsonage is connected to church with brick archway

Visual Sources

STYLE	MATERIAL	FURNISHING	SPACE USAGE	SPACE ADJACENCY
<ul style="list-style-type: none">• "It is a beautiful work indeed, tasteful and harmonious in effect . . ." (AM, 3/21/1900)• "Ornamental to a high degree, without any attempt at mere show." (Ibid)	<ul style="list-style-type: none">• In 1926, the church building of sand brick construction was face-bricked with a tan colored brick (75th, p4)	<ul style="list-style-type: none">• April 8, 1928, the congregation observed another interior redecoration (Ibid)• In 1920, the present large Reuter organ was dedicated (Ibid)• In 1936 damage to steeple required scaffolding, cross illuminated with a blue neon light (p.5)	<ul style="list-style-type: none">• 1927 the present parsonage was built• 1942 the Soldiers Center in the basement of our Christian education building was formally opened (p. 5)• Recreation and reading room for soldiers (p. 6)	<ul style="list-style-type: none">• Basement in education building for soldier rooms• 1870 school on site of present parsonage (west of building) then moved to site of present education building (north of church) before being razed (p.8)

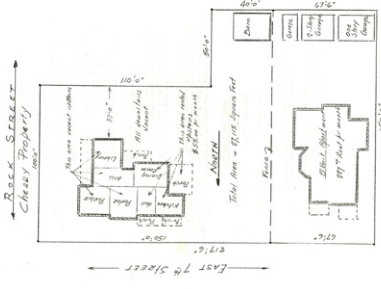
Documentary Sources

First Lutheran Church
1945-1970



- New Lutheran school and chapel of modern design
- Flat roof, horizontal emphasis
- Contemporary materials
- Few windows
- No changes documented in sanctuary space
- No photos of education building
- New School- brick and drivett?
- Built up tar roof
- New carpeting in sanctuary- runner only, hardwood floors under pews

Visual Sources

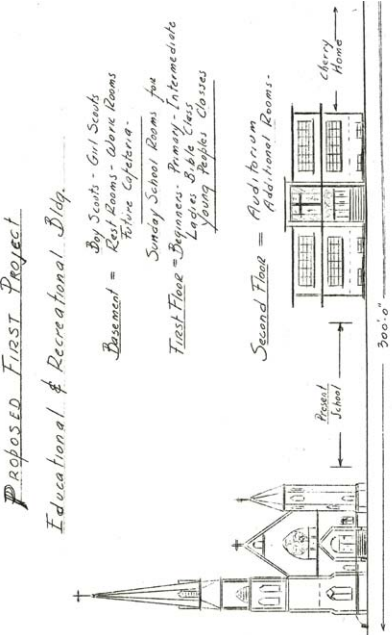


- No images of education building or parsonage
- Air return vent in sanctuary

STYLE

- "It is a beautiful work indeed, tasteful and harmonious in effect . . ." (AM, 3/21/1900)
- "Ornamental to a high degree, without any attempt at mere show." (ibid)
- No documentary information

Documentary Sources



- new school located away from downtown area
- No information on interior of church, education building or parsonage
- Purchase of lot adjacent to church, containing 2 houses
- Lots around church purchased for future growth-
- Sketch of additional building (never built), adjacent to education building

SPACE USAGE

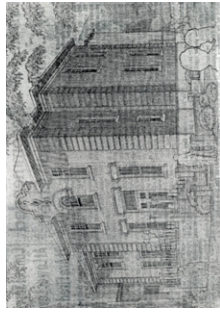
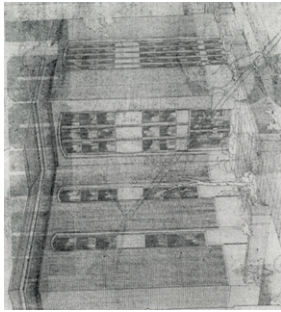
- 1958- cherry street property purchased- (Schmand, p. 93)
- Buying property to provide adequate modern Sunday school and bible class facilities
- more attractive meeting space for youth, move playground for school, and off street parking

SPACE ADJACENCY

- The change in the streets necessitated by the express Highway make it imperative that we provide off street parking. (?)
- Proposed building-
- 1st floor- beginner, primary, intermediate, ladies bible class and young peoples class
- 2nd- auditorium and additional rooms
- Basement- scout rooms, rest rooms, cafeteria

First Lutheran Church

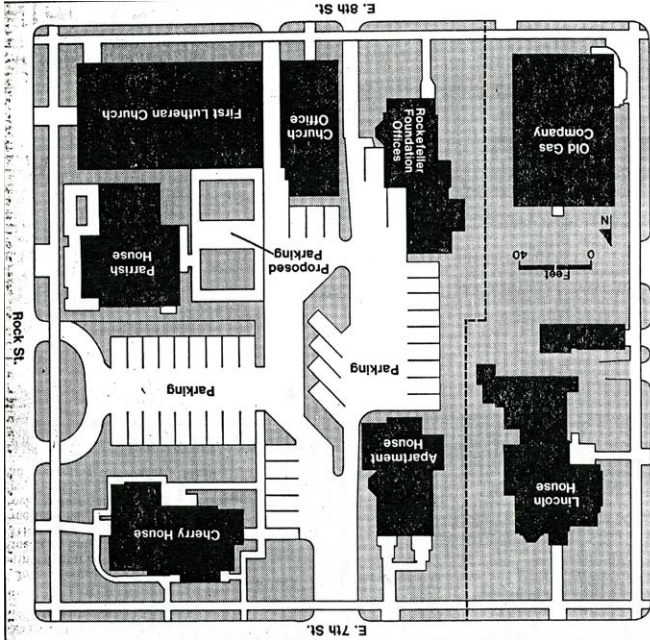
1971-2000



- Certificate of Appropriateness for Education building renovations- MacArthur Park HD
- Church proposed modernized facade with boxed cornice, Vertical bands of windows, and new side entry to replace stoop
- Documentation of historic stained glass and altar

Visual Sources

- Education building- new brick
- Sanctuary carpet runner- red
- Niches in aspe gone



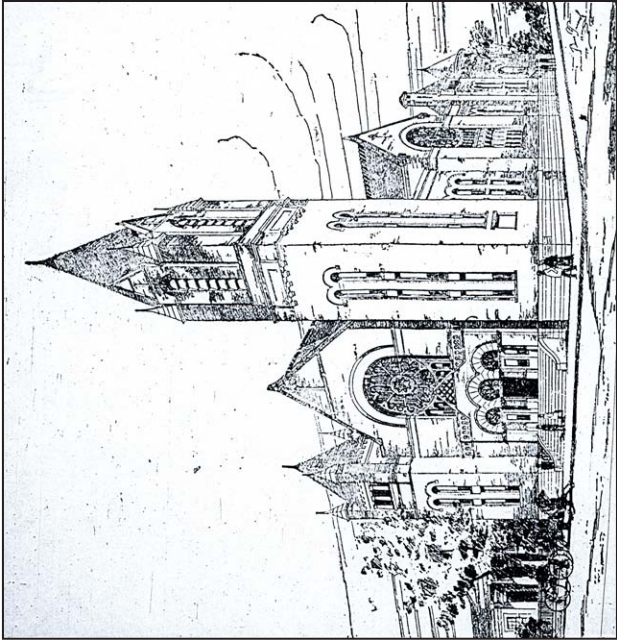
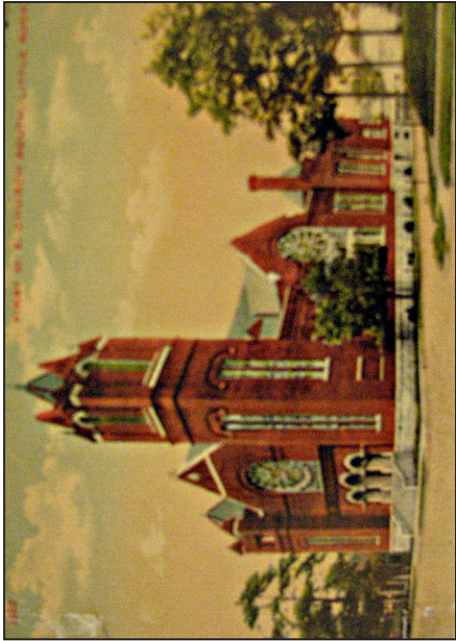
- Stained glass windows
- Same altar and pulpit, and pews present
- No information for education building, parsonage, or chapel
- Entry of education building changed
- Side entrance, terrace to replace front stoop
- No longer school, fellowship hall for congregation

- Education building changed to fellowship hall-adjacent to church

STYLE	MATERIAL	FURNISHING	SPACE USAGE	SPACE ADJACENCY
<ul style="list-style-type: none"> • Historic District Commission indicated it wasn't pleased with changes proposed to exterior of education building (AG, 7/8/1981) • Colonial Revival style education building • Mission gable dormer, hipped roof, brick quoins 	<ul style="list-style-type: none"> • Replacement brick, sills of limestone (6/16/1982) • Acoustical ceiling, carpet, microphones and speakers 	<ul style="list-style-type: none"> • Wallboard, chalk board, color coordinated • Snack tables, chairs • Central Heat and air- school building 	<ul style="list-style-type: none"> • Special Provisions for handicapped incorporated at rear entrance • Basement- youth- undivided for flexibility of use, kitchenette • 1st- fellowship hall, stage, storage room, kitchen, outdoor exits • 2nd floor- classroom, library, office, rest rooms 	<ul style="list-style-type: none"> • Courtyard on entry to replace stoop • Rental properties rehabbed with tax credits

Documentary Sources

First United Methodist Church 1880-1913



- Romanesque Revival Style
- Rusticated stone foundation and casing
- Asymmetrical towers
- Latin Cross Plan
- Two stories, with basement
- Auditorium Plan

- Red Brick
- Rusticated stone
- Stained Glass
- Concrete Sidewalks

- No Interior Images from the Period- is the exterior presence more important? Community vs.... Congregation
- Singage built into brickwork on towers

- Located on Corner Lot
- Dwellings located to adjacent on east side of structure
- Park are green space located across Louisiana St.

- No Floor Plans of original structure
- Auditorium with balcony seating

- "It is a beautiful work indeed, tasteful and harmonious in effect. . . ." (AM, 3/21/1900)
- "Ornamental to a high degree, without any attempt at mere show." (ibid)

- "Fully equipped with all modern facilities for church work." (3/21/1900)
- "Sunday school children are rapidly securing a large sum for altar furnishings" (ibid)
- "The young ladies have assumed the organ fund." (ibid)
- "The Home Mission Society of ladies have already nearly collected the money for the carpet." (ibid)

- "The edifice was designed more to meet the varied requirements of the church society than to make an imposing architectural display." (3/21/1900)
- 75 x 140 ft. (3/21/1900)
- "Ample space for a thousand auditors or more." (AM, 12/19/1900)
- "Completion of the Auditorium of our First Church"(12/19/1900)

- This church will seat comfortably in the great auditorium, including the splendid gallery, not less than 1,200 people." (3/21/1900)

STYLE	MATERIAL	FURNISHING	SPACE USAGE	SPACE ADJACENCY
<ul style="list-style-type: none"> • Romanesque Revival Style • Rusticated stone foundation and casing • Asymmetrical towers • Latin Cross Plan • Two stories, with basement • Auditorium Plan 	<ul style="list-style-type: none"> • Red Brick • Rusticated stone • Stained Glass • Concrete Sidewalks 	<ul style="list-style-type: none"> • No Interior Images from the Period- is the exterior presence more important? Community vs.... Congregation • Singage built into brickwork on towers 	<ul style="list-style-type: none"> • No Floor Plans of original structure • Auditorium with balcony seating 	<ul style="list-style-type: none"> • Located on Corner Lot • Dwellings located to adjacent on east side of structure • Park are green space located across Louisiana St.

First United Methodist Church 1914-1945

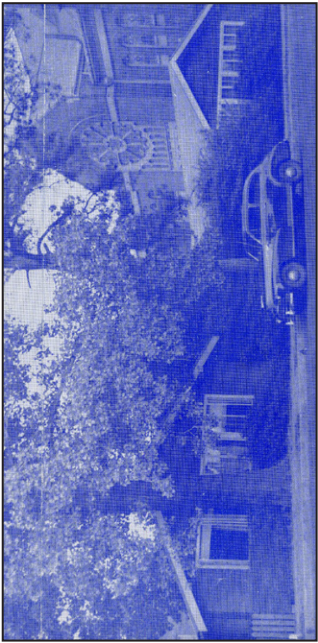
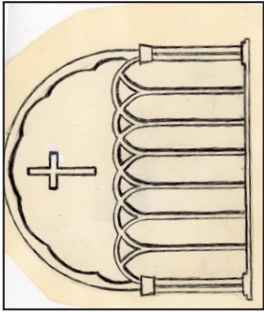


- Rimmel Hall addition visible in some photographs, but not prominent; still secondary to church
- Addition was one story with basement,
- Addition looks like residential structure

- Rimmel Hall is wood frame building
- Wooden siding
- Double hung windows
- Asphalt shingles
- Original building unaltered

- Cross atop steeple first seen in 1940 postcard
- Neon Sign hanging from North Tower present in 1930 photograph
- Choir loft screen plans reflect arches found in architecture

- Addition houses classrooms, kitchen and dining room
- Offices and library space



- Sunday School Annex adjoins existing building
- Most classrooms located off central hall
- Some classrooms have vestibule space between entry and hall
- Kitchen opens to dining room
- Office and library located on same floor as the Sanctuary

STYLE	MATERIAL	FURNISHING	SPACE USAGE	SPACE ADJACENCY
<ul style="list-style-type: none"> • "It is a beautiful work indeed, tasteful and harmonious in effect . . ." (AM, 3/21/1900) • "Ornamental to a high degree, without any attempt at mere show." (ibid) 	<ul style="list-style-type: none"> • Annex Wood Frame Building (Rice, 73) 	<ul style="list-style-type: none"> • "Redecoration of the sanctuary, a new lighting system, and a new organ with decorative grill arch" (Rice, 81) 	<ul style="list-style-type: none"> • "A frame building. . . housed the Elizabeth Rimmel and Century Classes, and the other "Wesley Classes" when it was completed" (Rice, 73) • Sunday School Annex was added, increased space by one-half. (Rice, 73) • Building remained in use as a classroom until it was removed. (Rice, 73) 	<ul style="list-style-type: none"> • Sunday School Annex was added across the back of the building. (Rice, 73)

Documentary Sources

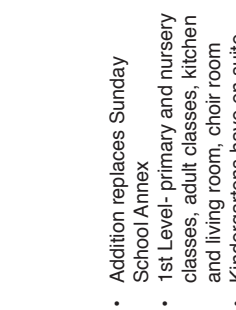
First United Methodist Church
1946-1969



- Education addition references previous historic details- Rose Windows, and arched brick openings
- More sleek and simplified brick work and openings
- Interior parlor looks like contemporary residential space
- Addition extends laterally, opposed to verticality of sanctuary

- Matching red brick, stone and stained glass
- Flat roof-
- Interior- carpet in parlor and chapel
- Laminated counter tops in kitchenette
- VCT in Sunday school classroom
- Hardwood floor in Basement

Visual Sources



- Addition replaces Sunday School Annex
- 1st Level- primary and nursery classes, adult classes, kitchen and living room, choir room
- Kindergartens have en suite rest rooms
- 2nd floor- formal space- office, parlor, library- exterior entrance via grand, circular stair
- Each youth division has assembly space off corridor, with classrooms opening to assembly space
- Exterior entry stair to sanctuary turned parallel to building
- Two new entrances on front facade

- New Parlor, Church offices Library, and Chapel
- Primary, intermediated, junior and youth spaces
- New Nursery and Adult Education rooms
- Outdoor Courtyard
- Light and Air court??
- Unassigned rooms- building for growth?

- Sofa and grand piano in parlor
- Child sized tables and chairs in education room
- Chalkboard at child height
- Folding tables and chairs in basement
- Modern appliances in kitchen
- Curtains in parlor and basement
- Blinds in Sunday School

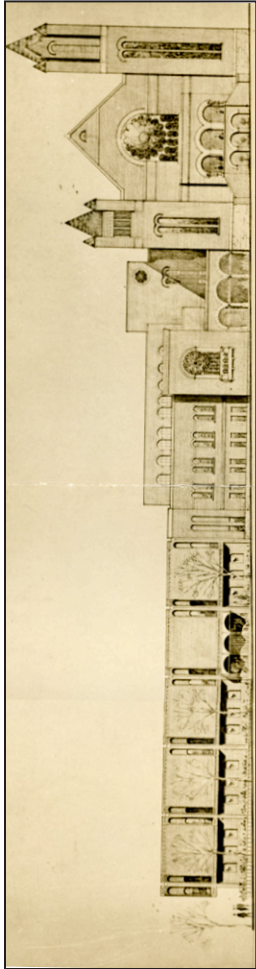
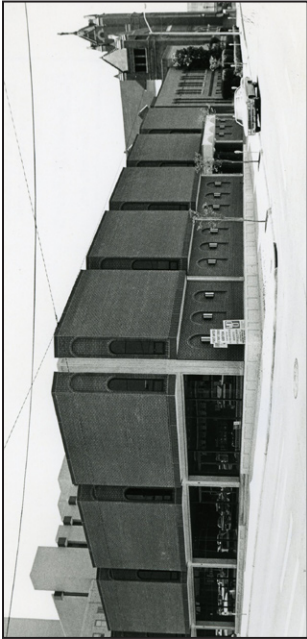
- Emergency furniture needs (FMV, 5/31/51)
- "18,500 sq. ft. education building (AG, 4/9/50)
- "The Home Mission Society of ladies have already nearly collected the money for the carpet." (ibid)

- The project will modernize and greatly increase badly needed facilities (AG, 4/9/50)
- Cathedral of Methodism (D, NO DATE)

STYLE	MATERIAL	FURNISHING	SPACE USAGE	SPACE ADJACENCY
<ul style="list-style-type: none">• The project will modernize and greatly increase badly needed facilities (AG, 4/9/50)• Cathedral of Methodism (D, NO DATE)	<ul style="list-style-type: none">• replaster walls, replace windows in old education building (FMV, 5/31/51)• Stained glass windows, circular stair (AG, 4/9/50)	<ul style="list-style-type: none">• Emergency furniture needs (FMV, 5/31/51)• "18,500 sq. ft. education building (AG, 4/9/50)• "The Home Mission Society of ladies have already nearly collected the money for the carpet." (ibid)	<ul style="list-style-type: none">• New building erected, and old on remodeled to meet the needs of our members in the realms of worship, training and fellowship (FMV, 3/6/52)• Junior church to meet in chapel (ibid)• 1951 addition house fellowship hall, classrooms, and offices (QQ file)• Lot across Center purchased for future expansion (QQ File)	<ul style="list-style-type: none">• 1951 addition replaces temporary structure (QQ file)• Church will stay at 8th and Center to serve the generations to come (Picture W/O Words)

Documentary Sources

First United Methodist Church 1971-2000



- Concrete construction
- Brick veneer matches existing building
- Curtain wall storefront at ground level on 7th street
- Acoustical suspended ceiling in gym
- Fluorescent lighting
- Rubber floor in gym?

- 1971 Activity Building Addition has commercial store front curtain wall facade
- Few, small windows
- Brick detail mimics arches
- Minimal detail on interior and exterior details

- Rental Space fronts 7th Street
- Parlor relocated to connect addition to existing
- Classrooms for juniors and primary redesigned- open directly to hallway
- Rental space at street level

- Gym with balcony for spectators
- New youth lounge and youth director's office
- History room
- Rental space
- Methodist State Headquarters
- Additional adult classrooms
- Conference room
- Elevator in new addition and in sanctuary

- Folding chairs
- Basketball goal
- Choir rail raised 8" in sanctuary

STYLE	MATERIAL	FURNISHING	SPACE USAGE	SPACE ADJACENCY
<ul style="list-style-type: none"> • Area beneath sanctuary outfitted rustically and in bright colors (AG, 9/11/71) • Restoration of sanctuary for 100th anniversary (AUM, 5/11/01) 	<ul style="list-style-type: none"> • Tile bathrooms, air conditioning (AG, 9/11/71) • Paint analysis and restoration (AUM< 5/11/2001) 	<ul style="list-style-type: none"> • Audiovisual equipment, larger library storage for sacristy (AG, 9/11/71) • New pew cushions and upholstery on chancel chairs (AUM, 5/11/01) • Dark oak pews, communion rail and balcony retained (ibid) 	<ul style="list-style-type: none"> • Ground Floor leasing space, activities room, classroom and gym (AG, 9/11/71) • Methodist state headquarters, new classrooms, offices, audiovisual room, enlarge library, and sacristy storage (ibid) • New parlor doubles as classroom • Down and Under Coffee shop for youth • New Day care center across center street for 110 preschoolers and 100 after school kids (AG, 6/16/87) 	<ul style="list-style-type: none"> • Parking lot on west side of Center street (AG,9/11/71) • Fully equipped kitchen adjacent to parlor (AG, 9/11/71) • Entrance to church on center, commercial on 7th(AG< 9/11/71)

Documentary Sources

First Presbyterian Church
1914-1945



- Visual Sources**
- Gothic revival style
 - Pointed arched openings, stone foundation and casing
 - English bond brick work on gable of Sunday school
 - Buttresses
 - Crenelated towers
 - Only exterior images from period

- MATERIAL**
- Yellow brick and stone
 - Wooden windows
 - No interior photos, only notes on architectural plans
 - Sanctuary notes- cork tile flooring, balcony with wooden floor, basement cement finish floor

- FURNISHING**
- No interior images, only notes on plans
 - Sunday school- blackboards in every classroom
 - Accordion doors separating beginners class into two
 - Built in bench in beginners class
 - Overhead lighting throughout

- SPACE USAGE**
- Sunday school- classrooms for intermediate, primary, beginners and unclassified
 - Auditorium
 - Elders room, reception room, cloak room
 - 3 rest rooms
 - Church addition- auditorium, choir room, lobby, balcony, banquet hall, kitchen pantry and dining room

- SPACE ADJACENCY**
- Sunday School 1st Floor
 - Primary, Beginner, Elders Room, Reception room, cloak room,
 - 2nd- temporary class room and auditorium
 - 3rd- intermediate classroom, rest rooms
 - Classrooms open off corridor except intermediate
 - Intermediate rooms open off assembly space
 - No rest rooms at auditorium level
 - Addition of sanctuary space planned from inception- choir space unfinished
 - Sunday school sited so Sanctuary could occupy corner lot

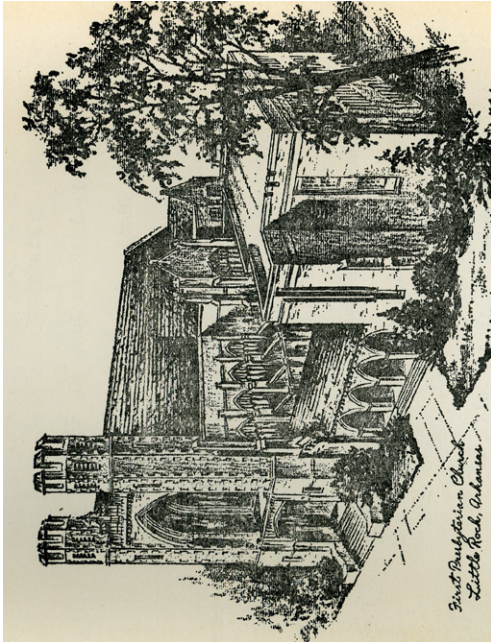
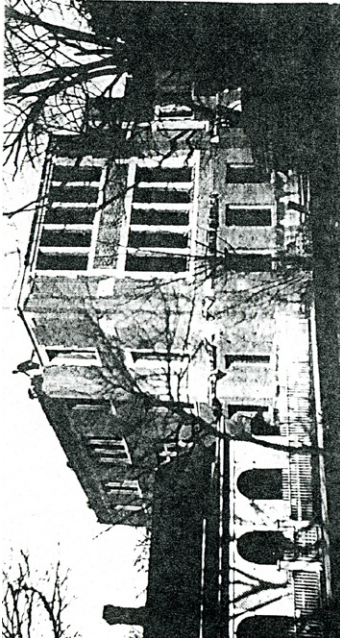
- Documentary Sources**
- Pure Gothic type, two stories high, exterior lines are reminiscent of old cathedrals of Europe (AG, 10/9/21)
 - New church will adjoin Sunday school. It will be of uniform style, and will be one of the most beautiful churches in the southern field (AG, NO Date)

- MATERIAL**
- Constructed of yellow mat brick (Ag, 10/9/1921)
- FURNISHING**
- Furnishes from old building installed in new building. (AG 12/15/1928)
 - Pulpit moved (Ibid)
 - Tiffany glass windows (Ibid)
 - Old Bell installed in new Belfry (Ibid)
 - Baptismal fount of Carrara marble (Ibid)
 - 3 walnut tables, 4 Gothic chairs kept (AG, 7/16/1933)

- SPACE USAGE**
- "The edifice was designed more to meet the varied requirements of the church society than to make an imposing architectural display." (3/21/1900)
 - 75 x 140 ft. (3/21/1900)
 - "Ample space for a thousand auditors or more." (AM, 12/19/1900)
 - "Completion of the Auditorium of our First Church"(12/19/1900)

- SPACE ADJACENCY**
- Sanctuary adjoins Sunday school building (AG, 10/9/21)

First Presbyterian Church 1946-1970



Visual Sources

- No Exterior Changes,
- No additions
- No photos

• NA

STYLE MATERIAL

- Collegiate Gothic style sanctuary (CAA, Master plan, p 4)

• NA

- Master Plan of Church reveals thematic changes, but no specific usages
- Church functions, outreach functions, and circulation space
- Sunday school space reconfigured for offices,
- Education addition spaces reconfigured for outreach functions and parlor created

• NA

FURNISHING

• NA

SPACE USAGE

- Floor elevations of all three buildings are different creating accessibility problems
- 3rd floor of education building used for Stew Pot Ministry, Clothing ministry, and VA Services (ADG, 12/22/2001)
- Habitat for Humanity Offices, Aids Interfaith Network, Urban Gardeners, Downtown Neighborhood association (ibid)

SPACE ADJACENCY

- For pastor, secretary and education director, all Sunday school rooms rearranged (AD, 11/29/52)

Documentary Sources